

Worship – Ibadah

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Abbreviations:

saww: - Sal lal la ho Allay hay **Wa** Aal lay he **Wasallam**

azwj: - **Az Za Wa** Jalla

asws: - Allay hay **Salawat Wass Salam**

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - **Razi Allah**^{azwj}

La: - **Laan Allah**^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Worship - Ibadah’

Summary:

The purpose of our creation is to worship Allah^{azwj}, the way Allah^{azwj} Wants us to - so that Allah^{azwj} is Pleased with our submission and worship while Overlooking and Forgiving our shortcomings and deficiencies.

Allah^{azwj} Says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ {51:56}

And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]

A Hadith interpreting the Holy Verse (51:56) is given in Appendix I.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ الرِّضَا (عليه السلام) يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةَ الصَّلَاةِ وَالصُّومِ إِنَّمَا الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ عَزَّ وَجَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammad Bin Khalid who said,

‘I heard Abu Al-Hassan Al-Reza^{asws} saying: ‘The worship is not the abundance of the *Salāt* and the *Soām*. But rather, the worship is ‘التَّفَكُّرُ’ the contemplation regarding the Command of Allah^{azwj} Mighty and Majestic’.¹

قَالَ النَّبِيُّ ص يَا عَلِيُّ إِذَا تَقَرَّبَ الْعِبَادُ إِلَى خَالِقِهِمْ بِالْبِرِّ فَتَقَرَّبَ إِلَيْهِ بِالْعَقْلِ تَسْبِقُهُمْ إِنَّا مَعَاشِرَ الْأَنْبِيَاءِ نُكَلِّمُ النَّاسَ عَلَى قَدْرِ عُمُولِهِمْ.

Rasool Allah^{saww} said: "O' Ali^{asws}! Whenever the people seek to approach Allah^{azwj} with their good deeds, you^{asws} should try to approach Allah^{azwj} with your^{asws} ‘Aql’ (intellect) so that

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 4

you^{asws} get ahead of them. We^{asws}, the Prophets of Allah^{azwj}, talk with the people according to their level of intelligence."²

يَا هِشَامُ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ يَعْنِي عَقْلًا وَ قَالَ وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ قَالَ
الْمُهْمَمُ وَ الْعَقْلُ يَا هِشَامُ إِنَّ لُقْمَانَ قَالَ لِابْنِهِ تَوَاضَعْ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ وَ إِنَّ الْكَيْسَ لَدَى الْحَقِّ يَسِيرٌ يَا بُنَيَّ إِنَّ الدُّنْيَا بَحْرٌ
عَمِيقٌ قَدْ غَرِقَ فِيهَا عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهِ وَ حَشْوُهَا الْإِيمَانَ وَ شِرَاعُهَا التَّوَكُّلَ وَ قَيْمُهَا الْعَقْلَ وَ دَلِيلُهَا الْعِلْمَ وَ
سُكَّانُهَا الصَّبْرَ يَا هِشَامُ إِنَّ لِكُلِّ شَيْءٍ دَلِيلًا وَ دَلِيلُ الْعَقْلِ التَّفَكُّرُ وَ دَلِيلُ التَّفَكُّرِ الصَّمْتُ وَ لِكُلِّ شَيْءٍ مَطِيئَةٌ وَ مَطِيئَةُ الْعَقْلِ
التَّوَاضَعُ وَ كَفَى بِكَ جَهْلًا أَنْ تَرَكَبَ مَا مُهِيتَ عَنْهُ

Imam^{asws} said: ‘O Hisham, Allah^{azwj} says in His book, **‘This is a reminder for the ones who understand, listen, and see.’ (50:37)** it means ‘Aql’³. **“‘We gave wisdom to Luqman (31:12),’** means: Allah^{azwj} gave Luqman Intelligence and understanding.

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

‘O Hisham, for everything there is a guide. The guide for Intelligence is the ‘Taffakkur’ the deep thinking. The guide for thinking is silence. For everything there is a means of mobility. The means of mobility for Intelligence is humble attitude. To disobey a prohibition (of Allah^{azwj}) is enough proof of one’s ignorance’ (an extract).⁴

عَنْهُ قَالَ لِرَجُلٍ اجْعَلْ قَلْبَكَ قَرِينًا تُزَاوِلُهُ وَ اجْعَلْ عَمَلَكَ وَالِدًا تُتَبِعُهُ وَ اجْعَلْ نَفْسَكَ عَدُوًّا يُجَاهِدُهُ وَ اجْعَلْ مَالَكَ كَعَارِيَّةٍ تَرُدُّهَا عَنْهُ
قَالَ: أَقْصِرْ نَفْسَكَ عَمَّا يَضُرُّهَا مِنْ قَبْلِ أَنْ تُفَارِقَكَ وَ اسْعَ فِي فِكَاكِهَا كَمَا تَسْعَى فِي طَلَبِ مَعِيشَتِكَ فَإِنَّ نَفْسَكَ رَهينةٌ بِعَمَلِكَ.

Imam Sadiq^{asws} has said: "Get closer to your heart, and talk to it. Consider your deeds as your father whom you follow. And consider your own self as an enemy with whom you are at war. Consider your wealth as a loan you have to return.⁵ And Imam Sadiq^{asws} said: "Before you lose your soul, oppose yourself from what harms you. Try to free yourself from your selfishness just as you try to earn a living, since it is subject to your deeds."⁶

² H. 1489, مشكاة الأنوار في غرر الأخبار، النص، ص: 251

³ The property through which Allah and His Divine representatives are recognised (Hadith).

⁴ الكافي 1 15 كتاب العقل و الجهل ص : 10, 12, Al-Kafi, Vol. 1, H. 12,

⁵ H. 1440, مشكاة الأنوار في غرر الأخبار، النص، ص: 244

⁶ H. 1441, مشكاة الأنوار في غرر الأخبار، النص، ص: 244

How to Worship:

. لَا تَذْكُرِ اللَّهَ سَاهِيًا وَلَا تَنْسَهُ لَاهِيًا وَ اذْكُرْهُ ذِكْرًا كَامِلًا يُؤَافِقُ فِيهِ قَلْبُكَ لِسَانَكَ وَ يُطَابِقُ إِضْمَارَكَ إِعْلَانُكَ وَ لَنْ تَذْكُرَهُ حَقِيْقَةً
الدُّكْرَ حَتَّى تَنْسَى نَفْسَكَ فِي ذِكْرِكَ وَ تَفْقِدَهَا فِي أَمْرِكَ.

(Amir-ul-Momineen^{asws}) said: Neither remember Allah^{azwj} in the state of forgetfulness nor forget Him^{azwj} when indulged in forbidden (matters). So remember Him^{azwj} while your ‘Qalb’ (heart and wisdom) is together with your tongue, your conscious in harmony with your actions. You would never fulfil the essence of ‘Zikr’ (worship) unless and until you forget about yourself and become fully absorbed in the ‘Amr’ (acts of worships).⁷

Allah^{azwj}’s Promise for the True Worshipers:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي التَّوْرَةِ مَكْتُوبٌ
يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبِكَ غِيًى وَ لَا أَكَلِكَ إِلَى طَلْبِكَ وَ عَلَيَّ أَنْ أَسُدَّ فَاقَتَكَ وَ أَمَلًا قَلْبِكَ خَوْفًا مِنِّي وَ إِنْ لَا تَفَرَّغْ
لِعِبَادَتِي أَمَلًا قَلْبِكَ شُغْلًا بِالدُّنْيَا ثُمَّ لَا أَسُدَّ فَاقَتَكَ وَ أَكَلِكَ إِلَى طَلْبِكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed, from,

Abu Abdullah^{asws} said: ‘It is written in the Torah: ‘O son of Adam^{as}! Free yourself for My^{azwj} worship, I^{azwj} shall Fill your heart with riches and will not Fatigue you to your seeking (sustenance), and it would be upon Me^{azwj} to Aim to excel you and fill your heart with fear from Me^{azwj}, and that if you don’t free yourself for My^{azwj} worship, I^{azwj} shall fill your heart with a pre-occupation with the world, then I^{azwj} will not excel you and will Exhaust you to the seeking (of the livelihood)’.⁸

Introduction:

Some Ahadith related to worship are presented, as found in the Ahadith books and as per our limited ability to interpret the Divine Message conveyed through the chains of narrators.

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

⁷ H, 9567, عيون الحكم و المواعظ (للبيهي)، ص: 525

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 1

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

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

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

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

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

And in another report, (He^{asws} said): ‘Indeed! There is no goodness in knowledge wherein there is no understanding. Indeed! There is no goodness in a recitation (of the Words of Allah^{azwj}) wherein there is no pondering. Indeed! There is no goodness in worship wherein there is no thinking behind it. There is no goodness in a ritual without piety’.⁹

Correct Intention in Worship Allah^{azwj}:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ ابْنِ رِثَابٍ وَ عَنْ عَمْرِو وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ عَبَدَ اللَّهَ بِالتَّوَهُُّمِ فَقَدْ كَفَرَ وَ مَنْ عَبَدَ الْإِسْمَ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَ مَنْ عَبَدَ الْإِسْمَ وَ الْمَعْنَى فَقَدْ أَشْرَكَ وَ مَنْ عَبَدَ الْمَعْنَى بِإِقْفَاعِ الْأَسْمَاءِ عَلَيْهِ بِصِفَاتِهِ الَّتِي وَصَفَ بِهَا نَفْسَهُ فَعَقَدَ عَلَيْهِ قَلْبَهُ وَ نَطَقَ بِهِ لِسَانَهُ فِي سِرِّهِ وَ عَلَانِيَتِهِ فَأُولَئِكَ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) حَقًّا

Ali Bin Ibrahim, from Muhammad Bin Isa, Bin Ubeyd, from Al Hassan Bin Mahboub, from Ibn Ra’ib and from someone else, who (narrates) from

Abu Abdullah^{asws} said: ‘The one who worships Allah^{azwj} in the imaginations (forming an image) has blasphemed (disbelieved); and the one who worships the Name besides the Meaning has blasphemed; and the one who worships the Name and the Meaning, so he has associated (committed polytheism (the Shirk); and the one who worships the Meaning in harmony with the Name and with His^{azwj} Attributes upon Him^{azwj} which He^{azwj} Himself has Described with, so He^{azwj} pacts his heart upon it, and his tongue speaks with it in privacy and in public, so they would be the companions of Amir Al-Momineen^{asws} truly’.

⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 3

و فِي حَدِيثٍ آخَرَ أَوْلَيْكَ هُمْ الْمُؤْمِنُونَ حَقًّا .

And in another Hadeeth, '(He^{asws} said): 'They are the *Momineen*, truly'.¹⁰

How to Worship Allah^{azwj} without seeing:

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ أَبِي الْقَاسِمِ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ كَيْفَ يَعْبُدُ الْعَبْدُ رَبَّهُ وَ هُوَ لَا يَرَاهُ فَوَقَّعَ (عَلَيْهِ السَّلَامُ) يَا أَبَا يُوسُفَ جَلَّ سَيِّدِي وَ مَوْلَايَ وَ الْمُنْعَمُ عَلَيَّ وَ عَلَى آبَائِي أَنْ يُرَى

Muhammad Bin Abu Abdullah, from Ali Bin Abu Al Qasim, from Yaqoub Bin Is'haq who said,

'I wrote to Abu Muhammad^{asws} asking him^{asws}, 'How can a servant worship his Lord^{azwj} and he does not see Him^{azwj}? So he^{asws} signed: 'O Aba Yusuf! My^{asws} Chief, and my^{asws} Master, and the Bestower upon me^{asws} and upon my^{asws} forefathers^{asws} is too Majestic for Him^{azwj} to be seen'.

