

**'The Irfan-ul-Haq  
and  
the Maurifat-e-Nooraniya'-**

**The Recognition of the 'Noor'**

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## Introduction:

We start our journey of the 'Irfan-ul- Haq' and the Maurifat-e-Nooraniya (recognition of the Noor) by quoting a Hadith of Imam Abu Abd Allah<sup>asws</sup>:

الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ قَالَ حَدَّثَنَا عُثْمَانُ بْنُ عَيْسَى عَنْ خَالِدِ بْنِ بَجِيحٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا بُدَّ لِلْغُلَامِ مِنْ عَيْبَةٍ قُلْتُ وَ لَمْ قَالَ يَخَافُ وَ أَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ وَ هُوَ الْمُنْتَظَرُ وَ هُوَ الَّذِي يَشْكُ النَّاسُ فِي وَوَلَادَتِهِ فَمِنْهُمْ مَنْ يُسْأَلُ حَمَلًا وَ مِنْهُمْ مَنْ يُسْأَلُ مَاتَ أَبُوهُ وَ لَمْ يُخَلَّفْ وَ مِنْهُمْ مَنْ يُسْأَلُ وُلِدَ قَبْلَ مَوْتِ أَبِيهِ بِسِتِّينَ قَالَ زُرَّارَةُ قُلْتُ وَ مَا تَأْمُرُنِي لَوْ أَدْرَكْتُ ذَلِكَ الرَّمَانَ قَالَ ادْعُ اللَّهَ بِهَذَا الدُّعَاءِ

Al-Husayn ibn Ahmad has narrated from Ahmad ibn Ilila<sup>1</sup> who has said that 'Uthman ibn 'Isa narrated to us from Khalid ibn Najih from Zurara ibn A'yan hom abu 'Abd Allah, 'Alayhi al-Salam, who has said:

'Abu Abd Allah<sup>azwj</sup> has said, 'It will be necessary for the young boy to disappear from public sight.' I then asked, 'Why it will be necessary?' The Imam<sup>asws</sup> replied: 'Because of fear' (pointing toward his<sup>asws</sup> chest).' He will be the one whose reappearance will be intensely expected. His coming (to this world) be doubted. Certain people will say, 'His mother was not blessed by him<sup>ajfi</sup>.' Others will say, 'His<sup>ajfi</sup> father<sup>asws</sup> died but left no surviving son<sup>asws</sup>.' Certain others will say, 'He<sup>ajfi</sup> his 'zahoor'<sup>1</sup> took place two years before the death of his<sup>ajfi</sup> father<sup>asws</sup>.'

I asked the Imam<sup>asws</sup>, 'What do you command me if I were to live at that time?' The Imam<sup>asws</sup> said, 'Pray to Allah<sup>azwj</sup> in the words.

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْكَ اللَّهُمَّ عَرِّفْنِي نَبِيَّكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَبِيَّكَ لَمْ أَعْرِفْهُ قَطُّ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

'O Lord, Make me recognise You<sup>azwj</sup>; if You do not Make me recognise You<sup>azwj</sup>, I will not recognise You<sup>azwj</sup>. O Lord<sup>azwj</sup>, Make me recognise Your Rasool<sup>saww</sup>; if You<sup>azwj</sup> do not Make me recognise Your Rasool<sup>saww</sup> I will never recognise him<sup>saww</sup>. O Lord<sup>azwj</sup>, Make me recognise the one who possesses Your<sup>azwj</sup> Authority over the creatures; if You<sup>azwj</sup> do not make me recognise him<sup>ajfi</sup> I will stray away from my religion.

قَالَ أَحْمَدُ بْنُ الْهَلَالِ سَمِعْتُ هَذَا الْحَدِيثَ مِنْذُ سِتِّ وَ خَمْسِينَ سَنَةً

Ahmad ibn Hilal has said, 'I had heard this Hadith fifty-six years ago.'<sup>2</sup>

In the rest of the article, we will learn from the Divine Instructions of Masomeen<sup>asws</sup> how one can become a spiritually better person, based on the approach given by the Masomeen<sup>asws</sup> in obtaining 'Irfan and Maurifat'. The process of meditation through man-made techniques, no doubt would generate some qualities within a person, or even some powers<sup>3</sup>, which are enough to impress general public. However, this

<sup>1</sup> Coming to the world

<sup>2</sup> 342 : 1 ص : الكافي ج : 29

<sup>3</sup> Flying without wings-A quality, which is never mentioned in a 'Momin' by Masomeen<sup>asws</sup>.

would only reap the worldly benefits, as one would not be able to control imbalanced and superficial sense of superiority and will eventually fall into the trap of the Iblis.

There are several well-known examples on exhibiting such powers by, even some of the unbelievers, i.e., Samri putting together a golden calf and enabling it to speak by making use of the dirt underneath the feet of Jibrail<sup>as4</sup> and a non-believer who used to supplicate for the rain in the time of the Imam Zain-ul-Abadeen<sup>asws</sup> and it would always rain because of his supplications, pleading to Allah<sup>azwj</sup> through the bones of a deceased Prophet<sup>as5</sup>. Here we have selected a relatively unknown example from Mullah Mohammed Baqir Majelisi's book 'Ainual Hiyat':

It has been reported by Majelisi, from reliable narrators that once a famous and well renowned fortune-teller visited Amir-ul-Momineen<sup>asws</sup> and said: 'I am an astrologist and I have heard that you<sup>asws</sup> too have knowledge about the unforeseen. I want to ask a few questions from you<sup>asws</sup> or you<sup>asws</sup> may ask me instead. Amir-ul-Momineen<sup>asws</sup> said: 'The knowledge of unseen is with Allah<sup>azwj</sup> and no one knows about it and I know only that much which He<sup>azwj</sup> has Transmitted to me. However, if you claim to have such knowledge then tell me what I have hidden in my fist? After wondering for a long time (without being able to answer) and at that Imam<sup>asws</sup> asked: Can you tell or not? He said: 'It's a small thing but I am wondering how did you get an egg of a bird, from the top of a mountain, which is so high and impossible to reach?

Imam<sup>asws</sup> opened his fist and it turned out to be an egg. Imam<sup>asws</sup> closed his fist again and asked now tell me what do I have in my fist? He said: 'The egg, which was taken out of that nest of the bird, has been placed back there and your fist is empty. Imam<sup>asws</sup> opened his hand and there was nothing in it.

Amir-ul-Momineen<sup>asws</sup>: 'If now I ask a question from you will you give me an honest reply?

Fortune-teller: 'Yes, I promise you.

Amir-ul-Momineen<sup>asws</sup>: How did you get this knowledge?

Fortune-teller: I would not have replied to this question but I will, since I have given you my words. This excellence is due to my hard work, which is based on the principle that whatever my heart tells me, I always act against it.

Amir-ul-Momineen<sup>asws</sup>: What does your heart says about you becoming Muslim?

Fortune-teller: My heart dislikes it.

Amir-ul-Momineen<sup>asws</sup>: Why don't you then act against it?

The fortune-teller was surprised to hear this and embraced Islam.

<sup>4</sup> (2:51) And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.

<sup>5</sup> Bihar ul Anwar, Vol. 50, pg. 270, Al-Manaqib, Vol. 4, pg. 425.

Amir-ul-Momineen<sup>asws</sup>: Tell me now what is in my fist?

After deep thinking and struggling, he admitted he could not guess and said: 'I have lost my excellence after embracing Islam.

Amir-ul-Momineen<sup>asws</sup>: Instead of saying, I have lost my excellence; say I have benefited from Islam. Your quality of denying desires and acting against attractions which had given you worldly benefits, will now benefit your Hereafter, and raise your Heavenly status, which I guarantee for you'.<sup>6</sup>

One can, after exerting some efforts (performing a 'Chillah' (40 days) can attain some charismatic qualities, such as, to earn some fake respect by impressing some simple-minded people, to achieve a large followership and to accumulate enormous wealth but are these of any use for the Hereafter? Certainly not as per the above Hadith and will end up spoiling one's Hereafter as well as of all those who have followed him.

We first start with some of those concepts, which are based on the Holy Book, and have fascinated its recitors, some muslims without understanding the meanings of those Verses have gone astray by trying to gain 'higher spiritual levels' which were not meant to be reachable by the fallible ones . For example, in a well-narrated and famous myth about 'Bu Ali Shah Qalandar'<sup>7</sup> who after standing in water for 36 years asked from Allah<sup>azwj</sup> to award him the status of Ali<sup>asws</sup> (nouzobillah).....but he could only get the fragrance of Ali<sup>asws</sup> (as a compromise), a total unrealistic and fabricated account, as anyone with even little 'Maurifat' of the Divine Status of Ali<sup>asws</sup> will never dare to make such a request to Allah<sup>azwj</sup>. Masomeen<sup>asws</sup> are the First Noor which Allah<sup>azwj</sup> Created from His<sup>azwj</sup> Al-Noor whereas we were created from the clay. Let's review and try to understand the meanings of the 'Al-Noor' which has been widely misinterpreted and a wrong message has been conveyed from one generation to the next, in forms of myths.

## The Noor<sup>8</sup> and the Hikema:

There are certain phrases and words in Holy Quran; such as 'Noor' and 'Hikema', which have been misunderstood by many Muslims for centuries and have been the focus of 'mysticism' (spirituality). When inferred without the aid of the Ahadith, some of the Quranic Verses become unexplainable and this leads to speculation - the source of mysticism and the mystical elements for centuries. For example, the following Verses have been viewed, by the mystics and philosopher-mystics of Islam as allegorical and esoteric hints, each group, through their own devised methodologies have focused their attention to achieve the 'high-level status' through subjecting themselves to various forms of 'spiritual purification'.

### The First Verse:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (57:3)

<sup>6</sup> Anul Hiyat (Ruh ul Hiyat, pg. 194)

<sup>7</sup> [http://en.wikipedia.org/wiki/Bu\\_Ali\\_Shah\\_Qalandar](http://en.wikipedia.org/wiki/Bu_Ali_Shah_Qalandar)

<sup>8</sup> It's a Divine spirit, which has been misinterpreted as 'Light' which is 'ضوء' in Arabic



**He is the First and the Last, and the Outward and the Inward; and He is Knower of all things (57:3).**

### **Hadith:**

عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ تَبَارَكَ اسْمُهُ وَتَعَالَى ذِكْرُهُ وَجَلَّ تَنَاوُهُ سُبْحَانَهُ وَتَقَدَّسَ وَتَفَرَّدَ وَتَوَحَّدَ وَ لَمْ يَزَلْ وَ لَا يَزَالُ وَ هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ فَلَا أَوَّلَ لِأَوَّلِيَّتِهِ زَيْعًا فِي أَعْلَى عُلُوِّهِ شَامِخِ الْأَرْكَانِ رَفِيعِ الْبُنْيَانِ عَظِيمِ السُّلْطَانِ مُنِيفِ الْأَلَاءِ سَيِّئِ الْعَلْيَاءِ الَّذِي عَجَزَ الْوَاصِفُونَ عَنْ كُنْهِ صِفَتِهِ وَ لَا يُطِيفُونَ حَمْلَ مَعْرِفَةِ إِهْيَابِهِ وَ لَا يَحْدُونَ حُدُودَهُ لِأَنَّهُ بِالْكَفَيْفَةِ لَا يُتَنَاهَى إِلَيْهِ

Ali ibn Muhammad has narrated from Salih ibn Hammad from al-Hussain ibn Yazid from al-Hassan ibn Ali ibn abu Hamza from Ibrahim who has the narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said: 'Allah<sup>azwj</sup>, Most Holy is His<sup>azwj</sup> Name, the Most High is His<sup>azwj</sup> Praise and the Most Glorious are His<sup>azwj</sup> Attributes. He<sup>azwj</sup> is the Most Sacred, the Most Holy, the only One in oneness.

He is Eternal the First, and the Last, the Manifest and the Hidden. There is no beginning for Him<sup>azwj</sup>. He<sup>azwj</sup> is the most exalted in His<sup>azwj</sup> highness. He<sup>azwj</sup> is the Highest in Power, Exalted in Authority, of greatest kingdom, the most bountiful and His highness is the most High. He<sup>azwj</sup> is the One<sup>azwj</sup> Whom no one can completely Praise or know His<sup>azwj</sup> Lordship completely. No one is able to limit Him<sup>azwj</sup>; it is not possible to reach His reality with qualities'.<sup>9</sup>

### **The Second Verse:**

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (2:269)

**He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.**

### **Ahadith:**

يَا هِشَامُ ثُمَّ ذَكَرَ أُولِي الْأَلْبَابِ بِأَحْسَنِ الذِّكْرِ وَ حَلَّاهُمْ بِأَحْسَنِ الْحَلِيَّةِ فَقَالَ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَ مَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ وَ قَالَ وَ الرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ مَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ وَ قَالَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ آيَاتٍ لِأُولِي الْأَلْبَابِ وَ قَالَ أَمَنْ يَعْلَمُ أَمَّا

أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ وَ قَالَ أَمَّنْ هُوَ قَانِثُ آنَاءِ اللَّيْلِ سَاجِدًا وَ قَائِمًا يَحْذَرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ فُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ وَ قَالَ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَ لِيَتَذَكَّرَ أُولُو الْأَلْبَابِ وَ قَالَ وَ لَقَدْ آتَيْنَا مُوسَى الْهُدَى وَ أَوْزَنَّا بَنِي إِسْرَائِيلَ الْكِتَابَ هُدًى وَ ذِكْرًا لِأُولِي الْأَلْبَابِ وَ قَالَ وَ ذَكَرْنَا فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ يَا هِشَامُ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ يَعْني عَقْلًا وَ قَالَ وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ قَالَ الْفَهْمَ وَ الْعَقْلَ يَا هِشَامُ إِنَّ لُقْمَانَ قَالَ لِإِنِّيهِ تَوَاضَعُ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ وَ إِنَّ الْكَيْسَ لَدَى الْحَقِّ

<sup>9</sup> Al-Kafi, Vol. 1, H. 343

يَسِيرٌ يَا بُنَيَّ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ قَدْ غَرِقَ فِيهَا عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهِ وَ حَشْوُهَا الْإِيمَانَ وَ شِرَاعُهَا التَّوَكُّلَ وَ قِيمُهَا الْعُقْلَ وَ دَلِيلُهَا الْعِلْمَ وَ سُكَّانُهَا الصَّبْرَ يَا هِشَامُ إِنَّ لِكُلِّ شَيْءٍ دَلِيلًا وَ دَلِيلُ الْعُقْلِ التَّفَكُّرُ وَ دَلِيلُ التَّفَكُّرِ الصَّمْتُ وَ لِكُلِّ شَيْءٍ مَطِيَّةٌ وَ مَطِيَّةُ الْعُقْلِ التَّوَاضُعُ وَ كَفَى بِكَ جَهْلًا أَنْ تَرَكَبَ مَا مُهِتَ عَنْهُ يَا هِشَامُ مَا بَعَثَ اللَّهُ أَنْبِيَاءَهُ وَ رُسُلَهُ إِلَى عِبَادِهِ إِلَّا لِيَعْقِلُوا عَنِ اللَّهِ فَأَحْسَنُهُمْ اسْتِحَابَةً أَحْسَنُهُمْ مَعْرِفَةً وَ أَعْلَمُهُمْ بِأَمْرِ اللَّهِ أَحْسَنُهُمْ عَقْلًا وَ أَكْمَلُهُمْ عَقْلًا أَرْفَعُهُمْ دَرَجَةً فِي الدُّنْيَا وَ الْآخِرَةِ يَا هِشَامُ إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةً ظَاهِرَةً وَ حُجَّةً بَاطِنَةً فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَ الْأَنْبِيَاءُ وَ الْأَيْمَةُ ع وَ أَمَّا الْبَاطِنَةُ فَالْعُقُولُ يَا هِشَامُ إِنَّ الْعَاقِلَ الَّذِي لَا يَشْغَلُ الْحَلَالَ شُكْرَهُ وَ لَا يَغْلِبُ الْحَرَامَ صَبْرَهُ

Imam said<sup>asws</sup>: 'O Hisham, Allah<sup>azwj</sup> has then Mentioned the people of Intelligence in the best manners with the best of characteristics saying, **Allah gives wisdom to whoever He wants. Whoever is given wisdom, has, certainly, received much good. Only people of Intelligence can grasp this.**' (2:269)

'... Those who have a firm grounding in knowledge say, 'We believe in it. All its verses are from our Lord.' No one can grasp this fact except the people of Intelligence.' (3:7)

'The creation of the heavens and the earth and the alternation of the day and the night are evidence (of the existence of Allah) for people of Intelligence.' (3: 190) 'Can a person who knows that what is revealed to you from your Lord is the Truth, be considered equal to a blind person? Only those who have understanding take heed.' (13: 19). 'Can this one be considered equal to one who worships Allah during the night, prostrating and standing, who has fear of the Day of Judgement and who has hope in the mercy of his Lord?' Say, 'Are those who know equal to those who do not know?' Only the people of Intelligence take heed:' (39:9) 'It is a blessed Book which We have revealed for you so that they will reflect upon its verses and the people of understanding will take heed.' (38:29)....<sup>10</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ ع وَ قَدْ خَرَجَ عَلَيَّ فَأَخَذْتُ النَّظَرَ إِلَيْهِ وَ جَعَلْتُ أَنْظُرُ إِلَى رَأْسِهِ وَ رَجُلَيْهِ لِأَصِفَ قَامَتَهُ لِأَصْحَابِنَا بِمِصْرَ فَبَيْنَا أَنَا كَذَلِكَ حَتَّى قَعَدَ فَقَالَ يَا عَلِيُّ إِنَّ اللَّهَ احْتَجَّ فِي الْإِمَامَةِ بِمِثْلِ مَا احْتَجَّ بِهِ فِي النَّبُوءَةِ فَقَالَ وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا وَ لَمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُورُ أَنْ يُؤْتَى الْحِكْمَةَ وَ هُوَ صَبِيٌّ وَ يَجُورُ أَنْ يُؤْتَاهَا وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً

Al-Husayn ibn Muhammad has narrated from Mualla ibn Muhammad from Ali ibn Asbat who said:

'Once I saw Abu Ja'far<sup>asws</sup> who had come out to me and I began to look at him from head to toe so I could describe him to our people in Egypt. I was looking until he<sup>asws</sup> sat down and said, 'O Ali, Allah<sup>azwj</sup> has Supported His<sup>azwj</sup> Argument against the people in the case of Imamah<sup>11</sup> just as He<sup>azwj</sup> has Done so in the case of the Prophets<sup>as</sup>. He<sup>azwj</sup> has Said: **'We gave authority to him (John) over the people during his childhood. (19: 12)** When he attained maturity, and was 40 years old, Allah<sup>azwj</sup> Gave him strength, wisdom and knowledge. **Thus, do We reward those**

<sup>10</sup> Al-Kafi, Vol. 1, H. 12

<sup>11</sup> Leadership with Divine Authority

**who do good.'** (12:22) **'When he grew up to manhood and became forty years old .. .' (46:15)** It may come to pass, 'الْحِكْمَةُ' wisdom is given to a Prophet<sup>as</sup> when he<sup>as</sup> is just a child or when he is forty-year old.<sup>12</sup>

### The Third Verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُوْرٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (24:35)

**Allah is the Noor of the heavens and the earth; a likeness of His Noor is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives Noor though fire touch it not-- Noor upon Noor-- Allah guides to His Noor whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things (24:35).**

### Ahadith:

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَالِحِ بْنِ سَهْلِ الْهَمْدَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ فَاطِمَةُ كَوْكَبٌ دُرِّيٌّ بَيْنَ نِسَاءِ أَهْلِ الدُّنْيَا يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ إِبْرَاهِيمَ ع زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ لَا يَهُودِيَّةٍ وَلَا نَصْرَانِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ يَكَادُ الْعِلْمُ يَنْفَجِرُ بِهَا وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُوْرٌ عَلَى نُورٍ إِمَامٌ مِنْهَا بَعْدَ إِمَامٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَهْدِي اللَّهُ لِلْأَيْمَةِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ قُلْتُ أَوْ كَظُلُمَاتٍ قَالَ الْأَوَّلُ وَ صَاحِبُهُ يَغْشَاهُ مَوْجُ النَّارِ مِنَ فَوْقِهِ مَوْجُ ظُلُمَاتِ النَّارِ بَعْضُهَا فَوْقَ بَعْضٍ مُعَاوِيَةُ وَ فِتْنُ بَنِي أُمَيَّةٍ إِذَا أَخْرَجَ يَدَهُ الْمُؤْمِنُ فِي ظُلْمَةٍ فَتَنَّتْهُمْ لَمْ يَكِدْ يَرَاهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا إِمَامًا مِنْ وُلْدِ فَاطِمَةَ ع فَمَا لَهُ مِنْ نُورٍ إِمَامٍ يَوْمَ الْقِيَامَةِ وَ قَالَ فِي قَوْلِهِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَ بِأَيْمَانِهِمْ أَيْمَةُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ تَسْعَى بَيْنَ يَدَيْ الْمُؤْمِنِينَ وَ بِأَيْمَانِهِمْ حَتَّى يُنْزِلُوهُمْ مَنَازِلَ أَهْلِ الْحَنَّةِ

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from 'Abd Allah ibn 'Abd al-Rahman al-Asamma from 'Abd Allah ibn al-Qasim from Salih ibn Sahl al-Hamadani who said:

'Abu Abd Allah<sup>asws</sup> has said the following about the statement of Allah<sup>azwj</sup> **'Allah is the Noor of the heavens and the earth. A metaphor for His Noor is a lantern in which there is a lamp placed in a glass. The glass is like a shining star, which is lit from a blessed olive tree that is neither eastern nor western. Its oil almost lights up even though the fire has not touched it. It is Noor upon Noor. Allah guides to His Noor whomever He wants. Allah uses various metaphors. He has the knowledge of all things.'** (24:35)

<sup>12</sup> Al-Kafi, Vol. 1, H. 991.

The Imam<sup>asws</sup> said: 'Lantern' metaphorically stands for the Holy lady, Fatimah<sup>asws</sup>, the 'Lamp' stands for Imam al-Hassan<sup>asws</sup>, and 'the glass' stands for Imam al-Husayn<sup>asws</sup>. 'The shining star' stands for the Holy lady Fatimah<sup>asws</sup> who shines among the ladies of the all worlds. 'The blessed olive tree' stands for Prophet Abraham<sup>as</sup>. 'Neither eastern nor western' means neither Jewish nor Christian. The expression: 'Its oil almost lights up' means that it almost bursts up with knowledge.

'Noor upon Noor' means that there will be one Imam<sup>asws</sup> after the other Imam<sup>asws</sup>. 'Allah<sup>azwj</sup> Guides to His<sup>azwj</sup> Noor whoever He wants' means that Allah<sup>azwj</sup> Guides through the 'A'immah<sup>asws</sup> whoever He<sup>azwj</sup> Likes.' About the expression 'Allah<sup>azwj</sup> Uses various metaphors' I then recited the following verse of the Holy Quran: ***'Or they (the deeds of the unbelievers) are like the darkness of a deep, stormy sea with layers of giant waves, covered by dark clouds. It is darkness upon darkness whereby even if one stretches out his hands he cannot see them. One can have no Noor unless Allah gives him Noor.'*** (24:40)

'The Imam<sup>asws</sup> said: 'The word 'Darkness' refers to the first and his friend<sup>13</sup>, the expression 'With layers of giant waves' refers to the third, and the expression 'Covered with darkness' refers to the second. The words 'It is darkness upon darkness' refer to Muawiya (may Allah condemn him) and the disasters caused by the Ummavidis. The phrase 'Even if one stretches out his hands' means that even if a true believer stretches out his hands in such disastrous condition 'he cannot see them (cannot find the truth as it has been made so obscure by them).'

The statement 'One can have no 'Noor' unless Allah<sup>azwj</sup> Gives him 'Noor' stands for the 'Noor' from the children of the Holy lady, Fatimah<sup>asws</sup>. There will be no 'Noor' on the Day of Judgement for him except (for those who are with) an Imam<sup>asws</sup>. The Imam<sup>asws</sup> said that, 'On the Day of Judgement you will see the believers with their Noor shining in front of them and to their right. They will be told, ***'Paradise wherein streams flow is the glad news for you today. You will live therein forever. This is the greatest triumph.'*** (57: 12) The phrase 'The shining Noor in front ... ' is a reference to the Imam<sup>asws</sup> who will walk in front and on the right of the true believers until they all enter Paradise'.<sup>14</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعُمَرِيِّ بْنِ عَلِيِّ جَمِيعاً  
عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحِيهِ مُوسَى ع مِثْلَهُ

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Musa ibn al-Qasim al-Bajali and Muhammad ibn Yahya from al-'Amrakiy ibn Ali altogether from Ali ibn Ja'far<sup>asws</sup> from his brother a similar Hadith.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ قَالَ سَأَلْتُ الرَّضَا ع عَنْ قَوْلِ اللَّهِ تَوْرَ السَّمَاوَاتِ  
وَ الْأَرْضِ فَقَالَ هَادٍ لِأَهْلِ السَّمَاءِ وَ هَادٍ لِأَهْلِ الْأَرْضِ وَ فِي رِوَايَةِ الْبَرْقِيِّ هَدَى مَنْ فِي السَّمَاءِ وَ هَدَى مَنْ فِي الْأَرْضِ

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ya'qub ibn Yazid from al-Abbass ibn Hilal who said:

<sup>13</sup> Abu Bakr and Umar

<sup>14</sup> Al-Kafi, Vol. 1, H. 513

'Once I asked Imam Al-Reza<sup>asws</sup> about the meaning of the words of Allah<sup>azwj</sup>, **'Allah is the Noor of the heavens and the earth.'** (24:35). The Imam<sup>asws</sup> replied: 'Allah<sup>azwj</sup> is the Guide for all that is in the Heavens and the Guide for all that is on the Earth.' According to another Hadith that al-Barqi has narrated (the Imam<sup>asws</sup> said): 'Allah has Guided everyone in the heavens and everyone on the earth'.<sup>15</sup>

## Masomeen<sup>asws</sup> are the 'Noor' Allah<sup>azwj</sup>:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ قَالَ حَدَّثَنَا صَفْوَانُ بْنُ يَحْيَى وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدِ الْكَابَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأَمَّنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدٍ النُّورُ وَ اللَّهِ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ ص إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ الَّذِي أَنْزَلَ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ وَ اللَّهُ يَا أَبَا خَالِدٍ لِنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْتُمْ مِنَ الشَّمْسِ الْمَضِيئَةِ بِالنَّهَارِ وَ هُمْ وَ اللَّهُ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَخْبُثُ اللَّهُ عَزَّ وَ جَلَّ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظْلَمُ قُلُوبُهُمْ وَ اللَّهُ يَا أَبَا خَالِدٍ لَا يُجِبُّنَا عَبْدٌ وَ يَتَوَلَّانَا حَتَّى يُطَهَّرَ اللَّهُ قَلْبَ عَبْدٍ حَتَّى يُسَلِّمَ لَنَا وَ يَكُونَ سَلْمًا لَنَا فَإِذَا كَانَ سَلْمًا لَنَا سَلَّمَهُ اللَّهُ مِنْ شَدِيدِ الْحِسَابِ وَ آمَنَهُ مِنْ فِرْعَ يَوْمِ الْقِيَامَةِ الْأَكْبَرِ

Al-Husayn ibn Muhammad has narrated from Mualla ibn Muhammad from Ali ibn Mirdas who has said that Safwan ibn Yahya and al-Hassan ibn Mahbub have narrated from abu Ayyub from abu Khalid al-Kabuli who said:

'I asked (Imam) Abu Ja'far<sup>asws</sup> about the meaning of the words of Allah<sup>azwj</sup>: **'Those who believe in Allah and His messenger and follow the Noor which is sent down .... ' (64:8)** 'The Imam<sup>asws</sup> said: 'O abu Khalid, I swear by Allah<sup>azwj</sup>, it is 'A'immah<sup>asws</sup> from the family of the Holy Prophet<sup>saww</sup> up to the Day of Judgement who are called Noor in the above verse. They, I<sup>asws</sup> swear by Allah<sup>asws</sup>, are the Noor of Allah<sup>azwj</sup> whom He<sup>azwj</sup> sent down. It is they<sup>asws</sup>, I swear by Allah<sup>azwj</sup>, who are the Noor of Allah<sup>azwj</sup> in the heavens and in the earth. O Abu Khalid, I<sup>asws</sup> swear by Allah<sup>azwj</sup>, that the Noor of Imam<sup>asws</sup> in the hearts of the true believers is brighter than the light of the sun in the midday.

They<sup>asws</sup>, I<sup>asws</sup> swear by Allah<sup>azwj</sup>, give Noor to the hearts of the true believers and Allah<sup>azwj</sup> may Block such Noor from reaching the hearts of whomever He<sup>azwj</sup> may Will, thus their hearts remain dark. O Abu Khalid, no one believes in our Divine Authority except that unless Allah<sup>azwj</sup> Cleanses his heart. Allah<sup>azwj</sup> will not Cleanse the heart of a person until he or she will acknowledge our<sup>asws</sup> Divine Authority and submits to us<sup>asws</sup>. When one submits to us<sup>asws</sup> Allah<sup>azwj</sup> will Safeguard him against the severity of the Day of Reckoning and Grant him security against the great horror on the Day of Judgement'.<sup>16</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ إِلَى قَوْلِهِ وَ اتَّبِعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ قَالَ النُّورُ فِي هَذَا الْمَوْضِعِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَيْمَةُ ع

Ali ibn Ibrahim has narrated through his chain of narrators the following:

<sup>15</sup> Al-Kafi, Vol. 1, H. 308.

<sup>16</sup> Al-Kafi, Vol. 1, H. 509.

Abu Abd Allah<sup>asws</sup> has said the following about the words of Allah<sup>azwj</sup>: 'There are those who follow the Messenger, the 'Ummi'<sup>17</sup> Prophet<sup>saww</sup>, whose description they find written in the Torah and the Gospel. He<sup>saww</sup> enjoins them to do good and forbids them to do all that is unlawful, makes lawful for them all that is pure and makes unlawful all that is filthy, removes their burdens and the entanglements in which they are involved. **Those who believe in him, honour and help him, and follow the 'Noor' which is sent down to him, will have everlasting happiness.**' (7: 157). The Imam<sup>asws</sup> said: 'It is Ali<sup>asws</sup> (Amir-ul-Momineen<sup>asws</sup>), and 'A'immah<sup>asws</sup> after him<sup>asws</sup> who are called 'Noor' in the above Verse of the Holy Quran'.<sup>18</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ نَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي الْجَارُودِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع لَقَدْ آتَى اللَّهُ أَهْلَ الْكِتَابِ خَيْرًا كَثِيرًا قَالَ وَ مَا ذَاكَ قُلْتُ قَوْلُ اللَّهِ تَعَالَى الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ إِلَى قَوْلِهِ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا قَالَ فَقَالَ قَدْ آتَاكُمْ اللَّهُ كَمَا آتَاهُمْ ثُمَّ تَلَا يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَ يَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ يَعْنِي إِمَامًا تَأْتُمُونَ بِهِ

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Fadala from Tha'laba ibn Maymun from abu al-Jarud who said:

'Once I said to Abu Ja'far<sup>asws</sup>: Allah<sup>azwj</sup> has given a great deal of good to the people of the heavenly books.' The Imam<sup>asws</sup> then asked: 'What is it?' I then said it is said in the words of Allah: **'Of those to whom We have given the book before him (Prophet Muhammad) they believe in him ... These will receive double reward for their forbearance .... ' (28:54)** ' The Imam<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Given you also a great deal of good as He<sup>azwj</sup> has Given to them,' and he<sup>asws</sup> recited, **'Believers, have fear of Allah and believe in His Messenger. Allah will grant you a double share of mercy, a Noor by which you can walk ... ' (57:28)** The 'Noor' mentioned in this verse stands for the Imam<sup>asws</sup> whom you follow'.<sup>19</sup>

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ وَ الْحُسَيْنِ بْنِ حَبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النَّوْرِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدٍ النَّوْرُ وَ اللَّهُ الْأَيْمَةُ ع يَا أَبَا خَالِدٍ لِنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوُرٌ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمْ الَّذِينَ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَحْجُبُ اللَّهُ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظَلِّمُ قُلُوبَهُمْ وَ يَعْشَاهُمْ بِهَا

Ahmad ibn Mihran has narrated from Abd al-'Azim ibn 'Abd Allah al-Hassani from Ali ibn Asbat and al-Hassan ibn Mahbub from Abu Ayyub from Abu Khalid Al-Kabuli who said:

'Once I asked Abu Ja'far<sup>asws</sup> about the meaning of the words of Allah<sup>azwj</sup> in the following Verse of the Holy Quran. **'Those who believe in Allah and His messenger and follow the Noor which is sent down .... ' (64:8)** The Imam<sup>asws</sup> said: 'O Abu Khalid, the 'Noor' in this Verse, I say by Allah<sup>azwj</sup>, stands for 'A'immah<sup>asws</sup> .

<sup>17</sup> Who was sent to the people of Mecca

<sup>18</sup> Al-Kafi, Vol. 1, H. 510.

<sup>19</sup> Al-Kafi, Vol. 1, H. 511. 195 : ج : 1 : ص

O Abu Khalid the Noor of the Imam<sup>asws</sup> in the hearts of the true believers is brighter than the Noor of the sun in midday. It is they who brighten the hearts of the true believers, and Allah<sup>azwj</sup> withholds their<sup>asws</sup> Noor from reaching whomever He<sup>azwj</sup> Wills not to reach, thus their hearts become dark and Allah<sup>azwj</sup> Covers them with darkness'.<sup>20</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عُمَرَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي الْحَسَنِ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ ع بِأَفْوَاهِهِمْ فُلْتُ قَوْلُهُ تَعَالَى وَ اللَّهُ مُتِمُّ نُورِهِ قَالَ يَقُولُ وَ اللَّهُ مُتِمُّ الْإِمَامَةِ وَ الْإِمَامَةُ هِيَ النُّورُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا قَالَ النُّورُ هُوَ الْإِمَامُ

Ahmad ibn Idris has narrated from al-Husayn ibn 'Ubayd Allah from Muhammad ibn al-Hassan and Musa ibn 'Umar from al-Hassan ibn Mahbub from Muhammad ibn al-Fudayl who said:

'Once I asked Abu Al-Hassan<sup>asws</sup> about the meaning of the words of Allah<sup>azwj</sup> in the following verse of the Holy Quran. **'They want to put out the Noor of Allah with their mouths, but Allah will certainly make His Noor shine forever, even though the unbelievers may dislike this.'** (61:8)

The Imam<sup>asws</sup> said: 'They want to put out the Divine Authority of Amir-ul-Momineen<sup>asws</sup> with their mouths. However, the expression 'Allah completes His 'Noor' stands for the Imam<sup>azwj</sup> as mentioned in the following verse **'Those who believe in Allah, His messenger and follow the Noor which is sent down (64:8).** The 'Noor' stands for Imam<sup>azwj</sup>'.<sup>21</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ عَلِيِّ بْنِ حَمَّادٍ عَنِ عَمْرِو بْنِ شَمْرٍ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَفْتَرِ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَلِكَ يَرِيدُهُ وَلَايَةَ مَنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَلَايَتُهُمْ إِلَى آدَمَ ع وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَا سَأَلْتُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ وَ قَالَ لِأَعْدَاءِ اللَّهِ أَوْلِيَاءِ الشَّيْطَانِ أَهْلِ التَّكْذِيبِ وَ الْإِنْكَارِ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ يَقُولُ مُتَكَلِّفًا أَنْ أَسْأَلْكُمْ مَا لَسْتُمْ بِأَهْلِهِ فَقَالَ الْمُتَنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَمَا يَكْفِي مُحَمَّدًا أَنْ يَكُونَ قَهْرَنَا عَشْرِينَ سَنَةً حَتَّى يُرِيدُ أَنْ يُحْمَلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا وَ مَا هُوَ إِلَّا شَيْءٌ يَتَقَوْلُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَ لَنْ يُقَاتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنْزِعَتِهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَدًا وَ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْلِمَ بَيْتَهُ ص الَّذِي أَخْفَا فِي صُدُورِهِمْ وَ أَسْرُوا بِهِ فَقَالَ فِي كِتَابِهِ عَزَّ وَ جَلَّ أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ يَقُولُ لَوْ شِئْتُ حَبَسْتُ عَنْكَ الْوَحْيَ فَلَمْ تَكَلِّمْ بِفَضْلِ أَهْلِ بَيْتِكَ وَ لَا بِمَوَدَّتِهِمْ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ يَمْحُ اللَّهُ الْبَاطِلَ وَ يُحِقُّ الْحَقَّ بِكَلِمَاتِهِ يَقُولُ الْحَقُّ لِأَهْلِ بَيْتِكَ الْوَلَايَةُ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ وَ يَقُولُ بِمَا أَلْفَوْهُ فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ لِأَهْلِ بَيْتِكَ وَ الظُّلْمِ بَعْدَكَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِثْلُكُمْ أَ فَتَأْتُونَ السَّحَرَ وَ أَنْتُمْ تُبْصِرُونَ وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ النَّجْمِ إِذَا هَوَى قَالَ أَفَسِمُ بِمَبْضِ مُحَمَّدٍ إِذَا قُبِضَ مَا ضَلَّ صَاحِبُكُمْ بِتَفْضِيلِهِ أَهْلَ بَيْتِهِ وَ مَا غَوَى وَ مَا يُنْطِقُ عَنِ الْهَوَى يَقُولُ

<sup>20</sup> Al-Kafi, Vol. 1, H. 512

<sup>21</sup> Al-Kafi, Vol. 1, H. 514. الكافي ج : 1 ص : 196

مَا يَتَكَلَّمُ بِفَضْلِ أَهْلِ بَيْتِهِ هَوَاهُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ هُوَ إِلَّا وَحْيِي يُوحَى وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُحَمَّدٍ ص قُلْ لَوْ أَنِّي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفَضِي الْأَمْرَ بَيْنِي وَ بَيْنَكُمْ قَالَ لَوْ أَنِّي أُمِرْتُ أَنْ أُعَلِّمَكُمُ الَّذِي أَحْفَيْتُمْ فِي صُدُورِكُمْ مِنْ اسْتِعْجَالِكُمْ بِمَوْتِي لَتَظْلَمُوا أَهْلَ بَيْتِي مِنْ بَعْدِي فَكَانَ مَثَلُكُمْ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ يَقُولُ أَضَاءَتْ الْأَرْضُ بنورِ مُحَمَّدٍ كَمَا نُضِيءُ الشَّمْسُ فَضَرَبَ اللَّهُ مَثَلًا مُحَمَّدٍ ص الشَّمْسِ وَ مَثَلِ الْوَصِيِّ الْقَمَرِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ جَعَلَ الشَّمْسُ ضِيَاءً وَ الْقَمَرُ نُورًا وَ قَوْلُهُ وَ آيَةٌ لَهُمُ اللَّيْلُ نَسَلَخْنَا مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ وَ قَوْلُهُ عَزَّ وَ جَلَّ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ يَعْنِي فَبِضِّ مُحَمَّدٍ ص وَ ظَهَرَتِ الظُّلْمَةُ فَلَمْ يُبْصِرُوا فَضْلَ أَهْلِ بَيْتِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنَّ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ ثُمَّ إِنَّ رَسُولَ اللَّهِ ص وَضَعَ الْعِلْمَ الَّذِي كَانَ عِنْدَهُ عِنْدَ الْوَصِيِّ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ يَقُولُ أَنَا هَادِي السَّمَاوَاتِ وَ الْأَرْضِ مَثَلُ الْعِلْمِ الَّذِي أُعْطِيَتْهُ وَ هُوَ نُورِي الَّذِي يُهْتَدَى بِهِ مَثَلُ الْمَشْكَاةِ فِيهَا الْمِصْبَاحُ فَالْمِشْكَاةُ قَلْبُ مُحَمَّدٍ ص وَ الْمِصْبَاحُ النُّورُ الَّذِي فِيهِ الْعِلْمُ وَ قَوْلُهُ الْمِصْبَاحُ فِي رُجَاةٍ يَقُولُ إِنِّي أُرِيدُ أَنْ أَقْبِضَكَ فَاجْعَلِ الَّذِي عِنْدَكَ عِنْدَ الْوَصِيِّ كَمَا يُجْعَلُ الْمِصْبَاحُ فِي الرُّجَاةِ كَأَنَّهَا كَوَّكَبٌ دُرِّي فَأَعْلَمَهُمْ فَضْلَ الْوَصِيِّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ فَاصْبُلِ الشَّجَرَةَ الْمُبَارَكَةَ إِبْرَاهِيمَ ع وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رَحِمْتُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ لَا شَرِيْقَةَ وَ لَا غَرِيْبَةَ يَقُولُ لَسْتُمْ بِيَهُودٍ فَتَصَلُّوا قِبَلَ الْمَغْرِبِ وَ لَا تَصَارَى فَتَصَلُّوا قِبَلَ الْمَشْرِقِ وَ أَنْتُمْ عَلَى مِلَّةِ إِبْرَاهِيمَ ع وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَ لَا نَصْرَانِيًّا وَ لَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَ مَا كَانَ مِنَ الْمُشْرِكِينَ وَ قَوْلُهُ عَزَّ وَ جَلَّ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَقُولُ مَثَلُ أَوْلَادِكُمُ الَّذِينَ يُؤَلِّدُونَ مِنْكُمْ كَمَثَلِ الرَّيْتِ الَّذِي يُعَصَّرُ مِنَ الرَّيْتُونَ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَقُولُ يَكَادُونَ أَنْ يَتَكَلَّمُوا بِالتَّبَوُّةِ وَ لَوْ لَمْ يُنْزَلْ عَلَيْهِمْ مَلَكٌ

Ali ibn Muhammad has narrated from Ali ibn al-Abbas from Ali ibn Hammad from Amr ibn Shamir from Jabir who said:

'This is about the meaning of the words of Allah<sup>azwj</sup>. ' ... **one who does a good deed We add to it for him more goodness.**' (42:23) Abu Jafar<sup>asws</sup> has said that it is a reference to the one who accepts Wilayah<sup>22</sup> of Aly-e<sup>23</sup>-Muhammad<sup>saww</sup> and follows their<sup>asws</sup> footprints. The following such guidance adds to the Wilayah of the Prophets<sup>as</sup> of the past and the believing people of the earlier generations. Their Wilayah then reaches the Wilayah of Adam<sup>as</sup>. It is mentioned in the words of Allah<sup>azwj</sup> '... **one who does a good deed for him there is something better than that good deed.**' (27:89) One for this reason will enter the Garden as Allah<sup>azwj</sup> has said. 'say.. **'Whatever reward I ask from you is for your own self.'**' (34:47). The Holy Prophet<sup>saww</sup> says: 'The reward that I ask from you in the form of the love besides which I do not ask from you for anything is for you through which you will find guidance and will be saved from suffering on the Day of Judgement.'

For the enemies of Allah<sup>azwj</sup> and friends of Satan, people of rejection and denial, He<sup>azwj</sup> has said: .. **say, 'I do not ask from you for any reward and I am not a pretending one.'** (38:86) He<sup>saww</sup> says: 'I will be pretending if I ask you what you are not worthy of (I do not ask the hypocrites to love my family; it is useless).' 'The hypocrites then said to each other, 'Is it not enough for Muhammad<sup>saww</sup> that he has

<sup>22</sup> Guardianship of 'A 'imma<sup>asws</sup> with Divine Authority and Knowledge

<sup>23</sup> Family of



dominated us for twenty years and now in addition he<sup>saww</sup> wants to load his family on our necks?' Therefore, they said: 'Allah<sup>azwj</sup> has not revealed it. It is nothing more than his<sup>saww</sup> own words that he<sup>saww</sup> speaks to raise his family over our necks. If Muhammad<sup>saww</sup> will be killed or die, we will remove his family from government and then we will never allow it to go back to them forever.' Allah<sup>azwj</sup> Wanted to inform His Holy Prophet<sup>saww</sup> of that which they were hiding in their chests secretly. Allah<sup>azwj</sup> thus, has said in His book, ' ... **do they say that he has fabricated it against Allah falsely? Had Allah wanted He could have sealed his heart**' (42:24)

He<sup>azwj</sup> says: 'Had I<sup>azwj</sup> wanted I<sup>azwj</sup> could have held back revelation from you so you could not speak of the excellence of your family, or about loving them. ' Allah<sup>azwj</sup> has Said: ' ... **Allah deletes falsehood and establishes the truth through His words. [He<sup>azwj</sup> Says that truth is on the side of your family. It is the Wilayah]. He has full knowledge of all that is in the hearts.**' (42:24) He<sup>azwj</sup> speaks about what He<sup>azwj</sup> has Placed in their hearts of animosity towards your<sup>saww</sup> family, the injustice to them<sup>asws</sup> after your<sup>saww</sup> passing away as is mentioned in the Words of Allah<sup>azwj</sup>, ' ... **the unjust secretly speak to each other and say, 'Is it not true that he is only a human being like you? Do you then come to magic when you can see it!''**' (21 :3) There are the words of Allah<sup>azwj</sup>. ' ... **I swear by the star when it descends down.**' [He<sup>azwj</sup> has said that He<sup>azwj</sup> swears by the passing away of Muhammad<sup>saww</sup> from this world). He<sup>azwj</sup> swears that your companion is not misled (in giving preference to his family) and has not transgressed. He<sup>saww</sup> does not speak out of his<sup>saww</sup> own desires (He<sup>azwj</sup> says that he does not speak of the excellence of his<sup>saww</sup> family out of his<sup>saww</sup> own desire but it is the words of Allah<sup>azwj</sup>) ' ... **it is but revelation that is revealed to him.**' (53: 1-4) 'Allah<sup>azwj</sup> has said this to Muhammad<sup>saww</sup> **say to them, 'If I had with me what you want to happen quickly between you and I, the matter would have been settled.**' (6:58). He<sup>saww</sup> has said: 'If I inform you of what you hide in your chests about my death to happen quicker so you will do injustice to my family after me, your case will then be like what Allah<sup>azwj</sup> has said. ' ... **it is like the case of one who kindles a fire. When his surroundings become bright ... ,'** (2: 17) is a reference to His<sup>azwj</sup> Saying that the earth became bright by the Noor of Muhammad<sup>saww</sup> just as the sun brightens it. Allah<sup>azwj</sup> has given the example of Muhammad<sup>saww</sup> to be like the Sun. The example of the executor of the will like the moon as is mentioned in the words of Allah<sup>azwj</sup>. '**He has made the sun a source of Noor and the moon a brightness.**' It is also in His<sup>azwj</sup> words: ' ... **a sign for them is the night from which We extract the day when they were in darkness.**' (36:37) Also it is in the words of Allah<sup>azwj</sup> ' ... **Allah removed their Noor and left them in darkness in which they cannot see.**' (2: 18) It is a reference to the passing away of Muhammad from this world. After this darkness appeared, then they did not see the excellence of Ahl al-Bayt<sup>asws</sup>. 'Allah<sup>azwj</sup> has said, ' ... **if you call them to guidance they cannot listen and you see them look to you but they cannot see.**' (7:197)

The Rasool Allah<sup>saww</sup> left the knowledge, which was with him<sup>saww</sup> with the executor of the will as mentioned in the words of Allah<sup>azwj</sup> ' ... **Allah is the Noor of the skies and earth.**' (24:35) He<sup>azwj</sup> says that He<sup>azwj</sup> is the Guide of the skies and earth like the knowledge that I<sup>azwj</sup> have given and that is the Noor (My<sup>azwj</sup> Noor) by which guidance is found like a niche in which there is a lantern. Niche is the heart of Muhammad<sup>saww</sup> lantern is My<sup>azwj</sup> Noor in which there is knowledge. 'In addition, there are His<sup>azwj</sup> words. ' ... **the lantern is in a glass**' which He<sup>azwj</sup> says I want to make you pass

away. Therefore, you must leave that which is with you with the Executor of the Will just as a lantern is placed in a glass 'as if it is a brilliant star.'

Thus, inform them of the excellence of Executor of the Will, 'it lights up from a blessed tree' and the origin of the blessed tree is Ibrahim<sup>as</sup> as mentioned in the words of Allah<sup>azwj</sup> '... **the mercy and the blessings of Allah is upon you Aly-e-Ahl al-Bayt; He is praiseworthy and glorious.**' (11:73) 'It is in the words of Allah<sup>azwj</sup> '... **Allah chose Adam<sup>as</sup>, Noah<sup>as</sup>, Aly-e-Ibrahim<sup>as</sup>, and Aly<sup>as</sup> of 'Imran over the worlds. They were offspring of each other and Allah is hearing and knowledgeable.'** (3:33-34) '... it is not from the East or from the West'. He says that you are not Jews who face during Salat to the West. You are not Christians who turn their faces toward the East in Salat. 'You are followers of the religion of Ibrahim<sup>as</sup>, as Allah<sup>azwj</sup>, has said, '... **Ibrahim was not a Jew or Christian, but he was an upright man, submitted to the will of Allah and he was not a pagan.**' (3:67) 'Also there is the words of Allah<sup>azwj</sup> '... its oil almost lights up even if no fire touches it. It is Noor upon Noor. Allah<sup>azwj</sup> Guides to His Noor whomever He<sup>azwj</sup> wants.' He<sup>azwj</sup> Says that the example of your children who are born from you is like the oil which is extracted from olive.' Its oil almost lights up even if no fire touches it. It is Noor upon Noor. Allah<sup>azwj</sup> Guides to His<sup>azwj</sup> Noor whomever He<sup>azwj</sup> wants.' He<sup>azwj</sup> Says that they almost speak like the Prophets<sup>as</sup> do, even though no angels come to them'.<sup>24</sup>

## The Momin and the Kafir:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْمُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي أَخَاطِطُ النَّاسَ فَيَكْتُرُ عَجْبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فُلَانًا وَ فُلَانًا لَهُمْ أَمَانَةٌ وَ صِدْقٌ وَ وَفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوَفَاءُ وَ الصِّدْقُ قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ عَ جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْعَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَتَبَ عَلَيَّ مَنْ دَانَ بِوَلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قُلْتُ لَا دِينَ لِأَوْلِيكَ وَ لَا

عَتَبَ عَلَيَّ هَؤُلَاءِ قَالَ نَعَمْ لَا دِينَ لِأَوْلِيكَ وَ لَا عَتَبَ عَلَيَّ هَؤُلَاءِ ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِنَ الظُّلُمَاتِ الدُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لِوَلَايَتِهِمْ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَ قَالَ وَ الَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِمَّا عَنِي بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنْ تَوَلَّوْا كُلِّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ خَرَجُوا بِوَلَايَتِهِمْ إِلَيْهِ مِنْ نُورِ الْإِسْلَامِ إِلَى الظُّلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَ أَوْلِيكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from 'Abd 'Aziz al-'Abdi from 'Abd Allah ibn abu Yafur who said:

'Once I said to Abu Abd Allah<sup>asws</sup> 'I meet people and it increases my wonder when I find people who do not consider you (Ahl al-Bayt<sup>asws</sup>) as their guardians and 'A'immah (Leaders with Divine Authority) but they consider so and so as their imam. However, they are trustworthy, truthful and loyal. I also find people who consider you<sup>asws</sup> as their guardians and 'A'immah<sup>asws</sup> but are not trustworthy, loyal and truthful.'

<sup>24</sup> Al-Kafi, Vol. 8, H. 574. 380 : ص : ج : الكافي ج : 8 : ص : 380

'Abu' Abd Allah<sup>asws</sup> then sat in an upright position and turned to me as if upset, and then said, 'One who follows the religion of Allah<sup>azwj</sup> under the guardianship of an unjust imam who does not possess Divine Authority, has no religion. One who follows the religion of Allah<sup>azwj</sup> under the guardianship of an Imam<sup>asws</sup> who is just in his dealings and possesses Divine Authority, will suffer no negative effect.'

'I then asked: 'Do those, in fact, have no religion, and these face no destruction?' The Imam<sup>asws</sup> said: 'That is correct. Those have no religion and these face no destruction.' Then, the Imam<sup>asws</sup> said: 'Have you not heard the words of Allah<sup>azwj</sup>. ***'Allah is the Guardian of the believers and it is He who takes them out of darkness into light. ... ' (2:257).*** It means that He<sup>azwj</sup> Takes them out of the darkness of sins to the light of repentance and forgiveness because of their love for and their being under the guardianship of the just 'A'imma<sup>asws</sup> who possess Divine Authority.

Allah<sup>azwj</sup> has also Said: '***The Devil is the guardian of those who deny the Truth and he leads them from light to darkness .... ' (2:257).*** It means that they were in the light of Islam but when they accepted the guardianship and the leadership of every unjust imam who possessed no authority from Allah<sup>azwj</sup> their guardianship took them out of the 'Noor' of Islam to the darkness of disbelief. Allah<sup>azwj</sup> then Made it necessary for them to suffer in fire along with the unbelievers, '***... these are the dwellers of hell wherein they will live forever (2:257).***'<sup>25</sup>

## The 'Noor' and the Followership:

From the Ahadith presented above we have learnt that Allah<sup>azwj</sup> Wants the believers to submit to and follow commands of the Ahl Al-Bayt<sup>asws</sup>, who possess His<sup>azwj</sup> Noor, which is brighter than the light of the Sun. Anyone else who tries to guide believers will have no such light and will end-up spoiling the Noor in the heart of believers and lead them to the destruction (the Hell-fire). The following Hadith further explains the above discussion:

## The Condemnation of Seeking Leadership:

وعنهم ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن عبدالله بن المغيرة ، عن عبدالله بن مسكان ، قال : سمعت أبا عبدالله ( عليه السلام ) يقول : إياكم وهؤلاء الرؤساء الذين يتراسون ، فوالله ما خفقت النعال خلف رجل ، إلا هلك وأهلك

And from him, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abd Allah Bin Mugheira, from Abd Allah Bin Muskan who has said:

'I heard Abu Abd Allah<sup>asws</sup> said: 'Beware of the leader<sup>26</sup> who goes around as leaders, for by Allah<sup>azwj</sup>, there is no man behind whom is the sound of shoes, but he is destroyed and leads others to destruction'.<sup>27</sup>

<sup>25</sup> Al-Qatara, V. 2, pp. 78, Alkafi, V. 1, H. 965, Bihar V. 23, pg. 323, H. 8.. 376 : 1 ص : الكافي ج

<sup>26</sup> Peers, Salaars, Murshads

<sup>27</sup> Wasail ul Shia, H. 33386

وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن أيوب ، عن أبي عقيلة الصيرفي ، عن كرام ، عن أبي حمزة الشمالي ، قال : قال أبو عبدالله ( عليه السلام ) : إياك والرياسة ، وإياك أن تطأ أعقاب الرجال ، قلت : جعلت فداك ، أما الرياسة فقد عرفتها ، وأما أن أطأ أعقاب الرجال فما ثلثا ما في يدي إلا مما وطئت أعقاب الرجال ، فقال لي : ليس حيث تذهب ، إياك أن تنصب رجلا دون الحجة ، فتصدقه في كل ما قال .

And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ayyub, from Abu Aqeela Al Sayrafi, from Karaam, from Abu Hamza Al Thumaly who has said the following:

Abu Abd Allah<sup>asws</sup> said: 'Beware of leading<sup>28</sup>, and beware of following the people'. I said: 'May I be sacrificed for you<sup>asws</sup>! As for the leadership, I understand that, and as for the following the people, two thirds of what I have is what is from following the people'. He<sup>asws</sup> said to me: 'This is not as you think it to be. Beware of establishing a man without the 'al-Hujjat' (Divine Proof), ratifying (believing in) everything that he says'.<sup>29</sup>

محمد بن مسعود العياشي في ( تفسيره ) عن أبان ، قال : سمعت أبا عبدالله ( عليه السلام ) يقول : يا معشر الأحداث ! اتقوا الله ، ولا تأتوا الرؤساء وغيرهم ، حتى يصيروا أذنانا ، لا تتخذوا الرجال ولائج من دون الله ، انا . والله . خير لكم منهم ، ثم ضرب يده إلى صدره .

Muhammad Bin Mas'ud Al Ayyashi in his Tafseer from Aban said:

I heard Abu Abd Allah<sup>asws</sup> say: 'O group of youths! Be afraid of Allah<sup>azwj</sup>, and do not obey the influential and others, until they become frustrated. Do not take to the men as confidants apart from Allah<sup>azwj</sup>, I – by Allah<sup>azwj</sup> – am better for you than them'. Then he<sup>asws</sup> hit his<sup>asws</sup> chest with his<sup>asws</sup> hand'.<sup>30</sup>

## Seekers of Leadership are Destroyed:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُؤُسَ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي وَيْحَكَ يَا أَبَا الرَّبِيعِ لَا تَطْلُبَنَّ الرِّئَاسَةَ وَ لَا تَكُنْ دِئْبًا وَ لَا تَأْكُلْ بِنَا النَّاسِ فَيُفْقِرَكَ اللَّهُ وَ لَا تَقُلْ فِينَا مَا لَا نَقُولُ فِي أَنْفُسِنَا فَإِنَّكَ مَوْفُوفٌ وَ مَسْتَوْوَلٌ لَا مَحَالَةَ فَإِنْ كُنْتَ صَادِقًا صَدَّقْنَاكَ وَ إِنْ كُنْتَ كَاذِبًا كَذَّبْنَاكَ

Ali ibn Ibrahim has narrated from Muhammad ibn Isa from Yunus from abu al- Rabi' al-Shami who said:

'Once Abu Jafar<sup>asws</sup> said to me: 'Woe upon you, O abu al-Rabi', do not seek leadership and do not be a wolf, do not eat people (consume their properties) through us<sup>asws</sup> so Allah<sup>azwj</sup> makes you poor, do not say about us<sup>asws</sup> what we do not say about ourselves<sup>asws</sup>. One day you will be made to stand up (before the Judge)

<sup>28</sup> Becoming peer, murshad, pashwah

<sup>29</sup> Wasail ul Shia, H. 33387

<sup>30</sup> Wasail ul Shia, H. 33407

and will inevitably be questioned. Had you been a truthful person, we<sup>asws</sup>, approve you and, had you been lying, we<sup>asws</sup> will declare you a liar'.<sup>31</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ ابْنِ مِيَّاحٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَرَادَ  
الرِّئَاسَةَ هَلَكَ

A number of our people have narrated from Sahl ibn Ziyad from Mansur ibn al- Abbas from ibn Mayyah from his father who said:

'I heard Abu Abd Allah<sup>asws</sup> saying, 'Whoever wants leadership is destroyed'.<sup>32</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا تَرَى لَا أَعْرِفُ  
خِيَارَكُمْ مِنْ شِرَارِكُمْ بَلَى وَاللَّهِ وَ إِنَّ شِرَارَكُمْ مِنْ أَحَبِّ أَنْ يُوطَأَ عَقْبُهُ إِنَّهُ لَا بُدَّ مِنْ كَذَابٍ أَوْ عَاجِزِ الرَّأْيِ

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from al-'Ala' from Muhammad ibn Muslim who said:

'I heard Abu Abd Allah<sup>asws</sup> asking: 'Do you think I do not distinguish the bad from good among you? Yes, by Allah<sup>azwj</sup>, the bad ones among you are those who love people walking behind them. Such a person is inevitably a liar or a helpless one (due to his ignorance) in his opinion'.<sup>33</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كَتَبَ أَبُو عَبْدِ اللَّهِ ع إِلَى الشَّيْعَةِ لِيُعْطِفَنَّ دُؤُومَ السِّنِّ مِنْكُمْ وَ  
النُّهَى عَلَى دُؤِي الْجُهْلِ وَ طُلَّابِ الرِّئَاسَةِ أَوْ لِنُصَيْبِنَاكُمْ لِعَنِّي أَجْمَعِينَ

It is narrated from the narrator of the previous Hadith from Ali ibn Asbat from al-'Ala' ibn Razin from Muhammad ibn Muslim who said:

'Abu Abd Allah<sup>asws</sup> wrote to Shi'ah as follows: 'The ones among you with the ability (elders) to speak and reason must show kindness to and prohibit the ignorant ones among you, and those who seek leadership, otherwise, you will all be affected by my condemnation'.<sup>34</sup>

جَعَفَرُ بْنُ بَشِيرٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي شَيْبَةَ قَالَ دَخَلْتُ أَنَا وَ سُلَيْمَانُ بْنُ خَالِدٍ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ سُلَيْمَانُ بْنُ  
خَالِدٍ إِنَّ الرِّئَاسَةَ قَوْمٌ قَدْ عَرَفُوا وَ جُرُّوا وَ شَهَرَهُمُ النَّاسُ وَ مَا فِي الْأَرْضِ مُحَمَّدِيٌّ أَحَبُّ إِلَيْهِمْ مِنْكَ فَإِنْ رَأَيْتَ أَنْ تُدْنِيَهُمْ وَ تُفَرِّبَهُمْ  
مِنْكَ فَافْعَلْ فَقَالَ يَا سُلَيْمَانُ بْنُ خَالِدٍ إِنْ كَانَ هَؤُلَاءِ السُّفَهَاءُ يُرِيدُونَ أَنْ يَصُدُّونَا عَنْ عِلْمِنَا إِلَى جَهْلِهِمْ فَلَا مَرْجَأَ لَهُمْ وَ لَا أَهْلًا  
وَ إِنْ كَانُوا يَسْمَعُونَ قَوْلَنَا وَ يَنْتَظِرُونَ أَمْرَنَا فَلَا بَأْسَ

Ja'far ibn Bashir has narrated from 'Amr ibn 'Uthman from abu Shabal who said:

'Once, Sulaiman ibn Khalid and I visited Abu 'Abd Allah<sup>asws</sup>. Sulaiman ibn Khalid said: 'The Zaidiy sect, has become known, tried and is famous among people and

<sup>31</sup> Al-Kafi, Vol. 2, H. 2498

<sup>32</sup> Al-Kafi, Vol. 2, H. 2499

<sup>33</sup> Al-Kafi, Vol. 2, H. 2500

<sup>34</sup> Al-Kafi, Vol. 8, H. 152

those on earth as followers of Muhammad<sup>saww</sup> and they are more beloved to them (public) than you are; in such case if you can bring them closer to you, you should do so.'

