

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمَتْ تَسْلِيمًا.
 In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief
 Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَوَسِّعْ لَهُمْ فَرْجَهُمْ وَأَلْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

Usool e Deen and Faroo e Deen - Basis

What are the basis of the ‘Usool e Deen and Faroo e Deen’(the Roots and the Branches of religion), which most twelve imamis Shias believe in and rely upon? After a detailed Ahadith search, we come across a Hadith which suggest to extract Faroo yourself from the already given Usools, the same hadith is reported in several books but with slight variations:

محمد بن إدريس في آخر (السرائر) نقلا من كتاب هشام ابن سالم ، عن أبي عبدالله (عليه السلام) ، قال : إنما علينا أن نلقي إليكم الاصول ، وعليكم أن تفرعوا .

Muhammad Bin Idrees at the end of Al Saraair, has copied from the book of Hisham Bin Saalim, from Abu Abdullah^{-asws}, said:

‘Surely on us^{-asws} is to give to you the principles, and to you is the branching of it’.¹

N.B. the referred book does not exist, so there is no information about the narrators- hence no ‘Darrayat’-one of the basis of the ilm ul rijal used in the Ijtihad system.

Also in another account,

ونقل من كتاب أحمد بن محمد بن أبي نصر ، عن الرضا (عليه السلام) قال : علينا إلقاء الاصول ، وعليكم التفرع .

And copied from the book of Ahmad Bin Muhammad Bin Abu Nasr, from Al Ridha^{-asws}, said: ‘On us^{-asws} is the giving of the principles, and upon you is the (derivation) the branching’.²

Other versions of the same Hadith are cited in [Appendix I](#):

Are there Ahadith which tell us about the Usool e Deen?

When we search for the Ahadith to find the Usools e Deen (roots/principals/pillars of religion) definition so that one may try to derive the Faroo e Deen (branches of religion). We find the following Ahadith in Al-Kafi, Al-Mahasin and in other Ahadith books.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ أَنبَانَ بْنِ عُثْمَانَ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ وَلَمْ يُنَادَ بِشَيْءٍ كَمَا تُودَى بِالْوَلَايَةِ فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَتَرَكُوا هَذِهِ الْوَلَايَةَ.

Abu Ali al-Ash’ari has narrated from al-Hassan ibn Ali al-Kufi from ‘Abbas ibn ‘Amir from Aban ibn ‘Uthman from Fudayl ibn Yasar from Abu Ja’far, recipient of divine supreme covenant, who has said the following: ‘Abu Ja’far^{-asws}, recipient of divine supreme covenant, has said: ‘Islam is based on five principles. These are: Salat (Prayer), Al-Zakat (charity), Soam (Fasting), Hajj (Pilgram) and Al-Wilayah

¹ Wasaail ul Shia – Vol 27, H 33201

² Wasaail ul Shia – Vol 27, H 33202

(Submission to Allah^{-azwj} and His^{-azwj} Representatives – the Prophet^{-saww} and Imams^{-asws}). The call to none of the other principles has been as emphatic as it has been to Al-Wilayah. People accepted the other four but they left aside this i.e. Al-Wilayah.³

The next search is to find the word 'أُصُولِ دِينٍ', there are two Ahadith where Usool e Deen is mentioned, see Ahadith in Appendix II. It covers from the getting cleaned prior to offering salat to the issues of shias's faith. In both Ahadith the importance of the dissimulation is emphasised (Taqeeya) as if 'Usool e Deen' are made to be known to others (Amma – the general Muslims), they will harm shias (e.g., the followers of Wilayah of Ahl Al-Bayt^{-asws}). Hence the scope of the Usool e Deen is extremely broad and includes all aspects of acts of worshiping Allah^{-azwj} (Salat, Soam, Zakat, Hajj and Wilayah).

Conclusion:

The scope of the Usool e Deen from Ahadith is very broad and it embraces all of the man-made 'Usool e Deen and Faroo e Deen' put together by the scholars of Usool (Principle of Jurisprudence).

A detailed Hadith on Usool e Deen by Imam Ali Al-Reza^{-asws} when Ma Al-Ma'mun Al-Rasheed insisted that Usool e Deen are to be definded and written down, further verifies that Usool e Deen encopass the whole of the religion. In the Hadith, Imam Ali Al-Reza^{-asws} has beautifully and concisely described the Usool e Deen in the absence of the conditions of Taqeeya. The Hadith is presented elsewhere in a dedicated article on 'Usool e Deen'.⁴

Appendix I: Ahadith reference to derive Faroo e Deen from Usool e Deen

- وسائل الشيعة 27 61 6- باب عدم جواز القضاء والحكم بالر
- 33201- مُحَمَّدُ بْنُ إِدْرِيسَ فِي آخِرِ السَّرَائِرِ نَقْلًا مِنْ كِتَابِ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّمَا عَلَيْنَا أَنْ نُلْقِيَ إِلَيْكُمْ الْأُصُولَ وَ عَلَيْنَا أَنْ نُفَرِّعُوا
- بحار الأنوار 2 245 باب 29- علل اختلاف الأخبار و كيفية
- 54- سر، [السرائر] مِنْ جَامِعِ الْبَرْزَنْطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّمَا عَلَيْنَا أَنْ نُلْقِيَ إِلَيْكُمْ الْأُصُولَ وَ عَلَيْنَا أَنْ نُفَرِّعُوا
- بحار الأنوار 105 91 صورة إجازة 44- كتبها خلاصة المجتهد
- فمن ذلك قول الصادق ع علينا أن نلقى إليكم الأصول و عليكم أن تفرعوا
- عوالي اللآلي 4 63 الجملة الثانية في الأحاديث المتعلقة
- 17- و روى زرارة و أبو بصير عن الباقر و الصادق ع أنهما قالوا إنما علينا أن نلقى إليكم الأصول و عليكم أن تفرعوا
- مستطرفات السرائر 575 و من ذلك ما استطرفناه من جامع البزن

³ Al-Kafi Vol. 1, H 1480, CH 10, h 3

⁴ تحف العقول، النص، ص: 415

هشام بن سالم عن أبي عبد الله ع قال إنما علينا أن نلقى إليكم الأصول و عليكم أن تفرعوا

وسائل الشيعة 27 62 6- باب عدم جواز القضاء و الحكم بالمر

33202- وَ قَوْلٍ مِنْ كِتَابِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنِ الرَّضَا ع قَالَ عَلَيْنَا إِقَاءُ الْأُصُولِ وَ عَلَيْكُمْ النَّفْرِعُ

وسائل الشيعة 27 62 6- باب عدم جواز القضاء و الحكم بالمر

أَقُولُ هَذَا الْخَبْرَانِ تَضَمَّنَا جَوَازَ النَّفْرِعِ عَلَى الْأُصُولِ الْمَسْمُوعَةِ مِنْهُمْ وَ الْقَوَاعِدِ الْكُلِّيَّةِ الْمَأْخُودَةِ عَنْهُمْ ع لَا عَلَى غَيْرِهَا وَ هَذَا مُوَافِقٌ لِمَا ذَكَرْنَا مَعَ أَنَّهُ يَحْتَمِلُ الْحَمْلَ عَلَى التَّقْيَةِ وَ غَيْرِ ذَلِكَ وَ تَقَدَّمَ مَا يَدُلُّ عَلَى ذَلِكَ وَ يَأْتِي مَا يَدُلُّ عَلَيْهِ

مستدرك الوسائل ج : 7 ص : 228

8105- 4- الْبَحَارُ، عَنِ الدَّيْلَمِيِّ فِي أَعْلَامِ الدِّينِ عَنِ امِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ لَوْلِيهِ الْحَسَنُ ع يَا بُنَيَّ إِذَا نَزَلَ بِكَ كَلْبُ الزَّمَانِ وَ قَطَطُ الدَّهْرِ فَعَلَيْكَ بِدَوِي الْأُصُولِ الثَّابِتَةِ وَ الْفُرُوعِ النَّابِتَةِ مِنْ أَهْلِ الرَّحْمَةِ وَ الْإِيثَارِ وَ الشَّفَقَةِ فَإِنَّهُمْ أَقْضَى لِلْحَاجَاتِ وَ أَمْضَى لِدَفْعِ الْمُلَمَاتِ وَ إِيَّاكَ وَ طَلَبِ الْفَضْلِ وَ الْكَيْسَابِ الطَّسَاسِيحِ وَ الْفَرَارِيضِ مِنْ ذَوِي الْأَكْفَتِ الْيَابِسَةِ وَ الْوُجُوهِ الْعَابِسَةِ فَإِنَّهُمْ إِنْ أَعْطُوا مَتَا وَ إِنْ مَنَعُوا كَدُّوا ثُمَّ أَنْشَأَ يَقُولُ

وَ اسْأَلِ الْعُرْفَ إِنْ سَأَلْتَ كَرِيمًا لَمْ يَزَلْ يَعْرِفُ الْعِنَى وَ الْيَسَارَا

فَسُؤَالَ الْكَرِيمِ يُورِثُ عِزًّا وَ سُؤَالَ اللَّئِيمِ يُورِثُ عَارًا

وَ إِذَا لَمْ تَجِدْ مِنَ الدَّلِّ بُدَاً فَالِقْ بِالذَّلِّ إِنْ لَقَيْتَ كِبَارًا

لَيْسَ إِجْلَالُكَ الْكَبِيرِ بِعَارٍ إِنَّمَا الْعَارُ أَنْ تُجَلَّ الصِّعَارَا

8106- 5، وَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ اطَّلُبُوا الْمَعْرُوفَ وَ الْفَضْلَ مِنْ رُحَمَاءِ أُمَّتِي تَعَيْشُوا فِي أَكْنَافِهِمْ

13798- 7- مَصْنَبُ الشَّرِيعَةِ، قَالَ الصَّادِقُ ع نَجْوَى الْعَارِفِينَ تَدُورُ عَلَى ثَلَاثَةِ أَصُولٍ الْخَوْفُ وَ الرَّجَاءُ وَ الْحُبُّ فَالْخَوْفُ فَرُغَ الْعِلْمِ وَ الرَّجَاءُ فَرُغَ الْيَقِينِ وَ الْحُبُّ فَرُغَ الْمَعْرِفَةِ فَدَلِيلُ الْخَوْفِ الْهَرْبُ وَ دَلِيلُ الرَّجَاءِ الطَّلَبُ وَ دَلِيلُ الْحُبِّ الْإِيثَارُ الْمَحْبُوبِ عَلَى مَا سِوَاهُ فَإِذَا تَحَقَّقَ الْعِلْمُ فِي الصَّدْرِ خَافَ وَ إِذَا خَافَ هَرَبَ وَ إِذَا هَرَبَ نَجَا وَ إِذَا أَشْرَقَ نُورُ الْيَقِينِ فِي الْقَلْبِ شَاهَدَ الْفَضْلَ وَ إِذَا تَمَكَّنَ مِنْ رُؤْيَةِ الْفَضْلِ رَجَا وَ إِذَا وَجَدَ حَلَاوَةَ الرَّجَاءِ طَلَبَ وَ إِذَا وَفَّقَ لِلطَّلَبِ وَجَدَ وَ إِذَا تَجَلَّى ضِيَاءُ الْمَعْرِفَةِ فِي الْفُؤَادِ هَاجَ رِيحُ الْمَحَبَّةِ وَ إِذَا هَاجَ رِيحُ الْمَحَبَّةِ اسْتَأْنَسَ فِي ظِلَالِ الْمَحْبُوبِ وَ أَثَرَ الْمَحْبُوبِ عَلَى مَا سِوَاهُ وَ بَاشَرَ أَمْرَهُ وَ اجْتَنَّبَ نَوَاهِيَهُ

مستدرك الوسائل ج : 12 ص : 169

وَ اخْتَارَهُمَا عَلَى كُلِّ شَيْءٍ غَيْرِهِمَا وَ إِذَا اسْتَقَامَ عَلَى بَسَاطِ الْأَنْسِ بِالْمَحْبُوبِ مَعَ آدَاءِ أَمْرِهِ وَ اجْتِنَابِ نَوَاهِيهِ وَصَلَ إِلَى رُوحِ الْمُنَاجَاةِ وَ الْقُرْبِ وَ مِثَالُ هَذِهِ الْأُصُولِ الثَّلَاثَةِ كَالْحَرَمِ وَ الْمَسْجِدِ وَ الْكَعْبَةِ فَمَنْ دَخَلَ الْحَرَمَ آمِنًا مِنَ الْخَلْقِ وَ مَنْ دَخَلَ الْمَسْجِدَ آمِنًا جَوَارِحُهُ أَنْ يَسْتَعْمَلَهَا فِي الْمُعْصِيَةِ وَ مَنْ دَخَلَ الْكَعْبَةَ آمِنًا قَلْبُهُ مِنْ أَنْ يَشْغَلَهُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَانظُرْ أَيُّهَا الْمُؤْمِنُ فَإِنَّ كَانَتْ خَالَتِكَ خَالَةً تَرْضَاهَا لِحُلُولِ الْمَوْتِ فَاشْكُرْ اللَّهَ تَعَالَى عَلَى تَوْفِيقِهِ وَ عِصْمَتِهِ وَ إِنْ تَكُنِ الْأُخْرَى فَانْتَقِلْ عَنْهَا بِصِحَّةِ الْعِزِيمَةِ وَ انْدَمَّ عَلَى مَا سَلَفَ مِنْ عُمْرِكَ فِي الْعُقْلَةِ وَ اسْتَعْنِ بِاللَّهِ تَعَالَى عَلَى تَطْهِيرِ الظَّاهِرِ مِنَ الذُّنُوبِ وَ تَنْظِيفِ الْبَاطِنِ مِنَ الْعُيُوبِ وَ اقْطَعْ رِبَاطَ الْعُقْلَةِ عَنْ قَلْبِكَ وَ أَطْفِئْ نَارَ الشَّهْوَةِ مِنْ نَفْسِكَ

عوالي اللآلي 4 63 الجملة الثانية في الأحاديث المتعلقة

17- و روى زرارة و أبو بصير عن الباقر و الصادق ع أنهما قالا إنما علينا أن نلقى إليكم الأصول و عليكم أن تفرعوا

غرر الحكم 42 فضيلة العلم ص : 41

34- يتفاضل الناس بالعلوم و العقول لا بالأموال و الأصول

غررالحكم 342 الفصل الخامس مواظب للحكام ص

7835- يستدل على إديبار الدول بأربع تضييع الأصول و التمسك بالغرور و تقديم الأراذل و تأخير الأفاضل

