

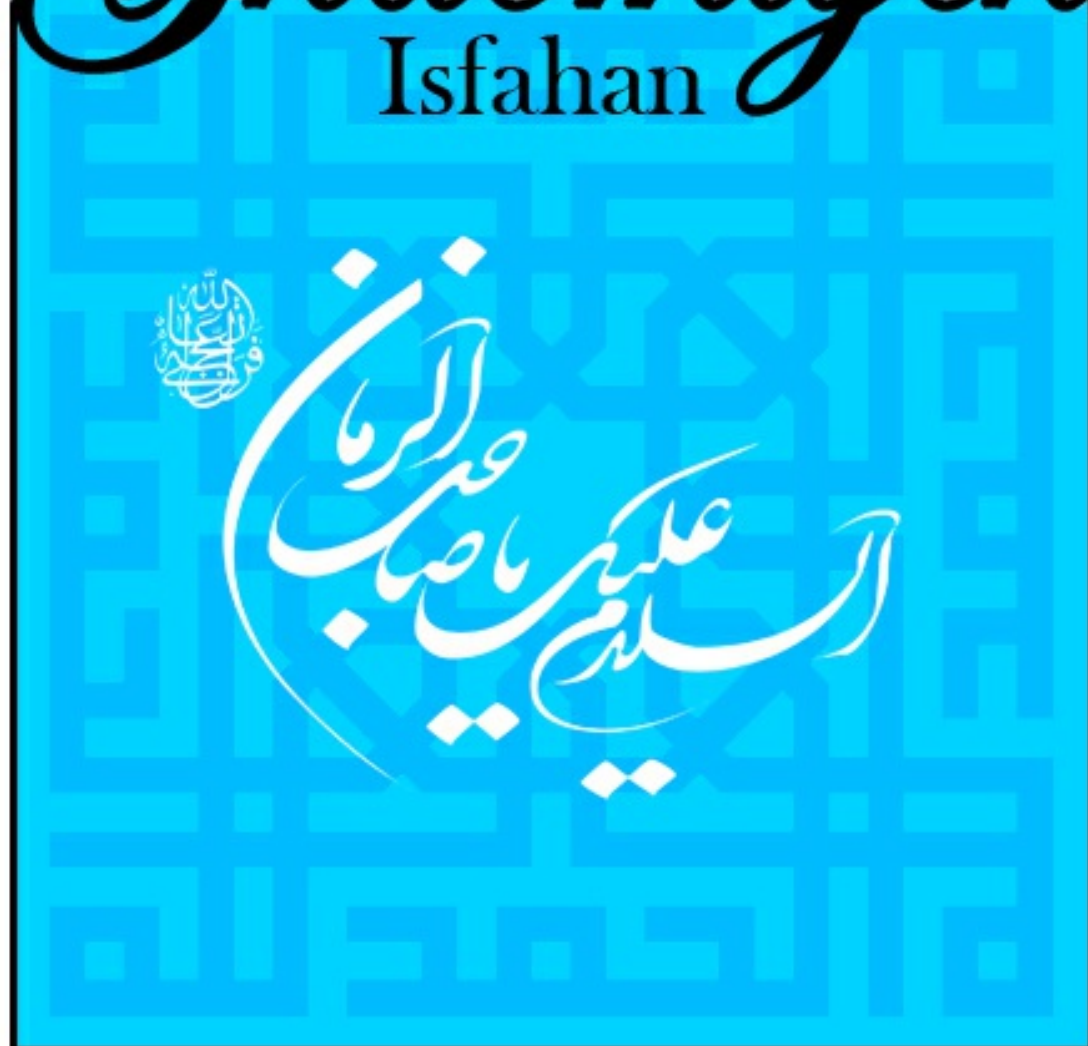
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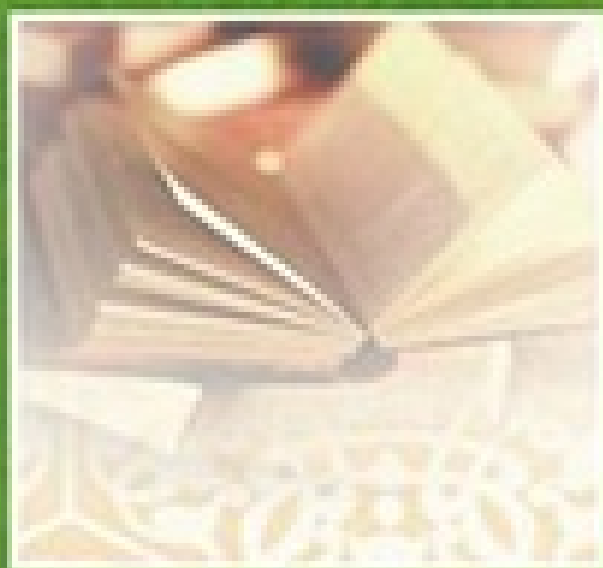


The Ahlul-Bayt World Assembly, Inc.

THE ROLE OF THE AHL AL-BAYT IN BUILDING THE VIRTUOUS COMMUNITY

BOOK ONE: GOALS AND CHARACTERISTICS

Ayatullah Sayyid Muhammad Baqir Al-hakim • *Translator: Dadr Shabir*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE ROLE OF THE AHL AL-BAYT (a) IN Building THE VIRTUOUS COMMUNITY

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The Role of the Ahl al–Bayt (‘a) in Building the Virtuous Community

BOOK ID

,In the Name of Allah

the All–beneficent, the All–merciful

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Point

قال الله تعالى:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)

Indeed Allah desires to repel all impurity from you, O People of the Household, and
(purify you with a thorough purification. (Sūrat al-Aḥzāb ٣٣:٣٣

Prophetic traditions mentioned in both in Sunnī and Shī‘ah authoritative reference books of ḥadīth and tafsīr (exegesis of the Qur’an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [ahl al-kisā’], viz. Muḥammad, ‘Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn (‘a) as the Ahl al-Bayt (People of the Household

:For instance, refer to the following references

Sunnī

Aḥmad ibn Ḥanbal (d. ٢٤١ AH), al-Musnad, ١:٢٣١; ٤:١٠٧; ٦:٢٩٢, ٣٠٤; Ṣaḥīḥ Muslim (d. ٢٤١ AH), ٧:١٣٠; Al-Tirmidhī (d. ٢٧٩ AH), Sunan, ٥:٣٤١ et al.; Al-Dūlābī (d. ٣١٠ AH), Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah, p. ١٠٨; Al-Nasā’ī (d. ٣٠٣ AH), Al-Sunan al-Kubrā’, ٥:١٠٨; ١١٣; Al-Ḥakīm al-Nayshābūrī (d. ٤٠٥ AH), Al-Mustadrak ‘ala’ Ṣ-Ṣaḥīḥāyn, ٢:٤١٤, ٣:١٣٣, ١٤٦-١٤٧; Al-Zarkashī (d. ٧٩٤ AH), Al-Burhān, p. ١٩٧; Ibn Hājar al-Asqalānī (d. ٨٥٢ AH), Faṭḥ al-Barī .Sharḥ Ṣaḥīḥ al-Bukhārī, ٧:١٠٤

Shī‘ah

Al-Kulaynī (d. ٣٢٨ AH), Uṣūl al-Kāfī, ١:٢٨٧; Ibn Babawayh (d. ٣٢٩ AH), Al-Imāmah wa’ t-Tabṣīrah, p. ٤٧, ḥadīth ٢٩; Al-Maghribī (d. ٣٦٣ AH), Da’ā’im al-Islām, pp. ٣٥, ٣٧; Al-Ṣādūq (d. ٣٨١ AH), Al-Khiṣāl, pp. ٤٠٣, ٥٥٠; Al-Ṭūsī (d. ٤٦٠ AH), Al-Amalī, ḥadīth ٤٣٨, ٤٨٢, ٧٨٣

For more details, refer to the exegesis of the holy verse recorded in the following books of tafsīr: Al-Jassās (d. ٣٧٠ AH), Aḥkām al-Qur’ān; Al-Wāḥidī (d. ٤٦٨ AH), Asbāb al-Nuzūl; Ibn al-Jawzī (d. ٥٩٧ AH), Zād al-Masīr; Al-Qurṭubī (d. ٦٧١ AH), Al-Jāmi‘ Li-Aḥkām al-Qur’ān; Ibn Kathīr (d. ٧٧٤ AH), Tafsīr; Al-Tha‘labī (d. ٨٢٥ AH), Tafsīr; Al-Ṭabarī (d. ٨٧٥ AH), Tafsīr; Al-Suyūṭī (d. ٩١١ AH), Al-Durr al-Manthūr; Al-Shawkānī (d. ١٢٥٠ AH), Faṭḥ al-

Qadīr; Al-‘Ayyāshī (d. ۳۲۰ AH), Tafsīr; Al-Qummī (d. ۳۲۹ AH), Tafsīr; Furt al-Kūfī (d. ۳۵۲ AH), Tafsīr at the margin of the exegesis of Sūrat al-Nisā’ verse ۵۹; Al-Ṭabarsī (d. ۵۶۰ AH), Majma‘ al-Bayān, as well as many other sources

THE ROLE OF THE AHL AL-BAYT (‘a) IN Building THE VIRTUOUS COMMUNITY

:BOOK ONE

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قال رسول الله |:

"إني تارك فيكُم الثقلين: كتاب الله، وعترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا أبداً وأنتهما لن يفترقا حتى يردا عليّ الحوض"

:The Messenger of Allah (ﷺ) said

Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and“ my progeny [‘itratī], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until ”.(they meet me at the Pond [ḥawḍ] (of Kawthar

:Some references

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THE ROLE OF
THE AHL AL-BAYT
IN BUILDING THE VIRTUOUS COMMUNITY
BOOK ONE: GOALS AND CHARACTERISTICS
AYATULLAH SAYYID MUHAMMAD BAQIR AL-HAKIM

Translator

Badr Shahin

Cultural Affairs Department Ahl al-Bayt(‘a) World Assembly

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نام كتاب: دور أهل البيت (ع) في بناء الجماعة الصالحة / ج ١

نویسنده: آیه الله سید محمد باقر الحکیم

تهیه کننده: اداره ترجمه، اداره کل پژوهش مجمع جهانی اهل بیت (ع)

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Title: The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, Book One:
Goals and Characteristics

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Transliteration Symbols

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The invaluable legacy of the Household [Ahl al-Bayt] of the Prophet (may peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration from this rich and pure resource. It has given many scholars to the Muslim ummah who, following in the footsteps of Imāms of the Prophet's Household (‘a), have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well-reasoned answers .and clarifications concerning these questions and doubts

To meet the responsibilities assigned to it, the Ahl al-Bayt World Assembly (ABWA) has embarked on a defence of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the Ahl al-Bayt (‘a) and the disciples of their school of thought in its readiness to confront these challenges and .tries to be on the frontline in consonance with the demands of every age

The arguments contained in the works of the scholars belonging to the School of the Ahl al-Bayt (‘a) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that

.appeals to healthy minds and wholesome human nature

To assist the seekers of truth, the Ahl al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shī'ah writers and those who have embraced this sublime school of thought through divine blessing

The Assembly is also engaged in edition and publication of the valuable works of leading Shī'ah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet's Household (‘a) has offered to the entire world

The Ahl al-Bayt World Assembly looks forward to benefit from the opinions of the readers and their suggestions and constructive criticism in this area

We also invite scholars, translators and other institutions to assist us in propagating the genuine Islamic teachings as preached by the Prophet Muḥammad (ﷺ)

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imām al-Mahdī, His vicegerent on the earth (may Allah expedite his advent

We express our gratitude to Āyatullāh Sayyid Muḥammad Bāqir Al-ḥakīm, the author of the present book, and Badr Shahin, its translator. We also thank our colleagues who have participated in producing this work, especially the staff of the Translation Office

Cultural Affairs Department

Ahl al-Bayt (‘a) World Assembly

Point

,The Holy Messenger of Allah (a) (1) is reported to have said

أَقْرَبُ النَّاسِ

مِنْ دَرَجَةِ النَّبِيِّ أَهْلُ الْعِلْمِ وَالْجِهَادِ.

The people closest to the rank of Prophets are the people of knowledge and jihad

(utmost endeavor). (2)

Imam `Ali Amir al-Mu'minin (the Commander of the Faithful) (a) is also reported as saying

الْعُلَمَاءُ

بِأَقْوَنَ مَا بَقِيَ الدَّهْرُ... أَوْلَيْكَ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ

وَالدُّعَاةُ إِلَى دِينِهِ، آه آه شَوْقًا إِلَى رُؤْيَيْهِمْ.

The

knowledgeable people are as endless as time. They are the representatives of

Allah on the earth, and inviters to His religion. Oh! How eager am I to see

(them)! (3)

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For maintaining readability, (a) which is an acronym for “salla allahu `alayhi wa – –۱
” .alihi” is used throughout the book to denote "May Allah bless him and his Household

.Muhammad al-Rayshahri ۳:۲۰۶۷ – –۲

.Nahj al-Balaghah, Saying No. ۱۴۶, <http://www.al-islam.org/nahjul/index.htm> – –۳

Peace and blessings of Allah and of His Apostle be upon the pure souls of the martyrs, especially the students of the Seminary (Hawzah). Peace be upon the immortal men of religion who aroused enthusiasm in others, wrote down their academic and practical theses with their martyrdoms and the ink of their blood and transformed their lives into brilliant gems on the pulpits in order to guide others

Peace and immortality be upon the martyrs and the spiritualists among the students of the Hawzah who left their schools in order to join the fields of jihad, shed off any thing that connected them to worldly ambitions and set forth to join the immortal group of divine people

Peace be upon those who unveiled true religious knowledge and became honest warners for their people, whose every act and intention testified practically to all parts of their discourses. In all honesty, the true men of the religion of Islam, and Shi`ism in particular, who guide others to the straight path and encourage them to tread the difficult path of truth ultimately become the foremost victims and seal their books of deeds with their blood

Indeed, those who attended the classes of the spiritual masters of the Hawzah have not been heard hoping for anything other than martyrdom, since they, having enjoyed the highest ranks of sincere connection with their Lord, always pray to [\(Almighty Allah to confer martyrdom.\)](#)

It is now fourteen years since the Ahl al-Bayt (‘a) World Assembly was founded. Throughout this period, its one and only endeavor has been to spare no efforts in the propagation of Islamic culture and knowledge, defending

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the sanctity of the Holy Qur'an and the Holy Sunnah(1), as well as the entity and the rights of the Ahl al-Bayt's(2) followers. By pursuing this goal, we hope to attain the rank aspired by the leader, the Grand Ayatullah Sayyid al-Khamene'i—may Allah .perpetuate his blessings on us

In view of the above, the Assembly has shown remarkable activity in the fields of Islamic research, inquiry, teaching, and propagation as well as many other related .fields

Taking upon itself the mission of honoring the scholars and those who devoted themselves to defending the genuine principles of Islam, the Ahl al-Bayt (a) World Assembly is proud to hold a conference to honor martyr Ayatullah Sayyid Muhammad .Baqir al-Hakim, the vice-chairman of the Ahl al-Bayt (a) World Assembly

It goes without saying that martyr Ayatullah al-Hakim was outstandingly well versed in both Islamic knowledge and policy not only in Iran and the Shi`ite world but also in the entire Islamic world. Unquestionably, his endeavors were the main impetus for .the pressures that removed the Baathist regime that ruled Iraq so mercilessly

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The Holy Sunnah, being the second major reference of Islamic legislation, stands – –١
for the Prophet Muhammad's words, acts, and confirmations

The Ahl al-Bayt (a) (People of the House) is a term dedicated to the family of the – –٢
Holy Prophet (s). More precisely, it is dedicated to definite individuals; namely, Imam `Ali ibn Abi-Talib, Fasimah al-Zahra' (the Holy Prophet's daughter and Imam `Ali's wife), al-Hasan ibn `Ali, and al-Husayn ibn `Ali. The nine Immaculate Imams (namely, `Ali ibn al-Husayn al-Sajjad, Muhammad ibn `Ali al-Baqir, Ja`far ibn Muhammad al-Sadiq, Musa ibn Ja`far al-Kazim, `Ali ibn Musa al-Riḡa, Muhammad ibn `Ali al-Jawad, `Ali ibn Muhammad al-Hadi, al-Hasan ibn `Ali al-`Askari, and al-Mahdi the Awaited) .(are also among the Ahl al-Bayt (a

This divine leader undertook the mission of spreading the Ahl al-Bayt's culture through his wide-ranging activities that included teaching, writing and delivering lectures on various occasions. His writings, some of which have been published and others that are to be published in the future, stand as witnesses to testify to his efforts in these fields.

According to the saying that "the affairs of both religion and the world stand on two things—a pen and a sword behind the pen," martyr Ayatullah Sayyid Muhammad Baqir al-Hakim was armed with both pen and sword. His pen is still overflowing with wisdom and knowledge that are like unsheathed swords waiting for a signal from him to fight again as they had previously fought against infidelity and challenged persecution and oppression.

A Hadith holds that the Holy Prophet (s) said

ثَلَاثٌ تَخْرِقُ الْحُجُبَ وَتَنْتَهِي إِلَى مَا

بَيْنَ يَدَيْ اللَّهِ: صَرِيرُ أَقْلَامِ الْعُلَمَاءِ، وَوَطْءُ أَقْدَامِ

الْمُجَاهِدِينَ...

Three

things penetrate the Veils (of Divinity) and stand directly before Almighty

Allah. These are the susurrations of the scholars' pens, the steps of the

warriors (for the sake of Almighty Allah)... etc

Correspondingly, the susurrations of martyr Ayatullah al-Hakim's pen and his steps on the path of jihad were so well known in the east and the west of the globe that the gates of martyrdom were wide open before him. After twenty-five years of exile and alienation from his homeland, martyr Sayyid al-Hakim returned immediately after the collapse of the Baathist regime in Iraq. He aimed at residing in the vicinity of the holy shrines of his immaculate forefathers, living amongst the Iraqi people who were severely tormented and persecuted, reconstructing all that was demolished by the

.infidels and transgressors

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From the sacred minbar (i.e. pulpit) of the Congregational Friday Prayer, he delivered sermons full of admonition and guidance to spread awareness among the faithful. Thus, the people's love for him augmented day by day. Unfortunately, this brilliant lantern was extinguished by the harbingers of gloom who could not tolerate such luminosity. They stretched forth their treacherous hands to end his life immediately after he had finished his prayer on Friday beside the holy mausoleum of his forefather, Imam `Ali Amir al-Mu'minin (‘a). Sayyid al-Hakim embraced the great victory of martyrdom after an extraordinary journey, full of strife. In truth, Sayyid al-Hakim did not die, because martyrs are forever alive and provided sustenance from their Lord. Although we can no longer see the person of Sayyid al-Hakim, he is present with us constantly illuminating our lives

,The Grand Ayatullah Sayyid al-Khamene'i said about Sayyid al-Hakim

This dear martyr was both a scholar and a warrior (for Islam). He challenged the“oppressive regime of Saddam for many long years. When this sign of evil and transgression collapsed, Sayyid al-Hakim acted as an invincible wall in the face of the occupiers—the Americans and the English. He resisted ill-omened plans and prepared for martyrdom in the long path of jihad to join the caravan of martyrs from the family of al-Hakim along with other martyrs of knowledge and virtue in Iraq

The Ahl al-Bayt (‘a) World Assembly, in co-operation with other foundations, held a conference on the anniversary of the passing of this ‘martyr of the prayer-niche’ (shahid al-mihrab), Ayatullah Sayyid Muhammad Baqir al-Hakim, on the eighteenth of Rajab, ۱۴۲۵ AH, in Tehran, the capital of the Islamic Republic of Iran. This conference was attended by

.a group of eminent Muslim scholars who delivered speeches for the occasion

The consequent activities of the Cultural Committee of this conference can be
:classified in two sections

:The first section: Reprinting a group of the writings of Sayyid al-Hakim, as follows

The two-volume book entitled, ‘dawr ahl al-bayt fi bina' al-jama`ah al-salihah’ (١)
.(The Role of the Ahl al-Bayt in Building the Virtuous Community

The book entitled, ‘al-wihdah al-islamiyyah min manzur al-thaqalayn’ (Islamic (٢)
Unity from the Perspective of the Two Weighty Things—i.e. the Holy Qur’an and the
).(Ahl al-Bayt (‘a

The book, ‘`Ulum al-Qur’an’ (Sciences of the Qur’an) in cooperation with the (٣)
.(Assembly of Islamic Thought (Majma` al-Fikr al-Islami

The book entitled, ‘Tafsir Surat al-Hamd’ (Exegesis of the Opening Chapter) in (٤)
.cooperation with the Assembly of Islamic Thought

The book, ‘al-Qasas al-Qur’ani’ (Narratives of the Qur’an) in cooperation with the (٥)
International Center for Islamic Studies (al-Markaz al-`Alami li'l-Dirasat al-
).(Islamiyyah

The book entitled, ‘al-Ukhuwwah al-`maniyyah’ (Brotherhood-in-faith) in (٦)
.cooperation with Dar al-Ghadir Foundation

The book, ‘Thawrat al-Husayn’ (The Revolution of Imam al-Husayn (‘a)) in (٧)
.cooperation with Imam al-Husayn (‘a) Foundation

Second Section: Preparation and distribution of compact disks (CD's) comprising
:Sayyid al-Hakim's books, which will be offered at the conference. The CD will include

The life account of martyr Ayatullah Sayyid Muhammad Baqir al-Hakim by the (١)
Approximation of the Islamic Sects Assembly (majma` al-taqrib bayna al-madhahib
(al-islamiyyah

The book entitled, 'al-Arba`ata `Ashara Manahija wa Ru'a' (Fourteen Methods (٢)
and Standpoints) by the Foundation for Printing the Writings and Works of Martyr
.Ayatullah al-Hakim, in cooperation with the Ahl al-Bayt ('a) World Assembly

The book entitled, 'Shuhada' al-`Ilm wa'l-Faḫilah fi'l-`Iraq' (Martyrs of Knowledge (٣)
and Virtue in Iraq) by the Ahl al-Bayt ('a) World Assembly. This book comprises the life
accounts of ١٢٠ Iraqi scholars who were martyred. It is presented in two languages—
.Arabic and Persian

A complete collection of Sayyid al-Hakim's writings and works (٤)

Finally, I express my deepest gratitude and appreciation to all the cultural and
executive offices that have extended aid in holding this conference and all their
esteemed representatives who have participated in the preparatory sessions and
.meetings for the conference

I pray that Almighty Allah lead all the adherents of the Ahl al-Bayt ('a) to greater
success and include them all among the helpers of His Representative, the Patron of
.the Age, Imam al-Mahdi—may Allah hasten his relief

Muhammad Hasan Tashayyu` Cultural Assistant of the Ahl al-Bayt ('a) World
Assembly

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All praise is due to Allah, Lord of the Worlds, and all blessings be upon the Master of Prophets, Muhammad, and upon his Immaculate Household

Significance of the Ahl al-Bayt's Thesis

The Ahl al-Bayt's principles for building a virtuous community are seen as some of the most important of all guidelines in the Islamic mission, since they cover all aspects of human life—doctrinal, intellectual, cultural, historical, and social. This is because the Ahl al-Bayt (‘a) are the extension of Prophethood in the form of Imamate (divinely commissioned leadership). They are also the ‘men of authority’ for whom obedience, loyalty and love has been imposed upon all of us by Almighty Allah.⁽¹⁾ The Holy Prophet (s) in his famous Tradition of Thaḳalayn described the Holy Qur’an as the ‘major weighty thing’ and the Ahl al-Bayt (‘a) as the ‘other weighty thing’ that never forsakes the Holy Qur’an

Moreover, the Ahl al-Bayt (‘a) are the most learned in the sciences of the Holy Qur’an as they explain, elucidate, expound upon, unveil hidden points, and extract its

This fact has been practically and theoretically explained with evidence in my first – –) (book ‘al-Imāmah’ (The Divinely Commissioned Leadership

treasures. They are also the bearers of the Holy Sunnah in all its details and examples. They thus know the actual interpretations of Qur’anic verses and Prophetic sayings in their present and future contexts

They are also the most virtuous patterns of uprightness, patience, broad-mindedness, and nobility of character. They tread the right course by inviting to the path of Almighty Allah with wisdom and excellent preaching, practice true striving (i.e. jihad) by sacrificing their souls and properties for Almighty Allah, and are always ready to give up everything, be it precious or not, in the course of defending truth and justice and fighting oppression

On account of these characteristics, the Holy Qur’an has referred to the Ahl al-Bayt (‘a) thus

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah only desires to keep away impurity

from you, O people of the House, and to purify you a (thorough) purifying

(۳۳/۳۳)

Because they undertook the burdens of their responsibilities in an extraordinary way, responding to all objections and allegations with absolute nobility and integrity, the Ahl al-Bayt (‘a) were documented, both in history and in the Muslim community, to have an effective and influential role that cannot be disregarded

Their splendid achievements in all fields of life—spiritual, political, scientific, and moral—and their unrelenting support of Islam and Muslims in their encounters with enemies within and without—including deviant rulers, hypocrites, political opportunists, miscreants, heretics, deceivers, iniquitous scholars, Jews, Christians, and mischief-makers—are undeniable historical facts

Such correlated aspects and features confirm the significance of this Islamic philosophy and, at the same time, explain various references in traditions reported from the Ahl al-Bayt (‘a) as well as other citations and assertions by the Holy Qur’an. Such Qur’anic verses and traditions reveal the fact that the Ahl al-Bayt (‘a) stand for one of the essential pillars on which Islam is founded if not the most important of all these pillars.

This distinctive and special rank of the Ahl al-Bayt (‘a) is a truth almost unanimously agreed upon by all Muslims even though they have disagreed on many details concerning the profundity of this fact.

In addition to many authentic and uninterruptedly transmitted traditions, this fact can be plainly observed through the feelings of love, appreciation, submission, and loyalty that all Muslims—except the Nawasib⁽¹⁾—have for the Ahl al-Bayt (‘a), even though biographies and historical events show that all the ruling dynasties were against their political and spiritual influence. This fact alone acts as the strongest evidence on the lucidity and intelligibility of their guidance. For many centuries, the Ahl al-Bayt (‘a) were continuously exposed to murder, banishment, and material and mental siege at the hands of the Umayyad, `Abbasid, and Ottoman ruling authorities. It was expected that such persecution would isolate, if not eradicate, both their school and them from Islamic society. However, in spite of all the persecution faced by the Ahl al-Bayt (‘a), they have always

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Nawasib (pl. of Nasibi) are those who openly declare enmity to the Ahl al-Bayt (‘a) – ۱ and to their partisans. Addressing the Shi`ah, Imam al-Sadiq (‘a) defined a Nasibi as .one who shows enmity to the followers of the Holy Imams

enjoyed a remarkable and sacred position among Muslims. Unmistakably, the one and only reason for the perpetuation of their special position is nothing but the divinely-supported fact that the Ahl al-Bayt (‘a) represent one of the roots of Islam, and having been confirmed by both the Holy Qur’an and the Holy Sunnah, all Muslims accept it. The Ahl al-Bayt (‘a) offered Islam and the Muslims illustrious services that .have been preserved by history despite all opposing factors

Besides this, the inclination of Muslims toward the Ahl al-Bayt (‘a) explains the large number of theses, books, and writings written by Muslim scholars of various sects that deal with the Ahl al-Bayt (‘a). In addition to these works, Muslim scholars of various sects have openly confessed this fact in the major reference books of Muslim jurisprudence (fiqh), exegesis of the Holy Qur’an (tafsir), traditions (Hadith), and history as well as other fields of knowledge. The books that contain this reality are too .many to mention in a single volume

This historical phenomenon (of the unanimity of all Muslims recognizing the Ahl al-Bayt (‘a) to be the most virtuous exemplars in the Muslim society throughout history) cannot be explained except on the basis of the creed that the Twelver (ithna-`ashariyyah) Shi`ah believe about the Ahl al-Bayt (‘a). This creed entails that the leadership of the Ahl al-Bayt (‘a) is the ‘fundamental pillar’ on which Islam and the final Divine Message rests, which Almighty Allah has promised to protect and .maintain

Thus, the Ahl al-Bayt (‘a) represent the natural extension and continuity of the Divine Message although such extension has not been described as prophethood, since the :Holy Prophet (s) is reported to have said to Imam `Ali (‘a

أَنْتَ مِنِّي بِمَنْزِلِهِ

هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

Your position to me is the same as the position of (Prophet) Aaron (‘a) to (Prophet) Moses (‘a) except that no Prophet will come after me

The Ahl al-Bayt (‘a) are thus the interpreters of the Holy Qur’an and bearers of the Prophetic Traditions in all their details. They are also an extension of divinely commanded responsibility because they are the true guides, the manifestations of piety, the couriers of the message of the Holy Messenger (s) and the authorities after him

Just as this final Divine Message is predestined to live and perpetuate, so also will the Ahl al-Bayt (‘a) necessarily continue to live and perpetuate in order to influence the Muslim community—a fact that cannot be denied by any researcher no matter how unreasonable be his contention and refusal to face facts

Actuality of the Ahl al-Bayt’s Role

An important question needs to be answered in this regard: What role did the Ahl al-Bayt (‘a) play in the lives of Muslims that caused them to obtain such an enviable position in the Islamic mission and in the spiritual and social lives of Muslims

(In answer, it is necessary to mention two major roles of the Ahl al-Bayt (‘a

First: They played the role of vicegerency (wilayah) and representation of the Holy Prophet (s) after his departure

Second: They played the role of intellectual and religious authorities as regards understanding the Divine Message and all its details

The majority of theses and studies that have dealt with this subject matter have, in one way or another, concentrated on

these two major issues. However, to restrict the role of the Ahl al-Bayt (‘a) to these two major issues—not denying their great significance from a hypothetical aspect and from the general view of the Islamic mission—creates a substantial problem from the external, practical aspect. This problem restricts this ‘most important pillar’ of Islam to an academic role minus a political one. The Ahl al-Bayt (‘a) were sidelined and not allowed to perform their divinely ordained duties, such as undertaking the role of the Holy Prophet’s vicegerency and representation, except for the few years of political rule of Imam `Ali and Imam al-Hasan (‘a). Similarly, the role of the Ahl al-Bayt as intellectual and religious authorities has not been internalized by all Muslims except in an extremely limited way. Only the Twelver Imamiyyah follow their teachings and guidance as was meant to be

Compounding this problem is the fact that the majority of studies that have dealt with these two major matters have paid no attention to the vital role that such vicegerency and authority would have played in the infancy of the Islamic society. Neither have they pointed out the relationship between this vicegerency and authority, the divine message of Islam and other divine religions and their sacred goals. It is essential to mention the fact that the Ahl al-Bayt (‘a) themselves, through sayings and traditions, always brought to the fore the significance of this vital role and relationship

(Development of Studies about the Ahl al-Bayt (‘a

In order to explain the status of the Ahl al-Bayt (‘a) in the Islamic philosophy, we are in urgent need of a ‘special approach’ in our research and study of the Ahl al-Bayt (‘a). We need to reveal and explain all the aspects of their role in building the Islamic state, and highlight the relationship

.between these aspects and Islamic philosophy

It seems essential to refer to a number of aspects that need to be included in these studies:

First: These studies need to explain the purpose behind establishing the concept of leadership in the message of Islam and the consequent role of the Ahl al-Bayt (‘a). The principle of Islam, being the seal of all divine religions, should be explained and supported with evidence that shows this religion has successfully demonstrated all principles and goals in a practical way, be they specific or general.

Second: These studies need to explicate the correlation between this most important pillar and the other pillars to reveal the perfection of the pillars of Islam, and the harmony of its structure, goals, and success.

Third: These studies need to clarify the correlation between the distinctive doctrinal and intellectual premises of the Ahl al-Bayt (‘a) School which lead to an understanding of Islam—an understanding that is based on the concept of the divinely commissioned leadership (i.e. Imamate) of the Holy Imams (‘a) and their vital role in the lives of Muslims.

For instance, such advanced studies are expected to demonstrate the correlation between Imamate and ‘ismah (inerrancy of the Holy Infallibles⁽¹⁾), taqiyyah (pious dissimulation), shafa`ah (right of intercession), ta’wil (interpretation of the sacred texts), bada' (conversion of a judgment due to a change in the prevailing interests), khumus (the one-fifth tax in profits), and zawaj al-mut`ah (temporary marriage).

p: ۲۷

The Holy Infallibles, in the Shi`ite terminology, are the Holy Prophet, Lady – – (Fatimah al-Zahra', and the twelve Imams (‘a

They must also answer the question of whether controversy among Muslim schools of thought is purely doctrinal and jurisprudential (that is, dependent upon the understanding of each school regarding a certain statute) or there is an apposite correlation between such issues and the original Islamic philosophy, which has .resulted in dividing the Muslim community

Fourth: These studies need to shed light on the theoretical and practical correlation between the multifaceted situations, activities, and aspects that the Ahl al-Bayt (‘a) undertook in the various ages of the Islamic community in the interest of the supreme goals of Islam. Although it is an undeniable fact, we must suppose that the Holy Imams of the Ahl al-Bayt (‘a), as interpreters of the Divine conception and pattern of the final Divine Message, possess a cohesive perspective of ideas, events, and social facts (i.e. actual interests and risks). Hence, they have been just like the prophets who would agree with each other in perspectives, words, deeds, and situations if they .were to live in the same age

However, from one time to another, we stumble upon an obvious dissimilarity in the forms of these situations. At other times, we notice such dissimilarity even in words, behavior, course, and method—the same thing that can be noticed in the Holy Qur’an regarding the prophets themselves. Such being the case, we have to find a convincing answer to the following question: What is the common factor that can be inferred from the words, deeds, situations, and behavior of those divinely appointed ?individuals, on the basis of which all such dissimilarities are justified reasonably

Undoubtedly, the traditions of the Ahl al-Bayt (‘a) and the efforts of the scholars .following them can together form a vital heritage to sustain such advanced studies

One of the most important efforts for widening the scope of studies about the Ahl al-Bayt (‘a) are those of the great Muslim thinker and martyr, Sayyid Muhammad Baqir al-Sadr—may Allah be pleased with him—who inaugurated involvement in such studies through his writings and lectures. Unfortunately, his work could not be completed in quantity and quality because of his assassination by the ruling (authorities of the Baathist regime in Iraq.)

Such research requires extensive preliminary studies that institute an extensive encyclopedia on the Ahl al-Bayt (‘a). Moreover, it must analytically dissect “the intellectual, historical, ethical, and doctrinal heritage” inherited from the Ahl al-Bayt (‘a) and found in the reference books of Hadith (reported traditions), tafsir (exegesis of the Holy Qur’an), ethics, du`a’ (supplications), and ziyarah (prescribed verses (addressed to holy persons while visiting their shrines or from a distance

Studies in the fundamentals of Muslim jurisprudence (i.e. usul al-fiqh) are advanced, and there is tangible progression in the fields of fiqh (Muslim jurisprudence), usul al-fiqh, `ilm al-rijal (science of the biographies of narrators), and tafsir. However, studies in the heritage of the Ahl al-Bayt (‘a) with respect to these fields are stagnant and inactive. In plain

p: ٢٩

In ١٩٨٠, the ruling regime of Saddam murdered Sayyid Muhammad Baqir al-Sadr – –١ and his virtuous sister, Bint al-Huda, whom were found guilty of nothing except steadfastness on their principles. This was not Saddam’s first crime. He murdered thousands of true virtuous believers in a wide-ranging scheme aimed at eradicating the Islamic existence in Iraq. This scheme continued for more than seventeen years. (Translator’s comment: In fact, Saddam’s crimes against the Islamic tendency in Iraq (did not stop until the collapse of his dictatorial regime in ٢٠٠٣

words, studies in this field remain unattended as compared to studies in the other
.fields of Islamic sciences

Without such development, all theoretical research in this field will rest upon the raw material available, which suffers from an intermixture of the authentic and the unauthentic, the conditional and the unconditional, the general and the specific, the decisive and the allegorical, etc. Likewise, studies in this field will depend upon the classic scientific results arrived at by past scholars. In point of fact, these results, though of great importance and scientific value, are intuitive, since they were deduced under certain circumstances and with partial perspectives. Hence, what is required is that a research-oriented group of scholars, since it cannot be done by one person, undertakes this essential work by resuming studies in the heritage of the Ahl al-Bayt (‘a) to establish a general concept in this regard, acceptable to all schools of
.thought

(Prospects for Research on Heritage of Ahl al-Bayt (‘a

In the face of all such scientific and objective difficulties, I found myself, a few years ago, engaged in a simple attempt to write about this theoretical aspect. In the international foundational conference of the Ahl al-Bayt (‘a) World Assembly, I wrote an essay expressing an attempt to put forth some of the general concepts of this theory. I received some encouragement—that I do appreciate—from some
.participants

Correspondingly, I believed that the most important step in this regard was to take the initiative and carry on presenting this theoretical aspect with the hope that it (i.e. the theoretical aspect) would perhaps reach the hands and minds of other
.researchers and scholars

Such preoccupation was completely different from, if not

contrary to, engaging in cultural and intellectual activities, and I had to stay away from the centers of scientific activities; namely, the Hawzah, and from its ambience and services provided therein. In spite of all this, I tried my best to review and analyze my work. By doing so, a number of points that represent major items necessary for this research surfaced

Presentation of the theoretical and practical existence of the Ahl al-Bayt (‘a) in the final Divine Mission (which would emphasize the shared aspects of the Holy Imams (‘a

Presentation and explanation of the situations of each Imam during his own age and presentation of the principles applied by him to every situation as being always in keeping with the main goals of Islam. This also required a classification of the history of the Ahl al-Bayt (‘a) into distinct phases and stages with all their peculiarities clarified

,Spelling out the intellectual doctrinal, and legal issues by which the Ahl al-Bayt (‘a) School is characterized and the relationship between these issues and the Islamic theory as interpreted by the Ahl al-Bayt (‘a). It is worth mentioning that our scholars have fully researched the theological and jurisprudential aspects in the study of these issues

Chronological documentation of the efforts of the Ahl al-Bayt’s followers after the occultation of Imam al-Mahdi—may Allah hasten his advent—along with major stages

that have been accomplished and their roles in undertaking this huge responsibility.

.’This will be the study of ‘The Virtuous Referential Religious Authority

I have also observed that the first study, being the key and the major work, requires covering a number of theoretical and practical researches so significant that each of them requires an independent book. The goals of the thesis on the Ahl al-Bayt (‘a) can however be summarized in the following points

Establishing the (divine) proof and witnessing the human response (١)

Divine vicegerency; that is, the general religious management or the leadership of (٢)
the Islamic government

Intellectual and religious authority of Muslims (٣)

Embodiment of perfection for the individual and the entire society (٤)

Defense of Islam, which includes defense of the Islamic doctrine and political entity (٥)

Defense of the Muslim community (terminologically, ummah) and the maintenance (٦)
of its existence, characteristics, and unity

Building a virtuous community and distinctive individuals who can undertake its (٧)
responsibilities

Before thrashing out these points, there is in fact need for shedding light on and explaining the conception of the divine Imamate (leadership) of the Ahl al-Bayt (‘a) in the light of the Islamic mission. This Imamate is the center around which all other roles and missions revolve. There is another need to demonstrate why this phenomenon is exclusively found in the Islamic mission

Without a doubt, to work on all these disciplines requires

.much time, appropriate devotion, and availability of a number of suitable assistants

Despite the difficulties, I found myself diving into this virtuous work; therefore, I put all my trust in Almighty Allah and sought His help as I betook myself to Him with pure intention and sincerity in the hope that He would guide me to what is right in this respect, as He has promised, saying

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

And whosoever puts his trust in Allah, He will suffice him. Lo! Allah brings His command (to pass. Allah has set a measure for all things. (٤٥/٣

I have also found myself beginning by writing about the seventh goal, namely the building of a virtuous community. The reason for selecting this topic to begin with might have resulted from my feeling that there is a tangible need for the existence of a perfect notion of a virtuous community in theory and practice, which can provide an actual pattern for those who are engaged in the fields of political and social activities to take as an example and follow

This study, I feel, would fill a gap found in the curricula of religious studies. It would also have efficacy for religious preachers and missionaries as well as faithful educated individuals in Islamic homelands and in countries of emigration, where such people cannot easily obtain the sources to acquaint themselves with the details of this concept.

Nowadays, our Islamic world is witnessing great progress in Islamic seminaries, propagational activities, general education of Islam, and emigration to the Western countries. This book will thus present to people involved in these activities greatly needed general information about Islam for their discourses, i.e., knowledge about the Ahl al

.Bayt (‘a) and guiding concepts for the foundation of a virtuous community

More than all else, I personally believe that we are in urgent need of presenting the actual, external pattern of a virtuous community through the existence and application of which Islamic theory can be actualized and not remain in the hypothetical arena in the midst of this self-seeking world

Some Difficulties

Prior to the writing of this book, I composed in my mind the general concept I would discuss. I then started writing and encountered a number of difficulties, two of which are mentioned as follows

The First Difficulty was time: It was difficult to find enough time to write the book; therefore, I had to use a portion of the time I had dedicated to other work. In view of this, on occasion, I had to interrupt the writing of a particular idea for a period of several months and even a whole year; therefore, when I came back to writing, I was forced to begin certain ideas over again, especially taking into consideration the theoretical nature of the work. At other times, I had to stop citing the references of the texts to save time, which caused problems in the preparatory stages of printing the book due to additional effort required for excerpting the unreferenced texts, which was done by some brothers working in the Risalat al-Thaqalayn Magazine issued by the Ahl al-Bayt (‘a) World Assembly. Seizing this opportunity, I do appreciate and thank all such efforts

The Second Difficulty was that this research essentially depended upon raw materials, such as traditions reported from the Ahl al-Bayt (‘a), historical and jurisprudential

texts, and the biographies of reporters. All such material requires revision, comprehension, examination of the trustworthiness of reporters, and then comparison with each other to deduce the theory. Of course, all these efforts were time-consuming. Owing to the existence of encyclopedias of traditions and reference books of biographies compiled by our scholars—may Allah endue them with the best .rewards—I was able to inch ahead

As I realized that this method was neither adequate nor effective, I resorted to the method of delivering lectures, albeit in an interrupted manner, and then making corrections and referring details to their sources. It is true that this method is not as accurate as writing, but it can be useful in enkindling additional ideas and maintaining .the origins of others

Arrangement of the Books

.In this book, I have observed the following steps

The book has seven sections, each of which comprises independent chapters and sub-chapters. The sixth and seventh sections of the book comprise more sub- .chapters

The first section of the book is composed of two chapters: “goals” and ”.“characteristics

The second section, which deals with “the principles and foundations of building a virtuous community”, is composed of chapters discussing the “intellectual”, “ethical”, “cultural”, “spiritual-mental” and “politico-social” principles and foundations, .respectively

The third section, which deals with “the general system of community”, is composed of chapters about “the referential religious authority”, “the identity of the virtuous community”, “the nation’s relationship with the religious

.”authority” and “the internal and external relations

The fourth section, which deals with “the security system of the virtuous community”,
.”is composed of two chapters: “security lines” and “security policies

The fifth section, which deals with “the economic system of the virtuous community”,
is composed of chapters about “general laws of economics”, “private laws of
.”economics” and “economic activities

The sixth section, which deals with “the system of social relations of the virtuous
community”, has two parts: “dimensions and foundations of the theory” and
“superstructure of the theory”. The first part is further divided into two chapters:
“aspects of the theory” and “foundations of the theory”. The second part is composed
of two chapters: “superstructure and features of the theory” and “superstructure and
.”foundations

The seventh section, which deals with “rituals and acts of worship”, is the largest
among these sections. It is composed of two parts: “rituals” and “acts of worship”. The
first part is made up of three chapters: “rituals of the Ahl al-Bayt (‘a)”, “devotional acts
for days and nights” and “mosques and holy places”. The second part is also made of
chapters all of which deal with “timed acts of worship” and “untimed acts of worship”.
The chapters of “timed acts of worship” are four: “daily acts of worship”, “weekly acts
of worship”, “monthly acts of worship” and “yearly acts of worship”. The chapters of
“untimed acts of worship” include “prayers”, “fasting”, “supplication”, “dhikr” and
.”“jihad

On many occasions, these sections, chapters, and sub-chapters include preambles
intended to introduce the topic and present its significance or epilogues that comprise
conclusions or summaries of the ideas according to the

.impact of the topic, the extent of research, or other needs for such epilogues

Perhaps, this order of sections and chapters might seem odd at first because it does not correspond with the usual order followed in books on similar topics. In addition, the titles of some sections and chapters may seem unprecedented. Yet, the unfamiliar nature will definitely vanish when the book is read, especially when the .points mentioned are taken into careful consideration

Second, the main purpose of this book is to manifest the practical role of the Ahl al-Bayt (‘a) in the formation and construction of a virtuous community and the establishment of a theory about this topic, followed by a demonstration of the .features and details of such a virtuous community

This matter will be helpful for the virtuous community as well as all other Muslims who seek the truth in order to commit themselves to it. Likewise, it will also be beneficial .for all truth-seeking researchers

Third, after demonstrating this theory, the book will attend to and concentrate on the distinctive features of the Ahl al-Bayt (‘a) School, without delving into common points that explain and mention details of causes and effects. Rather, a swift reference will be made to such points which, though very important at times, have been discussed in detail in general researches of Muslim scholars; therefore, as they can easily be obtained from other sources and would take this book away from its specific goal, .only a quick reference is necessary

Fourth, special attention has been devoted to the inference of the features of this theory from primary references (namely, the Holy Qur’an, the Holy Sunnah, and the authoritative texts reported from the Ahl al-Bayt (‘a) regarding the reporting, explanation, and elucidation of the

Holy Sunnah). In addition to these, the Ahl al-Bayt's reported texts that interpret the details of the policies, courses, methods, and situations appertaining to this theory .have been mentioned

Fifth, because the inference of this theory involves accurate ijtiḥad(۱) dependent upon sources and precise principles of ijtiḥad, I have committed myself to the scholarly deduction of the fundamentals of this theory, as well as its major and central ideas, by relying upon the authoritative texts or the deductive opinions that are familiar in the milieus of Shi`ite scholars, in order that my ascription of such ideas and notions to the Ahl al-Bayt (‘a) and their group would be as accurate as possible. Moreover, I have .referred to examples and texts supporting this ijtiḥad

As for the details, I have exerted all possible efforts in

p: ۳۸

In Islamic terminology, the word ijtiḥad is a polysemous term. Lexically, it means – –۱ the exertion of efforts in the attainment of a matter. In the initial emergence of ijtiḥad, it took the meaning of dependence upon personal views and issuance of personal judgments in religious issues even if this would violate the sources of the Islamic laws since such judgment would agree with private or public interests. In the Sunni jurisprudence, ijtiḥad signifies the independent or original interpretation of problems not precisely covered by the Holy Qur’an, the Holy Sunnah, and the other sources of Islamic law from the viewpoint of Sunni scholars, such as analogy (Qiyas), consensus (Ijma`), etc. In Shi`ite jurisprudence, ijtiḥad signifies the exertion of all possible efforts in the deduction of the religious laws from their original sources. To sum up, the concept of ijtiḥad in the Sunni doctrine is different from the Shi`ite concept. While it stands for a personal conclusion in Sunni doctrine, it has its definite principles and fundamentals that cannot be contravened and are based upon divine texts in the Shi`ite doctrine. The latter is the denotation that is meant from the word [ijtiḥad in this book. [translator

relying upon authenticated texts and common texts that can be trusted as authentic, except in some secondary points that do not affect the original sense of the theory; rather, they clarify and explain it. In view of this, it becomes possible to justify the reference to some reported texts of similar purport or indicate the pluralism or .acceptability of such texts

Originally, I rested upon the general jurisprudential ‘Rule of Condescendence in Evidence on Religious Traditions’ [\(1\)](#) in my reference to the details of the recommended acts, especially rituals and devotional acts. This is because such details would clarify the theory and its dimensions and prove my painstaking attempts to mention the authenticity and authoritativeness of the traditions when it is appropriate .to confirm an idea

At the same time, I have tried to exclude peculiar ideas that are not found in .authoritative sources

As a final point, I would like to emphasize that this book represents an initial attempt. Such initial attempts are often associated with errors, flaws, and defects. I therefore beseech Almighty Allah to forgive me for such flaws, to accept my humble work, and to grant success to complete this project. I also beseech Him to make this work admitted and approved by Him, His Holy Prophet (s), the Immaculate Imams (‘a), and especially our master and leader, the Patron of the Age, Imam al-Mahdi—may Allah .expedite his advent

p: ۳۹

The ‘Rule of Condescendence in Evidence on Religious Traditions’ (al-tasamuh fi – –۱ addilat al-sunan) is a jurisprudential principle entailing inclusion of a certain state within a common ruling even if this state has not been proven to belong to it.

