

## **Recognition of God<sup>-azwj</sup> and His<sup>-azwj</sup> People<sup>-asws</sup>**

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

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَغْدَانَهُمْ أَجْمَعِينَ

## Recognition of God<sup>-azwj</sup> and His<sup>-azwj</sup> People<sup>-asws</sup>

### Summary:

Allah<sup>-azwj</sup> Sent Prophet Adam<sup>-as</sup>, well before people existed on the earth, so that there would be a Guide from Him<sup>-azwj</sup>, for the guidance and recognition of their Creator<sup>-azwj</sup>. The purpose of the Prophets<sup>-as</sup> and their successors (Imam<sup>-as</sup>), as per the Will of Allah<sup>-azwj</sup>, has been to correct the affairs of people and complete religion for them as it was altered and changed due to the lust of the world and the influence of devils (Satan). The Message of Allah<sup>-azwj</sup> was delivered by 1,24000 Prophet<sup>-as</sup> to people, which, between the arrival of the next Prophet<sup>-as</sup>, was supported and reinstated by their successors<sup>-as</sup>.

حدثنا محمد بن عيسى عن ابن سنان وعلى بن النعمان عن عبد الله مسكان عن أبي بصير عن أبي عبد الله عليه السلام انه قال ان الله لم يدع الارض الا وفيها عالم يعلم الزيادة والنقصان في الارض فإذا زاد المؤمنون شيئاً ردهم وإذا نقصوا اكمله لهم فقال خذوه كاملاً ولولا ذلك لالتبس على المؤمنين امرهم ولم يفرقوا بين الحق والباطل

It has been narrated to us by Muhammad Bin Isa, from Ibn Sinan and Ali Bin Al-No'man, from Abdullah Muskaan, from Abu Baseer, who has said:

'Abu Abdullah<sup>-asws</sup> has said: 'Allah<sup>-azwj</sup> does not Leave the earth except there is in it a knowledgeable one<sup>-asws</sup> who knows (where are) the excesses and deficiencies (in religion) in the Earth. If the believers exceed in something, he<sup>-asws</sup> takes it away from them, and if they are deficient in something, he<sup>-asws</sup> completes it for them. He<sup>-asws</sup> takes them to completion, and were it not for that, the affairs of the believers would become confusing for them and they would not be able to distinguish between the truth and the falsehood.<sup>1</sup>

### The Recognition of the Creator – Allah<sup>-azwj</sup>

العياشي: عن أبي حمزة الثمالي، قال: قال أبو جعفر (عليه السلام): «يا أبا حمزة، إنما يعبد الله من عرف الله، و أما من لا يعرف الله كأنما يعبد غيره، هكذا ضالا

Al-Ayyashi, from Abu Hamza Al Sumaly who said,

'Abu Ja'far<sup>-asws</sup> (5<sup>th</sup> Imam<sup>-asws</sup>) said: 'O Abu Hamza! But rather, he has worshipped Allah<sup>-azwj</sup>, the one who recognised Him<sup>-azwj</sup>, and as for the one who did not recognise Allah<sup>-azwj</sup>, it is as if he has worshipped other than Him<sup>-azwj</sup>. This is how he is lost.

قلت: أصلحك الله، و ما معرفة الله؟ قال: «يصدق الله و يصدق محمدا رسول الله (صلى الله عليه و آله) في موالاة علي (عليه السلام)، و الانتمام به و بأئمة الهدى من بعده، و البراءة إلى الله من عدوهم، و كذلك عرفان الله

I said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well, and what is the recognition (معرفة) of Allah<sup>-azwj</sup>? He<sup>-asws</sup> said: 'Affirming Allah<sup>-azwj</sup>, and affirming Muhammad<sup>-saww</sup> regarding being in the Wilayah of Ali<sup>-asws</sup>, and following him<sup>-asws</sup> and the Imams<sup>-asws</sup> of Guidance from after him<sup>-asws</sup>, and the disavowing to Allah<sup>-azwj</sup> from their<sup>-asws</sup> enemies, and it is like that Allah<sup>-azwj</sup> is recognised'.

قال: قلت: أصلحك الله، أي شيء إذا عملته أنا استكملت حقيقة الإيمان؟ قال: «توالي أولياء الله، و تعادي أعداء الله، و تكون مع الصادقين كما أمرك الله

I said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! Which thing is it that if I were to do, it would complete the reality of the Eman?' He<sup>-asws</sup> said: 'Be in the Wilayah of the friends of Allah<sup>-azwj</sup>, and leaving the enemies of Allah<sup>-azwj</sup>, and being with the truthful as Allah<sup>-azwj</sup> has Commanded you to do so'.

قال: قلت: و من أولياء الله، و من أعداء الله؟ فقال: «أولياء الله محمد رسول الله، و علي و الحسن و الحسين و علي بن الحسين، ثم انتهى الأمر إلينا، ثم ابني جعفر- و أوماً إلى جعفر و هو جالس- فمن والى هؤلاء فقد والى الله، و كان مع الصادقين كما أمره الله

I said, 'And who are the friends of Allah<sup>-azwj</sup>, and who are the enemies of Allah<sup>-azwj</sup>? So he<sup>-asws</sup> said: 'The friends of Allah<sup>-azwj</sup> are Muhammad Rasool-Allah<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, then the matter ends up with us<sup>-asws</sup>, then my<sup>-asws</sup> son<sup>-asws</sup> Ja'far<sup>-asws</sup> – and he<sup>-asws</sup> gestured towards Ja'far<sup>-asws</sup>, and he<sup>-asws</sup> was seated – 'So the one who befriends them<sup>-asws</sup>, so he has befriended Allah<sup>-azwj</sup>, and he would be with the truthful just as Allah<sup>-azwj</sup> has Commanded him to be'.

قلت: و من أعداء الله، أصلحك الله؟ قال: «الأوثان الأربعة». قال: قلت: من هم؟ قال: «أبو الفصيل و رمع و نعل و معاوية، و من دان بدينهم، فمن عادى هؤلاء فقد عادى أعداء الله

I said, 'And who are the enemies of Allah<sup>-azwj</sup>, may Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well?' He<sup>-asws</sup> said: 'The four idols'. I said, 'And who are they?' He<sup>-asws</sup> said: 'Abu Al-Fazeyl, and Rama'a, and Na'sal (Abu Bakr, Umar and Usmaan), and Muawiya, and the one who makes his Religion to be by their Religion. So, the one who is inimical to them, then he is being inimical to the enemies of Allah<sup>-azwj</sup>'.<sup>2</sup>

علل الشرائع أبي عن أحمد بن إدريس عن الحسين بن عبيد الله عن ابن أبي عثمان عن عبد الكريم بن عبيد الله عن سلمة بن عطاء عن أبي عبد الله ع قال خرج الحسين بن علي ع على أصحابه فقال أيها الناس إن الله عز و جل ذكره ما خلق العباد إلا ليَعْرِفُوهُ فَإِذَا عَرَفُوهُ عَبْدُوهُ فَإِذَا عَبْدُوهُ اسْتَعْنَوْا بِعِبَادَتِهِ عَنْ عِبَادَةِ مَا سِوَاهُ

(The book) 'Illal Al Sharaie' – My father, from Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Ibn Abu Usman, from Abdul Kareem Bin Ubeydullah, from Salama Bin Ata,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> came out to his<sup>-asws</sup> companions and said: 'O you people! Allah<sup>-azwj</sup>, Mighty and Majestic is His<sup>-azwj</sup> Mention did not Create the

<sup>2</sup> تفسير العياني 2: 155 / 116

servants except for them to recognise Him<sup>-azwj</sup>. So, when they have recognised Him<sup>-azwj</sup>, they worship Him<sup>-azwj</sup>, and when they worship Him<sup>-azwj</sup> they become needles by worshipping Him<sup>-azwj</sup> from worshipping the ones besides Him<sup>-azwj</sup>.

فَقَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي فَمَا مَعْرِفَةُ اللَّهِ قَالَ مَعْرِفَةُ أَهْلِ كُلِّ زَمَانٍ إِمَامُهُمُ الَّذِي يَجِبُ عَلَيْهِمْ طَاعَتُهُ.

