

# Worship - Ibadah

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

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, 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<sup>-azwj</sup>, the way Allah<sup>-azwj</sup> Wants us to - so that Allah<sup>-azwj</sup> is Pleased with our submission and worship while Overlooking and Forgiving our shortcomings and deficiencies.

Allah<sup>-azwj</sup> 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 مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا (عليه السلام) يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةُ الصَّلَاةِ وَ الصَّوْمِ إِنَّمَا 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<sup>-asws</sup> 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<sup>-azwj</sup> Mighty and Majestic’.<sup>1</sup>

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

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

Rasool-Allah<sup>-saww</sup> said: "O' Ali<sup>-asws</sup>! Whenever the people seek to approach Allah<sup>-azwj</sup> with their good deeds, you<sup>-asws</sup> should try to approach Allah<sup>-azwj</sup> with your<sup>-asws</sup> 'Aql' (intellect) so that you<sup>-asws</sup> get ahead of them. We<sup>-asws</sup>, the Prophets of Allah<sup>-azwj</sup>, talk with the people according to their level of intelligence."<sup>2</sup>

يَا هِشَامُ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ يَعْنِي عَقْلٌ وَ قَالَ وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ قَالَ الْفَهْمُ وَ الْعَقْلُ يَا هِشَامُ إِنَّ لُقْمَانَ قَالَ لِابْنِهِ تَوَاضَعْ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ وَ إِنَّ الْكَيْسَ لَدَى الْحَقِّ يَسِيرُ يَا بَنِيَّ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ قَدْ غَرِقَ فِيهَا عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهِ وَ حَشْوُهَا الْإِيمَانُ وَ شِرَاعُهَا التَّوَكُّلُ وَ قَيْمُهَا الْعَقْلُ وَ دَلِيلُهَا الْعِلْمُ وَ سَكَّانُهَا الصَّبْرُ يَا هِشَامُ إِنَّ لِكُلِّ شَيْءٍ دَلِيلًا وَ دَلِيلُ الْعَقْلِ التَّفَكُّرُ وَ دَلِيلُ التَّفَكُّرِ الصَّمْتُ وَ لِكُلِّ شَيْءٍ مَطِيَّةٌ وَ مَطِيَّةُ الْعَقْلِ التَّوَاضُّعُ وَ كَفَى بِكَ جَهْلًا أَنْ تَرْكَبَ مَا نُحِيتَ عَنْهُ

Imam said<sup>-asws</sup>: 'O Hisham, Allah<sup>-azwj</sup> says in His book, ***'This is a reminder for the ones who understand, listen, and see.'*** (50:37) it means 'Aql'<sup>3</sup>. ***"We gave wisdom to Luqman (31:12),"*** means: Allah<sup>-azwj</sup> gave Luqman Intelligence and understanding.

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

'O Hisham, for everything there is a guide. The guide for Intelligence is the 'Taffakur' 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<sup>-azwj</sup>) is enough proof of one's ignorance' (an extract).<sup>4</sup>

عَنْهُ قَالَ لِرَجُلٍ اجْعَلْ قَلْبَكَ قَرِينًا تُزَاوِلُهُ وَ اجْعَلْ عَمَلَكَ وَالدَّاءَ تَتَّبِعُهُ وَ اجْعَلْ نَفْسَكَ عَدُوًّا تُجَاهِدُهُ وَ اجْعَلْ مَالَكَ كَعَارِيَّةٍ تَرُدُّهَا.

عَنْهُ قَالَ: أَقْصِرْ نَفْسَكَ عَمَّا يَضُرُّهَا مِنْ قَبْلِ أَنْ تُفَارِقَ وَ اسْعَ فِي فَكَاكِهَا كَمَا تَسْعَى فِي طَلَبِ مَعِيشَتِكَ فَإِنَّ نَفْسَكَ زُهَيْنَةٌ بِعَمَلِكَ.

Imam Sadiq<sup>-asws</sup> told someone: "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."<sup>5</sup> And Imam Sadiq<sup>-asws</sup> 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."<sup>6</sup>

<sup>2</sup> 1489, H. مشكاة الأنوار في غرر الأخبار، النص، ص: 251

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

<sup>4</sup> الكافي 1 15 كتاب العقل والجهل ..... ص: 12, 10 Al-Kafi, Vol. 1, H. 12,

<sup>5</sup> 1440, H. مشكاة الأنوار في غرر الأخبار، النص، ص: 244

<sup>6</sup> 1441, H. مشكاة الأنوار في غرر الأخبار، النص، ص: 244

## How to Worship?

لَا تَذْكُرِ اللَّهَ سَاهِيًا وَلَا تَنْسَهُ لَاهِيًا وَادْكُرْهُ ذِكْرًا كَامِلًا يُوَافِقُ فِيهِ قَلْبُكَ لِسَانُكَ وَ يُطَابِقُ إِضْمَارُكَ إِعْلَانُكَ وَ لَنْ تَذْكُرَهُ حَقِيقَةً الدِّكْرَ حَتَّى تَنْسَى نَفْسَكَ فِي ذِكْرِكَ وَ تَفْقِدَهَا فِي أَمْرِكَ.

(Amir-ul-Momineen<sup>-asws</sup>) said: Neither remember Allah<sup>-azwj</sup> in the state of forgetfulness nor forget Him<sup>-azwj</sup> when indulged in forbidden (matters). So remember Him<sup>-azwj</sup> 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).<sup>7</sup>

## What is Worship?

المحسن بعض أصحابنا بلغ به خيئمة بن عبد الرحمن الجعفي قال: سأل عيسى بن عبد الله القمي أبا عبد الله ع وأنا حاضر فقال ما العبادة

(The book) ‘Al Mahasin’ – One of our companions delivered it that Khaysama Bin Abdul Rahman Al-Jufy said,

‘Isa Bin Abdullah Al-Qummi asked Abu Abdullah<sup>-asws</sup> while I was present. He said, ‘What is the worship?’

فَقَالَ حُسْنُ النِّيَّةِ بِالطَّاعَةِ مِنَ الْوَجْهِ الَّذِي يُطَاعُ اللَّهُ مِنْهُ.

He<sup>-asws</sup> said: ‘Good intention with the obedience from the aspect which Allah<sup>-azwj</sup> is obeyed from”.<sup>8</sup>

## Allah<sup>-azwj</sup>’s Promise for the True Worshipping:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ يَرِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي التَّوْرَةِ مَكْتُوبٌ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبَكَ غِنَى وَ لَا أَكِلَكَ إِلَى طَلَبِكَ وَ عَلَيَّ أَنْ أَسُدَّ فَاقَتَكَ وَ أَمَلًا قَلْبَكَ خَوْفًا مِنِّي وَ إِنْ لَا تَفَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبَكَ شُغْلًا بِالدُّنْيَا ثُمَّ لَا أَسُدَّ فَاقَتَكَ وَ أَكِلَكَ إِلَى طَلَبِكَ .

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

Abu Abdullah<sup>-asws</sup> said: ‘It is written in the Torah: ‘O son of Adam<sup>-as</sup>! Free yourself for My<sup>-azwj</sup> worship, I<sup>-azwj</sup> shall Fill your heart with riches and will not Fatigue you to your seeking

<sup>7</sup> 525 H, 9567 عيون الحكم و المواعظ (الليثي)، ص:

<sup>8</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 28 a

(sustenance), and it would be upon Me<sup>-azwj</sup> to Aim to excel you and fill your heart with fear from Me<sup>-azwj</sup>, and that if you don't free yourself for My<sup>-azwj</sup> worship, I<sup>-azwj</sup> shall fill your heart with a pre-occupation with the world, then I<sup>-azwj</sup> will not excel you and will Exhaust you to the seeking (of the livelihood)'.<sup>9</sup>

## Introduction:

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

## Most of the Deeds are Rejected:

سن، المحاسن عني ابن فضال عن محمد بن الثمالي عن أبي عبد الله ع قال: لو نظر الناس إلى مزدود الأعمال من السماء لقالوا ما يقبل الله من أحد عملاً .

(The book) ‘Al-Mahasin’ – Ibn Fazzal, from Muhammad, from Al Sumali, ‘From Abu Abdullah-asws having said: ‘If the people were to look at the deeds rejected from the sky, they would say, ‘Allah-azwj does not Accept deeds from anyone!’”<sup>10</sup>

الخصال ابن الوليد عن سعد بن ابن أبي الخطاب عن علي بن النعمان رفعه إلى النبي ص قال: قال الله تبارك وتعالى يا ابن آدم أطعني فيما أمرتك ولا تعلمني ما يصلحك.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Sa’ad, from Ibn Abu Al Khattab, from Ali Bin Al Numan, raising it to,

‘The Prophet<sup>-saww</sup> said: ‘Allah-azwj Blessed and Exalted Said: “O son of Adam-as! Obey Me<sup>-azwj</sup> in what I<sup>-azwj</sup> have Commanded you and do not teach Me<sup>-azwj</sup> what is better for you!”’<sup>11</sup>

معاني الأخبار ابن الوليد عن الصفار عن هارون عن ابن زياد عن الصادق ع أبيه ع أن النبي ص قال: من أطاع الله فقد ذكر الله وإن قلت صلاته وصيامه وتلاوته القرآن.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Haroun, from Ibn Ziyad,

<sup>9</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 1

<sup>10</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 25

<sup>11</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 24

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'The Prophet<sup>-saww</sup> said: 'One who obeys Allah<sup>-azwj</sup> so he has done Zikr of Allah<sup>-azwj</sup>, and even if his Salat and His<sup>-azwj</sup> fasts and his recitation of the Quran were to be little".<sup>12</sup>

التمحيص عَنْ أَبِي عُبَيْدَةَ الْحَدَّادِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لِعِبَادًا لَا يَصْلُحُ لَهُمْ أَمْرٌ دِينِهِمْ إِلَّا بِالْقَافَةِ وَ الْمَسْكَنَةِ وَ السُّقْمِ فِي أَبْدَانِهِمْ فَأَبْلُوهُمْ بِالْقَافَةِ وَ الْمَسْكَنَةِ وَ السُّقْمِ فَيَصْلُحُ لَهُمْ عَلَيْهِ أَمْرٌ دِينِ عِبَادِي

(The book) 'Al Tamhees' – from Abu Ubeyda Al Haza'a,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Said: "From My<sup>-azwj</sup> Momineen servants there are such servants, the matters of their religion are not correct except with the destitution and the neediness, and the illness in their bodies, so I<sup>-azwj</sup> Try them with the destitution, and the neediness, and the illness so it corrects for them, the matter of the religion of My<sup>-azwj</sup> servants for their being upon it.

وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وَسَادِهِ فَيَتَهَجَّدُ لِي اللَّيْلَ فَيَتَعَبُ نَفْسَهُ فِي عِبَادَتِي فَأُضْرِبُهُ بِالنَّعَاسِ اللَّيْلَةَ وَ اللَّيْلَتَيْنِ نَظْرًا مَنِي لَهُ وَ إِنْقَاءً عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقْرُؤُهُ وَ هُوَ مَا قِئْتُ لِنَفْسِهِ زَارٍ عَلَيْهِمَا

And from My<sup>-azwj</sup> Momineen servants there is one who struggles in worshipping Me<sup>-azwj</sup>, so he arises from his sleep and the pleasure of his pillow, and he holds vigil in the nights for Me<sup>-azwj</sup>. He fatigues himself in worshipping Me<sup>-azwj</sup>, so I<sup>-azwj</sup> Strike him with the drowsiness for the night or two nights, as a warning from Me<sup>-azwj</sup> to him, and it occurs upon him, so he sleeps until morning, and he recites it while he is blaming himself of reviewing upon it.

وَ لَوْ أُخْلِيَ بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ مِنْ ذَلِكَ الْعُجْبُ فَيُصِيبُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَ رِضَاهُ عَنْ نَفْسِهِ عِنْدَ حَدِّ التَّقْصِيرِ فَيَتَبَاعَدُ مِنِّي عِنْدَ ذَلِكَ وَ هُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ

And if I<sup>-azwj</sup> were to Vacate between him and what he wants from worshipping Me<sup>-azwj</sup>, the self-conceit would enter him from that, so the self-conceit would take him to the Fitna with his deeds. Thus, there would come to him from that, what would be his destruction in it due to his self-conceit with his deeds, and his being pleased with himself at a limit of deficiency. So, he would be distanced from Me<sup>-azwj</sup> during that while he would be thinking that he is drawing closer to Me<sup>-azwj</sup>.