قَالَ وَ سَأَلْتُهُ هَلْ رَأَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَبَّهُ فَوَقَّعَ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرَى رَسُولَهُ بِقَلْبِهِ مِنْ نُورِ عَظَمَتِهِ مَا أَحَبَّ .

He (the narrator) said, 'And I asked him^{asws}, 'Did Rasool-Allah^{saww} see his^{saww} Lord^{azwj}? So he^{asws} said: 'Allah^{azwj} the Blessed and High Showed the heart of His^{azwj} Rasool^{saww} a Light of His^{azwj} Magnificence as He^{azwj} Loved to (do so)'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِيهِ قَالَ حَضَرْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَوَارِجِ فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ أَيُّ شَيْءٍ تَعْبُدُ قَالَ اللَّهُ تَعَالَى قَالَ رَأَيْتَهُ قَالَ بَلْ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَيْتَهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ لَا يُعْرَفُ بِالْقِيَّاسِ وَ لَا يُدْرَكُ بِالْخَوْاسِّ وَ لَا يُشَبَّهُ بِالنَّاسِ مَوْصُوفٌ بِالْآيَاتِ مَعْرُوفٌ بِالْعَلَامَاتِ لَا يَجُورُ فِي حُكْمِهِ ذَلِكَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Bin Sinan, from his father who said,

'I was present with Abu Ja'far^{asws} and a man from the Kharijites came over to him^{asws} and said to him, 'O Abu Ja'far^{asws}! Which thing do you^{asws} worship?' He^{asws} said: 'Allah^{azwj} the Exalted'. He said, 'Have you^{asws} seen Him^{azwj}? He^{asws} said: 'But, the eyes cannot see Him^{azwj} with the visualizing of the visions, but the hearts see Him^{azwj} by the realities of the *Eman*. He^{azwj} cannot be recognised by the analogies, nor can He^{azwj} be realised by the sensory perceptions, nor can He^{azwj} be resembled with the people. He^{azwj} is Described in the Verses (of the Quran), recognised by the Signs. He^{azwj} is not tyrannous in His^{azwj} Judgments. That is Allah^{azwj}. There is no god except Him^{azwj}.'

¹⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 5 H 1

¹¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 1

قَالَ فَخَرَجَ الرَّجُلُ وَهُوَ يَقُولُ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ .

He (the narrator) said, ‘So the man went out and he was saying, ‘[6:124] Allah best knows where He Places His Message’.¹²

The Meanings of Worship:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ شَاذَانَ بْنِ الْحَلِيلِ قَالَ وَكَتَبْتُ مِنْ كِتَابِهِ بِإِسْنَادٍ لَهُ يَرْفَعُهُ إِلَى عِيسَى بْنِ عَبْدِ اللَّهِ قَالَ قَالَ عِيسَى بْنُ عَبْدِ اللَّهِ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ مَا الْعِبَادَةُ قَالَ حُسْنُ النِّيَّةِ بِالطَّاعَةِ مِنَ الْوُجُوهِ الَّتِي يُطَاعُ اللَّهُ مِنْهَا أَمَا إِنَّكَ يَا عِيسَى لَا تَكُونُ مُؤْمِنًا حَتَّى تَعْرِفَ النَّاسِخَ مِنَ الْمَنْسُوحِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Shazaan Bin Al Khaleel who said, ‘And a letter from a letter of his, raising it to Isa Bin Abdullah said,

‘Isa Bin Abdullah said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! What is the worship?’ He^{asws} said: ‘The good intention in obedience (to Allah^{azwj}). As for you, O Isa, you cannot become a Believer until you recognise the Abrogating from the Abrogated (Verses of the Holy Quran)’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا مَعْرِفَةُ النَّاسِخِ مِنَ الْمَنْسُوحِ قَالَ فَقَالَ أ لَيْسَ تَكُونُ مَعَ الْإِمَامِ مُوْطِنًا نَفْسَكَ عَلَى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ فَيَمُضِي ذَلِكَ الْإِمَامُ وَ يَأْتِي إِمَامٌ آخَرَ فَتَوَطَّنُ نَفْسَكَ عَلَى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ قَالَ قُلْتُ نَعَمْ قَالَ هَذَا مَعْرِفَةُ النَّاسِخِ مِنَ الْمَنْسُوحِ .

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! And what is the recognition of the Abrogating from the Abrogated?’ So he^{asws} said: ‘Do you not happen to be with the Imam^{asws}, with good intention and in his^{asws} obedience? So when that Imam^{asws} passes away and another Imam^{asws} comes, do you not place yourself, with good intention, in his^{asws} obedience?’ I said, ‘Yes’. He^{asws} said: ‘This is the recognition of the Abrogating and the Abrogated’.¹³

Three Types of Worshipers:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْعِبَادَ ثَلَاثَةٌ قَوْمٌ عَبَدُوا اللَّهَ عَزَّ وَ جَلَّ خَوْفًا فَتِلْكَ عِبَادَةُ الْعَبِيدِ وَ قَوْمٌ عَبَدُوا اللَّهَ تَبَارَكَ وَ تَعَالَى طَلَبَ الثَّوَابِ فَتِلْكَ عِبَادَةُ الْأَجْرَاءِ وَ قَوْمٌ عَبَدُوا اللَّهَ عَزَّ وَ جَلَّ حُبًّا لَهُ فَتِلْكَ عِبَادَةُ الْأَحْرَارِ وَ هِيَ أَفْضَلُ الْعِبَادَةِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Jameel, from Haroun Bin Kharjat,

¹² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 5

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 4

Abu Abdullah^{asws} has said: ‘The worshippers are of three (types) – There is a group who are worshipping Allah^{azwj} the Mighty and Majestic out of fear. So that is the worship of the slaves; and there is a group who is worshipping Allah^{azwj} the Blessed and High seeking the Rewards. So that is the worship of the employees; and there is a group who is worshipping Allah^{azwj} the Mighty and Majestic out of love for Him^{azwj}. So that is the worship of the free ones, and it is the most superior of the worships’.¹⁴

The Recognition of Ahl Al-Bayt^{asws} and Worship of Allah^{azwj}:

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ الْهَيْثَمِ بْنِ عَبْدِ اللَّهِ عَنْ مَرْوَانَ بْنِ صَبَّاحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَصَوَّرَنَا فَأَحْسَنَ صُورَنَا وَجَعَلَنَا عَيْنَهُ فِي عِبَادِهِ وَ لِسَانَهُ النَّاطِقَ فِي خَلْقِهِ وَ يَدَهُ الْمَبْسُوطَةَ عَلَى عِبَادِهِ بِالرِّفْقَةِ وَ الرَّحْمَةِ وَ وَجْهَهُ الَّذِي يُؤْتِي مِنْهُ وَ بَابَهُ الَّذِي يَدْخُلُ عَلَيْهِ وَ خُزَّانَهُ فِي سَمَائِهِ وَ أَرْضِهِ

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Hassan Bin Saeed, from Al Haysam Bin Abdullah, from Marwan Bin Sabbah who said,

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Created us^{asws}, so Optimised our^{asws} creation; and He^{azwj} Imaged us^{asws}, so Optimised our^{asws} images, and Made us^{asws} to be His^{azwj} Eye among His^{azwj} servants, and His^{azwj} Speaking Tongue among His^{azwj} creatures, and His^{azwj} Extended Hand upon His^{azwj} creatures with the Leniency and the Mercy, and the Face (Perspective) which Came from Him^{azwj}, and His^{azwj} Door which He^{azwj} can be come to, and His^{azwj} Treasurers in His^{azwj} sky and His^{azwj} earth.

بِنَا أَتَمَرَتِ الْأَشْجَارُ وَ أُتِنَعَتِ الثَّمَارُ وَ جَرَتِ الْأَنْهَارُ وَ بِنَا يَنْزِلُ غَيْثُ السَّمَاءِ وَ يَنْبُتُ عُشْبُ الْأَرْضِ وَ بَعَادَتِنَا عَبْدُ اللَّهِ وَ لَوْ لَا نَحْنُ مَا عَبْدَ اللَّهُ .

Due to us^{asws} the trees are bearing fruit and the fruits are ripening, and the rivers are flowing, and due to us^{asws} descend the rains of the sky and the vegetation of the earth is growing, and due to our^{asws} worshipping Allah^{azwj}. And, had it not been for us^{asws}, Allah^{azwj} would not be worshipped’.¹⁵

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ حَبِيبِ بْنِ عَمْرٍو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرِ بْنِ سَمْعَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّمَا يَعْرِفُ اللَّهَ عَزَّ وَ جَلَّ وَ يَعْبُدُهُ مَنْ عَرَفَ اللَّهَ وَ عَرَفَ إِمَامَهُ مِنَّا أَهْلَ الْبَيْتِ وَ مَنْ لَا يَعْرِفُ اللَّهَ عَزَّ وَ جَلَّ وَ لَا يَعْرِفُ الْإِمَامَ مِنَّا أَهْلَ الْبَيْتِ فَإِنَّمَا يَعْرِفُ وَ يَعْبُدُ غَيْرَ اللَّهِ هَكَذَا وَ اللَّهُ ضَالًّا .

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir who said,

‘I heard Abu Ja’far^{asws} saying: ‘But rather, he recognises Allah^{azwj} Mighty and Majestic and worships Him^{azwj}, the one who recognises Allah^{azwj} and recognises his Imam^{asws} from us^{asws} the People^{asws} of the Household; and the one who does not recognise Allah^{azwj} Mighty and

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 5

¹⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 5

Majestic and does not recognise his Imam^{asws} from us^{asws} the People^{asws} of the Household, so rather he is recognising and worshipping other than Allah^{azwj}. Like this, by Allah^{azwj}, (he is one of) the straying (ones)!¹⁶

Worship with Piousness:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَا عُبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ عِقَّةِ بَطْنٍ وَ فَرْجٍ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Allah^{azwj} has not been worshipped with anything more superior than chastity for the belly and the private part’.¹⁷

Worship during the Occultation of the Imam^{ajfj}:

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابَاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَيُّمَا أَفْضَلُ الْعِبَادَةُ فِي السِّرِّ مَعَ الْإِمَامِ مِنْكُمْ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ أَوْ الْعِبَادَةُ فِي ظُهُورِ الْحَقِّ وَ دَوْلَتِهِ مَعَ الْإِمَامِ مِنْكُمْ الظَّاهِرِ

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ali Bin Mirdas, from Safwan Bin Yahya and Al Hassan Bin Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

‘I said to Abu Abdullah^{asws}, ‘Which is more superior, the worship (performed) in secret along with the Imam^{asws} covertly in the government of the falsehood, or the worship (performed) during the appearance of the Truth and its government along with the Imam^{asws} openly?’