A man said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! May my father and my mother be (sacrificed) for you<sup>-asws</sup>! What is the recognition of Allah<sup>-azwj</sup>?' He<sup>-asws</sup> said: 'Recognition of the people of every era, their Imam<sup>-asws</sup>, the one<sup>-asws</sup> it is Obligated upon them to obey him<sup>-asws</sup>.'<sup>3</sup>

### Recognition of Allah<sup>-azwj</sup> as is His<sup>-azwj</sup> right:

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِلَوْنِي رَضِيَ اللَّهُ عَنْهُ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقُرَشِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ عَنْ مُحَمَّدِ بْنِ يَعْلَى الْكُوفِيِّ عَنْ جُوَيْرٍ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُولَ اللَّهِ عَلَّمَنِي مِنْ غَرَائِبِ الْعِلْمِ قَالَ مَا صَنَعْتَ فِي رَأْسِ الْعِلْمِ حَتَّى تَسْأَلَ عَنْ غَرَائِبِهِ قَالَ الرَّجُلُ مَا رَأْسُ الْعِلْمِ يَا رَسُولَ اللَّهِ قَالَ مَعْرِفَةُ اللَّهِ حَقَّ مَعْرِفَتِهِ قَالَ الْأَعْرَابِيُّ وَمَا مَعْرِفَةُ اللَّهِ حَقَّ مَعْرِفَتِهِ قَالَ تَعْرِفُهُ بِلَا مِثْلٍ وَلَا شِبْهِهِ وَلَا نِدَى وَأَنَّهُ وَاحِدٌ أَحَدٌ ظَاهِرٌ بَاطِنٌ أَوَّلٌ آخِرٌ لَا كُفُوَ لَهُ وَلَا نَظِيرٌ فَذَلِكَ حَقُّ مَعْرِفَتِهِ.

Majaylawiya, from his uncle, from Muhammad Bin Ali Al Qarshy, from Muhammad Bin Sinan, from Muhammad Bin Ya'la Al Kufy, from Juweybir, from Al Zahak, from Ibn Abbas who said,

'A Bedouin came to the Prophet<sup>-saww</sup> and he said, 'O Rasool-Allah<sup>-saww</sup>! Teach me from the oddities of the knowledge'. He<sup>-saww</sup> said: 'And what did you do with the head of the knowledge until you are asking about its oddities?' The man said, 'And what is the head of the knowledge, O Rasool-Allah<sup>-saww</sup>?'

He<sup>-saww</sup> said: 'Recognise Allah<sup>-azwj</sup> as is right of His<sup>-azwj</sup> recognition'. The Bedouin said, 'And what is the recognition of Allah<sup>-azwj</sup>, as is right of His<sup>-azwj</sup> recognition?' He<sup>-saww</sup> said: 'You recognise Him<sup>-azwj</sup> as being without an example, nor a resemblance, nor an adversary, and He<sup>-azwj</sup> is Alone, One, Apparent, Hidden, First, Last, there is no match for Him<sup>-azwj</sup> nor a peer, so that is a right of His<sup>-azwj</sup> recognition'.<sup>4, 5</sup>

جع: جاء رجل إلى رسول الله صلى الله عليه واله قال: ما رأس العلم؟ قال: معرفة الله حق معرفته. قال: وما حق معرفته؟ قال: أن تعرفه بلا مثال ولا شبه، وتعرفه إلها واحدا خالقا قادرا أولا وآخرا وظاهرا وباطنا، لا كفو له ولا مثل له، فذاك معرفة الله حق معرفته.

A man came to Rasool-Allah<sup>-saww</sup> and said, 'What is the head of the knowledge?' He<sup>-saww</sup> said: 'Recognition of Allah<sup>-azwj</sup> as is the right of His<sup>-azwj</sup> recognition'. He said, 'And what is a right of His<sup>-azwj</sup> recognition?' He<sup>-saww</sup> said: 'That your recognising Him<sup>-azwj</sup> as being without an example or a resemblance, and your recognising Him<sup>-azwj</sup> as One God, Creator, Powerful, First, Last, Manifest, Hidden, there being no match for Him<sup>-azwj</sup> nor an example for Him<sup>-azwj</sup>. So that is a recognition of Allah<sup>-azwj</sup> as is the right of His<sup>-azwj</sup> recognition (understanding)'.<sup>6</sup>

<sup>3</sup> Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 22

<sup>4</sup> Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 10 H 4

<sup>5</sup> التوحيد (للصديق)، ص: 285

<sup>6</sup> Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 1 H 36

## Recognition of an Imam<sup>-asws</sup>:

كِتَابُ فَضَائِلِ الشَّيْعَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَوْلُهُ تَعَالَى وَ إِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى فَمَا هَذَا الْهُدَى بَعْدَ التَّوْبَةِ وَ الْإِيمَانِ وَ الْعَمَلِ الصَّالِحِ قَالَ فَقَالَ مَعْرِفَةُ الْأَئِمَّةِ وَ اللَّهُ إِمَامٌ بَعْدَ إِمَامٍ.

The book 'Fazaail Al Shia' of Al Sadouq, from Dawood Al Raqy who said,

'I entered to see Abu Abdullah<sup>-asws</sup> and said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! The Words of the Exalted: ***And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].*** So, what is this guidance after the repentance, and the belief, and the righteous deeds? By Allah<sup>-azwj</sup>! (It is) recognition of an Imam<sup>-asws</sup> after an Imam<sup>-asws</sup>'.<sup>7</sup>

الخصال ابن الوليد عن سعد بن عيسى عن الحجاج عن نصر العطار عن ربيعة بن ربيعة قال: قال رسول الله ص لعلني ع ثلاث أقسم أهن حق إنك و الأوصياء من بعدك عفاء لا يعرف الله إلا بسبيل معرفتكم و عفاء لا يدخل الجنة إلا من عرفكم و عرفتموه و عفاء لا يدخل النار إلا من أنكركم و أنكرتموه.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Sa'ad, from Ibn Isa, from Al Hajjal, from Nasr Al Attar, from the one who raised it, by his chain,

'Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'Three, I<sup>-saww</sup> swear these are true. You<sup>-asws</sup> and the successors<sup>-asws</sup> from after you<sup>-asws</sup> are recognisers. Allah<sup>-azwj</sup> cannot be recognised except by the way of your<sup>-asws</sup> recognition, and the recognisers will not let anyone enter the Paradise except the ones who recognise you<sup>-asws</sup> all and you<sup>-asws</sup> recognise him, and the recognisers will not let enter the Fire except the one denied you<sup>-asws</sup> and you<sup>-asws</sup> deny him'.<sup>8</sup>

فس، تفسير القمي أبو القاسم عن محمد بن العباس عن الروياني عن عبد العظيم الحسيني عن عمر بن ربيعة عن داود بن كثير عن أبي عبد الله ع في قول الله عز و جل قل للذين آمنوا يغفروا للذين لا يرجون أيام الله قال قل للذين آمنوا يغفروا للذين لا يعرفوا الذين أن يعرفوا الذين لا يعلمون فإذا عرفوهم فقد عرفوا هم.

Tafseer Al Qummi – Abu Al Qasim, from Muhammad Bin Al Abbas, from Al Rowban, from Abdul Azeem Al Hasany, from Umar Bin Rusheyd, from Dawood Bin aseer,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> and Majestic: ***Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, [45:14].*** He<sup>-asws</sup> said: 'Say to those whom we<sup>-asws</sup> have conferred (granted) our<sup>-asws</sup> recognition upon, that they should make understand those who do not know. So, when they do make them understand, so they have sought Forgiveness for them'.<sup>9</sup>

محمد بن إبراهيم النعماني – المعروف بابن زينب – قال: حدثنا محمد بن عبد الله بن معمر الطبراني بطبرية سنة ثلاث و ثلاثين و ثلاثمائة – و كان هذا الرجل يوالي يزيد بن معاوية و من النصاب – قال: حدثنا أبي، قال: حدثنا علي بن هاشم، و الحسن بن السكن، قال: حدثنا عبد الرزاق بن همام، قال: أخبرني أبي، عن ميناء مولى عبد الرحمن بن عوف، عن جابر بن عبد الله الأنصاري، قال: و قد على رسول الله (صلى الله عليه و آله) أهل اليمن، فقال

<sup>7</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 64

<sup>8</sup> Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 2

<sup>9</sup> Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 80

النبي (صلى الله عليه وآله): فقالوا: يا رسول الله، و من وصيك؟ فقال: «هو الذي أمركم الله بالاعتصام به، فقال عز و جل: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا».

Muhammad Bin Ibrahim Al No'mani – well known as Ibn Zaynab – from Muhammad Bin Abdullah Bin Moamar Al Tabrany at Tabariyya in the year three hundred and thirty three – and this man used to befriend Yazeed<sup>-la</sup> Bin Muawiya and was from the Hostile ones (Naasibi), from his father, from Ali Bin Hashim, and Al Hassan Bin Al Sakan, from Abdula Razaq Bin Hamaam, from his father, from Mayna'a a slave of Abdul Rahman Bin Awf,

(It has been narrated) from Jabir Bin Abdullah Al-Ansary who said, 'The people of Yemen sent a delegation to Rasool-Allah<sup>-saww</sup>, and they said, 'O Rasool-Allah<sup>-saww</sup>, and who is your<sup>-saww</sup> successor<sup>-asws</sup>?' So he<sup>-saww</sup> said: 'He<sup>-asws</sup> is the one whom Allah<sup>-azwj</sup> has Commanded everyone to hold firmly to. Allah<sup>-azwj</sup> Mighty and Majestic Said **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**'.

