

'Sufis and Sufi Beliefs'

Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

Table of Contents

'Sufis and Sufi Beliefs'	3
Debate of Sufis Against Imam Jafar-e-Sadiq ^{-asws} :	7
From where should one Acquire Knowledge?	16

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Sufis and Sufi Beliefs’

Some Ahadith are presented below regarding man-made rituals and beliefs that are claimed to be in the love of Allah^{-azwj} – without prejudice and adding comments, we leave judgement and conclusions to the readers.

Note: The examples of earlier Sufis include Hassan Basri and Sufyan Al-Sowry who guided people to mystical rituals rather than the conventional practices of Rasool-Allah^{-saww} which encouraged the learning of the Quran and Ahadith.

يج، الخرائج و الجرائح رُوِيَ عَنْ رُمَيْلَةَ أَنَّ عَلِيًّا عَ مَرَّ بِرَجُلٍ يَخْبِطُ هُوَ فَقَالَ يَا شَابُّ لَوْ قَرَأْتَ الْقُرْآنَ لَكَانَ خَيْرًا لَكَ فَقَالَ إِنِّي لَا أُحْسِنُهُ وَ لَوِ دِدْتُ أَنْ أُحْسِنَ مِنْهُ شَيْئًا فَقَالَ اذْنُ مِيٍّ فَدَنَا مِنْهُ فَتَكَلَّمَ فِي أُذُنِهِ بِشَيْءٍ خَفِيٍّ فَصَوَّرَ اللَّهُ الْقُرْآنَ كُلَّهُ فِي قَلْبِهِ فَحَفِظَ كُلَّهُ.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Rumeilah,

‘(Amir ul-Momineen) Ali^{-asws} passed by a man stomping the ground (saying) ‘هُوَ هُوَ’ (Name of Allah^{-azwj})! (acting on a Sufi ritual). He^{-asws} said: ‘O youth! If you were to read the Quran, it would be better for you’. He said, ‘I am not good at it, and I would love to be good with something from it’. He^{-asws} said: ‘Come near me^{-asws}’. He went near him^{-asws}. He^{-asws} spoke in his ears with something in a low voice, and Allah^{-azwj} Transferred the Quran, all of it into his heart. He memorised all of it’¹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَالٍ جَمِيعًا عَنْ أَبِي جَمِيلَةَ عَنْ خَالِدِ بْنِ عَمَّارٍ عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) وَ هُوَ دَاخِلٌ وَ أَنَا خَارِجٌ وَ أَحَدًا بِيَدِي ثُمَّ اسْتَقْبَلُ الْبَيْتَ فَقَالَ يَا سَدِيرُ إِنَّمَا أَمَرَ النَّاسُ أَنْ يَأْتُوا هَذِهِ الْأَحْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُعَلِّمُونَا وَلَا يَتَّبِعُونَا وَ هُوَ قَوْلُ اللَّهِ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ إِلَى وَلَا يَتَّبِعُونَا

¹ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 116 H 1

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, altogether, from Abu Jameela, from Khalid Bin Ammar, from Sadeyr who said,

‘I heard Abu Ja’far^{-asws} and he^{-asws} was entering and I was exiting, and he^{-asws} grabbed me by my hand, then faced the House (Kabah), so he^{-asws} said: ‘Sadeyr! But rather, the people have been Commanded that they should be coming to these rocks, so they should circle with these, then they should come to us^{-asws}, and they should let us^{-asws} know of their Wilayah (love and submission) for us^{-asws}, and these are the Words of Allah^{-azwj} [20:82] **And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance**’. Then he^{-asws} (the Imam^{-asws}) gestured by his^{-asws} hand to his^{-asws} chest (and said): ‘To our^{-asws} Wilayah’.

ثُمَّ قَالَ يَا سَدَيْرُ فَأَرِيكَ الصَّادِقِينَ عَنْ دِينِ اللَّهِ ثُمَّ نَظَرَ إِلَى أَبِي حَنِيفَةَ وَ سُفْيَانَ الثَّوْرِيِّ فِي ذَلِكَ الزَّمَانِ وَ هُمْ حَلَقٌ فِي الْمَسْجِدِ فَقَالَ هَؤُلَاءِ الصَّادِقُونَ عَنْ دِينِ اللَّهِ بِلا هُدًى مِنَ اللَّهِ وَ لَا كِتَابٍ مُبِينٍ إِنَّ هَؤُلَاءِ الْأَخَابِثَ لَوْ جَلَسُوا فِي بُيُوتِهِمْ فَجَالَ النَّاسُ فَلَمْ يَجِدُوا أَحَدًا يُخْبِرُهُمْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَنْ رَسُولِهِ (صلى الله عليه وآله) حَتَّى يَأْتُونَا فَنُخْبِرَهُمْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَنْ رَسُولِهِ (صلى الله عليه وآله) .

Then he^{-asws} said: ‘O Sadeyr! Shall I^{-asws} show you the blockers from the Religion of Allah^{-asws}?’ Then he^{-asws} looked towards Abu Haneefa and Sufyan Al-Sowry at that time, and they had a circle (of people) in the Masjid, so he^{-asws} said: ‘They are the blockers from the Religion of Allah^{-azwj}, without any Guidance from Allah^{-azwj} nor any evident Book. They are the malignant (wicked) ones. If they were to sit in their houses, so the people would go around, and they would not find anyone who would be informing them about Allah^{-azwj} and about His^{-azwj} Rasool^{-saww} until they would come to us^{-asws}. So we^{-asws} would inform them about Allah^{-azwj} and about His^{-azwj} Rasool^{-saww}’.²

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ مِنْ أَهْلِ مَكَّةَ قَالَ قَالَ سُفْيَانُ الثَّوْرِيُّ أَذْهَبَ بِنَا إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ فَذَهَبْتُ مَعَهُ إِلَيْهِ فَوَجَدْنَاهُ قَدْ رَكِبَ دَابَّتَهُ فَقَالَ لَهُ سُفْيَانُ يَا أَبَا عَبْدِ اللَّهِ حَدِّثْنَا بِحَدِيثِ حُطْبَةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فِي مَسْجِدِ الْحَيْفِ قَالَ دَعَنِي حَتَّى أَذْهَبَ فِي حَاجَتِي فَإِنِّي قَدْ رَكِبْتُ فَإِذَا جِئْتُ حَدِّثْنَاكَ

Muhammad Bin Al Hassan, from some of our companions, from Ali Bin Al Hakam, from Al Hakam Bin Miskeen, from a man of Quraysh from the people of Makkah who said,

‘Sufyan Al-Sowry (one of the earlier Sufis) said, ‘Come with us to Ja’far^{-asws} Bin Muhammad^{-asws}’. So, I went with him to him^{-asws}, and we found him^{-asws} to have ridden his^{-asws} animal. So Sufyan said to him^{-asws}: ‘O Abu Abdullah^{-asws}! Narrate to us with the Hadeeth of the address of Rasool-Allah^{-saww} in Masjid Al-Kheif’. He^{-asws} said: ‘Leave me^{-asws} until I^{-asws} go

² Al Kafi V 1 – The Book Of Divine Authority CH 96 H 3

regarding my^{-asws} need, for I^{-asws} have already mounted. So, when I^{-asws} come back, I^{-asws} shall narrate to you’.