فَقَالَ يَا عَمَّارُ الصَّدَقَةُ فِي السِّرِّ وَ اللَّهُ أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلَانِيَةِ وَ كَذَلِكَ وَ اللَّهُ عِبَادَتُكُمْ فِي السِّرِّ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ وَ تَخَوُّفُكُمْ مِنْ عَدُوِّكُمْ فِي دَوْلَةِ الْبَاطِلِ وَ حَالِ الْهُدْنَةِ أَفْضَلُ مِمَّنْ يَعْبُدُ اللَّهَ عَزَّ وَ جَلَّ ذِكْرُهُ فِي ظُهُورِ الْحَقِّ مَعَ إِمَامِ الْحَقِّ الظَّاهِرِ فِي دَوْلَةِ الْحَقِّ وَ لَيْسَتْ الْعِبَادَةُ مَعَ الْخَوْفِ فِي دَوْلَةِ الْبَاطِلِ مِثْلَ الْعِبَادَةِ وَ الْأَمْنِ فِي دَوْلَةِ الْحَقِّ

So he^{asws} said: ‘O Ammar! The charity (donated) in the secret, by Allah^{azwj}, is superior than the charity (donated) publicly, and similar to that, by Allah^{azwj}, your worship in the secret along with your Imam^{asws}, performed covertly in the government of the falsehood, and your fearing from your enemies in the government of the falsehood, and the state of truce, is more superior than the one who worships Allah^{azwj} Mighty and Majestic, and his *Zikr* (Remembrance) during the appearance of the Truth along with the Imam^{asws} of the Truth

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 7 H 4

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 1

openly in the government of the Truth. And it is not so that the worship with the fear in the government of the falsehood is similar to the worship with the security in the government of the Truth.

وَاعْلَمُوا أَنَّ مَنْ صَلَّى مِنْكُمْ الْيَوْمَ صَلَاةً فَرِيضَةً فِي جَمَاعَةٍ مُسْتَتِرٍ بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ خَمْسِينَ صَلَاةً فَرِيضَةً فِي جَمَاعَةٍ وَ مَنْ صَلَّى مِنْكُمْ صَلَاةً فَرِيضَةً وَخَدَهُ مُسْتَتِرًا بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ بِهَا لَهُ خَمْسًا وَ عَشْرِينَ صَلَاةً فَرِيضَةً وَخَدَاتِيَّةً

And Know that the one from you who prays *Salat* today, the Obligatory *Salat* in a congregation during its (Prescribed) timings, concealing it from his enemies, so he completes this, Allah^{azwj} would Write for him fifty Obligatory *Salats* in a congregation. And the one from you who prays the Obligatory *Salat* alone during its (Prescribed) timings, concealing it from his enemies, so he completes these, Allah^{azwj} Mighty and Majestic would Write twenty five Obligatory *Salats* performed alone for him.

وَ مَنْ صَلَّى مِنْكُمْ صَلَاةً نَافِلَةً لَوْ قَتَلَهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ صَلَوَاتٍ نَوَافِلَ وَ مَنْ عَمِلَ مِنْكُمْ حَسَنَةً كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِهَا عَشْرِينَ حَسَنَةً وَ يُضَاعَفُ اللَّهُ عَزَّ وَ جَلَّ حَسَنَاتِ الْمُؤْمِنِ مِنْكُمْ إِذَا أَحْسَنَ أَعْمَالَهُ وَ دَانَ بِالتَّقِيَّةِ عَلَى دِينِهِ وَ إِمَامِهِ وَ نَفْسِهِ وَ أَمْسَكَ مِنْ لِسَانِهِ أضعافاً مضاعفةً إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِيمٌ

And the one from you who prays the Optional *Salat* to its timings, Allah^{azwj} would Write ten Optional *Salats* for him due to it; and the one from you who performed a good deed, Allah^{azwj} Mighty and Majestic would Write for him, twenty good deeds due to it. And Allah^{azwj} Multiplies the good deeds of the Momin from you when he performs a good deed and makes a Religion with the dissimulation upon his Religion, and his Imam^{asws}, and himself, and withholds his tongue, Multiplying it exponentially. Surely, Allah^{azwj} Mighty and Majestic is Benevolent’.

قُلْتُ جَعَلْتُ فِدَاكَ قَدْ وَ اللَّهُ رَغَبْتَنِي فِي الْعَمَلِ وَ حَثَّتَنِي عَلَيْهِ وَ لَكِنُّ أُحِبُّ أَنْ أَعْلَمَ كَيْفَ صِرْنَا نَحْنُ الْيَوْمَ أَفْضَلَ أَعْمَالًا مِنْ أَصْحَابِ الْإِمَامِ الظَّاهِرِ مِنْكُمْ فِي دَوْلَةِ الْحَقِّ وَ نَحْنُ عَلَى دِينٍ وَاحِدٍ

I said, ‘May I be sacrificed for you^{asws}! By Allah^{azwj}! You^{asws} have made me desirous regarding the performance of the deeds and encouraged me upon it, but I would love to know how, today, we can come to be of more superior deeds than the companions of the Imam^{asws}, the apparent one from you^{asws} in the government of the Truth, and we are (all) upon one Religion’.

فَقَالَ إِنَّكُمْ سَبَقْتُمُوهُمْ إِلَى الدُّخُولِ فِي دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى الصَّلَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ إِلَى كُلِّ خَيْرٍ وَ فِيهِ وَ إِلَى عِبَادَةِ اللَّهِ عَزَّ ذِكْرُهُ سِرًّا مِنْ عَدُوِّكُمْ مَعَ إِمَامِكُمْ الْمُسْتَتِرِ مُطِيعِينَ لَهُ صَابِرِينَ مَعَهُ مُنْتَظِرِينَ لِدَوْلَةِ الْحَقِّ خَائِفِينَ عَلَى إِمَامِكُمْ وَ أَنْفُسِكُمْ مِنَ الْمُلُوكِ الظَّالِمَةِ

So he^{asws} said: ‘You all are preceding them to the entry into the Religion of Allah^{azwj} Mighty and Majestic and to the *Salat*, and the Soam (Fast), and the Hajj, and to every goodness, and understanding, and to the worship of Allah^{azwj}, Mighty is His^{azwj} Mention secretly from your

enemies along with your Imam^{asws}, the concealed, being obedient to him^{asws}, observing patience with him^{asws}, awaiting the government of the Truth, being fearful upon your Imam^{asws} and yourselves from the unjust kings.

تَنْتَظِرُونَ إِلَى حَقِّ إِمَامِكُمْ وَ حُقُوقِكُمْ فِي أَيِّدِي الظُّلْمَةِ قَدْ مَنَعُوكُمْ ذَلِكَ وَ اضْطَرُّوكُمْ إِلَى حَزْثِ الدُّنْيَا وَ طَلَبِ المَعَاشِ مَعَ الصَّبْرِ عَلَى دِينِكُمْ وَ عِبَادَتِكُمْ وَ طَاعَةِ إِمَامِكُمْ وَ الخَوْفِ مَعَ عَدُوِّكُمْ فَبِذَلِكَ ضَاعَفَ اللهُ عَزَّ وَ جَلَّ لَكُمْ الأَعْمَالَ فَهَيِّئاً لَكُمْ

You are awaiting the rights of your Imams^{asws} and the rights are in the hands of the oppressors, compelling you all to covet the world and you are seeking the livelihood with the patience upon your Religion, and your (acts of) worship, and obedience to your Imam^{asws}, and the fear from your enemies. So, due to that, Allah^{azwj} Mighty and Majestic would Multiply the deeds for you all. Therefore, congratulations be to you all!’

ثَلُثُ جُعِلَتْ فِدَاكَ فَمَا تَرَى إِذَا أَنْ نَكُونَ مِنْ أَصْحَابِ القَائِمِ وَ يَظْهَرُ الحَقُّ وَ نَحْنُ اليَوْمَ فِي إِمَامَتِكَ وَ طَاعَتِكَ أَفْضَلُ أَعْمَالاً مِنْ أَصْحَابِ ذَوَلَةِ الحَقِّ وَ العَدْلِ

I said, ‘May I be sacrificed for you^{asws}! So what is your^{asws} view on if we were to become those from the companions of Al-Qaim^{asws} and the Truth is manifested, (compared to) today (when) we are in your^{asws} Imamate and your^{asws} obedience, would our deeds be superior to those of the companions of the government of the Truth and the justice?’

فَقَالَ سُبْحَانَ اللهِ أَمَا تُحِبُّونَ أَنْ يُظْهَرَ اللهُ تَبَارَكَ وَ تَعَالَى الحَقُّ وَ العَدْلُ فِي البِلَادِ وَ يَجْمَعَ اللهُ الكَلِمَةَ وَ يُؤَلِّفَ اللهُ بَيْنَ قُلُوبِ مُخْتَلِفَةٍ وَ لَا يَعْصُونَ اللهُ عَزَّ وَ جَلَّ فِي أَرْضِهِ وَ تُقَامَ حُدُودُهُ فِي خَلْقِهِ وَ يَرُدُّ اللهُ الحَقَّ إِلَى أَهْلِهِ فَيَظْهَرُ حَتَّى لَا يُسْتَحْفَى بِشَيْءٍ مِنَ الحَقِّ مَخَافَةَ أَحَدٍ مِنَ الخُلُقِ

So he^{asws} said: ‘Glory be to Allah^{azwj}! Are you not loving that Allah^{azwj} Blessed and High should Manifest the truth and the justice in the country, and that Allah^{azwj} should Gather the ideologies, and that Allah^{azwj} Unites the differing hearts? And no one would be disobeying Allah^{azwj} Mighty and Majestic in His^{azwj} earth, and His^{azwj} Legal Punishments (would) be established among His^{azwj} creatures, and Allah^{azwj} would Return the truth to its people, so that the truth prevails, with nothing from the truth concealed due to fear of anyone (from the creatures)?’

أَمَا وَ اللهُ يَا عَمَّارُ لَا يَمُوتُ مِنْكُمْ مَيِّتٌ عَلَى الحَالِ الَّتِي أَنْتُمْ عَلَيْهَا إِلَّا كَانَ أَفْضَلَ عِنْدَ اللهِ مِنْ كَثِيرٍ مِنْ شُهَدَاءِ بَدْرٍ وَ أُحُدٍ فَأَبْشِرُوا .

But, by Allah^{azwj}, O Ammar! A dying one from you all is not dying upon the state which you are upon except that he would be superior in the Presence of Allah^{azwj} than most of the martyrs of Badr and Ohad. Therefore receive glad tidings!¹⁸

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 79 H 2

Deficiency in worshipping:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ قَالَ لِبَعْضِ وُلْدِهِ يَا بُنَيَّ عَلَيْكَ بِالْجِدِّ لَا تُخْرِجَنَّ نَفْسَكَ مِنْ حَدِّ التَّقْصِيرِ فِي عِبَادَةِ اللَّهِ عَزَّ وَجَلَّ وَ طَاعَتِهِ فَإِنَّ اللَّهَ لَا يُعْبَدُ حَقَّ عِبَادَتِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Sa’ad Bin Abu Khalaf, from

Abu Al-Hassan Al-Musa^{asws} said to one of his^{asws} sons: ‘O my^{asws} son! Upon you is with the seriousness. Do not let yourself exit from the limit of the deficiency in worshipping Allah^{azwj} Mighty and Majestic and His^{azwj} obedience, for Allah^{azwj} cannot be worshipped as truly as He^{azwj} should be worshiped’.¹⁹

وَ كَذَا الْعِبَادَةُ كَمَا قَالَ سَيِّدُ الْعَابِدِينَ وَ الْعَارِفِينَ وَ الشَّاكِرِينَ ص

And like that is the worship, just as the Chief of the worshippers and knowers and the grateful ones said (Imam Zain-ul-Abideen^{asws}):

لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ.

‘I^{asws} cannot number the praises upon You^{azwj}. You^{azwj} are just as You^{azwj} Praised upon Yourself^{azwj}’.

وَ قَالَ ص

And he^{asws} said:

مَا عِبَدْنَاكَ حَقَّ عِبَادَتِكَ وَ مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ.

‘We did not worship You^{azwj} as is the right of Your^{azwj} worship, and we did not recognise You^{azwj} as is the right of Your^{azwj} Recognition’.