The Imam<sup>asws</sup> said: 'O Sulaiman ibn Khalid, if these dim-witted ones want to bar us<sup>asws</sup> from our knowledge and lead to their ignorance, then they are not welcome. They are not accepted; but if they listen to what we<sup>asws</sup> say and wait for our' Amr<sup>ajfj35</sup>, then it is not harmful'.<sup>36</sup>

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (5:55)

The Wilayat, of Allah<sup>azwj</sup>, Rasool<sup>saww</sup> and Mola Ali<sup>asws</sup> (who gave Zakat in Rakku) is of the same value and nature and as such be reflected in all our acts of worship. Amir-ul-Momineen<sup>asws</sup> says: My Wilayat is the Wilayat of Allah<sup>azwj</sup> and all Prophets<sup>as</sup> has to pledge to our Wilayat, as part of the major requirement for their qualification (to be given the Prophet-hood).<sup>37</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحُسَيْنِ ع أَنَّهُ ذَكَرَ رَجُلًا فَقَالَ إِنَّهُ يُحِبُّ الرِّئَاسَةَ فَقَالَ مَا ذُنْبَانِ صَارِيَانِ فِي عَنَمٍ قَدْ تَفَرَّقَ رِعَاؤُهَا بِأَضْرَّ فِي دِينِ الْمُسْلِمِ مِنَ الرِّئَاسَةِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Mu'ammarr ibn Khallad narrates the following from Abu Al-Hassan<sup>asws</sup>:

'It was mentioned before the Imam<sup>asws</sup> that a certain person loves to have leadership. The Imam<sup>asws</sup> said: 'Two fierce wolves in a flock of sheep, whose shepherd is far away, are not more harmful to the flock than seeking leadership to a Muslim's religion is'.<sup>38</sup>

عَنْهُ عَنْ أَحْمَدَ عَنْ سَعِيدِ بْنِ حَنَاحٍ عَنْ أَحِيهِ أَبِي عَامِرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ طَلَبَ الرِّئَاسَةَ هَلَكَ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Said ibn Janah from his brother. Abu Amir from a man who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Abu' Abd Allah<sup>asws</sup> has said: 'Whoever seeks leadership is destroyed'.<sup>39</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُعْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي أَكْمُ وَ هُوَ لَاءِ الرُّؤْسَاءِ الَّذِينَ يَتَرَأْسُونَ فَوَ اللَّهُ مَا خَفَقَتِ النَّعَالُ خَلْفَ رَجُلٍ إِلَّا هَلَكَ وَ أَهْلَكَ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from' Abd Allah ibn al-Mughirah from' Abd Allah ibn Muskan who said:

<sup>35</sup> The rise of al-Qa'im with Divine authority and knowledge.

<sup>36</sup> Al-Kafi, Vol. 8, H. 158 الكافي ج : 8 ص : 160

<sup>37</sup> AlQatara, vol. 2, pp. 64, Amali Mufeed 142, tradition 9, Bihar Volume 100, pp. 262, tradition 15, Amali Tusi, 271, tradition 19.

<sup>38</sup> Al-Kafi, Vol. 2, H. 2493

<sup>39</sup> Al-Kafi, Vol. 2, H. 2494

'I heard Abu Abd Allah<sup>asws</sup> saying: 'Beware of these leaders who pretend to be leaders. I say it by Allah, shoes (people) have never marched behind a man, but that he destroys (them) and (he) is destroyed'.<sup>40</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ وَغَيْرِهِ رَفَعُوهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَلْعُونٌ مَنْ تَرَأَسَ مَلْعُونٌ مَنْ هَمَّ بِهَا مَلْعُونٌ مَنْ حَدَّثَ بِهَا نَفْسَهُ

It is narrated from him (narrator of the Hadith above) from Muhammad ibn Isma'il ibn Bazi' and others in a marfu' manner who said:

'Abu Abd Allah<sup>asws</sup> has said: 'Condemned is one who seeks leadership, condemned is one who intends to become a leader and condemned is one who speaks to himself of leadership'.<sup>41</sup>

## The Knowledge and Seeking Knowledge:

One needs to have not only the essential knowledge in order to fulfil the religious obligations but also to understand what is expected of him/her in regard to purifying his 'Nafs' (soul) for the 'Maurifat' (recognition) of the 'Al-Noor' which raises the spiritual status of a believer. As Amir-ul-Momineen<sup>asws</sup> describes the higher status of his<sup>asws</sup> Shias as compared with those of the people of Paradise:

إن أهل الجنة لينظرون إلى منازل شيعتنا كما ينظر الإنسان إلى الكواكب التي في السماء

(Amir-ul-Momineen<sup>asws</sup> said): The people of Paradise will look at the positions of our adherents –Shia, in the same way you look to the stars in the sky'.<sup>42</sup>

In the following section, we will try to learn about the knowledge, how to acquire it, as explained by the Ahadith of Masomeen<sup>asws</sup>. However, we will, first, present a Hadith of Prophet<sup>saww</sup> where those 9 matters are described, which would exempt a 'Momin' from accountability (of punishment):

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ التَّهْدِيدِيِّ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص وَضِعَ عَنْ أُمَّتِي تِسْعَ خِصَالٍ الْخَطَأُ وَالنَّسْيَانُ وَمَا لَا يَعْلَمُونَ وَمَا لَا يُطِيعُونَ وَمَا اضْطُرُّوا إِلَيْهِ وَمَا اسْتُكْرِهُوا عَلَيْهِ وَالطَّيْرُ وَالْوَسْوَاسُ فِي التَّفَكُّرِ فِي الْخَلْقِ وَالْحَسَدُ مَا لَمْ يُظْهَرْ بِلِسَانٍ أَوْ يَدٍ

Al-Hussanin ibn Mohammed, who from Mohammed ibn Ahmed al-Nahdi Rafa, who has narrated the following from Abi Abd Allah<sup>asws</sup>:

The Rasool Allah<sup>saww</sup> has said: My followers are exempt from responsibilities in 9 kinds of acts and conditions:

- 1) Acting by mistake;
- 2) Out of forgetfulness;

<sup>40</sup> Al-Kafi, Vol. 2, H. 2495

<sup>41</sup> Al-Kafi, Vol. 2, H. 2496 298 : ج : 2 : ص :

<sup>42</sup> الخصال ج : 2 : ص : 611

- 3) Things they have no knowledge of;
- 4) Things they are not able to do;
- 5) Thing they could not live without;
- 6) Thing, which they are compelled to do;
- 7) Omens;
- 8) Temptations in thinking about creatures;
- 9) Feeling envy as long as it is neither expressed by their tongues nor by hands'.<sup>43</sup>

## What is Knowledge and How it is Acquired?

عنه عليه السلام قال: جاء رجل إلى رسول الله صلي الله عليه و اله و سلم فقال: يا رسول الله، ما العلم؟ قال: الإنصات، قال: ثمّ مه؟ قال: الاستماع له، قال: ثمّ مه؟ قال: الحفظ له، قال: ثمّ مه يا رسول الله؟ قال: العمل به، قال: ثمّ مه يا رسول الله؟ قال: ثمّ نشره.

Ali ibn Mohammed from Sahl ibn Ziyad, who from Jafar ibn Mohammed al-Ashari, who from Abd Allah ibn Maymun al-Qaddah, who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Imam Sadiq<sup>asws</sup> narrated that someone came to see God's Prophet<sup>saww</sup> and said: 'O' Prophet of Allah<sup>saww</sup>! What is knowledge?' The Prophet<sup>saww</sup> replied: 'Trying to hear.' He asked: 'What else?' The Prophet<sup>saww</sup> said: 'Listening.' He asked: 'What else?' The Prophet<sup>saww</sup> said: 'then it is in memorising it.' He asked 'What else?' The Prophet<sup>saww</sup> said: 'Practicing what is learned.' He asked: 'What else?' The Prophet<sup>saww</sup> said: 'Teaching it to other people.'<sup>44</sup>

## The Knowledge Outside the Book and the Sunnah is Useless:

وعن محمد بن الحسن ، وعلي بن محمد ، عن سهل بن زياد ، عن محمد بن عيسى ، عن الدهقان ، عن درست ، عن إبراهيم بن عبد الحميد ، عن أبي الحسن موسى ( عليه السلام ) . في حديث . قال : إنما العلم ثلاث : آية محكمة ، أو فريضة عادلة ، أو سنة قائمة ، وما خلاهن فهو فضل .

And from Muhammad Bin Al Hassan, and Ali Bin Muhammad, from Sahal Bin Ziyad, from Muhammad Bin Isa, from Al Dahqaan, from Darsat, from Ibrahim Bin Abdul Hameed, who has narrated the following from Abu Al Hassan Musa<sup>asws</sup>:

(Imam<sup>asws</sup> said) 'Surely knowledge is of three kinds: A decisive Verse, or a just obligation, or an established Sunnah, and whatever besides these; is a waste (worthless burden)'.<sup>45</sup>

<sup>43</sup> Al-Kafi, Vol. 2, H. 3040.

<sup>44</sup> Al-Kafi, Vol. 1, H. 127

<sup>45</sup> Wasail ul Shia, H. 33167



## Who takes Religion from others will always be Infirm:

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

It has been narrated from Imam Abi Abd Allah<sup>asws</sup> that the one who takes religion from another person (mullah) then his religion remains infirm and is easily destroyed by others (another peer/mullah) but if he takes it from 'Quran and Sunnah', then mountains may tremble but not his faith'.<sup>46</sup>

## Knowledge only Emanates from the Masomeen<sup>asws</sup>:

وعن أبي عبد الله الأشعري ، رفعه عن هشام بن الحكم ، عن أبي الحسن موسى بن جعفر ( عليه السلام ) . في حديث طويل . قال : لا نجاة إلا بالطاعة ، والطاعة بالعلم ، والعلم بالتعلم ، والتعلم بالعقل يعتقد ، ولاعلم إلا من عالم رباني .

And from Abu Abd Allah Al-Ashary, from Hisham Bin Al Hakam who has narrated the following from Abu Al-Hassan Musa Bin Ja'far<sup>asws</sup> in a lengthy Hadith:

Imam Musa Bin Ja'far<sup>asws</sup> said: 'There is no salvation except with obedience, and the obedience with knowledge, and the knowledge by studying it, and studying it by 'Aql'<sup>47</sup> accompany by the belief, and there is no knowledge except from the knowledgeable one<sup>asws</sup> (sent down) from Allah<sup>azwj</sup>.<sup>48</sup>

وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن أبي نصر ، عن مثنى ، عن زرارة قال : كنت عند أبي جعفر (عليه السلام) ، وعنده رجل من أهل الكوفة ، يسأله عن قول أمير المؤمنين ( عليه السلام ) : سلوني عما شئتم ، فلا تسألون عن شيء إلا أنبأتكم به ، فقال : إنه ليس أحد عنده ( علم إلا شيء ) خرج من عند أمير المؤمنين ( عليه السلام ) ، فليذهب الناس حيث شاؤوا ، فوالله ليس الأمر إلا من ههنا . وأشار بيده إلى بيته . .

And from a number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Mathni, from Zarara who has narrated:

'I was with Abu Ja'far<sup>asws</sup>, and with him<sup>asws</sup> was a man from Kufa asking him<sup>asws</sup> about the words of the Amir-ul-Momineen<sup>asws</sup>: 'Ask me<sup>asws</sup> whatsoever you feel like. You will not ask me for anything, but that I<sup>asws</sup> will give you the answer for it'.

Imam<sup>asws</sup> replied: 'There is no one who has any knowledge but it has come from the Amir-ul-Momineen<sup>asws</sup>. The people can go wherever they want, by Allah<sup>azwj</sup>, there is no (correct) affair except from here', - He<sup>asws</sup> pointed towards his<sup>asws</sup> own house'.<sup>49</sup>

وعن محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد ، عن يحيى الحلبي ، عن معلى بن عثمان ، عن أبي بصير . في حديث . قال : فليشرق الحكم ، وليغرب ، أما والله لا يصيب العلم إلا من أهل بيت نزل عليهم جبرئيل .

<sup>46</sup> Mustadrak ul Wasail, Vol. 17, pg. 308.

<sup>47</sup> The property through which Allah and His Messengers are recognised (Hadith)

<sup>48</sup> Ibid, H. 33096

<sup>49</sup> Wasial ul Shia, H. 33223.

And from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Sa'eed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Mo'ala Bin Uthman, from Abu Baseer – in a Hadith – said:

'Easterners issue orders and so do Westerners, but by Allah<sup>azwj</sup>, there is no correct knowledge except from the People of the Household<sup>asws</sup> on whom Jibraeel<sup>as</sup> descends'.<sup>50</sup>

وعن علي بن محمد بن عبدالله ، عن إبراهيم بن إسحاق ، عن عبدالله بن حماد ، عن ابن مسكان ، عن أبي عبدالله ( عليه السلام ) ، قال : نحن أصل كل خير ، ومن فروعنا كل بر ، وعدونا أصل كل شر ، ومن فروعهم كل قبيح وفاحشة . الحديث .

And from Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq, from Abdullah hamaad, from Ibn Muskaan who said:

Abu Abdullah<sup>asws</sup> said: 'We<sup>asws</sup> are the root of all good, and our<sup>asws</sup> branches are all good, and our<sup>asws</sup> enemies are the root of all evil, and from their branches is all ugliness and promiscuity'.<sup>51</sup>

## Knowledge of Ahadith is the Most Valuable Treasure:

أحمد بن محمد بن خالد البرقي في ( المحاسن ) عن أبيه ، عن يونس بن عبد الرحمن ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر ( عليه السلام ) ، قال : سارعوا في طلب العلم ، فوالذي نفسي بيده لحديث واحد تأخذه عن صادق ، خير من الدنيا وما حملت من ذهب وفضة . الحديث .

Ahmad Bin Muhammad Bin Khalid Al Barqi in Al Mahaasin from his father, from Yunus Bin Abdul Rahmaan, from Amro Bin Shimr, from Jabir who says:

Abu Ja'far<sup>asws</sup> said: 'Hasten in the seeking of knowledge. By the One<sup>azwj</sup> in Whose<sup>azwj</sup> Hand is my<sup>asws</sup> soul, a single Hadith that you take from the truthful is better than this world and what it contains of the gold and silver'.<sup>52</sup>

وإسناده الآتي عن علي ( عليه السلام ) . في حديث الأريعمائة . قال : علموا صبيانكم (من علمنا) ما ينفعهم الله به ، لا تغلب عليهم المرجئة برأيها ، ولا تقيسوا الدين ، فان من الدين ما لا يقاس ، وسيأتي أقوام يقيسون ، فهم أعداء الدين ، وأول من قاس إبليس ، إياكم والجدال ، فإنه يورث الشك ، ومن تخلف عنا هلك .

And by its chain from Ali<sup>asws</sup> – in the 400 Ahadith – Amir-ul-Momineen<sup>asws</sup> said: 'Teach your children our<sup>asws</sup> knowledge, Allah<sup>azwj</sup> will Give them benefit by it, and our<sup>asws</sup> adversaries will not overcome them with their opinions, and do not use analogy in religion, for religion is that which is not from analogy, and very soon people will come who will indulge in analogies. They are the enemies of Religion,

<sup>50</sup> Wasial ul Shia, H. 33225.

<sup>51</sup> Wasial ul Shia, H. 33226.

<sup>52</sup> Wasial ul Shia, H. 33313.

and the first one to use analogy was Iblees<sup>la</sup>. Beware of pleading arguments for it will place you in doubt, and the one who opposes us<sup>asws</sup> will be destroyed'.<sup>53</sup>

## The Correct Knowledge is only in the Ahadith of Ahl Al-Bayt<sup>asws</sup>:

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

And from them, from Ahmad, from Al Washaa, from Tha'ibat Bin Maymoun, from Abu Maryam who said that Abu Ja'far<sup>asws</sup> said the following to Salmat Bin Kaheel, and Al Hakam Bin Utayba:

Imam Abu Ja'far<sup>asws</sup> said: 'Go to the East or go to the West, you will not find correct knowledge except that which has come out from us<sup>asws</sup> (Ahadith) the People of the Household<sup>asws</sup>'.<sup>54</sup>

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

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

'The Rasool Allah<sup>saww</sup> said: 'My<sup>saww</sup> community will be divided into seventy three sects, one of these sects will achieve salvation, and the rest of them will be destroyed, and the one which will achieve salvation is the one which will attach itself to your<sup>asws</sup> Wilayah<sup>55</sup>, will take from your<sup>asws</sup> knowledge, and will not act according to their opinions, those ones (the other 72) will not find a way'.<sup>56</sup>

## Quranic Verses should never be Interpreted but by Ahadith:

وحديث الريان بن الصلت ، عن الرضا ، عن آبائه ( عليهم السلام ) ، قال : قال الله عزّ وجلّ : ما آمن بي من فسر برأيه كلامي . الحديث .

And in the Hadeeth of Riyan Bin Al-Salah it is narrated:

<sup>53</sup> Wasial ul Shia, H. 33170.

<sup>54</sup> Wasial ul Shia, H. 33166.

<sup>55</sup> Mastership

<sup>56</sup> Wasial ul Shia, H. 33180.

Al-Reza<sup>asws</sup> from his<sup>asws</sup> forefathers<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Said: 'He is not safe from Me<sup>azwj</sup>, the one who explains My<sup>azwj</sup> Speech by his own opinion'.<sup>57</sup>

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

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

The Rasool Allah<sup>saww</sup> said to him when he mentioned a sermon of his<sup>saww</sup>: 'Surely, Ali<sup>asws</sup> is my<sup>saww</sup> brother, and my<sup>saww</sup> successor, and he<sup>asws</sup> is my<sup>saww</sup> Caliph, and he<sup>asws</sup> is the speaker from me<sup>saww</sup>. If you were to seek guidance from him he<sup>asws</sup> will guide you, and if you were to follow him<sup>asws</sup> he<sup>asws</sup> will give you salvation, and if you were to oppose him<sup>asws</sup> you will go astray.

Allah<sup>azwj</sup> Sent down the Quran upon me<sup>saww</sup>, and it is such that the one who opposes it has gone astray, and one who seeks its knowledge from any one other than Ali<sup>asws</sup> will perish/killed'.<sup>58</sup>

وعن الحسن بن محمد بن سعيد الهاشمي ، عن فرات بن إبراهيم بن فرات الكوفي ، عن محمد بن ظهير ، عن ( محمد بن الحسن ) ابن أخي يونس البغدادي ، عن محمد بن يعقوب النهشلي ، عن الرضا ، عن آبائه ، عن النبي ( صلى الله عليه وآله ) ، عن جبرئيل ، عن ميكائيل ، عن إسرافيل ، عن الله جل جلاله ، أنه قال : أنا الله لا إله إلا أنا ، خلقت الخلق بقدرتي ، فاخترت منهم من شئت من أنبيائي ، واخترت من جميعهم محمدا ، فبعثته رسولا إلى خلقي ، واخترت له عليا فجعلته له أخا ووزيرا ومؤيدا عنه من بعده إلى خلقي ، وخليفتي على عبادي ، ليبين لهم كتابي ، ويسير فيهم بحكمي ، وجعلته العلم الهادي من الضلالة ، وبإبي الذي منه أوتي ، الحديث .

And from Al Hassan Bin Muhammad Bin Saeed Al Hashamy, from Furat Bin Ibrahim Bin Furat Al Kufy, from Muhammad Bin Zaheer, from Muhammad Bin AL Hasan, son of the brother of Yunus Al Baghdady, from Muhammad Bin Yaqoub Al Nahshaly who says:

Al-Reza<sup>asws</sup>, from his forefathers, from Prophet Muhammad<sup>saww</sup>, from Gabriel (Jibraeel), from Mikaeel, from Israfeel, from Allah<sup>azwj</sup> Mighty is His<sup>azwj</sup> Might, Said: 'I<sup>azwj</sup> am Allah<sup>azwj</sup>. There is no god except Me<sup>azwj</sup>. I<sup>azwj</sup> have Created the creation by My<sup>azwj</sup> Power. I<sup>azwj</sup> Chose from them whosoever I<sup>azwj</sup> Wanted as My<sup>azwj</sup> Prophets<sup>as</sup>, and Chose from all of them Muhammad<sup>saww</sup>. I<sup>azwj</sup> Sent him<sup>saww</sup> as a Messenger to My<sup>azwj</sup> creation, and I<sup>azwj</sup> have Chosen for him<sup>saww</sup> Ali<sup>asws</sup> and Made him<sup>asws</sup> to be his<sup>saww</sup> brother and successor and the caller after him<sup>saww</sup> to My<sup>azwj</sup> creation, and My<sup>azwj</sup> Caliph to My<sup>azwj</sup> servants, to explain to them My<sup>azwj</sup> Book, and clarify for them

<sup>57</sup> Wasial ul Shia, H. 33559.

<sup>58</sup> Wasial ul Shia, H. 33560.

My<sup>azwj</sup> Orders, and Made him<sup>asws</sup> as a guide of knowledge against the ignorance, and My<sup>azwj</sup> Door as an entrance to Me<sup>azwj</sup>,<sup>59</sup>

## The Verses Should never be Interpreted with Ilmu Adad or Opinion:

وعن أحمد بن زياد بن جعفر الهمداني ، عن علي بن إبراهيم بن هاشم ، عن القاسم بن محمد البرمكي ، عن أبي الصلت الهروي ، عن الرضا ( عليه السلام ) - في حديث - أنه قال لابن الجهم : اتق الله ، ولا تؤول كتاب الله برأيك ، فان الله يقول : ( وما يعلم تأويله إلا الله والراسخون في العلم ) .

And from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Abu Al-Salah Al Harwy who narrates:

Al-Reza<sup>asws</sup> – in a Hadith – he<sup>asws</sup> said to Aban Al-Jahm: 'Be afraid of Allah<sup>azwj</sup>, and do not interpret the Book of Allah<sup>azwj</sup> by your opinion, for Allah<sup>azwj</sup> has Said **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge (3:7).**<sup>60</sup>

وعن محمد بن أحمد السناني ، عن محمد بن جعفر الكوفي الأسدي ، عن محمد بن إسماعيل البرمكي ، عن عبدالله بن أحمد ، عن القاسم بن سليمان ، عن ثابت بن أبي صفية ، عن سعيد بن علاقة ، عن أبي سعيد عقيصا ، عن الحسين ( عليه السلام ) ، عن أبيه ، قال : قال رسول الله ( صلى الله عليه وآله ) : يا علي ! أنت أخي ، وأنا أخوك ، وأنا المصطفى للنبوّة ، وأنت المجتبي للإمامة ، وأنا صاحب التنزيل ، وأنت صاحب التأويل . الحديث .

And from Muhammad Bin Ahmad Al Sanany, from Muhammad Bin Ja'far Al Jufy Al Asdy, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Ahmad, from Al Qasim Bin Suleyman, from Thabit Bin Abu Safiya, from Saeed Bin Alaqa, from Abu Saeed Aqeya who narrates the following:

Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> said: 'The Rasool Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are my<sup>saww</sup> brother, and I<sup>saww</sup> am your<sup>asws</sup> brother, and I<sup>asws</sup> have been Chosen for Prophet-hood, and you<sup>asws</sup> have been Chosen for Imamate, and I<sup>saww</sup> am the 'Sahib' (Source) of the Revelation, and you<sup>asws</sup> are the 'Sahib' of the interpretation'.<sup>61</sup>

## The Withheld Knowledge:

وعن أحمد بن محمد بن يحيى ، عن أبيه ، عن أحمد بن محمد بن عيسى ، عن ابن فضال ، عن داود بن فرق ، عن أبي الحسن زكريا بن يحيى ، عن أبي عبدالله ( عليه السلام ) ، قال : ما حجب الله علمه عن العباد ، فهو موضوع عنهم .

And from Ahmad Bin Muhammad Bin Yahya, from his father, from Ahmad Bin Muhammad Bin Isa, from Ibn Sazaal, from Dawood Bin Farqad, from Abu Al Hassan Zakariya Bin Yahya who says:

Abu Abdullah<sup>asws</sup> said: 'The knowledge that Allah<sup>azwj</sup> has withheld from the servant is that which is not for them'.<sup>62</sup>

<sup>59</sup> Wasial ul Shia, H. 33561.

<sup>60</sup> Wasial ul Shia, H. 33562.

<sup>61</sup> Wasial ul Shia, H. 33563.

<sup>62</sup> Wasial ul Shia, H. 33496.

## The Salvage and Relieve is in the Ahadith (Books):

وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد البرقي ، عن بعض أصحابنا ، عن أبي سعيد الخيبري ، عن المفضل بن عمر ، قال : قال لي أبو عبدالله ( عليه السلام ) : اكتب ، وبث علمك في إخوانك ، فإن مت فأورث كتبك بنيك ، فإنه يأتي على الناس زمان هرج ، لا يأنسون فيه إلا بكتبهم .

And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqi, from one of our companions, from Abu Sa'eed Al Khaybari, from Al Mufazzal Bin Umar who said:

'Abu Abd Allah<sup>asws</sup> said to me: 'Write, and spread your knowledge within your brothers. When you (are about to) die, leave your books as inheritance for your children, for there will come upon the people a time of disorder, they will not find relief in it except by their books'.<sup>63</sup>

## The Role of a Divine Phophet<sup>saww</sup> and an Imam<sup>asws</sup>:

The role of a Prophet<sup>asws</sup> and/or a Divine Imam<sup>asws</sup> is two-fold; (1) to warn the unbelievers and (2) to cleanse the souls of believers, guide them to the righteous path, enlighten them to 'Hikmat and Maurifat'<sup>64</sup>, as per a number of Verses of the Holy Quran, see for example:

(1)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

***Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise (2:129).***

(2)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

***Even as We have sent among you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know (2:151).***

(3)

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۗ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

<sup>63</sup> Wasial ul Shia, H. 33263.

<sup>64</sup> Wisdom and recognition.

**Surely; We have sent you with the truth as a bearer of good news and as a Warner, and you shall not be called upon to answer for the companions of the flaming fire (2:119).**

(4)

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۗ قُلِ اللَّهُ ۗ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۗ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۗ أَتُنْكُمُ لِلشَّهَادَةِ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ ۗ قُلْ لَا أَشْهَدُ ۗ قُلْ إِنَّمَا هُوَ إِلَهُهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

**Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him) (6:19).**

(5)

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُّبِينٌ

**What! is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of firmness with their Lord. The unbelievers say: This is indeed an evident sorcerer (10:2).**

(6)

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنذِرٌ ۗ وَلِكُلِّ قَوْمٍ هَادٍ

**And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a Warner and (there is) a guide for every people (13:7).**

## Imam<sup>asws</sup> and his Powers and Responsibilities:

عن طارق بن شهاب عن أمير المؤمنين عليه السلام انه قال: يا طارق الامام كلمة الله وحجة الله ووجه الله ونور الله وحجاب الله وآية الله يختاره الله ويجعل فيه ما يشاء ويوجب له بذلك الطاعة والولاية على جميع خلقه فهو وليه في سماواته وأرضه، أخذ له بذلك العهد على جميع عبادته، فمن تقدم عليه كفر بالله من فوق عرشه، فهو يفعل ما يشاء وإذا شاء الله شاء. ويكتب على عضده: " وتمت كلمة ربك صدقا وعدلا " فهو الصدق والعدل وينصب له عمود من نور من الارض إلى السماء يرى فيه أعمال العباد، ويلبس الهيبة وعلم الضمير، ويطلع على الغيب، ويرى ما بين المشرق والمغرب فلا يخفى

It is narrated by 'Al-Barisi in Mashariq-ul-Anwar that once Tariq bin Shihab asked: "O Ameer al-Momineen<sup>asws</sup> please explain the virtues of an Imam (masoom), Ameer al-Momineen<sup>asws</sup> replied:

'O Tariq, the Imam is the '**Kalima-tul-Allah**' word of Allah; '**Hujat-Allah** the proof of Allah; '**Waj-Allah**' the direction to Allah; '**Noor-Allah**' the light of Allah; '**Hijab-Allah**' the veil of Allah and '**Ayat-Allah**' the sign of Allah<sup>65</sup>. He<sup>asws</sup> is chosen by Allah<sup>azwj</sup> who bestows onto him whatever (qualities, perfections) He<sup>azwj</sup> Chooses, and Makes it compulsory on all His<sup>azwj</sup> creatures to Obey him-the Imam<sup>asws</sup>. Thus he is Allah<sup>azwj</sup>'s appointed ruler in the heavens and on the earth. Allah<sup>azwj</sup> has taken a covenant regarding this from all His servants. Whosoever precedes the Imam<sup>asws</sup> has denied established kingdom of Allah<sup>azwj</sup>. An Imam<sup>asws</sup> can act as he finds it appropriate; however his actions only correspond to the will of Allah<sup>azwj</sup>.

The Imam<sup>asws</sup> is the guide for the seekers of the truth, an inspiration for the rightly guided, an established path for the travellers to Allah<sup>azwj</sup> and a radiant sun in the hearts of al-Arifoon- the devotees of Allah<sup>azwj</sup>. His 'Wilayah' is the vehicle leading to salvation. Wilayah is to safeguard followers from danger and disasters and the management of their all affairs, even down to demarcating the days and the months'.<sup>66</sup> (Hadith-e-Tariq, see the complete sermon with Arabic text in Appendix II)

### The Maurifat of Masomeen<sup>asws</sup> is the Maurifat of Allah<sup>azwj</sup>:

يا أمير المؤمنين، قال (عليه السلام): إنه لا يستكمل أحد الايمان حتى يعرفني كنه معرفتي بالنورانية فإذا عرفني بهذه المعرفة فقد امتحن الله قلبه للايمان وشرح صدره للاسلام وصار عارفا مستتبصرا، ومن قصر عن معرفة ذلك فهو شاك ومرتاب،

An Extract from a famous sermon of Amir-ul-Momineen on Maurifat-e-Noorania<sup>67</sup>:

The faith –Eman, of a believer will not attain the level of perfection unless and until he would recognise me<sup>asws</sup> as a Noor - the Light. When someone knows me<sup>asws</sup> as Noor, only then he would truly attained faith; he is the one whose heart has been tested with the true faith, whose chest is dilated in true Islám and whose faith is based on discernment. Thus, he becomes an '**Arif**' –staunch believer and embraces faith with peace of mind. But that; He who fell short of this cognition - he will be a doubter, immersed in disbelief.

### A Momin is Selected and Tested by Allah<sup>azwj</sup>:

امتحن الله قلبه للايمان وشرح صدره للاسلام وصار عارفا مستتبصرا، ومن قصر عن معرفة ذلك فهو شاك ومرتاب، قال: نعم يا سلمان تصديق ذلك قوله تعالى في الكتاب العزيز: " واستعينوا بالصبر والصلاة وإنها لكبيرة إلا على الخاشعين " فالصبر رسول الله (صلى الله عليه وآله وسلم) والصلاة إقامة ولايتي، فمنها قال الله تعالى: " وإنها لكبيرة " ولم يقل: وإنهما لكبيرة لان الولاية كبيرة حملها إلا على الخاشعين، والخاشعون هم الشيعة المستبصرون،

Amir-ul-Momineen<sup>asws</sup> says to his close disciples: O Salmán! O Jandáb! A 'Momin' who has been tested by Allah<sup>azwj</sup> is that who instantly accepts our 'Amr' -attributes and he does not reject any matter pertaining to ourselves, Allah<sup>azwj</sup> helps him through

<sup>65</sup> These titles of masoom Imam<sup>a.s</sup> are frequently used by non-masoom Mullahs<sup>l.a</sup> of our time, as did Abu Bakr<sup>l.a</sup>, Ummer<sup>l.a</sup> and Usman<sup>l.a</sup> in the past.

<sup>66</sup> بحار الأنوار 25 169 باب 4- جامع في صفات الإمام و شرائط

<sup>67</sup> بحار الأنوار 26 1 باب 14- نادر في معرفتهم صلوات الله



opening up his 'Chest'. He will not exhibit an element of doubt or suspicion. However, he who quibbles with 'why and how' becomes a disbeliever. Thus be submissive to 'Amr-e-Allah' we are, verily, the 'Amr Allah' – the Cause of Allah<sup>azwj</sup>!

O Salmán! Allah<sup>azwj</sup>, said: 'do not seek Allah<sup>azwj</sup>'s help but through patience and prayer: it is indeed hard except for those who possess a humble spirit.' 'Patience' is Muhammad<sup>saww</sup> and 'Prayer' is my Wilayah. Thus, that is why Allah<sup>azwj</sup> has declared that it is indeed hard to comprehend these attributes. In fact, my 'Wilayah' is not easy to comprehend but for those who have a humble spirit. Thus Allah<sup>azwj</sup> made my Wilayah easier only for those who have the 'humble spirits'.<sup>68</sup>

## A Prayer for Spiritual Purification:

عَلَيْهِ بِنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ كَرَّامٍ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ كَانَ يَقُولُ اللَّهُمَّ امْلَأْ قَلْبِي حُبًّا لَكَ وَخَشْيَةً مِنْكَ وَتَصَدِيقًا وَإِيمَانًا بِكَ وَفِرْقًا مِنْكَ وَشَوْقًا إِلَيْكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اللَّهُمَّ حَبِّبْ إِلَيَّ لِقَاءَكَ وَاجْعَلْ لِي فِي لِقَائِكَ خَيْرَ الرَّحْمَةِ وَالْبَرَكَاتِ وَالْحَفِي بِالصَّالِحِينَ وَ لَا تُؤَخِّرْني مَعَ الْأَشْرَارِ وَ الْحَفِي بِصَالِحٍ مَنْ مَضَى وَ اجْعَلْ لِي مَعَ صَالِحٍ مَنْ بَقِيَ وَ خُذْ بِي سَبِيلَ الصَّالِحِينَ وَ اعْنِي عَلَى نَفْسِي بِمَا تُعِينُ بِهِ الصَّالِحِينَ عَلَى أَنْفُسِهِمْ وَ لَا تُرْذِبْنِي فِي سُوءِ اسْتِنْقَاطِي مِنْهُ يَا رَبَّ الْعَالَمِينَ أَسْأَلُكَ إِيمَانًا لَا أَجَلَ لَهُ دُونَ لِقَائِكَ تُخَيِّبِي وَ تُمَيِّنِي عَلَيْهِ وَ تَبْعُنِي عَلَيْهِ إِذَا بَعَثْتَنِي وَ ابْرَأْ قَلْبِي مِنَ الرِّيَاءِ وَ السُّمْعَةِ وَ الشَّكِّ فِي دِينِكَ اللَّهُمَّ اعْطِنِي نَصْرًا فِي دِينِكَ وَ قُوَّةً فِي عِبَادَتِكَ وَ فَهْمًا فِي خَلْقِكَ وَ كِفْلًا مِنْ رَحْمَتِكَ وَ بَيْضَ وَجْهِ بِنُورِكَ وَ اجْعَلْ رَغْبَتِي فِيْمَا عِنْدَكَ وَ تَوْفِي فِي سَبِيلِكَ عَلَى مِلَّتِكَ وَ مَلَّةِ رَسُولِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَ الْهَرَمِ وَ الْجُبْنِ وَ الْبُحْلِ وَ الْعُقْلَةِ وَ الْفُسُوءَةِ وَ الْفُتْرَةِ وَ الْمَسْكَنَةِ وَ أَعُوذُ بِكَ يَا رَبَّ مِنْ نَفْسٍ لَا تَشْبَعُ وَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ مِنْ صَلَاةٍ لَا تَنْفَعُ وَ أَعِيدُ بِكَ نَفْسِي وَ أَهْلِي وَ ذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ اللَّهُمَّ إِنَّهُ لَا يُجِيرُنِي مِنْكَ أَحَدٌ وَ لَا أَجِدُ مِنْ دُونِكَ مُلْتَحِدًا فَلَا تَخْذُلْنِي وَ لَا تُرْذِبْنِي فِي هَلَكَةٍ وَ لَا تُرْذِبْنِي بَعْدَ أَنْ أَسْأَلَكَ الثَّبَاتَ عَلَى دِينِكَ وَ التَّصَدِيقَ بِكِتَابِكَ وَ اتِّبَاعَ رَسُولِكَ اللَّهُمَّ اذْكُرْنِي بِرَحْمَتِكَ وَ لَا تَذْكُرْنِي بِخَطِيئَتِي وَ تَقَبَّلْ مِنِّي وَ زِدْنِي مِنْ فَضْلِكَ إِلَيَّ يَا رَبَّ رَاغِبٌ اللَّهُمَّ اجْعَلْ ثَوَابَ مَنْطِقِي وَ ثَوَابَ مَجْلِسِي رِضَاكَ عَنِّي وَ اجْعَلْ عَمَلِي وَ دُعَائِي خَالصًا لَكَ وَ اجْعَلْ ثَوَابِي الْجَنَّةِ بِرَحْمَتِكَ وَ اجْمَعْ لِي جَمِيعَ مَا سَأَلْتُكَ وَ زِدْنِي مِنْ فَضْلِكَ إِلَيَّ يَا رَبَّ رَاغِبٌ اللَّهُمَّ عَارَتِ النُّحُومِ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا يُوَارِي مِنْكَ لَيْلٌ سَاجٍ وَ لَا سَمَاءٌ ذَاتُ أُنْبُرٍ وَ لَا أَرْضٌ ذَاتُ مِهَادٍ وَ لَا بَحْرٌ جَلِيٌّ وَ لَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ تُدَلِّجُ الرَّحْمَةَ عَلَى مَنْ تَشَاءُ مِنْ خَلْقِكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ أَشْهَدُ بِمَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدْتَ

مَلَائِكَتِكَ وَ أُولُو الْعِلْمِ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ وَ مَنْ لَمْ يَشْهَدْ بِمَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدْتَ مَلَائِكَتِكَ وَ أُولُو الْعِلْمِ فَانْتَبَهَتْ شَهَادَتِي مَكَانَ شَهَادَتِهِمُ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ أَسْأَلُكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَنْ تَفَكَّ رَقَبَتِي مِنَ النَّارِ

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ali from Karram from ibn abu Ya'fur who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Our Allah<sup>azwj</sup>, fill my heart with love for You<sup>azwj</sup>, concern about You<sup>azwj</sup>, affirmation of and belief in Your<sup>azwj</sup> existence, fear from You<sup>azwj</sup> and longing toward You<sup>azwj</sup>, O Glorious, O Magnanimous. Our Allah, make me love meeting You<sup>azwj</sup>, and such meeting to be good, merciful, and full of blessings, join me with the virtuous and do

not leave me behind with the wicked ones. Join me with the virtuous of the past and those to come, lead me on the path of virtuous ones, assist me against my soul by that with which You<sup>azwj</sup> assist the virtuous ones against their souls, do not turn me in the evil from which You<sup>azwj</sup> want to rescue me, Our Allah<sup>azwj</sup> of the worlds. I plead before You<sup>azwj</sup> for a belief free of timing before meeting You<sup>azwj</sup>, with which You<sup>azwj</sup> will Keep me living, Cause me to die, and raise me up with it when You<sup>azwj</sup> will resurrect me.

Free my heart from showing-off, desire for popularity, and doubt in Your<sup>azwj</sup> religion. 'Our Allah<sup>azwj</sup>, give me victory in Your<sup>azwj</sup> religion, energy to worship, understanding of Your<sup>azwj</sup> creatures, support me twice with Your<sup>azwj</sup> kindness (in this life and hereafter), brighten my face with Your<sup>azwj</sup> light, make me interested in what is with You<sup>azwj</sup>, cause me to die in Your<sup>azwj</sup> way and in Your<sup>azwj</sup> religion, the religion of Your<sup>azwj</sup> Messenger<sup>saww</sup>.

'Our Allah<sup>azwj</sup>, I seek protection against laziness, old age, cowardice, stinginess, carelessness, hardheartedness, weakness, and destitution.

I seek protection with You<sup>azwj</sup>, Our Allah against a soul that does not become satisfied, the heart that does not become humble, the supplication that is not heard, and the prayer that does not yield any benefit. I seek protection with You<sup>azwj</sup> for myself, my family, and my children against condemned Satan<sup>la</sup>.

'Our Allah<sup>azwj</sup>, no one can protect me against You<sup>azwj</sup>, I do not find any place to hide from You<sup>azwj</sup>, Do not humiliate me and Do not throw me in perdition and in torment. I plead before You<sup>azwj</sup> to keep me to remain steadfast in Your<sup>azwj</sup> religion, affirm Your<sup>azwj</sup> book, and follow Your<sup>azwj</sup> messenger<sup>saww</sup>. 'Our Allah<sup>azwj</sup>, speak of me with Your<sup>azwj</sup> mercy and do not speak of me with my sins, accept from me (my good deeds), increase for me from Your<sup>azwj</sup> generosity; I am keen in worshipping You<sup>azwj</sup>. Our Allah<sup>azwj</sup>, make my reward for speaking and sitting to be Your<sup>azwj</sup> happiness with me, make my deeds and supplication purely for You<sup>azwj</sup>, make my reward paradise through Your<sup>azwj</sup> mercy, place me together with all I pleaded for before You<sup>azwj</sup> and increase for me through Your<sup>azwj</sup> favour; I am greatly inclined (to submit myself) to You<sup>azwj</sup>.

Our Allah<sup>azwj</sup>, the stars have disappeared, eyes have gone to sleep, You<sup>azwj</sup> are Watching and Guarding, the dark night cannot disappear from You<sup>azwj</sup> nor the starry skies or the well-stretched Earth, neither the choppy ocean, nor the darkness upon darkness.

You<sup>azwj</sup> Send mercy upon whomever You<sup>azwj</sup> will among Your<sup>azwj</sup> creatures; You<sup>azwj</sup> know the secret glance of the eyes and what the hearts conceal. I testify to what You<sup>azwj</sup> have testified for yourself, to what Your<sup>azwj</sup> angels have testified, and people of knowledge have testified that no one deserves to be worshipped except You<sup>azwj</sup> the Majestic, the Wise. Whoever does not testify to what You<sup>azwj</sup> have testified for yourself<sup>azwj</sup> has disbelieved, Your<sup>azwj</sup> angels have testified, and people of knowledge have testified, then write my testimony in (the Book) adjacent to their testimony.

Our Allah, You<sup>azwj</sup> are the Peace, and from You<sup>azwj</sup> is peace. I plead before You<sup>azwj</sup>,  
O the Owner of glory and magnanimity to set my neck free of the Fire'.<sup>69</sup>

## The Process of Learning:

وعن علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن جميل ، عن أبي عبد الله ( عليه السلام ) ، قال : سمعته يقول : يغدو الناس على ثلاثة أصناف : عالم ، و متعلم ، و غثاء ، فنحن العلماء ، و شيعتنا المتعلمون ، و سائر الناس غثاء

And from Ali Bin Ibrahim from Muhammad Bin Isa from Yunus from Jameel who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said: 'People are of three types – scholar, student, and rubbish. We<sup>asws</sup> are the scholars, and our<sup>asws</sup> Shiites are the students, and the rest of the people are worthless'.<sup>70</sup>

أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ مَنْصُورٍ قَالَ قَالَ لِي هِشَامُ بْنُ الْحَكَمِ كَانَ بِمِصْرَ زَيْدِيٌّ تَبَلَّغَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَشْيَاءَ فَخَرَجَ إِلَى الْمَدِينَةِ لِيُنَاطِرُهُ فَلَمْ يُصَادِفْهُ بِهَا وَ قِيلَ لَهُ إِنَّهُ خَارِجٌ بِمَكَّةَ فَخَرَجَ إِلَى مَكَّةَ وَ نَحْنُ مَعَ أَبِي عَبْدِ اللَّهِ ع فِي الطَّوَافِ وَ كَانَ اسْمُهُ عَبْدَ الْمَلِكِ وَ كُنْيَتُهُ أَبُو عَبْدِ اللَّهِ فَضَرَبَ كَيْفَهُ كَيْفَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مَا اسْمُكَ فَقَالَ اسْمِي عَبْدَ الْمَلِكِ قَالَ فَمَا كُنْيَتُكَ قَالَ كُنْيَتِي أَبُو عَبْدِ اللَّهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع فَمَنْ هَذَا الْمَلِكُ الَّذِي أَنْتَ عَبْدُهُ أَمْ مِنْ مُلُوكِ الْأَرْضِ أَمْ مِنْ مُلُوكِ السَّمَاءِ وَ أَخْبَرَنِي عَنِ ابْنِكَ عَبْدَ اللَّهِ السَّمَاءِ أَمْ عَبْدَ اللَّهِ الْأَرْضِ فُلْنَا مَا شِئْتَ تُخَصِّمُ قَالَ هِشَامُ بْنُ الْحَكَمِ فَعَلْتُ لِلزُّنْدِيقِ أَمَا تَرُدُّ عَلَيْهِ قَالَ فَقَبَّحَ قَوْلِي فَقَالَ أَبُو عَبْدِ اللَّهِ إِذَا فَرَعْتُ مِنَ الطَّوَافِ فَأَتَيْتَا فَلَمَّا فَرَعَ أَبُو عَبْدِ اللَّهِ أَنَا الزُّنْدِيقُ فَعَدَّ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ وَ نَحْنُ بِمُجْتَمِعُونَ عِنْدَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِلزُّنْدِيقِ أ تَعْلَمُ أَنَّ لِلْأَرْضِ تَحْتًا وَ فَوْقًا قَالَ نَعَمْ قَالَ فَدَخَلْتَ تَحْتَهَا قَالَ لَا قَالَ فَمَا يُدْرِيكَ مَا تَحْتَهَا قَالَ لَا أَدْرِي إِلَّا أَيُّ أَطْرُفٍ أَنْ لَيْسَ تَحْتَهَا شَيْءٌ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَالظَّنُّ عَجَزٌ لِمَا لَا تَسْتَيْقِنُ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ أ فَصَعِدْتَ السَّمَاءَ قَالَ لَا قَالَ أَ فَتَدْرِي مَا فِيهَا قَالَ لَا قَالَ عَجَبًا لَكَ لَمْ تَبْلُغِ الْمَشْرِقَ وَ لَمْ تَبْلُغِ الْمَغْرِبَ وَ لَمْ تَنْزِلِ الْأَرْضَ وَ لَمْ تَصْعِدِ السَّمَاءَ وَ لَمْ تَجُزْ هُنَاكَ فَتَعْرِفَ مَا خَلْفَهُنَّ وَ أَنْتَ حَاجِدٌ بِمَا فِيهِنَّ وَ هَلْ يَجْحَدُ الْعَاقِلُ مَا لَا يَعْرِفُ قَالَ الزُّنْدِيقُ مَا كَلَّمَنِي بِهَذَا أَحَدٌ غَيْرِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَأَنْتَ مِنْ ذَلِكَ فِي شَكِّ فَلَعَلَّهُ هُوَ وَ لَعَلَّهُ لَيْسَ هُوَ فَقَالَ الزُّنْدِيقُ وَ لَعَلَّ ذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَيُّهَا الرَّجُلُ لَيْسَ لِمَنْ لَا يَعْلَمُ حُجَّةً عَلَى مَنْ يَعْلَمُ وَ لَا حُجَّةً لِلجَاهِلِ يَا أَخَا أَهْلِ مِصْرَ تَفْهَمُ عَنِّي فَإِنَّا لَا نَشْكُ فِي اللَّهِ أَبَدًا أَمَا تَرَى السَّمْسَ وَ الْقَمَرَ وَ اللَّيْلَ وَ النَّهَارَ يَلْحَاقَانِ فَلَا يَسْتَبِيهَانِ وَ يَرْجِعَانِ قَدِ اضْطَرَّا لَيْسَ لَهُمَا مَكَانٌ إِلَّا مَكَائُهُمَا فَإِنْ كَانَا يُقْدِرَانِ عَلَى أَنْ يَذْهَبَا فَلِمَ يَرْجِعَانِ وَ إِنْ كَانَا غَيْرَ مُضْطَرَّيْنِ فَلِمَ لَا يَصِيرُ اللَّيْلُ نَهَارًا وَ النَّهَارُ لَيْلًا اضْطَرًّا وَ اللَّهُ يَا أَخَا أَهْلِ مِصْرَ إِلَى دَوَامِهِمَا وَ الَّذِي اضْطَرَّهَمَا أَحْكَمُ مِنْهُمَا وَ أَكْبَرُ فَقَالَ الزُّنْدِيقُ صَدَقْتَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَخَا أَهْلِ مِصْرَ إِنَّ الَّذِي تَذْهَبُونَ إِلَيْهِ وَ تَطْلُونَ أَنَّهُ الدَّهْرُ إِنْ كَانَ الدَّهْرُ يَذْهَبُ بِهِنَّ لِمَ لَا يَرُدُّهُنَّ وَ إِنْ كَانَ يَرُدُّهُنَّ لِمَ لَا يَذْهَبُ بِهِنَّ الْقَوْمُ مُضْطَرُونَ يَا أَخَا أَهْلِ مِصْرَ لِمَ السَّمَاءُ مَرْفُوعَةٌ وَ الْأَرْضُ مَوْضُوعَةٌ لِمَ لَا يَسْقُطُ السَّمَاءُ عَلَى الْأَرْضِ لِمَ لَا تَحْدِرُ الْأَرْضُ فَوْقَ طِبَاقِهَا وَ لَا يَتَمَاسَكَانِ وَ لَا يَتَمَاسِكُ مَنْ عَلَيْهَا قَالَ الزُّنْدِيقُ أَمْسَكُهُمَا اللَّهُ رُتْهُمَا وَ سَيِّدُهُمَا قَالَ فَاَمَنَّ الزُّنْدِيقُ عَلَى يَدَيْ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ حُمْرَانُ جُعِلْتُ فِدَاكَ إِنْ آمَنَتِ الرَّادِفَةُ عَلَى يَدِكَ فَقَدْ آمَنَ الْكُفَّارُ عَلَى يَدَيْ أَبِيكَ

<sup>69</sup> Al-Kafi, Vol. 2, H. 3443. الكافي ج : 2 : ص : 586

<sup>70</sup> Ibid, H. 33094

فَقَالَ الْمُؤْمِنُ الَّذِي آمَرَ عَلَى يَدَيْ أَبِي عَبْدِ اللَّهِ ع اجْعَلْنِي مِنْ تَلَامِيذِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ يَا هِشَامَ بْنَ الْحَكَمِ خُذْهُ إِلَيْكَ وَ عَلَّمَهُ فَعَلِمَهُ هِشَامٌ فَكَانَ مُعَلِّمَ أَهْلِ الشَّامِ وَأَهْلِ مِصْرَ الْإِيمَانَ وَ حَسَنَتْ طَهَارَتُهُ حَتَّى رَضِيَ بِهَا أَبُو عَبْدِ اللَّهِ

Abu Jafar Muhammad ibn Ya'qub has narrated from Ali ibn Ibrahim ibn Hashim from his father, who from al-Hassan ibn Ibrahim from Yunus ibn Abd al- Rahman from Ali ibn Mansur who has narrated:

'Hisham ibn Al-Hakam has reported that in Egypt there lived an atheist who had heard a great deal about (Imam) Abu Abd Allah<sup>asws</sup>. He travelled to Madina to debate the Imam<sup>asws</sup> but he missed finding the Imam<sup>asws</sup> therein. He was told that the Imam<sup>asws</sup> had travelled to the city of Mecca. He then left for Mecca and we were with the Imam<sup>asws</sup> when we came across him<sup>asws</sup> during our performing Tawaf (the seven times walking around the Ka'bah). The man's name was' Abd al-Malik, also called abu Abd Allah as his Kunya in Arabic.

He touched Abu Abd Allah<sup>asws</sup>'s shoulder with his shoulder as he walked along. The Imam<sup>asws</sup> asked him: 'What is your name?' 'It is 'Abd al-Malik (meaning slave of the King)', the man replied. 'What is your Kunya?' Imam<sup>asws</sup> asked. 'It is Abu Abd Allah he replied'. The Imam<sup>asws</sup> then asked, 'Who is this king whose slave you are? Is he of the earthly kings or of the heavenly ones? Tell us about your son. Is he a slave of the Lord of the Heavens or a slave of the Lord of the Earth? Say whatever you may it will be against you'.

'Hisham has said that I asked him (the atheist man), 'Why do you not answer?' The man seemed to dislike my words. The Imam<sup>asws</sup> then told him, 'Meet us when we finish our Tawaf'. 'The atheist came to the Imam<sup>asws</sup> later and sat in front of the Imam<sup>asws</sup>, and we were all gathered around him. 'The Imam<sup>asws</sup> then asked him, 'Do you know that the earth has an underside and an upper-side?' 'Yes, I know it: the man replied.

The Imam<sup>asws</sup> then asked, 'Have you gone in the underside of the earth?' 'No, I have not gone there', the man replied. The Imam<sup>asws</sup> then asked, 'Do you know what is there?' 'I do not know but I guess there is nothing there', he replied. The Imam<sup>asws</sup> then said, 'Guessing is weakness. Why do you not acquire certainty?' The Imam<sup>asws</sup> then asked, 'Have you climbed up into the sky?' 'No, I have not done so', the man replied. The Imam then asked, 'Do you know what is up there?' 'No, I do not know', he replied. The Imam<sup>asws</sup> said: 'It is very strange. Without reaching the East or the West, without going under the earth or climbing up the sky and without even having crossed anything to know what is behind there, you deny what is in them. Does any man of reason deny what he does not know'?

'The atheist man then said, 'No one has ever come up to me with such statements as you have'. The Imam<sup>asws</sup> then said: 'So, you are uncertain about Him<sup>azwj</sup>. Perhaps He<sup>azwj</sup> is or maybe He<sup>azwj</sup> does not exist'. The atheist man then said, 'Perhaps He<sup>azwj</sup> is.' The Imam<sup>asws</sup> then said: 'O man, one who does not know has no authority over the one who knows. O Egyptian brethren, listen carefully. We have no doubts about the existence of Allah<sup>azwj</sup>. Think about the Sun, the Moon, the day and the nights that follow each other and do not miss their turns or become confused. They each have their place and do not have any choice. If they had any other choice they would not come back again. If they had a choice the day would not always end with night and

the night would not always end in the day. They are forced, I<sup>asws</sup> say it by Allah<sup>azwj</sup>, to continue. O Egyptian brethren, the One<sup>azwj</sup> who has forced them is stronger than them and greater.' The atheist man then said, 'You have spoken the truth'.

'The Imam<sup>asws</sup> then said: 'You people speak of and guess that it is dahr (time) that causes people to die and brings changes. If it were so, then, when it took them away why then would it not return them, and if such form of time had returned them then why would it not be taking them away? These things, O Egyptian brethren, are compelled. Why the sky is up high and why the earth is low? Why the sky does not fall down on earth? Why the earth does not flow one layer over the other and the two do not stick to each other, and why do not those on it stick to it?' The man then said, 'Allah<sup>azwj</sup> their Lord has made them to hold together.'

'Hisham has said: 'He professed belief in Allah<sup>azwj</sup> in the presence of Abu Abd Allah<sup>asws</sup>. 'Humran then said to the Imam<sup>asws</sup>: 'May Allah<sup>azwj</sup> keep my soul in service for your cause, if atheists profess belief in Allah<sup>azwj</sup> before you it is because the unbelievers converted to faith because of your<sup>asws</sup> father<sup>asws</sup>.' The man who had just professed belief in Allah<sup>azwj</sup> requested Abu 'Abd Allah<sup>asws</sup> to allow him to become one of his students. The Imam<sup>asws</sup> then asked Hisham to teach him. Hisham taught him well and he became a teacher for the people in Syria and Egypt. His purification was very good and the Imam<sup>asws</sup> became happy with him'.<sup>71</sup>

## The Qualities of a Believer:

مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ عَنِ الْحَسَنِ بْنِ يَحْيَى عَنْ قُتَيْبِ بْنِ أَبِي قَتَادَةَ الْحَرَابِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَامَ رَجُلٌ يُقَالُ لَهُ هَمَامٌ وَكَانَ عَابِدًا نَاسِكًا مُجْتَهِدًا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَهُوَ يَخْطُبُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا صِفَةَ الْمُؤْمِنِ كَأَنَّا نَنْظُرُ إِلَيْهِ فَقَالَ يَا هَمَامُ الْمُؤْمِنُ هُوَ الْكَيْسُ الْفَطِنُ بِشْرُهُ فِي وَجْهِهِ وَ خَزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَ أَدْلُ شَيْءٍ نَفْسًا زَاجِرٌ عَنِ كُلِّ فَنِ حَاضٍ عَلَى كُلِّ حَسَنِ لَا حَمُودٌ وَ لَا حَسُودٌ وَ لَا وَثَابٌ وَ لَا سَبَابٌ وَ لَا عِيَابٌ وَ لَا مُعْتَابٌ يَكْرَهُ الرِّعَاةَ وَ يَشْتَأُ السُّمْعَةَ طَوِيلَ الْعَمِّ بَعِيدَ الْهَمِّ كَثِيرَ الصَّمْتِ وَ قَوْرٌ دَكُورٌ صَبُورٌ شَكُورٌ مَعْمُومٌ بِفِكْرِهِ مَسْرُورٌ بِفَقْرِهِ سَهْلٌ الْحَلِيقَةَ لَبِيبٌ الْعَرِيكََةَ رَصِينٌ الْوَفَاءَ قَلِيلٌ الْأَدَى لَا مُتَأَقِّقٌ وَ لَا مُتَهَتِّقٌ إِنْ ضَحِكَ لَمْ يَخْرُقْ وَ إِنْ غَضِبَ لَمْ يَنْزُقْ ضِحْكُهُ تَبَسُّمٌ وَ اسْتِيفَهُامُهُ تَعَلُّمٌ وَ مُرَاجَعَتُهُ تَفَهُمٌ كَثِيرٌ عِلْمُهُ عَظِيمٌ جِلْمُهُ كَثِيرٌ الرَّحْمَةَ لَا يَبْخُلُ وَ لَا يَعْجَلُ وَ لَا يَضْحَرُ وَ لَا يَنْظُرُ وَ لَا يَجِيفُ فِي حُكْمِهِ وَ لَا يَجُورُ فِي عِلْمِهِ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَ مُكَادَحَتُهُ أَخْلَى مِنَ الشَّهْدِ لَا حَشِيعٌ وَ لَا هَلِيعٌ وَ لَا عَنَفٌ وَ لَا صِلْفٌ وَ لَا مُتَكَلِّفٌ وَ لَا مُتَعَمِّقٌ جَمِيلٌ الْمُنَازَعَةَ كَرِيمٌ الْمُرَاجَعَةَ عَدْلٌ إِنْ غَضِبَ رَفِيقٌ إِنْ طَلَبَ لَا يَتَهَوَّرُ وَ لَا يَتَهَتِّقُ وَ لَا يَجَبَّرُ خَالِصٌ الْوَدِّ وَ ثِقٌ الْعَهْدِ وَ فِي الْعَقْدِ شَفِيقٌ وَ صَوْلٌ حَلِيمٌ خَمُولٌ قَلِيلٌ الْفُضُولِ رَاضٍ عَنِ اللَّهِ عَزَّ وَ جَلَّ مُخَالَفٌ لِهَوَاهُ لَا يَعْلَظُ عَلَى مَنْ دُونَهُ وَ لَا يَخُوضُ فِيمَا لَا يَعْنِيهِ نَاصِرٌ لِلدِّينِ مُحَامٍ عَنِ الْمُؤْمِنِينَ كَهْفٌ لِلْمُسْلِمِينَ لَا يَخْرُقُ الثَّنَاءَ سَمْعَهُ وَ لَا يَنْكِي الطَّمَعُ قَلْبَهُ وَ لَا يَضْرِبُ اللَّعِبَ حُكْمَهُ وَ لَا يُطْلِعُ الْجَاهِلَ عِلْمَهُ قَوْلٌ عَمَّالٌ عَامٌ حَازِمٌ لَا يَفْحَاشٍ وَ لَا بَطْيَاشٍ وَ صَوْلٌ فِي غَيْرِ غُنْفٍ بَدُولٌ فِي غَيْرِ سَرْفٍ لَا يَحْتَالُ وَ لَا يَبْغَادِرُ وَ لَا يَقْتَفِي أَثَرًا وَ لَا يَجِيفُ بَشْرًا رَفِيقٌ بِالْحَلْقِ سَاعٍ فِي الْأَرْضِ عَوْنٌ لِلضَّعِيفِ عَوْنٌ لِلْمَلْهُوفِ لَا يَهْتِكُ سِرًّا وَ لَا يَكْشِفُ سِرًّا كَثِيرٌ الْبَلْوَى قَلِيلٌ الشُّكُوى إِنْ رَأَى خَيْرًا ذَكَرَهُ وَ إِنْ عَاقَبَ شَرًّا سَتَرَهُ يَسْتُرُ الْعَيْبَ وَ يَحْفَظُ الْعَيْبَ وَ يُقْبِلُ الْعُتْرَةَ وَ يَغْمُزُ الرَّزْلَةَ لَا يَطْلُعُ عَلَى نُصْحٍ فَيَدْرَهُ وَ لَا يَدْعُ جَنَحٍ حَيْفٍ فَيُصْلِحُهُ أَمِينٌ رَصِينٌ تَقِيٌّ تَقِيٌّ رَكِيٌّ رَضِيٌّ يَقْبَلُ الْعُدْرَةَ وَ يُجْعَلُ الذِّكْرَ وَ يُحْسِنُ بِالنَّاسِ الظَّنَّ وَ يَتَّهَمُ عَلَى الْعَيْبِ نَفْسَهُ يُجِبُّ فِي اللَّهِ بِفَقْهِهِ وَ عِلْمِهِ وَ يَقْطَعُ فِي اللَّهِ بِحُزْمِهِ وَ عَزْمِهِ

<sup>71</sup> Al-Kafi, Vol.1, H. 211. 72 1 الكافي

لَا يُخْرِقُ بِهِ فَرْحٌ وَلَا يَطِيشُ بِهِ مَرَحٌ مُدَكَّرٌ لِّلْعَالَمِ مُعَلَّمٌ لِّلْحَاهِلِ لَا يَتَوَقَّعُ لَهُ بَائِقَةٌ وَلَا يُخَافُ لَهُ غَائِلَةٌ كُلُّ سَعْيٍ أَخْلَصُ عِنْدَهُ مِنْ سَعْيِهِ وَكُلُّ نَفْسٍ أَصْلَحُ عِنْدَهُ مِنْ نَفْسِهِ عَالِمٌ بِعَيْبِهِ شَاغِلٌ بِعَمِّهِ لَا يَتَّقُ بَعِيرَ رَبِّهِ غَرِيبٌ وَحِيدٌ حَرِيدٌ حَزِينٌ يُحِبُّ فِي اللَّهِ وَ يُجَاهِدُ فِي اللَّهِ لِيَتَّبِعَ رِضَاهُ وَلَا يَنْتَقِمَ لِنَفْسِهِ بِنَفْسِهِ وَلَا يُؤَالِي فِي سَخَطِ رَبِّهِ مُجَالِسٌ لِأَهْلِ الْفَقْرِ مُصَادِقٌ لِأَهْلِ الصَّدَقِ مُؤَاوِزٌ لِأَهْلِ الْحَقِّ عَوْنٌ لِلْقَرِيبِ أَبٌ لِلْيَتِيمِ بَعْلٌ لِلْأَزْمَلَةِ حَفِيٌّ بِأَهْلِ الْمَسْكِنَةِ مَرْحُوٌّ لِكُلِّ كَرِيمَةٍ مَأْمُولٌ لِكُلِّ شِدَّةٍ هَشَّاشٌ بِشَّاشٍ لَا بَعْبَاسٍ وَلَا بَجَسَّاسٍ صَلِيبٌ كَطَّامٌ بَسَامٌ دَقِيقٌ النَّظَرِ عَظِيمٌ الْحَدَرِ لَا يَجْهَلُ وَ إِن جُهَلٌ عَلَيْهِ يَحْلُمُ لَا يَبْحَلُ وَ إِن بُجَلٌ عَلَيْهِ صَبَرَ عَقْلٌ فَاسْتَحْيَا

Muhammad ibn Ja'far has narrated from Muhammad ibn Isma'il from 'Abd Allah ibn Dahir from al-Hassan ibn Yahya from Qathm 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 devout worshipper practicing religious rules and a hardworking man came to Amir-ul-Momineen<sup>asws</sup> during his speech and said, ' 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 one's leaning to every mortal, exhorts to go for everything good. He is not hateful, quarrelsome, scandalous, faultfinding or backbiting. He dislikes high positions (leadership) and is an enemy of fame and publicity.

