

# **Tabligh (Preaching)**



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## Tabligh (Preaching)

### **Summary:**

'Tabligh' (Preaching) is one of an extremely important duty to be fulfilled by the believers, as agreed by almost all Muslim sects. The word 'Baligh' (preach) has been mentioned more than twelve times in the Holy Quran, there are over sixty Verses where the obligation of Tabligh is emphasised.<sup>1</sup> In this article, we will try to understand its importance in context to one's circumstances, i.e., under what conditions it becomes obligatory and where one should avert it and rather practice dissimulation (Taqeeya)! The emphasis of the article is placed on the present conditions of the Grand Occultation of Imam<sup>ajfj</sup>. We also recommend our members to read two of our other publications; 'Jihad'<sup>2</sup> and 'Social Manners'<sup>3</sup>, since some important ahadith relevant to 'Tabligh' are covered therein. Also some important ahadith, overlapping with the topic of Tabligh, are included in our next article on 'Jaddal/Manazara'<sup>4</sup>, and the 'Mubahila'<sup>5</sup>.

After having established that we all have an obligation to carry out 'Tabligh', its first application is on one's self, then on his near ones, followed by those who are prepared to listen to him and are devout followers of Ahl al-Bayt<sup>asws</sup>. The latter group of people are considered to be the orphans of Ahl al-Bayt<sup>asws</sup> who need to be looked after by those who have the knowledge of the ahadith of Masomeen<sup>asws</sup>, as they are unable to get directions from the Imam<sup>ajfj</sup> of their time. However, without overburdening them, information should be conveyed to them as per their level of intellect and capabilities. Ahadith of infallibles<sup>asws</sup> also command that one should also be prepared to reject and denounce 'the evil' in one's heart and try to warn his fellow brethren from its implications, while strictly observing the conditions of Taqeeya. These are the prescribed boundaries of the 'Tabligh', being made obligatory on the followers of the Ahl al-Bayt<sup>asws</sup>.

We, the followers of Ahl al-Bayt<sup>asws</sup> are categorically, being asked not to exceed the above-mentioned limits. In addition the following must also be strictly practised:

One should not invite 'others'<sup>6</sup> to their<sup>asws</sup> Wilayat, refrain from disclosing their<sup>asws</sup> secrets to 'others' and leave it to the Wish of Allah<sup>azwj</sup> and His<sup>azwj</sup> Divine Imams<sup>asws</sup> to guide that who is worthy of being saved from the punishment of the Hereafter. The followers of Ahl al-Bayt<sup>asws</sup> are also commanded to avoid debates, unless one is forced into it (but still need to adhere to respectful manners, however should cease discussions when it reaches to the 'Self' of Allah<sup>azwj</sup>). The followers of Ahl al-Bayt<sup>asws</sup>

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<sup>1</sup> See for example: 5:67, 6:19, 12:22, 18:86, 18:90, 18:93, 24:59, 28:14, 37:102, 46:15

<sup>2</sup> [http://hubeali.com/images/newimg/JihadDuringOccultation\\_of\\_Imam\\_ajtf.pdf](http://hubeali.com/images/newimg/JihadDuringOccultation_of_Imam_ajtf.pdf)

<sup>3</sup> [http://hubeali.com/images/newimg/On\\_Social\\_Manners.pdf](http://hubeali.com/images/newimg/On_Social_Manners.pdf)

<sup>4</sup> Debate

<sup>5</sup> Denouncing the liar

<sup>6</sup> Other than those who believe in the 'Wilayat-e-Mutliqa' (Absolute) of Masomeen<sup>asws</sup>.

are also commanded to acquire a basic level of recognition of 'Eman'<sup>7</sup>; avoid the company of persistent sinners, mischievous 'mullahs'<sup>8</sup> and the 'Ghalis'<sup>9</sup>. They are advised to hold exclusive 'Majalis' (gatherings) and share traditions of Ahl al-Bayt<sup>asws</sup> only with those who are people of Wilayat while safeguarding themselves from all that which is forbidden.

### **Introduction:**

Allah<sup>azwj</sup> has Warned the Muslim Ummah<sup>10</sup> against getting into conflicts and creating divisions and have Commanded them to remain united, for example Allah<sup>azwj</sup> Says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا اللَّهَ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (3:103)

***And hold fast by the covenant of Allah all together and be not disunited, and remember the favour of Allah on you when you were enemies, then He united your hearts so by His favour you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way (3:103).***

The Prophet of Islam<sup>saww</sup> has advised us on how to remain united in the famous hadith of 'Thaqalain', which has been narrated by almost all Muslim ahadith compilers, in 'Tafseer al-Burhan it is narrates as:<sup>11</sup>

الديلمى، و أبو الحسن محمد بن شاذان، عن زيد بن ثابت، قال: قال رسول الله (صلى الله عليه وآله): «إني تارك فيكم الثقلين: كتاب الله، و علي بن أبي طالب، و علي أفضل لكم من كتاب الله، لأنه مترجم لكم عن كتاب الله».

Al Daylami, and Abu Al Hassan Muhammad Bin Shazaan, from Zayd Bin Thabit who said that the Messenger of Allah<sup>saww</sup>:

**'I<sup>saww</sup> am leaving behind among you two weighty things – the Book of Allah<sup>azwj</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. And, Ali<sup>asws</sup> is higher for you than the Book of Allah<sup>azwj</sup>, because he<sup>asws</sup> explains for you the Book of Allah<sup>azwj</sup>.**

Unfortunately, the majority of the Muslim nation went astray, immediately after their Prophet<sup>saww</sup>'s departure from this mortal World and divided into several sects. The division has continued until today as was prophesied by Amir-ul-Momineen<sup>saww</sup>:

قال أبان قال سليم و سمعت علي بن أبي طالب ع يقول إن الأمة ستفترق على ثلاث و سبعين فرقة اثنتان و سبعون فرقة في النار و فرقة في الجنة و ثلاث عشرة فرقة من الثلاث و السبعين تنتحل محبتنا أهل البيت واحدة [منها] في الجنة و اثنتا عشرة في النار

<sup>7</sup> Faith

<sup>8</sup> Self-claimed scholars

<sup>9</sup> Those who say about Masomeen<sup>asws</sup> 'that' which they<sup>asws</sup> do not say about themselves<sup>asws</sup>. Usool-e-Kafi, vol. 2, pp. 315.

<sup>10</sup> Nation

<sup>11</sup> Hadith 85

Aban says that he heard from Amir-ul-momineen<sup>asws</sup> that 'Muslim Nation' will be divided into 73 sects out of whom 72 will go to hell-fire and only one will succeed in reaching the gardens of paradise. **There will be 13 sects who would claim to love Ahl al-Bayt<sup>asws</sup>, out of which only one sect will enter into Paradise**'.<sup>12</sup>

### **No Compulsion in Religion (La Ikra Fee Deen):**

There is no compulsion in the religion; Allah<sup>azwj</sup> has Given a free will to people to choose their own way forward and face the consequences in the Hereafter, but subsequent to revealing to them a clear message, through His<sup>azwj</sup> Divine Prophets<sup>as</sup> and Imams<sup>asws</sup> about the 'Haq and Batil' (the right and the wrong).

فقال الرضا ع حدثني أبي موسى بن جعفر عن أبيه جعفر بن محمد عن أبيه محمد بن علي عن أبيه علي بن الحسين عن أبيه الحسين بن علي عن أبي طالب ع قال إن المسلمين قالوا لرسول الله ص لو أكرهت يا رسول الله من قدرت عليه من الناس على الإسلام لكثير عددنا و قويننا على عدونا فقال رسول الله ص ما كنت لألقى الله عز و جل ببدعة لم يحدث إلي فيها شيئاً و ما أنا من المتكلفين فأنزل الله تعالى عليه يا محمد و لو شاء ربك لآمن من في الأرض كلهم جميعاً على سبيل الإلجاء و الاضطرار في الدنيا كما يؤمن عند المعاينة و رؤية البأس من الآخرة و لو فعلت ذلك بهم لم يستحقوا مني ثواباً و لا مدحاً و لكني أريد منهم أن يؤمنوا مختارين غير مضطرين ليستحقوا مني الزلفى و الكرامة و دوام الخلود في جنة الخلد فأنت تكره الناس حتى يكونوا مؤمنين و أما قوله عز و جل و ما كان لئنفس أن تؤمن إلبا بإذن الله فليس ذلك على سبيل تحريم الإيمان

Imam Ali Reza<sup>asws</sup> narrate a hadith that Imam Hussain<sup>asws</sup> said that Muslims came and requested my grandfather, Prophet Mohammed<sup>saww</sup> to force everyone to embrace Islam, so that Muslims form the majority, this would increase their strength against their enemies. Rasool Allah<sup>saww</sup> replied: 'No, I<sup>saww</sup> would certainly not do that as I do not want to introduce an innovation in Allah<sup>azwj</sup>'s Deen and would not appear in front of Him<sup>azwj</sup> with what He<sup>azwj</sup> has forbidden. I am not among those who force others against their wills.

Thus, at this point, Allah<sup>azwj</sup> sent down the following Divine message: Ya Mohammed<sup>saww</sup>! **If Your Lord<sup>azwj</sup> Wanted, indeed, all inhabitants of the earth would embrace Eman (10:99)**. It was very easy for Me<sup>azwj</sup> to Punish and compel them and they would submit to Me<sup>azwj</sup> as they will submit to Eman in the hereafter after observing no way out from their Lord's wrath and submit to Me<sup>azwj</sup> in desperation.

If I<sup>azwj</sup> were do so in this world then there will be no eligible criteria for reward or punishment and that's why I<sup>azwj</sup> decided to let them act on their free-will so they either choose Eman or disobey My<sup>azwj</sup> Command by not submitting to Eman. They will reside in the Paradise forever by selecting the former option otherwise face

<sup>12</sup> كتاب سليم بن قيس ص : 605

punishment in the hell-fire by becoming disbelievers. Ya Rasool<sup>saww</sup>, surely, you would not like to compel them to embrace Eman?<sup>13</sup>

### **Allah<sup>azwi</sup> Praises those Who Do Tabligh (with Politeness):**

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (41:33)

***Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"(41:33)?***

In a Hadith, reported in tafseer-e-Ayashi, the above Verse is interpreted as: 'The believers politely try to win back those who deviate due to their own ideology as well as (by the influence of) the people of innovation.'<sup>14</sup>

### **What is 'Amr Bil Mauroof wa Nihi Anal Munkir':**

The famous Verse from Holy Quran (3:104 & 3:110) are quoted here with explanations of these Verses from a Hadith of Masoom<sup>asws</sup>:

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (3:104)

***And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful (3:104).***

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (3:110)

***You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors (3:104).***

The above two Verses of the Holy Quran are explained by the following Hadith:

الشيخ المفيد باسناده إلى محمد بن السائب الكليبي قال: لما قدم الصادق عليه السلام العراق نزل الحيرة، فدخل عليه أبو حنيفة وسأله [ عن ] مسائل، وكان مما سأله أن قال له: جعلت فداك ما الأمر بالمعروف؟ فقال عليه السلام المعروف يا أبا حنيفة المعروف في أهل السماء، المعروف في أهل الأرض، وذاك أمير المؤمنين علي بن أبي طالب عليه السلام. قال: جعلت فداك فما المنكر؟ قال: اللذان ظلماه حقه، وابتزاه أمره، وحملا الناس على كتفه. قال: ألا ما هو أن ترى الرجل على معاصي الله فتنهاها عنها؟ فقال أبو عبد الله عليه السلام: ليس ذلك أمرا بالمعروف ولا نهيا عن منكر، إنما ذلك خير قدمه. قال: أبو حنيفة: أخبرني جعلت فداك عن قول الله عز وجل (ثم لتسئلن يومئذ عن النعيم) قال: فما هو عندك يا أبا حنيفة؟ قال: الأمن في السرب، وصحة البدن، والقوت الحاضر. فقال: يا أبا حنيفة لئن وقفك الله وأوقفك يوم القيامة حتى يسألك عن كل أكلة أكلتها، وشربة شربتها ليطولن وقوفك. قال: فما النعيم جعلت فداك؟ قال: النعيم نحن الذين أنقذ

<sup>13</sup> Ehtijaj-e-Tabrasi, pp. 209 (Haqaiq-ul-wasiat, pp. 318)

413 : ص 2 : ج الاحتجاج

<sup>14</sup> 213 : ص 1 : ج تفسير العياشي

Sheikh al-Mufeed report through a chain of narrators, including Mohammed ibn al-Sail al-Qalabi the following:

Once Imam Sadiq<sup>asws</sup> came to Iraq and stayed at Hirra. Abu Hanifa also visited the Imam<sup>asws</sup> and asked questions on several issues, one of his questions was: May I be sacrificed for your<sup>asws</sup> cause. What are the meanings of the 'Amr bil Marauf'? Imam<sup>asws</sup> replied: O Abu Hanifa! 'Al-Marauf' is that which is known to the people of the Heavens as well as to the inhabitants of the earth. It refers to Amir-ul-Momineen Ali<sup>asws</sup> ibn Abi Talib<sup>asws</sup>. He then asked: May I be sacrificed for your cause, what are the meanings of 'al-Munkar'? Imam<sup>asws</sup> replied: It refers to the 'those two' who usurped his<sup>asws</sup> rights, spoilt his<sup>asws</sup> affairs and incited people against him<sup>asws</sup>.

Abu Hanifa then said: Is it not 'Nahi anal Munkir' to stop someone who is doing something forbidden by Allah<sup>azwj</sup>? Imam<sup>asws</sup> replied: It is neither 'Nihy nanal Munkir' nor it is 'Amr bil Mauruf' but it is a good deed, which one performs for himself.

Abu Hanifa said: May I be sacrificed for you, please inform me about the Words of Allah<sup>azwj</sup>: **Then on that day you shall most certainly be questioned about the 'Nayam' (102:8).** Imam<sup>asws</sup> said: O Abu Hanifa! First tell me what is your understanding? Abu Hanifa said: Its means to be in good health, living peacefully and eating good food. Imam<sup>asws</sup> said: O Abu Hanifa! If Allah<sup>azwj</sup> would Stop you on the Day of Judgement and start asking about every single morsel you had eaten and every single sip you had drunk, then you will be standing there for a very long time.

Abu Hanifa became fearful and asked: May I be killed for you, please tell me the meanings of 'Nayam'? Imam<sup>asws</sup> replied: 'Nayam' refers to us<sup>asws</sup> the Ahl al-Bayt<sup>asws</sup>, since Allah<sup>azwj</sup> has Saved people from destruction through us<sup>asws</sup> and because of us<sup>asws</sup> the evil of blindness has been replaced with Wisdom, and through us<sup>asws</sup> people have been brought to knowledge out of ignorance. Abu Hanifa asked: Will the Verses of the Book remain alive (applicable) forever? Imam<sup>asws</sup> replied: Yes, the Holy Quran is not for a specific time to become invalid for another time or its Verses become obsolete, if this were the case then the Book would become invalid even before the Dooms Day.<sup>15</sup>

### **Commanding the Obligatory and Prohibiting the Evil:**

Here several Ahadith demonstrating the importance of 'Tabligh' are presented:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ بَشْرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عِصْمَةَ قَاضِي مَرَوْ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ قَالَ يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يُتَّبِعُ فِيهِمْ قَوْمٌ مُرَاعُونَ يَنْقَرُونَ وَ يَنْتَسِكُونَ حُدُتَاءُ سَفَهَاءٌ لَا يُوجِبُونَ أَمْرًا بِمَعْرُوفٍ وَلَا نَهْيًا عَنْ مُنْكَرٍ إِلَّا إِذَا أُمِنُوا الضَّرَرَ يَطْلُبُونَ لِأَنفُسِهِمُ الرُّخْصَ وَالْمَعَادِيرَ يَتَّبِعُونَ زَلَّاتِ الْعُلَمَاءِ وَ فَسَادَ عَمَلِهِمْ يُقْبَلُونَ عَلَى الصَّلَاةِ وَ الصِّيَامِ وَ مَا لَا يَكْلِمُهُمْ فِي نَفْسٍ وَ لَا مَالٍ وَ لَوْ أَضْرَبَتِ الصَّلَاةُ بِسَائِرِ مَا يَعْمَلُونَ بِأَمْوَالِهِمْ وَ أَبْدَانِهِمْ لَرَفَضُواهَا كَمَا رَفَضُوا أَسْمَى الْفَرَانِضِ وَ اسْتَرْفَقَهَا إِنْ أَمَرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَرِيضَةٌ عَظِيمَةٌ بِهَا نَقَامُ الْقَرَائِضِ هُنَالِكَ يَنْمُ غَضَبُ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِمْ فَيَعْمَهُمْ بِعِقَابِهِ فَيَهْلِكُ الْأَبْرَارُ فِي دَارِ الْفُجَارِ وَ الصَّغَارُ فِي دَارِ الْكِبَارِ إِنْ

<sup>15</sup> Taweel Al Ayath Page 816. Bihar V 10 & 24 Page 208 & 58

A number of our people have narrated from Ahmad ibn Muhammad, who from ibn Khalid from certain persons of our people from Bashir ibn Abd Allah from abu Ismah Qadiy of Marve from Jabir who has said the following:

'Abu Jafar<sup>asws</sup> has said: 'During the last era of time, (earth will carry) those who will be followed by a certain people who just show off. They worship and perform rituals as children with insufficient understanding and ignorance. They will not deem asking others to do good and will be prohibiting evil as necessary unless doing so is totally harmless for them. They will seek for themselves permissions and excuses and follow the mistakes of the 'mullahs' and (emulate/do taqleed) of their invalid deeds. They will perform Salat and offer fast and will abide by things that will not affect them in matters of their lives and properties.

If performing Salat would affect their other activities about their properties and their personal interest, they will disregard it just as they reject the highest quality obligations and the noblest ones.

Asking people to do 'good' and to prohibit them from committing evil is a great obligation by which responsibilities should be fulfilled. In such case the anger of Allah<sup>azwj</sup> becomes complete upon them. His<sup>azwj</sup> torment encompasses them; thus, even virtuous people are destroyed in the location of the sinful ones and the children along with the grown-up ones.

Asking others to do good and prohibiting them from evil is the path of the Prophets<sup>as</sup> and the method of the virtuous ones. It is a great responsibility with which obligations are fulfilled and religions are protected, earnings become lawful, usurped properties are retrieved, the land is developed, justice is made available for even the enemies and the matters are kept upright.

You must then dislike evil in your hearts, reject it with your tongues, strike it against their faces and do not fear anyone's blames in matters concerning Allah<sup>azwj</sup>. If people committing evil accepted your advice and returned to the truth then that is fine. ***'Blameworthy are those who do injustice to people and rebel in the land without any truthful cause, for them there will be painful punishment.'* (42: 42)** Against such people you must fight them on a personal level and have hatred for them in your hearts **without wanting domination, gaining properties or victory through injustice**. You must continue until they come to the Command of Allah<sup>azwj</sup> and to obey Him<sup>azwj</sup>.

The Imam<sup>asws</sup> said: 'Allah<sup>azwj</sup> Sent revelation to Prophet Shuayb<sup>as</sup>: 'I<sup>azwj</sup> want to punish one hundred thousand people from your followers, forty thousand of the evil doers and sixty thousand of the good ones.' He<sup>as</sup> asked: 'O Lord<sup>azwj</sup>, these are the evil doers but what about the good ones?' Allah<sup>azwj</sup> Sent him revelation that said: 'They



stopped giving the good advice to the evildoers and did not become angry because of My becoming angry with them.’<sup>16</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا قُدِّسَتْ أُمَّةٌ لَمْ يُؤْخَذْ لِضَعِيفِهَا مِنْ قُوَّيْهَا بِحَقِّهِ غَيْرَ مُتَعَتِّعٍ

Ali ibn Ibrahim has narrated from his father, who from ibn abu ‘Umayr from a group of our people who has said the following:

‘Abu Abd Allah<sup>asws</sup> has said: ‘The one, who does not take back the rights of the weak ones, among them, from the stronger ones, without causing any harm, can never become righteous.’<sup>17</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَرْفَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَ تَنْهَى عَنِ الْمُنْكَرِ أَوْ لَيُسْتَعْمَلَنَّ عَلَيْكُمْ شِرَارُكُمْ فَيَدْعُو خِيَارَكُمْ فَلَا يُسْتَجَابُ لَهُمْ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from Muhammad ibn Isa from Muhammad ibn Umar ibn Arafah who has said the following:

‘I heard abu al-Hassan<sup>asws</sup> saying: ‘You must ask others to do good and prohibit them from committing evil, otherwise, the evil ones, among you, will be made rulers over you and then the prayers of the virtuous ones, among you, will not be answered.’<sup>18</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي سَعِيدِ الزُّهْرِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ وَيْلٌ لِقَوْمٍ لَا يَدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Numan, who from ‘Abd Allah ibn Muskan from Dawud ibn Farqad from abu Sa’id al-Zuhriy who has narrated the following from abu Jafar<sup>asws</sup> and abu ‘Abd Allah<sup>asws</sup>.

‘Abu Abd Allah<sup>asws</sup> has said: ‘Woe upon a people who do not consider asking others to do good and prohibiting them from evil as part of the religion of Allah<sup>azwj</sup>.’<sup>19</sup>

وَ بِإِسْنَادِهِ قَالَ قَالَ أَبُو جَعْفَرٍ ع بئس القوم قوم يعيبون الأمر بالمعروف والنهي عن المنكر

The narrator of the previous Hadith through his chain of narrators has said the following:

‘Abu Jafar<sup>asws</sup> has said: The one, who does not consider asking others to do good and prohibiting them from evil, a blame-worthy act, is from a devious group of inhabitants.’<sup>20</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ عَنْ يَحْيَى بْنِ عَقِيلٍ عَنْ حَسَنِ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ أَمَا بَعْدُ فَإِنَّهُ إِنَّمَا هَلَكَ مَنْ كَانَ قِبَلِكُمْ حَيْثُ مَا عَمِلُوا مِنَ الْمَعَاصِي وَ لَمْ يَنْهَهُمُ الرَّبَّانِيُّونَ وَ الْأَحْبَارُ عَنْ ذَلِكَ وَ إِنَّهُمْ لَمَّا تَمَادَوْا فِي الْمَعَاصِي وَ لَمْ يَنْهَهُمُ الرَّبَّانِيُّونَ وَ الْأَحْبَارُ عَنْ ذَلِكَ نَزَلَتْ بِهِمُ الْعُقُوبَاتُ فَأَمُرُوا بِالْمَعْرُوفِ وَ أَنْهَوْا عَنِ الْمُنْكَرِ وَ اعْلَمُوا أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ لَمْ يُقَرَّبَا أَجْلاً وَ لَمْ يَقْطَعَا رِزْقاً إِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطْرِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قَدَّرَ اللَّهُ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ فَإِنْ أَصَابَ أَحَدَكُمْ مُصِيبَةٌ فِي أَهْلِ أَوْ مَالٍ أَوْ نَفْسٍ وَ رَأَى عِنْدَ أَخِيهِ غَفِيرَةً فِي أَهْلِ أَوْ مَالٍ أَوْ نَفْسٍ فَلَا تَكُونَنَّ عَلَيْهِ فِتْنَةٌ فَإِنَّ الْمَرْءَ الْمُسْلِمَ لَبْرِيءٌ مِنَ الْخِيَانَةِ مَا لَمْ يَغْشَ دَنَاءَةً تَظْهَرُ فَيَخْشَعُ لَهَا إِذَا دُكِرَتْ وَ يُعْرِى بِهَا لِئَامَ النَّاسِ كَانَ كَالْفَالِجِ الْيَاسِرِ الَّذِي يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ فِدَاحِهِ تَوْجِبُ لَهُ الْمَعْنَمَ وَ يُدْفَعُ بِهَا عَنْهُ الْمَعْرَمُ وَ كَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيءُ مِنَ الْخِيَانَةِ يَنْتَظِرُ مِنَ اللَّهِ تَعَالَى إِحْدَى الْحُسْنَيْنِ إِمَّا دَاعِيَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ وَ إِمَّا رِزْقَ اللَّهِ فَإِذَا هُوَ دُوْهُ أَهْلٍ وَ مَالٍ وَ مَعَهُ دِينُهُ وَ حَسْبُهُ إِنَّ الْمَالَ وَ الْبَنِينَ حَرَبُ الدُّنْيَا وَ الْعَمَلُ الصَّالِحُ حَرَبُ الْآخِرَةِ وَ قَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ فَاحْذَرُوا مِنَ اللَّهِ مَا حَذَرَكُمْ مِنْ نَفْسِهِ وَ اخْشَوْهُ خَشْيَةً لَيْسَتْ بِتَعْدِيرٍ وَ اعْمَلُوا فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ اللَّهِ يَكِلْهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ نَسَأَلُ اللَّهَ مَنَازِلَ الشُّهَدَاءِ وَ مُعَايِشَةَ السُّعْدَاءِ وَ مُرَافَقَةَ الْأَنْبِيَاءِ

<sup>16</sup> Al-Kafi, vol. 5, Ch. 21, h, 1 56 : ص 5 ج : الكافي

<sup>17</sup> Ibid, h, 2

<sup>18</sup> Ibid, h, 3

<sup>19</sup> Ibid, h, 4

<sup>20</sup> Ibid, h, 5

A number of our people have narrated from Sahl ibn Ziyad from 'Abd al-Rahman ibn abu Najran from 'Asim ibn Humayd from abu Hamzah from Yahya ibn Aqil from Hassan who has said the following:

'Amir-ul-Momineen<sup>asws</sup> once delivered a sermon. Imam<sup>asws</sup> first praised and glorified Allah<sup>azwj</sup>. Thereafter he<sup>asws</sup> said: 'People before were destroyed because when they committed sins the Rabbis and Monks did not stop them from committing such deeds. When they continued committing disobedience and the Rabbis and Monks did not prohibit them, torments descended upon them.

They then commanded others to do good and prohibited to commit evil, (and) they found out that this did not make the time of their death closer and nor did it reduce their sustenance. The command comes from the sky to the earth, like the drops of rain to everyone as Allah<sup>azwj</sup> measures for it (soul) in matters of increase and reduction. If one of you is affected in matters of family, property or life and finds all such things with his brother in abundance, it should not become matters of trial for him. A Muslim is free of all forms of treachery as long as acts of lowliness do not take place from him (through his hands), about the mention of which he remains fearful.

On the other hand, people of lowly manners remain interested in lowly acts like a gambler who waits for the hit by the first winning arrow, which brings him gains and fends off from him the loss. A Muslim who is free of treachery expects from Allah<sup>azwj</sup>, one of the two forms of gains. It is either the call from Allah<sup>azwj</sup>, thus what is with Allah<sup>azwj</sup> for him is better, or sustenance from Allah<sup>azwj</sup>. So he has a family, property with religion and valuable status. Wealth and children are worldly plantations but good deeds are plantations for the next life.

At certain times Allah<sup>azwj</sup> Places both of them together for certain people. You must remain anxious about your submission to Allah<sup>azwj</sup> just as He<sup>azwj</sup> has told you to be anxious about such submission. You must worry, without shortcomings and about your status before Him<sup>azwj</sup>. You must act without showing off and seeking popularity; those who act for something other than Allah<sup>azwj</sup>, He<sup>azwj</sup> Leaves him to the one for whom he has acted. I pray to Allah<sup>azwj</sup> to lead us to the destinations of the martyrs, living of those who have gained salvation and the company of the Prophets<sup>as</sup> (of Allah<sup>azwj</sup>).<sup>21</sup>

مُحَمَّدُ بْنُ يَحْيَىٰ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُسْتٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مَلَكَ إِلَىٰ أَهْلِ مَدِينَةٍ لِيَقْلِبَهَا عَلَىٰ أَهْلِهَا فَلَمَّا انْتَهَىٰ إِلَىٰ الْمَدِينَةِ وَجَدَ رَجُلًا يَدْعُو اللَّهَ وَيَتَضَرَّعُ فَقَالَ أَحَدُ الْمَلَائِكَةِ لِصَاحِبِهِ أَمَا تَرَىٰ هَذَا الدَّاعِيَ فَقَالَ قَدْ رَأَيْتُهُ وَ لَكِنْ أَمْضِي لِمَا أَمَرَ بِهِ رَبِّي فَقَالَ لَا وَ لَكِنْ لَا أُحَدِّثُ شَيْئًا حَتَّىٰ أُرَاجِعَ رَبِّي فَعَادَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَىٰ فَقَالَ يَا رَبِّ إِنِّي انْتَهَيْتُ إِلَى الْمَدِينَةِ فَوَجَدْتُ عَبْدَكَ فَلَمَّا يَدْعُوكَ وَ يَتَضَرَّعُ إِلَيْكَ فَقَالَ أَمْضُ بِمَا أَمَرْتُكَ بِهِ فَإِنَّ ذَا رَجُلٌ لَمْ يَتَمَعَّرْ وَجْهَهُ غَيْظًا لِي قَطُّ

Muhammad ibn Yahya has narrated from al-Hussain ibn Ishaq, who from Ali ibn Mahziyar, who from al-Nadr ibn al-Suwayd, who from Durust ibn abu Mansur, who from certain individuals of his people who has said the following:

'Abu Abd Allah<sup>asws</sup> has said: Once, Allah<sup>azwj</sup> Sent two angels to a city to turn it upside down on the people therein. When they came to the city, they found a man praying to Allah<sup>azwj</sup> with great devotion and desperation. One of the angels then asked the other: 'Do you see this person praying?' The other angel replied: 'Yes, I have seen him but I must obey the Command which my Lord<sup>azwj</sup> has Issued.' The other angel

<sup>21</sup> Ibid, h, 6 5 : ص 5 : ج الكافي

said: 'No, I will not do anything before asking my Lord<sup>azwj</sup> about it.' This angel returned to the presence of Allah<sup>azwj</sup> and said: 'O Lord<sup>azwj</sup>, I went to the city and found there one of Your<sup>azwj</sup> servants, so and so praying to You<sup>azwj</sup> and asking You<sup>azwj</sup> in desperation and in a helpless condition.' The Lord<sup>azwj</sup> said: 'You must do as you were Commanded to do; he is a man who has never even frowned for My<sup>azwj</sup> sake as an expression of his anger against evil deeds'.<sup>22</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّ رَجُلًا مِنْ خَتَمِ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَا أَفْضَلُ الْإِسْلَامِ قَالَ الْإِيمَانُ بِاللَّهِ قَالَ ثُمَّ مَاذَا قَالَ ثُمَّ صَلَّةَ الرَّحِمِ قَالَ ثُمَّ مَاذَا قَالَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ قَالَ فَقَالَ الرَّجُلُ فَأَيُّ الْأَعْمَالِ أَبْغَضُ إِلَى اللَّهِ قَالَ الشَّرْكَ بِاللَّهِ قَالَ ثُمَّ مَاذَا قَالَ فَطَبِيعَةَ الرَّحِمِ قَالَ ثُمَّ مَاذَا قَالَ الْأَمْرُ بِالْمُنْكَرِ وَ النَّهْيُ عَنِ الْمَعْرُوفِ

Humayd ibn Ziyad has narrated from Al-Hussain ibn Muhammad from Samaah from several other narrators from Aban ibn 'Uthaman from 'Abd Allah ibn Muhammad who has said the following:

'Abu Abd Allah<sup>asws</sup> says: once a man from Khatham came to the Messenger of Allah<sup>saww</sup> and asked: 'O Messenger of Allah<sup>saww</sup>, what is the most virtuous in al-Islam?' He<sup>saww</sup> replied: 'It is belief in Allah<sup>azwj</sup>.' He then asked, 'What is most virtuous thereafter?' The Messenger of Allah<sup>saww</sup> replied: 'It is maintaining good relations with relatives.' He asked, 'What is most important thereafter?' The Messenger of Allah<sup>saww</sup> replied: 'It is asking others to do what is good and prohibit them from committing evil.' The narrator has said that the man then asked: 'What is the most hated act in the sight of Allah<sup>azwj</sup>?' He<sup>saww</sup> replied: 'It is considering things as partners of Allah<sup>azwj</sup>.' He then asked: 'What is most hated thereafter?' The Messenger of Allah<sup>saww</sup> replied: 'It is cutting off good relations with relatives.' He then asked: 'What is most hated thereafter?' The Messenger of Allah<sup>saww</sup> replied: 'It is asking people to commit evil and prohibit them from doing good'.<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَرَنَا رَسُولُ اللَّهِ ص أَنْ نَتَّقِيَ أَهْلَ الْمَعَاصِي بوجوه مكفهره

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

'Abu Abd Allah<sup>asws</sup> says that Amir-ul-Momineen<sup>asws</sup> has said: 'The Messenger of Allah<sup>saww</sup> had commanded us<sup>asws</sup> to meet sinful people with a frowning face'.<sup>24</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ ص كَيْفَ بِكُمْ إِذَا فَسَدَتْ نِسَاؤُكُمْ وَ فَسَقَ شَبَابُكُمْ وَ لَمْ تَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ تَنْهَوْا عَنِ الْمُنْكَرِ فَقِيلَ لَهُ وَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ فَقَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا أَمَرْتُمْ بِالْمُنْكَرِ وَ نَهَيْتُمْ عَنِ الْمَعْرُوفِ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا رَأَيْتُمُ الْمَعْرُوفَ مُنْكَرًا وَ الْمُنْكَرَ مَعْرُوفًا

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Masadah ibn Sadaqah who has said the following:

'Abu Abd Allah<sup>asws</sup> has said: 'The Holy Prophet<sup>saww</sup> has said: 'What will you do when your women will become corrupt, your young people sinful and you will not ask others to do good and prohibit them to commit evil?' They asked: 'Will such things happen, O Messenger of Allah<sup>saww</sup>?' The Messenger of Allah<sup>saww</sup> replied: 'Yes, even worse than this will happen. What will you do when you ask others to commit evil and prohibit them from doing good?' It was then asked: 'Will such things happen, O Messenger of Allah<sup>saww</sup>?' He<sup>saww</sup> replied: 'Yes, even worse than this will happen. What

<sup>22</sup> Ibid, h, 8

<sup>23</sup> Ibid, h, 9

<sup>24</sup> Al-Kafi, vol, 5, Ch. 21, h, 10

will you do when you see good things (are perceived) as bad and evil things (are promoted) as good?<sup>25</sup>

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيُبْغِضُ الْمُؤْمِنَ الضَّعِيفَ الَّذِي لَا دِينَ لَهُ فَقِيلَ لَهُ وَمَا الْمُؤْمِنُ الَّذِي لَا دِينَ لَهُ قَالَ الَّذِي لَا يَنْهَى عَنِ الْمُنْكَرِ

The narrator of the previous Hadith through his chain of narrators has said the following:

‘The Holy Prophet<sup>saww</sup> has said: ‘Allah<sup>azwj</sup> dislikes a believing, weak person who has no religion.’ It was asked: ‘Who is a believing weak person who has no religion?’ He<sup>saww</sup> said: ‘He is that who does not prohibit committing evil.’<sup>26</sup>

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَبْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ قَالَ كَانُوا ثَلَاثَةً أَصْنَافٍ صِنْفٌ أَنْتَمَرُوا وَآمَرُوا فَتَجَوَّا وَ صِنْفٌ أَنْتَمَرُوا وَلَمْ يَأْمُرُوا فَمَسِيحُوا ذُرًّا وَ صِنْفٌ لَمْ يَأْتَمِرُوا وَ لَمْ يَأْمُرُوا فَهَلَكُوا وَ رَوَاهُ الصَّدُوقُ فِي الْخِصَالِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَهْلِ بْنِ زِيَادٍ نَحْوَهُ

Mohammed ibn Yaqoob narrates from his people, who heard it from Suhail ibn Ziad, who from Youmro ibn Usman, who from Abd Allah ibn al-Mughara, who from Talha ibn Ziad who said the following:

Abu Abd Allah<sup>asws</sup> explained the Verse: ***So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed. (7:165)***

Imam<sup>asws</sup> said: Those were of three kinds: (1) the ones who preached and also acted upon and were among the successful; (2) the ones who did not preach others but acted upon the good, they were deformed into ants; (3) the ones who neither advised others nor acted upon, they were destroyed.<sup>27</sup>

## **Is ‘Amr bil Maruf Nahy annal Mukr’ for the whole Nation?**

After having established that ‘Amir bil Maruf wa Nayh annal Mukr’ is to be practised but it is for everyone and/or for all occasion? Or are there any specific requirements and conditions where one must practise it? And where one must observe ‘Taqeeya’ (dissimulation). Here, we try to understand under what conditions one should practice ‘Amr and Nahy’ and what is its scope and under what conditions one must reject the evil from one’s heart and, instead opt for ‘Taqeeya’.

