

# **The Guidance is only through the Holy Words of Masomeen<sup>asws</sup>**

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## The Role of a Man-Made or Self-Made guide in Islamic

أبو الصباح الكناني، قال: قال أبو جعفر (عليه السلام): «يا أبا الصباح، إياكم و الولائج، فإن كل وليجة دوننا فهي طاغوت».

Abu Al Sabah Al Kanany who said,

'Abu Ja'far<sup>asws</sup> said: 'O Abu Al-Sabah! Beware of the confidants! For every confidant besides us<sup>asws</sup> is a tyrant'.<sup>1</sup>

### Summary:

Allah<sup>azwj</sup>, the most Kind and the most Merciful, has Sent down His<sup>azwj</sup> Prophets<sup>as</sup> and Imams<sup>asws</sup> to convey His<sup>azwj</sup> Divine Message to all Jins and the human beings so that they live in harmony in this temporal World and reap the benefits of eternal life in the Hereafter. The Divine Commands were sent down in the languages of the recipients, and were explained by the Infallible<sup>as</sup> representatives of Allah<sup>azwj</sup> among the Prophet<sup>as</sup> and the Imams<sup>as</sup> who had spent a long time among people and lived interactively in them and fully explained the meanings and associated rituals of what was expected of them, in terms of faith, acts of worships and communal protocols.

Amir-ul-Momineen<sup>asws</sup> says in a sermon: The Knowledge was concise but it was expanded (made complicated) by the idiots<sup>2</sup>. Human arrogance, ego, deceit and greed, supported by Iblis<sup>la</sup>, started to work against the Holy Message from the beginning; the first incident on the Earth was the killing of a quarter of human population, when Kabil<sup>la</sup> (Cain) martyred Habil<sup>as</sup> (Abel). This fight between the just and unjust had continued since then, Allah<sup>azwj</sup> would Send a New Messenger<sup>as</sup>, after the previous Commandments had been distorted by the unbelievers. This is evident by the various sects of religion, which would sprout out immediately after the departure of a nation's Prophet<sup>as</sup>.

The Last of Divine religions 'Islam' also met with the same fate as we can easily identify, from many of its sects, while each sect claiming to be on the right path and being convinced that the others have gone astray. However, it is the duty of an individual to find out if the Path, which he/she is following is free from any deviations from the 'Original Message' and if the enemies of Allah<sup>azwj</sup> have not doctored it during the past hundreds of years, and that should be one's foremost priority to not only scrutinise all aspects of one's faith and try to restore it by going back to - the 'True teachings' left behind by the last Prophet<sup>saww</sup> of Islam?

The formation of Islamic sects is certainly outside the scope of this short article; here we will confine our discussions only to the followers of twelve Infallible Imams<sup>asws</sup>, the 'Shias'. The Shias today, can broadly be divided into two major branches, (1) the 'unorthodox/rationalist/Usoolis'; (2) the

<sup>1</sup> تفسير العياشي 2: 33 / 83.

<sup>2</sup> الجملة الثانية في الأحاديث المتعلقة Nahjul Israr, pg. 34. عوالي اللآلي 4 129

'orthodox/traditionalist/Akhbaris'. The topic covering the formation of these two branches has also been dealt with through a separately articles but here the mystical aspects, which influence, to a certain extent, both these groups as well as all those who are unable to relate themselves with these two streams, are presented.

Mysticism and spirituality in the Islamic history has been linked to very early stages of Islam; it was supposed to elevate a believer's spiritual level, however, in most cases, misuse of its basic requirements and concepts has led to some negative influences on the society by its fake users. The miracles and supernatural powers, were bestowed to Prophets<sup>as</sup> and Imams<sup>asws</sup> by Allah<sup>azwj</sup>, as a Proof of their<sup>asws</sup> Divine Status, and were shown by them<sup>asws</sup>, when and where those acts were required. The non-believers and hypocrites tried to either deny these Divine Powers by calling those as sorcery or attempted to fake such miracles by joining forces with Iblis<sup>la</sup> and his army.<sup>3</sup>

In Islamic history, two types of aggressions were committed against the Holy Family of Rasool Allah<sup>saww</sup>, the former category belongs to the usurpers of the rights of true successor of the Holy Prophet<sup>saww</sup> who took the reigns of government whereas the second one was adapted by the self-made 'Sufis' who kept Muslims away from the teachings of Masomeen<sup>asws</sup> through inventing chanting rituals. Both of these groups, have been condemned by the Ahl Al-Bayt<sup>asws</sup> as reflected by numerous Ahadith, some of those will be presented later in the article.

It is important to note, some of pious followers of Ahl Al-Bayt<sup>asws</sup> in Indo-Pak, are also considered as 'Sufis' due to broad meanings of 'Sufi' terminology. Some of them (also considered 'Sufi' in Indian sub-continent) were forced to flee from the cruelties of the enemies of Ahl Al-Bayt<sup>asws</sup> and took refuge in the land of Hindus/Sikhs. The inhabitant of Indian sub-continent, not only welcome them but some of them also developed love and admiration of Ahl Al-Bayt<sup>asws</sup>. The most of them (termed Sunfi) were mainly the Sadaat<sup>4</sup> who had emigrated from Arabian Peninsula, they had observed Taqqiya (dissimulation) to safeguard their Eman (belief) for generations but had been strictly following the teachings of Ahl Al-Bayt<sup>asws</sup>. Their devotion, love, charming manner, wisdom and spiritual purity from the filth of the sins, had a long lasting impact on the native Hindus and Sikhs. As a result, they would visit the Sadaat immigrants, and after developing respect and affection for them, they would embrace Islam in large numbers - the reason behind a large number of Muslims found today in Indian sub-continent.

The Sufis, therefore, who are condemned by the Masomeen<sup>asws</sup> are those who devised 'chanting' rituals and 'mantras', while leaving out the Teachings of the Book and its interpretation by the Ahl Al-Bayt<sup>asws</sup>.

In this article, we will highlight the man-made practices observed in the society, initially invented by the power greedy mullah/sufis, who are, these

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<sup>3</sup> ***And if they see a miracle they turn aside and say: Transient magic (54:2).***

<sup>4</sup> The Descendants of the Holy Prophet<sup>saww</sup>



days, known by several names. These are the ones who have deviated from the true teachings of Masomeen<sup>asws</sup> for the sake of the greed of the worldly gains and would take and leave teachings of Ahl Al Bayt as per their own preferences. They do not present 'proofs' from the Quran and Sunnah<sup>5</sup> of Masomeen<sup>asws</sup> but talk about their own experiences and ways. They are easily recognisable, as they have ceased working (earning wages) and have assumed the responsibilities of correcting and organising the affairs of human beings, using various types of self-made techniques. In return they expect their share in the income and resources of their followers. Some of them are called 'Gadee Nasheen', which is a hereditary supremacy and still exist in many parts of the world, particularly in Indo-Pak.

To demonstrate their superiority over masses, mostly they claim to possess, some if not all, the knowledge of unforeseen, getting guidance through 'Ilham' (Inspiration) and Heavenly dreams, the power of and knowledge of Abjad and Ilm-ul-Jafr, years of 'Riyazat/Challa/Vird'<sup>6</sup>. They frequently offer to their followers 'the Taweez' (amulate), 'threads', 'Tabeer' (interpreting dreams) and the sorcery related services (cure/attack/protection against others). In return, their followers usually have to submit to them or to their Tariqat<sup>7</sup> after going through various rituals of submission called the 'Bait'.<sup>8</sup>

The grave consequences to their followers, called the 'Mureed' are that they lose their self-respect, desire to learn the religion (Holy Quran and Ahadith) and their understanding of the religions is only confined to following the commands of their 'masters'.

The Mureeds, therefore, stop reading and understanding the Quranic Verses and the Ahadith of Masomeen<sup>asws</sup>, and just take religion from their peer/murshid<sup>9</sup> without being in a position to verify the authenticity of their instructions, which has paved the way to several un-Islamic innovations and rituals, i.e., kissing the hands of their peer, believing in the flights of their peer to Heavens, performing or abstaining from certain Haram/Halal on merely from the interpretation of dreams,... All of these were done in the name of Irfan/Maurifat, which according to their peers can neither be found nor attained through any other means but through following them as a 'murshid' (the guide). As we shall see later (in the Holy Ahadith) the word 'Murshad' is only for the Divine Messengers (the Imams<sup>asws</sup>).

Therefore, a parallel Islamic Philosophy in the name of 'Maurifat and Irfan', had emerged, as an alternate to the guidance from the Quran and Ahadith, with guaranteed faster and better spiritual powers, based on total reliance on the peer/murshid or in other words having total submission and 'Tawaakal'<sup>10</sup> on them (the non-masoom person).

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<sup>5</sup> Traditions

<sup>6</sup> Man devised worship rituals

<sup>7</sup> Path, methodology.

<sup>8</sup> Giving in by placing their hand as a sign of Allegiance

<sup>9</sup> Murshid with Capital 'M' is used for Masomeen<sup>asws</sup>

<sup>10</sup> Total reliance

Some of those Shias who have averted the total reliance on peers/murshids, are still influenced by the 'Amil' who make use of the knowledge of the 'Abjad' (letters) in making some other socio-religious decisions, e.g., naming the new born, interpretation of the Holy Quranic Verses by adding the numerical values of the alphabets, a recent trend where a 'mullah' asks his audience to count numerical values of a letter (adopting a pure Jewish and pre-Islamic mathematical approach).

In this article, we will try to examine the meanings of the above mentioned terminology and frequently used concepts in the field of mysticism in the light of the Holy Ahadith of Ahl Al-Bayt<sup>asws</sup>. The emphasis will be placed on the current practices in comparison to what is found in the Ahadith of Masomeen<sup>asws</sup> and try to understand and educate ourselves.

At the time of writing, we fully appreciate, that some of the presented Ahadith and the drawn conclusion will raise 'eyebrows' at the well-established and centuries' old practices in our society related to the topic of discussions. As a result, some strong and hostile opposition could result by the angry and hostile peers and/or their mureeds, against which we seek refuge from the Imam Al-Asr<sup>ajfi</sup>, submission to whom (Wilayat) ensures our safety and sustenance. Any constructive comments, however, are most welcome and will certainly be taken into account in the revised manuscript.

Wassalam

Hubeali Editorial Team

## Introduction:

From the time of Prophet Adam<sup>as</sup> until today, Allah<sup>azwj</sup> has Sent His<sup>azwj</sup> Commands through His Infallible Prophets<sup>as</sup> and Imams<sup>as</sup>, the Iblis<sup>la</sup>, at the same time, tries to sway human beings away from the Divine Message as revealed by His<sup>azwj</sup> representatives (Hujjat-ul-Allah<sup>asws</sup>). Iblis<sup>la</sup> inspiring them to make use of their own opinion, like he<sup>la</sup> himself did in front of Allah<sup>azwj</sup> by claiming that he<sup>la</sup> was made from a superior matter as compared with that of Adam<sup>as</sup>.

Upon being condemnation from Allah<sup>azwj</sup>, he<sup>la</sup> instead of seeking forgiveness, he asked for more time and powers so that he could misguide people after they have acquired the guidance. Allah<sup>azwj</sup> Gave him<sup>la</sup> such powers that will enable him<sup>la</sup> to have his<sup>la</sup> share in the wealth and children of those who adopt his<sup>la</sup> path and Allah<sup>azwj</sup> Accepted his<sup>la</sup> request of a long life but until a unspecified time. The only way to protect ourselves from the power and deceit of Iblis<sup>la</sup>, is to supplicate to Allah<sup>azwj</sup> and Mosomeen<sup>asws</sup> and adhere to the Book and the Sunnah for guidance. That is by understanding and acting on the interpretations and the instructions of the Masomeen<sup>asws</sup>, which have reached us in their<sup>asws</sup> Ahadith. And with the help of 'Ahadith' we will try to identify some of the widely practised and believed misconceptions within us, the 12 Imamai Shias and will attempt to submit ourselves to the instructions of the Masomeen<sup>asws</sup> to sway away from what is abhorred by them<sup>asws</sup> and adopt what is adored by them<sup>asws</sup>, Insha Allah.

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

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

Once, abu Hanifa came to see Imam Abu Abd Allah<sup>asws</sup>, recipient of divine supreme covenant, who said to abu Hanifa, O abu Hanifa, do you practice analogy<sup>11</sup> as I hear you do? Abu Hanifa replied, Yes, I do practice analogy. The Imam<sup>asws</sup> then said to him, Do not practice it; **the first person who used analogy was Iblis** when he said, Lord, you have created me from fire and created him from clay. He analogised fire with clay. If he had compared the light in Adam<sup>as</sup> and light of the fire, he would have learned about the difference between the two lights and the excellence of one over the other.<sup>12</sup>

Similarly, when Allah<sup>azwj</sup> Wanted to appoint successor to Prophet Adam<sup>as</sup> and asked both Kabeel<sup>la</sup> and Habeel<sup>as</sup> to offer their sacrifices, Iblis<sup>la</sup> told Kabeel<sup>la</sup> to pray to fire which was the sign of acceptance of the sacrifice, those days, as Allah<sup>azwj</sup> would Send Fire onto the sacrifice, as a sign of approval, so Kabeel<sup>la</sup> instead of praying to Allah<sup>azwj</sup> turned to a Wasila (intercession) which

<sup>11</sup> Comparative/similarity/likeness/resemblance

<sup>12</sup> Al-Kafi, Vol. 1, - H 176, Ch. 19, h20

was based on a logical idea, in today's terminology it would be considered a brilliant idea but, however, was against the Laws of Allah<sup>azwj</sup>, to have man-made 'Wasila'. And hence was considered as a Shirk bil Zaat<sup>13</sup> (polytheism) as being selected by himself and not being given by Him<sup>azwj</sup>.<sup>14</sup>

Our responsibilities, therefore are to submit to the Divine Commands without trying to invent or find our own means of improving our religious understanding or status, i.e., selecting a spiritual personality (peer-o-murshid, quaid-e-millat, wali-e-faqih), as our selection will be flawed, even the Prophets<sup>as</sup> were unable to select the pious ones among their own nations, for example:

## **Searching a peer/fakeer/murshad/bawa or Quaid-e-Millat:**

This is true that one needs a teacher, i.e.; for children a school teacher is hired/consulted, or for a higher and specialised areas and fields, one requires a more specialised teacher, i.e.; a professor an expert. Similarly, in religion one would need to learn or teach ones children Holy Quran, Ahadith and/or Arabic for better understanding and coaching of the religious beliefs and practices. This approach is confined to the Heavenly Knowledge, as it appears in the Holy Verses and Ahadith, which is an essential start for all human beings. However, beyond this approach, a desire to search for guide from that who is not a Masoom<sup>asws</sup>, takes one to 'unknown territories' and to the verge of destruction, i.e., by committing Shirk bil Zaat<sup>15</sup>.

Some of the examples, as we will see later, are calling a peer/bawa as 'mola', or calling a non-masoom person an imam (the use of the word imam for late Iranian religious leader Khomeini can only be interpreted as for spiritual guide after his death)<sup>16</sup>, other examples would be for calling someone as 'quaid' or 'quaid-e-millat' (a guide to the community), or to have 'Tawwakal' (reliance) on someone, like following his way of worship/wird without any reference to Quran and Ahadith, asking a 'peer' to name a child (based on Ilmul Adaad), recitation of so many times of a Verse/Name of Allah, without its reference to an Infallible Imam<sup>asws</sup> is surely against the teachings of the Masomeen<sup>azwj</sup> (as we will see from the Ahadith later in the article).

First, we try to learn the meanings of 'Shirk bil Zaat' from the following Ahadith of Masomeen<sup>asws</sup>:

## **'Shirk bil Zaat' (Worshipping of someone):**

Imam Abu Abd Allah<sup>asws</sup> said: the Verse (12:106): ***And most of them do not believe in Allah without associating others (with Him).*** Imam<sup>asws</sup>

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<sup>13</sup> Bring in 'Ghair Allah'

<sup>14</sup> See for example, Al-Kafi, Vol. 8, H. 92, 113 : الكافي ج : 8 ص

<sup>15</sup> A kind of Polytheism, by following another personality who is not Nominated by Allah<sup>azwj</sup>

<sup>16</sup> This is certainly Shirk in person (Shirk bil Zaat)

explained that this verse refers to the Shirk in obedience (Shirk Bil Zaat) and not to the Shirk in worship (Shirk bil Ibada) and the Verse (22:11):

....<sup>17</sup> وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ

**And among men is he who worships Allah (standing) on the verge...** Imam<sup>asws</sup> replied that this verse was descended for a single person but it applied to all those who followed him. I asked: Will that who takes an Imam (a guide) other than those Nominated by Allah<sup>azwj</sup> would fall under this Verse? Imam<sup>asws</sup> replied: Yes, just him or sometimes even all those (the Mureeds) who follow him.<sup>18</sup>

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ (12: 106)

**And most of them although embrace faith (become Momin) but still associate others with Allah.**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ وَ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ يُطِيعُ الشَّيْطَانَ مِنْ حَيْثُ لَا يَعْلَمُ فَيُشْرِكُ

A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al-Mubarak from Abd Allah ibn Jabalah, who from Sama'a, who from Abu Basir and Ishaq ibn Ammar, who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'About the Words of Allah: **'And most of them although embrace faith (become Momin) but still associate others with Allah' (12:106).** Imam<sup>asws</sup> said: 'They (the Momin) obey Satan without knowledge (in submissions) and this is Shirk'.<sup>19</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ شِرْكٌ طَاعَةٌ وَ لَيْسَ شِرْكٌ عِبَادَةٌ وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ إِنَّ الْآيَةَ تَنْزِلُ فِي الرَّجُلِ ثُمَّ تَكُونُ فِي أَتْبَاعِهِ ثُمَّ قُلْتُ كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئاً فَهُوَ مِمَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَقَالَ نَعَمْ وَ قَدْ يَكُونُ مُحْضاً

Ali ibn Ibrahim has narrated from Mohammed ibn Isa, who from Yunus, who from Ibn Bukayr, who from Durays, who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'About the words of Allah<sup>azwj</sup>: **'And most of them although embrace faith (become Momin) but still associate others with Allah' (12:106).** The Imam<sup>asws</sup> said: '(It means) 'Al-Shirk' in obedience and it is not in worship', and the Words of Allah **to achieve worldly gains....(22:11).** The Imam<sup>asws</sup> said: 'A Verse comes down about a man and then it applies to his followers'. I then said: 'Do those who appoint others (as peers) instead of you (Ahl Al-Bayt<sup>asws</sup>)

<sup>17</sup> وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ (11)

And among men is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.

<sup>18</sup> Al-Kafi, Vol. 1, H.370.

<sup>19</sup> 397 باب الشرك ..... ص : 397 H. 3 الكافي 2

are worship for worldly gains? The Imam<sup>asws</sup> said: 'Yes, in cases (of submission) it is just that (al-Shirk)'.<sup>20</sup>

عَنْهُ عَنِ ابْنِ مُسْكَانٍ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا مَالِكُ أَمَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَتُؤْتُوا الزَّكَاةَ وَتَكْفُرُوا وَتَدْخُلُوا الْجَنَّةَ يَا مَالِكُ إِنَّهُ لَيْسَ مِنْ قَوْمٍ انْتَمَوْا بِإِمَامٍ فِي الدُّنْيَا إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ يَلْعَنُهُمْ وَيَلْعَنُونَهُ إِلَّا أَنْتُمْ وَمَنْ كَانَ عَلَى مِثْلِ حَالِكُمْ يَا مَالِكُ إِنَّ الْمَيِّتَ وَاللَّهِ مِنْكُمْ عَلَى هَذَا الْأَمْرِ لَشَهِيدٌ بِمَنْزِلَةِ الضَّارِبِ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ.

From him, from Ibn Muskaan, from maalik Al-Juhny who said:

Abu Abdullah<sup>asws</sup> said to me: 'O Maalik! Will you not be happy that you establish the Prayer, and you give the Zakat, and you restrain yourself, and you enter the Paradise? O Maalik! There is none from the people who followed the imam in the world except that he (their imam) will come on the Day of Judgement cursing them and they would be cursing him except for you and the one who is similar to your condition. O Maalik! By Allah<sup>azwj</sup>, the dead ones from among you who were upon this matter (Al-Wilayah) is a martyr of the status of the striker with his sword in the Way of Allah<sup>azwj</sup>'.<sup>21</sup>

## Can we Select a Leader (peer/murshid)?

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَإِيَّايَ أَتَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَأَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ {7:155}

***And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord! if Thou hadst pleased, Thou hadst destroyed them before and myself (too); wilt Thou destroy us for what the fools among us have done? It is naught but Thy trial, Thou makest err with it whom Thou pleasest and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers.***

منهم مثل موسى و عيسى ع هل يجوز مع وفور عقلمها و كمال علمهما إذا هما بالاختيار أن يقع خيرتهما على المنافق و هما يظنان أنه مؤمن قلت لا فقال هذا موسى كلم الله مع وفور عقله و كمال علمه و نزول الوحي عليه اختار من أعيان قومه و وجوه عسكره لميقات ربه سبعين رجلا ممن لا يشك في إيمانهم و إخلاصهم فوَقَّعت خيرته على المنافقين قال الله تعالى وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا إِلَى قَوْلِهِ لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ فَلَمَّا وَجَدْنَا اخْتِيَارَ مَنْ قَدْ اصْطَفَاهُ اللَّهُ لِلنَّبُوَّةِ وَقَعَا عَلَى الْأَفْسَدِ دُونَ الْأَصْلَحِ وَ هُوَ يَظُنُّ أَنَّهُ الْأَصْلَحُ دُونَ الْأَفْسَدِ عَلِمْنَا أَنَّ لَا اخْتِيَارَ إِلَّا لِمَنْ يَعْلَمُ مَا تَخْفِي الصُّدُورُ

Imam<sup>asws</sup> Ali Reza<sup>asws</sup> said (as a part of a long Hadith), even when High Rank Prophets<sup>as</sup>, i.e., Musa<sup>as</sup> and Isa<sup>as</sup> selected people, they could not the select pious and hypocrites were among their<sup>as</sup> selection. I said, of course this was the case. Imam<sup>asws</sup> said: Look, Prophet Musa<sup>as</sup>, who has (the title of) Friend of Allah<sup>azwj</sup>, when he<sup>as</sup> selected seventy pious people (from his<sup>as</sup> nation) for the 'al-Miqad', surely, he<sup>as</sup> had not an element of doubt in their Eman and sincerity, but all of them turned out to be hypocrites. That is why Allah<sup>azwj</sup>

<sup>20</sup> 397 باب الشرك ..... ص : 397 2 الكافي, H. 4

<sup>21</sup> Al-Kafi, vol. 8, H. 14570

**Says: And Musa chose out of his people seventy men for Our appointment (7:155) but these hypocrites said instead: we will not believe in you until we see Allah manifestly (2:55), as a result: so the lightning overtook them on account of their injustice.(4:153)**

So when we see that the selection of those, who were awarded the Prophet-hood by Allah<sup>azwj</sup>, turned out to be wrong while they were fully confident that they have picked up the righteous ones. Therefore, if a Mursil<sup>22</sup> Prophet<sup>as</sup> could not recognise the pious ones with whom he had spent several years with, what chance a 'shia' has in his reach for a pious 'guide' (peer/murshid/Mujtahid), other than the Masomeen, who are appointed by Allah<sup>azwj</sup>? Will he ever find one? Was he asked to search for the one? Allah<sup>azwj</sup> has never Burden people with this task and have therefore kept it as His Responsibility to Appoint the Guides. Thus, its on Him<sup>azwj</sup> Who is aware of what is hidden in the hearts, to Appoint a Guide<sup>asws</sup>/Leader<sup>asws</sup>/Imam<sup>asws</sup>.<sup>23</sup>

## A Leader (Quaid-e-Millat) cannot be Selected by People:

عن عبد الكريم بن عتبة الهاشمي كنت عند أبي عبد الله ع بمكة إذ دخل عليه أناس من المعتزلة فيهم عمرو بن عبيد واصل بن عطاء وحفص بن سالم وأناس من رؤسائهم وذلك أنه حين قتل الوليد و اختلف أهل الشام بينهم فتكلموا فأكثرُوا و خطبوا فأطالوا فقال لهم أبو عبد الله جعفر بن محمد ع إنكم قد أكثرتم علي فأطالتم فأسندوا أمركم إلى رجل منكم فليتكلم بحجتكم وليوز فأسندوا أمرهم إلى عمرو بن عبيد فأبلغ وأطال فكان فيما قال أن قال قتل أهل الشام خليفتهم وضرب الله بعضهم ببعض وتشتت أمرهم فنظرنا فوجدنا رجلا له دين وعقل ومروءة ومعدن للخلافة وهو محمد بن عبد الله بن الحسن فأردنا أن نجتمع معه فبإيعه ثم نظهر أمرنا معه و ندعو الناس إليه فمن بايعه كنا معه وكان منا ومن اعتزلنا كففنا عنه ومن نصب لنا جاهدناه ونصبنا له على بغية ونرده إلى الحق وأهله وقد أحببنا أن نعرض ذلك عليك فإنه لا غنى بنا عن مثلك لفضلك وكثرة شيعتك فلما فرغ قال أبو عبد الله ع أكلكم على مثل ما قال عمرو قالوا نعم فحمد الله وأثنى عليه وصلى على النبي ثم قال إنما نسخط إذا عصي الله فإذا أطيع الله رضينا أخبرني يا عمرو لو أن الأمة قلدتك أمرها فملكته بغير قتال ولا مؤنة فقبل لك ولها من شئت من كنت تولى قال كنت أجعلها شورى بين المسلمين قال بين كلهم قال نعم فقال بين فقهاءهم وخيارهم قال نعم قال قريش وغيرهم قال العرب والعجم قال فأخبرني يا عمرو أتتولى أبا بكر وعمر أو تتبرأ منهما قال أتولاهما قال يا عمرو إن كنت رجلا تتبرأ منهما فإنه يجوز لك الخلاف عليهما وإن كنت تتولاهما فقد خالفتهما قد عهد عمر إلى أبي بكر فبايعه ولم يشاور أحدا ثم ردها أبو بكر عليه ولم يشاور أحدا ثم جعلها عمر شورى بين ستة فخرج منها الأنصار غير أولئك الستة من قريش ثم أوصى الناس فيهم بشيء ما أراك ترضى أنت ولا أصحابك قال وما صنع قال أمر صهييا أن يصلي بالناس ثلاثة أيام وأن يتشاور أولئك الستة ليس فيهم أحد سواهم إلا ابن عمر ويشاورونه وليس له من الأمر شيء وأوصى من كان بحضرته من المهاجرين والأنصار إن مضت ثلاثة أيام ولم يفرغوا ويبايعوا أن يضرب

أعناق الستة جميعا وإن اجتمع أربعة قبل أن يمضي ثلاثة أيام وخالف اثنان أن يضرب أعناق الاثنين أفترضون بهذا فيما تجعلون من الشورى في المسلمين قالوا لا قال يا عمرو دع ذا أ رأيت لو بايعت صاحبك هذا الذي تدعو إليه ثم اجتمعت لكم الأمة ولم يختلف عليكم منها رجلا فأفضيتم إلى المشركين الذين لم يسلموا ولم يؤدوا الجزية كان عندكم وعند صاحبكم من العلم ما تسبرون فيهم بسيرة رسول الله ص في المشركين في الجزية قالوا نعم قال فتصنعون ما ذا قالوا ندعوهم إلى الإسلام فإن أبوا دعوناهم إلى الجزية قال فإن كانوا مجوسا وأهل كتاب وعبد النار والبهايم وليسوا بأهل كتاب قالوا سواء قال فأخبرني عن القرآن أ تقرأونه قال نعم

<sup>22</sup> The Prophet who brought down a Divine Book

<sup>23</sup> كمال الدين 2 461 43- باب ذكر من شاهد القائم ع وراه

قال اقرأ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ قال فاستثنى الله عز وجل واشترط من الذين أوتوا الكتاب فهم و الذين لم يؤتوا الكتاب سواء قال نعم قال ع عمن أخذت هذا قال سمعت الناس يقولونه قال فدع ذا فإنهم إن أبوا الجزية فقاتلتهم فظهرت كيف تصنع بالغنيمة قال أخرج الخمس وأقسم أربعة أخماس بين من قاتل عليها قال تقسمه بين جميع من قاتل عليها قال نعم قال فقد خالفت رسول الله في فعله وفي سيرته و بنيي و بينك فقهاء أهل المدينة و مشيختهم فسلهم فإنهم لا يختلفون و لا يتنازعون في أن رسول الله إنما صالح الأعراب على أن يدعهم في ديارهم و أن لا يهاجروا على أنه إن دهمه من عدوه دهم فيستفزه فيقاتل بهم و ليس لهم من الغنيمة نصيب و أنت تقول بين جميعهم فقد خالفت رسول الله ص في سيرته في المشركين دع ذا ما تقول في الصدقة قال فقرأ عليه هذه الآية إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا إِلَى آخِرِهَا قال نعم فكيف تقسم بينهم قال أقسمها على ثمانية أجزاء فأعطي كل جزء من الثمانية جزءا فقال ع إن كان صنف منهم عشرة آلاف و صنف رجلا واحدا أو رجلين أو ثلاثة جعلت لهذا الواحد مثل ما جعلت للعشرة آلاف قال نعم قال و ما تصنع بين صدقات أهل الحضر و أهل البوادي فتجعلهم فيها سواء قال نعم قال فخالفت رسول الله في كل ما أتى به كان رسول الله يقسم صدقة البوادي في أهل البوادي و صدقة الحضر في أهل الحضر و لا يقسم بينهم بالسوية إنما يقسمه قدر ما يحضره منهم و على قدر ما يحضره فإن كان في نفسك شيء مما قلت لك فإن فقهاء أهل المدينة و مشيختهم كلهم لا يختلفون في أن رسول الله كذا كان يصنع ثم أقبل على عمرو و قال اتق الله يا عمرو و أنتم أيضا الرهط فاتقوا الله فإن أبي حدثني و كان خير أهل الأرض و أعلمهم بكتاب الله و سنة رسوله أن رسول الله ص قال من ضرب الناس بسيفه و دعاهم إلى نفسه و في المسلمين من هو أعلم منه فهو ضال متكلف

Abd-ul-Karim bin Yatbah al-Hashami says that I was in the service of Imam Jafar-e-Sadiq<sup>asws</sup> in Mecca when a group of al-Mutaziliy<sup>24</sup> came; among them was Ummro bin Yubaid and Wasil bin Atta and Haffaz bin Salim along with some others consisting of general public and some notables. It was the time when Walid had been assassinated and people of Sham were in disagreement on the selection of his successor. Discussions on this issue lasted for a very long time.

Imam<sup>asws</sup> said to them: You people have spoken a lot in front to me<sup>asws</sup>; why don't you appoint one person among you who can convey your opinion to me so that we cut the lengthy discussion short. They selected Ummro ibn Yubaid, who spoke for a very long duration but basically said: The people of Sham have killed their ruler and some of them have overcome the others and are in serious disagreement regarding the appointment of a leader. Under these circumstances, we have selected a Leader who has good understanding of the religion, is a very wisely and is the most suitable to be the Caliph, he is Mohammed bin Abd Allah bin Al-Hassan. We all intend to pledge our support to him, and invite others toward him so that they also take an oath of allegiance. Whoever is in agreement with us we will be friendly with him but whoever is against us we will oppose him, whoever will fight with us we will wage a war against him and will have enmity against him for his opposition to the just, until and unless we return the right to its inheritor (the caliph).

We have come to you<sup>asws</sup>, since we are highly dependent on you<sup>asws</sup>, due to your<sup>asws</sup> elevated status and your<sup>asws</sup> large number of supporters. When he finished his speech, Imam Jafar<sup>asws</sup> addressed the gathering:

<sup>24</sup> Who claim to love Ahlul Bayt<sup>asws</sup> but also like Abu Bakr<sup>la</sup> & Ummer<sup>la</sup> (Promoters of Ittihad ban-ul-Muslameen)



Do you all agree with what Ummro ibn Youbad has said? They all replied: Yes, we do.

Imam<sup>asws</sup>, then praised Allah<sup>azwj</sup> and after reciting Salawat on Mohammed<sup>saww</sup> and Aly-e-Mohammed<sup>asws</sup>, said: Disobedience to Allah<sup>azwj</sup> makes us<sup>asws</sup> sad and obedience to Him<sup>azwj</sup> pleases us<sup>asws</sup>.

**Imam<sup>asws</sup> said:** O Ummro! Tell me, if all people would agree on you as an arbitrator without having to go through an anarchy and killing people. And if you were asked to select a ruler. How would you select a Wali<sup>25</sup> or Ruler?

**Ummro:** I will form a Shura (a consulting body) from Muslims.

**Imam<sup>asws</sup>:** From all Muslims?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** Shura will consist of the notables and Fuqqah from Muslim?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** Quraish and non-Quraish, including Arabs and non-Arabs?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** O Ummro! Do you like or dislike Abu Bakr and Umar?

**Ummro:** I adore them.

**Imam<sup>asws</sup>:** O Ummro! If you were to dislike them then it would be possible for you to go against their traditions. Instead, you like them but still go against them! Since Umar, without any consultation, nominated Abu Bakr and then took oath of allegiance. Later on, Abu Bakr, without any consultation, handed over the reigns of Caliphate to Umar.

However, (for the third caliph) Umar formed a Shura of six people, in which he did not include anyone from the Ansars<sup>26</sup> but only selected six people from the tribe of Quraish and excluded all others. He (Umar) drafted a will about them (six people) which neither you nor your accomplice will approve.

**Ummro:** What did Umar do?

**Imam<sup>asws</sup>:** Suhaab was asked to lead people in Salat for three days in a row. All of them (Muslims) should gather and offer Salat (behind him), excluding these six people along with a seventh-one, the son of Umar. There should not be anyone with them and the seventh-one should stay (in their company) but without giving any advice or involving in consultation. Umar then told all

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<sup>25</sup> Having total authority

<sup>26</sup> People of Madina who support Prophet when he migrated to Madina.

those present among the Immigrants and Ansars, if they (six of them) are unable to reach a consensus after three days, you should kill all six of them. If after three days, four of them are in agreement but two of them are not then remove the heads of those two.

**Imam<sup>asws</sup>:** O Ummro! Would you and your companions agree to form a Shura, the way Umar formed to select a Ruler for Muslims?

**They all replied:** No we are not in favour (of Shura)!

**Imam<sup>asws</sup>:** O Ummro, let's leave it (you will not form Shura as per your earlier intentions). Now, let us suppose, you succeeded in selecting a ruler for Muslims and everyone agreed on this selection, not even two people disagreed among the whole Muslim nation. You went to non-believers, who neither accepted Islam nor agreed to offer Jazia<sup>27</sup>. In this case, do you or your selected ruler and Amir has the knowledge how Prophet Mohammed<sup>saww</sup> implemented Jazia on the non-believers so that your actions are in accordance with the traditions of the Prophet<sup>saww</sup>?

**Ummro and others:** Yes, we do.

**Imam<sup>asws</sup>:** How would you do decide?

**Ummro and others:** We will first invite them to Islam but if they reject our invitation, we will force them to pay Jazia

**Imam<sup>asws</sup>:** What if they were people of the Book or are from fire worshippers?

**Ummro:** Yes, regardless if they were the people of Book or the fire worshippers.

**Imam<sup>asws</sup>:** What will you tell them if they were from those who worship fire and animals (Majusi)?

**Ummro!** They are all equal.

**Imam<sup>asws</sup>:** Have you read sometime about them in the Holy Book?

**O Ummro:** Yes, I have.

**Imam<sup>asws</sup>:** Then recited:

فَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ (9:29)

***Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they***

<sup>27</sup> An amount/wealth to paid in order to live within a Muslim ruler as a non-Muslim

***pay the tax in acknowledgment of superiority and they are in a state of subjection.***

**Imam<sup>asws</sup>:** Since Allah<sup>azwj</sup> has separated the people of the Book from others; even then you will treat them equally?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** From where did you get this?

**Ummro:** I have heard people say that.

**Imam<sup>asws</sup>:** Let's leave this (as he had no answer), suppose those people deny giving you Jazia and you overcome them after killing some of them. How would you distribute the war booty?

**Ummro:** After separating the Khums (one fifth), the rest four shares will be divided into the fighters.

**Imam<sup>asws</sup>:** Will you divide it equally into all war participants?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** In this case you have acted against the conduct of Prophet<sup>saww</sup> and his<sup>saww</sup> traditions. We have, between you and me<sup>asws</sup>, some Fuqha<sup>28</sup> and knowledgeable people, from people of Medina, if you ask them they will not disagree on it and confirm that Prophet<sup>saww</sup> had truce with Arabs living in desert on the conditions that they could stay in their land without having to migrate. If enemies of Prophet<sup>saww</sup> attack, they would join the Prophet<sup>saww</sup>'s forces but they will not have any share in the war booty. However, you say that you will equally divide the war booty and regarding the treatment of non-believers you have decided to go against the tradition of the Prophet<sup>saww</sup>. Let us leave it too but tell me what you say about the Zakat.

**Ummro:** Recited the Verse of Holy Quran:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (9:60)

***Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.***

**Imam<sup>asws</sup>:** yes, but tell me how are you going to distribute it?

**Ummro:** Zakat will be divided into eight portions and eight deserving persons will take one portion each.

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<sup>28</sup> Religious scholars

**Imam<sup>asws</sup>:** How about if one group consists of ten thousand people and one group will comprise of one or two or three people. Do you mean to give one portion to one person and divide one portion among ten thousands?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** Will you divide equally between the city and village people?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** You have gone against all traditions of the Prophet<sup>saww</sup>. Prophet<sup>saww</sup> of Islam used to distribute the Zakat/Alms of people of desert among deserving ones from desert and distribute Zakat of city people among the poor from cities. However, Prophet<sup>saww</sup> did not, distribute (Zakat/Alms) equally but as per the number of deserving ones and also considering their requirements.

If you are not fully convinced, what I have told to you, you can verify from the scholars of Medina, who will never disagree with what I have had told you. Indeed, this is how the Prophet Mohammed<sup>saww</sup> used to distribute (Zakat).

**Imam<sup>asws</sup>** then went closer to Ummro and said: O Ummro Fear Allah<sup>azwj</sup>! And O people, you too Fear Allah<sup>azwj</sup>! Indeed, my father<sup>asws</sup> had narrated to me<sup>asws</sup>, no doubt my father<sup>asws</sup> was the most knowledgeable person of Holy Quran and Ahadith, among all the inhabitant of the Earth, after the Prophet<sup>saww</sup>, a hadith of the Prophet<sup>saww</sup>: Whoever invites public toward him, by sheer force of sword (revolt against government), whereas an even more learned person exists among Muslims, he is the worst one in deriving people toward disbelief.<sup>29</sup>

## A Campaign without Consent of an Imam<sup>asws</sup> is Void:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَبْدَ الْمَلِكِ مَا لِي لَا أَرَاكَ تَخْرُجُ إِلَى هَذِهِ الْمَوَاضِعِ الَّتِي يَخْرُجُ إِلَيْهَا أَهْلُ بِلَادِكَ قَالَ قُلْتُ وَ أَيْنَ فَقَالَ جُدَّةُ وَ عَبَادَانَ وَ الْمَصِيصَةَ وَ قَزْوِينَ فَقُلْتُ انْتِظَاراً لِأَمْرِكُمْ وَ الْإِقْتِدَاءِ بِكُمْ فَقَالَ إِي وَ اللَّهِ لَوْ كَانَ خَيْراً مَا سَبَقُونَا إِلَيْهِ قَالَ قُلْتُ لَهُ فَإِنَّ الرِّبِّيَّةَ يَقُولُونَ لَيْسَ بَيْنَنَا وَ بَيْنَ جَعْفَرٍ خِلَافٌ إِلَّا أَنَّهُ لَا يَرَى الْجِهَادَ فَقَالَ أَنَا لَا أَرَاهُ بَلَى وَ اللَّهُ إِنِّي لَأَرَاهُ وَ لَكِنْ أَكْرَهُ أَنْ أَدْعَ عِلْمِي إِلَى جَهْلِهِمْ

Ali ibn Ibrahim has narrated from his father, who from ibn abu Umayr from al-Hakam ibn Miskin from Abd al-Malik ibn Amr who has said:

Abu Abd Allah<sup>asws</sup> said to me, O Abd al- Malik, how is it that I do not see you go to these places where the people of your town go? I then asked, Which places do you mean? The Imam<sup>asws</sup> said, To Juddah, Abadan, al-Massisah and Qazwin. I then said, I wait for your<sup>asws</sup> cause to materialise and follow you<sup>asws</sup>. He<sup>asws</sup> (the Imam) said, That by Allah<sup>azwj</sup> is true. If there was anything good in it they could not arrive there before us<sup>asws</sup>. He (the narrator) says: I

<sup>29</sup> Ahtijaj-e-Tabrasi, vol. 2, pg. 363 ( 363 : ص 2 : ج 2 ), also Al-Kafi, vol. 5, pg 23 (H 8184, Ch. 7, h 1)

then said to him<sup>asws</sup>, Al-Zaydiyah<sup>30</sup> group says: There is no difference between us and Jafar<sup>asws</sup>, except that he<sup>asws</sup> does not think Jihad is necessary. The Imam<sup>asws</sup> said: Do I not consider it necessary? By Allah<sup>asws</sup>, I do consider it necessary but I dislike leaving my knowledge in their ignorance.<sup>31</sup>

With this background, we turn our attention to various man-made leaders, called 'Peer Sahib', 'Bawa Sarkar', 'murshid Pak', 'Mujtahid', 'Quaid-e-Millat', 'Wali-e-Faqih'. Similarly, their followers have different names, e.g., 'Mureed', 'Muqilid'. We will try to deal with all these aspects, very briefly, taking into account what is practiced, the applied tools which are often in use by them, in the light of Ahadith of Masomeen<sup>asws</sup>, however, we will first deal with the word Murshid, its true meanings and who is meant by the Murshid?

## The True Murshid:

The meaning of the word مُرْشِدًا (Murshid) is the True Guide, and Allah<sup>azwj</sup> has used it for His<sup>azwj</sup> Divine Messengers<sup>asws</sup> in the Chapter of al-Kahaf (18:17), Masomeen<sup>asws</sup> have also used it 'مُرْشِدًا' in a number of Ahadith, referring to Allah<sup>azwj</sup>, we start with the Verse 18:17 and present two Ahadith as a reference, some other Ahadith referring to مُرْشِدًا may be found in other Ahadith, see for example in the reference below<sup>32</sup>:

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ لِيُذْهِبَ اللَّهُ الْفُجُورَ وَالْمُنْكَرَ وَمَنْ يُضِلُّ اللَّهُ فَمَا لَهُ مِنْ مُرْشِدٍ وَلِيَّا مُرْشِدًا {18:17}

***And you might see the Sun when it rose, decline from their cave towards the right hand, and when it set, leave them behind on the left while they were in a wide space thereof. This is of the signs of Allah; whomsoever Allah Guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any Wali<sup>33</sup> and Murshid<sup>34</sup> (for him) aright (18:17).***

## Hadith One:

حدثنا علي بن عبد الله الوراق و محمد بن أحمد السناني و علي بن أحمد بن محمد بن عمران الدقاق رحمهم الله قالوا حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان قال حدثنا بكر بن عبد الله بن حبيب قال حدثنا تميم بن بهلول عن أبيه عن جعفر بن سليمان البصري عن عبد الله بن الفضل الهاشمي قال سألت أبا عبد الله جعفر بن محمد ع عن قول الله عز و جل مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلُّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا فقال إن الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته و يهدي أهل الإيمان و العمل الصالح إلى جنته كما قال عز و جل وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ و قال عز و جل إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ قال فقلت قوله عز و جل وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ و قوله عز و

<sup>30</sup> Followers of Hazrat Zaid, the son of Imam Zanul Abadeen<sup>asws</sup>

<sup>31</sup> Al-Kafi, vol. 5, 20 : ص 5 : الكافي ج

<sup>32</sup> Al-Mahasin, Vol. 1, pg. 269 : كمال الدين ج : 1 : الحاسن ج : 1 : Kama ul deen, vol. 1, Ch. Reply to an Objection, pg. 65, : 46 : Tafseer e Furat al-Kufi, Verse of Kaaf, pg.

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<sup>33</sup> Guardian, Allah<sup>azwj</sup>/Prophet<sup>asws</sup>/Imam<sup>asws</sup>

<sup>34</sup> Guide (Allah<sup>azwj</sup>/Prophet<sup>asws</sup>/Imam<sup>asws</sup>)

جَلَّ إِنَّ يُنْصِرُكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَ إِنَّ يَحْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصِرُكُمْ مِنْ بَعْدِهِ فَقَالَ إِذَا فَعَلَ الْعَبْدُ مَا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِنْ الطَّاعَةِ كَانَ فَعْلُهُ وَفْقًا لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ سَمِيَ الْعَبْدُ بِهِ مُوَفَّقًا وَ إِذَا أَرَادَ الْعَبْدُ أَنْ يَدْخُلَ فِي شَيْءٍ مِنْ مَعَاصِي اللَّهِ فَحَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى بَيْنَهُ وَ بَيْنَ تِلْكَ الْمَعْصِيَةِ فَتَرَكَهَا كَانَ تَرْكُهُ لَهَا بِتَوْفِيقِ اللَّهِ تَعَالَى ذَكَرَهُ وَ مَتَى خَلَى بَيْنَهُ وَ بَيْنَ تِلْكَ الْمَعْصِيَةِ فَلَمْ يَحُلْ بَيْنَهُ وَ بَيْنَهَا حَتَّى يَرْتَكِبَهَا فَقَدْ خَذَلَهُ وَ لَمْ يَنْصِرْهُ وَ لَمْ يُوَفِّقْهُ

It has been narrated to us from Ali ibn Abd Allah Waraq and Mohammed ibn Ahmed Sanani and Ali ibn Ahmed ibn Mohammed ibn Imran Daqaq, may Allah be pleased with them, they say we were told by Abu Abbas Ahmed ibn Yahya ibn Zakaria Qatan, who say that we were told by Bakr ibn Abd Allah ibn Habib, who from Tameem ibn Bahlool, who from his father, who from Jafar ibn Saliman Basri, who from Abd Allah ibn Fazil Hashimi, who narrated the following from Abu Abd Allah<sup>asws</sup> ibn Mohammed (Baqir<sup>asws</sup>):

I (once) asked from Abu Abd Allah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> (18:17): **whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any Wali and Guide for (him) aright.** Imam<sup>asws</sup> replied: Allah<sup>azwj</sup> will, on the Day of Judgement will repel the unbelievers to way of Punishment and reward the believing and pious ones with the positions in the Gardens of Paradise. And Allah<sup>azwj</sup> Says: **and Allah causes the unjust to go astray, and Allah does what He pleases** (14:27). And Says: **Surely, (as for) those who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss (10:9).** Abd Allah ibn Fazal Hashami says then I asked about the Words of Allah<sup>azwj</sup>: **.but Allah is the direction of my affair to a right issue, on Him do I rely and to Him do I turn.(11:88).** And the meanings of the Words: **If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely (3:160).**

Imam<sup>asws</sup> replied: When someone follows the Instruction of Amr Allah (Imam<sup>asws</sup>) then his actions are (ensured to be) as per the Commands of Allah<sup>azwj</sup> and only then he will be regarded as guided by Him<sup>azwj</sup>. But when someone tries to commit sins against the Commands of Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Obstructs him and when after realising, he moves away from committing that sin then it was only possible due to the help extended to him 'Toufeeq'<sup>35</sup> by Allah<sup>azwj</sup> which assisted him in changing his mind to pursue that sin. However, if he still pushes ahead and commits that sin then Allah<sup>azwj</sup> leaves him alone and does not help him and does not provide him with means to guard (the Toufeeq) himself from committing sins.<sup>36</sup>

## Hadith Two:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَيُّمَانَ بْنِ مُحَرَّرٍ عَنْ عَمْرِو بْنِ شَيْمَرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ رَوَّجَ أَمِيرُ الْمُؤْمِنِينَ ع أَمْرًا مِنْ بَنِي عَبْدِ الْمُطَّلِبِ وَ كَانَ بَلِيَّ أَمْرًا فَقَالَ الْحَمْدُ لِلَّهِ الْعَزِيزِ الْجَبَّارِ الْحَلِيمِ الْغَفَّارِ الْوَاحِدِ الْقَهَّارِ الْكَبِيرِ الْمُنْعَالِ سَوَاءً مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَ مَنْ جَهَرَ بِهِ وَ مَنْ هُوَ مُسْتَخَفٌّ بِاللَّيْلِ وَ سَارِبٌ بِالنَّهَارِ أَحْمَدُهُ وَ أَسْتَعِينُهُ وَ أُوْمِنُ بِهِ وَ أَتَوَكَّلُ عَلَيْهِ وَ كَفَى بِاللَّهِ وَكِيلًا مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَ لَا مُضِلَّ لَهُ وَ مَنْ يُضِلَّلْ فَلَا هَادِيَ لَهُ وَ لَنْ تَجِدَ مِنْ دُونِهِ وَلِيًّا مُرْشِدًا وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَشْهَدُ أَنَّ مُحَمَّدًا ص عَبْدُهُ وَ رَسُولُهُ بَعَثَهُ بِكِتَابِهِ حُجَّةً عَلَى عِبَادِهِ مِنْ أَطَاعَهُ أَطَاعَ اللَّهَ وَ مَنْ

<sup>35</sup> resources

<sup>36</sup> Al-Touheed, Ch. 35, h, 1, 242 : التوحيد ص : 21 also see for example معاني الأخبار ص :

عَصَاهُ عَصَى اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَثِيرًا إِمَامُ الْهُدَى وَالنَّبِيُّ الْمُصْطَفَى ثُمَّ إِنِّي أُوصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا وَصِيَّةُ اللَّهِ فِي الْمَاضِينَ وَالْعَابِرِينَ ثُمَّ تَزَوَّجَ

Ahmad ibn Muhammad has narrated from Ismail ibn Mehran from Ayman ibn Muhriz from Amr ibn Shamir from Jabir who has said:

Abu Jafar<sup>asws</sup> has said that Amir-ul-Momineen<sup>asws</sup> once recited the 'Nikah' of a women from Banu Abd al-Muttalib<sup>as</sup>, solemnised her marriage and said: All praise belongs to Allah<sup>azwj</sup> the Forbearing, the Forgiving, the one Dominant, the most Great, the most High - no matter whatever anyone of you says of words in secrecy or in public, when hidden in the night or conspicuous in the day - I praise Him<sup>azwj</sup>, ask assistance from Him<sup>azwj</sup>, believe in Him<sup>azwj</sup>, and place my trust with Him<sup>azwj</sup>, Allah<sup>azwj</sup> is sufficient legal representative. Whomever Allah<sup>azwj</sup> Guides no one is able to mislead him and whomever Allah<sup>azwj</sup> Causes to go astray, no one is able to guide him and you can never find anyone other than Him<sup>azwj</sup> as a **مُرْشِدًا** (the True Guide).

I<sup>asws</sup> testify that no one deserves worship except Allah<sup>azwj</sup> alone who has no partners, the kingdom belongs to Him<sup>azwj</sup> and all praise and He<sup>azwj</sup> has power over all things. I<sup>azwj</sup> testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Messenger whom He<sup>azwj</sup> sent with His book and Authority over His<sup>azwj</sup> servants. Whoever obeys him<sup>saww</sup> has obeyed Allah<sup>azwj</sup> and one has disobeyed Allah<sup>azwj</sup> if he has disobeyed him<sup>saww</sup> and peace a great deal. He is the Imam<sup>asws</sup> of guidance and the chosen Prophet<sup>asws</sup>.

I<sup>asws</sup> thereafter advise you to become pious before Allah<sup>azwj</sup>; it is the advice from Allah<sup>azwj</sup> in the past and bygone. He<sup>asws</sup>, then, pronounced them wife and husband.<sup>37</sup>

### **المرشد (Murshid) in the Meanings of Divine Imam<sup>asws</sup>:**

يَا إِلَهِي أَنَّهُ الْإِمَامُ الْهَادِي **الْمُرْشِدُ الرَّشِيدُ** عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ الَّذِي ذَكَرْتَهُ فِي كِتَابِكَ فَقُلْتُ وَ إِنَّهُ فِي أَمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ لَا أَشْرِكُ مَعَهُ إِمَامًا

Prophet Mohammed<sup>saww</sup> said in the Sermon of Ghadeer: O Allah<sup>azwj</sup> this is the Imam<sup>asws</sup> of Guidance, the true guide, **الْمُرْشِدُ الرَّشِيدُ** (The True Deliverer/Imam), he is Ali<sup>asws</sup> Amir-ul-Momineen<sup>asws</sup> the leader of the righteous ones that You<sup>azwj</sup> mentioned in Your<sup>azwj</sup> Book and I say its the Best of the Books of deliverance and the wise (among men and Jinn) will not do Shrik (polytheism) in his<sup>asws</sup> Imam<sup>asws</sup>.<sup>38</sup>

The word **‘الْمُرْشِدُ’** Murshid, like other titles of Masomeen<sup>asws</sup>, i.e., Moulana, Ayat-ul-Uzma, Imam, Moulana, was unjustly used for non-masoom people. The 'Peer Sahib/Saeen' adored the word Murshid for himself, whereas Mujtahids and their associates went for the rest of the titles, i.e., Hujjat-ul-Allah<sup>asws</sup> e.g., Imam, Ayat-ul-Uzma; Moulana.

<sup>37</sup> Al-Kafi, Vol. 5, H. 9562, h, 2 371 : ص 5 ج : الكافي

<sup>38</sup> Complete Hadith may be found at <http://hubeali.com/articles/Eid-e-Ghadeer-09.pdf> which refers to تهذيب الأحكام 3 145 7- باب صلاة الغدير ..... ص : 143

In Sahifa-e-Sajadia, Imam Sajjad<sup>asws</sup> says:

اللَّهُمَّ أَنْتَ الْوَلِيُّ الْمُرْشِدُ وَالْغَنِيُّ الْمُرْفِدُ وَالْعَوْنُ الْمُؤَيَّدُ الرَّاحِمُ الْغَفُورُ

O Allah<sup>azwj</sup>! You are the Guardian and the 'الْمُرْشِدُ' True Deliverer, the Unique Master and the Ultimate and the Most Merciful Sustainer.<sup>39</sup>

Also Imam Abu Abd Allah<sup>asws</sup> (Imam Jafar-e-Sadiq<sup>asws</sup>) in a Hadith, as reported by Al-Tabrasy in his Ahtijaj supplicate to Allah<sup>azwj</sup> as وَاللَّهُ الْمُرْشِدُ.<sup>40</sup>

## The Word 'مَلَكٌ مُرْشِدٌ' an Infallible Angel:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا مِنْ قَلْبٍ إِلَّا وَ لَهُ أُنْدَانٌ عَلَى إِحْدَاهُمَا مَلَكٌ مُرْشِدٌ وَ عَلَى الْآخَرَى شَيْطَانٌ مُفْتِنٌ هَذَا يَأْمُرُهُ وَ هَذَا يَرْجُرُهُ الشَّيْطَانُ يَأْمُرُهُ بِالْمَعَاصِي وَ الْمَلَكُ يَرْجُرُهُ عَنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ عَنْ الْيَمِينِ وَ عَنِ الشَّمَالِ قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Ali ibn Ibrahim has narrated from his father, who from ibn abu Umayr from Hammad who has narrated the following from Abu Abd Allah<sup>asws</sup>:

There is no heart without two ears. On one of them there is مَلَكٌ مُرْشِدٌ an angel who provides guidance and on the other there is a Satan (devil) who induces temptation. This one commands him and that one prohibits him. Satan commands him to disobey and the angel<sup>as</sup> prohibits him from sins as it is mentioned in the words of Allah<sup>azwj</sup> ... **since the two scribes are sitting on each of his shoulders, he does not utter a word that is not recorded immediately by the watchful scribes. (50: 17).**<sup>41</sup>

وَ رَوَى مُحَمَّدُ بْنُ سِنَانٍ عَنْ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ الصَّادِقُ جَعَفَرُ بْنُ مُحَمَّدٍ ع مَنْ لَمْ يَكُنْ لَهُ وَاعِظٌ مِنْ قَلْبِهِ وَ زَاجِرٌ مِنْ نَفْسِهِ وَ لَمْ يَكُنْ لَهُ قَرِينٌ مُرْشِدٌ اسْتَمَكَنَ عَدُوُّهُ مِنْ عُنُقِهِ

Mohammed ibn Sanan reports from Muffazil ibn Umar the following:

Imam Jafar-e-Sadiq<sup>asws</sup> said: If one is neither corrected by his heart (Inspiration from a Divine Imam<sup>asws</sup>) nor receives guidance from a مُرْشِدٌ (Imam<sup>asws</sup>) he is possessed by the iblis.<sup>42</sup>

## An Example of a Man-Made murshid:

Generally, the relationship of peer/murshid and his mureed is considered personal, without revealing its details, however, one of the followers of late peer Jafar Zaman, has sent us the attached leaflet 'murshid' see Appendix I. Also see their website: <http://www.jamanshah.com/>

It is not worth going into lengthy discussions on its contents but we will review some of the presented concepts therein in the following sections together with

<sup>39</sup> Sahifa e Sajjadia, بحار الأنوار ج : 91 ص : 154

<sup>40</sup> الاحتجاج ج : 2 ص : 35

<sup>41</sup> Al-Kafi, Vol. 2, H. 2396 الكافي ج : 2 ص : 267

<sup>42</sup> Manla Yazar ul Faqih, Vol. 4, H. 5866,



some of the other terminologies and tools which are widely used by the man-made religious guides. As is claimed in their statements, the role of a man-made murshid (whether alive or dead) is to enhanced the Irfan and Maurifat of his followers. The guidance is to seek in person if the peer is alive or through dreams if he (unfortunately) has passed away. We will first try to understand the meanings of 'Irfan and Maurifat' through the Ahadith of Masomeen<sup>asws</sup>.

## What is Irfan:

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنِ الْفَضْلِ بْنِ السَّكَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اعْرِفُوا اللَّهَ بِاللَّهِ وَ الرَّسُولَ بِالرَّسَالَةِ وَ أُولِيَ الْأَمْرِ بِالْأَمْرِ بِالْمَعْرُوفِ وَ الْعَدْلِ وَ الْإِحْسَانِ

Ali ibn Muhammad has narrated from the people he mentioned from Ahmad ibn Muhammad ibn Isa from Muhammad ibn Humran from al- Fadl ibn al-Sakan who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Amir-ul-Momineen<sup>asws</sup>, Ali<sup>asws</sup> ibn Abi Talib<sup>asws</sup> has said, اعْرِفُوا Recognise Allah<sup>azwj</sup> by Allah<sup>azwj</sup>'s Own Self, recognize the Rasool through the Message, and the people with Divine Authority through their commanding others to do what is obligatory, prohibiting evil, the practicing of justice and kindness.<sup>43</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ عُبَيْدَةَ بْنِ قَيْسٍ عَنْ سَمْعَانَ بْنِ أَبِي رُبَيْحَةَ مَوْلَى رَسُولِ اللَّهِ ص قَالَ سَأَلَ أَمِيرُ الْمُؤْمِنِينَ ع بِمَ عَرَفْتُ رَبِّكَ قَالَ بِمَا عَرَفَنِي نَفْسُهُ قِيلَ وَ كَيْفَ عَرَفْتُكَ نَفْسُهُ قَالَ لَا يُشَبِّهُهُ صُورَةٌ وَ لَا يُحَسُّ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ قَرِيبٌ فِي بُعْدِهِ بَعِيدٌ فِي قُرْبِهِ فَوْقَ كُلِّ شَيْءٍ وَ لَا يُقَالُ شَيْءٌ فَوْقَهُ أَمَامٌ كُلِّ شَيْءٍ وَ لَا يُقَالُ لَهُ أَمَامٌ دَاخِلٌ فِي الْأَشْيَاءِ لَا كَشَيْءٍ دَاخِلٍ فِي شَيْءٍ وَ خَارِجٌ مِنَ الْأَشْيَاءِ لَا كَشَيْءٍ خَارِجٍ مِنْ شَيْءٍ سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ وَ لِكُلِّ شَيْءٍ مُبْتَدَأٌ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from some of our people from Ali ibn Uqba ibn Qays ibn Saman ibn abu Rabia Mawla of the Messenger of Allah who said the following:

A certain person asked Amir-ul-Momineen<sup>asws</sup> by what means do you recognise your Lord<sup>azwj</sup> and acknowledge His<sup>azwj</sup> existence? The Imam<sup>asws</sup> replied: I<sup>asws</sup> recognise my Lord<sup>azwj</sup> by those (of His<sup>azwj</sup> attributes) which have made me<sup>asws</sup> to recognise His<sup>azwj</sup> Own Self and acknowledge His<sup>azwj</sup> existence.

He<sup>asws</sup> was asked, How has that happened? The Imam<sup>asws</sup>, then replied, He<sup>azwj</sup> is not similar to any form and cannot be felt and comprehended through any of the senses and cannot be analogised with the people.

He<sup>azwj</sup> is near but at the same time He<sup>azwj</sup> is far and He<sup>azwj</sup> is far but He<sup>azwj</sup> is near (at the same instance). He<sup>azwj</sup> is above everything but one cannot say that certain things are above Him<sup>azwj</sup>. He<sup>azwj</sup> is before everything but one cannot say that something is before Him<sup>azwj</sup>. He<sup>azwj</sup> is inside all things but not the way things are inside other things. He<sup>azwj</sup> is outside everything but not the way things are outside other things. Glory belongs to the One<sup>azwj</sup> who is such

<sup>43</sup> Al-Kafi, Vol. 1, H. 224

and nothing else other than Him<sup>azwj</sup> is as such and for everything there is a precursor.<sup>44</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ بَحْيٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي نَاطَرْتُ قَوْمًا فَقُلْتُ لَهُمْ إِنَّ اللَّهَ جَلَّ جَلَالُهُ أَجَلٌ وَأَعَزَّ وَأَكْرَمُ مِنْ أَنْ يُعْرِفَ بِخَلْقِهِ بَلِ الْعِبَادُ يُعْرِفُونَ بِاللَّهِ فَقَالَ رَحِمَكَ اللَّهُ

Muhammad ibn Ismail has narrated the following from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who said the following:

Once, I spoke to Abu Abd Allah<sup>asws</sup> saying: I debated with certain people and said to them, Allah<sup>azwj</sup>, Glory be to Him, is Glorious, Majestic and Honourable. It is not possible to define Him<sup>azwj</sup> by means of His<sup>azwj</sup> creatures. In fact, the existence of the creatures is proved through the existence of Allah<sup>azwj</sup>. The Imam<sup>asws</sup> said: May Allah<sup>azwj</sup> bestow upon you blessings.<sup>45</sup>

[التوحيد] مع، [معاني الأخبار] حدثنا محمد بن الحسن بن أحمد ابن الوليد عن ابن أبيان عن الحسين بن سعيد عن النضر عن ابن سنان عن أبي بصير عن أبي عبد الله ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَتِهِ أَنَا الْهَادِي أَنَا الْمُهْتَدِي وَأَنَا أَبُو الْيَتَامَى وَالْمَسَاكِينِ وَرَوْجُ الْأَرَامِلِ وَأَنَا مُلْجَأُ كُلِّ ضَعِيفٍ وَمَأْمَنُ كُلِّ خَائِفٍ وَأَنَا قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ وَأَنَا حَبْلُ اللَّهِ الْمَتِينِ وَأَنَا عُرْوَةُ اللَّهِ الْوُثْقَى وَكَلِمَةُ التَّقْوَى وَأَنَا عَيْنُ اللَّهِ وَلِسَانُهُ الصَّادِقُ وَيَدُهُ وَأَنَا جَنْبُ اللَّهِ الَّذِي يَقُولُ أَنْ تَقُولَ نَفْسُ يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَأَنَا يَدُ اللَّهِ الْمَبْسُوطَةُ عَلَى عِبَادِهِ بِالرَّحْمَةِ وَالْمَغْفِرَةِ وَأَنَا بَابُ حِطَّةٍ مَنْ عَرَفَنِي وَعَرَفَ حَقِّي فَقَدْ عَرَفَ رَبَّهُ لِأَنِّي وَصِي نَبِيِّهِ فِي أَرْضِهِ وَحُجَّتُهُ عَلَى خَلْقِهِ لَا يُنْكِرُ هَذَا إِلَّا رَادٌّ عَلَى اللَّهِ وَعَلَى رَسُولِهِ

Amir-ul-Momineen<sup>asws</sup> said in a sermon: I<sup>asws</sup> am the Deliverer, I<sup>asws</sup> am the Guided one<sup>asws</sup>, I<sup>asws</sup> am the guardian of the orphans and the widows, I<sup>asws</sup> am the refuge of the all the helpless and destitutes, I<sup>asws</sup> guide all 'Momineen' towards the Paradise, I<sup>asws</sup> am the strong 'Link' to Allah<sup>azwj</sup>, and the most preferred and secure means and approach to Allah<sup>azwj</sup>, I<sup>asws</sup> am the 'كَلِمَةُ التَّقْوَى', the Pious Words of Allah<sup>azwj</sup>, I<sup>asws</sup> am the 'أَنَا عَيْنُ اللَّهِ' Monitor of Allah<sup>azwj</sup>, I<sup>asws</sup> am the 'يَدُهُ وَأَنَا جَنْبُ' Power and Proximity of Allah<sup>azwj</sup>, I<sup>asws</sup> am that Just Approach to Allah<sup>azwj</sup> about that Allah<sup>azwj</sup> Says: **Lest the 'Nafs' (soul) should (then) say: 'Ah! Woe is me!- In that I neglected (my duty) towards Allah, and was but among those who mocked! (39:56)'** I<sup>asws</sup> am the Kind and Forgiving Means of Allah<sup>azwj</sup> who has encompass the entire universe. I<sup>asws</sup> am the Gate of 'حِطَّة' Forgiveness.

