

***Zikr***  
**Remembrance**  
**Mentioning of Allah<sup>azwj</sup>**

## Table of Contents

'Zikr-Remembrance-Mentioning of Allah <sup>azwj</sup> .....	4
Summary: .....	4
Introduction:.....	8
The Abundant <i>Zikr</i> (Remembrance): .....	9
<i>Zikr</i> is without limitations .....	9
Two freedoms are achieved by <i>Zikr</i> .....	11
The Rewards from Allah <sup>azwj</sup> upon <i>Zikr</i> : .....	11
Remembering Allah <sup>azwj</sup> in every State: .....	13
Neglecting <i>Zikr</i> Hardens the hearts: .....	14
<i>Zikr</i> and the Shias: .....	14
The Essence of Remembrance and the Best <i>Zikr</i> : .....	17
<i>Zikr</i> is Comfort to the hearts: .....	17
Allah <sup>azwj</sup> 's Commends Prophet Isa <sup>as</sup> (For <i>Zikr</i> ): .....	18
Allah <sup>azwj</sup> 's Command to Prophet Musa <sup>as</sup> : .....	19
<i>Zikr</i> is a Mercy of Allah <sup>azwj</sup> : .....	19
Amir-ul-Momineen <sup>asws</sup> Bequeaths to Companions: .....	20
The Advice of 6 <sup>th</sup> Imam <sup>asws</sup> on <i>Zikr</i> : .....	21
Protection from Iblees <sup>la</sup> is in the <i>Zikr</i> : .....	21
Amir-ul-Momineen <sup>asws</sup> 's Praise for those in <i>Zikr</i> : .....	22
<i>Zikr</i> is a Cure for Hearths:.....	22
<i>Zikr</i> Elevates the Status of a Momin:.....	24
<i>Zikr</i> during the Laylatul Qadr:.....	26
Two Types of <i>Zikr</i> : .....	26

<b>Zikr in Front of Ignorant ones:</b> .....	<b>27</b>
<b>Mentioning of fellow Momineen (in supplications):</b> .....	<b>27</b>
<b>To Have a Bird who does Zikr in the House:</b> .....	<b>28</b>
<b>Angels join those who are in Zikr of Ahl Al-Bayt<sup>asws</sup>:</b> .....	<b>28</b>
<b>APPENDIX I:</b> .....	<b>30</b>
Letter of Imam Al-Sadiq <sup>asws</sup> for Shias.....	30
<b>APPENDIX II:</b> .....	<b>49</b>
Rasool-Allah <sup>saww</sup> Urged Followers to be in Zikr .....	49
<b>APPENDIX III:</b> .....	<b>50</b>
Masomeen <sup>asws</sup> 's Advice to Focus on 'Today':.....	50

### **Abbreviations:**

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

**azwj:** - Az Za Wa Jalla

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

**AJFJ:** Ajal Allah hey wa Fara Jaak

**ra:** - Razi Allah<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 أَعْدَائَهُمْ أَجْمَعِينَ

## 'Zikr-Remembrance-Mentioning of Allah<sup>azwj</sup>

### Summary:

Allah<sup>azwj</sup> Reminds us in several places in the Holy Quran to be in a state of *Zikr* (Remembrance, mentioning) under all conditions and times, see for example (Holy Verses 2:152, 33:35, 33:41, 7:205). We will present these Holy Verses along with Ahadith in the following paragraphs.

It is important to first understand what '*Zikr*' is and how to effectively engage in it. As we will find from Ahadith, the '*Zikr*' (remembrance) is that, which reminds us of Allah<sup>azwj</sup>, that enables us from getting involved in Forbidden and assist us in carrying out the permissible. The examples of *Zikr* are the recitations of the Holy Verses, mentioning of the Favours and Bounties of Allah<sup>azwj</sup>, the Praise of Muhammad<sup>saww</sup> and Holy Ahl Al-Bayt<sup>asws</sup> (progeny), remembering their<sup>asws</sup> scarifies and mentioning their<sup>asws</sup> grief in the way of Allah<sup>azwj</sup>. All these can be practised through uttering or thinking in the mind - while engaged in dealing with people (work or social) and/or when with believers or alone.

For example Imam<sup>asws</sup> says:

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ يَحْيَى جَمِيعًا عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ غَزْوَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ نَفْسُ الْمُهْمُومِ لَنَا الْمُعْتَمِّ لِظُلْمِنَا تَسْبِيحٌ وَ هُمُّهُ لِأَمْرِنَا عِبَادَةٌ وَ كِتْمَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ

Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Muhammad Bin Saeed Bin Gazwan, from Ali Bin Al Hakam, from Umar Bin Aban, from Isa Bin Abu Mansour who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'A concerned 'sigh' for us<sup>asws</sup> due the grief for the injustices upon us<sup>asws</sup>, is a Glorification, and remembrance of our<sup>asws</sup> matter is a worship, and concealment of our<sup>asws</sup> secrets is *Jihād* in the Way of Allah<sup>azwj</sup>.

قَالَ لِي مُحَمَّدٌ بْنُ سَعِيدٍ أَكْتُبُ هَذَا بِالذَّهَبِ فَمَا كَتَبْتَ شَيْئًا أَحْسَنَ مِنْهُ .

Muhammad Bin Saeed said to me, 'Write this in gold, for you will not be writing anything more excellent than it'.<sup>1</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ بَكْرِ بْنِ أَبِي بَكْرٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ ( عليها السلام ) مِنَ الذِّكْرِ الْكَثِيرِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Bakr Bin Abu Bakr, from Zurara Bin Ayn, from

Abu Abdullah<sup>asws</sup> has said: 'The Glorification (*Tasbeeh*) of (Syeda) Fatima Al-Zahra<sup>asws</sup> is from the 'Abundant *Zikr*' which Allah<sup>azwj</sup> Mighty and Majestic Speaks of **Do Zikr of Allah, abundant Zikr [33:41]**'.<sup>2</sup>

Also when remembering Ahl Al-Bayt<sup>asws</sup>, it is Remembrance of Allah<sup>azwj</sup>:

قَالَ أَبُو جَعْفَرٍ ( عليه السلام ) إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ وَ ذِكْرِ عَدُوِّنَا مِنْ ذِكْرِ الشَّيْطَانِ .

'Abu Ja'far<sup>asws</sup> said: 'Our<sup>asws</sup> mention is from the Mention of Allah<sup>azwj</sup>, and the mention of our<sup>asws</sup> enemies is from the mention of Satan<sup>la</sup>' (this is an extract, the complete Hadith is also presented)<sup>3</sup>

The Remembrance has to be under all states and places, for example:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي لَمْ تُعَيَّرْ أَنَّ مُوسَى سَأَلَ رَبَّهُ فَقَالَ إلهي إِنَّهُ يَا نبي عَلَيَّ بِجَالِسٍ أُعْرِكُ وَ أُجْلِكُ أَنْ أَدُكَّرَكَ فِيهَا فَقَالَ يَا مُوسَى إِنَّ ذِكْرِي حَسَنٌ عَلَى كُلِّ حَالٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It is Written in the Torah - which has not been altered - that Musa<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup> saying: 'My<sup>as</sup> God! A situation comes upon me<sup>as</sup> such that it would not be honourable and majestic for You<sup>azwj</sup> that I<sup>as</sup> should mention You<sup>azwj</sup> therein'. So (Allah<sup>azwj</sup>) Said: 'O Musa<sup>as</sup>! My<sup>azwj</sup> Mention is good upon every state'''.<sup>4</sup>

Then there are countless benefits of Remembrance, e.g.,

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمْرٍو عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ مَنْ شَغَلَ بِذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَهُ أَفْضَلَ مَا أُعْطِيَ مَنْ سَأَلَنِي .

<sup>1</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 16

<sup>2</sup> Al Kafi V 2 – The Book Of Supplication CH 22 H 4

<sup>3</sup> Al Kafi V 2 – The Book Of Supplication CH 21 H 2

<sup>4</sup> Al Kafi V 2 – The Book Of Supplication CH 21 H 8

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from

Abu Abdullah<sup>asws</sup> says that 'Allah<sup>azwj</sup> Mighty and Majestic is Saying: "The one who is too pre-occupied by (doing) My<sup>azwj</sup> Zikr (and) does not ask (for his needs), I<sup>azwj</sup> shall Give him even more than the one who asks Me<sup>azwj</sup> (his needs)"'.<sup>5</sup>

The negligence of Remembrance has grave consequences, e.g. hearts get hardened, and sometimes are even Punished by Allah<sup>azwj</sup>:

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن محمد بن علي الكوفي عن محمد بن سنان عن المفضل بن عمر قال: سألت أبا عبد الله جعفر بن محمد الصادق "ع" عن العشق فقال قلوب خلت من ذكر الله فاذاقها الله حب غيره.

Muhammad Bin Ali Majalawiya narrated to us, from an uncle of Muhammad Bin Abu Al-Qasim, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> was asked about 'العشق', love (a craze for a female/male, wealth, sport/social..), so the Imam<sup>asws</sup> said: 'When the hearts get empty from the Remembrance of Allah<sup>azwj</sup>, so Allah<sup>azwj</sup> Makes (Punishes) them to taste the love of one other than Him<sup>azwj</sup>'.<sup>6</sup>

Hence when a heart gets empty from the Zikr then Allah<sup>azwj</sup> Punishes it by making it to indulge into those activities which drain his/her energy, affects health and wastes wealth, and the person will not realise it, out of insanity, but would carry on along those lines - until the Mercy of Allah<sup>azwj</sup> – the Ahl Al-Bayt<sup>asws</sup> rescue him/her and guide that person to the Remembrance or else is left alone (if judged unworthy).

Finally, it's also important to note, Ahl Al-Bayt<sup>asws</sup> are present (Hazir o Nazir)<sup>7</sup> to guide us and protect us from the whispering of the Iblees<sup>la</sup>. As we say in the Ziyarah of Imam<sup>asws</sup>:

أنتم نورنا و أنتم جاهنا أوقات صلاتنا و عصمتنا بكم

'You<sup>asws</sup> (Ahl Al-Bayt<sup>asws</sup>) are the elevated Noor which is in front of us when we offer Salat<sup>8</sup> and through you<sup>asws</sup> is our salvation<sup>9</sup> It is also important to note when 'Tawheed' is mentioned, Ahl Al-Bayt<sup>asws</sup> are not excluded from its domain, e.g.,

<sup>5</sup> Al Kafi V 2 – The Book Of Supplication CH 24 H 1

<sup>6</sup> Al Illal Al Sharaie – V 1 Ch 118 H 1

<sup>7</sup> An important topic covered elsewhere.

<sup>8</sup> Amir-ul-Momineen<sup>asws</sup> says in the Sermon of 'Mairafat-e-Norania', the intrinsic means of 'وَأَقِمِ الصَّلَاةَ' are submission to my Wilayat. Thus, whoever adhered to our Wilayat has indeed established Salat but it is extremely difficult to achieve it. In another sermon, Amir-ul-Momineen<sup>asws</sup> says: Only those have established 'Salat' who adhered to my Wilayat. (ref. Hadith-e-Noorania, Bahrul Moarif, Nahjul Israr, vol. 1, pg, 88.)

<sup>9</sup> Bihar-ul-Anwar, vol. 91, pg. 38

الحسن بن علي بن زكريا، عن الهيثم بن عبد الله الرماني، عن ، عن أبيه، عن جده محمد بن علي بن الحسين عليهم السلام في قوله: " فطرة الله التي فطر الناس عليها " قال: هو لا إله إلا الله، محمد رسول الله - صلى الله عليه وآله - علي أمير المؤمنين - عليه السلام - إلى ههنا التوحيد

Allah<sup>azwj</sup> has Created mankind on His<sup>azwj</sup> nature. Imam Ali Raza<sup>asws</sup> says: This is La-e-laha Illallah Mohammed-ur-Rasool Allah Ali Amir-ul-Momineen -And this is Tawheed!<sup>10</sup>

The *Zikr* repels the devils and brings the blessings to the inhabitants of a dwelling, for example Imam<sup>asws</sup> says:

And the house in which the Quran is recited and Allah<sup>azwj</sup> is mentioned therein would be with abundant Blessings, and the Angels would attend it, and the Satans<sup>la</sup> would flee (from there), and it would shine to the inhabitants of the sky just like the brilliant star does for the inhabitants of the earth. And the house in which neither the Quran is recited, nor the *Zikr* of Allah<sup>azwj</sup>, therein would be of little Blessings and the Angels would flee from it and the Satans<sup>la</sup> would attend it (Hadith with Arabic is cited later).<sup>11</sup>

The *Zikr* (remembrance) is also made mandatory for the birds and animals, for example:

أَبُو عَبْدِ اللَّهِ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْمَيْمُونِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِيهِ أَسْبَاطِ بْنِ سَالِمٍ عَنْ سَالِمِ مَوْلَى أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ مَا مِنْ طَيْرٍ يُصَادُ إِلَّا بِتَرْكِهِ التَّسْبِيحَ وَ مَا مِنْ مَالٍ يُصَابُ إِلَّا بِتَرْكِ الزَّكَاةِ .

Abu Abdullah Al Aasimy, from Ali Bin Al Hassan Al Maysami, from Ali Bin Asbaat, from his father Asbaat Bin Salim, from Salim, a slave of Aban who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'There is none from a bird which gets hunted except by neglecting its Glorification (*Zikr*), and there is none from a wealth getting wasted except by neglecting the *Zakāt*'.<sup>12</sup>

Finally, Imam<sup>asws</sup> says: 'Always remain in the remembrance of Allah<sup>azwj</sup> whether while obeying Him<sup>azwj</sup> or while even committing sins!

مِنْ كِتَابِ الْمَحَاسِنِ عَنِ الْحَسَنِ الْبَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: أَلَا أَحَدْتُكُمْ بِأَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَى خَلْقِهِ فَذَكَرَ لَهُ ثَلَاثَةَ أَشْيَاءَ الثَّلَاثُ مِنْهَا دَكْرُ اللَّهِ فِي كُلِّ مَوْطِنٍ إِذَا هَجَمَ عَلَى طَاعَةٍ أَوْ مَعْصِيَةٍ.

In Al-Mahasin it is narrated that Hassan al-Baz'az narrated that

Imam Sadiq<sup>asws</sup> said: "Do you want me to inform you about the hardest duties Allah<sup>azwj</sup> has Made incumbent upon His<sup>azwj</sup> servants?" He<sup>asws</sup> then discussed three duties, the third of

<sup>10</sup> Bihar Vol-3,Page-277,Bihar.Vol-36-Page-104.Tafseer-E-Qummi Vol-2,Page-154.Al-Manaqib.Vol-3 Page-101

<sup>11</sup> Al Kafi V 2 – The Book Of Supplication CH 22 H 1

<sup>12</sup> Al Kafi V 3 – The Book Of Zakat CH 2 H 18

which was to always remember Allah<sup>azwj</sup>, whether we are rushing to obey Him<sup>azwj</sup>, or we are committing sins."<sup>13</sup>

## Introduction:

We present Ahadith to understand in depth the concept of *Zikr* (Remembrance), but let's first review some Holy Verses of the Quran.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ {2:152}

***Therefore remember Me, I will remember you, and be thankful to Me, and do not be disbelieving [2:152]***

وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا {33:35}

***And the men and women who frequently engage in Allah's remembrance (do Zikr) - Allah has Prepared for them Forgiveness and a Mighty Recompense [33:35]***

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا {33:41}

***O you who believe! Do Zikr of Allah, abundant Zikr [33:41]***

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ {7:205}

***And remember your Lord within yourself humbly and fearing and without the loudness from the words, in the morning and the evening, and do not become from the heedless ones [7:205].***

Some Ahadith are cited below, in the interpretation of the above Verses:

<sup>13</sup> 53 مشكاة الأنوار في غرر الأخبار، النص، ص: 53



## The Abundant Zikr (Remembrance):

فِي كِتَابِ الْخِصَالِ عَنْ زَيْدِ الشَّحَامِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَا ابْتُلِيَ الْمُؤْمِنُ بِشَيْءٍ أَشَدَّ عَلَيْهِ مِنْ ثَلَاثِ خِصَالٍ يُجْرُمُهَا، قِيلَ: وَمَا هِيَ؟ قَالَ: الْمُوَاسَاةُ فِي ذَاتِ يَدَيْهِ، وَ الْإِنْصَافُ مِنْ نَفْسِهِ، وَ ذِكْرُ اللَّهِ كَثِيرًا، أَمَا إِنِّي لَا أَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ، وَ لَكِنَّ ذِكْرَ اللَّهِ عِنْدَ مَا أَحَلَّ لَهُ وَ ذِكْرَ اللَّهِ عِنْدَ مَا حَرَّمَ عَلَيْهِ.

In the book Al Khisal, from Zayd Bin Al Shaham who said,

'Abu Abdullah<sup>asws</sup> said: 'A Momin does not get tried by anything more difficult upon him than three qualities'. It was said, 'And what are these? He<sup>asws</sup> said: 'The equalisation (with another Momin) regarding what is in his hand, and the fairness from himself, and abundant Zikr of Allah<sup>azwj</sup>.

However, I<sup>asws</sup> am not saying (by recitation of) 'Glorious is Allah<sup>azwj</sup>, and the Praise is for Allah<sup>azwj</sup>, and there is no god except Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is Greatest!' But, (rather) Remembering of Allah<sup>azwj</sup> during what is Permissible for him and (also) Mentioning of Allah<sup>azwj</sup> during what is Prohibited unto him".<sup>14</sup>

## Zikr is without limitations

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْفَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ إِلَّا الذِّكْرَ فَلَيْسَ لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah, from

Abu Abdullah<sup>asws</sup> has said: 'There is none from the things except that there is an ultimate point to it except for the Zikr (Mention of Allah<sup>azwj</sup>) for there is no limit for it one can end up to.

فَرَضَ اللَّهُ عَزَّ وَ جَلَّ الْفَرَائِضَ فَمَنْ أَدَّاهُنَّ فَهُوَ حَدُّهُنَّ وَ شَهْرَ رَمَضَانَ فَمَنْ صَامَهُ فَهُوَ حَدُّهُ وَ الْحَجَّ فَمَنْ حَجَّ فَهُوَ حَدُّهُ إِلَّا الذِّكْرَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَرْضَ مِنْهُ بِالْقَلِيلِ وَ لَمْ يَجْعَلْ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ

Allah<sup>azwj</sup> Mighty and Majestic Imposed the Obligations, so the one who fulfils these, would be at its limit (after completing these obligations, they have reached their limit). If one fasts during the Month of Ramazan, they would be at its limit (reached), and the one who performs Hajj, so it would be its limit (reached), except for the Zikr (Mention of Allah<sup>azwj</sup>), for Allah<sup>azwj</sup> is not Pleased with the little but did not Make a limit for it - and for one to end up to'.

14 H 156 – تفسير نور الثقلين، ج4، ص: 288

ثُمَّ تَلَا هَذِهِ الْآيَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَ سَبِّحُوهُ بُكْرَةً وَأَصِيلًا فَقَالَ لَمْ يَجْعَلِ اللَّهُ عَزَّ وَ جَلَّ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ  
قَالَ وَ كَانَ أَبِي ( عليه السلام ) كَثِيرَ الذِّكْرِ لَقَدْ كُنْتُ أَمْشِي مَعَهُ وَ إِنَّهُ لَيَذْكُرُ اللَّهَ وَ أَكُلُ مَعَهُ الطَّعَامَ وَ إِنَّهُ لَيَذْكُرُ اللَّهَ وَ لَقَدْ كَانَ  
يُحَدِّثُ الْقَوْمَ وَ مَا يَشْغَلُهُ ذَلِكَ عَنْ ذِكْرِ اللَّهِ

Then he<sup>asws</sup> recited this Verse: **O you who believe! Do Zikr of Allah, abundant Zikr [33:41] And Glorify Him morning and evening [33:42]**, and he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic did not Make a limit for it for one to end up to. And it was so that my<sup>asws</sup> father<sup>asws</sup> used to do a lot of Zikr. I<sup>asws</sup> had walked with him<sup>asws</sup> and he<sup>asws</sup> was doing Zikr of Allah<sup>azwj</sup> and was eating food along with it while he<sup>asws</sup> was doing Zikr of Allah<sup>azwj</sup>. And he<sup>asws</sup> used to narrate to the people and that would not stop him<sup>asws</sup> from doing Zikr of Allah<sup>azwj</sup> (simultaneously).

وَ كُنْتُ أَرَى لِسَانَهُ لَا يَفْأُ بِحَنَكِهِ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَ كَانَ يَجْمَعُنَا فَيَأْمُرُنَا بِالذِّكْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَ يَأْمُرُ بِالْقِرَاءَةِ مَنْ كَانَ يَقْرَأُ  
مِنَّا وَ مَنْ كَانَ لَا يَقْرَأُ مِنَّا أَمَرَهُ بِالذِّكْرِ

And I<sup>asws</sup> used to see his<sup>asws</sup> tongue move in his<sup>asws</sup> jaws saying: 'There is no god except Allah<sup>azwj</sup> (لَا إِلَهَ إِلَّا اللَّهُ)' and he<sup>asws</sup> used to gather us and order us with the Zikr until the emergence of the sun, and he<sup>asws</sup> would order with the recitation the ones from us who could read, and the ones of us who could not read, he<sup>asws</sup> would order him with the Zikr.

وَ النَّبِيُّ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ وَ يُذَكَّرُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ تَكْثُرُ بَرَكَتُهُ وَ تَحْضُرُهُ الْمَلَائِكَةُ وَ تَهْجُرُهُ الشَّيَاطِينُ وَ يُضِيءُ لِأَهْلِ  
السَّمَاءِ كَمَا يُضِيءُ الْكَوْكَبُ الدَّرِّيُّ لِأَهْلِ الْأَرْضِ وَ النَّبِيُّ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ وَ لَا يُذَكَّرُ اللَّهُ فِيهِ تَقَلُّ بَرَكَتُهُ وَ تَهْجُرُهُ  
الْمَلَائِكَةُ وَ تَحْضُرُهُ الشَّيَاطِينُ

And the house in which the Quran is recited and Allah<sup>azwj</sup> Mighty and Majestic is mentioned therein would be with abundant Blessings, and the Angels would attend it, and the Satans<sup>la</sup> would flee, and it would shine to the inhabitants of the sky just like the brilliant star does for the inhabitants of the earth. And the house in which the Quran is not recited, nor is Allah<sup>azwj</sup> Mentioned therein would be of little Blessings and the Angels would flee from it and the Satans<sup>la</sup> would attend it.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أ لَا أُخْبِرُكُمْ بِخَيْرِ أَعْمَالِكُمْ لَكُمْ أَرْفَعَهَا فِي دَرَجَاتِكُمْ وَ أَرْكَأَهَا عِنْدَ مَلِيكِكُمْ وَ خَيْرٌ  
لَكُمْ مِنَ الدِّينَارِ وَ الدِّرْهَمِ وَ خَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَقْتُلُوهُمْ وَ يَقْتُلُوكُمْ فَقَالُوا بَلَى فَقَالَ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ كَثِيرًا

And Rasool-Allah<sup>saww</sup> has said: 'Shall I<sup>saww</sup> inform you about the best of deeds which would raise you in your levels and be the most purifying acts in the Presence of your King<sup>azwj</sup>, and better for you all than the Dinar and the Dirham, and better for you than your meeting your enemies (in battle), so you would be killing them and they would be killing you (holy war)?' So they said, 'Yes'. So he<sup>saww</sup> said: 'Abundant Zikr of Allah<sup>azwj</sup> Mighty and Majestic'.

ثُمَّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ( صلى الله عليه وآله ) فَقَالَ مَنْ خَيْرُ أَهْلِ الْمَسْجِدِ فَقَالَ أَكْثَرُهُمْ لِلَّهِ ذِكْرًا

Then he (the Imam<sup>asws</sup>) said: 'A man came over to the Prophet<sup>sawww</sup> and he said, 'Who are the best ones from the people of the Masjid?' So he<sup>sawww</sup> said: 'The ones who most frequent the Zikr of Allah<sup>azwj</sup>'.

وَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ أُعْطِيَ لِسَانًا ذَاكِرًا فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ

And Rasool-Allah<sup>sawww</sup> said: 'The one who has been Given an oft-mentioning tongue, so he has been Given the goodness of the world and the Hereafter'.<sup>15</sup>

## Two freedoms are achieved by Zikr

وعنه: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد بن محمد جميعا، عن الحسن بن علي الوشاء، عن داود بن سرحان، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): من أكثر ذكر الله عز وجل أحبه الله، و من ذكر الله كثيرا كتبت له براءتان: براءة من النار، و براءة من النفاق».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Bin Muhammad altogether, from Al-Hassan Bin Al-Al-Washa, from Dawood Bin Sarhaan,

Abu Abdullah<sup>asws</sup> says that Rasool-Allah<sup>sawww</sup> said: 'The one who frequents in Zikr of Allah<sup>azwj</sup> Mighty and Majestic, Allah<sup>azwj</sup> Loves him. And the one who does Zikr of Allah<sup>azwj</sup> frequently, two freedoms would be Written for him – Freedom from the Fire, and the freedom from the hypocrisy'.<sup>16</sup>

## The Rewards from Allah<sup>azwj</sup> upon Zikr:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ رَفَعَهُ قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِعِيسَى ( عَلَيْهِ السَّلَام ) يَا عِيسَى اذْكُرْنِي فِي نَفْسِكَ اذْكُرْكَ فِي نَفْسِي وَ اذْكُرْنِي فِي مَلِكِكَ اذْكُرْكَ فِي مَلَأِ خَيْرٍ مِنْ مَلَأِ الْأَدَمِيِّينَ يَا عِيسَى أَلِنْ لِي قَلْبَكَ وَ أَكْثِرْ ذِكْرِي فِي الْخَلْقَاتِ وَ اعْلَمْ أَنَّ سُورِي أَنْ تُبْصِصَ إِلَيَّ وَ تُكُنَّ فِي ذَلِكَ حَيًّا وَ لَا تُكُنَّ مَيِّتًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, raising it, said,

'Allah<sup>azwj</sup> Mighty and Majestic Said to Isa<sup>as</sup>: "O Isa<sup>as</sup>! Mention Me<sup>azwj</sup> within yourself<sup>as</sup>, I<sup>azwj</sup> will Mention you<sup>as</sup> within Myself<sup>azwj</sup>, and mention Me<sup>azwj</sup> in your<sup>as</sup> gathering, I<sup>azwj</sup> shall Mention you<sup>as</sup> in a gathering better than the gathering of the human beings.

<sup>15</sup> Al Kafi V 2 – The Book Of Supplication CH 22 H 1 (Extract)

<sup>16</sup> الكافي 2 : 362 / 3

O Isa<sup>as</sup>! Soften your<sup>as</sup> heart for Me<sup>azwj</sup> and frequent My<sup>azwj</sup> Mention in the isolation, and know that My<sup>azwj</sup> Gladness is that you<sup>as</sup> compliment to Me<sup>azwj</sup> and become lively during that and do not become (like) dead” (hearts - avoid of Zikr).<sup>17</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ ذَكَرَنِي فِي مَلَأٍ مِنَ النَّاسِ ذَكَرْتُهُ فِي مَلَأٍ مِنَ الْمَلَائِكَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from the one who mentioned it, from

Abu Abdullah<sup>asws</sup> says that 'Allah<sup>azwj</sup> Said: “The one who mentions Me<sup>azwj</sup> in a gathering of the people, I<sup>azwj</sup> will Mention him in a gathering of the Angels’.<sup>18</sup>

مُحَمَّدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَا اجْتَمَعَ فِي مَجْلِسٍ قَوْمٌ لَمْ يَذْكُرُوا اللَّهَ عَزَّ وَجَلَّ وَ لَمْ يَذْكُرُونَا إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Wuheyb Bin Hafis, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'No group will gather in a gathering not mentioning Allah<sup>azwj</sup> Mighty and Majestic and not mentioning us<sup>asws</sup> except that gathering would be a regret upon them on the Day of Judgment’.

ثُمَّ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ وَ ذِكْرِ عَدُوِّنَا مِنْ ذِكْرِ الشَّيْطَانِ .

Then he (the narrator) said, 'Abu Ja'far<sup>asws</sup> said: 'Our<sup>asws</sup> mention is from the Mention of Allah<sup>azwj</sup>, and the mention of our<sup>asws</sup> enemies is from the mention of Satan<sup>la</sup>'.<sup>19</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي لَمْ تُعَيَّرْ أَنَّ مُوسَى ( عَلَيْهِ السَّلَام ) سَأَلَ رَبَّهُ فَقَالَ يَا رَبُّ أَ قَرِيبٌ أَنْتَ مِنِّي فَأُنَاجِيكَ أَمْ بَعِيدٌ فَأُنَادِيكَ فَأُوحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى أَنَا جَلِيسٌ مَنْ ذَكَرَنِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It is Written in the Torah which has not been altered, that Musa<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup> saying: 'O Lord<sup>azwj</sup>! Are You<sup>azwj</sup> close to me<sup>as</sup> so I<sup>as</sup> should whisper to You<sup>azwj</sup>, or are You<sup>azwj</sup> Distant, so I<sup>as</sup> should call out (loudly) to You<sup>azwj</sup>? So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! I<sup>azwj</sup> a Companion of the one who Mentions Me<sup>azwj</sup>".

<sup>17</sup> Al Kafi V 2 – The Book Of Supplication CH 25 H 3

<sup>18</sup> Al Kafi V 2 – The Book Of Supplication CH 21 H 13

<sup>19</sup> Al Kafi V 2 – The Book Of Supplication CH 21 H 2

فَقَالَ مُوسَى فَمَنْ فِي سِتْرِكَ يَوْمَ لَا سِتْرَ إِلَّا سِتْرُكَ فَقَالَ الَّذِينَ يَذْكُرُونِي فَأَذْكُرُهُمْ وَ يَسْتَحَابُونَ نِي فَأُحِبُّهُمْ فَأُولَئِكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أُصِيبَ أَهْلَ الْأَرْضِ بِسُوءٍ ذَكَرْتُهُمْ فَدَفَعْتُ عَنْهُمْ بِهِمْ .

So Musa<sup>as</sup> said: 'So who would be in Your<sup>azwj</sup> Veil on the Day in which there will be no veil except for Your<sup>azwj</sup> Veil?' So He<sup>azwj</sup> Said: "Those who are mentioning Me<sup>azwj</sup> So I<sup>azwj</sup> am Mentioning them, and the ones who are loving (others) regarding Me<sup>azwj</sup>, So I<sup>azwj</sup> Love them. Therefore, they are those, whenever I<sup>azwj</sup> want to Hit the people of the earth with an evil, I<sup>azwj</sup> Remember them, so I<sup>azwj</sup> Repel it from them (sinners), due to them' (those who do the Zikr).<sup>20</sup>

## Remembering Allah<sup>azwj</sup> in every State:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي لَمْ تُعَيَّرْ أَنَّ مُوسَى سَأَلَ رَبَّهُ فَقَالَ إِلَهِي إِنَّهُ يَأْتِي عَلَيَّ بِجَالِسٍ أُعْرِكُ وَ أُجْلِكُ أَنْ أَدُكَّرَكَ فِيهَا فَقَالَ يَا مُوسَى إِنَّ دِكْرِي حَسَنٌ عَلَى كُلِّ حَالٍ .

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It is Written in the Torah - which has not been altered - that Musa<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup> saying: 'My<sup>as</sup> God! A situation comes upon me<sup>as</sup> such that it would not be honourable and majestic for You<sup>azwj</sup> that I<sup>as</sup> should mention You<sup>azwj</sup> therein'. So he<sup>as</sup> said: 'O Musa<sup>as</sup>! My<sup>azwj</sup> Mention is good upon every state"<sup>21</sup>.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَجْبُوبٍ عَنْ ابْنِ رَبَّابٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَا بَأْسَ بِدِكْرِ اللَّهِ وَ أَنْتَ تَبُولُ فَإِنَّ دِكْرَ اللَّهِ عَزَّ وَ جَلَّ حَسَنٌ عَلَى كُلِّ حَالٍ فَلَا تَسْأَمُ مِنْ دِكْرِ اللَّهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is no problem with the Mentioning of Allah<sup>azwj</sup> while you are urinating, for the Mention of Allah<sup>azwj</sup> Mighty and Majestic is good upon every state. Therefore, do not hesitate from the Mentioning of Allah<sup>azwj</sup>,<sup>22</sup>

<sup>20</sup> Al Kafi V 2 – The Book Of Supplication CH 21 H 4

<sup>21</sup> Al Kafi V 2 – The Book Of Supplication CH 21 H 8

<sup>22</sup> Al Kafi V 2 – The Book Of Supplication CH 21 H 6

## Neglecting Zikr Hardens the hearts:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى (عليه السلام) يَا مُوسَى (عليه السلام) لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ وَلَا تَدْعُ ذِكْرِي عَلَى كُلِّ حَالٍ فَإِنَّ كَثْرَةَ الْمَالِ تُنْسِي الذُّنُوبَ وَإِنَّ تَرْكَ ذِكْرِي يُغْسِي الْقُلُوبَ .

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

Abu Abdullah<sup>asws</sup> says that 'Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Musa<sup>as</sup>: "O Musa<sup>as</sup>! Do not be happy with the abundance of the wealth, nor leave My<sup>azwj</sup> mention upon every state, for the abundant wealth would make you<sup>as</sup> to forget the sins and that the neglect of My<sup>azwj</sup> Mention would harden the hearts'.<sup>23</sup>

وَ بِإِسْنَادِهِ قَالَ فِيمَا نَاجَى اللَّهُ بِهِ مُوسَى (عليه السلام) قَالَ يَا مُوسَى لَا تَنْسِنِي عَلَى كُلِّ حَالٍ فَإِنَّ نِسْيَانِي يُمِيتُ الْقَلْبَ .

And by his chain,

'He<sup>asws</sup> said: 'Among what Allah<sup>azwj</sup> Whispered to Musa<sup>as</sup> with was that He<sup>azwj</sup> Said: "O Musa<sup>as</sup>! Do not forget Me<sup>azwj</sup> upon every state, for forgetting Me<sup>azwj</sup> would cause the heart to die'.<sup>24</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ جَمِّعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ الْمَسِيحُ (عليه السلام) يُقُولُ لَا تُكثِرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ فَإِنَّ الَّذِينَ يُكثِرُونَ الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ قَاسِيَةٌ قُلُوبُهُمْ وَ لَكِنَّ لَا يَعْلَمُونَ .

Humeyd Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz Bin Sabit, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Messiah<sup>as</sup> was saying: 'Do not frequent with the speech in other than the Remembrance of Allah<sup>azwj</sup>, for those who are frequenting the speech in other than the Remembrance of Allah<sup>azwj</sup>, it is hardening their hearts, but they are not knowing'.<sup>25</sup>

## Zikr and the Shias:

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شِيعَتُنَا الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ كَثِيرًا .

Humeyd Bin Ziyad, from Ibn Sama'at, from Wuheyb Bin Hafsa, from Abu Baseer, from,

<sup>23</sup> Al Kafi V 2 – The Book Of Supplication CH 21 H 7

<sup>24</sup> Al Kafi V 2 – The Book Of Supplication CH 21 H 11

<sup>25</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 11

Abu Abdullah<sup>asws</sup> having said: 'Our<sup>asws</sup> Shias are those who when they are alone, they are doing Zikr of (mentioning) Allah<sup>azwj</sup> a lot'.<sup>26</sup>

When leaving the Haram of Imam Hussain<sup>asws</sup>, we recite the following supplication:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَشْغَلْنِي عَنْ ذِكْرِكَ بِإِكْتَارِ عَلَيَّ مِنَ الدُّنْيَا تُلْهِنِي عَجَائِبُ بَهْجَتِهَا وَ تَفْتِنِي زَهْرَاتِ زِينَتِهَا وَ لَا بِإِفْلَالٍ يَضُرُّ بِعَمَلِي كَدُّهُ وَ بِمَلَأُ صَدْرِي هَمُّهُ وَ أَعْطِنِي بِدَلِكِ غَيِّ عَنْ شِرَارِ خَلْقِكَ وَ بَلَاغاً أَنَا لِي بِهِ رِضَاكَ يَا رَحْمَانُ

O Allah<sup>azwj</sup>! Send Your<sup>azwj</sup> blessing on Muhammad<sup>saww</sup> and the family of Muhammad<sup>asws</sup> and do not make me too preoccupied with the blessings of this world such that I neglect Your<sup>azwj</sup> remembrance. Do not give me too many (worldly blessings) such that I become fond of its wondering happiness and such that I become charmed by its shining decorations. (Also) do not give me too little such that my good deeds are affected by working too hard for this world and such that I continuously worry about it. Give me enough so that I do not need the evil ones from Your<sup>azwj</sup> creation and enough that I can attain Your<sup>azwj</sup> pleasure, O the Most Merciful. (This is an Extract – from bidding farewell to Imam Hussain<sup>asws</sup>).<sup>27</sup>

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

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from certain individuals of our people who has narrated the following:

(From Abu Abd Allah<sup>asws</sup>) 'Exercise patience in worldly matters; it is only an hour. You do not find any pain or happiness in whatever has passed. The hour that has not yet arrived is unknown to you in matters of its contents. The only time is the hour in which you live. Exercise patience in it to obey Allah<sup>azwj</sup> and exercise patience in such time in the matters of disobedience to Allah<sup>azwj</sup>'.<sup>28</sup>

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

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

Abu Abd Allah<sup>asws</sup> has said: 'Make your heart a virtuous companion for yourself or like a child who does not fail to maintain good relations with parents. Consider your deeds as your father whom you follow, consider your soul as your enemy against whom you strive and consider your properties as borrowed for the safe return of which you are responsible'.<sup>29</sup>

<sup>26</sup> Al Kafi V 2 – The Book Of Supplication CH 22 H 2

<sup>27</sup> Kamil Al-Ziyarah, Ch. 84, h, 2

<sup>28</sup> Al-Kafi, Vol. 2, H. 3009

<sup>29</sup> Al-Kafi, Vol. 2, H. 3012. الكافي ج : 2 ص : 455

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَسَّانَ عَنْ زَيْدِ الشَّحَّامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع خُذْ لِنَفْسِكَ مِنْ نَفْسِكَ خُذْ مِنْهَا فِي الصَّحَّةِ قَبْلَ السُّقْمِ وَ فِي الْقُوَّةِ قَبْلَ الضَّعْفِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ

It is narrated from him (narrator of the Hadith above) from Ali ibn al-Hakam from Hassan from Zayd al-Shahham who has said the following:

'Abu Abd Allah<sup>asws</sup> has said: 'Take from your soul for your soul. Take from it in good health before illness, during its strength before weakness and in its lifetime before death'.<sup>30</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ جَاءَ رَجُلًا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِنِي بِوَجْهِ مِنْ وَجْهِ الْبِرِّ أَنْجُو بِهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا السَّائِلُ اسْتَمِعْ ثُمَّ اسْتَفْهِمْ ثُمَّ اسْتَيْقِنْ ثُمَّ اسْتَعْمِلْ وَ اعْلَمْ أَنَّ النَّاسَ ثَلَاثَةٌ زَاهِدٌ وَ صَابِرٌ وَ رَاغِبٌ فَأَمَّا الزَّاهِدُ فَقَدْ خَرَجَتْ الْأَحْزَانُ وَ الْأَفْرَاحُ مِنْ قَلْبِهِ فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدُّنْيَا وَ لَا يَأْسَى عَلَى شَيْءٍ مِنْهَا فَإِنَّهُ فَهُوَ مُسْتَرِيحٌ وَ أَمَّا الصَّابِرُ فَإِنَّهُ يَتَمَنَّاها بِقَلْبِهِ فَإِذَا نَالَ مِنْهَا أَلْجَمَ نَفْسَهُ عَنْهَا لِسُوءِ عَاقِبَتِهَا وَ شَتَائِهَا لَوْ اطَّلَعَتْ عَلَى قَلْبِهِ عَجِبَتْ مِنْ عَفَّتِهِ وَ تَوَاضَعِهِ وَ حَزْمِهِ وَ أَمَّا الرَّاغِبُ فَلَا يُبَالِي مِنْ أَيْنَ جَاءَتْهُ الدُّنْيَا مِنْ حِلِّهَا أَوْ مِنْ حَرَامِهَا وَ لَا يُبَالِي مَا دَنَسَ فِيهَا عِرْضَهُ وَ أَهْلَكَ نَفْسَهُ وَ أَذْهَبَ مُرُوءَتَهُ فَهُمْ فِي عَمْرَةٍ يَضْطَرُّونَ

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from Shu'ayb ibn 'Abd Allah from certain individuals of his people in a marfu' manner the following:

'Once a man came to Amir-ul-Momineen<sup>asws</sup> and said, 'O Amir-ul-Momineen<sup>asws</sup>, grant me good advice in the aspects of virtue so I may attain salvation'.

Amir-ul-Momineen<sup>asws</sup> said, 'O seeker of advice, listen carefully, understand, ascertain and practice. You must know that people are of three kinds: (1) restraining themselves from worldly matters, (2) exercising patience and (3) those who are inclined toward worldly gains.

'From the hearts of restraining people sadness and happiness have moved out. He neither becomes happy for any of the worldly things, nor he grieves over anything of the world that he may have missed, thus, he is comfortable.

'The person who exercises patience has hopes to have worldly gains in his heart and when he gains anything he holds his soul back from it due to such gains' bad consequences and disgrace. Were you to see his heart, you would be astonished by its chastity, humility and determination.

'To those who are inclined to worldly gains it does not matter wherefrom worldly gains come to them, lawful or unlawful as well as whether it throws filth over their honour or destroys their souls, or takes away their kindness. They are restless to achieve them'.<sup>31</sup>

<sup>30</sup> Al-Kafi, Vol. 2, H. 3016

<sup>31</sup> Al-Kafi, Vol. 2, H. 3018.



## The Essence of Remembrance and the Best Zikr:

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

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

'Abu Ja'far<sup>asws</sup> has said that 'Amir-ul-Momineen<sup>asws</sup> said: 'All good has been gathered in three characteristics – The consideration, and the silence, and the speech. And every view in which there is no consideration, so it is an oversight. And every silence, in which there is no pondering, so it is negligence. And every speech in which there is no Remembrance, so it is vain talk'.<sup>32</sup>

لا تذكر الله سبحانه ساهياً ولا تنسه لاهياً و اذكره [ذكراً] كاملاً يوافق فيه قلبك لسانك و يطابق إضمارك إعلانك و لن تذكره حقيقة الذكر حتى تنسى نفسك في ذكرك و تفقدها في أمرك

Neither do 'Zikr'<sup>33</sup> of Allah<sup>azwj</sup> in drowsiness nor forget to mention Him when involved in 'Lahu Lahab' (un-Islamic pleasures), but mention Him<sup>azwj</sup> with full concentration so that your heart supports what you utter from your tongue, your internal feelings are reflected by your gestures. You can never do justice to His<sup>azwj</sup> 'Zikr' until you forget about yourself and lose yourself in His<sup>azwj</sup> Remembrance'.<sup>34</sup>

## Zikr is Comfort to the hearts:

وَ قَالَ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Allah<sup>azwj</sup> has Said, '**Remembrance (speaking) of Allah certainly brings comfort to all hearts.'**  
(13:28)

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَ لَذِكْرِ اللَّهِ أَكْبَرُ

**Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest [29:45].**

فَالْتَهَى كَلَامَ وَ الْفَحْشَاءِ وَ الْمُنْكَرِ رِجَالٌ وَ نَحْنُ ذِكْرُ اللَّهِ وَ نَحْنُ أَكْبَرُ

<sup>32</sup> Tafseer Noor Al Saqalayn – CH 88 H 25

<sup>33</sup> Mention Allah<sup>azwj</sup>, His<sup>azwj</sup> Names, His<sup>azwj</sup> Attributes, etc.

<sup>34</sup> غررالحكم 188 أهمية الذكر و بعض آثاره

(6<sup>th</sup> Imam<sup>asws</sup> said in a lengthy Hadith) So the prevention is a speech, and the immoralities and the evil are (two) men, and we<sup>asws</sup> are the Remembrance of Allah<sup>azwj</sup>, and we<sup>asws</sup> are the greatest (Remembrance)<sup>35</sup>.

## Allah<sup>azwj</sup>'s Commends Prophet Isa<sup>as</sup> (For Zikr):

يَا عِيسَىٰ أَحْيِي ذِكْرِي بِلسَانِكَ وَ لِيَكُنْ وُدِّي فِي قَلْبِكَ

O Isa<sup>as</sup>! Revive My<sup>azwj</sup> Remembrance by your<sup>as</sup> tongue, and make My<sup>azwj</sup> cordiality to be in your<sup>as</sup> heart.

