

'Raziq o Khaliq (Provider and Creator)'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Raziq o Khaliq (Provider and Creator)’

Summary:

Some of the religious speakers belonging to 12 Imami Shias, have been emphasising the following points:

1. Raziq (provider) is only Allah^{azwj} and one should not ask for ‘sustenance’ from anyone else including Masomeen^{asws};
2. Only Allah^{azwj} Creates and is the ‘Khaliq’ (creator) and only Allah^{azwj} kills and therefore those Ahadith which suggest otherwise (that Masomeen^{asws} possess these attributes) are fabricated and should be rejected;

A famous sermon of Amir-ul-Momineen^{asws} (see Appendix I) is usually presented in the support of their above statements. However, in the sermon, Amir-ul-Momineen^{asws} (Ali Ibn Abi Talib^{asws}) has defined the Attributes of Allah^{azwj}, as Raziq, the One^{azwj} who Creates and Takes Away life. These days, in the speeches and statements of some religious figures statements from the sermon are taken out of context in order to harmonise 12 Imami Shias beliefs with those of the followers of ‘Wahabi’ Muslim sect.

In this short article, we provide some Holy Verses and Ahadith to refute their (some Mullah’s) superficial and political propaganda – which, for sure, cannot be substantiated when considering the doctrine of 12 Imami Shia Islam.

Introduction:

We take these two points, one after the other and refute the propaganda of those who are trying to alter the centuries old 12 Imami Shia beliefs under the political agenda of ‘itihad ban ul Muslameen (unity among the Muslims) promoted by the wilayah-e-faqih.

1 Who is Raziq?

Allah^{azwj} is the ‘خَيْرُ الرَّازِقِينَ’ (khair ul raziqeen- the best of the providers). There are several Holy Verses in the Quran (e.g., 5:114, 15:20, 22:58, 23:72, 34:39 and 62:11), also in Ahadith we read the same message to ask for the ‘sustenance/rizq’ from Allah^{azwj}. How we ask for the ‘Rizq’? Indeed through prayers! Can we make a ‘Wasila’ to ask for our needs? (From Shia perspective) Yes!

In the Holy Quran, we find:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ {5:35}

O you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, perhaps you would be successful [5:35]

ابن شهر آشوب، قال: قال أمير المؤمنين (عليه السلام) في قوله تعالى: وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ: «أنا وسيلته».

Ibn Shehr Ashub who said,

‘Amir-Al-Momineen^{asws} said regarding the Words of the High ***and seek the intermediary to Him [5:35]***: ‘I^{asws} am His^{azwj} intermediary (وسيلته)’.¹

Similarly, there are several Holy Verses, which allow for the ‘Wasila’ (intermediary), (e.g., 2:255, 20:109, 34:23, 53:6, 21:28, 43:86, and 4:64).

Can one ask for Rizq from Allah^{azwj} as well as from Masomeen^{asws}?

Here we present a Hadith from Imam Jafar-e-Sadiq^{asws}, when Abu Hanifa objected to him^{asws} for thanking Rasool-Allah^{saww} along with Allah^{azwj} after eating food.

كُنْتُ الْفَوَائِدِ لِلْكَرَاجِكِيِّ دَكَرَ أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَاماً مَعَ الْإِمَامِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَلَمَّا رَفَعَ عَ يَدَهُ مِنْ أَكْلِهِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أ جَعَلْتَ مَعَ اللَّهِ شَرِيكاً فَقَالَ لَهُ وَيْلَكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ مَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ فِي مَوْضِعٍ آخَرَ وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمْ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهُ لَكَأَيِّ مَا قَرَأْتُهُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لَا

¹ المناقب 3: 75

سَمِعْتُهُمَا إِلَّا فِي هَذَا الْوَقْتِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع بَلَى قَدْ قَرَأْتُهُمَا وَ سَمِعْتُهُمَا وَ لَكِنَّ اللَّهَ تَعَالَى أَنْزَلَ فِيكَ وَ فِي أَشْبَاهِكَ أَمْ عَلَى قُلُوبٍ أَفْهَالُهَا وَ قَالَ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ²

It is written in Kanzul Fawaid by Karajaki that once Imam Jafar-e-Sadiq^{asws} was eating food with Abu Hanifa and after finishing, Imam Jafar-e-Sadiq^{asws} expressed gratitude like this: “I thank Allah^{azwj} who is the Sustainer of all worlds, O Allah^{azwj} this was a blessing from You^{azwj} as well as from Your Prophet^{saww}.”

Upon hearing this Abu Hanifa said: “O Abu AbdAllah^{asws}! You have include ‘someone else’ along with Allah^{azwj}.”

