

# **'Beliefs of a Momin'**

## Table of Contents

<b>'Beliefs of a <i>Momin</i>' .....</b>	<b>3</b>
<b>Summary:.....</b>	<b>3</b>
<b>Introduction: .....</b>	<b>6</b>
<b>The Root and the Branch of Islam: .....</b>	<b>9</b>
<b>The Five Pillars of Islam: .....</b>	<b>9</b>
<b>Additional Ahadith on Beliefs of a Momin:.....</b>	<b>10</b>
<b>The least to be a <i>Momin</i> .....</b>	<b>16</b>
<b>The least one is expelled to be from a Momin.....</b>	<b>17</b>
<b>Acknowledgement of the Belief:.....</b>	<b>17</b>

### 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>

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 أَعْدَاءَهُمْ أَجْمَعِينَ

## 'Beliefs of a Momin'

### Summary:

A Hadith is presented here, summarising the beliefs, a believer must have, to be recognised as a 'Momin' by Allah<sup>-azwj</sup> and what one must shun to be classified from 'Momineen' (plural of Momin).

كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، قَالَ: أَتَى أَمِيرَ الْمُؤْمِنِينَ عَ رَجُلٌ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَذْنَى مَا يَكُونُ بِهِ الرَّجُلُ مُؤْمِنًا وَ أَذْنَى مَا يَكُونُ بِهِ كَافِرًا وَ أَذْنَى مَا يَكُونُ بِهِ ضَالًّا

'Kitab Suleym Bin Qays' –

He said, 'A man came to Amir Al-Momineen<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! What is the least of what the man can be a Momin with, and lease of what he would be a Kafir with, and lease of what he would be straying with?'

قَالَ سَأَلْتُ فَاسْتَمَعَ الْجَوَابَ أَذْنَى مَا يَكُونُ بِهِ مُؤْمِنًا أَنْ يُعْرِفَهُ اللَّهُ نَفْسَهُ فَيَقَرَّ لَهُ بِالرُّبُوبِيَّةِ وَ الْوَحْدَانِيَّةِ وَ أَنْ يُعْرِفَهُ نَبِيَّهُ فَيَقَرَّ لَهُ بِالنَّبُوءَةِ وَ بِالْبَلَاغَةِ وَ أَنْ يُعْرِفَهُ حُجَّتَهُ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ فَيَقَرَّ لَهُ بِالطَّاعَةِ

He<sup>-asws</sup> said: 'You have asked, so listen to the answer! The least of what he would be a Momin with is that Allah<sup>-azwj</sup> would Introduce Himself<sup>-azwj</sup> to him, so he would acknowledge to Him<sup>-azwj</sup> with the Lordship and the Oneness, and that He<sup>-azwj</sup> would Introduce His<sup>-azwj</sup> Prophet<sup>-azwj</sup>, so he would acknowledge to him<sup>-saww</sup> with the Prophet-hood, and that He<sup>-azwj</sup> would Introduce him to His<sup>-azwj</sup> Divine Authority in His<sup>-azwj</sup> earth and His<sup>-azwj</sup> Witness upon His<sup>-azwj</sup> creatures, so he would acknowledge to him<sup>-asws</sup> with the obedience'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنْ جَهِلَ جَمِيعَ الْأَشْيَاءِ غَيْرَ مَا وَصَفْتَ

He said, 'O Amir Al-Momineen<sup>-asws</sup>! And even if he were to be ignorant of entirety of the things other than what you<sup>-asws</sup> have described?'

قَالَ نَعَمْ إِذَا أَمَرَ أَطَاعَ وَ إِذَا نُهِىَ انْتَهَى

He<sup>-asws</sup> said: 'Yes! Whenever he is Commanded, he obeys, and whenever he is Prohibited he refrains.

وَأَدْنَىٰ مَا يَكُونُ بِهِ كَافِرًا أَنْ يَتَدَيَّنَ بَيْنِي ۖ فَيَزْعُمُ أَنَّ اللَّهَ أَمَرُهُ بِهِ مَا هَكَذَا اللَّهُ عَنْهُ ثُمَّ يَنْصِبُهُ فَيَتَّبِعُهُ وَيَتَوَلَّىٰ وَ يَزْعُمُ أَنَّهُ يَعْبُدُ اللَّهَ الَّذِي أَمَرُهُ بِهِ

And the least of what he would be a Kafir with is that he makes it a religion with something, then he claims that Allah<sup>-azwj</sup> has Commanded him with it, what Allah<sup>-azwj</sup> has (actually) Prohibited him from it. Then he install it and he disavows and befriends, and he alleges that he is worshipping Allah<sup>-azwj</sup> Who has Commanded him with it.

وَأَدْنَىٰ مَا يَكُونُ بِهِ ضَالًّا أَنْ لَا يَعْرِفَ حُجَّةَ اللَّهِ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَىٰ خَلْقِهِ الَّذِي أَمَرَ اللَّهُ بِطَاعَتِهِ وَ فَرَضَ وَلَا يَتَّه

And the least of what he would be straying with is that he does not recognise the Divine Authority of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth and His<sup>-azwj</sup> witness upon His<sup>-azwj</sup> creatures who Allah<sup>-azwj</sup> has Commanded him with obeying him<sup>-asws</sup> and had Imposed his<sup>-asws</sup> Wilayah'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَمِّهِمْ لِي

He said, 'O Amir Al-Momineen<sup>-asws</sup>! Name them<sup>-asws</sup> for me'.

قَالَ الَّذِينَ قَرَنَهُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيِّهِ فَقَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولَى الْأَمْرِ مِنْكُمْ

He<sup>-asws</sup> said: 'Those whom Allah<sup>-azwj</sup> has Paired them<sup>-asws</sup> with Himself<sup>-azwj</sup> and His<sup>-azwj</sup> Prophet<sup>-saww</sup>, so He<sup>-azwj</sup> Said: '**O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**'.

قَالَ أَوْضِحْهُمْ لِي

He said, clarify them<sup>-asws</sup> for me'.

قَالَ الَّذِينَ قَالَ رَسُولُ اللَّهِ فِي آخِرِ خُطْبَةٍ خُطْبَهَا ثُمَّ قُبِضَ مِنْ يَوْمِهِ إِلَيَّ قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي فَإِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ عَاهَدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرَقَا حَتَّىٰ يَرِدَا عَلَيَّ الْخَوْضَ كَهَاتَيْنِ إِنْ صَبَعِي فَتَمَسَّكُوا بِهِمَا لَا تَضِلُّوا وَ لَا تَقْدُمُوهُمْ فَتَهْلِكُوا وَ لَا تَخْلَفُوا عَنْهُمْ فَتَفْرُقُوا وَ لَا تُعْلِمُوهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ.

