

Striking a Balance in Religion

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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^{-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 وَغُفِّلْ فُرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Striking a Balance in Religion

Summary:

Is it good to be religious? Yes, many studies have found that religious people, on average, are happier than non-religious people.¹ But how can we strike a balance in observing religion? In our lives, we find it difficult to make both ends meet, so we work more and more and find it hard to find time for religion. As our circumstances differ, so will our ability to engage in religious activities. Allah^{-azwj} is the Foremost in Accepting our excuses when we are unable to perform our obligations, as much as we would like, due to circumstances beyond our control.

قَالَ أَبُو بَصِيرٍ أَيْضًا سُئِلَ عَنْ ذَلِكَ فَقَالَ مَنْ جَعَلَ لِلَّهِ عَلَى نَفْسِهِ شَيْئًا فَبَلَغَ جَهْدَهُ فَلَا شَيْءَ عَلَيْهِ وَ كَانَ اللَّهُ أَعْدَرَ لِعَبْدِهِ.

Abu Baseer narrates that 6th Imam^{-asws} said: 'One who makes something for Allah^{-azwj} upon himself (vows), so he strives extensively, there is nothing upon him (if he cannot accomplish it), and Allah^{-azwj} is more Excusing for His^{-azwj} servant'.²

It is often said that excessive involvement in religious activities can lead one to lose the enjoyment of the world's bounties or even become destitute. However, this is a weakness in the faith, as it is Allah^{-azwj} who makes things easier or more difficult in attaining the necessities of the world, e.g.:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي التَّوْرَةِ مَكْتُوبٌ يَا ابْنَ آدَمَ تَقَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبَكَ غِيٍّ وَلَا أَكَلِكَ إِلَى طَلَبِكَ وَ عَلَيَّ أَنْ أَسُدَّ فَاقَتَكَ وَ أَمَلًا قَلْبَكَ خَوْفًا مِنِّي وَ إِنْ لَا تَقَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبَكَ شُغْلًا بِالدُّنْيَا ثُمَّ لَا أَسُدَّ فَاقَتَكَ وَ أَكَلِكَ إِلَى طَلَبِكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed, from; Abu Abdullah^{-asws} 6th Imam) says: 'It is written in the Torah:

(Allah^{-azwj} Says) 'O son of Adam^{-as}! Free yourself for My^{-azwj} worship, I^{-azwj} shall Fill your heart with riches and will not Fatigue you to your seeking (sustenance), and it would be upon Me^{-azwj} to Aim to excel you and fill your heart with fear from Me^{-azwj},

¹ <https://www.msn.com/en-gb/health/mindandbody/religious-people-are-happier-than-atheists-here-s-why/ss-AA1EBYWB?ocid=entnewsntp&pc=U531&cvid=2000ac925a80449ea2ee4880e10a6b71&ei=78>

² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 128 H 28

'And that if you don't free yourself for My^{-azwj} worship, I^{-azwj} shall fill your heart with a pre-occupation with the world, then I^{-azwj} will not excel you and will Exhaust you to the seeking (the livelihood)'.³

We are encouraged to remember within ourselves and in our gatherings Imam Hussain^{-asws} every single day, e.g, the hadith below:

The 6th Imam^{-asws} said to me to visit the Holy Grave of Imam Hussain^{-asws} every day, but if I cannot visit Imam^{-asws} every day due to distance or any other reasons (the Imam^{-asws} said in that case): 'Ascend above your roof, then turn towards the right and the left, then raise your head towards the sky, then face towards the grave and you should be saying:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

'The greetings be upon you^{-asws}, O Abu Abdullah^{-asws}! The greetings be upon you^{-asws}, and the Mercy of Allah^{-azwj}, and His^{-azwj} Blessings' – there would be Written for you a *Ziyarah*, and the *Ziyarah* of the Hajj, and Umra...' (an extract, see the Hadith below).⁴

Why did the 6th Imam^{-asws} emphasise mentioning Imam Hussain^{-asws} every day? It's in our best interest, and the Imam^{-asws} wants us to reap the enormous rewards and not to miss out on elevating our spiritual status by adhering to Masomeen^{-asws}, even if for a short while.

وَرُوي عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ شَيْءٍ ثَوَابٌ إِلَّا الدَّمْعَةَ فِينَا.

It is narrated that:

Abu Abdullah^{-asws} said: 'There is a (known) reward for every act (of worship) except for shedding tears regarding us^{-asws}'.⁵

One is better off when in a gathering (Majlis) rather than on his own, e.g.,

وَقَالَ ص الْجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ وَالْوَحْدَةُ خَيْرٌ مِنَ جَلِيسِ السَّوْءِ.

And he^{-saww} said: 'Sitting with the righteous one is better than being alone and being alone is better than sitting with the evil one'.⁶

بِشَاءٍ، بِشَارَةَ الْمُصْطَفَى ابْنِ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ ابْنِ قُلوَيْهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُعْتَبِرٍ مَوْلَى أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لِدَاوُدَ بْنِ سِرْحَانَ يَا دَاوُدُ أُنْبِئْ مَوَالِيَّ مِثِّي السَّلَامَ وَ أَنِّي أَقُولُ رَجَمَ اللَّهُ عَبْدًا اجْتَمَعَ مَعَ آخَرٍ فَتَذَكَّرَ أَمْرَنَا فَإِنَّ ثَالِثَهُمَا مَلَكَ يَسْتَغْفِرُ لَهُمَا

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 1

⁴ Al Kafi – V 4 – The Book of Hajj Ch 234 H 8

كامل الزيارات، النص، ص: 105، H6، الباب الثالث والثلاثون من قال في الحسين ع شعرا فبكي وأبكي

⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 18 f

(The book) ‘Bashaarat Al Musatafa^{-saww}’ – Ibn Sheykh Al Taifa, from his father, from Al Mufeed, from Ibn Qawlawayya, from Al Qasim Bin Muhammad, from Ali Bin Ibrahim, from his father, from his grandfather, from Abdullah Bin Hammad Al Anasary, from Jameel Bin Darraj,

From Muattab, a slave of Abu Abdullah^{-asws}, who said, ‘I heard him^{-asws} saying to Dawood Bin Sirhan: ‘O Dawood! Deliver the greetings from me to the friends, and I^{-asws} am saying to them: ‘May Allah^{-azwj} have Mercy on a servant gathering with another (majalis), so they mention our^{-asws} matter, for their third would be an Angel seeking Forgiveness for them both.

وَمَا اجْتَمَعْتُمْ فَاشْتَغَلُوا بِالذِّكْرِ فَإِنَّ فِي اجْتِمَاعِكُمْ وَمُذَاكِرَتِكُمْ إِحْيَاءَ لِأَمْرِنَا وَخَيْرَ النَّاسِ مَنْ يُعَدِّنَا مَنْ ذَكَرَ بِأَمْرِنَا وَعَادَ إِلَى ذِكْرِنَا.

And whenever you gather you should pre-occupy with the Zikr, for in y our gathering and your Zikr is revival of our^{-asws} matter; and best of the people from after us^{-asws} is the one who reminds of our^{-asws} matter and returns to mentioning us^{-asws}.⁷

Abid (worshiper) – Who Qualifies?

Allah^{-azwj} once Asked His^{-azwj} Prophet^{-saww} in a Hadith e Qudsi:

يَا أَحْمَدُ هَلْ تَدْرِي مَتَى تَكُونُ الْعَبْدُ عَابِدًا

‘O Ahmad^{-saww}! Do you^{-saww} know when the servant becomes a worshipper?’