[[translator

I also hope that readers and researchers would kindly highlight flaws and inform me about them through their valuable communications so that they may be rectified

.Finally, Almighty Allah is the Source of all success, guidance, and acceptance

All praise is due to Allah, the Lord of the worlds, and peace and blessings be upon .Muhammad and upon his Household—the immaculate and infallible

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Our

Lord: Do not punish us if we forget or make a mistake. Our Lord: Do not lay on us a burden as You did lay on those before us. Our Lord: Do not impose upon us that which we have not the strength to bear; and pardon us, grant us protection, and have mercy on us. You are our Patron; so, help us against the

(unbelieving people). (٢/٢٨٦)

.Muhammad Baqir al-Hakim Dhu'l-Qa`dah ١٤, AH ١٤١٧

p: ٤٠

Chapter One: Goals of the Virtuous Community

Chapter Two: Characteristics of the Virtuous Community

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The Ahl al-Bayt (‘a) worked in the Muslim community within two major frameworks
:and in two interlaced spheres

First: They worked amidst the wide-ranging domain of Muslims and interacted with the community in general and in its broad extremities. Within this scope, the adherents and believers in the Ahl al-Bayt (‘a) were not distinguishable from the other individuals of the Muslim community except by the amount of their doctrinal, spiritual, and emotional attachment to the Ahl al-Bayt (‘a). This was demonstrated by their doctrinal and political loyalty to the Ahl al-Bayt (‘a) as well as moral commitment and .obedience to their commands and instructions

Second: They worked privately with special Muslim individuals who interacted with the Ahl al-Bayt (‘a) at a higher level and believed in the Ahl al-Bayt’s special role in Islamic ideology based on the principle of Imamate (i.e. leadership of the Muslim community) .(and the divinely commissioned successorship of the Holy Prophet (s

It is important to note that those involved in the second circle became a virtuous community of special identity and a righteous entity enjoying its own features and known in the Muslim milieus as ‘the Shi`ah (adherents) of the Ahl al-Bayt (‘a)’. They were not differentiated from the Muslims of the first wider circle solely due to their inclination towards the movement of the Ahl al-Bayt (‘a). Rather, the

individuals of this special circle were promoted on account of the responsibilities and instructions directly placed upon them by the Holy Imams of the Ahl al-Bayt (‘a), whose purpose beyond such promotion was to engender this community and entity

To sum up, this entity, the Shi`ah of the Ahl al-Bayt (‘a), did not exist arbitrarily. Such faithful individuals were the outcome of a purposeful and focused plan designed by the Holy Imams (‘a) to build this virtuous community

The Holy Imams (‘a) had realized that their general goals, one of which was to defend the entity of Islam and to safeguard the existence of the Muslim nation, would not be achieved if they directed their efforts to the totality of Muslims represented by the first circle. The achievement of this goal, along with its various aspects, depended upon the features of perpetual cognizance, continuous emotional momentum, and presence of a leader who could undertake the mission of enlightenment

We thus observe that the Ahl al-Bayt (‘a), from the beginning, in addition to undertaking their general responsibilities entrusted to them by Almighty Allah, used to pay special attention to activity within the private circle. For instance, the Holy Prophet (s) took an extraordinary interest in this aspect; he, therefore, founded the practice of following Imam `Ali (namely, tashayyu`) and promoted it as an ideological and political line that came into existence during his lifetime and under his supervision. Not stopping here, the Holy Prophet (s) directed an elite group of his companions towards this line, causing them to be the virtuous seed of Shi`ism.[\(1\)](#) In addition, (Imam `Ali (‘a

p: ۴۴

The reader is advised to refer to my book entitled ‘al-Shi`ah wa’l-Tashayyu`’ for – –\ evidence on this claim and more details about this topic

himself undertook this mission when he built a virtuous community in the holy city of al-Madinah. Thereafter, he expanded this group in al-Kufah through the agency of Hudhayfah ibn al-Yaman, Salman al-Farisi (the Persian), and `Ammar ibn Yasir, and in Lebanon through the agency of Abu-Dharr al-Ghifari, and in the Yemen during the period that he spent there as governor. The same thing can be said about other cities, .such as Egypt and al-Basrah

More light will be shed on this topic later in this book when we present the features of .(the process of building a virtuous community as led by the Ahl al-Bayt (‘a

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Point

The fundamental objectives of building a virtuous community are generally the same previously mentioned objectives of the Holy Imams (‘a). These objectives can be summarized in the following points

Establish Proof (of Almighty Allah) for the people (١)

Lead the Islamic experiment in theory and practice (٢)

Establish ideological and religious authority over Muslims (٣)

Defend Islam and its doctrines (٤)

Guard the political existence of Islam by preserving its Islamic government, society and every individual entity (٥)

Play the role of excellent exemplars (٦)

In the upcoming details regarding building a virtuous community many features of these goals will manifest themselves. However, we have to refer to the following points in order to make the manifestation of these features more feasible

(Assuming the Islamic Government)

Without doubt, one of the major objectives of the existence of the Holy Imams (‘a) and their presentation of a thesis within the framework of the divine message of Islam is to lead the Islamic mission and take it to a high level of perfection. The Divine planning for the Final Message necessitated the attainment of a level of perfection compatible with its wide-ranging scope during which rule would be assumed by the Twelve Imams (‘a)—a period of about three centuries, at least, if we take into consideration the lowest estimate of the natural age of each of the Holy Imams (‘a

It is also possible to presume that such perfection would cover all aspects of life, including mental, scientific, ethical, governmental, relational, organizational, and financial aspects (economic growth, social security and liability), along with military forces and promulgation of Islam and Islamic culture all over the world. Features would also cover other aspects of human life such that they would, practically and in actuality, be examples of Almighty Allah’s Word in the Holy Qur’an

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

He it is

Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse

(۹:۳۳)

p: ۴۸

Unfortunately, the Ahl al-Bayt (‘a) were driven away from playing this vital role due to the deviation of people from the right path, improper choices, misjudgments, and dependence upon personal interests in all fields, especially politics. As a result, Muslims in particular and all human beings in general have had to experience restricted progress, frustration, and adverse conditions. The one and only party responsible for such consequences is man alone. Human beings are also the parties responsible for all other disappointments and obstacles throughout the history of humanity, beginning the moment Almighty Allah created Adam and chose for him a wife to live with him in Paradise up to the missions of the prophets (‘a), when they failed to respond to the divine missions. Referring to this fact, the Holy Qur’an declares:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفُوا فِيهِ وَمَا اختلف فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَعْيَا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

All people were a single nation; so, Allah raised prophets as bearers of good news and as warners and revealed with them the Book with the truth that it might judge between people in that in which they differed. But those to whom the Scripture was given, after clear arguments had come to them, differed among themselves. Therefore, Allah has guided by His will those who believe the truth about which they differed. Allah guides whom He pleases to the right

(path. (٢/٢١٣

The Holy Imams (‘a), however, attempted to return the situation to its proper form. Hence, after being driven away from their mission immediately after the demise of the Holy Prophet (s), they planned to reassume the mission of guiding to Islam. Building a virtuous community was one of their plans, because it would play a significant role in their contribution to the Islamic leadership

This fact can be obviously noticed through a survey of the period in which the first three Imams—namely Imam `Ali, Imam Hasan, and Imam Husayn (‘a)(1)—lived. These Imams attempted to assume the leadership of the Muslim community through their political discourses with the Muslim community

In point of fact, Imam `Ali (‘a) did hold the leadership, but this did not last for a long period during Imam Hasan’s lifetime. After that, Muslims hoped that the leadership would return to the status quo when Imam Husayn (‘a) held it; therefore, they asked him to undertake the mission that resulted in the horrible tragedy of Karbala

There is no doubt that Imam `Ali (‘a) raised and educated an elite group of people and built up their spiritual and organizational posture so firmly that they fought under his pennon and offered great sacrifices for the sake of Islam to substantiate the ideals (and values to which the Imam (‘a

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Undoubtedly, Imam al-Husayn (‘a) knew that he would not be able to maintain – –\ political leadership of the Muslim nation; nevertheless, his declared goal and political speeches and activities were all devoted to retaining political leadership. This was, in fact, required as his religious and humanitarian duty vis-à-vis the circumstances, although the actual purpose behind Imam Husayn's movement was to achieve other matters, which we will mention in a later chapter dedicated to discussing the history (and attitudes of the Holy Imams (‘a

.had called

Similarly, Imam Hasan (‘a) was able to preserve the same group by specifying their safety as one of the conditions of his peace truce with Mu‘awiyah

As a result, this elite group was able to play a pioneering role during the age of Imam Husayn (‘a) when they were able to break through the stagnant states of acquiescence to the Umayyad regime under whose shadows the Muslim nation then lived. They were also able to promulgate the objective of the movement of Imam Husayn (‘a) whose slogan was to overthrow the Umayyad ruling regime and prepare a platform on which his uprising could achieve its widest range in the milieu of the Muslim nation, leaving an endless influence on the course of Muslim history. In fact, most of these goals, including the eventual collapse of the Umayyad dynasty, were achieved

As regards the period of the first three Imams (‘a), we can maintain that the leading and most important objective of building a virtuous community during that period was to contribute to the process of guiding others to Islam—an objective corresponding to the activities of the Holy Imams (‘a) in the field of preserving the Muslim nation. The first procedure in this process was installing a genuinely Islamic government both externally, which was actually achieved by Imam `Ali and Imam Hasan (‘a), though for a short period, and theoretically. Working towards installing an Islamic government theoretically, the Holy Imams (‘a) were able to create in the Muslim nation a trend demanding the installation of such a genuinely Islamic government and forming a pressure group that could correct the course of the Muslim governments throughout history

The Role of the Elite during the Reign of the First Three Caliphs

As has been previously discussed, this specially chosen group, which represented the virtuous community built by the Holy Imams (‘a) and demanded that the political and religious leadership be entrusted to Imam `Ali (‘a), played a considerable role in guiding the Muslim public during the reign of the second Caliph, `Umar ibn al-Kha(1)ab. However, `Umar ibn al-Kha(2)ab determined that the choice of the leadership following himself would be restricted to six persons through the so-called principle of shura (consultation) and that the final decision would be at the discretion of `Abd al-Rahman ibn `Awf in the case that these six persons disputed the nomination of one among two. This was in fact an organized attempt to absorb the .pressure of the demands of the virtuous community

Despite this attempt, pressure by the masses forced `Abd al-Rahman ibn `Awf to select Imam `Ali (‘a) and call upon him to hold the leadership of the Muslim nation. However, `Abd al-Rahman specified a condition, knowing that Imam `Ali (‘a) would certainly reject it, that Imam `Ali (‘a) must conform to the conduct of the two previous caliphs in addition to the Holy Qur’an and Sunnah.(3)

The activity of this pressure group became more obvious when the sedition of .`Uthman’s assassination took place

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In specifying this condition, `Abd al-Rahman ibn `Awf established a new principle – (3) in the Muslim community by which the conduct of Abu-Bakr and `Umar were raised to a level of sacredness similar to that of the Holy Prophet (s). Of course, Imam `Ali (‘a) would never accept such a stipulation. Neither the Ahl al-Bayt (‘a) nor the elite, who believed in the divinely commissioned leadership of the Ahl al-Bayt (‘a), accepted the .condition

Immediately, the masses hurried to swear allegiance to Imam `Ali (‘a) in an unprecedented way. This fact is one of the distinctive features of Imam `Ali’s leadership for which he excelled all other caliphs who preceded and followed him. The allegiance to Abu-Bakr, on the other hand, was made at a limited meeting held in the court of Banu-Sa`idah (saqifah) where attending Muslims disagreed about the issue and many distinguished Muslim personalities were absent

As for `Umar ibn al-Kha(1)ab, he was given the oath of fealty because Abu-Bakr nominated him as the next caliph and because of the Muslims’ silence regarding this nomination after Abu-Bakr rejected the objections of some Muslim personalities, such as Talhah

Uthman ibn `Affan was declared the caliph of Muslims as a result of the` (aforementioned restricted so-called shura.(2)

As for the rulers who came after Imam `Ali (‘a), all of them held the authority of the Muslim nation through nomination of the previous caliphs, inheritance, power, and suppression of the masses. It is an undeniable fact that the true role of shura was (totally erased from political life after the demise of the Holy Prophet (ﷺ)

The Role of the Elite during Imam `Ali’s Reign

The elite believers played a distinct role during the conflicts that Imam `Ali (‘a) had to encounter against his rivals `A’ishah, Talhah, Zubayr, and the Umayyads, headed by Mu`awiyah. In these conflicts, Imam `Ali (‘a) demonstrated the importance of ‘maintaining Islamic

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Ma`alim al-Madrasatayn, ۱:۴۷۷–۴۸۴, as quoted from Ibn Abi’l-Hadid’s Sharh Nahj – ۲
al-Balaghah ۴:۸–۹

principles and values' against the notion of 'temporary benefits and tangible gains' adopted by the Imam's rivals. Unquestionably, Imam `Ali (a)–due to the emotional and historical circumstances of that period–could not have continued in this conflict nor achieved relative success without the existence of an elite group such as the one .that he had built in the milieu of the Muslim nation

Examples of Notable Men

:Imam `Ali's efforts in building a virtuous community resulted in role models like

Malik al-Ashtar (١)

Hashim al-Mirqal (٢)

Muhammad ibn Abi-Bakr (٣)

Qays ibn Sa`d ibn `Abadah (٤)

Hijr ibn `Adi (٥)

Sa`sa`ah ibn Sawhan (٦)

Zayd ibn Sawhan (٧)

Uways al-Qirani (٨)

Sulayman ibn Surad al-Khuza`i (٩)

Abu'l-Aswad al-Du'ali (١٠)

Abdullah ibn Talhah` (١١)

Abdullah ibn Ja`far` (١٢)

Khabbab ibn al-Aratt (١٣)

Abdullah ibn Khabbab ibn al-Aratt` (١٤)

Adi ibn Hatam al-Ta'i` (١٥)

Aqil ibn Abi-Talib` (١٦)

Amr ibn al-Hamq al-Khuza`i` (١٧)

Qanbar, the manumitted slave of Imam `Ali (١٨)

Muhammad ibn Abi-Hudhayfah (١٩)

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(Khuzaymah ibn Thabit al-Ansari (dhu'l-shahadatayn (۲۰)

Al-Asbagh ibn Nubatah (۲۱)

Maytham al-Tammar (۲۲)

Kumayl ibn Ziyad (۲۳)

Al-Harith al-Hamdani (۲۴)

Rashid al-Hajari, an (۲۵)

Abdullah ibn `Abbas` (۲۶)

In addition to these personalities and many others, we can refer in this regard to some companions of the Holy Prophet (s) (i.e. sahabah) such as

Ammar ibn Yasir` (۱)

Ibn al-Tayhan (۲)

Uthman ibn Hunayf` (۳)

Sahl ibn Hunayf (۴)

Jabir ibn `Abdullah al-Ansari (۵)

The deaths of these people grieved Imam `Ali (‘a), causing him to weep whenever he thought about the tremendous loss that had been left in the progressive movement of Islam. The loss was great because the Imam had met with each of these personalities separately and entrusted them with his secrets

The effective role of this elite group lasted until the time of Imam Husayn (‘a) when the remaining members of the group sacrificed themselves for the sake of his movement, which was an unmistakable effort to regain the leadership of the Islamic

[nation.](#)

We can understand the role of the virtuous community in assuming the leadership – –۱
of the Muslim nation at large through comprehension of the Ahl al-Bayt's views on this
.issue

Point

According to the Holy Imams (‘a), the mission of preserving the Muslim community is the second objective of building a virtuous entity

In fact, this virtuous entity was able to play a vital role in the preservation of the Muslim community in the presence of the Holy Imams (‘a) and also after the Major Occultation of Imam al-Mahdi—may Allah hasten his Advent

Building a virtuous community was not solely aimed at increasing the number of supporters and truly guided individuals whose aid was required in the political activities undertaken by the Holy Imams (‘a). There were also other deeper aims connected to the general goals of the Holy Imams (‘a) at all levels. These profound goals could only be undertaken by an organized and united virtuous community

:The following points and facts will further clarify the goals and their significance

Defending the Muslim Society

The virtuous, elite group is required to preserve the power and consistency of the Muslim society by means of defending it against internal and external enemies. In this domain, the followers (Shi`ah) and adherents of the Ahl al-Bayt (‘a) played significant roles in driving back foreign invasions against the Muslim world in the late period of the `Abbasid dynasty. The Hamdanite dynasty in Syria (who were Shi`ah) fought the Crusades, and the Idrisite dynasty in northern Africa (who were also Shi`ah) fought against the enemies of Islam. Similarly, the Shi`ah resisted the Mongol invasion in the east of the Muslim homeland, withstanding its aggressive momentum. They also

participated in the eradication of the mutiny of the insurgents in the districts of Tabaristan, and the mutinies of the Turks and the Daylam in the districts of the Caspian Sea as well as other districts

Under the guidance of the Holy Imams (‘a), Shi`ite personalities played diverse roles in defending Islam. They confronted the movements of atheism and agnosticism and the tendencies of moral corruption that spread to major Muslim cities, such as al-Madinah, Makkah, al-Kufah, al-Basrah, Syria, Baghdad, and other Muslim cities. This fact can be easily proven through the debates, discussions, and schools that were established by the followers of the Ahl al-Bayt (‘a) as well as through the high moral standards they practiced and their resistance against various types of corruption, deviation, and bias.

Presenting a Righteous Example

In order to build a virtuous community, it was necessary to introduce an example of righteousness in Muslim society, especially in an age when personal interests were preponderant over common benefits and interests of Islam and the Muslim nation. It was easy for the Umayyad regime to overpower the people’s consciences and keep them quiet with pay-offs, exploit the religion for financial gain, and forge lies against the Holy Prophet (S) in order to justify the various flagrant acts of misconduct the ruling elite of the regime used to commit

The Ahl al-Bayt (‘a) paid great attention to this matter. Imam al-Sadiq (‘a) instructed his adherents to act as exceptional examples in their behavior towards Muslims to

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.I will devote a book to discussing these details in the future -- ۱

.preserve the Muslim society and guide the people to the true path

In this respect, Shaykh al-Kulayni has reported through an authentic chain of authority (sanad) that Safwan ibn Yahya reported on the authority of Abu-Usamah :Zayd al-Shahham that Imam al-Sadiq (‘a) said to him

إِقْرَأْ عَلَيَّ مَنْ تَرَى أَنَّهُ يُطِيعُنِي

مِنْهُمْ وَيَأْخُذُ بِقَوْلِي السَّلَامَ، وَأَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ

وَجَلَّ، وَالْوَرَعَ فِي دِينِكُمْ، وَالْاجْتِهَادَ لِلَّهِ، وَصِدْقَ الْحَدِيثِ،

وَأَدَاءَ الْأَمَانَةِ، وَطَوْلَ السُّجُودِ، وَحُسْنَ الْجَوَارِ. فَبِهَذَا

جَاءَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ؛ كَانَ يَأْمُرُ

بِأَدَاءِ الْخَيْطِ وَالْمَخِيطِ. صَلُّوا عَشَائِرَكُمْ، وَاشْهَدُوا

جَنَائِزَهُمْ، وَعُودُوا مَرْضَاهُمْ، وَأَدُّوا حُقُوقَهُمْ؛ فَإِنَّ الرَّجُلَ

مِنْكُمْ إِذَا وَرَعَ فِي دِينِهِ وَصَدَقَ الْحَدِيثَ وَأَدَّى الْأَمَانَةَ

وَحَسَّنَ خُلُقَهُ مَعَ النَّاسِ قِيلَ هَذَا جَعْفَرِيٌّ، فَيُسْرِنِي ذَلِكَ

وَيَدْخُلُ عَلَيَّ مِنْهُ الشُّرُورُ، وَقِيلَ هَذَا أَدَبُ جَعْفَرٍ. وَاللَّهُ

لِحَدَّثَنِي أَبِي عَلَيْهِ السَّلَامُ أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي

الْقَبِيلَةِ مِنْ شِيعَةِ عَلِيِّ عَلَيْهِ السَّلَامُ فَيَكُونُ زَيْنَهَا،

آدَاهُمْ لِلْأَمَانَةِ، وَأَفْضَاهُمْ لِلْحَقُوقِ، وَأَصْدَقَهُمْ لِلْحَدِيثِ،

إِلَيْهِ وَصَايَاهُمْ وَوَدَائِعُهُمْ، تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ:

مَنْ مِثْلُ فُلَانٍ؟ إِنَّهُ آدَانَا لِلْأَمَانَةِ وَأَصْدَقُنَا لِلْحَدِيثِ.

Say to all those you see following my orders: Peace

be upon you. I advise you to fear Almighty Allah, act piously with regard to the

,affairs of your religion, work painstakingly for the sake of Almighty Allah
,be honest in speech, safeguard property and securities entrusted to you
prostrate yourselves before Almighty Allah for considerable periods and
observe good-neighborliness. Verily, these are the traits with which Prophet
Muhammad (S) came. You must give back to their owners that with which you have
been entrusted whether the owners are righteous or depraved. The Messenger of
Allah (S) used to order his followers to return everything even if only
a thread and a needle. Build good relationships with your clans, attend their
funeral processions, visit the sick among them, and carry out your duties
,towards them. Verily, if one of you shows piety in his religious affairs
speaks nothing but the truth, and behaves politely towards others, he will be
referred to as belonging to Ja`far and they will say that this is the way
.Ja`far educates his followers. This will please me and fill me with delight
If anyone does the opposite, it is I who will be defamed and offended, since the
people will then say that Ja`far has trained his followers in this manner. I
swear by Allah that my father (‘a) told me that a (true) Shi`ite in a clan
would be the best of its individuals, the most trustworthy, the most
observant of the rights of others, and the most honest. The other individuals
of that clan would always consign their wills and trusts to him. When asked
about him, they would answer that he was unmatched among them, since he was

[\(the most trustworthy and the most honest.\)](#)

p: ٥٨

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٣٩٨ H. ٢ - -١

The last paragraph of this discourse is clear-cut proof of the expected role of the followers of the Ahl al-Bayt (‘a) as testified by Imam al-Sadiq (‘a) who reports it from [his father, Imam al-Baqir \(‘a\)](#).[1](#)

Islamic Unity

The Ahl al-Bayt (‘a) played a remarkable role in the creation of an atmosphere of harmony and unity between their partisans and the followers of other Islamic sects. They practiced taqiyyah[2](#) with these parties in order to maintain harmony with them, strengthen the spirit of peaceful coexistence, and establish coherence among the [various Muslim groups](#)

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More light will be shed on this role in the coming discussion of the moral aspect of – ۱ –
[the social relationships of the virtuous community](#)

Taqiyyah (self-protection or pious dissimulation) is the practice of concealing – ۲ –
one’s beliefs and foregoing ordinary religious duties when under threat of death or injury to oneself or one’s fellow Muslims or when intended for achieving a superior [purpose](#)

It is true that taqiyyah provided the adherents of the Ahl al-Bayt (‘a) a means of protection from the persecution practiced against them by the antagonistic rulers, but this was not the only goal of taqiyyah as endorsed by the Ahl al-Bayt (‘a). In fact, taqiyyah was ordained mainly for the achievement of unity and harmony in the Muslim community. Therefore, we can find the Holy Imams (‘a) urging their followers to create a spirit of mutual solidarity, joint liability, and fulfillment of covenants and promises with other constituents of the Muslim community. Likewise, they encouraged their followers to adhere to friendliness and good-neighborliness, participate in social ceremonies, visit public places, and call upon the sick. The Holy Imams (‘a) asserted that it was impossible to abandon the populace or survive in isolation.

Abiding by these instructions, the followers of the Ahl al-Bayt practiced the recommendations whether they were powerful or weak and rejected by the ruling authorities. History has not recorded any single event exposing a Shi`ah practice of repression or elimination against the followers of other Muslim sects even when power was in their hands; rather, they always abided by the course of self-defense when encountering vehement attacks. Following this course, they would cling to patience, silence, and forbearance of various types of harm and prejudice to their inherent natural rights. In the same manner, the Shi`ah had never resorted to terrorism, violence, and methods of

assassination, kidnapping, taking hostages, or killing people by means of thirst or starvation. In fact, it is the Shi` ah who had to encounter such inhumane practices that were used against even the innocent and enfeebled, like women, children, and elderly men.

A more detailed discussion of taqiyyah will follow in the coming chapter on the security system of the virtuous community. However, let us cite the following text in which Imam al-Sadiq (‘a) distinguishes one of the reasons for the legislation on taqiyyah:

In USul al-Kafi, Shaykh al-Kulayni has reported through an authenticated chain of authority that Murazim reported Imam al-Sadiq (‘a) as having said:

عَلَيْكُمْ بِالصَّلَاةِ فِي الْمَسَاجِدِ وَحُسْنِ
الْجَوَارِ لِلنَّاسِ وَإِقَامَةِ الشَّهَادَةِ وَحُضُورِ الْجَنَائِزِ. إِنَّهُ
لَا بُدَّ لَكُمْ مِنَ النَّاسِ. إِنَّ أَحَدًا لَا يَسْتَعِينِي عَنِ النَّاسِ
فِي حَيَاتِهِ، وَالنَّاسُ لَا بُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ.

I advise you to offer prayers in the mosques (of the non-Shi` ah Muslims) and show good-neighborliness to people. Testify for the rightful parties and attend their funeral ceremonies. Verily, you can never abandon others. No one can live without others at any time during their lifetimes, since people have

(an indispensable need for each other.)

Fundamentalism and High Moral Standards

The Holy Imams of the Ahl al-Bayt (‘a) established the trend of complying with the spirit of fundamentalism and high moral standards.

.Wasa'il al-Shi`ah: ٨:٣٩٩, ch.١, H.٥ --١

They infused the spirit of supporting the rightful party and observing the basic religious laws among the Shi`ah and followers of their school. Having become a distinctive feature of the Shi`ah, compliance with these principles made the Shi`ah stand out from the opposition throughout history, although they lost numerous material benefits and were exposed to persecution as a result. However, this spirit and course has been a major factor that elucidated the values and ideals of the Muslim community through the lifestyles of the virtuous individuals who held fast to the truth, forsook worldly pleasures, and aspired to the achievement of the supreme ideals and goals

Many opportunities presented themselves before the followers of the Ahl al-Bayt (‘a) to sink, along with the general trend, towards corruption and achieve limited and transient gains, such as during the early period of `Abbasid rule. The Holy Imams (‘a) did not begin an armed struggle against the `Abbasid regime in its first days because the `Abbasids were allies of the Shi`ah in opposing the Umayyad regime and enjoyed a good relationship with the Shi`ah. However, the `Abbasid regime later expected the Shi`ah to support them in their corrupt use of power and spurn the fundamentals of Islam, which the Shi`ah rejected outright

The Shi`ah were subsequently offered other seductive opportunities concerning their varying tentative roles during the Mongol invasion and European campaigns against Islamic countries like Iraq, Lebanon, some countries of the Persian Gulf, the Indian subcontinent, Afghanistan, Iran, etc. During these periods, the Shi`ah had many opportunities to cooperate with new political developments that brought about Western dominance over the Islamic world. Nevertheless, in spite of persecution, they did not take advantage of these situations to gain

political and social control in spite of the fact that others did take advantage of such situations

The Shi`ah chose to resist foreign invasions and persist in complying with their fundamentals. They suffered deprivation and persecution because of this fundamentalism even though they formed an overwhelming majority in some of the new districts of the Islamic world. On account of their supreme spirit of fundamentalism, which had already been their distinctive feature, the Shi`ah rejected [\(an opportunistic and deviant way.\)](#)

These sensitive situations have greatly influenced the steadfastness of the Muslim community against invading trends and in their dedication to the maintenance of the community, their persistence in protesting against corruption and oppression, and soaring above all worldly seductions

Humanity and Internationality

The Holy Imams of the Ahl al-Bayt (‘a) worked towards extinguishing all racial, sectarian, and provincial prejudice—which was common among the Arab people and deeply rooted during the pre-Islamic era—among Muslims in general and the Arab people in particular. Due to the expansive Islamic conquests and intermixture between Arabs and non-Arabs, such feelings resurfaced largely during the Umayyad reign and caused conflicts among the Muslims and discrimination between Arab and non-Arab (mawali) Muslims. Unfortunately, this attitude gained royal support from the `Abbasid and Ottoman dynasties

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More light will be shed on this significant role of the Shi`ah in the seventh book of – –) (this series; namely, The Virtuous Community Emulating the Ahl al-Bayt(‘a

The adherents of the Ahl al-Bayt (‘a) presented the impartial spirit of fraternity among Muslims through their faith-based behavior. They never stirred up national or racial discrimination since they emulated the behavior of the Holy Imams (‘a), who provided custody to weak subjects who converted to Islam as a result of conquests and suffered racial, national, and social discrimination because they were considered .second-class citizens

As a consequence, the Shi`ah of the Ahl al-Bayt (‘a) have been accused of belonging to non-Arab origins. This charge has continued up to the present day because the Shi`ah have always treated all Muslims with the spirit of fraternity and, because of this broad-mindedness, they left sympathetic impressions in the hearts of non-Arab .Muslims

Sacrifice and Readiness for Martyrdom

The Holy Imams of the Ahl al-Bayt (‘a) kindled the spirit of self-sacrifice and readiness for martyrdom in the minds of Muslims. In addition, they helped the public persist in objecting to injustice and tyranny. Consequently, the virtuous community created by the Holy Imams (‘a) enjoyed a clear-cut role in Muslim history of leading uprisings and liberal and reformative movements against the corrupt conditions of Muslim society. Either directly or indirectly, through the influence they left on the Muslim public, the (Shi`ah have led many revolutions and uprisings. (1

This revolutionary trend has always been one of the

p: ٤٤

Such practices were carried out according to general standards and under the – –) auspices of the Holy Imams (‘a) regarding true opposition, which will be presented in .the coming book on the general policies of the Holy Imams in this respect

distinctive features of the Ahl al-Bayt's adherents in their relationship with the Muslims. This mutual influence has manifested itself more obviously in present times

One of the most significant features that distinguishes the followers of the Ahl al-Bayt (a) from all others is their ultimate abstention from helping oppressors and unjust rulers except in very limited cases and under certain circumstances. (1)

p: ۶۵

In the coming book on the Security System of the Virtuous Community, this point – –۱ will be discussed in detail

Point

Safeguarding Islamic law against distortion was one of the most important objectives the Holy Imams (‘a) intended in building a virtuous community. During their lifetimes, the Holy Imams (‘a) worked towards achieving this objective so that Islamic law, after their absence, would not be exposed to distortion and loss because of political circumstances, predominance of personal desires, and other factors causing distortion and loss of beliefs. The function of the virtuous community would be to continue this mission after the Holy Imams (‘a). Islam, being the final Divine Message had to be safeguarded against loss in order to make it possible to observe and develop human interests by total commitment to the factual limits of this message, which needed to be established in all times and ages. Referring to this purpose, the Holy Qur’an states

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

We sent) messengers as givers of good news and warners, so that people should) not have any argument against Allah after the coming of messengers. Allah is

(Mighty, Wise. (4/165) (1)

The following features of the virtuous community as represented by the followers of the Ahl al-Bayt (‘a) demonstrate the role that they have played in safeguarding Islamic law against distortion

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I have discussed the topic of establishing Almighty Allah’s Proof against the – 1 arguments raised by His creatures in the book entitled ‘The Argument (al-hujjah)’ within this encyclopedia

The followers of the Ahl al-Bayt (‘a) demonstrated their doctrinal and conceptual compliance with the political principle of resisting and confronting wrongdoers. Unfortunately, this Islamic fundament became susceptible to attempts of eradication and extinction either by persecution and pursuit or by deception and distortion. Many false terms and traditions were forged in the name of the Holy Prophet (S) in order to justify surrender to unsuitable ruling authorities and yield to their unjust deeds. The Muslim masses acted upon such falsities; however, the virtuous community of the Ahl al-Bayt’s followers maintained the political trend of resisting unjust authorities. They also transferred this trend to the next generation not only as motto and theory but .also as an applied course of action in actual political situations

In addition, because of such a political attitude the Ahl al-Bayt School (‘a) and the virtuous community, which inferred religious laws from their sources (i.e. ijtiḥād), were far above yielding to personal desires and adopting situations that might (support unjust ruling authorities. Thus, the Ahl al-Bayt (‘a

School has shown independency from the ruling authorities at both practical and theoretical levels. One of their distinctive features is that they have separated the .issue of ijtiḥād from the deviating political actions of the ruling authorities

Ijtiḥād in the frame of the Holy Qur’an and Sunnah

The Holy Imams of the Ahl al-Bayt (‘a) guided the virtuous community to keep the door of ijtiḥād wide open yet only within the scope of divine fundaments and criteria. The authentic sources of Islamic legislation are the Holy Qur’an and the Holy Sunnah; however, other Muslim sects, for certain reasons, depended upon other sources— such as

analogy (qiyas), equitable preference (Istihsan),⁽¹⁾ acceptable advantages (al-Masalih al-Mursalah), the opinion of any companion of the Holy Prophet (Qawl al-Sahabi),⁽²⁾ and other principles. They closed the door of ijtiḥad because of the damages that befell ijtiḥad in its capacity of inferring religious laws and applying them on the emerging issues that required religious verdicts. Such inventions caused the Muslim code of law (shari`ah) to encounter the peril of distortion. In addition, closing the door of ijtiḥad left perilous, negative effects on the process of inferring religious laws from their sources and on the competence of the Muslim code of law to deal with the emerging problems facing human society due to major developments in all spheres of life. Once again, owing to difficulties in the milieus of the public, such a procedure has placed Muslim jurists in a state of scholarly poverty and prompted a large number of scholars, throughout the past ages, to aspire to guide their followers after .re-opening the door of ijtiḥad, especially in the present time

On the other hand, the virtuous community among the followers of the Ahl al-Bayt (‘a) possessed a unique trait: the individuals of this community enriched and controlled the process of ijtiḥad. Hence, this process has conveyed the developments of the human society without leaving a single gap for distortion or yielding before Western concepts and

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In Sunni jurisprudence, istiḥsan is the use of one's own judgment to determine – –١
.the best solution to a religious problem that cannot be solved by citing sacred texts
According to some Sunni jurisprudential schools, Qawl al-Sahabi (the opinion of – –٢
any companion of the Prophet (S)) is one of the principles and sources upon which
.these schools depend in the deduction of religious laws from their sources

.materialistic civilizations that could influence Islamic law

This School has gone on proffering new aspects and maintaining genuineness in its sources and authentic reserves. It has thus been able to sustain Muslim law and .heritage

Freedom of Thought

The Holy Imams of the Ahl al-Bayt (‘a) endowed the virtuous community with the power of free thought, reflection, analysis and examination of various issues appertaining to philosophy, theology and politics, unaffected by inactive frames and ideological restraints that might be imposed upon them due to political or sectarian reasons. This made the virtuous community capable of criticizing the history of Islam and progressively understanding philosophic and theological issues as well as confronting foreign ideological and philosophic issues invading the Muslim world .through the ages

It is true that other Muslim groups, such as the Mu` tazilah and the Ikhwan al-Safa, took important steps in this domain, but all their attempts failed because they were detached from the genuine roots of Muslim ideology and besieged by prevailing .sectarian doctrine

Piety and Decency

The Holy Imams of the Ahl al-Bayt (‘a) revived piety, decency, and steadfastness in the human personality and placed them effectively in social practices, causing the virtuous community to play a vital and basic role in social life according to which society would practice applied morality. As a result, the virtuous community never accepted the authority and testimony of indecent people. These two factors, piety and decency, are conditional in the personality of the leaders of collective prayers –(imam al

jama`ah), the witnesses of divorce and judicial issues, and those who hold judiciary positions. Moreover, a reporter of the traditions of the Holy Prophet (S) and Imams (a) must be trustworthy regardless of his political affiliation. Hence, the Ahl al-Bayt (a) School might admit the report of a reporter who follows another sect or object to a belief of a Shia depending on one's trustworthiness. This School rejects the report of any liar or untrustworthy person no matter how much loyalty to the Ahl al-Bayt (a) he may bear. In plain words, the Ahl al-Bayt (a) School does not accept any Ḥadith unless it is reported by a trustworthy person

This principle performed a considerable role in maintaining and transmitting the traditions; therefore, all reports have been subjected to criticism, assessment, and (scrutiny in both their chain of authority (sanad) and context (matn

Unlike other Muslim groups that have committed themselves to a set of books considering them to be totally authentic despite the fact that these books contain names of some people notorious for fabrication and deviation, it is rare to find any (reference book of Hadith being wholly acceptable by the virtuous community. (1

In addition, there is a large number of traditions that the major reference books of Hadith of other Muslim sects (i.e. non-Shi`ah) have not mentioned for no reason other than that their reported narrators belonged to a sect other than that of the authors of these books. This shows that political loyalty was the one and only criterion in accepting a

p: v.

Among the followers of the Ahl al-Bayt (a), there was a trend claiming the authenticity of the contents of certain reference books of Hadith. This trend is called al-ikhbariyyah. Yet, it was discarded after being accepted for a certain period

Recording and Upholding the Muslim Heritage

The Holy Imams of the Ahl al-Bayt (‘a) insisted that the individuals of the virtuous community record, uphold, and check the traditions and reported texts about Muslim heritage. They ensured that the virtuous community maintained a considerable number of traditions on various topics, both religious and worldly. In addition, they also possess a tremendous quantity of traditions on topics related to the exegesis of the Holy Qur’an, supplications, instructions, sermons, and history in spite of the crucial circumstances they had to encounter throughout various periods in the history of Islam and the scarcity of potential and opportunities. Thus, the Muslim heritage that is currently in circulation among the descendants of the virtuous community is more comprehensive and extensive than the heritage possessed by all other Muslim groups. This fact has largely contributed to the maintenance of Islamic law and the genuine line of Islam, uncontaminated by personal desires, distortion, and political affiliation

All the divine religions, including Islam, have prophesied the advent of a reformer and savior in the last days of this world and human history that will ‘fill the earth with justice and fairness, after having been filled with injustice and partiality

This prophesy certifies the Qur’anic fact that the earth will be inherited by the virtuous and enfeebled people. In this respect, the Holy Qur’an states

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

And certainly We wrote in the Psalms, which came after the Reminder, “My

(righteous servants shall inherit the earth”. (۲۱:۱۰۵)

وَعِدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسِّرَنَّ لَهُمْ فِي الْأَرْضِ كَمَا اسَّيَّرَ لِلَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them

and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with

(Me; and whoever disbelieves after this are the transgressors (۲۴:۵۵).

The idea of the advent of a reformer before the end of the

world also corresponds with the fact mentioned by the Holy Qur'an that right will always eventually overcome wrong throughout the history of humankind. The method of divine custody and intervention through the sending of prophets and messengers and revealing of Divine Books points to the fact that the movement of history is integrative in the sense that its parts complete each other and, in the end, must achieve the ideal society that has been predicted by prophets and virtuous personalities throughout history

The final divine message (i.e. Islam) has come to achieve human perfection at a level of cognizance and perception. It has also expressed theoretical perfection intending to systemize human life as well as perfect the progress of various social relationships. However, this perfection has not been fully achieved at levels of application, practice, representation, and practical compliance. This is so because such a level of perfection requires a long period of sufferance, dedication, experiment, analysis and examination

This necessitates the role of the Holy Imams of the Ahl al-Bayt (‘a) and the virtuous community who undertake the mission of paving the way to the stage of history of the advent of the savior and reformer of humanity

More than anyone else, the Holy Imams (‘a) used to present the concept of the Advent of Imam al-Mahdi—may Allah hasten his relief—as the awaited leader who would save humanity from wrong, persecution, and corruption. The presentation of Imam al-Mahdi's expected advent attained such a high level that the followers of the Ahl al-Bayt (‘a) believed that the Holy Imam of their age would be the Awaited Mahdi

When they instituted the virtuous community, the Holy Imams (‘a) ensured that this community would play the role

of paving the way for the advent of the awaited Imam during the ages of his occultation not only at the levels of ideology and belief but also at practical levels. This is obvious from the following points

The Advent is a Vital Concept

The Holy Imams (‘a) activated the concept of the advent of the Awaited Imam in the milieu of the virtuous community actually connecting them with it and creating the feeling of expectation of the advent(1) by making expectation a lively slogan which was raised in the cultural sphere and the political cognizance

Although all Muslims believe in this concept, it is noticeable that the virtuous community has had an advantage over other Muslims in adopting and perceiving this concept as well as in their compliance with the details of its features. In the view of the virtuous community, the anticipation of the Awaited Imam is not only anticipation of a futuristic state to which all human beings aspire. The Imam is also an existent person who lives with each Muslim, feels the pains of humanity, and suffers the problems of society. Like all other faithful believers, the Awaited Imam (‘a) is in expectation of the Promised Day on which he shall reappear. In other words, he is imperceptible to us but witnesses all that takes place on earth

p: ۷۴

The concept of expecting the advent of the Awaited Imam was significantly – –) stressed by the Holy Prophet (S) as has been reported by Muslims in general. Nevertheless, practical and sentimental emphasis on this concept is one of the (distinctive features of the followers of the Ahl al-Bayt (‘a

Responsibility and Will to Change

The process of paving the way for the advent of the Awaited Imam put into effect by the virtuous community is not just a hypothetical idea or doctrinal duty, as is believed by some Muslims and people of other religions. Moreover, it is not just a psychological and spiritual state, although each of these aspects plays a considerable role in the .process of paving the way for the advent

Most importantly, this process is a practical political movement that exists in the Muslim nation and is present as a feeling of responsibility towards all the events that take place within the nation. This feeling generates a strong willpower to work towards achieving this goal and, at the same time, prevent the nation from surrendering to tyrannical rulers or cultural and educational pressures. This very distinctive feature has singled out the virtuous community throughout the history of .Islam

Return to Genuine Islam

Another feature of the virtuous community is that its individuals actively promote the advent of the Awaited Imam and support it against the material and non-religious cultures that are holding sway over the Western world. This will hold true in the .(future, as is confirmed by traditions of the Holy Infallibles (‘a

As far as the present is concerned, the role of the virtuous community in introducing Islam to the social, political, and cultural spheres of other societies can be clearly observed in spite of the fact that there have been many attempts to eradicate Islam ,or to reduce its importance from life

(especially in present times.)

By strengthening this idea in the minds of people, we believe that, we can win the support of the Holy Imams (a) in achieving the goals of their existence and maintaining and perpetuating their vital roles in Muslim society through the virtuous community, especially after the occultation of the Awaited Imam—may Allah hasten his reappearance.

In view of the above, it was necessary to create such a virtuous community. Therefore, its creation was not just an issue of guiding people to the right path and establishing the final proof against them, although this purpose did influence the formation of this community whose members believed in the divinely commissioned leadership of the Twelve Imams (a) and their sacred standing in the Muslim nation.

The text of the following tradition, which is reported by Shaykh al-Kulayni from Imam al-Jawad (a) on the authority of his forefathers on the authority of the Holy Prophet (S), may shed light on the nature of the purpose behind building this virtuous community:

إِنَّ اللَّهَ خَلَقَ الْإِسْلَامَ فَجَعَلَ لَهُ عَرَضَهُ،

وَجَعَلَ لَهُ نُورًا، وَجَعَلَ لَهُ حِضْنًا، وَجَعَلَ لَهُ نَاصِرًا. فَأَمَّا

عَرَضَتُهُ فَالْقُرْآنُ، وَأَمَّا نُورُهُ فَالْحِكْمَةُ، وَأَمَّا حِضْنُهُ فَالْمَعْرُوفُ،

وَأَمَّا أَنْصَارُهُ فَأَنَا وَأَهْلُ بَيْتِي وَشِيعَتُنَا. فَأَجِبُوا أَهْلَ

بَيْتِي وَشِيعَتَهُمْ وَأَنْصَارَهُمْ؛ فَإِنَّهُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ

الدُّنْيَا فَنَسَبَنِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ لِأَهْلِ السَّمَاءِ اسْتَوْدَعَ

اللَّهُ حُبِّي وَحُبَّ أَهْلِ بَيْتِي وَشِيعَتِهِمْ فِي قُلُوبِ الْمَلَائِكَةِ،

فَهُوَ عِنْدَهُمْ وَدِيعُهُ إِلَى يَوْمِ الْقِيَامَةِ. ثُمَّ هَبَطَ بِي إِلَى أَهْلِ

الْأَرْضِ فَسَبَبَنِي إِلَى أَهْلِ الْأَرْضِ فَاسْتَوْدَعَ اللَّهُ عَزَّ وَجَلَّ حُبِّي

وَحُبَّ أَهْلِ بَيْتِي وَشِيعَتِهِمْ فِي قُلُوبِ مُؤْمِنِي أُمَّتِي. فَمُؤْمِنُو
أُمَّتِي يَحْفَظُونَ وَدِيْعَتِي فِي أَهْلِ بَيْتِي إِلَى يَوْمِ الْقِيَامَةِ.
أَلَا فَلَوْ أَنَّ الرَّجُلَ مِنْ أُمَّتِي عَبَدَ اللَّهَ عَزَّ وَجَلَّ عُمرَهُ
أَيَّامَ الدُّنْيَا ثُمَّ لَقِيَ اللَّهَ عَزَّ وَجَلَّ مُبْغِضًا لِأَهْلِ بَيْتِي
وَشِيعَتِي مَا فَرَّجَ اللَّهُ صَدْرَهُ إِلَّا عَنِ النَّفَاقِ.

Verily, Almighty Allah has created Islam and

made for it a courtyard, a light, a fortress, and a supporter. The courtyard

of Islam is the Qur'an; its light, its wisdom, its fortress, a kind act; and

its supporters, I, my Household and our adherents (Shi`ah). You should thus

bear love for my Household, their adherents, and their supporters. When I was

ascending to the Lowest Sky where Archangel Gabriel introduced me to the

inhabitants of the skies, Almighty Allah ordered the angels to maintain love

for me, my Household, and their adherents in their hearts. Hence, this love remains

a trust with the angels up to the Day of Resurrection. Then, the Archangel led me

down to the earth and introduced me to its inhabitants. There Almighty

Allah ordered the believers among the inhabitants of the earth to maintain

love in their hearts for me, my Household, and their adherents; therefore

the believers of my nation shall keep this love as a trust and shall consider

it in their treatment of my Household, up to the Day of Resurrection. Truly I

say, if a man from my nation lives his entire worldly life worshipping

Almighty Allah but meets Him bearing malice against my Household and my

Shi`ah, Almighty Allah will not judge him but as a hypocrite. [\[1\]](#)

p: ۷۶

In the fifth book of this series when the roles of each of the Holy Imams (‘a) will be – –۱
discussed in detail, another discourse about the concept of the Awaited Imam in its
.cultural aspect will be presented

.Shaykh al-Kulayni, al-Kafi ۲:۴۶, H.۳ – –۲

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p: ۷۷

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p: ٧٨

Point

Undoubtedly, the general objectives of building a virtuous community contribute to the characteristics and features that are required in such a community. Likewise, these characteristics redound on the details of the necessity of building it. This fact may give reasons for the similarity in some points of these three aspects (i.e. objectives, characteristics, and features), yet there are differences with regard to .different perspectives of any propounded point

It is necessary to introduce the basic characteristics and features that must distinguish this virtuous community so that its individuals can play their essential roles in the history of Islam and perpetuate the roles of the Holy Imams (‘a) by defending .Islam and safeguarding Muslim society

In this discussion, we will summarize and catalogue these characteristics, including .those previously mentioned

The Holy Imams of the Ahl al-Bayt (‘a) constructed the virtuous community to ensure the maintenance of the genuine doctrines of Islam and insulate it from the influence of the intellectual and cultural components of the Roman, Persian, and Greek civilizations that led some groups of Muslims to atheism, apostasy, and intellectual corruption in the early centuries of Islam

The Holy Imams (‘a) also aimed at keeping the virtuous community sound from cultural lethargy that inflicted the Muslim nation after being exposed to cultures of new nations that joined the Muslim world bringing with them huge fortunes, luxurious lifestyles and new methods of lustful entertainment

Furthermore, the Holy Imams (‘a) warned the virtuous community about being manipulated by the psychological and spiritual reactions that led some groups of Muslims to pursue seclusion and self-isolation, as can be seen in Sufism and esotericism. These movements led other groups, such as the Khawarij and the Qaramisah movements, to fall into the abyss of anarchism and openly rebel against Muslim society and its system of rule, canceling all duties and condemning all the common manners and habits of Muslim society as futile. This further led a third category to unfounded fanaticism and immoderation in emotions that changed into various sects and beliefs, including the Ghulat (extremists), the Nawasib (antagonists of the Ahl al-Bayt (‘a) and their followers), the Qadariyyah (fatalists), and the Mufawwiḡah (indeterminists)

The Holy Imams (‘a) maintained a balanced lifestyle and instilled a sound belief in their followers so that they could preserve the genuine doctrines of Islam and possess the ability

to survive, co-exist, and act dynamically by activating, impressing and inspiring others
.with their firm faith

Because of this fact, if we observe the movement of this virtuous community and its progress throughout the history of Islam, we will notice genuineness and deep-rootedness on the one hand and expansion, steadfastness and firmness on the other in spite of the persecution and attempts at eradication that this virtuous community had to encounter. Nevertheless, the individuals of this community did not flee from social realities or cloister themselves in distant areas of Muslim lands. On the contrary, they coexisted with their brethren in Muslim cities and in the centers of scientific, cultural, and religious knowledge, such as Iraq, Iran, Turkey, Lebanon, Syria, Middle Asia, Afghanistan, Azerbaijan, some important districts of Africa, countries of the Persian Gulf, and the Indian subcontinent (India and Pakistan). The virtuous community has thus included individuals from all nationalities, like the Arabs, Persians, Turks, Kurds, Indians, Berbers, Africans, and many more

Thus, it is probable that the Holy Imams (‘a), having understood this fact, did not deem it necessary to exhort their followers to exert excessive effort in the domain of propagation, because true belief can perform this mission automatically when it is proposed and offered before a nation. In this respect, Shaykh al-Kulayni has reported
:Thabit ibn Sa`id as saying that Imam al-Sadiq (‘a) once told him

يَا ثَابِتُ، مَا لَكُمْ وَلِلنَّاسِ؟ كُفُّوا عَنِ

النَّاسِ! وَلَا تَدْعُوا أَحَدًا إِلَىٰ أَمْرِكُمْ. فَوَاللَّهِ لَوْ أَنَّ أَهْلَ

السَّمَاءِ وَأَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَىٰ أَنْ يُضِلُّوا عَبْدًا يُرِيدُ

اللَّهُ هُدَاهُ مَا اسْتَطَاعُوا. كُفُّوا عَنِ النَّاسِ وَلَا يَقُلْ أَحَدُكُمْ

أَخِي وَابْنُ عَمِّي وَجَارِي! فَإِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا

طَيَّبَ رُوحَهُ، فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ، وَلَا بِمُنْكَرٍ

إِلَّا أَنْكَرَهُ، ثُمَّ

يَقْدِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أُمَّرَةً.

O Thabit, why are you arguing with the people? Stop debating with them attempting to convince them to join your creed) and do not summon them to your belief. I swear by Allah that if all the inhabitants of the skies and all the inhabitants of the earth help each other to mislead a servant (of Allah) whom Almighty Allah wants to guide, they shall never be able to do so. Stop arguing with the people and do not impose your belief on anyone even if you believe one will respond because he is your brother, cousin, or neighbor. Verily, if Almighty Allah wants somebody to join the truth, He will make his soul responsive. As a result, he will follow that which is decent and reject that which is vile. Then, Almighty Allah will cast in his heart a word that will inspire

[\(the correct attitude.\)](#)

p: ٨١

.Shaykh al-Kulayni, al-Kafi ٢:٢١٣, H. ٢ – ١

To make this clear, such commands to refrain from arguing with people about doctrine and such warnings against inviting them to accept beliefs are meant for no reason other than to avoid divisive disputes and unwanted discrepancies. This fact is confirmed by another tradition also reported by Shaykh al-Kulayni from one of the Holy Imams (a

وَلَا تُخَاصِمُوا بَدِينِكُمُ النَّاسَ، فَإِنَّ

الْمُخَاصِمَةَ مُمْرِضَةٌ لِلْقَلْبِ. فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ

لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ

اللَّهُ يَهْدِي مَنْ يَشَاءُ) وَقَالَ: (أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا

مُؤْمِنِينَ)

Do not

.dispute with people about your religion, for dispute gives rise to rumors

Almighty Allah has said to His Prophet (S), ‘Surely, you cannot guide whom

you love, but Allah guides whom He pleases. (٢٨:٥٦)’ He has also said, ‘Will

[\(١٠/٩٩\)؟](#) (you then force mankind to become believers?)

p: ٨٢

.Shaykh al-Kulayni, al-Kafi ٢:٢١٣-٢١٤ – –١

At the same time, some other traditions encourage inviting others to the true faith when there is a suitable chance or when this would not lead to dispute, because [\(inviting to the true faith is a religious duty\).](#)

In this way, we can understand why the Holy Imams of the Ahl al-Bayt (‘a) have always laid stress on demonstration of the pillars of religion in general and loyalty to the divinely commissioned leadership of the Ahl al-Bayt (‘a) (i.e. wilayah) in particular. They have also discriminated between Islam and atheism (kufr), and Islam and faith (iman). Of course, all such demonstrations mean to highlight the features of the true faith.

The distinctive feature of the faith of this virtuous community is love for Imam `Ali and the other eleven Imams (‘a) with the belief that they are the divinely designated leaders of Muslims. According to some traditions, true faith is linked to wilayah (divinely commissioned leadership of the Ahl al-Bayt (‘a)). Through an authentic chain of authority, Zurarah has reported Imam al-Baqir (‘a) as saying

بُني الإسلام على خمسٍ أشياء: على
الصَّلاةِ، والزَّكَاةِ، والحجِّ، والصَّوْمِ، والوِلايَةِ.

Islam is

based on five things: Salat (prayer), zakat (poor-rate), hajj (pilgrimage), Sawm (fasting), and wilayah)

”Zurarah asked, “What is the best among these things

p: ٨٣

This topic will be discussed along with its divergent aspects in the coming book, – – Security System of the Virtuous Community (security policies). In my thesis about Imam al-Mahdi (‘a), I have also shed light on this topic

:The Imam (‘a) answered

الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهُنَّ،

وَالْوَلِيُّ هُوَ الدَّلِيلُ عَلَيْهِنَّ.

The best of them is wilayah, because it is the key to the others and the wali is the guide to them

”?Zurarah asked, “What is next in being the best

”.The Imam (‘a) answered, “Then comes prayer

”?Zurarah asked, “What is next

The Imam (‘a) answered, “Then comes zakat, because Almighty Allah has paired it with prayer and mentioned prayer first

”?Zurarah asked, “What is next

”.The Imam (‘a) answered, “Then comes hajj

”?Zurarah asked, “What is next

(1)The Imam (‘a) answered, “Then comes fasting.”

According to another tradition reported by Shaykh al-Saduq in his book of al-Amali, Abu-Hamzah al-Thumali reported Imam `Ali ibn al-Husayn (Zayn al-Abidin) (‘a) as saying

قَالَ سَلْمَانُ الْفَارِسِيُّ رَحِمَهُ اللَّهُ

عَلَيْهِ: كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

إِذْ أَقْبَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ:

يَا عَلِيُّ، أَلَا أُبَشِّرُكَ؟ قَالَ: بَلَى، يَا رَسُولَ اللَّهِ. قَالَ: هَذَا

حَبِيبِي جِبْرَائِيلُ يُخْبِرُنِي عَنِ اللَّهِ جَلَّ جَلَالُهُ أَنَّهُ قَدْ أُعْطِيَ
 مُجِيبِكَ وَشِيعَتِكَ سَبْعَ خِصَالٍ: الرَّفَقَ عِنْدَ الْمَوْتِ، وَالْأُنْسَ
 عِنْدَ الْوَحْشَةِ، وَالنُّورَ عِنْدَ الظُّلْمَةِ، وَالْأَمْنَ عِنْدَ
 الْفَزَعِ، وَالْقِسْطَ عِنْدَ الْمِيزَانِ، وَالْجَوَازَ عَلَى الصِّرَاطِ،
 وَدُخُولَ الْجَنَّةِ قَبْلَ سَائِرِ النَّاسِ مِنَ الْأُمَّمِ بِثَمَانِينَ
 عَامًا.

Salman

al-Farisi—may Allah have mercy upon him—narrated that he was with the Holy
 (Prophet (S) when `Ali ibn Abi-Talib (‘a) joined them. The Holy Prophet (S
 said to him, ‘O `Ali, May I convey some good news to you?’ ‘Yes, Allah’s
 Messenger! You may,’ answered `Ali (‘a). The Holy Prophet (S) said, ‘Dear Archangel
 Gabriel has just informed me that Almighty Allah has bestowed ٧ blessings on
 those who love you and are your followers. These are (١) lenience at the hour
 of death, (٢) company during loneli-ness of the grave, (٣) light in the
 ,darkness of the grave, (٤) security against the horror of the Day of Resurrection
 justice at The Balance, (٥) permission to cross the Discriminating (٥)
 (Bridge, and (٧) entry to Paradise eighty years before other nations.’^٢

p: ٨٤

.Shaykh al-Kulayni, al-Kafi ٢:١٨-١٩; al-Hurr al-`Amili, Wasa'il al-Shi`ah ١:٧, H.٢ – ١
 Shaykh al-Saduq, al-Amali, p. ٤١٦, H. ٥٤٨. Many traditions have demonstrated the – ٢

same content of this tradition. For instance, see `Allamah al-Majlisi, Bihar al-Anwar .٧٨:٩, H. ٤ as well as other reference books appertaining to qualities of the Shi`ah

The Holy Imams of the Ahl al-Bayt (‘a) have specified a number of features and indications that confirm this love and loyalty to the Ahl al-Bayt (‘a) in a person. The most eminent of these indications are piety, hard work, steadfastness against hardships, and self-sacrifice, epitomized by the practice of visiting the holy tomb of Imam al-Husayn (‘a) at Karbala', as is maintained by a number of traditions

Turning to the Ahl al-Bayt (‘a) to Obtain Religious Knowledge

Point

Another essential feature that characterizes the individuals of the virtuous community from others is the issue of obtaining religious law from its genuine and authentic sources. They are also distinguished for deriving religious decisions about the settlement of disputes and regarding emerging issues from an ‘Infallible Imam’ (‘a), ‘virtuous man’ or ‘decent jurisprudent’.

Although all Muslims unanimously agree that the Holy Qur’an and Sunnah are the two basic sources of Islamic laws, the followers of the Ahl al-Bayt (‘a) are distinguished from the other Muslims by a number of important points in this respect. These points are as follows:

Understanding the Holy Qur’an

The followers of the Ahl al-Bayt (‘a) are characterized by turning to the Holy Imams (‘a) in the understanding of the Holy Qur’an and religious issues that depend upon the Holy Qur’an. They have learnt to distinguish between the abrogating and the abrogated texts of the Holy Qur’an, the decisive and the allegorical, the specific and the general and the summarized and the detailed. Likewise, they have learned the motives of the revelation of each verse as well as other points appertaining to the exegesis and interpretation of the Holy Qur’an.

All Muslims unanimously agree that `Ali and the Ahl al-Bayt (‘a) were the most learned in the sciences of the Holy Qur’an. Authentic traditions reported by both Sunnis and Shiites demonstrate this fact.

:In this regard, the Holy Prophet (S) is reported to have said

”كَيْفَ تُخَلَّفُونِي فِي الثَّقَلَيْنِ؟“ قِيلَ: ”وَمَا
الثَّقَلَانِ يَا رَسُولَ اللَّهِ؟“ قَالَ: ”الْأَكْبَرُ كِتَابُ اللَّهِ؛ سَبَبُ
طَرَفُهُ بِيَدِ اللَّهِ وَطَرَفُهُ بِأَيْدِيكُمْ. فَتَمَسَّكُوا بِهِ لَنْ
تَزُولُوا وَلَنْ تَضِلُّوا. وَالْأَصْغَرُ عِزَّتِي؛ فَإِنَّهُمَا لَنْ
يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضِ. وَسَأَلْتُ لَهُمَا ذَلِكَ
رَبِّي. وَلَا تَقَدِّمُوهُمَا فَتَهْلِكُوا، وَلَا تُعَلِّمُوهُمَا فَإِنَّهُمَا
أَعْلَمُ مِنْكُمْ.“

How will you behave after me regarding the two Weighty“

”?Things?” He was asked, “Allah’s Messenger, what are the two Weighty Things

He (S) explained, “The major Weighty Thing is Allah’s Book. One of its edges

is in Allah’s Hand while the other is in yours; so, adhere to it persistently

.so that you shall never slip or stray. The minor Weighty Thing is my Progeny

Verily, these two things shall never separate from each other until they both

join me at the Divine Pond. I have prayed to my Lord to guarantee this for

me. So, do not precede them lest you shall perish and do not impose your

(knowledge on them, for they are verily more knowledgeable than you.”⁽¹⁾

Acquaintance with the Holy Sunnah

The followers of the Ahl al-Bayt (‘a) always turn to the Ahl al-Bayt (‘a) to acquaint themselves with the Holy Sunnah, which has been exposed to problems of forgery

and obscurity. The reason for such problems can be summed up in the following
:points

p: ٨٧

Al-Tabarani, al-Mu`jam al-Kabir ٣:٤٤, H. ٢٤٨١; Ibn Hajar, al-Sawa`iq al-Muhriqah, --١
.pp. ٢٢٨-٢٢٩

Some Prophetic traditions have been unfaithfully transmitted and intentionally (١)
.distorted

The texts of other traditions have been separated from the circumstances under (٢)
.which they were uttered

Many traditions about the Holy Prophet (S) have been invented, forged, and (٣)
.fabricated

.Some genuine Prophetic traditions were suspended due to certain personal views (٤)

Some people intentionally disregarded some genuine traditions claiming that they (٥)
served no interest for Islam. As a result, confusion and immense commotion
.overshadowed some Islamic laws

One of the distinctive features of the followers of the Ahl al-Bayt (‘a) was that they
turned to the Holy Imams (‘a) alone(٦) to receive, understand, and learn the Holy
Sunnah. They believed that the Imams (‘a) held the Holy Sunnah in its entirety without
need to turn to any other conjectural points of evidence to reach the true religious
.law

p: ٨٨

The followers of the Ahl al-Bayt (‘a) accept the report of any trustworthy person – ١ –
who reports from one of the Holy Infallibles (‘a); they, therefore accept generally the
reports of the trustworthy reporters even if they follow other Muslim sects or
jurisprudential schools other than the Ahl al-Bayt’s (‘a). By doing so, they in reality
accept the sayings and judgments of the Ahl al-Bayt (‘a) alone, because a very limited
number of traditions that are reported by other than the Ahl al-Bayt (‘a) has been
proven authentic while all the others have not been proven so. These very few
accepted narrations are called ‘al-nabawi (the Prophetic traditions)’ and famously
known by all Muslims who transmitted them from one generation to another.
However, some scholars also doubt such narrations because their chains of authority
.have not been found adequately authentic

Acting upon the Verdicts of an Upright, Living, Well–Versed Jurisprudent

In the process of receiving religious law, the followers of the Ahl al-Bayt (‘a) are restricted to taking such laws from a just and responsible (‘adil) mujtahid (well-versed jurisprudent) who is known to be experienced in Muslim jurisprudence. He must be extremely pious and God-fearing. The truth about his character must be acquired through personal investigation and a sense of responsibility, free from the intimidation of rulers

Acting according to a mujtahid’s verdicts and judgments and becoming acquainted with religious conditions about a certain issue or dispute, as well as compliance with the verdicts of a living mujtahid, must be restricted to a person who has lived the event and whose characteristics and qualities can be easily observed by people

This point has given the followers of the Ahl al-Bayt (‘a) a good opportunity to move within the true framework of Muslim legislation. They have, therefore, kept themselves away from dilemmas that are faced by the followers of other Muslim sects regarding verdicts, leading them to massive contradiction, discrepancy, and disputes about verdicts, judgments, and conditions. This may be the logic behind the Holy Prophet (S) highlighting the significance of referring to the Ahl al-Bayt (‘a) with regard to the laws of Islam in addition to the significance of loyalty to their

p: ۸۹

Although the Arabic word ‘adil literally means impartial, the characteristic of – ۱
‘adalah goes beyond justice to include decency

Although the stipulation of acting upon the verdicts of an living mujtahid is not – ۲
unanimously agreed upon by the Ahl al-Bayt (‘a) School, the greater majority of
scholars, in the recent ages at least, comply with this term

divinely commissioned leadership. Through many authentic and uninterrupted reported traditions, the Holy Prophet (S) emphasized this on many occasions. One form of such emphasis is the famous tradition known as Hadith al-Thaqalayn (the Two Weighty Things) in which the Holy Prophet (S) says

إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ؛ كِتَابَ اللَّهِ
وَعِزَّتِي أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضَلُّوا
بَعْدِي أَبَدًا، وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Indeed, I leave among you the two weighty things: the Book of Allah and my Household—the

Ahl al-Bayt (‘a). If you adhere to them, you shall never stray after me. They

[\(shall never leave one another until they both join me at the Divine Pond.\)](#)

In the same way, the Holy Imams (‘a) have laid great emphasis on referring to them (marji`iyah) regarding the religious laws through numerous clear-cut traditions. They have thus educated their followers to carry out this duty and warned them against falling into deviations by depending upon conjecture or equitable preferences (istihsan) in the process of attaining religious law

p: ٩٠

Ibn Hajar: al-Sawa`iq al-Muhriqah p. ٣٤١; al-Muttaqi al-Hindi: Kanz al-`Ummal – ١

.١:١٨٥-١٨٩

In the view of the Ahl al-Bayt (‘a), achieving the highest ranks of human perfection is one of the objectives of Islam and signifies the essential quality that the individuals of the virtuous community must possess so that they can play their roles in human history adequately. Only by doing so can these individuals influence the progress of human history and bring victory, wealth, and divine fortune to a society. Declaring this fact, the Holy Qur’an states

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَا هُمْ بِمَا كَانُوا يَكْسِبُونَ

And if the people of the towns had believed and shown piety, We would certainly have opened up for

them blessings from the heaven and the earth, but they rejected, so We

(overtook them for what they had earned. (7/96

The Ahl al-Bayt (‘a) emphasized this not only in the course of educating their followers (Shi`ah), but also while demonstrating their identity and personality. In this respect, Imam al-Riḥā (‘a) is reported to have quoted the Holy Prophet (S) as saying to Imam ‘a, Ali (‘a

يَا عَلِيُّ؛ طُوبَىٰ لِمَنْ أَحْبَبَكَ وَصَدَّقَ

بِكَ، وَوَيْلٌ لِمَنْ أَبْغَضَكَ وَكَذَّبَ بِكَ. مُحِبُّوكَ مَعْرُوفُونَ فِي

السَّمَاءِ السَّابِعَةِ وَالْأَرْضِ السَّابِعَةِ السُّفْلَىٰ وَمَا بَيْنَ ذَلِكَ. هُمْ

أَهْلُ الدِّينِ وَالْوَرَعِ وَالسَّمْتِ الْحَسَنِ وَالتَّوَّاضِعِ لِلَّهِ عَزَّ

وَجَلَّ؛ خَاشِعَةٌ أَبْصَارُهُمْ، وَجِلَّةٌ قُلُوبُهُمْ لِذِكْرِ اللَّهِ عَزَّ

وَجَلَّ، وَقَدْ عَرَفُوا حَقَّ وَلَايَتِكَ.