Imam Jafar-e-Sadiq^{asws} replied: “Be Careful! Allah^{azwj} Says in His Book(9:59)³: ***“If only they had been content with what Allah and His Messenger had gave them, and had said, “Sufficient unto us is Allah! Allah and His Messenger will soon give us out of their Kindness:***

And at another place Allah^{azwj} Says (9:74)⁴: ***“.....And they only stayed in opposition because Allah and His Messenger enriched them out of His grace.....;***

After listening to these Verses from Imam Jafar-e-Sadiq^{asws}, Abu Hanifa said: “By Allah^{azwj}! It seems I have never read or heard someone reciting these Verses of the Holy Quran before.”

Imam Jafar-e-Sadiq^{asws} said: “No, it’s not like this! You have not only heard these Verses before but also have read them. However, Allah^{azwj} Says for you and people like you (47:24): ***“Will they then not meditate on the Qur'an, or are there locks on the hearts?”*** and Says (83:14)⁵: ***“Nay, but that which they have earned is rust upon their hearts.”***⁶

Further Ahadith on the Mastership (total submission – Wilayah) are included in Appendix II.

Masomeen^{asws} are ‘Hazir o Nazir’ (present and watching):

We say in Ziarat-e-Imam^{asws}:

أنتم نورنا و أنتم جاهنا أوقات صلاتنا و عصمتنا بكم

² بحار الأنوار 47 240

³ (9:59) وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

⁴ (9:74) وَمَا نَعْمُوا إِلَّا أَنْ اعْتَاهَهُمُ اللَّهُ وَرَسُولُهُ (.....)

⁵ (83:14) كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

⁶ بحار الأنوار 47 240

‘You^{asws} are the elevated Noor which is surrounding us when we offer Salat and through you^{asws} is our salvation.’⁷

Masomeen^{asws} are not ‘لَا إِلَهَ إِلَّا اللَّهُ’ ‘Ghair Allah’ (Appointed other than Allah^{azwj})⁸:

Anything carried out for ‘**Ghair Allah**’ will not be accepted, however, Masomeen^{asws} are not ‘Ghair Allah’, as they^{asws} are His^{azwj} Representatives and are Charged with Divine Duties - to be performed on behalf of Allah^{azwj}.

فَجَعَلْتَهُمْ مَعَادِنَ لِكَلِمَاتِكَ وَ أَرْكَانًا لِتَوْحِيدِكَ وَ آيَاتِكَ وَ مَقَامَاتِكَ الَّتِي لَا تَعْطِيلَ لَهَا فِي كُلِّ مَكَانٍ يَعْرِفُكَ بِهَا مَنْ عَرَفَكَ لَا فَرْقَ بَيْنَكَ وَ بَيْنَهَا إِلَّا أَنَّهُمْ عِبَادُكَ وَ خَلْقُكَ فَتَقْتُلُهَا وَ رَتُّهَا بِيَدِكَ بَدْوُهَا مِنْكَ وَ عَوْدُهَا إِلَيْكَ أَعْضَادٌ وَ أَشْهَادٌ وَ مُنَادٌ وَ أَرْوَادٌ وَ حَفَظَةٌ

In a letter (Touqi Mubarak), Imam-e-Zaman^{ajfj}, says: ‘O Allah^{azwj} there is no difference between You^{azwj} and Muhammad^{saww} and Aaly-Muhammad^{asws} except that You^{azwj} are their^{asws} Creator and they^{asws} are the Creation. They^{asws} are the rulers on masses as nominated by You^{azwj}.⁹

The latter concept (tasks carried out on behalf of Allah^{azwj}) will become further clear when we look at the next point (2):

2 Only Allah^{azwj} Creates and is the ‘Khaliq’ (creator) and only Allah^{azwj} kills;

Of course, Allah^{azwj} is the ‘Maalik and Khaliq’ (Master- Who Creates and Kills). Allah^{azwj} is so Mighty and Majestic to Carry-Out small and large tasks by Himself – so Allah^{azwj} has Created Angels and Employed Messengers^{as} to Perform and Convey various assignments. The rationale behind these assignments is as per His^{azwj} ‘Mashiya’ (Desire/Decision) Allah^{azwj} has Bestowed these abilities to His^{azwj} Chosen People^{as}/Angels^{as}, who when needed have demonstrated the qualities of ‘creating, bring back to life and taking away life’ as per Wish of and on behalf of Allah^{azwj}.

This fact is revealed in the Qur'an:

⁷ Bihar-ul-Anwar, vol. 91, pg. 38

⁸ For example are not man-made, people have made idols, imams...

