

'Taffakur and Taddabar'

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Abbreviations:

saww: - **S**al lal la ho **A**llay hay **W**a Aal lay he **W**asallam

azwj: - **A**z **Z**a **W**a Jalla

asws: - **A**llay hay **S**alawat **W**ass **S**alam

AJFJ: **A**jal **A**llah hey wa **F**ara **J**aak

ra: - **R**azi **A**llah^{-azwj}

La: - **L**aan **A**llah^{-azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Taffakur and Taddabar’

Summary:

The words ‘Taffakur and Taddabar’ have frequently been used in the Holy Quran, meaning to invoke deep thinking (ponding/contemplating). The deep thinking is far more rewarding than simply worshipping, e.g., Hadith below.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَفْضَلُ الْعِبَادَةِ إِذْمَانُ التَّفَكُّرِ فِي اللَّهِ وَ فِي قُدْرَتِهِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn Abu Nasr from certain individuals of his people who has narrated the following from Abu Abdullah^{-asws}:

Abu Abd Allah^{-asws} has said: The most virtuous form of worship is thinking about Allah^{-azwj} very often and about His^{-azwj} Power.¹

In this short article we will try to understand what are the meanings of ‘Taffakur and Taddabar’ and how to embrace them in order to raise our spiritual status. And to know when one leaves the deep thinking while plunging into wishful thinking (day dreaming) which is a forbidden act² and sometimes one embarks into even more grave territory of the ‘Qayas’ (analogy)³ and starts implementing/developing his/her opinions and thoughts into religion by interpreting and/or deriving the laws of the religion as per his own wisdom.

Allah^{-azwj} has Commanded us to contemplate (Taffakur and Taddabar) on universe, Ayat (Signs which remind Allah^{-azwj}), to renegade misconceptions spread by non-believers and to be Thankful to Him^{-azwj} for the countless Favours and Bounties Extended to all by Him^{-azwj}.

Initially, when one contemplates, several questions and unresolved issues are realised in his mind which prompts a quest for the answers within oneself and one starts looking for the answers. When one looks further, Allah^{-azwj} Helps, through the Holy Verses and Guides him

¹ Al-Kafi, Vol. 2, H. 1546

² See for example: <https://hubeali.com/articles/DayDreamingAnActOfSatan.pdf>

³ See Appendix II.

to consult the ‘اهل الذكر’ (**so ask the Ahl Al-Zikr (People of the Reminder) if you do not know (16:43).**

The next question arises on how to find the ‘اهل الذكر’ to whom Allah^{-azwj} Refers to in resolving our misconceptions and finding salvation? Basically, Allah^{-azwj} Guides to the ‘اهل الذكر’ when someone’s intention is pure and strives hard to secure his/her Hereafter.

For example, we present extracts of a long Hadith to highlight how to find the ‘اهل الذكر’ (Divine Imams^{-asws}) and how to avoid falling into the misguidance and destruction by following other than them^{-asws}:

وَاَعْلَمُوا أَنَّ مَا أَمَرَ اللَّهُ بِهِ أَنْ تَجْتَنِبُوهُ فَقَدْ حَرَّمَهُ وَاتَّبِعُوا آثَارَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ سُنَّتَهُ فَخُذُوا بِهَا وَ لَا تَتَّبِعُوا أَهْوَاءَكُمْ وَ آرَاءَكُمْ فَتَضِلُّوا فَإِنَّ أَضَلَّ النَّاسِ عِنْدَ اللَّهِ مَنْ اتَّبَعَ هَوَاهُ وَ رَأْيَهُ يَغْيِرُ هُدًى مِنَ اللَّهِ

(An extract from a length Hadith from Al-Kafi, Vol. 8, H. 14449):

And know that whatever Allah^{-azwj} has Ordered you to avoid, so He^{-azwj} has Prohibited it, and follow the footsteps of the Messenger^{-saww} of Allah^{-azwj}, and his^{-saww} Sunnah, so adhere to it and do not follow your own desires, and your opinions, for you will go astray. The most misguided of the people with Allah^{-azwj} is the one who follows his own desires and his opinion without (following the) Guidance from Allah^{-azwj}.

وَقَالَ أَيُّهَا الْعَصَابَةُ الْخَافِضُ اللَّهُ هُمْ أَمْرُهُمْ عَلَيْكُمْ بِآثَارِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ سُنَّتِهِ وَ آثَارِ الْأَئِمَّةِ الْهُدَاةِ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ بَعْدِهِ وَ سُنَّتِهِمْ فَإِنَّهُ مَنْ أَخَذَ بِذَلِكَ فَقَدْ اهْتَدَى وَ مَنْ تَرَكَ ذَلِكَ وَ رَغِبَ عَنْهُ ضَلَّ لِأَنَّهُمْ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَ لَا يَتَّبِعُهُمْ

And he^{-asws} said: ‘O you group for whom Allah^{-azwj} has Protected for them their affairs! It is for you to follow the footsteps of the Messenger^{-saww} of Allah^{-azwj} and his^{-saww} Sunnah, and the footsteps of the Imams^{-asws} of Guidance from the People^{-asws} of the Household of the Messenger^{-saww} of Allah^{-azwj} from after him^{-saww} and their^{-asws} Sunnah. So the one who takes to that has been guided, and the one who avoided that and abandoned it, went astray, because they^{-asws} are the ones^{-asws} for whom Allah^{-azwj} Commanded (the people) to be obedient to, and for their^{-asws} Wilayah.

اللَّهُ أَمَرَ بِوِلَايَةِ الْأَئِمَّةِ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِوِلَايَتِهِمْ وَ طَاعَتِهِمْ وَ الَّذِينَ هَمَّى اللَّهُ عَنْ وَلَا يَتَّبِعُهُمْ وَ طَاعَتِهِمْ وَ هُمْ أَئِمَّةُ الضَّلَالَةِ الَّذِينَ قَضَى اللَّهُ أَنْ يَكُونُ هُمْ دُولٌ فِي الدُّنْيَا عَلَى أَوْلِيَاءِ اللَّهِ الْأَئِمَّةِ مِنْ آلِ مُحَمَّدٍ يَعْمَلُونَ فِي دَوْلَتِهِمْ بِمَعْصِيَةِ اللَّهِ وَ مَعْصِيَةِ رَسُولِهِ (صلى الله عليه وآله) لِيَحَقَّ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ وَ لِيَسَمَّ أَنْ تَكُونُوا مَعَ نَبِيِّ اللَّهِ مُحَمَّدٍ (صلى الله عليه وآله) وَ الرُّسُلِ مِنْ قَبْلِهِ

Allah^{-azwj} has Commanded for the Wilayah of the Imams^{-asws} whom Allah^{-azwj} has Names in His^{-azwj} Book in His^{-azwj} Statement: “[21:73] And We made them Imams who guided (people) by

Our command” and they^{-asws} are the ones^{-asws} for whom^{-asws} Allah^{-azwj} has Commanded the Wilayah for, and to be in their^{-asws} obedience.

And the ones whom Allah^{-azwj} has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allah^{-azwj} has Decreed for them the governance in the world over the friends of Allah^{-azwj} and the Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}.

They act in disobedience to Allah^{-azwj} in their governments, and in disobedience to His^{-azwj} Messenger^{-saww} so that the Words of the Punishment become reality against them, and that you can end up being with the Prophet^{-saww} of Allah^{-azwj} Muhammad^{-saww} and the Messengers^{-as} before him^{-saww}.⁴

Introduction:

In the Holy Quran, several Verses (see Appendix I) are Revealed where the words related to deep thinking are used, i.e., ‘تَتَفَكَّرُونَ’, ‘يَتَفَكَّرُوا’, ‘يَتَذَكَّرُونَ’ through these Words Allah^{-azwj} emphasises the need for and importance of pondering for people in order leave misconceptions and develop better understanding of the Divine Commands - while realising the Grand Nature of the Universe created by Allah^{-azwj}, and submitting to Allah^{-azwj}'s by appreciating the countless Bounties.

Allah^{-azwj} Says:

‘وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا’ (and (believers) are **thinking regarding the Creation of the skies and the earth: ‘Our Lord! You have not Created this in vain! (3:191)**

Other places for example, Allah^{-azwj} Rebukes disbelievers by Citing an example,

‘قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ’ (Say: ‘Are they alike, the blind and the seeing one? Are you not thinking?’ (6:50)

Also, in several Holy Verses, Allah^{-azwj} Says to Ponder on ‘الآيَاتِ’, ‘لَايَاتٍ’, ‘لَايَةً’, ‘بَيَاتِنًا’ (‘Signs’ and ‘Sign’ ‘our Signs’). Can we recognise the Signs of Allah^{-azwj} or, to which particular Sign Allah^{-azwj} is Referring to? Of course not as our thinking and opinions are flawed and reliance upon ‘opinions’ would lead to grave consequences:

عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «من فسر القرآن برأيه فأصاب لم يُؤجر، و إن أخطأ كان إثم عليه».