His sadness remains for a long time, his ambition is far reaching. He very often remains silent, dignified, ever remembering (the Lord<sup>azwj</sup>), exercising patience, grateful, sad due to his thoughts, happy with his poverty, easy in his nature, kindhearted, of strong loyalty, of very little trouble, not a liar or insulting, 'When laughing, he does not burst. When angry he does not rush. His laughing is smiles, his question is to learn, his review is to understand, his knowledge is plentiful, his forbearance is great and his blessing is a great deal.

He is not stingy, he does not hasten, irritate or acts as an extremist, is not unjust in his judgement, or unfair due to his knowledge. His soul is more solid than a rock, his labour is sweeter than honey. He is not greedy, intolerant, violent, conceited, pretending or exaggerating. He is graceful in disputed matters, of honourable visitation, a man of justice when angry, and a friend when asked.

He is not adventurous, or insulting and intimidating. His love is pure, he is of solid promise, of fulfilling commitment, affectionate, a keeper of good relations, and forbearing, calm, of very little that is extraneous, happy with Allah<sup>azwj</sup> and opposes his own desires. He is not rough toward his inferiors and does not indulge in what is not his business.

He is a supporter of religion, a defender of believers; a stronghold for Muslims, and admiration does not affect him negatively, greed does not hurt his heart, playfulness does not change his judgement and ignorant ones cannot find the limits of his knowledge. 'His words are many and he is a determined scholar.

He is not abusive or furious. He reaches out without harshness, is generous not a spendthrift, is not deceitful or treacherous, is not a faultfinder or unjust to a human being. He is a friend of the creatures, effortful on earth, assistant of the weak and a helper of the helpless. He does not violate what is hidden or uncover secrets; his trials are a great deal but his complaints are very little.

He remembers the good that he had seen, covers up the evil that he may observe, hides the defects, safeguards the unseen, corrects slips and forgives mistakes. He does not walk away from an advice that he can give, and he does not give up reforming an unjust instance. He is trustworthy, steadfast, pious, clean, purified and consenting. He accepts excuses, speaks of someone with grace and he is good and expects good from people.

He accuses his soul of defects, loves for the sake of Allah<sup>azwj</sup> with understanding and knowledge, cuts-off relations for the sake of Allah<sup>azwj</sup> with firmness and determination. Happiness does not trespass upon him and intense happiness does not make him excited. He is a reminder for the scholar and a teacher for the ignorant. He is not expected to cause a calamity. He is not feared for causing a tragedy, every effort to him is more sincere than his own and every soul is more correct than his own.

He knows his defects. He is busy with his own sadness. He does not rely on anyone except his Lord<sup>azwj</sup>. He feels a stranger, lonely, dispossessed and sad. He loves for the sake of Allah<sup>azwj</sup>, strives for the sake of Allah<sup>azwj</sup> to follow His<sup>azwj</sup> Happiness. He does not revenge by himself for his ownself. He does not make friends to make his Lord<sup>azwj</sup> angry.

He sits with the poor, is a friend of the truthful ones, a supporter of the people of truth and an assistant for those near to him. He is like a father for the orphans, like a guardian for the widows, the first hope for the destitute, expected to remove every resentful matter and to relieve every difficulty.

He is light and happy, is not frowning or sly, and is strong, controlling of anger, smiling, sharp-sighted and greatly cautious. He does not ignore, and if ignored, he is forbearing. He is not stingy and if stinginess, is used against him he exercises patience. He understands, thus he is conscious, is content, independent and is self-sufficient. His abstinent is higher than his lust, his love is higher than his jealousy and his forgiveness is higher than his hate.

He does not speak without correctness and does not dress unless it is economical. He walks humbly, is submissive before his Lord<sup>azwj</sup> in obedience and is happy with Him<sup>azwj</sup> in all conditions. His intention is pure and sincere. His deeds are free of fraud and deceit. His observations are good lessons, his silence is thoughtful and his words are wisdom. He is advising, charitable and brotherly.

He gives good advice in public and in private. He neither abandons his brother nor backbites and nor plots against him. He does not regret what he has missed, and does not become sad for whatever befalls him. He does not hope for what is not lawful. He does not fail in hardships and does not perpetrate in comfort.

He mixes forbearance with knowledge and reason with patience. He is not lazy but is always active, of very short longing and of very few slips. (Good) is expected through him, his heart is fearful, he always speaks of his Lord<sup>azwj</sup>, his soul is content, his ignorance is negative, his affairs are easy, he is sad for his sins, his lust is dead, his anger is controlled and his moral behaviors are lucent.

His neighbours live safely with him, he has suppressed his pride, he is content with whatever is determined for him, his patience is strong, his affair is well established and his remembering (the Lord<sup>azwj</sup>) is a great deal. He meets with people to learn and remains silent for safety, he asks questions to understand, and he trades to earn. He does not remain silent for good to be subjected to injustice, and does not speak to be used in doing injustice to others.

His soul is tired of him and people are comfortable with him. He has tired his soul for the gains of the next life and has provided comfort to others by means of his soul. If rebellion is committed against him he exercises patience until Allah<sup>azwj</sup> Finds support for him. His distancing when distancing is needed comes in overlooking and in graceful disregard, and his closeness when closeness is needed comes as kindness and blessings. His distancing is not out of boastfulness or greatness and his closeness is not a plot or deceit. It is because he follows the footsteps of those before him, the people of goodness. Thus, he is the leader for those after him.'

'The narrator has said that Hammam breathed very deeply and fell down unconscious. Amir-ul-Momineen<sup>asws</sup> said: 'By Allah<sup>azwj</sup> I was afraid of its effect for him. This is how effective advice works on people deserving such advice. Someone said: 'Why does it not apply to you, O Amir-ul-Momineen<sup>asws</sup>? The Imam<sup>asws</sup> said: 'For everything there is an appointed time that is not surpassed and a cause that does not fail. Wait, and do not transgress. It was a blow that Satan<sup>la</sup> made to flow through your tongue'.<sup>72</sup>

## The Role of Worship and Prayers for Spiritual Purification:

The prayers and the acts of worship, which are prescribed by the Masomeen<sup>asws</sup> are essential for 'Tazqiya-e-Nafs' (for the purification of one's soul). We take few examples here, from Ahadith:

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ فَقَالَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ قَوْلَ التَّوَابِينَ وَ عَمَلَهُمْ وَ نُورَ الْأَنْبِيَاءِ وَ صِدْقَهُمْ وَ بَحَاةَ الْمُجَاهِدِينَ وَ ثَوَابَهُمْ وَ شُكْرَ الْمُصْطَفَيْنِ وَ نَصِيحَتَهُمْ وَ عَمَلَ الدَّاكِرِينَ وَ يَقِينَهُمْ وَ إِيمَانَ الْعُلَمَاءِ وَ فَهْمَهُمْ وَ تَعَبَدَ الْخَاشِعِينَ وَ تَوَاضَعَهُمْ وَ حُكْمَ الْقَمَهَاءِ وَ سِيرَتَهُمْ وَ حَسْبِيَةَ الْمُتَّقِينَ وَ رَغْبَتَهُمْ وَ تَصَدِيقَ الْمُؤْمِنِينَ وَ تَوَكُّلَهُمْ وَ رِجَاءَ الْمُحْسِنِينَ وَ بَرَّهُمْ اللَّهُمَّ إِنِّي أَسْأَلُكَ ثَوَابَ الشَّاكِرِينَ وَ مَنَزِلَةَ الْمُقَرَّبِينَ وَ مُرَافَقَةَ النَّبِيِّنَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَوْفَ الْعَامِلِينَ لَكَ وَ عَمَلَ الْخَائِفِينَ مِنْكَ وَ خُشُوعَ الْعَابِدِينَ لَكَ وَ يَقِينَ الْمُتَوَكِّلِينَ عَلَيْكَ وَ تَوَكُّلَ الْمُؤْمِنِينَ بِكَ اللَّهُمَّ إِنَّكَ بِحَاجَتِي عَالِمٌ غَيْرُ مُعَلِّمٍ وَ أَنْتَ لَهَا وَاسِعٌ غَيْرُ مُتَكَلِّفٍ وَ أَنْتَ الَّذِي لَا يُخْفِيكَ سَائِلٌ وَ لَا يَنْفُصُكَ نَائِلٌ وَ لَا يَبْتُلُغُ مَدْحَتَكَ قَوْلٌ قَائِلٌ أَنْتَ كَمَا تَقُولُ وَ فَوْقَ مَا نَقُولُ اللَّهُمَّ اجْعَلْ لِي فَرْجاً قَرِيباً وَ أَجراً عَظِيماً وَ سِرّاً جَمِيلاً اللَّهُمَّ إِنَّكَ تَعْلَمُ أَيُّ عَلَيَّ ظُلْمِي لِنَفْسِي وَ إِسْرَافِي عَلَيْهَا لَمْ أَتَّخِذْ لَكَ ضِدّاً وَ لَا نِدّاً وَ لَا صَاحِبَةً وَ لَا وَلِداً يَا مَنْ لَا تُغْلَطُهُ الْمَسَائِلُ يَا مَنْ لَا يَشْغَلُهُ

<sup>72</sup> Al-Kafi, Vol.2, H. 2269. 226 2 الكافي



شَيْءٌ عَنْ شَيْءٍ وَ لَا سَمِعَ عَنْ سَمِعٍ وَ لَا بَصَرَ عَنْ بَصَرٍ وَ لَا يُبْرِمُهُ الْخَاطِئُ الْمُلْحِنَ أَسْأَلُكَ أَنْ تُفَرِّجَ عَنِّي فِي سَاعَتِي هَذِهِ مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ إِنَّكَ نُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ وَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا مَنْ قَلَّ شُكْرِي لَهُ فَلَمْ يَحْرِمْنِي وَ عَظُمَتْ حَظِيئَتِي فَلَمْ يَفْضَحْنِي وَ رَأَيْتَنِي عَلَى الْمَعَاصِي فَلَمْ يَجْهَنْبْنِي وَ خَلَقَنِي لِلَّذِي خَلَقَنِي لَهُ فَصَنَعْتَ غَيْرَ الَّذِي خَلَقَنِي لَهُ فَنِعْمَ الْمَوْلَى أَنْتَ يَا سَيِّدِي وَ بِنَسِ الْعَبْدُ أَنَا وَ جَدْتَنِي وَ نِعْمَ الطَّالِبُ أَنْتَ رَبِّي وَ بِنَسِ الْمَطْلُوبُ أَنَا أَلْفَيْتَنِي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ بَيْنَ يَدَيْكَ مَا شِئْتَ صَنَعْتَ بِِي اللَّهُمَّ هِدَاتِ الْأَصْوَاتِ وَ سَكَنَتِ الْحَرَكَاتِ وَ خَلَا كُلُّ حَيْبٍ بِحَيْبِهِ وَ خَلَوْتُ بِكَ أَنْتَ الْمَحْبُوبُ إِلَيَّ فَاجْعَلْ خَلْوَتِي مِنْكَ اللَّيْلَةَ الْعَتَقَ مِنَ النَّارِ يَا مَنْ لَيْسَتْ لِعَالَمٍ فَوْقَهُ صِفَةٌ يَا مَنْ لَيْسَ لِمَخْلُوقٍ دُونَهُ مَنَعَةٌ يَا أَوَّلَ قَبْلِ كُلِّ شَيْءٍ وَ يَا آخِرَ بَعْدَ كُلِّ شَيْءٍ يَا مَنْ لَيْسَ لَهُ عُنْصُرٌ وَ يَا مَنْ لَيْسَ لِأَحْرِهِ فَنَاءٌ وَ يَا أَكْمَلَ مَنَعُوتٍ وَ يَا أَسْمَحَ الْمُعْطِينَ وَ يَا مَنْ يَقْفُهُ بِكُلِّ لُغَةٍ يُدْعَى بِهَا وَ يَا مَنْ عَفُوهُ قَدِيمٌ وَ بَطْشُهُ شَدِيدٌ وَ مُلْكُهُ مُسْتَقِيمٌ أَسْأَلُكَ بِاسْمِكَ الَّذِي شَافَهُتَ بِهِ مُوسَى يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمًا يَا لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ أَنْتَ الصَّمَدُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُدْخِلَنِي الْجَنَّةَ بِرَحْمَتِكَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur ibn Yunus from abu Basir who has reported the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said: 'Say, 'Our Allah<sup>azwj</sup>, I plead before You<sup>azwj</sup>, to Grant me such words as those of repenting people and their deeds, the Noor of the Prophets<sup>as</sup> and their truthfulness, salvation of the fighters for Your<sup>azwj</sup> cause and their rewards, thankfulness of the chosen ones and their good advice, actions of those who speak of You<sup>azwj</sup> and their certainty, belief of the scholars and their deep understanding, worship of the concerned people and their humility, the judgement of the experts in the religion and their discipline, worries of the pious people and their interest (in religion), the affirmation of the believing people and their trusting (Allah<sup>azwj</sup>) and the hope of the virtuous people and their good deeds, 'Our Allah<sup>azwj</sup>, I plead before You<sup>azwj</sup> Grant me a reward as that granted to those who thank (You<sup>azwj</sup>), the position of those very near to (You<sup>azwj</sup>) and the friendship of the Prophets<sup>as</sup>. Our Allah<sup>azwj</sup>, I plead before You<sup>azwj</sup> to Grant me a fear like that of the people who act for Your sake, the acts of those who fear You<sup>azwj</sup>, the humility of those who worship You<sup>azwj</sup>, the certainty of those who place their trust in You<sup>azwj</sup> and the trust of the believing people with You<sup>azwj</sup>. Our Allah<sup>azwj</sup>, You<sup>azwj</sup> know my needs without being informed, and You<sup>azwj</sup> are capable of helping without being burdened. You<sup>azwj</sup> are the One Whom no pleading person can overcome verbally, or anyone can find faults with or anyone can exhaust His<sup>azwj</sup> praise.

Our Allah<sup>azwj</sup>, You<sup>azwj</sup> are as You<sup>azwj</sup> say and above what we say. Our Allah<sup>azwj</sup>, Provide me immediate relief, great rewards, and beautiful covering. Our Allah<sup>azwj</sup>, You<sup>azwj</sup> Know that in doing injustice to myself and transgressing against it I did not take anyone as Your<sup>azwj</sup> opposition, partner, companion, or a child.

'O the One<sup>azwj</sup> whom pleading cannot confuse, nothing can preoccupy in listening to one from listening to the other, seeing one from seeing the other and the insistence of insisting people cannot tire Him<sup>azwj</sup>. I plead before You<sup>azwj</sup> to Provide me relief in this hour from the sources I except or from that which I do not expect;

You<sup>azwj</sup> bring to life the bones that have turned to ashes; You<sup>azwj</sup> have power over all things. O the One<sup>azwj</sup> to whom my thanks had been very little but He<sup>azwj</sup> has not Deprived me, my sins were monstrous but He<sup>azwj</sup> has not disgraced me, He<sup>azwj</sup> found

me in sins but did not encounter me. He<sup>azwj</sup> Created me for what He<sup>azwj</sup> has Created me but I have acted against what He<sup>azwj</sup> has Created me for.

What a great owner are You<sup>azwj</sup> O my Master! What a despicable slave am I! You<sup>azwj</sup> have found me, You<sup>azwj</sup> are the best of finders Our Allah<sup>azwj</sup>! What a despicable thing am I to look for! I am Your<sup>azwj</sup> slave, the son of Your<sup>azwj</sup> slave and the son of Your<sup>azwj</sup> female slave before You<sup>azwj</sup> to deal with as You<sup>azwj</sup> Will.

Our Allah<sup>azwj</sup>, the voices have silenced, movements have calmed down, every loving one has sought privacy with his beloved, and I have sought privacy with You<sup>azwj</sup>. You<sup>azwj</sup> are the beloved to me, make the privacy that I have sought with You<sup>azwj</sup> my freedom from the fire. O the One<sup>azwj</sup> above whom there is no knowledgeable more praiseworthy. O the One<sup>azwj</sup> below whom there is no creature barred to reach Him<sup>azwj</sup>.

O the First<sup>azwj</sup> before all things, O the Last after all things. O the One who has no elements, O the One<sup>azwj</sup> for whom there is no end for annihilation, O the One<sup>azwj</sup> of perfect attributes, O the most lenient of providers, O the One<sup>azwj</sup> who communicates with all languages and is spoken to as well, O the One<sup>azwj</sup> whose Forgiveness had been there from long before, whose Hold is stern, whose Kingdom is solid, I plead before You<sup>azwj</sup> through Your<sup>azwj</sup> name with which You<sup>azwj</sup> faced Moses<sup>as</sup>, O Allah<sup>azwj</sup>, O the Beneficent, O the Merciful, O the One<sup>azwj</sup>, no one deserves to be worshipped except You<sup>azwj</sup>. Our Allah<sup>azwj</sup>, You<sup>azwj</sup> are Self-sufficient, I plead before You<sup>azwj</sup> to bestow al-Salawat upon Muhammad<sup>saww</sup> and his<sup>saww</sup> family<sup>asws</sup> and admit me in paradise'.<sup>73</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْعَبَّاسِ الْكُوفِيِّ جَمِيعاً عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اجْتَمَعَ الْحَوَارِيُّونَ إِلَى عِيسَى ع فَقَالُوا لَهُ يَا مُعَلِّمَ الْخَيْرِ أُرْشِدْنَا فَقَالَ لَهُمْ إِنَّ مُوسَى كَلِمَةَ اللَّهِ ع أَمَرْتُمْ أَنْ لَا تَخْلِفُوا بِاللَّهِ تَبَارَكَ وَ تَعَالَى كَاذِبِينَ وَ أَنَا أَمَرْتُكُمْ أَنْ لَا تَخْلِفُوا بِاللَّهِ كَاذِبِينَ وَ لَا صَادِقِينَ قَالُوا يَا رُوحَ اللَّهِ زِدْنَا فَقَالَ إِنَّ مُوسَى نَبِيَّ اللَّهِ ع أَمَرْتُمْ أَنْ لَا تَزْنُوا وَ أَنَا أَمَرْتُكُمْ أَنْ لَا تُحَدِّثُوا أَنْفُسَكُمْ بِالزَّيْنِ فَضَلَّ عَنْ أَنْ تَزْنُوا فَإِنَّ مَنْ حَدَّثَ نَفْسَهُ بِالزَّيْنِ كَانَ كَمَنْ أَوْقَدَ فِي بَيْتِ مُرْوَقٍ فَأَفْسَدَ التَّرَاوِيقَ الدُّخَانَ وَ إِنْ لَمْ يَخْتَرِقِ الْبَيْتِ

Ali ibn Ibrahim has narrated from his father and a number of our people have narrated from Ahmad ibn Muhammad from abu al-Abbas al-Kufiy all from 'Amr ibn 'Uthman from 'Abd Allah ibn Sinan who said:

'Abu Abd Allah<sup>asws</sup> has said: 'Once the disciples of Jesus<sup>as</sup> gathered around him and said, 'O teacher of goodness teach us guidance.' Jesus<sup>as</sup> said to them, 'Moses<sup>as</sup> has commanded you not to falsely swear by Allah<sup>azwj</sup> and I<sup>as</sup> command you not to swear even in a truthful manner.'

They said, 'O Spirit of Allah<sup>azwj</sup>, please give us more guidance.' He<sup>as</sup> then said, 'Moses<sup>as</sup>, the Holy Prophet of Allah<sup>azwj</sup>, has commanded you not to commit fornication and I<sup>as</sup> command you not to even speak to your souls about fornication, not to speak of committing fornication, because one who speaks to his soul about

<sup>73</sup> Al-Kafi, Vol.2, H. 3452. 593 2 الكافي

fornication is like one who decorates a house and smoke destroys the house even though it does not burn down the whole house'.<sup>74</sup>

## Teachers are categorised into Three Types:

وعن علي بن محمد ، ( وغيره ) ، عن سهل بن زياد ، وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى جميعا ، عن ابن محبوب ، عن هشام بن سالم ، عن أبي حمزة ، عن أبي إسحاق السبيعي ، عن حدثه ممن يوثق به ، قال : قال أمير المؤمنين (عليه السلام) إن الناس آلوا بعد رسول الله ( صلى الله عليه وآله ) إلى ثلاثة : آلوا إلى عالم على هدى من الله ، قد أغناه الله بما علم عن غيره ، وجاهل مدع للعلم ، لا علم له ، معجب بما عنده ، قد فتنته الدنيا ، وفتن غيره ، ومتعلم من عالم على سبيل هدى من الله ونجاة ، ثم هلك من ادعى ، وخاب من افترى .

And from Ali Bin Muhammad and others, from Sahl Bin Ziyad and from Muhammad Bin Yahya from Ahmad Bin Muhammad Bin Isa altogether, from Ibn Mahboub from Hisham Bin Saalim from Abu Hamza from Abu Is'haq Al Sabiyi from a reliable person who has narrated the following from Amir-ul-Momineen<sup>asws</sup>:

Amir-ul-Momineen<sup>asws</sup> said: 'People are inclined towards three types of people after the Rasool Allah<sup>saww</sup> –they incline towards (1) a knowledgeable one with Guidance from Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Made him to be needless of others; (2) and inclined towards an ignorant one who claimed to be knowledgeable, and he had no knowledge and was proud of what he had, the world had placed him in trials and he placed others in trials; (3) and inclined towards the student of the knowledgeable one on the way of Guidance from Allah<sup>azwj</sup> and salvations, then got destroyed from his claims, and lost himself from his plots'.<sup>75</sup>

وعن علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن جميل ، عن أبي عبدالله ( عليه السلام ) ، قال : سمعته يقول : يغدو الناس على ثلاثة أصناف : عالم ، ومتعلم ، وغثاء ، فنحن العلماء ، وشيعتنا المتعلمون ، وسائر الناس غثاء

And from Ali Bin Ibrahim from Muhammad Bin Isa from Yunus from Jameel who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'People are of three types – scholar, student, and rubbish. We<sup>asws</sup> are the scholars, and our<sup>asws</sup> Shiites are the students, and the rest of the people are worthless'.<sup>76</sup>

## Taking Wages from Teaching:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنِ الْفَضْلِ بْنِ كَثِيرٍ عَنْ حَسَّانِ الْمُعَلَّمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ التَّعْلِيمِ فَقَالَ لَا تَأْخُذْ عَلَى التَّعْلِيمِ أَجْرًا فُلْتُ الشَّعْرُ وَالرَّسَائِلُ وَ مَا أَشْبَهَ ذَلِكَ أَشَارِطُ عَلَيْهِ قَالَ نَعَمْ بَعْدَ أَنْ يَكُونَ الصَّبِيَّانُ عِنْدَكَ سَوَاءً فِي التَّعْلِيمِ لَا تُفْضِلُ بَعْضَهُمْ عَلَى بَعْضٍ

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il ibn Bazi from al-Fadl ibn al-Kathir from Hassan al-Mu'allim who said:

<sup>74</sup> Al-Kafi, Vol.5, H. 10144. 542 5 الكافي

<sup>75</sup> Ibid, H. 33093

<sup>76</sup> Ibid, H. 33094

'This is concerning my question before Abu Abd Allah<sup>asws</sup> about earning wages from teaching such as; poetry, letter-writing and similar issues on condition of payment. The Imam<sup>asws</sup> said: 'Yes, it is permissible if children are treated with equality in teaching without any preference for anyone of them over the others'.<sup>77</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بَنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هُوَ لَا يَتَّقُونَ إِنْ كَسَبَ الْمُعَلِّمُ سُحْتًا فَقَالَ كَذَبُوا أَعْدَاءُ اللَّهِ إِنَّمَا أَرَادُوا أَنْ لَا يُعَلِّمُوا الْقُرْآنَ وَ لَوْ أَنَّ الْمُعَلِّمَ أَعْطَاهُ رَجُلٌ دِينَةً وَلَدِهِ لَكَانَ لِلْمُعَلِّمِ مُبَاحًا

Ali ibn Muhammad ibn Bandar has narrated from Ahmad ibn abu 'Abd Allah from Sharif ibn Sabiq from al-Fadl ibn abu Qurrah who said:

'I once said to Abu Abd Allah<sup>asws</sup>: 'They say that receiving payment for teaching is Suht (filthy and unlawful). He<sup>asws</sup> said: 'They, the enemies of Allah<sup>azwj</sup>, have spoken a lie. They want to stop teaching of al-Quran. If one gives blood money for his child to a teacher it (payment) is lawful for the teacher'.<sup>78</sup>

وعن أبيه ، عمن ذكره ، عن أبي عبد الله ( عليه السلام ) في رسالة إلى أصحاب الرأي والقياس : أما بعد ، فإن من دعا غيره إلى دينه بالارتياء والمقاييس لم ينصف ولم يصب حظه ، لأن المدعو إلى ذلك أيضا لا يخلو من الارتياء والمقاييس ، ومتى لم يكن بالداعي قوة في دعائه على المدعو لم يؤمن على الداعي أن يحتاج إلى المدعو بعد قليل ، لأننا قد رأينا المتعلم الطالب ربما كان فائقا لمعلمه ولو بعد حين ، ورأينا المعلم الداعي ربما احتاج في رأيه إلى رأي من يدعو ، وفي ذلك تحير الجاهلون ، وشك المرتابون ، وظن الظانون ، ولو كان ذلك عند الله جائزا لم يبعث الله الرسل بما فيه الفصل ، ولم ينه عن الهزل ، ولم يعب الجهل ، ولكن الناس لما سفهوا الحق ، وغمطوا النعمة ، واستغنوا بجهلهم وتدابيرهم عن علم الله ، واكتفوا بذلك عن رسله والقوام بأمره ، وقالوا : لا شيء إلا ما أدركته عقولنا ، وعرفته ألبابنا ، فولاهم الله ما تولوا ، وأهملهم وخذلهم حتى صاروا عبدة أنفسهم من حيث لا يعلمون ، ولو كان الله رضي منهم اجتهادهم وارتبائهم

فيما ادعوا من ذلك لم يبعث إليهم فاصلا لما بينهم ، ولا زاجرا عن وصفهم ، وإنما استدللنا أن رضا الله غير ذلك ، ببعثه الرسل بالامور القيمة الصحيحة ، والتحذير من الامور المشككة المفسدة ، ثم جعلهم أبوابه وصراطه والأدلاء عليه بامور محجوبة عن الرأي والقياس ، فمن طلب ما عند الله بقياس ورأي لم يزد من الله إلا بعدا ، ولم يبعث رسولا قط . وإن طال عمره . قابلا من الناس خلاف ما جاء به ، حتى يكون متبوعا مرة وتابعا اخرى ، ولم ير أيضا فيما جاء به استعمال رأيا ولا مقياسا ، حتى يكون ذلك واضحا عنده كالوحي من الله ، وفي ذلك دليل لكل ذي لب وحجى ، إن أصحاب الرأي والقياس مخطئون مدحضون . الحديث .

And from his father from a narrator, from Abu Abdullah<sup>asws</sup> in a letter to the people of opinions and analogies: 'After this, the one who calls others to his religion by way of (his own) opinions and analogies has not done justice nor is he on the right way, for the one who is called would also not be free from opinions and analogies.

<sup>77</sup> Al-Kafi, Vol. 5, H. 8515

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<sup>78</sup> Al-Kafi, Vol. 5, H. 8516

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And when the caller no longer has the strength in his call, the called one no longer believes him, and the caller ends up being in need of the called one after a while, for we have seen that a student sometimes becomes more knowledgeable than the teacher after a while, and we have seen that the teacher who was the caller, falls in need of the opinion of the student who was the called one, and in that is the confusion for the ignorant, and doubt for the doubters and the conjecture for those that conjecture, and if that was permissible with Allah<sup>azwj</sup>, He<sup>azwj</sup> would not have Sent Messengers in succession, nor Forbidden humour nor Reflected ignorance as a defect.

But, when people started considering truth as being vain and wasted the Grace (bounties), and brushed aside the Knowledge of God<sup>azwj</sup> by their ignorance and their plots, and completely turned away from His<sup>azwj</sup> Messengers<sup>asws</sup> and the Establishers<sup>asws</sup> of His<sup>azwj</sup> Commands.

And they said: 'There is nothing except what our minds have realised, and our hearts have understood'. So, Allah<sup>azwj</sup> Turned them towards the direction that they desired, and Let them drowned, and Abandoned them, to the extent that they became slaves to their own selves, and they did not know where they were headed. And had Allah<sup>azwj</sup> been Pleased with their Ijtihad and their opinions, which is what they claim it to be, He<sup>azwj</sup> would not have Sent among them one after the other (Messengers), nor Warners among them, and that is the evidence against them that the Pleasure of Allah<sup>azwj</sup> is in other than that, by Sending Messengers with valuable and correct Commands, and warned them from going astray in difficult Commands.

Then Sent to them His<sup>azwj</sup> Doors and His<sup>azwj</sup> Path and Evidenced to Himself<sup>azwj</sup> by Commands which were Veiled from opinions and analogies. And the one who seeks that which is with Allah<sup>azwj</sup> by way of analogy and opinion it will not increase anything with Allah<sup>azwj</sup> except for distance, and did not Send a Messenger at all who<sup>asws</sup> would consult the people in that which is against what he<sup>asws</sup> had been Sent with, to the extent that he<sup>asws</sup> would be followed in one matter and be a follower in the other. And you will never ever see him<sup>asws</sup> making use of analogy and opinion in what he<sup>asws</sup> had been Sent with until it became clear that what he<sup>asws</sup> was saying was indeed from Allah<sup>azwj</sup>. And in that is evidence for the (people of) understanding and proof. Surely the people of opinion and analogies are the erroneous straying ones'.<sup>79</sup>

## Abuse of Religion for Worldly Matters:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ يُونُسَ بْنِ زَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ  
قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَيْلٌ لِلَّذِينَ يَخْتَلُونَ الدُّنْيَا بِالْدِّينِ وَ وَيْلٌ لِلَّذِينَ يَفْتُلُونَ الدِّينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ  
وَ وَيْلٌ لِلَّذِينَ يَسِيرُ الْمُؤْمِنُ فِيهِمْ بِالتَّقِيَّةِ أَيْ يَعْتَرُونَ أُمَّ عَلِيٍّ يَجْرُونَ فِي حَلْفَتِ لِأَيْحَنَ لَهُمْ فِتْنَةٌ تَشْرِكُ الْحَلِيمَ مِنْهُمْ حَيْرَانَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Isma'il ibn Jabir from Yunus ibn Zabyan who said:

<sup>79</sup> Wasail ul Shia, H. 33182.

'I heard Abu Abd Allah<sup>asws</sup> saying: 'The Rasool Allah<sup>saww</sup> has said: 'Allah<sup>azwj</sup> has said: 'Woe upon those who treacherously use religion for their worldly goals and fight those who command people to yield to justice.

Woe upon those among whom the believers live frightened and hide their belief. Are they deceiving Me<sup>azwj</sup> or they daring to oppose Me<sup>azwj</sup>? I swear by Myself<sup>azwj</sup> that I<sup>azwj</sup> will Allow them to be afflicted by means of such 'Fitna' strife whereby the most forbearing will be astonished.'<sup>80</sup>

## Earnings Wages from Religion:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ يُونُسَ بْنِ زَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَيْلٌ لِلَّذِينَ يَخْتَلُونَ الدُّنْيَا بِالْدِّينِ وَ وَيْلٌ لِلَّذِينَ يَفْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ وَ وَيْلٌ لِلَّذِينَ يَسِيرُ الْمُؤْمِنُ فِيهِمْ بِالتَّقِيَّةِ أَيْ يَغْتَرُونَ أَمْ عَلَيَّ يَجْتَرُونَ فَبِي حَلَفْتُ لِأَتِيحَنَّ لَهُمْ فِتْنَةً تَتْرُكُ الْحَلِيمَ مِنْهُمْ حَيْرَانَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Isma'il ibn Jabir from Yunus ibn Zabyan who said:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'The Rasool Allah<sup>saww</sup> has said: 'Allah<sup>azwj</sup><sup>81</sup> has said: 'Woe upon those who try to earn living using religion and fight those who command people to yield to justice. Woe upon those among whom the believers are forced to observe dissimulation (Taqiyya). Are they deceiving Me<sup>azwj</sup> or that they dare to oppose Me<sup>azwj</sup>? I<sup>azwj</sup> swear by Myself<sup>azwj</sup> that I<sup>azwj</sup> will punish them so harshly that the people of wisdom will be surprised'.<sup>82</sup>

و بهذا الإسناد عن جعفر عن أبيه ع أن الله أنزل كتابا من كتبه على نبي من الأنبياء و فيه أن يكون من خلقي لمحسنون الدنيا بالدين يلبسون مسوح الضأن على قلوب كقلوب الذئاب أشد مرارة من الصبر و ألسنتهم أحلى من العسل و أعمالهم الباطنة أنتم من الجيف بي تغتروا أم إياي تحادعون أم علي تتحبرون فبعزتي حلفت لأبعثن عليهم فتنة تطأهم في خطامها حتى تبلغ أطراف الأرض تترك الحليم منها حيران فيما رأى الرائي و حكمه الحكيم أتركهم شيئا و أذيق بعضهم بأس بعض أنتقم من أعدائي بأعدائي فلا أبالي

And with the same chain of narrators, it is reported from Imam Jafar<sup>asws</sup> that his father<sup>asws</sup> said: 'Indeed, Allah<sup>azwj</sup> Send down a Book onto one of His<sup>azwj</sup> Prophets<sup>as</sup>, where Allah<sup>azwj</sup> Says: There is a group among people who earn living through the religion, their outfits are of hypocrisy and their hearts are stone cold<sup>83</sup>, they are extremely impatient but their tongues are (superficially) very sweet, their hidden affairs are worse than the odour of the dead animals. Thus, do they intend to deceive Me<sup>azwj</sup>? Or are they planning against Me<sup>azwj</sup>? Or are they not afraid of Me<sup>azwj</sup>? I<sup>azwj</sup> swear by My<sup>azwj</sup> Own Self, I<sup>azwj</sup> will Punish them with such a Wrath that some of them will stampede and drag some of others from one corner to the other corner of the world. Their punishment will be so harsh that even the wise and people of intellect will be surprised. I<sup>azwj</sup> will disintegrate them so that some of them will

<sup>80</sup> Al-Kafi, Vol. 2, H. 2501

<sup>81</sup> Hadith-e-Qudsee

<sup>82</sup> Al-Kafi, vol. 2, H. 2501, Ch. 114, h, 1

<sup>83</sup> Hearts of wolves

execute others. I<sup>azwj</sup> will take Revenge of My<sup>azwj</sup> enemies through My<sup>azwj</sup> other enemies, without extending any Mercy'.<sup>84</sup>

## The One who earns through religions has no Religion:

الْأَمْدِيُّ فِي الْعُرْرِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ صُنْ دِينَكَ بِدُنْيَاكَ تَرْجُحَهُمَا وَ لَا تَصُنْ دُنْيَاكَ بِدِينِكَ فَتَحْسِرَهُمَا

Amir-ul-Momineen<sup>asws</sup> said: 'He who holds on to the religion through striving in the world secures his religion but that who earns sustenance through religion loses his religion all together'.<sup>85</sup>

وَ قَالَ ع صُنْ الدِّينَ بِالدُّنْيَا يُنْجِكَ وَ لَا تَصُنْ الدُّنْيَا بِالدِّينِ فَتُرْدِيكَ

Amir-ul-Momineen<sup>asws</sup> said: 'Making progress in the religion through worldly means will be rewarded whereas improving worldly affairs through religion will be admonished'.<sup>86</sup>

جَعَفَرُ بْنُ أَحْمَدَ الْقُمِّيِّ فِي كِتَابِ الْعَايَاتِ، عَنْ رَسُولِ اللَّهِ ص قَالَ شَرَّ أَرْبَابِ النَّاسِ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَاةٍ وَ شَرٌّ مِنْ ذَلِكَ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ

The Rasool Allah<sup>saww</sup> said: 'An evil person is that who sells his Hereafter for his world but even worse is that who sells his Hereafter for the sake of others' worldly gains'.<sup>87</sup>

طالب الدنيا بالدين معاقب مذموم

(Amir-ul-Momineen<sup>asws</sup> said): The seeker of the 'World' by the means of religion is rebuked and disgraced'.<sup>88</sup>

## The Ilm and the Maurifat:

و قال ع العلم نقطة كثرتها الجاهلون

Imam Ali<sup>asws</sup> said: The Knowledge was concentrated in a 'Nuqta' (short circle) but it was expanded by the ignorants'.<sup>89</sup> Amir-ul-Momineen<sup>asws</sup> has also said: 'Knowledge is in three parts, who acquires the first portion becomes arrogant and starts challenging others, that who reaches to its second level adopts modesty and learns about his shallowness. That, who ascends to the third level, becomes quiet and the feeling that he knows nothing kills him'.<sup>90</sup>

<sup>84</sup> Aqab-ul-Amaal, Ch. 560, h. 2 255 : ثواب الأعمال ص

<sup>85</sup> Mastadrak ul Wasail, vol. 12, ch. 6, h. 52 52- باب تحريم اختلال الدنيا بالدين 6 12 مستدرک الوسائل

<sup>86</sup> Mastadrak ul Wasail, ibis,

<sup>87</sup> Mastadrak ul Wasail, Vol. 12, H. 13653 80- باب تحريم الرضا بالظلم و المعون 109 12 مستدرک الوسائل

<sup>88</sup> 130 : ص : 130 الدين و الدنيا .... غررالحكم

<sup>89</sup> الجملة الثانية في الأحاديث المتعلقة Nahjul Israr, pg. 34. عوالي اللآلي 4 129

<sup>90</sup> Nahjul Israr, Vol. 1, Pg. 36

## The Knowledge has no limits:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَجَّالِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَعُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَسْأَلُكَ عَنْ مَسْأَلَةٍ هَاهُنَا أَحَدٌ يَسْمَعُ كَلَامِي قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ عَ سِتْرًا بَيْنَهُ وَ بَيْنَ بَيْتِ آخَرَ فَاطَّلَعَ فِيهِ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ سَلْ عَمَّا بَدَا لَكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ شَيْعَتَكَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ صَ عَلَّمَ عَلِيًّا عَ بَابًا يُفْتَحُ لَهُ مِنْهُ أَلْفُ بَابٍ قَالَ فَقَالَ يَا أَبَا مُحَمَّدٍ عَلَّمَ رَسُولُ اللَّهِ صَ عَلِيًّا عَ بَابًا يُفْتَحُ لَهُ مِنْهُ أَلْفُ بَابٍ قَالَ فَقَالَ يَا أَبَا مُحَمَّدٍ عَلَّمَ رَسُولُ اللَّهِ صَ عَلِيًّا عَ أَلْفَ بَابٍ يُفْتَحُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ قَالَ قُلْتُ هَذَا وَاللَّهِ الْعِلْمُ قَالَ فَتَكَتْ سَاعَةٌ فِي الْأَرْضِ ثُمَّ قَالَ إِنَّهُ لَعَلَّمُ وَمَا هُوَ بِذَلِكَ قَالَ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ وَإِنَّ عِنْدَنَا الْجَامِعَةَ وَمَا يُدْرِيهِمْ مَا الْجَامِعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَمَا الْجَامِعَةُ قَالَ صَحِيفَةٌ طُوِّهَا سَبْعُونَ ذِرَاعًا بِذِرَاعِ رَسُولِ اللَّهِ صَ وَ إِفْلَاحِهِ مِنْ فُلُقٍ فِيهِ وَ خَطٌّ عَلَيَّ بِبَيْمِينِهِ فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ وَ كُلُّ شَيْءٍ يَخْتِاجُ النَّاسُ إِلَيْهِ حَتَّى الْأَرْضُ فِي الْحَدِيثِ وَ ضَرَبَ بِيَدِهِ إِلَيَّ فَقَالَ تَأْدُنُ لِي يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا أَنَا لَكَ فَاصْنَعْ مَا شِئْتَ قَالَ فَعَمَزَنِي بِيَدِهِ وَ قَالَ حَتَّى أَرْضُ هَذَا كَأَنَّه مُعْضَبٌ قَالَ قُلْتُ هَذَا وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعَلَّمُ وَ لَيْسَ بِذَلِكَ ثُمَّ سَكَتْ سَاعَةٌ ثُمَّ قَالَ وَ إِنَّ عِنْدَنَا الْجُمْرُ وَمَا يُدْرِيهِمْ مَا الْجُمْرُ قَالَ قُلْتُ وَمَا الْجُمْرُ قَالَ وَعَاءٌ مِنْ أَدَمٍ فِيهِ عِلْمُ النَّبِيِّينَ وَ الْوَصِيِّينَ وَ عِلْمُ الْعُلَمَاءِ الَّذِينَ مَضَوْا مِنْ بَنِي إِسْرَائِيلَ قَالَ قُلْتُ إِنَّ هَذَا هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعَلَّمُ وَ لَيْسَ بِذَلِكَ ثُمَّ سَكَتْ سَاعَةٌ ثُمَّ قَالَ وَ إِنَّ عِنْدَنَا لِمُصْحَفِ فَاطِمَةَ عَ وَ مَا يُدْرِيهِمْ مَا مُصْحَفُ فَاطِمَةَ عَ قَالَ قُلْتُ وَمَا مُصْحَفُ فَاطِمَةَ عَ قَالَ مُصْحَفٌ فِيهِ مِثْلُ قُرْآنِكُمْ هَذَا ثَلَاثَ مَرَّاتٍ وَاللَّهِ مَا فِيهِ مِنْ قُرْآنِكُمْ حَرْفٌ وَاحِدٌ قَالَ قُلْتُ هَذَا وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعَلَّمُ وَمَا هُوَ بِذَلِكَ ثُمَّ سَكَتْ سَاعَةٌ ثُمَّ قَالَ إِنَّ عِنْدَنَا عِلْمًا مَا كَانَ وَ عِلْمًا مَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا وَاللَّهِ هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعَلَّمُ وَ لَيْسَ بِذَلِكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَيُّ شَيْءٍ الْعِلْمُ قَالَ مَا يَخْدُثُ 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 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<sup>asws</sup> cause, I would 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<sup>asws</sup> cause, your followers say that the Rasool Allah<sup>saww</sup> taught Ali<sup>asws</sup> a chapter of knowledge. From this chapter there opened a thousand chapters. The Imam<sup>asws</sup> said: The Rasool Allah<sup>saww</sup> taught Imam Ali<sup>asws</sup> a thousand chapters from each of which there opened a thousand chapters.

I then said, This, I swear by Allah<sup>azwj</sup>, is the knowledge! He would mark the ground with his staff for a while. He<sup>asws</sup> then said: 'That is knowledge but there is more to it. 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-Jami ah 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 Rasool 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 there is more to it.

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 (there is more to it):

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>91</sup>

## Rewards of Teaching Knowledge:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ عَلَّمَ خَيْرًا فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ قُلْتُ فَإِنْ عَلَّمَهُ غَيْرَهُ يَجْرِي ذَلِكَ لَهُ قَالَ إِنْ عَلَّمَهُ النَّاسَ كُلَّهُمْ جَرَى لَهُ قُلْتُ فَإِنْ مَاتَ قَالَ وَ إِنْ مَاتَ

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

Abu Abd Allah<sup>asws</sup> said: 'Whoever teaches something good will receive a reward each time his student practices such knowledge.' Abu Basir has said: 'I asked the Imam<sup>asws</sup>, would this apply to the student if he teaches other people?' The Imam<sup>asws</sup>, said: 'Yes, it applies to him even if he teaches it to all people.' I then asked, 'Will it apply to him if he will already be dead?' The Imam<sup>asws</sup> responded: 'Yes, even if he will die.'<sup>92</sup>

<sup>91</sup> Al-Kafi, Vol. 1, H. 629. الكافي ج : 1 ص : 239

<sup>92</sup> Ibid, vol. 2, H. 59, h, 3

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ أَبِي عُيَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ عَلَّمَ بَابَ هُدَى فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ وَ لَا يُنْقَصُ أَوْلِيكَ مِنْ أُجُورِهِمْ شَيْئاً وَ مَنْ عَلَّمَ بَابَ ضَلَالٍ كَانَ عَلَيْهِ مِثْلُ أُوزَارٍ مَنْ عَمِلَ بِهِ وَ لَا يُنْقَصُ أَوْلِيكَ مِنْ أُوزَارِهِمْ شَيْئاً

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

Abu Jafar<sup>asws</sup> said: 'Whoever teaches a chapter of guidance will receive a reward equal to the rewards of all of those who practice such guidance without any reduction in the rewards of the later ones. Whoever introduces a chapter of misguidance will suffer for each time others practice it without any reduction in the suffering of whoever may practice such misguidance.'<sup>93</sup>

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

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

Rasool Allah<sup>saww</sup> said: He is orphan who is unable to receive his parents' care and is therefore not brought up by them. However, he is not that miserable as compared with the one who is unable to reach the Imam<sup>asws</sup> of his time and is unable to receive and comprehend his Imam<sup>asws</sup>'s blessings and guidance. He does not know what are his Imam<sup>asws</sup>'s verdicts on those religious affairs faced by him. He is the Orphan of Aly-e-Mohammed<sup>asws</sup>. Be aware! He should be looked after by those who have the knowledge of our<sup>asws</sup> traditions. Whoever would teach him our attributes, our<sup>asws</sup> Maurifat (recognition) and our<sup>asws</sup> traditions will be with us<sup>asws</sup> in the Hereafter.<sup>94</sup> Also see two more Ahadtih in Appendix I from Imam Hassan Askari<sup>asws</sup>.

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

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

<sup>93</sup> Al-Kafi, vol. 1, H. 60, h 4. الكافي. 1 35 ص ..... المتعلم و العالم ثواب باب

<sup>94</sup> Ahtijab, pp. 2 (Haqaiq-ul-wasiat, pp. 32)

given preference by Allah<sup>azwj</sup> over one thousand men and thousand women worshippers.<sup>95</sup>

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

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

He said, 'I went with Sufyan (Surry) to him<sup>asws</sup> and he said to him<sup>asws</sup>, 'O Abu Abdullah<sup>asws</sup>! Narrate to us the sermon of the Rasool Allah<sup>saww</sup> in Masjid Al-Kheef'. Until he said that Sufyan said, 'Get for me a pen and paper so that I may write it down'. He<sup>asws</sup> ordered it for him, then said: 'Write – In the Name of Allah<sup>azwj</sup> the Beneficent the Merciful – Sermon of the Rasool Allah<sup>saww</sup> in Masjid Al-Kheef: 'May Allah<sup>azwj</sup> Make happy a servant who hears my<sup>saww</sup> speech, accepts it, tells it to the one to whom it has not been told. O you People! Let those who are present tell it to those who are absent. Sometimes a recipient is not an understanding one, and sometimes the one to whom he relates it to is more understanding than him'.<sup>96</sup>

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

And from Ali Bin Al Husayn, from Muhammad Al Kunasy, from his chain up to Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic '**and whoever is careful of (his duty to) Allah, He will make for him an outlet, And give him sustenance from whence he thinks not**' – 65:2-3, said: 'These are a group of our<sup>asws</sup> weak Shiites who do not have the means to come to us<sup>asws</sup>. They hear our<sup>asws</sup> Ahadith, and quote from our<sup>asws</sup> knowledge. A group higher than them makes arrangements, spend money and place their bodies in exertion until they come to us<sup>asws</sup>. They hear our<sup>asws</sup> Ahadith and relate it to those ones who benefit from them whilst these waste them. Those are the ones about whom Allah<sup>azwj</sup> has Found an outlet and has Provided sustenance for them from where they thought not'.<sup>97</sup>

<sup>95</sup> Ahtajaj-e-Tabrasi, pp. 3 (Haqaiq-ul-wasiat, pp. 39)

<sup>96</sup> Wasaail al Shia, H. 33289

<sup>97</sup> Wasaail al Shia, H. 33290

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 أحيا أمرنا ، قلت : كيف يحيي أمركم ؟ قال : يتعلم علمونا ، ويعلمها الناس ، فان الناس لو علموا محاسن كلامنا لاتبعونا . الحديث .

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, from Al Ridha<sup>asws</sup>, said:

Imam Ali Reza<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on the one who keep alive our<sup>asws</sup> affairs'. I said, 'How does one keep alive your<sup>asws</sup> affairs?' He<sup>asws</sup> said: 'He learns our<sup>asws</sup> knowledge, and teaches it to the people, for if the people were to come to know the good in our<sup>asws</sup> speech, they will follow us<sup>asws</sup>.'<sup>98</sup>

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

And by this chain, said: 'The Rasool Allah<sup>saww</sup> said: 'One who from my<sup>saww</sup> community memorises forty-Ahadith, benefits the people by them, Allah<sup>azwj</sup> will Send him on the Day of Judgement as a Faqih (man of understanding), a knowledgeable one'.<sup>99</sup>

## The Knowledge of Ahadith Should be Learned and Passed-on:

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

And in Uyoon Al Akhbaar and Al Illal by their chains from Al Fazl Bin Shazaan, from Al Reza<sup>asws</sup> – in a Hadith – said: 'Allah<sup>azwj</sup> only Ordered the Pilgrimage so that they would all come as a group, and seek the increase, and exit from all their errors committed by the servants' – until he<sup>asws</sup> said: 'And let among them be those that ponder, and copy the Hadith of the Imams<sup>asws</sup> to every corner of the world, as Allah<sup>azwj</sup> Mighty and Majestic has Said ***'why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?'*** – 9:122 and ***'That they may witness advantages for them'*** – 22:28.<sup>100</sup>

<sup>98</sup> Wasaail al Shia, H. 33297

<sup>99</sup> Wasaail al Shia, H. 33299

<sup>100</sup> Wasaail al Shia, H. 33310

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

Muhammad Bin Makky Al Shaheed in the book Al Arbaeen from Al Syed Umeyd Al Deen Muhammad Bin Ali Bin Al A'raj, from Al Alaamat Al Hassan Bin Yusuf Bin Al Mutahar, from his father, from Az Al Deen Muhammad Bin Al Hassan Al Husayni, from Abu Al Makraam Hamza Bin Ali Bin Zahra Al Husayni, from Al Hassan Bin Taariq Al Hilli, from Al Syed Abu Al Ridha Al Rawandy, from Al Sakry, from Saeed Bin Abu Saeed Al Ayaar, from Abu Al Hassan Al Hafiz, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Ibn Suleyman, from Al Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> from the Prophet<sup>saww</sup> said:

Rasool Allah<sup>saww</sup> said: 'One from my<sup>saww</sup> community who memorises forty-Ahadith and benefits others by these, Allah<sup>azwj</sup> will Send him on the Day of Judgement as a knowledgeable man of understanding'.<sup>101</sup>

## The Role of a Teacher:

وَ قَالَ ع مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَامًا فَلْيُبَيِّدْهُ بِتَعْلِيمِهِ نَفْسَهُ قَبْلَ تَعْلِيمِ غَيْرِهِ وَ لِيَكُنْ تَأْدِيبُهُ بِسِرِّهِ قَبْلَ تَأْدِيبِهِ بِلِسَانِهِ وَ مُعَلِّمُ نَفْسِهِ وَ مُؤَدِّبُهَا أَحَقُّ بِالْإِجْلَالِ مِنْ مُعَلِّمِ النَّاسِ وَ مُؤَدِّبِهِمْ

Whoever wants to be a leader should educate himself before educating others. Before preaching to others he should first practice himself. Whoever educates himself and improves his own morals is superior to the man who tries to teach and train others'.<sup>102</sup>

## The Difference between a Teacher and a peer/murshid:

A teacher's role is to remove ambiguities in regard to various issues and concepts in the religion and give those references which one can verify if needed, for example, quoting Ahadith and Verses rather telling someone to 'act' or to 'abstain' on his responsibility, which would be 'Shirk bil Zaat' and against the principles of 'Tawwaqil', as we will learn later on.

## The 'Maurifat' and Irfan:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ عَمِّهِ حَمَزَةَ بْنِ بَرِيعٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ عَمَّنْ حَدَّثَهُ قَالَ كَتَبَ أَبُو جَعْفَرٍ ( عليه السلام ) إِلَى سَعْدِ الْحَيْرِ

<sup>101</sup> WASAAIL AL SHIA H 33317

<sup>102</sup> Nahjul Balagha, Saying no. 73. 480 : ص ..... -73 480

وسائل الشيعة ج : 16 ص : 151 نهج البلاغة

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Yazī'e, from his uncle Hamza Bin Yazī'e and Al-Husayn Bin Muhammad Bin Al-Ashary, from Ahmad Bin Muhammad Bin Abdullah, from Yazeed Bin Abdullah, from the one who narrated to him said:

'Abu Ja'far<sup>asws</sup> wrote to Sa'ad Al-Khayr: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنِّي أُوصِيكَ بِتَقْوَى اللَّهِ فَإِنَّ فِيهَا السَّلَامَةَ مِنَ التَّلَفِ وَالْعَيْمَةَ فِي الْمُنْقَلَبِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ  
يَقْبِي بِالتَّقْوَى عَنِ الْعَبْدِ مَا عَزَبَ عَنْهُ عَقْلُهُ وَ يُجَلِّي بِالتَّقْوَى عَنْهُ عَمَاهُ وَ جَهْلَهُ وَ بِالتَّقْوَى بِنَحْوِ نُوحٍ وَ مَنْ مَعَهُ فِي السَّفِينَةِ وَ صَالِحٍ  
وَ مَنْ مَعَهُ مِنَ الصَّاعِقَةِ

In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful. Having said that, I<sup>asws</sup> hereby bequeath to you to fear Allah<sup>azwj</sup> for therein is safety from destruction and a gain during the returning (to Allah<sup>azwj</sup>). Allah<sup>azwj</sup> Mighty and Majestic Protects the servant by means of his piety from whatever his intellect was remote from; and by means of piety he gets clarity from his blindness and his ignorance. And it was by piety that Noah<sup>as</sup> got salvation and those who were with him<sup>as</sup> in the ark got safety from the storm.

وَ بِالتَّقْوَى فَازَ الصَّابِرُونَ وَ نَحَتْ تِلْكَ الْعُصْبُ مِنَ الْمَهَالِكِ وَ هُمْ إِخْوَانٌ عَلَى تِلْكَ الطَّرِيقَةِ يَلْتَمِسُونَ تِلْكَ الْفُضَيْلَةَ نَبَدُوا  
طُغْيَانَهُمْ مِنَ الْإِيزَادِ بِالشَّهَوَاتِ لِمَا بَلَغَهُمْ فِي الْكِتَابِ مِنَ الْمَثَلَاتِ حَمِدُوا رَبَّهُمْ عَلَى مَا رَزَقَهُمْ وَ هُوَ أَهْلُ الْحَمْدِ وَ ذَمُّوا أَنْفُسَهُمْ  
عَلَى مَا فَرَطُوا وَ هُمْ أَهْلُ الذَّمِّ وَ عَلِمُوا أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى الْحَلِيمَ الْعَلِيمَ إِنَّمَا غَضَبَهُ عَلَى مَنْ لَمْ يَقْبَلْ مِنْهُ رِضَاهُ وَ إِنَّمَا يَمْنَعُ مَنْ  
لَمْ يَقْبَلْ مِنْهُ عَطَاهُ وَ إِنَّمَا يُضِلُّ مَنْ لَمْ يَقْبَلْ مِنْهُ هُدَاهُ

And it was by piety that the patient ones succeeded and survived from the calamities, and they have brethren upon that path seeking those preferences, having renounced their insolence and their intentions by the desires when the examples from the Book reached them. They praised their Lord<sup>azwj</sup> on what He<sup>azwj</sup> has Sustained them with and that He<sup>azwj</sup> was the One<sup>azwj</sup> Deserving of the Praise, and they blamed their own selves upon what they had wasted and that they themselves were deserving of the condemnation.

And they knew that Allah<sup>azwj</sup> Blessed and High, is the Forbearing, the Knowledgeable, however, He<sup>azwj</sup> is Angry on the one who does not care about His<sup>azwj</sup> Pleasure and (as a result) He<sup>azwj</sup> Withholds from the one who does not accept His<sup>azwj</sup> Favours, and but rather the one does not accept guidance from Him<sup>azwj</sup> goes astray.

تَمُّ أَمَكْنَ أَهْلَ السَّيِّئَاتِ مِنَ التَّوْبَةِ بِتَبْدِيلِ الْحَسَنَاتِ دَعَا عِبَادَهُ فِي الْكِتَابِ إِلَى ذَلِكَ بِصَوْتٍ رَفِيعٍ لَمْ يَنْقَطِعْ وَ لَمْ يَمْنَعْ دُعَاءَ عِبَادِهِ  
فَلَعَنَ اللَّهُ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ وَ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ فَسَبَقَتْ قَبْلَ الْعُصْبِ فَتَمَّتْ صِدْقاً وَ عَدْلًا فَلَيْسَ يَبْتَدِيءُ الْعِبَادَ  
بِالْعُصْبِ قَبْلَ أَنْ يُعْضِبُوهُ وَ ذَلِكَ مِنْ عِلْمِ الْيَقِينِ وَ عِلْمِ التَّقْوَى وَ كُلُّ أُمَّةٍ قَدْ رَفَعَ اللَّهُ عَنْهُمْ عِلْمَ الْكِتَابِ حِينَ نَبَدُوهُ وَ وَلَاهُمْ  
عَدُوَّهُمْ حِينَ تَوَلَّوْهُ

Then it is possible for the sinful people to turn to the repentance and change to the doing of good deeds. He<sup>azwj</sup> has Called His<sup>azwj</sup> servants in the Book to that with a Loud Voice. He<sup>azwj</sup> Never Cut-off nor Prevented the calling of His<sup>azwj</sup> servants. So Allah<sup>azwj</sup> has Cursed the ones who conceal what Allah<sup>azwj</sup> has Revealed, and

Obligated upon Himself<sup>azwj</sup>, the Mercy to be before the Wrath. So He<sup>azwj</sup> Completed the Truth and the Mercy, so there is no beginning for the servant with the Wrath before he arouses His<sup>azwj</sup> Anger, and that is from the knowledge of certainty and the knowledge of piety. And every community from whom Allah<sup>azwj</sup> has Raised the Knowledge from them (Taken away), the Knowledge of the Book is when they rejected it, and befriended His<sup>azwj</sup> enemies when they made them to be the rulers.

وَ كَانَ مِنْ نَبْدِهِمُ الْكِتَابَ أَنْ أَقَامُوا حُرُوفَهُ وَ حَرَّفُوا حُدُودَهُ فَهُمْ يَرُؤُونَهُ وَ لَا يَرَعُونَهُ وَ الْجَهَّالُ يُعْجِبُهُمْ حِفْظُهُمْ لِلرَّوَايَةِ وَ الْعُلَمَاءُ يَحْزَنُهُمْ تَرْكُهُمْ لِلرَّعَايَةِ

And from their rejection of the Book was that they established its letters and distorted its Limits. So they were narrating it but were not acting upon it. And the ignorant ones were pleased with the preservation of the narrations, whereas the scholars became aggrieved at their abandonment of the correct aspects of the narrations.

وَ كَانَ مِنْ نَبْدِهِمُ الْكِتَابَ أَنْ وَلَّوْهُ الدِّينَ لَا يَعْلَمُونَ فَأَوْرَدُوهُمْ الهَوَى وَ أَصْدَرُوهُمْ إِلَى الرَّذَى وَ عَيَّرُوا عَرَى الدِّينِ ثُمَّ وَرَّئُوهُ فِي السَّفَهَةِ وَ الصَّبَا

And from their rejection of the Book was that they made such people as rulers who did not know, so they took them (in a direction) of wherever their own desires led them, and released them to the death (ruination). They amended the ties of the Religion, and then they left it as a legacy among the foolish and the childish (people).