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said at the end of his<sup>-saww</sup> sermon he<sup>-saww</sup> had addressed, then he<sup>-saww</sup> passed away during his<sup>-saww</sup> day: 'I<sup>-saww</sup> am leaving behind among you all two matters. You will never stray for as long as you adhere with these two – the Book of Allah<sup>-azwj</sup> and People of my<sup>-saww</sup> Household, for the Subtle, the Informed has Made a pact with me<sup>-saww</sup> that these two will never separate from each other until they return to me<sup>-saww</sup> at the Fountain like these two fingers of mine<sup>-saww</sup>. Therefore, adhere with these two, you will not be straying, and do not go ahead of them<sup>-asws</sup> for you will be destroyed, and do not stay behind from

them<sup>-asws</sup> you will be divided, and do not (try to) teach them<sup>-asws</sup> for they<sup>-asws</sup> are more knowledgeable than you are!"<sup>1</sup>

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<sup>1</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 19

## Introduction:

Allah<sup>azwj</sup> Says about 'المؤمنون' the believers:

وَقَالَ تَعَالَى إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

And the Exalted Said: **But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15].**

وَقَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ

And Allah<sup>azwj</sup> the Exalted Said: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10].**

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

**You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11].**

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِينٍ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

**He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12].**

اتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ تَحَاتُّوا عَلَى الْجِهَادِ مَعَ إِمَامِكُمْ فَلَوْ كَانَ لِي مِنْكُمْ عِصَابَةٌ بِعَدْرِ أَهْلِ بَدْرٍ إِذَا أَمَرْتُهُمْ أَطَاعُونِي وَ إِذَا اسْتَنْهَضْتُهُمْ هَضُّوا مَعِيَ لَا اسْتَعْنَيْتُ بِهِمْ عَنْ كَثِيرٍ مِنْكُمْ وَ أَسْرَعْتُ النُّهُوضَ إِلَى حَرْبٍ مُعَاوِيَةَ وَ أَصْحَابِهِ فَإِنَّهُ الْجِهَادُ الْمَفْرُوضُ.

(From a speech of Amir ul-Momineen<sup>asws</sup> when he<sup>asws</sup> determined the journey to Syria for fighting Muawiya Bin Abu Sufyan) Fear Allah<sup>azwj</sup>, (O) servants of Allah<sup>azwj</sup>, and be mobilised upon the Jihad along with your Imam<sup>asws</sup>, so if there would be a group with me<sup>asws</sup> of the number of the people of Badr (313), whenever I<sup>asws</sup> order them they would obey me<sup>asws</sup>, and whenever I<sup>asws</sup> tell them to get up, they would get up with me<sup>asws</sup>, I<sup>asws</sup> would be needless with them away from most of you, and I<sup>asws</sup> shall hasten to war against Muawiya and his companion, for the Jihad is the Obligation".<sup>2</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ كَامِلِ التَّمَّارِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَدْ أَفْلَحَ الْمُؤْمِنُونَ أَ تَدْرِي مَنْ هُمْ قُلْتُ أَنْتَ أَعْلَمُ قَالَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ النَّجَبَاءُ فَالْمُؤْمِنُ غَرِيبٌ فَطُوبَى لِلْغُرَبَاءِ .

<sup>2</sup> Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 360

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Bashir Al Dahhan, from Kamil Al Tammar who said,

'Abu Ja'far<sup>asws</sup> said: **'[23:1] Successful indeed are the Believers.** 'Abu Ja'far<sup>asws</sup> said: **'[23:1] Successful indeed are the Believers.** Do you know who they are?' I said, 'You<sup>asws</sup> are more knowing'. He<sup>asws</sup> said: 'Successful indeed are the *Momineen* - the submitters. Surely, the submitters are the excellent ones, but a *Momin* is a 'غَرِيبٌ' stranger/foreigner (wherever he lives) and foreigners are successful (in the Hereafter)'.<sup>3</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْخَشَّابِ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنْ رَبِيعِ الْمُسْلِيِّ عَنْ يَحْيَى بْنِ زَكَرِيَّا الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمِلَ الْإِيمَانَ كُلَّهُ فَلْيَقُلِ الْقَوْلَ مِثِّي فِي جَمِيعِ الْأَشْيَاءِ قَوْلَ آلِ مُحَمَّدٍ فِيمَا أَسْرَوْا وَ مَا أَعْلَنُوا وَ فِيمَا بَلَّغَنِي عَنْهُمْ وَ فِيمَا لَمْ يَبْلُغْنِي.

Ali Bin Muhammad, from one of our companions, from Al Khashab, from Al Abbas Bin Aamir, from Rabie Al Musly, from Yahya Bin Zakariyya Al-Ansary,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, (the narrator says) 'I heard him<sup>asws</sup> saying: 'The one who wants that his *Eman* to be completed, so let him say, 'The words from me in the entirety of the matters are the words of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> regarding whatever was kept secretive and whatever was announced, and regarding whatever reached me from them<sup>asws</sup> and regarding whatever did not reach me'.<sup>4</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ أَوْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ لَقَدْ خَاطَبَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فِي كِتَابِهِ قَالَ قُلْتُ فِي أَيِّ مَوْضِعٍ قَالَ فِي قَوْلِهِ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا. فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ فِيمَا تَعَاقدُوا عَلَيْهِ لَئِنْ آمَنَ اللَّهُ مُحَمَّدًا أَلَّا يَزِدُّوا هَذَا الْأَمْرَ فِي بَنِي هَاشِمٍ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَزَجًا مِمَّا قُضِيَتْ عَلَيْهِمْ مِنَ الْقَتْلِ أَوْ الْعُقُورِ وَ يُسَلِّمُوا تَسْلِيمًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara or Bureyd,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> has Addressed Amir Al-Momineen<sup>asws</sup> in His<sup>azwj</sup> Book'. I said, 'In which place?' He<sup>asws</sup> said: 'In His<sup>azwj</sup> Words **[4:64] and had they, when they were unjust to themselves, come to you and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful. [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any constriction in their hearts as to what you have decided and submit with entire submission'**.<sup>5</sup>

<sup>3</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 5

<sup>4</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 6

<sup>5</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 7

أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ اللَّهُ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إِلَى آخِرِ الْآيَةِ قَالَ هُمُ الْمُسْلِمُونَ لِأَلِ مُحَمَّدٍ الَّذِينَ إِذَا سَمِعُوا الْحَدِيثَ لَمْ يَزِيدُوا فِيهِ وَ لَمْ يَنْقُصُوا مِنْهُ جَاءُوا بِهِ كَمَا سَمِعُوهُ .