⁴ Al-Kafi, Vol. 8, H. 14449

From Hisham Bin Salim, who has said:

‘Abu Abd Allah^{-asws} having said: ‘The one who explains the Quran by his opinion, if he gets it right there would be no Reward for him, and if he errs, it would be a sin against him’.⁵

Understanding the Holy Verses:

و عنه (عليه السلام): «القرآن ظاهره أنيق، و باطنه عميق، لا تفنى عجائبه، و لا تنقضي غرائب، و لا تكشف الظلمات إلا به».

And from him (the Imam^{-asws}), it is narrated: ‘The Quran (is such that), its apparent is elegant, and its hidden is deep. Its wonders do not cease nor does its strangeness expire, nor can the darkness be removed except by it’.⁶

Here, we come back to our original topic and try to find, from Ahadith, who are the Signs of Allah^{-azwj}?

The Signs of Allah^{-azwj}

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, ‘And I heard him (Abu Ja’far^{-asws}) saying: ‘They belying our^{-asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{-asws}, all of them’.⁷

و قال علي بن إبراهيم: قوله تعالى: إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَي لَا يُؤْمِنُونَ بِهِ وَ رَضُوا بِالْحَيَاةِ الدُّنْيَا وَ اطْمَأَنُّوا بِهَا وَ الَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ قال: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

‘The Words of the Exalted: ***Surely those who are not wishing for meeting Us [10:7]*** i.e. not believing in it, ***and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs [10:7]***, said, ‘The Signs are Amir-Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir-Al-Momineen^{-asws}: ‘There is no ‘Sign’ of Allah^{-azwj} greater than I^{-asws}!’⁸

⁵ (2. 17/ 1: العياشي تفسير)

⁶ ربيع الأبرار 2: 80.

⁷ (Extract) تفسير القمي 1: 199.

⁸ تفسير القمي 1: 309.

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{-asws}) saying: 'They belying our^{-asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{-asws}, all of them^{-asws}'⁹.

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir-Al-Momineen^{-asws}: 'There is no 'Sign' of Allah^{-azwj} greater than I^{-asws}!¹⁰

Can we Fully Understand Holy Verses?

Two students of Imam Hassan Askari^{-asws} asked the Imam^{-asws}, if you^{-asws} teach us the Book, can we fully understand the Divine Verses? Imam^{-asws} reply: Never! See the Hadith below:

قالا: ففرحنا وقلنا: يا بن رسول الله فاذا نأتي (على جميع) علوم القرآن ومعانيه؟ قال (عليه السلام): كلا، إن الصادق (عليه السلام) علم . ما أريد أن أعلمكما . بعض أصحابه ففرح بذلك، وقال: يا بن رسول الله (صلى الله عليه وآله) قد جمعت علم القرآن كله؟ فقال (عليه السلام): قد جمعت خيرا كثيرا، وأوتيت فضلا واسعا، لكنه مع ذلك أقل قليل . من . أجزاء علم القرآن، إن الله عزوجل يقول: " قل لو كان البحر مدادا لكلمات ربي لنفد البحر قبل أن تنفد كلمات ربي ولو جئنا بمثله مددا "

We were happy to hear (about you^{-asws} agreeing to teach us Holy Quran) and (they) said: 'O son^{-asws} of Rasool-Allah^{-saww}! So we will get all the knowledge of the Quran and its meanings?' He^{-asws} said: 'Never! Whatever I am going to teach you is what Al-Sadiq^{-asws} (6th Imam^{-asws}) taught to one of his^{-asws} companions and he (companion of the 6th Imam^{-asws}) was happy with that and said: 'O son^{-asws} of Rasool-Allah^{-saww}! So I have now become the recipient of the whole of the Quran?' He^{-asws} said: 'You have collected a lot of good, and extensive grace, but so little of the parts of its knowledge, for Allah^{-azwj} the Almighty Says: ***'If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink' [18:109].***

ويقول: " ولو أنما في الارض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله " وهذا علم القرآن ومعانيه، وما أودع من عجائبه، فكم ترى مقدار ما أخذته من جميع هذا . القرآن . ولكن القدر الذي أخذته، قد فضلك الله تعالى به على كل من لا يعلم كعلمك، ولا يفهم كفهمك.

⁹ (Extract) تفسير القمي 1: 199.

¹⁰ تفسير القمي 1: 309.

And Allah^{-azwj} Says: ***And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted [31:27].*** And this is the knowledge of the Quran and its meanings and extensiveness, see for yourself what you have taken from the whole of the Quran. But only little you have taken, Allah^{-azwj} the Exalted has Given you preference over that person who does not know what you do and his understanding is not like yours. (An extract)¹¹

The Holy Verses have several Apparent and Hidden Meanings:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ (عليهم السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَيُّهَا النَّاسُ إِنَّكُمْ فِي دَارٍ هُدْنَةٍ وَأَنْتُمْ عَلَى ظَهْرِ سَفَرٍ وَالسَّيْرُ بِكُمْ سَرِيعٌ وَقَدْ رَأَيْتُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ يُبْلِيَانِ كُلَّ جَدِيدٍ وَيُقَرِّبَانِ كُلَّ بَعِيدٍ وَيَأْتِيَانِ بِكُلِّ مَوْعُودٍ فَأَعِدُّوا الْجَهَارَ لِبُعْدِ الْمَجَارِ

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O you people! You are in a house of truce, and you are upon the back of a journey and the travel is quick with you, and you have seen the night and the day, and the sun and the moon turning every new (thing) into old, and every remote (thing) to be close by, and every promised (thing) has come up, therefore prepare the ship (of life) for the long passageway’.

قَالَ فَقَامَ الْمُقْدَادُ بْنُ الْأَسْوَدِ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَا دَارُ الْهُدْنَةِ قَالَ دَارُ بِلَاغٍ وَ انْقِطَاعٍ فَإِذَا التَّبَسَّتْ عَلَيْكُمْ الْفِتْنُ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ فَعَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ شَافِعٌ مُشَفَّعٌ وَ مَاحِلٌ مُصَدِّقٌ وَ مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَ مَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ وَ هُوَ الدَّلِيلُ يَدُلُّ عَلَى خَيْرِ سَبِيلٍ

So Al-Miqdad Bin al-Aswad^{-ra} arose and said, ‘O Rasool-Allah^{-saww}! And what is the house of truce?’ He^{-saww} said: ‘A house of communication and interruption. So when the strife confuses upon you like the interruption of the dark night, so upon you is to be with the Quran, for it is an interceder who would be interceded with, and an inviter who would be ratified; and the one who makes it to be in front of him, it would Guide him to the Paradise, and the one who makes it to be behind him, it would usher him into the Fire, and it is a pointer upon the best way.

وَ هُوَ كِتَابٌ فِيهِ تَفْصِيلٌ وَ بَيَانٌ وَ تَحْصِيلٌ وَ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ وَ لَهُ ظَهَرٌ وَ بَطْنٌ فَظَاهِرُهُ حُكْمٌ وَ بَاطِنُهُ عِلْمٌ ظَاهِرُهُ أَنْبَأٌ وَ بَاطِنُهُ عَمِيقٌ لَهُ نُجُومٌ وَ عَلَى نُجُومِهِ نُجُومٌ لَا تُحْصَى عَجَائِئُهُ وَ لَا تُبْلَى عَرَائِئُهُ

¹¹ Tafseer Imam Hassan Al-Askari^{-asws} – Preface

And it is a Book wherein is detail, and explanation, and achievement, and it is the detail not being with the amusement; and for it there is an apparent and a hidden (meaning). So it's apparent is wisdom, and its hidden is knowledge. Its apparent is profound, and its hidden is bottomless. There are luminaries for it, and upon its luminaries, are (more) luminaries. Neither can its wonderments be counted nor do its marvels wear out.

فِيهِ مَصَابِيحُ الْهُدَى وَ مَنَارُ الْحِكْمَةِ وَ دَلِيلٌ عَلَى الْمَعْرِفَةِ لِمَنْ عَرَفَ الصِّفَةَ فَلْيَجُلْ جَالٍ بَصَرُهُ وَ لِيُبْلِغَ الصِّفَةَ نَظَرُهُ يَنْجُ مِنْ عَطَبٍ وَ يَتَخَلَّصَ مِنْ نَشَبٍ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ فَعَلَيْكُمْ بِحُسْنِ التَّخَلُّصِ وَ قَلَّةِ التَّرْبُصِ.