Whoever has recognised me<sup>asws</sup> along with my<sup>asws</sup> (Divine) Rights, he has recognised 'رَبِّهِ' Allah<sup>azwj</sup> because I am the successor of His<sup>azwj</sup> Prophet<sup>saww</sup> on the earth, 'حُجَّتُهُ' Ruler on His<sup>azwj</sup> creation. No one will deny this except that who rejects Allah<sup>azwj</sup> and His Prophet<sup>saww</sup>.<sup>46</sup>

قَالَ النَّبِيُّ ص مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ثُمَّ عَلَيْكَ مِنَ الْعِلْمِ بِمَا لَا يَصِحُّ الْعَمَلُ إِلَّا بِهِ وَهُوَ الْإِخْلَاصُ

(Amir-ul-Momineen<sup>asws</sup> said) Prophet<sup>saww</sup> said: Whoever recognises his 'Nafs' (referring to Amir-ul-Momineen<sup>asws</sup>), one, then is able to recognise one's Creator<sup>azwj</sup>, that is to acquire the knowledge (from him<sup>asws</sup>) so one does good

<sup>44</sup> Al-Kafi, Vol. 1, H. 225

الكافي ج : 1 ص : 86

<sup>45</sup> Al-Kafi, Vol. 1, H. 226

<sup>46</sup> 18 : 18، معاني الأخبار ص : 18

deeds while remaining faithful (in Wilayah of Masomeen<sup>asws</sup>-which has been made Obligatory).<sup>47</sup>

## Another word for Irfan- 'the Maurifat':

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدٍ بْنِ الْمُخْتَارِ الْهَمْدَانِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ عَنْ أَبِي الْحَسَنِ ع قَالَ سَأَلْتُهُ عَنْ أَدْنَى الْمَعْرِفَةِ فَقَالَ الْإِفْرَارُ بِأَنَّهُ لَا إِلَهَ غَيْرُهُ وَلَا شَيْءَ لَهُ وَلَا نَظِيرَ وَ أَنَّهُ قَدِيمٌ مُتَبَتِّ مَوْجُودٌ غَيْرُ قَعِيدٍ وَ أَنَّهُ لَيْسَ كَمَثَلِهِ شَيْءٌ

Muhammad ibn al- Hassan has narrated from Abd Allah ibn al-Hassan al- Alawi and Ali ibn Ibrahim from al-Mukhtar ibn Muhammad ibn al-Mukhtar al- Hamdani all from al- Fath ibn Yazid who said:

Once, I asked Abu Al-Hassan<sup>asws</sup> What is the minimum required degree of Irfan/Maurifat of the acknowledgement of the existence of Allah<sup>azwj</sup>? The Imam<sup>asws</sup> said: To acknowledge that there is no other lord besides Him<sup>azwj</sup> and that nothing is similar to Him<sup>azwj</sup> or resembles Him<sup>azwj</sup> and that He<sup>azwj</sup> is eternal, positively existing and not absent and that nothing is like Him<sup>azwj</sup>.<sup>48</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ طَاهِرِ بْنِ حَاتِمٍ فِي حَالِ اسْتِقَامَتِهِ أَنَّهُ كَتَبَ إِلَى الرَّجُلِ مَا الَّذِي لَا يُجَنَزَأُ فِي مَعْرِفَةِ الْخَالِقِ بِدُونِهِ فَكَتَبَ إِلَيْهِ لَمْ يَزَلْ غَالِماً وَ سَامِعاً وَ بَصِيراً وَ هُوَ الْفَعَالُ لِمَا يُرِيدُ وَ سُئِلَ أَبُو جَعْفَرٍ ع عَنِ الَّذِي لَا يُجَنَزَأُ بِدُونِ ذَلِكَ مِنْ مَعْرِفَةِ الْخَالِقِ فَقَالَ لَيْسَ كَمَثَلِهِ شَيْءٌ وَ لَا يُشَبِّهُهُ شَيْءٌ لَمْ يَزَلْ غَالِماً سَمِيعاً بَصِيراً

Ali ibn Ibrahim has narrated from Sahl ibn Ziyad who from Tahir ibn Hatam that he wrote the following to Imam Abu Al-Hassan al-Reza<sup>asws</sup>:

(Imam<sup>asws</sup> was asked) What is it that without which ones مَعْرِفَةِ الْخَالِقِ acknowledgement of the existence of Allah<sup>azwj</sup> cannot be considered sufficient?

In answer, the Imam<sup>asws</sup> replied: That He<sup>azwj</sup> is All-knowing, All-Hearing, All-Aware and that He<sup>azwj</sup> Acts as He<sup>azwj</sup> Wills. (Imam<sup>asws</sup> further added that once) Abu Jafar<sup>asws</sup> was asked about the minimum required degree of acknowledgement of the existence of Allah<sup>azwj</sup> without which an acknowledgement would not be considered sufficient. The Imam<sup>asws</sup> said: A degree of knowledge of Him<sup>azwj</sup> must have these facts: There is nothing similar to Him<sup>azwj</sup> or resembling Him<sup>azwj</sup>. He<sup>azwj</sup> is All-knowing, All-hearing and All aware.<sup>49</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ بْنِ بَقَّاحٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَمْرَ اللَّهِ كُلَّهُ عَجِيبٌ إِلَّا أَنَّهُ قَدْ احْتَجَّ عَلَيْكُمْ بِمَا قَدْ عَرَفْتُمْ مِنْ نَفْسِهِ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from al-Hassan ibn Ali ibn Yusuf ibn Baqqah from Sayf ibn Umayra from Ibrahim ibn Umar who said the following:

Imam Abu Abd Allah<sup>asws</sup> has said: 'The 'إِنَّ أَمْرَ اللَّهِ' Divinity of Allah<sup>azwj</sup> is totally extraordinary. Notice that He<sup>azwj</sup> has Presented to you His<sup>azwj</sup> Arguments in

<sup>47</sup> Bahrul Maurif, pg. 444, باب 9- استعمال العلم و الإخلاص 32 2 بحار الأنوار

<sup>48</sup> Al-Kafi, Vol. 1, H. 227

<sup>49</sup> Al-Kafi, Vol. 1, H. 228

Proof of His<sup>azwj</sup> existence by means of only those facts which He<sup>azwj</sup> has made known to you'.<sup>50</sup>

## How can one recognise an Arif (A Person with Irfan)?

Masomeen<sup>asws</sup> have never said to follow a blindly a non-masoom person in order to obtain Irfan and Maurifat, if one insists of having a peer then it will be similar to those who insist for Taravi<sup>51</sup> offered behind an imam, as they did not want to make an effort to learn and read the Holy Quran, a public demand which was rejected by the Prophet<sup>saww</sup> but, later happily entertained by the 2<sup>nd</sup> Muslim Caliph.

Similarly, instead of finding and learning instructions of Masomeen<sup>asws</sup> (as are available to us through their Ahadith), to acquire 'Maurifat and Irfan', people tend to find and lean on a personality which superficially attracts them, the 'so called 'peer'. After having several sessions and/or training of 'irfan' by a peer, a mureed is always seen to be quoting and emulating the rituals, chantings or even miracles of his murshid/peer. And eventually loses the will and ability to go beyond his peer's practices and learn and practice the Ahadith of Masomeen<sup>asws</sup>, a quality of an Arif (a person having Irfan), as per the several Ahadith of Masomeen<sup>asws</sup>.

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ الْعَجَلِيِّ عَنْ عَلِيِّ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اعْرِفُوا مَنَازِلَ النَّاسِ عَلَى قَدْرِ رَوَايَتِهِمْ عَنَّا

Muhammad ibn al-Hassan from Sahl ibn Ziyad from ibn Sinan from Muhammad ibn Marwan al-Ijli from Ali ibn Hanzala who has said:

I heard Abu Abd Allah<sup>asws</sup> saying: عَرِفُوا Recognise the value of the position of the people from the degree of their narration of Ahadith from us<sup>asws</sup>.<sup>52</sup>

وعن الحسين بن محمد ، عن أحمد بن إسحاق ، عن سعدان بن مسلم ، عن معاوية بن عمار ، قال : قلت لأبي عبد الله ( عليه السلام ) : رجل راوية لحديثكم - إلى أن قال - . فقال : الراوية لحديثنا ( يشد به ) قلوب شيعتنا أفضل من ألف عابد .

And from Al Husayn Bin Muhammad, from Ahmad Bin Ishaq, from Sad Bin Muslim, from Muawiya Bin Amar who says:

I said to Abu Abd Allah<sup>asws</sup>: (What about) a man who narrates your<sup>asws</sup> Ahadith? – until he<sup>asws</sup> said: The narrator of our<sup>asws</sup> Ahadith by which the hearts of our<sup>asws</sup> Shites get strengthened is superior than the thousand worshippers.<sup>53</sup>

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

<sup>50</sup> Al-Kafi, Vol. 1, H. 229.

الكافي ج : 1 ص : 87

<sup>51</sup> Reciting Quran behind an imam as part of Salat in the month of Ramazan.

<sup>52</sup> Al-Kafi, Vol. 1, H. 136

<sup>53</sup> Wasail ul Shia, H. 33417

And in Uyoon Al Akhbaar from Abdul Wahid Bin Muhammad Bin Abdous, from Ali Bin Muhammad Bin Quteyba, from Hamad bin Suleyman, from Abdul Salaam Al Harwy says:

Imam Al-Reza<sup>asws</sup> said: May Allah<sup>azwj</sup> have Mercy on the one who keeps our<sup>asws</sup> affairs alive. I said: 'How does one keep your<sup>asws</sup> affairs alive? He<sup>asws</sup> said: 'He learns our<sup>asws</sup> knowledge, and teaches it to the people, for if the people were to come to know the good in our<sup>asws</sup> speech, they will follow us<sup>asws</sup>.<sup>54</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ فَهُوَ شَهِيدٌ ثُمَّ قَالَ يَا أَبَا مَرْيَمَ هَلْ تَدْرِي مَا دُونَ مَظْلَمَتِهِ قُلْتُ جُعِلَتْ فِدَاكَ الرَّجُلُ يُقْتَلُ دُونَ أَهْلِهِ وَ دُونَ مَالِهِ وَ أَشْبَاهُ ذَلِكَ فَقَالَ يَا أَبَا مَرْيَمَ إِنَّ مِنَ الْفَقْهِ عِرْفَانَ الْحَقِّ

It is narrated from the narrator of the previous Hadith from Abu Maryam who has narrated the following from Abu Jafar<sup>asws</sup>:

The Messenger of Allah<sup>saww</sup> has said: 'If one is murdered over his stolen property he is a martyr. He<sup>asws</sup> then said: 'O Abu Mariam, do you know who is murdered over his stolen property? I replied, I pray to Allah<sup>azwj</sup> to keep me in the service of your<sup>asws</sup> cause, it is when a man is murdered defending his family, property and similar things.

The Imam<sup>asws</sup> said: 'It is, instead, the effort (one should exert) عِرْفَانَ الْحَقِّ in order to know about the Haq (the Wilayat).<sup>55</sup>

و قال ع الإيمان قول مقبول و عمل معمول و عرفان بالمعقول

(Amir-ul-Momineen<sup>asws</sup> said): The Eman is nothing but to narrate the just (Ahadith), and regularly acts on these and to have a sound 'عرفان' knowledge of (Deen).<sup>56</sup>

## The Irfan (Recognition) of Oneself:

قال ع عرفان المرء نفسه أن يعرفها بأربع طبائع و أربع دعائم و أربعة أركان فطباعه الدم و المرة و الريح و البلغم و دعائمه العقل و من العقل الفهم و الحفظ و أركانه النور و النار و الروح و الماء و صورته طينته فأبصر بالنور و أكل و شرب بالنار و جامع و تحرك بالروح و وجد طعم الذوق و الطعام بالماء فهذا تأسيس صورته فإذا كان تأييد عقله من النور كان عالماً حافظاً ذكياً فطناً فهما و عرف فيما هو و من أين يأتيه و لأي شيء هو هاهنا و إلى ما هو صائر بإخلاص الوجدانية و الإقرار بالطاعة و قد تجري فيه النفس و هي حارة و تجري فيه و هي باردة فإذا حلت به الحرارة أشرب و بطر و ارتاح و قتل و سرق و بهج و استنشر و فجر و زنى و بذخ و إذا كانت باردة اهتم و حزن و استكان و ذبل و نسي فهي العوارض التي تكون منها الأسقام و لا يكون أول ذلك إلا بخطيئة عملها فيوافق ذلك من مأكّل أو مشرب في حد ساعات لا تكون تلك الساعة موافقة لذلك المأكّل و المشرب بحال الخطيئة فيستوجب الألم من ألوان الأسقام ثم قال ع بعد ذلك بكلام آخر إنما صار الإنسان يأكل و يشرب و يعمل بالنار و يسمع و يشم بالريح و يجد لذة الطعام و الشراب بالماء و يتحرك بالروح فلو لا أن النار في معدته لما هضمت الطعام و الشراب في جوفه و لو لا الريح ما التهب نار المعدة و لا خرج النفل من بطنه و لو لا الروح لا جاء و لا ذهب و لو لا برد الماء لأحرقته نار المعدة و لو لا النور ما أبصر و لا عقل و الطين صورته و العظم في جسده بمنزلة الشجر في الأرض و الشعر في جسده بمنزلة الحشيش في الأرض و العصب في جسده بمنزلة اللحاء على الشجر و الدم في جسده بمنزلة الماء في الأرض و لا قوام

<sup>54</sup> Wasail ul Shia, H. 33297

<sup>55</sup> Al-Kafi, Vol. 5, H. 8260

<sup>56</sup> Tuhaf al-Uqoul, pg. 258(English), no. 153, 224 : تحف العقول ص

للأرض إلا بالماء و لا قوام لجسد الإنسان إلا بالدم و المخ دسم الدم و زبده فهكذا الإنسان خلق من شأن الدنيا و شأن الآخرة فإذا جمع الله بينهما صارت حياته في الأرض لأنه نزل من شأن السماء إلى الدنيا فإذا فرق الله بينهما صارت تلك الفرقة الموت يرد شأن الآخرة إلى السماء فالحيوة في الأرض و الموت في السماء و ذلك أنه يفرق بين الروح و الجسد فردت الروح و النور إلى القدرة الأولى و ترك الجسد لأنه من شأن الدنيا و إنما فسد الجسد في الدنيا لأن الريح تنشف الماء فييبس الطين فيصير رفاتاً و يبلى و يرد كل إلى جوهره الأول و تحركت الروح بالنفس و النفس حركتها من الريح فما كان من نفس المؤمن فهو نور مؤيد بالعقل و ما كان من نفس الكافر فهو نار مؤيد بالنكراء فهذا من صورة ناره و هذا من صورة نوره و الموت رحمة من الله لعبده المؤمن و نقمة على الكافر و الله عقوبتان إحداهما من الروح و الأخرى تسليط الناس بعض على بعض فما كان من قبل الروح فهو السقم و الفقر و ما كان من تسليط فهو النعمة و ذلك قول الله عز و جل وَ كَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ من الذنوب فما كان من ذنب الروح فعقوبته بذلك السقم و الفقر و ما كان من تسليط فهو النعمة و كل ذلك عقوبة للمؤمن في الدنيا و عذاب له فيها و أما الكافر فنقمة عليه في الدنيا و سوء العذاب في الآخرة و لا يكون ذلك إلا بذنوب و الذنوب من الشهوة و هي من المؤمن خطأ و نسيان و أن يكون مستكرها و ما لا يطيق و ما كان من الكافر فعمد و جحود و اعتداء و حسد و ذلك قول الله عز و جل كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ

Imam Jafar-e-Sadiq<sup>asws</sup> said: One can realise عرفان المرء نفسه (recognition of one's soul) through four natures, four supports, and four pillars.

The natures are blood, bile, wind, and phlegm;

The supports are the Aql, its understanding, preservation (from the evil);

The pillars are the Noor, the Fire, the Soul, and the Water. The appearance of a man is in (according to) his genes. He could see through light, eat and drink through fire (acid), copulated and moved through the soul, and found the taste of every tasted thing and food through water. This is the basis of man's characteristics.

A man whose Aql (intelligence) is supported by the Noor becomes knowledgeable, retainer, clever, insightful, and thoughtful. He should also recognise the real situation that he is in, the source of his situation, the reason beyond his existence, and the fate that he will inevitably encounter, through the sincere belief of Allah<sup>azwj</sup>'s oneness and the submission to the obedience (to Him<sup>azwj</sup>).

The soul may move in him, with its heat or coldness. When heat of the soul influences that man, he will behave in an evil and arrogant manner, feel comfortable, kill, rob, feel pleasant and dashing, commits sins and fornication, and spend lavishly. When the soul covers that man with its coldness, he feels depressed, sad, submissive, withered, and oblivious. These are the symptoms that cause diseases.

This coldness is originated only when the individuals commit a sin and have a drink or food in an hour that is not appropriate to that drink or food-all in the same time; therefore, this will create a certain pain.

Imam Jafar-e-Sadiq<sup>asws</sup> explained the topic in other words: Man drinks, eats, and works through the fire; hears and smells through the wind; enjoys the taste of food and drink through the water; moves through the soul. Food and drink cannot be digested in the interior body without the existence of the fire

(acid) in the stomach. Without the existence of the wind, the fire of the stomach cannot be flamed (smell, sound, sight and taste all increase the stomach acid secretion) and the dregs cannot find an exit out of the abdomen. Without the existence of the soul, man cannot come and go; i.e., move. Without the existence of the cold water (in the stomach), the fire of the stomach would burn (man). Without the existence of Noor, man cannot sight or understand.

Clay is his nature. The role of bones in the human body is similar to the role of trees on the surface of the earth. The hair on the skin plays the same role as of the grass on the earth. The nerves of the human body play the same role of the bark on trees. The blood of the human body plays the similar role of water on the earth. The earth cannot endure without water. Similarly, the human body cannot endure without the blood. The brain is the fat and the foam of blood.

This is the human being who was created from matters of this world and matters of the world to come. If Allah<sup>azwj</sup> Combines these (earthly) matters, man's life will be on the surface of the earth, because he descended from the matters of the Heavens to the world. When Allah<sup>azwj</sup> Disconnects these matters by means of death, the matters of the Heavens go back to their source; the Heavens. The life is on the earth and death is in the Heavens by means of separating the soul from the body. The soul and the Noor are taken back to the foremost power and the body is left, because it is composed from matters of the world.

The body disintegrates in this world because the wind dries water and the clay becomes debris and old and return to its original phase. The soul moves in the breath whose movement is out of the wind.

The breath of the believers is 'Noor' that is supported by the mind while the breath of the disbelievers is 'fire' that is supported by devilry. This is the nature of its fire and the former is the nature of its Noor. Death is Allah<sup>azwj</sup>'s Mercy for the believers and Allah<sup>azwj</sup>'s Punishment on the disbelievers.

Allah<sup>azwj</sup> has two Punishments; the soul is the source of one and peoples' desire to empower and control over each other is the source of the other. Ailment and poverty are the punishments whose source is the soul while agony is the punishment whose source is peoples' desires to take over others. This is indicated in Allah<sup>azwj</sup>'s saying: ***Thus, do We make the unjust ones predominate one another because of their evil deeds (6: 129).*** These evil deeds are their sins.

The punishment of the sins whose source is the soul is ailment and poverty, while the punishment of the sins the source of which is people's cruelty on each other is the agony. All these are punishment and agony for the believers in this world. For the disbelievers, these are punishment in this world and harsh agony in the world to come (Hereafter). The reason for any punishment is a sin and the source of every sin is passion.

The sins of the believers are the slips, what he detests and what he doesn't tolerate. For the disbelievers, their sins are intentional, denial, aggression, and envy. This is indicated in Allah<sup>azwj</sup>'s Words: ***Once you have accepted the faith, many of the People of the Book would love, out of envy, to turn you back to disbelief, even after the Truth has become evident to them. Have forgiveness and bear with them until Allah issues His order. Allah has power over all things (2: 109).***<sup>57</sup>

عن أبي حمزة الثمالي قال قال أبو جعفر ع يا با حمزة إنما يعبد الله من عرف الله، فأما من لا يعرف الله كأنما يعبد غيره هكذا ضللاً قلت أصلحك الله و ما **معرفة الله** قال يصدق الله و يصدق محمداً رسول الله ص في موالة علي و الائتنام به، و بأئمة الهدى من بعده و البراءة إلى الله من عدوهم، و كذلك **عرفان الله**،

قال قلت أصلحك الله أي شيء إذا عملته أنا استكملت حقيقة الإيمان قال توالي أولياء الله، و تعادي أعداء الله، و تكون مع الصادقين كما أمرك الله،

قال قلت و من أولياء الله و من أعداء الله فقال أولياء الله محمد رسول الله و علي و الحسن و الحسين و علي بن الحسين، ثم انتهى الأمر إلينا ثم ابني جعفر، و أوماً إلى جعفر و هو جالس فمن وإلى هؤلاء فقد وإلى الله و كان مع الصادقين كما أمره الله، قلت و من أعداء الله أصلحك الله قال الأوثان الأربعة، قال قلت من هم قال أبو الفصيل و رمع و نعتل و معاوية و من دان بدينهم فمن عادى هؤلاء فقد عادى أعداء الله

Abu Hamza al-Thamalli says that Abu Jafar<sup>asws</sup> said: O Aba Hamza! One cannot worship Allah<sup>azwj</sup> unless one gets His<sup>azwj</sup> 'Irfan' (the recognition). For that who worships Allah<sup>azwj</sup> without His<sup>azwj</sup> Irfan (knowing Allah<sup>azwj</sup>) is as if he worshipped other than Him<sup>azwj</sup> and is lost (Allah<sup>azwj</sup> forbid). And the Irfan of Allah<sup>azwj</sup> is to say Allah<sup>azwj</sup>'s Promise is True, Mohammed<sup>saww</sup> is the True Prophet of Allah<sup>azwj</sup>, Ali<sup>asws</sup> is the True Wali Allah<sup>azwj</sup>, and all the Aimmah<sup>asws</sup> who would come after him<sup>asws</sup>. And to disassociate from their<sup>asws</sup> enemies and this is the Irfan-Allah<sup>azwj</sup> the recognition of Allah<sup>azwj</sup>.

I said may Allah<sup>azwj</sup> be pleased with you; please inform me about the reality of the Eman. Imam<sup>asws</sup> said: (it is) to love the Auliya Allah<sup>58</sup> Masomeen<sup>asws</sup>, and be hostile to the enemies of Allah<sup>azwj</sup>, and be with the Truthful Ones<sup>asws</sup> and (follow) Commanded of Allah<sup>azwj</sup>.

I asked: Who are the Auliya Allah<sup>asws</sup> and the enemies of Allah? Imam<sup>asws</sup> said: The 'Auliya Allah' are Muhammad<sup>saww</sup> the Messenger of Allah<sup>azwj</sup>, Ali<sup>asws</sup> and Hassan<sup>asws</sup> and Hussain<sup>asws</sup> and Ali<sup>asws</sup> bin Al-Hussain<sup>asws</sup>, and then up to me<sup>asws</sup> and then my son<sup>asws</sup>, Jafar<sup>asws</sup>, and all the way to Jafar<sup>asws</sup> and his descendants who are from Allah<sup>azwj</sup> and are His<sup>azwj</sup> Amr and one must adhere to them<sup>asws</sup>.

I asked: Who are the enemies of Allah<sup>azwj</sup>, may Allah be pleased with you<sup>asws</sup>? Imam<sup>asws</sup> said: 'The four idols, he said, I asked: Who are they? (Imam<sup>asws</sup>) said أبو الفصيل و رمع، نعتل، and Muawiya and the followers and friends of their

<sup>57</sup> Tuhaf al-Uqoul, pg. 258(English), 355 : تحف العقول ص : 355 Also , Ilul al-Sharia, vol. 1, Ch. 96, h, 6, علل الشرائع ج : 1 ص : 109

<sup>58</sup> Plural of Wali, the Guardian from Allah.



religion. Also said, who hold animosity against us<sup>asws</sup> are the enemies of Allah.<sup>59</sup>

## The Meanings of Irfan:

الشكور الشكور و الشاكر معناهما أنه يشكر للعبد عمله و هذا توسع لأن الشكر في اللغة عرفان الإحسان و هو المحسن إلى عباده المنعم عليهم لكنه سبحانه لما كان مجازيا للمطيعين على طاعتهم جعل مجازاته شكرا لهم على المجاز كما سميت مكافأة المنعم شكرا. العظيم العظيم معناه السيد و سيد القوم عظيمهم و جليلهم و معنى ثان أنه يوصف بالعظمة لغلبته على الأشياء و قدرته عليها و لذلك كان الواصف بذلك معظما و معنى ثالث أنه عظيم لأن ما سواه كله له دليل خاضع فهو عظيم السلطان عظيم الشأن و معنى رابع أنه المجيد يقال عظم فلان في المجد عظمة و العظمة مصدر الأمر العظيم و العظمة من التجبر و ليس معنى العظيم ضخم طويل عريض ثقيل لأن هذه المعاني معاني الخلق و آيات الصنع و الحدث و هي عن الله تبارك و تعالى منفية

Al-Shakur the meanings of the al-Shakur and al-Shakir are that He<sup>azwj</sup> Adores their deeds and these are the meanings in the general term whereas the specific meanings of 'al-Shukar' are to عرفان recognize/know due to favours extended by Allah<sup>azwj</sup>, as Allah<sup>azwj</sup> is the One<sup>azwj</sup> who Extends favours and Blesses with bounties. He<sup>azwj</sup> Rewards those who submit to Him<sup>azwj</sup>, as for them He<sup>azwj</sup> expect them to thank Him<sup>azwj</sup>, as one would thank those who extend favours.<sup>60</sup>

عن أبيه عن محمد بن أبي عمير عن حمزة بن حمران قال قال أبو عبد الله ع يقتل حفدي بأرض خراسان في مدينة يقال لها طوس من زاره إليها عارفا بحقه أخذته بيدي يوم القيامة و أدخله الجنة و إن كان من أهل الكباير قال جعلت فداك و ما عرفان حقه قال تعلم أنه إمام مفترض الطاعة غريب شهيد من زاره عارفا بحقه أعطاه الله تعالى أجر سبعين شهيد ممن استشهد بين يدي رسول الله ص على حقيقة

From his father from Muhammad ibn Abi Amir Hamza Bin Hamran narrated the following from Abu Abd Allah<sup>asws</sup>:

Imam Jafar-e-Sadiq<sup>asws</sup> said: My grandson<sup>asws</sup>, will be poisoned by people and will be buried in the land of Khorasan, in the city of Tus, he<sup>asws</sup> will be martyred in a foreign land without supporters, whoever will visit his<sup>asws</sup> grave with 'عارفا' while acknowledging his rights (as an Imam<sup>asws</sup>), will enter into Paradise on the Day of Resurrection, even with many sins, Allah<sup>azwj</sup> will Reward him the status of seventy martyrs who had died supporting sincerely Prophet of Allah<sup>saww</sup>.<sup>61</sup>

حدثنا الحسين بن إبراهيم بن تاتانة و الحسين بن إبراهيم بن أحمد بن هشام المكتب و أحمد بن علي بن إبراهيم بن هاشم و محمد بن علي ماجيلويه و محمد بن موسى بن المتوكل و علي بن هبة الله الوراق رضي الله عنهم قالوا حدثنا علي بن إبراهيم بن هاشم عن أبيه عن محمد بن أبي عمير عن حمزة بن حمران قال قال أبو عبد الله ع يقتل حفدي بأرض خراسان في مدينة يقال لها طوس من زاره إليها عارفا بحقه أخذته بيدي يوم القيامة فأدخلته الجنة و إن كان من أهل الكباير قال قلت جعلت فداك و ما عرفان حقه قال يعلم أنه إمام مفترض الطاعة شهيد من زاره عارفا بحقه أعطاه الله تعالى له أجر سبعين ألف شهيد ممن استشهد بين يدي رسول الله ص على حقيقة و في حديث آخر قال قال الصادق ع يقتل لهذا و أومي بيده إلى موسى ع ولد بطوس و لا يزوره من شيعتنا إلا الأندر فالأندر

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تفسير العياشي ج : 2 ص : 117

60 Al-Touheed, Ch. 29, pg. 179, 216 - باب أسماء الله تعالى و الفرق بي

التوحيد

61 Jama-ul-Akhbar, Ch. 14, H, 107, 31 الفصل الرابع عشر في زيارة علي

جامع الأخبار

Al-Hussein ibn Ibrahim ibn Tataneh, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib, Ahmad ibn Ibrahim ibn Hashem, Muhammad ibn Ali Majilawayh, Muhammad ibn Musa ibn al-Mutawakkil and Ali ibn Habatillah al-Warraaq - may Allah be pleased with them all - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hamza ibn Homran said the following:

Abu Abd Allah<sup>asws</sup> said, My grandson will be killed in the land of Khorasan in a town called Toos. On the Resurrection Day, I<sup>asws</sup> will grab the hands of whoever visits him there while 'عارفا' recognising his rightfulness, and I will take him into Heaven even if he has committed major sins. I asked Abu Abd Allah<sup>asws</sup>, May I be your ransom! What does عارفا recognizing his rightfulness mean?

The Imam<sup>asws</sup> said: It means to know that he<sup>asws</sup> is the Divine Leader who must be obeyed and that he<sup>asws</sup> was martyred. Whoever visits him<sup>asws</sup> recognising his<sup>asws</sup> rightfulness shall be rewarded by Allah<sup>azwj</sup> the Highest the reward of seventy-thousand martyrs who were really martyred right in front of Allah<sup>azwj</sup>'s Prophet<sup>saww</sup>.<sup>62</sup>

و عن الصادق ع عن آبائه عن النبي ص قال الإيمان قول بمقول و عرفان بالعقول و اتباع الرسول

Imam Al-Sadiq<sup>asws</sup> has narrated from his ancestors that Prophet<sup>saww</sup> has said: There is no 'Eman' (belief) without acting on the words of Ahadith, عرفان (acknowledging) the Haq<sup>63</sup> and اتباع (submitting) to the Prophet<sup>saww</sup>.<sup>64</sup>

عن علي بن موسى الرضا ع قال حدثني أبي عن أبيه عن آبائه عن علي بن أبي طالب ع أنه قال قال رسول الله ص الإيمان معرفة بالقلب و إقرار باللسان و عمل بالأركان

Ali<sup>asws</sup> ibn Musa Reza<sup>asws</sup> told me that my<sup>asws</sup> father<sup>asws</sup> narrated from his<sup>asws</sup> father<sup>asws</sup> from his<sup>asws</sup> fathers<sup>asws</sup> that Ali<sup>asws</sup> ibn Abi Talib<sup>asws</sup> has said: The Messenger of Allah<sup>saww</sup> has said: Eman is to recognise from the heart and the utter it from the tongue and act upon it through limbs.<sup>65</sup>

الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ مِنْ أَثَارِ سُلْطَانِهِ وَ جَلَالَ كِبَرِيَّائِهِ مَا حَيَّرَ مَقَالَ الْعُقُولِ مِنْ عَجَائِبِ قُدْرَتِهِ وَ رَدَعَ خَطَرَاتِ هَمَاهِمِ النَّفُوسِ عَنْ عِرْفَانِ كُنْهِ صِفَتِهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهَادَةً إِيْمَانٍ وَ إِيقَانٍ وَ إِخْلَاصٍ وَ إِذْعَانٍ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ وَ أَعْلَامُ الْهُدَى دَارِسُهُ وَ مَنَاهِجُ الدِّينِ طَامِسَةُ فَصَدَعَ بِالْحَقِّ وَ نَصَحَ لِلْخَلْقِ

Praise be to Allah<sup>azwj</sup> who has Displayed such effects of His<sup>azwj</sup> Authority and the glory of His<sup>azwj</sup> Uniqueness through the wonders of His<sup>azwj</sup> might that they dazzle the pupils of the eyes and prevent the minds from عِرْفَان appreciating the reality of His<sup>azwj</sup> Attributes. I stand witness that there is no Allah but Allah<sup>azwj</sup> by virtue of belief, certainty, sincerity and conviction. I also stand witness that Muhammad<sup>saww</sup> is His<sup>azwj</sup> slave and His Prophet<sup>saww</sup> whom He<sup>azwj</sup>

<sup>62</sup> Auon-e-Akhbar al-Reza, Vol. 1, H. 66-18

عيون أخبار الرضا (ع) ج : 2 : ص : 259

<sup>63</sup> Those<sup>asws</sup> who were sent with Divine Authority.

<sup>64</sup> Jama-ul-Akhbar, Ch. 18, H, 135

<sup>65</sup> Jama-ul-Akhbar, Ch. 18, H, 137

Deputed when the signs of guidance were obliterated and the ways of religion were desolate (An extract).<sup>66</sup>

## مَعْرِفَةٌ Comes from Learning Ahadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ فَلَانٍ الْوَاقِفِيِّ قَالَ كَانَ لِي ابْنٌ عَمٌّ يُقَالُ لَهُ الْحَسَنُ بْنُ عَبْدِ اللَّهِ كَانَ زَاهِدًا وَكَانَ مِنْ أَغْبَدِ أَهْلِ زَمَانِهِ وَكَانَ يَتَّقِيهِ السُّلْطَانُ لِجِدِّهِ فِي الدِّينِ وَاجْتِهَادِهِ وَرُبَّمَا اسْتَقْبَلَ السُّلْطَانُ بِكَلَامٍ صَعْبٍ يَعِظُهُ وَيَأْمُرُهُ بِالْمَعْرُوفِ وَيَنْهَاهُ عَنِ الْمُنْكَرِ وَكَانَ السُّلْطَانُ يَحْتَمِلُهُ لِصَلَاحِهِ وَلَمْ تَزَلْ هَذِهِ حَالَتُهُ حَتَّى كَانَ يَوْمٌ مِنَ الْأَيَّامِ إِذْ دَخَلَ عَلَيْهِ أَبُو الْحَسَنِ مُوسَى ع وَهُوَ فِي الْمَسْجِدِ فَرَأَاهُ فَأَوَمَّ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ يَا أَبَا عَلِيٍّ مَا أَحَبُّ إِلَيَّ مَا أَنْتَ فِيهِ وَأَسْرَنِي إِلَّا أَنَّهُ لَيْسَتْ لَكَ مَعْرِفَةٌ فَاطْلُبِ الْمَعْرِفَةَ قَالَ جُعِلَتْ فِدَاكَ وَمَا الْمَعْرِفَةُ قَالَ أَذْهَبَ فَتَفَقَّهَ وَاطْلُبِ الْحَدِيثَ قَالَ عَمَّنْ قَالَ عَنْ فَقَهَاءِ أَهْلِ الْمَدِينَةِ ثُمَّ أَغْرَضَ عَلِيٌّ الْحَدِيثَ قَالَ فَذَهَبَ فَكَتَبَ ثُمَّ جَاءَهُ فَقَرَأَهُ عَلَيْهِ فَأَسْقَطَهُ كُلَّهُ ثُمَّ قَالَ لَهُ أَذْهَبْ فَاعْرِفِ الْمَعْرِفَةَ وَكَانَ الرَّجُلُ مَعْنِيًا بِدِينِهِ فَلَمْ يَزَلْ يَتَرَصَّدُ أَبَا الْحَسَنِ حَتَّى جَرَّحَ إِلَى ضَبْعِهِ لَهُ فَلَقِيَهُ فِي الطَّرِيقِ فَقَالَ لَهُ جُعِلَتْ فِدَاكَ إِنِّي أَحْبَبْتُ عَلَيْكَ بَيْنَ يَدَيِ اللَّهِ فَذَلَّنِي عَلَى الْمَعْرِفَةِ قَالَ فَخَبَّرَهُ بِأَمِيرِ الْمُؤْمِنِينَ ع وَمَا كَانَ بَعْدَ رَسُولِ اللَّهِ ص وَأَخْبَرَهُ بِأَمْرِ الرَّجُلَيْنِ فَقَبِلَ مِنْهُ ثُمَّ قَالَ لَهُ فَمَنْ كَانَ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْحَسَنُ ع ثُمَّ الْحُسَيْنُ ع حَتَّى انْتَهَى إِلَى نَفْسِهِ ثُمَّ سَكَتَ قَالَ فَقَالَ لَهُ جُعِلَتْ فِدَاكَ فَمَنْ هُوَ الْيَوْمَ قَالَ إِنِّي أَخْبَرْتُكَ تَقْبَلُ قَالَ بَلَى جُعِلَتْ فِدَاكَ قَالَ أَنَا هُوَ قَالَ فَشَيْءٌ اسْتَدِلُّ بِهِ قَالَ أَذْهَبَ إِلَى تِلْكَ السَّجَرَةِ وَأَشَارَ بِيَدِهِ إِلَى أَمٍّ غَيْلَانَ فَقُلْ لَهَا يَقُولُ لَكَ مُوسَى بْنُ جَعْفَرٍ أَقْبَلِي قَالَ فَاتَيْنَاهَا فَرَأَيْنَاهَا وَاللَّهُ تَخَذُ الْأَرْضَ خَدًّا حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ ثُمَّ أَشَارَ إِلَيْهَا فَارْجَعَتْ قَالَ فَأَقَرَّ بِهِ ثُمَّ لَزِمَ الصَّمْتَ وَالْعِبَادَةَ فَكَانَ لَا يَرَاهُ أَحَدٌ يَتَكَلَّمُ بَعْدَ ذَلِكَ مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ مِثْلَهُ

Ali ibn Ibrahim has narrated from his father from Muhammad from Muhammad ibn so and so al-Waqiti (a certain sect) who has said:

One of the sons of my uncle was called al-Hassan ibn Abd Allah. He was Zahid (restricted himself from worldly pleasures). He was the foremost in worship in his time. The Sultan would also observe cautions due to his devoutness and seriousness in matters of religion. He even demanded the Sultan to respect and maintain the lawful and the unlawful rule with strictness. The Sultan exercised patience with him due to his virtuousness.

It continued as such every day until one day, Abu Al-Hassan, Musa<sup>asws</sup> went to him while he was in the mosque and called him with a hand gesture. When he came near, the Imam<sup>asws</sup> said, O Abu Ali, I<sup>asws</sup> like your practice very much and it makes me happy. However, you do not have any مَعْرِفَةٌ insight. You must seek مَعْرِفَةٌ in depth understanding. He said, May Allah<sup>azwj</sup> keep my soul in service for your cause, what is مَعْرِفَةٌ in depth recognition?

He<sup>asws</sup> said: Go and try to understand and learn Hadith, He then asked, from whom I must learn Hadith. The Imam<sup>asws</sup> said, Learn from the teachers of religion in Medina. Then read them before me to verify.

The narrator has said that he then went, wrote (a few Hadith), came back and read them before him<sup>asws</sup>. The Imam<sup>asws</sup> deleted all of them and said to him, اَذْهَبْ فَاعْرِفِ الْمَعْرِفَةَ Go and learn how to understand. The man was very serious in his religion. He kept watching Abu Al-Hassan<sup>asws</sup>, until one day he went out in search of a lost property and Abu Al-Hassan<sup>asws</sup>, met him on the way. He said, May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause, I will hold you

<sup>66</sup> Nahjul Balagha, Sermon no. 194, pg 593 (Urdu), 309 : نهج البلاغة ص

(responsible) before Allah<sup>azwj</sup> unless you teach me how to have understanding.

The Imam<sup>asws</sup> explained to him about Amir-ul-Momineen<sup>asws</sup> Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> and what had happened after the Messenger of Allah<sup>saww</sup>. He<sup>asws</sup> also explained to him about the two men and he agreed. Then he asked, Who was the Leader with Divine Authority after Amir-ul-Momineen<sup>asws</sup> Ali<sup>asws</sup>? He<sup>asws</sup> said, Al-Hassan<sup>asws</sup>, was the Leader with Divine Authority, then al-Hussain<sup>asws</sup>. He<sup>asws</sup> mentioned, Aimmah<sup>asws</sup> one after the other up to his<sup>asws</sup> own self and remained silent.

The narrator has said that the man then asked, May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause, who is the Leader with Divine Authority today? The Imam<sup>asws</sup> asked, Were I<sup>asws</sup> to tell, would you then accept? He said, May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause, yes, I would accept.

He<sup>asws</sup> said, I<sup>asws</sup> am the one (Leader with Divine Authority). He then asked, Is there any evidence I can use as proof? The Imam<sup>asws</sup> said, Go to that tree. He<sup>asws</sup> pointed out with his hand to Umm Ghaylan and say to it, Musa<sup>asws</sup> ibn Jafar<sup>asws</sup> says, Come to me. He has said, I then went to the tree and saw it, by Allah<sup>azwj</sup>, cutting the earth a real cut until it stood before him. Then he made a gesture and it returned.

The narrator said that he then acknowledged his<sup>asws</sup> Imamat. He remained silent and devoted himself in worship and no one thereafter saw him speak.<sup>67</sup>

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Hassan from Ibrahim ibn Hashim a similar Hadith.

## The Term 'Tariqa', 'Tarikat':

The word Tariqat has been derived from al-tariqa (طريقة pl. طرق 'Turuq' in Farsi (Persian) طريقت (Tariqat) in Turkish it sounds tarikat, all these with slight differences in pronunciations but is mostly used in the meanings of the 'way', 'path', 'method' in the Islamic world, particularly in the Sufism, as part of their mystical path under exoteric practices.

For example, the 'Tariqa/Tariqat' of a murshid who tries to spiritually lead or director his followers (murid). Since, its a man-made methodology, nearly every 'tariqa' is named after its founder which even if has gone through amendments when passed on generations after generations, but its name does not change and is referred to its founders name, as 'Nisbah' or سلسلة Silsilas (progression) e.g., the 'Rifai order', named after Sheikh Ahmed al-Rifai is called Rifaiyya, the Qadiri order, named after Shaykh Abd al-Qadir al-Jilani, is called the Qadiriyya.

Almost all orders except the Naqshbandi order claim a Silsila that leads back to Mohammed<sup>saww</sup> through Ali<sup>asws</sup>. The, Naqshbandi, however, goes back to

<sup>67</sup> الكافي ج : 1 ص : 353

Abu Bakr first and then to Prophet Mohammed<sup>saww</sup>. Also, many of these silsilas contain, in a loose way, links to the descendants of the Prophet<sup>saww</sup>.

Every follower, called the murid, once has to go through a formal act of the Bait (committing to allegiance) to the murshid, gets his 'Awrad' or daily recitations, as authorized by his murshid. The whole family of the murshid then becomes superior and respectable to his murid, the house of the murshid is often called 'murshid khana'.

In sum, it is generally said that each sufi/peer/murshid has a unique way of self-purification which he has acquired through his hard work with the help of his 'murshid', some of these are thought to be centuries' old way of meditation. We present below some Ahadith, where these words in various forms are used and explained by the Masomeen<sup>asws</sup>.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدَ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْعَامِلُ عَلَى غَيْرِ بَصِيرَةٍ كَالسَّائِرِ عَلَى غَيْرِ الطَّرِيقِ لَا يَزِيدُهُ سُرْعَةُ السَّيْرِ إِلَّا بُعْدًا

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Muhammad ibn Sinan from Talha ibn Zayd who has said:

I heard (Imam<sup>asws</sup>) Abu Abd Allah<sup>asws</sup> saying, Working 'غَيْرِ الطَّرِيقِ' without the established protocol (as per Divine Laws) is like travelling in the wrong direction; it only takes one farther away from the destination.<sup>68</sup>

عَلِيٌّ عَنْ مُحَمَّدٍ عَنْ يُونُسَ عَنْ أَبَانَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا خَلَقَ اللَّهُ حَلَالًا وَلَا حَرَامًا إِلَّا وَ لَهُ حَدٌّ كَحَدِّ الدَّارِ فَمَا كَانَ مِنَ الطَّرِيقِ فَهُوَ مِنَ الدَّارِ فَهُوَ مِنَ الدَّارِ حَتَّى أَرُشَ الْخَدَشِ فَمَا سِوَاهُ وَ الْجَلْدَةِ وَ نِصْفِ الْجَلْدَةِ

Ali has narrated from Muhammad from Yunus from Aban from Sulayman ibn Harun who has said:

I heard Abu Abd Allah<sup>asws</sup> saying, All that Allah<sup>azwj</sup> has Created, and has put them under limits like the limits of a house, which shows what is of the house, what is of the road and the walkway, There is even the 'طَّرِيقِ' rule for compensation for a scratch, and a طَّرِيقِ rule (penalty) in the form of a lash or half a lashing.<sup>69</sup>

و قال النبي ص في ذكر خصائل الإيمان أعلاها شهادة أن لا إله إلا الله و أدناها إمطة الأذى عن الطريق

And the Prophet<sup>saww</sup> said while describing the characteristics of the Eman (belief) that its the highest degree is to say: There is no god but Allah<sup>azwj</sup> and its lowest form is to remove something harmful from the pathwayطريق<sup>70</sup>.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدَ بْنِ زَكَرِيَّا عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُوا وَ لَا تَعْرِفُوا حَتَّى تُصَدِّقُوا وَ لَا تُصَدِّقُوا حَتَّى تُسَلِّمُوا أَبْوَابَ أَرْبَعَةٍ لَا يَصْلُحُ أُولَئِهَا إِلَّا بِأَخْرِهَا صَلَّى أَصْحَابُ الثَّلَاثَةِ وَ تَأْهُوا تَنْهَأَ بَعِيداً إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا

<sup>68</sup> Al-Kafi, Vol. 1, H. 104 الكافي ج : 1 ص : 44

<sup>69</sup> Al-Kafi, Vol. 1, H. 181 الكافي ج : 1 ص : 44

<sup>70</sup> Jama-ul-Akhbar, Ch. 18, H, 136

يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ وَلَا يَقْبَلُ اللَّهُ إِلَّا الْوَفَاءَ بِالشُّرُوطِ وَالْعُهُودِ فَمَنْ وَفَى لِلَّهِ عَزَّ وَجَلَّ بِشَرْطِهِ وَاسْتَعْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَاسْتَكْمَلَ مَا وَعَدَهُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَخْبَرَ الْعِبَادَ بِطُرُقِ الْهُدَى وَشَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَأَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى وَ قَالَ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ فَمَنْ اتَّقَى اللَّهَ فِيمَا أَمَرَهُ لَقِيَ اللَّهَ مُؤْمِنًا بِمَا جَاءَ بِهِ مُحَمَّدٌ ص هَيَّاهُت فَات قَوْمٌ وَ مَاثُوا قَبْلَ أَنْ يَهْتَدُوا وَ ظَنُّوا أَنَّهُمْ آمَنُوا وَ أَشْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ إِنَّهُ مَنْ أَتَى الْيُبُوتَ مِنْ أُبُوبِهَا اهْتَدَى وَ مَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّدَى وَصَلَ اللَّهُ طَاعَةً وَلِيَّ أَمْرِهِ بِطَاعَةِ رَسُولِهِ وَ طَاعَةَ رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةَ وَ لَاَءِ الْأَمْرِ لَمْ يُطِعِ اللَّهَ وَ لَا رَسُولَهُ وَ هُوَ الْإِقْرَارُ بِمَا أَنْزَلَ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ التَّمَسُّوا الْيُبُوتَ الَّتِي أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ فَإِنَّهُ أَخْبَرَكُمْ أَنَّهُمْ رَجَالٌ لَا تُلْهِبُهُمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ إِنَّ اللَّهَ قَدْ اسْتَخْلَصَ الرُّسُلَ لِأَمْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ بِذَلِكَ فِي نَذْرِهِ فَقَالَ وَ إِن مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ تَاهَ مِنْ جَهْلٍ وَ اهْتَدَى مَنْ أَبْصَرَ وَ عَقَلَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ وَ كَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ وَ كَيْفَ يُبْصِرُ مَنْ لَمْ يَتَذَبَّرْ اتَّبِعُوا رَسُولَ اللَّهِ وَ أَهْلَ بَيْتِهِ وَ أَقْرُوا بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ وَ اتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهُمْ عَلَامَاتُ الْأَمَانَةِ وَ النَّفَى وَ اعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عِيسَى ابْنَ مَرْيَمَ ع وَ أَقَرَّ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنْ أَقْتَصُوا الطَّرِيقَ بِالْإِيمَانِ الْمَنَارِ وَ التَّمَسُّوا مِنْ وَرَاءِ الْحُجُبِ الْأَثَارَ تَسْتَكْمِلُوا أَمْرَ دِينِكُمْ وَ تَوْمِنُوا بِاللَّهِ رَبِّكُمْ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from those he mentioned from Muhammad ibn Abd al-Rahman ibn abu Layla from his father who has narrated the following from Abu Abd Allah<sup>asws</sup>:

You will not be of the people of good deeds until you 'تَعْرِفُوا' know and recognise. You will not know and recognize until you acknowledge. You will not acknowledge until you safeguard all the four doors (being of good deeds, recognition, acknowledgement, acceptance and safeguarding) and the first of these doors will not do any good without the last one.

The three kind of people have gone far away from the (right) path. Allah<sup>azwj</sup>, Accepts only the righteous deeds. Allah<sup>azwj</sup> does not Accept anything without one's fulfilling the conditions of the covenant. Those who remain faithful to Allah<sup>azwj</sup> about His condition of covenant and follow what is prescribed in the covenant they will receive blessings from Him<sup>azwj</sup> and He<sup>azwj</sup> will Keep His promise.

Allah<sup>azwj</sup> has informed the people of the path of guidance and has sanctioned for them the laws of Sharia as beacons. He<sup>azwj</sup> has Informed them how to follow the laws. He has said, ***I am All-forgiving to the righteously striving believers who repent and follow the right guidance. (20:82) Allah only accepts the offerings of the pious ones. (5:27)*** Those who are pious before Allah<sup>azwj</sup> about His commandments meet Allah<sup>azwj</sup> as believers in whatever Prophet Muhammad<sup>asws</sup> has brought to them from Allah<sup>azwj</sup>.

It is unfortunate that people died before finding guidance. They thought that they were believers but they became polytheists without realising it. Those who enter the house through the door they are rightly guided ones. However, those who go on other ways are on the path to destruction.

Allah<sup>azwj</sup> has connected the obedience to the people<sup>asws</sup> who possess Divine Authority with the obedience to His Messenger<sup>saww</sup> and with the obedience to His Own Self<sup>azwj</sup>. Those who disregard the obedience to the people<sup>asws</sup> who possess Divine Authority they have not obeyed Allah<sup>azwj</sup> and His Messenger<sup>saww</sup>.

This obedience is the acknowledgment of what Allah<sup>azwj</sup>, has said, **Children of Adam, be well dressed with means of beauty near every Masjid . .. (7:31)** that you should enter the doors of the houses that Allah has given permission to be uplifted wherein His name is mentioned ... **Allah has certainly informed you that, ... (24:36), There are certain men whose attentions and minds do not deviate from speaking about Allah, prayer and paying charity because of business and trade attractions. They only fear the Day in which the hearts and eyes turn upside down. (24:37) Allah has appointed the messengers for His commands. He then chose them and such choice is verified in His warning that says, No nation who lived before was left without a Warner ... (35:25) Those who are ignorant stray. Those who think and understand are finders of the right guidance.** Allah<sup>azwj</sup> has said: **It is their hearts in the centre, which are blind, not their eyes. (22:46).** How can one who does not see (think) find guidance and how can one understand without thinking? Follow the Messenger of Allah<sup>saww</sup> and his Ahl al-Bayt<sup>asws</sup>; acknowledge what Allah<sup>azwj</sup> has Sent and follow the path of guidance.

They<sup>asws</sup> are the signs of trust and piety. Take proper notice of the fact that if a person would deny Jesus<sup>as</sup>, the son of Mary<sup>as</sup> and acknowledge all the other Prophets<sup>as</sup>, such person would not be considered a believer. Follow the path by the help of the 'الْمَنَارِ' 'Lighthouses<sup>asws</sup>' and follow the signs from behind the barriers. Try to perfect the matters of your religion and believe in Allah<sup>azwj</sup>, your Lord<sup>azwj</sup>.<sup>71</sup>

### السَّمْتِ and الطَّرِيقِ Mean the Wilayat of Amir-ul-Momineen<sup>asws</sup>:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ فِدَاكَ إِنِّي لَأَرَى بَعْضَ أَصْحَابِنَا يَغْتَرِيهِ النَّزَقُ وَالْحِدَّةُ وَالطَّيْشُ فَأَعْتَمُ لِدَلِكْ عَمَّا شَدِيداً وَ أَرَى مِنْ خَالِفِنَا فَأَرَاهُ حَسَنَ السَّمْتِ قَالَ لَا تَقُلْ حَسَنَ السَّمْتِ فَإِنَّ السَّمْتِ سَمْتُ الطَّرِيقِ وَ لَكِنْ قُلْ حَسَنَ السَّيْمَاءِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ قَالَ قُلْتُ فَأَرَاهُ حَسَنَ السَّيْمَاءِ وَ لَهُ وَقَارٌ فَأَعْتَمُ لِدَلِكْ قَالَ لَا تَعْتَمُ لِمَا رَأَيْتَ مِنْ نَزَقٍ أَصْحَابِكَ وَ لِمَا رَأَيْتَ مِنْ حُسْنِ سَيِّمَاءٍ مَنْ خَالَفَكَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ خَلَقَ تِلْكَ الطَّيْنَتَيْنِ ثُمَّ فَرَّقَهُمَا فِرْقَتَيْنِ فَقَالَ لِأَصْحَابِ الْيَمِينِ كُونُوا خَلْقاً بَادِنِي فَكَانُوا خَلْقاً بِمَنْزِلَةِ الدَّرِّ يَسْعَى وَ قَالَ لِأَهْلِ الشِّمَالِ كُونُوا خَلْقاً بَادِنِي فَكَانُوا خَلْقاً بِمَنْزِلَةِ الدَّرِّ يَدْرُجُ ثُمَّ رَفَعَ لَهُمْ نَاراً فَقَالَ ادْخُلُوهَا بِأَذْنِي فَكَانَ أَوَّلُ مَنْ دَخَلَهَا مُحَمَّدٌ ص ثُمَّ اتَّبَعَهُ أَوَّلُو الْعِزِّ مِنَ الرُّسُلِ وَ أَوْصِيَائِهِمْ وَ اتَّبَاعُهُمْ ثُمَّ قَالَ لِأَصْحَابِ الشِّمَالِ ادْخُلُوهَا بِأَذْنِي فَقَالُوا رَبَّنَا خَلَقْتَنَا لِنُحْرِقَنَا فَعَصَوْا فَقَالَ لِأَصْحَابِ الْيَمِينِ اخْرُجُوا بِأَذْنِي مِنَ النَّارِ لَمْ تَكَلِّمِ النَّارُ مِنْهُمْ كَلِماً وَ لَمْ تُؤَثِّرْ فِيهِمْ أَثَرٌ فَلَمَّا رَأَوْهُمْ أَصْحَابُ الشِّمَالِ قَالُوا رَبَّنَا نَرَى أَصْحَابَنَا قَدْ سَلِمُوا فَأَقْلَنَّا وَ مَرْنَا بِالدُّخُولِ قَالَ قَدْ أَقْلَنْتُمْ فَادْخُلُوهَا فَلَمَّا دَنَوْا وَ أَصَابَهُمُ الْوَهْجُ رَجَعُوا فَقَالُوا يَا رَبَّنَا لَا صَبْرَ لَنَا عَلَى الْإِحْتِرَاقِ فَعَصَوْا فَأَمَرَهُمْ بِالدُّخُولِ ثَلَاثاً كُلَّ ذَلِكَ يَعْصُونَ وَ يَرْجِعُونَ وَ أَمَرَ أَوَّلِيكَ ثَلَاثاً كُلَّ ذَلِكَ يُطِيعُونَ وَ يَخْرُجُونَ فَقَالَ لَهُمْ كُونُوا طَبِئاً بِأَذْنِي فَخَلَقَ مِنْهُ آدَمَ قَالَ فَمَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ مَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَ مَا رَأَيْتَ مِنْ نَزَقٍ أَصْحَابِكَ وَ خُلُقِهِمْ فَمِمَّا أَصَابَهُمْ مِنْ لَطَخِ أَصْحَابِ الشِّمَالِ وَ مَا رَأَيْتَ مِنْ حُسْنِ سَيِّمَاءٍ مَنْ خَالَفَكُمْ وَ وَقَارِهِمْ فَمِمَّا أَصَابَهُمْ مِنْ لَطَخِ أَصْحَابِ الْيَمِينِ

Ahmad ibn Muhammad has narrated from Muhammad ibn Khalid from certain persons of our people from Abd Allah ibn Sinan who has said:

<sup>71</sup> الكافي ج : 1 ص : 182 Al-Kafi, Vol. 1, H. 465

Once I said to Abu Abd Allah<sup>asws</sup> May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause, I find certain persons of our people who seem light-minded and very temperamental and this extremely saddens me. On the other hand I find certain persons of those who do not accept our belief seem to (have very good manners) be very dignified. The Imam<sup>asws</sup> said: Do not call it السَّمْت (al-Simt) because al-Simt means the Straight Path (Wilayat). Call it Dignified appearance because Allah<sup>azwj</sup> has said, ***They have marks of the effects of frequent prostration on their faces, (48:29).*** I (the narrator) then said, I see them to be of good appearance and of dignity and this makes me very sad.

The Imam<sup>asws</sup> said: Do not feel sad for what you see of light-mindedness and temperamental conditions of your people and the good appearance of those who do not accept your belief. When Allah<sup>azwj</sup> willed to Create Adam<sup>as</sup>, He<sup>azwj</sup> Created those two kinds of clay. He<sup>azwj</sup> then divided them into two portions.

To the people of the right hand He<sup>azwj</sup> said, Be a creature by My<sup>azwj</sup> Permission. They became creatures that looked like small particles running around. He<sup>azwj</sup> then said to the people of the left hand, Be a creature by My<sup>azwj</sup> Permission. They became a creature as small particles that crawled.

He<sup>azwj</sup> then Started a fire for them and said to them, Enter therein by My permission. The first one who entered therein was Muhammad<sup>saww</sup> followed by the Ulu al-Azm messengers<sup>asws</sup>, their successors<sup>asws</sup> and their followers. He<sup>azwj</sup> then said to the people of the left hand, Enter therein by My permission. They said, Our Lord, have you created us just to burn? They disobeyed. He<sup>azwj</sup> then said to the people of the right hand, Come out from the fire by My permission and the fire had caused no injuries to any of them and had left no marks on anyone of them. When the people of the left hand saw this they said, Our Lord, we see our people have come out safe and sound from the fire. Lord<sup>azwj</sup>, forgive us and command us to enter the fire.

Allah<sup>azwj</sup> said, I Have forgiven you, now you must enter the fire. They went near the fire but when they felt the heat of the fire they turned back and said, Our Lord<sup>azwj</sup>, we are not able to endure the fire burning us and they disobeyed. He<sup>azwj</sup> Commanded those ones three times to enter into the fire but every time they disobeyed and turned back. He<sup>azwj</sup> Commanded the others three times, each time they obeyed and came out of the fire.