Ahmad Bin Mihran, from Abdul Azeem Al Hassany, from Ali Bin Asbat, from Ali Bin Uqba, from Al Hakam Bin Ayman, from Abu Baseer whom said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [39:18] ***Those who listen intently to the Word, then follow the best of it*** – up to the end of the Verse. He<sup>asws</sup> said: 'They are the submitters to the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, those who, when they hear the Hadeeth, they neither increase in it nor do they reduce from it. They come with it just as they had heard it'.<sup>6</sup>

إِنَّ خَيْرَكُمْ عِنْدَ اللَّهِ أَنْفَاكُمْ وَ تَعْلَمُ مِنْ عَالِمِهِمْ وَ عَلِمَ جَاهِلُهُمْ وَ احْلُمُ عَنْ سَفِيهِهِمْ فَإِنَّكَ إِنَّمَا تُدْرِكُ الْخَيْرَ بِالْحِلْمِ وَ كَفَّ الْأَدَى وَ الْجَهْلُ

(Amir ul-Momineen<sup>asws</sup> said): The best of you (among believers) in the Presence of Allah-<sup>azwj</sup> is your most pious, and (they) learn from their learned ones and teach the ignorant ones, and be forbearing (tolerant) from their foolish ones, for you will rather realise the goodness with the forgiving, and restraining the harm and (shunning) the ignorance' (An extract).<sup>7</sup>

كِتَابُ صِفَاتِ الشَّيْعَةِ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ عُبَيْدِ اللَّهِ عَنِ الصَّادِقِ ع قَالَ: مَنْ أَقَرَّ بِسَبْعَةِ أَشْيَاءَ فَهُوَ مُؤْمِنٌ الْبَرَاءَةِ مِنَ الْجَبْتِ وَ الطَّاغُوتِ وَ الْإِفْرَارِ بِالْوَلَايَةِ وَ الْإِيمَانِ بِالرَّجْعَةِ وَ الْإِسْتِحْلَالِ لِلْمُنْتَعَةِ وَ تَحْرِيمِ الْجَرِي وَ الْمَسْحِ عَلَى الْحَقَّيْنِ.

'Kitab Sifaat Al Shia' – from Ali Bin Ahmad Bin Abdullah, from his father, from his grandfather Ahmad Bin Abu Abdullah, from his father, from Amro bin Shimr, from Ubeydullah,

'From Al-Sadiq<sup>asws</sup> having said: 'One who acknowledges with seven things, so he is a Momin – the disavowing from the idols and the tyrants, and the acknowledgement with the Wilayah, and the Eman with the Return (Raj'at), and the permissibility of the Mut'ah (temporary marriage) and prohibiting the eel and the wiping (Mas'ah) upon the socks''.<sup>8</sup>

<sup>6</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 8

<sup>7</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 373 b

<sup>8</sup> Bihar Al-Anwaar – V 62 The book of animals - Ch 4 H 12



## The Root and the Branch of Islam:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) (أَلَا أُخْبِرُكَ بِأَصْلِ الْإِسْلَامِ وَفَرْعِهِ وَذُرْوَتِهِ وَ سَنَامِهِ قُلْتُ بَلَى قَالَ أَصْلُهُ الصَّلَاةُ وَ فَرْعُهُ الزَّكَاةُ وَ ذُرْوَتُهُ وَ سَنَامُهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكَ بِأَبْوَابِ الْخَيْرِ إِنَّ الصَّوْمَ جَنَّةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Sa'alba, from Ali Bin Abdul Aziz who said,

'Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam<sup>-asws</sup>) said to me: 'Shall I<sup>-asws</sup> inform you with the root of *Al-Islam* and its branch, and its peak and its high point?' I said, 'Yes'. He<sup>-asws</sup> said: 'Its root is the *Salāt* (Prayer), and its branch is the *Zakāt*, and its peak and its high point is the *Jihad* in the Way of Allah<sup>-azwj</sup>. Shall I<sup>-asws</sup> inform you of the doors of the goodness? The *Fast* (Soām) is a shield'.<sup>9</sup>

## The Five Pillars of Islam:

حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ الرَّيَادِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ حَدَّثَنَا أَبَانُ بْنُ عُثْمَانَ عَنْ فَضِيلٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ الْوَلَايَةِ وَ لَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ

Al Husayn Bin Muhammad Al Ashary narrated to me, from Moalla Bin Muhammad Al Ziyadi, from Al Hassan Bin Ali Al Washa who said, 'Aban Bin Usman narrated to us, from Fuzayl Bin Abu Hamza,

Abu Ja'far<sup>-asws</sup> has said: '*Islām* is built upon five – Upon the *Salāt*, and the *Zakāt*, and the *Soām* (Fasts), and the *Hajj*, and the *Wilayah*, and we<sup>-asws</sup> do not call (emphasise) with anything like what we<sup>-asws</sup> called (have emphasised) with the *Wilayah*'.<sup>10</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ فَضِيلٍ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ الْوَلَايَةِ وَ لَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَ تَرَكُوا هَذِهِ بَعْضُ الْوَلَايَةِ .

Abu Ali Al Ashary, from Al Hassan Bin Al-Kufy, from Abbas Bin Aamir, from Aban Bin Usman, from Fuzayl Bin Yasaar, from:

Abu Ja'far<sup>-asws</sup> (5<sup>th</sup> Imam<sup>-asws</sup>) said: '*Al-Islām* is built upon five – Upon the *Salāt*, and the *Zakāt*, and the Fasting, and the *Hajj*, and the *Wilayah*, and we<sup>-asws</sup> do not call with anything like what

<sup>9</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 3

<sup>10</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 1

we<sup>-asws</sup> call with the *Wilayah*. So, the people (instead) grabbed the four and neglected this, meaning *Al-Wilayah*'.<sup>11</sup>

## Additional Ahadith on Beliefs of a Momin:

Additional Hadith are presented here on what classifies one to be a Momin/Momina and what should be avoided so one does not stray from the just path a believer must follow:

الكافي بِإِسْنَادِهِ عَنْ أَبِي الْجَارُودِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع يَا ابْنَ رَسُولِ اللَّهِ هَلْ تَعْرِفُ مَوَدَّتِي لَكُمْ وَ انْقِطَاعِي إِلَيْكُمْ وَ مُوَالَاتِي إِيَّاكُمْ

(The book) 'Al-Kafi' – By his chain, from Abu Al Jaroud (Zaydiite chief) who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Do you<sup>-asws</sup> know of my cordiality for you<sup>-asws</sup> all, and my cutting off (from others) to you<sup>-asws</sup> and my<sup>-asws</sup> befriending you<sup>-asws</sup>?'

قَالَ فَقَالَ نَعَمْ

He (the narrator) said, 'He<sup>-asws</sup> said: 'Yes'.

قَالَ فَقُلْتُ فَإِنِّي أَسْأَلُكَ مَسْأَلَةً تُجِيبُنِي فِيهَا فَإِنِّي مَكْفُوفُ الْبَصَرِ قَلِيلُ الْمَشْيِ لَا أَسْتَطِيعُ زِيَارَتَكُمْ كُلَّ حِينٍ

He (the narrator) said, 'I said, 'I ask you<sup>-asws</sup> a question you<sup>-asws</sup> can answer me regarding it, for I am blinded of sight, little of walking. I am not able upon visiting you<sup>-asws</sup> every time'.