فقالوا: يا رسول الله، بين لنا ما هذا الحبل؟ فقال: «هو قول الله: إِلَّا بِحَبْلِ اللَّهِ وَ حَبْلِ مَنْ النَّاسِ فَالْحَبْلُ مِنَ اللَّهِ كِتَابُهُ، وَ الْحَبْلُ مِنَ النَّاسِ وَصِيٌّ».

They said, 'O Rasool-Allah<sup>-saww</sup>! Explain to us what this Rope is?' He<sup>-saww</sup> said: '**[3:112] except with a Rope from Allah and a Rope from the people**. So the Rope from Allah<sup>-azwj</sup> is His<sup>-azwj</sup> Book, and the Rope from the people is my<sup>-saww</sup> successor<sup>-asws</sup>'.

فقالوا: يا رسول الله، و من وصيك؟ فقال: «هو الذي أنزل الله فيه: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

So, they said, 'O Rasool-Allah<sup>-saww</sup>! And who is your<sup>-saww</sup> successor<sup>-asws</sup>?' So he<sup>-saww</sup> said: 'He<sup>-asws</sup> is the one regarding whom Allah<sup>-azwj</sup> Revealed **Lest a soul should say: O regret, for what I wasted regarding the Side of Allah [39:56]**'.

فقالوا: يا رسول الله، و ما جنب الله هذا؟ فقال: «هو الذي يقول الله فيه: وَ يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً هو وصي و السبيل إلي من بعدي».

They said, 'O Rasool-Allah<sup>-saww</sup>! And what is this Side of Allah<sup>-azwj</sup> (جنب الله)?' So he<sup>-saww</sup> said: 'He<sup>-asws</sup> is the one regarding whom Allah<sup>-azwj</sup> Says **And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool [25:27]** – He<sup>-asws</sup> is my<sup>-saww</sup> successor<sup>-asws</sup> and the Way from after me<sup>-saww</sup>'.

فقالوا: يا رسول الله، بالذي بعثك بالحق نبيا، أرناهُ فقد اشتقنا إليه. فقال: «هو الذي جعله الله آية للمتوسمين، فإن نظرتم إليه نظر من كان له قلب، أو ألقى السمع و هو شهيد، عرفتم أنه وصي كما عرفتم أني نبيكم، فتخللوا الصفوف و تصفحوا الوجوه، فمن أهوت إليه قلوبكم فإنه هو، لأن الله عز و جل يقول في كتابه: فَاجْعَلْ أَفْتِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ إِلَيْهِ و إلى ذريته».

They said, 'O Rasool-Allah<sup>-saww</sup>! By the One<sup>-azwj</sup> Who Sent you with the Truth as a Prophet<sup>-saww</sup>, show him<sup>-asws</sup> to us for we long for him<sup>-asws</sup>'. So he<sup>-saww</sup> said: 'He<sup>-asws</sup> is the One for whom Allah<sup>-azwj</sup> Made **Signs for those who distinguish (the marks) [15:75]**. So those who look at him<sup>-asws</sup> from the ones who have a heart, or a hearing and he sees him<sup>-asws</sup>, would know that he<sup>-asws</sup> is my<sup>-saww</sup> successor<sup>-asws</sup> just as you know that I<sup>-saww</sup> am your Prophet<sup>-saww</sup>. So make rows and browse the faces, for the one to whom your hearts incline to, so it is him<sup>-asws</sup>, because Allah<sup>-azwj</sup> Mighty and Majestic is Saying in His<sup>-azwj</sup> Book **therefore make the hearts of some people yearn towards them [14:37]** – towards him<sup>-asws</sup> and his<sup>-asws</sup> descendants'.

ثم قال: فقام أبو عامر الأشعري في الأشعرين، وأبو غرة الخولاني في الخولانيين، وذيبان و عثمان بن قيس في بني قيس، و عرفة الدوسي في الدوسيين، و لا حق به علاقة، فتخللوا الصفوف، و تصفحوا الوجوه، و أخذوا بيد الأصلع البطين، و قالوا: إلى هذا أهوت أفئدتنا يا رسول الله.

Then (the narrator) said, 'So Abu Aamir Al-Ashary stood up among the Asharites, and Abu Gharat Al-Khowlany among the Khowlanis, and Zibyan and Usman Bin Qays among the Clan of Qays, and Arfat Al-Dowsy among the (can on) Dowsis, so they left alone the rows and browsed the faces, and grabbed the hand of the shaven headed one<sup>-asws</sup> and said, 'It is to this our hearts incline towards, O Rasool-Allah<sup>-saww</sup>!'

فقال النبي (صلى الله عليه و آله): «أنتم نخبة الله حين عرفتم وصي رسول الله قبل أن تعرفوه، فبم عرفتم أنه هو؟» فرفعوا أصواتهم ليكون، و قالوا: يا رسول الله، نظرنا إلى القوم فلم نحن لهم [قلوبنا]، و لما رأيناه رجفت قلوبنا ثم اطمأنت نفوسنا، فانجاشت أكبادنا، و هملت أعيننا، و تبلجت صدورنا حتى كأنه لنا أب و نحن عنده بنون.

The Prophet<sup>-saww</sup> said: 'You are the elite of Allah<sup>-azwj</sup> whereby you recognised the successor<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> before having been introduced to him<sup>-asws</sup>, so how did you come to recognise that it is him<sup>-asws</sup>?' So they wailed in raised voices and said, 'O Rasool-Allah<sup>-saww</sup>! We looked at the people, so our hearts did not incline towards them, and when we saw him<sup>-asws</sup>, our hearts quivered, then ourselves were reassured, so our hearts were convinced, and our eyes were filled (with tears), and our chests were lightened to the extent as if he<sup>-asws</sup> was a father to us and we were his<sup>-asws</sup> sons in his<sup>-asws</sup> presence'.

فقال النبي (صلى الله عليه و آله): «وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ أَنْتُمْ بِالْمَنْزِلَةِ الَّتِي سَبَقَتْ لَكُمْ بِهَا الْحُسْنَى، و أَنْتُمْ عَنِ النَّارِ مَبْعُدُونَ».

The Prophet<sup>-saww</sup> said: '**but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7]** and you all are from it at the status which the good preceded for you, and you are remote from the Fire'.

قال: فبقي هؤلاء القوم المسمون حتى شهدوا مع أمير المؤمنين الجمل و صفين فقتلوا بصفين (رحمهم الله)، و كان النبي (صلى الله عليه و آله) بشرهم بالجنة و أخبرهم أنهم يستشهدون مع علي بن أبي طالب (عليه السلام).

He (the narrator) said, 'So those people remained (alive) until they witnessed along with Amir-Al-Momineen<sup>-asws</sup>, the (battles of) the Camel and Siffeen. They were killed at Siffeen, and the Prophet<sup>-saww</sup> has given them the good news of the Paradise and informed them that they would be achieving martyrdom with Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.<sup>10</sup>

كِتَابُ الْمُحْتَصَرِّ، لِلْحَسَنِ بْنِ سُلَيْمَانَ نَقْلًا مِنْ كِتَابِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ بِإِسْنَادِهِ عَنِ الْمُفِيدِ رَفَعَهُ إِلَى سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ  
أَمِيرُ الْمُؤْمِنِينَ ع يَا سَلْمَانُ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ لَا يَعْرِفُنَا حَقَّ مَعْرِفَتِنَا وَ أَنْكَرَ فَضْلَنَا

Kitab 'Al Mukhtasar' of Al Hassan Bin Suleyman, copying from the book of Al Seyyid Hassan Bin Kabsh, by his chain from Al Mufeed, raising it to,



'Salman Al-Farsi<sup>-ra</sup> said, 'Amir Al-Momineen<sup>-asws</sup> said: 'O Salman<sup>-ra</sup>! The woe of all woes is for one who does not recognise us<sup>-asws</sup> as is the right of our<sup>-asws</sup> recognition, and denies our<sup>-asws</sup> merits.

يَا سَلْمَانَ إِنَّمَا أَفْضَلُ مُحَمَّدٌ صَ أَمَّ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ سَلْمَانُ بَلْ مُحَمَّدٌ صَ قَالَ يَا سَلْمَانُ فَهَذَا آصَفُ بِنُ بَرْخِيَا قَدَرُ أَنْ يَحْمِلَ عَرْشَ بَلْقَيْسَ مِنْ فَارِسَ فِي طَرْفَةِ عَيْنٍ وَ عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ وَ لَا أَفْعَلُ أَضْعَافَ ذَلِكَ وَ عِنْدِي عِلْمُ أَلْفِ كِتَابٍ

O Salman<sup>-ra</sup>! But rather, is Muhammad<sup>-saww</sup> superior or Suleyman Bin Dawood<sup>-as</sup>? Salman<sup>-ra</sup> said, 'But, Muhammad<sup>-saww</sup> is'. So, this Aasif Bin Barkhiya<sup>-as</sup> was able to carry the throne of Bilquis from Persia in the blink of an eye, and with him<sup>-as</sup> was knowledge from the Book, and I<sup>-asws</sup> cannot do a multiple of that, and with me<sup>-asws</sup> is knowledge of a thousand Books?