The Moderation in the Worship

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْعِلُوا فِيهِ بِرِفْقٍ وَ لَا تُكْرَهُوا عِبَادَةَ اللَّهِ إِلَى عِبَادِ اللَّهِ فَتَكُونُوا كَالرَّاكِبِ الْمُتَنَبِّئِ الَّذِي لَا سَفَرًا قَطَعَ وَ لَا ظَهْرًا أَبْقَى .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Al Jaroud,

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 1

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘This Religion is robust, therefore embrace it with softness, and do not make the worship of Allah^{azwj} seem abhorrent to the servants of Allah^{azwj}, so you would become like the excessive rider who neither cuts (completes) a journey nor does a back (of an animal) remain (for him)’.

مُحَمَّدُ بْنُ سِنَانَ عَنْ مُقَرَّرٍ عَنْ مُحَمَّدِ بْنِ سَوْقَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) مِثْلَهُ .

Muhammad Bin Sinan, from Muqarrin, from Muhammad Bin Sowqat, from Abu Ja’far^{asws} – similar to it’.²⁰

Fulfilling the Rights of Momineen equates to Worshipping:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا عُبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ أَدَاءِ حَقِّ الْمُؤْمِنِ .

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel, from Murazim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} has not been worshipped with anything more superior than the fulfilling of the rights of the *Momin*’.²¹

Worship in Open and in Privacy:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابَاطِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا عَمَّارُ الصَّدَقَةُ وَاللَّهُ فِي السِّرِّ أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلَانِيَةِ وَ كَذَلِكَ وَاللَّهُ الْعِبَادَةُ فِي السِّرِّ أَفْضَلُ مِنْهَا فِي الْعَلَانِيَةِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Mirdas, from Safwan Bin Yahya, and Al Hassan Bin Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

‘Abu Abdullah^{asws} said to me: ‘O Ammar! By Allah^{azwj}! The charity (given) in secret is superior than the charity in the open, and similar to that, by Allah^{azwj}, is the worship in the secrecy being superior than it is in the open’.²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ حَرِيزٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا مُعَلَّى أَكْتُمُ أَمْرَنَا وَ لَا تُدْعُهُ فَإِنَّهُ مَنْ كَتَمَ أَمْرَنَا وَ لَمْ يُدْعُهُ أَعَزَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ جَعَلَهُ نُورًا بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ يَمْوَدُّهُ إِلَى الْجَنَّةِ

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 1

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 4

²² Al Kafi – V 4 – The Book of Zakaat Ch 50 H 2

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Yahya, from Hareyz, from Moalla Bin Khunays who said,

'Abu Abdullah^{asws} said: 'O Moalla! Conceal our^{asws} matter and do not broadcast it, for the one who conceals our^{asws} matter and does not broadcast would be Honoured by Allah^{azwj} in the world due to it, and He^{azwj} would Make a light to be in between his eyes in the Hereafter, guiding him to the Paradise.

يَا مُعَلَّى مَنْ أَدَاعَ أَمْرَنَا وَ لَمْ يَكْتُمْهُ أَذَلَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ نَزَعَ النُّورَ مِنْ بَيْنِ عَيْنَيْهِ فِي الْآخِرَةِ وَ جَعَلَهُ ظُلْمَةً تَقُودُهُ إِلَى النَّارِ

O Moalla! The one who broadcasts our^{asws} matter and does not conceal it, Allah^{azwj} would Humiliate him in the world due to it, and Remove the light from in between his eyes in the Hereafter, and Make a darkness to be for him, guiding him to the Fire.

يَا مُعَلَّى إِنَّ التَّقِيَّةَ مِنْ دِينِي وَ دِينِ آبَائِي وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ

O Moalla! The dissimulation (Taqiyya) is from my^{asws} Religion and the Religion of my^{asws} forefathers^{asws}; and there is no Religion for the one who has no dissimulation (Taqiyya) for him.

يَا مُعَلَّى إِنَّ اللَّهَ يُحِبُّ أَنْ يُعْبَدَ فِي السِّرِّ كَمَا يُحِبُّ أَنْ يُعْبَدَ فِي الْعَلَانِيَةِ

O Moalla! Allah^{azwj} Loves to be worshipped in the privacy just as He^{azwj} Loves to be worshipped openly.

يَا مُعَلَّى إِنَّ الْمَذْبُوحَ لِأَمْرِنَا كَالْحَاجِدِ لَهُ .

O Moalla! The broadcaster of our^{asws} matter is like the rejector of it'.²³

Boastfulness Destroy s the Worship:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ نَصْرِ بْنِ قِرْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَتَى عَامٌ عَابِدًا فَقَالَ لَهُ كَيْفَ صَلَاتُكَ فَقَالَ مِثْلِي يُسْأَلُ عَنْ صَلَاتِهِ وَ أَنَا أَعْبُدُ اللَّهَ مُنْذُ كَذَا وَ كَذَا قَالَ فَكَيْفَ بُكَائُكَ قَالَ أَبْكِي حَتَّى تَجْرِي دُمُوعِي فَقَالَ لَهُ الْعَالِمُ فَإِنَّ ضِحْكَكَ وَ أَنْتَ خَائِفٌ أَفْضَلُ مِنْ بُكَائِكَ وَ أَنْتَ مُدِلٌّ إِنَّ الْمُدِلَّ لَا يَصْعَدُ مِنْ عَمَلِهِ شَيْءٌ

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Nazar Bin Qirwashi, from Is'haq Bin Ammar, from,

Abu Abdullah^{asws} said: 'A scholar came to a worshipper and said to him, 'How is your *Salāt*? So he said, '(why is) the like of me is been questioned about his *Salāt*? And I have been

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 8

worshipping Allah^{azwj} since such and such (time)’ He said, ‘So how is your weeping?’ He said, ‘I tend to weep until my tears flow upon me’. So the scholar said to him: ‘If you were to laugh while you are fearful (of Allah^{azwj}) it would be better than your weeping while you are self-conceited (boastful). The self-conceited one, nothing from his deeds ascends (to Allah^{azwj})’.²⁴

Supplications are the most important aspect of Worship:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ ابْنِ مَجْبُوبٍ جَمِيعاً عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) أَيُّ الْعِبَادَةِ أَفْضَلُ فَقَالَ مَا مِنْ شَيْءٍ أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ مِنْ أَنْ يُسْتَلَّ وَ يُطَلَّبَ مِمَّا عِنْدَهُ وَ مَا أَحَدٌ أَبْعَضَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّنْ يَسْتَكْبِرُ عَنْ عِبَادَتِهِ وَ لَا يَسْأَلُ مَا عِنْدَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail and Ibn Mahboub, altogether from Hanan Bin Sadeyr, from his father who said,

‘I said to Abu Ja’far^{asws}, ‘Which of the (acts of) worship is most superior?’ So he^{asws} said: ‘There is none from the things more superior in the Presence of Allah^{azwj} Mighty and Majestic that He^{azwj} should be asked and sought from for what is with Him^{azwj}. There is no one more Hateful to Allah^{azwj} Mighty and Majestic than the one who is too arrogant from worshipping Him^{azwj} and he does not ask for what is with Him^{azwj}’.²⁵

The best words of worship:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) خَيْرُ الْعِبَادَةِ قَوْلُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The best of the (acts of) worship are the words,

لَا إِلَهَ إِلَّا اللَّهُ

‘There is no god except for Allah^{azwj}’.²⁶

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 5

²⁵ Al Kafi V 2 – The Book Of Supplication CH 1 H 2

²⁶ Al Kafi V 2 – The Book Of Supplication CH 29 H 5

Staying awake at night due to sickness is an act of Worship:

عَلِيٌّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الصَّبَّاحِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) سَهْرُ لَيْلَةٍ مِنْ مَرَضٍ أَفْضَلُ مِنْ عِبَادَةِ سَنَةٍ .

Ali, from his father, from Abdullah Bin Al Mugheira, from Abu Al Sabbah who said,

'Abu Ja'far^{asws} said: 'Staying awake for one night out of sickness is greater than the worship for a year'.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ دُرُسْتٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَهْرُ لَيْلَةٍ مِنْ مَرَضٍ أَوْ وَجَعٍ أَفْضَلُ وَأَعْظَمُ أَجْرًا مِنْ عِبَادَةِ سَنَةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Dorost, from Zurara, from

(It has been narrated) from one of the two (5th or 6th Imam^{asws} having said: 'Staying awake at night due to illness or pain is superior and with greater Recompense than worship for a year'.²⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ حُمَّى لَيْلَةٍ تَعْدِلُ عِبَادَةَ سَنَةٍ وَ حُمَّى لَيْلَتَيْنِ تَعْدِلُ عِبَادَةَ سَنَتَيْنِ وَ حُمَّى ثَلَاثٍ تَعْدِلُ عِبَادَةَ سَبْعِينَ سَنَةً

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Fever for a night equates to worship for a year, and fever for two nights equates to worship for two years, and fever for three (nights) equates to worship for seventy years'.

قَالَ قُلْتُ فَإِنْ لَمْ يَبْلُغْ سَبْعِينَ سَنَةً قَالَ فَلِأَمِّهِ وَ أَبِيهِ قَالَ قُلْتُ فَإِنْ لَمْ يَبْلُغْ قَرَابَتَهُ قَالَ فَلِجِيرَانِهِ .

He (the narrator) said, 'I said, 'Supposing he does not reach (to the age of) seventy years?' He^{asws} said: 'So it would be for his mother and his father'. I said, 'Supposing they both don't reach (to that)'. He^{asws} said: 'So it would be for his relatives'. I said, 'Supposing his relatives don't reach to that?' He^{asws} said: 'So it would be for his neighbours'.²⁹

²⁷ Al Kafi V 3 – The Book Of Funerals CH 2 H 4

²⁸ Al Kafi V 3 – The Book Of Funerals CH 2 H 6

²⁹ Al Kafi V 3 – The Book Of Funerals CH 2 H 9

Tasbih - the best form of Worship:

وَبِهَذَا الْإِسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عُقْبَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَا عُبِدَ اللَّهُ بِشَيْءٍ مِنْ التَّحْمِيدِ أَفْضَلَ مِنْ تَسْبِيحِ فَاطِمَةَ (عَلَيْهَا السَّلَام) وَ لَوْ كَانَ شَيْءٌ أَفْضَلَ مِنْهُ لَنَحَلَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَاطِمَةَ (عَلَيْهَا السَّلَام) .

And by this chain, from Salih Bin Uqba, from Uqba,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘A servant cannot worship Allah^{azwj} with anything from the Praising, superior than the Glorification (*Tasbīh*) of Syeda Fatima^{asws}, and had there been anything superior than it, Rasool-Allah^{saww} would have conferred (bestowed) it upon Binte Rasool-Allah^{asws}.³⁰

Friday Night has more rewards for Worshipping:

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ لِلْجُمُعَةِ حَقًّا وَ حُرْمَةً فَإِيَّاكَ أَنْ تُضَاعِفَ أَوْ تُقْصِرَ فِي شَيْءٍ مِنْ عِبَادَةِ اللَّهِ وَ التَّقَرُّبِ إِلَيْهِ بِالْعَمَلِ الصَّالِحِ وَ تَرْكِ الْمَحَارِمِ كُلِّهَا فَإِنَّ اللَّهَ يُضَاعِفُ فِيهِ الْحَسَنَاتِ وَ يَمْحُو فِيهِ السَّيِّئَاتِ وَ يَرْفَعُ فِيهِ الدَّرَجَاتِ

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban, from

Abu Abdullah^{asws} said: ‘For the Friday there is a right and a sanctity, therefore beware of wasting or being deficient regarding anything from the worship of Allah^{azwj}, and getting closer to Him^{azwj} with the righteous deeds and neglecting the Prohibitions, all of them, for Allah^{azwj} Multiplies the good deeds therein, and Deletes the sins during it, and Raises the Levels during it’.