قَالَ هَاتِ حَاجَتَكَ

He<sup>-asws</sup> said: 'Give your need!'

قُلْتُ أَخْبِرْنِي بِدِينِكَ الَّذِي نَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَنْتَ وَ أَهْلُ بَيْتِكَ لِأَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ

I said, 'Inform me of your<sup>-asws</sup> religion which you<sup>-asws</sup> are making it a religion of Allah<sup>-azwj</sup> Mighty and Majestic with it, you<sup>-asws</sup> and People<sup>-asws</sup> of your<sup>-asws</sup> Household, so I can (also) make it a religion of Allah<sup>-azwj</sup> Mighty and Majestic with it'.

قَالَ إِن كُنْتُ أَقْصَرْتُ الْخُطْبَةَ فَقَدْ أَعْظَمْتَ الْمَسْأَلَةَ وَ اللَّهُ لَأُعْطِيَنَّكَ دِينِي وَ دِينَ آبَائِي الَّذِي نَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ

He<sup>-asws</sup> said: 'Even though you were brief in the speech but you have been mighty (in asking) of the question. By Allah<sup>-azwj</sup>, I<sup>-asws</sup> shall give you my<sup>-asws</sup> religion and religion of my<sup>-asws</sup> forefathers<sup>-asws</sup> which we<sup>-asws</sup> are making it a religion of Allah<sup>-azwj</sup> Mighty and Majestic with it:

<sup>11</sup> Al Kafi V 2 – The Book of Belief and Disbelief CH 13 H 3

شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ الْوَلَايَةُ لَوْلِيِّنَا وَ الْبِرَاءَةُ مِنْ عَدُوِّنَا وَ التَّسْلِيمُ لِأَمْرِنَا وَ انْتِظَارُ قَائِمِنَا وَ الْاجْتِهَادُ وَ الْوَرَعُ.

Testimony that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and the acceptance with whatever has come from the Presence of Allah<sup>-azwj</sup>, and the friendship to our<sup>-asws</sup> friends, and the disavowing from our<sup>-asws</sup> enemies, and the submission to our<sup>-asws</sup> command, and awaiting our<sup>-asws</sup> Qaim<sup>-ajfj</sup>, and the striving (for good), and the devoutness (in your conduct/worship)".<sup>12</sup>

دَعَاؤُ الرَّاوَنْدِيِّ، عَنْ أَبِي الْجَارُودِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنِّي امْرُؤٌ ضَرِيرُ الْبَصَرِ كَبِيرُ السِّنِّ وَ الشَّقَّةُ فِيمَا بَيْنِي وَ بَيْنَكُمْ بَعِيدَةٌ وَ أَنَا أُرِيدُ أَمْرًا أَدِينُ اللَّهَ بِهِ وَ أَتَمَسُّكَ بِهِ وَ أُبْلِغُهُ مَنْ خَلَفْتُ

(The book) 'Dawaat' of Al Rawandi – from Abu Al Jaroud (Zaydiite chief) who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'I am a person of harmed eyesight, old age, and the difficult remoteness in what is between me and you<sup>-asws</sup>, and I want a matter I can make it a religion of Allah<sup>-azwj</sup> with and I can argue with, and adhere with it, and deliver it to the ones I leave behind (my children).'

قَالَ فَأَعْجَبَ بِقَوْلِي وَ اسْتَوَى جَالِسًا فَقَالَ كَيْفَ قُلْتَ يَا أَبَا الْجَارُودِ رُدَّ عَلَيَّ قَالَ فَرَدَدْتُ عَلَيْهِ

He (the narrator) said, 'He<sup>-asws</sup> was surprised at my words and sat up straight. He<sup>-asws</sup> said: 'How did you say, O Abu Al-Jaroud? Repeat unto me<sup>-asws</sup>!' So I repeated to him<sup>-asws</sup>.

فَقَالَ نَعَمْ يَا أَبَا الْجَارُودِ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ إِقَامُ الصَّلَاةِ وَ إِيْتَاءُ الزَّكَاةِ وَ صَوْمُ شَهْرِ رَمَضَانَ وَ حُجُّ الْبَيْتِ وَ وَلَايَةُ وَلِيِّنَا وَ عَدَاوَةُ عَدُوِّنَا وَ التَّسْلِيمُ لِأَمْرِنَا وَ انْتِظَارُ قَائِمِنَا وَ الْوَرَعُ وَ الْاجْتِهَادُ.

He<sup>-asws</sup> said: 'Yes, O Abu Al-Jaroud! Testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and establish the Salat, and give the Zakat, and fast the month of Ramazan, and perform Hajj of the House (Kabah), and friendship to our<sup>-asws</sup> friends and enmity to our<sup>-asws</sup> enemies, and the submission to our<sup>-asws</sup> command, and awaiting our Qaim<sup>-ajfj</sup>, and the devoutness and the striving!"<sup>13</sup>

محض، التمهيص عَنِ الْمُفَاضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ افْتَرَضْتُ عَلَى عِبَادِي عَشْرَةَ فَرَائِضَ إِذَا عَرَفُوهَا أَسْكَنَتْهُمْ مَلَكُوتِي وَ أَجْنَحَتْهُمْ جَنَانِي

(The book) 'Al Tamhees' – From Al-Mufazzal,

<sup>12</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 15

<sup>13</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 14

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Said: "I<sup>-azwj</sup> have Imposed ten obligations upon My<sup>-azwj</sup> Servants! When they have recognised these, I<sup>-azwj</sup> shall Settle them in My<sup>-azwj</sup> Kingdoms and Dwell them in My<sup>-azwj</sup> Gardens: -

أَوَّلُهَا مَعْرِفَتِي وَ الثَّانِيَةُ مَعْرِفَةُ رَسُولِي إِلَى خَلْقِي وَ الْإِقْرَارُ بِهِ وَ التَّصَدِيقُ لَهُ

The first of these is My<sup>-azwj</sup> recognition, and the second is recognition of My<sup>-azwj</sup> Rasool<sup>-saww</sup> to My<sup>-azwj</sup> creatures, and the acknowledgment with him<sup>-saww</sup> and the ratification to him<sup>-saww</sup>;

وَ الثَّالِثَةُ مَعْرِفَةُ أَوْلِيَائِي وَ أَهْمُ الْحُجَجِ عَلَى خَلْقِي مَنْ وَالَاهُمْ فَقَدْ وَالَانِي وَ مَنْ عَادَاهُمْ فَقَدْ عَادَانِي وَ هُمْ الْعَلَمُ فِيمَا بَيْنِي وَ بَيْنَ خَلْقِي وَ مَنْ أَنْكَرَهُمْ أَصْلَبَتْهُ نَارِي وَ ضَاعَتْ عَلَيْهِ عَذَابِي

And the third is recognition of My<sup>-azwj</sup> Guardians<sup>-asws</sup>, and they<sup>-asws</sup> are the Divine Authorities upon My<sup>-azwj</sup> creatures. One who befriends them<sup>-asws</sup>, so he has befriended Me<sup>-azwj</sup>, and one who is inimical to them<sup>-asws</sup> so he has been inimical to Me<sup>-azwj</sup>, and they<sup>-asws</sup> are the flags in what is between Me<sup>-azwj</sup> and My<sup>-azwj</sup> creatures, and the one who denies them<sup>-asws</sup>, I<sup>-azwj</sup> shall Make him to arrive to My<sup>-azwj</sup> Fire and Multiply My<sup>-azwj</sup> Punishment upon him!