فَقَالَ أَسْأَلُكَ بِرَبِّائِيكَ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَمَّا حَدَّثْتَنِي قَالَ فَنَزَلَ فَقَالَ لَهُ سُفْيَانُ مُرِّ لِي بِدَوَائِي وَ قِرْطَاسٍ حَتَّى أَتَيْتَهُ
فَدَعَا بِهِ ثُمَّ قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حُطْبَةُ رَسُولِ اللَّهِ (صلى الله عليه وآله) فِي مَسْجِدِ الْكَيْفِ نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي
فَوَعَاهَا وَ بَلَّغَهَا مَنْ لَمْ تَبْلُغْهُ

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

يَا أَيُّهَا النَّاسُ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبِ قَرِيبَ حَامِلٍ فِيهِ لَيْسَ بِقَعْبِهِ وَ رَبِّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ لَا يُغْلُ عَلَيْهِنَّ قَلْبُ
أَمْرِي مُسْلِمٍ إِخْلَاصِ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةِ لِأَيِّمَةِ الْمُسْلِمِينَ وَ اللُّزُومِ لِحِمَاةِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمُ الْمُؤْمِنُونَ إِحْوَةٌ تَتَكَافَأُ
دِمَاؤُهُمْ وَ هُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ يَسْعَى بِدِمَتِهِمْ 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. There are three things in which the heart of a Muslim does not feel treachery – (a) Sincerity of the deed for Allah^{-azwj}, (b) and wishing well for Imams^{-asws} of the Muslims, (c) and to stay close to the group of Muslims; for their^{-asws} (Imam^{-asws}’s) call (for prayer) encompass those who are behind. 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 سُفْيَانُ ثُمَّ عَرَضَهُ عَلَيْهِ وَ رَكِبَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ جِئْتُ أَنَا وَ سُفْيَانُ فَلَمَّا كُنَّا فِي بَعْضِ الطَّرِيقِ قَالَ لِي كَمَا أَتَتْ
حَتَّى أَنْظُرَ فِي هَذَا الْحَدِيثِ فَقُلْتُ لَهُ قَدْ وَ اللَّهُ أَلَزَمَ أَبُو عَبْدِ اللَّهِ رَبَّتَكَ شَيْعًا لَا يَذْهَبُ مِنْ رَبَّتِكَ أَبَدًا فَقَالَ وَ أَيُّ شَيْءٍ ذَلِكَ

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

فَقُلْتُ لَهُ ثَلَاثٌ لَا يُعْلَى عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ قَدْ عَرَفْنَاهُ وَ النَّصِيحَةُ لِأَيِّمَّةِ الْمُسْلِمِينَ مَنْ هُوَ لَا إِثْمَةَ الَّذِينَ
يَجِبُ عَلَيْنَا نَصِيحَتُهُمْ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَ يَزِيدُ بْنُ مُعَاوِيَةَ وَ مَرْوَانَ بْنُ الْحَكَمِ وَ كُلُّ مَنْ لَا يُجُوزُ شَهَادَتُهُ عِنْدَنَا وَ لَا يُجُوزُ الصَّلَاةُ
خَلْفَهُمْ

So, I said to him, ‘Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah^{-azwj}. We have recognised it. And the advice of the Imams^{-asws} of the Muslim. Who are these Imams^{-asws} whose advice is obligated upon us? Muawiyah Bin Abu Sufyan, and Yazeed Bin Muawiyah, and Marwan Bin Al-Hakam, and everyone whose testimony is not allowed with us, and praying *Salat* behind them is not allowed?’

وَ قَوْلُهُ وَ اللَّزُومُ لِحِمَاةِهِمْ فَأَيُّ الْجَمَاعَةِ مُرْجِيٌّ يَقُولُ مَنْ لَمْ يُصَلِّ وَ لَمْ يَصُمْ وَ لَمْ يَغْتَسِلْ مِنْ جَنَابَةِ وَ هَدَمَ الْكَعْبَةَ وَ نَكَحَ أُمَّهُ فَهُوَ
عَلَى إِيْمَانٍ جَبْرِيٍّ وَ مِيكَائِيلٍ أَوْ قَدْرِيٍّ يَقُولُ لَا يَكُونُ مَا شَاءَ اللَّهُ عَزَّ وَ جَلَّ وَ يَكُونُ مَا شَاءَ إِبْلِيسُ أَوْ حُرُورِيٍّ يَنْبَرَأُ مِنْ عَلِيِّ بْنِ
أَبِي طَالِبٍ وَ شَهِدَ عَلَيْهِ بِالْكَفْرِ أَوْ جَهْمِيٍّ يَقُولُ إِنَّمَا هِيَ مَعْرِفَةُ اللَّهِ وَحْدَهُ لَيْسَ الْإِيْمَانُ شَيْءٌ غَيْرُهَا

And his^{-saww} words: ‘and the necessity to their^{-asws} 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^{-as} and Mikaeel^{-as}? Of the Qadiriites who are saying, ‘What Allah^{-azwj} Mighty and Majestic Desires may not happen and what Iblees^{-la} so desires may happen?’ Or the Harouriyah who are disavowing from Ali^{-asws} Bin Abu Talib^{-asws} and are testifying upon him^{-asws} with the disbelief? Or the Jahmiys who are saying, ‘But rather it is the recognition that Allah^{-azwj} is One, there isn’t the *Eman* anything other than it?’

قَالَ وَبِحُكِّكَ وَ أَيُّ شَيْءٍ يَقُولُونَ فَقُلْتُ يَقُولُونَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) وَ اللَّهُ الْإِمَامُ الَّذِي يَجِبُ عَلَيْنَا نَصِيحَتُهُ وَ
لُزُومُ جَمَاعَتِهِمْ أَهْلُ بَيْتِهِ قَالَ فَأَخَذَ الْكِتَابَ فَخَرَقَهُ ثُمَّ قَالَ لَا تُخْبِرُ بِهَا أَحَدًا.