يَا عِيسَىٰ ابْنِ عَلِيٍّ نَفْسِكَ فِي الْخَلَوَاتِ وَ انْقُلْ قَدَمَيْكَ إِلَىٰ مَوَاقِيتِ الصَّلَوَاتِ وَ أَسْمِعْنِي لَدَاذَةً تُطَقِّعُ بِذِكْرِي فَإِنَّ صَنِيعِي إِلَيْكَ حَسَنٌ

O Isa<sup>as</sup>! You<sup>as</sup> weep over yourself<sup>as</sup> in private, move your<sup>as</sup> feet to the timings of the Prayer, and let Me<sup>azwj</sup> Hear your<sup>as</sup> sweet speech of My<sup>azwj</sup> remembrance, for My<sup>azwj</sup> Favour to you<sup>as</sup> is good.

يَا عِيسَىٰ لَا تَسْتَبْقِظَنَّ عَاصِيًا وَ لَا تَسْتَنْبِهَنَّ لَاهِيًا وَ افْطِمِ نَفْسَكَ عَنِ الشَّهَوَاتِ الْمُؤَبِقَاتِ وَ كُلُّ شَهْوَةٍ تُبَاعِدُكَ مِنِّي فَاهْجُرْهَا وَ اعْلَمْ أَنَّكَ مِنِّي بِمَكَانِ الرَّسُولِ الْأَمِينِ فَكُنْ مِنِّي عَلَىٰ حَذَرٍ وَ اعْلَمْ أَنَّ دُنْيَاكَ مُؤَدِّتُكَ إِلَيَّ وَ أَنِّي آخِذُكَ بِعِلْمِي فَكُنْ دَلِيلَ النَّفْسِ عِنْدَ ذِكْرِي خَاشِعَ الْقَلْبِ حِينَ تَذْكُرُنِي يُفْطَنَ عِنْدَ نَوْمِ الْعَافِلِينَ

O Isa<sup>as</sup>! Do not wake up as a disobedient one, nor indulge in vanities whilst awake, and turn yourself<sup>as</sup> away from the lusts and the sins, and every desire which distances you<sup>as</sup> from Me<sup>azwj</sup>. So migrate from it, and know that you<sup>as</sup> are from Me<sup>azwj</sup> at the status of the trustworthy Rasool<sup>as</sup>, so be cautious with regards to Me<sup>azwj</sup>, and know that your<sup>as</sup> world will deliver you<sup>as</sup> to Me<sup>azwj</sup>, and I<sup>azwj</sup> will Grab you<sup>as</sup> with My<sup>azwj</sup> Knowledge. So become a humble soul during My<sup>azwj</sup> Remembrance, with a revering heart when you<sup>as</sup> Mention Me<sup>azwj</sup>, being fully aware whilst the neglectful ones sleep.

يَا عِيسَىٰ لَا تَأْمَنَنَّ إِذَا مَكَرَتْ مَكْرِي وَ لَا تَنْسَ عِنْدَ خَلَوَاتِ الدُّنْيَا ذِكْرِي

O Isa<sup>as</sup>! Do not hesitate when you<sup>as</sup> plan from My<sup>azwj</sup> Plan, and do not forget My<sup>azwj</sup> Remembrance in the privacy of the world.

يَا عِيسَىٰ أَطْبِ لِي قَلْبَكَ وَ أَكْثِرْ ذِكْرِي فِي الْخَلَوَاتِ وَ اعْلَمْ أَنَّ سُرُورِي أَنْ تُبْصِرَ إِلَيَّ كُنْ فِي ذَلِكَ حَيًّا وَ لَا تَكُنْ مَيِّتًا

O Isa<sup>as</sup>! Perfume your<sup>as</sup> heart for Me<sup>azwj</sup> and frequent My<sup>azwj</sup> Remembrance in the privacy, and know that My<sup>azwj</sup> Happiness is in your<sup>as</sup> pleading to Me<sup>azwj</sup>, so be alive during that and not become as dead (heart) - An extract from a lengthy Hadith.<sup>36</sup>

<sup>35</sup> Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 1

## Allah<sup>azwj</sup>'s Command to Prophet Musa<sup>as</sup>:

In another Hadith, Allah<sup>azwj</sup> Said to Prophet Musa<sup>as</sup> (an Extract from a long Hadith):

يَا مُوسَى أَنْتَ عَبْدِي وَأَنَا إِلَهُكَ لَا تَسْتَذِلَّ الْفَقِيرَ الْفَقِيرَ وَلَا تَعْطِ الْعَبِيَّ بِشَيْءٍ يَسِيرٍ وَكُنْ عِنْدَ ذِكْرِي خَاشِعًا وَعِنْدَ تِلَاوَتِهِ بِرَحْمَتِي طَامِعًا وَأَسْمِعْنِي لَدَاذَةَ التَّوْرَةِ بِصَوْتٍ خَاشِعٍ حَزِينٍ اطمئنَّ عِنْدَ ذِكْرِي وَذَكَرْ بِي مَنْ يَطْمَئِنُّ إِلَيَّ وَاعْبُدْنِي وَلَا تُشْرِكْ بِي شَيْئًا وَنَحَرَ مَسْرَتِي إِلَيَّ أَنَا السَّيِّدُ الْكَبِيرُ إِلَيَّ خَلَقْتُكَ مِنْ نُطْفَةٍ مِنْ مَاءٍ مَهِينٍ مِنْ طِينَةٍ أَخْرَجْتُهَا مِنْ أَرْضٍ دَلِيلَةٌ مَمْشُوجَةٌ فَكَانَتْ بَشَرًا فَأَنَا صَانِعُهَا خَلَقًا فَتَبَارَكَ وَجْهِي وَتَقَدَّسَ صَنِيعِي لَيْسَ كَمِثْلِي شَيْءٌ وَأَنَا الْحَيُّ الدَّائِمُ الَّذِي لَا أُزُولُ

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 by My<sup>azwj</sup> Mercy, and make Me<sup>azwj</sup> Hear 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 Me<sup>azwj</sup> with anything. And make haste to My<sup>azwj</sup> Pleasure, 'إِلَيَّ 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 (an extract).<sup>37</sup>

## Zikr is a Mercy of Allah<sup>azwj</sup>:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ عُقْبَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) ( قَالَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا أَرَدْتُ أَنْ أَجْمَعَ لِلْمُسْلِمِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ جَعَلْتُ لَهُ قَلْبًا خَاشِعًا وَ لِسَانًا ذَاكِرًا وَ جَسَدًا عَلَى الْبَلَاءِ صَابِرًا وَ زَوْجَةً مُؤْمِنَةً تَسْرُهُ إِذَا نَظَرَ إِلَيْهَا وَ تَحْفَظُهُ إِذَا غَابَ عَنْهَا فِي نَفْسِهَا وَ مَالِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba, from Bureyd Bin Muawiya Al-Ijaly, from

Abu Ja'far<sup>asws</sup> says that Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said Whenever I<sup>azwj</sup> Intend to Gather for the Muslim goodness of the world and the Hereafter, I<sup>azwj</sup> Make for him a devout heart, and a tongue of remembrance, and a body patient upon the affliction, and a Believing wife who delights him whenever he looks at her and she preserves him (his interests) whenever he is absent from her, with regards to herself and his wealth'.<sup>38</sup>

<sup>36</sup> Al-Kafi, Vol. 8, H. 14551

<sup>37</sup> Al-Kafi, Vol. 8, H. 14456

<sup>38</sup> Al Kafi – V 5 – The Book of Marriage Ch 7 H 2

## Amir-ul-Momineen<sup>asws</sup> Bequeaths to Companions:

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ الْكُوفِيِّ وَ هُوَ الْعَاصِمِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ الصَّوَّافِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْهَمْدَانِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى ( عليه السلام ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) يُوصِي أَصْحَابَهُ وَ يَقُولُ أُوصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا غِيْطَةُ الطَّالِبِ الرَّاجِي وَ نِقَةُ الْهَارِبِ اللَّاجِي

Ahmad Bin Muhammad Bin Ahmad All Kufy, and he is Al-A'asmiy, from Abdul Wahid Bin Al-Sawwaf, from Muhammad Bin Ismail Al-Hamdani who has narrated the following:

Abu Al-Hassan Musa<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> used to bequeath to his<sup>asws</sup> companions saying: 'I<sup>asws</sup> bequeath you to fear Allah<sup>azwj</sup> for it is happiness for the truthful seeker, and a heavy shackle for the runaway fugitive.

وَ اسْتَشْعِرُوا التَّقْوَى شِعَاراً بَاطِناً وَ ادْكُرُوا اللَّهَ ذِكْراً خَالِصاً تَحْيِياً بِهِ أَفْضَلَ الْحَيَاةِ وَ تَسْلُكُوا بِهِ طَرِيقَ النَّجَاةِ

And be aware of the piety realising it within yourselves, and remember Allah<sup>azwj</sup> with a sincere Remembrance, being revived by it, and journey upon the path of salvation.

انظُرُوا فِي الدُّنْيَا نَظَرَ الرَّاهِدِ الْمَفَارِقِ لَهَا فَإِنَّهَا تُرِيْلُ النَّوِي السَّاكِنِ وَ تَفْجَعُ الْمُتَرْفِ الْآمِنِ لَا يُرْجَى مِنْهَا مَا تَوَلَّى فَأَذْبَرَ وَ لَا يَدْرِي مَا هُوَ آتٍ مِنْهَا فَيُنْتَظَرُ وَصِلَ الْبَلَاءُ مِنْهَا بِالرَّحَاءِ وَ الْبَقَاءُ مِنْهَا إِلَى فَنَاءٍ

Look at this world with the vision of the ascetics, the ones who have parted from it, for it dislodges its residents and causes distress to the affluent ones who (superficially) feel safe. Do not hope for those that are turned away from it, not knowing what it is that will come from it. So await patiently for the prosperity upon the arrival of the afflictions from it, and the survival from it up to the end.

فَسُرُورُهَا مَشُوبٌ بِالْحُزْنِ وَ الْبَقَاءُ فِيهَا إِلَى الضَّعْفِ وَ الْوَهْنِ فَهِيَ كَرُوضَةٍ اعْتَمَّ مَرْعَاهَا وَ أَعْجَبَتْ مَنْ يَرَاهَا عَدْبٌ شَرُّهَا طَيْبٌ تَرْتَبُهَا تَمُحُّ عُرُوقُهَا الثَّرَى وَ تَنْطُفُ فُرُوعُهَا النَّدى حَتَّى إِذَا بَلَغَ الْعُشْبُ إِبَانَهُ وَ اسْتَوَى بِنَانُهُ هَاجَتْ رِيحٌ تَحْتُ الْوَرَقِ وَ تُفَرِّقُ مَا اتَّسَقَ فَأَصْبَحَتْ كَمَا قَالَ اللَّهُ هَشِيماً تَذْرُوهُ الرِّياحُ وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُفْتَدِراً انظُرُوا فِي الدُّنْيَا فِي كَثْرَةِ مَا يُعْجِبُكُمْ وَ قِلَّةِ مَا يَنْفَعُكُمْ

So its happiness is tainted with the grief, and the survival in it is up to the weakness and the fragility. So it is like a garden, the pasture of which is dense causing those who look at it, to wonder at it. Its drinks are sweet, its covering (soil) is good, its roots are excited in the ground, and its branches drip moisture until the grass reaches its due level. The scent gets triggered under the blades and gets separated from it in the morning, just as Allah<sup>azwj</sup> has Said: "[18:45] **then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things.**" Look at this world and the numerous things which cause you to wonder, and the scarcity of the things which benefit you'.<sup>39</sup>

<sup>39</sup> Al-Kafi, Vol. 8, H. 14451

## The Advice of 6<sup>th</sup> Imam<sup>asws</sup> on Zikr:

'Abu Abdullah<sup>asws</sup>, wrote this letter to his<sup>asws</sup> companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with it. Below is an extract, the full Hadith is given in the Appendix I (ref. Al-Kafi, Vol. 8, H. 14449):

وَهُمْ أَهْلُ الذِّكْرِ الَّذِينَ أَمَرَ اللَّهُ هَذِهِ الْأُمَّةَ بِسُؤَالِهِمْ وَ هُمْ الَّذِينَ مِنْ سَأَلِهِمْ وَ قَدْ سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يُصَدِّقَهُمْ وَ يَتَّبِعَ أَتْرَهُمْ ...

And they (the Imams<sup>asws</sup>) are the People<sup>asws</sup> of the 'Remembrance' (to remain in their remembrance) whom Allah<sup>azwj</sup> has Ordered the people to ask them<sup>asws</sup>, and they<sup>asws</sup> are the ones<sup>asws</sup> to be asked. And it has preceded in the Knowledge of Allah<sup>azwj</sup> that they should ratify them<sup>asws</sup>, and follow their<sup>asws</sup> footsteps.

فَأَكْثَرُوا ذِكْرَ اللَّهِ مَا اسْتَطَعْتُمْ فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ اللَّيْلِ وَالنَّهَارِ فَإِنَّ اللَّهَ أَمَرَ بِكَثْرَةِ الذِّكْرِ لَهُ وَاللَّهُ ذَاكِرٌ لِمَنْ ذَكَرَهُ مِنَ الْمُؤْمِنِينَ وَ اعْلَمُوا أَنَّ اللَّهَ لَمْ يَذْكُرْ أَحَدًا مِنْ عِبَادِهِ الْمُؤْمِنِينَ إِلَّا ذَكَرَهُ بِحَيْرٍ

So, frequently remember Allah<sup>azwj</sup> in accordance with your abilities in every hour of the hours of the night and the day, for Allah<sup>azwj</sup> has Ordered for frequent Remembrance (Al-Zikr) to Him<sup>azwj</sup>, and Allah<sup>azwj</sup> Remembers the one who remembers Him<sup>azwj</sup> from the Believers. And know, that Allah<sup>azwj</sup> never Remembers anyone from His<sup>azwj</sup> believing servant except Remembering him with Goodness.<sup>40</sup>

## Protection from Iblees<sup>la</sup> is in the Zikr:

In Tafseer Imam Hassan Askari<sup>asws</sup> (Extract):

قَالَ رَسُولُ اللَّهِ ص: وَ أَمَّا نَفَثَاتُهُ: فَأَنْ يَرَى أَحَدُكُمْ أَنَّ شَيْئًا بَعْدَ الْقُرْآنِ أَشْفَى لَهُ مِنْ ذِكْرِنَا أَهْلَ الْبَيْتِ وَ مِنَ الصَّلَاةِ عَلَيْنَا، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ ذِكْرِنَا أَهْلَ الْبَيْتِ شِفَاءً لِلصُّدُورِ، وَ جَعَلَ الصَّلَوَاتِ عَلَيْنَا مَاجِيَةً لِلْأَوْزَارِ وَ الذُّنُوبِ، وَ مُطَهَّرَةً مِنَ الْعُيُوبِ وَ مُضَاعَفَةً لِلْحَسَنَاتِ.

Rasool-Allah<sup>saww</sup> said: 'And as for his<sup>la</sup> puffing – so if one of you views that there is something after the Quran as protection from him, (then it is) our<sup>asws</sup> remembrance of the People<sup>asws</sup> of the Household, and the (sending of) Salawat upon us<sup>asws</sup>, for Allah<sup>azwj</sup> Mighty and Majestic Made our<sup>asws</sup> remembrance, the People<sup>asws</sup> of the Household, as a healing for the hearts, and Made the Salawat upon us as a deletion of the burdens of the sins, and a cleansing from the faults, and a multiplication of the good deeds.<sup>41</sup>

<sup>40</sup> Al-Kafi, Vol. 8, H. 14449

<sup>41</sup> Tafseer Imam Hassan Askari<sup>asws</sup>, H. 348

## Amir-ul-Momineen<sup>asws</sup>'s Praise for those in Zikr:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي الْحَسَنِ الرَّضَا (عليه السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (صلوات الله عليه) كَانَ يَقُولُ طَوْبِي لِمَنْ أَخْلَصَ لِلَّهِ الْعِبَادَةَ وَالِدُعَاءَ وَ لَمْ يَشْغَلْ قَلْبُهُ بِمَا تَرَى عَيْنَاهُ وَ لَمْ يَنْسَ ذِكْرَ اللَّهِ بِمَا تَسْمَعُ أُذُنَاهُ وَ لَمْ يَحْزَنْ صَدْرَهُ بِمَا أُعْطِيَ غَيْرُهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat,

(It has been narrated) from Abu Al-Hassan Al-Raza<sup>asws</sup> that Amir Al-Momineen<sup>asws</sup> was saying: 'Beatitude is for the one who is sincere to Allah<sup>azwj</sup> in the worship and the supplication, and does not pre-occupy his heart with what his eyes see, and the does not forget the Remembrance of Allah<sup>azwj</sup> with what his ears hear, and does not grieve his chest with what others have been Given'.<sup>42</sup>

Rasool-Allah<sup>saww</sup> urged his followers to remain in remembrance, see Appendix II.

## Zikr is a Cure for Hearths:

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ جَابِرٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا جَابِرُ وَاللَّهِ إِنِّي لَمَحْزُونٌ وَ إِنِّي لَمَشْغُولُ الْقَلْبِ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا شُغْلُكَ وَ مَا حُزْنُ قَلْبِكَ فَقَالَ يَا جَابِرُ إِنَّهُ مَنْ دَخَلَ قَلْبُهُ صَافِي خَالِصٍ دِينَ اللَّهِ شَغَلَ قَلْبُهُ عَمَّا سِوَاهُ يَا جَابِرُ مَا الدُّنْيَا وَ مَا عَسَى أَنْ تَكُونَ الدُّنْيَا هَلْ هِيَ إِلَّا طَعَامٌ أَكَلْتَهُ أَوْ نَوْبٌ لَبِسْتَهُ أَوْ امْرَأَةٌ أَصَبَّتْهَا

From him, from Ali Bin Al Hakam, from Abu Abdullah Al Momine, from Jabir who said,

'I went over to Abu Ja'far<sup>asws</sup>, so he<sup>asws</sup> said: 'O Jabir! By Allah<sup>azwj</sup> I<sup>asws</sup> am grieved and I<sup>asws</sup> pre-occupied of heart'. I said, 'May I be sacrificed for you<sup>asws</sup>! What grieves your<sup>asws</sup> heart?' O Jabir! The one in whose heart enters the purity (and) sincerity for the Religion of Allah<sup>azwj</sup>, it pre-occupies his heart from what is besides it. O Jabir! What is the world and what can the world happen to be? Is it only the food that you eat, or clothes you wear, or a woman you accompany with?

يَا جَابِرُ إِنَّ الْمُؤْمِنِينَ لَمْ يَطْمَئِنُّوا إِلَى الدُّنْيَا بِبَقَائِهِمْ فِيهَا وَ لَمْ يَأْمَنُوا فُتُورَهُمْ الْآخِرَةَ يَا جَابِرُ الْآخِرَةُ دَارُ قَرَارٍ وَ الدُّنْيَا دَارُ فَنَاءٍ وَ زَوَالٍ وَ لَكِنَّ أَهْلَ الدُّنْيَا أَهْلُ غَفْلَةٍ وَ كَأَنَّ الْمُؤْمِنِينَ هُمْ الْمَفْهَاءُ أَهْلُ فِكْرَةٍ وَ عِبْرَةٍ لَمْ يُصِمِّهِمْ عَنْ ذِكْرِ اللَّهِ جَلَّ اسْمُهُ مَا سَمِعُوا بِأَدَانِهِمْ وَ لَمْ يُعْمِهِمْ عَنْ ذِكْرِ اللَّهِ مَا رَأَوْا مِنَ الزَّيْنَةِ بِأَعْيُنِهِمْ

<sup>42</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 3

O Jabir! The Believers do not rest assured to the world by their remaining in it, and do not feel secure of their proceeding to the Hereafter. O Jabir! The Hereafter is a house of (permanent) abode and the world is a house of annihilation and decline, but the people of the world are oblivious, and it is as if the Believers, they are the understanding ones, the thinking people, learners. They are not deafened from the Mention of Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Name, what they are hearing by their ears, and they are not blinded from the Remembrance of Allah<sup>azwj</sup>, what they are seeing from the adornments by their eyes.

فَقَارُوا بِثَوَابِ الْآخِرَةِ كَمَا قَارُوا بِذَلِكَ الْعِلْمِ وَ اعْلَمَ يَا جَابِرُ أَنَّ أَهْلَ التَّقْوَى أَيْسَرُ أَهْلِ الدُّنْيَا مَثُونَةً وَ أَكْثَرُهُمْ لَكَ مَعُونَةً تَذْكُرُ  
فَيَعِينُونَكَ وَ إِنْ نَسِيتَ ذَكَرُوكَ

Thus, they have been successful with (achieving) the Rewards of the Hereafter just as they were successful with (acquiring) that knowledge. And know, O Jabir, that the people of piety are the people with the smallest of provisions of the world, and they (are the) people who provide the most to you. You mention them and they will be assisting you, and if you forget, they would mention you.

قَوْلُونَ بِأَمْرِ اللَّهِ قَوَامُونَ عَلَى أَمْرِ اللَّهِ قَطَعُوا مَحَبَّتَهُمْ بِمَحَبَّةِ رَبِّهِمْ وَ وَحَشُوا الدُّنْيَا لِبِطَاعَةِ مَلِيكِهِمْ وَ نَظَرُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى  
مَحَبَّتِهِ بِثُلُوبِهِمْ وَ عَلِمُوا أَنَّ ذَلِكَ هُوَ الْمَنْظُورُ إِلَيْهِ لِعَظِيمِ شَأْنِهِ

They are speaking by the Commands of Allah<sup>azwj</sup>, steadfast upon the Commands of Allah<sup>azwj</sup>. Their love (for others) and their desires for the world and their kings is cut-off by their love for their Lord<sup>azwj</sup>, and they are looking towards Allah<sup>azwj</sup> Mighty and Majestic and to His<sup>azwj</sup> Love by their hearts, and they know that the looking towards Him<sup>azwj</sup> is a great affair.

فَأَنْزَلَ الدُّنْيَا كَمَنْزِلِ نَزْلَتِهِ ثُمَّ ارْتَحَلَتْ عَنْهُ أَوْ كَمَا لَ وَجَدْتَهُ فِي مَنَامِكَ فَاسْتَيْقَظْتَ وَ لَيْسَ مَعَكَ مِنْهُ شَيْءٌ إِيَّيَّ [إِنَّمَا] صَرَنْتَ لَكَ هَذَا  
مَثَلًا لِأَنَّهَا عِنْدَ أَهْلِ اللَّبِّ وَ الْعِلْمِ بِاللَّهِ كَفِيءِ الظَّلَالِ

So (for them) the world is a lodge like a lodge they lodge in, then they depart from it, or like wealth you tend to see in your dream, and then you wake up, and there is nothing from it with you. I<sup>asws</sup>, rather struck this example for you because it (the world) in the view of the people of understanding and knowledge with Allah<sup>azwj</sup>, is like a passing shadow.