فَالْأُمَّةُ يَصْدُرُونَ عَنْ أَمْرِ النَّاسِ بَعْدَ أَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَلَيْهِ يُرْدُونَ فَيَسِّرُ لِلظَّالِمِينَ بَدَلًا وَ لَا يَهُ النَّاسِ بَعْدَ وَ لَا يَهُ اللَّهُ وَ ثَوَابِ النَّاسِ بَعْدَ ثَوَابِ اللَّهِ وَ رِضَا النَّاسِ بَعْدَ رِضَا اللَّهِ

So the community was issued with the commands devised by the people instead of the Commands of Allah<sup>azwj</sup> Blessed and High, and it is to them that they referred to. So evil it was what the unjust took in exchange, the governance of the people instead of the Governance of Allah<sup>azwj</sup>, and took the reward of the people instead of the Reward of Allah<sup>azwj</sup>, and the pleasure of the people instead of the Pleasure of Allah<sup>azwj</sup>.

فَأَصْبَحَتِ الْأُمَّةُ كَذَلِكَ وَ فِيهِمُ الْمُجْتَهِدُونَ فِي الْعِبَادَةِ عَلَى تِلْكَ الصَّلَاةِ مُعْجِبُونَ مَفْتُونُونَ فَعِبَادَتُهُمْ فِتْنَةٌ لَهُمْ وَ لِمَنْ اقْتَدَى بِهِمْ وَ قَدْ كَانَ فِي الرُّسُلِ ذِكْرَى لِلْعَابِدِينَ إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ كَانَ يَسْتَكْمِلُ الطَّاعَةَ ثُمَّ يَعْصِي اللَّهَ تَبَارَكَ وَ تَعَالَى فِي الْبَابِ الْوَاحِدِ فَخَرَجَ بِهِ مِنَ الْجَنَّةِ وَ يُنْبَذُ بِهِ فِي بَطْنِ الْحَوْتِ ثُمَّ لَا يُنَجِّيه إِلَّا الْإِعْتِرَافُ وَ التَّوْبَةُ

So this is how the community has become, and among them were those who strived (The Mujtahids) in the worship upon that misguidance. They (the people) were fascinated by them, and admired them, and their worship became a strife (Fitna) for them as well as those who followed them, whereas in the Messengers<sup>as</sup> there was a Reminder for the worshippers. Of these Prophets<sup>as</sup> was a Prophet<sup>as</sup> who was complete in his<sup>as</sup> worship, but then he<sup>as</sup> disobeyed Allah<sup>azwj</sup> Blessed and High in one aspect, so he<sup>as</sup> was exited from the Paradise, and he<sup>as</sup> was thrown into the belly of





فَهَلَكَ جُهَّالٌ فِيمَا لَا يَعْلَمُونَ أُمِّيُونَ فِيمَا يَتْلُونَ يُصَدِّقُونَ بِالْكِتَابِ عِنْدَ التَّعْرِيفِ وَ يُكَذِّبُونَ بِهِ عِنْدَ التَّحْرِيفِ فَلَا يُنْكِرُونَ أَوْلِيكَ أَشْبَاهُ الْأَحْبَارِ وَ الرُّهْبَانِ قَادَةٌ فِي الْهَوَى سَادَةٌ فِي الرَّدَى وَ آخِرُونَ مِنْهُمْ جُلُوسٌ بَيْنَ الضَّلَالَةِ وَ الْهُدَى لَا يَعْرِفُونَ إِحْدَى الطَّائِفَتَيْنِ مِنَ الْأُخْرَى يَقُولُونَ مَا كَانَ النَّاسُ يَعْرِفُونَ هَذَا وَ لَا يَدْرُونَ مَا هُوَ

So the ignorant ones are destroyed in what they do not know, unlettered in what they recite. They ratify the Book when it is defined and deny it in its altered state (Meaning they accept the present altered one and reject the original one which they consider to be the altered one), and so they are not deniers as such. They are similar to Al-Ahbaar and Al-Rahbaan, leaders in matters of desires and chiefs in matters of ruination, and others from among them are seated in between the misguidance and the guidance, not understanding one community from the other. They are saying that the people do not know this, not will they return to what it used to be.

وَ صَدَّقُوا تَرَكَّهُمْ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) عَلَى الْبَيْضَاءِ لَيْلَهَا مِنْ نَهَارِهَا لَمْ يَطْهَرْ فِيهِمْ بِدْعَةٌ وَ لَمْ يُبَدَّلْ فِيهِمْ سُنَّةٌ لَا خِلَافَ عِنْدَهُمْ وَ لَا اخْتِلَافَ فَلَمَّا غَشِيَ النَّاسَ ظُلْمَةٌ خَطَايَاهُمْ صَارُوا إِمَامَيْنِ دَاعٍ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى وَ دَاعٍ إِلَى النَّارِ

And they are right. The Messenger<sup>saww</sup> of Allah<sup>azwj</sup> left them upon the clarity, its night from its day. No innovations appeared among them, nor was the Sunnah changed among them.

There was no opposition from them or differences among them. So what made the people to be covered in darkness of their errors (sins) is when two imams appeared, one<sup>asws</sup> calling to Allah<sup>azwj</sup> Blessed and High, and one calling to the Fire.

فَعِنْدَ ذَلِكَ نَطَقَ الشَّيْطَانُ فَعَلَا صَوْتُهُ عَلَى لِسَانِ أَوْلِيَائِهِ وَ كَثُرَ حَيْلُهُ وَ رَجُلُهُ وَ شَارَكَ فِي الْمَالِ وَ الْوَلَدِ مَنْ أَشْرَكَهُ فَعَمِلَ بِالْبِدْعَةِ وَ تُرِكَ الْكِتَابُ وَ السُّنَّةُ وَ نَطَقَ أَوْلِيَاءُ اللَّهِ بِالْحُجَّةِ وَ أَخَذُوا بِالْكِتَابِ وَ الْحِكْمَةِ

At that time Satan<sup>la</sup> spoke in a loud voice by the tongues of his<sup>la</sup> friends and numerous were his horsemen, and infantry, and he included them in the wealth and the sons, the ones who associated with him<sup>la</sup>. So they acted by the innovations, and avoided the Book and the Sunnah, whereas the Guardians<sup>asws</sup> of Allah<sup>azwj</sup> spoke by the Proof and took to the Book and the Wisdom.

فَتَفَرَّقَ مِنْ ذَلِكَ الْيَوْمِ أَهْلُ الْحَقِّ وَ أَهْلُ الْبَاطِلِ وَ تَخَادَلَ وَ تَهَادَنَ أَهْلُ الْهُدَى وَ تَعَاوَنَ أَهْلُ الضَّلَالَةِ حَتَّى كَانَتِ الْجُمَاعَةُ مَعَ فُلَانٍ وَ أَشْبَاهِهِ فَاعْرِفْ هَذَا الصَّنْفَ وَ صِنْفٌ آخَرٌ فَأَبْصِرْهُمْ رَأْيَ الْعَيْنِ بُجْبَاءً وَ الزَّمَهُمْ حَتَّى تَرَدَّ أَهْلُكَ فَ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ أَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

So from that day on, the people of the truth separated from the people of the falsehood. The people of guidance were abandoned and insulted, whilst the people of the misguidance helped each other until they became a group with so and so, and the like of him. So, understand this type, and the other type and look at them by the eyes of the excellent ones, and be firm with them until you come to your family, for the losers are the one who have lost themselves and their families on the Day of Judgement. Indeed! That is the clear loss'.

[إِلَى هَاهُنَا رَوَايَةُ الْحُسَيْنِ وَ فِي رَوَايَةِ مُحَمَّدِ بْنِ يَحْيَى زِيَادَةً]

(Up to here is the report of Al-Husayn, and in the report of Muhammad Bin Yahya this is the extra bit).

هُمْ عَلِمَ بِالطَّرِيقِ فَإِنْ كَانَ دُونَهُمْ بَلَاءٌ فَلَا تَنْتَظِرُ إِلَيْهِمْ فَإِنْ كَانَ دُونَهُمْ عَسْفٌ مِنْ أَهْلِ الْعَسْفِ وَ خَسْفٌ وَ دُونَهُمْ بَلَايَا تَنْقُضِي  
ثُمَّ تَصِيرُ إِلَى رَخَاءٍ

'They (people of the truth) know the path, if without them<sup>asws</sup> there are afflictions do not hold it against them<sup>asws</sup>. If without them<sup>asws</sup> there is tyranny from the tyrannous people, and sinking of the earth and other afflictions, it will soon pass, then you will travel to the prosperity (through them<sup>asws</sup>).

ثُمَّ اعْلَمَ أَنَّ إِخْوَانَ التَّقَى دَخَائِرَ بَعْضُهُمْ لِبَعْضٍ وَ لَوْ لَا أَنَّ تَذَهَبَ بِكَ الظُّنُونُ عَنِّي لَجَلَيْتُ لَكَ عَنْ أَشْيَاءَ مِنَ الْحَقِّ عَطِيتُهَا وَ  
لَنَشَرْتُ لَكَ أَشْيَاءَ مِنَ الْحَقِّ كَتَمْتُهَا وَ لَكِنِّي أَتَّقِيكَ وَ أَسْتَبْقِيكَ وَ لَيْسَ الْحَلِيمُ الَّذِي لَا يَتَّقِي أَحَدًا فِي مَكَانِ التَّقْوَى وَ الْحَلِيمُ لِيَأْسُ  
الْعَالِمِ فَلَا تَعْرَيْنَ مِنْهُ وَ السَّلَامُ

Then know that the reliable brothers are an ammuniton, some of them for the other. Had it not been that you would leave from me<sup>asws</sup> due to your conjectures, I<sup>asws</sup> would have clarified for you certain things from the truth which I<sup>asws</sup> have kept covered, and would make public certain things from the truth which I<sup>asws</sup> have kept concealed, but I<sup>asws</sup> fear for you, and want you to remain (alive), and it is not for the forbearing person that he would not fear for anyone in the place of the piety, and the forbearance is the robe of the scholar, so do not be without it.

'With Salam' (peace be with you).<sup>104</sup>

Also an additional Hadith on Maurifat is given in Appendix III.

## The Process of Learning and Maurifat:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ  
ع قَالَ إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُوا وَ لَا تَعْرِفُونَ حَتَّى تُصَدِّقُوا وَ لَا تُصَدِّقُونَ حَتَّى تُسَلِّمُوا أَبْوَاباً أَرْبَعَةً لَا يَصْلُحُ أَوْلَاهَا  
إِلَّا بِأَجْرِهَا ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَ تَاهُوا تَيْهَاً بَعِيداً إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ وَ لَا يَقْبَلُ اللَّهُ إِلَّا بِالْوَفَاءِ  
بِالشُّرُوطِ وَ الْعُهُودِ وَ مَنْ وَفَى اللَّهَ بِشُرُوطِهِ وَ اسْتَكْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَ اسْتَكْمَلَ وَعَدَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحْبَبَ  
الْعِبَادَ بِطَرِيقِ الْهُدَى وَ شَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَ أَحْبَبَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ  
اهْتَدَى وَ قَالَ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ فَمَنْ اتَّقَى اللَّهَ عَزَّ وَ جَلَّ فِيمَا أَمَرَهُ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُؤْمِناً بِمَا جَاءَ بِهِ مُحَمَّدٌ ص  
هَيْهَاتَ هَيْهَاتَ فَاتَ قَوْمٌ وَ مَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَ ظَنُّوا أَنَّهُمْ آمَنُوا وَ أَسْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ إِنَّهُ مَنْ أَنَّى الْبُيُوتِ مِنْ أَبْوَابِهَا  
اهْتَدَى وَ مَنْ أَحَدَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّذَى وَ صَلَّى اللَّهُ طَاعَةً وَلِيَّ أَمْرِهِ بِطَاعَةِ رَسُولِهِ ص وَ طَاعَةَ رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةَ  
وَلَاةِ الْأَمْرِ لَمْ يُطِعِ اللَّهَ وَ لَا رَسُولَهُ وَ هُوَ الْإِفْرَارُ بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ خُذُوا

<sup>104</sup> Al-Kafi, Vol. 8, H. 14464 الكافي ج : 8 : ص : 53

زَيَّنْتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ التَّمَسُّوا الْبُيُوتَ الَّتِي أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ فَإِنَّهُ قَدْ خَبَّرَكُمْ أَنَّهُمْ رَجَالٌ لَا تُلْهِمُهُمْ تِجَارَةً وَ لَا بَيْعًا عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ إِقَامِ الصَّلَاةِ وَ إِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ إِنَّ اللَّهَ قَدْ اسْتَخْلَصَ الرُّسُلَ لِأَمْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ لِدَلِيلِكَ فِي نُذْرِهِ فَقَالَ وَ إِنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ تَاةَ مِنْ جَهْلٍ وَ اهْتَدَى مَنْ أَبْصَرَ وَ عَقَلَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ وَ كَيْفَ يَهْتَدِي مَنْ

لَمْ يُبْصِرْ وَ كَيْفَ يُبْصِرُ مَنْ لَمْ يُنْذَرْ اتَّبِعُوا رَسُولَ اللَّهِ ص وَ أَقْبُوا بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ وَ اتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهُمْ عَلَامَاتُ الْأَمَانَةِ وَ التَّقَى وَ اعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عَيْسَى ابْنَ مَرْيَمَ ع وَ أَقَرَّ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنْ أَفْتَضُّوا الطَّرِيقَ بِالتَّمَسُّسِ الْمَنَارِ وَ التَّمَسُّوا مِنْ وَرَاءِ الْحُجُبِ الْآثَارَ تَسْتَكْمِلُوا أَمْرَ دِينِكُمْ وَ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from those whom he has 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 become virtuous until you **تَعْرِفُوا** (gain Maurifat<sup>105</sup>), you will not become 'Arif<sup>106</sup> until you affirm and you will not affirm until you accept four Chapters, the first of which will be of no benefit without the last one.

People of three Chapters have strayed far away. Allah<sup>azwj</sup> does not Accept anything but virtuous deeds and Allah<sup>azwj</sup> does not Accept (anything) without loyalty in keeping up with ones stipulations and covenants. Whoever fulfils his stipulations toward Allah<sup>azwj</sup> and completes whatever is in ones covenant, he will find (the reward that is) with Him<sup>azwj</sup> and He<sup>azwj</sup> will fulfil His<sup>azwj</sup> promise.

Allah<sup>azwj</sup> has Informed the people of the ways of guidance and has established for it the 'المَنَار' Lighthouse<sup>asws</sup>. He<sup>azwj</sup> has informed them how to behave, saying, **I am All-forgiving to the righteously striving believers who repent and follow the right guidance. (20:82)** Allah<sup>azwj</sup> has also said, **Allah accepts only the offerings of the pious ones. (5:27)**

'Whoever maintains piety before Allah<sup>azwj</sup> in the matter of His<sup>azwj</sup> Commands he will come in the presence of Allah<sup>azwj</sup> as a believer in whatever Muhammad<sup>saww</sup> has brought from Him<sup>azwj</sup>. How remote, far away and lost are the people who have died before achieving guidance, and had thought that they were among the believers. They had considered things as partners of Allah without knowing what they had done. Whoever comes to a house through its door finds proper guidance, and whoever looks for a way other than the door has chosen a condemned path.

Allah<sup>azwj</sup> has Joined (His<sup>azwj</sup>) obedience to that of His Messenger<sup>saww</sup> along with obedience to those who possess Divine Authority<sup>asws</sup>. And the obedience to His Messenger<sup>saww</sup> with obedience to His<sup>azwj</sup> own Commands. Therefore, whoever does not obey the people<sup>asws</sup> who possess Divine Authority, they have not obeyed Allah<sup>azwj</sup> and His Rasool<sup>saww</sup> and it (obedience to people who possess Divine Authority) is the affirmation of what has come from Allah<sup>azwj</sup>.

<sup>105</sup> Learn and recognise

<sup>106</sup> Learned **تَعْرِفُونَ**

Dress up (in piety) before every Masjid. Find the houses through the doors to them, the houses for which Allah<sup>azwj</sup> has Granted permission to be raised high, wherein people speak of Him<sup>azwj</sup>. He<sup>azwj</sup> has Informed you that in these houses there are men who do not become distracted because of trade and business from speaking of Allah<sup>azwj</sup> from prayer and paying al-Zakat (charity).

These men fear the Day wherein the hearts and eyes undergo turbulent conditions. Allah<sup>azwj</sup> Chose and purified the messengers for His<sup>azwj</sup> Command, then He<sup>azwj</sup> purified and chose them<sup>asws</sup> who are confirmed in His warnings. Allah<sup>azwj</sup> Says: **No nation who lived before was left without a Warner .... (35:25). 'Lost are those who remained ignorant and guided are those who thought and understood.** Allah<sup>azwj</sup> has said: **It is not their seeing ability that is blind but it is their hearts which are in their chests. (22:46)**

'How can one who does not think find guidance? How can one who has not received warnings think? Follow the Rasool Allah<sup>saww</sup>, affirm whatever has come from Allah<sup>azwj</sup>, follow the marks<sup>asws</sup> of guidance; they<sup>asws</sup> are the signs of trust and piety. You must know that if a man rejects Prophet Isa<sup>as</sup> and acknowledges all the other messengers of Allah<sup>as</sup>, he is not a believer. Find the way through finding the lighthouse and look for the marks from behind the curtains. Strive to perfect the affairs of your religion and believe in Allah<sup>azwj</sup> your Lord.<sup>107</sup>

## Worship Ibada:

After attaining the 'Maurifat' one has to apply one's knowledge, as Eman is to believe, utter it and practice it through limbs (Hadith)<sup>108</sup>. Also Imam<sup>asws</sup> says: 'Its essential to have Eman in both the **exoteric** (Zahir) as well as in the **esoteric** (Batin):

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ هِشَامِ عَنِ الْمُثَمِّمِ التَّمِيمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مِثْمُ التَّمِيمِيُّ إِنَّ قَوْمًا  
آمَنُوا بِالظَّاهِرِ وَكَفَرُوا بِالْبَاطِنِ فَلَمْ يَنْفَعَهُمْ شَيْءٌ وَجَاءَ قَوْمٌ مِنْ بَعْدِهِمْ فَأَمَنُوا بِالْبَاطِنِ وَكَفَرُوا بِالظَّاهِرِ فَلَمْ يَنْفَعَهُمْ ذَلِكَ شَيْئًا وَ  
لَا إِيمَانَ بِظَاهِرٍ إِلَّا بِبَاطِنٍ وَلَا بِبَاطِنٍ إِلَّا بِظَاهِرٍ

Al-Haitham Al-Tamimi says that Abu Abdullah<sup>asws</sup> said:

'O Mithm Al-Tamimi! Those people who superficially believe but disbelieve from their hearts will not get any benefits (from their faith). However, those who believe from hearts but do not practice it will not get any benefit either. Therefore, one has no belief if it's only exoteric (Zahir) unless he also has it esoterically (Batin) and similarly one has no faith if its only esoteric (Batin) without having it exoterically executed (demonstrating it)'.<sup>109</sup>

In addition and in the light of Commands of Allah<sup>azwj</sup>, one has to fulfil some of the essential acts of worship and should try to go beyond those for gaining further

<sup>107</sup> Al-Kafi, Vol. 1, H. 1530 48 : ص 2 : ج

<sup>108</sup> Jama-ul-Akhbar, Ch. 18, H, 137

<sup>109</sup> Basair ul-Darjat: بحار الأنوار 302 24 - أنهم الصلاة و الزكاة و الحج

spiritual benefits. We have selected few of those Ahadith where there is repetitive recitation of the supplications, i.e., in the form of 'Wird'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْفَضْلِ [عَنْ] أَبِي عَمْرِو الْحَدَّاءِ قَالَ سَاءَتْ حَالِي فَكَتَبْتُ إِلَى أَبِي جَعْفَرٍ ع فَكَتَبَ إِلَيَّ أَدِمِ قِرَاءَةَ إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ قَالَ فَقَرَأْتُهَا حَوْلًا فَلَمْ أَرِ شَيْئًا فَكَتَبْتُ إِلَيْهِ أُخْبِرُهُ بِسُوءِ حَالِي وَ أَيْ قَدْ قَرَأْتُ إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ حَوْلًا كَمَا أَمَرْتَنِي وَ لَمْ أَرِ شَيْئًا قَالَ فَكَتَبَ إِلَيَّ قَدْ وَفَى لَكَ الْحَوْلُ فَانْتَقِلْ مِنْهَا إِلَى قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ قَالَ فَفَعَلْتُ فَمَا كَانَ إِلَّا يَسِيرًا حَتَّى بَعَثَ إِلَيَّ ابْنُ أَبِي دَاوُدَ فَقَضَى عَنِّي دَيْنِي وَ أَجْرِي عَلَيَّ وَ عَلَى عِيَالِي وَ وَجَّهَنِي إِلَى الْبَصْرَةِ فِي وَكَالَتِهِ بِبَابِ كَلَاءَةٍ وَ أَجْرِي عَلَيَّ خَمْسِمِائَةَ دِرْهَمٍ وَ كَتَبْتُ مِنَ الْبَصْرَةِ عَلَى يَدَيْ عَلِيِّ بْنِ مَهْرَبَارٍ إِلَى أَبِي الْحُسَيْنِ ع إِنِّي كُنْتُ سَأَلْتُ أَبَاكَ عَنْ كَذَا وَ كَذَا وَ شَكُوْتُ إِلَيْهِ كَذَا وَ كَذَا وَ إِلَيَّ قَدْ نِلْتُ الَّذِي أَحْبَبْتُ

فَأَحْبَبْتُ أَنْ تُخْبِرَنِي يَا مَوْلَايَ كَيْفَ أَصْنَعُ فِي قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ أَقْتَصِرُ عَلَيْهَا وَخَدَّهَا فِي فَرَائِضِي وَ غَيْرِهَا أَمْ أَقْرَأُ مَعَهَا غَيْرَهَا أَمْ لَهَا حَدٌّ أَعْمَلُ بِهِ فَوْقَ ع وَ قَرَأْتُ التَّوْقِيعَ لَا تَدْعُ مِنَ الْقُرْآنِ قَصِيرَهُ وَ طَوِيلَهُ وَ يُجْزِئُكَ مِنْ قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ يَوْمَكَ وَ لَيْلَتِكَ مِائَةَ مَرَّةٍ

A number of our people have narrated from Sahl ibn Ziyad, who from Ali ibn Sulayman, who from Ahmad ibn al-Fadl, who from Amr al-Hadhha, who has said:

I faced a difficult condition and wrote to Abu Jafar<sup>asws</sup> about it and he<sup>asws</sup> wrote to me: continue reading: **We sent Noah to his people to the end (71:1-28)**. I read it for one year but did not see any change. I wrote to him<sup>asws</sup> again to inform him<sup>asws</sup> of my difficult condition and that I have been reading the Verse for one year as the Imam<sup>asws</sup> had instructed and that I did not experience any change. The Imam<sup>asws</sup> then wrote to me saying: One year is passed, now read Verse 97 (97:1-5). I then read it for a very short time that ibn abu Dawud sent me something and paid off my debts and sent me and my family to al-Basrah as an agent to Bab Kala<sup>110</sup> with a salary of five hundred dirham; and from al-Basrah I wrote through Ali ibn Mahziyar to Abu al-Hassan<sup>asws</sup> explaining: I had written to your<sup>asws</sup> father about so and so issues and had complained against so and so matters, I have found what I liked. I would like to ask you<sup>asws</sup> about what I should do about reading the Verse 97, if I must continue reading it in my obligatory Salat and others or there is a limit of time for it. The Imam<sup>asws</sup> signed the answer and I read the signature that said: you must not leave from Quran, short or long passages. Of Verse 97, it is enough to read one hundred times in one night.<sup>111</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَيُّهَا النَّاسُ إِنَّمَا هُوَ اللَّهُ وَ الشَّيْطَانُ وَ الْحَقُّ وَ الْبَاطِلُ وَ الْهُدَى وَ الضَّلَالَةُ وَ الرُّشْدُ وَ الْعَيْ وَ الْعَاجِلَةُ وَ الْأَجَلَةُ وَ الْعَاقِبَةُ وَ الْحَسَنَاتُ وَ السَّيِّئَاتُ فَمَا كَانَ مِنْ حَسَنَاتٍ فَلِلَّهِ وَ مَا كَانَ مِنْ سَيِّئَاتٍ فَلِلشَّيْطَانِ لَعَنَهُ اللَّهُ

A number of our people have narrated from Ahmad ibn Abu Abd Allah from his father in a Marfu manner has narrated the following from Abu Jafar<sup>asws</sup>:

'The Rasool Allah<sup>saww</sup> has said, O people! there is always (people who have to choose between) the Allah<sup>azwj</sup> or the Satan<sup>la</sup>, Truth and falsehood, guidance and

<sup>110</sup> A place

<sup>111</sup> Al-Kafi, vol. 5, H 9358, Ch. 157, h, 50,

الكافي ج : 5 : ص : 317

straying, wisdom and error, present and future, the consequences, the good deeds and evil deeds. Good deeds are for Allah<sup>azwj</sup> and evil deeds are for Satan<sup>la</sup>, may Allah<sup>azwj</sup> condemn him<sup>la</sup>,<sup>112</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ص كَانَ يَقُولُ طَوْبِي لِمَنْ  
أَخْلَصَ لِلَّهِ الْعِبَادَةَ وَالِدُعَاءَ وَ لَمْ يَشْعَلْ قَلْبُهُ بِمَا تَرَى عَيْنَاهُ وَ لَمْ يَنْسَ ذِكْرَ اللَّهِ بِمَا تَسْمَعُ أُذُنَاهُ وَ لَمْ يَحْزَنْ صَدْرُهُ بِمَا أُعْطِيَ عَيْنُهُ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat who has narrated the following from Abu Al-Hassan Al-Reza<sup>asws</sup>:

'Amir-ul-Momineen<sup>asws</sup> has said: 'Paradise is for those who maintain sincerity in worshipping Allah<sup>azwj</sup> and in prayer to Him<sup>azwj</sup>. Whatever they see does not occupy their heart. Whatever they hear does not make them forget to speak of Allah<sup>azwj</sup> and they do not feel depressed because of what is given to others'.<sup>113</sup>

## The Importance of the Continuity in Ibada:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ  
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا قَالَ لَيْسَ يَعْني أَكْثَرَ عَمَلًا وَ لَكِنْ أَصْوَبَكُمْ عَمَلًا وَ إِنَّمَا الْإِصَابَةُ حَشِيَّةُ اللَّهِ وَ النَّيَّةُ الصَّادِقَةُ وَ الْحَسَنَةُ  
ثُمَّ قَالَ الْإِبْتِغَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ وَ الْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهُ عَزَّ وَ جَلَّ وَ  
النِّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ أَلَا وَ إِنَّ النَّيَّةَ هِيَ الْعَمَلُ ثُمَّ تَلَا قَوْلَهُ عَزَّ وَ جَلَّ فَلَنْ كُلُّ يَعْمَلُ عَلَى شَاكِلِيهِ يَعْني عَلَى نِيَّتِهِ

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

Abu Abd Allah<sup>asws</sup> said: About the words of Allah<sup>azwj</sup> **So that He may try you to see who among you is best in good deeds. (67:2)**, the Imam<sup>asws</sup> said, He<sup>azwj</sup> has not meant thereby the quantity of deeds. He<sup>azwj</sup> thereby has meant the most correct ones in deeds. Correctness comes only from overwhelming respect for Allah<sup>azwj</sup>, true intention and goodness.

He<sup>asws</sup> then said: It comes from continuity of the good deeds. In fact, maintaining continuity until deeds reach purity is more difficult than performing the deed itself. It is the intention that forms the deed. The Imam<sup>asws</sup> then recited the words of Allah<sup>azwj</sup>, **Say (O Muhammad), 'Everyone acts according to his way,' (17:84)** it (way) means according to his intentions'.<sup>114</sup>

وَ بِهَذَا الْإِسْنَادِ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ قَالَ الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ وَ لَيْسَ فِيهِ أَحَدٌ  
سِوَاهُ قَالَ وَ كُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ وَ إِنَّمَا أَرَادُوا الرَّهْدَ فِي الدُّنْيَا لِتَفْرُغَ قُلُوبُهُمْ لِلْآخِرَةِ

It is reported through the same chain of narrators that he said:

<sup>112</sup> Al-Kafi, vol. 2, H 1471. الكافي ج : 2 : ص : 16

<sup>113</sup> Al-Kafi, vol. 2, H 1472

<sup>114</sup> Al-Kafi, vol. 2, H 1473.

'Once I asked Abu Abd Allah<sup>asws</sup> about the words of Allah<sup>azwj</sup> **Except those who would come to Allah with safe and protected hearts .... (26:89)**. The Imam<sup>asws</sup> said: 'A safe and protected heart is such a heart that goes in the presence of his Lord while there is nothing in it besides his Lord<sup>azwj</sup>. He<sup>asws</sup> then said that every heart in which there is 'Shirk' (polytheism) or 'Shak' (doubt), such a heart is a failing heart. They (Pious people) have chosen to restrict themselves from worldly matters so that their hearts are reserved for the matters of the life hereafter only'.<sup>115</sup>

## Worshipping for 40 Days:

بَحْدَا الْإِسْنَادِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ السُّنْدِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا أَخْلَصَ الْعَبْدُ الْإِيمَانَ بِاللَّهِ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْمًا أَوْ قَالَ مَا أَجْمَلَ عَبْدٌ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْمًا إِلَّا زَهَّدَهُ اللَّهُ عَزَّ وَجَلَّ فِي الدُّنْيَا وَبَصَّرَهُ دَاءَهَا وَدَوَّاهَا فَأَثَبَتْ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ ثُمَّ تَلَا إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئَاتِهِمْ غَضِبَ مِنْ رَبِّهِمْ وَ ذَلَّلَهُ فِي الْحَيَاةِ الدُّنْيَا وَ كَذَلِكَ نَجْزِي الْمُفْتَرِينَ فَلَا تَرَى صَاحِبَ بَدْعَةٍ إِلَّا ذَلِيلًا وَ مُفْتَرِيًّا عَلَى اللَّهِ عَزَّ وَجَلَّ وَ عَلَى رَسُولِهِ ص وَ عَلَى أَهْلِ بَيْتِهِ ص إِلَّا ذَلِيلًا

Abu Jafar<sup>asws</sup> has said: If a person maintains pure 'Eman' (belief) in Allah<sup>azwj</sup> **for forty days**, Allah<sup>azwj</sup>, Purifies his heart in this world and shows him his illnesses and the cure for them (illnesses). Also he<sup>asws</sup> said: whenever a servant of Allah<sup>azwj</sup> speaks of Him<sup>azwj</sup> in a beautiful way for 40 days Allah<sup>azwj</sup> purifies his heart in this world and shows him his illness and the cure for such illnesses. He<sup>azwj</sup> then establishes wisdom in his heart and will make his tongue to speak wisdom. The Imam<sup>asws</sup> then recited this verse of the Holy Quran: **Those who took the calf as their Lord will face anger and humiliation from their Lord in the worldly life and thus We recompense those who forge lies (7:157)**. The Imam<sup>asws</sup> said: You should note that all those who forge lies are but despicable persons. So also is one who forges lies against Allah<sup>azwj</sup>, His Messenger<sup>saww</sup> and his Ahl al-Bayt<sup>asws</sup>. Such person is nothing but a despicable one'.<sup>116</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قُلْتُ لَهُ مَا عَنَى بِقَوْلِهِ وَ إِبْرَاهِيمَ الَّذِي وَفَّى قَالَ كَلِمَاتٍ بَالِغٍ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ وَ رَبِّي تَحْمُودٌ أَصْبَحْتُ لَا أُشْرِكُ بِاللَّهِ شَيْئًا وَ لَا أَدْعُو مَعَهُ إِلَهًا وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا ثَلَاثًا وَ إِذَا أَمْسَى قَالِمَا ثَلَاثًا قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَ إِبْرَاهِيمَ الَّذِي وَفَّى قُلْتُ فَمَا عَنَى بِقَوْلِهِ فِي نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا قَالَ كَلِمَاتٍ بَالِغٍ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ أَشْهَدُكَ مَا أَصْبَحْتُ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَإِنَّهَا مِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ فَلَمَّا الْحَمْدُ عَلَى ذَلِكَ وَ لَكَ الشُّكْرُ كَثِيرًا كَانَ يَقُولُهَا إِذَا أَصْبَحَ ثَلَاثًا وَ إِذَا أَمْسَى ثَلَاثًا قُلْتُ فَمَا عَنَى بِقَوْلِهِ فِي يَحْيَى وَ حَنَانًا مِنْ لُدَّا وَ زَكَاءَ قَالَ نُحْنِ اللَّهُ قَالَ قُلْتُ فَمَا بَلَغَ مِنْ نُحْنِ اللَّهِ عَلَيْهِ قَالَ كَانَ إِذَا قَالَ يَا رَبِّ قَالَ اللَّهُ عَزَّ وَجَلَّ لَبَّيْكَ يَا يَحْيَى

Ali ibn Muhammad has narrated from certain individuals of his people from Muhammad ibn Sinan from Abu Said al-Mukari from Abu Hamza who said:

<sup>115</sup> Al-Kafi, vol. 2, H 1474.

<sup>116</sup> Al-Kafi, vol. 2, H 1475.

'Once I asked Abu Jafar<sup>asws</sup> What is the meaning of: ... **and about Abraham who fulfilled his duty (to Allah)? (53:37)** The Imam<sup>asws</sup> said: 'There were certain words that he would say very often. I then asked: 'What were they'? The Imam<sup>asws</sup> said: 'In the morning he<sup>as</sup> would say, 'إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ وَ رَبِّي مُحَمَّدٌ أَصْبَحْتُ لَا أُشْرِكُ بِاللَّهِ شَيْئاً وَ لَا أَدْعُو مَعَهُ ، 'I<sup>as</sup> live in this morning. To my Lord<sup>azwj</sup> belongs all praise. This morning I<sup>as</sup> do not accept anything as partner of Allah<sup>azwj</sup>. I<sup>as</sup> do not worship anything besides Allah<sup>azwj</sup> and I<sup>as</sup> do not accept anything as my guardians besides Allah<sup>azwj</sup> , three times. In the evening he would say these three times. The Imam<sup>asws</sup> said: 'Thus, Allah<sup>azwj</sup> Revealed in His<sup>azwj</sup> book, .. **and about Abraham who fulfilled his duty (to Allah).**' (53:37). I (the narrator) then asked, What is the meaning of: ' ... **(Noah) was a thankful servant (of Allah)?' (17:3).** The Imam<sup>asws</sup> said: 'It was certain words that he<sup>as</sup> would say very often. I then asked: What were they? The Imam<sup>asws</sup> said: 'In the morning he would say, 'عَبْدًا شُكُورًا قَالَ كَلِمَاتٍ بِالْعَ ،

فِيهِمْ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ أَشْهَدُكَ مَا أَصْبَحْتُ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَإِنَّهَا مِنْكَ 'وَحَدِّكَ لَا شَرِيكَ لَكَ فَالْحَمْدُ عَلَى ذَلِكَ وَ لَكَ الشُّكْرُ كَثِيرًا كَانَ يَقُولُهَا my witness that all the bounties with me or good fortune in religion or worldly, all are from You<sup>azwj</sup> alone. You<sup>azwj</sup> have no partner; all praise belongs to You<sup>azwj</sup> and for this You<sup>azwj</sup> Deserve abundant thanks. He<sup>as</sup> would say in the morning three times and in the evening three times. I (the narrator) then asked about His words concerning Yahya (John): ... **We gave him compassion and purity. He was a pious human being. (19:13).** The Imam<sup>asws</sup> said: 'Allah<sup>azwj</sup> showed compassion. I then asked, What was the degree of Allah<sup>azwj</sup>'s compassion? The Imam<sup>asws</sup> said: It was as such that whenever John would say: Our Allah<sup>azwj</sup> 'يَا رَبِّ' Allah<sup>azwj</sup> would Say: 'لَيْتِكَ يَا يَحْيَى' 'You are well heard and noticed, O John'.<sup>117</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قَالَ رَجُلٌ لِأبي عَبْدِ اللَّهِ ع لَا يُؤَلِّدُ لِي فَقَالَ اسْتَعْفِرْ رَبَّكَ فِي السَّحْرِ مِائَةً مَرَّةً فَإِنْ نَسِيْتَهُ فَأَقْضِهِ

A number of our people have narrated from Sahl ibn Ziyad from Yaqub ibn Yazid from Muhammad Shuayb from al-Nadr ibn Shuayb from Said ibn Yasar who said:

A man once said to Abu Abd Allah<sup>asws</sup> We wish to have a child but the birth of a child has not happened for us. The Imam<sup>asws</sup> instructed him to say, I ask forgiveness from Allah<sup>azwj</sup>, my Lord<sup>azwj</sup> and return to Him<sup>azwj</sup> in repentance one hundred times just before it is (Fajr time) dawn. If you forget; do its Qada (compensatory prayer for it).<sup>118</sup>

## A Respite from Punishment for 40-Days:

عَنْهُ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى جَمِيعًا عَنْ ابْنِ عَبَّاسٍ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا أُغِيرَ الرَّجُلُ فِي أَهْلِهِ أَوْ بَعْضِ مَنَاجِحِهِ مِنْ مَمْلُوكِهِ فَلَمْ يَعْرِ وَ لَمْ يُعَيَّرْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ طَائِرًا يُقَالُ لَهُ الْقَفْنَدُ حَتَّى يَسْقُطَ عَلَى عَارِضَةِ بَابِهِ ثُمَّ يُمَهِّلُهُ أَرْبَعِينَ يَوْمًا ثُمَّ يَهْتِفَ بِهِ إِنَّ اللَّهَ عَفِوٌّ يُجِبُ كُلَّ عَفْوٍ فَإِنْ هُوَ عَارَ وَ عَيَّرَ وَ أَنْكَرَ ذَلِكَ فَأَنْكَرَهُ وَ إِلَّا طَارَ حَتَّى

<sup>117</sup> Al-Kafi, vol. 2, H 3299

<sup>118</sup> Al-Kafi, Vol. 7, H. 10273



يَسْقُطَ عَلَى رَأْسِهِ فَيَخْفِقَ بِجَنَاحَيْهِ عَلَى عَيْنَيْهِ ثُمَّ يَطِيرُ عَنْهُ فَيَنْزِعُ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ بَعْدَ ذَلِكَ رُوحَ الْإِيمَانِ وَ تُسَمِّيهِ الْمَلَائِكَةُ الدُّبُوثَ

It is narrated from the narrator of the previous Hadith Ahmad ibn Muhammad from Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa all from ibn Mahbub from Ishaq ibn Jarir who said:

'Abu Abd Allah<sup>asws</sup> has said: 'When a man's vigilance is shaken in matters of protection for his family and wife or those married to him, like his slave-girl, but does not act vigilantly, Allah<sup>azwj</sup> Sends a bird called al-Qafandar which sits on the upper portion of his door jamb, gives him **forty days** and calls him saying, 'Allah<sup>azwj</sup> is Vigilant and loves vigilant people.' If he then acts vigilantly, changes and dislikes what has shaken his sense of protectionism, otherwise, the bird flies, sits on his head and hangs its wings on his eyes; then Allah, most Majestic, most Glorious, removes the spirit of belief and faith from him and the angels call him a pimp'.<sup>119</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَا نَدَّرِي كَيْفَ نَصْنَعُ بِالنَّاسِ إِنْ حَدَّثْنَاهُمْ بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ص ضَحِكُوا وَ إِنْ سَكَنَّا لَمْ يَسْعَنَا قَالَ فَقَالَ ضَمْرُهُ بْنُ مَعْبِدٍ حَدَّثَنَا فَقَالَ هَلْ تَدْرُونَ مَا يَقُولُ عَدُوُّ اللَّهِ إِذَا هَجَلَ عَلَى سَرِيرِهِ قَالَ فَقُلْنَا لَا قَالَ فَإِنَّهُ يَقُولُ لِحَمَلَتِهِ أ لَا تَسْمَعُونَ أَنِّي أَشْكُو إِلَيْكُمْ عَدُوُّ اللَّهِ خَدَعَنِي وَ أَوْرَدَنِي ثُمَّ لَمْ يُصِدِّرَنِي وَ أَشْكُو إِلَيْكُمْ إِخْوَانًا وَ اخْتَبَيْتُهُمْ فَخَدَلُونِي وَ أَشْكُو إِلَيْكُمْ أَوْلَادًا حَامَيْتُ عَنْهُمْ فَخَدَلُونِي وَ أَشْكُو إِلَيْكُمْ دَارًا أَنْفَعْتُ فِيهَا حَرَبِيَّتِي فَصَارَ سُكَّانُهَا غَيْرِي فَارْتَفَعُوا بِي وَ لَا تَسْتَعْجِلُوا قَالَ فَقَالَ ضَمْرُهُ يَا أَبَا الْحُسَيْنِ إِنْ كَانَ هَذَا يَتَكَلَّمُ بِهَذَا الْكَلَامِ يُوْشِكُ أَنْ يَنْبَ عَلَى أَعْنَاقِ الَّذِينَ يَحْمِلُونَهُ قَالَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع اللَّهُمَّ إِنْ كَانَ ضَمْرُهُ هَؤُلَاءِ مِنْ حَدِيثِ رَسُولِ اللَّهِ ص فَخُذْهُ أَخَذَهُ أَصْفٍ قَالَ فَمَكَثَ أَرْبَعِينَ يَوْمًا ثُمَّ مَاتَ فَحَضَرَهُ مَوْلَى لَهُ قَالَ فَلَمَّا دُفِنَ أَتَى عَلِيُّ بْنُ الْحُسَيْنِ ع فَجَلَسَ إِلَيْهِ فَقَالَ لَهُ مِنْ أَيْنَ جِئْتَ يَا فَلَانُ قَالَ مِنْ جِنَاةِ ضَمْرَةَ فَوَضَعْتُ وَجْهِي عَلَيْهِ حِينَ سَوَّى عَلَيْهِ فَسَمِعْتُ صَوْتَهُ وَ اللَّهُ أَعْرِفُهُ كَمَا كُنْتُ أَعْرِفُهُ وَ هُوَ حَيٌّ يَقُولُ وَيَلْكَ يَا ضَمْرَةَ بِنَ مَعْبِدٍ الْيَوْمَ خَدَلْتُ كُلَّ خَلِيلٍ وَ صَارَ مَصِيرَكَ إِلَى الْجَحِيمِ فِيهَا مَسْكُنُكَ وَ مَبِيتُكَ وَ الْمَقِيلُ قَالَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَسْأَلُ اللَّهَ الْعَافِيَةَ هَذَا جَزَاءُ مَنْ يَهْزَأُ مِنْ حَدِيثِ رَسُولِ اللَّهِ ص

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from 'Amr ibn Shimr from Jabir who said:

'Ali Ibn Al-Hussain<sup>asws</sup> has said: 'We are annoyed with dealing with people, as if we tell them that we<sup>asws</sup> have heard (such and such Hadith) from the Rasool Allah<sup>saww</sup>, they laugh, and (in response) to remain silent (to neglect our mission) is not possible for us<sup>asws</sup>. ' The narrator has said that Damrah ibn Ma'bad then said, 'You<sup>asws</sup> then should narrate to us (of such) Ahadith.'

The Imam<sup>asws</sup> then said, 'Do you know what an enemy of Allah<sup>azwj</sup> Says when his body is placed on the stretcher?' We replied, 'No, we do not know.' The Imam<sup>asws</sup> then said, 'He says to those who carry his coffin, 'Why is it that you do not listen to my complaints against Allah<sup>azwj</sup>'s enemy who deceived me in taking me to wickedness and then did not help me to escape there from? I complain before you against those with whom I established brotherly relations but they all betrayed me.

<sup>119</sup> Al-Kafi, vol. 5, H 10114.

I complain before you against the children whom I protected all the time but they also abandoned me. I complain before you against the house upon which I spent all my earnings but other people began to dwell therein. Please be kind and gentle to me and do not rush me up to my grave.' Damrah then said, 'O Abu al-Hassan<sup>asws</sup>, if this man can say such things, he then may almost stand up on the shoulders of those who carry him.'

The narrator has said that Ali<sup>asws</sup> Ibn Al-Hussain<sup>asws</sup> then said, 'O Allah<sup>azwj</sup>, if Damrah has made fun of Hadith of the Rasool Allah<sup>saww</sup>, then hold him like an angry person does.' The narrator has said that after **forty days** he died. He had a servant who after his burial came to Ali Ibn Al-Hussain<sup>asws</sup>. He sat next to the Imam<sup>asws</sup> who asked. 'Where are you coming from so and so?' He replied, 'I have come from the burial of Damrah. I placed my face over him (his grave) when he was buried and I heard his voice, which I recognized. It was just as I knew it was in his lifetime. I heard him saying, 'Woe is upon you, O Damrah ibn Ma'bad. Today all friends have abandoned you and your destination has become Hell, wherein is your dwelling, a place of rest at night and in the morning:'

The narrator has said that Ali<sup>asws</sup> Ibn al-Hussain<sup>asws</sup> then said, 'I plead before Allah<sup>azwj</sup> for safety, Such is the recompense for those who make fun of the Ahadith of the Rasool Allah<sup>saww</sup>,<sup>120</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بَنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْجَبَلِيِّ عَنْ أَبِيهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَرَكَ الْعِشَاءَ لَيْلَةَ السَّبْتِ وَ لَيْلَةَ الْأَحَدِ مُتَوَالِيَتَيْنِ ذَهَبَتْ عَنْهُ قُوَّتُهُ فَلَمْ تَرْجِعْ إِلَيْهِ أَرْبَعِينَ يَوْمًا

Ali ibn Muhammad ibn Bandar has narrated from Ahmad ibn abu 'Abd Allah, from abu Sulayman, from Ahmad ibn al-Hassan al-Jabaliy, from his father, from Jamil ibn Darraj who said:

'I once heard Abu Abd Allah<sup>asws</sup> saying, 'If one does not take dinner one Saturday and Sunday nights consecutively, his strength will go away and will not come back until **forty days** later'.<sup>121</sup>

## One Should not Abandon Eating Meat for more than 40 Days:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اللَّحْمُ يُنْبِتُ اللَّحْمَ وَ مَنْ تَرَكَ اللَّحْمَ أَرْبَعِينَ يَوْمًا سَاءَ خُلُقُهُ وَ مَنْ سَاءَ خُلُقُهُ فَأَدَّبُوا فِي أَدْبِهِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim who said:

'Abu 'Abd Allah<sup>asws</sup> has said, 'Meat grows meat and one who does not eat meat for **forty days** his manners change to worse, you must say 'Adhan' in the ears of one whose manners change to worse'.<sup>122</sup>

<sup>120</sup> Al-Kafi, vol. 3, H 4670. الكافي ج : 3 ص : 235

<sup>121</sup> Al-Kafi, vol. 6, H 11320

<sup>122</sup> Al-Kafi, vol. 6, H 11437



'Abu 'Abd Allah<sup>asws</sup> has said: 'If one eats a grain of pomegranate it makes the Satan<sup>la</sup> of temptation sick for forty days'.<sup>126</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَكَلَ زُمَانَةً عَلَى الرَّبِيقِ  
أَنَارَتْ قَلْبَهُ أَرْبَعِينَ يَوْمًا

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim who said:

'I once heard Abu Abd Allah<sup>asws</sup> saying: 'If one eats a pomegranate before breakfast his heart remains bright for forty days'.<sup>127</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ  
شَرِبَ مُسْكِرًا أَحْبَسَتْ صَلَاتُهُ أَرْبَعِينَ يَوْمًا وَإِنْ مَاتَ فِي الْأَرْبَعِينَ مَاتَ مَيْتَةً جَاهِلِيَّةً فَإِنْ تَابَ تَابَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ

Al-Hussain ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Washsha' from Aban ibn 'Uthman from 'Abd al-Rahman ibn abu 'Abd Allah who said:

'Abu Abd Allah<sup>asws</sup> has said, 'If one drinks intoxicating liquor his Salat is withheld for forty days, and if he dies within the forty days he dies like the people of the time of ignorance, but if he repents (turns to) Allah<sup>azwj</sup>, He<sup>azwj</sup> also Turns to him'.<sup>128</sup>

## Repentance in 40 Days:

عَنْهُ عَنِ صَالِحٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الْحُوتَ الَّذِي يَحْمِلُ الْأَرْضَ أَسْرَّ فِي نَفْسِهِ  
أَنَّهُ إِنَّمَا يَحْمِلُ الْأَرْضَ بِقُوَّتِهِ فَأَرْسَلَ اللَّهُ تَعَالَى إِلَيْهِ حُوتًا أَصْغَرَ مِنْ شِبْرِ وَأكْبَرَ مِنْ فِئْرِ فَدَخَلَتْ فِي خِيَاشِيمِهِ فَصَعِقَ فَمَكَثَ بِذَلِكَ  
أَرْبَعِينَ يَوْمًا ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ رَعُوفَ بِهِ وَرَحِيمَهُ وَخَرَجَ فَإِذَا أَرَادَ اللَّهُ جَلَّ وَعَزَّ بِأَرْضٍ زَلَزَلَتْ بَعَثَ ذَلِكَ الْحُوتَ إِلَى ذَلِكَ الْحُوتِ  
فَإِذَا رَأَهُ اضْطَرَبَ فَتَزَلَزَلَتِ الْأَرْضُ

It is narrated from the narrator of the previous Hadith from Salih from certain persons of his people from ' Abd al-Samad ibn Bashir who said:

'Abu Abd Allah<sup>asws</sup> has said: 'The fish that carries the Earth once whispered to itself that it is carrying the Earth by its (own) power. Allah<sup>azwj</sup> Sent a fish, smaller than the length of the distance between the tips of the thumb to the tip of small finger and bigger than the distance between the tips of the thumb to the tip of the index finger when stretched open, which entered in its gills. It fainted and remained in that condition for forty mornings. Allah<sup>azwj</sup> due to His<sup>azwj</sup> Compassion and Mercy took it out.

When Allah<sup>azwj</sup> Wants an earthquake to take place, He<sup>azwj</sup> Sends the small fish to that fish and when it sees, it trembles and an earthquake takes place'.<sup>129</sup>

<sup>126</sup> Al-Kafi, vol. 6, H 1679

<sup>127</sup> Al-Kafi, vol. 6, H 11682

<sup>128</sup> Al-Kafi, vol. 6, H 11913

<sup>129</sup> Al-Kafi, Vol. 8, H. 14813

## Repetitive Recitation 'Wird':

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ أَحْيَى عَزَامٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ ثُمَّ تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ امْسَحْ عَنِّي مَا أَجِدُ وَ تَمْسَحِ الْوَجَعَ ثَلَاثَ مَرَّاتٍ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn abu Nasr from Muhammad son of brother of Gharam from 'Abd Allah ibn Sinan who has narrated the following from Abu 'Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said: 'Place your hand over the painful area then say, 'In the name of Allah<sup>azwj</sup>, with (the help of) Allah<sup>azwj</sup>, and through Muhammad<sup>saww</sup> the Rasool Allah<sup>saww</sup>, there are no means and no power without Allah<sup>azwj</sup>, Our Allah<sup>azwj</sup>, wipe away from me that which I feel,' and wipe the area **three times**'.<sup>130</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَزْمَةَ قَالَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع يَا أَبَا حَزْمَةَ مَا لَكَ إِذَا أَتَى بِكَ أَمْرٌ تَخَافُهُ أَنْ لَا تَتَوَجَّهَ إِلَى بَعْضِ زَوَايَا بَيْتِكَ يَعْنِي الْقَبِيلَةَ فَتُضَلِّي رَكَعَتَيْنِ ثُمَّ تَقُولُ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَسْمَعَ السَّمَاعِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ سَبْعِينَ مَرَّةً كُلَّمَا دَعَوْتَ بِهَذِهِ الْكَلِمَاتِ مَرَّةً سَأَلْتَ حَاجَةً

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma'il ibn Bazi' from abu Isma'il al-Sarraj from ibn Muskan from Abu Hamza who said:

Imam Mohammed<sup>asws</sup> ibn Ali<sup>asws</sup> said: 'O Abu Hamza, if you will face something that frightens you, go to a corner of your home, face the Qiblah and perform two Rak'at Salat then say, 'O the most sharp-sighted of the on-lookers, O the most kind of hearing of the hearers, O the quickest to Judge and O the most Beneficent of the benefactors', **seventy times**, each time ask for your wish'.<sup>131</sup>

## Supplication Against Being Choked:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ كَفَاهُ اللَّهُ عَزَّ وَ جَلَّ تِسْعَةً وَ تِسْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ أُبْسِرُهُنَّ الْحَنُوقُ

Abu Ali al-Ash'ariy has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from' Amr ibn Shamir from Jabir who said:

'Abu' Abd Allah<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> has said: 'If one says,

'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ' (In the name of Allah, the Beneficent, the Merciful. There is no means and no power except the means and power of

<sup>130</sup> Al-Kafi, Vol. 2, H. 3394

<sup>131</sup> Al-Kafi, Vol. 2, H. 3362

Allah<sup>azwj</sup>), **three times**, Allah<sup>azwj</sup> will Make it a protection for him against ninety-nine kinds of misfortune of which the least serious is death because of suffocation'.<sup>132</sup>

قرأ قل هو الله أحد إلى أن تطلع الشمس عشر مرات و مثلها إنا أنزلناه في ليلة القدر و مثلها آية الكرسي منع ماله مما يخاف عليه

(Amir-ul-Momineen<sup>asws</sup> said): He who recites Surahs of Tawhid and Qadr and the Verse of Kursi ten times before sunrise will guard his wealth against any threatening matter'.<sup>133</sup>

## Repetitive Wird without any Specified number of Times:

عَلَيْهِ بِنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أَخِي سَعِيدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَدْخُلُنِي الْعَمُّ فَقَالَ أَكْثَرَ مِنْ أَنْ تَقُولَ اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا فَإِذَا حَضَتْ وَسُوسَةٌ أَوْ حَدِيثٌ نَفْسٍ فَقُلِ اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ عَدْلٌ فِي حُكْمِكَ مَاضٍ فِي فَضَاؤِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْعَيْبِ عِنْدَكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ الْقُرْآنَ نُورَ بَصَرِي وَرَبِيعَ قَلْبِي وَجَلَاءَ حُزْنِي وَدَهَابَ هَمِّي اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from son of brother of Sa'id from Sa'id ibn Yasar who said:

'Once, I said to Abu Abd Allah<sup>asws</sup> that I suffer from sadness. The Imam<sup>asws</sup> instructed me to say very often, 'اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ', 'Allah<sup>azwj</sup>, Allah<sup>azwj</sup>, my Lord<sup>azwj</sup>, I do not believe in anything as His<sup>azwj</sup> partner', if the insinuation and evil thoughts reduce then say: 'Our Allah<sup>azwj</sup>, I am Your<sup>azwj</sup> servant, son of Your<sup>azwj</sup> servant and the son of Your<sup>azwj</sup> female servant, my forehead is in Your<sup>azwj</sup> control, Your<sup>azwj</sup> Judgement about me is just, Your<sup>azwj</sup> determination about me is effective. Our Allah<sup>azwj</sup>, I plead before You<sup>azwj</sup> through every name that is Your<sup>azwj</sup> name that You<sup>azwj</sup> have revealed in Your<sup>azwj</sup> book, or have taught it to any of Your<sup>azwj</sup> creatures, or has kept in the unseen knowledge with You<sup>azwj</sup>, to bestow al-Salawat upon Muhammad<sup>asws</sup> and his<sup>asws</sup> family<sup>asws</sup>, make the Holy Quran the light for my eyes, the spring for my heart, removal of my sadness, and banishment of my anxiety. Allah<sup>azwj</sup>, Allah<sup>azwj</sup>, my Lord<sup>azwj</sup>, I do not believe in anything as His<sup>azwj</sup> partner'.<sup>134</sup>

## The Taffakur (Deep Thinking):

It's an extremely important and rare quality, which very few of us use, Allah<sup>azwj</sup> has emphasized it in the Holy Quran, e.g.<sup>135</sup>,

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

<sup>132</sup> Al-Kafi, Vol. 8, H. 14537

<sup>133</sup> الخصال ج : 2 ص : 611

<sup>134</sup> Al-Kafi, Vol. 2, H. 3377.

<sup>135</sup> There are several Verses, e.g., 2:219, 2:66, 3:191, 6:50,

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

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

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

'Abu Ja'far<sup>asws</sup> has said that 'Amir-ul-Momineen<sup>asws</sup> said: 'All good has been gathered in three characteristics – The consideration, and the silence, and the speech. And every view in which there is no consideration, so it is an oversight. And every silence, in which there is no pondering, so it is negligence. And every speech in which there is no Remembrance, so it is vain talk'.<sup>136</sup>

### Amir-ul-Momineen<sup>asws</sup>'s Advise on Taffakur:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ نَبَّهَ بِالتَّفَكُّرِ قَلْبَكَ وَ جَافَ عَنِ اللَّيْلِ جُنْبَكَ وَ اتَّقِ اللَّهَ رَبَّكَ

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

Amir-ul-Momineen<sup>asws</sup> has said, Awaken your heart by 'Taffakur' deep thinking. Keep your side off the bed at night (meaning stand up for nightly prayers) and be pious before your Lord, Allah<sup>azwj</sup>.<sup>137</sup>

### The Meanings of Taffakur:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنِ الْحَسَنِ الصَّيْقَلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَمَّا يَزُوي النَّاسُ أَنْ تَفَكَّرَ سَاعَةً خَيْرٌ مِنْ قِيَامٍ لَيْلَةٍ قُلْتُ كَيْفَ يَتَفَكَّرُ قَالَ يَمْشِي بِالْحَرَبَةِ أَوْ بِالدَّارِ فَيَقُولُ أَيْنَ سَاكِنُوكَ أَيْنَ بَائُوكَ مَا بَالُكَ لَا تَتَكَلَّمِينَ

Once I asked Abu Abd Allah<sup>asws</sup> about what peoples narration, Taffikar (thinking) for one hour is better than worshipping a whole night, How should they think? The Imam<sup>asws</sup> said: They pass by the ruins of dwellings or a building and ask: 'Where are your inhabitants? Where are your builders? Why do you not speak?'<sup>138</sup>

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

<sup>136</sup> Tafseer Noor Al Saqalayn – CH 88 H 25

<sup>137</sup> Al-Kafi, Vol. 2, H. 1544

<sup>138</sup> Al-Kafi, Vol. 2, H. 1545

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr from certain individuals of his people who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> has said: The most virtuous form of worship is thinking about Allah<sup>azwj</sup> very often and about His<sup>azwj</sup> Power.<sup>139</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرَّضَا ع يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةَ الصَّلَاةِ وَالصَّوْمِ إِنَّمَا الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ عَزَّ وَجَلَّ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Isa from Muammar ibn Khallad who said:

I heard Abu Al-Hassan Al-Reza<sup>asws</sup> saying: 'A great deal of prayer and fasting only are not (everything in) worship. Worship is only in thinking about the affairs of Allah<sup>azwj</sup>'.<sup>140</sup>

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

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ismail ibn Sahl from Hammad from Ribī who ha said the following:

Abu Abd Allah<sup>asws</sup> has said that Amir-ul-Momineen<sup>asws</sup> has said: 'Thinking leads to virtue and to acting virtuously'.<sup>141</sup>

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

Neither do 'Zikr'<sup>142</sup> of Allah<sup>azwj</sup> in drowsiness nor forget to mention Him when involved in 'Lahu Lahab' (un-Islamic pleasures), but mention Him<sup>azwj</sup> with full concentration so that your heart supports what you utter from your tongue, your internal feelings are reflected by your gestures. You can never do justice to His<sup>azwj</sup> 'Zikr' until you forget about yourself and loose yourself in His<sup>azwj</sup> Remembrance'.<sup>143</sup>

## The Zuhd (Abstinent):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ مَا الزُّهْدُ فِي الدُّنْيَا قَالَ وَيْحَكَ حَرَامَهَا فَتَنَكَّبَهُ

Ali ibn Ibrahim has narrated from his father from al-Nawfalyi from al-Sakuniy who said:

<sup>139</sup> Al-Kafi, Vol. 2, H. 1546

<sup>140</sup> Al-Kafi, Vol. 2, H. 1547

<sup>141</sup> Al-Kafi, Vol. 2, H. 1548

<sup>142</sup> Mention Allah<sup>azwj</sup>, His<sup>azwj</sup> Names, His<sup>azwj</sup> Attributes, etc.

<sup>143</sup> غررالحكم 188 أهمية الذكر و بعض آثاره



This is concerning my question before Abu Abd Allah<sup>asws</sup> about the meaning of restraint from worldly matters. He<sup>asws</sup> said, Fie upon you! It is (not difficult to understand) knowing what is unlawful so that you can avoid it.<sup>144</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْجَهْمِ بْنِ الْحَكَمِ عَنِ إِسْمَاعِيلِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ الزُّهْدُ فِي الدُّنْيَا بِإِضَاعَةِ الْمَالِ وَ لَا تَحْرِيمِ الْحَلَالِ بَلِ الزُّهْدُ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدِكَ أَوْ تَقُ مِنْكَ بِمَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

A number of our people have narrated from Ahmad ibn abu Abd Allah from al- Jahm ibn al-Hakam from Ismail ibn Muslim who said:

Abu Abd Allah<sup>asws</sup> has said: 'Zuhd (restraint from worldly matters) is not in wasting ones belongings or in making lawful things unlawful (staying away from permissible pleasures, i.e., practices of Sufis).<sup>145</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ مَعْرُوفِ بْنِ خَرَبُودَ عَنْ أَبِي الطُّفَيْلِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ الزُّهْدُ فِي الدُّنْيَا قَصْرُ الْأَمَلِ وَ شُكْرُ كُلِّ نِعْمَةٍ وَ الْوَرَعُ عَنْ كُلِّ مَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ

Muhammad ibn Yahya has narrated from Ahmad ibn Isa from Muhammad ibn Sinan from Malik ibn Atiyyah from Maruf ibn Kharbudh from abu al-Tufayl who said:

I heard Amir-ul-Momineen<sup>asws</sup> saying: 'Zuhd (restraint from worldly matters) in the world is to shorten ones hopes, give thanks for every bounty and restrain from everything that Allah<sup>azwj</sup> has made Unlawful.<sup>146</sup>

## The Tawakkal:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

**Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust. (8:2)**

The meanings of 'Tawakkal' as defined by Imam<sup>asws</sup> are 'the total dependence, reliance' and it's opposite is defined as 'the greed', as per the following words of a Hadith<sup>147</sup>:

وَ التَّوَكُّلُ وَ ضِدُّهُ الْحِرْصُ (The reliance and its opposite is the greed)

وسأل النبي (صلى الله عليه وآله) جبرئيل عن تفسير التوكل، فقال: (الياس من المخلوقين، وأن يعلم أن المخلوق لا يضر ولا ينفع، ولا يعطي ولا يمنع).

