Zikr

Remembrance

Mentioning of Allah azwj
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Abbreviations:

\textit{saww}: - Sal la la ho Allay hay Wa Aal lay he Wasalam
\textit{azwj}: - Az Za Wa Jalla
\textit{asws}: - Allay hay Salawat Wass Salam
\textit{AJFJ}: Ajal Allah hey wa Fara Jaak
\textit{ra}: - Razi Allah\textsuperscript{azwj}
\textit{La}: - Laan Allah\textsuperscript{azwj}
In the Name of Allah azwj, the Beneficent, the Merciful. The Praise is for Allah azwj Lord of the Worlds, and Blessing be upon our Chief Muhammad saww and his Purified Progeny asws, and greetings with abundant greetings.

Allah azwj 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 azwj, 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 azwj, the Praise of Muhammad saww and Holy Ahl Al-Bayt asws (progeny), remembering their asws scarifies and mentioning their asws grief in the way of Allah azwj. 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 asws says:

'lt is a concerned 'sigh' for us asws due the grief for the injustices upon us asws, is a Glorification, and remembrance of our asws matter is a worship, and concealment of our asws secrets is Jihād in the Way of Allah azwj'.

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 asws saying: ‘A concerned ‘sigh’ for us asws due the grief for the injustices upon us asws, is a Glorification, and remembrance of our asws matter is a worship, and concealment of our asws secrets is Jihād in the Way of Allah azwj’.
Muhammad Bin Saeed said to me, ‘Write this in gold, for you will not be writing anything more excellent than it’.\textsuperscript{1}

\textsuperscript{1} Al Kafi V 2 – The Book Of Belief and Disbelief CH 98 H 16

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 Abdull\textsuperscript{a}\textsuperscript{h} asws has said: ‘The Glorification (Tasbeeh) of (Syeda) Fatima Al-Zahra\textsuperscript{a}sws is from the ‘Abundant Zikr’ which Allah\textsuperscript{azwj} Mighty and Majestic Speaks of Do Zikr of Allah, abundant Zikr [33:41].\textsuperscript{2}

\textsuperscript{2} Al Kafi V 2 – The Book Of Supplication CH 22 H 4

Also when remembering Ahl Al-Bayt\textsuperscript{a}sws, it is Remembrance of Allah\textsuperscript{azwj}:

\textsuperscript{3} Al Kafi V 2 – The Book Of Supplication CH 21 H 2

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

\textsuperscript{4} Al Kafi V 2 – The Book Of Supplication CH 21 H 8

(\textsuperscript{3} It has been narrated) from Abu Ja’far\textsuperscript{asws} having said: ‘It is Written in the Torah - which has not been altered - that Musa\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{azwj} saying: ‘My\textsuperscript{as} God! A situation comes upon me\textsuperscript{as} such that it would not be honourable and majestic for You\textsuperscript{azwj} that I\textsuperscript{as} should mention You\textsuperscript{azwj} therein’. So (Allah\textsuperscript{azwj}) Said: ‘O Musa\textsuperscript{as}! My\textsuperscript{azwj} Mention is good upon every state’.

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

\textsuperscript{4} 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 asws says that `Allah azwj Mighty and Majestic is Saying: “The one who is too preoccupied by (doing) My azwj Zikr (and) does not ask (for his needs), I azwj shall Give him even more than the one who asks Me azwj (his needs)”.

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

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

Hence when a heart gets empty from the Zikr then Allah azwj 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 azwj – the Ahl Al-Bayt asws 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 asws are present (Hazir o Nazir) to guide us and protect us from the whispering of the Iblees. As we say in the Ziyarah of Imam asws:

انتم نورنا و انتم جاهنا أوقات صلاتنا و عصمتنا بكم

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

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5 Al Kafi V 2 – The Book Of Supplication CH 24 H 1
6 Al Illal Al Sharaie – V 1 Ch 118 H 1
7 An important topic covered elsewhere.
8 Amir-ul-Momineen asws says in the Sermon of ‘Mairafat-e-Norania’, the intrinsic means of ‘أبأ مآ ثلث’ (Iblis) 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 asws says: Only those have established ‘Salat’ who adhered to my Wilayat. (ref. Hadith-e-Noorania, Bahrul Moarif, Nahjul Israr, vol. 1, pg. 88.)
9 Bihar-ul-Anwar, vol. 91, pg. 38
Allahazwj has Created mankind on Hisazwj nature. Imam Ali Razaasws says: This is La-e-laha Illallah Mohammed-ur-Rasool Allah Ali Amir-ul-Momineen -And this is Tawheed!10

The Zikr repels the devils and brings the blessings to the inhabitants of a dwelling, for example Imamasws says:

And the house in which the Quran is recited and Allahazwj is mentioned therein would be with abundant Blessings, and the Angels would attend it, and the Satansazwj 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 Allahazwj, therein would be of little Blessings and the Angels would flee from it and the Satansazwj would attend it (Hadith with Arabic is cited later).11

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

أَبُوِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِي َقُولُِمَاِمِنِْطَيرٍِْيُصَادُِإِلاَِّبِت َرْكِهِِالتَّسْبِيحَِوَِمَاِمِنِْمَالٍِيُصَابُِ إِلاَِّبِت َرْوِِالَّْكَاةِِ.

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 Abdullahasws 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 Zakât’.12

Finally, Imamasws says: ‘Always remain in the remembrance of Allahazwj whether while obeying Himazwj or while even committing sins!

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

Imam Sadiqasws said: “Do you want me to inform you about the hardest duties Allahazwj has Made incumbent upon Hisazwj servants?” Heasws then discussed three duties, the third of

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11 Al Kafi V 2 – The Book Of Supplication CH 22 H 1
12 Al Kafi V 3 – The Book Of Zakat CH 2 H 18
which was to always remember Allah azwj, whether we are rushing to obey Him azwj, or we are committing sins.”

Introduction:

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

\[2:152\]

Therefore remember Me, I will remember you, and be thankful to Me, and do not be disbelieving

\[33:35\]

And the men and women who frequently engage in Allah’s remembrance (do Zikr) - Allah has Prepared for them Forgiveness and a Mighty Recompense

\[33:41\]

O you who believe! Do Zikr of Allah, abundant Zikr

\[7:205\]

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.