يَا جَابِرُ فَاحْفَظْ مَا اسْتَرَعَاكَ اللَّهُ جَلَّ وَ عَزَّ مِنْ دِينِهِ وَ حِكْمَتِهِ وَ لَا تَسْأَلَنَّ عَمَّا لَكَ عِنْدَهُ إِلَّا مَا لَهُ عِنْدَ نَفْسِكَ فَإِنْ تَكُنَ الدُّنْيَا  
عَلَى غَيْرِ مَا وَصَفْتُ لَكَ فَتَحَوَّلْ إِلَى دَارِ الْمُسْتَعْتَبِ فَلَعَمْرِي لَرُبِّ حَرِيصٍ عَلَى أَمْرِ قَدْ شَقِي بِهِ حِينَ أَتَاهُ وَ لَرُبِّ كَارِهِ لِأَمْرِ قَدْ  
سَعَدَ بِهِ حِينَ أَتَاهُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَ يَمْحَقَ الْكَافِرِينَ .

O Jabir! Protect whatever Allah<sup>azwj</sup> the Mighty and Majestic has Attracted you with from His<sup>azwj</sup> Religion and His<sup>azwj</sup> Wisdom, and do not ask about what there is for you in His<sup>azwj</sup> Presence, except what there is for Him<sup>azwj</sup> in your soul. So if the world happens to be upon other than what I<sup>asws</sup> have described to you, reconsider it as a house of reproach (blame). So the person is sometimes greedy upon a matter and would be miserable with it when it comes to him, and sometimes he dislikes a matter which he would be happy with it when it

comes to him, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic [3:141] **And that He may Examine those who believe and wipe out the unbelievers'**.<sup>43</sup>

## Zikr Elevates the Status of a Momin:

مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ عَنِ الْحَسَنِ بْنِ يَحْيَى عَنْ قُتَيْبِ بْنِ أَبِي قَتَادَةَ الْحَرَّابِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَامَ رَجُلٌ يُقَالُ لَهُ هَمَّامٌ وَكَانَ عَابِدًا نَاسِكًا مُجْتَهِدًا إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) وَهُوَ يَخْطُبُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا صِفَةَ الْمُؤْمِنِ كَأَنَّا نَنْظُرُ إِلَيْهِ

Muhammad Bin Ja'far, from Muhammad Bin Ismail, from Abdullah Bin Dahir, from Al Hassan Bin Yahya, from Qusam Abu Qatada Al Harrany, from Abdullah Bin Yunus,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A man called Hammam, and he was a worshipper, a performer of rituals, a striver, stood up to Amir Al Momineen<sup>asws</sup> while he<sup>asws</sup> was addressing, and he said, 'O Amir Al-Momineen<sup>asws</sup>! Describe to us the description of the Momin (to the extent), as if we are looking at him'.

فَقَالَ يَا هَمَّامُ الْمُؤْمِنُ هُوَ الْكَيْسُ الْفَطِنُ بِشْرُهُ فِي وَجْهِهِ وَ حُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَ أَذَلُّ شَيْءٍ نَفْسًا زَاجِرٌ عَنْ كُلِّ فَنِ حَاضٍ عَلَى كُلِّ حَسَنٍ لَا حَقُودٌ وَلَا حَسُودٌ وَلَا وَتَابٌ وَلَا سَبَابٌ وَلَا عِيَابٌ وَلَا مُعْتَابٌ يَكْرَهُ الرِّفْعَةَ وَ يَشْتَأُ السُّمْعَةَ طَوِيلُ الْعَمِّ بَعِيدُ الْهَمِّ كَثِيرُ الصَّمْتِ وَقُورٌ دَكُورٌ صَبُورٌ شَكُورٌ مَعْمُومٌ يَفْكَرُهُ مَسْرُورٌ يَفْقَرُهُ سَهْلُ الْخَلِيقَةِ لَيِّنُ الْعَرِيكَةِ رَصِيحُ الْوَفَاءِ قَلِيلُ الْأَدَى لَا مُتَأَفِّكٌ وَلَا مُتَهَتِّكٌ

So he<sup>asws</sup> said: 'O Hammam! The Momin, he is the smart, the intelligent. His happiness is in his face and his grief is in his heart; the expansive thing being the chest and the humble thing being the self; restraining from everything and exhorting upon everything good; neither being spiteful, nor envious, nor leaping (quick to argue), nor abusive, nor a fault-finder, nor slanderous. He dislikes the elevation (status), and inimical to be heard of (fame), lengthy of grief, far from worrying, frequent of the silence, dignity, remembrance, gratefulness; being gloomy due to his thoughts and joyful due to his poverty, of the easy-going nature, soft flexibility, strong of loyalty, little hurtfulness, neither being a liar nor immoral.

مُتَوَفِّعًا لِأَجَلِهِ خَاشِعًا قَلْبُهُ ذَاكِرًا رَبَّهُ قَانِعَةً نَفْسُهُ مُنْفِيًا جَهْلُهُ سَهْلًا أَمْرُهُ حَرِيصًا لِدَنْبِهِ مَيِّتَةً شَهْوَتُهُ كَطُومًا غَيْظُهُ صَافِيًا خُلُقُهُ آمِنًا مِنْهُ جَائِرُهُ ضَعِيفًا كِبِيرُهُ قَانِعًا بِالذِّي قُدَّرَ لَهُ مَتِينًا صَبْرُهُ مُحْكَمًا أَمْرُهُ كَثِيرًا ذِكْرُهُ

There is expectancy from him, his heart is fearful remembering his Lord<sup>azwj</sup>. His self is contented, his ignorance is negated, his affairs are easy, he grieves for his sins, his lustful desires are dead, his anger is suppressed, his manners are clear, his neighbours are safe from him, his arrogance is weak. He is content with that which is Ordained for him, his patience is firm, his affairs are decisive, his remembrance is abundant.

<sup>43</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 16



يُخَالِطُ النَّاسَ لِيَعْلَمَ وَ يَصُومُ لِيَسْلَمَ وَ يَسْأَلُ لِيَفْهَمَ وَ يَتَجَرُّ لِيَعْنَمَ لَا يُنْصِتُ لِخَبَرٍ لِيَفْجُرَ بِهِ وَ لَا يَتَكَلَّمُ لِيَتَجَبَّرَ بِهِ عَلَى مَنْ سِوَاهُ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ أَنْعَبَ نَفْسَهُ لِأَخْرَجَتْهُ فَأَرَاخَ النَّاسَ مِنْ نَفْسِهِ إِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ الَّذِي يَنْتَصِرُ لَهُ بَعْدَهُ بِمَنْ تَبَاعَدَ مِنْهُ بَعْضٌ وَ نَزَاهَةٌ وَ دُنُوهُ بِمَنْ دَنَا مِنْهُ لَيْنٌ وَ رَحْمَةٌ لَيْسَ تَبَاعُدُهُ تَكْبُرًا وَ لَا عِظَمَةٌ وَ لَا دُنُوهُ خَدِيعَةٌ وَ لَا خِلَابَةٌ بَلْ يَتَّقِدِي بِمَنْ كَانَ قَبْلَهُ مِنْ أَهْلِ الْخَيْرِ فَهُوَ إِمَامٌ لِمَنْ بَعْدَهُ مِنْ أَهْلِ الْبِرِّ

He mixes with the people in order to learn, and he is silent for safety, and he asks to understand, and he trades to earn. He does not listen to the 'Khabar' (news – the Ahadeeth) in order to do mischief with, nor does he speak in order to impress those who are in front of him. His own self is tired (due to his hard work) but the people are at rest from him. He exhausts himself for his Hereafter, the people are at rest with himself. If they rebel against him, he is patient until Allah<sup>azwj</sup> happens to be the One Who Provides Help for him. His distancing from the ones who are to be distanced from him by hatred, is by integrity, and his approaching the ones who are approaching him, is by softness and mercy. His distancing is not by arrogance nor by (a feeling of) greatness, nor is his approach a deception nor a plot. But he follows with the ones who are before him, from the good people, so he is a leader for the ones who are after him from the righteous people' (an extract from a lengthy Hadith).<sup>44</sup>

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عِيسَى التَّهْرِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ عَرَفَ اللَّهَ وَ عِظَمَهُ مَنَعَ فَاهُ مِنَ الْكَلَامِ وَ بَطَنَهُ مِنَ الطَّعَامِ وَ عَفَا نَفْسَهُ بِالصِّيَامِ وَ الْقِيَامِ

From him, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Isa Al Hureyri,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who recognises Allah<sup>azwj</sup> and His<sup>azwj</sup> Magnificence would prevent his mouth from the speech, and his belly from the food, and excuses himself with the Fasting and the standing (for *Salāt*)'.

قَالُوا يَا رَسُولَ اللَّهِ هَؤُلَاءِ أَوْلِيَاءُ اللَّهِ قَالَ إِنْ أَوْلِيَاءُ اللَّهِ سَكَتُوا فَكَانَ سُكُوتُهُمْ ذِكْرًا وَ نَظَرُوا فَكَانَ نَظَرُهُمْ عِبْرَةً وَ نَظَفُوا فَكَانَ نَظْفُهُمْ حِكْمَةً وَ مَشَوْا فَكَانَ مَشْيُهُمْ بَيْنَ النَّاسِ بَرَكَهً لَوْ لَا الْأَجَالُ الَّتِي قَدْ كُتِبَتْ عَلَيْهِمْ لَمْ تَمَرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ خَوْفًا مِنَ الْعَذَابِ وَ شَوْقًا إِلَى التَّوَابِ .

They said, 'By our fathers and our mothers, O Rasool-Allah<sup>saww</sup>! Are they the friends of Allah<sup>azwj</sup>?' He<sup>saww</sup> said: 'The friends of Allah<sup>azwj</sup> observed silence, so their silence was a Remembrance; and they looked around, so their looking around was a lesson; and they spoke, so their speaking was wisdom; and they walked, so their walking between the people was a Blessing. Had it not been for the term which had been Ordained upon them, their spirits would not have stayed in their bodies out of fear from the Punishment and desire to the Rewards'.<sup>45</sup>

<sup>44</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 1

<sup>45</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 25

## Zikr during the Laylatul Qadr:

حدثنا احمد بن اسحق عن الحسن بن عباس بن حريش عن ابي جعفر عليه السلام قال سأل ابا عبد الله عليه السلام رجل من اهل بيته عن سورة انا انزلناه في ليلة القدر فقال ويلك سألت عن عظيم اياك والسؤال عن مثل هذا فقام الرجل قال فاتيته يوما فاقبلت عليه فسألته فقال انا انزلناه نور عند الانبياء والاصياء لا يريدون حاجة من السماء و لامن الارض الا ذكروها لذلك النور فاتيهم بما فان مما ذكر على بن ابي طالب عليه السلام من الحوائج انه

It has been narrated to us from Ahmad Bin Is'haq, from Al-Hassan Bin Abaas Bin Hareysh, who has said:

'Abu Ja'far<sup>asws</sup> having said: 'A man from his<sup>asws</sup> Family asked Abu Abdullah<sup>asws</sup> a question about the Chapter [97:1] **We have indeed revealed this in the Night of Power**'. He<sup>asws</sup> said: 'Woe be unto you. You are asking me about a great (thing). Beware of asking about similar to this'. The man stood up. He came up to him<sup>asws</sup> one day in front of him<sup>asws</sup> and asked him<sup>asws</sup>. He<sup>asws</sup> said: 'Inna Anzalnaah (Chapter 97) is Light with the Prophets<sup>as</sup>, and the successors<sup>as</sup>. They do not intend any need from the sky, nor from the earth, but they mention it, for that is the Light due to which they get (what they ask for). It is from the remembrance of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> from the needs.....(an extract).<sup>46</sup>

## Two Types of Zikr:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الصَّبْرُ صَبْرَانِ صَبْرٌ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَأَحْسَنُ مِنْ ذَلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ وَالدُّكْرَانِ دِكْرَانِ دِكْرٌ اللَّهُ عَزَّ وَجَلَّ عِنْدَ الْمُصِيبَةِ وَأَفْضَلُ مِنْ ذَلِكَ دِكْرُ اللَّهِ عِنْدَ مَا حَرَّمَ عَلَيْكَ فَيَكُونُ حَاجِزاً .

Muhamad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud, from Al Asbagh who said,

'Amir Al-Momineen<sup>asws</sup> said: 'The patience is of two (types of) patience – patience during the difficulties is good, beautiful; but (even) better than that is the patience during (abstaining from) what Allah<sup>azwj</sup> Mighty and Majestic has Prohibited upon you. And the Remembrance is of two (types) of Remembrances – The mentioning of Allah<sup>azwj</sup> Mighty and Majestic during the difficulties; but (even) superior than that is the mentioning of Allah<sup>azwj</sup> during what Allah<sup>azwj</sup> has Prohibited upon you. Thus it (the patience) serves as a barrier'.<sup>47</sup>

<sup>46</sup> Bsaair Al Darajat, Chapter 5, H. 15

<sup>47</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 11

## Zikr in Front of Ignorant ones:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الدَّاكِرُ لِلَّهِ عَزَّ وَجَلَّ فِي الْعَافِلِينَ كَالْمُقَاتِلِ فِي الْمُحَارِبِينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Al Mukhtar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Abu Abdullah<sup>asws</sup> said: 'The *Zakir* (mentioner of Allah<sup>azwj</sup>) among the oblivious (unmindful) ones is like the fighter among the battling ones'.<sup>48</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) دَاكِرُ اللَّهِ عَزَّ وَجَلَّ فِي الْعَافِلِينَ كَالْمُقَاتِلِ عَنِ الْفَارِّينَ وَ الْفَارِّينَ لَهُ الْجَنَّةُ .

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: 'A *Zakir* (mentioner) of Allah<sup>azwj</sup> Mighty and Majestic among the oblivious ones is like the fighter from (among) the fleeing ones, and the reward for a fighter from (among) the fleeing ones is the Paradise'.<sup>49</sup>

## Mentioning of fellow Momineen (in supplications):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ رَبَّابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ ثَوْبَانَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يَقُولُ إِنَّ الْمَلَائِكَةَ إِذَا سَمِعُوا الْمُؤْمِنَ يَدْعُو لِأَخِيهِ الْمُؤْمِنِ بَطْنِ الْعَيْبِ أَوْ يَدْكُرُهُ بِخَيْرٍ قَالُوا نَعَمْ الْأَخُ أَنْتَ لِأَخِيكَ تَدْعُو لَهُ بِالْخَيْرِ وَ هُوَ غَائِبٌ عَنْكَ وَ تَدْكُرُهُ بِخَيْرٍ قَدْ أُعْطَاكَ اللَّهُ عَزَّ وَجَلَّ مِثْلِي مَا سَأَلْتَ لَهُ وَ أَنْتَى عَلَيْكَ مِثْلِي مَا أَتَيْتَ عَلَيْهِ وَ لَكَ الْفَضْلُ عَلَيْهِ

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda, from Suweys who said,

'I heard Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> saying: 'The Angels, when they hear the *Momin* supplicating for his brother in his absence, or mentioning him with goodness, they say, 'You are a good brother for your brother, supplicating for him with the goodness while he is absent from you, and you are mentioning him with goodness. Allah<sup>azwj</sup> Mighty and Majestic has Given you double the like of what you asked for him, and Lauded upon you double of what you lauded upon him, and for you is the merit over him'.

<sup>48</sup> Al Kafi V 2 – The Book Of Supplication CH 26 H 1

<sup>49</sup> Al Kafi V 2 – The Book Of Supplication CH 26 H 2

وَ إِذَا سَمِعُوهُ يَذْكُرُ أَخَاهُ بِسُوءٍ وَ يَدْعُو عَلَيْهِ قَالُوا لَهُ بِمَنْ الْأَخُ أَنْتَ لِأَخِيكَ كُفَّ أَيْهَا الْمُسْتَرُّ عَلَى ذُنُوبِهِ وَ عَوْرَتِهِ وَ ازْبَعْ عَلَى نَفْسِكَ وَ اِحْمَدِ اللَّهَ الَّذِي سَتَرَ عَلَيْكَ وَ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ اعْلَمَ بِعَبْدِهِ مِنْكَ .

And when they hear him mentioning his brother with evil and supplicating against him, they say to him, 'You are an evil brother to your brother! Refrain, O you who is Veiled upon his sins and his private parts, and reduce the burden upon yourself, and Praise Allah<sup>azwj</sup> Who Veiled upon you, and know that Allah<sup>azwj</sup> Mighty and Majestic is more Knowing with His<sup>azwj</sup> servant than you are'.<sup>50</sup>

## To Have a Bird who does *Zikr* in the House:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ اتَّخَذَ فِي بَيْتِهِ طَيْرًا فَلْيَتَّخِذْ وَرَشَانًا فَإِنَّهُ أَكْثَرُ شَيْعًا لِذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ أَكْثَرُ تَسْبِيحًا وَ هُوَ طَيْرٌ مُجْتَبَأٌ أَهْلَ الْبَيْتِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Aameya, from Abu Bakr Al hazramy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who takes a bird to be in his house, so let him take a *Al-Warshaan* (wood-pigeon/wild pigeons) for it is a thing which frequents in the mentioning of Allah<sup>azwj</sup> Mighty and Majestic, and frequents in Glorification, and it is a bird beloved to us<sup>asws</sup> the People<sup>asws</sup> of the Household'.<sup>51</sup>

## Angels join those who are in *Zikr* of Ahl Al-Bayt<sup>asws</sup>:

عَنْهُ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْمُسْتَوْرِدِ النَّخَعِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي سَمَاءِ الدُّنْيَا لَيَطْلَعُونَ عَلَى الْوَاحِدِ وَ الْإِثْنَيْنِ وَ الثَّلَاثَةِ وَ هُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ (عليهم السلام) فَيَقُولُونَ أَمَا تَرَوْنَ هَؤُلَاءِ فِي قَلْبِهِمْ وَ كَثْرَةِ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ (عليهم السلام) فَتَقُولُ الطَّائِفَةُ الْأُخْرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ .

From him, from Ahmad, from Ali Bin Al-Mustawarad Al-Nakha'ie, from the one who reported it:

Abu Abdullah<sup>asws</sup> has said; 'From the Angels who are in the sky of the world, they come to one, and two, and three when they are mentioning the virtues of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, so they say: 'But did you see those in their scarcity (of numbers) and the abundance of their enemies, describing the virtues of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>?'

<sup>50</sup> Al Kafi V 2 – The Book Of Supplication CH 30 H 7

<sup>51</sup> Al Kafi – V 6 – The Book of Domestic Animals Ch 10 H 1

So the other group of Angels say: ***"[62:4] That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace"***.<sup>52</sup>

Masomeen<sup>asws</sup> have also urged us to focus on 'today' and make the best out of the day we live in - in our efforts to get close to Allah<sup>azwj</sup>, see two Ahadith for example, in Appendix III.

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<sup>52</sup> Al-Kafi, Vol 8, H. 14969

## APPENDIX I:

### Letter of Imam Al-Sadiq<sup>asws</sup> for Shias<sup>53</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the name of Allah, the Beneficent, the Merciful**

مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ حَفْصِ الْمُؤَدِّدِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) أَنَّهُ كَتَبَ بِحَدِيثِ الرَّسَالَةِ إِلَى أَصْحَابِهِ وَ أَمَرَهُمْ بِمَدَارِسَتِهَا وَ النَّظَرَ فِيهَا وَ تَعَاهُدِهَا وَ الْعَمَلَ بِهَا فَكَانُوا يَضَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَعُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu'Adhdhin from Abu Abdullah<sup>asws</sup> as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah<sup>asws</sup>, wrote this letter to his<sup>asws</sup> companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Prayer in their homes. So when they were free from their Prayers, they would look into it'.

قَالَ وَ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْكُوفِيِّ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ الصَّحَّافِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ خَرَجَتْ هَذِهِ الرَّسَالَةُ مِنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) إِلَى أَصْحَابِهِ

He said, 'Narrated to me A-Hassan Ibn Muhammad, from Ja'far Ibn Muhammad Ibn Malik al-Kufiy from al-Qasim Ibn Al-Rabi' Al-Sahhaf from 'Ismail Ibn Mukhallad Al-Sarraj from Abu Abd Allah<sup>asws</sup>.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ فَاسْأَلُوا رَبَّكُمْ الْعَافِيَةَ وَ عَلَيْكُمْ بِالذَّعَةِ وَ الْوَقَارِ وَ السَّكِينَةِ وَ عَلَيْكُمْ بِالْحَيَاءِ وَ التَّنَزُّهِ عَمَّا تَنَزَّهُ عَنْهُ الصَّالِحُونَ قَبْلَكُمْ وَ عَلَيْكُمْ بِمُجَامَلَةِ أَهْلِ الْبَاطِلِ تَحْمَلُوا الضَّيْمَ مِنْهُمْ وَ إِتَاكُمْ وَ مُمَاطَتَهُمْ دِينُوا فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ إِذَا أَنْتُمْ جَالَسْتُمُوهُمْ وَ خَالَطْتُمُوهُمْ وَ نَارَعْتُمُوهُمْ الْكَلَامَ فَإِنَّهُ لَا بُدَّ لَكُمْ مِنْ مُجَالَسَتِهِمْ وَ مُخَالَطَتِهِمْ وَ مُنَارَعَتِهِمْ الْكَلَامَ بِالتَّقِيَّةِ الَّتِي أَمَرَكُمْ اللَّهُ أَنْ تَأْخُذُوا بِهَا فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ

'In the Name of Allah<sup>azwj</sup>, the Beneficent, the Merciful. Having said that, I<sup>asws</sup> ask your Lord<sup>azwj</sup> to grant you all good health. It is for you all to have tenderness, dignity and tranquillity, and it is for you to be bashful and keep yourselves clear, just as the righteous people before you have done. It is for you to be courteous with the people of falsehood. You will bear injustices from them, and beware of disputing with them in what is between

<sup>53</sup> Al-Kafi, Vol. 8, H. 14449

you and them. When you sit with them, and are alone with them and argue your differences with them, there is no way out for you but to sit with them and be alone with them, and argue with them by the dissimulation which Allah<sup>azwj</sup> has Ordered you for, that you should take to it regarding what is between you and them.