O `Ali, blessed be those

who love you and believe in you. Woe be to those who bear malice against you
,and belie you. Your devotees are known by the inhabitants of the Seventh Sky
the seventh layer of the earth, and whatever exists between these two. They
are the people of religiousness, piety, noble manners, and submission to
,Almighty Allah. Their eyes and their hearts are always full of fear whenever Allah
the Almighty and Majestic, is mentioned. They have recognized their duties
[\(towards your \(divinely commissioned\) leadership.\)](#)

p: ٩١

.Shaykh al-Saduq: `Uyun Akhbar al-Riḥa, ١:٢٦١, H.٢١ --١

In this regard, traditions have described a number of attributes and basic features that the followers of the Ahl al-Bayt (‘a) must enjoy. These features are as follows

Worship and Asceticism

Traditions have laid emphasis on all aspects of asceticism and perseverance in worship. Many traditions carry an excellent depiction of the exemplary worship of the Ahl al-Bayt’s followers. In this regard, Abul-Miqdad has reported Imam al-Baqir (‘a) as saying to him

يَا أَبَا الْمِقْدَادِ؛

إِنَّمَا شِيعَةُ عَلِيِّ الشَّاحِبُونَ النَّاحِلُونَ الذَّابِلُونَ: ذَابِلَهُ
شَفَاهُهُمْ، خَمِيصَهُ بَطُونُهُمْ، مَتَعَيْرَهُ أَلْوَانُهُمْ، مُصَفَّرَهُ
وُجُوهُهُمْ. إِذَا جَنَّهُمُ اللَّيْلُ اتَّخَذُوا الْأَرْضَ فِرَاشًا وَاسْتَقْبَلُوا
الْأَرْضَ بِجِبَاهِهِمْ. كَثِيرٌ سُجُودُهُمْ، كَثِيرَةٌ دُمُوعُهُمْ، كَثِيرٌ
دُعَاؤُهُمْ، كَثِيرٌ بُكَاءُهُمْ. يَفْرَحُ النَّاسُ وَهُمْ مَحْزُونُونَ...

O Abul-Miqdad, the Shi`ah of `Ali are only those

who are pale, thin, and feeble. Their lips are faded because of worship and their stomachs are emaciated. Their faces are pale and yellowish. When night comes upon them, they take the ground as their beds and welcome the ground with their foreheads. Their prostrations are long, their teardrops heavy, and their prayers innumerable. While people rejoice, they remain in grief. (1)

-Shaykh al-Mufid, in his book of al-Irshad and Shaykh al

:Tusi, in his book of al-Amali, have reported the following

One luminous night the Commander of the Faithful, Imam `Ali, (‘a) went out of his house towards the graveyard. A group of people followed him. He turned towards them and asked who they were

.We are your followers (Shi`ah), Amir al-Mu'minin,” they answered“

”.He said, “But I cannot see the marks of a true Shi`ah on your faces

.What are the marks of a true Shi`ah?” asked they“

:He (‘a) said

صُنْفُ الْوُجُوهِ مِنَ السَّهْرِ، عُمَشُ الْعَيْنِ
مِنَ الْبَكَاءِ، حُدْبُ الظُّهُورِ مِنَ الْقِيَامِ، حُمْصُ الْبُطُونِ مِنَ
الصَّيَامِ، ذُبْلُ الشَّفَاهِ مِنَ الدُّعَاءِ، عَلَيهِمْ غَبْرَةٌ
الْخَاشِعِينَ.

The true

Shi`ah are pale-faced because of staying up at night, thin-stomached because

of fasting, and dry-lipped because of endless praying to Almighty Allah. The

[\(1\)](#) “dust of humility covers them.”

Further details of these features described by Imam `Ali (‘a) for the true Shi`ah can be envisaged from his discourse with al-Ahnaf ibn Qays as reported by Shaykh al-Saduq in his book of Sifat al-Shi`ah (Qualities of the Shi`ah

Al-Ahnaf ibn Qays once invited Amir al-Mu`minin (‘a) to al-BaSrah after the Battle of the Camel. When Amir al-Mu`minin responded to the invitation, he asked al-Ahnaf to also include his companions in the invitation. Some very reverent people with withered skin came in

O Amir al-Mu'minin," asked al-Ahnaf, "What has befallen these people? Was it"
"scarcity of food or the terror of war

p: ۹۳

.Al-Irshad, p. ۱۱۴; al-Amali, p. ۲۱۶, H. ۳۷۷ – –۱

:Answering him, Amir al-Mu'minin ('a) said

لَا يَا أَحَنَفُ! إِنَّ اللَّهَ سُبْحَانَهُ أَحَبُّ أَقْوَامًا

تَنَسَّكُوا لَهُ فِي دَارِ الدُّنْيَا تَنَسَّكَ مَنْ هَجَمَ عَلَى مَا عَلِمَ

مِنْ قُرْبِهِمْ مِنْ يَوْمِ الْقِيَامَةِ مِنْ قَبْلِ أَنْ يُشَاهِدُوهَا فَحَمَلُوا

أَنْفُسَهُمْ عَلَى مَجْهُودِهَا وَكَانُوا إِذَا ذَكَرُوا صَبَاحَ يَوْمِ الْعَرْضِ

عَلَى اللَّهِ سُبْحَانَهُ تَوَهَّمُوا خُرُوجَ عُنُقٍ يَخْرُجُ مِنَ النَّارِ يَحْشُرُ

الْخَلَائِقَ إِلَى رَبِّهِمْ تَبَارَكَ وَتَعَالَى وَكِتَابٍ يَبْدُو فِيهِ عَلَى

رُؤُوسِ الْأَشْهَادِ فَصَائِحُ ذُنُوبِهِمْ، فَكَادَتْ أَنْفُسُهُمْ تَسِيلُ سَيْلَانًا

أَوْ تَطِيرُ قُلُوبُهُمْ بِأَجْنِحَةِ الْخَوْفِ طَيْرَانًا، وَتَفَارِقُهُمْ عُقُولُهُمْ

إِذَا غَلَّتْ بِهِمْ مِنْ أَجْلِ التَّجَرُّدِ إِلَى اللَّهِ سُبْحَانَهُ غَلِيَانًا.

فَكَانُوا يَحْنُونَ حَنِينَ الْوَالِدِ فِي دُجَى الظُّلَمِ، وَكَانُوا يُنْفَجُونَ

مِنْ خَوْفٍ مَا أَوْقَفُوا عَلَيْهِ أَنْفُسَهُمْ، فَمَضَوْا ذُبُلَ الْجِسَامِ،

حَزِينَةً قُلُوبُهُمْ، كَالِحَةً وَجُوهُهُمْ، ذَابِلَةً شَفَاهُهُمْ، حَامِصَةً

بُطُونَهُمْ، تَرَاهُمْ سُكَارَى. سَمَارٌ وَحَشَهُ بِاللَّيْلِ، مُتَخَشِّعُونَ

كَأَنَّهُمْ شَتَانٌ بَوَالٍ، قَدْ أَخْلَصُوا لِلَّهِ أَعْمَالَهُمْ سِرًّا وَعَلَانِيَةً،

فَلَمْ تَأْمَنْ مِنْ فَرَغِهِ قُلُوبُهُمْ، بَلْ كَانُوا كَمَنْ حَزَسُوا قِبَابَ

خَرَاجِهِمْ. فَلَوْ رَأَيْتَهُمْ فِي لَيْلَتِهِمْ، وَقَدْ نَامَتِ الْعُيُونُ،

وَهَدَّاتِ الْأَصْوَاتُ، وَسَكَتِ الْحَرَكَاتُ مِنَ الطَّيْرِ فِي الْوُكُورِ

وَقَدْ نَهْنَهُمْ هَوْلُ يَوْمِ الْقِيَامَةِ بِالْوَعِيدِ عَنِ الرَّقَادِ كَمَا

قَالَ سُبْحَانَهُ: "أَفَامِنْ أَهْلِ الْقُرَى أَنْ يَأْتِيَهُمْ بِأَسْنَا

بَيَاتًا وَهُمْ نَائِمُونَ؟“ فَاسْتَيْقَظُوا إِلَيْهَا فِرْعَيْنَ، وَقَامُوا إِلَى
صَلَاتِهِمْ مُعْوَلِينَ، بَاكِينَ تَارَةً وَأُخْرَى مُسَبِّحِينَ، يَبْكُونَ
فِي مَحَارِبِهِمْ وَيَزُتُونَ، يَضْطَفُونَ لِفَلَّةٍ مُظْلَمَةٍ بِهِمَا يَبْكُونَ.
فَلَوْ رَأَيْتَهُمْ يَا أَحْنَفُ فِي لَيْلَتِهِمْ قِيَامًا عَلَى أَطْرَافِهِمْ،
مُنْحَبِيَةً ظُهُورُهُمْ يَتَلَوْنَ أَجْزَاءَ الْقُرْآنِ لِصَلَاتِهِمْ، قَدْ
اشْتَدَّتْ إِغْوَالُهُمْ وَنَحِيْبُهُمْ وَزَفِيرُهُمْ، إِذَا زَفَرُوا خِلَتِ النَّارُ
قَدْ أَخَذَتْ مِنْهُمْ إِلَى حَلَاقِيْمِهِمْ، وَإِذَا أَعْوَلُوا حَسِبْتَ السَّلَاسِلُ
قَدْ صُفِّدَتْ فِي أَعْنَاقِهِمْ، فَلَوْ رَأَيْتَهُمْ فِي نَهَارِهِمْ إِذَا لَرَأَيْتَ
قَوْمًا ”يَمْسُونَ عَلَى الْأَرْضِ هَوْنًا“ وَيَقُولُونَ ”لِلنَّاسِ حُسْنًا فَإِذَا
”حَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا“ ”وَإِذَا مَرُّوا بِاللَّغْوِ
مَرُّوا كِرَامًا“. قَدْ قَيَّدُوا أَقْدَامَهُمْ مِنَ التَّهْمَاتِ، وَأَبْكَمُوا
أَلْسِنَتَهُمْ أَنْ يَتَكَلَّمُوا فِي أَعْرَاضِ النَّاسِ، وَسَجَّمُوا أَسْمَاعَهُمْ
أَنْ يَلِجَهَا حَوْضُ حَائِضٍ، وَكَحَلُّوا أَبْصَارَهُمْ بِغَضِّ الْبَصْرِ عَنِ
الْمَعَاصِي، وَانْتَحَوْا دَارَ السَّلَامِ الَّتِي مَنْ دَخَلَهَا كَانَ آمِنًا
مِنَ الرَّيْبِ وَالْأَحْزَانِ. فَلَعَلَّكَ يَا أَحْنَفُ شَغَلَكَ نَظْرَكَ فِي
وَجْهِ وَاحِدَةٍ تُبْدِي الْأَسْقَامَ بِغَضَارِهِ وَجْهَهَا، وَدَارٍ قَدْ أُشْغِلَتْ
بِنَفْسِ رَوَاقِهَا وَسُتُورٍ قَدْ عَلَّقْتَهَا، وَالرِّيْحُ وَالْأَجَامُ مَوْكَلَةٌ
بِشَمْرِهَا. وَلَيْسَتْ دَارُكَ هَذِهِ دَارَ الْبَقَاءِ فَأَحْمَتِكَ الدَّارُ
الَّتِي خَلَقَهَا اللَّهُ سُبْحَانَهُ مِنْ لَوْلُوهِ بِيَضَاءٍ، فَشَقَّقَ فِيهَا
أَنْهَارَهَا، وَغَرَسَ فِيهَا أَشْجَارَهَا، وَأَظْلَلَ عَلَيْهَا بِالنُّضْجِ

مِنْ أَثْمَارِهَا وَكَبَسَهَا بِالعَوَاتِقِ مِنْ حُورِهَا. ثُمَّ أَسْكَنَهَا
أَوْلِيَاءَهُ وَأَهْلَ طَاعَتِهِ. فَلَوْ رَأَيْتَهُمْ يَا أَحْنَفُ وَقَدْ قَدِمُوا
عَلَى زِيَادَاتِ رَبِّهِمْ سُبْحَانَهُ فَإِذَا ضُرِبَتْ جَنَائِبُهُمْ صَوَّتَتْ
رَوَاحِلُهُمْ بِأَصْوَاتٍ لَمْ يَسْمَعْ السَّامِعُونَ بِأَحْسَنَ مِنْهَا، وَأَظْلَمَتْهُمْ
عَمَامَةٌ فَأَمْطَرَتْ عَلَيْهِمُ الْمِسْكَ وَالرَّادَانَ، وَصَهَلَتْ حُيُولُهَا
بَيْنَ أَغْرَاسِ تِلْكَ الْجِنَانِ، وَتَخَلَّتْ بِهِمْ نُوقُهُمْ بَيْنَ كُتُبِ
الرَّعْفَرَانِ وَيَتَطَيُّ مِنْ تَحْتِ أَقْدَامِهِمُ اللُّؤْلُؤُ وَالْمَرْجَانُ
وَاسْتَقْبَلَتْهُمْ فَهَارِ مَتُّهَا بِمَنَابِرِ الرِّيحَانِ. وَهَاجَتْ لَهُمْ
رِيحٌ مِنْ قِبَلِ الْعَرْشِ فَتَنَّتْ عَلَيْهِمُ الْيَاسْمِينَ وَالْأَقْحُونَ،
وَذَهَبُوا إِلَى بَابِهَا فَيَفْتَحُ لَهُمُ الْبَابَ رِضْوَانٌ ثُمَّ يَسْجُدُونَ
لِلَّهِ فِي فَنَاءِ الْجِنَانِ. فَقَالَ لَهُمُ الْجَبَّارُ: اِرْقُعُوا رُؤُوسَكُمْ،
فَإِنِّي قَدْ رَفَعْتُ عَنْكُمْ مَوْوَنَةَ الْعِبَادَةِ، وَأَسْكَنْتُكُمْ جَنَّةَ
الرِّضْوَانِ. فَإِنْ فَاتَكَ يَا أَحْنَفُ مَا ذَكَرْتُ لَكَ فِي صَدْرِ كَلَامِي،
لَتَتْرُكَنَّ فِي سَرَائِلِ الْقَطْرَانِ وَلَتَطَوَّفَنَّ بَيْنَهَا وَبَيْنَ
حَمِيمِ آنٍ، وَلَتَسْقَيْنَنَّ شَرَابًا حَارًّا الْعَلْيَانِ فِي أَنْصَاجِهِ، فَكُمْ
يَوْمَئِذٍ فِي النَّارِ مِنْ صُلْبٍ مَحْطُومٍ وَوَجْهِ مَهْشُومٍ وَمُشَوِّهِ
مَضْرُوبٍ عَلَى الْخَرْطُومِ، قَدْ أَكَلَتِ الْجَامِعَةُ كَفَّهُ، وَالتَّحَمَّ
الطَّوْقُ بَعْضُهُ. فَلَوْ رَأَيْتَهُمْ يَا أَحْنَفُ يُنْحَدِرُونَ فِي أَوْدِيَّتِهَا،
وَيَصْعَدُونَ جِبَالَهَا، وَقَدْ أَلْبَسُوا الْمُقَطَّعَاتِ مِنَ الْقَطْرَانِ،
وَأَقْرَبُوا مَعَ فُجَّارِهَا وَشَيَاطِينِهَا، فَإِذَا اسْتَعَاثُوا بِأَسْوَأِ

أَخَذَ مِنْ حَرِيقٍ شَدَّتْ عَلَيْهِمْ عَقَارِبُهَا وَحَيَاتُهَا، وَلَوْ رَأَيْتَ

مُنَادِيًا يُنَادِي وَهُوَ يَقُولُ: يَا أَهْلَ الْجَنَّةِ وَنَعِيمِهَا، وَيَا

أَهْلَ حُلِيِّهَا وَحُلَلِهَا، خُلُودٌ فَلَا مَوْتَ، فَعِنْدَهَا يَنْقَطِعُ رَجَاؤُهُمْ،

وَتَنْغَلِقُ الْأَبْوَابُ، وَتَنْقَطِعُ بِهِمُ الْأَسْبَابُ. فَكَمْ يَوْمَئِذٍ

مِنْ شَيْخٍ يُنَادِي وَاشْتَيْبَتْهُ! وَكَمْ مِنْ سَابٍ يُنَادِي وَاشْتَبَاهَهُ!

وَكَمْ مِنْ امْرَأَةٍ تُنَادِي وَافْضِيحَتْهُ! هَتِكْتَ عَنْهُمْ السُّتُورُ،

فَكَمْ يَوْمَئِذٍ مِنْ مَعْمُوسٍ بَيْنَ أَطْبَاقِهَا مَحْبُوسٍ. يَا لَكَ غَمَسَهُ

أَلْبَسْتِكَ بَعْدَ لِبَاسِ الْكُتَّانِ وَالْمَاءِ الْمُبَرَّدِ عَلَى الْجُدْرَانِ

وَأَكَلَ الطَّعَامِ أَلْوَانًا بَعْدَ أَلْوَانِ لِبَاسًا لَمْ يَدَعْ لَكَ شَعْرًا

نَاعِمًا كُنْتَ مُطْعِمَهُ إِلَّا بَيِّضَهُ وَلَا عَيْنًا كُنْتَ تُبْصِرُ بِهَا

إِلَى حَبِيبٍ إِلَّا فَقَّأَهَا، هَذَا مَا أَعَدَّ اللَّهُ لِلْمُجْرِمِينَ، وَذَلِكَ

مَا أَعَدَّ اللَّهُ لِلْمُتَّقِينَ.

,No

Ahnaf. Their state is not due to either. Allah, the Glorified, loved some people, those who served Him with devotion in this world as if they were heavily burdened, because He knew their dread of the Day of Resurrection before they had witnessed it. My companions have therefore exerted all their possible efforts in this regard. When they imagine the morning when all creatures will appear in the presence of their Lord, they imagine a rope coming out of Hell to gather all the creatures before their Lord and visualize the record that will open

before the Witnesses and uncover all their sins. Thus, their souls turn to flee, their hearts seek escape with wings of fear, and their minds toss hither and thither as if boiling in a cauldron. Though they long (to meet Allah) with the longing of one lost in the darkness, they are distressed and afraid because of that to which they have dedicated themselves. Thus, they have become weak-bodied, broken-hearted, gloomy-faced, dry-lipped, and thin-stomached. You see them as if they are drunk; they talk in the loneliness of nights and are as worn out as their shriveled skins. They have sincerely offered their acts to Allah, overtly and in private. Their hearts have never felt secure because of their fear of Allah. They have guarded their actions knowing they were the domes of their tribute. Were you to see them at night—when eyes sleep, silence prevails, and birds remain calm and motionless in their nests—the threatening horror of the Day of Resurrection deters them from sleeping, being reminded of Allah saying, “Did the people of the towns think themselves secure from Our wrath that could strike them at night during their sleep? (٧:٩٧)” So, they wake up panic-stricken, and hurry to their prayers, crying. Sometimes they weep and at other times praise Allah. In their places of worship, their wailing resounds. On gloomy nights they weep. Were you, O Ahnaf, to see them at night either standing or with backs bent! They recite parts of the Qur’an in their prayers. Their wailings

lamentations, and sighs are heart-rending. If they sigh, you think the fire of Hell) has taken them by the throat. If they wail, you think their necks are) in the noose. If you look at them during the day, you see them as people who walk gently on the earth,” speak “politely to people,” and “when addressed“ by the ignorant ones, their only response is, “Peace be with you.” And “when they come across something impious, they pass by, ignoring it.” They prevent their feet from following and investigating people’s defects, stop their tongues from speaking ill of people’s reputations, check their ears from hearing evil about others, turn their eyes away from (looking at) the acts of disobedience to Allah, and direct them towards the Abode of Peace—whoever enters it will be saved from doubt and grief. It seems, O Ahnaf, that you have been engaged in looking at a face that afflicts you with various sorts ;of misfortunes the very moment that you enjoy looking at its prosperous appearance and you have been engaged in looking at the drawings of the exterior of that lodging, as well as its hanging curtains, while wind and hot weather are destroying its fruits within. Nevertheless, that lodging, which is definitely not your permanent abode, has distracted you from (working for) the Final Abode that Allah created from a white pearl, deep rivers, and planted trees, and cast shadows of ripe fruit over it, and filled it with young Paradisiacal women houris). There He will lodge (permanently) His disciples and the obedient)

people. Were you, O Ahnaf, to see them when they will come to their Lord, the Glorified! When their mares are stricken their riding camels will produce a sound that no one has ever heard. A cloud that rains musk and saffron will overshadow them. Their mares will neigh among the plants of the gardens (of Paradise), and their camels will take them over the rising slopes of saffron. They will walk solemnly on pearls and corals. The curators of Paradise will receive them with pulpits of basil. A wind from the direction of the Divine Throne will then disperse over them jasmine and daisies. When they approach the portals (of Paradise), Riḳwan (the Paradise doorkeeper) will open these portals before them and they will prostrate themselves before Allah in the courtyard of Paradise. Allah, the Omnipotent will say to them, "Raise your heads. I have freed you from the burden of worship and housed you in the bliss of contentment." If you, O Ahnaf disregard that which I have related, you will be left in shirts of tar, run between blazing fire and boiling water, and be served with boiling water. On that day, many spines will be broken, many faces distorted, and many deformed and beaten on the nose. Likewise, chains will gouge the palms of many and bands will choke the necks. Were you, O Ahnaf, to see them slipping into the valleys of Hell and climbing the mountains there while dressed in tar and grouped with the sinful and the devils! If they call for help against the fire, scorpions

and snakes will attack them. Were you also to see the caller who will say, “O people of Paradise and its bliss, jewels, and garments, you will live forever and you will never die.” Only then will they lose hope completely. The doors will close and relationships will be cut off. On that day, many old men will mourn their old age, many youths will mourn their youth, and many women will bewail their scandals. The screens (separating them from Hell) will be removed. On that day, many will be dipped into and detained between the layers of Hell

It is a dip that will cause you to wear a garment—after having worn linen clothes, drunk water that was cooled, and eaten various meals—which will turn every single smooth hair grey and gouge out the eye with which you saw your dear ones. This is what Allah has prepared for the offenders and that was what Allah has prepared for the

[\(God-fearing.\)](#)

p: ٩٤

Shaykh al-Saduq, Sifat al-Shi`ah, English version translated by Badr Shahin, pp. – –١

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Another depiction has been reported by al-Karachaki in his book of Kanz al-Fawa'id (1) as reported by Nawf al-Bakkali (2) from Imam `Ali (a) in an address to a group of his companions among whom was Hammam ibn `Abadah ibn Khaytham. A part of this discourse has been recorded by al-Sharif al-Raḥi in Nahj al-Balaghah. (3)

Practical Belief in Wilāyah

One of the characteristics of the followers of the Ahl al-Bayt (a) is conformity between their claim of Shi`ism and loyalty to the Ahl al-Bayt (a) on the one hand, and practical patterning after them on the other. Islam has highlighted this as one of its most significant principles. The Holy Qur'an says

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

O you

who believe: Why do you say that which you do not do? It is most hateful to

(Allah that you should say that which you do not do. (61/2-3)

p: 99

1. Kanz al-Fawa'id 1:87-88; Bihar al-Anwar 68:191, H. 47 - 1

2. Kanz al-Fawa'id 1:88-92; Bihar al-Anwar 68:192-196, H. 48 - 2

3. Nahj al-Balaghah, Sermon No. 193. This sermon is as follows: It is related that a - 3 companion of Amir al-Mu'minin (a) called Hammam, who was a man devoted to worship, said to him "O Amir al-Mu'minin (a), describe to me the pious men in such a way that I can see them." Amir al-Mu'minin (a) avoided responding to him and, instead said, O Hammam, fear Allah and perform good acts because "verily, Allah is with those who guard themselves against evil and those who do good to others. (16:128)" Hammam was not satisfied with this reply; he therefore forced him to speak. Thereupon, Amir al-Mu'minin (a) praised and extolled Allah, invoked His blessings

upon the Holy Prophet (S), and spoke thus: Now then, Allah the Glorified, the Sublime, created (the things of) creation. He created them without having any need for their obedience or need to be safe from their sins, because the sin of anyone who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood, and has assigned them their positions in the world. Thus, among the God-fearing are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They keep their eyes closed to what Allah has made unlawful for them, and they use their ears to gain that knowledge which is beneficial to them. They remain, in the time of trials, as though they are in comfort. If there had not been fixed periods (of life) ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator permeates their hearts and, as a result, everything else appears small in their eyes. Thus to them Paradise is before them as though they see it and are enjoying its favors. They also feel that Hell is before them as if they see it and are suffering punishment in it. Their hearts are grieved, they are protected against evils, their bodies are thin, their needs are scanty, and their souls are chaste. They endure (hardship) for a short while, and in consequence they secure comfort forever. It is a beneficial transaction that Allah made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by paying the ransom. During night they stand on their feet reading portions of the Qur'an and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse that brings about eagerness (for Paradise), they pursue it avidly, their spirits turn towards it eagerly, and they feel as if it is in front of them. When they come across a verse that concerns fear (of Hell), they picture it in their minds and feel as though the sound of Hell and its cries are reaching their ears. They bow and prostrate themselves—touching their foreheads, palms, knees and toes—and beseech Allah, the Sublime, for their deliverance. During the day, they are enduring, learned, virtuous and God-fearing. Fear (of Allah) has made them thin like arrows. Whoever looks at them believes they are sick, although they are not, or that they have gone mad. In fact, great concern (i.e., fear) has made them seem such. They are not satisfied with their meager good

acts, and do not regard their major acts as great. They always reproach themselves and are afraid of the unacceptability of their deeds. When any one of them is spoken of highly, he says: "I know myself better than others, and my Lord knows me better than I know myself. O Allah, do not deal with me according to what they say, and make me better than they think of me and forgive me (those shortcomings) which they do not know. The qualities that you will see in one of them is that he has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge in forbearance, moderation in riches, devotion in worship, gracefulness in hunger, endurance in hardship, desire for the lawful, pleasure in guidance and hatred for greed. He performs virtuous deeds but still feels afraid. In the evening, he is anxious to offer thanks (to Allah). In the morning, his anxiety is to engage in remembrance of (Allah). He passes the night in fear and rises in the morning in joy—fear lest night passes in forgetfulness and joy over the favor and mercy he has received. If his self refuses to endure a thing it does not like, he still does not grant its request for what it likes. The coolness of his eye lies in what is to last forever, while from the things (of this world) that will not last he keeps aloof. He transfuses knowledge with forbearance, and speech with action. You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget (Allah) he is counted among those who remember (Him), but if he is among the rememberers he is not counted among the forgetful. He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him. Indecent speech is far from him, his utterance is lenient, his vices non-existent, his virtues abide, good precedes him and mischief has turned its face (from him). He is dignified during calamities, patient in distress, and thankful during ease. He does not commit excess even towards him whom he hates, and does not commit sin for the sake of him whom he loves. He admits truth before evidence is brought against him. He does not misappropriate what is placed in his trust nor forget what he is required to remember. He does not utter profanities, cause harm to his neighbors, feel happy at the misfortunes of others, enter into wrong nor abandon the boundaries of right. If he is silent, this silence does not grieve him, if he laughs he does

not raise his voice, and if he is wronged he endures until Allah takes revenge on his behalf. His own self is in distress because of his actions, while the people are in ease from them. He puts himself in hardship for the sake of the next life, and makes people feel safe. His keeping away from others is for the sake of asceticism and purification, and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not due to vanity or feeling of greatness, nor his nearness due to deceit and cheating. It is related that, after this speech, Hammam passed into a deep swoon and then expired. Then Amir al-Mu'minin (a) said: Verily, by Allah, I feared this would happen to him. Then he added: Effective advice produces such effects on receptive minds. Someone said to him: O Amir al-Mu'minin, how is it you do not receive such an effect? Amir al-Mu'minin (a) replied: Woe to you. For death there is a fixed hour that cannot be exceeded, and a cause which does not change. Be careful, never repeat what Satan just put on your tongue. (From Syed Ali Reza's translation of .(Nahj al-Balaghah

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The Ahl al-Bayt (‘a) have also called attention to this principle as they established connections between faith and practice and clearly stated that perfection of faith cannot be achieved without putting faith into practice. In the coming discussions, more light will be shed on this topic. Imam al-Sadiq (‘a) is reported to have said

يَتَّبِعِي لِمَنْ إِدَّعَى هَذَا الْأَمْرَ فِي
السِّرِّ أَنْ يَأْتِيَ عَلَيْهِ بِبُرْهَانٍ فِي الْعَلَانِيَةِ... يُحِلُّ
حَلَالَ اللَّهِ، وَيُحَرِّمُ حَرَامَ اللَّهِ، وَيَكُونُ لَهُ ظَاهِرٌ يُصَدِّقُ
بَاطِنَهُ.

He who claims embracing this faith (i.e. loyalty

to the Ahl al-Bayt (‘a)) within one’s heart must provide overt proof....He

must commit to all that which Almighty Allah has deemed lawful, refrain from whatever

He has deemed unlawful, and show an outward appearance that proves his inner [\(1\) belief.](#)

:He (‘a) is also reported to have said

لَيْسَ مِنْ شِيعَتِنَا مَنْ قَالَ بِلِسَانِهِ
وَخَالَفَنَا فِي أَعْمَالِنَا وَآثَارِنَا؛ وَلَكِنْ مِنْ شِيعَتِنَا مَنْ
وَافَقَنَا بِلِسَانِهِ وَقَلْبِهِ وَاتَّبَعَ آثَارَنَا وَعَمِلَ عَمَلَنَا.
أُولَئِكَ شِيعَتُنَا.

,Verily

he who claims being one of our followers in words but violates our deeds and

traditions is not one of our Shi`ah. Our Shi`ah are only those who concur

with us in words and intentions, imitate our traditions, and emulate our

[deeds](#). These, indeed, are our Shi`ah. [۲](#)

p: ۱۰۳

.Al-Nu`mani, al-Ghaybah, p. ۱۱۳, H. ۷ -- ۱

.Tafsir al-Imam al-`Askari, p. ۳۳۰ -- ۲

Through an authentic chain of authority, al-Kashshi reported Dawud ibn Farqad to have said that he heard Imam al-Sadiq (‘a) saying

إِنَّ أَصْحَابِي أَوْلُوا النَّهْيَ

وَالْتَّقَى؛ فَمَنْ لَمْ يَكُنْ مِنْ أَهْلِ النَّهْيِ وَالتَّقَى فَلَيْسَ مِنْ

أَصْحَابِي.

My companions are verily

the people of understanding and piety. Hence, he who does not enjoy

[\(understanding and piety is not my companion.\)](#)

Cordial and Practical Devotion to Almighty Allah

Another feature that distinguishes the followers of the Ahl al-Bayt (‘a) is devotion to Almighty Allah in practice and behavior as well as in emotions and feelings—at both individual and collective levels—which includes commitment to building good relationships with others in order to connect with Almighty Allah. In other words, followers of Ahl al-Bayt (‘a) befriend people for Almighty Allah’s sake, shun others for the same sake, and keep themselves away from worldly attractions and carnal tendencies.

The Ahl al-Bayt (‘a) have focused on this aspect, which expresses real religiousness and faith in the doctrinal commitments of a Muslim. They have laid down this aspect as a goal and objective for their followers. This has come in the form of traditions and discourses declaring this objective openly or expressing it as one of the practical commitments.

In his book of al-Kafi, Shaykh al-Kulayni has reported through an authentic chain of authority that Abu-`Ubaydah

Al-Kashshi, Ikhtiyar Ma`rifat al-Rijal, p. ۵۲۵; Allamah al-Majlisi, Bihar al-Anwar, – –۱

.۶۸:۱۶۶, H. ۱۷

:al-Hadhdha' reported Imam al-Sadiq ('a) as saying

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ
فَهُوَ مِمَّنْ كَمَّلَ إِيْمَانَهُ.

(He who loves, hates, and gives for the sake of Allah actually enjoys perfect faith. (1)

:According to another tradition, Imam al-Baqir ('a) is reported to have said

دُ الْمُؤْمِنِ فِي اللَّهِ مِنْ أَعْظَمِ شُعَبِ
الإِيمَانِ. أَلَا وَمَنْ أَحَبَّ فِي اللَّهِ وَأَبْغَضَ فِي اللَّهِ وَأَعْطَى فِي
اللَّهِ وَمَنَعَ فِي اللَّهِ فَهُوَ مِنْ أَصْفِيَاءِ اللَّهِ.

When a believer loves (others) for the sake of Almighty Allah, this will be one of

the greatest parts of faith. Verily, he who loves, hates, gives, and

(withholds for the sake of Almighty Allah is one of His elite servants. (2)

Other traditions also express true faith and piety through love that is intended purely for Allah's sake. Fuyayl ibn Yasar reported that he asked Imam al-Sadiq ('a) whether
:loving and hating for Allah's sake is part of faith. The Imam ('a) answered

وَهَلِ الإِيمَانُ إِلَّا الْحُبُّ وَالْبُغْضُ؟

?Is true faith anything other than love and hate

:Then, the Imam ('a) quoted the following Qur'anic verse to confirm his words

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

Allah has endeared faith to you and has...

,made it seemly in your hearts, and He has made hateful to you unbelief

.transgression and disobedience; these are the followers of a right way

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah, ١١:٤٣١, H. ١ -- ١

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah, ١١:٤٣١, H. ٣ -- ٢

Al-Hurr al-` Amili, Wasa'il al-Shi` ah, ١١:٤٣٥, H. ١٤; Al-Barqi, al-Mahasin, ١:٤٠٩, H. ٩٣٠, -- ٣

.published by the Ahl al-Bayt (a) World Assembly

:Abu-Ubaydah al-Hadhdha' also reported that Imam al-Baqir (‘a) said to him

يَا زِيَادُ، وَيَحْكُ!

وَهَلِ الدِّينُ إِلَّا الْحُبُّ؟ أَلَا تَرَى قَوْلَ اللَّهِ تَعَالَى: (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ

اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ

غَفُورٌ رَحِيمٌ)

O Ziyad, woe unto you! Is faith anything other than love? You should have considered Almighty Allah’s saying (in the Holy Qur’an), “Say: If you love Allah, then follow me, Allah will love you and forgive you your faults

(and Allah is Forgiving, Merciful. (٣/٣١)”) [\(1\)](#)

Acting as Excellent Exemplars

The Ahl al-Bayt (‘a) have listed a number of features, the most important of which is to become excellent exemplars among people in both individual and social behavior. Because of the necessity of this feature, the Ahl al-Bayt (‘a) have instructed their followers to be characterized by it; making it one of the goals of building a virtuous community.

This emphasis of the Holy Imams (‘a) that their followers be characterized by piety, godliness, sincerity, and constancy in worship can represent only one aspect of the

p: ١٠٦

.many aspects of acting as excellent exemplars

In view of this, the practical demonstration as excellent exemplars must be among the features that distinguish the Shi` ah from others. Moreover, the Holy Imams (‘a), through traditions, have matched this feature to their own attributes, since the Imams (‘a) have always been excellent exemplars

:Umar ibn Yahya is reported to have heard Imam al-Sadiq (‘a) saying`

إِنَّ أَحَقَّ النَّاسِ بِالْوَرَعِ آلُ مُحَمَّدٍ
وَشِيعَتُهُمْ، كَيْمَا تَفْتَدِي الرَّعِيَّةَ بِهِمْ.

,Verily

(the first to be characterized by devoutness are the Household of Muhammad (‘a

and their followers so that the people will pattern themselves after them.))

:As has been previously cited, Imam al-Sadiq (‘a) is reported to have said

فَإِنَّ

الرَّجُلَ مِنْكُمْ إِذَا وَرَعَ فِي دِينِهِ وَصَدَقَ الْحَدِيثَ وَأَدَّى

الْأَمَانَةَ وَحَسَّنَ خُلُقَهُ مَعَ النَّاسِ قِيلَ هَذَا جَعْفَرِيٌّ،

فَيَسْرُنِي ذَلِكَ وَيَدْخُلُ عَلَيَّ مِنْهُ السُّرُورُ، وَقِيلَ هَذَا

أَدَبُ جَعْفَرٍ. وَاللَّهِ لَحَدَّثَنِي أَبِي عَلَيْهِ السَّلَامُ أَنَّ

الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شِيعَةِ عَلِيٍّ عَلَيْهِ

السَّلَامُ فَيَكُونُ زَيْنَهَا، آدَاهُمْ لِلْأَمَانَةِ، وَأَقْضَاهُمْ

لِلْحَقِّقِ، وَأَصْدَقَهُمْ لِلْحَدِيثِ، إِلَيْهِ وَصَايَاهُمْ

وَوَدَائِعُهُمْ، تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ: مَنْ مِثْلُ فُلَانٍ؟

إِنَّهُ آدَانَا لِلْأَمَانَةِ وَأَصْدَقُنَا لِلْحَدِيثِ.

Verily, if one of you

shows piety in his religious affairs, speaks nothing but the truth, and behaves politely towards the people, they will refer to him as belonging to Ja`far and they will say that this is the way Ja`far educates his followers

This will please me and fill me with delight. If one does the opposite, it is I who will be defamed and offended, since the people will say that Ja`far has (educated his followers in this manner. I swear by Allah that my father (a told me that a Shi`ite in a clan would be the best of its individuals, the .most trustworthy, the most observant of their rights, and the most honest The other individuals would always keep their wills and trusts with him, and ,when asked about him, they would answer that he was unmatched among them (since he was the most trustworthy and the most honest.)

p: ١٠٧

.Bisharat al-Mussafa, p. ١٧ --١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٣٩٨ H. ٢ --٢

:Imam al-Sadiq (‘a) is also reported as saying

إِنَّ أَصْحَابَ

عَلِيِّ عَلَيْهِ السَّلَامُ كَانُوا الْمَنْظُورَ إِلَيْهِمْ فِي الْقَبَائِلِ،

وَكَانُوا أَصْحَابَ الْوَدَائِعِ، مَرْضِيِّينَ عِنْدَ النَّاسِ.

(The companions of `Ali (‘a

were the most notable figures in their clans. They were also the most

[\(1\)](#) trustworthy and the most respected in the eyes of the people.)

According to another tradition, Sulayman ibn Mahran reported that he once visited Imam al-Sadiq (‘a) and found a group of Shi`ah listening to the Imam while he was instructing them by saying

مَعَاشِرَ الشَّيْعَةِ! كُونُوا لَنَا زِينًا، وَلَا

تَكُونُوا عَلَيْنَا شَيْنًا. قُولُوا لِلنَّاسِ حُسْنًا، وَاحْفَظُوا

أَلْسِنَتِكُمْ، وَكُفُّوْهَا عَنِ الْفُضُولِ وَقُبْحِ الْقَوْلِ.

O groups of Shi`ah, represent us with fairness and

do not represent us unbecomingly. Speak to men good words, withhold your tongues

[\(2\)](#) ((from speaking evil), and desist from idle chat and foul language.)

p: ١٠٨

1- Al-Tabrisi, Mishkat al-Anwar, p. ٦٣

2- Shaykh al-Tusi, al-Ameli, p. ٤٤٠, H. ٩٨٧

The capability to withstand and undertake the great historical responsibility of steadfastness in order to achieve the major goals of Imamate must be found in the personalities of the individuals of the virtuous community, because without such qualities human perfection cannot be attained. Steadfastness includes commitment, self-control, keeping a confidence, patience, trust in Allah and reliance upon Him, self-sacrifice, courteous association with people, fulfillment of promises and trusts, practicing the noble manners of Islam, cognizance and a sound understanding of the historical conditions and events of Islam

The virtuous community is in urgent need of these qualities to ensure endurance in the face of annihilation and spiritual and mental pressure exercised by the enemies against them; to confront social clashes, political changes, ethical and social problems; and to guarantee the continuity of the transmission of the message of Islam to the coming generations. To facilitate this, the Ahl al-Bayt (‘a) prepared, for their followers, multi-dimensional systems, regulations, special rules—such as taqiyyah—and a collective security system.⁽¹⁾ They also drafted certain systems of social association which include the spiritual, ethical, and cultural aspects of life. The Holy Imams (‘a) have considered compliance with these regulations to be one of the features that discriminate a Shi`ite individual from others

:Let us now mention some traditions that refer to the quality of steadfastness

,Ibn Sadaqah has reported Imam al-Sadiq (‘a) as saying

p: ١٠٩

.Later on we will discuss these aspects in further detail --١

إِمْتَحِنُوا شِيعَتَنَا عِنْدَ

مَوَاقِيتِ الصَّلَاةِ كَيْفَ مُحَافِظَتُهُمْ عَلَيْهَا، وَإِلَى أَسْرَارِنَا

كَيْفَ حِفْظُهُمْ لَهَا عِنْدَ عَدُوِّنَا، وَإِلَى أَمْوَالِهِمْ كَيْفَ

مُؤَاسَاةَتُهُمْ لِإِخْوَانِهِمْ فِيهَا.

(You can test our true followers (the Shi`ah

through their performing the prayers at the best time of prayer, keeping our

secrets from our enemies, and taking their brethren-in-faith as partners in

[\(1\) their wealth.](#)

Another tradition holds that Abul-Rabi` al-Shami reported that he once visited Imam al-Sadiq (‘a) and found his house full of attendants some of whom were from Khurasan and others from Syria and other districts. He could not find a place to sit.

:Then, Imam al-Sadiq (‘a), who was leaning, sat erect and said

يَا شِيعَةَ آلِ مُحَمَّدٍ! اِعْلَمُوا أَنَّهُ لَيْسَ

مِنَّا مَنْ لَمْ يَمْلِكْ نَفْسَهُ عِنْدَ غَضَبِهِ، وَمَنْ لَمْ يُحْسِنْ

صُحْبَةَ مَنْ صَحِبَهُ، وَمُخَالَفَهُ مَنْ خَالَفَهُ، وَمُرَافَقَهُ مَنْ

رَافَقَهُ، وَمُجَاوِرَهُ مَنْ جَاوَرَهُ...

O Adherents of Muhammad’s Household, know that they are not ours who do not control

,themselves when in rage, do not respect the association with their companions

associates, and parties, and do not oppose those opposed to them in a

[\(2\) peaceful way.](#)

Maysir has reported Imam al-Baqir (‘a) as saying to him, “O Maysir! May I introduce to
”?you our true Shi`ah

:Maysir said, “May I be your devoted servant! Please do.” The Imam (‘a) said

p: ۱۱۰

Shaykh al-Saduq, Qurb al-Isnad, p. ۷۸, H. ۲۵۳; `Allamah al-Majlisi, Bihar al-Anwar – –۱
.۶۸:۱۴۹, H. ۱

Ibn Shu`bah al-Harrani, Tuhaf al-`Uqul, English version translated by Badr – –۲
.Shahin, p. ۲۸۹

إِنَّهُمْ

حُصُونٌ حَصِيصَةٌ، وَصُدُورٌ أَمِيَّةٌ، وَأَخْلَامٌ رَزِيَّةٌ، لَيْسُوا

بِالْمَذَابِيعِ الْبُدْرِ، وَلَا بِالْجُفَاهِ الْمُرَائِنِ، رُهْبَانُ

اللَّيْلِ، أَسَدُ النَّهَارِ.

They are

strong fortresses, faithful hearts and restrained intellects. They do not

hide the truth and are not vain or ostentatious. They are humble worshippers

[\(1\)](#) at night and courageous lions during the day.

:Imam al-Baqir (‘a) is also reported to have said

شِيعَتُنَا الْمُبْتَازِلُونَ فِي وَلَايَتِنَا،

الْمُتَحَابُّونَ فِي مَوَدَّتِنَا، الْمَتَرَاوِرُونَ فِي إِحْيَاءِ أَمْرِنَا،

الَّذِينَ إِذَا غَضِبُوا لَمْ يَظْلِمُوا، وَإِنْ رَضُوا لَمْ يُشْرِفُوا،

بَرَكَهَ عَلَى مَنْ جَاوَزُوا، سَلَّمَ لِمَنْ خَالَطُوا.

Our true

Shi`ah are surely those who meet the needs of each other for the sake of

their loyalty to) our leadership, love each other for the sake of their love)

for us, and exchange visits for the sake of discussing our affairs. They neither

wrong others when they are enraged nor exceed the limits when they are

pleased. They are a blessing for their neighbors and peace for their

[\(2\)](#) associates.

In previously mentioned traditions, we have come to know about the Holy Imams (‘a) approach of instructing and disciplining their followers to comply with high moral standards, emphasizing the quality of restoring trusts to their owners and fulfilling responsibilities. Such traditions can also be found in reference books of Hadith, especially chapters on appropriate relationships with others and enjoining that which [is right](#). Furthermore, separate books have been written on such topics.[۲](#)

p: ۱۱۱

.Al-Tabrisi, Mishkat al-Anwar, p. ۶۲, H. ۲۹۸ – –۱

Ibn Shu`bah al-Harrani, Tuhaf al-`Uqul, English version translated by Badr – –۲

.Shahin, p. ۱۹۹

More details about this topic will be presented in the coming chapters about – –۳

.spiritual aspects and the system of social relationships

Relying upon divine support and upon the subjective capacities of the virtuous community, the Ahl al-Bayt (‘a) established a well-built, strong social entity that would be spiritually and morally capable of withstanding the impositions of tyrannical rulers on Muslim societies and the changing social conditions. This feature, which will be discussed in more detail in the coming books of this series, can be seen throughout the history of Islam and includes the following aspects

First: The political system represents the system of administration, judicature, and issuance of verdicts. The well-versed jurists (mujtahids) are required to undertake the responsibility of managing this system on the guidance of the Holy Imams of the Ahl al-Bayt (‘a). The Holy Imams (‘a) have formed this system so carefully that it corresponds with the general political system of the nation and, at the same time, enables the virtuous community to be independent and capable of undertaking their mission while avoiding falling prey to corrupt political conditions, (such as, turning into tyrannical rulers.)

Second: The financial system of the virtuous community secures for them disbursements for general religious work inside the community. This system basically depends upon the religious dues headed by the taxes of khumus and zakat, which play a significant role in the maintenance and continuity of this community.

p: ۱۱۲

In coming books of this series, detailed discussion about this system of rule will be – –۱
.cited

In the coming book, under the economic system of the virtuous community, this – –۲
.topic will be discussed in more detail

Third: The establishment of cultural foundations, such as schools and seminaries that educate well-versed jurists, propagators, and scholars specialized in religious sciences. Such schools have been invulnerable forts that shelter this virtuous community against collapse. Therefore, the Ahl al-Bayt (‘a) have emphasized the duty of seeking knowledge and the necessity of dissemination of knowledge by the scholars. In this respect, Imam `Ali Amir al-Mu'minin (‘a) is reported as saying

أَيُّهَا النَّاسُ! إِعْلَمُوا أَنَّ كَمَالَ الدِّينِ
طَلَبُ الْعِلْمِ وَالْعَمَلُ بِهِ. أَلَا وَإِنَّ طَلَبَ الْعِلْمِ أَوْجِبُ
عَلَيْكُمْ مِنْ طَلَبِ الْمَالِ. إِنَّ الْمَالَ مَقْسُومٌ مَضْمُونٌ لَكُمْ،
قَدْ قَسَمَهُ عَادِلٌ بَيْنَكُمْ وَضَمِنَهُ، وَسَيَفِي لَكُمْ. وَالْعِلْمُ
مَخْزُونٌ عِنْدَ أَهْلِهِ، وَقَدْ أَمَرْتُمْ بِطَلَبِهِ مِنْ أَهْلِهِ
فَاطْلُبُوهُ.

O people! Beware that the perfection of religion depends upon acquiring knowledge and putting it into practice. It is more important for you to acquire knowledge than to collect wealth. Wealth has been distributed among you by the Just Lord. He has guaranteed it and He will keep His promise. However He has stored knowledge in the hearts of some, and has ordered you to go forth (to seek it from them.)

:Many traditions carry this emphasis on seeking knowledge

طَلَبُ الْعِلْمِ فَرِيضَةٌ.

.Seeking knowledge is a religious duty

أَلَا إِنَّ اللَّهَ يُحِبُّ بُعَاةَ الْعِلْمِ.

,Verily

.Almighty Allah loves the seekers of knowledge

إِنَّ الشَّاحِصَ فِي طَلَبِ الْعِلْمِ كَالْمُجَاهِدِ

فِي سَبِيلِ اللَّهِ.

One who exerts serious effort to seek knowledge will have the same reward as one

.who strives in the way of Allah

p: ١١٣

.Al-Tabrisi, Mishkat al-Anwar, English version, p. ٣٤٦, H. ٧١٣ – –١

:Furthermore, the Holy Prophet (S) is reported to have said

تَذَاكَرُوا، وَتَلَاَقُوا، وَتَحَدَّثُوا: فَإِنَّ

الْحَدِيثَ جَلَاءٌ لِلْقُلُوبِ. إِنَّ الْقُلُوبَ لَتَرِينُ كَمَا يَرِينُ

السَّيْفُ؛ وَجَلَاؤُهَا الْحَدِيثُ.

,Hold talks with each other, meet each other for study, and exchange discourses

because discourses refine hearts. Like swords, hearts are exposed to

.corrosion, and discourse is their refining polish

Holding sessions and meetings to discuss the cultural and moral heritage of the Ahl al-Bayt (‘a), their virtues, everyday matters and imperative affairs of the virtuous community are also necessary for strengthening the cultural aspect of this [community](#).

Fourth: Among the distinctive features of the virtuous community built by the Ahl al-Bayt (‘a) is to take considerable interest in the assurance of financial resources for the virtuous community through two courses of action: trade and agriculture. These two courses procure a sort of economic protection against the influence of tyrannical rulers, persecution, pursuit, and sieges against the individuals of the virtuous community.

Numerous are the traditions that encourage commerce and agriculture. Some of [these declare that nine tenths of sustenance lies in commerce](#).

Standing by the Believers

Another distinctive feature of the virtuous community is the

p: ١١٤

.virtuous community

A detailed discussion follows in the chapter on the economic system of the – –

.virtuous community

spirit of justice, mutual support, collaboration, joint liability and helping brethren-in-faith. This feature represents the covenant of allegiance among believers on which all relationships among individuals of the virtuous community depend, and through which their unity and adherence is achieved and points of weakness and defect dealt with. An individual might face isolation, siege, or insecurity because of certain social, economic or political conditions. However, such a spirit of allegiance will definitely .come to his rescue

Traditions convey the Ahl al-Bayt's verdict concerning the significance of this principle as one of the duties towards brothers-in-faith. This topic will be discussed in the coming book about the economic system and social relationships within the virtuous :community. In this respect, Imam al-Baqir ('a) is reported as saying

إِنَّ مِنْ حَقِّ الْمُؤْمِنِ عَلَى أُخِيهِ
الْمُؤْمِنِ أَنْ يُشْبِعَ جُوعَتَهُ، وَيُوَارِيَ عَوْرَتَهُ، وَيُفْرِجَ عَنْ
كُرْبَتِهِ، وَيَقْضِيَ دَيْنَهُ. فَإِذَا مَاتَ خَلَّفَهُ فِي أَهْلِهِ
وَوَلَدِهِ.