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

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13 مشكاة الأنوار في غُيُور الأخبار، النص ص: 53 H. 257
The Abundant Zikr (Remembrance):

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

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

However, I asws am not saying (by recitation of) ‘Glorious is Allahazwj, and the Praise is for Allahazwj, and there is no god except Allahazwj, and Allahazwj is Greatest!’ But, (rather) Remembering of Allahazwj during what is Permissible for him and (also) Mentioning of Allahazwj during what is Prohibited unto him’. 14

Zikr is without limitations

A number of our companions, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Ibn Al Qadah, from Abu Abdullah asws has said: ‘There is none from the things except that there is an ultimate point to it except for the Zikr (Mention of Allahazwj) for there is no limit for it one can end up to.

Allahazwj 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 Allahazwj), for Allahazwj is not Pleased with the little but did not Make a limit for it - and for one to end up to’.

14 تفسير نور الثقلين، ج4، ص: 288

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Then he asws recited this Verse: 

**O you who believe! Do Zikr of Allah, abundant Zikr [33:41] And Glorify Him morning and evening [33:42]**

And Rasool-Allah saww has said: ‘Shall I asws 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 azwj 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 asws said: ‘Abundant Zikr of Allah azwj Mighty and Majestic’.

وَقَدْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وسلم) أَلَا أَخْرِيجُكُم مِّن أَحْسَبْتُكُم لَّكُم أَشْرَكُوا فِي ذَرَّاجَاتِكُم وَأَظَنْتُهُم عَنْ مِّلِيْكِكُمُ وَخَيْرٌ لَّكُم مِّنَ الدِّينَارِ وَالدِّرْهَمِ وَخَيْرٌ لَّكُم مِّنَ أنْ نَلَفَّكُم عَلَوَّكُمُ فَقَالُوا فَقَالَهُمْ مَا فَزَّعُكُمْ فَقَالُوا بِقَالَ ذَكْرُ اللَّهِ عَزَّ وَجَلَّ.

And Rasool-Allah saww has said: ‘Shall I asws 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 azwj 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 asws said: ‘Abundant Zikr of Allah azwj Mighty and Majestic’.

وَقَدْ قَالَ جَاهِرٌ إِلَى النَّبِيِّ (صلى الله عليه وسلم) فَقَالَ مِنْ خَيْرِ أَهْلِ الْمَسْجِدِ قَالَ أَكْثَرُكُمْ لَهُ ذَكْرًا.
Then he (the Imam asws) said: ‘A man came over to the Prophet saww and he said, ‘Who are the best ones from the people of the Masjid?’ So he saww said: ‘The ones who most frequent the Zikr of Allah azwj.

و قال رسول الله صلى الله عليه وسلم من أعطي لسنا ذاكرا فقد أعطى خيبر الدنيا والآخرة

And Rasool-Allah saww said: ‘The one who has been Given an oft-mentioning tongue, so he has been Given the goodness of the world and the Hereafter’.\(^{15}\)

Two freedoms are achieved by Zikr

وعنه عن الحسين بن محمد، عن معتب بن محمد، و عادة من أصحابنا، عن أحمد بن محمد جميعا، عن الحسن بن علي الوشاء، عن داوود بن موسى، عن أبي عبد الله (عليه السلام)، قال: ‘فقال رسول الله صلى الله عليه وسلم: من أكثر ذكر الله عز و جل أبيه الله، و من ذكر الله كثيرا كتبه له إماتان: إماتة من النار، وإماتة 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 asws says that Rasool-Allah saww said: ‘The one who frequents in Zikr of Allah azwj Mighty and Majestic, Allah azwj Loves him. And the one who does Zikr of Allah azwj frequently, two freedoms would be Written for him – Freedom from the Fire, and the freedom from the hypocrisy’.\(^{16}\)

The Rewards from Allah azwj upon Zikr:

وعده من أصحابنا عن أحمد بن محمد بن خالد، عن ابن فضال، فقهنا قال: ‘فقال رسول الله عز و جل ليه، صلى الله عليه وسلم: من أكثر ذكر الله عز و جل أحبه الله، ومن ذكر الله كثيرا كتبه له إماتتان: إماتة من النار، وإماتة من النفاق’.

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

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

\(^{15}\) Al Kafi V 2 – The Book Of Supplication CH 22 H 1 (Extract)

\(^{16}\) إكليل: 2/362
O Isa\textsuperscript{as}! Soften your\textsuperscript{as} heart for Me\textsuperscript{azwj} and frequent My\textsuperscript{azwj} Mention in the isolation, and know that My\textsuperscript{azwj} Gladness is that you\textsuperscript{as} compliment to Me\textsuperscript{azwj} and become lively during that and do not become (like) dead” (hearts - avoid of Zikr).\textsuperscript{17}

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

Abu Abdullah\textsuperscript{asws} says that ‘Allah\textsuperscript{azwj} Said: “The one who mentions Me\textsuperscript{azwj} in a gathering of the people, I\textsuperscript{azwj} will Mention him in a gathering of the Angels’.\textsuperscript{18}

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Wuheyb Bin Hafs, from Abu Baseer,

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

Then he (the narrator) said, ‘Abu Ja’far\textsuperscript{asws} said: ‘Our\textsuperscript{asws} mention is from the Mention of Allah\textsuperscript{azwj}, and the mention of our\textsuperscript{asws} enemies is from the mention of Satan\textsuperscript{la}’.\textsuperscript{19}

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\textsuperscript{asws} having said: ‘It is Written in the Torah which has not been altered, that Musa\textsuperscript{as} asked his\textsuperscript{as} Lord\textsuperscript{azwj} saying: ‘O Lord\textsuperscript{azwj} Are You\textsuperscript{azwj} close to me\textsuperscript{as} so I\textsuperscript{as} should whisper to You\textsuperscript{azwj}, or are You\textsuperscript{azwj} Distant, so I\textsuperscript{as} should call out (loudly) to You\textsuperscript{azwj}? So Allah\textsuperscript{azwj} Mighty and Majestic Revealed unto him\textsuperscript{as}: “O Musa\textsuperscript{as}! I\textsuperscript{azwj} a Companion of the one who Mentions Me\textsuperscript{azwj}”.