⁹ البلد الأمين 179 شهر رجب ... ص : 178 إقبال الأعمال also 646 بحار الأنوار 95 392 باب 23 - أعمال مطلق أيام شهر رجب

As a Messenger to the tribe of Israel, saying: "I have brought you a sign from your Lord. I will create the shape of a bird out of clay for you and then breathe into it and it will be a bird by God's permission..." (Surah Al 'Imran, 49)

Remember when God said, "Jesus, son of Mary, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom, and the Torah and the Gospel; and when you created a bird-shape out of clay by My permission, and then breathed into it and it became a bird by My permission..." (Surat al-Ma'ida, 110)

The bird comes to life through the hands of Prophet Isa^{as} while in the 'Service' of Allah^{azwj}. As an example, we quote one Hadith:

عن أبان بن تغلب، قال: سئل أبو عبد الله (عليه السلام): هل كان عيسى بن مريم أحيا أحدا بعد موته حتى كان له أكل و رزق و مدة و ولد؟ فقال: «نعم، إنه كان له صديق مؤاخ له في الله، و كان عيسى يمر به فينزل عليه، و إن عيسى غاب عنه حيناً ثم مر به ليسلم عليه، فخرجت إليه أمه لتسلم عليه، فسألها عنه، فقالت أمه: مات، يا رسول الله. فقال لها: أ تحبين أن تريه، قالت: نعم، قال لها: إذا كان غدا أتيتك حتى أحياه لك بإذن الله تعالى.

From Aban Bin Tablugh who said,

'Abu Abdullah^{asws} was asked, 'Did Isa^{as} Bin Maryam^{as} ever revive a dead one to the extent that he ate, and for a term and had children?' So he^{asws} said: 'Yes, there was a friend of his^{as} whom he^{as} had established brotherhood with for the Sake of Allah^{azwj}. And Isa^{as} used to pass by him and stay with him. Isa^{as} was absent for a while, then passed by his house and greeted him. So his mother came out to return the greeting. So he^{as} asked about him. So his mother said, 'He died, O Rasool^{as} of Allah^{azwj}'. So he^{as} said to her: 'Would you like to see him (again)?' She said, 'Yes'. He^{as} said to her: 'I^{as} shall come to you tomorrow and revive him by the Permission of Allah^{azwj}'.

فلما كان من الغد أتاهما، فقال لها: انطلقي معي إلى قبره، فانطلقا حتى أتيا قبره، فوقف عيسى (عليه السلام) ثم دعا الله فانفجر القبر، و خرج ابنها حيا، فلما رأته امه و رآها بكيا فرحمهما عيسى (عليه السلام) فقال له: أ تحب أن تبقى مع أمك في الدنيا؟ قال: يا رسول الله، بأكل و برزق و مدة، أو بغير مدة و لا رزق و لا أكل؟ فقال له عيسى: بل برزق و أكل و مدة، تعمر عشرين سنة، و تزوج و يولد لك قال: فنعم إذن. فدفعه عيسى (عليه السلام) إلى أمه، فعاش عشرين سنة و ولد له.

So when it was the next day, he^{as} came to her and said: 'Come with me to his grave'. So she went with him^{as} until she came to his grave. So Isa^{as} paused, then supplicated to Allah^{azwj}. The grave split open and her son came out alive. So when his mother saw him, and he saw her, they cried. Isa^{as} felt merciful to the both of them, so he^{as} said to him: 'Would you like to remain with your mother in the world?' He said, 'O Rasool^{as} of Allah^{azwj}! (Would that be) with the eating, and the sustenance, and a term, or without a term, nor sustenance, nor eating?' So Isa^{as} said to him: 'But, (it would be) with the sustenance, and eating, and a term. You shall live for twenty years, and get married, and there would be children for you'. He

said, ‘Yes, then’. So Isa^{as} handed him over to his mother, and he lived for twenty years, and had children’.¹⁰

A similar example mentions the Prophet Abraham^{as} when birds are resurrected upon calling them subsequent to killing and scattering their body parts:

When Abraham said, "My Lord, show me how You bring the dead to life." He asked, "Do you not then believe?" He replied, "Indeed I do! But so that my heart may be at peace." He said, "Take four birds and train them to yourself. Then put a part of them on each mountain and call to them; they will come rushing to you. Know that God is Almighty, All-Wise." (Surat al-Baqara, 260)

Similarly, in a long sermon of Amir-ul-Momineen^{asws} in reply to a non-believer’s questions on the Holy Quran, when he alleged that there are many contradictions in the Holy Quran: (He said), in some places (in the Holy Quran) Allah^{azwj} Says I^{azwj} ‘Take Back’ life whereas in other places (in Quran, Allah^{azwj}) Says: the Angel of Death takes back life and in another place Allah^{azwj} Says My^{azwj} Angels take back life. We only present the reply of Amir-ul-Momineen^{asws}, the complete sermon (with Arabic text) is given elsewhere, see the link below:

<http://hubeali.com/articles/Questions-of-Zanadiqa-on-Quran.pdf>

Amir-ul-Momineen^{asws} said. I^{asws} would like to give an explanation to your questions. One cannot do any good except after getting inspiration from Allah^{azwj}. I fully rely (Tawakkal) on Him^{azwj}, seek His^{azwj} blessings and all those who seek nobility turn towards Him^{azwj}.