The rights of a believer over another believer include: feeding him when he is hungry, clothing him when he is naked, rescuing him from trouble, paying off [\(his debts, and taking care of his family after his death.](#)⁽¹⁾

Undertaking Public Responsibilities

The individuals of the virtuous community are characterized by their affection for all Muslims and assuming responsibility for the entire Muslim community. This feature :has come from the Holy Imams' ('a) emphasis on the following principles

Enjoining that which is right, forbidding that which is wrong and striving hard for (١)
Allah's sake. This principle means to resist wrong acts, oppression, and deviation

Mutual cooperation (٢)

Helping each other (٣)

Guiding each other (٤)

Protecting the lives, possessions, and honor of the fraternity of believers (٥)

Coexisting with Muslims of all inclinations (٦)

In addition, the Holy Imams (a) emphasized many other principles that work together to help form the strong, fundamentally perfect system which will be discussed in greater detail in the coming books of this series

Volume ٢: General Rules and Fundamentals

Book ID

,In the Name of Allah

the All-beneficent, the All-merciful

Title: The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, Book Two:
General Rules and Fundamentals

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قال الله تعالى:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)

Indeed Allah desires to repel all impurity from you, O People of the Household, and
(purify you with a thorough purification. (Sūrat al-Aḥzāb ٣٣:٣٣

Prophetic traditions mentioned in both in Sunnī and Shī‘ah authoritative reference books of ḥadīth and tafsīr (exegesis of the Qur’an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [ahl al-kisā’], viz. Muḥammad, ‘Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn (‘a) as the Ahl al-Bayt (People of the Household

:For instance, refer to the following references

Sunnī

Aḥmad ibn Ḥanbal (d. ٢٤١ AH), al-Musnad, ١:٢٣١; ٤:١٠٧; ٦:٢٩٢, ٣٠٤; Ṣaḥīḥ Muslim (d. ٢٤١ AH), ٧:١٣٠; Al-Tirmidhī (d. ٢٧٩ AH), Sunan, ٥:٣٤١ et al.; Al-Dūlābī (d. ٣١٠ AH), Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah, p. ١٠٨; Al-Nasā’ī (d. ٣٠٣ AH), Al-Sunan al-Kubrā’, ٥:١٠٨; ١١٣; Al-Ḥakīm al-Nayshābūrī (d. ٤٠٥ AH), Al-Mustadrak ‘ala’ ṣ-Ṣaḥīḥāyn, ٢:٤١٤, ٣:١٣٣, ١٤٦-١٤٧; Al-Zarkashī (d. ٧٩٤ AH), Al-Burhān, p. ١٩٧; Ibn Hājar al-Asqalānī (d. ٨٥٢ AH), Faṭḥ al-Barī .Sharḥ Ṣaḥīḥ al-Bukhārī, ٧:١٠٤

Shī‘ah

Al-Kulaynī (d. ٣٢٨ AH), Uṣūl al-Kāfī, ١:٢٨٧; Ibn Babawayh (d. ٣٢٩ AH), Al-Imāmah wa’ t-Tabṣīrah, p. ٤٧, ḥadīth ٢٩; Al-Maghribī (d. ٣٦٣ AH), Da’ā’im al-Islām, pp. ٣٥, ٣٧; Al-Ṣādūq (d. ٣٨١ AH), Al-Khiṣāl, pp. ٤٠٣, ٥٥٠; Al-Ṭūsī (d. ٤٦٠ AH), Al-Amalī, ḥadīth ٤٣٨, ٤٨٢, ٧٨٣

For more details, refer to the exegesis of the holy verse recorded in the following books of tafsīr: Al-Jassās (d. ٣٧٠ AH), Aḥkām al-Qur’ān; Al-Wāḥidī (d. ٤٦٨ AH), Asbāb al-Nuzūl; Ibn al-Jawzī (d. ٥٩٧ AH), Zād al-Masīr; Al-Qurṭubī (d. ٦٧١ AH), Al-Jāmi‘ Li-Aḥkām al-Qur’ān; Ibn Kathīr (d. ٧٧٤ AH), Tafsīr; Al-Tha‘labī (d. ٨٢٥ AH), Tafsīr; Al-Ṭabarī (d. ٨٧٥ AH), Tafsīr; Al-Suyūṭī (d. ٩١١ AH), Al-Durr al-Manthūr; Al-Shawkānī (d. ١٢٥٠ AH), Faṭḥ al-

Qadīr; Al-‘Ayyāshī (d. ۳۲۰ AH), Tafsīr; Al-Qummī (d. ۳۲۹ AH), Tafsīr; Furt al-Kūfī (d. ۳۵۲ AH), Tafsīr at the margin of the exegesis of Sūrat al-Nisā’ verse ۵۹; Al-Ṭabarsī (d. ۵۶۰ AH), Majma‘ al-Bayān, as well as many other sources

THE ROLE OF THE AHL AL-BAYT (‘a) IN Building THE VIRTUOUS COMMUNITY

:BOOK TWO

GENERAL RULES AND FUNDAMENTALS

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قال رسول الله صلى الله عليه و آله:

"إني تارك فيكُم الثقلين: كتاب الله، وعترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا أبداً وأنهما لن يفترقا حتى يردا عليّ الحوض"

:The Messenger of Allah (ﷺ) said

Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and“ my progeny [‘itrati], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until ”.(they meet me at the Pond [ḥawḍ] (of Kawthar

:Some references

q AlḤākim anNayshābūrī, AlMustadrak ‘alā’ṣ-Ṣaḥīḥayn (Beirut), vol. ۳, pp. ۱۰۹-۱۱۰, ۱۴۸, ۵۳۳

q Muslim, Aṣ-Ṣaḥīḥ, (English translation), book ۳۱, ḥadīths ۵۹۲۰-۳

q AtTirmidhī, Aṣ-Ṣaḥīḥ, vol. ۵, pp. ۶۲۱-۲, ḥadīths ۳۷۸۶, ۳۷۸۸; vol. ۲, p. ۲۱۹

q An-Nasā’ī, Khaṣā’iṣ ‘Alī ibn Abī Ṭālib, ḥadīth ۷۹

q Aḥmad ibn Ḥanbal, Al-Musnad, vol. ۳, pp. ۱۴, ۱۷, ۲۶; vol. ۳, pp. ۲۶, ۵۹; vol. ۴, p. ۳۷۱; vol. ۵, pp. ۱۸۱-۱۸۲, ۱۸۹-۱۹۰

q Ibn al‘Athīr, Jāmi‘ alUṣūl, vol. ۱, p. ۲۷۷

q Ibn Kathīr, AlBidāyah wa’nNihāyah, vol. ۵, p. ۲۰۹

q Ibn Kathīr, Tafsīr al-Qur’ān al-‘Azīm, vol. ۶, p. ۱۹۹

Naṣīr ad-Dīn al-Albanī, Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. ۴, pp. ۳۵۵-۳۵۸

THE ROLE OF
THE AHL AL-BAYT
IN BUILDING THE VIRTUOUS COMMUNITY

:BOOK TWO

GENERAL RULES AND FUNDAMENTALS

AYATULLAH SAYYID MUHAMMAD BAQIR AL-HAKIM

Translator

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Cultural Affairs Department Ahl al-Bayt(‘a) World Assembly

p: ٥

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:Book Two

General Basis And Foundations

Chapter One: Ideology and Faith

Chapter Two: Moral Aspect

Chapter Three: Cultural Aspect

Chapter Four: Mental Aspect

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When the Holy Imams of the Ahl al-Bayt (‘a) started building a virtuous community inside Muslim society, they first set up a group of strong, compact bases and foundations to establish it. These bases and foundations were derived from the message of Islam, the seal of all divine religions, to express an accurate concept of this message and achieve the previously mentioned goals and characteristics

The characteristics of these bases and foundations are universality, genuineness, accuracy, and confidence. They are thus a mixture of dimensions and aspects possessing adequate cohesiveness to enable the virtuous community to undertake its historical role in maintaining and defending Islam and the Muslim nation on the one hand, and being excellent exemplars for human society throughout history on the other

These bases and foundations correspond to the doctrinal, moral, cultural, and mental aspects as well as the common facets of policy. Thus, I have divided this book into five chapters. The superstructure and the various systems of managing the affairs of the virtuous community will be discussed in future volumes

It is worth mentioning that each chapter can serve as an independent, documentary, historical or analytical field of study

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Point

The Holy Imams of the Ahl al-Bayt (‘a) have taken a special interest in ideology and faith, because these two matters represent the basis of any human society. When the ideology and faith of any community is strong, clear, compatible and comprehensive, the community will be powerful and capable of facing the difficulties, problems, and various conditions that stem from the natural progress of history

The Holy Qur’an has paid the greatest attention to this aspect and has prioritized the issue of creed and thought over all other issues, to implant it firmly in the Muslim community

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The following features are visible in the Ahl al-Bayt's procedure of building a virtuous community inside Muslim society through ideology and faith

The Holy Qur'an and Sunnah; the Sources of faith

The Holy Imams (‘a) strictly abided by the ideas that can easily be inferred from the Holy Qur'an and the authentic Sunnah; therefore, they cited texts from the Holy Qur'an and Prophetic traditions as accurate proofs of the ideas they discussed. In addition, they always presented beliefs that were compatible with human nature. This fact is visible in their verbal demonstration of these beliefs and also in their style of [providing arguments and discussing other ideas.](#)

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Examples on such discussions can be seen in Shaykh al-Majlisi's book of Bihar al- – ۱ Anwar, Vol. ۱۰, Shaykh al-Tabrisi's al-Ihtijaj, and Shaykh al-Kulayni's Usul al-Kafi, Chapter: Faith and Unbelief (kitab al-iman wal-kufr). Books on the biographies of the Holy Imams (‘a) are also full of reports on their discussions of other beliefs. All such discussions prove that the Holy Imams (‘a) depended upon the Holy Qur'an and Sunnah in their debates. For instance, let us refer to two examples only: ۱. Lady Fatimah al-Zahra's Sermon: "O Muslims! Is my inheritance usurped?! O son of Abu-Quhafah, is it in the Book of Allah that you inherit your father's property, yet I do not inherit my father's? Surely, you have done a strange thing! Have you deliberately deserted the Book of Allah and turned your back on it? Allah said, "And Solomon was David's heir. (۲۷:۱۶)" He also said about Yahya (‘a) (Prophet John) son of Zachariah (‘a): "Oh, give me from Thy presence a successor who shall be my heir and also heir to the house of Jacob. (۱۹:۵-۶)" He also said, "And those who are akin are nearer one to another in the ordinance of Allah. (۸:۷۵)" He also said, "Allah enjoins you concerning your children: The male shall have the equal of the portion of two females. (۴:۱۱)" He also said, "Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives. (۲:۱۸۰)" You claim that I have no position and no inheritance from my father, and there is no kinship between us. Did Allah distinguish you with a verse, from which He excluded my father? Or, do you say:

the people of two religions do not inherit from each other? Are my father and I not of one religion? Or, are you more aware of the Qur'an than my father and my cousin? So, here it is before you! Take it with its noseband and saddle! It shall dispute with you on the Day of Punishment; what a fair judge Allah is, the master is Muhammad (s), and the appointment is the Day of Resurrection. At the time of the Hour, the wrongdoers shall lose, and it shall not benefit you to regret then! For every Message, there is a time limit, and you shall know to whom a punishment that will confound him comes, and upon whom a lasting doom will fall." (al-Ihtijaj, ١٠٢). ٢. Argument of Imam `Ali Amir al-Mu'minin (a) on fighting the people of al-Basrah: Al-Asbagh ibn Nubatah reported that he was standing by Imam `Ali (a) on the day of the Battle of the Camel when a man stood before him and said, "O Amir al-Mu'minin, those people (against whom we will fight) declare the Unity of Allah and so do we, confess that there is no god save Allah and so do we, and perform the prayers and so do we. For what reason will we then fight them?" The Imam (a) answered, "We will fight them according to what Almighty Allah has revealed in His Book." The man asked, "As for me, I do not have full knowledge with all that which Almighty Allah has revealed in His Book; so, please explain it to me." The Imam (a) answered, "We fight them according to what has been revealed in Chapter (Surah) al-Baqarah." The man asked, "I do not have knowledge with all that which Almighty Allah has revealed in Surah al-Baqarah, so please explain it to me." The Imam (a) answered, "It is exactly the following verse (ayah): 'We have made some of these messengers excel over others; among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Jesus son of Mary, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends. (٢:٢٥٣)' Verily, it is we who have believed and it is they who have denied." The man added, "Verily, those people have denied. I swear it by the Lord of the Ka`bah." He then attacked the enemies and fought them until he was martyred, may Allah have .(mercy upon him." (al-Ihtijaj, pp. ١٦٩-١٧٠

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The Holy Imams of the Ahl al-Bayt (‘a), realizing that conjecture is not sufficient, paid special attention to reason in understanding faith, in realizing facts and creating conviction and confidence in the doctrinal notions. Nevertheless, they never failed to confirm the point that the Holy Qur’an and Sunnah carried the accurate faith that can be certified by sound human intellect

Integration between Faith and Sect

The Ahl al-Bayt (‘a) have integrated doctrinal and sectarian fundamentals of faith and the nature of the universe, life, the seen and unseen worlds on the one hand and the branches that ramify from these doctrines on the other. In other words, they have considered the necessity of perfect alliance between theory and application, faith and behavior, fundamental and secondary issues. The sect of the Imamiyyah Shi`ah rests upon the belief that the Ahl al-Bayt (‘a) play a role fundamental to faith with regard to the universal view of

Islam. Imamate enjoys a divine nature similar to the nature of Messengership and its responsibilities, with the exception of receiving divine revelation. An Imam, just like a Messenger, is chosen by Almighty Allah to complete a mission

In fact, human behavior depends upon understanding such doctrines. On proving this fact, we will clearly note that there is correlation between the belief in wilayah (divinely commissioned leadership of the Holy Imams) and the integration of faith and deeds.

In this respect, Shaykh al-Kulayni has reported Imam al-Baqir and Imam al-Jadiq (‘a) as saying:

الإيمـانُ

إِفْرَارٌ وَعَمَلٌ، وَالإِسْلَامُ إِفْرَارٌ بِلَا عَمَلٍ.

Faith is to profess and

(act, and Islam is to profess without acts. (1)

Imam al-Riza (‘a) is also reported as saying:

مَنْ أَحَبَّ

لَنَا عَاصِيًا فَهُوَ عَاصٍ؛ وَمَنْ أَحَبَّ لَنَا مُطِيعًا فَهُوَ مُطِيعٌ:

وَمَنْ أَعَانَ ظَالِمًا فَهُوَ ظَالِمٌ: وَمَنْ خَذَلَ ظَالِمًا فَهُوَ

عَادِلٌ. إِنَّهُ لَيْسَ بَيْنَ اللَّهِ وَبَيْنَ أَحَدٍ قَرَابَةٌ، وَلَا تَنَالُ

وَلَا يَتَنَا إِلَّا بِالطَّاعَةِ.

Whoever loves a person who

is disobedient to us is himself disobedient to us, whoever loves one that is obedient

to us is actually obedient to us, whoever assists a wrongdoer is actually a

wrongdoer, and whoever hinders a wrongdoer is actually just. Verily, there is no proximity between Almighty Allah and any person. Loyalty to us cannot be

[\(attained except by means of obedience.\)](#)

In the book of `Uyun Akhbar al-Riza, it is recorded that Ibrahim ibn Muhammad al-Hamdani reported Imam al-Riza (a) as saying

p: ۲۰

.Shaykh al-Kulayni, Al-Kafi, ۲:۲۴, H. ۲ – –۱

.Shaykh al-Jaduq, `Uyun Akhbar al-Riza ۱:۲۶۰ – –۲

مَنْ خَذَلَ عَادِلًا فَهُوَ ظَالِمٌ. وَلَا يَنَالُ
 أَحَدٌ وِلَايَةَ اللَّهِ إِلَّا بِالطَّاعَةِ. وَلَقَدْ قَالَ رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِبَنِي عَبْدِ الْمُطَّلِبِ: اتُّنُونِي
 بِأَعْمَالِكُمْ لَا بِأَنْسَابِكُمْ وَأَحْسَابِكُمْ. قَالَ اللَّهُ تَبَارَكَ
 وَتَعَالَى: (فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا
 يَتَسَاءَلُونَ. فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.
 وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ
 خَالِدُونَ.)

Whoever hinders a decent person is actually a
 wrongdoer. No one can attain loyalty to Allah except by means of obedience to
 Him. The Holy Messenger of Allah—may Allah bless him and his Household—once
 said to the sons of ‘Abd al-Mu(1)alib

Bring me your deeds, not your ancestries or lineages.” Almighty“

Allah says, “When the trumpet is blown, there shall be no ties of
 relationship between them on that day, nor shall they ask of each other
 ,Then, as for him whose good deeds are preponderant, these are the successful
 and as for him whose good deeds are light, these are they who shall have lost
 (2)“ (103-101:23) (their souls, abiding in hell.

The Shi`ah depend upon the Holy Imams of the Ahl al-Bayt (‘a) in both the principle
 :and secondary affairs of religion. They believe that they possess

a) Perfect knowledge among finite human beings; (Almighty Allah alone has perfect knowledge

,b) Infallibility from sinning or misinterpretation; and

c) Right of leadership to issue instructions (to be followed) and prohibitions (to be avoided).

:Imam Muhammad al-Baqir (‘a) is reported to have said

p: ۲۱

-۱

.These traditions can be also found in al-Hurr al-`Amili's Wasa'il al-Shi`ah ۱۱:۴۴۶ --۲

إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ

لَمْ يُرْفَعْ، وَالْعِلْمَ الَّذِي يُتَوَارَثُ، وَكَانَ عَلَيَّ عَالِمٌ

هَذِهِ الْأُمَّةِ، وَإِنَّهُ لَمْ يَهْلِكْ مِنَّا عَالِمٌ قَطُّ إِلَّا خَلَفَهُ

مِنْ أَهْلِهِ مَنْ عِلْمٌ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

Verily, the knowledge that was brought down to the earth with Adam has not been taken back. Knowledge is transmitted among generations through inheritance. ‘Ali

a) was the most knowledgeable of this nation. Whenever a knowledgeable ‘

individual of us (i.e. the Ahl al-Bayt (‘a)) passes away, another

knowledgeable one—from his household holding the same knowledge as he, or any

other amount that Allah decides for him—will succeed him. (1)

Durays al-Kannasi is reported to have said that he once visited Imam al-Jadiq (‘a) and found Abu-Basir there. The Imam (‘a) said

إِنَّ دَاوُودَ

وَرِثَ عِلْمَ الْأَنْبِيَاءِ وَإِنَّ سُلَيْمَانَ وَرِثَ دَاوُودَ وَإِنَّ

مُحَمَّدًا وَرِثَ سُلَيْمَانَ وَإِنَّا وَرِثْنَا مُحَمَّدًا وَإِنَّ عِنْدَنَا

صُحُفَ إِبْرَاهِيمَ وَالْوَاحِ مُوسَى.

Verily, (Prophet) David (‘a) inherited the

knowledge of the prophets. (Prophet) Solomon (‘a) then inherited David’s

Most surely, (Prophet) Muhammad (s) inherited Solomon’s and we inherited

Muhammad's. We also possess the Scriptures of (Prophet) Abraham (‘a) and
(Prophet) Moses (‘a)

إِنَّ دَاوُودَ

وَرِثَ عِلْمَ الْأَنْبِيَاءِ وَإِنَّ سُلَيْمَانَ وَرِثَ دَاوُودَ وَإِنَّ

مُحَمَّدًا وَرِثَ سُلَيْمَانَ وَإِنَّا وَرِثْنَا مُحَمَّدًا وَإِنَّ عِنْدَنَا

صُحُفَ إِبْرَاهِيمَ وَالنَّوْحِ مُوسَى.

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knowledge of the prophets. (Prophet) Solomon (‘a) then inherited David's

Most surely, (Prophet) Muhammad (s) inherited Solomon's and we inherited

Muhammad's. We also possess the Scriptures of (Prophet) Abraham (‘a) and
(Prophet) Moses (‘a)

”Abu-Basir commented, “This is real knowledge

:The Imam (‘a) answered

يَا أَبَا مُحَمَّدٍ! لَيْسَ هَذَا هُوَ الْعِلْمُ؛

إِنَّمَا الْعِلْمُ مَا يَحْدُثُ بِاللَّيْلِ وَالنَّهَارِ يَوْمًا بِيَوْمٍ

وَسَاعَةً بِسَاعَةٍ.

Abu-Muhammad

this is not knowledge. True knowledge is to know what happens during the

night and day, each day and every moment

Hence, to turn towards the Holy Imams (‘a) in order to obtain knowledge is not similar to turning to narrators or well-versed scholars whose tasks are restricted to transmitting traditions and issuing verdicts (fatwa). People resort to scholars to learn certain religious laws by means of transmission of traditions and issuing of verdicts. Such individuals are not divinely designated leaders of the nation and they cannot enact any religious law in question that is not present in the Islamic code of religious law; rather, they only issue verdicts according to their knowledge of traditions and fundamentals of the set laws of Islam

Authentic traditions relegate the knowledge of the laws of Islam to well-qualified scholars under certain conditions. Besides, the referential religious authorities (marji`) rely upon intuition and are exposed to mistake and lack of awareness in understanding certain texts, retaining others, or inferring rules from others, unlike the well-guided Holy Imams of the Ahl al-Bayt (‘a) who hold divinely commissioned leadership over people and enjoy decisive knowledge

Muhammad ibn al-Hasan al-Maythami has reported that he heard Imam al-Jadiq (‘a) stating:

إِنَّ

اللَّهُ عَزَّ وَجَلَّ أَدَّبَ رَسُولَهُ حَتَّى قَوْمَهُ عَلَى مَا أَرَادَ،

ثُمَّ فَوَّضَ إِلَيْهِ. فَقَالَ عَزَّ ذِكْرُهُ: (وَمَا آتَاكُمْ الرَّسُولُ

فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا) فَمَا فَوَّضَ اللَّهُ

إِلَى رَسُولِهِ فَقَدْ فَوَّضَهُ إِلَيْنَا.

Allah, the Almighty and Majestic, has verily

disciplined His Messenger (s) so highly that He made him as exact as

He wanted him to be. He then delegated the affairs to him, saying, “Take what

the Messenger assigns to you and deny yourselves that which he withholds from

you.” Whatever has been granted to the Messenger of Allah (s) by Him has been

[granted to us.](#)

p: ۲۳

.Shaykh al-Kulayni, al-Kafi ۱:۲۶۸, H.۹ – –۱

For that reason, the individuals of the virtuous community did not suffer from schism or ambivalence between the commands issued by the political rulers of the Muslim community and the verdicts that were issued by specialist scholars of Muslim jurisprudence. In fact, these scholars used to issue verdicts either out of their private understandings of the Holy Qur'an and Sunnah or their references to presumptive matters like the rules of analogy (qiyas), equitable preference (istihsan), and acceptable advantages (al-Masalih al-Mursalah). They would adopt unfounded rules whenever they failed to come upon the religious text that revealed the accurate law of an issue. At other times, they issued verdicts that were in violation of religious texts, especially when they depended upon their personal views (ijtihad), because in their conception these religious texts were remote from equitable preference and the achievement of acceptable social advantages that they estimated through personal understanding of social conditions

It happened sometimes that such jurisprudents (i.e. issuers of verdicts) came under threat of prosecution by the ruling authorities because of such contradictions. For instance, Abu-Hanifah (the founder of the Hanafiyyah school of law) was arrested and imprisoned by al-Mansur, the `Abbasid ruler, because he issued a verdict supporting two sons of `Abdullah al-Mahz. Another example is Ahmad ibn Hanbal (the founder of the Hanbaliyyah school of law) who exposed himself to maltreatment by the ruling authorities because of his attitude towards the issue of the creation of the Qur'an and his disagreement with al-Ma'mun, the `Abbasid ruler, on this issue

The virtuous community did not experience the schism that took place between theologians and Muslim philosophers—who adopted certain doctrinal hypotheses and views about which they disagreed with each other to a great extent—and the verdicts that were issued by some jurisprudents who did not accede to certain hypotheses.

Some Muslim

communities had to refer to a jurist of a certain sect who adopted certain doctrines and ideologies, such as those adopted by the Ash`ariyyah, the Mu`tazilah, and the Mufawwizah (Indeterminists). When the latter adopted contradictory doctrines and ideologies, they disagreed with the referential religious authority

Such doctrinal and ideological differences cannot be found among the scholars and referential authorities of the Shi`ah, the followers of the Ahl al-Bayt (‘a

Comprehensibility of Doctrines

The Ahl al-Bayt (‘a) covered a large variety of doctrinal issues with elaborate explanations, clarifications and details. They did not leave any aspect uncovered; thereby, blocking any personal opinions, impressions, and inferences to interfere in the issuance of religious laws

Unlike the behavioral issue, which is secondary, the doctrinal issue is primarily significant. Sensitive and incisive results and consequences stem from this issue and all details of the spiritual, social, political, and futuristic structure of human life reflect upon it. In view of this, the Ahl al-Bayt (‘a) did not restrict their presentations of doctrinal aspects to the principles of Muslim faith, such as Unity of Almighty Allah (tawhid), Prophethood (nubuwwah), and Final Assemblage (ma`ad); rather, they also discussed various aspects like the following

(Divine justice (‘adl .1

(Imamate (imamah .2

(Fatalism (jabr) and indeterminism (ikhtiyar .3

(Predestination (qadar .4

Disbelief (kufr) and belief (iman) and their .5

relationship to personal acts and behavior

(Infallibility or inerrancy (‘ismah .٩

Decency .٧

Death and life .٨

Norms of history .٩

Divine test .١٠

(Loyalty (to the divinely designated leaders .١١

Love and hatred .١٢

Ethics .١٣

The advent of al-Mahdi in the last period of time .١٤

:Details of the Final Abode, such as .١٥

(a) The period between burial and the final judgment (barzakh

(b) The resurrection (ba`th

(c) Raising to life (nushur

(d) The Divine Pond (hawz

(e) The Discriminating Bridge (sirah

(f) Vision (ru’yah

(g) The calling to account (hisab

(h) Intercession (shafa`ah

i) Paradise and Hellfire

j) Chastisement and comfort

k) Immortality in Hellfire or Paradise

Rational good and evil of things .۱۶

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Presenting the details of all these issues, the Holy Imams (‘a) demonstrated their intellectual and doctrinal aspects through consummate situations that played a vital role in strengthening the doctrinal and structural foundation of the virtuous community, ensuring the firm integration of its individuals

This comprehensiveness is obvious when we refer to Shaykh al-Jadūq’s book of al-‘Aqa'id (The Beliefs) and Shaykh al-Mufid’s commentaries on this book. The contents of these two books rely in essence upon the traditions of the Ahl al-Bayt (‘a) with regard to the detailed presentation of these beliefs

Looking at the history of Imamate, the period of the Holy Imams’ (‘a) presence (i.e. the lifetimes of eleven of the Holy Imams (‘a)) reveals a wide range of disagreements about doctrinal issues among the followers of the Ahl al-Bayt (‘a). As a result, secondary sects and groups emerged among these followers. However, the Holy Imams (‘a) began to present the doctrinal issues in a comprehensive and all-inclusive manner, reducing these sects and groups to an inconsequential number by the age of the Major Occultation. This was a great achievement considering the conditions of this age were more difficult, due to the impossibility of direct contact with a Holy Imam, than when the Holy Imams (‘a) were present. This doctrinal stability was a big achievement of the Holy Imams (‘a)—an achievement that could guarantee the doctrinal and ideological soundness of the virtuous community. This amply testifies to the significance of establishing this doctrinal foundation among this community

Furthermore, the history of Islam witnessed wide-ranging

doctrinal disagreements among the other Muslim groups that have continued to the present day due to their differences with the Shi‘ah in following the referential authority (i.e. the Imams (‘a))—who can provide necessary details—together with the Holy Qur’an. The result is that other Muslim groups do not have a referential religious authority who can resolve their differences

Despite the fact that all Muslims agree upon the Holy Qur’an, it can be subjected to various interpretations; therefore, the Ahl al-Bayt (‘a) laid great stress on the necessity of the existence of a referential authority capable of interpreting the Holy Qur’an in the authentic manner. The Holy Prophet (s), in the famous tradition known as hadith al-thaqalayn (the Two Weighty Things) and hadith al-safinah (the Ark of Salvation) emphasized the necessity of referring to the second “weighty thing”, the (Ahl al-Bayt (‘a)).¹

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Hadith al-thaqalayn reads: The Holy Prophet (s) is authentically reported to have – ۱ – said: **إِنِّي مُخَلِّفٌ فِيكُمْ الثَّقَلَيْنِ؛ كِتَابَ اللَّهِ وَعِترَتِي، أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَبَدًا، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.** Verily, I am leaving among you two precious things: the Book of Allah and my progeny, the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond. *Kanz al-`Ummal* ۱:۱۸۵, ۱۸۹. Hadith al-safinah reads: The Holy Prophet (s) is reported to have said: **إِنَّ مَثَلَ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَيْفِيْنِهِ نُوحٍ؛ مَنْ رَكِبَهَا فَصَدَّ نَجَا وَمَنْ تَخَلَّفَ عَنْهَا فَقَدْ غَرِقَ.** The like of my Household in this nation is the Ark of Noah; whosoever embarked upon it was saved, but whoever turned away from it was drowned. *Kanz al-`Ummal* ۱:۱۸۶.

The Ahl al-Bayt (‘a) established the rules of true methodology in dealing with doctrinal and ideological issues by emphasizing freedom of thought and belief. These rules were founded on the following grounds

a) Sound logic, the use of reason, sentiment and inherent human nature

b) Reference only to the Holy Qur’an and the Prophetic authentic traditions to obtain sound beliefs. This does away with personal desires and individual political tendencies, personal or qualitative tastes, tempers, trends, and conjecture, by use of which errors are committed widely, such as when using analogy and equitable preference. These things are called ‘opinion (ra’y)’ in the words of the Ahl al-Bayt (‘a) and the traditions of the Holy Prophet (s), who is reported to have said

مَنْ فَسَّرَ

الْقُرْآنَ بِرَأْيِهِ فَقَدْ كَفَرَ. إِنَّ دِينَ اللَّهِ لَا يُدْرَكُ

بِالْعُقُولِ.

Whoever interprets the Qur’an according to his own opinion has definitely become a disbeliever. Verily, the religion of Allah cannot be

[\(1\) comprehended through opinions.](#)

A number of traditions emphasize the absolute referentiality of the Holy Qur’an and authentic Prophetic traditions, such as the following

:Ayyub ibn al-Hurr has reported that he heard Imam al-Jadiq (‘a) saying

p: ٢٩

See the author’s book of Muhazarat fi `Ulum al-Qur’an, Chapter: Exegesis and – ١
.(Interpretation of the Holy Qur’an Chapter: Exegesis in the View of the Ahl al-Bayt (‘a

All things must be referred to the Book of Allah and to the Sunnah. Any tradition that

(1) is not compatible with the Book of Allah is fake.

كُلُّ شَيْءٍ مَرْدُودٌ إِلَى كِتَابِ اللَّهِ
وَالسُّنَّةِ؛ وَكُلُّ حَدِيثٍ لَا يُوَافِقُ كِتَابَ اللَّهِ فَهُوَ زُخْرُفٌ.

:Imam al-Jadiq (‘a) is also reported to have said

مَا أَتَاكُمْ عَنَّا مِنْ حَدِيثٍ لَا يُصَدِّقُهُ
كِتَابُ اللَّهِ فَهُوَ بَاطِلٌ.

Any

(2) discourse that is not supported by the Book of Allah must be false.

مَا أَتَاكُمْ عَنَّا مِنْ حَدِيثٍ لَا يُصَدِّقُهُ
كِتَابُ اللَّهِ فَهُوَ بَاطِلٌ.

Any

(3) discourse that is not supported by the Book of Allah must be false.

c) Opening the door to ijtiḥad and inference (of religious laws from their sources) within regulations and valid principles of inference by finding in the Holy Qur’an all phenomena and events encountered by humanity in an objective spirit that is .receptive to all probabilities and conditions man may face

To summarize, the Ahl al-Bayt (‘a) School and the virtuous community distinctively :embody

Freedom of thought (1)

Commitment to regulations and restrictions of inference (of religious laws from (2) their sources) as exactly as they are defined by Islamic law (i.e. the Holy Qur’an and

Receptiveness to emerging issues, reevaluation of their understanding, inference, (۳) examination and treatment, compatible with inherent human nature, reason and sentiment

These distinctive features also enabled this community to

p: ۳۰

Shaykh al-Kulayni, al-Kafi ۱:۶۹, H. ۳; Al-Barqi, al-Mahasin ۱:۳۴۷, H. ۱۲۷; `Allamah al-

Majlisi, Bihar al-Anwar ۲:۲۴۲, H. ۳۷

.Al-Barqi, al-Mahasin ۱:۳۴۷, H. ۱۲۸; `Allamah al-Majlisi, Bihar al-Anwar ۲:۲۴۲, H. ۳۸ – –۲

.Al-Barqi, al-Mahasin ۱:۳۴۷, H. ۱۲۸; `Allamah al-Majlisi, Bihar al-Anwar ۲:۲۴۲, H. ۳۸ – –۳

defend the genuine Islamic doctrine and ideology against not only other intellectual and doctrinal personal opinions within Muslim society but also intellectual and doctrinal currencies outside the Islamic frame

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p: २२

Point

In the process of structuring a human community, moral standards represent the second basis on which it stands. These moral standards express the sentimental and cerebral aspects of human behavior and ties linked to justice and injustice, goodness and evil, spiritual/mental perfection and depravity in the progress of humanity. To sum up, philosophers describe moral standards as practical reason and doctrinal and .intellectual values as dependent upon hypothetical reason

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The Holy Imams of the Ahl al-Bayt (‘a) presented the features of this aspect through the following two points

The role played by moral standards in the formation of religious laws and a system (١) for human society

The responsibility of man regarding moral standards defined through the desire to (٢) achieve perfection through them

These two points became the sharpest points of disagreement in Islamic ideology. A large number of Islamic intellectuals adopted the notion of fatalism (jabr), which argues that man actually has no control over his ethical and behavioral deviations since they are independent of his free will; hence, man is controlled by the Divine will throughout his existence, and his deeds are only made and created by God. This, however, makes no sense. It implies that God’s punishment of man for violations of religious laws is opposed to Divine justice or inappropriate because man lacks any independent ethical perceptions by which he may deem things good or hideous. On the contrary, man is obligated to obey religious laws representing God’s commandment and Will. In this case, humans are under the absolute authority of God in all affairs and, as is declared in the following Qur’anic verse, God cannot be questioned about any of His affairs

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

He cannot be questioned concerning what He does and they shall be questioned.

((٢١:٢٣))

Moreover, religious laws, under such circumstances, become devoid of any ethical or human background because these laws are exclusive expressions of the Divine legislative Will

Conversely, the Ahl al-Bayt (‘a) School has laid stress on two conceptions of this notion

First: Just as man is ethically capable of perceiving the goodness and evilness of things on the whole, so also can he perceive the evilness of punishing people for deeds that they are compelled to do and the evilness of forcing people to perform some acts and avoid others while they lack any willpower to act. It is this ethical perception that can guide man to many divine facts

Second: Religious law has come to reveal and define the details of the total awareness with which Almighty Allah has created man. Thus, Divine religious law is not only an obligation through which Almighty Allah practices His absolute authority over man but also represents Divine justice, wisdom, and Almighty Allah’s absolute dispensation of man’s acts. In other words, religious law corresponds to benefits and detriments of existence and progress of man towards perfection in this world. Hence, it holds an ethical aspect

We can now understand the significance of the theological battle that the Ahl al-Bayt (‘a) fought to define the ethical aspects of religious laws by raising the issue of the goodness and evilness of things understood by the human will and the relationship between human will and Divine will

لَا جَبْرٌ وَلَا تَفْوِيضٌ؛ بَلْ أَمْرٌ بَيْنَ

أَمْرَيْنِ.

There

is neither compulsion (by Almighty Allah to do things), nor is there absolute delegation of power to man; rather, it is a course in the middle of these two courses

People’s deeds, which are the objects of religious laws, are the result of a person’s will, thus making the person responsible for them. At the same time, humans are the

creatures of Almighty Allah Who has created them with a will, and humans—in their existence, survival and power—are subject to Divine will and power and cannot act without Divine provision of existence and power

The Ahl al-Bayt (‘a) have extracted this role of moral standards from the Holy Qur’an. Confirming freedom of human will, the Holy Qur’an sets forth the following example

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسِينًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمِيدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Allah sets forth a parable: consider a slave, the property of another, who has no power over anything, and one whom We have granted from Ourselves a goodly sustenance; so, he spends from it secretly and openly. Are the two alike? All praise is due to Allah! Nay, most of them

(do not know. (١٦:٧٥)

It also provides humans the desire to ponder this issue, such as in the following holy verse:

أَمْ مَنْ هُوَ قَانِتٌ آتَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

:Say

(Are those who know and those who do not know alike? (٣٩:٩)

It also provides the concepts of good and evil, justice and inequity, honesty and lying, and miserliness and altruism as well as other concepts

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

Not

(alike are the good and the evil. (٤١:٣٤)

By discussing such concepts, the Holy Qur'an aims at arousing man's natural and sentimental perceptions, because these perceptions represent the foundations of ethical behavior, which is defined and depicted by the Holy Qur'an in detail and which .we call rational good and evil

When the Ahl al-Bayt (a) directed their followers to

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adhere to this doctrine of Divine justice, which has become one of the fundamentals of their sect, they intended to establish an ethical basis in the spiritual and mental structure of their followers. They instituted a sort of psychological and spiritual immunity to protect their followers against supporting or keeping silent with regard to grave ethical deviations, like the ascription of inequity and aggression to Almighty Allah.

Distinction between Islam and Faith

The Holy Imams (‘a) distinguished a Muslim from a believer on ethical grounds, as is mentioned in the Holy Qur’an:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

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

,The dwellers of the desert say, “We believe.” Say

You do not believe but say, ‘We submit’ and faith has not yet entered into

your hearts. And, if you obey Allah and His Messenger, He will not diminish

(ought of your deeds. Surely, Allah is Forgiving, Merciful. The (true

believers are only those who believe in Allah and His Messenger then they

doubt not and struggle hard with their wealth and their lives in the way of

(Allah. They are the truthful ones. (49:14-15)

Accordingly, declaration of Islam in utterance of the two statements of belief (i.e. shahadah), belief in the Last Day, performing obligatory prayers, observance of fasting, performance of the ritual pilgrimage (to the Holy House of Allah in Mecca), and payment of the poor-rate (zakat)—all stand as the first step of Islamic doctrine.

By declaring and

performing such, one's blood is protected from being shed, property and honor maintained, and the general Islamic social laws applied. From an ethical aspect, however, all these differ in reality from the actual commitment to Islam and that .which stems from such commitment

As for faith (i.e. iman), it represents a high rank of firm belief in the doctrine and also .steadfastness in whatever it requires and whatever results from it

The following text—reported by al-Kulayni, in his book of al-Kafi, through a valid chain of authority, from Hamran ibn A`yun—is the best depiction of this conviction and :clarifies the difference between being Muslim and being faithful

:Imam Muhammad al-Baqir ('a) has said

الإي-مَانُ مَا اسْتَقَرَّ فِي الْقَلْبِ
وَأَفْضَى بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَصَدَقَهُ الْعَمَلُ بِالطَّاعَةِ
لِلَّهِ وَالتَّسْلِيمِ لِأَمْرِهِ. وَالْإِسْلَامُ مَا ظَهَرَ مِنْ قَوْلٍ أَوْ
فِعْلٍ، وَهُوَ الَّذِي عَلَيْهِ جَمَاعَةٌ مِنَ النَّاسِ مِنَ الْفِرَقِ
كُلِّهَا. وَبِهِ حُقِنَتِ الدَّمَاءُ وَعَلَيْهِ جَرَتِ الْمَوَارِيثُ وَجَازَ
النِّكَاحُ وَاجْتَمَعُوا عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ
فَخَرَجُوا بِذَلِكَ مِنَ الْكُفْرِ وَأُضِيفُوا إِلَى الْإِي-مَانِ. وَالْإِسْلَامُ
لَا يُشْرِكُ الْإِي-مَانَ وَالْإِي-مَانَ يُشْرِكُ الْإِسْلَامَ وَهُمَا فِي
الْقَوْلِ وَالْفِعْلِ يَجْتَمِعَانِ، كَمَا صَارَتِ الْكُفْبَةُ فِي
الْمَسْجِدِ وَالْمَسْجِدُ لَيْسَ فِي الْكُفْبَةِ. وَكَذَلِكَ الْإِي-مَانُ
يُشْرِكُ الْإِسْلَامَ وَالْإِسْلَامُ لَا يُشْرِكُ الْإِي-مَانَ. وَقَدْ قَالَ اللَّهُ
تَعَالَى: { قَالَتِ الْأَعْرَابُ آمَنَّا. قُلْ لَمْ تُؤْمِنُوا، وَلَكِنْ قُولُوا:

أَسْلَمْنَا، وَلَمَّا يَدْخُلُ الْإِيْمَانُ فِي قُلُوبِكُمْ. { فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ أَصْدَقُ الْأَقْوَالِ.

Faith (iman) is

what settles in hearts, revealed to Almighty Allah, and is verified by practicing acts of obedience to Him and submission to His decrees. Islam, on the other hand, stands for the words and deeds that one says or does publicly. Accordingly, Islam is that which is adopted by groups of people of all sects. Due to declaration of the creed of Islam, one's blood is spared laws of inheritance are applied to him, and marriage is permitted. Both Muslims and faithful are equal in performing the obligatory prayers, paying the poor-rate, observing the (obligatory) fasting, and undertaking the ritual pilgrimage (hajj). By doing these acts, they depart atheism and attach themselves to faith. Islam does not necessarily beget faith while faith always accompanies Islam, even though both Islam and faith meet in words and deeds. Just as the Ka`bah lies in the Sacred Mosque while the Sacred Mosque is not situated in the Ka`bah, so also does faith accompany Islam while Islam does not necessarily beget faith. Almighty Allah has said, "The dwellers of the desert say, 'We believe.' Say, 'You do not believe but say, we submit and faith has not yet entered into your hearts.'" Verily, the saying of Almighty Allah is the most truthful of all sayings

The reporter of this saying asked, “Does a faithful believer enjoy a preference in
”?virtues, laws, provisions, or any other things over a Muslim

:The Imam (‘a) answered

لَا. هُمْ يَجْرِيَانِ فِي ذَلِكَ مَجْرَىٰ وَاحِدًا.
وَلَكِنَّ لِلْمُؤْمِنِ فَضْلًا عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَمَا
يَتَقَرَّبَانِ بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ.

,No“

.the same laws and rulings are applied to both Muslims and faithful believers

However, a faithful believer enjoys preference over a Muslim in deeds and

”acts of seeking nearness to Allah, the Almighty and Majestic

لَا. هُمْ يَجْرِيَانِ فِي ذَلِكَ مَجْرَىٰ وَاحِدًا.
وَلَكِنَّ لِلْمُؤْمِنِ فَضْلًا عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَمَا
يَتَقَرَّبَانِ بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ.

,No“

.the same laws and rulings are applied to both Muslims and faithful believers

However, a faithful believer enjoys preference over a Muslim in deeds and

”acts of seeking nearness to Allah, the Almighty and Majestic

The reporter asked, “Almighty Allah says, ‘Whoever brings a good deed, shall have
ten like it (٤:١٦٠),’ while you have just said that Muslims and faithful believers both
perform the prayers, pay the poor-rate, observe fasting, and go on the ritual
”?pilgrimage! How do you explain this preference

:The Imam (‘a) answered

أَلَيْسَ قَدْ

قَالَ عَزَّ وَجَلَّ: {فِيضَاعِفُهُ

لَهُ أضعَافًا كَثِيرَةً؟} فَالْمُؤْمِنُونَ هُمُ الَّذِينَ يُضَاعِفُ اللَّهُ عَزَّ وَجَلَّ

لَهُمْ حَسَنَاتِهِمْ لِكُلِّ حَسَنَةٍ سَبْعِينَ ضِعْفًا. فَهَذَا فَضْلُ

الْمُؤْمِنِ، وَيَزِيدُهُ اللَّهُ عَلَى قَدْرِ صِحِّهِ إِي-مَانِهِ أضعَافًا

كَثِيرَةً. وَيَفْعَلُ اللَّهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ مِنَ الْخَيْرِ.

Almighty Allah has also said, ‘Who is it that will offer“

Allah a goodly gift, so He will multiply it for him manifold. (٢:٢٤٥)’ Those who receive multiplication of their acts by Almighty Allah are the faithful believers. Each good act of theirs will increase seventyfold. This is the preference for the faithful believers. Their acts Almighty Allah will ,multiply manifoldly according to the degrees of their faith. Moreover Almighty Allah imbues faithful believers with uncountable virtues as He .wills

The reporter asked, “If one converts to Islam, does this mean that he has become a ”?faithful believer

:The Imam (‘a) answered

لَا.

وَلَكِنَّهُ قَدْ أُضِيفَ إِلَى الْإِي-مَانِ وَخَرَجَ مِنَ الْكُفْرِ.

وَسَأْضِرُّ لَكَ مَثَلًا تَعْقِلُ بِهِ فَضَلَ الْإِي-مَانَ عَلَى الْإِسْلَامِ:

أَرَأَيْتَ لَوْ بَصُرْتَ رَجُلًا فِي الْمَسْجِدِ، أَكُنْتَ تَشْهَدُ أَنَّكَ

رَأَيْتَهُ فِي الْكَعْبَةِ؟

.No, it does not“

.Such conversion only attaches him to belief and takes him out of disbelief

Let me cite for you an example that will make you understand the preference

,of faith over (profession of) Islam. If you see a man in the Sacred Mosque

”?can you testify that you saw him in the Ka` bah

”.The reporter answered, “No, I cannot

:The Imam (‘a) asked

لَوْ بَصُرْتَ رَجُلًا فِي الْكَعْبَةِ، أَكُنْتَ

شَاهِدًا أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ؟

If“

you see a man in the Ka` bah; can you testify that you have seen him in the

”?Holy Mosque

”The reporter answered, “Yes, I can

”?The Imam (‘a) asked, “How is that

The reporter answered, “This man cannot arrive at the Ka`bah before he enters the
”Sacred Mosque

:The Imam (‘a) said

قَدْ أَصَبْتَ وَأَحْسَنْتَ. كَذَلِكَ

الْإِي-مَا نُ وَالْإِسْلَامُ.

You are right and“

(1) you have done well! Such are faith and Islam.”

Faith and Deed

The Holy Imams (‘a) presented the practical aspect of belief in Almighty Allah, which signifies man’s most important ethical characteristic. They also taught their followers how to take this faith out of its abstract doctrinal state and sheer mental commitment to its behavioral, practical, and applied form by interpreting faith as a reality, essentially composed of different ranks and classes capable of being attained when
.put into practice

It seems that this topic was quite controversial during the ages of the Holy Imams (‘a). Some scholars argued that there is no difference between the faith of the prophets and the faith of Satan, because faith is an unchangeable fact in the sense that it stands for no more than commitment to believing in the existence of Almighty Allah. This fact can be either present or absent. The only difference between the prophets and Satan in this ideology lies in their behavior and deeds not in the original existence
.of their commitment to belief

On the other hand, the instructions of the Ahl al-Bayt (‘a) entailed that belief in Almighty Allah is of various ranks that vary from one believer to another, because it depends upon practical actions to a great extent. Hence, the more a servant (of Almighty Allah) commits himself and gives his commitment a material form in his behavior, the more his degree of faith increases and stands firm in his heart and sentiment.

In his book of al-Kafi, Shaykh al-Kulayni, through a valid chain of authority, has reported Jamil ibn Darraj as saying:

I, once, asked Imam al-Jadiq (‘a) to define faith

He (‘a) answered:

شَهَادَةُ أَنْ

لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُهُ.

It is to profess“

”that there is no deity save Allah and Muhammad is His messenger

”?I further asked, “This is an act; is it not

”.The Imam (‘a) answered, “Yes, it is

”.I added, “So, action is part of faith

:The Imam (‘a) clarified

لَا يَثْبُتُ

لَهُ الْإِيمَانُ إِلَّا بِالْعَمَلِ، وَالْعَمَلُ مِنْهُ.

One’s faith is not substantiated without action, which is“

(1)“part of faith.”

This concept has been explained by some texts in various ways, such as in the following tradition

In al-Kafi, Shaykh al-Kulayni has reported that Hammad ibn `Amr al-Nusaybi said that someone once asked the knowledgeable Imam (‘a) the following question

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.Shaykh al-Kulayni, al-Kafi ۲:۳۸, H.۶ – –۱

”O Knowledgeable, inform me of the best of all deeds in the view of Almighty Allah“

:The Imam (‘a) answered

مَا لَا

يُقْبَلُ عَمَلٌ إِلَّا بِهِ.

It is verily the“

”deed without which no other deed will be accepted

.What is that?“ asked the man“

:The Imam (‘a) explained

الْإِيْمَانُ - مَا نَ بِاللَّهِ، الَّذِي هُوَ

أَعْلَى الْأَعْمَالِ دَرَجَةً وَأَسْنَاهَا حِطًّا وَأَشْرَفُهَا مَنْزِلَةً.

It“

is belief in Almighty Allah (i.e. faith), which is the highest of all deeds in rank, the most sublime in measurement, and the most honorable in standing”.

Please, tell me whether faith is both word and deed or only word without deed,“ asked the reporter

:The Imam (‘a) answered

الْإِيْمَانُ - مَا نَ عَمَلٌ كُلُّهُ، وَالْقَوْلُ بَعْضُ ذَلِكَ

عَمَلٍ بَفَرْضٍ مِنَ اللَّهِ بَيَّنَّهُ فِي كِتَابِهِ، وَاضِحٌ نُورُهُ، تَابِتُهُ

حُجَّتُهُ، يَشْهَدُ بِهِ الْكِتَابُ وَيَدْعُو إِلَيْهِ.

Faith“

is deed all in all. Word (i.e. utterance of the creed of faith) is only part of that deed according to a decree of Almighty Allah that He has shown in His (Book with obvious light and firm argument to which the Book (i.e. Qur’an” testifies and upon which it calls

.Please, describe this to me so that I can understand it,” requested the reporter“

:The Imam (‘a) said

الإي-مَانَ حَالَاتٌ وَدَرَجَاتٌ وَطَبَقَاتٌ وَمَنَازِلُ
فَمِنْهُ التَّامُّ الْمُنتَهَى تَمَامُهُ وَمِنْهُ النَّاقِصُ الْمُنتَهَى نُقْصَانُهُ
وَمِنْهُ الزَّائِدُ الرَّاجِحُ زِيَادَتُهُ.

Faith“

is of various states, ranks, classes, and standings. Some people hold the most perfect degree of faith, others an extremely deficient degree, and others a ponderously abundant degree

”?The reporter asked, “Can faith be perfect, increasable, and deficient

”.The Imam (‘a) answered, “Yes, it can

”?The reporter asked, “How is that

:The Imam (‘a) said

إِنَّ اللَّهَ تَبَارَكَ

وَتَعَالَى فَرَضَ الْإِي-مَانَ عَلَى جَوَارِحِ بَنِي آدَمَ وَقَسَمَهُ عَلَيْهَا

وَفَرَّقَهُ عَلَيْهَا؛ فَلَيْسَ مِنْ جَوَارِحِهِمْ جَارِحُهُ إِلَّا وَهِيَ مُوَكَّلَةٌ

مِنَ الْإِي-مَانَ بِغَيْرِ مَا وُكِّلَتْ بِهِ أُحْتُمَا، فَمِنْهَا قَلْبُهُ الَّذِي

بِهِ يَعْقِلُ وَيَفْقَهُ وَيَفْهَمُ، وَهُوَ أَمِيرُ بَدَنِهِ الَّذِي لَا تُورِدُ

الْجَوَارِحُ وَلَا تُصَدَّرُ إِلَّا عَنْ رَأْيِهِ وَأَمْرِهِ، وَمِنْهَا يَدَاهُ

الَّتَانِ يَبْطِشُ بِهِمَا وَرِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَفَرْجُهُ

الَّذِي الْبَاءُ مِنْ قَبْلِهِ وَلِسَانُهُ الَّذِي يَنْطِقُ بِهِ الْكِتَابَ وَيَشْهَدُ

بِهِ عَلَيْهَا، وَعَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا، وَأُذُنَاهُ اللَّتَانِ

يَسْمَعُ بِهِمَا. وَفَرَضَ عَلَى الْقَلْبِ غَيْرُ مَا فُرِضَ عَلَى اللِّسَانِ،

وَفَرَضَ عَلَى اللِّسَانِ غَيْرُ مَا فُرِضَ عَلَى الْعَيْنَيْنِ، وَفَرَضَ عَلَى

الْعَيْنَيْنِ غَيْرُ مَا فُرِضَ عَلَى السَّمْعِ، وَفَرَضَ عَلَى السَّمْعِ غَيْرُ

مَا فُرِضَ عَلَى الْيَدَيْنِ، وَفَرَضَ عَلَى الْيَدَيْنِ غَيْرُ مَا فُرِضَ عَلَى

الرِّجْلَيْنِ، وَفَرَضَ عَلَى الرِّجْلَيْنِ غَيْرُ مَا فُرِضَ عَلَى الْفَرْجِ،

وَفَرَضَ عَلَى الْفَرْجِ غَيْرُ مَا فُرِضَ عَلَى الْوَجْهِ. فَأَمَّا مَا فُرِضَ

عَلَى الْقَلْبِ مِنَ الْإِي-مَانَ فَلِالْفَرَاغِ وَالْمَعْرِفَةِ وَالتَّصَدِيقِ وَالتَّسْلِيمِ

وَالْعَقْدُ وَالرِّضَا بِأَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا، وَأَنَّ مُحَمَّدًا، صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ، عَبْدُهُ وَرَسُولُهُ.

Verily, Allah, the“

Blessed and Exalted, has imposed faith on the organs of human beings, spread it

out and distributed it among them. Therefore, every organ in the human body

is ordained with a sort of faith that is completely different from other

sorts imposed upon other organs. One of these organs is one's heart with

which he can realize, comprehend, and understand things. It is the chief of

the body and all other organs cannot do or stop doing anything except by its

command. Other organs are his hands with which he can hold things, his feet

with which he can walk, private parts that receive commands from the heart, the

tongue with which he can utter (the texts of) the Book and testify to it, the

eyes with which he can see, and ears with which he can hear. The faith that

Almighty Allah has imposed on man's heart is different from that which He has

imposed upon the tongue; the faith imposed upon the tongue is different from

that imposed upon the eyes; the faith imposed upon the eyes is different from

that imposed upon the hearing; the faith imposed upon the hearing is

different from that imposed upon the hands; the faith imposed upon the hands

is different from that imposed upon the feet; the faith imposed upon the feet

is different from that imposed upon the private parts; and the faith imposed upon the private parts is different from that imposed on the face. The part of faith that is imposed upon man's heart is to profess, recognize, testify, submit avow and accept that there is no deity but Allah. Also, that He is the One and Only, without any partner, Singular, eternally besought of all, has taken neither consort nor son, and that Muhammad—may He bless him and his Household—is His servant and messenger.”[\(1\)](#)

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.Shaykh al-Kulayni, al-Kafi ۲:۳۸, H.۷ – –۱

The Holy Imams of the Ahl al-Bayt (‘a) said one’s faith is decided on the above grounds. They also believed that Almighty Allah’s commissioning with a duty must be .in the scope of man’s ability and power

It has been narrated on the authority of `Ammar ibn al-Ahwas that Imam al-Jadiq (‘a) said:

إِنَّ اللَّهَ عَزَّ

وَجَلَّ وَضَعَ الْإِيْمَانَ عَلَى سَبْعَةِ أَشْهُمٍ: عَلَى الْبِرِّ وَالصِّدْقِ

وَالْيَقِينِ وَالرِّضَا وَالْوَفَاءَ وَالْعِلْمَ وَالْحِلْمَ. ثُمَّ قَسَمَ

ذَلِكَ بَيْنَ النَّاسِ. فَمَنْ جُعِلَ فِيهِ هَذِهِ السَّبْعَةُ الْأَشْهُمِ

فَهُوَ كَامِلٌ مُحْتَمِلٌ. وَقَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ وَلِبَعْضِ

السَّهْمَيْنِ وَلِبَعْضِ الثَّلَاثَةِ حَتَّى انْتَهَوْا إِلَى السَّبْعَةِ...

لَا تَحْمِلُوا عَلَى صَاحِبِ السَّهْمِ سَهْمَيْنِ وَلَا عَلَى صَاحِبِ

السَّهْمَيْنِ ثَلَاثَةً فَتَبْهُضُوهُمْ.

Verily, Allah, the Almighty and Majestic, has

placed faith on seven qualities: piety, honesty, certitude, contentedness

loyalty, knowledge, and forbearance. Next, He distributed these qualities

among people. He who won all these seven qualities is definitely perfect (in

faith) and capable (of deserving all these seven qualities). He then granted

some people one quality, two qualities, and three qualities up to seven...Do

not impose two qualities of faith upon him who has been granted one only and

three qualities upon him who has been granted two only and so on up to all

(seven, lest you overburden them.)