أَنْزَلَ اللَّهُ عَلَى شَيْبِ بْنِ آدَمَ عَلَيْهِمَا السَّلَامُ خَمْسِينَ صَحِيفَةً وَ عَلَى إِدْرِيسَ النَّبِيِّ صَ ثَلَاثِينَ صَحِيفَةً وَ عَلَى إِبْرَاهِيمَ الْحَلِيلِ عَ عِشْرِينَ صَحِيفَةً وَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ

Allah<sup>-azwj</sup> Revealed fifty Parchments upon Shees<sup>-as</sup> Bin Adam<sup>-as</sup>, and thirty Parchments upon the Prophet<sup>-as</sup> Idrees<sup>-as</sup>, and twenty Parchments upon Ibrahim<sup>-as</sup> the Friend (of the Beneficent), and the Torah, and the Evangel, and the Psalms, and the Furqan'.

فَقُلْتُ صَدَقْتَ يَا سَيِّدِي فَقَالَ عَ اعْلَمْ يَا سَلْمَانُ أَنَّ الشَّكَّ فِي أَمْرِنَا وَ عُلُومِنَا كَالْمُمْتَرِي فِي مَعْرِفَتِنَا وَ حُقُوفِنَا وَ قَدْ فَرَضَ وَلَا يَتَنَا فِي كِتَابِهِ فِي غَيْرِ مَوْضِعٍ وَ يَبَيِّنُ فِيهِ مَا وَجِبَ الْعَمَلُ بِهِ وَ هُوَ غَيْرُ مَكْشُوفٍ.

I<sup>-ra</sup> said, 'You<sup>-asws</sup> speak the truth, O my Master<sup>-asws</sup>!' He<sup>-asws</sup> said: 'Know, O Salman<sup>-ra</sup>, that the doubter in our<sup>-asws</sup> matter and our<sup>-asws</sup> knowledge is like the one suspicious regarding our<sup>-asws</sup> recognition and our<sup>-asws</sup> rights, and our<sup>-asws</sup> Wilayah has been Obligated in His<sup>-azwj</sup> Book in another place, and Explained in it what Obligates (the one who) works with it, and it is not hidden".<sup>11</sup>

كَأ، الكافي مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَكَمِ بْنِ مُسْكِينٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ مِنْ أَهْلِ مَكَّةَ قَالَ قَالَ سَفْيَانُ النَّوَرِيُّ أَذْهَبَ بِنَا إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ فَذَهَبْتُ مَعَهُ إِلَيْهِ فَوَجَدْنَاهُ قَدْ رَكِبَ دَابَّتَهُ فَقَالَ لَهُ سَفْيَانُ يَا بَا عَبْدِ اللَّهِ حَدِّثْنَا بِحَدِيثِ خُطْبَةِ رَسُولِ اللَّهِ صَ فِي مَسْجِدِ الْحَيْفِ قَالَ دَعَنِي حَتَّى أَذْهَبَ فِي حَاجَتِي فَلِإِنِّي قَدْ رَكِبْتُ فَإِذَا جِئْتُ حَدِّثُكَ

(The book) 'Al Kafi' – Muhammad Bin Al Hassan, from one of our companions, from Ali Bin Al Hakam, from Al Hakam Bin Miskeen, from a man from Quraysh, from the people of Makkah who said,

'Sufyan Al-Sowry said, 'Come with us to Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>'. So I went with him to him<sup>-asws</sup>, and we found him<sup>-asws</sup> to have ridden his<sup>-asws</sup> animal. So Sufyan said to him<sup>-asws</sup>: 'O Abu Abdullah<sup>-asws</sup>! Narrate to us with the Hadeeth of the address of Rasool-Allah<sup>-saww</sup> in Masjid Al- Khief'. He<sup>-asws</sup> said: 'Leave me<sup>-asws</sup> until I<sup>-asws</sup> go regarding my<sup>-asws</sup> need, for I<sup>-asws</sup> have already mounted. So when I<sup>-asws</sup> come back, I<sup>-asws</sup> shall narrate to you'.

<sup>11</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 5 Ch 12 H 10

فَقَالَ أَسْأَلُكَ بِعَرَاتِكَ مِنْ رَسُولِ اللَّهِ ص لَمَّا حَدَّثْتَنِي قَالَ فَنَزَلَ فَقَالَ مَرْيَا بِدَوَاةٍ وَ قِرْطَاسٍ حَتَّى أَثْبِتَهُ فَدَعَا بِهِ ثُمَّ قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
حُطْبَةُ رَسُولِ اللَّهِ ص فِي مَسْجِدِ الْخَيْفِ نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاَهَا وَ بَلَّغَهَا مَنْ لَمْ تَبْلُغْهُ

He said: 'I ask you<sup>-asws</sup> by your<sup>-asws</sup> relationship from Rasool-Allah<sup>-saww</sup> why not narrate to me?' So he<sup>-asws</sup> descended, and Sufyan said to him<sup>-asws</sup>, 'Order with the ink and the paper until I affirm it'. He<sup>-asws</sup> called for it, then said: 'Write! In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. Rasool-Allah<sup>-saww</sup> addressed the people in Masjid Al-Khief: 'May Allah<sup>-azwj</sup> Flourish a servant who hears my<sup>-saww</sup> speech, so he retains it and delivers it to the one whom it has not reached.

يَا أَيُّهَا النَّاسُ لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ قَرِيبَ حَامِلٍ فَهُوَ لَيْسَ بِفَقِيهِ وَ رَبِّ حَامِلٍ فَهُوَ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ لَا يُعْلَى عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ  
إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ اللُّزُومُ لِمَجَامِعِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمُ الْمُؤْمِنُونَ إِخْوَةٌ تَتَكَافَأُ دِمَاؤُهُمْ وَ هُمْ يَدُّ عَلَى مَنْ  
سِوَاهُمْ يَسْعَى بِذِمَّتِهِمْ أَذْنَاهُمْ

O you people! Let the ones present deliver it to the absent ones, so sometimes the bearer isn't with his understanding, and sometimes the bearer delivers it to the one who is more understanding than him. Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah<sup>-azwj</sup>, and the advice of the Imams<sup>-asws</sup> of the Muslims, and the necessity to their<sup>-asws</sup> gatherings, for their<sup>-asws</sup> invitation would be encompassing from their backs. The *Momineen* are brethren, their bloods are a match for each other and they are one hand against the ones besides them, their lowest one striving for their responsibilities".

فَكَتَبَهُ ثُمَّ عَرَضَهُ عَلَيْهِ وَ رَكِبَ أَبُو عَبْدِ اللَّهِ ع وَ جِئْتُ أَنَا وَ سُفْيَانُ فَلَمَّا كُنَّا فِي بَعْضِ الطَّرِيقِ فَقَالَ لِي كَمَا أَنْتَ حَتَّى أَنْظُرَ فِي هَذَا الْحَدِيثِ فَقُلْتُ  
لَهُ قَدْ وَ اللَّهُ أَلَزَمَ أَبُو عَبْدِ اللَّهِ ع رَقْمَتَكَ شَيْئًا لَا يَذْهَبُ مِنْ رَقْمَتِكَ أَبَدًا فَقَالَ وَ أَيُّ شَيْءٍ ذَلِكَ

Sufyan wrote it, then displayed it to him<sup>-asws</sup>, and Abu Abdullah<sup>-asws</sup> mounted, and I and Sufyan came back. When we were in one of the roads, he said to me, 'Stay as you are until I look into this Hadeeth'. I said to him, 'But, by Allah<sup>-azwj</sup>, Abu Abdullah<sup>-asws</sup> has necessitated something on your neck which will never go away from your neck, ever!' He said, 'And which thing is that?'

فَقُلْتُ لَهُ ثَلَاثٌ لَا يُعْلَى عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ قَدْ عَرَفْنَاهُ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ مِنْ هَؤُلَاءِ الْأَيِّمَةِ الَّذِينَ يَجِبُ عَلَيْنَا  
نَصِيحَتُهُمْ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَ زَيْدُ بْنُ مُعَاوِيَةَ وَ مَرْوَانُ بْنُ الْحَكَمِ وَ كُلُّ مَنْ لَا يَحْجُورُ شَهَادَتَهُ عِنْدَنَا وَ لَا يَحْجُورُ الصَّلَاةَ خَلْفَهُمْ

I said to him, 'Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah<sup>-azwj</sup>. We have recognised it. And the advice of the Imams<sup>-asws</sup> of the Muslim. Who are these Imams<sup>-asws</sup> whose advice is obligated upon us? Muawiya Bin Abu Sufyan, and Yazeed Bin Muawiya, and Marwan Bin Al-Hakam, and every one whose testimony is not allowed with us, and praying *Salat* behind them is not allowed?