\textsuperscript{17} Al Kafi V 2 – The Book Of Supplication CH 25 H 3
\textsuperscript{18} Al Kafi V 2 – The Book Of Supplication CH 21 H 13
\textsuperscript{19} Al Kafi V 2 – The Book Of Supplication CH 21 H 2
Remembering Allah \textsuperscript{azwj} in every State:

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

\textbf{Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza,}

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

\textbf{A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Al Halby,}

(\textbf{It has been narrated}) from Abu Abdullah\textsuperscript{asws} having said: ‘There is no problem with the Mentioning of Allah\textsuperscript{azwj} while you are urinating, for the Mention of Allah\textsuperscript{azwj} Mighty and Majestic is good upon every state. Therefore, do not hesitate from the Mentioning of Allah\textsuperscript{azwj}’\textsuperscript{22}

\textsuperscript{20} Al Kafi V 2 – The Book Of Supplication CH 21 H 4
\textsuperscript{21} Al Kafi V 2 – The Book Of Supplication CH 21 H 8
\textsuperscript{22} Al Kafi V 2 – The Book Of Supplication CH 21 H 6
Neglecting Zikr Hardens the hearts:

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

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

And by his chain,

‘He asws said: ‘Among what Allah azwj Whispered to Musa as with was that He aswj Said: “O Musa as! Do not forget Me azwj upon every state, for forgetting Me azwj would cause the heart to die’. 24

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

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

Zikr and the Shias:

Humeyd Bin Ziyad, from Ibn Sama’at, from Wuheyb Bin Hafs, from Abu Baseer, from,

23 Al Kafi V 2 – The Book Of Supplication CH 21 H 7
24 Al Kafi V 2 – The Book Of Supplication CH 21 H 11
25 Al Kafi V 2 – The Book Of Belief and Disbelief CH 56 H 11
Abu Abdullah \textsuperscript{asws} having said: ‘Our \textsuperscript{asws} Shias are those who when they are alone, they are doing \textit{Zikr} of (mentioning) Allah \textsuperscript{azwj} a lot’.\textsuperscript{26}

When leaving the Harram of Imam Hussain \textsuperscript{asws}, we recite the following supplication:

O Allah \textsuperscript{azwj}! Send Your \textsuperscript{azwj} blessing on Muhammad \textsuperscript{saww} and the family of Muhammad \textsuperscript{asws} and do not make me too preoccupied with the blessings of this world such that I neglect Your \textsuperscript{azwj} 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 \textsuperscript{azwj} creation and enough that I can attain Your \textsuperscript{azwj} pleasure, O the Most Merciful. (This is an Extract – from bidding farewell to Imam Hussain \textsuperscript{asws}).\textsuperscript{27}

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:

\begin{displayquote}
(From Abu Abd Allah \textsuperscript{asws} ) ‘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 \textsuperscript{azwj} and exercise patience in such time in the matters of disobedience to Allah \textsuperscript{azwj}. \textsuperscript{28}

It is narrated from him (narrator of the Hadith above) in a marfu’ manner from Abu ‘Abd Allah \textsuperscript{asws} who has said the following to a man:

Abu Abd Allah \textsuperscript{asws} 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’.\textsuperscript{29}

\textsuperscript{26} Al Kafi V 2 – The Book Of Supplication CH 22 H 2
\textsuperscript{27} Kamil Al-Ziyarah, Ch. 84, h, 2
\textsuperscript{28} Al-Kafi, Vol. 2, H. 3009
\textsuperscript{29} Al-Kafi, Vol. 2, H. 3012. إكتاب 2 : ص : 455
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 asws has said: ‘Take from your soul for your soul. Take from it in good health before illness, during it’s strength before weakness and in its lifetime before death’. 30

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 asws and said, ‘O Amir-ul-Momineen asws, grant me good advice in the aspects of virtue so I may attain salvation’.

Amir-ul-Momineen asws 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’. 31
The Essence of Remembrance and the Best Zikr:

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

‘Abu Ja’far asws has said that ‘Amir-ul-Momineen asws 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’. 32

Neither do ‘Zikr’33 of Allah azwj in drowsiness nor forget to mention Him when involved in ‘Lahu Lahab’ (un-Islamic pleasures), but mention Him azwj 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 azwj ‘Zikr’ until you forget about yourself and lose yourself in His azwj Remembrance’. 34

Zikr is Comfort to the hearts:

وَقَالَ آلَا يَذُكرُ اللَّهُ تطُمِئِنُّ الْقُلُوبُ

Allah azwj has Said, ‘Remembrance (speaking) of Allah certainly brings comfort to all hearts.’ (13:28)

إِنَّ الصِّلَاةَ تَنْهَى عَنْ الْفَحْشاءَ وَ الْمُنْكَرِ وَ ذُكْرُ اللَّهِ أَكْبَرُ

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

32 Tafseer Noor Al Saqalayn – CH 88 H 25
33 Mention Allah azwj, His azwj Names, His azwj Attributes, etc.
34 غرر الفاطم 188 أهمية الذكر و بعض أثاره
(6th Imam asws said in a lengthy Hadith) So the prevention is a speech, and the immoralities and the evil are (two) men, and we asws are the Remembrance of Allah azwj, and we asws are the greatest (Remembrance)’.  

Allah azwj’s Commends Prophet Isaas (For Zikr):

O Isaas! Revive My azwj Remembrance by your as speech, and make My azwj cordiality to be in your as heart.

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

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

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

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

35 Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 1
Allahazwj’s Command to Prophet Musaas:

In another Hadith, Allahazwj Said to Prophet Musaas (an Extract from a long Hadith):

O Musaas! You are Myazwj servant and Iazwj am yourazwj God. Do not belittle the despicable, the poor, and do not envy the rich for a little thing. And become humble in Myazwj Remembrance and in it’s (the Torah) Recitation by Myazwj Mercy, and make Meazwj Hear the Torah in a humble voice, full of grief. Be at rest during Myazwj Remembrance, and mention Meazwj to the ‘one’ who is assured to Meazwj, and worship Meazwj and do not associate Meazwj with anything. And make haste to Myazwj Pleasure, ‘إِنيِِّأَنَاِالسَّيِّدُِالْكَبِيرُِ إِنيِِّخَلَقْتُأَِمِنِْنُطْفَةٍِمِنِْمَاءٍِمَهِينٍِمِنِْطِينَِةٍِأَخْرَجْت ُهَاِمِنِْأَرْضٍِ ذَلِيلَةٍِمََْشُوجَةٍِفَكَانَتِْ بَشَراًِفَأَنَاِصَانِعُهَاِخَلْقاًِف َتَبَارَوَِوَجْهِيِوَِت َقَدَّسَِصَنِيعِيِلَيْسَِكَمِثْلِيِشَيِْ وَِأَنَاِالَْْيُِّالدَّائِمُِالَّذِيِلاَِأَُُولُِ’’ for Iazwj and the Great Masterazwj. Iazwj Created you as from a seed of menial water from clay which Iazwj Took out from a disgraceful mixture of dust. So it was a human being and Iazwj carved it into a creature. So Blessed is Myazwj (My Wali asws), and Holy is Myazwj Craft. There is nothing like Meazwj and Iazwj am the Eternal Living One who will not Decline (an extract).37