Allah^{azwj} Says: **Allah Takes back life at the time of their death (39:42).**¹¹

And Says: **The Angel of Death takes life away from you (32:11),**¹² and our Prophets^{as} take life away. And those are the righteous who meet their death by the hands of our Angels^{as}. And also, those who are killed by the Angels^{as} are those who have indulged themselves in inappropriate matters.

Thus, Allah^{azwj} is so Elevated and Magnificent that it is inappropriate that He^{azwj} would Himself perform such tasks, therefore He^{azwj} refers those tasks to Himself^{azwj} which are conducted by His angels and His Prophets^{as}, on His^{azwj} behalf as they act purely on His^{azwj} instructions. Thus, Allah^{azwj} has Decided to create, among His creations some Angels^{as} and Messengers^{as}, and for whom Allah^{azwj} Says:

Thus a devotee’s soul will be taken away by the kind angels whereas a sinner’s soul is removed by the angels of wrath (22:75).¹³ Both Angels of Blessings and Wrath are helpers of ‘Malakul Moat’ (The Angel of Death). They just carry out Allah^{azwj}’s Commands, thus their

¹⁰ تفسير العياشي 1: 174 / 51.

¹¹ اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَازِلِهَا فِيمُمْسِكِ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلَ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْتَبِرُونَ (39:42)

¹² قُلْ يَتَوَقَّأَكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (32:11)

¹³ اللَّهُ يَضْطَلِّي مِنَ الْمَلَائِكَةِ مُسَلِّمًا وَمَنْ النَّاسُ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (22:75)

actions are referred to as His^{azwj} actions. As other Angels’ actions are the actions of Angel of Death, similarly, the work of Angel of Death is the work of Allah^{azwj} because it is Him^{azwj} who chooses the means to bring death onto someone, or to stop it or to extend life or/and gives the rewards or the punishment. Indeed, the tasks of His^{azwj} trustees are His^{azwj} tasks. As Allah^{azwj} Says:

You would never desire for until and unless Allah wants it (76:30),¹⁴ And Says: Who carried out ‘Amal-ul-Salay’¹⁵ is a Momin¹⁶ (21:94). Thus, do not be disobedient in the striving of the good deeds. And also Says: ‘He who repented, accepted ‘Eman’, carried out ‘Amal-e-Salay’ and thus found ‘Guidance’, will be forgiven’.

(An Extract from a long sermon of Amir-ul-Momineenasws, see the complete one <http://hubeali.com/articles/Questions-of-Zanadiqa-on-Quran.pdf>)¹⁷

¹⁴ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (76:30)

¹⁵ Belief in Wilayat (mastership) of Masomeen^{asws}.

¹⁶ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ (21:94)

¹⁷ Kitab al-Ahtijaj Tabrasi, pp. 358 and Bihar-ul-Anwar, Vol-90, Page-98

Appendix I: Allah^{azwj}'s attributes and some advice

الْحَمْدُ لِلَّهِ الْمَعْرُوفِ مِنْ غَيْرِ رُؤْيَةٍ إِ وَ الْخَالِقِ مِنْ غَيْرِ رُؤْيَةٍ الَّذِي لَمْ يَزَلْ قَائِمًا دَائِمًا إِذْ لَا سَمَاءَ ذَاتَ أُنْبَاجٍ وَ لَا حُجُبَ ذَاتَ
 إِتْرَاجٍ إِ وَ لَا لَيْلٍ دَاجٍ إِ وَ لَا بَحْرٍ سَاجٍ إِ وَ لَا جَبَلٍ ذُو فِجَاجٍ إِ وَ لَا فَعَّجٍ ذُو اِعْوِجَاجٍ وَ لَا أَرْضَ ذَاتَ مَهَادٍ إِ وَ لَا خَلْقٍ ذُو
 اِعْتِمَادٍ إِ ذَلِكَ مُبْتَدِعُ الْخَلْقِ وَ وَاوِيهِ إِ وَ إِلَهَ الْخَلْقِ وَ رَازِقُهُ وَ الشَّمْسِ وَ الْقَمَرِ دَائِبَانِ إِ فِي مَرْضَاتِهِ يُبَلِّغَانِ كُلَّ جَدِيدٍ وَ يُقَرِّبَانِ
 كُلَّ بَعِيدٍ قَسَمَ أَرْزَاقَهُمْ وَ أَحْصَى أَنْزَارَهُمْ وَ أَعْمَاهُمْ وَ عَدَدَ أَنْفُسِهِمْ وَ خَائِنَةَ أَعْيُنِهِمْ إِ وَ مَا تُخْفِي صُدُورُهُمْ مِنَ الضَّمِيرِ وَ
 مُسْتَقَرَّهُمْ وَ مُسْتَوْدَعَهُمْ مِنَ الْأَرْحَامِ وَ الظُّهُورِ إِلَى أَنْ تَتَنَاهَى بِهِمُ الْعَايَاتُ هُوَ الَّذِي اشْتَدَّتْ نِقْمَتُهُ إِ عَلَى أَعْدَائِهِ فِي سَعَةِ رَحْمَتِهِ
 وَ اتَّسَعَتْ رَحْمَتُهُ لِأَوْلِيَائِهِ فِي شِدَّةِ نِقْمَتِهِ قَاهِرٌ مَنْ عَاوَزَهُ إِ وَ مُدَمِّرٌ مَنْ شَقَّاهُ إِ وَ مُذِلٌّ مَنْ نَاوَاهُ إِ وَ غَالِبٌ مَنْ عَادَاهُ مَنْ تَوَكَّلَ
 عَلَيْهِ كَفَاهُ وَ مَنْ سَأَلَهُ أُعْطَاهُ وَ مَنْ أَفْرَضَهُ قَضَاهُ إِ وَ مَنْ شَكَرَهُ جَزَاهُ عِبَادَ اللَّهِ زِنُوا أَنْفُسَكُمْ مِنْ قَبْلِ أَنْ تُوزَنُوا وَ حَاسِبُوهَا مِنْ
 قَبْلِ أَنْ تُحَاسَبُوا وَ تَنْفُسُوا قَبْلَ ضَيْقِ الْحِنَاقِ وَ اتَّقَادُوا قَبْلَ غُنْفِ السِّيَاقِ إِ وَ اعْلَمُوا أَنَّهُ مَنْ لَمْ يُعِنْ إِ عَلَى نَفْسِهِ حَتَّى يَكُونَ لَهُ
 مِنْهَا وَاِعْظُ وَ زَاجِرٌ لَمْ يَكُنْ لَهُ مِنْ غَيْرِهَا لَا زَاجِرٌ وَ لَا وَاِعْظُ