غررالحكم 481 متفرقات اجتماعي ص : 478

11057- عليكم في قضاء حوائجكم بكرام الأنفس و الأصول تنجح لكم عندهم من غير مطال و لا من

غررالحكم 481 متفرقات اجتماعي ص : 478

11058- عليكم في طلب الحوائج بشراف النفوس ذوي الأصول الطيبة فإنها عندهم أفضى و هي لديكم أركى

كشف الغمة 2 29 الثامن في ذكر شيء من كلامه ع

و خطب ع فقال يا أيها الناس نافسوا في المكارم و سارعوا في المغامر و لا تحتسبوا بمعروف لم تعجلوا و كسبوا الحمد بالنجح و لا تكتسبوا بالمطلد ذما فمهما يكن لأحد عند أحد صنعة له رأى أنه لا يقوم بشكرها فالله له بمكافاته فإنه أجزل عطاء و أعظم أجرا و اعلموا أن حوائج الناس إليكم من نعم الله عليكم فلا تملوا النعم فتحور نقما و اعلموا أن المعروف مكسب حمدا و معقب أجرا فلو رأيتم المعروف رجلا رأيتموه حسنا جميلا يسر الناظرين و لو رأيتم اللؤم رأيتموه سمجا مشوها تنفر منه القلوب و تغض دونه الأبصار أيها الناس من جاد ساد و من بخل رذل و إن أجود الناس من أعطى من لا يرجو و إن أعفى الناس من عفى عن قدرة و إن أوصل الناس من وصل من قطعه و الأصول على مغارسها بفروعها تسماها فمن تعجل لأخيه خيرا وجده إذا قدم عليه غدا و من أراد الله تبارك و تعالى بالصنعة إلى أخيه كافأه بها في وقت حاجته و صرف عنه من بلاء الدنيا ما هو أكثر منه و من نفس كربة مؤمن فرج الله عنه كرب الدنيا و الآخرة و من أحسن أحسن الله إليه و الله يحب المحسنين

مستطرفات السرائر 575 و من ذلك ما استطرفناه من جامع البزن

هشام بن سالم عن أبي عبد الله ع قال إنما علينا أن نلقي إليكم الأصول و عليكم أن تفرعوا

مستطرفات السرائر 575 و من ذلك ما استطرفناه من جامع البزن

أحمد بن محمد بن أبي نصر عن أبي الحسن الرضا ع قال علينا إلقاء الأصول إليكم و عليكم التفرع

مصباح الشريعة 119 الباب السادس و الخمسون في البيان ..

قال الصادق ع نجوى العارفين تدور على ثلاثة أصول الخوف و الرجاء و الحب فالخوف فرع العلم و الرجاء فرع اليقين و الحب فرع المعرفة فدليل الخوف الهرب و دليل الرجاء الطلب و دليل الحب إيثار المحبوب على ما سواه فإذا تحقق العلم في الصدق خاف و إذا صح الخوف هرب و إذا هرب نجا و إذا أشرف نور اليقين في القلب شاهد الفضل و إذا تمكن من رؤية الفضل رجا و إذا وجد حلاوة الإيمان الرجاء طلب و إذا وفق للطلب وجد و إذا تجلى ضياء المعرفة في الفؤاد هاج ربح المحبة و إذا هاج ربح المحبة و استأنس في ظلال المحبوب و أثر المحبوب على ما سواه و باشر أوامره و اجتنب نواهيه و اختارهما على كل شيء غيرهما و إذا استقام على بساط الأئس بالمحبوب مع أداء أوامره و اجتناب معاصيه و نواهيه وصل إلى روح المناجاة و القرب و مثال هذه الأصول الثلاثة كالحرم و المسجد و الكعبة فمن دخل الحرم أمن من الخلق و من دخل المسجد أمنت جوارحه أن يستعملها في المعصية و من دخل الكعبة أمن قلبه من أن يشغله بغير ذكر الله تعالى فانظر أيها المؤمن فإن كانت حالتك حالة ترضاها لحلول الموت فاشكر الله تعالى على توفيقه و عصمته و إن كانت أخرى فانقل عنها بصحيح العزيمة و اندم على ما قد سلف من عمرك في الغفلة و استعن بالله تعالى على تطهير الظاهر من الذنوب و تنظيفك الباطن من العيوب و اقطع رباط الغفلة عن قلبك و أطفئ نار الشهوة من نفسك

المصباح للكفعمي 372 الفصل الثالث و الثلاثون في المناجاة

إلهي إن لم تتلنا يد إحسانك يوم الورود اختلطنا في الجزاء بذوي الجحود إلهي فأوجب لنا بالإسلام مذخور هباتك و استصيف ما كدرته الجرائر منها بصفو صلاتك إلهي ارحمنا غرباء إذا تضمنتنا بطون لحدونا و غمت باللبن سقوف بيوتنا و أضجعنا مساكين على الإيمان في قبورنا و خلطنا فرادى في أضيق المضاجع و صرعتنا المنايا في أعجب المصارع و صرنا في دار قوم

كأنها مأهولة و هي منهم بلاقع إلهي إذا جنناك عراة حفاة مغبرة من ثرى الأحداث رعو سنا و شاحبة من تراب الملاحي و جوهنا و خاشعة من أفزاع القيامة أبصارنا و ذابلة من شدة العطش شفاهنا و جائعة أطول المقام بطوننا و بادية هنالك للعيون سواتنا و موقرة من ثقل الأوزار ظهورنا و مشغولين بما قد دهانا عن أهالينا و أولادنا فلا تضعف المصائب علينا بإعراض وجهك الكريم عنا و سلب عائدة ما مثله الرجاء منا إلهي ما حنت هذه العيون إلى بكائها و لا حادت متشربة بمائها و لا أشهدا بنحيب الثاكلات فقد عزائها إلا لما أسلفته من عمدتها و خطئها و ما دعاها إليه عواقب بلائها و أنت القادر يا عزيز على كشف غمائها إلهي إن كنا مجرمين فإننا نبكي على إضاعتنا من حرمتك ما نستوجه و إن كنا محرومين فإننا نبكي إذ فاتنا من جودك ما نطلبه إلهي شب حلاوة ما يستعديه لسانني من النطق في بلاغته بزهادة ما يعرفه قلبي من النصح في دلالاته إلهي أمرت بالمعروف و أنت أولى به من المأمورين و أمرت بصلوة السؤال و أنت خير المسئولين إلهي كيف ينقل بنا اليأس إلى الإمساك عما لهجنا بطلابه و قد أدرعنا من تأميلنا إياك أسبغ أثوابه إلهي إذا هزت الرأفة أفنان مخافتنا انقلعت من الأصول أشجارها و إذا تنسمت أرواح الرغبة منا أغصان رجائنا أينعت بتلقيح البشارة أثمارها إلهي إذا تلونا من صفاتك شديد العقاب أسفنا و إذا تلونا منها الغفور الرحيم فرحنا فنحن بين أمرين فلا سخطك تؤمننا و لا رحمتك تؤيسنا إلهي قصرت مساعينا عن استحقاق نظرتك فما قصرت رحمتك بنا عن دفاع نعمتك إلهي إنك لم تزل علينا بحظوظ صنائعك منعمًا و لنا من بين الأقاليم مكرما و تلك عادتك اللطيفة في أهل الحقيقة في سالفات الدهور و غابراتها و خاليات الليالي و باقياتنا إلهي اجعل ما حبوتنا به من نور هدايتك درجات نرقي بها إلى ما عرفتنا من رحمتك إلهي كيف تفرح بصحبة الدنيا صدورنا و كيف تلتئم في غمراتها أمورنا و كيف يخلص لنا فيها سرورنا و كيف يملكننا باللهو و اللعب غرورنا و قد دعتنا باقتراب الأجال قبورنا إلهي كيف نبتهج في دار قد حفرت لنا فيها حفائر صرعتها و قتلت بأيدي المنايا حبال غدرتها و جرعتنا مكرهين جرع مرارتها و دللتنا النفس على انقطاع عيشها لو لا ما صغت إليه هذه النفوس من رفائع لذتها و افتتاتها بالفانيات من فواحش زينتها إلهي فإليك نلتجى من مكاييد خدعتها و بك نستعين على عبور قنطرتها و بك نستفطم الجوارح عن أخلاف شهوتها و بك نستكشف جلايب حيرتها و بك نقوم من القلوب استصعاب جهالتها إلهي كيف للدور أن تمنع من فيها من طوارق الرزايا و قد أصيب في كل دار سهم من أسهم المنايا إلهي ما تتفجع أنفسنا من النقلة عن الديار إن لم توحشنا هنالك من مرافقة الأبرار إلهي ما تضرنا فرقة الإخوان و القربات إن قربتنا منك يا ذا العطيات إلهي ما تحف من ماء الرجاء مجاري لهواتنا إن لم تحم طير الأشائم بحياض رغباتنا إلهي إن عذبتني فعبد خلقته لما أردته فعذبته و إن رحمتني فعبد وجدته مسينا فأنجيته إلهي لا سبيل إلى الاحتراس

Appendix II: Ahadith describing the Usool e Deen

عنه، عن أبيه، عن خلف بن حماد الكوفي، قال: تزوج بعض أصحابنا جارية معصرا لم تطمث، فلما افتضها سال الدم فمكث سائلا لا ينقطع نحوًا من عشرة أيام، قال: فأروها القوابل ومن ظنوا أنه يبصر ذلك من النساء، فاختلن، فقال بعضهن: هذا دم الحيض، وقال بعضهن: هو دم العذرة، فسألوا عن ذلك فقهاهم، فقالوا: هذا شيء قد أشكل علينا والصلوة فريضة واجبة، فلتنوضأ و لتصل و ليمسك عنها زوجها حتى ترى لبياض، فان كان دم الحيض لم تضرها الصلوة، وإن كان دم العذرة كانت قد أدت الفريضة، ففعلت الجارية ذلك و حجبت في تلك السنة،

From him, from his father, from Khalaf Bin Hamaad Al Kufy who said,

'One of our companions married a young girl who had yet to menstruate. When blood was shed, it kept on flowing and was not cut-off for approximately ten days. So the midwives looked at it and guessed that such was seen from the women. Therefore, they differed over it. Some of them said, 'This is the blood of menstruation'; and some of them said, 'It is the blood of virginity'. I asked some of their jurists who said, 'This is something which has created problems to us, and the Prayer is a necessary Obligation. Therefore, she should perform ablution and Pray, and her husband should keep away from her until he sees whiteness. So if it was the blood of menstruation, the Prayer would not harm her, and if it was the blood of virginity, she would have fulfilled the Prayer'. So the maid did that, and went on Pilgrimage during that year.

فلما صرنا بمنى بعثت إلى أبي الحسن موسى (ع) فقلت: جعلت فداك إن لنا مسألة قد ضقنا بها ذرعا فان رأيت أن تأذن لي فأتيك فأسألك عنها؟ - فبعث إلى: إذا هدأت الرجل وانقطع الطريق فأقبل إن شاء الله،

So when we were at Mina, I sent a message to Abu Al-Hassan Musa^{asws}, 'May I be sacrificed for you! We have a question which has been troubling us, so I think that if you^{asws} could give permission, I can come to you^{asws} and ask you^{asws} about it?' So he-

asws sent a message to me: 'When the man cuts off your way, so come, if Allah-azwj so Desires'.

قال خلف: فرعيت الليل حتى إذا رأيت الناس قد قل اختلافهم بمنى توجهت إلى مضربه، فلما كنت قريبا إذا أنا بأسود قاعد على الطريق، فقال: من الرجل؟ - فقلت: رجل من الحاج، قال: ما اسمك؟ - قلت: خلف بن حماد، قال: ادخل بغير إذن، فقد أمرني أن أقعد ههنا، فإذا أتيت أدنت لك، فدخلت فسلمت فرد على السلام وهو جالس على فراشه وحده ما في الفسطاط غيره،

Khalaf said, 'So I was in a gathering during the night until I saw the people had reduced their differing at Mina, and directed themselves to the marquee. Soon I was by a black man sitting upon the road. So he said, 'Who is the man?' So I said, 'A man from the Pilgrims'. He said, 'What is your name?' I said, 'Khalaf Bin Hamaad'. He said, 'Enter, without permission (knocking), for he-asws has ordered me that I should sit over here. So when you come over, I should allow you'. So I entered (the tent) and greeted. So the Imam-asws returned the greeting and he-asws was seated upon his-asws bed, alone. There was no one in the tent apart from him-asws'.

فلما صرت بين يديه سألتني عن حالي، فقلت له: إن رجلا من مواليك تزوج جارية معصرا لم تطمئث، فافتقرها زوجها فغلب الدم سائلا نحو من عشرة أيام لم ينقطع، وإن القوايل اختلفن في ذلك، فقال بعضهن: دم - الحيض، وقال بعضهن: دم العذرة، فما ينبغي لها أن تصنع؟ - قال فلتتق الله فان كان من الحيض فلتمسك عن الصلوة حتى ترى الطهر ولتمسك عنها بعلها، وإن كان من العذرة فلتتق الله ولتتوضأ ولتصل وليأتها بعلها إن أحب ذلك،

So when I came in front of him-asws, he-asws asked me about my state. So I said to him-asws, 'A man from the ones in your-asws Wilayah married a young maid who had yet to menstruate. So her husband deflowered her, and the blood flowed overwhelmingly for approximately ten days, and would not cut off. And the midwives differed with regards to that, so some of them said, 'Blood of the menstruation', and some of them said, 'Blood of the virginity'. So what is befitting for her to do?' The Imam-asws said: 'She should fear Allah-azwj, so if it was from the menstruation, she should withhold from the Prayer until she sees the cleanliness, and her husband should withhold from her. And if it was from the virginity, so she should fear Allah-azwj and perform ablution, and she should Pray, and her husband can come to her. And I-asws would like that'.

فقلت: وكيف لهم أن يعلموا مما هو حتى يفعلوا ما ينبغي؟ - قال: فالتفت يمينا وشمالا في الفسطاط مخافة أن يسمع كلامه أحد، قال: ثم نفذ إلي، فقال: يا خلف سر الله سر الله فلا تدبوه، ولا تعلموا هذا الخلق أصول دين الله بل ارضوا لهم بما رضى الله لهم من ضلال،

So I said, 'And how can they know from what it is, so that they can do what is befitting?' He-asws looked towards the right and left in the tent, fearing that his-asws speech would be heard by someone, then reached towards me and said: 'O Khalaf! Secret of Allah-azwj! Secret of Allah-azwj! Secret of Allah-azwj, therefore, do not broadcast it. And these people do not know the Fundamentals of the Religion (Usool Al-Deen) of Allah-azwj. But, be pleased with them with what Allah-azwj is Pleased with them, from the straying'.