Zikr is a Mercy of Allahazwj:

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

Abu Ja'farasws says that Rasool-Allahazwj said: ‘Allahazwj Mighty and Majestic Said Whenever Iazwj Intend to Gather for the Muslim goodness of the world and the Hereafter, Iazwj 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’.38

36 Al-Kafi, Vol. 8, H. 14551
37 Al-Kafi, Vol. 8, H. 14456
38 Al Kafi – V 5 – The Book of Marriage Ch 7 H 2
Amir-ul-Momineen\textsuperscript{asws} Bequeaths to Companions:

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

Abu Al-Hassan Musa\textsuperscript{asws} having said: ‘Amir-ul-Momineen\textsuperscript{asws} used to bequeath to his\textsuperscript{asws} companions saying: ‘\textsuperscript{asws} bequeath you to fear Allah\textsuperscript{azwj} for it is happiness for the truthful seeker, and a heavy shackle for the runaway fugitive.

And be aware of the piety realising it within yourselves, and remember Allah\textsuperscript{azwj} with a sincere Remembrance, being revived by it, and journey upon the path of salvation.

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.

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\textsuperscript{azwj} 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’.\textsuperscript{39}

\textsuperscript{39} Al-Kafi, Vol. 8, H. 14451
The Advice of 6th Imam asws on Zikr:

‘Abu Abdullah asws, wrote this letter to his 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):

وَهُمُّ أَهْلُ الْذِّكْرِ الَّذِينَ أَمَرَ الَّهُ هَذِهِ الْمَّةَ بِسُؤَالَهُمُّ وَهُمُّ الْأَذِنِينَ مِنْ سَأَلَهُمْ وَقَدْ سَبَقَ في عِلْمِ اللَّهِ أَنْ يَصَدَّقُوهُمُّ وَيَتَّبِعُوا أَرْمَهُمْ ...

And they (the Imams asws) are the People of the ‘Remembrance’ to remain in their remembrance, whom Allahazwj has Ordered the people to ask them, and they asws are the ones to be asked. And it has preceded in the Knowledge of Allahazwj that they should ratify them, and follow their footsteps.

So, frequently remember Allahazwj in accordance with your abilities in every hour of the hours of the night and the day, for Allahazwj has Ordered for frequent Remembrance (Al-Zikr) to Himazwj, and Allahazwj Remembers the one who remembers Himazwj from His believing servant except Remembering him with Goodness.40

Protection from Iblees1a is in the Zikr:

In Tafseer Imam Hassan Askari asws (Extract):

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ‘أَنَا أَحْكَمُ أَنَّ شَيْئًا بَعْدَ الْقُرْآنَ أَيْشَأْ اللَّهُ مِنْ دُونُ أَهْلِ الْبَيْتِ وَمِنْ الصَّلَاةِ عَلَيْنَا فَإِنَّ اللَّهَ عَزِّ وَجَلَّ جَعَلَ أَهْلِ الْبَيْتِ شِفَاءً لِلْبُلْبُ، وَجَعَلَ الصَّلَاوُاتِ عَلَيْنَا مُحْسَنَةً لِلْمُؤْمِنِينَ وَالذُّنُوبِ مِنْ العُيُوبِ وَمُضَاعِفَةً لِلْحَسَنَاتِ.

Rasool-Allahasws said: ‘And as for his puffing – so if one of you views that there is something after the Quran as protection from him, (then it is) our asws remembrance of the People asws of the Household, and the (sending of) Salawat upon usasws, for Allahazwj Mighty and Majestic Made our asws remembrance, the People asws 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.41

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40 Al-Kafi, Vol. 8, H. 14449
41 Tafseer Imam Hassan Askari asws, H. 348
Amir-ul-Momineen asws’s Praise for those in Zikr:

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

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

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

Zikr is a Cure for Hearths:

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

‘I went over to Abu Ja’far asws, so he asws said: ‘O Jabir! By Allah azwj, I am grieved and I asws pre-occupied of heart’. I said, ‘May I be sacrificed for you asws! What grieves your asws heart?’

O Jabir! The one in whose heart enters the purity (and) sincerity for the Religion of Allah azwj, 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?

42 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 azwj, Majestic is His azwj Name, what they are hearing by their ears, and they are not blinded from the Remembrance of Allah azwj, what they are seeing from the adornments by their eyes.

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.

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 azwj rather struck this example for you because it (the world) in the view of the people of understanding and knowledge with Allah azwj, is like a passing shadow.

O Jabir! Protect whatever Allah azwj the Mighty and Majestic has Attracted you with from His azwj Religion and His azwj Wisdom, and do not ask about what there is for you in His azwj Presence, except what there is for Him azwj in your soul. So if the world happens to be upon other than what I azwj 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 Allahٰazwj Mighty and Majestic [3:141] And that He may Examine those who believe and wipe out the unbelievers.⁴³

Zikr Elevates the Status of a Momin:

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 Abdullahٰasws having said: ‘A man called Hammam, and he was a worshipper, a performer of rituals, a striver, stood up to Amir Al Momineenٰasws while heٰasws was addressing, and he said, ‘O Amir Al-Momineenٰasws! Describe to us the description of the Momin (to the extent), as if we are looking at him’.

فقال يا حمّام! المّوميّن هو الكيّس البطن، في وجهه و حزنه في صدره على كل خصي لا خفوة ولا خشوع ولا ودود ولا سابث ولا عبّد ولا متّعبين بكرة القلعة و يبدأ الشمعة طويل البطن يبيع المّوميّن كبير الصمّم و عوّر ذكور صبور متمعّن يقرأ طفوه صنّال الّذين عُرِبوا عليهم قليل الأذى لا متأثّّر ولا متهانّ.

So heٰasws 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.