Therein are lanterns of guidance, and minarets of wisdom, and it evidences upon the recognition to the one^{asws} who understands the capacity, so it brightens the brightness of his insight and lets his look reach the capacity. It rescues from the corruption and finishes off from the entanglements, for the pondering is a revival of the heart of insight just as the enlightened one walks in the darkness with the light. Therefore, it is upon you with the excellent sincerity and without having second thoughts'.¹²

Amir-ul-Momineen^{asws} Instructs to Argue with Ahadith and not Quran:

و من وصية له ع لعبد الله بن العباس [أيضا] لما بعثه للاحتجاج على الخوارج لَا تُخَاصِمُهُمْ بِالْقُرْآنِ فَإِنَّ الْقُرْآنَ حَمَلٌ ذُو وُجُوهِ تَقُولُ وَ يَقُولُونَ ... وَ لَكِنْ حَاجُّهُمْ بِالسُّنَّةِ فَإِنَّهُمْ لَنْ يَجِدُوا عَنْهَا حَيْصًا

(When Imam Ali^{asws} sent Ibn Abbas for discussions with the Kharijites, he, peace be upon him, gave him the following instructions) While arguing, never quote statements from the Holy Qur'an because the passages of this Book require very careful consideration as they could be paraphrased in various ways and their meanings could be construed differently. Thus, you will adhere to your explanation and they will stick to their elucidation. Therefore, argue with them in the light of the traditions of the Holy Prophet (s) and then they will find no way to misrepresent truth.¹³

The people of Opinion Obscure the Divine Guidance:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ فَضَالٍ جَمِيعاً عَنْ أَبِي جَمِيلَةَ عَنْ خَالِدِ بْنِ عَمَّارٍ عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) وَ هُوَ دَاخِلٌ وَ أَنَا خَارِجٌ وَ أَخَذَ بِيَدِي ثُمَّ اسْتَقْبَلَ

¹² Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 2

¹³ Nahjul Balagha, Letter 77. نخج البلاغة (للصبيحي صالح)، ص: 465

الْبَيْتَ فَقَالَ يَا سَدِيرُ إِنَّمَا أُمِرَ النَّاسُ أَنْ يَأْتُوا هَذِهِ الْأَحْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُعَلِّمُونَا وَلَا يَتَّبِعُونَ لَنَا وَهُوَ قَوْلُ اللَّهِ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ إِلَى وَلَا يَتَّبِعُونَ

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

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

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

Then he^{-asws} said: ‘O Sadeyr! Shall I^{-asws} show you the blockers from the Religion of Allah^{-asws}?’ Then he^{-asws} looked towards Abu Haneefa and Sufyan Al-Sowry at that time, and they had a circle (of people) in the Masjid, so he^{-asws} said: ‘They are the blockers from the Religion of Allah^{-azwj}, without any Guidance from Allah^{-azwj} nor any evident Book. They are the malignant ones. If they were to sit in their houses, so the people would go around, and they would not find anyone who would be informing them about Allah^{-azwj} Blessed and High and about His^{-azwj} Rasool^{-saww} until they would come to us^{-asws}. So we^{-asws} would inform them about Allah^{-azwj} Blessed and High and about His^{-azwj} Rasool^{-saww}’.¹⁴

What Happens when one does Taffakur/Taddabar?

When one tries to contemplate and strives hard in the Holy Verses, some questions are identified so to resolve those questions one strives to find the answers, initially starting from Ahadith or a person directing him towards Ahadith, as Allah^{-azwj} Says:

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن سنان عن اسمعيل بن جابر وعبد الكريم عن عبد الحميد بن ابي الديلم عن ابي عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال كتاب الله الذكر واهله آل محمد الذين امر الله بسؤالهم ولم يؤمروا بسؤال الجهال وسمى الله القرآن ذكرا فقال وانزلنا اليك الذكر لتبين للناس ما نزل إليهم ولعلمهم يتفكرون.

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 96 H 3

Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jaabir and Abdul Kareem, from Abdul Hameed Bin Abu Al-Dalam who has reported the following:

Abu Abdullah^{-asws} regarding the Statement of Allah^{-azwj} the High [16:43] **so ask the People of the Reminder (Ahl Al-Zikr) if you do not know** said: ‘The Book of Allah^{-azwj} is the Reminder, and its People^{-asws} are the Progeny^{-asws} of Muhammad^{-saww} are the ones whom Allah^{-azwj} has Commanded to ask them^{-asws} and did not Command to ask the ignorant ones, and Allah^{-azwj} has Called the Quran, the Reminder and Said: **With And We Sent the Reminder to you in order to clarify to the people what has been Sent to them, and perhaps they would be thinking.**¹⁵

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الذِّكْرُ مُحَمَّدٌ (صلى الله عليه وآله) وَنَحْنُ أَهْلُهُ الْمَسْئُولُونَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

‘I said to Abu Abdullah^{-asws}, **‘therefore ask the people of the Reminder if you don’t know [16:43].** He^{-asws} said: ‘Al-Zikr (The Reminder) is Muhammad^{-saww}, and we^{-asws} are his^{-saww} people, the ones^{-asws} to be asked’.¹⁶

It is better to Pause than using Qayas (Analogy):

مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمَزَةَ بْنِ الطَّيَّارِ أَنَّهُ عَرَضَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) بَعْضَ حُطْبِ أَبِيهِ حَتَّى إِذَا بَلَغَ مَوْضِعاً مِنْهَا قَالَ لَهُ كُفَّ وَ اسْكُتْ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا يَسْعُكُمْ فِيمَا يَنْزِلُ بِكُمْ مِمَّا لَا تَعْلَمُونَ إِلَّا الْكَفُّ عَنْهُ وَ التَّثَبُّتُ وَ الرُّدُّ إِلَى أَيْمَةِ الْهُدَى حَتَّى يَحْمِلُوكُمْ فِيهِ عَلَى الْقَصْدِ وَ يَجْلُوا عَنْكُمْ فِيهِ الْعَمَى وَ يُعْرِفُوكُمْ فِيهِ الْحَقَّ قَالَ اللَّهُ تَعَالَى فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ .

Muhammad, from Ahmad, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Al Tayyar that,

‘He presented to Abu Abdullah^{-asws} some of the sermons of his father, until when he reached a subject from it, he^{-asws} said to him: ‘Stop, and be silent’. Then Abu Abdullah^{-asws} said: ‘There is no leeway for you regarding what comes to you from what you do not know except to pause at that, and affirming, and referring it back to the Imams^{-asws} of the Guidance, until they^{-asws} deliver to you the purpose (of it), and they^{-asws} isolate from you the blindness in (that where you are going), and they^{-asws} make you recognise the truth in it. Allah^{-azwj} the Exalted Said: **therefore ask the people of the Reminder if you don’t know [16:43]**’.¹⁷

¹⁵ 41 ص: Chapter 19, Hadith 19, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 41

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 2 (Extract)

¹⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 10

عنه، عن أبيه، عمن حدثه رفعه إلى أبي عبد الله عليه السلام قال: إنه لا يسعكم فيما ينزل بكم مما لا تعملون إلا الكف عنه والتثبت فيه والرد إلى أئمة المسلمين حتى يعرفوكم فيه الحق ويحملوكم فيه على القصد، قال الله عز وجل: " فاسئلوا أهل الذكر إن كنتم لا تعلمون ".

From him, from his father, from the one who narrated it,

Abu Abdullah^{-asws} having said: ‘There is no leeway for you with regards to what descends by you from what you do not know except for the restraint from it, and the verification regarding it, and the referring to the Imams^{-asws} of the Muslims until you understand the Truth regarding it, and it carries you upon the intended way. Allah^{-azwj} Mighty and Majestic Says: **therefore ask the people of the Reminder if you don’t know [16:43]**’.¹⁸

The Taffakur (Deep Thinking):

It’s an extremely important and rare quality ‘contemplating’, which very few of us are able to benefit from, Allah^{-azwj} has emphasized it in the Holy Quran, e.g.¹⁹,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (30:21)

And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect. (30:21).

في كتاب الخصال عن أبي حمزة الثمالي عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: جمع الخير كله في ثلاث خصال: النظر والسكوت والكلام، وكل نظر ليس فيه اعتبار فهو سهو، وكل سكوت ليس فيه فكر فهو غفلة، وكل كلام ليس فيه ذكر فهو لغو، فطوبى لمن كان نظره عبثاً، وسكوته فكرياً، وكلامه ذكرياً، وبكى على خطيئته وأمن الناس شره.