وَبِهَذَا الْإِسْنَادِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ سُئِلَ عَنِ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ أَوَّاجِبٌ هُوَ عَلَى الْأُمَّةِ جَمِيعًا فَقَالَ لَا فَقِيلَ لَهُ وَلِمَ قَالَ إِمَامًا هُوَ عَلَى الْقَوِيِّ الْمَطَاعِ الْعَالِمِ بِالْمَعْرُوفِ مِنَ الْمُنْكَرِ لَا عَلَى الضَّعِيفِ الَّذِي لَا يَهْتَدِي سَبِيلًا إِلَى أَيِّ مِنْ أَيِّ يَقُولُ مِنَ الْحَقِّ إِلَى الْبَاطِلِ وَالذَّالِيلِ عَلَى ذَلِكَ كِتَابُ اللَّهِ عَزَّ وَجَلَّ وَقَوْلُهُ وَ لَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ فَهَذَا خَاصٌّ غَيْرُ عَامٌّ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ وَ مِنْ قَوْمٍ مُوسَى أَمَّهُ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْبُدُونَ وَ لَمْ يَقُلْ عَلَى أُمَّةٍ مُوسَى وَ لَا عَلَى كُلِّ قَوْمٍ وَ هُمْ يَوْمِيذٍ أُمَّةٌ مُخْتَلِفَةٌ وَ الْأُمَّةُ وَاحِدَةٌ فَصَاعِدًا كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ يَقُولُ مُطِيعًا لِلَّهِ عَزَّ وَجَلَّ وَ لَيْسَ عَلَى مَنْ يَعْلَمُ ذَلِكَ فِي هَذِهِ الْهُدُنَةِ مِنْ حَرَجٍ إِذَا كَانَ لَا قُوَّةَ لَهُ وَ لَا عُذْرَ وَ لَا طَاعَةَ قَالَ مُسْعَدَةٌ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ سُئِلَ عَنِ الْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ ص إِنَّ أَفْضَلَ الْجِهَادِ كَلِمَةٌ عَدَلٌ عِنْدَ إِمَامٍ جَائِرٍ مَا مَعْنَاهُ قَالَ هَذَا عَلَى أَنْ يَأْمُرَهُ بَعْدَ مَعْرِفَتِهِ وَ هُوَ مَعَ ذَلِكَ يُقْبَلُ مِنْهُ وَ إِلَّا فَلَا

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Masadah ibn Sadaqah who has said the following:

<sup>25</sup> Ibid, h, 14

<sup>26</sup> Ibid, h, 15

<sup>27</sup> Ibid, H. 21208 149 : ص 16 وسائل الشيعة ج :

'I heard abu Abd Allah<sup>asws</sup>: When asked about commanding others to do what is obligatory and prohibit them committing what is evil, whether this is obligatory upon the whole nation. The Imam<sup>asws</sup> said: 'No, it is not obligatory up on the whole nation.'

He<sup>asws</sup> (the Imam) was asked: 'Why it is not obligatory upon the whole nation?' He<sup>asws</sup> (the Imam<sup>asws</sup>) replied: **'It is obligatory only upon the strong ones who are obeyed and who know well what is obligatory and what is evil.** It is not obligatory upon the weak ones who are not able to find the way - about what the facts are - to the truth and falsehood.

The proof thereof is in the Book of Allah<sup>azwj</sup>: **'Among you there must live a nation who must command to do what is obligatory and prohibit committing evil.'** (3:104) This verse has specific meanings as opposed to the superficial meanings (as taken by people)<sup>28</sup>, just as in the following verse: **'Of the people of Moses, there is a nation who guide to the truth and with truth they issue judgments.'** (7:158) Allah<sup>azwj</sup> has not said: 'It is obligatory upon the nation of Moses or upon his whole nation who in those days formed many nations.' Nation is also used to mean one person as well as to mean more than one person. Allah<sup>azwj</sup> has said: **'Ibrahim was a nation (person) very obedient to Allah.'** (16: 119). In peace-time when one is not able to enforce such commands it does not apply to his case.'

'Masadah has also said: 'I heard abu 'Abd Allah<sup>asws</sup> when asked about a Hadith narrated from the Messenger of Allah<sup>saww</sup> that said: 'The best Jihad is saying a word of justice before an unjust ruler.' He<sup>asws</sup> (the Imam) said: 'This is true when commanding to do good, if he knows well about what is 'good' as well as knowing that he (the ruler) will accept his command in the matter, otherwise, it (asking to do good) is not obligatory.'<sup>29</sup>

### **Tabligh is not Obligatory on Everyone:**

وَبِإِسْنَادِهِ عَنِ الْأَعْمَشِ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي حَدِيثِ شَرَائِعِ الدِّينِ قَالَ وَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ وَاجِبَانِ عَلَى مَنْ أَمَكْنَهُ ذَلِكَ وَ لَمْ يَخَفْ عَلَى نَفْسِهِ وَ لَمْ عَلَى أَصْحَابِهِ

Al-Ammisk narrates through a chain of narrators that the following has been said by Imam Jafar ibn Mohammed<sup>asws</sup>:

Imam Jafar-e-Sadiq<sup>asws</sup> said: *'Amir bil Mauroof wa Nahy anal Munkir'* is only obligatory on that person who is in a position to (execute it) and has no fear of harm either for himself or for his family.<sup>30</sup>

مُحَمَّدُ بْنُ يَعْقُوبَ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ هَارُونَ بْنِ مُسْلِمٍ عَنِ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ سَأَلَ عَنِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ أ وَاجِبٌ هُوَ عَلَى الْأُمَّةِ جَمِيعًا فَقَالَ لَا فَقِيلَ لَهُ وَ لِمَ قَالَ إِمَامًا هُوَ عَلَى الْقُرَيْيِّ الْمُطَاعِ الْعَالِمِ بِالْمَعْرُوفِ مِنَ الْمُنْكَرِ لَا عَلَى الضَّعِيفِ الَّذِي لَا يَهْتَدِي سَبِيلًا إِلَى أَيِّ مِنْ أَيِّ يَقُولُ مِنَ الْحَقِّ إِلَى الْبَاطِلِ وَ الدَّلِيلُ عَلَى ذَلِكَ كِتَابُ اللَّهِ عَزَّ وَ جَلَّ قَوْلُهُ وَ لَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ فَهَذَا خَاصٌّ غَيْرُ عَامٍّ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنْ قَوْمٍ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ وَ لَمْ يَقُلْ عَلَى أُمَّةٍ مُوسَى وَ لَا عَلَى كُلِّ قَوْمٍ وَ هُمْ يَوْمئِذٍ أُمَّةٌ مُخْتَلِفَةٌ وَ الْأُمَّةُ وَاحِدٌ فَصَاعِدًا كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ يَقُولُ مُطِيعًا لِلَّهِ عَزَّ وَ جَلَّ وَ لَيْسَ عَلَى مَنْ يَعْلَمُ ذَلِكَ فِي هَذِهِ الْهُدْنَةِ مِنْ حَرَجٍ إِذَا كَانَ لَا قُوَّةَ لَهُ وَ لَا عَدَدٌ وَ لَا طَاعَةَ قَالَ مَسْعَدَةُ وَ

<sup>28</sup> The Command is for certain people and not for everyone

<sup>29</sup> Al-Kafi, vol, 5, Ch. 21, h, 16

<sup>30</sup> Wasail ul Shia, H. 21148- وسائل الشيعة ج : 16 ص : 125

وَرَوَاهُ الصَّدُوقُ فِي الْخِصَالِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَمِيرِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ وَذَكَرَ الْمَسْأَلَيْنِ وَرَوَاهُ الشَّيْخُ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ كَذَلِكَ

Mohammed ibn Yaqoob, who from Ali ibn Ibrahim, who from Haroon ibn Muslim, who Musadaq ibn Sadaqa who has narrated the following:

I have heard Imam Jafar ibn Mohammed<sup>asws</sup> reply to a question on 'Amr bil Mauroof wa Nahy anal Munkar' whether it is obligatory on all the nation?

Imam<sup>asws</sup> replied: No.

It was then asked: Why not?

Imam<sup>asws</sup> replied: It is on that (1) Who is well versed; (2) who is obeyed; (3) and who can distinguish between the right and the wrong.

And it is not on an infirm person (in belief) who thinks he is on the right path but ends up going astray. The Quranic Verse (3:104) justifies this: **And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.**

Imam<sup>asws</sup> said: The Command is for specific group and not for every one, as the Allah<sup>azwj</sup> Says in another Verse:

**And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice.** Allah<sup>azwj</sup> did not Say: All Nation of Musa or all of his nation as his nation was made up of various groups. And the word 'Umma' is referred to one or more people, as Allah<sup>azwj</sup> Says: **'Indeed Abraham was a nation, devout (and) obedient to Allah (16:120).**

Imam<sup>asws</sup> said: 'During this time of peace and order, if one has the knowledge but lacks strength, support and follow-ship, he is then not required to do (Amr & Nahya).

Masadah says: 'I have heard Imam Jafar-e-Sadiq<sup>asws</sup> say this when asked about the meaning of the Hadith ascribed to Prophet Mohammed<sup>saww</sup>: 'The most superior Jihad is to say the words of 'Truth' in front of a dictator governor.' Imam<sup>asws</sup> replied: This is only for that person who has the thorough knowledge of 'Amr wa Munkir' and his statements are accepted otherwise it is not for him.'<sup>31</sup>

وَعَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ يَحْيَى الطَّوِيلِ صَاحِبِ الْمُقْرِي قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا يُؤْمَرُ بِالْمَعْرُوفِ وَ يُنْهَى عَنِ الْمُنْكَرِ مُؤْمِنٌ فَيَبْغُضُ أَوْ جَاهِلٌ فَيَبْغُضُ فَمَاذَا صَاحِبُ سَوْطٍ أَوْ سَيْفٍ قَلًا

Ali from his father, who from ibn abi Umayr, from yahiya al-Toweel Shahib al-Muqary who has said the following:

Abu Abd Allah<sup>asws</sup> said: To do the good and refrain from the evil is only for that Momin who appreciates advice or for an ignorant who learns from it but not for a person with the whip or with sword (ruler or corrupt rude person).<sup>32</sup>

<sup>31</sup> Ibid, H. 21152- وسائل الشيعة ج : 16 ص : 127

<sup>32</sup> Ibid, H. 21153- وَرَوَاهُ الصَّدُوقُ فِي الْخِصَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ يَحْيَى الطَّوِيلِ الْبَصْرِيِّ مِثْلَهُ

### **A weak Person should not do Tabligh:**

عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُفَضَّلِ بْنِ بَرِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي يَا مُفَضَّلُ مَنْ تَعَرَّضَ لِسُلْطَانٍ جَائِرٍ فَأَصَابَتْهُ بَلِيَّةٌ لَمْ يُوجَرْ عَلَيْهَا وَلَمْ يُرْزَقِ الصَّبْرَ عَلَيْهَا

It is narrated from (Ali ibn Ibrahim) his father from ibn abu 'Umayr from al-Mufaddal ibn Yazid who has said the following:

'Abu Abd Allah<sup>asws</sup> once said to me: 'O Mufaddal, if one protests against an unjust ruler and he faces an affliction, he will not receive any reward for such suffering nor is he granted any patience to bear in such suffering.'<sup>33</sup>

وَ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الدَّهْقَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ وَ ابْنِ أَبِي نَجْرَانَ جَمِيعاً عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ الْمَسِيحُ ع يَقُولُ إِنَّ الثَّارِكَ شِفَاءَ الْمَجْرُوحِ مِنْ جُرْحِهِ شَرِيكَ جَارِحِهِ لَمْ مَحَالَةَ إِلَى أَنْ قَالَ فَكَذَلِكَ لَمْ تُحَدِّثُوا بِالْحِكْمَةِ غَيْرَ أَهْلِهَا فَتَجَهَّلُوا وَ لَمْ تَمْنَعُوا أَهْلَهَا فَتَأْتَمُوا وَ لَيْكُنْ أَحَدُكُمْ بِمَنْزِلَةِ الطَّبِيبِ الْمُدَاوِي إِنْ رَأَى مَوْضِعاً لِدَوَائِهِ وَ إِلَّا أَمْسَكَ

It has been reported from several of our companions, who from Suhail ibn Ziad, from al-dahqan who from Abd Allah, who from ibn al-Qasim and ibn abi Najran who from Aban ibn Taghleeb who said the following:

Abi Abd Allah<sup>asws</sup> said: Prophet Isa<sup>as</sup> used to say that the one who does not treat the injured joins the cruelty of the striker, and then said do not tell these kinds of words of wisdoms to unworthy people as they will consider you ignorant but do not hide these from those who are worthy of these otherwise you will be considered among the sinners. You should act like an experienced physician who knows quite well where to treat.<sup>34</sup>

### **Imam<sup>asws</sup> Does not Preach to Those Who do not Listen:**

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ فِي عُيُونِ الْأَخْبَارِ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ جَاءَ قَوْمٌ بِخُرَّاسَانَ إِلَى الرَّضَا ع فَقَالُوا إِنَّ قَوْمًا مِنْ أَهْلِ بَيْتِكَ يَتَعَاطُونَ أُمُورًا فَبِيحَةَ قُلُوبِهِمْ عَنْهَا فَقَالَ لَا أَفْعَلُ قِيلَ وَ لَمْ قَالَ لِأَنِّي سَمِعْتُ أَبِي ع يَقُولُ النَّصِيحَةُ حَسْبَةٌ

Mohammed ibn Ali ibn al-Hussain reports in Ayon al-Akbar, from his father, who from Abd Allah ibn Jafar al-Hamari who from al-Riyan ibn Sallat, who from a group of people from al-Kharasan who has said the following:

Some people from Khurraasan visited Imam Ali al-Reza<sup>asws</sup> and said: 'Some of your people are engaged in inappropriate acts; it would be good if you stop them. Imam<sup>asws</sup> replied: I will not do this. They asked: Why is that? Imam<sup>asws</sup> replied: 'I have heard from my father that advice is always bitter (which is mostly rejected).<sup>35</sup>

### **Rejecting Evil in one's Heart:**

مُحَمَّدُ بْنُ يَعْقُوبَ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الطَّوِيلِ صَاحِبِ الْمُقْرِي عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ حَسْبُ الْمُؤْمِنِ غَيْرًا إِذَا رَأَى مُنْكَرًا أَنْ يَعْلَمَ اللَّهُ عَزَّ وَ جَلَّ مِنْ قَلْبِهِ إِنْكَارَهُ

Mohammed ibn Yaqub heard it from Ali ibn Ibrahim who from his father who from ibn abi Umayr who from Yahiya al-Taweel Sahib al-Muqri who reports from his father the following:

<sup>33</sup> Al-Kafi, vol, 5, Ch. 22, h, 3

<sup>34</sup> Ibid, H. 21156

<sup>35</sup> Wasail ul Shia, H. 21158

Abi Abd Allah<sup>asws</sup> said: 'Upon observing or becoming aware of an evil, it is sufficient for the 'Gharat' (honour) of a momin to reject it whole heartedly and dislike what is against the Laws of Allah<sup>azwj</sup>.<sup>36</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ يَحْيَى الطَّوِيلِ صَاحِبِ الْمُتَقَرِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ حَسَبُ الْمُؤْمِنِ عِزًّا إِذَا رَأَى مُنْكَرًا أَنْ يَعْلَمَ اللَّهُ عَزَّ وَجَلَّ مِنْ قَلْبِهِ إِتْكَارَهُ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Yahya al-Attar Sahib al-Minqariy who has said the following:

'Abu 'Abd Allah<sup>asws</sup> has said: 'It is enough in terms of honour for a believing person who upon seeing an evil act committed informs (if he finds) Allah<sup>azwj</sup> that he rejects and denounces such an act.'<sup>37</sup>

### **To Whom One May Preach:**

وَ بِهِذَا الْإِسْنَادِ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا يُؤْمَرُ بِالْمَعْرُوفِ وَيُنْهَى عَنِ الْمُنْكَرِ مُؤْمِنٌ فَيَنْعِطُ أَوْ جَاهِلٌ فَيَتَعَلَّمُ وَ أَمَّا صَاحِبُ سَوْطٍ أَوْ سَيْفٍ فَلَا

It is narrated from the narrator of the previous Hadith who has said the following:

'Abu Abd Allah<sup>asws</sup> has said: 'Only believing people who accept good advice should be asked to do good and prohibit committing evil but not those who have the whip and the sword.'<sup>38</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مَحْفُوظِ الْإِسْكَافِ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع رَمَى جَمْرَةَ الْعَقَبَةِ وَ انْصَرَفَ فَمَشَيْتُ بَيْنَ يَدَيْهِ كَالْمَطْرُقِ لَهُ فَإِذَا رَجُلٌ أَصْفَرُ عَمْرِكِيٌّ قَدْ ادْخَلَ عُودَةً فِي الْأَرْضِ شِبْهَ السَّابِجِ وَ رَبَطَهُ إِلَى فُسْطَاطِهِ وَ النَّاسُ وَفُوفٌ لَا يَقْدِرُونَ عَلَى أَنْ يَمْرُؤُوا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا هَذَا اتَّقِ اللَّهَ فَإِنَّ هَذَا الَّذِي تَصْنَعُهُ لَيْسَ لَكَ قَالَ فَقَالَ لَهُ الْعَمْرِكِيُّ أَمَا تَسْتَطِيعُ أَنْ تَذْهَبَ إِلَى عَمَلِكَ لَا يَزَالُ الْمُكَلَّفُ الَّذِي لَا يُذْرَى مِنْهُ هُوَ بَجْبِينِي فَيَقُولُ يَا هَذَا اتَّقِ اللَّهَ قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ ع بَخْطَامَ بَعِيرٍ لَهُ مَقْطُورًا قَطَّاطًا رَأْسَهُ فَمَضَى وَ تَرَكَهُ الْعَمْرِكِيُّ الْأَسْوَدَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Mahfuz al-Iskaf who has said the following:

'I saw abu Abd Allah<sup>asws</sup> who had completed throwing pebbles on Jamarah al-'Aqabah and was moving away. I walked before (him<sup>asws</sup>) to clear the path for him<sup>asws</sup>. There was a man of yellow complexion from 'Amrak - or a quarrelsome one- who had fixed a peg in the ground and had tied a rope from it to his tent which had blocked people's movement. Abu 'Abd Allah<sup>asws</sup> said to him: 'O you, be pious before Allah<sup>azwj</sup>. This (path) does not belong to you.' He (the narrator) has said that al-'Amraki said to him: 'Why can you not mind your own business instead of imposing on me a burden without knowing who passes by (my tent) and say: 'O you, be pious before Allah<sup>azwj</sup>.' The narrator has said that abu Abd Allah<sup>asws</sup> then lifted the rope of his camel bowed down his head and passed by Al-'Amrakiy, the black person also left him alone.'<sup>39</sup>

<sup>36</sup> Ibid, H. 21177 وَ رَوَاهُ الشَّيْخُ بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بِالْإِسْنَادِ إِلَّا أَنَّهُ قَالَ حَسَبُ الْمُؤْمِنِ عِزًّا إِذَا رَأَى مُنْكَرًا أَنْ يَعْلَمَ اللَّهُ مِنْ نَبِيِّهِ أَنَّهُ لَهُ كَارَةٌ

<sup>37</sup> Al-Kafi, vol, 5, Ch. 22, h, 1

<sup>38</sup> Ibid, h, 2

<sup>39</sup> Ibid, h, 5



## **Invite Your Own Near Ones to Islam:**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ النَّعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ لِي أَهْلًا بَيْتٍ وَ هُمْ يَسْمَعُونَ مِنِّي أ فَأَدْعُوهُمْ إِلَى هَذَا الْأَمْرِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَ الْحِجَارَةُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Numan from 'Abd Allah ibn Muskan from Sulayman ibn Khalid who has said the following:

'Once I asked abu Abd Allah<sup>asws</sup>: 'I know a family, who listens to me, should I invite them to this cause (your<sup>asws</sup> Wilayat)?' The Imam<sup>asws</sup> said: 'Yes, Allah<sup>azwj</sup> Says in His book: **'Believers, save yourselves and your families from the fire which is fuelled with people and stones. (66:6)**<sup>40</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ كُنَيْبِ بْنِ مُعَاوِيَةَ الصَّنِيدَاوِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ إِيَّاكُمْ وَ النَّاسَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بَعْدَ خَيْرٍ أَنْ نَكْتُ فِي قَلْبِهِ نَكْتَةً فَتَرْكُهُ وَ هُوَ يَجُولُ لِذَلِكَ وَ يَطْلُبُهُ ثُمَّ قَالَ لَوْ أَنْتُمْ إِذَا كَلَّمْتُمُ النَّاسَ قُلْتُمْ ذَهَبْنَا حَيْثُ ذَهَبَ اللَّهُ وَ اخْتَرْنَا مَنْ اخْتَارَ اللَّهُ وَ اخْتَارَ اللَّهُ مُحَمَّدًا وَ اخْتَرْنَا آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umair from Kulayb ibn Muawiyah al-Saydawi who has said the following:

'Once abu Abd Allah<sup>asws</sup> said to me: 'Beware of people.' If Allah<sup>azwj</sup> wills good for a servant, He<sup>azwj</sup> Places a dot in his heart. He<sup>azwj</sup> then leaves him alone and for that reason he moves around and searches it (belief).' The Imam<sup>asws</sup> then said, 'Were you to talk to people, say we have gone where Allah goes, we choose whoever Allah<sup>azwj</sup> chooses. Allah<sup>azwj</sup> Chose Muhammad<sup>saww</sup> and we chose the family of Muhammad<sup>asws</sup>.'<sup>41</sup>

## **Don't Invite Others to Our<sup>asws</sup> Wilayat:**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ ثَابِتِ أَبِي سَعِيدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ يَا ثَابِتُ مَا لَكُمْ وَ لِلنَّاسِ كُفُوا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ قَوَّ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هُدَاهُ مَا اسْتَطَاعُوا كُفُوا عَنِ النَّاسِ وَ لَا يَقُولُوا أَحَدُكُمْ أَخِي وَ ابْنُ عَمِّي وَ جَارِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بَعْدَ خَيْرٍ أَنْ يَطِّبَ رُوحَهُ فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ وَ لَا بِمُنْكَرٍ إِلَّا أَنْكَرَهُ ثُمَّ يَفْذِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il from abu Isma'il Al-Sarraj from ibn Muskan from Thabit abu Sa'id who has said the following:

'Once abu Abd Allah<sup>asws</sup> said to me: **'O Thabit, what do you have to do with people? Leave the people alone and do not invite anyone to our Amr<sup>asws</sup> (your belief).** By Allah<sup>azwj</sup>, if the inhabitants of heaven and the inhabitants of earth would come together to mislead a servant whom Allah<sup>azwj</sup> Wants to guide, they would not be able to do it.