وَ قَوْلُهُ وَ اللُّزُومُ لِمَجَامِعِهِمْ فَأَيُّ الْمَجَامِعِ مُرْجَى يَقُولُ مَنْ لَمْ يُصَلِّ وَ لَمْ يَصُمْ وَ لَمْ يَغْتَسِلْ مِنْ جَنَابَةٍ وَ هَدَمَ الْكَعْبَةَ وَ نَكَحَ أُمَّهُ فَهُوَ عَلَى إِيْمَانٍ جَبْرِيَلٍ  
وَ مِيكَائِيلَ أَوْ قَدَرِيٍّ يَقُولُ لَا يَكُونُ مَا شَاءَ اللَّهُ عَزَّ وَ جَلَّ وَ يَكُونُ مَا شَاءَ إِبْلِيسُ أَوْ حُرُورِيٍّ يَبْرَأُ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ شَهِدَ عَلَيْهِ بِالْكَفْرِ أَوْ  
جَهْمِيٍّ يَقُولُ إِنَّمَا هِيَ مَعْرِفَةُ اللَّهِ وَحْدَهُ لَيْسَ الْإِيْمَانُ شَيْءٌ غَيْرَهَا

And his<sup>-saww</sup> words: 'and the necessity to their<sup>-asws</sup> gatherings'. So which gathering? The Murjiites are saying, 'The one who does not pray *Salat*, and does not Fast, and does not wash from sexual impurities, and demolishes the Kabah, and marries his own mother, so he is upon the faith of Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>? Of the Qadiriites who are saying, 'What Allah<sup>-azwj</sup> Mighty and Majestic Desires may not happen and what Iblees<sup>-la</sup> so desires may happen'? Or the Harouriyya who are disavowing from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and are testifying upon him<sup>-asws</sup> with the disbelief? Or the Jahmiys who are saying, 'But rather it is the recognition that Allah<sup>-azwj</sup> is One, there isn't the *Eman* anything other than it?'

قَالَ وَيُحْكُ وَ أَيَّ شَيْءٍ يَقُولُونَ فَقُلْتُ يَقُولُونَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ اللَّهُ الْإِمَامُ الَّذِي يَجِبُ عَلَيْنَا نَصِيحَتُهُ وَ لَزُومُ جَمَاعَتِهِمْ أَهْلُ بَيْتِهِ قَالَ فَأَخَذَ الْكِتَابَ فَخَرَقَهُ ثُمَّ قَالَ لَا تُخْبِرْ بِهَا أَحَدًا.

He said, 'Woe be unto you! And which thing was he<sup>-asws</sup> saying: 'I said, 'He<sup>-asws</sup> is saying that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, by Allah<sup>-azwj</sup>, is the Imam<sup>-asws</sup> whose advice is Obligated upon us, and the necessitation of their<sup>-asws</sup> gatherings, the People<sup>-asws</sup> of his<sup>-saww</sup> Household'. He brought out the letter and burnt it, then said, 'Do not inform anyone with it'.<sup>12</sup>

### Recognition of the Ahl Al-Bayt<sup>-asws</sup> is the Completion of all Good:

لي، الأماي للصدوق العطار عن أبيه عن جعفر بن محمد الفزاري عن عباد بن يعقوب عن منصور بن أبي نؤيرة عن أبي بكر بن عباس عن أبي قدامة الفدائي قال قال رسول الله صلى الله عليه وآله من من الله عليه بمعرفته أهل بيته ولا يهتم فقد جمع الله له الخير كله.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Ja'far Bin Muhammad Al Fazary, from Abbad Bin Yaquob, from Mansour Bin Abu Nuweyra, from Abu Bakr Bin Ayyasg, from Abu Qudama Al Faddany who said,

'Rasool-Allah<sup>-saww</sup> said: 'To the one, whom Allah<sup>-azwj</sup> Confers upon with recognition of People<sup>-asws</sup> of my<sup>-saww</sup> Household and their<sup>-asws</sup> Wilayah, so Allah<sup>-azwj</sup> has Gathered for him the good, all of it'.<sup>13</sup>

الحاسن أبي عن محمد بن عيسى عن خلف بن حماد عن علي بن عثمان بن رزين عن روه عن أمير المؤمنين ع قال: سيئ خصال من كن فيه كان بين يدي الله وعن يمينه إن الله يحب المرء المسلم الذي يحب لأخيه ما يحب لنفسه و يكره له ما يكره لنفسه و ينصحه الولاية و يعرف فضلي و يطأ عتبي و ينتظر عاقبتني.

(The book) 'Al Mahasin' – My father, from Muhammad Bin Isa, from Khalaf Bin Hammad, from Ali Bin Usman Bin Razeyn, from the one who reported it,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Six characteristics, one who has these in him, would be in front of Allah<sup>-azwj</sup> and on His<sup>-azwj</sup> Right. Allah<sup>-azwj</sup> Loves the Muslim person who loves for his brother what he loves for himself, and dislikes for him what he dislikes for himself, and advises him of the Wilayah and recognition of my<sup>-asws</sup> merit, and obeys my<sup>-asws</sup> posterity, and awaits my<sup>-asws</sup> end-result.<sup>14</sup>

<sup>12</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 6

<sup>13</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 36

<sup>14</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 41

## No Deed is accepted without the Recognition of the Rights of an Imam<sup>-asws</sup>

سن، المحاسن خلاَّد الْمُقْرِي عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ لَيْثِ بْنِ سُلَيْمَانَ عَنْ ابْنِ أَبِي لَيْثَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الزُّمُوا مَوَدَّتَنَا أَهْلَ الْبَيْتِ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ وَهُوَ يَوَدُّنَا أَهْلَ الْبَيْتِ دَخَلَ الْجَنَّةَ بِشَفَاعَتِنَا وَالَّذِي نَفْسِي بِيَدِهِ لَا يَنْتَفِعُ عَبْدٌ بِعَمَلِهِ إِلَّا بِمَعْرِفَةِ حَقِّنَا.

(The book) 'Al Mahasin' – Khallad Al Muqry, from Qays Bin Al Rabie, from Lays Bin Suleyman, from Ibn Abu Layli,

'From Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Necessitate our<sup>-asws</sup> cordiality of People<sup>-asws</sup> of the Household, for the one who meets Allah<sup>-azwj</sup> while he was being cordial to us<sup>-asws</sup> People<sup>-asws</sup> of the Household, would enter the Paradise by our<sup>-asws</sup> intercession. By the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul, no servant would benefit by his deed except by recognition of our<sup>-asws</sup> rights'.<sup>15</sup>

116 وَ سَأَلَهُ أَبُو بَصِيرٍ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا مَا عَنِ بِذَلِكَ

And Abu Baseer asked him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> the Exalted: **And the one who is Given the Wisdom, so he has been Given abundant good [2:269]**, 'What is the meaning of that?'

فَقَالَ مَعْرِفَةُ الْإِمَامِ وَ اجْتِنَابُ الْكِبَائِرِ وَ مَنْ مَاتَ وَ لَيْسَ فِي رَقَبَتِهِ بَيْعَةٌ لِإِمَامٍ مَاتَ مِيتَةً جَاهِلِيَّةً وَ لَا يُعْذَرُ النَّاسُ حَتَّى يَعْرِفُوا إِمَامَهُمْ

He<sup>-asws</sup> said: 'Recognition of the Imam<sup>-asws</sup> and shunning the major sins; and one who dies and there isn't in his neck an allegiance to the Imam<sup>-asws</sup>, dies a death of the pre-Islamic period, nor are the people excused until they do recognise their Imam<sup>-asws</sup>.

فَمَنْ مَاتَ وَ هُوَ عَارِفٌ لِإِمَامِهِ لَمْ يَضُرَّهُ تَقَدُّمُ هَذَا الْأَمْرِ أَوْ تَأَخُّرُ فَكَانَ كَمَنْ هُوَ مَعَ الْقَائِمِ فِي فُسْطَاطِهِ

So, the one who dies and he is a recogniser of his Imam<sup>-asws</sup>, it would not harm him whether this command (rising of Al-Qaim<sup>-asws</sup>) is brought forward or delayed, and he would be like the one who is with Al-Qaim<sup>-asws</sup> in his<sup>-asws</sup> tent.

قَالَ ثُمَّ مَكَتْ هُنَيْئَةً ثُمَّ قَالَ لَا بَلْ كَمَنْ قَاتَلَ مَعَهُ ثُمَّ قَالَ لَا بَلْ وَ اللَّهُ كَمَنْ اسْتَشْهَدَ مَعَ رَسُولِ اللَّهِ ص.