<sup>144</sup> Al-Kafi, Vol. 5, H. 8309

<sup>145</sup> Al-Kafi, Vol. 5, H. 8310. الكافي ج : 5 : ص : 71

<sup>146</sup> Al-Kafi, Vol. 5, H. 8311

<sup>147</sup> Al-Kafi, Vol. 1, H. 14

And the Holy Prophet<sup>saww</sup> ask the angel Gabriel<sup>as</sup> what (Allah<sup>azwj</sup>) means by the word 'Al-Tawwakal', he replied (Allah<sup>azwj</sup> Says): Believers should believe that other than Him<sup>azwj</sup> no one can be relied, neither one can hurt nor give help or withholds anything which is prescribed by Him<sup>azwj</sup>.<sup>148</sup>

يَا هِشَامُ إِنَّ اللَّهَ تَعَالَى يُقُولُ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ يَعْني عَقْلًا وَ قَالَ وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ قَالَ الْفَهْمُ وَ الْعَقْلَ يَا هِشَامُ إِنَّ لُقْمَانَ قَالَ لِإِنِّي تَوَاضَعْتُ لِلْحَقِّ لِكُنْ أَعْقَلَ النَّاسِ وَ إِنَّ الْكَيْسَ لَدَى الْحَقِّ يَسِيرٌ يَا بُيَّيْ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ قَدْ عَرِقَ فِيهَا عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهِ وَ حَشْوُهَا الْإِيمَانُ وَ شِرَاعُهَا التَّوَكُّلُ وَ قِيمُهَا الْعَقْلُ وَ دَلِيلُهَا الْعِلْمُ وَ سَكَّانُهَا الصَّبْرُ يَا هِشَامُ إِنَّ لِكُلِّ شَيْءٍ دَلِيلًا وَ دَلِيلَ الْعَقْلِ التَّفَكُّرُ وَ دَلِيلَ التَّفَكُّرِ الصَّمْتُ وَ لِكُلِّ شَيْءٍ مَطِيئَةٌ وَ مَطِيئَةُ الْعَقْلِ التَّوَاضَعُ وَ كَفَى بِكَ جَهْلًا أَنْ تَرْكَبَ مَا نُحِيتَ عَنْهُ

'O Hisham, Allah<sup>azwj</sup> says in His book, **'This is a reminder for the ones who understand, listen, and see.'** (50:37) it means 'Aql'<sup>149</sup>. **"We gave wisdom to Luqman (31:12),'** means: Allah<sup>azwj</sup> gave Luqman Intelligence and understanding.

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

'O Hisham, for everything there is a guide. The guide for Intelligence is the 'Taffakur' deep thinking. The guide for thinking is silence. For everything there is a means of mobility. The means of mobility for Intelligence is humble attitude. To disobey a prohibition (of Allah<sup>azwj</sup>) is enough proof of one's ignorance'.<sup>150</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التَّوَكُّلُ عَلَى اللَّهِ وَ تَمْوِيضُ الْأَمْرِ إِلَى اللَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ

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

'Amir-ul-Momineen<sup>asws</sup> has said: 'Eman (belief) has four dimensions: They are 'Tawakkal' trust in Allah<sup>azwj</sup>, having Allah<sup>azwj</sup> in-Charge of one's affairs, to agree with the decision of Allah<sup>azwj</sup> (in every respect) and to submit to the Commands of Allah<sup>azwj</sup>.<sup>151</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنِ الْإِيمَانِ وَ الْإِسْلَامِ فَقَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا هُوَ الْإِسْلَامُ وَ الْإِيمَانُ فَوْقَهُ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُفَسِّمْ بَيْنَ النَّاسِ شَيْءٌ أَقْلُ مِنْ

<sup>148</sup> Mustadrak Alwasail V-11 P-218, Bihar V-100 P-22, Udat AlDaaie P-94, Mishkwat Al-Anwaar P 241

<sup>149</sup> The property through which Allah and His Divine representatives are recognised (Hadith).

<sup>150</sup> Al-Kafi, Vol. 1, H. 12, 10 : ص ..... كتاب العقل والجهل

<sup>151</sup> Al-Kafi, Vol. 2, H. 1529 47 : ص ..... باب خصال المؤمن

الْيَقِينِ قَالَ قُلْتُ فَأَيُّ شَيْءٍ الْيَقِينُ قَالَ التَّوَكُّلُ عَلَى اللَّهِ وَ التَّسْلِيمُ لِلَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّفْوِيزُ إِلَى اللَّهِ قُلْتُ فَمَا تَفْسِيرُ ذَلِكَ قَالَ هَكَذَا قَالَ أَبُو جَعْفَرٍ ع

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus who said:

'I asked Abu Al-Hassan Al-Reza<sup>asws</sup> about 'the Eman and the Islam' (belief and Islam) and he<sup>asws</sup> said, Abu Jafar<sup>asws</sup> has said the following: 'There is Islam but Eman is one degree higher above Islam, and 'Taqwa' (abstain/piety) is one degree higher above Eman. 'الْيَقِينُ' (Certainty) is by one degree higher above 'Taqwa' and nothing is distributed among people so little as 'الْيَقِينُ' (certainty) is.' I then said, 'What then is 'الْيَقِينُ' (certainty)?'

The Imam<sup>asws</sup> replied: 'It is the 'التَّوَكُّلُ' trust in Allah<sup>azwj</sup> submission to Allah<sup>azwj</sup>, accepting the decision of Allah<sup>azwj</sup> and allowing Allah<sup>azwj</sup> to be the in-charge of one's affairs.' I then said, 'What then is the interpretation of that?' The Imam<sup>asws</sup> said, 'This is how Abu Jafar<sup>asws</sup> said it is'.<sup>152</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص الْإِيمَانُ أَرْبَعَةٌ أَرْكَانِ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّوَكُّلُ عَلَى اللَّهِ وَ تَفْوِيزُ الْأَمْرِ إِلَى اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ

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

'Amir-ul-Momineen<sup>asws</sup> has said, 'Eman (belief) is established on four pillars. They consist of agreeing with the decision of Allah<sup>azwj</sup>, 'التَّوَكُّلُ' trusting Allah<sup>azwj</sup>, choosing Allah<sup>azwj</sup> to be the in-charge of all affairs and submission to the Commands of Allah<sup>azwj</sup>'.<sup>153</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ الْمُتَنِّيِّ بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَيْسَ شَيْءٌ إِلَّا وَ لَهُ حَدٌّ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ فَمَا حَدُّ التَّوَكُّلِ قَالَ الْيَقِينُ قُلْتُ فَمَا حَدُّ الْيَقِينِ قَالَ أَلَّا تَخَافَ مَعَ اللَّهِ شَيْئاً

Al-Hussain ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from al-Muthanna ibn al-Walid from Abu Basir who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Abu Abd Allah<sup>asws</sup> once said: 'There is nothing without a limit'. I (the narrator) then asked, 'May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause, what is the limit of 'التَّوَكُّلُ' trust?' The Imam<sup>asws</sup> said, 'It is the 'الْيَقِينُ' certainty.' I then asked, 'What is the

<sup>152</sup> Al-Kafi, Vol. 2, H. 1538 باب فضل الإيمان على الإسلام و اليقي 52 2 الكافي

<sup>153</sup> Al-Kafi, Vol. 2, H. 1553. باب المكارم ..... ص : 55 56 2 الكافي

limit of 'الْيَقِينُ' certainty?' The Imam<sup>asws</sup> said, 'It is when, with having Allah<sup>azwj</sup> on your side, you do not fear anything'.<sup>154</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ فَقَالَ التَّوَكُّلُ عَلَى اللَّهِ دَرَجَاتٌ مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللَّهِ فِي أُمُورِكَ كُلِّهَا فَمَا فَعَلَ بِكَ كُنْتَ عَنْهُ رَاضِيًا تَعْلَمُ أَنَّهُ لَا يَأْلُوكَ خَيْرًا وَ فَضْلًا وَ تَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ فَتَتَوَكَّلْ عَلَى اللَّهِ بِتَفْوِضِ ذَلِكَ إِلَيْهِ وَ ثِقْ بِهِ فِيهَا وَ فِي غَيْرِهَا

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from more than one narrator from Ali ibn Asbat from Ahmad ibn Umar al-Hallal from Ali ibn Suwayd who said:

'I asked Abu Al-Hassan<sup>asws</sup> about the words of Allah<sup>azwj</sup>: **'Whoever trusts Allah, He is enough protection against all (harms),'** (65:3) 'The Imam<sup>asws</sup> said, 'التَّوَكُّلُ' Trust in Allah<sup>azwj</sup> is of several degrees, One level of such trust is to trust Him<sup>azwj</sup> in all matters, Whatever He<sup>azwj</sup> does, you must remain happy and agree with His<sup>azwj</sup> decision, knowing that He<sup>azwj</sup> does not keep anything good and excellent from you and that the decision in the matter is in His<sup>azwj</sup> hands, You then must leave all the affairs to Allah<sup>azwj</sup> to be the in charge (of all affairs) and have confidence in Him<sup>azwj</sup> in this and other issues'.<sup>155</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ أُعْطِيَ ثَلَاثًا لَمْ يُمْنَعْ ثَلَاثًا مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الإِجَابَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الرِّيَازَةَ وَ مَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الكِفَايَةَ ثُمَّ قَالَ أ تَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ قَالَ لَيْسَ شَكْرُكُمْ لِأَزِيدَنَّكُمْ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ

A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim from his father all from Yahya ibn al-Mubarak from 'Abd Allah ibn Jabalah from Mu'awiyah ibn Wahab who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Abu Abd Allah<sup>asws</sup> has said, 'To whoever three things are given he is not denied three things, To whoever prayer is given he is given acceptance to his prayer. To whoever thankfulness is given he is given increased favours, To whoever 'التَّوَكُّلُ' trust is given he is given protection,' Then Imam<sup>asws</sup> said, 'Have you read in the book of Allah<sup>azwj</sup> **'Whoever places his trust in Allah, He provides him sufficient protection.'** (14:7) **'If you be thankful We will increase the favour. Pray to Me, I will accept your prayer.'** (25:60).<sup>156</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَفَّارَةُ الطَّيْرَةِ التَّوَكُّلُ

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

<sup>154</sup> Al-Kafi, Vol. 2, H. 1556. 57 باب فضل اليقين ..... ص : 2 الكافي

<sup>155</sup> Al-Kafi, Vol. 2, H. 1584 باب التفويض إلى الله و التوكل عليه 65 2 الكافي

<sup>156</sup> Al-Kafi, Vol. 2, H. 1585

'Abu Abd Allah<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> has said, 'The explanation (remedy) for omen is placing one's trust with Allah<sup>azwj</sup>'.<sup>157</sup>

## Only An Imam<sup>asws</sup> can give Guarantees for the Hereafter:

It is frequently observed that sometime 'mullah/Peer' try to convince their followers, in the absence of proofs from the Book and the Sunnah, and say to their followers, you must act/do like this and if there is any harm in it then I will be responsible for yourself in the Hereafter, See for example Appendix IV. The guarantee about the Hereafter can only be of validity when it is from a Hadith of a Masoom<sup>asws</sup>, see for example the following Hadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ عُمَرَ بْنِ زَيْدٍ قَالَ دَخَلْتُ عَلَى الرُّضَاعِ وَأَنَا يَوْمَئِذٍ وَاقِفٌ وَقَدْ كَانَ أَبِي سَأَلَ أَبَاهُ عَنْ سَبْعِ مَسَائِلٍ فَأَجَابَهُ فِي سِتِّ وَ أَمْسَكَ عَنِ السَّابِعَةِ فَقُلْتُ وَاللَّهِ لَأَسْأَلَنَّكَ عَمَّا سَأَلَ أَبِي أَبَاهُ فَإِنْ أَجَابَ بِمِثْلِ جَوَابِ أَبِيهِ كَانَتْ دَلَالَةً فَسَأَلْتُهُ فَأَجَابَ بِمِثْلِ جَوَابِ أَبِيهِ أَيُّ فِي الْمَسَائِلِ السَّبْعِ فَلَمْ يَزِدْ فِي الْجَوَابِ وَأَوَّأَ وَ لَا يَاءَ وَ أَمْسَكَ عَنِ السَّابِعَةِ وَقَدْ كَانَ أَبِي قَالَ لِأَبِيهِ إِنِّي أَسْتَجِ عَلَيْكَ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَنْتَ زَعَمْتَ أَنَّ عَبْدَ اللَّهِ لَمْ يَكُنْ إِمَامًا فَوَضَعَ يَدَهُ عَلَى عُنُقِهِ ثُمَّ قَالَ لَهُ نَعَمْ ائْتَجَّ عَلَيَّ بِذَلِكَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَمَا كَانَ فِيهِ مِنْ إِثْمٍ فَهُوَ فِي رَقَبَتِي فَلَمَّا وَدَّعْتُهُ قَالَ إِنَّهُ لَيْسَ أَحَدٌ مِنْ شِيعَتِنَا يُبْتَلَى بِبَلِيَّةٍ أَوْ يَشْتَكِي فَيَصْبِرُ عَلَى ذَلِكَ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرَ أَلْفِ شَهِيدٍ فَقُلْتُ فِي نَفْسِي وَاللَّهِ مَا كَانَ لِهَذَا ذِكْرٌ فَلَمَّا مَضَيْتُ وَ كُنْتُ فِي بَعْضِ الطَّرِيقِ خَرَجَ بِي عِرْقُ الْمَدِينِيِّ فَلَقَيْتُ مِنْهُ شِدَّةً فَلَمَّا كَانَ مِنْ قَابِلٍ حَجَّحْتُ فَدَخَلْتُ عَلَيْهِ وَ قَدْ بَقِيَ مِنْ وَجَعِي بَقِيَّةٌ فَشَكَوْتُ إِلَيْهِ وَ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ عَوْدَ رَجُلِي وَ بَسَطْتُهَا بَيْنَ يَدَيْهِ فَقَالَ لِي لَيْسَ عَلَيَّ رَجُلِكَ هَذِهِ بَأْسٌ وَ لَكِنْ أَرِنِي رَجُلَكَ الصَّحِيحَةَ فَبَسَطْتُهَا بَيْنَ يَدَيْهِ فَعَوَّذَهَا فَلَمَّا خَرَجْتُ لَمْ أَلْبَثْ إِلَّا يَسِيرًا حَتَّى خَرَجَ بِي الْعِرْقُ وَ كَانَ وَجَعُهُ يَسِيرًا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, or a person other than him from Ali ibn al-Hakam from al-Husayn ibn Umar ibn Yazid who said:

Once, I went to see Ali al-Reza<sup>asws</sup>. At that time I was a member of Waqifi sect. My father had asked his (al-Reza<sup>asws</sup>'s) father<sup>asws</sup> seven questions. He<sup>asws</sup> had replied to six of them and had refrained from answering the seventh. I said to myself, By Allah<sup>azwj</sup>, I will ask him<sup>asws</sup> what my father had asked his<sup>asws</sup> father<sup>asws</sup>, if his<sup>asws</sup> answers are going to be like those of his<sup>asws</sup> father<sup>asws</sup>, it will serve as a good proof (to his<sup>asws</sup> Divine Status). I asked him<sup>asws</sup> those questions and his<sup>asws</sup> answers were just like the answers of his<sup>asws</sup> father<sup>asws</sup> to my father in the six questions. He<sup>asws</sup> did not add anything in the answer to six questions, not even a letter 'w' or letter 'Y' and refrained from answering the seventh question.

'My father had said to his father<sup>asws</sup>, I will debate you before Allah<sup>azwj</sup> on the Day of Judgment for your belief that Abd Allah is not an Imam<sup>asws</sup>. He then had placed his hand over my father's neck and said, Yes, you may debate me about it before Allah<sup>azwj</sup>. **If there will be any sin in it, it will be on my neck**'.

'When I said farewell to him<sup>asws</sup> he<sup>asws</sup> said, Whoever of our Shias suffers from any kind of afflictions or complaints and he bears it patiently, Allah<sup>azwj</sup> will record for him

<sup>157</sup> Al-Kafi, Vol. 8, H. 14684. 198 8 الكافي حديث قوم صالح ع ..... ص : 185

an entitlement to a reward equal to the rewards of a thousand martyrs'. 'I then said to myself, By Allah<sup>azwj</sup>, there was no mention of this (in our conversations). I then left and on the way a vein in my leg began to feel very sore and the pain intensified. Next year, when I went for Hajj I went to see him<sup>asws</sup>. My leg was still slightly painful. I complained before him<sup>asws</sup> of the pain and requested him<sup>asws</sup> to say a prayer on it and I stretched it before him<sup>asws</sup>. He<sup>asws</sup> said: 'There is nothing wrong with this leg, but show me your healthy leg. I then stretched it before him<sup>asws</sup> and he<sup>asws</sup> said a protective prayer. When I left, a little later on, my leg began to feel the pain in a vein, but it was very little.'<sup>158</sup>

## The Essential Noble Qualities for Maurifat:

There are several myths about the qualities of a 'momin' from 'Peeri/Mureedi' point of view, as a 'peer' would fly, go to skies, bring in the news of the future, etc. However, we do not find any of these treats in the noble qualities of a 'Momin' as described by the Mosomeen<sup>asws</sup>.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ زَيْدِ بْنِ إِسْحَاقَ شَعْرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْمَكَارِمُ عَشْرٌ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ فِيكَ فَلْتَكُنْ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَ لَا تَكُونُ فِي وَلَدِهِ وَ تَكُونُ فِي الْوَالِدِ وَ لَا تَكُونُ فِي أَبِيهِ وَ تَكُونُ فِي الْعَبْدِ وَ لَا تَكُونُ فِي الْحُرِّ قِيلَ وَ مَا هُنَّ قَالَ صِدْقُ الْبَأْسِ وَ صِدْقُ اللَّسَانِ وَ آدَاءُ الْأَمَانَةِ وَ صِلَةُ الرَّحِمِ وَ إِفْرَاءُ الضَّيْفِ وَ إِطْعَامُ السَّائِلِ وَ الْمُكَافَأَةُ عَلَى الصَّنَائِعِ وَ التَّدْمِيمُ لِلْجَارِ وَ التَّدْمِيمُ لِلصَّاحِبِ وَ رَأْسُهُنَّ الْحَيَاءُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hatham ibn abu Masruq from Yazid ibn Ishaq Sha 'ar from al-Hussain ibn al-Atiyab who has narrated the following from Abu 'Abd Allah<sup>asws</sup>:

'Abu Abd Allah<sup>asws</sup> has said, 'Noble (human) qualities are ten. If you can establish all of them, then strive for it. Such qualities may be found in a man but may not be found in his children. They may be found in the children but not in the father. At times they are found in a slave person but not in a free one.' It was asked, 'What are these noble qualities?' The Imam<sup>asws</sup> said they are:

'(1) Losing all hope in the true sense for receiving help from anyone other than Allah<sup>azwj</sup>,

(2) Truthfulness of tongue,

(3) Returning the trust (safely),

(4) Maintaining good relations with relatives,

(5) Entertaining guests (with what is Halal-permissible),

(6) Feeding the needy,

(7) Making up for favours in a proper corresponding manner,

<sup>158</sup> Al-Kafi, Vol. 1, H. 921 الكافي ج : 1 ص : 354

(8) Keeping up with one's responsibilities toward the neighbours and

(9) With one's companion, and

(10) The head of such qualities is self-consciousness'.<sup>159</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِأَهْلِ الدِّينِ عِلَامَاتٍ يُعْرَفُونَ بِهَا صِدْقَ الْحَدِيثِ وَ أَدَاءَ الْأَمَانَةِ وَ وِفَاءً بِالْعَهْدِ وَ صِلَةَ الْأَرْحَامِ وَ رَحْمَةً الضُّعَفَاءِ وَ قِلَّةَ الْمُرَاقَبَةِ لِلنِّسَاءِ أَوْ قِلَّةَ الْمَوَاتَاةِ لِلنِّسَاءِ وَ بَدَلَ الْمَعْرُوفِ وَ حُسْنَ الْخُلُقِ وَ سَعَةَ الْخُلُقِ وَ اتِّبَاعَ الْعِلْمِ وَ مَا يُقَرَّبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ زُلْفَى طُوبَى لَهُمْ وَ حُسْنُ مَأْبٍ وَ طُوبَى شَجَرَةً فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ النَّبِيِّ مُحَمَّدٍ ص وَ لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ فِي دَارِهِ غُصْنٌ مِنْهَا لَا يَحْطُرُّ عَلَى قَلْبِهِ شَهْوَةٌ شَيْءٍ إِلَّا أَنَاهُ بِهِ ذَلِكَ وَ لَوْ أَنَّ رَاكِبًا مُجِدًّا سَارَ فِي ظِلِّهَا مِائَةَ عَامٍ مَا خَرَجَ مِنْهُ وَ لَوْ طَارَ مِنْ أَسْفَلِهَا

غُرَابٌ مَا بَلَغَ أَعْلَاهَا حَتَّى يَسْمُطَ هَرِمًا أَلَا فَيُنِي هَذَا فَارْعَبُوا إِنَّ الْمُؤْمِنَ مِنْ نَفْسِهِ فِي شُعْلِ وَ النَّاسِ مِنْهُ فِي رَاحَةٍ إِذَا حَنَّ عَلَيْهِ اللَّيْلُ افْتَرَشَ وَجْهَهُ وَ سَجَدَ لِلَّهِ عَزَّ وَ جَلَّ بِمَكَارِمِ بَدَنِهِ يُنَاجِي الَّذِي خَلَقَهُ فِي فَكَالِكَ رَقَبَتِهِ أَلَا فَهَكَذَا كُونُوا

It is narrated from him (narrator of the Hadith above) from his father from ' Abd Allah ibn al-Qasim from Abu Basir who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'Amir-ul-Momineen<sup>asws</sup> has said: 'Religious people have certain signs by means of which they are recognised, of such signs are truthfulness in their words, safekeeping of trust, steadfastness in their promise, maintaining good relations with relatives, kindness to weak ones, yielding smaller degrees to women, excellence in moral behavior, vastness of moral discipline, following knowledge and that which leads one closer to Allah<sup>azwj</sup> with distinction.

Tuba' is for them and the good ending, 'Tuba' is a tree in paradise that has its roots in the house of the Holy Prophet, Muhammad<sup>saww</sup>. 'Which quality is more graceful for a man?' The Imam<sup>asws</sup> said: 'There will be no believer with a home without a branch of that tree. No desire will emerge in their heart but that the branch will provide. A horseman may run under its shadow for a hundred years and the shadow will not end. A crow (with the longest life span in birds) may fly from its trunk upward but before reaching the top of the tree will drop death due to old age. Therefore, you must develop an interest in this.

Believers are busy with themselves and people are comfortable with them. When the night grows dark they fix their faces on earth in prostration before Allah<sup>azwj</sup> with the noblest parts of their body. They whisper to the One Who has created them, about setting free of their necks from fire and as such you must also become'.<sup>160</sup>

<sup>159</sup> Al-Kafi, Vol. 2, H. 1549 الكافي ج : 2 : ص : 56

<sup>160</sup> Al-Kafi, Vol. 2, H. 2298. الكافي ج : 2 : ص : 240

## One should Test Himself for Noble Qualities:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَصَّ رُسُلَهُ بِمَكَارِمِ الْأَخْلَاقِ فَاذْكُرُوا أَنْفُسَكُمْ فَإِنْ كَانَتْ فِيكُمْ فَاحْمَدُوا اللَّهَ وَاعْلَمُوا أَنَّ ذَلِكَ مِنْ خَيْرٍ وَإِنْ لَا تَكُنْ فِيكُمْ فَاسْأَلُوا اللَّهَ وَارْغَبُوا إِلَيْهِ فِيهَا قَالَ فَذَكَرَهَا عَشْرَةَ الْبَقِيَّةِ وَالْقَنَاعَةَ وَالصَّبْرَ وَالشُّكْرَ وَالْحِلْمَ وَحُسْنَ الْخُلُقِ وَالسَّخَاءَ وَالْغَيْبَةَ وَالشُّجَاعَةَ وَالْمُرُوَّةَ قَالَ وَرَوَى بَعْضُهُمْ بَعْدَ هَذِهِ الْحِصَالِ الْعَشْرَةَ وَزَادَ فِيهَا الصِّدْقَ وَأَدَاءَ الْأَمَانَةِ

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

Abu Abd Allah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Chose His messengers<sup>as</sup> for noble moral (human) qualities. You must test yourselves. If you find the noble qualities in you then be thankful to Allah<sup>azwj</sup> and understand that it is of goodness. If you do not find them in you, then pray to Allah<sup>azwj</sup> to grant them to you and show Him<sup>azwj</sup> that you are interested in having them. The narrator has said that the Imam<sup>asws</sup> counted the noble qualities up to ten: They consist of **Certainty, Contentment, Patience, Thankfulness, Forbearance, Good Moral Behaviour, Generosity, Dignity, Bravery and Kindness.** 'Certain narrators have listed other qualities after the above mentioned ones and have added to them Truthfulness and Keeping Trust'.<sup>161</sup>

## One Must Work Hard for Living:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ إِنِّي لَمْ أَدْعُ شَيْئاً يُفَرِّقُكُمْ إِلَى الْجَنَّةِ وَ يُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَ قَدْ نَبَّأْتُكُمْ بِهِ أَلَا وَ إِنَّ رُوحَ الْقُدْسِ [قَدْ] نَفَثَ فِي رُوعِي وَ أَحْبَبَنِي أَنْ لَا تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا فَاتَّقُوا اللَّهَ عَزَّ وَجَلَّ وَ أَجْمَلُوا فِي الطَّلَبِ وَ لَا يَحْمِلَنَّكُمْ اسْتِبْطَاءُ شَيْءٍ مِنَ الرِّزْقِ أَنْ تَطْلُبُوهُ بِمَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ جَلَّ اسْمُهُ إِلَّا بِطَاعَتِهِ

Ahmad ibn Muhammad from has narrated from Ali ibn al-Nu'man from 'Amr ibn Shamir from Jabir who has narrated the following from Abu Ja'far<sup>asws</sup>:

'Abu Ja'far<sup>asws</sup> has said that the Rasool Allah<sup>saww</sup> has said: 'I have not left anything that can take you closer to Paradise or keep you away from Hellfire but that I<sup>saww</sup> have informed you of all such matters. You must take notice that the Holy Spirit<sup>as</sup> has inspired my<sup>saww</sup> understanding and has told me that a soul does not die until it completes (depleting) its sustenance. You must maintain piety before Allah<sup>azwj</sup> and work for your living painstakingly. Certain delays in reaching of sustenance must not take you to find sustenance by means of disobedience to Allah<sup>azwj</sup>, what is with Allah<sup>azwj</sup> can be achieved only by means of obedience to Him<sup>azwj</sup>'.<sup>162</sup>

<sup>161</sup> Al-Kafi, Vol. 2, H. 1550

<sup>162</sup> Al-Kafi, Vol. 5, H. 8366.



عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا قَالَ مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى فَكَأَنَّمَا أَحْيَاهَا وَمَنْ أَخْرَجَهَا مِنْ هُدًى إِلَى ضَلَالٍ فَقَدْ قَتَلَهَا

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

The narrator says: 'I asked Abu Abd Allah<sup>asws</sup> about the words of Allah<sup>azwj</sup> ' ... **We made it a law for the children of Israel that the killing of a person for reasons other than legal retaliation or for stopping corruption in the land is as great a sin as murdering all of mankind. However, to save a life would be as great a virtue as to save all of mankind .. .**' (5:32) 'The Imam<sup>asws</sup> said: 'Whoever takes people from straying to guidance, has given them life. Whoever takes people from guidance to straying, it is as if he has murdered all of them'.<sup>163</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعًا عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَزْوَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَفْسُ الْمَهْمُومِ لَنَا الْمُعْتَمِّمْ لِظُلْمِنَا تَسْبِيحٌ وَ هُمٌّ لِأَمْرِنَا عِبَادَةٌ وَ كِتْمَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ أَكْتَبُ هَذَا بِالذَّهَبِ فَمَا كَتَبْتَ شَيْئًا أَحْسَنَ مِنْهُ

Al-Husayn ibn Muhammad and Muhammad ibn Yahya all have narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from Muhammad ibn Said ibn Ghazwan from Ali ibn al-Hakam from 'Umar ibn Aban from 'Isa ibn abu Mansur who said:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'A breath with a sigh of concern and sadness due to injustice done to us<sup>asws</sup> is 'Tasbih'<sup>164</sup> and one's concern about our<sup>asws</sup> cause is worship, his concealing our secret is the Jihad'<sup>165</sup>.

'Muhammad ibn Said told me to write it down with gold. I then did not write anything better than that'.<sup>166</sup>

## Importance of 'Self-Assessment':

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِنَّمَا الدَّهْرُ ثَلَاثَةٌ أَيَّامٍ أَنْتَ فِيهَا بَيْنَهُنَّ مَضَى أَمْسٍ بِمَا فِيهِ فَلَا يَرْجِعُ أَبَدًا فَإِنْ كُنْتَ عَمِلْتَ فِيهِ خَيْرًا لَمْ تَحْزَنْ لِدَهَابِهِ وَ فَرِحْتَ بِمَا اسْتَقْبَلْتَهُ مِنْهُ وَ إِنْ كُنْتَ قَدْ فَرَطْتَ فِيهِ فَحَسْرَتُكَ شَدِيدَةٌ لِدَهَابِهِ وَ تَفْرِيطُكَ فِيهِ وَ أَنْتَ فِي يَوْمِكَ الَّذِي أَصْبَحْتَ فِيهِ مِنْ عَدٍ فِي غِرَّةٍ وَ لَا تَدْرِي لَعَلَّكَ لَا تَبْلُغُهُ وَ إِنْ بَلَغَتْهُ لَعَلَّكَ حَظُّكَ فِيهِ فِي التَّفْرِيطِ مِثْلَ حَظِّكَ فِي الْأَمْسِ الْمَاضِي عَنْكَ فَيَوْمٌ مِنَ الثَّلَاثَةِ قَدْ مَضَى أَنْتَ فِيهِ مُفْرَطٌ وَ يَوْمٌ تَنْتَظِرُهُ لَسْتَ أَنْتَ مِنْهُ عَلَى يَقِينٍ مِنْ تَرْكِ التَّفْرِيطِ وَ إِنَّمَا هُوَ يَوْمُكَ الَّذِي أَصْبَحْتَ فِيهِ وَ قَدْ يَنْبَغِي لَكَ أَنْ عَقَلْتَ وَ فَكَّرْتَ فِيهَا فَرَطْتَ فِي الْأَمْسِ الْمَاضِي بِمَا فَاتَكَ فِيهِ مِنْ حَسَنَاتٍ أَلَّا تَكُونَ أَكْتَسَبْتَهَا وَ مِنْ سَيِّئَاتٍ أَلَّا تَكُونَ أَفْصَرْتَ عَنْهَا وَ أَنْتَ مَعَ هَذَا مَعَ اسْتِقْبَالِ عَدٍ عَلَى غَيْرِ ثِقَةٍ مِنْ أَنْ

<sup>163</sup> Al-Kafi, Vol. 2, H. 2210

<sup>164</sup> Praising Allah<sup>azwj</sup>.

<sup>165</sup> Striving in the Way of Allah<sup>azwj</sup>.

<sup>166</sup> Al-Kafi, Vol. 2, H. 2268

تَبْلُغُهُ وَ عَلَى غَيْرِ يَقِينٍ مِنْ اِكْتِسَابِ حَسَنَةٍ اَوْ مُرْتَدِعٍ عَنْ سَيِّئَةٍ مُخِطَّةٍ فَاَنْتَ مِنْ يَوْمِكَ الَّذِي تَسْتَقْبِلُ عَلَى مِثْلِ يَوْمِكَ الَّذِي اسْتَدْبِرْتَ فَاَعْمَلْ عَمَلِ رَجُلٍ لَيْسَ يَأْمُلُ مِنَ الْاَيَّامِ اِلَّا يَوْمَهُ الَّذِي اَصْبَحَ فِيهِ وَ لَيْلَتُهُ فَاَعْمَلْ اَوْ دَعِ وَ اللّٰهُ الْمُعِينُ عَلَى ذَلِكَ

Ali ibn Ibrahim has narrated from his father and a number of our people have narrated from Sahl ibn Ziyad all from al-Hassan Ibn Mahbub from Ali ibn Ri'ab from abu Hamza who has narrated the following from Ali ibn al-Hussain<sup>asws</sup>:

'Amir-ul-Momineen<sup>asws</sup> would say: 'Time consists of three days in the middle of which you live. Yesterday that has passed in history with all that was in it and it will never return. If you had done good deeds in it you do not feel sad about it's passing into history and you feel happy about everything that you experienced in it.

If, however, you had acted extremely (bad) in it; your regret is severe, for it's passing into history, due to your acting extremely (bad). While you are in the day that you live, about tomorrow you are unaware, you do not know if you will ever reach it. Perhaps your share of acting extremely (bad) in it will be just as yesterday that has passed into history.

'One of the three days has passed and in it you had acted extremely (bad). There is the day that you are waiting for and you are not sure if you will avoid acting extremely (bad) in it. What is left is the day in which you live and it is very proper for you to use your power of reason and think about your acting extremely (bad) yesterday that passed and of the good deeds that you missed to perform when you should have performed them and the evil deeds that you should have avoided. Despite this, about tomorrow you are not certain of reaching it and whether you will perform any good deeds in it or avoid committing evil deeds that deletes the good deeds.

Thus, your position toward tomorrow is like your position toward yesterday. Therefore, you must act like one who has no hope in any of the days except the day and night in which you live. Do good deeds and save and Allah<sup>azwj</sup> is the supporter for such task'.<sup>167</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي الْحُسَيْنِ الْمَاضِي ص قَالَ لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ فَإِنْ عَمِلَ حَسَنًا اسْتَرَادَ اللَّهَ وَ إِنْ عَمِلَ سَيِّئًا اسْتَعْفَرَ اللَّهَ مِنْهُ وَ تَابَ إِلَيْهِ

Ali ibn Ibrahim has narrated from his father from Hamrnad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani who has narrated the following from Abu Al-Hassan<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said: 'One who does not evaluate his deeds every day is not one of us<sup>asws</sup>. One must evaluate his deeds and pray to Allah<sup>azwj</sup> to Increase his good deeds, plead for forgiveness to Allah<sup>azwj</sup> due to one's committing evil deeds and turn to Him<sup>azwj</sup> in repentance'.<sup>168</sup>

<sup>167</sup> Al-Kafi, Vol. 2, H. 3006

<sup>168</sup> Al-Kafi, Vol. 2, H. 3007. الكافي ج : 2 : ص : 454

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي النُّعْمَانِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ  
ع قَالَ يَا أَبَا النُّعْمَانِ لَا يَغُرَّتْكَ النَّاسُ مِنْ نَفْسِكَ فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ دُونَهُمْ وَ لَا تَقْطَعُ نَهَارَكَ بِكَذَا وَ كَذَا فَإِنَّ مَعَكَ مَنْ  
يَحْفَظُ عَلَيْكَ عَمَلَكَ وَ أَحْسِنَ فَإِنَّ لَمْ أَرِ شَيْئاً أَحْسَنَ دَرْكاً وَ لَا أَسْرَعَ طَلَباً مِنْ حَسَنَةِ مُحَدَّثَةٍ لَدُنِّ قَدِيمٍ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ  
أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي النُّعْمَانِ مِثْلَهُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Nu'man from Ishaq ibn 'Amar from abu al-Nu'man al-Ajli who has narrated the following from Abu Ja'far<sup>asws</sup>:

'O Abu Al-Nu'man, do not allow people to deceive you about yourself; the matter will come to you and not to them. Do not spend your day in this and that; with you there is one who preserves your deeds for you. Do good deeds; I do not see anything of better result and remedy for the old sins then new good deeds'.

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from certain individuals of our people from abu al-Nu'man a similar Hadith.<sup>169</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ اصْبِرُوا  
عَلَى الدُّنْيَا فَإِنَّمَا هِيَ سَاعَةٌ فَمَا مَضَى مِنْهُ فَلَا تَجِدُ لَهُ أَلْماً وَ لَا سُوراً وَ مَا لَمْ يَجِئْ فَلَا تَدْرِي مَا هُوَ وَ إِنَّمَا هِيَ سَاعَتُكَ الَّتِي أَنْتَ  
فِيهَا فَاصْبِرْ فِيهَا عَلَى طَاعَةِ اللَّهِ وَ اصْبِرْ فِيهَا عَنْ مَعْصِيَةِ اللَّهِ

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

'Exercise patience in worldly matters; it is only an hour. You do not find any pain or happiness in whatever has passed. The hour that has not yet arrived is unknown to you in matters of its contents. The only time is the hour in which you live. Exercise patience in it to obey Allah<sup>azwj</sup> and exercise patience in such time in the matters of disobedience to Allah<sup>azwj</sup>'.<sup>170</sup>

عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِحْمِلْ نَفْسَكَ لِنَفْسِكَ فَإِنْ لَمْ تَفْعَلْ لَمْ يَحْمِلْكَ غَيْرُكَ

It is narrated from him (narrator of the Hadith above) from certain individuals of our people in a marfu' manner who said:

## Self-Purification:

'Abu Abd Allah<sup>asws</sup> has said: 'Hold your soul responsible for yourself. If you did not do so, others will not do for you'.<sup>171</sup>

عَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِرَجُلٍ إِنَّكَ فَدْ جُعِلْتَ طَيِّبٌ نَفْسِكَ وَ بِيْنَكَ لَكَ الدَّاءُ وَ عُرِفْتَ آيَةَ الصِّحَّةِ وَ ذُلِّتَ عَلَى الدَّوَاءِ  
فَانظُرْ كَيْفَ قِيَامُكَ عَلَى نَفْسِكَ

<sup>169</sup> Al-Kafi, Vol. 2, H. 3008

<sup>170</sup> Al-Kafi, Vol. 2, H. 3009

<sup>171</sup> Al-Kafi, Vol. 2, H. 3010

It is narrated from him (narrator of the Hadith above) in a marfu' manner, the following from Abu 'Abd Allah<sup>asws</sup> that Imam<sup>asws</sup> said to a man:

Abu Abd Allah<sup>asws</sup> has said: 'You have been made the physician for your own self. Medicine is prescribed for you; signs of good health are shown to you, and the direction for medicine is given to you. It is all up to you how you treat yourself'.<sup>172</sup>

عَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِرَجُلٍ اجْعَلْ قَلْبَكَ قَرِينًا بَرًّا أَوْ وُلْدًا وَاصِلًا وَ اجْعَلْ عَمَلَكَ وَالِدًا تَتَّبِعُهُ وَ اجْعَلْ نَفْسَكَ عَدُوًّا  
مُجَاهِدًا وَ اجْعَلْ مَالَكَ عَارِيَّةً تَرُدُّهَا

It is narrated from him (narrator of the Hadith above) in a marfu' manner from Abu 'Abd Allah<sup>asws</sup> who has said the following to a man:

Abu Abd Allah<sup>asws</sup> has said: 'Make your heart a virtuous companion for yourself or like a child who does not fail to maintain good relations with parents. Consider your deeds as your father whom you follow, consider your soul as your enemy against whom you strive and consider your properties as borrowed for the safe return of which you are responsible'.<sup>173</sup>

وَ عَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اقْضُرْ نَفْسَكَ عَمَّا يَضُرُّهَا مِنْ قَبْلِ أَنْ تُفَارِقَكَ وَ اسْعَ فِي فَكَاكِيهَا كَمَا تَسْعَى فِي طَلَبِ  
مَعِيشَتِكَ فَإِنَّ نَفْسَكَ رَهِينَةٌ بِعَمَلِكَ

It is narrated from him (narrator of the Hadith above) in a marfu' manner the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> has said: 'Hold back your soul from that which harms it before it departs you, strive to set it free just as you strive to make a living; your soul's well being depends upon your good deeds'.<sup>174</sup>

عَنْهُ عَنِ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَمْ مِنْ طَالِبٍ لِلدُّنْيَا لَمْ يُدْرِكْهَا وَ مُدْرِكٍ لَهَا قَدْ فَارَقَهَا فَلَا يَشْعَلَنَّكَ طَلِبُهَا  
عَنْ عَمَلِكَ وَ التَّمَسُّهَا مِنْ مُعْطِيهَا وَ مَالِكِهَا فَكَمْ مِنْ حَرِيصٍ عَلَى الدُّنْيَا قَدْ صَرَعَتْهُ وَ اشْتَعَلَ بِمَا أَدْرَكَ مِنْهَا عَنْ طَلَبِ آخِرَتِهِ  
حَتَّى فَيَ غَمْرُهُ وَ أَدْرَكَهُ أَجَلُهُ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمَسْجُونُ مَنْ سَحَنَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ

It is narrated from him (narrator of the Hadith above) from certain individuals of his people in a marfu' manner the following from Abu 'Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> has said: 'How many are those who seek worldly gains but cannot achieve them and how many are those who had achieved worldly gains but have already departed from them! Do not allow your (craving for) seeking of the worldly gains prevent you from good deeds. You must request worldly needs from the One<sup>azwj</sup> Who Grants those and Who is the Owner of everything. How many were those who were greedy of the worldly gains that have been destroyed and whose

<sup>172</sup> Al-Kafi, Vol. 2, H. 3011

<sup>173</sup> Al-Kafi, Vol. 2, H. 3012. الكافي ج : 2 : ص : 455

<sup>174</sup> Al-Kafi, Vol. 2, H. 3013

preoccupation in them prevented them from seeking the bounties of the next life until their lives finished and the appointed time approached them!

'Abu 'Abd Allah<sup>asws</sup> has said, 'A prisoner is one whose worldly affairs imprison him so he cannot do anything for his next life'.<sup>175</sup>

## The Importance of the Age of 40 and Beyond:

وَعَنْهُ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ إِذَا أَتَتْ عَلَى الرَّجُلِ أَرْبَعُونَ سَنَةً قِيلَ لَهُ خُذْ حِذْرَكَ فَإِنَّكَ غَيْرُ مَعْدُورٍ وَ لَيْسَ ابْنُ الْأَرْبَعِينَ بِأَحَقَّ بِالْحِذْرِ مِنْ ابْنِ الْعِشْرِينَ فَإِنَّ الَّذِي يَطْلُبُهُمَا وَاحِدٌ وَ لَيْسَ بِرَاقِدٍ فَاعْمَلْ لِمَا أَمَّاكَ مِنَ الْهَوْلِ وَ دَعْ عَنْكَ فَضُولَ الْقَوْلِ

It is narrated from him (narrator of the above Hadith) in a marfu' manner the following from Abu Ja'far<sup>asws</sup>:

'When a man reaches the age of forty it is said to him, 'Beware, you have no excuses!' In fact, a person at the age of forty is not obliged to exercise caution against sins more than the person at the age of twenty. What is after both of them is the same (that is death) and it is not sleeping. Perform good deeds for what lies ahead of frightening conditions and stop the unnecessary words'.<sup>176</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْمُؤْمِنُ أَرْبَعِينَ سَنَةً أَمَنَهُ اللَّهُ مِنَ الْأَذْوَاءِ الثَّلَاثَةِ الْبَرَصِ وَ الْجُدَامِ وَ الْجُنُونِ فَإِذَا بَلَغَ الْخُمْسِينَ خَفَّفَ اللَّهُ عَزَّ وَ جَلَّ حِسَابَهُ فَإِذَا بَلَغَ سِتِّينَ سَنَةً رَفَقَهُ اللَّهُ الْإِنَابَةَ فَإِذَا بَلَغَ السَّبْعِينَ أَحَبَّهُ أَهْلُ السَّمَاءِ فَإِذَا بَلَغَ الثَّمَانِينَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِإِتْبَاتِ حَسَنَاتِهِ وَ الْإِقَاءِ سَيِّئَاتِهِ فَإِذَا بَلَغَ التَّسْعِينَ غَفَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ كُتِبَ أَسِيرَ اللَّهِ فِي أَرْضِهِ وَ فِي رِوَايَةٍ أُخْرَى فَإِذَا بَلَغَ الْمِائَةَ فَذَلِكَ أَرْدَلُ الْعُمُرِ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Muhammad Bin Al-Qasim, from Ali Bin Al-Mugheira, who has said the following:

Abu Abdullah<sup>asws</sup> said, 'I heard him<sup>asws</sup> saying: 'When the 'Momin' (believer) reaches forty years, Allah<sup>azwj</sup> Secures him from three illnesses – the leprosy, and the albinism and the madness. So when he reaches fifty, Allah<sup>azwj</sup> Makes his Accounting to be light. When he reaches sixty years, Allah<sup>azwj</sup> Grants him the repentance. So when he reaches seventy, the inhabitants of the sky love him.

So when he reaches eighty, Allah<sup>azwj</sup> Commands to Write down his good deeds and Deletes his bad deeds. So when he reaches ninety, Allah<sup>azwj</sup> Forgives him what has preceded from his Religion and what has been delayed and Writes him down as a prisoner of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth'. And in another report – 'So when he reaches a hundred, so that is the very (feeble) end of life'.<sup>177</sup>

<sup>175</sup> Al-Kafi, Vol. 2, H. 3014

<sup>176</sup> Al-Kafi, Vol. 2, H. 3015

<sup>177</sup> Al-Kafi, Vol. 8, H. 14531

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ عَنْ سَيْفٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) إِنَّ الْعَبْدَ لَنَفِي فُسْحَةٍ مِنْ أَمْرِهِ مَا بَيْنَهُ وَبَيْنَ أَرْبَعِينَ سَنَةً فَإِذَا بَلَغَ أَرْبَعِينَ سَنَةً أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مَلَائِكِهِ قَدْ عَمَّرْتُ عَبْدِي هَذَا عُمراً فَعَلَّظًا وَشَدَّادًا وَتَحَفَّظًا وَكَتَبْنَا عَلَيْهِ قَلِيلَ عَمَلِهِ وَكَثِيرَهُ وَصَغِيرَهُ وَكَبِيرَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Dawood, from Sayf, from Abu Baseer who said:

Abu Abdullah<sup>asws</sup> said that: 'The servant has the opportunity (to seek forgiveness) until he reaches at the age of **forty** (40) years. So when he reaches at the age of forty years, Allah<sup>azwj</sup> Reveals to His<sup>azwj</sup> two Angels: "I<sup>azwj</sup> have Let My<sup>azwj</sup> servant to get to this age, so stringent and be more strict with him and write down all from little, big, less, more from his deeds."<sup>178</sup>

### One Should Prepare for the Hereafter Before its too Late:

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَسَّانَ عَنْ زَيْدِ الشَّحَّامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع خُذْ لِنَفْسِكَ مِنْ نَفْسِكَ خُذْ مِنْهَا فِي الصَّحَّةِ قَبْلَ السُّقْمِ وَ فِي أَلْمُؤَةِ قَبْلَ الضَّعْفِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ

It is narrated from him (narrator of the Hadith above) from Ali ibn al-Hakam from Hassan from Zayd al-Shahham who said:

'Abu Abd Allah<sup>asws</sup> has said: 'Take from your soul for your soul. Take from it in good health before illness, during its strength before weakness and in its lifetime before death'.<sup>179</sup>

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ النَّهَارَ إِذَا جَاءَ قَالَ يَا ابْنَ آدَمَ اعْمَلْ فِي يَوْمِكَ هَذَا خَيْرًا أَشْهَدُ لَكَ بِهِ عِنْدَ رَبِّكَ يَوْمَ الْقِيَامَةِ فَإِنِّي لَمْ آتِكَ فِيمَا مَضَى وَ لَا آتِيكَ فِيمَا بَقِيَ وَ إِذَا جَاءَ اللَّيْلُ قَالَ مِثْلَ ذَلِكَ

It is narrated from him (narrator of the Hadith above) from Ali ibn al-Hakam from Hisham ibn Salim from certain individuals of his people who have narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> has said: 'When the day comes it says: 'O son of Adam do good deeds this day so I may bear witness to it to testify (in your support) before your Lord<sup>azwj</sup> on the Day of Judgement. I had not come to you before and will not come to you in future.' When the night comes it speaks likewise'.<sup>180</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِنِي بِوَجْهِ مِنْ وَجْهِ الْبِرِّ أَنْجُو بِهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا السَّائِلُ اسْتَمِعْ ثُمَّ اسْتَفْهِمْ ثُمَّ اسْتَيْقِنْ ثُمَّ اسْتَعْمِلْ وَ اعْلَمْ أَنَّ النَّاسَ ثَلَاثَةٌ زَاهِدٌ وَ صَابِرٌ وَ رَاغِبٌ فَأَمَّا الزَّاهِدُ فَقَدْ خَرَجَتْ الْأَحْزَانُ وَ الْأَفْرَاحُ مِنْ قَلْبِهِ فَلَا يَفْرَحُ

<sup>178</sup> Al-Kafi, Vol. 8, H. 14532

<sup>179</sup> Al-Kafi, Vol. 2, H. 3016

<sup>180</sup> Al-Kafi, Vol. 2, H. 3017

بِشَيْءٍ مِنَ الدُّنْيَا وَ لَا يَأْسَى عَلَى شَيْءٍ مِنْهَا فَاتَهُ فَهُوَ مُسْتَرِيحٌ وَ أَمَّا الصَّابِرُ فَإِنَّهُ يَتَمَنَّاها بِقَلْبِهِ فَإِذَا نَالَ مِنْهَا أَلْجَمَ نَفْسَهُ عَنْهَا لِسُوءِ عَاقِبَتِهَا وَ شَتَانِهَا لَوْ أَطْلَعَتْ عَلَى قَلْبِهِ عَجِبَتْ مِنْ عِفَّتِهِ وَ تَوَاضَعِهِ وَ حَزْمِهِ وَ أَمَّا الرَّاعِبُ فَلَا يُبَالِي

مِنْ أَيْنَ جَاءَتْهُ الدُّنْيَا مِنْ حِلِّهَا أَوْ مِنْ حَرَامِهَا وَ لَا يُبَالِي مَا دَنَسَ فِيهَا عِرْضَهُ وَ أَهْلَكَ نَفْسَهُ وَ أَذْهَبَ مُرُوَّةَتهُ فَهُمْ فِي عَمْرَةٍ يَضْطَرُّونَ

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from Shu'ayb ibn 'Abd Allah from certain individuals of his people in a marfu' manner the following:

'Once a man came to Amir-ul-Momineen<sup>asws</sup> and said, 'O Amir-ul-Momineen<sup>asws</sup>, grant me good advice in the aspects of virtue so I may attain salvation'.

Amir-ul-Momineen<sup>asws</sup> said, 'O seeker of advice, listen carefully, understand, ascertain and practice. You must know that people are of three kinds: (1) restraining themselves from worldly matters, (2) exercising patience and (3) those who are inclined toward worldly gains.

'From the hearts of restraining people sadness and happiness have moved out. He neither becomes happy for any of the worldly things, nor he grieves over anything of the world that he may have missed, thus, he is comfortable.

'The person who exercises patience has hopes to have worldly gains in his heart and when he gains anything he holds his soul back from it due to such gains' bad consequences and disgrace. Were you to see his heart you would be astonished by its chastity, humility and determination.

'To those who are inclined to worldly gains it does not matter wherefrom worldly gains come to them, lawful or unlawful as well as whether it throws filth over their honour or destroys their souls, or takes away their kindness. They are restless to achieve them'.<sup>181</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ  
ص لَا يَصْغُرُ مَا يَنْفَعُ يَوْمَ الْقِيَامَةِ وَ لَا يَصْغُرُ مَا يَضُرُّ يَوْمَ الْقِيَامَةِ فَكُونُوا فِي مَا أَخْبَرَكُمُ اللَّهُ عَزَّ وَ جَلَّ كَمَنْ عَايَنَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Muhammad ibn Hakim from those whom has mentioned (in his book) the following from Abu Abd Allah<sup>asws</sup>:

'Amir-ul-Momineen<sup>asws</sup> has said: 'On the Day of Judgement neither a little good is beneficial nor a little bad is harmful, rather its about whatever Allah<sup>azwj</sup> has informed, you must be like the one who has eye-witnessed them (your deeds)'.<sup>182</sup>

<sup>181</sup> Al-Kafi, Vol. 2, H. 3018.

الكافي ج : 2 ص : 456

<sup>182</sup> Al-Kafi, Vol. 2, H. 3019

## Preferably One should Remain Unknown:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمَنْقَرِيِّ عَنْ حُفْصِ بْنِ غِيَاثٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنْ قَدَرْتَ أَنْ لَا تُعْرَفَ فَافْعَلْ وَ مَا عَلَيْكَ إِلَّا يُثْنِي عَلَيْكَ النَّاسُ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُوماً عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُوداً عِنْدَ اللَّهِ ثُمَّ قَالَ قَالَ أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَا خَيْرَ فِي الْعَيْشِ إِلَّا لِرَجُلَيْنِ رَجُلٌ يَزِدَادُ كُلَّ يَوْمٍ خَيْرًا وَ رَجُلٌ يَتَذَارَكُ مِنْهُ بِالتَّوْبَةِ وَ أَلَى لَهُ بِالتَّوْبَةِ وَ اللَّهُ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْهُ إِلَّا بِوَلَايَتِنَا أَهْلَ الْبَيْتِ إِلَّا وَ مَنْ عَرَفَ حَقَّنَا وَ رَجَا التَّوَابَ فِينَا وَ رَضِيَ بِقُوتِهِ نِصْفَ مَدٍّ فِي كُلِّ يَوْمٍ وَ مَا سَتَرَ عَوْرَتَهُ وَ مَا أَكْرَهَ رَأْسَهُ وَ هُمْ وَ اللَّهُ فِي ذَلِكَ خَائِفُونَ وَ جُلُونَ وَ دُؤَا أَنَّهُ حَظَّهُمْ مِنَ الدُّنْيَا وَ كَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجِلَّةٌ أَنَّهُمْ إِلَى رَجْمٍ رَاجِعُونَ ثُمَّ قَالَ مَا الَّذِي آتَوْا آتَوْا وَ اللَّهُ مَعَ الطَّاعَةِ الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ لَيْسَ خَوْفُهُمْ خَوْفَ شَكٍّ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُفْضَرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasani have all narrated from al-Qasim ibn Muhammad from Sulayman al-Minqari from Hafs ibn Ghiyath who said:

'Once I heard Abu Abd Allah<sup>asws</sup> saying: 'If you can remain unknown, then do so. There will be nothing wrong if people will not praise you. There is nothing wrong for you if people censure you if you are praiseworthy before Allah'.

The Imam<sup>asws</sup> said: 'My father Amir-ul-Momineen<sup>asws</sup> has said: 'There is nothing good in life except for two kinds of people: a man who every day increases his good deeds and a man who every day remedies a destructive deed with repentance.

How can repentance be of any benefit for him? By Allah<sup>azwj</sup>, if he would perform a Sajdah prostration for such a length of time that his neck severs-off of his body still, Allah<sup>azwj</sup> will not Accept his repentance without his acknowledgement of the Wilayah (Divine Authority) of our Ahl Al-Bayt<sup>asws</sup>.

You must know that whoever recognises our<sup>asws</sup> rights can have hope for rewards because of us<sup>asws</sup>. He agrees, for his survival, to half of a one time meal every day, and with that which provides him covering for his privacy, his or her head, and with it, by Allah<sup>azwj</sup>, they live in fear and apprehension and love to agree with this much as their share from the world and this is how Allah<sup>azwj</sup> has Described them: ' ... **who bring what is brought to them and whose hearts are afraid of their return to their Lord.**' (23:60) What do they bring? They, by Allah<sup>azwj</sup>, will bring along with obedience, love and (acknowledgement of) the guardianship (of Allah and Ahl Al-Bayt<sup>asws</sup> and they still will be afraid. Such fear is not due to doubts, but it is due to their fear of falling short in our<sup>asws</sup> love and obedience'.<sup>183</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ لَا تَسْتَكْبِرُوا كَثِيرًا الْخَيْرِ وَ تَسْتَقْبَلُوا قَلِيلَ الذُّنُوبِ فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ حَتَّى يَصِيرَ كَثِيرًا وَ خَافُوا اللَّهَ فِي السِّرِّ حَتَّى تُعْطُوا مِنْ أَنْفُسِكُمُ النَّصْفَ وَ سَارِعُوا إِلَى طَاعَةِ اللَّهِ وَ اصْدُقُوا الْحَدِيثَ وَ آدُوا الْأَمَانَةَ فَإِنَّمَا ذَلِكَ لَكُمْ وَ لَا تَدْخُلُوا فِيهَا لَا يَحِلُّ لَكُمْ فَإِنَّمَا ذَلِكَ عَلَيْكُمْ

<sup>183</sup> Al-Kafi, Vol. 2, H. 3020. الكافي ج : 2 : ص : 457



A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Sama'a who said:

'I heard Abu Al-Hassan<sup>asws</sup> saying: 'Do not consider a great deal of good deeds a great deal. Do not consider a little sin little; the little sins accumulate to become a great deal. Have fear of Allah<sup>azwj</sup> in private so you can yield to justice against yourselves. Hurry up in obedience to Allah<sup>azwj</sup>, be truthful in your words, keep the trust; it is for you. Do not be involved in what is not lawful to you; it is against you'.<sup>184</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَا أَحْسَنَ الْحَسَنَاتِ بَعْدَ السَّيِّئَاتِ وَ مَا أَقْبَحَ السَّيِّئَاتِ بَعْدَ الْحَسَنَاتِ

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from abu Ayyub from Muhammad ibn Muslim who said:

'I heard Abu Ja'far<sup>asws</sup> saying: 'How excellent are good deeds after evil deeds and how disgraceful are evil deeds after the good deeds!<sup>185</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِيَّاكُمْ فِي آجَالٍ مَقْبُوضَةٍ وَ أَيَّامٍ مَعْدُودَةٍ وَ الْمَوْتُ يَأْتِي بَعْتَةً مَنْ يَزْرَعُ خَيْرًا يَحْصِدُ غِبْطَةً وَ مَنْ يَزْرَعُ شَرًّا يَحْصِدُ نَدَامَةً وَ لِكُلِّ زَارِعٍ مَا زَرَعَ وَ لَا يَسْبِقُ الْبَطِيءُ مِنْكُمْ حِظَّهُ وَ لَا يُدْرِكُ حَرِيصٌ مَا لَمْ يُعَدَّرْ لَهُ مَنْ أُعْطِيَ خَيْرًا فَاللَّهُ أَعْطَاهُ وَ مَنْ وَقِيَ شَرًّا فَاللَّهُ وَقَاهُ

A number of our people have narrated from Ahmad ibn Abu Abd Allah from ibn Faddal from those whom has mentioned (in his book) the following from Abu' Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> has said: 'You live in a period of time that is depleting continuously and (was made available to you) in calculated days. Death comes suddenly. Whoever sows goodness will harvest what is very much sought after. Whoever sows evil will harvest regret. Every farmer finds what he has planted. The sustenance of the slow moving ones among you will not move ahead of him and the greedy will not achieve what is not assigned for him. Whoever does good, Allah<sup>azwj</sup> Grants him good and whoever safeguards against evil, Allah<sup>azwj</sup> Protects him'.<sup>186</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عَثْمَانَ عَنْ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ جَاءَ رَجُلٌ إِلَى أَبِي دَرٍّ فَقَالَ يَا أَبَا دَرٍّ مَا لَنَا نَكْرَهُ الْمَوْتَ فَقَالَ لِأَنَّكُمْ عَمَرْتُمُ الدُّنْيَا وَ أَخْرَجْتُمُ الْآخِرَةَ فَتَكْرَهُونَ أَنْ تُنْقَلُوا مِنْ عُمْرَانٍ إِلَى خِرَابٍ فَقَالَ لَهُ فَكَيْفَ تَرَى قُدُومَنَا عَلَى اللَّهِ فَقَالَ أَمَّا الْمُحْسِنُ مِنْكُمْ فَكَالْعَائِبِ يَفْتَدِمُ عَلَى أَهْلِهِ وَ أَمَّا الْمُسِيءُ مِنْكُمْ فَكَالْآبِقِ يُرَدُّ عَلَى مَوْلَاهُ قَالَ فَكَيْفَ تَرَى حَالَنَا عِنْدَ اللَّهِ قَالَ اغْرَضُوا أَعْمَالَكُمْ عَلَى الْكِتَابِ إِنَّ اللَّهَ يَقُولُ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَ إِنَّ الْفَجَّارَ لَفِي حَجِيمٍ قَالَ فَقَالَ الرَّجُلُ فَأَيْنَ رَحْمَةُ اللَّهِ قَالَ رَحْمَةُ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

<sup>184</sup> Al-Kafi, Vol. 2, H. 3022

<sup>185</sup> Al-Kafi, Vol. 2, H. 3023

<sup>186</sup> Al-Kafi, Vol. 2, H. 3024

قَالَ أَبُو عَبْدِ اللَّهِ ع وَكَتَبَ رَجُلٌ إِلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَا أَبَا ذَرٍّ أَطْرَفَنِي بِشَيْءٍ مِنَ الْعِلْمِ فَكَتَبَ إِلَيْهِ أَنَّ الْعِلْمَ كَثِيرٌ وَ لَكِنَّ إِنْ قَدَرْتَ أَنْ لَا تُسِيءَ إِلَى مَنْ تُحِبُّهُ فَافْعَلْ قَالَ فَقَالَ لَهُ الرَّجُلُ وَ هَلْ رَأَيْتَ أَحَدًا يُسِيءُ إِلَى مَنْ يُحِبُّهُ فَقَالَ لَهُ نَعَمْ نَفْسَكَ أَحَبُّ الْأَنْفُسِ إِلَيْكَ فَإِذَا أَنْتَ عَصَيْتَ اللَّهَ فَقَدْ أَسَأْتَ إِلَيْهَا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from certain individuals of his people from al-Hassan ibn Ali ibn abu 'Uthman from Wasil from' Abd Allah ibn Sinan who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> has said: 'A man came to Abu Dhar and asked: 'O Abu Dhar, why do we dislike death?' He said: 'It is because you have developed the world and destroyed the next life and you dislike moving from developed to that which is ruined'. The man asked: 'How do you see our moving in the presence of Allah<sup>azwj</sup>?' He replied: 'The people of good deeds among you will be like one coming home from a journey. The evil doers among you, however, will be like a runaway slave returned to his master'.