(قال) ثم عقد بيده اليسرى تسعين، ثم قال: تستدخل قطنة ثم تدعها مليا ثم تخرجها إخراجا رقيقا، فان كان الدم مطوقا في القطنة فهو من العذرة، وإن كان مستنقعا في القطنة فهو من الحيض،

Then he-asws clasped his left hand, then said: 'Enter the cotton (into her), then leave it for a while, then take it out slightly. So if the cotton was encircled with the blood, so it is from the virginity, and if the blood was swamped in the cotton, so it is from the menstruation'.

قال خلف: فاستخفني الفرح فيكيت، فقال: ما أبكاك؟ - (بعد أن سكن بكائي) جعلت فداك، من كان يحسن هذا غيرك؟ - قال: فرفع رأسه إلى السماء فقال: إى والله ما أخبرك إلا عن رسول الله صلى الله عليه وآله، عن جبرئيل، عن الله عزوجل.

Khalaf said, 'I was overcome with joy, so I cried. He^{-asws} said: 'What makes you cry?' (After I calmed down from my crying), I said, 'Many I be sacrificed for you^{-asws}! Who else is good at this apart from you^{-asws}?' He^{-asws} raised his^{-asws} head towards the sky and said: 'By Allah^{-azwj}! I^{-asws} do not inform you except from Rasool-Allah^{-saww}, from Jibraeel^{-as}, from Allah^{-azwj} Mighty and Majestic'.⁵

From Al-Kafi:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ خَلْفِ بْنِ حَمَادٍ وَ رَوَاهُ أَحْمَدُ أَيْضاً عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ خَلْفِ بْنِ حَمَادِ الْكُوفِيِّ قَالَ تَزَوَّجَ بَعْضُ أَصْحَابِنَا جَارِيَةً مُعْصِراً لَمْ تَطْمَثْ فَلَمَّا اقْتَضَتْهَا سَأَلَ الدَّمَ فَمَكَثَتْ سَائِلاً لَا يَنْقَطِعُ نَحْراً مِنْ عَشْرَةِ أَيَّامٍ قَالَ فَأَرَوْهَا الْقَوَائِلَ وَ مَنْ ظَنُّوا أَنَّهُ يُبْصِرُ ذَلِكَ مِنَ النِّسَاءِ فَاخْتَلَفْنَ فَقَالَ بَعْضُ هَذَا مِنْ دَمِ الْحَيْضِ وَ قَالَ بَعْضٌ هُوَ مِنْ دَمِ الْعُدْرَةِ فَسَأَلُوا عَنْ ذَلِكَ فُفْهَاءَهُمْ كَأَبِي حَنِيفَةَ وَ غَيْرِهِ مِنْ فُفْهَائِهِمْ فَقَالُوا هَذَا شَيْءٌ قَدْ أَشْكَلَ وَ الصَّلَاةُ فَرِيضَةٌ وَاجِبَةٌ فَلْتَتَوَضَّأْ وَ لْتَصَلِّ وَ لْتَمْسِكْ عَنْهَا زَوْجَهَا حَتَّى تَرَى النَّبِيَّضَ فَإِنْ كَانَ دَمِ الْحَيْضِ لَمْ يَضُرَّهَا الصَّلَاةُ وَ إِنْ كَانَ دَمِ الْعُدْرَةِ كَانَتْ قَدْ آدَّتِ الْفَرْضَ

Ali Bin Ibrahim, from his father and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Muhammad Bin Khalid, from Khalaf Bin Hammad, and reported by Ahmad as well, from Muhammad Bin Aslam, from Khalaf Bin Hammad Al Kufy who said,

'One of our companions got married to a young girl who had yet to menstruate. So when he deflowered her, the blood flowed, and it remained flowing, not getting cut off for about ten days. So he showed her to the midwives and the ones from the women he thought had that insight. But they differed. So some of them said, 'This is from the blood of menstruation (*Haydh*)', and some said, 'It is from the blood of virginity'. So he asked their jurists like Abu Haneefa and others from the jurists, and they said, 'This is something which has confusion, and the *Salaat* is a necessity, an Obligation. So let her perform ablution, and let her pray *Salaat*, and let her husband abstain from her until she sees the whiteness (no blood). So if it was the blood of menstruation (*Haydh*), the *Salaat* would not harm her, and if it was the blood of the virginity, she would have fulfilled the Obligation'.

فَفَعَلْتُ الْجَارِيَةَ ذَلِكَ وَ حَجَجْتُ فِي تِلْكَ السَّنَةِ فَلَمَّا صِرْنَا بِمَيْيَ بَعَثْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ لَنَا مَسْأَلَةٌ قَدْ ضِغْنَا بِهَا دُرْعاً فَإِنْ رَأَيْتَ أَنْ تَأْتِنَ لِي فَاتِّبِكِ وَ أَسْأَلُكَ عَنْهَا فَبَعَثَ إِلَيَّ إِذَا هَدَاتِ الرَّجُلُ وَ انْقَطَعَ الطَّرِيقُ فَأَقْبَلَ إِنْ شَاءَ اللَّهُ

So the girl did that, and I performed Hajj during that year. So when we came to be at Mina, I sent a message to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, saying, 'May I be sacrificed for you^{-asws}! There is a problem for us which we have been straitened with and are fed up with it. So if you^{-asws} see fit to permit me so I can come over to see you^{-asws} and ask you^{-asws} about it'. So he^{-asws} sent a message over to me: 'When the man (people) subside and the road is cut off (blocked by someone), so you can come over, Allah^{-azwj} Willing'.

⁵ Al Mahaasin – V 2 Bk 1 H 22

قَالَ خَلَفْتُ فَرَأَيْتُ اللَّيْلَ حَتَّى إِذَا رَأَيْتُ النَّاسَ قَدْ قَلَّ اخْتِلَافُهُمْ بِمَيِّ تَوَجَّهْتُ إِلَى مِضْرَبِهِ فَلَمَّا كُنْتُ قَرِيباً إِذَا أَنَا بِأَسْوَدَ قَاعِدٍ عَلَى الطَّرِيقِ فَقَالَ مِنَ الرَّجُلِ دَفُلْتُ رَجُلٌ مِنَ الْحَاجِّ فَقَالَ مَا اسْمُكَ قُلْتُ خَلَفْتُ بَنُ حَمَادٍ قَالَ ادْخُلْ بِغَيْرِ إِذْنٍ فَقَدْ أَمَرَنِي أَنْ أَقْعُدَ هَاهُنَا فَإِذَا أَتَيْتُ أَذْنْتُ لَكَ

He (the narrator) said, 'I stayed behind and saw the night until when I saw the people had lessened, I stayed behind at Mina to go to his^{-asws} tent. So when I was near, I saw a black man seated upon the road (blocking it). So he said, 'Who is the man (coming over)?' So I said, 'A man from the Pilgrims'. So he said, 'What is your name?' I said, 'Khalaf Bin Hammad'. He said, 'Enter without a permission, for he^{-asws} had ordered me that I should be seated over here, and whenever you come over, so I should permit for you (to enter the tent)'.

فَدَخَلْتُ وَ سَلَّمْتُ فَرَدَّ السَّلَامَ وَ هُوَ جَالِسٌ عَلَى فِرَاشِهِ وَحَدَهُ مَا فِي الْفُسْطَاطِ غَيْرُهُ فَلَمَّا صِرْتُ بَيْنَ يَدَيْهِ سَأَلَنِي وَ سَأَلَنُهُ عَنْ حَالِهِ فَقُلْتُ لَهُ إِنَّ رَجُلًا مِنْ مَوَالِيكَ تَزَوَّجَ جَارِيَةً مُعْصِرًا لَمْ تَطْمَئِنَّ فَلَمَّا اقْتَضَتْهَا سَالَ الدَّمُ فَمَكَثَتْ سَائِلًا لَا يَنْقَطِعُ نَحْوًا مِنْ عَشْرَةِ أَيَّامٍ وَ إِنَّ الْفَوَائِلَ اخْتَلَفْنَ فِي ذَلِكَ فَقَالَ بَعْضُهُنَّ دَمُ الْحَيْضِ وَ قَالَ بَعْضُهُنَّ دَمُ الْعُدْرَةِ فَمَا يَنْبَغِي لَهَا أَنْ تَصْنَعَ

So I entered and greeted, and he^{-asws} returned the greetings, and he^{-asws} was seated upon his^{-asws} carpet, alone, there being no one else in the tent. So when I came to be in front of him^{-asws}, he^{-asws} asked me and I asked him^{-asws} about his^{-asws} state, and I said to him^{-asws}, 'A man from the ones in your^{-asws} Wilayah married a young girl who had yet to menstruate. So when he deflowered her, the blood flowed and remained flowing, not being cut off, for about ten days, and the midwives differed with regards to that. So some of them said it is the blood of menstruation (*Haydh*), and some of them said it is the blood of virginity. So what is befitting for her to do?'

قَالَ فَلْتَتَّقِ اللَّهَ فَإِنْ كَانَ مِنْ دَمِ الْحَيْضِ فَلْتُمْسِكِ عَنِ الصَّلَاةِ حَتَّى تَرَى الطُّهْرَ وَ لِيُمْسِكِ عَنْهَا بَعْلُهَا وَ إِنْ كَانَ مِنَ الْعُدْرَةِ فَلْتَتَّقِ اللَّهَ وَ لْتَتَوَضَّأْ وَ لْتُصَلِّ وَ يَأْتِيَهَا بَعْلُهَا إِنْ أَحَبَّ ذَلِكَ فَقُلْتُ لَهُ وَ كَيْفَ لَهُمْ أَنْ يَعْلَمُوا مِمَّا هُوَ حَتَّى يَفْعَلُوا مَا يَنْبَغِي قَالَ فَالْتَقَتِ يَمِينًا وَ شِمَالًا فِي الْفُسْطَاطِ مَخَافَةً أَنْ يَسْمَعَ كَلَامَهُ أَحَدٌ قَالَ ثُمَّ نَهَدَ إِلَيَّ فَقَالَ يَا خَلَفُ سِرَّ اللَّهِ سِرٌّ اللَّهُ فَلَا تُذْبِعُوهُ وَ لَا تُعْلِمُوا هَذَا الْخَلْقَ **أُصُولُ دِينِ اللَّهِ** بَلِ ارْضَوْا لَهُمْ مَا رَضِيَ اللَّهُ لَهُمْ مِنْ ضَلَالٍ

He^{-asws} said: 'So let her fear Allah^{-azwj}, for it was from the blood of menstruation (*Haydh*), so let her abstain from the *Salaat* until she sees the purity, and let her husband abstain from her; and if it was from the blood of virginity, so let her fear Allah^{-azwj}, and let her perform ablution, and let her pray *Salaat*, and her husband can come to her if he likes that'. So I said to him^{-asws}, 'So how is it for them to know what it is from until they do what is befitting?' So he^{-asws} looked towards the right and left in the tent, fearing that someone might hear his^{-asws} speech, then he^{-asws} diverted towards me and he^{-asws} said: 'O Khalaf! A secret of Allah^{-azwj}! A secret of Allah^{-azwj}! Therefore, neither waste it nor teach it to these people, **the Principles of the Religion**. But, be pleased for them what Allah^{-azwj} is Pleased for them, from the straying'.

قَالَ ثُمَّ عَقَدَ بِيَدِهِ الْيُسْرَى تِسْعِينَ ثُمَّ قَالَ تَسْتَدْجِلُ الْفُطْنَةَ ثُمَّ تَدْعُهَا مَلِيًّا ثُمَّ تُخْرِجُهَا إِخْرَاجًا رَفِيقًا فَإِنْ كَانَ الدَّمُ مُطَوَّقًا فِي الْفُطْنَةِ فَهُوَ مِنَ الْعُدْرَةِ وَ إِنْ كَانَ مُسْتَنْقَعًا فِي الْفُطْنَةِ فَهُوَ مِنَ الْحَيْضِ

He (the narrator) said: 'Then he^{-asws} he formed the (number) ninety with his^{-asws} left hand, then said: 'She should insert the cotton, then leave it for a while. Then she should take it out with a gentle extraction. So if it was an encircled blood in the cotton, so it is from the virginity, and if it was a splodge in the cotton, so it is from the menstruation (*Haydh*)'.

قَالَ خَلَفْتُ فَاسْتَحَفَّنِي الْفَرْحُ فَبَكَيْتُ فَلَمَّا سَكَنَ بُكَائِي قَالَ مَا أَبْكََاكَ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ كَانَ يُحْسِنُ هَذَا غَيْرَكَ قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَقَالَ وَاللَّهِ إِنِّي مَا أُخْبِرُكَ إِلَّا عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ جِبْرَائِيلَ عَنِ اللَّهِ عَزَّ وَجَلَّ .

Khalaf said, 'I was overcome with the happiness, and I cried. So when my crying settled, he-asws said: 'What made you cry?' I said, 'May I be sacrificed for you-asws! Who can be better at this than you-asws?' So he-asws raised his-asws hand towards the sky and said: 'By Allah-azwj! I-asws did not inform you except from Rasool-Allah-saww, from Jibraeel-as, from Allah-azwj Mighty and Majestic'.⁶

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مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَصَّالٍ عَنْ حَفْصِ الْمُوَدَّنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَتَبَ بِهَذِهِ الرَّسَالَةِ إِلَى أَصْحَابِهِ وَأَمَرَهُمْ بِمَدَارَسَتِهَا وَالنُّظْرَ فِيهَا وَتَعَاهِدَهَا وَالْعَمَلَ بِهَا فَكَانُوا يَضَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَعُوا 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-asws as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah-asws, wrote this letter to his-asws 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 مُحَمَّدٍ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَرَجْتُ هَذِهِ الرَّسَالَةَ مِنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) 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-asws.

