

Importance and Examples of Taqqiya (Dissimulation)

Introduction:

Shias have been accused, for centuries, of lying in the state of Taqqiya, although repeated defence and clarifications, from both Quran and Ahlul Bait^{asws}, have been presented to counter the unjust accusations of 'Nasabis'¹ but it's in depth understanding, even among the practising Shias has been somewhat lacking, specially, with reference to our time, where some of us find it to be of little use, particularly under open and liberal political environments, i.e., Western cultures. To address this, an attempt has been made to provide further information in the light of tradition of Masomeen^{asws} to answer some of the questions pertinent to Taqqiya and its significance, e.g., where it becomes obligatory and where it becomes void? How importance it is in the protection and propagation of faith, Are there examples of its adaptation in Quran (from previous Prophets^{as}) and/or in Ahadith (Prophet Mohammed^{asws}, Ahlul Bait^{asws} and their followers)?

Evidence of Taqqiya From Quran:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ (3:28)

Believers should not enlist disbelievers as patrons in preference to believers. Anyone who does so will have nothing to do with God, so you should take precautions against them. God warns you about Himself; for towards God lies the Goal (3:28)².

Here the word 'taqqiya' has been mentioned, which in some Quranic texts is also written as 'تَقَاةٌ', that is why some Muslims sects do not accept it and try to pronounce it differently.³

إِنَّمَا جَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (2:173)

He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.

It is narrated from Imam Jafar-e-Sadiq^{asws} that غَيْرَ بَاغٍ وَلَا عَادٍ refers to that person who rises against the Divine Imam^{asws} of his time and also applies to a hunter as well as to the oppressor. The word عَاد also applies to the thieves. So these people are neither allowed to eat dead meat under compulsion nor to offer 'Kasr' prayers while travelling. These exemptions, which are specifically valid under extraordinary conditions, do not apply to the above group, but will apply to other than them, if subjected, then they will not be guilty of committing sins (if committed under compulsion).

¹ The enemies of Ahlul Bait^{asws} and their followers

² لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ (3:28)

³ See for example, Tafseer Maqbool Ahmed, pp. 62.

The example of the later is given in Tafseer-e-Burhan: During the time of 2nd Muslim Caliph (Ummer^{la}), a lady was brought to him accused to adultery, she pleaded for justice but Ummer^{la} did not listen to her pleas and sentenced her to death stoning. Amir-ul-Momaneen Ali bin Abi Tablib^{asws} intervened and asked her to explain her circumstances which compelled her and the reasons behind her indulgence into this dishonourable act. She said: 'I was looking after sheep in the desert and ran out of water. I saw a tent, and I went there to ask for some water. A peasant came out, and upon being asked for a glass of water, he made an indecent proposal. I instantly refused it and moved away from there. But then, without water, I started to lose my vision and my tongue completely dried out, and just before I was about to faint, I went back to him for help. He gave me some water and quenched his evil desires'. Amir-ul-Momaneen^{asws} said this poor soul's act comes under the context of this verse: **فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ** she has not committed any sin so she should be released. Ummer^{la} released her and said 'lau la Ali Halaka Ummer' (Ummer^{la} would have been destroyed if Ali^{asws} were not present).⁴

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ (16:106)

He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief - on these is the Wrath of Allah, and they shall have a grievous chastisement.

In Tafseer-e-Safi⁵, it is reported that this verse was revealed when Ammar Yasser and his parents were asked to revert back to kufr (idol worshiping). Initially, all of them declined to bow down to kufr, but after being subjected to severe punishment, Ammar Yasser^{ra} gave up his resistance and saved his life by repeating what he was asked to say by his captives. Both his parents refused to testify the 'Kalimat of Kufr' (statement of disbelief) and were tortured to death. Someone told Rasool Allah^{saww} that Ammar has deserted Islam. Rasool Allah^{saww} replied: 'Ammar Yasser is full of Eman from his head to toe and his flesh and bones are immersed in Eman.' Ammar yasir^{ra} after being released by the non-believers, came straight to Rasool Allah^{saww} and started crying out of grief and shame. Rasool Allah^{saww} consoled him, wiped out his tears and told him that he has not committed any sins, and said: 'You have not lost faith as a result of repeating the words of Kufr after being forced by the non believers. If they force you again, you should save your life by repeating them as you have done before'.⁶

In the explanation of another verse (16:99), it is narrated from Imam Jafar-e-Sadiq^{asws} (Al-Kafi and Tafseer Ayyashi): that Iblis^{la} (Satan) may take possession of a Momin's body but is never allowed to corrupt his Eman (faith). Therefore, Iblis^{la}, upon given an opportunity, did badly damage the body of Hazrat Aiyub^{as} but was barred from taking control of his^{as} religion/Eman.⁷

⁴ Maqbool Ahmed, pp. 30.

⁵ Tafseer-e-Safi, pp. 281.

⁶ Imdad Hussain, pp. 361.

⁷ Maqbool Ahmed, pp. 333.

أبي - رحمه الله - قال: حدثنا علي بن بن إبراهيم، عن محمد بن عيسى، عن يونس ابن عبد الرحمن، عن هشام بن سالم، قال: سمعت أبا عبد الله عليه السلام يقول: ما عبد الله بشئ أحب إليه من الخبء. قلت: وما الخبء؟ قال: التقية.

My father had told me that I heard it from Ali bin Ibrahim, who heard it from Mohammed bin Isa, who from Younis bin Abul Rahman, who from Hashim bin Salam, who says that I heard it from Imam Jafar-e-Sadiq^{asws} : ‘ There is nothing as rewarding in the Court of Allah^{azwj} as much as the ‘Khub’. I asked: What is Khub? Imam^{asws} replied: Taqqiyya’(dissimulation).⁸

1- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ لِي أَهْلًا بَيْتٍ وَهُمْ يَسْمَعُونَ مِنِّي أ فَادْعُهُمْ إِلَيَّ هَذَا الْأَمْرُ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا فُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

The narrator says, I asked from Imam AbuAbullah^{asws} , Shall I preach about the ‘Amr-e-Imamat’⁹ to those members of my family who listen to me? Imam^{asws} replied, ;Yes, you must, as Allah^{azwj} Says in His Book’:

10(66:6) يَا أَيُّهَا الَّذِينَ آمَنُوا فُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O you who believe! Save yourselves and your families from a fire whose fuel is men and stones^{11,12}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ كَلْبِ بْنِ مُعَاوِيَةَ الصَّيْدَاوِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ إِيَّاكُمْ وَ النَّاسَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بَعْدَ خَيْرٍ نَكَتَ فِي قَلْبِهِ نُكْتَةً فَنَرَكَهُ وَ هُوَ يَجُولُ لِذَلِكَ وَ يَطْلُبُهُ ثُمَّ قَالَ لَوْ أَنَّكُمْ 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

The narrator says, I was told by Imam AbuAbullah^{asws}: You had better protect yourself from your opponents (by observing Taqqiya). When Allah^{azwj} Wants to protect someone, He Creates a ‘Noor’ (Light) in that person’s heart, and then leaves him so that he could think and try to find the ‘Amr-e-Haq’¹³. When you need to speak with your adversaries, tell them that you are following the way where Allah^{azwj} is, and you have selected those whom Allah^{azwj} has nominated, Allah^{azwj} has selected Mohammed^{saww} and so have you and after Mohammed, his descendants^{asws}¹⁴.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى 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

⁸ - (باب) * (معنى الخبء الذى ما عبد الله بشئ أحب إليه منه) * 1 - pp. 208.

⁹ The Divine authority

¹⁰ يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ (66:6) يَا أَيُّهَا الَّذِينَ آمَنُوا فُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ (66:6) مَا يُؤْمَرُونَ

¹¹ O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.

¹² Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 221, H. 1(U. vol. 4, pp.133).

, بَابٌ فِي الدُّعَاءِ لِلْأَهْلِ إِلَى الْإِيمَانِ، الكافي ج : 2 ص : 212,

¹³ The righteous path

¹⁴ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 222, H. 1(U. vol. 4, pp.134). 212 : ص : 2 بابٌ فِي الدُّعَاءِ لِلْأَهْلِ إِلَى الْإِيمَانِ، الكافي ج : 2 ص : 212 تَرَكُ دُعَاءَ النَّاسِ

إِلَى أَمْرِكُمْ فَوَ اللَّهِ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَيَّ أَنْ يَضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هُدَاهُ مَا اسْتَطَاعُوا كُفُّوا عَنِ النَّاسِ وَ لَا يَقُولُ أَحَدُكُمْ أَخِي وَ ابْنُ عَمِّي وَ جَارِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بَعْدَ خَيْرٍ طَيِّبَ رُوحَهُ فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ وَ لَا بِمُنْكَرٍ إِلَّا أَنْكَرَهُ ثُمَّ يَقْذِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ

The narrator says, I was told by Imam AbuAbullah^{asws}: ‘O Sabat! What have you got to do with your opponents (in deen), just stay away from them, don’t invite them to ‘Amr-e-Imamat’. By Allah^{azwj}, if all inhabitants of the earth and heavens get together in order to misled a person whom Allah^{azwj} Wants to Guide, they will not succeed. You had better stay away from people and never take your rival (who opposes your faith) as a brother, as a cousin or as a neighbour. Indeed, when Allah^{azwj} Wants to Bless someone, He^{azwj} Cleanses his soul, and thus he would recognise the righteous path upon coming across it and would deny the unjust statements. Then he^{asws} said: Allah^{azwj} induces a ‘Kalima’¹⁵ in his heart so that he is able to accumulate strength, meaning against the false Imams.¹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ فَقَالَ يَا فَضِيلُ إِنَّ اللَّهَ إِذَا أَرَادَ بَعْدَ خَيْرٍ أَمَرَ مَلَكًا فَأَخَذَ بِعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا

Fazeel says that I asked from Imam Abuabdullah^{asws}: ‘Shall we invite people to the Amr-e-Imamat?’ Imam^{asws} replied: ‘O Fazeel! When Allah^{azwj} Wants to Favour someone then He^{azwj} Asks one of His^{azwj} angels, ‘Hold that person by the neck and make him to submit to ‘Amr-e-Imamat’, whether he likes it or accepts it with reluctance’.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى السَّمَاءِ وَ لَا تُخَاصِمُوا بَيْنَكُمْ النَّاسَ فَإِنَّ الْمُخَاصِمَةَ مَمْرُضَةٌ لِلْقَلْبِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِنَبِيِّهِ ص إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ قَالَ أ قَاتَتْ تَكْرَهُ النَّاسِ حَتَّى يَكُونُوا مُؤْمِنِينَ ذَرُوا النَّاسَ فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ وَ إِنَّكُمْ أَخَذْتُمْ عَنِ رَسُولِ اللَّهِ ص وَ عَلِيٍّ ع وَ لَا سَوَاءَ وَ إِنِّي سَمِعْتُ أَبِي يَقُولُ إِذَا كَتَبَ اللَّهُ عَلَى عَبْدِ أَنْ يَدْخُلَهُ فِي هَذَا الْأَمْرِ كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلَى وَكْرِهِ

Imam Abuabdullah^{asws} said: ‘Adopt religion in order to please Allah^{azwj} rather than trying to win others’ favours. Anything which is done for the pleasure of Allah^{azwj}, will reach Him^{azwj} but something which is conducted for others will not even reach the skies. And do not argue with people regarding religion as it induces several diseases in ‘Kalib’ (spiritual). Allah^{azwj} Says to His Prophet¹⁸: **Surely you cannot guide whom you love, but Allah guides whom He pleases**, and Says: **Would you (Muhammad) compel men until they are believers?**¹⁹. It is better if you leave people alone, they have gained knowledge from other people but you have learned from Prophet^{saww} and Ali^{asws} rather than those are unrelated to them^{asws}. And I have heard from my father^{asws} that when Allah^{azwj} approves someone’s entry into His^{azwj} religion then he moves towards it faster then a bird would return to its nest.²⁰

¹⁵ A statement

¹⁶ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 222, H. 2 (U. vol. 4, pp.134). 213 : ص 2 : الكافي ج

¹⁷ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 222, H. 3 (U. vol. 4, pp.134).

¹⁸ (56) إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (28)

¹⁹ (99) تَوَلَّوْا شَاءَ رَبِّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَقَاتَتْ تَكْرَهُ النَّاسِ حَتَّى يَكُونُوا مُؤْمِنِينَ (10)

And if Your Lord willed, all who are in the earth would have believed together. Wouldst you (Muhammad) compel men until they are believers?

²⁰ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 222, H. 4 (U. vol. 4, pp.135).

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ ابْنِ أَذْيَنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ قَوْمًا
لِلْحَقِّ فَإِذَا مَرَّ بِهِمُ النَّبَأُ مِنَ الْحَقِّ قَبِلْتَهُ فُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ وَإِذَا مَرَّ بِهِمُ النَّبَأُ مِنَ الْبَاطِلِ أَنْكَرْتَهُ
فُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ وَخَلَقَ قَوْمًا لِعَكْسِ ذَلِكَ فَإِذَا مَرَّ بِهِمُ النَّبَأُ مِنَ الْحَقِّ أَنْكَرْتَهُ فُلُوبُهُمْ وَإِنْ كَانُوا لَا
يَعْرِفُونَهُ وَإِذَا مَرَّ بِهِمُ النَّبَأُ مِنَ الْبَاطِلِ قَبِلْتَهُ فُلُوبُهُمْ وَإِنْ كَانُوا لَا يَعْرِفُونَهُ

Imam Abu Abdullah^{asws} said: ‘Allah^{azwj} has created a group on ‘Justice’, so that when they come across ‘Haq’ (truth), they immediately accept it even if they are unaware of its basis. And another group was created on the contrary to the above, those who are allured to treachery, upon coming across and start adoring it prior to any knowledge of any reasons behind their preferences.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ
جَلَّ إِذَا أَرَادَ بَعْدَ خَيْرٍ نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ فَاصْأَتْ لَهَا سَمْعُهُ وَقَلْبُهُ حَتَّى يَكُونَ أَحْرَصَ عَلَى مَا فِي أَيْدِيكُمْ
مِنْكُمْ وَإِذَا أَرَادَ بَعْدَ سُوءٍ نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ فَاطْلَمَ لَهَا سَمْعُهُ وَقَلْبُهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ
يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ

Imam Abu Abdullah^{asws} said: When Allah^{azwj} is pleased by someone’s conduct, He^{azwj} blesses that fellow by inscribing a ‘Noorani’²² dot in his heart, which enlightens his heart and ears. He then become extremely greedy in his striving to gain the knowledge related to ‘Amr-e-Imamat’. But when Allah^{azwj} Gets annoyed by someone’s actions, He^{azwj} punishes him by inscribing a ‘Black dot’ in his heart which darkens his heart and ears, Imam^{asws} then recited the following Verse ²³: **Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending the skies.**²⁴

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

Imam Abuabdullah^{asws} said, the meanings of the word ‘صَبَرُوا’ in the Verse (28:54)²⁵: refers to observing with patience the ‘Taqqiya’ (dissimulation) and the ‘وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ’ **and they repel evil with good**, here the word ‘بِالْحَسَنَةِ’ ‘good’ refers to Taqqiya and ‘السَّيِّئَةَ’ ‘evil’ implies to the disclosure of secret.²⁶

²¹ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 222, H. 5 (U. vol. 4, pp.135).

²² Divine Light

²³ يَجْعَلُ (6) فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ (125) اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.

²⁴ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 222, H. 6 (U. vol. 4, pp.136).

²⁵ (54) أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (28)

Those shall be granted their reward twice, because they remain patient and they repel evil with good and spend out of what We have given them.

²⁶ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 1 (U. vol. 4, pp.140).