He<sup>azwj</sup> then said to them, Be a clay by My permission. He then created Adam there from. The Imam<sup>asws</sup> then said: Whoever is of those will never become of these (people of the right hand) and whoever is from these will never become of those ones (people of the left hand). When you find your people as light-minded ones and it causes sadness to you it is because of their mix with people of the left hand. The good appearance and dignity that you find in those who do not accept your belief is because of their mix with the people of the right hand.<sup>72</sup>

<sup>72</sup> Al-Kafi, Vol. 1, H. 1452 الكافي ج : 2 ص : 11



## Al-Tariqat is the Wilayat of Amir-ul-Momineen<sup>asws</sup>:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ وَغَيْرِهِ عَنْ ذَكَرَهُ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ رَجُلٍ سَمَاهُ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنْ الْحَارِثِ الْأَعْوَرِ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَ خُطْبَةً بَعْدَ الْعَصْرِ فَعَجِبَ النَّاسُ مِنْ حُسْنِ صِفَتِهِ وَ مَا ذَكَرَهُ مِنْ تَعْظِيمِ اللَّهِ جَلَّ جَلَالُهُ قَالَ أَبُو إِسْحَاقَ فَقُلْتُ لِلْحَارِثِ أَوْ مَا حَفَظْتَهَا قَالَ قَدْ كَتَبْتُهَا فَأَمْلَاهَا عَلَيْنَا مِنْ كِتَابِهِ الْحَمْدُ لِلَّهِ الَّذِي لَا يَمُوتُ وَ لَا تَنْقُضِي عَجَائِبُهُ لِأَنَّهُ كُلَّ يَوْمٍ فِي شَأْنٍ مِنْ إِحْدَاثِ بَدِيعٍ لَمْ يَكُنِ الَّذِي لَمْ يَلِدْ فَيَكُونُ فِي الْعِرِّ مُشَارِكاً وَ لَمْ يُولَدْ فَيَكُونِ مَوْرُوثاً هَالِكاً وَ لَمْ تَقَعْ عَلَيْهِ الْأَوْهَامُ فَتُقَدَّرُهُ شَيْحاً مَائِلاً وَ لَمْ تُدْرِكْهُ الْأَبْصَارُ فَيَكُونُ بَعْدَ انْتِقَالِهَا حَائِلاً الَّذِي لَيْسَتْ فِي أَوَّلِيَّتِهِ نِهَآيَةٌ وَ لَا لِآخِرِيَّتِهِ حَدٌّ وَ لَا غَايَةٌ الَّذِي لَمْ يَسْفُهُ وَقْتُ وَ لَمْ يَتَقَدَّمْهُ زَمَانٌ وَ لَا يَتَعَاوَرُهُ زِيَادَةٌ وَ لَا تُقْصَانُ وَ لَا يُوصَفُ بِأَيِّ وَ لَا يَمُوتُ وَ لَا مَكَانَ الَّذِي بَطُنَ مِنْ حَقِيقَاتِ الْأُمُورِ وَ ظَهَرَ فِي الْعُقُولِ بِمَا يَرَى فِي خَلْقِهِ مِنْ عِلَامَاتِ التَّدْبِيرِ الَّذِي سُبُلَتْ الْأَنْبِيَاءُ عَنْهُ فَلَمْ تَصِفْهُ بِحَدٍّ وَ لَا بِبَعْضٍ بَلْ وَصَفَتْهُ بِفَعَالِهِ وَ دَلَّتْ عَلَيْهِ بِآيَاتِهِ لَا تَسْتَطِيعُ عُقُولُ الْمُتَفَكِّرِينَ جَحْدَهُ لِأَنَّ مَنْ كَانَتْ السَّمَاوَاتُ وَ الْأَرْضُ فِطْرَتَهُ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ هُوَ الصَّانِعُ لَهُنَّ فَلَا مَدْفَعَ لِقُدْرَتِهِ الَّذِي نَأَى مِنَ الْخَلْقِ فَلَا شَيْءَ كَمِثْلِهِ الَّذِي خَلَقَ خَلْقَهُ لِعِبَادَتِهِ وَ أَقْدَرَهُمْ عَلَى طَاعَتِهِ بِمَا جَعَلَ فِيهِمْ وَ قَطَعَ عُدْرَهُمْ بِالْحُجَجِ فَعَنَ بَيِّنَةً هَآكُ مِنْ هَآكُ وَ بَيْنَهُ نَجَا مِنْ نَجَا وَ لِلَّهِ الْفَضْلُ مُبْدِئاً وَ مُعِيداً ثُمَّ إِنَّ اللَّهَ وَ لَهُ الْحَمْدُ افْتَتَحَ الْحَمْدَ لِنَفْسِهِ وَ خَتَمَ أَمْرَ الدُّنْيَا وَ مَحَلَّ الْآخِرَةِ بِالْحَمْدِ لِنَفْسِهِ فَقَالَ وَ قَضَى بَيْنَهُمْ بِالْحَقِّ وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الْحَمْدُ لِلَّهِ اللَّاسِ الْكِبَرِيَاءِ بِلَا تَحْسِيدٍ وَ الْمُرْتَدِي بِالْجَلَالِ بِلَا تَمْنِيلٍ وَ الْمُسْتَوِي عَلَى الْعَرْشِ بِغَيْرِ زَوَالٍ وَ الْمُتَعَالِي عَلَى الْخَلْقِ بِلَا تَبَاعُدٍ مِنْهُمْ وَ لَا مُلَامَسَةٍ مِنْهُ لَهُمْ لَيْسَ لَهُ حَدٌّ يُنْتَهَى إِلَى حَدِّهِ وَ لَا لَهُ مِثْلٌ قَبِيعَرَفَ بِمِثْلِهِ دَلٌّ مِنْ تَجَرُّبٍ غَيْرِهِ وَ صَعْرٌ مِنْ تَكْبَرٍ دُونَهُ وَ تَوَاضَعَتْ الْأَشْيَاءُ لِعَظَمَتِهِ وَ انْقَادَتْ لِسُلْطَانِهِ وَ عَزَّتْ وَ كَلَّتْ عَنْ إِدْرَاكِهِ طُرُوفُ الْعُيُونِ وَ قَصُرَتْ دُونَ بُلُوغِ صِفَتِهِ أَوْهَامُ الْخَلَائِقِ الْأَوَّلِ قَبْلَ كُلِّ شَيْءٍ وَ لَا قَبْلَ لَهُ وَ الْآخِرِ بَعْدَ كُلِّ شَيْءٍ وَ لَا بَعْدَ لَهُ الظَّاهِرِ عَلَى كُلِّ شَيْءٍ بِالْقَهْرِ لَهُ وَ الْمَشَاهِدُ لِجَمِيعِ الْأَمَاكِينِ بِلَا انْتِقَالٍ إِلَيْهَا لَا تَلْمُسُهُ لَامِسَةٌ وَ لَا تَحْسُهُ حَاسَةٌ هُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَ فِي الْأَرْضِ إِلَهُ وَ هُوَ الْحَكِيمُ الْعَلِيمُ أَنْقَضَ مَا أَرَادَ مِنْ خَلْقِهِ مِنَ الْأَشْيَاءِ كُلِّهَا لَا يَمِثَالُ سَبَقَ إِلَيْهِ وَ لَا لُغُوبَ دَخَلَ عَلَيْهِ فِي خَلْقِ مَا خَلَقَ لَدَيْهِ ابْتَدَأَ مَا أَرَادَ ابْتِدَاءً وَ أَنْشَأَ مَا أَرَادَ انْشَاءً عَلَى مَا أَرَادَ مِنَ الثَّقَلَيْنِ الْجِنِّ وَ الْإِنْسِ لِيَعْرِفُوا بِذَلِكَ رُبُوبِيَّتَهُ وَ تَمَكَّنَ فِيهِمْ طَاعَتَهُ نَحْمَدُهُ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا عَلَى جَمِيعِ نِعَمَائِهِ كُلِّهَا وَ نَسْتَهْدِيهِ لِمَرَاثِدِ أُمُورِنَا وَ نَعُوذُ بِهِ مِنْ سَيِّئَاتِ أَعْمَالِنَا وَ نَسْتَغْفِرُهُ لِلذُّنُوبِ الَّتِي سَبَقَتْ مِنَّا وَ نَسْتَهْدِيهِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ بَعَثَهُ بِالْحَقِّ نَبِيًّا دَالًّا عَلَيْهِ وَ هَادِيًّا إِلَيْهِ فَهَدَى بِهِ مِنَ الضَّلَالَةِ وَ اسْتَفْقَدْنَا بِهِ مِنَ الْجَهَالَةِ مَنْ يُطِيعَ اللَّهَ وَ رَسُولَهُ فَقَدْ فَازَ فَازَ فَوْزاً عَظِيماً وَ نَالَ ثَوَاباً جَزِيلاً وَ مَنْ يُعْصِ اللَّهَ وَ رَسُولَهُ فَقَدْ خَسِرَ خُسْرَاناً مُبِيناً وَ اسْتَحَقَّ عَذَاباً أَلِيماً فَأَلْجُوعُوا بِمَا يَحِقُّ عَلَيْكُمْ مِنَ السَّمْعِ وَ الطَّاعَةِ وَ الْخُلَاصِ النَّصِيحَةِ وَ حُسْنِ الْمَوَازَرَةِ وَ أَعِينُوا عَلَى أَنْفُسِكُمْ بِلَزُومِ الطَّرِيقَةِ الْمُسْتَقِيمَةِ وَ هَجِرِ الْأُمُورِ الْمَكْرُوهَةَ وَ تَعَاوُوا الْحَقَّ بَيْنَكُمْ وَ

تَعَاوُنُوا بِهِ دُونِي وَ خُذُوا عَلَى يَدِ الظَّالِمِ السَّفِيهِ وَ مَرُّوا بِالْمَعْرُوفِ وَ انْهَوْا عَنِ الْمُنْكَرِ وَ اعْرِفُوا لِدَوِي الْفَضْلِ فَضْلَهُمْ عَصَمَنَا اللَّهُ وَ إِيَّاكُمْ بِالْهُدَى وَ تَبَيَّنَا وَ إِيَّاكُمْ عَلَى النُّقْوَى وَ اسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father from Ahmad ibn al-Nadr and others whom he mentioned from Amr ibn Thabit from a man whom he mentioned from abu Ishaq al-Subayi from Harith al-Awar who said the following:

Once Amir-ul-Momineen<sup>asws</sup> Ali<sup>asws</sup> gave a speech in the afternoon and people liked it very much because of the beautiful manner in which Allah<sup>azwj</sup>, was Praised thereby. Abu Ishaq has said, I asked al-Harith, Did you memorise the sermon? Al-Harith said, Yes, I did write it down. He then dictated it to us from his book.

Amir-ul-Momineen<sup>asws</sup> said: All praise is due to Allah<sup>azwj</sup>, Who does not die and Whose wonders do not end. It is because everyday He<sup>azwj</sup> has a wonder in the form of the invention of something that did not exist. It is He<sup>azwj</sup>, Who has no children so that He<sup>azwj</sup> would share others in Majesty and He<sup>azwj</sup> is not the child of others so that He<sup>azwj</sup> would be inherited and Himself<sup>azwj</sup> vanish.

Imagination cannot comprehend Him<sup>azwj</sup> to figure Him<sup>azwj</sup> out in a certain form of similitude.

The eyes have not perceived Him<sup>azwj</sup> so that after changing position He<sup>azwj</sup> would also change. It is He<sup>azwj</sup> for Whose beginning there is no end, nor will there be any final destination for His<sup>azwj</sup> being the last. It is He<sup>azwj</sup> before Whom there is no time, and is not preceded by any previous era. He<sup>azwj</sup> does not fall subject to defects of reduction or addition.

Attributes for direction, place, and instruments do not apply to Him<sup>azwj</sup>. It is He<sup>azwj</sup> Who Knows all the hidden matters and has surpassed all intelligence by what is evident in His<sup>azwj</sup> creatures of plans and maintenance. It is He<sup>azwj</sup> about Whom the Prophets were asked and they<sup>as</sup> did not speak of Him<sup>azwj</sup> in terms of limits and parts. They<sup>as</sup> spoke of His<sup>azwj</sup> acts and showed people His<sup>azwj</sup> signs.

The intelligence of thinkers cannot deny Him<sup>azwj</sup>, the One<sup>azwj</sup> Who has Created the Heavens and earth and all that is in them and between them is the Creator and no one is able to stand up to His<sup>azwj</sup> Power. It is He<sup>azwj</sup>, Who is different from the creatures and there is nothing similar to Him<sup>azwj</sup>. It is He<sup>azwj</sup> Who has Created the creatures for His<sup>azwj</sup> worship and has given them the ability to obey Him<sup>azwj</sup>. He<sup>azwj</sup> has removed all their excuses (by means of the capabilities that He<sup>azwj</sup> has placed in them), and by sending His<sup>azwj</sup> Authority (in the Prophets<sup>as</sup> and Aimmah<sup>asws</sup>) among them (people) so that after knowing the Authority whoever perishes, perish or gain salvation whoever likes to gain salvation.

Benevolent is Allah<sup>azwj</sup> to begin and to repeat. Then, Allah<sup>azwj</sup>, to whom all praise is due, Introduced praise for His<sup>azwj</sup> Own Self. He<sup>azwj</sup> ended the affairs of the world and the coming of the next life with praise for His<sup>azwj</sup> Own Self saying, He<sup>azwj</sup> has judged among them with the truth and it is said, All praise is due to Allah<sup>azwj</sup>, Lord of the worlds. All praise is due to Allah<sup>azwj</sup>. Who has Dressed up with greatness but without a body, Who has the gown of Majesty and Glory which has no similarity. It is He<sup>azwj</sup> Who has control over the Throne without losing such Authority.

He<sup>azwj</sup> is Exalted above the creatures but without being far from them or being in touch with them (physically). He<sup>azwj</sup> has no limit to reach nor there is anything similar to Him<sup>azwj</sup> to help know Him<sup>azwj</sup> better. All things are humble before His<sup>azwj</sup> Power and Might. All things, although great, are small before Him<sup>azwj</sup>. All things respect His<sup>azwj</sup> Greatness. They obey His<sup>azwj</sup> Authority and Majesty. Glimpses of eyes are weak and exhausted in trying to comprehend Him<sup>azwj</sup>. The imaginations of the creatures fall far short of describing Him<sup>azwj</sup>.

He<sup>azwj</sup> is the first before all things and there was no one before Him<sup>azwj</sup>. He<sup>azwj</sup> is the last after all things and there is no one After for Him<sup>azwj</sup>. He<sup>azwj</sup> has control over all things with might. He<sup>azwj</sup> Observes all places without moving there to. No touching touches Him<sup>azwj</sup> and no sense can sense Him<sup>azwj</sup>. He<sup>azwj</sup> is the Lord in the Heavens and the Lord on earth. He<sup>azwj</sup> is All-wise and All-knowing. He<sup>azwj</sup> has Given firm shape and form to His<sup>azwj</sup> creatures the way

He<sup>azwj</sup> Willed but not with following previous examples or experiencing any fatigue in the creation of the things that He has created. In the cases of the two great and heavy creatures, mankind and Jinn, He<sup>azwj</sup> Began what He<sup>azwj</sup> Wanted to begin and Invented what He<sup>azwj</sup> wanted to invent, and the way He<sup>azwj</sup> willed.

He<sup>azwj</sup> did what He<sup>azwj</sup> did so that they would know through such evidence His<sup>azwj</sup> Lordship. He<sup>azwj</sup> made it possible for them to obey Him<sup>azwj</sup>. We thank Him<sup>azwj</sup> with all of His<sup>azwj</sup> praise for all of His<sup>azwj</sup> bounties. We ask Him<sup>azwj</sup> for His<sup>azwj</sup> Guidance to give us wisdom in our affairs. We seek refuge with Him<sup>azwj</sup> from the evil of our sinful deeds and ask Him<sup>azwj</sup> to forgive our sins that we may have committed before, We testify that no one deserves to be obeyed and worshipped except Allah and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and messenger. He<sup>azwj</sup> sent him<sup>saww</sup> with truth as a Prophet as a sign of His<sup>azwj</sup> existence and a guide towards Him<sup>azwj</sup>. We found guidance through him<sup>saww</sup> from straying and are saved through him<sup>saww</sup> from ignorance.

Whoever obeys Allah<sup>azwj</sup> and His messenger<sup>saww</sup> has indeed gained a great success and has earned a great reward. Whoever disobeys Allah<sup>azwj</sup> and His messenger<sup>saww</sup> has indeed suffered a clear loss and is subject to a painful punishment.

Do your best to succeed in obedience, listening, sincerity, good advice and proper support. Be helpful to yourselves to keep on the الطَّرِيقَةَ straight path and shun the detested matters. Deal among yourselves with truth and cooperate thereby with me<sup>asws</sup>, Hold back the unjust and feeble minded hands. Make others do good deeds and prevent them from committing unlawful deeds. Appreciate excellence of the excelling people. May Allah<sup>azwj</sup> Protect you and us through guidance and make you and us steadfast in piety. I ask Allah<sup>azwj</sup> for forgiveness for myself and for you.<sup>73</sup>

## The الطَّرِيقَةَ is the Wilayat of Ali<sup>asws</sup>:

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا قَالَ يُعْنِي لَوْ اسْتَقَامُوا عَلَى وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَوْصِيَاءِ مِنْ وَلَدِهِ ع وَ قَبِلُوا طَاعَتَهُمْ فِي أَمْرِهِمْ وَ نَهَيْهِمْ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا يَقُولُ لَأَشْرَبُنَا قُلُوبَهُمُ الْإِيمَانَ وَ الطَّرِيقَةَ هِيَ الْإِيمَانُ بِوَلَايَةِ عَلِيٍّ وَ الْأَوْصِيَاءِ

Ahmad ibn Mahran has narrated from Abd al- Azim ibn Abd Allah al-Hassani from Musa ibn Muhammad from Yunus ibn Yaqub from the person whom he mentioned, has said the following:

Abu Jafar<sup>asws</sup> about the words of Allah<sup>azwj</sup> ***Had they (Jinn and mankind) remained steadfast in their path (religion, Islam), We would certainly have given them abundant water to drink (72: 16)***, has said: It means, had people maintained steadfastness in respecting the Divine Authority of (Amir-ul-Momineen<sup>asws</sup>) Ali<sup>asws</sup> Ibn Abu Talib<sup>asws</sup> and the Divine Authority of his<sup>asws</sup> successors<sup>asws</sup> from his<sup>asws</sup> children and agreed to obey their<sup>asws</sup> orders and

<sup>73</sup> Al-Kafi, Vol. 1, H. 348

prohibitions, He<sup>azwj</sup> would have given them abundant water (meaning) as He<sup>azwj</sup> Says, We would drench their hearts with belief.

The الطَّرِيقَةُ (al- Triqah) means to have Eman (belief) in the الطَّرِيقَةُ Wilayat (Divine Authority of Amir-ul-Momineen<sup>asws</sup>) and his<sup>asws</sup> successors<sup>asws</sup> from his<sup>asws</sup> children.<sup>74</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمُهورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَقَالَ أَبُو عَبْدِ اللَّهِ عَ اسْتَقَامُوا عَلَى الْإِيمَةِ وَاحِدٍ بَعْدَ وَاحِدٍ تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

Al-Husayn ibn Muhammad has narrated from Mualla ibn Muhammad from Muhammad ibn Jumhur from Fudala ibn Ayyub from al-Husayn ibn Uthman from abu Ayyub from Muhammad ibn Muslim who has said:

Once I asked Abu Abd Allah<sup>asws</sup> about the meaning of the following words of Allah<sup>azwj</sup> **To those who have said, Allah is our Lord, and who have remained steadfast to their belief. ... (41 :30)** The Imam<sup>asws</sup> said, For those who remain steadfast in respecting the Divine Authority of (Amir-ul-Monineen<sup>asws</sup>) Ali<sup>asws</sup> and his successors, Aimmah<sup>asws</sup> one after the other then, the angels will descend saying, **Do not be afraid or grieved. Receive the glad news of the Paradise, which was promised to you.** (41:30).<sup>75</sup>

مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ بَعْضِ أَصْحَابِنَا عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لَا تَخْتَانُوا وَلَا تَكُفُّوا وَلَا تَعْشُوا هَذَانَكُمْ وَ لَا تَجْهَلُوا أَيْمَنَكُمْ وَ لَا تَصَدَّعُوا عَنْ حَبْلِكُمْ فَتَفْسَلُوا وَ تَذْهَبَ رِيحُكُمْ وَ عَلَى هَذَا فَلْيَكُنْ تَأْسِيسُ أُمُورِكُمْ وَ الزُّمُومُ هَذِهِ الطَّرِيقَةُ فَإِنَّكُمْ لَوْ عَايَنْتُمْ مَا عَايَنَ مَنْ قَدْ مَاتَ مِنْكُمْ مِمَّنْ خَالَفَ مَا قَدْ تُدْعَوْنَ إِلَيْهِ لَبَدَرْتُمْ وَ خَرَجْتُمْ وَ لَسَمِعْتُمْ وَ لَكِنْ مَحْجُوبٌ عَنْكُمْ مَا قَدْ عَايَنُوا وَ قَرِيباً مَا يُطْرَحُ الْحِجَابُ

Muhammad ibn Yahya al-Attar has narrated from certain members of our people from Harun ibn Muslim from Masada ibn Sadaqa who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Amir-ul-Monineen<sup>asws</sup> Ali<sup>asws</sup> has said, Do not be deceitful to your leaders, do not confuse your guides, do not be ignorant of your Aimmah<sup>asws</sup> (Leaders with Divine Authority) and do not cut-off the rope of your unity, or you will fail and be disgraced. On such 'الطَّرِيقَةُ' system is to have your affairs organised in it and you must strictly live within such system.

Were you able to observe what those who lived before might observe (the consequences of) that they had disregarded and which you might be called to accept you would have acted fast, come out and listened. However, you cannot observe what they observe (after their death), but the curtain will soon be removed.<sup>76</sup>

<sup>74</sup> Al-Kafi, Vol. 1, H. 580

<sup>75</sup> Al-Kafi, Vol. 1, H. 581

<sup>76</sup> Al-Kafi, Vol. 1, H. 1055

الكافي ج : 1 ص : 221

الكافي ج : 1 ص : 406

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَأَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا يَقُولُ لَأَشْرَبْنَا قُلُوبَهُمُ الْإِيمَانَ وَالطَّرِيقَةَ هِيَ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَالْأَوْصِيَاءِ ع

Ahmad ibn Mihran has narrated from Abd al- Azim ibn Abd Allah al-Hassani from Musa ibn Muhammad from Yunus ibn Yaqub from the one he mentioned who has narrated the following from Abu Jafar<sup>asws</sup>:

About the words of Allah<sup>asws</sup> **Had they (jinn and mankind) remained steadfast in the طَرِيقَةِ عَلَى**<sup>77</sup> **We would certainly have given them abundant water to drink (72: 16)**

The Imam<sup>asws</sup> said: Allah<sup>azwj</sup> Says that He<sup>azwj</sup> would quench their hearts with the Eman (belief). And 'Tareeqat' (religion) is the Wilayat of Ali<sup>asws</sup> Ibn Abu Talib<sup>asws</sup> and his<sup>asws</sup> successors<sup>asws</sup> (Awsia-The Divine Imams<sup>asws</sup>).<sup>78</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَخْطُبُ بِهَذِهِ الْخُطْبَةِ الْحَمْدُ لِلَّهِ الْعَالِمِ بِمَا هُوَ كَائِنٌ مِنْ قَبْلِ أَنْ يَدِينَ لَهُ مِنْ خَلْقِهِ دَائِنٌ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ مُؤَلِّفَ الْأَسْبَابِ بِمَا جَرَتْ بِهِ الْأَقْلَامُ وَ مَصْنَعَتْ بِهِ الْأَحْنَامُ مِنْ سَابِقِ عِلْمِهِ وَ مُقَدَّرِ حُكْمِهِ أَحْمَدُهُ عَلَى نِعَمِهِ وَ أَعُوذُ بِهِ مِنْ نِقَمِهِ وَ أَسْتَهْدِي اللَّهَ الْهُدَى وَ أَعُوذُ بِهِ مِنَ الضَّلَالَةِ وَ الرَّدَى مَنْ يَهْدِهِ اللَّهُ فَقَدْ اهْتَدَى وَ سَلَكَ الطَّرِيقَةَ الْمُنْتَلَى وَ عَنِ الْغَنِيمَةِ الْعُظْمَى وَ مَنْ يُضِلِّلِ اللَّهَ فَقَدْ حَارَ عَنِ الْهُدَى وَ هَوَى إِلَى الرَّدَى وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الْمُصْطَفَى وَ وَلِيُّهُ الْمُرْتَضَى وَ بَعِيثُهُ بِالْهُدَى أَرْسَلَهُ عَلَى حِينِ فِتْرَةٍ مِنَ الرُّسُلِ وَ اخْتِلَافِ مِنَ الْمَلِكِ وَ انْقِطَاعِ مِنَ السُّبُلِ وَ دُرُوسِ مِنَ الْحِكْمَةِ وَ طُمُوسِ مِنْ أَعْلَامِ الْهُدَى وَ الْبَيِّنَاتِ قَبْلَ عِزِّ رِسَالَةِ رَبِّهِ وَ صَدَقَ بِأَمْرِهِ وَ آدَى الْحَقَّ الَّذِي عَلَيْهِ وَ تَوَفَّى فَقِيدًا مَحْمُودًا ص ثُمَّ إِنَّ هَذِهِ الْأُمُورَ كُلَّهَا بَيَّنَّ اللَّهُ تَجْرِي إِلَى أَسْبَابِهَا وَ مَقَادِيرِهَا فَأَمَرَ اللَّهُ بِجَرِّهِ إِلَى قُدْرِهِ وَ قُدْرُهُ بِجَرِّهِ إِلَى أَجَلِهِ وَ أَجَلُهُ بِجَرِّهِ إِلَى كِتَابِهِ وَ لِكُلِّ أَجَلٍ كِتَابٌ يَمْحُو اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ أَمَّا بَعْدُ فَإِنَّ اللَّهَ جَلَّ وَ عَزَّ جَعَلَ الصُّهْرَ مَالِفَةً لِلْقُلُوبِ وَ نِسْبَةَ الْمُنْسُوبِ أَوْشَجَ بِهِ الْأَرْحَامَ وَ جَعَلَهُ رَافَةً وَ رَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ وَ قَالَ فِي مُحْكَمِ كِتَابِهِ وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ قَالَ وَ أَنْكِحُوا الْأَيَامَى مِنْكُمْ وَ الصَّالِحِينَ مِنْ عِبَادِكُمْ وَ إِمَائِكُمْ وَ إِنَّ فُلَانًا بَنَ فُلَانٌ مِمَّنْ قَدْ عَرَفْتُمْ مَنْصِبُهُ فِي الْحَسَبِ وَ مَذْهَبُهُ فِي الْأَدَبِ وَ قَدْ رَغِبَ فِي مُشَارَكَتِكُمْ وَ أَحَبَّ مُصَاهَرَتَكُمْ وَ أَنْتَكُمْ خَاطِبًا فَتَاتَكُمْ فُلَانَةٌ بَنَتْ فُلَانٌ وَ قَدْ بَدَّلَ لَهَا مِنَ الصَّدَاقِ كَذَا وَ كَذَا الْعَاجِلُ مِنْهُ كَذَا وَ الْأَجَلُ مِنْهُ كَذَا فَشَفَعُوا شَافِعَنَا وَ أَنْكِحُوا خَاطِنَنَا وَ رُدُّوْا رَدًّا جَمِيلًا وَ قُولُوا قَوْلًا حَسَنًا وَ أَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ وَ لِجَمِيعِ الْمُسْلِمِينَ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from Abd al-Azim ibn Abd Allah who has said:

I heard Abu Al-Hassan<sup>asws</sup> give the following as Khutbah (sermon) when solemnizing a marriage: All praise belongs to Allah<sup>azwj</sup> who Knows what is to come into being before anyone of His<sup>azwj</sup> creatures with the ability to recognise (and know) can recognise it (the being that is to come into being). He<sup>azwj</sup> is the Inventor of the skies and earth, harmoniser of the means about which the Pen has moved and the determination has been made in His<sup>azwj</sup> knowledge of the past and measures of His<sup>azwj</sup> wisdom.

I<sup>asws</sup> praise Him<sup>azwj</sup> for His bounties, and seek protection with Him<sup>azwj</sup> against His<sup>azwj</sup> dislikes, appeal before Allah<sup>azwj</sup> for guidance, seek His<sup>azwj</sup> Protection against straying and destruction. Whomever Allah<sup>azwj</sup> Guides has found guidance, has walked on the right path and has earned the great benefit.

<sup>77</sup> The Divine Path, Wilayat of Aaimmah<sup>asws</sup>

<sup>78</sup> Al-Kafi, Vol. 1, H. 1116

الكافي ج : 1 ص : 419

Whoever Allah<sup>azwj</sup> Causes to go astray, misses guidance and is headed to destruction. I<sup>asws</sup> testify that no one other than Allah<sup>azwj</sup> alone, who has no partners, deserves worship and I<sup>asws</sup> testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Chosen Messenger and His<sup>azwj</sup> Friend with whom He<sup>azwj</sup> is pleased, His<sup>azwj</sup> Messenger with guidance whom He<sup>azwj</sup> Sent at a time of lapse of the existence of His<sup>azwj</sup> Messengers, when differences among nations were a great deal, cutting off of the roads, decadence of wisdom, wiped out landmarks of guidance and clear signs, were all everywhere.

He<sup>saww</sup> preached and delivered the message of his Lord<sup>azwj</sup>, executed His<sup>azwj</sup> Commands, fulfilled the right he<sup>saww</sup> owed and left this world and he<sup>saww</sup> is very much missed.

All issues are in the hands of Allah<sup>azwj</sup>. He<sup>azwj</sup> Allows them to run by their means and measures. The Command of Allah<sup>azwj</sup> applies to His<sup>azwj</sup> Measures and His<sup>azwj</sup> Measures work to the appointed time and His<sup>azwj</sup> Appointed time works to His<sup>azwj</sup> record; for every appointed time there is a record. Allah<sup>azwj</sup> Erases whatever He<sup>azwj</sup> Wants and establishes whatever He<sup>azwj</sup> wants; He<sup>azwj</sup> has the original record and Umm al-Kitab<sup>79</sup>.

Thereafter, Allah<sup>azwj</sup> has Made marriage to bring the hearts close together and a link for the relationship, to interlace a relationship among relatives. He<sup>azwj</sup> has Made it for compassion and kindness and in this there are signs (of existence of Allah<sup>azwj</sup>) for the worlds. He<sup>azwj</sup> in His firmly established Book has said, ***It is He who has created man from water and has designed them for marriage and offspring. (25:56).*** Allah<sup>azwj</sup> has also said, ***Arrange marriage for your unmarried ones and the virtuous ones of your servants and slave-girls. (24:32).*** So and so is of those whom you know for his status, position, religion and discipline and he is interested in your participation and likes to establish marital relationship with you and has come with marriage proposal to the young lady from you so and so daughter of so and so and has offered a mahr (dower) of such and such amount for immediate payment and such and such amount payable on credit. Accept our mediation and give in marriage to our proposing gentleman who has arrived at a beautiful arriving place, and say to him good words and I ask Allah<sup>azwj</sup> to Grant forgiveness to me and you and all Muslims.<sup>80</sup>

الشريعة والطريقة وَالْحَقِيقَةُ

Amir-ul-Momineen<sup>asws</sup> says in the sermon of 'Wajud Manbast' that this is the 'Nabuwat and Wilayat' and this is the 'الشريعة والطريقة وَالْحَقِيقَةُ' religion, true path and the reality.<sup>81</sup>

<sup>79</sup> The Divine Tablet

<sup>80</sup> Al-Kafi, Vol. 5, H. 9566 الكافي ج : 5 ص : 373

<sup>81</sup> Bahrul Al-Maurif, pg. 353, Nahjul Israr, Vol. 1, Pg. 107.

## The Word Mureed:

We have already described and discussed the various words used for the man-made leaders, but those who follow them have comparatively less names, the most common one is the 'Mureed':

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا رَأَيْتُمُ الْعَالَمَ مُجَبًّا لِدُنْيَاهُ فَاتَّهَمُوهُ عَلَى دِينِكُمْ فَإِنَّ كُلَّ مُجَبٍّ لَشَيْءٍ يَحُوطُ مَا أَحَبَّ وَ قَالَ ص أَوْحَى اللَّهُ إِلَى دَاوُدَ ع لَا تَجْعَلْ بَيْنِي وَ بَيْنَكَ عَالِمًا مَفْتُونًا بِالدُّنْيَا فَيُصَدِّكَ عَنْ طَرِيقِ مَحَبَّتِي فَإِنَّ أَوْلَئِكَ قُطَاعُ طَرِيقِ عِبَادِي الْمُرِيدِينَ إِنَّ أَدْنَى مَا أَنَا صَانِعٌ بِهِمْ أَنْ أَنْزِعَ حَلَاوَةَ مُنَاجَاتِي عَنْ قُلُوبِهِمْ

Ali ibn Ibrahim has narrated from his father from al-Qasim from al-Minqari from Hafs ibn Ghiyath who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Imam Abu Abd Allah<sup>asws</sup> says: 'If you find a learned person who loves worldly gains you must not trust him in the matters of your religion; whoever loves something, it will encompass and entangle him. (Imam<sup>asws</sup> says) the Holy Prophet<sup>asws</sup> has said: 'Allah<sup>azwj</sup> Sent 'Wahi' (revelation) to David<sup>as</sup> and told him: 'Do not set between Me<sup>azwj</sup> and yourself a learned person who loves worldly gains lest he bar you from the way to My<sup>azwj</sup> love. Such bandits ambush the 'الْمُرِيدِينَ' (followers) from My<sup>azwj</sup> way. The least that I<sup>azwj</sup> will do to such bandits is to take away from them the sweetness of their private conversations and prayers with Me<sup>azwj</sup>'.<sup>82</sup>

## 'Peer and Mureed' will Send 'Tabbarra' on Each Other:

Allah<sup>azwj</sup> Says in the Holy Quran:

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرِهَ فَنَتَّبِعَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ {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 (2:167).**

وَهَيْبُ بْنُ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا مِنْ عَبْدٍ يَدْعُو إِلَى ضَلَالَةٍ إِلَّا وَجَدَ مَنْ يُتَابِعُهُ.

Wuheyb Bin hafs, from Abu Baseer who said:

Abu Abdullah<sup>asws</sup> said: 'There is none from the servants who calls to the misguidance except that he finds the 'one' (mureed) who follows him'.<sup>83</sup>

<sup>82</sup> Al-Kafi, Vol 1, H. 117.

<sup>83</sup> Al-Kafi, Vol. 8, H. 14743

## The 'Bait' Process of Submission to a peer/murshid:

The word 'Bait' means to formally commit to something; a follower, usually called the 'mureed', submits to the peer/murshid by formally agreeing to his master-ship 'Bait' and giving his allegiance by putting his hand under/over the hand of his murshid, although sometimes, it is claimed that it is only the hand of the murshid but the Bait is of Imam-e-Zaman<sup>ajfj</sup>. We will review, below, what Bait means in the Ahadith of Masomeen<sup>asws</sup>.

ابْنُ مُحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ الْعَامَّةَ يَزْعُمُونَ أَنَّ بَيْعَةَ أَبِي بَكْرٍ حَيْثُ اجْتَمَعَ النَّاسُ كَانَتْ رِضًا لِلَّهِ جَلَّ ذِكْرُهُ وَ مَا كَانَ اللَّهُ لِيَفْتِنَ أُمَّةَ مُحَمَّدٍ ص مِنْ بَعْدِهِ فَقَالَ أَبُو جَعْفَرٍ ع أَوْ مَا يَفْرَعُونَ كِتَابَ اللَّهِ أَوْ لَيْسَ اللَّهُ يَقُولُ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ السَّكَرِينَ قَالَ فَقُلْتُ لَهُ إِنَّهُمْ يُفْسِرُونَ عَلَى وَجْهِ آخَرَ فَقَالَ أَوْ لَيْسَ قَدْ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الَّذِينَ مِنْ قَبْلِهِمْ مِنَ الْأُمَمِ أَنَّهُمْ قَدْ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ حَيْثُ قَالَ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَقْتُلَ الَّذِينَ مِنْ بَعْدِهِمْ

مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا أَقْتُلُوا وَ لَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ وَ فِي هَذَا مَا يُسْتَدَلُّ بِهِ عَلَى أَنَّ أَصْحَابَ مُحَمَّدٍ ص قَدْ اخْتَلَفُوا مِنْ بَعْدِهِ فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ

Ibn Mahbub has narrated from Amr ibn abu al-Miqdam from his father who has narrated:

I once said to Abu Jafar<sup>asws</sup> 'Ammah', (most of the Muslims) think that بَيْعَةَ allegiance to Abu Bakr happened due to people came together (to select him) and was because Allah<sup>azwj</sup> Agreed and Allah<sup>azwj</sup> would not bring mischief among the followers of Muhammad<sup>saww</sup> after him<sup>saww</sup>.

Abu Jafar<sup>asws</sup> then said, Have they not read the book, has Allah<sup>azwj</sup> not said, **Muhammad is only a messenger before whom other messengers lived, will you then, if he dies or is killed, turn back on your heels? Those who turn back on their heels they cannot harm Allah in anything and Allah grants reward to those who express thanks (3: 144).**

I then said: 'They interpret it in another way. He<sup>asws</sup> said, Has Allah<sup>azwj</sup> not informed about nations before them who created differences among themselves after the coming of clear proofs, as He<sup>azwj</sup> has said, **We gave clear proofs to Jesus, supported him with the Holy Spirit. Had Allah wanted people after him would not fight after the coming of the clear proofs but they created differences; certain ones among them believed and certain others disbelieved. Had Allah wanted they would not fight each other, but Allah does whatever He wants (2:253).** This shows that the companions of Muhammad<sup>saww</sup> created differences among themselves, thereby, some of them remained believers while others become unbelievers.<sup>84</sup>

مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَقُومُ الْقَائِمُ وَ لَيْسَ لِأَحَدٍ فِي عُنُقِهِ عَهْدٌ وَ لَا عَقْدٌ وَ لَا بَيْعَةٌ

<sup>84</sup> Al-Kafi, Vol. 8, H. 398



Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hussain ibn Said from ibn abu Umayr from Hisham ibn Salim who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said: Al-Qaim<sup>ajfi</sup> (the one who will rise with Divine Authority and power) will rise and he will not be obliged to anyone under any عهد<sup>85</sup> covenant, عقد agreement or بَيْعَة oath of allegiance.

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَجِيءُ كُلُّ غَائِرٍ يَوْمَ الْقِيَامَةِ بِإِمَامٍ مَائِلٍ شِدْقُهُ حَتَّى يَدْخُلَ النَّارَ وَ يَجِيءُ كُلُّ نَاكِثٍ بَيْعَةٍ إِمَامٍ أَجْدَمَ حَتَّى يَدْخُلَ النَّارَ

Ali has narrated from his father from al-Nawfali from al-Sakuni who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said that the Messenger of Allah<sup>saww</sup> has said, On the Day of Judgement all the treacherous people will come with a leader, his mouth badly deformed, and will be thrown into the fire. All those breaking out بَيْعَة allegiance of the Imam<sup>asws</sup> also will come with their hand cut-off and end up in the fire.<sup>86</sup>

## The Bait of Imam-e-Zaman<sup>ajtf</sup> Every Morning:

السَّيِّدُ ابْنُ الْبَاقِي فِي كِتَابِ إِخْتِيَارِ الْمَصْبَاحِ، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ مَنْ قَرَأَ بَعْدَ كُلِّ فَرِيضَةٍ هَذَا الدُّعَاءَ فَإِنَّهُ يَرَى الْإِمَامَ مُحَمَّدَ بْنَ الْحُسَيْنِ عَلَيْهِ وَ عَلَيَّ آبَائِهِ السَّلَامُ فِي الْيَقِظَةِ أَوْ فِي الْمَنَامِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ بَلِّغْ مُوَلَايَ صَاحِبِ الزَّمَانِ ع أَتَيْنَاكَ كَانٌ وَ حَيْثُمَا كَانٌ مِنْ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا سَهْلَهَا وَ جَبَلِهَا عَلَيَّ وَ عَنْ وَ الدِّي وَ عَنْ وَلَدِي وَ إِخْوَانِي النَّحْبَةَ وَ السَّلَامَ عَدَدَ خَلْقِ اللَّهِ وَ زَنَةَ عَرْشِ اللَّهِ وَ مَا أَحْصَاهُ كِتَابُهُ وَ أَخَاطَ بِهِ عِلْمُهُ اللَّهُمَّ إِنِّي أَجِدُّ لَهُ فِي صَبِيحَةِ هَذَا الْيَوْمِ وَ مَا عَشْتُ فِيهِ مِنْ أَيَّامٍ حَيَاتِي عَهْدًا وَ عَقْدًا وَ بَيْعَةً لَهُ فِي غُنْقِي

لَا أَحُولُ عَنْهَا وَ لَا أَزُولُ اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ نُصَارِهِ الدَّائِبِينَ عَنْهُ وَ الْمُتَمَثِّلِينَ لِأَمْرِهِ وَ نَوَاهِيهِ فِي أَيَّامِهِ وَ الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ اللَّهُمَّ فَإِنْ حَالَ بَيْنِي وَ بَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حَتْمًا مَقْضِيًّا فَأَخْرِجْنِي مِنْ قَبْرِ مُؤْتَرَّرًا كَفَنِي شَاهِرًا سَيْفِي مُجَرِّدًا قَنَاتِي مُلْبِيًّا دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَ الْبَادِي اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْعُرَّةَ الْحَمِيدَةَ وَ الْكُلَّ بِصَرِي بِنْظَرَةٍ مِنِّي إِلَيْهِ وَ عَجَلْ فَرَجَهُ وَ سَهِّلْ مَخْرَجَهُ اللَّهُمَّ اشْدُدْ أَرْزَهُ وَ قَوِّ ظَهْرَهُ وَ طَوِّلْ عُمرَهُ وَ اعْمُرْ اللَّهُمَّ بِهِ بِلَادَكَ وَ أَخِي بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ ظَهَرَ الْفَسَادُ فِي النَّبْرِ وَ الْخَيْرُ بِمَا كَسَبْتَ أَيْدِي النَّاسِ فَأُظْهِرْ اللَّهُمَّ لَنَا وَلِيَّكَ وَ ابْنُ بَنَتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ حَتَّى لَا يَظْفَرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَزَقَهُ وَ يُحَقِّقَ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ يُحَقِّقَهُ اللَّهُمَّ اكشِفْ هَذِهِ الْعُتْمَةَ عَنْ هَذِهِ الْأُمَّةِ بَظُهُورِهِ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَ نَرَاهُ قَرِيبًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

Al-Syed Ibn Al-Baqiy in his book Ikhtiyaar Al Misbaah from narrates the following from Al-Sadiq<sup>asws</sup>:

Imam Jafar-e-Sadiq<sup>asws</sup> said: One who recites this supplication after every obligatory (Prayer), he will see the Imam Muhammad<sup>asws</sup> Bin Al-Hassan<sup>asws</sup>, peace be upon him and on his forefathers, either whilst being awake or in a dream.

In the Name of Allah<sup>azwj</sup>; the most Beneficent and the most Merciful. Our Allah<sup>azwj</sup>! Make it reach my Master, wherever he<sup>asws</sup> may be, whether from the East of the Earth and from its West, in its coasts or its mountains, from me

<sup>85</sup> Al-Kafi, Vol. 1, H. 907

<sup>86</sup> Al-Kafi, Vol. 1, H. 2664

and from my parents and my brothers, the greetings and the peace as much as the number of the creation of Allah<sup>azwj</sup> and the weight of the Throne of Allah<sup>azwj</sup>, and what has been written in His<sup>azwj</sup> Book and what has been noted by His<sup>azwj</sup> Knowledge.

اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي صَبِيحَةِ هَذَا الْيَوْمِ وَمَا عِشْتُ فِيهِ مِنْ أَيَّامِ حَيَاتِي عَهْدًا وَ عَقْدًا وَ بَيْعَةً لَهُ فِي غُنْقِي

Our Allah<sup>azwj</sup>! I renew to him<sup>asws</sup>, in the morning of this day, and what I am living in from the days of my life, the covenant and the binding and his<sup>asws</sup> allegiance on my neck. (O Allah<sup>azwj</sup>) Do not turn these from me nor let them pass away.

Our Allah<sup>azwj</sup>! Make me to be of his<sup>asws</sup> supporters and help his<sup>asws</sup> army and be compliant with his<sup>asws</sup> orders and his<sup>asws</sup> prohibitions during his<sup>asws</sup> days and be of the martyrs in front of him<sup>asws</sup>.

Our Allah<sup>azwj</sup>! In this event between myself and him<sup>asws</sup>, if I were to die, and go to Your<sup>azwj</sup> servants, which is an inevitable matter, Take me out of my grave wielding my sword in my shroud, ready to answer the call of the caller in the present and afterwards.

Our Allah<sup>azwj</sup>! Show me the good governance and the offices of the slaves, and sharpen my vision so that I may glance at him<sup>asws</sup>, and Accelerate his<sup>asws</sup> appearance and Make his<sup>asws</sup> coming out to be easy.

Our Allah<sup>azwj</sup>! Intensify his<sup>asws</sup> courage and strengthen his<sup>asws</sup> back, and lengthen his<sup>asws</sup> life and my life.

Our Allah<sup>azwj</sup>! By it is Your country, and revive by it Your servants, for I have said this to You, and Your Words are True, **Corruption has appeared in the land and the sea on account of what the hands of men have wrought, (30:41)** has appeared.

Our Allah<sup>azwj</sup> to us Your heir and the son of the daughter of Your Prophet<sup>saww</sup>, the one named by the name of Your Messenger<sup>saww</sup>, greetings be upon him and his progeny, until not a thing from the falsehood succeeds but gets torn apart, and the Right of Allah<sup>saww</sup> is achieved by his<sup>asws</sup> words and his accomplishments.

Our Allah<sup>azwj</sup>! Uncover this gloom from this community by his<sup>asws</sup> appearance, **They see the (Day) indeed as a far-off (event) (70:6): But We see it (quite) near (70:7)** and Send salutations on Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> 87.

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## Hands of only a Prophet<sup>as</sup> or His Successors<sup>as</sup> are Kissed:

The hand of a Holy Prophet<sup>asws</sup> or a Divine Imam<sup>asws</sup> (chosen by Allah<sup>azwj</sup>), is the 'Hand' of Allah<sup>azwj</sup> on which 'Bait' would be the 'Bait' to Allah<sup>azwj</sup>. However it is observed that the hand(s) of a murshid/peer/maraja are kissed by their followers as a sign of respect, which is totally forbidden as we will find out from the Divine Instruction in this regards, first we look at, for example, the following Verse:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ  
اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا {48:10}

***Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.***

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدِ النَّرْسِيِّ عَنْ عَلِيِّ بْنِ مَرْزُوقٍ صَاحِبِ السَّابِرِيِّ قَالَ دَخَلْتُ عَلَىٰ أَبِي عَبْدِ  
اللَّهِ ع فَتَنَاوَلْتُ يَدَهُ فَقَبَّلْتُهَا فَقَالَ أَمَا إِنَّهَا لَا تَصْلُحُ إِلَّا لِنَبِيِّ أَوْ وَصِيِّ نَبِيِّ

Ali has narrated from his father from ibn abu Umayr from Zayd al-Narsi from Ali ibn Mazid Sahib al-Sabiri who has said:

Once I went to see Abu Abd Allah<sup>asws</sup> and I held and kissed his hand and the Imam<sup>asws</sup> said: This is (to be observed) only for the Holy Prophet<sup>saww</sup> or his successors<sup>asws</sup> 88

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَىٰ عَنِ الْحَجَّالِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع نَاولني  
يَدَكَ أَقْبَلُهَا فَأَعْطَانِيهَا فَقُلْتُ جُعِلَتْ فِدَاكَ رَأْسَكَ ففَعَلَ فَقَبَّلْتُهُ فَقُلْتُ جُعِلَتْ فِدَاكَ رَجُلَاكَ فَقَالَ أَقْسَمْتُ أَقْسَمْتُ  
ثَلَاثًا وَ بَقِيَ شَيْءٌ وَ بَقِيَ شَيْءٌ وَ بَقِيَ شَيْءٌ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn Isa from al-Hajjal from Yunus ibn Yaqub who has said:

Once I went to see Abu Abd Allah<sup>asws</sup> and I asked, Can I kiss your hand, (please)? The Imam<sup>asws</sup> agreed and I kissed his hand. I then asked, May Allah<sup>azwj</sup> keep my soul in service for your cause, can I kiss your head, (please)? The Imam<sup>asws</sup> agreed and I kissed his head. Then I asked, Can I kiss your feet, (please)? The Imam<sup>asws</sup> said: You had vowed, you had vowed, you had vowed, three and one remains, one remains, and one remains<sup>89 90</sup>.

مُحَمَّدُ بْنُ يَحْيَىٰ عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع قَالَ مَنْ قَبَّلَ لِلرَّجُلِ ذَا قَرَابَةٍ فَلَيْسَ  
عَلَيْهِ شَيْءٌ وَ قَبَّلَهُ الْأَخَ عَلَى الْخَدِّ وَ قَبَّلَهُ الْإِمَامَ بَيْنَ عَيْنَيْهِ

<sup>88</sup> Al-Kafi, vol, 2, H. 2105, Ch. 76, h 3

<sup>89</sup> The Imam perhaps indicated that the narrator, in fact, had vowed to kiss the Imam<sup>asws</sup> hand, head and feet

<sup>90</sup> Al-Kafi, vol, 2, H. 2106, Ch. 76, h 4

Mohammed ibn Yahya has narrated from al-Amraki ibn Ali ibn Jafar who has narrated the following from Abu al-Hassan<sup>asws</sup>:

Abu al-Hassan<sup>asws</sup> said: Whoever of the relatives kisses a relative out of compassion he has not committed any offense. A brother may kiss the cheek of his brother. Kissing an Imam<sup>asws</sup> is between his eyes.<sup>91</sup>

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الصَّبَّاحِ مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ  
لَيْسَ الْقُبْلَةُ عَلَى الْفَمِ إِلَّا لِلزَّوْجَةِ أَوْ الْوَلَدِ الصَّغِيرِ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed ibn Khalid from Mohammed ibn Sinan from abu al-Sabbah Mawla of Ale Sam who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said: Kissing on the mouth is only for the spouses and a small child.<sup>92</sup>

## **Kissing the Face, Eyes and Limbs of Prostration of a Zair<sup>93</sup>:**

إذا قدم أحدكم من مكة فقبل عينيه و فمه الذي قبل الحجر الأسود الذي قبله رسول الله ص و قبل موضع سجوده و  
جبهته

(Amir-ul-Momineen<sup>asws</sup> says:) When you welcome somebody who has just arrived from Mecca, a hajji, you should kiss his eyes and face with which he had kissed the Black Stone, which the Prophet<sup>saww</sup> had kissed. You should also kiss his limbs of prostration and his forehead.<sup>94</sup>

## **The Ammil (Mystical worshipper):**

The people of 'amliyat' (the mystical worshippers) who have spent, as per their claims, hours and hours in the supplications, usually in fixed number of days and months and by repeating some wird (chants/mantra) have been around during all times and can be traced back to early days of Islam, sometimes also referred as 'Sufi'. At that time, the word 'Sufi' was originated from 'Ahlay Sufa'<sup>95</sup>. Initially, these were the poor companions of the Prophet<sup>saww</sup> who used to live near the Masjid in a make-shift shelter, but later on this terminology was extended for all those who would refrain from the worldly desires and devote all their energies and resources for the Hereafter. These days, the word Sufism or Tasawwuf (Arabic: تصوّف) is reserved for those who try to cleanse their inner soul, thereby giving a mystical dimension to Islam. A practitioner of this tradition is generally known as 'Sufi' or a 'Dervish'.

<sup>91</sup> Al-Kafi, vol, 2, H. 2107, Ch. 76, h 5

الكافي ج : 2 ص : 186

<sup>92</sup> Al-Kafi, vol, 2, H. 2108, Ch. 76, h 6

<sup>93</sup> The visitor of Holy Shrines

<sup>94</sup> الخصال ج : 2 ص : 611

<sup>95</sup> People living in leaf-made enclosures

The Sufis, during the time of Twelve Imams<sup>asws</sup> of Shias, were characterised by their attachment to dhikr (a practice of repeating the names of Allah<sup>azwj</sup>) and asceticism. Their method of 'dhikr' derived Muslims away from learning the true teachings of Islam (Ahadith) and were strongly criticised by the Masomeen<sup>asws</sup>. These days they have different names but still have the same approach, they instead of learning and promoting the teachings of the Holy Book as explained by the Ahadith, use their own devised or inherited 'dhikr' rituals. Some of their ways to impress others include to enable their mureeds to 'see through the time or sometimes peak into Heaves', to bring to the mind of the participant 'the deceased souls', to reveal someone of his past and secrets and then try to forecast future events. Below, we present only few Ahadith in context to this topic:

### Sufis Try to Take Away Believers from Masomeen<sup>asws</sup>:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ جَمِيعاً عَنْ أَبِي جَمِيلَةَ عَنْ خَالِدِ بْنِ عَمَّارٍ عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع وَ هُوَ دَاخِلٌ وَ أَنَا خَارِجٌ وَ أَخَذَ بِيَدِي ثُمَّ اسْتَقْبَلَ النَّبِيْتَ فَقَالَ يَا سَدِيرُ إِنَّمَا أَمَرَ النَّاسُ أَنْ يَأْتُوا هَذِهِ الْأَحْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُعَلِّمُونَا وَلَا يَتَّبِعُهُمْ لَنَا وَ هُوَ قَوْلُ اللَّهِ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ إِلَى وَلَا يَتَّبِعُنَا ثُمَّ قَالَ يَا سَدِيرُ فَأَرَيْكَ الصَّادِقِينَ عَنْ دِينِ اللَّهِ ثُمَّ نَظَرَ إِلَى أَبِي حَنِيفَةَ وَ سُفْيَانَ الثَّوْرِيِّ فِي ذَلِكَ الزَّمَانِ وَ هُمْ حَلَقٌ فِي الْمَسْجِدِ فَقَالَ هَؤُلَاءِ الصَّادِقُونَ عَنْ دِينِ اللَّهِ بَلَا هُدًى مِنَ اللَّهِ وَ لَا كِتَابٍ مُبِينٍ إِنَّ هَؤُلَاءِ الْأَخَابِثُ لَوْ جَلَسُوا فِي بُيُوتِهِمْ فَجَالَ النَّاسُ فَلَمْ يَجِدُوا أَحَدًا يُخْبِرُهُمْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَنْ رَسُولِهِ ص حَتَّى يَأْتُونَا فَنُخْبِرَهُمْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَنْ رَسُولِهِ ص

Sudeer reports, once I met Imam Mohammed Baqir<sup>asws</sup> in Kabah, Imam<sup>asws</sup> held my arm and took me in front of Kabah and said: 'O Sudeer! People have been asked to come to these stones, after finishing 'Towaaf' circumambulation around these stone they should turn to us<sup>asws</sup> and give proof of their adherence to our<sup>asws</sup> Wilayat. As Allah<sup>azwj</sup> Says (20:82): ***'But, without doubt, I am (also) the One who forgives again and again, to those who repent, believe, and do right, who,- in fine, are ready to receive true guidance.'***

Imam<sup>asws</sup> pointed to his chest and said: 'Our<sup>asws</sup> Wilayat and submission'. And then said: 'O Sudeer! Shall I show you those who are the ones who stop people from adopting the True Religion of Allah<sup>azwj</sup>? Imam<sup>asws</sup>, then pointed out towards Abu Hanifa and Sufyaan Suri (Syrian), who were present in front of us.

Imam<sup>asws</sup> said: 'Look these are the ones who stop people from the religion of Allah<sup>azwj</sup>, as these people have neither any guidance from Allah<sup>azwj</sup>, nor a proof from the Holy Book, their minds are corrupt. If this types of people would stay at home, the general public would wonder around (in the research of religion) and after failing to find anyone who would narrate to them with reference to Allah<sup>azwj</sup> and His Prophet<sup>saww</sup>, they would definitely turn to us<sup>asws</sup> and we<sup>asws</sup> would tell them the true 'Akhbar' News (Ahadith), which we have heard from the Prophet<sup>saww</sup> and Allah<sup>azwj</sup>'.<sup>96</sup>

<sup>96</sup> Al-Kafi, Vol. 1, Pg. 392. 392 1 الكافي

## Ilm-ul-Jafr:

Some of those who are into amliyat (mystical worship practices) say that they use 'Ilm-ul-Jafr', a Revelation which came down from the Heavens for the Syeda-tul-Nisa-e-Alameen<sup>asws</sup>, it was written down by Amir-ul-Momineen<sup>asws</sup> and there are several Ahadith explaining its merits, it contained all the information on the past as well as on the unforeseen and all that which is going to take place until the Day of Judgement. It contains Divine Secrets and it is exclusively revealed for the Masomeen<sup>asws</sup>, we present a few selected Ahadith:

## Ilm-ul-Jafr and Its Merits:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَجَّالِ عَنْ أَحْمَدَ بْنِ غَمَرِ الْحَلْبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَسْأَلُكَ عَنْ مَسْأَلَةٍ هَاهُنَا أَحَدٌ يَسْمَعُ كَلَامِي قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ ع سِتْرًا بَيْنَهُ وَبَيْنَ بَيْتٍ آخَرَ فَاطَّلَعَ فِيهِ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ سَلْ عَمَّا بَدَا لَكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ شَيْعَتَكَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ ص عَلَّمَ عَلِيًّا ع بَابًا يُفْتَحُ لَهُ مِنْهُ أَلْفُ بَابٍ قَالَ فَقَالَ يَا أَبَا مُحَمَّدٍ عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا ع أَلْفَ بَابٍ يُفْتَحُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ قُلْتُ هَذَا وَ اللَّهِ الْعِلْمُ قَالَ فَكَتَبْتُ سَاعَةً فِي الْأَرْضِ ثُمَّ قَالَ إِنَّهُ لَعَلَّمَهُ وَ مَا هُوَ بِذَلِكَ قَالَ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ وَإِنَّا عِنْدَنَا الْجَامِعَةُ وَ مَا يُدْرِيهِمْ مَا الْجَامِعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْجَامِعَةُ قَالَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا بِذِرَاعِ رَسُولِ اللَّهِ ص وَ إِمْلَائِهِ مِنْ قَلْبٍ فِيهِ وَ خَطٌّ عَلَيَّ بِبَيْمِيهِ فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ وَ كُلُّ شَيْءٍ يَحْتَاجُ النَّاسُ إِلَيْهِ حَتَّى الْأَرْضُ فِي الْخَنْدُسِ وَ ضَرْبَ بَيْدِهِ إِلَيَّ فَقَالَ تَأَذَّنْ لِي يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا أَنَا لَكَ فَاصْنَعْ مَا شِئْتَ قَالَ فَعَمَّرَنِي بَيْدِهِ وَ قَالَ حَتَّى أَرْضُ هَذَا كَأَنَّهُ مُغْضَبٌ قَالَ قُلْتُ هَذَا وَ اللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعَلَّمَهُ وَ لَيْسَ بِذَلِكَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَ إِنَّا عِنْدَنَا الْجَفَرُ وَ مَا يُدْرِيهِمْ مَا الْجَفَرُ قَالَ قُلْتُ وَ مَا الْجَفَرُ قَالَ وَ عَاءٌ مِنْ أَدَمَ فِيهِ عِلْمُ النَّبِيِّينَ وَ الْوَصِيِّينَ وَ عِلْمُ الْعُلَمَاءِ الَّذِينَ مَضَوْا مِنْ بَنِي إِسْرَائِيلَ قَالَ قُلْتُ إِنَّ هَذَا هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعَلَّمَهُ وَ لَيْسَ بِذَلِكَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَ إِنَّا عِنْدَنَا لِمُصْحَفٍ فَاطِمَةَ ع وَ مَا يُدْرِيهِمْ مَا مُصْحَفُ فَاطِمَةَ ع قَالَ قُلْتُ وَ مَا مُصْحَفُ فَاطِمَةَ ع قَالَ مُصْحَفٌ فِيهِ مِثْلُ قُرْآنِكُمْ هَذَا ثَلَاثَ مَرَّاتٍ وَ اللَّهُ مَا فِيهِ مِنْ قُرْآنِكُمْ حَرْفٍ وَاحِدٍ قَالَ قُلْتُ هَذَا وَ اللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعَلَّمَهُ وَ مَا هُوَ بِذَلِكَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ إِنَّا عِنْدَنَا عِلْمٌ مَا كَانَ وَ عِلْمٌ مَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا وَ اللَّهِ هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعَلَّمَهُ وَ لَيْسَ بِذَلِكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَيُّ شَيْءٍ الْعِلْمُ قَالَ مَا يَحْدُثُ بِاللَّيْلِ وَ النَّهَارِ الْأَمْرُ مِنْ بَعْدِ الْأَمْرِ وَ الشَّيْءُ بَعْدَ الشَّيْءِ إِلَى يَوْمِ الْقِيَامَةِ

A number of our people have narrated from Ahmad ibn Muhammad, from Abd Allah ibn al-Hajjal, from Ahmad ibn Umar al-Halabi, from abu Basir who has said:

Once I went to see Abu Abd Allah<sup>asws</sup> and said: May Allah<sup>azwj</sup> Keep my soul in service for your cause, I like to ask you a question. Is there anyone else in this house that may hear my words? The Imam<sup>asws</sup> then folded the curtain between his room and the next room and looked into it. Then the Imam<sup>asws</sup> said: O Abu Muhammad, ask whatever you wish. I said: May Allah<sup>azwj</sup> Keep my soul in service for your cause; your followers say that the Messenger of Allah<sup>saww</sup> taught Ali<sup>asws</sup> a chapter of knowledge. From this chapter there open a thousand chapters. The Imam<sup>asws</sup> said: The Messenger of Allah<sup>saww</sup> taught Imam Ali<sup>asws</sup> a thousand chapters from each of which there open a thousand chapters.

I then said, This, I swear by Allah<sup>azwj</sup>, is knowledge! After drawing on the ground with his staff for a while, Imam<sup>asws</sup> said: That is knowledge but it is not that knowledge. The narrator has said that the Imam<sup>asws</sup> then said: O Abu Muhammad, with us<sup>asws</sup> there is al-Jamiah. Do they know what al-Jamiah is? I then asked: May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause. What is

al-Jamiah? The Imam<sup>asws</sup> said: 'It is a parchment seventy yards long by the yards of the Messenger of Allah<sup>saww</sup>. It contains his<sup>saww</sup> dictations from his<sup>saww</sup> very own mouth that were recorded onto it in the handwriting of Ali<sup>asws</sup>. It contains all the lawful and unlawful, and all matters that people need. Even the law of compensation for a scratch caused to a person. He<sup>asws</sup> then stretched his<sup>asws</sup> hand toward me and asked, May I<sup>asws</sup>, O Abu Muhammad? I then replied, May Allah keep my soul in service for your<sup>asws</sup> cause, I am entirely at your<sup>asws</sup> disposal. He<sup>asws</sup> pinched me with his<sup>asws</sup> hand and said: 'The law of compensation for this much is also included therein. He<sup>asws</sup> looked bit annoyed. I then said, This, I swear by Allah<sup>azwj</sup> is knowledge. 'The Imam<sup>asws</sup> said: 'It certainly is knowledge but not that one.

The Imam<sup>asws</sup> remained silent for a while and then said: With us there is **al-Jafr**. Do they know what **al-Jafr** is? I then asked, What is **al-Jafr**? The Imam<sup>asws</sup> said: 'It is a container made of skin that contains the knowledge of the Prophets<sup>as</sup> and the executors of their wills. It is the knowledge of the scholars in the past from the Israelites'. 'I then said: This certainly, is the knowledge. The Imam<sup>asws</sup> said: 'It certainly is knowledge but not that knowledge.

The Imam<sup>asws</sup> remained silent for a while and then said: With us<sup>asws</sup> there is the book (Mushaf) of Fatimah<sup>asws</sup>. Do they know what Mushaf of Fatimah<sup>asws</sup> is? I then asked: What is Mushaf of Fatimah<sup>asws</sup>? The Imam<sup>asws</sup> said: Mushaf of Fatimah<sup>asws</sup> is three times bigger than your Quran. I swear by Allah<sup>azwj</sup>, not even a single letter therein is from your Quran'. 'I then said: This, I swear by Allah<sup>azwj</sup>, is the knowledge. The Imam<sup>asws</sup> said: This certainly is knowledge, but it is not that knowledge. The Imam<sup>asws</sup> remained silent for a while and then said: With us<sup>asws</sup> there is the knowledge of whatever has been, and the knowledge of everything that will come into being to the Day of Judgement'. 'I then said, May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause, this, I swear by Allah<sup>azwj</sup> is certainly the knowledge! The Imam<sup>asws</sup> said: 'It certainly is knowledge but not that knowledge:

I then asked, May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause, what is the knowledge? The Imam<sup>asws</sup> said: It is whatever takes place during the night and during the day, one matter after the other matter, and one thing after the other to the Day of Judgement'.<sup>97</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عِنْدِي الْجُفْرَ الْأَبْيَضَ قَالَ قُلْتُ فَأَيُّ شَيْءٍ فِيهِ قَالَ زُبُورُ دَاوُدَ وَ تَوْرَةُ مُوسَى وَ أَنْجِيلُ عِيسَى وَ صُحُفُ إِبْرَاهِيمَ ع وَ الْحَلَالُ وَ الْحَرَامُ وَ مُصْحَفُ فَاطِمَةَ مَا أَرَعُمُ أَنْ فِيهِ قُرْآنٌ وَ فِيهِ مَا يَحْتَاجُ النَّاسُ إِلَيْنَا وَ لَا نَحْتَاجُ إِلَى أَحَدٍ حَتَّى فِيهِ الْجَلْدَةُ وَ نَصْفُ الْجَلْدَةِ وَ رُبْعُ الْجَلْدَةِ وَ أَرْضُ الْخَدَشِ وَ عِنْدِي الْجُفْرُ الْأَحْمَرُ قَالَ قُلْتُ وَ أَيُّ شَيْءٍ فِي الْجُفْرِ الْأَحْمَرِ قَالَ السَّلَاحُ وَ ذَلِكَ إِنَّمَا يَفْتَحُ لِلدَّمِ يَفْتَحُهُ صَاحِبُ السَّيْفِ لِلْقَتْلِ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي يَعْفُورٍ أَصْلَحَكَ اللَّهُ أَيْعَرَفَ هَذَا بَنُو الْحَسَنِ فَقَالَ إِي وَ اللَّهِ كَمَا يَعْرِفُونَ اللَّيْلَ أَنَّهُ لَيْلٌ وَ النَّهَارَ أَنَّهُ نَهَارٌ وَ لَكِنَّمَا يَحْمِلُهُمُ الْحَسَدُ وَ طَلَبُ الدُّنْيَا عَلَى الْجُحُودِ وَ الْإِنْكَارِ وَ لَوْ طَلَبُوا الْحَقَّ بِالْحَقِّ لَكَانَ خَيْرًا لَهُمْ

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Husayn ibn abu Ala who has said that he has heard the following from Abu Abd Allah<sup>asws</sup>.

<sup>97</sup> Al-Kafi, Vol. 1, H. 629. الكافي ج : 1 ص : 239

Abu Abd Allah<sup>asws</sup> said: 'With me is the white **Jafr**.' I then asked the Imam<sup>asws</sup> 'What is in it?' The Imam<sup>asws</sup> said: 'In it there are the psalms of David<sup>as</sup>, the Torah of Moses<sup>as</sup>, the Gospel of Jesus<sup>as</sup>, the Books of Abraham<sup>as</sup>, the laws that explain the lawful and unlawful matters and the Mushaf of Fatimah<sup>asws</sup> in which there is nothing from the Holy Quran. In it there is all that people need us<sup>asws</sup> to do for them, so that we<sup>asws</sup> would not need anyone else. In it there is information even about a lash, half of a lash and one-fourth of a lash and about the amount of compensation for a scratch caused to someone.