وَ الرَّابِعَةُ مَعْرِفَةُ الْأَشْخَاصِ الَّذِينَ أُفِيئُوا مِنْ ضِيَاءِ قُدْسِي وَ هُمْ قَوَامُ قِسْطِي وَ الْخَامِسَةُ مَعْرِفَةُ الْقَوَامِ بِفَضْلِهِمْ وَ التَّصَدِيقُ لَهُمْ وَ السَّادِسَةُ مَعْرِفَةُ عَدُوِّي إِبْلِيسَ وَ مَا كَانَ مِنْ ذَاتِهِ وَ أَعْوَانِهِ

And the fourth is recognising the persons, those who are standing from the illumination of My<sup>-azwj</sup> Holiness, and they<sup>-asws</sup> custodians of My<sup>-azwj</sup> Fairness; and the fifth is recognition of the custodians with their<sup>-asws</sup> merits and the ratification for them<sup>-asws</sup>; and the sixth is recognition of My<sup>-azwj</sup> enemy Iblees<sup>-la</sup>, and what happened from his<sup>-la</sup> self, and his<sup>-la</sup> supporters.

وَ السَّابِعَةُ قَبُولُ أَمْرِي وَ التَّصَدِيقُ لِرُسُلِي وَ الثَّامِنَةُ كِتْمَانُ سِرِّي وَ سِرِّ أَوْلِيَائِي

And the seventh is acceptance of My<sup>-azwj</sup> Command and the ratification to My<sup>-azwj</sup> Messengers<sup>-as</sup>; and the eight is concealment of My<sup>-azwj</sup> Secrets and secrets of My<sup>-azwj</sup> Guardians<sup>-asws</sup>;

وَ التَّاسِعَةُ تَعْظِيمُ أَهْلِ صِفْوَتِي وَ الْقَبُولُ عَنْهُمْ وَ الرَّدُّ إِلَيْهِمْ فِيمَا اخْتَلَفْتُمْ فِيهِ حَتَّى يَخْرُجَ الشَّرْحُ مِنْهُمْ وَ الْعَاشِرَةُ أَنْ يَكُونَ هُوَ وَ أَحْوَهُ فِي الدِّينِ وَ الدُّنْيَا شَرَعًا سَوَاءً

And the ninth is reverence of My<sup>-azwj</sup> elite people, and the accepting from them<sup>-asws</sup>, and the referring to them<sup>-asws</sup> regarding whatever you differ in until the explanation emerges from them<sup>-asws</sup>; and the tenth is that he<sup>-saww</sup> and his<sup>-saww</sup> brother<sup>-asws</sup> happen to be the same in the religion and the world.

فَإِذَا كَانُوا كَذَلِكَ أَدْخَلْتُهُمْ مَلَكُوتِي وَ آمَنْتُهُمْ مِنَ الْفَرَجِ الْأَكْبَرِ وَ كَانُوا عِنْدِي فِي عِلِّيَّيْنِ.

So, when they become like that, I<sup>-azwj</sup> shall Enter them into My<sup>-azwj</sup> Kingdom and Secure them from the great panic, and they would be in My<sup>-azwj</sup> Presence in Illiyeen".<sup>14</sup>

الكافي عن العدة عن أحمد بن محمد بن خالد عن أبيه عن عمه عن محمد بن عبد الرحمن بن أبي ليلى عن أبيه عن أبي عبد الله ع قال: إنكم لا تكونون صالحين حتى تعرفوا ولا تعرفوا حتى تصدقوا ولا تصدقوا حتى تسلموا أبواباً أربعة

(The book) 'Al-Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'You all cannot become righteous until you recognise, and you will not recognise until you ratify, and you will not ratify until you submit to four doors!

لا يصلح أولها إلا بإخريها ضل أصحاب الثلاثة و ناهوا نيتها بعيداً إن الله تبارك و تعالى لا يقبل إلا العمل الصالح و لا يتقبل إلا بالوفاء بالشروط و العهود و من وفى لله بشروطه و استكمل ما وصف في عهده نال بما عنده و استكمل وعده

Its first is not correct except with its last. The companions of the three have strayed and have wandered a far wandering. Allah<sup>-azwj</sup> Blessed and Exalted does not Accept except the righteous deeds, not does He<sup>-azwj</sup> Accept except with the loyalty with conditions and the pacts, and the one who is loyal to Allah<sup>-azwj</sup> perfects what is described in his pact would achieve from what is in His<sup>-azwj</sup> Presence, and He<sup>-azwj</sup> will Perfect His<sup>-azwj</sup> Promise.

إن الله عز و جل أخبر العباد بطريق الهدى و شرع لهم فيها المنار و أخبرهم كيف يسلكون فقال و إني لعفّار لمن تاب و آمن و عمل صالحاً ثم اهتدى و قال إنما يتقبل الله من المتقين

Allah<sup>-azwj</sup> Mighty and Majestic Informed the servants with the paths of guidance and Legislated for them the minarets in these (paths), and Informed them how they should be travelling, so He<sup>-azwj</sup> Said: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**, and Said: **'But rather, Allah only Accepts from the pious ones [5:27]**.

فمن اتقى عز و جل فيما أمره لقي الله عز و جل مؤمناً بما جاء به محمد ص

The one who fears the Mighty and Majestic regarding what He<sup>-azwj</sup> has Commanded, would meet Allah<sup>-azwj</sup> Mighty and Majestic as a Momin in whatever Muhammad<sup>-saww</sup> had come with.

هيهات هيهات فات قوم و ماتوا قبل أن يهتدوا فظنوا أنهم آمنوا و أشركوا من حيث لا يعلمون إنه من أتى النبوت من أبوابها اهتدى و من أخذ في غيرها سلك طريق الردى

Far be it! Far be it! A people missed out and died before they were guided. They thought that they had believed while they had associated from whereby, they were not knowing. Surely

<sup>14</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 13

the one who comes to the houses from their doors is guided, and one who takes to other than it would travel the path of perdition.