He said, ‘Woe be unto you! And which thing was he^{-asws} saying: ‘So I said, ‘He^{-asws} is saying that Ali^{-asws} Bin Abu Talib^{-asws}, by Allah^{-azwj}, is the Imam^{-asws} whose advice is Obligated upon us, and the necessitation of their^{-asws} gatherings, the People^{-asws} of his^{-saww} Household’. So, he brought out the letter and burnt it, then said, ‘Do not inform anyone with it’.³

³ Al Kafi V 1 – The Book Of Divine Authority CH 103 H 2

Debate of Sufis Against Imam Jafar-e-Sadiq^{-asws}:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ دَخَلَ سُفْيَانُ الثَّوْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَرَأَى عَلَيْهِ ثِيَابَ بَيْضٍ كَأَنَّهَا غِرْقِيُّ الْبَيْضِ فَقَالَ لَهُ إِنَّ هَذَا اللَّبَاسَ لَيْسَ مِنْ لِبَاسِكَ فَقَالَ لَهُ اسْمَعْ مِنِّي وَعِ مَا أَقُولُ لَكَ فَإِنَّهُ خَيْرٌ لَكَ عَاجِلًا وَآجِلًا إِنَّ أَنْتَ مِتَّ عَلَى السُّنَّةِ وَالْحَقِّ وَلَمْ تَمُتْ عَلَى بَدْعَةٍ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

‘Sufyan Al-Sowry came over to Abu Abdullah^{-asws}, so he saw white clothes upon him^{-asws}, as if they were the albumin of the egg, so he said to him^{-asws}, ‘This attire is not from your^{-asws} attires’. So, he^{-asws} said: ‘Listen from me^{-asws} attentively what I^{-asws} am going to say to you, for it would be better for you now and in the future, that you should die upon the Sunnah, and not die upon an innovation.

أُحْبِبُّكَ أَنْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ فِي زَمَانٍ مُغْفِرٍ جَدِبٍ فَأَمَّا إِذَا أَقْبَلَتِ الدُّنْيَا فَأَحَقُّ أَهْلِهَا بِهَا أِبْرَارُهَا لَا فُجَّارُهَا وَ مُؤْمِنُوهَا لَا مُنَافِقُوهَا وَ مُسْلِمُوهَا لَا كُفَّارُهَا فَمَا أَنْكَرْتَ يَا ثَوْرِيُّ فَوَ اللَّهُ إِنِّي لَمَعَ مَا تَرَى مَا آتَى عَلَيَّ مَذَّ عَقْلِكَ صَبَاحٌ وَ لَا مَسَاءٌ وَ لِلَّهِ فِي مَالِي حَقٌّ أَمَرَنِي أَنْ أَضَعَهُ مَوْضِعًا إِلَّا وَضَعْتُهُ

I^{-asws} hereby inform you that Rasool-Allah^{-saww} was in an era which was desolate (barren) and waterless. So, when the world turns, so the most deserving of its inhabitants with it are its righteous ones (but) not its immoral ones, and its Believers not its hypocrites, and its Muslims not its Infidels. So, what are you criticizing, O Sowry, for by Allah^{-azwj}, I^{-asws} am with what you see. By Allah^{-azwj}! There has never come upon me a morning nor an evening such that there is a right for Allah^{-azwj} in my^{-asws} wealth which He^{-azwj} had Commanded me^{-asws} to place it in a (particular) place, except that I^{-asws} did place it’.

قَالَ فَاتَاهُ قَوْمٌ مِّنْ يُظْهِرُونَ الرُّهْدَ وَ يَدْعُونَ النَّاسَ أَنْ يَكُونُوا مَعَهُمْ عَلَى مِثْلِ الَّذِي هُمْ عَلَيْهِ مِنْ التَّمَشُّفِ فَقَالُوا لَهُ إِنَّ صَاحِبَنَا حَصِرَ عَنْ كَلَامِكَ وَ لَمْ تَحْضُرْهُ حُجَجُهُ فَقَالَ لَهُمْ فَهَاتُوا حُجَجَكُمْ فَقَالُوا لَهُ إِنَّ حُجَجَنَا مِنْ كِتَابِ اللَّهِ فَقَالَ لَهُمْ فَأَدُلُّوا بِهَا فَإِنَّهَا أَحَقُّ مَا تُتَّبَعُ وَ عَمِلَ بِهِ

He (the narrator) said (in the meantime), ‘So a group came over to him^{-asws}, from the ones who were manifesting the asceticism and calling the people that they should come to be with them upon the likes which they were upon, from the austerities (restrain). So they said to him^{-asws}, ‘Our companion was tongue-tied from your^{-asws} speech and could not present his arguments’. So he^{-asws} said: ‘So you give your arguments’. So they said to him^{-asws}, ‘Our argument is from the Book of Allah^{-azwj}’. Therefore, he^{-asws} said to them: ‘So indicate it, for it is most rightful of what is to be followed and acted by’.

فَقَالُوا يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى مُخْبِرًا عَنْ قَوْمٍ مِنْ أَصْحَابِ النَّبِيِّ (صلى الله عليه وآله) وَ يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ حَصَاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ فَمَدَحَ فِعْلَهُمْ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ يُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا فَتَحْنُ نَكْتَفِي بِهَذَا فَقَالَ رَجُلٌ مِنَ الْجُلَسَاءِ إِنَّا رَأَيْنَاكُمْ تَزْهَدُونَ فِي الْأَطْعَمَةِ الطَّيِّبَةِ وَ مَعَ ذَلِكَ تَأْتُمُونَ النَّاسَ بِالْمُخْرُوجِ مِنْ أَمْوَالِهِمْ حَتَّى تَمْتَعُوا أَنْتُمْ مِنْهَا

So, they said, ‘Allah^{-azwj} Blessed and High is Saying, Informing about a group of companions of the Prophet^{-saww} [59:9] and they prefer (others) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these are the ones who are the successful ones. Thus, He^{-azwj} Complimented their deeds and Said in another place [76:8] And they give food out of love for Him to the poor and the orphan and the captive. Therefore, we are content with this’. So a man from the gathering said, ‘I am seeing you all manifesting ascetism in you all being fed the good food, and along with that you are instructing the people with the taking out from their wealth to the extent that you all are enjoying from it’.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) دَعُوا عَنْكُمْ مَا لَا تَنْتَفِعُونَ بِهِ أَحْبِرُونِي أَيُّهَا النَّفَرُ أَلَكُمْ عِلْمٌ يَنْسَخِ الْقُرْآنَ مِنْ مَنْسُوحِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِ الَّذِي فِي مِثْلِهِ ضَلَّ مَنْ ضَلَّ وَ هَلَكَ مَنْ هَلَكَ مِنْ هَذِهِ الْأُمَّةِ فَقَالُوا لَهُ أَوْ بَعْضِهِ فَأَمَّا كُلُّهُ فَلَا

Therefore, Abu Abdullah^{-asws} said: ‘Leave from yourselves what you are not benefitting with. Inform me^{-asws}, O you group! Is there anyone of you knowledgeable with the Abrogating (Verses) of the Quran from its Abrogated ones, and its Decisive from its Allegorical, those regarding the likes of which strayed the one who strayed, and destroyed was the one who was destroyed, from this community?’ So, they said to him^{-asws}, ‘Of some of it. As for all of it (the Holy Verses), so no’.