قَالَ وَ ذَكَرَ أَنَّ يَوْمَهُ مِثْلَ لَيْلَتِهِ فَإِنْ اسْتَطَعْتَ أَنْ تُحْيِيَهَا بِالصَّلَاةِ وَ الدُّعَاءِ فَافْعَلْ فَإِنَّ رَبَّكَ يَنْزِلُ فِي أَوَّلِ لَيْلَةِ الْجُمُعَةِ إِلَى سَمَاءِ الدُّنْيَا فَيُضَاعِفُ فِيهِ الْحَسَنَاتِ وَ يَمْحُو فِيهِ السَّيِّئَاتِ وَ إِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ .

He (the narrator) said, ‘And he^{asws} mentioned that its day is like its night. So if you have the capacity that you spend (all night) in offering the *Salāt* and the supplications, then do so, as (angels) descends from your Lord^{azwj} during the beginning of the night of Friday from the sky to the world, and He^{azwj} Multiplies the good deeds during it and Deletes the sins during it, and that Allah^{azwj} Kindness is Vast and Graceful’.³¹

³⁰ Al Kafi V 3 – The Book of Salāt CH 32 H 14

³¹ Al Kafi V 3 – The Book of Salāt CH 66 H 6

Looking towards parents, the Kabah and the Imam^{asws} are acts of Worship:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ النَّظَرُ إِلَى الْكَعْبَةِ عِبَادَةٌ وَ النَّظَرُ إِلَى الْوَالِدَيْنِ عِبَادَةٌ وَ النَّظَرُ إِلَى الْإِمَامِ عِبَادَةٌ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The looking towards the Kabah is (an act of) worship, and the looking towards the parents is (an act of) worship, and the looking at the Imam^{asws} is (an act of) worship'.

وَ قَالَ مَنْ نَظَرَ إِلَى الْكَعْبَةِ كُتِبَتْ لَهُ حَسَنَةٌ وَ مَحُيْتُ عَنْهُ عَشْرُ سَيِّئَاتٍ .

And he^{asws} said: 'The one who looks towards the Kabah, one good deed is written for him and ten sins are deleted from him'.³²

Seeking livelihood is amongst the most superior forms of Worship:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ أَبِي خَالِدٍ الْكُوفِيِّ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْعِبَادَةُ سَبْعُونَ جُزْءًا أَفْضَلُهَا طَلَبُ الْحَالَالِ

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Khalid Al Kufy,

(It has been narrated) raising it to Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The worship has seventy parts, the most superior of it being seeking the livelihood'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الْمَنْقَرِيِّ عَنْ هِشَامِ الصَّيْدَلَائِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا هِشَامُ إِنْ رَأَيْتَ الصَّفَيْنِ قَدِ اتَّقَيَا فَلَا تَدَعْ طَلَبَ الرِّزْقِ فِي ذَلِكَ الْيَوْمِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ismail Bin Muhammad Al Minqary, from Hisham Al Saydalany who said,

'Abu Abdullah^{asws} said: 'O Hisham! Even if you were to see the two swords having met (in battle), so do not leave seeking the livelihood during that day'.³⁴

³² Al Kafi – V 4 – The Book of Hajj Ch 23 H 5

³³ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 6

³⁴ Al Kafi – V 5 – The Book of Subsistence Ch 5 H 7

Neglecting Work for Worship is Abhorred:

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا فَعَلَ عُمَرُ بْنُ مُسْلِمٍ فَلْتُ جَعَلْتُ فِدَاكَ أَقْبَلَ عَلَى الْعِبَادَةِ وَ تَرَكَ النَّجَارَةَ فَقَالَ وَيْحَهُ أَمَا عَلِمَ أَنَّ تَارِكَ الطَّلَبِ لَا يُسْتَجَابُ لَهُ

From him, from Muhammad Bin Ali, from Haroun Bin Hamza, from Ali Bin Abdul Aziz who said,

‘Abu Abdullah^{asws} said to me: ‘What does Umar Bin Muslim do?’ I said, ‘May I be sacrificed for you^{asws}! He has diverted towards the worship and neglects the business’. So he^{asws} said: ‘Woe be unto him! The neglecter of the seeking does not get his supplications Answered for him.

إِنَّ قَوْمًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَمَّا نَزَلَتْ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ أَعْلَمُوا الْأَبْوَابَ وَ أَقْبَلُوا عَلَى الْعِبَادَةِ وَ قَالُوا فَدَكُنَا

A group from the companions of Rasool-Allah^{saww}, when (the Verse) **[65:2] and whoever is fearful of Allah, He will make for him an outlet [65:3] And He provides for him from (sources) he does not reckon**, was Revealed, they locked their doors and diverted themselves towards the worship, and they were saying, ‘Allah^{azwj} would Suffice for us’.

فَبَلَغَ ذَلِكَ النَّبِيَّ (صلى الله عليه وآله) فَأَرْسَلَ إِلَيْهِمْ فَقَالَ مَا حَمَلَكُمْ عَلَى مَا صَنَعْتُمْ قَالُوا يَا رَسُولَ اللَّهِ تُكْفَلُ لَنَا بِأَرْزَاقِنَا فَأَقْبَلْنَا عَلَى الْعِبَادَةِ فَقَالَ إِنَّهُ مَنْ فَعَلَ ذَلِكَ لَمْ يُسْتَجَبْ لَهُ عَيْنُكُمْ بِالطَّلَبِ .

So that reached the Prophet^{saww}, so he^{saww} sent for them. He^{saww} said: ‘What made you carry upon what you are doing?’ They said, ‘O Rasool-Allah^{saww}! You^{saww} guaranteed our livelihood for us, so we diverted ourselves towards the worship’. So he^{saww} said: ‘The one who does that, (his supplications) would not be Answered for him. It is upon you with the seeking (of the livelihood)’.³⁵

Conditions of Listening to others for Worship:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْأَزْمِينِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَثْرِبِينَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ أَصْعَى إِلَى نَاطِقٍ فَقَدْ عَبَدَهُ فَإِنْ كَانَ النَّاطِقُ يُؤَدِّي عَنِ اللَّهِ عَزَّ وَ جَلَّ فَقَدْ عَبَدَ اللَّهَ وَ إِنْ كَانَ النَّاطِقُ يُؤَدِّي عَنِ الشَّيْطَانِ فَقَدْ عَبَدَ الشَّيْطَانَ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Bin Ibrahim Al Arzamy, form Al Hassan Bin Ali Bin Yaqteen, from

³⁵ Al Kafi – V 5 – The Book of Subsistence Ch 8 H 5

Abu Ja’far^{asws} said: ‘The one who listens to a speaker to, he has worshipped him. So if the speaker is inviting from Allah^{azwj} Mighty and Majestic so he has worshipped Allah^{azwj}, but if the speaker was inviting from the Satan^{la} so he has worshipped the Satan^{la, 36}.

Allah^{azwj} ‘s Advice to Prophet Musa^{as} for Worshipping:

يَا مُوسَى أَنْتَ عَبْدِي وَ أَنَا إِلَهُكَ لَا تَسْتَدِلَّ الْحَقِيرَ الْفَقِيرَ وَلَا تَعْطِبِ الْغَنِيَّ بِشَيْءٍ يَسِيرٍ وَ كُنْ عِنْدَ ذِكْرِي خَاشِعاً وَ عِنْدَ تِلَاوَتِهِ بِرَحْمَتِي طَامِعاً وَ أَسْمِعْنِي لَدَاذَةَ التَّوْرَةِ بِصَوْتٍ خَاشِعٍ حَزِينٍ اطمئنَّ عِنْدَ ذِكْرِي وَ ذَكَّرْ بِي مَنْ يَطْمَئِنُّ إِلَيَّ وَ اعْبُدْنِي وَ لَا تُشْرِكْ بِي شَيْئاً وَ تَحَرَّ مَسْرَتِي إِلَيَّ أَنَا السَّيِّدُ الْكَبِيرُ إِلَيَّ خَلَقْتُكَ مِنْ نُطْفَةٍ مِنْ مَاءٍ مَهِينٍ مِنْ طِينَةٍ أَخْرَجْتُهَا مِنْ أَرْضٍ ذَلِيلَةٍ مَمْشُوجَةٍ فَكَانَتْ بَشِراً فَأَنَا صَانِعُهَا خَلَقاً فَتَبَارَكَ وَجْهِي وَ تَقَدَّسَ صَنِيعِي لَيْسَ كَمِثْلِي شَيْءٌ وَ أَنَا الْحَيُّ الدَّائِمُ الَّذِي لَا أَرُؤُ

O Musa^{as}! You^{as} are My^{azwj} servant and I^{azwj} am your^{azwj} God. Do not belittle the despicable, the poor, and do not envy the rich for anything. And become humble in My^{azwj} Remembrance and in it’s (the Torah’s) Recitation ravenously by My^{azwj} Mercy, and make Me^{azwj} Hear the pleasance of the Torah in a humble voice, full of grief. Be at rest during My^{azwj} Remembrance, and mention Me^{azwj} to the ‘one’ who is assured to Me^{azwj}, and worship Me^{azwj} and do not associate with Me^{azwj} anything.

And make haste to My^{azwj} Pleasure, ‘إِلَيَّ أَنَا السَّيِّدُ الْكَبِيرُ’ for I^{azwj} and the Great Master^{azwj}. I^{azwj} Created you^{as} from a seed of menial water from clay which I^{azwj} Took out from a disgraceful mixture of dust. So it was a human being and I^{azwj} carved it into a creature. So Blessed is My^{azwj} ‘وَجْهِي’ (My Wali^{as}), and Holy is My^{azwj} Craft. There is nothing like Me^{azwj} and I^{azwj} am the Eternal Living One who will not Decline.

يَا مُوسَى كُنْ إِذَا دَعَوْتَنِي خَائِفاً مُشْفِفاً وَجِلاً عَفْراً وَجْهَكَ لِي فِي التُّرَابِ وَ اسْحُدْ لِي بِمَكَارِمِ بَدَنِكَ وَ اقْنُتْ بَيْنَ يَدَيَّ فِي الْقِيَامِ وَ نَاجِنِي حِينَ تُنَاجِنِي بِخَشْيَةٍ مِنْ قَلْبٍ وَجِلٍ وَ أَحْيِ بِتَوْرَاتِي أَيَّامَ الْحَيَاةِ وَ عَلِّمِ الْجُهَّالَ مَحَامِدِي وَ ذَكِّرْهُمْ آيَاتِي وَ نِعْمَتِي وَ قُلْ لَهُمْ لَا يَتَمَادُونَ فِي عَيِّي مَا هُمْ فِيهِ فَإِنَّ أَخْذِي أَلِيمٌ شَدِيدٌ

O Musa^{as}! When you supplicate to Me^{azwj}, be fearful, anxious and rub your^{as} face in the dust to Me^{azwj} and prostrate to Me^{azwj} by the noble parts of your^{as} body, and plead in front of Me^{azwj} when standing, and whisper to Me^{azwj} when you whisper with a humble heart anxiously, and revive My^{azwj} Torah in the days of the life, and teach My^{azwj} Praise to the ignorant ones, and remind them of My^{azwj} Favours, and My^{azwj} Bounties, and tell them not to persist in the transgression in which they are engulfed, for My^{azwj} Hold is Painful and Intense.