قَالَ لَا يَا رَبِّ

He^{-saww} said: ‘No, O Lord^{-azwj}!’

قَالَ إِذَا اجْتَمَعَ فِيهِ سَبْعُ خِصَالٍ وَرَعَ بِحُجْرِهِ عَنِ الْمَحَارِمِ وَ صَمَتَ بِكُفِّهِ عَمَّا لَا يَعْنِيهِ وَ خَوْفٌ يَزِدُّهُ كُلَّ يَوْمٍ مِنْ بُكَائِهِ وَ حَيَاءٌ يَسْتَحْيِي مَتَى فِي الْحَلَاءِ وَ أَكَلَ مَا لَا بُدَّ مِنْهُ وَ بُنِعِضَ الدُّنْيَا لِبُغْضِي لَهَا وَ يُحِبُّ الْأَخْيَارَ لِحُبِّي إِيَّاهُمْ-

He^{-azwj} Said: “When seven characteristics are gathered in him – devoutness cutting him off from the Prohibitions, and silence restraining him from what does not concern him, and fear increasing his crying every day, and modesty embarrassing him from Me^{-azwj} during the isolation, and he eats what there is no escape from, and he hates the world due to My^{-azwj} Hatred for it, and he loves the good people due to My^{-azwj} Love for them”⁸ (An extract)

Two Ahadith are presented below, on what one should desire from the world, with what purpose and when one attains it, then how to spend it:

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) وَ اللَّهُ إِنَّا لَنَطْلُبُ الدُّنْيَا وَ نُحِبُّ أَنْ نُؤْتَاهَا فَقَالَ نُحِبُّ أَنْ نَصْنَعَ بِهَا مَا دَا قَالَ أَعُوذُ بِهَا عَلَى نَفْسِي وَ عِيَالِي وَ أَصِلُ بِهَا وَ أَتَصَدَّقُ بِهَا وَ أَحُجُّ وَ أَعْتَمِرُ فَقَالَ (عليه السلام) (لَيْسَ هَذَا طَلَبُ الدُّنْيَا هَذَا طَلَبُ الْآخِرَةِ .

⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 31

⁸ Bihar Al-Anwaar, vol. 74

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abdullah Bin Abu Yafour who said,

A man said to Abu Abdullah^{-asws}, 'By Allah^{-azwj}! We tend to seek the world and we love to achieve it'. So he^{-asws} said: 'What is that which you love to do with it (the world)?' He said, 'Improve by it upon myself, and upon my family, and maintain relationships with it, and give in charity with it, and perform Hajj and Umrah'. So he^{-asws} said: 'This is not seeking the world. This is seeking the Hereafter.'⁹

فَمِنْ ثَمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) خَمْسٌ تَمَرَاتٍ أَوْ خَمْسُ فُرُصٍ أَوْ دَنَانِيرُ أَوْ دَرَاهِمٌ يَمْلِكُهَا الْإِنْسَانُ وَهُوَ يُرِيدُ أَنْ يُضَيِّعَهَا فَأَفْضَلُهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالِدَيْهِ ثُمَّ الثَّانِيَةُ عَلَى نَفْسِهِ وَ عِيَالِهِ ثُمَّ الثَّالِثَةُ عَلَى قَرَابَتِهِ الْفُقَرَاءُ ثُمَّ الرَّابِعَةُ عَلَى جِيرَانِهِ الْفُقَرَاءُ ثُمَّ الْخَامِسَةُ فِي سَبِيلِ اللَّهِ وَهُوَ أَحْسَنُهَا أَجْرٌ

Thus, Rasool-Allah^{-saww} said: 'Five dates, or five discs (of bread), or five Dinars or Dirhams which the human being owns, and he wants to spend these, so the most superior of what the human being can spend upon are his parents. Then secondly, upon himself and his family. Then thirdly, upon his poor relatives. Then fourthly, upon his poor neighbours. Then fifthly in the Way of Allah^{-azwj}, and it is of the lowest Recompense' (An extract).¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع غَيَّ يَحْجُزُكَ عَنِ الظُّلْمِ خَيْرٌ مِنْ فَقْرٍ يَحْمِلُكَ عَلَى الْإِثْمِ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid in a marfu' manner who has said:

Abu Abd Allah^{-asws} once said: 'Wealth that keeps you away from injustice is better than poverty which leads you to commit sins'.¹¹

Save Time from Associating with the Wrong People:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيٍّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمُنْقَرِيِّ عَنْ فَضِيلِ بْنِ عِيَّاضٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ أَشْيَاءَ مِنَ الْمَكَاسِبِ فَتَهَانِي عَنْهَا فَقَالَ يَا فَضِيلُ وَاللَّهِ لَصَرُّ هَؤُلَاءِ عَلَى هَذِهِ الْأُمَّةِ أَشَدُّ مِنْ صَرِّ التُّرْكِ وَ الدَّيْلَمِ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Fuzayl Bin Iyaz who said,

'I asked Abu Abdullah^{-asws} about certain things from the earnings, so he^{-asws} forbade me from these saying: 'O Fuzayl! By Allah^{-azwj}! The harm of these (ruling authorities) upon this community is more severe that the harm of the Turks and the Daylam''.

قَالَ وَ سَأَلْتُهُ عَنِ الْوَرَعِ مِنَ النَّاسِ قَالَ الَّذِي يَتَوَرَّعُ عَنْ حَرَامِ اللَّهِ عَزَّ وَ جَلَّ وَ يَجْتَنِبُ هَؤُلَاءِ وَ إِذَا لَمْ يَتَّقِ الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ وَ هُوَ لَا يَعْرِفُهُ وَ إِذَا رَأَى الْمُتَنَكِّرَ فَلَمْ يَنْكِرْهُ وَ هُوَ يَقْدِرُ عَلَيْهِ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ عَزَّ وَ جَلَّ وَ مَنْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ فَقَدْ بَارَزَ اللَّهَ عَزَّ وَ جَلَّ بِالْعِدَاوَةِ وَ مَنْ أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ

⁹ Al Kafi – V 5 – The Book of Subsistence Ch 3 H 10

¹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 1 H 1

¹¹ Al-Kafi, vol. 5, H. 8322, Ch. 3, h, 11

He (the narrator) said, ‘And I asked about the abstention from the people (those having illicit provisions). He^{-asws} said: ‘The one who abstains from the Prohibitions of Allah^{-azwj} and keeps away from these (illicit provisions), and when he does not fear (refrain) the doubtful matters, he falls into the Prohibitions and without even recognising it; and when he sees the evil so he does not deny it whereas he is able over it, so he loves that Allah^{-azwj} is disobeyed; and the one who loves to disobey Allah^{-azwj} so he has duelled against Allah^{-azwj} with the enmity; and the one who loves the survival of the unjust ones so he has loved to disobey Allah^{-azwj}.

إِنَّ اللَّهَ تَعَالَى حَمْدَ نَفْسِهِ عَلَى هَلَاكِ الظَّالِمِينَ فَقَالَ فَمُطِيعَ دَابِرِ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

Allah^{-azwj} the Exalted has Praised Himself^{-azwj} upon the destruction of the unjust ones so He^{-azwj} Said: ***So, the roots of the people who were unjust were cut off; and all Praise is due to Allah, the Lord of the Worlds’ [6:45].***¹²

لي، الأماالي للصدوق عن الصادق ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَسْعَدُ النَّاسِ مَنْ خَالَطَ كِرَامَ النَّاسِ.