Praise be to Allah^{azwj} who is well-known without being seen, Who Creates without pondering over, Who has (always) been existent when there was no sky with domes, nor curtains with lofty doors, nor gloomy night, nor peaceful ocean, nor mountains with broad pathways, nor curved mountain roads, nor earth of spread floors, nor self-reliant creatures. He is the Originator of creation and their Master. He is the God of the creation and its feeder. The sun and the moon are steadily moving in pursuit of His Will. They make every fresh thing old and every distant thing near. He Distributed their sustenance and has Counted their deeds and acts, the number of their breaths, their concealed looks, and whatever is hidden in their bosoms. He Knows their places of stay and places of last resort in the loins and wombs till they reach their end. His punishment on enemies is harsh despite the extent of His Mercy, and His Compassion on His friends is vast despite His harsh punishment. He Overpowers one who wants to overcome Him, and Destroys one who clashes with Him. He Disgraces one who opposes Him and Gains sway over one who bears Him hostility. He is Sufficient for one who relies on Him. He Gives one who asks Him. He Repays one who lends to Him. He Rewards one who thanks Him. O' creatures of Allah, weigh yourselves before you are weighed and assess yourselves before you are assessed. Breathe before suffocation of the throat. Be submissive before you are harshly driven. Know that if one does not help himself in acting as his own adviser and warner then no one else can (effectively) be his adviser or warner.¹⁸

¹⁸ sermon no. 90. فتح البلاغة (للصبيحي صالح)، ص: 123

Appendix II: Allah^{azwj} and Rasool-Allah^{saww} are the providers (of the Rizq)

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ بِمَا لَمْ يَنَالُوا ۖ وَمَا نَعْمُوا إِلَّا أَنْ أَعْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۗ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {9:74}

They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain;

And they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn't for them in the earth from a guardian, nor a helper [9:74]

العباشي: عن جابر بن أرقم، قال: بينا نحن في مجلس لنا و أخي زيد بن أرقم يحدثنا، إذ أقبل رجل على فرسه، عليه هيئة السفر، فسلم علينا، ثم وقف فقال: أ فيكم زيد بن أرقم؟ فقال زيد: أنا زيد بن أرقم، فما تريد؟ فقال الرجل: أ تدري من أين جئت؟ قال: لا. قال: من فسطاط مصر، لأسألك عن حديث بلغني عنك تذكره عن رسول الله (صلى الله عليه و آله). فقال له زيد: و ما هو؟ قال: حديث غدیر خم في ولاية علي بن أبي طالب (عليه السلام).

Al Ayyashi, from Jabir Bin Arqam who said,

‘Once we were in a gathering and my brother Zayd Bin Arqam was narrating to us, when a man came upon riding upon his horse, and there were signs of lengthy travel upon him. He greeted us, then paused and said, ‘Is there a Zayd Bin Arqam amongst you?’ So Zayd said, ‘I am Zayd. So what is it that you want?’ The man said, ‘Do you know where I come from?’ He said, ‘No’. He said, ‘From the camps of Egypt, in order to ask you about a Hadeeth which has reached me from you, mentioning in it from Rasool-Allah^{saww}’. So Zayd said to him, ‘And what is it?’ He said, ‘Hadeeth of Ghadeer Khumm, of Wilayah of Ali^{asws} Bin Abu Talib^{asws}’.