فَلَا يَتَّكِلُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِتَوَابِي فَإِنَّهُمْ لَوْ اجْتَهِدُوا وَ اتَّعَبُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ غَيْرَ بَالِغِينَ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَ النَّعِيمِ فِي جَنَاتِي

Therefore, the workers should not be relying upon their works which they are working for My<sup>-azwj</sup> Rewards, for even if they were to struggle and fatigue themselves their whole lives in worshipping Me<sup>-azwj</sup>, they would be deficient, not reaching in their worship, essence of

<sup>12</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 20

worshipping Me<sup>-azwj</sup> regarding what they are seeking with Me<sup>-azwj</sup>, from My<sup>-azwj</sup> Benevolence, and the bounties in My<sup>-azwj</sup> Gardens.

وَلَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَ لِفَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدَارِكُهُمْ وَ مِنِّي يُبَلِّغُهُمْ رِضْوَانِي وَ مَغْفِرَتِي يُلَبِّسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ بِذَلِكَ تَسْمِيَّتُ.

But let them be trusting in My<sup>-azwj</sup> Mercy and let them be hoping for My<sup>-azwj</sup> Grace, and let them be reassured to the good thoughts with Me<sup>-azwj</sup>, for My<sup>-azwj</sup> Mercy will come across them during that, and My<sup>-azwj</sup> Conferment, My<sup>-azwj</sup> Satisfaction will reach them and My<sup>-azwj</sup> Forgiveness. My<sup>-azwj</sup> Pardon will cover them, for I<sup>-azwj</sup> am Allah<sup>-azwj</sup> the Beneficent, the Merciful. With that, I<sup>-azwj</sup> have been Named!”<sup>13</sup>

ثُمَّ قَالَ الْعَالَمُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ أَلَا لَا يَتَكَلَّفُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِتَوَائِي فَإِنَّهُمْ لَوْ اجْتَهِدُوا وَ اتَّعَبُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقْصِرِينَ غَيْرَ بِالْغَيْنِ فِي عِبَادَاتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْنُونَهُ عِنْدِي مِنْ كَرَامَتِي

Then the scholar<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Said: “Indeed! The workers should not rely upon their deeds which they are working for My<sup>-azwj</sup> Rewards, for even if they were to struggle and fatigue themselves their whole lives in worshipping Me<sup>-azwj</sup> they would still be deficient, not reaching in their worships the essence of worshipping Me<sup>-azwj</sup> in what they are thinking of (achieving) My<sup>-azwj</sup> Benevolence in My<sup>-azwj</sup> Presence!

وَلَكِنْ بِرَحْمَتِي فَلْيَتَّقُوا وَ مِنْ فَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدَارِكُهُمْ وَ مِنِّي تَبْلُغُهُمْ وَ رِضْوَانِي وَ مَغْفِرَتِي يُلَبِّسُهُمْ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ بِذَلِكَ سُمِّيْتُ.

But, let them be trusting in My<sup>-azwj</sup> Mercy, and let them be hoping of My<sup>-azwj</sup> Grace and let them be reassured to having good thoughts with Me<sup>-azwj</sup>, for My<sup>-azwj</sup> Mercy will come across them during that and My<sup>-azwj</sup> Conferment will reach them, and My<sup>-azwj</sup> Satisfaction, and My<sup>-azwj</sup> Forgiveness will cover them, for I<sup>-azwj</sup> am Allah<sup>-azwj</sup>, the Beneficent, the Merciful, and with that I<sup>-azwj</sup> have been Named!”

وَ أَرَوِي عَنِ الْعَالَمِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ أَنْ يَحْبِسَ فِي الْحَبْسِ رَجُلَيْنِ مِنْ بَنِي إِسْرَائِيلَ فَحَبَسَهُمَا ثُمَّ أَمَرَهُ بِإِطْلَاقِهِمَا

And it is reported from the scholar<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Revealed to Musa Bin Imran<sup>-as</sup>: “Imprison two men from the children of Israel!” So he<sup>-as</sup> imprisoned them. Then He<sup>-azwj</sup> Commanded him<sup>-as</sup> to free them’.

قَالَ فَنَظَرَ إِلَى أَحَدِهِمَا فَإِذَا هُوَ مِثْلُ الْهُدْبَةِ فَقَالَ لَهُ مَا الَّذِي بَلَغَ بِكَ مَا أَرَى مِنْكَ قَالَ الْخَوْفُ عَنِ اللَّهِ

<sup>13</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 53

He<sup>-asws</sup> said: ‘He<sup>-as</sup> looked at one of them and behold, he was like the insect. He<sup>-as</sup> said to him: ‘What is that which reached with you to what I<sup>-as</sup> see from you?’ He said, ‘The fear from Allah<sup>-azwj</sup>’.

وَنَظَرَ إِلَى الْآخَرِ لَمْ يَتَشَعَّبْ مِنْهُ شَيْءٌ فَقَالَ لَهُ أَنْتَ وَصَاحِبُكَ كُنْتُمَا فِي أَمْرٍ وَاحِدٍ وَقَدْ رَأَيْتُ بَلْعَ الْأَمْرِ بِصَاحِبِكَ وَأَنْتَ لَمْ تَتَّعَبِرْ

And he<sup>-as</sup> looked at the other one (and) nothing had deteriorated from him. He<sup>-as</sup> said to him: ‘You and your companion, both of you were in one matter, and I<sup>-as</sup> have seen the matter with your companion, and you have not changed (at all)!’

فَقَالَ لَهُ الرَّجُلُ إِنَّهُ كَانَ ظَنِّي بِاللَّهِ جَمِيلًا حَسَنًا

The man said to him<sup>-asws</sup>, ‘It was my beautiful, good thoughts with Allah<sup>-azwj</sup>!’

فَقَالَ يَا رَبِّ قَدْ سَمِعْتَ مَقَالََةَ عَبْدَيْكَ فَأَيُّهُمَا أَفْضَلُ

He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> have heard the words of Your<sup>-azwj</sup> two servants, so which of the two is superior?’

قَالَ صَاحِبُ الظَّنِّ الْحَسَنِ أَفْضَلُ.

He<sup>-azwj</sup> Said: “Owner of the good thoughts is superior!”<sup>14</sup>

وَقَالَ الْكَازِمُ ع لِهَشَامِ بْنِ الْحَكَمِ يَا هِشَامُ الصَّبْرُ عَلَى الْوَحْدَةِ عَلَامَةٌ عَلَى قُوَّةِ الْعَقْلِ فَمَنْ عَقَلَ عَنِ اللَّهِ اغْتَرَلَ أَهْلُ الدُّنْيَا وَالرَّائِغِينَ فِيهَا وَرَغِبَ فِيهَا عِنْدَ اللَّهِ وَكَانَ اللَّهُ أُنَيْسَهُ فِي الْوَحْشَةِ وَصَاحِبُهُ فِي الْوَحْدَةِ وَغِنَاهُ فِي الْعَيْلَةِ وَمُعِزُّهُ مِنْ غَيْرِ عَشِيرَةٍ

And Al-Kazim<sup>-asws</sup> said to Hisham Bin Al-Hakam: ‘O Hisham! The patience is based upon the one sign, upon strength of the intellect. One using intellect about Allah<sup>-azwj</sup> would isolate from people of the world and the ones being desirous regarding it while he is desirous regarding what is in the Presence of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> would be his comfort during the loneliness, and his companion in the solitude, and his richness in his poverty, and his endearment from without a clan!

يَا هِشَامُ قَلِيلُ الْعَمَلِ مَعَ الْعِلْمِ مُقْبُولٌ مُضَاعَفٌ وَكَثِيرُ الْعَمَلِ مِنْ أَهْلِ الْجَهْلِ مَرْدُودٌ.

O Hisham! Few deeds with the knowledge are Accepted as multiple, and a lot of deeds from the ignorant people are rejected”<sup>15</sup>.

<sup>14</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 24

<sup>15</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 49 H 14 e

علل الشرائع أبي عن أحمد بن إدريس عن الأشعري عن علي بن الريان عن الحسين بن محمد عن أبي نجران عن عبد الرحمن بن حماد عن دريج المحاربي عن أبي عبد الله ع قال جاء رجل إلى النبي ص فقال يا رسول الله يسأل الله عما سوى الفريضة

(The book) ‘Ilal Al Sharaie’ – My father, from Ahmad Bin Idrees, from Al Ashary, from Ali Bin Al Rayyan, from Al-Husayn Bin Muhammad, from Abu Najran, from Abdul Rahman Bin Hammad, from Zareeh Al Muharby,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A man said to the Prophet<sup>-saww</sup>. He said, ‘O Rasool-Allah<sup>-saww</sup>! Will Allah<sup>-azwj</sup> Ask about what is besides the obligations?’

قَالَ لَا

He<sup>-saww</sup> said: ‘No’.

قَالَ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ لَا تَقْرُبْتُ إِلَى اللَّهِ بِشَيْءٍ سِوَاهَا

He said, ‘By the One<sup>-azwj</sup> Who Sent you with the truth! I will not draw closer to Allah<sup>-azwj</sup> with anything besides it!’

قَالَ وَلَمْ

He<sup>-saww</sup> said: ‘And why?’

قَالَ لِأَنَّ اللَّهَ فَجَّحَ خَلْقِي

He said, ‘Because Allah<sup>-azwj</sup> has Made me ugly’.

قَالَ فَأَمْسَكَ النَّبِيُّ ص وَ نَزَلَ جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ رُبُّكَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ أَفَرَأَيْتَ عَبْدِي فَلَانَا السَّلَامَ وَ قُلْ لَهُ أَمَا تَرْضَى أَنْ أَبْعَثَكَ عَدَاً فِي الْأَمِينِ

He<sup>-asws</sup> said: ‘The Prophet<sup>-saww</sup> withheld (from talking), and Jibrael<sup>-as</sup> descended. He<sup>-as</sup> said: ‘O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> Lord<sup>-azwj</sup> Conveys the Greetings to you<sup>-saww</sup> and Says: “Convey the Greetings to My<sup>-azwj</sup> so and so servant and say to him: ‘Are you not pleased that I<sup>-azwj</sup> shall Resurrect you tomorrow among the secured ones?’”

فَقَالَ يَا رَسُولَ اللَّهِ وَ قَدْ ذَكَرَنِي اللَّهُ عِنْدَهُ

He said, ‘O Rasool-Allah<sup>-saww</sup>! And Allah<sup>-azwj</sup> Mentioned me with Him<sup>-azwj</sup>!”

قَالَ نَعَمْ

He<sup>-saww</sup> said: ‘Yes’.

قَالَ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ لَا بَقِيَ شَيْءٌ يُتَقَرَّبُ بِهِ إِلَى اللَّهِ إِلَّا تَقَرَّبْتُ بِهِ.

He said, ‘By the One<sup>-azwj</sup> Who Sent you<sup>-saww</sup> with the truth! There will not remain anything one can draw closer to Allah<sup>-azwj</sup> with, except I shall draw closer with it!’<sup>16</sup>

قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ حُبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي التَّوْرَةِ مَكْتُوبٌ ابْنُ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَّا قَلْبُكَ حَوْفًا مَيِّ وَ إِلَّا تَفَرَّغْ لِعِبَادَتِي أَمَّا قَلْبُكَ شُغْلًا بِالدُّنْيَا ثُمَّ لَا أَسُدُّ فَاقَتَكَ وَ أَكِلُكَ إِلَى طَلِبِهَا.