'With me<sup>asws</sup> there is the red **Jafr**.' I then asked the Imam<sup>asws</sup>, 'What is in the red **Jafr**?' The Imam<sup>asws</sup> said: 'In it there are the Armaments. It is because it only is opened for bloodshed. The owner of the sword opens it (to settle cases) of murder. The narrator has said that Abd Allah Ibn Abu Yafur asked the Imam<sup>asws</sup>. May Allah<sup>azwj</sup> keep you well, do the descendents of al-Hassan<sup>asws</sup> know this? The Imam<sup>asws</sup> said: Yes, I swear by Allah<sup>azwj</sup>, they know it just as they know the night that it is night and the day that it is day, but jealousy and worldly gains cause them to act in denial and rejection. Had they sought the truth with the truth it would have been better for them'.<sup>98</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ فِي الْجَفْرِ الَّذِي يَذْكُرُونَهُ لَمَّا يَسْأَلُونَهُمْ لِأَنَّهُمْ لَا يَقُولُونَ الْحَقَّ وَ الْحَقُّ فِيهِ فَلْيُخْرِجُوا قَضَايَا عَلِيٍّ وَ فَرَائِضَهُ إِنْ كَانُوا صَادِقِينَ وَ سَلَوْهُمْ عَنِ الْخَالَاتِ وَ الْعَمَاتِ وَ لِيُخْرِجُوا مُصْحَفَ فَاطِمَةَ ع فَإِنَّ فِيهِ وَصِيَّةَ فَاطِمَةَ ع وَ مَعَهُ سِلَاحُ رَسُولِ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَأَتُوا بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

Ali ibn Ibrahim has narrated from Muhammad ibn Isa from Yunus from the person that he mentioned from Sulaiman ibn Khalid who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said: 'The **Jafr** of which they speak certainly disappoints them because they do not speak the truth while **Jafr** does contain the truth. Allow them bring to light there from the Judgements of Ali<sup>asws</sup> and his<sup>asws</sup> rules of inheritance, if they are truthful. Ask them about (the inheritance) of paternal and maternal aunts. Allow them show the Mushaf of Fatimah<sup>asws</sup>. In it, certainly, there is the will of Fatimah<sup>asws</sup>. With it there are the 'سِلَاحُ' Armaments of the Messenger of Allah<sup>saww</sup>. Allah<sup>azwj</sup> has Said: **'Bring me a Book, revealed before this Quran, or any other proof based on knowledge to support your belief, if indeed you are truthful' (46:4).**<sup>99</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلَ أَبَا عَبْدِ اللَّهِ ع بَعْضُ أَصْحَابِنَا عَنِ الْجَفْرِ فَقَالَ هُوَ جِلْدٌ ثَوْرٍ مَمْلُوءٌ عِلْمًا قَالَ لَهُ فَالْجَامِعَةُ قَالَ تِلْكَ صَحِيفَةٌ طَوَّلَهَا سَبْعُونَ ذِرَاعًا فِي عَرْضِ الْأَيْبِيمِ مِثْلُ فَخِذِ الْفَالِجِ فِيهَا كُلُّ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا وَ هِيَ فِيهَا حَتَّى أَرْضُ الْخَدَشِ قَالَ فَمُصْحَفُ فَاطِمَةَ ع قَالَ فَسَكَتَ طَوِيلًا ثُمَّ قَالَ أَنْتُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَ عَمَّا لَا تُرِيدُونَ إِنَّ فَاطِمَةَ مَكَتَتْ بَعْدَ رَسُولِ اللَّهِ ص خَمْسَةَ وَ سَبْعِينَ يَوْمًا وَ كَانَ دَخَلَهَا حَزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرَيْلُ ع يَأْتِيهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخْبِرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيٌّ ع يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ ع

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Riab from abu Ubayda who has said:

<sup>98</sup> Al-Kafi, Vol. 1, H. 631.

الكافي ج : 1 ص : 241

<sup>99</sup> Al-Kafi, Vol. 1, H. 632



'People from our group asked Abu Abd Allah<sup>asws</sup> about **Jafir** and the Imam<sup>asws</sup> said: 'It is the skin of a bull, which is full of knowledge. They then asked the Imam<sup>asws</sup> about **al-Jamiah**. The Imam<sup>asws</sup> replied: 'It is a parchment that is seventy yards long with the width of a hide like that of the leg of a huge camel'. It contains all that people may need. There is no case for which there is not a rule in it. In it there is the law even to settle the compensation for a scratch caused to a person. 'I (the narrator) then asked the Imam<sup>asws</sup>: What is the Mushaf of Fatimah<sup>asws</sup>? The Imam<sup>asws</sup> waited for quite a while. Then he<sup>asws</sup> said: 'You ask about what you really mean and what you do not mean. Fatimah<sup>asws</sup> lived after the Messenger of Allah<sup>saww</sup> for **seventy-five days**. Syeda<sup>asws</sup> was severely grieved because of the death of her<sup>asws</sup> father.

Jibraeel<sup>as</sup> would come to provide her solace and condolence due to the Shahadat of her<sup>asws</sup> father. Jibraeel<sup>as</sup> would comfort her<sup>asws</sup> soul, inform her<sup>asws</sup> about her father<sup>asws</sup>, his place, of the future events and about what would happen to her children. At the same time Ali<sup>asws</sup> would write all of them down and thus has come to be the Mushaf of Fatimah<sup>asws</sup>.<sup>100</sup>

## The Knowledge of '**Jafir**' is only with Masomeen<sup>asws</sup>:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ نُعَيْمِ الْقَابُوسِيِّ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ قَالَ إِنَّ ابْنِي عَلِيًّا أَكْبَرُ وَلَدِي وَأَبْرُهُمْ عِنْدِي وَأَحَبُّهُمْ إِلَيَّ وَهُوَ يَنْظُرُ مَعِيَ فِي الْجَفْرِ وَلَمْ يَنْظُرْ فِيهِ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ

A number of our people have narrated from Ahmad ibn Mohammed from Muawiya ibn Hakim who from Nuaym al-Qabusi, who has narrated the following from Abu Al-Hassan<sup>asws</sup>.

Abu Al-Hassan<sup>asws</sup> said: My<sup>asws</sup> son, Ali<sup>asws</sup> is the eldest of my<sup>asws</sup> sons, I<sup>asws</sup> consider him<sup>asws</sup> the most virtuous among them and the most beloved of them to me<sup>asws</sup>. He<sup>asws</sup> looks into the **Jafir** (a secret source of knowledge) with me<sup>asws</sup>. No one can read it except a Prophet<sup>asws</sup> or the executor of the will of a Prophet<sup>asws</sup>.<sup>101</sup>

## Alphabets and their Numerical Values (Haraf ul Moujan/Abjad):

In Muslim society, most of us are familiar with the numerical values assigned to Arabic alphabets, i.e., 786, 110, 92 and so on. The 'Ammil' people have based their 'Naqsh', 'Taweez' (emulates), 'Wazaif' (repeating/chanting Verses) based on the numerical values of the Alphabet. The numerical values of alphabets are also frequently used to name a child or an Ammil will give an alphabet (e.g., 'Ra', 'Ba' etc.) to the parents to give a name to their newborn, which starts with these alphabets. We, however, will see below that the assigning of numerical values to the Arabic alphabets is not only un-

<sup>100</sup> Al-Kafi, Vol. 1, H. 633

<sup>101</sup> Al-Kafi, Vol. 1, H. 808, 312 : باب 2- النصوص also see: الكافي ج : 1 ص : 312 49 بحار الأنوار 315 إعلام الوری الفصل الثاني في ذكر على الخصوص عليه صلوات الإرشاد 2 249 فصل ..... ص : 247 الصراط المستقيم 2 164 السابع النص الخرائج والجرائح 2 897 فصل ..... ص : 897 النصوص الدالة ع الغيبة للطوسي 36 الكلام على الواقعة ..... ص : 23 كشف الغمة 2 271 و أما : على الرضا ع ..... ص مناقبه وصفاته ..... ص : 260 المناقب 4 367 فصل في المفردات ..... ص : 366

Islamic but a Jewish way of calculating/predicting events. Below we review Ahadith where the use of Alphabet is mentioned.

## The Case of Examination of Affected Hearing, Seeing:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي رَجُلٍ ضَرَبَ رَجُلًا فِي رَأْسِهِ فَتَقَلَّ لِسَانُهُ أَنَّهُ يُعَرِّضُ عَلَيْهِ حُرُوفَ الْمُعْجَمِ كُلَّهَا ثُمَّ يُعْطَى الدِّيَّةَ بِحِصَّةٍ مَا لَمْ يُفْصِحْ مِنْهَا

Ali ibn Ibrahim has narrated from his father from ibn Mahbub and Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ibn Mahbub from Abu Ayyub from Sulaiman ibn Khalid who has said:

About the case of a man who hits another on his head and his tongue becomes heavy, Abu Abd Allah<sup>asws</sup> has said: He must be made to pronounce all letters of alphabet and fair compensation must be paid to him proportionate to the letters that he is not able to pronounce correctly.<sup>102</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ ضَرَبَ رَجُلًا بَعْضًا عَلَى رَأْسِهِ فَتَقَلَّ لِسَانُهُ فَقَالَ يُعَرِّضُ عَلَيْهِ حُرُوفَ الْمُعْجَمِ فَمَا أَفْصَحَ مِنْهُ بِهِ وَ مَا لَمْ يُفْصِحْ بِهِ كَانَ عَلَيْهِ الدِّيَّةُ وَ هِيَ تِسْعَةٌ وَ عِشْرُونَ حَرْفًا

It is narrated from the narrator of the previous Hadith from his father from• Abd Allah ibn al-Mughirah from Abd Allah ibn Sinan who has said:

About the case of a man who hits another with a stick on his head which makes his tongue heavy, Abu Abd Allah<sup>asws</sup> has said: He must be asked to pronounce all letters of alphabet to see which ones he can pronounce correctly and which he cannot. On that basis, fair compensation must be paid proportionate to what is not said properly. The letters of alphabet are twenty-nine.<sup>103</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا ضَرَبَ الرَّجُلُ عَلَى رَأْسِهِ فَتَقَلَّ لِسَانُهُ عُرِضَتْ عَلَيْهِ حُرُوفُ الْمُعْجَمِ يُقْرَأُ ثُمَّ قُسِمَتِ الدِّيَّةُ عَلَى حُرُوفِ الْمُعْجَمِ فَمَا لَمْ يُفْصِحْ بِهِ الْكَلَامَ كَانَتِ الدِّيَّةُ بِالْقِيَاسِ مِنْ ذَلِكَ

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from Hammad from al-Halabi who has said:

Abu Abd Allah<sup>asws</sup> has said: If a man is hit on his head and his tongue becomes heavy, he must be made to pronounce all letters of alphabet. A complete compensation must be divided on the letters of the alphabet, the total of what he pronounces correctly subtracted and the rest is given to him for equitable retaliation (and fair compensation).<sup>104</sup>

<sup>102</sup> Al-Kafi, Vol. 7, H. 13947

الكافي ج : 7 ص : 322

<sup>103</sup> Al-Kafi, Vol. 7, H. 13948

also, H. 5222 in Manla Hazar ul-Faqih, : 4 ص

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<sup>104</sup> Al-Kafi, Vol. 7, H. 13951 323 : 7 ص

## The Meanings of Alphabets:

حدثنا محمد بن بكران النقاش رضي الله عنه بالكوفة سنة أربع و خمسين و ثلاثمائة قال حدثنا أحمد بن محمد بن سعيد الهمداني مولى بني هاشم قال حدثنا علي بن الحسن بن علي بن فضال عن أبيه عن أبي الحسن علي بن موسى الرضا ع قال إن أول ما خلق الله تعالى ليعرف به خلقه الكتابة الحروف المعجم و إن الرجل إذا ضرب على رأسه بعصا فزعم أنه لا يفصح ببعض الكلام فالحكم فيه أن تعرض عليه حروف المعجم ثم يعطى الدية بقدر ما لم يفصح منها و لقد حدثني أبي عن أبيه عن جده عن أمير المؤمنين ع في أ ب ت ث قال الألف آلاء الله و الباء بهجة الله و التاء تمام الأمر لقائم آل محمد ص و الناء ثواب المؤمنين على أعمالهم الصالحة ج ح خ فالجيم جمال الله و جلاله و الحاء حلم الله عن المذنبين و الخاء خمول ذكر أهل المعاصي عند الله عز و جل د ذ فالذال دين الله و الذال من ذي الجلال ر ز فالراء من الرؤوف الرحيم و الزاء زلازل القيامة س ش فالسين سناء الله و الشين شاء الله ما شاء و أراد ما أراد و ما تشاءون إلا أن يشاء الله ص ض فالصاد من صادق الوعد في حمل الناس على الصراط و حيس الظالمين عند المرصاد و الضاد ضل من خالف محمدا و آل محمد ص ط ظ فالطاء طوبى للمؤمنين و حسن مآب و الظاء ظن المؤمنين بالله خيرا و ظن الكافرين سوءا ع غ فالعين من العلم و الغنى ف ق فالفاء فوج من أفواج النار و القاف قرآن على الله جمعه و قرآنه ك ل فالكاف من الكافي و اللام لغو الكافرين في افتراءهم على الله الكذب م ن فالميم ملك الله يوم لا مالك غيره و يقول عز و جل لِمَنِ الْمُلْكُ الْيَوْمَ ثُمَّ يَنْطِقُ أَرْوَاحُ أَنْبِيَائِهِ وَ رُسُلِهِ وَ حُجَّجُهُ يَقُولُونَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ فيقول جل جلاله الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ و النون نوال الله للمؤمنين و نكاله بالكافرين و ه فالواو ويل لمن عصى الله و الهاء هان على الله من عصاه لا ي فلام ألف لا إله إلا الله و هي كلمة الإخلاص ما من عبد قالها مخلصا إلا وجبت له الجنة و الباء يد الله فوق خلقه باسطة بالرزق سبحانه و تعالى عما يشركون ثم قال ع إن الله تبارك و تعالى أنزل هذا القرآن بهذه الحروف التي يتداولها جميع العرب ثم قال قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Muhammad ibn Bakran an-Naqqash - may Allah be pleased with him - narrated in Kufa in the year 354 A.H. (964 A.D.) that Ahmad ibn Muhammad ibn Saeed al-Hamadani -a chief of the Hashemite tribe, quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Abil Hassan Ali ibn Musa Al-Reza<sup>asws</sup>. The first thing which Allah Created so that the people can learn how to write through its Creation were the letters of the alphabet.

When someone is hit over the head so hard that he cannot talk well, the decree on compensation is that he be presented with the letters of the alphabet. He is given money as compensation based on the number of the letters of the alphabet, which he cannot pronounce. My father<sup>asws</sup> narrated that his father<sup>asws</sup> quoted on the authority of his grandfather<sup>asws</sup> on the authority of Amir-ul-Momineen<sup>asws</sup> Ali<sup>asws</sup> ibn Abi Talib<sup>asws</sup>.

The letter Alifin (alif ba ta sa) stands for Allah<sup>azwj</sup>'s Blessings. The letter ba in (alif ba ta sa) stands for Allah<sup>azwj</sup>'s Joy. The letter ta in (alif ba ta sa) stands for the completion of the affairs for the Riser from the Household of Muhammad<sup>saww</sup>. The letter sa in (alif ba ta sa) stands for the rewards for the good deeds of the Momineen (believers). The letter Jim in (Jim ha kha) stands for Allah<sup>azwj</sup>'s Glory and Exaltation. The letter ha (Jim ha kha) stands for Allah<sup>azwj</sup>'s Clemency with the sinners. The letter kha (Jim ha kha) stands for the sluggishness of the sinners in the presence of the Honourable the Exalted Allah<sup>azwj</sup>.

The letter dal in (dal zal) stands for Allah<sup>azwj</sup>'s Religion, and the letter zal in (dal zal) stands for the Lord of Majesty. The letter ra in (ra za) stands for the

Clement, the Merciful, and the letter za in (ra za) stands for the Quakes of the Resurrection.

Letter sin in (sin shin) stands for Allah<sup>azwj</sup>'s Luminance and the letter shin in (sin shin) stands for Allah<sup>azwj</sup>'s Will whatever He<sup>azwj</sup> willed and Wish whatever He<sup>azwj</sup> wished. There is no will except for what Allah<sup>azwj</sup> Willed. And the letter sad in (sad zad) stands for the True Promiser in carrying the people across the Bridge<sup>105</sup>, and imprisoning the oppressors at the observation post. The letter zad in (sad zad) stands for the loss of whoever opposes Muhammad<sup>saww</sup> and Muhammad<sup>saww</sup>'s Household<sup>asws</sup>. The letter thayn in (tthayn zayn) stands for Prosperity and a Good Ending for the believers. The letter zayn in (tthayn zayn) stands for and the optimism of the Momineen (believers) about Allah<sup>azwj</sup>, and the pessimism of the unbelievers about Allah<sup>azwj</sup>. The letter ayn in (ayn qayn) stands for knowledge and the letter qayn in (ayn qayn) stands for sufficiency. The letter fa in (fa qa) stands for flame from the flames of the Fire, and the letter qa in (fa qa) stands for the Quran whose compilation and recital is Allah<sup>azwj</sup>'s Responsibility.

The letter kaf in (kaf lam) stands for sufficient, and the letter lam in (kaf lam) stands for the absurdity of the unbelievers in the lies, which they ascribe to Allah<sup>azwj</sup>. The letter mim in (mim noon) stands for Allah<sup>azwj</sup>'s Dominion on the Day on which there is no other dominion. The Honourable the Exalted Allah<sup>azwj</sup> says, ... **Whose will be the dominion that Day? ... , 160**

Then the spirits of the Prophets<sup>saww</sup>, the Messengers and the Proofs (the Imams<sup>asws</sup>) will say, ... **That of Allah, the One the Irresistible! , 161**

Then Allah<sup>azwj</sup> says, **That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is Swift in taking account. 162**

And the letter noon in (mim noon) stands for the blessings, which Allah<sup>azwj</sup> Grants the believers, and is the punishments which He<sup>azwj</sup> Imposes on the unbelievers. And the letter vave in (vave ha) stands for the one who disobeys Allah<sup>azwj</sup> and the letter ha in (vave ha) stands for the insignificance of those who disobey in the presence of Allah<sup>azwj</sup>. And the letter la in (la ya) stands for the letter la in la illaha illa Allah which is the expression of sincere devotion. Paradise will be incumbent for whoever sincerely says it. And the letter ya in (la ya) stands for Allah<sup>azwj</sup>'s Hand which is expanded over all His<sup>azwj</sup> creatures to feed them. Glorified and High is He<sup>azwj</sup> opposed to what the polytheists profess.

The Imam<sup>asws</sup> then added, 'The Blessed the Sublime Allah revealed this Quran using the same letters which the Arabs use, and said, **Say, If the whole of mankind and Jinns were to gather together to produce the like**

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<sup>105</sup> Sirat, the Bridge over the Hell to Paradise

**of this Quran, they could not produce the like thereof, even if they backed up each other with help and support. ,163' .<sup>106</sup>**

حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي رضي الله عنه قال حدثنا جعفر بن محمد بن مسعود العياشي عن أبيه قال حدثنا أحمد بن أحمد قال حدثنا سليمان بن الخصيب قال حدثنا الثقة قال حدثنا أبو جمعة رحمة بن صدقة قال أتى رجل من بني أمية و كان زنديقا جعفر بن محمد ع فقال قول الله عز و جل في كتابه المص أي شيء أراد بهذا و أي شيء فيه من الحلال و الحرام و أي شيء فيه مما ينتفع به الناس قال فاغتاظ من ذلك جعفر بن محمد ع فقال أمسك ويحك الألف واحد و اللام ثلاثون و الميم أربعون و الصاد تسعون كم معك فقال الرجل أحد و ثلاثون و مائة فقال له جعفر بن محمد ع إذا انقضت سنة إحدى و ثلاثين و مائة (131) انقضى ملك أصحابك قال فنظرنا فلما انقضت سنة إحدى و ثلاثين و مائة يوم عاشوراء دخل المسودة الكوفة و ذهب ملكهم

We were told by Muzaffar ibn Jafar ibn Muzaffar Alavi Samar Qandi, who from Jafar ibn Mohammed ibn Masood Ayashi, who has narrated from his father, who said we were told by Ahmed ibn Ahmed, who said we were told by Sulayman ibn Khaseeb, who said, I heard it from a man, who was told by Abu Jammah Rahmah ibn Sadaqa, who has said:

Once a non-believer, from the clan of Umayyad visited Ja'far Ibn Muhammad<sup>asws</sup> and said: What does Allah<sup>azwj</sup> Means by the words in His book 'المص'? What things are referred to by it, are those, which are Permissible? Or the ones which are Forbidden? And Whats the use of these Words? Imam<sup>asws</sup> became unhappy after listening to him and said: Listen, Fie be upon you! Calculate, (as per pre-Islamic numerical method), 'Alf' (1), 'Laam' (30), 'Meem' (40), 'Sawad' (90), how much these would be in your calculation method? He said, (after using these numerical values) it will be 131, Imam<sup>asws</sup> said when so many years will lapse, your allies' (Banu Umayyad) government will finish'. The narrator says, we saw after 131 years, on the day of Ashura that black flag carriers entered into Kufa (Bani Abbas), and took over rule from Banu Umayyad. (if we add numerical values as per above it is: 1+30+40+90=161 and not 131!).<sup>107</sup>

خيثمة الجعفي عن أبي ليبيد المخزومي قال: قال أبو جعفر عليه السلام: يا بالبيد انه يملك من ولد العباس اثنا عشر، يقتل بعد الثامن منهم أربعة فتصيب أحدهم الذبحة فتذبحه، هم فئة قصيرة أعمارهم، قليلة مدتهم، خبيثة سيرتهم منهم الفويسق الملقب بالهادي، والناطق والغاوي، يا بالبيد ان في حروف القرآن المقطعة لعلماء جما، ان الله تبارك وتعالى أنزل (آلم ذلك الكتاب)، فقام محمد صلى الله عليه وسلم حتى ظهر نوره و ثبت كلمته، وولد

يوم ولد، وقد مضى من الالف السابع مائة سنة وثلاث سنين، ثم قال: وتبيناه في كتاب الله [ في ] الحروف المقطعة إذا عدتها من غير تكرار، وليس من حروف مقطعة حرف ينقضى ايام (الايام خ ل) الا وقائم من بني هاشم عند انقضائه، ثم قال: الالف واحد، واللام ثلثون، والميم أربعون، والصاد تسعون، فذلك مائة واحدة وستون، ثم كان بدو خروج الحسين بن علي عليه السلام الم الله، فلما بلغت مدته قام قائم ولد العباس عند ' المص '، ويقوم قائمنا عند انقضائها بالر فافهم ذلك وعه و اكنمه

In Tafseer Ayashi, it has been reported from Abu Labad Makhzumi that Imam Mohammed Baqir<sup>asws</sup> has said to me:

O Abu Labad! There will be 12 rulers from the descendants of al-Abbas family, the last four, after the first eight, will be assassinated; one among them

<sup>106</sup> Uyon Akhbar Al-Reza (asws) 11-26 عيون أخبار الرضا (ع) ج : 1 ص : 130

<sup>107</sup> 28 باب معنى الحروف المقطعة في أوائل ال المناقب 1 137 فصل في المفردات من معاني الأخبار المعجزات

will suffer from the disease of 'Khanag', which will kill him. Their ages and duration of reign will be very short, their manners will be extremely bad and among them will be the one who would claim to be 'the guide' and the 'deliverer', he will also be called as 'Ghavi' (the misguided), O Abu Labad, the 'Muqattat' words in the Holy Quran contain huge amount of information. When Allah<sup>azwj</sup> said 'Alf Laam Meem Zalik alkitab', His Prophet Mohammed<sup>saww</sup> announced his Prophethood, until his<sup>saww</sup> 'Noor' became evident, and his<sup>saww</sup> words were heard, when he<sup>saww</sup> came to this world, at that time 300 years had lapsed from the 7<sup>th</sup> 'Alif'.

Imam<sup>asws</sup> then added, there is more information in the words of 'Muqattat', with the condition that one can recognise and take out its repetitive words. And as per these words, once days of a ruler (who is inimical to us<sup>asws</sup>) finishes; someone from Bani Hashim rises against him.

Imam<sup>asws</sup> then said: 'Alif' 1, 'Laam' 30, 'Meem' 40 and 'Saad' 90, which comes to 161 altogether. Imam Hussain<sup>asws</sup> stood up with the beginning of the 'Alif Laam Allah', and when the time of the 'Alif Laam Meem Saad' had expired, someone from Banu Abbas stood up (against Umayyad), and our 'Al-Qaim' will rise at the end of 'Al-Ra', understand it, remember it and do not conceal it to others'.<sup>108</sup>

The knowledge of the 'Muqattat' and words is from the Divine Knowledge, which no one other than them<sup>asws</sup> (The Divine Imam<sup>asws</sup>) can comprehend, as there are subsections of the words, e.g., the 7<sup>th</sup> 'Alif', and excluding repetitive words (as in the above Hadith), if we try to do any calculation, for example we will not know the length of the time of the rising of 'Al-Qaim', if we simply try to assign the conventional numerical values to 'بالر' it is 233 years but it has been over 1000 years from the Grand Occultation of Imam-e-Zaman<sup>ajfj</sup>. Therefore, like 'ilmul al-Jafr' this knowledge also belongs exclusively to the Masomeen<sup>asws</sup> and we should neither try to predict the future event nor interpret/guess meanings of Verses, as some of 'Amil' and 'Zakareen' are doing at present'.

From the Hadith below it becomes even clearer that other than the Masomeen<sup>asws</sup> no one would be able to know the true interpretation and meanings of the numerical values of the alphabets and what calculated numbers will mean, i.e, is it the number of years or number currency units?

## **Condemnation of the Jewish System of Assigning Numerical Values to the Alphabets<sup>109</sup>:**

ثم - قال: وقال الصادق (عليه السلام) ثم الالف حرف من حروف قولك 'الله' دل بالالف على قولك: الله. ودل باللام على قولك: الملك العظيم، القاهر للخلق أجمعين ودل بالميم على أنه المجيد - الكريم - المحمود في كل أفعاله. وجعل هذا القول حجة على اليهود.

<sup>108</sup> Tafseer-e-Ayashi, Vol. 2, pg. 3, also see Tafseer-e-Noor Al-Thaqalain, Vol. 3, pg. 322 (Urdu),

<sup>109</sup> Tafseer-e-Imam Hassan Askari<sup>asws</sup>, H. 33

Then he<sup>asws</sup> said that Al Sadiq<sup>asws</sup> said: The *Alif* a letter from the letters of your saying Allah<sup>azwj</sup> is proof over your saying Allah<sup>azwj</sup>. And the proof by *Laam* over your saying – The Great King, Omnipotent, Creator of all. And the proof by *Meem* – He<sup>azwj</sup> is The Glorious, The Honoured, The Praised One is all His affairs. And give this Statement as a proof over the Jews.

وذلك أن الله تعالى لما بعث موسى بن عمران (عليه السلام). ثم من بعده من الانبياء إلى بني إسرائيل، لم يكن فيهم - أحد - إلا أخذوا عليهم العهود، والمواثيق ليؤمنن بمحمد العربي الامي المبعوث بمكة، الذي يهاجر - منها - إلى المدينة، يأتي بكتاب بالحروف المقطعة افتتاح بعض سورة، يحفظه - بعض - أمته، فيقرؤنه قياما وقعودا ومشاة وعلى كل حال، يسهل الله عز وجل حفظه عليهم. ويقرنون بمحمد أخاه ووصيه علي بن أبي طالب (عليه السلام) الأخذ عنه علومه التي علمها، والمتقلد عنه الامانة التي قلدها، ومذلل كل من عاند محمدا بسيفه الباتر ومفحم كل من جادله وخاصمه بدليله القاهر، يقاتل عباد الله على تنزيل كتاب الله حتى يقودهم إلى قبوله طائعين وكرهين.

And that when Allah<sup>azwj</sup> sent Musa Bin Imran<sup>asws</sup> and then after him<sup>asws</sup> other Prophets<sup>as</sup> to the Children of Israel, there was not a single one of them except that He<sup>azwj</sup> took a covenant from him<sup>asws</sup> of his belief in Muhammad<sup>saww</sup> the Arab, that I will send him<sup>saww</sup> as a Prophet in Mecca, and will emigrate to Medina and will give him<sup>saww</sup> a Book, some chapters of which will start with the solitary letters, which will be memorized by some of his followers who will recite it while standing and sitting as well as in every situation. Allah<sup>azwj</sup> will make it easier for them to memorise it. They will read it with Muhammad<sup>saww</sup>, his<sup>saww</sup> brother and Trustee Ali<sup>asws</sup> Bin Abi Talib<sup>asws</sup>, the taker of knowledge from his<sup>saww</sup> knowledge, and will be the treasurer of his<sup>saww</sup> trusts, and will disgrace every enemy of his<sup>saww</sup> and will silence every argument against him<sup>saww</sup> by slicing proofs, will kill those who would object to the Revelation of the Book of Allah<sup>azwj</sup> until they accept it willingly or unwillingly.

ثم إذا صار محمد إلى رضوان الله تعالى، وأرتد كثير ممن كان أعطاه ظاهر الايمان، وحرفوا تأويلاته، وغيروا معانيه، ووضعوها على خلاف وجوهها، قاتلهم بعد - ذلك - على تأويله حتى يكون إبليس - الغاوي لهم - هو الخاسر الذليل المطرود - الملعون - المغلوب.

**Then when Muhammad<sup>saww</sup> passes away to the Pleasure of Allah<sup>azwj</sup>, most of them will turn apostate after having only apparent belief and will alter the explanations of it, and give other meanings to its (Words), he<sup>asws</sup> will kill them over its explanations until Iblis<sup>la</sup> who was their mentor will be disgraced, cast away, cursed and overcome.**

قال: فلما بعث الله محمدا (صلى الله عليه وآله) - وأظهره بمكة، وسيره منها إلى المدينة وأظهره بها - أنزل عليه الكتاب، وجعل افتتاح سورته الكبرى ب ' الم ' يعني الم ذلك الكتاب ' وهو ذلك الكتاب الذي أخبرت - به - أنبيائي السالفين أني - س - أنزله عليك يا محمد ' لا ريب فيه ' . فقد ظهر ما أخبرهم به أنبيأؤهم أن محمدا ينزل عليه كتاب مبارك لا يحويه الباطل يقرؤه هو وأمته على سائر أحوالهم. ثم اليهود يحرفونه عن جهته، ويتأولونه على غير وجهه، ويتعاطون التوصل إلى علم - ما - قد طواه الله عنهم من - حال - أجل هذه الامة، وكم مده ملكهم. فجاء إلى رسول الله (صلى الله عليه وآله) منهم جماعة، فولى رسول الله (صلى الله عليه وآله) عليا (عليه السلام) مخاطبتهم فقال قائلهم: إن كان مايقول محمد حقا، فقد علمنا كم قدر ملك أمته، هو إحدى وسبعون سنة: الالف واحد، واللام ثلاثون، والميم أربعون. فقال علي (عليه السلام): فما تصنعون ب ' المص ' وقد أنزلت عليه؟ قالوا: هذه إحدى وستون ومائة سنة.

He<sup>asws</sup> said: When Allah<sup>azwj</sup> sent Muhammad<sup>saww</sup> as a Prophet and made his appearance in Mecca, and took him<sup>saww</sup> to Medina and made him known

there, Sent down on him<sup>saww</sup> the Book, and started the big chapter of it with 'Alif Laam Meem' that is 'Alif Laam Meem that is the Book' and he<sup>saww</sup> is the Book which the previous Prophets<sup>as</sup> were informed that I<sup>azwj</sup> will Reveal to you O Muhammad<sup>saww</sup> 'There is no doubt in it'.

It emerged that I<sup>azwj</sup> had Informed their Prophets<sup>as</sup> that I<sup>azwj</sup> shall Send down on Muhammad<sup>saww</sup> such a Blessed Book that falsehood shall never touch it, that he<sup>saww</sup> will read it as well his<sup>saww</sup> followers in every situation.

The Jews then started their perversion and presented their arguments against it and started asking – How long will this community last and how long will its kingdom last. Then a group of them came to the Messenger of Allah<sup>saww</sup>. The Messenger of Allah<sup>saww</sup> told Ali<sup>asws</sup> to address them. A Jew then said: If what Muhammad<sup>saww</sup> says is true then we know how long his<sup>saww</sup> kingdom is going to last and that is a period of seventy one years, as *Alif* equates to one, *Laam* equates to thirty and *Meem* equates to forty and that makes seventy one according to our calculations.

Ali<sup>asws</sup> replied: What do you say about *Alif Laam Meem Saad* has this not been sent down on him<sup>saww</sup>? They said: This comes to one hundred and sixty one years.

فقال - علي (عليه السلام) -: فما تصنعون ب 'الر' وقد أنزلت عليه؟ - ف - قالوا: هذه أكثر، هذه مائتان وإحدى وثلاثون سنة. - ف - قال علي (عليه السلام): فماذا تصنعون ب 'المر' وقد أنزلت عليه؟ قالوا: هذه أكثر، هذه مائتان، وإحدى وسبعون سنة. فقال علي (عليه السلام): فواحدة من هذه ل، أو جميعها له؟ فاختلط كلامهم، فبعضهم قال: له واحدة منها، وقال بعضهم: بل يجمع له كلها وذلك سبعمائة وأربع وثلاثون سنة، ثم يرجع الملك إلينا، يعني إلى اليهود.

Ali<sup>asws</sup> said: What do you say about *Alif Laam Ra*, Has this not been revealed unto him<sup>saww</sup>? They said: This is more and is two hundred and thirty one years. Ali<sup>asws</sup> said: And what do you say about *Alif Laam Meem Ra* has this not been send down on him<sup>saww</sup>? This is more and is two hundred and seventy one years. Ali<sup>asws</sup> said: Is *Laam* one part of it or all of them for it? They start to argue among themselves and some of them said that it was one of them and some of them said all of them and that made it seven hundred and thirty four years after which the kingdom would return to the Jews.

فقال علي (عليه السلام): أكتاب من كتب الله عزوجل نطق بهذا، أم آراؤكم دلت عليه؟ فقال بعضهم: كتاب الله نطق به. وقال آخرون: بل آراؤنا دلت عليه. فقال علي (عليه السلام): فأتوا بكتاب - منزل - من عند الله ينطق بما تقولون. فعجزوا عن إيراد ذلك، وقال للآخرين: فدلونا على صواب هذا الرأي؟ فقالوا: صواب رأينا دليله - على - أن هذا الحساب الجمل.

Ali<sup>asws</sup> said: Has this been written down for you in a Book of Allah<sup>azwj</sup> or are you saying this from yourselves? Some of them said that the Book of Allah<sup>azwj</sup> has this and others said that this was their thinking. Ali<sup>asws</sup> said to them: Show me the Book of Allah<sup>azwj</sup> in which this is mentioned as you say. They got frustrated in their intentions. Then at the end he<sup>asws</sup> said to them: Prove it to me that opinion of yours is correct. They said: **The proof of this opinion may**



be found in the mathematics of 'al-Jaml' (It's a Divine Knowledge, as explained later, 'The Ilmul-Al-Jummal').<sup>110</sup>

فقال علي (عليه السلام): وكيف دل على ما تقولون، وليس في هذه الحروف إلا ما أقترحتم بلا بيان؟! أرايتم إن قيل لكم: إن هذه الحروف ليست دالة على هذه المدة لملك أمة محمد (صلى الله عليه وآله)، ولكنها دالة على أن عند كل واحد منكم ديناً بعدد هذا الحساب دراهم أو دنائير، أو - على - أن لعل على كل واحد منكم ديناً عدد ماله مثل عدد هذا الحساب، أو على: أن كل واحد منكم قد لعن بعدد هذا الحساب. قالوا: يا أبا الحسن ليس شيء مما ذكرته منصوباً عليه في 'الم' و 'المص' و 'الر' و 'المر'.

Ali<sup>asws</sup> said: How can this be proof for what you say, when there is nothing in these letters except what you make up. Do you see that in these letters there is no proof for the time period of the kingdom of the community of Muhammad<sup>saww</sup>? But what if I were to say that by the counting of these letters is meant the debt of each one of you in terms of Dirhams and Dinars to Ali<sup>asws</sup> or Ali<sup>asws</sup> is in debt to each one of you for these amounts or that they represent the number of curses that are to be on you?

They said: O Abul Hassan<sup>asws</sup> there is nothing of what you are saying that is linked to *Alif Laam meem* and *Alif Laam Meem Saad* and *Alif Laam Ra* and *Alif Laam Meem Ra*.

فقال علي (عليه السلام): ولا شيء مما ذكرتموه منصوباً عليه في 'الم' و 'المص' و 'الر' و 'المر' فان بطل قولنا بما قلتم، بطل قولكم بما قلنا. فقال خطيبهم، ومنطيقهم: لا تفرح يا علي بأن عجزنا عن إقامة حجة على دعوانا، فأى حجة لك في دعواك إلا أن تجعل عجزنا حجتك، فإذا مالنا حجة فيما نقول ولا لكم حجة فيما تقولون.

Ali<sup>asws</sup> said: There is no link in what you say to *Alif Laam Meem* and *Alif Laam Meem Seen* and *Alif Laam Ra* and *Alif Laam Meem Ra*. If your words invalidate ours so do our words invalidate yours. A spokesman of them said: Do not be happy, O Ali, at our frustrations for we could not establish our claims, but where is the proof of your claim except that we could not establish ours and so the conclusion is that we have no proof and neither is there proof of what you have said.

قال علي (عليه السلام): لا سواء، إن لنا حجة هي المعجزة الباهرة. ثم نادى جمال اليهود: يا أيتها الجمال اشهدي لمحمد ولوصيه. فنادت الجمال: صدقت صدقت - يا علي - يا وصي محمد، وكذب هؤلاء - اليهود - فقال علي (عليه السلام): هؤلاء خير من اليهود، يا ثياب اليهود - التي عليهم - اشهدي لمحمد (صلى الله عليه وآله) ولوصيه.

Ali<sup>asws</sup> said: That is not so for our proof there is the amazing miracle. Then he<sup>asws</sup> called to the camels of the Jews: O camels! Bear witness to Muhammad<sup>saww</sup> and his<sup>saww</sup> Trustee<sup>asws</sup>. The camels answered back: We ratify, we ratify O Ali<sup>asws</sup>, O Trustee<sup>asws</sup> of Muhammad<sup>saww</sup>! The Jews are the liars. Ali<sup>asws</sup> said: These are better than the Jews. Then he<sup>asws</sup> turned to the outfits of the Jews and called out to them: O outfits of the Jews! Bear witness to Muhammad<sup>saww</sup> and his<sup>saww</sup> Trustee<sup>asws</sup>.

<sup>110</sup> The Urdu translation on pg. 60 'Asaar-e-Hayderi is wrong.

فَنطقت ثيابهم كلها: صدقت صدقت يا علي، نشهد أن محمداً رسول الله حقاً وأنت يا علي وصيه حقاً، لم يثبت محمد قدماً في مكرمة إلا وطئت على موضع قدمه بمثل مكرمته، فأنتما شقيقان من أشرف أنوار الله تعالى، - فميزتما اثنين - وأنتما في الفضائل شريكان، إلا أنه لا نبي محمد (صلى الله عليه وآله).

All their clothes started speaking: We ratify! We ratify! O Ali<sup>asws</sup>. We bear witness that surely Muhammad<sup>saww</sup> is the Messenger of Allah<sup>saww</sup> truly and that you O Ali<sup>asws</sup> are his<sup>saww</sup> Trustee truly, The honour of Muhammad<sup>saww</sup> is not only proven by this for both of you<sup>asws</sup> are brothers from the esteemed light of Allah<sup>azwj</sup> of equal parts and you are both partners in the virtues, except that you<sup>asws</sup> are not a Prophet, but Muhammad<sup>saww</sup> is.

فَعِنْدَ ذَلِكَ خَزِيتَ الْيَهُودَ، وَأَمِنَ بَعْضُ النَّظَارَةِ مِنْهُمْ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، وَغَلَبَ الشَّقَاءُ عَلَى الْيَهُودِ، وَبَعْضُ النَّظَارَةِ الْآخَرِينَ، فَذَلِكَ مَا قَالَ اللَّهُ تَعَالَى ' لَا رَيْبَ فِيهِ ' إِنَّهُ كَمَا قَالَ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، وَوَصَّى مُحَمَّدٌ عَنْ قَوْلِ - مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، عَنْ قَوْلِ - رَبِّ الْعَالَمِينَ.

After witnessing these miracles, some of the Jews believed in the Messenger of Allah<sup>saww</sup>, but some of them were overcome with doubt. And so Allah<sup>azwj</sup> Said: *There is no doubt in it* – This is like what Muhammad<sup>saww</sup> said and what the Trustee<sup>asws</sup> of Muhammad<sup>saww</sup> said on behalf of Muhammad<sup>saww</sup>, on behalf of Allah<sup>azwj</sup>.

ثُمَّ قَالَ: ' هَدَى ' بَيَانٍ وَشَفَاءٍ ' لِلْمُتَّقِينَ ' مِنْ شِيعَةِ مُحَمَّدٍ وَعَلِيٍّ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ. - إِنَّهُمْ - اتَّقُوا أَنْوَاعَ الْكُفْرِ فَتَرَكُوهَا، وَاتَّقُوا - أَنْوَاعَ - الذُّنُوبِ الْمَوْبِقَاتِ فَرَفُضُوهَا وَاتَّقُوا إِظْهَارَ أَسْرَارِ اللَّهِ تَعَالَى، وَأَسْرَارِ أَرْكَيَاءِ عِبَادِهِ الْاَوْصِيَاءِ بَعْدَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، فَكْتُمُوهَا. وَاتَّقُوا سِتْرَ الْعُلُومِ عَنْ أَهْلِهَا الْمُسْتَحْقِّينَ لَهَا، وَفِيهِمْ نَشْرُوهَا.

Then, He<sup>azwj</sup> Said: *Guide* a statement and a healing 'for the pious' from among the Shites of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>. They are the ones who avoid all forms of disbelief and all kinds of sins and exposing the secrets of Allah<sup>azwj</sup> and the secrets of pious worshippers and the Trustees after Muhammad<sup>saww</sup>, and do not disclose them. And they unveil the knowledge to the deserving ones and advertise them.

قوله عز وجل 'الذين يؤمنون بالغيب':

The Words of the Almighty '**Those that believe in the unseen**' – VERSE 3.<sup>111</sup>

## The Ilmul-AI-Jummal:

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ أَبَا طَالِبٍ أَسْلَمَ بِحَسَابِ الْجُمَلِ قَالَ بِكُلِّ لِسَانٍ

Ali ibn Muhammad ibn 'Abd Allah and Muhammad ibn Yahya have narrated from Muhammad ibn 'Abd Allah who in a marfu manner<sup>112</sup> has narrated the following from Abu Abd Allah<sup>asws</sup>:

<sup>111</sup> Tafseer-e-Imam Hassan Askari<sup>asws</sup>, H. 33

<sup>112</sup> A Hadith with unbroken chain to the Holy Prophet<sup>saww</sup>.

Abu Abd Allah<sup>asws</sup> said: 'Abu Talib<sup>asws</sup> acknowledged Islam through the expression of al-Jummal, a compresensive (Divine) language. The Imam<sup>asws</sup> said: 'He used the calculation of 'al-Jummal' as per every Language.'<sup>113</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَسْلَمَ أَبُو طَالِبٍ بِحِسَابِ الْجُمَلِ وَ عَقَدَ بِيَدِهِ ثَلَاثًا وَ سِتِينَ

Muhammad ibn Yahya has narrated from Ahmad and 'Abd Allah sons of Muhammad ibn 'Isa from their father from 'Abd Allah ibn al-Mughira from 'Ismail ibn abu Ziyad, who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Abu Abd Allah<sup>asws</sup> has said: 'Abu Talib<sup>asws</sup> acknowledged Islam through the expression of al-Jummal. He<sup>asws</sup> formed number 'sixty-three' with his hands.'<sup>114</sup>

قَالَ وَ قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ ع يَا ابْنَ رَسُولِ اللَّهِ لَا تَغْضَبْ عَلَيَّ قَالَ لِمَاذَا قَالَ لِمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ قَالَ قُلْ قَالَ وَ لَا تَغْضَبْ قَالَ وَ لَا أَغْضَبُ قَالَ أَرَأَيْتَ قَوْلَكَ فِي لَيْلَةِ الْقَدْرِ وَ تَنْزُلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا إِلَى الْأَوْصِيَاءِ يَأْتُونَهُمْ بِأَمْرِ لَمْ يَكُنْ رَسُولُ اللَّهِ ص قَدْ عَلِمَهُ أَوْ يَأْتُونَهُمْ بِأَمْرِ كَانَ رَسُولُ اللَّهِ ص يَعْلَمُهُ وَ قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص مَاتَ وَ لَيْسَ مِنْ عِلْمِهِ شَيْءٌ إِلَّا وَ عَلَيَّ ع لَهُ وَاعٍ قَالَ أَبُو جَعْفَرٍ ع مَا لِي وَ لَكَ أَيُّهَا الرَّجُلُ وَ مَنْ أَدْخَلَكَ عَلَيَّ قَالَ أَدْخَلَنِي عَلَيْكَ الْقَضَاءُ لِطَلَبِ الدِّينِ قَالَ فَافْهَمْ مَا أَقُولُ لَكَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أُسْرِيَ بِهِ لَمْ يَهْبِطْ حَتَّى أَعْلَمَهُ اللَّهُ جَلَّ ذِكْرُهُ عِلْمَ مَا قَدْ كَانَ وَ مَا سَيَكُونُ وَ كَانَ كَثِيرٌ مِنْ عِلْمِهِ ذَلِكَ جُمَلًا يَأْتِي تَفْسِيرُهُ فِي لَيْلَةِ الْقَدْرِ وَ كَذَلِكَ كَانَ عَلَيَّ بَنُ أَبِي طَالِبٍ ع قَدْ عَلِمَ جُمَلِ الْعِلْمِ وَ يَأْتِي تَفْسِيرُهُ فِي لَيْلَالِي الْقَدْرِ كَمَا كَانَ مَعَ رَسُولِ اللَّهِ ص قَالَ السَّائِلُ أَوْ مَا كَانَ فِي الْجُمَلِ تَفْسِيرُ قَالَ بَلَى وَ لَكِنَّهُ إِنَّمَا يَأْتِي بِالْأَمْرِ مِنَ اللَّهِ تَعَالَى فِي لَيْلَالِي الْقَدْرِ إِلَى النَّبِيِّ وَ إِلَى الْأَوْصِيَاءِ أَفْعَلْ كَذَا وَ كَذَا لِأَمْرِ قَدْ كَانُوا يَعْلَمُونَهُ أَمْرًا كَيْفَ يَعْمَلُونَ فِيهِ قُلْتُ فَسَرَّ لِي هَذَا قَالَ لَمْ يَمُتْ رَسُولُ اللَّهِ ص إِلَّا حَافِظًا لِجُمَلَةِ الْعِلْمِ وَ تَفْسِيرِهِ قُلْتُ فَالَّذِي كَانَ يَأْتِيهِ فِي لَيْلَالِي الْقَدْرِ عِلْمٌ مَا هُوَ قَالَ الْأَمْرُ وَ الْيُسْرُ فِيمَا كَانَ قَدْ عَلِمَ قَالَ السَّائِلُ فَمَا يَحْدُثُ لَهُمْ فِي لَيْلَالِي الْقَدْرِ عِلْمٌ سِوَى مَا عَلِمُوا قَالَ هَذَا مِمَّا أَمُرُوا بِكُنْمَانِهِ وَ لَا يَعْلَمُ تَفْسِيرَ مَا سَأَلْتَ عَنْهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ قَالَ السَّائِلُ فَهَلْ يَعْلَمُ الْأَوْصِيَاءُ مَا لَا يَعْلَمُ الْأَنْبِيَاءُ قَالَ لَا وَ كَيْفَ يَعْلَمُ وَصِيٌّ غَيْرَ عِلْمَ مَا أَوْصِيَ إِلَيْهِ قَالَ السَّائِلُ فَهَلْ يَسْعُنَا أَنْ نَقُولَ إِنَّ أَحَدًا مِنَ الْوَصَاةِ يَعْلَمُ مَا لَا يَعْلَمُ الْآخَرُ قَالَ لَا لَمْ يَمُتْ نَبِيٌّ إِلَّا وَ عِلْمُهُ فِي جَوْفِ وَصِيٍّ وَ إِنَّمَا تَنْزُلُ الْمَلَائِكَةُ وَ الرُّوحُ فِي لَيْلَةِ الْقَدْرِ بِالْحُكْمِ الَّذِي يَحْكُمُ بِهِ بَيْنَ الْعِبَادِ قَالَ السَّائِلُ وَ مَا كَانُوا يَعْلَمُونَ ذَلِكَ الْحُكْمَ قَالَ بَلَى قَدْ عَلِمُوهُ وَ لَكِنَّهُمْ لَا يَسْتَطِيعُونَ إِمضَاءَ شَيْءٍ مِنْهُ حَتَّى يُؤْمَرُوا فِي لَيْلَالِي الْقَدْرِ كَيْفَ يَصْنَعُونَ إِلَى السَّنَةِ الْمُقْبِلَةِ قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ لَا أَسْتَطِيعُ أَنْكَارَ هَذَا قَالَ أَبُو

جَعْفَرٍ ع مَنْ أَنْكَرَهُ فَلَيْسَ مِنَّا قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ أَرَأَيْتَ النَّبِيَّ ص هَلْ كَانَ يَأْتِيهِ فِي لَيْلَالِي الْقَدْرِ شَيْءٌ لَمْ يَكُنْ عِلْمُهُ قَالَ لَا يَجِلُّ لَكَ أَنْ تَسْأَلَ عَنْ هَذَا أَمَّا عِلْمُ مَا كَانَ وَ مَا سَيَكُونُ فَلَيْسَ يَمُوتُ نَبِيٌّ وَ لَا وَصِيٌّ إِلَّا وَ الْوَصِيُّ الَّذِي بَعْدَهُ يَعْلَمُهُ أَمَّا هَذَا الْعِلْمُ الَّذِي تَسْأَلُ عَنْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَى أَنْ يُطْلِعَ الْأَوْصِيَاءَ عَلَيْهِ إِلَّا أَنْفُسَهُمْ قَالَ السَّائِلُ يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ أَعْرِفُ أَنَّ لَيْلَةَ الْقَدْرِ تَكُونُ فِي كُلِّ سَنَةٍ قَالَ إِذَا أَتَى شَهْرُ رَمَضَانَ فَاقْرَأْ سُورَةَ الدُّخَانِ فِي كُلِّ لَيْلَةٍ مِائَةَ مَرَّةٍ فَإِذَا أَنْتَ لَيْلَةُ ثَلَاثٍ وَ عَشْرِينَ فَإِنَّكَ نَاطِرٌ إِلَى تَصَدِيقِ الَّذِي سَأَلْتَ عَنْهُ

The narrator has said that once a man said to Abu Ja'far<sup>asws</sup>:

'O Son of the Messenger of Allah<sup>asws</sup>, please do not be angry with me.' The Imam<sup>asws</sup> said, 'Why should I be angry?' The man said, 'It is because of the question that I want to ask you<sup>asws</sup>.' The Imam<sup>asws</sup> said, 'Ask your question.' He said, 'Please do not be angry.' The Imam<sup>asws</sup> said, 'I will not be angry.'

The man, then said, 'Consider your words about the 'لَيْلَةُ الْقَدْرِ' 'Night of Determination' in which the Spirit and the angels descend to the executors of the will (of Prophet<sup>saww</sup>). Do they bring them the command of which the

<sup>113</sup> Al-Kafi, Vol. 1, H. 1213, باب مولد النبي ص و وفاته، الكافي 1 449

<sup>114</sup> Al-Kafi, Vol. 1, H. 1214.

Messenger of Allah had no knowledge, or bring them the commands that the Messenger of Allah knew? As I know the Messenger of Allah<sup>saww</sup> died and there was nothing of his knowledge that Ali<sup>asws</sup> had not heard (and preserved).'

'Abu Ja'far<sup>asws</sup> said, 'Why should I bother with you and why did someone allow you come in?' He said, 'Fate has let me come in, seeking religion.' The Imam<sup>asws</sup> said, 'Try to understand what I will say.'

'When the Messenger of Allah<sup>saww</sup> was taken for a trip (by the angels) he did not come back before Allah<sup>azwj</sup>, taught him<sup>saww</sup> the knowledge of the things of the past and the things in future. A great deal of such knowledge was in a whole form the interpretation of which would have to come in the 'Night of Determination'. In the same way Ali<sup>asws</sup> ibn abu Talib<sup>asws</sup> had learned the knowledge in a whole form, the interpretation of which had to come in the 'Night of Determination' as was the case with the Messenger of Allah<sup>saww</sup>.'

'The man said, 'Was there no interpretation of the whole available?' The Imam<sup>asws</sup> said, 'It was available but it comes through the Commands of Allah<sup>azwj</sup> in the 'Night of Determination' to the Prophet<sup>saww</sup> and the executors of his<sup>saww</sup> will telling them<sup>asws</sup> to do so and so. It is for the matters of which they already had knowledge, but they receive the Command how to act in it.'

'The man said, 'Explain it to me.' The Imam<sup>asws</sup> said, 'The Messenger of Allah<sup>saww</sup> did not die without knowing a whole body of knowledge with its interpretation.' The man asked, 'What was that which would come to him<sup>asws</sup> in the 'Night of Determination'?''

'The Imam replied<sup>asws</sup>, 'It was the Command and ease in what he already knew.' The man said, 'What then happens to them in the 'Night of Determination,' is it a knowledge other than what they<sup>asws</sup> knew before?'

'The Imam<sup>asws</sup> said, 'This is what they are commanded not to tell to anyone. No one knows the interpretation of what you just asked except Allah<sup>azwj</sup>.' The man asked, 'Do the executors of the will know what the Prophets<sup>as</sup> did not know?' The Imam<sup>asws</sup> said, 'No, because how would the executor of the will know what is other than what is willed for.'

'The man asked, 'Can we say that what one executor of the will may know, may not be known to another executor of the will?' The Imam<sup>asws</sup> said, 'No, because no Prophet<sup>as</sup> dies before his<sup>as</sup> knowledge is transferred to the executor of his<sup>as</sup> will. The angels and the Spirit descend in the 'Night of Determination' with the Judgement with which they judge among the people.'

The man asked, 'Is it that they did not know that Judgement?' The Imam<sup>asws</sup> said, 'Yes, they knew it but they could not approve anything of it until they were commanded in the 'Night of Determination' how to implement and accomplish them until the next year.'

'The man said, 'O Abu Ja'far<sup>asws</sup>, I can not deny this.' The Imam<sup>asws</sup> said, 'Those who deny it are not from us<sup>asws</sup>.' The man asked, 'O Abu Ja'far<sup>asws</sup>, do you think in the 'Night of Determination' there would come things to the Holy Prophet<sup>saww</sup> that he<sup>saww</sup> did not know?' The Imam<sup>asws</sup> said, 'It is not lawful for you to ask this. However, the knowledge of things of the past and the knowledge of the things in future are such that no Prophet<sup>as</sup> or executor of the will dies before the executor of the will after him<sup>asws</sup> would know it. However, this knowledge about which you ask is such that Allah<sup>azwj</sup>, Disdains that the executors of the will inform anyone of it except themselves.'

'The man asked, 'O child of the Messenger of Allah<sup>asws</sup>, how can I know that the 'Night of Determination' takes place every year?' The Imam<sup>asws</sup> said, 'When the month of Ramadan comes read chapter 44 (al-Dakhan, the Smoke) of the Holy Quran 100 times every night. In the twenty-third night you will see the confirmation of what you have asked for.'<sup>115</sup>

## The Use of Astronomy by the Fortune Tellers:

Most of us, at some point in our lives, are attracted to know more about the natural signs and/or even about their affect on our future developments (i.e., about career, wealth, marriage, children). Some of the required information is extracted through the astrology (in additions to: cosmology, planets, galaxies, asteroids, astrophotography, the Big Bang, black holes, comets). Besides useful information (e.g., the movement of the earth, sun, moon, months, qamr dar aqrab), some of it is misleading (e.g., 'daily, weekly horoscope forecasts'). Under this heading we will present Ahadith in order to establish those conditions where one can benefit from astrology and where one should avoid its use.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّابَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ لَكَ الْفِدَاءُ إِنَّ النَّاسَ يَقُولُونَ إِنَّ النُّجُومَ لَا يَجَلُّ النَّظَرُ فِيهَا وَهِيَ تُعْجِبُنِي فَإِنْ كَانَتْ تُضِرُّ بِدِينِي فَلَا حَاجَةَ لِي فِي شَيْءٍ يُضِرُّ بِدِينِي وَإِنْ كَانَتْ لَا تُضِرُّ بِدِينِي فَوَ اللَّهِ إِنِّي لَا أَشْتَهِيهَا وَ أَشْتَهِي النَّظَرَ فِيهَا فَقَالَ لَيْسَ كَمَا يَقُولُونَ لَا تُضِرُّ بِدِينِكَ ثُمَّ قَالَ إِنَّكُمْ تَنْتَظِرُونَ فِي شَيْءٍ مِنْهَا كَثِيرُهُ لَا يَذُرُّكَ وَ قَلِيلُهُ لَا يُنْتَفَعُ بِهِ تَحْسُبُونَ عَلَى طَالِعِ الْقَمَرِ ثُمَّ قَالَ أَ تَذَرِي كَمْ بَيْنَ الْمُشْتَرِي وَ الزُّهْرَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ قَالَ أَ تَذَرِي كَمْ بَيْنَ الزُّهْرَةِ وَ بَيْنَ الْقَمَرِ مِنْ دَقِيقَةٍ قُلْتُ لَا قَالَ أَ تَذَرِي كَمْ بَيْنَ الشَّمْسِ وَ بَيْنَ السُّنْبُلَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ مَا سَمِعْتُ مِنْ أَحَدٍ مِنَ الْمُتَنَجِّمِينَ قَطُّ قَالَ أَ تَذَرِي كَمْ بَيْنَ السُّنْبُلَةِ وَ بَيْنَ اللَّوْحِ الْمُحْفُوظِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ مَا سَمِعْتُهُ مِنْ مُنْجِمٍ قَطُّ قَالَ مَا بَيْنَ كُلِّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ سِتُّونَ أَوْ سَبْعُونَ دَقِيقَةً [شَكَ عَبْدِ الرَّحْمَنِ] ثُمَّ قَالَ يَا

عَبْدَ الرَّحْمَنِ هَذَا حِسَابُ إِذَا حَسَبَهُ الرَّجُلُ وَ وَقَعَ عَلَيْهِ عَرَفَ الْقَصَبَةَ الَّتِي فِي وَسْطِ الْأَجْمَةِ وَ عَدَدَ مَا عَنْ يَمِينِهَا وَ عَدَدَ مَا عَنْ يَسَارِهَا وَ عَدَدَ مَا خَلْفَهَا وَ عَدَدَ مَا أَمَامَهَا حَتَّى لَا يَخْفَى عَلَيْهِ مِنْ قَصَبِ الْأَجْمَةِ وَاحِدَةٌ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal from al-Hassan ibn Asbat from Abd al-Rahman ibn Sayabah who has narrated the following:

I once said to Abu Abd Allah<sup>asws</sup>: I pray to Allah<sup>azwj</sup> to keep my soul in service for your<sup>asws</sup> cause. People say that study of astronomy is not lawful but it is very attractive to me; however, if it is harmful to my religion then I do not need

<sup>115</sup> Al-Kafi, Vol. 1, H. 644. الكافي ج : 1 ص : 252

anything that can harm me in my religion. If it is not harmful to my religion, by Allah<sup>azwj</sup>, I like it and I like to study astronomy.

The Imam<sup>asws</sup> said: It is not as they say it is. It is not harmful to your religion. The Imam<sup>asws</sup> then said: You study something from which a great deal is not available and a small amount of it is not beneficial. Your calculation is about the rise of the moon. The Imam<sup>asws</sup> then asked: Do you know how many minutes are between Jupiter and Venus? I replied: No, by Allah<sup>azwj</sup>, I do not know. The Imam<sup>asws</sup> then asked: How many minutes are between Venus and the moon? I replied: No, I do not know. The Imam<sup>asws</sup> asked: Do you know how many minutes are there between the sun and Virgo? I replied: No, by Allah<sup>azwj</sup>, I have never heard about it from any astronomer. The Imam<sup>asws</sup> then asked: How many minutes are there between Virgo and protected Tablet? I replied: No, by Allah<sup>azwj</sup>, I have never heard about it from any astronomer. The Imam<sup>asws</sup> said: Between each of these to other one is sixty or seventy minutes;(Abd al-Rahman doubted this). The Imam<sup>asws</sup> then said, O Abd al-Rahman, this is a calculation. If a man calculates and falls on it (succeeds with accuracy) he will know the reed, which is in the middle of brushwood. He will know the number of what is on its right, the number of what is on its left, the number of reeds behind it and the number of what is in front of it until not even a single piece of the reeds of the brushwood will remain unknown to him.<sup>116</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سُئِلَ عَنِ النُّجُومِ قَالَ مَا يَعْلَمُهَا إِلَّا أَهْلُ بَيْتٍ مِنَ الْعَرَبِ وَ أَهْلُ بَيْتٍ مِنَ الْهِنْدِ

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from Jamil ibn Salih From the one who narrated to him who has narrated the Following:

Once, Abu Abd Allah<sup>asws</sup> was asked about astronomy. The Imam<sup>asws</sup> said: No one, except a family of al-Arab and a family of al-Hind (India) know it.<sup>117</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْأَشْعَرِيِّ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع حَمَّ رَسُولُ اللَّهِ ص فَأَتَاهُ جَبْرِئِيلُ ع فَعَوَّدَهُ فَقَالَ بِسْمِ اللَّهِ أَرْقِيكَ يَا مُحَمَّدُ وَ بِسْمِ اللَّهِ أَشْفِيكَ وَ بِسْمِ اللَّهِ مِنْ كُلِّ دَاءٍ يُعْبِيكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ خُذْهَا فَلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ قَالَ بَكْرٌ وَ سَأَلْتُهُ عَنْ رُقِيَةِ الْحَمَى فَحَدَّثَنِي بِهَذَا

Al-Hussein from Muhammad al-Ashariy has narrated from Muhammad ibn Ishaq al-Ashariy from Bakr ibn Muhammad al-Azdiy who has narrated the following:

Abu Abd Allah<sup>asws</sup> has said: Once the Messenger of Allah<sup>saww</sup> had fever. Jibraeel<sup>as</sup> came and read a protective recitation. In the name of Allah, read this protective recitation, O Mohammed<sup>saww</sup>, in the name of Allah<sup>azwj</sup>, I seek cure for you. In the name of Allah<sup>azwj</sup>, I seek cure for you from every illness that makes you tired. In the name of Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Grants you cure. In the name of Allah<sup>azwj</sup>, you can take it in good health. In the name of Allah<sup>azwj</sup>, I do not swear by the places of the stars. You will be cured by the permission of

<sup>116</sup> Al-Kafi, vol. 8, H. 233

<sup>117</sup> Al-Kafi, vol. 8, H. 508

Allah<sup>azwj</sup>. Bakr has said: I asked the Imam<sup>asws</sup> about the recitation for fever and the Imam<sup>asws</sup> narrated this to me.<sup>118</sup>

## Condemnation for Those who Adapt 'Rehbaniate' the Solitude:

The branch of the 'sufis/darwaish' who abandon interactions with society and deny themselves the legitimate and essential relations and pleasures of life and devoted their lives to the mystical acts of worship are condemned in Islam. They start enjoying their distinct status when they observe that they succeeded in attracting the attention of several people who not only praise them in public but also eventually become their staunch supporters and mureeds. Several super natural incidents are associated to these personalities by their mureed. Allah<sup>azwj</sup> has strongly Condemned them in the following Verse:

وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (57:27)

***But Rahabaniat monasticism<sup>119</sup> they invented - We ordained it not for them - only seeking Allahs pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil-liers (57:27).***

## The Sunnah of Meditation 'The Itikaf':

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ رَسُولُ اللَّهِ ص إِذَا كَانَ الْعَشْرُ الْأَوَّلُ اعْتَكَفَ فِي الْمَسْجِدِ وَضَرَبَتْ لَهُ قُبَّةٌ مِنْ شَعْرِ وَشَمَّرَ الْمِنْزَرَ وَطَوَى فِرَاشَهُ وَقَالَ بَعْضُهُمْ وَاعْتَزَلَ النِّسَاءَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَمَا اعْتَزَلَ النِّسَاءَ فَلَا

Ali ibn Ibrahim has narrated from his father, who from Ibn Abu Umayr from Hammad from al-Halabi who has said:

Abu Abd Allah<sup>asws</sup> has said that the Messenger of Allah<sup>saww</sup> in the last ten days of the month of Ramazan would retire in Masjid in seclusion for 'Itikaf' with a tent made of animal's wool installed for him. He<sup>saww</sup> would secure his loincloth and fold up his bed (reduced sleeping). Certain others have said that he<sup>saww</sup> stayed away from women; but Abu Abd Allah<sup>asws</sup> has said, Isolation from women was not true.<sup>120</sup>

<sup>118</sup> Al-Kafi, vol. 8, H. 88

<sup>119</sup> A religious way of life characterized by the practice of renouncing worldly pursuits to fully devote one's self to spiritual work.