Leave the people alone and no one of you should say: 'What about my brother, the son of my Uncle and my neighbour'? When Allah<sup>azwj</sup> Wills good for a servant, He<sup>azwj</sup> Cleanses his spirit and thereafter he does not listen to any 'khar' (good) but that he recognises, and acknowledges it and does not hear of a wickedness but that he hates it. Then Allah<sup>azwj</sup> Places a 'Kalimah' word in his heart that serves as a source of guidance in his affairs.<sup>42</sup>

<sup>40</sup> Al-Kafi, vol. 2, H 2214, Ch. 89, h 1

<sup>41</sup> Al-Kafi, vol. 2, H 2215, Ch. 90, h 1

<sup>42</sup> Al-Kafi, vol. 2, H 2216, Ch. 90, h 2 ج الكافي 213 : ص 2

أَبُو عَلِيٍّ الشَّعْرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع نَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ فَقَالَ يَا فَضِيلُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا أَمَرَ مَلَكًا فَأَخَذَ بَعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا

Abu Ali al-Ashari has narrated from Muhammad ibn 'Abd al-Jabbar tram Safwan ibn Yahya from Muhammad ibn Marwan from al-Fudayl who has said the following:

'Once I said to abu Abd Allah<sup>asws</sup>: 'Should we invite people to this 'Amr' your<sup>asws</sup> cause (Your<sup>asws</sup> Wilayat)?' The Imam<sup>asws</sup> said: 'O al-Fudayl, it is certain, when Allah<sup>azwj</sup> Wills good for a servant, He<sup>azwj</sup> commands an angel who holds his neck until he brings him into this cause whether he likes or dislikes it.'<sup>43</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَلَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ وَمَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى السَّمَاءِ وَلَا تُخَاصِمُوا بَيْنَكُمْ النَّاسَ فَإِنَّ الْمُخَاصِمَةَ مَمْرَضَةٌ لِلْقَلْبِ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ص إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَقَالَ أ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ دَرُوا النَّاسَ فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ وَإِنَّكُمْ أَخَذْتُمْ عَنِ رَسُولِ اللَّهِ ص وَعَلِيٌّ ع وَلَا سَوَاءٌ وَإِنِّي سَمِعْتُ أَبِي يَقُولُ إِذَا كَتَبَ اللَّهُ عَلَى عَبْدٍ أَنْ يَدْخُلَهُ فِي هَذَا الْأَمْرِ كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلَى وَكْرِهِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from Ali ibn 'Uqbah from his father who has said the following:

'Once abu Abd Allah<sup>asws</sup> said: '**Keep to yourself our<sup>asws</sup> Amr (your belief) for the sake of Allah and do not make it for people; what is for Allah<sup>azwj</sup> is for Allah<sup>azwj</sup> and what is for people cannot ascend to heaven.**

**Do not argue with people about your religion; argumentation causes sickness to the heart.** Allah<sup>azwj</sup> has said to His Holy Prophet<sup>saww</sup>: **you cannot guide whomever you love, but Allah guides whomever He wants .... ' (28:56).** He<sup>azwj</sup> has also said, '**(Muhammad), do you force people to have faith?' (10:99).**

**(Imam<sup>asws</sup> said) Leave the people alone; they take it (religion) from people and you take it from the Messenger of Allah<sup>saww</sup> and from Amir-ul-Momineen<sup>asws</sup> and this is not equal.** I heard my father<sup>asws</sup> saying: 'When Allah<sup>azwj</sup> Writes for a servant to enter into this cause (Amr of Ahl al-Bayt<sup>asws</sup>) he rushes to it quicker than a bird would to its nest.'<sup>44</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ قَوْمًا لِلْحَقِّ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ قَبِلْتَهُ فُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ وَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ أَنْكَرْتَهُ فُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ وَ خَلَقَ قَوْمًا لِغَيْرِ ذَلِكَ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ أَنْكَرْتَهُ فُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ وَ الْبَاطِلِ قَبِلْتَهُ فُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ

Ali ibn Ibrahim has narrated from his father from 'Uthman from ibn 'Udhaynah who has narrated the following from abu Abd Allah<sup>asws</sup>:

'Allah<sup>azwj</sup> has Created a people for the truth, when they pass by the door of the truth, their hearts accept it, even though they may not know it. When they pass by the door of falsehood, their hearts reject it, even though they may not know it. He<sup>azwj</sup> has Created a people for things other than this. When they pass by the door of the truth, their hearts reject it, even though they may not know it. When they pass by the door of falsehood, their hearts accept it, even though they may not know it.'<sup>45</sup>

<sup>43</sup> Al-Kafi, vol. 2, H 2217, Ch. 90, h 3

<sup>44</sup> Al-Kafi, vol. 2, H 2218, Ch. 90, h 4 ج الكافي : 2 ص : 214

<sup>45</sup> Al-Kafi, vol. 2, H 2219, Ch. 90, h 5

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بَعْدَ خَيْرٍ أَنْ تَكْتَفِي فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ فَأَضَاءَ لَهَا سَمْعَهُ وَ قَلْبَهُ حَتَّى يَكُونَ أَحْرَصَ عَلَى مَا فِي أَيْدِيكُمْ مِنْكُمْ وَإِذَا أَرَادَ بَعْدَ سُوءٍ أَنْ تَكْتَفِي فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ فَأَظْلَمَ لَهَا سَمْعَهُ وَ قَلْبَهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَ مَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from' Abd al-Hamid ibn abu al-r Ala' who has narrated the following from abu Abd Allah<sup>asws</sup>:  
'When Allah<sup>azwj</sup> Wills good for a servant, He<sup>azwj</sup> Places a dot of light in his heart, which shines his ears and heart to the extent that he becomes more eager and protective of this cause than you are. When He<sup>azwj</sup> Wants to punish a servant, He<sup>azwj</sup> places a black dot in his heart and it darkens his ears and his heart. Then the Imam<sup>asws</sup> recited this verse: **'Allah will open the hearts of whomever He wants to guide to Islam, but He will constrict the chest of one whom He has led astray, as though he were to climb high up into the sky .(6:125).**<sup>46</sup>

عَنْهُ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بَعْدَ خَيْرٍ أَنْ تَكْتَفِي فِي قَلْبِهِ نُكْتَةً بَيَاضًا وَ فَتَحَ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ مَلَكَ يُسَدِّدُهُ وَ إِذَا أَرَادَ بَعْدَ سُوءٍ أَنْ تَكْتَفِي فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ وَ سَدَّ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ شَيْطَانًا يُضِلُّهُ

It is narrated from him (narrator of the Hadith above) from his father from ibn abu 'Umayr from Muhammad ibn Humran from Muhammad ibn Muslim who narrates the following from abu Abd Allah<sup>asws</sup>:  
'When Allah<sup>azwj</sup> Wills good for a servant, He<sup>azwj</sup> Places a white dot on his heart, opens up his ears and heart and assigns an angel to keep him on the right path. When He<sup>azwj</sup> Wants to punish a servant, He<sup>azwj</sup> Places a black dot in his heart and shuts down his ears and heart and leaves him to Satan who misleads him.'<sup>47</sup>

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ فِي الْمَحَاسِنِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا تُخَاصِمُوا النَّاسَ فَإِنَّ النَّاسَ لَوْ اسْتَطَاعُوا أَنْ يُحِبُّونَا لَأَحْبَبُونَا

Ahmed ibn Mohammed ibn Khalid al-Baraqi in Al-Mahasen narrates from his father who from al-Qasim ibn Mohammed, who from Ali ibn Abi Hamza who from abi Basir who has said the following:  
Abi Jafar<sup>asws</sup> said: Do not fight with people (for the sake of religion), as if they can love us<sup>asws</sup> they will surely do it.<sup>48</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ إِسْمَاعِيلَ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ ثَابِتِ بْنِ سَعِيدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا ثَابِتُ مَا لَكُمْ وَ لِلنَّاسِ كُفُوءًا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ فَوَ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ أَهْلَ الْأَرْضِينَ اجْتَمَعُوا عَلَى أَنْ يَهْدُوا عَبْدًا يُرِيدُ اللَّهُ ضَلَالَتَهُ مَا اسْتَطَاعُوا عَلَى أَنْ يَهْدُوهُ وَ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ أَهْلَ الْأَرْضِينَ اجْتَمَعُوا عَلَى أَنْ يُضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هِدَايَتَهُ مَا اسْتَطَاعُوا أَنْ يُضِلُّوهُ كُفُوءًا عَنِ النَّاسِ وَ لَا يَقُولُ أَحَدٌ عَمِّي وَ أَخِي وَ ابْنُ عَمِّي وَ جَارِي فَإِنَّ اللَّهَ إِذَا أَرَادَ بَعْدَ خَيْرٍ طَيِّبَ رُوحَهُ فَلَا يَسْمَعُ مَعْرُوفًا إِلَّا عَرَفَهُ وَ لَا مُنْكَرًا إِلَّا أَنْكَرَهُ ثُمَّ يَغْدِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ

A number of our people have narrated from Ahmad ibn Mohammed ibn Isa, who from Mohammed ibn Ismail, who from Ismail al-Sarraj, who from ibn Muskan, who from Thabit ibn Said, who said the following:

Once Abu Abd Allah<sup>asws</sup> said: O Thabit! Why do you worry about other people? Leave them alone and do not call anyone to accept your belief (Shiite). I say it by Allah<sup>azwj</sup> that even if all the people in the Heavens and the Earth come together to guide a person whom Allah<sup>azwj</sup> does not Want to guide, they will never be able to guide him. If all the people in the Heavens and on the Earth will come together to

<sup>46</sup> Al-Kafi, vol. 2, H 2220, Ch. 90, h 6

<sup>47</sup> Al-Kafi, vol. 2, H 2222, Ch. 90, h 8

<sup>48</sup> Al-Mahasen and Wasail ul Shia, H. 21317

misguide a person whom Allah<sup>azwj</sup> Wants to guide, they will never be able to misguide him. Leave the people alone.

None of you (Shia) should say (about our enemies): ‘(He is) my uncle, my brother, the son of my uncle and my neighbour.’ When Allah<sup>azwj</sup> Wants good for a person, Allah<sup>azwj</sup> Cleanses his spirit. That person, then, does not hear any lawful thing but that he accepts it and no unlawful thing but that he rejects it. Then Allah<sup>azwj</sup> Places a ‘Kalima’ (Word) in his heart with which He<sup>azwj</sup> Organises all his affairs.<sup>49</sup>

### **Do Not Call ‘others’ to Our<sup>asws</sup> Wilayat Unless being Asked for!**

وَبِالْإِسْنَادِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ عِ أَذْعُو النَّاسَ إِلَى مَا فِي يَدِي فَقَالَ لِمَا قُلْتُ إِنْ اسْتَرَسَدَنِي أَحَدٌ أُرْسِدُهُ قَالَ نَعَمْ إِنْ اسْتَرَسَدَكَ فَأُرْسِدُهُ فَإِنْ اسْتَرَسَدَكَ فَرُدَّهُ وَ إِنْ جَاحَدَكَ فَجَاحِدْهُ أَقُولُ وَ تَقَدَّمَ مَا يَدُلُّ عَلَى ذَلِكَ

Abi Basir who has said the following:

I asked from Abi Jafar<sup>asws</sup>: Shall I call people to the ‘Amr’, which I have? Imam<sup>asws</sup> replied: Don’t! I asked: How about if someone asks for guidance from me? Imam<sup>asws</sup> replied: Yes, then guide him and if he asks for more then tell him more. But if he rejects you then you should also reject him.<sup>50</sup>

### **Amr and Nahy is Mandatory on Near Ones:**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَدَّافِرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ لَمَّا نَزَلَتْ هَذِهِ آيَةُ يَا أَيُّهَا الَّذِينَ آمَنُوا فُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا جَلَسَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَبْكِي وَ قَالَ أَنَا عَجَزْتُ عَنْ نَفْسِي كَلَفْتُ أَهْلِي فَقَالَ رَسُولُ اللَّهِ صِ حَسْبُكَ أَنْ تَأْمُرَهُمْ بِمَا تَأْمُرُ بِهِ نَفْسَكَ وَ تَنْهَاهُمْ عَمَّا تَنْهَى عَنْهُ نَفْسَكَ

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad Ismail from Muhammad ibn ‘Adhafir from Ishaq ibn ‘Ammar from ‘Abd al-Ala’, Mawla ale Sam who has said the following:

‘Abu Abd Allah<sup>asws</sup> has said that the following verse of the Holy Quran was revealed: **‘O believers save yourselves and your family from a fire (66:6)** One man from the Muslims sat straight and began to weep, saying: ‘I have failed in saving myself and now I am commanded to save my family also.’ The Messenger of Allah<sup>saww</sup> said: ‘It is enough for you to ask them to do good as you ask yourself and prohibit them from committing sins as you prohibit yourself.’<sup>51</sup>

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا قُلْتُ كَيْفَ أَقِيهِمْ قَالَ تَأْمُرُهُمْ بِمَا أَمَرَ اللَّهُ وَ تَنْهَاهُمْ عَمَّا نَهَاَهُمُ اللَّهُ فَإِنْ أَطَاعُواكَ كُنْتَ قَدْ وَقَّيْتَهُمْ وَ إِنْ عَصَوْكَ كُنْتَ قَدْ قَضَيْتَ مَا عَلَيْكَ

It is narrated from the narrator of the previous Hadith, who from Uthaman ibn ‘Isa from Samaah from abu Basir from who has said the following:

‘About the words of Allah<sup>azwj</sup>: **‘Save yourselves and your family from a fire..’ (66:6)** I asked him<sup>asws</sup>: ‘How can I save them?’ He<sup>asws</sup> replied: ‘You must order them to do what Allah<sup>azwj</sup> has Commanded to do and prohibit them from what Allah<sup>azwj</sup> has

<sup>49</sup> Al-Kafi, vol. 1, pg. 129 (English),

الكافي ج : 1 ص : 166

<sup>50</sup> Ibid, H. 31318

<sup>51</sup> Al-Kafi, vol, 5, Ch. 22-b, h, 1

Prohibited them. If they obeyed you, you have saved them. If they disobeyed you, you have fulfilled your responsibility.<sup>52</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا كَيْفَ نَقِي أَهْلَنَا قَالَ تَأْمُرُونَهُمْ وَتَنْهَوْنَهُمْ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hafsa ibn 'Uthman from Samaah who from abu Basir who has said the following:

'About the words of Allah, '**save yourselves and your family....**' (66:6) I asked abu Abd Allah<sup>asws</sup>: 'How can we save our families?' He<sup>asws</sup> (the Imam) said: 'Command them and prohibit them.'<sup>53</sup>

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ غَدَافِرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَمَّا نَزَلَتْ هَذِهِ آيَةٌ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا جَلَسَ رَجُلٌ مِنَ الْمُسْلِمِينَ بِيَكِّي وَقَالَ أَنَا عَجَزْتُ عَنْ نَفْسِي كَلَفْتُ أَهْلِي فَقَالَ رَسُولُ اللَّهِ ص حَسْبُكَ أَنْ تَأْمُرَهُمْ بِمَا تَأْمُرُ بِهِ نَفْسُكَ وَتَنْهَاهُمْ عَمَّا تَنْهَى عَنْهُ نَفْسُكَ

Mohammed ibn Yaqoob heard from his companions who from Ahmed ibn Mohammed, who from Mohammed ibn Ismail, who from Mohammed ibn Youzfir, who from Ishaq ibn Ammar, who has narrated the following from Abi Abd Allah<sup>asws</sup>:

Abi Abd Allah<sup>asws</sup> said: 'When this Verse was revealed: **O you who believe! Save yourselves and your families from a fire whose fuel is men and stones (66:6).** A Muslim came and sat in front of Prophet<sup>saww</sup> and said while crying: 'It is already hard enough for me to save myself from the destruction (in the Hereafter) but now I am burden with saving my wife and children from the fire. Prophet of Allah<sup>saww</sup> replied: 'It is sufficient for you to ask them the good, which you act upon and ask them to stop from the bad, which you abhor for yourself.'<sup>54</sup>

وَعَنْهُمْ عَنْ أَحْمَدَ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا قُلْتُ كَيْفَ أَقِيهِمْ قَالَ تَأْمُرُهُمْ بِمَا أَمَرَ اللَّهُ وَتَنْهَاهُمْ عَمَّا نَهَاَهُمُ اللَّهُ فَإِنْ أَطَاعوكَ كُنْتَ قَدْ وَقَيْتَهُمْ وَإِنْ عَصَوْكَ كُنْتَ قَدْ قَضَيْتَ مَا عَلَيْكَ وَرَوَاهُ الشَّيْخُ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَكَذَا الَّذِي قَبْلَهُ

Ahmed ibn Usman ibn Isa who heard it from Abi Basir the following:

Imam<sup>asws</sup> was asked about the Verse: **O you who believe! Save yourselves and your families from a fire whose fuel is men and stones (66:6).** (The narrator asked) I can save myself but how can I save my dependents (from the fire)? Imam<sup>asws</sup> replied: 'You just ask them what Allah<sup>azwj</sup> has Asked you to do and instruct them to refrain from that which Allah<sup>azwj</sup> has Forbidden. Hence, if they follow you then you have saved them but if they opposed you then you have fulfilled your duties (in warning them).'<sup>55</sup>

### **Those who Displease Allah<sup>azwi</sup> to Please their Superiors:**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ طَلَبَ مَرْضَاةَ النَّاسِ بِمَا يُسْخِطُ اللَّهَ عَزَّ وَجَلَّ كَانَ حَامِدُهُ مِنَ النَّاسِ دَامًا وَمَنْ أَتَى طَاعَةَ اللَّهِ عَزَّ وَجَلَّ بِمَا يُغْضِبُ النَّاسَ كَفَاهُ اللَّهُ عَزَّ وَجَلَّ عِدَاوَةَ كُلِّ عَدُوٍّ وَحَسَدَ كُلِّ حَاسِدٍ وَبَغْيَ كُلِّ بَاغٍ وَكَانَ اللَّهُ لَهُ نَاصِرًا وَظَهِيرًا

<sup>52</sup> Ibid, h, 2

<sup>53</sup> Ibid, h, 3

<sup>54</sup> Wasail ul Shia, H. 21205, 148 : ص : 16 ج : وسائل الشيعة ج

<sup>55</sup> Ibid, H. 21206

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ismail ibn Mehran from Sayf ibn Amirah, who from Amr ibn Shamir, from Jabir who has narrated the following from abu Jafar<sup>asws</sup>:

‘The Messenger of Allah<sup>saww</sup> has said: ‘Those who seek to please people by means of things that displease Allah<sup>azwj</sup>, eventually people who praise them turn to blame them. Those who prefer to obey Allah<sup>azwj</sup>, by means of things that displease people, Allah<sup>azwj</sup> suffices them against the animosity of all enemies, jealousy of all jealous ones, the transgression of all transgressors and Allah<sup>azwj</sup> is their Helper and Supporter.’<sup>56</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرْضَى سُلْطَانًا بِسَخَطِ اللَّهِ خَرَجَ عَنِ دِينِ الْإِسْلَامِ

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

‘Abu Abd Allah<sup>asws</sup> has said that the Messenger of Allah<sup>saww</sup> has said: ‘If one pleases a Sultan (king) to displease Allah<sup>azwj</sup>, he has gone out of al-Islam.’<sup>57</sup>

وَ بِهِذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ طَلَبَ مَرْضَاةَ النَّاسِ بِمَا يُسَخِّطُ اللَّهَ عَزَّ وَ جَلَّ كَانَ حَامِدُهُ مِنَ النَّاسِ دَامًا  
بَابُ كِرَاهَةِ التَّعَرُّضِ لِمَا لَا يُطِيقُ

The narrator of the previous Hadith through his chain of narrators has said the following:

‘The Messenger of Allah<sup>saww</sup> has said: ‘Those who seek to please people by means of things that displease Allah<sup>azwj</sup>, (eventually) people praising him turn to blame him.’<sup>58</sup>

### **Rewards of Teaching Knowledge:**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْبَرَقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ عَلَّمَ خَيْرًا فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ فَلْتُ فَإِنْ عَلَّمَهُ غَيْرَهُ يَجْرِي ذَلِكَ لَهُ قَالَ إِنْ عَلَّمَهُ النَّاسُ كُلَّهُمْ جَرَى لَهُ فَلْتُ فَإِنْ مَاتَ قَالَ وَ إِنْ مَاتَ

Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad al-Barqi from Ali ibn al-Hakam from Ali ibn abu Hamza from abu Basil who narrates the following from abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said: ‘Whoever teaches something good will receive a reward each time his student practices such knowledge.’ Abu Basir has said: ‘I asked the Imam<sup>asws</sup>, would this apply to the student if he teaches other people?’ The Imam<sup>asws</sup>, said: ‘Yes, it applies to him even if he teaches it to all people.’ I then asked, ‘Will it apply to him if he will already be dead?’ The Imam<sup>asws</sup> responded: ‘Yes, even if he will die.’<sup>59</sup>

وَ بِهِذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ عَلَّمَ بَابَ هُدًى فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ وَ لَا يُنْقَصُ أَوْلِيكَ مِنْ أَجُورِهِمْ شَيْئًا وَ مَنْ عَلَّمَ بَابَ ضَلَالٍ كَانَ عَلَيْهِ مِثْلُ أَوْزَارِ مَنْ عَمِلَ بِهِ وَ لَا يُنْقَصُ أَوْلِيكَ مِنْ أَوْزَارِهِمْ شَيْئًا

Through the same chain of narrators it is narrated from Muhammad ibn ‘Abd al-Hamid from al-Ala’ ibn Razin from abu ‘Ubayda al-Hadhda’ from abu Jafar<sup>asws</sup> who has said the following:

Abu Jafar<sup>asws</sup> said: ‘Whoever teaches a chapter of guidance will receive a reward equal to the rewards of all of those who practice such guidance without any

<sup>56</sup> Al-Kafi, vol, 5, Ch. 23, h, 1

<sup>57</sup> Ibid, h, 2

<sup>58</sup> Ibid, h, 3

<sup>59</sup> Ibid, vol. 2, H. 59, h, 3

reduction in the rewards of the later ones. Whoever introduces a chapter of misguidance will suffer for each time others practice it without any reduction in the suffering of whoever may practice such misguidance.’<sup>60</sup>

### **Orphans of Ahl al-Bayt<sup>asws</sup>:**

عن رسول الله صلى الله عليه وآله أنه قال: أشد من يتم اليتيم الذي انقطع عن أبيه يتم يتيم انقطع عن إمامه ولا يقدر على الوصول إليه، ولا يدري كيف حكمه فيما بيني به من شرائع دينه، ألا فمن كان من شيعتنا عالماً بعلومنا وهذا الجاهل بشريعتنا المنقطع عن مشاهدتنا يتيم في حجره ألا فمن هداه وأرشده وعلمه شريعتنا كان معنا في الرفيق الأعلى. بيان: قال الجزري: في حديث الدعاء: ألحقني بالرفيق الأعلى

Rasool Allah<sup>saww</sup> said: He is orphan who is unable to receive his parents’ care and is therefore not brought up by them. However, he is not that miserable as compared with the one who is unable to reach Imam<sup>asws</sup> of his time and is unable to receive and comprehend his Imam<sup>asws</sup>’s blessings and guidance. He does not know what are his Imam<sup>asws</sup>’s verdicts on those religious affairs faced by him. He is the Orphan of Alay-Mohammed<sup>asws</sup>. Be aware! He should be looked after by those who have the knowledge about our<sup>asws</sup> traditions. Whoever would teach him our attributes, our Marafat (recognition) and our traditions will be with us in the hereafter.<sup>61</sup> Also see two more Ahadith in Appendix I from Imam Hassan Askari<sup>asws</sup>.

قال موسى بن جعفر عليهما السلام: ففيه واحد ينقذ يتيماً من أيتامنا المنقطعين عنا وعن مشاهدتنا بتعليم ما هو محتاج إليه أشد على إبليس من ألف عابد لأن العابد همه ذات نفسه فقط، وهذا همه مع ذات نفسه ذات عباد الله وإمامه لينقذهم من يد إبليس ومردته، فذلك هو أفضل عند الله من ألف عابد، وألف عابدة.

In another tradition from Masoom<sup>asws</sup>, It is narrated from Imam Musa-e-Kazim<sup>asws</sup> that the one who knows our teachings and would guide and teach even one of our orphans, who are unable to reach us, would irritate/subdue Iblis more than that achieved by one thousand devout worshipers. The devout worshiper would only have the intention to enrich his spiritual level but the one who teaches our traditions would not only gain spiritual benefits but also provide guidance to Allah<sup>azwj</sup>’s servants and maids. He would free these men and women from Iblis’s web. That’s why he is given preference by Allah<sup>azwj</sup> over one thousand men and thousand and thousand women worshipers.<sup>62</sup>

وعن محمد بن الحسن ، عن بعض أصحابنا ، عن علي ابن الحكم ، عن الحكم بن مسكين ، عن رجل من قريش قال : قال لي سفيان الثوري: اذهب بنا إلى جعفر بن محمد قال : فذهبت معه إليه ، فقال له سفيان : يا أبا عبدالله ( عليه السلام ) ! حدثنا بحديث خطبة رسول الله ( صلى الله عليه وآله ) في مسجد الخيف - إلى أن قال - فقال سفيان : مر لي بدواة وقرطاس حتى اثبتة ، فدعا به ، ثم قال : اكتب بسم الله الرحمن الرحيم خطبة رسول الله ( صلى الله عليه وآله ) في مسجد الخيف : نضر الله عبدا سمع مقالتي ، فوعاها ، وبلغها من لم تبلغه ، يا أيها الناس ! ليبلغ الشاهد الغائب ، فرب حامل فقه ليس بفقيه ، ورب حامل فقه إلى من هو أفقه منه . الحديث .

ص ..... المتعلم و العالم ثواب باب 35 1 الكافي 1 60, h 4. Al-Kafi, vol. 1, H. 60, h 4.

61 Ahtijab, pp. 2 (Haqaiq-ul-wasiat, pp. 32)

62 Ahtajaj-e-Tabrasi, pp. 3 (Haqaiq-ul-wasiat, pp. 39)

And from Muhammad Bin Al Hassan, from one of our companions, from Ali Bin Al Hakam, from Al Hakam Bin Maskeen, from A man from the Qureysh who said that Sufyan Al Sury told him to accompany him to Ja'far Bin Muhammad<sup>asws</sup>.

He said, 'I went with him to him<sup>asws</sup>. Sufyan said to him<sup>asws</sup>, 'O Abu Abdullah<sup>asws</sup>! Narrate to us the sermon of the Messenger of Allah<sup>saww</sup> in Masjid Al Kheef'. Until he said that Sufyan said, 'Get for me a pen and paper so that I may write it down'. He<sup>asws</sup> ordered it for him, then said: 'Write – In the Name of Allah<sup>azwj</sup> the Beneficent the Merciful – Sermon of the Messenger of Allah<sup>saww</sup> in Masjid Al Kheef: 'May Allah<sup>azwj</sup> Make happy a servant who hears my<sup>saww</sup> speech, accepts it, tells it to the one to whom it has not been told. O you People! Let those who are present tell it to those who are absent. Sometimes a recipient is not an understanding one, and sometimes the one to whom he relates it to is more understanding than him'.<sup>63</sup>

وعن علي بن الحسين ، عن محمد الكناسي ، عن رفعه إلى أبي عبدالله ( عليه السلام ) في قول الله عزّ وجلّ : ( **ويتق الله يجعل له مخرجا\* ويرزقه من حيث لا يحتسب** ) قال : هؤلاء قوم من شيعتنا ضعفاء ، ليس عندهم ما يتحملون به إلينا فيسمعون حديثنا ، ويقتبسون من علمنا ، فيرحل قوم فوقهم ، وينفقون أموالهم ، ويتبعون أبدانهم حتى يدخلوا علينا ، فيسمعون حديثنا فينقلوه إليهم ، فيعيه هؤلاء ، ويضيعه هؤلاء ، فاولئك الذين يجعل الله لهم مخرجا ويرزقهم من حيث لا يحتسبون .

And from Ali Bin Al Husayn, from Muhammad Al Kunasy, from his chain up to Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic '**and whoever is careful of (his duty to) Allah, He will make for him an outlet, And give him sustenance from whence he thinks not**' – 65:2-3, said: 'These are a group of our<sup>asws</sup> weak Shiites who do not have the means to come to us<sup>asws</sup>. They hear our<sup>asws</sup> Hadith, and quote from our<sup>asws</sup> knowledge. A group higher than them makes arrangements, spend money and place their bodies in tiredness until they come to us<sup>asws</sup>. They hear our<sup>asws</sup> Hadith and relate it to those ones who benefit from them whilst these waste them. Those are the ones about whom Allah<sup>azwj</sup> has Found an outlet and has Provided sustenance for them from where they thought not'.<sup>64</sup>

وفي ( عيون الأخبار ) عن عبد الواحد بن محمد بن عبدوس ، عن علي بن محمد بن قتيبة ، عن حمدان بن سليمان ، عن عبد السلام الهروي ، عن الرضا ( عليه السلام ) ، قال : رحم الله عبدا أحيى أمرنا ، قلت : كيف يحيي أمركم ؟ قال : يتعلم علومنا ، ويعلمها الناس ، فان الناس لو علموا محاسن كلامنا لاتبعونا . الحديث .

An in Uyoon Al Akhbaar from Abdul Wahid Bin Muhammad Bin Abdous, from Ali Bin Muhammad Bin Quteyba, from Hamad bin Suleyman, from Abdul Salaam Al Haqwy, from Al Ridha<sup>asws</sup>, said:

'May Allah<sup>azwj</sup> have Mercy on the one who keep alive our<sup>asws</sup> affairs'. I said, 'How does one keep alive your<sup>asws</sup> affairs?' He<sup>asws</sup> said: 'He learns our<sup>asws</sup> knowledge, and teaches it to the people, for if the people were to come to know the good in our<sup>asws</sup> speech, they will follow us<sup>asws</sup>'.<sup>65</sup>

وبهذا الإسناد قال : قال رسول الله ( صلى الله عليه وآله ) : من حفظ من امتي أربعين حديثا ، ينتفعون بها ، بعثه الله يوم القيامة فقيها عالما .

And by this chain, said: 'The Messenger of Allah<sup>saww</sup> said: 'One who from my<sup>saww</sup> community memorises forty Hadith, benefits the people by them, Allah<sup>azwj</sup> will Send him on the Day of Judgment as a Faqih (man of understanding), a knowledgeable one'.<sup>66</sup>

<sup>63</sup> Wasaail al Shia, H. 33289

<sup>64</sup> Wasaail al Shia, H. 33290

<sup>65</sup> Wasaail al Shia, H. 33297

<sup>66</sup> Wasaail al Shia, H. 33299



وفي ( عيون الأخبار ) و ( العلل ) بأسانيد تأتي عن الفضل بن شاذان ، عن الرضا ( عليه السلام ) - في حديث - قال : إنما امروا بالحج لعة الوفاة إلى الله عزّ وجلّ ، وطلب الزيادة ، والخروج من كل ما اقتترف العبد - إلى أن قال - : مع ما فيه من التفقه ، ونقل أخبار الأئمة ( عليهم السلام ) إلى كل صقع وناحية ، كما قال الله عزّ وجلّ : ( فلولاً نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون ) ، و ( ليشهدوا منافع لهم )

And in Uyoon Al Akhbaar and Al Illal by their chains from Al Fazl Bin Shazaan, from Al Ridha<sup>asws</sup> – in a Hadith – said: 'Allah<sup>azwj</sup> only Ordered the Pilgrimage so that they would all come as a group, and seek the increase, and exit from all their errors committed by the servants' – until he<sup>asws</sup> said: 'And let among them be those that ponder, and copy the Hadith of the Imams<sup>asws</sup> to every corner of the world, as Allah<sup>azwj</sup> Mighty and Majestic has Said **"why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?"** – 9:122 and **"That they may witness advantages for them"** – 22:28.<sup>67</sup>

محمد بن مكي الشهيد في كتاب ( الأربعين ) عن السيد عميد الدين محمد بن عليّ بن الأعرج ، عن العلامة الحسن بن يوسف بن المطهر ، عن أبيه ، عن عز الدين محمد بن الحسن الحسيني ، عن أبي المكارم حمزة بن علي بن زهرة الحسيني ، عن الحسن بن طارق الحلبي ، عن السيد أبي الرضا الراوندي ، عن السكري ، عن سعيد بن أبي سعيد العياري ، عن أبي الحسن الحافظ ، عن علي بن محمد بن مهرويه ، عن داود ابن سليمان ، عن الرضا ، عن آبائه ( عليهم السلام ) ، عن النبي ( صلى الله عليه وآله ) ، قال : من حفظ على امتي أربعين حديثاً ، ينتفعون بها ، بعثه الله يوم القيامة فقيها عالماً .