فقال: يا بن أخي، إن قبل غدیر خم ما أحدثك به، أن جبرئیل الروح الأمين (عليه السلام) نزل على رسول الله (صلى الله عليه و آله) و بولاية علي بن أبي طالب (عليه السلام) فدعا قوما أنا فيهم، فاستشارهم في ذلك ليقوم به في الموسم، فلم ندر ما نقول،

So he said, ‘O my cousin, it was before Ghadeer Khumm what I narrated to you with it. Jibraeel^{as}, the Trustworthy Spirit descended unto Rasool-Allah^{saww} with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. So he^{saww} called the people over, and I was among them, and he^{saww} consulted with them that he^{saww} would be carrying out the Command during the season (Hajj). We did not know what to say.

و بكى (صلى الله عليه و آله) فقال له جبرئيل: ما لك - يا محمد - أجزعت من أمر الله! فقال: «كلا- يا جبرئيل - و لكن قد علم ربي ما لقيت من قريش إذ لم يقرؤا لي بالرسالة حتى أمرني بجهادي، و أهبط إلي جنودا من السماء فنصروني، فكيف يقرؤا لعلي من بعدي!»

And he^{sawww} wept. So Jibraeel^{as} said to him^{sawww}: 'What is the matter with you^{sawww} - O Muhammad^{sawww} - you^{sawww} are aggrieved by the Command of Allah^{azwj}?' So he^{sawww} said: 'Never - O Jibraeel^{as} - but my^{sawww} Lord^{azwj} Knows what I^{sawww} face from Quraysh when they did not accept me^{sawww} for the Message until I^{sawww} was Commanded for the Jihad, and there descended unto me^{sawww} armies from the sky to help me^{sawww}. So how would they accept Ali^{asws} from after me^{sawww}?'

فانصرف عنه جبرئيل، ثم نزل عليه فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ.

Jibraeel^{as} left him^{sawww}, then it was Revealed unto him^{sawww}: '**So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12].**

فلما نزلنا الجحفة راجعين و ضربنا أحببتنا نزل جبرئيل (عليه السلام) بهذه الآية: يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ، فبينما نحن كذلك إذ سمعنا رسول الله (صلى الله عليه و آله) و هو ينادي: «يا أيها الناس، أجيئوا داعي الله، أنا رسول الله»

So when we encamped at Al-Johfa, returning, and we were struck with the dust, Jibraeel^{as} descended with this Verse: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].** So, when we were in the middle of that, we heard Rasool-Allah^{sawww} calling out: 'O you people! Answer to the Caller of Allah^{azwj}! I^{sawww} am Rasool-Allah^{sawww}!'

فأتيناه مسرعين في شدة الحر فإذا هو واضع بعض ثوبه على رأسه، و بعضه على قدميه من الحر، و أمر بقم ما تحت الدوح، فقم ما كان ثم من الشوك و الحجارة،

We came rushing to him^{sawww} in the extreme heat, and he^{sawww} had placed some of his robe upon his^{sawww} head, and some of it upon his^{sawww} feet due to the heat. And he^{sawww} ordered for the area to be swept. So we swept what was from the thorns and the stones'.

فقال رجل: ما دعاه إلى قم هذا المكان، و هو يريد أن يرحل من ساعته؟! ليأتينكم اليوم بداهية، فلما فرغوا من القم أمر رسول الله (صلى الله عليه و آله) أن يؤتى بأحداج دوابنا و أقتاب إبلنا و حقائبنا، فوضعنا بعضها على بعض، ثم ألقينا عليها ثوبا،

So the man said, 'What made him^{sawww} call for the sweeping of this place and he^{sawww} intended to move from there within the hour?' He said, 'In order to not to have any difficulties. So when we were free from the sweeping, Rasool-Allah^{sawww} ordered us to bring the saddles of our animals, and our camels and our bags. So we place them on top of each other. Then we cast a cloth over it.

ثم صعد عليها رسول الله (صلى الله عليه و آله) فحمد الله و أثنى عليه، ثم قال: «أبها الناس، إنه نزل علي عشية عرفة أمر ضقت به ذرعا مخافة تكذيب أهل الإفك، حتى جاءني في هذا الموضع وعيد من ربي إن لم أفعل، ألا و إني غير هائب لقوم و لا محاب لقرابتي.

Then Rasool-Allah^{saww} ascended upon it. So he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! There descended unto me^{saww} a matter on the evening of Arafaat which constricted my^{saww} chest due to the fear of being belied by the people of fabrication, until I^{saww} came to this place and a Threat from my^{saww} Lord^{azwj} if I^{azwj} did not do it, so now I^{saww} am not fearful of the people nor am I^{saww} prejudiced towards my^{saww} near relations'.