الكافي ج : 2 ص : 217 بَابُ التَّقِيَّةِ

ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُمَرَ الْأَعَجَمِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا عُمَرَ إِنَّ تِسْعَةَ أَعْشَارِ الدِّينِ فِي التَّقِيَّةِ وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ وَ التَّقِيَّةُ فِي كُلِّ شَيْءٍ إِلَّا فِي النَّبِيذِ وَ الْمَسْحِ عَلَى الْخُفَيْنِ

Imam Abu Abdullah^{asws} said: ‘Taqqiya encompasses 90% of the religion. The one who does not observe Taqqiya, during the time of need, has (in fact) no faith. However, there is no Taqqiya in intoxication (Nabeez) and performing ‘Masa’²⁷ on socks.²⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع التَّقِيَّةُ مِنْ دِينِ اللَّهِ فَلْتُمْ مِنْ دِينِ اللَّهِ قَالَ إِي وَ اللَّهُ مِنْ دِينِ اللَّهِ وَ لَقَدْ قَالَ يُوسُفُ ع أَيُّهَا الْعَيْرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ مَا كَانُوا سَرَفُوا شَيْئاً وَ لَقَدْ قَالَ إِبْرَاهِيمُ ع إِنِّي سَقِيمٌ وَ اللَّهُ مَا كَانَ سَقِيماً

The narrator says, Imam Abuabdullah^{asws} said: ‘Taqqiya is the religion of Allah^{azwj}. I asked (in surprise). Is it the religion of Allah^{azwj}? Imam^{asws} said: By Allah^{azwj}! It is the religion. Joseph^{as} said²⁹: O the people of caravan, you are most surely thieves! But by Allah^{azwj} they were not thieves. And Abraham^{as} said³⁰: ‘I am ill!’. But by Allah^{azwj} he was not ill.³¹ (Prophets observed Taqqiya but did not lie, as has been explained in another tradition, see Appendix I)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عَمْرَانَ الْحَلْبِيِّ عَنْ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ حَبِيبِ بْنِ بَشْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع سَمِعْتُ أَبِي يَقُولُ لَا وَ اللَّهُ مَا عَلَى وَجْهِ الْأَرْضِ شَيْءٌ أَحَبُّ إِلَيَّ مِنَ التَّقِيَّةِ يَا حَبِيبُ إِنَّهُ مَنْ كَانَتْ لَهُ تَقِيَّةٌ رَفَعَهُ اللَّهُ يَا حَبِيبُ مَنْ لَمْ تَكُنْ لَهُ تَقِيَّةٌ وَضَعَهُ اللَّهُ يَا حَبِيبُ إِنَّ النَّاسَ إِنَّمَا هُمْ فِي هُدْنَةٍ فَلَوْ قَدْ كَانَ ذَلِكَ كَانَ هَذَا

The narrator says, I heard it from Imam Abuabdullah^{asws} that Imam^{asws} said: ‘I heard it from my father^{asws} that there is nothing so dear to him^{asws} on earth which he had liked more than the Taqqiya. Whoever will observe Taqqiya, Allah^{azwj} will raise his virtues and whoever would abandon it, Allah^{azwj} will humiliate him. O Habib! (Our^{asws}) adversaries, at present, are relaxed and are living comfortably. However, Taqqiya will be discontinued when our ‘Hujjat^{ajfj}’ will appear, again, to take the control (of the whole world).³²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ جَابِرِ الْمُكَفُوفِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اتَّقُوا عَلَى دِينِكُمْ فَاحْجَبُوهُ بِالتَّقِيَّةِ فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ لَوْ أَنَّ الطَّيْرَ تَعْلَمُ مَا فِي أَجْوَابِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلْتَهُ وَ لَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَابِكُمْ أَنْتُمْ تُحِبُّونَا أَهْلَ النَّبِيِّ لَأَكَلُوكُمْ بِالسِّنْتِهِمْ وَ لَنَحْلُوكُمْ فِي السِّرِّ وَ الْعَلَانِيَةِ رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَى وَ لَا يَتَنَا

Imam Abu Abdullah^{asws} said: ‘Protect your beliefs from the rivals and hide it through practicing Taqqiya. He is without ‘Eman’ (faith) who does not observe Taqqiya. You are surrounded by your rivals like a honeybee would live among other birds. If the other birds come to know what is in the stomach of a honeybee they would just eat it. Similarly, if your opponents would realise that you love us^{asws} (the Ahlul Bait^{asws}) from your heart and soul, then they would subject you to verbal abuse, (to rebuke you) and use filthy language against

²⁷ Wiping head and feet in ablution.

²⁸ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 2 (U. vol. 4, pp.140).

²⁹ (70) فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رِخْلِ أَخِيهِ ثُمَّ أَدْنَى مُوَدَّنٌ أَيُّهَا الْعَيْرُ إِنَّكُمْ لَسَارِقُونَ So when he furnished them with their provisions, (someone) placed the drinking cup in his brother's bag. Then a crier cried out: O caravan! you are most surely thieves.

³⁰ (89) فَقَالَ إِنِّي سَقِيمٌ

³¹ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 3 (U. vol. 4, pp.140).

³² Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 4 (U. vol. 4, pp.141).

you in front, as well as behind your back. May Allah^{azwj} Bless those who are adhered to our^{asws} Wilayat.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ قَالَ الْحَسَنَةُ النَّقِيَّةُ وَ السَّيِّئَةُ الْإِدَاعَةُ وَ قَوْلُهُ عَزَّ وَجَلَّ اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ قَالَ الَّتِي هِيَ أَحْسَنُ النَّقِيَّةُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

Imam Abu Abdullah^{asws} explained the meanings of the Verse³⁴ (41:34)³⁵ in which Allah^{azwj} Says: 'good and evil cannot be equal', here 'good' refers to observing Taqqiya and 'evil' refers to declaration of faith when Taqqiya becomes obligatory. And in regard to 'اذفع بالتي هي أحسن', 'Repel (evil) with the best way' in the Verse, Imam^{asws} said that best way is the Taqqiya, treat that person who holds grudges against you with best possible way.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَمْرٍو الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا عَمْرٍو أَرَأَيْتَكَ لَوْ حَدَّثْتُكَ بِحَدِيثٍ أَوْ أَفْتَيْتُكَ بِفَتْوَا ثُمَّ جِئْتَنِي بَعْدَ ذَلِكَ فَسَأَلْتَنِي عَنْهُ فَأَخْبَرْتُكَ بِخِلَافِ مَا كُنْتُ أَخْبَرْتُكَ أَوْ أَفْتَيْتُكَ بِخِلَافِ ذَلِكَ بَابَهُمَا كُنْتُ تَأْخُذُ فُلْتُ بِأَحَدِهِمَا وَ أَدْعُ الْآخَرَ فَقَالَ قَدْ أَصَبْتَ يَا أَبَا عَمْرٍو أَبِي اللَّهِ إِلَّا أَنْ يُعْبَدَ سِرًّا أَمَا وَ اللَّهِ لَئِنْ فَعَلْتُمْ ذَلِكَ إِنَّهُ لَخَيْرٌ لِي وَ لَكُمْ وَ أَبِي اللَّهِ عَزَّ وَجَلَّ لَنَا وَ لَكُمْ فِي دِينِهِ إِلَّا النَّقِيَّةَ

Imam Abu Abdullah^{asws} asked from Abu Ummero: 'O Abu Ummero! If I^{asws} narrate one Hadith to you and then narrate another, on contrary to the previous one then which Hadith will you follow? I replied: 'I will adhere to the later one and leave the previous hadith. Imam^{asws} replied: 'This is correct, since Allah^{azwj} Wants to be worshiped discreetly, By Allah^{azwj}! It will be better for both you and me^{asws} if you would act like this; since in 'Deen',³⁷ Allah^{azwj} had Prescribed Taqqiya for yourselves and ourselves^{asws} 38

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ دُرُسْتِ الْوَاسِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا بَلَغَتْ تَقِيَّةُ أَحَدٍ تَقِيَّةَ أَصْحَابِ الْكُهْفِ إِنْ كَانُوا لَيْسَهُدُونَ الْأَعْيَادَ وَ يَسُدُّونَ الرِّنَانِيْرَ فَأَعْطَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ

Imam Abu Abdullah^{asws} said: 'No one has ever reached the level of Taqqiya, which was observed by the 'Ashab-e-Kaif'. They used to participate in 'Eids' (festivals) of their nation and used to wear 'Zananeer' as part of their Taqqiya, thus Allah^{azwj} multiplied their reward by a factor of two'.³⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ وَاقِدٍ اللَّحَّامِ قَالَ اسْتَفْتَلْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقٍ فَأَعْرَضْتُ عَنْهُ بَوَّجَهِي وَ مَضَيْتُ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي لِأَلْقَاكَ فَأَصْرَفْتُ وَجْهِي كَرَاهَةً أَنْ أَشُقَّ عَلَيْكَ فَقَالَ لِي رَحِمَكَ اللَّهُ وَ لَكِنْ رَجُلًا لَقِيْنِي أَمْسَ فِي مَوْضِعٍ كَذَا وَ كَذَا فَقَالَ عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ اللَّهِ مَا أَحْسَنَ وَ لَا أَجْمَلَ

The narrator says, upon facing Imam Abu Abdullah^{asws} on my way, I turned my face away from him^{asws}, but later on, I visited Imam^{asws} and apologised to him for being disrespectful and said to him^{asws}: 'May I be sacrificed for your cause', when I saw you^{asws} I deliberately showed my disgust by turning my face away from you^{asws}. I did it purely for your^{asws} sake, as I could see presence of a

³³ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 5 (U. vol. 4, pp.141).

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³⁴ وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (34)

³⁵ And not alike are the good and the evil. Repel (evil) with what is best, and notice how someone who is separated from you because of enmity will become a bosom friend.

³⁶ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 6 (U. vol. 4, pp.141).

³⁷ Religion

³⁸ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 7 (U. vol. 4, pp.142).

³⁹ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 8 (U. vol. 4, pp.143).

large number of your^{asws} enemies. Imam^{asws} replied: ‘May Allah^{azwj} bless you. At another place which was filled with our^{asws} adversaries, however, a person met me earlier on and greeted me like ‘Allaik Assalam ya Aba Abdullah’⁴⁰, which was not very nice of him (he should have observed Taqqiya).⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَرُؤُونَ أَنَّ عَلِيًّا ع قَالَ عَلِيٌّ مَنبَرُ الْكُوفَةِ أَيُّهَا النَّاسُ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُّونِي ثُمَّ تَدْعَوْنَ إِلَى الْبِرَاءَةِ مِنِّي فَلَا تَبْرَأُوا مِنِّي فَقَالَ مَا أَكْثَرَ مَا يَكْدِبُ النَّاسُ عَلَيَّ ع ثُمَّ قَالَ إِنَّمَا قَالَ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُّونِي ثُمَّ سَتُدْعَوْنَ إِلَى الْبِرَاءَةِ مِنِّي وَإِنِّي لَعَلَى دِينِ مُحَمَّدٍ وَ لَمْ يَقُلْ لَا تَبْرَأُوا مِنِّي فَقَالَ لَهُ السَّائِلُ أَرَأَيْتَ إِنْ اخْتَارَ الْقَتْلُ دُونَ الْبِرَاءَةِ فَقَالَ وَ اللَّهُ مَا ذَلِكَ عَلَيْهِ وَ مَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ حِينَ أَكْرَهُهُ أَهْلُ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ إِلَّا مَنْ أَكْرَهُ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَقَالَ لَهُ النَّبِيُّ ص عِنْدَهَا يَا عَمَّارُ إِنْ عَادُوا فَعُدَّ فَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَذْرَكَ وَ أَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا

Imam AbuAbdullah^{asws} was once asked that the people say that Imam Ali^{asws} had declared from the pulpit of Kufa: ‘O people! You shall, very soon, be compelled to abuse me, (in that case) you better abuse me and if they ask you to exhibit ‘Baraat’ (disassociation) you should not (commit it).’ Imam^{asws} replied: ‘People have certainly lied about Amir-ul-Momaneen^{asws} and explained, Ali^{asws} said: ‘O people! If you are forced to use abusive language against me then do it but if you are asked to show ‘Baraat’⁴² then I am on the religion of Mohammed^{saww}.’ Amir-ul-Momaneen^{asws} never said: ‘Don’t show Baraat to me.’ The person who was asking question (did not clearly understand the reply and still asked): ‘Shall one give preference to being killed rather than showing Barrat? Imam^{asws} replied: ‘No! Having to go through this trouble is neither appropriate nor permissible for him. He should rather do what Ammar bin Yasir did when he was forced by the people of Mecca (to pronounce Kufr). Instead, his heart was filled with Eman, as per the Verse (16:106): ‘But if one is compelled but his heart remains satisfied with Eman’, on that occasion Rasool Allah^{saww} said to Ammar: Say it again if people force you again to repeat (Kufr), Allah^{azwj} has Accepted your plea and has asked you to say kufr again if you are compelled again.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ الْكِنْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلًا يُعَيِّرُونَا بِهِ فَإِنَّ وَ لَدَّ السُّوءِ يُعَيِّرُ وَ لَدَّهُ بِعَمَلِهِ كُونُوا لِمَنْ أَنْقَطَعْنَا إِلَيْهِ زِينًا وَ لَا تَكُونُوا عَلَيْهِ شِينًا صَلُّوا فِي عَشَائِرِهِمْ وَ عَوِدُوا مَرْضَاهُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ لَا يَسْبِقُونَكُمْ إِلَى شَيْءٍ مِنَ الْخَيْرِ فَأَنْتُمْ أَوْلَى بِهِ مِنْهُمْ وَ اللَّهُ مَا عَبْدَ اللَّهِ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْخَبَاءِ قُلْتُ وَ مَا الْخَبَاءُ قَالَ التَّقْيَةُ

The narrator says he heard it from Imam AbuAbdullah^{asws}. You should refrain from those acts, which would reflect badly on us^{asws}, as a rogue son ruins his father’s image. You should build a praiseworthy character, which does not bring any blame to us^{asws}. If your tribesmen have different beliefs, even then keep on attending to their sick and participating in their funerals. Don’t let them win in ‘al-Khair’ (pious matters) as you should be better and more generous in these matters. By Allah^{azwj}! The best ‘Ibada’ (submission) is that which is carried out in solitude’. The narrator asked: ‘Solitude?’ Imam^{asws} replied, ‘Yes! Under Taqqiya’.⁴⁴

⁴⁰ Instead of saying Salam he showed extra respect by saying Alaik Assalam and calling me with my Kunia (both are signs of being extra respectful).

⁴¹ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 9 (U. vol. 4, pp.142).

⁴² Disassociation

⁴³ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 10 (U. vol. 4, pp.143).

⁴⁴ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 11 (U. vol. 4, pp.144).

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ عَنِ الْقِيَامِ لِلْوَلَاةِ فَقَالَ قَالَ أَبُو جَعْفَرٍ عَنِ النَّقِيِّ
مَنْ دِينِي وَ دِينِ آبَائِي وَ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ

Imam Mohammed Baqir^{asws} said: 'Taqqiya is my Deen, it's the Deen of my^{asws} ancestors^{asws}. He who does not observe Taqqiya, has no Eman'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ رَبِيعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَنِ النَّقِيِّ فِي كُلِّ ضَرُورَةٍ وَ صَاحِبِهَا
أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ

Imam Mohammed Baqir^{asws} said: 'Taqqiya is an essential part of all matters and the knowledgeable know its usefulness'.⁴⁶

وَ قَالَ أَبُو عَبْدِ اللَّهِ عَنِ النَّقِيِّ فِي كُلِّ ضَرُورَةٍ وَ صَاحِبِهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ
Imam Jafar-e-Sadiq^{asws} said: 'Taqqiya is to be observed at every time of need and the one who observes it knows when it should be adopted'.⁴⁷

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبِي ع
يَقُولُ وَ أَيُّ شَيْءٍ أَفْرُ لِعَيْنِي مِنَ التَّقِيَّةِ إِنَّ التَّقِيَّةَ جُنَّةُ الْمُؤْمِنِ

Imam AbuAbdullah^{asws} said: 'There is nothing more spiritually comforting than the Taqqiya, in deed, it is the shield of a momin'.⁴⁸

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا مَنَعَ مِيثَمَ رَحْمَةَ
اللَّهِ مِنَ التَّقِيَّةِ فَوَ اللَّهُ لَفَدَّ عَلَّمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَ أَصْحَابِهِ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

Imam AbuAbdullah^{asws} said: 'By Allah^{azwj}, there was something which forbid Mesum^{fa} from observing Taqqiya, otherwise he knew very well the Verse which came for Ammar and his companions, 'but those who were compelled but their hearts were satisfied with Eman (16:106)'.⁴⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ شُعَيْبِ الْحَدَّادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع
قَالَ إِنَّمَا جُعِلَتِ التَّقِيَّةُ لِيُحْفَنَ بِهَا الدَّمُ فَإِذَا بَلَغَ الدَّمُ فَلَيْسَ تَقِيَّةً

Imam Mohammed Baqir^{asws} said: Taqqiya has been included in the religion by Allah^{azwj} and His Prophet^{saww} in order to avoid bloodshed of the 'Momineen'⁵⁰. However, if bloodshed cannot be averted through observing Taqqiya then it is forbidden.⁵¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَلَّمَا
تَقَارَبَ هَذَا الْأَمْرُ كَانَ أَشَدَّ لِلتَّقِيَّةِ

Imam AbuAbdullah^{asws} said: Taqqiya will be observed more strictly nearer the time of appearance of our 'Hujjat^{alji}'.⁵²

⁴⁵ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 12 (U. vol. 4, pp.144).

⁴⁶ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 13 (U. vol. 4, pp.144).

⁴⁷ من لا يحضره الفقيه ج : 3 ص : 364

⁴⁸ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 14 (U. vol. 4, pp.144).

⁴⁹ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 15 (U. vol. 4, pp.144).

⁵⁰ Believers

⁵¹ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 16 (U. vol. 4, pp.144).

⁵² Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 17 (U. vol. 4, pp.144).

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ مَعْمَرِ بْنِ يَحْيَى بْنِ سَامٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ قَالُوا سَمِعْنَا أَبَا جَعْفَرٍ ع يَقُولُ التَّقِيَّةُ فِي كُلِّ شَيْءٍ يُضْطَرُّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحَلَّهُ اللَّهُ لَهُ

Imam Mohammed Baqir^{asws} said: Allah^{azwj} has made Taqqiya permissible in all those matters, which bring a person under compulsion.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ حَرِيْزِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ التَّقِيَّةُ تُرْسٌ لِلَّهِ بَيْنَهُ وَ بَيْنَ خَلْقِهِ

Imam AbuAbdullah^{asws} said: Taqqiya is a shield between Allah^{azwj} and His people.⁵⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ أَحْمَدَ بْنِ حَمْرَةَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع خَالِطُوهُمْ بِالْبَرَاءَةِ وَ خَالِفُوهُمْ بِالْجَوَائِزِ إِذَا كَانَتْ الْإِمْرَةُ صَبِيانِيَّةً

Imam Mohammed Baqir^{asws} said: During the time of anarchy, keep on socialising (superficially) with your adversaries (in religion) but deep down keep on detesting them.⁵⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع رَجُلَانِ مِنْ أَهْلِ الْكُوفَةِ أَخَذَا فَقِيلَ لَهُمَا الْبِرُّ مِنْ أَمِيرِ الْمُؤْمِنِينَ قَبْرِي وَ أَحَدُ مِنْهُمَا وَ أَبِي الْآخِرُ فَخَلَى سَبِيلَ الَّذِي بَرِي وَ قِيلَ الْآخِرُ فَقَالَ أَمَا الَّذِي بَرِي فَرَجُلٌ فَيَقِيهِ فِي دِينِهِ وَ أَمَا الَّذِي لَمْ يَبِرْ فَرَجُلٌ تَعَجَّلَ إِلَى الْجَنَّةِ

The narrator told Imam Mohammed Baqir^{asws}: ‘Two Shias from Kufa were arrested by the people belonging to ‘Banu Umayya’ and they asked them to abuse Amir-ul-Momaneen^{asws}. But one of them declined and was killed, the other sent ‘Tabarra’⁵⁶ on Amir-ul-Momaneen^{asws} and was spared’. Imam^{asws} replied: ‘The one who performed Tabarra was well versed in religion but the other one made haste in going to ‘Jannah’ (Paradise).⁵⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ التَّقِيَّةُ تُرْسُ الْمُؤْمِنِ وَ التَّقِيَّةُ حُرْزُ الْمُؤْمِنِ وَ لَا إِيْمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ فِيمَا بَيْنَهُ وَ بَيْنَهُ فَيَكُونُ لَهُ عِزًّا فِي الدُّنْيَا وَ نُورًا فِي الْآخِرَةِ وَ إِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيَذْبَعُهُ فَيَكُونُ لَهُ ذُلًّا فِي الدُّنْيَا وَ يَنْزِعُ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ النُّورَ مِنْهُ

The narrator says, I heard it from Imam AbuAbdullah^{asws}: Taqqiya is the shield of a Momin and a fort of protection. He has no ‘Eman’ (faith) who is ignorant of Taqqiya. But those who listen to our^{asws} traditions and share carelessly with others will be humiliated in this world and Allah^{azwj} will remove the light of Eman from their hearts.⁵⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ وَدِدْتُ وَ اللَّهُ أَنِّي أَفْتَدَيْتُ خَصْلَتَيْنِ فِي الشَّبَعَةِ لَنَا بَعْضُ لَحْمِ سَاعِدِي النَّزَقِ وَ قِلَّةُ الْكَيْمَانِ

⁵³ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 18 (U. vol. 4, pp.144).
⁵⁴ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 19 (U. vol. 4, pp.144).
⁵⁵ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 20 (U. vol. 4, pp.146).
⁵⁶ Showing his disapproval.
⁵⁷ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 21 (U. vol. 4, pp.146).
⁵⁸ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 23 (U. vol. 4, pp.146).