<sup>120</sup> Al-Kafi, Vol. 4, H. 6640

## 'The Itikaf' is Only Valid during the Month of Ramazan and Central Majlis:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا اعْتِكَافٌ إِلَّا بِصَوْمٍ فِي الْمَسْجِدِ الْجَامِعِ

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from Hammad from al-Halabi who has said:

Abu Abd Allah<sup>asws</sup> has said, Without Soam<sup>121</sup> and 'Jamia'<sup>122</sup> Masjid the Itikaf is not valid.<sup>123</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ جَاءَتْ امْرَأَةٌ عُثْمَانَ بْنِ مَظْعُونٍ إِلَى النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ عُثْمَانَ يَصُومُ النَّهَارَ وَ يَقُومُ اللَّيْلَ فَخَرَجَ رَسُولُ اللَّهِ ص مُغَضَبًا يَحْمِلُ نَعْلَيْهِ حَتَّى جَاءَ إِلَى عُثْمَانَ فَوَجَدَهُ يُصَلِّي فَأَنْصَرَفَ عُثْمَانُ حِينَ رَأَى رَسُولَ اللَّهِ ص فَقَالَ لَهُ يَا عُثْمَانُ لِمَ يُرْسِلُنِي اللَّهُ تَعَالَى بِالرَّهْبَانِيَّةِ وَ لَكِنْ بَعَثَنِي بِالْحَنِيفِيَّةِ السَّهْلَةِ السَّمْحَةِ أَصُومُ وَ أَصَلِّي وَ أَلْمَسُ أَهْلِي فَمَنْ أَحَبَّ فُطِرَتِي فَلْيَسْتَنْ بِسُنَّتِي وَ مِنْ سُنَّتِي النِّكَاحُ

A number of our people have narrated from Sahl ibn Ziyad, who from Jafar ibn Muhammad al-Ashari, who from Ibn Al-Qaddah who has said:

Abu Abd Allah<sup>asws</sup> has said that once wife of Uthman ibn Mazun came to the Holy Prophet<sup>saww</sup> and said: O Messenger of Allah<sup>saww</sup>, Uthman, fasts during the day and stands up for Salat during the night. The Messenger of Allah<sup>saww</sup> came out with anger carrying his shoes until he reached Uthman and found him performing Salat. When Uthman completed (his Salat), he saw the Messenger of Allah<sup>saww</sup>, who said to him, O Uthman, why did Allah<sup>azwj</sup> not Sent me to behave like a monk, however, He<sup>azwj</sup> has Sent me<sup>saww</sup> to be right-minded, planner and magnanimous. I fast, perform Salat and go to my<sup>saww</sup> wife. Whoever likes my personality must adopt my Sunnah and of my Sunnah is marriage.<sup>124</sup>

جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ لِرَجُلٍ أَصْبَحْتَ صَائِمًا قَالَ لَا قَالَ فَأَطَعْتَ مَسْكِينًا قَالَ لَا قَالَ فَارْجِعْ إِلَى أَهْلِكَ فَإِنَّهُ مِنْكَ عَلَيْهِمْ صَدَقَةٌ

Jafar ibn Muhammad has narrated from Abd Allah ibn al-Qaddah who has said:

Abu Abd Allah<sup>asws</sup> has said that the Messenger of Allah<sup>saww</sup> once asked a man. Are you fasting this morning? The man replied: No, I am not fasting. He<sup>saww</sup> asked: Have you fed a poor person? He replied, No, I have not done so. He<sup>saww</sup> then said, Go to your family, it will be a charity from you to them.<sup>125</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ الرَّجُلِ يَكُونُ مَعَهُ أَهْلُهُ فِي السَّفَرِ لَا يَجِدُ الْمَاءَ أ يَأْتِي أَهْلُهُ قَالَ مَا أَحَبُّ أَنْ يَفْعَلَ إِلَّا أَنْ يَخَافَ عَلَى نَفْسِهِ قَالَ فَلْتِ طَلَبِ ذَلِكَ اللَّذَّةِ أَوْ يَكُونُ شَبَقًا إِلَى النِّسَاءِ قَالَ إِنَّ الشَّقِيقَ يَخَافُ عَلَى نَفْسِهِ فَلْتِ طَلَبِ

<sup>121</sup> Fast

<sup>122</sup> Central masjid

<sup>123</sup> Manla Hazar ul Faqi, H. 2086-87, Al-Kafi, Vol. 4, H. 6645

<sup>124</sup> Al-Kafi, Vol. 5, H. 9953. 495 : ص 5 : الكافي

<sup>125</sup> Al-Kafi, Vol. 5, H. 9954



بَذَلَكَ اللَّذَّةَ قَالَ هُوَ حَلَالٌ قُلْتُ فَإِنَّهُ يُرَوَّى عَنِ النَّبِيِّ ص أَنَّ أَبَا ذَرٍّ رَجَمَهُ اللَّهُ سَأَلَهُ عَنْ هَذَا فَقَالَ أَنْتَ أَهْلَكَ تُوجِرُ فَقَالَ يَا رَسُولَ اللَّهِ أَتَيْهِمْ وَ أُوَجِرُ فَقَالَ رَسُولُ اللَّهِ ص كَمَا أَنْتَ إِذَا أَتَيْتَ الْحَرَامَ أُرِثْتَ فَكَذَلِكَ إِذَا أَتَيْتَ الْحَلَالَ أُوجِرْتَ أُوَجِرْتَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَرَى أَنَّهُ إِذَا خَافَ عَلَى نَفْسِهِ فَاتَى الْحَلَالَ أُوجِرَ

Ali ibn Ibrahim has narrated from his father and Abu Ali al-Ashariy has narrated from Muhammad ibn Abd al-Jabbar from Safwan from Ishaq ibn Ammar who has said:

This is concerning my question before Abu Abd Allah<sup>asws</sup> about the case of a man who is on a journey with his wife and they cannot find water: if he can go to bed with his wife. He<sup>asws</sup> said, I do not like it unless he is afraid for himself. I then asked: Is it about the case of seeking to satisfy ones lust or is about the case of pressing desire for women?

Imam<sup>asws</sup> said: Pressing desire for women if one fears for himself. I then asked: 'Can one seek thereby pleasure? He<sup>asws</sup> said: It is lawful. I then asked, it is narrated from the Holy Prophet<sup>saww</sup> that once Abu Dharr<sup>ra</sup> asked him<sup>saww</sup> about it and he<sup>saww</sup> said: 'You can go to your wife: you will be rewarded. He asked, O Messenger of Allah<sup>saww</sup>, I go to my wife and receive reward?

The Messenger of Allah<sup>saww</sup> said: It is like when you commit an unlawful act: you have sinned, so also is the case of your doing a lawful act; you receive rewards. Abu Abd Allah<sup>asws</sup> has said: Consider when one fears his soul, then performs a lawful act; he then is rewarded.<sup>126</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ رَسُولَ اللَّهِ ص دَخَلَ بَيْتَ أُمِّ سَلَمَةَ فَشَمَّ رِيحًا طَيِّبَةً فَقَالَ أَتَنْتَكُمُ الْحَوْلَاءُ فَقَالَتْ هُوَ ذَا هِيَ تَشْكُو زَوْجَهَا فَخَرَجَتْ عَلَيْهِ الْحَوْلَاءُ فَقَالَتْ بِأَيِّ أَنتِ وَ أُمِّي إِنَّ زَوْجِي عَنِّي مُعْرَضٌ فَقَالَ زَيْدِيه يَا حَوْلَاءُ قَالَتْ مَا أَنْتُكِ شَيْئًا طَيِّبًا مِمَّا أَتَطَيَّبُ لَهُ بِهِ وَ هُوَ عَنِّي مُعْرَضٌ فَقَالَ أَمَا لَوْ يَدْرِي مَا لَهُ بِإِقْبَالِهِ عَلَيْكَ قَالَتْ وَ مَا لَهُ بِإِقْبَالِهِ عَلَيَّ فَقَالَ أَمَا إِنَّهُ إِذَا أَقْبَلَ اكْتَنَفَهُ مَلَكَانِ فَكَانَ كَالشَّاهِرِ سَيْفِهِ فِي سَبِيلِ اللَّهِ فَإِذَا هُوَ جَامِعٌ تَحَاتُّ عَنْهُ الذُّنُوبُ كَمَا يَتَحَاتُّ وَرَقُ الشَّجَرِ فَإِذَا هُوَ اغْتَسَلَ انْسَلَخَ مِنَ الذُّنُوبِ

A number of our people have narrated from Ahmad Ibn Abu Abd Allah from his father from al-Qasim Ibn Muhammad al-Jawhariy from Ishaq ibn Ibrahim al-AI-Jufiy who has said:

I once heard Abu Abd Allah<sup>asws</sup> saying that the Messenger of Allah<sup>saww</sup> once went to the house of Umme Salamah (the mother of Salamah)<sup>127</sup>, smelled a fine fragrance and asked. Had al-Hawla come to you? She replied, She is here, complaining against her husband. Al-Hawla then came out and said: I pray to Allah<sup>azwj</sup> to keep my soul in service for your cause, my husband turns away from me. He<sup>saww</sup> said, Use more perfume, O Hawla. She said, I have not left any perfume without being tried to make him happy but he turns away from me. He<sup>saww</sup> then said, I wish he learns what he receives by coming forward to you. She asked: What can he receive by being forthcoming to me? He<sup>saww</sup> said, If he comes to you he will be circled by two angels and he will be like one who has pulled his sword from its sheath in the way of Allah<sup>azwj</sup>; and

<sup>126</sup> Al-Kafi, Vol. 5, H. 9955. الكافي ج : 5 ص : 496

<sup>127</sup> There are several traditions narrated by him

when he goes to bed with his wife, sins fall off of him like the falling of leaves from the tree and when he takes Ghusl<sup>128</sup>, he comes clean out of sins.<sup>129</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِّ عَنْ بَعْضِ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ ثَلَاثَ نِسْوَةٍ أَتَيْنَ رَسُولَ اللَّهِ ص فَقَالَتْ إِحْدَاهُنَّ إِنَّ زَوْجِي لَا يَأْكُلُ اللَّحْمَ وَقَالَتِ الْآخَرَى إِنَّ زَوْجِي لَا يَشُمُّ الطِّيبَ وَقَالَتِ الْآخَرَى إِنَّ زَوْجِي لَا يَقْرُبُ النِّسَاءَ فَخَرَجَ رَسُولُ اللَّهِ ص يَجُرُّ رِدَاءَهُ حَتَّى صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَتَنَّى عَلَيْهِ ثُمَّ قَالَ مَا بَالُ أَقْوَامٍ مِنْ أَصْحَابِي لَا يَأْكُلُونَ اللَّحْمَ وَ لَا يَشُمُّونَ الطِّيبَ وَ لَا يَأْتُونَ النِّسَاءَ أَمَا إِنِّي أَكُلُ اللَّحْمَ وَ أَشُمُّ الطِّيبَ وَ أَتِي النِّسَاءَ فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي

Al-Hussain from Muhammad has narrated from Mualla Ibn Muhammad from Abu Dawud al-Mustariq from certain persons of his people who have said:

Abu Abd Allah<sup>asws</sup> has said: Three women came to the Messenger of Allah<sup>saww</sup> and one of them said: My husband does not eat meat. The other one said, My husband does not smell perfume. The other one said, My husband does not go near the woman.

The Messenger of Allah<sup>saww</sup> came out while his gown dragged behind him until he climbed on the pulpit, praised Allah<sup>azwj</sup> and glorified Him<sup>azwj</sup>; then said. What has happened to certain people of my companions who do not eat meat, smell perfume and do not go near women. I however, eat meat, smell perfumes and go to women, thus, those who disregard my Sunnah are not of my people.<sup>130</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَكُونَ عَلَى فِطْرَتِي فَلْيَسْتَنْ بِسُنَّتِي وَ إِنَّ مِنْ سُنَّتِي النِّكَاحَ

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan al-Sharmun from Abd Allah ibn Abd al-Rahman from Misma Abu Sayyar who has said:

Abu Abd Allah<sup>asws</sup> has said that the Messenger of Allah<sup>saww</sup> has said: Whoever loves to follow my nature (culture), he must follow my Sunnah; and of my Sunnah is marriage.<sup>131</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اقْرَءُوا الْقُرْآنَ بِاللَّحَنِ الْعَرَبِ وَأَصْوَاتِهَا وَ إِيَّاكُمْ وَ لُحُونَ أَهْلِ الْفُسْقِ وَ أَهْلِ الْكِبَائِرِ فَإِنَّهُ سَيَجِيءُ مِنْ بَعْدِي أَقْوَامٌ يَرْجِعُونَ الْقُرْآنَ تَرْجِيعَ الْغَنَاءِ وَ النُّوحِ وَ الرُّهْبَانِيَّةِ لَا يَجُوزُ تَرَاقِيهِمْ قُلُوبُهُمْ مَقْلُوبَةً وَ قُلُوبُ مَنْ يُعْجِبُهُ شَأْنُهُمْ

Ali ibn Mohammed has narrated from Ibrahim al-Ahmar, who from Abd Allah ibn Hammad, who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Read the Holy Quran with Arabic accent and voice. You must not read it with the accent of the sinful people who commit major sins. After me there will come people who will read the Holy Quran like singing, lamentations and in the الرُّهْبَانِيَّةِ Monkish manner, which does not pass even their throat toward

<sup>128</sup> Ceremonial bath

<sup>129</sup> Al-Kafi, Vol. 5, H. 9956

<sup>130</sup> Al-Kafi, Vol. 5, H. 9957

<sup>131</sup> Al-Kafi, Vol. 5, H. 9958. الكافي ج : 5 ص : 497

their hearts that are upside down and so are the hearts of those who like them'.<sup>132</sup>

و الطبقة الثالثة النمط الأوسط أحبونا في السر و لم يحبونا في العلانية و لعمرى لئن كانوا أحبونا في السر دون العلانية فهم الصوامون بالنهار القوامون بالليل ترى أثر الرهبانية في وجوههم أهل سلم و انقياد

The third class is the middle group. They loved us secretly and ignored us openly. I swear if they love us secretly not openly, they are the fasting in days and the worshippers at night. The signs of seclusion are shown on their faces. They are peaceful and submissive people.<sup>133</sup>

## Amir-ul-Momineen<sup>asws</sup>'s Advice to take little from the World:

أَيُّهَا النَّاسُ إِنَّمَا الدُّنْيَا دَارُ مَجَازٍ وَ الْآخِرَةُ دَارُ قَرَارٍ فَخُذُوا مِنْ مَمَرِّكُمْ لِمَقَرِّكُمْ وَ لَا تَهْتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ وَ أَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ مِنْ قَبْلِ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ فَفِيهَا اخْتَبِرْتُمْ وَ لَعِبَرَهَا خُلِقْتُمْ إِنَّ الْمَرْءَ إِذَا هَلَكَ قَالَ النَّاسُ مَا تَرَكَ وَ قَالَتِ الْمَلَائِكَةُ مَا قَدَّمَ لِلَّهِ أَبَاؤُكُمْ فَقَدِّمُوا بَعْضًا يَكُنْ لَكُمْ قَرْضًا وَ لَا تُخْلِفُوا كُلًّا فَيَكُونَ قَرْضًا عَلَيْكُمْ

'O people! Certainly this world is a passage while the next world is a place of permanent abode. So, take from the passage (all that you can) for the permanent abode. Do not tear away your curtain before Him Who is aware of your secrets. Take away from this world your hearts before your bodies go out of it, because herein you have been put on trial, and you have been created for the other world. When a man dies people ask what (property) he has left while the angels ask what (good actions) he has sent forward. May Allah bless you; send forward something, it will be a loan for you, and do not leave everything behind, for that would be a burden on you'.<sup>134</sup>

## The Chilla (Meditation):

The word چله (Chilla) comes from the Persian language, having its root from 'chehel' meaning forty (40). It is another kind of 'Rahbaniat' condemned by Allah<sup>azwj</sup> (57:27). 'sufis/peers' regularly practice it as part of increasing their spiritual status and by meditating for several days/months in secluded areas, sometimes even standing in the water at late night or in graveyards. Occasionally, even chanting rituals together with their followers, the mureed, are also conduct in seclusion, called 'Vird', all these types of activities which are not based on Ahadith and necessitate giving up the social interactions and family responsibilities, have been condemned by the Prophet of Allah<sup>saww</sup> and his Infallible successors<sup>asws</sup>.

<sup>132</sup> Al-Kafi, Vol. 2, H. 3508. 615 : ص 2 : ج 2 الكافي

<sup>133</sup> Tuhaf al-Uquol, pg. 387.

<sup>134</sup> Nahjul Balagha, Sermon no. 202.

نهج البلاغة ص : 321

## Giving Up Legitimate Worldly Resources is Forbidden:

1- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ دَخَلَ سُفْيَانُ الثَّوْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ ع فرأى عليه ثياب بيض كأنها غُرْقِي الْبَيْضُ فَقَالَ لَهُ إِنَّ هَذَا اللَّبَاسَ لَيْسَ مِنْ لِبَاسِكَ فَقَالَ لَهُ اسْمَعْ مِنِّي وَ ع مَا أَقُولُ لَكَ فَإِنَّهُ خَيْرٌ لَكَ عَاجِلًا وَ آجَلًا إِنَّ أَنْتَ مِتَّ عَلَى السُّنَّةِ وَ الْحَقِّ وَ لَمْ تَمُتْ عَلَى بِدْعَةِ أَخْبِرِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ فِي زَمَانٍ مُفْقِرٍ جَذِبَ قَامًا إِذَا أَقْبَلَتْ الدُّنْيَا فَأَحَقُّ أَهْلُهَا بِهَا أَنْ يَرَاهَا لَا فُجَارُهَا وَ مُؤْمِنُهَا لَا مُنَافِقُهَا وَ مُسْلِمُهَا لَا كُفَّارُهَا فَمَا أَنْكَرْتُ يَا ثَوْرِيُّ قَوْلَ اللَّهِ إِنَّنِي لَمَعَ مَا تَرَى مَا أَتَى عَلِيَّ مَذْعَلْتُ صَبَاحَ وَ لَا مَسَاءَ وَ لِلَّهِ فِي مَالِي حَقٌّ أَمْرِي أَنْ أَضَعَهُ مُوضِعًا إِلَّا وَضَعْتُهُ قَالَ فَاتَاهُ قَوْمٌ مِنْهُمْ يُظْهِرُونَ الزُّهْدَ وَ يَدْعُونَ النَّاسَ أَنْ يَكُونُوا مَعَهُمْ عَلَى مِثْلِ الَّذِي هُمْ عَلَيْهِ مِنَ التَّقَشُّفِ فَقَالُوا لَهُ إِنَّ صَاحِبَنَا حَصَرَ عَنْ كَلَامِكَ وَ لَمْ تَحْضُرْهُ حُجَّجُهُ

فَقَالَ لَهُمْ فَهَاتُوا حُجَجَكُمْ فَقَالُوا لَهُ إِنَّ حُجَجَنَا مِنْ كِتَابِ اللَّهِ فَقَالَ لَهُمْ فَأَذِلُّوا بِهَا فَإِنَّهَا أَحَقُّ مَا أُتْبِعَ وَ عَمِلَ بِهِ فَقَالُوا يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى مُخْبِرًا عَنْ قَوْمٍ مِنْ أَصْحَابِ النَّبِيِّ ص وَ يُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شَحْنَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ فَمَدَحَ فِعْلَهُمْ وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ يُطْعَمُونَ الطَّعَامَ عَلَى حَبِّهِ مَسْكِينًا وَ يَتِيمًا وَ أَسِيرًا فَحَنْ نَكْتَفِي بِهِذَا فَقَالَ رَجُلٌ مِنَ الْجُلَسَاءِ إِنَّا رَأَيْنَاكُمْ تَزْهَدُونَ فِي الْأَطْعِمَةِ الطَّيِّبَةِ وَ مَعَ ذَلِكَ تَأْمُرُونَ النَّاسَ بِالْخُرُوجِ مِنْ أَمْوَالِهِمْ حَتَّى تَمْتَعُوا أَنْتُمْ مِنْهَا فَقَالَ أَبُو عَبْدِ اللَّهِ ع دَعُوا عَنْكُمْ مَا لَا تَنْتَفِعُونَ بِهِ أَخْبِرُونِي أَيُّهَا النَّفَرُ أَلَكُمْ عِلْمٌ بِنَاسِخِ الْقُرْآنِ مِنْ مَنْسُوخِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ الَّذِي فِي مِثْلِهِ ضَلَّ مَنْ ضَلَّ وَ هَلَكَ مَنْ هَلَكَ مِنْ هَذِهِ الْأُمَّةِ فَقَالُوا لَهُ أَوْ بَعْضُهُ قَامًا كُلُّهُ فَلَا فَقَالَ لَهُمْ فَمِنْ هُنَا آتَيْنَهُمْ وَ كَذَلِكَ أَحَادِيثُ رَسُولِ اللَّهِ ص قَامًا مَا ذَكَرْتُمْ مِنْ إِبْخَارِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا فِي كِتَابِهِ عَنِ الْقَوْمِ الَّذِينَ أَخْبَرَهُ عَنْهُمْ بِحُسْنِ فَعَالِهِمْ فَقَدْ كَانَ مُبَاحًا جَائِزًا وَ لَمْ يَكُونُوا يُهَوِّا عَنْهُ وَ ثَوَابُهُمْ مِنْهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ ذَلِكَ أَنَّ اللَّهَ جَلَّ وَ تَقَدَّسَ أَمْرٌ بِخِلَافِ مَا عَمِلُوا بِهِ فَصَارَ أَمْرُهُ نَاسِخًا لِفِعْلِهِمْ وَ كَانَ نَهَى اللَّهِ تَبَارَكَ وَ تَعَالَى رَحْمَةً مِنْهُ لِلْمُؤْمِنِينَ وَ نَظَرًا لِكَيْلَا يُضِرُّوا بِأَنْفُسِهِمْ وَ عِيَالَتِهِمْ مِنْهُمْ الضَّعْفَةُ الصَّغَارُ وَ الْوُلْدَانُ وَ الشَّبَابُ الْفَانِي وَ الْعُجُوزُ الْكَبِيرَةُ الَّذِينَ لَا يَصْبِرُونَ عَلَى الْجُوعِ فَإِنْ تَصَدَّقْتَ بِرَغِيفٍ وَ لَا رَغِيفٍ لِي غَيْرُهُ ضَاعُوا وَ هَلَكُوا جُوعًا فَمِنْ ثَمَّ قَالَ رَسُولُ اللَّهِ ص خُمْسُ ثَمَرَاتٍ أَوْ خُمْسُ فَرَصٍ أَوْ دَنَائِيرٍ أَوْ دَرَاهِمٍ يَمْلِكُهَا الْإِنْسَانُ وَ هُوَ يُرِيدُ أَنْ يُمْضِيَهَا فَأَفْضَلُهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالدِّيَةِ ثُمَّ الثَّانِيَةِ عَلَى نَفْسِهِ وَ عِيَالِهِ ثُمَّ الثَّالِثَةَ عَلَى قَرَابَتِهِ الْفُقَرَاءَ ثُمَّ الرَّابِعَةَ عَلَى جِيرَانِهِ الْفُقَرَاءَ ثُمَّ الْخَامِسَةَ فِي سَبِيلِ اللَّهِ وَ هُوَ أَحْسَنُهَا أَجْرًا

وَ قَالَ رَسُولُ اللَّهِ ص لِلْأَنْصَارِيِّ حِينَ أَعْتَقَ عِنْدَ مَوْتِهِ خَمْسَةَ أَوْ سِتَّةَ مِنَ الرَّقِيقِ وَ لَمْ يَكُنْ يَمْلِكُ غَيْرَهُمْ وَ لَهُ أَوْلَادٌ صِغَارٌ لَوْ أَعْلَمْتُمُونِي أَمْرَهُ مَا تَرَكْتُكُمْ تَدْفِنُونَهُ مَعَ الْمُسْلِمِينَ يَتْرُكُ صَبِيَّةً صِغَارًا يَتَكَفَّفُونَ النَّاسَ ثُمَّ قَالَ حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ ص قَالَ إِذَا بَمَنْ تَعُولُ الْأَذْنَى فَالْأَذْنَى ثُمَّ هَذَا مَا نَطَقَ بِهِ الْكِتَابُ رَدًّا لِقَوْلِكَمْ وَ نَهْيًا عَنْهُ مَقْرُوضًا مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ قَالَ وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يَسْرِفُوا وَ لَمْ يَقْتَرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوْمًا أَفَلَا تَرَوْنَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ غَيْرَ مَا أَرَأَكُمْ تَدْعُونَ النَّاسَ إِلَيْهِ مِنَ الْأَثَرَةِ عَلَى أَنْفُسِهِمْ وَ سَمَى مَنْ فَعَلَ مَا تَدْعُونَ النَّاسَ إِلَيْهِ مُسْرِفًا وَ فِي غَيْرِ آيَةٍ مِنْ كِتَابِ اللَّهِ يَقُولُ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ فَهَاهُمْ عَنِ الْإِسْرَافِ وَ نَهَاهُمْ عَنِ التَّقْيِيرِ وَ لَكِنْ أَمْرٌ بَيْنَ أَمْرَيْنِ لَا يُعْطَى جَمِيعٌ مَا عِنْدَهُ ثُمَّ يَدْعُو اللَّهُ أَنْ يَرْزُقَهُ فَلَا يَسْتَجِيبُ لَهُ إِلَّا الْحَدِيثَ الَّذِي جَاءَ عَنِ النَّبِيِّ ص إِنَّ أَصْنَافًا مِنْ أُمَّتِي لَا يَسْتَجَابُ لَهُمْ دَعَاؤُهُمْ رَجُلٌ يَدْعُو عَلَى وَالدِّيَةِ وَ رَجُلٌ يَدْعُو عَلَى غَرِيمٍ ذَهَبَ لَهُ بِمَالٍ فَلَمْ يَكْتُبْ عَلَيْهِ وَ لَمْ يُسْهَدْ عَلَيْهِ وَ رَجُلٌ يَدْعُو عَلَى أَمْرِيهِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ تَخْلِيَةً سَبِيلَهَا بِيَدِهِ وَ رَجُلٌ يَقْعُدُ فِي بَيْتِهِ وَ يَقُولُ رَبِّ ارْزُقْنِي وَ لَا يَخْرُجْ وَ لَا يَطْلُبُ الرِّزْقَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَذَابٌ أَلِيمٌ أَلَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى الطَّلَبِ وَ الضَّرْبِ فِي الْأَرْضِ بِجَوَارِحٍ صَاحِبَةٍ فَتَكُونُ قَدْ أَعْذَرْتَ فِيمَا بَيْنِي وَ بَيْنَكَ فِي الطَّلَبِ لِاتِّبَاعِ أَمْرِي وَ لِكَيْلَا تَكُونَ كَلًّا عَلَى أَهْلِكَ فَإِنْ شِئْتَ رَزَقْتُكَ وَ إِنْ شِئْتَ قَتَرْتُ عَلَيْكَ وَ أَنْتَ غَيْرُ مَعْدُورٍ عِنْدِي وَ رَجُلٌ رَزَقَهُ اللَّهُ مَالًا كَثِيرًا فَلَانْفَقَهُ ثُمَّ أَقْبَلَ يَدْعُو يَا رَبِّ ارْزُقْنِي يَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَلَمْ أَرْزُقْكَ رِزْقًا وَاسِعًا فَهَلَا اقْتَصَدْتَ فِيهِ كَمَا أَمَرْتُكَ وَ لَمْ تُسْرِفْ وَ قَدْ نَهَيْتُكَ عَنِ الْإِسْرَافِ وَ رَجُلٌ يَدْعُو فِي قَطِيعَةٍ رَجِمَ ثُمَّ عَلَّمَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ ص كَيْفَ يُنْفِقُ وَ ذَلِكَ أَنَّهُ كَانَتْ عِنْدَهُ أَوْقِيَّةٌ مِنْ

الذَّهَبِ فَكَرِهَ أَنْ يَبِيتَ عِنْدَهُ فَتَصَدَّقَ بِهَا فَأَصْبَحَ وَ لَيْسَ عِنْدَهُ شَيْءٌ وَ جَاءَهُ مَنْ يَسْأَلُهُ فَلَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ فَلَامَهُ السَّائِلُ وَ اعْتَمَّ هُوَ حَيْثُ لَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ وَ كَانَ رَجِيمًا رَقِيقًا فَأَدَّبَ اللَّهُ تَعَالَى نَبِيَّهُ ص بِأَمْرِهِ فَقَالَ وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا يَقُولُ إِنَّ النَّاسَ قَدْ يَسْأَلُونَكَ وَ لَا يَعْذِرُونَكَ إِذَا أُعْطِيتَ جَمِيعٌ مَا عِنْدَكَ مِنَ الْمَالِ كُنْتَ قَدْ حَسَرْتَ مِنَ الْمَالِ فَهَذِهِ أَحَادِيثُ رَسُولِ اللَّهِ ص يُصَدِّقُهَا الْكِتَابُ وَ الْكِتَابُ يُصَدِّقُهَا أَهْلُهُ مِنَ الْمُؤْمِنِينَ وَ قَالَ أَبُو بَكْرٍ عِنْدَ مَوْتِهِ حَبِثَ قَبْلَ لَهُ أَوْصِي فَقَالَ أَوْصِي بِالْخُمْسِ وَ الْخُمْسُ كَثِيرٌ فَإِنَّ اللَّهَ تَعَالَى قَدْ رَضِيَ بِالْخُمْسِ فَأَوْصِي بِالْخُمْسِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الثَّلَاثَ عِنْدَ مَوْتِهِ وَ لَوْ عَلِمَ أَنَّ الثَّلَاثَ خَيْرٌ لَهُ أَوْصَى بِهِ ثُمَّ مَنْ قَدْ عَلِمْتُمْ بَعْدَهُ فِي فَضْلِهِ وَ زُهْدِهِ سَلْمَانُ وَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُمَا قَامَا سَلْمَانُ فَكَانَ إِذَا أَخَذَ عَطَاهُ رَفَعَ مِنْهُ قُوَّتَهُ لِسَنَّتِهِ حَتَّى يَحْضُرَ عَطَاؤُهُ مِنْ قَابِلٍ فَقِيلَ لَهُ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ فِي زُهْدِكَ تَصْنَعُ هَذَا وَ أَنْتَ لَا تَدْرِي لَعَلَّكَ تَمُوتُ الْيَوْمَ أَوْ غَدًا فَكَانَ جَوَابَهُ أَنْ قَالَ مَا لَكُمْ لَا تَرْجُونَ لِي الْبَقَاءَ كَمَا خِفْتُمْ

عَلَى الْفَنَاءِ أَمَا عَلِمْتُمْ يَا جَهْلَةَ أَنَّ النَّفْسَ قَدْ تَلَتَتْ عَلَى صَاحِبِهَا إِذَا لَمْ يَكُنْ لَهَا مِنَ الْعَيْشِ مَا يَعْتَمِدُ عَلَيْهِ فَإِذَا هِيَ أَحْرَزَتْ مَعِيشَتَهَا أَطْمَأْنَنْتْ وَأَمَّا أَبُو ذَرٍّ فَكَانَتْ لَهُ تَوْبِقَاتٌ وَشَوِيهَاتٌ يَحْلُبُهَا وَيَذْبَحُ مِنْهَا إِذَا اسْتَهَى أَهْلَهُ اللَّحْمَ أَوْ نَزَلَ بِهِ ضَيْفٌ أَوْ رَأَى بِأَهْلِ الْمَاءِ الَّذِينَ هُمْ مَعَهُ خَصَاصَةٌ نَحَرَ لَهُمُ الْجُرُورَ أَوْ مِنَ الشَّيْءِ عَلَى قَدَرٍ مَا يَذْهَبُ عَنْهُمْ بِقَرَمِ اللَّحْمِ فَيَقْسِمُهُ بَيْنَهُمْ وَيَأْخُذُ هُوَ كَنَصِيبٍ وَاحِدٍ مِنْهُمْ لَا يَتَفَضَّلُ عَلَيْهِمْ وَمَنْ أَرَاهُ مِنْ هَؤُلَاءِ وَقَدْ قَالَ فِيهِمْ رَسُولُ اللَّهِ ص مَا قَالَ وَلَمْ يَبْلُغْ مِنْ أَمْرِهِمَا أَنْ صَارَا لَا يَمْلِكَانِ شَيْئًا الْبَتَّةَ كَمَا تَأْمُرُونَ النَّاسَ بِالْإِقَاءِ أَمْتِعْتَهُمْ وَشَيَّعْتَهُمْ وَيُؤْتِرُونَ بِهِ عَلَى أَنْفُسِهِمْ وَعِيَالَتِهِمْ

وَاعْلَمُوا أَنَّهَا النَّفَرُ أَنِّي سَمِعْتُ أَبِي يَرْوِي عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ يَوْمًا مَا عَجِبْتُ مِنْ شَيْءٍ كَعَجَبِي مِنَ الْمُؤْمِنِ إِنَّهُ إِنْ فُرِضَ جَسَدُهُ فِي دَارِ الدُّنْيَا بِالْمَقَارِضِ كَانَ خَيْرًا لَهُ وَ إِنْ مَلَكَ مَا بَيْنَ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا كَانَ خَيْرًا لَهُ وَ كُلُّ مَا يَصْنَعُ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَهُوَ خَيْرٌ لَهُ فَلَيْتَ شِعْرِي هَلْ يَحِقُّ فِيكُمْ مَا قَدْ شَرَحْتُ لَكُمْ مُنْذُ الْيَوْمِ أَمْ أَرِيدُكُمْ أَمَا عَلِمْتُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ فَرَضَ عَلَى الْمُؤْمِنِينَ فِي أَوَّلِ الْأَمْرِ أَنْ يُقَاتِلَ الرَّجُلُ مِنْهُمْ عَشْرَةَ مِنَ الْمُشْرِكِينَ لَيْسَ لَهُ أَنْ يُؤَلِّيَ وَجْهَهُ عَنْهُمْ وَمَنْ وَلَا هُمْ يَوْمِئِذٍ دُبْرَهُ فَقَدْ تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ ثُمَّ حَوْلَهُمْ عَنْ حَالِهِمْ رَحْمَةً مِنْهُ لَهُمْ فَصَارَ الرَّجُلُ مِنْهُمْ عَلَيْهِ أَنْ يُقَاتِلَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ تَخْفِيفًا مِنَ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ فَنَسَخَ الرَّجُلَانِ الْعَشْرَةَ وَ أَخْبَرُونِي أَيْضًا عَنْ الْفَضَاءِ أَوْ جَوْرَةٍ هُمْ حَيْثُ يَقْضُونَ عَلَى الرَّجُلِ مِنْكُمْ نَفَقَةً أَمْرًا إِذَا قَالَ إِنِّي زَاهِدٌ وَ إِنِّي لَا شَيْءَ لِي فَإِنْ قُلْتُمْ جَوْرَةً ظَلَمَكُمْ أَهْلُ الْإِسْلَامِ وَ إِنْ قُلْتُمْ بَلْ عُدُولٌ خَصَمْتُمْ أَنْفُسَكُمْ وَ حَيْثُ تَرُدُّونَ صَدَقَةً مِنْ تَصَدَّقَ عَلَى الْمَسَاكِينِ عِنْدَ الْمَوْتِ بِأَكْثَرِ مِنَ الثَّلَاثِ أَخْبَرُونِي لَوْ كَانَ النَّاسُ كُلُّهُمْ كَالَّذِينَ تَرِيدُونَ زُهَادًا لَا حَاجَةَ لَهُمْ فِي مَتَاعٍ غَيْرِهِمْ فَعَلَى مَنْ كَانَ يُنْصَدِّقُ بِكَفَارَاتِ الْأَيْمَانِ وَ النَّدُورِ وَ الصَّدَقَاتِ مِنْ فَرَضِ الزَّكَاةِ مِنَ الذَّهَبِ وَ الْفُضَّةِ وَ الثَّمَرِ وَ الزَّبِيبِ وَ سَائِرِ مَا وَجَبَ فِيهِ الزَّكَاةُ مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ وَ غَيْرِ ذَلِكَ إِذَا كَانَ الْأَمْرُ كَمَا تَقُولُونَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْبِسَ شَيْئًا مِنْ عَرَضِ الدُّنْيَا إِلَّا قَدَمَهُ وَ إِنْ كَانَ بِهِ خَصَاصَةٌ فَيَنْسِمَا ذَهَبْتُمْ إِلَيْهِ وَ حَمَلْتُمْ النَّاسَ عَلَيْهِ مِنَ الْجَهْلِ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ نَبِيِّهِ ص وَ أَحَادِيثِهِ الَّتِي يُصَدِّقُهَا الْكِتَابُ الْمُنَزَّلُ وَ رَدَّكُمْ إِيَّاهَا بِجَهَالَتِكُمْ وَ تَرْكِكُمْ النَّظَرَ فِي غَرَائِبِ الْقُرْآنِ مِنَ التَّفْسِيرِ بِالنَّاسِخِ مِنَ الْمُنْسُوخِ وَ الْمُحْكَمِ وَ الْمُتَشَابِهِ وَ الْأَمْرِ وَ النَّهْيِ وَ أَخْبَرُونِي أَبْنُ أَنْتُمْ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ ع حَيْثُ سَأَلَ اللَّهُ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأَعْطَاهُ اللَّهُ جَلَّ أَسْمُهُ ذَلِكَ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ نَجِدِ اللَّهَ عَزَّ وَ جَلَّ

عَابَ عَلَيْهِ ذَلِكَ وَ لَا أَحَدًا مِنَ الْمُؤْمِنِينَ وَ دَاوُدَ النَّبِيِّ ص قَبْلَهُ فِي مُلْكِهِ وَ شِدَّةِ سُلْطَانِهِ ثُمَّ يُوسُفَ النَّبِيِّ ع حَيْثُ قَالَ لِمَلِكِ مِصْرَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي خَفِيفٌ غَلِيمٌ فَكَانَ مِنْ أَمْرِهِ الَّذِي كَانَ أَنْ اخْتَارَ مَمْلَكَةَ الْمَلِكِ وَ مَا حَوْلَهَا إِلَى الْيَمَنِ وَ كَانُوا يَمْتَارُونَ الطَّعَامَ مِنْ عِنْدِهِ لِمَجَاعَةِ أَصَابَتِهِمْ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ فَلَمْ نَجِدْ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ ثُمَّ ذُو الْقَرْنَيْنِ عَبْدٌ أَحَبَّ اللَّهُ فَأَحْبَبَهُ اللَّهُ وَ طَوَى لَهُ الْأَسْبَابَ وَ مَلَكَهُ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ نَجِدْ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ فَتَأَدَّبُوا أَنَّهَا النَّفَرُ بِأَدَابِ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ وَ اقْتَصَرُوا عَلَى أَمْرِ اللَّهِ وَ نَهْيِهِ وَ دَعَا عَنْكُمْ مَا اسْتَبَنَ عَلَيْكُمْ مِمَّا لَا عِلْمَ لَكُمْ بِهِ وَ رَدُّوا الْعِلْمَ إِلَى أَهْلِهِ ثَوَجَرُوا وَ تَعَذَّرُوا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كُونُوا فِي طَلَبِ عِلْمِ نَاسِخِ الْقُرْآنِ مِنْ مُنْسُوخِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ وَ مَا أَحَلَّ اللَّهُ فِيهِ مِمَّا حَرَّمَ فَإِنَّهُ أَقْرَبُ لَكُمْ مِنَ اللَّهِ وَ أَبْعَدُ لَكُمْ مِنَ الْجَهْلِ وَ دَعَا الْجَهْلَةَ لِأَهْلِهَا فَإِنَّ أَهْلَ الْجَهْلِ كَثِيرٌ وَ أَهْلَ الْعِلْمِ قَلِيلٌ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

Ali ibn Ibrahim has narrated from his father from Harun ibn Muslim Masadah ibn Sadaqah who has said:

Once, Sufyan al-Suri visited Abu Abd Allah<sup>asws</sup>. He saw the Imam<sup>asws</sup> wearing a cloth that was pure white like the membrane between an egg-shell and its contents. He then said to the Imam<sup>asws</sup>: This is not the kind of cloth you should wear. The Imam<sup>asws</sup> said: Listen to me and pay proper attention to what I<sup>asws</sup> say; it is good for you now and in future if you like to die following the Sunnah and truth and not in heresy. I<sup>asws</sup> can tell you that the Messenger of Allah<sup>saww</sup> lived when economical conditions were poor. When living conditions improve the people most deserving to benefit from the worldly facilities are the virtuous people and not the sinful ones, the believing people and not the hypocrites, the Muslims and not those who reject Islam.

What then is it that you, O Suri, dislike? When you see me in this condition, you must take notice that, I<sup>asws</sup> say by Allah<sup>azwj</sup>, from the time I reached the

age of maturity, there has never been an evening or morning when Allah<sup>azwj</sup> had a right in my properties that He<sup>azwj</sup> had commanded me to payoff and I<sup>asws</sup> had not already paid it off.

## **Sufis Calling to People to Give-up their Wealth in Way of Allah<sup>azwj</sup>:**

The narrator says that then a group of people approached, who were convincing that people should abstain from the worldly matters and were calling upon people to become like them in treating their bodies with harshness. It was said to the Imam<sup>asws</sup>, our fellow companions have become tongue-tied before you<sup>asws</sup> and is unable to present his argument properly. He<sup>asws</sup> then asked them: What is the argument that you think you have? They replied: 'It is from the book of Allah<sup>azwj</sup>'. He<sup>asws</sup> then said: 'You then must present it; it is the most rightful fact to follow and upon which one must act.

They said: Allah<sup>azwj</sup> speaking of a group of people of the companions of the Holy Prophet<sup>saww</sup> has said: ***They give preference to others over their own-selves even though they particularly are in need of what they give away to the needy. Whoever controls the greed of his soul is of those who find true happiness. (59: 10).*** He<sup>azwj</sup> has Praised their deeds and in another passage He<sup>azwj</sup> has said: ***They offer food for His love to the destitute, the orphan and captives .... (76:8).*** We think this much from the Holy Quran is enough to support our argument. A man from among the people present, then said: We know that you abstain from good food but at the same time ask people to give away from their properties so that you in turn benefit from such properties given away'.

Abu Abd Allah<sup>asws</sup> then said: You should leave alone the matters that do not benefit you. You, however, must tell me this. Do you have the knowledge of the abrogating and abrogated matters of the Holy Quran, what are unequivocal and ambiguous matters in which strayed those who strayed and faced destruction, those who were doomed to face destruction of members of this nation? They or certain ones among them replied: 'We do not know all of such matters'.

He<sup>asws</sup> then said: This is where you have difficulties. The same case applies to Ahadith of the Messenger of Allah<sup>azwj</sup>. However, what you mentioned of the matters that Allah<sup>azwj</sup> has Spoken to us in His<sup>azwj</sup> Book about a people and their good deeds, you must take notice, such deeds were permissible and lawful. It was not prohibited for them, and their reward for such deeds is with Allah<sup>azwj</sup>. (But it was not obligatory on them). (Later on) Allah<sup>azwj</sup> has Commanded to do what is opposite to what they had done (previously). Therefore, His<sup>azwj</sup> Prohibition was abrogating their (earlier) practice; Allah<sup>azwj</sup> out of His Mercy toward the believing people, stopped them from harming themselves, their dependents, the weak ones, the small ones like children, the old men and women who are not able to bear hunger'.

## The Donation in Way of Allah<sup>azwj</sup> Comes at 5<sup>th</sup> Stage:

If the loaf of my bread is given away while I have no other loaf of bread, then the lives of such ones (of my dependents) are jeopardized because of hunger. For this reason the Messenger of Allah<sup>saww</sup> has said, If one has five dates in his possession or five loaves and he wants to give charity, the best charity to give is to spend it on ones parents, then on his own self and dependents, thirdly on his relatives, fourthly on his neighbors, fifthly he should spend it in the way of Allah<sup>azwj</sup> which is of the lowest degree of rewards.

## Charity to be Given in a Moderate Way:

The Messenger of Allah<sup>saww</sup> once, when one of the people of al-Ansar, at the time of his death, had set free five or six of his slaves and had no other possession and had left behind small children, said, Had you informed me before about what he has done, I would not have given you permission to bury him in the graveyard of the Muslims due to his leaving behind small children with their hands spread before people for help.

He<sup>asws</sup> then said, My<sup>asws</sup> father<sup>asws</sup> has narrated to me that the Messenger of Allah<sup>saww</sup> has said, Begin, when giving charity, with your dependents, the nearest ones first and so on. Allah<sup>azwj</sup> has also said, ... ***those who when giving charity do not exceed proper limits and nor do they act stringently, but give charity in a moderate manner. (25:67)*** Is it not true that Allah<sup>azwj</sup> has Said what is other than what I see you call people to do and to give others preference over their own selves, while He<sup>azwj</sup> has called what you want people to do as exceeding the proper limits in spending? In more than a verse of His book He<sup>azwj</sup> Says: ***He does not love those who exceed proper limits in spending. (6:141 and 7:31).***

## Neither Spend Exceedingly nor Very Stringently:

He<sup>azwj</sup> has Prohibited from acting as exceeding proper limits in spending and acting very stringently. He has told them to act moderately in between the two manners of spending. One must not give away all of his belongings and then begin to pray to Allah<sup>azwj</sup> to grant him sustenance.

His prayer then is not answered as it is mentioned in a Hadith, narrated from the Holy Prophet<sup>saww</sup> that says, The prayers of certain individuals of my followers are not answered. Of such people is one who prays against his parents, one who prays against his debtor who borrowed money without writing down for the record and appointing two witnesses for what he has borrowed, one who prays against his wife when Allah<sup>azwj</sup> in His<sup>azwj</sup> laws has already authorized him to dissolve the contract of his marriage and one who sits at home without work, then prays to Allah<sup>azwj</sup> for sustenance but does not go out to work for a living. Allah<sup>azwj</sup> Says to him, My servant, have I<sup>azwj</sup> not Made ways for you to seek means of living and go around in the land by the help of your healthy bodily abilities so that you would not leave any excuse between Me<sup>azwj</sup> and yourself in matters of your seeking to make a living and in

obedience to My<sup>azwj</sup> Command and to avoid becoming a burden on your family? Now you have no excuse. I<sup>azwj</sup> may Grant you sustenance or make you suffer stringent conditions.

Another person is a wealthy one who spends all of his wealth and then begins to pray to Allah<sup>azwj</sup> for his sustenance. Allah<sup>azwj</sup> Says, Had I<sup>azwj</sup> not Given you a great wealth? Why did you not act moderately as I<sup>azwj</sup> had Commanded you to do and avoid exceeding the proper limits of spending manners? I<sup>azwj</sup> had already Prohibited you to do so. Yet there is another person who prays against good relationships with his relatives.

Allah<sup>azwj</sup> then taught his Prophet how to spend in charity. Once there were a few Awqiyyah<sup>135</sup> of gold and he did not like to keep them with him for the night while they are not given away to deserving people. So he<sup>saww</sup> gave them away and in the morning there was nothing left with him<sup>saww</sup>. A person came to him<sup>saww</sup> asking for help but there was nothing to offer to him. The person asking for help blamed him<sup>saww</sup> for his inability to provide any help and Prophet<sup>saww</sup> became sad; nothing was left there with him<sup>saww</sup> to help and he was a very kindhearted person. Allah<sup>azwj</sup> said to His prophet<sup>saww</sup>, by means of Commanding him<sup>saww</sup>: ***You must not keep your hands tied up to your neck and you must not expand them altogether so much so that you then remain blamed and unable to provide any help. (17:3 I)*** He<sup>azwj</sup> Says, People ask you for help and they do not accept your excuses. If you give away all the properties you remain unable to help the needy. These are of the Ahadith of the Messenger of Allah<sup>saww</sup> verified by the Book, which is confirmed by the believing people of the Book.

## Salman<sup>ra</sup> and Abu Dhar<sup>ra</sup> Adopted Moderation:

Companions (of Prophet<sup>saww</sup>), as you know their excellence and restraint from the worldly matters, were Salman and Abu Dharr, may Allah be happy with them. Salman's manners were such that whenever he received a gift he would keep aside one year's expenses thereof until receiving his gift of the coming year. It was said to him, O Abu Abd Allah<sup>ra</sup>, why is it that with all the restraint you exercise in the worldly matters and you do not know whether you will die today or tomorrow, you still keep one year's amount of your expenses aside from the gift you receive? His answer was as follows. Why do you not wish for me one more year of living instead of fearing for my death within a year?

He<sup>asws</sup> then said, O ignorant people, have you not noticed that ones soul becomes lazy and weak (in worship) when he does not have dependable means of living but when he gains his means of living only then his soul gains comfort. Abu Dharr<sup>ra</sup> owned camels and sheep. He<sup>ra</sup> would get milk from them and also use their meat for food whenever he<sup>ra</sup> wanted for his family and for his guests or for the people from whom he received water. Whenever he<sup>ra</sup> thought they desired he would slaughter for them a camel for food or of the sheep to satisfy their desire for meat.

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<sup>135</sup> A unit of measurement.



He<sup>ra</sup> would distribute the meat among them and for himself, he would get one share without anything more than others. Who is more restraining from the worldly matters than these people? The Messenger of Allah<sup>saww</sup> has said about them all, that he has said, but he has not mentioned anything about their dispossessing themselves altogether from their belongings by giving away everything in charity, just as you command people to give away all of their belongings to give preference to others over themselves and families.

O people, you must take notice that I heard my father narrating from his<sup>asws</sup> ancestors<sup>asws</sup> from the Messenger of Allah<sup>saww</sup> who one day said, No other thing is as astonishing to me as the condition of a believing person. If his body is cut into pieces by scissors, it is because it is for his good and if everything between the East and West is made to become of his belongings is because it is for his good. Every thing that Allah<sup>azwj</sup> does for him is for his good. I like to know what I have said to you today had any effect on you or I increase my sayings.

Have you not noticed that Allah<sup>azwj</sup> at the beginning of Islam had made it compulsory on the Muslims to fight each one against ten pagans without turning his back to the enemy and those who did so would have filled his seat with hell-fire. He<sup>saww</sup> then changed their condition out of mercy and kindness to them and told them to fight each one of them against two men of the pagans. It was a measure of relief in favour of the believers from Allah<sup>azwj</sup>. This was an abrogation of one Muslims fighting against ten pagans.

You should tell me about the judges who rule against one of you to pay the expenses of his wife. Are they unjust judges if the defendant said, I am a 'Zahid'<sup>136</sup> and I do not possess anything? In this situation, such judges are unjust people, Islam will call you unjust, and if you said they are judges of justice, then you have defeated yourselves. By what means will you reject the validity of the will that leaves more than one-third for the poor out of the legacy of a deceased? You must answer to me about this.

If all people were 'Zuhhad'<sup>137</sup> as you like them to be without needing anything from the worldly matters, then who would receive the charities, expiation for disregard of ones swearing and vows and charities like Zakat of gold, silver, dates, raisin and other items subjected to Zakat like camel, cow, sheep and other goods? If it were as you say that no one should keep anything of the worldly things but instead send it as his supplies for the next life even though he may urgently need such items, what you maintain is bad and you have made people to follow what you follow due to ignorance of the Book of Allah<sup>azwj</sup>, the Sunnah of the Holy Prophet of Allah<sup>saww</sup> and his<sup>saww</sup> Ahadith which are verified by the divinely revealed Book, and you have rejected them due to your ignorance and your disregard of the unique passages of the Holy Quran, the explanation of abrogating and abrogated matters, the unequivocal and ambiguous, the command and prohibitions therein.

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<sup>136</sup> One who restrains from worldly matters

<sup>137</sup> Plural of Zahid (to restrain from worldly matters)

## Prophet<sup>as</sup> Sulaiman Desired for the 'Kingdom':

You must tell me if you know about Sulaiman<sup>as</sup> son of Dawud<sup>as</sup>, when he asked Allah<sup>azwj</sup> to give him a kingdom, which no one after him would ever have. Allah<sup>azwj</sup> Gave him<sup>as</sup> such kingdom. He<sup>as</sup> spoke the truth and acted thereupon. We do not find Allah<sup>azwj</sup> blaming him for possessing such kingdom, neither any of the believing people have ever blamed him<sup>as</sup> for possessing such a kingdom.

## Prophets Dawud<sup>as</sup> and Joseph<sup>as</sup> were Given Kingdom:

Before him lived Dawud<sup>as</sup>, the Prophet<sup>as</sup> with a great kingdom and strong control. There is Joseph<sup>as</sup>, the Prophet who said to the king of Egypt, ***Appoint me a supervisor of the treasures of the land; I am a knowledgeable keeper. (12:56)*** He<sup>as</sup> became the person in charge of the kingdom of the king up to Yemen. People would come for food supplies to him<sup>as</sup> during food shortages and famine. We do not find anyone to blame him for it.

Dhul Qarnayn<sup>as</sup> was a servant of Allah<sup>azwj</sup> who loved Allah<sup>azwj</sup> and Allah<sup>azwj</sup> loved him. He<sup>azwj</sup> Prepared for him means and made him to possess the East and West of the land. He<sup>as</sup> spoke the truth and acted thereupon. We do not find anyone to blame him for it. You people must discipline yourselves by the disciplines of Allah<sup>azwj</sup> for the believing people. Follow the Commands and Prohibitions of Allah<sup>azwj</sup>, and leave alone what has become confusing for you and you have no knowledge thereof.

## One Must Seek Guidance from the People<sup>asws</sup> of Knowledge:

Leave issues of knowledge to the people of knowledge; you will be rewarded and excused before Allah<sup>azwj</sup>. You must seek to learn the knowledge of abrogating and abrogated matters of the Holy Quran, its unequivocal and ambiguous matters thereof. You must learn what Allah<sup>azwj</sup> has Made lawful and what He<sup>azwj</sup> has Made unlawful. This takes you closer to Allah<sup>azwj</sup> and farther from ignorance. You must leave alone ignorance to its people. People of ignorance are many and people of knowledge are fewer. Allah<sup>azwj</sup> has said, ***Over every person of knowledge there is one more knowledgeable. (12:76).***<sup>\*138</sup>

## Dreams and Ilham/Basharat (Inspiration):

We get the 'good-News' (Ilham) or 'bad-News' (the Waswasa), the former comes from the Imam-e-Zaman<sup>asws</sup> while later is induced into our hearts by the Ibis to either corrupt the 'good-News' or seduce us into commit sins. However, these signals are so frequent that we, sometimes, are unable to distinguish them (between the good and the bad News) unless our souls are

<sup>138</sup> Al-Kafi, Vol. 5, H. 8308. الكافي ج : 5 ص : 66

free from the filth of the sins. Some of the 'peers'/Amil claim to have mastered these signals and exploit others by excessively overstretching the limits and scope of what comes to their hearts or in dreams. This causes rift and animosity within the society. What is the reality of the dreams and 'Ilham', we try to understand through some of the Ahadith presented below:

## The Dreams:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ جُعِلْتُ فِدَاكَ الرَّؤْيَا الصَّادِقَةُ وَالْكَاذِبَةُ مَخْرَجُهُمَا مِنْ مَوْضِعٍ وَاحِدٍ قَالَ صَدَقْتُ أَمَّا الْكَاذِبَةُ الْمُخْتَلِفَةُ فَإِنَّ الرَّجُلَ يَرَاهَا فِي أَوَّلِ لَيْلَةٍ فِي سُلْطَانِ الْمَرَدَةِ الْفَسَقَةِ وَإِنَّمَا هِيَ شَيْءٌ يَخِيلُ إِلَى الرَّجُلِ وَ هِيَ كَاذِبَةٌ مُخَالَفَةٌ لَا خَيْرَ فِيهَا وَ أَمَّا الصَّادِقَةُ إِذَا رَاهَا بَعْدَ الثَّلَاثِينَ مِنَ اللَّيْلِ مَعَ حُلُولِ الْمَلَائِكَةِ وَ ذَلِكَ قَبْلَ السَّحَرِ فَهِيَ صَادِقَةٌ لَا تَخْلُفُ إِنْ شَاءَ اللَّهُ إِلَّا أَنْ يَكُونَ جُنُبًا أَوْ يَنَامَ عَلَى غَيْرِ طَهْوَرٍ وَ لَمْ يَذْكُرِ اللَّهُ عَزَّ وَ جَلَّ حَقِيقَةَ ذِكْرِهِ فَإِنَّهَا تَخْتَلِفُ وَ تُبْطِئُ عَلَى صَاحِبِهَا

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from al-Nadr ibn Suwayd from Durust ibn abu Mansur from Abu Basir who has narrated:

I once asked Abu Abd Allah<sup>asws</sup> saying, I pray to Allah<sup>azwj</sup> to Keep my soul in service for your<sup>asws</sup> cause, since the source of all dreams is the same place, then how is it that certain ones are true and others are false?

The Imam<sup>asws</sup> replied: What you say is right. However, the false dreams are different. A man may see in the beginning of the night during the domination of rebels and sinful ones which is only one's imaginations, it is false and contradicting and there is nothing good in it.

The true dreams are the ones, which take place after the two-thirds of the night has passed that is just before dawn when the angels arrive. Such dreams are true and do not go wrong, if Allah<sup>azwj</sup> so Wills, unless one is Junub<sup>139</sup> or has gone to sleep without Tahur (cleansing) and without speaking in real sense of Allah<sup>azwj</sup> in those cases the results of the dream may be contrary or delayed for its viewer.<sup>140</sup>

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الْحَسَنِ ع قَالَ إِنَّ الْأَحْلَامَ لَمْ تَكُنْ فِيهِمَا مَضَى فِي أَوَّلِ الْخَلْقِ وَ إِنَّمَا حَدَّثْتُ فَقُلْتُ وَ مَا الْعِلَّةُ فِي ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ بَعَثَ رَسُولًا إِلَى أَهْلِ زَمَانِهِ فَدَعَاهُمْ إِلَى عِبَادَةِ اللَّهِ وَ طَاعَتِهِ فَقَالُوا إِنَّ فَعَلْنَا ذَلِكَ فَمَا لَنَا فَرَّ اللَّهُ مَا أَنْتَ بِأَكْثَرْنَا مَالًا وَ لَا بِأَعَزَّنَا عَشِيرَةً فَقَالَ إِنَّ أَطْعَمْتُمُونِي أَدْخَلَكُمُ اللَّهُ الْجَنَّةَ وَ إِنْ عَصَيْتُمُونِي أَدْخَلَكُمُ اللَّهُ النَّارَ فَقَالُوا وَ مَا الْجَنَّةُ وَ النَّارُ فَوَصَفَ لَهُمْ ذَلِكَ فَقَالُوا مَتَى نَصِيرُ إِلَى ذَلِكَ فَقَالَ إِذَا مِتُّمْ فَقَالُوا لَقَدْ رَأَيْنَا أَمْوَاتَنَا صَارُوا عِظَامًا وَ رُفَاتًا فَازْدَادُوا لَهُ تَكْذِيبًا وَ بِهِ اسْتِخْفَافًا فَأَخَذْتُ اللَّهُ عَزَّ وَ جَلَّ فِيهِمُ الْأَحْلَامَ فَاتَّوهُ فَأَخْبَرُوهُ بِمَا رَأَوْا وَ مَا أَنْكَرُوا مِنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَرَادَ أَنْ يَحْنَحَ عَلَيْكُمْ بِهَذَا هَكَذَا تَكُونُ أَرْوَاحُكُمْ إِذَا مِتُّمْ وَ إِنْ بَلَّيْتُ أَبْدَانَكُمْ تَصِيرُ الْأَرْوَاحُ إِلَى عِقَابٍ حَتَّى تُبْعَثَ الْأَبْدَانُ

Certain persons of our people have narrated from Ali ibn al-Abbas from Al-Hassan ibn Abd Al-Rahman who has narrated the following:

Abu Al-Hassan<sup>asws</sup> has said: Dreams did not exist in the past in the beginning of the creation. It came into being later. I then asked: 'What is the reason for that'?

<sup>139</sup> In need of obligatory 'ghusal' (bath)

<sup>140</sup> Al-Kafi, Vol. 8, H. 14510

The Imam<sup>asws</sup> said, Allah<sup>azwj</sup> sent a messenger to the people of his time and he<sup>as</sup> called them to worship Allah<sup>azwj</sup>. They said: If we worship Him<sup>azwj</sup> what will we get in return? You do not have more wealth than we do and your tribe also is not stronger than our tribe. He<sup>as</sup> said, If you follow me Allah<sup>azwj</sup> will Admit you in the Garden (Paradise) and if you disobey me<sup>as</sup> Allah<sup>azwj</sup> will Send you to the Fire.

They asked: 'What are the Garden and the Fire? He<sup>as</sup> explained it for them and they asked, When will we go there? He<sup>as</sup> said: This will happen when you die. They said: We see our dead people turn into bones and dust. They became worse in their rejecting and insults toward him<sup>as</sup>, Allah<sup>azwj</sup> then Enabled them to have dreams. They came to him<sup>as</sup> and informed him<sup>as</sup> about what they had seen and what they did not know about it. He<sup>as</sup> told them that Allah<sup>azwj</sup> Wants to establish His<sup>azwj</sup> Argument against you. This is how your spirits are. When you die, even though your bodies will decay, the spirits will face suffering until the bodies are raised.<sup>141</sup>

## Dreams of believing people:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ رَأَى الْمُؤْمِنُ وَرُؤْيَاهُ فِي آخِرِ الزَّمَانِ عَلَى سَبْعِينَ جُزْءًا مِنْ أَجْزَاءِ النَّبُوَّةِ

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from Hisham ibn Alim who has narrated the following:

I once heard Abu Abd Allah<sup>asws</sup> say: The opinion and dream of a believing person in the later portions of time is a seventieth of prophet-hood.<sup>142</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنِ الرِّضَا ع قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَصْبَحَ قَالَ لِأَصْحَابِهِ هَلْ مِنْ مُبَشِّرَاتٍ يَعْني بِهِ الرُّؤْيَا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muammar ibn Khallad who has narrated the following:

Abu Al-Hassan al-Reza<sup>asws</sup> has said that the Messenger of Allah<sup>saww</sup> in the morning would ask his companions. Is there any glad news? He meant thereby dreams.<sup>143</sup>

عَنْهُمْ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ص فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ هِيَ الرُّؤْيَا الْحَسَنَةُ يَرَى الْمُؤْمِنُ فَيُبَشِّرُ بِهَا فِي دُنْيَاهُ

It is narrated from the narrator of the previous Hadith from Ahmad ibn Muhammad from ibn Faddal from abu Jamiah from Jabir who has narrated the following:

Abu Jafar<sup>asws</sup> has said that a man once asked the Messenger of Allah<sup>saww</sup> about the meaning of the words of Allah<sup>azwj</sup> **there is glad news for them in**

<sup>141</sup> Al-Kafi, Vol. 8, H. 14505

<sup>142</sup> Al-Kafi, Vol. 8, H. 14506

<sup>143</sup> Al-Kafi, Vol. 8, H. 14507

**the worldly life. (10:65)** He<sup>saww</sup> said: It is a reference to the good dreams of a believing person which give him glad news in this world.<sup>144</sup>

## Three Kinds of Dreams:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الرُّؤْيَا عَلَى ثَلَاثَةٍ  
وُجُوهُ بَشَارَةٌ مِنَ اللَّهِ لِلْمُؤْمِنِ وَ تَحْذِيرٌ مِنَ الشَّيْطَانِ وَ أَضْغَاثٌ أَحْلَامٍ

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from Sad ibn abu Khalaf who has narrated the following:

Abu Abd Allah<sup>asws</sup> has said: Dreams are of three kinds: One is glad news from Allah<sup>azwj</sup> for a believing person, a caution against Satan and the muddled and mixed up dreams.<sup>145</sup>

## Interpretation of Dreams:

عَلِيُّ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي جَعْفَرٍ الصَّائِغِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ  
عِنْدَهُ أَبُو حَنِيفَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتُ رُؤْيَاً عَجِيبَةً فَقَالَ لِي يَا ابْنَ مُسْلِمٍ هَاتِيهَا فَإِنَّ الْعَالَمَ بِهَا جَالِسٌ وَ أَوْمَأَ  
بِيَدِهِ إِلَى أَبِي حَنِيفَةَ قَالَ فَقُلْتُ رَأَيْتُ كَأَنِّي دَخَلْتُ دَارِي وَ إِذَا أَهْلِي قَدْ خَرَجْتُ عَلَيَّ فَكَسَرْتُ جُوزاً كَثِيراً وَ نَزَرْتُهُ  
عَلَيَّ فَتَعَجَّبْتُ مِنْ هَذِهِ الرُّؤْيَا فَقَالَ أَبُو حَنِيفَةَ أَنْتَ رَجُلٌ تُخَاصِمُ وَ تُجَادِلُ لِنَامَا فِي مَوَارِيثَ أَهْلَكَ فَبَعْدَ نَصَبٍ شَدِيدٍ  
تَنَالُ حَاجَتَكَ مِنْهَا إِنْ شَاءَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَصَبْتَ وَ اللَّهُ يَا أَبَا حَنِيفَةَ قَالَ ثُمَّ خَرَجَ أَبُو حَنِيفَةَ مِنْ عِنْدِهِ فَقُلْتُ  
جُعِلْتُ فِدَاكَ إِنِّي كَرِهْتُ تَعْبِيرَ هَذَا النَّاصِبِ فَقَالَ يَا ابْنَ مُسْلِمٍ لَا يَسُوكَ اللَّهُ فَمَا يُوَاطِي تَعْبِيرُهُمْ تَعْبِيرُنَا وَ لَا  
تَعْبِيرُنَا تَعْبِيرُهُمْ وَ لَيْسَ التَّعْبِيرُ كَمَا عَبَّرَهُ قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَقَوْلُكَ أَصَبْتَ وَ تَخْلِفُ عَلَيْهِ وَ هُوَ مُخْطِئٌ قَالَ  
نَعَمْ حَلَفْتُ عَلَيْهِ أَنَّهُ أَصَابَ الْخَطَأَ قَالَ فَقُلْتُ لَهُ فَمَا تَأْوِيلُهَا قَالَ يَا ابْنَ مُسْلِمٍ إِنَّكَ تَتَمَتَّعُ بِأَمْرَةٍ فَتَعْلَمُ بِهَا أَهْلَكَ فَتَمَرُّ  
عَلَيْكَ تِيَاباً جُدُداً فَإِنَّ الْقُسْرَ كِسْوَهُ اللَّبِّ قَالَ ابْنُ مُسْلِمٍ قَوْ اللَّهِ مَا كَانَ بَيْنَ تَعْبِيرِهِ وَ تَصْحِيحِ الرُّؤْيَا إِلَّا صَبِيحَةُ  
الْجُمُعَةِ فَلَمَّا كَانَ غَدَاةَ الْجُمُعَةِ أَنَا جَالِسٌ بِالْبَابِ إِذْ مَرَّتْ بِي جَارِيَةٌ فَأَعْجَبَنِي فَأَمَرْتُ غُلَامِي فَوَدَّهَا ثُمَّ أَدْخَلَهَا  
دَارِي فَتَمَتَّعْتُ بِهَا فَأَحْسَنْتُ بِي وَ بِهَا أَهْلِي فَدَخَلْتُ عَلَيْنَا الْبَيْتَ فَبَادَرَتِ الْجَارِيَةُ نَحْوَ الْبَابِ وَ بَقِيَتْ أَنَا فَمَرَّقْتُ عَلَيَّ  
تِيَاباً جُدُداً كُنْتُ أَلْبَسُهَا فِي الْأَعْيَادِ وَ جَاءَ مُوسَى الزُّوَارِ الْعَطَارُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ

رَأَيْتُ رُؤْيَا هَالِكُنِي رَأَيْتُ صَبْراً لِي مَيِّتاً وَ قَدْ عَانَقَنِي وَ قَدْ خَفْتُ أَنْ يَكُونَ الْأَجَلُ قَدْ اقْتَرَبَ فَقَالَ يَا مُوسَى تَوَقَّعِ  
الْمَوْتَ صَبَاحاً وَ مَسَاءً فَإِنَّهُ مُلَاقِينَا وَ مُعَانِقُهُ الْأَمْوَاتِ لِلْأَحْيَاءِ أَطْوَلُ لِأَعْمَارِهِمْ فَمَا كَانَ اسْمُ صَبْرِكَ قَالَ حُسَيْنٌ  
فَقَالَ أَمَا إِنَّ رُؤْيَاكَ نَدْلٌ عَلَى بَقَائِكَ وَ زِيَارَتِكَ أَبَا عَبْدِ اللَّهِ ع فَإِنَّ كُلَّ مَنْ عَانَقَ سَمِيَّ الْحُسَيْنِ يَزُورُهُ إِنْ شَاءَ اللَّهُ

Ali has narrated from his father from al-Hassan ibn Ali from abu Jafar al-Saigh from Muhammad ibn Muslim who has narrated:

Once I visited Abu Abd Allah<sup>asws</sup> when abu Hanifah was with him<sup>asws</sup>. I said, I pray to Allah<sup>azwj</sup> to keep my soul in service for your<sup>asws</sup> cause, I have seen a strange dream. The Imam<sup>asws</sup> said to me, You can explain it. The scholar for it is sitting here, he made a gesture with his hand to Abu Hanifah. I said, I saw in a dream that I entered my house and my wife came out. She broke a large number of walnuts and spread them on me. I was amazed because of this dream.