In the Book Al-Khisal, from Abu Hamza Al-Sumali, who has said:

‘Abu Ja’far^{-asws} has said that ‘Amir-ul-Momineen^{-asws} said: ‘All good has been gathered in three characteristics – The consideration, and the silence, and the speech. And every view in which there is no consideration, so it is an oversight. And every silence, in which there is no pondering, so it is negligence. And every speech in which there is no Remembrance, so it is vain talk’.²⁰

¹⁸ Al Mahaasin – V 1 Bk 5 H 103

¹⁹ There are several Verses, e.g., 2:219, 2:66, 3:191, 6:50,

²⁰ Tafseer Noor Al Saqalayn – CH 88 H 25

Advice of Amir-ul-Momineen^{asws} on Taffakur:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ نَبِيَهُ بِالْتَّفَكُّرِ قَلْبَكَ وَ جَافِ عَنِ اللَّيْلِ جَنْبَكَ وَ اتَّقِ اللَّهَ رَبَّكَ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has narrated the following from Abu Abd Allah^{asws}:

Amir-ul-Momineen^{asws} has said, Awaken your heart by ‘Taffakur’ deep thinking. Keep your side off the bed at night and be pious before your Lord, Allah^{azwj}.²¹

In the Sermon of Amir-ul-Momineen^{asws} (Khutba Al-Waseela), Amir-ul-Momineen says:

أَيُّهَا النَّاسُ إِنَّهُ لَا مَالَ هُوَ أَعْوَدُ مِنَ الْعَقْلِ وَلَا فَقْرَ هُوَ أَشَدُّ مِنَ الْجَهْلِ وَلَا وَاعِظَ هُوَ أَبْلَغُ مِنَ النَّصِيحِ وَلَا عَقْلَ كَالْتَدْبِيرِ وَلَا عِبَادَةَ كَالْتَفَكُّرِ وَلَا مَظَاهِرَةَ أَوْثَقُ مِنَ الْمَشَاوَرَةِ وَلَا وَحْشَةً أَشَدُّ مِنَ الْعُجْبِ وَلَا وَرَعَ كَالْكَفِّ عَنِ الْمَحَارِمِ وَلَا حِلْمَ كَالصَّبْرِ وَالصَّمْتِ

O you people! There is no wealth more valuable than the intellect, and no poverty which is more intense than the ignorance, and no preacher which is more profound than the sound advice, and no reasoning like the Taffakur (contemplation), and no worship like the pondering, and no demonstration more reliable than the consultation, and no isolation more severe than the self-conceit, nor piety like refraining from the Prohibitions, and no forbearance like patience and silence.

أَيُّهَا النَّاسُ إِنَّ لِلْقُلُوبِ شَوَاهِدَ تُجْرِي الْأَنْفُسَ عَنْ مَدْرَجَةِ أَهْلِ التَّفَرُّيطِ وَ فِطْنَةُ الْفَهْمِ لِلْمَوَاعِظِ مَا يَدْعُو النَّفْسَ إِلَى الْخَذَرِ مِنَ الْخَطَرِ وَ لِلْقُلُوبِ حَوَاطِرَ لِلْهَوَى وَ الْعُقُولُ تَرْجُرُ وَ تَنْهَى وَ فِي التَّجَارِبِ عِلْمٌ مُسْتَأْنَفٌ وَ الْإِعْتِبَارُ يَقُودُ إِلَى الرَّشَادِ وَ كِفَاكَ أَدَبًا لِنَفْسِكَ مَا تَكْرَهُهُ لِعَيْرِكَ وَ عَلَيْكَ لِأَخِيكَ الْمُؤْمِنِ مِثْلُ الَّذِي لَكَ عَلَيْهِ لَقَدْ خَاطَرَ مَنْ اسْتَعْنَى بِرَأْيِهِ وَ التَّدَبُّرُ قَبْلَ الْعَمَلِ فَإِنَّهُ يُؤْمِنُكَ مِنَ النَّدَمِ وَ مَنْ اسْتَقْبَلَ وُجُوهَ الْأَرَءَاءِ عَرَفَ مَوَاقِعَ الْخَطَا وَ مَنْ أَمْسَكَ عَنِ الْفُضُولِ عَدَلَتْ رَأْيُهُ الْعُقُولُ

O you people! There are witnesses for the hearts which hold them back from being the people of excesses, and there is insight for the understanding, which alerts the self and caution it from the danger. And for the heart there are memories of desires, and the intellect admonishes and prohibits from it. And in the experiences there is an appellant, which is a reliable guide to the right way. It is sufficient for yourself what you would not like it to happen to others, and it is upon you that the same should be for your believing brother, and in it upon him, likewise. The one who considers his own opinion to be self-sufficing from him would endanger him, and the pondering before the deeds would keep you safe from remorse. And the one who welcomes different opinions would understand the places of mistakes. And the

²¹ Al-Kafi, Vol. 2, H. 1544

The Meanings of Taffakur:

Once I asked Abu Abd Allah^{-asws} about what people's narration, Taffakur (thinking) for 'سَاعَةً' one moment is better than worshipping a whole night, How should they think? The Imam^{-asws} said: They pass by the ruins of dwellings or a building and ask: 'Where are your inhabitants? Where are your builders? Why do you not speak?'²³

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn Abu Nasr from certain individuals of his people who has narrated the following from Abu Abd Allah ^{asws}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ الرِّضَا ع يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةُ الصَّلَاةِ وَ الصَّوْمِ إِنَّمَا الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ عَزَّ وَ جَلَّ

I heard Abu Al-Hassan Al-Reza^{asws} saying: 'A great deal of prayer and fasting only are not (everything in) worship. Worship is only in thinking about the affairs of Allah^{azwj}.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ رِيعٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ص إِنَّ التَّفَكُّرَ يَدْعُو إِلَى الْبِرِّ وَالْعَمَلِ بِهِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ismail ibn Sahl from Hammad from Ribi who has said:

²² Al-Kafi, Vol. 8, H. 14452

²³ Al-Kafi, Vol. 2, H. 1545

الكافي ج 2 : ص 55

²⁴ Al-Kafi, Vol. 2, H. 1546

²⁵ Al-Kafi, Vol. 2, H. 1547

Abu Abd Allah^{asws} has said that Amir-ul-Momineen^{asws} has said: ‘Thinking leads to virtue and to acting virtuously.’²⁶

لا تذكر الله سبحانه ساهيا و لا تنسه لاهيا و اذكره [ذكر] كاملا يوافق فيه قلبك لسانك و يطابق إضمارك إعلانك و لن تذكره حقيقة الذكر حتى تنسى نفسك في ذكرك و تفقدها في أمرك

Neither do ‘Zikr’²⁷ of Allah^{azwj} in drowsiness nor forget to mention Him when involved in ‘Lahu Lahab’ (un-Islamic pleasures), but mention Him^{azwj} with full concentration so that your heart supports what you utter from your tongue, your internal feelings are reflected by your gestures. You can never do justice to His^{azwj} ‘Zikr’ until you forget about yourself and lose yourself in His^{azwj} Remembrance’.²⁸

يَا هِشَامُ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ يَعْنِي عَقْلًا وَ قَالَ وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ قَالَ الْفَهْمُ وَ الْعَقْلُ يَا هِشَامُ إِنَّ لُقْمَانَ قَالَ لِابْنِهِ تَوَاضَعْ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ وَ إِنَّ الْكَيْسَ لَدَى الْحَقِّ يَسِيرُ يَا بُنَيَّ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ قَدْ غَرِقَ فِيهَا عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهِ وَ حَشْوُهَا الْإِيمَانُ وَ شِرَاعُهَا التَّوَكُّلُ وَ قَيْمُهَا الْعَقْلُ وَ دَلِيلُهَا الْعِلْمُ وَ سَكَنُهَا الصَّبْرُ يَا هِشَامُ إِنَّ لِكُلِّ شَيْءٍ دَلِيلًا وَ دَلِيلُ الْعَقْلِ التَّفَكُّرُ وَ دَلِيلُ التَّفَكُّرِ الصَّمْتُ وَ لِكُلِّ شَيْءٍ مَطِيَّةٌ وَ مَطِيَّةُ الْعَقْلِ التَّوَاضُّعُ وَ كَفَى بِكَ جَهْلًا أَنْ تَرْكَبَ مَا تُهَيِّتُ عَنْهُ

(Amir-ul-Momineen^{asws} said) ‘O Hisham, Allah^{azwj} says in His book, **‘This is a reminder for the ones who understand, listen, and see.’ (50:37)** it means ‘Aql’²⁹. **“We gave wisdom to Luqman (31:12),”** means: Allah^{azwj} gave Luqman Intelligence and understanding.

‘O Hisham, Luqman said to his son: ‘Revere the Truth; you will be the most intelligent among men. Cleverness in the presence of Intelligence has a very small value. My son, the world is a very deep ocean in which many people have drowned. You must take piety before Allah^{azwj} as a ship, faith as supplies therein, ‘التَّوَكُّلُ’ (‘Tawakkal’-trust) in Allah^{azwj} as the sails, intelligence as captain, knowledge as guide and patience as passengers’.

‘O Hisham, for everything there is a guide. The guide for Intelligence is the ‘Taffakur’ deep thinking. The guide for thinking is silence. For everything there is a means of mobility. The means of mobility for Intelligence is humble attitude. To disobey a prohibition (of Allah^{azwj}) is enough proof of one’s ignorance’.³⁰

قَالَ وَ كَانَ يَقُولُ التَّفَكُّرُ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمَاشِي فِي الظُّلُمَاتِ بِالنُّورِ يُحْسِنُ التَّخَلُّصِ وَ قِلَّةِ التَّرَبُّصِ .

²⁶ Al-Kafi, Vol. 2, H. 1548

²⁷ Mention Allah^{azwj}, His^{azwj} Names, His^{azwj} Attributes, etc.

²⁸ غررالحكم 188 أهمية الذكر و بعض آثاره

²⁹ The property through which Allah and His Divine representatives are recognised (Hadith).