(The book) ‘Al Amaali’ of Al Sadouq –

From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Most fortunate of the people is the one mingling with the honourable people’.¹³

مع، معاني الأخبار أبي عن سعد عن البرقي عن بعض أصحابنا رفعه قال: قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ كُنْ عَبْدًا لِلْأَخْيَارِ وَلَا تَكُنْ وَلَدًا لِلْأَشْرَارِ.

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Al Barqy, from one of our companions raising it, said,

Luqman^{-as} said to his^{-as} son: ‘O my^{-as} son! Be a slave to the good ones and do not be a son to the evil ones’.¹⁴

و قَالَ ع أَئِهَا النَّاسُ لَا تَسْتَوْحِشُوا فِي طَرِيقِ الْهَدَى لِقَلَّةِ أَهْلِهِ فَإِنَّ النَّاسَ اجْتَمَعُوا عَلَى مَائِدَةٍ شَبَعُهَا قَصِيرٌ وَ جَوْعُهَا طَوِيلٌ وَ سَأَى الْكَلَامُ إِلَى قَوْلِهِ ع أَئِهَا النَّاسُ مَنْ سَلَكَ الطَّرِيقَ الْوَاضِحَ وَرَدَّ الْمَاءَ وَ مَنْ خَالَفَ وَقَعَ فِي التَّيِّهِ.

And he^{-asws} (Amir Al-Momineen^{-asws}) said: ‘O you people! Do not feel lonely in the path of guidance due to the scarcity of its people, for the people are gathering upon a table meal whose satiation is short-lived and its hunger is lengthy’ – and he^{-asws} continued the speech up to his^{-asws} words: ‘O you people! One who travels the clear path would arrive at the water, and one who opposes would fall into the labyrinth (bewilderment).’¹⁵

سر، السرائر من كتاب أبي القاسم بن قولويه عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ فَارْتَعُوا فِيهَا

¹² Al Kafi – V 5 – The Book of Subsistence Ch 30 H 11

¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 2

¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 4

¹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 48 H 9

(The book) 'Al Saraair' – From the book of Abu Al Qasim Bin Qawlawayi,

From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When you were to see a garden from the gardens of Paradise, then pasture in it'.

قِيلَ يَا رَسُولَ اللَّهِ وَمَا رَوْضَةُ الْجَنَّةِ

'It was said, 'O Rasool-Allah^{-saww}! And what is a garden of Paradise?'

قَالَ مَجَالِسُ الْمُؤْمِنِينَ.

'He^{-saww} said: 'Gathering (Majlis) of the Momineen'.¹⁶

See an additional Hadith in the Appendix:

World is the place of Deeds and the Hereafter is the place of Rewards:

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْجِلُونَ يُظْهِرُونَ التَّوْبَةَ وَ الْإِنَابَةَ، فَإِنَّ مِنْ حُكْمِهِ فِي الدُّنْيَا أَنْ يَأْمُرَكَ بِقَبُولِ الظَّاهِرِ، وَ تَرْكِ التَّخْفِيفِ عَنِ الْبَاطِنِ، لِأَنَّ الدُّنْيَا دَارُ إِمْتِهَالٍ وَ إِنْظَارٍ، وَ الْآخِرَةُ دَارُ الْجَزَاءِ بِمَا تَعْبُدُ.

'Then Allah^{-azwj} Mighty and Majestic Said: ***nor is Allah going to Punish them whilst yet they ask for Forgiveness [8:33]*** – manifesting the repentance and the attentiveness, for it is from His^{-azwj} Judgment in the world that He^{-azwj} has Commanded you with accepting the apparent and leave the investigation about the hidden (esoteric), because the world is a house of respite and waiting, and the Hereafter is a House of the Recompense without (performing acts of) worship...' (An extract)¹⁷

ولو شاء عجل النعمة فكان منه التغيير حتى يكذب الظالم ويعلم الحق أين مصيره، ولكن جعل الدنيا دار الأعمال وجعل الآخرة دار القرار، (ليجزى الذين أسأؤوا بما عملوا ويجزي الذين أحسنوا بالحسنى).

'If He^{-azwj} so Desired He^{-azwj} could have accelerated His^{-azwj} Revenge to Change them until the unjust would come to know where the truth lay, but He^{-azwj} has Made the world to be a house of the deeds, and Made the Hereafter the house of the resolution, for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].'

فقلت: الحمد لله شكرا على نعمائه وصبرا على بلائه وتسليما ورضى بقضائه.

I^{-asws} said: 'The Praise is for Allah^{-azwj}. I^{-asws} thank Allah^{-azwj} on His^{-azwj} Bounties, and am Patient on His^{-azwj} Afflictions, and have submitted, and am pleased with His^{-azwj} Judgement'.¹⁸

¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 13

¹⁷ Tafseer of Imam Hassan Askari-asws, Hadith 368

¹⁸ Kitab Suleym Bin Qays – H 2 (Extract)

One should Prioritise matters of the Hereafter over those of the World:

فَإِنَّهُ لَا بُدَّ لَكَ مِنْ نَصِيْبِكَ مِنَ الدُّنْيَا وَ أَنْتَ إِلَى نَصِيْبِكَ مِنَ الْآخِرَةِ أَخُوْجُ فَإِنْ عَرَضَ لَكَ أَمْرَانِ أَحَدُهُمَا لِلْآخِرَةِ وَ الْآخَرُ لِلدُّنْيَا فَابْدَأْ بِأَمْرِ الْآخِرَةِ

(Amir ul-Momineen^{-asws} wrote to Mohammad^{-ra} Ibn Abu Bakr:) ‘Surely, there is no escape for you from your share from the world and you are needier to your share in the Hereafter, so if two matters are presented to you, one of them for the Hereafter and the other for the world, then begin with the matter of the Hereafter. And the greetings be to you and Mercy of Allah^{azwj} and His^{azwj} Blessings.¹⁹

Love for Masomeen^{-asws} for Allah^{-azwj} and not for the World:

Our love for Ahl Al-Bayt^{-asws} has to be for the sake of Allah^{-azwj}, as Allah^{-azwj} has Created all Creation in their^{-asws} love²⁰, so there is no room to make their^{-asws} Zikr as a profession, or a source of earning, e.g.,

ما، الأمايلي للشيخ الطوسي أبو عمرو عني ابن علقمة عن الحسن بن عتبة عن بكار بن بشير عن حمزة الرضائي عن عبد الله بن شريك عن بشر بن غالب عن الحسين بن علي ع قال: من أحبنا لله وزدنا نحن وهو على نبينا ص هكذا وصم إصبعيه ومن أحبنا للدنيا فإن الدنيا لتسع البر والفاجر.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Al Hassan Bin Utba, from Bakkar Bin Bashir, from Hamza Al Zayyat, from Abdullah Bin Shareek, from Bishr Bin Ghalib, from;

Al-Husayn^{-asws} Bin Ali^{-asws} says: ‘One who loves us^{-asws} for Allah^{-azwj}, we^{-asws} and him would arrive at our Prophet^{-saww} like this!’ – and he^{-asws} pressed his fingers; ‘And one who loves us^{-asws} for the world, then the world is (sufficiently) vast for the righteous and the immoral ones’.²¹

Momin Cares Less Losing World as Others Care Less Upon Losing Eman

لي، الأمايلي للصدوق عني ابن الوليد عني ابن أبيان عني الحسين بن سعيد عني الحسن بن علي الرضائي عني الرضا ع قال: قال عيسى ابن مريم للخواريين يا بني إسرائيل لا تأسوا على ما فاتكم من دنياكم إذا سلم دينكم كما لا تأسى أهل الدنيا على ما فاتهم من دينهم إذا سلمت دنياهم.