The man then asked: 'How do you see our condition before Allah<sup>azwj</sup>?' He said: 'Present your deeds before the Book of Allah<sup>azwj</sup>. Allah<sup>azwj</sup> has said: **'The virtuous ones will live in bounties and the evil doers will live in fire.'** (82: 14, 15). The man then asked: 'Where then is the mercy of Allah<sup>azwj</sup>?' He replied: 'The mercy of Allah<sup>azwj</sup> is very close to the people who do good deeds'.

'Abu 'Abd Allah<sup>asws</sup> then said: 'A man wrote to Abu Dhar<sup>ra</sup> 'O Abu Dhar instruct me with a few things of knowledge.' He wrote back to him. 'Knowledge is of many kinds, however, if you are able not to disappoint those whom you love, then do so. Yes, your soul is the most beloved to you. When you disobey Allah<sup>azwj</sup>, you are doing bad and disappointing things to your own soul'.<sup>187</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ اصْبِرُوا عَلَى طَاعَةِ اللَّهِ وَ تَصَبَّرُوا عَنْ مَعْصِيَةِ اللَّهِ فَإِنَّمَا الدُّنْيَا سَاعَةٌ فَمَا مَضَى فَلَيْسَ بَجِدُّ لَهُ سُورًا وَ لَا حُزْنًا وَ مَا لَمْ يَأْتِ فَلَيْسَ تَعْرِفُهُ فَاصْبِرْ عَلَى تِلْكَ السَّاعَةِ الَّتِي أَنْتَ فِيهَا فَكَأَنَّكَ قَدْ اغْتَبَطْتَ

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

'I heard Abu Abd Allah<sup>asws</sup> saying: 'Exercise patience in the act of obedience to Allah<sup>azwj</sup> and dictate yourselves with patience in the matters of disobeying Allah<sup>azwj</sup>. The world is one hour. What is passed its joys and sadness do not renew. What has not yet arrived, you do not know it. Bear patience in the hour in which you live, your condition will be the one very much sought after'.<sup>188</sup>

<sup>187</sup> Al-Kafi, Vol. 2, H. 3025. الكافي ج : 2 : ص : 459

<sup>188</sup> Al-Kafi, Vol. 2, H. 3026.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ الْخَضِرُ لِمُوسَى ع يَا مُوسَى إِنَّ أَصْلَحَ يَوْمَيْكَ الَّذِي هُوَ أَمَامَكَ فَانظُرْ أَيُّ يَوْمٍ هُوَ وَ أَعِدْ لَهُ الْجَوَابَ فَإِنَّكَ مَوْفُوفٌ وَ مَسْتَوْلٌ وَ حُذْ مَوْعِظَتَكَ مِنَ الدَّهْرِ فَإِنَّ الدَّهْرَ طَوِيلٌ فَصَبِرْ فَاعْمَلْ كَأَنَّكَ تَرَى نَوَابَ عَمَلِكَ لِيَكُونَ أَطْمَعُ لَكَ فِي الْآخِرَةِ فَإِنَّ مَا هُوَ آتٍ مِنَ الدُّنْيَا كَمَا هُوَ قَدْ وُلَّى مِنْهَا

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

'Al-Khidr<sup>as</sup> said to Moses<sup>as</sup>: 'O Moses<sup>as</sup>, the best of your two days is the one in front of you. Consider which one it is. Then prepare the answer for it. You will be stopped for questioning. Learn your lessons from time. Time is long and also (in certain cases) short. Act as if you see the reward for your deeds so it may seem attractive due to its rewards. Anything that comes from the world is like going away from one'.<sup>189</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع عِظْنَا وَ أَوْجِزْ فَقَالَ الدُّنْيَا حَالَتُهَا حِسَابٌ وَ حَرَامُهَا عِقَابٌ وَ أُنَى لَكُمْ بِالرُّوحِ وَ لَمَّا تَأَسَّوْا بِسِنَّةِ نَبِيِّكُمْ تَطْلُبُونَ مَا يُطْعِمُكُمْ وَ لَا تَرْضَوْنَ مَا يَكْفِيكُمْ

A number of our people have narrated from Sahl ibn Ziyad from Yaquub ibn Yazid from those whom he has mentioned (in his book) the following from Abu Abd Allah<sup>asws</sup>:

'It was said to Amir-ul-Momineen<sup>asws</sup>: 'Instruct us briefly with good advice'. He<sup>asws</sup> then said: 'For the lawful things of the world there is accountability and for the unlawful things of the world there is punishment. How can you have comfort without following the traditions of your Prophet<sup>saww</sup>? You seek what takes you to transgression and you do not agree with what is sufficient for you'.<sup>190</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ أَبِي بَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ أَسْرَعَ الْخَيْرِ نَوَابِ الْبِرِّ وَ إِنَّ أَسْرَعَ الشَّرِّ عُقُوبَةُ الْبَعْثِ وَ كَفَى بِالْمَرْءِ عَيْباً أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمَى عَنْهُ مِنْ نَفْسِهِ أَوْ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ أَوْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْنِيهِ

Ali ibn Ibrahim has narrated from his father and A number of our people have narrated from Sahl ibn Ziyad all from ibn abu Najran from 'Asim ibn Humayd from Abu Hamza al-Thumali who has narrated the following from Abu Ja'far<sup>asws</sup>:

Abu Jafar<sup>asws</sup> said: 'Of good deeds the quickest to bring rewards is the kindness. Of evil deeds the quickest to bring misfortune is transgression. It is enough defect for a man to find fault with others and turn a blind eye toward himself or blame people for what he himself is not able to avoid or cause suffering to one's associates for no good reason'.<sup>191</sup>

<sup>189</sup> Al-Kafi, Vol. 2, H. 3027.

<sup>190</sup> Al-Kafi, Vol. 2, H. 3028.

<sup>191</sup> Al-Kafi, Vol. 2, H. 3029.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ لَا يَكْتُبُ الْمَلَكُ إِلَّا مَا سَمِعَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ أَذْكَرُ رَبِّكَ فِي نَفْسِكَ تَضَرُّعاً وَ حَيْفَةً فَلَا يَعْلَمُ ثَوَابَ ذَلِكَ الذَّكَرِ فِي نَفْسِ الرَّجُلِ غَيْرَ اللَّهِ عَزَّ وَ جَلَّ لِعِظَمَتِهِ

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Zurara from one of the Imams<sup>asws</sup> who said:

'The angel<sup>as</sup> writes down only what he hears and Allah<sup>azwj</sup> has Said: **'Speak of your Lord deep within yourselves, humbly and privately .... ' (7:205)** Thus, no one knows the reward for that act (of speaking deep within oneself) of Allah<sup>azwj</sup> except Allah<sup>azwj</sup>, the Most Majestic due to His<sup>azwj</sup> Greatness'.<sup>192</sup>

## The One who is Adored by Masomeen<sup>asws</sup>:

عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ قَالَ بَكَرٌ وَ أَطْنَبِيُّ قَدْ سَمِعْتُهُ مِنْ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا فَهَمًّا فَفِيهَا حَلِيمًا مُدَارِيًّا صَبُورًا صَدُوقًا وَفِيَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَصَّ الْأَنْبِيَاءَ بِمَكَارِمِ الْأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلْيَحْمَدِ اللَّهَ عَلَى ذَلِكَ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ لِيَسْأَلْهُ إِنِّي أَهِيَ قَالَ فُلْتُ جُعِلْتُ فِدَاكَ وَ مَا هُنَّ قَالَ هُنَّ الْوَرَعُ وَ الْقَنَاعَةُ وَ الصَّبْرُ وَ الشُّكْرُ وَ الْجِلْمُ وَ الْحَيَاءُ وَ السَّخَاءُ وَ الشَّجَاعَةُ وَ الْغَيْبَةُ وَ الْبِرُّ وَ صِدْقُ الْحَدِيثِ وَ آدَاءُ الْأَمَانَةِ

It is narrated from him from Bakr ibn Salih from Ja'far ibn Muhammad al- Hashimi from Isma'il 'Abbad who has said that perhaps he has heard it from Isma'il from 'Abd Allah ibn Bukayr who has narrated the following from Abu Abd Allah<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> said: 'We certainly love a person of good 'Aql' (recognition of just) who understands our<sup>asws</sup> Ahadith, who has good knowledge and understanding of the religion, who is forbearing, who is kind, who bears patience, who is truthful and who is loyal.

Allah<sup>azwj</sup> has Chosen the Prophets<sup>as</sup> for noble moral (human) qualities. Whoever has them (noble qualities) should be thankful to Allah<sup>azwj</sup>. Whoever does not have them he must pray humbly to Allah<sup>azwj</sup> and request Him<sup>azwj</sup> to Grant those to him.

'I (the narrator) then said, 'May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause, what are the noble qualities?' 'The Imam<sup>asws</sup> said, 'They consist of **restraint from indulging in worldly matters, to be content, to bear patience, to be thankful, to be forbearing, to be self-conscious, to be generous, to have dignity, to be virtuous, to be truthful in one's words and to be trustworthy**'.<sup>193</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ ارْتَضَى لَكُمْ الْإِسْلَامَ دِينًا فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَ حُسْنِ الْخُلُقِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from certain individuals of his people who has narrated the following from Abu Abd Allah<sup>asws</sup>:

<sup>192</sup> Al-Kafi, Vol. 2, H. 3194.

<sup>193</sup> Al-Kafi, Vol. 2, H. 1551

'Allah<sup>azwj</sup> has chosen Islam to be your religion. Keep good company with your religion by means of exercising generosity and good moral behavior'.<sup>194</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص الْإِيمَانُ أَرْبَعَةٌ أَرْكَانُ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّوَكُّلُ عَلَى اللَّهِ وَ تَعْوِضُ الْأَمْرِ إِلَى اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ

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

'Amir-ul-Momineen<sup>asws</sup> has said: 'Eman has four pillars. They consist of agreeing with the decision of Allah<sup>azwj</sup>, trusting Allah<sup>azwj</sup>, choosing Allah<sup>azwj</sup> to be the in-charge of all affairs and submission to the command of Allah<sup>azwj</sup>'.<sup>195</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ رَجُلٍ مِنْ بَنِي هَاشِمٍ قَالَ أَرَبَعٌ مِنْ كُنْ فِيهِ كَمَلٌ إِسْلَامُهُ وَ لَوْ كَانَ مِنْ قَرْبِهِ إِلَى قَدَمِهِ خَطَابًا لَمْ تَنْفُضْهُ الصَّدَقُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ وَ الشُّكْرُ

Al-Hussain ibn Muhammad has narrated from Mu'alla ibn Muhammad from al- Hassan ibn Ali from 'Abd Allah ibn Sinan from a man from Banu Hashim who said:

'If four things are found in a person his Islam is perfect, even though he may be filled with sins from his top to his toes it will not harm him. They consist of **Truthfulness, self-conscious, Good Moral Behavior and Thankfulness**'.<sup>196</sup>

## The Best 'Momin' among Believers:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنِ أَبِي هَمَزَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أُخْبِرُكُمْ بِخَيْرِ رِجَالِكُمْ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ قَالَ إِنَّ مِنْ خَيْرِ رِجَالِكُمُ النَّقِيُّ النَّقِيُّ السَّمْحُ الْكَفَّيْنِ النَّقِيُّ الطَّرْفَيْنِ الْبِرَّ بِوَالِدَيْهِ وَ لَا يُلْجِي عِيَالَهُ إِلَى غَيْرِهِ

A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from ibn Ri'ab from Abu Hamza from Jabir ibn 'Abd Allah who said:

'The Rasool Allah<sup>saww</sup> once said: 'Do you want me to tell you about the best men among you?' We said: 'Yes, O, Rasool Allah<sup>saww</sup>, do so.' He<sup>saww</sup> said, 'The best men among you are the pious, clean, of forgiving hands, clean on both ends (tongue and genitals) who is kind to his parents and does not leave out his dependents to (trouble) others'.<sup>197</sup>

<sup>194</sup> Al-Kafi, Vol. 2, H. 1552

<sup>195</sup> Al-Kafi, Vol. 2, H. 1553

<sup>196</sup> Al-Kafi, Vol. 2, H. 1554

<sup>197</sup> Al-Kafi, Vol. 2, H. 1555

## A Momin Cares Less after Losing Worldly Valuables:

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ فِي الْمَجَالِسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ أَبِي بَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْخَرَّازِ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ الرِّضَا ع يَقُولُ قَالَ عَيْسَى ابْنُ مَرْيَمَ عَ لِلْحَوَارِيِّينَ يَا بَنِي إِسْرَائِيلَ لَا تَأْسَوْا عَلَيَّ مَا فَاتَكُمْ مِنْ دُنْيَاكُمْ إِذَا سَلِمَ دِينُكُمْ كَمَا لَا يَأْسَى أَهْلُ الدُّنْيَا عَلَيَّ مَا فَاتَهُمْ مِنْ دِينِهِمْ إِذَا سَلِمَتْ دُنْيَاهُمْ

Mohammed bin Ali bin Hussain narrates through a chain of narrators that he heard the following from Abul Hassan<sup>asws</sup>:

Abu Hassan<sup>asws</sup> said: Hazrat<sup>as</sup> Issa Ibn Mariam<sup>as</sup> advised his<sup>as</sup> disciples: 'O Children of Israel! You should not grieve upon losing livelihood as long as your 'Eman' is intact as those who are indulged in the World care less upon losing 'Eman' as long as their livelihood is secure'.<sup>198</sup>

أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُودَ (عَلَيْهِ السَّلَامُ): تُرِيدُ وَأُرِيدُ، وَإِنَّمَا يَكُونُ مَا أُرِيدُ، فَإِن سَلَّمْتَ لِمَا أُرِيدُ كَفَيْتَكَ مَا تُرِيدُ، وَإِن لَمْ تُسَلِّمْ لِمَا أُرِيدُ أَتَعَبْتَكَ فِيمَا تُرِيدُ، ثُمَّ لَا يَكُونُ إِلَّا مَا أُرِيدُ.

It is narrated in Bihar al-Anwar that Allah<sup>azwj</sup> revealed to Prophet David<sup>as</sup> saying, 'I want [something] and you want [something else], and verily only My will is done. Therefore, if you submit to what I<sup>azwj</sup> Want, I<sup>azwj</sup> will suffice you in what you want. If you do not submit to My<sup>azwj</sup> will, however, I<sup>azwj</sup> will exhaust you in your quest for what you want, until only what I<sup>azwj</sup> want will be fulfilled'.<sup>199</sup>

الإمام الصادق (عليه السلام). لَمَّا سُئِلَ: بِأَيِّ شَيْءٍ عِلْمُ الْمُؤْمِنِ أَتَمُّ مَوْمِنٍ؟ : بِالتَّسْلِيمِ لِلَّهِ، وَالرِّضَا بِمَا وَرَدَ عَلَيْهِ مِنْ شُرُورٍ وَسَخَطٍ.

Imam al-Sadiq<sup>asws</sup> was once asked how a believer may ascertain that he is indeed a believer, to which he<sup>asws</sup> replied: 'Through submission to Allah<sup>azwj</sup> and satisfaction with whatever source of happiness or discontent that comes his way'.<sup>200</sup>

## Act for the Hereafter before It's Too Late:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ حَمْرَةَ بْنِ مُرَّانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مِمَّا حُفِظَ مِنْ خُطْبِ النَّبِيِّ ص أَنَّهُ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ لَكُمْ مَعَالِمَ فَاثْتَهُوا إِلَى مَعَالِمِكُمْ وَإِنَّ لَكُمْ نَحَابَةَ فَاثْتَهُوا إِلَى نَحَابَتِكُمْ أَلَا إِنَّ الْمُؤْمِنَ يَعْمَلُ بَيْنَ مَخَافَتَيْنِ بَيْنَ أَجَلٍ قَدْ مَضَى لَا يَدْرِي مَا اللَّهُ صَانِعٌ فِيهِ وَبَيْنَ أَجَلٍ قَدْ بَقِيَ لَا يَدْرِي مَا اللَّهُ قَاضٍ فِيهِ فَلْيَأْخُذِ الْعَبْدُ الْمُؤْمِنُ مِنْ نَفْسِهِ لِنَفْسِهِ وَ مِنْ دُنْيَاهُ لِآخِرَتِهِ وَ فِي الشَّيْبَةِ قَبْلَ الْكِبَرِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا بَعْدَ الدُّنْيَا مِنْ مُسْتَعْتَبٍ وَ مَا بَعْدَهَا مِنْ دَارٍ إِلَّا الْجَنَّةُ أَوْ النَّارُ

<sup>198</sup> Wasail ul Shia, Vol. 16, pg. 193

<sup>199</sup> Bihar-ul-Anwar, Vol. 82 , pg. 163.

<sup>200</sup> Bihar-ul-Anwar, Vol. 2 , pg. 205.

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'man from Hamza ibn Humran who said:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'Of the preserved speeches of the Holy Prophet<sup>saww</sup> one is his words as follows:

'O people, for you there are the sources of knowledge. You must reach out to them. For you there are the end goals and you must reach them. You must know that a believer works between two frightening facts. On one side is the time that has passed and he does not know what Allah<sup>azwj</sup> has Done about it, and on the other is the time to come that he does not know how Allah<sup>azwj</sup> will Decide about. The believing servant (of Allah<sup>azwj</sup>) must take from his own soul for his own soul and from his worldly life for his hereafter, during his youth before his getting old and in his lifetime before his death. I swear by the One<sup>azwj</sup> in whose hand is the soul of Muhammad<sup>saww</sup> that after the worldly life there will be no chance to please anyone and there will be no other home except Paradise or Hell'.<sup>201</sup>

عَنْهُ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قَالَ مَنْ عِلْمٌ أَنَّ اللَّهَ يَرَاهُ وَ يَسْمَعُ مَا يَقُولُ وَ يَعْلَمُ مَا يَعْمَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيَحْجُزُهُ ذَلِكَ عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَى

It is narrated from him (narrator of the Hadith above) from Ahmad from ibn Mahbub from Dawud al-Raqqiy from Abu 'Abd Allah<sup>asws</sup>, who said:

Abu 'Abd Allah<sup>asws</sup> said: 'About the words of Allah<sup>azwj</sup>: **'And for him who fears to stand before his Lord there are two gardens.'**(55:46). The Imam<sup>asws</sup> said: 'One who knows that Allah<sup>azwj</sup> Sees him, Hears what he says and Knows what he does, good or evil, and it keeps him off wicked deeds, such person is the one who fears to stand before his Lord<sup>azwj</sup> and stops his soul from following its (negative) desires'.<sup>202</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ بْنِ أَبِي سَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا وَ لَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ غَامِلًا لِمَا يَخَافُ وَ يَرْجُو

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Muhammad from ibn Sinan from ibn Muskan from al-Hassan ibn abu Sarah who said:

'I heard Abu Abd Allah<sup>asws</sup> saying: 'A 'Momin'<sup>203</sup> is not a 'Momin' until he is fearful and hopeful. He cannot be fearful and hopeful until he comes to know what to fear from and in whom to have the hope'.<sup>204</sup>

<sup>201</sup> Al-Kafi, Vol. 2, H. 1596

<sup>202</sup> Al-Kafi, Vol. 2, H. 1597.

<sup>203</sup> A staunch believer

<sup>204</sup> Al-Kafi, Vol. 2, H. 1598

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْمُؤْمِنُ بَيْنَ مَخَافَتَيْنِ ذَنْبٍ قَدْ مَضَى لَا يَدْرِي مَا صَنَعَ اللَّهُ فِيهِ وَ عُمْرٍ قَدْ بَقِيَ لَا يَدْرِي مَا يَكْتَسِبُ فِيهِ مِنَ الْمَهَالِكِ فَهُوَ لَا يُصْبِحُ إِلَّا خَائِفًا وَ لَا يُصَلِّحُهُ إِلَّا الْخَوْفُ

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

'A believer lives in two frightening conditions. In his life he is concerned about his sins of the past about which he does not know how Allah<sup>azwj</sup> has Decided. He is also worried about his future, for not knowing what kind of destructive sins he may get involved in. Therefore, he is always fearful and nothing serves his best interest except fear'.<sup>205</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمْرٍو عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبِي ع يَقُولُ إِنَّهُ لَيْسَ مِنْ عَبْدِ مُؤْمِنٍ إِلَّا وَ فِي قَلْبِهِ نُورَانِ نُورٌ حَيْفَةٍ وَ نُورٌ رَجَاءٍ لَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَ لَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain individuals or his people who has narrated the following from Abu Abd Allah<sup>asws</sup>:

'My father would say: 'In the heart of every believing servant (of Allah<sup>azwj</sup>) there are two lights. There is the light of fear and the light of hope. On being weighed no one of these lights weighs differently from the other'.<sup>206</sup>

## The Importance of 'Taqqiya' (Dissimulation):

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوْفِيِّ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنِ جَابِرِ الْمَكْفُوفِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اتَّقُوا عَلَى دِينِكُمْ فَاحْجُبُوهُ بِالتَّقِيَّةِ فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِذَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ لَوْ أَنَّ الطَّيْرَ تَعَلَّمَ مَا فِي أَجْوَابِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلْتَهُ وَ لَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَابِكُمْ أَنْتُمْ تُحِبُّونَ أَهْلَ الْبَيْتِ لَأَكَلُوكُمْ بِالسِّنْتِهِمْ وَ لَنَحْلُوكُمْ فِي السَّرِّ وَ الْعَلَانِيَةِ رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَى وَلَا يَتَنَا

Imam Abu Abdullah<sup>asws</sup> said: 'Protect your beliefs from the rivals and hide it through practicing Taqqiya. He is without 'Eman' (faith) who does not observe Taqqiya. You are surrounded by your rivals like a honeybee would live among other birds. If the other birds come to know what is in the stomach of a honeybee they would just eat it. Similarly, if your opponents would realise that you love us<sup>asws</sup> (the Ahl al-Bayt<sup>asws</sup>) from your heart and soul, then they would subject you to verbal abuse, (to rebuke you) and use filthy language against you in front, as well as behind your back. May Allah<sup>azwj</sup> Bless those who are adhered to our<sup>asws</sup> Wilayat.<sup>207</sup>

<sup>205</sup> Al-Kafi, Vol. 2, H. 1599

<sup>206</sup> Al-Kafi, Vol. 2, H. 1600

<sup>207</sup> Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 5 (U. vol. 4, pp.141).

الكافي ج : 2 ص : 218



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

Imam Abu Abdullah<sup>asws</sup> explained the meanings of the Verse<sup>208</sup> (41:34)<sup>209</sup> in which Allah<sup>azwj</sup> Says: 'good and evil cannot be equal', here 'good' refers to observing Taqqiya and 'evil' refers to declaration of faith when Taqqiya becomes obligatory. And in regard to اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ , 'Repel (evil) with the best way' in the Verse, Imam<sup>asws</sup> said that best way is the Taqqiya, treat that person who holds grudges against you with best possible way.<sup>210</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ اللَّهُ إِنْ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعُهُمْ وَ أَفْقَهُهُمْ وَ أَكْتَمُهُمْ لِحَدِيثِنَا وَ إِنْ أَسَوَّاهُمْ عِنْدِي حَالًا وَ أَمَقَّتَهُمْ لِلَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَ يُرَوَى عَنَّا فَلَمْ يَقْبَلْهُ اسْتَمَّازَ مِنْهُ وَ جَحَدَهُ وَ كَفَرَ مَنْ دَانَ بِهِ وَ هُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَ إِلَيْنَا أُسْنِدَ فَيَكُونُ بِذَلِكَ خَارِجًا عَنَّا وَ لَا يَتَنَا

Imam Mohammed Baqir<sup>asws</sup> says: 'My favourite among my companions is one who refrains from indulging in the forbidden, has more recognition of our 'Amr', and who hides our traditions from our adversaries. But the worst among our<sup>asws</sup> followers is that who hears a tradition ascribed from us<sup>asws</sup> but then does not accepts it and acts arrogantly and also rejects what he has already heard, without allowing for any allowance that the tradition may belong to us<sup>asws</sup> and a reference to that tradition originates from us<sup>asws</sup>. This person is thrown out of our Wilayat<sup>211 212</sup>.

## The Submission is the Most Important Approach:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِنِّي تَرَكْتُ مَوَالِيكَ مُخْتَلِفِينَ يَتَّبِرُ بَعْضُهُمْ مِنْ بَعْضٍ قَالَ فَقَالَ وَ مَا أَنْتَ وَ ذَاكَ إِذَا كَلَّفَ النَّاسُ ثَلَاثَةَ مَعْرِفَةِ الْأَيْمَةِ وَ التَّسْلِيمِ هُمْ فِيمَا وَرَدَ عَلَيْهِمْ وَ الرَّدَّ إِلَيْهِمْ فِيمَا اخْتَلَفُوا فِيهِ

A number of our people have narrated from Ahmed ibn Mohammed ibn Isa, who from ibn Sinan, who from ibn Muskan, who from Sadir, who said:

Once I asked Abu Jafar<sup>asws</sup>: I just left your supporters and followers who were opposing and denouncing each other. The narrator has said that Imam<sup>asws</sup> then asked: 'What do you have to do with their conditions? People have three obligations;

<sup>208</sup> وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (34)

<sup>209</sup> And not alike are the good and the evil. Repel (evil) with what is best, and notice how someone who is separated from you because of enmity will become a bosom friend.

<sup>210</sup> Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 225, H. 6 (U. vol. 4, pp.141).

<sup>211</sup> Our guardianship.

<sup>212</sup> Al-Kafi, Kitab-e-Eman wa Kufr, Chpt, 226, H. 7 (U. vol. 4, pp.149).

they must achieve 'Maurifat' of Aimmah<sup>asws</sup>; submit to their<sup>asws</sup> instructions and refer to them<sup>asws</sup> in their disputes and differences'.<sup>213</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ الْكَاهِلِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ أَنَّ قَوْمًا عَبَدُوا اللَّهَ وَحَدَهُ لَا شَرِيكَ لَهُ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ حَجَّوْا الْبَيْتَ وَ صَامُوا شَهْرَ رَمَضَانَ ثُمَّ قَالُوا لِشَيْءٍ صَنَعَهُ اللَّهُ أَوْ صَنَعَهُ رَسُولُ اللَّهِ ص أَلَّا صَنَعَ خِلَافَ الَّذِي صَنَعَ أَوْ وَحَدُوا ذَلِكَ فِي فُلُوبِهِمْ لَكَانُوا بِذَلِكَ مُشْرِكِينَ ثُمَّ تَلَا هَذِهِ آيَةَ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع عَلَيْكُمْ بِالتَّسْلِيمِ

A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn 'Uthman from. Abd Allah al-Kahili who said:

'Abu Abd Allah<sup>asws</sup> has said: 'If people worship only Allah<sup>azwj</sup>, Who has no partner, maintain the prayers, pay Zakat, perform Hajj of the House and fast in the month of Ramadan but speak of something either about Allah<sup>azwj</sup> or about that the Rasool Allah<sup>saww</sup> has done, that it would had been done differently, or find such feelings in their hearts, in this they will be considered as 'Mushrik' polytheists.'

He<sup>asws</sup> then recited this verse of the Holy Quran: '***I swear by your Lord that they will not be considered believers until they let you judge their disputes and then they will find nothing in their souls to prevent them from accepting your judgement, thus, submit themselves to the will of Allah.***' (4:65) Abu Abd Allah<sup>asws</sup> then said: 'You have to be submissive (before Allah)'.<sup>214</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ إِنَّ عِنْدَنَا رَجُلًا يُقَالُ لَهُ كَلَيْبُ فَلَا يَحِيءُ عَنْكُمْ شَيْءٌ إِلَّا قَالَ أَنَا أَسْلَمْتُ فَسَمَّيْنَاهُ كَلَيْبَ تَسْلِيمًا قَالَ فَتَرَحَّمْ عَلَيْهِ ثُمَّ قَالَ أَ تَدْرُونَ مَا التَّسْلِيمُ فَسَكَّنْتَا فَقَالَ هُوَ وَ اللَّهُ الْإِخْبَاتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ أَخْبَتُوا إِلَى رَبِّهِمْ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Said from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar from Zayd al-Shahham who said:

'Once I said to Abu Abd Allah<sup>asws</sup>: 'Among us there is a man called Kulayb. Nothing comes from you but that he says, 'I submit to it.' Thus, we call him, 'Kulayb, the submissive.' The narrator has said that the Imam<sup>asws</sup> expressed kindness toward him and prayed and then asked: 'Do you know what submission is?' We remained silent. The Imam<sup>asws</sup> said: 'That, by Allah<sup>azwj</sup>, is 'al-Ikhat' in the words of Allah<sup>azwj</sup>. ***The righteously striving believers who are submissive before their Lord, will be the dwellers of paradise wherein they will live forever.***' (11 :23).<sup>215</sup>

<sup>213</sup> Al-Kafi, Vol. 1, H. 1008.

<sup>214</sup> Al-Kafi, Vol. 1, H. 1009.

<sup>215</sup> Al-Kafi, Vol. 1, H. 1010. الكافي ج : 1 ص : 391

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانَ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَفْتَرِ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ الْإِفْتِرَافُ التَّسْلِيمُ لَنَا وَ الصِّدْقُ عَلَيْنَا وَ أَلَّا يَكْذِبَ عَلَيْنَا

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al- Washsha ' from Aban from Muhammad ibn Muslim who said:

'About the words of Allah<sup>azwj</sup> **'Whoever achieves virtue We will increase for him its merit. ...'** (42:23) Abu Ja'far<sup>asws</sup> has said: 'Achievement refers to one's submission to us<sup>asws</sup>, his speaking the truth from us<sup>asws</sup> and not to ascribe any lies to us<sup>asws</sup>'<sup>216</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ كَامِلِ التَّمَارِ قَالَ قَالَ أَبُو جَعْفَرٍ ع قَدْ أَفْلَحَ الْمُؤْمِنُونَ أَ تَدْرِي مَنْ هُمْ قُلْتُ أَنْتَ أَعْلَمُ قَالَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ النَّجَبَاءُ فَالْمُؤْمِنُ غَرِيبٌ فَطَوَى لِلْغُرَبَاءِ

Ali bin Muhammad bin Abd Ullah from Ahmed bin Muhammad Al Baraqi from his father from Muhammad bin Abdul Hameed from Mansoor bin Younus from Basheer Al Dahhan from Kamil Al Tammar who said:

'Abu Jafir<sup>asws</sup> has said about the words of Allah<sup>azwj</sup>: **'Triumphant indeed are the believers (23:1).** Do you know who the 'Triumphants' are? I said: You<sup>asws</sup> know the best.' Imam<sup>asws</sup> said: The Triumphants are those 'Momin' who follow our<sup>asws</sup> teachings (Ahadith) and those who submit to our<sup>asws</sup> teachings are called 'Najbah' (the salvaged ones). Thus, a Momin is 'al-gharib' (an immigrant-away from his home town, they are very few and lead their lives under foreign conditions and for them is the 'Tubbah' (a tree in Paradise) in the Hereafter'.<sup>217</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْحَشَّابِ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنِ رَبِيعِ الْمُسْلِيِّ عَنِ يَحْيَى بْنِ زَكَرِيَّا الْأَنْصَارِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمَلَ الْإِيمَانَ كُلَّهُ فَلْيَقُلِ الْقَوْلَ مَعِيَ فِي جَمِيعِ الْأَشْيَاءِ قَوْلُ آلِ مُحَمَّدٍ فِيمَا أَسْرُوا وَ مَا أَعْلَنُوا وَ فِيمَا بَلَّغَنِي عَنْهُمْ وَ فِيمَا لَمْ يَبْلُغَنِي

'I heard Abu Abd Allah<sup>asws</sup> say: Whoever loves to have a complete Eman (faith) must say: 'Everything that I say is from the family of Mohammed<sup>asws</sup>, whatever they<sup>asws</sup> kept secret or made public, whatever has reached me from them and that has not reached me'.<sup>218</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ أَوْ بُرَيْدٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ لَقَدْ خَاطَبَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ ع فِي كِتَابِهِ قَالَ قُلْتُ فِي أَيِّ مَوْضِعٍ قَالَ فِي قَوْلِهِ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَعْفَفُوا اللَّهَ وَ اسْتَعْفَرَ لَهُمُ الرَّسُولَ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا. فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ فِيمَا تَعَاقدُوا عَلَيْهِ لَئِنْ آمَاتِ اللَّهُ مُحَمَّدًا أَلَّا يَزِدُّوا هَذَا الْأَمْرَ فِي بَنِي هَاشِمٍ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ عَلَيْهِمْ مِنَ الْقَتْلِ أَوْ الْعَمْرِ وَ يَسْلَمُوا تَسْلِيمًا

<sup>216</sup> Al-Kafi, Vol. 1, H. 1011.

<sup>217</sup> Al-Kafi, Vol. 1, H. 1012.

<sup>218</sup> Al-Kafi, Vol. 1, H. 1013.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhayna from Zurara or Burayd who said:

'Abu Ja'far<sup>asws</sup> has said: 'Allah<sup>azwj</sup> has, indeed, addressed Amir-ul-Momineen<sup>asws</sup>, in His<sup>azwj</sup> Book.' I then asked him<sup>asws</sup>: 'Where and in which passage?'

He<sup>asws</sup> said: 'It is in His<sup>azwj</sup> words that read: ***'If they ever do injustice to themselves and come to you (Muhammad) asking for Allah's forgiveness, if the Messenger also was to ask Allah to forgive them, they would certainly find Allah All-forgiving and All-merciful.'*** (4:64) 'I<sup>asws</sup> swear by your Lord<sup>azwj</sup> that they will not be considered believers until they allow you to judge their disputes [on the issue of their forming a pact not to allow the leadership pass to the descendents of Hashim after Muhammad<sup>asws</sup>. ***But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straightness in their hearts as to what you have decided and submit with entire submission (4:65).'***<sup>219</sup>

أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ اللَّهُ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إِلَى آخِرِ الْآيَةِ قَالَ هُمُ الْمُسْلِمُونَ لِأَلِ مُحَمَّدٍ الَّذِينَ إِذَا سَمِعُوا الْحَدِيثَ لَمْ يَزِيدُوا فِيهِ وَ لَمْ يَنْقُصُوا مِنْهُ جَاءُوا بِهِ كَمَا سَمِعُوهُ

Ahmad ibn Mihran (may Allah grant him blessings) has narrated from' Abd al'Azim al-Hassani from Ali ibn Asbat from Ali ibn 'Aqaba from Al-Hakam ibn Ayman from abu Basir who said:

'Once I asked Abu Abd Allah<sup>asws</sup> about the words of Allah<sup>azwj</sup>: ***'those of Our servants who listen to the words and follow only the best ones ... ' (39: 18).*** The Imam<sup>asws</sup> said: 'They are those who are submissive to the (commands of) Ahl al-Bayt of Muhammad<sup>asws</sup>. It is they who when hearing a Hadith do not add anything thereto or omit anything there from. They present it just as they have heard'.<sup>220</sup>

## How to Recognise the Spiritual Status of a Momin?

وعن محمد بن الحسن ، عن سهل بن زياد ، عن ابن سنان ، عن محمد بن مروان ، عن علي بن حنظلة ، قال : سمعت أبا عبدالله ( عليه السلام ) يقول : اعرفوا منازل الناس على قدر رواياتهم عنا .

And from Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Sinan, from Muhammad Bin Marwaan, from Ali Bin Hanzala who says:

'I heard Abu Abd Allah<sup>asws</sup> say: 'Recognise the status of the people in accordance with the frequency with which they narrate from us<sup>asws</sup>'.<sup>221</sup>

<sup>219</sup> Al-Kafi, Vol. 1, H. 1014.

<sup>220</sup> Al-Kafi, Vol. 1, H. 1015.

<sup>221</sup> Wasail ul Shia, H. 33418.

## How a Momin Leaves this World for the Next:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرِ الصَّيْرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يَكْرَهُ الْمُؤْمِنُ عَلَى قَبْضِ رُوحِهِ قَالَ لَا وَاللَّهِ إِنَّهُ إِذَا أَتَاهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ جَزِعَ عِنْدَ ذَلِكَ فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ يَا وَلِيَّ اللَّهِ لَا تَجْرِعْ فَوَ الَّذِي بَعَثَ مُحَمَّدًا ص لَأَنَا أَبْرُّ بِكَ وَأَشْفَقُ عَلَيْكَ مِنْ وَالِدٍ رَحِيمٍ لَوْ حَضَرَكَ افْتَحَ عَيْنَكَ فَانظُرْ قَالَ وَ يَمَثُلُ لَهُ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَئِمَّةُ مِنْ ذُرِّيَّتِهِمْ ع فَيَقَالُ لَهُ هَذَا رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَئِمَّةُ ع رُقَعَاؤُكَ قَالَ فَيَفْتَحُ عَيْنَهُ فَيَنْظُرُ فَيُنَادِي رُوحَهُ مُنَادٍ مِنْ قِبَلِ رَبِّ الْعِزَّةِ فَيَقُولُ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ازْجَعِي إِلَى رَبِّكَ رَاضِيَةً بِالْوِلَايَةِ مَرْضِيَةً بِالثَّوَابِ فَادْخُلِي فِي عِبَادِي يَغِي مُحَمَّدًا وَ أَهْلَ بَيْتِهِ وَ ادْخُلِي جَنَّتِي فَمَا شِئْتُ أَحَبَّ إِلَيَّ مِنْ اسْتِلَالِ رُوحِهِ وَ اللَّحُوقِ بِالْمُنَادِي

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman from his father from Sadir al-Sayrafiy who said:

'Once I said to Abu Abd Allah<sup>asws</sup> 'May Allah<sup>azwj</sup> keep my soul in the service of your<sup>asws</sup> cause, O child of the Rasool Allah<sup>saww</sup>, is a believing person forced to die?' He<sup>asws</sup> said: 'No, by Allah<sup>azwj</sup>, but when the angel of death comes to take his soul away, he is frightened; and the angel of death then says to him, 'O friend of Allah<sup>azwj</sup>, do not be frightened. I swear by the One<sup>azwj</sup> who has sent Muhammad<sup>saww</sup> I am more kind and caring to you than a kind-hearted father ready (to help). Open your eyes and look'. He<sup>asws</sup> said: 'Figures of the Rasool Allah<sup>saww</sup>, Amir-ul-Momineen<sup>asws</sup>, Fatimah<sup>asws</sup>, al-Hassan<sup>asws</sup> and al-Husayn<sup>asws</sup>, and all 'A'imma<sup>asws</sup>, from their descendents appear before him, and it is said to him, 'There are the Rasool Allah<sup>saww</sup>, Amir-ul-Momineen<sup>asws</sup> Ali<sup>asws</sup>, Fatimah<sup>asws</sup>, al-Hassan<sup>asws</sup>, al-Husayn<sup>asws</sup> and all 'A'imma<sup>asws</sup> your friends'. He<sup>asws</sup> then said: 'He then opens his eyes, and looks and his soul is called by a caller from the Lord of Majesty saying, 'O peaceful soul, (in the company of Muhammad<sup>saww</sup> and his family<sup>asws</sup>) come back to your Lord<sup>azwj</sup> with pleasure (under the guardianship of Muhammad<sup>saww</sup> and his family<sup>asws</sup>) and pleased (with the rewards from your Lord<sup>azwj</sup>). Enter in the company of My<sup>azwj</sup> servants (Muhammad<sup>saww</sup> and his family<sup>asws</sup>) in paradise.' There is then nothing more beloved to him than allowing his soul to go and join the caller'.<sup>222</sup>

<sup>222</sup> الكافي ج : 3 ص : 128. Al-Kafi, Vol. 3, H. 4283.

## Appendix I: Nazar/Mannat (Spiritual Vow and Offerings)

The meanings of NAZAR in Arabic are to 'Vow or undertake/promise', thereby making a non-obligatory act obligatory on oneself, through commitment. Nazar has usually no limits or procedures, of course within Islamic domain, and it depends on an individual's wish to commit to an act of worship after his prayers have been answered, i.e., to thank Allah<sup>azwj</sup> through holding a majlis/milad and offering food to momineen, or recitation of prayers, supplications, or performing Sunnah Salat, keeping fasts. We present few examples below from the Holy Quran and then present some practices under Nazr.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ (2:40)

***Children of Israel, remember My favour which I have shown you, and fulfil My agreement! I shall fulfil your covenant. I am the One you should reverse!***<sup>223</sup>

It is in Tafseer Safi and Tafseer Ayashi that Imam Jafar-e-Sadiq<sup>asws</sup> was asked about the meanings of this Verse and Imam<sup>asws</sup> replied, 'It means, if you submit to the Wilayat of Ali<sup>asws</sup>, which has been made compulsory by Your Lord<sup>azwj</sup> on to you then Allah<sup>azwj</sup> will enter you into Paradise.'<sup>224</sup>

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ (9:75)

***Some of them have pledged to God: If He gives us some of His bounty, we will act charitably and be loyal'.***

The above Verse also says the importance of Nazar and keeping up promises.

### Mannat to Donate 'Child'

إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (35)

***Thus a woman (from the House) of Imran said: 'My Lord, I have freely consecrated whatever is in my womb to You. Accept it from me; You are Alert, Aware! (3:35).***

When the child was born, it was a girl (Maryam<sup>sa</sup>) and the families were bewildered as to how to send a girl to the Shrine. However, they fulfilled the 'Vow', as per promise, to the Allah<sup>azwj</sup>, through sending her to Shrine. Hazrat Maryam<sup>sa</sup>, mother of Prophet Isa<sup>as</sup>, dedicated her life to the serving in the Holy Shrine, under the guardianship of prophet Zakariyya<sup>as</sup>.

<sup>223</sup> Al Baqra, (2), verse 40.

<sup>224</sup> Tafseer by Syed Imdad Hussain, pp. 9

## Nazar Presented to Allah<sup>azwj</sup>

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَمِمَّا يَنْتَقِبُ مِنَ الْآخِرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ (27) لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (28) إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ (29) فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الخَاسِرِينَ (30)

**Recite information to them about the Truth concerning Adam's two sons. When they both presented an offering, it was accepted from one of them and not accepted from the other. He said: 'I will kill you!' (The former) said: 'God only accepts (things) from the heedful. Even if you stretch forth your hand towards me in order to kill me, I'll never stretch out my hand towards you to kill you. I fear God, Lord of the Universe! I want you to atone for my sin as well as for your own sin; you will become an inmate of the Fire. That is the wrongdoers' reward. His own self urged him on to kill his brother, so he killed him, and one morning he turned out to be a loser. (5:27-30).**

In the explanation of the above Verses, Imam Jafar-e-Sadiq<sup>asws</sup> says that Allah<sup>azwj</sup> asked Hazrat Adam<sup>as</sup> as to nominate Habel<sup>as</sup> as his successor and teach him the 'Ism-e-Azim' (sacred name). Qabeel was older than Habel<sup>as</sup> and upon hearing this news he got very upset and said I am more deserving for inheriting the 'Charisma and Preaching' powers of my father. Allah<sup>azwj</sup> asked Hazrat Adam<sup>as</sup> to tell them to prepare their 'Offerings'. The sign of acceptance of an 'Offering' those day was considered to be its consumption by the fire. In order to be successful, Qabeel made a house for fire and started worshipping it. After his 'Offering' was not accepted he killed his brother, as suggested by Iblis.<sup>225</sup>

### Vow to Fast:

فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي **إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا** (26)

**Eat and drink, and refresh yourself. Should you see even a single human being, then say: ' I have vowed to keep a fast to the Mercy-giving whereby I'll never speak to any person today'!**(19:26)

In the first twelve verses of Sura Dahr the Holy Qur'an tells us the story of 'NAZAR' by the Ahl-e-Bayt<sup>asws</sup>:

يُوفُونَ **بِالنَّذْرِ** وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا (76:7)

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (76:8)

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا (76:9)

<sup>225</sup> Al-Safi, pp. 133, and Ikmal-u-Deen, pp. 144, Syed Imdad Hussain.

***They always keep their Vow and fear a day whose evil tends to spread around.  
They offer food to the needy, the orphan and the captive out of love for Him.  
We are only feeding you for God's sake. We want no reward from you nor any  
thanks (76:7-9)***

The above Verses are about Ahl al-Bayt<sup>asws</sup>, who always and under all circumstances keep their<sup>asws</sup> words (yufoona bin-nazri).



## Appendix II: Introduction of Imam<sup>asws</sup>: Hadeeth –e- Tariq<sup>226</sup>

الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ يَا طَارِقُ الْإِمَامُ كَلِمَةُ اللَّهِ وَ حُجَّةُ اللَّهِ وَ وَجْهُ اللَّهِ وَ نُورُ اللَّهِ وَ حِجَابُ اللَّهِ وَ آيَةُ اللَّهِ يَخْتَارُهُ اللَّهُ وَ يَجْعَلُ فِيهِ مَا يَشَاءُ وَ يُوجِبُ لَهُ بِذَلِكَ الطَّاعَةَ وَ الْوَلَايَةَ عَلَى جَمِيعِ خَلْقِهِ فَهُوَ وَلِيُّهُ فِي سَمَاوَاتِهِ وَ أَرْضِهِ أَحَدٌ لَهُ بِذَلِكَ الْعَهْدِ عَلَى جَمِيعِ عِبَادِهِ فَمَنْ تَقَدَّمَ عَلَيْهِ كَفَرَ بِاللَّهِ مِنْ فَوْقِ عَرْشِهِ فَهُوَ يَفْعَلُ مَا يَشَاءُ وَ إِذَا شَاءَ اللَّهُ شَاءَ وَ يُكْتَبُ عَلَى عَضُدِهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا فَهُوَ الصِّدْقُ وَ الْعَدْلُ وَ يُنْصَبُ لَهُ عَمُودٌ مِنْ نُورٍ مِنَ الْأَرْضِ إِلَى السَّمَاءِ يَرَى فِيهِ أَعْمَالَ الْعِبَادِ وَ يُلْبَسُ الْهَيْبَةَ وَ عِلْمَ الصَّمِيرِ وَ يَطَّلِعُ عَلَى الْغَيْبِ وَ يَرَى مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ عَالَمِ الْمُلْكِ وَ الْمَلَكُوتِ وَ يُعْطَى مَنْطِقَ الطَّيْرِ عِنْدَ وَلايَتِهِ فَهَذَا الَّذِي يَخْتَارُهُ اللَّهُ لَوْحِيهِ وَ يَرْتَضِيهِ لِعَيْبِهِ وَ يُؤَيِّدُهُ بِكَلِمَتِهِ وَ يُلَقِّنُهُ حِكْمَتَهُ وَ يَجْعَلُ قَلْبَهُ مَكَانَ مَشِيئِهِ وَ يُنَادِي لَهُ بِالسُّلْطَنَةِ وَ يُدْعِي لَهُ بِالْإِمْرَةِ وَ يَحْكُمُ لَهُ بِالطَّاعَةِ وَ ذَلِكَ لِأَنَّ الْإِمَامَةَ مِيرَاثُ الْأَنْبِيَاءِ وَ مَنْزِلَةُ الْأَصْفِيَاءِ وَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ رَسُولِ اللَّهِ فَهِيَ عِصْمَةٌ وَ وَلايَةٌ وَ سُلْطَنَةٌ وَ هِدَايَةٌ وَ إِنَّهُ تَمَامُ الدِّينِ وَ رُوحُ الْمَوَازِينِ الْإِمَامِ دَلِيلٌ لِلْقَاصِدِينَ وَ مَنَارٌ لِلْمُهْتَدِينَ وَ سَبِيلُ السَّالِكِينَ وَ شَمْسٌ مُشْرِقَةٌ فِي قُلُوبِ الْعَارِفِينَ وَ لا يَبُتُّ سَبَبٌ لِلنَّجَاةِ وَ طَاعَتُهُ مُفْتَرَضَةٌ فِي الْحَيَاةِ وَ عُدَّةٌ بَعْدَ الْمَمَاتِ وَ عِزُّ الْمُؤْمِنِينَ وَ شَفَاعَةُ الْمُذْنِبِينَ وَ نَجَاةُ الْمُحْسِنِينَ وَ قُوَّةُ التَّابِعِينَ لِأَنَّهَا رَأْسُ الْإِسْلَامِ وَ كَمَالُ الْإِيمَانِ وَ مَعْرِفَةُ الْخُدُودِ وَ الْأَحْكَامِ وَ تَبْيِينُ الْحَالِلِ مِنَ الْحَرَامِ فَهِيَ مَرْتَبَةٌ لَا يَنَالُهَا إِلَّا مَنْ اخْتَارَهُ اللَّهُ وَ قَدَّمَهُ وَ وَاوَّاهُ وَ حَكَّمَهُ فَالْوَلَايَةُ هِيَ حِفْظُ الثُّغُورِ وَ تَدْبِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ الْإِمَامِ الْمَاءُ الْعَذْبُ عَلَى الظَّمَا وَ الدَّالُّ عَلَى الْهُدَى الْإِمَامُ الْمُطَهَّرُ مِنَ الذُّنُوبِ الْمُطَّلِعُ عَلَى الْغُيُوبِ الْإِمَامُ هُوَ الشَّمْسُ الطَّالِعَةُ عَلَى الْعِبَادِ بِالْأَنْوَارِ فَلَا تَنَالُهُ الْأَيْدِي وَ الْأَبْصَارُ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ لِلْمُؤْمِنُونَ عَلَيَّ وَ عِزَّتُهُ فَالْعِزَّةُ لِلنَّبِيِّ وَ لِلْعِزَّةُ وَ النَّبِيُّ وَ الْعِزَّةُ لَا يَفْتَرِقَانِ فِي الْعِزَّةِ إِلَى آخِرِ الدَّهْرِ فَهُمْ رَأْسُ دَائِرَةِ الْإِيمَانِ وَ قُطْبُ الْوُجُودِ وَ سَمَاءُ الْخُودِ وَ شَرَفُ الْمَوْجُودِ وَ ضَوْءُ شَمْسِ الشَّرَفِ وَ نُورُ قَمَرِهِ وَ أَصْلُ الْعِزِّ وَ الْمَجْدِ وَ مَبْدُوءُهُ وَ مَعْنَاهُ وَ مَبْنَاهُ فَالْإِمَامُ هُوَ السَّرَّاجُ الْوَهَّاجُ وَ السَّبِيلُ وَ الْمَنْهَاجُ وَ الْمَاءُ الشَّجَاجُ وَ الْبَحْرُ الْعَجَّاجُ وَ الْبَدْرُ الْمَشْرِقُ وَ الْعَدِيدُ الْمَعْدُوقُ وَ الْمَنْهَجُ الْوَاضِحُ الْمَسَالِكِ وَ الدَّلِيلُ إِذَا عَمَّتِ الْمَهَالِكُ وَ السَّحَابُ الْهَاطِلُ وَ الْغَيْثُ الْهَامِلُ وَ الْبَدْرُ الْكَامِلُ وَ الدَّلِيلُ الْفَاضِلُ وَ السَّمَاءُ الظَّلِيلَةُ وَ النُّعْمَةُ الْجَلِيلَةُ وَ الْبَحْرُ الَّذِي لَا يُنْزَفُ وَ الشَّرَفُ الَّذِي لَا يُوصَفُ وَ الْعَيْنُ الْغَزِيرَةُ وَ الرُّوضَةُ الْمَطِيرَةُ وَ الرَّهْرُ الْأَرِيحُ وَ الْبَدْرُ الْبَهِيحُ وَ النَّيِّرُ اللَّائِحُ وَ الطَّيْبُ الْفَائِحُ وَ الْعَمَلُ الصَّالِحُ وَ الْمُنْتَجِرُ الرَّابِحُ وَ الْمَنْهَجُ الْوَاضِحُ وَ الطَّيْبُ الرَّفِيقُ وَ الْأَبُّ الشَّفِيقُ مُفْرَعُ الْعِبَادِ فِي الدَّوَاهِي وَ الْحَاكِمُ وَ الْأَمِيرُ وَ النَّاهِي مُهَيِّمُ اللَّهِ عَلَى الْخَلَائِقِ وَ أَمِينُهُ عَلَى الْحَقَائِقِ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ وَ مَحَجَّتُهُ فِي أَرْضِهِ وَ بِلَادِهِ مُطَهَّرٌ مِنَ الذُّنُوبِ مُبْرَأٌ مِنَ الْغُيُوبِ مُطَّلِعٌ عَلَى الْغُيُوبِ ظَاهِرُهُ أَمْرٌ لَا يُمْلِكُ وَ بَاطِنُهُ غَيْبٌ لَا يُدْرِكُ وَاحِدٌ دَهْرِهِ وَ خَلِيفَةُ اللَّهِ فِي نَهْيِهِ وَ أَمْرِهِ لَا يُوجَدُ لَهُ مِثِيلٌ وَ لَا يَقُومُ لَهُ بَدِيلٌ فَمَنْ ذَا يَنَالُ مَعْرِفَتَنَا أَوْ يَعْرِفُ دَرَجَتَنَا أَوْ يَشْهَدُ كَرَامَتَنَا أَوْ يُدْرِكُ مَنْزِلَتَنَا حَارَتِ الْأَلْبَابِ وَ الْعُقُولِ وَ تَاهَتِ الْأَفْهَامُ فِيمَا أَقُولُ تَصَاغَرَتِ الْعُظْمَاءُ وَ تَقَاصَرَتِ الْعُلَمَاءُ وَ كَلَّتِ الشُّعْرَاءُ وَ خَرِسَتِ الْبُلْغَاءُ وَ لَكِنَتِ الْخُطَبَاءُ وَ عَجَزَتِ الْفُصْحَاءُ وَ تَوَاضَعَتِ الْأَرْضُ وَ السَّمَاءُ عَنْ وَصْفِ شَأْنِ الْأَوْلِيَاءِ وَ هَلْ يُعْرِفُ أَوْ يُوصَفُ أَوْ يُعْلَمُ أَوْ يُفْهَمُ أَوْ يُدْرِكُ أَوْ يُمْلِكُ مَنْ هُوَ شِعَاعُ جَلَالِ الْكِبْرِيَاءِ وَ شَرَفِ الْأَرْضِ وَ السَّمَاءِ جَلَّ مَقَامُ آلِ مُحَمَّدٍ ص عَنْ وَصْفِ الْوَاصِفِينَ وَ نَعْتِ النَّاعِتِينَ وَ أَنْ يُقَاسَ بِهِمْ أَحَدٌ مِنَ الْعَالَمِينَ كَيْفَ وَ هُمْ الْكَلِمَةُ الْعَلِيَاءُ [الْعُلِيَاءُ] وَ التَّسْمِيَةُ الْبَيْضَاءُ وَ الْوَحْدَانِيَّةُ الْكُبْرَى الَّتِي أُعْرِضَ عَنْهَا مَنْ أَذْبَرَ وَ تَوَلَّى وَ حِجَابُ اللَّهِ الْأَعْظَمُ

<sup>226</sup> Khutabah of Amir ul momaneen<sup>asws</sup> on Imam Bihar-ul-Anwar, Vol. 25, pg. 169

الأعلى فَأَيْنَ الاختِيَارُ مِنْ هَذَا وَ أَيْنَ العُقُولُ مِنْ هَذَا وَ مَنْ ذَا عَرَفَ أَوْ وَصَفَ مَنْ وَصَفَتْ ظَنُّوا أَنَّ ذَلِكَ فِي غَيْرِ آلِ مُحَمَّدٍ كَذَبُوا وَ زَلَّتْ أَقْدَامُهُمْ اتَّخَذُوا العَجَلَ رَبًّا وَ الشَّيَاطِينَ حِزْبًا كُلُّ ذَلِكَ بَعْضُهُ لِبَيْتِ الصَّفْوَةِ وَ دَارِ العِصْمَةِ وَ حَسَدًا لِمَعْدِنِ الرِّسَالَةِ وَ الحِكْمَةِ وَ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالُهُمْ فَتَبًّا لَهُمْ وَ سُخْقًا كَيْفَ اخْتَارُوا إِمَامًا جَاهِلًا عَابِدًا لِلْأَصْنَافِ جَبَانًا يَوْمَ الرَّحَامِ وَ الإِمَامُ يَجِبُ أَنْ يَكُونَ عَالِمًا لَا يَجْهَلُ وَ شَجَاعًا لَا يَنْكُلُ لَا يَغْلُو عَلَيْهِ حَسَبٌ وَ لَا يُدَانِيهِ نَسَبٌ فَهُوَ فِي الذَّرْوَةِ مِنْ فُرَيْشٍ وَ الشَّرَفِ مِنْ هَاشِمٍ وَ التَّبَيُّةِ مِنْ إِبْرَاهِيمَ وَ التَّهَجُّجِ مِنَ التَّبَعِ الكَرِيمِ وَ التَّنْفِسِ مِنَ الرَّسُولِ وَ الرِّضَى مِنَ اللَّهِ وَ الْقَوْلِ عَنِ اللَّهِ فَهُوَ شَرَفُ الأَشْرَافِ وَ الفَرْعُ مِنْ عِبْدِ مَنْافٍ عَالِمٍ بِالسِّيَاسَةِ قَائِمٍ بِالرِّئَاسَةِ مُفْتَرَضُ الطَّاعَةِ إِلَى يَوْمِ السَّاعَةِ أَوْدَعَ اللَّهُ قَلْبَهُ سِرَّهُ وَ أَطْلَقَ بِهِ لِسَانَهُ فَهُوَ مَعْصُومٌ مُوقَفٌ لَيْسَ بِجَبَانٍ وَ لَا جَاهِلٍ فَتَرْكُوهُ يَا طَارِقُ وَ اتَّبِعُوا أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ وَ الإِمَامُ يَا طَارِقُ بَشَرٌ مَلَكِيٌّ وَ جَسَدٌ سَمَاوِيٌّ وَ أَمْرٌ إِلَهِيٌّ وَ رُوحٌ قُدْسِيٌّ وَ مَقَامٌ عَلِيٌّ وَ نُورٌ جَلِيٌّ وَ سِرٌّ خَفِيٌّ فَهُوَ مَلِكُ الدَّاتِ إِلَهِيُّ الصِّفَاتِ زَائِدُ الحَسَنَاتِ عَالِمٌ بِالمُعَيَّاتِ خَصًّا مِنْ رَبِّ العَالَمِينَ وَ نَصًّا مِنَ الصَّادِقِ الأَمِينِ وَ هَذَا كُلُّهُ لِآلِ مُحَمَّدٍ لَا يُشَارِكُهُمْ فِيهِ مُشَارِكٌ لِأَنَّهُمْ مَعْدِنُ التَّنْزِيلِ وَ مَعْنَى التَّوْبِيلِ وَ خَاصَّةً الرَّبِّ الجَلِيلِ وَ مَهْبِطُ الأَمِينِ جَبْرِيْلُ صَفْوَةُ اللَّهِ وَ سِرُّهُ وَ كَلِمَتُهُ شَجَرَةُ التُّبُوَّةِ وَ مَعْدِنُ الصَّفْوَةِ عَيْنُ المَقَالَةِ وَ مُتْتَهَى الدَّلَالَةِ وَ مُحْكَمُ الرِّسَالَةِ وَ نُورُ الجَلَالَةِ جَنبُ اللَّهِ وَ وَدِيعَتُهُ وَ مَوْضِعُ كَلِمَةِ اللَّهِ وَ مِفْتَاحُ حِكْمَتِهِ وَ مَصَابِيحُ رَحْمَةِ اللَّهِ وَ يَتَابِعُ نِعْمَتِهِ السَّبِيلُ إِلَى اللَّهِ وَ السَّلْسِيلُ وَ القِسْطَاسُ المُسْتَقِيمُ وَ المِنْهَاجُ القَوِيمُ وَ الذِّكْرُ الحَكِيمُ وَ الوَجْهُ الكَرِيمُ وَ النُّورُ القَدِيمُ أَهْلُ التَّشْرِيفِ وَ التَّقْوِيمِ وَ التَّقْدِيمِ وَ التَّعْظِيمِ وَ التَّفْضِيلِ خُلَفَاءُ النَّبِيِّ الكَرِيمِ وَ أبنَاءُ الرَّؤُوفِ الرَّحِيمِ وَ أَمْنَاءُ العَلِيِّ العَظِيمِ ذُرِّيَّةُ بَعْضِهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ السَّنَامُ الأَعْظَمُ وَ الطَّرِيقُ الأَقْوَمُ مَنْ عَرَفَهُمْ وَ أَحَدَ عَنْهُمْ فَهُوَ مِنْهُمْ وَ إِلَيْهِ الإِشَارَةُ بِقَوْلِهِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي خَلَقَهُمُ اللَّهُ مِنْ نُورِ عَظَمَتِهِ وَ وَلاَهُمْ أَمْرٌ مَمْلُوكِيهِ فَهُمْ سِرُّ اللَّهِ المَخْزُونِ وَ أَوْلِيَائِهِ المَقْرَبُونَ وَ أَمْرُهُ بَيْنَ الكَافِ وَ النُّونِ إِلَى اللَّهِ يَدْعُونَ وَ عَنْهُ يَقُولُونَ وَ بِأَمْرِهِ يَعْمَلُونَ عِلْمُ الأنْبِيَاءِ فِي عِلْمِهِمْ وَ سِرُّ الأَوْصِيَاءِ فِي سِرِّهِمْ وَ