In a validly reported tradition, Sadir has reported that Imam al-Baqir (‘a) addressed him as follows

عَلَى مَنَازِلٍ؛ مِنْهُمْ عَلَى وَاحِدَةٍ، وَمِنْهُمْ عَلَى اثْنَيْنِ، وَمِنْهُمْ
 عَلَى ثَلَاثٍ، وَمِنْهُمْ عَلَى أَرْبَعٍ، وَمِنْهُمْ عَلَى خَمْسٍ، وَمِنْهُمْ
 عَلَى سِتٍّ، وَمِنْهُمْ عَلَى سَبْعٍ. فَلَوْ ذَهَبَتْ تَحْمِلُ عَلَى صَاحِبِ الْوَاحِدَةِ
 اثْنَيْنِ لَمْ يَقَوْ، وَعَلَى صَاحِبِ الثَّانِيَيْنِ ثَلَاثًا لَمْ يَقَوْ، وَعَلَى
 صَاحِبِ الثَّلَاثِ أَرْبَعًا لَمْ يَقَوْ، وَعَلَى صَاحِبِ الْأَرْبَعِ خَمْسًا لَمْ
 يَقَوْ، وَعَلَى صَاحِبِ الْخَمْسِ سِتًّا لَمْ يَقَوْ، وَعَلَى صَاحِبِ السِّتِّ
 سَبْعًا لَمْ يَقَوْ، وَعَلَى هَذِهِ الدَّرَجَاتِ.

Verily, the believers are

of various ranks. Some of them hold one rank only, others two, some others
 three, some others four, some five, some others six, and some others seven

If you impose (an act that cannot be done except by those who enjoy) two
 ranks upon one who has one rank only, he will certainly fail to undertake it

If you impose three ranks upon one who has two only, he will fail to
 undertake it. If you impose four ranks upon one who has three only, he will
 fail to undertake it. If you impose five ranks upon one who has four only, he

will fail to undertake it. If you impose six ranks upon one who has five
 only, he will fail to undertake it. If you impose seven ranks upon one who

(has six only, he will fail to undertake it. So also are the other ranks (۲) of faith. (۳)

Shaykh al-Kulayni, al-Kafi ٢:٤٢, H.١). To impose two qualities of faith upon one who --١) has been granted only one...etc.—this means to charge one who has only one quality of faith with an act that cannot be done except by one who enjoys two qualities or more is unacceptable because he will not be able to undertake such

This may be an indication of the grades mentioned by Almighty Allah in the holy --٢) (verse that reads, “They are of varying grades in the sight of Allah. (٣:١٤٣

.Shaykh al-Kulayni, al-Kafi ٢:٤٥, H. ٣ --٣)

In view of this, one's faith is threatened when one deviates from practical behavior and abandons ethical conduct. Likewise, one's faith is increased and perfected when
.one abides by the highest moral standards of behavior

This also reveals to us a method of education and management. The more perfect one's faith is, the more authorized to hold higher grades of duties and responsibilities. Similarly, whenever entrusting some responsibilities with some people, it is necessary to take into consideration their level of faith in order to restrict to them the duties that
are rendered to those of lower ranks of

.faith, as is instructed in the aforementioned tradition

Beyond doubt, such a method of understanding faith and the role that moral standards play in the composition of this faith has great positive effects on behavioral .and moral commitments and on the undertaking of responsibilities and tasks

Pattern of Conduct and Morality

The Holy Imams (‘a) firmly instructed their companions and followers to play the role .of excellent exemplars and models of trust and reliance for the Muslim community

Presenting the philosophy of history, the Holy Qur’an refers to two kinds of :exemplars

The first kind is the ‘Excellent Exemplar’ (al-uswah al-hasanah) that is perfect in ideals, values and moral commitments, such as the exemplary role played by Prophet Abraham (‘a), his companions, and Prophet Muhammad (s) as well as other Prophets :and Messengers of Almighty Allah. In this respect, the Holy Qur’an reads

لَنَذِيْقَنَّهُمْ مِنَ الْعَذَابِ الْأَذْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

Certainly, you have in the

Messenger of Allah an excellent example for him whose hope is Allah and the

(latter day and remembers Allah much. (۳۳:۲۱)

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

,Indeed

there is for you a good example in Abraham and those with him when they said

to their people: Surely, we are clear of you and of what you serve besides

(Allah. (۶۰:۴)

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ

,Certainly

(there is for you in them a good example, for him who fears Allah and the last day. ﴿٤٠﴾

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أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ اقْتَدِهْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

These

,are they to whom We gave the Book and the Wisdom and the prophecy; therefore

if these disbelieve in it, We have already entrusted it to a people who are

,not disbelievers in it. These are the ones whom Allah has guided; therefore

(follow their guidance. (٦:٨٩-٩٠)

The second kind is the wicked exemplar (al-uswah al-sayyi'ah) which relies upon power, authority, and external domination. This is specifically the pattern of oppressors, tyrants, leaders of evil, ruling authorities, and the rich. Referring to these :wicked exemplars, the Holy Qur'an states

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ

!Nay

They say: We found our fathers on a course and surely, we are guided by their

(footsteps. (٤٣:٢٢)

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا

They

shall say: O our Lord! Surely, we obeyed our leaders and our great men, so

(they led us astray from the path. (٣٣:٦٧)

:Usually, man acts upon one of the following two basic factors in the issue of exemplar

First, sound human nature and the effects of righteousness, decency, and sentiment

.within man's inner self

Second, whims, lusts, fear, craving, and the points of weakness and defect in man's
.inner self

The Holy Imams of the Ahl al-Bayt (a) urged their followers to mobilize and utilize the
.first factor in order to attain this social and human position

(Abdullah ibn Abi-Ya`fur has reported Imam al-Jadiq (a`

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:as saying

كُونُوا دُعَاءَ لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ
الْسِتِّكُمْ، لِيَرَوْا مِنْكُمْ الْإِجْتِهَادَ وَالصُّدْقَ وَالْوَرَعَ.

Act as

heralds to goodness in the milieu of people by other means than your tongues

(i.e. speech) so that they can become aware of your diligence, honesty, and)

(1). (piety)

Ibn `Abbas has reported that the Holy Prophet (s) was asked about the best of
,associates. He answered

(خَيْرُ الْجُلَسَاءِ) مَنْ تَذَكَّرُكُمْ اللَّهُ رُؤْيَتُهُ،
وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ، وَيُرْعِبُكُمْ فِي الْآخِرَةِ عَمَلُهُ.

The)

,best associate) is he who reminds you of Almighty Allah when you see him

increases your knowledge when he speaks, and awakens your desires for the

(2). (Hereafter when he acts.)

:Imam Zayn al-`Abidin (a) is reported to have said

إِنَّ أَبْغَضَ النَّاسِ إِلَى اللَّهِ عَزَّ وَجَلَّ
مَنْ يَقْتَدِي بِسُنَّةِ إِمَامٍ وَلَا يَقْتَدِي بِأَعْمَالِهِ.

,Verily

the most hated of all people by Allah—the Almighty and Majestic—is one who

follows the beliefs of a leader but does not imitate his conduct.

Decency and Good Manners

The Holy Imams of the Ahl al-Bayt (‘a) conferred a vital role upon decency in practical social life. According to the

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.Al-Hurr al-`Amili, Wasa'il al-Shi`ah 8:513, H. 1 -- 1

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah 8:412, H. 4 -- 2

Shaykh al-Sadur, al-Khisal 1:21, H. 62; `Allamah al-Majlisi, Bihar al-Anwar 71:178, H. -- 3
.25

Decency (‘adalah) is a supreme rank of straightness and righteousness on the path of the religion, or mental disposition that prevents man from falling prey to prohibitions and abandoning obligatory acts or repenting after committing a sin

Ahl al-Bayt (‘a) School, decency is essential in people who hold such offices, positions, and acts like rulership, judicature, governmental offices, issuance of religious laws, leading congregational prayers, testifying in litigations, divorces, and other offices listed in books on the practical laws of Islam. This is clear-cut evidence regarding the fact that decency, as a quality, is of great importance, since it plays a vital role in social life.

Decency is so important that it is preferred to knowledge and experience. Hence, knowledge of a person who lacks decency and piety is worthless. Moreover, knowledge without piety denotes mischief. Therefore, the Holy Imams (‘a) have intensely warned against wicked scholars (i.e. knowledgeable persons who lack decency).

Thus, decency has occupied a special position in the mentality and psychological and spiritual conditions of the followers of the Ahl al-Bayt (‘a). It has also had a profound impact on the attitudes of jurists, judges, politicians, and managers of public activities.

Such understanding of decency is missing in other Muslim sects or the religious milieus to which these sects belong. For instance, other Muslim sects admit, yet with discrepancy, that a decadent person (fasiq) may lead a congregational prayer and rule over the Muslim community. They also show lenience regarding the capacity of witnesses.

Without a doubt, decency holds a connotation wider than trustworthiness and reliability; therefore, it engrosses a wide-ranging moral aspect.

Naturally, decency that is essential in witnesses differs in

degree from decency essential in rulers, governors, judges, and issuers of verdicts (mufti). In the latter, decency must be of a higher degree in order to be compatible with the significance of these offices and enable such people to handle their .psychological and social pressures easily

Method of Self–Purification

The Holy Imams (‘a) have instituted certain methods for the virtuous community to attain self–purification and the required degree of high morality. One of these is .struggle with the carnal self

Proposition

We need to understand the Islamic approach and proposition of struggle with the carnal self as a topic. Briefly, we can allude to the following aspects

First: Human life is extensively long in the sense that it is not restricted to existence in this world, which is in fact short and limited when compared to the eternal life of human beings. This worldly existence is a period of test and tribulation but, because of its short term, it is treated as a period of “play, idle talk, pageantry, and boasting.” On the other hand, the other eternal life is the Hereafter in which the reality of all actions and their just consequences materialize

Second: The basis of perfection of human life is the human soul, or self, not the physical aspect—the body—because that which survives and continues to exist and develop is the self not the body, which eventually perishes, reverses in nature, changes, and transforms

.Thus, struggle with the carnal self is an element of perfection of the human self

Third: Almighty Allah created man and gave him reason, recognition of Him, a general inclination towards true guidance, and recognition of truths and causes of advantages and disadvantages, yet in a general manner. Almighty Allah also placed in man fancies and lusts that can allure him towards worldly life in order to test and try him on the one hand and to make these fancies act as a motivating power on the other. Hence, these are two factors, both parallel and opposite, that

.create human activity

Besides, Almighty Allah has granted man the capability of creating personal activities, notions about the future, and arriving at generalizations. As a result, human volition .has been the decisive factor in man's movement and choice of certain acts

Whenever man applies his reason to direct his will and choice and prevail over them, he will advance on the path of perfection. On the other hand, if man allows his fancy and lusts to prevail over his will and direct his actions, he will slip onto the path of .deterioration and regression

In the earlier hypothesis, the passions—directed by reason and knowledge—become energy that propel towards perfection, while in the latter, they become destructive .and detrimental energy

Fourth: Out of His kindness, mercy, magnanimity, wisdom and infinite knowledge, Almighty Allah sent the prophets with books, missions and guidance through Divine revelation in order to lead humanity towards the truth especially when facts are confused and the truth resembles falsehood or when man fails to realize and .appreciate the truth or his benefit and loss

The average person fails to recognize these truths and advantages; therefore, the prophets and messengers of Almighty Allah undertake the missions of conveying His messages, leading humanity to righteousness, teaching the Holy Book and wisdom, judging with justice between people in matters wherein they differ and witnessing .their conduct and activity

Fifth: If human will coincides with the Divine Legislative Will represented by Divine edicts, laws, and provisions, the human self will attain perfection because it will be compatible with the truth and its advantages. To achieve this, man is required to

strive against his fancies and control his lusts in order to make them fall in line with
the religious laws

Moreover, struggle with the self—against fancies and lusts—intrinsically leads to self-perfection, which is the groundwork of human perfection, just as physical self-perfection can be attained through physical exertion and sports

Islam has set up a definite course to overcome psychological strife of the self and attain self-perfection. Of course, this course has certain pillars, foundations, and practical forms. The following is a summary of these pillars and foundations in addition to other general aspects that relate to the practical forms and methods.

[\(Details are postponed for another occasion.\)](#)

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In my exegesis of Surah al-Jumu`ah (No. ۶۲) I have thrashed out the course of purification and education in Islam. In the discussions of the ‘Social Relations System’ and ‘Rituals and Acts of Worship System’, I will introduce an aspect of this topic

Point

The pillars of the Ahl al-Bayt's Islamic method of struggle with the carnal self are as follows. The detailed features can be obtained from discussions published on the topic [\(of struggle with the carnal self or self-purification.\)](#)

First: One of the foundations of struggle with the carnal self, according to Islam and the Ahl al-Bayt's instructions, is to strengthen one's ties with Almighty Allah through

Strong faith in Him (١)

Full trust in Him (٢)

A good concept of Allah (٣)

Sincerity in deed and intention (٤)

Love for Him (٥)

Fear of Him (٦)

Hope in Him (٧)

Second: The second foundation of struggle with the carnal self is to comply with reason that guides towards the truth. One of the features of complying with reason is to depend upon knowledge and erudition to face ignorance and fancies and avoid falling under their influence. In view of this fact, Divine punishment and reward will be in

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I have dealt with this topic, in some details, in my lectures of Ramazan, ١٤١٣-١٤١٤. - -١ Traditions in this respect are overlooked on account of briefing brevity. However, these traditions can be seen in al-Hurr al-'Amili's Wasa'il al-Shi`ah, Vol. ١١, Section:

Self-StrifeStruggle with the Carnal Self, Section: Enjoining the Right and Forbidding
.the Evil, and other sections

accordance with one's reason. It is strongly recommended to consult one's reason and then give preference to it over fancy in all matters that one may face in life

Third: The other foundation of struggle with the carnal self includes the avoidance of disobedience to Almighty Allah, sins, and wrongdoing and the practice of piety, chastity and restraint when the self inclines towards evil and lusts. The next stage is identifying one's development in the struggle against the carnal self, control over tendencies, and use of faculties of the self within legal restrictions. The positive and negative psychological and spiritual consequences on life are connected to such commitment to contend with the self

Fourth: The fourth foundation of struggle with the carnal self can be summarized in the following points

Be steadfast in obeying Almighty Allah (١)

Be committed to religious duties (٢)

Forsake acts of disobedience (٣)

Avoid committing forbidden acts (٤)

Withstand psychological and external pressures by means of refraining from (٥) surrendering, accepting, or submitting to them

Persist in the path of obedience (٦)

Shun all acts of disobedience (٧)

Strengthen factors of patience (٨)

Develop willpower and capability for endurance (٩)

Control one's emotions and passivity by strengthening one's willpower (١٠)

Fifth: Another foundation of struggle with the carnal self is the practice of calling oneself to account and monitoring one's deeds and activities as well as emotions, feelings, and senses. By doing this one can figure out the scope of compatibility of one's acts, behavior, emotions and feelings with religious laws, Islamic morals, perfective features and noble goals that Almighty Allah has put before man along his progress towards self-perfection

Sixth: The other foundation is to repent and frequently turn to Almighty Allah whenever one feels that he has deviated from the path of truth and the straight course of justice, and whenever one falls into sin and wrongdoing or unwittingly commits offences. As soon as man finds himself performing such wrong deeds, he must hurry to repent by feeling sorry, confessing that he has committed a sin, determining to commit himself to religious duties, and compensating for the financial or moral wrongdoings that he may have committed against others

Seventh: The seventh foundation is to detect sources of lustful drives, such as egoism and pursuance of desires like "women, sons, and hoarded treasures of gold and silver." It also requires detecting psychological tendencies in one's personality, such as rage, envy, hunger for power, arrogance, cavorting about, avarice, laziness, tribal or national fanaticism, ignorance-based zealotry, wronging others, inclination to transgression, violation of others' rights, and so on. The stage following detection must be to remedy these drives and be watchful of them

Eighth: Creation of immunity, resistance, impregnability, and refuge against fancies inside the human self can play a major role in the establishment of the high level of struggle

against the carnal self that guides man in his progress towards self-perfection. To achieve such strength in the inner self, one needs to commit oneself to performing recommended acts and avoiding forbidden acts. Such commitment builds a defensive fence around the self to prevent it from falling under the influences of fancies. When this is done, the self climbs more steps towards self-perfection

More Methods for Struggle with the Carnal Self

In addition to the above, other methods of struggle with the carnal self can be derived from general Islamic teachings, as follows

Supplicatory prayers (pl. ad`iyah/sing. du`a') and remembrance of Almighty Allah (۱) (i.e. dhikr): The Holy Imams of the Ahl al-Bayt ('a) set a course of supplicatory prayers and words and statements of dhikr that cover all the hours of days and nights. They also invited attention to the importance of devotional acts practiced on nights such as

The Qadr Nights (the ۱۹th, ۲۱st, and ۲۳rd of Ramazan); Thursday nights (i.e. the nights before Fridays

The nights preceding the Feast Days (i.e. `id—the ۱st of Shawwal and ۱۰th of Dhu'l-Hijjah

The eves of Islamic occasions such as the eves of the Holy Prophet's birth, the Divine Mission, `id al-Ghadir, the ۱۵th of Sha`ban...etc

In addition to these nights, certain days of the year are of special significance with regard to acts of worship, such as

;The first nine days of Dhu'l-Hijjah

;The Tashriq Days (the ۱۱th, ۱۲th, and ۱۳th of Dhu'l-Hijjah

;The `d Days, including the day of `d Ghadir

;The Holy Prophet's birthday

;The anniversary of the Divine Mission

.The day of `Ashura', and other special days

Special Recommended Prayers: The Holy Imams of the Ahl al-Bayt (a) prescribed a (۲) number of voluntary prayers to be performed at any time. These are prayers ascribed to the Fourteen Infallibles, Ja`far al-Tayyar's Prayer, and other prayers, as well as other general prayers to be voluntarily offered on particular nights that have special .devotional acts, such as the nights of Ramazan and Islamic anniversaries

Other Acts of Worship: The Holy Imams (a) have also recommended other (۳) devotional, yet voluntary, acts such as fasting, confinement to mosques (i`tikaf), `Umrah, visitations to the tombs of the Holy Prophet (s), the Holy Imams (a) and the righteous servants of Almighty Allah. Statements of glorification of Almighty Allah (dhikr), giving alms from one's wealth for the sake of Allah, and visiting one's relatives, .neighbors, brethren-in-faith and even Muslims in general are included

The minute details of all these devotional acts can be found in reference books of hadith on chapters dedicated to certain subjects like struggle with the carnal self, self-perfection, skill in social relationships, affiliation with one's brethren-in-faith and excellent moral behavior. Practicing such devotional acts escalates the moral aspects and behavioral commitments and strengthens the personality at both individual and .social levels

Details of these acts are discussed in the coming book on Rituals and Acts of the .Worship System

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p: ९२

Culture, or education, occupies the third place of importance in the process of building the virtuous community. It can portray the correct features of this community, since it represents the proportionally detailed outlines of the doctrinal and moral content and the foundation on which the superstructure of the virtuous community can be established. The institutions, programs, and consequences of education can maintain the endurance and continuity of this structure in addition to connecting with the doctrinal and moral aspects. Education helps make these aspects become part of the .culture by which the nation abides

Education is a well-fortified shelter that can maintain the doctrines and morals of the .nation on the one hand and supply the people with a high moral spirit on the other

It can also hold together the nation and the virtuous community from all parts of the world to unify them on their path, affairs, and goals. This is so because education monitors the details of the social structure and supplies all aspects with the concepts it needs at political, economic, social, organizational, or security levels and even at the .levels of form, content, and purport

The Ahl al-Bayt (‘a) School has granted the educational

aspect a special privilege and particular significance through their actions and by
.building the virtuous community

No doubt, the Holy Qur'an, being the richest source of Islamic education in the view of the Ahl al-Bayt (a), has been the object of their greatest interest. For that reason, Imam `Ali Amir al-Mu'minin (a) took the initiative of compiling the Holy Qur'an based
.on its revelation and interpretation

In this respect, `Amr ibn Abi'l-Miqdam has reported on the authority of Jabir that he
:heard Imam al-Baqir (a) saying

مَا إِدَّعَى أَحَدٌ مِّنَ النَّاسِ أَنَّهُ جَمَعَ
الْقُرْآنَ كُلَّهُ كَمَا أُنزِلَ إِلَّا كَذَّابٌ؛ وَمَا جَمَعَهُ وَحَفِظَهُ
كَمَا نَزَّلَهُ اللَّهُ تَعَالَى إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ وَالْأَئِمَّةُ
مِنْ بَعْدِهِ.

None

may claim that he compiled the entire Qur'an as exactly as it was revealed
but a liar. None compiled and preserved it as exactly as it was revealed

(1) except `Ali ibn Abi-Talib (a) and the Imams (a) after him.

Likewise, Imam `Ali (a) was the first to compile, write down and preserve the Prophetic Traditions (Sunnah), because these traditions are considered the second source of Islamic culture. His efforts resulted in the Comprehensive Document (al-Jahifah al-Jami`ah) that was transferred to the Holy Imams (a) thereafter

:Abu-Basir has reported Imam al-Jadiq (a) as saying

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must stand for collecting the Holy Qur'an with all of its peculiarities that went along with it, beginning with the reasons for the revelation of its verses and its inferences including the Holy Prophet's explanations of it

يَا أَبَا مُحَمَّدٍ! وَإِنَّ عِنْدَنَا الْجَامِعَةَ.

وَمَا يُدْرِيهِمْ مَا الْجَامِعَةُ؟ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا

بِذِرَاعِ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَإِمْلَائِهِ مَنْ

فَلَقِيَ فِيهِ وَخَطَّ عَلَيَّ بِيَمِينِهِ. فِيهَا كُلُّ حَلَالٍ وَحَرَامٍ

وَكُلُّ شَيْءٍ يَحْتَاجُ النَّاسُ إِلَيْهِ حَتَّى الْأَرْضَ مِنَ الْخَدَشِ.

O

Abu-Muhammad, we do have the Jami`ah with us. What do they know about the Jami`ah? It is a seventy-cubit long document that was measured and directly dictated by Allah's Messenger (s) and handwritten by `Ali (a). It includes all that which is lawful and unlawful and everything people may [need](#), even matters that are as minute as the expiation for a scratch.[\(1\)](#)

Abu-Basir has also reported that he heard Imam al-Jadiq (a), talking about the verdicts of Ibn Shabramah, saying

أَيْنَ هُوَ مِنَ الْجَامِعَةِ؟ أَمَلَى رَسُولُ

اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَخَطَّهُ عَلَيَّ بِيَدِهِ. فِيهَا

جَمِيعُ الْحَلَالِ وَالْحَرَامِ حَتَّى أَرْضُ الْخَدَشِ فِيهِ.

How

can he be compared with the Jami`ah? It is the dictations of Allah's Messenger (s) and the handwriting of `Ali (a). It comprises all that which is legal) [and illegal even matters that are as minute as the expiation for a scratch.](#)[\(2\)](#)

Additionally, Imam `Ali (‘a), after the Messenger of Allah (s), was the most knowledgeable of all people, the most skilled in judgment, and the most experienced in the lawful and the unlawful issues as well as the interpretation of the Holy Qur’an.

He was verily the door to the city of the Holy

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Shaykh al-Kulayni, al-Kafi ١:٢٣٩, H. ١; al-Jaffar, Basa'ir al-Darajat, p. ١٤٣, H. ٤ and – –١
.pp. ١٥١–١٥٢, H. ٣; al-Majlisi, Bihar al-Anwar ٢٤:٢٢, H. ١١

Al-Jaffar, Basa'ir al-Darajat, p. ١٤٥, H. ١٥; al-Majlisi, Bihar al-Anwar ٢٤:٣٥, H. ٤١ – –٢
.((quoted from the earlier reference book

At the level of practice, Imam `Ali (a) was the most liberal of all people in cultural and educational aspects after the Holy Prophet (s). He was the first to set courses and invent new branches in the sciences of education. He is thus the founder of a number of sciences, such as jurisprudence (fiqh), hadithology, exegesis of the Holy Qur'an (tafsir), syntax (nahw), and many others. (1)

The same course of Imam `Ali (a) has been followed by the other Holy Imams (a), their followers and partisans who, directed by the Holy Imams (a), founded the (Islamic sciences. (2)

In the field of education, while building the virtuous community, the Holy Imams (a) worked on diagnosing and constructing two important projects

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This subject will be discussed in further detail in the coming book regarding the – 1) intellectual referential authority

Refer to Sayyid Hasan al-Jadr, Ta'sis al-Shi`ah li-`Ulum al-Islam (The Shi`ah: – 2) Founders of the Sciences of Islam). This book has been summarized in Al-Shi`ah wa-Funun al-Islam (The Shi`ah and Islamic Arts) and Mu'allifu al-Shi`ah fi'l-Islam (Shi`ite Authors in Islam) by Sayyid `Abd al-Husayn Sharaf al-Din

First Project Cultural And Educational Courses

Any educational course plays a major role in successfully strengthening the cultural aspect of the virtuous community by making its individuals competent enough to fulfill their requirements and fill the gaps of their cultural needs

While building the virtuous community culturally, the Ahl al-Bayt (a) adopted four cultural policies that complemented each other. These policies are as follows

First Line: Freedom of Thought and Accurate Ijtihad

Freedom of thought and accurate ijtihad forms the general framework and foundation of educational policy. A reference to this point, which is one of the distinctive features by which the jurisprudence of the Twelver Imamiyyah sect outmatches other sects and jurisprudential schools, has been made in the previous chapter regarding intellectual and doctrinal aspects. We saw that the Holy Imams (‘a) had a clear-cut goal and accurate course on which their educational school was set up and its scientific foundations framed. This framework was established on the following foundations

First: The Holy Qur’an and the authentic Sunnah (traditions) of the Holy Prophet (s) are the essential sources of Islamic culture in all fields such as historical-philosophy, socio-philosophy, Muslim jurisprudence, ethics, ideology, cosmology, literature, and linguistics

Second: The principle of the referential authority of the Ahl al-Bayt (‘a) must be observed in understanding Islam, its convictions and in obtaining Islamic law. In fact, Islamic texts, history and Prophetic traditions have suffered inaccuracy in interpretations and explanations in addition to variety and multiplicity in situations and trends

The policy of the Ahl al-Bayt (‘a) School firmly attests that the Holy Imams (‘a) are the referential authorities in obtaining an accurate understanding of Islam in addition to being the divinely appointed leaders of the Muslim nation and the legitimate representatives of the Holy Prophet (s). The famous hadith al-thaqalayn (Tradition of the Two

(Weighty Things) has referred to this very fact, as has been previously cited. (1)

Third: Jurisprudential rules and fundamental principles of Islam can be inferred from the Holy Qur'an and Sunnah—the two sources of Islamic legislation. General rules and universal laws can be applied in order to deal with the latest developments. The Holy Legislator has left the Representative of the Holy Prophet (s), the Holy Imam (a) or a well-qualified jurist, to deduct laws from their sources

Inasmuch as the Islamic system is the final divinely revealed code of law, it must cover all ages and times. In view of this fact, jurists and well-versed scholars are required to play the role of inferring the secondary and circumstantial religious laws from their sources in order to meet with the latest circumstances, on condition that such inference is based on the general laws of Islam. Furthermore, jurists and scholars are required to assess the legal situation and human responsibility towards every event and condition

As a part of the mission, competent scholars are required to implement the Qur'anic verses regarding Islamic law in their inferences regarding new developments that occur in Muslim life in general. They are also required to apply historical concepts and norms to their inferences attributed to the social and political conditions of the Muslim community

Fourth: Considerable attention has been paid by the Holy Imams (a) to teach their followers the precise method of

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Proofs on this fact will be cited in a coming book about the referential authority of – –
the Ahl al-Bayt (a) within this series

inference of religious laws from their sources and the accurate approach of using the Islamic texts (i.e. texts of the Holy Qur'an and Sunnah) in the most appropriate way. They are expected to compare the texts, which seem to be contradictory, with one another in order to come up with an acceptable result and to uncover points of concurrence and connection between them and also prefer some texts over others on the basis of certain regulations and standards that are defined in `Ilm al-Usul .((Fundamentals of Muslim Jurisprudence

The Holy Imams of the Ahl al-Bayt (‘a) asserted the significance of familiarization with the abrogating and abrogated, decisive and allegorical, general and particular, concise and elaborate texts of the sources of the religious legislation before a process of inference of religious laws is carried out. They also emphasized the use of the method of dealing with such texts and understanding some of them in the light of others. This matter was one of the gifts in which Imam `Ali (‘a) used to excel over the .other companions of the Holy Prophet (s), since it was one of his peculiar excellences

Ijtihad and Vitality of Islamic Law

The objective of such meticulous freedom of thought was to accomplish the following :two significant matters

First: Freedom of thought aimed at creating among every generation a class of well-qualified scholars competent enough to infer religious laws from their genuine and fundamental sources. This was done to avoid falling into chaotic situations due to reliance upon the opinionism⁽¹⁾ in

p: v.

Opinionism (in Islamic traditions) is the trend of using personal views and – –) conjectures in the issuance of religious verdicts

which the opinionists (ashab al-ra'y) had fallen; in other words, the Hadithists had become inert by depending upon a single text and not subjecting these single texts to perfect comprehension by comparing them to other texts. In fact, the totality of Almighty Allah's words (i.e. the Holy Qur'an), the Holy Prophet's traditions (i.e. Sunnah), and the Holy Imams' (a) reported discourses are considered one word—one explaining the other—just like the uninterrupted speech of an individual when the first, middle, or the last part of that speech indicates the speech as a whole

Second: Freedom of thought aimed at maintaining the vitality of the religious code of Islamic law and sustaining its capability to adapt itself to the changing circumstances and developments, without (١) falling victim to the perils of distortion, falsification and imitating other jurisprudential schools, (٢) interpreting the sacred texts inappropriately, or (٣) challenging the truth due to the political and cultural chaos into which the Muslim world had fallen as a result of the spread of seditious matters and painful events suffered by Muslims all through history

Second Line: Promotion of Seeking of Knowledge

The second line in the educational course of the Holy Imams (‘a) is urging seeking of knowledge in general and knowledge of the religious law in particular. In the Ahl al-Bayt (‘a) School, seeking knowledge has become a religious duty, the violation of which brings about accountability. Books of hadith have dedicated separate chapters to this subject, since many traditions, such as the following, have confirmed it

:Imam al-Riza (‘a) has reported Imam `Ali Amir al-Mu'minin (‘a) as saying

سَمِعْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ
وَأَلِهِ، يَقُولُ: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ... بِهِ
يُطَاعُ الرَّبُّ، وَبِهِ تُوَصَّلُ الْأَرْحَامُ، وَبِهِ يُعْرَفُ الْحَلَالُ
وَالْحَرَامُ. أَلْغَلِمُ إِمَامَ الْعَمَلِ، وَالْعَمَلُ تَابِعُهُ: يُلْهَمُهُ
السُّعْدَاءُ وَيُحْرِمُهُ الْأَشْقِيَاءُ.

I heard the Messenger of Allah (s) saying, “Seeking knowledge is obligatory upon every Muslim... Through it, the Lord is obeyed (properly), kinships are observed, and lawful and unlawful (matters) are recognized. Knowledge is the leader of deed while deed is its follower. Knowledge is inspired in the blessed

[\(but withheld from the wretched.”](#) [\(1\)](#)

,Imam al-Jadiq (‘a) is reported to have said

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لَوْ عَلِمَ النَّاسُ مَا فِي الْعِلْمِ
لَطَلَّبُوهُ وَلَوْ بِسَفْكَ الْمُهْجِ وَخَوْضِ اللَّجَجِ.

Had

people realized the benefits of knowledge, they would have certainly sought
[\(1\)](#) it even by exposing themselves to death and the toil of tumults.

:Zayd al-Zarrad has reported Imam al-Jadiq (‘a) as saying

قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ عَلَيْهِ
السَّلَامُ: يَا بَنِيَّ؛ إِعْرِفْ مَنَازِلَ الشُّيْعَةِ عَلَى قَدْرِ
رَوَايَتِهِمْ وَمَعْرِفَتِهِمْ، فَإِنَّ الْمَعْرِفَةَ هِيَ الدَّرَايَةُ
لِلرَّوَايَةِ، وَبِالدَّرَايَاتِ لِلرَّوَايَاتِ يَعْلُو الْمُؤْمِنُ إِلَى
أَفْصَى دَرَجَاتِ الْإِيمَانِ. إِنِّي نَظَرْتُ فِي كِتَابٍ لِعَلِيِّ عَلَيْهِ
السَّلَامُ فَوَجَدْتُ فِي الْكِتَابِ: إِنَّ قِيمَةَ كُلِّ امْرِئٍ وَقَدْرَهُ
مَعْرِفَتُهُ.

Imam (Abu-Ja`far) al-Baqir (‘a) said, “O Son, you can recognize the
ranks of the Shi`ah according to their reports and knowledge. Verily
knowledge is to have acquaintance with the traditions. Through familiarity
with traditions, a believer can mount up to the furthest rank of belief. As I
looked at it, I found the following in the Book of `Ali (‘a): “The value and
[\(2\)](#) worth of each individual is his/her knowledge.”

:Imam al-Jadiq (‘a) is also reported as saying

إِعْرِفُوا مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا

يُحْسِنُونَ مِنْ رِوَايَاتِهِمْ عَنَّا، فَإِنَّا لَا نَعُدُّ الْفَقِيهَ

مِنْهُمْ فَفِيهَا حَتَّى يَكُونَ مُحَدَّثًا... الْمُؤْمِنُ يَكُونُ

مُفَهَّمًا، وَالْمُفَهَّمُ مُحَدَّثٌ.

You can recognize the

standings of our Shi`ah (i.e. adherents) through recognizing the amount of their reporting of our traditions in a proficient way. We cannot regard the jurists among them as true jurists until they prove themselves as reporters of our traditions...A believer can receive understanding of things from the angels), and one who receives understanding is actually talked to)

(by the angels. (۳)

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Ibn Abi-Jumhur, `Awali al-La'ali ۴:۶۱, H. ۹; al-Majlisi, Bihar al-Anwar ۱:۱۷۱, H. ۵۳ - ۱

.((quoted from the earlier reference book

Shaykh al-Jaduq, Ma`ani al-Akhbar, p. ۱, H. ۲; al-Majlisi, Bihar al-Anwar ۲:۱۸۴, H. ۴ - ۲

.((quoted from the earlier reference book

Al-Kashshi, Ikhtiyar Ma`rifat al-Rijal ۱:۶۱, H. ۲; al-Majlisi, Bihar al-Anwar ۲:۸۲, H. ۱ - ۳

.((quoted from the earlier reference book

In this respect, the Holy Imams of the Ahl al-Bayt (‘a) did not stop at touching this matter in general terms; rather, they portrayed the steps leading to it. These steps are as follows

Knowledge and Opinion

The Holy Imams (‘a) laid much stress on adopting the Qur’anic methodology of research, highlighting the role of science and positivism in obtaining knowledge as opposed to the course of adopting conjecture and surmise. As has been previously cited, the Holy Imams (‘a) attached acquaintance with the religious laws to the authentic resources of these laws. In addition, they asserted that the dependence upon these resources must be consistent with the methodology of research founded upon study and learning derived from the true scholars, the Ahl al-Bayt (‘a

As a result of these instructions, the Holy Imams (‘a) blocked the way of adopting surmise and personal views, opinions and conjecture, such as the so-called principles of equitable preference (istihsan), analogy (qiyas), acceptable advantages (al-masalih al-mursalah) and similar invented principles. Divine truths, religious laws and the details of

advantages and disadvantages related to these laws cannot be realized except by Divine revelation and inspiration. This is granted to prophets and divinely selected individuals or by learning, erudition, recording, and taking from the true scholars who are the Household of the Holy Prophet (s) and trustees of Divine revelation

:The Holy Prophet (s) is reported to have said

مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُ
أَكْثَرَ مِمَّا يُصْلِحُ.

He who acts without

[\(1\)](#) knowledge will bring about more corruption than correction.

:Imam ‘Ali Amir al-Mu’minin (‘a) said

إِنَّ النَّاسَ أَلَوْا بَعْدَ رَسُولِ اللَّهِ، صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ، إِلَى ثَلَاثَةٍ: أَلَوْا إِلَى عَالِمٍ هُدَى مِنَ اللَّهِ
قَدْ أَعْنَاهُ اللَّهُ بِمَا عَلِمَ عَنْ غَيْرِهِ، وَجَاهِلٍ مُدَّعٍ لِلْعِلْمِ
لَا عِلْمَ لَهُ، مُعْجَبٍ بِمَا عِنْدَهُ، قَدْ فَتَنَتْهُ الدُّنْيَا وَقَتَنَ
غَيْرَهُ، وَمُتَعَلِّمٍ مِنْ عَالِمٍ عَلَى سَبِيلِ هُدَى مِنَ اللَّهِ
وَنَجَاهٍ. ثُمَّ هَلَكَ مَنْ ادَّعَى وَخَابَ مَنْ افْتَرَى.

After the departure of Allah’s Messenger (s), the people separated into three groups. One group represented the scholars that were truly guided by Almighty Allah Who made them needless of other than Him due to the knowledge He gave them (i.e. the Ahl al-Bayt (‘a)). Another group represented the ignorant ones who pretended to be knowledgeable while they lacked knowledge. They were

admirers of what they had. They were tempted by this world while they themselves tempted others. The third group represented those who were learning from scholars for the sake of finding Allah's guidance and salvation. Beyond these three categories, perdition befall him who claims [falsely and frustration befall him who forges lies.](#)[\(۲\)](#)

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.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۸:۱۲, S (section) ۴, H. ۱۳ -- ۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۸:۷, S. ۳, H. ۴ -- ۲

:Imam al-Baqir (‘a) is reported to have said

مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَلَا هُدًى
مِنْ اللَّهِ لَعَنَتْهُ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ،
وَلِحَقِّهِ وَزُرُّ مَنْ عَمِلَ بِفِتْيَاهُ.

He who gives a verdict

without knowledge and true guidance will be cursed by the angels of mercy and
the angels of chastisement and will be responsible for the deeds of those who

[acted upon his verdict.](#)

Answering the question of his companion who asked him to mention the creatures’
:duty towards Almighty Allah, Imam al-Jadiq (‘a) is reported to have said

أَنْ يَقُولُوا مَا يَعْلَمُونَ، وَيَكْفُوا عَمَّا
لَا يَعْلَمُونَ، فَإِذَا فَعَلُوا أَذُّوا إِلَى اللَّهِ حَقَّهُ.

They are required to say

only that which they know and refrain from that which they do not know. If
they do so, then they will have carried out their duty towards Almighty

[Allah.](#)

Recording the Hadith

In addition to memorizing, reflecting on, and comprehending the Holy Qur’an, the Holy Imams (‘a) highlighted the significance of reporting, memorizing, and recording the Hadith. In this regard, history has recorded a precedence for the Ahl al-Bayt (‘a) and their followers who were the first to record, maintain, and circulate the Hadith, especially after the Holy Sunnah had been in danger of extinction due to negativity

shown by the second caliph in the earliest age of Islam. When the suggestion of recording

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.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١٨:٩, S. ٤, H. ١, ١١, ١٤ -- ١

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١٨:١٢, S. ٤, H. ١٠. Refer to Chapter: - ٢
Qualifications of Judges in the same reference book, S. ٤ (Illegality of Analogy and
.Conjectures), H. ١٤, ١٥, ٢٠, ٢١

the Hadith was put before him, the second caliph rejected it, claiming that such records would have a negative bearing on retaining the Holy Qur'an and distract the public from it (i.e. the Holy Qur'an).⁽¹⁾

As a result of the trend of recording and reporting the Hadith under the encouragement of the Holy Imams (‘a), their companions attained high ranks in jurisprudence and general knowledge in which they excelled over all others.⁽²⁾

By virtue of these instructions, the companions of the Holy Imams (‘a), in successive ages, endeavored to write down and record the ahadith (plural of hadith). These recordings were known as al-Usul al-Arba` mi'ah (The Four Hundred Principles). Some of the Holy Imams' (‘a) companions, such as Aban ibn Taghlib and `Ubaydullah ibn `Ali al-Halabi referred to these recordings.⁽³⁾ The Holy Imams (‘a) praised those companions who undertook this work, including Burayd ibn Mu`awiyah al-`Ajli, Abu-Basir, Muhammad ibn Muslim, and Zurarah ibn A`yun.⁽⁴⁾

Propagation of Knowledge and Learning

The Ahl al-Bayt (‘a) instructed their companions and followers to seek knowledge and learn. They highlighted these two activities as much as they focused on retaining and recording the Hadith. Consequently, these practices became as important as recording the Hadith

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Ibn Sa`d, al-Tabaqat al-Kubra ۵:۱۴۰; Ibn `Abd al-Barr, Jami` Bayan al-`Ilm ۲:۱۴۷; – –۱
al-Dhahabi, Tadhkirat al-Huffaz ۱:۴-۵; al-Muttaqi al-Hindi, Kanz al-`Ummal ۵:۲۳۹, H. ۴۸۶۵

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۸:۶۱, S. ۸, Jifat al-Qazi (Qualifications of – –۲
Judges), H. ۳۵

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۸:۷۲-۳, S. ۸, H. ۸۰-۸۱ – –۳

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۸:۵۷-۵۹, H. ۱۴, ۱۶, ۲۱ – –۴

As a result, the Ahl al-Bayt (‘a) managed to pave the way for making seeking of knowledge easy-to-obtain and within reach by the individuals of the virtuous community despite the difficult political circumstances encountered by these individuals. They suffered constant harassment by the ruling authorities who also imposed economic and educational boycotts on them

Shaykh al-Kulayni, in his book of al-Kafi, has reported Mu`awiyah ibn `Ammar as saying, I asked (Abu`Abdullah) Imam al-Jadiq (‘a), “There is a reporter of your traditions who spreads them among people so as to show them and your partisans the right way. There is, on the other hand, a worshipper among your partisans that” does not have such ability to report your traditions. Which one is better

:The Imam (‘a) answered

الرَّوِيُّهُ لِحَدِيثِنَا يَشُدُّ بِهِ قُلُوبَ
شِيعَتِنَا أَفْضَلُ مِنْ أَلْفِ عَابِدٍ.

A

reporter of our traditions who strengthens the hearts of our Shi`ah

(partisans) is better than a thousand worshippers. (1)

:The Holy Prophet (s) is reported to have said

تَذَاكُرُوا وَتَلَاقُوا
وَتَحَدِّثُوا؛ فَإِنَّ الْحَدِيثَ جَلَاءٌ لِلْقُلُوبِ. إِنَّ الْقُلُوبَ
لَتَرِينٌ كَمَا يَرِينُ السَّيْفُ، جَلَاؤُهُ الْحَدِيدُ.

Hold

,sessions of discussions, meet each other, and exchange discourses. Verily

,discourses polish hearts. Just as swords rust and are then polished by iron

[\(so also do hearts rust.\)](#)

p: ٧٨

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١٨:٥٢, S. ٨, H. ١ -- ١

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١٨:٥٢, S. ٨, H. ٣. According to other forms of this -- ٢
tradition, the Holy Prophet (s) said, "Just as swords rust, so also do hearts rust, and
".discourses are the polish of the rust of the hearts

:Imam Ja`far al-Jadiq (‘a) is reported to have said

مَنْ أَرَادَ الْحَدِيثَ لِمَنْفَعَةِ الدُّنْيَا
لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ نَصِيبٌ؛ وَمَنْ أَرَادَ بِهِ خَيْرَ الْآخِرَةِ
أَعْطَاهُ اللَّهُ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

He who

learns the science of reporting any traditions for the sake of gaining a worldly benefit will have no share (of benefit) in the Hereafter, but he who learns it for the sake of gaining the benefits of the Next World will be [\(1\)](#) granted by Allah the benefits of this world and the Next World.

مَنْ أَرَادَ الْحَدِيثَ لِمَنْفَعَةِ الدُّنْيَا
لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ نَصِيبٌ؛ وَمَنْ أَرَادَ بِهِ خَيْرَ الْآخِرَةِ
أَعْطَاهُ اللَّهُ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

He who

learns the science of reporting any traditions for the sake of gaining a worldly benefit will have no share (of benefit) in the Hereafter, but he who learns it for the sake of gaining the benefits of the Next World will be [\(2\)](#) granted by Allah the benefits of this world and the Next World.

:Imam al-Jadiq (‘a) is also reported as saying

مَنْ حَفِظَ مِنْ أَحَادِيثِنَا أَرْبَعِينَ حَدِيثًا
بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَالِمًا فَقِيهًا.

He who retains forty of
our traditions, Almighty Allah, on the Day of Resurrection, will include him

[\(with the well-versed scholars.](#) [\)](#)

:Muhammad ibn Muslim has reported the following

I asked Imam al-Jadiq (‘a), “When I hear a tradition from you, is it acceptable to add
”?or delete part of the statement when I convey it to others

:The Imam (‘a) answered

إِنْ كُنْتَ تُرِيدُ مَعَانِيَهُ فَلَا بَأْسَ.

If your

[\(intention is to explain its meaning, it is then agreed.](#) [\)](#)

This policy is the only reason for the continuity of the Ahl al-Bayt’s cultural momentum
and the endurance of their scientific and cultural centers in spite of the difficult
circumstances they had to encounter. In addition, one of the most prominent features
and evident characteristics of the

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.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١٨:٥٢, S. ٨, H. ٤-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١٨:٥٢, S. ٨, H. ٤-٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١٨:٥٢, S. ٨, H. ٥-٣

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١٨:٥٢, S. ٨, H. ٩-٤

scientific policy of the Ahl al-Bayt (‘a) School is free education with which this school, along with all its branches, has withstood all pressures and difficulties

At the same time as the ruling authorities strongly supported the official schools of the other Muslim sects by means of massive donations, they exercised pressure and official persecution against the schools of the Ahl al-Bayt’s followers in addition to depriving them of any support, donations or aid. Nevertheless, the Ahl al-Bayt’s schools endured in such an increasing manner that they occasionally excelled all the other officially supported schools that would have collapsed and vanished if governmental aid had stopped

Among the major reasons for such endurance and continuity was the method of free education, the propagation of seeking knowledge and the adoption of seeking nearness to Almighty Allah through learning

In fact, this is still the general feature of these schools and their prevailing methodology with regard to dealing with all educational activities appertaining to the individuals of the virtuous community at all levels, including teaching, propagation, communication of religious laws, writing books, or any other level of education

Third Line: Variety in Methods of Educating and Teaching

In addition to the current styles for preaching sermons, reporting traditions and composing poetry that were widely known in the earliest era of Islam, the Holy Imams (‘a) took much interest in other styles that were new methods for general education because they were unfamiliar practices and behaviors. These styles included supplicatory prayers (du`a’), bequests (wasiyyah), epistles (risalah), statements (bayan), formulas of visitation (ziyarah), sessions (majlis), general gatherings (ijtima`) including congregational commemoration of Imam al-Husayn’s martyrdom (al-majalis al-husayniyyah).

(Supplicatory Prayer (Du`a

In the educational system of the Ahl al-Bayt (‘a), supplications (or supplicatory prayers) have transformed into a perfect school that teaches doctrines, ethics, Islamic and social concepts, human relationships and high moral standards as well as self-purification, high discipline, and expression of relationships with Almighty Allah

Through his famous supplications (du`a’) and whispered prayers (munajat), Imam `Ali Amir al-Mu’minin (‘a) founded this style for which he is famed. The most famous of his supplications is one reported by Kumayl ibn Ziyad al-Nakha`i and known as Du`a’ Kumayl

One of the distinctive and famous formulas of supplication of the Ahl al-Bayt (‘a) is ‘Imam al-Husayn’s ‘Supplication on the Day of `Arafah

Taking advantage of this style, yet more expansively, Imam

Ali ibn al-Husayn Zayn al-`Abidin (a) produced an extensive collection of supplications, the role and impact of which has been considerable on the educational course of the Shi`ah. It was the most successful style of treating the educational and moral degradation that struck Muslim society on the one hand and overcoming the difficult political circumstances that Imam Zayn al-`Abidin (a) had to encounter after the martyrdom of his father and the proscription that the Umayyad ruling authorities [\(imposed on him, on the other hand.](#)[\)](#)

(Bequest (Wasiyyah

The style of using bequests was started by the Holy Prophet (s) who addressed Imam `Ali (a) with a number of political, educative, and edifying instructions. Continuing this style, Imam `Ali (a) instructed his son Hasan (a), as well as his other sons, through a number of bequests. After that, this style became another idiosyncratic course adopted by the Holy Imams of the Ahl al-Bayt (a), who left such a valuable asset of bequests—touching on various educational features—that they can be compiled in a [voluminous book.](#)[\)](#)

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The al-Jahifah al-Sajjadiyyah (also called Psalms of Islam) by Imam Zayn al-`Abidin (a) is one of the clearest examples in this respect. Examples on such precepts are: The Holy Prophet's precept to Imam `Ali (a) (Tuhaf al-`Uqul by Ibn Shu`bah al-Harrani), Imam `Ali's precept to Imam al-Hasan (a) (Nahj al-Balaghah), Imam al-Baqir's precept to Jabir al-Ju`fi (Tuhaf al-`Uqul), Imam al-Jadiq's precept to Muhammad ibn al-Nu`man (Tuhaf al-`Uqul), and Imam al-Kazim's precept to Husham ibn al-Hakam (Tuhaf al-`Uqul).

The style of epistles can be seen in the instructive and educational letters and statements of Imam `Ali (‘a) in the Nahj al-Balaghah. The same style is visible in the epistles that the Holy Imams (‘a) used to send to their partisans and followers, such as the epistles of Imam al-Baqir (‘a), Imam al-Jadiq (‘a), and Imam al-Kazim (‘a), that [contained many precise and varied details of educational guidelines.](#)

More Styles

In coming books of this series, we will discuss in detail other styles, such as Ziyarah (Ritual Systems); the Husayni Assemblies (Educational Foundations); and general (gatherings (System of Social Relations

In these books, we will have a look at the great, organized work of the Ahl al-Bayt (‘a) and the variety of educational styles they engendered, some of which have become substantial establishments and distinctive ventures

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Examples on such epistles are: Imam al-Jadiq’s Epistle to his followers (al-Kafi – ۱) ۸:۳۹۷), Imam al-Baqir’s Epistle to the entirety of the Shi`ah and his companions (al-Kafi ۸:۲۳۰), Imam al-Hadi’s Epistle of refutations of the Fatalists and Indeterminists (Tuhaf al-`Uqul ۳۴۱), and Imam `Ali’s Instructive Epistle to his companions (۴۰۰ (instructions compiled in Tuhaf al-`Uqul ۶۶-۸۳

Fourth Line: Miscellaneous Education and Scientific Specialization

The Holy Imams of the Ahl al-Bayt (‘a) took much interest in the variety of educational and scientific specializations because they believed that their followers must master such variety and specialization in various human and natural domains

Not satisfied with the multiplicity and variety in educational information, the Holy Imams (‘a) urged their followers to adopt specialization in fields of knowledge in order to be able to reach high levels in various educational issues. Since the beginning, the Holy Imams of the Ahl al-Bayt (‘a) realized the significance of enlarging the fields of human and natural sciences. They also foresaw the expansion in the horizons of knowledge as well as intellectual conflicts and doctrinal deviations that the Islamic world would face, such as tendencies of infidelity, atheism, exaggeration, fanaticism, opinionism, personal views, and adjacency with the Greek, Indian, Persian, and Byzantine civilizations

As a result of such efforts, specialization in various branches of science was practiced not only in later ages of Islamic history when educational affairs and branches ramified and expanded, but also in past ages, particularly in the beginning of the second century of Hijrah, and under the special direction of the Holy Imams (‘a). For instance, Husham ibn al-Hakam was specialized in theology, Zurarah ibn A`yun and Muhammad ibn Muslim in issuance of religious verdicts, Aban ibn Taghlib in the sciences of the Holy Qur’an, and Sulaym ibn Qays, Lut ibn Yahya, and Aban al-Ahmar al-Bujali in history

In natural sciences, Jabir ibn Hayyan, who received his knowledge directly from Imam Ja`far al-Jadiq (‘a), not only specialized in chemistry but also established the foundations of this science. In addition, al-Mufazzal ibn `Umar and many other [prominent companions of the Holy Imams \(‘a\) were specialists.](#)

Such comprehensiveness and specialization represented a policy in the educational building of the virtuous community aimed at meeting the requirements, filling the gaps and meeting the needs of this community on the one hand, and granting them their independence in construction, movement, and self-dependence on the other. This enabled the virtuous community to take its normal position in the Muslim nation in the capacity of its being a pioneering group that undertook its mission of [safeguarding, reinforcing, and protecting Islam](#)

Naturally, such specialization does not mean turning away from the other fields of knowledge. In fact, the companions and followers of the Holy Imams (‘a) dealt with the other sciences by means of research and learning side by side with their specialization, concentrating on a certain branch of science so that the educational [movement would be comprehensive and characterized by profundity and power](#)

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Refer to Sayyid Hasan al-Jadr, Ta'sis al-Shi`ah li-`Ulum al-Islam (The Shi`ah; the --) [.Founders of the Sciences of Islam](#)

Second Project Cultural And Scientific Establishments

After identifying the sources of Islamic culture and organizing the general courses to be taught, the Holy Imams of the Ahl al-Bayt (‘a) devoted their attention to building educational and scientific establishments.⁽¹⁾ They also encouraged others to activate establishments, such as mosques, which were the first educational and worshipping establishments known in Muslim societies. They also founded other educational establishments unfamiliar to Muslims, where special sessions were held by the Ahl al-Bayt (‘a) and through the efforts of the virtuous community for the purpose of propagating and teaching their traditions. With the passage of time, these establishments became one expansive educational establishment that included the congregational commemoration of Imam al-Husayn’s martyrdom (currently known as al-Majalis al-Husayniyah).

Interest grew in these educational establishments for two reasons that are related to the cultural aspect:

The First Reason was to instill these educational approaches into the mainstream to ensure its continuity under all circumstances.

The Second Reason was that these unique approaches were not capable of being maintained by public establishments, no matter how competent they happened to be. Also, the

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Each of these establishments can be a topic for a complete, expansive study. – –\ Nevertheless, we have to refer to the basic features of these establishments for brevity.

opportunities offered by these establishments would be limited to the followers of the Ahl al-Bayt (‘a). For these two reasons, the Holy Imams (‘a) took a considerable .interest in creating special establishments

In the following sections, we shall refer to certain establishments that had a great .(impact on the educational aspect of the lives of the followers of the Ahl al-Bayt (‘a

Point

Since their first day, Muslims were forming debate groups in the form of assemblies (halqah) to confer the various branches of their sciences. Such sessions progressed into famous schools in the history of Islam, such as the School of Kufah, Madinah, Basrah, Mecca, Cairo, Andalusia and many others. In the tradition of the Ahl al-Bayt's (followers, such schools are called hawzah (seminaries

Moving with this stream, which was familiar to Muslims, the Ahl al-Bayt (a) established these schools to not only teach the general knowledge of Islam but also activate schools of other fields of knowledge and Islamic sciences in all the cities of the Muslim world. This role became more evident during the age of Imam al-Baqir and Imam al-Jadiq—peace be upon them. They played a distinctive role in educating and disseminating knowledge among the entire Muslim community. As has been previously cited, the major Muslim scholars and scientists studied under the Holy (Imams (a).[1](#)

Likewise, the Holy Imams (a) played a major role in the establishment of schools, especially for their followers and partisans (Shi`ah), within a special course which they drew up to build the virtuous community. This interest originated from their belief in the vital role the educational establishment could play in founding the pillars of education

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This discussion will be further discussed in the topic of the intellectual referential – authority within my encyclopedia entitled 'The Role of the Ahl al-Bayt (a) in Muslim Life

The School of Kufah was one of the private schools in the history of the Ahl al-Bayt (‘a). Shi`ism found its way to Iraq at the beginning of the Islamic conquest of Iran along with the earliest prominent companions of the Holy Prophet (s), such as Hudhayfah ibn al-Yaman and Salman al-Farsi. They participated in this conquest and were the first to hold the highest governmental offices of the Islamic caliphate in the city of Mada'in, along with `Ammar ibn Yasir, `Abdullah ibn Mas`ud, and many others.

The School of Qum, a branch of the School of Kufah before it became an independent school specializing in the sciences of the Shi`ah, was then established in this small town by sincere followers of the Ahl al-Bayt (‘a) to avoid being harassed by the ruling authorities.

Other schools in the Muslim east followed the Schools of Kufah and Qum, such as the schools in Ray (southern Tehran), Khurasan (northern Iran), Isfahan (central Iran), (Afghanistan, and Jabal `Amil (southern Lebanon).