(The book) ‘Al Amaali’ of Al Sadouq – From Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al-Hassan Bin Ali Al Khazzaz,

From Al-Reza^{-asws}, having said: ‘Isa^{-as} Bin Maryam^{-as} said to the disciples: ‘O children of Israel! Do not grieve over what you have lost from your world when your religion is intact, just as people of the world do not grieve over what they lose from their religion when their world is intact.’²²

¹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 30 H 733

²⁰ See Ahadith for example: <https://hubeali.com/latest-update/creation-was-in-the-love-of-prophet-mohammed-and-ahl-al-bayt/>

²¹ Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 26

²² Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 8

Imam^{-asws} Encourages us for Ziyarah of Imam Hussain^{-asws} every day:

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مِسْمَعٍ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَنَانٍ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا سَدِيدُ تَزُورُ قَبْرَ الْحُسَيْنِ (عليه السلام) فِي كُلِّ يَوْمٍ قُلْتُ جُعِلْتُ فِدَاكَ لَا قَالَ فَمَا أَجْفَأَكُمْ قَالَ فَتَزُورُونَهُ فِي كُلِّ جُمُعَةٍ قُلْتُ لَا قَالَ فَتَزُورُونَهُ فِي كُلِّ شَهْرٍ قُلْتُ لَا قَالَ فَتَزُورُونَهُ فِي كُلِّ سَنَةٍ قُلْتُ قَدْ يَكُونُ ذَلِكَ

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Abdullah Bin Al Khattab, from Abdullah Bin Muhammad Bin Sinan, from Misma'a, from Yunus Bin Abdul Rahman, from Hanaan, from his father who said,

Abu Abdullah^{-asws} said: 'O Sadeyr! Do you visit the grave of Al-Husayn^{-asws} every day?' I said, 'May I be sacrificed for you^{-asws}, no'. He^{-asws} said: 'So how discourteous you are. So, do you visit it every Friday?' I said, 'No'. He^{-asws} said: 'So do you visit it every month?' I said, 'No'. He^{-asws} said: 'So do you visit it every year?' I said, 'That some (years) may happen to be'.

قَالَ يَا سَدِيدُ مَا أَجْفَأَكُمْ لِلْحُسَيْنِ (عليه السلام) أَمَا عَلِمْتَ أَنَّ لِلَّهِ عَزَّ وَجَلَّ أَلْفِي أَلْفِ مَلَكٍ شُعْتُ غَيْرَ يَبْكُونَ وَ يَزُورُونَ لَا يَفْتُرُونَ وَ مَا عَلَيْكَ يَا سَدِيدُ أَنْ تَزُورَ قَبْرَ الْحُسَيْنِ (عليه السلام) فِي كُلِّ جُمُعَةٍ خَمْسَ مَرَّاتٍ وَ فِي كُلِّ يَوْمٍ مَرَّةً قُلْتُ جُعِلْتُ فِدَاكَ إِنْ بَيْنَنَا وَ بَيْنَهُ فَرَسَاخٌ كَثِيرَةٌ

He^{-asws} said: 'O Sadeyr! How discourteous of you towards Al-Husayn^{-asws}. Do you not know that Allah^{-azwj} Mighty and Majestic Has two million Angels, dishevelled, dusty, crying and performing his^{-asws} Ziyarah, not wavering. And it is not (difficult) upon you, O Sadeyr, that you should be visiting the grave of Al-Husayn^{-asws} five times every week, and once every day'. I said, 'May I be sacrificed for you^{-asws}! In between us and him^{-asws} there are a lot of Farsakhs (travel distance)'.

فَقَالَ لِي اصْعَدْ فَوْقَ سَطْحِكَ ثُمَّ تَلْتَفِتْ يُمْنَةً وَ يُسْرَةً ثُمَّ تَرَفَعْ رَأْسَكَ إِلَى السَّمَاءِ ثُمَّ انْحِنِ نَحْوَ الْقَبْرِ وَ تَقُولُ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ لَكَ زُورَةٌ وَ الزُّورَةُ حَجَّةٌ وَ عُمْرَةٌ

So he^{-asws} said to me: 'Ascend above your roof, then turn towards the right and the left, then raise your head towards the sky, then face towards the grave and you should be saying:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

'The greetings be upon you^{-asws}, O Abu Abdullah^{-asws}! The greetings be upon you^{-asws}, and the Mercy of Allah^{-azwj}, and His^{-azwj} Blessings' – there would be Written for you a Ziyarah, and the Ziyarah of the Hajj, and Umra'.

قَالَ سَدِيدُ فَرُبَّمَا فَعَلْتُ فِي الشَّهْرِ أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً .

Sadeyr said, 'So I used to do it during the month, more than twenty times'.²³

In another Hadith, after dictating the Ziyarah of Imam Hussain^{-asws} to Alqama, Imam^{-asws} Al-Sadiq^{-asws} says:

²³ Al Kafi – V 4 – The Book of Hajj Ch 234 H 8

قَالَ يَا عَلْقَمَةُ إِنِ اسْتَطَعْتَ أَنْ تَزُورَهُ فِي كُلِّ يَوْمٍ بِهَذِهِ الزِّيَارَةِ مِنْ دَهْرِكَ فَأَفْعَلْ فَلَكَ ثَوَابُ جَمِيعِ ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

Imam^{-asws} said: ‘O Alqama! If you are capable of visiting him^{-asws} during every day of your life with this Ziyarat, do so. For you would be the entirety of that Reward, if Allah^{-azwj} the Exalted so Desires!’²⁴

Ziyarah of Masomeen^{-asws} is like Visitation of Allah^{-azwj} in the Heavens

وَحَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحَبِيرِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْقُمِّيِّ عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ: مَنْ زَارَ قَبْرَ أَبِي عَبْدِ اللَّهِ ع بِشَطِّ الْفُرَاتِ كَانَ كَمَنْ زَارَ اللَّهَ فَوْقَ [بَيْتِ] عَرْشِهِ.

My father, may God have mercy on him, told me on the authority of Saad bin Abdullah, on the authority of Ahmad bin Muhammad bin Isa, on the authority of Muhammad bin Ismail, on the authority of Al-Khaibari, on the authority of Al-Husayn bin Muhammad Al-Qummi, who from:

Abu Al-Hasan Al-Reza^{-asws}, who said: ‘Whoever visits the grave of Abu Abdullah^{-asws} on the banks of the Euphrates, it is as if he visited Allah^{-azwj} above His^{-azwj} Throne’.²⁵

كامل الزيارات مُحَمَّدُ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدَ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْأَصَمِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ طَوِيلٍ قَالَ قُلْتُ لَهُ فَمَا لِمَنْ أَقَامَ عِنْدَهُ يَعْنِي الْحُسَيْنَ ع

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Al Asamma, from Hisham Bin Salim,

From Abu Abdullah^{-asws}, in a lengthy Hadeeth, he (the narrator) said, ‘I said to him^{-asws}, ‘What is for the one who stays in his^{-asws} presence?’ – meaning Al-Husayn^{-asws}.

قَالَ كُلُّ يَوْمٍ بِأَلْفِ شَهْرٍ

‘He^{-asws} said: ‘Every day is with a thousand months!’