يَا مُوسَى إِذَا انْقَطَعَ حَبْلُكَ مِنِّي لَمْ يَتَّصِلْ بِحَبْلِ غَيْرِي فَاعْبُدْنِي وَ قُمْ بَيْنَ يَدَيَّ مَقَامَ الْعَبْدِ الْحَقِيرِ الْفَقِيرِ دُمُ نَفْسِكَ فِيهِ أَوْلَى بِاللِّدْمِ وَ لَا تَتَطَاوَلْ بِكِتَابِي عَلَى بَنِي إِسْرَائِيلَ فَكَمَى بِهَذَا وَاعِظْ لِقَلْبِكَ وَ مُنْبِراً وَ هُوَ كَلَامُ رَبِّ الْعَالَمِينَ جَلَّ وَ تَعَالَى

³⁶ Al Kafi – V 6 – The Book of Drinks Ch 34 H 24

O Musa^{as}! If I^{azwj} Cut off your Rope from Me^{azwj} you^{as} will not (be able to) connect with the rope of others. So, worship Me^{azwj}, and stand in front of Me^{azwj} like the standing of the lowly poor servant. Condemn yourself for it is the highest (most deserving) for condemnation, and do not empower the Children of Israel by My^{azwj} Book, for it is sufficient advice for your^{as} heart and an enlightenment, and it is the Speech of the Lord^{azwj} of the Worlds, Majestic and High.

يَا مُوسَىٰ مَتَىٰ مَا دَعَوْتَنِي وَ رَجَوْتَنِي فَإِنِّي سَأَغْفِرُ لَكَ عَلَىٰ مَا كَانَ مِنكَ السَّمَاءُ تُسَبِّحُ لِي وَجَلًّا وَ الْمَلَائِكَةُ مِن مَخَافَتِي مُشْفِقُونَ وَ الْأَرْضُ تُسَبِّحُ لِي طَمَعًا وَ كُلُّ الْخَلْقِ يُسَبِّحُونَ لِي دَاخِرُونَ ثُمَّ عَلَيْكَ بِالصَّلَاةِ الصَّلَاةِ فَإِنَّهَا مِنِّي بِمَكَانٍ وَ لَهَا عِنْدِي عَهْدٌ وَثِيقٌ وَ الْحَقُّ بِهَا مَا هُوَ مِنْهَا زَكَاةَ الْفُرْتَانِ مِنْ طَيْبِ الْمَالِ وَ الطَّعَامِ فَإِنِّي لَا أَقْبَلُ إِلَّا الطَّيِّبَ يُرَادُ بِهِ وَجْهِي وَ اقْرَأْ مَعَ ذَلِكَ صِلَةَ الْأَرْحَامِ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ الرَّحْمُ أَنَا خَلَقْتُهَا فَضَّلًا مِنْ رَحْمَتِي لِيَتَعَاطَفَ بِهَا الْعِبَادُ وَ لَهَا عِنْدِي سُلْطَانٌ فِي مَعَادِ الْآخِرَةِ وَ أَنَا قَاطِعٌ مَنْ قَطَعَهَا وَ وَاصِلٌ مَنْ وَصَلَهَا وَ كَذَلِكَ أَفْعَلُ بِمَنْ ضَيَّعَ أَمْرِي

O Musa^{as}! Whenever you supplicate to Me^{azwj} and refer to Me^{azwj}, I^{azwj} shall Forgive you^{as} and what was from you^{as}. The sky Glorifies to Me^{azwj}, and the Angels are fearful of Me^{azwj} and anxious, and the earth Glorifies to Me^{azwj} ravenously, and all of the creation Glorifies Me^{azwj} in humbleness. Then it is on you to Pray. The Prayer has a place with Me^{azwj} and for it has in My^{azwj} Presence a firm Covenant and I^{azwj} Attach to it what was from it (An extract).³⁷

Worshipping during Salat:

عن حسين بن أحمد، عن أبيه، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «إن طاعة الله خدمته في الأرض، فليس شيء من خدمته تعدل الصلاة، فمن ثم نادى الملائكة زكريا و هو قائم يصلي في المحراب»

From Husayn Bin Ahmad, from his father,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The obedience of Allah^{azwj} is serving Him^{azwj} in the earth, and there isn’t anything from serving Him^{azwj} which equates to the *Salat*. Thus, from them, the Angels called out to Zakariyya^{as}, and he^{as} was standing praying *Salat* in the Prayer Niche’.³⁸

Additional Ahadith on the sayings of Amir-ul-Momineen^{asws} on Salat are given in Appendix III.

³⁷ Al-Kafi, Vol. 8, H. 14456

³⁸ تفسير العياشي 1 لا 46 / 173

The Ahadith Narrators and the Worshippers:

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

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

I said to Abu Abd Allah^{asws}: (What about) a man who narrates your^{asws} Ahadith? – until he^{asws} said: The narrator of our^{asws} Ahadith by which the hearts of our^{asws} Shiites get strengthened is superior than the thousand worshippers.³⁹

The True Worship is with ‘Muarifat’:

عن أبي حمزة الثمالي قال قال أبو جعفر ع يا با حمزة إنما يعبد الله من عرف الله، فأما من لا يعرف الله كأنما يعبد غيره هكذا ضالا

From Abu Hamza Al Sumaly who said,

‘Abu Ja’far^{asws} said: ‘O Abu Hamza! But rather, he worships Allah^{azwj}, one who recognises Allah^{azwj}. But, as for one who does not recognise Allah^{azwj}, it is as if he worships someone else. This is how he strays’.

قلت أصلحك الله و ما معرفة الله قال يصدق الله و يصدق محمدا رسول الله ص في موالاة علي و الايتمام به، و بأئمة الهدى من بعده و البراءة إلى الله من عدوهم، و كذلك عرفان الله،

I said Allah^{azwj} Bless you, and the Irfan of Allah^{azwj} is to say Allah^{azwj} is True, Muhammad^{saww} is the True Prophet of Allah^{azwj}, Ali^{asws} is the True Guardian of Allah^{azwj}, and all the Aimmah^{asws} who would come after him^{asws}. And to disassociate from their^{asws} enemies and this is the Irfan-Allah^{azwj} the recognition of Allah^{azwj}.

قال قلت أصلحك الله أي شيء إذا عملته أنا استكملت حقيقة الإيمان

He (Abu Hamza) said, ‘I said, ‘May Allah^{azwj} Keep you^{asws} well! Which thing, when I do it, I would perfect the reality of the Eman?’

قال توالي أولياء الله، و تعادي أعداء الله، و تكون مع الصادقين كما أمرك الله،

He^{asws} said: ‘You befriend the friends of Allah^{azwj} and be inimical to the enemies of Allah^{azwj}, and you should adhere with the truthful ones^{asws} just as Allah^{azwj} Commanded you’.

³⁹ Wasail ul Shia, H. 33417

قال قلت و من أولياء الله و من أعداء الله

He (Abu Hamza) said, 'I said, 'And who are the friends of Allah^{azwj} and who are the enemies of Allah^{azwj}?'

فقال أولياء الله محمد رسول الله و علي و الحسن و الحسين و علي بن الحسين، ثم انتهى الأمر إلينا ثم ابني جعفر، و أوماً إلى جعفر و هو جالس فمن وإلى هؤلاء فقد وإلى الله و كان مع الصادقين كما أمره الله،

So he^{asws} said: 'The friends of Allah^{azwj} are Muhammad^{saww}, Rasool of Allah^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws}. Then the matters ends to us^{asws}, then my^{asws} son^{asws} Ja'far^{asws}, – and he^{asws} gestured to Ja'far^{asws}, and he^{asws} was seated – 'So, one who befriends them^{asws}, so he has befriended Allah^{azwj}, and would be with the truthful ones^{asws}, just as Allah^{azwj} has Commanded'.

قلت و من أعداء الله أصلحك الله

I said, 'And who are the enemies of Allah^{azwj}? May Allah^{azwj} Keep you^{asws} well!'

قال الأوثان الأربعة،

He^{asws} said: 'The four idols'.

قال قلت من هم

He (Abu Hamza) said, 'I said, 'Who are they?''

قال أبو الفصيل و رمع و نعثل و معاوية و من دان بدينهم فمن عادى هؤلاء فقد عادى أعداء الله

He^{asws} said: 'Abu Al-Faseyl, and Rama'a, and No'sal, and Muawiya, and ones who make it a religion within their religion. Thus, the one who is an enemy of theirs, is an enemy to the enemies of Allah^{azwj},⁴⁰

'Muarifat' Comes from Learning Ahadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ فُلَانٍ الْوَاقِفِيِّ قَالَ كَانَ لِي ابْنٌ عَمٌّ يُقَالُ لَهُ الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ كَانَ زَاهِدًا وَ كَانَ مِنْ أَعْبَادِ أَهْلِ زَمَانِهِ وَ كَانَ يَتَّقِيهِ السُّلْطَانُ لِجِدِّهِ فِي الدِّينِ وَ اجْتِهَادِهِ وَ رُبَّمَا اسْتَقْبَلَ السُّلْطَانَ بِكَلَامٍ صَعْبٍ يَعْظُهُ وَ يَأْمُرُهُ بِالْمَعْرُوفِ وَ يَنْهَاهُ عَنِ الْمُنْكَرِ وَ كَانَ السُّلْطَانُ يَحْتَمِلُهُ لِصَلَاحِهِ وَ لَمْ تَزَلْ هَذِهِ حَالَتُهُ حَتَّى كَانَ يَوْمٌ مِنَ الْأَيَّامِ إِذْ دَخَلَ عَلَيْهِ أَبُو الْحُسَيْنِ مُوسَى ع وَ هُوَ فِي الْمَسْجِدِ فَرَأَهُ فَأَوْمَأَ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ يَا أَبَا عَلِيٍّ مَا أَحَبَّ إِلَيَّ مَا أَنْتَ فِيهِ وَ أَسْرَبَنِي إِلَّا أَنَّهُ لَيْسَتْ لَكَ

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مَعْرِفَةٌ فَاطْلُبِ الْمَعْرِفَةَ قَالَ جُعِلْتُ فِدَاكَ وَ مَا الْمَعْرِفَةُ قَالَ اذْهَبْ فَتَفَقَّمْهُ وَ اَطْلُبِ الْحَدِيثَ قَالَ عَمَّنْ قَالَ عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ ثُمَّ اعْرِضْ عَلَيَّ الْحَدِيثَ قَالَ فَذَهَبَ فَكَتَبَ ثُمَّ جَاءَهُ فَمَرَأَهُ عَلَيْهِ فَأَسْمَطَهُ كُلَّهُ ثُمَّ قَالَ لَهُ اذْهَبْ فَاعْرِفِ الْمَعْرِفَةَ وَ كَانَ الرَّجُلُ مَعْنِيًا بِدِينِهِ فَلَمْ يَزَلْ يَتَرَصَّدُ أَبَا الْحَسَنِ ع حَتَّى خَرَجَ إِلَى ضَيْعَةٍ لَهُ فَلَقِيَهُ فِي الطَّرِيقِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَسْتَجِجُ عَلَيْكَ بَيْنَ يَدَيْ اللَّهِ فَدُلَّنِي عَلَى الْمَعْرِفَةِ قَالَ فَأَخْبَرَهُ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ مَا كَانَ بَعْدَ رَسُولِ اللَّهِ ص وَ أَخْبَرَهُ بِأَمْرِ الرَّجُلَيْنِ فَقِيلَ مِنْهُ ثُمَّ قَالَ لَهُ فَمَنْ كَانَ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْحَسَنُ ع ثُمَّ الْحُسَيْنُ ع حَتَّى انْتَهَى إِلَى نَفْسِهِ ثُمَّ سَكَتَ قَالَ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ فَمَنْ هُوَ الْيَوْمَ قَالَ إِنْ أَخْبَرْتُكَ تَقْبَلُ قَالَ بَلَى جُعِلْتُ فِدَاكَ قَالَ أَنَا هُوَ قَالَ فَسَيِّئٌ أَسْتَدِلُّ بِهِ قَالَ اذْهَبْ إِلَى تِلْكَ الشَّجَرَةِ وَ أَشَارَ بِيَدِهِ إِلَى أُمَّ عَيْلَانَ فَقُلْ لَهَا يَفُؤُلْ لَكَ مُوسَى بْنُ جَعْفَرٍ أَقْبَلِي قَالَ فَأَتَيْتُهَا فَرَأَيْتُهَا وَ اللَّهُ تَخَذُ الْأَرْضَ خَدًّا حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ ثُمَّ أَشَارَ إِلَيْهَا فَرَجَعَتْ قَالَ فَأَقَرَّ بِهِ ثُمَّ لَزِمَ الصَّمْتَ وَ الْعِبَادَةَ فَكَانَ لَا يَرَاهُ أَحَدٌ يَتَكَلَّمُ بَعْدَ ذَلِكَ مُحَمَّدُ بْنُ بَيْحِي وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ مِثْلَهُ

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

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

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

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

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

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

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

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

The narrator said that he then acknowledged his^{asws} Imamate. He remained silent and devoted himself in worship and no one thereafter saw him speak.