(The book) ‘Qasas Al Anbiya<sup>-as</sup>, may the greetings be upon them<sup>-as</sup> – by the chain to Al Sadouq, from his father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘In the Torah it is written: “O son of Adam<sup>-as</sup>! Free yourself for worshipping Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Fill your heart with fear from Me<sup>-azwj</sup>, and if you don’t free yourself for worshipping Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Fill your heart with pre-occupation with the world, then I<sup>-azwj</sup> will neither Block your destitution, and I<sup>-azwj</sup> shall Allocate you to seeking it!’<sup>17</sup>

– رَوَى سَعْدُ بْنُ أَبِي حَلَفٍ عَنِ الصَّادِقِ ع قَالَ: عَلَيْكَ بِالْجِدِّ وَ لَا تُخْرِجَنَّ نَفْسَكَ مِنْ حَدِّ التَّقْصِيرِ فِي عِبَادَةِ اللَّهِ تَعَالَى وَ طَاعَتِهِ فَإِنَّ اللَّهَ تَعَالَى لَا يُعْبَدُ حَقَّ عِبَادَتِهِ.

It is reported by Sa’ad Bin Abu Khalaf,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Upon you is with the exertion (effort), and do not exit yourself (believe) from the limit of deficiency in worshipping Allah<sup>-azwj</sup> the Exalted and obeying Him<sup>-azwj</sup>, for Allah<sup>-azwj</sup> the Exalted cannot be worshipped as is His<sup>-azwj</sup> right to be worshipped’<sup>18</sup>.

أَسْرَارُ الصَّلَاةِ، رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنِ الْبَاقِرِ ع قَالَ: لَا بَأْسَ أَنْ تُحَدِّثَ أَخَاكَ إِذَا رَجَوْتَ أَنْ تَنْفَعَهُ وَ تُخَفِّئَهُ وَ إِذَا سَأَلَكَ هَلْ قُمْتَ اللَّيْلَةَ أَوْ صُمْتَ فَحَدِّثْهُ بِذَلِكَ إِنْ كُنْتَ فَعَلْتَهُ فَقُلْ رَزَقَ اللَّهُ تَعَالَى ذَلِكَ وَ لَا تَقُولُ لَا فَإِنَّ ذَلِكَ كَذِبٌ.

(The book) ‘Asraar Al Salaat’ – It is reported by Muhammad Bin Muslim,

‘From Al-Baqir<sup>-asws</sup> having said: ‘There is no problem in discussing with your brother when you are hoping that it would benefit him and encourage him; and when he asks you, ‘Do you stand (for Salat) at night, or fast?’ Then narrate to him with that when you have done it, so say, ‘Allah<sup>-azwj</sup> the Exalted has Graced that’, and do not be saying, ‘No’, for that would be a lie’<sup>19</sup>.

دَعَوَاتُ الرَّائِدِي، رَوَى أَنَّ عَابِدًا فِي بَنِي إِسْرَائِيلَ سَأَلَ اللَّهَ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا رَبِّ مَا حَالِي عِنْدَكَ أَ خَيْرٌ فَأَزْدَادَ فِي خَيْرِي أَوْ شَرٌّ فَأَسْتَعِينَكَ قَبْلَ الْمَوْتِ

<sup>16</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 31

<sup>17</sup> Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 39

<sup>18</sup> Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 i

<sup>19</sup> Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 117 H 37 j

(The book) ‘Dawaat’ of Al Rawandy –

‘It is reported that a worshipper among the children of Israel asked Allah<sup>-azwj</sup> Blessed and Exalted. He said, ‘O Lord<sup>-azwj</sup>! What is my situation in Your<sup>-azwj</sup> Presence? If it is good, then increase in my goodness, or (if it is) evil, so I regret to You<sup>-azwj</sup> before the death’.

قَالَ فَأَتَاهُ آتٍ فَقَالَ لَهُ لَيْسَ لَكَ عِنْدَ اللَّهِ خَيْرٌ

He (the narrator) said, ‘A comer came to him (in a dream). He said to him: ‘There isn’t any good for you in the Presence of Allah<sup>-azwj</sup>’.

قَالَ يَا رَبِّ وَ أَيْنَ عَمَلِي

He said, ‘O Lord<sup>-azwj</sup>! And where are my deeds?’

قَالَ كُنْتُ إِذَا عَمِلْتُ خَيْرًا أَحْبَبْتَ النَّاسَ بِهِ فَلَيْسَ لَكَ مِنْهُ إِلَّا الَّذِي رَضِيتَ بِهِ لِنَفْسِكَ تَمَامَ الْحَقِيرِ.

He<sup>-azwj</sup> Said: ‘Whenever you worked a good deed, you informed the people with it, so there isn’t for you except what you were satisfied with for yourself’ – the complete Hadeeth”.<sup>20</sup>

عِدَّةُ الدَّاعِي، رَوَى الْمُفَسِّرُونَ عَنْ ابْنِ جُنَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ إِنِّي أَتَصَدَّقُ وَأَصِلُ الرَّحِمَ وَ لَا أَصْنَعُ ذَلِكَ إِلَّا لِلَّهِ فَيَذْكُرُ مِنِّي وَ أُحْمَدُ عَلَيْهِ فَيَسُرُّنِي ذَلِكَ وَ أُعْجِبُ بِهِ

(The book) ‘Iddat Al Daie’ – It is reported by the interpreters, from Ibn Jubeyr who said,

‘A man came to the Prophet<sup>-saww</sup>. He said, ‘I tend to donate in charity, and I connect the kinship, and I do not do that except for Allah<sup>-azwj</sup>. It is mentioned from me, and I am praised upon it, so that cheers me and I get fascinated with it’.

فَسَكَتَ رَسُولُ اللَّهِ ص وَ لَمْ يَقُلْ شَيْئاً فَنَزَلَ قَوْلُهُ تَعَالَى قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ إِلَى قَوْلِهِ أَحَدًا.

Rasool-Allah<sup>-saww</sup> was silent and did not say anything, so the words of the Exalted were Revealed: **Say: ‘But rather, I am a human being like you** – up to His<sup>-azwj</sup> Words: **anyone [18:110]’**.<sup>21</sup>

- وَ عَنِ الصَّادِقِ ع قَالَ: مَنْ عَمِلَ حَسَنَةً سِرًّا كُتِبَتْ لَهُ سِرًّا فَإِذَا أَقَرَّ بِهَا مُحِيتْ وَ كُتِبَتْ جَهْرًا فَإِذَا أَقَرَّ بِهَا ثَانِيًا مُحِيتْ وَ كُتِبَتْ رِثَاءً.

And from Al-Sadiq<sup>-asws</sup> having said: ‘One who works a good deed secretly, a secretive good deed is written for him. When he acknowledges with it, it is deleted, and an open deed is

<sup>20</sup> Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 4

<sup>21</sup> Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 5

written for him. When he acknowledges with it secondly, it is deleted and showing off is written for him”.<sup>22</sup>

الأمالي للصدوق عن ابن إدريس عن أبيه عن محمد بن أحمد العلوي عن أحمد بن القاسم عن أبي هاشم الجعفي قال: أصابني ضيقة شديدة فصرحت إلى أبي الحسن علي بن محمد ع فأذن لي فلما جلست قال يا با هاشم أي نعم الله عز وجل عليك تريد أن تؤدّي شكرها

(The book) ‘Al Amaali’ of Al Sadouq – From Ibn Idrees, from his father, from Muhammad Bin Ahmad Al Alawy, from Ahmad Bin Al Qasim, from Abu Hashim Al Ja’fary who said,

‘Severe financial constraints hit me, so I went to Abu Al-Hassan Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. He<sup>-asws</sup> gave me permission. When I had sat down, he said, ‘O Abu Hashim! Which bounty of Allah<sup>-azwj</sup> Mighty and Majestic upon you do you want to fulfil its thanks?’

قال أبو هاشم فوجمت ولم أدري ما أقول له فابتدأ ع فقال رزقك الإيمان فحرّم به بدنك على النار و رزقك العافية فأعانك على الطاعة و رزقك الفئوع فصانك عن التبذل

Abu Hashim said, ‘I was speechless and did not know what I should say to him<sup>-asws</sup>. He<sup>-asws</sup> initiated by saying: ‘He<sup>-azwj</sup> has Graced you the Eman so He<sup>-azwj</sup> Prohibited your body unto the Fire, and He<sup>-azwj</sup> has Graced you the well-being so He<sup>-azwj</sup> Assisted you upon the obedience, and He<sup>-azwj</sup> has Graced you the contentment so He<sup>-azwj</sup> Protected you from the wastage.

يا با هاشم إنما ابتدأتك بهذا لأني ظننت أنك تريد أن تشكو إليّ من فعل بك هذا وقد أمرت لك بمائة دينار فخذها.

O Abu Hashim! But rather, I<sup>-asws</sup> initiated you with this because I<sup>-asws</sup> thought that you wanted to complain to me<sup>-asws</sup>. Who has Done this with you? And I<sup>-asws</sup> have instructed with one hundred Dinars for you, so take it!”<sup>23</sup>

عده من أصحابنا عن أحمد بن محمد البرقي عن إسماعيل بن مهران عن أبي سعيد القمّاط عن الحلبي عن أبي عبد الله ( عليه السلام ) قال قال أمير المؤمنين ( عليه السلام ) لا أخبركم بالفقيه حق الفقيه من لم يقبّل الناس من رحمة الله و لم يؤمنهم من عذاب الله و لم يرجحهم في معاصي الله و لم يترك القرآن رغبة عنه إلى غيره

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<sup>-asws</sup> narrates from ‘Amir Al-Momineen<sup>-asws</sup> (who) said: ‘Shall I<sup>-asws</sup> inform you all with the understanding ‘one’ who is truly an understanding one? (It is) the one who does not despair the people from the Mercy of Allah<sup>-azwj</sup>, and does not liberate them from the Punishment of Allah<sup>-azwj</sup>, and does not permit for them to be in the disobedience of Allah<sup>-azwj</sup>, and does not neglect the Quran, turning away from it to something else.

<sup>22</sup> Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 118 H 6

<sup>23</sup> Bihar Al-Anwaar V 69 - The book of Eman and Kufr - Ch 119 H 7

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 a 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 a worship there being no thinking in it’.

وَبِ رِوَايَةٍ أُخْرَى أَلَا لَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ أَلَا لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلَا لَا خَيْرَ فِي عِبَادَةٍ لَا فِئْمَهُ فِيهَا أَلَا لَا خَيْرَ فِي نُسْلِكَ لَا وَرَعٍ فِيهِ .

And in another report, (He<sup>-asws</sup> said): ‘Indeed! There is no goodness in a knowledge wherein there is no understanding. Indeed! There is no goodness in a recitation (of Words of Allah<sup>-azwj</sup>) wherein there is no pondering. Indeed! There is no goodness in a worship there being no thinking in it. There is no goodness in a ritual, there being no piety in it’.<sup>24</sup>

## Correct Intention in Worship Allah<sup>-azwj</sup>?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عُبَيْدِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ ابْنِ رِثَابٍ وَ عَنْ غَيْرِ 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 بِإِيقَاعِ الْأَسْمَاءِ عَلَيْهِ بِصِفَاتِهِ الَّتِي وَصَفَ بِهَا نَفْسَهُ فَعَقَّدَ عَلَيْهِ قَلْبُهُ وَ نَطَقَ بِهِ لِسَانُهُ فِي سِرَائِرِهِ 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<sup>-asws</sup> said: ‘The one who worships Allah<sup>-azwj</sup> in the imaginations (forming an image) so he has blasphemed (disbelieved); and the one who worships the Name besides the Meaning, so he 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 with the harmony of the Name with His<sup>-azwj</sup> Attributes upon Him<sup>-azwj</sup> which He<sup>-azwj</sup> Himself has Described with, so He<sup>-azwj</sup> pacts his heart upon it, and his tongue speaks with it during his privacy and his public appearances, so they would be the companions of Amir Al-Momineen<sup>-asws</sup> truly’.

وَبِ حَدِيثٍ آخَرَ أَوْلَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا .

And in another Hadeeth, ‘(He<sup>-asws</sup> said): ‘They are the Momineen, truly’.<sup>25</sup>

<sup>24</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 3

<sup>25</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>-azwj</sup>) CH 5 H 1

## How to Worship Allah<sup>-azwj</sup> without Seeing?

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ أَبِي الْقَاسِمِ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عليه السلام) أَسْأَلُهُ كَيْفَ يَعْبُدُ الْعَبْدُ رَبَّهُ وَهُوَ لَا يَرَاهُ فَوَقَّعَ (عليه السلام) يَا أَبَا يُوسُفَ جَلَّ سَيِّدِي وَ مَوْلَايَ وَ الْمُنْعِمَ 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<sup>-asws</sup> asking him<sup>-asws</sup>, ‘How can a servant worship his Lord<sup>-azwj</sup> and he does not see Him<sup>-azwj</sup>?’ So he<sup>-asws</sup> signed: ‘O Au Yusuf! My<sup>-asws</sup> Chief, and my<sup>-asws</sup> Master, and the Bestower upon me<sup>-asws</sup> and upon my<sup>-asws</sup> forefathers<sup>-asws</sup> is more Majestic than for He<sup>-azwj</sup> to be seen’.

قَالَ وَ سَأَلْتُهُ هَلْ رَأَى رَسُولُ اللَّهِ (صلى الله عليه وآله) رَبَّهُ فَوَقَّعَ (عليه السلام) إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرَى رَسُولَهُ بِقَلْبِهِ مِنْ نُورٍ عَظَمَتْهُ مَا أَحَبَّ .

He (the narrator) said, ‘And I asked him<sup>-asws</sup>, ‘Did Rasool-Allah<sup>-saww</sup> see his<sup>-saww</sup> Lord<sup>-azwj</sup>?’ So he<sup>-asws</sup> signed: ‘Allah<sup>-azwj</sup> the Blessed and High Showed into the heart of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, from a Light of His<sup>-azwj</sup> Magnificence what He<sup>-azwj</sup> Loved to’.<sup>26</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِيهِ قَالَ حَضَرْتُ أَبَا جَعْفَرٍ (عليه السلام) فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَوَارِجِ فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ أَيُّ شَيْءٍ تَعْبُدُ قَالَ اللَّهُ تَعَالَى قَالَ رَأَيْتُهُ قَالَ بَلْ لَمْ تَرَهُ الْعَيْنُ بِمُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَيْتُهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ لَا يُعْرَفُ بِالْقِيَاسِ وَ لَا يُدْرِكُ بِالْحَوَاسِّ وَ لَا يُشَبَّهُ بِالنَّاسِ مَوْضُوفٌ 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<sup>-asws</sup> and a man from the Kharijites came over to him<sup>-asws</sup> and said to him, ‘O Abu Ja'far<sup>-asws</sup>! Which thing do you<sup>-asws</sup> worship?’ He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted’. He said, ‘Have you<sup>-asws</sup> seen Him<sup>-azwj</sup>?’ He<sup>-asws</sup> said: ‘But, the eyes cannot see Him<sup>-azwj</sup> with the visualizing of the visions, but the hearts seen Him<sup>-azwj</sup> by the realities of the *Eman*. He<sup>-azwj</sup> cannot be recognised by the analogies, nor can He<sup>-azwj</sup> be realised by the sensory perceptions, nor can He<sup>-azwj</sup> be resembled with the people. He<sup>-azwj</sup> is Described in the Verses (of the Quran), recognised by the Signs. He<sup>-azwj</sup> is not tyrannous in His<sup>-azwj</sup> Judgments. That is Allah<sup>-azwj</sup>. There is no god except Him<sup>-azwj</sup>’.

قَالَ فَخَرَجَ الرَّجُلُ وَ هُوَ 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*’.<sup>27</sup>

<sup>26</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 9 H 1

<sup>27</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 9 H 5

## The Meanings of Worship:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ شَاذَانَ بْنِ الْخَلِيلِ قَالَ وَكَتَبْتُ مِنْ كِتَابِهِ بِإِسْنَادٍ لَهُ يَرْفَعُهُ إِلَى عِيسَى بْنِ عَبْدِ اللَّهِ قَالَ قَالَ عِيسَى بْنُ عَبْدِ اللَّهِ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) 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 الْمَنْسُوخِ

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<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! What is the worship?’ He<sup>-asws</sup> said: ‘The good intention in obedience (to Allah<sup>-azwj</sup>) from the aspect which Allah<sup>-azwj</sup> can be obeyed from. 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 وَمَا مَعْرِفَةُ النَّاسِخِ مِنَ الْمَنْسُوخِ قَالَ فَقَالَ أَلَيْسَ تَكُونُ مَعَ الْإِمَامِ مُوَطَّنًا نَفْسَكَ عَلَى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ فَيَمُضِي ذَلِكَ الْإِمَامُ وَ يَأْتِي إِمَامٌ آخَرُ فَتُوطَّنُ نَفْسَكَ عَلَى حُسْنِ النِّيَّةِ فِي طَاعَتِهِ قَالَ قُلْتُ نَعَمْ قَالَ هَذَا مَعْرِفَةُ النَّاسِخِ مِنَ الْمَنْسُوخِ .

He (the narrator) said, ‘I said, ‘May I be sacrificed for you<sup>-asws</sup>! And what is the recognition of the Abrogating from the Abrogated?’ So he<sup>-asws</sup> said: ‘Do you not happen to be with the Imam<sup>-asws</sup>, placed in your self upon the good intention, being in his<sup>-asws</sup> obedience. So that Imam<sup>-asws</sup> passes away and another Imam<sup>-asws</sup> comes, so you place yourself upon the good intention of being in his<sup>-asws</sup> obedience?’ I said, ‘Yes’. He<sup>-asws</sup> said: ‘This is the recognition of the Abrogating and the Abrogated’.<sup>28</sup>

## Three Types of Worshipers:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْعِبَادَةَ 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,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘The worshippers are three (types) – There is a group who are worshipping Allah<sup>-azwj</sup> Mighty and Majestic out of fear. So that is the worship of the slaves; and there is a group who is worshipping Allah<sup>-azwj</sup> Blessed and High seeking the Rewards. So that is the worship of the employees; and there is a group

<sup>28</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 4

who is worshipping Allah<sup>-azwj</sup> Mighty and Majestic out of love for Him<sup>-azwj</sup>. So that is the worship of the free ones, and it is the most superior of the worships’.<sup>29</sup>

## The Recognition of Ahl Al-Bayt<sup>-asws</sup> and Worship of Allah<sup>-azwj</sup>:

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْهَيْثَمِ بْنِ عَبْدِ اللَّهِ عَنْ مَرْوَانَ بْنِ صَبَّاحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّ اللَّهَ خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَصَوَّرَنَا فَأَحْسَنَ صُورَنَا وَجَعَلَنَا عَيْنَهُ فِي عِبَادِهِ وَ لِسَانَهُ النَّاطِقَ فِي خَلْقِهِ وَ يَدَهُ الْمَبْسُوطَةَ عَلَى عِبَادِهِ بِالرَّحْمَةِ وَ الرَّحْمَةِ وَ وَجْهَهُ الَّذِي يُؤْتَى مِنْهُ وَ بَابَهُ الَّذِي يَدُلُّ 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<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Created us<sup>-asws</sup>, so Optimised our<sup>-asws</sup> creation; and He<sup>-azwj</sup> Imaged us<sup>-asws</sup>, so Optimised our<sup>-asws</sup> images, and Made us<sup>-asws</sup> to be His<sup>-azwj</sup> Eye among His<sup>-azwj</sup> servants, and His<sup>-azwj</sup> Speaking Tongue among His<sup>-azwj</sup> creatures, and His<sup>-azwj</sup> Extended Hand upon His<sup>-azwj</sup> creatures with the Leniency and the Mercy, and the Face (Perspective) which Came from Him<sup>-azwj</sup>, and His<sup>-azwj</sup> Door which He<sup>-azwj</sup> can be come to, and His<sup>-azwj</sup> Treasurers in His<sup>-azwj</sup> sky and His<sup>-azwj</sup> earth.

بِنَا أَثْمَرَتِ الْأَشْجَارُ وَ أُيْنَعَتِ الثَّمَارُ وَ جَرَتِ الْأَنْهَارُ وَ بِنَا يَنْزِلُ غَيْثُ السَّمَاءِ وَ يَنْبُثُ عُشْبُ الْأَرْضِ وَ بِعِبَادَتِنَا عَبْدَ اللَّهِ وَ لَوْ لَا نَحْنُ مَا عُبِدَ اللَّهُ .

Due to us<sup>-asws</sup> the trees are bearing fruit and the fruits are ripening, and the rivers are flowing, and due to us<sup>-asws</sup> descend the rains of the sky and the vegetation of the earth is growing, and due to our<sup>-asws</sup> worshipping Allah<sup>-azwj</sup>. And, had it not been for us<sup>-asws</sup>, Allah<sup>-azwj</sup> would not be worshipped’.<sup>30</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) 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<sup>-asws</sup> saying: ‘But rather, he recognises Allah<sup>-azwj</sup> Mighty and Majestic and worships Him<sup>-azwj</sup>, the one who recognises Allah<sup>-azwj</sup> and recognises his Imam<sup>-asws</sup> from us<sup>-asws</sup> the People<sup>-asws</sup> of the Household; and the one who does not recognise Allah<sup>-azwj</sup> Mighty and Majestic and does not recognise his Imam<sup>-asws</sup> from us<sup>-asws</sup> the People<sup>-asws</sup> of the Household,

<sup>29</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 5

<sup>30</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>-azwj</sup>) CH 23 H 5

so rather he is recognising and worshipping other than Allah<sup>-azwj</sup>. Like this, by Allah<sup>-azwj</sup>, is the straying!’<sup>31</sup>

## Worship with Piousness:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَا عُبدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ عَقَّةٍ 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<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> has not been worshipped with anything more superior than chastity for the belly and the private part’.<sup>32</sup>

## Worship During the Occultation of The Imam<sup>-ajfi</sup>:

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِزْدَاسٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَيْمًا أَفْضَلُ الْعِبَادَةِ فِي السِّرِّ مَعَ الْإِمَامِ مِنْكُمْ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ أَوْ الْعِبَادَةِ 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<sup>-asws</sup>, ‘Which is more superior, the worship (performed) in secret along with the Imam<sup>-asws</sup> from you all (Imams<sup>-asws</sup>) covertly in the government of the falsehood, or the worship (performed) during the appearance of the Truth and its government along with the Imam<sup>-asws</sup> from you all (Imams<sup>-asws</sup>) 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<sup>-asws</sup> said: ‘O Ammar! The charity (donated) in the secret, by Allah<sup>-azwj</sup>, is superior than the charity (donated) publicly, and similar to that, by Allah<sup>-azwj</sup>, is your worship in the secret along with your Imam<sup>-asws</sup>, 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<sup>-azwj</sup> Mighty and Majestic, and his *Zikr* (Remembrance) during the appearance of the Truth along with the Imam<sup>-asws</sup> of the Truth

<sup>31</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 4

<sup>32</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 38 H 1

openly in the government of the Truth. And it isn't 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.

وَاغْلُظُوا أَنَّ مَنْ صَلَّى مِنْكُمْ الْيَوْمَ صَلَاةً فَرِيضَةً فِي جَمَاعَةٍ مُسْتَتِرٍ بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ خَمْسِينَ صَلَاةً فَرِيضَةً فِي جَمَاعَةٍ وَمَنْ صَلَّى مِنْكُمْ صَلَاةً فَرِيضَةً وَحْدَهُ مُسْتَتِرًا بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ عَزَّ وَجَلَّ بِهَا لَهُ خَمْسًا وَعِشْرِينَ صَلَاةً فَرِيضَةً وَحْدَانِيَّةً

And Know that the one from you who prays *Salat* today, the Obligatory *Salat* in a congregation during its (Prescribed) timings, concealing by it from his enemies, so he completes this, Allah<sup>-azwj</sup> 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 by it from his enemies, so he completes these, Allah<sup>-azwj</sup> Mighty and Majestic would Write for him due to it, twenty five Obligatory *Salats* performed alone.