He (the narrator) said, 'Then he<sup>-asws</sup> paused for a while, then said: 'No, but like the one who fought alongside him<sup>-asws</sup>'. Then he<sup>-asws</sup> said: 'No, but, by Allah<sup>-azwj</sup>, like the one who was martyred with Rasool-Allah<sup>-saww</sup>.<sup>16</sup>

11- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الرَّزَّازِيِّ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ السَّابَّاطِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أبا أُمَيَّةَ يُوسُفَ بْنَ ثَابِتٍ حَدَّثَ عَنْكَ أَنَّكَ قُلْتَ لَا يَضُرُّ مَعَ الْإِيمَانِ عَمَلٌ وَ لَا يَنْفَعُ مَعَ الْكُفْرِ عَمَلٌ

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – From Ahmad Bin Muhammad Al Zurary, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Maboub, from Hisham Bin Salim, from Al Sabaty who said,

<sup>15</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 45

<sup>16</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 116

'I said to Abu Abdullah<sup>-asws</sup>, 'Abu Umayya Yusuf Bin Sabit narrated from you<sup>-asws</sup> and you<sup>-asws</sup> said: 'No deed would harm along with the Eman, nor would any deed benefit with the Kufr''.

فَقَالَ إِنَّهُ لَمْ يَسْأَلْنِي أَبُو أُمَيَّةَ عَنْ تَفْسِيرِهَا إِنَّمَا عَنَيْتُ بِهَذَا أَنَّهُ مَنْ عَرَفَ الْإِمَامَ مِنْ آلِ مُحَمَّدٍ وَتَوَلَّاهُ ثُمَّ عَمِلَ لِنَفْسِهِ بِمَا شَاءَ مِنْ عَمَلٍ الْخَيْرِ قَبِلَ مِنْهُ ذَلِكَ وَضُوْعِفَ لَهُ أَضْعَافًا كَثِيرَةً فَانْتَفَعَ بِأَعْمَالِ الْخَيْرِ مَعَ الْمَعْرِفَةِ فَهَذَا مَا عَنَيْتُ بِذَلِكَ

He<sup>-asws</sup> said: 'Abu Umayya did not ask me<sup>-asws</sup> about its interpretation. But rather, I<sup>-asws</sup> meant by this, the one who recognises the Imam<sup>-asws</sup> from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and follows him<sup>-asws</sup>, then does a deed for himself with whatever he so desires to, from the good deeds, that would be Accepted from him, and multiplied for him manifold. Thus, he would benefit with the good deed along with the recognition. So, this is what I<sup>-asws</sup> meant by that.

وَكَذَلِكَ لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ الْأَعْمَالِ الصَّالِحَةِ الَّتِي يَعْمَلُونَهَا إِذَا تَوَلَّوْا الْإِمَامَ الْجَائِرَ الَّذِي لَيْسَ مِنَ اللَّهِ تَعَالَى

And similar to that, Allah<sup>-azwj</sup> will not Accept the righteous deeds from the servant which he had done, when he follows the tyrannical imam who isn't from Allah<sup>-azwj</sup> the Exalted'.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي يَعْفُورٍ أَلَيْسَ اللَّهُ تَعَالَى قَالَ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَرَجٍ يَوْمَئِذٍ آمِنُونَ فَكَيْفَ لَا يَنْفَعُ الْعَمَلُ الصَّالِحُ مَنْ تَوَلَّى أَيْمَةَ الْجَوْرِ

Abdullah Bin Abu Yafour said to him<sup>-asws</sup>, 'Doesn't Allah<sup>-azwj</sup> the Exalted Say: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]**, so how can he not benefit from the righteous deeds if he were to befriend the tyrannical imam?'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَهَلْ تَدْرِي مَا الْحَسَنَةُ الَّتِي عَنَاهَا اللَّهُ تَعَالَى فِي هَذِهِ الْآيَةِ هِيَ مَعْرِفَةُ الْإِمَامِ وَطَاعَتُهُ

Abu Abdullah<sup>-asws</sup> said: 'And do you know what the good deed is which Allah<sup>-azwj</sup> the Exalted has Meant in this Verse? It is the recognition of the Imam<sup>-asws</sup>, and being obedient to him<sup>-asws</sup>.

وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ وَإِنَّمَا أَرَادَ بِالسَّيِّئَةِ انْكَارَ الْإِمَامِ الَّذِي هُوَ مِنَ اللَّهِ تَعَالَى

And Allah<sup>-azwj</sup> Mighty and Majestic Says: **And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]**. And what it Intended by the evil deed is the denial of the Imam<sup>-asws</sup> who is from Allah<sup>-azwj</sup> the Exalted'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ جَاءَ يَوْمَ الْقِيَامَةِ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَجَاءَهُ مُنْكَرًا لِحَقِّنَا جَاحِدًا لَوْلَايَتِنَا أَكْبَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ فِي النَّارِ.

Then Abu Abdullah<sup>-asws</sup> said: 'The one who comes on the Day of Judgement with the Wilayah of the unjust imam who is not from Allah<sup>-azwj</sup>, and comes having denied our<sup>-asws</sup> rights, having

fought against our<sup>-asws</sup> Wilayah, Allah<sup>-azwj</sup> would Fling him into the Fire on the Day of Judgement".<sup>17</sup>

علل الشرائع مَا جِئَلُوهُ عَنْ عَمِّهِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ صَبَّاحِ الْمَدَائِنِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمرَ أَنَّ أَبَا عَبْدِ اللَّهِ ع كَتَبَ إِلَيْهِ كِتَابًا فِيهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ نَبِيًّا قَطُّ يَدْعُو إِلَى مَعْرِفَةِ اللَّهِ لَيْسَ مَعَهَا طَاعَةٌ فِي أَمْرٍ وَلَا نَهْيٍ

(The book) 'Al Illal Al Sharaie' – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufi, from Muhammad Bin Sinan, from Sabbah Al Madainy, from Al Mufazzal Bin Umar,

'Abu Abdullah<sup>-asws</sup> wrote a letter to him, in it was: 'Allah<sup>-azwj</sup> Mighty and Majestic did not Sent any Prophet<sup>-as</sup> at all calling to recognition of Allah<sup>-azwj</sup> and there wasn't obedience with it regarding an order nor a prohibition.

وَأَمَّا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ الْعَمَلُ بِالْفَرَائِضِ الَّتِي افْتَرَضَهَا اللَّهُ عَلَى خُدُودِهَا مَعَ مَعْرِفَةٍ مِنْ دَعَا إِلَيْهِ وَمَنْ أَطَاعَ حَرَّمَ الْحَرَامَ ظَاهِرُهُ وَ بَاطِنُهُ وَ صَلَّى وَ صَامَ وَ حَجَّ وَ اعْتَمَرَ وَ عَظَّمَ حُرُمَاتِ اللَّهِ كُلَّهَا لَمْ يَدْعُ مِنْهَا شَيْئًا وَ عَمِلَ بِالْإِزْكِارِ الْأَخْلَاقِ كُلِّهَا وَ تَجَنَّبَ سَيِّئَهَا

And rather Allah<sup>-azwj</sup> Accepts from the servants the deeds with the Obligation which Allah<sup>-azwj</sup> has Obligated upon its limits with recognition of the one calling to Him<sup>-azwj</sup>, and obeying the one who prohibits the Prohibition, its apparent and its hidden, and he prays Salat, and Fasts and (performs) Hajj and Umrah, and holds reverence to the Sanctities of Allah<sup>-azwj</sup>, all of them, not leaving anything from these, and acts with the righteousness, all of it, and the good mannerisms, all of them, and shuns its evil deeds.

وَمَنْ زَعَمَ أَنَّهُ يُجِلُّ الْحَالَ وَ يُحَرِّمُ الْحَرَامَ بِغَيْرِ مَعْرِفَةِ النَّبِيِّ ص لَمْ يُجِلِّ لِلَّهِ حَالًا وَ لَمْ يُحَرِّمِ لَهُ حَرَامًا وَ إِنَّ مَنْ صَلَّى وَ زَكَّى وَ حَجَّ وَ اعْتَمَرَ وَ فَعَلَ ذَلِكَ كُلَّهُ بِغَيْرِ مَعْرِفَةٍ مِنَ اللَّهِ عَلَيْهِ طَاعَتُهُ فَلَمْ يَفْعَلْ شَيْئًا مِنْ ذَلِكَ

And one who claims that he is permitting the Permissible(s) and prohibiting the Prohibitions without recognition of the Prophet<sup>-saww</sup>, did not permit any Permissible for the Sake of Allah<sup>-azwj</sup>, and did not prohibit a Prohibition for Him<sup>-azwj</sup>, and even if one prays Salat, and gives Zakat, and performs Hajj and Umrah, and does all of it without recognition of the one whom Allah<sup>-azwj</sup> has Obligated obedience to him<sup>-asws</sup>, so he did not do anything from that.