أيها الناس، من أولى بكم من أنفسكم؟» قالوا: الله و رسوله، قال: «اللهم اشهد، و أنت- يا جبرئيل - فاشهد» حتى قالها ثلاثا. ثم أخذ بيد علي بن أبي طالب (عليه السلام) فرفعه إليه، ثم قال: «اللهم من كنت مولاه فعلي مولاه، اللهم والد من والاه و عاد من عاداه، و انصر من نصره و اخذل من خذله»

O you people! Who is closer to you all than your own selves?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}!' He^{saww} said: 'Our Allah^{azwj}, be a Witness, and you^{as} - O Jibraeel^{as} - so be a witness'. To the extent that he^{saww} said it three times. Then he^{saww} grabbed the hand of Ali^{asws} Bin Abu Talib^{asws} and raised it, then said: 'Our Allah^{azwj}! The one of whom I^{saww} was the Master of, so Ali^{asws} is his Master! Our Allah^{azwj}, Befriend the one befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}'.

قالها ثلاثا. ثم قال: «هل سمعتم؟» قالوا: اللهم بلى، قال: «فأقرتم؟» قالوا: اللهم نعم. ثم قال: «اللهم اشهد، و أنت- يا جبرئيل - فاشهد».

He^{saww} said it three times. Then he^{saww} said: 'Have you all heard?' They said, 'Our Allah^{azwj}, Yes!' He^{saww} said: 'So you all are accepting it?' They said, 'Our Allah^{azwj}, yes!' Then he^{saww} said: 'Our Allah^{azwj}! Be Witness, and you^{as} - O Jibraeel^{as} - so be a witness'.

ثم نزل فانصرفنا إلى رحالنا، و كان إلى جانب خبائي خباء لنفر من قريش، و هم ثلاثة، و معي حذيفة بن اليمان، فسمعنا أحد الثلاثة و هو يقول: و الله إن محمدا لأحمق إن كان يرى أن الأمر يستقيم لعلي من بعده! و قال آخر: أ تجعله أحمق، ألم تعلم أنه مجنون، قد كاد أن يصرع عند امرأة ابن أبي كبشة؟ و قال الثالث: دعوه إن شاء أن يكون أحمق، و إن شاء أن يكون مجنونا، و الله ما يكون ما يقول أبدا.

Then we encamped, so we left for our luggage, and to the side there were tents for a number of Quraysh, and there were three of them, and with me was Huzayfa Bin al-yaman. So we heard one of the three, and he was saying, 'By Allah^{azwj}! Muhammad^{saww} is a fool if he^{saww} sees that the Command would be established for Ali^{asws} from after him^{saww}!' And another one said, 'You are making him^{saww} to be a fool? Don't you know that he^{saww} is insane? There has been a plot to murder him^{saww} with a woman of Ibn Abu Kabasha?' And the third one said, 'Leave him^{saww}, whether he^{saww} wants to be a fool or wants to be insane. By Allah^{azwj}! It would never happen, what he^{saww} is saying it to be, ever!'

فغضب حذيفة من مقالته، فرفع جانب الحباء فأدخل رأسه إليهم، و قال: فعلتموها و رسول الله (صلى الله عليه و آله) بين أظهركم و وحي الله ينزل عليكم، و الله لأخبرنه بكرة بمقالتهكم.

So Huzayfa got angry from their speech, so he raised the side of the tent and entered his head inside it and said, 'You are doing this, and Rasool-Allah^{saww} is among you, and the Revelation of Allah^{azwj} has Descended to you? By Allah^{azwj}! I will inform him^{saww} of the contents of your speech'.

فقالوا له: يا أبا عبد الله، و إنك ها هنا و قد سمعت ما قلنا، اكنم علينا فإن لكل جوار أمانة. فقال لهم: ما هذا من جوار الأمانة، و لا من مجالسها، و ما نصحت الله و رسوله إن أنا طويت عنه هذا الحديث.

So they said to him, 'O Abu Abdullah! And you are over here, and have heard what we said. Conceal it for us, for every neighbour has a right of safety (from his neighbour)'. So he said to them, 'This is not (a matter) from the rights of safety from neighbours, nor from its gatherings. And what Allah^{azwj} and His^{azwj} Rasool^{saww} have advised, I have summarised from it in this Hadeeth'.

فقالوا له: يا أبا عبد الله، فاصنع ما شئت، فو الله لنحلفن أنا لم نقل، و أنك قد كذبت علينا، أفتراه يصدقك و يكذبنا و نحن ثلاثة؟ فقال لهم: أما أنا فلا ابالي إذا أدت النصيحة إلى الله و إلى رسوله، فقولوا ما شئتم أن تقولوا.