Abu Hanifah said: 'You are a man who disputes and argues against mean people about the legacy of your wife and after a tiring work you achieve from

<sup>144</sup> Al-Kafi, Vol. 8, H. 14508

<sup>145</sup> Al-Kafi, Vol. 8, H. 14509, الكافي ج : 8 ص : 91

her what you need, by the will of Allah<sup>azwj</sup>. Abu Abd Allah<sup>asws</sup> said, You have found it, by Allah<sup>azwj</sup>, O Abu Hanifah. Abu Hanifah left and I said, I pray to Allah<sup>azwj</sup> to keep my soul in service for your cause, I did not want this hostile person (to Aimmah<sup>asws</sup>) to interpret my dream.

The Imam<sup>asws</sup> said, O ibn Muslim, Allah<sup>azwj</sup> will not Show you bad things. Their interpretation does not concur with our<sup>asws</sup> interpretation and our<sup>asws</sup> interpretation does not agree with their interpretations. The interpretation is not as he said it is. I then said, I pray to Allah<sup>azwj</sup> to keep my soul in service for your<sup>asws</sup> cause, you<sup>asws</sup> just said that he had found the interpretation. Then you<sup>asws</sup> swore. How has he missed the truth? The Imam<sup>asws</sup> said, I swore that he found it (meaning the misinterpretation but not the right one). I then asked, What is the right interpretation? The Imam<sup>asws</sup> said, O ibn Muslim, you will find a Mutah<sup>146</sup> and your wife will learn about it. She will tear down your new clothes because the shells are the clothes of the nut. Ibn Muslim has said that, by Allah<sup>azwj</sup>, his interpretation did not take more than a Friday morning to materialize.

On a Friday morning I was sitting at the door that a girl passed by and I liked her. I commanded my slave and he brought her back, inside my house. I formed a Mutah contract with her but my wife noticed my presence as well as her presence. She came in on us. The girl ran to the door but I remained inside. She tore down on me my new clothes that I used to wear on Eid days.

Musa al-Zawwar al-Attar came to Abu Abd Allah<sup>asws</sup> and said, O son of the Messenger of Allah<sup>saww</sup> I have seen a dream which has terrified me. I saw my son-in-law who is dead embraced me and I am afraid that the time of my death may have come close.

The Imam<sup>asws</sup> said, O Musa, expect death every morning and evening because it will approach us inevitably but embracing of the dead is longevity of the life of the living. What was the name of your son-in-law? He replied, It was Hussain. The Imam<sup>asws</sup> said, Your dream means that you will live and visit the shrine of Abu Abd Allah, al-Hussain<sup>asws</sup>. Whoever embraces one who is of the same name as al-Hussain<sup>asws</sup> he visits him by the will of Allah<sup>azwj</sup>.<sup>147</sup>

إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الْقُرَشِيُّ قَالَ أَتَى إِلَى أَبِي عَبْدِ اللَّهِ عَ رَجُلٌ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ فِي مَنَامِي كَأَنِّي خَارِجٌ مِنْ مَدِينَةِ الْكُوفَةِ فِي مَوْضِعٍ أَعْرِفُهُ وَكَأَنَّ شَبَحًا مِنْ خَشَبٍ أَوْ رَجُلًا مَنُحُوًّا مِنْ خَشَبٍ عَلَى قَرَسٍ مِنْ خَشَبٍ يُلَوِّحُ بِسَيْفِهِ وَ أَنَا أَشَاهِدُهُ فَرِعًا مَرُغُوبًا فَقَالَ لَهُ عَ أَنْتَ رَجُلٌ تُرِيدُ اغْتِبَالَ رَجُلٍ فِي مَعِيشَتِهِ فَاتَّقِ اللَّهَ الَّذِي خَلَقَكَ ثُمَّ يُمِيتُكَ فَقَالَ الرَّجُلُ أَشْهَدُ أَنَّكَ قَدْ أَوْثَيْتَ عَلَمًا وَ اسْتَنْبَطْتَهُ مِنْ مَعْدِنِهِ أَخْبِرْكَ يَا ابْنَ رَسُولِ اللَّهِ عَمَّا [قَدْ] فَسَّرْتُ لِي إِنَّ رَجُلًا مِنْ جِبْرَانِي جَاءَنِي وَ عَرَضَ عَلَيَّ ضَيْعَتَهُ فَهَمَمْتُ أَنْ أُمْلِكَهَا بَوَكْسٍ كَثِيرٍ لِمَا عَرَفْتُ أَنَّهُ لَيْسَ لَهَا طَالِبٌ غَيْرِي فَقَالَ أَبُو عَبْدِ اللَّهِ عَ وَ صَاحِبُكَ يَتَوَلَّانَا وَ يَبْرَأُ مِنْ عَدُونَا فَقَالَ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ رَجُلٌ جَدُّ النَّبِيِّ مُسْتَحْكَمُ الدِّينِ وَ أَنَا تَائِبٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَيْكَ مِمَّا هَمَمْتُ بِهِ وَ نَوَيْتُهُ فَأَخْبِرْنِي يَا ابْنَ رَسُولِ اللَّهِ لَوْ كَانَ نَاصِبًا حَلَّ لِي اغْتِبَالُهُ فَقَالَ أَدَّ الْأَمَانَةَ لِمَنْ اتَّيَمَّنَكَ وَ أَرَادَ مِنْكَ النَّصِيحَةَ وَ لَوْ إِلَى قَاتِلِ الْحُسَيْنِ عَ

Ismail ibn Abd Allah al-Qarashiy has narrated the following:

<sup>146</sup> Contract marriage

<sup>147</sup> Al-Kafi, Vol. 8, H. 447. الكافي ج : 8 ص : 293

Once a man came to Abu Abd Allah<sup>asws</sup> and said this: O son of the Messenger of Allah<sup>saww</sup> I saw in a dream that I was moving out of al-Kufah to a place that I know. There was something in the shape of a man or a piece of wood carved as such on a wooden horse showing his sword and I was looking at him, terrified and frightened.

The Imam<sup>asws</sup> said: You are a man who wants to slay another man because of his assets, have fear of Allah<sup>azwj</sup> who has created you then causes you to die. He said, I testify that you<sup>asws</sup> have received the knowledge and have interpreted it (dream) from its right source. I can inform you, O son of the Messenger of Allah<sup>saww</sup> about your interpretation for me.

A man of our neighbors came to me and displayed before me an asset and I thought to own it for a greatly reduced value because I knew that there is no other demand for it. Abu Abd Allah<sup>asws</sup> asked, Does your companion accept our<sup>asws</sup> Amr, Walayah (guardianship of Aimmah<sup>asws</sup> with Divine authority and knowledge) and denounces our<sup>asws</sup> enemy? He replied, Yes, O son of the Messenger of Allah<sup>saww</sup> he is a man of good understanding and strong religion.

I repent before Allah<sup>azwj</sup> and before you because of my intention about him and about myself. Instruct me, O son of the Messenger of Allah<sup>saww</sup>, Had he been a Nasib (hostile to Aimmah<sup>asws</sup>) was slaying lawful? The Imam<sup>asws</sup> said, You must return the trust to the one who has entrusted you and has expected you to provide him with good advice even if he is a killer of al-Hussain<sup>asws</sup>.<sup>148</sup>

## Asking for the Interpretation of Dreams:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ جَهْمٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ الرُّؤْيَا عَلَى مَا تُعْبَرُ فَقُلْتُ لَهُ إِنَّ بَعْضَ أَصْحَابِنَا رَوَى أَنَّ رُؤْيَا الْمَلِكِ كَانَتْ أَضْغَاتٍ أَحْلَامَ فَقَالَ أَبُو الْحَسَنِ ع إِنَّ امْرَأَةً رَأَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ص أَنَّ جِدْعَ بَيْتِهَا قَدْ انْكَسَرَ فَأَتَتْ رَسُولَ اللَّهِ ص فَقَصَّتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا النَّبِيُّ ص يَقْدُمُ زَوْجُكَ

وَيَأْتِي وَهُوَ صَالِحٌ وَ قَدْ كَانَ زَوْجُهَا غَائِبًا فَقَدِمَ كَمَا قَالَ النَّبِيُّ ص ثُمَّ غَابَ عَنْهَا زَوْجُهَا غَيْبَةً أُخْرَى فَرَأَتْ فِي الْمَنَامِ كَأَنَّ جِدْعَ بَيْتِهَا قَدْ انْكَسَرَ فَأَتَتْ النَّبِيَّ ص فَقَصَّتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا يَقْدُمُ زَوْجُكَ وَيَأْتِي صَالِحًا فَقَدِمَ عَلَى مَا قَالَ ثُمَّ غَابَ زَوْجُهَا ثَالِثَةً فَرَأَتْ فِي مَنَامِهَا أَنَّ جِدْعَ بَيْتِهَا قَدْ انْكَسَرَ فَلَقِيتُ رَجُلًا أَعْسَرَ فَقَصَّتْ عَلَيْهِ الرُّؤْيَا فَقَالَ لَهَا الرَّجُلُ السَّوُّ يَمُوتُ زَوْجُكَ قَالَ فَبَلَغَ ذَلِكَ النَّبِيَّ ص فَقَالَ أَلَا كَانَ عَبْرَ لَهَا خَيْرًا

It is from Ahmad ibn Muhammad Ibn al-Hasan ibn Jahm who says the following:

I heard it from Abu Al-Hasan<sup>asws</sup> that a dream turns true as one interprets it, I said, some of our companions says that the king (of Egypt in the Verse of Yousaf) got worried until he found its interpretation from Prophet Yousaf<sup>as</sup> (Josef).

Imam Abu Hassan<sup>asws</sup> said during the time of Prophet<sup>saww</sup>, a woman saw a dream that one of the pillars of her house has broken down. She came to the Prophet<sup>saww</sup> and described her dream. Prophet<sup>saww</sup> said: It means that your husband will return home with good news. That woman's husband had been

<sup>148</sup> Al-Kafi, Vol. 8, H. 448

الكافي ج : 8 ص : 294

away (as part of a trading caravan) and after some time he returned back (after a successful business trip) as per interpretation of the Prophet<sup>saww</sup>.

For the second time, when her husband was away, she saw a dream that a pillar of her house has fallen down, she was told the same interpretation by the Prophet of Allah<sup>saww</sup>, that he will return back with good news, it happened as per the interpretation of the dream. But, when her husband went away for the third time, she saw again (in her dream) that a pillar of her house has broken, this time she asked its interpretation from a fortune teller, who said, your husband has surely been killed, later, it turned out to have happened like that and when the news of his death came to the Prophet<sup>saww</sup>, Rasool Allah<sup>saww</sup> said, why did not he tell her its positive interpretation (like I<sup>saww</sup> did before).<sup>149</sup>

## One Should Always Take a Positive Interpretation of a Dream:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ رَسُولَ اللَّهِ كَانَ يَقُولُ إِنَّ رُؤْيَا الْمُؤْمِنِ تُرْفُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ عَلَى رَأْسِ صَاحِبِهَا حَتَّى يُعْبَرَهَا لِنَفْسِهِ أَوْ يُعْبَرَهَا لَهُ مِثْلُهُ فَإِذَا عُبِّرَتْ لَزِمَتْ الْأَرْضَ فَلَا تُقْصَوُا رُؤْيَاكُمْ إِلَّا عَلَى مَنْ يَعْقِلُ

Several of our companions from Sahl ibn Ziyad and Ali ibn Ibrahim from his father all from Ibn Mahbub from Abd-Allah ibn Ghalib from Jabir ibn Yazid who has narrated the following from Abu Jafar<sup>asws</sup>:

Rasool Allah<sup>saww</sup> used to say that a dream of a Momin is suspended between the earth and the Heavens, dreams remains circulating on ones head until one takes its interpretation or someone else does that for him. Whatever interpretation is taken, it happens like that so never narrate your dreams to worthless people.<sup>150</sup>

## A Dream May only be Shared with a Trustworthy Momin:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرُّؤْيَا لَا تُقْصَى إِلَّا عَلَى مُؤْمِنٍ خَلَا مِنَ الْحَسَدِ وَ الْبَغْيِ

Muhammad ibn Yahya from Ahmad ibn Muhammad from Muhammad ibn Khalid from al-Qasim ibn Urwa who from Abu Basir who narrates the following from Abu Abd Allah<sup>asws</sup> said:

Rasool Allah<sup>saww</sup> said: A dream should not be told to anyone but to that Momin (believer) who is not jealous and a hypocrite.<sup>151</sup>

<sup>149</sup> Al-Kafi, Vol. 8, H. 528 الكافي ج : 8 ص : 336

<sup>150</sup> Al-Kafi, Vol. 8, H. 529

<sup>151</sup> Al-Kafi, Vol. 8, H. 530



## Iblis cannot come in a Dream in the Appearance of Prophet<sup>asws</sup> or an Imam<sup>asws</sup> or their followers:

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال حدثنا أحمد بن محمد بن سعيد الكوفي مولى بني هاشم عن علي بن الحسين بن علي بن فضال عن أبيه عن أبي الحسن علي بن موسى الرضا ع أنه قال له رجل من أهل خراسان يا ابن رسول الله رأيت رسول الله ص في المنام كأنه يقول لي كيف أنتم إذا دفن في أرضكم بضعتي و استحفظتم وديعتي و غيب في ثراكم نجمي فقال له الرضا ع أنا المدفون في أرضكم و أنا بضعة نبيكم فأنا الوديعة و النجم ألا و من زارني و هو يعرف ما أوجب الله تبارك و تعالى من حقي و طاعتي فأنا و أبائي شفعاؤه يوم القيامة و من كنا شفعاؤه نجا و لو كان عليه مثل وزر الثقلين الجن و الإنس و لقد حدثني أبي عن جدي عن أبيه عن آبائه ع أن رسول الله ص قال من زارني في منامه فقد زارني لأن الشيطان لا يتمثل في صورتي و لا في صورة أحد من أوصيائي و لا في صورة أحد من شيعتهم و إن الرؤيا الصادقة جزء من سبعين جزءا من النبوة

Muhammad ibn Ibrahim ibn Ishaq al- Taleqani - may Allah be pleased with him narrated that Ahmad ibn Muhammad ibn Saeed al-Kufi - a chief of the Hashemite tribe - quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father the following:

A man from Khorasan told Abul Hassan Ali ibn Musa Al-Reza<sup>asws</sup>, son of the Prophet of Allah<sup>saww</sup>! I saw the Prophet of Allah<sup>saww</sup> in a dream. The Prophet<sup>saww</sup> asked me, How will you be when one of my own flesh and blood is buried in your land, you are asked to protect my trust, and my star (Al-Reza<sup>asws</sup>) when he disappears in your soil?' Then Al-Reza<sup>asws</sup> told him, I am the one who will be buried in your land. I am a piece of the flesh and blood of your Prophet<sup>saww</sup>. I<sup>asws</sup> am the trusted one and I<sup>asws</sup> am the star. Know that whoever visits me<sup>asws</sup> recognizing my rightfulness and obeys me<sup>asws</sup> as Allah<sup>azwj</sup> has Made it incumbent upon him to do so - my forefathers<sup>asws</sup> and I<sup>asws</sup> will intercede on his behalf on the Resurrection Day. Whoever on whose behalf we<sup>asws</sup> intercede shall be saved, even if there is the heavy burden of sin of the Jinn and the men on him.

In fact, my father<sup>asws</sup> quoted on the authority of my grandfather<sup>asws</sup>, on the authority of his father<sup>asws</sup>, on the authority of his forefather<sup>asws</sup> that Allah<sup>azwj</sup>'s Prophet<sup>saww</sup> said, Whoever visits me<sup>saww</sup> in his dream, it is as if he has visited me<sup>saww</sup> since Satan cannot appear to be like me, or appear to be like anyone of my Testamentary Trustees<sup>asws</sup> (the 12 Imams<sup>asws</sup>). Neither can Satan appear to be like any of their followers. Indeed truthful dreams are one of the seventy parts of Prophethood.<sup>152</sup>

## Instructions of Imam<sup>asws</sup> in Dreams:

مُحَمَّدُ بْنُ الْحَسَنِ الطَّاطَرِيُّ عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤَيْدِ الْقَلَانِسِيِّ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي قُلْتُ لَكَ إِنَّ الْقِتَالَ مَعَ غَيْرِ الْإِمَامِ الْمَفْرُوضِ طَاعَتُهُ حَرَامٌ مِثْلَ الْمَيْتَةِ وَ الدِّمِ وَ لَحْمِ الْخَنزِيرِ فَقُلْتُ لِي هُوَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ كَذَلِكَ هُوَ كَذَلِكَ

Muhammad ibn al-Hassan al-Tatriy has narrated from those who he has mentioned in his book - from Ali ibn al-Numan from Suwayd al-Qalanisiy from Bashir al-Dahhan who has said:

<sup>152</sup> Eيون أخبار الرضا(ع) ج : 2 ص : 258, 584, 66-11, pg. 584, Uyun Akhbar Ali Reza (asws),

I once said to Abu Abd Allah<sup>asws</sup> I saw a dream in which I said to you, 'Fighting alongside one who is not an Imam, obedience to whom is obligatory, is unlawful just like consuming dead animals, blood and pork for food. You said to me (in my dream), That is how it is! Abu Abd Allah<sup>asws</sup> then said, That is how it is! That is how it is!<sup>153</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤَيْدِ الْقَلَانِسِيِّ عَنْ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ  
قُلْتُ لَهُ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي قُلْتُ لَكَ إِنَّ الْقِتَالَ مَعَ غَيْرِ الْإِمَامِ الْمُفْتَرَضِ طَاعَتُهُ حَرَامٌ مِثْلُ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ  
الْخِنْزِيرِ فَقُلْتَ لِي نَعَمْ هُوَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ كَذَلِكَ هُوَ كَذَلِكَ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hussain, from Ali ibn al-Numan from Suwayd al-Qalanisiy from Bashir who has said:

I once said to Abu Abd Allah<sup>asws</sup>: I saw a dream in which I said to you, 'Fighting alongside an Imam to whom obedience is not obligatory is unlawful like consuming dead animals, blood and pork for food, and you said to me, Yes, that is how it is. Abu Abd Allah<sup>asws</sup> then said, That is how it is! That is how it is!<sup>154</sup>

Note: These days, we are not so fortunate to visit Imam<sup>ajfj</sup> and obtain interpretation of our dreams, however, when such instructions are given to someone, where we have the option to act or refrain and are unable to decide if we should also act on someone's dream, we can do the Istikhara of Imam-e-Zaman<sup>ajfj</sup>, which we will discuss in the subsequent chapters.

## Those Who Don't See Dreams:

وَ قَالَ ص لَا يَحْزَنُ أَحَدُكُمْ أَنْ تُرْفَعَ عَنْهُ الرُّؤْيَا فَإِنَّهُ إِذَا رَسَخَ فِي الْعِلْمِ رُفِعَتْ عَنْهُ الرُّؤْيَا

The Prophet<sup>saww</sup> said: You should not be sad when you do not see a dream. The highly educated ones cannot see visions.<sup>155</sup>

## The Ilhaam/Basharat (Inspiration):

It is an extremely delicate subject, as Iblis<sup>la</sup> is able to conspire into people's hearts and Allah<sup>azwj</sup> and His<sup>azwj</sup> Guides<sup>asws</sup> would help people against him, through, inspiration, or counter what Iblis<sup>la</sup> tells us or alternatively, Iblis<sup>la</sup> will conspire when we are inspired with 'Heavenly initiatives'. How do we find out which message is coming from which source? One needs to be very careful if one is directed in the right direction, if still unclear, should supplicate and ask for further clear signs and/or seek guidance through 'Istikhara'. See the method of taking 'Istikhara in Appendix II.

تَنْزَلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ (26: 222) & يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ (26:223)

<sup>153</sup> Ibid, Ch. 6, H. 3

<sup>154</sup> Ibid, Ch. 7, H. 2

<sup>155</sup> Tuhaf al-Uqoul, pg. 62, باب 7 156 74 بحار الأنوار

**They descend upon every lying, sinful one (26:222). They incline their ears, and most of them are liars (26:223).**

قال حدثني جعفر بن محمد الفزاري قال حدثنا محمد [بن] الحسين بن علي بن [محمد بن] الفضيل عن خيثمة الجعفي قال دخلت على أبي جعفر ع فقال لي يا خيثمة إن شيعتنا أهل البيت يقذف في قلوبهم الحب لنا أهل البيت و يلهمون حبنا أهل البيت ألا إن الرجل يحبنا و يحتمل ما يأتيه من فضلنا و لم يرنا و لم يسمع كلامنا لما يريد الله به من الخير و هو قول الله وَ الَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَ اتَاهُمْ تَقْوَاهُمْ يَعْنِي مَنْ لَقِينَا وَ سَمِعَ كَلَامَنَا زَادَهُ اللَّهُ هُدًى عَلَى هُدَاهُ [هداية] يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ لَا تَبْطُلُوا أَعْمَالَكُمْ

Al-Hassan ibn Ali ibn Mohammed ibn al-Toufal reports from Khamisa al-Jaffi, who says that once I went to see Imam Abi Jafar<sup>asws</sup>, who said to me:

Imam Mohammed Baqir<sup>asws</sup> said: O Khasmiya ! Shias are considered to be in the Ahl al-Bayt<sup>asws</sup>, the love of Ahl Al-Bayt<sup>asws</sup> is planted in their hearts and they get inspiration about loving them<sup>asws</sup>, our love comes to a person as a blessing from Allah<sup>azwj</sup>, who prepares him to sustain it as a treasure from Him<sup>azwj</sup>, as Allah<sup>azwj</sup> says: (47:17) **And (as for) those who follow the right direction, He increases them in guidance and gives them their guarding (against evil).** Which means, he is guided and inspired by Allah<sup>azwj</sup> to the Just path as He<sup>azwj</sup> Says: **O you who believe! Obey Allah and obey the Messenger, and do not make your deeds go in vain. (47:33).**<sup>156</sup>

## Hearts of Believers Get Inspiration:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع أَخْبِرْنِي عَنْ مَعْرِفَةِ الْإِمَامِ مِنْكُمْ وَاجِبَةً عَلَى جَمِيعِ الْخَلْقِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ مُحَمَّدًا ص إِلَى النَّاسِ أَجْمَعِينَ رَسُولًا وَ حُجَّةً لِلَّهِ عَلَى جَمِيعِ خَلْقِهِ فِي أَرْضِهِ فَمَنْ آمَنَ بِاللَّهِ وَ بِمُحَمَّدٍ رَسُولِ اللَّهِ وَ اتَّبَعَهُ وَ صَدَّقَهُ فَإِنَّ مَعْرِفَةَ الْإِمَامِ مِنَّا وَاجِبَةٌ عَلَيْهِ وَ مَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَ بِرَسُولِهِ وَ لَمْ يَتَّبِعْهُ وَ لَمْ يُصَدِّقْهُ وَ يَعْرِفْ حَقَّهُمَا فَكَيْفَ يَجِبُ عَلَيْهِ مَعْرِفَةُ الْإِمَامِ وَ هُوَ لَا يُؤْمِنُ بِاللَّهِ وَ رَسُولِهِ وَ يَعْرِفُ حَقَّهُمَا قَالَ قُلْتُ فَمَا نَقُولُ فِيمَنْ يُؤْمِنُ بِاللَّهِ وَ رَسُولِهِ وَ يُصَدِّقُ رَسُولَهُ فِي جَمِيعِ مَا أَنْزَلَ اللَّهُ يَجِبُ عَلَى أَوْلِيكَ حَقَّ مَعْرِفَتِكُمْ قَالَ نَعَمْ أَلَيْسَ هَؤُلَاءِ يَعْرِفُونَ فَلَانًا وَ فَلَانًا قُلْتُ بَلَى قَالَ أَتَرَى أَنَّ اللَّهَ هُوَ الَّذِي أَوْقَعَ فِي قُلُوبِهِمْ مَعْرِفَةَ هَؤُلَاءِ وَ اللَّهُ مَا أَوْقَعَ ذَلِكَ فِي قُلُوبِهِمْ إِلَّا الشَّيْطَانُ لَا وَ اللَّهُ مَا أَلْهَمَ الْمُؤْمِنِينَ حَقَّنَا إِلَّا اللَّهُ عَزَّ وَ جَلَّ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al- Hassan ibn Mahbub from Hisham ibn Salim from Zurara who has said:

Once, I said to Abu Jafar<sup>asws</sup>: 'Is recognising the Imam<sup>asws</sup> from among you obligatory on all creatures? The Imam<sup>asws</sup> said, Allah<sup>azwj</sup> sent Muhammad<sup>saww</sup> to all people as His<sup>azwj</sup> Messenger<sup>saww</sup> and as His<sup>azwj</sup> authority over all creatures on earth. Those who believe in Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> Messenger and who have followed him and acknowledged his message, on such people it is obligatory to recognise the Imam<sup>asws</sup> from us<sup>asws</sup>. Those who do not believe in Allah<sup>azwj</sup> and in His messenger<sup>saww</sup> and who do not follow him<sup>saww</sup> and do not acknowledge him<sup>asws</sup> knowing about the rights of Allah<sup>azwj</sup> and His messenger<sup>saww</sup>, then how can recognition of the Imam<sup>asws</sup> be obligatory on them? They do not believe in Allah<sup>azwj</sup> and in His messenger<sup>saww</sup>, do not follow him<sup>asws</sup> while they know about their rights.

<sup>156</sup> Tafseer-e-Furat, Verse of Mohammed. 418 : تفسير فورات الكوفي ص

I then asked: What do you say about those who believe in Allah<sup>azwj</sup> and His messenger<sup>saww</sup>, who acknowledge His messenger<sup>saww</sup> in all the matters that Allah<sup>azwj</sup> has Sent, is it obligatory for them to recognise the Imam<sup>asws</sup> from you?

The Imam<sup>asws</sup> said: Yes, it is obligatory. Do they not recognise so and so? I said, Yes, they do. The Imam<sup>asws</sup> then said: Do you think Allah<sup>azwj</sup> is the one who has placed such recognition (of so and so) in their hearts? I say it by Allah<sup>azwj</sup> that no one other than Satan has placed such recognition in their hearts. I swear by Allah<sup>azwj</sup> that no one other than Allah<sup>azwj</sup> has لَهُم inspired the hearts of the believers with (the recognition of) our<sup>asws</sup> rights.<sup>157</sup>

مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ عَنِ الْحَسَنِ بْنِ يَحْيَى عَنْ قُتَيْبِ بْنِ أَبِي قَتَادَةَ الْحَرَّانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَامَ رَجُلٌ يُقَالُ لَهُ هَمَّامٌ وَكَانَ عَابِداً نَاسِكاً مُجْتَهِداً

إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَهُوَ يَخْطُبُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا صِفَةَ الْمُؤْمِنِ كَأَنَّا نَنْظُرُ إِلَيْهِ فَقَالَ يَا هَمَّامُ الْمُؤْمِنُ هُوَ الْكَبِيرُ الْفَطْنُ بَشَرُهُ فِي وَجْهِهِ وَحُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَأَذَلُّ شَيْءٍ نَفْسًا زَاجِرٌ عَنْ كُلِّ قَانٍ حَاصٍّ عَلَى كُلِّ حَسَنٍ لَا حَقْوَدَ وَلَا حَسُودَ وَلَا وَثَابَ وَلَا سَبَابَ وَلَا عَيَابَ وَلَا مُعْتَابَ يَكْرَهُ الرِّفْعَةَ وَبِشْنَاءِ السَّمْعَةِ طَوِيلُ الْعَمِّ بَعِيدُ أَلْهَمَ كَثِيرِ الصَّمْتِ وَفُورٌ ذَكُورٌ صَبُورٌ شَكُورٌ مَغْمُومٌ بِفِكْرِهِ مَسْرُورٌ بِفَقْرِهِ سَهْلُ الْخَلِيقَةِ لَيْلِنُ الْعَرِيكَةِ رَصِينُ الْوَفَاءِ قَلِيلُ

Muhammad ibn Jafar has narrated from Muhammad ibn Ismail from Abd Allah ibn Dahir from al-Hassan ibn Yahya from Qatm abu Qatadah al-Harrani from Abd Allah ibn Yunus who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Once a man called Hammam, a devoted worshipper practicing religious rules and a hardworking man came to Amir-ul-momineen<sup>asws</sup>, during his speech and said, O Amir-ul-momineen<sup>asws</sup>, describe for us the qualities of the believer as if we see him before our eyes.

Amir-ul-momineen<sup>asws</sup> said, O Hammam, a believer is a smart, intelligent one whose delight is on his face and whose sadness is in his heart, his chest is vastly open, his soul is most humble, he criticizes ones leaning to every mortal, exhorts to go for everything good.

He is not hateful, quarrelsome, and scandalous. He is neither faultfinding nor a backbiting one. He dislikes high positions and is an enemy of fame and publicity. He is لَهُم inspired to grief which lasts for a long time; his ambition is far reaching.

He very often remains silent, dignified, ever remembering (the Lord<sup>saww</sup>), and exercising patience, grateful, sad due to his thoughts, happy with his poverty.<sup>158</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ عَنْ عَلِيِّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا يَزَالُ لَهُم وَالْعَمُّ بِالْمُؤْمِنِ حَتَّى مَا يَدْعُ لَهُ ذَنْباً

<sup>157</sup> Al-Kafi, Vol. 1, H. 462,

الكافي ج : 1 ص : 181

<sup>158</sup> Al-Kafi, Vol. 2, H. 2269,

The Messenger of Allah <sup>saww</sup> has said: Anxiety and sadness continues to **اللَّهُمَّ** descend on a believer's heart until no sin is left on him. <sup>159</sup>

Ali ibn Ibrahim has narrated from his father who from ibn Abu Umayr who from Ali Al-Ahmasi, who from a man who has narrated the following from Abu Jafar<sup>asws</sup>:

A believer continues to get الهم inspiration of anxiety and sadness until no sin is left on him.<sup>160</sup>

Ali ibn Ibrahim has narrated from his father who from ibn abu Umayr who from Hisham ibn Salim who has said:

Abu Abd Allah <sup>asws</sup> once asked: Can you tell if a misfortune is of a lengthy duration or a shorter one? We said: No, we do not know. The Imam <sup>asws</sup> said: Whenever any of you is الله inspired to pray then you should know that the misfortune is of a shorter duration.<sup>161</sup>

## Waswasa (inspiration) of Iblis<sup>la</sup>:

Mohammed ibn Ummr ibn Abd al-Aziz al-Kashi has narrated in his book, that he has heard it from Mohammed ibn Qualiya, who from Saeed ibn Abd Allah, who from Mohammed Ibn Usman al-Abdi, who from Younis ibn Abd al-Raman, who from Abd Allah ibn Sanan, who has narrated the following from his father:

Abi Jafar<sup>asws</sup> has said: Abd Allah bin Saba was claiming the prophethood and said to Amir-ul-Momineen<sup>asws</sup> that you<sup>asws</sup> are Allah Tallah and I have been asked to propagate it. Amir-ul-Momineen<sup>asws</sup> said: these are blatant lies, he said but you are Allah, since I have been told in my dream that you are Howa (Allah) and I am your prophet. Amir-ul-Momineen<sup>asws</sup> said, may your mother cry for you, you have been misguided by the Iblis, repent! He refused, he was

<sup>159</sup> Al-Kafi, Vol. 2, H. 2987.

<sup>160</sup> Al-Kafi, Vol. 2, H. 2989

<sup>161</sup> Al-Kafi. Vol. 2. H. 3074

given three days to repent but he did not change his stance and was thrown into fire.<sup>162</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْوَسْوَسةِ وَ  
إِنْ كَثُرَتْ فَقَالَ لَا شَيْءَ فِيهَا تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ

Al-Hussain ibn Mohammed who from Mualla ibn Mohammed who from Alsha, who from Mohammed ibn Hamran has narrated the following:

Once I asked Abu Abd Allah<sup>asws</sup>, What if temptation (souls tale telling) becomes a great deal?

The Imam<sup>asws</sup> replied: There is nothing in it. Say, No one deserves to be worshipped except Allah'.<sup>163</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ إِنَّهُ يَقَعُ فِي قَلْبِي  
أَمْرٌ عَظِيمٌ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ جَمِيلٌ فَكَلَّمَا وَقَعَ فِي قَلْبِي شَيْءٌ قُلْتُ لَا إِلَهَ إِلَّا اللَّهُ فَيَذْهَبَ عَنِّي

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from Jamil ibn Darraj who has said:

Once I asked Abu Abd Allah<sup>asws</sup> A great thing happens in my heart. The Imam<sup>asws</sup> told me to say, لَا إِلَهَ إِلَّا اللَّهُ No one deserves to be worshipped except Allah. Jamil has said, Whenever anything happens in my heart I say, No one deserves to be worshipped except Allah<sup>azwj</sup>, and it goes away.<sup>164</sup>

ابْنُ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ فَقَالَ  
لَهُ ع أَتَاكَ الْخَبِيثُ فَقَالَ لَكَ مَنْ خَلَقَكَ فَقُلْتُ اللَّهُ فَقَالَ لَكَ اللَّهُ مَنْ خَلَقَهُ فَقَالَ إِي وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَكَ كَذَا فَقَالَ  
رَسُولُ اللَّهِ ص ذَلِكَ وَ اللَّهُ مَحْضُ الْإِيمَانِ قَالَ ابْنُ أَبِي عُمَيْرٍ فَحَدَّثْتُ بِذَلِكَ عَبْدَ الرَّحْمَنِ بْنَ الْحَجَّاجِ فَقَالَ حَدَّثَنِي  
أَبِي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص إِنَّمَا عَنَى بِقَوْلِهِ هَذَا وَ اللَّهُ مَحْضُ الْإِيمَانِ خَوْفُهُ أَنْ يَكُونَ قَدْ هَلَكَ حَيْثُ  
عَرَضَ لَهُ ذَلِكَ فِي قَلْبِهِ

Ibn abu Umayr has narrated from Muhammad ibn Muslim who has narrated the following from abu Abd Allah<sup>asws</sup>:

Once a man came to the Holy Prophet<sup>saww</sup> and said. O Messenger of Allah<sup>saww</sup>, I am destroyed, and the Messenger of Allah<sup>saww</sup> said, Has the filthy one come to you and asked you, Who has created you? And you said, Allah<sup>azwj</sup> has created me, and he said, Who has created Allah<sup>azwj</sup>? The man said, Yes, by the One Who has sent you with the truth, it was just as you said. The Messenger of Allah<sup>saww</sup> said, 'That by Allah is pure belief'. Ibn abu Umayr has said that I told this to Abd al-Rahman ibn al-Hajjaj and he said that his father narrated to him from Abu Abd Allah<sup>asws</sup> who has said: By saying, This by Allah<sup>azwj</sup> it is pure belief the Messenger of Allah<sup>saww</sup> referred to his fear of temptation and to the degree that he thought it (such tale-telling of souls) is destructive.<sup>165</sup>

<sup>162</sup> Wasail ul Shia, H. 34894.

<sup>163</sup> Al-Kafi, Vol. 2, H. 2927

<sup>164</sup> Al-Kafi, Vol. 2, H. 2928

<sup>165</sup> Al-Kafi, Vol. 2, H. 2929

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ عَ يَشْكُو إِلَيْهِ لَمَّا يَخْطُرُ عَلَى بَالِهِ فَأَجَابَهُ فِي بَعْضِ كَلَامِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنْ شَاءَ تَبَتَّكَ فَلَا يَجْعَلُ لِإِبْلِيسَ عَلَيْكَ طَرِيقاً قَدْ شَكَا قَوْمٌ إِلَى النَّبِيِّ صَ لَمَّا يَعْرِضُ لَهُمْ لِأَنْ تَهْوِيَ بِهِمُ الرِّيحُ أَوْ يَقْطَعُوا أَحَبُّ إِلَيْهِمْ مِنْ أَنْ يَتَكَلَّمُوا بِهِ فَقَالَ رَسُولُ اللَّهِ صَ أَ تَجِدُونَ ذَلِكَ قَالُوا نَعَمْ فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنْ ذَلِكَ لَصَرِيحُ الْإِيمَانِ فَإِذَا وَجَدْتُمُوهُ فَقُولُوا آمَنَّا بِاللَّهِ وَ رَسُولِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

A number of our people have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad (all them) from Ali ibn Mahziyar who has said:

A man wrote to Abu Jafar<sup>asws</sup> and complained about what would pass in his mind. The Imam answered him in certain parts of his words: If Allah, the Most Majestic, the Most Holy, wills. He will keep you steadfast and He will not allow Satan to find way in you. Certain people complained to the Holy Prophet for what happened in their mind so much so that they liked to be blown away by the wind or being cut in pieces than to speak out of that thing in their mind. The Messenger of Allah asked, Do you find that? They said, Yes we do. The Messenger of Allah said, By the One in whose hands is my soul that it is clear belief. Whenever you sense it say, We believe in Allah and His Messenger and there is no means and power without Allah.<sup>166</sup>

## The Taweez (Amulet):

We present some Ahadith related to 'Taweez' here with some more examples of 'Taweez' are given in Appendix III.

لا ينفخ المرء موضع سجوده و لا في طعامه و لا في شرابه و لا في تعويذه

(Amir-ul-Momineen<sup>asws</sup> said) One should not puff in prostration of the ritual prayers, nor in the food, drink or on amulet (Taweez).<sup>167</sup>

الْحُسَيْنُ بْنُ بَسْطَامٍ وَ أَخُوهُ عَبْدِ اللَّهِ فِي طَبِّ الْأَيِّمَةِ عَ عَنْ مُحَمَّدٍ بْنِ يَزِيدَ الْكُوفِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَأَلْتُهُ عَنْ رُقِيَةِ الْعُقُورِ وَ الْحَيَةِ وَ النَّشْرَِةِ وَ رُقِيَةِ الْمَجْنُونِ وَ الْمَسْحُورِ الَّذِي يُعَذِّبُ فَقَالَ يَا ابْنَ سِنَانٍ لَا بَأْسَ بِالرُّقِيَةِ وَ الْعُودَةِ وَ النَّشْرَِةِ إِذَا كَانَتْ مِنَ الْقُرْآنِ وَ مَنْ لَمْ يَشْفِهِ الْقُرْآنُ فَلَا شِفَاءَ لِلَّهِ وَ هَلْ شَيْءٌ أَبْلَغُ فِي هَذِهِ الْأَشْيَاءِ مِنَ الْقُرْآنِ أَلَيْسَ اللَّهُ يَقُولُ وَ نَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ أَلَيْسَ يَقُولُ اللَّهُ جَلَّ ثَنَاؤُهُ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَهُ خَاشِعاً مُتَصَدِّعاً مِنْ خَشْيَةِ اللَّهِ وَ سَلَوْنَا نِعْلَكُمْ وَ نُوَفِّقُكُمْ عَلَى قَوَارِعِ الْقُرْآنِ لِكُلِّ دَاءٍ

Al-Hussain ibn Bastam Abd and his brother has narrated from Abd Allah in the book of Medicine of Aaimmah<sup>asws</sup>, from Mohammed ibn yazeed ibn al-Kufi, who from al-Nazr ibn Suid, who from Abdullah ibn Sinan who has narrated the following:

I asked Abu Abd Allah<sup>asws</sup> about the Taweez of scorpion and snake and the spell and Taweez for insane and the enchanted who is in torment. He<sup>asws</sup> replied O Ibn Sinan there is no objection to the Taweez, supplication and recitation if they are taken from the Quran. If one is not cured by the Quran Allah<sup>azwj</sup> does not cure him. Is there anything more effective in these matters than Quran?

<sup>166</sup> Al-Kafi, Vol. 2, H. 2930

<sup>167</sup> Imam Ali<sup>asws</sup> Teaches 400 Golden Rules for the World and the Hereafter : الخصال ج : 2 ص : 611

Did not Allah<sup>azwj</sup> Say: - **We send down of Quran that which is a cure and mercy to the believers? (17:82).** Did He<sup>azwj</sup> not say **If We had sent down this Quran upon a mountain thou wouldst have seen it humbled, split asunder out of the fear of Allah (59:21).** However, ask us<sup>asws</sup>, we<sup>asws</sup> will teach you and acquaint you with the verses of the Quran for every illness.<sup>168</sup>

## Many of Taweez (Amulets) are Shirk:

وَعَنْ (أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ) قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَ أَتَنَعَوَّذُ بِشَيْءٍ مِنْ هَذِهِ الرُّقَى قَالَ لَا إِلَّا مِنَ الْقُرْآنِ إِنَّ عَلَيَّ عَ كَانَ يَقُولُ إِنَّ كَثِيرًا مِنَ الرُّقَى وَ التَّمَائِمِ مِنَ الْإِشْرَاكِ

Ahmad Ibn Muhammad narrates from Mohammed ibn Muslim who said:

I asked Abu Jafar Al-Baqir<sup>asws</sup>: Should I seek protection by using some of these Taweez (charms)? He<sup>asws</sup> replied Only those from the Quran for Amir Al-Momineen<sup>asws</sup> would say that many of the Charms and Amulets are Shirk.<sup>169</sup>

وَعَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ السَّعْدِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ كَثِيرًا مِنَ التَّمَائِمِ شِرْكٌ

Jafar ibn Abd Allah ibn Maymun al-Sadi narrated from Nasr ibn Yazid, who from Al-Qasim the following:

Abu Abd Allah Al-Sadiq<sup>asws</sup> said that many of the Amulets are Shirk.<sup>170</sup>

وَعَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبِ الْعَقَرُوفِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ لَا بَأْسَ بِالرُّقَى مِنَ الْعَيْنِ وَ الْحُمَى وَ الضَّرْسِ وَ كُلِّ ذَاتِ هَامَةٍ لَهَا حُمَةٌ إِذَا عَلَّمَ الرَّجُلُ مَا يَقُولُ لَا يُدْخِلُ فِي رُقَيْتِهِ وَ عُوذَتِهِ شَيْئًا لَا يَعْرِفُهُ

Ibrahim ibn Mamoon narrates heard from Hammad ibn Isa who from Shuaib al-Aqar Kufi, who from Abi Basir the following:

Abu Abdullah<sup>asws</sup> said: 'There is no objection to charms for evil eye, for fever for teeth and for every serious illness accompanied by a fever. When a person is aware of what he says, nothing unknown enters his invocations.'<sup>171</sup>

قال الإمام ع قال الصادق ع وَ لَمَّا جَاءَهُمْ جَاءَ هَوْلَاءِ الْيَهُودِ وَ مِنْ يَلِيهِمْ مِنَ النُّوَاصِبِ رَسُولٌ مِنْ عِنْدِ اللَّهِ [مُصَدِّقٌ لِمَا مَعَهُمْ] الْقُرْآنَ مُشْتَمِلًا عَلَى [وَصْفٍ] فَضْلٍ مُحَمَّدٍ وَ عَلِيٍّ، وَ إِيْجَابِ وَلايَتِهِمَا، وَ وَلايَةِ أَوْلِيَائِهِمَا، وَ عِدَاوَةِ أَعْدَائِهِمَا نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ [كِتَابَ اللَّهِ] الْيَهُودِ التَّوْرَةَ وَ كَتَبَ أَنْبِيَاءُ اللَّهِ عَ وَرَاءَ ظُهُورِهِمْ وَ تَرَكُوا الْعَمَلَ بِمَا فِيهَا وَ حَسَدُوا مُحَمَّدًا عَلَى نَبُوْتِهِ، وَ عَلِيًّا عَلَى وَصِيَّتِهِ، وَ جَحَدُوا عَلَى مَا وَقَفُوا عَلَيْهِ مِنْ فَضَائِلِهِمَا كَأَنَّهُمْ لَا يَعْلَمُونَ فَعَلُوا مِنْ جَحْدِ ذَلِكَ وَ الرَّدِّ لَهُ فَعَلَ مِنْ لَا يَعْلَمُ، مَعَ عِلْمِهِمْ بِأَنَّهُ حَقٌّ. وَ اتَّبَعُوا هَوْلَاءِ الْيَهُودِ وَ النُّوَاصِبِ مَا تَتَلَّوْا مَا تَقْرَأُ الشَّيَاطِينُ عَلَى مُلْكٍ سُلَيْمَانَ وَ زَعَمُوا أَنَّ «سُلَيْمَانَ» بِذَلِكَ السِّحْرِ وَ النِّيرِنَجَاتِ نَالَ مَا نَالَ مِنَ الْمَلِكِ الْعَظِيمِ فَصَدَّوْهُمُ بِهِ عَنْ كِتَابِ اللَّهِ، وَ ذَلِكَ أَنَّ الْيَهُودَ الْمَلْحِدِينَ وَ النُّوَاصِبِ الْمَشَارِكِينَ لَهُمْ فِي إِحَادِهِمْ لِمَا سَمِعُوا مِنْ رَسُولِ اللَّهِ ص فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ، وَ شَاهَدُوا مِنْهُ وَ مِنْ عَلِيٍّ عَ الْمَعْجَزَاتِ الَّتِي أَظْهَرَهَا اللَّهُ تَعَالَى لَهُمْ عَلَى أَيْدِيهِمَا، أَفْضَى بَعْضُ الْيَهُودِ وَ النُّوَاصِبِ إِلَى بَعْضٍ وَ قَالُوا مَا

<sup>168</sup> Wasail-ul-Shia, H. 7822

<sup>169</sup> Wasail-ul-Shia, H. 7824

<sup>170</sup> Wasail-ul-Shia, H. 7825

<sup>171</sup> Wasail-ul-Shia, H. 7823, وسائل الشيعة ج : 6 ص : 237



محمد إلا طالب دنيا بحيل و مخاريق و سحر و نيرنجات تعلمها، و علم عليا ع بعضها، فهو يريد أن يملك عليا في حياته، و يعتقد الملك لعلي بعده، و ليس ما يقوله عن الله تعالى بشيء، إنما هو قوله فيعتقد عليا و على ضعفاء عباد الله بالسحر و النيرنجات التي يستعملها، و أوفر الناس كان حضا من هذا السحر «سليمان بن داود» الذي ملك بسحره الدنيا كلها من الجن و الإنس و الشياطين، و نحن إذا تعلمنا بعض ما كان تعلمه سليمان، تمكننا من إظهار مثل ما يظهره محمد و علي، و ادعينا لأنفسنا ما يجعله محمد لعلي، و قد استغينا عن الانقياد لعلي. فحينئذ ذم الله تعالى الجميع من اليهود و النواصب

فقال الله عز و جل نبذوا كتاب الله الأمر بولاية محمد و علي وراء ظهورهم فلم يعملوا به و اتَّبِعُوا مَا تَتْلُوا كُفْرَةَ الشَّيَاطِينِ مِنَ السَّحَرِ و النيرنجات عَلَى مُلْكِ سُلَيْمَانَ الَّذِينَ يَزْعُمُونَ أَنَّ سُلَيْمَانَ بِهِ مَلِكٌ و نحن أيضا به نظهر العجائب حتى ينقاد لنا الناس و نستغني عن الانقياد لعلي ع. قالوا و كان سليمان كافرا ساحرا ماهرا، بسحره ملك ما ملك، و قدر على ما قدر فرد الله تعالى عليهم فقال و مَا كَفَرَ سُلَيْمَانُ و لَا اسْتَعْمَلَ السَّحَرَ كَمَا قَالَ هَؤُلَاءِ الْكَافِرُونَ و لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحَرَ أَي بتعليمهم الناس السحر الذي نسبوه إلى سليمان كفروا، ثم قال و مَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ و مارُوتَ قال كفر الشياطين بتعليمهم الناس السحر، و بتعليمهم إياهم بما أنزل الله على الملكين ببابل هاروت و ماروت اسم الملكين. قال الصادق ع و كان بعد نوح ع قد كثر

السحرة و الموهون، فبعث الله تعالى ملكين إلى نبي ذلك الزمان بذكر ما يسحر به السحرة، و ذكر ما يبطل به سحرهم و يرد به كيدهم. فتلقيه النبي عن الملكين و أداه إلى عباد الله بأمر الله، و أمرهم أن يلقوا به على السحر و أن يبطلوه، و نهاهم أن يسحروا به الناس. و هذا كما يدل على السم ما هو، و على ما يدفع به غائلة السم، ثم يقال للمتعليم ذلك هذا السم، فمن رأيته سم فادفع غائلته بكذا، و إياك أن تقتل بالسم أحدا. ثم قال و مَا يُعَلِّمَانِ مِنْ أَحَدٍ و هو أن ذلك النبي أمر الملكين أن يظهر للناس بصورة بشرين و يعلمانهم ما علمهما الله تعالى من ذلك و يعظاهم فقال الله تعالى و مَا يُعَلِّمَانِ مِنْ أَحَدٍ ذَلِكَ السَّحَرُ و إِبْطَالُهُ حَتَّى يَقُولَا لِلْمَتَعَلِّمِ إِنَّمَا نَحْنُ فِتْنَةٌ أَمْتَحَانُ لِلْعِبَادِ لِيُقِظُوا مِنْ هَذَا، و يبطلوا به كيد الساحر، و لا يسحروا لهم. فَلَا تَكْفُرْ باستعمال هذا السحر و طلب الإضرار به و دعاء الناس إلى أن يعتقدوا [بك] إنك به تحيي و تميت، و تفعل ما لا يقدر عليه إلا الله تعالى، فإن ذلك كفر. قال الله تعالى فَيَتَعَلَّمُونَ يَعْنِي طَائِفِي السَّحَرِ مِنْهُمَا يَعْنِي مِمَّا كَتَبَتْ الشَّيَاطِينُ عَلَى مَلِكِ سُلَيْمَانَ مِنَ النيرنجات، و ما أنزل على الملكين ببابل هاروت و ماروت، يتعلمون من هذين الصنفين مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ هَذَا مِنْ يَتَعَلَّمُ لِلإضرار بالناس، يتعلمون التفريق بضروب الحيل و التمام و الإيهام أنه قد دفن [كذا] و عمل كذا ليجلب قلب المرأة عن الرجل، و قلب الرجل عن المرأة و يؤدي إلى الفراق بينهما. ثم قال الله عز و جل و مَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ أَي مَا المتعلمون لذلك بضارين به من أحد إِلَّا بِإِذْنِ اللَّهِ بتخليه الله و علمه، فإنه لو شاء لمنعهما بالجبر و القهر. ثم قال و يَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ لِأَنَّهُمْ إِذَا تَعَلَّمُوا ذَلِكَ السَّحَرَ لَيْسَحَرُوا بِهِ و يَضُرُّوا، فَقَدْ تَعَلَّمُوا مَا يَضُرُّهُمْ فِي دِينِهِمْ وَ لَا يَنْفَعُهُمْ فِيهِ، بَلْ يَنْسَلِخُونَ عَنْ دِينِ اللَّهِ بِذَلِكَ. وَ لَقَدْ عَلِمُوا هَؤُلَاءِ المتعلمون لَمَنْ اشْتَرَاهُ بدينه الذي ينسلخ عنه بتعلمه ما له في الآخرة مِنْ خَلْقٍ مِنْ نَصِيبٍ فِي ثَوَابِ الْجَنَّةِ وَ لَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ وَ رَهْنُهَا بِالْعَذَابِ لَوْ كَانُوا يَعْلَمُونَ أَي لَوْ كَانُوا يَعْلَمُونَ أَنَّهُمْ قَدْ بَاعُوا الآخرة، و تركوا نصيبهم من الجنة، لَأَنَّ المتعلمين لهذا السحر هم الذين يعتقدون أن لا رسول، و لا إله، و لا بعث، و لا نشور. فقال وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الآخرة مِنْ خَلْقٍ لِأَنَّهُمْ يَعْتَقِدُونَ أَنَّ لا آخرة، فهم يعتقدون أنها إذا لم تكن آخرة فلا خلاق لهم في دار بعد الدنيا، و إن كان [بعد الدنيا] آخرة فهم مع كفرهم بها لا خلاق لهم فيها. ثم قال وَ لَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ بَاعُوا بِهِ أَنْفُسَهُمْ بِالْعَذَابِ، إِذَا بَاعُوا الآخرة بالدنيا و رهنوا بالعذاب [الدائم] أنفسهم لَوْ كَانُوا يَعْلَمُونَ أَنَّهُمْ قَدْ بَاعُوا أَنْفُسَهُمْ بِالْعَذَابِ و لكن لا يعلمون ذلك لكفرهم به. فلما تركوا النظر في حجج الله حتى يعلموا، عذبهم على اعتقادهم الباطل و جردهم الحق. قال أبو يعقوب و أبو الحسن قلنا للحسن أبي القائم ع فإن قوما عندنا يزعمون أن هاروت و ماروت ملكان اختارتهما الملائكة لما كثر عصيان بني آدم، و أنزلهما الله مع ثالث لهما إلى الدنيا، و أنهما افتتنا بالزهرة، و أرادا الزنا

بها، و شربا الخمر، و قتل النفس المحرمة، و أن الله تعالى يعذبهما ببابل، و أن السحرة منهما يتعلمون السحر و أن الله تعالى مسخ تلك المرأة هذا الكوكب الذي هو الزهرة. فقال الإمام ع معاذ الله من ذلك، إن ملائكة الله تعالى معصومون [من الخطأ] محفوظون من الكفر و القبائح بالطاف الله تعالى، فقال الله عز و جل فيهم لا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ بَفَعْلُونَ مَا يُؤْمَرُونَ و قال تعالى وَ لَهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ مَنْ عِنْدَهُ الْمَلَائِكَةُ لَا يَسْخَرُونَ مِنْ عِبَادَتِهِ وَ لَا يَسْتَحْسِرُونَ. يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفْتُرُونَ. و قال في الملائكة بَلْ عِبَادٌ مُكْرَمُونَ. لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ إلى قوله وَ هُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ. ثم قال لو كان كما يقولون كان الله قد جعل هَؤُلَاءِ الملائكة خلفاءه على الأرض و كانوا كالأنبياء في الدنيا و كالأئمة، فيكون من الأنبياء و الأئمة قتل النفس و فعل الزنا

ثم قال أ و لست تعلم أن الله تعالى لم يخل الدنيا قط من نبي أو إمام من البشر أ و ليس الله يقول وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ يَعْني إلى الخلق إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى فَأَخْبَرَ اللَّهُ أَنَّهُ لَمْ يَبْعَثِ الْمَلَائِكَةَ إِلَى الْأَرْضِ لِيَكُونُوا أُمَّةً وَ حُكَّامًا، وَ إِنَّمَا أَرْسَلُوا إِلَى أَنْبِيَاءِ اللَّهِ. قَالَا قُلْنَا لَهُ عَ فَعَلَى هَذَا لَمْ يَكُنْ إِبْلِيسُ أَيْضًا مُلَكًا فَقَالَ لَا، بَلْ كَانَ مِنَ الْجِنِّ، أ مَا تَسْمَعَانِ أَنَّ اللَّهَ تَعَالَى يَقُولُ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ. فَأَخْبَرَ أَنَّهُ كَانَ مِنَ الْجِنِّ، وَ هُوَ الَّذِي قَالَ اللَّهُ تَعَالَى وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ. وَ قَالَ الْإِمَامُ ع حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ الرِّضَاءِ عَنْ آبَائِهِ ع، عَنْ عَلِيٍّ ع، عَنْ رَسُولِ اللَّهِ ص أَنَّ اللَّهَ اخْتَارَنَا مُعَاشِرَ آلِ مُحَمَّدٍ، وَ اخْتَارَ النَّبِيِّينَ وَ اخْتَارَ الْمَلَائِكَةَ الْمُقَرَّبِينَ، وَ مَا اخْتَارَهُمْ إِلَّا عَلَى عِلْمٍ مِنْهُ بِهِمْ أَنَّهُمْ لَا يَوَاقِعُونَ مَا يَخْرُجُونَ بِهِ عَنْ وَلايَتِهِ، وَ يَنْقُطِعُونَ بِهِ عَنْ عَصَمَتِهِ، وَ يَنْضَمُونَ بِهِ إِلَى الْمُسْتَحَقِّينَ لِعَذَابِهِ وَ نَقْمَتِهِ. قَالَا فَقُلْنَا لَهُ فَقَدْ رَوَى لَنَا أَنَّ عَلِيًّا ع لَمَّا نَصَّ عَلَيْهِ رَسُولُ اللَّهِ ص بِالْوَلَايَةِ وَ الْإِمَامَةِ، عَرَضَ اللَّهُ فِي السَّمَاوَاتِ وَلايَتَهُ عَلَى فَنَامٍ وَ فَنَامٍ مِنَ الْمَلَائِكَةِ، فَأَبَوْهَا فَمَسَخَهُمُ اللَّهُ ضَفَادِعَ.

فقال معاذ الله هؤلاء المكذبون [لنا، المفترون] علينا، الملائكة هم رسل الله فهم كسائر أنبياء الله إلى الخلق، أ فيكون منهم الكفر بالله قلنا لا. قال فكذلك الملائكة، إن شأن الملائكة عظيم، و إن خطبهم لجليل قوله عز و جل يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَ قُولُوا انظُرْنَا وَ اسْمَعُوا وَ لِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

Imam Hassan Al-Askari<sup>asws</sup> says that Imam Al-Sadiq<sup>asws</sup> said: **And when there came to them** Came to these Jews and the *Nasibis* **a Messenger from Allah verifying that which they have** The Quran which contains the qualities and virtues of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, obligating their<sup>asws</sup> Mastership and the friendship of their<sup>asws</sup> friends, and the enmity to their<sup>asws</sup> enemies **a party of those who were given the Book threw the Book of Allah** The Jews, threw the Torah and the Books of the Prophet<sup>asws</sup> of Allah<sup>azwj</sup> **behind their backs** and avoided acting upon that which was in it, and envied Muhammad<sup>saww</sup> on his<sup>saww</sup> Prophet-hood, and Ali<sup>asws</sup> on his<sup>asws</sup> Trusteeship, and struggled against what they knew about their<sup>asws</sup> preferences (over other Divine Representatives<sup>as</sup>) **as if they knew nothing** their strived against them<sup>asws</sup>, and denied them<sup>asws</sup> by their actions that they pretended that they did not know these, although they knew fully about the truth.

**And they followed** These Jews and *Nasibis* **what the Shaitans chanted of sorcery in the reign of Sulaiman** what they had read, and thought that Sulaiman<sup>as</sup> had created this great kingdom based on sorcery taken from the Book of Allah<sup>azwj</sup>, and that these Jews and *Nasibis* who were partners with them in this. When they heard from the Messenger of Allah<sup>saww</sup> the virtues of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and having witnessed the miracles which Allah<sup>azwj</sup> Manifested by the hands of both of them<sup>asws</sup>. Some of the Jews and the *Nasibis* said to each other: Muhammad<sup>saww</sup> is only seeking this world by using this as an excuse, and the Taweez (charms) and sorcery is what he<sup>saww</sup> has learnt and has also taught Ali<sup>asws</sup> some of that. He<sup>saww</sup> wants to be a king over us during his<sup>saww</sup> lifetime, and intends to hand over the kingdom to Ali<sup>asws</sup> after him<sup>saww</sup>. There is nothing of that which he<sup>saww</sup> is saying is from Allah<sup>azwj</sup>. His<sup>saww</sup> words that he<sup>saww</sup> is using against us and the weak servants of Allah<sup>azwj</sup>, are sorcery and charms. And more people have been fortunate to have this sorcery. Sulaiman<sup>as</sup> Bin Dawood<sup>as</sup> created a kingdom by sorcery over the whole world, from the Jinn, and the people, and the devils. If we were to learn some of the sorcery of Sulaiman<sup>as</sup>, it is possible that we also would manifest the like of what Muhammad<sup>saww</sup> and Ali<sup>asws</sup> have manifested, and call the people back to us, who have gone to Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and we will be free from following Ali<sup>asws</sup>.

Allah<sup>azwj</sup> Condemned all of the Jews and the *Nasibis*. Allah<sup>azwj</sup> Said: **threw the Book of Allah** the Order of the Mastership of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> **behind their backs** and did not act upon it **and they followed what the Shaitans chanted of sorcery** the infidelity from the sorcery and charms **in the reign of Sulaiman** they thought that this is how Sulaiman<sup>as</sup> got the kingdom and that we also would be able to manifest strange things by it, until the time that the people would listen to us and then we would be free from following Ali<sup>asws</sup>.

They said: Sulaiman<sup>as</sup> was an expert sorcerer, and became the king of the kingdom by sorcery and had power over that which he had. Allah<sup>azwj</sup> Refuted them by Saying: **and Sulaiman was not an unbeliever** he<sup>asws</sup> did not use sorcery, as these infidels are talking about **but the Shaitans disbelieved, they taught men sorcery** meaning, by teaching people the magic that they were associating to Sulaiman<sup>as</sup>, they disbelieved. Then He<sup>azwj</sup> Said: **and that was sent down to the two angels at Babel, Harut and Marut** The devils disbelieved by their teaching of magic to the people, and by their teaching of that which was Sent down by Allah<sup>azwj</sup> to the two Angels at Babel, Harut and Marut - the names of the Angels.

Imam Al Sadiq<sup>asws</sup> said: And it was after the time of Noah<sup>as</sup>, that there were numerous magicians and disguisers. Allah<sup>azwj</sup> Sent two Angels to the Prophet<sup>asws</sup> of the time who taught him<sup>as</sup> how the magic was being done by the magicians and told him how to invalidate their magic and repel its effects.