Muhammad Bin Makky Al Shaheed in the book Al Arbaeen from Al Syed Umeyd Al Deen Muhammad Bin Ali Bin Al A'raj, from Al Alaamat Al Hassan Bin Yusuf Bin Al Mutahar, from his father, from Az Al Deen Muhammad Bin Al Hassan Al Husayni, from Abu Al Makraam Hamza Bin Ali Bin Zahra Al Husayni, from Al Hassan Bin Taariq Al Hilli, from Al Syed Abu Al Ridha Al Rawandy, from Al Sakry, from Saeed Bin Abu Saeed Al Ayaar, from Abu Al Hassan Al Hafiz, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Ibn Suleyman, from Al Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> from the Prophet<sup>saww</sup>, said: 'One from my<sup>saww</sup> community who memorises forty Hadith and benefits others by these, Allah<sup>azwj</sup> will Send him on the Day of Judgment as a knowledgeable man of understanding'.<sup>68</sup>

### **Do not Over-Burden your Fellow Brethren:**

عنه عن أحمد بن محمد بن عليّ بن الحكيم عن عمر بن حنظلة عن أبي عبد الله ع قال يا عمر لا تحملوا على شيعتنا و ارفعوا بهم فإن الناس لا يحملون ما تحملون

It is narrated from the narrator of the previous Hadith from Ahmad ibn Muhammad from Ali ibn al-Hakam from 'Umar ibn Hanzalah who has narrated the following:

'Abu Abd Allah<sup>asws</sup> once said: 'O 'Umar! You must not overburden our Shias! You must be kind to them because (general) people do not bear what you bear.'<sup>69</sup>

عده من أصحابنا عن أحمد بن أبي عبد الله عن الحسن بن محبوب عن عمارة بن أبي الأحوص عن أبي عبد الله ع قال إن الله عزّ وجلّ وضع الإيمان على سبعة أسهم على البرّ والصدق واليقين والرضا والوفاء والعلم والحلم ثم قسم ذلك بين الناس فمن جعل فيه هذه السبعة الأسهم فهو كامل محتمل وقسم لبعض الناس السهم وبعض السهمين وبعض الثلاثة حتى انتهوا إلى السبعة ثم قال لا تحملوا على صاحب السهم سهمين ولا على صاحب السهمين ثلاثة فنبهوهم ثم قال كذلك حتى ينتهي إلى السبعة

<sup>67</sup> Wasaail al Shia, H. 33310

<sup>68</sup> WASAAIL AL SHIA H 33317

<sup>69</sup> Al-Kafi, vol. 8, H 14970, h 522

A number of our people have narrated from Ahmad ibn abu ' Abd Allah, who from al- Hassan ibn Mahbub from 'Ammar ibn abu al-Ahwas who has narrated the following from abu Abd Allah<sup>asws</sup>:

'Abu Abd Allah<sup>asws</sup> has said: 'Allah<sup>azwj</sup> Made belief in seven shares: **Virtue, Truthfulness, Certainty, Compliance, Loyalty, Knowledge and Forbearance.** Allah<sup>azwj</sup> then Distributed it among the people, whoever received all seven shares is perfect and heavy. Allah<sup>azwj</sup> has Given to certain people one share or two or three and so on up to seven.' The Imam<sup>asws</sup> then said: 'Do not expect (the performance of) two shares from those who have been given one share or three from those who have received two shares lest you overburden them, and so on up to seven.'<sup>70</sup>

أَبُو عَلِيٍّ الشَّعْرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى جَمِيعًا عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْيَقْظَانَ عَنْ يَعْقُوبَ بْنِ الصَّحَّاحِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا سَرَّاجٍ وَ كَانَ خَادِمًا لِأَبِي عَبْدِ اللَّهِ ع قَالَ بَعَثَنِي أَبُو عَبْدِ اللَّهِ ع فِي حَاجَةٍ وَ هُوَ بِالْحِيرَةِ أَنَا وَ جَمَاعَةٌ مِنْ مَوَالِيهِ قَالَ فَأَطْلَقْنَا فِيهَا ثُمَّ رَجَعْنَا مُعْتَمِنِينَ قَالَ وَ كَانَ فِرَاشِي فِي الْحَائِرِ الَّذِي كُنَّا فِيهِ نَزُولًا فَجِئْتُ وَ أَنَا بِحَالٍ فَرَمَيْتُ بِنَفْسِي فَبَيْنَا أَنَا كَذَلِكَ إِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ ع فَدُ أَقْبَلَ قَالَ فَقَالَ فَذُ أَتَيْتَكَ أَوْ قَالَ جِئْنَاكَ فَاسْتَوَيْتُ جَالِسًا وَ جَلَسَ عَلَيَّ صَدْرُ فِرَاشِي فَسَأَلَنِي عَمَّا بَعَثَنِي لَهُ فَأَخْبَرْتُهُ فَحَمِدَ اللَّهُ ثُمَّ جَرَى ذِكْرُ قَوْمٍ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّا نَبْرَأُ مِنْهُمْ إِنْهُمْ لَا يَقُولُونَ مَا نَقُولُ قَالَ فَقَالَ يَتَوَلَّوْنَا وَ لَا يَقُولُونَ مَا نَقُولُونَ نَبْرَأُونَ مِنْهُمْ قَالَ قُلْتُ نَعَمْ قَالَ فَهُوَ ذَا عِدْدَنَا مَا لَيْسَ عِنْدَكُمْ فَيَنْبَغِي لَنَا أَنْ نَبْرَأَ مِنْكُمْ قَالَ قُلْتُ لِمَا جُعِلْتُ فِدَاكَ قَالَ وَ هُوَ ذَا عِنْدَ اللَّهِ مَا لَيْسَ عِدْدَنَا أَطْرَحْنَا قَالَ قُلْتُ لِمَا وَ اللَّهُ جُعِلْتُ فِدَاكَ مَا نَفْعَلُ قَالَ فَتَوَلَّوْهُمْ وَ لَا تَبْرَأُوا مِنْهُمْ إِنَّ مِنَ الْمُسْلِمِينَ مَنْ لَهُ سَهْمٌ وَ مِنْهُمْ مَنْ لَهُ سَهْمَانٌ وَ مِنْهُمْ مَنْ لَهُ ثَلَاثَةٌ مِنْهُمْ وَ مِنْهُمْ مَنْ لَهُ أَرْبَعَةٌ مِنْهُمْ وَ مِنْهُمْ مَنْ لَهُ خَمْسَةٌ مِنْهُمْ وَ مِنْهُمْ مَنْ لَهُ سِتَّةٌ مِنْهُمْ وَ مِنْهُمْ مَنْ لَهُ سَبْعَةٌ مِنْهُمْ فَلَيْسَ يَنْبَغِي أَنْ يُحْمَلَ صَاحِبُ السَّهْمِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّهْمَيْنِ وَ لَا صَاحِبُ السَّهْمَيْنِ عَلَى مَا عَلَيْهِ صَاحِبُ الثَّلَاثَةِ وَ لَا صَاحِبُ الثَّلَاثَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الأَرْبَعَةِ وَ لَا صَاحِبُ الأَرْبَعَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الخَمْسَةِ وَ لَا صَاحِبُ الخَمْسَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السِتَّةِ وَ لَا صَاحِبُ السِتَّةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّبْعَةِ وَ سَأَضْرِبُ لَكَ مَثَلًا إِنَّ رَجُلًا كَانَ لَهُ جَارٌ وَ كَانَ نَصْرَانِيًّا فَدَعَاهُ إِلَى الْإِسْلَامِ وَ زَيْنَتُهُ لَهُ فَأَجَابَهُ قَاتَاهُ سُحْبِرًا فَفَرَعَ عَلَيْهِ الْبَابَ فَقَالَ لَهُ مَنْ هَذَا قَالَ أَنَا فُلَانٌ قَالَ وَ مَا حَاجُكَ فَقَالَ تَوَضَّأَ وَ الْبَسَ تَوْبِيكَ وَ مَرَّ بِنَا إِلَى الصَّلَاةِ قَالَ فَتَوَضَّأَ وَ لَيْسَ تَوْبِيكَ وَ خَرَجَ مَعَهُ قَالَ فَصَلَّيْنَا مَا شَاءَ اللَّهُ ثُمَّ صَلَّيْنَا الْفَجْرَ ثُمَّ مَكَّنَّا حَتَّى أَصْبَحْنَا فَقَامَ الَّذِي كَانَ نَصْرَانِيًّا يُرِيدُ مَنزِلَهُ فَقَالَ لَهُ الرَّجُلُ أَيْنَ تَذْهَبُ النَّهَارُ قُصِيرٌ وَ الَّذِي بَيْنَكَ وَ بَيْنَ الظُّهْرِ قَلِيلٌ قَالَ فَجَلَسَ مَعَهُ إِلَى أَنْ صَلَّى الظُّهْرَ ثُمَّ قَالَ وَ مَا بَيْنَ الظُّهْرِ وَ العَصْرَ قَلِيلٌ فَاحْتَبَسَهُ حَتَّى صَلَّى العَصْرَ قَالَ ثُمَّ قَامَ وَ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنزِلِهِ فَقَالَ لَهُ إِنَّ هَذَا آخِرُ النَّهَارِ وَ أَقَلُّ مِنْ أَوْلَاهُ فَاحْتَبَسَهُ حَتَّى صَلَّى المَغْرِبَ ثُمَّ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنزِلِهِ فَقَالَ لَهُ إِنَّمَا بَقِيَتْ صَلَاةٌ وَاحِدَةٌ قَالَ فَمَكَثَ حَتَّى صَلَّى العِشَاءَ الآخِرَةَ ثُمَّ تَفَرَّقَا فَلَمَّا كَانَ سُحْبِرٌ غَدَاً عَلَيْهِ فَضْرَبَ عَلَيْهِ الْبَابَ فَقَالَ مَنْ هَذَا قَالَ أَنَا فُلَانٌ قَالَ وَ مَا حَاجُكَ قَالَ تَوَضَّأَ وَ الْبَسَ تَوْبِيكَ وَ اخْرُجْ بِنَا فَصَلَّ قَالَ أَطْلُبُ لِهَذَا الدِّينِ مَنْ هُوَ أَفْرَعُ مِنِّي وَ أَنَا إِنْسَانٌ مِسْكِينٌ وَ عَلَيَّ عِيَالٌ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَدْخَلَهُ فِي شَيْءٍ أَخْرَجَهُ مِنْهُ أَوْ قَالَ أَدْخَلَهُ مِنْ مِثْلِ ذِهِ وَ أَخْرَجَهُ مِنْ مِثْلِ هَذَا

Abu Ali al-Ashari has narrated from Muhammad ibn 'Abd al-Jabbar from Mohammed ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all from ibn Faddal from al-Hassan ibn al-Jahm from abu al-Yaqzan from Ya'qub ibn al-Dahhak from a man of our people, Sarraj who was a servant of Abu 'Abd Allah<sup>asws</sup> has said the following:

'Abu Abd Allah<sup>asws</sup> once sent me with a group of his followers for an errand and at that time he<sup>asws</sup> was in Hirah (a place near Kufa Iraq), We left for it and returned depressed, My bed was in al-Hair (a comfortable private quarter). I went there in an upset condition and threw myself (on couch) in depression. At this time, Abu Abd Allah<sup>asws</sup>, came in saying, 'we<sup>asws</sup> have come to see you,' or he<sup>asws</sup> said: 'We have come to you.' I then sat up straight and he<sup>asws</sup> sat in the middle of my bed and asked me about the short trip for which he<sup>asws</sup> had sent me. I reported to him<sup>asws</sup> and he<sup>asws</sup> thanked Allah<sup>azwj</sup>.

Thereafter, a mention of certain people came up and I said, 'May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause, we disassociate from these people; they do not say what we say. 'The Imam<sup>asws</sup> then said: 'If they love and support us<sup>asws</sup>, but do

<sup>70</sup> Ibad, vol. 2, H 1518, h 1

not say what you say, do you (still) disassociate from them?' I then said: 'Yes, we do so.' The Imam<sup>asws</sup> said: 'It is just like this ('Aimmah<sup>asws</sup> 's case). We<sup>asws</sup> have what you do not have. Should we<sup>asws</sup> disassociate from you?' I then said, 'No, may Allah<sup>azwj</sup> keep my soul in service for your cause.'

The Imam<sup>asws</sup> said: 'It is just like this (the case of Allah<sup>azwj</sup>). With Him<sup>azwj</sup> there is what we do not have. Do you think we should give it up?' I then said, 'No, may Allah<sup>azwj</sup> keep my soul in service for your cause, we should not do so.' The Imam<sup>asws</sup> said: 'Be friends with them and do not disassociate from them.'

Among the Muslims, there are those who have only one share, those who have two shares, three shares, four shares, five shares, six shares and those who have seven shares. It is not proper for those who have one share to blame those who have two shares, or those who have two shares to blame those who have three shares, those who have three shares to blame those who have four shares, those who have four shares to blame those who have five shares, those who have five shares to blame those who have six shares and those who have six shares to blame those who have seven shares, I will give an example:

'A man had a Christian neighbour to whom he preached Islam attractively and the neighbour accepted. It was early next morning when he knocked at his (convert's) door. He said, 'Who is it? He (the preacher) said, 'I am so and so.' 'What do you want?'' The (convert) asked: 'Make Wuzu, dress up in your two cloths and join us for prayer,' said the preacher. The new convert then made Wuzu, dressed up in his two pieces of cloth and joined him. They performed prayers a great deal. Then they prayed the Morning Prayer, and then waited until it was light. The convert got up to go home and the man asked him, 'Where are you going?'

The day is short. The time left to noontime is very little.' The new convert sat down with him until noontime and they prayed the noontime prayer. Then he said that there is very little time to afternoon prayer. He prevented the new convert from going home until they said the afternoon prayer. He then wanted to go home but he (the preacher) said, 'It is the last part of the day and is less than the beginning of it.' So he (the preacher) stopped him until they performed the prayer at sunset. Then the new convert wanted to go home, he (the preacher) said, 'Only one more prayer is left.' He then waited until they performed the late evening prayer and then they departed each other.

Next early morning he (the preacher) went and knocked at the door of the new convert. He (the new convert) asked, 'Who is it?'' He (the preacher) said, 'I am so and so.' He (the new convert) asked, 'What do you want?'' He (the preacher) said, 'Make Wuzu, dress up in your two pieces of cloth and join us for prayer.' He (the Christian man) said, 'Find other persons for this religion who have more free time. I am a poor person with a family to feed.' 'Abu 'Abd Allah<sup>asws</sup> then said, 'He (the preacher) took him (Christian) into a thing in such a way that it took him (the new convert) out of it. Or that the Imam said, 'Took him in like this and forced him out like that.'<sup>71</sup>

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<sup>71</sup> Al-Kafi, vol. 2, H 1519, h 2 43 : ص 2 : ج الكافي

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ أَحْمَدَ بْنِ عُمَرَ عَنِ بَيْحِيِّ بْنِ أَبِيَانَ عَنِ شِهَابِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ عَلِمَ النَّاسُ كَيْفَ خَلَقَ اللَّهُ تَبَارَكَ وَتَعَالَى هَذَا الْخَلْقَ لَمْ يَلْمُ أَحَدٌ أَحَدًا فَقُلْتُ أَصْلَحَكَ اللَّهُ فَكَيْفَ ذَلِكَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ أَجْزَاءَ بَلَعٍ بِهَا تِسْعَةٌ وَأَرْبَعِينَ جُزْءًا ثُمَّ جَعَلَ الْأَجْزَاءَ أَعْشَارًا فَجَعَلَ الْجُزْءَ عَشْرَةَ أَعْشَارٍ ثُمَّ قَسَمَهُ بَيْنَ الْخَلْقِ فَجَعَلَ فِي رَجُلٍ عَشْرَ جُزْءٍ وَفِي آخَرَ عَشْرِي جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءًا تَامًّا وَفِي آخَرَ جُزْءًا وَعَشْرَ جُزْءٍ وَآخَرَ جُزْءًا وَعَشْرِي جُزْءٍ وَآخَرَ جُزْءًا وَثَلَاثَةَ أَعْشَارٍ جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءَيْنِ تَامَيْنِ ثُمَّ بِحِسَابِ ذَلِكَ حَتَّى بَلَغَ بِأَرْفَعِهِمْ تِسْعَةَ وَأَرْبَعِينَ جُزْءًا فَمَنْ لَمْ يَجْعَلْ فِيهِ إِلَّا عَشْرَ جُزْءٍ لَمْ يَقْدِرْ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْعُشْرَيْنِ وَكَذَلِكَ صَاحِبُ الْعُشْرَيْنِ لَا يَكُونُ مِثْلَ صَاحِبِ الثَّلَاثَةِ الْأَعْشَارِ وَكَذَلِكَ مَنْ تَمَّ لَهُ جُزْءٌ لَا يَقْدِرُ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْجُزْءَيْنِ وَ لَوْ عَلِمَ النَّاسُ أَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ هَذَا الْخَلْقَ عَلَى هَذَا لَمْ يَلْمُ أَحَدٌ أَحَدًا

Ahmad ibn Muhammad has narrated from al-Hassan ibn Musa from Ahmad ibn 'Umar from Yahya ibn Aban from Shihab who has said the following:

'I heard Abu 'Abd Allah<sup>asws</sup> saying: 'Had the people known how Allah<sup>azwj</sup> has Created this creation no one would blame others.' I then said: 'May Allah<sup>azwj</sup> Grant you good health, how is that? The Imam<sup>asws</sup> said: 'Allah<sup>azwj</sup> Created parts numbering ninety-four parts. He then made them into tenths; thus, He<sup>azwj</sup> Made one part into ten parts. He<sup>azwj</sup> then distributed them among the creatures. In one man, He<sup>azwj</sup> Placed one tenth, in another person He<sup>azwj</sup> Placed two tenths until there came a man in whom He<sup>azwj</sup> Place a whole part. In another, He<sup>azwj</sup> Placed one part and one tenth, in another person one part and two tenths and in another one part and three tenths up to a man in whom He<sup>azwj</sup> Placed two whole parts and so on up to the highest one in whom He<sup>azwj</sup> Placed ninety-four whole parts.

Therefore, one in whom only one tenth of a part is placed cannot be like the one in whom two tenths are placed. The one in whom two tenths of a part are placed cannot be like the one in whom three tenths are placed. So also the owner of one part cannot be like the owner of two whole parts. Had the people known that Allah<sup>azwj</sup> has Created them in this way no one would have blamed the others.<sup>72</sup>

مُحَمَّدُ بْنُ بَيْحِيِّ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عُثْمَانَ عَنِ مُحَمَّدِ بْنِ عُثْمَانَ عَنِ مُحَمَّدِ بْنِ حَمَّادِ الْخَزَّازِ عَنِ عَبْدِ الْعَزِيزِ الْقُرَاطِيسِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَبْدَ الْعَزِيزِ إِنَّ الْإِيمَانَ عَشْرُ دَرَجَاتٍ بِمِثْلَةِ السَّلْمِ يُصْعَدُ مِنْهُ مَرْفَأَةٌ بَعْدَ مَرْفَأَةٍ فَلَا يَقُولَنَّ صَاحِبُ الْبَائِثَيْنِ لِصَاحِبِ الْوَاحِدِ لَسْتَ عَلَى شَيْءٍ حَتَّى يَبْتَهِيَ إِلَى الْعَاشِرِ فَلَا تُسْقِطُ مَنْ هُوَ دُونَكَ فَيُسَوِّطَكَ مَنْ هُوَ فَوْقَكَ وَإِذَا رَأَيْتَ مَنْ هُوَ أَسْفَلَ مِنْكَ بِدَرَجَةٍ فَارْفَعْهُ إِلَيْكَ بِرَفْقٍ وَلَا تَحْمِلَنَّ عَلَيْهِ مَا لَا يُطِيقُ فَتَكْسِرَهُ فَإِنَّ مَنْ كَسَرَ مُؤْمِنًا فَعَلَيْهِ جِبْرُهُ

Mohammed ibn Yahya has narrated from Muhammad ibn Ahmad from certain individuals of his people from al-Hassan from Ali ibn abu 'Othman from Mohammed ibn Uthman, who from Mohammed ibn Hammad al-Khazzaz, who from Abd Al-Aziz al-Qaratisi who has said the following:

Once Abu Abd Allah<sup>asws</sup> said: O Abd Al-Aziz, Eman<sup>73</sup> is of ten stages, like the steps of a ladder. To climb, one uses it one step after the other one by one. One who possesses two degrees of belief should never say to one who possesses only one degree that he does not have enough belief and so on up to the tenth degree or stage. One who is higher should not throw back the one below because the one above you may also fall. If you see one below, you should help him climb up higher gently and do not burden him with what he cannot lift up; he may break down and if one breaks down a believer, he will be held responsible for compensation to him.<sup>74</sup>

<sup>72</sup> Ibid, H 1520, h 1

<sup>73</sup> Belief

<sup>74</sup> Al-Kafi, vol. 2, H 1521, h 2 45 : ص 2 : ج



my<sup>asws</sup> soul, they did not recognise their goal. Take a lesson from the case of the filthy deeds of the unbelievers and the hypocrites.<sup>78</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ غَالِبِ بْنِ عُمَانَ عَنِ بَشِيرِ الدَّهَّانِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ يَجِيءُ الْمَلَكَانَ مُنْكَرٌ وَ نَكِيرٌ إِلَى الْمَيِّتِ حِينَ يُدْفَنُ أَصْوَاتُهُمَا كَالرَّعْدِ الْقَاصِفِ وَ أَبْصَارُهُمَا كَالْبَرْقِ الْخَاطِفِ يَخْطَانِ الْأَرْضَ بِأَنْبِيَائِهِمَا وَ يَطَّانِ فِي شُعُورِهِمَا فَيَسْأَلَانِ الْمَيِّتَ مَنْ رَبُّكَ وَ مَا دِينُكَ قَالَ فَإِذَا كَانَ مُؤْمِنًا قَالَ اللَّهُ رَبِّي وَ دِينِي الْإِسْلَامُ فَيَقُولَانِ لَهُ مَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي خَرَجَ بَيْنَ ظَهْرَانَيْكُمْ فَيَقُولُ أ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ص تَسْأَلَانِي فَيَقُولَانِ لَهُ تَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ فَيَقُولُ أَنَّهُ رَسُولُ اللَّهِ فَيَقُولَانِ لَهُ نَمَ نَوْمَةٌ لَمْ حَلَمَ فِيهَا وَ يُفْسَحُ لَهُ فِي قَبْرِهِ تَسْعَةٌ أُدْرِعُ وَ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ وَ يَرَى مَقْعَدَهُ فِيهَا وَ إِذَا كَانَ الرَّجُلُ كَافِرًا دَخَلَ عَلَيْهِ وَ أَقْبَمَ الشَّيْطَانُ بَيْنَ يَدَيْهِ عَيْنَاهُ مِنْ نُحَاسٍ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ وَ مَا دِينُكَ وَ مَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي خَرَجَ مِنْ بَيْنِ ظَهْرَانَيْكُمْ فَيَقُولُ لَمْ أُدْرِ فَيُخَلِّيانِ بَيْنَهُ وَ بَيْنَ الشَّيْطَانِ فَيَسْلُطُ عَلَيْهِ فِي قَبْرِهِ تَسْعَةٌ وَ تَسْعِينَ تَبِينًا لَوْ أَنْ تَبِينًا وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَتْ شَجَرًا أَبَدًا وَ يُفْتَحُ لَهُ بَابٌ إِلَى النَّارِ وَ يَرَى مَقْعَدَهُ فِيهَا

Muhammad ibn Yahya, who from Ahmed ibn Mohammed ibn Isa, who from al-Hasan ibn Ali who from Khalib ibn Usman, who from Bashir al-Dahhan, who has narrated the following from Abu Abd Allah<sup>asws</sup>: The angels will ask who is your 'Rab' and what is your religion? The Imam<sup>asws</sup> then said, if the deceased is a believer he will say, 'Allah is my Lord and Islam is my religion. They will then ask the deceased: 'What do you say about the person who appears in front of you? The deceased will ask: 'Are you asking me about Mohammed<sup>saww</sup>, the Messenger of Allah<sup>azwj</sup>? They will ask: Do you testify that he<sup>saww</sup> is the Messenger of Allah<sup>saww</sup>? He will say: 'Yes, I do testify that he is the Messenger of Allah<sup>saww</sup>. They then will say: 'Rest to sleep without dreams.<sup>79</sup>

### How one is Guided to the Religion of Allah<sup>azwj</sup>?

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بَعْدَ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ وَ فَتَحَ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ مَلَكًا يُسَدِّدُهُ وَ إِذَا أَرَادَ بَعْدَ سُوءٍ نَكَتَ فِي قَلْبِهِ نُكْتَةً سُودَاءَ وَ سَدَّ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ شَيْطَانًا يُضِلُّهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَسِّرْهُ صَدْرَهُ لِلْإِسْلَامِ وَ مَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ

Ali ibn Ibrahim ibn Hashim has narrated from his father who from ibn abu Umayr from Muhammad ibn Humran from Sulayman ibn Khalid who said the following from Abu 'Abd Allah<sup>asws</sup>:

(Abu Allah<sup>asws</sup> said): 'When Allah<sup>azwj</sup> Wants good for a person, Allah<sup>azwj</sup> Places a 'Point of Light' in his heart and Opens the ears of his heart and Assigns an angel to support him. When Allah<sup>azwj</sup> Wants to Punish a person, Allah<sup>azwj</sup> Places a dark black spot in his heart, Closes the ears of his heart and Assigns a Satan<sup>80</sup> to mislead that fellow.' The Imam<sup>asws</sup> then recited the following verse of the Holy Quran. ***'Allah will open the hearts of whomever He wants to guide to Islam, but He will constrict the chest of one whom He has led astray, as though he were climbing high up into the sky.*** (6: 125).<sup>81</sup>

عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ عَقْبَةَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اجْعَلُوا أَمْرَكُمْ لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى اللَّهِ وَ لَا تُخَاصِمُوا النَّاسَ لِدِينِكُمْ فَإِنَّ الْمُخَاصِمَةَ مَمْرُضَةٌ لِلْقَلْبِ إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ ص إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ قَالَ أ فَأَنْتَ

<sup>78</sup> Al-Kafi, vol. 2, H. 1524, Ch. 18, h1,

الكافي ج : 2 ص : 46

<sup>79</sup> Al-Kafi, vol. 3, H. 4677, Ch. 86, h. 7,

<sup>80</sup> Satan has an army of its descendants, two Satans born with the birth of each human child, upon doing Aqiqa (sacrificing lamb) both offspring's of Satan are killed otherwise they live with the infant.

<sup>81</sup> Al-Kafi, Vol. 1, H 422, Ch. 35, h, 2

A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from Ali ibn 'Uqba from his father who said the following :

'I heard abu 'Abd Allah<sup>asws</sup> saying: 'Leave your affairs to Allah<sup>azwj</sup> and do not leave them to the people. Whatever is for Allah<sup>azwj</sup> it is for Him<sup>azwj</sup>. Whatever is for people it will not rise-up to Allah<sup>azwj</sup>.

**Do not quarrel with people about your belief; quarrelling sickens the heart.** Allah<sup>azwj</sup> said to His Prophet<sup>saww</sup>: **'You cannot guide whomever you love, but Allah guides whomever He wants and knows best those who seek guidance.'** (28:56) **'(Muhammad), do you force people to have faith?' (10:99).**

'Leave the people alone; people learn from people and you have learned from the Messenger of Allah<sup>saww</sup>. I heard my father<sup>asws</sup> saying: 'When Allah<sup>azwj</sup> Writes for a person to enter in this belief he will do so faster than the flight of a bird to its nest.'<sup>82</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع نَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ فَقَالَ لَا يَا فَضِيلُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا أَمَرَ مَلَكَ فَأَخَذَ بَعُنْفِهِ فَأَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا ثُمَّ كَتَابَ الْعَقْلَ وَالْعِلْمَ وَالتَّوْحِيدَ مِنْ كِتَابِ الْكَافِي وَ يَتْلُوهُ كِتَابُ الْحُجَّةِ فِي الْجُزْءِ الثَّانِي مِنْ كِتَابِ الْكَافِي تَأْلِيفَ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلِينِي رَحِمَهُ اللَّهُ عَلَيْهِ

Abu Ali al-Ashari has narrated from Mohammed ibn Abd al-Jabbar from Safwan ibn Yahya from Muhammad ibn Marwan from Fudayl ibn Yasar the following:

'Once I asked Abu Abd Allah<sup>asws</sup>: 'Can we invite people to this 'Amr' belief (the belief of the followers of Ahl al-Bayt<sup>asws</sup>)?' He<sup>asws</sup> said: No, do not invite them, O Fudayl! When Allah<sup>azwj</sup> Wants good for a servant of His, He<sup>azwj</sup> Orders an angel to grab him by his neck and then moves him in this belief whether he likes it or not.'<sup>83</sup>

### **Tabligh is for Masomeen<sup>asws</sup> or Whoever They<sup>asws</sup> Instruct:**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا مَعْشِرَ قُرَّاءِ الْقُرْآنِ اتَّقُوا اللَّهَ عَزَّ وَجَلَّ فِيمَا حَمَلَكُمُ مِنْ كِتَابِهِ فَإِنِّي مَسْئُولٌ وَإِنكُمْ مَسْئُولُونَ إِنِّي مَسْئُولٌ عَنْ تَبْلِيغِ الرِّسَالَةِ وَ أَمَّا أَنْتُمْ فَتَسْأَلُونَ عَمَّا حَمَلْتُمْ مِنْ كِتَابِ اللَّهِ وَ سُنَّتِي

Abu Ali al-Ashari has narrated from Muhammad ibn . Abd al-Jabbar from ibn abu Najran from abu Jamilah from Jabir who has narrated the following from abu Jafar<sup>asws</sup>:

'The Messenger of Allah<sup>saww</sup> has said: 'O community of the readers of the Holy Quran be pious before Allah<sup>azwj</sup> in the matters of the responsibility that He<sup>azwj</sup> has Placed upon you toward His<sup>azwj</sup> book. I<sup>saww</sup> will be questioned and you will be questioned. I<sup>saww</sup> will be questioned about the 'Tabligh'<sup>84</sup> of the message and you will be questioned about your responsibility toward the book of Allah<sup>azwj</sup> and my<sup>saww</sup> Sunnah (the laws).'<sup>85</sup>

<sup>82</sup> Al-Kafi, vol. 1, H 423, Ch. 35, h, 3

<sup>83</sup> Ibid, h, 4.

<sup>84</sup> Preaching

<sup>85</sup> Al-Kafi, vol. 2, H. 3477, Ch. 2, h, 9

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَمْرِو بْنِ أَبِي الْمُقْدَامِ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَ يَوْمَ عَرَفَةَ بِالْمَوْقِفِ وَهُوَ يُبَادِي بِأَعْلَى صَوْتِهِ أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ ص كَانَ الْإِمَامَ ثُمَّ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ عَ ثُمَّ هَهُ فَيُنَادِي ثَلَاثَ مَرَّاتٍ لِمَنْ بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ يَسَارِهِ وَمَنْ خَلْفَهُ اثْنَيْ عَشَرَ صَوْتًا وَقَالَ عَمْرُو فَلَمَّا أَتَيْتُ مَيْمَنِي سَأَلْتُ أَصْحَابَ الْعَرَبِيَّةِ عَنْ تَفْسِيرِ هَهُ فَقَالُوا هَهُ لُغَةٌ بَنِي فُلَانٍ أَنَا فَسَأَلُونِي قَالَ ثُمَّ سَأَلْتُ غَيْرَهُمْ أَيْضًا مِنْ أَصْحَابِ الْعَرَبِيَّةِ فَقَالُوا مِثْلَ ذَلِكَ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hussain from al-Nadr ibn al-Suwayd from 'Amar ibn abu al-Miqdam who has said the following:

Umuru ibn Abi Muqdam has narrated that I have seen Imam Abu Abd Allah<sup>asws</sup> on the day of Arfa<sup>86</sup>, standing at the place of 'Moaqaf'<sup>87</sup> and addressing people, around him<sup>asws</sup>, in a loud voice: 'O people! Prophet Mohammed<sup>saww</sup> was an Imam<sup>asws</sup>, then was Ali<sup>asws</sup> ibn Abi Talib<sup>asws</sup>, then was Hassan<sup>asws</sup>, then was Hussain<sup>asws</sup>, followed by Ali<sup>asws</sup> ibn Hussain<sup>asws</sup>, followed by Mohammed<sup>asws</sup> ibn Ali<sup>asws</sup> and then its 'Me<sup>asws</sup>'.

This announcement was made three times while Imam<sup>asws</sup> faced people in front of him<sup>asws</sup>, then he<sup>asws</sup> repeated three times to people on his<sup>asws</sup> right, repeated the same to people on his<sup>asws</sup> left and finally turned to group who were behind him<sup>asws</sup> and repeated the announcement three times. In total, Imam<sup>asws</sup> announced it 12 times.<sup>88</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ قَوْلُهُ عَزَّ وَجَلَّ وَ أَوْحِيَ إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ قَالَ مَنْ بَلَغَ أَنْ يَكُونَ إِمَامًا مِنْ آلِ مُحَمَّدٍ فَهُوَ يُنذِرُ بِالْقُرْآنِ كَمَا أُنذَرَ بِهِ رَسُولُ اللَّهِ ص

Al-Hussain ibn Muhammad has narrated from Mu'alla ibn Muhammad 'from al- Washsha' from Ahmad ibn al-ia'idh from 'Udhayna from Malik al-Juhanni who has said the following:

'I asked Abu Abd Allah<sup>asws</sup> about the words of Allah<sup>azwj</sup>: **'He has revealed this Quran to me to warn you and the coming generations (against disobeying Allah) (6:19)** The Imam<sup>asws</sup> said: 'Whoever from the family of Muhammad<sup>saww</sup> becomes an Imam<sup>asws</sup> will warn people by means of the Holy Quran just as the Messenger of Allah<sup>saww</sup> had done!<sup>89</sup>

أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنِ ابْنِ أُذَيْنَةَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ وَ أَوْحِيَ إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ

قَالَ مَنْ بَلَغَ أَنْ يَكُونَ إِمَامًا مِنْ آلِ مُحَمَّدٍ يُنذِرُ بِالْقُرْآنِ كَمَا يُنذِرُ بِهِ رَسُولُ اللَّهِ ص

Ahmad has narrated from 'Abd al-Azim from ibn 'Udhayna from Malik al-Juhanni who has said the following:

'Once I asked Abu Abd Allah<sup>asws</sup> about the meaning of the words of Allah: ' ... **He has revealed this Quran to me to warn you and those who will receive it. ...** ' (6: 19)

'The Imam<sup>asws</sup> said: 'It means, whoever of the family of Muhammad<sup>asws</sup> will be the (chosen) Imam<sup>asws</sup> (Leader with Divine Authority), will warn people by means of the Holy Quran, just as the Messenger of Allah did'.<sup>90</sup>

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عُكَايَةَ التَّمِيمِيِّ عَنِ الْحُسَيْنِ بْنِ النَّضْرِ الْفُهْرِيِّ عَنْ أَبِي عَمْرِو الْوَزَاعِيِّ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَرْمَضَنِي اخْتِلَافُ الشَّيْعَةِ فِي مَذَاهِبِهَا فَقَالَ يَا جَابِرُ أَلَمْ أَقِفْكَ عَلَى مَعْنَى اخْتِلَافِهِمْ مِنْ أَيْنَ اخْتَلَفُوا وَمِنْ أَيِّ جِهَةٍ تَقْرَأُوا قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ قَالَ فَلَا تَخْتَلِفْ إِذَا اخْتَلَفُوا يَا جَابِرُ إِنَّ الْجَاهِدَ لِصَاحِبِ الزَّمَانِ كَالْجَاهِدِ لِرَسُولِ اللَّهِ ص فِي أَيَّامِهِ يَا جَابِرُ اسْمَعْ وَ عَ قُلْتُ إِذَا سَمِعْتَ قَالَ اسْمَعْ وَ عَ وَ بَلَغَ حَيْثُ انْتَهَتْ بِكَ رَأْسُكَ .....