فَإِذَا ابْتَلَيْتُمْ بِذَلِكَ مِنْهُمْ فَإِنَّهُمْ سَيُؤَدُّونَكُمْ وَ تَعْرِفُونَ فِي وُجُوهِهِمُ الْمُنْكَرَ وَ لَوْ لَا أَنَّ اللَّهَ تَعَالَى يَدْفَعُهُمْ عَنْكُمْ لَسَطُوا بِكُمْ وَ مَا فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ وَ الْبَغْضَاءِ أَكْثَرُ مِمَّا يُبْدُونَ لَكُمْ بِمَجَالِسِكُمْ وَ بِمَجَالِسِهِمْ وَاحِدَةً وَ أَرْوَاحِكُمْ وَ أَرْوَاحُهُمْ مُخْتَلِفَةٌ لَا تَأْتِلُفُ لَا تُحِبُّونَهُمْ أَبَدًا وَ لَا يُحِبُّونَكُمْ غَيْرَ أَنَّ اللَّهَ تَعَالَى أَكْرَمَكُمْ بِالْحَقِّ وَ بَصَّرَكُمْهُ وَ لَمْ يَجْعَلْهُمْ مِنْ أَهْلِهِ

So if you are tested with that from them, that they wish to harm you and you can recognise abhorrence in their faces, and if Allah<sup>azwj</sup>, the High does not Dispel them away from you, they would rob you. And what is in their chests of enmity and hatred is much more than what they display to you. Your gatherings and their gatherings are one and the same, but your spirits and their spirits are different. You will not reconcile with them and you will never love them, ever, and they will never love you as well. Surely Allah<sup>azwj</sup> the High has Honoured you all with the truth and Made you to visualise it, and did not Make them to be deserving of it.

فَتَجَامِلُونَهُمْ وَ تَصْبِرُونَ عَلَيْهِمْ وَ هُمْ لَا مُجَامَلَةَ لَهُمْ وَ لَا صَبْرَ هُمْ عَلَى شَيْءٍ وَ حِيلُهُمْ وَسْوَاسُ بَعْضِهِمْ إِلَى بَعْضٍ فَإِنَّ أَعْدَاءَ اللَّهِ إِنْ اسْتَطَاعُوا صَدُّوكُمْ عَنِ الْحَقِّ فَيَعْصِمُكُمْ اللَّهُ مِنْ ذَلِكَ فَاتَّقُوا اللَّهَ وَ كُفُّوا أَلْسِنَتَكُمْ إِلَّا مِنْ خَيْرٍ وَ إِيَّاكُمْ أَنْ تُزَلُّوا أَلْسِنَتَكُمْ بِقَوْلِ الزُّورِ وَ الْبُهْتَانِ وَ الْإِثْمِ وَ الْعُدْوَانِ فَإِنَّكُمْ إِنْ كَفَمْتُمْ أَلْسِنَتَكُمْ عَمَّا يَكْرَهُهُ اللَّهُ مِمَّا نَهَاكُمْ عَنْهُ كَانَ خَيْرًا لَكُمْ عِنْدَ رَبِّكُمْ مِنْ أَنْ تُزَلُّوا أَلْسِنَتَكُمْ بِهِ فَإِنَّ زَلَقَ اللِّسَانِ فِيمَا يَكْرَهُ اللَّهُ وَ مَا يَنْهَى عَنْهُ

Be courteous to them and be patient with them, for they have no courtesy to you nor do they have patience over anything, and some of them are obsessed with tricking the others, for the enemies of Allah<sup>azwj</sup> have the ability to keep you from the truth. Allah<sup>azwj</sup> Protects you from that, so fear Allah<sup>azwj</sup> and hold back your tongues except from the good, and beware of letting your tongues to slip into speaking that which is false, and the slanderous, and the sinful, and the violation. So if you were to hold back your tongues from what is disliked by Allah<sup>azwj</sup>, from what He<sup>azwj</sup> has Forbidden you from, it would be better for you with your Lord<sup>azwj</sup> than letting your tongues slip into what is disliked by Him<sup>azwj</sup> and what He<sup>azwj</sup> has Prohibited you from.

مَرَدَاةٌ لِلْعَبْدِ عِنْدَ اللَّهِ وَ مَقْتٌ مِنَ اللَّهِ وَ صَمٌّ وَ عَمَى وَ بَكْمٌ يُورِثُهُ اللَّهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ فَتَصْبِرُوا كَمَا قَالَ اللَّهُ صُمْ بِكُمْ غَمِّي فَهُمْ لَا يَرْجِعُونَ يَعْنِي لَا يَنْطَفُونَ وَ لَا يُؤَدُّنَ هُمْ فَيَعْتَدِرُونَ وَ إِيَّاكُمْ وَ مَا نَهَاكُمْ اللَّهُ عَنْهُ أَنْ تَرْكَبُوهُ وَ عَلَيْكُمْ بِالصَّمِّ إِلَّا فِيمَا يَنْفَعُكُمْ اللَّهُ بِهِ مِنْ أَمْرِ آخَرَتِكُمْ وَ يَأْجُرُكُمْ عَلَيْهِ

There is destruction for the servant, with Allah<sup>azwj</sup>, and Repugnance from Allah<sup>azwj</sup>, and there will be deafness, and blindness, and muteness which Allah<sup>azwj</sup> will Make him to inherit on the Day of Judgement. So they will become just as Allah<sup>azwj</sup> has said: "[2:18] **Deaf, dumb (and) blind, so they will not turn back**", it means that they will not be speaking and will not have the Permission to present their excuses. And beware from what Allah<sup>azwj</sup> has

Prohibited you from doing, and it is for you to remain silent except with regards to what Allah<sup>azwj</sup> has Benefited you with the matters of your Hereafter and be Rewarded by Him<sup>azwj</sup>.

وَ أَكْثِرُوا مِنَ التَّهْلِيلِ وَ التَّقْدِيسِ وَ التَّسْبِيحِ وَ التَّنَائِي عَلَى اللَّهِ وَ التَّضَرُّعِ إِلَيْهِ وَ الرَّغْبَةِ فِيمَا عِنْدَهُ مِنَ الْخَيْرِ الَّذِي لَا يُقَدَّرُ قَدْرُهُ وَ لَا يَبْلُغُ كُنْهَهُ أَحَدٌ فَاشْعَلُوا أَلْسِنَتَكُمْ بِذَلِكَ عَمَّا نَهَى اللَّهُ عَنْهُ مِنْ أَقَاوِيلِ الْبَاطِلِ الَّتِي تُعَقَّبُ أَهْلِهَا خُلُوداً فِي النَّارِ مَنْ مَاتَ عَلَيْهَا وَ لَمْ يَتُبْ إِلَى اللَّهِ وَ لَمْ يَنْزِعْ عَنْهَا

And be frequent in Extolling His<sup>azwj</sup> Holiness, and Glorification, and the Praising to Allah<sup>azwj</sup>, and the desires for what is with Him<sup>azwj</sup> from the Good which cannot be estimated, nor can anyone reach it (imagine), so occupy your tongues with that in order to avoid the false speech which would lead its owners to an eternity in the Fire for the one who dies upon it and does not repent to Allah<sup>azwj</sup>, and does not keep away from it.

وَ عَلَيْكُمْ بِالذُّعَاءِ فَإِنَّ الْمُسْلِمِينَ لَمْ يُدْرِكُوا نَجَاحَ الْحَوَائِجِ عِنْدَ رَبِّهِمْ بِأَفْضَلِ مِنَ الذُّعَاءِ وَ الرَّغْبَةِ إِلَيْهِ وَ التَّضَرُّعِ إِلَى اللَّهِ وَ الْمَسْأَلَةِ لَهُ فَارْعَبُوا فِيمَا رَغَبَكُمْ اللَّهُ فِيهِ وَ أَجِيبُوا اللَّهَ إِلَى مَا دَعَاكُمْ إِلَيْهِ لِتُفْلِحُوا وَ تَنْجُوا مِنْ عَذَابِ اللَّهِ

And it is for you to supplicate, for the Muslims cannot be successful in the fulfilment of their wishes with their Lord<sup>azwj</sup> by any means higher than supplication and desiring from Him<sup>azwj</sup>, and appealing to Allah<sup>azwj</sup>, and the asking from Him<sup>azwj</sup>. So be desirous in what you request to Allah<sup>azwj</sup> so that He<sup>azwj</sup> would Answer you to what you have supplicated to Him<sup>azwj</sup> in order to be successful and be saved from the Punishment of Allah<sup>azwj</sup>.

وَ يَأْتِكُمْ أَنْ تَشْرَهَ أَنْفُسُكُمْ إِلَى شَيْءٍ مِمَّا حَرَّمَ اللَّهُ عَلَيْكُمْ فَإِنَّهُ مَنْ انْتَهَكَ مَا حَرَّمَ اللَّهُ عَلَيْهِ هَاهُنَا فِي الدُّنْيَا حَالَ اللَّهِ بَيْنَهُ وَ بَيْنَ الْجَنَّةِ وَ نَعِيمِهَا وَ لَذَائِهَا وَ كِرَامَتِهَا الْفَائِمَةِ الدَّائِمَةِ لِأَهْلِ الْجَنَّةِ أَبَدَ الْأَبْدِينَ

And beware of being greedy for yourselves to something from what Allah<sup>azwj</sup> has Prohibited to you. For the one who violates what Allah<sup>azwj</sup> has Prohibited to him here in the world, Allah<sup>azwj</sup> would Place a block between him and the Paradise, and its Bounties, and its enjoyments, and its Prestige which will stand for all eternity for the inhabitants of the Paradise, for ever and ever.

وَ اعْلَمُوا أَنَّهُ بِسِ الْخَطِّ الْخَطَرُ لِمَنْ خَاطَرَ اللَّهَ بِتَرْكِ طَاعَةِ اللَّهِ وَ زُكُوبِ مَعْصِيَتِهِ فَاخْتَارَ أَنْ يَنْتَهَكَ مَحَارِمَ اللَّهِ فِي لَذَاتِ دُنْيَا مُنْقَطِعَةٍ زَائِلَةٍ عَنْ أَهْلِهَا عَلَى خُلُودِ نَعِيمٍ فِي الْجَنَّةِ وَ لَذَائِهَا وَ كِرَامَةِ أَهْلِهَا

And know that it is an evil misfortune for the one who takes the risk of endangering the obedience to Allah<sup>azwj</sup> the Blessed, and to be disobedient to Him<sup>azwj</sup>. So the choosing to violate what Allah<sup>azwj</sup> has Prohibited from the pleasures of the world would cut its people off from the eternal-Bliss in the Paradise, and its pleasures, and the prestige of its inhabitants.

وَإِلَّا لِأَوْلِيكَ مَا أَخْيَبَ حَظَّهُمْ وَ أَحْسَرَ كَرَّتَهُمْ وَ أَسْوَأَ حَالَهُمْ عِنْدَ رَبِّهِمْ يَوْمَ الْقِيَامَةِ اسْتَجِيرُوا اللَّهَ أَنْ يُجِيرَكُمْ فِي مِثَالِهِمْ أَبَدًا وَ أَنْ يَبْتَلِيَكُمْ بِمَا ابْتَلَاهُمْ بِهِ وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِهِ فَاتَّقُوا اللَّهَ أَيَّتُهَا الْعِصَابَةُ النَّاجِيَةُ إِنَّ أَمَّمَ اللَّهُ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَسِمُ الْأَمْرَ



حَتَّىٰ يَدْخُلَ عَلَيْكُم مِّثْلُ الَّذِي دَخَلَ عَلَى الصَّالِحِينَ قَبْلَكُمْ وَ حَتَّىٰ تُبْتَلُوا فِي أَنْفُسِكُمْ وَأَمْوَالِكُمْ وَ حَتَّىٰ تَسْمَعُوا مِنْ أَعْدَاءِ اللَّهِ أُدَىٰ كَثِيرًا

Woe be unto those! What a frustration they will face when they lose, and evil would be their condition with their Lord<sup>azwj</sup> on the Day of Judgement. Seek Refuge with Allah<sup>azwj</sup> that He<sup>azwj</sup> would Protect you from being in a situation similar to theirs forever, and be in afflictions like their afflictions.

And there is no Might with us<sup>asws</sup> or with you except by Him<sup>azwj</sup>. So, fear Allah<sup>azwj</sup>, O group of saved people, that Allah<sup>azwj</sup> will Complete for you what He<sup>azwj</sup> has Granted you with, for the matter will not be complete until He<sup>azwj</sup> Makes you to enter into similar of what came upon the righteous ones before you, and until you face tribulation with regards to yourselves and your wealth, and until you hear from the enemies of Allah<sup>azwj</sup>, a lot of painful words.

فَتَصْبِرُوا وَ تَعْرِكُوا بِحُبُوبِكُمْ وَ حَتَّىٰ يَسْتَنْدِلُوكُمْ وَ يُبْغِضُوكُمْ وَ حَتَّىٰ يُحْمَلُوا عَلَيْكُم الصَّيْمُ فَتَحْمَلُوا مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ اللَّهِ وَ الدَّارَ الآخِرَةَ وَ حَتَّىٰ تَكْظُمُوا الْعَيْظَ الشَّدِيدَ فِي الأُدَىٰ فِي اللَّهِ عَزَّ وَ جَلَّ يَجْتَرِمُونَهُ عَلَيْكُمْ وَ حَتَّىٰ يُكَذِّبُوكُمْ بِالْحَقِّ وَ يُعَادُواكُمْ فِيهِ وَ يُبْغِضُوكُمْ عَلَيْهِ

So, observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah<sup>azwj</sup> and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah<sup>azwj</sup> Mighty and Majestic. They will incriminate you, and even belie you about the truth, and be inimical towards you with regards to it, and be hateful towards you.

فَتَصْبِرُوا عَلَىٰ ذَلِكَ مِنْهُمْ وَ مُصَدِّقًا ذَلِكَ كُلِّهِ فِي كِتَابِ اللَّهِ الَّذِي أَنْزَلَهُ جِبْرَائِيلُ ( عليه السلام ) عَلَى نَبِيِّكُمْ ( صلى الله عليه وآله ) سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّكُمْ ( صلى الله عليه وآله ) فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعُرْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَهُمْ ثُمَّ قَالَ وَ إِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ

So, observe patience on that from them, and all that has been Ratified in the Book of Allah<sup>azwj</sup> which Jibraeel<sup>as</sup> Descended with upon your Prophet<sup>saww</sup>, getting your Prophet<sup>saww</sup> to hear the Words of Allah<sup>azwj</sup> Mighty and Majestic: **“[46:35] Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom).”** Then He<sup>azwj</sup> Said: **“[35:4] And if they call you a liar, truly messengers before you were called liars”.**

فَصَبِرُوا عَلَىٰ مَا كُذِّبُوا وَ أُودُوا فَقَدْ كُذِّبَ نَبِيُّ اللَّهِ وَ الرُّسُلُ مِنْ قَبْلِهِ وَ أُودُوا مَعَ التَّكْذِيبِ بِالْحَقِّ فَإِنْ سَرَّكُمْ أَمْرُ اللَّهِ فِيهِمُ الَّذِي خَلَقَهُمْ لَهُ فِي الأَصْلِ [أصل الخلق] مِنَ الكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الأَصْلِ وَ مِنَ الَّذِينَ سَمَّاهُمُ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَا مِنْهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ

So observe patience on what they lie about and hurt you with, for they had belied the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, and the Messengers<sup>as</sup> from before him<sup>saww</sup>, and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah<sup>azwj</sup> regarding

them<sup>asws</sup> whom Allah<sup>azwj</sup> Created for Himself<sup>azwj</sup> in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allah<sup>azwj</sup> that He<sup>azwj</sup> Created them in the origin and the ones whom Allah<sup>azwj</sup> has Named in His<sup>azwj</sup> book in His<sup>azwj</sup> Words: **"[28:41] And We made them Imams who call to the fire".**

فَدَبَّرُوا هَذَا وَاعْتَلَوْهُ وَ لَا يَجْهَلُوهُ فَإِنَّهُ مَنْ يَجْهَلُ هَذَا وَ أَشْبَاهَهُ مِمَّا افْتَرَضَ اللَّهُ عَلَيْهِ فِي كِتَابِهِ بِمَا أَمَرَ اللَّهُ بِهِ وَ نَهَى عَنْهُ تَرَكَ دِينَ اللَّهِ وَ رَكِبَ مَعَاصِيَهُ فَاسْتَوْجَبَ سَخَطَ اللَّهِ فَأَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

So, ponder over this and hold on to it, and do not be ignorant of it, for the one who is ignorant of this and the like of this which Allah<sup>azwj</sup> has Made to be Obligatory in His<sup>azwj</sup> Book from what Allah<sup>azwj</sup> has Ordered for and Prohibited from, has disregarded the Religion of Allah<sup>azwj</sup> and became disobedient to Him<sup>azwj</sup>. Therefore he has necessitated (upon himself) the Outrage of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> will Fling him into the Fire on his face'.

وَ قَالَ أَيَّتُهَا الْعِصَابَةُ الْمَرْخُومَةُ الْمُفْلِحَةُ إِنَّ اللَّهَ أَمَّمَ لَكُمْ مَا آتَاكُمْ مِنَ الْخَيْرِ وَ اعْلَمُوا أَنَّهُ لَيْسَ مِنْ عِلْمِ اللَّهِ وَ لَا مِنْ أَمْرِهِ أَنْ يَأْخُذَ أَحَدٌ مِنْ خَلْقِ اللَّهِ فِي دِينِهِ بِهَوَى وَ لَا رَأْيٍ وَ لَا مَقَائِسٍ قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ وَ جَعَلَ فِيهِ تَبَيَّنَ كُلَّ شَيْءٍ وَ جَعَلَ لِلْقُرْآنِ وَ لَتَعْلَمَ الْقُرْآنِ أَهْلًا لَا يَسْتَعِ أَهْلَ عِلْمِ الْقُرْآنِ الَّذِينَ آتَاهُمُ اللَّهُ عِلْمَهُ أَنْ يَأْخُذُوا فِيهِ بِهَوَى وَ لَا رَأْيٍ وَ لَا مَقَائِسٍ أُعْنَاهُمْ اللَّهُ عَنْ ذَلِكَ بِمَا آتَاهُمْ مِنْ عِلْمِهِ وَ خَصَّهُمْ بِهِ وَ وَضَعَهُ عِنْدَهُمْ كِرَامَةً مِنَ اللَّهِ أَكْرَمَهُمْ بِهَا

And he<sup>asws</sup> said: 'O you group of Blessed ones, the victorious ones! Surely, Allah<sup>azwj</sup> Completed for you what He<sup>azwj</sup> Granted you all from the good, and know that it is not from the Knowledge of Allah<sup>azwj</sup>, nor from His<sup>azwj</sup> Commands that anyone from the creatures of Allah<sup>azwj</sup>, should take to opinions or analogies regarding his Religion. Allah<sup>azwj</sup> Has Sent down the Quran and Made to be in it an explanation of all things, and Assigned for the Quran and the teaching of the Quran, its People<sup>asws</sup>.

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

وَ هُمْ أَهْلُ الدُّكْرِ الَّذِينَ أَمَرَ اللَّهُ هَذِهِ الْأُمَّةَ بِسُؤَالِهِمْ وَ هُمْ الَّذِينَ مِنْ سَأَلِهِمْ وَ قَدْ سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يُصَدِّقَهُمْ وَ يَتَّبِعَ أَرْشَهُمْ وَ أَعْطَوْهُ مِنْ عِلْمِ الْقُرْآنِ مَا يَهْتَدِي بِهِ إِلَى اللَّهِ بِإِذْنِهِ وَ إِلَى جَمِيعِ سُبُلِ الْحَقِّ

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

وَهُمُ الَّذِينَ لَا يَرْغَبُونَ عَنْ مَسْأَلَتِهِمْ وَعَنْ عِلْمِهِمُ الَّذِي أَكْرَمَهُمُ اللَّهُ بِهِ وَجَعَلَهُ عِنْدَهُمْ إِلَّا مَنْ سَبَقَ عَلَيْهِ فِي عِلْمِ اللَّهِ الشَّقَاءِ فِي أَصْلِ الْخَلْقِ تَحْتَ الْأُظْلَةِ

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

فَأُولَئِكَ الَّذِينَ يَرْتَعُونَ عَنْ سُؤَالِ أَهْلِ الذِّكْرِ وَالَّذِينَ آتَاهُمُ اللَّهُ عِلْمَ الْقُرْآنِ وَوَضَعَهُ عِنْدَهُمْ وَأَمَرَ بِسُؤَالِهِمْ وَأُولَئِكَ الَّذِينَ يَأْخُذُونَ بِأَهْوَائِهِمْ وَأَرَائِهِمْ وَمَقَائِسِهِمْ حَتَّى دَخَلَهُمُ الشَّيْطَانُ لِأَنَّهُمْ جَعَلُوا أَهْلَ الْإِيمَانِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ كَافِرِينَ وَجَعَلُوا أَهْلَ الضَّلَالَةِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ مُؤْمِنِينَ وَحَتَّى جَعَلُوا مَا أَحَلَّ اللَّهُ فِي كَثِيرٍ مِنَ الْأُمْرِ حَرَامًا وَجَعَلُوا مَا حَرَّمَ اللَّهُ فِي كَثِيرٍ مِنَ الْأُمْرِ حَلَالًا

So these are the ones who turn away from asking the People<sup>asws</sup> of the Remembrance (Ahl Al-Zikr) and the ones<sup>asws</sup> to whom Allah<sup>azwj</sup> has Granted the Knowledge of the Quran and Placed it in their<sup>asws</sup> possession, and Ordered for asking them<sup>asws</sup>.

These are the ones who act on their desires, and their opinions, and their analogies to the extent that Satan<sup>la</sup> enters them<sup>54</sup>, (as a result) they (try) to revert the believing people, in the Knowledge of the Quran with Allah<sup>azwj</sup>, as disbelievers, and try to make the misguided people, in the Knowledge of the Quran with Allah<sup>azwj</sup>, as believer, but to the extent that they declare what Allah<sup>azwj</sup> has Made Permissible, in many matters as being prohibited, and pronounce what Allah<sup>azwj</sup> has Prohibited, in many matters as being permissible.

فَذَلِكَ أَصْلُ ثَمَرَةِ أَهْوَائِهِمْ وَقَدْ عَاهَدَ إِلَيْهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَبْلَ مَوْتِهِ فَقَالُوا نَحْنُ بَعْدَ مَا قَبِضَ اللَّهُ عَزَّ وَجَلَّ رَسُولَهُ يَسْعُنَا أَنْ نَأْخُذَ بِمَا اجْتَمَعَ عَلَيْهِ رَأْيُ النَّاسِ بَعْدَ مَا قَبِضَ اللَّهُ عَزَّ وَجَلَّ رَسُولَهُ (صلى الله عليه وآله) وَبَعْدَ عَهْدِهِ الَّذِي عَاهَدَهُ إِلَيْنَا وَآمَرْنَا بِهِ مُخَالَفًا لِلَّهِ وَرَسُولِهِ (صلى الله عليه وآله)

So this is the origin of the fruit of their desires. And the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> had taken an oath from them before his<sup>saww</sup> passing away. So they said, 'After Allah<sup>azwj</sup> Captures His<sup>azwj</sup> Messenger<sup>saww</sup>, we have the leeway of taking to the consensus of the opinions of the people. After Allah<sup>azwj</sup> Mighty and Majestic Captured His<sup>azwj</sup> Messenger<sup>saww</sup>, and after his<sup>saww</sup> oath which he<sup>saww</sup> took from us<sup>asws</sup>, and ordered us<sup>asws</sup> by, they opposed Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup>.