فَقَالَ لَهُمْ فَمَنْ هُنَا أَتَيْتُمْ وَ كَذَلِكَ أَحَادِيثُ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَمَّا مَا ذَكَرْتُمْ مِنْ إِخْبَارِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا فِي كِتَابِهِ عَنِ الْقَوْمِ الَّذِينَ أَحْبَرْنَا عَنْهُمْ بِحُسْنِ فَعَالِهِمْ فَقَدْ كَانَ مَبَاحًا جَائِزًا وَ لَمْ يَكُونُوا هُوًا عَنْهُ وَ ثَوَابُهُمْ مِنْهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ

(To this) he^{-asws} said to them; ‘So from over here you are coming (to the reality). And similar to that are the Ahadith of Rasool-Allah^{-saww}. So as for what you have mentioned from the News of Allah^{-azwj} Mighty and Majestic, it is regarding us^{-asws} in His^{-azwj} Book, about the people who can inform about these with goodness of their^{-asws} deeds. So, it was neutral, allowed, and it was not Forbidden from, and their Rewards from it is upon Allah^{-azwj} Mighty and Majestic.

وَ ذَلِكَ أَنَّ اللَّهَ جَلَّ وَ تَعَالَى أَمَرَ بِخِلَافِ مَا عَمِلُوا بِهِ فَصَارَ أَمْرُهُ نَاسِخًا لِفِعْلِهِمْ وَ كَانَ هَيَّ اللَّهُ تَبَارَكَ وَ تَعَالَى رَحْمَةً مِنْهُ لِلْمُؤْمِنِينَ وَ نَظَرًا لِكَيْلًا يُصِرُّوا بِأَنْفُسِهِمْ وَ عِيَالَتِهِمْ مِنْهُمْ الضَّعْفَةُ الصَّغَارُ وَ الْوِلْدَانُ وَ الشَّيْخُ الْفَانِي وَ الْعُجُوزُ الْكَبِيرَةُ الَّذِينَ لَا يَصْبِرُونَ عَلَى الْجُوعِ فَإِنْ تَصَدَّقْتَ بِرَغِيفِي وَ لَا رَغِيفَ لِي غَيْرُهُ ضَاعُوا وَ هَلَكُوا جُوعًا

And that is that Allah^{-azwj} Sanctified a matter with opposite to what they (people) had been doing with, so His^{-azwj} Commanded came to be Abrogating of their deeds. And the Prohibition of Allah^{-azwj} Blessed and High is a Mercy from it for the Believers, and a Consideration that perhaps they may harm themselves and their families among whom would be the weak, and the young, and the parents, and the dying old man, and the aged woman, those who cannot be patient upon the hunger. Therefore, if I^{-asws} were to give my^{-asws} bread in charity, and there was no bread other than it with me^{-asws}, they (family) would waste away and die of hunger.

فَمِنْ نَّمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) خَمْسُ تَمَرَاتٍ أَوْ خَمْسُ فُرُصٍ أَوْ دَنَانِيرُ أَوْ دَرَاهِمُ يَمْلِكُهَا الْإِنْسَانُ وَ هُوَ يُرِيدُ أَنْ يُمَضِّيَهَا فَأَفْضَلُهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالِدَيْهِ ثُمَّ الثَّانِيَةَ عَلَى نَفْسِهِ وَ عِيَالِهِ ثُمَّ الثَّلَاثَةَ عَلَى قَرَابَتِهِ الْفُقَرَاءِ ثُمَّ الرَّابِعَةَ عَلَى حَبْرَانِهِ الْفُقَرَاءِ ثُمَّ الْخَامِسَةَ فِي سَبِيلِ اللَّهِ وَ هُوَ أَحْسَنُهَا أَجْرًا

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.

أَوْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِلْأَنْصَارِيِّ حِينَ أَعْتَقَ عِنْدَ مَوْتِهِ خَمْسَةَ أَوْ سِتَّةَ مِنَ الرَّقِيقِ وَ لَمْ يَكُنْ يَمْلِكُ غَيْرَهُمْ وَ لَهُ أَوْلَادٌ صِعَارٌ لَوْ أَعْلَمْتُمُونِي أَمْرَهُ مَا تَرَكْتُكُمْ تَدْفِنُونَهُ مَعَ الْمُسْلِمِينَ يَتْرُكُ صَبِيَّةً صِعَارًا يَكْفُفُونَ النَّاسَ

Rasool-Allah^{-saww} said to the (one of the) ‘Ansar’ (the Helpers in Madina) when he freed, at the time of his death, five or six of his slaves, and he did not own other than them, and for him were young children: ‘Had you let me^{-saww} know, I^{-saww} would have ordered you all not to bury him with the Muslims. He left young children to spread their hands to the people?’

ثُمَّ قَالَ حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ ابْدَأْ بِمَنْ تَعُولُ الْأَدْنَى فَالْأَدْنَى ثُمَّ هَذَا مَا نَطَقَ بِهِ الْكِتَابُ رَدًّا لِقَوْلِكُمْ وَ هَيَّا عَنْهُ مَفْرُوضًا مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ قَالَ وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتَرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا

Then he^{-asws} said: ‘My^{-asws} father^{-asws} narrated to me^{-asws} that Rasool-Allah^{-saww} said: ‘Begin with the ones reliant (upon you), so the closest one, then the next closest one’. Then this what the Book Speaks with is a rebuttal to your words, and Forbidden from it being an Obligation from Allah^{-azwj}, the Mighty, the Wise. He^{-azwj} Said [25:67] **And they who when they spend, are neither extravagant nor stingy, and between that by stature (status).**

أَفَلَا تَرَوْنَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ غَيْرَ مَا أَرَأَيْتُمْ تَدْعُونَ النَّاسَ إِلَيْهِ مِنَ الْأَثَرَةِ عَلَى أَنْفُسِهِمْ وَ سَمَى مَنْ فَعَلَ مَا تَدْعُونَ النَّاسَ إِلَيْهِ مُسْرِفًا وَ فِي غَيْرِ آيَةٍ مِنْ كِتَابِ اللَّهِ يَقُولُ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ فَهَاهُمْ عَنِ الْإِسْرَافِ وَ هَاهُمْ عَنِ التَّقْتِيرِ وَ لَكِنْ أَمْرٌ بَيْنَ أَمْرَيْنِ لَا يُعْطَى جَمِيعَ مَا عِنْدَهُ ثُمَّ يَدْعُو اللَّهُ أَنْ يَرْزُقَهُ

Are you not seeing that Allah^{-azwj} Blessed and High Says other than what you all are showing, calling the people towards it from the preferring of (others) over their own selves, and Named the one who does what you are calling the people towards as being extravagant? And in another Verse from the Book of Allah^{-azwj} He^{-azwj} is Saying [7:31] **surely He does not Love the extravagant**. So, He^{-azwj} has Forbidden them from the extravagance, and Forbidden them from the miserliness, but has Commanded between the two matters, that one should not give away the entirety of what is in his presence, then he supplicates to Allah^{-azwj} that He^{-azwj} Grace him.