وَصَلَّ اللَّهُ طَاعَةً وَلِيَّ أَمْرِهِ بِطَاعَةِ رَسُولِهِ وَ طَاعَةِ رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةَ وَلَاةِ الْأَمْرِ لَمْ يُطِيعِ اللَّهَ وَلَا رَسُولَهُ

And Allah-azwj Connected the obedience to a Master-asws of His-azwj Command with obedience to His-azwj Rasool-saww, and obedience to His-azwj Rasool-saww to obedience to Him-azwj. So the one who neglects the obedience of a Master-asws of the Command neither obeys Allah-azwj nor His-azwj Rasool-saww.

وَهُوَ الْإِقْرَارُ بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ التَّمَسُّوا الْبُيُوتَ الَّتِي أُذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ فَإِنَّهُ قَدْ خَبَّرَكُمْ أَنَّهُمْ رَجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ

And it is the acceptance with what has been Revealed from the Presence of Allah-azwj: **Take to your adornments at every Masjid, [7:31]**, and seek the **houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]** for He-azwj has Informed you all that they are **Men whom neither trading nor selling diverts them from the Zikr of Allah – Mighty and Majestic - and establishing the Salat and giving the Zakat. They are fearing a Day in which the hearts and the sights would be overturned [24:37].**

إِنَّ اللَّهَ قَدْ اسْتَخْلَصَ الرُّسُلَ لِأَمْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ لِدَلِيلِكَ فِي نُذْرِهِ فَقَالَ وَ إِنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

Allah-azwj has Selected the Rasool-saww for His-azwj Commands, then Selected them-asws are ratifiers of that in his-saww warning, so he-azwj Said: **and there is no community except a warner has been among them [35:24].**

تَاةً مِنْ جَهْلٍ وَ اهْتَدَى مَنْ أَبْصَرَ وَ عَقَلَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Perished is the one who ignores, and guided is the one who is insightful and uses intellect. Allah-azwj Mighty and Majestic is Saying: **Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46].**

وَ كَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ وَ كَيْفَ يُبْصِرُ مَنْ لَمْ يُنْذَرْ اتَّبِعُوا رَسُولَ اللَّهِ ص وَ أَقْرِئُوا بِمَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ اتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهَا عَلَامَاتُ الْأَمَانَةِ وَ التَّقَى

And how can he be guided, the one who cannot see, and how can he see, the one who does not heed a warning. Follow Rasool-Allah-saww and accept whatever has been Revealed from Allah-azwj Mighty and Majestic! Follow the tracks of guidance, for these are markings of the trustees and the pious'.

وَ اعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عِيسَى ابْنَ مَرْيَمَ وَ أَقَرَّ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنْهُمُ الْطَّرِيقَ بِالتَّمَسُّكِ الْمَنَارِ وَ التَّمَسُّكِ مِنْ وَرَاءِ الْحُجُبِ الْآثَارَ تَسْتَكْمِلُوا أَمْرَ دِينِكُمْ وَ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ.

And know that a man who denies Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> and accepts the ones<sup>-as</sup> besides him from the Messengers<sup>-as</sup> has not believe. Follow the road by seeking the minarets, and seek the track from behind the veils, you will be perfecting the matters of your religion and would be believing in Allah<sup>-azwj</sup>, your Lord<sup>-azwj</sup>".<sup>15</sup>

وَعَنِ ابْنِ عُثْدُوسٍ عَنِ ابْنِ قُتَيْبَةَ عَنِ الْفَضْلِ عَنِ الرِّضَا ع قَالَ: مَنْ أَقَرَّ بِتَوْحِيدِ اللَّهِ وَ نَفَى التَّشْبِيهَ عَنْهُ وَ نَزَّهَهُ عَمَّا لَا يَلِيْقُ بِهِ وَ أَقَرَّ أَنَّ لَهُ الْحَوْلَ وَ الْقُوَّةَ وَ الْإِرَادَةَ وَ الْمَشِيَّةَ وَ الْخُلُقَ وَ الْأَمْرَ وَ الْقَضَاءَ وَ الْقَدَرَ وَ أَنَّ أَفْعَالَ الْعِبَادِ مَخْلُوقَةٌ خَلَقَ تَقْدِيرٌ لَا خَلْقَ تَكْوِينٍ

And from Ibn Ubdous, from Ibn Quteyba,

'From Al-Reza<sup>-asws</sup> having said: 'One who acknowledges with Tawheed of Allah<sup>-azwj</sup> and negates the resemblance from Him<sup>-azwj</sup> and removes Him<sup>-azwj</sup> from what is not related with Him<sup>-azwj</sup>, and accepts that for Him<sup>-azwj</sup> is the Mighty and the Strength, and the Will and the Desire, and the Creation and the Command, and the Fate and the Pre-determination, and that the deeds of the servants are a creation Created by pre-Determination;

وَ شَهِدَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنَّ عَلِيًّا وَ الْأَئِمَّةَ بَعْدَهُ حُجَجُ اللَّهِ وَ وَالِي أَوْلِيَاءَهُمْ وَ عَادَى أَعْدَاءَهُمْ وَ اجْتَنَبَ الْكِبَائِرَ وَ أَقَرَّ بِالرَّجْعَةِ وَ الْمُتَعَتِّينِ

And he testifies that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and that Ali<sup>-asws</sup> and the Imams<sup>-asws</sup> after him<sup>-asws</sup> are Divine Authorities of Allah<sup>-azwj</sup>, and befriends their<sup>-asws</sup> friends, and is inimical to their<sup>-asws</sup> enemies, and shuns the major sins, and acknowledges with the Return (Raj'at), and the two Muta's (Hajj and the marriage);

وَ آمَنَ بِالْمِعْرَاجِ وَ الْمُسَاءَلَةِ فِي الْقَبْرِ وَ الْحَوْضِ وَ الشَّقَاعَةِ وَ خَلْقِ الْجَنَّةِ وَ النَّارِ وَ الصِّرَاطِ وَ الْمِيزَانِ وَ الْبُعْثِ وَ النُّشُورِ وَ الْجَزَاءِ وَ الْحِسَابِ فَهُوَ مُؤْمِنٌ حَقًّا وَ هُوَ مِنْ شِيعَتِنَا أَهْلِ الْبَيْتِ.

And believes in the Mi'raj (Ascension), and the questioning in the grave, and the Fountain, and the intercession, and creation of the Paradise and the Fire, and the Bridge, and the Scale, and the Resurrections, and the Publicising (registers of deeds), and the Recomense, and the Reckoning, so he is a Momin truly, and he is from our<sup>-asws</sup> Shias of People<sup>-asws</sup> of the Household".<sup>16</sup>

الكَافِي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُهُ يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَحْبَبَنِي مِنَ الدِّينِ الَّذِي افْتَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْعِبَادِ مَا لَا يَسَعُهُمْ جَهْلُهُ وَ لَا يَقْبَلُ مِنْهُمْ عَيْرُهُ مَا هُوَ

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer who said,

<sup>15</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 12

<sup>16</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 11 b

'I heard him asking Abu Abdullah<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Inform me about the religion which Allah<sup>-azwj</sup> Mighty and Majestic has Imposed upon the servant what there is no leeway for them to be ignorant of it, nor will He<sup>-azwj</sup> Accept from them other than it. What is it?'