وَمَنْ صَلَّى مِنْكُمْ صَلَاةً نَافِلَةً لَوْقَتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ صَلَوَاتٍ نَوَافِلٍ وَمَنْ عَمِلَ مِنْكُمْ حَسَنَةً كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا عِشْرِينَ حَسَنَةً وَ يُضَاعَفُ اللَّهُ عَزَّ وَجَلَّ حَسَنَاتِ الْمُؤْمِنِ مِنْكُمْ إِذَا أَحْسَنَ أَعْمَالَهُ وَ دَانَ بِالتَّقِيَّةِ عَلَى دِينِهِ وَ إِمَامِهِ وَ نَفْسِهِ وَ أَمْسَكَ مِنْ لِسَانِهِ أَضْعَافًا مُضَاعَفَةً إِنَّ اللَّهَ عَزَّ وَجَلَّ كَرِيمٌ

And the one from you who prays the Optional *Salat* to its timings, Allah<sup>-asws</sup> would Write ten Optional *Salats* for him due to it; and the one from you who performed a good deed, Allah<sup>-azwj</sup> Mighty and Majestic would Write for him, twenty Good deeds due to it. And Allah<sup>-azwj</sup> 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<sup>-asws</sup>, and himself, and withholds his tongue, Multiplying it exponentially. Surely, Allah<sup>-azwj</sup> Mighty and Majestic is Benevolent'.

قُلْتُ جَعَلْتُ فِدَاكَ قَدْ وَ اللَّهِ رَغَبْتَنِي فِي الْعَمَلِ وَ حَثَّنْتَنِي عَلَيْهِ وَ لَكِنْ 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<sup>-asws</sup>! By Allah<sup>-azwj</sup>! You<sup>-asws</sup> 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<sup>-asws</sup>, the apparent one from you<sup>-asws</sup> in the government of the Truth, and we are (all) upon one Religion'.

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

So he<sup>-asws</sup> said: 'You all are preceding them to the entry into the Religion of Allah<sup>-azwj</sup> 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<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention secretly from your enemies along with your Imam<sup>-asws</sup>, the concealed, being obedient to him<sup>-asws</sup>, observing patience with him<sup>-asws</sup>, awaiting the government of the Truth, being fearful upon your Imam<sup>-asws</sup> and yourselves from the unjust kings.

تَنْتَظِرُونَ إِلَى حَقِّ إِمَامِكُمْ وَ حُقُوقِكُمْ فِي أَيْدِي الظُّلْمَةِ قَدْ مَنَعُوكُمْ ذَلِكَ وَ اضْطَرُّوْكُمْ إِلَى حَرْثِ الدُّنْيَا وَ طَلَبِ الْمَعَاشِ مَعَ الصَّبْرِ عَلَى دِينِكُمْ وَ عِبَادَتِكُمْ وَ طَاعَةِ إِمَامِكُمْ وَ الْخَوْفِ مَعَ عَدُوِّكُمْ فَبِذَلِكَ ضَاعَفَ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ الْأَعْمَالَ فَهَنِيئًا لَكُمْ

You are awaiting to the rights of your Imams<sup>-asws</sup> and their rights are in the hands of the oppressors who have prevent that from them<sup>-asws</sup>, 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<sup>-asws</sup>, and the fear from your enemies. So, due to that, Allah<sup>-azwj</sup> Mighty and Majestic would Multiply the deeds for you all. Therefore, congratulations be to you all!’

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا تَرَى إِذَا أَنْ نَكُونُ مِنْ أَصْحَابِ الْقَائِمِ وَ يَظْهَرُ الْحَقُّ وَ نَحْنُ الْيَوْمَ فِي إِمَامَتِكَ وَ طَاعَتِكَ أَفْضَلُ أَعْمَالًا مِنْ أَصْحَابِ دَوْلَةِ الْحَقِّ وَ الْعَدْلِ

I said, ‘May I be sacrificed for you<sup>-asws</sup>! So what is your<sup>-asws</sup> view, when, if we were to become from the companions of Al-Qaim<sup>-asws</sup> and the Truth is manifested, and today we are in your<sup>-asws</sup> Imamate and your<sup>-asws</sup> obedience, are our deeds superior than the companions of the government of the Truth and the justice?’

فَقَالَ سُبْحَانَ اللَّهِ أَمَا مَا تُحِبُّونَ أَنْ يُظْهَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْحَقُّ وَ الْعَدْلُ فِي الْبِلَادِ وَ يَجْمَعَ اللَّهُ الْكَلِمَةَ وَ يُؤَلِّفَ اللَّهُ بَيْنَ قُلُوبٍ مُخْتَلِفَةٍ وَ لَا يَعْصُونَ اللَّهَ عَزَّ وَ جَلَّ فِي أَرْضِهِ وَ تُقَامَ حُدُودُهُ فِي خَلْقِهِ وَ يَرُدَّ اللَّهُ الْحَقَّ إِلَى أَهْلِهِ فَيُظْهَرُ حَتَّى لَا يُسْتَحْفَى بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ

So he<sup>-asws</sup> said: ‘Glory be to Allah<sup>-azwj</sup>! Are you not loving that Allah<sup>-azwj</sup> Blessed and High should Manifest the Truth and the justice in the country, and Allah<sup>-azwj</sup> should Gather the ideologies, and Allah<sup>-azwj</sup> Joins between the differing hearts and no one would be disobeying Allah<sup>-azwj</sup> Mighty and Majestic in His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> Legal Punishments be established among His<sup>-azwj</sup> creatures, and Allah<sup>-azwj</sup> should Return the Truth to its people, so it overcome until nothing from the Truth would be concealed out of fear of anyone from the creatures?’

أَمَّا وَ اللَّهُ يَا عَمَّارُ لَا يَمُوتُ مِنْكُمْ مَيِّتٌ عَلَى الْحَالِ الَّتِي أَنْتُمْ عَلَيْهَا إِلَّا كَانَ أَفْضَلَ عِنْدَ اللَّهِ مِنْ كَثِيرٍ مِنْ شُهَدَاءِ بَدْرٍ وَ أُحُدٍ فَأَبَشِّرُوا.

But, by Allah<sup>-azwj</sup>, 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<sup>-azwj</sup> than most of the martyrs of Badr and Ohad. Therefore receive glad tidings!’<sup>33</sup>

<sup>33</sup> Al Kafi V 1 – The Book Of Divine Authority CH 79 H 2

## Deficiency in Worshipping:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ قَالَ لِبَعْضِ وَلَدِهِ يَا بُنَيَّ عَلَيْكَ بِالْجِدِّ لَا تُخْرِجَنَّ نَفْسَكَ مِنْ حَدِّ التَّقْصِيرِ فِي عِبَادَةِ اللَّهِ عَزَّ وَجَلَّ وَطَاعَتِهِ فَإِنَّ اللَّهَ لَا يُعْبَدُ حَقًّا 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<sup>-asws</sup> said to one of his<sup>-asws</sup> sons: ‘O my<sup>-asws</sup> son! Upon you is with the seriousness. Do not let yourself exit from the limit of the deficiency in worshipping Allah<sup>-azwj</sup> Mighty and Majestic and His<sup>-azwj</sup> obedience, for Allah<sup>-azwj</sup> cannot be worshipped as truly as He<sup>-azwj</sup> should be worshiped’.<sup>34</sup>

وَكَذَا الْعِبَادَةُ كَمَا قَالَ سَيِّدُ الْعَابِدِينَ وَالْعَارِفِينَ وَالشَّاكِرِينَ ص

And like that is the worship, just as the Chief of the worshippers and knowers and the grateful ones said (Imam Zain-ul-Abadeen<sup>-asws</sup>):

لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

I<sup>-asws</sup> cannot number the praises upon You<sup>-azwj</sup>. You<sup>-azwj</sup> are just as You<sup>-azwj</sup> Praised upon Yourself<sup>-azwj</sup>.

وَقَالَ ص

And he<sup>-asws</sup> said:

مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ وَ مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ.

‘We did not worship You<sup>-azwj</sup> as is the right of Your<sup>-azwj</sup> worship, and we did not recognise You<sup>-azwj</sup> as is the right of Your<sup>-azwj</sup> Recognition’.<sup>35</sup>

<sup>34</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 35 H 1

<sup>35</sup> الصحيفة السجادية، ص: 38

## The Moderation in the Worship

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْعِلُوا فِيهِ بِرَفْقٍ وَ لَا تُكْرِهُوا عِبَادَةَ اللَّهِ إِلَى عِبَادِ اللَّهِ فَتَكُونُوا كَالرَّاكِبِ الْمُنْبَتِّ 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,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'This Religion is robust, therefore embrace it with softness, and do not make the worship of Allah<sup>azwj</sup> seem abhorrent to the servants of Allah<sup>azwj</sup>, 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 سِنَانٍ عَنْ مُقَرَّرٍ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) مِثْلَهُ .

Muhammad Bin Sinan, from Muqarrin, from Muhammad Bin Sowqat, from Abu Ja'far<sup>asws</sup> – similar to it'.<sup>36</sup>

## Fulfilling the Rights of Momineen is Worshipping:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) 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<sup>asws</sup> having said: 'Allah<sup>azwj</sup> has not been worshipped with anything more superior than the fulfilling of the rights of the *Momin*'.<sup>37</sup>

## 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 السَّابَّاطِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا عَمَّارُ الصَّدَقَةُ وَ اللَّهُ فِي السِّرِّ أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلَانِيَةِ وَ كَذَلِكَ وَ اللَّهُ 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,

<sup>36</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 45 H 1

<sup>37</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 75 H 4

‘Abu Abdullah<sup>-asws</sup> said to me: ‘O Ammar! By Allah<sup>-azwj</sup>! The charity (given) in secret is superior than the charity in the open, and similar to that, by Allah<sup>-azwj</sup>, is the worship in the secrecy being superior than it is in the open’.<sup>38</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ حَرِيزٍ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا مُعَلَّى اكْتُمُ أَمْرَنَا وَلَا تُذِيعْهُ فَإِنَّهُ مَنْ كَتَمَ أَمْرَنَا وَلَمْ يُذِيعْهُ أَعَزَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَجَعَلَهُ نُورًا بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ يَهْدِيهِ إِلَى الْجَنَّةِ

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<sup>-asws</sup> said: ‘O Moalla! Conceal our<sup>-asws</sup> matter and do not broadcast it, for the one who conceals our<sup>-asws</sup> matter and does not broadcast would be Honoured by Allah<sup>-azwj</sup> in the world due to it, and He<sup>-azwj</sup> would Make a light to be in between his eyes in the Hereafter, guiding him to the Paradise.

يَا مُعَلَّى مَنْ أَدَاعَ أَمْرَنَا وَلَمْ يَكْتُمْهُ أَذَلَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَنَزَعَ النُّورَ مِنْ بَيْنِ عَيْنَيْهِ فِي الْآخِرَةِ وَجَعَلَهُ ظُلْمَةً تَهْدِيهِ إِلَى النَّارِ

O Moalla! The one who broadcasts our<sup>-asws</sup> matter and does not conceal it, Allah<sup>-azwj</sup> 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 وَدِينِ آبَائِي وَلَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ

O Moalla! The dissimulation (Taqaiyya) is from my<sup>-asws</sup> Religion and the Religion of my<sup>-asws</sup> forefathers<sup>-asws</sup>; and there is no Religion for the one who has no dissimulation (Taqaiyya) for him.

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

O Moalla! Allah<sup>-azwj</sup> Loves to be worshipped in the privacy just as He<sup>-azwj</sup> Loves to be worshipped openly.

يَا مُعَلَّى إِنَّ الْمَذْبِيعَ لِأَمْرِنَا كَالْجَانِحِ لَهُ .