فَلَا يَسْتَجِيبُ لَهُ لِحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ أَصْنَافًا مِنْ أُمَّتِي لَا يُسْتَجَابُ لَهُمْ دُعَاؤُهُمْ رَجُلٌ يَدْعُو عَلَى وَالِدَيْهِ وَ رَجُلٌ يَدْعُو عَلَى غَرِيمٍ ذَهَبَ لَهُ بِمَالٍ فَلَمْ يَكْتُمِ عَلَيْهِ وَ لَمْ يُشْهَدْ عَلَيْهِ وَ رَجُلٌ يَدْعُو عَلَى امْرَأَتِهِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ تَخْلِيَةً سَبِيلَهَا بَيْنَهُ

So it would not be Answered to him due to the Hadeeth which has come from the Prophet^{-saww} that: ‘A category (of people) from my^{-saww} community, their supplication would not be Answered to them – a man who supplicates against his parents; and a man who supplicates against a creditor who went away with his wealth and he had no written agreement against him and did not have a witness upon him; and a man who supplicates against his wife and Allah^{-azwj} Mighty and Majestic has Made a freeing of the way (divorce) to be in his hands;

وَ رَجُلٌ يَقْعُدُ فِي بَيْتِهِ وَ يَقُولُ رَبِّ ارْزُقْنِي وَ لَا تَجْرِحْ وَ لَا يَطْلُبُ الرِّزْقَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَبْدِي أَمْ لَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى الطَّلَبِ وَ الضَّرْبِ فِي الْأَرْضِ بِجَوَارِحِ صَاحِبَةٍ فَتَكُونَ قَدْ أُعْذِرْتَ فِيمَا بَيْنِي وَ بَيْنَكَ فِي الطَّلَبِ لِاتِّبَاعِ أَمْرِي وَ لِكَيْلَا تَكُونَ كَلًّا عَلَى أَهْلِكَ فَإِنْ شِئْتَ رَزَقْتُكَ وَ إِنْ شِئْتَ قَتَرْتُكَ وَ أَنْتَ عَزِيْرٌ مَعْدُوْرٌ عِنْدِي

and a man who sits in his house and is saying, ‘Lord^{-azwj}! Grant me sustenance’, and he neither goes out nor seeks the livelihood. So, Allah^{-azwj} Mighty and Majestic is Saying: “My^{-azwj} servant! Did I^{-azwj} not Make the way for you to the seeking and the going around in the land with healthy limbs? So you have become paralysed in what is between Me^{-azwj} and you with regards to the seeking in following My^{-azwj} Command, and perhaps you would become a burden upon your family. So if I^{-azwj} so Desire to I^{-azwj} would Grace you, and if I^{-azwj} so Desire to be Straiten upon you, and you would be without an excuse in my Presence”.

وَ رَجُلٌ رَزَقَهُ اللَّهُ مَالًا كَثِيرًا فَأَنْفَقَهُ ثُمَّ أَقْبَلَ يَدْعُو يَا رَبِّ ارْزُقْنِي فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَمْ أَرْزُقُكَ رِزْقًا وَاسِعًا فَهَلَّا اقْتَصَدْتَ فِيهِ كَمَا أَمَرْتُكَ وَ لَمْ تُسْرِفْ وَ قَدْ هَمَيْتُكَ عَنِ الْإِسْرَافِ وَ رَجُلٌ يَدْعُو فِي قَطِيعَةِ رَحِمٍ

And a man whom Allah^{-azwj} had Graced with abundant wealth, so he spends it (all), then turns supplicating, ‘O Lord^{-azwj}! Grace me’. Therefore, Allah^{-azwj} Mighty and Majestic is Saying: “Did I^{-azwj} not Grace you extensive sustenance? So, you were not moderate in it as I^{-azwj} had

Commanded you, and why were you extravagant and I^{-azwj} had Forbidden you from the extravagance?” And a man who supplicates regarding a cutting-off of a relationship.

ثُمَّ عَلَّمَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ (صلى الله عليه وآله) كَيْفَ يُنْفِقُ وَ ذَلِكَ أَنَّهُ كَانَتْ عِنْدَهُ أُوقِيَّةٌ مِنَ الذَّهَبِ فَكَرِهَ أَنْ يَبِيَّتَ عِنْدَهُ فَتَصَدَّقَ بِهَا فَأَصْبَحَ وَ لَيْسَ عِنْدَهُ شَيْءٌ وَ جَاءَهُ مَنْ يَسْأَلُهُ فَلَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ فَلَامَهُ السَّائِلُ وَ اعْتَمَّ هُوَ حَيْثُ لَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ وَ كَانَ رَحِيماً رَفِيفاً

Then Allah^{-azwj} Taught His^{-azwj} Prophet^{-saww} how he^{-saww} should spend, and that is once he^{-saww} had an Owqiya (unit of measurement) of gold, so he^{-saww} disliked that it should be with him^{-saww} overnight. So, he^{-saww} gave in charity with it. So, in the morning there was nothing with him^{-saww}, and there came a beggar asking him^{-saww}, but there did not happen to be anything with him^{-saww} what he^{-saww} could give him. So, the beggar accused him^{-saww}, and he^{-saww} was saddened that there did not happen to be anything with him^{-saww} what he^{-saww} could give him, as he^{-saww} was merciful, gentle.

فَأَدَّبَ اللَّهُ تَعَالَى نَبِيَّهُ (صلى الله عليه وآله) بِأَمْرِهِ فَقَالَ وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسِطِ فَتَقْعُدَ مَلُوماً مَحْسوراً يَقُولُ إِنَّ النَّاسَ قَدْ يَسْأَلُونَكَ وَ لَا يَعْذِرُونَكَ فَإِذَا أَغْطَيْتَ جَمِيعَ مَا عِنْدَكَ مِنَ الْمَالِ كُنْتَ قَدْ حَسَرْتَ مِنَ الْمَالِ

So, Allah^{-azwj} the Exalted Educated His^{-azwj} Prophet^{-saww} with His^{-azwj} Command, so He^{-azwj} Said **[17:29] And do not make your hand to be shackled to your neck nor extend it to its limit, lest you should become blameworthy, destitute.** He^{-azwj} is Saying that the people have asked you^{-saww} and will not excuse you^{-saww}. So if you^{-saww} were to give away the entirety of what is with you^{-saww} from the wealth, you^{-saww} would be regretful from the wealth (unable to help anymore).

فَهَذِهِ أَحَادِيثُ رَسُولِ اللَّهِ (صلى الله عليه وآله) يُصَدِّقُهَا الْكِتَابُ وَ الْكِتَابُ يُصَدِّقُهُ أَهْلُهُ مِنَ الْمُؤْمِنِينَ وَ قَالَ أَبُو بَكْرٍ عِنْدَ مَوْتِهِ حَيْثُ قِيلَ لَهُ أَوْصِ فَقَالَ أَوْصِي بِالْخُمْسِ وَ الْخُمْسُ كَثِيرٌ فَإِنَّ اللَّهَ تَعَالَى قَدْ رَضِيَ بِالْخُمْسِ فَأَوْصَى بِالْخُمْسِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الثُّلُثَ عِنْدَ مَوْتِهِ وَ لَوْ عَلِمَ أَنَّ الثُّلُثَ خَيْرٌ لَهُ أَوْصَى بِهِ

Thus, these are the Ahadith of Rasool-Allah^{-saww} ratifying the Book (Quran) and the Book Ratifies its people from the Believers. And Abu Bakr said at the time of his death when it was said to him, ‘Bequeath’. So he said, ‘I bequeath with the fifth, and the fifth is a lot, for Allah^{-azwj} the Exalted is Pleased with the fifth’. So he bequeathed with the fifth, and Allah^{-azwj} Mighty and Majestic had Made the third to be for him at the time of his death, and had he known that the third is better for him, he would have bequeathed with it.