After that, the School of Kufah, from which four thousand scholars graduated, each of whom used to say, “Ja`far ibn Muhammad al-Jadiq (‘a) taught me...”, developed to extend to Baghdad. That was during the ages of Imam al-Hasan al-`Askari (‘a) and the ‘Four Envoys’ in the Age of the Minor Occultation.

It distinctively expanded during the periods of Shaykh al-Mufid, al-Sharif al-Murtaza, and Shaykh al-Tusi in whose age this school moved to the cities of Najaf, Hillah, and Karbala' respectively. Finally, it settled in the holy city of Najaf in the last couple of centuries.

Passing through different stages, the School of Qum kept on swinging between expansion and contraction until it

became the second most important school in the Shi`ite world in modern history after
(the School of Najaf.)

Graduation of Well–Versed Jurisprudents

The Holy Imams (‘a) took much interest in establishing religious seminaries. To achieve this goal, they encouraged their followers to embark upon teaching, issuing verdicts, and holding meetings and assemblies dedicated to such subjects. A firm, influential methodology was set up for running such schools in order to put into action a set of scientific, educational, and spiritual objectives and contribute to the achievement of other social, political, and organizational goals, the details of which .will be discussed in the following books of this series

However, the principal goal was to maintain the momentum of ijtiḥād. In addition to the graduation of proselytizers from all countries where the followers of the Ahl al-Bayt (‘a) existed, the most important objective of the scholastic courses in these schools was to graduate well-versed scholars and researchers in fields like Muslim jurisprudence, Usul, preliminary sciences to these two fields and other Islamic sciences. Actually, this curriculum remained consistent for ages until the latest .developments of the modern age made it necessary to add some new courses to it

As a result, we can see that such schools (hawzah) are abounding with large numbers of well-versed jurisprudents (mujtahid) in every age and among every generation and social class. It is also noticeable that these schools differ

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The history of these schools involves many details. I expect to have the – –١ opportunity to discuss these details in my book on the virtuous referential authority, which deals with the applied aspect and the history of the virtuous community after .the Occultation

from one another competitively in the quality and quantity of their graduates and in the profundity of the jurisprudential, fundamental, and Islamic studies that they teach.

However, such increasing interest in the achievement of this goal resulted in negative consequences that affected the nature of the scientific outcome of these schools and their capability of achieving other goals. It is thus noticed that there are gaps, both wide and limited, in the yield of other Islamic fields of knowledge, such as exegesis of the Holy Qur'an, Islamic doctrine, philosophy, ethics, Hadith, history, and literature. This is so because there was always urgent need for ijihad (i.e. deep specialization) in the fields of fiqh and Usul, and some other fields of knowledge which did not need (such specialization.)

Nevertheless, these schools made speedy progress in opening the door to Ijtihad and maintaining the graduation of well-versed scholars in the various fields of Islamic sciences even in the harshest circumstances through which the Islamic world passed.

They could also stand steadfast in the face of attempts at distortion which were encountered by other religious schools in the Islamic world, such as al-Azhar in Cairo and the al-Zaytunah Schools of the Indian subcontinent, plus the schools of Mecca, Madinah, Baghdad, and other places.

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During the age of the referential authority of Sayyid Muhsin al-Hakim in the holy city of Najaf and Sayyid al-Burujirdi in Qum, several attempts were made to rectify the progress of the scholastic courses of these schools and fill the gaps found therein. These attempts developed greatly to reach their climax after the victory of the Islamic Revolution in Iran when a large movement of reformation began to bear fruit.

Graduation of Missionaries

Among the other objectives of these schools was to graduate preachers, missionaries, envoys to other countries and teachers for subsidiary religious seminaries

In this respect, these schools had to face a big problem. This was the absence of a curriculum competent enough in form and content to achieve these objectives directly and respond to the requirements of the latest developments and the various stages, especially in the new regions of the followers of the Ahl al-Bayt (‘a). This was so because the level of general knowledge of the Muslim nation, as well as the type of knowledge and the new cultural and educational problems, were different and more progressive than the previous ones. Besides, the multiplicity, ramifications, and reciprocity of the branches of knowledge, in addition to the existence of modern scientific and technical methods, not to mention other channels of development—all required a new treatment of the curricula at both levels of form and content so as to spare time for the students, summarize knowledge for them, and supply them with useful means in practical fields

In view of this, the idea of specialization in the various fields of knowledge became practicable and more effective since it would meet realistic requirements

Surmounting New Problems

In spite of all the problems mentioned, the religious seminaries were able to surmount them, albeit partially, by means of increasing their personal scientific competence to enable a student to acquire scientific and technical knowledge through personal effort widening the horizons of knowledge

The following features of these schools have helped in the

:achievement of all that has been accomplished in the discipline

Freedom of thought and research (١)

Freedom in choosing classes and instructors (٢)

Freedom in controlling and utilizing time suitably (٣)

The financial system of these schools which is, to a great extent, controlled by the (٤)
social and cultural requirements of the virtuous community

The system of social relations that drives students to respond to the cultural (٥)
requirements of the Muslim nation

Another factor was the moral course of the religious seminaries that arouses religious
responsibility, prompts the highest degrees of piety and asceticism, and induces
.mental and spiritual education

These factors have made the students of these religious seminaries move speedily to
.fill these gaps and stand steadfast against temptation

Maintenance of Islamic Heritage

Among the other objectives of the religious seminaries was the maintenance of
Islamic heritage in general and the heritage and culture of the Ahl al-Bayt (‘a) in
particular. They were to provide Islamic thought, doctrine, history, and other
researches related to Islam with the new, genuine, and pure thought based purely on
.Islamic resources and intended to face the other ideological trends

We notice that these schools and seminaries continued to produce profound research
and wide-ranging cultural investigation to maintain this heritage, such as research in
the biography of reporters of Hadith (‘ilm al-rijal) and Islamic encyclopedias of Hadith
.and jurisprudence

These seminaries produced grand scholars and reformers in various scientific fields, such as Avicenna, Shaykh al-Mufid, Sharif al-Murtaza, Sharif al-Razi, Shaykh al-Tusi, Shaykh Nasir al-Din al-Tusi, al-Muhaqqiq al-Hilli, `Allamah al-Hilli, Shaykh al-Tabrisi, al-Shahid al-Awwal (First Martyr; Muhammad ibn Makki), al-Shahid al-Thani (Second Martyr: Zayn al-Din al-`Amili), Ibn Tawus, Shaykh al-Baha'i, Sayyid al-Damad, Mulla Jadra (Jadr al-Din al-Shirazi), `Allamah al-Majlisi (Muhammad Taqi); Shaykh al-Majlisi (Muhammad Baqir), al-Fayz al-Kashani, al-Muhaqqiq al-Karaki, al-Wahid al-Bahbahani, Sayyid Bahr al-`Ulum, Shaykh Kashif al-Ghi(a)', `Allamah Sharaf al-Din, Sayyid Muhsin al-Amin, Shaykh al-Balaghi, Sayyid al-Hakim, `Allamah al-Taba(y)ahhari, Martyr al-Jadr, Sayyid al-Khu'i, and many others who played a major role not only in the Shi`ite world but also in the Islamic world as a whole. These scholars have enriched the Islamic scientific schools with new theories as they have written scientific encyclopedias and research papers on Muslim jurisprudence, the sciences of the Holy Qur'an, various fields of Islamic knowledge, history, and doctrine. In addition, they approached with great determination the events through which they served Islam and its blessed renaissance and boldly faced international colonization, .atheism, and local tyranny

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a', Shaykh al-Jawahiri (known as Jahib al-Jawahir), Shaykh al-Ansari, and al-Shirazi – the reformer. In the past century, these seminaries produced master scholars such as Jamal al-Din al-Afghani, Shaykh al-Akhund al-Khurasani, Shaykh al-Mamuqani, Shaykh al-Na'ini, al-Muhaqqiq al-`Iraqi, Sayyid al-Burujerdi, `Allamah Kashif al-Ghi aba'i, Sayyid al-Khumayni, Martyr Mu –

Since the beginning, the mosque (masjid) has played the role of an educational institution, not to mention its religious and administrative roles in the Muslim community. Sermons, lessons, and lectures were delivered in mosques and people frequented mosques in order to quench their thirst from this spring of Islamic education.

Following this pattern, the followers of the Ahl al-Bayt (‘a) used mosques to link the general culture with religious duties on the strength of belief in Almighty Allah and thus confer sacredness upon them (i.e. cultures). It was one of the religious duties to seek knowledge, as expressed by the Hadith that states

طَلَبُ الْعِلْمِ فَرِيضَةٌ
عَلَى كُلِّ مُسْلِمٍ.

Seeking of knowledge is obligatory upon every

(Muslim. (1))

The followers of the Ahl al-Bayt (‘a) patterned this course after the Holy Prophet (s) and his noble companions lead by Imam ‘Ali ibn Abi-Talib (‘a)—the Master of the Successors of the Prophets. During his reign as caliph, he changed the mosque into a perfect Islamic foundation of rule, judicature, jihad, and social attitudes, and made education act as one of the basic features of this foundation.

The Virtuous Community and Mosque

In the various regions of the Muslim world, the followers

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Shaykh al-Kulayni, al-Kafi ١:٣٠-٣١; Abu'l-Fath al-Karajaki, Kanz al-Fawa'id ٢:١٠٧; - ١
Ibn Abi-Jumhur, `Awali al-La'ali ٤:٧٠, H. ٣٤; al-Majlisi, Bihar al-Anwar ١:١٧٧, H. ٥٤ (as
quoted from the previous reference book); al-Muttaqi al-Hindi, Kanz al-`Ummal ١٠:٥٧-

of the Ahl al-Bayt (‘a) had to encounter the problem of the aggression and harassment of the tyrannical ruling authorities against them, their culture, thoughts, and doctrines. Because of this, they could rarely find an opportunity to make use of mosques as cultural foundations, since mosques were under the management of the ruling authorities. They therefore had to choose other places away from the watchful eyes of the tyrants and their agents to study their religion, teach others, and .exchange viewpoints in the various fields of life and culture

Nevertheless, they never deserted the mosque; rather, they always established firm relationships with it as they practiced the Islamic rituals in the mosques even under the most vehement circumstances because they believed that the mosque was not only a place of study but also a place of worship, supplication, and confidential talk with Almighty Allah. In addition, mosques were a communication device of the Muslim .nation

The Holy Imams of the Ahl al-Bayt (‘a) worked earnestly toward keeping and .maintaining this connection between their followers and mosques

Whenever they would find an opportunity, the followers of the Holy Imams (‘a) made mosques their starting points for cultural work. As has been previously cited, al-Kufah Mosque was one of the major centers of the Ahl al-Bayt (‘a) School throughout the .Islamic era

Likewise, the mosques of the regions in which the followers of the Ahl al-Bayt (‘a) could find some freedom and security were used as centers of Islamic education without seeking alternative locations, such as mosques in Iran, Iraq, Lebanon, and .other regions

Additionally, the followers of the Holy Imams (‘a) took much interest in building, reconstructing, and concerning

themselves with mosques—a fact that is witnessed in all Muslim regions that are
(inhabited by followers of the Ahl al-Bayt (‘a

The Virtuous Community and Husayniyyah

In the regions where the followers of the Ahl al-Bayt (‘a) could not find freedom and security, they would betake themselves to other places in order to maintain their culture, doctrines, and history. This was the reason for establishing places that are currently known as Husayniyyah(۱) because the original idea was to find centers in which they could speak freely and securely, as is derived from many traditions
(reported from the Holy Imams (‘a

The main subject discussed in such places was Imam al-Husayn (‘a) and the atrocities he encountered. Later on, this idea developed so largely that the followers of the Ahl al-Bayt (‘a) established many such Husayniyyahs as cultural and social centers

Attending to the religious and ritual role of mosques, they would dedicate one part of such buildings to worship and another part to commemoration of the martyrdom of Imam al-Husayn. This guaranteed more freedom of work and activity and kept the mosque away from the religiously discommended or banned matters, taking into consideration the fact that jurisprudents from the Ahl al-Bayt School (‘a) believed in keeping mosques free of ceremonial impurity. They also hold it unlawful for the menstruous and the ceremonially impure to remain in mosques and it is not

p: ۹۷

Such places are ascribed to Imam Husayn (‘a) because the ceremonies of – –۱ commemorating his martyrdom and the lectures about his uprising and its spiritual, moral, political, social, and doctrinal features were held therein

recommended to eat and sleep in mosques or to bring children therein. Of course, such rulings are not applicable to Husayniyyahs. There are also other specific acts and .practices discommended in mosques but not in Husayniyyahs

In addition, Husayniyyahs are originally dedicated to holding and practicing certain social and cultural ceremonies, such as mourning ceremonies, particular events, general festivals, and establishment of loan offices and public libraries that may help .those who gather therein

In view of this, Husayniyyahs have changed into special cultural foundations that the followers of the Ahl al-Bayt (‘a) have adopted for the sake of proclaiming the Islamic culture. Likewise, they have become the springboard to the establishment of a wide-ranging cultural foundation that the followers of the Ahl al-Bayt (‘a) have as a distinctive feature. This foundation is namely the commemoration of Imam al-Husayn’s martyrdom (al-sha`a’ir al-husayniyyah). Nevertheless, Husayniyyah is in .fact an extension of the Islamic foundation of mosques

Commemorating Imam al-Husayn's martyrdom has been one of the significant fundamentals that the Ahl al-Bayt (‘a) established in the field of cultural activities. It has also been one of the distinctive features of their followers and devotees. This fundamental includes holding ceremonies commemorating Imam al-Husayn (‘a) and his martyrdom, collective recital of ziyarah (formulas to be said when visiting the .tombs of the Holy Imams (‘a)), and other ceremonies that will be described

Actually, commemoration of Imam Husayn's martyrdom is regarded as one of the significant objectives that the Ahl al-Bayt (‘a) adopted in building a virtuous community. It is important because they relied on it in their movement inside the Muslim nation, and it received inspiration from Imam al-Husayn's uprising and venerated and highlighted the various political, cultural, doctrinal, and spiritual .aspects of its goals

The Holy Imams (‘a) laid the foundation of this commemoration, giving it a purely religious color and defining its form and contents so that it corresponded with the .significant role these ceremonies needed to play

As for the form, these ceremonies must be utterly compatible with the circumstances .of the tragic saga of Karbala' and the circumstances of the Ahl al-Bayt's followers

As for the contents, they must be compatible with the political, spiritual, cultural, and .doctrinal aspects of Imam al-Husayn's (‘a) uprising and martyrdom

Beyond doubt, Imam al-Husayn's uprising has had a far-reaching impact on movements of the Muslim nation and

has resulted in safeguarding Islam and the Muslim nation from a variety of
.distortions

The ceremonies of Imam al-Husayn's martyrdom have played a great role in
consummating the role of Imam al-Husayn's uprising. This role is mainly consecrated
within the virtuous community, even though it has had some impact on the Muslim
.milieus in general

Because the cultural aspect is one of the basic, most important goals among its
multifaceted goals, we will single out a rather comprehensive discussion on these
.ceremonies and include other aspects in order to round off its benefits

Point

The commemoration of Imam al-Husayn's martyrdom can be organized in the following two major sections according to its form and contents

Prescribed Rituals (1)

Point

The first section deals with the ceremonies held according to authentic and forthright instructions reported from the Ahl al-Bayt (a). Their authenticity depends upon their performance

A) Grief and Weeping

In addition to all reasonable semblances of grief, sorrow, and complaint about the offensive carried out against the grandson of the Holy Prophet (s), many traditions that are reported from the Holy Imams of the Ahl al-Bayt (a) have referred to the significance of weeping over Imam al-Husayn's martyrdom. These sorrowful slogans of protest obviously express the emotional and spiritual reaction to Imam al-Husayn's tragedy and introduce the persecution he had to encounter and the brutal crime that was committed against him

Many other traditions have asserted that the Holy Imams (a) did weep for Imam al-Husayn (a), as a token of protest that was initially instituted and raised by Imam 'Ali (a) (ibn al-Husayn Zayn al-'Abidin (a)

In his book of Kamil al-Ziyarat, Ibn Qawlawayh has reported that a servant of Imam Zayn al-'Abidin (a) saw him while he was prostrating before Allah and weeping. He asked, "O 'Ali ibn al-Husayn (a), has the time of the

”?termination of your grief not yet come

:The Imam (‘a) raised his head, looked at him, and answered

وَيْلَكَ! وَاللَّهِ لَقَدْ شَكََا يَعْقُوبُ إِلَى

رَبِّهِ فِي أَقْلٍ مَا رَأَيْتُ حِينَ قَالَ: ”يَا أَسْفَى عَلَى يُوسُفَ!“

وَإِنَّهُ فَقَدْ إِبْنًا وَاحِدًا. وَإِنِّي رَأَيْتُ أَبِي وَجَمَاعَةَ أَهْلِ

بَيْتِي يُدَبِّحُونَ حَوْلِي.

Woe to

you! By Allah I swear, (Prophet) Jacob (‘a) complained to his Lord for less than what I have seen, saying, “O my sorrow for Joseph!” That was because he had lost one son only. As for me, I saw my father and a group of my household

(lying slain around me!)

:Imam al-Jadiq (‘a) is reported to have said

بَكَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَى الْحُسَيْنِ

بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ عِشْرِينَ - أَوْ

أَرْبَعِينَ - سَنَةً. وَمَا وَضَعَ بَيْنَ يَدَيْهِ طَعَامٌ إِلَّا بَكَى عَلَى

الْحُسَيْنِ حَتَّى قَالَ لَهُ مَوْلَى لَهُ: ”جَعَلْتُ فِدَاكَ يَا بَنَ

رَسُولِ اللَّهِ! إِنِّي أَخَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ!“

قَالَ: ”إِنَّمَا أَشْكُو بَنِي وَحُزْنِي إِلَى اللَّهِ. إِنِّي لَمْ أَذْكَرْ

مَضْرَعَ بَنِي فَاطِمَةَ إِلَّا حَنَقْتَنِي الْعَبْرَةَ.“

Ali ibn al-Husayn wept for (his‘

father) Husayn ibn ‘Ali

peace of Allah be upon them all) for twenty or forty years. Whenever he was served with food, he would weep for Husayn (‘a). Once, one of his servants said to him, “May Allah accept me as ransom for you, O son of Allah’s Messenger (s

I fear you will die (by weeping so much).” The Imam answered, “I only complain of my grief and sorrow to Allah. Whenever I recall the killing of

(Fatimah’s sons, tears gush out.”[\(۲\)](#)

p: ۱۰۲

.Al-Majlisi, Bihar al-Anwar ۴۶:۱۱۰, H. ۴, as quoted from Kamil al-Ziyarat – –۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۲:۹۲۲, H. ۷ – –۲

This intensive practice of weeping of Imam Zayn al-‘Abidin (‘a) cannot be interpreted as mere emotional reaction to the scenes that he had witnessed in those days of Muharram, after which he was not able to suppress his feelings and emotions. In addition to this understanding, this practice must have apprised his followers of a well-determined plan based on the tragic truth the Imam (‘a) had to personally suffer. This confirms its profundity and enormity so much so that this tragedy permanently exists as an issue experienced by the Muslim nation since the time it took place and as
.a basic motive for the virtuous community

After Imam Zayn al-‘Abidin (‘a), other Holy Imams (‘a) offered further insight when they propounded it as a third example of holding in honor the rituals of God.⁽¹⁾ This was done by declaring an objection to injustice and personally reacting to the issue and goals of the tragedy of Karbala', and undertaking a course of self-purification and self-discipline. As a result, weeping over Imam al-Husayn's martyrdom has changed
.into an act of worship practiced by people individually and collectively

The Ahl al-Bayt's emphasis on the significance of actually weeping and trying to weep for Imam al-Husayn (‘a) and the reward of such acts shows that this act has become an example of weeping recommended by Almighty Allah, similar to weeping out of
.fear of Him

In this regard, Imam al-Jadiq (‘a) is reported to have asked Fuzayl, “Do you regularly
”?gather and mention us

”.Fuzayl answered, “Yes, we do

p: ۱۰۳

This is an indication of Almighty Allah's remark mentioned in the Holy Qur'an, --۱
“Whoever holds in honor the rituals of Allah, such should come truly from piety of
”(heart. (۲۲:۳۲

,The Imam (‘a) commented

إِنَّ تِلْكَ الْمَجَالِسَ أُحِبُّهَا، فَأُحْيُوا

أَمْرَنَا يَا فُضَيْلُ. فَرَحِمَ اللَّهُ مَنْ أَحْيَا أَمْرَنَا. يَا فُضَيْلُ،

مَنْ ذَكَرْنَا أَوْ ذُكِرْنَا عِنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ مِثْلُ جَنَاحِ

الذُّبَابِ عَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَلَوْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ

الْبُحْرِ.

I love these assemblies. Bring

to life our affairs (i.e. deeds), O Fuzayl. May Allah have mercy upon him who

revitalizes our deeds! O Fuzayl, if one mentions us or listens to our deeds

and his eyes shed a tear that is as little as a fly’s wing, Allah will

[\(forgive all his sins even if they were as vast as the foam on the seas.\)](#)

Abu-Harun al-Makfuf (the blind) has reported that he once visited Imam al-Jadiq (‘a) who asked him to say an elegy about Imam al-Husayn (‘a). Abu-Harun recited the elegy in an ordinary way, but the Imam (‘a) said, “Do not recite it in this ordinary way; rather, chant it as you do at the graves

So, Abu-Harun started with this verse, “Pass by Husayn’s grave and say to his pure bones

.As he saw Imam al-Jadiq (‘a) weeping, Abu-Harun stopped

The Imam (‘a) commanded him to continue. He went on until the end of the lamentation. The Imam (‘a) then asked for more, so Abu-Harun chanted another elegy beginning with, “O Maryam, mourn for your master and weep soulfully for (Husayn (‘a

Imam al-Jadiq (‘a) then wept, his body heaving with sobs, and women also began to

:wail. When they stopped, the Imam (‘a) said to Abu-Harun

p: ١٠٤

Al-Himyari al-Qummi, Qurb al-Isnad, p. ٣٤, H. ١١٧; `Allamah al-Majlisi, Bihar al- – – ١
.Anwar ٤٤:٢٨٢, H. ١٤ as quoted from the earlier reference book

مَنْ أُنْشِدَ فِي الْحُسَيْنِ فَأَبْكِيَ عَشْرَةً

فَلَهُ الْجَنَّةُ... مَنْ أُنْشِدَ فِي الْحُسَيْنِ فَأَبْكِيَ وَاحِدًا فَلَهُ

الْجَنَّةُ. مَنْ ذَكَرَهُ فَبْكِيَ فَلَهُ الْجَنَّةُ.

If one recites an elegy about Husayn (‘a) and makes ten persons weep, Paradise

will be his reward. If he makes nine persons weep, Paradise will be the

reward...If he makes even one person weep, Paradise will still be the reward

If one mentions Husayn (‘a) and weeps, Paradise will also be his

[\(reward.\)](#)

Logic for Weeping

If we take into consideration the following consequences of weeping, we can understand its significance

First: There is a political facet in weeping for Imam al-Husayn (‘a). Weeping is generally the best human and social method—sound and gentle—to condemn wrongdoing and express the profundity of this tragedy and the transgressions to which Imam al-Husayn (‘a) and his noble goals were exposed. The political significance of this method manifests under circumstances of ordeal, repression of freedom and terrorism, when all other aspects fail to convey the truth

In various stages of history, the followers of the Ahl al-Bayt (‘a) have been experiencing difficult and brutal conditions; therefore, the method of weeping has been the most appropriate in expressing and abiding by their political posture

We can now clearly understand Imam Zayn al-‘Abidin’s inclination to this method considering his psychological state due to his presence in Karbala' during that tragedy

.Allamal al-Majlisi, Bihar al-Anwar ۴۴:۲۸۷, H. ۲۵ as quoted from Kamil al-Ziyarat --۱

This issue highlights a significant truth about the Ahl al-Bayt's strategy about political issues: a faithful individual is required to demonstrate his political belief through this practice—under all circumstances—despite the fact that it represents the least degree of faith. Hence, it is imperative for a believer to be duly conscious of political ideology and belief. Many reports that deal with the duty of enjoining the right and forbidding the wrong confirm this. Such reports focus on condemning that which is wrong, even if only in one's heart when higher levels of condemnation are impossible .((such being described as the lowest level of faith

Second: At the same time, weeping represents, at minimum, a moral and subjective reaction to the tragedy of Karbala', an arousal of Muslims' emotions towards the event and its goals, and detachment from the enemies, their acts and wicked .purposes

This moral aspect of weeping became one of the natural means through which the Ahl al-Bayt ('a) maintained the morality of unification. The virtuous community stood by the right party, faced wrongdoers despite pressures at various levels, including the external pressures of despotic rulers and the internal pressures of personal desires .and lust

Third: Because weeping has some bearing on tenderheartedness, wakefulness of the conscience, and awareness of the sentiments, it promotes a course of self-purification from sins and raises sensitivity towards the pains of humanity, deviations .of the community and issues of persecution and justice

The issues of hardheartedness, tenderheartedness, and reverence are the most important factors that create an impact on the personal progress of humanity.

Relying on

this fact, the Holy Qur'an treated and criticized hardheartedness and praised tenderheartedness and reverence on many occasions, some of which are as follows

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

Thenceforth were your hearts hardened: they became

(like a rock and even worse in hardness. (۲:۷۴

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِتَذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَمَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

Has

not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and the Truth revealed to them, and

that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For

(many among them are rebellious transgressors. (۵۷:۱۶

أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Do

they not then earnestly seek to understand the Qur'an, or are there locks

(upon (their) hearts? (۴۷:۲۴

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

They

i.e. the Jews) say, 'Our hearts are the wrappings.' Nay, Allah's curse is on

(them for their blasphemy. Little is it they believe. (۲:۸۸

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

Woe to

those whose hearts are hardened and cannot celebrate the praises of Allah

(They are manifestly wandering in error. (39:22)

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اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مِثَابًا مَثَابًا تَقَشَعْرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فََمَا لَهُ مِنْ هَادٍ

Allah has revealed from time to time the most beautiful Message in the form of a Book, consistent with itself, yet repeating its teaching in various aspects. The skins of those who fear their Lord tremble thereat; then their skins and their hearts do submit to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but those whom Allah leaves to stray can have none (to guide. (۳۹:۲۳)

The state of hearts and setting a seal on them, mentioned in the Holy Qur'an, is the state of hardheartedness. The opposite state is that of purity, reverence, fear, tenderness, leading to tranquility

Based on this fact, the Holy Legislator has encouraged weeping for fear of Him. Thus, an eye that weeps for fear of Allah is, according to sacred texts, in line with the eyes abstaining from violating His prohibitions and staying awake to guard in His way.^(۱) In addition to its political and moral aspects, weeping enjoys a spiritual and sentimental aspect

No doubt, weeping is the finest way of cleansing the filth from the hearts and preparing them to respond to improvement. This is linked to justice and injustice. The motives of weeping that stir up such emotional and sentimental feelings have an impact on man's outlook on life and reaction to various socio-politico-economic issues. When feelings towards wrong and oppression are aroused

in a person and when he reacts to such feelings, he will undoubtedly think about the causes of injustice and the standards of justice and resort to methods of commitment to it. Usually, discussions of such ideas surface after stimulation of such feelings

B) Significance of Ziyarah

Originally, Ziyarah of Imam al-Husayn (‘a) indicated presence near his tomb. Later, it took on a broader aspect appertaining to paying tribute to the Ahl al-Bayt (‘a) since it required visitation of Imam al-Husayn (‘a) on various occasions from near and far. After that, visitations to Imam al-Husayn’s tomb paved the way for visiting the shrines of the other Holy Imams (‘a), their descendants and followers

According to certain reports, the first to have visited Imam al-Husayn’s grave was Imam Zayn al-‘Abidin (‘a), forty days after his martyrdom (ceremonially called al-arba`in), on his return from Sham (currently Syria) to Madinah.⁽¹⁾

Subsequently, the other Holy Imams (‘a) recommended visiting Imam al-Husayn’s tomb. According to traditions, some of which will be cited hereinafter, visiting Imam al-Husayn’s tomb is a duty required by every Shi`ite individual who believes in Imam al-Husayn’s Imamate

Authentic traditions, reported from the Holy Imams (‘a), have mentioned the great rewards ensuing from this blessed act of devotion as well as its preference to the (recommended (i.e. not obligatory) pilgrimage to Mecca (‘umrah

p: ۱۰۹

Some reports indicate that the first to have visited Imam Husayn (‘a) on the forty – – – day occasion was Jabir ibn `Abdullah al-Ansari, a grand and revered companion of the Holy Prophet (s). See al-Muqarram, Maqtal al-Husayn, p. ۳۶.

Shaykh al-Tusi in his book of Misbah al-Za'ir has recorded a form of the ziyarah that is different from the famous one that is recited on the day of 'Ashura'. Through a valid chain of authority, he has also reported this formula of ziyarah from 'Abdullah ibn Sinan, the author of al-Mazar al-Kabir, as follows

On the tenth of Muharram ('Ashura') of one year, I visited my master Abu-'Abdullah Ja'far ibn Muhammad (al-Jadiq) ('a) and found him gloomy, apparently aggrieved, with tears flowing from his eyes like pearls. I asked, "O Son of Allah's Messenger (s)!

"!What is making you weep? May Allah never cause your eyes to weep

The Imam ('a) answered, "Are you inattentive? Do you not know that Husayn ibn 'Ali"?'('a) was martyred on this day

"?I then asked, "O master, what do you say about fasting on this day

:The Imam ('a) answered

صُئِمُهُ مِنْ غَيْرِ تَبَيُّتٍ، وَأَفْطَرُهُ

مِنْ غَيْرِ تَشْمِيَةٍ، وَلَا تَجْعَلُهُ يَوْمَ صَوْمٍ كُفْلًا، وَلْيَكُنْ إِفْطَارُكَ

بَعْدَ صَلَاةِ الْعَصْرِ بِسَاعَةٍ عَلَى شَرْبِهِ مِنْ مَاءٍ، فَإِنَّهُ فِي مِثْلِ

ذَلِكَ الْوَقْتِ مِنْ ذَلِكَ الْيَوْمِ تَجَلَّتِ الْهَيْجَاءُ عَنْ آلِ رَسُولِ

اللَّهِ وَأَنْكَشَفَتِ الْمَلْحَمَةُ عَنْهُمْ وَفِي الْأَرْضِ مِنْهُمْ ثَلَاثُونَ

صَرِيحًا فِي مَوَالِيهِمْ، يَعْرِضُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

مَصْرَعُهُمْ. وَلَوْ كَانَ فِي الدُّنْيَا يَوْمٌ حَيًّا لَكَانَ صَلَوَاتُ

اللَّهِ عَلَيْهِ هُوَ الْمَعْرَى بِهِمْ...

يَا عَبْدَ اللَّهِ بْنَ

سِنَانَ! إِنَّ أَفْضَلَ مَا تَأْتِي بِهِ فِي هَذَا الْيَوْمِ أَنْ تَعْمَدَ إِلَى

ثِيَابِ طَاهِرَةٍ فَتَلْبَسُهَا وَتَسْلُبُ... تُحَلِّلُ أَرْزَارَكَ وَتَكْشِفُ

عَنْ ذِرَاعَيْكَ كَهَيْئَةِ أَصْحَابِ الْمَصَائِبِ، ثُمَّ تَخْرُجُ إِلَى أَرْضٍ

مُتَفَرِّغَةٍ أَوْ مَكَانٍ لَا يَرَاكَ بِهِ أَحَدٌ أَوْ تَعْمِدُ إِلَى مَنَزِلٍ لَكَ

خَالٍ، أَوْ فِي خَلْوَةٍ مُنْذُ حِينَ يَزْتَفِعُ النَّهَارَ فَتُصَلِّيَ أَرْبَعَ

رَكَعَاتٍ تُحَسِّنُ رُكُوعَهَا وَسُجُودَهَا وَخُشُوعَهَا، وَتُسَلِّمُ بَيْنَ كُلِّ

رَكَعَتَيْنِ. تَقْرَأُ فِي الْأُولَى سُورَةَ الْحَمْدِ وَ {قُلْ يَا أَيُّهَا الْكَافِرُونَ}

وَفِي الثَّانِيَةِ الْحَمْدَ وَ {قُلْ هُوَ اللَّهُ أَحَدٌ} ثُمَّ تُصَلِّيَ رَكَعَتَيْنِ

أُخْرَتَيْنِ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَسُورَةَ الْأَحْزَابِ وَفِي الثَّانِيَةِ

الْحَمْدَ وَ {إِذَا جَاءَكَ الْمُنَافِقُونَ} أَوْ مَا تَيَسَّرَ مِنَ الْقُرْآنِ.

ثُمَّ تُسَلِّمُ وَتُحَوِّلُ وَجْهَكَ نَحْوَ

قَبْرِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ وَمَضْجَعِهِ. فَتَمَثَّلُ لِنَفْسِكَ مَضْرَعَهُ

وَمَنْ كَانَ مَعَهُ مِنْ وُلْدِهِ وَأَهْلِهِ. وَتُسَلِّمُ وَتُصَلِّيَ عَلَيْهِ

وَتَلْعَنُ قَاتِلِيهِ وَتَبْرَأُ مِنْ أَفْعَالِهِمْ، يَرْفَعُ اللَّهُ عَزَّ وَجَلَّ

لَكَ بِذَلِكَ فِي الْجَنَّةِ مِنَ الدَّرَجَاتِ وَيَحِطُّ عَنْكَ مِنَ السَّيِّئَاتِ.

ثُمَّ تَسْعَى مِنَ الْمَوْضِعِ الَّذِي أَنْتَ فِيهِ إِنْ كَانَ صَحْرَاءً أَوْ فَضَاءً

أَوْ أَى شَيْءٍ كَانَ خَطَوَاتٍ، تَقُولُ فِي ذَلِكَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ

رَاجِعُونَ؛ رَضِيَ بِقَضَاءِ اللَّهِ وَتَسْلِيمًا لِأَمْرِهِ. وَلْيَكُنْ عَلَيْكَ

فِي ذَلِكَ الْكُتَابَةِ وَالْحُزْنَ. وَأَكْثِرْ مِنْ ذِكْرِ اللَّهِ سُبْحَانَهُ وَالِاسْتِرْجَاعِ

فِي ذَلِكَ الْيَوْمِ.

فَإِذَا فَرَغْتَ مِنْ

سَعْيِكَ وَفِعْلِكَ هَذَا، فَاقِفْ فِي مَوْضِعِكَ الَّذِي صَلَّيْتَ فِيهِ ثُمَّ

قُلْ: اللَّهُمَّ عَذِّبِ الْفَجْرَةَ الَّذِينَ شَاقُّوا رَسُولَكَ وَحَارَبُوا
أَوْلِيَاءَكَ وَعَبَدُوا غَيْرَكَ وَاسْتَحْلُوا مَحَارِمَكَ، وَالْعِنِ الْقَادَةَ
وَالْأَتْبَاعَ وَمَنْ كَانَ مِنْهُمْ فَحَبَّ وَأَوْضَعَ مَعَهُمْ أَوْ رَضِيَ بِفِعْلِهِمْ
لَعْنَا كَثِيرًا. اللَّهُمَّ وَعَجِّلْ فَرَجَ آلِ مُحَمَّدٍ وَاجْعَلْ صَلَوَاتِكَ
عَلَيْهِ وَعَلَيْهِمْ وَاسْتَنْقِذْهُمْ مِنْ أَيْدِي الْمُنَافِقِينَ الْمُضِلِّينَ
وَالْكَافِرَةِ الْجَاحِدِينَ وَافْتَحْ لَهُمْ فَتْحًا يَسِيرًا وَأَتِحْ لَهُمْ
رُوحًا وَفَرْجًا قَرِيبًا وَاجْعَلْ لَهُمْ مِنْ لَدُنْكَ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ
سُلْطَانًا نَصِيرًا. ثُمَّ ارْفَعْ يَدَيْكَ وَأَقْنُتْ بِهَذَا الدُّعَاءِ وَقُلْ
وَأَنْتَ تُؤْمِي إِلَى أَعْدَاءِ آلِ مُحَمَّدٍ ...

You may

abstain from eating and drinking on that day but without a predetermined intention of ritual fasting and you may break your abstinence from eating and ,drinking but without prearrangement. Do not fast for the whole day; rather you must break your fast an hour after the

Afternoon (‘Asr) Prayer

with a drink of water. At this very time of that day, the combat with the family members of Allah’s Messenger (s) terminated and the massacre ended while thirty of their supporters were thrown on the ground. Their slaying is very hard for Allah’s Messenger (s). Had he been alive then, he would .have been the one consoled for their death

Abdullah ibn Sinan, the best act you may do on this day is to dress yourself` in clean clothes, undo the buttons, and uncover your arms, just like those stricken by a disaster. At midday, you may take leave to a wasteland or a place where nobody can see you, go to an empty house you own, or keep yourself secluded. You may offer a four-unit (rak`ah) prayer with genuflection (ruku`) and prostration (sujud). After each two units, you say the taslim (the concluding statement of prayers). In the first unit, you recite Surah al-Hamd (al-Fatihah, No. 1) and Surah al-Kafirun (No. 109) and in the second Surah al-Hamd and Surah al-Tawhid (al-Ikhlâs No. 112). You then offer another two-unit prayer, reciting in the first unit Surah al-Hamd and Surah al-Ahzab (No. 33) and in the second Surah al-Hamd and Surah al-Munafiqun (No. 63) or any other part of the Holy Qur'an as much as is .easy

You then say the taslim and turn your face towards Husayn's tomb and place of rest. You then call to mind the way he, his sons and family members were slain. You salute him, invoke Allah's blessings upon him and Allah's curse upon those who slew him, and distance yourself from their crimes. By doing so, Almighty Allah will raise your rank in Paradise and absolve you

.from your evildoings

You

then take some steps in the place where you are, be it desert, an empty

:space, or any other area, repeating the following words

We“

are Allah’s and unto Him shall we return. We are pleased with His decree and we

”.submit to His decisions

Depression

and sadness should be manifest on your mien. You should also mention Almighty

.Allah as much as you can and repeat the previous statement

When

you finish walking while doing the previous acts, you should stop in the same

:place where you offered the prayers and say the following statements

O Allah, torture the“

wicked ones who contended with Your Messenger (s), fought against Your

Representatives (‘a), worshipped other deities than You, and violated Your

prohibitions. Curse the leaders and the followers as well as those who loved

them, those who participated with them, and those who approved of their

crimes with much cursing. O Allah, hasten the Deliverance of Muhammad’s

Family (‘a). Shower on them Your blessings and save them from the grasp of

the misleading hypocrites and the contemptuous unbelievers. Grant them (‘a)
manifest

victory. Confer upon them soothing mercy and approaching relief, and furnish them

”.with an overcoming authority from You over Your enemy and theirs

You

...then raise your hands, pointing to their (‘a) enemies, and say the following

[\(etc.\)](#)

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Allamah al-Majlisi, Bihar al-Anwar ۱۰۱:۳۰۳-۳۰۷ as quoted from Shaykh al-Tusi's ` - -۱
Misbah al-Za'ir

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Investigation of the political, ethical, social, and spiritual denotations of this sublime ziyarah requires a lengthy discourse, especially when we take into consideration the historical aspect and the reactions of the despotic ruling authorities to it during the various stages of history. However, let us now refer to a number of basic aspects (briefly. (s

The Various Aspects of Ziyarah

First Aspect: This ziyarah represents the same set of principles represented by the rituals of Hajj according to

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the Islamic ruling, yet in a special framework and a restricted goal, which is to refine the virtuous community and the genuine line of the Ahl al-Bayt's followers in accordance with the purposes behind Imam al-Husayn's uprising

Such refinement can be achieved through loyalty to this Islamic standard, namely Imam al-Husayn (a), and by responding to his call in the capacity of a caller to Almighty Allah. This response has been introduced in the following formula

لَيْبِكَ دَاعِي

اللَّهُ! إِنْ كَانَ لَمْ يُجِبْكَ بَدَنِي عِنْدَ اسْتِغَاثَتِكَ وَلِسَانِي

عِنْدَ اسْتِئْصَارِكَ، فَقَدْ أَجَابَكَ قَلْبِي وَسَمْعِي وَبَصْرِي.

سُبْحَانَ رَبَّنَا إِنْ كَانَ وَعْدُ رَبَّنَا لَمَفْعُولًا.

Here I

am responding to you, O caller to Allah. If my body could not respond to your call when you called for aid and my tongue could not respond to your call for help, then, verily, my heart, my hearing, and my sight have responded to you

Glory be to our Lord! Most surely, the promise of our Lord was to be

[\(fulfilled.\)](#)

Second Aspect: The Holy Imams of the Ahl al-Bayt (a) aimed at connecting the movement of the virtuous community and the genuine line of Islam to Imam al-Husayn's Islamic standard and his religion-based situations. In view of differences in their conditions, which required variety in their provisional political affairs, the Holy Imams (a) needed to confirm a fixed line to be followed by their movement and a clear-cut practice for their school. This line signifies the objection to oppression and injustice, which was declared by Imam al-Husayn (a) in his first sermon delivered to the

Imam al-Husayn's formula of Ziyarah on the fifteenth of Rajab and Sha`ban, as – –١
.quoted from Abbas al-Qummi's Mafatih al-Jinan

:people of al-Kufah, saying

أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللَّهِ، صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ: مَنْ رَأَى سُلْطَانًا جَائِرًا مُسْتَحِلًّا
لِحَرَامِ اللَّهِ، نَاكِثًا لِعَهْدِهِ، مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ،
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، يَعْمَلُ فِي عِبَادِ اللَّهِ بِالْإِثْمِ
وَالْعُدْوَانِ، فَلَمْ يُغَيِّرْ عَلَيْهِ بِقَوْلٍ وَلَا فِعْلٍ كَانَ حَقًّا
عَلَى اللَّهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ. أَلَا وَإِنَّ هَؤُلَاءِ قَدْ لَزِمُوا
طَاعَةَ الشَّيْطَانِ، وَتَوَلَّوْا عَنْ طَاعَةِ الرَّحْمَنِ، وَأَظْهَرُوا
الْفَسَادَ، وَعَطَّلُوا الْحُدُودَ، وَاسْتَأْثَرُوا بِالْفَيْءِ، وَأَحْلَوْا
حَرَامَ اللَّهِ وَحَرَّمُوا حَلَالَهُ، وَإِنِّي أَحَقُّ بِهَذَا الْأَمْرِ.

O

people: Verily, Allah's Messenger (s) has said, "He who realizes that an unjust ruler is violating the prohibitions of Allah, breaching his pledge with Him, opposing the traditions of His Messenger (s) and oppressing His servants yet does not try to change that through his deeds or words, then Allah will definitely place him with that ruler." Verily, those rulers have acted in accordance with Satan, abandoned their obedience to the All-beneficent God, made overt mischief, infringed upon the provisions of Allah, seized booty, violated the prohibitions of Allah, and prohibited that which Allah has deemed lawful. Most certainly, it is my duty, more than anyone else, to

The Holy Imams of the Ahl al-Bayt (‘a) took much interest in consolidating this fixed line in an unambiguous, clear way by concentrating on visiting Imam al-Husayn’s tomb, rendering homage to him, responding to his call, showing loyalty to his devotees and followers, and announcing hostility towards his enemies and all those who support and follow them

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Muhammad ibn Jarir al-Tabari, *Tarikh al-Umam wa’l-Muluk* (known as *Tarikh al- – – ۱*)
(Tabari) ۴:۳۰۴; Ibn al-Athir, *al-Kamil fi’l-Tarikh* ۴:۴۸ (with little difference

Third Aspect: The Holy Imams (‘a) worked towards educating the individuals of the virtuous community on commitment to the doctrinal, ethical, and political concepts present in the texts of the ziyarah that are addressed to Imam al-Husayn (‘a) on various occasions

Visiting Imam al-Husayn’s tomb was consecrated within a certain season to express commitment to these multifaceted concepts. As a result, a cultural line, which is characterized by attentiveness and firmness, was created in the milieus of the virtuous community

Fourth Aspect: By way of connecting with Imam al-Husayn’s movement, the Holy Imams (‘a) introduced the virtuous community politically and socially and opened the doors for other Muslims to join this movement. This fact explains the following two events that manifested themselves eminently throughout history associated with the visitation to Imam al-Husayn’s tomb

First Event: The despotic authorities and the criminal tyrants practiced suppression and violence against the Muslims who visited the holy shrine of Imam al-Husayn (‘a). Throughout history, these visitors had to encounter various sorts of injury: some were killed, some fined, some their hands cut off and others persecuted. The holy tomb of Imam al-Husayn (‘a) was exposed to many attempts of ruination at the hands of despotic rulers, such as al-Mutawakkil, the `Abbasid ruler (822-861 AD), the Wahhabis at the end of the thirteenth century of Hegira, and the `Aflaqi(أ) rulers of Iraq (1968-2003).

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Michel Aflaq (1910-1989), an anti-Islam leader and the founder of al-Ba‘th Socialist – 1 Party, fought against Islam in general and against the rituals of the Shi‘ah in particular

Second Event: The Holy Imams (‘a) adopted the course of precautionary dissimulation (taqiyyah) and worked on safeguarding their followers and keeping them away from all risks and pain. However, they enlightened their followers on the necessity of reciting the ziyarah no matter what menace they faced, since visiting Imam al-
Husayn’s tomb came to be regarded by them as a fight for the sake of Allah (i.e. jihad

:Imam Muhammad al-Baqir (‘a) is reported to have said

مُرُوا شِيعَتَنَا

بِزِيَارَةِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَلَيْهِمَا السَّلَامُ، فَإِنَّ

إِيَّانَهُ مُفْتَرَضٌ عَلَى كُلِّ مُؤْمِنٍ يُقِرُّ لِلْحُسَيْنِ، عَلَيْهِ

السَّلَامُ، بِالْإِمَامَةِ مِنَ اللَّهِ عَزَّ وَجَلَّ.

Command

our followers to visit the tomb of Husayn ibn ‘Ali
(‘a), for this deed is obligatory upon each and every believer who has
(‘a).[1](#) confessed to the divinely commissioned leadership of Husayn (‘a).

:Imam Ja‘far al-Jadiq (‘a) is reported to have said

لَوْ أَنَّ أَحَدَكُمْ حَجَّ دَهْرَهُ ثُمَّ لَمْ

يُزِرِ الْحُسَيْنَ بْنَ عَلِيٍّ، عَلَيْهِمَا السَّلَامُ، لَكَانَ تَارِكًا

حَقًّا مِنْ حُقُوقِ اللَّهِ وَحُقُوقِ رَسُولِهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

لَإِنَّ حَقَّ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَرِيضَةٌ مِنَ اللَّهِ عَزَّ

وَجَلَّ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ.

If you go on Hajj every year for your entire

,(lifetime but miss visiting Husayn ibn ‘Ali (‘a

you will have abandoned one of the duties towards Allah and towards His
Messenger (s). Carrying out the duty towards Husayn (‘a) is verily obligatory
[upon each Muslim by a command of Almighty Allah.](#)

p: ۱۱۷

.Shaykh al-Mufid, al-Mazar, p. ۳۷ – –۱

.Shaykh al-Mufid: al-Mazar, p. ۳۷ – –۲

Commemorating Imam al-Husayn's Martyrdom

The ceremonies commemorating Imam al-Husayn's martyrdom (al-majalis al-husayniyyah) are the assemblages that the followers of the Ahl al-Bayt (‘a) hold on the days of the great disaster, in Muharram and Jafar, and on other days of the year. In these assemblages, Muslims gather to recollect the events of the tragedy of Karbala' as well as probe other religious issues

Originally, these ceremonies expressed deep grief for Imam al-Husayn's martyrdom (‘a). They recalled the terribleness of the calamity that befell Imam al-Husayn (‘a) and his family members, and pointed out the savagery of the Umayyad band in general and Yazid the tyrant in particular, revealing the deep-rooted hatred and animosity (they had against Islam, the Messenger (s), and his Household (‘a

In the following stages, these ceremonies developed into a mobile school of the Ahl al-Bayt's followers to meet the cultural, political, emotional, and social needs of the virtuous community whose individuals could move freely in the midst of these ceremonies under all circumstances

Since the first days of the tragedy of Karbala', such sessions were first held in Sham when Yazid began to retreat in the face of the mass denunciation of the tragedy

This mass wakefulness was the result of the all-inclusive enlightenment that Lady Zaynab and Imam Zayn al-‘Abidin (‘a) spread among the public when their caravan, carrying them as captives, entered Sham and they were presented in the court of Yazid ibn Mu`awiyah. Some traditions confirm that Imam Zayn al-‘Abidin (‘a) held a three-day funeral

The other members of the Holy Prophet's household and some of his wives, such as Ummu-Salamah, also held funeral ceremonies in al-Madinah as soon as the surviving members of Imam al-Husayn's family, headed by Imam Zayn al-'Abidin ('a), returned [home.](#)⁽²⁾

Whenever they had an opportunity and especially on the first ten days of the month of Muharram, the Ahl al-Bayt ('a) continued to hold such ceremonies. They also encouraged their followers and devotees to do the same, as has been previously [cited](#)

Although discussions of the history, aspects, consequences, and logic for these ceremonies of commemorating Imam al-Husayn's martyrdom are too extensive for [one book](#), we will hereinafter refer to some of these aspects briefly

Significance and Aspects

First: These ceremonies contribute to the preservation of the great event of Imam al-Husayn's uprising, which also embodies a Divine proposal the purpose of which is to draw the Muslim nation's attention towards safeguarding the final Divine message of [Islam against loss, distortion, and deformation](#)

p: 119

⁽¹⁾ Sayyid `Abdullah Shubbar, *Jala' al-`Uyun* 2:264 – 265
⁽²⁾ Muhammad ibn Sa`d, in his famous book of *al-Tabaqat al-Kubra*, has recorded – 265 that when she was informed about the martyrdom of Imam Husayn ('a), Ummu-Salamah, the Holy Prophet's wife, cried out, "Did they have the courage to do it? May Allah fill their houses and their graves with fire!" She then wept so heavily that she lost [consciousness](#). See also Ibn Hajar al-`Asqalani's *al-Bidayah wa'l-Nihayah* 8:218

Since the beginning, the tyrannical authorities attempted to misrepresent the truth by presenting Imam al-Husayn's uprising as mutiny against the legal authority, as an act of rebellion aimed at destroying Muslim unity. They also tried to cast a shadow on Imam al-Husayn's personality and on the goals, background, causes, and circumstances of his uprising. The masses need to learn the truth of this great uprising in the history of Muslims. In the beginning Yazid, the tyrant, tried to absolve himself from the responsibility of this catastrophic massacre and cast the blame on `Ubaydullah ibn Ziyad, the commander-in-chief. However, the reason-based planning of the Ahl al-Bayt (a) reiterated the features of this uprising in such ceremonies and saved the truth from being hidden or lost. As a result, Imam al-Husayn's uprising, with all its details and attributes, has been well-protected in the [\(history of Islam.\)](#)

Second: These ceremonies keep the following significant aspects existent, active, and influential in Islamic life in general and the milieus of the virtuous community in particular

A) These ceremonies activate the conscience of Muslims

One of the basic goals of this uprising was to shake, revive and move this conscience whenever it was exposed to death or cultural anesthesia, or whenever it buckled under the psychological pressures or methods of terrorism that lead to

p: ١٢٠

It is natural to find small differences in the details of the event. Not all the accounts that relate the details of Imam Husayn's martyrdom are adopted as truths; rather, such details and special situations are aimed at presenting the basic features, trends, plans, reasonable grounds, backgrounds, and tragedies of this uprising, although there may be differences in depiction

[\(absence of willpower despite acquaintance with the truth.\)](#)

The tragedy of Karbala' has thus become a moving factor not only for the present generation but also for all generations throughout the ages

A pioneering role in this field has been played by the Ahl al-Bayt ('a) through their magnificent depictions that embodied the tragedy in the most effective way. Additionally, poets of the Ahl al-Bayt ('a) School have contributed to portraying and presenting this tragedy through the elegies they have composed in various stages of Muslim history

We can understand the reason for the traditions that urged composing and reciting poetry on the tragedy of Imam al-Husayn ('a) in particular. [\(2\)](#) We can also understand the reason for the voluminous poetic heritage on Imam al-Husayn ('a), which is too huge to find its match in human literature as a whole

B) These ceremonies reveal the politico-cultural recognition of the events by which the Muslim sects in general and the virtuous community in particular are passing, since this community has been characterized by profound and unique recognition of all political events and its commitment to Islamic principles and revolutionary ethics

p: ١٢١

In my book entitled Thawrat al-Imam al-Husayn (Imam al-Husayn's Uprising), I – ١ – have discussed this goal in further detail

– ٢ – Imam al-Jadiq ('a) is reported to have said: *مَا مِنْ أَحَدٍ قَالَ فِي الْحُسَيْنِ شِعْرًا فَبَكَى وَأَبْكَى بِهِ إِلَّا أُوحِيَ بَ اللَّهُ لَهُ الْجَنَّةَ وَعَفَرَ لَهُ.* As for any one who composes poetic verses about Imam Husayn ('a) and weeps for him or makes others weep, Almighty Allah shall certainly award him Paradise and forgive his offenses. See al-Hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٤٦٤, H. ١

C) These ceremonies shed light on the need of a genuine Islamic inspection of the Islamic system of government and its components. It is necessary to stipulate the correct attitude regarding the Islamic system of government and have the competence of distinguishing between right and wrong practices within this system, along with the capability of distinguishing between the red, green and grey lines so that a more comprehensive understanding is achieved of the issues that menace Islam which must be confronted and resisted

Third: The ceremonies of commemorating Imam al-Husayn's martyrdom maintain the human and social relations among the members of the virtuous community and the other Muslims who interact with them. However, such interactions must be within the accurate frame of these relations—a frame that represents the goals and moralities of Imam al-Husayn (a

Just as these sessions and ceremonies have provided great opportunity to confirm such relations and strengthen the bonds of mutual love and affiliation among the members of the virtuous community and increase the spirit of cooperation and fraternity, so also have they become opportunities for spending, giving, offering, and attending to the feeble and poor after recognizing their condition. This can be accomplished because the largest congregations of Muslims of various social and religious levels attend such sessions and celebrations

This aspect in the Ahl al-Bayt's (a) plan (of commemorating Imam Husayn's martyrdom) has preserved the unity of the virtuous community in its social and human relations throughout history regardless of the difficulties, ordeals, and pain the members of this community have to face

Fourth: These sessions and ceremonies of commemorating Imam al-Husayn's uprising and martyrdom have contributed to spreading the genuine Islamic culture, which faced several attempts of ideological and physical debarments and terrorism at certain stages of its history as well as unavailability of both human and material potential for promulgating this culture

The culture of the Ahl al-Bayt (a) School, in its various aspects including the doctrinal, ethical, behavioral and historical has been characterized by the features and peculiarities of genuine Islam as practiced by the Ahl al-Bayt (a). Opportunities to promulgate this culture were not always available; rather, they were even banned at certain times. Secondly, religious establishments, such as seminaries, mosques, and other cultural centers, were neither helpful nor available. As a result, the virtuous community was threatened by dissolution, loss, ignorance, or baseless fanaticism

To tackle these needs, the Ahl al-Bayt (a) recommended establishing the commemoration of Imam al-Husayn's uprising and martyrdom, thus establishing mobile cultural schools. Shaykh al-Kulayni, through a valid chain of authority, has reported Maysar as saying

Imam Abu-Ja'far (al-Baqir) once asked me, "Do you (Shi'ite groups) usually seclude yourselves to exchange discourses and say whatever you have in mind freely

I answered, "Yes, I swear it by Allah. We usually seclude ourselves to exchange discourses and say whatever we have in our minds freely

:The Imam (a) commented

أَمَّا وَاللَّهِ،

لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ. وَأَمَّا وَاللَّهِ،

إِنِّي لِأَحِبُّ رِيحَكُمْ وَأَرْوَاحَكُمْ. وَإِنَّكُمْ عَلَى دِينِ اللَّهِ

وَدِينِ مَلَائِكَتِهِ. فَأَعِينُوا بِوَرَعٍ وَاجْتِهَادٍ.