متوّقعًا لِأحببه خابّة قلّة ذاغة راية قابعة نسمة متيّبة حمّلة متين، حمّله أمهّة حريماً جبّليّاً ميّبة متشوّه كتمّة غيّبة صافّاً خالقة آمناً، منه جماعة صعّبة، قلّة باذى لامّة صبرة فتحّمًا أمرها كبيرًا ذاغة.

There is expectancy from him, his heart is fearful remembering his Lordٰazwj. 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.

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 16
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 ﷺ 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). 44

(It has been narrated) from Abu Abdullah ﷺ having said: ‘Rasool-Allah ﷺ said: ‘The one who recognises Allah azwj and His 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)’. 45

They said, ‘By our fathers and our mothers, O Rasool-Allah ﷺ! Are they the friends of Allah azwj?’. He ﷺ said: ‘The friends of Allah azwj 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’. 45

44 Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 1
45 Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 25
Zikr during the Laylatul Qadr:

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

‘Abu Ja’far asws having said: ‘A man from his asws Family asked Abu Abdullah asws a question about the Chapter [97:1] We have indeed revealed this in the Night of Power’. He asws 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 asws one day in front of him asws and asked him asws. He asws said: ‘Inna Anzalnaah (Chapter 97) is Light with the Prophets as, and the successors as. 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 asws Bin Abu Talib asws from the needs.....(an extract).46

Two Types of Zikr:

‘Amir Al-Momineen asws 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 azwj Mighty and Majestic has Prohibited upon you. And the Remembrance is of two (types) of Remembrances – The mentioning of Allah azwj Mighty and Majestic during the difficulties; but (even) superior than that is the mentioning of Allah azwj during what Allah azwj has Prohibited upon you. Thus it (the patience) serves as a barrier’. 47

46 Bsaair Al Darajat, Chapter 5, H. 15
47 Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 11
Zikr in Front of Ignorant ones:

 علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن الحسن بن المختار عن أبي عبيدة الله (عليه السلام) قال: قال أبو عبيدة الله (عليه السلام): إذا ذكر الله عز وجل في الغافلين كالمقاتلين في المخابرين.

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

(It has been narrated) from Abu Abdullah asws having said: ‘Abu Abdullah asws said: ‘The Zakir (mentioner of Allah aswj) among the oblivious (unmindful) ones is like the fighter among the battling ones’. 48

علي بن إبراهيم عن أبيه عن المؤلف عن الشيخ عابد الله (عليه السلام) قال: قال رسول الله ﷺ صلى الله عليه وسلم: ‘ذكر الله عز وجل في الغافلين كالمقاتلين عن الفارين و المقاتلين عن الفارين له الجنة.

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

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘A Zakir (mentioner) of Allah aswj 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’. 49

Mentioning of fellow Momineen (in supplications):

عددُ من أصخابنا عن سهل بن زياح و علي بن إبراهيم عن أبيه جمعا عب سهل بن زياح و علي بن إبراهيم عن أبيه جمعا عن ابن عمرو عن أبي عبيدة عن نوافر بن علي بن عبد الله (عليه السلام) عن بن عباس: ‘ذكر الله عز وجل في الغافلين كالمقاتلين عن الفارين و المقاتلين عن الفارين له الجنة.’

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

‘I heard Ali asws Bin Al-Husayn asws 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 aswj 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’.

48 Al Kafi V 2 – The Book Of Supplication CH 26 H 1
49 Al Kafi V 2 – The Book Of Supplication CH 26 H 2
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 Who Veiled upon you, and know that Allah Mighty and Majestic is more Knowing with His servant than you are’.

To Have a Bird who does Zikr in the House:

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Bakr Al hazramy, (It has been narrated) from Abu Abdullah 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 Mighty and Majestic, and frequents in Glorification, and it is a bird beloved to us the People the People of the Household’.

Angels join those who are in Zikr of Ahl Al-Bayt:

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

Abu Abdullah 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 of Muhammad, 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 of Muhammad?’

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50 Al Kafi V 2 – The Book Of Supplication CH 30 H 7
51 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”. 52

Masomeen asws 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 azwj, see two Ahadith for example, in Appendix III.

52 Al-Kafi, Vol 8, H. 14969
APPENDIX I:

Letter of Imam Al-Sadiq asws for Shias53

In the name of Allah, the Beneficent, the Merciful

Campbell and his peers told that, 'I narrated to Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu’Adhdhin from Abu Abdullah asws as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

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

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

‘In The Name of Allah aswj, the Beneficent, the Merciful. Having said that, Iasws ask your Lordaswj 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

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53 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 Allahazwj has Ordered you for, that you should take to it regarding what is between you and them.

فإذا التلبتكم بذلك منهم فإتمهم سبيلكم وتجعلون في وجههم المذكر ولو أن الله تعالى يبغيهم عنكم لستوا بينكم ما في صدورهم من العداوة أو الغضبة أكثر مما يبغيون لكم محاسكم ومحاسكم واحدة وآزائحكم وأزائحكم مخلقة لا تأليف لا يجبونه أحدا ولا يجيبونه غير أن الله تعالى أثنكم بالحق و بصراةكما و ل يستعينهم من أهله

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 Allahazwj, 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 Allahazwj 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.

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 Allahazwj have the ability to keep you from the truth. Allahazwj Protects you from that, so fear Allahazwj 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 Allahazwj, from what Heazwj has Forbidden you from, it would be better for you with your Lordazwj than letting your tongues slip into what is disliked by Himazwj and what Heazwj has Prohibited you from.

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

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

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

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

And know that it is an evil misfortune for the one who takes the risk of endangering the obedience to Allah azwj the Blessed, and to be disobedient to Him azwj. So the choosing to violate what Allah azwj has Prohibited from the pleasures of the world would cut its people off from the eternal-Bliss in the Paradise, and its pleasures, and the prestige of its inhabitants.
Woe be unto those! What a frustration they will face when they lose, and evil would be their condition with their Lord on the Day of Judgement. Seek Refuge with Allah that He 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 or with you except by Him. So, fear Allah, O group of saved people, that Allah will Complete for you what He has Granted you with, for the matter will not be complete until He 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, a lot of painful words.

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 and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah 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.

So, observe patience on what they lie about and hurt you with, for they had belied the Prophet and the Messengers from before him, and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah regarding
them asws whom Allah azwj Created for Himself azwj in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allah azwj that He azwj Created them in the origin and the ones whom Allah azwj has Named in His azwj Book in His azwj Words: “[28:41] And We made them Imams who call to the fire”.