عِزُّ الأَوْلِيَاءِ فِي عِزِّهِمْ كَالْقَطْرَةِ فِي البَحْرِ وَ الذَّرَّةُ فِي القَفْرِ وَ السَّمَاوَاتُ وَ الأَرْضُ عِنْدَ الإِمَامِ كَيْدِهِ مِنْ رَاحَتِهِ يَعْرِفُ ظَاهِرَهَا مِنْ بَاطِنِهَا وَ يَعْلَمُ بَرَّهَا مِنْ فَاجِرِهَا وَ رَطْبَهَا وَ يَابِسَهَا لِأَنَّ اللَّهَ عَلَّمَ نَبِيَّهُ عِلْمَ مَا كَانَ وَ مَا يَكُونُ وَ وَرِثَ ذَلِكَ السِّرَّ المَصُونِ الأَوْصِيَاءِ المُتَتَجِبُونَ وَ مَنْ أَنْكَرْتَ ذَلِكَ فَهُوَ شَقِيٌّ مَلْعُونٌ يَلْعَنُهُ اللَّهُ وَ يَلْعَنُهُ اللَّاَعِنُونَ وَ كَيْفَ يَفْرُضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةَ مَنْ يُحِبُّ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَ الأَرْضِ وَ إِنَّ الكَلِمَةَ مِنْ آلِ مُحَمَّدٍ تَنْصَرِفُ إِلَى سَبْعِينَ وَجْهًا وَ كُلُّ مَا فِي الذِّكْرِ الحَكِيمِ وَ الكِتَابِ الكَرِيمِ وَ الكَلَامِ القَدِيمِ مِنْ آيَةٍ تَذَكَّرُ فِيهَا العَيْنُ وَ الوَجْهُ وَ اليَدُ وَ الجَنبُ فَالمُرَادُ مِنْهَا الوَلِيُّ

لِأَنَّهُ جَنبُ اللَّهِ وَ وَجْهُ اللَّهِ يَعْنِي حَقَّ اللَّهِ وَ عِلْمَ اللَّهِ وَ عَيْنَ اللَّهِ وَ يَدَ اللَّهِ فَهُمْ الجَنبُ العَلِيُّ وَ الوَجْهُ الرِّضِيُّ وَ المَنْهَلُ الرُّوِّيُّ وَ الصِّرَاطُ السَّوِيُّ وَ الوَسِيلَةُ إِلَى اللَّهِ وَ الوُضْلَةُ إِلَى عَفْوِهِ وَ رِضَاهُ سِرُّ الوَاحِدِ وَ الأَحَدِ فَلا يُقَاسُ بِهِمْ مِنَ الخَلْقِ أَحَدٌ فَهُمْ خَاصَّةُ اللَّهِ وَ خَالِصَتُهُ وَ سِرُّ الدِّيَانِ وَ كَلِمَتُهُ وَ بَابُ الإِيمَانِ وَ كَعْبَتُهُ وَ حُجَّةُ اللَّهِ وَ مَحَجَّتُهُ وَ أَعْلَامُ الهُدَى وَ رَايَتُهُ وَ فَضْلُ اللَّهِ وَ رَحْمَتُهُ وَ عَيْنُ البَقِيَّةِ وَ حَقِيقَتُهُ وَ صِرَاطُ الحَقِّ وَ عِصْمَتُهُ وَ مَبْدَأُ الوُجُودِ وَ غَايَتُهُ وَ قُدْرَةُ الرَّبِّ وَ مَشِيئَتُهُ وَ أُمُّ الكِتَابِ وَ خَاتِمَتُهُ وَ فَضْلُ الحِطَابِ وَ دَلَالَتُهُ وَ خَزَنَةُ الوَحْيِ وَ حَفَظَتُهُ وَ آيَةُ الذِّكْرِ وَ تَرَاجُمَتُهُ وَ مَعْدِنُ التَّنْزِيلِ وَ نَهَائَتُهُ فَهُمْ الكَوَاكِبُ العُلُوبِيَّةُ وَ الأنْوَارُ العُلُوبِيَّةُ المُشْرِقَةُ مِنْ شَمْسِ العِصْمَةِ الفَاطِمِيَّةِ فِي سَمَاءِ العِظَمَةِ المُحَمَّدِيَّةِ وَ الأَعْصَانُ النَّبَوِيَّةُ النَّابِتَةُ فِي دَوْحَةِ الأَحْمَدِيَّةِ وَ الأسْرَارُ الإِلَهِيَّةُ المُودَعَةُ فِي الهَيْكَلِ البَشَرِيَّةِ وَ الذَّرِيَّةُ الزَّكِيَّةُ وَ العِتْرَةُ الهَاشِمِيَّةُ الهَادِيَّةُ المَهْدِيَّةُ أَوْلِيَاكَ هُمْ خَيْرُ البَرِيَّةِ فَهُمْ الأَثِمَةُ الطَّاهِرُونَ وَ العِتْرَةُ المَعْصُومُونَ وَ الذَّرِيَّةُ الأَكْرَمُونَ وَ الخُلَفَاءُ

الرَّاشِدُونَ وَ الْكُفْرَاءُ الصَّادِقُونَ وَ الْأَوْصِيَاءُ الْمُتَجَبُّونَ وَ الْأَسْبَاطُ الْمُرْضِيُّونَ وَ الْهُدَاةُ الْمَهْدِيُّونَ وَ الْغُرُّ الْمَيَامِينُ مِنْ آلِ طَهٍ وَ يَاسِينَ وَ حُجَّجُ اللَّهِ عَلَى الْأَوَّلِينَ وَ الْآخِرِينَ اسْمُهُمْ مَكْتُوبٌ عَلَى الْأَحْجَارِ وَ عَلَى أَوْرَاقِ الْأَشْجَارِ وَ عَلَى أَجْنِحَةِ الْأَطْيَارِ وَ عَلَى أَبْوَابِ الْجَنَّةِ وَ النَّارِ وَ عَلَى الْعَرْشِ وَ الْأَفْلَاقِ وَ عَلَى أَجْنِحَةِ الْأَمْلَاقِ وَ عَلَى حُجُبِ الْجَلَالِ وَ سُرَادِقَاتِ الْعِزِّ وَ الْجَمَالِ وَ بِاسْمِهِمْ تُسَبَّحُ الْأَطْيَارُ وَ تَسْتَغْفِرُ لِشِعْبَتِهِمُ الْحَيَاتَانُ فِي لَجَجِ الْبِحَارِ وَ إِنَّ اللَّهَ لَمْ يَخْلُقْ أَحَدًا إِلَّا وَ أَخَذَ عَلَيْهِ الْإِقْرَارَ بِالْوَحْدَانِيَّةِ وَ الْوَلَايَةِ لِلذَّرِّيَّةِ الرَّكْبِيَّةِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِمْ وَ إِنَّ الْعَرْشَ لَمْ يَسْتَقِرَّ حَتَّى كَتَبَ عَلَيْهِ بِالنُّورِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَلِيُّ اللَّهِ بِيَانٍ وَ رَجَحِ الْمَوَازِينِ أَيْ بِالْإِمَامَةِ تَرَجَحِ الْمَوَازِينِ الْعِبَادِ فِي الْقِيَامَةِ أَعْدَقَ الْمَطَرِ كَثْرَ قَطْرِهِ وَ الْهَطْلُ الْمَطَرِ الْمَتَفَرِّقُ الْعَظِيمُ الْقَطْرُ وَ هَمَلَتِ السَّمَاءُ دَامَ مَطْرُهَا وَ الْأَرْجُ مَحْرُكَةٌ وَ الْأَرْيَجُ تَوْهِيحٌ رِيحِ الطَّيْبِ وَ فَاحِ الْمَسْكِ انْتَشَرَتْ رَائِحَتُهُ وَ لَكِنْتُ كَخَرَسَتْ بِكَسْرِ الْعَيْنِ وَ يُقَالُ لِمَنْ لَا يَقِيمُ الْعَرَبِيَّةَ لِعَجْمَةِ لِسَانِهِ وَ يُقَالُ خَصَهُ بِالشَّيْءِ خَصًّا وَ خُصَّصًا وَ أَمْرُهُ بَيْنَ الْكَافِ وَ النَّونِ أَيْ هُمْ عَجِيبٌ أَمْرُ اللَّهِ الْمَكْنُونِ الَّذِي ظَهَرَ بَيْنَ الْكَافِ وَ النَّونِ إِشَارَةٌ إِلَى قَوْلِهِ تَعَالَى إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ. أَقُولُ صِفَاتِ الْإِمَامِ عَ مُتَفَرِّقَةً فِي الْأَبْوَابِ السَّابِقَةِ وَ الْآتِيَةِ لَا

It is narrated by 'Al-Barisi in Mashariq-ul-Anwar that once Tariq bin Shihab asked: "O Ameer al-Momineen<sup>asws</sup> please explain the virtues of an Imam (masoom), Ameer al-Momineen<sup>asws</sup> replied:

Tariq bin Shihab asked: "O Ameer al-Momineen<sup>asws</sup> please explain the virtues of an Imam (masoom), Ameer al-Momineen<sup>asws</sup> replied:

"O Tariq, the Imam is the 'Kalima-tul-Allah' word of Allah; 'Hujat-Allah the proof of Allah; Waj-Allah' the direction to Allah; 'Noor-Allah' the light of Allah; 'Hijab-Allah' the veil of Allah and 'Ayat-Allah' the sign of Allah<sup>227</sup>. He<sup>asws</sup> is chosen by Allah<sup>azwj</sup> who bestows onto him whatever (qualities, perfections) He<sup>azwj</sup> Chooses, and Makes it compulsory on all His creatures to Obey him - the Imam. Thus he is Allah<sup>azwj</sup>'s appointed ruler in the heavens and on the earth. Allah<sup>azwj</sup> has taken a covenant regarding this from all His servants. Whosoever precedes the Imam<sup>asws</sup> has denied established kingdom of Allah<sup>azwj</sup>. An Imam<sup>asws</sup> can act as he finds it appropriate, however his actions only correspond to the will of Allah<sup>azwj</sup>.

Inscribed on his upper limb is the-declaration: The words of Allah<sup>azwj</sup> are accomplished with truth and justice. For the Imam<sup>asws</sup> are both the justice and the truth. A column of light (stretching) from the earth to the sky is created for him, in which he witnesses the actions of the mankind. He<sup>asws</sup> is enrobed in the cloak of power and dignity; he knows what is in the minds and has access to the unseen-al-ghayb; he has been entrusted with absolute power (in conducting his affairs); he beholds all that rests between the dominions of the East and the West: Nor is anything from the realms of 'Mulk and Malakoot' which is hidden from him; and he has the ability to communicate with the birds, who submit to his<sup>asws</sup> Wilayah<sup>228</sup>.

Thus, he is the only one, whom Allah<sup>azwj</sup> has chosen for His revelations, has approved him for (knowledge of) the al-ghaib (Unseen), has strengthened him by his

<sup>227</sup> These titles of masoom Imam<sup>asws</sup> are frequently used by non-masoom Mullahs<sup>l.a</sup> of our time, as did Abu Bakr<sup>l.a</sup>, Ummer<sup>l.a</sup> and Usman<sup>l.a</sup> in the past.

<sup>228</sup> Total authority and command on all aspects of life.

speech, and instructed him in wisdom. His heart has made a station for His will. (Allah<sup>azwj</sup>) has proclaimed his governance and has granted him the (privilege) to rule, and has commanded all to obey him. This is because the Imamate is the legacy of the Prophets, is equal to the rank (Manzilat) of the Awsiyaa (those who instruct to good). Indeed it is the vicegerency of Allah<sup>azwj</sup> and his messengers and therefore is regarded infallible, with (true) dominion and governance. Indeed, it is the (True) guidance since it is the perfection of the 'deen' and the benchmark of all virtues.

The Imam<sup>asws</sup>, is the guide for the seekers of the truth, an inspiration for the rightly guided, an established path for the travellers to Allah<sup>azwj</sup> and a radiant sun in the hearts of devotees of Allah<sup>azwj</sup> (al-Arifoon). His Wilayah is the vehicle leading to salvation, submission to him is obligatory in this life, (and has many benefits) as well as an instrument (of deliverance) in the hereafter, he is the source of courage and glory (izz) for the true believers; means of intercession for the sinners; a minarets of deliverance for those who immensely love him; a standard of triumph for the obedient. This is due to the fact that Imam, is the only one who can guide to the real Islamic path, through revealing the virtues of 'Aman', recognition of limits of rewards and punishments and clarifying the laws related to permissible and forbidden. Thus this status is only given to no one but to the one who is specially nominated and blessed by Allah<sup>azwj</sup> and is given a clear distinction and right to administer public affairs and is made sole responsible for people's sustenance. Indeed, Imam<sup>asws</sup> provides knowledge of the boundaries and injunctions (of Allah<sup>azwj</sup>) and makes clear the lawful and unlawful.

The Imamate is a station that none can reach except those whom Allah<sup>azwj</sup> has chosen and has given them precedence (over others), investing them with the authority to rules and to judge. Thus wilayah is nothing other than safeguarding people from danger and disaster and the management of their all affairs, (even down to) demarcating the days and months.

The Imam<sup>asws</sup>, is Fresh and sweet water for those thirsting (for knowledge & wisdom) A guide to true Guidance. The Imam<sup>asws</sup>, is ayat-e-Tathir, acquainted with mysteries of the unseen. The Imam<sup>asws</sup>, is the sun that rises over Allah<sup>azwj</sup>'s servants with its (illuminating) rays.

The grasp and understanding of people cannot comprehend his<sup>asws</sup> attributes. This is alluded to in the words of Allah<sup>azwj</sup>, most high (in the Quran): "To Allah<sup>azwj</sup> belongs fearlessness and glory (Izza) and to his messenger and to the believers". Here, the believers are being referred to as, Ali<sup>asws</sup> and his progeny<sup>asws</sup>. Thus might and glory is for Allah<sup>azwj</sup>, His Prophet<sup>saww</sup> and his progeny<sup>asws</sup>. (This verse shows that) the Prophet<sup>saww</sup> and his family cannot be separated from one another until the end of the time, they are at the centre of the sphere of the faith; they are the poles of existence (i.e. around which all existent/ entities revolve); they are the sky of generosity and the honour of all creation; they are the radiance of the sun of tribute, and the illumination of its moon; they are the origin of all power and glory and the source of inspiration; they are faith's true meaning and its foundation.

The Imam<sup>asws</sup>, is the bright source of light (to enlighten the dark and cruel) path; the flowing stream leading to Allah<sup>azwj</sup>; stream of fresh water for the dried land; the swirling sea; the resplendent full moon (badr) and the brimming brook of guidance,

the path and the deliverance in places of peril. The torrential cloud, the roving rain the perfect full moon, the noble guide, the shading sky, the glorious blessing, the sea that will never dry. Nobility that cannot be described, a fountain that forever flows, a garden (full of singing) birds, a fragrant and delightful flower (with) the sweetest smell and wafting aroma, the righteous conduct, the successful trade, the clear way, the gentle Physician, the compassionate father, the refuge for people in times of calamity, the judge, the command giver, the Prohibitor, Allah<sup>azwj</sup>'s ruler over His people, His (Allah<sup>azwj</sup>'s) confidant on (matters of) reality, Proof of Allah<sup>azwj</sup> over His servants (He is) the object of pilgrimage on Allah<sup>azwj</sup>'s earth and the universe, 'Informed' of the Unseen. His personal qualities cannot be encompassed, his inner virtues cannot be imagined and he is unfathomable reality. He is Unique of his age and unparallel to none. He is Allah<sup>azwj</sup>'s deputy in His injunctions and prohibitions

There is none similar to him and no one can take his place.

*So, who is there that can attain knowledge about us; or can reach our rank; or can witness our miracles; or can ever comprehend our status. In this matter, wisdom and intellect are bewildered; understanding becomes perplexed. Our status is so eloquent that the great ones appear worthless, and the scholars dwindle (into insignificance); the Poets become exhausted and wary; the genius stutter and are speechless; the noble orators begin to stammer; and the masters of language are humbled.*

Who has the ability and perception to recognise even one Divine attribute of an Imam<sup>asws</sup>, or could image or comprehend as the heavens and the earth are humbled when they (attempt) to describe the reality of the one who is in the focal point of the Universe, the pivot of all that revolve, the secrets of all that is possible to exist, the ray of Divine creator, the majesty of the Most Great and the honour of the heavens and the earth.

The station of the Prophet<sup>saww</sup> 's progeny is exalted above description of the describers and the qualifications depicted by the highly qualified. Nor can they be compared with anyone in any realm or world. How could it be possible to describe them, since they are the first light (created by Allah<sup>azwj</sup>), the lofty words, the radiant Divine names and the greater oneness of Allah<sup>azwj</sup>. Thus whoever turned away from them has indeed deserted oneness of Allah<sup>azwj</sup>, as they are the greatest veil of Allah<sup>azwj</sup>.

Thus who has the merits to select such an Imam<sup>asws</sup>, who cannot be recognised by the wisdom. Actually, there is no one who had abilities to identify the noble Imam or even describe one of his virtues. However, those who image that some of the qualities of Prophet's progeny can be found in other people are, in fact, crafty liars and have gone astray from the righteous path and they chosen to worship the Calf (false god), as their Lord and have joined the ranks of Shaitan. This is all due to their intense animosity against the house of Divine qualities, and the family of the virtuousness and infallibility and jealousy towards the household of Prophet<sup>saww</sup>.

Shaitan has made them believe that their (devious) actions, after all, are honourable. May Allah<sup>azwj</sup> destroy them and destine them towards hellfire. How could they have selected an ignorant as an Imam, who used to worship idols and was a well know

deserter on the day of Holy wars (Battle). Although, it is incumbent that the Imam should be the most knowledgeable and not ignorant; brave and not withdrawing individual. And none should be superior to him in (nobility) descent and nor should be inferior (to anyone) in his lineage. Beware; the Imam can only be from the best of the Quraish, the most nobility of Hashim and from the progeny of Abraham<sup>as</sup>. He is from the bloodline of Prophet<sup>saww</sup> and is the 'Nafas'-e-Rasool<sup>saww 229</sup>. He is chosen by the will of Allah<sup>azwj</sup> and his selection is directly executed by Allah<sup>azwj</sup>.

Thus, he<sup>asws</sup> is the honour of all nobles and a branch from the (descendants of) Abd Manaaf; he has (complete) knowledge of (worldly) affairs and is well versed in the governance (of all affairs). Obedience to him<sup>asws</sup> is incumbent until the day of judgement and Allah<sup>azwj</sup> has made his Heart a (vessel) for His mystery and elects to speak through Imam's tongue. Thus, He<sup>asws</sup> is infallible, represents Allah<sup>azwj</sup> and is free from any element of ignorance and weakness.

O Tariq, the people have abandoned him and followed their own desires and who can be more astray than the one who follows his whims without any guidance from Allah<sup>azwj</sup>. O Tariq! the Imam<sup>asws</sup> may be considered like an angel in the appearance of human being, a heavenly body, a divine command, a sacred spirit, a lofty station, a manifest light, a hidden secret. He is angelic in essence with attributes of the Divine powers, endowed with unlimited good qualities, posses the knowledge of the realms of the Unseen, specifically chosen by the Lord of the Worlds and is connected with the Truthful and Trustworthy (Rasool Allah<sup>azwj</sup>). All this is for the household of Muhammad<sup>saww</sup> alone; nobody else can partake in this with them. This is because they are: the source of revelation and the meaning of its exposition; the elect of the Lord of Majesty; The place of Gibrael, Al-Ameen's descent; the words of the attributes of Allah<sup>azwj</sup>; His secret and His words; the tree of Prophet hood; the source of chivalry; the essence of all opinions; the ultimate meaning and signification; the station of apostolic wisdom; the illumination of majesty in proximity to Allah<sup>azwj</sup>, and in His care the location of Allah<sup>azwj</sup>'s word; the key to his wisdom; the lamps of Allah<sup>azwj</sup>'s mercy; the well springs of His bounty; the path that leads to Allah<sup>azwj</sup>-the salsabeel-the Qistaas al Mustaqeem (the upright scale) the straight path; the remembrance (full) of wisdom; the noble face; the eternal light; possessors of honour and repute; take precedence over all noble and exalted; the successors of the noble Prophet<sup>saww</sup>; the progeny of the compassionate and gentle (Prophet<sup>saww</sup>); we are the progeny of one from the other, in the custody of the most High, the most Mighty- Allah<sup>azwj</sup> knows all and observes all of these.

These are the immense and unmistakable signs of guidance and the straight path. Whosoever recognises them<sup>asws</sup> and takes (guidance) from them<sup>asws</sup>, he belongs to us. As per Rasool Allah<sup>saww</sup>'s statement, "He who follows me, surely he is from me", is an allusion to this (reality). Allah<sup>azwj</sup> created them (Prophets household) from the illumination of his majesty and entrusted them with the governing of the affairs of His<sup>azwj</sup> kingdom. (Thus there is no doubt) they are the treasured secret of Allah<sup>azwj</sup> and His friends, those who are near (Awliya al-Muqarraboon).

Allah<sup>azwj</sup>'s (creative) command is between the letter 'Kaaf' and the letter 'Nun'. In fact they are the 'Kaaf' and the 'Nun' since they invite to Allah<sup>azwj</sup>, speak only what they

<sup>229</sup> Replicating the qualities of Prophet<sup>saww</sup>

receive from Him and carry out His commands. The knowledge of all the Prophets, the (divine) mysteries of the Ausiyaa and the power and glory of the Auliyyaa, in comparison to them<sup>asws</sup>, is like a drop out of an ocean and a grain out of a desert. Indeed, the heavens and the earth to the Imam are like the hand and its palm. He recognises what is visible as well as what is hidden; He knows the pious among the sinners; what is in the wet and within the dry forms. This is because Allah<sup>azwj</sup> has taught his Prophet<sup>saww</sup> the knowledge of what has been passed and what would appear, and all these protected secrets were inherited by Prophet's noble Auliyyah. Whosoever, denies this is a cruel and cursed wretch, and as such is cursed by Allah<sup>azwj</sup> as well as by all those who also send curse in Allah<sup>azwj</sup>'s obedience.

How could Allah<sup>azwj</sup> make incumbent upon his servants the obedience of the one who is veiled from the mysteries of the heavens and the earth. The reality is that, a single word uttered (in Quran) in the praise of Aal-e-Muhammed, exceeds seventy dimensions (of knowledge). (Consider further), How often in the verses of the Noble reminder, the blessed book, the eternal words are mentioned in our praise, i.e., al-Ayn (eye), al-Wajh (face), al-Yadh (hand) and al-Janb (side). (It is obvious that) What is meant by these words is this Wilayah (pointing to himself<sup>asws</sup>), as Imam<sup>asws</sup> is the side of Allah<sup>azwj</sup>, the face of Allah<sup>azwj</sup>, that is, the reality of Allah<sup>azwj</sup>, the knowledge of Allah<sup>azwj</sup>, and the essence of Allah<sup>azwj</sup>. (As for the phrase) 'Hand of Allah<sup>azwj</sup>', they are the manifestation of the implicit dimensions of the visible attributes. Thus, their Ahle-bayt's implicit is the manifestation of the Allah<sup>azwj</sup>'s explicit attributes. They<sup>asws</sup> are the explicit manifestation of the implicit and the implicit dimensions of the explicit. This is alluded to in the saying of the Prophet<sup>saww</sup> "Indeed Allah<sup>azwj</sup> has no eyes and hands, but surely you and me, Ya Ali<sup>asws</sup>, are from them".

They<sup>asws</sup> (The Ahl e-Bayt) are the most elevated side (Al-Janb al-Aliyy); the most agreeable face (al-Wajh ar-Radiyy); the thirst-quenching spring; and the straight path. They<sup>asws</sup> are the means to (reach) Allah<sup>azwj</sup>, the link to His<sup>azwj</sup> pardon and His<sup>azwj</sup> pleasure. They<sup>asws</sup> are the mystery of the One, and the Uniqueness of the Unique (Allah<sup>azwj</sup>). It is not possible to compare anyone from mankind with them<sup>asws</sup>; They are: the elect of Allah<sup>azwj</sup> and chosen purely by Him<sup>azwj</sup>; the secret of religion and its wisdom; the gateway to faith and its Kaabah; the proof of Allah<sup>azwj</sup> and His destination; the signposts of guidance and its standard; the grace of Allah<sup>azwj</sup> and His mercy; the absolute certainty and its reality; the path of the Real and His protection; the origin of existence and its goal; the power of the Lord and His will; the source (origin) of the book and its end; the eloquent speech; the symbols and guardians and protectors of the revelation; the verse of Remembrance and its interpretation; the origin of revelation and its final (destiny); they are the lofty stars; they are the elevated illuminations, kindled from the sun of Fatimah's honour in the sky or Muhammed's majesty; they are the branches of Prophet hood gushing forth from the tree of Ahmed; the divine mysteries placed in the form of a human (body).

The Ahl al-Bayt<sup>asws</sup> are: The pure progeny from Hashimite descent; the (truly) guide and the (truly) guided; thus they alone are the best of creation; they are the pure leaders; the infallible family (protected from sin); the noble offspring; the rightly guided successors (of the Prophet<sup>saww</sup>); the greatest of the Siddiqeen (the truth ones); the noble Ausiyaa; the tribe whom Allah<sup>azwj</sup> was pleased with; the rightly guided deliverers; the finest of the fine, from the family of Taha and Yaseen; The proof of Allah<sup>azwj</sup> for the first and last.

Their names are etched on (every) stone, on (every) leaf of (every) tree, on the wings of every bird; on the gates of heavens and hell; on the throne (of Allah<sup>azwj</sup>); on the horizons; on the wings of angels; on the veils of majesty and on the canopies of glory and beauty.

With their name the birds glorify (Allah<sup>azwj</sup>) and fish in the depths of ocean ask for forgiveness on behalf of their followers.

In fact, Allah<sup>azwj</sup> did not create anything until he made them declare the oneness (of Allah<sup>azwj</sup>), the wilayah (supremacy) of the pure progeny and revulsion for their enemies. The Throne (of Allah<sup>azwj</sup>) did not attain stability until it was inscribed with Divine light; There is no deity except Allah<sup>azwj</sup>, Mohammed is the Rasool Allah<sup>azwj</sup>, and Ali<sup>asws</sup> is the Wali of Allah<sup>azwj</sup>.



## Appendix III: Letter of Imam Al-Sadiq<sup>asws</sup> to his<sup>asws</sup> Shias

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the name of Allah, the Beneficent, the Merciful**

مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ حَفْصِ الْمُؤَدِّدِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَعَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَتَبَ بِحَدِيثِهِ الرَّسَالَةَ إِلَى أَصْحَابِهِ وَأَمْرَهُمْ بِمَدَارَسَتِهَا وَالنَّظَرَ فِيهَا وَتَعَاهُدِهَا وَالْعَمَلَ بِهَا فَكَانُوا يَضْعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَغُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu'Adhdhin from Abu Abdullah<sup>asws</sup> as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah<sup>asws</sup>, wrote this letter to his<sup>asws</sup> companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Prayer in their homes. So when they were free from their Prayers, they would look into it'.

قَالَ وَ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْكُوفِيِّ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ الصَّخَّافِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَرَجَتْ هَذِهِ الرَّسَالَةُ مِنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِلَى أَصْحَابِهِ

He said, 'Narrated to me A-Hassan Ibn Muhammad, from Ja'far Ibn Muhammad Ibn Malik al-Kufiy from al-Qasim Ibn Al-Rabi' Al-Sahhaf from 'Ismail Ibn Mukhallad Al-Sarraj from Abu Abd Allah<sup>asws</sup>.

He said that, 'I brought out this letter of Abu Abdullah<sup>asws</sup> to his<sup>asws</sup> companions -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ فَاسْأَلُوا رَبَّكُمْ الْعَافِيَةَ وَعَلَيْكُمْ بِالذَّعَةِ وَالْوَقَارِ وَالسَّكِينَةِ وَعَلَيْكُمْ بِالْحَيَاءِ وَ التَّنَزُّهِ عَمَّا تَنَزَّ عَنْهُ الصَّالِحُونَ قَبْلَكُمْ وَعَلَيْكُمْ بِمُجَامَلَةِ أَهْلِ الْبَاطِلِ تَحْمَلُوا الضَّيْمَ مِنْهُمْ وَإِيَّاكُمْ وَمُطَاطَبَتَهُمْ دِينُوا فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ إِذَا أَنْتُمْ جَالَسْتُمُوهُمْ وَ خَالَطْتُمُوهُمْ وَ نَارَعْتُمُوهُمْ الْكَلَامَ فَإِنَّهُ لَا بُدَّ لَكُمْ مِنْ مُجَالَسَتِهِمْ وَ مُخَالَطَتِهِمْ وَ مُنَارَعَتِهِمْ الْكَلَامَ بِالتَّقِيَّةِ الَّتِي أَمَرَكُمْ اللَّهُ أَنْ تَأْخُذُوا بِهَا فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ

'In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful. Having said that, I<sup>asws</sup> ask your Lord<sup>azwj</sup> to grant you all good health. It is for you all to have tenderness, dignity and tranquility, and it is for you to be bashful and keep yourselves clear, just as the righteous people before you have done. It is for you to be courteous with the people of falsehood. You will bear injustices from them, and beware of disputing with them in what is between you and them. When you sit with them, and are alone with them and argue your differences with them, there is no way out for you but to sit with them and be alone with them, and argue with them by the dissimulation which Allah<sup>azwj</sup> has Ordered you for, that you should take to it regarding what is between you and them.

فَإِذَا ابْتُلِيْتُمْ بِذَلِكَ مِنْهُمْ فَإِنَّهُمْ سِيُؤَدُّونَكُمْ وَ تَعْرِفُونَ فِي وُجُوهِهِمُ الْمُنْكَرَ وَ لَوْ لَا أَنَّ اللَّهَ تَعَالَى يَدْفَعُهُمْ عَنْكُمْ لَسَطُوا بِكُمْ وَ مَا فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ وَ الْبُغْضَاءِ أَكْثَرَ مِمَّا يُبْدُونَ لَكُمْ بِمَجَالِسِكُمْ وَ مَجَالِسُهُمْ وَاحِدَةٌ وَ أَرْوَاحُهُمْ مُخْتَلِفَةٌ لَا تَأْتِلُفُ لَا تُحِبُّونَهُمْ أَبَدًا وَ لَا يُحِبُّونَكُمْ غَيْرَ أَنَّ اللَّهَ تَعَالَى أَكْرَمَكُمْ بِالْحَقِّ وَ بَصَّرَكُمْوَهُ وَ لَمْ يَجْعَلْهُمْ مِنْ أَهْلِهِ

So if you are tested with that from them, that they wish to harm you and you can recognise abhorrence in their faces, and if Allah<sup>azwj</sup>, the High does not Dispel them away from you, they would rob you. And what is in their chests of enmity and hatred is much more than what they display to you. Your gatherings and their gatherings are one and the same, but your spirits and their spirits are different. You will not reconcile with them and you will never love them, ever, and they will never love you as well. Surely Allah<sup>azwj</sup> the High has Honoured you all with the truth and Made you to visualise it, and did not Make them to be deserving of it.

فَتَحَامِلُونَهُمْ وَ تَصْبِرُونَ عَلَيْهِمْ وَ هُمْ لَا مُجَامَلَةَ لَهُمْ وَ لَا صَبْرَ لَهُمْ عَلَى شَيْءٍ وَ حِيلُهُمْ وَسَوَاسُ بَعْضِهِمْ إِلَى بَعْضٍ فَإِنَّ أَعْدَاءَ اللَّهِ إِنْ اسْتَطَاعُوا صَدُّوكُمْ عَنِ الْحَقِّ فَيَعْصِمُكُمْ اللَّهُ مِنْ ذَلِكَ فَاتَّقُوا اللَّهَ وَ كُفُّوا أَلْسِنَتَكُمْ إِلَّا مِنْ خَيْرٍ وَ إِيَّاكُمْ أَنْ تُزْلِفُوا أَلْسِنَتَكُمْ بِقَوْلِ الرُّورِ وَ الْبُهْتَانِ وَ الْإِثْمِ وَ الْعُدْوَانِ فَإِنَّكُمْ إِنْ كَفَفْتُمْ أَلْسِنَتَكُمْ عَمَّا يَكْرَهُهُ اللَّهُ مِمَّا نَهَاكُمْ عَنْهُ كَانَ خَيْرًا لَكُمْ عِنْدَ رَبِّكُمْ مِنْ أَنْ تُزْلِفُوا أَلْسِنَتَكُمْ بِهِ فَإِنَّ زَلْقَ اللِّسَانِ فِيمَا يَكْرَهُهُ اللَّهُ وَ مَا يَنْهَى عَنْهُ

Be courteous to them and be patient with them, for they have no courtesy to you nor do they have patience over anything, and some of them are obsessed with tricking the others, for the enemies of Allah<sup>azwj</sup> have the ability to keep you from the truth. Allah<sup>azwj</sup> Protects you from that, so fear Allah<sup>azwj</sup> and hold back your tongues except from the good, and beware of letting your tongues to slip into speaking that which is false, and the slanderous, and the sinful, and the violation. So if you were to hold back your tongues from what is disliked by Allah<sup>azwj</sup>, from what He<sup>azwj</sup> has Forbidden you from, it would be better for you with your Lord<sup>azwj</sup> than letting your tongues slip into what is disliked by Him<sup>azwj</sup> and what He<sup>azwj</sup> has Prohibited you from.

مَرَدَاةٌ لِلْعَبْدِ عِنْدَ اللَّهِ وَ مَقْتٌ مِنَ اللَّهِ وَ صَمٌّ وَ عَمَى وَ بَكْمٌ يُورِثُهُ اللَّهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ فَتَصْبِرُوا كَمَا قَالَ اللَّهُ صُمْ بِكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ يَعْنِي لَا يَنْطِقُونَ وَ لَا يُؤَدُّنَ لَهُمْ فَيَعْتَدِلُونَ وَ إِيَّاكُمْ وَ مَا نَهَاكُمْ اللَّهُ عَنْهُ أَنْ تَزَكَّبُوهُ وَ عَلَيْكُمْ بِالصَّمِّ إِلَّا فِيمَا يَنْفَعُكُمْ اللَّهُ بِهِ مِنْ أَمْرِ آخِرَتِكُمْ وَ يَأْخُزُّكُمْ عَلَيْهِ

There is destruction for the servant, with Allah<sup>azwj</sup>, and Repugnance from Allah<sup>azwj</sup>, and there will be deafness, and blindness, and muteness which Allah<sup>azwj</sup> will Make him to inherit on the Day of Judgement. So they will become just as Allah<sup>azwj</sup> has said: “[2:18] **Deaf, dumb (and) blind, so they will not turn back**”, it means that they will not be speaking and will not have the Permission to present their excuses. And beware from what Allah<sup>azwj</sup> has Prohibited you from doing, and it is for you to remain silent except with regards to what Allah<sup>azwj</sup> has Benefited you by from the matters of your Hereafter and be Rewarded by Him<sup>azwj</sup>.

وَ أَكْثَرُوا مِنَ التَّهْلِيلِ وَ التَّقْدِيسِ وَ التَّسْبِيحِ وَ الثَّنَاءِ عَلَى اللَّهِ وَ التَّضَرُّعِ إِلَيْهِ وَ الرَّغْبَةِ فِيمَا عِنْدَهُ مِنَ الْحَيْرِ الَّذِي لَا يَقْدِرُ قَدْرُهُ وَ لَا يَبْلُغُ كُنْهَهُ أَحَدٌ فَاشْعَلُوا أَلْسِنَتَكُمْ بِذَلِكَ عَمَّا نَهَى اللَّهُ عَنْهُ مِنْ أَقَاوِيلِ الْبَاطِلِ الَّتِي تُعَقَّبُ أَهْلِهَا خُلُوداً فِي النَّارِ مَنْ مَاتَ عَلَيْهَا وَ لَمْ يَتُبْ إِلَى اللَّهِ وَ لَمْ يَنْزِعْ عَنْهَا

And be frequent in Extolling His<sup>azwj</sup> Holiness, and Glorification, and the Praising to Allah<sup>azwj</sup>, and the desires for what is with Him<sup>azwj</sup> from the Good which cannot be estimated, nor can anyone reach it (imagine), so occupy your tongues with that in order to avoid the false speech which would lead its owners to an eternity in the Fire for the one who dies upon it and does not repent to Allah<sup>azwj</sup>, and does not keep away from it.

وَ عَلَيْكُمْ بِالِدُعَاءِ فَإِنَّ الْمُسْلِمِينَ لَمْ يَدْرِكُوا بِنَجَاحِ الْحَوَائِجِ عِنْدَ رَبِّهِمْ بِأَفْضَلِ مِنَ الدُّعَاءِ وَ الرَّغْبَةِ إِلَيْهِ وَ التَّضَرُّعِ إِلَى اللَّهِ وَ الْمَسْأَلَةِ لَهُ فَارْتَبِعُوا فِيمَا رَغَبْتُمْ اللَّهُ فِيهِ وَ أَجِيبُوا اللَّهَ إِلَى مَا دَعَاكُمْ إِلَيْهِ لِتُفْلِحُوا وَ تَنْجُوا مِنْ عَذَابِ اللَّهِ

And it is for you to supplicate, for the Muslims cannot be successful in the fulfilment of their wishes with their Lord<sup>azwj</sup> by any means higher than supplication and desiring from Him<sup>azwj</sup>, and appealing to Allah<sup>azwj</sup>, and the asking from Him<sup>azwj</sup>. So be desirous in what you request to Allah<sup>azwj</sup> so that He<sup>azwj</sup> would Answer you to what you have supplicated to Him<sup>azwj</sup> in order to be successful and be saved from the Punishment of Allah<sup>azwj</sup>.

وَ إِيَّاكُمْ أَنْ تَشْرَهَ أَنْفُسُكُمْ إِلَى شَيْءٍ مِمَّا حَرَّمَ اللَّهُ عَلَيْكُمْ فَإِنَّهُ مَنْ انْتَهَكَ مَا حَرَّمَ اللَّهُ عَلَيْهِ هَاهُنَا فِي الدُّنْيَا حَالَ اللَّهِ بَيْنَهُ وَ بَيْنَ الْجَنَّةِ وَ نَعِيمِهَا وَ لَذَّتِهَا وَ كَرَامَتِهَا الْفَائِمَةِ الدَّائِمَةِ لِأَهْلِ الْجَنَّةِ أَبَدَ الْأَبْدِينَ

And beware of being greedy for yourselves to something from what Allah<sup>azwj</sup> has Prohibited to you. For the one who violates what Allah<sup>azwj</sup> has Prohibited to him here in the world, Allah<sup>azwj</sup> would Place a block between him and the Paradise, and its Bounties, and its enjoyments, and its Prestige which will stand for all eternity for the inhabitants of the Paradise, for ever and ever.

وَ اعْلَمُوا أَنَّهُ بِئْسَ الْخَطُّ الْخَطُّ لِمَنْ خَاطَرَ اللَّهَ بِتَرْكِ طَاعَةِ اللَّهِ وَ رُكُوبِ مَعْصِيَتِهِ فَاخْتَارَ أَنْ يَنْتَهِكَ حَرَامَ اللَّهِ فِي لَذَاتِ دُنْيَا مُنْقَطِعَةِ زَائِلَةٍ عَنْ أَهْلِهَا عَلَى خُلُودِ نَعِيمٍ فِي الْجَنَّةِ وَ لَذَّتِهَا وَ كَرَامَةِ أَهْلِهَا

And know that it is an evil misfortune for the one who takes the risk of endangering the obedience to Allah<sup>azwj</sup> the Blessed, and to be disobedient to Him<sup>azwj</sup>. So the choosing to violate what Allah<sup>azwj</sup> has Prohibited from the pleasures of the world would cut its people off from the eternal-Bliss in the Paradise, and its pleasures, and the prestige of its inhabitants.

وَيُلْ لَأَوْلِيكَ مَا أَخْيَبَ حَظَّهُمْ وَ أَحْسَرَ كَرْتَهُمْ وَ أَسْوَأَ حَالَهُمْ عِنْدَ رَبِّهِمْ يَوْمَ الْقِيَامَةِ اسْتَجِيرُوا اللَّهَ أَنْ يُجِيرَكُمْ فِي مِثْلِهِمْ أَبَدًا وَ أَنْ يَبْتَلِيَكُمْ بِمَا ابْتَلَاهُمْ بِهِ وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِهِ فَاتَّقُوا اللَّهَ أَيَّتُهَا الْعِصَابَةُ النَّاجِيَةُ إِنَّ أُمَّمَ اللَّهِ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَبْتِمُ الْأَمْرُ حَتَّى يَدْخُلَ عَلَيْكُمْ مِثْلُ الَّذِي دَخَلَ عَلَى الصَّالِحِينَ قَبْلَكُمْ وَ حَتَّى تُبْتَلُوا فِي أَنْفُسِكُمْ وَ أَمْوَالِكُمْ وَ حَتَّى تَسْمَعُوا مِنْ أَعْدَاءِ اللَّهِ أَدَى كَثِيرًا

Woe be unto those! What a frustration they will face when they lose, and evil would be their condition with their Lord<sup>azwj</sup> on the Day of Judgement. Seek Refuge with Allah<sup>azwj</sup> that He<sup>azwj</sup> would Protect you from being in a situation similar to theirs forever, and be in afflictions like their afflictions.

And there is no Might with us<sup>asws</sup> or with you except by Him<sup>azwj</sup>. So, fear Allah<sup>azwj</sup>, O group of saved people, that Allah<sup>azwj</sup> will Complete for you what He<sup>azwj</sup> has Granted you with, for the matter will not be complete until He<sup>azwj</sup> Makes you to enter into similar of what came upon the righteous ones before you, and until you face tribulation with regards to yourselves and your wealth, and until you hear from the enemies of Allah<sup>azwj</sup>, a lot of painful words.

فَتَصَبِرُوا وَ تَعْرُكُوا بِجُنُوبِكُمْ وَ حَتَّى يَسْتَدِلُّوكُمْ وَ يُبْغِضُوكُمْ وَ حَتَّى يُحْمَلُوا عَلَيْكُمُ الضَّيْمَ فَتَحْمَلُوا مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ اللَّهِ وَ الدَّارَ الآخِرَةَ وَ حَتَّى تَكْظُمُوا العُغْظَ الشَّدِيدَ فِي الأَذَى فِي اللَّهِ عَزَّ وَ جَلَّ يَجْتَرِمُونَهُ إِلَيْكُمْ وَ حَتَّى يُكَذِّبُوكُمْ بِالْحَقِّ وَ يُعَادُواكُمْ فِيهِ وَ يُبْغِضُوكُمْ عَلَيْهِ

So, observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah<sup>azwj</sup> and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah<sup>azwj</sup> Mighty and Majestic. They will incriminate you, and even belie you about the truth, and be inimical towards you with regards to it, and be hateful towards you.

فَتَصَبِرُوا عَلَى ذَلِكَ مِنْهُمْ وَ مُصَدِّقُ ذَلِكَ كُلُّهُ فِي كِتَابِ اللَّهِ الَّذِي أَنْزَلَهُ جِبْرَائِيلُ ( عَلَيْهِ السَّلَام ) عَلَى نَبِيِّكُمْ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّكُمْ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَاصْبِرْ كَمَا صَبَرَ أَوْلَا العُرْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَهُمْ ثُمَّ قَالَ وَ إِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ

So, observe patience on that from them, and all that has been Ratified in the Book of Allah<sup>azwj</sup> which Jibraeel<sup>as</sup> Descended with upon your Prophet<sup>saww</sup>, getting your Prophet<sup>saww</sup> to hear the Words of Allah<sup>azwj</sup> Mighty and Majestic: **“[46:35] Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom).”** Then He<sup>azwj</sup> Said: **“[35:4] And if they call you a liar, truly messengers before you were called liars”.**

فَصَبِرُوا عَلَى مَا كُذِّبُوا وَ أُوذُوا فَقَدْ كُذِّبَ نَبِيُّ اللَّهِ وَ الرُّسُلُ مِنْ قَبْلِهِ وَ أُوذُوا مَعَ التَّكْذِيبِ بِالْحَقِّ فَإِنْ سَرَّكُمْ أَمْرُ اللَّهِ فِيهِمُ الَّذِي خَلَقَهُمْ لَهُ فِي الأَصْلِ [أَصْلِ الخَلْقِ] مِنَ الكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الأَصْلِ وَ مِنَ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَا مِنْهُمْ أُمَّةً يُدْعُونَ إِلَى النَّارِ

So observe patience on what they lie about and hurt you with, for they had belied the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, and the Messengers<sup>as</sup> from before him<sup>saww</sup>, and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah<sup>azwj</sup> regarding them<sup>asws</sup> whom Allah<sup>azwj</sup> Created for Himself<sup>azwj</sup> in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allah<sup>azwj</sup> that He<sup>azwj</sup> Created them in the origin and the ones whom Allah<sup>azwj</sup> has

Named in His<sup>azwj</sup> book in His<sup>azwj</sup> Words: “[28:41] **And We made them Imams who call to the fire**”.

فَقَدَّبَرُوا هَذَا وَاعْتَلَوْهُ وَ لَا تَجْهَلُوهُ فَإِنَّهُ مَنْ يَجْهَلْ هَذَا وَ أَشْبَاهَهُ مِمَّا افْتَرَضَ اللَّهُ عَلَيْهِ فِي كِتَابِهِ مِمَّا أَمَرَ اللَّهُ بِهِ وَ نَهَى عَنْهُ تَرَكَ دِينَ اللَّهِ وَ رَكِبَ مَعَاصِيَهُ فَاسْتَوْجِبَ سَخَطَ اللَّهِ فَأَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

So, ponder over this and hold on to it, and do not be ignorant of it, for the one who is ignorant of this and the like of this which Allah<sup>azwj</sup> has Made to be Obligatory in His<sup>azwj</sup> Book from what Allah<sup>azwj</sup> has Ordered for and Prohibited from, has disregarded the Religion of Allah<sup>azwj</sup> and became disobedient to Him<sup>azwj</sup>. Therefore he has necessitated (upon himself) the Outrage of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> will Fling him into the Fire upon his face’.

وَ قَالَ أَيُّهَا الْعِصَابَةُ الْمَرْحُومَةُ الْمُفْلِحَةُ إِنَّ اللَّهَ أَمَّمَ لَكُمْ مَا آتَاكُمْ مِنَ الْخَيْرِ وَ اعْلَمُوا أَنَّهُ لَيْسَ مِنْ عِلْمِ اللَّهِ وَ لَا مِنْ أَمْرِهُ أَنْ يَأْخُذَ أَحَدٌ مِنْ خَلْقِ اللَّهِ فِي دِينِهِ بِهَوَى وَ لَا رَأْيٍ وَ لَا مَقَائِيسَ قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ وَ جَعَلَ فِيهِ تَبْيَانًا كُلَّ شَيْءٍ وَ جَعَلَ لِلْقُرْآنِ وَ لَتَعْلَمُ الْقُرْآنَ أَهْلًا لَا يَسْمَعُ أَهْلَ عِلْمِ الْقُرْآنِ الَّذِينَ آتَاهُمُ اللَّهُ عِلْمَهُ أَنْ يَأْخُذُوا فِيهِ بِهَوَى وَ لَا رَأْيٍ وَ لَا مَقَائِيسَ أَعْتَاهُمُ اللَّهُ عَنْ ذَلِكَ بِمَا آتَاهُمْ مِنْ عِلْمِهِ وَ خَصَّهُمْ بِهِ وَ وَضَعَهُ عِنْدَهُمْ كِرَامَةً مِنَ اللَّهِ أَكْرَمَهُمْ بِهَا

And he<sup>asws</sup> said: ‘O you group of Blessed ones, the victorious ones! Surely, Allah<sup>azwj</sup> Completed for you what He<sup>azwj</sup> Granted you all from the good, and know that it is not from the Knowledge of Allah<sup>azwj</sup>, nor from His<sup>azwj</sup> Commands that any one from the creatures of Allah<sup>azwj</sup>, should take to opinions or analogies regarding his Religion. Allah<sup>azwj</sup> Has Sent down the Quran and Made to be in it an explanation of all things, and Assigned for the Quran and the teaching of the Quran, its People<sup>asws</sup>.

There is no leeway for the People<sup>asws</sup> of knowledge of the Quran whom<sup>asws</sup> Allah<sup>azwj</sup> had Given to them of its Knowledge, that they<sup>asws</sup> should take to desires, or opinions, or analogies with regards to it. Allah<sup>azwj</sup> has Made them<sup>asws</sup> to be needless from that by what He<sup>azwj</sup> has Given them<sup>asws</sup> from His<sup>azwj</sup> Knowledge, and Specialised them<sup>asws</sup> by it, and Placed in it Prestige from Allah<sup>azwj</sup> to Honour them<sup>asws</sup> by.

وَ هُمْ أَهْلُ الذِّكْرِ الَّذِينَ أَمَرَ اللَّهُ هَذِهِ الْأُمَّةَ بِسُؤَالِهِمْ وَ هُمْ الَّذِينَ مِنْ سَأَلِهِمْ وَ قَدْ سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يُصَدِّقَهُمْ وَ يَتَّبِعَ أَمْرَهُمْ أَرْشَادُهُ وَ أَعْطَوْهُ مِنْ عِلْمِ الْقُرْآنِ مَا يَهْتَدِي بِهِ إِلَى اللَّهِ بِإِذْنِهِ وَ إِلَى جَمِيعِ سُبُلِ الْحَقِّ

And they<sup>asws</sup> are the People<sup>asws</sup> of the Remembrance (*Ahl Al-Zikr*) whom Allah<sup>azwj</sup> has Ordered the people to ask them<sup>asws</sup>, and they<sup>asws</sup> are the ones<sup>asws</sup> to be asked. And it has preceded in the Knowledge of Allah<sup>azwj</sup> that they should ratify them<sup>asws</sup>, and follow their<sup>asws</sup> footsteps. He<sup>azwj</sup> Guided them<sup>asws</sup>, and Gave them<sup>asws</sup> from the Knowledge of the Quran with which they<sup>asws</sup> guide (others) to Allah<sup>azwj</sup> by His<sup>azwj</sup> Permission, and to all the ways of the truth.

وَ هُمُ الَّذِينَ لَا يَرْعَبُ عَنْهُمْ وَ عَنْ مَسْأَلَتِهِمْ وَ عَنْ عِلْمِهِمْ الَّذِي أَكْرَمَهُمُ اللَّهُ بِهِ وَ جَعَلَهُ عِنْدَهُمْ إِلَّا مَنْ سَبَقَ عَلَيْهِ فِي عِلْمِ اللَّهِ الشَّقَاءُ فِي أَصْلِ الْخَلْقِ تَحْتَ الْأُظْلَةِ

And they<sup>asws</sup> are the ones<sup>asws</sup> that He<sup>azwj</sup> does not Want them to be released from, and from asking them<sup>asws</sup>, and from being taught by them<sup>asws</sup> which Allah<sup>azwj</sup> has

Honoured them<sup>asws</sup> with and Made it to be with them<sup>asws</sup>, except for the one who has preceded in the Knowledge of Allah<sup>azwj</sup>, as being the miserable one in the origin of the creation underneath the shadow.

فَأُولَئِكَ الَّذِينَ يَرْتَابُونَ عَنْ سُؤَالِ أَهْلِ الذِّكْرِ وَالَّذِينَ آتَاهُمُ اللَّهُ عِلْمَ الْقُرْآنِ وَ وَضَعَهُ عِنْدَهُمْ وَ أَمَرَ بِسُؤَالِهِمْ وَ أُولَئِكَ الَّذِينَ يَأْخُذُونَ بِأَهْوَائِهِمْ وَ آرَائِهِمْ وَ مَقَائِسِهِمْ حَتَّى دَخَلَهُمُ الشَّيْطَانُ لِأَنَّهُمْ جَعَلُوا أَهْلَ الْإِيمَانِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ كَافِرِينَ وَ جَعَلُوا أَهْلَ الضَّلَالَةِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ مُؤْمِنِينَ وَ حَتَّى جَعَلُوا مَا أَحَلَّ اللَّهُ فِي كَثِيرٍ مِنَ الْأَمْرِ حَرَامًا وَ جَعَلُوا مَا حَرَّمَ اللَّهُ فِي كَثِيرٍ مِنَ الْأَمْرِ حَلَالًا

So these are the ones who turn away from asking the People<sup>asws</sup> of the Remembrance (Ahl Al-Zikr) and the ones<sup>asws</sup> to whom Allah<sup>azwj</sup> has Granted the Knowledge of the Quran and Placed it in their<sup>asws</sup> possession, and Ordered for asking them<sup>asws</sup>.

These are the ones who act on their desires, and their opinions, and their analogies to the extent that Satan<sup>la</sup> enters them<sup>230</sup>, (as a result) they (try) to revert the believing people, in the Knowledge of the Quran with Allah<sup>azwj</sup>, as disbelievers, and try to make the misguided people, in the Knowledge of the Quran with Allah<sup>azwj</sup>, as believer, but to the extent that they declare what Allah<sup>azwj</sup> has Made Permissible, in many matters as being prohibited, and pronounce what Allah<sup>azwj</sup> has Prohibited, in many matters as being permissible.

فَذَلِكَ أَصْلُ ثَمَرَةِ أَهْوَائِهِمْ وَ قَدْ عَاهَدَ إِلَيْهِمْ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) قَبْلَ مَوْتِهِ فَقَالُوا نَحْنُ بَعْدَ مَا قَبِضَ اللَّهُ عَزَّ وَ حَلَّ رَسُولَهُ يَسْعُنَا أَنْ نَأْخُذَ بِمَا اجْتَمَعَ عَلَيْهِ رَأْيُ النَّاسِ بَعْدَ مَا قَبِضَ اللَّهُ عَزَّ وَ حَلَّ رَسُولَهُ ( صلى الله عليه وآله ) وَ بَعْدَ عَهْدِهِ الَّذِي عَاهَدَهُ الْبِنَا وَ أَمَرْنَا بِهِ مُخَالِفًا لِلَّهِ وَ لِرَسُولِهِ ( صلى الله عليه وآله )

So this is the origin of the fruit of their desires. And the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> had taken an oath from them before his<sup>saww</sup> passing away. So they said, 'After Allah<sup>azwj</sup> Captures His<sup>azwj</sup> Messenger<sup>saww</sup>, we have the leeway of taking to the consensus of the opinions of the people. After Allah<sup>azwj</sup> Mighty and Majestic Captured His<sup>azwj</sup> Messenger<sup>saww</sup>, and after his<sup>saww</sup> oath which he<sup>saww</sup> took from us<sup>asws</sup>, and ordered us<sup>asws</sup> by, they opposed Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup>.

فَمَا أَحَدٌ أَجْرًا عَلَى اللَّهِ وَ لَا أَبْيَنَ ضَلَالَةً مِمَّنْ أَخَذَ بِذَلِكَ وَ زَعَمَ أَنَّ ذَلِكَ يَسْعُهُ وَ اللَّهُ إِنَّ لِلَّهِ عَلَى خَلْقِهِ أَنْ يُطِيعُوهُ وَ يَتَّبِعُوا أَمْرَهُ فِي حَيَاتِهِ مُحَمَّدٍ ( صلى الله عليه وآله ) وَ بَعْدَ مَوْتِهِ هَلْ يَسْتَطِيعُ أُولَئِكَ أَعْدَاءُ اللَّهِ أَنْ يَزْعُمُوا أَنَّ أَحَدًا مِمَّنْ أَسْلَمَ مَعَ مُحَمَّدٍ ( صلى الله عليه وآله ) أَخَذَ بِقَوْلِهِ وَ رَأْيِهِ وَ مَقَائِسِهِ فَإِنْ قَالَ نَعَمْ فَقَدْ كَذَبَ عَلَى اللَّهِ وَ ضَلَّ ضَلَالًا بَعِيدًا وَ إِنْ قَالَ لَا لَمْ يَكُنْ لِأَحَدٍ أَنْ يَأْخُذَ بِرَأْيِهِ وَ هَوَاهُ وَ مَقَائِسِهِ فَقَدْ أَقْرَبَ بِالْحُجَّةِ عَلَى نَفْسِهِ وَ هُوَ مِمَّنْ يَزْعُمُ أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ بَعْدَ قَبْضِ رَسُولِ اللَّهِ ( صلى الله عليه وآله )

So what is more audacious to Allah<sup>azwj</sup>, nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allah<sup>azwj</sup>, surely Allah<sup>azwj</sup> has Obligated His<sup>azwj</sup> creatures that they should obey Him<sup>azwj</sup>, and follow

<sup>230</sup> To share in their wealth, bodies and children.

His<sup>azwj</sup> Commands during the lifetime of Muhammad<sup>saww</sup>, and after his<sup>saww</sup> passing away.

Can those enemies of Allah<sup>azwj</sup> who are alleging that anyone who became a Muslim with Muhammad<sup>saww</sup>, can take to his own words, and his own opinions, and his own analogies? But if he says, 'Yes, then, surely, he has lied to Allah<sup>azwj</sup> and has strayed a far straying, and if he says, 'No, it is not for anyone that he should take to his opinions, and his desires, and his analogies', so he has argued against himself, and he is from the ones who allege that Allah<sup>azwj</sup> has to be Obeyed, and His<sup>azwj</sup> Orders to be followed after the passing away of the Messenger<sup>saww</sup> of Allah<sup>azwj</sup>.

وَقَدْ قَالَ اللَّهُ وَقَوْلُهُ الْحَقُّ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ وَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ فِي حَيَاةِ مُحَمَّدٍ ( صلى الله عليه وآله ) وَ بَعْدَ قَبْضِ اللَّهِ مُحَمَّدًا ( صلى الله عليه وآله ) وَ كَمَا لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ مَعَ مُحَمَّدٍ ( صلى الله عليه وآله ) أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيَهُ وَ لَا مَقَابِيِسِهِ خِلَافًا لِأَمْرِ مُحَمَّدٍ ( صلى الله عليه وآله ) فَكَذَلِكَ لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ بَعْدَ مُحَمَّدٍ ( صلى الله عليه وآله ) أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيَهُ وَ لَا مَقَابِيِسِهِ

Allah<sup>azwj</sup> has said, and His<sup>azwj</sup> words are true: **“[3:144] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful”**, and that is something which they knew that Allah<sup>azwj</sup> is to be obeyed and His<sup>azwj</sup> Commands are to be followed during the lifetime of Muhammad<sup>saww</sup>, and (as well as) after Allah<sup>azwj</sup> had Made Muhammad<sup>saww</sup> to pass away. And if it was not for anyone from the people who were with Muhammad<sup>saww</sup> that they would take to their own desires, and their opinions, and their analogies in opposition to the orders of Muhammad<sup>saww</sup>, so similarly it is not for anyone from the people after Muhammad<sup>saww</sup> that they would take to their own desires, and their opinions, and their analogies’.

وَ قَالَ دَعُوا رُفْعَ أَيْدِيكُمْ فِي الصَّلَاةِ إِلَّا مَرَّةً وَاحِدَةً حِينَ تُفْتَسِحُ الصَّلَاةُ فَإِنَّ النَّاسَ قَدْ شَهَرُوكُمْ بِذَلِكَ وَ اللَّهُ الْمُسْتَعَانُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And he<sup>asws</sup> said: ‘Leave the raising of your hands in the Prayer except for the one time when you open the Prayer, for the people have publicised you all by that<sup>231</sup>, and Allah<sup>azwj</sup> is the Helper, and there is no Might and there is no Power except by Allah<sup>azwj</sup>’.

وَ قَالَ أَكْثَرُوا مِنْ أَنْ تَدْعُوا اللَّهَ فَإِنَّ اللَّهَ يُحِبُّ مِنْ عِبَادِهِ الْمُؤْمِنِينَ أَنْ يَدْعُوهُ وَ قَدْ وَعَدَ اللَّهُ عِبَادَهُ الْمُؤْمِنِينَ بِالْإِسْتِجَابَةِ وَ اللَّهُ مُصِيبٌ دُعَاءَ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ لَهُمْ عَمَلًا يَرِيدُهُمْ بِهِ فِي الْجَنَّةِ فَأَكْثَرُوا ذِكْرَ اللَّهِ مَا اسْتَطَعْتُمْ فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ اللَّيْلِ وَ النَّهَارِ فَإِنَّ اللَّهَ أَمَرَ بِكَثْرَةِ الذِّكْرِ لَهُ وَ اللَّهُ ذَاكِرٌ لِمَنْ ذَكَرَهُ مِنَ الْمُؤْمِنِينَ وَ اعْلَمُوا أَنَّ اللَّهَ لَمْ يَذْكُرْهُ أَحَدٌ مِنْ عِبَادِهِ الْمُؤْمِنِينَ إِلَّا ذَكَرَهُ بِحَبْرٍ

<sup>231</sup> To observe Taqueeya

And he<sup>asws</sup> said: 'Supplicate frequently to Allah<sup>azwj</sup> for Allah<sup>azwj</sup> Loves the ones from the believing servants that they should supplicate to Him<sup>azwj</sup>, and Allah<sup>azwj</sup> has Promised the believing servants for the Answering, and Allah<sup>azwj</sup> has Destined the supplications of the Believers, on the Day of Judgement, to increase their deeds by it in the Paradise. So, frequently remember Allah<sup>azwj</sup> in accordance with your abilities in every hour of the hours of the night and the day, for Allah<sup>azwj</sup> has Ordered for frequent Remembrance (Al-Zikr) to Him<sup>azwj</sup>, and Allah<sup>azwj</sup> Remembers the one who remembers Him<sup>azwj</sup> from the Believers. And know, that Allah<sup>azwj</sup> never Remembers anyone from His<sup>azwj</sup> believing servant except Remembering him with Goodness.