فَمَا أَخَذَ أَجْرًا عَلَى اللَّهِ وَلَا أَبَيَّنَ ضَلَالَةً مِمَّنْ أَخَذَ بِذَلِكَ وَزَعَمَ أَنَّ ذَلِكَ يَسْعُهُ وَاللَّهُ إِنَّ لِلَّهِ عَلَى خَلْقِهِ أَنْ يُطِيعُوهُ وَيَتَّبِعُوا أَمْرَهُ فِي حَيَاةِ مُحَمَّدٍ (صلى الله عليه وآله) وَبَعْدَ مَوْتِهِ هَلْ يَسْتَطِيعُ أُولَئِكَ أَعْدَاءُ اللَّهِ أَنْ يَزْعُمُوا أَنَّ أَحَدًا مِمَّنْ أَسْلَمَ مَعَ مُحَمَّدٍ (صلى الله عليه وآله) أَخَذَ بِقَوْلِهِ وَرَأْيِهِ وَمَقَائِسِهِ فَإِنْ قَالَ نَعَمْ فَقَدْ كَذَّبَ عَلَى اللَّهِ وَضَلَّ ضَلَالًا بَعِيدًا وَإِنْ قَالَ لَا لَمْ يَكُنْ لِأَحَدٍ أَنْ يَأْخُذَ بِرَأْيِهِ وَهَوَاهُ وَمَقَائِسِهِ فَقَدْ أَقْرَبَ بِالْحُجَّةِ عَلَى نَفْسِهِ وَهُوَ مِمَّنْ يَزْعُمُ أَنَّ اللَّهَ يُطَاعُ وَبِتَّبِعَ أَمْرَهُ بَعْدَ قَبْضِ رَسُولِ اللَّهِ (صلى الله عليه وآله)

<sup>54</sup> To share in their wealth, bodies and children.

So what is more audacious to Allah<sup>azwj</sup>, nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allah<sup>azwj</sup>, surely Allah<sup>azwj</sup> has Obligated His<sup>azwj</sup> creatures that they should obey Him<sup>azwj</sup>, and follow His<sup>azwj</sup> Commands during the lifetime of Muhammad<sup>saww</sup>, and after his<sup>saww</sup> passing away.

Can those enemies of Allah<sup>azwj</sup> who are alleging that anyone who became a Muslim with Muhammad<sup>saww</sup>, can take to (follow) his own words, and his own opinions, and his own analogies? But if he says, 'Yes, then, surely, he has lied to Allah<sup>azwj</sup> and has strayed a far straying, and if he says, 'No, it is not for anyone that he should take to his opinions, and his desires, and his analogies', so he has argued against himself, and he is from the ones who allege that Allah<sup>azwj</sup> has to be Obeyed, and His<sup>azwj</sup> Orders to be followed after the passing away of the Messenger<sup>saww</sup> of Allah<sup>azwj</sup>.

وَقَدْ قَالَ اللَّهُ وَقَوْلُهُ الْحَقُّ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَبْصُرَ اللَّهَ شَيْئاً وَسَيُحْزِنُ اللَّهُ الشَّاكِرِينَ وَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يُطَاعُ وَ يُتَّبَعُ أَمْرُهُ فِي حَيَاةِ مُحَمَّدٍ ( صلى الله عليه وآله ) وَ بَعْدَ قَبْضِ اللَّهِ مُحَمَّدًا ( صلى الله عليه وآله ) وَ كَمَا لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ مَعَ مُحَمَّدٍ ( صلى الله عليه وآله ) أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيِهِ وَ لَا مَقَايِسِهِ خِلَافاً لِأَمْرِ مُحَمَّدٍ ( صلى الله عليه وآله ) فَكَذَلِكَ لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ بَعْدَ مُحَمَّدٍ ( صلى الله عليه وآله ) أَنْ يَأْخُذَ بِهَوَاهُ وَ لَا رَأْيِهِ وَ لَا مَقَايِسِهِ

Allah<sup>azwj</sup> has said, and His<sup>azwj</sup> words are true: ***"[3:144] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful"***, and that is something which they knew that Allah<sup>azwj</sup> is to be obeyed and His<sup>azwj</sup> Commands are to be followed during the lifetime of Muhammad<sup>saww</sup>, and (as well as) after Allah<sup>azwj</sup> had Made Muhammad<sup>saww</sup> to pass away. And if it was not for anyone from the people who were with Muhammad<sup>saww</sup> that they would take to their own desires, and their opinions, and their analogies in opposition to the orders of Muhammad<sup>saww</sup>, so similarly it is not for anyone from the people after Muhammad<sup>saww</sup> that they would take to their own desires, and their opinions, and their analogies'.

وَ قَالَ دَعُوا رُفَعِ أَيْدِيكُمْ فِي الصَّلَاةِ إِلَّا مَرَّةً وَاحِدَةً حِينَ تُفْتَحُ الصَّلَاةُ فَإِنَّ النَّاسَ قَدْ شَهَرُوكُمْ بِذَلِكَ وَ اللَّهُ الْمُسْتَعَانُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And he<sup>asws</sup> said: 'Leave the raising of your hands in the Prayer except for the one time when you open the Prayer, for the people have publicised you all by that<sup>55</sup>, and Allah<sup>azwj</sup> is the Helper, and there is no Might and there is no Power except by Allah<sup>azwj</sup>'.

وَ قَالَ أَكْثِرُوا مِنْ أَنْ تَدْعُوا اللَّهَ فَإِنَّ اللَّهَ يُحِبُّ مِنْ عِبَادِهِ الْمُؤْمِنِينَ أَنْ يَدْعُوهُ وَ قَدْ وَعَدَ اللَّهُ عِبَادَهُ الْمُؤْمِنِينَ بِالْإِسْتِحَابَةِ وَ اللَّهُ مُصَيِّرٌ دُعَاءَ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ لَهُمْ عَمَلًا يَزِيدُهُمْ بِهِ فِي الْجَنَّةِ فَأَكْثِرُوا ذِكْرَ اللَّهِ مَا اسْتَطَعْتُمْ فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ اللَّيْلِ وَ

<sup>55</sup> To observe Taqaiyya

النَّهَارِ فَإِنَّ اللَّهَ أَمَرَ بِكثْرَةِ الذِّكْرِ لَهُ وَاللَّهُ ذَاكِرٌ لِمَنْ ذَكَرَهُ مِنَ الْمُؤْمِنِينَ وَاعْلَمُوا أَنَّ اللَّهَ لَمْ يَذْكُرْهُ أَحَدٌ مِنْ عِبَادِهِ الْمُؤْمِنِينَ إِلَّا ذَكَرَهُ بِخَيْرٍ

And he<sup>asws</sup> said: 'Supplicate frequently to Allah<sup>azwj</sup> for Allah<sup>azwj</sup> Loves the ones from the believing servants that they should supplicate to Him<sup>azwj</sup>, and Allah<sup>azwj</sup> has Promised the believing servants for the Answering, and Allah<sup>azwj</sup> has Destined the supplications of the Believers, on the Day of Judgement, to increase their deeds by it in the Paradise. So, frequently remember Allah<sup>azwj</sup> in accordance with your abilities in every hour of the hours of the night and the day, for Allah<sup>azwj</sup> has Ordered for frequent Remembrance (Al-Zikr) to Him<sup>azwj</sup>, and Allah<sup>azwj</sup> Remembers the one who remembers Him<sup>azwj</sup> from the Believers. And know, that Allah<sup>azwj</sup> never Remembers anyone from His<sup>azwj</sup> believing servant except Remembering him with Goodness.

فَاعْطُوا اللَّهَ مِنْ أَنْفُسِكُمْ الإِجْتِهَادَ فِي طَاعَتِهِ فَإِنَّ اللَّهَ لَا يُدْرِكُ شَيْءٌ مِنَ الْخَيْرِ عِنْدَهُ إِلَّا بِطَاعَتِهِ وَاجْتِنَابِ حَرَمِهِ الَّتِي حَرَّمَ اللَّهُ فِي ظَاهِرِ الْقُرْآنِ وَباطِنِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ فِي كِتَابِهِ وَقَوْلُهُ الْحَقُّ وَذُرُوا ظَاهِرَ الْإِيمَانِ وَباطِنَهُ

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

وَاعْلَمُوا أَنَّ مَا أَمَرَ اللَّهُ بِهِ أَنْ يَجْتَنِبُوهُ فَقَدْ حَرَّمَهُ وَاتَّبِعُوا آثَارَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ سُنَّتَهُ فَخُذُوا بِهَا وَ لَا تَتَّبِعُوا أَهْوَاءَكُمْ وَ آرَاءَكُمْ فَتَضِلُّوا فَإِنَّ أَضَلَّ النَّاسِ عِنْدَ اللَّهِ مَنِ اتَّبَعَ هَوَاهُ وَ رَأْيَهُ بِغَيْرِ هُدًى مِنَ اللَّهِ

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

وَ أَحْسِنُوا إِلَى أَنْفُسِكُمْ مَا اسْتَطَعْتُمْ فَإِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِنْ أَسَأْتُمْ فَلَهَا وَ جَامِلُوا النَّاسَ وَ لَا تَحْمِلُوهُمْ عَلَى رِقَابِكُمْ تَحْمَعُوا مَعَ ذَلِكَ طَاعَةَ رَبِّكُمْ وَ إِيَّائِكُمْ وَ سَبَّ أَعْدَاءِ اللَّهِ حَيْثُ يَسْمَعُونَكُمْ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ وَ قَدْ يَنْبَغِي لَكُمْ أَنْ تَعْلَمُوا حَدْ سَبِّهِمْ لِلَّهِ كَيْفَ هُوَ إِنَّهُ مِنْ سَبِّ أَوْلِيَاءِ اللَّهِ فَقَدْ انْتَهَكَ سَبَّ اللَّهِ وَ مَنْ أَظْلَمُ عِنْدَ اللَّهِ مِمَّنْ اسْتَسَبَّ لِلَّهِ وَ لِأَوْلِيَاءِ اللَّهِ فَمَهْلًا مَهْلًا فَاتَّبِعُوا أَمْرَ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And do good for yourselves in accordance with your abilities, for if you do good, it would be for your own selves, and if you violate, it would be against your own selves. And intermingle with the people and do not burden them upon your necks, including along with that the obedience to your Lord<sup>azwj</sup>. And beware of insulting the enemies of Allah<sup>azwj</sup> when they are listening to you, for the enemies will insult Allah<sup>azwj</sup> without awareness, and it is better that you should know the penalty of insulting Allah<sup>azwj</sup> and what it is.

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

وَقَالَ أَيُّهَا الْعَصَابَةُ الْحَافِظُ اللَّهُ هُمْ أَمْرُهُمْ عَلَيْكُمْ بِأَثَارِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ سُنَّتِهِ وَ آثَارِ الْأئِمَّةِ الْهُدَاةِ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ بَعْدِهِ وَ سُنَّتِهِمْ فَإِنَّهُ مَنْ أَحَدَ بِذَلِكَ فَقَدْ اهْتَدَى وَ مَنْ تَرَكَ ذَلِكَ وَ رَغِبَ عَنْهُ ضَلَّ لِأَنَّهُمْ هُمْ الَّذِينَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَ وَلَا يَسْتَهُمْ

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

وَ قَدْ قَالَ أَبُوْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُدَاوَمَةُ عَلَى الْعَمَلِ فِي اتِّبَاعِ الْأَثَارِ وَ السُّنَنِ وَ إِنْ قَلَّ أَضَى لِلَّهِ وَ أَنْقَعُ عِنْدَهُ فِي الْعَاقِبَةِ مِنَ الْإِحْتِهَادِ فِي الْبِدْعِ وَ اتِّبَاعِ الْأَهْوَاءِ أَلَا إِنَّ اتِّبَاعِ الْأَهْوَاءِ وَ اتِّبَاعِ الْبِدْعِ يَغْيِرُ هُدَى مِنَ اللَّهِ ضَلَالًا وَ كُلُّ ضَلَالَةٍ بِدْعَةٌ وَ كُلُّ بِدْعَةٍ فِي النَّارِ وَ لَنْ يُنَالَ شَيْءٌ مِنَ الْخَيْرِ عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ وَ الصَّبْرِ وَ الرِّضَا لِأَنَّ الصَّبْرَ وَ الرِّضَا مِنْ طَاعَةِ اللَّهِ

And our<sup>asws</sup> father<sup>asws</sup> the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> has said: 'The continuation upon the deeds in the following of the footsteps and the Sunnah, even though they may be little, is more Pleasing to Allah<sup>azwj</sup> and beneficial with Him<sup>azwj</sup> in the Rewards, than the struggle in the 'Biddah) heresy, and the desires. Indeed, the following of the desires, and the following of the heresies (innovations) without Guidance from Allah<sup>azwj</sup> is misguidance, and every misguidance is heresy, and every heretic will be in the Fire. And nothing can be achieved from the good with Allah<sup>azwj</sup> except by being obedient to Him<sup>azwj</sup>, and the patience and being agreeable, because the patience and being agreeable is from the obedience to Allah<sup>azwj</sup>.

وَ اعْلَمُوا أَنَّهُ لَنْ يُؤْمَنَ عَبْدٌ مِنْ عِبِيدِهِ حَتَّى يَرْضَى عَنِ اللَّهِ فِيمَا صَنَعَ اللَّهُ إِلَيْهِ وَ صَنَعَ بِهِ عَلَى مَا أَحَبَّ وَ كَرِهَ وَ لَنْ يَصْنَعَ اللَّهُ بِمَنْ صَبَرَ وَ رَضِيَ عَنِ اللَّهِ إِلَّا مَا هُوَ أَهْلُهُ وَ هُوَ خَيْرٌ لَهُ مِمَّا أَحَبَّ وَ كَرِهَ

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

وَ عَلَيْكُمْ بِالْمَحَافِظَةِ عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ قُومُوا لِلَّهِ قَانِتِينَ كَمَا أَمَرَ اللَّهُ بِهِ الْمُؤْمِنِينَ فِي كِتَابِهِ مِنْ قَبْلِكُمْ

And it is for you to **"[2:238] Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah"**, just as Allah<sup>azwj</sup> has Commanded the Believers in His<sup>azwj</sup> Book which is in front of you.

وَإِيَّاكُمْ وَ عَلَيْكُمْ بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ فَإِنَّهُ مَنْ حَقَّرَهُمْ وَ تَكَبَّرَ عَلَيْهِمْ فَقَدْ زَلَّ عَنْ دِينِ اللَّهِ وَ اللَّهُ لَهُ حَاقِرٌ مَاقِتٌ وَ قَدْ قَالَ أَبُوْنَا رَسُولُ اللَّهِ ( صلى الله عليه وآله ) أَمَرَنِي رَبِّي بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ مِنْهُمْ وَ اعْلَمُوا أَنَّ مَنْ حَقَّرَ أَحَدًا مِنَ الْمُسْلِمِينَ أَلْفَى اللَّهُ عَلَيْهِ الْمَمْتَّ مِنْهُ وَ الْمَحْقَرَةَ حَتَّى يَمُتَّهُ النَّاسُ وَ اللَّهُ لَهُ أَشَدُّ مَمْتًا

And beware, and it is for you to love the poor Muslims, for the one who considers them to be lowly due to his own arrogance, has slipped from the Religion of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> has for him (a situation of) lowliness and hate. And the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> has said: 'My<sup>saww</sup> Lord<sup>azwj</sup> has Commanded me<sup>saww</sup> to love the poor among the Muslims'. And know, that the one who belittles anyone from the Muslims will meet Allah<sup>azwj</sup> having Hatred towards him and lowliness from Him<sup>azwj</sup> to the extent that the people will hate him and Allah<sup>azwj</sup> will have intense Hatred towards him.

فَاتَّقُوا اللَّهَ فِي إِخْوَانِكُمُ الْمُسْلِمِينَ الْمَسَاكِينَ فَإِنَّهُمْ عَلَيْكُمْ حَقًّا أَنْ تُحِبُّوهُمْ فَإِنَّ اللَّهَ أَمَرَ رَسُولَهُ ( صلى الله عليه وآله ) بِحُبِّهِمْ فَمَنْ لَمْ يُحِبَّ مَنْ أَمَرَ اللَّهُ بِحُبِّهِ فَقَدْ عَصَى اللَّهَ وَ رَسُولَهُ وَ مَنْ عَصَى اللَّهَ وَ رَسُولَهُ وَ مَاتَ عَلَى ذَلِكَ مَاتَ وَ هُوَ مِنَ الْعَاوِينَ

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

وَإِيَّاكُمْ وَ الْعُظْمَةَ وَ الْكِبْرَ فَإِنَّ الْكِبْرَ رِذَاءُ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ نَازَعَ اللَّهَ رِذَاءَهُ خَصَمَهُ اللَّهُ وَ أَذَلَّهُ يَوْمَ الْقِيَامَةِ

And beware of (considering for yourself) greatness and arrogance, for the Arrogance is the Robe of Allah<sup>azwj</sup> Mighty and Majestic, so the one who disputed with Allah<sup>azwj</sup> for His<sup>azwj</sup> Robe, Allah<sup>azwj</sup> will Reduce him and Disgrace him on the Day of Judgement.

وَإِيَّاكُمْ أَنْ يَنْغِي بَعْضُكُمْ عَلَى بَعْضٍ فَإِنَّهَا لَيْسَتْ مِنْ خِصَالِ الصَّالِحِينَ فَإِنَّهُ مَنْ بَغَى صَيَّرَ اللَّهُ بَغْيَهُ عَلَى نَفْسِهِ وَ صَارَتْ نُصْرَةُ اللَّهِ لِمَنْ بَغَى عَلَيْهِ وَ مَنْ نَصَرَهُ اللَّهُ غَلَبَ وَ أَصَابَ الظَّفَرَ مِنَ اللَّهِ

And beware of injustices of some of you against the others, for it is not from the characteristics of the righteous. The one who is unjust, Allah<sup>azwj</sup> will Turn his injustice against his own self, and Make His<sup>azwj</sup> Help to be for the one who he was unjust to, and the one whom Allah<sup>azwj</sup> Helps will overcome and be of the group of winners from Allah<sup>azwj</sup>.

وَإِيَّاكُمْ أَنْ يَحْسَدَ بَعْضُكُمْ بَعْضًا فَإِنَّ الْكُفْرَ أَصْلُهُ الْحَسَدُ

And beware of the envying of some of you against the others, for the disbelief is the origin of the envy.

وَإِيَّاكُمْ أَنْ تُعِينُوا عَلَى مُسْلِمٍ مَظْلُومٍ فَيَدْعُو اللَّهَ عَلَيْكُمْ وَ يُسْتَجَابَ لَهُ فَيُكْفِرُكُمْ فَإِنَّ أَبَانَا رَسُولَ اللَّهِ ( صلى الله عليه وآله ) كَانَ يَقُولُ إِنَّ دَعْوَةَ الْمُسْلِمِ الْمَظْلُومِ مُسْتَجَابَةٌ وَ لِيُعِينَ بَعْضُكُمْ بَعْضًا فَإِنَّ أَبَانَا رَسُولَ اللَّهِ ( صلى الله عليه وآله ) كَانَ يَقُولُ إِنَّ مَعُونَةَ الْمُسْلِمِ خَيْرٌ وَ أَكْبَرُ أَجْرًا مِنْ صِيَامِ شَهْرٍ وَ اغْتِكَافِهِ فِي الْمَسْجِدِ الْحَرَامِ

And beware of helping against an oppressed Muslim, for he would supplicate to Allah<sup>azwj</sup> against you and He<sup>azwj</sup> would Answer him regarding you. Our<sup>asws</sup> forefather<sup>saww</sup> the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> used to say that: 'The supplication of an oppressed Muslims gets Answered'. And help each other, for our<sup>asws</sup> forefather<sup>saww</sup>, the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> used to say that: 'Helping a Muslim is better and greater in Reward than the Fasting for a month, and seclusion (Al-I'tikaaf) in the Masjid Al-Haraam (The Sacred Masjid).

وَإِيَّاكُمْ وَ إِعْسَارَ أَحَدٍ مِنْ إِخْوَانِكُمُ الْمُسْلِمِينَ أَنْ تُعْسِرُوهُ بِالشَّيْءِ يَكُونُ لَكُمْ قَبْلَهُ وَ هُوَ مُعْسِرٌ فَإِنَّ أَبَانَا رَسُولَ اللَّهِ ( صلى الله عليه وآله ) كَانَ يَقُولُ لَيْسَ لِمُسْلِمٍ أَنْ يُعْسِرَ مُسْلِمًا وَ مَنْ أَنْظَرَ مُعْسِرًا أَظَلَّهُ اللَّهُ بِظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

And beware of creating difficulties for anyone from your Muslim brothers if he owes you anything from before and he is insolvent, for our<sup>asws</sup> forefather the Messenger<sup>saww</sup> of Allah<sup>azwj</sup> used to say: 'It is not for a Muslim to make difficulties for a Muslim, and the one who is considerate to the insolvent will be Shaded by Allah<sup>azwj</sup> by a shade on the Day in which there will no shade except for His<sup>azwj</sup> Shade'.