³⁰ Al-Kafi, Vol. 1, H. 12, 10 : ص : الكافي 15 كتاب العقل و الجهل ص :

He^{-asws} said: ‘And he^{-asws} (Amir Al-Momineen^{-asws}) was saying: ‘The pondering is a revival for the discerning heart, just as the walker walks in the darkness with the light with good organisation and little stalling’.³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَلَا أُخْبِرُكُمْ بِالْفَقِيهِ حَقِّ الْفَقِيهِ مَنْ لَمْ يُقْنَطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَ لَمْ يُؤْمِنْهُمْ مِنْ عَذَابِ اللَّهِ وَ لَمْ يُرَخِّصْ لَهُمْ فِي مَعَاصِي اللَّهِ وَ لَمْ يَتْرِكِ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى غَيْرِهِ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ismail Bin Mihran, from Abu Saeed Al Qammat, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Shall I^{-asws} inform you all with the understanding one who is truly an understanding one? (It is) the one who does not despair the people from the Mercy of Allah^{-azwj}, and does not liberate them from the Punishment of Allah^{-azwj}, and does not permit for them to be in the disobedience of Allah^{-azwj}, and does not neglect the Quran, turning away from it to something else.

أَلَا لَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ أَلَا لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلَا لَا خَيْرَ فِي عِبَادَةٍ لَيْسَ فِيهَا تَفَكُّرٌ

Indeed! There is no goodness in a knowledge wherein there is no understanding. Indeed! There is no goodness in the recitation (of the Quran) wherein there is no pondering. Indeed! There is no goodness in a worship there being no thinking in it’.

وَ فِي رِوَايَةٍ أُخْرَى أَلَا لَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ أَلَا لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلَا لَا خَيْرَ فِي عِبَادَةٍ لَا فِئَةٍ فِيهَا أَلَا لَا خَيْرَ فِي نُسُكٍ لَا وَرَعَ فِيهِ .

And in another report, (He^{-asws} said): ‘Indeed! There is no goodness in a knowledge wherein there is no understanding. Indeed! There is no goodness in a recitation (of the Quran) wherein there is no pondering. Indeed! There is no goodness in a worship there being no thinking in it. There is no goodness in a ritual, there being no piety in it’.³²

Limitation of Taffakur:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِيَّاكُمْ وَ التَّفَكُّرَ فِي اللَّهِ وَ لَكِنْ إِذَا أَرَدْتُمْ أَنْ تَنْظُرُوا إِلَى عَظَمَتِهِ فَانْظُرُوا إِلَى عَظِيمِ خَلْقِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Abdul Hameed, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

³¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 34

³² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 3

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘Beware of the pondering regarding Allah^{-azwj}. But whenever you intend to look into His^{-azwj} Magnificence, so look into the Magnificence of His^{-azwj} creation’.³³

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً رَفَعَاهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اسْتَنْهَضَ النَّاسَ فِي حَرْبٍ مُعَاوِيَةَ فِي الْمَرَّةِ الثَّانِيَةِ فَلَمَّا حَشَدَ النَّاسَ قَامَ خَطِيباً فَقَالَ الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الْمُتَفَرِّدِ الَّذِي لَا مِنْ شَيْءٍ كَانَ وَلَا مِنْ شَيْءٍ خَلَقَ مَا كَانَ قُدْرَةً بَانَ بِهَا مِنَ الْأَشْيَاءِ وَ بَانَتِ الْأَشْيَاءُ مِنْهُ

Muhammad Bin Abu Abdullah and Muhammad Bin Yahya altogether,

(It has been narrated) raising it to Abu Abdullah^{-asws} that Amir Al-Momineen^{-asws} mobilised the people regarding battling against Mu’awiya for the second time. So when the people assembled, he^{-asws} stood to address, and he^{-asws} said: ‘The Praise is for Allah^{-azwj} the One, the First, the *Samad*, the Individual Who was neither from a thing nor created from a thing. He^{-azwj} Created what was Determined distinct from the things, and the things are distinct from Him^{-azwj}.

لَمْ يَعْزُبْ عَنْهُ خَفِيَّاتُ غُيُوبِ الْهَوَاءِ وَلَا عَوَامِضُ مَكْنُونِ ظُلُمِ الدُّجَى وَلَا مَا فِي السَّمَاوَاتِ الْعُلَى إِلَى الْأَرْضِينَ السُّفْلَى لِكُلِّ شَيْءٍ مِنْهَا حَافِظٌ وَ رَقِيبٌ وَ كُلُّ شَيْءٍ مِنْهَا بِشَيْءٍ مُحِيطٌ وَ الْمُحِيطُ بِمَا أَحَاطَ مِنْهَا الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَا يُعْيِرُهُ صُرُوفُ الْأَزْمَانِ وَ لَا يَتَكَادُّهُ صُنْعُ شَيْءٍ كَانَ إِنَّمَا قَالَ لِمَا شَاءَ كُنْ فَكَانَ ابْتَدَعَ مَا خَلَقَ بِلَا مِثَالٍ سَبَقَ وَ لَا تَعَبٍ وَ لَا نَصَبٍ وَ كُلُّ صَانِعٍ شَيْءٍ فَمِنْ شَيْءٍ صَنَعَ وَ اللَّهُ لَا مِنْ شَيْءٍ صَنَعَ مَا خَلَقَ

They do not escape from Him^{-azwj}, the unseen secrets of the atmosphere, nor the inner-most mysteries of the dark obscurities, nor whatever is in the high skies to the lowest firmaments. For everything from these is a Preserves and a Guard, and from everything from these is encompassed by a thing. And the encompassed is with what it has been encompassed with by the One, the First, the *Samad*, Whom the times do not change, nor did the Making of things overburden Him^{-azwj}. But rather He^{-azwj} Said to whatever He^{-azwj} so Desired: “Be!”, so it came into being. He^{-azwj} Initiated what He^{-azwj} Created without a preceding example, nor exhaustion, nor toil. And every maker makes something, so it is from something that he makes, and Allah^{-azwj} Makes a thing, not from a thing.

فَسُبْحَانَ الَّذِي لَا يُتَوَدُّهُ خَلْقٌ مَا ابْتَدَأَ وَ لَا تَذِيرُ مَا بَرَأَ وَ لَا مِنْ عَجْزٍ وَ لَا مِنْ فَتْرَةٍ بِمَا خَلَقَ اكْتَفَى عِلْمَ مَا خَلَقَ وَ خَلَقَ مَا عِلْمَ لَا بِالتَّفَكُّرِ فِي عِلْمٍ حَادِثٍ أَصَابَ مَا خَلَقَ وَ لَا شُبْهَةً دَخَلَتْ عَلَيْهِ فِيمَا لَمْ يَخْلُقْ لَكِنْ قَضَاءٌ مُبَرَّمٌ وَ عِلْمٌ مُحْكَمٌ وَ أَمْرٌ مُتَقَرَّنٌ

So, Glorious is the One^{-azwj} Whom did not Tire, the Creation of what He^{-azwj} Began, nor the Management what He^{-azwj} Created, nor from frustration, nor from an interval. He^{-azwj} Suffices with whatever He^{-azwj} Created, Knows what He^{-azwj} Created and Creates what He^{-azwj} Knows, not by the pondering regarding the newly occurred knowledge of what He^{-azwj} Created, nor

³³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{-azwj}) CH 8 H 7

does doubt enter upon Him^{-azwj} with regards to what He^{-azwj} did not Create. But, (it is) an unchanging Judgment, and Wise Knowledge, and a Convincing Command (an extract).³⁴

Taffakur is like a Light in the Darkness:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ (عليهم السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أَيُّهَا النَّاسُ إِنَّكُمْ فِي دَارٍ هُدْنَةٍ وَأَنْتُمْ عَلَى ظَهْرِ سَفَرٍ وَالسَّيْرُ بِكُمْ سَرِيعٌ وَقَدْ رَأَيْتُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ يُبْلِيَانِ كُلَّ جَدِيدٍ وَيُقَرِّبَانِ كُلَّ بَعِيدٍ وَيَأْتِيَانِ بِكُلِّ مَوْعُودٍ فَأَعِدُّوا الْجَهَّازَ لِيُعْدِ الْمَجَازَ

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O you people! You are in a house of truce, and you are upon the back of a journey and the travel is quick with you, and you have seen the night and the day, and the sun and the moon turning every new (thing) into old, and every remote (thing) to be close by, and every promised (thing) has come up, therefore prepare the ship (of life) for the long passageway’.

قَالَ فَقَامَ الْمِقْدَادُ بْنُ الْأَسْوَدِ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَا دَارُ الْهُدْنَةِ قَالَ دَارُ بَلَاغٍ وَ انْقِطَاعٍ فَإِذَا التَّبَسَّثَ عَلَيْكُمْ الْفِتْنُ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ فَعَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ شَافِعٌ مُشَفَّعٌ وَ مَاحِلٌ مُصَدِّقٌ وَ مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَ مَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ وَ هُوَ الدَّلِيلُ يَدُلُّ عَلَى خَيْرِ سَبِيلٍ

So Al-Miqdad Bin al-Aswad^{-ra} arose and said, ‘O Rasool-Allah^{-saww}! And what is the house of truce?’ He^{-saww} said: ‘A house of communication and interruption. So when the strife confuses upon you like the interruption of the dark night, so upon you is to be with the Quran, for it is an interceder who would be interceded with, and an inviter who would be ratified; and the one who makes it to be in front of him, it would Guide him to the Paradise, and the one who makes it to be behind him, it would usher him into the Fire, and it is a pointer upon the best way.