قَالَ فَمَا لِلْمُنْفِقِ فِي خُرُوجِهِ إِلَيْهِ وَ الْمُنْفِقِ عِنْدَهُ

‘He said, ‘So what is for the spender in his going out to him^{-asws} and the spender in his^{-asws} presence?’

قَالَ دِرْهَمٌ بِأَلْفِ دِرْهَمٍ.

‘He^{-asws} said: ‘A Dirham with a thousand Dirhams’’.²⁶

²⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 41 H 1

²⁵ كامل الزيارات، النص، ص: 147

²⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 37

Angels are eager to join gatherings (majalis) mentioning Ahl Al-Bayt^{asws}

يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يرفعه عن أم المؤمنين أم سلمة رضي الله عنها أنها قالت سيعث رسول الله ص يقول ما قوم اجتمعوا يذكرون فضل علي بن أبي طالب إلا هبطت عليهم ملائكة السماء حتى تحف بهم

(The book) ‘Al Fazaail’ if Ibn Shazan, (and) ‘Kitab Al Rowza’, by the chain raising it,

From Mother of the Momineen, Umm Salama^{ra}, may Allah^{azwj} be Pleased from her^{ra} having said, ‘I heard Rasool-Allah^{saww} saying: ‘There is no group gathering, mentioning merits of Ali^{asws} Bin Abu Talib^{asws} except, the Angels of the sky descend unto them until they surround them.

فإذا تفرقوا عرجت الملائكة إلى السماء فيقول لهم الملائكة إنا نشم من رائحتكم ما لا نشمه من الملائكة فلم تر رائحة أطيب منها فيقولون كنا عند قوم يذكرون محمداً وأهل بيته فعلق فينا من ريحهم فتعطرنا

‘When they disperse, the Angels ascend to the sky, so the (other) Angels say to them, ‘We can smell from your aromas what we cannot smell from the (other) Angels, and we have not observed any smell more aromatic than it!’ They said, ‘We were in the presence of a people mentioning Muhammad^{saww} and People^{asws} of his^{saww} Household, so there became attached in us from their aromas, so we go perfumed’.

فيقولون اهبطوا بنا إليهم فيقولون تفرقوا ومضى كل واحد منهم إلى منزله فيقولون اهبطوا بنا حتى نتعطر بذلك المكان.

‘They said, ‘Come down with us to go to them. They said, ‘They have already dispersed, and each one has gone to his house’. They said, ‘Come down with us until we get perfumed with that place (of gathering).²⁷

8- بشاء، بشارة المصطفى علي بن الحسين الرازي عن الحسين بن محمد الحلواني عن الشريف المرتضى علي بن الحسين الموسوي عن أبيه الحسين بن موسى عن أبيه موسى بن محمد عن أبيه محمد بن موسى عن أبيه إبراهيم بن إبراهيم عن أبيه إبراهيم بن موسى عن أبيه موسى بن جعفر عن أبيه ع عن جابر بن عبد الله قال: قال رسول الله ص زينوا مجالسكم بذكر علي بن أبي طالب.

(The book) ‘Bashaarat Al Mustafa^{saww}’ – Ali Bin Al-Husayn Al Razy, from Al-Husayn Bin Muhammad al Hulwany, from Al Shareef Al Murtaza, Ali Bin Al-Husayn Al Musawy, from his father Al-Husayn Bin Musa, from his father Musa Bin Muhammad, from his father Muhammad Bin Musa, from his father Musa Bin Ibrahim,

From Ibrahim son of Musa^{asws}, from his father Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws}, from Jabir Bin Abdullah having said, ‘Rasool-Allah^{saww} said: ‘Adorn your gatherings with the mention of Ali^{asws} Bin Abu Talib^{asws}’.²⁸

The Gatherings the Imam^{asws} Loves to join:

قرب الإسناد ابن سعد عن الأزد عن أبي عبد الله ع قال: قال لفضيل تجلسون وتحذون

²⁷ Bihar Al Awaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 7

²⁸ Bihar Al Awaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 8

(The book) Qurb Al Asnaad’ – Ibn Sa’ad, from Al Azdy,

From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} said to Fuzeyl: ‘Are you gathering and discussing (with each other)?’

قَالَ نَعَمْ جُعِلْتُ فِدَاكَ

‘He said, ‘Yes, may I be sacrificed for you^{-asws}!’

قَالَ إِنَّ تِلْكَ الْمَجَالِسَ أُحِبُّهَا فَأَحْبَبُوا أَمْرَنَا يَا فَضِيلُ فَرَحِمَ اللَّهُ مَنْ أَحْبَبَا أَمْرَنَا يَا فَضِيلُ مَنْ ذَكَرْنَا أَوْ ذُكِرْنَا عَنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ مِثْلُ جَنَاحِ الذُّبَابِ عَقَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ.

‘He^{-asws} said: ‘That gathering, I^{-asws} love it. Revive our^{-asws} matter, O Fuzeyl! May Allah^{-azwj} have Mercy on the one who revives our^{-asws} matter. O Fuzeyl! One who mentions us^{-asws}, or we^{-asws} are mentioned in his presence, so there comes out from his eyes (a tear) like a wing of the fly, Allah^{-azwj} will Forgive his sins and even if these were more than (the) foam of the sea’.²⁹

The preferred gatherings (Majalis)

الأمايلي للشيخ الطوسي المفيد عَنْ مُحَمَّدِ بْنِ الْمُظَفَّرِ الْبَرْزَازِيِّ عَنِ الْحُسَيْنِ بْنِ رَجَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْعَطَّارِ عَنْ هَارُونَ بْنِ أَبِي بُرْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ الْمُبَارَكِ بْنِ حَسَّانَ عَنْ عَطِيَّةٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ أَيُّ الْجُلُوسَاتِ خَيْرٌ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al Muzaffar Al Bazzaz, from Al-Hassan Bin Raja’a, from Abdullah Bin Suleyman, from Muhammad Bin Ali Al Attar, from Haroun Bin Abu Burdah, from Ubeydullah Bin Musa, from Al Mubarak Bin Hassan, from Atiyya,

From Ibn Abbas who said, ‘It was said, ‘O Rasool-Allah^{-saww}! Which of the gatherers are better?’

قَالَ مَنْ ذَكَرَكُمْ بِاللَّهِ رُؤْيَيْتُهُ وَ زَادَكُمْ فِي عِلْمِكُمْ مَنْطِقُهُ وَ ذَكَرَكُمْ بِالْآخِرَةِ عَمَلُهُ.

‘He^{-saww} said: ‘One, seeing him reminds you of Allah^{-azwj}, and his talking increases in your knowledge, and his actions remind you of the Hereafter’.³⁰

Crying is from the Sunnah of Masomeen^{-asws}:

و عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: مَا لَقِيَ أَحَدٌ مِنَ النَّاسِ مَا لَقِيتُ. ثُمَّ بَكَى.

And from Abdul Rahman Bin Abu Bakr who said,

‘I heard Imam Ali^{-asws} saying: ‘No one from the people has faced what I^{-asws} have faced’. Then he^{-asws} cried’.³¹

²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 18

³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 3

³¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 31 H 930

حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ عَنْ جَمَاعَةٍ مَشَاهِجِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِيقِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: بَكَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَى أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ صَ عِشْرِينَ سَنَةً أَوْ أَرْبَعِينَ سَنَةً وَ مَا وَضِعَ بَيْنَ يَدَيْهِ طَعَامًا [طَعَامًا] إِلَّا بَكَى عَلَى الْحُسَيْنِ حَتَّى قَالَ لَهُ مَوْلَى لَهُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَخَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ قَالَ إِنَّمَا أَشْكُوا بَنِي وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ إِنِّي لَمْ أَذْكُرْ مَصْرَعَ بَنِي فَاطِمَةَ إِلَّا خَنَقْتَنِي الْعَبْرَةَ لِدَلَاكَ.