He said that, 'I brought out this letter of Abu Abdullah-asws to his-asws companions -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ فَاسْأَلُوا رَبَّكُمْ الْعَافِيَةَ وَ عَلَيْكُمْ بِالذَّعَةِ وَ الْوَقَارِ وَ السَّكِينَةِ وَ عَلَيْكُمْ بِالْحَيَاءِ وَ التَّنَزُّهِ عَمَّا تَنْزَرَهُ عَنْهُ الصَّالِحُونَ قَبْلَكُمْ وَ عَلَيْكُمْ بِمَجَامِلَةِ أَهْلِ الْبَاطِلِ تَحْمَلُوا الضَّيْمَ مِنْهُمْ وَ إِيَّاكُمْ وَ مُمَاطَتَهُمْ دَبْنُوا فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ إِذَا أَنْتُمْ جَالِسْتُمُوهُمْ وَ خَالَطْتُمُوهُمْ وَ نَارَ عَثْمُوهُمْ الْكَلَامَ فَإِنَّهُ لَا بُدَّ لَكُمْ مِنْ مُجَالَسَتِهِمْ وَ مُخَالَطَتِهِمْ وَ مُنَازَعَتِهِمْ الْكَلَامَ بِالْتَّقِيَةِ الَّتِي أَمَرَكَمُ اللَّهُ أَنْ تَأْخُذُوا بِهَا فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ

'In the Name of Allah-azwj, the Beneficent, the Merciful. Having said that, I-asws ask your Lord-azwj 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-azwj has Ordered you for, that you should take to it regarding what is between you and them.

⁶ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 11 H 1

فَإِذَا ابْتُلِيْتُمْ بِذَلِكَ مِنْهُمْ فَأَيُّهُمْ سَبُّوْذُوْنَكُمْ وَ تَعْرِفُوْنَ فِي وُجُوْهِهِمُ الْمُنْكَرَ وَ لَوْ لَا أَنَّ اللَّهَ تَعَالَى يَدْفَعُهُمْ عَنْكُمْ لَسَطُوْا بِكُمْ وَ مَا فِي صُدُوْرِهِمْ مِنَ الْعَدَاوَةِ وَ الْبَغْضَاءِ أَكْثَرُ مِمَّا يُبْدُوْنَ لَكُمْ مَجَالِسُكُمْ وَ مَجَالِسُهُمْ وَاجِدَةٌ وَ أَرْوَاحُكُمْ وَ أَرْوَاحُهُمْ مُخْتَلِفَةٌ لَا تَأْتِلُفُ لَا تُحِبُّوْنَهُمْ أَبَدًا وَ لَا يُحِبُّوْنَكُمْ غَيْرَ أَنَّ اللَّهَ تَعَالَى أَكْرَمَكُمْ بِالْحَقِّ وَ بَصَرَ كُمْوَهُ 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^{-azwj}, 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^{-azwj} 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.

فَنَجَامِلُوْنَهُمْ وَ نَصْبِرُوْنَ عَلَيْهِمْ وَ هُمْ لَا مَجَامَلَةَ لَهُمْ وَ لَا صَبْرَ لَهُمْ عَلَى شَيْءٍ وَ جِبِلُّهُمْ وَسَوَاسُ بَعْضِهِمْ إِلَى بَعْضٍ فَإِنَّ أَعْدَاءَ اللَّهِ إِنْ اسْتَطَاعُوا صَدُوْكُمْ عَنِ الْحَقِّ فَيَعْصِمُكُمْ اللَّهُ مِنْ ذَلِكَ فَاتَّقُوا اللَّهَ وَ كُفُّوا أَلْسِنَتَكُمْ إِلَّا مِنْ خَيْرٍ وَ إِيَّاكُمْ أَنْ تُزْلِفُوا أَلْسِنَتَكُمْ يَقُولُ الزُّورِ 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^{-azwj} have the ability to keep you from the truth. Allah^{-azwj} Protects you from that, so fear Allah^{-azwj} and hold back your tongues except from the good, and beware of letting your tongues 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^{-azwj}, from what He^{-azwj} has Forbidden you from, it would be better for you with your Lord^{-azwj} than letting your tongues slip into what is disliked by Him^{-azwj} and what He^{-azwj} has Prohibited you from.

مَرْدَاةٌ لِلْعَبْدِ عِنْدَ اللَّهِ وَ مَقْتٌ مِنَ اللَّهِ وَ صَمٌّ وَ عَمَى وَ بَكَمَّ يُورِثُهُ اللَّهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ فَتَصِيْرُوا كَمَا قَالَ اللَّهُ صُمْ بِكُمْ عُمِي فَهَمْ لَا يَرْجِعُونَ يَغْنِي لَا يَنْطِقُونَ وَ لَا يُؤَدِّنَ لَهُمْ فَيَعْتَذِرُونَ وَ إِيَّاكُمْ وَ مَا نَهَاكُمْ اللَّهُ عَنْهُ أَنْ تَرْكَبُوهُ وَ عَلَيْكُمْ بِالصَّمْتِ إِلَّا فِيمَا يَنْقَعُكُمْ اللَّهُ بِهِ مِنْ أَمْرِ آخِرَتِكُمْ وَ يَأْجُرْكُمْ عَلَيْهِ

There is destruction for the servant, with Allah^{-azwj}, and Repugnance from Allah^{-azwj}, and there will be deafness, and blindness, and muteness which Allah^{-azwj} will Make him to inherit on the Day of Judgement. So they will become just as Allah^{-azwj} 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^{-azwj} has Prohibited you from doing, and it is for you to remain silent except with regards to what Allah^{-azwj} has Benefited you by from the matters of your Hereafter and be Rewarded by Him^{-azwj}.

وَ أَكْثَرُوا مِنَ التَّهْلِيلِ وَ التَّقْدِيسِ وَ التَّسْبِيحِ وَ التَّنَائِي عَلَى اللَّهِ وَ التَّنَصُّرُحِ إِلَيْهِ وَ الرَّغْبَةِ فِيمَا عِنْدَهُ مِنَ الْخَيْرِ الَّذِي لَا يَفِدُرُ قَدْرَهُ وَ لَا يَبْلُغُ كُنْهَهُ أَحَدٌ فَاشْغَلُوا أَلْسِنَتَكُمْ بِذَلِكَ عَمَّا نَهَى اللَّهُ عَنْهُ مِنْ أَقَاوِيلِ الْبَاطِلِ الَّتِي تُعَقَّبُ أَهْلُهَا خُلُودًا فِي النَّارِ مَنْ مَاتَ عَلَيْهَا وَ لَمْ يَنْبُ إِلَى اللَّهِ وَ لَمْ يَنْزِعْ عَنْهَا

And be frequent in Extolling His^{-azwj} Holiness, and Glorification, and the Praising to Allah^{-azwj}, and the desires for what is with Him^{-azwj} 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^{-azwj}, and does not keep away from it.

وَ عَلَيْكُمْ بِالْدُعَاءِ فَإِنَّ الْمُسْلِمِينَ لَمْ يُدْرِكُوا نَجَاحَ الْحَوَائِجِ عِنْدَ رَبِّهِمْ بِأَفْضَلِ مِنَ الدُّعَاءِ وَ الرَّغْبَةِ إِلَيْهِ وَ النَّصْرُوحِ إِلَى اللَّهِ وَ الْمَسْأَلَةِ لَهُ فَارْغَبُوا فِيهَا رَغْبَتَكُمْ اللَّهُ فِيهِ وَ اجْتَبُوا اللَّهَ إِلَى مَا دَعَاكُمْ إِلَيْهِ لِنَفْلِحُوا وَ نَنْجُوا 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^{-azwj} by any means higher than supplication and desiring from Him^{-azwj}, and appealing to Allah^{-azwj}, and the asking from Him^{-azwj}. So be desirous in what you request to Allah^{-azwj} so that He^{-azwj} would Answer you to what you have supplicated to Him^{-azwj} in order to be successful and be saved from the Punishment of Allah^{-azwj}.

وَ إِيَّاكُمْ أَنْ تَشْرَهَ أَنْفُسَكُمْ 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 لَدَيْهَا وَ كَرَامَتِهَا الْقَائِمَةِ الدَّائِمَةِ لِأَهْلِ الْجَنَّةِ أَبَدَ الْأَبَدِينَ

And beware of being greedy for yourselves to something from what Allah^{-azwj} has Prohibited to you. For the one who violates what Allah^{-azwj} has Prohibited to him here in the world, Allah^{-azwj} 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 بِنَسِ الْحِظِّ الْخَطِرِ لِمَنْ خَاطَرَ اللَّهَ بِتَرْكِ طَاعَةِ اللَّهِ وَ رُكُوبِ مَعْصِيَتِهِ فَاخْتَارَ أَنْ يَنْتَهَكَ مَحَارِمَ اللَّهِ فِي لَدَاتِ دُنْيَا مُنْقَطِعَةٍ زَائِلَةٍ عَنْ أَهْلِهَا عَلَى خُلُودِ نَعِيمِ فِي الْجَنَّةِ وَ لَدَاتِهَا وَ كَرَامَةِ أَهْلِهَا

And know that it is an evil misfortune for the one who takes the risk of endangering the obedience to Allah^{-azwj} the Blessed, and to be disobedient to Him^{-azwj}. So the choosing to violate what Allah^{-azwj} 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.

وَإِلَّ لِلْأُولَئِكَ مَا أَحْيَبَ حَظَّهُمْ وَ أَحْسَرَ كَرَّتَهُمْ وَ أَسْوَأَ حَالَهُمْ عِنْدَ رَبِّهِمْ يَوْمَ الْقِيَامَةِ اسْتَجِيرُوا اللَّهَ أَنْ يُجِيرَكُمْ فِي مِثْلِهِمْ أَبَدًا وَ أَنْ يَنْتَلِيَكُمْ بِمَا ابْتَلَاهُمْ بِهِ وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِهِ فَاتَّقُوا اللَّهَ أَيُّهَا الْعَصَابَةُ النَّاجِيَةُ إِنْ أْتَمَّ اللَّهُ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَتِمُّ 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^{-azwj} on the Day of Judgement. Seek Refuge with Allah^{-azwj} that He^{-azwj} 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^{-asws} or with you except by Him^{-azwj}. So, fear Allah^{-azwj}, O group of saved people, that Allah^{-azwj} will Complete for you what He^{-azwj} has Granted you with, for the matter will not be complete until He^{-azwj} 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^{-azwj}, a lot of painful words.

فَتَصَبِرُوا وَ تَعْرَكُوا بِجُنُوبِكُمْ وَ حَتَّى يَسْتَدْلُواكُمْ وَ يُبْعِضُواكُمْ وَ حَتَّى يُحْمَلُوا عَلَيْكُمْ الصَّيِّمِ فَتَحْمَلُوا مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ وَ حَتَّى تَكْظُمُوا الْغَيْظَ الشَّدِيدَ فِي الْأَدَى فِي اللَّهِ عَزَّ وَ جَلَّ يَجْتَزِمُونَهُ إِلَيْكُمْ وَ حَتَّى يُكْذِبُواكُمْ بِالْحَقِّ وَ يُعَادُواكُمْ فِيهِ وَ يُبْعِضُواكُمْ 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-azwj and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah-azwj 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.

فَتَصْبِرُوا عَلَى ذَلِكَ مِنْهُمْ وَ مَصْدَاقُ ذَلِكَ كُلِّهِ 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) فَاصْبِرُوا كَمَا صَبَرَ أَوْلُوا الْعَزْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَهُمْ ثُمَّ قَالَ وَ إِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ

So, observe patience on that from them, and all that has been Ratified in the Book of Allah-azwj which Jibraeel-as Descended with upon your Prophet-saww, getting your Prophet-saww to hear the Words of Allah-azwj 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-azwj Said: **“[35:4] And if they call you a liar, truly messengers before you were called liars”.**

فَصَبِرُوا عَلَى مَا كُذِّبُوا وَ أَوْدُوا فَقَدْ كُذِّبَ نَبِيُّ اللَّهِ وَ الرُّسُلُ مِنْ قَبْلِهِ وَ أَوْدُوا مَعَ التَّكْذِيبِ بِالْحَقِّ فَإِنْ سَرَّكُمْ أَمْرُ اللَّهِ فِيهِمْ الَّذِي خَلَقَهُمْ لَهُ فِي الْأَصْلِ [أَصْلُ الْخَلْقِ] مِنَ الْكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الْأَصْلِ 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-saww of Allah-azwj, and the Messengers-as from before him-saww, and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah-azwj regarding them-asws whom Allah-azwj Created for Himself-azwj in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allah-azwj that He-azwj Created them in the origin and the ones whom Allah-azwj has Named in His-azwj book in His-azwj Words: **“[28:41] And We made them Imams who call to the fire”.**

فَتَدَبَّرُوا هَذَا وَ اعْفَلُوا وَ لَا تَجْهَلُوا فَإِنَّهُ مَنْ يَجْهَلُ 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 فَكَذَّبَهُ 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-azwj has Made to be Obligatory in His-azwj Book from what Allah-azwj has Ordered for and Prohibited from, has disregarded the Religion of Allah-azwj and became disobedient to Him-azwj. Therefore he has necessitated (upon himself) the Outrage of Allah-azwj, and Allah-azwj will Fling him into the Fire upon his face’.

وَ قَالَ أَيُّهَا الْعِصَابَةُ الْمَرْحُومَةُ الْمُفْلِحَةُ إِنَّ اللَّهَ أَتَمَّ لَكُمْ مَا آتَاكُمْ مِنَ الْخَيْرِ وَ اعْلَمُوا أَنَّهُ لَيْسَ مِنْ عِلْمِ اللَّهِ وَ لَا مِنْ أَمْرِهِ أَنْ يَأْخُذَ أَحَدٌ مِنْ خَلْقِ اللَّهِ فِي دِينِهِ بِهَوَى وَ لَا رَأْيٍ وَ لَا مَقَابِسَ قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ وَ جَعَلَ فِيهِ تَبَيَّنَ كُلَّ شَيْءٍ وَ جَعَلَ لِلْقُرْآنِ وَ لَتَعْلَمَ الْقُرْآنَ أَهْلًا لَا يَسَعُ أَهْلَ عِلْمِ الْقُرْآنِ الَّذِينَ آتَاهُمْ اللَّهُ عِلْمَهُ أَنْ يَأْخُذُوا فِيهِ بِهَوَى وَ لَا رَأْيٍ وَ لَا مَقَابِسَ أَغْنَاهُمْ اللَّهُ عَنْ ذَلِكَ بِمَا آتَاهُمْ مِنْ عِلْمِهِ وَ حَصَّنَهُمْ بِهِ وَ وَضَعَهُ عِنْدَهُمْ كِرَامَةً مِنَ اللَّهِ أَكْرَمَهُمْ بِهَا

And he-asws said: ‘O you group of Blessed ones, the victorious ones! Surely, Allah-azwj Completed for you what He-azwj Granted you all from the good, and know that it is not from the Knowledge of Allah-azwj, nor from His-azwj Commands that any one from the creatures of Allah-azwj, should take to opinions or analogies regarding his Religion. Allah-azwj 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-asws.