لَمْ يُصَلِّ وَ لَمْ يَصُمْ وَ لَمْ يُزَكِّ وَ لَمْ يَحُجَّ وَ لَمْ يَعْتَمَرَ وَ لَمْ يَغْتَسِلِ مِنَ الْجَنَابَةِ وَ لَمْ يَتَطَهَّرْ وَ لَمْ يُحَرِّمِ لِلَّهِ حَرَامًا وَ لَمْ يُجِلِّ لِلَّهِ حَالًا لَيْسَ لَهُ صَلَاةٌ وَ إِنْ رَكَعَ وَ إِنْ سَجَدَ وَ لَا لَهُ زَكَاةٌ وَ لَا حَجٌّ

He did not pray Salat, and did not Fast, and did not perform Hajj, and did not perform Umrah, and did not wash from the sexual impurity, and did not cleanse, and did not prohibit a Prohibition for the Sake of Allah<sup>-azwj</sup>, and did not permit a Permissible for the Sake of Allah<sup>-azwj</sup>, there isn't for him any Salat, and even if performed Ruku'u and Sajdah, nor is there any Zakat for him, nor a Hajj.

<sup>17</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 11

وَ إِنَّمَا ذَلِكَ كُلُّهُ يَكُونُ بِمَعْرِفَةِ رَجُلٍ مِّنَ اللَّهِ جَلَّ وَ عَزَّ عَلَى خَلْقِهِ بِطَاعَتِهِ وَ أَمَرَ بِالْأَخْذِ عَنْهُ فَمَنْ عَرَفَهُ وَ أَخَذَ عَنْهُ أَطَاعَ اللَّهَ وَ مَنْ زَعَمَ أَنَّ ذَلِكَ أَنَّمَا هِيَ الْمَعْرِفَةُ وَ أَنَّهُ إِذَا عَرَفَ اكْتَفَى بِغَيْرِ طَاعَةٍ فَقَدْ كَذَبَ وَ أَشْرَكَ

And rather that, all of it happens to be with recognition of a man Allah<sup>-azwj</sup>, Majestic and Mighty Conferred upon His<sup>-azwj</sup> creature with obedience to him<sup>-asws</sup>, and Commanded with the taking from him<sup>-asws</sup>. So, the one who recognises him<sup>-asws</sup>, and takes from him<sup>-asws</sup>, obeys Allah<sup>-azwj</sup>, and the one who claims that, rather that is the recognition, and what he recognises sufficiency without obedience, so he has lied and associated.

وَ إِنَّمَا قِيلَ اعْرِفْ وَ اعْمَلْ مَا شِئْتَ مِنَ الْخَيْرِ فَإِنَّهُ لَا يُقْبَلُ مِنْكَ ذَلِكَ بِغَيْرِ مَعْرِفَةٍ فَإِذَا عَرَفْتَ فاعْمَلْ لِنَفْسِكَ مَا شِئْتَ مِنَ الطَّاعَةِ قَلَّ أَوْ كَثُرَ فَإِنَّهُ مُقْبُولٌ مِنْكَ.

And rather it is said, 'Recognise and work whatever you so desire to from the good deeds, for that would not be Accepted from you without recognition. So, when you have recognised, then do for yourself whatever you so desire, from the (acts of) obedience, little or more, for it would be Accepted from you'.<sup>18</sup>

تفسير الإمام عليه السلام قَالَ الصَّادِقُ ع أَكْثَرُ النَّاسِ حَسْرَةً رَجُلٌ جَمَعَ مَالًا عَظِيمًا بِكَدٍّ شَدِيدٍ وَ مُبَاشَرَةِ الْأَهْوَالِ وَ تَعَرُّضِ الْأَخْطَارِ ثُمَّ أَقْبَى مَالَهُ صَدَقَاتٍ وَ مَبْرَاتٍ وَ أَقْبَى شَبَابَهُ وَ قُوَّتَهُ فِي عِبَادَاتٍ وَ صَلَوَاتٍ وَ هُوَ مَعَ ذَلِكَ لَا يَرَى لِعَلِيٍّ بِنِ أَبِي طَالِبٍ ع حَقَّهُ وَ لَا يَعْرِفُ لَهُ مِنَ الْإِسْلَامِ حَقَّهُ وَ يَرَى أَنَّ مَنْ لَا يُعَشِّرُهُ وَ لَا يُعَشِّرُ عُسَيْرٍ مِعْشَارِهِ أَفْضَلُ مِنْهُ ع

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>) – Al-Sadiq<sup>-asws</sup>: 'And of the regret greater than this would be a man who had amassed great wealth by intense toiling, and forthright horrors, and being exposed to the dangers. Then he spent his wealth in the (giving of) charities and the (doing of) righteous deeds, and spent his youth and his strength in worship and prayers, and he, along with (all) that, did not view any rights as being for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, nor did he recognise for him<sup>-asws</sup> as having any place in Al-Islam, and he Viewed that the one who is not even a tenth of him<sup>-asws</sup>, and not even a tenth of a tenth of a hundred of him<sup>-asws</sup>, superior than him<sup>-asws</sup>.

يُؤَاقِفُ عَلَى الْحُجَجِ فَلَا يَتَأَمَّلُهَا وَ يَخْتَجُّ عَلَيْهَا بِالْآيَاتِ وَ الْأَخْبَارِ فَيَأْتِي إِلَّا تَمَادِيًّا فِي غِيَةِ فَذَاكَ أَكْثَرُ حَسْرَةٍ مِنْ كُلِّ مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ وَ صَدَقَاتُهُ مُثَلَّةٌ لَهُ فِي مِثَالِ الْأَفَاعِي تَنْهَشُهُ وَ صَلَوَاتُهُ وَ عِبَادَاتُهُ مُثَلَّةٌ لَهُ فِي مِثَالِ الرِّبَانِيَّةِ تَتْبَعُهُ حَتَّى تَدْعَهُ إِلَى جَهَنَّمَ

He stops at the arguments and he does not contemplate, but it is argued against him (his beliefs) with the (Quranic) Verses and the Ahadeeth, but he refuses except to go further into error. So that is the one who would be of greater regret than every regret on the Day of Judgment, and his charities would be resembled for him as snakes ravaging him, and his Salats and his (acts of) worship would be resembled for him in a resemblance of the Zabaniyya (Angels of Hell), repelling him until he is led into Hell.

دَعَا يَقُولُ يَا وَئِلِيِّ أَلَمْ أَكُ مِنَ الْمُصَلِّينَ أَلَمْ أَكُ مِنَ الْمُزَكِّينَ أَلَمْ أَكُ عَنْ أَمْوَالِ النَّاسِ وَ نِسَائِهِمْ مِنَ الْمُتَعَفِّفِينَ

<sup>18</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 21



He would call out saying, 'O woe is for me! Why was I not from the praying ones! Why was I not from the givers of *Zakat*? Why was I not chaste from the wealth of the people and their women from the chaste ones?'

فَلَمَّا ذَا دُهِيتُ بِمَا دُهِيتُ فَيُقَالُ لَهُ يَا شَقِيٌّ مَا نَفَعَكَ مَا عَمِلْتَ وَ قَدْ ضَيَّعْتَ أَعْظَمَ الْفُرُوضِ بَعْدَ تَوْحِيدِ اللَّهِ وَ الْإِيمَانِ بِنُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص  
ضَيَّعْتَ مَا لَرَمَكَ مِنْ مَعْرِفَةِ حَقِّ عَلِيِّ وَلِيِّ اللَّهِ وَ التَّزَمْتَ مَا حَرَّمَ اللَّهُ عَلَيْكَ مِنَ الْإِيْتِمَامِ بِعَدُوِّ اللَّهِ

When he calls out with what he calls out with, it would be said to him, 'O wretch! It will not benefit you what (deeds) you performed, and you have wasted the great Obligation after the *Tawheed* of Allah<sup>-azwj</sup> the Exalted, and the *Eman* with the Prophet-hood of Muhammad<sup>-saww</sup>, Rasool-Allah<sup>-saww</sup>. You wasted what was Necessitated to you the recognition of the right of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, Guardian of Allah<sup>-azwj</sup>, and you necessitated upon yourself what Allah<sup>-azwj</sup> Prohibited upon you from the taking to the imamate of the enemies of Allah<sup>-azwj</sup>.

فَلَوْ كَانَ لَكَ بَدَلُ أَعْمَالِكَ هَذِهِ عِبَادَةُ الدَّهْرِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ وَ بَدَلُ صَدَقَاتِكَ الصَّدَقَةُ بِكُلِّ أَمْوَالِ الدُّنْيَا بَلْ يَمْلَأُ الْأَرْضَ ذَهَبًا لَمَا زَادَكَ ذَلِكَ مِنْ رَحْمَةِ اللَّهِ إِلَّا بُعْدًا وَ مِنْ سَخَطِ اللَّهِ إِلَّا قُرْبًا.