Imam Ali bin Hussain^{asws} says: 'By Lord^{azwj} I would prefer to give away flesh of my^{asws} wrist if our^{asws} Shias would control their temper and keep our^{asws} matters discreet.⁵⁹

2- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ امْرَأَ النَّاسِ بِخَصْلَتَيْنِ فَضَيَعُوهُمَا فَصَارُوا مِنْهُمَا عَلَى غَيْرِ شَيْءٍ الصَّبْرُ وَالْكَيْمَانُ

Imam AbuAbdullah^{asws} says: 'People were asked to adopt two qualities but they wasted both opportunities and found nothing in (religion) - one was to remain patient and the other was to keep mysteries (of religion).⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا سُلَيْمَانُ إِنَّكَ عَلَى دِينٍ مَنْ كَتَمَهُ أَعْرَهُ اللَّهُ وَمَنْ أَدَاعَهُ أَذَلَّهُ اللَّهُ

Imam AbuAbdullah^{asws} said: 'O Sulaman! You are on that faith, which Allah^{azwj} likes and Gives him honour that keeps its secrets and Humiliates the one who discloses it.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ دَخَلْنَا عَلَيْهِ جَمَاعَةٌ فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ إِنَّا نَرِيدُ الْعِرَاقَ فَأَوْصِنَا فَقَالَ أَبُو جَعْفَرٍ ع لِيَقُو شَدِيدَكُمْ ضَعِيفَكُمْ وَ لِيُعِدُّ عَنِّيكُمْ عَلَى قَبِيرِكُمْ وَ لَا تَبْتُوا سِرَّنَا وَ لَا تَدْبِعُوا أَمْرَنَا وَ إِذَا جَاءَكُمْ عَنَّا حَدِيثٌ فَوَجَدْتُمْ عَلَيْهِ شَاهِدًا أَوْ شَاهِدَيْنِ مِنْ كِتَابِ اللَّهِ فَخَذُوا بِهِ وَ إِلَّا فَفَقُوا عِنْدَهُ ثُمَّ رَدُّوهُ إِلَيْنَا حَتَّى يَسْتَبِينَ لَكُمْ وَ اعْلَمُوا أَنَّ الْمُتَنْظِرَ لِهَذَا الْأَمْرِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ وَ مَنْ أَدْرَكَ قَائِمَنَا فَخَرَجَ مَعَهُ فَقَتَلَ عَدُوَّنَا كَانَ لَهُ مِثْلُ أَجْرِ عَشْرِينَ شَهِيدًا وَ مَنْ قَتَلَ مَعَ قَائِمِنَا كَانَ لَهُ مِثْلُ أَجْرِ خَمْسَةِ وَ عَشْرِينَ شَهِيدًا

The narrator says, we visited Imam Mohammed Baqir^{asws} and informed him that we were going to Kufa, and requested him^{asws} for a piece of advice. Imam^{asws} replied: 'Those among you who are knowledgeable in religion should help those who lack its understanding, and those who are well-off should give helping hand to those who lack resources and (above all) do not disclose our^{asws} mysteries to others. If you hear a tradition attributed to us^{asws} then first try to find one or two proofs from the Quran, only then propagate it otherwise keep quiet about it and send it to us, so that we^{asws} may give you its proofs. And be aware! Whoever would wait for the appearance of our 'Al-Qaim^{ajfi}', he would be rewarded equivalent to establishing the 'Soam' (fast), and if he is so blessed to find that era and joins him^{ajfi} in his 'Kharooj' (effort), and if he succeeds in killing (under command of Imam^{ajfi}) one of our^{asws} opponents then he gets the reward of a 'Shaheed' (martyred) but if he remains with our 'Al-Qaim' and gets killed by his^{ajfi} enemies then he gets the reward equivalent to 25 'Shuhada' (martyrs).⁶²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّهُ لَيْسَ مِنْ أَحْتِمَالِ أَمْرِنَا التَّصَدِيقُ لَهُ وَ الْقَبُولُ فَقَطْ مِنْ أَحْتِمَالِ أَمْرِنَا سِتْرُهُ وَ صِيَانَتُهُ مِنْ غَيْرِ أَهْلِهِ فَأَقْرَبُهُمُ السَّلَامُ وَ قُلْ لَهُمْ رَحِمَ اللَّهُ عَبْدًا اجْتَرَّ مَوَدَّةَ النَّاسِ إِلَى نَفْسِهِ حَدَّثُوهُمْ بِمَا يَعْرِفُونَ وَ اسْتُرُوا عَنْهُمْ مَا يُنْكُرُونَ ثُمَّ قَالَ وَ اللَّهُ مَا النَّاصِبُ لَنَا حَرْبًا بِأَسَدِّ عَلَيْنَا مُؤَنَّةً مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكْرَهُ فَإِذَا عَرَفْتُمْ مِنْ عَبْدِ إِذَاعَةَ فَامْشُوا إِلَيْهِ وَ رَدُّوهُ عَنْهَا فَإِنْ قِيلَ مِنْكُمْ وَ إِلَّا فَتَحْمَلُوا عَلَيْهِ يَمَنْ يُقَالُ عَلَيْهِ وَ يَسْمَعُ مِنْهُ فَإِنَّ الرَّجُلَ مِنْكُمْ يُطَلَّبُ الْحَاجَةَ فَيُلَطَّفُ فِيهَا حَتَّى نَقْضَى لَهُ فَأَلْطَفُوا فِي حَاجَتِي كَمَا تَلْطَفُونَ فِي حَوَائِجِكُمْ فَإِنْ هُوَ قِيلَ مِنْكُمْ وَ إِلَّا فَادْفِنُوا كَلَامَهُ تَحْتَ أَقْدَامِكُمْ وَ لَا تَقُولُوا إِنَّهُ

⁵⁹ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 1 (U. vol. 4, pp.147).

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⁶⁰ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 3 (U. vol. 4, pp.147).

⁶¹ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 2 (U. vol. 4, pp.147).

⁶² Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 4 (U. vol. 4, pp.148).

يَقُولُ وَ يَقُولُ فَإِنَّ ذَلِكَ يُحْمَلُ عَلَيَّ وَ عَلَيْكُمْ أَمَا وَ اللَّهُ لَوْ كُنْتُمْ تَقُولُونَ مَا أَقُولُ لَأَقْرَرْتُ أَنَّكُمْ أَصْحَابِي هَذَا أَبُو حَنِيْفَةَ لَهُ أَصْحَابٌ وَ هَذَا الْحَسَنُ الْبَصْرِيُّ لَهُ أَصْحَابٌ وَ أَنَا أَمْرٌ مِنْ قُرَيْشٍ قَدْ وَلَدَنِي رَسُولُ اللَّهِ ص وَ عَلِمْتُ كِتَابَ اللَّهِ وَ فِيهِ نَبِيَانِ كُلُّ شَيْءٍ بَدَأَ الْخَلْقَ وَ أَمْرَ السَّمَاءِ وَ أَمْرَ الْأَرْضِ وَ أَمْرَ الْأَوَّلِينَ وَ أَمْرَ الْآخِرِينَ وَ أَمْرَ مَا كَانَ وَ أَمْرَ مَا يَكُونُ كَأَنِّي أَنْظُرُ إِلَى ذَلِكَ نَصَبَ عَيْنِي

The narrator says I heard it from Imam AbuAbdullah^{asws}: ‘The acceptance of our^{asws} ‘Imamat’ is not only just stating it verbally and testifying it but it’s mysteries should be protected from those who are against us^{asws}. Our^{asws} traditions should not be transmitted to them. We^{asws} send our ‘Salam’ to our followers and may Allah’s special blessings be upon them who, in the state of Taqqiya, show friendly behaviour to our^{asws} opponents. You should only state those of our statements to them, which they find easier to verify from the Quran but withhold the rest of our teachings from them. By Allah^{azwj}! We^{asws} are more harmed by our^{asws} those followers who volunteer to propagate our teachings to our adversaries as compared to those ‘Nasabi’⁶³ who harbour excessive animosity against us^{asws}. When you recognise such a person who is spreading our teachings carelessly than one of our^{asws} followers should approach him and try to convince him to stop doing so. If he does not listen to you then you try to find someone who has more influence over him so that he may be stopped from exercising it. If some of them come to you for seeking help, you better keep on helping them so that they remain kind to you. Thus for our^{asws} sake, keep on favouring them, as you would help them for your own reasons, so that they give up communicating our teachings to others, if they still continue then just abandon them and don’t tell others that they are communicating and spreading our^{asws} traditions. This approach is better for both you and me^{asws}. By Allah^{azwj}! If you have acted upon it then I would count you among my^{asws} close companions. Here, I see Abu Hanifa and his companions and there Hassan Basari and his followers, they all act on their false Fatawa but you people, although recognise me as ‘Hashami’, descendent of the Prophet^{saww} and admit I^{asws} have the knowledge of the Divine Books of Allah^{azwj}, which contains the complete information from the beginning of the universe, what is between the skies and the earth and the ‘Amr’ regarding the first ones and the last ones and all that would happen in the future, as it is all in front of me^{asws} but you still do not act on my instructions.⁶⁴

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 مَكْنُومًا حَتَّى صَارَ فِي يَدَيْ وَوَلَدِ كَيْسَانَ فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَ قَرَى السَّوَادِ Imam AbuAbdullah^{asws} says: Our mysteries have always remained discreet but the sons of ‘Keysan’ (descendents of Mukhtar) started disclosing those to others by taking them to every single street and village.⁶⁵

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ع يَقُولُ وَ اللَّهُ إِنْ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعَهُمْ وَ أَفْقَهُهُمْ وَ أَكْتَمَهُمْ لِحَدِيثِنَا وَ إِنْ أَسَوَّاهُمْ عِنْدِي حَالًا وَ أَمَقَّتَهُمْ لِلَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَ يُرَوَى عَنَّا فَلَمْ يُقْبَلْهُ أَشْمَارٌ مِنْهُ وَ جَدَّهُ وَ كَفَّرَ مَنْ دَانَ بِهِ وَ هُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَ إِلَيْنَا أُسْنِدٌ فَيَكُونُ بِذَلِكَ خَارِجًا عَنَّا وَ لَا يَتَيْنَا

⁶³ Enemies of Ahlul Bait^{asws}

⁶⁴ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 5 (U. vol. 4, pp.148).

⁶⁵ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 6 (U. vol. 4, pp.149).

عَلَى خَطَرٍ عَظِيمٍ فَدَفَعَ اللَّهُ عَنْهُمْ بَوْلًا يَتِيهِمْ لِأَبِي الْحَسَنِ عَ وَ أَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلَاءِ الْفِرَاعِنَةِ وَ مَا أَمَهَلَ اللَّهُ لَهُمْ فَعَلَيْكُمْ بِتَقْوَى اللَّهِ وَ لَا تَعْرَنَكُمْ الْحَيَاةُ الدُّنْيَا وَ لَا تَعْتَرُوا بِمَنْ قَدْ أَمَهَلَ لَهُ فَكَأَنَّ الْأَمْرَ قَدْ وَصَلَ إِلَيْكُمْ

The narrator says, I asked from Imam Ali Raza^{asws} about an incident but Imam^{asws} declined to answer my question and remained quiet. However, after a pause, Imam^{asws} said: 'If I tell you what you have asked about then it will become problematic for both of us. My grandfather Imam Mohammed Baqir^{asws} said: 'Allah^{azwj} sent down Inspiration through Gabriel^{as} who delivered it to Rasool Allah^{saww} 'regarding everything' that would happen until the day of Judgement. Rasool Allah^{saww} told all of it discreetly to Imam Ali^{asws} and Amir-ul-Momaneen^{asws} told it to whomever he^{asws} found trustworthy, but you people have the intentions of disclosing it (through me^{asws}). I do not see anyone among you who would refrain from telling it (our mysteries) to others'. Imam Mohammed Baqir^{asws} further added: 'It was of paramount importance within the governments of the descendents of Dawood^{as} to make it mandatory for the believers to control their egoistic desires, observe strict self discipline and to recognise (spiritually) the people of their time. Thus, fear Allah^{azwj} and don't publicise our^{asws} traditions. Allah^{azwj} will Himself repel all troubles from His 'Walis' (Nominees^{asws}) and take revenge from their^{asws} enemies. Did you not see what Allah^{azwj} did to the 'Mara-e-Mecca' (the enemies of the children of Prophet^{saww})? And how He^{azwj} punished the enemies of Imam Musa-e-Kazim^{asws}? And how Allah^{azwj} deflected the dangers from the family of Ashash (who were shias and followers of Imam Musa-e-Kazim^{asws}). You have only seen these Pharaohs (Bani Abbas^{la}) in the Iraq to whom Allah^{azwj} has given a temporary freedom. So, neither be deceived by the life of this world nor by the lives of those who have been given a respite by Allah^{azwj}. Surely, one day this government will reach you'.⁷⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَدِيٍّ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِعَبْدٍ نَوْمَهُ عَرَفَهُ اللَّهُ وَ لَمْ يَعْرِفْهُ النَّاسُ أَوْلَيْكَ مَصَابِيحُ الْهُدَى وَ يَنَابِيغُ الْعِلْمِ يَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ لَيْسُوا بِالْمَدَابِيحِ الْبُذْرِ وَ لَا بِالْجَفَاةِ الْمَرَاءِينِ

It is reported from Imam Abu Abdullah^{asws} that 'Rasool Allah^{saww} said: There is a good news about that fellow who is known to Allah^{azwj} but people do not recognise him (who carefully observes his faith), these people are the lamp poles of guidance and flowing springs of religion, through them Allah^{azwj} removes the darkness of troubles, they are neither among the disclosers of hidden mysteries of faith nor fame greedy illiterates.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ عَنْ أَبِي عَدِيٍّ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طُوبَى لِكُلِّ عَبْدٍ نَوْمَهُ لَا يُؤْبَهُ لَهُ يَعْرِفُ النَّاسَ وَ لَا يَعْرِفُهُ النَّاسُ يَعْرِفُهُ اللَّهُ مِنْهُ بِرِضْوَانٍ أَوْلَيْكَ مَصَابِيحُ الْهُدَى يَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ وَ يُفْتَحُ لَهُمْ بَابُ كُلِّ رَحْمَةٍ لَيْسُوا بِالْبُذْرِ الْمَدَابِيحِ وَ لَا الْجَفَاةِ الْمَرَاءِينِ وَ قَالَ قَوْلُوا الْخَيْرَ تَعْرِفُوا بِهِ وَ اعْمَلُوا الْخَيْرَ تَكُونُوا مِنْ أَهْلِهِ وَ لَا تَكُونُوا عَجَلًا مَدَابِيحِ فَإِنْ خَيْرَكُمْ الَّذِينَ إِذَا نَظَرَ إِلَيْهِمْ ذَكَرَ اللَّهُ وَ شَرَارَكُمْ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمَقْرُوفُونَ بَيْنَ الْأَحْيَةِ الْمُبْتَغُونَ لِلْبِرَاءِ الْمَعَابِبِ

Imam Abu Abdullah^{asws} reports from Amir-ul-Momaneen^{asws}: 'Good news is for that who remains unrecognised and anonymous and does not care if people know about him or ignore him, he is not known to people but Allah^{azwj} Makes him praiseworthy (as and when He^{azwj} Decides). These people are the light of guidance, through them the darkness of evils is brought to light and the doors

⁷⁰ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 10 (U. vol. 4, pp.151).