There is no leeway for the People^{-asws} of knowledge of the Quran whom^{-asws} Allah^{-azwj} had Given to them of its Knowledge, that they^{-asws} should take to desires, or opinions, or analogies with regards to it. Allah^{-azwj} has Made them^{-asws} to be needless from that by what He^{-azwj} has Given them^{-asws} from His^{-azwj} Knowledge, and Specialised them^{-asws} by it, and Placed in it Prestige from Allah^{-azwj} to Honour them^{-asws} by.

وَهُمْ أَهْلُ الذِّكْرِ الَّذِينَ أَمَرَ اللَّهُ هَذِهِ الْأُمَّةَ بِسُؤَالِهِمْ وَ هُمْ الَّذِينَ مَنْ سَأَلَهُمْ وَقَدْ سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يُصَدِّقَهُمْ وَيَتَّبِعَ أَمْرَهُمْ أَرْشَادُهُ
وَ أَعْطُوهُ مِنْ عِلْمِ الْقُرْآنِ مَا يَهْتَدِي بِهِ إِلَى اللَّهِ بِإِذْنِهِ وَإِلَى جَمِيعِ سُبُلِ الْحَقِّ

And they^{-asws} are the People^{-asws} of the Remembrance (*Ahl Al-Zikr*) whom Allah^{-azwj} has Ordered the people to ask them^{-asws}, and they^{-asws} are the ones^{-asws} to be asked. And it has preceded in the Knowledge of Allah^{-azwj} that they should ratify them^{-asws}, and follow their^{-asws} footsteps. He^{-azwj} Guided them^{-asws}, and Gave them^{-asws} from the Knowledge of the Quran with which they^{-asws} guide (others) to Allah^{-azwj} by His^{-azwj} Permission, and to all the ways of the truth.

وَهُمُ الَّذِينَ لَا يَرْغَبُ عَنْهُمْ وَعَنْ مَسْأَلَتِهِمْ وَعَنْ عِلْمِهِمُ الَّذِي أَكْرَمَهُمُ اللَّهُ بِهِ وَ جَعَلَهُ عِنْدَهُمْ إِلَّا مَنْ سَبَقَ عَلَيْهِ فِي عِلْمِ اللَّهِ الشَّقَاءَ
فِي أَصْلِ الْخَلْقِ تَحْتَ الْأُظْلَةِ

And they^{-asws} are the ones^{-asws} that He^{-azwj} does not Want them to be released from, and from asking them^{-asws}, and from being taught by them^{-asws} which Allah^{-azwj} has Honoured them^{-asws} with and Made it to be with them^{-asws}, except for the one who has preceded in the Knowledge of Allah^{-azwj}, as being the miserable one in the origin of the creation underneath the shadow.

فَأُولَئِكَ الَّذِينَ يَرِغَبُونَ عَنْ سُؤَالِ أَهْلِ الذِّكْرِ وَ الَّذِينَ آتَاهُمُ اللَّهُ عِلْمَ الْقُرْآنِ وَ وَضَعَهُ عِنْدَهُمْ وَ أَمَرَ بِسُؤَالِهِمْ وَ أُولَئِكَ الَّذِينَ يَأْخُذُونَ
بَاهْوَائِهِمْ وَ آرَائِهِمْ وَ مَقَابِسِهِمْ 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^{-asws} of the Remembrance (*Ahl Al-Zikr*) and the ones^{-asws} to whom Allah^{-azwj} has Granted the Knowledge of the Quran and Placed it in their^{-asws} possession, and Ordered for asking them^{-asws}.

These are the ones who act on their desires, and their opinions, and their analogies to the extent that Satan^{-la} enters them⁷, (as a result) they (try) to revert the believing people, in the Knowledge of the Quran with Allah^{-azwj}, as disbelievers, and try to make the misguided people, in the Knowledge of the Quran with Allah^{-azwj}, as believer, but to the extent that they declare what Allah^{-azwj} has Made Permissible, in many matters as being prohibited, and pronounce what Allah^{-azwj} has Prohibited, in many matters as being permissible.

فَذَلِكَ أَصْلُ ثَمَرَةِ أَهْوَائِهِمْ وَ قَدْ عَهَدَ إِلَيْهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَبْلَ مَوْتِهِ فَقَالُوا نَحْنُ بَعْدَ مَا قَبِضَ اللَّهُ عَزَّ وَ جَلَّ
رَسُولَهُ يَسْعُنَا أَنْ نَأْخُذَ بِمَا اجْتَمَعَ عَلَيْهِ رَأْيُ النَّاسِ بَعْدَ مَا قَبِضَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ (صلى الله عليه وآله) وَ بَعْدَ عَهْدِهِ الَّذِي
عَهَدَهُ إِلَيْنَا وَ أَمَرْنَا بِهِ مُخَالَفًا لِلَّهِ وَ لِرَسُولِهِ (صلى الله عليه وآله)

So this is the origin of the fruit of their desires. And the Messenger^{-saww} of Allah^{-azwj} had taken an oath from them before his^{-saww} passing away. So they said, 'After Allah^{-azwj}

⁷ To share in their wealth, bodies and children.

Captures His^{-azwj} Messenger^{-saww}, we have the leeway of taking to the consensus of the opinions of the people. After Allah^{-azwj} Mighty and Majestic Captured His^{-azwj} Messenger^{-saww}, and after his^{-saww} oath which he^{-saww} took from us^{-asws}, and ordered us^{-asws} by, they opposed Allah^{-azwj} and His^{-azwj} Messenger^{-saww}.

فَمَا أَحَدٌ أَجْرًا عَلَى اللَّهِ وَلَا أَيْبَانَ ضَلَالَةً مِمَّنْ أَحَدًا بِذَلِكَ وَ زَعَمَ أَنَّ ذَلِكَ يَسْغُهُ وَ اللَّهُ إِنَّ اللَّهَ عَلَى خَلْقِهِ أَنْ يُطِيعُوهُ وَ يَتَّبِعُوا أَمْرَهُ فِي حَيَاةِ مُحَمَّدٍ (صلى الله عليه وآله) وَ بَعْدَ مَوْتِهِ هَلْ يَسْتَطِيعُ أَوْلِيَاكَ أَعْدَاءُ اللَّهِ أَنْ يَزْعُمُوا أَنَّ أَحَدًا مِمَّنْ أَسْلَمَ مَعَ مُحَمَّدٍ (صلى الله عليه وآله) أَحَدًا بِقَوْلِهِ وَ رَأْيِهِ وَ مَقَابِيصِهِ فَإِنْ قَالَ نَعَمْ فَقَدْ كَذَبَ عَلَى اللَّهِ وَ ضَلَّ ضَلَالًا بَعِيدًا وَ إِنْ قَالَ لَا لَمْ يَكُنْ لِأَحَدٍ أَنْ يَأْخُذَ بِرَأْيِهِ وَ هَوَاهُ وَ مَقَابِيصِهِ 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^{-azwj}, nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allah^{-azwj}, surely Allah^{-azwj} has Obligated His^{-azwj} creatures that they should obey Him^{-azwj}, and follow His^{-azwj} Commands during the lifetime of Muhammad^{-saww}, and after his^{-saww} passing away.

Can those enemies of Allah^{-azwj} who are alleging that anyone who became a Muslim with Muhammad^{-saww}, 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^{-azwj} 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^{-azwj} has to be Obeyed, and His^{-azwj} Orders to be followed after the passing away of the Messenger^{-saww} of Allah^{-azwj}.

وَ قَدْ قَالَ اللَّهُ وَ قَوْلُهُ الْحَقُّ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ 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 رَأْيِهِ وَ لَا مَقَابِيصِهِ خِلَافًا لِأَمْرِ مُحَمَّدٍ (صلى الله عليه وآله) فَكَذَلِكَ لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيِهِ وَ لَا مَقَابِيصِهِ

Allah^{-azwj} has said, and His^{-azwj} 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^{-azwj} is to be obeyed and His^{-azwj} Commands are to be followed during the lifetime of Muhammad^{-saww}, and (as well as) after Allah^{-azwj} had Made Muhammad^{-saww} to pass away. And if it was not for anyone from the people who were with Muhammad^{-saww} that they would take to their own desires, and their opinions, and their analogies in opposition to the orders of Muhammad^{-saww}, so similarly it is not for anyone from the people after Muhammad^{-saww} that they would take to their own desires, and their opinions, and their analogies’.

وَ قَالَ دَعُوا رَفَعُ أَيْدِيكُمْ فِي الصَّلَاةِ إِلَّا مَرَّةً وَاحِدَةً حِينَ تَفْتَتِحُ الصَّلَاةَ فَإِنَّ النَّاسَ قَدْ شَهَرُواكُمْ بِذَلِكَ وَ اللَّهُ الْمُسْتَعَانُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And he^{-asws} 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 that⁸, and Allah^{-azwj} is the Helper, and there is no Might and there is no Power except by Allah^{-azwj}'.

وَقَالَ أَكْثَرُوا مِنْ أَنْ تَدْعُوا اللَّهَ فَإِنَّ اللَّهَ يُجِبُ مِنْ عِبَادِهِ الْمُؤْمِنِينَ أَنْ يَدْعُوهُ وَ قَدْ وَعَدَ اللَّهُ عِبَادَهُ الْمُؤْمِنِينَ بِالْإِسْتِجَابَةِ وَ اللَّهُ مُصِيبٌ دُعَاءَ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ لَهُمْ عَمَلًا يَزِيدُهُمْ بِهِ فِي الْجَنَّةِ فَأَكْثَرُوا ذِكْرَ اللَّهِ مَا اسْتَطَعْتُمْ فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ اللَّيْلِ وَ النَّهَارِ فَإِنَّ اللَّهَ بِكثْرَةِ الذِّكْرِ لَهُ وَ اللَّهُ ذَاكِرٌ لِمَنْ ذَكَرَهُ مِنَ الْمُؤْمِنِينَ وَ اعْلَمُوا أَنَّ اللَّهَ لَمْ يَذْكُرْهُ أَحَدٌ مِنْ عِبَادِهِ الْمُؤْمِنِينَ إِلَّا ذَكَرَهُ بِخَيْرٍ

And he^{-asws} said: 'Supplicate frequently to Allah^{-azwj} for Allah^{-azwj} Loves the ones from the believing servants that they should supplicate to Him^{-azwj}, and Allah^{-azwj} has Promised the believing servants for the Answering, and Allah^{-azwj} 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^{-azwj} in accordance with your abilities in every hour of the hours of the night and the day, for Allah^{-azwj} has Ordered for frequent Remembrance (Al-Zikr) to Him^{-azwj}, and Allah^{-azwj} Remembers the one who remembers Him^{-azwj} from the Believers. And know, that Allah^{-azwj} never Remembers anyone from His^{-azwj} believing servant except Remembering him with Goodness.

فَاعْطُوا اللَّهَ مِنْ أَنْفُسِكُمْ الْإِجْتِهَادَ فِي طَاعَتِهِ فَإِنَّ اللَّهَ لَا يَذْرُكُ شَيْءٌ مِنَ الْخَيْرِ عِنْدَهُ إِلَّا بِطَاعَتِهِ وَ اجْتِنَابِ مَحَارِمِهِ الَّتِي حَرَّمَ اللَّهُ فِي ظَاهِرِ الْقُرْآنِ وَ بَاطِنِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ فِي كِتَابِهِ وَ قَوْلُهُ الْحَقُّ وَ ذَرُوا ظَاهِرَ الْإِثْمِ وَ بَاطِنَهُ

So give Allah^{-azwj} from yourselves, the struggle in obedience to Him^{-azwj}, for Allah^{-azwj} does not Accept anything from the good with Him^{-azwj} except by obedience to Him^{-azwj}, and the avoidance of His^{-azwj} Prohibitions which Allah^{-azwj} has Prohibited in the apparent of the Quran and in its hidden. Allah^{-azwj} Blessed and High has Said in His^{-azwj} Book, and His^{-azwj} Words are True: **“[6:120] And abandon open and secret sin”**.

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

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

وَ أَحْسِنُوا إِلَى أَنْفُسِكُمْ مَا اسْتَطَعْتُمْ فَتَ إِِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِِنْ أَسَأْتُمْ فَلَهَا وَ جَامِلُوا النَّاسَ وَ لَا تَحْمِلُوهُمْ عَلَى رِقَابِكُمْ تَجْمَعُوا مَعَ ذَلِكَ طَاعَةَ رَبِّكُمْ وَ إِيَّاكُمْ وَ سَبَّ أَعْدَاءَ اللَّهِ حَيْثُ يَسْمَعُونَكُمْ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ وَ قَدْ يَنْبَغِي لَكُمْ أَنْ تَعْلَمُوا حَدَّ سَبِّهِمْ لِلَّهِ كَيْفَ هُوَ إِنَّهُ مَنْ سَبَّ أَوْلِيَاءَ اللَّهِ فَقَدْ انْتَهَكَ سَبَّ اللَّهِ وَ مَنْ أَظْلَمُ عِنْدَ اللَّهِ مِمَّنْ اسْتَسَبَّ لِلَّهِ وَ لِأَوْلِيَاءِ اللَّهِ فَمَهْلًا 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^{-azwj}. And beware of insulting the enemies of Allah^{-azwj} when they are listening to you, for the enemies will insult Allah^{-azwj} without

⁸ To observe Taqeeya

awareness, and it is better that you should know the penalty of insulting Allah-azwj and what it is.

He who has insulted the friends of Allah-azwj is like he has insulted Allah-azwj. And the one who is the most unjust with Allah-azwj is the one who insults Allah-azwj and the friends of Allah-azwj, so don't do it, don't do it. Follow the Commands of Allah-azwj. There is no Might, and no Power except by Allah-azwj'.