O Moalla! The broadcaster of our<sup>-asws</sup> matter is like the rejector of it’.<sup>39</sup>

<sup>38</sup> Al Kafi – V 4 – The Book of Zakaat Ch 50 H 2

<sup>39</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 8

## Boastfulness Destroys the Worship:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ نَصْرِ بْنِ قِرْوَاشٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى عَالِمٌ عَابِدًا فَقَالَ لَهُ كَيْفَ صَلَاتُكَ فَقَالَ مِثْلِي يُسْأَلُ عَنْ صَلَاتِهِ وَ أَنَا أَعْبُدُ اللَّهَ مُنْذُ كَذَا وَ كَذَا قَالَ فَكَيْفَ بُكَاءُكَ قَالَ أَبْكِي حَتَّى تَخْرِي دُمُوعِي فَقَالَ لَهُ الْعَالِمُ فَإِنَّ ضَحِكَكَ 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<sup>asws</sup> said: ‘A scholar came to a worshipper and said to him, ‘How is your *Salāt*?’ So he said, ‘The like of me is been questioned about his *Salāt*, and I have been worshipping Allah<sup>azwj</sup> 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, ‘So if you were to laugh while you are fearful (of Allah<sup>azwj</sup>) it would be superior than your weeping while you are self-conceited (boastful). The self-conceited one, nothing from his deeds ascends (to Allah<sup>azwj</sup>)’.<sup>40</sup>

## Supplications are The Most Important Aspect of Worship:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ وَ ابْنِ مَحْبُوبٍ جَمِيعًا عَنْ حَنَانَ 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 يُطْلَبَ بِمَا 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<sup>asws</sup>, ‘Which of the (acts of) worship is most superior?’ So he<sup>asws</sup> said: ‘There is none from the things more superior in the Presence of Allah<sup>azwj</sup> Mighty and Majestic that He<sup>azwj</sup> should be asked and sought from for what is with Him<sup>azwj</sup>. There is no one more Hateful to Allah<sup>azwj</sup> Mighty and Majestic than the one who is too arrogant from worshipping Him<sup>azwj</sup> and he does not ask for what is with Him<sup>azwj</sup>’.<sup>41</sup>

<sup>40</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 125 H 5

<sup>41</sup> Al Kafi V 2 – The Book Of Supplication CH 1 H 2

## The Best Words of Worship:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ 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<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The best of the (acts of) worship are the words,

لَا إِلَهَ إِلَّا اللَّهُ

‘There is no god except for Allah<sup>-azwj</sup>’.<sup>42</sup>

## Staying Awake at Night Due to Sickness is Worshipping:

عَلِيُّ بْنُ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الصَّبَّاحِ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) سَهْرُ لَيْلَةٍ مِنْ مَرَضٍ أَفْضَلُ مِنْ عِبَادَةٍ سَنَةٍ .

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

‘Abu Ja’far<sup>-asws</sup> said: ‘Staying awake for one night out of sickness is superior than the worship for a year’.<sup>43</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُسْتٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَهْرُ لَيْلَةٍ مِنْ مَرَضٍ أَوْ وَجَعٍ أَفْضَلُ وَأَعْظَمُ أَجْراً 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 (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup> having said: ‘Staying awake at night due to illness or pain is superior and with greater Recompense than worship for a year’.<sup>44</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ حُمَّى لَيْلَةٍ تَعْدِلُ عِبَادَةَ سَنَةٍ وَ حُمَّى لَيْلَتَيْنِ تَعْدِلُ عِبَادَةَ سَنَتَيْنِ وَ حُمَّى ثَلَاثٍ تَعْدِلُ عِبَادَةَ سَبْعِينَ سَنَةً

<sup>42</sup> Al Kafi V 2 – The Book Of Supplication CH 29 H 5

<sup>43</sup> Al Kafi V 3 – The Book Of Funerals CH 2 H 4

<sup>44</sup> Al Kafi V 3 – The Book Of Funerals CH 2 H 6

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<sup>-asws</sup> 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 فَلَا مَتَّهِ وَ أَبِيهِ قَالَ قُلْتُ فَإِنْ لَمْ يَبْلُغْ قَرَابَتَهُ قَالَ فَلْيَجِرَانِهِ .

He (the narrator) said, ‘I said, ‘Supposing he does not reach (to the age of) seventy years?’ He<sup>-asws</sup> said: ‘So it would be for his mother and his father’. I said, ‘Supposing they both don’t reach (to that)’. He<sup>-asws</sup> said: ‘So it would be for his relatives’. I said, ‘Supposing his relatives don’t reach to that?’ He<sup>-asws</sup> said: ‘So it would be for his neighbours’.<sup>45</sup>

## Tasbih - The Best Form of Worship:

وَبِهَذَا الْإِسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَا عُبِدَ اللَّهُ بِشَيْءٍ مِنَ 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<sup>-asws</sup> having said: ‘A servant cannot worship Allah<sup>-azwj</sup> with anything from the Praising, superior than the Glorification (*Tasbīḥ*) of Syeda Fatima<sup>-asws</sup>, and had there been anything superior than it, Rasool-Allah<sup>-saww</sup> would have conferred (bestowed) it upon Fatima<sup>-asws</sup>’.<sup>46</sup>

## 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 فَإِنَّكَ أَنْ تُصْبِحَ أَوْ تُفَصِّرَ 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<sup>-asws</sup> 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<sup>-azwj</sup>, and getting closer to Him<sup>-azwj</sup> with the righteous deeds and neglecting the Prohibitions, all of them, for

<sup>45</sup> Al Kafi V 3 – The Book Of Funerals CH 2 H 9

<sup>46</sup> Al Kafi V 3 – The Book of Salāt CH 32 H 14

Allah<sup>-azwj</sup> Multiplies the good deeds therein, and Deletes the sins during it, and Raises the Levels during it’.

قَالَ وَ ذَكَرَ أَنَّ يَوْمَهُ مِثْلُ لَيْلَتِهِ فَإِنْ اسْتَطَعْتَ أَنْ تُحْيِيَهَا بِالصَّلَاةِ وَ الدُّعَاءِ فَأَفْعَلْ 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<sup>-asws</sup> 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<sup>-azwj</sup> during the beginning of the night of Friday from the sky to the world, and He<sup>-azwj</sup> Multiplies the good deeds during it and Deletes the sins during it, and that Allah<sup>-azwj</sup> Kindness is Vast and Graceful’.<sup>47</sup>

## Looking towards Parents, Kabah, Imam<sup>-asws</sup> is Worship:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) 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<sup>-asws</sup> 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<sup>-asws</sup> is (an act of) worship’.

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

And he<sup>-asws</sup> said: ‘The one who looks towards the Kabah, one good deed is written for him and ten sins are deleted from him’.<sup>48</sup>

## Seeking Livelihood is Among The Most Superior Forms of Worship:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي خَالِدٍ الْكُوفِيِّ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْعِبَادَةُ سَبْعُونَ جُزْأً أَفْضَلُهَا طَلَبُ الْحَلَالِ

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

<sup>47</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 6

<sup>48</sup> Al Kafi – V 4 – The Book of Hajj Ch 23 H 5

(It has been narrated) raising it to Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The worship has seventy parts, the most superior of it being seeking the livelihood’.<sup>49</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الْمَنْقَرِيِّ عَنْ هِشَامِ الصَّيْدَلَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَا هِشَامُ إِنْ رَأَيْتَ الصَّفَيْنِ قَدْ التَّقِيَا فَلَا تَدْعُ 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<sup>-asws</sup> 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’.<sup>50</sup>

## 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 ( عَلَيْهِ السَّلَام ) مَا فَعَلَ عُمَرُ بْنُ مُسْلِمٍ قُلْتُ جُعِلْتُ فِدَاكَ أَقْبَلَ عَلَى الْعِبَادَةِ وَ تَرَكَ التِّجَارَةَ 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<sup>-asws</sup> said to me: ‘What does Umar Bin Muslim do?’ I said, ‘May I be sacrificed for you<sup>-asws</sup>! He has diverted towards the worship and neglects the business’. So he<sup>-asws</sup> 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 أَغْلَقُوا الْأَبْوَابَ وَ أَقْبَلُوا عَلَى الْعِبَادَةِ وَ قَالُوا قَدْ كُفِينَا

A group from the companions of Rasool-Allah<sup>-saww</sup>, 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<sup>-azwj</sup> would Suffice for us’.

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

So that reached the Prophet<sup>-saww</sup>, so he<sup>-saww</sup> sent for them. He<sup>-saww</sup> said: ‘What made you carry upon what you are doing?’ They said, ‘O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> guaranteed our livelihood for us, so we diverted ourselves towards the worship’. So he<sup>-saww</sup> said: ‘The one

<sup>49</sup> Al Kafi – V 5 – The Book of Subsistence Ch 5 H 6

<sup>50</sup> Al Kafi – V 5 – The Book of Subsistence Ch 5 H 7

who does that, (his supplications) would not be Answered for him. It is upon you with the seeking (of the livelihood)’.<sup>51</sup>

## Conditions of Listing to Others for Worship:

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ الْأَزْمَنِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَظْطِينِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) 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

Abu Ja’far<sup>-asws</sup> said: ‘The one who listens to a speaker to, he has worshipped him. So if the speaker is inviting from Allah<sup>-azwj</sup> Mighty and Majestic so he has worshipped Allah<sup>-azwj</sup>, but if the speaker was inviting from the Satan<sup>-la</sup> so he has worshipped the Satan<sup>-la</sup>’.<sup>52</sup>

## Allah<sup>-azwj</sup> ‘s Advise to Prophet Musa<sup>-as</sup> for Worshipping:

يَا مُوسَى أَنْتَ عَبْدِي وَ أَنَا إِلَهْكَ لَا تَسْتَدِلَّ الْفَقِيرَ الْفَقِيرَ وَ لَا تَغْبِطِ الْغَنِيَّ بِشَيْءٍ يَسِيرٍ وَ كُنْ عِنْدَ ذِكْرِي خَاشِعاً وَ عِنْدَ تِلَاوَتِهِ بِرَحْمَتِي طَامِعاً وَ أَسْمِعْنِي لَذَاذَةَ التَّوْرَةِ بِصَوْتٍ خَاشِعٍ حَزِينٍ اطمئنَّ عِنْدَ ذِكْرِي وَ ذَكِّرْ بِي مَنْ يَطْمَئِنُّ إِلَيَّ وَ اعْبُدْنِي وَ لَا تُشْرِكْ بِي شَيْئاً وَ تَحَرَّ مَسَرَّتِي إِنِّي أَنَا السَّيِّدُ الْكَبِيرُ إِنِّي خَلَقْتُكَ مِنْ نُطْفَةٍ مِنْ مَاءٍ مَهِينٍ مِنْ طِينَةٍ أَخْرَجْتُهَا مِنْ أَرْضٍ ذَلِيلَةٍ مَمْشُوجَةٍ فَكَانَتْ بَشَراً فَأَنَا صَانِعُهَا خُلُقاً فَتَبَارَكَ وَجْهِي وَ تَقَدَّسَ صَنِيعِي لَيْسَ كَمِثْلِي شَيْءٌ وَ أَنَا الْحَيُّ الدَّائِمُ الَّذِي لَا أَرُؤُ

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

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

<sup>51</sup> Al Kafi – V 5 – The Book of Subsistence Ch 8 H 5

<sup>52</sup> Al Kafi – V 6 – The Book of Drinks Ch 34 H 24

يَا مُوسَى كُنْ إِذَا دَعَوْتَنِي خَائِفاً مُشْفِقاً وَجَلًّا عَقِرْ وَجْهَكَ لِي فِي التُّرَابِ وَ اسْجُدْ لِي بِمَكَارِمِ بَدَنِكَ وَ اقْنُتْ بَيْنَ يَدَيَّ فِي الْقِيَامِ وَ نَاجِنِي حِينَ تُنَاجِيَنِي بِخَشْيَةٍ مِنْ قَلْبٍ وَجَلٍ وَ اخِي بِتُورَاتِي أَيَّامَ الْحَيَاةِ وَ عَلِّمِ الْجُهَّالَ مَحَامِدِي وَ دَكِّرْهُمْ آلَانِي وَ نِعْمَتِي وَ قُلْ لَهُمْ لَا يَتَمَادُونَ فِي غِيٍّ مَا هُمْ فِيهِ فَإِنَّ أَخْذِي أَلِيمٌ شَدِيدٌ

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

يَا مُوسَى إِذَا انْقَطَعَ حَبْلُكَ مِنِّي لَمْ يَتَّصِلْ بِحَبْلِ غَيْرِي فَاعْبُدْنِي وَ قُمْ بَيْنَ يَدَيَّ مَقَامَ الْعَبْدِ الْخَقِيرِ الْفَقِيرِ دُمَّ نَفْسِكَ فَهِيَ أَوْلَى بِالْذَّمِّ وَ لَا تَتَطَاوَلْ بِكِتَابِي عَلَى بَنِي إِسْرَائِيلَ فَكَفَى بِهَذَا وَاعِظاً لِقُلُوبِكَ وَ مُنِيراً وَ هُوَ كَلَامُ رَبِّ الْعَالَمِينَ جَلَّ وَ تَعَالَى

O Musa<sup>as</sup>! If I<sup>azwj</sup> Cut off your Rope from Me<sup>azwj</sup> you<sup>as</sup> will not (be able to) connect with the rope of others. So, worship Me<sup>azwj</sup>, and stand in front of Me<sup>azwj</sup> 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<sup>azwj</sup> Book, for it is sufficient advice for your<sup>as</sup> heart and an enlightenment, and it is the Speech of the Lord<sup>azwj</sup> of the Worlds, Majestic and High.