<sup>86</sup> 9<sup>th</sup> of Zilhajj

<sup>87</sup> A place which is 7 miles from Araft

<sup>88</sup> Al-Kafi, vol. 4, pp. 466. : 4 ص

<sup>89</sup> Al-Kafi, vol. 1, H. 1098 الكافي 1 416 الوفي التنزيل من تفن و نكت فيه باب

<sup>90</sup> Al-Kafi, vol. 1, H. 1138 الكافي 1 424 الوفي التنزيل من نتف و نكت فيه باب



Amir-ul-Momineen<sup>asws</sup> said to Jabir: 'O Jabir listen attentively, I then said: As you like, I will listen attentively, He<sup>asws</sup> said: Listen, pay attention and preach wherever your stumper will take you.....<sup>91</sup>

### Do Not Publicise Our<sup>asws</sup> Cause:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ حَرِيزِ بْنِ مُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُعَلَّى اكْتُمْ أَمْرَنَا وَ لَا تُذِعْهُ فَإِنَّهُ مَنْ كَتَمَ أَمْرَنَا وَ لَمْ يُذِعْهُ أَعَزَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ جَعَلَهُ نُورًا بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ يُفُودُهُ إِلَى الْجَنَّةِ يَا مُعَلَّى مَنْ أَدَاعَ أَمْرَنَا وَ لَمْ يَكْتُمْهُ أَذَلَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ نَزَعَ النُّورَ مِنْ بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ وَ جَعَلَهُ ظِلْمَةً تُفُودُهُ إِلَى النَّارِ يَا مُعَلَّى إِنَّ التَّقِيَّةَ مِنْ دِينِي وَ دِينِ آبَائِي وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ يَا مُعَلَّى إِنَّ اللَّهَ يُحِبُّ أَنْ يُعْبَدَ فِي السِّرِّ كَمَا يُحِبُّ أَنْ يُعْبَدَ فِي الْعَلَانِيَةِ يَا مُعَلَّى إِنَّ الْمُذْبِحَ لِأَمْرِنَا كَالْجَاوِدِ لَهُ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from 'Abd Allah ibn Yahya from Hariz from Mu'alla ibn Khunays who has said the following:

'Once Abu 'Abd Allah<sup>asws</sup> said to me, 'O Mu'alla, conceal our<sup>asws</sup> cause and do not make it public. Those who do not publicise it; Allah<sup>azwj</sup> Grants them with honour in this world. Allah<sup>azwj</sup> will Mark it a light between his eyes in the next life, which would lead him to paradise.

O Mu'alla! Whoever publicises our<sup>asws</sup> cause and does not conceal it, Allah<sup>azwj</sup> Humiliates him in this world, removes the light between his eyes in the next life and will inflict darkness on him that will lead him to astray. O Mu'alla, 'al-Taqeeya' is my religion and the religion of my predecessors. There is no religion for one who does not observe al-Taqeeya. O Mu'alla, Allah<sup>azwj</sup> Loves to be worshipped secretly just as He<sup>azwj</sup> loves to be worshipped publicly. O Mu'alla! one who publicises our cause is like one who rejects it altogether.'<sup>92</sup>

عَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي عَلِيٍّ الْجَوَانِيِّ قَالَ شَهِدْتُ أَبَا عَبْدِ اللَّهِ ع وَ هُوَ يَقُولُ لِمَوْلَى لَهُ يُقَالُ لَهُ سَالِمٌ وَ وَضَعَ يَدَهُ عَلَى شَفَتَيْهِ وَ قَالَ يَا سَالِمُ احْفَظْ لِسَانَكَ تَسْلَمُ وَ لَا تَحْمِلِ النَّاسَ عَلَى رِقَابِنَا

It is narrated from him (narrator of the *Hadith* above) from al-Hassan ibn Mahbub from abu Ali al-Jawwani who has said the following:

'I saw Abu 'Abd Allah<sup>asws</sup>, recipient of divine supreme covenant, speaking to one of his slaves called Salim, placing his hands over his (slaves) mouth, 'O Salim, control your tongue and you will have peace and **do not load people over our necks.**'<sup>93</sup>

### Taqeeya Should be Observed When Necessary:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا قَالَ بِمَا صَبَرُوا عَلَى التَّقِيَّةِ وَ يَدْرُونَ بِالْحَسَنَةِ السَّيِّئَةَ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِذَاعَةُ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim and others who have narrated the following from Abu Abd Allah<sup>asws</sup>:

'About the words of Allah<sup>azwj</sup>: **'These will receive double reward for their forbearance, replacing evil by virtue' (28:54)** the Imam<sup>asws</sup> said: 'Their exercising

<sup>91</sup> Al-Kafi, vol. 8, H 14452, h. 4 (pg. 14)

<sup>92</sup> Ibid, vol. 2, H 2260, Ch. 94, h, 8 الكافي ج : 2 ص : 224

<sup>93</sup> Ibid, vol. 2, H 1811, Ch. 52, h 3

patience with observing ‘*al-Taqeeya*’<sup>94</sup> and their repelling evil by means of good deeds means: ‘*al-Taqeeya*’ is a good deed but publicity or disregarding ‘*al-Taqeeya*’ is evil.’<sup>95</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع النَّبِيَّةُ مِنْ دِينِ اللَّهِ قُلْتُ مِنْ دِينِ اللَّهِ قَالَ إِي وَ اللَّهِ مِنْ دِينِ اللَّهِ وَ لَقَدْ قَالَ يُوسُفُ ع أَيُّهَا الْعَيْرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ مَا كَانُوا سَرَقُوا شَيْئًا وَ لَقَدْ قَالَ إِبْرَاهِيمُ ع إِي سَقِيمٌ وَ اللَّهُ مَا كَانَ سَقِيمًا

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from heard it from abu Basil’ who has said the following:

‘Abu Abd Allah<sup>asws</sup> has said: ‘*Al-Taqeeya* is of the religion of Allah<sup>azwj</sup>.’ I asked: ‘Is it of the religion of Allah<sup>azwj</sup>?’ The Imam<sup>asws</sup> said: ‘Yes, by Allah<sup>azwj</sup>, it is of the religion of Allah<sup>azwj</sup>. Yusuf<sup>as</sup> had said: ‘O people of the caravan of camels, you are thieves.’ By Allah<sup>azwj</sup>, they had not stolen anything and Ibrahim<sup>as</sup> had said: ‘I am ill’, by Allah<sup>azwj</sup> he<sup>as</sup> had no illness.’<sup>96</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ جَابِرِ الْمَكْفُوفِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اتَّقُوا عَلَى دِينِكُمْ فَاحْجُبُوهُ بِالتَّقِيَّةِ فَإِنَّهُ لَا إِيْمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ لَوْ أَنَّ الطَّيْرَ تَعْلَمُ مَا فِي أَجْوَابِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلْتُهُ وَ لَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَابِكُمْ أَنْتُمْ تُحْبُونَهَا أَهْلَ الْبَيْتِ لِأَكْلُوكُمْ بِالسِّنِّتِهِمْ وَ لَنَحْلُوكُمْ فِي السَّرِّ وَ الْعَلَانِيَةِ رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَيَّ وَ لَابَيْتِنَا

Abu Ali al-Ashari has narrated from al-Hassan ibn Ali al-Kufi from al-‘Abbas ibn ‘Amir from Jabir al-Makfuf, who from ‘Abd Allah ibn abu Ya’fur, who has narrated the following from Abu Abd Allah<sup>asws</sup>:

‘Protect your religion and veil it with ‘*al-Taqeeya*’; one who does not observe *al-Taqeeya* has no belief. You, among others, are like honeybees in birds. Had birds known what is inside honeybees no honeybee would have survived and it all would have been consumed! **Had people known that you love *Ahl al-Bayt*<sup>asws</sup> they might have destroyed you with their tongues, abusing you in private and in public.** May Allah<sup>azwj</sup> Bless those of you who are in our *Walayah* (Divine Guardianship).’<sup>97</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ دُرُسْتِ الْوَاسِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا بَلَغَتْ تَقِيَّةُ أَحَدٍ تَقِيَّةَ أَصْحَابِ الْكَهْفِ إِنْ كَانُوا لَيَسْهَدُونَ الْأَعْيَادَ وَ يَسْتَدُونَ الرِّزْنَائِيرَ فَأَعْطَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from al-Hassan ibn Ali from Durust al-Wasiti who has said the following:

‘Abu Abd Allah<sup>asws</sup> has said: ‘No one’s *al-Taqeeya* reached the level of strictness to that of **the people of the Cave who would attend the festivities while wearing neck ties**, thus, Allah<sup>azwj</sup> gave them twice as many rewards.’<sup>98</sup>

وَ عَنْ حُدَيْفَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ وَ لَا تُلْفُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ قَالَ هَذَا فِي التَّقِيَّةِ

Hazyafa narrates from Imam Abi Abd Allah the following:

Abi Abd Allah<sup>asws</sup> said: The Verse ‘**and make not your own hands contribute to (your) destruction** (2:195), means to observe *Taqeeya* (do not violate conditions of *Taqeeya*).’<sup>99</sup>

<sup>94</sup> Concealing faith

<sup>95</sup> Al-Kafi, vol. 2, H 2230, CH 93, h 1, 217 : ص 217 باب التقية ..... ص

<sup>96</sup> Ibid, H 2232, Ch. 93, h 3,

<sup>97</sup> Ibid, H 2234, CH 93, h 5 الكافي ج : 2 : ص 218

<sup>98</sup> Al-Kafi, vol. 2, H 2237, CH 93, h 8

<sup>99</sup> Tafseer Ayashi, vol. 1, pg. 87, 214 : ص 16 : ج وسائل الشيعة

## **Imam<sup>asws</sup> Admonish those who Publically Disclose their<sup>asws</sup> Amr:**

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ بْنِ مُحَمَّدِ الْمُسَلِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي مَا زَالَ سِرُّنَا مَكْثُومًا حَتَّى صَارَ فِي يَدَيَّ وَوَلَدِ كَيْسَانَ فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَفَرَى السَّوَادِ

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Rabi' ibn Muhammad al-Musalli from 'Abd Allah ibn Sulayman who has narrated the following from abu Abd Allah<sup>asws</sup>:

'Abu Abd Allah<sup>asws</sup>, recipient of divine supreme covenant, once said to me: **'Our cause had still been hidden until the children of Kisan began to speak of it on the roads, villages and in large places.'**<sup>100</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ اللَّهُ إِنْ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعَهُمْ وَ أَفْقَهُهُمْ وَ أَكْتَمَهُمْ لِحَدِيثِنَا وَ إِنْ أَسْوَأَهُمْ عِنْدِي حَالًا وَ أَمَقَّتَهُمْ لِلذِّي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَ يُرَوَى عَنَّا فَلَمْ يَقْبَلْهُ أَشْمَارًا مِنْهُ وَ جَدَّهَ وَ كَفَّرَ مَنْ دَانَ بِهِ وَ هُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِدْنَانَا خَرَجَ وَ إِلَيْنَا أَسِيدٌ فَيَكُونُ بِذَلِكَ خَارِجًا عَنَّا وَ لَابَيْنَا

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ibn Mahbub from Jamil ibn Salih from abu 'Ubaydah al-Hadhdha' who has said the following:

'I heard abu Jafar<sup>asws</sup> saying: **'By Allah<sup>azwj</sup>, the most beloved to me of my companions are most restraining from the worldly attractions, most knowledgeable in religion and most secretive in our<sup>asws</sup> Hadith.**

Of the worst conditions among them and the most disliked is the one who on hearing *Hadith*, ascribes it to us<sup>asws</sup>, and narrates it from us<sup>asws</sup>. (The listener) Not only he rejects it, also he abhors it. He has made those who follow it turn to disbelief while he does not know. It is likely that the *Hadith* has come out from us<sup>asws</sup> and to us<sup>asws</sup> is ascribed and with this he will be out of our<sup>asws</sup> *Walayah* (guardianship).<sup>101</sup>

## **Do not Disclose Our<sup>asws</sup> Secrets and be Unnoticed:**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنْ مَسْأَلَةٍ فَأَبَى وَ أَمْسَكَ ثُمَّ قَالَ لَوْ أَعْطَيْنَاكُمْ كُلَّمَا تَرِيدُونَ كَانَ شَرًّا لَكُمْ وَ أَخَذَ بِرَقَبَةِ صَاحِبِ هَذَا الْأَمْرِ قَالَ أَبُو جَعْفَرٍ ع وَ لِيَايَهُ اللَّهُ أَسْرَهَا إِلَى جَبْرِئِيلَ ع وَ أَسْرَهَا جِبْرِئِيلُ إِلَى مُحَمَّدٍ ص وَ أَسْرَهَا مُحَمَّدٌ إِلَى عَلِيٍّ ع وَ أَسْرَهَا عَلِيٌّ إِلَى مَنْ شَاءَ اللَّهُ ثُمَّ أَنْتُمْ تُذْبِعُونَ ذَلِكَ مِنَ الَّذِي أَمْسَكَ حَرَفًا سَمِعَهُ قَالَ أَبُو جَعْفَرٍ ع فِي حِكْمَةِ آلِ دَاوُدَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكًا لِنَفْسِهِ مُقْبِلًا عَلَى شَأْنِهِ عَارِفًا بِأَهْلِ زَمَانِهِ فَاتَّقُوا اللَّهَ وَ لَا تُذْبِعُوا حَدِيثَنَا فَلَوْ لَا أَنَّ اللَّهَ يُدَافِعُ عَنَّا أَوْلِيَانِهِ وَ يَنْتَقِمُ لِأَوْلِيَانِهِ مِنْ أَعْدَائِهِ أَمَا رَأَيْتَ مَا صَنَعَ اللَّهُ بِأَلِ بَرْمَكٍ وَ مَا أَنْقَمَ اللَّهُ لِأَبِي الْحَسَنِ ع وَ قَدْ كَانَ بَنُو الْأَشْعَثِ عَلَى حَظَرٍ عَظِيمٍ فَدَفَعَ اللَّهُ عَنْهُمْ بَوْلِيَتَهُمْ لِأَبِي الْحَسَنِ ع وَ أَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلَاءِ الْفِرَاعِنَةِ وَ مَا أَمَهَلُ اللَّهُ لَهُمْ فَعَلَيْكُمْ بِنَفْوَى اللَّهِ وَ لَا تُغَرِّكُمُ الْحَيَاةُ الدُّنْيَا وَ لَا تَغْتَرُّوا بِمَنْ قَدْ أَمَهَلَ لَهُ فَكَانَ الْأَمْرَ قَدْ وَصَلَ إِلَيْكُمْ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

'Once I asked abu al-Hassan al-Reza<sup>asws</sup> a question. He refrained (from answering) but after remaining silent, he<sup>asws</sup> said: **'If we<sup>asws</sup> give you everything you want, it may become evil for you and the neck of the owner of this cause will be caught tight.'** (Then Imam<sup>asws</sup> said the following):

<sup>100</sup> Ibid, H 2258, CH 94, h 6

<sup>101</sup> Al-Kafi, vol, 2, H 2259, Ch. 94, h 7

'Abu Jafar<sup>asws</sup> has said: 'It is the guardianship of Allah<sup>azwj</sup>, Who told it secretly to Jibriil<sup>as</sup>, who confidently told it to Muhammad<sup>saww</sup> who quietly told it to Ali<sup>asws</sup>, who secretly told it to whoever Allah<sup>azwj</sup> wanted and then you publicise it. Who is he that has heard a word then has held it secretly?'

'Abu Jafar<sup>asws</sup> has said: 'It is in the wisdom of 'Ale Dawud<sup>as</sup> (family of David), **'It is necessary for a Muslim to have control over his soul, be attentive to his affairs and have full knowledge of the people of his time. 'Be pious before Allah<sup>azwj</sup> and do not publicise our<sup>asws</sup> Hadith.** It is a fact that Allah<sup>azwj</sup> Defends his friends and exacts recompense for His<sup>azwj</sup> friends from His<sup>azwj</sup> enemies. Have you considered how Allah<sup>azwj</sup> dealt with Ale Barmak (family of Barmak) and how He<sup>azwj</sup> recompensed for Abu al-Hassan<sup>asws</sup>, when banu Ashath faced the great danger and Allah<sup>azwj</sup> Defended them for their supporting Abu al-Hassan<sup>asws</sup>!

In Iraq you are well aware of the deeds of those Pharaohs and the respite that Allah<sup>azwj</sup> has given them. Therefore, you must observe piety before Allah<sup>azwj</sup> and do not allow the worldly life to deceive you. Do not be confused about those who have been given respite. It is as if the matter (reappearance of al-Mahdi<sup>ajfj</sup>) is almost within your reach.<sup>102</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِعَبْدٍ نُومَةٍ عَرَفَهُ اللَّهُ وَ لَمْ يَعْرِفْهُ النَّاسُ أُولَئِكَ مَصَابِيحُ الْهُدَى وَ يَنَابِيعُ الْعِلْمِ يَجْلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ لَيْسُوا بِالْمَذَابِيعِ الْبُذُرِ وَ لَا بِالْجَفَاةِ الْمُرَاعِيْنَ

Al-Hussain ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha from 'Umar ibn Aban from abu Basir who has said the following:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'The Messenger of Allah<sup>saww</sup> has said: 'Tuba'<sup>103</sup> is for a servant who is unknown to people but Allah<sup>azwj</sup> Knows him. Such people are the lamps of guidance and the fountains of knowledge. Through them every darkening calamity brightens. They do not publicise undisclosed facts and they are not quarrelsome braggarts.<sup>104</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طُوبَى لِكُلِّ عَبْدٍ نُومَةٍ لَا يُؤْبَهُ لَهُ يَعْرِفُ النَّاسَ وَ لَا يَعْرِفُهُ النَّاسُ يَعْرِفُهُ اللَّهُ مِنْهُ بِرِضْوَانٍ أُولَئِكَ مَصَابِيحُ الْهُدَى يَجْلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ وَ يُفْتَحُ لَهُمْ بَابُ كُلِّ رَحْمَةٍ لَيْسُوا بِالْبُذُرِ الْمَذَابِيعِ وَ لَا الْجَفَاةِ الْمُرَاعِيْنَ وَ قَالَ قَوْلُوا الْخَيْرَ تُعْرِفُوا بِهِ وَ أَعْمَلُوا الْخَيْرَ تَكُونُوا مِنْ أَهْلِهِ وَ لَا تَكُونُوا عَجْلاً مَذَابِيعَ فَإِنْ خَيَّرَكُمْ الَّذِينَ إِذَا نَظَرَ إِلَيْهِمْ ذَكَرَ اللَّهُ وَ شَرَارَكُمْ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمُفْرَقُونَ بَيْنَ الْأَحْبَابَةِ الْمُبْتَغُونَ لِلرِّاءِ الْمَعَايِبِ

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from abu al-Hassan al-Asbahani who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Amir-ul-Momineen<sup>asws</sup> has said: 'Tuba' is for every servant (of Allah<sup>azwj</sup>) who is unnoticed among the people but knows people and they do not know him. Allah<sup>azwj</sup> Knows him from His side with happiness. They are the torches of guidance. Through them every darkening calamity is removed aside and for them every door to blessing opens. They do not publicise undisclosed facts (of religion) and they are not quarrelsome braggarts.' He<sup>asws</sup> has also said: 'Speak of the good so you become

<sup>102</sup> Al-Kafi, vol, 2, H 2262, Ch. 94, h 10

الكافي ج : 2 : ص : 225

<sup>103</sup> A blessed tree in Paradise

<sup>104</sup> Ibid, H 2263, Ch. 94, h, 11

known for it. Do 'good' and belong to the group of people (who do good) and do not be hastening announcers.

The best of you are those, who would remind others of Allah<sup>azwj</sup>, upon coming in contact with others, and the wicked ones among you are those who publicise undisclosed facts (of religion), they cause separation among the loved ones and search for faults in the innocent people.<sup>105</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ يَحْيَى جَمِيعًا عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَزْرَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَيْسَى بْنِ أَبِي مَنصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَفْسُ الْمَهْمُومِ لَنَا الْمُعْتَمَّ لِظُلْمِنَا تَسْبِيحٌ وَ هَمُّهُ لِأَمْرِنَا عِبَادَةٌ وَ كَيْمَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ اكْتُبْ هَذَا بِالذَّهَبِ فَمَا كُتِبَتْ شَيْئًا أَحْسَنَ مِنْهُ

Al-Hussain ibn Muhammad an Muhammad ibn Yahya all have narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from Muhammad ibn Sa'id ibn Ghazwan from Ali ibn al-Hakam from 'Umar ibn Aban from 'Isa ibn abu Mansur who has said the following:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'A breath with a sigh of concern and sadness due to injustice done to us<sup>asws</sup> is Tasbih<sup>106</sup> and one's concern about our<sup>asws</sup> cause is worship, his **concealing our secret is the Jihad.**'

'Muhammad ibn Sa'id told me to write it down with gold. No other words, which I ever wrote, were better than that.'<sup>107</sup>

### Imam<sup>asws</sup> Complains About the Dissemination of Beliefs:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ النَّجَلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَقُولُ فِي الْمُسْتَضْعَفِينَ فَقَالَ لِي شَبِيهَا بِالْفَرَعِ فَتَرَكْتُمْ أَحَدًا يَكُونُ مُسْتَضْعَفًا وَ أَيْنَ الْمُسْتَضْعَفُونَ قَوْلَ اللَّهِ لَقَدْ مَنَّا بِأَمْرِكُمْ هَذَا الْعَوَاقِبُ إِلَى الْعَوَاقِبِ فِي خُدُورِهِنَّ وَ تُحَدِّثُ بِهِ السَّقَايَاتُ فِي طَرِيقِ الْمَدِينَةِ

It was narrated to us by Mohammed ibn Hassan ibn Ahmed ibn Walid, who refer to Mohammed ibn Hassan Saffar, who from Ahmed ibn Mohammed Isa, who from Ali ibn Hakam, who from Abd Allah ibn Junad, who from Safyaan ibn Samat Bajli who has said the following:

I asked from Abu Abd Allah: 'What do you say about 'Mustaghfeen' (the feeble minded people)? Imam<sup>asws</sup> asked me in a manner similar to one frightened: Have you people left anyone to be considered 'Mustazaef' feeble? Where are 'Mustaghfeen'? By Allah<sup>azwj</sup>, girls behind the curtains have heard about our cause (Divine Authority of Ahl al-Bayt<sup>asws</sup>) and the water carriers of Medina speak about it.<sup>108</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنِ الْقَاسِمِ شَرِيكِ الْمُفَضَّلِ وَ كَانَ رَجُلٌ صَدِيقٌ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ حَلَقٌ فِي الْمَسْجِدِ يَشْهَرُونَ وَ يَشْهَرُونَ أَنْفُسَهُمْ أَوْلَيْكَ لَيْسُوا مِنَّا وَ لَا نَحْنُ مِنْهُمْ أَنْطَلِقُ قَاوَارِي وَ أَسْتُرُ فِيهِتَكُونَ سِثْرِي هُنَاكَ اللَّهُ سُنُورَهُمْ يَقُولُونَ إِمَامٌ أَمَا وَ اللَّهُ مَا أَنَا بِإِمَامٍ إِلَّا لِمَنْ أَطَاعَنِي فَأَمَّا مَنْ عَصَانِي فَلَسْتُ لَهُ بِإِمَامٍ لِمَ يَتَعَلَّقُونَ بِاسْمِي أَلَا يَكْفُونَ اسْمِي مِنْ أَفْوَاهِهِمْ قَوْلَ اللَّهِ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ فِي دَارٍ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Isa from Ali ibn al-Numan from al-Qasim Sharik al-Mufaddal who was a truthful man who has narrated the following:

<sup>105</sup> Al-Kafi, vol. 2, H 2264, Ch. 94, h 12

<sup>106</sup> Speaking of the glory of Allah

<sup>107</sup> Al-Kafi, vol. 2, H 2268, CH 94, h 16

<sup>108</sup> Al-Kafi, vol. 2, H. 2880, Ch. 167, h. 4, 404 : ص باب المستضعف ..... الكافي 2 404

'I once heard Abu Abd Allah<sup>asws</sup> say: 'In the Masjid, there is a group (of people), which exposes us<sup>asws</sup> to harm and exposes them as well. They are not from us<sup>asws</sup> and we<sup>asws</sup> are not of them. I<sup>asws</sup> go to hide and provide cover but they unveil my cover, may Allah<sup>azwj</sup> unveil their cover. They say: 'He is the Imam (leader).' By Allah<sup>azwj</sup>, I<sup>asws</sup> am not an Imam except for those who obey me; but those who disobey me<sup>asws</sup>, I am not their Imam. Why do they attach (themselves) to my<sup>asws</sup> name? Why do they not refrain from pronouncing my<sup>asws</sup> name, by Allah<sup>azwj</sup>, may Allah<sup>azwj</sup> not gather me<sup>asws</sup> together with them in a house!'<sup>109</sup>

جَعْفَرُ عَنْ عَبْدِ اللَّهِ ع قَالَ إِيَّاكُمْ وَ ذَكَرَ عَلِيَّ وَ فَاطِمَةَ ع فَإِنَّ النَّاسَ لَيْسَ شَيْءٌ أَبْغَضَ إِلَيْهِمْ مِنْ ذِكْرِ عَلِيٍّ وَ فَاطِمَةَ ع

Jafar has narrated from' Anbasah who has narrated the following:

'Abu Abd Allah<sup>asws</sup> has said: 'You must maintain caution about speaking of Ali<sup>asws</sup> and Fatimah<sup>asws</sup> because there is nothing more hateful to them than speaking of Ali<sup>asws</sup> and Fatimah<sup>asws</sup> .'<sup>110</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَيَّرَ أَقْوَامًا بِالْإِدَاعَةِ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعُوا بِهِ فَيَأْتِيَهُمْ وَ الْإِدَاعَةُ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from' Uthman ibn . Isa from Muhammad ibn Ajlan who has said the following:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> has criticised people for publicising confidential matters in His words, '**When they receive any news of peace or war, they announce it in public .** ' (4:83) Therefore, be on your guard against publicity of confidential matters.'<sup>111</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ الْحَرَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ أَدَاعَ عَلَيْنَا حَدِيثَنَا فَهُوَ بِمَنْزِلَةِ مَنْ جَدَّنَا حَقًّا قَالَ وَ قَالَ لِمُعَلَّى بْنِ خُنَيْسٍ الْمُذْبِيعُ حَدِيثَنَا كَالْجَاحِدِ لَهُ

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Muhammad al-Khazzaz who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> has said: 'Whoever publicises our<sup>asws</sup> (confidential) Hadith is like the one who has denied our<sup>asws</sup> rights.' The Imam<sup>asws</sup> had also said to al-Mu'alla ibn khunays: 'One who publicises our<sup>asws</sup> Hadith is like the one who rejects them.'<sup>112</sup>

يُونُسُ عَنْ ابْنِ مُسْكَانَ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَدَاعَ عَلَيْنَا حَدِيثَنَا سَلَبَهُ اللَّهُ الْإِيمَانَ

Yunus has narrated from ibn Muskan from ibn abu Yaphur who has said the following:

'Abu Abd Allah<sup>asws</sup> has said: 'Whoever publicises our (confidential) Hadith, Allah<sup>azwj</sup> will take away his belief.'<sup>113</sup>

يُونُسُ بْنُ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا قَتَلْنَا مِنْ أَدَاعِ حَدِيثِنَا قَتْلَ خَطَاٍ وَ لَكِنْ قَتَلْنَا قَتْلَ عَمْدٍ

Yunus ibn Ya'qub has narrated from certain individuals of his people who have narrated the following from Abu Abd Allah<sup>asws</sup>:

'Abu Abd Allah<sup>asws</sup> has said: 'Whoever publicises our (confidential) Hadith is like the one who does not kill us<sup>asws</sup> by mistake but he does so on purpose.'<sup>114</sup>

<sup>109</sup> Al-Kafi, vol. 8, H 15009, h, 562

375 : ص 8 : ج الكافي

<sup>110</sup> Al-Kafi, vol. 8, H 14604, h, 156

<sup>111</sup> Al-Kafi, vol. 2, H. 2792, Ch. 156, h, 1

<sup>112</sup> Al-Kafi, vol. 2, H. 2793, Ch. 156, h, 2

<sup>113</sup> Al-Kafi, vol. 2, H. 2794, Ch. 156, h, 3

<sup>114</sup> Al-Kafi, vol. 2, H. 2795, Ch. 156, h, 4

يُونُسُ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ يُحْتَسَرُ الْعَبْدُ يَوْمَ الْقِيَامَةِ وَمَا نَدِيَ دَمًا فَيُدْفَعُ إِلَيْهِ شَيْءٌ الْمَحْجَمَةَ أَوْ فَوْقَ ذَلِكَ فَيَقَالُ لَهُ هَذَا سَهْمُكَ مِنْ دَمِ فُلَانٍ فَيَقُولُ يَا رَبِّ إِنَّكَ لَتَعْلَمُ أَنَّكَ قَبَضْتَنِي وَمَا سَفَكْتُ دَمًا فَيَقُولُ بَلَى سَمِعْتُ مِنْ فُلَانٍ رَوَايَةَ كَذَا وَكَذَا فَرَوَيْتَهَا عَلَيْهِ فَنَقَلْتُ حَتَّى صَارَتْ إِلَى فُلَانِ الْجَبَّارِ فَنَقَلَهَا عَلَيْهَا وَ هَذَا سَهْمُكَ مِنْ دَمِهِ

Yunus has narrated from al-ala who from Muhammad ibn Muslim who has said the following:

'I heard Abu Jafar<sup>asws</sup> saying: 'A servant (of Allah<sup>azwj</sup>) will be raised on the Day of Judgment, although he had not caused any bloodshed, something containing a dose or more blood will be given to him and he will be told: 'This is your share of the blood of so and so.' He will say: 'Lord, You<sup>azwj</sup> know that You<sup>azwj</sup> caused me to die and I had not committed any blood-shed.' The Lord<sup>azwj</sup> will say: 'Yes, you did commit bloodshed. You heard such and such facts from so and so, you narrated it against his interests and transmitted it until it reached so and so tyrant, who murdered him on the basis of the narration, and this is your share of that blood.'<sup>115</sup>

يُونُسُ عَنِ ابْنِ سِيَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ تَلَا هَذِهِ الْآيَةَ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ قَالَ وَ اللَّهُ مَا قَتَلُوهُمْ بِأَيْدِيهِمْ وَ لَا ضَرْبُوهُمْ بِأَسْيَافِهِمْ وَ لَكَيْفَ سَمِعُوا أَحَادِيثَهُمْ فَأَذَاعُوهَا فَأَخَذُوا عَلَيْهَا فُقُتِلُوا فَصَارَ قَتْلًا وَ اعْتِدَاءً وَ مَعْصِيَةً

Yunus has narrated from ibn Sinan from Ishaq ibn 'Ammar who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'The Imam<sup>asws</sup> recited this verse: ' ... **for they denied the evidence (of the existence of Allah) and murdered His Prophets without reason; they were disobedient transgressors.**' (2:61). The Imam<sup>asws</sup> said: 'By Allah<sup>azwj</sup> they did not murder them with their hands or swords but they would hear their Hadith and publicise them, causing them to be captured and murdered. It is considered (for them) murder, transgression and disobedience.'<sup>116</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ عُمَانَ بْنِ عَيْسَى عَنِ سَمَاعَةَ عَنِ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ فَقَالَ أَمَا وَ اللَّهُ مَا قَتَلُوهُمْ بِأَسْيَافِهِمْ وَ لَكِنْ أَدَاعُوا سِرَّهُمْ وَ أَفْشَوْا عَلَيْهِمْ فُقُتِلُوا