⁷¹ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 11 (U. vol. 4, pp.152).

of Divine blessings are opened through them. They neither disclose mysteries of the faith, nor engage in backbiting and nor behave like self-portraying ignorants. Imam Ali^{asws} also said: Iterate noble words so that you get associated with them and perform 'Amal al-Khar' (fruit bearing deeds) and try to be worthy of these rather than to be recognised among the hyperactive and backbiters. Among you, the pious people are those who would remind you Allah^{azwj} upon coming in contact but the worst ones are those who are indulged in backbiting, creating differences among friends and picking up faults of others' slip-ups.⁷²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ أَخْبَرَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُفُّوا أَلْسِنَتَكُمْ وَ الزَّمُوا بِيُوتَكُمْ فَإِنَّهُ لَا يُصِيبُكُمْ أَمْرٌ تَخْصُونَ بِهِ أَبَدًا وَلَا تَزَالُ الرِّبِّيَّةُ لَكُمْ وَقَاءً أَبَدًا

Imam Abu Abdullah^{asws} said: 'Control your tongues by applying Taqqiya and quietly stay at home (meaning don't fight with your opponents) so that you are saved from the ever-lasting troubles. Wait until the time of standing of the 'Qaim^{ajfi}', the sect of Zadiya have unsheathed their swords and initiated wars, leave these troubles for them, as per their ideology and you had better stay out of it.⁷³

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْحَسَنِ ص قَالَ إِنْ كَانَ فِي يَدِكَ هَذِهِ شَيْءٌ فَإِنْ اسْتَطَعْتَ أَنْ لَا تَعْلَمَ هَذِهِ فَاَفْعَلْ قَالَ وَ كَانَ عِنْدَهُ إِنْسَانٌ فَتَذَاكُرُوا الإِذَاعَةَ فَقَالَ أَحْفَظْ لِسَانَكَ تُعْزَ وَ لَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِ رَقَبَتِكَ فَتَذَلَّ

Imam Musa-e-Kazim^{asws} said: 'If you hold something in your one arm don't let the other arm know about it (implying the best Taqqiya practice). There was someone present in the audience who was known to be the discloser of Ahlul Bait^{asws}'s teachings to others, so Imam^{asws} told him: 'You had better control your tongue so that you are respected and don't let others drag you by your neck and make you an object of humiliation'.⁷⁴

مُحَمَّدُ بْنُ بَحْبِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنْ أَمَرْنَا مَسْئُورٌ مَفْعٌ بِالْمِيثَاقِ فَمَنْ هَتَكَ عَلَيْنَا أَذْلَهُ اللَّهُ

Imam Abu Abdullah^{asws} said: Our mysteries should be kept and never be revealed until the appearance of Our 'Al-Qaim^{ajfi}'. However, who tries to disclose it, Allah^{azwj} will certainly humiliate him.⁷⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ بَحْبِيِّ جَمِيعًا عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ غَزْوَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَمْرِ بْنِ أَبَانَ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَفْسُ الْمَهْمُومِ لَنَا الْمَغْتَمُّ لِظُلْمِنَا تَسْبِيحٌ وَ هَمُّهُ لِأَمْرِنَا عِبَادَةٌ وَ كَيْفَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ أَكْتُبُ هَذَا بِالذَّهَبِ فَمَا كَتَبْتَ شَيْئًا أَحْسَنَ مِنْهُ

The narrator says that I have heard it from Imam Abu Abdullah^{asws}: 'If someone with each breadth reflects heartache for the appearance of our 'Al-Qaim^{ajfi}' and shows tenderness on our 'Mazlumiya' (oppression) then it is equivalent to the remembrance of Allah^{azwj} 'Tasbe' and showing grief in our matter is similar to worshiping, and protecting our mysteries is like going for Jihad (holy war) for the pleasure of Allah^{azwj}.' I was then asked by the

⁷² Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 12 (U. vol. 4, pp.152).

⁷³ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 13 (U. vol. 4, pp.153).

⁷⁴ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 14 (U. vol. 4, pp.153).

⁷⁵ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 15 (U. vol. 4, pp.153).

Imam^{asws} to write it in gold. I have never written anything better than this in my whole life.⁷⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي خَالِدٍ شَيْئُونَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ الثَّانِي عِ
جُعِلْتُ فِدَاكَ إِنَّ مَشَائِخَنَا رَوَوْا عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ وَ كَانَتْ التَّقِيَّةُ شَدِيدَةً فَكَتَمُوا كُتُبَهُمْ وَ لَمْ تَرَوْا عَنْهُمْ
فَلَمَّا مَاتُوا صَارَتْ الْكُتُبُ إِلَيْنَا فَقَالَ حَدَّثُوا بِهَا فَإِنَّهَا حَقٌّ

"I said to abu Ja'far^{asws}, 'May Allah take my soul in your service, our sheikhs have narrated *Hadith* from Imam abu Ja'far^{asws} and from Imam abu 'Abdallah^{asws} and at that time because of fear (*Taqqiya*), concealment was severe. They concealed their books and did not narrate *Ahadith* from them. When they died their books came to us.'" Can we narrate those *Ahadith*? The Imam^{asws} said, "You may narrate from them because they contain the truth."⁷⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ
لِي يَا زِيَادُ مَا تَقُولُ لَوْ أَفْتَيْنَا رَجُلًا مِمَّنْ يَتَوَلَّانَا بِشَيْءٍ مِنَ التَّقِيَّةِ قَالَ قُلْتُ لَهُ أَنْتَ أَعْلَمُ جُعِلْتُ فِدَاكَ قَالَ إِنْ أَخَذَ بِهِ
فَهُوَ خَيْرٌ لَهُ وَ أَعْظَمُ أَجْرًا وَ فِي رِوَايَةٍ أُخْرَى إِنْ أَخَذَ بِهِ أُوجِرَ وَ إِنْ تَرَكَهُ وَ اللَّهُ أَيْمٌ

"Abu Ja'far^{asws} has said, 'O Ziyad, What would you say if we narrate a *Hadith* to one of our followers to act upon it under 'Taqqiya'⁷⁸ (under treacherous conditions)?" I replied, "You know it better, may Allah^{azwj} take my soul in your service." The Imam^{a.s} said, "If he would follow such *Hadith* it would be better for him and would get an extraordinary reward." In another *Hadith* it is narrated, "If he follows it, he will be rewarded but if he disregards it then he will be punished (for not acting upon it)."⁷⁹

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ عُمَرَ بْنِ مُوسَى عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ذَكَرْتُ
التَّقِيَّةَ يَوْمًا عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ وَ اللَّهُ لَوْ عَلِمَ أَبُو ذَرٍّ مَا فِي قَلْبِ سَلْمَانَ لَقَتَلَهُ وَ لَقَدْ أَخَى رَسُولُ اللَّهِ ص
بَيْنَهُمَا فَمَا ظَنُّكُمْ بِسَائِرِ الْخَلْقِ إِنْ عَلِمَ الْعُلَمَاءُ صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا نَبِيُّ مُرْسَلٍ أَوْ مَلَكٌ مُقْرَبٌ أَوْ عَبْدٌ
مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ فَقَالَ وَ إِنَّمَا صَارَ سَلْمَانُ مِنَ الْعُلَمَاءِ لِأَنَّهُ أَمْرٌ مِنْ أَهْلِ الْبَيْتِ فِلَيْذَلِكَ نَسَبْتُهُ إِلَى
الْعُلَمَاءِ

Ahmad ibn 'Idris has narrated from 'Imran ibn Musa from Harun ibn Muslim from Mas'ada ibn Sadaqa who has said the following: "Once I said to abu 'Abd Allah, recipient of divine supreme covenant, that I one day spoke of *Taqiyya* (dissimulation) before Ali ibn al-Husayn, recipient of divine supreme covenant. He said, 'By Allah, if abu Dhar knew what was in the heart of Salman he would have killed him even though the Messenger of Allah had established brotherhood between them. What then do you think of the rest of the people? The knowledge of the scholars is difficult and it becomes difficult. No one is capable of bearing it except a prophet who is a messenger also or an angel who is close to Allah or a believer whose heart Allah has tested for belief.' The Imam then said, 'The only reason that Salman became of the scholars is that he is a man from us (*Ahl al-Bayt*). For this reason I ascribed him to the scholars."⁸⁰

وَ سَأَلَ عَلِيُّ بْنُ يَفْطِينَ أَبَا الْحَسَنِ الْأَوَّلَ ع عَنْ الرَّجُلِ يَسْجُدُ عَلَى الْمُسْحِ وَ الْبِسَاطِ فَقَالَ لَا بَأْسَ إِذَا كَانَ فِي
حَالِ التَّقِيَّةِ وَ لَا بَأْسَ بِالسُّجُودِ عَلَى الثِّيَابِ فِي حَالِ التَّقِيَّةِ

⁷⁶ Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 16 (U. vol. 4, pp.153).

⁷⁷ Al-Kafi, Kitab al-Aql wal Jahal, Chapter 18, Riwaiat Ahadith, H. 15.

⁷⁸ To conceal truth under life threatening conditions.

⁷⁹ Al-Kafi, Kitab al-Aql wal Jahal, Chapter 22, Ikhtilaf Ahadith, H. 4,

⁸⁰ باب فيما جاء أن حديثهم صعب مستصعب 401 1 الكافي . H 1044, Ch. 102, h 2

و قال الحسين بن علي ع لو لا التقية ما عرف ولينا من عدونا و لو لا معرفة حقوق الإخوان ما عرف من السيئات شيء إلا عوقب على جميعها، لكن الله عز و جل يقول و ما أصابكم من مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَ يَغْفُوا عَنْ كَثِيرٍ

Imam Hussain^{asws} said: If Taqqiya were not an obligation, then it would be impossible to recognise our^{asws} foes from our^{asws} followers. If there were no obligations for honouring the rights of brethren then all types of sins would be punished (without forgiving them) and sinner would be subjected to chastisement. But Allah^{azwj} Says:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ {42:30}

And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).⁸⁵

و قال علي بن الحسين زين العابدين ع يغفر الله للمؤمن كل ذنب و يطهره منه في الدنيا و الآخرة ما خلا ذنبين ترك التقية، و تضييع حقوق الإخوان

Imam Zainul Abadeen^{asws} said: Allah^{azwj} will forgive all sins of the Momaneen and will cleanse them from the (stains) of their sins in the world and in the Hereafter except for two types of sins; one is abandoning of the Taqqiya and the other is usurping the rights of other Momaneen (brother(s)).⁸⁶

. قال رسول الله ص ألا فلا تتكلوا على الولاية وحدها، و أدوا ما بعدها من فرائض الله، و قضاء حقوق الإخوان، و استعمال التقية، فإنهما اللذان يتمان الأعمال و يقصران بها

Rasool Allah^{saww} had said: O people! Do not rely on our Wilayat alone, fulfil Allah^{azwj}'s obligations and take care of the rights of your brethren and observe Taqqiya. Remember the last two (obligations) would make one's deeds either perfect or worthless.⁸⁷

و قيل لعلي بن محمد ع من أكمل الناس [في] خصال الخير قال أعلمهم بالتقية، و أقضاهم لحقوق إخوانه
It was asked from Imam Ali Naqi^{asws}: Who is the most perfect among the most pious people? Imam^{asws} replied: The one who observes Taqqiya and always stays in front of fulfilling the rights of his brethrens (Emani brothers).⁸⁸

و قال أمير المؤمنين ع إنا لنبشر في وجوه قوم، و إن قلوبنا لتقلبههم أولئك أعداء الله نتقيهم على إخواننا، لا على أنفسنا

Amir-ul-Momaneen^{asws} once said: We superficially give respect to several of those people whom we recognise as enemies from deep down. They are the enemies of the Lord^{azwj} but we observe Taqqiya for the sake of our brethren rather than for sake of ourselves.⁸⁹

و قال بعض المخالفين بحضرة الصادق ع لرجل من الشيعة ما تقول في العشرة من الصحابة قال أقول فيهم الخير الجميل الذي يحط الله به سيئاتي و يرفع به درجاتي. قال السائل الحمد لله على ما أنقذني من بغضك كنت أظنك رافضيا تبغض الصحابة. فقال الرجل إلا من أبغض واحدا من الصحابة، فعليه لعنة الله. قال لعلك تتأول ما تقول (قل فمن) أبغض العشرة من الصحابة. فقال من أبغض العشرة فعليه لعنة الله و الملائكة و الناس أجمعين. فوثب الرجل فقبل رأسه، و قال اجعلني في حل مما ذففتك به من الرفض قبل اليوم. قال [اليوم] أنت

⁸⁵ Tafseer Imam Hassan Askari, pp.287

تفسير الإمام العسكري ص : 322

⁸⁶ Tafseer Imam Hassan Askari, pp.288

تفسير الإمام العسكري ص : 366

⁸⁸ Tafseer Imam Hassan Askari, pp.288

⁸⁹ Tafseer Imam Hassan Askari, pp.315 - تفسير الإمام العسكري 242-

في حل و أنت أخي. ثم انصرف السائل. فقال له الصادق ع جودت لله درك لقد عجبت الملائكة في السماوات من حسن توريتك، و تطفك بما خلصك، و لم تتلم دينك، و زاد الله في مخالفتنا عما إلى غم، و حجب عنهم مراد منتحلي مودتنا في تقيتهم. فقال بعض أصحاب الصادق ع يا ابن رسول الله ما عقلنا من كلام هذا إلا موافقة صاحبنا لهذا المتعنت الناصب فقال الصادق ع لئن كنتم لم تفهموا ما عني فقد فهمناه نحن، و قد شكر الله له. إن ولينا الموالي لأولياننا المعادي لأعدائنا إذا ابتلاه الله بمن يمتحنه من مخالفه وفقه لجواب يسلم معه دينه و عرضه، و يعظم الله بالتقية ثوابه إن صاحبكم هذا قال من عاب واحدا منهم فعليه لعنة الله. أي من عاب واحدا منهم هو أمير المؤمنين علي بن أبي طالب ع. و قال في الثانية من عابهم أو شتمهم فعليه لعنة الله. و قد صدق لأن من عابهم فقد عاب عليا ع، لأنه أحدهم، فإذا لم يعب عليا ع و لم يذمه فلم يعيهم، و إنما عاب بعضهم. [و لقد كان لحزقيل المؤمن مع قوم فرعون الذين وشوا به إلى فرعون مثل هذه التورية، كان حزقيل يدعوهم إلى توحيد الله و نبوة موسى و تفضيل محمد رسول الله ص على جميع رسل الله و خلقه، و تفضيل علي بن أبي طالب ع و الخيار من الأئمة على سائر أوصياء النبيين و إلى البراءة من ربوبية فرعون. فوشى به الواشون إلى فرعون، و قالوا إن حزقيل يدعو إلى مخالفتك، و يعين أعداءك على مضادتك. فقال لهم فرعون إنه ابن عمي و خليفتي على ملكي و ولي عهدي، إن فعل ما قلت، فقد استحق أشد العذاب على كفره لنعمتي، و إن كنت عليه كاذبين، فقد استحققتم أشد العذاب لإيثاركم الدخول في مساءته فجاء بحزقيل و جاء بهم، فكاشفوه، و قالوا أنت تجحد ربوبية فرعون الملك و تكفر نعماءه فقال حزقيل أيها الملك هل جربت علي كذبا قط قال لا. قال فسلمهم من ربهم قالوا فرعون [هذا]. قال لهم و من خالفكم قالوا فرعون هذا. قال لهم و من رازقكم، الكافل لمعايشكم، و الدافع عنكم مكارهكم قالوا فرعون هذا. قال حزقيل أيها الملك فأشهدك، و [كل] من حضرك أن ربهم هو ربي و خالقهم هو خالقي، و رازقهم هو رازقي، و مصلح معايشهم هو مصلح معايشي، لا رب لي و لا خالق و لا رازق غير ربهم و خالقهم و رازقهم. و أشهدك و من حضرك أن كل رب و خالق و رازق سوى ربهم و خالقهم و رازقهم فأنا بريء منه و من ربوبيته، و كافر بالهيته. يقول حزقيل هذا، و هو يعني أن ربهم هو الله ربي» و هو لم يقل إن الذي قالوا هو أنه ربهم هو ربي و خفي هذا المعنى على فرعون و من حضره و توهموا أنه يقول فرعون ربي و خالقي و رازقي. فقال لهم يا رجال السوء و يا طلاب الفساد في ملكي، و مريدي الفتنة بيني و بين ابن عمي، و هو عضدي، أنتم المستحقون لعذابي لإرادتكم فساد أمري و هلاك ابن عمي، و الفت في عضدي. ثم أمر بالأوتاد، فجعل في ساق كل واحد منهم وتد، و في صدره وتد، و أمر أصحاب أمشاط الحديد، فشقوا بها لحومهم من أبدانهم. فذلك ما قال الله تعالى فَوَقَاهُ اللَّهُ بَعْضَ أَسْبَابِ مَا مَكَّرُوا [به لما وشوا به إلى فرعون ليهلكوه] وَ حَاقَ بِآلِ فِرْعَوْنَ [حل بهم] سُوءُ الْعَذَابِ وَ هُمَ الَّذِينَ وَشَوُا بِحَزَقِيلَ إِلَيْهِ لَمَّا أُوْتِدَ فِيهِمُ الْاُوتَادُ وَ مَشَطَ عَنْ اَبْدَانِهِمْ لِحُمُومِهَا بِالْاَمْشَاطِ

Once an opponent of Shias, asked from a companion of Imam Jafar-e-Sadiq^{asws}, in the presence of Imam^{asws}: 'What do you say about the 'Ashab-e-Ashra' (the ten companions)⁹⁰? (The Momin) replied: I remember them with 'Khayr-e-Jameel' (beautiful reward) for which I expect Allah^{azwj} to pardon my sins and raise my spiritual status.⁹¹ Upon listening to his replied, the person who had asked the question said: 'I am thankful to Allah^{azwj} who has liberated me from holding grudges against you, as I used to count you among those companions whom I considered 'Rafazi' (deniers). The Momin replied (while further emphasising his earlier statement): May Allah^{azwj}'s curse be upon that who holds animosity against 'one' of them. The opponent then said: 'Maybe you could elaborate on this; what do you say about the one who would harbour grudges against the 'Ashab-e-Ashara'? The Momin replied: May Allah^{azwj}, His angels and all people's curse be upon him who holds animosity against the 'Ashab-e-Ashra'. The opponent got excited upon listening to him and got up and rushed to the Momin and after kissing his forehead said: Please forgive me! I have wrongly blamed you 'Rafazi', I was wrong, I admit my mistake so please excuse me. The Momin replied: 'Yes, I have forgiven you, you are my brethren'. After some time, the opponent left the gathering

⁹⁰ Some Muslims take 10 companions under the tree as the righteous ones, "Indeed, Allah was pleased with the believers when they gave their pledge to you (O Muhammad) under the tree. He knew what was in their hearts and He sent down calmness and tranquillity upon them..." [48:18]

⁹¹ 356 (pp. 318) تفسير الإمام العسكري ص :

and after his departure, Imam^{asws} praised that Momin as: ‘May Allah^{azwj} give you the best reward, you gave an excellent reply, which has also astonished the angels in the heavens. Allah^{azwj} has inflicted our opponenets with the troubles and pains but has inscribed the benefits of our followers (from opponents) through the Taqqiya’.