وَ هُوَ كِتَابٌ فِيهِ تَفْصِيلٌ وَ بَيَانٌ وَ تَحْصِيلٌ وَ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ وَ لَهُ ظَهَرٌ وَ بَطْنٌ فَظَاهِرُهُ حُكْمٌ وَ بَاطِنُهُ عِلْمٌ ظَاهِرُهُ أُنْبَيُّ وَ بَاطِنُهُ عَمِيقٌ لَهُ نُجُومٌ وَ عَلَى نُجُومِهِ نُجُومٌ لَا تُحْصَى عَجَائِبُهُ وَ لَا تُبْلَى غَرَائِبُهُ

And it is a Book wherein is detail, and explanation, and achievement, and it is the detail not being with the amusement; and for it there is an apparent and a hidden (meaning). So it’s apparent is wisdom, and its hidden is knowledge. Its apparent is profound, and its hidden is bottomless. There are luminaries for it, and upon its luminaries, are (more) luminaries. Neither can its wonderments be counted nor do its marvels wear out.

³⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 22 H 1

فِيهِ مَصَابِيحُ الْهُدَى وَ مَنَارُ الْحِكْمَةِ وَ دَلِيلٌ عَلَى الْمَعْرِفَةِ لِمَنْ عَرَفَ الصِّفَةَ فَلْيَجْلُ جَالِ بَصَرُهُ وَ لِيُبْلِغِ الصِّفَةَ نَظَرُهُ يَنْجُ مِنْ عَطَبٍ وَ يَتَخَلَّصَ مِنْ نَشَبٍ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَبِيرُ فِي الظُّلُمَاتِ بِالنُّورِ فَعَلَيْكُمْ بِحُسْنِ التَّخَلُّصِ وَ قَلَّةِ التَّرَبُّصِ.

Therein are lanterns of guidance, and minarets of wisdom, and it evidences upon the recognition to the one^{asws} who understands the capacity, so it brightens the brightness of his insight and lets his look reach the capacity. It rescues from the corruption and finishes off from the entanglements, for the pondering is a revival of the heart of insight just as the enlightened one walks in the darkness with the light. Therefore, it is upon you with the excellent sincerity and without having second thoughts’.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارُ الْهُدَى وَ مَصَابِيحُ الدُّجَى فَلْيَجْلُ جَالِ بَصَرُهُ وَ يَفْتَحْ لِلضِّيَاءِ نَظَرُهُ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَبِيرُ فِي الظُّلُمَاتِ بِالنُّورِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ahmad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘This Quran, in it are minarets of guidance, and lanterns for the darkness. So let him brighten the brightness of his vision and open his vision for the illumination, for the pondering is a revival for the insight of ‘قَلْبٍ’ (wisdom sometimes also translated as the heart) just as the enlightened one would walk in ‘الظُّلُمَاتِ بِالنُّورِ’ the darkness with the light’.³⁶

الكَافِي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ نَبِّهِ بِالتَّفَكُّرِ قَلْبَكَ وَ جَافِ عَنِ اللَّيْلِ جَنْبَكَ وَ اتَّقِ اللَّهَ رَبَّكَ.

(The book) ‘Al-Kafi’ – from Ali, from his father, from Al Nowafly, from Al Sakuny,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} had said: ‘Inform your heart with the contemplation (think deep and at length) and forsake (sacrifice) your sides (sleeping) in the night, and fear Allah^{azwj}, your Lord^{azwj}’.³⁷

الكَافِي عَنْ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ الْبَرْزَنْطِيِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَفْضَلُ الْعِبَادَةِ إِدْمَانُ التَّفَكُّرِ فِي اللَّهِ وَ فِي قُدْرَتِهِ.

(The book) ‘Al-Kafi’ – from the number, from Al Barqy, from Al Bazaranty, from one of his men,

‘From Abu Abdullah^{asws} having said: ‘The superior worship is being habitual of the contemplation regarding Allah^{azwj} and regarding His^{azwj} Power’.³⁸

³⁵ Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 2

³⁶ Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 5

³⁷ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 80 H 1

³⁸ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 80 H 3

بيان: فَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: تَفَكَّرُوا فِي آلَاءِ اللَّهِ فَإِنَّكُمْ لَنْ تَقْدِرُوا قَدْرَهُ.

Explanation – It is reported from the Prophet^{—saww} having said: ‘Contemplate regarding the Favours of Allah^{—azwj}, for you will never appreciate its Worth’.

الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةُ الصَّلَاةِ وَالصَّوْمِ إِنَّمَا الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ عَزَّ وَجَلَّ.

(The book) ‘Al-Kafi’ – from Muhammad Bin Yahya, from Ibn Isa, from Muammar Bin Khallad who said,

‘I asked (heard) Abu Al-Hassan Al-Reza^{—asws} saying: ‘The worship isn’t frequency of the Salat and the fasts, but rather the worship is the contemplation regarding the Command of Allah^{—azwj} Mighty and Majestic’.³⁹

الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَكْثَرُ عِبَادَةِ أَبِي ذَرٍّ رَحْمَةُ اللَّهِ عَلَيْهِ التَّفَكُّرُ وَالْإِعْتِبَارُ.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Yahya Bin Abu Imran, from Yunus, from the one who reported it,

‘From Abu Abdullah^{—asws} having said: ‘Most of the worship by Abu Zarr^{—ra}, May Allah^{—azwj} have Mercy upon him^{—ra}, was the contemplation and learning the lesson’.⁴⁰

نَهَج، نَهَجُ الْبَلَاغَةِ إِنَّ الْأُمُورَ إِذَا اشْتَبَهَتْ اعْتَبَرَ آخِرُهَا بِأَوَّلِهَا.

(The book) ‘Nahj Al Balagah’ –

‘When the matters are mixed up, then take a lesson for its latter ones with (reference to) its former ones’.⁴¹

– وَ قَالَ ع مَنْ اعْتَبَرَ أَبْصَرَ وَ مَنْ أَبْصَرَ فَهِمَ وَ مَنْ فَهِمَ عَلِمَ.

And he^{—asws} said: ‘One who takes a lesson, (becomes) insightful, and one who is insightful, understands, and one who understands, knows’.⁴²

– وَ قَالَ ع مَا أَكْثَرَ الْعِبَرِ وَ أَقَلَّ الْإِعْتِبَارِ.

And he^{—asws} said: ‘How plenty are the lessons, and few are the learners’.⁴³

³⁹ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 80 H 4

⁴⁰ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 80 H 6

⁴¹ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 80 H 25 a

⁴² Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 80 H 25 b

⁴³ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 80 H 25 c

- وَ قَالَ عَ الْفِكْرُ مِرَآةٌ صَافِيَةٌ وَ الْإِعْتِبَارُ مُنْذِرٌ نَاصِحٌ وَ كَفَى أَدَباً لِنَفْسِكَ بِحُبِّكَ مَا كَرِهْتَ لِعَيْرِكَ.

And he^{--asws} said: ‘The contemplation is a clear mirror, and taking the lesson is a warner, an adviser, and it suffices as an education for yourself to shun what you dislike for others’.⁴⁴

- وَ قَالَ عَ الْقَلْبُ مُصْحَفُ الْبَصَرِ.

And he^{--asws} said: ‘The heart is a book of insight’.⁴⁵

- وَ قَالَ عَ فِي وَصِيَّتِهِ لِلْحَسَنِ عَ اسْتَدِلَّ عَلَى مَا لَمْ يَكُنْ بِمَا قَدْ كَانَ فَإِنَّ الْأُمُورَ أَشْبَاهُ وَ لَا تَكُونَنَّ مِمَّنْ لَا تَنْفَعُهُ الْعِظَةُ إِلَّا إِذَا بَالَغَتْ فِي إِيْلَامِهِ فَإِنَّ الْعَاقِلَ يَتَعَطَّى بِالْأَدَبِ وَ الْبَهَائِمَ لَا تَتَعَطَّى إِلَّا بِالضَّرْبِ.

And he^{--asws} said in his^{--asws} bequest to Al-Hassan^{--asws}: ‘Be pointed upon what has not happened (yet) with what has (already) happened, for the affairs are similar, and do not be from the ones the preaching does not benefit, except if there is too much in its pain, for the intellectual takes preaching with the education while the beasts do not take preaching except by the beating’.⁴⁶

معاني الأخبار ل، الخصال في خبر أبي ذرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَ عَلَى الْعَاقِلِ أَنْ يَكُونَ لَهُ ثَلَاثُ سَاعَاتٍ سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ عَزَّ وَ جَلَّ وَ سَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ وَ سَاعَةٌ يَتَفَكَّرُ فِيمَا صَنَعَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ وَ سَاعَةٌ يَخْلُو فِيهَا بِحِطِّ نَفْسِهِ مِنَ الْحَالِ.