A number of our people have narrated from Ahmad ibn abu Abd Allah from 'Uthman ibn 'Isa from Sama from abu Basir who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'About the words of Allah<sup>azwj</sup> ' ... **for unjustly murdering the prophets ... ,**' (3:112) the Imam<sup>asws</sup> said: 'By Allah, they did not murder them with their swords but they publicised their secrets, spread them against the prophets who then were murdered.'<sup>117</sup>

عَنْهُ عَنِ عُمَانَ بْنِ عَيْسَى عَنِ مُحَمَّدِ بْنِ عَجَلَانَ عَنِ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَيْرَ قَوْمًا بِالْإِدَاعَةِ فَقَالَ وَ إِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعُوا بِهِ فَيَأْتِيكُمْ وَ الْإِدَاعَةُ

It is narrated from him (narrator of the Hadith above) from 'Uthman ibn 'Isa from Muhammad ibn 'Ajlan who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Allah<sup>azwj</sup> in His words has criticised a group of people for publicising confidential facts: '**When they receive any news of peace or war, they announce it in public ...**' (4:83) therefore, be on your guard against publicising confidential facts.'<sup>118</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حُسَيْنِ بْنِ عُمَانَ عَمَّنْ أَخْبَرَهُ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ أَدَاعَ عَلَيْنَا شَيْئًا مِنْ أَمْرِنَا فَهُوَ كَمَنْ قَتَلَنَا عَمْدًا وَ لَمْ يَقْتُلْنَا خَطَأً

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Husayn ibn 'Uthman from those who reported to him who has reported the following from Abu Abd Allah<sup>asws</sup>:

<sup>115</sup> Al-Kafi, vol. 2, H. 2796, Ch. 156, h, 5 ج الكافي 371 : ص 2 :

<sup>116</sup> Al-Kafi, vol. 2, H. 2797, Ch. 156, h, 6

<sup>117</sup> Al-Kafi, vol. 2, H. 2798, Ch. 156, h, 7

<sup>118</sup> Al-Kafi, vol. 2, H. 2799, Ch. 156, h, 8 ج الكافي 372 : ص 2 :

'Abu Abd Allah<sup>asws</sup> has said: 'Whoever publicises our (confidential) cause is like one who murders us<sup>asws</sup> on purpose, and not by mistake.'<sup>119</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ نَصْرِ بْنِ صَاعِدٍ مَوْلَى أَبِي عَبْدِ اللَّهِ عَ عَنْ أَبِيهِ قَالَ سَمِعْتُ  
أَبَا عَبْدِ اللَّهِ عَ يَقُولُ مُذِيعُ السِّرِّ شَاكٌ وَ قَاتِلُهُ عِنْدَ غَيْرِ أَهْلِهِ كَافِرٌ وَ مَنْ تَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى فَهُوَ نَاجٍ قُلْتُ مَا هُوَ قَالَ  
النَّسْلِيُّ

Al-Hussain ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from Nasr ibn Said, Mawla who has narrated the following from Abu 'Abd Allah<sup>asws</sup>:

'I heard Abu 'Abd Allah<sup>asws</sup> saying: 'The propagator (of the confidential Hadith of 'A'immah<sup>asws</sup>) is in doubt about his belief in 'A'immah<sup>asws</sup> and the narrator (of confidential matter) before a stranger (unreliable audience) is an unbeliever. Whoever holds fast to the firm ring, is saved.' I (the narrator) then asked: 'What is it (the ring)?' The Imam<sup>asws</sup> said: 'It is submission (to the commands of 'A'immah<sup>asws</sup>, and acceptance of the same).'<sup>120</sup>

أَبُو عَلِيٍّ الشَّعْرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ مَنْ اسْتَفْتَحَ  
نَهَارَهُ بِإِذَاعَةِ سِرِّنَا سَلَطَ اللَّهُ عَلَيْهِ حَرَّ الْحَدِيدِ وَ ضَيْقَ الْمَحَابِسِ

Abu Ali al-Ashari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from 'Abd al-Rahman ibn al-Hajjaj who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Abu Abd Allah<sup>asws</sup> has said: 'Whoever opens his morning activities with the publicity of our secrets Allah<sup>azwj</sup> will Make the heat of iron and the congestion of prisons dominate him.'<sup>121</sup>

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ خَالِدِ الْبَرَقِيِّ فِي الْمَحَاسِنِ عَنِ ابْنِ الدِّيْلَمِيِّ عَنْ دَاوُدَ الرَّقِّيِّ وَ مَفْضَلَ وَ فَضَيْلٍ فِي حَدِيثٍ قَالُوا قَالَ أَبُو  
عَبْدِ اللَّهِ عَ لَا تُذْبِعُوا أَمْرَنَا وَ لَا تُحَدِّثُوا بِهِ إِلَّا أَهْلَهُ فَإِنَّ الْمُذْبِعَ عَلَيْنَا أَمْرَنَا أَشَدُّ عَلَيْنَا مَوْتَهُ مِنْ عَدُوَّتِنَا أَنْصَرَفُوا رَحِمَكُمُ اللَّهُ وَ  
لَا تُذْبِعُوا سِرَّنَا

Ahmed ibn Mohammed ibn Khalid al-Barqi reports in al-Mahasen from ibn aldaylmy, who from Dawood al-Baraqqi, who from Mufazzil and Mufzeel a Hadith as:

Abu Abd Allah<sup>asws</sup> said: 'Do not publicise our 'Amr' and do not narrate it to anyone except the one who is recipient of it, because whoever publicises our 'Amr' is more distressing for us<sup>asws</sup> than our enemies. Go back, May Allah have Mercy on you and do not disclose our<sup>asws</sup> secrets.'<sup>122</sup>

وَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حُسَيْنِ بْنِ مُخْتَارٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ حَدِيثٍ فَقَالَ هَلْ كُنْتُمْ  
عَلَيَّ شَيْئًا فَطُفَيْتُمْ أَنْذَكُرُ فَلَمَّا رَأَى مَا بِي قَالَ أَمَّا مَا حَدَّثْتَ بِهِ أَصْحَابَكَ فَلَا بَأْسَ إِنَّمَا الْإِذَاعَةُ أَنْ تُحَدِّثَ بِهِ غَيْرَ أَصْحَابِكَ  
أَقُولُ وَ تَقَدَّمَ مَا يُدُلُّ عَلَى ذَلِكَ وَ قَدْ رَوَى النُّعْمَانِيُّ فِي كِتَابِ الْعَيْبَةِ أَحَادِيثَ كَثِيرَةً فِي هَذَا الْمَعْنَى

I heard it from my father, who from Hammad ibn Isa, who from Hussain ibn Mukhtar, who from Abi Basir, who said the following:

I asked from Abu Abd Allah<sup>asws</sup> regarding a hadith (tradition). Imam<sup>asws</sup> replied: Have you (people) ever kept a secret? I started thinking, Imam<sup>asws</sup> after observing my uneasiness said: There is no harm in transmitting those Ahadith, which you have narrated to your companions. The disclosure of a secret 'Izaat' is to narrate it to those who are not associated with us.'<sup>123</sup>

<sup>119</sup> Al-Kafi, vol. 2, H. 2800, Ch. 156, h, 9

<sup>120</sup> Al-Kafi, vol. 2, H. 2801, Ch. 156, h, 10

<sup>121</sup> Al-Kafi, vol. 2, H. 2803, Ch. 156, h, 12

<sup>122</sup> Wasail ul Shia, H. 21494

<sup>123</sup> Wasail ul Shia, H. 21497 ج الشيعتوسائل 253 : ص 16



## The Religious-Knowledge One Must Have:

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ مَعْلَى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ مُنْتَى عَنِ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الدِّينِ الَّذِي لَا يَبْسَعُ الْعِبَادَ جَهْلُهُ فَقَالَ الدِّينُ وَاسِعٌ وَلَكِنَّ الْخَوَارِجَ ضَيَّفُوا عَلَيَّ أَنْفُسَهُمْ مِنْ جَهْلِهِمْ فَلْتُ جَعَلْتُ فِدَاكَ فَأَحَدْتُكَ بِدِينِي الَّذِي أَنَا عَلَيْهِ فَقَالَ بَلَى فَلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَالْإِقْرَارَ بِمَا جَاءَ مِنَ عِنْدِ اللَّهِ وَأَتَوَلَّكَ وَمَنْ أَيْرَأُ مِنْ عَدُوِّكُمْ وَمَنْ رَكِبَ رِقَابَكُمْ وَتَأَمَّرَ عَلَيْكُمْ وَظَلَمَكُمْ حَقَّكُمْ فَقَالَ مَا جَهَلْتُ شَيْئًا هُوَ وَاللَّهِ الَّذِي نَحْنُ عَلَيْهِ فَلْتُ فَهَلْ سَلِمَ أَحَدٌ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَقَالَ لَا إِلَّا الْمُسْتَضْعَفِينَ فَلْتُ مَنْ هُمْ قَالَ نِسَاؤُكُمْ وَأَوْلَادُكُمْ ثُمَّ قَالَ أَرَأَيْتَ أَمْ أَيْمَنَ فَإِنِّي أَشْهَدُ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ وَمَا كَانَتْ تَعْرِفُ مَا أَنْتُمْ عَلَيْهِ

Al-Hussain ibn Mohammed has narrated from Mualla ibn Mohammed from al-Washsha, who from Muthanna, who from Ismail al-Jufi, who has said the following:

'Once I asked Abu Jafar<sup>asws</sup> about how much religious knowledge people must have! The Imam<sup>asws</sup> said: 'Religion is vast but the Khawariji<sup>124</sup> group has narrowed it down upon themselves due to their ignorance. I asked, May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause. Can I tell you what I believe in? Imam<sup>asws</sup> replied: Yes, go ahead. I said: 'I testify that no one deserves to be worshipped except Allah<sup>azwj</sup> and I testify Mohammed<sup>saww</sup> is His<sup>azwj</sup> Servant and Messenger. I affirm to whatever he<sup>saww</sup> has brought from Allah<sup>azwj</sup>. I love you<sup>asws</sup> (the ahl al-Bayt<sup>asws</sup>) and disavow your<sup>asws</sup> enemies and those who have suppressed you<sup>asws</sup>, kept (unjust) control over you<sup>asws</sup> and who have usurped your<sup>asws</sup> rights.' The Imam<sup>asws</sup> said: 'You are not of ignorant of anything. This, by Allah<sup>azwj</sup>, is what we<sup>asws</sup> follow. I asked: 'Is one who does not know this would be safe? The Imam<sup>asws</sup> said: No, except the feeble-minded people. I asked: Who are they? The Imam<sup>asws</sup> said: Your women and children. Then he<sup>asws</sup> said: Consider Umm Ayman. I<sup>asws</sup> testify that she is of the people of Paradise, but she did not know what you believe.<sup>125</sup>

جابر عن أبي جعفر عليه السلام قال: قلت: لاي شئ يحتاج إلى النبي والامام؟ فقال: لبقاء العالم على صلاحه،

It is quoted, through a chain of narrators, that Jabir bin Abd Allah Ansari asked from Imam Mohammed Baqir<sup>asws</sup>: O Son of Prophet of Allah<sup>saww</sup>, what is the purpose served by a Prophet or an Imam? Imam<sup>asws</sup> replied, to stabilise the universe and to manage and organise its operations.<sup>126</sup>

## The Recognition of Eman:

بِإِسْنَادِ الْأَوَّلِ عَنِ ابْنِ مَحْبُوبٍ عَنِ يَعْقُوبَ السَّرَّاجِ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ سَأَلَ أَمِيرُ الْمُؤْمِنِينَ عَنِ الْإِيمَانِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الْإِيمَانَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الصَّبْرِ وَالْيَقِينِ وَالْعَدْلِ وَالْجِهَادِ فَالصَّبْرُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ عَلَى الشُّوقِ وَالِإِسْتِقَاقِ وَالرُّهُدِ وَالْتَّرَقُّبِ فَمَنْ اشْتَقَّ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَمَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَمَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَمَنْ رَاقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ وَالْيَقِينُ عَلَى أَرْبَعِ شُعَبٍ تَبْصِيرَ الْفِطْنَةِ وَتَأْوُلَ الْحِكْمَةِ وَمَعْرِفَةَ الْعِبْرَةِ وَسُنَّةَ الْأَوَّلِينَ فَمَنْ أَبْصَرَ الْفِطْنَةَ عَرَفَ الْحِكْمَةَ وَمَنْ تَأْوَلَ الْحِكْمَةَ عَرَفَ الْعِبْرَةَ وَمَنْ عَرَفَ الْعِبْرَةَ عَرَفَ السُّنَّةَ وَمَنْ عَرَفَ السُّنَّةَ فَكَانَ مَا كَانَ مَعَ الْأَوَّلِينَ وَاهْتَدَى إِلَى الْبَيْتِ هِيَ أَقْوَمُ وَنَظَرَ إِلَى مَنْ نَجَا بِمَا نَجَا وَمَنْ هَلَكَ بِمَا هَلَكَ وَإِنَّمَا أَهْلَكَ اللَّهُ مَنْ أَهْلَكَ بِمَعْصِيَتِهِ وَأَنْجَى مَنْ أَنْجَى بِطَاعَتِهِ وَالْعَدْلُ عَلَى أَرْبَعِ شُعَبٍ غَامِضِ الْفَهْمِ وَغَمْرِ الْعِلْمِ وَزَهْرَةِ الْحُكْمِ وَرَوْضَةِ الْحِلْمِ فَمَنْ فَهَمَ فَسَرَ جَمِيعَ الْعِلْمِ وَمَنْ عَلِمَ عَرَفَ شَرَائِعَ الْحُكْمِ وَمَنْ حَلَمَ لَمْ يُفْرِطْ فِي أَمْرِهِ وَعَاشَ فِي النَّاسِ حَمِيدًا وَالْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَالصِّدْقُ فِي الْمَوَاطِنِ وَشَتَانِ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظَهَرَ الْمُؤْمِنِ وَمَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْفَ الْمُنَافِقِ وَ

<sup>124</sup> Those who turned against Amir ul Momaneen Ali ibn abi Talib<sup>asws</sup> and fought against him<sup>asws</sup> in the battle of Nahriwan

<sup>125</sup> Al-Kafi, vol, 2, H. 2882, Ch. 167, h, 6

<sup>126</sup> Bihar-ul-Anwar, vol. 7, pp. 7 (Haqiq-ul-wasiat, pp. 245).

Through the same chain of narrators as the above Hadith it is narrated from ibn Mahbub from Yaquub al-Sarraj from Jabir who has narrated the following from Abu Jafar<sup>asws</sup>:

'Amir-ul-Momineen<sup>asws</sup> was asked about Eman (belief), he responded: 'Allah<sup>azwj</sup> made belief upon four pillars: 'Al-Sabr'; Al-Yaqeen; Al-Adel and Al-Jihad' 'Patience, Certainty, Justice and **Jihad**. 'The Patience therein has four branches: striving for good, fear, restraint and vigilance. One who has a longing for paradise forgets the worldly desires. One who has fear of hell abstains from unlawful things. One who exercises restraint in worldly matters the worldly hardships become easier for him, and one who is vigilant of death hastens to good deeds.

'The 'Certainty' therein is also of four branches. They consist of sharp understanding, proper application of wisdom, recognising good lessons and knowledge of the traditions of the people of the past. One who possesses sharp understanding recognises the matters of wisdom. One who applies wisdom properly recognises the good lessons, and one who recognises the good lessons recognises the traditions, and one who recognises traditions is like the one who has lived with the people of the past and has found proper and firm guidance. He has seen who found salvation and through which means they (previous ones) found. He has also seen those who were destroyed and things that destroyed them. Allah<sup>azwj</sup> Destroys only those who disobey Him<sup>azwj</sup> and Grants salvation for the ones (who seek) obedience to His<sup>azwj</sup> commands.

'The Justice therein is also of four branches. It is a matter of deep understanding, a huge body of knowledge, the bloom of wisdom and the garden of forbearance. One who has deep understanding has the ability to interpret all knowledge. One who has a huge body of knowledge knows the ways of wisdom, and one who is forbearing is not an extremist in his decrees and lives among the people with a good name.

'The **Jihad** therein, is also of four branches. They consist of helping others to perform their duties and to stay away from that, which is prohibited, to speak the truth whenever needed and to shun sins and sinners. One who helps others to perform their duties has supported the believer. One who helps stop others from sinning has humiliated the hypocrites and has thwarted their wicked plans. One who speaks the truth at the right time, his is the winning side. One who shuns the sinners has used anger for Allah<sup>azwj</sup>. One who becomes angry for Allah<sup>azwj</sup>, Allah<sup>azwj</sup> becomes angry for him. Such is Eman, its foundations and branches.'<sup>127</sup>

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<sup>127</sup> الكافي ج : 2 ص : 51

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ فِي وَصِيَّتِهِ لَوْلَا مُحَمَّدُ بْنُ الْحَنَفِيَّةِ يَا بُنَيَّ أَقْبَلَ مِنَ الْحُكَمَاءِ مَوَاعِظَهُمْ وَتَدَبَّرَ أَحْكَامَهُمْ وَكُنْ أَخَذَ النَّاسَ بِمَا تَأْمُرُ بِهِ وَكَفَّ النَّاسَ عَمَّا تَنْهَى عَنْهُ وَ أَمْرٌ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ فَإِنَّ اسْتِثْمَامَ الْأُمُورِ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ

Mohammed ibn Ali ibn Hussein reports that Amir-ul-Momineen<sup>asws</sup> in his<sup>asws</sup> will to Mohammed ibn al-Hanifia said: 'O son! Stay with the wise and listen to their advise and methodologies, including what they say about (Divine) laws that explain what is forbidden for people and communicate that to your family what is good to act and what is bad and should be avoided.<sup>128</sup>

ثم قال رسول الله ص يا عباد الله هذا سعد بن معاذ من خيار عباد الله أثر رضى الله على سخط قراباته و أصحابه من اليهود، و أمر بالمعروف، و نهى عن المنكر، و غضب لمحمد رسول الله و لعلي ولي الله، و وصي رسول الله، أن يخاطبا بما لا يليق بجلالتهما، فشكر الله له تعصبه لمحمد و علي، و بوأه في الجنة منازل كريمة، و هيا له فيها خيرات واسعة لا تأتي الألسن على وصفها، و لا القلوب على توهمها و الفكر فيها، و لسلكة من مناديل موائده في الجنة خير من الدنيا بما فيها من زينتها و لحينها و جواهرها، و سائر أموالها و نعيمها. فمن أراد أن يكون فيها رفيقه و خليطه، فليتحمل غضب الأصدقاء و القرابات و ليؤثر عليهم رضى الله في الغضب لرسول الله [محمد]. و ليغضب إذا رأى الحق متروكا، و رأى الباطل معمولا به، و إياكم و التهنون فيه مع التمكن و القدرة و زوال التقية، فإن الله تعالى لا يقبل لكم عذرا عند ذلك

Then the Messenger of Allah<sup>saww</sup> said: 'O servants of Allah<sup>azwj</sup>! This is Sa'd Bin Muaz<sup>ar</sup>, who is from the good servants of Allah<sup>azwj</sup> and Allah<sup>azwj</sup> is Pleased with his discontent with the Jews, and enjoined good and forbade the evil, and was angry for their addressing to Muhammad<sup>saww</sup> and Ali<sup>asws</sup> in a manner not befitting them<sup>asws</sup>. Allah<sup>azwj</sup> Thanked him for being a well-wisher of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and Allocated for him in Paradise, prestigious stations, which contain such Bounties that neither can the tongues describe their qualities, nor can the hearts contemplate them. One of the strands of his<sup>ar</sup> cloth in Paradise is better than the world and all that it contains of its adornments, and its treasures, and other wealth and bounties'.

And if any one intends to be his<sup>ar</sup> friend and a partner with him<sup>ar</sup> therein, should bear anger against his<sup>ar</sup> tribesmen and relatives and for the Pleasure of Allah<sup>azwj</sup> and their rage against Muhammad<sup>saww</sup> the Messenger of Allah<sup>azwj</sup>. And he should be angry when he sees that the truth is being trampled, and sees that falsehood is being acted upon. And beware, that you should be observing dissimulation according to your ability, for otherwise Allah<sup>azwj</sup> will not Accept any excuse from you in that'.<sup>129</sup>

### **Triumph for a Momin:**

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ زِيَادِ النَّهْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ حَسْبُ الْمُؤْمِنِ نُصْرَةٌ أَنْ يَرَى عَدُوَّهُ يَعْمَلُ بِمَعَاصِي اللَّهِ

Mohammed ibn Ali ibn al-Hussain reports from ibn abi Ummar who from Ziad al-Hindi who from Abd Allah ibn Wahab who said the following:

Imam Al-Sadiq Jafar<sup>asws</sup> ibn Mohammed<sup>asws</sup> said: It is a significance triumph for a momin to see his enemy in disobeying Allah<sup>azwj</sup>.<sup>130</sup>

<sup>128</sup> Wasail-u-Shia, H. 21209 150 ص : 16 ج : وسائل الشيعة

<sup>129</sup> Tafseer Imam Hassan Askari<sup>asws</sup>, H. 306

تفسير الإمام العسكري ص : 480

<sup>130</sup> Ibid, H. 21179 رواه أيضا مرسلًا و رواه في الخصال عن أبيه عن سعد بن أيوب بن نوح عن ابن أبي عمير و رواه في المجالس عن محمد بن موسى بن المتوكل عن عبد الله بن جعفر الحميري عن أحمد بن محمد بن خالد عن أبيه عن ابن أبي عمير مثله

## The Cruel and his Supports have the same Fate:

وَفِي عُيُونِ الْأَخْبَارِ وَفِي الْعِلَالِ عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحِ الْهَرَوِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرَّضَا ع يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي حَدِيثِ رُوِي عَنْ الصَّادِقِ ع قَالَ إِذَا خَرَجَ الْقَائِمُ قَتَلَ ذُرَّارِي قَتَلَهُ الْحُسَيْنُ ع بِفِعَالِ آبَائِهَا فَقَالَ ع هُوَ كَذَلِكَ فَقُلْتُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ مَا مَعْنَاهُ قَالَ صَدَقَ اللَّهُ فِي جَمِيعِ أَقْوَالِهِ وَ لَكِنْ ذُرَّارِي قَتَلَهُ الْحُسَيْنُ ع يَرْضَوْنَ بِفِعَالِ آبَائِهِمْ وَ يَفْتَخِرُونَ بِهَا وَ مَنْ رَضِيَ شَيْئًا كَانَ كَمَنْ أَنَاهُ وَ لَوْ أَنَّ رَجُلًا قَتَلَ بِالْمَشْرِقِ فَرَضِيَ بِقَتْلِهِ رَجُلٌ بِالْمَغْرِبِ لَكَانَ الرَّاضِيَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ شَرِيكَ الْقَاتِلِ وَ إِنَّمَا يَقْتُلُهُمُ الْقَائِمُ ع إِذَا خَرَجَ لِرِضَاهُمْ بِفِعَالِ آبَائِهِمْ الْحَدِيثُ

It is written in Uyun al-Akhbar with reference to Ahmed Ibn Ziad ibn Jafar al-Hamdani, who from Ali ibn Ibrahim ibn Hashim who from his father who from Abd al-Islam ibn Salay al-Hadawi, who has said the following:

I asked from Abi al-Hassan<sup>asws</sup> Ali<sup>asws</sup> ibn Musa<sup>asws</sup> Al-Reza<sup>asws</sup>: What do you say about the tradition of your forefather Imam Jafar-e-Sadiq<sup>asws</sup>: 'When our Al-Qaim<sup>ajfj</sup> will appear, he<sup>ajfj</sup> will kill the descendants of the killers of Imam Hussain<sup>asws</sup>'.

Imam<sup>asws</sup> replied: Yes, this hadith is true. I said but Allah<sup>azwj</sup> Says: '**And no bearer of burden shall bear the burden of another**' (6:164), what are the meanings of this Verse? Imam<sup>asws</sup> replied: All Divine Commandments are true. Since the descendants of the killers of Imam Hussain<sup>asws</sup> are content with and are proud of the evil deeds of their forefathers, so the one who agrees with someone is similar to the one who performs it (at first place). Imam<sup>asws</sup> said: 'If one is killed in the East and a person in the West agrees with the killer, he has a share in the killing of that person (by agreeing to the killing). This is the reason why Imam<sup>ajfj</sup> will kill all those who would agree with the deeds of their forefathers.<sup>131</sup>

وَفِي الْعِلَالِ وَ التَّوْحِيدِ وَ عُيُونِ الْأَخْبَارِ بِهَذَا الْإِسْنَادِ عَنِ الرَّضَا ع قَالَ قُلْتُ لَهُ لِي أَيَّ عِلَّةٍ أُغْرِقَ اللَّهُ عَزَّ وَجَلَّ الدُّنْيَا كُلَّهَا فِي زَمَنِ نُوحٍ ع وَ فِيهِمُ الْاطْفَالُ وَ مَنْ لَا ذَنْبَ لَهُ فَقَالَ مَا كَانَ فِيهِمُ الْاطْفَالُ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ أَعْقَمَ أَصْلَابَ قَوْمِ نُوحٍ وَ أَرْحَمَ نِسَائِهِمْ أَرْبَعِينَ عَامًا فَانْقَطَعَ نَسْلُهُمْ فَعَرَفُوا وَ لَا طِفْلَ فِيهِمْ مَا كَانَ اللَّهُ لِيُهْلِكَ بَعْدَايَهُ مَنْ لَا ذَنْبَ لَهُ وَ أَمَّا الْبَاقُونَ مِنْ قَوْمِ نُوحٍ ع فَأَعْرَفُوا بِتَكْذِيبِهِمْ لِنَبِيِّ اللَّهِ نُوحٍ ع وَ سَائِرُهُمْ أَعْرَفُوا بِرِضَاهُمْ بِتَكْذِيبِ الْمُكْذِبِينَ وَ مَنْ غَابَ عَنِ أَمْرِ فَرَضِيَ بِهِ كَانَ كَمَنْ شَاهَدَهُ وَ أَنَاهُ

It is narrated from the same chain of narrator's that Imam Ali Reza<sup>asws</sup> was asked: Why did Allah<sup>azwj</sup> drowned so many people during the time of Prophet Nuh<sup>as</sup> whereas there must have been innocent children among them? Imam<sup>asws</sup> replied: Whereas the children are concerned, there was not a single child at that time because for the last 40 years Allah<sup>azwj</sup> has Made both men and women of that time infertile. Their growth rate was therefore terminated at that time. As for the case of the grown ups, they consisted of either the deniers (of the Truth) or were in agreement of the deniers.

Indeed the one who is in agreement with the acts of someone is accounted and is considered to be part of it, therefore all of them were among the sinners; otherwise Allah<sup>azwj</sup> does not Punish the innocent ones.<sup>132</sup>

وَفِي الْخِصَالِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الصَّقَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ الْعَامِلُ بِالظُّلْمِ وَ الرَّاضِيَ بِهِ وَ الْمُعِينُ عَلَيْهِ شُرَكَاءُ ثَلَاثَةٌ

Talha ibn Zaid narrates from Imam Jafar<sup>asws</sup> who from his infallible forefathers<sup>asws</sup>:

<sup>131</sup> Wasail ul Shia, H. 21180, 139 : ص : 16

<sup>132</sup> Ibid, H. 21181

Amir-ul-Momineen<sup>asws</sup> said: The cruel, his supporter and the one who agrees with him, all three have a share in the unjust act.<sup>133</sup>

وَعَنْ مُحَمَّدِ بْنِ الْأَرْقَطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي تَنْزِلُ الْكُوفَةَ فَقُلْتُ نَعَمْ فَقَالَ تَرَوْنَ قَتْلَةَ الْحُسَيْنِ ع بَيْنَ أَظْهُرِكُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا بَقِيَ مِنْهُمْ أَحَدٌ قَالَ فَأَنْتَ إِذَا لَمْ تَرَى الْقَاتِلَ إِلَّا مَنْ قَتَلَ أَوْ مَنْ وَلِيَ الْقَتْلَ أَمْ لَمْ تَسْمَعْ إِلَى قَوْلِ اللَّهِ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالذِّكْرِ فَلَنْتُمْ فَلَمْ تَقْتُلُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ فَأَيُّ رَسُولٍ قَتَلَ الَّذِينَ كَانُوا مُحَمَّدًا ص بَيْنَ أَظْهُرِهِمْ وَلَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ عَيْسَى رَسُولًا وَ إِنَّمَا رَضُوا قَتْلَ أَوْلِيكَ فَسَمُّوا قَاتِلِينَ

I heard it from Mohammed ibn al-Araqat who narrates the following:

Abu Abd Allah<sup>asws</sup> asked me: Do you live in Kufa? I replied: Yes, I do. Imam<sup>asws</sup> asked: Do you notice the killer of (Imam) Hussain<sup>asws</sup> around you?