ثُمَّ مَنْ قَدْ عَلِمْتُمْ بَعْدَهُ فِي فَضْلِهِ وَ زُهْدِهِ سَلْمَانُ وَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُمَا فَأَمَّا سَلْمَانُ فَكَانَ إِذَا أَحْذَ عَطَاهُ رَفَعَ مِنْهُ قُوَّةً لِسُنْبَتِهِ حَتَّىٰ يَخْضُرَ عَطَاؤُهُ مِنْ قَابِلٍ فَقِيلَ لَهُ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ فِي زُهْدِكَ تَصْنَعُ هَذَا وَ أَنْتَ لَا تَدْرِي لَعَلَّكَ تَمُوتُ الْيَوْمَ أَوْ غَدًا فَكَانَ جَوَابَهُ

أَنْ قَالَ مَا لَكُمْ لَا تَرْجُونَ لِي الْبَقَاءَ كَمَا خِفْتُمْ عَلَيَّ الْفَنَاءَ أَمَا عَلِمْتُمْ يَا جَهْلَةَ أَنَّ النَّفْسَ قَدْ تَلْتَأَتْ عَلَى صَاحِبِهَا إِذَا لَمْ يَكُنْ لَهَا مِنْ الْعَيْشِ مَا يَعْتَمِدُ عَلَيْهِ فَإِذَا هِيَ أَحْرَزَتْ مَعِيشَتَهَا أَطْمَأَنَّتْ

Then the ones you know of after him in their merits and their ascetism, Salman^{-ra} and Abu Zarr^{-ra}, may Allah^{-azwj} be Pleased with both of them^{-ra}. So as for Salman^{-ra}, whenever he^{-ra} took his^{-ra} contribution, extracted from it a provision for his year until his contribution comes up the following year. So it was said to him^{-as}, ‘O servant of Allah^{-azwj}! You^{-ra} in your^{-ra} ascetism are doing this, and you^{-as} do not know perhaps you^{-as} would be dying today or tomorrow?’. So his^{-ra} answer was that he^{-ra} said: ‘What is the matter with you that you are not hoping that I^{-as} would remain, just as you are fearing the death upon me^{-ra}? Do you not know, O ignoramus, that the self becomes lethargic (restless) upon its owner when there does not happen to be the subsistence for it what he can depend upon. So when the subsistence is present, it is tranquil (peace of mind)?’

وَأَمَّا أَبُو ذَرٍّ فَكَانَتْ لَهُ نُؤَيْمَاتٌ وَ شُؤَيْهَاتٌ يَخْلُبُهَا وَ يَدْبِخُ مِنْهَا إِذَا اشْتَهَى أَهْلُهُ اللَّحْمَ أَوْ نَزَلَ بِهِ صَيْفٌ أَوْ رَأَى بِأَهْلِ الْمَاءِ الَّذِينَ هُمْ مَعَهُ حَصَاصَةٌ نَحَرَ هُمْ الْجُرُورَ أَوْ مِنَ الشِّيَاءِ عَلَى قَدَرٍ مَا يَذْهَبُ عَنْهُمْ بِقَرَمِ اللَّحْمِ فَيَقْسِمُهُ بَيْنَهُمْ وَ يَأْخُذُ هُوَ كَنْصِيبٍ وَاحِدٍ مِنْهُمْ لَا يَتَفَضَّلُ عَلَيْهِمْ وَ مَنْ أَرْهَدُ مِنْ هَؤُلَاءِ وَ قَدْ قَالَ فِيهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا قَالَ وَ لَمْ يَبْلُغْ مِنْ أَمْرِهِمَا أَنْ صَارَا لَا يَمْلِكَانِ شَيْئًا الْبَتَّةَ كَمَا تَأْمُرُونَ النَّاسَ بِالْقَاءِ أَمْتِعْتِهِمْ وَ شَيْئِهِمْ وَ يُؤَثِّرُونَ بِهِ عَلَى أَنْفُسِهِمْ وَ عِيَالَتِهِمْ

And as for Abu Zarr^{-ra}, so there used to be for him^{-ra} camels and sheep for milking them, and he^{-ra} used to slaughter from them whenever his^{-ra} family desired the meat, or if a guest were to lodge with him^{-ra}, or if he^{-ra} saw the people of the water who were with him^{-ra} as destitute, he^{-ra} would sacrifice the camel for them or from the sheep upon a measurement of what would remove the craving of the meat from them. So he^{-ra} would distribute between them, and he^{-ra} himself would take one share from them, not preferring himself upon them. And who is more ascetic that them (Salman^{-ra} and Abu Zarr^{-ra}), and Rasool-Allah^{-saww} has said regarding them what he^{-saww} said? And it (news) has not reached to the affairs of them both^{-ra} that they^{-ra} came to be in a state of not owning anything. In no way it is as you are instructing the people with, the throwing away of their belongings and their things and preferring others by it upon their own selves, and their families.

وَ اعْلَمُوا أَيُّهَا النَّفَرُ أَبِي سَمِعْتُ أَبِي يَتَرَوِي عَنْ آبَائِهِ (عليهم السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ يَوْمًا مَا عَجِبْتُ مِنْ شَيْءٍ كَعَجَبِي مِنَ الْمُؤْمِنِ إِنَّهُ إِنْ قُرِضَ جَسَدُهُ فِي دَارِ الدُّنْيَا بِالْمَقَارِبِ كَانَ خَيْرًا لَهُ وَ إِنْ مَلَكَ مَا بَيْنَ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا كَانَ خَيْرًا لَهُ وَ كُلُّ مَا يَصْنَعُ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَهُوَ خَيْرٌ لَهُ

And know, O you group! I^{-asws} heard my^{-asws} father^{-asws} reporting from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} said one day: ‘I^{-saww} am not astounded (amazed) from anything like I^{-saww} am astounded from the Believer. If his body is cut into pieces in the house of the world with

the scissors it would be good for him, and if he owns whatever is between the east of the earth and its west, it would be good for him, and everything what Allah^{-azwj} Mighty and Majestic Does with him, so it is good for him’.

فَلَيْتَ شِعْرِي هَلْ يَحِيقُ فِيكُمْ مَا قَدْ سَرَّحْتُ لَكُمْ مِنْذُ الْيَوْمِ أَمْ أَزِيدُكُمْ أَمْ مَا عَلِمْتُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ فَرَضَ عَلَى الْمُؤْمِنِينَ فِي أَوَّلِ الْأَمْرِ أَنْ يُقَاتِلَ الرَّجُلُ مِنْهُمْ عَشْرَةً مِنَ الْمُشْرِكِينَ

So, I^{asws} am not aware, whether it has had any effect among you what I^{asws} have commented to you today, or whether I^{asws} should increase for you all. Do you not know that Allah^{-azwj} Mighty and Majestic has Obligated upon the Believers at first that the man among them should fight against ten from the Polytheists?