وَإِيَّاكُمْ أَيْتُهَا الْعِصَابَةُ الْمَرْحُومَةُ الْمُفْضَلَةُ عَلَى مَنْ سِوَاهَا وَ حَبَسَ حُقُوقَ اللَّهِ قَبْلَكُمْ يَوْمًا بَعْدَ يَوْمٍ وَ سَاعَةً بَعْدَ سَاعَةٍ فَإِنَّهُ مَنْ عَجَّلَ حُقُوقَ اللَّهِ قَبْلَهُ كَانَ اللَّهُ أَقْدَرَ عَلَى التَّعْجِيلِ لَهُ إِلَى مُضَاعَفَةِ الْحَبْرِ فِي الْعَاجِلِ وَ الْأَجَلِ وَ إِنَّهُ مَنْ أَخَّرَ حُقُوقَ اللَّهِ قَبْلَهُ كَانَ اللَّهُ أَقْدَرَ عَلَى تَأْخِيرِ رِزْقِهِ وَ مَنْ حَبَسَ اللَّهُ رِزْقَهُ لَمْ يَقْدِرْ أَنْ يَرْزُقَ نَفْسَهُ فَأَدُّوا إِلَى اللَّهِ حَقَّ مَا رَزَقَكُمْ يُطِيبِ اللَّهُ لَكُمْ بَقِيَّتَهُ وَ يُنْجِزْ لَكُمْ مَا وَعَدَكُمْ مِنْ مُضَاعَفَتِهِ لَكُمْ الْأَضْعَافَ الْكَثِيرَةَ الَّتِي لَا يَعْلَمُ عَدَدَهَا وَ لَا كُنْهَ فَضْلُهَا إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ

And beware, O group under the Mercy and preferred ones over the others, of withholding the Rights of Allah<sup>azwj</sup> before you, day after day and hour after hour, for the one who makes haste in (giving) the Rights of Allah<sup>azwj</sup> which are in front of him, then Allah<sup>azwj</sup> has the Power over the Hastening to him for the multiplication of the good, either immediately or later on. And the one who delays the Rights of Allah<sup>azwj</sup>, then Allah<sup>azwj</sup> has the Power over Delaying his sustenance, and the one from whom Allah<sup>azwj</sup> Withholds his sustenance, he would not have the ability to sustain himself. So give to Allah<sup>azwj</sup> the Right from what He<sup>azwj</sup> has Granted you so that He<sup>azwj</sup> would Purify for you the remainder of it, and Complete for you from the Multiplication for you, the excessive Multiplication, the count of which is not known to any but Him<sup>azwj</sup>, or its virtues, the Lord<sup>azwj</sup> of the Worlds'.

وَ قَالَ اتَّقُوا اللَّهَ أَيْتُهَا الْعِصَابَةُ وَ إِنْ اسْتَطَعْتُمْ أَنْ لَا يَكُونَ مِنْكُمْ مُخْرِجُ الْإِمَامِ فَإِنَّ مُخْرِجَ الْإِمَامِ هُوَ الَّذِي يَسْعَى بِأَهْلِ الصَّلَاحِ مِنْ أَتْبَاعِ الْإِمَامِ الْمُسْلِمِينَ لِفَضْلِهِ الصَّابِرِينَ عَلَى آدَاءِ حَقِّهِ الْعَارِفِينَ لِحُرْمَتِهِ

And he<sup>asws</sup> said: 'Fear Allah<sup>azwj</sup>, O group, don't be an embarrassment for the Imam<sup>asws</sup>, for the one who causes embarrassment for the Imam<sup>asws</sup>, he is the one who discredits the righteous people, the ones who follow the Imam<sup>asws</sup> of the Muslims for his<sup>asws</sup> virtues, the patient ones upon the payment of his<sup>asws</sup> rights, the ones who understand his<sup>asws</sup> sanctity.



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

And know, that the one who descends to that level with (respect) the Imam<sup>asws</sup>, so he has embarrassed the Imam<sup>asws</sup> (by associating himself with him<sup>asws</sup>) He would do that by cursing the righteous people who (strictly) follow the Imam<sup>asws</sup> from the Muslims for their virtues, the patient ones upon the paying of his<sup>asws</sup> rights, the ones who have recognised his<sup>asws</sup> sanctity, but his curse against (the pious ones) is for the enemies of Allah<sup>azwj</sup>, as the Imam<sup>asws</sup> converts that curse into Mercy from Allah<sup>azwj</sup> upon them (the pious ones), and turns the Curse from Allah<sup>azwj</sup> and from the Angels, and from His<sup>azwj</sup> Messenger<sup>saww</sup> upon them (the deniers). And know, O group, that the Sunnah from Allah<sup>azwj</sup> has flowed within the righteous ones before'.

وَ قَالَ مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ وَ هُوَ مُؤْمِنٌ حَقًّا حَقًّا فَلْيَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا وَ لِيَبْرَأَ إِلَى اللَّهِ مِنْ عَدُوِّهِمْ وَ يُسَلِّمَ لِمَا أَنْتَهَى إِلَيْهِ مِنْ فَضْلِهِمْ لِأَنَّ فَضْلَهُمْ لَا يَبْلُغُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ أَلَمْ تَسْمَعْ مَا ذَكَرَ اللَّهُ مِنْ فَضْلِ أَتْبَاعِ الْأَئِمَّةِ الْهُدَاةِ وَ هُمْ الْمُؤْمِنُونَ قَالَ فَأَوْلِيَاكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنٌ أَوْلِيَاكَ رَفِيقًا

And he<sup>asws</sup> said: 'The one who wishes to meet Allah<sup>azwj</sup> as a Believer, 'Haqqan' Haqqan' (surely and truly), so he should befriend Allah<sup>azwj</sup>, and His<sup>azwj</sup> Messenger, and those who<sup>asws</sup> believed, and should distance himself from their<sup>asws</sup> enemies, and accept whatever that has ended up with him from their<sup>asws</sup> virtues, because their<sup>asws</sup> virtues cannot be comprehended by the 'مَلَكٌ مُقَرَّبٌ' Angels of Proximity, or 'نَبِيٌّ مُرْسَلٌ'<sup>56</sup> the Messenger Prophets<sup>as</sup>, but some among them. Have you not heard what Allah<sup>azwj</sup> has Mentioned from the virtues of following the Imams<sup>asws</sup> of Guidance, and they are the Believers? He<sup>azwj</sup> Said: **"[4:69] And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!"**

فَهَذَا وَجْهٌ مِنْ وَجُوهِ فَضْلِ أَتْبَاعِ الْأَئِمَّةِ فَكَيْفَ بِهِمْ وَ فَضْلِهِمْ وَ مَنْ سَرَّهُ أَنْ يُسَمَّ اللَّهُ لَهُ إِيمَانَهُ حَتَّى يَكُونَ مُؤْمِنًا حَقًّا حَقًّا فَلْيَلِمْ لِلَّهِ بِشُرُوطِهِ الَّتِي اشْتَرَطَهَا عَلَى الْمُؤْمِنِينَ فَإِنَّهُ قَدْ اشْتَرَطَ مَعَ وَلايَتِهِ وَ وَلايَةِ رَسُولِهِ وَ وَلايَةِ أئِمَّةِ الْمُؤْمِنِينَ إِقَامَ الصَّلَاةِ وَ إِيْتَاءَ الزَّكَاةِ وَ إِفْرَاضَ اللَّهِ قَرْضًا حَسَنًا وَ اجْتِنَابَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

This is just one perspective from the perspectives of the virtues of following the Imams<sup>asws</sup>, so how can others (comprehend) them<sup>asws</sup> and their<sup>asws</sup> virtues? And the one who wishes that Allah<sup>azwj</sup> should Complete for him his faith so that he becomes a devout and true Believer, he should fulfil to Allah<sup>azwj</sup> His<sup>azwj</sup> Conditions which He<sup>azwj</sup> has Placed upon the Believers. He<sup>azwj</sup> has Placed the conditions of His<sup>azwj</sup> Wilayah along with the Wilayah of

<sup>56</sup> The Higher status Prophet<sup>as</sup> who were Awarded with the Divine Books

His<sup>azwj</sup> Messenger<sup>sawww</sup>, and the Wilayah of the Imams<sup>asws</sup> of the Believers. He should establish the Prayer, and give the Zakat, and give to Allah<sup>azwj</sup> goodly loans (Qarz e Hasana), and avoid the immoralities, both openly as well as discreetly.

فَلَمْ يَبْقَ شَيْءٌ مِّمَّا فُتِّرَ بِمَا حَرَّمَ اللَّهُ إِلَّا وَ قَدْ دَخَلَ فِي جُمْلَةِ قَوْلِهِ فَمَنْ دَانَ اللَّهَ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ مُخْلِصاً لِلَّهِ وَ لَمْ يُرَخِّصْ لِنَفْسِهِ فِي تَرْكِ شَيْءٍ مِنْ هَذَا فَهُوَ عِنْدَ اللَّهِ فِي حِزْبِهِ الْعَالِيِّنَ وَ هُوَ مِنَ الْمُؤْمِنِينَ حَقًّا

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

وَ إِيَّاكُمْ وَ الْإِصْرَارَ عَلَى شَيْءٍ مِمَّا حَرَّمَ اللَّهُ فِي ظَهْرِ الْقُرْآنِ وَ بَطْنِهِ وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ إِلَى هَاهُنَا رَوَاهُ الْقَاسِمُ بْنُ رَبِيعٍ يَعْنِي الْمُؤْمِنِينَ قَبْلَكُمْ إِذَا نَسُوا شَيْئاً مِمَّا اشْتَرَطَ اللَّهُ فِي كِتَابِهِ عَرَفُوا أَنَّهُمْ قَدْ عَصَوْا اللَّهَ فِي تَرْكِهِمْ ذَلِكَ الشَّيْءَ فَاسْتَعْفَرُوا وَ لَمْ يَعُودُوا إِلَى تَرْكِهِ فَذَلِكَ مَعْنَى قَوْلِ اللَّهِ وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ

And beware of insisting upon something from what Allah<sup>azwj</sup> has Prohibited in the Apparent of the Quran and its Hidden. And Allah<sup>azwj</sup> the High has Said: **“[3:135] and (who) do not knowingly persist in what they have done”** (Up to this point it is the narration of Al-Qasim Bin Rabi'e). It means that the Believers before them, when they forgot something from what Conditions Allah<sup>azwj</sup> had Placed upon them in His<sup>azwj</sup> Book, would come to the realisation that they had disobeyed Allah<sup>azwj</sup> in their avoidance of that thing. So they would seek Forgiveness and would not repeat it. So that is the meaning of the Statement of Allah<sup>azwj</sup>: **“[3:135] and (who) do not knowingly persist in what they have done”**.

وَ اعْلَمُوا أَنَّهُ إِنَّمَا أَمَرَ وَ نَهَى لِيُطَاعَ فِيمَا أَمَرَ بِهِ وَ لِيُنْتَهَى عَمَّا نَهَى عَنْهُ فَمَنْ اتَّبَعَ أَمْرَهُ فَقَدْ أَطَاعَهُ وَ قَدْ أَدْرَكَ كُلَّ شَيْءٍ مِنَ الْخَيْرِ عِنْدَهُ وَ مَنْ لَمْ يَنْتَهَ عَمَّا نَهَى اللَّهُ عَنْهُ فَقَدْ عَصَاهُ فَإِنْ مَاتَ عَلَى مَعْصِيَتِهِ أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

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

وَ اعْلَمُوا أَنَّهُ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ مِنْ خَلْقِهِ مَلِكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مَنْ دُونَ ذَلِكَ مِنْ خَلْقِهِ كُلِّهِمْ إِلَّا طَاعَتُهُمْ لَهُ فَاجْتَهِدُوا فِي طَاعَةِ اللَّهِ إِنْ سَرَّكُمْ أَنْ تَكُونُوا مُؤْمِنِينَ حَقًّا حَقًّا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

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

وَقَالَ وَ عَلَيْكُمْ بِطَاعَةِ رَبِّكُمْ مَا اسْتَطَعْتُمْ فَإِنَّ اللَّهَ رَبُّكُمْ وَ اعْلَمُوا أَنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ وَ التَّسْلِيمَ هُوَ الْإِسْلَامُ فَمَنْ سَلَّمَ فَقَدْ  
أَسْلَمَ وَ مَنْ لَمْ يُسَلِّمْ فَلَا إِسْلَامَ لَهُ وَ مَنْ سَرَّهُ أَنْ يُبْلِغَ إِلَى نَفْسِهِ فِي الْإِحْسَانِ فَلْيُطِيعِ اللَّهَ فَإِنَّهُ مَنْ أَطَاعَ اللَّهَ فَقَدْ أَبْلَغَ إِلَى نَفْسِهِ فِي  
الْإِحْسَانِ

And he<sup>asws</sup> said: 'And it is for you to obey your Lord<sup>azwj</sup> in accordance with your abilities, for Allah<sup>azwj</sup> is your Lord<sup>azwj</sup>. And know that the Islam is the submission, and the submission is the Islam. So the one who submits, so he has Islam, and the one who does not submit, there is no Islam to him. And the one wishes to do himself a favour, so he should obey Allah<sup>azwj</sup>, for the one who has obeyed Allah<sup>azwj</sup> has indeed done himself a favour.

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

And beware of being disobedient to Allah<sup>azwj</sup> if you were to do it. The one who violated by being disobedient to Allah<sup>azwj</sup>, so he has disfavoured himself, and there is no station between favour and disfavour. For the ones who have done a favour in the Sight of their Lord<sup>azwj</sup>, is Paradise, and for the ones who have violated in the Sight of their Lord<sup>azwj</sup>, is the Fire. So, know that you have to be obedient to Allah<sup>azwj</sup> and avoid being disobedient to Him<sup>azwj</sup>. And know, that there is none who is needless of Allah<sup>azwj</sup> from His<sup>azwj</sup> creatures, neither the Angels of Proximity, nor the Messenger Prophets<sup>as</sup>, nor anyone other than that. So the one who wishes that he should benefit from the intercession of the intercessors in the Presence of Allah<sup>azwj</sup>, so he should seek to Please Allah<sup>azwj</sup>.

وَ اعْلَمُوا أَنَّ أَحَدًا مِنْ خَلْقِ اللَّهِ لَمْ يُصِبْ رِضَا اللَّهِ إِلَّا بِطَاعَتِهِ وَ طَاعَةِ رَسُولِهِ وَ طَاعَةِ وِلَاةِ أَمْرِهِ مِنْ آلِ مُحَمَّدٍ ( صلى الله عليه  
وَآله ) وَ مَعْصِيَتِهِمْ مِنْ مَعْصِيَةِ اللَّهِ وَ لَمْ يُنْكَرْ لَهُمْ فَضْلاً عَظِماً أَوْ صَغُوراً وَ اعْلَمُوا أَنَّ الْمُنْكَرِينَ هُمُ الْمُكْدِبُونَ وَ أَنَّ الْمُكْدِبِينَ هُمُ  
الْمُنَافِقُونَ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِلْمُنَافِقِينَ وَ قَوْلُهُ الْحَقُّ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَ لَنْ تَجِدَ لَهُمْ نَصِيراً

And know that no one from the creatures of Allah<sup>azwj</sup> can achieve the Pleasure of Allah<sup>azwj</sup> except by being obedient to Him<sup>azwj</sup>, and being obedient to His<sup>azwj</sup> Messenger<sup>saww</sup>, and being obedient to the Masters<sup>asws</sup> of the Command (Wali Al-Amr<sup>asws</sup>) from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and that the disobedience to them<sup>asws</sup> is disobedient to Allah<sup>azwj</sup>. And do not deny their<sup>asws</sup> virtues, be they great or small. And know, that the deniers are the liars, they are the hypocrites, and that Allah<sup>azwj</sup> Mighty and Majestic Said for the hypocrites, and His<sup>azwj</sup> Words are true, that: **"[4:145] Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them"**.

وَ لَا يَفْرَقَنَّ أَحَدٌ مِنْكُمْ أَلَمَ اللَّهُ قَلْبَهُ طَاعَتَهُ وَ حَشِيئَتَهُ مِنْ أَحَدٍ مِنَ النَّاسِ مِمَّنْ أَخْرَجَهُ اللَّهُ مِنْ صِفَةِ الْحَقِّ وَ لَمْ يَجْعَلْهُ مِنْ أَهْلِهَا فَإِنَّ  
مَنْ لَمْ يَجْعَلِ اللَّهَ مِنْ أَهْلِ صِفَةِ الْحَقِّ فَأُولَئِكَ هُمُ شَيْطَانُ الْإِنْسِ وَ الْجِنَّ وَ إِنَّ لَشَيْطَانِ الْإِنْسِ حِيلَةً وَ مَكْرًا وَ خَدَائِعَ وَ وَسْوَسةً  
بَعْضِهِمْ إِلَى بَعْضٍ يُرِيدُونَ إِنْ اسْتَطَاعُوا أَنْ يَرُدُّوا أَهْلَ الْحَقِّ عَمَّا أَكْرَمَهُمُ اللَّهُ بِهِ مِنَ النَّظَرِ فِي دِينِ اللَّهِ الَّذِي لَمْ يَجْعَلِ اللَّهُ شَيْطَانِ

الْإِنْسِ مِنْ أَهْلِهِ إِزَادَةً أَنْ يَسْتَوِيَ أَعْدَاءُ اللَّهِ وَ أَهْلُ الْحَقِّ فِي الشُّكِّ وَ الْإِنْكَارِ وَ التَّكْذِيبِ فَيَكُونُونَ سَوَاءً كَمَا وَصَفَ اللَّهُ تَعَالَى فِي كِتَابِهِ مِنْ قَوْلِهِ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ثُمَّ نَهَى اللَّهُ أَهْلَ النَّصْرِ بِالْحَقِّ أَنْ يَتَّخِذُوا مِنْ أَعْدَاءِ اللَّهِ وَلِيًّا وَ لَا نَصِيرًا

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

فَلَا يَهْوَى لَكُمْ وَ لَا يَزِدُّكُمْ عَنِ النَّصْرِ بِالْحَقِّ الَّذِي حَصَّكُمْ اللَّهُ بِهِ مِنْ حِيلَةِ شَيَاطِينِ الْإِنْسِ وَ مَكْرِهِمْ مِنْ أُمُورِكُمْ تَدْفَعُونَ أَنْتُمْ السَّيِّئَةَ بِالَّتِي هِيَ أَحْسَنُ فِيمَا بَيْنَكُمْ وَ بَيْنَهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ رِزْقِكُمْ بِطَاعَتِهِ وَ هُمْ لَا حَيْرَ عِنْدَهُمْ لَا يَحِلُّ لَكُمْ أَنْ تُظْهِرُوهُمْ عَلَى أُصُولِ دِينِ اللَّهِ فَإِنَّهُمْ إِنْ سَمِعُوا مِنْكُمْ فِيهِ شَيْئاً عَادَوْكُمْ عَلَيْهِ وَ رَفَعُوهُ عَلَيْكُمْ وَ جَاهَدُوا عَلَى هَلَاكِكُمْ وَ اسْتَقْبَلُوكُمْ بِمَا تَكْرَهُونَ

So do not let them scare you, and do not let them repulse you all from the consideration by the truth which Allah<sup>azwj</sup> has Specialised you with from the tricks of the Satans<sup>la</sup> from the Humans, and their plots in your affairs. You should repel the bad by that which is good in what is between you and them, seeking by that the Pleasure of your Lord<sup>azwj</sup> by being obedient to Him<sup>azwj</sup>. And they are such that there is no good with them.

It is not permissible for you to display to them the Principles of the Religion of Allah<sup>azwj</sup> (Usool Al-Deen<sup>57</sup>) for they are such that they would hear something from you, be inimical against you, and raise (the issue) against you, and strive for destroying you, and place in front of you that which you dislike.

وَ لَمْ يَكُنْ لَكُمْ النَّصَفَةُ مِنْهُمْ فِي دُولِ الْفَجَارِ فَاعْرِفُوا مَنْزِلَتَكُمْ فِيمَا بَيْنَكُمْ وَ بَيْنَ أَهْلِ الْبَاطِلِ فَإِنَّهُ لَا يَنْبَغِي لِأَهْلِ الْحَقِّ أَنْ يُنْزِلُوا أَنْفُسَهُمْ مَنْزِلَةَ أَهْلِ الْبَاطِلِ لِأَنَّ اللَّهَ لَمْ يَجْعَلْ أَهْلَ الْحَقِّ عِنْدَهُ بِمَنْزِلَةِ أَهْلِ الْبَاطِلِ أَلَمْ يَعْرِفُوا وَجْهَ قَوْلِ اللَّهِ فِي كِتَابِهِ إِذْ يَقُولُ أَمْ جَعَلَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ جَعَلَ الْمُتَّقِينَ كَالْفَجَارِ أَكْرَمُوا أَنْفُسَكُمْ عَنْ أَهْلِ الْبَاطِلِ وَ لَا تَجْعَلُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَهُ الْمَثَلُ الْأَعْلَى وَ إِمَامَكُمْ وَ دِينَكُمْ الَّذِي تَدِينُونَ بِهِ عُرْضَةً لِأَهْلِ الْبَاطِلِ فَتُعْضِبُوا اللَّهَ عَلَيْكُمْ فَتَهْلِكُوا فَمَهْلًا مَهْلًا

<sup>57</sup> Salat, Zakat, Soam, Hajj and Wilayat, see for example Al-Kafi Vol. 2 Pg. 18.

And there is no remedy for you from them in the government of the corrupt. So understand your status in what is between you and the people of the falsehood, for it does not befit the people of the truth to descend to the level of the people of the falsehood. (This is due to the fact) that Allah<sup>azwj</sup> did not Make for the people of the falsehood who does not understand His<sup>azwj</sup> Perspective, the status which is with Him<sup>azwj</sup> for the people of the truth.

The Statement of Allah<sup>azwj</sup> in His<sup>azwj</sup> Book where He<sup>azwj</sup> Said: **“[38:28] Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?”** He<sup>azwj</sup> has Honoured yourselves rather than the people of the falsehood. And do not make Allah<sup>azwj</sup> Blessed and High, and for Him<sup>azwj</sup> is the Highest Example, and your Imams<sup>asws</sup>, and the Religion which you have made it to be for yourselves, to be exposed (vulnerable) to the people of the falsehood. Allah<sup>azwj</sup> would be Angered against you, so you will perish. So, do not do it, do not do it (strictly observe Taqaiyya).

يَا أَهْلَ الصَّلَاحِ لَا تَتَزَكُّوا أَمَرَ اللَّهِ وَ أَمَرَ مَنْ أَمَرَكُمْ بِطَاعَتِهِ فَيُعَيِّرَ اللَّهُ مَا بِكُمْ مِنْ نِعْمَةٍ أُجِبُوا فِي اللَّهِ مَنْ وَصَفَ صِفَتَكُمْ وَ أَبْغَضُوا فِي اللَّهِ مَنْ خَالَفَكُمْ وَ ابْتَدَلُوا مَوَدَّتَكُمْ وَ نَصِيحَتَكُمْ [لِمَنْ وَصَفَ صِفَتَكُمْ] وَ لَا تَبْتَدِلُوهَا لِمَنْ رَغِبَ عَنْ صِفَتِكُمْ وَ عَادَاكُمْ عَلَيْهَا وَ بَعَى لَكُمْ الْعَوَائِلَ هَذَا أَدْبُنَا أَدْبُ اللَّهِ فَخُذُوا بِهِ وَ تَقَهَّمُوهُ وَ اعْقِلُوهُ وَ لَا تَنْبِدُوهُ وَرَاءَ ظُهُورِكُمْ مَا وَافَقَ هَذَاكُمْ أَخَذْتُمْ بِهِ وَ مَا وَافَقَ هَذَاكُمْ طَرَحْتُمُوهُ وَ لَمْ تَأْخُذُوا بِهِ

O righteous people! Do not abandon the Commands of Allah<sup>azwj</sup>, and the Command from your affairs for the obedience to Him<sup>azwj</sup>, lest Allah<sup>azwj</sup> Alters the Blessings for you. Love for the sake of Allah<sup>azwj</sup> (the ones of similar qualities to yourselves), and hate for the Sake of Allah<sup>azwj</sup> the ones who oppose you. And extend your cordiality and your advice to the ones who possess your qualities, and do not extend it to the ones who have abandoned your qualities, and are inimical towards you, and rebel against you, and wish for calamities to befall upon you. This is our<sup>asws</sup> education which Allah<sup>azwj</sup> Has Educated us<sup>asws</sup> with. So take to it, and understand it and fetter it (to yourselves), and do not throw it behind your backs, whatever is compatible with your guidance and take to it, and whatever is along the lines of your own desires, discard it and do not follow it.