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

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

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

And they asws are the People asws of the Remembrance (Ahl Al-Zikr) whom Allah azwj has Ordered the people to ask them asws, and they asws are the ones asws to be asked. And it has preceded in the Knowledge of Allah azwj that they should ratify them asws, and follow their asws footsteps. He azwj Guided them asws, and Gave them asws the Knowledge of the Quran with which they asws guide (others) to Allah azwj by His azwj Permission, and to all the ways that are the truth.
And they\textsuperscript{asws} are the ones\textsuperscript{asws} that He\textsuperscript{azwj} does not want them to be released from asking them\textsuperscript{asws}, and from being taught by them\textsuperscript{asws} which Allah\textsuperscript{azwj} has honoured them\textsuperscript{asws} with and made it to be with them\textsuperscript{asws}, except for the one who has preceded in the Knowledge of Allah\textsuperscript{azwj}, as being the miserable one in the origin of the creation underneath the shadow.

So these are the ones who turn away from asking the People\textsuperscript{asws} of the Remembrance (Ahl Al-Zikr) and the ones\textsuperscript{asws} to whom Allah\textsuperscript{azwj} has granted the Knowledge of the Quran and placed it in their\textsuperscript{asws} possession, and ordered for asking them\textsuperscript{asws}.

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

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

\footnote{To share in their wealth, bodies and children.}
So what is more audacious to Allah azwj, nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allah azwj, surely Allah azwj has Obligated His creatures that they should obey Him azwj, and follow His azwj Commands during the lifetime of Muhammad saww, and after his saww passing away.

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

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

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

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

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

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

And do good for yourselves in accordance with your abilities, for if you do good, it would be for your own selves, and if you violate, it would be against your own selves. And intermingle with the people and do not burden them upon your necks, including along with that the obedience to your Lord azwj. And beware of insulting the enemies of Allah azwj when they are listening to you, for the enemies will insult Allah azwj without awareness, and it is better that you should know the penalty of insulting Allah azwj and what it is.
He who has insulted the friends of Allah\(^\text{azwj}\) is like he has insulted Allah\(^\text{azwj}\). And the one who is the most unjust with Allah\(^\text{azwj}\) is the one who insults Allah\(^\text{azwj}\) and the friends of Allah\(^\text{azwj}\), so don’t do it, don’t do it. Follow the Commands of Allah\(^\text{azwj}\). There is no Might, and no Power except by Allah\(^\text{azwj}\).

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

And our\(^\text{asws}\) father\(^\text{asws}\) the Messenger\(^\text{saww}\) of Allah\(^\text{azwj}\) has said: ‘The continuation upon the deeds in the following of the footsteps and the Sunnah, even though they may be little, is more Pleasing to Allah\(^\text{azwj}\) and beneficial with Him\(^\text{azwj}\) 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\(^\text{azwj}\) is misguidance, and every misguidance is heresy, and every heretic will be in the Fire. And nothing can be achieved from the good with Allah\(^\text{azwj}\) except by being obedient to Him\(^\text{azwj}\), and the patience and being agreeable, because the patience and being agreeable is from the obedience to Allah\(^\text{azwj}\).

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

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\(^\text{azwj}\) has Commanded the Believers in His\(^\text{azwj}\) Book which is in front of you.
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 azwj, and Allah azwj has for him (a situation of) lowliness and hate. And the Messenger saww of Allah azwj has said: ‘My saww Lord azwj has Commanded me saww to love the poor among the Muslims’. And know, that the one who belittles anyone from the Muslims will meet Allah azwj having Hatred towards him and lowliness from Him azwj to the extent that the people will hate him and Allah azwj will have intense Hatred towards him.

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

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

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

And beware of the envying of some of you against the others, for the disbelief is the origin of the envy.
And beware of helping against an oppressed Muslim, for he would supplicate to Allah against you and He would Answer him regarding you. Our forefather used to say that: ‘The supplication of an oppressed Muslims gets Answered’. And help each other, for our forefather, the Messenger of Allah 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).

And beware of creating difficulties for anyone from your Muslim brothers if he owes you anything from before and he is insolvent, for our forefather the Messenger of Allah 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 by a shade on the Day in which there will no shade except for His Shade’.

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

And he said: ‘Fear Allah, O group, don’t be an embarrassment for the Imam, for the one who causes embarrassment for the Imam, he is the one who discredits the righteous people, the ones who follow the Imam of the Muslims for his virtues, the patient ones upon the payment of his rights, the ones who understand his sanctity.'
And know, that the one who descends to that level with (respect) the Imam \textit{asws}, so he has embarrassed the Imam \textit{asws} (by associating himself with him \textit{asws}) He would do that by cursing the righteous people who (strictly) follow the Imam \textit{asws} from the Muslims for their virtues, the patient ones upon the paying of his \textit{asws} rights, the ones who have recognised his \textit{asws} sanctity, but his curse against (the pious ones) is for the enemies of Allah \textit{azwj}, as the Imam \textit{asws} converts that curse into Mercy from Allah \textit{azwj} upon them (the pious ones), and turns the Curse from Allah \textit{azwj} and from the Angels, and from His \textit{azwj} Messenger \textit{saww} upon them (the deniers). And know, O group, that the Sunnah from Allah \textit{azwj} has flowed within the righteous ones before’.

And he \textit{asws} said: ‘The one who wishes to meet Allah \textit{azwj} as a Believer, ‘Haqqan’ Haqqan’ (surely and truly), so he should befriend Allah \textit{azwj} and His \textit{aww} Messenger, and those who \textit{asws} believed, and should distance himself from their \textit{asws} enemies, and accept whatever that has ended up with him from their \textit{asws} virtues, because their \textit{asws} virtues cannot be comprehended by the ‘ملك مغرب’ Angels of Proximity, or ‘نبي مرسى’ the Prophet Prophets\textit{as}, but some among them. Have you not heard what Allah \textit{azwj} has Mentioned from the virtues of following the Imams\textit{asws} of Guidance, and they are the Believers? He \textit{aswj} 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!”

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

\textsuperscript{56} The Higher status Prophet\textit{as} who were Awarded with the Divine Books
His™ Messenger™, and the Wilayah of the Imams™ of the Believers. He should establish the Prayer, and give the Zakat, and give to Allah™ goodly loans (Qarz e Hasana), and avoid the immoralities, both openly as well as discreetly.