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Khisaal’ –

‘In a Hadeeth by Abu Zarr^{-ra}, he^{-ra} said, ‘Rasool-Allah^{--saww} said: ‘Upon the intellectual is that there happen to be three timings for him – a time during which he whispers to his Lord^{--azwj} Mighty and Majestic, and a time during which he reckons himself, and a time he contemplates regarding what Allah^{--azwj} Mighty and Majestic has Done to him, and a timing he is alone during it with a share of himself from the Permissible (activity)’.⁴⁷

Pondering of Amir-ul-Momineen^{--asws}:

عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ قَالَ حَدَّثَنِي مُنْذِرُ بْنُ مُحَمَّدٍ بْنِ قَابُوسَ عَنْ مَنْصُورِ بْنِ السِّنْدِيِّ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِيِّ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَالِكِ الْجَهَنِّيِّ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فَوَجَدْتُهُ مُتَفَكِّرًا يَنْكُثُ فِي الْأَرْضِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا لِي أَرَاكَ مُتَفَكِّرًا تَنْكُثُ فِي الْأَرْضِ أَرْغَبُ مِنْكَ فِيهَا

⁴⁴ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 80 H 25 d

⁴⁵ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 80 H 25 e

⁴⁶ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 80 H 25 f

⁴⁷ Bihar Al-Anwaar V 68 – The book of Eman and Kufr – Ch 80 H 7

Ali Bin Muhammad, from Abdullah Bin Muhammad Bin Khalid who said, 'Munzir Bin Muhammad Bin Qabous narrated to me, from Mansour Bin Al Sindy, from Abu Dawood Al Mustariq, from Sa'alba Bin Maymoun, from Malik Al Juhny, from Al Haris Bin Al Mugheira, from Al Asbagh Bin Nubata who said,

'I went over to Amir Al-Momineen^{-asws}, and I found him^{-asws} pondering, making markings in the ground. So I said, 'O Amir Al Momineen^{-asws}! What is the matter I see you^{-asws} pondering, making markings in the ground? Is there a desire from you^{-asws} with regards to it?'

فَقَالَ لَا وَاللَّهِ مَا رَغِبْتُ فِيهَا وَلَا فِي الدُّنْيَا يَوْمًا قَطُّ وَ لَكِنِّي فَكَّرْتُ فِي مَوْلُودٍ يَكُونُ مِنْ ظَهْرِي الْحَادِي عَشَرَ مِنْ وَلَدِي هُوَ الْمَهْدِيُّ الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مِلْتُ جَوْرًا وَ ظُلْمًا تَكُونُ لَهُ عَيْنَةٌ وَ حَيْرَةٌ يَضِلُّ فِيهَا أَقْوَامٌ وَ يَهْتَدِي فِيهَا آخَرُونَ

So he^{-asws} said: 'No, by Allah^{-azwj}! I^{-asws} have not desired with regards to it nor regarding the world even for a day, at all! But, I^{-asws} am thinking regarding the birth. which would occur from my^{-asws} back, the eleventh from my^{-asws} sons^{-asws}. He^{-asws} is the Mahdi who would fill the earth with justice and equity just as it was filled with tyranny and injustice. An absence (Occultation) would occur for him^{-asws} and confusion wherein groups of people would stray, and others would be Guided during it'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَمْ تَكُونُ الْحَيْرَةُ وَالْعَيْنَةُ قَالَ سِتَّةَ أَيَّامٍ أَوْ سِتَّةَ أَشْهُرٍ أَوْ سِتَّ سِنِينَ

So I said, 'O Amir Al-Momineen^{-asws}! And how much would the confusion and the Occultation happen to be?' He^{-asws} said: '(It could be) six days, or six months, or six years'.

فَقُلْتُ وَ إِنَّ هَذَا لَكَائِنٌ فَقَالَ نَعَمْ كَمَا أَنَّهُ مَخْلُوقٌ وَ أَنِّي لَكَ بِهَذَا الْأَمْرِ يَا أَصْبَغُ أَوْلَيْكَ خَيْرًا هَذِهِ الْأُمَّةُ مَعَ خَيْرٍ أَنْبَارٍ هَذِهِ الْعِزَّةُ

So I said, 'And this would be happening?' So he^{-asws} said: 'Yes, just as he^{-asws} would be Created, and in what way is for you with this matter? O Asbagh! They (The Momineen of that time) would be the best of this community along with the best of the righteous ones of this family^{-asws}'.

فَقُلْتُ ثُمَّ مَا يَكُونُ بَعْدَ ذَلِكَ فَقَالَ ثُمَّ يَفْعَلُ اللَّهُ مَا يَشَاءُ فَإِنَّ لَهُ بَدَآءَاتٍ وَ إِرَادَاتٍ وَ غَايَاتٍ وَ نَهَايَاتٍ .

So I said, 'The what would happen after that?' So he^{-asws} said: 'Then Allah^{-azwj} would do whatever He^{-azwj} so Desires, for there are Changes of Decisions for Him^{-azwj}, and the Intentions, and purposes and end results'.⁴⁸

Lessons from Past by Pondering:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لَا وَجَعَ أَوْجَعُ لِلْقُلُوبِ مِنَ الدُّنُوبِ وَ لَا خَوْفَ أَشَدُّ مِنَ الْمَوْتِ وَ كَفَى بِمَا سَلَفَ تَفَكُّرًا وَ كَفَى بِالْمَوْتِ وَاعِظًا .

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 7

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, raising it, said,

‘Amir Al-Momineen^{-asws} said: ‘There is no pain more painful to the hearts than the (accounting of the) sins, and there is no fear more intense than (fear of) the death, and suffice with what is past for pondering, and suffice with the death as a preaching’.⁴⁹

Those who don’t Ponder:

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ التَّهْدِي رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَضِعَ عَنْ أُمَّتِي تِسْعَ خِصَالٍ الْخَطَأُ وَ النَّسْيَانُ وَ مَا لَا يَعْلَمُونَ وَ مَا لَا يُطِيقُونَ وَ مَا اضْطُرُّوا إِلَيْهِ وَ مَا اسْتَكْرَهُوا عَلَيْهِ وَ الطَّيْرَةُ وَ الْوَسْوَسةُ فِي التَّفَكُّرِ فِي الْخَلْقِ وَ الْحَسَدُ مَا لَمْ يُظْهَرْ بِلسَانٍ أَوْ يَدٍ .

Al-Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, raising it,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Nine characteristics have been Dropped from my^{-saww} community – the mistake, and the forgetfulness, and what they are not knowing, and what they are not enduring, and what they are desperate to, and what they are compelled upon, and the evil omen, and the uncertainty in the pondering in the creation, and the envy what is not made apparent either by the tongue or the hand’.⁵⁰

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 28

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 2

APPENDIX I

Holy Verse on Taffakur and Taddabar

Allah-^{azwj} has Commanded believers in several places in the Holy Quran to ponder (deep thinking) over Holy Signs: for example (for Tafseer of these Verses, please visit

<https://www.hubeali.com/tafseerhubeali/>:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ {219}

They are asking you about the wine and the gambling. Say: ‘In both of these is a grave sin and benefit for the people, and their sin is greater than their profit’. And they are asking you what they should be spending. Say: ‘The surplus’. Like that, Allah Clarifies the Verses for you, perhaps you would be pondering [2:219]

أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ {266}

Would one of you like that there should happen to be a garden for him, of palm tree, and grape vines, the rivers flowing beneath it; for him in it to be every (kind of) fruit, and old age hits him, and for him are weak offspring. Then a tornado in which is fire, hits it, so it gets incinerated. Like that, Allah Clarifies the Signs for you, perhaps you would be pondering [2:266]

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ {191} رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۚ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ {192}

Those who are recalling Allah standing and sitting and (lying) on their sides and are thinking regarding the Creation of the skies and the earth: ‘Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire [3:191] Our Lord! The one whom you enter into the Fire so You have Disgraced him, and for the unjust there will not be anyone from the helpers [3:192]

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنِ اتَّبَعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ {50}

Say: 'I am not saying to you all there are treasures of Allah with me nor do I know the unseen, nor am I saying to you I am an Angel. Surely I follow only what is Revealed unto me'. Say: 'Are they alike, the blind and the seeing one? Are you not thinking?' [6:50]

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۚ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ۚ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ {176}

And hade We so Desired, We would have Raised him with these, but he adhered to the ground and followed his whims. So his example is like the dog, if you attack upon him he lolls out his tongue, or if you leave him, he lolls out his tongue. That is an example of the people who belied Our Signs, therefore relate the story, perhaps they would be pondering [7:176]

أَوَلَمْ يَتَفَكَّرُوا ۚ مَا بِصَاحِبِهِمْ مِنْ حِنَّةٍ ۚ إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ {184}