Some of the companions, however, raised their concern by saying, ‘We find this Momin’s statement in harmony with that Nasabi⁹². Imam^{asws} replied: If you were unable to comprehend his replies, then I will explain those to you but remember, Allah^{azwj} is very pleased with him. (Be aware)! Our friend is that who adores our friends and opposes our foes. And when Allah^{azwj} Tests him under those circumstances when our adversaries corner him, Allah^{azwj} Helps him in giving appropriate replies to his opponents so that the integrity of the religion is ensured and his respect is safeguarded. Allah^{azwj} has Given him an enormous reward for observing Taqqiya.

Now, listen, your fellow Momin had said earlier, whoever would hold animosity against the ‘One’ of them would be cursed by Allah^{azwj}, implying whoever tries to find faults on ‘One’ of them by that he meant Amir-ul-Momaneen Ali bin Abi Talib^{asws}⁹³, and the second time he said, whoever would denounce or abuse these ‘ten’ then Allah^{azwj} may curse him. This is again true, since whoever would reject all ten then it means he indeed rejects Amir-ul-Momaneen^{asws}, since they have included Amir-ul-Momaneen^{asws} among the ‘ten’. And when Imam Ali^{asws} was neither denounced nor rejected that means all of them are not but some of them could be classified as culprits (the adversaries of Amir-ul-Momaneen^{asws}).

Also, Kharqeel, who was from the Momin from the children of Pharaohs, adopted the same stance (Taqqiya), when being accused of rejecting the Pharaoh. He used to invite people to the One God, Moses^{as} as His^{azwj} Prophet and Mohammed^{saww}, the last Prophet^{saww} who would be the chiefs of all Prophets^{as} and Ali ibn ibe Talib^{asws} and all the infallibles^{asws} among his^{asws} descendents^{asws} who would have elevated status among the vicegerents of all the Prophets^{as}. Whereas rejecting the claims of Pharaoh to be at the level of ‘Rubuwiat’ (being the sustainer). The backbiters took the matter to Pharaoh and told him that Kharqeel asks them to turn against him and supports his enemies. Pharaoh told them, ‘it is very unlikely, since Kharqeel is my first cousin and is my helper in government and is my successor in my kingdom, but if he had done as you have described then he has become unfaithful against my numerous favours. However, if you have lied about him then I will give you severe punishment because of your ill intentions about my cousin’.

Finally, Pharaoh asked them to appear with Kharqeel and prove that he is a traitor. They started to accuse Kharqeel and making allegations that Kharqeel denies the ‘Rabuwiat’ of Pharaoh and has become disloyal to him. Kharqeel then turned to Pharaoh and asked him: O king! Have you ever found me lying about anything?’ Pharaoh replied, ‘No, I have always found you to be honest’.

⁹² An enemy of Ahlul Bait^{asws}

⁹³ As among others, they also include Mola Ali^{asws} in the list of those ten companions who (as per their belief) have been given guarantee to enter Paradise.

Kharqeel then asked him to ask his accusers: Who is their lord? They all replied: Pharaoh! He (Kharqeel) then asked: 'Who is your creator'? They replied: 'Pharaoh!' Asked again: 'Who is your sustainer and protector of your livelihood and eliminator of your troubles'? They replied: 'Yes, it's the Pharaoh'. Then Kharqeel said: 'O king, I make you and all those who are present, as my witness, and say: 'My 'Rab' is the same as their Rab, their creator is also my Creator, Who Gives them sustenance, is also my Sustainer. Who Helps them in correcting their affairs is also my Helper. I have no other 'Rab', Sustainer, Creator other than who is their 'Rab' (Creator) them and Provider of sustenance. And I say it in front of you and all those present, be my witness, I declare that I reject and admonish all other than their 'Rab' and Sustainer.

Kharqeel, therefore indirectly implied that their (actual) Lord is that Who is also my Lord rather than saying the lord which they have nominated is my lord but said their Lord is my Lord. So, the implicit meanings of Kharqeel's statements remained undisclosed to Pharaoh as well as to the audience and they thought that Kharqeel has admitted Pharaoh is his lord, creator and sustainer. Therefore, Pharaoh turned against the backbiters and told them that they were the devious ones and they tried to incite troubles in his kingdom by creating animosity between him and his staunch supporter and right hand cousin. Therefore, I will punish you for the crime in that you tried to get my cousin killed and tried to stimulate disorder in my kingdom. Later on, metallic nails were hammered into the calf and chests of each backbiter, then black smiths were called in to give them death penalty by disintegrating their bodies who removed their flesh from their bones and cut them into small pieces. This incident has been reported in Quran by Allah^{azwj} as:

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَّا مَكُرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (40:45)

So Allah protected him from the evil (consequences) of what they planned, and the most evil punishment overtook Pharaoh's people:

و قال رجل لموسى بن جعفر ع من خواص الشيعة و هو يرتعد بعد ما خلا به يا ابن رسول الله ص ما أخوفني أن يكون فلان بن فلان ينافقك في إظهاره اعتقاد وصيتك و إمامتك فقال موسى ع و كيف ذلك قال لأنني حضرت معه اليوم في مجلس فلان رجل من كبار أهل بغداد فقال له صاحب المجلس أنت تزعم أن موسى بن جعفر ع إمام دون هذا الخليفة القاعد على سريره فقال له صاحبك هذا ما أقول هذا، بل أزعم أن موسى بن جعفر ع غير إمام و إن لم أكن أعتقد أنه غير إمام، فعلي و على من لم يعتقد ذلك لعنه الله، و الملائكة و الناس أجمعين. فقال له صاحب المجلس جزاك الله خيرا، و لعن [الله] من وشى بك. قال له موسى بن جعفر ع ليس كما ظننت، و لكن صاحبك أفتقه منك، إنما قال إن موسى غير إمام، أي إن الذي هو غير إمام فموسى غيره، فهو إذا إمام فإنما أثبت بقوله هذا إمامتي، و نفى إمامة غيري. يا عبد الله متى يزول عنك هذا الذي ظننته بأخيك هذا من النفاق تب إلى الله. ففهم الرجل ما قاله، و اعتم و قال يا ابن رسول الله ما لي مال فأرضيه به، و لكن قد وهبت له شطر عملي كله من تعبدي، و من صلاتي عليكم أهل البيت، و من لعنتي لأعدائكم. قال موسى بن جعفر ع الآن خرجت من النار

Once a distinct Shia secretly told Imam Musa-e-Kazim^{asws}, whilst his whole body was shaking: O son of Prophet^{asws}, I have been extremely shocked by noticing the hypocrisy of that, the son of that. Imam^{asws} asked him to narrate the incident. He said: Today, I was present with him in a gathering organised by a notable from Baghdad. The host asked him: 'Do you accept Musa bin Jafar^{asws} as your Imam while rejecting the one who holds the chair of Kufa? Your follower replied: I am not of the opinion but perceive that Musa bin Jafar

is 'Ghayr-e-Imam' (not an imam) and if I am not convinced of him being not the Imam then then may Allah^{azwj}'s, all angels and all people's curse be upon me as well as on all those who believe it like me. After listing to this, the host said: May Allah^{azwj} bless you and pleased with you and curse your backbiters. Upon listening to the incident, Imam^{asws} said: His affair is not like what you have gathered, rather your companion is wiser than you. When he had said, Musa bin Jafar is 'Ghayr-e-Imam', he in fact implied that anyone which has claimed to be an Imam while he is not an Imam, Imam Musa bin Jafar^{asws} is 'Ghayr' (stranger) to him, which means that he^{asws} is the real Imam. Thus through these statements, he has endorsed my^{asws} Imamate and rejected this position for my adversary. But, now (I want to know) how your ill feelings against him to be removed? You better repent for this to Allah^{azwj}. The Shia realised his mistake and deeply felt sorry and showed signs of embracement on his conduct and said: O son of Prophet^{asws}, I am very poor and has got no wealth to offer to my friend in order to win him back but I am prepared to give him, as a gift, a portion of my worship, which includes sending Salawat on you and your Ahlul Bait and sending curse on your enemies. Imam^{asws} replied, now you have been liberated from the hell fire.⁹⁴

و قال عند الرضا ع، فدخل إليه رجل فقال يا ابن رسول الله لقد رأيت اليوم شيئاً [عجيباً] عجبت منه رجل كان معنا يظهر لنا أنه من الموالين لآل محمد ص المتبرئين من أعدائهم. و رأيت اليوم، و عليه ثياب قد خلعت عليه و هو ذا يطاف به ببغداد و ينادي المنادون بين يديه معاشر الناس اسمعوا توبة هذا الرافضي. ثم يقولون له قل. فيقول خير الناس بعد رسول الله ص «أبا بكر» فإذا قال ذلك ضجوا، و قالوا قد تاب، و فضل أبا بكر على علي بن أبي طالب ابن عم رسول الله. فقال الرضا ع إذا خلوت فأعد علي هذا الحديث. فلما أن خلا أعداء عليه فقال له إنما لم أفسر لك معنى كلام [هذا] الرجل بحضرة هذا الخلق المنكوس، كراهة أن ينقل إليهم، فيعرفوه و يؤذوه. لم يقل الرجل خير الناس بعد رسول الله ص «أبو بكر» فيكون قد فضل أبا بكر على علي بن أبي طالب ع، و لكن قال خير الناس بعد رسول الله «أبا بكر» فجعله نداء لأبي بكر، ليرضى به من يمشي بين يديه من بعض هؤلاء الجهلة ليتوارى من شرورهم، إن الله تعالى جعل هذه التورية مما رحم به شيعتنا و محبينا

A person narrates that we were present in a gathering, when a person came and told Imam Ali Raza^{asws}: O Son of the Prophet^{asws} ! One of our friends, who claims to a devout follower of Ahlul Bait^{asws} and holds animosity against the enemies of Ahlul Bait^{asws}. But today, I have seen him in an unbelievable situation, he was wearing royal outfits, and was being walked around the city of Bagdad and few people who were in front of him were announcing that this 'Rafazi' has repented and then would invite him to declare (his faith) and he would say: «أبا بكر» خير الناس بعد رسول الله ص 'Khar-ul-Naas ba'd Rasool Allah aba bakr' upon hearing his statement, people would loudly exclaim success by saying this 'Rafazi' has finally repented and given preference to Abu Bakr over Ali bin Abi Talib^(asws). Imam^{asws} softly told him to discuss it later. When most of people had left and only few of trustworthy devotees remained, Imam^{asws} said: 'I, on purpose, did not give you an explanation of our follower's affairs, as some stupid people were present, as they may become aware of that Momin's intentions and inform it to his enemies who may in return harm him. Listen! If he would have said: «أبو بكر» خير الناس بعد رسول الله ص, then, indeed, he would 'nouzobillah' (Allah^{azwj} forbid) give preference to Abu Bakr over Ali^{asws} but he had said: «أبا بكر» خير الناس بعد رسول الله ص, meaning O Abu Bakr! After Rasool Alalh, the best one among all people is? And this does not mean what those people had inferred. And he took this approach to please

⁹⁴ H. 248, تفسير الإمام العسكري ص : 360

the ignorant ones and he may be spared from their mischief. Allah^{azwj} Has Legitimised this methodology so that our Shias and devotees may be protected through practising it.⁹⁵

250- قال و قال رجل لمحمد بن علي ع يا ابن رسول الله ص مررت اليوم بالكرخ فقالوا هذا نديم محمد بن علي إمام الرافضة، فاسألوه من خير الناس بعد رسول الله ص فإن قال علي. فاقتلوه، و إن قال أبو بكر. فدعوه، فانتال علي منهم خلق عظيم و قالوا لي من خير الناس بعد رسول الله ص فقلت مجيبا لهم خير الناس بعد رسول الله ص أبو بكر و عمر و عثمان و سكت و لم أذكر عليا فقال بعضهم قد زاد علينا، نحن نقول هاهنا و علي فقلت لهم في هذا نظر، لا أقول هذا. فقالوا بينهم إن هذا أشد تعصبا للسنة منا، قد غلطنا عليه. و نجوت بهذا منهم فهل علي يا ابن رسول الله ص في هذا حرج و إنما أردت أ خير [الناس] أي أ هو خير استفهاما لا إخبارا. فقال محمد بن علي ع قد شكر الله لك بجوابك هذا، و كتب لك أجره و أثبتته لك في الكتاب الحكيم، و أوجب لك بكل حرف من حروف ألفاظك بجوابك هذا لهم ما يعجز عنه أماني المتمنين و لا يبلغه آمال الأملين

Once a person came to Imam Mohammed Taqi^{asws} and said: O son of the Prophet! I was going through the borough of 'Kargh' and people took notice of me and said this person is a close aide of the Imam of 'Rafaziyaan'⁹⁶ Mohammed ibn-e-Ali^{asws}, so ask him who has the most elevated status after the Rasool Allah^{saww} and if he says Ali^(asws) is most eminent then kill him but if he says Abu Bakr then let him go. With these plans in minds, a lot of them rushed towards me and surrounded me and asked me 'لي من خير الناس بعد رسول الله ' who is the best person after the Prophet Mohammed^{saww}? Then I replied: saying these names (in the meaning of being asking/to enquire) without mentioning Imam Ali^{asws} 's name. Upon listening to my response some of them started to say this person has exceeded us as we would also mention Ali^{asws} at this place. I told them that I do not mind but I will not mention that name (Ali^{asws}) even if you believe that. They said: 'He is more prejudiced than us so our opinion about him was incorrect, they all left me alone and went away so I found relieve from their grip. O son of the Prophet! Please inform me if I had committed any sins? By saying that, I meant to be enquiring rather than reporting 'Akhbar' but in fact I was asking from them if so and so were better than the other after Rasool Allah^{asws}? Imam^{asws} replied: Allah^{azwj} has thanked you for your reply, and has given you its reward and has noted down in the 'Kitab-ul-Hakeem' (Loh-e-Mahfooz) and for every single word of your statement, He^{azwj} has made so many things mandatory for you that they will not even be touch upon by the wish lists of the ambitious and the imaginations of the day dreamers .⁹⁷

قال و جاء رجل إلى علي بن محمد ع و قال يا ابن رسول الله ص بليت اليوم يقوم من عوام البلد أخذوني فقالوا أنت لا تقول بإمامة أبي بكر بن أبي قحافة فحفتهم يا ابن رسول الله ص و أردت أن أقول [لا، قلت] بلى، أقولها للنتية. فقال لي بعضهم و وضع يده على فمي و قال أنت لا تتكلم إلا بمخرقة أجب عما ألتك. قلت قل. فقال لي أ تقول إن أبا بكر بن أبي قحافة هو الإمام بعد رسول الله ص إمام حق عدل، و لم يكن لعلي في الإمامة حق البتة قلت نعم، و أنا أريد نعمنا من الأنعام الإبل و البقر و الغنم. فقال [لا] أقنع بهذا حتى تحلف، قل و الله الذي لا إله إلا هو الطالب الغالب (العدل) المدرك المهلك العالم من السر ما يعلم من العلانية. فقلت نعم و أريد نعمنا من الأنعام. فقال لا أقنع منك إلا بأن تقول أبو بكر بن أبي قحافة هو الإمام و الله الذي لا إله إلا هو. و ساق اليمين، فقلت أبو بكر بن أبي قحافة إمام أي هو إمام من انتم به و اتخذه إماما و الله الذي لا إله إلا هو، و مضيت في صفات الله. ففتنوا بهذا مني و جزوني خيرا و نجوت منهم، فكيف حالي عند الله قال خير حال، قد أوجب الله لك مرافقتنا في أعلى عليين لحسن تقيتك

⁹⁵ H. 249, تفسير الإمام العسكري ص : 360

⁹⁶ Plural of Rafazi (the denier).