يَا مُوسَى مَتَى مَا دَعَوْتَنِي وَ رَجَوْتَنِي فَإِنِّي سَأَغْفِرُ لَكَ عَلَى مَا كَانَ مِنْكَ السَّمَاءُ تُسَبِّحُ لِي وَجَلًّا وَ الْمَلَائِكَةُ مِنْ خَافَتِي مُشْفِقُونَ وَ الْأَرْضُ تُسَبِّحُ لِي طَمَعاً 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 الْقُرْبَانِ مِنْ طَيِّبِ الْمَالِ وَ الطَّعَامِ فَإِنِّي لَا أَقْبَلُ إِلَّا الطَّيِّبَ يُرَادُ بِهِ وَجْهِي وَ اقْرَأْ مَعَ ذَلِكَ صَلَاةَ الْأَرْحَامِ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ الرَّحِمُ أَنَا خَلَقْتُهَا فَضْلاً مِنْ رَحْمَتِي لِيَتَعَاطَفَ بَيْنَ الْعِبَادِ وَ لَهَا عِنْدِي سُلْطَانٌ فِي مَعَادِ الْآخِرَةِ وَ أَنَا قَاطِعُ مَنْ قَطَعَهَا وَ وَاصِلُ مَنْ وَصَلَهَا وَ كَذَلِكَ أَفْعَلُ بِمَنْ ضَيَّعَ أَمْرِي

O Musa<sup>as</sup>! Whenever you supplicate to Me<sup>azwj</sup> and refer to Me<sup>azwj</sup>, I<sup>azwj</sup> shall Forgive you<sup>as</sup> what was from you<sup>as</sup>. The sky Glorifies to Me<sup>azwj</sup> My<sup>azwj</sup> Majesty, and the Angels are fearful of Me<sup>azwj</sup> and anxious, and the earth Glorifies to Me<sup>azwj</sup> ravenously, and all of the creation Glorifies Me<sup>azwj</sup> in humbleness. Then it is on you to Pray. The Prayer has a place with Me<sup>azwj</sup> and for it has in My<sup>azwj</sup> Presence a firm Covenant and I<sup>azwj</sup> Attach to it what was from it (An extract).<sup>53</sup>

<sup>53</sup> Al-Kafi, Vol. 8, H. 14456

## 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<sup>-asws</sup>, said, ‘I heard him<sup>-asws</sup> saying: ‘The obedience of Allah<sup>-azwj</sup> is serving Him<sup>-azwj</sup> in the earth, and there isn’t anything from serving Him<sup>-azwj</sup> which equates to the *Salat*. Thus, from them, the Angels called out to Zakariyya<sup>-as</sup>, and he<sup>-as</sup> was standing praying *Salat* in the Prayer Niche’.<sup>54</sup>

Additional Ahadith on saying of Amir-ul-Momineen<sup>-asws</sup> on Salat are given in Appendix III.

## The Ahadith Narrators and the Worshipers:

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

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

I said to Abu Abd Allah<sup>-asws</sup>: (What about) a man who narrates your<sup>-asws</sup> Ahadith? – until he<sup>-asws</sup> said: The narrator of our<sup>-asws</sup> Ahadith by which the hearts of our<sup>-asws</sup> Shiites get strengthened is superior than the thousand worshipers.<sup>55</sup>

## 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 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،

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

<sup>54</sup> تفسير العياشي 1 لا 173 / 46.

<sup>55</sup> Wasail ul Shia, H. 33417

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

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

I said may Allah<sup>-azwj</sup> be pleased with you; please inform me about the reality of the Eman. Imam<sup>-asws</sup> said: (it is) to love the Auliya Allah<sup>56</sup> Masomeen<sup>-asws</sup>, and be hostile to the enemies of Allah<sup>-azwj</sup>, and be with the Truthful Ones<sup>-asws</sup> and (follow) Commanded of Allah<sup>-azwj</sup>.

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

I asked: Who are the enemies of Allah<sup>-azwj</sup>, may Allah be pleased with you<sup>-asws</sup>? Imam<sup>-asws</sup> said: ‘The four idols, he said, I asked: Who are they? (Imam<sup>-asws</sup>) said أبو الفصيل، رمع، نعثل، and Muawiya and the followers and friends of their religion. Also said, who hold animosity against us<sup>-asws</sup> are the enemies of Allah.<sup>57</sup>

## ‘Muarifat’ Comes from Learning Ahadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ فُلَانٍ الْوَاقِفِيِّ قَالَ كَانَ لِي ابْنٌ عَمٌّ يُقَالُ لَهُ الْحَسَنُ بْنُ عَبْدِ اللَّهِ كَانَ زَاهِداً وَ كَانَ مِنْ أَعْبَادِ أَهْلِ زَمَانِهِ وَ كَانَ يَتَّقِيهِ السُّلْطَانُ لِجِدِّهِ فِي الدِّينِ وَ اجْتِهَادِهِ وَ رُبَّمَا اسْتَقْبَلَ السُّلْطَانُ بِكَلَامٍ صَعْبٍ يَعِظُهُ وَ يَأْمُرُهُ بِالْمَعْرُوفِ وَ يَنْهَاهُ عَنِ الْمُنْكَرِ وَ كَانَ السُّلْطَانُ يَحْتَمِلُهُ لِصَلَاحِهِ وَ لَمْ تَزَلْ هَذِهِ خَالَتُهُ حَتَّى كَانَ يَوْمٌ مِنَ الْأَيَّامِ إِذْ دَخَلَ عَلَيْهِ أَبُو الْحَسَنِ مُوسَى ع وَ هُوَ فِي الْمَسْجِدِ فَرَأَهُ فَأَوْماً إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ يَا أَبَا عَلِيٍّ مَا أَحَبَّ إِلَيَّ مَا أَنْتَ فِيهِ وَ أَسَرَّنِي إِلَّا أَنَّهُ لَيْسَتْ لَكَ مَعْرِفَةٌ فَاطْلُبِ الْمَعْرِفَةَ قَالَ جُعِلْتُ فِدَاكَ وَ مَا الْمَعْرِفَةُ قَالَ أَذْهَبَ فَتَفَقَّهَ وَ اطْلُبِ الْحَدِيثَ قَالَ عَمَّنْ قَالَ عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ ثُمَّ اعْرِضْ عَلَيَّ الْحَدِيثَ قَالَ فَذَهَبَ فَكَتَبَ ثُمَّ جَاءَهُ فَرَأَاهُ عَلَيْهِ فَأَسْقَطَهُ كُلَّهُ ثُمَّ قَالَ لَهُ أَذْهَبَ فَاعْرِفِ الْمَعْرِفَةَ وَ كَانَ الرَّجُلُ مَعْنِيّاً بِدِينِهِ فَلَمْ يَزَلْ يَتَرَصَّدُ أَبَا الْحَسَنِ ع حَتَّى خَرَجَ إِلَى ضَيْعَةٍ لَهُ فَلَقِيَهُ فِي الطَّرِيقِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَخْتَجُّ عَلَيْكَ بَيْنَ يَدَيِ اللَّهِ

<sup>56</sup> Plural of Wali, the Guardian from Allah.

<sup>57</sup> تفسير العياشي ج : 2 ص : 117

فَدُلَّنِي عَلَى الْمَعْرِفَةِ قَالَ فَأَخْبَرَهُ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ مَا كَانَ بَعْدَ رَسُولِ اللَّهِ ص وَ أَخْبَرَهُ بِأَمْرِ الرَّجُلَيْنِ فَقَبِلَ مِنْهُ ثُمَّ قَالَ لَهُ فَمَنْ كَانَ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْحَسَنُ ع ثُمَّ الْحُسَيْنُ ع حَتَّى انْتَهَى إِلَى نَفْسِهِ ثُمَّ سَكَتَ قَالَ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ فَمَنْ هُوَ الْيَوْمَ قَالَ إِنَّ أَخْبَرْتُكَ تَقْبُلُ قَالَ بَلَى جُعِلْتُ فِدَاكَ قَالَ أَنَا هُوَ قَالَ فَشَيْءٌ أَسْتَدِلُّ بِهِ قَالَ أَذْهَبُ إِلَى تِلْكَ الشَّجَرَةِ وَ أَشَارَ بِيَدِهِ إِلَى أُمِّ غَيْلَانَ فَقُلْ لَهَا يَقُولُ لَكَ مُوسَى بْنُ جَعْفَرٍ أَقْبَلِي قَالَ فَأَتَيْتُهَا فَرَأَيْتُهَا وَ اللَّهُ تَحْدُ الْأَرْضَ حَدًّا حَتَّى وَقَفْتُ بَيْنَ يَدَيْهِ ثُمَّ أَشَارَ إِلَيْهَا فَرَجَعْتُ قَالَ فَأَقَرَّ بِهِ ثُمَّ لَزِمَ الصَّمْتَ وَ الْعِبَادَةَ فَكَانَ لَا يَرَاهُ أَحَدٌ يَتَكَلَّمُ بَعْدَ ذَلِكَ مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ مِثْلَهُ

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

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

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

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

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

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

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

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

The narrator said that he then acknowledged his<sup>-asws</sup> Imamat. He remained silent and devoted himself in worship and no one thereafter saw him speak.<sup>58</sup>

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

## Worshipping for 40 Days:

بَحْدَ السَّانِدِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ السَّنْدِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا أَخْلَصَ الْعَبْدُ الْإِيمَانَ بِاللَّهِ عَزَّ وَ جَلَّ أَرْبَعِينَ يَوْمًا أَوْ قَالَ مَا أَجْمَلَ عَبْدٌ ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ أَرْبَعِينَ يَوْمًا إِلَّا زَهَّدَهُ اللَّهُ عَزَّ وَ جَلَّ فِي الدُّنْيَا وَ بَصَّرَهُ ذَائِعَهَا وَ دَوَّاهَا فَأَثْبَتَ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ ثُمَّ تَلَا إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا هُمْ غَضَبٌ مِنْ رَبِّهِمْ وَ ذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَ كَذَلِكَ نَجْزِي الْمُفْتَرِينَ فَلَا تَرَى صَاحِبَ بَدْعَةٍ إِلَّا ذَلِيلًا وَ مُفْتَرِيًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى رَسُولِهِ ص وَ عَلَى أَهْلِ بَيْتِهِ ص إِلَّا ذَلِيلًا

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

He<sup>-azwj</sup> then Establishes wisdom in his heart and will make his tongue to speak wisdom. The Imam<sup>-asws</sup> then recited this verse of the Holy Quran: **Those who took the calf as their Lord will face anger and humiliation from their Lord in the worldly life and thus We recompense those who forge lies (7:157).** The Imam<sup>-asws</sup> said: You should note that all those who forge lies are but despicable persons. So also is one who forges lies against Allah<sup>-azwj</sup>, His Messenger<sup>-saww</sup> and his Ahl Al-Bayt<sup>-asws</sup>. Such person is nothing but a despicable one’.<sup>59</sup>

عَلَيْ بِنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قُلْتُ لَهُ مَا عَنِّي بِقَوْلِهِ وَ إِبْرَاهِيمَ الَّذِي وَفَّى قَالَ كَلِمَاتٍ بَالَعُ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ وَ رَبِّي مُحَمَّدٌ أَصْبَحْتُ لَا أُشْرِكُ بِاللَّهِ شَيْئًا وَ لَا أَدْعُو مَعَهُ إِلَهًا وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا ثَلَاثًا وَ إِذَا أَمْسَى قَالَهَا ثَلَاثًا قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ إِبْرَاهِيمَ الَّذِي وَفَّى قُلْتُ فَمَا عَنِّي بِقَوْلِهِ فِي نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا قَالَ كَلِمَاتٍ بَالَعُ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ أَشْهَدُكَ مَا أَصْبَحْتُ بِِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَلَمَّا مِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ فَلَكَ الْحَمْدُ عَلَى ذَلِكَ وَ

<sup>58</sup> الكافي ج : 1 ص : 353

<sup>59</sup> Al-Kafi, vol. 2, H 1475.