فَاعْطُوا اللَّهَ مِنْ أَنْفُسِكُمْ الْاجْتِهَادَ فِي طَاعَتِهِ فَإِنَّ اللَّهَ لَا يُدْرِكُ شَيْءٌ مِنَ الْخَيْرِ عِنْدَهُ إِلَّا بِطَاعَتِهِ وَاجْتِنَابِ مَحَارِمِهِ الَّتِي حَرَّمَ اللَّهُ فِي ظَاهِرِ الْقُرْآنِ وَبَاطِنِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ فِي كِتَابِهِ وَقَوْلُهُ الْحَقُّ وَدَرُوا ظَاهِرَ الْإِيمَانِ وَبَاطِنَهُ

So give Allah<sup>azwj</sup> from yourselves, the struggle in obedience to Him<sup>azwj</sup>, for Allah<sup>azwj</sup> does not Accept anything from the good with Him<sup>azwj</sup> except by obedience to Him<sup>azwj</sup>, and the avoidance of His<sup>azwj</sup> Prohibitions which Allah<sup>azwj</sup> has Prohibited in the apparent of the Quran and in its hidden. Allah<sup>azwj</sup> Blessed and High has Said in His<sup>azwj</sup> Book, and His<sup>azwj</sup> Words are True: **“[6:120] And abandon open and secret sin”**.

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

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

وَ أَحْسِنُوا إِلَى أَنْفُسِكُمْ مَا اسْتَطَعْتُمْ فَ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِنْ أَسَأْتُمْ فَلَهَا وَ جَامِلُوا النَّاسَ وَ لَا تَحْمِلُوهُمْ عَلَى رِقَابِكُمْ تَحْمَعُوا مَعَ ذَلِكَ طَاعَةَ رَبِّكُمْ وَ إِيَّاكُمْ وَ سَبَّ أَعْدَاءِ اللَّهِ حَيْثُ يَسْمَعُونَكُمْ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ وَ قَدْ يَنْبَغِي لَكُمْ أَنْ تَعْلَمُوا حَدَّ سَبِّهِمْ لِلَّهِ كَيْفَ هُوَ إِنَّهُ مِنْ سَبِّ أَوْلِيَاءِ اللَّهِ فَقَدْ انْتَهَكَ سَبَّ اللَّهِ وَ مَنْ أَظْلَمُ عِنْدَ اللَّهِ مِمَّنْ اسْتَسَبَّ لِلَّهِ وَ لِأَوْلِيَاءِ اللَّهِ فَهَهَذَا مَهْلًا فَاتَّبِعُوا أَمْرَ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And do good for yourselves in accordance with your abilities, for if you do good, it would be for your own selves, and if you violate, it would be against your own selves. And intermingle with the people and do not burden them upon your necks, including along with that the obedience to your Lord<sup>azwj</sup>. And beware of insulting the enemies of Allah<sup>azwj</sup> when they are listening to you, for the enemies will insult Allah<sup>azwj</sup> without awareness, and it is better that you should know the penalty of insulting Allah<sup>azwj</sup> and what it is.

He who has insulted the friends of Allah<sup>azwj</sup> is like he has insulted Allah<sup>azwj</sup>. And the one who is the most unjust with Allah<sup>azwj</sup> is the one who insults Allah<sup>azwj</sup> and the friends of Allah<sup>azwj</sup>, so don't do it, don't do it. Follow the Commands of Allah<sup>azwj</sup>. There is no Might, and no Power except by Allah<sup>azwj</sup>.



وَقَالَ أَيُّهَا الْعَصَابَةُ الْحَافِظُ اللَّهُ لَهُمْ أَمْرُهُمْ عَلَيْكُمْ بِأَثَارِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ سُنَّتِهِ وَ آثَارِ الْأَيْمَةِ الْهُدَاةِ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ بَعْدِهِ وَ سُنَّتِهِمْ فَإِنَّهُ مَنْ أَحَدَ بِذَلِكَ فَقَدْ اهْتَدَى وَ مَنْ تَرَكَ ذَلِكَ وَ رَغِبَ عَنْهُ ضَلَّ لِأَنََّّهُمْ هُمْ الَّذِينَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَ وَلَايَتِهِمْ

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

وَقَدْ قَالَ أَبُوْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَدَاوِمَةُ عَلَى الْعَمَلِ فِي اتِّبَاعِ الْأَثَارِ وَ السُّنَنِ وَ إِنْ قَلَّ أَرْضَى لِلَّهِ وَ أَنْفَعُ عِنْدَهُ فِي الْعَاقِبَةِ مِنَ الْإِحْتِهَادِ فِي الْبَدْعِ وَ اتِّبَاعِ الْأَهْوَاءِ أَلَا إِنَّ اتِّبَاعِ الْأَهْوَاءِ وَ اتِّبَاعِ الْبَدْعِ بَعِيرٌ هُدَى مِنَ اللَّهِ ضَلَالٌ وَ كُلُّ ضَلَالَةٍ بِدْعَةٌ وَ كُلُّ بِدْعَةٍ فِي النَّارِ وَ لَنْ يُنَالَ شَيْءٌ مِنَ الْحَيْرِ عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ وَ الصَّبْرِ وَ الرِّضَا لِأَنَّ الصَّبْرَ وَ الرِّضَا مِنْ طَاعَةِ اللَّهِ

And our<sup>asws</sup> father<sup>asws</sup> the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> has said: 'The continuation upon the deeds in the following of the footsteps and the Sunnah, even though they may be little, is more Pleasing to Allah<sup>azwj</sup> and beneficial with Him<sup>azwj</sup> in the Rewards, than the struggle in the 'Bittah) heresy, and the desires. Indeed, the following of the desires, and the following of the heresies (innovations) without Guidance from Allah<sup>azwj</sup> is misguidance, and every misguidance is heresy, and every heretic will be in the Fire. And nothing can be achieved from the good with Allah<sup>azwj</sup> except by being obedient to Him<sup>azwj</sup>, and the patience and being agreeable, because the patience and being agreeable is from the obedience to Allah<sup>azwj</sup>.

وَ اعْلَمُوا أَنَّهُ لَنْ يُؤْمِنَ عَبْدٌ مِنْ عِبِيدِهِ حَتَّى يَرْضَى عَنِ اللَّهِ فِيمَا صَنَعَ اللَّهُ إِلَيْهِ وَ صَنَعَ بِهِ عَلَى مَا أَحَبَّ وَ كَرِهَ وَ لَنْ يَصْنَعَ اللَّهُ بِمَنْ صَبَرَ وَ رَضِيَ عَنِ اللَّهِ إِلَّا مَا هُوَ أَهْلُهُ وَ هُوَ خَيْرٌ لَهُ بِمَا أَحَبَّ وَ كَرِهَ

And know, that a servant from the servants has not believed until he is happy with Allah<sup>azwj</sup> with regards to whatever Allah<sup>azwj</sup> has Done for him, and what he has done for Him<sup>azwj</sup> in accordance with what He<sup>azwj</sup> Likes and Dislikes. And Allah<sup>azwj</sup> does not Do with the one who is patient and happy with Allah<sup>azwj</sup> except that which he is deserving of, and that which is better for him, from what he likes or dislikes.

وَ عَلَيْكُمْ بِالْمَحَافِظَةِ عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ قُومُوا لِلَّهِ قَانِتِينَ كَمَا أَمَرَ اللَّهُ بِهِ الْمُؤْمِنِينَ فِي كِتَابِهِ مِنْ قَبْلِكُمْ

And it is for you to **“[2:238] Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah”**, just as Allah<sup>azwj</sup> has Commanded the Believers in His<sup>azwj</sup> Book which is in front of you.

وَ إِتَاكُمْ وَ عَلَيْكُمْ بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ فَإِنَّهُ مَنْ حَقَّرَهُمْ وَ تَكَبَّرَ عَلَيْهِمْ فَقَدْ زَلَّ عَنِ دِينِ اللَّهِ وَ اللَّهُ لَهُ حَاقِرٌ مَاقِتٌ وَ قَدْ قَالَ أَبُوْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) أَمَرَنِي رَبِّي بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ مِنْهُمْ وَ اعْلَمُوا أَنَّ مَنْ حَقَّرَ أَحَدًا مِنَ الْمُسْلِمِينَ أَلْفَى اللَّهُ عَلَيْهِ الْمَقْتُ مِنْهُ وَ الْمَحْقَرَةَ حَتَّى يَمُتَهُ النَّاسُ وَ اللَّهُ لَهُ أَشَدُّ مَقْتًا

And beware, and it is for you to love the poor Muslims, for the one who considers them to be lowly due to his own arrogance, so he has slipped from the Religion of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> has for him (a situation of) lowliness and hate. And the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> has said: 'My<sup>saww</sup> Lord<sup>azwj</sup> has Commanded me<sup>saww</sup> to love the poor among the Muslims'. And know, that the one who belittles anyone from the Muslims will meet Allah<sup>azwj</sup> having Hatred towards him and lowliness from Him<sup>azwj</sup> to the extent that the people will hate him and Allah<sup>azwj</sup> will have intense Hatred towards him.

فَاتَّقُوا اللَّهَ فِي إِخْوَانِكُمُ الْمُسْلِمِينَ الْمَسَاكِينَ فَإِنَّ هُمْ عَلَيْكُمْ حَقًّا أَنْ تُحِبُّوهُمْ فَإِنَّ اللَّهَ أَمَرَ رَسُولَهُ (صلى الله عليه وآله) بِحُبِّهِمْ  
فَمَنْ لَمْ يُحِبَّ مَنْ أَمَرَ اللَّهُ بِحُبِّهِ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ وَمَنْ عَصَى اللَّهَ وَرَسُولَهُ وَمَاتَ عَلَى ذَلِكَ مَاتَ وَهُوَ مِنَ الْعَاوِينَ

Fear Allah<sup>azwj</sup> with regards to your brothers who are poor Muslims, for they have a right over you that you should love them. Allah<sup>azwj</sup> Commanded His<sup>azwj</sup> Messenger<sup>saww</sup> to love them, so the one who does not love the one whom Allah<sup>azwj</sup> has Commanded to love, so he has disobeyed Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup>, and the one who disobeys Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup> and dies upon that, would have died whilst being from the misguided ones.

وَإِيَّاكُمْ وَالْعُظْمَةَ وَالْكِبْرَ فَإِنَّ الْكِبْرَ رِذَاءُ اللَّهِ عَزَّ وَجَلَّ فَمَنْ نَارَعَ اللَّهَ رِذَاءَهُ حَصَمَهُ اللَّهُ وَ أَدَلَّهُ يَوْمَ الْقِيَامَةِ

And beware of (considering for yourself) greatness and arrogance, for the Arrogance is the Robe of Allah<sup>azwj</sup> Mighty and Majestic, so the one who disputed with Allah<sup>azwj</sup> for His<sup>azwj</sup> Robe, Allah<sup>azwj</sup> will Reduce him and Disgrace him on the Day of Judgement.

وَإِيَّاكُمْ أَنْ يَبْغِيَ بَعْضُكُمْ عَلَى بَعْضٍ فَإِنَّهَا لَيْسَتْ مِنْ خِصَالِ الصَّالِحِينَ فَإِنَّهُ مَنْ بَغَى صَيَّرَ اللَّهُ بَعْضَهُ عَلَى نَفْسِهِ وَ صَارَتْ نُصْرَتُهُ  
اللَّهُ لِمَنْ بَغَى عَلَيْهِ وَ مَنْ نَصَرَهُ اللَّهُ غَلَبَ وَ أَصَابَ الظَّفَرَ مِنَ اللَّهِ

And beware of injustices of some of you against the others, for it is not from the characteristics of the righteous. The one who is unjust, Allah<sup>azwj</sup> will Turn his injustice against his own self, and Make His<sup>azwj</sup> Help to be for the one who he was unjust to, and the one whom Allah<sup>azwj</sup> Helps will overcome and be of the group of winners from Allah<sup>azwj</sup>.

وَإِيَّاكُمْ أَنْ يَحْسَدَ بَعْضُكُمْ بَعْضًا فَإِنَّ الْكُفْرَ أَصْلُهُ الْحَسَدُ

And beware of the envying of some of you against the others, for the disbelief is the origin of the envy.

وَإِيَّاكُمْ أَنْ تُعِينُوا عَلَى مُسْلِمٍ مَظْلُومٍ فَيَدْعُو اللَّهَ عَلَيْكُمْ وَ يُسْتَجَابَ لَهُ فِيكُمْ فَإِنَّ أَبَانَ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ  
يَقُولُ إِنَّ دَعْوَةَ الْمُسْلِمِ الْمَظْلُومِ مُسْتَجَابَةٌ وَ لِيُعِينَ بَعْضُكُمْ بَعْضًا فَإِنَّ أَبَانَ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَقُولُ إِنَّ مَعُونَةَ  
الْمُسْلِمِ خَيْرٌ وَ أَكْبَرُ أَجْرًا مِنْ صِيَامِ شَهْرٍ وَ اغْتِكَافِهِ فِي الْمَسْجِدِ الْحَرَامِ

And beware of helping against an oppressed Muslim, for he would supplicate to Allah<sup>azwj</sup> against you and He<sup>azwj</sup> would Answer him regarding you. Our<sup>asws</sup> forefather<sup>saww</sup> the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> used to say that: 'The supplication of an oppressed Muslims gets Answered'. And help each other, for our<sup>asws</sup> forefather<sup>saww</sup>, the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> used to say that: 'Helping a Muslim is better and greater in Reward than the Fasting for a month, and seclusion (Al-I'tikaaf) in the Masjid Al-Haraam (The Sacred Masjid).

وَإِيَّاكُمْ وَإِعْسَارَ أَحَدٍ مِنْ إِخْوَانِكُمُ الْمُسْلِمِينَ أَنْ تُعْسِرُوهُ بِالشَّيْءِ يَكُونُ لَكُمْ قَبْلَهُ وَهُوَ مُعْسِرٌ فَإِنَّ أَبَانَا رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَقُولُ لَيْسَ لِمُسْلِمٍ أَنْ يُعْسِرَ مُسْلِمًا وَمَنْ أَنْظَرَ مُعْسِرًا أَظَلَّهُ اللَّهُ بِظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

And beware of creating difficulties for anyone from your Muslim brothers if he owes you anything from before and he is insolvent, for our<sup>asws</sup> forefather the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> used to say: 'It is not for a Muslim to make difficulties for a Muslim, and the one who is considerate to the insolvent will be Shaded by Allah<sup>azwj</sup> by a shade on the Day in which there will no shade except for His<sup>azwj</sup> Shade'.

وَإِيَّاكُمْ أَيُّهَا الْعِصَابَةُ الْمَرْحُومَةُ الْمُفَضَّلَةُ عَلَى مَنْ سِوَاهَا وَحَبَسَ حُقُوقَ اللَّهِ قَبْلَكُمْ يَوْمًا بَعْدَ يَوْمٍ وَ سَاعَةً بَعْدَ سَاعَةٍ فَإِنَّهُ مَنْ عَجَّلَ حُقُوقَ اللَّهِ قَبْلَهُ كَانَ اللَّهُ أَقْدَرَ عَلَى التَّعْجِيلِ لَهُ إِلَى مُضَاعَفَةِ الْحَيْرِ فِي الْعَاجِلِ وَالْآجِلِ وَإِنَّهُ مَنْ أَخَّرَ حُقُوقَ اللَّهِ قَبْلَهُ كَانَ اللَّهُ أَقْدَرَ عَلَى تَأْخِيرِ رِزْقِهِ وَمَنْ حَبَسَ اللَّهُ رِزْقَهُ لَمْ يَقْدِرْ أَنْ يَرْزُقَ نَفْسَهُ فَأَدُّوا إِلَى اللَّهِ حَقَّ مَا رَزَقَكُمْ يُطَيِّبِ اللَّهُ لَكُمْ بَقِيَّتَهُ وَ يُنْجِزْ لَكُمْ مَا وَعَدَكُمْ مِنْ مُضَاعَفَتِهِ لَكُمْ الْأَضْعَافَ الْكَثِيرَةَ الَّتِي لَا يَعْلَمُ عَدَدَهَا وَ لَا كُنْهَ فَضْلُهَا إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ

And beware, O group under the Mercy and preferred ones over the others, of withholding the Rights of Allah<sup>azwj</sup> before you, day after day and hour after hour, for the one who makes haste in (giving) the Rights of Allah<sup>azwj</sup> which are in front of him, then Allah<sup>azwj</sup> has the Power over the Hastening to him for the multiplication of the good, either immediately or later on. And the one who delays the Rights of Allah<sup>azwj</sup>, then Allah<sup>azwj</sup> has the Power over Delaying his sustenance, and the one from whom Allah<sup>azwj</sup> Withholds his sustenance, he would not have the ability to sustain himself. So give to Allah<sup>azwj</sup> the Right from what He<sup>azwj</sup> has Granted you so that He<sup>azwj</sup> would Purify for you the remainder of it, and Complete for you from the Multiplication for you, the excessive Multiplication, the count of which is not known to any but Him<sup>azwj</sup>, or its virtues, the Lord<sup>azwj</sup> of the Worlds'.

وَ قَالَ اتَّقُوا اللَّهَ أَيُّهَا الْعِصَابَةُ وَ إِنْ اسْتَطَعْتُمْ أَنْ لَا يَكُونَ مِنْكُمْ مُخْرِجُ الْإِمَامِ فَإِنَّ مُخْرِجَ الْإِمَامِ هُوَ الَّذِي يَسْعَى بِأَهْلِ الصَّلَاحِ مِنْ أَتْبَاعِ الْإِمَامِ الْمُسْلِمِينَ لِفَضْلِهِ الصَّابِرِينَ عَلَى آدَاءِ حَقِّهِ الْعَارِفِينَ حُرْمَتِهِ

And he<sup>asws</sup> said: 'Fear Allah<sup>azwj</sup>, O group, if you could, and dont be an embarrassment for the Imam<sup>asws</sup>, for the one who causes embarrassment for the Imam<sup>asws</sup>, he is the one who discredits the righteous people, the ones who follow the Imam<sup>asws</sup> of the Muslims for his<sup>asws</sup> virtues, the patient ones upon the payment of his<sup>asws</sup> rights, the ones who understand his<sup>asws</sup> sanctity.

وَ اعْلَمُوا أَنَّهُ مَنْ نَزَلَ بِذَلِكَ الْمَنْزِلِ عِنْدَ الْإِمَامِ فَهُوَ مُخْرِجُ الْإِمَامِ فَإِذَا فَعَلَ ذَلِكَ عِنْدَ الْإِمَامِ أَخْرَجَ الْإِمَامَ إِلَى أَنْ يَلْعَنَ أَهْلَ الصَّلَاحِ مِنْ أَتْبَاعِهِ الْمُسْلِمِينَ لِفَضْلِهِ الصَّابِرِينَ عَلَى آدَاءِ حَقِّهِ الْعَارِفِينَ حُرْمَتِهِ فَإِذَا لَعَنَهُمْ لِإِخْرَاجِ أَعْدَاءِ اللَّهِ الْإِمَامَ صَارَتْ لَعْنَتُهُ رَحْمَةً مِنْ

اللَّهُ عَلَيْهِمْ وَ صَارَتْ اللَّعْنَةُ مِنَ اللَّهِ وَ مِنَ الْمَلَائِكَةِ وَ رُسُلِهِ عَلَى أُولَئِكَ وَ اعْلَمُوا أَنَّهَا الْعِصَابَةُ أَنَّ السُّنَّةَ مِنَ اللَّهِ قَدْ جَرَتْ فِي الصَّالِحِينَ قَبْلُ

And know, that the one who descends to that level with (respect) the Imam<sup>asws</sup>, so he has embarrassed the Imam<sup>asws</sup> (by associating himself with him<sup>asws</sup>) He would do that by cursing the righteous people the ones who (strictly) follow him<sup>asws</sup> from the Muslims for their virtues, the patient ones upon the paying of his<sup>asws</sup> rights, the ones who have recognised his<sup>asws</sup> sanctity, so his curse against (the pious ones) is for the enemies of Allah<sup>azwj</sup>, as the Imam<sup>asws</sup> converts that curse into Mercy from Allah<sup>azwj</sup> upon them (the pious ones), and turns the Curse from Allah<sup>azwj</sup> and from the Angels, and from His<sup>azwj</sup> Messenger<sup>saww</sup> upon them (the deniers). And know, O group, that the Sunnah from Allah<sup>azwj</sup> has flowed within the righteous ones before’.

وَ قَالَ مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ وَ هُوَ مُؤْمِنٌ حَقًّا حَقًّا فَلْيَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا وَ لِيَبْرَأَ إِلَى اللَّهِ مِنْ عَدُوِّهِمْ وَ يُسَلِّمَ لِمَا أَنْتَهَى إِلَيْهِ مِنْ فَضْلِهِمْ لِأَنَّ فَضْلَهُمْ لَا يَبْلُغُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ أَلَمْ تَسْمَعُوا مَا ذَكَرَ اللَّهُ مِنْ فَضْلِ أَتْبَاعِ الْأَئِمَّةِ الْهَدَاةِ وَ هُمْ الْمُؤْمِنُونَ قَالَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أُولَئِكَ رَافِقًا

And he<sup>asws</sup> said: ‘The one who wishes to meet Allah<sup>azwj</sup> as a Believer, ‘Haqqan’ Haqqan’ (surely and truly), so he should befriend Allah<sup>azwj</sup>, and His<sup>azwj</sup> Messenger, and those who believed<sup>asws</sup>, and should distance himself from their<sup>asws</sup> enemies, and accept whatever that has ended up with him from their<sup>asws</sup> virtues, because their<sup>asws</sup> virtues cannot be comprehended by the ‘مَلَكٌ مُقَرَّبٌ’ Angels of Proximity, or ‘نَبِيٌّ مُرْسَلٌ’<sup>232</sup> the Messenger Prophets<sup>as</sup>, but some among them. Have you not heard what Allah<sup>azwj</sup> has Mentioned from the virtues of following the Imams<sup>asws</sup> of Guidance, and they are the Believers? He<sup>azwj</sup> Said: **“[4:69] And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!”**

فَهَذَا وَجْهٌ مِنْ وَجُوهِ فَضْلِ أَتْبَاعِ الْأَئِمَّةِ فَكَيْفَ بِهِمْ وَ فَضْلِهِمْ وَ مَنْ سَرَّهُ أَنْ يُسَمَّ اللَّهُ لَهُ إِيمَانُهُ حَتَّى يَكُونَ مُؤْمِنًا حَقًّا حَقًّا فَلْيَبْزُوطِهِ بِشُرُوطِهَا الَّتِي اشْتَرَطَهَا عَلَى الْمُؤْمِنِينَ فَإِنَّهُ قَدْ اشْتَرَطَ مَعَ وَلَايَتِهِ وَ وَلَايَةِ رَسُولِهِ وَ وَلَايَةِ الْأَئِمَّةِ الْمُؤْمِنِينَ إِقَامَ الصَّلَاةِ وَ إِيْتَاءَ الزَّكَاةِ وَ إِفْرَاضَ اللَّهِ قَرْضًا حَسَنًا وَ اجْتِنَابَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

This is just one perspective from the perspectives of the virtues of following the Imams<sup>asws</sup>, so how can others (comprehend) them<sup>asws</sup> and their<sup>asws</sup> virtues? And the one who wishes that Allah<sup>azwj</sup> should Complete for him his faith and he becomes a devout and true Believer, he should fulfill to Allah<sup>azwj</sup> His<sup>azwj</sup> Conditions which He<sup>azwj</sup> has Placed upon the Believers. He<sup>azwj</sup> has Placed the conditions of His<sup>azwj</sup> Wilayah along with the Wilayah of His<sup>azwj</sup> Messenger<sup>saww</sup>, and the Wilayah of the Imams<sup>asws</sup> of the Believers. He should establish the Prayer, and give the Zakaat, and give to Allah<sup>azwj</sup> goodly loans (Karza e Hasana), and avoid the immoralities, both openly as well as discreetly.

<sup>232</sup> The Higher status Prophet<sup>as</sup> who were Awarded with the Divine Books

فَلَمْ يَبْقَ شَيْءٌ مِّمَّا فُحِّمَ بِمَا حَرَّمَ اللَّهُ إِلَّا وَ قَدْ دَخَلَ فِي جُمْلَةِ قَوْلِهِ فَمَنْ دَانَ اللَّهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ مُخْلِصاً لِلَّهِ وَ لَمْ يُرَخِّصْ لِنَفْسِهِ فِي تَرْكِ شَيْءٍ مِنْ هَذَا فَهُوَ عِنْدَ اللَّهِ فِي حِزْبِ الْعَالِيِينَ وَ هُوَ مِنَ الْمُؤْمِنِينَ حَقًّا

There does not remain anything from the detail of what Allah<sup>azwj</sup> has Prohibited, except that it is included in its entirety in His<sup>azwj</sup> Statement. So the one who makes it to be his Religion in what is between himself and Allah<sup>azwj</sup>, being sincere to Allah<sup>azwj</sup>, and does not authorise for himself to ignore anything from this, so he is, in the Sight of Allah<sup>azwj</sup>, in His<sup>azwj</sup> Triumphant Party, and he is from the true Believers.

وَ إِيَّاكُمْ وَ الْإِصْرَارَ عَلَى شَيْءٍ مِّمَّا حَرَّمَ اللَّهُ فِي ظَهْرِ الْقُرْآنِ وَ بَطْنِهِ وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ إِلَى هَاهُنَا رَوَاهُ الْقَاسِمُ بْنُ رَبِيعٍ يَعْنِي الْمُؤْمِنِينَ قَبْلَكُمْ إِذَا نَسُوا شَيْئاً مِمَّا اشْتَرَطَ اللَّهُ فِي كِتَابِهِ عَزَفُوا أَنَّهُمْ قَدْ عَصَوْا اللَّهَ فِي تَرْكِهِمْ ذَلِكَ الشَّيْءَ فَاسْتَغْفَرُوا وَ لَمْ يَعُودُوا إِلَى تَرْكِهِ فَذَلِكَ مَعْنَى قَوْلِ اللَّهِ وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ

And beware of insisting upon something from what Allah<sup>azwj</sup> has Prohibited in the Apparent of the Quran and its Hidden. And Allah<sup>azwj</sup> the High has Said: **“[3:135] and (who) do not knowingly persist in what they have done”** (Up to this point it is the narration of Al-Qasim Bin Rabi'e). It means that the Believers before them, when they forgot something from what Conditions Allah<sup>azwj</sup> had Placed upon them in His<sup>azwj</sup> Book, would come to the realisation that they had disobeyed Allah<sup>azwj</sup> in their avoidance of that thing. So they would seek Forgiveness and would not repeat it. So that is the meaning of the Statement of Allah<sup>azwj</sup>: **“[3:135] and (who) do not knowingly persist in what they have done”**.

وَ اعْلَمُوا أَنَّهُ إِذَا أَمَرَ وَ نَهَى لِيُطَاعَ فِيمَا أَمَرَ بِهِ وَ لِيُنْتَهَى عَمَّا نَهَى عَنْهُ فَمَنْ اتَّبَعَ أَمْرَهُ فَقَدْ أَطَاعَهُ وَ قَدْ أَدْرَكَ كُلَّ شَيْءٍ مِنَ الْخَيْرِ عِنْدَهُ وَ مَنْ لَمْ يَنْتَهَ عَمَّا نَهَى اللَّهُ عَنْهُ فَقَدْ عَصَاهُ فَإِنْ مَاتَ عَلَى مَعْصِيَتِهِ أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

And know that He<sup>azwj</sup> has Commanded and Prohibited, so that there should be obedience in what He<sup>azwj</sup> has Commanded for, and avoidance in what He<sup>azwj</sup> has Prohibited from. So the one who has followed His<sup>azwj</sup> Commands has obeyed Him<sup>azwj</sup>, and has realised everything from the good, which is with Him<sup>azwj</sup>, and the one who did not avoid what Allah<sup>azwj</sup> has Prohibited from, so he has disobeyed Him<sup>azwj</sup>. So if he were to die upon being disobedient to Him<sup>azwj</sup>, Allah<sup>azwj</sup> will Fling him upon his face in the Fire.

وَ اعْلَمُوا أَنَّهُ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ مِنْ خَلْقِهِ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ مِنْ خَلْقِهِ كُلِّهِمْ إِلَّا طَاعَتُهُمْ لَهُ فَاجْتَهِدُوا فِي طَاعَةِ اللَّهِ إِنْ سَرَّكُمْ أَنْ تَكُونُوا مُؤْمِنِينَ حَقًّا حَقًّا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And know, that there is nothing else between Allah<sup>azwj</sup> and anyone from His<sup>azwj</sup> creatures, Angels of Proximity, or Messenger Prophets<sup>as</sup>, or all others apart from that, except for their obedience to Him<sup>azwj</sup>. So strive in being obedient to Allah<sup>azwj</sup>, if you wish to become true Believers, truly, and there is not Strength except by Allah<sup>azwj</sup>.

وَقَالَ وَ عَلَيْكُمْ بِطَاعَةِ رَبِّكُمْ مَا اسْتَطَعْتُمْ فَإِنَّ اللَّهَ رَبُّكُمْ وَ اعْلَمُوا أَنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ وَ التَّسْلِيمَ هُوَ الْإِسْلَامُ فَمَنْ سَلَّمَ فَقَدْ  
 أَسْلَمَ وَ مَنْ لَمْ يُسَلِّمْ فَلَا إِسْلَامَ لَهُ وَ مَنْ سَرَّهُ أَنْ يُبْلَغَ إِلَى نَفْسِهِ فِي الْإِحْسَانِ فَلْيُطِيعِ اللَّهَ فَإِنَّهُ مَنْ أَطَاعَ اللَّهَ فَقَدْ أَبْلَغَ إِلَى نَفْسِهِ فِي  
 الْإِحْسَانِ

And he<sup>asws</sup> said: 'And it is for you to obey your Lord<sup>azwj</sup> in accordance with your abilities, for Allah<sup>azwj</sup> is your Lord<sup>azwj</sup>. And know that the Islam is the submission, and the submission is the Islam. So the one who submits, so he has Islam, and the one who does not submit, there is no Islam to him. And the one wishes to do himself a favour, so he should obey Allah<sup>azwj</sup>, for the one who has obeyed Allah<sup>azwj</sup> has indeed done himself a favour.

وَ إِيَّاكُمْ وَ مَعْصِيَةِ اللَّهِ أَنْ تَرْكَبُوهَا فَإِنَّهُ مَنْ انْتَهَكَ مَعْصِيَةَ اللَّهِ فَكَرَبَهَا فَقَدْ أَبْلَغَ فِي الْإِسَاءَةِ إِلَى نَفْسِهِ وَ لَيْسَ بَيْنَ الْإِحْسَانِ وَ  
 الْإِسَاءَةِ مَنزِلَةٌ فَلِأَهْلِ الْإِحْسَانِ عِنْدَ رَبِّهِمُ الْحَنَّةُ وَ لِأَهْلِ الْإِسَاءَةِ عِنْدَ رَبِّهِمُ النَّارُ فَاعْمَلُوا بِطَاعَةِ اللَّهِ وَ اجْتَنِبُوا مَعْصِيَةَ اللَّهِ وَ اعْلَمُوا أَنَّهُ  
 لَيْسَ يُعْنِي عَنْكُمْ مِنَ اللَّهِ أَحَدٌ مِنْ خَلْقِهِ شَيْئاً لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مِنْ دُونِ ذَلِكَ فَمَنْ سَرَّهُ أَنْ تَنْفَعَهُ شَفَاعَةُ  
 الشَّافِعِينَ عِنْدَ اللَّهِ فَلْيَطْلُبْ إِلَى اللَّهِ أَنْ يَرْضَى عَنْهُ

And beware of being disobedient to Allah<sup>azwj</sup> if you were to do it. The one who violated by being disobedient to Allah<sup>azwj</sup>, so he has disfavoured himself, and there is no station between favour and disfavour. For the ones who have done a favour in the Sight of their Lord<sup>azwj</sup>, is Paradise, and for the ones who have violated in the Sight of their Lord<sup>azwj</sup>, is the Fire. So, know that you have to be obedient to Allah<sup>azwj</sup> and avoid being disobedient to Him<sup>azwj</sup>. And know, that there is none who is needless of Allah<sup>azwj</sup> from His<sup>azwj</sup> creatures, neither the Angels of Proximity, nor the Messenger Prophets<sup>as</sup>, nor anyone other than that. So the one who wishes that he should benefit from the intercession of the intercessors in the Presence of Allah<sup>azwj</sup>, so he should seek to Please Allah<sup>azwj</sup>.

وَ اعْلَمُوا أَنَّ أَحَدًا مِنْ خَلْقِ اللَّهِ لَمْ يُصِبْ رِضَا اللَّهِ إِلَّا بِطَاعَتِهِ وَ طَاعَةَ رَسُولِهِ وَ طَاعَةَ وِلَاةِ أَمْرِهِ مِنْ آلِ مُحَمَّدٍ ( صلى الله عليه  
 وآله ) وَ مَعْصِيَتِهِمْ مِنْ مَعْصِيَةِ اللَّهِ وَ لَمْ يَنْكُرْ لَهُمْ فَضْلاً عَظِماً أَوْ صَغُوراً وَ اعْلَمُوا أَنَّ الْمُنْكَرِينَ هُمُ الْمُكْذِبُونَ وَ أَنَّ الْمُكْذِبِينَ هُمُ  
 الْمُنَافِقُونَ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِلْمُنَافِقِينَ وَ قَوْلُهُ الْحَقُّ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَ لَنْ نَجِدَ لَهُمْ نَصِيراً

And know that no one from the creatures of Allah<sup>azwj</sup> can achieve the Pleasure of Allah<sup>azwj</sup> except by being obedient to Him<sup>azwj</sup>, and being obedient to His<sup>azwj</sup> Messenger<sup>saww</sup>, and being obedient to the Masters of the Command<sup>asws</sup> (Wali Al-Amr<sup>asws</sup>) from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and that the disobedience to them<sup>asws</sup> is disobedient to Allah<sup>azwj</sup>. And do not deny their<sup>asws</sup> virtues, be they great or small. And know, that the deniers are the liars, they are the hypocrites, and that Allah<sup>azwj</sup> Mighty and Majestic Said for the hypocrites, and His<sup>azwj</sup> Words are true, that: **“[4:145] Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them”**.

وَ لَا يَفْرَقَنَّ أَحَدٌ مِنْكُمْ أَلَمَ اللَّهُ قَلْبَهُ طَاعَتَهُ وَ حَشِيَّتَهُ مِنْ أَحَدٍ مِنَ النَّاسِ يَمُنُّ أَخْرَجَهُ اللَّهُ مِنْ صِفَةِ الْحَقِّ وَ لَمْ يَجْعَلْهُ مِنْ أَهْلِهَا فَإِنَّ  
 مَنْ لَمْ يَجْعَلِ اللَّهَ مِنْ أَهْلِ صِفَةِ الْحَقِّ فَأُولَئِكَ هُمُ شَيْطَانُ الْإِنْسِ وَ الْجِنَّ وَ إِنَّ لَشَيْطَانِ الْإِنْسِ حِيلَةً وَ مَكْرًا وَ خَدَائِعَ وَ وَسْوَسةً

بَعْضِهِمْ إِلَى بَعْضٍ يُرِيدُونَ إِنْ اسْتَطَاعُوا أَنْ يَرُدُّوا أَهْلَ الْحَقِّ عَمَّا أَكْرَمَهُمُ اللَّهُ بِهِ مِنَ النَّظَرِ فِي دِينِ اللَّهِ الَّذِي لَمْ يَجْعَلِ اللَّهُ شَيْطَانِينَ الْإِنْسِي مِنْ أَهْلِهِ إِزَادَةً أَنْ يَسْتَوِيَ أَعْدَاءُ اللَّهِ وَ أَهْلُ الْحَقِّ فِي الشُّكِّ وَ الْإِنْكَارِ وَ التَّكْذِيبِ فَيَكُونُونَ سَوَاءً كَمَا وَصَفَ اللَّهُ تَعَالَى فِي كِتَابِهِ مِنْ قَوْلِهِ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ثُمَّ نَهَى اللَّهُ أَهْلَ النَّصْرِ بِالْحَقِّ أَنْ يَتَّجِدُوا مِنْ أَعْدَاءِ اللَّهِ وَلِيًّا وَ لَا نَصِيرًا

And let no one from among you, whom Allah<sup>azwj</sup> has Necessitated upon his heart, obedience to Him<sup>azwj</sup> and being humble to Him<sup>azwj</sup>, should fear any one from the people from whom Allah<sup>azwj</sup> has Removed the qualities of the truth and did not Make him to be deserving of it. So the one whom Allah<sup>azwj</sup> has not Made to be deserving of the qualities of the truth, so these are the hypocrites, these are the Satans<sup>la</sup> among the Humans and the Jinn. And it is the Satans<sup>la</sup> among the Humans that trick, and plot, and deceive, and whisper (cast doubts) from some of them to the others, attempting to divert the people of the truth, whom Allah<sup>azwj</sup> has Honoured by Granting them the insight into the Religion of Allah<sup>azwj</sup>, and insight which Allah<sup>azwj</sup> has not Considered the Satans<sup>la</sup> among the Humans to be deserving of it, Intending thereby not to equalise the enemies of Allah<sup>azwj</sup> to the people of the truth, with regards to the doubt, and the denial, and the belying to end up being equal as Allah<sup>azwj</sup> the High has Described in His<sup>azwj</sup> Book: “[4:89] **They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike**”. Then Allah<sup>azwj</sup> prohibited the people of the truth that they should take the enemies of Allah<sup>azwj</sup> as guardians or as helpers.

فَلَا يَهُؤُلَنَّكُمْ وَ لَا يَرُدَّنَّكُمْ عَنِ النَّصْرِ بِالْحَقِّ الَّذِي خَصَّكُمْ اللَّهُ بِهِ مِنْ حِيلَةِ شَيْطَانِ الْإِنْسِي وَ مَكْرِهِمْ مِنْ أُمُورِكُمْ تَدْفَعُونَ أَنْتُمْ السَّيِّئَةَ بِالَّتِي هِيَ أَحْسَنُ فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ رُكْبِكُمْ بِطَاعَتِهِ وَ هُمْ لَا خَيْرَ عِنْدَهُمْ لَا يَجِلُّ لَكُمْ أَنْ تُظْهِرُوهُمْ عَلَى أُصُولِ دِينِ اللَّهِ فَإِنَّهُمْ إِنْ سَمِعُوا مِنْكُمْ فِيهِ شَيْئًا عَادُوا عَلَيْكُمْ وَ رَفَعُوا عَلَيْكُمْ وَ جَاهَدُوا عَلَى هَلَاكِكُمْ وَ اسْتَقْبَلُوكُمْ بِمَا تَكْرَهُونَ

So do not let them scare you, and do not let them repulse you all from the consideration by the truth which Allah<sup>azwj</sup> has Specialised you with from the tricks of the Satans<sup>la</sup> from the Humans, and their plots in your affairs. You should repel the bad by that which is good in what is between you and them, seeking by that the Pleasure of your Lord<sup>azwj</sup> by being obedient to Him<sup>azwj</sup>. And they are such that there is no good with them.

It is not permissible for you to display to them the Principles of the Religion of Allah<sup>azwj</sup> (Usool Al-Deen<sup>233</sup>) for they are such that they would hear something from you, be inimical against you, and raise (the issue) against you, and strive for destroying you, and place in front of you that which you dislike.

وَ لَمْ يَكُنْ لَكُمْ النَّصْفَةُ مِنْهُمْ فِي دُولِ الْفُجَّارِ فَاعْرِفُوا مَنْزِلَتَكُمْ فِيمَا بَيْنَكُمْ وَ بَيْنَ أَهْلِ الْبَاطِلِ فَإِنَّهُ لَا يَنْبَغِي لِأَهْلِ الْحَقِّ أَنْ يُنْزِلُوا أَنْفُسَهُمْ مَنْزِلَةَ أَهْلِ الْبَاطِلِ لِأَنَّ اللَّهَ لَمْ يَجْعَلْ أَهْلَ الْحَقِّ عِنْدَهُ بِمَنْزِلَةِ أَهْلِ الْبَاطِلِ أَمْ لَمْ يَعْرِفُوا وَجْهَ قَوْلِ اللَّهِ فِي كِتَابِهِ إِذْ يُسْأَلُ أَمْ يَجْعَلُ الدِّينَ آمْنًا وَ عَمَلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ أَكْرَمُوا أَنْفُسَكُمْ عَنْ أَهْلِ الْبَاطِلِ وَ لَا يَجْعَلُوا اللَّهَ

<sup>233</sup> Salat, Zakat, Soam, Hajj and Wilayat, see for example Al-Kafi Vol. 2 Pg. 18.

تَبَارَكَ وَ تَعَالَى وَ لَهُ الْمَثَلُ الْأَعْلَى وَ إِمَامِكُمْ وَ دِينِكُمْ الَّذِي تَدِينُونَ بِهِ عُرْضَةٌ لِأَهْلِ الْبَاطِلِ فَتُعْضِبُوا اللَّهَ عَلَيْكُمْ فَتَهْلِكُوا فَمَهْلًا  
مَهْلًا

And there is no remedy for you from them in the government of the corrupts. So understand your status in what is between you and the people of the falsehood, for it does not befit the people of the truth to descend to the level of the people of the falsehood. (This is due to the fact) that Allah<sup>azwj</sup> did not Make for the people of the falsehood who does not understand His<sup>azwj</sup> Perspective, the status which is with Him<sup>azwj</sup> for the people of the truth.

The Statement of Allah<sup>azwj</sup> in His<sup>azwj</sup> Book where He<sup>azwj</sup> Said: “[38:28] **Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?**” He<sup>azwj</sup> has Honoured yourselves rather than the people of the falsehood. And do not make Allah<sup>azwj</sup> Blessed and High, and for Him<sup>azwj</sup> is the Highest Example, and your Imams<sup>asws</sup>, and the Religion which you have made it to be for yourselves, to be exposed (vulnerable) to the people of the falsehood. Allah<sup>azwj</sup> would be Angered against you, so you will perish. So, do not do it, do not do it (strictly observe Taqueeya).

يَا أَهْلَ الصَّلَاحِ لَا تَتْرُكُوا أَمْرَ اللَّهِ وَ أَمْرَ مَنْ أَمَرَكُمْ بِطَاعَتِهِ فَيُعِيرَ اللَّهُ مَا بَيْنَكُمْ مِنْ نِعْمَةٍ أُجِبُوا فِي اللَّهِ مَنْ وَصَفَ صِفَتَكُمْ وَ أَبْغَضُوا فِي اللَّهِ مَنْ خَالَفَكُمْ وَ ابْتَدَلُوا مَوَدَّتَكُمْ وَ نَصِيحَتَكُمْ [لِمَنْ وَصَفَ صِفَتَكُمْ] وَ لَا تَبْتَدِلُوهَا لِمَنْ رَغِبَ عَنْ صِفَتِكُمْ وَ عَادَاكُمْ عَلَيْهَا وَ بَعَى لَكُمْ الْعَوَائِلَ هَذَا أَدْبُنَا أَدْبُ اللَّهِ فَخُذُوا بِهِ وَ تَفَهَّمُوهُ وَ اعْقِلُوهُ وَ لَا تَبْدُوهُ وَرَاءَ ظُهُورِكُمْ مَا وَافَقَ هُدَاكُمْ أَخَذْتُمْ بِهِ وَ مَا وَافَقَ هَوَاكُمْ طَرَحْتُمُوهُ وَ لَمْ تَأْخُذُوا بِهِ

O righteous people! Do not abandon the Commands of Allah<sup>azwj</sup>, and the Command from your affairs for the obedience to Him<sup>azwj</sup>, lest Allah<sup>azwj</sup> Alters the Blessings for you. Love for the sake of Allah<sup>azwj</sup> (the ones of similar qualities to yourselves), and hate for the Sake of Allah<sup>azwj</sup> the ones who oppose you. And extend your cordiality and your advice to the ones who possess your qualities, and do not extend it to the ones who have abandoned your qualities, and are inimical towards you, and rebel against you, and wish for calamities to befall upon you. This is our<sup>asws</sup> education which Allah<sup>azwj</sup> Has Educated us<sup>asws</sup> with. So take to it, and understand it and fetter it (to yourselves), and do not throw it behind your backs, whatever is compatible with your guidance and take to it, and whatever is along the lines of your own desires, discard it and do not follow it.

وَ إِيَّاكُمْ وَ التَّجْبُرَ عَلَى اللَّهِ وَ اعْلَمُوا أَنَّ عَبْدًا لَمْ يُبْتَلِ بِالتَّجْبُرِ عَلَى اللَّهِ إِلَّا تَجَبَّرَ عَلَى دِينِ اللَّهِ فَاسْتَقِيمُوا لِلَّهِ وَ لَا تَرْتَدُّوا عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ أَجَارَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ التَّجْبُرِ عَلَى اللَّهِ وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِاللَّهِ

And beware of the arrogance against Allah<sup>azwj</sup>, and know that a servant is not afflicted by the arrogance against Allah<sup>azwj</sup> except that he is arrogant against the Religion of Allah<sup>azwj</sup>. Be upright for the Sake of Allah<sup>azwj</sup> and do not turn back upon your heels, for your will have turn back as losers. May Allah<sup>azwj</sup> Protect us. And beware from the arrogance against Allah<sup>azwj</sup>, and there is not strength for us<sup>asws</sup> or for you except by Allah<sup>azwj</sup>.



وَقَالَ ( عليه السلام ) إِنَّ الْعَبْدَ إِذَا كَانَ خَلَقَهُ اللَّهُ فِي الْأَصْلِ أَصْلَ الْخَلْقِ مُؤْمِنًا لَمْ يَمُتْ حَتَّى يُكْرَهُ اللَّهُ إِلَيْهِ الشَّرَّ وَ يُبَاعِدَهُ عَنْهُ وَ مَنْ كَرَهُ اللَّهُ إِلَيْهِ الشَّرَّ وَ بَاعَدَهُ عَنْهُ عَافَاهُ اللَّهُ مِنَ الْكِبْرِ أَنْ يَدْخُلَهُ وَ الْجَبْرِتِيَّةَ فَلَانَتْ عَرِيكَتُهُ وَ حَسَنَ خُلُقُهُ وَ طَلَّقَ وَجْهَهُ وَ صَارَ عَلَيْهِ وَقَارَ الْإِسْلَامِ وَ سَكِينَتُهُ وَ تَحَشُّعُهُ وَ وَرَعَ عَنْ مَحَارِمِ اللَّهِ وَ اجْتَنَبَ مَسَاحِطَهُ وَ رَزَقَهُ اللَّهُ مَوَدَّةَ النَّاسِ وَ بُجَامَلَتْهُمْ وَ تَرَكَ مُقَاطَعَةَ النَّاسِ وَ الْحُصُومَاتِ وَ لَمْ يَكُنْ مِنْهَا وَ لَا مِنْ أَهْلِهَا فِي شَيْءٍ

And he<sup>asws</sup> said: 'If Allah<sup>azwj</sup> had Created a servant originally, in the original creation as a Believer, he will never die until Allah<sup>azwj</sup> Makes him to detest the evil and he distances himself from it, and the one whom Allah<sup>azwj</sup> has Made to detest the evil and he distances himself from it, Allah<sup>azwj</sup> will Cure him from the arrogance and the forcefulness which has entered into him. So his nature becomes soft, and his morals beautiful, and his face bright, and the reverence of Islam comes to him, and tranquility, and the humbleness, and he restrains himself from the Prohibitions of Allah<sup>azwj</sup> and avoids His<sup>azwj</sup> Harshness. And Allah<sup>azwj</sup> Grants to him the sustenance of the cordiality of the people, and intermingling with them, and avoidance of the cutting off from the people, and the rivalries, and does not get involved with anything from it or the likes of it in anything.

وَ إِنَّ الْعَبْدَ إِذَا كَانَ اللَّهُ خَلَقَهُ فِي الْأَصْلِ [أَصْلَ الْخَلْقِ] كَافِرًا لَمْ يَمُتْ حَتَّى يُحِبَّ إِلَيْهِ الشَّرَّ وَ يُقَرِّبَهُ مِنْهُ فَإِذَا حَبَّبَ إِلَيْهِ الشَّرَّ وَ قَرَّبَهُ مِنْهُ ابْتُلِيَ بِالْكِبْرِ وَ الْجَبْرِتِيَّةِ فَفَسَا قَلْبُهُ وَ سَاءَ خُلُقُهُ وَ غَلِظَ وَجْهُهُ وَ ظَهَرَ فُحْشُهُ وَ قَلَّ حَيَاؤُهُ وَ كَشَفَ اللَّهُ سِتْرَهُ وَ رَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا وَ رَكِبَ مَعَاصِيَ اللَّهِ وَ أَبْعَصَ طَاعَتَهُ وَ أَهْلَهَا فُبُعِدَ مَا بَيْنَ حَالِ الْمُؤْمِنِ وَ حَالِ الْكَافِرِ سَلُوا اللَّهَ الْعَافِيَةَ وَ اطْلُبُوهَا إِلَيْهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

However, if Allah<sup>azwj</sup> had Created a servant originally, in the original creation as an infidel, he will never die until he loves the evil and goes near to it. So if the evil becomes beloved to him and he goes near to it, he gets involved in the infidelity, and the forcefulness. So his heart hardens, and his morals deteriorate, and his face darkens, his immorality gets displayed, and his shame becomes little, and Allah<sup>azwj</sup> Uncovers his veil, and he rides upon the Prohibitions. So he never ceases from these tendencies and rides upon the disobedience to Allah<sup>azwj</sup>, and hates to obey Him<sup>azwj</sup>, and the obedient ones. So the condition of the Believers and the condition of the infidel are in contradiction. Ask Allah<sup>azwj</sup> for health, and seek it from Him<sup>azwj</sup>, and there is not Might nor Strength except by Allah<sup>azwj</sup>.

صَبِّرُوا النَّفْسَ عَلَى الْبَلَاءِ فِي الدُّنْيَا فَإِنَّ تَتَابَعِ الْبَلَاءِ فِيهَا وَ الشَّدَّةَ فِي طَاعَةِ اللَّهِ وَ وِلَايَتِهِ وَ وِلَايَةِ مَنْ أَمَرَ بِوِلَايَتِهِ خَيْرٌ عَاقِبَةً عِنْدَ اللَّهِ فِي الْآخِرَةِ مِنْ مُلْكِ الدُّنْيَا وَ إِنْ طَالَ تَتَابَعِ نَعِيمِهَا وَ زَهْرَتِهَا وَ عَصَارَةُ عَيْشِهَا فِي مَعْصِيَةِ اللَّهِ وَ وِلَايَةِ مَنْ نَهَى اللَّهُ عَنْ وِلَايَتِهِ وَ طَاعَتِهِ فَإِنَّ اللَّهَ أَمَرَ بِوِلَايَةِ الْأَئِمَّةِ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَاهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا وَ هُمْ الَّذِينَ أَمَرَ اللَّهُ بِوِلَايَتِهِمْ وَ طَاعَتِهِمْ وَ الَّذِينَ نَهَى اللَّهُ عَنْ وِلَايَتِهِمْ وَ طَاعَتِهِمْ وَ هُمْ أُمَّةُ الضَّلَالَةِ الَّذِينَ قَضَى اللَّهُ أَنْ يَكُونَ لَهُمْ دَوْلٌ فِي الدُّنْيَا عَلَى أَوْلِيَاءِ اللَّهِ الْأَئِمَّةِ مِنْ آلِ مُحَمَّدٍ يَعْمَلُونَ فِي دَوْلَتِهِمْ بِمَعْصِيَةِ اللَّهِ وَ مَعْصِيَةِ رَسُولِهِ ( صلى الله عليه وآله ) لِيَحِقَّ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ وَ لِيَسْمَ أَنْ تَكُونُوا مَعَ نَبِيِّ اللَّهِ مُحَمَّدٍ ( صلى الله عليه وآله ) وَ الرُّسُلِ مِنْ قَبْلِهِ

Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allah<sup>azwj</sup>, and His<sup>azwj</sup> Wilayah, and the Wilayah of the ones<sup>asws</sup> He<sup>azwj</sup> has Commanded for, it is the better result with

Allah<sup>azwj</sup> in the Hereafter, than the kingdom of the world, even though its bounties, and its flowers, and its affluence may be prolonged in the disobedience to Allah<sup>azwj</sup>, and in the Wilayah of the one<sup>asws</sup> whom Allah<sup>azwj</sup> has Forbidden from being in his Wilayah, and in his obedience.

Allah<sup>azwj</sup> has Commanded for the Wilayah of the Imams<sup>asws</sup> whom Allah<sup>azwj</sup> has Names in His<sup>azwj</sup> Book in His<sup>azwj</sup> Statement: **“[21:73] And We made them Imams who guided (people) by Our command”** and they<sup>asws</sup> are the ones<sup>asws</sup> for whom<sup>asws</sup> Allah<sup>azwj</sup> has Commanded the Wilayah for, and to be in their<sup>asws</sup> obedience. And the ones whom Allah<sup>azwj</sup> has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allah<sup>azwj</sup> has Decreed for them the governance in the world over the friends of Allah<sup>azwj</sup> and the Imams<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.

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

فَتَذَكَّرُوا مَا فَصَّ اللَّهُ عَلَيْكُمْ فِي كِتَابِهِ مِمَّا ابْتَلَىٰ بِهِ أَنْبِيََاءَهُ وَاتَّبَاعَهُمُ الْمُؤْمِنِينَ ثُمَّ سَأَلُوا اللَّهَ أَنْ يُعْطِيَكُمْ الصَّبْرَ عَلَى الْبَلَاءِ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالشَّدَّةِ وَالرِّخَاءِ مِثْلَ الَّذِي أَعْطَاهُمْ

So ponder over what stories Allah<sup>azwj</sup> has Related to you in His<sup>azwj</sup> Book of the trials which the His<sup>azwj</sup> Prophets<sup>as</sup> were Tested by, and the Believers followed them<sup>sa</sup>. Then ask Allah<sup>azwj</sup> to Grant you patience upon the affliction in the thick and thin, and the difficulties, and the prosperity, similar to which was Given to them.

وَإِيَّاكُمْ وَ مُمَاطَةَ أَهْلِ الْبَاطِلِ وَ عَلَيْكُمْ يُهْدَى الصَّالِحِينَ وَ وَقَارِهِمْ وَ سَكِينَتِهِمْ وَ حِلْمِهِمْ وَ تَخَشُّعِهِمْ وَ وَرَعِهِمْ عَنْ مَحَارِمِ اللَّهِ وَ صِدْقِهِمْ وَ وَفَائِهِمْ وَ اجْتِهَادِهِمْ لِلَّهِ فِي الْعَمَلِ بِطَاعَتِهِ فَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا ذَلِكَ لَمْ تُنَزَّلُوا عِنْدَ رَبِّكُمْ مَنزِلَةَ الصَّالِحِينَ قَبْلَكُمْ

And beware of debating with the people of the falsehood. And it is for you to follow the guidance of the righteous ones, and their dignified (manners), and their tranquility, and their forbearance, and their humbleness, and their distancing themselves from the Prohibitions of Allah<sup>azwj</sup>, and their truthfulness, and their loyalty, and their struggle for the Sake of Allah<sup>azwj</sup> in the deeds by being obedient to Him<sup>azwj</sup>. So if you were not to do that, then you will never rise to the status of the righteous ones from before you have with your Lord<sup>azwj</sup>.

وَ اغْلَمُوا أَنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا شَرَحَ صَدْرَهُ لِلْإِسْلَامِ فَإِذَا أَعْطَاهُ ذَلِكَ أَنْطَقَ لِسَانَهُ بِالْحَقِّ وَ عَقَدَ قَلْبَهُ عَلَيْهِ فَعَمِلَ بِهِ فَإِذَا جَمَعَ اللَّهُ لَهُ ذَلِكَ تَمَّ لَهُ إِسْلَامُهُ وَ كَانَ عِنْدَ اللَّهِ إِنْ مَاتَ عَلَىٰ ذَلِكَ الْحَالِ مِنَ الْمُسْلِمِينَ حَقًّا

And know that if Allah<sup>azwj</sup> Intends good for a servant, He<sup>azwj</sup> opens his chest for the Islam. So He<sup>azwj</sup> Grants him that he will speak the truth by his tongue, and bind his heart to him so that he will act in accordance with it. So if Allah<sup>azwj</sup> Gathers that to him, He<sup>azwj</sup> Completes for him, his Islam, and if he were to die whilst being upon that, he would have died as being one of the true Muslims.

وَ إِذَا لَمْ يُرِدِ اللَّهُ بِعَبْدٍ خَيْرًا وَكَلَهُ إِلَى نَفْسِهِ وَ كَانَ صَدْرُهُ ضَيِّقًا حَرْجًا فَإِنْ جَرَى عَلَى لِسَانِهِ حَقٌّ لَمْ يُعَقَّدْ قَلْبُهُ عَلَيْهِ وَ إِذَا لَمْ يُعَقَّدْ قَلْبُهُ عَلَيْهِ لَمْ يُعْطِهِ اللَّهُ الْعَمَلَ بِهِ فَإِذَا اجْتَمَعَ ذَلِكَ عَلَيْهِ حَتَّى يَمُوتَ وَ هُوَ عَلَى تِلْكَ الْحَالِ كَانَ عِنْدَ اللَّهِ مِنَ الْمُنَافِقِينَ وَ صَارَ مَا جَرَى عَلَى لِسَانِهِ مِنَ الْحَقِّ الَّذِي لَمْ يُعْطِهِ اللَّهُ أَنْ يُعَقَّدْ قَلْبُهُ عَلَيْهِ وَ لَمْ يُعْطِهِ الْعَمَلَ بِهِ حُجَّةً عَلَيْهِ يَوْمَ الْقِيَامَةِ

And if Allah<sup>azwj</sup> does not Intend good for a servant, He<sup>azwj</sup> Leaves him to his own self, and his chest becomes constricted and an embarrassment for him. If a true (word) flows from his tongue, his heart does not accept it from him, and if his heart does not accept it from him, he does not follow Allah<sup>azwj</sup> and acts in accordance with it. So if that is gathered to him until he dies whilst being upon that condition, he, then, will be of the hypocrites with Allah<sup>azwj</sup>. And all that flowed upon his tongues from the truth which he did not follow Allah<sup>azwj</sup> and his heart did not accept it from him, and he did not act in accordance with it, would be a proof against him on the Day of Judgement.

فَاتَّقُوا اللَّهَ وَ سَلُّوا أَنْ يَشْرَحَ صُدُورَكُمْ لِلْإِسْلَامِ وَ أَنْ يَجْعَلَ أَلْسِنَتَكُمْ تَنْطِقُ بِالْحَقِّ حَتَّى يَتَوَفَّيْكُمْ وَ أَنْتُمْ عَلَى ذَلِكَ وَ أَنْ يَجْعَلَ مُنْقَلَبَكُمْ مُنْقَلَبَ الصَّالِحِينَ قَبْلَكُمْ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So fear Allah<sup>azwj</sup> and ask Him<sup>azwj</sup> that He<sup>azwj</sup> should Open your chests for the Islam, and that He<sup>azwj</sup> should Make your tongues to speak with the truth until you die whilst being upon that, and that He<sup>azwj</sup> should Make your return (to the Hereafter to be like the) returning of the righteous ones before you. And there is not Strength except by Allah<sup>azwj</sup>, and Praise is due to Allah<sup>azwj</sup> the Lord<sup>azwj</sup> of the worlds.

وَ مِنْ سِرِّهِ أَنْ يَعْلَمَ أَنَّ اللَّهَ يُحِبُّهُ فَلْيَعْمَلْ بِطَاعَةِ اللَّهِ وَ لِيَتَّبِعَنَا أَمْ لَمْ يَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ ( صلى الله عليه وآله ) قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ

And the one who wishes that he should know whether Allah<sup>azwj</sup> Loves him, so he should act in obedience to Allah<sup>azwj</sup> and follow us<sup>asws</sup>. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic to His<sup>azwj</sup> Prophet<sup>saww</sup>: **“[3:31] Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful”**

وَ اللَّهُ لَا يُطِيعُ اللَّهَ عَبْدٌ أَبَدًا إِلَّا أَدْخَلَ اللَّهُ عَلَيْهِ فِي طَاعَتِهِ اتِّبَاعَنَا وَ لَا وَ اللَّهُ لَا يَتَّبِعُنَا عَبْدٌ أَبَدًا إِلَّا أَحَبَّهُ اللَّهُ وَ لَا وَ اللَّهُ لَا يَدْعُ أَحَدًا اتِّبَاعَنَا أَبَدًا إِلَّا أَبْغَضْنَا وَ لَا وَ اللَّهُ لَا يُبْغِضُنَا أَحَدٌ أَبَدًا إِلَّا عَصَى اللَّهَ وَ مَنْ مَاتَ غَاصِبًا لِلَّهِ أَخْزَاهُ اللَّهُ وَ أَكْبَهُ عَلَى وَجْهِهِ فِي النَّارِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

By Allah<sup>azwj</sup>, no servant will be in obedience to Allah<sup>azwj</sup> ever until Allah<sup>azwj</sup> Makes him to be included along with obedience to Him<sup>azwj</sup>, obedience to us<sup>asws</sup>. And, by Allah<sup>azwj</sup>, no servant will be following us<sup>asws</sup> ever until Allah<sup>azwj</sup> Loves him. And, by Allah<sup>azwj</sup>, no servant leaves following us<sup>asws</sup> ever except that he hates us<sup>asws</sup>. And, by Allah<sup>azwj</sup>, no one ever hates us<sup>asws</sup> except that he disobeys Allah<sup>azwj</sup>. And the one who dies whilst being in disobedience to Allah<sup>azwj</sup>, Allah<sup>azwj</sup> will Disgrace him and Fling him upon his face in the Fire. And Praise is due to Allah<sup>azwj</sup>, the Lord<sup>azwj</sup> of the worlds'.<sup>234</sup>

<sup>234</sup> Al-Kafi, Vol. 8, H.14449 -

## Appendix IV: Agha Seestani takes his followers' responsibility in the Hereafter