The Prophet<sup>as</sup> learnt this from the two Angels and taught it to the servants of Allah<sup>azwj</sup> by the Order of Allah<sup>azwj</sup>, and instructed them to familiarize themselves with the magic and how to invalidate it, and prohibited them to use magic against the people. And this is like learning about poison and how to repel its effects and then tell the students: This is the poison, and if you see someone with its effects, then dispel its effects in this manner, and beware not to poison anyone!

Then He<sup>azwj</sup> Said: **yet these two taught no man** And that Prophet<sup>as</sup> ordered the two Angels to appear in front of the people as two men and teach them what Allah<sup>azwj</sup> had taught them from that and test them. Allah<sup>azwj</sup> Said: **yet these two taught no man** that magic and how to invalidate it **until they had said** to the students **Surely we are only a trial** examination, whether they will be obedient to Allah<sup>azwj</sup> the Almighty in what they have learnt from this, and invalidate with it the effects of the magic, and will not use it on others **therefore do not be a disbeliever** by the utilisation of this magic and seek to hurt by it, and claim to the people to believe that you are the one who give life and death, and do things who no one has the power to do except Allah<sup>azwj</sup>, for that is disbelief.

Allah<sup>azwj</sup> Said: **Even then men learned** Meaning the learning of magic **from these two** meaning, from what the devils had written on the kingdom of Sulaiman<sup>as</sup> from the charms, and what the two Angels, Harut and Marut, descended with on Babel, they learnt from these two **magic by which they might cause a separation between a man and his wife** they learnt from this

to hurt the people, and cause separation by tricks and amulets which they buried, and certain actions that they took, by which the heart of the woman would turn against the man and the heart of the man would turn against the woman, and they would achieve separation between them.

Then Allah<sup>azwj</sup> the Almighty Said: **and they cannot hurt with it any one except with Allahs permission** Meaning, what they had learnt, they could not hurt anyone with except by the Permission of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> was Aware of them but He<sup>azwj</sup> Left them alone and did not Stop them by Compulsion and Force. Then He<sup>azwj</sup> Said: **and they learned what harmed them and did not profit them** because they learnt that magic that they could use adversely on others. Their learning, in fact affected themselves adversely in religion and did not profit them in this, and they exited from the religion of Allah<sup>azwj</sup> by that. **and certainly they know** these students **that he who bought it** exited from their religion by this learning **should have no share of good in the hereafter** share of the Rewards of Paradise **and evil was the price for which they sold their souls** and attained the Punishment **had they but known this** meaning, had they but known that they had sold their hereafter, and avoided their share in Paradise, by the learning of this magic, they believed that there was no Messenger<sup>as</sup> Sent to them, and no Allah, and no resurrection.

He<sup>azwj</sup> Said: **and certainly they know that he who bought it should have no share of good in the hereafter** because they believed that there is no hereafter and there is no afterlife, they will have no share in it after this world. Then He<sup>azwj</sup> Said: **and evil was the price for which they sold their souls** they bought Punishment for themselves, they bought this world for the hereafter, and will remain in the Punishment, eternally **had they but known this** they bought for themselves the Punishment but they did not know that it is due to their infidelity. When they avoided looking at the Proofs of Allah<sup>azwj</sup> until they knew it, they will be punished for their false beliefs and their struggling against the truth.

Abu Yaqub and Abu Al-Hassan (the narrators of this commentary) said: We said to Al-Hassan Abu Al-Qaim<sup>asws</sup>: We have a group of people who think that Harut and Marut, the two Angels, were Sent when a lot of the children of Adam<sup>as</sup> had become disobedient. And Allah<sup>azwj</sup> Sent down with them a third, to the world, and they were mesmerised by her and intended to commit adultery with her, and drank wine, and killed someone although it was prohibited. And Allah<sup>azwj</sup> Punished them both at Babel, and they learnt the magic from both of them. And Allah<sup>azwj</sup> Converted that woman into a star, which is *Al Zohra* (Venus).

Imam Hassan Al-Askari<sup>asws</sup> said: I seek refuge in Allah<sup>azwj</sup> from that! The Angels<sup>as</sup> of the Lord are infallible – from error – safe from infidelity and ugliness against Allah<sup>azwj</sup>. Allah<sup>azwj</sup> the Almighty Says: **they do not disobey Allah in what He commands them, and do as they are commanded – 66:6** and Allah<sup>azwj</sup> Says: **And whoever is in the Heavens and the earth is His –** meaning the Angels – **and those who are with Him are not proud to serve**

***Him, nor do they grow weary. They glorify (Him) by night and day; they are never languid – 21:19***

And He<sup>azwj</sup> Said about the Angels: ***Nay! they are honoured servants. They do not precede Him in speech and (only) according to His commandment do they act. – 21:26 & 27*** To His<sup>azwj</sup> Speech ***and for fear of Him they tremble – 21:28***. Then he<sup>asws</sup> said: If it was as they are saying it to be, did not Allah<sup>azwj</sup> Make these Angels to be Caliphs on the earth and they were like Prophets<sup>as</sup> in the world and like Imams<sup>asws</sup>, do any of the Prophets<sup>as</sup> and Imams<sup>asws</sup> kill any one and commit adultery?

Then he<sup>asws</sup> said: Do you not know that Allah<sup>azwj</sup> has never kept the world empty from a Prophet<sup>saww</sup> or Imam<sup>asws</sup> from the people? Or has not Allah<sup>azwj</sup> Said: ***And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations. – 12:109.***

Allah<sup>azwj</sup> has Informed that He<sup>azwj</sup> did not Send the Angels to the earth for Imamate and governance, but they were Sent to the Prophets<sup>as</sup> of Allah<sup>azwj</sup>. They (the narrators of this commentary) asked: According to this then Iblis<sup>la</sup> would not be an Angel? He<sup>asws</sup> answered: No, for he<sup>la</sup> was from the Jinn. Listen to what Allah<sup>azwj</sup> has Said: ***And when We said to the angels: Make obeisance to Adam; they made obeisance but Iblis (did it not). He was of the jinn – 18:50.*** He<sup>azwj</sup> has Told us that he<sup>la</sup> was from the Jinn, and was as Allah<sup>azwj</sup> has Said: ***And the jinn We created before, of intensely hot fire. – 15:27.***

Imam Hassan Al-Askari<sup>asws</sup> said: My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from my<sup>asws</sup> grandfather Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> from Ali<sup>asws</sup> from the Messenger of Allah<sup>saww</sup>: Allah<sup>azwj</sup> Chose us<sup>asws</sup> the group of the Progeny<sup>asws</sup> of Muhammad<sup>asws</sup>, and Chose the Prophets<sup>as</sup> and Chose the Angels of Proximity, and He<sup>azwj</sup> did not Choose them except that it was in His<sup>azwj</sup> Knowledge that they will never do anything that will exit them from His<sup>azwj</sup> Mastership, and cut themselves off from His<sup>azwj</sup> obedience and be deserving of His<sup>azwj</sup> Punishment and Retribution.

They said that we asked him<sup>asws</sup>: It has been related to us that when the Messenger of Allah<sup>asws</sup> associated Ali<sup>asws</sup> with Mastership and Imamate, Allah<sup>azwj</sup> Presented the Mastership of Ali<sup>asws</sup> in front of numerous Angels, but they rejected it, and so He<sup>azwj</sup> Converted them into frogs. He<sup>asws</sup> said: I seek refuge in Allah<sup>azwj</sup>! They have forged lies against us<sup>asws</sup>. The Angels, they are Messengers of Allah<sup>azwj</sup> like the rest of the Prophets<sup>as</sup> of Allah<sup>azwj</sup> to the creation. Do any of them<sup>asws</sup> ever commit infidelity? We said: No. He<sup>asws</sup> said: And neither do the Angels. The majesty of the Angels is great and their status is glorious.

The Words of the Almighty **O you who believe! do not say Raina and say Unzurna and listen, and for the unbelievers there is a painful chastisement (2:104).**<sup>172</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْأَشْعَرِيِّ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ حَمَّ رَسُولُ اللَّهِ ص فَأَتَاهُ جَبْرِئِيلُ ع فَعَوَّذَهُ فَقَالَ بِسْمِ اللَّهِ أَرْقِيكَ يَا مُحَمَّدُ وَ بِسْمِ اللَّهِ أَشْفِيكَ وَ بِسْمِ اللَّهِ مِنْ كُلِّ دَاءٍ يُعْيِيكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ خُذْهَا فَلْتَهْنِئِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ قَالَ بَكَرٌ وَ سَأَلْتُهُ عَنْ رُقِيَةِ الْحَمَى فَحَدَّثَنِي بِهَذَا

Al-Husayn from Muhammad al-Ashariy has narrated from Muhammad ibn Ishaq al-Ashariy from Bakr ibn Muhammad al-Azdiy who has narrated the following:

Abu Abd Allah<sup>asws</sup> has said, Once the Messenger of Allah<sup>saww</sup> had fever. Jibraeel<sup>as</sup> came and read a protective recitation. In the name of Allah, read this protective recitation, O Muhammad<sup>saww</sup>, in the name of Allah<sup>azwj</sup>, I seek cure for you<sup>saww</sup>, In the name of Allah<sup>azwj</sup>, I seek cure for you<sup>saww</sup> from every illness that makes you<sup>saww</sup> tired. In the name of Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Grants you<sup>saww</sup> cure. In the name of Allah<sup>azwj</sup>, you can take it in good health, In the name of Allah<sup>azwj</sup>, I do not swear by the places of the stars. You will be cured by the permission of Allah<sup>azwj</sup>. Bakr has said, I asked the Imam<sup>asws</sup> about the recitation for fever and Imam<sup>asws</sup> narrated this to me.<sup>173</sup>

## The Evil-Eye (Nazr-e-Bad):

وَقَالَ عَ الْعَيْنُ حَقٌّ وَ الرُّقَى حَقٌّ وَ السَّحَرُ حَقٌّ وَ الْفَالُ حَقٌّ وَ الطَّيْرَةُ لَيْسَتْ بِحَقٍّ وَ الْعَدْوَى لَيْسَتْ بِحَقٍّ وَ الطَّيْبُ نُشْرَةٌ وَ الْعَسَلُ نُشْرَةٌ وَ الرُّكُوبُ نُشْرَةٌ وَ النَّظَرُ إِلَى الْخَضِرَةِ نُشْرَةٌ

Amir-ul-Momineen<sup>asws</sup> said: An evil eye (Nazar-e-Bad) is surely harmful, so is the effect of those who blow into amulet/threads and certainly there is an adverse effect of the magic as well as the interpretation of a dream Faal (these do occur in this world) but taking something as a bad omen (superstition) is false and so is the contraction of a disease. A fragrance and the honey are effective, along with riding and looking at the greenery leave a deep impression on ones soul.<sup>174</sup>

وَ مِنْهُ، عَنِ الصَّادِقِ ع لَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقَهُ الْعَيْنُ

Al-Sadiq<sup>asws</sup> said: If anything proceeds over Qader (fate) it is the evil eye.<sup>175</sup>

محمد بن ميمون المكي قال حدثنا عثمان بن عيسى عن الحسن بن مختار عن صفوان الجمال عن أبي عبد الله الصادق عليه السلام قال: لو نبش لكم عن القبور لرأيتم ان اكثر مو تاكم بالعين العين حق إلا ان رسول الله صلى الله عليه وآله قال: العين حق فمن اعجبه من اخيه شئ فليذكر الله في ذلك فانه إذا ذكر الله لم يضره

<sup>172</sup> Tafseer-e-Imam Hassan Askari, H. 304. 472 : تفسير الإمام العسكري ص

<sup>173</sup> Al-Kafi, Vol. 8, H. 88

<sup>174</sup> Nahjul Balagha, Irshad no. 400,

<sup>175</sup> Bihar, Makaram Al Akhlak, Jame Al-Akhbar باب 1- تأثير السحر و العين و 26 60 بحار الأنوار حقيقته

Mohammed ibn Mamoon al-Makki narrates from Usman ibn Isa, who from al-Hassan ibn Mukhtar, who from Safwan al-Jamal who has narrated the following from Abi Abd Allah Al-Sadiq<sup>asws</sup>:

If graves opened for you, you can see that most of them died because of Evil-eye. The Evil-eye is Haq (exists), Rasool Allah<sup>saww</sup> said Evil-eye is Haq, when you see anything you like about your brother remember Allah<sup>azwj</sup> (Zikr Allah<sup>azwj</sup>) if you do so it wont harm him.<sup>176</sup>

## One should be ‘Tahir’ (Pure) Regarding Taweez (Amulet):

عن علي بن الحسن بن فضال، عن جعفر بن محمد بن حكيم، و جعفر بن محمد بن أبي الصباح، جميعاً، عن إبراهيم بن عبد الحميد، عن أبي الحسن (عليه السلام)، قال: «المصحف لا تمسه على غير طهر، و لا جنباً، و لا تمس خيطه، و لا تعلقه، إن الله يقول: لا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ.

Al Sheykh in Al Tehzeeb, by his chain, from Ali Bin Al Hassan Bin Fazaal, from Jafar Bin Muhammad Bin Hakim, and Jafar Bin Muhammad Bin Abu Al Sabaah, together, from Ibrahim Bin Abdul Hameed, who has narrated the following:

Abu Abdullah<sup>asws</sup> said: The Parchment should not be touched by the one who is not clean, nor kept by his side, and not touch its writing, and not attached to him, for Allah<sup>azwj</sup> has Said **None shall touch it save the purified ones** [56:79].<sup>177</sup>

لا يجوز للجنب و الحائض و المحدث مس المصحف، عن محمد بن علي الباقر (عليهما السلام) في معنى الآية.

Al-Tabarsy, from Muhammad Bin Ali Al Baqir<sup>asws</sup> regarding the meaning of this Verse said: It is not permissible for the one who is in a state which requires major ablution, and the menstruating woman, and the impure can touch the Parchment.<sup>178</sup>

في الكافي على بن ابراهيم عن أبيه عن ابن ابي عمير عن داود بن فرقد عن أبي عبد الله عليه السلام قال: سألته عن التعويذ يعلق على الحائض؟ قال: نعم لا بأس، قال: وقال: تقرأه وتكتبه ولا تصيبه يدها.

In Al-Kafi – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dawood Bin Farqad, from Abu Abd Allah<sup>asws</sup>, said when he<sup>asws</sup> was asked about the amulet worn by the menstruating woman? He<sup>asws</sup> said: Yes, there is no problem with that. He said, And he<sup>asws</sup> said: Reading it, and writing it, and not picking it up by her hand.<sup>179</sup>

Some Ahadith on the emulate are given in Appendix V:

<sup>176</sup> Tib-ul-Aimah<sup>asws</sup>, pg. 121

<sup>177</sup> Tafseer Al Burhan - H 10439

<sup>178</sup> Tafseer Al Burhan - H 10440

<sup>179</sup> Tafseer Noor al Thaqaalayn – Ch 56 H 97

## Ahadith on Cure of Evil Eye<sup>180</sup>

جُنَّهَ الْأَمَانُ، لِلْكَفَعِيِّ قَالَ ذَكَرَ عَبْدِ الْكَرِيمِ بْنُ مُحَمَّدٍ بْنُ الْمُظَفَّرِ السَّمْعَانِيُّ فِي كِتَابِهِ أَنَّ جَبْرَائِيلَ نَزَلَ عَلَى النَّبِيِّ صَ فَرَأَهُ مُغْتَمًا فَسَأَلَهُ عَنْ غَمِّهِ فَقَالَ لَهُ إِنَّ الْحَسَنَيْنِ أَصَابَتْهُمَا عَيْنٌ فَقَالَ لَهُ يَا مُحَمَّدُ الْعَيْنُ حَقٌّ فَعَوَّذُوهُمَا بِهِذِهِ الْعُودَةِ

In *Junnat Al Amaan* of Al Kafamy, he said that it has been mentioned by Abdul Kareem Bin Muhammad Bin Al Muzaffar Al Sama'any in his book that, 'Jibraeel Descended upon the Prophet<sup>saww</sup> and saw him<sup>saww</sup> to be sad. So he asked him<sup>saww</sup> about his<sup>saww</sup> grief. So he<sup>saww</sup> said to him that: 'Al Hasanayn (The two Imams<sup>asws</sup> Al Hassan<sup>asws</sup> and Al Husayn<sup>asws</sup>) have both been affected by the (evil) eye'. So he said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>, the (evil) eye is truth, so seek refuge by this charm –

اللَّهُمَّ يَا ذَا السُّلْطَانِ الْعَظِيمِ وَالْمَنْ الْقَدِيمِ وَالْوَجْهَ الْكَرِيمِ ذَا الْكَلِمَاتِ التَّامَّاتِ وَالدَّعَوَاتِ الْمُسْتَجَابَاتِ عَافِ الْحَسَنَ وَالْحُسَيْنَ مِنْ أَنْفُسِ الْجِنَّ وَأَعْيُنِ الْإِنْسِ

'Our Allah<sup>azwj</sup>, O One with the Magnificent Authority, and the *Al Manna* of Old, and One with the Generous Face, One with Complete Words, and the Responder to the supplications, Grant health to Al Hassan<sup>asws</sup> and Al Husayn<sup>asws</sup> from the souls of the Jinn and the (evil) eyes of the humans'.<sup>181</sup>

روي عن أبي عبد الله ع أنه قال العين حق و ليس تأمنها منك على نفسك و لا منك على غيرك فإذا خفت شيئا من ذلك فقل

It has been reported from Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> said: 'The (evil) eye is truth, and do not consider yourselves to be safe from it, nor from yourselves to others if you feared something from that'. So recite:

ما شاء الله لا قوة إلا بالله العلي العظيم (ثلاثا)

'Allah<sup>azwj</sup> Does what He<sup>azwj</sup> so Desires. There is no Might except with Allah<sup>azwj</sup>, the High, the Magnificent' – three times'.<sup>182</sup>

عن محمد بن عيسى قال سألت الرضا ع عن السحر فقال هو حق و هو يضر بإذن الله تعالى فإذا أصابك ذلك فارفع يدك حذاء وجهك و اقرأ عليها باسم الله العظيم باسم الله العظيم رب العرش العظيم إلا ذهبت و انقرضت قال

From Muhammad Bin Isa who said, 'I asked Al Ridha<sup>asws</sup> about the magic (witchcraft)'. So he<sup>asws</sup> said: 'It is truth, and it hurts by the Permission of Allah<sup>azwj</sup> the High. If you get affected by that, raise your footwear by your hand and your face and recite over it –

باسم الله العظيم باسم الله العظيم رب العرش العظيم إلا ذهبت و انقرضت

<sup>180</sup> Please note that the supplications should be recited in Arabic and not the translation of it in order to benefit from the Divine Words as Revealed.

<sup>181</sup> بحار الأنوار 92 132 باب 96- الدعاء لدفع السحر و العين

<sup>182</sup> 386 و مثله ..... ص : 386 مكارم الأخلاق



'In the Name of Allah<sup>azwj</sup> the Magnificent. In the Name of Allah<sup>azwj</sup> the Magnificent, the Lord<sup>azwj</sup> of the Magnificent Throne' – it will go away and become extinct'.

قال و سأله رجل عن العين فقال حق فإذا أصابك ذلك فارفع كفيك حذاء وجهك و اقرأ الحمد لله و قل هو الله أحد و المعوذتين و امسحهما على نواصيك فإنه نافع بإذن الله

He said, 'And a man asked about the (evil) eye, so he<sup>asws</sup> said: 'Truth, so if you get affected by that, raise your shoes by your hands and your face and recite – 'Praise be to Allah<sup>azwj</sup> (Surah Al-Hamd), and Say He<sup>azwj</sup> Allah<sup>azwj</sup> is One (Surah Al-Ikhlaas), and the Maw'azatein (Surah Al-Naas and Surah Al-Falaq), and wipe the two (shoes) on your forehead, for it will be beneficial by the Permission of Allah<sup>azwj</sup>'.<sup>183</sup>

Some Ahadith on the cure of 'Evil Eye' are given in Appendix VI:

## The Origin of Jadu (Magic):

Imam Ali Reza has narrated from his grandfather (Imam Jafar-e-Sadiq<sup>asws</sup>) who said the following regarding the Holy Words Allah<sup>azwj</sup>'s, '***They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying, 'We are only for trial; so do not blaspheme.' They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah<sup>azwj</sup>'s permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew (2:102).***

The atheist evil ones used magic for the people of Solomon<sup>as</sup>. The people followed them and thought that Solomon<sup>as</sup> had used the same forms of magic to rule. So they thought that they would use the same means of magic to show miracles to the people and have the people obey them. They said that Solomon<sup>as</sup> was a blasphemer and a powerful magician. The Honourable the Exalted Allah<sup>azwj</sup> Refutes them and says, '***... the blasphemers Were, not Solomon, ... (2:102)*** He did not use magic as they claim '***... but the evil ones (blasphemed), teaching men Magic (2:102)*** which they ascribed to Solomon<sup>as</sup> and the two angels<sup>as</sup> '***... and such things as came down at Babylon to the angels Harut and Marut. (2:102)***

There were many magicians and tricksters after (Prophet) Noah<sup>as</sup>. Therefore, the Honourable the Exalted Allah<sup>azwj</sup> Sent the two angels (Harut and Marut) to the Prophet<sup>as</sup> of the time to teach him magic and how to cancel its effect. Solomon<sup>as</sup> learned this from those two angels and taught it to the people according to the Honourable the Exalted Allah<sup>azwj</sup>'s Commands. He<sup>azwj</sup> Commanded the two angels to stand up against magic and cancel its effect

<sup>183</sup> 413 في السحر ..... ص : 413 مكارم الأخلاق

this way. He<sup>azwj</sup> Admonished them against using magic on the people. This is like introducing a poison and its anti-poison to someone.

Then Allah<sup>azwj</sup> said, ‘ ... ***But neither of these taught anyone (such things) without saying, ‘We are only for trial; so do not blaspheme .. (2:102).*** This means that that Prophet<sup>as</sup> ordered the two angels to appear to the people in human form and teach the people what Allah<sup>azwj</sup> had Taught them in this regard. Allah<sup>azwj</sup> also Said, ‘ ... ***But neither of these taught anyone (such things) without saying, ‘We are only for trial; so do not blaspheme ... (2:102).*** And the trial for the people is in obeying Allah<sup>azwj</sup> by what they learn and cancel the effect of the magic acts of the magicians. Therefore, you should also not blaspheme by using this magical power and harming the people, or inviting them to believe that you raise the dead or put the living to death using these magical powers and do things which no one but Allah<sup>azwj</sup> can do. Do not blaspheme since these deeds constitute blasphemy.

Allah<sup>azwj</sup> said, ‘ ... ***They learned from them (2:102),*** meaning the people who were seeking magic learned it from what the Satans wrote for the people of Solomon<sup>as</sup> and things which were sent down at Babylon to the angels Harut and Marut. They learned ‘***the means to sow discord between man and wife. (2:102)*** These were the people who taught other people ways to harm others.’

Using various tricks and manipulations such as such and such a thing is buried in such and such a place, or so and so did such and such an act, they learned how to harm the people and make a married woman fall in love with a strange man or make a married man fall in love with a woman. Thus they caused discord between a couple. Then Allah<sup>azwj</sup> Says, ‘ ... ***But they could not thus harm anyone except by Allah’s permission (2:102).*** This means that Allah<sup>azwj</sup> is Aware of what they do, but leaves them on their Own. Had He<sup>azwj</sup> Wished to stop them He<sup>azwj</sup> could have Done so using force and Wrath. He<sup>azwj</sup> then Says, ‘ ... ***And they learned what harmed them, not what profited them ... . (2:102),*** since once they learned magic with the intention of casting a spell over others and harming them they would have learned what would hurt their religion or what would be of no benefit for their religion. Rather they would have abandoned Allah<sup>azwj</sup>’s religion using magic.

These people knew well that whoever sells his religion for these things will have no share in Paradise, ‘ ... ***And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. (2:102).*** Then Allah<sup>azwj</sup> said, ‘ ... ***And vile was the price for which they did sell their souls, if they but knew! (2:102) ..*** and exposed themselves to everlasting punishment. They had sold their Hereafter and abandoned their share of Paradise. But those who taught magic were the same people who believed that there is no Allah<sup>azwj</sup>, no Resurrection and no Hereafter. That is why Allah<sup>azwj</sup> Says, ‘ ... ***And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter (2:102),*** since they believed that there is no Hereafter. They believed that if there is no Hereafter, they would not have any benefits in this world either. And if there is a Hereafter, they would not gain any benefits there due to their disbelief. Then Allah<sup>azwj</sup> says, ‘

**... And vile was the price for which they did sell their souls ... (2:102)** meaning that they will be punished since they sold the Hereafter for this world and exposed themselves to everlasting punishment **if they but knew! (2:102)**. But they do not know since they deny it. Once they did not ponder over Allah's proofs to understand and learn, Allah<sup>azwj</sup> will Punish them for their false beliefs and for their denial of the truth.

Also it mentioned to Imam Hassan Askari<sup>asws</sup> that 'There are some people who believe that Harut and Marut were two angels who were sent down to the Earth when the extent of the disobedience of the Children of Adam increased. Allah<sup>azwj</sup> Chose those two angels and sent them down along with another angel. They were attracted to Venus and fell into sin by her charm, and drinking wine and killing people. Then Allah<sup>azwj</sup> Punished them in Babylon and perverted that woman named Venus into the form of the planet Venus.'

The Imam<sup>asws</sup> replied: 'I seek refuge in Allah<sup>azwj</sup> from these words! The angels are innocent, and are safeguarded from atheism and bad deeds by Allah<sup>azwj</sup>'s Grace. About them the Honorable the Exalted Allah<sup>azwj</sup> said, '**... who flinch not. (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded (66:6)**, Also the Honorable the Exalted Allah<sup>azwj</sup> said, '**To Him belong all (creatures) in the Heavens and on earth. Even those who are in His (very) Presence are not too proud to serve Him<sup>azwj</sup>, nor are they (ever) weary (of His service). They celebrate His praises night and day, nor do they ever flag or intermit. (21:19-20)**

Allah<sup>azwj</sup> has also Said the following about the angels, **... Glory be to Him! they are (but) servants raised to honor. They speak not before He speaks, and they act (in all things) by His Command. He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (Glory). (21:26-28)**

Then the Imam<sup>asws</sup> added, 'Then if it be as they said, Allah had established these angels as His vicegerents on the Earth and they were like the Prophets and the Divine Leaders. Do the Prophets and the Divine Leaders ever commit murders or adultery? Don't you know that the Honorable the Exalted Allah has never left the Earth without a human Prophet or Divine Leader? Has not the Honorable the Exalted Allah said, '**Nor did We send before thee (as apostles) ... (12:109)** meaning apostles to the people '**... any but men, whom we did inspire, (men) living in human habitations ... (12:109)**. Therefore He<sup>azwj</sup> has Informed us that He<sup>azwj</sup> has not Sent the angels down to the Earth as leaders or rulers but to be as messengers to Allah's Prophets<sup>as</sup>.'

Some companions asked from the Imam<sup>asws</sup>: 'Was Satan an angel or not?' Imam Hassan Askari<sup>asws</sup> replied: 'No. He was of the genies. Have you not heard that the Honorable the Exalted Allah<sup>azwj</sup> Said, '**Behold! We said to the angels, 'Bow down to Adam. ' They bowed down except Satan. He was one of the Jinn (18:50)**. Thus in this verse Allah<sup>azwj</sup> Informs us that Satan is one of the genies. It is the same about whom Allah<sup>azwj</sup> Said, '**And the Jinn race, We had created before, from the fire of a scorching wind. (15:27)**

Also Rasool Allah<sup>asws</sup> said, 'The Honorable the Exalted Allah<sup>azwj</sup> Chose us the Household of Muhammad<sup>asws</sup> and chose the Prophets<sup>as</sup> and the nearby stationed angels. This appointment was based upon the fact that we<sup>asws</sup> will not do anything which would cause us<sup>asws</sup> to forgo His<sup>azwj</sup> Mastery, would be denied His<sup>azwj</sup> Protection and join the ranks of those who deserve His Punishment.'

The companions said that we told the Imam<sup>asws</sup> that it is narrated that when Allah's Prophet<sup>saww</sup> declared the Mastery of Ali<sup>asws</sup>, the Honorable the Exalted Allah presented His Mastery to a group of people and angels in the Heavens but they refused to accept it. Then Allah<sup>azwj</sup> Perverted them into the shape of frogs.' The Imam<sup>asws</sup> said, 'I take refuge in Allah<sup>azwj</sup>! They denounce us<sup>asws</sup> and ascribe lies to us<sup>asws</sup>. The angels are Allah's messengers like other Prophets and Messengers to the people. Could they blaspheme to Allah?' We said, 'No.' The Imam (s) said, 'The angels are this way. The rank of the angels is very high. Their affairs are very magnificent.'<sup>184</sup>

## The Punishment for a Magician<sup>185</sup>:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَاحِرُ الْمُسْلِمِينَ يُقْتَلُ وَ سَاحِرُ الْكُفَّارِ لَا يُقْتَلُ قِيلَ يَا رَسُولَ اللَّهِ وَ لِمَ لَا يُقْتَلُ سَاحِرُ الْكُفَّارِ قَالَ لِأَنَّ الْكُفْرَ أَكْبَرُ مِنَ السِّحْرِ وَ لِأَنَّ السِّحْرَ وَ الشَّرْكَ مَقْرُونَانِ

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

Abu Abd Allah<sup>asws</sup> has said that the Messenger of Allah<sup>saww</sup> has said: Muslim magicians are put to death but not the non-Muslim magicians. It was asked, O Messenger of Allah<sup>saww</sup>, why the non-Muslim magicians are not put to death? The Messenger of Allah<sup>saww</sup> said, because disbelief is greater than magic and that because magic and paganism are very close.<sup>186</sup>

مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ الْحُسَيْنِ وَ حَبِيبُ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْعَطَّارِ عَنْ بَشَّارٍ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ السَّاحِرُ يُضْرَبُ بِالسَّيْفِ ضَرْبَةً وَاحِدَةً عَلَى [أَم] رَأْسِهِ

Muhammad ibn Yahya and Muhammad ibn al-Hassan and Habib ibn al-Hassan from Muhammad ibn Abd al-Hamid al-Attar from Bashar from Zayd al-Shahham who has narrated the following:

Abu Abd Allah<sup>asws</sup> has said that a magician must be hit with the sword only once on his head.<sup>187</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ التُّفَّاحُ يَنْفَعُ مِنْ خِصَالِ عَذَّةٍ مِنَ السَّمِّ وَ السِّحْرِ وَ اللَّحْمُ يَعْزِضُ مِنْ أَهْلِ الْأَرْضِ وَ الْبُلْغَمُ الْعَالِبُ وَ لَيْسَ شَيْءٌ أَسْرَعَ مِنْهُ مَنْفَعَةً

<sup>184</sup> Uyun Akhbar al-Reza, Vol. 1, h 27-1

<sup>185</sup> There are several Verses in the Holy Quran on Jadu, e.g., (10:81, 20:71, 20:73, 21:3, 26:49)

<sup>186</sup> Al-Kafi, Vol. 7, H. 13694. 260 : 7 ص : الكافي

<sup>187</sup> Al-Kafi, Vol. 7, H. 13695.

Ahmad ibn Muhammad has narrated from Bakr ibn Salih from al-Jafariy who has said:

'I once heard Abu al-Hassan<sup>asws</sup>, Musa<sup>asws</sup>, saying, Apple has several benefits. It is beneficial against poison, magic and slight mental derangement, which is caused (spread) from the people of the earth and increased phlegm. No other thing is so quickly beneficial.<sup>188</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ حَدَّثَنِي شَيْخٌ مِنْ أَصْحَابِنَا الْكُوفِيِّينَ قَالَ دَخَلَ عِيسَى بْنُ شَقِيقٍ عَلَى أَبِي عَبْدِ اللَّهِ ع وَكَانَ سَاحِرًا يَأْتِيهِ النَّاسُ وَيَأْخُذُ عَلَى ذَلِكَ الْأَجْرِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَنَا رَجُلٌ كَانَتْ صِنَاعَتِي السَّحَرُ وَكُنْتُ أَخْذُ عَلَى ذَلِكَ الْأَجَرَ وَكَانَ مَعَاشِي وَقَدْ حَجَجْتُ مِنْهُ وَمَنْ اللَّهُ عَلَيَّ بِلِقَائِكَ وَقَدْ تَبْتُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَهَلْ لِي فِي شَيْءٍ مِنْ ذَلِكَ مَخْرَجٌ قَالَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع حُلْ وَلَا تَعْقِدْ

Ali ibn Ibrahim has narrated from his father from who has said that a Shaykh from our people of al-Kufah has said following:

Once Isa ibn Shafaqiyy visited Abu Abd Allah<sup>asws</sup>. He was a magician. People would come to him and he charged them a certain amount for wages. He said, I pray to Allah<sup>azwj</sup> to keep my soul in service for your cause, I work as a magician and I charge a certain amount as my wages to earn for my living. From such incomes I have performed Hajj and Allah<sup>azwj</sup> has Granted me the opportunity to visit you<sup>asws</sup>. I have repented before Allah<sup>azwj</sup>. Is there a way out to safety for me from this? The Imam<sup>asws</sup> said, Open it up (turn it ineffective) but do not tie down (make it effective).<sup>189</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ ص قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ ع فَلَمَّا سَلَّمَ وَجَلَسَ تَلَا هَذِهِ آيَةَ الَّذِينَ يَجْتَنِبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشِ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مَا أَسْكَنَكَ قَالَ أَحِبُّ أَنْ أَعْرِفَ الْكِبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ نَعَمْ يَا عَمْرُو أَكْبَرُ الْكِبَائِرِ الْإِشْرَاكُ بِاللَّهِ يَقُولُ اللَّهُ وَ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ بَعْدَهُ الْإِيَّاسُ مِنْ رَوْحِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّهُ لَا يَبَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ثُمَّ الْأَمْنُ لِمَكْرِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ وَمِنْهَا عَفْوُ الْوَالِدِينَ لِأَنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الْعَاقِقَ جَبَّارًا شَقِيًّا وَ السَّحَرُ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ.....

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Abd al-Azim ibn Abd Allah al-Hassani who has said:

Abu Jafar<sup>asws</sup> narrated to me saying, I<sup>asws</sup> heard my father<sup>asws</sup> saying, I<sup>asws</sup> heard my father<sup>asws</sup>, Musa<sup>asws</sup> ibn Jafar<sup>asws</sup>, saying, Once Umro ibn Ubayd came to see Abu Abd Allah<sup>asws</sup>, and when he offered the greeting of peace and took his seat he read the following verse of the Holy Quran, **Those who stay away from grave (major) sins and indecency ... (53:32)** and stopped reading further. Abu Abd Allah<sup>asws</sup> asked, What made you stop reading further? He said, I would like to know the major sins from the book of Allah<sup>azwj</sup>. The Imam<sup>asws</sup> said, O Amr, the biggest of the major sins is to consider things as partners of Allah. Allah<sup>azwj</sup> Says, **Whoever considers things as partners of Allah must know that Allah has forbidden their entering into paradise. Thereafter is to despair of the mercy of Allah; Allah, the Most Majestic, the Most Holy, says, No one despairs from the mercy of Allah except the**

<sup>188</sup> Al-Kafi, Vol. 6, H. 11691.

<sup>189</sup> Al-Kafi, Vol. 5, H. 8494.

**unbelievers. (12:87)** Another of the major sins is to feel safe from the punishment of Allah<sup>azwj</sup>; Allah<sup>azwj</sup> Says, **No one disregards the punishment of Allah except the losing people.' (7:99)** Of the major sins is to disregard maintaining good relations with parents; Allah<sup>azwj</sup> has considered such a person oppressive and hard-hearted. (19:4) .....

**Another major sin is performing magic: Allah<sup>azwj</sup>, says, ... They knew very well that one who engaged in witch-craft will have no reward in the life hereafter..... (2: 102).**<sup>190</sup>

وَقَالَ عَالِمُ حَقِّ وَ الرُّقَى حَقُّ وَ السَّحَرُ حَقُّ وَ الْفَالُ حَقُّ وَ الطَّيْرَةُ لَيْسَتْ بِحَقٍّ وَ الْعَدْوَى لَيْسَتْ بِحَقٍّ وَ الطَّيْبُ نُشْرَةٌ وَ الْعَسَلُ نُشْرَةٌ وَ الرُّكُوبُ نُشْرَةٌ وَ النَّظَرُ إِلَى الْخَضِرَةِ نُشْرَةٌ

Amir-ul-Momineen<sup>asws</sup> said: An evil eye (Nazar-e-Bad) is surely harmful, so is the effect of those who blow into amulet/threads and certainly there is an adverse effect of the magic as well as the interpretation of a dream Faal (these do occur in this world) but taking something as a bad omen (superstition) is false and so is the contraction of a disease. A fragrance and the honey are effective, along with riding and looking at the greenery leaves a deep impression on ones soul.<sup>191</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الطَّيْرَةُ عَلَى مَا تَجْعَلُهَا إِنْ هَوَّنَتْهَا تَهَوَّنَتْ وَ إِنْ شَدَّدَتْهَا تَشَدَّدَتْ وَ إِنْ لَمْ تَجْعَلْهَا شَيْئاً لَمْ تَكُنْ شَيْئاً.

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Amro Bin Hureys who said:

Abu Abdullah<sup>asws</sup> said: 'The omen is upon what you make it to be. If you take it lightly, it would be light, if you take it seriously it would be intense, and if you do not make anything of it, it would not be anything'.<sup>192</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَفَّارَةُ الطَّيْرَةِ التَّوَكُّلُ.

Ali Bin Ibrahim, from his father, from Al Nawfaly, from Al Sakuny, who has narrated:

Abu Abdullah<sup>asws</sup> says that the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> said: 'The expiation of the omen is the reliance (upon Allah<sup>azwj</sup>)'.<sup>193</sup>

## Cure for magic:

عَبْدُ اللَّهِ بْنُ الْعَلَاءِ الْقُرَوِينِيُّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عَمْرَانَ بْنِ مِثْمٍ عَنْ عَبَّادَةَ الْأَسَدِيِّ أَنَّهُ سَمِعَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَأْمُرُ بَعْضَ أَصْحَابِهِ وَ قَدْ شَكَا إِلَيْهِ السَّحَرُ فَقَالَ أَكْتُبْ فِي رَقٍّ طَبْيٍ وَ عَلِّفْهُ عَلَيْكَ فَإِنَّهُ لَا يَضُرُّكَ وَ لَا يَجُوزُ كَيْدُهُ فَبِكَ بِسْمِ اللَّهِ وَ بِاللَّهِ بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ بِسْمِ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَيُطِيلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ

<sup>190</sup> Al-Kafi, Vol. 2, H. 2454. 286 : ص 2 ج : الكافي

<sup>191</sup> Nahjul Balagha, Irshad no. 400,

<sup>192</sup> Al-Kafi, Vol. 8, H. 15683

<sup>193</sup> Al-Kafi, Vol. 8, H. 15684

It is narrated from Amir-ul-Momaneen<sup>asws</sup> that Imam<sup>asws</sup> prescribed to some of his<sup>asws</sup> companions, who complained about their sufferings from the influence of magic, to write this on a parchment of an antelope skin and wear it (as a Taweez).<sup>194</sup>

بِسْمِ اللَّهِ وَ بِاللَّهِ بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ بِسْمِ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ

سَهْلُ بْنُ مُحَمَّدٍ بْنِ سَهْلٍ عَنْ عَبْدِ رَبِّهِ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ أَوْرَمَةَ عَنِ ابْنِ مُسْكَانٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ النَّشْرَةِ لِلْمَسْحُورِ فَقَالَ مَا كَانَ أَبِي عَ يَرَى بِهَا بَأْسًا

وَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ هَذِهِ الْعُوذَةُ الَّتِي أَمْلَاهَا عَلَيْنَا أَبُو عَبْدِ اللَّهِ عَ يَذْكُرُ أَنَّهَا وَرِاثَةٌ وَ أَنَّهَا تُبْطِلُ السَّحَرَ تُكْتَبُ عَلَى وَرَقٍ وَ يُعْلَقُ عَلَى الْمَسْحُورِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ وَ يُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ لَوْ كَرِهَ الْمُجْرِمُونَ أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكَهَا فَسَوَّاهَا الْآيَاتُ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ وَ أَلْقَى السَّحَرَةُ سَاجِدِينَ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَ هَارُونَ

It has been ascribed to Imam Abu Abdullah<sup>asws</sup> by Suhail, through a chain of narrators, that Imam<sup>asws</sup> asked us to write down an Amulet (Taweez) while mentioning that it is an inheritance and that it annuls the magic, write it on a piece of paper and put it on the effected one.<sup>195</sup>

قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ وَ يُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ لَوْ كَرِهَ الْمُجْرِمُونَ أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكَهَا فَسَوَّاهَا الْآيَاتُ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ وَ أَلْقَى السَّحَرَةُ سَاجِدِينَ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَ هَارُونَ

194 باب 96- الدعاء لدفع السحر و العين , بحار الأنوار ج : 92 ص : 125

195 بحار الأنوار ج : 92 ص : 128

## Appendix I: The Man-Made 'murshid':

یا مولا کریم علیہ اللہ تعالیٰ فرجک و صلوات اللہ علیک و علی آبائک و اولادک و لعن اللہ اعدائک

من لم یکن له واعظ من قلبه و زاجر من نفسه ، ولم یکن له قرین مرشد استمکن عدوه من عنقه

جس شخص کا قلب اس کو وعظ نہ کرے۔ جس کا نفس اس کی زبردستی نہ کرے۔ جس کا کوئی مرشد نہ ہو۔ تو اس کا دشمن اس کی گردن پر سوار ہو جاتا ہے۔



مرشد عربی زبان کا لفظ ہے اور اس کے معنی ہیں رشد عطا فرمانے والا۔ ہدایت عطا فرمانے والا۔ یتیم کو پناہ دینے والا۔

لفظ مرشد بطور اسم خود ذات واجب کیلئے بھی استعمال ہوا ہے۔ صحیفہ کاملہ میں مولا سید الساجدین شہنشاہ گجراتی کا ارشاد ہے

اللهم انت الولی المرشد ، والغنی المرفد ، والعون المؤید ..

مستدرک الوسائل ج ۱ ص ۳۰۳، نمبر ۲۱۴۲ پر یہ الفاظ لکھے ہیں۔ واللہ المرشد

اسی طرح شہنشاہ زمانہ شخص کے القاب مقدس میں سے ایک لقب مبارک ہے۔۔۔ مرشد العباد۔

حضرت ابوالآثر سرکار ابوطالبؑ نے حضور اکرمؐ کیلئے جو تعارفی کلام فرمایا اس میں آپ جناب گو مرشد کا خطاب بھی عطا فرمایا۔ (التوحید ص ۱۵۸)

شہنشاہ انبیاءؑ کی پاک ذریت طاہرہ اور آنحضرتؐ میں کیلئے صفات عظیمہ کا ذکر فرماتے ہوئے مولا امام اعظمؒ کی کیلئے جو الفاظ لکھے گئے وہ ہیں

ثم یخرج من صلبه ابنه و سماه الحسن مؤمن بالله مرشد الی اللہ (کفایۃ الاثر ص ۱۸۹)

کتاب انجازات النبوت ص ۱۸۴۔ مولا امام الصادقؑ نے سید الانبیاءؑ کیلئے یہ الفاظ استعمال فرمائے

المرشد الی الاسلام والہادی للانام صلی اللہ علیہ آلہ الطیبین الاخیار

تہذیب الاحکام۔ شیطی ص ۱۴۵۔ مولا امیر کائنات کی شان اقدس میں یہ الفاظ لکھے گئے ہیں،

فاشهد یا لہی انہ الامام الہادی المرشد الرشید علیٰ امیر المؤمنین

### مرشد کی اہمیت:

من لا یحضر الفقیہ جلد چار حدیث نمبر ۵۸۶۶ مولا امام الصادقؑ نے فرمایا:

من لم یکن له واعظ من قلبه و زاجر من نفسه ، ولم یکن له قرین مرشد استمکن عدوه من عنقه

جس شخص کا قلب اس کو وعظ نہ کرے۔ جس کا نفس اس کی زبردستی نہ کرے۔ جس کا کوئی مرشد نہ ہو۔ تو اس کا دشمن اس کی گردن پر سوار ہو جاتا ہے۔

اس حدیث پاک کو شیخ صدوق نے الامالی میں ص ۵۲۶ پر نقل کیا ہے۔

اب یہاں پر سوال اٹھتا ہے کہ اس مقام پر مرشد سے مراد خود ذات واجب یا آنحضرتؐ ہیں کیوں نہ لئے جائیں؟

اس دنیا میں ایک خیر و شر کی جنگ مسلسل چل رہی ہے۔ بعض لوگوں کا یہ گمان ہے کہ اس کشمکش میں اللہ بمقابلہ شیطان ہے (نعوذ باللہ) یا کچھ لوگوں کا کہنا ہے

اس میں پاک ذوات متعالیہ علیہم الصلوٰۃ والسلام بمقابلہ شیطان ہیں (نعوذ باللہ) ایسا نہیں ہے۔ انیس اور اللہ جل جلالہ پاک خاندان کا کوئی مقابلہ یا مقابل

بنا ہے؟ ایک ناقص سی مثال سے واضح کرنے کی کوشش کرتا ہوں کہ کیا ایک کبھی کو مارنے کیلئے نیوزیون بم چلائیں گے؟ انیس کا مقابلہ آدمؑ کی اولاد سے

ہے۔ یہ جنگ ان کو خود ہی لڑنی ہے۔ اللہ جل جلالہ اور پاک خاندان تو انسان کی ہدایت ہی فرمائیں گے۔ جنگ انسان کو خود ہی لڑنی پڑے گی۔ اس جنگ کیلئے

کچھ لوگ پاک خاندان کے بتائے ہوئے طریقوں میں خاص مہارت حاصل کر لیتے ہیں۔ اور وہ عملی طور پر انیس ملعون کو بار بار شکست دیتے ہیں۔ دوسرے



الفاظ میں کہوں تو یہ لوگ اہلس ملعون پر خود بھی غالب آ جاتے ہیں اور دوسروں کو اس فتح کے گر سکھانے کی صلاحیتیں بھی رکھتے ہیں۔ چنانچہ ان لوگوں کو خود زمانے کے پاک امام شخص کی جانب سے امت کے لئے انسٹرکٹر کے فرائض سونپے جاتے ہیں۔ انہی بزرگان کو اصطلاح میں مرشد کہا جاتا ہے۔ بد قسمتی سے ہمارا معاشرہ جعل سازوں میں بہت تیز ہے۔ ہر اچھی شے کی نقل فوراً تیار کرتا ہے۔ اسی طرح یا رلوگوں نے مرشد حقیقی کے مقابلے میں جعلی مرشد بھی بنائے اور وہ بھی اتنے زیادہ کہ حقیقی کی تلاش ہی ایک مشکل کام بن گئی۔

تو میں عرض کر رہا تھا کہ درحقیقت جنگ اہلس اور اولاد آدم کی ہی ہے۔ مرشد اس محاذ پر خود سب سے آگے موجود ہوتا ہے۔ میں بے خوف ہو کر یہ کہہ سکتا ہوں کہ اس جنگ میں اہلس ملعون بمقابلہ مرشد ہوتا ہے کیونکہ اہلس گمراہ کرتا ہے اور صراطِ مستقیم سے انحراف کرتا ہے اور مرشد ہی واپس راہِ ہدایت پہ لاتا ہے۔ اب روحانیت کی کتاب کے چند جملے لکھ کر بات کو ایک اور طریقے سے واضح کرنے کی کوشش کرتا ہوں۔

اس کائنات میں تین قسم کے نظام بیک وقت نافذ ہیں

- ۱۔ نظامِ تجریر... یہ اللہ جل جلالہ کا ذاتی نظام ہے۔ اس نظام کو خداوند متعال اور پاک خاندانِ گل کر کیسے چلاتے ہیں۔ کوئی مخلوق اس سے باخبر نہیں۔
- ۲۔ نظامِ تصرف... یہ وہ نظام ہے جس کے تحت اس کائنات کو چلایا جا رہا ہے۔ ساری کائنات ایک ہی نظام کے تحت چل رہی ہے۔ اس نظام کے سید و سردار جناب شہنشاہِ انبیاء ہیں۔

۳۔ نظامِ ترشد... یہ نظام ہر سارے کیلئے علیحدہ ہوتا ہے۔ اسی نظام کے تحت انسانوں کو چلایا جاتا ہے۔ اسی نظام میں اہلس کو اپنی کارستانیوں دکھانے کی اجازت ہے۔ اہلس ملعون کو یہ اختیار صرف اولادِ آدم کے امتحان کیلئے دئے گئے ہیں۔ اس نظام کا پاک حاکم زمانے کا پاک اولی الامر ہوتے ہیں۔ مگر وہ پاک جناب خود اہلس لعین کے ساتھ لڑائی نہیں لڑتے اس لئے کہ اہلس ملعون ان کے مقابلے میں خود آہی نہیں سکتا۔ جس طرح اہلس پورے لشکر کے ساتھ حملہ آور ہے اسی طرح زمانے کے پاک امام شخص کا بھی ایک لشکر ہے۔ اس لشکر میں امت کے لوگ اپنی خواہش سے ہی شامل ہو جاتے ہیں کوئی جبر نہیں نافذ کیا جاتا۔ اسے نظامِ انتصار کہتے ہیں جو کہ نظامِ ترشد کا ایک حصہ ہوتا ہے۔ جس کے ناصرین زیادہ ہوتے ہیں اسے اقتدار مل جاتا ہے۔ نظامِ تصرف و تجریر اس میں کوئی مداخلت نہیں کرتے کیونکہ یہ ان کے عدل کے خلاف ہے۔ کرہ ارض پر آج تک اگر حکومتِ الہیہ قائم نہیں ہو سکی تو اس کا ایک اور نقطہ ایک سبب ہے اور وہ یہ ہے کہ انسانوں نے زمانے کی جہتِ خدا کی ایسی نصرت ہی نہیں کی کہ وہ اہلس ملعون کے نظامِ انتصار پر غالب آ سکے۔ آخری جہتِ خدا شخص کے پردہِ غیبت میں جانے کا سبب ہی یہی ہے کہ آج جناب کے ناصرین ابھی تک اس تعداد میں تیار ہی نہیں ہوئے کہ وہ لشکرِ اہلس کو شکست دے سکیں۔ دیکھیں اگر نظامِ امامت نے اپنی قوت کے ساتھ جنگ لڑنی ہو تو کیا کائنات کی تمام تر قوتیں مل کر بھی ان کے اہر و مقدس کی جنبش کا مقابلہ کر سکتی ہیں؟ نظامِ انتصار کی کمزوری کی وجہ سے جہتِ الہیہ کے جامہ بھری کو تکلیف پہنچتی ہے۔ ان کے جامہ نورانی کیلئے کوئی مخالف قوت وجود ہی نہیں رکھتی۔

اس نظامِ ترشد میں انسانوں کی صف میں سے جو کمانڈر انچیف ہوتا ہے اسے مرشد کہتے ہیں۔ اسی نظامِ ترشد کی کمزوریوں کی وجہ سے غیبت میں طوالت ہو رہی ہے۔ ہمیں اپنا نظامِ انتصار مضبوط کرنا ہے تاکہ مولانا شخص کے ناصرین اتنے مضبوط ہو جائیں کہ لشکرِ اہلس پلید پر غالب آ سکیں۔ اور یقیناً جائیں کہ اس کاروانِ انتصار میں صرف شیعہ یا مسلمان نہیں ہوں گے۔ بلکہ ہر مذہب و ملت کے لوگ اس میں شامل ہوں گے۔

مرشد اپنی ٹیم کی تیاری میں جو دو مرتبہ کورس کرواتے ہیں۔ انہی کی جانب اس حدیث مبارکہ میں ارشاد فرمایا گیا ہے

قلب کا وعظ و نصیحت کرنا (ترہیتِ قلب)

نفس کا ڈانٹ ڈپٹ کرنا (تذکیہ نفس)

دیکھیں۔ ہم سب یہ بات مانتے ہیں کہ اہلس کے بے انتہا ساتھی ہیں جو ابلیسیست کو پھیلانے میں اور نظامِ ظلم کے قیام میں اس کے معاون و مددگار ہیں۔ اسی

لئے قرآن پاک میں اکثر مقامات پر لفظ شیاطین (یعنی جمع کا صیغہ) استعمال ہوا ہے۔ لیکن ہم یہ تو نہیں کرتے کہ زمانے کے پاک آئندہ ظاہرین نے بھی لشکر سازی اور گروہ سازی کا عمل پسند فرمایا ہے۔ لشکر میں بیلے ۷ سپاہی ہی کیوں نہ ہوں۔ تشکیل لشکر مکمل ہوتی ہے۔ اسی طرح آج بھی تشکیل لشکر موجود ہے۔ ہم اس کا احساس نہ کریں یہ اور بات ہے۔ اسی تشکیل لشکر کا ایک کمانڈنگ رول مرشد ہوتا ہے۔ جو بہت خاموشی سے تذکیرات و ریاضات کے عمل سے گزار کر انسانوں کو کاروان انحصار میں شامل فرماتے رہتے ہیں۔

اب اس بات کو اور آگے بڑھاتے ہیں۔

عربی میں ”رشد“ ”غی“ کی ضد مانا جاتا ہے جیسا کہ کلام الہی میں ارشاد ہے

”قد تبیین الرشید من الغی“

یعنی غی کے معنی اغوا کے ہیں اور اغوا کے معنی ہیں کسی کو سیدھے راستے سے دھوکے سے یا جبراً بنا کر لے جانا جس کا جدید ترجمہ ہے ہائی جیک HIGHJACK یا کنڈیپ کرنا

اسے میں ایک مثال سے پیش کرتا ہوں

ایک شخص کسی سڑک پر جا رہا تھا وہ چاہتا تھا کہ جلد از جلد اپنے گھر پہنچ جائے اچانک راستے میں چند ہائی جیکر مل گئے اور اسے ”اغوا“ کر لیا اس نے لاکھ کوشش کی مگر اسے انہوں نے آزاد نہ کیا

وہ ہائی جیکرز اسے دور لے جانا چاہتے تھے کہ راستے میں اسے اس حالت میں پولیس کے ایک اعلیٰ افسر نے دیکھ لیا اور سمجھ گیا کہ یہ اس شخص کو ہائی جیک کر کے لے جا رہے ہیں تو اس نے ان کا تعاقب کیا اور اسے ان ہائی جیکرز سے آزاد کروا لیا اور خود اسے اس شخص کے گھر تک پہنچا گیا

اس میں جو ہائی جیکرز تھے وہ ”اغوا کنندہ“ تھے اور جو اس شخص کو ان سے واپس چھین کر گھر تک لایا اسے اصطلاحی طور پر ”مرشد“ کہتے ہیں

انسان بھی جب صراطِ مستقیم پر مصروف سفر ہوتا ہے اور اپنی منزل کی طرف گامزن ہوتا ہے تو اہل بس ملعون اسے ہائی جیک کر لیتا ہے تو اس وقت اسے اگر کوئی اس ملعون سے چپڑا کر منزل تک لے جاتا ہے تو وہ مرشد ہوتا ہے

اس دنیا میں جو کشش خیر و شر ہے اس میں اہل بس کے مقابلے میں جو اللہ کی طرف سے ریسکو RESCUE طاقت ہے وہ مرشد ہی ہوتا ہے

☆ مرشد کا کام فقہی مسائل بتانا نہیں ہوتا نہ ہی وہ انتہی اور استہرا کے مسائل بتاتا ہے یہ کام ایک فقیہ کا ہے نہ کہ مرشد کا بلکہ مرشد روحانی سفر میں رہنمائی فرماتا ہے۔ جیسا کہ حدیث مبارکہ میں واضح فرمایا گیا ہے۔

☆☆ ایک اور پہلو سے دیکھیں... جو یتیم کا مونس و مددگار ہو اسے بھی مرشد کہا جاتا ہے

اور جن لوگوں کا مالک نائب ہو انہیں بھی یتیم کہا جاتا ہے خصوصاً دو رغبت کے مومنین کو یتیم کہا گیا ہے جیسا کہ بہت سی احادیث سے ثابت ہے اور جو ان سے سہارا مومنین کی روحانی مدد و معاونت فرمائے اسے بھی مرشد کہا جاتا ہے

☆☆ اب یہاں ایک سوال پیدا ہوتا ہے کہ آخر مرشد کی ضرورت کیونکر ہے اور اس کی ڈیوٹی کیا ہے؟

دوستو اس حقیقت سے کوئی انکار نہیں کر سکتا کہ جب انسان کسی ناواقف علاقے میں جاتا ہے تو اسے ایک رہنما کی ضرورت ہوتی ہے اور بعض مچھلے بغیر رہنمائی کے سفر شروع کر دیتے ہیں تو انہیں قدم قدم پہ وہاں کے لوگوں سے رہنمائی لینا پڑتی ہے اور راستہ پوچھ پوچھ کر منزل تک جانا پڑتا ہے

اسی طرح سیر و سلوک میں عرفان و طریقت کے سفر میں بھی ایک ہدایت کرنے والے کی ضرورت ہوتی ہے لیکن ایک نام سفر میں اور سفر طریقت میں بہت بڑا فرق ہوتا ہے وہ یہ ہے کہ نام مسافر کو راستوں پر چلنے والے ملتے رہتے ہیں اس لیے وہ بغیر رہنما کے بھی سفر جاری رکھ سکتے ہیں مگر اس راستے میں راہ دکھانے والے اور راہ سے بہکانے والوں کا مجمع رہتا ہے اس لیے اس سفر میں انسان کو ایک ایسے معتمد رہنما کی ضرورت ہوتی ہے جو ان مراحل سے پہلے گزر چکا ہو اور

اسے معلوم ہو کہ وہاں کس چیز کی ضرورت ہوگی وہاں کون سی چیز نقصان دیتی ہے اور کون سی چیز وہاں فائدہ دیتی ہے جیسے ایک انٹرنیشنل ٹیم کا کھلاڑی اپنی تربیت ایک کوچ اور ایک ڈاکٹر کی مرضی کے مطابق کرتا ہے اسی طرح اس راہ کے مسافر کو کبھی کسی کی زیر نگرانی سفر کرنا پڑتا ہے ورنہ اسے دو چیزوں میں سے ایک سے سبقت ضرور پڑے گا تو وہ کسی نہ کسی موڑ پر راستے سے اتر جائے گا یا پھر وہ کسی سنگ میل کو اپنی آخری منزل سمجھ کر بیٹھ جائے گا۔

اس مقام پر مناسب ہوگا کہ میں اپنے ایک قابل صد احترام مہربان کا واقعہ آپ کو سنائوں ان کا واقعہ یہ ہے جب انہوں نے اپنے مرشد پاک کا قاعدہ ارادت پہناتو انہوں نے اس کی معنوی تربیت شروع فرمادی جو طویل عرصہ تک جاری رہی اور مراہل طے ہونے لگے اب وہ مقام بھی آ گیا جو ہر مرشد کیلئے امتحان کا وقت ہوتا ہے

ہوایہ کہ ایک دن یہ میرے محسن مرشد پاک کی خدمت میں حاضر ہوئے تو انہوں نے فرمایا اس رات تم نے دربار شریف میں نصف شب کے بعد قلاں وظیفہ کرنا ہے اور جب فارغ ہو جاؤ تو وہیں زمین پر سو جانا ہے

انہوں نے ان کے حکم کی تعمیل کی جب وہ وظیفے سے فارغ ہوئے تو وہیں زمین پر سو گئے اور انہیں عالم خواب میں سعادت عظیم کا حصول ہوا یعنی اللہ کے نور اول صلی اللہ علیہ وآلہ وسلم کی زیارت کا شرف حاصل ہوا

جب صبح ہوئی تو وہ بہت خوشی خوشی اپنے مرشد پاک کی بارگاہ میں حاضر ہوئے آ کر دیکھا تو وہ اپنے حجرے کے سامنے بڑی بے تقراری سے ٹہل رہے ہیں اور ان کے چہرے سے پریشانی کے آثار نمایاں ہیں۔ جونہی ان کی نظر ہمارے محسن دوست پر پڑی تو فوراً سوال کیا کہ کیا بنی؟

انہوں نے عرض کی آپ کے کرم سے میں نے سعادت عظیم کو پا لیا ہے یہ سن کر انہوں نے فرمایا تفصیل بتاؤ۔ انہوں نے عرض کی خواب میں اللہ کے نور اول صلی اللہ علیہ وآلہ وسلم کی زیارت کا اعزاز میں نے حاصل کر لیا ہے

یہ سن کر انہوں نے عالم جلال میں فرمایا یہ ناکافی ہے آج رات دوبارہ عمل کرو

انہوں نے دوبارہ عمل کیا پھر دوسری رات بھی زیارت کا شرف بخشا گیا جب دوسرے دن پھر وہ مرشد پاک کی بارگاہ میں حاضر ہوئے تو انہیں پھر اسی طرح عالم پریشانی میں

ٹھٹکتے پایا اور پھر اسی طرح انہوں نے سوال کیا تو انہوں نے دوبارہ کل والا جواب دہرایا یہ سن کر وہ اور زیادہ پریشان ہو گئے اور جلال سے ان کا چہرہ سرخ ہو گیا اور ڈانٹ کر فرمایا یہ ناکافی ہے آج رات پھر یہی وظیفہ کرو

انہوں نے اگلی رات پھر وہی عمل کیا اور بہت گریہ و زاری بھی کی اور عرض کیا کہ آقاے کونین صلی اللہ علیہ وآلہ وسلم آپ تو کرم فرماتے ہیں ادھر مرشد پاک جو آپ کے نمائندہ ہیں وہ اسے ناکافی فرماتے ہیں میں پریشان ہوں راز کیا ہے اب آپ ہی کرم فرمائیں یہ مناجات کر کے وہ سو گئے

رات عالم خواب میں اللہ کے نور اول صلی اللہ علیہ وآلہ وسلم کی زیارت ہوئی انہوں نے مسکرا کر فرمایا ”تم پریشان ہو گئے ہو اب تمہیں پریشان ہونے کی ضرورت نہیں ہے ہم تمہاری دنیا اور آخرت کے پورے پورے ذمہ دار ہیں“ اس کے بعد بہت کرم بھی فرمایا

اگلے دن جب یہ اپنے مرشد پاک کی بارگاہ میں گئے تو دیکھا کہ وہ پہلے کی طرح ٹہل تو رہے ہیں مگر اب ان کے چہرے پر جلال کی بجائے خوشی کی ہر دوڑ رہی ہے اور وہ مسکرا رہے ہیں

جونہی ان کی نگاہ ان پر پڑی فوراً پوچھا کیا بنی؟ انہوں نے بیان کیا کہ اب ہمارے آقا و مولیٰ صلی اللہ علیہ وآلہ وسلم نے ساری ذمہ داری لے لی ہے یہ سن کر انہوں نے فرمایا ”اب ہوئی نہ بات“

اب آپ یہاں خود سوچیں کہ اگر کوئی عام آدمی ہوتا تو اس پہلی رات کی زیارت کو کافی سمجھتا مگر مرشد کا صرف ماکہ مطلق صلی اللہ علیہ وآلہ وسلم سے واصل کرنا ہی نہیں ہوتا بلکہ دنیا و آخرت کی انہی سے ذمہ داری دلا دینا بھی اس کا فرض ہوتا ہے اور یہی مرشد کا مقام امتحان ہوتا ہے کیونکہ کوئی جتنا بڑا کیوں نہیں وہ اپنی

ذمہ داری تو نہیں دے سکتا

اسل ما مک مطلق صلی اللہ علیہ وآلہ وسلم اور ان کی پاک آل علیہم الصلوٰۃ والسلام ہی سے ذمہ داری دلا سکتا ہے اور جب تک وہاں سے دنیا و آخرت کی ذمہ داری نہیں ملتی اس کا جینا دو بھر رہتا ہے

کیونکہ مرشد کا جسے عہدہ ملتا ہے وہ بھی اسے اس کامرشد دلانا ہے اور وہ اسے اس سارے پر اس PROCESS سے پہلے پاس کرتا ہے اسے ان منازل سے گزرنایا کرتا ہے اس لیے وہ جانتا ہے کہ کس مقام پر کیا درپیش ہوتا ہے اور کہاں کیا کرنا پڑتا ہے تبھی تو دودن لیٹ ضمانت ملنے سے وہ پریشان تھا کہ کہیں میری تربیت میں تو کوئی نقص نہیں رہ گیا

مرشد کے فرائض اور مشکلات کا عام آدمی اندازہ نہیں کر سکتا کہ کسی کی دنیا و عقلی کی ذمہ داری لینا کتنا مشکل کام ہے اس دور میں لوگوں نے نام نہاد مرشد دیکھے ہیں اس لیے وہ سمجھتے ہیں کہ مرشد کا کام صرف تعویذات دے کر رقم بٹورنا ہے اور چند تبلیغی تقریریں کرنا ہی مرشد کا کام ہے حالانکہ ایسا نہیں ہے بلکہ جب کوئی کسی کے حلقہ ارادت میں داخل ہوتا ہے تو وہ اس کی ذمہ داری بن جاتا ہے