وَ إِيَّاكُمْ وَ التَّجَبَّرَ عَلَى اللَّهِ وَ اعْلَمُوا أَنَّ عَبْدًا لَمْ يُبْتَلِ بِالتَّجَبُّرِ عَلَى اللَّهِ إِلَّا بَحَبَّرَ عَلَى دِينِ اللَّهِ فَاسْتَقِيمُوا لِلَّهِ وَ لَا تَزْتَدُوا عَلَى أَعْقَابِكُمْ فَتَنْفَعَلِبُوا خَاسِرِينَ أَجَارَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ التَّجَبُّرِ عَلَى اللَّهِ وَ لَا قُوَّةَ لَنَا وَ لَكُمْ إِلَّا بِاللَّهِ

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

وَ قَالَ ( عليه السلام ) إِنَّ الْعَبْدَ إِذَا كَانَ خَلَقَهُ اللَّهُ فِي الْأَصْلِ أَصْلَ الْخَلْقِ مُؤْمِنًا لَمْ يَمُتْ حَتَّى يُكْرَهُ اللَّهُ إِلَيْهِ الشَّرَّ وَ يُبَاعِدَهُ عَنْهُ وَ مَنْ كَرَهُ اللَّهُ إِلَيْهِ الشَّرَّ وَ بَاعَدَهُ عَنْهُ عَافَاهُ اللَّهُ مِنَ الْكِبَرِ أَنْ يَدْخُلَهُ وَ الْجَبْرِيَّةَ فَلَانَتْ عَرِيكَتُهُ وَ حَسَنَ خُلُقُهُ وَ طَلَّقَ وَجْهَهُ وَ صَارَ

عَلَيْهِ وَقَارُ الْإِسْلَامِ وَ سَكِينَتُهُ وَ تَخَشُّعُهُ وَ وَرَعٌ عَنِ مَحَارِمِ اللَّهِ وَ اجْتِنَابٌ مَسَاحِطَهُ وَ رَزَقَهُ اللَّهُ مَوَدَّةَ النَّاسِ وَ مُجَامَلَتَهُمْ وَ تَرَكَ مَقَاطِعَةَ النَّاسِ وَ الْحُصُومَاتِ وَ لَمْ يَكُنْ مِنْهَا وَ لَا مِنْ أَهْلِهَا فِي شَيْءٍ

And he<sup>asws</sup> said: 'If Allah<sup>azwj</sup> had Created a servant originally, in the original creation as a Believer, he will never die until Allah<sup>azwj</sup> Makes him to detest the evil and he distances himself from it, and the one whom Allah<sup>azwj</sup> has Made to detest the evil and he distances himself from it, Allah<sup>azwj</sup> will Cure him from the arrogance and the forcefulness which has entered into him. So his nature becomes soft, and his morals beautiful, and his face bright, and the reverence of Islam comes to him, and tranquillity, and the humbleness, and he restrains himself from the Prohibitions of Allah<sup>azwj</sup> and avoids His<sup>azwj</sup> Harshness. And Allah<sup>azwj</sup> Grants to him the sustenance of the cordiality of the people, and intermingling with them, and avoidance of the cutting off from the people, and the rivalries, and does not get involved with anything from it or the likes of it in anything.

وَ إِنَّ الْعَبْدَ إِذَا كَانَ اللَّهُ خَلَقَهُ فِي الْأَصْلِ [أَصْلِ الْخُلُقِ] كَافِرًا لَمْ يَمُتْ حَتَّى يُحِبَّ إِلَيْهِ الشَّرَّ وَ يُقَرِّبَهُ مِنْهُ فَإِذَا حَبَّبَ إِلَيْهِ الشَّرَّ وَ قَرَّبَهُ مِنْهُ ابْتُلِيَ بِالْكِبْرِ وَ الْحِرِيَّةِ فَفَسَا قَلْبُهُ وَ سَاءَ خُلُقُهُ وَ غَلِظَ وَجْهُهُ وَ ظَهَرَ فُحْشُهُ وَ قَلَّ حَيَاؤُهُ وَ كَشَفَ اللَّهُ سِتْرَهُ وَ رَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا وَ رَكِبَ مَعَاصِيَ اللَّهِ وَ أَبْغَضَ طَاعَتَهُ وَ أَهْلَهَا فَبُعِدَ مَا بَيْنَ حَالِ الْمُؤْمِنِ وَ حَالِ الْكَافِرِ سَلُوا اللَّهَ الْعَافِيَةَ وَ اطْلُبُوهَا إِلَيْهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

However, if Allah<sup>azwj</sup> had Created a servant originally, in the original creation as an infidel, he will never die until he loves the evil and goes near to it. So if the evil becomes beloved to him and he goes near to it, he gets involved in the infidelity, and the forcefulness. So his heart hardens, and his morals deteriorate, and his face darkens, his immorality gets displayed, and his shame becomes little, and Allah<sup>azwj</sup> Uncovers his veil, and he rides upon the Prohibitions. So he never ceases from these tendencies and rides upon the disobedience to Allah<sup>azwj</sup>, and hates to obey Him<sup>azwj</sup>, and the obedient ones. So the condition of the Believers and the condition of the infidel are in contradiction. Ask Allah<sup>azwj</sup> for health, and seek it from Him<sup>azwj</sup>, and there is not Might nor Strength except by Allah<sup>azwj</sup>.

صَبِّرُوا النَّفْسَ عَلَى الْبَلَاءِ فِي الدُّنْيَا فَإِنَّ تَتَابِعَ الْبَلَاءِ فِيهَا وَ الشَّدَّةَ فِي طَاعَةِ اللَّهِ وَ وِلَايَتِهِ وَ وِلَايَةِ مَنْ أَمَرَ بِوِلَايَتِهِ خَيْرٌ عَاقِبَةً عِنْدَ اللَّهِ فِي الْآخِرَةِ مِنْ مُلْكِ الدُّنْيَا وَ إِنَّ طَالَ تَتَابِعَ نَعِيمِهَا وَ زَهْرَتِهَا وَ غَضَارَةُ عَيْشِهَا فِي مَعْصِيَةِ اللَّهِ وَ وِلَايَةِ مَنْ نَهَى اللَّهُ عَنْ وِلَايَتِهِ وَ طَاعَتِهِ فَإِنَّ اللَّهَ أَمَرَ بِوِلَايَةِ الْأَئِمَّةِ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا وَ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِوِلَايَتِهِمْ وَ طَاعَتِهِمْ وَ الَّذِينَ نَهَى اللَّهُ عَنْ وِلَايَتِهِمْ وَ طَاعَتِهِمْ وَ هُمُ الْأَئِمَّةُ الضَّلَالَةِ الَّذِينَ قَضَى اللَّهُ أَنْ يَكُونَ لَهُمْ دَوْلٌ فِي الدُّنْيَا عَلَى أَوْلِيَاءِ اللَّهِ الْأَئِمَّةِ مِنْ آلِ مُحَمَّدٍ يَعْمَلُونَ فِي دَوْلَتِهِمْ بِمَعْصِيَةِ اللَّهِ وَ مَعْصِيَةِ رَسُولِهِ (صلى الله عليه وآله) لِيَحِقَّ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ وَ لِيَسْمَ أَنْ تَكُونُوا مَعَ نَبِيِّ اللَّهِ مُحَمَّدٍ (صلى الله عليه وآله) وَ الرُّسُلِ مِنْ قَبْلِهِ

Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allah<sup>azwj</sup>, and His<sup>azwj</sup> Wilayah, and the Wilayah of the ones<sup>asws</sup> He<sup>azwj</sup> has Commanded for, it is the better result with Allah<sup>azwj</sup> in the Hereafter, than the kingdom of the world, even though its bounties, and its flowers, and its affluence may be prolonged in the disobedience to Allah<sup>azwj</sup>, and in the Wilayah of the one<sup>asws</sup> whom Allah<sup>azwj</sup> has Forbidden from being in his Wilayah, and in his obedience.

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

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

فَدَبَّرُوا مَا قَصَّ اللَّهُ عَلَيْكُمْ فِي كِتَابِهِ مِمَّا ابْتَلَىٰ بِهِ أَنْبِيََاءَهُ وَ اتَّبَاعَهُمُ الْمُؤْمِنِينَ ثُمَّ سَلُوا اللَّهَ أَنْ يُعْطِيَكُمْ الصَّبْرَ عَلَى الْبَلَاءِ فِي السَّرَّاءِ وَالصَّرَّاءِ وَالشَّدَّةِ وَالرَّخَاءِ مِثْلَ الَّذِي أَعْطَاهُمْ

So ponder over what stories Allah<sup>azwj</sup> has Related to you in His<sup>azwj</sup> Book of the trials which the His<sup>azwj</sup> Prophets<sup>as</sup> were Tested by, and the Believers followed them<sup>as</sup>. Then ask Allah<sup>azwj</sup> to Grant you patience upon the affliction in the thick and thin, and the difficulties, and the prosperity, similar to which was Given to them.

وَ إِيَّاكُمْ وَ مُطَافَةَ أَهْلِ الْبَاطِلِ وَ عَلَيْكُمْ هُدَى الصَّالِحِينَ وَ وَقَارَهُمْ وَ سَكِينَتَهُمْ وَ حِلْمَهُمْ وَ تَحْشَعُهُمْ وَ وَرَعَهُمْ عَنْ مَحَارِمِ اللَّهِ وَ صِدْقِهِمْ وَ وَفَائِهِمْ وَ اجْتِهَادَهُمْ لِلَّهِ فِي الْعَمَلِ بِطَاعَتِهِ فَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا ذَلِكَ لَمْ تُنَزَّلُوا عِنْدَ رَبِّكُمْ مَنزِلَةَ الصَّالِحِينَ قَبْلَكُمْ

And beware of debating with the people of the falsehood. And it is for you to follow the guidance of the righteous ones, and their dignified (manners), and their tranquillity, and their forbearance, and their humbleness, and their distancing themselves from the Prohibitions of Allah<sup>azwj</sup>, and their truthfulness, and their loyalty, and their struggle for the Sake of Allah<sup>azwj</sup> in the deeds by being obedient to Him<sup>azwj</sup>. So if you were not to do that, then you will never rise to the status of the righteous ones from before you have with your Lord<sup>azwj</sup>.

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

And know that if Allah<sup>azwj</sup> Intends good for a servant, He<sup>azwj</sup> opens his chest for the Islam. So He<sup>azwj</sup> Grants him that he will speak the truth by his tongue, and bind his heart to him so that he will act in accordance with it. So if Allah<sup>azwj</sup> Gathers that to him, He<sup>azwj</sup> Completes for him, his Islam, and if he were to die whilst being upon that, he would have died as being one of the true Muslims.

وَ إِذَا لَمْ يَرِدِ اللَّهُ بَعْدَ خَيْرٍ وَكَلَهُ إِلَى نَفْسِهِ وَ كَانَ صَدْرُهُ ضَيِّقًا حَرَجًا فَإِنْ جَرَى عَلَى لِسَانِهِ حَقٌّ لَمْ يُعَقَدْ قَلْبُهُ عَلَيْهِ وَ إِذَا لَمْ يُعَقَدْ قَلْبُهُ عَلَيْهِ لَمْ يُعْطِهِ اللَّهُ الْعَمَلَ بِهِ فَإِذَا اجْتَمَعَ ذَلِكَ عَلَيْهِ حَتَّى يَمُوتَ وَ هُوَ عَلَى تِلْكَ الْحَالِ كَانَ عِنْدَ اللَّهِ مِنَ الْمُنَافِقِينَ وَ صَارَ مَا جَرَى عَلَى لِسَانِهِ مِنَ الْحَقِّ الَّذِي لَمْ يُعْطِهِ اللَّهُ أَنْ يُعَقَدْ قَلْبُهُ عَلَيْهِ وَ لَمْ يُعْطِهِ الْعَمَلَ بِهِ حُجَّةً عَلَيْهِ يَوْمَ الْقِيَامَةِ

And if Allah<sup>azwj</sup> does not Intend good for a servant, He<sup>azwj</sup> Leaves him to his own self, and his chest becomes constricted and an embarrassment for him. If a true (word) flows from his tongue, his heart does not accept it from him, and if his heart does not accept it from him, he does not follow Allah<sup>azwj</sup> and acts in accordance with it. So if that is gathered to him until he dies whilst being upon that condition, he, then, will be of the hypocrites with Allah<sup>azwj</sup>. And all that flowed upon his tongues from the truth which he did not follow Allah<sup>azwj</sup> and his heart did not accept it from him, and he did not act in accordance with it, would be a proof against him on the Day of Judgement.

فَاتَّقُوا اللَّهَ وَ سَلُّوهُ أَنْ يَشْرَحَ صُدُورَكُمْ لِلْإِسْلَامِ وَ أَنْ يَجْعَلَ أَلْسِنَتَكُمْ تَنْطِقُ بِالْحَقِّ حَتَّى يَتَوَفَّيْكُمْ وَ أَنْتُمْ عَلَى ذَلِكَ وَ أَنْ يَجْعَلَ  
مُنْقَلَبَكُمْ مُنْقَلَبَ الصَّالِحِينَ قَبْلَكُمْ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So fear Allah<sup>azwj</sup> and ask Him<sup>azwj</sup> that He<sup>azwj</sup> should Open your chests for the Islam, and that He<sup>azwj</sup> should Make your tongues to speak with the truth until you die whilst being upon that, and that He<sup>azwj</sup> should Make your return (to the Hereafter to be like the) returning of the righteous ones before you. And there is not Strength except by Allah<sup>azwj</sup>, and Praise is due to Allah<sup>azwj</sup> the Lord<sup>azwj</sup> of the worlds.

وَ مَنْ سَرَّهُ أَنْ يَعْلَمَ أَنَّ اللَّهَ يُحِبُّهُ فَلْيَعْمَلْ بِطَاعَةِ اللَّهِ وَ لِيَتَّبِعْنَا أَمْ لَمْ يَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ ( صلى الله عليه وآله ) قُلْ إِنْ  
كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ

And the one who wishes that he should know whether Allah<sup>azwj</sup> Loves him, so he should act in obedience to Allah<sup>azwj</sup> and follow us<sup>asws</sup>. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic to His<sup>azwj</sup> Prophet<sup>sawww</sup>: ***"[3:31] Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful"***

وَ اللَّهُ لَا يُطِيعُ اللَّهَ عَبْدٌ أَبَدًا إِلَّا أَدْخَلَ اللَّهُ عَلَيْهِ فِي طَاعَتِهِ اتِّبَاعَنَا وَ لَا وَ اللَّهُ لَا يَتَّبِعُنَا عَبْدٌ أَبَدًا إِلَّا أَحَبَّهُ اللَّهُ وَ لَا وَ اللَّهُ لَا يَدْعُ  
أَحَدًا اتِّبَاعَنَا أَبَدًا إِلَّا أَبْغَضْنَا وَ لَا وَ اللَّهُ لَا يُبْغِضُنَا أَحَدٌ أَبَدًا إِلَّا عَصَى اللَّهَ وَ مَنْ مَاتَ عَاصِيًا لِلَّهِ أَخْرَاهُ اللَّهُ وَ أَكْبَهُ عَلَى وَجْهِهِ فِي  
النَّارِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

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



## APPENDIX II:

### Rasool-Allah<sup>saww</sup> Urged Followers to be in *Zikr*

فَبَلَغَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَا أُرْسِلَ بِهِ وَ صَدَعَ بِمَا أُمِرَ وَ أَدَّى مَا حُمِّلَ مِنْ أَنْقَالِ الثُّبُوتِ وَ صَبَرَ لِرَبِّهِ وَ جَاهَدَ فِي سَبِيلِهِ وَ نَصَحَ لِأُمَّتِهِ وَ دَعَاهُمْ إِلَى النَّجَاةِ وَ حَثَّهُمْ عَلَى الذِّكْرِ وَ دَهَّمَهُمْ عَلَى سَبِيلِ الْهُدَى بِمَنَاهِجٍ وَ دَوَاعٍ أَسَّسَ لِلْعِبَادِ أُسَاسَهَا وَ مَنَارٍ رَفَعَ لَهُمْ أَعْلَامَهَا كَثِيلًا يَضِلُّوا مِنْ بَعْدِهِ وَ كَانَ بِهِمْ رَوْفًا رَحِيمًا .

So Rasool-Allah<sup>saww</sup> delivered what He<sup>azwj</sup> had been Sent with, and expounded openly with whatever he<sup>saww</sup> had been Commanded with, and fulfilled whatever he<sup>saww</sup> was carrying from the burden of the Prophet-hood, and observed patience for his<sup>saww</sup> Lord<sup>azwj</sup>, and struggled in His<sup>azwj</sup> Way, and advised to his<sup>saww</sup> community and called them to the salvation, and urged them upon the Remembrance (*Zikr*), and pointed them upon the way of the Guidance by manifestos and prepared grounds of foundations for the servants, and raised beacons for them as their signs, perhaps they might not stray from after him<sup>saww</sup>, and he<sup>saww</sup> was kind and merciful with them' (an Extract).<sup>58</sup>

<sup>58</sup> Al Kafi V 1 – The Book Of Divine Authority CH 111 H 17

## APPENDIX III:

### Masomeen<sup>asws</sup>'s Advice to Focus on 'Today':

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبِيعٍ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِنَّمَا الدَّهْرُ ثَلَاثَةٌ أَيَّامٌ أَنْتَ فِيهَا بَيْنَهُنَّ مَضَى أَمْسٌ بِمَا فِيهِ فَلَا يَرْجِعُ أَبَداً فَإِنْ كُنْتَ عَمِلْتَ فِيهِ خَيْراً لَمْ تَحْزَنْ لِدَهَابِهِ وَ فَرِحْتَ بِمَا اسْتَقْبَلْتَهُ مِنْهُ وَ إِنْ كُنْتَ قَدْ فَرَّطْتَ فِيهِ فَحَسْرَتُكَ شَدِيدَةٌ لِدَهَابِهِ وَ تَفْرِيطُكَ فِيهِ وَ أَنْتَ فِي يَوْمِكَ الَّذِي أَصْبَحْتَ فِيهِ مِنْ غَدٍ فِي غَرَّةٍ وَ لَا تَدْرِي لَعَلَّكَ لَا تَبْلُغُهُ وَ إِنْ بَلَغْتَهُ لَعَلَّ حَظَّكَ فِيهِ فِي التَّفْرِيطِ مِثْلُ حَظِّكَ فِي الْأَمْسِ الْمَاضِي عَنْكَ فَيَوْمٌ مِنَ الثَّلَاثَةِ قَدْ مَضَى أَنْتَ فِيهِ مُفَرَّطٌ وَ يَوْمٌ تَنْتَظِرُهُ لَسْتَ أَنْتَ مِنْهُ عَلَى يَقِينٍ مِنْ تَرْكِ التَّفْرِيطِ وَ إِنَّمَا هُوَ يَوْمُكَ الَّذِي أَصْبَحْتَ فِيهِ وَ قَدْ يَنْبَغِي لَكَ أَنْ عَقَلْتَ وَ فَكَّرْتَ فِيهَا فَرَّطْتَ فِي الْأَمْسِ الْمَاضِي بِمَا فَاتَكَ فِيهِ مِنْ حَسَنَاتٍ أَلَّا تَكُونَ أَكْتَسَبْتَهَا وَ مِنْ سَيِّئَاتٍ أَلَّا تَكُونَ أَفْصَرْتَ عَنْهَا وَ أَنْتَ مَعَ هَذَا مَعَ اسْتِقْبَالِ غَدٍ عَلَى غَيْرِ ثِقَةٍ مِنْ أَنْ تَبْلُغَهُ وَ عَلَى غَيْرِ يَقِينٍ مِنْ اِكْتِسَابِ حَسَنَةٍ أَوْ مُرْتَدِّعٍ عَنْ سَيِّئَةٍ مُخْبِطَةٍ فَأَنْتَ مِنْ يَوْمِكَ الَّذِي تَسْتَقْبِلُ عَلَى مِثْلِ يَوْمِكَ الَّذِي اسْتَدْبَرْتَ فَاعْمَلْ عَمَلِ رَجُلٍ لَيْسَ يَأْمُلُ مِنَ الْأَيَّامِ إِلَّا يَوْمَهُ الَّذِي أَصْبَحَ فِيهِ وَ لَيْلَتَهُ فَاعْمَلْ أَوْ دَعِ وَ اللَّهُ الْمُعِينُ عَلَى ذَلِكَ

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

'Amir-ul-Momineen<sup>asws</sup> would say: 'Time consists of three days in the middle of which you live. Yesterday that has passed in history with all that was in it and it will never return. If you had done good deeds in it you do not feel sad about its passing into history and you feel happy about everything that you experienced in it. If, however, you had acted extremely (bad) in it, then your regret is severe.

While you are in the present day, you are unaware about tomorrow, you do not know if you will ever reach it. Perhaps your share of acting extremely (bad) in it (tomorrow) will be like that of the yesterday that has passed into history.

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

Thus, your position toward tomorrow is like your position toward yesterday. Therefore, you must act like one who has no hope in any of the days except the day and night in which you live. Do good deeds and save and Allah<sup>azwj</sup> is the supporter for such task'.<sup>59</sup>

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

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

'O Abu Al-Nu'man, do not allow people to deceive you about yourself; the matter will come to you and not to them. Do not spend your day in this and that; with you there is one who preserves your deeds for you. Do good deeds; I do not see anything of better result and remedy for the old sins then new good deeds'.<sup>60</sup>

<sup>59</sup> Al-Kafi, Vol. 2, H. 3006

<sup>60</sup> Al-Kafi, Vol. 2, H. 3008