I replied: May I be sacrificed for your cause; none of them is alive today. (Imam<sup>asws</sup> asked) Do you consider only those killers who were directly involved in the killing of (Imam Hussain<sup>asws</sup>)? Have you not heard Allah<sup>azwj</sup> Says (3:183): **Say: Indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?** Then whom did those people kill? The ones, who were present during the time of Prophet Mohammed<sup>saww</sup> but there was no Prophet between the Prophet Isa<sup>as</sup> and Prophet Mohammed<sup>saww</sup>. Since, the people of that time were in the conformity of the earlier ones that is why they are referred to as the killers (in the Verse 3:183).<sup>134</sup>

### Don't Sit with Those Scholars who Create Mischiefs:

وَعَنْهُمْ عَنْ سَهْلِ بْنِ أَبِي مَحْبُوبٍ عَنْ خَطَّابِ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ لَهُ لِأَحْمَلِينَ ذُنُوبَ سَفَهَائِكُمْ عَلَى عُلَمَائِكُمْ إِلَى أَنْ قَالَ مَا يَمْنَعُكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ مِنْكُمْ مَا تَكْرَهُونَ وَ مَا يَدْخُلُ عَلَيْنَا بِهِ الْأَدَى أَنْ تَأْتُوهُ فَيُؤْتِيُوهُ وَ تُعَدُّوهُ وَ تَقُولُوا لَهُ قَوْلًا بَلِيغًا قُلْتُ جُعِلْتُ فِدَاكَ إِذَا لَمْ يَقْبَلُونِ مِنَّا قَالَ اهْجُرُوهُمْ وَ اجْتَنِبُوا مَجَالِسَهُمْ

Several people have narrated to Suhail, who from ibn Mehboob, who from Khatab ibn Mohammed, who from al-Harith ibn al-Mughara who has said the following:

Aba Abd Allah<sup>asws</sup> said: The sins of our shias are on the necks of the scholars. Why do you sit in the company of those who abhors you and me<sup>asws</sup> but you still speak with him? And a passer-by says about you that he is worse than the others. You should rebuke this kind of people. I said: 'Even if I try to stop them (the scholars) they still continue with their mischief. Imam said<sup>asws</sup>: Then you should avoid them and stop sitting in their gatherings.<sup>135</sup>

### Worshipping Others besides Allah<sup>azwi</sup>:

عَلِيُّ بْنُ إِبْرَاهِيمَ فِي تَفْسِيرِهِ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيَكُونُوا لَهُمْ عِزًّا كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَ يَكُونُونَ عَلَيْهِمْ ضِدًّا قَالَ لَيْسَ الْعِبَادَةُ هِيَ السُّجُودُ وَ الرُّكُوعُ إِنَّمَا هِيَ طَاعَةُ الرَّجَالِ مِنْ أَطَاعِ الْمَخْلُوقِ فِي مَعْصِيَةِ الْخَالِقِ فَقَدْ عَيْدَهُ أَقُولُ وَ تَقَدَّمَ مَا يَدُلُّ عَلَى ذَلِكَ

Ali ibn Ibrahim reports from Jafar ibn Ahmed, who from Youbad Allah ibn Musa, who from al-Hussain ibn Ali ibn Abi Hamza who from his father, who from abi Basir who has said the following:

<sup>133</sup> Ibid, H. 21182 140 : ص : 16 وسائل الشيعة ج

<sup>134</sup> Wasail ul Shia, H. 21190 142 : ص : 16 وسائل الشيعة ج

<sup>135</sup> Ibid, H. 21198 from al-Roza (al-Kafi)

Imam Abi Abd Allah<sup>asws</sup> was asked about the interpretation of the Verses (19:81-82): **And they have taken gods besides Allah, that they should be to them a source of strength (81) By no means! They shall soon deny their worshipping them, and they shall be adversaries to them (82).**

Imam<sup>asws</sup> replied: 'Worshiping is not only through 'Raku and Sajud' (bowing down and prostration) but is in following other people, therefore if one obeys someone while disobeying Allah<sup>azwj</sup>, it is, as if, he has worshiped him'.<sup>136</sup>

### **A Momin Must not Humiliate Himself:**

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي الْحَسَنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَوَّضَ إِلَى الْمُؤْمِنِ أُمُورَهُ كُلَّهَا وَ لَمْ يُفَوِّضْ إِلَيْهِ أَنْ يَكُونَ ذَلِيلًا أَوْ مَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ يَقُولُ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ فَأَلْمُؤْمِنُ يَكُونُ عَزِيزًا وَ لَا يَكُونُ ذَلِيلًا ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ أَعَزُّ مِنَ الْجَبَلِ إِنْ الْجَبَلُ يُسْتَقَلُّ مِنْهُ بِالْمَعَاوِلِ وَ الْمُؤْمِنُ لَا يُسْتَقَلُّ مِنْ دِينِهِ شَيْءٌ

Muhammad in Al-Husayn has narrated from Ibrahim ibn Ishaq al-Ahmar from 'Abd Allah ibn Hammad al-Ansariy from 'Abd Allah ibn Sinan from abu al-Hassan al-Ahmasyi who has said the following:

'Abu Abd Allah<sup>asws</sup> said: 'Allah<sup>azwj</sup> has delegated all affairs of a believer to him with the exception of letting him to humiliate himself. Have you not heard the words of Allah<sup>azwj</sup>: **'All honour belongs to Allah<sup>azwj</sup>, His Messenger<sup>saww</sup> and the believers (63:7).** Thus, believers are honourable but not lowly and humiliated.' Imam<sup>asws</sup> added: 'All believers are stronger than the mountains. Mountains could be carved but nothing from the believers could be taken away, even in small amounts, in matters of their religion.'<sup>137</sup>

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قَبْلَ لَهُ وَ كَيْفَ يُذِلُّ نَفْسَهُ قَالَ يَنْعَرِضُ لِمَا لَا يُطِيقُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Dawud al-Riqqi who has said the following:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'Believers must not humiliate themselves.' It was asked: 'How can one humiliate himself?' The Imam<sup>asws</sup> replied: 'This happens when he does things that are beyond his resources/capabilities.'<sup>138</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدَ بْنِ سِنَانَ عَنْ مُقْضَلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قُلْتُ بِمَا يُذِلُّ نَفْسَهُ قَالَ يَدْخُلُ فِيهَا يَنْعَدِرُ مِنْهُ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Muhammad ibn Sinan from Mufaddal ibn 'Umar who has said the following:

'Abu 'Abd Allah<sup>asws</sup> said: 'A believer must not humiliate himself.' I then asked: 'In what way can he humiliate himself?' He<sup>asws</sup> replied: 'He can do so by involving himself in things that he cannot do.'<sup>139</sup>

<sup>136</sup> Wasail ul Shia, H. 21231 156 : ص : 16 ج : 16 وسائل الشيعة ج : 16 ص : 156

<sup>137</sup> Al-Kafi, vol. 5, H. 8302, h, 1

<sup>138</sup> Ibid, h, 4, الكافي ج : 5 ص : 64

<sup>139</sup> Ibid, h, 5

## An Innovation Kills a Tradition:

مُحَمَّدُ بْنُ الْحُسَيْنِ الرَّضِيِّ فِي نَهْجِ الْبَلَاغَةِ عَنْ عَلِيِّ ع فِي خُطْبَةٍ لَهُ قَالَ وَ مَا أَحْدَثْتُ بَدْعَهُ إِلَّا تَرَكْتُ بِهَا سُنَّةَهُ فَأَتَقُوا الْبِدْعَ وَ الزَّمُوا الْمَهْبِيعَ إِنَّ عَوَازِمَ الْأُمُورِ أَفْضَلُهَا وَ إِنَّ مُحَدَّثَاتِهَا شِرَارُهَا أَقْوَلُ وَ يَأْتِي مَا يَدُلُّ عَلَى ذَلِكَ فِي الْوُقُوفِ

Mohammed ibn al-Hussain al-Razi reports in Nahjul Balagha that Amir-ul-Momineen<sup>asws</sup> said the following during a speech:

Amir-ul-Momineen<sup>asws</sup> said: A Sunnah is eliminated with the introduction of an innovation. Therefore, stay away from innovations and adhere to our<sup>asws</sup> traditions since the worse deeds are to follow innovations.<sup>140</sup>

## Young Ones Have Better Chances of Accepting Guidance:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِأَبِي جَعْفَرِ الْأَحْوَلِ وَ أَنَا أَسْمَعُ أَتَيْتَ الْبَصْرَةَ فَقَالَ نَعَمْ قَالَ كَيْفَ رَأَيْتَ مُسَارَعَةَ النَّاسِ إِلَى هَذَا الْأَمْرِ وَ دُخُولَهُمْ فِيهِ قَالَ وَ اللَّهُ إِنَّهُمْ لَقَلِيلٌ وَ لَقَدْ فَعَلُوا وَ إِنَّ ذَلِكَ لَقَلِيلٌ فَقَالَ عَلَيْكَ بِالْأَحْدَاثِ فَإِنَّهُمْ أَسْرَعُ إِلَى كُلِّ خَيْرٍ ثُمَّ قَالَ مَا يَقُولُ أَهْلُ الْبَصْرَةِ فِي هَذِهِ الْيَابَةِ فَلَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَلَنْتُ جُعَلْتُ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّهَا لِأَقْرَابِ رَسُولِ اللَّهِ ص فَقَالَ كَذَبُوا إِمَّا نَزَلَتْ فِيْنَا خَاصَّةً فِي أَهْلِ الْبَيْتِ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ أَصْحَابِ الْكِسَاءِ ع

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from 'Isma'il ibn 'Abd al-Khaliq who has narrated the following:

'I once heard Abu Abd Allah<sup>asws</sup> asking Abu Jafar al-Ahwal<sup>asws</sup> when I was present there: 'Did you go to Basra?' He<sup>asws</sup> replied: 'Yes, I went to Basra.' The Imam<sup>asws</sup> asked: 'How was people's promptness to accept this matter (Wilayah of 'A'imma<sup>asws</sup>)?' He<sup>asws</sup> replied: 'By Allah<sup>azwj</sup> it is very little, not many but few have accepted it.' The Imam<sup>asws</sup> said: 'You must approach the young ones because they are quicker to all good things.'

The Imam<sup>asws</sup> then asked me: 'What do people of Basrah say about the verse of al-Quran, '... say, 'I do not ask of you any compensation for it (preaching Islam) except that you must love (my) relatives (family).' (42:23). I then said: 'I pray to Allah<sup>azwj</sup> to keep my soul in service for your cause, they say that it is about the relatives of the Messenger of Allah<sup>saww</sup>.' He<sup>asws</sup> said: 'They have spoken a lie. It was revealed about us<sup>asws</sup> especially, about Ahi al-Bayt<sup>asws</sup>, Ali<sup>asws</sup>, Fatimah<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Hussain<sup>asws</sup>, the people of the Cloak<sup>asws</sup>.'<sup>141</sup>

## Allah<sup>azwj</sup> Protects Eman:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ النُّعْمَانَ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَوْلَهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا فَقَالَ أَمَا لَقَدْ بَسَطُوا عَلَيْهِ وَ قَتَلُوهُ وَ لَكِنْ أَ تَدْرُونَ مَا وَقَاهُ وَقَاهُ أَنْ يَقْبِئُوهُ فِي دِينِهِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Numan from Ayyub ibn al-Hurr who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said: 'About the words of Allah<sup>azwj</sup> **'Allah protected him against their evil plans ..(40:45).** The Imam<sup>asws</sup> said: 'In fact, they perpetrated and murdered him but do you know what was protected? He<sup>azwj</sup> Protected him against bewilderment in his religion.'<sup>142</sup>

<sup>140</sup> Wasail ul Shia, H. 21280, 176 : ص 16 : وسائل الشيعة ج

<sup>141</sup> Al-Kafi, vol, 8, H 14514, h 66

<sup>142</sup> Al-Kafi, vol. 2, H 2226, Ch. 92, h, 1 ج الكافي : 216 : ص 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع لِأَصْحَابِهِ اعْلَمُوا أَنَّ الْقُرْآنَ هُدَى اللَّيْلِ وَالنَّهَارِ وَ نُورُ اللَّيْلِ الْمُظْلِمِ عَلَى مَا كَانَ مِنْ جَهْدٍ وَ قَاقَةِ فَإِذَا حَضَرَتْ بَلِيَّةٌ فَاجْعَلُوا أَمْوَالَكُمْ دُونَ أَنْفُسِكُمْ وَ إِذَا نَزَلَتْ نَازِلَةٌ فَاجْعَلُوا أَنْفُسَكُمْ دُونَ دِينِكُمْ وَ اعْلَمُوا أَنَّ الْهَالِكَ مَنْ هَلَكَ دِينُهُ وَ الْحَرِيبَ مَنْ حُرِبَ دِينُهُ أَلَا وَ إِنَّهُ لَا فِقْرَ بَعْدَ الْجَنَّةِ أَلَا وَ إِنَّهُ لَا غِنَى بَعْدَ النَّارِ لَا يُفَكُّ أُسِيرَهَا وَ لَا يَبْرَأُ ضَرِيرُهَا

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from abu Jamilah who has said the following:

Abu 'Abd Allah<sup>asws</sup> has said: 'It was in the will of Amir-ul-Momineen<sup>asws</sup> to his companions: 'You must know that this Quran is guidance day and night and it is the light in the dark night that is due to hardships and destitution. When misfortune befalls, protect yourselves with your properties. When a misfortune (to religion) befalls, protect your religion with yourselves. You must know that the destroyed, in reality, is the one whose religion is destroyed and looted. It is certain that there is no poverty in paradise. It is also certain that there is no prosperity in hellfire, wherein its captives are never freed and there is no cure for its blind.'<sup>143</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَلَّمَ الدِّينَ وَ صِحَّةَ الدِّينِ خَيْرٌ مِنَ الْمَالِ وَ الْمَالِ زِينَةٌ مِنَ زِينَةِ الدُّنْيَا حَسَنَةٌ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادٍ عَنِ رَبِيعِ عَنِ الْفَضِيلِ عَنِ أَبِي جَعْفَرٍ ع مِثْلَهُ

Ali has narrated from his father from Hammad ibn 'Isa from Ribī ibn 'Abd Allah from Fudayl ibn Yasar who has narrated the following from Abu Jafar<sup>asws</sup>:

Abi Abd Allah<sup>asws</sup> said: Soundness of religion and good health is better than property. Property is an accessory of the worldly accessories and it is a sound to have.'<sup>144</sup>

Muhammad ibn Isma'il has narrated from Fadl ibn Shadhan from Hammad from Ribī from al-Fudayl from Abu Jafar<sup>asws</sup> a similar Hadith.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ كَانَ رَجُلٌ يَدْخُلُ عَلَى أَبِي عَبْدِ اللَّهِ ع مِنْ أَصْحَابِهِ فَعَبَّرَ زَمَانًا لَا يَحُجُّ فَدَخَلَ عَلَيْهِ بَعْضُ مَعَارِفِهِ فَقَالَ لَهُ فَلَانٌ مَا فَعَلَ قَالَ فَجَعَلَ يُصْجَعُ الْكَلَامَ يَظُنُّ أَنَّهُ إِنَّمَا يَعْنِي الْمَيْسِرَةَ وَ الدُّنْيَا فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَيْفَ دِينُهُ فَقَالَ كَمَا تُحِبُّ فَقَالَ هُوَ وَ اللَّهُ الْغَنَى

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal from Yunus ibn Ya'qub from certain individuals of his people who has said the following:

'A man, of the companions of Abu Abd Allah<sup>asws</sup> would very often attend the gathering with the Imam<sup>asws</sup>. He remained absent for a certain time and did not attend Hajj also. Once a certain individual of his people who knew him came in and the Imam<sup>asws</sup> asked: 'How so and so is doing?' The narrator has said that the man then began to speak of him in very short expressions thinking that he meant thereby wealth and the world. Abu Abd Allah<sup>asws</sup> then asked: 'How is his religion?' He said, 'It has just your love.' The Imam<sup>asws</sup> said: 'That, by Allah<sup>azwj</sup> is wealth.'<sup>145</sup>

### **One Should Stop a 'Discussion' When It Comes to Allah<sup>azwj</sup>:**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ أَنْ إِلَى رَبِّكَ الْمُنتَهَى فَإِذَا انْتَهَى الْكَلَامُ إِلَى اللَّهِ فَأَمْسِكُوا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu' Umayr from 'Abd al-Rahman ibn al-Hajjaj from Sulayman ibn Khalid who has narrated the following from Abu Abd Allah<sup>asws</sup>:

<sup>143</sup> Al-Kafi, vol. 2, H 2227, Ch. 92, h, 2

<sup>144</sup> Al-Kafi, vol. 2, H. 2228, Ch. 92, h, 3

<sup>145</sup> Al-Kafi, vol. 2, H 2229, Ch. 92, h, 4



Abu Abd Allah<sup>asws</sup> said: The words of Allah<sup>azwj</sup> that say: **‘And that the final end is unto thy Lord’ (53:42)**, is to instruct people to end a discussion that may take up Allah<sup>azwj</sup>’s Self as an object of investigation.’<sup>146</sup>

### **One Should Avoid Debate:**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا زِيَادُ إِيَّاكَ وَالْخُصُومَاتِ فَإِنَّهَا تُورِثُ الشُّكَّ وَ تَهْبِطُ الْعَمَلَ وَ تُرْدِي صَاحِبَهَا وَ عَسَى أَنْ يَتَكَلَّمَ بِالشَّيْءِ فَلَا يُعْفَرُ لَهُ إِنْ كَانَ فِيهَا مَضَى قَوْمٌ تَرَكَوْا عِلْمَ مَا وَكَلُّوا بِهِ وَ طَلَبُوا عِلْمَ مَا كَفُّوهُ حَتَّى انْتَهَى كَلَامُهُمْ إِلَى اللَّهِ فَتَحَبَّرُوا حَتَّى إِنْ كَانَ الرَّجُلُ لِيُدْعَى مِنْ بَيْنِ يَدَيْهِ فَيُجِيبُ مِنْ خَلْفِهِ وَ يُدْعَى مِنْ خَلْفِهِ فَيُجِيبُ مِنْ بَيْنِ يَدَيْهِ وَ فِي رِوَايَةٍ أُخْرَى حَتَّى تَأْهُوا فِي الْأَرْضِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abi Umayr from Muhammad ibn Humran from abi Ubaydah (Ziyad ibn 'Isa) al-Hadhaha who reports the following from Abu Jafar<sup>asws</sup>:

‘O Ziyad, beware of debates; they create doubts, invalidate one’s good deeds and turn one into a complete wreck. One may say a thing and perhaps, he will not be forgiven. In the past there lived a people who ignored acquiring the necessary knowledge. Instead they sought a knowledge that was not required of them. They came to speak of Allah’s Self and they became confused. Their extreme perplexity was such that if called from the front they would reply to the back and to the front if called from the back.

‘In another Hadith it reads, ‘They (confused people mentioned above) totally vanished in the land, the earth (due to confusion).’<sup>147</sup>

وَ قَالَ ع لِعَمَّارِ بْنِ يَاسِرٍ وَ قَدْ سَمِعَهُ يُرَاجِعُ الْمُغِيرَةَ بِنَ شُعْبَةَ كَلَامًا دَعَاهُ يَا عَمَّارُ فَإِنَّهُ لَمْ يَأْخُذْ مِنَ الدِّينِ إِلَّا مَا قَارَبَهُ مِنَ الدُّنْيَا وَ عَلَى عَمْدٍ لَيْسَ عَلَى نَفْسِهِ لِيَجْعَلَ الشُّبُهَاتِ عَازِرًا لِسَقَطَاتِهِ

Amir-ul-Momineen<sup>asws</sup> after hearing Ammr ibn Yasir asking and answers questions from Mughara ibn Shaaba said: O Ammr! Leave this man alone, he has only taken that part of the religion, which he had required for the worldly benefits, (for the rest of the religion) he has, on purpose, embraced ambiguities so that he could justify he wrong doing.<sup>148</sup>

### **Who rejects a Masoom<sup>asws</sup> is Similar to a Nasabi:**

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَزْوَانَ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمُغِيرَةَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ع إِنَّ لِي جَارَيْنِ أَحَدُهُمَا نَاصِبٌ وَ الْآخَرُ زَيْدِيٌّ وَ لَا بُدَّ مِنْ مُعَاشَرَتِهِمَا فَمَنْ أَعَاشِرُ فَقَالَ هُمَا سَيِّئَانِ مَنْ كَذَّبَ بِآيَةٍ مِنْ كِتَابِ اللَّهِ فَقَدْ نَبَذَ الْإِسْلَامَ وَرَاءَ ظَهْرِهِ وَ هُوَ الْمُكَذِّبُ بِجَمِيعِ الْقُرْآنِ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ قَالَ ثُمَّ قَالَ إِنَّ هَذَا نَصَبَ لَكَ وَ هَذَا الزَّيْدِيُّ نَصَبَ لَنَا

Al-Husayn from Muhammad al-Ashariy has narrated from Ali ibn Muhammad ibn Sa'id from Muhammad ibn Salim ibn abu Salmah from Muhammad ibn Sa'id ibn Ghazwan who has narrated the following:

<sup>146</sup> Al-Kafi, Vol. 1, H. 245, Ch. 8, h, 2

<sup>147</sup> Al-Kafi, vol. 1, H 247, Ch. 8, h, 4

<sup>148</sup> Nahjul Balagha, saying no. 405

'Abd Allah ibn al-Mughirah narrated: 'I once said to Abu al-Hassan<sup>asws</sup> that I have two neighbours, one is hostile to 'A'imma<sup>asws</sup> and the other is Zaydiy and I must associate with them so which one can I associate with?' He<sup>asws</sup> said: 'They are the same. One who rejects a verse of the book of Allah<sup>azwj</sup> he has thrown Islam behind his back and he is like rejecting the whole al-Quran, Prophets<sup>as</sup> and the messengers<sup>as</sup>.' The Imam<sup>asws</sup> then said: 'He is hostile to you and Zaydiy is hostile to us<sup>asws</sup>.'<sup>149</sup>

مُحَمَّدُ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الْكُتَيْبِيُّ فِي كِتَابِ الرَّجَالِ عَنْ حَمْدَوَيْهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ صَفْوَانَ الْجَمَّالِ أَنَّ أَبَا الْحَسَنِ مُوسَى ع قَالَ لَهُ كُلُّ شَيْءٍ مِنْكَ حَسَنٌ جَمِيلٌ مَا خَلَا شَيْئاً وَاحِداً قُلْتُ أَيُّ شَيْءٍ قَالَ إِكْرَاؤُكَ جَمَالَكَ مِنْ هَذَا الرَّجُلِ بَعْضِي هَارُونَ إِلَى أَنْ قَالَ يَا صَفْوَانُ أَيْقَعُ كِرَاؤُكَ عَلَيْهِمْ قُلْتُ نَعَمْ قَالَ أَلْتُحِبُّ بَقَاءَهُمْ حَتَّى يَخْرُجَ كِرَاؤُكَ قُلْتُ نَعَمْ قَالَ فَمَنْ أَحَبَّ بَقَاءَهُمْ فَهُوَ مِنْهُمْ وَمَنْ كَانَتْ مِنْهُمْ كَانَتْ النَّارَ قَالَ صَفْوَانُ فَذَهَبَتْ فَبَعْتُ جَمَالِي عَنْ آخِرِهَا الْحَدِيثِ  
أَقُولُ وَتَقَدَّمَ مَا يَدُلُّ عَلَى ذَلِكَ فِي أَحَادِيثِ الْعَشْرَةِ وَ يَأْتِي مَا يَدُلُّ عَلَيْهِ

Mohammed ibn Ummer ibn Abd al-Aziz al-Kashi narrates from Mohammed ibn Ismail al-Razi who from al-Hassan ibn Ali ibn Fazil, who Safwan al-Jammal the following:

Abl Hassan Musa<sup>asws</sup> said: O Safwan! Your all affairs are in order except one. I asked: Please inform me about it. Imam<sup>asws</sup> said: Your rent out your camels to him (Haroon al-Rashid<sup>a</sup>)! Imam<sup>asws</sup> continued: O Safwan! They are responsible for giving you the rent. I said: Yes, my master. Imam<sup>asws</sup> asked: 'Do you want him to be alive until he pays out all your rent? I replied: Yes. Imam<sup>asws</sup> said: Thus, whoever would wish for the safety of cruel will be considered as one of them. And who is among them, is the fuel of the hell fire. Safwan says: (thereafter) I immediately sold my camels.<sup>150</sup>

### **Associating with Persistent Sinners:**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زِيَادِ النَّهْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِساً يُعْصَى اللَّهُ فِيهِ وَلَا يَقْدِرُ عَلَى تَغْيِيرِهِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ziyad al-Nahdi from 'Abd Allah ibn Salih who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Abu Abd Allah<sup>asws</sup> has said: 'It is not proper for a believer to attend a meeting wherein Allah<sup>azwj</sup> is disobeyed and one is not able to change it.'<sup>151</sup>

<sup>149</sup> Al-Kafi, vol. 8, H 14762, h 314

<sup>150</sup> Wasail ul Shia, H. 21508

<sup>151</sup> Al-Kafi, vol. 2, H. 2811, Ch. 159, h, 1

## **Imam<sup>asws</sup> Says Either Associate with a 'Ghali' or with us<sup>asws</sup>:**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَا لِي رَأَيْتُكَ عِنْدَ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ فَقَالَ إِنَّهُ خَالِي فَقَالَ إِنَّهُ يَقُولُ فِي اللَّهِ قَوْلًا عَظِيمًا يَصِفُ اللَّهَ وَ لَا يُوصَفُ فِيمَا جَلَسْتُ مَعَهُ وَ تَرَكْتُنَا وَ إِمَّا جَلَسْتُ مَعَهُ وَ تَرَكْتَهُ فَقُلْتُ هُوَ يَقُولُ مَا شَاءَ أَيُّ شَيْءٍ عَلَيَّ مِنْهُ إِذَا لَمْ أَقُلْ مَا يَقُولُ فَقَالَ أَبُو الْحَسَنِ ع أ مَا تَخَافُ أَنْ تَنْزَلَ بِهِ نِقْمَةٌ فَتُصِيبَكُمْ جَمِيعًا أ مَا عَلِمْتَ بِالَّذِي كَانَ مِنْ أَصْحَابِ مُوسَى ع وَ كَانَ أَبُوهُ مِنْ أَصْحَابِ فِرْعَوْنَ قَلَمًا لِحَقَّتْ خَيْلُ فِرْعَوْنَ مُوسَى تَخَلَّفَ عَنْهُ لِيَعْظُ أَبَاهُ فَيُلْحِقَهُ بِمُوسَى فَمَضَى أَبُوهُ وَ هُوَ يَرَاغِمُهُ حَتَّى بَلَغَا طَرَفًا مِنَ الْبَحْرِ فَعَرَفَا جَمِيعًا فَأَتَى مُوسَى ع الْخَبْرُ فَقَالَ هُوَ فِي رَحْمَةِ اللَّهِ وَ لَكِنَّ النِّقْمَةَ إِذَا نَزَلَتْ لَمْ يَكُنْ لَهَا عَمَّنْ قَارَبَ الْمُنْذِبَ دِفَاعٌ

A number of our people have narrated from Ahmad ibn Muhammad from Bakr ibn Muhammad from al-Jafari who has said the following:

'I heard Abu al-Hassan<sup>asws</sup> saying: 'Why is it that I<sup>asws</sup> find you with 'Abd al-Rahman ibn Ya'qub?' I (the narrator) then said, 'It is because he is my uncle from my mother's side.'

The Imam<sup>asws</sup> said: 'He says great heavy words about Allah<sup>azwj</sup>. He describes Allah<sup>azwj</sup> who is beyond description. You either sit with him and leave us<sup>asws</sup> or sit with us<sup>asws</sup> and leave him.'

I then said: 'He may say anything he wants but what does that have to do with me when I say none of the things that he says?'

Abu al-Hassan<sup>asws</sup> said: 'Are you not afraid of the misfortune that may befall him and inflict all of you also? Do you not know about the thing that happened to the people of Moses<sup>as</sup>? The father of one of them was of the people of the Pharaoh. When the Pharaoh's horsemen approached Moses<sup>as</sup>, he withdrew himself from Moses to convince his father to join Moses but his father kept moving while he argued against his father until they reached the shore and both were drowned. The news reached Moses<sup>as</sup> and he<sup>as</sup> said: 'He is in the Mercy of Allah<sup>azwj</sup>, but when misfortune falls there is no defence for those who are close to the sinners.'<sup>152</sup>

أَبُو عَلِيٍّ الشَّاعِرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَا تُصْحَبُوا أَهْلَ الْبِدْعِ وَ لَا تُجَالِسُوهُمْ فَتَنْصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ قَالَ رَسُولُ اللَّهِ ص الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَ قَرِينِهِ  
Abu Ali al-Ashari has narrated from Muhammad ibn 'Abd al-Jabbar from 'Abd al-Rahman ibn abu Najran from 'Umar ibn Yazid who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Do not associate with the people of Bidah (heretics) and do not sit with them so you may become one of them in the eyes of the people. The Messenger of Allah<sup>saww</sup> has said: 'A man is in the religion of his friends and associates.'<sup>153</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَ الْبِدْعِ مِنْ بَعْدِي فَأُظْهِرُوا الْبِرَاءَةَ مِنْهُمْ وَ أَكْثَرُوا مِنْ سَبِّهِمْ وَ الْقَوْلَ فِيهِمْ وَ الْوَقِيْعَةَ وَ بَاهْتُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفُسَادِ فِي الْإِسْلَامِ وَ يَحْذَرُهُمُ النَّاسُ وَ لَا يَنْتَعِلُوا مِنْ بَدْعِهِمْ يَكْتُوبُ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hussain from Ahmad ibn Muhammad ibn abu Nasr from Dawud ibn Sarhan who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'The Messenger of Allah<sup>saww</sup> has said: 'When you, after me find people of Bidah (heresy) and liars, express your disapproval of them and increase your

<sup>152</sup> Al-Kafi, vol. 2, H. 2812, Ch. 159, h, 2 ص 375 : 2 ج الكافي

<sup>153</sup> Al-Kafi, vol. 2, H. 2813, Ch. 159, h, 3

condemnation, words and opposition to and evidence against them so they may not become greedy to bring destruction to Islam.

You must warn people against them and against learning their heretic ideas. Allah<sup>azwj</sup> will Reward you for this and will raise your position in the next life.’<sup>154</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ يُوسُفَ عَنْ مُبَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يَبْغِي لِلْمُسْلِمِ أَنْ يُوَاحِيَ الْفَاجِرَ وَلَا الْأَحْمَقَ وَلَا الْكَذَّابَ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from Muhammad ibn Yusuf from Muyassir who has narrated the following from Abu Abd Allah<sup>asws</sup>:

‘Abu Abd Allah<sup>asws</sup> has said: ‘It is not proper for a Muslim to establish friendship and brotherhood with a blatant sinner, a silly person or a liar.’<sup>155</sup>

عَنْهُ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُحَمَّدَ بْنِ سَالِمِ الْكِنْدِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص إِذَا صَعِدَ الْمِنْبَرَ قَالَ يَبْغِي لِلْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاحَاةَ ثَلَاثَةِ الْمَاجِنِ وَالْأَحْمَقِ وَالْكَذَّابِ فَأَمَّا الْمَاجِنُ فَيُرِيَنَّ لَكَ فِعْلَهُ وَ يُحِبُّ أَنْ تَكُونَ مِثْلَهُ وَلَا يُعِينِكَ عَلَى أَمْرِ دِينِكَ وَمَعَادِكَ وَمُقَارَنَتُهُ جَفَاءً وَ قَسْوَةً وَمَذْخَلُهُ وَمَخْرَجُهُ عَلَيْكَ عَارٌ وَ أَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ خَيْرٌ وَلَا يُرْجَى لِصِرْفِ السُّوءِ عَنكَ وَ لَوْ أَجْهَدَ نَفْسَهُ وَ رَبَّمَا أَرَادَ مَنَفَعَتَكَ فَضَرَكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَ سَكُونُهُ خَيْرٌ مِنْ نُطْقِهِ وَ بَعْدَهُ خَيْرٌ مِنْ قُرْبِهِ وَ أَمَّا الْكَذَّابُ فَإِنَّهُ لَا يَهْتَبُكَ مَعَهُ عَيْشٌ يَنْفُلُ حَدِيثَكَ وَ يَنْفُلُ إِلَيْكَ الْحَدِيثَ كُلَّمَا أَقْبَى أَحَدُوتهَ مَطَّهَا بِأَخْرَى حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدِّقُ وَ يُعْرِي بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِتُ السَّخَائِمَ فِي الصُّدُورِ فَاتَّقُوا اللَّهَ وَ انظُرُوا لِأَنْفُسِكُمْ

It is narrated from him (narrator or the Hadith above) from ‘Amr ibn ‘Uthman from Muhammad ibn Salim al-Kindy from those who narrated to him who has narrated the following from Abu Abd Allah<sup>asws</sup>:

‘Amir-ul-Momineen<sup>asws</sup> from the pulpit would say: ‘It is very proper for a Muslim not to establish brotherhood with three kinds of people: a vulgar; a silly; and a lying person; a vulgar person polishes his acts for you and loves that you (eventually) become like him. He does not help you in your religious matters and your life in the hereafter. Association with him is injustice and hardheartedness. His coming and going with you is a disgrace.’

‘A silly person does not show you anything good. There is no hope in his diverting any evil from you even if he may make an effort to help. Perhaps, he may like to benefit you but instead he harms you. His death is better than his living, his silence is better than speaking, and his being at a distance is better than his being nearby.

‘You can never have a happy life with a lying person. He narrates your words to others and the words of the others to you. Whenever he runs out of a story, he stretches one story to the other so much so that even if he may tell the truth it is not believed. He creates animosity among people and grows hatred in the hearts. Be pious before Allah<sup>azwj</sup> and look after your souls.’<sup>156</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُحَمَّدَ بْنِ عُدَّافِرٍ عَنْ بَعْضِ أَصْحَابِيهِ عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ أَوْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ ص يَا بَنِيَّ انظُرْ خَمْسَةَ فَلَا تُصَاحِبُهُمْ وَلَا تُحَادِثُهُمْ وَلَا تُرَافِقُهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَاهُ مَنْ هُمْ قَالَ إِيَّاكَ وَ مُصَاحِبَةَ الْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَابِ يُقْرَبُ لَكَ الْبَعِيدُ وَ يُبَاعِدُ لَكَ الْقَرِيبَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْفَاسِقِ فَإِنَّهُ بَانِعُكَ بِأَكْلَةٍ أَوْ أَقْلٍ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ لِنَيْهِ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْقَاطِعِ لِرَحْمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ أُولَئِكَ

<sup>154</sup> Al-Kafi, vol. 2, H. 2814, Ch. 159, h, 4

<sup>155</sup> Al-Kafi, vol. 2, H. 2815, Ch. 159, h, 5

<sup>156</sup> Al-Kafi, vol. 2, H. 2816, Ch. 159, h, 6

A number of our people have narrated from Sahl ibn Ziyad from 'Amr ibn 'Uthman from Muhammad ibn 'Adhafir from certain individuals of his people from Muhammad ibn Muslim or abu Hamza who has narrated the following from Abu Abd Allah<sup>asws</sup>, who from his father<sup>asws</sup>:

'Once Ali ibn al-Hussain<sup>asws</sup> said to me: 'My son, beware of five kinds of people and do not associate with, speak to and accompany them on the road.'