My father narrated to me from all of my scholars, from Saad ibn Abd Allah, from Mohammed ibn Hussain ibn Abil Khattab, from Abi Dawud Al-Mustariq, from some of our companions, who said:

Abu Abdullah^{-asws} said: ‘Ali^{-asws} ibn Hussain^{-asws} (Imam Sajjad^{-asws}) cried over his^{-asws} father^{-asws}, Hussain^{-asws} Ibn Ali^{-asws} for twenty years – or forty years – and whenever food was brought to him^{-asws}, he^{-asws} would cry over Hussain^{-asws}.

‘One day, his servant said to him, ‘May I sacrifice myself for you^{-asws}, O son of Rasool Allah^{-asws}! I am afraid that you^{-asws} may die (from grief)’.

‘He (the Imam Sajjad^{-asws}) replied: ***‘I only complain of my distress and grief to Allah, and I know from Allah what you do not know (12:86)***³². Verily, whenever I^{-asws} remember the killing of the children of Syeda Fatimah^{-asws}, I^{-asws} am choked with tears over them^{-asws}’³³.

Gatherings where Masomeen^{-asws} are Mentioned:

لِي، الْأَمَالِي لِلصَّدُوقِ الطَّالِقَانِي عَنْ أَحْمَدَ الْهَمْدَانِي عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ قَالَ قَالَ الرِّضَا ع مَنْ تَذَكَّرَ مُصَابِنَا وَ بَكَى لِمَا ارْتَكَبَ مِنَّا كَانَ مَعَنَا فِي دَرَجَتِنَا يَوْمَ الْقِيَامَةِ وَ مَنْ دُكِّرَ بِمُصَابِنَا فَبَكَى وَ أَبَكَى لَمْ تَبْكِ عَيْنُهُ يَوْمَ تَبْكِي الْعُيُونُ وَ مَنْ جَلَسَ مُجْلِسًا يُحْيَا فِيهِ أَمْرُنَا لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ.

(The book) ‘Al Amaali’ of Al Sadouq – Talaqany, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazzal, from his father who said,

Al-Reza^{-asws} said: ‘One who recalls our^{-asws} calamities and cries at what was perpetrated upon us^{-asws} would be with us^{-asws} in our^{-asws} rank on the Day of Qiyamah; and one who reminds of our^{-asws} calamities and cries and (makes others) to cry, his eyes would not be crying on the Day the eyes will be crying; and one who sits in a gathering in which our^{-asws} matter is revived, his heart will not die on the Day the hearts would be dying’³⁴.

عيون أخبار الرضا عليه السلام القطان و النقاش و الطالقاني جميعاً عن أحمد الهمداني عن ابن فضال عن أبيه قال قال الرضا ع مَنْ تَذَكَّرَ مُصَابِنَا فَبَكَى وَ أَبَكَى لَمْ تَبْكِ إِلَى آخِرِ الْحَيَرِ.

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Qattan, and Al Naqqash, and Al Talaqany, all of them from Ahmad Al Hamdani, from Ibn Fazzal, from his father who said,

³²This Verse is the answer from Prophet Yaqub (in the Holy Quran) to his sons when they said: ‘By Allah! You will not cease remembering Yusuf till you are on the verge of death, or until you die (12:85)

³³107 ص: النص، كامل الزيارات، chapter 35, H. 1.

³⁴ Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 1

‘Al-Reza^{-asws} said: ‘One who mentions our^{-asws} calamities and cries, and (causes others) to cry, will not be crying’ – up to the end of the Hadeeth’.³⁵

تفسير القمي أبي عن بكر بن محمد عن أبي عبد الله ع قال: مَنْ ذَكَرَنَا أَوْ ذُكِرْنَا عَنْهُ فَخَرَجَ مِنْ عَيْنِهِ دَمْعٌ مِثْلُ جَنَاحِ بَعُوضَةٍ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ.

Tafseer Al Qummi – ‘My father, from Bakr Bin Muhammad,

From Abu Abdullah^{-asws} having said: ‘One who mentions us^{-asws} or we^{-asws} mentioned in his presence, so a tear emerges from his eyes like a wing of a mosquito, Allah^{-azwj} would Forgive his sins for him, and even if they were like the foam of the sea’.³⁶

و فِي الْعِلَالِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقُرُوبِيِّ عَنِ الْمُظَفَّرِ بْنِ أَحْمَدَ الْقُرُوبِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسَدِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَا أَبَنَ رَسُولِ اللَّهِ كَيْفَ صَارَ يَوْمُ عَاشُورَاءَ يَوْمَ مُصِيبَةٍ وَ غَمٍّ وَ حُزْنٍ وَ بُكَاءٍ دُونَ الْيَوْمِ الَّذِي قُبِضَ فِيهِ رَسُولُ اللَّهِ ص وَ الْيَوْمِ الَّذِي مَاتَتْ فِيهِ فَاطِمَةُ وَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ الْحَسَنُ بِالسَّمِّ

And in ‘Al Illal’, from Muhammad Bin Ali Al Qazminy, from Al Muzaffar Bin Ahmad Al Qazminy, from Muhammad Bin Ja’far Al Asady, from Sahl Bin Ziyad, from Suleyman Bin Abdullah, from Abdullah Bin Al Fazl Al Hashimy who said,

‘I said to Abu Abdullah^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! How did the day of Ashura become the day of calamity, and sadness, and grief, and weeping apart from the in which Rasool-Allah^{-saww} passed away, and the day in which Fatima^{-asws} passed away, and the day in which Amir Al-Momineen^{-asws} was killed, and the day in which Al-Hassan^{-asws} was murdered by the poison’.

فَقَالَ إِنَّ يَوْمَ الْحُسَيْنِ أَعْظَمُ مُصِيبَةٍ مِنْ جَمِيعِ سَائِرِ الْأَيَّامِ وَ ذَلِكَ أَنَّ أَصْحَابَ الْكِسَاءِ الَّذِينَ كَانُوا أَكْرَمَ الْخَلْقِ عَلَى اللَّهِ عَزَّ وَ جَلَّ كَانُوا خَمْسَةً فَلَمَّا مَضَى عَنْهُمْ النَّبِيُّ ص بَقِيَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ فَكَانَ فِيهِمْ لِلنَّاسِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا مَضَتْ فَاطِمَةُ كَانَ فِي أَمِيرِ الْمُؤْمِنِينَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ لِلنَّاسِ عَزَاءٌ وَ سَلْوَةٌ

‘So he^{-asws} said: ‘The day of Al-Husayn^{-asws} is of the greatest calamity from all the days and that is that the Companions of the Cloak were the ones of the most prestigious of the creatures to Allah^{-azwj} Mighty and Majestic, and were five. So when the Prophet^{-saww} passed away, there remained Amir Al-Momineen^{-asws}, and Syeda Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. so they^{-asws} were among the people as a solace and comfort for them. So when Fatima^{-asws} passed away, there was among them Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} for the people as a solace and comfort for them.