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Hassan from Ibrahim ibn Hashim a similar Hadith.⁴¹

Worshipping for 40 days:

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

Abu Jafar^{asws} has said: If a person maintains pure ‘Eman’ (belief) in Allah^{azwj} **for forty days**, Allah^{azwj}, Purifies his heart in this world and shows him his illnesses and the cure for them (illnesses). Also he^{asws} said: whenever a servant of Allah^{azwj} speaks of Him^{azwj} in a beautiful way for 40 days Allah^{azwj} Purifies his heart in this world and shows him his illness and the cure for such illnesses.

He^{azwj} then Establishes wisdom in his heart and will make his tongue to speak wisdom. The Imam^{asws} then recited this verse of the Holy Quran: **Those who took the calf as their Lord will face anger and humiliation from their Lord in the worldly life and thus We recompense those who forge lies (7:157).** The Imam^{asws} said: You should note that all those who forge lies are but despicable persons. So also is one who forges lies against Allah^{azwj}, His Messenger^{sawww} and his Ahl Al-Bayt^{asws}. Such person is nothing but a despicable one’.⁴²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْمَكَارِيِّ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قُلْتُ لَهُ مَا عَنِّي بِقَوْلِهِ وَ إِبْرَاهِيمَ الَّذِي وَفَى قَالَ كَلِمَاتٍ بَالِغٍ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ وَ رَبِّي مُحَمَّدٌ أَصْبَحْتُ لَا أُشْرِكُ بِاللَّهِ شَيْئًا وَ لَا أَدْعُو مَعَهُ إِهْلًا وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا ثَلَاثًا وَ إِذَا أَمْسَى قَالَهَا ثَلَاثًا قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَ

⁴¹ الكافي ج : 1 ص : 353

⁴² Al-Kafi, vol. 2, H 1475.

إِبْرَاهِيمَ الَّذِي وَفَّى قُلْتُ فَمَا عَنَى بِقَوْلِهِ فِي نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا قَالَ كَلِمَاتٍ بَالَعُ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ أَشْهَدُكَ مَا أَصْبَحْتَ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَإِنَّهَا مِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ فَالْحَمْدُ عَلَيَّ ذَلِكَ وَ لَكَ الشُّكْرُ كَثِيرًا كَانَ يَقُولُهَا إِذَا أَصْبَحَ ثَلَاثًا وَ إِذَا أَمْسَى ثَلَاثًا قُلْتُ فَمَا عَنَى بِقَوْلِهِ فِي يَحْيَى وَ حَنَانًا مِنْ لَدُنَّا وَ زَكَاهُ قَالَ تَحْنَنُ اللَّهِ قَالَ قُلْتُ فَمَا بَلَغَ مِنْ تَحْنُنِ اللَّهِ عَلَيْهِ قَالَ كَانَ إِذَا قَالَ يَا رَبِّ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَبَّيْكَ يَا يَحْيَى

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

'Once I asked Abu Jafar^{asws} What is the meaning of: ... **and about Abraham who fulfilled his duty (to Allah)? (53:37)** The Imam^{asws} said: 'There were certain words that he would say very often. I then asked: 'What were they?' The Imam^{asws} said:

إِذَا أَصْبَحَ قَالَ

'In the morning he^{as} would say

'أَصْبَحْتُ وَ رَبِّي مَحْمُودٌ أَصْبَحْتُ لَا أَشْرِكُ بِاللَّهِ شَيْئًا وَ لَا أَدْعُو مَعَهُ إِلَهًا وَ لَا آخِذُ مِنْ دُونِهِ وَلِيًّا'

'I^{as} live in this morning. To my Lord^{azwj} belongs all praise. This morning I^{as} do not accept anything as partner of Allah^{azwj}. I^{as} do not worship anything besides Allah^{azwj} and I^{as} do not accept anything as my guardians besides Allah^{azwj},' three times. In the evening he would say these three times. The Imam^{asws} said: 'Thus, Allah^{azwj} Revealed in His^{azwj} book, '**.. and about Abraham who fulfilled his duty (to Allah).**' (53:37). I (the narrator) then asked, What is the meaning of: ' ... **(Noah) was a thankful servant (of Allah)?' (17:3)**. The Imam^{asws} said: 'There were certain words that he^{as} would say very often. I then asked: What were they? The Imam^{asws} said: 'In the morning he would say:

'عَبْدًا شَكُورًا قَالَ كَلِمَاتٍ بَالَعُ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ أَشْهَدُكَ مَا أَصْبَحْتَ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَإِنَّهَا مِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ فَالْحَمْدُ عَلَيَّ ذَلِكَ وَ لَكَ الشُّكْرُ كَثِيرًا كَانَ يَقُولُهَا'

'This morning I ask You^{azwj}, to be my Witness that all the bounties with me or good fortune in religion or worldly, are all from You^{azwj} alone. You^{azwj} have no partner; all praise belongs to You^{azwj} and for this You^{azwj} Deserve abundant thanks. He^{as} would say in the morning three times and in the evening three times. I (the narrator) then asked about His words concerning Yahya (John): ... **We gave him compassion and purity. He was a pious human being. (19:13)**. The Imam^{asws} said: 'Allah^{azwj} showed compassion. I then asked, What was the degree of Allah^{azwj}'s compassion? The Imam^{asws} said: It was as such that whenever John would say: Our Allah^{azwj}, 'يَا رَبِّ', Allah^{azwj} would Say: 'لَبَّيْكَ يَا يَحْيَى' 'You are well heard and noticed, O John'.⁴³

⁴³ Al-Kafi, vol. 2, H 3299

Worship of an Arif (Intellectual):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا قَسَمَ اللَّهُ لِلْعِبَادِ شَيْئًا أَفْضَلَ مِنَ الْعَقْلِ فَتَوْمُ الْعَاقِلِ أَفْضَلُ مِنْ سَهْرِ الْجَاهِلِ وَ إِقَامَةُ الْعَاقِلِ أَفْضَلُ مِنْ شُحُوصِ الْجَاهِلِ وَ لَا بَعَثَ اللَّهُ نَبِيًّا وَ لَا رَسُولًا حَتَّى يَسْتَكْمِلَ الْعَقْلَ وَ يَكُونَ عَمَلُهُ أَفْضَلَ مِنْ جَمِيعِ عُمُورِ أُمَّتِهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, raising it, said,

‘Rasool-Allah^{saww} said: ‘Allah^{azwj} has not Distributed for the servants anything more superior than the intellect. Thus, the sleep of the intellectual is superior to the vigil of the ignorant, and the staying (at home) of the intellectual is superior than going out of the ignorant; and Allah^{azwj} neither Sent a Prophet^{as} nor a Rasool^{as} until He^{azwj} Perfected the intellect (for him^{as}), and his^{as} intellect happened to be superior to the entirety of the intellects of the community.

وَ مَا يُضْمِرُ النَّبِيُّ (صلى الله عليه وآله) فِي نَفْسِهِ أَفْضَلُ مِنْ اجْتِهَادِ الْمُحْتَمِدِينَ وَ مَا أَدَّى الْعَبْدُ فَرَائِضَ اللَّهِ حَتَّى عَقَلَ عَنْهُ وَ لَا بَلَغَ جَمِيعَ الْعَابِدِينَ فِي فَضْلِ عِبَادَتِهِمْ مَا بَلَغَ الْعَاقِلُ وَ الْعُقَلَاءُ هُمْ أَوْلُو الْأَلْبَابِ الَّذِينَ قَالَ اللَّهُ تَعَالَى وَ مَا يَتَذَكَّرُ إِلَّا أَوْلُو الْأَلْبَابِ .

And whatever the Prophet^{saww} concealed within himself^{saww} is superior to the striving of the strivers; and the servant would not fulfil the Obligations of Allah^{azwj} until he knows about Him^{azwj}, and the entirety of the worshippers would not reach in merit with their worshipping what the intellectual would reach; and the intellectuals, they are those possessing understanding, whom Allah^{azwj} Speaks of **[13:19] But rather, only those possessing understanding will mind**.⁴⁴

The One who is most Loved by Allah^{azwj}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ هِلَالِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمَزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) قَالَ كَانَ يَقُولُ إِنَّ أَحَبُّكُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَحْسَنُكُمْ عَمَلًا وَ إِنَّ أَعْظَمَكُمْ عِنْدَ اللَّهِ عَمَلًا أَعْظَمَكُمْ فِيمَا عِنْدَ اللَّهِ رَغْبَةً وَ إِنَّ أَبْحَاكُمُ مِنْ عَذَابِ اللَّهِ أَشَدُّكُمْ خَشْيَةً لِلَّهِ وَ إِنَّ أَفْرَبَكُمْ مِنَ اللَّهِ أَوْسَعُكُمْ خُلُقًا وَ إِنَّ أَرْضَاكُمُ عِنْدَ اللَّهِ أَسْبَعُكُمْ عَلَى عِيَالِهِ وَ إِنَّ أَكْرَمَكُمْ عَلَى اللَّهِ أَتْقَاكُمْ لِلَّهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hasan Mahboub, from Hilal Bin Atiyya, from Abu Hamza who said:

Ali^{asws} Bin Al-Husayn^{asws}, said, ‘He^{asws} used to said that: ‘The most Beloved of you all to Allah^{azwj} Mighty and Majestic is the one with the best deeds, and the greatest one of you in (the Sight of) Allah^{azwj} is the one who has the greatest interest in what is with Allah^{azwj}, and that the safest one of you from the Punishment of Allah^{azwj} is the one who is the most

⁴⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 11

intense is his fear of Allah^{azwj}, and the nearest one of you to Allah^{azwj} is the one who is the most moral one, and the one of you with whom Allah^{azwj} is most Pleased with is the one who bestows the most upon his family, and the most prestigious one of you to Allah^{azwj} is the one who is the most pious one to Allah^{azwj}.⁴⁵

⁴⁵ Al-Kafi, Vol. 8, H. 14472

Appendix I: Jinn and the Humans are created for worshipping

و عنه، قال: حدثنا الشريف أبو علي محمد بن أحمد بن محمد بن زيادة بن عبد الله بن الحسن ابن الحسين بن علي بن الحسين بن علي أبي طالب (عليهم السلام)، قال: حدثنا علي بن محمد بن قتيبة النيسابوري، عن الفضل بن شاذان، عن محمد بن أبي عمير، قال: سألت أبا الحسن موسى بن جعفر (عليهما السلام)، عن معنى قول رسول الله (صلى الله عليه وآله): «الشقي من شقي في بطن أمة، و السعيد من سعد في بطن أمه؟».