لَيْسَ لَهُ أَنْ يُؤَيِّ وَجْهَهُ عَنْهُمْ وَمَنْ وَلَاهُمْ يَوْمَئِذٍ دُبُرُهُ فَقَدْ نَبَّأَ مَفْعَدَهُ مِنَ النَّارِ ثُمَّ حَوَّكَهُمْ عَنِ حَالِهِمْ رَحْمَةً مِنْهُ هُمْ فَصَارَ الرَّجُلُ مِنْهُمْ عَلَيْهِ أَنْ يُقَاتِلَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ تَخْفِيفاً مِنَ اللَّهِ عَزَّ وَجَلَّ لِلْمُؤْمِنِينَ فَنَسَخَ الرَّجُلَانِ الْعَشْرَةَ

It was not for him that he should be turning his face away from them, and the one who turned back on his heels in those days, so he has reserved his seat in the Fire. Then He^{-azwj} Changed for them about their situation out of Mercy from Him^{-azwj}, so that man from them came to be Obligated that he fights two men from the Polytheists, being a Lightning from Allah^{-azwj} Mighty and Majestic for the Believers. So the (Command) of two men Abrogated the (Command of) the ten.

وَ أَحِبُّونِي أَيْضاً عَنِ الْفُضَاةِ أَمْ جَوْرَةٌ هُمْ حَيْثُ يَقْضُونَ عَلَى الرَّجُلِ مِنْكُمْ نَفَقَةَ امْرَأَتِهِ إِذَا قَالَ إِنِّي زَاهِدٌ وَ إِنِّي لَا شَيْءَ لِي فَإِنْ قُلْتُمْ جَوْرَةٌ ظَلَمْتُمْ أَهْلَ الْإِسْلَامِ وَ إِنْ قُلْتُمْ بَلْ غَدُولٌ حَصَمْتُمْ أَنْفُسَكُمْ وَ حَيْثُ تَرُدُّونَ صَدَقَةً مَنْ تَصَدَّقَ عَلَى الْمَسَاكِينِ عِنْدَ الْمَوْتِ بِأَكْثَرِ مِنَ الثَّلَاثِ

And inform me^{asws} as well about the judges. Would they be unjust when they are judging upon the man among you for payment of the expenses to his wife, if you were to say, ‘I am an ascetic. I am such that there is nothing for me’. If you were to say they are inequitable, the people of Al-Islam would call you as unjust. And if you were to say they have been just with you, you would be disputing against yourselves. And where would you be able to refute a charity given by the one who gives it to the poor at the time of his death, with more than a third?

أَحِبُّونِي لَوْ كَانَ النَّاسُ كُلُّهُمْ كَالَّذِينَ تُرِيدُونَ زُهَاداً لَا حَاجَةَ لَهُمْ فِي مَتَاعِ غَيْرِهِمْ فَعَلَى مَنْ كَانَ يَتَصَدَّقُ بِكَمَّارَاتِ الْأَيْمَانِ وَ التُّدْوِرِ وَ الصَّدَقَاتِ مِنْ فَرَضِ الرِّكَاتِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ التَّمْرِ وَ الرَّبِيبِ وَ سَائِرِ مَا وَجَبَ فِيهِ الرِّكَاتُ مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ وَ غَيْرِ ذَلِكَ

Inform me^{asws}, if the people, all of them were to be like what you want them to be, as ascetics, there would not be any need for them regarding the belongings for others, so upon whom

would they give charity with an expiation of the oaths, and the vows, and the charities from the Obligatory Zakat from the gold, and the silver, and the dates, and the raisins, and the rest of what is Obligated regarding it, the Zakat from the camels, and the cows, and the sheep, and other such when the matter was as you are saying it to be.

إِذَا كَانَ الْأَمْرُ كَمَا تَقُولُونَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْسِنَ شَيْئاً مِنْ عَرَضِ الدُّنْيَا إِلَّا قَدَّمَهُ وَ إِنْ كَانَ بِهِ حِصَاصَةٌ فَمُسَمَا ذَهَبْتُمْ إِلَيْهِ وَ حَمَلْتُمْ النَّاسَ عَلَيْهِ مِنَ الْجَهْلِ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ نَبِيِّهِ (صلى الله عليه وآله) وَ أَحَادِيثِهِ الَّتِي يُصَدِّقُهَا الْكِتَابُ الْمُنَزَّلُ وَ رَدُّكُمْ إِيَّاهَا بِجَهَالَتِكُمْ وَ تَرْكُكُمْ النَّظَرَ فِي غَرَائِبِ الْقُرْآنِ مِنَ التَّفْسِيرِ بِالنَّاسِخِ مِنَ الْمُنْسُوخِ وَ الْمُحْكَمِ وَ الْمُسْتَشَابِهِ وَ الْأَمْرِ وَ النَّهْيِ

If the matter was as you are saying it to be, that it is not befitting for anyone that he should withhold anything from the goods of the world except that he should send it forward (for the Hereafter), even though he may become a destitute by it, so evil it is what you are taking (the people) towards and carrying the people upon, due to your ignorance of the Book of Allah^{-azwj} Mighty and Majestic, and a Sunnah of His^{-azwj} Prophet^{-saww}, and the Ahadith which are ratified by the Revealed Book, and you are rejecting these by your ignorance, and forsaking the consideration in the strangeness of the Quran from the interpretation of the Abrogating (Verses) from the Abrogated, and the Decisive and the Allegorical, and the Commands and the Prohibitions.

وَ أَحِبْرُونِي أَتَيْنَ أَنْتُمْ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ (عليه السلام) حَيْثُ سَأَلَ اللَّهُ مُلْكاً لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأَعْطَاهُ اللَّهُ جَلَّ اسْمُهُ ذَلِكَ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ نَجِدِ اللَّهَ عَزَّ وَ جَلَّ عَابَ عَلَيْهِ ذَلِكَ وَ لَا أَحَدًا مِنَ الْمُؤْمِنِينَ وَ دَاوُدَ النَّبِيِّ (صلوات الله عليه) قَبْلَهُ فِي مُلْكِهِ وَ شِدَّةِ سُلْطَانِهِ

And inform me^{-asws}, where are you (saying) about Suleyman^{-as} Bin Dawood^{-as}, where he^{-as} asked Allah^{-azwj} for a kingdom which would not be befitting for anyone (else) from after him^{-as}? So, Allah^{-azwj}, Majestic is His^{-azwj} Name, Granted him^{-as} that, and he^{-as} was speaking the rightfulness and was acting by it. Then we do not find Allah^{-azwj} Mighty and Majestic Faulting him^{-as} over that, nor anyone from the Believers. And the Prophet Dawood^{-as} before him^{-as} regarding his^{-as} kingdom and the force of his^{-as} authority.