فَلَمَّا مَضَى أَمِيرُ الْمُؤْمِنِينَ ع كَانَ لِلنَّاسِ فِي الْحُسَيْنِ وَ الْحُسَيْنِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا مَضَى الْحَسَنُ كَانَ لِلنَّاسِ فِي الْحُسَيْنِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا قُتِلَ الْحُسَيْنُ لَمْ يَكُنْ بَقِيَ مِنْ أَصْحَابِ الْكِسَاءِ أَحَدٌ لِلنَّاسِ فِيهِ بَعْدَهُ عَزَاءٌ وَ سَلْوَةٌ فَكَانَ ذَهَابُهُ كَذَهَابِ جَمِيعِهِمْ كَمَا كَانَ بَقَاؤُهُ كَبَقَاؤِهِمْ فَلِذَلِكَ صَارَ يَوْمُهُ أَكْثَمَ الْأَيَّامِ مُصِيبَةً

‘how So when Amir Al-Momineen^{-asws} passed away, there were among them Al-Hassan^{-asws} and Al-Husayn^{-asws} as a solace and comfort for them. So when Al-Hassan^{-asws} passed away,

³⁵ Bihar Al Awaar – V 44, The book of History – Al Hassan^{-asws}, Ch 34 H 2

³⁶ Bihar Al Awaar – V 44, The book of History – Al Hassan^{-asws}, Ch 34 H 3

there was Al-Husayn^{-asws} for the people as a solace and comfort for them. So when Al-Husayn^{-asws} was killed, there were no people from the Companions of the Cloak for the people after him^{-asws} as a solace and comfort. So his^{-asws} going away was like the going away of all of them^{-asws}, just as his^{-asws} remaining was like the remaining of all of them^{-asws}. So it is for that (reason) that his^{-asws} day is the day of the greatest calamity.³⁷

Love of Ahl Al-Bayt^{-asws} will always be Beneficial

عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَتَعْلَبَةَ بْنِ مَيْمُونٍ وَغَالِبِ بْنِ عُثْمَانَ وَهَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فِي مُسْطَاطٍ لَهُ يَمِينِي فَنَظَرْتُ إِلَى زِيَادِ الْأَسْوَدِ مُنْقَلِعِ الرَّجْلِ فَرَأَيْتُهُ لَهُ فَقَالَ لَهُ مَا لِرَجْلِكَ هَكَذَا قَالَ جِئْتُ عَلَى بَكْرِ بْنِ نَضِيرٍ فَكُنْتُ أَمْشِي عَنْهُ عَامَّةَ الطَّرِيقِ فَرَأَيْتُهُ لَهُ وَقَالَ لَهُ عِنْدَ ذَلِكَ زِيَادٌ إِنِّي أَلُمُّ بِالذُّنُوبِ حَتَّى إِذَا ظَنَنْتُ أَنِّي قَدْ هَلَكْتُ ذَكَرْتُ حُبَّكُمْ فَرَجَحْتُ النَّجَاةَ وَتَجَلَّى عَنِّي فَقَالَ أَبُو جَعْفَرٍ ع وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَبَ إِلَيْكُمْ الْإِيمَانَ وَ زَيْنَهُ فِي قُلُوبِكُمْ وَقَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ إِنَّ رَجُلًا أَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَحِبُّ الْمُصَلِّينَ وَ لَا أَصَلِّي وَ أَحِبُّ الصَّوْمِيْنَ وَ لَا أَصُومُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحَبَبْتَ وَ لَكَ مَا أَسْتَسْبِتُ وَ قَالَ مَا تَتَّبِعُونَ وَ مَا تُرِيدُونَ أَمَا إِنَّمَا لَوْ كَانَ قَرْعَةٌ مِنَ السَّمَاءِ فَرَعَ كُلُّ قَوْمٍ إِلَى مَا آمَنُوا بِهِمْ وَ فَرَعْنَا إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا

It narrated from them, from Sahl ibn Ziyad, from al-Hassan ibn Ali from Ali ibn Faddal from Ali ibn 'Uqbah and Thalabah ibn Maymun and Ghalib ibn Uthman and Harun ibn Muslim from Burayd ibn Muawiyah who has narrated:

'Once, I was with Abu Jafar^{-asws}, in his tent in Mina, when he^{-asws} (the Imam^{-asws}) looked at Ziyad Al-Aswad with his foot badly hurt, thus he^{-asws} (the Imam^{-asws}) expressed sadness about it and asked: 'What has happened to your feet that have become as such?' He replied: 'I came with a weak stumper and most of the way I walked'. The Imam^{-asws} expressed more sadness, then Ziyad said: 'I collected sins until I was afraid for my destruction. I then remembered your^{-asws} love, which gives me hope for my salvation and it brightened my dark condition.

'Abu Jafar^{-asws} then said: 'Is religion anything other than love? Allah^{-azwj} has Said: **He has made belief beloved to you and has beautified it in your hearts. (49:7)**, He^{-azwj} has said: **'If you were to love Allah then follow me Allah will love you. (3:31)**. He^{-azwj} has said: **'they love those who migrate to you' (59:9)**.

'Once a man came to the Messenger of Allah^{-saww} and said: 'O Messenger of Allah^{-saww}, I love people who perform Salat but I do not perform it, I love people who fast but I do not fast'. The Messenger of Allah^{-saww} said: 'You are with those whom you love and to you belongs what you have earned'. The Messenger of Allah^{-saww} has said: What you are seeking to find is where you will arrive'.

'(Imam^{-asws} said): 'It is certain that if a shocking thing may come from the sky every people will seek protection in their safe places and we^{-asws} seek protection with our Holy Prophet^{-saww}, and you will seek protection with us^{-asws}'³⁸

³⁷ Wasaail Al Shiah – H 19695

³⁸ Al-Kafi, vol. 8, pg. 80, Hadith 35

Appendix: One must associate with righteous ones

1- ج، الإحتجاج بالإسناد إلى أبي محمد العسكري عن أبيه ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا رَأَيْتُمُ الرَّجُلَ قَدْ حَسَنَ سَمْتَهُ وَهَدْيَهُ وَتَمَوَّتَ فِي مَنْطِقِهِ وَتَخَاضَعَ فِي حَرَكَاتِهِ فَرُوَيْدًا لَا يَعْرِضُكُمْ فَمَا أَكْثَرَ مَنْ يُعْجِزُهُ تَنَاوُلُ الدُّنْيَا وَرُكُوبُ الْحَرَامِ مِنْهَا لِضَعْفِ بُنْيَانِهِ وَمَهَانَتِهِ وَجُبْنِ قَلْبِهِ

(The book) 'Al Ihtijaj' –

By the chain to Abu Muhammad Al-Askari^{asws}, from his^{asws} forefathers^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'When you see the man be good of his conduct, and his presentation, and is soft in his speaking, and gentle in his movements, then little by little he would be deceiving you. How often has one remained unable from attaining the world and he indulges in the Prohibitions from it due to the weakness of his structure and his humiliation, and the cowardice of his heart.

فَنَصَبَ الدِّينَ فَحَا لَهَا، فَهُوَ لَا يَزَالُ يَخْتَلُ النَّاسَ بِظَاهِرِهِ، فَإِنْ تَمَكَّنَ مِنْ حَرَامٍ افْتَحَمَهُ. فَإِذَا وَجَدْتُمُوهُ يَعْفُ مِنَ الْمَالِ الْحَرَامِ (فَرُوَيْدًا لَا يَعْرِضُكُمْ، فَإِنَّ شَهَوَاتِ الْخَلْقِ مُخْتَلِفَةٌ، فَمَا أَكْثَرَ مَنْ يَبْنُو عَنِ الْمَالِ الْحَرَامِ) وَ إِنْ كَثُرَ، وَ يَحْمِلُ نَفْسَهُ عَلَى شَوْهَاءٍ فَيَبْحَثُ، فَيَأْتِي مِنْهَا مُحَرَّمًا.