By Allah I swear, I do wish I were with you on even some of these

occasions. By Allah I swear, I do love your fragrance and your souls. You are following the very religion of Allah and the religion of His angels. So, help [\(us\)](#) by means of piety and diligence.”[\(1\)](#)

p: ۱۲۳

.Al-Hurr al-Amili, Wasa'il al-Shi`ah ۱۱:۵۶۷, H. ۵ --۱

In view of the aforementioned display of the goals and outcomes of commemorating Imam al-Husayn's uprising and martyrdom, we can ascertain that the nearer these ceremonies get to achieving their objectives in the most appropriate forms of practice the more they fulfill the actual function that the Holy Imams (a) planned

However, when practiced in unacceptable forms, they will definitely fail to achieve their goals and be just like prayers performed without cordial attention to Almighty Allah

The objectives of practicing these rituals and ceremonies are summarized below

The first objective is to create a spiritual, mental, and emotional attachment to Imam al-Husayn (a), the Ahl al-Bayt (a), and the purposes of this great uprising

The second objective is to accurately inspect, at two levels of policy and religion, the issue of government rule and political events that the Muslim nation faces, including the issues of injustice, justice, enjoining the right, forbidding the wrong, and constructing the divine system of rule

The third objective is to implant the features of genuine moral education in the virtuous community's political and social movement. Such features can be represented through

self-sacrifice, altruism, steadfastness, feelings of responsibility towards Muslim issues of resisting injustice and tyranny, abiding by what is right, fulfillment of pledges and covenants, sincerity to Almighty Allah, perseverance, and compliance with principles.

The fourth objective is to spread Islamic culture and cognizance of its various aspects, such as recognition of Islam, studying its fundamentals, raising the degree of feeling in human souls, and awakening sentiments and consciences.

The fifth objective is to strengthen the relations of fraternity, mutual love, and cooperation among the believers as well as take interest in their affairs, provide them with the required advice, help the poor and the feeble among them, bring into being more joint liability among them, and present them as a powerful, invulnerable and united community.

Innovative Rituals (۲)

The second section of this discussion deals with the rituals associated with the commemoration of Imam al-Husayn's uprising and martyrdom, which have not been prescribed or recommended by the Holy Imams (‘a). These rituals have been invented by their followers in various stages of history. These include organizing processions for expressing grief and sadness for Imam al-Husayn's martyrdom (al-mawakib al-husayniyyah) and rituals of representing and acting out the scenes of Imam al-Husayn's tragedy in addition to other rituals that may be invented in the future.

:Discussion in this respect can be based on the following two topics

The First Topic is dedicated to the legal justifications of

performing such rituals about which we cannot find a tradition reported from the Ahl al-Bayt (‘a) at the three levels of words, deeds, and confirmation

The best justification in this respect is the idea that any practice or act is regarded as a traditional expression of glorifying Imam al-Husayn (‘a) or showing sorrow for his tragedy, especially if such a practice or act was common during the ages of the Holy Imams (‘a), or a tradition reminding of his tragedy and goals. Such practice and act will thus be legal according to the following Qur’anic rule

ذَلِكَ وَمَنْ يُعِظْكُمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Whoever

holds in honor the symbols of Allah, such (honor) should come truly from

(piety of hearts. (٢٢:٣٢)

To describe Imam al-Husayn (‘a) as ‘the Vengeance of Allah’ is one of His symbols or signs and rituals that hold Imam al-Husayn (‘a) in honor is to hold in honor signs of Allah. Besides, many traditions of general purport have instructed showing sorrow for Imam al-Husayn (‘a) and proclaiming his tragic event on the days of ‘Ashura’ (the first ten days of Muharram

The Second Topic is about the limits and framework in which these innovative ceremonies and rituals are practiced to satisfy the aforementioned Qur’anic rule

The first kind is legally correct under all circumstances because its forms and contents have been mentioned in traditions reported from the Ahl al-Bayt (‘a). It, therefore, represents a fixed line

As for the second kind, its legality must include the same contents and purport that Almighty Allah has decided for it; that is, the symbols of Allah must be held in honor. It is not sufficient to claim that the effectuation of such ceremonies is for Imam al-Husayn (‘a) and not for holding in honor the symbols of Allah, as long as their form expresses a

traditional reason-based style of holding honor. Hence, such practices must be in line with the legitimate content of Imam al-Husayn's uprising, as has been previously explained.

:This content can be restricted to two basic lines

The Positive Line, which entails the goals determined for holding the ceremonies of commemorating Imam al-Husayn's uprising and martyrdom in their third line. As much as these ceremonies achieve the goals cited in the previous five points, these practices express holding in honor the symbols of Almighty Allah.

The Negative Line entails that these practices must not violate the sacredness of Islam and the Ahl al-Bayt ('a) School and must not deform the view of this School. This may happen when these practices take a form that is incompatible with the actual goals that the Ahl al-Bayt ('a) decided for them. Such distortion is obvious in some unwanted practices that are irreconcilable with any act of worship or behavior that the Holy Legislator has accepted to be an expression of connecting with, loving, honoring or glorifying Almighty Allah, as well as other forms that reasonable people acknowledge in social life. Some unwanted practices are disgusting to pure sentiment, sound human taste and reason. In fact, such practices are only expressions of uncontrolled passions, reckless emotions, and imaginations without legitimate basis since they cannot

be sanctioned by Islamic law. They are therefore practiced by naive people who lack acquaintance with Islamic culture and stand rejected by the well-versed scholars of jurisprudence and divinity.

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p: ١٢٨

The spiritual and moral aspect is important in Islamic theory, because it is associated with the issues of feelings, emotions, and spiritual and moral senses. Coming after doctrine, ethics and culture, this aspect occupies the fourth rank in importance, since it is founded on the fact that man's behavior, which is the natural consequence of willpower and determination, directly acts upon this aspect, whereas the other three aspects represent the basis, background, and foundation on which these sentiments and feelings rely. They are also the starting point of these three aspects. Feelings, emotions and sentiments stand for the stirring energy that supplies human behavior with motion, activity, and agitation although such behavior is submissive to man's willpower and its cause

By virtue of this, there is a balanced relationship between man's feelings and actions. Man's determination, steadfastness and willpower become stronger and more powerful when there is compatibility between these feelings and reasonable, ethical, and cultural foundations

For this reason, the Holy Imams of the Ahl al-Bayt (a) took much interest in the spiritual and moral aspect. They worked on directing it on the course that was compatible with both general goals of building a virtuous community and doctrinal, ethical, and cultural foundations

(We can observe the major lines that the Ahl al-Bayt (a

established to implant the spiritual and moral aspect in the virtuous community from their reported traditions and instructions for their followers and the treatment of .issues

p: ۱۳۰

The Holy Imams of the Ahl al-Bayt (‘a) fed their followers with the spirit of piety and :the combining of faith with practice through the following features

First Feature: They worked towards enhancing the spirit of piety and establishing a :firm connection with Almighty Allah through the following three major ways

First Way: The Holy Imams (‘a) laid stress on and instructed the course of prayer, supplication, and confidential talk with Almighty Allah. Their great interest in .supplication and their superb supplicatory prayers are numerous

Their prayers and supplications cover all times and circumstances and take various forms, such as post-prayer supplications, supplications at each hour of the day and night, special supplications on special occasions and during religious seasons, such as supplications in the months of Ramazan, Sha‘ban, Rajab, and Dhi’l-Hijjah as well as occasions like feast days. There are also various prayers offered on special occasions. The supplicatory heritage of the Ahl al-Bayt (‘a) encompasses many books that are .voluminous, well known, and common to all ages

They have left for us extensive supplications that carry educational and cultural :features. Some of these include

Imam ‘Ali’s supplication reported by Kumayl ibn Ziyad al-Nakha‘i (known as Du‘a’ (Kumayl

(Imam al-Husayn’s supplication on the Day of ‘Arafah (the ninth of Dhu’l-Hijjah

Imam Zayn al-‘Abidin’s supplication that is reported by

Abu-Hamzah al-Thumali, the supplication known as Du‘a’ al-Jawshan

Imam Zayn al-‘Abidin’s supplications in Al-Jahifah al-Sajjadiyyah, and many more

In addition to their previously noted cultural aspects, these supplications and prayers represent a great spiritual domain that builds in the inner selves of worshippers a connection with Him through piety and a combination of fear and hope in Him

Second Way: The Holy Imams (‘a) entered upon the styles of written or specifically delivered bequests (wasiyyah) and excellent exhortation. As has also been mentioned, not only do such styles represent cultural and educational aspects but they also embody spiritual and moral trends

:Imam Ja‘far al-Jadiq (‘a) has reported the following from his infallible fathers (‘a

:The Holy Prophet (s) said

مَنْ لَمْ يُحْسِنِ الْوَصِيَّةَ عِنْدَ مَوْتِهِ كَانَ
نَقْصًا فِي عَقْلِهِ وَمُرُورًا بِهِ.

Whoever

fails to write his will before his death lacks reason and manliness

”?He (s) was asked, “How should writing of one’s will be, Allah’s Messenger

:He (s) instructed

إِذَا حَضَرْتَهُ الْوَفَاءُ وَاجْتَمَعَ النَّاسُ إِلَيْهِ
قَالَ: اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ،
الرَّحْمَنُ الرَّحِيمُ؛ إِنِّي أَعْهَدُ إِلَيْكَ أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ،
وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنَّكَ تَبْعَثُ مَنْ فِي الْقُبُورِ،

وَأَنَّ الْحِسَابَ حَقٌّ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَمَا وَعَدَ اللَّهُ فِيهَا
 مِنَ النَّعِيمِ وَمِنَ الْمَأْكَلِ وَالْمَشْرَبِ وَالنَّكَاحِ حَقٌّ، وَأَنَّ النَّارَ
 حَقٌّ، وَأَنَّ الْإِيمَانَ حَقٌّ، وَأَنَّ الدِّينَ كَمَا وَصَفْتَ، وَأَنَّ الْإِسْلَامَ
 كَمَا شَرَعْتَ، وَأَنَّ الْقَوْلَ كَمَا قُلْتَ، وَأَنَّ الْقُرْآنَ كَمَا أَنْزَلْتَ،
 وَأَنَّكَ أَنْتَ اللَّهُ الْحَقُّ الْمُبِينُ. وَإِنِّي أَعْهَدُ إِلَيْكَ فِي دَارِ
 الدُّنْيَا أَنِّي رَضِيتُ بِكَ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى
 اللَّهُ عَلَيْهِ وَآلِهِ نَبِيًّا وَبِعَلِيِّ عَلَيْهِ السَّلَامُ إِمَامًا، وَبِالْقُرْآنِ
 كِتَابًا، وَأَنَّ أَهْلَ بَيْتِ نَبِيِّكَ عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ أُمَّتِي.
 اللَّهُمَّ أَنْتَ تَقْتَبِي عِنْدَ شِدَّتِي، وَرَجَائِي عِنْدَ كُرْبَتِي، وَعِدَّتِي
 عِنْدَ الْأُمُورِ الَّتِي تَنْزِلُ بِي، وَأَنْتَ وَلِيِّي فِي نِعْمَتِي، وَالْإِلَهِي
 وَإِلَهَ آبَائِي، صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ
 عَيْنٍ أَبَدًا، وَأَنْسِ فِي قَبْرِي وَحَشْتِي وَاجْعَلْ لِي عِنْدَكَ عَهْدًا يَوْمَ
 الْفَلَاحِ مَنْشُورًا. فَهَذَا عَهْدُ الْمَيِّتِ يَوْمَ يُوصَى بِحَاجَتِهِ. وَالْوَصِيَّةُ
 حَقٌّ عَلَى كُلِّ مُسْلِمٍ.

In the

last hours of his life and when people gather around him, he must say: "O
 Allah! O Designer of the heavens and the earth! O Knower of the unseen and
 seen! O Most Beneficent! O Most Merciful! I confide in You that I bear
 witness that there is no god save You alone, without Your having any
 associate. I bear witness that Muhammad (s) is Your servant and messenger and

,that the Hour shall undoubtedly come. You shall raise the dead from their graves and the Questioning will take place. Paradise is true, and that which You have promised to be therein—such as bliss, eating, drinking and marriage—is true

Hellfire is true, and Faith is true, and the (true) religion is as exactly as You have described, and Islam is exactly as You have established, and all that which You have said is exactly the truth, and the Qur'an is as exactly as what You have revealed, and You are verily Allah, the Manifest Truth. I also confide in You in this world that I submit to You being my Lord, Islam

being my religion, Muhammad being my Prophet, 'Ali

being my Imam, the Qur'an being my Book, Your Prophet's Household—peace be

upon him and them—being my Imams. O Allah, in You I trust at the time of

tribulation. You are my only provision when misfortunes befall me, You are my

patron in blessings, and You are my God and the God of my ancestors. So send

blessings upon Muhammad and his Household and do not make me depend on my

own

self even for the twinkling of an eye. Please, entertain me in my grave and my

loneliness and keep my confidence in You active for the day on which I shall

”meet You

This is the covenant of

the moribund when he makes his will, which is obligatory upon each Muslim

[\(individual.”](#)

p: ۱۳۲

Allamah al-Majlisi, Bihar al-Anwar ۱۳:۱۹۳, H. ۱ as quoted from Sayyid Ibn Tawus, ` – –۱
.Falah al-Sa'il

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p: ۱۳۳

Third Way: The Holy Imams (‘a) worked towards connecting faith with deed. In addition to its doctrinal contribution to understanding the reality of faith and unbelief, this course carries a spiritual and moral aspect that builds the spirit of piety and connection with Almighty Allah. As a rule, faith is not realized unless it is connected .with deed, behavior, and commitment

Shortly in this book, I will cite many traditions confirming that true Shi‘ah are those who represent actual piety, diligence, and steadfastness in tribulations and ordeals .and are forerunners in worship and asceticism

Second Feature: The Ahl al-Bayt (‘a) worked towards creating an emotional and sentimental connection with the virtuous community. They laid emphasis on affiliation with the virtuous entity by

Ingraining genuineness and reality in their followers (١)

Providing them with profound historical roots (٢)

Securing their belief in the Ahl al-Bayt’s school to the highest levels (٣)

Promoting as righteous the creed in which a righteous individual believes by means (٤) of standards, proofs and logical evidence so that belief evolves from mere reason-based states to spiritual, psychological and emotional commitments to faith. Such evolution depends on testifying that

a) Their doctrines are the true and genuine doctrines of Islam, utterly free from doubt and spuriousness

b) Their community is the best of all communities and groups)

c) They are part of the Ahl al-Bayt (‘a) because they are the worthiest in loyalty and the nearest to them

d) They are the only group that fulfils the Divine Covenant as it should be fulfilled)

e) Their love for and loyalty to the Ahl al-Bayt (‘a) are the things that shall benefit them on the Day of Resurrection

f) They shall resort to the Holy Prophet (s) on the Day of Resurrection according to (the glad tidings conveyed to them by the Holy Imams (‘a

More than one Imam has confirmed these facts to increase their followers' level of faith. From these confirmations, we conclude that the Holy Imams (‘a) aimed to achieve a certain degree of emotional and sentimental momentum and deepen their followers' commitment to and confidence in the virtuous community

:Let us now refer to some examples so that the idea will be clearer

Imran ibn Maytham has reported that Habbabah al-Walibiyyah said to him, “I will tell you about a discourse that I have heard from your master, al-Husayn ibn ‘Ali (‘a).

:He said

وَالَّذِي جَعَلَ أَحْمَسَ خَيْرَ بُجَيْلَةٍ،

وَعَبْدَ الْقَيْسِ خَيْرَ رَبِيعَةٍ، وَهَمْدَانَ خَيْرَ الْيَمَنِ؛ إِنَّكُمْ

خَيْرُ الْفِرَقِ. مَا عَلَى مِلَّةِ إِبْرَاهِيمَ إِلَّا نَحْنُ وَشِيعَتُنَا.

I

swear by Him Who has caused (the clan of) Ahmas to be the best of (the tribe

of) Bujaylah, has caused ‘Abd

,al-Qays to be the best of Rabi‘ah

and has caused Hamdan to be the best of the Yemen, you are verily the best of

sects. None is following the faith of (Prophet) Abraham (‘a) except us and our

Shi‘ah

(partisans). (1)

:Umar ibn Yazid has reported that Abu-‘Abdullah (Imam al-Jadiq) (‘a) once said ‘

أَنْتُمْ، وَاللَّهِ، مِنْ آلِ مُحَمَّدٍ.

By

.(Allah, I swear that you all are verily part of Muhammad's Household (‘a

I asked, “May Allah accept me as ransom for you! Do you mean that we are part of
”?them

:The Imam (‘a) answered

p: ۱۳۶

Al-Barqi, al-Mahasin ۱ :۲۴۳, H. ۴۴۹-۴۵۰. Following the faith of Prophet Abraham (‘a) – -۱
.stands for true and utter commitment to his religion

نَعَمْ، وَاللَّهِ، مِنْ أَنْفُسِهِمْ.

Yes! I

.swear by Allah. You are part of Muhammad’s Household (‘a) itself

:He repeated it three times. He (‘a) then gazed at me, I gazed at him and he said

يَا عُمَرُ؛ إِنَّ

اللَّهُ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ: { إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ }

,O ‘Umar

Allah the Blessed and Exalted says in His Book: “Most surely, the nearest of people to Abraham (‘a) are those who followed him and this Prophet (s) and

(1)” (٣:٦٨) (those who believe and Allah is the guardian of the believers.

وَاللَّهُ، مَا صَدَقَ أَحَدٌ مِمَّنْ أَخَذَ اللَّهُ

مِيثَاقَهُ فَوَفَى بِعَهْدِ اللَّهِ غَيْرَ أَهْلِ بَيْتِ نَبِيِّهِمْ

وَعَصَابِهِ قَلِيلٌ مِنْ شِيعَتِهِمْ. وَذَلِكَ قَوْلُهُ تَعَالَى:

{وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ }

By Allah I swear, none of

those with whom Almighty Allah made His covenant fulfilled this covenant

.except their Prophet’s Household (‘a) and a small group of their partisans

This is the meaning of Almighty Allah’s saying (in the Holy Qur’an), “And We

did not find in most of them any faithfulness to the covenant, and We found

(2)” (٧:١٠٢) (most of them to be certainly transgressors.

Yunus ibn 'Abd al-Rahman has reported Kulayb al-Asadi .۴

p: ۱۳۷

Tafsir al-Qummi ۱:۱۰۵ (the tradition is reported through a valid chain of authority); --۱
`Allamah al-Majlisi, Bihar al-Anwar ۶۸:۸۴, H. ۱ (as quoted from the previous reference
book).

Tafsir al-`Ayyashi ۲:۲۳, H. ۵۹; `Allamah al-Majlisi, Bihar al-Anwar ۶۸:۸۵, H. ۷ (as -- ۲
quoted from the previous reference book).

:as saying that he heard Imam al-Jadiq (‘a) saying

أَمَّا وَاللَّهِ،

إِنَّكُمْ لَعَلَى دِينِ اللَّهِ وَمَلَائِكَتِهِ. فَأَعِينُونَا عَلَى ذَلِكَ

بِوَرَعٍ وَإِجْتِهَادٍ. عَلَيْكُمْ بِالصَّلَاةِ وَالْعِبَادَةِ. عَلَيْكُمْ

بِالْوَرَعِ.

By Allah, I swear

,positively, you are following the religion of Allah and of His angels. So

help us by means of piety and diligence. Abide by prayer and worship. Abide

(by piety).⁽¹⁾

Abu'l-Tufayl has reported that Imam `Ali Amir al-Mu'minin (‘a) once ascended the ٥.

:pulpit and said

إِنَّ اللَّهَ بَعَثَ

مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالتَّبَوُّهِ وَإِصْطِفَاءِ بِالرَّسَالَةِ،

فَأَنَالَ فِي النَّاسِ وَأَنَالَ. وَعِنْدَنَا أَهْلَ الْبَيْتِ مَفَاتِيحُ الْعِلْمِ

وَأَبْوَابُ الْحِكْمَةِ وَضِيَاءُ الْأَمْرِ وَفَضْلُ الْخِطَابِ. وَمَنْ يُحِبَّنَا

أَهْلَ الْبَيْتِ يَنْفَعُهُ إِي-مَانُهُ وَيُتَقَبَّلُ مِنْهُ عَمَلُهُ. وَمَنْ لَا

يُحِبَّنَا أَهْلَ الْبَيْتِ لَا يَنْفَعُهُ إِي-مَانُهُ وَلَا يُتَقَبَّلُ مِنْهُ

عَمَلُهُ وَإِنْ أَذَابَ اللَّيْلَ وَالنَّهَارَ لَمْ يَزَلْ.

Verily, Almighty Allah has

sent Muhammad—peace be upon him and his Household—with prophethood and

chosen

him for conveying His Message. Therefore, he promulgated the religion for the
, (people some of whom accepted and others rejected. We, the Ahl al-Bayt (‘a
hold the keys to knowledge, the doors to wisdom, the light of all affairs, and
the most decisive speech. Whoever loves us—the Ahl al-Bayt (‘a)—will benefit from
his faith and will have his deeds accepted, but whoever does not love us will
not benefit from his faith and will not have his deeds accepted even if he
[\(works every day and night ceaselessly.\)](#)

Burayd al-`Ajali, Zurarah ibn A`yun, and Muhammad .

p: ۱۳۸

Muhammad ibn `Ali al-Tabar, Bisharat al-Mustafa, pp. ۸۴-۸۵, H. ۱۵; p. ۲۲۵, H. ۵۰; – –۱
`Allamah al-Majlisi, Bihar al-Anwar ۶۸:۸۷, H. ۱۴ (as quoted from the previous reference
(book

.Al-Barqi, al-Mahasin ۱:۳۱۶, H. ۶۲۹ – –۲

ibn Muslim—all these are authentic reporters who have said that Imam Muhammad
:al-Baqir (‘a) said to them

مَا الَّذِي

تَبْعُونَ؟ أَمَا لَوْ كَانَتْ فَرْعُهُ مِنَ السَّمَاءِ لَفَرَعَ كُلُّ قَوْمٍ

إِلَى مَا مِنْهُمْ، وَلَفَزَعْنَا إِلَى نَبِيِّنَا وَفَرَعْتُمْ إِلَيْنَا.

فَأَبَشِّرُوا ثُمَّ أَبَشِّرُوا ثُمَّ أَبَشِّرُوا! لَا وَاللَّهِ، لَا يُسَوِّئُكُمْ

اللَّهُ وَغَيْرَكُمْ، وَلَا كَرَامَةَ لَهُمْ.

What more

are you seeking? If a horrible thing happens in the heavens and people resort
to a place to protect them, we shall resort to our Prophet (s) and you shall
resort to us. So, enjoy the glad tidings! Enjoy the glad tidings! Enjoy the
glad tidings! By Allah I swear, He shall never treat you like others and they

[\(will have no dignity with Him.\)](#)

p: ١٣٩

(Love for and Loyalty to the Ahl al-Bayt (‘a

Third Feature: With regard to their relationship with the virtuous community, the Holy Imams (‘a) not only provided authentic proofs and valid demonstrations but also made use of emotions and feelings in order to strengthen love and loyalty. They also connected it to many significant values and ideals on the one hand and relevance people’s lives on the other

As a result, love for the Ahl al-Bayt (‘a) has played a major role in keeping their followers steadfast against the pressures and pains they had to encounter. They have even given up their lives and properties and faced all sorts of ordeals and pains for (the sake of the love they had for the Ahl al-Bayt (‘a

This sort of education, which was initially established by the Holy Qur’an, had a great impact not only on the Ahl al-Bayt’s partisans and followers but also on Muslims in general. Consequently, the issue of love for the Ahl al-Bayt (‘a) has become a standard by which a Muslim individual, sober in behavior and conduct, is distinguished from other Muslims pretending to follow Islam but lacking in human and Islamic feelings. Such individuals have been afflicted with hostility and malice towards the Ahl al-Bayt (‘a

Love of the Ahl al-Bayt (‘a), in the capacity of their having been the Holy Prophet’s kith and kin has been confirmed by the Holy Qur’an that reads

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say: I do not ask of you

(any reward for it but love for my near relatives. (۴۲:۲۳

This love for the “near relatives” has been also confirmed by authentically reported uninterrupted traditions of the Holy Prophet (s) in both meaning and words. Moreover, invoking Almighty Allah’s blessings upon the Ahl al-Bayt (‘a) is a part of the obligatory prayers so that love for them naturally has an

.impact on Muslims in general and becomes a common trend among them

The merit, outcome, and reward of invocations of Divine blessings upon the Holy Prophet (s) and the Ahl al-Bayt (‘a) will be discussed in further details in the coming .book on Acts of Worship within this series

Muhammad ibn Idris al-Shafi‘i is well-known for composition of poetic verses proving the existence of this common trend among Muslims and referring to some political .tendencies that opposed this trend for political and non-religious reasons

:Some of al-Shafi‘i’s poetic verses are as follows

O Household of Allah’s Messenger, love for you is a duty imposed by Allah and .revealed in the Qur’an

It is sufficient for you that he who does not send blessings upon you will have his .prayers nullified

:He has also composed the following

If love for Muhammad’s Household (‘a) is a protest (against religion), then let both (men and jinn witness that I am protesting (rafizi)).

.Besides its great moral value, this love has cultural and political functions

As for its cultural function, it has turned hearts towards true guidance, uprightness, .(and surrender to the culture and instructions of the Ahl al-Bayt (‘a

As for its political function, it defends the Ahl al-Bayt (‘a) and their followers and provides ample opportunity to

p: ١٤١

believe in their Divinely ordained leadership and their efficacious role in the history of
.Islam

For these reasons, the political enemies of the Ahl al-Bayt (‘a) waged political campaigns against them and attempted to extinguish the torch of this love and loyalty and presented alternatives and other loyalties. They also attempted to debilitate this loyalty to the Ahl al-Bayt (‘a) and fight the issue of love for them. In order to achieve these vicious goals these political enemies used fanaticism, antagonism and hatred as weapons, always ready to commit inhumane crimes against the Ahl al-Bayt (‘a) and
.their followers

In fact, the issue of love and affection for the Ahl al-Bayt (‘a) has always been clear at all levels, including authentic religious texts, historical facts, and practices in the ages of the Holy Prophet (s), the Companions (Jahabah), the Followers (Tabi`un) and the
.other righteous Muslims

Hundreds of traditions that are reported from the Holy Prophet (s) and the Ahl al-Bayt (‘a) have laid the foundation of this love and considered it to be a basic goal and a means of winning Almighty Allah’s reward, pleasure, and forgiveness. In this regard,
,the Holy Prophet (s) is reported to have said

الإِسْلَامُ عُرْيَانٌ؛ فَلْيَبِاسُهُ

الْحَيَاءُ، وَزِينَتُهُ الْوَقَارُ، وَمُرُوءَتُهُ الْعَمَلُ الصَّالِحُ، وَعِمَادُهُ

الْوَرَعُ. وَلِكُلِّ شَيْءٍ أَسَاسٌ، وَأَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ

الْبَيْتِ.

Islam

is naked. Modesty is its dress, faithfulness its adornment, good deeds its personality, and piety its pillar. Everything should have a basis. The basis

(of Islam is the love for us—the Ahl al-Bayt (‘a)).[1](#)

,Imam 'Ali Amir al-Mu'minin (a) is reported to have said

p: ۱۴۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۴۱, H. ۶ -- ۱

عَلَيْكُمْ بِحُبِّ آلِ نَبِيِّكُمْ، فَإِنَّهُ

حَقُّ اللَّهِ عَلَيْكُمْ وَالْمُوجِبُ عَلَى اللَّهِ حَقِّكُمْ. أَلَا تَرَوْنَ

إِلَى قَوْلِ اللَّهِ تَعَالَى:

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى)

You are advised to love your Prophet's Household

a). This is your duty towards Almighty Allah due to which He shall fulfill

:His promise to you. Have you not considered Almighty Allah's saying

:Say

[\(I do not ask of you any reward for it but love for my near relatives. \(۴۲:۲۳\)\)](#)

:Imam Ja'far al-Jadiq (a) has reported Imam 'Ali (a) as saying

ذِكْرُنَا أَهْلَ الْبَيْتِ

شِفَاءٌ مِنَ الْوَعَكِ وَالْأَسْقَامِ وَوَسْوَاسِ الرَّيْبِ. وَحُبُّنَا رِضَا

الرَّبِّ تَبَارَكَ وَتَعَالَى.

To mention us, the Ahl al-Bayt (a), is the

cure of apathy, disease, and suspicion. To love us is the pleasure of the

[\(Blessed and Exalted Lord.\)](#)

:Imam Ja'far al-Jadiq (a) has also reported the Holy Prophet (s) as saying

أَنَا شَافِعٌ يَوْمَ الْقِيَامَةِ

لِرُبْعِهِ أَصْنَافٍ وَلَوْ جَاءُوا بِذُنُوبِ أَهْلِ الدُّنْيَا: رَجُلٌ نَصَرَ

ذُرِّيَّتِي، وَرَجُلٌ بَدَلَ مَالِهِ لِذُرِّيَّتِي عِنْدَ الضِّيقِ، وَرَجُلٌ أَحَبَّ

ذُرِّيَّتِي بِاللِّسَانِ وَالْقَلْبِ، وَرَجُلٌ سَعَى فِي حَوَائِجِ ذُرِّيَّتِي

إِذَا طُرِدُوا أَوْ شُرِدُوا.

On the

Day of Resurrection I will certainly intercede for these four categories of people, even if they are overburdened with the sins of the inhabitants of this world: (١) those who support my descendants, (٢) those who spend their wealth for my descendants when they are in distress, (٣) those who express love for my descendants through their speech and with their heart, and (٤) those who exert efforts to satisfy the needs of my descendants when they are pursued

[\(and banished. ٢\)](#)

p: ١٤٣

١ - ٦٢٤٤ - Abd al-Wahid al-Amudi, Ghurar al-Hikam wa Durar al-Kalim, No. ٦٢٤٤ - ١

٢ - ١٧١ - Al-Barqi, al-Mahasin ١:١٣٥, H. ١٧١ - ٢

٣ - ٢ - Al-Hurr al-Amili, Wasa'il al-Shi'ah ١١:٥٥٦, H. ٢ - ٣

:Hannan ibn Sadir has reported Imam al-Baqir (‘a) as saying

مَا تَبَتَّ اللَّهُ حُبَّ عَلِيٍّ عَلَيْهِ السَّلَامُ
فِي قَلْبٍ أَحَدٍ فَزَلَّتْ بِهِ قَدَمٌ إِلَّا تَبَتَّتْ لَهُ قَدَمٌ أُخْرَى.

As for

one in whose heart Almighty Allah fixes the love for ‘Ali (‘a), if one of his feet

slips (from the Discriminating Bridge), the other foot will certainly be

(1). steady.

:Al-Fuzayl reported Imam al-Riza (‘a) to have quoted Imam al-Baqir (‘a) as saying

حُبُّنَا إِى-مَانَ وَبُغْضُنَا كُفْرٌ.

To

(2). love us is faith and to hate us is unbelief.

p: ١٤٤

Shaykh al-Tusi, al-Amali, pp. ١٣٢-١٣٣, H. ٢١٢; `Allamah al-Majlisi, Bihar al-Anwar - -١

(٤٨:١٩٩, H. ٣ (as quoted from the previous reference book

.Al-Barqi, al-Mahasin ١:٢٤٧, H. ٤٦٣ - -٢

Fourth Feature: The Holy Imams of the Ahl al-Bayt (‘a) solidified in the souls of their followers the spirit of self-sacrifice, altruism, and readiness to give up worldly pleasures for the sake of faith and principles. They (‘a) also spread among them the .spirit of struggle for the sake of principles and supreme goals

In order to achieve these goals, the Holy Imams (‘a) used various means and exposed themselves to various tribulations. They (‘a) suffered all sorts of pain and ordeals patiently and sacrificed personal matters for the sake of achieving the public interests of Islam. They (‘a) were also ready to make any sacrifice required, including giving up their lives, the lives of their family members and companions. They (‘a) made their household subject to captivity and their wealth and prestige to usurpation and .aggression for the sake of achieving these goals

They (‘a) always became the targets of enemies’ assaults and conspiracies, struggling .to save Islamic principles

The issue of Imam al-Husayn’s martyrdom has thus become the climax and the most eminent symbol of self-sacrifice. The same thing can be applied to all the Holy Imams (‘a) who never desisted in giving up everything possible in all fields of life for the sake .of safeguarding Islam

The Holy Imams (‘a) trained their followers in the spirit of self-sacrifice and altruism demonstrated by Imam al-Husayn’s astounding tragedy in the history of Islam to make self-sacrifice manifest itself as a signpost indicating the path to the truth. It also revealed the injustice that befell the Holy Prophet’s Household (‘a) and unmasked the .hideous face of the Umayyad dynasty

Point

In the previous discussions on the cultural aspects of building a virtuous community, I have dealt with the issue of Imam al-Husayn's martyrdom from the cultural, ethical, and doctrinal viewpoints. Under this title, I will attempt to study the moral features of this uprising in a methodical way

:The following spiritual and moral features are found in Imam al-Husayn's uprising

Clash between Right and Wrong

The issue of Imam al-Husayn's martyrdom is the clearest representation of the conflict between right and wrong and belief and disbelief with regard to the extreme deviations that eventually led to unbelief and vacated the Islamic concept of its actual components within the Muslim community. The issue also depicts the incontrovertible situation of the righteous party who were exposed to this great injustice, irresponsible behavior and disgrace because of their principled stand

Imam al-Husayn's situation and attitude to this clash is incontestable and agreed upon by all Muslims without exception despite the political and cultural efforts the Umayyad rulers and their followers exerted to disfigure the great uprising and paint the position of Yazid and the Umayyad ruling authorities with a color of religious legality

Also, they made other attempts to keep the public silent and made them surrender to the unjust rulers and submit to their rule by presenting themselves as religiously legal authorities. This culture spread among the public after the

...ruling authorities despotically controlled and dominated the Islamic homeland. (1)

Hence, the issue of Imam al-Husayn's martyrdom has survived as a signpost which directs towards true guidance those who stray off and wander in the murk of distortion and deception and from which the strivers, revolutionists, and freedom fighters obtain accurate potential, power, and determination

Moral Values

Imam al-Husayn's historic uprising and then martyrdom upholds all human and moral values. It therefore embodies a school of genuine Islamic teachings

The secret of the endurance of this great uprising in influence and interaction lies in its tremendous moral content, which is compatible with basic human nature. The uprising of Imam al-Husayn (a) embodied dignity, decorum, self-esteem, courage, altruism, kindness to everyone including enemies, steadfastness on principles, and endurance in misfortunes, pain, and difficulties. It also demonstrated exertion of all possible efforts to guide and save the lives of the people as well as maintain an ideal relationship with one's relatives, friends, and followers and the leadership, the community, and other people of different nationalities. In fact, representatives of other peoples and nationalities stood by Imam al-Husayn (a) and suffered part of his astounding tragedy

When put into practice during times of tribulation and colored with blood and sacrifice, these values and ideals attain a special significance that is different in profundity

p: ۱۴۷

...Further details about this topic have been cited in some of my other studies -- ۱

.rank and level from all other values and ideals when raised as mere cultural slogans

The Massive Dimension of Sacrifice

Imam al-Husayn's uprising is distinguished by its high rank and massive magnitude of sacrifice for the sake of Islam and the Muslim nation. Besides giving up his soul and wealth as well as the souls of his sons, brothers and companions, Imam al-Husayn (a) sacrificed other family members and his women exposing them to the ordeal of .captivity and aggression

However, Almighty Allah protected them and saved them from the consequences and .other tragic ramifications of captivity

Moreover, Imam al-Husayn (a) sacrificed himself and the group of virtuous, righteous, and honorable scholars and individuals who stood with him. Each one of these companions could have become a great school of knowledge and ethics or a .prominent guide and instructor of the Muslim community

When facing such perils in the conflict against unbelief and deviation, one might hang back or choose to keep silent and surrender because the conflict would require a massive amount of sacrifice. Throughout history, many people who had good intentions, sound ideas, and clear prospects stopped, developed reservations, or failed to carry on their conflicts against injustice because of the massive pressure of .the enemies

This fact was visible in the responses of some virtuous personalities during the time of Imam al-Husayn (a). Some advised the Imam (a) not to head for Iraq, such as Muhammad ibn al-Hanafiyyah, 'Abdullah ibn Ja'far, and 'Abdullah ibn 'Abbas who were the closest to him (a) and

shared his views about the ruling regime. However, they did not agree with his views about self-sacrifice and altruism

Clarity in Seeking the Truth

Imam al-Husayn's uprising and martyrdom contrasts the fairness and truth of his own stance and the injustice with which he was treated. At the same time it reveals the falsity and viciousness of the party led by Yazid. Due to this clarity, feelings were shaken and the way was opened before the Muslim nation to aggressively participate in this tragedy and its objectives

This clarity was one of the main objectives that Imam al-Husayn (‘a) planned in his uprising. He (‘a) paved the way for his uprising through dexterous informative work, powerful political speech, efficacious interaction with the masses and by adopting the preferable approach to the prerequisites and needs of that stage of Islam

As a result, the Muslim community asked the Imam (‘a) to take the leadership and confront the despotic rulers. Public support was gathered by educating and spiritually arousing the masses to respond to the Imam's uprising. Although the people did not have enough willpower, courage, and determination to participate in his revolutionary action, they believed in the validity of the objectives and motives of the uprising

Undoubtedly, the clarity of objective in the uprising of Imam al-Husayn (‘a) was obvious but the Muslim nation had cold feet and responded to his calls for uprising with dejection and betrayal. These two factors had a great impact on stirring up the moral spirit of the virtuous community whose members felt sorrow, pain, and regret and vowed to do something lest such a painful encounter take place again

It was improbable that those who had committed the sin (of abandoning the Imam (‘a)) would feel sorry and regretful. What was possible was that all those who could comprehend and apply the incident to their lives would understand this aspect and feel sorry and regretful for having missed contributing to the Imam’s uprising. Maybe they would not allow the political conditions of their own time to descend to such level of lowliness and retardation and thus avoid falling in the same trap in which the others had fallen or face the same fate the others had faced

Multifaceted Tragedy

The tragedy of Imam al-Husayn (‘a) has multifaceted misfortunes including crimes like the following committed by Yazid’s followers

They brutally killed Imam al-Husayn’s sons, brothers, cousins and children, (١) including infants and adults

They also killed many leaders, chiefs, scholars, young and old men, women, friends (٢) (and followers of Imam al-Husayn (‘a

His family members and those of the martyrs were subjected to plundering, (٣) robbery, captivity, and mayhem

Psychological and physical torture, material and mental aggression, that took (٤) various forms, was inflicted on the bereaved members of his (‘a) and the martyrs’ families

These excesses supplied Imam al-Husayn’s great uprising with a spiritual and moral momentum

Determination for Martyrdom

Imam al-Husayn’s group of active supporters was fully determined to attain martyrdom and sacrifice everything for the sake of the matter and question, and were prepared for the consequences even if they had to face them seventy

times. This was the state of Imam al-Husayn (‘a) and his devotees who knew the consequences and the fact that their uprising was not powerful enough to overthrow Yazid’s ruling regime

In conclusion, the martyrdom of Imam al-Husayn (‘a) and his followers came after their determination to achieve martyrdom. This fact gives their martyrdom a spiritual level difficult to imagine. Generally, martyrdom that is determined and chosen bears great spiritual and moral fruit

(Heir of the Divine Message and the Messenger (s

Imam al-Husayn (‘a) was heir to the divine message of Islam and the Messenger (s) who nurtured him in childhood. He was also of Allah’s Messenger (s) who showed deliberate care towards the sons of his daughter Fatimah (‘a) and cousin ‘Ali ibn Abi-Talib (‘a) in order to heavily burden Muslims’ consciences when this son would be martyred. Imam al-Husayn (‘a), together with Imam al-Hasan (‘a), Lady Zaynab and Lady Kulthum (‘a)—his brother and sisters—represented the remaining offspring of (the Holy Prophet (s

Fifth Feature: In addition to their sacrifices and emphasis on self-sacrifice by bringing to the fore the issue of Imam al-Husayn's uprising and martyrdom, the Holy Imams (a) confirmed that their followers will be exposed to various sorts of tribulations and ordeals.

In this respect, Sharif al-Raḥī (the compiler of Nahj al-Balaghah) has recorded that when Sahl ibn Hunayf al-Sa'idi passed away in Kufah immediately after his return from the Battle of Siffin, Imam 'Ali Amir al-Mu'minin (a) was visibly grieved because he was one his best friends. He (a) said

لَوْ أَحَبَّنِي جَبَلٌ لَتَهَافَتْ.

Even

(1) if a mountain loves me, it will definitely collapse.

Explaining this word, Sharif al-Raḥī states that ordeals pounce upon one who loves Imam 'Ali (a) and afflict him with various sorts of misfortunes. Such ordeals attack none but the pious, upright, well-chosen, and good people. Similar to this meaning is another maxim of Imam 'Ali in which he says

مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلَيْسَتْ عِدًّا

لِلْفَقْرِ جَلْبَابًا.

Whoever

loves us, the Ahl al-Bayt (a), must ready himself for poverty with which he

(2) must dress himself.

Moreover, trials and tests are among the inevitable necessities of true faith, since they measure the degree of faith one has

.Nahj al-Balaghah, Maxim No. ۱۱۱ – ۱

.Nahj al-Balaghah, Maxim No. ۱۱۲ – ۲

Shaykh al-Kulayni, through a valid chain of authority, has reported ‘Abd al-Rahman ibn al-Hajjaj as saying that when the trials that smite the faithful believers in particular were discussed before Imam al-Sadiq (‘a), he commented as follows

سُئِلَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَشَدُّ النَّاسِ بَلَاءً؟ فَقَالَ:

النَّبِيُّونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ. وَيُتَبَلَى الْمُؤْمِنُ بَعْدُ

عَلَى قَدْرِ إِي-مَانِهِ وَحُسْنِ أَعْمَالِهِ. فَمَنْ صَحَّ إِي-مَانُهُ

وَحَسُنَ عَمَلُهُ إِشْتَدَّ بَلَاؤُهُ، وَمَنْ سَخَفَ إِي-مَانُهُ وَضَعُفَ

عَمَلُهُ قَلَّ بَلَاؤُهُ.

Allah’s Messenger (s) was asked, “Who are the most afflicted with ordeals in this world?” He (s) answered, “They are the Prophets (‘a) and then the nearest to them descending downwardly. A faithful believer is tested according to the amount of his faith and good deeds. Those whose faith is sound and deeds are excellent will be tested more intensely than the others. Those whose faith is deficient and deeds are weak (are tested the least.” (1)

,Imam Muhammad al-Baqir (‘a) is reported to have said

إِنَّ اللَّهَ

لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَاهَدُ الرَّجُلُ أَهْلَهُ

بِالْهَدْيِ مِنَ الْعَيْبِ وَيَحْمِيهِ مِنَ الدُّنْيَا كَمَا يَحْمِي

الطَّيِّبُ الْمَرِيضَ.

,Verily

Almighty Allah is attentive towards the faithful believers through calamities in the same way as an absent husband attends to his wife with gifts. He also protects them from worldly seductions in the same way that a physician [protects his patient.](#)^(۲)

:Al-Husayn ibn `Alwan has reported that Imam al-Sadiq (‘a) said the following to Sadir

p: ۱۵۳

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۲:۶-۹, H. ۱. In the same chapter of this – –۱ reference book, there are several authentically reported traditions demonstrating the .same thing

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۲:۶-۹, H. ۹ – –۲

إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا عَتَبَهُ بِالْبَلَاءِ عِتَابًا. وَإِنَّا

وَإِيَّاكُمْ، يَا سَدِيرُ، لَنُصْبِحُ بِهِ وَنُمْسِي.

Verily, when Almighty Allah loves one of His servants, He will thrust him abruptly into tribulations. O Sadir, you and we [\(are entering upon morns and eves with such tribulations.\)](#)

Addressing their partisans, the Holy Imams (‘a) confirmed that none deserves to be Shi‘ite except certain individuals who are ready to make such high-ranking sacrifices. They (‘a) used to test the sincerity and honesty of their true Shi‘ah (i.e. followers) through their propensities towards self-sacrifice.

Describing the righteous among his companions, Imam `Ali Amir al-Mu'minin (‘a) ascribed this feature to them, saying

أَنْتُمْ

الْأَنْصَارُ عَلَى الْحَقِّ، وَالْإِخْوَانُ فِي الدِّينِ، وَالْجُنُودُ يَوْمَ

النَّاسِ، وَالْبِطَانَةُ دُونَ النَّاسِ، بِكُمْ أَضْرَبُ الْمُدْبِرِ،

وَأَرْجُو طَاعَةَ الْمُقْبِلِ، فَأَعِينُونِي بِمَنَاصِحِهِ خَلِيَّتِهِ مِنْ

الْعَشْرِ، سَلِيمِهِ مِنَ الرَّيْبِ؛ فَوَاللَّهِ إِنِّي لَأَوْلَى النَّاسِ

بِالنَّاسِ.

You

are the supporters of the Truth, the brethren in faith, the shield on the Day of Tribulation, and (my) trustees among the rest of the people. With your support, I strike he who turns away and hope for the obedience of he who comes

forward. Therefore, extend to me your support, which is free from deceit and pure from doubt because, by Allah, I am the most preferable of all for the

(people.)

Similarly, many traditions have been reported from the Holy Imams (‘a) concerning their encouragement of their followers to sacrifice themselves, risk themselves, give, offer, and strive for the sake of Almighty Allah

Let us display some of these facts, instructions, and

p: ۱۵۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۲:۶-۹, H. ۱۱ - -۱

.Nahj al-Balaghah, Sermon No. ۱۱۸ - -۲

:guidelines

Abu-Jamilah has reported Imam al-Sadiq (‘a) as saying that Imam ‘Ali Amir al-Mu'minin’s precept for his companions was as follows

إِعْلَمُوا أَنَّ الْقُرْآنَ هُوَ دَى اللَّيْلِ وَالنَّهَارِ
وَنُورُ اللَّيْلِ الْمُظْلِمِ عَلَى مَا كَانَ مِنْ جَهْدٍ وَفَاقِهِ. فَإِذَا حَضَرَ
بَلِيَّةٌ فَاجْعَلُوا أَمْوَالَكُمْ دُونَ أَنْفُسِكُمْ، وَإِذَا نَزَلَتْ نَازِلَةٌ
فَاجْعَلُوا أَنْفُسَكُمْ دُونَ دِينِكُمْ. وَإِعْلَمُوا أَنَّ الْهَالِكَ مَنْ هَلَكَ
دِينُهُ، وَالْحَرِيبُ مَنْ حُرِبَ دِينُهُ. أَلَا وَإِنَّهُ لَا فَقْرَ بَعْدَ الْجَنَّةِ،
أَلَا وَإِنَّهُ لَا غِنَى بَعْدَ النَّارِ؛ لَا يُفَكُّ أَسِيرُهَا وَلَا يَبْرَأُ
ضَرِيرُهَا.

Be it

known to you that the Qur’an is guidance during night and day and in the dim of gloomy nights, because it suffices from all fatigue and indigence. If you are afflicted with a tribulation, you must protect yourselves with your wealth, but if a catastrophe afflicts you, you must then protect your religion with your souls. Know that one who has truly perished is he whose religion has perished, and one who has truly been despoiled is he whose religion has been despoiled. Verily, there shall be no poverty after Paradise and there shall be no wealth after Hellfire whose captive shall never be released

(and whose blindness shall never be cured.)

:Imam ‘Ali (‘a) is reported to have said

بَعْدُ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، فَتَحَّهُ اللَّهُ
لِخَاصَّةِ أَوْلِيَائِهِ، وَهُوَ لِبَاسُ التَّقْوَى، وَدِرْعُ اللَّهِ
الْحَصِيئَةِ، وَجَنَّةُ الْوَثِيقَةِ، فَمَنْ تَرَكَهُ رَغْبَةً عَنْهُ
أَلْبَسَهُ اللَّهُ ثَوْبَ الذُّلِّ، وَشَمَلَهُ الْبَلَاءُ، وَدُيِّتَ بِالصَّعَارِ
وَالْقَمَاءِ، وَضُرِبَ عَلَى قَلْبِهِ بِالْإِسْهَابِ، وَأُذِيلَ الْحَقُّ
مِنْهُ بِتَضْيِيعِ الْجِهَادِ، وَسِيَمَ الْخُسْفَ، وَمُنِعَ النَّصْفَ.

Now

then, surely jihad (i.e. striving for Almighty Allah's sake) is one of the doors of Paradise, which Allah has opened for His chief friends. It is the dress of piety and the protective armor of Allah and His trustworthy shield. Whoever abandons it, Allah covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him because of [missing jihad](#). He has to suffer ignominy, and justice is denied to him. [2](#)

p: ١٥٥

.Shaykh al-Kulayni, al-Kafi ٢:٢١٦, H. ٢ – ١

.Nahj al-Balaghah, Sermon No. ٢٧ – ٢

Shaykh al-Kulayni, in his book of al-Kafi, has reported on the authority of Imam al-³ Sadiq (‘a) that the Holy Prophet (s) said

الْخَيْرُ كُلُّهُ فِي السَّيْفِ وَتَحْتِ ظِلِّ

السَّيْفِ. وَلَا يُقِيمُ النَّاسَ إِلَّا السَّيْفُ. وَالسُّيُوفُ مَقَالِيدُ

الْجَنَّةِ وَالنَّارِ.

The

entirety of goodness lies in swords and under their shadows. Nothing amends

(people except swords. Swords are verily the keys of Paradise and Hellfire.)¹

Although this evaluation and comprehensive understanding of jihad has expansive denotations, the Holy Imams (‘a) did not stop at it; rather, they expounded and explained its laws and gave it more expansive significance in practical life—significance that includes honest words, distinguished behavior, and virtuous deeds

We can observe that these high spirits of propensity towards self-sacrifice and strife for Almighty Allah’s sake

p: ١٥٦

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥, H. ١. The authenticity of this tradition is – –١ corroborated by other traditions that are mentioned in the same chapter of this .reference book

are among the basic features identifying the followers of the Ahl al-Bayt (‘a). They also perpetuate this spiritual momentum in the Muslim nation to face the various .circumstances to which they are exposed

Sixth Feature: The Holy Imams (‘a) imbued their followers with the spirit of resistance and perseverance and tolerance at times of misfortune, pain and ordeal during confrontations in order to overcome their enemies

The Holy Qur’an has laid great emphasis on perseverance. The Holy Prophet (s), too, expresses the significance of perseverance through many pieces of advice and teaches us to learn lessons from the experiences of the earlier Prophets (‘a). The Holy Qur’an thus reads

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

Therefore, bear up

patiently as did the messengers endowed with constancy bear up with patience

(46:35)

قَالَ الَّذِينَ يُظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمَا مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةُ كَثِيرَةٍ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ
وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ

Those

who were sure that they would meet their Lord said, “How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.” And when they went out against Goliath and his forces they said “Our Lord, pour down upon us patience, make our steps firm, and assist us against the unbelieving people.” So, they put them to flight by Allah's

(permission. (2:249-251)

To arouse the spirit of steadfastness and perseverance in their followers, the Holy Imams (‘a) used many methods that we can observe in their discourses, precepts, and practices

They emphasized the significance and role of perseverance in the accomplishment (١) of man’s spiritual perfection and success in this world and the Hereafter by

drawing their attention to what the Holy Qur'an had corroborated in this field, and through their discourses. Many traditions have been reported from them in this field. For instance, the famous book of Wasa'il al-Shi'ah has an independent chapter dealing with this subject. The Holy Imams (‘a), through numerous traditions, intended .to implant this aspect in their followers’ mentalities

Hafs ibn Ghiyath has reported Imam al-Sadiq (‘a) as addressing him with the following words:

يَا حَفْصُ! إِنَّ مِنْ صَبْرٍ قَلِيلًا،

وَإِنَّ مِنْ جَزَعٍ جَزَعٍ قَلِيلًا. عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ،

فَإِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَمَرَهُ

بِالصَّبْرِ وَالرَّفْقِ، فَقَالَ: {وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا وَذَرْنِي وَالْمُكَذِّبِينَ أُولَى النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا} وَقَالَ تَبَارَكَ وَتَعَالَى: {ادْفَعْ بِآلَتِي هِيَ أَحْسَنُ فَأِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عِدَاوَةٌ كَانَهُ وَلِيًّا حَمِيمًا وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ} فَصَبْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَآلِهِ حَتَّى نَالُوهُ بِالْعِظَائِمِ وَرَمَوْهُ بِهَا. فَصَاقَ صَدْرُهُ، فَأَنْزَلَ

اللَّهُ عَزَّ وَجَلَّ: {وَلَقَدْ نَعَلْنَاكَ أَنْتَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ} ثُمَّ كَذَّبُوهُ وَرَمَوْهُ، فَحَزِنَ لِذَلِكَ.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {قَدْ نَعَلْنَا إِنَّهُ لِيَحْزُنَكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوْدُوا حَتَّى أَتَاهُمْ نَصْرُنَا وَلِمَا مِيدَلْ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ}

فَأَلْزَمَ النَّبِيُّ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ نَفْسَهُ الصَّبْرَ. فَتَعَدَّوْا فَذَكَرُوا اللَّهَ تَبَارَكَ

وَتَعَالَى وَكَذَّبُوهُ. فَقَالَ: قَدْ صَبَرْتُ فِي نَفْسِي وَأَهْلِي وَعِرْضِي،

وَلَا- صَبْرٌ لِي عَلَى ذِكْرِ إِلَهِي. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا} فَصَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

فى

جَمِيعِ أَحْوَالِهِ. ثُمَّ بَشَّرَ فِى عِثْرَتِهِ بِالْأَيْمَةِ وَوَصَّفُوا بِالصَّبْرِ،

فَقَالَ جَلَّ ثَنَاؤُهُ: { وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ } فَعِنْدَ ذَلِكَ قَالَ صَلَّى اللهُ عَلَيْهِ

وَآلِهِ: الصَّبْرُ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ. فَشَكَرَ اللهُ عَزَّ

وَجَلَّ ذَلِكَ لَهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: { وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا } فَقَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّهُ

بُشِّرَى وَإِنْتِقَامًا. فَأَبَاحَ اللهُ عَزَّ وَجَلَّ لَهُ قِتَالَ الْمُشْرِكِينَ

فَأَنْزَلَ:

{ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ } فَقَتَلَهُمُ اللهُ عَلَىٰ يَدَيْ رَسُولِ اللهِ

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَحْبَائِهِ، وَجَعَلَ لَهُ ثَوَابَ صَبْرِهِ مَعَ

مَا ادَّخَرَ لَهُ فِى الْآخِرَةِ. فَمَنْ صَبَرَ وَاحْتَسَبَ لَمْ يَخْرُجْ مِنْ

الدُّنْيَا حَتَّىٰ يُقِرَّ اللهُ لَهُ عَيْنَهُ فِى أَعْدَائِهِ مَعَ مَا يَدَّخِرُ

لَهُ فِى الْآخِرَةِ.