وَقَالَ أَيُّهَا الْعِصَابَةُ الْحَافِظُ اللَّهُ لَهُمْ أَمْرُهُمْ عَلَيْكُمْ بِأَثَارِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ سُنَّتِهِ وَ أَثَارِ الْأَيْمَةِ الْهُدَاةِ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ بَعْدِهِ وَ سُنَّتِهِمْ فَإِنَّهُ مَنْ أَخَذَ بِذَلِكَ فَقَدْ اهْتَدَى وَ مَنْ تَرَكَ ذَلِكَ وَ رَغِبَ عَنْهُ ضَلَّ لِأَنَّهُمْ هُمْ الَّذِينَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَ وَلايَتِهِمْ

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

وَ قَدْ قَالَ أَبُوْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُدَاوَمَةُ عَلَى الْعَمَلِ فِي اتِّبَاعِ الْأَثَارِ وَ السُّنَنِ وَ إِنْ قَلَّ أَرْضَى اللَّهُ وَ أَنْفَعُ عِنْدَهُ فِي الْعَاقِبَةِ مِنَ الْاجْتِهَادِ فِي الْبِدْعِ وَ اتِّبَاعِ الْأَهْوَاءِ أَلَّا إِنَّ اتِّبَاعِ الْأَهْوَاءِ وَ اتِّبَاعِ الْبِدْعِ بَعِيرٌ هُدًى مِنَ اللَّهِ ضَلَالٌ وَ كُلُّ ضَلَالَةٍ بِدْعَةٌ وَ كُلُّ بِدْعَةٍ فِي النَّارِ وَ لَنْ يُنَالَ شَيْءٌ مِنَ الْخَيْرِ عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ وَ الصَّبْرِ وَ الرِّضَا لِأَنَّ الصَّبْرَ وَ الرِّضَا مِنْ طَاعَةِ اللَّهِ

And our-asws father-asws the Messenger-saww of Allah-azwj 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-azwj and beneficial with Him-azwj 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-azwj 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-azwj except by being obedient to Him-azwj, and the patience and being agreeable, because the patience and being agreeable is from the obedience to Allah-azwj.

وَ اعْلَمُوا أَنَّهُ لَنْ يُؤْمَنَ 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 مِمَّا أَحَبَّ وَ كَرِهَ

And know, that a servant from the servants has not believed until he is happy with Allah-azwj with regards to whatever Allah-azwj has Done for him, and what he has done for Him-azwj in accordance with what He-azwj Likes and Dislikes. And Allah-azwj does not Do with the one who is patient and happy with Allah-azwj except that which he is deserving of, and that which is better for him, from what he likes or dislikes.

وَ عَلَيْكُمْ بِالْمَحَافَظَةِ 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-azwj has Commanded the Believers in His-azwj Book which is in front of you.

وَإِيَّاكُمْ وَعَلَيْكُمْ بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ فَإِنَّهُ مَنْ حَقَّرَهُمْ وَتَكَبَّرَ عَلَيْهِمْ فَقَدْ زَلَّ عَنْ دِينِ اللَّهِ وَ اللَّهُ لَهُ خَاقِرٌ مَا قِيتُ وَ قَدْ قَالَ أَبُوْنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمَرَنِي رَبِّي بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ مِنْهُمْ وَ اعْلَمُوا أَنَّ مَنْ حَقَّرَ أَحَدًا مِنَ الْمُسْلِمِينَ أَلْقَى اللَّهُ عَلَيْهِ الْمَقْتِ مِنْهُ وَ الْمُحَقَّرَةُ 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-azwj, and Allah-azwj has for him (a situation of) lowliness and hate. And the Messenger-saww of Allah-azwj has said: 'My-saww Lord-azwj has Commanded me-saww to love the poor among the Muslims'. And know, that the one who belittles anyone from the Muslims will meet Allah-azwj having Hatred towards him and lowliness from Him-azwj to the extent that the people will hate him and Allah-azwj will have intense Hatred towards him.

فَاتَّقُوا اللَّهَ فِي إِخْوَانِكُمُ الْمُسْلِمِينَ الْمَسَاكِينِ فَإِنَّ لَهُمْ عَلَيْكُمْ حَقًّا أَنْ تُحِبُّوهُمْ فَإِنَّ اللَّهَ أَمَرَ رَسُولَهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِحُبِّهِمْ فَمَنْ لَمْ يُحِبَّ مَنْ أَمَرَ اللَّهُ بِحُبِّهِ فَقَدْ عَصَى اللَّهَ وَ رَسُولَهُ وَ مَنْ عَصَى اللَّهَ وَ رَسُولَهُ وَ مَاتَ عَلَى ذَلِكَ مَاتَ وَ هُوَ مِنَ الْعَاوِينَ

Fear Allah-azwj with regards to your brothers who are poor Muslims, for they have a right over you that you should love them. Allah-azwj Commanded His-azwj Messenger-saww to love them, so the one who does not love the one whom Allah-azwj has Commanded to love, so he has disobeyed Allah-azwj and His-azwj Messenger-saww, and the one who disobeys Allah-azwj and His-azwj Messenger-saww and dies upon that, would have died whilst being from the misguided ones.

وَإِيَّاكُمْ وَالْعُظْمَةَ وَالْكَبِيرَ فَإِنَّ الْكِبْرَ رِذَاءُ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ نَارَعَ اللَّهَ رِذَاءَهُ حَصَمَهُ اللَّهُ وَ أَذَلَّهُ يَوْمَ الْقِيَامَةِ

And beware of (considering for yourself) greatness and arrogance, for the Arrogance is the Robe of Allah-azwj Mighty and Majestic, so the one who disputed with Allah-azwj for His-azwj Robe, Allah-azwj 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 بَغْيَهُ عَلَى نَفْسِهِ وَ صَارَتْ نُصْرَهُ اللَّهُ لِمَنْ بَغَى عَلَيْهِ وَ مَنْ نُصِرَهُ اللَّهُ غَلَبَ وَ أَصَابَ الظُّفْرَ 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-azwj will Turn his injustice against his own self, and Make His-azwj Help to be for the one who he was unjust to, and the one whom Allah-azwj Helps will overcome and be of the group of winners from Allah-azwj.

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 أَبَانَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَقُولُ إِنَّ دَعْوَةَ الْمُسْلِمِ الْمَظْلُومِ مُسْتَجَابَةٌ وَ لِيُعِنَ بَعْضُكُمْ بَعْضًا فَإِنَّ أَبَانَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَقُولُ إِنَّ مَعُونَةَ الْمُسْلِمِ خَيْرٌ وَ أَعْظَمُ أَجْرًا مِنْ صِيَامِ شَهْرٍ وَ اعْتِكَافِهِ فِي الْمَسْجِدِ الْحَرَامِ

And beware of helping against an oppressed Muslim, for he would supplicate to Allah-azwj against you and He-azwj would Answer him regarding you. Our-asws forefather-saww the Messenger-saww of Allah-azwj used to say that: 'The supplication of an oppressed Muslims gets Answered'. And help each other, for our-asws forefather-saww, the Messenger-saww of

Allah-^{azwj} used to say that: 'Helping a Muslim is better and greater in Reward than the Fasting for a month, and seclusion (Al-l'tikaaf) in the Masjid Al-Haraam (The Sacred Masjid).

وَإِيَّاكُمْ وَ إِيْسَارَ أَحَدٍ مِنْ إِخْوَانِكُمُ الْمُسْلِمِينَ أَنْ تُعْسِرُوهُ بِالشَّيْءِ يَكُونُ لَكُمْ قَبْلَهُ وَ هُوَ مُعْسِرٌ فَإِنَّ أَبَانَا رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَقُولُ لَيْسَ لِمُسْلِمٍ أَنْ يُعْسِرَ مُسْلِمًا وَ مَنْ أَنْظَرَ مُعْسِرًا أَظْلَمَهُ 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-^{asws} forefather the Messenger-^{saww} of Allah-^{azwj} 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-^{azwj} by a shade on the Day in which there will no shade except for His-^{azwj} Shade'.

وَ إِيَّاكُمْ أَيُّهَا الْعَصَابَةُ الْمَرْحُومَةُ الْمُفَضَّلَةُ عَلَى مَنْ سِوَاهَا وَ حَبَسَ حُقُوقَ اللَّهِ قَبْلَكُمْ يَوْمًا بَعْدَ يَوْمٍ وَ سَاعَةً بَعْدَ سَاعَةٍ فَإِنَّهُ مَنْ عَجَّلَ حُقُوقَ اللَّهِ قَبْلَهُ كَانَ اللَّهُ أَقْدَرَ عَلَى التَّعْجِيلِ لَهُ إِلَى مُضَاعَفَةِ الْخَيْرِ فِي الْعَاجِلِ وَ الْأَجَلِ وَ إِنَّهُ مَنْ أَحْرَزَ حُقُوقَ اللَّهِ قَبْلَهُ كَانَ اللَّهُ أَقْدَرَ عَلَى تَأْخِيرِ رِزْقِهِ وَ مَنْ 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 فَضْلِهَا إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ

And beware, O group under the Mercy and preferred ones over the others, of withholding the Rights of Allah-^{azwj} before you, day after day and hour after hour, for the one who makes haste in (giving) the Rights of Allah-^{azwj} which are in front of him, then Allah-^{azwj} 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-^{azwj}, then Allah-^{azwj} has the Power over Delaying his sustenance, and the one from whom Allah-^{azwj} Withholds his sustenance, he would not have the ability to sustain himself. So give to Allah-^{azwj} the Right from what He-^{azwj} has Granted you so that He-^{azwj} 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-^{azwj}, or its virtues, the Lord-^{azwj} of the Worlds'.

وَ قَالَ اتَّقُوا اللَّهَ أَيُّهَا الْعَصَابَةُ وَ إِنْ اسْتَنْطَعْتُمْ أَنْ لَا يَكُونَ مِنْكُمْ مُخْرَجُ الْإِمَامِ فَإِنَّ مُخْرَجَ الْإِمَامِ هُوَ الَّذِي يَسْعَى بِأَهْلِ الصَّلَاحِ مِنْ أَتْبَاعِ الْإِمَامِ الْمُسْلِمِينَ لِفَضْلِهِ الصَّابِرِينَ عَلَى أَدَاءِ حَقِّهِ الْعَارِفِينَ لِحُرْمَتِهِ

And he-^{asws} said: 'Fear Allah-^{azwj}, O group, if you could, and dont be an embarrassment for the Imam-^{asws}, for the one who causes embarrassment for the Imam-^{asws}, he is the one who discredits the righteous people, the ones who follow the Imam-^{asws} of the Muslims for his-^{asws} virtues, the patient ones upon the payment of his-^{asws} rights, the ones who understand his-^{asws} sanctity.

وَ اعْلَمُوا أَنَّهُ مَنْ نَزَلَ بِذَلِكَ الْمَنْزِلِ عِنْدَ الْإِمَامِ فَهُوَ مُخْرَجُ الْإِمَامِ فَإِذَا فَعَلَ ذَلِكَ عِنْدَ الْإِمَامِ أَحْرَجَ الْإِمَامَ إِلَى أَنْ يَلْعَنَ أَهْلَ الصَّلَاحِ مِنْ أَتْبَاعِهِ الْمُسْلِمِينَ لِفَضْلِهِ الصَّابِرِينَ عَلَى أَدَاءِ حَقِّهِ الْعَارِفِينَ بِحُرْمَتِهِ فَإِذَا لَعَنَهُمْ لِأَحْرَاجِ أَعْدَاءِ اللَّهِ الْإِمَامَ صَارَتْ لَعْنَتُهُ رَحْمَةً مِنَ اللَّهِ عَلَيْهِمْ وَ صَارَتْ اللَّعْنَةُ مِنَ اللَّهِ وَ مِنَ الْمَلَائِكَةِ وَ رُسُلِهِ عَلَى أَوْلِيكَ وَ اعْلَمُوا أَيُّهَا الْعَصَابَةُ أَنَّ السُّنَّةَ مِنَ اللَّهِ قَدْ جَرَتْ فِي الصَّالِحِينَ قَبْلُ

And know, that the one who descends to that level with (respect) the Imam-^{asws}, so he has embarrassed the Imam-^{asws} (by associating himself with him-^{asws}) He would do that by cursing the righteous people the ones who (strictly) follow him-^{asws} from the Muslims for their virtues, the patient ones upon the paying of his-^{asws} rights, the ones who have recognised his-^{asws} sanctity, so his curse against (the pious ones) is for the enemies of Allah-^{azwj}, as the Imam-^{asws} converts that curse into Mercy from Allah-^{azwj} upon them (the

pious ones), and turns the Curse from Allah^{-azwj} and from the Angels, and from His^{-azwj} Messenger^{-saww} upon them (the deniers). And know, O group, that the Sunnah from Allah^{-azwj} has flowed within the righteous ones before’.

وَقَالَ مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ وَهُوَ مُؤْمِنٌ حَقًّا حَقًّا فَلْيَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا وَ لِيُبْرَأَ إِلَى اللَّهِ مِنْ عَدُوِّهِمْ وَ يُسَلِّمَ لِمَا آتَتْهُ
إِلَيْهِ مِنْ فَضْلِهِمْ لِأَنَّ فَضْلَهُمْ لَا يَبْلُغُهُ مَلَكَ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ أَلَمْ تَسْمَعُوا مَا ذَكَرَ اللَّهُ مِنْ فَضْلِ أَنْتَابِ
الْأَيْمَةِ الْهُدَاةِ وَ هُمْ الْمُؤْمِنُونَ قَالَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيَكَ
رَفِيقًا

And he^{-asws} said: ‘The one who wishes to meet Allah^{-azwj} as a Believer, ‘Haqqan’ Haqqan’ (surely and truly), so he should befriend Allah^{-azwj}, and His^{-azwj} Messenger, and those who believed^{-asws}, and should distance himself from their^{-asws} enemies, and accept whatever that has ended up with him from their^{-asws} virtues, because their^{-asws} virtues cannot be comprehended by the ‘مَلَكَ مُقَرَّبٌ’ Angels of Proximity, or ⁹نَبِيٌّ مُرْسَلٌ the Messenger Prophets^{-as}, but some among them. Have you not heard what Allah^{-azwj} has Mentioned from the virtues of following the Imams^{-asws} of Guidance, and they are the Believers? He^{-azwj} 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 أَنْتَابِ الْأَيْمَةِ فَكَيْفَ بِهِمْ وَ فَضْلِهِمْ وَ مَنْ سَرَّهُ أَنْ يُبَيِّمَ اللَّهُ لَهُ إِيْمَانَهُ حَتَّى يَكُونَ مُؤْمِنًا حَقًّا حَقًّا فَلْيَبِ اللَّهَ
بِشُرُوطِهِ الَّتِي اشْتَرَطَهَا عَلَى الْمُؤْمِنِينَ فَإِنَّهُ قَدْ اشْتَرَطَ مَعَ وَلايَتِهِ وَ وَلايَةِ رَسُولِهِ وَ وَلايَةِ أَيْمَةِ 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^{-asws}, so how can others (comprehend) them^{-asws} and their^{-asws} virtues? And the one who wishes that Allah^{-azwj} should Complete for him his faith and he becomes a devout and true Believer, he should fulfill to Allah^{-azwj} His^{-azwj} Conditions which He^{-azwj} has Placed upon the Believers. He^{-azwj} has Placed the conditions of His^{-azwj} Wilayah along with the Wilayah of His^{-azwj} Messenger^{-saww}, and the Wilayah of the Imams^{-asws} of the Believers. He should establish the Prayer, and give the Zakaat, and give to Allah^{-azwj} goodly loans (Karza e Hasana), and avoid the immoralities, both openly as well as discreetly.