⁹⁷ H. 250, تفسير الإمام العسكري ص : 360

A person came to Imam Ali Naqi^{asws} and told Imam^{asws} that he somehow got in contact with a group of street people in the city and they stopped me and asked: 'Don't you believe in the 'Imamat' of Abu Bakr bin abu Qahafa? O son of the Prophet^{asws}, I got scared and did not say 'No', but instead said; 'yes with the intention of Taqqiya. Then a person among them came forward and put a hand on my lips and said, don't say in an ambiguous way, you tell people the way I say to you. He then said, tell me if you believe that Abu Bakr bin Qahafa was just and pious caliph after Rasool Allah^{saww} and Ali^(asws) had indeed no right to it (caliphate). I replied to him by saying 'نعم' but I did not take its meanings as 'yes' but referred to it to camel, cow, sheep, etc, meaning the four legged animals. But that fellow said, I wont let you off the hook, until and unless you take an oath, now say it like this, I say it by Allah^{azwj} Who is the only God, Who is the most Able and the most Powerful, the One Who Humiliates, the one Who Gives sustenance and the One Who is the Destroyer and Know equally what is apparent and what is hidden. I replied 'نعم', I again meant by it the four legged animals rather than 'yes'. The same fellow came forward again and said, I will not accept your words until to clearly say, By Allah^{azwj} there is no God but Him^{azwj} and after do not add anything in your oath and just say, only Abu Bakr bin abu Qahafa is the Imam. Then I said: yes, he is the Imam of those who follow him and take him Imam, I say this by Allah^{azwj} Who is the Only God and there is no god other than Him and continued in praising Him^{azwj} with mentioning Allah^{azwj}'s other Virtues. After that they became silent and then said to me: 'May Allah^{azwj} Give you the best reward' and I got myself liberated from their claws. Ya Mola^{asws}, please inform me how Allah^{azwj} has Viewed my response? Imam^{asws} replied: Your position is just, Allah^{azwj} due to your observation of Taqqiya, at an excellent level has made you our companion and devotee and has awarded you an elevated position 'أعلى عليين' (highest position above the Heavens).⁹⁸

قال أبو يعقوب و علي حضرنا عند الحسن بن علي أبي القائم ع فقال له بعض أصحابه جاءني رجل من إخواننا الشيعة قد امتحن بجهال العامة يمتحنونه في الإمامة، و يحلفونه (و قال كيف) نصنع حتى نتخلص منهم فقلت له كيف يقولون قال يقولون لي أ تقول إن فلانا هو الإمام بعد رسول الله ص فلا بد لي من أن أقول نعم. و إلا أتخونني ضرباً، فإذا قلت نعم. قالوا لي [قل] و الله. فقلت له قل نعم. و تريد به نعماً من الإبل و البقر و الغنم. فإذا قالوا [قل] و الله فقل ولى أي ولى تريد عن أمر كذا، فإنهم لا يميزون، و قد سلمت. فقال لي فإن حققوا علي و قالوا قل و الله، و بين الهاء فقلت قل و الله يرفع الهاء فإنه لا يكون يمينا إذا لم يخفض الهاء. فذهب ثم رجع إلي فقال عرضوا علي و حلفوني، و قلت كما لقتنتني. فقال له الحسن ع أنت كما قال رسول الله ص «العدل على الخير كفاعله» لقد كتب الله لصاحبك بتقيته بعدد كل من استعمل التقية من شيعتنا و موالينا و محبيننا حسنة، و بعدد كل من ترك التقية منهم حسنة، أدناها حسنة لو قوبل بها ذنوب مائة سنة لغفرت، و لك بإرشادك إياه مثل ما له

Abu Yaqoob and Ali, the compilers of the Tafseer (Imam Hassan Askari^{asws}) say that once we were present in front of Imam Hassan Askari^{asws} when a companion of Imam^{asws} informed Imam^{asws} that: 'One of your shias is trapped in the crowd of ignorant people and they used to test him regarding the matters related to 'Imamat' and asked him to take an oath. He had asked me what can be done to counter their attacks so that he is relieved from their aggression'. I asked him: 'What do they say?' He replied: 'They say, O fellow, tell us if that one is the Imam after Rasool Allah^{asws}, thus I had to say, 'نعم' under desperation otherwise they would beat me up, but when I said: 'نعم' they

⁹⁸ H. 251, تفسير الإمام العسكري ص : 360

said, now say 'و الله' and I had to say again 'نعم' but my intention of saying 'نعم' was a camel, cow, sheep ect. Four legged animal.' The companion says, 'I suggested to my fellow Shia, when they ask you to say 'إلا' then you need to say 'و الله' (Wallah- similar to saying Wallah zaid un amr kaza-which means Zaid had taken back his words to some commitment), so that they wont be able to detect your intentions and you will be saved from them.' He then asked if they would find out about my intentions and insist that I should say 'و الله' and pronounce 'ha' clearly? I told him to say 'و الله' through 'ba zama' because there will be no 'kasra' on 'ha' so that you will not enter into the oath. Upon listening to this, he went away and then came back and informed me that he was again asked to take an oath and he acted on it as per my advice.'

Imam^{asws} after listing to his narration, said, 'Your advice falls under the tradition of Prophet^{saww} «الدال على الخير كفاعله» (the one who motivates one to good cause is similar to the one who performs it). So you are like the one who had acted upon it. Allah^{azwj} has Written for your Shia friend, for observing Taqqiya the reward equivalent all the words ever used by our Shias during their Taqqiya and equal to their numbers. The reward is so significant that someone's 100 years' sin would be forgiven against a small portion of his gained reward (performed Taqqiya). And since you have guided him, so you too will get the equivalent reward.⁹⁹

He who Hides Wilayat of Amir-ul-Momaneen^{asws} without Taqqiya

وسائرهما مما خصه الله تعالى به من فضائله. فهذا من الهدى الذي بينه الله للناس في كتابه، ثم قال أولئك [أي أولئك] الكاتمون لهذه الصفات من محمد ص و من علي ع المخفون لها عن طالبها الذين يلزمهم إيدؤها لهم عند زوال التقية يلعنهم الله يلعن الكاتمين و يلعنهم اللاعنون. فيه وجوه منها يلعنهم اللاعنون أنه ليس أحد محققا كان أو مبطلا إلا و هو يقول لعن الله الظالمين الكاتمين للحق، إن الظالم الكاتم للحق ذلك يقول أيضا لعن الله الظالمين الكاتمين، فهم على هذا المعنى في لعن كل اللاعنين، و في لعن أنفسهم. و منها أن الاثنين إذا ضجر بعضهما على بعض و تلاعنا ارتفعت اللعنتان، فاستأذنتا ربهما في الوقوع لمن بعثنا عليه. فقال الله عز و جل للملائكة انظروا، فإن كان اللاعن أهلا لللعن و ليس المقصود به أهلا فأنزلوهما جميعا باللاعن. و إن كان المشار إليه أهلا، و ليس اللاعن أهلا فوجهوهما إليه. و إن كانا جميعا لها أهلا، فوجهوا لعن هذا إلى ذلك، و وجهوا لعن ذلك إلى هذا. و إن لم يكن واحد منهما لها أهلا لإيمانها، و إن الضجر أوجهها إلى ذلك، فوجهوا اللعنتين إلى اليهود الكاتمين نعت محمد و صفته ص و ذكر علي ع و حليته، و إلى النواصب الكاتمين لفضل علي، و الدافعين لفضله

There are numerous attributes which Allah^{azwj} Has specifically reserved for Amir-ul-Momaneen^{asws}, and are the sources of guidance which Allah^{azwj} has Described in His^{azwj} Book. And then said: 'أولئك' refers to those people who hide the attributions of Mohammed^{saww} and Ali^{asws} and obscure them from those who are their devotees. It becomes compulsory onto them to reveal (these attributes) where 'Taqqiya' does not apply (where there is no compulsion). For these people 'يلعنهم الله' Allah^{azwj} Sends 'Laanat' (curses), meaning those who had hidden the attributes (Amir-ul-Momaneen^{asws}) get Allah^{azwj}'s curses, 'يلعنهم اللاعنون' and are including those who join in sending curses. It (curse) has many forms. The first of which is that one when all those who send curses are together in 'cursing', meaning everyone regardless of if he is on the Just path or not would say may Allah^{azwj}'s curse be upon those cruel people who have hidden away His Clear Proofs and

⁹⁹ 364 : تفسير الإمام العسكري ص : H. 252

Verses, under these circumstances they are targeted by every one's curse and even including their own ones. The second type of 'Laanat' is that when two people fall out with each other and start sending the curse, in that case 'Laanat' from both of them ascend to the skies and asks for the permission of Allah^{azwj} to inflict the targeted one. Allah^{azwj} at that point Asks His angels to see if the sender of the 'Lanat' himself is worthy of being cursed, if he first one is and the second one is not then divert both 'Laanat' on the former. But if the former is not worthy of receiving it and the latter one is then divert 'Lanat' of the both towards the latter person. However, if both of them are worthy of receiving the 'lanat' then inflict both of them with each other's 'Lanat'.

If both of them are not worthy of 'lanat' as a Momin and are cursing each other due to being angry and have ill feelings against each other, in this case ascend their 'Lanat' on those Jews who hide and object the praise, 'dhikr'¹⁰⁰ and attributes of Mohammed^{saww} and Ali^{asws} as well as on those 'Nasabis'¹⁰¹ who hide the Divine status of Ali^{asws} and deny his^{asws} attributes.¹⁰²

Observe Taqqiya for Yourself as well as for the Sake of Your Brethren

قوله عز و جل وَ إِلَهُكُمْ إِلَهٌُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ قَالَ الْإِمَامُ ع وَ إِلَهُكُمْ الَّذِي أَكْرَمَ مُحَمَّدًا ص وَ عَلِيًّا ع بِالْفُضِيلَةِ وَ أَكْرَمَ الْهُمَا الطَّيِّبِينَ بِالْخَلِيفَةِ، وَ أَكْرَمَ شَيْعَتَهُم بِالرُّوحِ وَ الرِّيحَانِ وَ الْكِرَامَةِ وَ الرِّضْوَانِ إِلَهُ وَاحِدٌ لَا شَرِيكَ لَهُ وَ لَا نَظِيرَ وَ لَا عَدِيلَ. لَا إِلَهَ إِلَّا هُوَ الْخَالِقُ، الْبَارِئُ، الْمَصُورُ، الرَّازِقُ، الْبَاسِطُ، الْمَغْنِي، الْمَفْقَرُ، الْمَعَزُ، الْمَذَلُ. الرَّحْمَنُ يَرْزُقُ مُؤْمِنَهُمْ وَ كَافِرَهُمْ، وَ صَالِحَهُمْ وَ طَالِحَهُمْ، لَا يَقْطَعُ عَنْهُمْ مَوَادَّ فَضْلِهِ وَ رِزْقِهِ، وَ إِنْ انْقَطَعُوا عَنْهُمْ عَنْ طَاعَتِهِ. الرَّحِيمُ بِعِبَادِهِ الْمُؤْمِنِينَ مِنْ شَيْعَةِ آلِ مُحَمَّدٍ ص وَسِعَ لَهُمْ فِي النَّقِيَّةِ يَجَاهِرُونَ بِإِظْهَارِ مَوَالِيَةِ أَوْلِيَاءِ اللَّهِ وَ مَعَادَاةِ أَعْدَائِهِ إِذَا قَدَرُوا، وَ يَسْتَرُونَهَا إِذَا عَجَزُوا قَالَ رَسُولُ اللَّهِ ص وَ لَوْ شَاءَ لَحَرَّمَ عَلَيْكُمْ النَّقِيَّةَ، وَ أَمَرَكُمْ بِالصَّبْرِ عَلَى مَا يَنَالُكُمْ مِنْ أَعْدَائِكُمْ عِنْدَ إِظْهَارِكُمْ الْحَقَّ. أَلَا فَأَعْظَمَ فِرَاطِ اللَّهِ تَعَالَى عَلَيْكُمْ بَعْدَ فِرَاطِ مَوَالِيَتِنَا وَ مَعَادَاةِ أَعْدَائِنَا اسْتِعْمَالَ النَّقِيَّةِ عَلَى أَنْفُسِكُمْ وَ إِخْوَانِكُمْ [وَ مَعَارِفِكُمْ، وَ قَضَاءِ حَقُوقِ إِخْوَانِكُمْ] فِي اللَّهِ. أَلَا وَ إِنْ اللَّهُ يَغْفِرُ كُلَّ ذَنْبٍ بَعْدَ ذَلِكَ وَ لَا يَسْتَقْصِي. فَأَمَّا هَذَا فَقَدْ مِنْ يَنْجُو مِنْهُمَا إِلَّا بَعْدَ مَسِّ عَذَابٍ شَدِيدٍ، إِلَّا أَنْ يَكُونَ لَهُمْ مِظَالِمٌ عَلَى النُّوَاصِبِ وَ الْكُفَّارِ، فَيَكُونُ عَذَابُ هَذَيْنِ عَلَى أَوْلِيَاكَ الْكُفَّارِ وَ النُّوَاصِبِ قِصَاصًا بِمَا لَكُمْ عَلَيْهِمْ مِنَ الْحَقُوقِ، وَ مَا لَهُمْ إِلَيْكُمْ مِنَ الظُّلْمِ، فَاتَّقُوا اللَّهَ وَ لَا تَتَعَرَّضُوا لِمَقْتِ اللَّهِ بِتَرْكِ النَّقِيَّةِ، وَ التَّقْصِيرِ فِي حَقُوقِ إِخْوَانِكُمُ الْمُؤْمِنِينَ

And your Lord is the only Lord and there is no lord except the One Who is ' means most Beneficent and Merciful. Imam Hasaan Askari^{asws} says, ' that is your Lord who has blessed Mohammed^{saww} and Ali^{asws} with elevated status has designated their pure and Pious progeny with the 'caliphate' and their follower shias with the fragrance and politeness and have awarded them ' (means) that there is no one worthy of worship ^{وَاحِدٌ}charismatic character. ' except Him^{azwj}, Who is the Creator, the Crafter, the Painter, the Provider of sustenance, the Provider of relief, , the Provider of Status, The Enhancer, the ' the most Merciful, such Merciful that He ^{الرَّحْمَنُ}'Moiza and Muzeel'¹⁰³ and ' gives sustenance to all, to the Kafr, to the Momin, to the righteous and the wrong doers alike and does not stop His^{azwj} Favours and sustenance to them even if they cease obeying Him^{azwj} and following His^{azwj} Commands.

'الرَّحِيمُ' Allah is extremely kind to His^{azwj} Momin servants who are the Shias of Alay Mohammed^{asws} to the extent that He Has Made provision for them to

¹⁰⁰ Mentioning and repeating of elevated status

¹⁰¹ Who hold grudges against Amir-ul-Momaneen^{asws} and Ahlul Bait^{asws}

¹⁰² 571, تفسير الإمام العسكري ص : 333. H.

¹⁰³ Names of Allah^{azwj}

observe 'Taqqiya', under compulsion so that they can hide their faith. And Rasool Allah said: Allah^{azwj} could have Made Taqqiya unlawful for you; in that case, you had to tolerate the cruelties of the Kufr with patience and calmness. but O our followers and Shias! Since, Allah^{azwj} has Made it compulsory on you to love us^{asws} and hold animosity against our^{asws} enemies then the most obligatory act upon you is to practice Taqqiya not only for your own sake but also for your fellow brethren.

Be aware! After these obligations, Allah^{azwj} will Forgive all the sins and will reduce punishment of the sins (if required), except for the following two 'Amr' (Commands), from which no one will be spared until after being subjected to severe punishment. However, unless cruelties were committed against the non-believers and enemies of Ahlul Bait^{asws}, in that case the punishment of the Momaneen's sin will be credited against the usurping of your rights by the non-believers and the enemies of Ahlul Bait^{asws}, it will happen only when you have not committed any aggression against them (the non-believers and the enemies of the Ahlul Bait^{asws}). So, you better fear Allah^{azwj} and never ever abandon Taqqiya and don't invite Allah^{azwj}'s wrath by usurping the rights of your fellow Momaneen.¹⁰⁴

111- قال رسول الله ص من صلى الخمس كفر الله عنه من الذنوب ما بين كل صلاتين، و كان كمن على بابه نهر جار يغتسل فيه كل يوم خمس مرات [و] لا يبقي عليه من الدرن شيئا إلا الموبقات التي هي جحد النبوة والإمامة أو ظلم إخوانه المؤمنين أو ترك التقية حتى يضر بنفسه و بإخوانه المؤمنين
Rasool Allah^{asws} said: When one offers five Salaats in a day, Allah^{azwj} erases those of his sins which he had committed between the two prayers. His example is similar to that person who bathes himself five times a day in a canal which flows on his door steps, and rinse himself in a way that no dirt remains on his body. However, except for those sins which would' kill their committers 'إلا الموبقات' (can never be forgiven against acts of worship) i.e., denying 'Rasalat and Imamah'¹⁰⁵, to hurt a fellow Momin brethren or to abandon Taqqiya under those conditions when its termination causes harm to himself or his Momin brethren.¹⁰⁶

قال علي بن الحسين ع قال رسول الله ص ما من عبد و لا أمة زال عن ولايتنا، و خالف طريقتنا، و سمي غيرنا بأسمائنا و أسماء خيار أهلنا الذي اختاره الله للقيام بدينه و دنياه، و لقبه بألقابنا و هو لذلك يلقبه معتقدا، لا يحمل على ذلك تقية خوف، و لا تدبير مصلحة دين، إلا بعثه الله يوم القيامة و من كان قد اتخذ من دون الله وليا، و حشر إليه الشياطين الذين كانوا يغوونه. فقال [له] يا عبدي أ ربا معي، هؤلاء كنت تعبد و إياهم كنت تطلب فمنهم فاطم ثواب ما كنت تعمل، لك معهم عقاب إجرائك. ثم يأمر الله تعالى أن يحشر الشيعة الموالون لمحمد و علي و آلهم ع ممن كان في تقية لا يظهر ما يعتقده، و ممن لم يكن عليه تقية، و كان يظهر ما يعتقده. فيقول الله تعالى انظروا حسنات شيعة محمد و علي فضاغفوها. قال فيضاغفون حسناتهم أضعافا مضاعفة. ثم يقول الله تعالى انظروا ذنوب شيعة محمد و علي. فينظرون فمنهم من قلت ذنوبه فكانت مغمورة في طاعته، فهؤلاء السعداء مع الأولياء و الأصفياء. و منهم من كثرت ذنوبه و عظمت، فيقول الله تعالى قدموا الذين كانوا لا تقية عليهم من أولياء محمد و علي، فيقدمون. فيقول الله تعالى انظروا حسنات عبادي هؤلاء النصاب الذين اتخذوا الأنداد من دون محمد و علي و من دون خلفائهم، فاجعلوها لهؤلاء المؤمنين، لما كان من اغتياهم لهم بوقيعتهم فيهم، و قصدهم إلى أذاهم فيفعلون ذلك، فتصير حسنات النواصب لشيعتنا الذين لم يكن عليهم تقية. ثم يقول انظروا إلى سيئات شيعة محمد و علي، فإن بقيت لهم على هؤلاء النصاب بوقيعتهم فيهم زيادات، فاحملوا

¹⁰⁴ H.336, تفسير الإمام العسكري ص : 574

¹⁰⁵ Prophethood and Imamah.