ثُمَّ يُوسُفَ النَّبِيِّ (عليه السلام) حَيْثُ قَالَ لِمَلِكِ مِصْرَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ فَكَانَ مِنْ أَمْرِهِ الَّذِي كَانَ أَنْ اخْتَارَ مَمْلَكَةَ الْمَلِكِ وَ مَا حَوْلَهَا إِلَى الْيَمَنِ وَ كَانُوا يَمْتَاوُونَ الطَّعَامَ مِنْ عِنْدِهِ لِمَجَاعَةٍ أَصَابَتْهُمْ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ فَلَمْ نَجِدْ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ

Then the Prophet Yusuf^{-as} when he^{-as} said to the king of Egypt **[12:55] Place me (in authority) over the treasures of the land, I am a good keeper, knowing well.** So, from his^{-as} matter was that he^{-as} chose a kingdom of the king and what was around it up to Al-Yemen. And they

(people) used to get their provisions from him^{as} due to them being hit by the famine, and he^{as} was speaking the truth and acting by it. So we do not find anyone faulting that upon him^{as}.

ثُمَّ دُو الْقَرْنَيْنِ عَبْدٌ أَحَبَّ اللَّهُ فَأَحَبَّهُ اللَّهُ وَ طَوَى لَهُ الْأَسْتَبَابَ وَ مَلَكَهُ مَشَارِقَ الْأَرْضِ وَ مَعَارِجَهَا وَ كَانَ يَقُولُ الْحَقَّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ يَحْجِدْ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ

Then Zulqarnayn, a righteous one who loved Allah^{azwj}, so Allah^{azwj} Loved him and Rolled up his causes for him and Made him a king of the east of the earth and its west, and he was speaking the truth and was acting by it. Then we do not find anyone faulting that upon him.

فَتَأَدَّبُوا أَهْلَهَا النَّفْرَ بِآدَابِ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ وَ اقْتَصِرُوا عَلَى أَمْرِ اللَّهِ وَ تَهَيَّيْهِ وَ دَعُوا عَنْكُمْ مَا اشْتَبَهَ عَلَيْكُمْ بِمَا لَا عِلْمَ لَكُمْ بِهِ وَ رُدُّوا الْعِلْمَ إِلَى أَهْلِهِ تُوجِرُوا وَ تُغْدَرُوا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

So educate yourselves, O group, by the Education of Allah^{azwj} Mighty and Majestic for the Believers, and moderate yourselves upon the Commands of Allah^{azwj}, and His^{azwj} Prohibitions, and leave from yourselves what is doubtful upon you, from what there is no knowledge for you of it, and refer the knowledge to its rightful ones, so you would be Recompensed, and Excused in the Presence of Allah^{azwj} Blessed and High.

وَ كُونُوا فِي طَلَبِ عِلْمٍ نَاسِخِ الْقُرْآنِ مِنْ مَنْسُوحِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ وَ مَا أَحَلَّ اللَّهُ فِيهِ بِمَا حَرَّمَ فَإِنَّهُ أَقْرَبُ لَكُمْ مِنَ اللَّهِ وَ أَبْعَدُ لَكُمْ مِنَ الْجَهْلِ وَ دَعُوا الْجُهَالَةَ لِأَهْلِهَا فَإِنَّ أَهْلَ الْجَهْلِ كَثِيرٌ وَ أَهْلَ الْعِلْمِ قَلِيلٌ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ .

And become the seekers of the knowledge of the Abrogating (Verses) of the Quran from its Abrogated, and its Decisive from its Allegorical, and what Allah^{azwj} has Permitted regarding it from what is Prohibited. Thus, it would take you all closer to Allah^{azwj} and remote from the ignorance. And leave the ignorance to its people, for the people of the ignorance are many, and the people of the knowledge are a few. And Allah^{azwj} Mighty and Majestic has Said **[12:74] and above every one possessed of knowledge, is the All-knowing one**.⁴

⁴ Al Kafi – V 5 – The Book of Subsistence Ch 1 H 1

From where should one Acquire Knowledge?

وعنهم عن أحمد ، عن الوشاء ، عن ثعلبة بن ميمون ، عن أبي مریم قال : قال أبو جعفر (عليه السلام) لسلمة بن كهيل ، والحكم بن عتيبة : شرقا وغربا ، فلا تجدان علما صحيحا إلا شيئا خرج من عندنا أهل البيت .

And from them, from Ahmad, from Al Washaa, from Tha'ibat Bin Maymoun, from Abu Maryam who said that Abu Ja'far^{-asws} said the following to Salmat Bin Kaheel, and Al Hakam Bin Utayba:

Imam Abu Ja'far^{-asws} said: 'Go to the East or go to the West, you will not find correct knowledge except that which has come out from us^{-asws} (Ahadith) the People of the Household^{-asws}'.⁵

علي بن محمد الخزاز في كتاب (الكفاية) في النصوص على عدد الأئمة (عليهم السلام) عن الحسين بن محمد بن سعيد ، عن محمد بن أحمد الصفواني ، عن مروان بن محمد السنجاري ، عن أبي يحيى التميمي ، عن يحيى البكاء ، عن علي (عليه السلام) قال : قال رسول الله (صلى الله عليه وآله) : ستفترق امتي على ثلاث وسبعين فرقة ، فرقة منها ناجية ، والباقيون هالكون ، والناجون الذين يتمسكون بولايتكم ، ويقتبسون من علمكم ، ولا يعملون برأيهم ، فاولئك ما عليهم من سبيل . الحديث .

Ali Bin Muhammad Al Khazaaz in the book Al Kifaya regarding the number of the Imams^{-asws}, narrates from Al Husayn Bin Muhammad Bin Sa'eed, from Muhammad Bin Ahmad Al Safwani, from Marwaan Bin Muhammad Al Sanjaari, from Abu Yahya Al Tamimi, from Yahya Al Baka' who has narrated the following from Ali^{-asws}:

'The Rasool-Allah^{-saww} said: 'My^{-saww} community will be divided into seventy three sects, one of these sects will achieve salvation, and the rest of them will be destroyed, and the one which will achieve salvation is the one which will attach itself to your^{-asws} Wilayah⁶, will take from your^{-asws} knowledge, and will not act according to their opinions, those ones (the other 72) will not find a way'.⁷

Finally, Imam Jafar-e-Sadiq^{-asws}, himself disapproved emulating others and asked us to learn religion from the Holy Quran and the Sunnah (traditions), e.g.,

روي عن أبي عبد الله عليه السلام: أنه قال: من دخل في هذا الدين بالرجال أخرجه منه الرجال كما أدخلوه فيه، ومن دخل فيه بالكتاب والسنة زالت الجبال قبل أن يزول

Imam Abu Abdullah^{-asws} said: If someone takes up religion (of Muhammad^{-saww} and Alay Muhammad^{-asws}) from another person (Taqlaed) then his religion remains infirm and is easily destroyed by others (preachers) but if he takes it from 'Quran and Sunnah', then mountains may tremble but not his faith.⁸

⁵ Wasail ul Shia, H. 33166.

⁶ Mastership

⁷ Wasail ul Shia, H. 33180.

⁸ Mustadrak ul Wasail, vol. 17, pp. 308