So they said to him, 'O Abu Abdullah! So do whatever you like, for, by Allah^{azwj}, we would deny that we ever said it, and that you are lying against us. Do you think that you would be ratified, and you are belying us and there are three of us?' So he said to them, 'As for myself, I do not care, for I have rendered the advice to Allah^{azwj} and to His^{azwj} Rasool^{saww}, therefore say whatsoever you want to say'.

ثم مضى حتى أتى رسول الله (صلى الله عليه و آله) و علي (عليه السلام) إلى جانبه محتب بمائل سيفه، فأخبره بمقالة القوم، فبعث إليهم رسول الله (صلى الله عليه و آله) فأتوه، فقال لهم: «ماذا قلتهم؟» فقالوا: و الله ما قلنا شيئا، فإن كنت بلغت عنا شيئا فمكذوب علينا.

Then he went until he came to Rasool-Allah^{saww} and Ali^{asws} was to his^{saww} side, included in his^{saww} garment, carrying his^{asws} sword. So he informed him^{saww} of the speech of the people. So Rasool-Allah^{saww} sent for them. They came up to him^{saww}. So he^{saww} said to them: 'What did you say?' So they said, 'By Allah^{azwj}! We have not said anything, and if anything have reached you^{saww} from us, so it is an attribution of lies against us'.

فهبط جبرئيل بهذه الآية يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمُومَا لَمْ يَنَالُوا، و قال علي (عليه السلام) عند ذلك: «ليقولوا ما شاءوا، و الله إن قلبي بين أضلاعي، و إن سيفي لفي عنقي، و لئن هموا لأهمن».

So Jibraeel^{as} descended with this Verse: **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain [9:74]**. And Ali^{asws} said during that: 'Let them say

whatever they want. By Allah^{azwj}, my^{asws} heart is between my^{asws} ribs, and my^{asws} sword is (worn) upon my^{asws} neck, and if they start (a fight), so let them start it'.

فقال جبرئيل للنبي (صلى الله عليه و آله): اصبر للأمر الذي هو كائن. فأخبر النبي (صلى الله عليه و آله) عليا (عليه السلام) بما أخبره به جبرئيل. فقال: «إذن أصبر للمقادير».

So Jibraeel^{as} said to the Prophet^{saww}: 'Be patient upon the matter which is bound to happen'. So the Prophet^{saww} informed Ali^{asws} of what Jibraeel^{as} had informed him^{saww} of. So he^{asws} said: 'Then, I^{asws} am patient over the Ordained matters'.

قال أبو عبد الله (عليه السلام): «و قال رجل من الملاء شيخ: لئن كنا بين أقوامنا كما يقول هذا لنحن أشر من الحمير» قال: «و قال آخر شاب إلى جنبه: لئن كنت صادقا لنحن أشر من الحمير».

Abu Abdullah^{asws} said: 'And an old man from the chiefs said, 'If this was said among our people like what they were saying, we would be worse than the donkeys'. And another youth to his side said, 'If you are truthful, then we would be worse than the donkeys'.¹⁹

¹⁹ تفسير العياشي 2: 89 / 97

Appendix III: Our Conduct with those who Deny Wilayah (Mastership) of Amir-ul-Momineen^{asws}:

قلت: رأيتك قوله لعلي (عليه السلام): من كنت مولاه فعلي مولاه، الله أمره به؟ قال: نعم،

I said, 'What is your^{asws} view of his^{saww} words for Ali^{asws}: 'One whose Master I^{saww} was, so Ali^{asws} is his Master^{asws}, did Allah^{azwj} Command him^{saww} with it?' He^{asws} said: 'Yes'.

قلت: فأبرء إلى الله ممن أنكر ذلك منذ يوم أمر به رسول الله (صلى الله عليه وآله)؟ قال: نعم،

I said, 'So, shall I disavow (give up/stay away) to Allah^{azwj} from the one who denies that since the day Rasool-Allah^{saww} ordered with it?' He^{asws} said: 'Yes'.

قلت: هل يسلم الناس حتى يعرفوا ذلك؟ قال: لا، إلا المستضعفين من الرجال والنساء والولدان الذين لا يستطيعون حيلة ولا يهتدون سبيلا.

I said, 'Are the people safe until they recognise that?' He^{asws} said: 'No, **Except the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]**'.

قلت: من هو؟ قال: رأيتم خدمكم ونساءكم ممن لا يعرف ذلك أتقتلون خدمكم وهم مقرون لكم؟ وقال: من عرض عليه ذلك فأنكره فأبعده الله وأسحقه لا خير فيه.

I said, 'Who is it?' He^{asws} said: 'What is your view of your servants and your womenfolk, they are from the ones who do not recognise that, will you be killing your servants while they are joined to you?' And he^{asws} said: 'One to whom that is presented, but he denies it, so Allah^{azwj} is Remote from him and he is destroyed, there is no good in him'. (An extract)²⁰

²⁰ Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 17 H 1