لَكَ الشُّكْرُ كَثِيرًا كَانَ يُقُولُهَا إِذَا أَصْبَحَ ثَلَاثًا وَإِذَا أَمْسَى ثَلَاثًا قُلْتُ فَمَا عَنِ يَقُولِهِ فِي يَحْيَى وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً قَالَ تَحْنُنُ اللَّهُ قَالَ قُلْتُ فَمَا بَلَغَ مِنْ تَحْنُنِ اللَّهِ عَلَيْهِ قَالَ كَانَ إِذَا قَالَ يَا رَبِّ قَالَ اللَّهُ عَزَّ وَجَلَّ لَبَّيْكَ يَا يَحْيَى

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

‘Once I asked Abu Jafar<sup>-asws</sup> What is the meaning of: ... **and about Abraham who fulfilled his duty (to Allah)? (53:37)** The Imam<sup>-asws</sup> said: ‘There were certain words that he would say very often. I then asked: ‘What were they?’ The Imam<sup>-asws</sup> said:

إِذَا أَصْبَحَ قَالَ

‘In the morning he<sup>-as</sup> would say

‘, أَصْبَحْتُ وَرَبِّي مَحْمُودٌ أَصْبَحْتُ لَا أَشْرِكُ بِاللَّهِ شَيْئًا وَلَا أَدْعُو مَعَهُ إِلَهًا وَلَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا ‘

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

عَبْدًا شُكُورًا قَالَ كَلِمَاتٍ بَالَعٌ فِيهِنَّ قُلْتُ وَ مَا هُنَّ قَالَ كَانَ إِذَا أَصْبَحَ قَالَ أَصْبَحْتُ أَشْهَدُكَ مَا أَصْبَحْتُ بِِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَإِنَّهَا مِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ فَلَكَ الْحَمْدُ عَلَى ذَلِكَ وَ لَكَ الشُّكْرُ كَثِيرًا كَانَ يُقُولُهَا ‘

‘This morning I ask You<sup>-azwj</sup>, to be my witness that all the bounties with me or good fortune in religion or worldly, all are from You<sup>-azwj</sup> alone. You<sup>-azwj</sup> have no partner; all praise belongs to You<sup>-azwj</sup> and for this You<sup>-azwj</sup> Deserve abundant thanks. He<sup>-as</sup> would say in the morning three times and in the evening three times. I (the narrator) then asked about His words concerning Yahya (John): **We gave him compassion and purity. He was a pious human being. (19:13).** The Imam<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> showed compassion. I then asked, What was the degree of Allah<sup>-azwj</sup>’s compassion? The Imam<sup>-asws</sup> said: It was as such that whenever John would say: Our Allah<sup>-azwj</sup>, ‘يَا رَبِّ’, Allah<sup>-azwj</sup> would Say: ‘لَبَّيْكَ يَا يَحْيَى’, ‘You are well heard and noticed, O John’.<sup>60</sup>

<sup>60</sup> Al-Kafi, vol. 2, H 3299

## Worship of an Arif (Intellect):

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 فَتَوَمُّ الْعَاقِلُ أَفْضَلُ مِنْ سَهْرِ الْجَاهِلِ وَ إِقَامَةُ الْعَاقِلِ أَفْضَلُ مِنْ شُحُوصِ الْجَاهِلِ وَ لَا بَعَثَ اللَّهُ نَبِيًّا وَ لَا رَسُولًا حَتَّى يَسْتَكْمِلَ الْعَقْلَ وَ يَكُونَ عَقْلُهُ أَفْضَلَ مِنْ جَمِيعِ عُقُولِ أُمَّتِهِ

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

‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> 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<sup>-azwj</sup> neither Sent a Prophet<sup>-as</sup> nor a Rasool<sup>-as</sup> until He<sup>-azwj</sup> Perfected the intellect (for him<sup>-as</sup>), and his<sup>-as</sup> 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 الْمُجْتَهِدِينَ وَ مَا أَدَّى الْعَبْدُ فَرَائِضَ اللَّهِ حَتَّى عَقَلَ عَنْهُ وَ لَا بَلَغَ جَمِيعَ الْعَابِدِينَ فِي فَضْلِ عِبَادَتِهِمْ مَا بَلَغَ الْعَاقِلُ وَ الْعُقَلَاءُ هُمْ أُولُو الْأَلْبَابِ الَّذِينَ قَالَ اللَّهُ تَعَالَى وَ مَا يَتَذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ .

And whatever the Prophet<sup>-saww</sup> concealed within himself<sup>-saww</sup> is superior to the striving of the strivers; and the servant would not fulfil the Obligations of Allah<sup>-azwj</sup> until he knows about Him<sup>-azwj</sup>, 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<sup>-azwj</sup> Speaks of **[13:19] But rather, only those possessing understanding will mind’**.<sup>61</sup>

<sup>61</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 11

## 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 و آله): «الشقي من شقي في بطن أمة، و السعيد من سعد في بطن أمة؟».

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 <sup>-asws</sup>. 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 <sup>-asws</sup> Bin Ja’far <sup>-asws</sup> about the Meaning of the words of Rasool-Allah <sup>-saww</sup>: ‘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 أمة أنه سيعمل أعمال السعداء، و السعيد من علم الله و هو في بطن أمة أنه سيعمل أعمال السعداء».

He <sup>-asws</sup> said; ‘The wretch, from the Knowledge of Allah <sup>-azwj</sup> while he is in the womb of his mother that he would be doing the wretched deeds. And the fortunate one from the Knowledge of Allah <sup>-azwj</sup>, and while he is in the womb of his mother, that he would be doing the pleasurable deeds’.

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

I said, ‘So what is the Meaning of his <sup>-saww</sup> words: ‘Work, for every facility has been Created for it’. So he <sup>-asws</sup> said: ‘Allah <sup>-azwj</sup> Mighty and Majestic Created the Jinn and the Humans to worship Him <sup>-azwj</sup>, and He <sup>-azwj</sup> did not Create them to disobey Him <sup>-azwj</sup>, 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 <sup>-azwj</sup> Facilitated everything what was Created for it. So woe be upon the one who prefers the blindness rather than the Guidance’.<sup>62</sup>

## APPENDIX II

### Taffakkur – the Deep Thinking

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ رِجْعِيِّ 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<sup>-asws</sup> said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘The ‘التَّفَكُّرُ’ contemplation invites to the righteousness, and the acting by it’.<sup>63</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَفْضَلُ الْعِبَادَةِ إِذْمَانُ التَّفَكُّرِ فِي اللَّهِ وَفِي 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<sup>-asws</sup> said: ‘The most superior of the worship is being habitual in ‘التَّفَكُّرُ’ the contemplation regarding Allah<sup>-azwj</sup> and regarding His<sup>-azwj</sup> Ordainment’.<sup>64</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا (عليه السلام) يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةُ الصَّلَاةِ وَالصَّوْمِ إِنَّمَا الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ عَزَّ وَجَلَّ .

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

‘I heard Abu Al-Hassan Al-Reza<sup>-asws</sup> 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<sup>-azwj</sup> Mighty and Majestic’.<sup>65</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ نَبَهُ بِالتَّفَكُّرِ قَلْبَكَ وَجَافَ عَنِ اللَّيْلِ جَنْبَكَ وَاتَّقِ اللَّهَ رَبَّكَ .

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

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> was saying: ‘Awaken your heart with ‘التَّفَكُّرُ’ the contemplation, and roughen up your side at night (by standing for *Salāt*), and fear Allah<sup>-azwj</sup>, your Lord<sup>-azwj</sup>’.<sup>66</sup>

<sup>63</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 5

<sup>64</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 3

<sup>65</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 4

فِكْرُ سَاعَةٍ قَصِيرَةٍ خَيْرٌ مِنْ عِبَادَةٍ طَوِيلَةٍ.

(Amir-ul-Momineen<sup>asws</sup>) says: Deep thinking for an instance is lot more (rewarding) than an extended Worshipping.<sup>67</sup>

عِدَّةٌ 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,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The most superior of the worship is being habitual in ‘التَّفَكُّرِ’ the contemplation regarding Allah<sup>azwj</sup> and regarding His<sup>azwj</sup> Ordainment’.<sup>68</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ 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<sup>asws</sup>:

Abu Abd Allah<sup>asws</sup> has said: The most virtuous form of worship is thinking about Allah<sup>azwj</sup> very often and about His<sup>azwj</sup> Power.<sup>69</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنْ الْحَسَنِ الصَّيْقَلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَمَّا يَزُورِي النَّاسُ أَنَّ تَفَكُّرَ سَاعَةٍ خَيْرٌ مِنْ قِيَامٍ لَيْلَةٍ قُلْتُ كَيْفَ يَتَفَكَّرُ قَالَ يَمُرُّ بِالْحَرْبَةِ أَوْ بِالْأَدَارِ فَيَقُولُ أَتَيْنَ سَاكِنُوكَ أَتَيْنَ بَانُوكَ 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<sup>asws</sup> 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?’<sup>70</sup>

<sup>66</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 1

<sup>67</sup> 358 H. 6072 عيون الحكم والمواعظ (للبيهقي)، ص: 358

<sup>68</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 3

<sup>69</sup> Al-Kafi, Vol. 2, H. 1546

<sup>70</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 29 H 2

أَيُّهَا النَّاسُ إِنَّهُ لَا مَالَ هُوَ أَعْوَدُ مِنَ الْعَقْلِ وَلَا فَقْرَ هُوَ أَشَدُّ مِنَ الْجَهْلِ وَلَا وَاعِظَ هُوَ أَبْلَغُ مِنَ النَّصِيحِ وَلَا عَقْلَ كَالْتَّنْذِيرِ وَلَا عِبَادَةَ كَالْتَّفَكُّرِ وَلَا مُظَاهَرَةَ أَوْثَقُ مِنَ الْمُشَاوَرَةِ وَلَا وَحْشَةَ أَشَدُّ مِنَ الْعُجْبِ وَلَا وَرَعَ كَالْكَفِّ عَنِ الْمَحَارِمِ وَلَا حِلْمَ كَالصَّبْرِ وَالصَّغْتِ

Abu Ja'far<sup>asws</sup> (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, 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).<sup>71</sup>

<sup>71</sup> Al-Kafi, Vol. 8, H. 14452

## APPENDIX III

### Sayings of Amir-ul-Momineen<sup>-asws</sup> on Salat<sup>72</sup>:

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

If the performers of Salat were aware of Allah<sup>-azwj</sup>'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 عبادي خير لك ممن تلتفت إليه

Do not turn away your attention in Salat. Allah<sup>-azwj</sup> 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 متفاعسا

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<sup>-azwj</sup>. The worldly pleasures should never distract you from offering the Salat on their proper times. Allah<sup>-azwj</sup> has rebuked those who disregarded the times of their prayers. Allah<sup>-azwj</sup> 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 فشمّر

To tuck up the clothes is purity for offering the prayers. Allah<sup>-azwj</sup> Says: **Cleanse your clothes** (74:4). This means tuck up your clothes.

علموا صبيانكم الصلاة و خذوهم بها 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

<sup>72</sup> 611 ص : 2 ج : الخصال, 400 Saying of Amir-ul-Momineen<sup>-asws</sup>

‘Saho’ doubts is forbidden at five places, in the Witr 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 هيمان 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 مصحة 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<sup>-azwj</sup> and brings about the Mercy and is adherence to the ethics of the Prophets<sup>-saww</sup>.

من كانت له إلى الله حاجة فليطلبها في ثلاث ساعات ساعة من يوم الجمعة ساعة الزوال حين تهب الرياح 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<sup>-azwj</sup>, 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<sup>-azwj</sup>'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?

### **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:** Aja! Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>