فَقَالَ أَعِدْ عَلَيَّ فَأَعَادَ عَلَيْهِ

He<sup>-asws</sup> said: 'Repeat it to me<sup>-asws</sup>!' So I repeated to him<sup>-asws</sup>.

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ إِقَامُ الصَّلَاةِ وَ إِيْتَاءُ الزَّكَاةِ وَ حُجُّ الْبَيْتِ مِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ صَوْمُ شَهْرِ رَمَضَانَ

He<sup>-asws</sup> said: 'Testimony that there is no god except Allah<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and establishing the Salat, and giving the Zakat, and Hajj of the House (Kabah) for the one having the capacity of the means to it and fasting the month of Ramazan'.

ثُمَّ سَكَتَ قَلِيلًا ثُمَّ قَالَ وَ الْوَلَايَةُ مَرَّتَيْنِ

Then he<sup>-asws</sup> was silent for a while, then said: 'And the Wilayah' – twice.

ثُمَّ قَالَ هَذَا الَّذِي فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْعِبَادِ لَا يَسْأَلُ الرَّبُّ الْعِبَادَ يَوْمَ الْقِيَامَةِ فَيَقُولَ أَلَا زِدْتَنِي عَلَى مَا افْتَرَضْتُ عَلَيْكُمْ وَ لَكِنْ مَنْ زَادَ زَادَهُ اللَّهُ إِنَّ رَسُولَ اللَّهِ سَنَّ سُنَنًا حَسَنَةً جَمِيلَةً يَنْبَغِي لِلنَّاسِ الْأَخْذُ بِهَا.

Then he<sup>-asws</sup> said: 'This is which Allah<sup>-azwj</sup> Mighty and Majestic has Imposed upon the servants. The Lord<sup>-azwj</sup> will not Question the servants on the Day of Qiyamah: "Why didn't you increase upon what I<sup>-azwj</sup> had Imposed?" But the one increasing, Allah<sup>-azwj</sup> would Increase for him. Rasool-Allah<sup>-saww</sup> had conducted a Sunnah, excellent, beautiful. It is befitting for the people to be taking with it (acting upon it)".<sup>17</sup>

## The least to be a *Momin*

معاني الأخبار عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَمَّادِ بْنِ عُثْمَانَ عَنِ جَعْفَرِ الْكُنَاسِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا أَذْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِنًا

(The book) 'Ma'any Al Akhbar' – From Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Hammad Bin Usman, from Ja'far Al Kunasy who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'What is the least the servant can be a Momin with?'

<sup>17</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 16



قَالَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ يَقْرُ بِالطَّاعَةِ وَ يَعْرِفُ إِمَامَ زَمَانِهِ فَإِذَا فَعَلَ ذَلِكَ فَهُوَ مُؤْمِنٌ.

He<sup>-asws</sup> said: 'He should testify that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and acknowledge with the obedience, and recognises the Imam<sup>-asws</sup> of his time. When he does that, so he is a Momin".<sup>18</sup>

## The least one is expelled to be from a Momin

معاني الأخبار بِإِسْنَادِ الْمُتَقَدِّمِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي الرَّبِيعِ قَالَ: قُلْتُ مَا أَذْنَى مَا يُخْرَجُ بِهِ الرَّجُلُ مِنَ الْإِيمَانِ

(The book) 'Ma'any Al Akhbar' – By the previous chain, from Ibn Isa, from Ibn Marouf, from Hammad Bin Isa, from Hareyz, from Ibn Muskan, from Abu Al Rabie who said,

'I said, 'What is the least of what the man would be expelled from the Eman by?'

قَالَ الرَّأْيُ يَرَاهُ مُخَالِفًا لِلْحَقِّ فَيَقِيمُ عَلَيْهِ.

He<sup>-asws</sup> said: 'The opinion he opines opposite to the truth, and he stays upon it (firms up his religion on opinion)".<sup>19</sup>

## Acknowledgement of the Belief:

وَ بِإِسْنَادِهِ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَدَّثَنِي جَبْرِئِيلُ عَنْ رَبِّ الْعِزَّةِ جَلَّ جَلَالُهُ أَنَّهُ قَالَ مَنْ عَلِمَ أَنْ لَا إِلَهَ إِلَّا أَنَا وَخَدِي وَ أَنَّ مُحَمَّدًا عَبْدِي وَ رَسُولِي وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَتِي وَ أَنَّ الْأَئِمَّةَ مِنْ وَلَدِهِ حُجَجِي أَدْخَلْتُهُ الْجَنَّةَ بِرَحْمَتِي وَ نَجَّيْتُهُ مِنَ النَّارِ بِعَفْوِي وَ أَبَحْتُ لَهُ جَوَارِي وَ أَوْجَبْتُ لَهُ كَرَامَتِي وَ أَتَمَمْتُ عَلَيْهِ نِعْمَتِي وَ جَعَلْتُهُ مِنْ خَاصَّتِي وَ خَالِصَتِي

And by his chain, from Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> narrated to me<sup>-saww</sup>, from the Lord<sup>-azwj</sup> of Might, Majestic is His<sup>-azwj</sup> Majesty having Said: "One who knows (acknowledges) that there is no god except I<sup>-azwj</sup> Alone, and Muhammad<sup>-saww</sup> is My<sup>-azwj</sup> servant, and My<sup>-azwj</sup> Rasool<sup>-as</sup>, and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is My<sup>-azwj</sup> Caliph, and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup> are My<sup>-azwj</sup> Divine Authorities, I<sup>-azwj</sup> shall Enter him into the Paradise by My<sup>-azwj</sup> Mercy and Save him from the Fire by My<sup>-azwj</sup> Pardoning, and Allow My<sup>-azwj</sup> Vicinity for him, and Obligate My<sup>-azwj</sup> Benevolence for him, and Complete My<sup>-azwj</sup> Favours upon him, and Make him to be from My<sup>-azwj</sup> special ones and My<sup>-azwj</sup> sincere ones!"

<sup>18</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 17

<sup>19</sup> Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 18

إِنْ نَادَانِي لَبَيْتُهُ وَ إِنْ دَعَانِي أَجَبْتُهُ وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ وَ إِنْ سَكَتَ ابْتَدَأْتُهُ

If he calls Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Attend to him, and if he supplicated to Me<sup>-azwj</sup> I<sup>-azwj</sup> shall Answer him, and if he asks Me<sup>-azwj</sup> I<sup>-azwj</sup> shall Grant him, and if he is silent, I<sup>-azwj</sup> shall Initiate him.