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

And beware of insisting upon something from what Allah™ has Prohibited in the Apparent of the Quran and its Hidden. And Allah™ 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’r). It means that the Believers before them, when they forgot something from what Conditions Allah™ had Placed upon them in His™ Book, would come to the realisation that they had disobeyed Allah™ 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™: “[3:135] and (who) do not knowingly persist in what they have done”.

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

And know, that there is nothing else between Allah™ and anyone from His™ creatures, Angels of Proximity, or Messenger Prophets™, or all others apart from that, except for their obedience to Him™. So strive in being obedient to Allah™, if you wish to become true Believers, truly, and there is not Strength except by Allah™.
And he asws said: ‘And it is for you to obey your Lord azwj in accordance with your abilities, for Allah azwj is your Lord azwj. And know that the Islam is the submission, and the submission is the Islam. So the one who submits, so he has Islam, and the one who does not submit, there is no Islam to him. And the one wishes to do himself a favour, so he should obey Allah azwj, for the one who has obeyed Allah azwj has indeed done himself a favour.

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

And know that no one from the creatures of Allah azwj can achieve the Pleasure of Allah azwj except by being obedient to Him asws, and being obedient to His asws Messenger as, and being obedient to the Masters as of the Command (Wali Al-Amr as) from the Progeny as of Muhammad as, and that the disobedience to them as is disobedient to Allah azwj. And do not deny their as virtues, be they great or small. And know, that the deniers are the liars, they are the hypocrites, and that Allah azwj Mighty and Majestic Said for the hypocrites, and His as 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”.

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

So do not let them scare you, and do not let them repulse you all from the consideration by the truth which Allahazwj has Specialised you with from the tricks of the Satansīla 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 Lordazwj by being obedient to Himazwj. 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 Allahazwj (Usool Al-Deen57) 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.

57 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 Allah⁵⁸⁷⁸ did not Make for the people of the falsehood who does not understand His⁵⁸⁷⁸ Perspective, the status which is with Him⁵⁸⁷⁸ for the people of the truth.

The Statement of Allah⁵⁸⁷⁸ in His⁵⁸⁷⁸ Book where He⁵⁸⁷⁸ 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?” He⁵⁸⁷⁸ has Honoured yourselves rather than the people of the falsehood. And do not make Allah⁵⁸⁷⁸ Blessed and High, and for Him⁵⁸⁷⁸ is the Highest Example, and your Imams⁵⁸⁷⁸, and the Religion which you have made it to be for yourselves, to be exposed (vulnerable) to the people of the falsehood. Allah⁵⁸⁷⁸ would be Angered against you, so you will perish. So, do not do it, do not do it (strictly observe Taq⁵⁸⁷⁸aiy⁵⁸⁷⁸).

O righteous people! Do not abandon the Commands of Allah⁵⁸⁷⁸, and the Command from your affairs for the obedience to Him⁵⁸⁷⁸, lest Allah⁵⁸⁷⁸ Alters the Blessings for you. Love for the sake of Allah⁵⁸⁷⁸ (the ones of similar qualities to yourselves), and hate for the Sake of Allah⁵⁸⁷⁸ 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 our⁵⁸⁷⁸ education which Allah⁵⁸⁷⁸ Has Educated us⁵⁸⁷⁸ 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.

And beware of the arrogance against Allah⁵⁸⁷⁸, and know that a servant is not afflicted by the arrogance against Allah⁵⁸⁷⁸ except that he is arrogant against the Religion of Allah⁵⁸⁷⁸. Be upright for the Sake of Allah⁵⁸⁷⁸ and do not turn back upon your heels, for you will have turn to back as losers. May Allah⁵⁸⁷⁸ Protect us. And beware from the arrogance against Allah⁵⁸⁷⁸, and there is not strength for us⁵⁸⁷⁸ or for you except by Allah⁵⁸⁷⁸.
And he[^asws] said: ‘If Allah[^azwj] had Created a servant originally, in the original creation as a Believer, he will never die until Allah[^azwj] Makes him to detest the evil and he distance himself from it, and the one whom Allah[^azwj] has Made to detest the evil and he distances himself from it, Allah[^azwj] will Cure him from the arrogance and the forcefulness which has entered into him. So his nature becomes soft, and his morals beautiful, and his face bright, and the reverence of Islam comes to him, and tranquillity, and the humbleness, and he restrains himself from the Prohibitions of Allah[^azwj] and avoids His[^azwj] Harshness. And Allah[^azwj] Grants to him the sustenance of the cordiality of the people, and intermingling with them, and avoidance of the cutting off from the people, and the rivalries, and does not get involved with anything from it or the likes of it in anything.

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

Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allah[^azwj], and His[^azwj] Wilayah, and the Wilayah of the ones[^asws] He[^azwj] has Commanded for, it is the better result with Allah[^azwj] in the Hereafter, than the kingdom of the world, even though its bounties, and its flowers, and its affluence may be prolonged in the disobedience to Allah[^azwj], and in the Wilayah of the one[^asws] whom Allah[^azwj] has Forbidden from being in his Wilayah, and in his obedience.
Allah\textsuperscript{azwj} has Commanded for the Wilayah of the Imams\textsuperscript{asws} whom Allah\textsuperscript{azwj} has Names in His\textsuperscript{azwj} Book in His\textsuperscript{azwj} Statement: "[21:73] And We made them Imams who guided (people) by Our command" and they\textsuperscript{asws} are the ones\textsuperscript{asws} for whom\textsuperscript{azwj} Allah\textsuperscript{azwj} has Commanded the Wilayah for, and to be in their\textsuperscript{asws} obedience. And the ones whom Allah\textsuperscript{azwj} has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allah\textsuperscript{azwj} has Decreed for them the governance in the world over the friends of Allah\textsuperscript{azwj} and the Imams\textsuperscript{asws} from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asww}.

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

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

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\textsuperscript{azwj}, and their truthfulness, and their loyalty, and their struggle for the Sake of Allah\textsuperscript{azwj} in the deeds by being obedient to Him\textsuperscript{azwj}. So if you were not to do that, then you will never rise to the status of the righteous ones from before you have with your Lord\textsuperscript{azwj}.