Half of (his) religion is a trap, and he does not cease to deceive the people by his appearance. And if he is enabled from a Prohibition, he would storm into it. So when you find him as chaste from the Prohibited wealth, then little by little he would (still) be deceiving you, for the lustful desires of the people are different. And how often is one informed about the Prohibited wealth, and even if it is frequent, and he carries himself upon the ugly lustful desires, so he comes to a Prohibition from it.

فَإِذَا وَجَدْتُمُوهُ يَعْفُ عَنْ ذَلِكَ، فَرُوَيْدًا لَا يَعْرِضُكُمْ- حَتَّى تَنْظُرُوا مَا عَقْدُهُ عَقْلِهِ فَمَا أَكْثَرَ مَنْ يَتْرُكُ ذَلِكَ أَجْمَعُ، ثُمَّ لَا يَرْجِعُ إِلَى عَقْلٍ مَتِينٍ، فَيَكُونُ مَا يُفْسِدُهُ بِجَهْلِهِ أَكْثَرَ بِمَا يُصْلِحُهُ بِعَقْلِهِ.

When you find him as chaste from that, so little by little he would deceive you, unless you look at what his beliefs as per his intellect are. How often one neglects that entirely, then he does not return to a solid mind (gives a firm statement), and he would come to such a state that his ignorance spoil him (far) more than what could be corrected by his intellect.

فَإِذَا وَجَدْتُمْ عَقْلَهُ مَتِينًا فَرُوَيْدًا لَا يَعْرِضُكُمْ- حَتَّى تَنْظُرُوا مَعَ هَوَاهُ يَكُونُ عَلَى عَقْلِهِ أَوْ يَكُونُ مَعَ هَوَاهُ وَ كَيْفَ حُبُّهُ لِلرَّئَاسَاتِ الْبَاطِلَةِ وَ زُهْدُهُ فِيهَا فَإِنَّ فِي النَّاسِ مَنْ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ بِتَرْكِ الدُّنْيَا لِلدُّنْيَا،

When you find his intellect as solid, then little by little he would deceive you, unless you look at whether his desires happen to be upon his intellect, or he overrides/controls his desires through his intellect, and how his love is for the government of the falsehood and his abstention with regards to it, for among the people there is one who: **loses this world as well as the Hereafter [22:11]**, by neglecting the world for the (sake of the) world.

وَ يَرَى أَنَّ لَدَّةَ الرَّئَاسَةِ الْبَاطِلَةِ أَفْضَلُ مِنْ لَدَّةِ الْأَمْوَالِ- وَ النَّعَمِ الْمُبَاحَةِ الْمُحَلَّلَةِ، فَيَتْرُكُ ذَلِكَ أَجْمَعُ طَلَبًا لِلرَّئَاسَةِ، حَتَّى إِذَا قِيلَ لَهُ: «اتَّقِ اللَّهَ، أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ، فَحَسَبُهُ جَهَنَّمُ وَ لَيْسَ الْمِهَادُ».

And he would see that the pleasures of the government of the falsehood are better than the pleasures of the wealth, and he analyses the achievable bounties, so he neglects that entirety of that to seek the government, until; **when it is said to him, 'Fear Allah'; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206].**

فَهُوَ يَحْطِئُ [خَبَطَ] عَشْوَاءَ، يُقَوِّدُهُ أَوَّلُ بَاطِلٍ إِلَى أُنْعَادِ غَايَاتِ الْحَسَارَةِ، وَ يَمُدُّ يَدَهُ بَعْدَ طَلَبِهِ لِمَا لَا يَقْدِرُ [عَلَيْهِ] فِي طُعْيَانِهِ، فَهُوَ يُحِلُّ مَا حَرَّمَ اللَّهُ، وَ يُحَرِّمُ مَا أَحَلَّ اللَّهُ لَا يُبَالِي مَا فَاتَ مِنْ دِينِهِ إِذَا سَلِمَتْ لَهُ رَأْسَتُهُ الَّتِي قَدْ شَقِيَ مِنْ أَجْلِهَا. فَأُولَئِكَ [مَعَ] الَّذِينَ غَضِبَ اللَّهُ عَلَيْهِمْ- وَ لَعْنَهُمْ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا

He flounders clumsily in speech. He would sit upon the first falsehood to the remotest point of the loss, and he would extend his hand seeking what he is not able upon during his rebellion. So (then) he permits what Allah-^{azwj} has Prohibited, and prohibits what Allah-^{azwj} has Permitted, not caring what is lost from his Religion when his government is safe for him, which he had been wicked for, for its reason. They are with those whom Allah-^{azwj} is Wrathful upon them, and Curses them, and has Prepared for them an abasing Punishment.

وَ لَكِنَّ الرَّجُلَ كُلَّ الرَّجُلِ، نِعَمَ الرَّجُلِ- هُوَ الَّذِي جَعَلَ هَوَاهُ تَبَعًا لِأَمْرِ اللَّهِ، وَ قُوَاهُ مَبْدُولَةً فِي رِضَاءِ اللَّهِ تَعَالَى، يَرَى الدُّلَّ مَعَ الْحَقِّ أَقْرَبَ إِلَى عِزِّ الْأَبَدِ- مِنْ الْعِزِّ فِي الْبَاطِلِ، وَ يَعْلَمُ أَنَّ قَلِيلَ مَا يَحْتَمِلُهُ مِنْ ضَرَائِهَا- يُؤَدِّيهِ إِلَى دَوَامِ النِّعَمِ فِي دَارٍ لَا تَبِيدُ وَ لَا تَنْفَدُ، وَ إِنَّ كَثِيرَ مَا يَلْحَقُهُ مِنْ سَرَائِهَا إِنْ اتَّبَعَ هَوَاهُ- يُؤَدِّيهِ إِلَى عَذَابٍ لَا انْقِطَاعَ لَهُ وَ لَا زَوَالَ.

“However, a (rare) man among other men, the best of the men, he is the one who makes his own desires to be obedient to the Command of Allah-^{azwj}, and his strength to be utilised regarding the Pleasure of Allah-^{azwj} the Exalted. He accepts the disgrace for being with the truth (and takes it) as an honour of the (pious) servant than (to embrace) the honour in (associating with) the falsehood. And he knows that the little that he endures from its adversities would lead him to the perpetual Bounties in a House which would neither terminate nor deplete. And even if it is a lot of what he faces from the joys, if he were to follow his own desires, these would lead him to the Punishment, having neither a termination to it nor a decline.

فَذَلِكُمْ الرَّجُلُ نِعَمَ الرَّجُلِ، فِيهِ فَتَمَسَّكُوا، وَ بِسُنَّتِهِ فَاقْتَدُوا، وَ إِلَى رَبِّكُمْ فِيهِ فَتَوَسَّلُوا، فَإِنَّهُ لَا تُرَدُّ لَهُ دَعْوَةٌ، وَ لَا تُحْيَبُ لَهُ طَلِبَةٌ.

So that is the man, best of the men. Thus, with him you should be attaching to, and with his practices you should be trusting, and to your Lord-^{azwj} you should be (using him) as a means, for he is such that his supplication would not be rejected, nor would his seeking be ignored.³⁹

³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 1