So, even if there was for you a change of these deeds of yours (increased to), the worship of the eternity, from its beginning to its end, and your charities to be changed to the charity with all the wealth of the world, but the earth filled with gold, that would not increase you from the Mercy of Allah<sup>-azwj</sup> the Exalted except for remoteness, and from the Wrath of Allah<sup>-azwj</sup> except for the nearness (to Wrath)".<sup>19</sup>

جاء، المجالس للمفيد مُحَمَّدُ بْنُ الْحُسَيْنِ الْمُقْرِي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْبَزَّازِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ يَحْيَى بْنِ هَاشِمٍ عَنِ الْمُعَمَّرِ بْنِ سُلَيْمَانَ عَنْ لَيْثٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَيْهَا النَّاسُ الزُّمُومَا مَوَدَّتَنَا أَهْلَ الْبَيْتِ فَإِنَّهُ مَنْ لَقِيَ اللَّهَ بِوَدْنَا دَخَلَ الْجَنَّةَ بِشَفَاعَتِنَا فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَنْفَعُ عَبْدًا عَمَلُهُ إِلَّا بِمَعْرِفَتِنَا وَ وَلَا يَنْفَعُنَا.

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Al Husayn Al Muqri, from Al Husayn Bin Muhammad Al Bazaz, from Ja'far Bin Abdullah Al Alawy, from Yahya Bin Hashim, from Al Muammar Bin Suleyman, from Lays, from Ata'a, from Ibn Abbas who said,

'Rasool-Allah<sup>-saww</sup> said: 'O you people! Oblige our<sup>-asws</sup> cordiality of People<sup>-asws</sup> of the Household, for the one who meets Allah<sup>-azwj</sup> with our<sup>-asws</sup> cordiality would enter the Paradise due to our<sup>-asws</sup> intercession. By the One<sup>-azwj</sup> in Whose Hand is the soul of Muhammad<sup>-saww</sup>! A servant will not benefit by his deed except by having our<sup>-asws</sup> recognition and our<sup>-asws</sup> Wilayah".<sup>20</sup>

كش، رجال الكشي جَعْفَرُ بْنُ أَحْمَدَ عَنْ صَفْوَانَ عَنْ أَبِي الْيَسَعِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع حَدَّثَنِي عَنْ دَعَائِمِ الْإِسْلَامِ الَّتِي بُنِيَ عَلَيْهَا وَ لَا يَسَعُ أَحَدًا مِنَ النَّاسِ تَقْصِيرٌ فِي شَيْءٍ مِنْهَا أَلَّا مَنْ قَصَرَ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا كُتِبَ عَلَيْهِ ذَنْبُهُ وَ لَمْ يُقْبَلْ مِنْهُ عَمَلُهُ وَ مَنْ عَرَفَهَا وَ عَمِلَ بِهَا صَلَحَ دِينُهُ وَ قُبِلَ مِنْهُ عَمَلُهُ وَ لَمْ يُضَرَّ بِهِ مَا فِيهِ مِنْ جَهْلِ شَيْءٍ مِنَ الْأُمُورِ جَهْلُهُ

(The book) 'Rijal Kashy' – Ja'far Bin Ahmad, from Safwan, from Abu Al Yas'a who said,

<sup>19</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 45

<sup>20</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 7 H 50



'I said to Abu Abdullah<sup>-asws</sup>, 'Narrate to me about the pillars of Al-Islam which it is built upon and there is no leeway for anyone from the people to be deficient regarding anything from it which, one who is deficient from recognition of anything from it, his sin would be written upon him, and his deeds would not be Accepted from him, and one who recognises it and works by it, his Religion would be correct and his deeds would be Accepted from him, and he would not be harmed by anything he is ignorant of from the matters he is ignorant of'.

قَالَ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِيمَانُ بِرَسُولِ اللَّهِ ص وَ الْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ

He (the narrator) said, 'He<sup>-asws</sup> said: 'Testimony that there is no god except Allah<sup>-azwj</sup>, and the Eman with Rasool-Allah<sup>-saww</sup>, and the acknowledgment with whatever he<sup>-saww</sup> came with from the Presence of Allah<sup>-azwj</sup>'.

ثُمَّ قَالَ الزَّكَاةُ وَ الْوَلَايَةُ شَيْءٌ دُونَ شَيْءٍ فَضَّلْتُ يُعْرَفُ لِمَنْ أَخَذَ بِهِ قَالَ رَسُولُ اللَّهِ ص مَنْ مَاتَ لَا يَعْرِفُ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ كَانَ عَلِيٌّ ع

Then he<sup>-asws</sup> said: 'The Zakat and the Wilayah is a thing besides a thing, a merit recognised for the one who takes with it. Rasool-Allah<sup>-saww</sup> said: 'One who dies not having recognise the Imam<sup>-asws</sup> of his time dies a death of the pre-Islamic period'. And Allah<sup>-azwj</sup> Mighty and Majestic Said: **Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**, and it was Ali<sup>-asws</sup>.

وَ قَالَ آخِرُونَ لَا بَلْ مُعَاوِيَةُ وَ كَانَ حَسَنٌ ثُمَّ كَانَ حُسَيْنٌ وَ قَالَ آخِرُونَ هُوَ يَزِيدُ بْنُ مُعَاوِيَةَ لَا سِوَاهُ ثُمَّ قَالَ أَرِيدُكُمْ قَالَ بَعْضُ الْقَوْمِ زِدْهُ جُعِلْتُ فِدَاكَ

And others said, 'No, it is Muawiya'. But it was Hassan<sup>-asws</sup>, then it was Husayn<sup>-asws</sup>, and others said it was Yazeed Bin Muawiya<sup>-la</sup> not besides him<sup>-la</sup>'. Then he<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> increase for you all?' One of the group said, 'Increase it, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ ثُمَّ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ع ثُمَّ كَانَ أَبُو جَعْفَرٍ وَ كَانَتْ الشَّيْبَةَ قَبْلَهُ لَا يَعْرِفُونَ مَا يَحْتَاجُونَ إِلَيْهِ مِنْ حَلَالٍ وَ لَا حَرَامٍ إِلَّا مَا تَعَلَّمُوا مِنَ النَّاسِ حَتَّى كَانَ أَبُو جَعْفَرٍ ع فَفَتَحَ لَهُمْ وَ بَيَّنَّ لَهُمْ وَ عَلَيْهِمْ فَصَارُوا يُعَلِّمُونَ النَّاسَ بَعْدَ مَا كَانُوا يَتَعَلَّمُونَ مِنْهُمْ

He<sup>-asws</sup> said: 'Then it was Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, then it was Abu Ja'far<sup>-asws</sup>, and the Shias before him<sup>-asws</sup> were neither recognising what they were needy to from the Permissible(s) and the Prohibitions, except what they had learnt from the people, until it was (era of) Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> opened (their eyes) for them and explained to them and taught them, so they became teaching the people after they had been learning from them.

وَ الْأَمْرُ هَكَذَا يَكُونُ وَ الْأَرْضُ لَا تَصْلُحُ إِلَّا بِإِمَامٍ وَ مَنْ مَاتَ وَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَ أَحْوَجُ مَا تَكُونُ إِلَى هَذَا إِذَا بَلَغْتَ نَفْسَكَ هَذَا الْمَكَانَ وَ أَشَارَ بِيَدِهِ إِلَى حَلْقِهِ وَ انْقَطَعَتْ مِنَ الدُّنْيَا تَقُولُ لَقَدْ كُنْتُ عَلَى رَأْيٍ حَسَنٍ

And the matter happens to be like that, and the earth cannot be correct except by an Imam<sup>-asws</sup>, and one who dies and he does not recognise his Imam<sup>-asws</sup>, dies a death of the pre-Islamic period, and the neediest what to you will happen to be to this (Imamate) is when your soul reaches this place' – and he<sup>-asws</sup> gestured with his<sup>-asws</sup> hand to his<sup>-asws</sup> throat, and it cut off from the world. You will say, 'I was upon a beautiful view'.

قَالَ أَبُو الْيَسَعِ عَيْسَى بْنُ السَّرِيِّ وَكَانَ أَبُو حَمْزَةَ وَكَانَ حَاضِرَ الْمَجْلِسِ أَنَّهُ قَالَ فِيمَا يَقُولُ كَانَ أَبُو جَعْفَرٍ عَ إِمَاماً حَقَّ الْإِمَامُ.

Abu Al-Yas'a Isa Bin Al-Sary said, And Abu Hamza was present in the gathering, he said regarding what they were saying, 'Abu Ja'far<sup>-asws</sup> is an Imam<sup>-asws</sup>, the rightful Imam<sup>-asws</sup>'.<sup>21</sup>

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<sup>21</sup> Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 35