¹⁰⁶ [حديث أن الصلوات الخمس كفارة للذنوب], H. 111, بالإمام العسكري ص : (U205) 232

على أولئك النصاب بقدرها من الذنوب التي لهؤلاء الشيعة. فيفعل ذلك. ثم يقول الله عز و جل انتوا بالشيعة المتقين ل خوف الأعداء، فافعلوا في حسناتهم و سيئاتهم، و حسنات هؤلاء النصاب و سيئاتهم ما فعلتم بالأولين. فيقول النواصب يا ربنا هؤلاء كانوا معنا في مشاهدنا حاضرين، و بأقوالنا قائلين، و لمذاهبنا معتقدين فيقال كلا و الله يا أيها النصاب ما كانوا لمذاهبكم معتقدين، بل كانوا بقلوبهم لكم إلى الله مخالفين، و إن كانوا بأقوالكم قائلين، و بأعمالكم عاملين للتقية منكم معاشر الكافرين، قد اعتدنا لهم بأقوالهم و أفعالهم اعتدانا بأقوال المطيعين و أفعال المحسنين، إذ كانوا بأمرنا عاملين قال رسول الله ص فعند ذلك تعظم حسرات النصاب إذا رأوا حسناتهم في موازين شيعتنا أهل البيت، و رأوا سيئات شيعتنا على ظهور معاشر النصاب، و ذلك قوله عز و جل كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ¹⁰⁷ قوله عز و جل يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَ الْفَحْشَاءِ وَ أَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Imam Ali bin Hussain^{asws} said: 'A man or woman who would abandon our Wilayat, and observe contrary to our practices, and give our^{asws} names and the names of the righteous among Ahlul Bait^{asws} and give our titles to our adversaries and his/her behaviour is exclusively based on his belief rather than under Taqqiya, or for any religious precaution and strategy then Allah^{azwj} will, in the Hereafter, resurrect him/her with that one who he used to take his wali, who was other than Allah^{azwj}, along with those 'Shayateen'¹⁰⁷ (who he had worshiped) and Allah^{azwj} will ask: O My servant! Is there any god except Me^{azwj}? But you used to worship so and so and direct all your needs to them, you better ask them to give you the reward for your services! Today, I will punish both you and them together.

Subsequent to this, Allah^{azwj} will ask for those who used to submit to the Wilayat of Mohammed^{saww} and Ali^{asws} (Wali as appointed by Him^{azwj}), either openly or discreetly as part of their Taqqiya. Then the angels will be asked to count their good deeds and increase those after multiplying by a factor, so their rewards will be enhanced several times, then the angels will be asked to scrutinise their sins, thus only few of them will have some minor sins, obscured under the pile of their good deeds. These are the people who will be blessed to join the righteous and pious Ones^{asws}.

However, there will remain still some people who would have enormous weight of sins over their shoulders, at this point Allah^{azwj} will Ask to bring forward those devotees of Mohammed^{asws} and Ali^{asws} who did not face the conditions of Taqqiya, then Allah^{azwj} will Ask angels to bring forward the 'Nasabis'¹⁰⁸ (enemies of Ahlul Bait^{asws}) who had stopped following Mohammed^{saww} and Ali^{asws} and their^{asws} nominated descendants^{asws} and adhered to their enemies for guidance. Angels will be asked to collect their good deeds and credit those to the Momaneen¹⁰⁹. This is due to the reason that when these Momaneen would be caught by them these 'Malayeen (cursed ones) used to plan troubles for them and whenever they got an opportunity, these 'Malayeen' used to torture and kill them (Shias). The angels will act accordingly and the good deeds of the 'Nasabis' will be credited to our^{asws} those Shias on whom Taqqiya was not compulsory¹¹⁰.

¹⁰⁷ Plural of Satin.

¹⁰⁸ Also those who hold grudges against the friends of Ahlul Bait^{asws}, see definition of Nasabi: http://hubeali.com/WHO_WOULD_BE_SUCCESSFUL_IN_THE_HEREAFTER.php

¹⁰⁹ Followers of Ahlul Bait^{asws}

¹¹⁰ There is a tradition of Imam^{asws}, see, ref. 49, Taqqiya was not obligatory on H. Mesum-e-Tammar.

Allah^{azwj} will ask angles to review the accounts of the Shias and if they still have any sins, then look for those ill talks of the Nasabis which they used to direct towards these shias, then transfer the sins of Shias to the Nasabis **as** punishment to the latter.

Allah^{azwj} will asked to bring forward those Shias who used to observe Taqqiya in fear of their enemies (Nasabis) and act similar to what you have done for the earlier shias, for adding good deeds of their enemies and replacing their sins with the Nasabis, At this point, the Nasabis would plead O our Lord! These people used to attend our meetings, agree with our preaching and used to conform to our beliefs. No! A reply will come, certainly not! They never agreed with your beliefs and for the pleasure of Allah^{asws} they would deny you from their heart but stand with you and share your discussions and act as per your traditions purely under Taqqiya. O the group of non-believers¹¹¹ We^{azwj} have, for their verbal and performed acts rewarded them equal to the good deeds of Our^{azwj} pious and righteous people because they had acted as per My^{azwj} Instructions (observe Taqqiya).

In sum, when the Nasabis will see their good deeds had gone to the Shias of Ahlul Bait^{asws} and the sins of Shias had been put on their backs they will feel extremely depressed and remorse. Hence Allah^{azwj} Says: ... **Thus will Allah show them their deeds to be intense regret to them,...**¹¹². And Says: **O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy. He only enjoins you evil and indecency, and that you may speak against Allah what you do not know..**¹¹³

نظر الباقر ع إلى بعض شيعته و قد دخل خلف بعض المخالفين إلى الصلاة و أحس الشيعي بأن الباقر ع قد عرف ذلك منه، فقصده و قال أعتذر إليك يا ابن رسول الله من صلاتي خلف فلان، فإني أتقيه، و لو لا ذلك لصليت وحدي. قال له الباقر ع يا أخي إنما كنت تحتاج أن تعتذر لو تركت، يا عبد الله المؤمن ما زالت ملائكة السماوات السبع و الأرضين السبع تصلي عليك، و تلعن إمامك ذاك و إن الله تعالى أمر أن تحسب لك صلاتك خلفه للتقية بسبعمئة صلاة لو صليتها وحدك فعليك بالتقية، و اعلم أن الله تعالى يمقت تاركها كما يمقت المتقي منه، فلا ترض لنفسك أن تكون منزلتك عند الله كمنزلة أعدائه

Once Imam Mohammed Baqir^{asws} observed one of his^{asws} shias reciting Salaat behind a 'Munafiq' (hypocrite), the Shia also saw that the Imam^{asws} had taken notice of him. He later visited Imam^{asws} and tried to give his justification by saying: 'O son of Prophet^{asws}! I was compelled to offer congressional prayers, behind so and so Munafiq under Taqqiya, otherwise I always offer my Salat individually. Imam^{asws} replied: O 'Mard-e-Momin'¹¹⁴! There is no need to give explanations, (I know it), Surely you had to give justifications if you had evaded it (Taqqiya). O blessed devotee of Allah^{azwj}!, you are being praised by the angels of seven skies and seven universes through sending 'Darood'¹¹⁵ on you and are cursing the leader of that congressional prayers.

¹¹¹ Allah^{azwj} would Call Nasabis as non-believers.

¹¹² (2:167) And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيدُهُمُ اللَّهُ أَعْمَالُهُمْ خَسِرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (2:167) يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (2:168) إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (2:169)

¹¹³ 579: تفسير الإمام العسكري ص: H. 341 (U 507).

¹¹⁴ Brave and pious followers of Ahlul Bait^{asws}

¹¹⁵ Salutations

Allah^{azwj} has given the reward of that prayer which you have offered under Taqqiya 700 times more than the one you usually offer alone. You have the obligation to observe Taqqiya and be aware! Allah^{azwj} has strongly condemned all those who don't observe Taqqiya in a similar way, as He^{azwj} is also enemy of those who do not believe in it. Thus, you will not like to be standing in the court of Allah^{azwj}, by abandoning Taqqiya, where Allah^{azwj}'s enemies would be lined up.¹¹⁶

إنه شعر. و بعضهم إنه كهانة لفي شقاق بعيد مخالفة بعيدة عن الحق، كان الحق في شق و هم في شق غيره يخالفة. قال علي بن الحسين ع هذه أحوال من كتم فضائلنا، و جحد حقوقنا و سمي بأسمائنا، و لقب بألقابنا و أعان ظالمنا على غصب حقوقنا، و مالا علينا أعدائنا، و النقية [عليكم] لا تزعه، و المخافة على نفسه و ماله و حاله لا تبعثه فاتقوا الله معاشر شيعتنا، لا تستعملوا الهوينا و لا تقية عليكم، و لا تستعملوا المهاجرة و النقية تمنعكم، و سأحدثكم في ذلك بما يردعكم و يعظكم دخل على أمير المؤمنين ع رجلان من أصحابه، فوطئ أحدهما على حية فلدغته، و وقع على الآخر في طريقه من حائط عقرب فلسعته و سقطا جميعا فكأنهما لما بهما يتضرعان و يبكيان، فقيل لأمير المؤمنين ع. فقال دعوهما فإنه لم يحن حينهما، و لم تتم محنتهما فحملا إلى منزليهما، فبقيا عليين اليمين في عذاب شديد شهرين. ثم إن أمير المؤمنين ع بعث إليهما فحملا إليه، و الناس يقولون سيموتان على أيدي الحاملين لهما. فقال لهما كيف حالكما قالوا نحن بألم عظيم، و في عذاب شديد. قال لهما استغفرا الله من [كل] ذنب أداكما إلى هذا، و تعودا بالله مما يحبط أجزكما، و يعظم وزركما. قالوا و كيف ذلك يا أمير المؤمنين فقال [علي] ع ما أصيب واحد منكما إلا بذنبه أما أنت يا فلان و أقبل على أحدهما فتذكر يوم غمز على سلمان الفارسي رحمه الله فلان و طعن عليه لموالاته لنا، فلم يمنعك من الرد و الاستخفاف به خوف على نفسك و لا على أهلك و لا على ولدك و مالك، أكثر من أنك استحييته، فذلك أصابك. فإن أردت أن يزيل الله ما بك، فاعتقد أن لا ترى مزرنا على ولي لنا تقدر على نصرته بظهر الغيب إلا نصرته، إلا أن تخاف على نفسك أو أهلك أو ولدك أو مالك. و قال للأخر فأنت، أفتدري لما أصابك ما أصابك قال لا. قال أما تذكر حيث أقبل قنبر خادمي و أنت بحضرة فلان العاتي، فممت إجلالا له لإجلالك لي فقال لك و تقوم لهذا بحضرتي فقلت له و ما بالي لا أقوم و ملائكة الله تضع له أجنحتها في طريقه، فعليها يمشي. فلما قلت هذا له، قام إلى قنبر و ضربه و شتمه، و آذاه، و تهدده و تهددني، و ألزمني الإغضاء على قذي، فلهذا سقطت عليك هذه الحية. فإن أردت أن يعافيك الله تعالى من هذا، فاعتقد أن لا تفعل بنا، و لا بأحد من موالينا بحضرة أعدائنا ما يخاف علينا و عليهم منه. أما إن رسول الله ص كان مع تفضيله لي لم يكن يقوم لي عن مجلسه إذا حضرته كما [كان] يفعله ببعض من لا يعشر معشار جزء من مائة ألف جزء من إيجابه لي لأنه علم أن ذلك يحمل بعض أعداء الله على ما يغمه، و يغمني، و يغم المؤمنين، و قد كان يقوم لقوم لا يخاف على نفسه و لا عليهم مثل ما خاف علي لو فعل ذلك بي

¹¹⁷ وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِي الْكِتَابِ

..but those who seek causes of dispute in the Book.. have not brought 'Eman' (belief), some have said, it contains magic, some had called it a collection of poetry, whereas some have said it is a compilation of stories, 'لفي شقاق بعيد' those who find inconsistencies in the books are the staunch enemies of the 'Haq' (The Just), they have placed themselves in the opposite rows to the Just.

Imam Ali bin Hussain^{asws} says: 'This is the description of that fellow who takes steps to hide our attributes and denies our Rights, and calls himself with our specific names and honours himself with our titles and supports our aggressors and our usurpers and incites other against us^{asws} while he is not compelled, under the conditions of Taqqiya-for the sake of his life and belongings. O our^{asws} Shias! Fear Allah^{azwj} for not acting according to our

¹¹⁶ 586 (U 516), H. 351, تفسير الإمام العسكري ص :

(2:176), ذَلِكَ يَأْتِي اللَّهُ نَزْلَ الْكِتَابِ بِالْحَقِّ وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ (176)

teachings when Taqqiya is not an obligation, and keeping away from us when there is no compulsion onto you (meaning keep away from us^{asws} when Taqqiya necessitates it but under other conditions stand by us^{asws} and support us^{asws}). I will narrate an incident to you which would help you to refrain from the forbidden and educate yourself from its essence.

Once, two persons who were among the companions of Amir-ul-Momaneen^{asws} were brought to him^{asws}. One had stepped on a snake which had bitten him, whereas on the second person a scorpion had fallen from a wall and had stung him. Both of them were in terrible pain and looked as they have been murdered and dumped on the ground. People told their condition to Amir-ul-Momaneen^{asws} but Imam Ali^{asws} told them to take them away as their hardship had yet not been completed, so people took them back to their homes where they suffered for two months and endured severe pain but remained patient on their sufferings. After this, Amir-ul-Momaneen^{asws} invited them back and people brought them to Amir-ul-Momaneen^{asws} on statures. They were under such fragile conditions that everyone, was of the opinion that they may not even make it to Amir-ul-Momaneen^{asws}'s residence and would pass away in the hands of their handlers. On their arrival, Amir-ul-Momaneen^{asws} asked them about their condition and they replied they were in terrible pain and have been under atrocious conditions. Imam Ali^{asws} asked them to repent to Allah^{azwj}, as they have been punished for their sins. And ask refuge from Allah^{azwj} for trying to do those 'good' (in their opinion) which would invalidate their rewards and turn into wrath and punishments. They asked, out of surprise; 'We are unable to follow you, O Amir-ul-Momaneen^{asws}!' Imam^{asws} said: Both of you had experienced an accident due to some of your committed sins. Amir-ul-Momaneen^{asws}, then turned to the first one and said: 'Do you remember one day, a person used abusive language against Salman-e-Farasi, solely due to his adherence to us^{asws}, but you remained silent although you had no fear from that 'Mal'oon'¹¹⁸ of harming your life, your belongings and your dependents but you still did not challenge him and shied away from making a point. This is the reason you have been inflicted by this trauma. However, I would pray May Allah^{azwj} relieve you from this pain, but I would like you to pledge an oath in your heart that you will never ever tolerate a devotee of Ahlul Bait^{asws} being insulted and if you had the ability to support him in his absence, you would surely help him; provided you are not concerned about the safety of yourself, your dependents and your properties.

Imam^{asws} turned to the second one and asked him: Do you know why have you been struck by the tragedy? He replied: 'No, I do not recollect'. Imam Ali^{asws} said: Don't you remember, once you were present in premises of a 'Nasabi' and my^{asws} slave Quambar visited him but you stood up in his respect on my behalf. Upon noticing this, that 'Nasabi' got very annoyed and said, you give him respect right in front of me. At that time, you gave the answer to him, 'Why shouldn't I stand in respect of that who is honoured by the angels who spread their wings under his feet wherever he goes and he walks on their wings?' After listening to your reply, that 'Nasabi' got furious and started beating up Quambar and caused him severe injuries.

¹¹⁸ The cursed one.

He also bad-mouthed for both Quamber and myself with extremely threatening and inappropriate statements, which also made me perplexed and heart broken because of that Nasabi's rage. This is the reason why that scorpion fell on you and bit you. If you want Allah^{azwj} to forgive you then take an oath that you will never greet us or any one of our^{asws} friends, in front of our^{asws} enemies, where there is threat of harm from them.

Now, listen, although Prophet Mohammed^{saww}, gave me^{asws} the most celebrated status, far more higher than anyone else, whenever I visit him^{saww}, he^{saww} would never stand up in my respect but would do so for the respect of some of those who did not even had a trillionth of my qualities^{asws} as compared with any of my^{asws} single honour, which Prophet used to prove for me. This attitude was due to the fact that Prophet^{asws} knew it quite well that by doing so (standing in respect for me) would antagonise some of the enemies of the Allah^{azwj}, which would be painful and distressing for the Prophet^{saww}, myself^{asws} and my^{asws} devotees. However, when there was no chance of the hypocrites getting annoyed, unlike in my case, Rasool Allah^{saww} would stand up for their respect.¹¹⁹

. وَ آتَى الزَّكَاةَ الواجبة عليه لإخوانه المؤمنين، فإن لم يكن له مال يزكّيه فزكاة بدنه و عقله، و هو أن يجهر بفضل علي و الطيبين من آله إذا قدر، و يستعمل التقية عند البلايا إذا عمت، و المحن إذا نزلت، و الأعداء إذا غلبوا، و يعاشر عباد الله بما لا يتلم دينه، و لا يقدر في عرضه، و بما يسلم معه دينه و دنياه، فهو باستعمال التقية يوفر نفسه على طاعة مولاه، و يصون عرضه الذي فرض الله [عليه] صيانتَه، و يحفظ على نفسه أمواله التي قد جعلها الله له قياماً، و لدينه و عرضه و بدنه قواماً، و لعن المغضوب عليهم الأخذين من الخصال بأرذلها، و من الخلال بأسخطها لدفعهم الحقوق عن أهلها و تسليمهم الولايات إلى غير مستحقها

In a tradition, Imam Hassan Askari^{asws} explains the meanings of 'و آتَى الزَّكَاةَ' as the compulsory Zakat which should be given to a 'Momin' brethren, but those who lack resources and therefore are unable to pay Zakat, then they should give Zakat of their bodies and intellect; i.e., whenever it is possible and they have jurisdiction, they should reveal the attributions of Mohammed^{saww} and his pure and pious progeny^{asws}, but under difficult times, however, i.e., when they are targeted by our enemies who had assumed power and dominated them, under those circumstances, they should observe Taqqiya.