And from him, from Al-Shareef Abu Ali Muhammad Bin Ahmad Bin Ziyadat Bin Abdullah Bin Al-Hassan Ibn Al-Husayn Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib ^{asws}. He said, ‘Ali Bin Muhammad Quteyba Al-Neysapuri narrated to us, from Al-Fazal Bin Shazan, from Muhammad Bin Abu Umeyr who said,

‘I asked Abu Al-Hassan Musa ^{asws} Bin Ja’far ^{asws} about the Meaning of the words of Rasool-Allah ^{saww}: ‘The wretched is a wretch in the womb of his mother, and the fortunate is the one fortunate in his mother’s womb?’

فقال: «الشقي من علم الله و هو في بطن أمه أنه سيعمل أعمال السعداء».

He ^{asws} said; ‘The wretch from the Knowledge of Allah ^{azwj} would be doing the wretched deeds while he is in the womb of his mother. And the fortunate one from the Knowledge of Allah ^{azwj} would be doing the pleasurable deeds while he is in the womb of his mother’.

قلت [له]: فما معنى قوله (صلى الله عليه وآله): «اعملوا فكل ميسر لما خلق له». فقال: إن الله عز وجل خلق الجن والإنس ليعبدوه، و لم يخلقهم ليعصوه، و ذلك قوله عز وجل: وَ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ، فيسر، كلا لما خلق له، فالويل لمن استحب العمى على الهدى».

I said, ‘So what is the Meaning of his ^{saww} words: ‘Work, for every facility has been Created for it’. So he ^{asws} said: ‘Allah ^{azwj} Mighty and Majestic Created the Jinn and the Humans to worship Him ^{azwj}, and He ^{azwj} did not Create them to disobey Him ^{azwj}, and these are the Words of the Mighty and Majestic: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**, so He ^{azwj} Facilitated everything what was Created for it. So woe be upon the one who prefers the blindness rather than the Guidance’.⁴⁶

⁴⁶ التوحيد: 3/356.

Appendix II: Taffakkur – the Deep Thinking

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ رِنَيْبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) إِنَّ التَّفَكُّرَ يَدْعُو إِلَى الْبِرِّ وَالْعَمَلِ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ismail Bin Sahl, from Hammad, from Rabie who said,

‘Abu Abdullah^{asws} said: ‘Amir Al-Momineen^{asws} said: ‘The ‘التَّفَكُّرُ’ contemplation invites to the righteousness, and the acting by it’.⁴⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَفْضَلُ الْعِبَادَةِ إِذْمَانُ التَّفَكُّرِ فِي اللَّهِ وَ فِي قُدْرَتِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from one of his men, who (has narrated) from

Abu Abdullah^{asws} said: ‘The most superior of the worship is being habitual in ‘التَّفَكُّرُ’ the contemplation regarding Allah^{azwj} and regarding His^{azwj} Ordainment’.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ الرَّضَا (عليه السلام) يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةَ الصَّلَاةِ وَالصَّوْمِ إِذَا الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammar Bin Khalid who said,

‘I heard Abu Al-Hassan Al-Reza^{asws} saying: ‘The worship is not the abundance of the *Salāt* and the *Soām*. But rather, the worship is ‘التَّفَكُّرُ’ the contemplation regarding the Command of Allah^{azwj} Mighty and Majestic’.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ نَبَّهْ بِالتَّفَكُّرِ قَلْبَكَ وَ جَافِ عَنِ اللَّيْلِ جُنْبَكَ وَ اتَّقِ اللَّهَ رَبَّكَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} was saying: ‘Awaken your heart with ‘التَّفَكُّرُ’ the contemplation, and roughen up your side at night (by standing for *Salāt*), and fear Allah^{azwj}, your Lord^{azwj}’.⁵⁰

فِكْرُ سَاعَةٍ قَصِيرٍ خَيْرٌ مِنْ عِبَادَةٍ طَوِيلَةٍ.

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 5

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 3

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 4

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 1

(Amir-ul-Momineen^{asws}) says: Deep thinking for an instance is lot more (rewarding) than an extended Worshiping.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَفْضَلُ الْعِبَادَةِ إِذْمَانُ التَّفَكُّرِ فِي اللَّهِ وَ فِي قُدْرَتِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The most superior of the worship is being habitual in 'التَّفَكُّرِ' the contemplation regarding Allah^{azwj} and regarding His^{azwj} Ordainment'.⁵²

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

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

Abu Abd Allah^{asws} has said: The most virtuous form of worship is thinking about Allah^{azwj} very often and about His^{azwj} Power.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنِ الْحَسَنِ الصَّبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَمَّا يَرَوِي النَّاسُ أَنَّ تَفَكُّرَ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ فُلْتُ كَيْفَ يَتَفَكَّرُ قَالَ يَمُرُّ بِالْحَرْبَةِ أَوْ بِالِدَارِ فَيَقُولُ أَيَّنَ سَاكِنُوكَ أَيَّنَ بَاتُوكَ مَا بَالُكَ لَا تَتَكَلَّمِينَ .

Ali Bin Ibrahim, from his father, from one of his companions, from Aban, from Al Hassan Al Sayqal who said,

'I asked Abu Abdullah^{asws} about what the people are reporting that 'التَّفَكُّرِ' the contemplation for a while is better than standing (for *Salāt*) at night. I said, 'How should one contemplate?' He should pass by the ruins, or by the (desolate) house, so he should be saying, 'Where are your dwellers? Where are your builders? What is the matter you are not speaking?'⁵⁴

أَيُّهَا النَّاسُ إِنَّهُ لَا مَالَ هُوَ أَعْوَدُ مِنَ الْعَمَلِ وَ لَا فَقْرَ هُوَ أَشَدُّ مِنَ الْجَهْلِ وَ لَا وَاِعْظَمَ هُوَ أَبْلَعُ مِنَ النُّصْحِ وَ لَا عَمَلٌ كَالْتَّذْيِيرِ وَ لَا عِبَادَةٌ كَالْتَّفَكُّرِ وَ لَا مَظَاهِرَةٌ أَوْثَقُ مِنَ الْمَشَاوَرَةِ وَ لَا وَحْشَةٌ أَشَدُّ مِنَ الْعُجْبِ وَ لَا وَرَعٌ كَالْكَفِّ عَنِ الْمَحَارِمِ وَ لَا جِلْمٌ كَالصَّبْرِ وَ الصَّمْتِ

Abu Ja'far^{asws} (said in a long Hadith): O you people! There is no wealth more valuable than the intellect, and no poverty which is more intense than the ignorance, and no preacher which is more profound than the sound advice, and no reasoning like the contemplation,

⁵¹ H. 6072, عيون الحكم و المواعظ (للبيهي)، ص: 358

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 3

⁵³ Al-Kafi, Vol. 2, H. 1546

⁵⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 2

and no worship like the pondering, and no demonstration more reliable than the consultation, and no isolation more severe than the self-conceit, nor piety like refraining from the Prohibitions, and no forbearance like patience and silence. (An extract).⁵⁵

⁵⁵ Al-Kafi, Vol. 8, H. 14452

Appendix III: Sayings of Amir-ul-Momineen^{asws} on Salat⁵⁶:

لو يعلم المصلي ما يغشاه من رحمة الله ما انتقل و لا سره أن يرفع رأسه من السجدة

If the performers of Salat were aware of Allah^{azwj}'s Mercy that covers them, they would never come to the end of the prayers and would never raise their heads after going into prostration.

لا يلتفتن أحدكم في صلاته فإن العبد إذا التفت فيها قال الله له إلي عبدي خير لك ممن تلتفت إليه

Do not turn away your attention in Salat. Allah^{azwj} will Say to the servant who turns his attention away in Salat: ‘Be with Me, My servant, I am certainly better for you than that which you are turning to’.

لا يقومون الرجل في الصلاة متكاسلا و لا متقاعسا

One should not offer Salat in a state of laziness and tiredness.

ليس من عمل أحب إلى الله من الصلاة لا تشغلنكم عن أوقاتها أمور الدنيا فإن الله ذم أقواما استهانوا بأوقاتها فقال الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ يعني غافلين

Salat is the most favourable deed to Allah^{azwj}. The worldly pleasures should never distract you from offering the Salat on their proper times. Allah^{azwj} has rebuked those who disregarded the times of their prayers. Allah^{azwj} Says: **Woe to the prayers ones, who are ignorant of their prayers** (107:4-5).

تشمير الثياب طهور للصلاة قال الله تعالى وَ ثِيَابَكَ فَطَهِّرْ أي فشمير

To tuck up the clothes is purity for offering the prayers. Allah^{azwj} Says: **Cleanse your clothes** (74:4). This means tuck up your clothes.

علموا صبيانكم الصلاة و خذوهم بما إذا بلغوا ثماني سنين

Teach your children how to pray. When they are eight years old, you should discipline them if they are negligent of their Salat.

لا يجوز السهو في خمس الوتر و الركعتين الأوليين من كل صلاة مفروضة التي تكون فيهما القراءة و الصبح و المغرب و كل ثنائية مفروضة و إن كانت سفرا

⁵⁶ 611 ج : 2 ص : الخصال ج : 400 Saying of Amir-ul-Momineen^{asws}

'Saho' doubts are forbidden at five places, in the Wittar of Salat, the first two Rakats of every obligatory Salat, in Fajr and Maghrib Salats, and every obligatory two-rakat prayer as offered in travel.

و لا يعقد الرجل الدرهم الذي فيه الصورة في ثوبه و هو يصلي و يجوز أن يكون الدرهم في هميان أو في ثوب إن كان ظاهرا

It is not permitted for men to put pictured 'Dirhams' (coins) in their pocket while offering Salat. It is, however, allowed to put the dirham in a bag or a thick cloth, i.e., money belt.

إذا صليت وحدك فأسمع نفسك القراءة و التكبير و التسبيح

If you offer a prayer alone, you should raise your voices with the Qira'a, Takbir, and Tasbih, so that you can hear it (what you recite).

قيام الليل مصححة للبدن و رضا للرب و تعرض للرحمة و تمسك بأخلاق النبيين

Standing at night (for Prayer) is healthy for the body and pleases the Lord^{azwj} and brings about the Mercy and is adherence to the ethics of the Prophets^{as}.

من كانت له إلى الله حاجة فليطلبها في ثلاث ساعات ساعة من يوم الجمعة ساعة الزوال حين تمب الريح و تفتح أبواب السماء و تنزل الرحمة و تصوت الطير و ساعة في آخر الليل عند طلوع الفجر فإن ملكين يناديان هل من تائب فأتوب عليه هل من سائل فيعطى هل من مستغفر فيغفر له هل من طالب حاجة

Anyone who has a need to ask from Allah^{azwj}, should choose one of three hours; an hour on Fridays, an instance on midday when the wind blows, the portals of the heavens are open, the Mercy is descended, and the birds are singing, and an instance in the later part of night when Fajr time emerges. At this time, two angels are calling (on Allah^{azwj}'s Command): Is there a repentant to be accepted? Are there needy to be awarded? Is there a seeker of forgiveness to be pardoned? Is there a deprived making a wish?