فَلَمْ يَبْقَ شَيْءٌ مِمَّا حَرَّمَ اللَّهُ إِلَّا وَ قَدْ دَخَلَ فِي جُمْلَةِ قَوْلِهِ فَمَنْ دَانَ اللَّهُ فِيْمَا بَيْنَهُ وَ بَيْنَ اللَّهِ مُخْلِصًا لِلَّهِ وَ لَمْ يُرْجِصْ لِنَفْسِهِ
فِي تَرْكِ شَيْءٍ مِنْ هَذَا فَهُوَ عِنْدَ اللَّهِ فِي جُزْئِهِ الْعَالِيِينَ وَ هُوَ مِنَ الْمُؤْمِنِينَ حَقًّا

There does not remain anything from the detail of what Allah^{-azwj} has Prohibited, except that it is included in its entirety in His^{-azwj} Statement. So the one who makes it to be his Religion in what is between himself and Allah^{-azwj}, being sincere to Allah^{-azwj}, and does not authorise for himself to ignore anything from this, so he is, in the Sight of Allah^{-azwj}, in His^{-azwj} Triumphant Party, and he is from the true Believers.

وَ إِيَّاكُمْ وَ الْإِصْرَارَ عَلَى شَيْءٍ مِمَّا حَرَّمَ اللَّهُ فِي ظَهْرِ الْقُرْآنِ وَ بَطْنِهِ وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَ هُمْ
يَعْلَمُونَ إِلَى هَاهُنَا رَوَايَةُ الْقَاسِمِ بْنِ رَبِيعٍ يَعْنِي الْمُؤْمِنِينَ فَيَلْجَأُ إِذَا نَسُوا شَيْئًا مِمَّا اشْتَرَطَ اللَّهُ فِي كِتَابِهِ عَرَفُوا أَنَّهُمْ قَدْ عَصَوْا اللَّهَ
فِي تَرْكِهِمْ ذَلِكَ الشَّيْءَ فَاسْتَعْفَرُوا 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^{-azwj} has Prohibited in the Apparent of the Quran and its Hidden. And Allah^{-azwj} the High has Said: **“[3:135] and**

⁹ The Higher status Prophet^{as} who were Awarded with the Divine Books

(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^{-azwj} had Placed upon them in His^{-azwj} Book, would come to the realisation that they had disobeyed Allah^{-azwj} 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^{-azwj}: **“[3:135] and (who) do not knowingly persist in what they have done”**.

وَاعْلَمُوا أَنَّهُ إِنَّمَا أَمَرَ وَنَهَى لِبِطَاعٍ 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 فَإِنَّ مَاتَ عَلَى مَعْصِيَتِهِ أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

And know that He^{-azwj} has Commanded and Prohibited, so that there should be obedience in what He^{-azwj} has Commanded for, and avoidance in what He^{-azwj} has Prohibited from. So the one who has followed His^{-azwj} Commands has obeyed Him^{-azwj}, and has realised everything from the good, which is with Him^{-azwj}, and the one who did not avoid what Allah^{-azwj} has Prohibited from, so he has disobeyed Him^{-azwj}. So if he were to die upon being disobedient to Him^{-azwj}, Allah^{-azwj} will Fling him upon his face in the Fire.

وَاعْلَمُوا 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 فَاجْتَهُدُوا فِي طَاعَةِ اللَّهِ إِنْ سَرَّكُمْ أَنْ تَكُونُوا مُؤْمِنِينَ حَقًّا حَقًّا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And know, that there is nothing else between Allah^{-azwj} and anyone from His^{-azwj} creatures, Angels of Proximity, or Messenger Prophets^{-as}, or all others apart from that, except for their obedience to Him^{-azwj}. So strive in being obedient to Allah^{-azwj}, if you wish to become true Believers, truly, and there is not Strength except by Allah^{-azwj}.

وَ قَالَ وَ عَلَيْكُمْ بِطَاعَةِ رَبِّكُمْ مَا اسْتَطَعْتُمْ فَإِنَّ اللَّهَ رَبُّكُمْ وَاعْلَمُوا أَنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ وَ التَّسْلِيمُ 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^{-asws} said: ‘And it is for you to obey your Lord^{-azwj} in accordance with your abilities, for Allah^{-azwj} is your Lord^{-azwj}. 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^{-azwj}, for the one who has obeyed Allah^{-azwj} has indeed done himself a favour.

وَ إِيَّاكُمْ وَ مَعْاصِيَ اللَّهِ أَنْ تَرْكَبُوهَا فَإِنَّهُ مَنْ انْتَهَكَ مَعْاصِيَ اللَّهِ فَارَكَبَهَا فَقَدْ أَبْلَغَ فِي الْإِسَاءَةِ إِلَى نَفْسِهِ وَ لَيْسَ بَيْنَ الْإِحْسَانِ وَ الْإِسَاءَةِ مَنْزِلَةٌ فَلِأَهْلِ الْإِحْسَانِ عِنْدَ رَبِّهِمْ الْجَنَّةُ وَ لِأَهْلِ الْإِسَاءَةِ عِنْدَ رَبِّهِمْ النَّارُ فَاعْمَلُوا بِطَاعَةِ اللَّهِ وَ اجْتَنِبُوا مَعْاصِيَهُ وَاعْلَمُوا أَنَّهُ لَيْسَ يُغْنِي عَنْكُمْ مِنَ اللَّهِ أَحَدٌ مِنْ خَلْقِهِ شَيْئاً لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ فَمَنْ سَرَّهُ أَنْ تَنْفَعَهُ شَفَاعَةُ الشُّفَاعِينَ عِنْدَ اللَّهِ فَلْيَطْلُبْ إِلَى اللَّهِ أَنْ يَرْضَى عَنْهُ

And beware of being disobedient to Allah^{-azwj} if you were to do it. The one who violated by being disobedient to Allah^{-azwj}, 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^{-azwj}, is Paradise, and for the ones who have violated in the Sight of their Lord^{-azwj}, is the Fire. So, know that you have to be obedient to Allah^{-azwj} and avoid being disobedient to Him^{-azwj}. And know, that there is none who is needless of Allah^{-azwj} from His^{-azwj} creatures, neither the Angels of Proximity, nor the Messenger Prophets^{-as}, 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-azwj, so he should seek to Please Allah-azwj.

وَاعْلَمُوا أَنَّ أَحَدًا مِنْ خَلْقِ اللَّهِ لَمْ يُصِبْ رِضَا اللَّهِ إِلَّا بِطَاعَتِهِ وَطَاعَةِ رَسُولِهِ وَطَاعَةِ وُلاةِ أَمْرِهِ مِنْ آلِ مُحَمَّدٍ (صلى الله عليه وآله) وَ مَعْصِيَتِهِمْ مِنْ مَعْصِيَةِ اللَّهِ وَ لَمْ يُنْكَرْ لَهُمْ فَضْلًا عَظِيمًا أَوْ صَغَرَ 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 تَجِدَ لَهُمْ نَصِيرًا

And know that no one from the creatures of Allah-azwj can achieve the Pleasure of Allah-azwj except by being obedient to Him-azwj, and being obedient to His-azwj Messenger-saww, and being obedient to the Masters of the Command-asws (Wali Al-Amr-asws) from the Progeny-asws of Muhammad-saww, and that the disobedience to them-asws is disobedient to Allah-azwj. And do not deny their-asws virtues, be they great or small. And know, that the deniers are the liars, they are the hypocrites, and that Allah-azwj Mighty and Majestic Said for the hypocrites, and His-azwj 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 أَلَزَمَ اللَّهُ قَلْبَهُ طَاعَتَهُ وَ حَسْبِيَّتَهُ مِنْ أَحَدٍ مِنَ النَّاسِ مِمَّنْ أَخْرَجَهُ اللَّهُ مِنْ صِفَةِ الْحَقِّ وَ لَمْ يَجْعَلْهُ مِنْ أَهْلِهَا فَإِنَّ مَنْ لَمْ يَجْعَلِ اللَّهُ مِنْ أَهْلِ صِفَةِ الْحَقِّ فَأُولَئِكَ هُمُ شَيْطَانِ الْإِنْسِ وَ الْجِنِّ وَ إِنَّ لَشَيْطَانِ الْإِنْسِ جِبِلَّةً وَ مَكْرًا وَ خَدَائِعَ وَ وَسْوَسةً بَعْضِهِمْ إِلَى بَعْضٍ يُرِيدُونَ إِنْ اسْتَطَاعُوا أَنْ يَرُدُّوا أَهْلَ الْحَقِّ عَمَّا أَكْرَمَهُمْ اللَّهُ بِهِ مِنَ النَّظَرِ فِي دِينِ اللَّهِ الَّذِي لَمْ يَجْعَلِ اللَّهُ شَيْطَانِ الْإِنْسِ مِنْ أَهْلِهِ إِرَادَةً أَنْ يَسْتَوِيَ أَعْدَاءُ اللَّهِ وَ أَهْلُ الْحَقِّ فِي الشُّكِّ وَ الْإِنْكَارِ وَ التَّكْذِيبِ فَيَكُونُونَ سَوَاءً كَمَا وَصَفَ اللَّهُ تَعَالَى فِي كِتَابِهِ مِنْ قَوْلِهِ وَ دُوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ثُمَّ نَهَى اللَّهُ أَهْلَ النَّصْرِ بِالْحَقِّ أَنْ يَتَّخِذُوا مِنْ أَعْدَاءِ اللَّهِ وَلِيًّا وَ لَا نَصِيرًا

And let no one from among you, whom Allah-azwj has Necessitated upon his heart, obedience to Him-azwj and being humble to Him-azwj, should fear any one from the people from whom Allah-azwj has Removed the qualities of the truth and did not Make him to be deserving of it. So the one whom Allah-azwj has not Made to be deserving of the qualities of the truth, so these are the hypocrites, these are the Satans^{-la} among the Humans and the Jinn. And it is the Satans^{-la} 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-azwj has Honoured by Granting them the insight into the Religion of Allah-azwj, and insight which Allah-azwj has not Considered the Satans^{-la} among the Humans to be deserving of it, Intending thereby not to equalise the enemies of Allah-azwj to the people of the truth, with regards to the doubt, and the denial, and the belying to end up being equal as Allah-azwj the High has Described in His-azwj Book: **“[4:89] They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike”**. Then Allah-azwj prohibited the people of the truth that they should take the enemies of Allah-azwj as guardians or as helpers.

فَلَا يُهَوِّلَنَّكُمْ وَ لَا يَرْدَنَّكُمْ عَنِ النَّصْرِ بِالْحَقِّ الَّذِي حَصَّكُمْ اللَّهُ بِهِ مِنْ جِبِلَّةِ شَيْطَانِ الْإِنْسِ وَ مَكْرِهِمْ مِنْ أُمُورِكُمْ تَدْفَعُونَ أَنْتُمْ السَّيِّئَةَ بِالَّتِي هِيَ أَحْسَنُ فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ رَبِّكُمْ بِطَاعَتِهِ وَ هُمْ لَا خَيْرَ عِنْدَهُمْ لَا يَجِلُّ لَكُمْ أَنْ تُظْهِرُوهُمْ عَلَى **أُصُولِ دِينِ اللَّهِ** فَإِنَّهُمْ إِنْ سَمِعُوا مِنْكُمْ فِيهِ شَيْئًا عَادُوكُمْ عَلَيْهِ وَ رَفَعُوهُ عَلَيْكُمْ وَ جَهَدُوا 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-azwj has Specialised you with from the tricks of the Satans^{-la} 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^{-azwj} by being obedient to Him^{-azwj}. 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^{-azwj} (Usool Al-Deen¹⁰) 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.

وَلَمْ يَكُنْ لَكُمْ النَّصْفَةُ مِنْهُمْ فِي دُولِ الْفُجَّارِ فَاعْرِفُوا مَنْزِلَتَكُمْ فِيَمَا بَيْنَكُمْ وَبَيْنَ أَهْلِ الْبَاطِلِ فَإِنَّهُ لَا يَنْبَغِي لِأَهْلِ الْحَقِّ أَنْ يُنْزِلُوا أَنْفُسَهُمْ مَنْزِلَةَ أَهْلِ الْبَاطِلِ لِأَنَّ اللَّهَ لَمْ يَجْعَلْ أَهْلَ الْحَقِّ عِنْدَهُ بِمَنْزِلَةِ أَهْلِ الْبَاطِلِ أَلَمْ يَعْرِفُوا وَجْهَ قَوْلِ اللَّهِ فِي كِتَابِهِ إِذْ يَقُولُ أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ أَكْرَمُوا أَنْفُسَكُمْ عَنْ أَهْلِ الْبَاطِلِ وَ لَا تَجْعَلُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَهُ الْمَثَلُ الْأَعْلَى وَ إِمَامَكُمْ وَ دِينَكُمْ الَّذِي تَدِينُونَ بِهِ عُرْضَةً لِأَهْلِ الْبَاطِلِ فَتَعْضِبُوا 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^{-azwj} did not Make for the people of the falsehood who does not understand His^{-azwj} Perspective, the status which is with Him^{-azwj} for the people of the truth.

The Statement of Allah^{-azwj} in His^{-azwj} Book where He^{-azwj} 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^{-azwj} has Honoured yourselves rather than the people of the falsehood. And do not make Allah^{-azwj} Blessed and High, and for Him^{-azwj} is the Highest Example, and your Imams^{-asws}, and the Religion which you have made it to be for yourselves, to be exposed (vulnerable) to the people of the falsehood. Allah^{-azwj} would be Angered against you, so you will perish. So, do not do it, do not do it (strictly observe Taqeeya).