I then asked: 'Who are they O father?' He<sup>asws</sup> then said: 'You must not accompany a lying person; he is like a phantom. He tells you of what, in fact, is faraway to be very near and what, in fact, is near to be very far;

You must not associate with a sinful person; he may sell you for a single loaf or even less to this or that person;

You must not associate with a stingy person; he leaves you out in the cold in financial matters in your desperate conditions;

You must not associate with a silly person; he may want to benefit you instead he causes you harm;

'You must not associate one who has failed to maintain good relations with relatives; I<sup>asws</sup> have found him being condemned in three places of the book of Allah<sup>azwj</sup>: ***'If you ignore the commands of Allah, would you then also spread evil in the land and sever the ties of kinship? (47:22). Allah has condemned these people and made them deaf, dumb, and blind.'*** (47:23) ***'Those who disregard their covenant with Allah after He has taken such a pledge from them, who sever the proper relations that Allah has commanded them to establish, and those who spread evil in the land will have Allah's condemnation instead of reward and will face the most terrible end.'*** (13 :25)

***The evil doers (2:26) who break their established covenant with Him and the relations He has commanded to be kept and who spread evil in the land; these are the ones who lose a great deal.'*** (2:27).<sup>157</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ شُعَيْبِ الْعَقَرِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا إِلَى آخِرِ الْآيَةِ فَقَالَ إِنَّمَا عَنَى بِهَذَا إِذَا سَمِعْتُمُ الرَّجُلَ الَّذِي يَجْحَدُ الْحَقَّ وَيَكْذِبُ بِهِ وَيَقْعُ فِي الْأَيْمَةِ فَعَمُّ مِنْ عَدِيهِ وَ لَا تُقَاعِدُهُ كَائِنَا مَنْ كَانَ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from Shuayb al-Aqaqfi who has said the following:

'Once I asked Abu Abd Allah<sup>asws</sup> about the words of Allah<sup>azwj</sup>: ***'Allah has told you (believers) in the Book that when you hear people disbelieving and mocking Allah's revelations, do not sit with them unless they change the subject. You will become like them. Allah will gather all the hypocrites and the unbelievers together in hellfire.'*** (4: 140).

<sup>157</sup> Al-Kafi, vol. 2, H. 2817, Ch. 159, h, 7 ج الكافي 377 : 2

The Imam<sup>asws</sup> said: 'It means that when you hear the man who rejects the truth, denies it and opposes 'A'immah<sup>asws</sup>, you then must leave him and do not sit with him no matter whoever he may be.'<sup>158</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ مَجْلِسًا يُنْقَضُ فِيهِ إِمَامٌ أَوْ يُعَابُ فِيهِ مُؤْمِنٌ

Ali ibn Ibrahim has narrated from his father from Ali ibn Asbat from Sayf ibn 'Amirah from 'Abd al-'Ala' ibn 'Ayun who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Whoever believes in Allah<sup>azwj</sup> and in the Day of Judgment must not sit in a seat whereby an Imam is belittled or a believer is criticized.'<sup>159</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَنْصَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَفُومُ مَكَانَ رِيْبَةٍ

A number of our people have narrated from Sahl ibn Ziyad from Jalar ibn Muhammad al-Ashari from ibn al-Qaddah who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Amir-ul-Momineen<sup>asws</sup> has said: 'Whoever believes in Allah<sup>azwj</sup> and in the Day of Judgment must not stay in a place that casts doubt on one's understanding (of the religion).'<sup>160</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَقْعُدَنَّ فِي مَجْلِسٍ يُعَابُ فِيهِ إِمَامٌ أَوْ يُنْقَضُ فِيهِ مُؤْمِنٌ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn 'Amirah from 'Abd al-'Ala' who has said the following:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'Whoever believes in Allah<sup>azwj</sup> and in the Day of Judgment must not sit in a place where an Imam<sup>asws</sup> is belittled or a believer is criticised.'<sup>161</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ مُوسَى قَالَ حَدَّثَنِي أَخِي وَ عَمِّي عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ثَلَاثَةٌ مَجَالِسٍ يَمُفُّهَا اللَّهُ وَ يُرْسِلُ نَقْمَتَهُ عَلَى أَهْلِهَا فَلَا تُقَاعَدُوهُمْ وَ لَا تُجَالِسُوهُمْ مَجْلِسًا فِيهِ مَنْ يَصِفُ لِسَانَهُ كَذِبًا فِي فِتْيَانِهِ وَ مَجْلِسًا ذَكَرُ أَعْدَائِنَا فِيهِ جَدِيدٌ وَ ذَكَرْنَا فِيهِ رَتْثٌ وَ مَجْلِسًا فِيهِ مَنْ يَصُدُّ عَنَّا وَ أَنْتَ تَعْلَمُ قَالَ ثُمَّ ثَلَا أَبُو عَبْدِ اللَّهِ ع ثَلَاثَ آيَاتٍ مِنْ كِتَابِ اللَّهِ كَأَنَّمَا كُنَّ فِيهِ أَوْ قَالَ فِي كَفِّهِ وَ لَا تَسْبُوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَدْوًا بَعِيرٌ عِلْمٌ وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثِ غَيْرِهِ وَ لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَ هَذَا حَرَامٌ لِنَقُتُوا عَلَى اللَّهِ الْكَذِبَ

Al-Hussain ibn Muhammad has narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from Ishaq ibn Musa who has said that narrated to him his brother and uncle who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'There are three kinds of gatherings that Allah<sup>azwj</sup> Hates and sends His<sup>azwj</sup> Anger upon the attendance therein. You must not sit there to associate with them: a gathering wherein there is **one whose tongue speaks lies in his Fatwas** (legal opinion), a gathering wherein our<sup>asws</sup> enemies are praised as emerging (problem solvers) and we<sup>asws</sup> are mentioned as obsolete (of less value) ones, and a gathering wherein obstacles are created for us<sup>asws</sup> and you know it.'

The Imam<sup>asws</sup> then read three verses from the book of Allah<sup>azwj</sup> as if they were in his mouth (or as if they were on his palms): **'O believers, do not say bad words**

<sup>158</sup> Al-Kafi, vol. 2, H. 2818, Ch. 159, h, 8

<sup>159</sup> Al-Kafi, vol. 2, H. 2819, Ch. 159, h, 9

<sup>160</sup> Al-Kafi, vol. 2, H. 2820, Ch. 159, h, 10 ج الكافي : 378 ص : 2

<sup>161</sup> Al-Kafi, vol. 2, H. 2821, Ch. 159, h, 11

**against the idols lest they (pagans) in their hostility and ignorance say such words against Allah.’(6: 108)**

**‘When you see people mocking Our revelations. Turn away from them so that they may change the subject.’ (6:68)**

**‘(Unbelievers), do not follow whatever your lying tongues may tell you is lawful or unlawful to invent lies against Allah’ (16: 116).<sup>162</sup>**

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ الْجَمْحِيُّ قَالَ حَدَّثَنِي هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا ابْتَلَيْتَ بِأَهْلِ النَّصَبِ وَ مَجَالِسَتِهِمْ فَكُنْ كَأَنَّكَ عَلَى الرَّضْفِ حَتَّى تَقُومَ فَإِنَّ اللَّهَ يَمْقُتُهُمْ وَيَلْعَنُهُمْ فَإِذَا رَأَيْتَهُمْ يَخُوضُونَ فِي ذِكْرِ إِمَامٍ مِنَ الْأَئِمَّةِ فَقُمْ فَإِنَّ سَخَطَ اللَّهِ يَنْزِلُ هُنَاكَ عَلَيْهِمْ

Through the same chain of narrators it is narrated from Muhammad ibn Muslim from Dawud ibn Farqad who has said that narrated to him Sa'id al-Jumahhi who has that narrated to him Hisham ibn Salim who has narrated the following from Abu Abd Allah<sup>asws</sup>:

**‘If you are caught up with the people who are bitter enemies of ‘A’immah<sup>asws</sup> and you associate with them, you must act like a person on a piece of stone heated in a furnace whereby you move away as fast as you can. Allah<sup>azwj</sup> Hates them and condemns them. If you find them, speak against anyone of ‘A’immah<sup>asws</sup>, you must move away from them; Allah<sup>azwj</sup>’s Wrath descends down there upon them.’<sup>163</sup>**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ قَعَدَ عِنْدَ سَبَابِ لِأَوْلِيَاءِ اللَّهِ فَقَدْ عَصَى اللَّهَ تَعَالَى

Abu Ali al-Ashari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from ‘Abd al-Rahman ibn al-Hajjaj who has narrated the following from Abu Abd Allah<sup>asws</sup>:

**‘Abu Abd Allah<sup>asws</sup> has said: ‘Whoever sits with those who abuse the friends of Allah<sup>azwj</sup> has certainly disobeyed Allah<sup>azwj</sup>.’<sup>164</sup>**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنِ أَبِي جَعْفَرٍ ع قَالَ مَنْ قَعَدَ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ مِنَ الْأَئِمَّةِ يَقْدِرُ عَلَى الْإِنْتِصَابِ فَلَمْ يَفْعَلْ أَلْبَسَهُ اللَّهُ الدُّلَّ فِي الدُّنْيَا وَ عَذَبَهُ فِي الْآخِرَةِ وَ سَلَبَهُ صَالِحَ مَا مَنَّ بِهِ عَلَيْهِ مِنْ مَعْرِفَتِنَا

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father rather from al-Qasim ibn ‘Urwah from ‘Ubayd ibn Zurara from his father who has narrated the following from Abu Jafar<sup>asws</sup>:

**‘Whoever sits in a gathering where any of ‘A’immah<sup>asws</sup> is abused and one is able to move out of such gathering, but does not do so, Allah<sup>azwj</sup> will Dress him with humiliation in this world and punish him in the next life and take away from him the goodness that was granted to him due to his acquaintance with us<sup>asws</sup>.’<sup>165</sup>**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِيَّاكُمْ وَ التَّفَكُّرَ فِي اللَّهِ وَ لَكِنْ إِذَا أَرَدْتُمْ أَنْ تَنْظُرُوا إِلَى عَظَمَتِهِ فَانظُرُوا إِلَى عَظِيمِ خَلْقِهِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn ‘Abd al-Hamid from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has narrated the following from Abu Ja’far<sup>asws</sup>:

**‘Beware of thinking about Allah<sup>azwj</sup>’s Self. If you like to think about the greatness of Allah, think about His great and wonderful creations.’<sup>166</sup>**

<sup>162</sup> Al-Kafi, vol. 2, H. 2822, Ch. 159, h, 12

<sup>163</sup> Al-Kafi, vol. 2, H. 2823, Ch. 159, h, 13 ج الكافي : ص 2 : ج الكافي

<sup>164</sup> Al-Kafi, vol. 2, H. 2824, Ch. 159, h, 14

<sup>165</sup> Al-Kafi, vol. 2, H. 2825, Ch. 159, h, 15

<sup>166</sup> Al-Kafi, vol. 1, H 250, Ch. 8, h, 7

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ حَدِيدِ بْنِ حَكِيمٍ أَوْ مُرَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَيُّمَا مُؤْمِنٍ أَوْصَلَ إِلَى أَخِيهِ الْمُؤْمِنِ مَعْرُوفًا فَقَدْ أَوْصَلَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ص

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Jamil ibn Darraj from Hadid ibn Hakim or Murazim who has said the following:

'Abu Abd Allah<sup>asws</sup> has said: 'If a believing person maintains good relations with his brother in belief, he is considered as maintaining such relations with the Messenger of Allah<sup>saww</sup>,<sup>167</sup>

## To Whom Favours Should be Extended?

وَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ أَعْرَابِيًّا مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ ص فَقَالَ أَوْصِنِي فَمَا أَوْصَى بِهِ أَنْ قَالَ يَا فُلَانُ لَا تَزْهَدَنَّ فِي الْمَعْرُوفِ عِنْدَ أَهْلِهِ

Abu Basir narrates the following:

Abi Jafar<sup>asws</sup> said: Once a Bedouin came to Prophet<sup>saww</sup> and said: Please advise me. Prophet<sup>saww</sup> said: Among others, one piece of advice was: You should not be less keen in doing favours to those who deserve it.<sup>168</sup>

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ الصَّنْبِغَةُ لَا تَكُونُ صَنْبِغَةً إِلَّا عِنْدَ ذِي حَسَبٍ أَوْ دِينِ الْحَدِيثِ وَ رَوَاهُ ابْنُ إِدْرِيسَ فِي آخِرِ السَّرَائِرِ نَقْلًا مِنْ كِتَابِ مُوسَى بْنِ بَكْرِ وَ رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ فِي كِتَابِ الزُّهْدِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ إِبْرَاهِيمَ بْنِ عَبَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ

I heard it from my father, who from ibn Abi Youmar, who from Jamil ibn Daraj, who from Zirarah the following:

Aba Abd Allah<sup>asws</sup> said: A favour is nothing until it is extended to an honourable-family person or to a religious one.<sup>169</sup>

وَ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ أَرْبَعٌ تَذْهَبُ ضَيَاعًا مَوْدَةٌ تُنْمَخُ مَنْ لَا وِفَاءَ لَهُ وَ مَعْرُوفٌ يُوضَعُ عِنْدَ مَنْ لَا يَشْكُرُهُ وَ عِلْمٌ يُعْلَمُ مَنْ لَا يَسْتَمِعُ لَهُ وَ سِرٌّ يُوضَعُ عِنْدَ مَنْ لَا حِصَانَةَ لَهُ

I heard it from my father, who from ibn Abi Youmar, who from Jamil ibn Daraj, who from Zirarah the following:

Aba Abd Allah<sup>asws</sup> said: Four things go to waste; (1) to love a disloyal person; (2) favouring an unthankful person; (3) teaching an uninterested person; (4) telling a secret to an unreliable person.<sup>170</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِمُفَضَّلِ بْنِ عُمَرَ يَا مُفَضَّلُ إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَسَقِي الرَّجُلُ أَمْ سَعِيدٌ فَانظُرْ سِنِّيهِ وَ مَعْرُوفَهُ إِلَى مَنْ يَصْنَعُهُ فَإِنْ كَانَ يَصْنَعُهُ إِلَى مَنْ هُوَ أَهْلُهُ فَاعْلَمْ أَنَّهُ إِلَى خَيْرٍ وَ إِنْ كَانَ يَصْنَعُهُ إِلَى غَيْرِ أَهْلِهِ فَاعْلَمْ أَنَّهُ لَيْسَ لَهُ عِنْدَ اللَّهِ خَيْرٌ

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from Sayf ibn 'Amirah who has said the following:

'Abu Abd Allah<sup>asws</sup> once said to Mufaddal ibn 'Umar: 'O Mufaddal, if you want to know whether a man is the most wicked or most fortunate, find out to whom he provides Benevolent Assistance. If he finds a properly deserving recipient, it is information for you that good consequences await him; if he provides Benevolent

<sup>167</sup> Al-Kafi, vol. 2, H. 6067, Ch. 21, h, 8

<sup>168</sup> Wasail ul Shia, H. 21592

<sup>169</sup> Ibid, H. 21596

<sup>170</sup> Ibid, H. 21597 ج الشيعتوسائل 299 : ص 16



Assistance to those who do not deserve it notice that there is not anything good for him before Allah<sup>azwj</sup>,<sup>171</sup>

### The Best Way to Communicate Ahadith:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ شِيعَتُنَا الرَّحْمَاءُ بَيْنَهُمُ الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ إِنْ ذَكَرْنَا مِنْ ذِكْرِ اللَّهِ إِنْذَا إِذَا ذَكَرْنَا ذُكِرَ اللَّهُ وَإِذَا ذُكِرَ عَدُونُنَا ذُكِرَ الشَّيْطَانُ

A number of Our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Fadalah ibn Ayyub from Ali ibn abu Hamza who has said the following:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'Our Shia are compassionate to each other. When alone they speak of and remember Allah<sup>azwj</sup>. To speak of us<sup>asws</sup> is to speak of Allah<sup>azwj</sup>. When we<sup>asws</sup> are mentioned Allah<sup>azwj</sup> is mentioned, but when our enemies are spoken of it is like speaking of Satan'<sup>la</sup>,<sup>172</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَزَاوَرُوا فَإِنَّ فِي زِيَارَتِكُمْ إِحْيَاءً لِقُلُوبِكُمْ وَ ذِكْرًا لِأَحَادِيثِنَا وَ أَحَادِيثِنَا تُعْطَفُ بَعْضُكُمْ عَلَى بَعْضٍ فَإِنْ أَخَذْتُمْ بِهَا رَسَدْتُمْ وَ نَجَوْتُمْ وَ إِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَ هَلَكْتُمْ فَخُذُوا بِهَا وَ أَنَا بِنَجَاتِكُمْ رَعِيمٌ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hussain from Muhammad ibn Isma'il ibn Bazi' from Salih ibn 'Aqabah from Yazid ibn 'Abd al-Malik who has narrated the following from abu Abd Allah<sup>asws</sup>:

'Visit each other; in it there is a revival for your hearts and a study of our<sup>asws</sup> Ahadith (may take place). Our<sup>asws</sup> Ahadith helps you to be kind to each other. If you follow them you will find guidance and salvation in them. If you disregard them you will go astray and be destroyed. Therefore, follow them and I<sup>asws</sup> will assure you of your salvation.'<sup>173</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَّاءِ عَنِ مَنْصُورِ بْنِ يُوسُفَ عَنْ عَبَّادِ بْنِ كَثِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي مَرَرْتُ بِقَاصٍ يَقْصُ وَ هُوَ يَقُولُ هَذَا الْمَجْلِسُ الَّذِي لَا يَسْقَى بِهِ جَلِيسٌ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَيْهَاتَ هَيْهَاتَ أَخْطَأْتُ أَسْتَاهُمْ الْحُفْرَةَ إِنَّ لِلَّهِ مَلَائِكَةً سَبَّاحِينَ سِوَى الْكِرَامِ الْكَاتِبِينَ فَإِذَا مَرُّوا بِعَوْمٍ يَذْكُرُونَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ قَالُوا تَفُؤُوا فَقَدْ أَصَبْتُمْ حَاجَتَكُمْ فَيَجْلِسُونَ فَيَنْفَقَهُونَ مَعَهُمْ فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ وَ شَهِدُوا جَنَائِزَهُمْ وَ تَعَاهَدُوا غَائِبَهُمْ فَذَلِكَ الْمَجْلِسُ الَّذِي لَا يَسْقَى بِهِ جَلِيسٌ

A number of our people have narrated from Sahl ibn Ziyad from al-Washsha' from Mansur ibn Yunus from 'Abbad ibn Kathir who has said the following:

'I said to Abu Abd Allah<sup>asws</sup>, 'Once I passed by a storyteller who said to his audience, 'This is a gathering whose attendants do not suffer wickedness.' The narrator has said that Abu Abd Allah<sup>asws</sup> then said: 'How extremely far is it from reality!' You passed by the wrong gathering. (Astahahum al-Hufrah) How terribly wrong is their expression! Allah<sup>azwj</sup> has certain angels<sup>as</sup> who visit places, and they are other than the honourable scribes. When they pass by a people, who speak of Muhammad<sup>saww</sup> and Ale Muhammad<sup>asws</sup>, these angels<sup>as</sup> say: 'Stop here. You have found what you needed.' They will sit down and begin to think and understand with them. When the gathering disperses they visit their people suffering due to ill health, attend their funerals and look after those of them who are absent. That is the gathering whose attendants do not suffer wickedness.'<sup>174</sup>

<sup>171</sup> Al-Kafi, vol, 4, H 6082, Ch. 26, h 1

<sup>172</sup> Al-Kafi, vol, 2, H. 2109 Ch. 77 h 1

<sup>173</sup> Al-Kafi, vol, 2, H. 2110 Ch. 77 h 2

<sup>174</sup> Al-Kafi, vol, 2, H. 2111 Ch. 77 h 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُسْتَوْرِدِ النَّخَعِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لِيَطَّلِعُونَ إِلَى الْوَاحِدِ وَالْبَائِتِينَ وَالثَّلَاثَةَ وَهُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ قَالَ فَقُولُوا مَا تَرَوْنَ إِلَى هَؤُلَاءِ فِي قَلْبِهِمْ وَكَثْرَةَ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ ص قَالَ فَقُولُوا الطَّائِفَةُ الْأُخْرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from al-Mustawrid al-Nakha'i from those whom he has mentioned (in his book) who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Certain angels of heaven look at one, two or three people on earth speak of the excellence and praise of Muhammad<sup>saww</sup> and his<sup>saww</sup> family<sup>asws</sup> and they say, 'Look at the small number of these people, their enemies are so numerous, they still speak of the praise of Muhammad<sup>saww</sup> and his<sup>saww</sup> family<sup>asws</sup>.' The Imam<sup>asws</sup> then said: 'Another group of angels say to them: 'It is a favour to them from Allah<sup>azwj</sup> that He<sup>azwj</sup> Grants to whomever He<sup>azwj</sup> Wants, Allah<sup>azwj</sup> possesses a great deal of favours.'<sup>175</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُبَسَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي أ تَخْلُونَ وَ تَتَحَدَّثُونَ وَ تَقُولُونَ مَا شِئْتُمْ فَقُلْتُ إِي وَ اللَّهُ إِنَّا لَنَخْلُو وَ نَتَحَدَّثُ وَ نَقُولُ مَا شِئْنَا فَقَالَ أَمَا وَ اللَّهُ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَمَا وَ اللَّهُ إِنِّي لَأُحِبُّ رَبِّكُمْ وَ أَرْوَاكُمْ وَ إِنِّكُمْ عَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُوا بِوَرَعٍ وَ اجْتِهَادٍ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Muhammad from ibn Faddal from ibn Muskan from Muyassir who has said the following:

'Once Abu Jafar<sup>asws</sup> asked me: 'Do you hold private gatherings wherein you say whatever you want?' I said: 'Yes, I swear by Allah<sup>azwj</sup>, we hold private gatherings and say whatever we like to say (in praise of Muhammad<sup>saww</sup> and his family<sup>asws</sup>).' The Imam<sup>asws</sup> said: 'I swear by Allah<sup>azwj</sup>, I<sup>asws</sup> wish I<sup>asws</sup> could be with you at such gatherings. I<sup>asws</sup> swear by Allah<sup>azwj</sup>, I<sup>asws</sup> love your fragrance and your spirits. You, certainly, follow the religion of Allah<sup>azwj</sup>, and the religion of the angels<sup>as</sup>. Pay attention to restraining from the worldly attractions (sins) and assist yourselves with striving hard in work.'<sup>176</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعًا عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أُمِنُوا وَإِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَوْا اللَّهَ لِيَصْرِفَهُ عَنْهُمْ وَ إِنْ سَأَلُوا حَاجَةً تَشَفَّعُوا إِلَى اللَّهِ وَ سَأَلُوهُ قَضَاءَهَا وَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَاهِلِينَ إِلَّا حَضَرَهُمْ عَشْرَةٌ مِنْ الشَّيَاطِينِ فَإِنْ تَكَلَّمُوا تَكَلَّمَ الشَّيْطَانُ بِخَوْ كَلَامِهِمْ وَ إِذَا ضَحِكُوا ضَحِكُوا مَعَهُمْ وَ إِذَا نَالُوا مِنْ أَوْلِيَاءِ اللَّهِ نَالُوا مَعَهُمْ فَمَنْ ابْتَلَى مِنَ الْمُؤْمِنِينَ بِهِمْ فَإِذَا خَاضُوا فِي ذَلِكَ فَلْيُفِّمْ وَ لَا يَكُنْ شَرِيكَ شَيْطَانٍ وَ لَا جَلِيْسَهُ فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَ جَلَّ لَا يَفُومُ لَهُ شَيْءٌ وَ لَعْنَتُهُ لَا يَرُدُّهَا شَيْءٌ ثُمَّ قَالَ ص فَإِنْ لَمْ يَسْتَطِعْ فَلْيُتَكْرَمْ بِقَلْبِهِ وَ لِيُفِّمْ وَ لَوْ حَلَبَ شَاةً أَوْ فُورًا نَاقَةً

Al-Hussain ibn Muhammad and Muhammad ibn Yahya all have narrated I' Tom Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from Ahmad ibn Zakariya, from Muhammad ibn Khalid ibn Maymun from Abd Allah ibn Sinan from Ghiyath ibn Ibrahim who has narrated it from Abu Abd Allah<sup>asws</sup>:

'Abu Abd Allah<sup>asws</sup> has said: 'Wherever three or more believing people gather together an equal number of angels also attend it (gathering). If they pray for a good purpose the angels say Amen! If they seek protection (from Allah<sup>azwj</sup>) against an evil matter, the angels pray to Allah<sup>azwj</sup> to divert it from them. If they pray so their wishes come true, the angels intercede for them before Allah<sup>azwj</sup> and pray to Him<sup>azwj</sup> to Grant their wishes.

Wherever three or more rejecters (of belief) gather together, ten times their number, Satans also attend it. If they speak Satan also speaks likewise, if they laugh, they

<sup>175</sup> Al-Kafi, vol, 2, H. 2112 Ch. 77 h 4

<sup>176</sup> Al-Kafi, vol, 2, H. 2113 Ch. 77 h 5

(Satans) laugh with them. If they succeed (in abuse) against the friends of Allah<sup>azwj</sup>, they (Satans) do the same. If any of the believing people is trapped among them and when they involve themselves in such behaviours he should move away from them so he does not become of the attendance along with Satan; the Wrath of Allah<sup>azwj</sup>, is insurmountable and His<sup>azwj</sup> Condemnation is irremovable.' The Imam<sup>asws</sup> then said: 'If he cannot do so (move away) he must condemn it in his heart and stand up even for a short while and move a little, like the time of allowing the young animal to have its share of milk while milking the mother.'<sup>177</sup>

وَ يَهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ عَنْ أَبِي الْمَعْرَاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَيْسَ شَيْءٌ أَنْكَى لِلْإِبْلِيسِ وَ جُنُودِهِ مِنْ زِيَارَةِ الْإِخْوَانِ فِي اللَّهِ بَعْضِهِمْ لِبَعْضٍ قَالَ وَ إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيَذْكُرَانِ اللَّهَ ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ فَلَا يَبْقَى عَلَى وَجْهِ إِبْلِيسَ مُضْغَةٌ لَحْمٍ إِلَّا تَحَدَّدَ حَتَّى إِنَّ رُوحَهُ لَتَسْتَعِيثُ مِنْ شِدَّةِ مَا يَجِدُ مِنَ الْأَلَمِ فَتَحْسُ مَلَائِكَةُ السَّمَاءِ وَ خَزَانُ الْجِنَانِ فَيَلْعَنُونَهُ حَتَّى لَا يَبْقَى مَلَكٌ مُقْرَبٌ إِلَّا لَعَنَهُ فَيَفْعُ حَاسِبًا حَسِيرًا مَذْحُورًا

Through the same chain of narrators it is narrated from Muhammad ibn Sulayman from Muhammad ibn Mahfuz from abu al-Maghra' who has said the following:

'I heard Abu al-Hassan<sup>asws</sup> saying: 'There is nothing more injurious to Satan and his soldiers than believing people's visitation of their brothers (in belief) for the sake of Allah<sup>azwj</sup>.' The Imam<sup>asws</sup> said: 'When believing people meet each other, speak of Allah<sup>azwj</sup> and speak of the praise and excellence of Ahl al-Bayt<sup>asws</sup>, all the flesh at the face of Satan disappear, he even cries for help due to the severity of his suffering and the angels of heaven sense it as well as the keepers of paradise and they all condemn him until all the angels close to Allah<sup>azwj</sup> condemn him and Satan remains humiliated, frustrated and defeated.'<sup>178</sup>

<sup>177</sup> Al-Kafi, vol, 2, H. 2114 Ch. 77 h 6

<sup>178</sup> Al-Kafi, vol, 2, H. 2115 Ch. 77 h 7

## Appendix I:

وقال الامام (عليه السلام): وأشد من يتم هذا اليتيم، يتيم - ينقطع - عن إمامه لا يقدر على الوصول إليه، ولا يدرى كيف حكمه فيما بيننا به من شرايع دينه. ألا فمن كان من شيعتنا عالما بعلومنا، وهذا الجاهل بشريعتنا المنقطع عن مشاهدتنا يتيم في حجره، ألا فمن هداه وأرشده وعلمه شريعتنا كان معنا في الرفيق الأعلى. حدثني بذلك أبي، عن آبائه، عن رسول الله (صلى الله عليه وآله).

And the Imam Hassan Al-Askari<sup>asws</sup> said: 'And the one who is more an orphan than these orphans is the one who is cut-off from his Imam<sup>asws</sup> and does not have the power to go to him<sup>asws</sup> and does not know how to acquire his<sup>asws</sup> orders in the law of his religion. It is for our Shiites who are knowledgeable with our<sup>asws</sup> knowledge to teach the one who is ignorant of our Law and is cut-off from seeing us<sup>asws</sup> in his separation, and guide him and teach him our<sup>asws</sup> Law like a friend. This has been narrated to me<sup>asws</sup> from my<sup>asws</sup> father<sup>asws</sup> from his<sup>asws</sup> forefathers<sup>asws</sup>, from the Messenger of Allah<sup>saww</sup>.<sup>179</sup>

وقال على بن أبي طالب (عليه السلام): من كان من شيعتنا عالما بشريعتنا، وأخرج ضعفاء شيعتنا من ظلمة جهلهم إلى نور العلم الذي حيوانه - به - جاء يوم القيامة وعلى رأسه تاج من نور يضيء لاهل جميع تلك العرصات، و - عليه - حلة لا يقوم لأقل سلك منها الدنيا بحذاقيرها. ثم ينادي مناد - من عند الله - يا عباد الله هذا عالم من بعض تلامذة آل محمد ألا فمن أخرج في الدنيا من حيرة جهله فيلتشبه بنوره، ليخرجه من حيرة ظلمة هذه العرصات إلى نزه الجنان. فيخرج كل من كان علمه في الدنيا خيرا، أو فتح عن قلبه من الجهل قفلا، أو أوضح له عن شبهة.

Imam Ali Bin Abu Talib<sup>asws</sup> said: 'If there is from our<sup>asws</sup> Shiites one who is knowledgeable of our<sup>asws</sup> Law, and expels the weak of our<sup>asws</sup> Shiites from the darkness of their ignorance towards the light of the knowledge which we<sup>asws</sup> have endowed him with, will come on the Day of Judgment with a crown of light on his head, the illumination of which will reach all of those on the plains and will be suited in a garment for which there is no comparison in this world. Then a caller will call out from Allah<sup>azwj</sup>: 'O servants of Allah<sup>azwj</sup>! This is a scholar from some of the students of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. In the world, whosoever has been taken out from the confusion of his ignorance to the clearance of his light, he will be taken out from the confusion of the darkness of these plains towards the light of the Gardens. He will then take out all of those that he helped in the world with his knowledge and unlocked the locks of ignorance in their hearts or cleared from them their doubts'.<sup>180</sup>

<sup>179</sup> Tafseer-e-Imam Hassan Askari<sup>asws</sup>, H, 214

<sup>180</sup> Tafseer-e-Imam Hassan Askari<sup>asws</sup>, H, 215