وَ إِنْ أَسَاءَ رَحِمْتُهُ وَ إِنْ فَرَّ مَيِّ دَعَوْتُهُ وَ إِنْ رَجَعَ إِلَيَّ قَبِلْتُهُ وَ إِنْ فَرَعَ بَابِي فَتَحْتُهُ

And if he offends, I<sup>-azwj</sup> shall Mercy him, and if he flees from Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Invite him, and if he returns to Me<sup>-azwj</sup> I<sup>-azwj</sup> shall Accept him, and if he knocks on My<sup>-azwj</sup> Door I<sup>-azwj</sup> shall Open it.

وَ مَنْ لَمْ يَشْهَدْ أَنَّ لَا إِلَهَ إِلَّا أَنَا وَ خَدِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَتِي أَوْ شَهِدَ بِذَلِكَ وَ لَمْ يَشْهَدْ أَنَّ الْأَئِمَّةَ مِنْ وَلَدِهِ حُجَجِي فَقَدْ جَحَدَ نِعْمَتِي وَ صَغَّرَ عَظَمَتِي وَ كَفَرَ بِآيَاتِي وَ كُتُبِي وَ رُسُلِي

And one who does not testify that there is no god except I<sup>-azwj</sup> Alone, or testifies with that and does not testify that Muhammad<sup>-saww</sup> is My<sup>-azwj</sup> servant and My<sup>-azwj</sup> Rasool<sup>-saww</sup>, or testifies with that and does not testify that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is My<sup>-azwj</sup> Caliph, or testifies with that and does not testify that the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup> are My<sup>-azwj</sup> Divine Authorities, so he has rejected My<sup>-azwj</sup> bounty, and belittled My<sup>-azwj</sup> Magnificent, and disbelieved in My<sup>-azwj</sup> Signs and My<sup>-azwj</sup> Books and My<sup>-azwj</sup> Rasools<sup>-as</sup>.

إِنْ قَصَدَنِي حَبَبْتُهُ وَ إِنْ سَأَلَنِي حَرَمْتُهُ وَ إِنْ نَادَانِي لَمْ أَسْمَعْ نِدَاءَهُ وَ إِنْ دَعَانِي لَمْ أَسْتَجِبْ دُعَاءَهُ وَ إِنْ رَجَانِي حَيَبْتُهُ وَ ذَلِكَ جَزَاؤُهُ مَيِّ وَ مَا أَنَا بِظَالِمٍ لِلْعَبِيدِ

If he aims for Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Block him, and if he asks Me<sup>-azwj</sup> I<sup>-azwj</sup> shall Deprive him, and if he calls Me<sup>-azwj</sup> I<sup>-azwj</sup> will not Listen to his call, and if he supplicates to Me<sup>-azwj</sup>, I<sup>-azwj</sup> will not Answer his supplication, and if he hopes in Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Disappoint him, and that is his Recompense from Me<sup>-azwj</sup>, **and I am not the least unjust to the servants!" [50:29]"**.

فَقَامَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَنْ الْأَئِمَّةُ مِنْ وَلَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ

Jabir Bin Abdullah Al-Ansari stood up and said, 'O Rasool-Allah<sup>-saww</sup>! And who are the Imams<sup>-asws</sup> from the sons<sup>-asws</sup> of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>?'

قَالَ الْحُسَيْنُ وَ الْحُسَيْنُ سَيِّدَا سَبَابِ أَهْلِ الْجَنَّةِ ثُمَّ سَيِّدُ الْعَابِدِينَ فِي زَمَانِهِ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ الْبَاقِرُ مُحَمَّدُ بْنُ عَلِيٍّ وَ سُدْرَتُهُ يَا جَابِرُ فَإِذَا أَدْرَكْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ

He<sup>-saww</sup> said: 'He<sup>-saww</sup> said: 'Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> are chiefs of the inhabitants of the Paradise, then chief of the worshippers during his<sup>-asws</sup> time Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, then Al-Baqir Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and you will come across him<sup>-asws</sup>, O Jabir! So, when you do come across him<sup>-asws</sup>, then convey to him<sup>-asws</sup> the greetings from me<sup>-saww</sup>.

ثُمَّ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ثُمَّ الْكَاضِمُ مُوسَى بْنُ جَعْفَرٍ ثُمَّ الرِّضَا عَلِيُّ بْنُ مُوسَى ثُمَّ التَّقِيُّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ النَّقِيُّ عَلِيُّ بْنُ مُحَمَّدٍ ثُمَّ الرَّكِيُّ الْحَسَنُ بْنُ عَلِيٍّ ثُمَّ ابْنُهُ الْقَائِمُ بِالْحَقِّ مَهْدِيٌّ أُمِّي الَّذِي يَمْلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مِلْتُمْ ظُلْماً وَ جَوْراً

Then Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, then Al-Kazim Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, then Al-Reza Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, then Al-Taqui Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then Al-Naqi Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, then Al-Zaky Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then his<sup>-asws</sup> son<sup>-asws</sup> the one rising with the truth, Mahdi<sup>-asws</sup> (Guided one) of my<sup>-saww</sup> community. He<sup>-asws</sup> will fill the earth with equity and justice just as it would have been filled with injustice and tyranny.

هَؤُلَاءِ يَا جَابِرُ خُلَفَائِي وَ أَوْصِيَائِي وَ أَوْلَادِي وَ عِتْرَتِي مَنْ أَطَاعَهُمْ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُمْ فَقَدْ عَصَانِي وَ مَنْ أَنْكَرَهُمْ أَوْ أَنْكَرَ وَاحِداً مِنْهُمْ فَقَدْ أَنْكَرَنِي

They, O Jabir, are my<sup>-saww</sup> caliphs, and my<sup>-saww</sup> succesors<sup>-asws</sup>, and my<sup>-saww</sup> children. One who obeys them<sup>-asws</sup> so he had obeyed me<sup>-saww</sup>, and one who disobeys them<sup>-asws</sup>, so he has disobeyed me<sup>-saww</sup>, and one who denies them<sup>-asws</sup> or denies (even) one of them<sup>-asws</sup>, so he has denied me<sup>-saww</sup>.

وَ بِهِمْ يُمَسِّكُ اللَّهُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ بِهِمْ يَحْفَظُ اللَّهُ الْأَرْضَ أَنْ تَمِيدَ بِأَهْلِهَا.

And by them<sup>-asws</sup>, Allah<sup>-azwj</sup> Withholds the sky from falling upon the earth, except by His<sup>-azwj</sup> Permission, and by them<sup>-asws</sup> Allah<sup>-azwj</sup> Protects the earth from shaking with its inhabitants".<sup>20</sup>

<sup>20</sup> Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 4 H 99