يَا أَهْلَ الصَّلَاحِ لَا تَنْزِلُوا أَمْرَ اللَّهِ وَ أَمْرَ مَنْ أَمَرَكُمْ بِطَاعَتِهِ فَيَعِيرَ اللَّهُ مَا بَيْنَكُمْ مِنْ نِعْمَةٍ أُجِبُوا فِي اللَّهِ مَنْ وَصَفَ صِفَتَكُمْ وَ أَبْغَضُوا فِي اللَّهِ مَنْ خَالَفَكُمْ وَ ابْدَلُوا مَوَدَّتَكُمْ وَ نَصِيحَتَكُمْ [لِمَنْ وَصَفَ صِفَتَكُمْ] وَ لَا تَبْتَدِلُوهَا لِمَنْ رَغِبَ عَنْ صِفَتِكُمْ وَ عَادَاكُمْ عَلَيْهَا وَ بَعَى لَكُمْ الْعَوَائِلَ هَذَا أَدَبُ اللَّهِ فَخُذُوا بِهِ وَ تَقَهُمُوهُ وَ اعْقِلُوهُ وَ لَا تَتَّبِعُوهُ وَرَاءَ ظُهُورِكُمْ مَا وَافَقَ هَذَاكُمْ أَحَدْتُمْ بِهِ وَ مَا وَافَقَ هَذَاكُمْ طَرَحْتُمُوهُ وَ لَمْ تَأْخُذُوا بِهِ

O righteous people! Do not abandon the Commands of Allah^{-azwj}, and the Command from your affairs for the obedience to Him^{-azwj}, lest Allah^{-azwj} Alters the Blessings for you. Love for the sake of Allah^{-azwj} (the ones of similar qualities to yourselves), and hate for the Sake of Allah^{-azwj} 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^{-asws} education which Allah^{-azwj} Has Educated us^{-asws} 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.

¹⁰ Salat, Zakat, Soam, Hajj and Wilayat, see for example Al-Kafi Vol. 2 Pg. 18.

وَ إِيَّاكُمْ وَ النَّجْبَ عَلَى اللَّهِ وَ اعْلَمُوا أَنَّ عَبْدًا لَمْ يُبْتَلْ بِالنَّجْبِ عَلَى اللَّهِ إِلَّا تَجَبَّرَ عَلَى دِينِ اللَّهِ فَاسْتَقِيمُوا لِلَّهِ وَ لَا تَرْتَدُّوا عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ أَجَارَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ النَّجْبِ عَلَى اللَّهِ وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِاللَّهِ

And beware of the arrogance against Allah^{-azwj}, and know that a servant is not afflicted by the arrogance against Allah^{-azwj} except that he is arrogant against the Religion of Allah^{-azwj}. Be upright for the Sake of Allah^{-azwj} and do not turn back upon your heels, for your will have turn back as losers. May Allah^{-azwj} Protect us. And beware from the arrogance against Allah^{-azwj}, and there is not strength for us^{-asws} or for you except by Allah^{-azwj}.

وَ قَالَ (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 كَرَهُهُ اللَّهُ إِلَيْهِ الشَّرَّ وَ بَاعَدَهُ عَنْهُ عَافَاهُ اللَّهُ مِنَ الْكِبَرِ أَنْ يَدْخُلَهُ وَ الْجَبْرِيَّةَ فَلَانَتْ عَرِيكَتُهُ وَ حَسُنَ خُلُقُهُ وَ طَلِقَ وَجْهَهُ وَ صَارَ عَلَيْهِ وَقَارُ الْإِسْلَامِ وَ سَكِينَتُهُ وَ تَحَشَعُهُ وَ وَرِعَ عَنْ مَحَارِمِ اللَّهِ وَ اجْتَنَبَ مَسَاخِطَهُ وَ رَزَقَهُ اللَّهُ مَوَدَّةَ النَّاسِ وَ مُجَامَلَتَهُمْ وَ تَرَكَ مُقَاطَعَةَ النَّاسِ وَ الْخُصُومَاتِ وَ لَمْ يَكُنْ مِنْهَا وَ لَا مِنْ أَهْلِهَا فِي شَيْءٍ

And he^{-asws} said: 'If Allah^{-azwj} had Created a servant originally, in the original creation as a Believer, he will never die until Allah^{-azwj} Makes him to detest the evil and he distances himself from it, and the one whom Allah^{-azwj} has Made to detest the evil and he distances himself from it, Allah^{-azwj} 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^{-azwj} and avoids His^{-azwj} Harshness. And Allah^{-azwj} 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 يُقَرِّبُهُ مِنْهُ فَإِذَا حَبَّبَ إِلَيْهِ الشَّرَّ وَ قَرَّبَهُ مِنْهُ ابْتُلِيَ بِالْكَبَرِ وَ الْجَبْرِيَّةِ فَفَسَا قَلْبُهُ وَ سَاءَ خُلُقُهُ وَ غَلَطَ وَجْهَهُ وَ ظَهَرَ فُحْشُهُ وَ قَلَّ حَيَاؤُهُ وَ كَشَفَ اللَّهُ سِتْرَهُ وَ رَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا وَ رَكِبَ مَعْاصِيَ اللَّهِ وَ أَبْغَضَ طَاعَتَهُ وَ أَهْلَهَا فَبُعِدَ مَا بَيْنَ حَالِ الْمُؤْمِنِ وَ حَالِ الْكَافِرِ سَلُّوا اللَّهُ الْعَافِيَةَ وَ اطْلُبُوهَا إِلَيْهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

However, if Allah^{-azwj} 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^{-azwj} Uncovers his veil, and he rides upon the Prohibitions. So he never ceases from these tendencies and rides upon the disobedience to Allah^{-azwj}, and hates to obey Him^{-azwj}, and the obedient ones. So the condition of the Believers and the condition of the infidel are in contradiction. Ask Allah^{-azwj} for health, and seek it from Him^{-azwj}, and there is not Might nor Strength except by Allah^{-azwj}.

صَبَرُوا النَّفْسَ عَلَى الْبِلَاءِ فِي الدُّنْيَا فَإِنَّ تَتَابِعَ الْبِلَاءِ فِيهَا وَ الشَّدَّةَ فِي طَاعَةِ اللَّهِ وَ وَلَايَتِهِ وَ وَلَايَةَ مَنْ أَمَرَ بِوَلَايَتِهِ خَيْرٌ عَاقِبَةً عِنْدَ اللَّهِ فِي الْأَجْرَةِ مِنْ مُلْكِ الدُّنْيَا وَ إِنْ طَالَ تَتَابِعُ نَعِيمِهَا وَ زَهْرَتِهَا وَ غَضَارَةُ عَيْشِهَا فِي مَعْصِيَةِ اللَّهِ وَ وَلَايَةِ مَنْ نَهَى اللَّهُ عَنْ وَلَايَتِهِ وَ طَاعَتِهِ فَإِنَّ اللَّهَ أَمَرَ بِوَلَايَةِ الْأَيْمَةِ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِوَلَايَتِهِمْ وَ طَاعَتِهِمْ وَ الَّذِينَ نَهَى اللَّهُ عَنْ وَلَايَتِهِمْ وَ طَاعَتِهِمْ وَ هُمُ الْأَيْمَةُ الضَّلَالَةِ الَّذِينَ قَضَى اللَّهُ أَنْ يَكُونَ لَهُمْ دَوْلٌ فِي الدُّنْيَا عَلَى أَوْلِيَاءِ اللَّهِ الْأَيْمَةِ مِنْ آلِ مُحَمَّدٍ يَعْمَلُونَ فِي دَوْلَتِهِمْ بِمَعْصِيَةِ اللَّهِ وَ مَعْصِيَةِ رَسُولِهِ (صلى الله عليه وآله) لِيَحِقَّ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ وَ لِيَتِمَّ 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-azwj, and His-azwj Wilayah, and the Wilayah of the ones-asws He-azwj has Commanded for, it is the better result with Allah-azwj 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-azwj, and in the Wilayah of the one-asws whom Allah-azwj has Forbidden from being in his Wilayah, and in his obedience.

Allah-azwj has Commanded for the Wilayah of the Imams-asws whom Allah-azwj has Names in His-azwj Book in His-azwj Statement: “[21:73] **And We made them Imams who guided (people) by Our command**” and they-asws are the ones-asws for whom-asws Allah-azwj has Commanded the Wilayah for, and to be in their-asws obedience. And the ones whom Allah-azwj has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allah-azwj has Decreed for them the governance in the world over the friends of Allah-azwj and the Imams-asws from the Progeny-asws of Muhammad-saww.

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

فَتَدَبَّرُوا مَا فَصَّلَ اللَّهُ عَلَيْكُمْ فِي كِتَابِهِ مِمَّا ابْتَلَىٰ بِهِ أَنْبِيََاءَهُ ۗ وَاتَّبَاعَهُمُ الْمُؤْمِنِينَ ثُمَّ سَلُوا اللَّهَ أَنْ يُعْطِيَكُمْ الصَّبْرَ عَلَى الْبَلَاءِ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالشَّدَّةِ وَالرِّخَاءِ مِثْلَ الَّذِي أُعْطَاهُمْ

So ponder over what stories Allah-azwj has Related to you in His-azwj Book of the trials which the His-azwj Prophets-as were Tested by, and the Believers followed them-sa. Then ask Allah-azwj 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 مُمَاطَلَةَ أَهْلِ الْبَاطِلِ وَ عَلَيْكُمْ بِهُدَى الصَّالِحِينَ وَ وَقَارِهِمْ وَ سَكِينَتِهِمْ وَ جَلْمِهِمْ وَ تَحَشُّعِهِمْ وَ وَرَعِهِمْ عَنْ مَحَارِمِ اللَّهِ وَ صِدْقِهِمْ وَ وَقَائِهِمْ وَ اجْتِهَادِهِمْ فِي الْعَمَلِ بِطَاعَتِهِ فَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا ذَلِكَ لَمْ تَنْزَلُوا 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-azwj, and their truthfulness, and their loyalty, and their struggle for the Sake of Allah-azwj in the deeds by being obedient to Him-azwj. 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-azwj.

وَ اعْلَمُوا أَنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا شَرَحَ صَدْرَهُ لِلْإِسْلَامِ فَإِذَا أُعْطَاهُ ذَلِكَ أَنْطَقَ لِسَانَهُ بِالْحَقِّ وَ عَقَدَ قَلْبَهُ عَلَيْهِ فَعَمِلَ بِهِ فَإِذَا جَمَعَ اللَّهُ لَهُ ذَلِكَ تَمَّ لَهُ إِسْلَامُهُ وَ كَانَ عِنْدَ اللَّهِ إِنْ مَاتَ عَلَى ذَلِكَ الْحَالِ مِنَ الْمُسْلِمِينَ حَقًّا

And know that if Allah-azwj Intends good for a servant, He-azwj opens his chest for the Islam. So He-azwj 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-azwj Gathers that to him, He-azwj 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 اللهُ بِعَبْدٍ خَيْرًا وَكَلَّمَهُ إِلَى نَفْسِهِ وَ كَانَ صَدْرُهُ ضَيِّقًا حَرَجًا فَإِنْ جَرَى عَلَى لِسَانِهِ حَقٌّ لَمْ يُعَقِّدْ قَلْبُهُ عَلَيْهِ وَ إِذَا لَمْ يُعَقِّدْ قَلْبُهُ عَلَيْهِ لَمْ يُعْطِهِ اللهُ الْعَمَلَ بِهِ فَإِذَا اجْتَمَعَ ذَلِكَ عَلَيْهِ حَتَّى يَمُوتَ وَ هُوَ عَلَى تِلْكَ الْحَالِ كَانَ عِنْدَ اللهِ مِنَ الْمُنَافِقِينَ وَ صَارَ مَا جَرَى عَلَى لِسَانِهِ مِنَ الْحَقِّ الَّذِي لَمْ يُعْطِهِ اللهُ أَنْ يُعَقِّدْ قَلْبُهُ عَلَيْهِ وَ لَمْ يُعْطِهِ الْعَمَلَ بِهِ حُجَّةً عَلَيْهِ يَوْمَ الْقِيَامَةِ

And if Allah-azwj does not Intend good for a servant, He-azwj 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-azwj 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-azwj. And all that flowed upon his tongues from the truth which he did not follow Allah-azwj 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 اللهَ وَ سَلُّوهُ 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-azwj and ask Him-azwj that He-azwj should Open your chests for the Islam, and that He-azwj should Make your tongues to speak with the truth until you die whilst being upon that, and that He-azwj 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-azwj, and Praise is due to Allah-azwj the Lord-azwj of the worlds.

وَ مَنْ سَرَّهُ أَنْ يَعْلَمَ أَنَّ اللهَ يُحِبُّهُ فَلْيَعْمَلْ بِطَاعَةِ اللهِ وَ لِيَتَّبِعْنَا أَلَمْ يَسْمَعْ قَوْلَ اللهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ

And the one who wishes that he should know whether Allah-azwj Loves him, so he should act in obedience to Allah-azwj and follow us-asws. Have you not heard the Words of Allah-azwj Mighty and Majestic to His-azwj Prophet-saww: **“[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 اللهُ لَا يُطِيعُ اللهُ عَبْدٌ أَبَدًا إِلَّا أَدْخَلَ اللهُ عَلَيْهِ فِي طَاعَتِهِ اتِّبَاعَنَا وَ لَا وَ اللهُ لَا يَتَّبِعُنَا عَبْدٌ أَبَدًا إِلَّا أَحَبَّهُ اللهُ وَ لَا وَ اللهُ لَا يَدْعُ أَحَدٌ اتِّبَاعَنَا أَبَدًا إِلَّا أَبْغَضْنَا وَ لَا وَ اللهُ لَا يُبْغِضُنَا أَحَدٌ أَبَدًا إِلَّا عَصَى اللهُ وَ مَنْ مَاتَ عَاصِيًا لِلَّهِ أَخْرَاهُ اللهُ وَ أَكْبَهُ عَلَى وَجْهِهِ فِي النَّارِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

By Allah-azwj, no servant will be in obedience to Allah-azwj ever until Allah-azwj Makes him to be included along with obedience to Him-azwj, obedience to us-asws. And, by Allah-azwj, no servant will be following us-asws ever until Allah-azwj Loves him. And, by Allah-azwj, no servant leaves following us-asws ever except that he hates us-asws. And, by Allah-azwj, no one ever hates us-asws except that he disobeys Allah-azwj. And the one who dies whilst being in disobedience to Allah-azwj, Allah-azwj will Disgrace him and Fling him upon his face in the Fire. And Praise is due to Allah-azwj, the Lord-azwj of the worlds'.¹¹

¹¹ Al-Kafi, Vol. 8, H. 14449