During this time, our^{asws} 'Momanen' should lead a simple life in such a way that religion is not affected due to them (causing conflicts due to their stubbornness) and their honour is protected and their means of livelihood and rewards in the Hereafter are safeguarded. This type of person, due to his self restrain elevates his position in the Court of Allah^{azwj}, and protects his esteem, protection of which, is Commanded by Allah^{azwj}, by doing so he ensures his property, his body and honour are all saved from being plundered. May Allah^{azwj}'s curse be upon those who have annoyed Allah^{azwj}, who have adapted disgraceful habits, practised punishable deeds, have usurped the right of the Righteous People^{asws}, and have ascribed Wilayat-e-Ali^{asws} to those who were not worthy of it.¹²⁰

¹¹⁹ تفسير الإمام العسكري ص : 587

¹²⁰ H. 352, تفسير الإمام العسكري ص : 593

In the chapter 'Aql and Jahal' (properties through a Divine Imam^{asws} is recognise and ignorance)¹²¹

وَالنَّقِيَّةُ وَضِدَّهَا الْإِذَاعَةُ

The weapon of intelligence is Taqqiya whereas that of ignorance is vanity; see the complete tradition in Appendix II).

¹²¹ الكافي ج : 1 : ص : 21
نهج البلاغة ص : 76 , نهج البلاغة ص : 75

Appendix I¹²² : pp 210 معاني الأخبار ص :

أبي رحمه الله قال حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن أبي إسحاق إبراهيم بن هاشم عن صالح بن سعيد عن رجل من أصحابنا عن أبي عبد الله ع قال سألته عن قول الله عز و جل في قصة إبراهيم ع قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ قَالَ مَا فَعَلَهُ كَبِيرُهُمْ وَ مَا كَذَبَ إِبراهيم ع فَقُلْتُ فَكَيْفَ ذَاكَ قَالَ إِنَّمَا قَالَ إِبراهيم ع فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ إِنْ نَطَقُوا فَكَبِيرُهُمْ فَعَلُ وَ إِنْ لَمْ يَنْطِقُوا فَلَمْ يَفْعَلْ كَبِيرُهُمْ شَيْئًا فَمَا نَطَقُوا وَ مَا كَذَبَ إِبراهيم ع فَقُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ فِي يَوْسُفَ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ قَالَ إِنَّهُمْ سَرَقُوا يَوْسُفَ مِنْ أَبِيهِ أَلَا تَرَى إِنْهُ قَالَ لَهُمْ حِينَ قَالَ مَا ذَا تَفْقِدُونَ قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَ لَمْ يَقُلْ سَرَقْتُمْ صَوَاعَ الْمَلِكِ إِنَّمَا عَنَى سَرَقْتُمْ يَوْسُفَ مِنْ أَبِيهِ فَقُلْتُ قَوْلُهُ إِنِّي سَقِيمٌ قَالَ مَا كَانَ إِبراهيم سَقِيمًا وَ مَا كَذَبَ إِنَّمَا عَنَى سَقِيمًا فِي دِينِهِ مَرْتَادًا وَ قَدْ رُوِيَ أَنَّهُ عَنَى بِقَوْلِهِ سَقِيمٌ أَي سَأْسَقَمُ وَ كُلُّ مَيْتٍ سَقِيمٌ وَ قَدْ قَالَ اللهُ عَزَّ وَ جَلَّ لَنَبِيِّهِ ص إِنَّكَ مَيِّتٌ بِمَعْنَى إِنَّكَ سَمُوتَ . وَ قَدْ رُوِيَ أَنَّهُ عَنَى أَنِّي سَقِيمٌ بِمَا يَفْعَلُ بِالْحَسِينِ بْنِ عَلِيٍّ ع

My father told me that we had heard it from Mohammed bin Yahiya Attar, who from Mohammed bin Ahmed, who from Abu Ishaq Ibrahim bin Hashim, who heard it from Salay bin Saeed, who has narrated from one of the companions of Imam AbuAbdullah, Jafar-e-Sadiq^{asws}, that he asked from Imam^{asws}, regarding the Words of Allah^{azwj} in relation to the story of Prophet Abraham^{as}:

‘قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ (21:63) He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.

Imam^{asws} replied: ‘Surely, neither this work was done by their grand idol nor Prophet Abraham^{as} had lied about it’. I asked then how it would be possible? Imam^{asws} replied: ‘Prophet Abraham^{as} had only said that you better ask them (the idols) if they are able to speak then it’s the work of the grand idol. But if they cannot speak then surely, their grand idol could not have done it. Since their grand idol did not speak, therefore Prophet Abraham did not lie’.

Then, I asked the meanings of the Verse¹²³: **‘O people of caravan! you are most surely thieves.’** Imam^{asws} replied: ‘In fact, they had stolen Prophet Josef^{as} from his father^{as}, but have not you realised? Prophet Josef^{as} had said upon hear these words from them: **‘مَاذَا تَفْقِدُونَ (71) قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ.’** **What is it that you miss, They said: We miss the king’s drinking cup.**

However, they did not say to them that you have stolen the cup of our king but they had meant that they had stolen Prophet Josef^{as} from his father^{as}.

I asked again, What about the words ‘I (Abraham) am sick’? Imam^{asws} replied: ‘Abraham^{as} was neither sick nor he^{as} had lied about it but instead had said that he was retarded in getting the ‘Ma’rifat’ (recognition of Deen) and it is also stated that Abraham^{as} implied that he was about to get ill since disease is a precursor to death as, indeed, Allah^{azwj} had told His Prophet that, ‘surely you are in a shroud’, meaning that you will soon come back to Me^{azwj}.

It is also been narrated that the meanings of Prophet Abraham^{as} that I am sick and in discomfort, by saying this he had meant that was in that state

¹²² باب معنى قول إبراهيم بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ وَ معنى قَوْلِهِ إِنِّي سَقِيمٌ وَ معنى قول يوسف ع حين أمر المنادي أن ينادي أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ
¹²³ قَلَمًا جَهَزَهُمْ بِجَهَازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَحِبِّهِ ثُمَّ أَدْنَى مُؤَدَّتِ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ (70) قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ (71) قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلَمَنْ جَاءَ بِهِ جَمَلٌ بِعِيرٍ وَأَنَا بِهِ زَعِيمٌ (72)

(immense grief) due to listening to the cruelties conducted against Imam Hussain^{asws}.¹²⁴

Appendix II

1)

14- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ جَمَاعَةٌ مِنْ مَوَالِيهِ فَجَرَى ذِكْرُ الْعَقْلِ وَ الْجَهْلِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع اَعْرِفُوا الْعَقْلَ وَ جُنْدَهُ وَ الْجَهْلَ وَ جُنْدَهُ تَهَنَّدُوا قَالَ سَمَاعَةُ فَقُلْتُ جَعَلْتُ فِدَاكَ لَا نَعْرِفُ إِلَّا مَا عَرَفْنَا فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْعَقْلَ وَ هُوَ أَوْلُ خَلْقٍ مِنَ الرُّوحَانِيِّينَ عَنِ يَمِينِ الْعَرْشِ مِنْ نُورِهِ فَقَالَ لَهُ أُدْبِرْ فَأُدْبِرَ ثُمَّ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى خَلَقْتُكَ خَلْقًا عَظِيمًا وَ كَرَّمْتُكَ عَلَى جَمِيعِ خَلْقِي قَالَ ثُمَّ خَلَقَ الْجَهْلَ مِنَ الْبَحْرِ الْأَجَاجِ ظَلْمَانِيًّا فَقَالَ لَهُ أُدْبِرْ فَأُدْبِرَ ثُمَّ قَالَ لَهُ أَقْبِلْ فَلَمْ يُقْبَلْ فَقَالَ لَهُ اسْتَكْبَرْتَ فَلَعَنَهُ ثُمَّ جَعَلَ لِلْعَقْلِ خَمْسَةَ وَ سَبْعِينَ جُنْدًا فَلَمَّا رَأَى الْجَهْلُ مَا أَكْرَمَ اللَّهُ بِهِ الْعَقْلَ وَ مَا أَعْطَاهُ أَضْمَرَ لَهُ الْعِدَاوَةَ فَقَالَ الْجَهْلُ يَا رَبِّ هَذَا خَلْقٌ مِثْلِي خَلَقْتَهُ وَ كَرَّمْتَهُ وَ قَوَّيْتَهُ وَ أَنَا ضِدُّهُ وَ لَا قُوَّةَ لِي بِهِ فَأَعْطَنِي مِنَ الْجُنْدِ مِثْلَ مَا أَعْطَيْتَهُ فَقَالَ نَعَمْ فَإِنْ عَصَيْتَ بَعْدَ ذَلِكَ أَخْرَجْتُكَ وَ جُنْدَكَ مِنْ رَحْمَتِي قَالَ قَدْ رَضِيتُ فَأَعْطَاهُ خَمْسَةَ وَ سَبْعِينَ جُنْدًا فَكَانَ مِمَّا أَعْطَى الْعَقْلَ مِنَ الْخَمْسَةِ وَ السَّبْعِينَ الْجُنْدَ الْخَيْرُ وَ هُوَ وَزِيرُ الْعَقْلِ وَ جَعَلَ ضِدَّهُ الشَّرَّ وَ هُوَ وَزِيرُ الْجَهْلِ وَ الْإِيمَانَ وَ ضِدَّهُ الْكُفْرَ وَ التَّصْدِيقَ وَ ضِدَّهُ الْجُودَ وَ الرَّجَاءَ وَ ضِدَّهُ الْقُتُوبَ وَ الْعَدْلَ وَ ضِدَّهُ الْجَوْرَ وَ الرِّضَا وَ ضِدَّهُ السُّخْطَ وَ الشُّكْرَ وَ ضِدَّهُ الْكُفْرَانَ وَ الطَّمَعُ وَ ضِدَّهُ الْيَأْسَ وَ التَّوَكُّلَ وَ ضِدَّهُ الْحِرْصَ وَ الرَّأْفَةَ وَ ضِدَّهُ الْقَسْوَةَ وَ الرَّحْمَةَ وَ ضِدَّهُ الْغَضَبَ وَ الْعِلْمَ وَ ضِدَّهُ الْجَهْلَ وَ الْفَهْمَ وَ ضِدَّهُ الْحُمْقَ وَ الْعَقَّةَ وَ ضِدَّهُ التَّهَنُّكَ وَ الزُّهْدَ وَ ضِدَّهُ الرَّغْبَةَ وَ الرِّفْقَ وَ ضِدَّهُ الْخُرْقَ وَ الرَّهْبَةَ وَ ضِدَّهُ الْجُرْأَةَ وَ التَّوَاضُعَ وَ ضِدَّهُ الْكِبْرَ وَ التَّوَدُّةَ وَ ضِدَّهُ التَّسْرُعَ وَ الْحِلْمَ وَ ضِدَّهُ السَّفَهَ وَ الصَّمْتَ وَ ضِدَّهُ الْهَذَرَ وَ الْإِسْتِسْلَامَ وَ ضِدَّهُ الْإِسْتِكْبَارَ وَ التَّسْلِيمَ وَ ضِدَّهُ الشُّكَّ وَ الصَّبْرَ وَ ضِدَّهُ الْجَزَعَ وَ الصَّفْحَ وَ ضِدَّهُ الْإِنْتِقَامَ وَ الْعَنِيَّ وَ ضِدَّهُ الْفَقْرَ وَ التَّذَكُّرَ وَ ضِدَّهُ السَّهْوَ وَ الْجَفْظَ وَ ضِدَّهُ النِّسْيَانَ وَ التَّعَطُّفَ وَ ضِدَّهُ الْقَطِيعَةَ وَ الْقُتُوعَ وَ ضِدَّهُ الْحِرْصَ وَ الْمُوَاسَاةَ وَ ضِدَّهُ الْمُنْعَ وَ الْمُؤَدَّةَ وَ ضِدَّهُ الْعِدَاوَةَ وَ الْوَفَاءَ وَ ضِدَّهُ الْعَدْرَ وَ الطَّاعَةَ وَ ضِدَّهُ الْمُعْصِيَةَ وَ الْخُضُوعَ وَ ضِدَّهُ التَّطَاوُلَ وَ السَّلَامَةَ وَ ضِدَّهُ الْبِلَاءَ وَ الْحُبَّ وَ ضِدَّهُ الْبُغْضَ وَ الصَّدْقَ وَ ضِدَّهُ الْكُذْبَ وَ الْحَقَّ وَ ضِدَّهُ الْبَاطِلَ وَ الْأَمَانَةَ وَ ضِدَّهُ الْخِيَانَةَ وَ الْإِخْلَاصَ وَ ضِدَّهُ الشُّوبَ وَ الشَّهَامَةَ وَ ضِدَّهُ الْبِلَادَةَ وَ الْفَهْمَ وَ ضِدَّهُ الْعِبَاوَةَ وَ الْمَعْرِفَةَ وَ ضِدَّهُ الْإِنْكَارَ وَ الْمُدَارَاةَ وَ ضِدَّهُ الْمُكَاشَفَةَ وَ سَلَامَةَ الْعَيْبِ وَ ضِدَّهُ الْمُمَآكِرَةَ وَ الْكُتْمَانَ وَ ضِدَّهُ الْإِفْشَاءَ وَ الصَّلَاةَ وَ ضِدَّهُ الْإِضَاعَةَ وَ الصَّوْمَ وَ ضِدَّهُ الْإِفْطَارَ وَ الْجِهَادَ وَ ضِدَّهُ النُّكُولَ وَ الْحُجَّ وَ ضِدَّهُ نَبْدَ الْمِيثَاقِ وَ صَوْنَ الْحَدِيثِ وَ ضِدَّهُ النَّمِيمَةَ وَ بَرُّ الْوَالِدِينَ وَ ضِدَّهُ الْعُقُوقَ وَ الْحَقِيقَةَ وَ ضِدَّهُ الرِّيَاءَ وَ الْمَعْرُوفَ وَ ضِدَّهُ الْمُنْكَرَ وَ السُّنْرَ وَ ضِدَّهُ التَّبَرُّجَ وَ النُّفِيَّةَ وَ ضِدَّهُ الْإِذَاعَةَ وَ الْإِنْصَافَ وَ ضِدَّهُ الْحَمِيَّةَ وَ التَّهَيُّبَةَ وَ ضِدَّهُ التَّبَعِيَّ وَ النَّظَافَةَ وَ ضِدَّهُ الْقُدْرَ وَ الْحَيَاءَ وَ ضِدَّهُ الْجَلْعَ وَ الْقَصْدَ وَ ضِدَّهُ الْعُدْوَانَ وَ الرِّاحَةَ وَ ضِدَّهُ التَّعَبَ وَ السُّهُولَةَ وَ ضِدَّهُ الصُّعُوبَةَ وَ الْبَرَكَةَ وَ ضِدَّهُ الْمَحَقَّ وَ الْعَافِيَةَ وَ ضِدَّهُ الْبِلَاءَ وَ الْقَوْلَامَ وَ ضِدَّهُ الْمُكَاتِرَةَ وَ الْجُكْمَةَ وَ ضِدَّهُ الْهَوَاءَ وَ الْوَقَارَ وَ ضِدَّهُ الْخَفَةَ وَ السَّعَادَةَ وَ ضِدَّهُ الشَّقَاوَةَ وَ التَّوْبَةَ وَ ضِدَّهُ الْإِصْرَارَ وَ الْإِسْتِغْفَارَ وَ ضِدَّهُ الْإِعْتِرَارَ وَ الْمَحَافِظَةَ وَ ضِدَّهُ التَّهْلُوتَ وَ الدُّعَاءَ وَ ضِدَّهُ الْإِسْتِنْكَافَ وَ النَّشَاطَ وَ ضِدَّهُ الْكُسْلَ وَ الْفَرَحَ وَ ضِدَّهُ الْحَزْنَ وَ الْأَلْفَةَ وَ ضِدَّهُ الْفُرْقَةَ وَ السَّخَاءَ وَ ضِدَّهُ الْبُخْلَ فَلَا تَجْتَمِعُ هَذِهِ الْخِصَالُ كُلُّهَا مِنْ أَجْنَادِ الْعَقْلِ إِلَّا فِي نَبِيِّ أَوْ وَصِيِّ نَبِيِّ أَوْ مُؤْمِنٍ قَدْ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ أَمَا سَائِرُ ذَلِكَ مِنْ مَوَالِينَا فَإِنَّ أَحَدَهُمْ لَا يَخْلُو مِنْ أَنْ يَكُونَ فِيهِ بَعْضُ هَذِهِ الْجُنُودِ حَتَّى يَسْتَكْمَلَ وَ يَنْقَى مِنْ جُنُودِ الْجَهْلِ فَعِنْدَ ذَلِكَ يَكُونُ فِي الدَّرَجَةِ الْعُلْيَا مَعَ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ إِنَّمَا يُدْرِكُ ذَلِكَ بِمَعْرِفَةِ الْعَقْلِ وَ جُنُودِهِ وَ بِمُجَانَبَةِ الْجَهْلِ وَ جُنُودِهِ وَ فَقِنَا اللَّهِ وَ إِيَّاكُمْ لِمَا عَنِهِ وَ مَرْضَاتِهِ

¹²⁴ Also see, pp. 255, Mani-ul-Akbar-U.