And know that if Allah\textsuperscript{azwj} Intends good for a servant, He\textsuperscript{azwj} opens his chest for the Islam. So He\textsuperscript{azwj} Grants him that he will speak the truth by his tongue, and bind his heart to him so that he will act in accordance with it. So if Allah\textsuperscript{azwj} Gathers that to him, He\textsuperscript{azwj} Completes for him, his Islam, and if he were to die whilst being upon that, he would have died as being one of the true Muslims.
And if Allah\textsuperscript{azwj} does not Intend good for a servant, He\textsuperscript{azwj} Leaves him to his own self, and his chest becomes constricted and an embarrassment for him. If a true (word) flows from his tongue, his heart does not accept it from him, and if his heart does not accept it from him, he does not follow Allah\textsuperscript{azwj} and acts in accordance with it. So if that is gathered to him until he dies whilst being upon that condition, he, then, will be of the hypocrites with Allah\textsuperscript{azwj}. And all that flowed upon his tongues from the truth which he did not follow Allah\textsuperscript{azwj} and his heart did not accept it from him, he did not act in accordance with it, would be a proof against him on the Day of Judgement.

فَاتَّقُواِاللَّهَِوَِسَلُوهُِأََِْيَشْرَ َِصُدُورَكُمِْلِلَِْسْلاَمِِوَِأَِ
مُن ْقَلَبَكُمِْمُن ْقَلَبَِالصَّالِِْينَِق َب ْلَكُمِْوَِلاَِق ُوَّةَِإِلاَِّبِاللَّهِِوَِالَْْمْدُِلِلَّهِِرَبِِّالْعَالَمِينَِ
So fear Allah\textsuperscript{azwj} and ask Him\textsuperscript{azwj} that He\textsuperscript{azwj} should Open your chests for the Islam, and that He\textsuperscript{azwj} should Make your tongues to speak with the truth until you die whilst being upon that, and that He\textsuperscript{azwj} should Make your return (to the Hereafter to be like the) returning of the righteous ones before you. And there is not Strength except by Allah\textsuperscript{azwj}, and Praise is due to Allah\textsuperscript{azwj} the Lord\textsuperscript{azwj} of the worlds.

وَِاللَّهِِلاَِيُطِيَُِاللَّهَِعَبْدٌِإِلاَِّأَدْخَلَِاللَّهُِعَلَيْهِِفِِِطَاعَتِهِِات ِّبَاعَنَاِوَِلاَِوَِاللَّهِِلاَِيَدَعُِ
أَحَدٌِات ِّبَاعَنَاِأَبَداًِإِلاَِّعَصَىِاللَّهَِوَِمَنِْمَاتَِعَاصِياًِلِلَّهِِأَخَْْاهُِاللَِّ
And the one who wishes that he should know whether Allah\textsuperscript{azwj} Loves him, so he should act in obedience to Allah\textsuperscript{azwj} and follow us\textsuperscript{asws}. Have you not heard the Words of Allah\textsuperscript{azwj} Mighty and Majestic to His\textsuperscript{azwj} Prophet\textsuperscript{saww}: “\[3:31\] Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful”

وَِاللَّهِِلاَِيُطِيَُِاللَّهَِعَبْدٌِإِلاَِّأَدْخَلَِاللَّهُِعَلَيْهِِفِِِطَاعَتِهِِات ِّبَاعَنَاِوَِلاَِوَِاللَّهِِلاَِيَدَعُِ
أَحَدٌِات ِّبَاعَنَاِأَبَداًِإِلاَِّعَصَىِاللَّهَِوَِمَنِْمَاتَِعَاصِياًِلِلَّهِِأَخَْْاهُِاللَِّ
By Allah\textsuperscript{azwj}, no servant will be in obedience to Allah\textsuperscript{azwj} ever until Allah\textsuperscript{azwj} Makes him to be included along with obedience to Him\textsuperscript{azwj}, obedience to us\textsuperscript{asws}. And, by Allah\textsuperscript{azwj}, no servant will be following us\textsuperscript{asws} ever until Allah\textsuperscript{azwj} Loves him. And, by Allah\textsuperscript{azwj}, no servant stops following us\textsuperscript{asws} ever except that he hates us\textsuperscript{asws}. And, by Allah\textsuperscript{azwj}, no one ever hates us\textsuperscript{asws} except that he disobeys Allah\textsuperscript{azwj}. And the one who dies whilst being in disobedience to Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} will Disgrace him and Fling him upon his face in the Fire. And Praise is due to Allah\textsuperscript{azwj}, the Lord\textsuperscript{azwj} of the worlds’.
APPENDIX II:

Rasool-Allah saww Urged Followers to be in Zikr

فَبَلَّغَ رَسُولُ اللَّهِ (صلى الله عليه وآله وسلم) مَا أُرْسِلَ بِهِ وَ صَدَعَ مَنَّا أَمْرٍ وَ أَدَى مَا حَمَّلَ مِنْ أَنْقَالِ الْبَيْوَةِ وَ صَلِّي لَهُ وَ جَاهِدَ بِسَبِيلِهِ وَ نَصَحَ لُقَيْمٍ وَ دُعَاهُمْ إِلَى الْبَقْرَةِ وَ خَطَّاهُمْ عَلَى الْجَمْهُورِ وَ دُهِّمَ عَلَى سَبِيلِ الْهُدَى بِمَاهِجٍ وَ دُوَاعٍ أَسْسَنَ لِلْبَعْدَ أَسْسَانَهَا وَ مَنْارٍ رَفَعَ فَهُمُ أَعْلَامَهَا كِيْبَلاً يَضِلُّوا مِنْ بَعْدِهِ وَ كَانَ هُمْ رَحِيماً.

So Rasool-Allah saww delivered what He azwj had been Sent with, and expounded openly with whatever he saww had been Commanded with, and fulfilled whatever he saww was carrying from the burden of the Prophet-hood, and observed patience for his saww Lord azwj, and struggled in His azwj Way, and advised to his saww 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 saww, and he saww was kind and merciful with them’ (an Extract).  

58 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 17
APPENDIX III:

Masomeen\textsuperscript{asws}'s Advice to Focus on 'Today':

‘Amir-ul-Momineen\textsuperscript{asws} 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 Allahazwj is the supporter for such task’.59

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa Ali ibn al-Nu’rnan from Ishaq ibn ‘Amar from abu al-Nu’rnan al-Ajli who has narrated the following from Abu Ja’farasws:

‘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’.60

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59 Al-Kafi, Vol. 2, H. 3006
60 Al-Kafi, Vol. 2, H. 3008