Or are they not thinking that there is no insanity with their companion? Surely, he is only a clear warner [7:184]

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَّمْ تَعْنِ بِالْأَمْسِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ {24}

But rather, an example of the life of the world is like water We Send down from the sky. So it mingles with the vegetation of the earth from what the people and the animals eat, until when earth takes its garnish and its adornment, and its people think they are able upon it, Our Command come to it at night or by day, and We Make it mowed down as if it had not flourished the day before. Like that, We Detail the Signs for a people who are pondering [10:24]

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۚ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ۚ يُغْشِي اللَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {3}

And He is the One Who Extended the earth and Made therein mountains and rivers. And from each of the fruits He Made two pairs in these. He Makes the night to cover the day. Surely in that are Signs for a people who ponder [13:3]

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ {11}

With it He Grows for you the crops, and the olives, and the palm trees, and the grapes, and from all fruits. Surely in that is a Sign for a people who ponder [16:11]

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ {12}

And He Made subservient for you the night, and the day, and the sun, and the moon; and the stars are made subservient by His Command. Surely there are signs in this for a people who use their intellects [16:12]

بِالْبَيِّنَاتِ وَالزُّبُرِ ۚ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ {44}

With the clear proofs and the Scriptures, and We Sent the Reminder to you in order to clarify to the people what has been Sent to them, and perhaps they would be thinking [16:44]

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ {69}

Then eat from all the fruits and travel the Way of your Lord submissively'. There comes out from their bellies a drink of different colours wherein is healing for the people. Surely in that there is a Sign for a thinking people" [16:69]

أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ ۚ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ {8}

Or do they not reflect within themselves? Allah did not Create the skies and the earth and what is between the two except with the Truth, and for a specified term, and surely most of the people are deniers of the meeting with their Lord [30:8]

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ {21}

And from His Signs is that He Created for you spouses from yourselves that you may find rest in them, and He Made cordiality and mercy to be between you. Surely, in that there are Signs for a people who ponder [30:21]

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ ۖ أَنْ تَقُومُوا لِلَّهِ مثنًى وَفَرَادًى ثُمَّ تَتَفَكَّرُوا ۚ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ ۚ إِنَّ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ {46}

Say: 'But rather, I preach to you with one (matter) - you will be standing for Allah in pairs and individually, then you shall be pondering. Your companion is not insane. Surely, he is only a warner to you all before a severe Punishment (befalls)' [34:46]

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {42}

Allah Takes away the souls when they die, and those who do not die in their sleep. So He Withholds those whom the death is Decreed upon, and He Sends back the others to a specified term. Surely, in that, there are Signs for a thinking people [39:42]

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {13}

And He Subdued for you whatever is in the skies and whatever is in the earth altogether from it. Surely, in that are Signs for a people who think [45:13]

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ لِنَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ {21}

Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, and these are examples We Strike for the people, perhaps they would be pondering [59:21]

Taddabar:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا {82}

Are they not then pondering on the Quran? And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82]

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا {24}

So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]

APPENDIX II

Qayas (Analogy) in Religion

محمد بن محمد المفيد في (المجالس) عن الصدوق، عن محمد بن الحسن بن الوليد، عن الصفار، عن يعقوب بن يزيد، عن حماد بن عيسى، عن حماد بن عثمان، عن زرارة بن أعين قال: قال لي أبو جعفر محمد بن علي (عليهما السلام): يا زرارة! إياك وأصحاب القياس في الدين، فانهم تركوا علم ما وكلوا به وتكلفوا ما قد كفوه يتأولون الأخبار ويكذبون على الله عز وجل، وكأني بالرجل منهم ينادى من بين يديه، فيجيب من خلفه وينادى من خلفه فيجيب من بين يديه قد تاهوا وتحيروا في الأرض والدين.

He said: Abu Ja'far Muhammad b. Ali reported from Muhammad b. al-Hasan b. al-Waleed, who reported from Muhammad b. al-Hasan al-Saffar, who reported from Ya'qoob b. Yazeed, from Hammad b. Isa, from Hammad b. Uthman, from Zurarah b. A'ayan who said:

Imam Abu Ja'far Muhammad bin Ali^{-asws}, told me: "O Zurarah, keep away from the people who apply analogy in the matters of religion. Surely, they have abandoned the knowledge which was given to them, and entered into unnecessary hair splitting matters, which had already been decided for them. They interpret the 'Al-Akhbar'⁵¹ (the way they like) and ascribe lies to Allah^{-azwj}. And as for their affairs, I see a man, among them, who when called from the front, he answers to the one who is behind him, and when called from the rear, he responds to the one who is in front of him. Thus, they wonder aimlessly on the earth as well as in religion."⁵²

محمد بن علي بن الحسين في (الأما لي) عن محمد بن عمر الحافظ البغدادي، عن محمد بن أحمد بن ثابت، عن محمد بن الحسن بن العباس الخزاعي، عن حسن بن حسين العري، عن عمرو بن ثابت، عن عطاء بن السائب، عن أبي يحيى، عن ابن عباس قال: قال رسول الله (صلى الله عليه وآله)، وذكر خطبة يقول فيها: إن عليا هو أخي، ووزير، وهو خليفتي، وهو المبلغ عني، إن استرشدتموه أرشدكم، وإن اتبعتموه نجوتم، وإن خالفتموه ضللتهم، إن الله أنزل علي القرآن، وهو الذي من خالفه ضل، ومن ابتغى علمه عند غير علي هلك الحديث

Muhammad Bin Ali Bin Al Husayn in Al Amaali from Muhammad Bin Amr Al Hafiz Al Baghdady, from Muhammad Bin Ahmad Bin Sabit, from Muhammad Bin Al Hassan Bin Al Abbas Al Khazaie, from Hasan Bin Husayn Al Arny, from Amro Bin Sabit, from Ata'a Bin Al Sa'ib, from Abu Yahya, from Ibn Abbas who said:

The Messenger of Allah^{-saww} said to him when he mentioned a sermon of his^{-saww}: 'Surely Ali^{-asws} is my^{-saww} brother, and my^{-saww} successor, and he^{-asws} is my^{-saww} Caliph, and he^{-asws} is the speaker from me^{-saww}. If you were to seek guidance from him he^{-asws} will guide you, and if you were to follow him^{-asws} he^{-asws} will give you salvation, and if you were to oppose him^{-asws} you will go astray. Allah^{-azwj} Sent down the Quran upon me^{-saww}, and it is such that the one who opposes it has gone astray, and the one who seeks its knowledge from anyone other than Ali^{-asws} will perish'.⁵³

⁵¹ Traditions (Ahadith)

⁵² AAmaali-E-Mufeed Page-51, Bihar Vol-2 Page-308, Wasilu Shia Vol-27 Page-59

⁵³ Wasail-ul-Shia, H. 33560

وَقَدْ تَقَدَّمَ فِي حَدِيثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِأَبِي حَنِيفَةَ فَدَعِ الرَّأْيَ وَالْقِيَاسَ وَمَا قَالَ قَوْمٌ فِي دِينِ اللَّهِ لَيْسَ لَهُ بُرْهَانٌ

And it has been related in a previous Hadith from Abu Abdullah^{-asws} where he^{-asws} said to Abu Haneefa: ‘Leave off opinions and analogies, and whatever has been said by the people regarding the religion of Allah^{-azwj}, there is no proof for that’.⁵⁴

علي بن إبراهيم، عن أبيه، عن أحمد بن عبد الله العقيلي، عن عيسى بن عبد الله القرشي قال: دخل أبو حنيفة على أبي عبد الله عليه السلام فقال له: يا أبا حنيفة ! بلغني أنك تقيس؟ قال: نعم قال: لا تقس فإن أول من قاس إبليس حين قال: خلقتني من نار وخلقته من طين، فقاس ما بين النار والطين، ولو قاس نورية آدم بنورية النار عرف فضل ما بين النورين، وصفاً أحدهما على الآخر

Ali ibn Ibrahim has narrated from his father from Ahmad ibn ‘Abd Allah al-‘Aqili from ‘Isa ibn ‘Abd Allah al-Qurashi who has said the following:

‘Once, Abu Haneefa came to see Imam Abu ‘Abd Allah^{-asws} who said to Abu Haneefa, ‘O Abu Haneefa, do you practice analogy⁵⁵ as I hear you do?’ Abu Haneefa replied, ‘Yes, I do practice analogy.’ The Imam^{-asws} then said to him, ‘Do not practice it; **the first person who used analogy was Iblis** when he said, “Lord, you have created me from fire and created him from clay.’ He analogised fire with clay. If he had compared ‘نورية’ the light in Adam^{-as} and light of ‘النار’ the fire, he would have learned about the difference between the two lights and the excellence of one over the other.’⁵⁶

⁵⁴ Wasail-ul-Shia, H. 33414

⁵⁵ Comparative/similarity/likeness/resemblance

⁵⁶ Al-Kafi, Vol. 1, – H 176, Ch. 19, h20