اس بات کو سمجھانے کیلئے آپ کو ایک حکایت سناتا ہوں

ایک جگہ دو عرفا مرشد جمع ہو گئے انہوں نے مشورہ کیا کہ یہ رات ہمیں ایک ساتھ گزارنا چاہیے اس بات پر ان کا اتفاق ہو گیا اور انہوں نے وہ رات ایک ساتھ گزاری ان میں سے ایک مرشد نے پہلی نصف شب آرام فرمایا اور نصف شب کے بعد انہوں نے عبادت کا آغاز فرمایا جبکہ دوسرے مرشد نے اول شب سے ساری رات عبادت میں گزار دی جب صبح ہوئی تو انہوں نے پوچھا بھائی صاحب آپ کے حلقہ ارادت میں کتنے لوگ شامل ہیں؟ انہوں نے جواب دیا کہ ایک سو کے قریب ہوں گے تو جنہوں نے ساری رات عبادت میں گزار دی تھی وہ چونکے کہ اتنے زیادہ لوگ آپ کے حلقہ ارادت میں شامل ہیں اور آپ آدھی رات سوتے رہے

اس پر دوسرے نے سوال کیا آپ کے کتنے ارادت مند ہیں؟

انہوں نے فرمایا ہمارا تو صرف ایک ہی ارادت مند ہے مگر اس نے ہماری ناک میں دم کر رکھا ہے اور ہم ساری رات سو نہیں سکتے پہلے مرشد نے سوال کیا اس کی کیا وجہ ہے تو انہوں نے فرمایا بھائی ہمارا ایک ارادت مند ہے مگر اس نے ہمارا راتوں کا سونا حرام کر دیا ہے گناہ وہ کرتا ہے تو بہ مجھے کرنا پڑتی ہے غلطیاں وہ کرتا ہے استغفار مجھے کرنا پڑتی ہے اٹی سیدی حرکتیں وہ کرتا ہے اور میں ساری رات اس کی طرف سے خالق کے حضور معذرت کرتا ہوں کہ خالق یہ تو نا سمجھ ہے تو اسے معاف فرما دے یہ احمق ہے اس سے درگزر فرما اس طرح جرم وہ کرتا ہے اور کنارہ مجھے دینا پڑتا ہے وہ رات کو آرام سے سوتا ہے اور میں ساری رات نہیں سو سکتا جیسے کسی عورت کے ہاں بچہ ہو جاتا ہے تو وہ بچہ جب جی چاہتا ہے سو جاتا ہے اپنے کپڑے خراب کر لیتا ہے جب جی چاہتا ہے شور مچا دیتا ہے مگر ماں بیچاری نہ دن کو سو سکتی ہے نہ رات کو آرام سے سو سکتی ہے اسے پتہ نہیں ہوتا کہ یہ بچہ کب اپنے کپڑے خراب کر لے نہ جانے کب جاگ جائے اور بھوک اور پیاس سے چلائے اور کب نہ جانے کون سا جانور اس پر حملہ کر دے کب اسے چھمک لے یا کوئی بیماری لگ جائے اور یہ رونا شروع کر دے بس اسی طرح ہمارا بھی آرام و سکون برباد ہو چکا ہے اور ہمیں آپ پر حیرت ہوئی ہے کہ آپ نے آدھی رات تک کیسے آرام فرمایا ہے جبکہ آپ کے تو ایسے ایک سو بچے ہیں

دوستو آپ اسی حکایت سے سمجھیں کہ ایک مرشد کو کتنے مشکلات کا سامنا رہتا ہے

حقیقت یہ ہے کہ مرشد اپنے ارادت مند کو ایک معصوم اور لاوارث اور یتیم بچہ سمجھتا ہے اس لیے وہ اس کا ہر قسمی خیال رکھتا ہے اور وہ ارادت مند ایک بچے کی طرح شراتیں کرتا ہے خود اپنا نقصان کرتا رہتا ہے مگر مرشد اسے سنبھالتا رہتا ہے

جو مرشد ہوتا ہے وہ اپنے ارادت مندوں کا دنیا و عقلی کا ضامن ہوتا ہے اور وہ پہلے خود ضمانت دیتا ہے اور پھر مالک مطلق صلی اللہ علیہ وآلہ وسلم اور ان کی پاک آل علیہم الصلوٰۃ والسلام اور خصوصاً شہنشاہ زمانہ تجلی سے ان کی دنیا و عقلی کی ضمانت لے کر دیتا ہے لیکن یہ نہیں بھولنا چاہیے کہ کوئی بھی عقلمند انسان کسی بے اعتبار اور

غیر شیعہ اور دھوکے بازی کی ضمانت نہیں دے سکتا اگر آپ نے مرشد سے استفادہ کرنا ہے تو اعتبار اور اعتماد پیدا کرو کیونکہ جو کسی کو مانتا ہے وہ اس کی ہر بات مانتا ہے جو نہیں مانتا وہ اسے کچھ بھی نہیں مانتا

دوستو! میں نے آپ کے سامنے ایک مرشد کے فرائض منصبی کا ایمانی طور پر ذکر کر دیا ہے اب اسی سے اور آگے تک آپ خود کچھ سکتے ہیں ﴿بیعت﴾

دوستو! اس دور میں ہم دیکھتے ہیں کہ عام پیر فقیر بھی بیعت لیتے نظر آتے ہیں اس لئے یہاں یہ بتادینا بھی لازم ہے کہ شیعہ مسلمات میں سے ہے کہ دور غیبت میں کسی فرد کی بیعت جائز نہیں ہے کیونکہ بیعت صرف امام زمانہ عجلتہ کی ہو سکتی ہے شیعہ طریقت و روحانیت میں جو سلسلہ بیعت ہوتا ہے وہ مرشد کی بیعت کا نہیں ہوتا بلکہ امام زمانہ عجلتہ کی بیعت مرشد کے ہاتھ پر ہوتی ہے عام شیعوں کے لیے حکم یہ ہے کہ وہ روزانہ اپنے امام زمانہ عجلتہ لہجہ الشریف کی بیعت کریں اگر روزانہ نہیں کر سکتے تو ہفتے میں ایک بار بیعت کریں اگر ہفتے میں بھی نہیں کر سکتے تو مہینے میں ایک بار اپنے امام زمانہ عجلتہ کی بیعت ضرور کریں اور اس کا طریقہ یہ ہے کہ اپنے دائیں ہاتھ کو اپنے امام زمانہ عجلتہ کی بیعت کا دست مبارک قرار دیں اور اپنے بائیں ہاتھ کو اپنا ہاتھ قرار دیں پھر اپنے دائیں ہاتھ کو بائیں ہاتھ پر رکھیں اور کہیں

اللہم ہذہ بیعت لہ فی عنقی الی یوم القیامہ

یعنی اے اللہ! بل جلالہ یہ میں اپنے امام زمانہ عجلتہ کی بیعت کر رہا ہوں اور یہ بیعت میری گردن میں قیامت تک کے لیے ہے عمومی طور پر جو بیعت ہوتی ہے اس میں بیعت لینے والے کا ہاتھ نیچے ہوتا ہے مگر جب کوئی امام علیہ الصلوٰۃ والسلام کی بیعت ہوتا ہے تو پھر ان کا ہاتھ اوپر ہوتا ہے کیونکہ حضور اکرم صلی اللہ علیہ وآلہ وسلم کی بیعت کا طریقہ یہی تھا اور اس امر پر آیت کی سند بھی موجود ہے کہ جب آپ نے بیعت لی اور اصحاب کرام کے ہاتھوں کے اوپر اپنا دست مبارک رکھا تو آیت نازل ہوئی

بعد الصلۃ فوق یدہم۔ یعنی ان کے ہاتھوں کے اوپر اللہ کے حبیب صلی اللہ علیہ وآلہ وسلم کا دست مبارک نہ تھا بلکہ ان کے ہاتھوں کے اوپر اللہ کا دست مبارک تھا

یعنی اگر انسان کو مرشد عطا نہیں ہوا تو بھی بیعت لازم ہے کیونکہ حدیث میں ہے کہ جس کی ایک رات بھی بیعت امام زمانہ علیہ الصلوٰۃ والسلام سے خالی گزری وہ جہالت کی موت مر گیا

اگر انسان کو امام زمانہ عجلتہ مرشد کامل عطا فرماتے ہیں تو پھر اپنے ہاتھ کو امام زمانہ عجلتہ کا ہاتھ قرار دینے کی ضرورت نہیں ہے بلکہ مرشد کامل کے دست مبارک کو امام زمانہ عجلتہ کا دست مبارک قرار دیں اور یہی فقرہ ادا کر کے بیعت کریں

اللہم ہذہ بیعت لہ فی عنقی الی یوم القیامہ

دوستو! جو شخص اس دور میں اپنی بیعت لیتا ہے وہ خود بھی گمراہ ہے اور دوسروں کو بھی ہلاکت میں ڈال رہا ہے اس لیے لازم ہے کہ پہلے مرشد کے بارے میں اپنے امام زمانہ عجلتہ سے دریافت کر لیں کہ میں کسے اپنا مرشد بناؤں؟ جب اس کا جواب مل جائے تو پھر اس کی بیعت جائز ہو جاتی ہے کیونکہ اس کے بعد بیعت نہ کرنے کا کوئی جواز ہی باقی نہیں رہ جاتا

مگر یہ نہیں بھولنا چاہیے کہ بیعت امام زمانہ عجلتہ ہی کی ہوتی ہے نہ کہ مرشد کی اس میں صرف ہاتھ مرشد کا ہوتا ہے

اب یہاں یہ سوال پیدا ہوتا ہے کہ آخر بیعت کیوں لازم ہے؟

اس کا جواب یہ ہے کہ جب تک انسان اپنے امام زمانہ عجلتہ لہجہ الشریف سے منسلک نہیں ہوتا اس وقت تک اس کا اپنے امام زمانہ عجلتہ کے روحانی فیوض سے

انسان اک نہیں ہوتا اس کی عموماً یہ مثال دی جاتی ہے کہ آپ ایک ریل گاڑی کو دیکھیں کہ اس کی بوگیوں کو انجن کھینچتا ہے مگر صرف ان بوگیوں کو کھینچتا ہے کہ جن کا اس کے ساتھ ہک لگا ہوا ہوتا ہے  
اس کا سلسلہ آپ دیکھیں کہ انجن سے ایک بوگی کا ہک لگا ہوا ہوتا ہے پھر دوسری بوگی کا انجن سے نہیں بلکہ پہلی بوگی کے ساتھ ہک لگا ہوا ہوتا ہے اسی طرح ایک قطار بن جاتی ہے یہاں بھی اسی طرح ہمیں اپنے مرشد پاک کے ساتھ اپنا ہک لگانا پڑتا ہے تب ہمیں امام زمانہؑ تک پہنچیں گے بصورت دیگر ہم ان کی روحانی ترقی کشش اور کھچاؤ کے عمل سے منسلک نہ ہو سکیں گے لیکن یہ نہیں بھولنا چاہیے کہ ہمارا ہک تو مرشد سے لگے گا مگر فیوض روحانی امام زمانہ عجل اللہ فرجہ الشریف سے ملیں گے

اللهم صلي على محمد و آل محمد و عجل فرجهم بقائهم

عجل الله فرجه الشريف و صلوات الله عليه

## Appendix II: Istikhara:



### Istikhara-Seeking Divine Guidance

We have been asked to rely on Allah<sup>azwj</sup> and His Divine messengers<sup>asws</sup> to have 'Tawakal' and keep on praying for what have been made permissible and just for us. However, sometimes, we have to take certain decisions, which may have good or bad outcome and may have significant impact on our lives at later stages. In addition, one would also like to have Divine blessings for his/her action(s), no matter how important or unimportant these are. For these reasons, we have been advised by Masomeen<sup>asws</sup> to first carefully analyse the situation and then have consultation with wise and trustworthy brothers-in-faith and preferably seek Divine guidance through supplications and Istikhara.

It is narrated from Amir-ul-Momineen<sup>asws</sup> that whoever does not seek advice from others and acts on his own judgement, frequently risks being caught in turmoil. Amir-ul-Momineen<sup>asws</sup> also warned and admonished those who would not give a good piece of advice to fellow Muslims even though they are aware of the facts related to the asked issues.<sup>196</sup>

#### To Whom One Should Consult?

It is narrated from Imam Jafar-e-Sadiq<sup>asws</sup> that sometimes there is more harm in consultation than the benefits if certain rules regarding consultation principles are not followed, the person one should consult may belong to one of the followings: (1) be a wise person; (2) be impartial and righteous and (3) be a brother-in-faith and a trustworthy friend and finally give him all the information, as much as you know, so that he may review and assess all aspects (before advising you) and then do not disclose his advice to others. The benefits of acting on these rules would be that if he is a wise person then you will benefit from his knowledge and expertise, if he is impartial and righteous then he will justify the effort and thinking required in finding you a good solution, if he is your brother-in-faith and sincere friend then he will not reveal your secrets to others.

#### To Whom One Should not Consult!

It is narrated from Rasool Allah<sup>saww</sup> do not consult with a spineless and timid person as he will make your easy escape difficult, from the calamities in front of you, misers and stingy would stop you from doing any good and reaching

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<sup>196</sup> Tahzib-ul-Islam, Allama Majlasi, U, pp.464

your goals and objectives and do not consult with greedy and avaricious<sup>197</sup> as they will recommend and praise the worst possible options.<sup>198</sup>

Once we pass these stages and come to a stage when we have to finalise our course of action(s) then it is recommended by Masomeen<sup>asws</sup> to seek Divine guidance, e.g., whether to perform an act or rather wait for another time? This final consultation is called Istikhara and may only be seeking for those things, which are under one's control to act/adapt or decline. Similarly, Istikhara may be performed on behalf of someone else, if one makes such a request.

## The Meanings and Blessings of Istikhara

The meanings of Istikhara are: to seek Divine guidance, to seek the best from Allah<sup>azwj</sup> in one's affairs. As recommended by Masomeen<sup>asws</sup> in several traditions, e.g.,

### (1)

عن أبي عبد الله (ع) قال: قال الله عز وجل: من شقاء عبدي أن يعمل الاعمال فلا يستخيرني

It is narrated from Imam al-Sadiq<sup>asws</sup> that Allah<sup>azwj</sup>, the most Glorious and the most High said: "One of the reasons for the misfortune of My servant is that he performs an action without seeking the best from Me."<sup>199</sup>

### (2)

(1) اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَ أَفْضِلْ لِي بِالْخَيْرَةِ (2) وَ أَلْهِمْنَا مَعْرِفَةَ الْاِخْتِيَارِ، وَ اجْعَلْ ذَلِكَ ذُرِيَّةً إِلَى الرِّضَا بِمَا قَضَيْتَ لَنَا وَ التَّسْلِيمَ لِمَا حَكَمْتَ فَأَرْجُ عَنْكَ رَبِّبِ الْارْتِيَابِ، وَ أَيْدُنَا بَيِّقِينَ الْمُخْلِصِينَ. (3) وَ لَا تَسْمُنَا عَجْزَ الْمَعْرِفَةِ عَمَّا تَخَيَّرْتَ فَتُعْطِ قُدْرَكَ، وَ نُكْرَهُ مَوْضِعَ رِضَاكَ، وَ نُجَنِّحْ إِلَى الَّتِي هِيَ أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ، وَ أَقْرَبُ إِلَى ضِدِّ الْعَاقِبَةِ (4) حَبَّبَ إِلَيْنَا مَا نُكْرَهُ مِنْ قَضَائِكَ، وَ سَهَّلَ عَلَيْنَا مَا نُسْتَضْعِبُ مِنْ حُكْمِكَ (5) وَ أَلْهِمْنَا الْإِثْقَادَ لِمَا أَوْرَدْتَ عَلَيْنَا مِنْ مَشِيئَتِكَ حَتَّى لَا نُحِبَّ تَأْخِيرَ مَا عَجَّلْتَ، وَ لَا تَعْجِلْ مَا أَخَّرْتَ، وَ لَا نُكْرَهُ مَا أَحْبَبْتَ، وَ لَا نَتَخَيَّرَ مَا كَرِهْتَ. (6) وَ اخْتِمْ لَنَا بِالَّتِي هِيَ أَحْمَدُ عَاقِبَةٍ، وَ أَكْرَمُ مَصِيرًا، إِنَّكَ تُفِيدُ الْكَرِيمَةَ، وَ تُعْطِي الْجَسِيمَةَ، وَ تَفْعَلُ مَا تَرِيدُ، وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Imam Zain-ul-Abideen<sup>asws</sup> says in Sahifa-e-Kamila "O' Allah<sup>azwj</sup>, I beg from You<sup>azwj</sup> for the best in Your knowledge, may blessings be upon Muhammad<sup>saww</sup> and his pure progeny<sup>asws</sup> and command me that You<sup>azwj</sup> see the best! Inspire me with knowledge so that I could choose the most appropriate and enable me to act on what you have destined and judged for me and make me content with its outcome!

Inspire us to yield to that which You<sup>azwj</sup> will Bring upon us by Your<sup>azwj</sup> Will, unless we love the delay of what You<sup>azwj</sup> have not hastened and the hastening of what You<sup>azwj</sup> have delayed, and dislike what You<sup>azwj</sup> Love the most, and choose which You<sup>azwj</sup> dislike the most!

<sup>197</sup> who would do anything for money

<sup>198</sup> Tahzib-ul-Islam, Allama Majlisi, U, pp.465

<sup>199</sup> Al Mahasen, vol. 2, pp. 598



Seal us with that which is the most praised in outcome and most generous in issue! Surely You Give generous gain, Bestow the Immense, do what you Will and You have the Power over everything.<sup>200</sup>

### (3)

وقال صلى الله عليه وآله: من سعادة ابن آدم استخارة الله ورضاه بما قضى الله. ومن شقوة ابن آدم تركه استخارة الله وسخطه بما قضى الله

The Prophet of Allah<sup>saww</sup> said: 'One of the blessings of Allah<sup>azwj</sup> extended to the children of Adam is to seek the best advice from Allah<sup>azwj</sup> and be pleased with what Allah<sup>azwj</sup> has decided for him. One of the misfortunes of the children of Adam is not to consult Allah<sup>azwj</sup> for what is best for him and to remain unsatisfied with what Allah has decided for him.<sup>201</sup>

### (4)

جعفر بن محمد، عن أبيه عليه السلام قال: كنا نتعلم الاستخارة كما نتعلم السورة من كتاب الله عز وجل

It is narrated from Imam Jafar bin Mohammed<sup>asws</sup> that Imam<sup>asws</sup> said: "We (the Ahl al-Bait) teach the method of Istikhara just as we teach the Surahs of the Book of Allah, the Glorious and the most High.<sup>202</sup> "

### (5)

قلت لابي عبد الله عليه السلام: بلغني أنك قلت: ما استخار الله عبد في أمره مائة مرة إلا قذفه بخير الامرين

Imam Jafar al-Sadiq<sup>asws</sup> said: 'There is no believing slave (of Allah<sup>azwj</sup>) who would ask the best from Allah<sup>azwj</sup> one time in his affair, except that He<sup>azwj</sup> would provide means to select the best between the two ways.<sup>203</sup>

### (6)

سمعت أبا عبد الله (عليه السلام) يقول: " ما استخار الله عزوجل عبد مؤمن إلا خار له، وإن وقع في ما يكره

Imam Jafar al-Sadiq<sup>asws</sup> said: "There is no believing slave (of Allah<sup>azwj</sup>) that asks Allah -the Glorious and High -for goodness except that Allah prepares the best for him even if he would not like it.<sup>204</sup> "

## For What Matters One May Take Istikhara?

Istikhara may be taken on anything, which one has under his jurisdiction, excluding those matters, which are related to what would happen in the future, or how, and what someone else would react/do. Seeking advice of fortune-tellers, palm-readers or any other 'Amal' apart from supplications as per

<sup>200</sup> al-Sahifah al-sajadiyyah (ع) ص : 156 Imam Ali<sup>asws</sup> ibn al-Hussain<sup>asws</sup>

<sup>201</sup> Tofatul Aqool, pp. 55

<sup>202</sup> Bihar-ul-Anwar, vol.88, pp. 224.

<sup>203</sup> Bihar-ul-Anwar, vol.88, pp. 257.

<sup>204</sup> Fatah-al-Aiyab, pp. 149

traditions of Masomeen<sup>asws</sup>, are certainly forbidden. One would also not take Istikhara on certain matters which, although are permissible and belong to present but for some reasons outside one's powers, e.g., if one has no money and there is a request for a loan from a fellow brother then he has no option but to decline the loan request. Similarly matters related to compulsory/permissible (Wajib/halal) non-permissible (Haram) are also outside the scope of Istikhara. Those matters which are within one's means and are permissible under Islamic law are therefore, the ones for which Istikhara is Mustahib, regardless of their value/importance, e.g., issues from buying or selling a house/car to going for a hair cut or buying a pair of shoes. As per the traditions of Masomeen<sup>asws</sup>:

### (1)

عن أبي عبد الله عليه السلام أنه كان إذا أراد شئ من العبد والدابة أو الحاجة الخفيفة أو الشئ اليسير، استخار الله عز وجل فيه سبع مرات، فإن كان أمرا جسيما استخار الله فيه مائة مرة

Imam Abi Abdullah<sup>asws</sup> would seek guidance from Allah<sup>azwj</sup> whenever Imam<sup>asws</sup> has an intention of buying or selling something, from slaves or animals or the less valuable items or less effort requiring tasks. And would make supplications to Allah<sup>asws</sup> (before taking Istikhara) seven or one hundred times, depending on the seriousness of an issue.<sup>205</sup>

### (2)

قال أبو عبد الله عليه السلام: ما استخار الله عبد سبعين مرة بهذه الاستخارة إلا رماه الله بالخير يقول: يا أبصر الناظرين ويا أسمع السامعين ويا أسرع الحاسبين ويا أرحم الراحمين صل على محمد وعلى أهل بيته وخر لي في كذا وكذا،

Abu Abdullah<sup>asws</sup> said: When, among the slaves of Allah<sup>azwj</sup> sought guidance, Allah<sup>asws</sup> sends good to him. So keep on praying for a better solution, even if it exceeds seventy times while sending Salawat on Mohammed<sup>saww</sup> and Aale Mohammed<sup>asws</sup>.<sup>206</sup>

### (3)

عن عثمان بن عيسى، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: كان علي بن الحسين عليه السلام إذا هم بأمر حج أو عمرة أو بيع أو شراء أو عتق تطهر ثم صلى ركعتين للاستخارة، فقرأ فيها سورة الحشر، والرحمن والمعوذتين، وقل هو الله أحد، ثم قال " اللهم إن كان كذا وكذا خيرا لي في ديني وخيرا لي في دنياي وآخرتي، وعاجل أمري وأجله، فيسره لي، رب اعزم على رشدي وإن كرهت ذلك وأبته نفسي

It is narrated from Ali bin Ibrahim, who from his father, who from Usman bin Isa who from Ummr bin Shamr who heard from Abi Jafar<sup>asws</sup> that whenever Imam Ali Bin Al Hussain<sup>asws</sup> wanted to go for pilgrimage or Umrah or intended to sell or purchase or free a slave, Imam<sup>asws</sup> would seek Divine guidance by performing Wazu/Ablution, offering two-Rakat salat and reciting the following

<sup>205</sup> Bihar-ul-Anwar-Vol-88.Page-280

<sup>206</sup> Bihar-ul-Anwar Vol-88.Page-282.

sura's Al-Hashar, Al-Rahman, Al-Muazateen, and Al-Tawheed. Then would recite the following Dua:-<sup>207</sup>

اللَّهُمَّ وَ إِنْ كَانَ كَذَا وَ كَذَا شَرًّا لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ عَاجِلِ أَمْرِي وَ آجِلِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اصْرِفْهُ عَنِّي رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْزِمْ لِي عَلَى رُسُلِي وَ إِنْ كَرِهْتَ ذَلِكَ أَوْ أَبْتَهُ نَفْسِي

## How to Perform Istikhara?

There are several ways of taking out Istikhara, but for the brevity of the article we have only included one method, among several described by the Masomeen<sup>asws</sup>. Additional traditions from Masomeen<sup>asws</sup> are included in Appendix I and Istikhara by Quran is given in Appendix II. Here, we present a tradition referred to Imam-e-Zaman<sup>ajfj</sup>

وَفِيهِ، سَمِعْتُ وَالِدِي قُدَّسَ سِرُّهُ يَرْوِي عَنْ شَيْخِهِ الْبَهَائِيِّ أَنَّهُ كَانَ يَقُولُ سَمِعْنَا مَذَاكِرَةً عَنْ مَشَائِخِنَا عَنْ الْقَائِمِ عَجَّلَ اللَّهُ تَعَالَى فَرَجَهُ فِي الْإِسْتِخَارَةِ بِالسُّبْحَةِ أَنَّهُ يَأْخُذُهَا وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ ص ثَلَاثَ مَرَّاتٍ وَ يَقْبِضُ عَلَى السُّبْحَةِ وَ يَعُدُّ اثْنَتَيْنِ اثْنَتَيْنِ فَإِنْ بَقِيََتْ وَاحِدَةً فَهُوَ أَفْعَلُ وَ إِنْ بَقِيََتْ اثْنَتَانِ فَهُوَ لَا تَفْعَلُ

It has been narrated from al-Qa'im<sup>ajfj</sup> on taking out Istikhara by 'Tasbih' Beads: "The Tasbih should be taken<sup>208</sup>, and blessings should be sent on Muhammad and his pure progeny<sup>asws</sup> three times, and then pick a spot on the beads (with your right hand) and count beads two by two (toward the imam). If at the end only one bead remains, then you should take it positive; and if two beads remain (or none when you approach Imam), then you should refrain from performing it.<sup>209</sup>

## The Best Way to Perform Istikhara?

10122 وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلِينِيِّ فِيمَا صَنَّفَهُ مِنْ كِتَابِ رَسَائِلِ الْأَئِمَّةِ ع فِيمَا يَخْتَصُّ بِمَوْلَانَا الْجَوَادِ ع فَقَالَ وَ مِنْ كِتَابٍ لَهُ إِلَى عَلِيِّ بْنِ أَصْبَاطٍ فَهَمَّتْ مَا ذَكَرْتُ مِنْ أَمْرِ ضِيْعَتِكَ وَ ذَكَرَ مِثْلَهُ إِلَّا أَنَّهُ زَادَ وَ لَتَكُنِ الْإِسْتِخَارَةُ بَعْدَ صَلَاتِكَ رَكْعَتَيْنِ

It is narrated from Imam al-Jawad<sup>asws</sup>: "It is best that you seek the best (from Allah<sup>asws</sup>) after a two rakat Salat.<sup>210</sup> In another tradition, it is also recommended; perform Ghusal (bath) prior to taking out Istikhara.<sup>211</sup>

## The One Who Ignores the Istikhara or its Result!

قلت لابي عبد الله (ع): فمن أبغض الخلق إلى الله؟ - قال(ع): من يتهم الله، قلت: وأحد يتهم الله؟ - قال(ع): نعم، من استخار الله فجاءته الخيرة بما يكره فسخط فذلك يتهم الله

Once Imam al-Sadiq<sup>asws</sup> was asked: "Who is the worst creation in the eyes of Allah?" The Imam<sup>asws</sup> replied, "The one who stages an accusation against

<sup>207</sup> باب صلاة الاستخارة ..... ص : 47 470 3 الكافي، Al-Kafi, Vol, 3, H, 2, also Bihar-ul-Anwar Vol-88.Page-263

<sup>208</sup> Take it in the left hand, holding from connecting bead, also called imam.

<sup>209</sup> 7- باب استحباب الاستخارة بالدعاء و 265 6 مستدرک الوسائل Bihar al-Anwar, vol 88, pp.250, h.4

<sup>210</sup> Fath al-Abwab, Page 143 / Wasa'il ash-Shi'a, Volume 8, Pp 77.

<sup>211</sup> 5- باب استحباب الدعاء بطلب الخيرة و 77 8 وسائل الشريعة Al-Qatara, vol.2. pp. 110

Allah<sup>azwj</sup>. The person asked again, "Is it possible for a person to come up with an accusation against Allah<sup>azwj</sup>?" Imam<sup>asws</sup>, replied, "Yes. The one who asks Allah<sup>azwj</sup> for the best and when (the best) is given to him but he does not like what is given to him, and he becomes upset. Thus, this is the one who has staged an accusation against Allah<sup>azwj</sup>".<sup>212</sup>

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<sup>212</sup> Al-Mahason, vol 2, pp. 598

## APPENDIX III: Traditions of Masomeen<sup>asws</sup> on Istikhara

### Traditions of Masomeen<sup>asws</sup> on Istikhara

(1)

النبي صلى الله عليه وآله : يا علي ما حار من استخار، ولا ندم من استشار

The Prophet of Islam<sup>saww</sup> said, "O' 'Ali<sup>asws</sup>! Whosoever asks the best (from Allah), will never be confused, and whosoever asks (others) for advice will never be regretful."<sup>213</sup>

(2)

قال أمير المؤمنين عليه السلام ما ندم من استخار :

Imam 'Ali<sup>asws</sup> said, "Whosoever asks the best (from Allah<sup>azwj</sup>) will never be regretful."<sup>214</sup>

(3)

3863 (قال أمير المؤمنين عليه السلام) استخر و لا تتخير فكم من تخير أمرا كان هلاكه فيه

Amir-ul-Momineen<sup>asws</sup> said: (when you intend to do something), seek Allah<sup>azwj</sup>'s guidance and do not decide on your own. How many people have acted upon their self-Judgement and have met destruction in it?<sup>215</sup>

(4)

قال أبو عبد الله (ع): من دخل في أمر بغير استخارة ثم ابتلى لم يؤجر

Imam al-Sadiq<sup>asws</sup> said: "Whosoever enters into an action without asking Allah<sup>azwj</sup> for what is the best and then falls into a difficulty will not receive the reward ( for being going through the difficulties)."<sup>216</sup>

(5)

عن أبي عبد الله عليه السلام قال: ما ابالي إذا استخرت الله على أي طرفي وقعت،

Imam al-Sadiq<sup>asws</sup> said: "It does not matter to me, when I seek the best from Allah<sup>azwj</sup>, which way it falls (whether it results in ease for me, or causes me difficulties)."<sup>217</sup>

<sup>213</sup> Bihar-ul-Anwar, vol. 75, pp. 78

<sup>214</sup> Ghurur al-Hikm, pp. 326

<sup>215</sup> Ghurur al-Hikm, pp. 196, 96 : ص ..... أهمية التوكل و فضيلته

غررالحكم

<sup>216</sup> Al-Mahason, vol. 2, pp. 598

<sup>217</sup> Bihar-ul-Anwar, vol. 88, pp.223

## APPENDIX IV: Iktikhara by Quran-al-Hakeem

رَسُولُ اللَّهِ ص إِذَا أَرَدْتَ أَنْ تَتَفَالَّ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ فَأَقْرَأْ سُورَةَ الْإِخْلَاصِ ثَلَاثَ مَرَّاتٍ ثُمَّ صَلِّ عَلَى النَّبِيِّ وَآلِهِ ثَلَاثًا ثُمَّ قُلِ اللَّهُمَّ تَفَالَّتْ بِكِتَابِكَ وَتَوَكَّلْتُ عَلَيْكَ فَأَرِنِي مِنْ كِتَابِكَ مَا هُوَ مَكْتُومٌ مِنْ سِرِّكَ الْمَكْنُونِ فِي غَيْبِكَ ثُمَّ افْتَحِ الْجَامِعَ وَخُذِ الْفَالَ مِنَ الْخَطِّ الْأَوَّلِ فِي الْجَانِبِ الْأَوَّلِ

Prophet of Allah<sup>asws</sup> said: "Whenever you want to seek the best from the Book of Allah<sup>azwj</sup>, the most Glorious and Great, recite Surah al-Ikhlās three times send blessings on the Prophet and his family three times, then say:

اللَّهُمَّ تَفَالَّتْ بِكِتَابِكَ وَتَوَكَّلْتُ عَلَيْكَ فَأَرِنِي مِنْ كِتَابِكَ مَا هُوَ مَكْتُومٌ مِنْ سِرِّكَ الْمَكْنُونِ فِي غَيْبِكَ

O Allah<sup>azwj</sup>! I am seeking the best from Your Book and I am relying upon You<sup>azwj</sup> so show me from Your<sup>azwj</sup> book that what is written from Your<sup>azwj</sup> secrets and known from Your<sup>azwj</sup> Unseen Knowledge.' Then open the Qur'an and take what is best for you from beginning of the first line on the right side page.<sup>218</sup>

<sup>218</sup> باب 4- الاستخارة و التفل بالقرآن 241 88 also Bihar al-Anwar, vol 91, pp. 246.

## Appendix V: Some Examples of Taweez from Ahadith:

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ ابْنِ الْمُنْذِرِ قَالَ ذُكِرْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عِ الْوَحْشَةَ فَقَالَ لَا أَخْبِرُكُمْ بِشَيْءٍ إِذَا قُلْتُمُوهُ لَمْ تَسْتَوْجِبُوا بِلَيْلٍ وَلَا نَهَارٍ بِسْمِ اللَّهِ وَبِاللَّهِ وَتَوَكَّلْتُ عَلَى اللَّهِ وَ أَنَّهُ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا اللَّهُمَّ اجْعَلْنِي فِي كَنْفِكَ وَ فِي جَوَارِكَ وَ اجْعَلْنِي فِي أَمَانِكَ وَ فِي مَنَعِكَ فَقَالَ بَلَعْنَا أَنْ رَجُلًا قَالَهَا ثَلَاثِينَ سَنَةً وَ تَرَكَهَا لَيْلَةً فَلَسَعَتْهُ عَقْرَبٌ

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad from more than one person from Aban from ibn al-Mundhir who has said:

Once I mentioned fear before Abu Abd Allah<sup>asws</sup> and he<sup>asws</sup> said, I should tell you something that after saying it you will not be frightened during the day or night, say, In the name of Allah, with (the help of) Allah, I place my trust before Allah; whoever places his trust before Allah, He<sup>azwj</sup> suffices him and Allah<sup>azwj</sup> Completes his affairs. Allah<sup>azwj</sup> has assigned a measure for everything. O Lord<sup>azwj</sup>, place me under Your<sup>azwj</sup> protection, in Your<sup>azwj</sup> proximity, include me in Your<sup>azwj</sup> amnesty and under Your protection'.<sup>219</sup>

I (the narrator) heard the case of a man who had practiced this for thirty years. He did not say it one night and a scorpion bit him.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعَظَمَةِ اللَّهِ وَ أَعُوذُ بِعَفْوِ اللَّهِ وَ أَعُوذُ بِمَغْفِرَةِ اللَّهِ وَ أَعُوذُ بِرَحْمَةِ اللَّهِ وَ أَعُوذُ بِسُلْطَانِ اللَّهِ الَّذِي هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَعُوذُ بِكَرَمِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ مِنْ شَرِّ كُلِّ جَبَّارٍ غَنِيٍّ وَ كُلِّ شَيْطَانٍ مَرِيدٍ وَ شَرِّ كُلِّ قَرِيبٍ أَوْ بَعِيدٍ أَوْ ضَعِيفٍ أَوْ شَدِيدٍ وَ مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ الْعَامَةِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ بَلِيلٍ أَوْ نَهَارٍ وَ مِنْ شَرِّ فُسَّاقِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ فَسَقَةِ الْجِنَّ وَ الْإِنْسِ

Ali ibn Ibrahim has narrated from his father from Muhsin ibn Ahmad from Yunus ibn Yaquub from abu Basir who has narrated the following from Abu Abd Allah<sup>asws</sup>:

For protection say, I seek protection with the majesty of Allah<sup>azwj</sup>, I seek protection with the Power of Allah<sup>azwj</sup>, I seek protection with glory of Allah<sup>azwj</sup>, I seek protection with the Greatness of Allah<sup>azwj</sup>, I seek protection with the Pardoning of Allah<sup>azwj</sup>, I seek protection with the Forgiveness of Allah<sup>azwj</sup>, I seek protection with the Mercy of Allah<sup>azwj</sup>, I seek protection with the Authority of Allah<sup>azwj</sup>, Who has power over all things, I seek protection with the Generosity of Allah<sup>azwj</sup>, I seek protection with the community of Allah<sup>azwj</sup> against the evil of all tyrants and hate-mongers and all the condemned devils, all near and far, weak and strong, all poisonous beasts, fear, plague, the evil of all small and large animals, during the night or day, the evil of sinful Arabs and non-Arabs and the evil of the sinful Jinn and man'.<sup>220</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ رَفَى النَّبِيُّ صِ حَسَنًا وَ حُسَيْنًا فَقَالَ أَعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ وَ أَسْمَائِهِ الْحُسْنَى كُلِّهَا عَامَّةً مِنْ شَرِّ السَّامَةِ وَ الْهَامَةِ وَ مِنْ شَرِّ كُلِّ عَيْنٍ لَامَةٍ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ثُمَّ انْفَتَحَ النَّبِيُّ صِ إِلَيْنَا فَقَالَ هَكَذَا كَانَ يُعَوِّذُ إِبْرَاهِيمُ إِسْمَاعِيلَ وَ إِسْحَاقَ عِ

<sup>219</sup> Al-Kafi, Vol. 2, H. 3404

<sup>220</sup> Al-Kafi, Vol. 2, H. 3405

Ali ibn Ibrahim has narrated from his father from certain individuals of his people, who from al-Qaddah who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Amir-ul-Momineen<sup>asws</sup> has said: The Holy Prophet read the following for the protection of Al-Hassan<sup>asws</sup> and Al-Hussain<sup>asws</sup>:

I seek protection for both of you with the perfect words of Allah<sup>azwj</sup>, with all of His<sup>azwj</sup> beautiful, universal names against the evil of the poisonous ones, that which causes worry, all the Evil-eyes, and the envious ones when they exercise their envy. The Holy Prophet<sup>saww</sup> then turned to us saying, This is how Ibrahim<sup>as</sup> sought protection for Ismail<sup>as</sup> and Ishaq<sup>as</sup> 221.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ بُكَيْرٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ إِذَا أَمْسَيْتَ فَنَظَرْتَ إِلَى الشَّمْسِ فِي غُرُوبٍ وَإِدْبَارٍ فَقُلْ بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكَبَّرَهُ تَكْبِيرًا وَالْحَمْدُ لِلَّهِ الَّذِي يَصِفُ وَلَا يُوصَفُ وَيَعْلَمُ وَلَا يُعْلَمُ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ وَأَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَبِاسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ مَا بَرَأَ وَدَرَأَ وَمِنْ شَرِّ مَا تَحْتَ الثَّرَى وَمِنْ شَرِّ مَا بَطَنَ وَظَهَرَ وَمِنْ شَرِّ مَا وَصَفْتُ وَمَا لَمْ أَصِفْ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ذَكَرَ أَنَّهَا أَمَانٌ مِنْ كُلِّ سَبْعٍ وَمِنْ الشَّيْطَانِ الرَّجِيمِ وَذُرِّيَّتِهِ وَكُلِّ مَا عَضَّ أَوْ لَسَعَ وَلَا يَخَافُ صَاحِبُهَا إِذَا تَكَلَّمَ بِهَا لِحْصًا وَلَا غَوْلًا قَالَ قُلْتُ لَهُ إِنِّي صَاحِبُ صَبَدِ السَّبْعِ وَأَنَا أَبِيتُ فِي اللَّيْلِ فِي الْخَرَابَاتِ وَأَتَوَحَّشُ فَقَالَ لِي قُلْ إِذَا دَخَلْتَ بِسْمِ اللَّهِ أَدْخُلْ وَأَخَذْتَ رِجْلَكَ الْيُمْنَى وَإِذَا خَرَجْتَ فَاخْرُجْ رِجْلَكَ الْيُسْرَى وَ سَمِ اللَّهُ فَإِنَّكَ لَا تَرَى مَكْرُوهًا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Bukayr from Sulaiman al-Jafari who has said:

I heard Abu Al-Hassan<sup>asws</sup> saying, In the evening when you see the sun about to go down and disappear then say, In the name of Allah<sup>azwj</sup>, with (the help of) Allah<sup>azwj</sup>, all praise belongs to Allah<sup>azwj</sup>, Who has not taken any companion, or children, Who has no partner in His<sup>azwj</sup> kingdom or a supporter against weakness, and He<sup>azwj</sup> is greater than can be described, all praise belongs to Allah<sup>azwj</sup> Who describes (things) and Himself<sup>azwj</sup> cannot be described, Who<sup>azwj</sup> knows all things but Himself<sup>azwj</sup> cannot be known. He<sup>azwj</sup> knows the stealth glance of the eyes and whatever the chests hide. I seek protection with His<sup>azwj</sup> honourable Face, and with His<sup>azwj</sup> great Names against the evil of whatever He<sup>azwj</sup> has spread and has populated, the evil of the things beneath the earth, the evil of what is apparent and that which is hidden, the evil of what I mentioned or did not mention, all praise belongs to Allah<sup>azwj</sup> Lord of the worlds.

The Imam mentioned that this is protection against all the beasts and all devils condemned to stoning and all the biting and stinging animals. One who reads this supplication should have no fear from thieves or the devils.

I (the narrator) then said to him<sup>asws</sup>, I hunt beasts and at night I sleep in ruined places and I get scared. He<sup>asws</sup> said on entering them say, In the name of Allah<sup>azwj</sup>, I enter and step your right foot first but when coming out step with

<sup>221</sup> Al-Kafi, Vol. 2, H. 3406



your left foot first and mention the name of Allah<sup>azwj</sup> you will not see any frightening thing'.<sup>222</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ قُتَيْبَةَ الْأَعَشَى قَالَ عَلَّمَنِي أَبُو عَبْدِ اللَّهِ ع قَالَ قُلْ بِسْمِ اللَّهِ الْجَلِيلِ أَعِذْ فَلَانًا بِاللَّهِ الْعَظِيمِ مِنَ الْهَامَةِ وَالسَّامَةِ وَاللَّامَةِ وَالْعَامَةِ وَمِنَ الْجِنِّ وَالْإِنْسِ وَمِنَ الْعَرَبِ وَالْعَجَمِ وَمِنْ نَفْسِهِمْ وَبَعْضِهِمْ وَنَفْسِهِمْ وَبِآيَةِ الْكُرْسِيِّ ثُمَّ تَقْرُوهَا ثُمَّ تَقُولُ فِي الثَّانِيَةِ بِسْمِ اللَّهِ أَعِذْ فَلَانًا بِاللَّهِ الْجَلِيلِ حَتَّى تَأْتِيَ عَلَيْهِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Isa from Ali ibn al-Hakam from Qutaybah al-A Sha who has said:

Abu Abd Allah<sup>asws</sup> instructed me with this supplication:

In the name of Allah<sup>azwj</sup>, I seek protection for so and so (name the person(s) with (the help of) Allah<sup>azwj</sup> against all small living things<sup>223</sup>, the venomous things, Evil-eyes, plague, the evil of Jinn and human beings of Arabs and non-Arabs, against their sorcery, transgression and against their spell, with reading verse Aiat-ul-Kursi (2:255) and in the second time reading the above supplication say, In the name of Allah<sup>azwj</sup>, I seek protection for so and so (name the person(s), with (the help of) Allah<sup>azwj</sup>,... to the end of the above supplication'.<sup>224</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنِّي أَخَافُ الْعَقَّارِبَ فَقَالَ أَنْظِرْ إِلَى بَنَاتِ نَعَشِ الْكَوَكِبِ الثَّلَاثَةِ الْوُسْطَى مِنْهَا بَجْنِبِهِ كَوْكَبٌ صَغِيرٌ قَرِيبٌ مِنْهُ تُسَمِّيهِ الْعَرَبُ السُّهَاءَ وَنَحْنُ نُسَمِّيهِ أَسْلَمَ أَحَدَ النَّظَرِ إِلَيْهِ كُلُّ لَيْلَةٍ وَفَلْ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ رَبِّ أَسْلَمْ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَسَلِّمْ قَالَ إِسْحَاقُ فَمَا تَرَكْتُهُ مِنْ دَهْرٍ إِلَّا مَرَّةً وَاحِدَةً فَضَرَبْتَنِي الْعَقْرَبُ

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from Ishaq ibn Ammar who has said:

Once I said to Abu Abd Allah<sup>asws</sup> May Allah keep my soul in service for your cause, I am afraid of scorpions. The Imam<sup>asws</sup> said, Look at the little bear (Ursa Minor) and of the three stars next to the middle one of them there is a small star. Arabs call it al-Suha, We call it Aslama, look at it gazing every night and say, O Lord<sup>azwj</sup> of Aslama, send Salawat on Mohammed<sup>saww</sup> and his<sup>saww</sup> pure progeny<sup>asws</sup>, hasten their<sup>asws</sup> happiness and grant us safety and protection. Ishaq has said that he did not miss it except once at which time a scorpion stung him'.<sup>225</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ الْإِسْكَافِ قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَالَ هَذِهِ الْكَلِمَاتِ فَأَنَا ضَامِنٌ لَهُ أَلَّا يُصِيبَهُ عَقْرَبٌ وَلَا هَامَةٌ حَتَّى يُصْبِحَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا ذَرَأَ وَمِنْ شَرِّ مَا بَرَأَ وَمِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

Ahmad ibn Muhammad has narrated from Ali ibn al-Hassan from al-Abbas ibn Amir from Muhammad abu Jamilah from Sad al-Iskaf who has said:

<sup>222</sup> Al-Kafi, Vol. 2, H. 3407, 570 : ص 2 : ج 2

<sup>223</sup> For example, vermin, insect, germs, viruses

<sup>224</sup> Al-Kafi, Vol. 2, H. 3408

<sup>225</sup> Al-Kafi, Vol. 2, H. 3409

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي الْحَسَنِ ع قَالَ كَانَ رَسُولُ اللَّهِ ﷺ فِي بَعْضِ مَعَارِيزِهِ إِذَا شَكُوا إِلَيْهِ الْبَرَاغِيثَ أَنَّهُا تُؤْذِيهِمْ فَقَالَ إِذَا أَخَذَ أَحَدُكُمْ مَضْجَعَهُ فَلْيَقُلْ أَيُّهَا الْأَسْوَدُ الْوُثَابُ الَّذِي لَا يُبَالِي عَقْلاً وَلَا بَاباً عَزَمْتَ عَلَيْكَ بِأَمِ الْكِتَابِ أَلَّا تُؤْذِيَنِي وَ أَصْحَابِي إِلَى أَنْ يَذْهَبَ اللَّيْلُ وَ يَجِيءَ الصُّبْحُ بِمَا جَاءَ وَ الَّذِي نَعْرِفُهُ إِلَى أَنْ يَلُوبَ الصُّبْحُ مَتَى مَا أَتَى

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهور عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ  
أَمِيرُ الْمُؤْمِنِينَ ع إِذَا لَقِيتَ السَّبْعَ فَقُلْ أَعُوذُ بِرَبِّ دَانِيَالَ وَ الْجُبِّ مِنْ شَرِّ كُلِّ أَسَدٍ مُسْتَأْسِدٍ

Amir-ul-Momineen<sup>asws</sup> has said, If you come face to face with a beast say, I seek protection with the Lord<sup>azwj</sup> of Daniel<sup>228</sup> and the well against the evil of all powerful lions'.<sup>229</sup>

مُحَمَّدٌ بْنُ جَعْفَرٍ أَبُو الْعَبَّاسِ عَنْ مُحَمَّدَ بْنِ عِيْسَى عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدَ بْنِ هَارُونَ أَنَّهُ كَتَبَ إِلَى أَبِي جَعْفَرٍ ع يَسْأَلُهُ عَوْدَةَ لِلرِّيَّاحِ الَّتِي تَعْرِضُ لِلصَّبْيَانِ فَكَتَبَ إِلَيْهِ بِخَطِّهِ بِهِاتَيْنِ الْعُوذَتَيْنِ وَ رَعَمَ صَالِحٌ أَنَّهُ أَنْفَذَهُمَا إِلَيَّ إِبْرَاهِيمَ يَخْطُهُ اللَّهُ أَكْبَرَ اللَّهُ أَكْبَرَ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَلَا رَبَّ لِي إِلَّا اللَّهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ لَا شَرِيكَ لَهُ سُبحَانَ اللَّهِ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنِ اللَّيْلُ ذَا الْجَلَالِ وَالْإِكْرَامِ رَبُّ مُوسَى وَ عِيْسَى وَ إِبْرَاهِيمَ الَّذِي وَقَّى إِلَهُ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ مَعَ مَا عِدَّدْتَ مِنْ آيَاتِكَ وَ بَعْظَمَتِكَ وَ بِمَا سَأَلَكَ بِهِ النَّبِيُّونَ وَ يَا نَكَ رَبُّ النَّاسِ كُنْتُ قَبْلَ كُلِّ شَيْءٍ وَ أَنْتَ بَعْدَ كُلِّ شَيْءٍ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُنْمِسُكَ بِهِ السَّمَاوَاتُ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِكَ وَ بِكَلِمَاتِكَ التَّامَّاتِ الَّتِي تُحْيِي بِهِ الْمَوْتَى أَنْ تُجِيرَ عَبْدُكَ فَلَانًا مِنْ شَرِّ مَا يُنْزِلُ مِنَ السَّمَاءِ وَ مَا يَرْجِعُ إِلَيْهَا وَ مَا يَخْرُجُ مِنَ الْأَرْضِ وَ مَا يَلِجُ فِيهَا وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ كَتَبَ إِلَيْهِ أَيْضاً بِخَطِّهِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ كَمَا شَاءَ اللَّهُ وَ أُعِيدَهُ بَعْرَةً اللَّهِ وَ جَبْرُوتِ اللَّهِ وَ فُدْرَةِ اللَّهِ وَ مَلَكُوتِ اللَّهِ هَذَا الْكِتَابُ مِنْ اللَّهِ شِفَاءً لِفُلَانٍ بْنِ فُلَانٍ وَ ابْنِ أُمِّكَ عِنْدِي اللَّهُ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

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I wrote to Abu Jafar asking for a supplication for protection of children against bothering spirits (gasses). The Imam<sup>asws</sup> wrote in his own hand writing the following supplications for protection:

Allah<sup>azwj</sup> is greater than can be described, Allah<sup>azwj</sup> is greater than can be described, Allah<sup>azwj</sup> is greater than can be described. I testify that no one deserves to be worshipped except Allah<sup>azwj</sup>. I testify that Muhammad<sup>saww</sup> is the Messenger of Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Greater than can be described. Allah<sup>azwj</sup> is Greater than can be described.

No one deserves to be worshipped except Allah<sup>azwj</sup>. No one is my Lord<sup>azwj</sup>, except Allah<sup>azwj</sup>, to Him<sup>azwj</sup> belongs the kingdom, all praise belongs to Him<sup>azwj</sup> and He<sup>azwj</sup> has no partner. Allah<sup>azwj</sup> is free of all defects. As Allah<sup>azwj</sup> willed it was, whatever He<sup>azwj</sup> did not will does not exist. O Lord<sup>azwj</sup>, the Possessor of glory and magnanimity, Lord<sup>azwj</sup> of Moses<sup>as</sup>, Jesus<sup>as</sup> and Ibrahim<sup>as</sup> who fulfilled his duty, Lord<sup>azwj</sup> of Ibrahim<sup>as</sup>, Ismail<sup>as</sup>, Ishaq<sup>as</sup>, Yaqub<sup>as</sup> and the tribes, no one deserves to be worshipped except You<sup>azwj</sup>. I glorify You<sup>azwj</sup> by means of Your<sup>azwj</sup> signs that You<sup>azwj</sup> have shown, by means of Your<sup>azwj</sup> greatness, and by means of the facts with which the Prophets<sup>as</sup> pleaded before You<sup>azwj</sup> for help that You<sup>azwj</sup> are Lord of the people, that You<sup>azwj</sup> were before everything and that You<sup>azwj</sup> will be after everything.

I plead before You<sup>azwj</sup> through Your<sup>azwj</sup> name with which You<sup>azwj</sup> hold the skies from falling on earth except by Your<sup>azwj</sup> permission, through Your<sup>azwj</sup> perfect words with which You<sup>azwj</sup> bring the dead to life, grant protection to Your<sup>azwj</sup> servant so and so against the evil of whatever comes down from the sky and whatever goes up into the sky, whatever comes out of the earth and whatever enters into it, peace be with the messengers<sup>as</sup>, all praise belongs to Allah<sup>azwj</sup>, the Lord<sup>azwj</sup> of the worlds.

He also wrote in his own handwriting, In the name of Allah<sup>azwj</sup>, with (the help of) Allah<sup>azwj</sup>, to Allah<sup>azwj</sup>, and as Allah<sup>azwj</sup> wills, I seek protection (from Allah<sup>azwj</sup>) for him with the majesty of Allah<sup>azwj</sup>, with the might of Allah<sup>azwj</sup>, with the Power of Allah<sup>azwj</sup>, with the possession of Allah<sup>azwj</sup>, this writing is cure from Allah<sup>azwj</sup> for so and so, son of male and female, two servant of Allah<sup>azwj</sup>, O Allah<sup>azwj</sup>, bestow al-Salawat upon Muhammad<sup>saww</sup> and pure progeny<sup>asws</sup> 230

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدَ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَحْيٍ الْكَاهِلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا لَقِيتَ السَّبْعَ فَاقْرَأْ فِي وَجْهِهِ آيَةَ الْكُرْسِيِّ وَ قُلْ لَهُ عَزَمْتُ عَلَيْكَ بِعَزِيمَةِ اللَّهِ وَ عَزِيمَةِ مُحَمَّدٍ ص وَ عَزِيمَةِ سُلَيْمَانَ بْنِ دَاوُدَ ع وَ عَزِيمَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْأَيْمَةِ الطَّاهِرِينَ مِنْ بَعْدِهِ فَإِنَّهُ يَنْصَرِفُ عَنْكَ إِنْ شَاءَ اللَّهُ قَالَ فَخَرَجْتُ إِذَا السَّبْعَ قَدْ اعْتَرَضَ فَعَزَمْتُ عَلَيْهِ وَ قُلْتُ لَهُ إِلَّا تَنْحَيْتَ عَنْ طَرِيقِنَا قَالَ فَتَطَرْتُ إِلَيْهِ قَدْ طَاطَأَ بِرَأْسِهِ وَ ادْخَلَ ذَنْبَهُ بَيْنَ رِجْلَيْهِ وَ انْصَرَفَ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from Ali ibn Muhammad from Abd Allah ibn Yahya al-Kahili who has said:

'Abu Abd Allah<sup>asws</sup> has said, Whenever you may come face to face with a wild beast, read verse **Aiyat-ul-Kursi (2:255)** to its face and say, I swear you by

<sup>230</sup> الكافي ج : 2 ص : 572. Al-Kafi, Vol. 2, H. 3413.

the oath of Allah<sup>azwj</sup>, the oath of Muhammad<sup>saww</sup>, the oath of Solomon<sup>as</sup> son of David, the oath of Amir-ul-Momineen<sup>asws</sup>, and Aimmah<sup>asws</sup>, the clean ones (of all sins), after the Holy Prophet<sup>saww</sup>. The beast will turn away from you by the will of Allah<sup>azwj</sup>. I (the narrator) went out and a wild beast came face to face with me. I then swore it and said to it to turn and move out of the way without harming me. I looked at the beast, who had bent his head down, with the tail between the two legs and turned away'.<sup>231</sup>

عَنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْجَارُودِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ قَالَ فِي دُبُرِ الْفَرِيضَةِ أَسْتَوْدِعُ اللَّهَ الْعَظِيمَ الْجَلِيلَ نَفْسِي وَ أَهْلِي وَ وَلَدِي وَ مَنْ يَغْنِيَنِي أَمْرُهُ وَ أَسْتَوْدِعُ اللَّهَ الْمَرْهُوبَ الْمَخُوفَ الْمُتَضَعِّعَ لِعَظَمَتِهِ كُلَّ شَيْءٍ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وَلَدِي وَ مَنْ يَغْنِيَنِي أَمْرُهُ خَفَّ بِجَنَاحٍ مِنْ أَجْبَحَةِ جَبْرِئِيلَ ع وَ حُفِظَ فِي نَفْسِهِ وَ أَهْلِهِ وَ مَالِهِ

It is narrated from him (narrator of the previous Hadith) from Jafar ibn Muhammad from Yunus from certain individuals of our people from abu al-Jarud who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Whoever, after an obligatory prayer, says, Under the trust of Allah<sup>azwj</sup>, I place myself, family, children and all those whose affairs concern me, under the trust of Allah<sup>azwj</sup>, whose Greatness is beyond description, frightful and unapproachable, I place myself, family, children and all those whose affairs concern me, he will be guarded under the wing of Jibraeel<sup>as</sup>, his person, family and belonging will be protected'.<sup>232</sup>

عَنْهُ رَفَعَهُ قَالَ مَنْ بَاتَ فِي دَارٍ وَ بَيْتٍ وَحْدَهُ فَلْيَقْرَأْ آيَةَ الْكُرْسِيِّ وَ لْيُقَلِّلِ اللَّهْمَّ آتِسَ وَحْشَتِي وَ آمِنْ رَوْعَتِي وَ أَعْنِي عَلَى وَحْدَتِي

It is narrated from him (narrator of the previous Hadith) in a marfu manner<sup>233</sup> from the Imam<sup>asws</sup> who has said:

If one sleeps alone in a house he should read Aiat-ul-Kursi (2:255) and say, O Lord<sup>azwj</sup>, calm down my anxiety, change my concern into peace and assist me in my loneliness'.<sup>234</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ يَزِيدَ بْنِ مَرْة عَنْ بُكَيْرٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ أ لَا أَعْلَمُكَ كَلِمَاتٍ إِذَا وَقَعَتْ فِي وَرْطَةٍ أَوْ بَلِيَّةٍ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَصْرِفُ بِهَا عَنْكَ مَا يَشَاءُ مِنْ أَنْوَاعِ الْبَلَاءِ

Abu Ali al-Ashari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from Amr ibn Shimr from Yazid ibn Murray from Bukayr who has said:

I heard Amir-ul-Momineen<sup>asws</sup> saying: The Messenger of Allah<sup>saww</sup> once said to me, O Ali<sup>asws</sup> I<sup>saww</sup> should convey you<sup>asws</sup> with the words that you<sup>asws</sup> should say in a troublesome condition or a misfortune: (I begin) in the name of Allah<sup>azwj</sup>, the Beneficent, the Merciful. There are no means and no power

<sup>231</sup> Al-Kafi, Vol. 2, H. 3414

<sup>232</sup> Al-Kafi, Vol. 2, H. 3415. 573 : ص 2 ج : الكافي

<sup>233</sup> A Hadith with unbroken chain to the Holy Prophet<sup>saww</sup>.

<sup>234</sup> Al-Kafi, Vol. 2, H. 3416.

without Allah<sup>azwj</sup>, Allah<sup>azwj</sup> will Divert away from you through these words, many kinds of misfortune as He<sup>azwj</sup> wills'.<sup>235</sup>

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<sup>235</sup> Al-Kafi, Vol. 2, H. 3417

## Appendix VI: Ahadith on Cure of Evil Eye<sup>236</sup>

### (1)

جُنَّةُ الْأَمَانِ، لِلْكَفَعِيِّ قَالَ ذَكَرَ عَبْدُ الْكَرِيمِ بْنُ مُحَمَّدٍ بْنُ الْمُظَفَّرِ السَّمْعَانِيُّ فِي كِتَابِهِ أَنَّ جِبْرَائِيلَ نَزَلَ عَلَى النَّبِيِّ ص قَرَأَهُ مُغْتَمًّا فَسَأَلَهُ عَنْ غَمِّهِ فَقَالَ لَهُ إِنَّ الْحَسَنَيْنِ أَصَابَتْهُمَا عَيْنٌ فَقَالَ لَهُ يَا مُحَمَّدُ الْعَيْنُ حَقٌّ فَعَوَّذَهُمَا بِهِذِهِ الْعَوْدَةِ

In *Junnat Al Amaan* of Al Kafami, he said that it has been mentioned by Abdul Kareem Bin Muhammad Bin Al Muzaffar Al Sama'any in his book that, 'Jibraeel Descended upon the Prophet<sup>saww</sup> and saw him<sup>saww</sup> to be sad. So he asked him<sup>saww</sup> about his<sup>saww</sup> grief. So he<sup>saww</sup> said to him that: 'Al Hasanayn (The two Imams<sup>asws</sup> Al Hassan<sup>asws</sup> and Al Husayn<sup>asws</sup>) have both been affected by the (evil) eye'. So he said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>, the (evil) eye is truth, so seek refuge by this charm –

اللَّهُمَّ يَا ذَا السُّلْطَانِ الْعَظِيمِ وَالْمَنْ الْقَدِيمِ وَالْوَجْهَ الْكَرِيمِ ذَا الْكَلِمَاتِ التَّامَّاتِ وَالدَّعَوَاتِ الْمُسْتَجَابَاتِ عَافِ الْحَسَنَ وَالْحُسَيْنَ مِنْ أَنْفُسِ الْجِنَّ وَأَعْيُنِ الْإِنْسِ

'Our Allah<sup>azwj</sup>, O One with the Magnificent Authority, and the *Al Manna* of Old, and One with the Generous Face, One with Complete Words, and the Responder to the supplications, Grant health to Al Hassan<sup>asws</sup> and Al Husayn<sup>asws</sup> from the souls of the Jinn and the (evil) eyes of the humans'.<sup>237</sup>

### (2)

روي عن أبي عبد الله ع أنه قال العين حق و ليس تأمنها منك على نفسك و لا منك على غيرك فإذا خفت شيئا من ذلك فقل

It has been reported from Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> said: 'The (evil) eye is truth, and do not consider yourselves to be safe from it, nor from yourselves to others if you feared something from that'. So recite:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ (ثلاثا)

'Allah<sup>azwj</sup> Does what He<sup>azwj</sup> so Desires. There is no Might except with Allah<sup>azwj</sup>, the High, the Magnificent' – three times'.<sup>238</sup>

### (3)

عن محمد بن عيسى قال سألت الرضا ع عن السحر فقال هو حق و هو يضر بإذن الله تعالى فإذا أصابك ذلك فارفع يدك حذاء وجهك و اقرأ عليها باسم الله العظيم باسم الله العظيم رب العرش العظيم إلا ذهبت و انقرضت قال

From Muhammad Bin Isa who said, 'I asked Al Ridha<sup>asws</sup> about the magic (witchcraft)'. So he<sup>asws</sup> said: 'It is truth, and it hurts by the Permission of Allah<sup>azwj</sup> the High. If you get affected by that, raise your footwear by your hand and your face and recite over it –

<sup>236</sup> Please note that the supplications should be recited in Arabic and not the translation of it in order to benefit from the Divine Words as Revealed.

<sup>237</sup> بحار الأنوار 92 132 باب 96- الدعاء لدفع السحر و العين

<sup>238</sup> مكارم الأخلاق 386 و مثله ..... ص : 386

باسم الله العظيم باسم الله العظيم رب العرش العظيم إلا ذهب و انقرضت

'In the Name of Allah<sup>azwj</sup> the Magnificent. In the Name of Allah<sup>azwj</sup> the Magnificent, the Lord<sup>azwj</sup> of the Magnificent Throne' – it will go away and become extinct'.

قال و سأله رجل عن العين فقال حق فإذا أصابك ذلك فارفع كفيك حذاء وجهك و اقرأ الحمد لله و قل هو الله أحد و المعوذتين و امسحهما على نواصيك فإنه نافع بإذن الله

He said, 'And a man asked about the (evil) eye, so he<sup>asws</sup> said: 'Truth, so if you get affected by that, raise your shoes by your hands and your face and recite – 'Praise be to Allah<sup>azwj</sup> (Surah Al-Hamd), and Say He<sup>azwj</sup> Allah<sup>azwj</sup> is One (Surah Al-Ikhlaas), and the Maw'azatein (Surah Al-Naas and Surah Al-Falaq), and wipe the two (shoes) on your forehead, for it will be beneficial by the Permission of Allah<sup>azwj</sup>.<sup>239</sup>

## Surah Al-Hamd

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {1} الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {2} الرَّحْمَنِ الرَّحِيمِ {3}

مَالِكِ يَوْمِ الدِّينِ {4} إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ {5} اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ {6}

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ {7}

## Surah Al-Ikhlaas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ {1}

اللَّهُ الصَّمَدُ {2}

لَمْ يَلِدْ وَلَمْ يُولَدْ {3}

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ {4}

## Surah Al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ {1}

مِنْ شَرِّ مَا خَلَقَ {2}

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ {3}

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ {4}

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ {5}

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## Surah Al-Naas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ {1}

مَلِكِ النَّاسِ {2}

إِلٰهِ النَّاسِ {3}

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ {4}

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ {5}

مِنَ الْجِنَّةِ وَالنَّاسِ {6}