O Hafs, whoever perseveres

(will in fact persevere for a short while)

.and whoever breaks down will break down for a short while

You must thus persevere in

all your affairs. Verily, Almighty Allah has sent Muhammad (s) (as His

messenger) and ordered him to be patient and lenient. He thus says, “Bear

patiently what they say and avoid them with a becoming avoidance. Leave Me to

”(deal with the rejecters, the lords of ease and plenty. (۷۳:۱۰-۱۱)

He also says, “Repel evil

with what is best, when lo! He who was your enemy would be as if he were a warm friend. None is made to receive it but those who are patient and none is

”(made to receive it but those who have a mighty good fortune. (۴۱:۳۴-۳۵)

So, the Holy Prophet (s) continued

to deal with them patiently until they forged unbearable things against him and accused him falsely of these things; therefore, he was distressed at what

they had forged against him. As a result, Almighty Allah revealed to him the

following: “Surely, We know that your breast straitens at what they say

Therefore, celebrate the praise of your Lord and be of those who make

”(obedience. (۱۵:۹۷-۹۸)

They then belied and

accused him of fabrications that made him sad. So, Almighty Allah revealed to

him the following: “We know indeed that what they say certainly grieves you

but surely they do not call you a liar, but the unjust deny the

communications of Allah. Certainly, messengers before you were rejected, but

they were patient on being rejected and persecuted until Our help came to

”(them. (۶:۳۳-۳۴)

Although the Holy Prophet

s) committed himself to patience, they transgressed all limits when they began to speak irreverently of Almighty Allah and belied Him. So, the Holy Prophet (s) said, "I have borne patiently what they said about myself, my family, and my honor, but I cannot stand anymore what they are speaking profanely of my Lord." So, Almighty Allah revealed the following: "Bear patiently what they say. (٧٣:١٠)" So, the Holy Prophet (s) remained patient .under all conditions

Then, Almighty Allah gave him the good tidings of the Imams being from his offspring and ascribed perseverance to them, saying, "We made of them Imams to guide by Our command "(when they were patient and they were certain of Our communications. (٣٢:٢٤

Only then, the Holy Prophet (s) declared, "The position of patience to faith ".is as the position of the head to the body

For this situation, Almighty Allah thanked His Prophet (s) and revealed to him the following: "The good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently and We utterly .destroyed what Pharaoh and his people had wrought and what they built The Holy Prophet (s) understood the good tidings and the punishment "(٧:١٣٧)

.of Almighty Allah mentioned in this verse

Then, Almighty Allah

allowed him to fight against the polytheists, saying, “Slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush. (٩:٥)” “Kill them wherever you find them. (٢:١٩١)

So, Almighty Allah slew them at the hands of His Messenger (s) and those who love Him. He also kept for His Messenger (s) the reward of patience along with what He had already kept for him in the Hereafter

, Succinctly

whoever draws on patience will never depart this world before Almighty Allah delights him concerning his enemies not to mention what He has stored for him

(in the Hereafter.)

p: ١٥٩

The Holy Imam (‘a) means that one who is patient will be so for a short while, – –١ because he is either patient for his whole life, which is relatively short (when compared to the other life, which is the reward of his patience) or for the time of tribulation, which is also short

Shaykh al-Kulayni, al-Kafi ٢:٣٨-٣٩, H. ٣; Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٢٠٧, – –٢
(H. ١) (as quoted from the earlier reference book

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p: ١٤٠

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p: ١٤١

:Imam Ja‘far al-Sadiq (‘a) has also reported the Holy Prophet (s) as saying

p: ١٤٢

سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُنَالُ

فِيهِ الْمُلْكُ إِلَّا بِالْقَتْلِ وَالتَّجْبُرِ، وَلَا الْغِنَى إِلَّا بِالْعُصْبِ

وَالْبُخْلِ، وَلَا الْمَحَبَّةُ إِلَّا بِاسْتِخْرَاجِ الدِّينِ وَاتِّبَاعِ الْهَوَى.

فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْفَقْرِ وَهُوَ يَقْدِرُ عَلَى

الْغِنَى، وَصَبَرَ عَلَى الْبُغْضِ وَهُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ، وَصَبَرَ

عَلَى الذُّلِّ وَهُوَ يَقْدِرُ عَلَى الْعِزِّ آتَاهُ اللَّهُ ثَوَابَ خَمْسِينَ

صَدِيقًا مِمَّنْ صَدَّقَ بِي.

After me, there shall come upon people an age in which sovereignty cannot be gained except by means of killing and arrogance, wealth cannot be obtained except by means of usurpation and stinginess, and amicability cannot be attained except by means of disregarding the religious affairs and pursuing the whims. So, as for him who lives in that time and tolerates poverty while he can be rich, tolerates humility while he can be a master, and tolerates people's displeasure while he can obtain their respect

Almighty Allah will give him the rewards of fifty veracious men who have

[\(believed in me.\)](#)

The Holy Imams (a) interpreted tribulations and ordeals (that afflict the faithful (۲) believers) to be means of nearness to Almighty Allah and divine favor. Providing examples, they referred to their personal tribulations and ordeals. Previously, I have introduced some traditions demonstrating this issue

The Holy Imams (a) averred that submission to and satisfaction with such (۳)

tribulations and ordeals are in themselves high ranks of belief in Almighty Allah Who confers them upon none but His elite servants. Of course, this fact stirs up in souls the feelings of satisfaction, tranquility, steadfastness, and resistance. A statement in a

p: ۱۶۳

Shaykh al-Kulayni, al-Kafi ۲:۹۱, H. ۱۲; al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۲۰۸, H. ۲ --۱
.(as quoted from the earlier reference book

:famous formula of ziyarah reads

اللَّهُمَّ

فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدْرِكَ، رَاضِيَةً بِقَضَائِكَ... صَابِرَةً
عَلَى نَزُولِ بَلَائِكَ.

O

Allah, cause my soul to be fully tranquil with Your decrees, satisfied with
(Your providence... and steadfast against affliction of Your tribulations.)

:Imam al-Sadiq (‘a) is reported to have said

رَأْسُ طَاعَةِ اللَّهِ الصَّبْرُ وَالرِّضَا عَنِ

اللَّهِ فِي مَا أَحَبَّ الْعَبْدُ أَوْ كَرِهَ. وَلَا يَرْضَى عَبْدٌ عَنِ اللَّهِ

فِي مَا أَحَبَّ أَوْ كَرِهَ إِلَّا كَانَ خَيْرًا لَهُ فِي مَا أَحَبَّ أَوْ

كَرِهَ.

The apex

of obedience to Almighty Allah is perseverance and satisfaction with Allah regardless

of whether His servant likes or dislikes the circumstances. Whenever a

servant is pleased with Almighty Allah in what he likes or dislikes, this

(shall certainly be better for him than the matter that he liked or disliked.)

:Imam `Ali ibn al-Husayn (‘a) is reported to have said

الزُّهُدُ عَشْرَةٌ أَجْزَاءُ؛ فَأَعْلَى دَرَجَاتِ

الزُّهُدِ أَدْنَى دَرَجَاتِ الْوَرَعِ. وَأَعْلَى دَرَجَاتِ الْوَرَعِ أَدْنَى

دَرَجَاتِ الْيَقِينِ. وَأَعْلَى دَرَجَاتِ الْيَقِينِ أَدْنَى دَرَجَاتِ الرِّضَا.

Asceticism

is of ten grades the highest of which is the lowest grade of piety. The highest grade of piety is the lowest grade of conviction. The highest grade [of conviction is the lowest grade of satisfaction.](#)^(٣)

The Holy Imams (a) assured their followers that their fate and future was the (٤) same as their own

p: ١٤٤

١- Shaykh `Abbas al-Qummi, Mafatih al-Jinan, Ziyarah of Amin Allah --

٢- Shaykh al-Kulayni, al-Kafi ٢:٦٠, H. ١ --

٣- Shaykh al-Kulayni, al-Kafi ٢:٦٢, H. ١٠ --

The Holy Imams (‘a) also explained in detail the great rewards that their followers (ﻩ) will win for attaching themselves to them and suffering because of it

Such attachment and sufferings shall be the reason for acceptance of their deeds and redemption on the Day of Resurrection

Al-‘Ala' ibn Muhammad has reported that he asked Imam al-Baqir (‘a) about the meaning of the following holy verse

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

These

are they of whom Allah changes the evil deeds to good ones, and Allah is

(Forgiving, Merciful. (٢٥:٧٠

:The Imam (‘a) answered

يُؤْتَى بِالْمُؤْمِنِ الْمُنْذِبِ يَوْمَ

الْقِيَامَةِ حَتَّى يُقَامَ بِمَوْقِفِ الْحِسَابِ، فَيَكُونُ اللَّهُ تَعَالَى هُوَ

الَّذِي يَتَوَلَّى حِسَابَهُ لَا يُطَّلَعُ عَلَى حِسَابِهِ أَحَدًا مِنَ النَّاسِ.

فَيَعْرِفُهُ ذُنُوبَهُ، حَتَّى إِذَا أَقْرَبَ سَيِّئَاتِهِ قَالَ اللَّهُ عَزَّ

وَجَلَّ لِلْكَتَبَةِ: ”بَدَّلُوهَا حَسَنَاتٍ وَأَظْهَرُوهَا لِلنَّاسِ.“ فَيَقُولُ

النَّاسُ حِينَئِذٍ: ”أَمَا كَانَ لِهَذَا الْعَبْدِ سَيِّئَةٌ وَاحِدَةٌ؟!“ ثُمَّ

يَأْمُرُ اللَّهُ عَزَّ وَجَلَّ بِهِ إِلَى الْجَنَّةِ. فَهَذَا تَأْوِيلُ الْآيَةِ،

وَهِيَ فِي الْمُنْذِبِينَ مِنْ شِيعَتِنَا خَاصَّةً.

A

faithful believer, who has committed sins, will be brought on the Day of Resurrection

for questioning. It will be Almighty Allah Who takes upon Himself the calling to account of such servants so that none will witness it. Then, Almighty Allah displays the sins that servant had committed and the servant will confess to them. After that, Almighty Allah will order the Noble Writers to change these sins into good deeds and then show them to the people. As they see these records, the people will say to each other, "This servant has not committed any single sin all his life." Then, Almighty Allah will determine Paradise for that servant. This is the interpretation of the verse. This is

[\(for our Shi'ah exclusively.\)](#)

p: ۱۶۵

Shaykh al-Mufid, al-Amali, pp. ۲۹۸-۲۹۹, H. ۸; Shaykh al-Tusi, al-Amali, pp. ۷۲-۷۳, H. - ۱۰۵; `Allamah al-Majlisi, Bihar al-Anwar ۶۸:۱۰۰, H. ۴ (as quoted from the earlier reference books

On the authority of his fathers, Imam al-Riḥā (‘a) has reported the Holy Prophet (s) as saying

حُبُّنَا، أَهْلَ الْبَيْتِ، يَكْفُرُ الذُّنُوبَ
وَيُضَاعِفُ الْحَسَنَاتِ. وَإِنَّ اللَّهَ تَعَالَى لَيَتَّحَمُّلُ عَن
مُحِبِّينَا أَهْلَ الْبَيْتِ مَا عَلَيْهِمْ مِنْ مَظَالِمِ الْعِبَادِ إِلَّا
مَا كَانَ مِنْهُمْ فِيهَا عَلَى إِضْرَارٍ وَظُلْمٍ لِلْمُؤْمِنِينَ. فَيَقُولُ
لِلسَّيِّئَاتِ: "كُونِي حَسَنَاتٍ".

To love us, the Ahl al-Bayt (‘a), erases
the sins and doubles the rewards. Verily, Almighty Allah shall take upon
Himself the responsibility of our lovers’ wrong deeds against others except
for the deeds that have caused loss and injustice to other faithful
(believers. He shall order the wrongdoings to change into good deeds. (1)

In vol. ٤٨ of Bihar al-Anwar, there is a section entitled ‘bab al-safh (Section: Pardoning)’ comprising many authentic traditions that demonstrate the same purport
of this tradition

If we combine these traditions with the other ones that specify piety and diligence as stipulations for joining the community of Shi‘ism, we can conclude that the virtuous community cannot include anyone except those who are characterized by piety and diligence; however, if such individuals commit sins, they shall be forgiven by Almighty
Allah on account of their loyalty to the Ahl

p: ١٤٤

.al-Bayt ('a) and their sufferings because of this loyalty

p: ١٤٧

Seventh Feature: The Holy Imams (‘a) dealt with all the elements of the psychological campaigns and political and informational attacks that their enemies waged against their followers.

There are two strong negative issues, which mentally influenced the virtuous community:

First Issue: The virtuous community was a minority compared to the majority of Muslims, especially during the ages of the Holy Imams (‘a). Despite fewness in number, the virtuous community used to live within the expansive Muslim communities without having an independent entity or community. This fact made the members of the virtuous community feel mental and spiritual distress.

Such psychological distress has been usual for all the small faithful communities throughout the history of divine messages. In many verses, the Holy Qur’an has treated this problem by referring to the small and big numbers of the parties of right and wrong, indicating that fewness in number is usually observed for virtuous communities, while deviation and perversity usually accompany the larger communities. For instance, the Holy Qur’an reads

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

Most

(men will not believe though you desire it eagerly. (۱۲:۱۰۳)

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ

Very

(few of My servants are grateful. (۳۴:۱۳)

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ

Most

(of them will not believe. (۲۶:۸

p: ۱۶۸

وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ

Most

surely, most of the partners act wrongfully towards one another save those

(who believe and do good. Very few are they. (38:24)

Second Issue: The followers of the Ahl al-Bayt (‘a) were accused of protesting (rafṣ), sowing dissension among the Muslims, and opposing the larger Muslim community that aimed at imposing sieges on the virtuous community attempting to make it seem .unorthodox and remote from the truth isolating it from the larger Muslim community

Some such charges developed into formal verdicts claiming members of the virtuous community to be atheistic, perverted, apostate, and therefore, killing or banishing !them

The followers of the Ahl al-Bayt (‘a) used to feel great distress because of such charges and besiegement; The Holy Imams (‘a) treated these two issues directly by finding solutions to them; and indirectly by confirming that it was Almighty Allah Who selected certain individuals to be their followers. As a result, to tolerate these charges .and accompanying suffering patiently would bring about great rewards

They also assured their followers that their fate is connected to their Imams’ (‘a) fate and that the Holy Qur’an makes exclusive references to them in the capacity of their .being the only followers of the true religion of Almighty Allah

:The following are some examples of such confirmations

Utaybah, the reed trader, has reported that he told Imam al-Sadiq (‘a) that a man ` :said to him, “Do not ever be a Rafiṣi.” The Imam (‘a) commented

وَاللَّهِ، لِنِعْمِ الْإِسْمِ الَّذِي مَنَحَكُمْ اللَّهُ
مَا دُمْتُمْ تَأْخُذُونَ بِقَوْلِنَا وَلَا تَكْذِبُونَ عَلَيْنَا.

By

Allah I swear, how excellent this title is, which Almighty Allah has bestowed upon you, as long as you carry out our commands and avoid forging lies

[\(1\) against us.](#)

Abu-Basir has reported that he said to Imam al-Baqir (‘a), “We have been given a title because of which the ruling authorities are shedding our blood, confiscating our properties, and persecuting us

”?The Imam (‘a) asked, “What is that title

”!Abu-Basir answered, “It is Rafiḥah

,The Imam (‘a) commented

إِنَّ سَبْعِينَ رَجُلًا مِنْ عَشْكَرِ فِرْعَوْنَ
رَفَضُوا فِرْعَوْنَ فَأَتَوْا مُوسَى (ع). فَلَمْ يَكُنْ فِي قَوْمِ مُوسَى أَحَدٌ أَشَدَّ إِجْتِهَادًا
وَأَشَدَّ حُبًّا لِهَارُونَ مِنْهُمْ. فَسَمَّاهُمْ قَوْمَ مُوسَى الرَّافِضَةَ.
فَأَوْحَى اللَّهُ إِلَى مُوسَى أَنْ أَثْبِتْ لَهُمْ هَذَا الْإِسْمَ فِي
التَّوْرَةِ، فَإِنِّي نَحَلْتُهُمْ. وَذَلِكَ إِسْمٌ قَدْ نَحَلْتُمُوهُ اللَّهُ.

Seventy men from the military forces of Pharaoh

(had protested (rafḥ) against Pharaoh and joined (Prophet) Moses (‘a

They thus were the most diligent and they loved (Prophet) Aaron (‘a) more than anyone else did in the community of Moses (‘a). As a result, the other

followers of Moses (‘a) called them Rafiḥah. Almighty Allah revealed to Moses (‘a) to record this title for them in the Torah, as gifted by the Lord to them. Hence, this title has been gifted to you by Almighty Allah.﴿

p: ۱۷۰

Al-Barqi, al-Mahasin: ۱:۲۵۶, H. ۴۸۷; ` Allamah al-Majlisi, Bihar al-Anwar ۶۸:۹۶, H. ۱ (as -- ۱)
.(quoted from the earlier reference book

Al-Barqi, al-Mahasin ۱:۲۵۷, H. ۴۸۹; ` Allamah al-Majlisi, Bihar al-Anwar ۶۸:۹۷, H. ۳ (as -- ۲)
.(quoted from the earlier reference book

:Ali ibn ‘Aqabah ibn Khalid has reported the following from his father‘

Mu` alla ibn Khunays and I visited Abu-‘Abdullah (Imam al-Sadiq (‘a)) When he looked
at us, he welcomed us. He then sat down and said

أَنْتُمْ، وَاللَّهِ،

أُولُوا الْأَلْبَابِ فِي كِتَابِ اللَّهِ. قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى:

{أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ } فَأَبْشِرُوا،

أَنْتُمْ عَلَىٰ إِحْدَى الْحُسَيْنَيْنِ مِنَ اللَّهِ. أَمَا وَإِنَّكُمْ إِنْ

بَقَيْتُمْ حَتَّى تَرَوْا مَا تَمُدُّونَ إِلَيْهِ أَعْنَاقَكُمْ، شَفَى اللَّهُ

صُدُورَكُمْ وَأَذْهَبَ غَيْظَ قُلُوبِكُمْ وَأَدَاكُمْ عَلَىٰ عَدُوِّكُمْ.

وَهُوَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى: {وَيُشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ وَيُذْهِبُ غَيْظَ قُلُوبِهِمْ}

وَإِنْ مَضَيْتُمْ

قَبْلَ أَنْ تَرَوْا ذَلِكَ، مَضَيْتُمْ عَلَىٰ دِينِ اللَّهِ الَّذِي رَضِيَهُ

لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَبَعَثَهُ عَلَيْهِ.

By Allah (I swear), you

are verily those described in the Book of Allah as being endued with

understanding. Allah, the Blessed and Exalted, says, “It is those who are

”(endued with understanding that receive admonition. (١٣:١٩)

You are the object of

Almighty Allah’s glad tidings of winning one of the two weighty things

If you survive until you

witness that thing to which you are extending your necks (i.e. what you ardently wish), then Almighty Allah will heal your breasts, remove the rancor of your hearts, and give you a hand over your enemies

,This is the word of Allah the Blessed and Exalted, in the Qur'an saying, "...and He heals the breasts of (Believers and stills the indignation of their hearts. ٩:١٤-١٥

If you pass away before you can witness that, then you will have passed away following the very religion of Allah that He has accepted for His Prophet (s) and for which He

[\(has appointed him.\)](#)

p: ١٧١

Al-Barqi, al-Mahasin ١:٢٧٢-٢٧٣, H. ١٣٧; `Allamah al-Majlisi, Bihar al-Anwar ٦٨:٩٣, H. - -١ .(٣٥ (as quoted from the earlier reference book

Muhammad ibn Ishaq al-Tha‘labi has reported that he heard Ja‘far ibn Muhammad
:al-Sadiq (‘a) saying

نَحْنُ خَيْرُهُ اللهُ مِنْ خَلْقِهِ، وَشِيعَتُنَا

خَيْرُهُ اللهُ مِنْ أُمَّه نَبِيِّهِ.

We are

the elite choice of Allah among His creatures and our Shi‘ah are

the elite choice of Allah among the community of His Prophet (s).[\(1\)](#)afa, p. ٣٢, H. ١٧;

‘Allamah al-Majlisi, Bihar al-Anwar ٤٨:٤٣, H. ٨٨ (as quoted from the earlier reference
book).[\(2\)](#) reported Imam Muhammad al-Baqir (‘a) to have quoted the Holy Prophet (s)

:as saying

يَأْتِي يَوْمَ الْقِيَامَةِ قَوْمٌ عَلَيْهِمْ ثِيَابٌ

مِنْ نُورٍ، عَلَى وُجُوهِهِمْ نُورٌ، يُعْرَفُونَ بِآثَارِ السُّجُودِ. يَتَخَطَّوْنَ

صَفًّا بَعْدَ صَفٍّ حَتَّى يَصِيرُوا بَيْنَ يَدَيِ رَبِّ الْعَالَمِينَ. يَغْبِطُهُمْ

النَّبِيُّونَ وَالْمَلَائِكَةُ وَالشُّهَدَاءُ وَالصَّالِحُونَ. أَوْلَيْكَ شِيعَتُنَا،

وَعَلَيَّ إِمَامُهُمْ.

On the

Day of Resurrection, a group of people dressed in clothes of light with

luminous faces identified by the signs of prostration will come. They will pass

the rows until they stand in front of the Lord of the Worlds. The prophets

a), the angels, the martyrs, and the righteous people will be glad for them...These‘)

,are our Shi‘ah

[\(3\)](#)and ‘Ali(‘a) is their Imam.

Muhammad ibn `Ali al-Tabari, Bisharat al-Mus --۱

Muhammad ibn Qays and `Amir ibn al-Sim --۲

Shaykh al-Saduq, Faḫa'il al-Shi`ah, pp. ۳۰-۳۱, H. ۲۶; `Allamah al-Majlisi, Bihar al-- --۳

.(Anwar ۶۸:۶۸, H. ۱۲۳ (as quoted from the earlier reference book

Abu-Basir has reported that he heard (Imam) Ja'far ibn Muhammad al-Sadiq (‘a) saying

نَحْنُ

أَهْلُ بَيْتِ الرَّحْمَةِ، وَبَيْتِ النُّعْمَةِ، وَبَيْتِ الْبَرَكَهِ.

وَنَحْنُ فِي الْأَرْضِ بُيُوتٌ، وَشِيعَتُنَا عُرَى الْإِسْلَامِ. وَمَا كَانَتْ

دَعْوُهُ إِبْرَاهِيمَ إِلَّا لَنَا وَشِيعَتِنَا. وَلَقَدْ اسْتَشْنَى اللَّهُ إِلَى

يَوْمِ الْقِيَامَةِ إِلَى إِبْلِيسَ فَقَالَ:

{إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ}

,We are the Household of mercy, the House of grace and the House of blessing. In the earth, we are the structure and our Shi‘ah are the handles of Islam. The supplicatory prayer of (Prophet) Abraham (‘a) was for none save our Shi‘ah

and us. Up to the Day of Resurrection, Almighty Allah has excluded us from the sway of Satan (Iblis), saying, “Surely, as regards My servants, you have

[\(1\)](#)” (no authority over them. (۱۵:۴۲))

,Ibn ‘Abbas is reported to have said

لَمَّا نَزَلَتْ

هَذِهِ الْآيَةُ:

{إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ} قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: هُوَ أَنْتَ يَا

عَلِيُّ وَشِيعَتُكَ. تَأْتِي أَنْتَ وَشِيعَتُكَ يَوْمَ الْقِيَامَةِ رَاضِينَ

مَرْضِيَّيْنَ، وَيَأْتِي عَدُوَّكَ غَضَابًا مُقْمَحِينَ.

As revealed

in this holy verse: “As for those who believe and do good, surely they are
,the best of men. (٩٨:٧)” When it was revealed, Allah’s Messenger (s) said

These are your Shi‘ah“

and you, ‘Ali

a). On the Day of Resurrection, your Shi‘ah‘)

and you shall be pleased and well-satisfied, while your enemies shall be

enraged and have their heads raised aloft.

p: ١٧٣

Tafsir al-`Ayyashi ٢:٢٤٣; `Allamah al-Majlisi, Bihar al-Anwar ٦٨:٣٥-٣٦, H. ٧٥ (as - ١
.(quoted from the earlier reference book
Shaykh al-Tusi, al-Amali, pp. ٤٠٥-٤٠٦, ٦٧١, H. ١٤١٤ (with little difference in the order of -٢
words but not in the meaning); Tafsir al-Tabari ٣٠:١٧١; Jalal al-Din al-Suyui, al-Durr al-
.Manthur ٨:٥٨٩; Ibn Hajar, al-Sawa`iq al-Muhriqah, p. ١٦١

Being pleased and well-satisfied is an indication to this verse, which follows the earlier
:one

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Their

,reward with their Lord is gardens of perpetuity beneath which rivers flow

abiding therein forever; Allah is well pleased with them and they are well

(pleased with Him; that is for him who fears his Lord. (٩٨:٨)

p: ١٧٤

Eighth Feature: The Holy Imams (‘a) endeavored to keep the torch of hope and the far-reaching view of human perfection active to help endure all suffering in the future and ensure the continuity of human progress and achievement of goals

Islam has always urged its followers to maintain hope and has forbidden despair no matter how difficult the circumstances be, how unsurpassable the obstacles, and how unbearable the pain

,In this respect, Almighty Allah says in the Holy Qur’an

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

Respite will be granted

until the messengers give up hope of their people and come to think that they

were treated as liars. Then Our help reaches them and they are delivered into

(safety as We will. Never will those who are in sin escape Our punishment. (۱۲:۱۱۰)

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم مَسْتَهْمِبِينَ وَالضَّرَّاءُ وَالزُّلُمُوكُمْ حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Do you

think that you shall enter the Garden of bliss without such trials as came to

those who passed away before you? They encountered suffering and adversity

and were so shaken in spirit that even the Messenger (s) and those of faith

who were with him cried, “When will come the help of Allah?” Ah! Verily, the

(help of Allah is always near. (۲:۲۱۴)

Under the harshest circumstances, the Holy Prophet (s) used to talk to his companions

about hope and a bright future. In the battles of Uhud and al-Ahzab (the Allies), he

p: ۱۷۵

promised them the conquest of the countries of Khosrow the Persian, and Caesar the Roman, which were two great powers of that time

The enemies of Islam, the hypocrites, and the ill-hearted ones attempted to arouse doubts and implant despair and despondency among Muslims so as to achieve their wicked goals, as is cited in Surah al-Ahzab (No. ٣٣) because as soon as the torch of hope is extinguished and desperation creeps into the soul, man is defeated after which he buckles before surrounding pressures and his despair becomes a lethal weapon. At all times, psychological wars focus on one chief goal, which is, extinguishing the spirit of hope

However, the most important reason for building the virtuous community was the issue of expecting the advent of the Rising (١) Imam, Mahdi (‘a). The Holy Imams (‘a), besides confirming the advent of the last Imam (‘a) after his occultation and asking their followers to believe in and wait in eager expectation of him, strove to make their followers live the state of actual expectation of the Imam’s advent in all ages including the ages of the Holy Imams (‘a) themselves. Accordingly, their followers used to experience the likelihood that each Imam (‘a) might be the promised and expected one to undertake the mission. This state supplied the virtuous community with a dynamic and spiritual motive of achieving the final victory by overcoming the corrupt conditions of society caused by its doctrinal and moral deviations

However, this presentation had some negative impacts on the virtuous community who were contemporaries of some

p: ١٧٩

The Arabic word al-Qa'im means one who rises to undertake the mission. It is the – ١ – chief title of Imam Mahdi, the promised and expected

of the Holy Imams (‘a). They believed that the Imam of their age was the expected Imam and were not mentally prepared to accept the death of that Imam. This very thing occurred to Imam Musa ibn Ja‘far al-Kazim (‘a), because his political movement was so powerful that his companions believed him to be the Promised Imam. Hence, when he was poisoned in prison, these companions could not believe that he had died. Consequently, some of them believed that Imamate ended with him and a problem took place in the milieu of the virtuous community after his martyrdom. However, some of them believed in the Imamate of his successor, Imam ‘Ali ibn Musa al-Riḥā (‘a) who managed to overcome this problem afterwards. (1)

In fact, such negative consequences soon vanish when the Holy Imams (‘a) overcome them because of their capacity to convince their followers with the truth. The positive consequence always remains prevalent in the milieu of the virtuous community

In this manner, the expectation of the Promised Imam became a sort of worship—which the Holy Prophet (s) maintained to be the most favorable of all devotional acts—that the virtuous community practiced and took action on its basis. Subsequently, paving the way for the advent of the Promised Imam has become one of the features of this expectation and one of the effective factors of moving towards setting up the government of ultimate justice

To conclude, the issue of expecting the advent of the Promised Imam—may Allah hasten his advent—and the confirmation of the particularities and features of this

p: ۱۷۷

These circumstances will be discussed in further detail in one of the coming books – –۱ of this series when we discuss the situations of each of the Holy Imams (‘a) independently

expectation during the Minor and the Major Occultation have had a huge impact on the spiritual aspect that distinguishes the virtuous community from other communities. Such an impact is not visible in other Muslim communities. The reason is not that they do not believe in the idea of Imam Mahdi (‘a) because it is one of the issues about which all Muslims agree unanimously. The actual reason is that belief in the existence and life of Imam Mahdi (‘a) is not found in the other Muslim communities at the same level and in the same form as is adopted by the individuals of the virtuous .community

It seems appropriate to take a general look at the matter of Imam Mahdi (‘a) as well .as its spiritual and moral outcomes

Like Imam al-Husayn’s uprising and martyrdom the issue of Imam Mahdi (‘a) has great relevance to the building of the virtuous community. The relevance is doctrinal, ethical, educational, and spiritual. Of course, to display the details of all of the pertinent items requires a lengthy dissertation⁽¹⁾ because this issue represents an entire interpretation of history that corresponds with the Qur’anic idea entailing that :the earth shall be eventually inherited by the righteous servants of Allah

p: ١٧٩

The issue of Imam Mahdi (‘a) requires a survey of many aspects some of which – –) are as follows: In its doctrinal aspect, we need to introduce concepts and evidence that prove the existence of the ostensibly absent Imam as well as explanations of this unique phenomenon in human life. The cultural aspect deals with the philosophy, perfection, perpetuity, theoretical compatibility with the idea of the infallibility of the Imams (‘a) and commitment to the instructions and guidelines of this issue. Accordingly, this issue is included in the core of the cultural establishments and courses. The historical aspect deals with the life and political conditions of Imam Mahdi (‘a), his occultation, signs of his dvent and, the future of humanity when he undertakes his mission. The moral aspect deals with the practice of a certain system of morals during the expectation of the Imam’s advent. The spiritual aspect correlates with the moral aspect. The dear reader can refer to hundreds of books that have dealt with Imam al-Mahdi, one of which is the unique, though small, thesis that my mentor, Martyr Sayyid Muhammad Baqir al-Sadr, wrote under the title of ‘bahth .’((hawla al-mahdi (A Study on Mahdi (‘a

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

Verily, We have written in the Scripture, after the

(Reminder: My righteous servants will inherit the earth. (۲۱:۱۰۵)

وَعِدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسِّرَنَّ لَهُمْ فِي الْأَرْضِ كَمَا اسَّيَّرَ لِلَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Allah has promised such of you as believe and do good

work that He will surely make them succeed the present rulers in the earth

even as He caused those who were before them to succeed others. Also, that He

will surely establish for them their religion which He has approved for them

and will give them in exchange safety after their fear. They serve Me. They

ascribe nothing as partner unto Me. Those who disbelieve henceforth, they are

(the miscreants. (۲۴:۵۵)

The moral and spiritual aspect contributes to understanding the Holy Imams' (a) reason for building the virtuous community on the basis of expecting the advent of (Imam Mahdi (a).

According to the followers of the Ahl al-Bayt (a) Imam Mahdi (a) represents a living embodiment of the aforementioned historical fact (of the inheritance of the earth by the virtuous servants of Almighty Allah) not only at the level of the unpredicted future but also at the level of the experienced present. (In Iran, Iraq and Lebanon) this belief has begun to embody the actual existence and life of Imam Mahdi (a). These followers and partisans believe in the existence and birth of Imam Mahdi (a) and the fact that he is witnessing all the harsh conditions through which Muslims are passing. He is observing and interacting in all human and social experiments and will execute the

.government of ultimate Divine justice in the future of human progress

A faithful believer who suffers distress, doubt or confusion in the credibility of facts and norms of history which the Holy Qur'an talks about, such as the final win of the righteous over the wicked and the final victory of right over wrong must read the following verse of the Holy Qur'an

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

:Say

The truth has come and falsehood has vanished. Surely, falsehood is a

(vanishing thing. (١٧:٨١)

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

Most

surely, We help Our messengers and those who believe in this world's life and

(on the day when the witnesses shall testify. (٤٠:٥١)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

He it

is Who sent His Messenger with guidance and the religion of truth, that He

might cause it to prevail over all religions, though the polytheists may be

(averse. (٩:٣٣)

:Another Divine norm is the custom of replacement in human communities

يَا أَيُّهَا الَّذِينَ آمَنُوا مِنْ يَزَعْتُمْ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

O you

who believe, whoever from among you turns back from his religion, then Allah will bring a people. He shall love them and they shall love Him, lowly before the believers, and mighty against the unbelievers. They shall strive hard in Allah's way and shall not fear the censure of any censurer. This is Allah's Favor bestowed on whom He pleases. Allah is the Ample-Giver, Knowing. (5:54)

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وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

If you

turn back, He will bring in your place another people. Then, they will not be

(like you. (47:38

Another Qur'anic norm is the relationship between piety and the descent of boons
:and blessings

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

If the people of the towns had believed and

guarded (against evil), We would certainly have opened up for them blessings from

the heaven and the earth, but they rejected so We overtook them for what they

(had earned. (7:96

Another norm is the progress of human nature towards perfection and belief in
:Almighty Allah

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

,Then

set your face upright for religion in the right state—the nature made by

Allah in which He has made men. There is no altering of Allah's creation. That

(is the right religion, but most people do not know. (30:30

Another norm is the fact that man represents Almighty Allah on earth and man's
:preference over angels as a result of this representation

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

When your Lord said

,to the angels, “I am going to place in the earth a viceroy.” They said

What! Will You place in it such as shall make mischief in it and shed blood“

and we celebrate Your praise and extol Your holiness?” He said, “Surely, I

(know what you do not know.” (۲:۳۰)

All these norms and facts may bring about an important question in the mind of the faithful individual when he sees pain, ordeals, and corruption prevail in the entire earth and notice that right is not practiced and wrong is rampant. However, when he contemplates the existence of Imam Mahdi (‘a) who will achieve all his hopes and put into practice the credibility of all these norms and facts, things becomes very clear .and evident for him

Moreover, the issue of Imam Mahdi (‘a), which is a central concern in the building of :the virtuous community, entails the following moral facts

Clarity in Carrying out Religious Duties

An individual who believes in the existence of Imam Mahdi (‘a) and in his expected advent can clearly feel divine duty and religious commandments when he intends to perform any religious activity. He can also feel that all his deeds, service, struggle and sacrifices are being carried out under the blessed standard and the special care of .(Imam Mahdi (‘a

This clarity in carrying out the religious duties grants a huge moral impetus to proceed and work—an impetus that is similar to the moral one obtained by those who fought under the standards of the prophets and messengers and achieved great triumphs .and made sweeping changes in human society

With the increase of man's feelings of the approaching divine reality, looming divine care, and getting closer to the actual power as represented by Almighty Allah, man's feelings of achieving victory and carrying out duty grow manifold. Of course, to feel the care of the Holy Imam (‘a) and to associate oneself with him in motion and activity make one feel a nearness to Almighty Allah and His care as well as desire to comply .with His commands

Maintenance of Divine Values

The belief in the advent of Imam Mahdi (‘a) maintains one's principles, values and divine ideals. It also encourages ceaseless endeavor to achieve human perfection away from the worldly concepts of gain and loss, material profit or the attainment of .authority, power, and domination

All these principles, values, and ideals are inspired from the concept of Imam Mahdi (‘a) and from the objectives he is divinely ordained to achieve; namely, the .establishment of the ultimate Divine justice on earth

Generally, any progression that is intended for Almighty Allah and the Divine message which are ascribed to the Unseen World, and to Imam Mahdi (‘a)—who is ascribed to the perceived world—can derive all these significances from him, because he plays .the greatest role in the history of humanity, which shall be eventually realized

Perception of these concepts will be steadier and more profound for those who believe in the advent of the Promised Imam (‘a) than for others; therefore, they can preserve a high spirit, which moves on the strength of gallant human values and .ideals in tandem with their own progression

Perseverance and Steadfastness

Those who believe in Imam Mahdi (‘a) attain spirits of perseverance and steadfastness from him. They can attain perfection through these two features and act as models bearing suffering and trials. Through his blessed existence, Imam Mahdi (‘a) represents the great and most excellent example of perseverance and steadfastness, because he can see, incur, feel, and interact with all the pain and ordeals during his lifetime. Nevertheless, he perseveres, exposes himself to Almighty Allah’s trial for the sake of achieving great goals and waits for the appropriate .opportunity to undertake his stately role

On the other hand, the long duration of his occultation, despite his actual existence gives him the chance of being subjectively perfect because of experiencing such ordeals and tribulations. His progression will be perfect so that he will undertake his mission, which is unique in the history of humanity, completely and competently. Besides, the political, social, ideological, and mental conditions of humanity, which are other outcomes of such experience and suffering, will make it necessary to establish .such a Divine government

Such perfection will eventually give great impetus and high moral spirits of perseverance and steadfastness to those who believe in the advent of Imam Mahdi .(‘a) and help them move towards human perfection

Contribution to Justice

The belief in the advent of Imam Mahdi (‘a) makes one feel that all deeds and activities contribute to his historical role and pave the way for the establishment of his .government of ultimate justice

It is unreasonable to weigh up the role, deeds and activities

of a faithful individual on the balance of the goals he achieved in his relatively short span of life, or on the balance of what he could achieve and what reformations could be achieved in one's society. It is unfair to renounce all these deeds and activities because they seem to have been worthless in influence and in achieving goals. An individual who believes in the advent of Imam Mahdi (‘a) feels that he is undertaking his private role in the sequence of events, goals and deeds that, altogether, end up .with the establishment of the virtuous human society in the future

Naturally, such feelings raise the moral spirit of man vis-à-vis his activities, deeds and sacrifices. They make his goal so great that it covers all such activities, deeds, efforts, and sacrifices no matter how major and difficult, or how minor and limited his efforts .might be

Great Hope

The belief in the advent of Imam Mahdi (‘a) furnishes its believer with a great, incessant, and inextinguishable hope in the achievement of victory regardless of the time that it takes. It also grants the feeling that the round must reach its finish and .that looking forward to a better future must be incessantly continuous

Hope is undoubtedly one of the greatest motivations that supplies people with the .capacity to go on with steadfastness, perseverance and sacrifice

A soldier who believes that his progress will be completed by other soldiers who will achieve victory after him is ready to give himself up and make greater sacrifices than a soldier who believes that when he falls in the battlefield, his progress will stop and .he will lose the battle

Similarly, a soldier who is engaged in a battle while he believes that there are other battles to enter in order to

obtain victory does not stop when he loses the first round; rather, he continues to move forward. Such feelings cannot be found except with those who believe in the idea of Imam Mahdi's promised advent, because he shall lead the battle persistently until he reaches the end. This belief makes hope so lively and ablaze that it pushes man towards motion and activity under all circumstances

Revenge for the Oppressed

Those who believe in Imam Mahdi (a) as the Divinely commissioned reformer who will establish a government of ultimate Divine justice and give each one his due, feel that they will eventually be able to avenge the torment which the faithful believers were exposed to and punish the criminals who committed such crimes and offenses against humanity

Apart from the individual's role in this process of vengeance, which is related to the idea of the Return (raj'ah)⁽¹⁾ and its political and social purports, revenge will be imposed upon those who imitated their criminal ancestors. It is logically proven that the past and the present criminals form one trend of the same thought, behavior

p: ١٨٧

The Return (or raj'ah) is an idea mentioned in the traditions reported from the Ahl - al-Bayt (a), entailing that the virtuous and the righteous, as well as the unbelievers and hypocrites shall be returned to this world after their death so as to witness the victory of right over wrong and the wronged persons shall defeat the wrongdoers. More light shall be shed on this idea in one of the coming books of this series. In their doctrinal books, scholars of the Imamiyyah Shi`ah have dealt with this topic in detail. (See, for instance, the Faith of the Imamiyyah Shi`ah, by Shaykh al-Muzaffar, (Chapter: Our Doctrine concerning the Return (Raj'ah

goals, and fate; therefore, to take revenge upon the last of them is to take it upon the former generations, also

The idea of taking revenge and retaliating—which stands for making reprisals for the values and principles of right and justice—is a sound Islamic idea to which the Holy Qur'an has referred on more than one occasion, such as the following

فَاتْلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

Fight

them; Allah will punish them with your hands and bring them to disgrace, and (assist you against them and heal the hearts of a believing people. (٩:١٤)

Traditions have also spoken about this idea when they described Imam al-Husayn (a) as the Vengeance of Allah (١) and that Imam Mahdi (a) will avenge his murder and raise the slogan of "Revenge for Husayn." (٢) A formula of ziyarah of Imam al-Husayn (a) comprises the following statement

وَاقْرُنْ تَارَنَا بِتَارِهِ.

(Please)

(bind our revenge with his revenge. (٣)

This feeling symbolizes a great spiritual power in the inner selves. Almighty Allah has conferred upon man such a

p: ١٨٨

In the famous Ziyarah of Warith, the following statement is mentioned: "Peace be -- ١ -- upon you, O Allah's revenge and the son of His revenge..." See Mafatih al-Jinan ya litharat al-husayn): Refer to Shaykh al-Saduq, `Uyun Akhbar al-Riṣa ٢:٢٦٨-٢٦٩,) -- ٢ -- Shaykh al-Saduq, al-Amali, pp. ١٩٢-١٩٣, H. ٢٠٢; `Allamah al-Majlisi, Bihar al-Anwar (٤٤:٢٨٦, H. ٢٣ (as quoted from the earlier reference books

feeling and man inclines to it naturally in his lifetime because it represents one of the
.motives of man's progress

Islam has taken much interest in this motive and feeling lest it may swerve and change into a meager expression of one of man's instincts and miss its target—human perfection. However, Islam has subordinated the feelings of taking revenge, retaliating, and giving vent to one's anger to certain values and principles to save them from becoming mere expressions of certain psychological feelings and sensual tendencies. It is clear that the question of revenge and retaliation in the issue of Imam Mahdi (a) does not involve taking revenge from certain persons; rather it is punishing the corrupted reality of man which inevitably brings about justice, right, and
.goodness

Volume ۳: The General System of the Virtuous Community

Book ID

,In the Name of Allah

the All-beneficent, the All-merciful

نام کتاب: دور أهل البيت (ع) في بناء الجماعه الصالحه / ج ۳

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p: ١

قال الله تعالى:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)

Indeed Allah desires to repel all impurity from you, O People of the Household, and
(purify you with a thorough purification. (Sūrat al-Aḥzāb ٣٣:٣٣)

Prophetic traditions mentioned in both in Sunnī and Shī‘ah authoritative reference books of ḥadīth and tafsīr (exegesis of the Qur’an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [ahl al-kisā’], viz. Muḥammad, ‘Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn (‘a) as the Ahl al-Bayt (People of the Household).

:For instance, refer to the following references

unnī

Aḥmad ibn Ḥanbal (d. ٢٤١ AH), al-Musnad, ١:٢٣١; ٤:١٠٧; ٦:٢٩٢, ٣٠٤; Ṣaḥīḥ Muslim (d. ٢٤١ AH), ٧:١٣٠; Al-Tirmidhī (d. ٢٧٩ AH), Sunan, ٥:٣٤١ et al.; Al-Dūlābī (d. ٣١٠ AH), Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah, p. ١٠٨; Al-Nasā’ī (d. ٣٠٣ AH), Al-Sunan al-Kubrā’, ٥:١٠٨; ١١٣; Al-Ḥakīm al-Nayshābūrī (d. ٤٠٥ AH), Al-Mustadrak ‘ala’ ṣ-Ṣaḥīḥāyn, ٢:٤١٦, ٣:١٣٣, ١٤٦-١٤٧; Al-Zarkashī (d. ٧٩٤ AH), Al-Burhān, p. ١٩٧; Ibn Hājar al-Asqalānī (d. ٨٥٢ AH), Faṭḥ al-Barī .Sharḥ Ṣaḥīḥ al-Bukhārī, ٧:١٠٤

hī‘ah

Al-Kulaynī (d. ٣٢٨ AH), Uṣūl al-Kāfī, ١:٢٨٧; Ibn Babawayh (d. ٣٢٩ AH), Al-Imāmah wa’ t-Tabṣīrah, p. ٤٧, ḥadīth ٢٩; Al-Maghribī (d. ٣٦٣ AH), Da’ā’im al-Islām, pp. ٣٥, ٣٧; Al-Ṣādūq (d. ٣٨١ AH), Al-Khiṣāl, pp. ٤٠٣, ٥٥٠; Al-Ṭūsī (d. ٤٦٠ AH), Al-Amalī, ḥadīth ٤٣٨, ٤٨٢, ٧٨٣

For more details, refer to the exegesis of the holy verse recorded in the following books of tafsīr: Al-Jassās (d. ٣٧٠ AH), Aḥkām al-Qur’ān; Al-Wāḥidī (d. ٤٦٨ AH), Asbāb al-Nuzūl; Ibn al-Jawzī (d. ٥٩٧ AH), Zād al-Masīr; Al-Qurṭubī (d. ٦٧١ AH), Al-Jāmi‘ Li-Aḥkām al-Qur’ān; Ibn Kathīr (d. ٧٧٤ AH), Tafsīr; Al-Tha‘labī (d. ٨٢٥ AH), Tafsīr; Al-Ṭabarī (d. ٨٧٥ AH), Tafsīr; Al-Suyūṭī (d. ٩١١ AH), Al-Durr al-Manthūr; Al-Shawkānī (d. ١٢٥٠ AH), Faṭḥ al-

Qadīr; Al-‘Ayyāshī (d. ۳۲۰ AH), Tafsīr; Al-Qummī (d. ۳۲۹ AH), Tafsīr; Furt al-Kūfī (d. ۳۵۲ AH), Tafsīr at the margin of the exegesis of Sūrat al-Nisā’ verse ۵۹; Al-Ṭabarsī (d. ۵۶۰ AH), Majma‘ al-Bayān, as well as many other sources

THE ROLE OF THE AHL AL-BAYT (‘a) IN Building THE VIRTUOUS COMMUNITY

:BOOK THREE

THE GENERAL SYSTEM OF THE VIRTUOUS COMMUNITY

p: ۳

قال رسول الله |:

"إني تارك فيكُم الثقلين: كتاب الله، وعترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا أبداً وأنتهما لن يفترقا حتى يردا عليّ الحوض"

:The Messenger of Allah (ﷺ) said

Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and“ my progeny [‘itrati], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until ”.(they meet me at the Pond [ḥawḍ] (of Kawthar

:ome references

q AlḤākim anNayshābūrī, AlMustadrak ‘alā’ṣ-Ṣaḥīḥayn (Beirut), vol. ٣, pp. ١٠٩-١١٠, ١٤٨, ٥٣٣

q Muslim, Aṣ-Ṣaḥīḥ, (English translation), book ٣١, hadīths ٥٩٢٠-٣

q AtTirmidhī, Aṣ-Ṣaḥīḥ, vol. ٥, pp. ٦٢١-٢, hadīths ٣٧٨٦, ٣٧٨٨; vol. ٢, p. ٢١٩

q An-Nasā’ī, Khaṣā’iṣ ‘Alī ibn Abī Ṭālib, hadīth ٧٩

q Aḥmad ibn Ḥanbal, Al-Musnad, vol. ٣, pp. ١٤, ١٧, ٢٦; vol. ٣, pp. ٢٦, ٥٩; vol. ٤, p. ٣٧١; vol. ٥, pp. ١٨١-١٨٢, ١٨٩-١٩٠

q Ibn al‘Athīr, Jāmi‘ alUṣūl, vol. ١, p. ٢٧٧

q Ibn Kathīr, AlBidāyah wa’nNihāyah, vol. ٥, p. ٢٠٩

q Ibn Kathīr, Tafsīr al-Qur’ān al-‘Azīm, vol. ٦, p. ١٩٩

Naṣīr ad-Dīn al-Albanī, Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. ٤, pp. ٣٥٥-٣٥٨

THE ROLE OF

THE AHL AL-BAYT

IN BUILDING THE VIRTUOUS COMMUNITY

BOOK THREE: THE GENERAL SYSTEM OF THE VIRTUOUS COMMUNITY

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Book THREE: THE GENERAL SYSTEM OF THE VIRTUOUS COMMUNITY

Chapter One: Religious Referential Authority

Chapter Two: Identity and Its Aspects

Chapter Three: Internal and External Relations

Chapter Four: Policies and Groundwork

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At the outset, it seems necessary to explain the meaning of the title of this book, i.e. The General System of the Virtuous Community. In order to bring to fruition the goals to which we have referred in the first book of this series, we must mention that the Holy Imams of the Ahl al-Bayt (‘a) took much interest in setting forth a set of practical systems and guidelines, both general and detailed, fixed and dynamic, which were aimed to achieve the following purposes

.Maintain the character, identity, and unity of the virtuous community (١)

Enable this community to meet its requirements and carry out its duties and responsibilities (٢)

.Regulate its various internal and external relations (٣)

.Guide this community towards growth and perfection (٤)

.Protect it from internal and external dangers, suppression and aggression (٥)

:In this respect the Ahl al-Bayt (‘a) undertook two steps

First: They set forth a general conception of the system of the virtuous community, which consists of the following aspects

The general framework of the system of the virtuous community along with the (١)
.general responsibilities and duties necessary to meet the needs of the community

.The identity, role and features of the virtuous community (٢)

The nature of relations between the religiously commissioned leader (i.e. Imam) (٣)
and the individuals of the virtuous community, the nature of internal relations within
.the community and external relations with other communities

The groundwork and fixed political and social guidelines that the virtuous (٤)
.community must abide by in its movement towards perfection

.econd: They presented detailed rules and principles in various fields

In this section, we will thrash out the first step along with its aforementioned four
aspects within seven chapters. The second step will be discussed in future volumes of
.this series

From the beginning, the Ahl al-Bayt (‘a) understood that this general system must be
capable of functioning within an Islamic system of government in the Muslim
.community in general, adjusting to the common surroundings

CHAPTER ONE: THE RELIGIOUS REFERENTIAL AUTHORITY

Point

The Religious Authority: Extension of Imamate .۱

Qualifications and Conditions .۲

Tasks and Responsibilities .۳

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Point

The structure of the system is based on the concept of Imamate in which the individuals of this community believe. This conception entails that the overall guardianship and leadership of Muslims must be held by one of the Twelve Imams from the Ahl al-Bayt (‘a) after the Holy Prophet (s).⁽¹⁾ It also entails that Imamate is an extension of the mission of the Prophets and Messengers. This extension can be represented in the following points of similarity between prophethood and Imamate

The positions of prophethood and Imamate are both (1)

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The Twelve Imams from the Ahl al-Bayt (‘a) are namely: 1) ‘Ali ibn Abi-Talib 2) – 3) hasan ibn ‘Ali 4) husayn ibn ‘Ali—(2) and (3) are the grandsons of the Holy Prophet (s) and sons of Imam ‘Ali (‘a) 5) ‘Ali ibn al-husayn Zayn al-‘Abidin 6) Muhammad ibn ‘Ali al-Baqir 7) Ja`far ibn Muhammad al-Sadiq 8) Musa ibn Ja`far al-Kazim 9) ‘Ali ibn Musa al-Riza 10) Muhammad ibn ‘Ali al-Jawad 11) ‘Ali ibn Muhammad al-Hadi 12) hasan ibn ‘Ali al-‘Askari 13) Muhammad Mahdi, (the rightly-guided) son of hasan, the hujjah (Proof of Allah), namesake of the Holy Prophet (s)—his grandfather—as foretold by the Prophet (s) himself. I have discussed the concept of Imamate, along with explanation of this concept, necessity for Imamate and related proof in the first book of this series under the title ‘Imamate.’ Similarly, many Imamiyyah scholars have dealt with this topic in detail in many books, citing numerous proofs on its accuracy

identified to be divinely ordained offices that are prescribed through direct designation by Almighty Allah, like in the case of the Prophets and Messengers, or through indirect designation, such as the case of the Holy Imams and other prophets' successors. For instance, the Holy Prophet (s), by the command of Almighty Allah, designated Imam `Ali to be the next Imam (i.e. leader). The other Holy Imams (a) .were specified in the same way by the preceding Imam

The particularities and qualifications of the person designated as Prophet or Imam (۲) are the same. Both are, as a stipulation, required to have the highest degree of .(perfection, which is called infallibility (`ismah

Both a Prophet and an Imam undertake the same responsibilities, duties, and (۳) rights towards the masses and have the same rights, the observance of which is obligatory upon the masses. Like a Prophet, an Imam must be obeyed by the public, enjoy general authority over them, be regarded as having a greater claim over the believers than they have on themselves, undertake the mission of conveying the divine message, edify, educate, teach the public the Book and Wisdom, tend to their :affairs, and live at the same level as them. In this respect, the Holy Qur'an states

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

He it is Who raised among the inhabitants of Mecca a Messenger from ,among themselves, who recites to them His communications and purifies them and teaches them the Book and the Wisdom, although they were before certainly

(in clear error. (۶۲:۲

The system that the Ahl al-Bayt (a) set forth for managing the affairs of the virtuous community is based on the aforementioned concept of Imamate. Even if an Imam is circumstantially deprived of authority and power to rule, he

must still possess all the particularities and qualifications to undertake all the responsibilities and carry out all the duties divinely entrusted upon him. The public, on the other hand, must obey the Imam. All such responsibilities and duties must be compatible with the circumstances as well as the virtuous community that is being managed. The ability or inability to perform such responsibilities and duties would depend upon the circumstances.

In the age of the absence of the Imam, the well-qualified mujtahid, in his capacity as the natural heir of the Prophets and the Imams, must undertake this mission. The Prophets have in fact not left gold or silver coins as their legacies, but rather great knowledge and wisdom. In this respect, the Holy Prophet (s) is reported to have said

الْعُلَمَاءُ مَصَابِيحُ الْأَرْضِ،
وَأَخْلَفَاءُ الْأَنْبِيَاءِ، وَوَرَثَتِي، وَوَرَثَةُ الْأَنْبِيَاءِ.

The scholars are the lanterns

of the earth, the representatives of prophets, my heirs and the heirs of the

(1). prophets.

Imam al-Sadiq (a) is reported to have said

إِنَّ
الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَذَاكَ أَنَّ الْأَنْبِيَاءَ لَمْ
يُورَثُوا دِرْهَمًا وَلَا دِينَارًا؛ وَإِنَّمَا أُوْرَثُوا أَحَادِيثَ مِنْ
أَحَادِيثِهِمْ. فَمَنْ أَخَذَ بِشَيْءٍ مِنْهَا فَقَدْ أَخَذَ حِطًّا وَافِرًا.
فَانظُرُوا عِلْمَكُمْ عَمَّنْ تَأْخُذُونَهُ، فَإِنَّ فِيْنَا أَهْلَ الْبَيْتِ
فِي كُلِّ خَلْفٍ عُدُولًا يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِيْنَ،
وَأَتْتَحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.

Verily, scholars are the heirs of the prophets. The prophets have not left behind them Dirhams or Dinars; rather, the treasure they have left behind is their discourses. So whoever applies some of these discourses acquires a great share of the fortune. You must consider the source from which you take your knowledge. Verily, in each generation, there are some decent people belonging to us, the Ahl al-Bayt (‘a), who cleanse this religion from the distortions of the exaggerators, the forgery of the misguided, and the interpretation of the ignorant ones. (۲)

p: ۱۹

Muhammad al-Rayshahri, Mizan al-hikmah ۶:۴۵۷ as quoted from al-Muttaqi al-Hindi, Kanz al-`Ummal, H. ۲۸۶۷۷.
Shaykh al-Kulayni, Usul al-Kafi ۱:۳۲ H. ۲ – ۲

The previously mentioned natural sequence (i.e. extension) in the divine position and representation of the Prophets has been clearly mentioned in the following verse of the Holy Qur'an

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّاتُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

Surely, We revealed the

Torah in which was guidance and light. With it, the prophets who submitted themselves to Allah judged matters for those who were Jews, masters of divine knowledge and doctors, because they were required to guard part of the Book of Allah, and they were witnesses thereof; therefore, fear not the people and fear Me, and do not take a small price for My communications. And whoever did

(not judge by what Allah revealed, those are the unbelievers. (٥:٤٤)

:Abu-` Amr al-Zubayri has reported Imam al-Sadiq (a) as saying

إِنَّ مِمَّا اسْتُحِقَّتْ بِهِ

الإِمَامَةُ التَّطَهِيرُ وَالطَّهَارَةُ مِنَ الذُّنُوبِ وَالْمَعَاصِي

الْمُؤَبَّقَةِ الَّتِي تُوجِبُ النَّارَ، ثُمَّ الْعِلْمَ الْمَكْتُونِ بِجَمِيعِ

مَا يَحْتَاجُ إِلَيْهِ الْأَمْرُ مِنْ حَالَئِهَا وَحَرَامِهَا، وَالْعِلْمَ بِهِ

خَاصَّةً وَعَامَّةً، وَالْمُحْكَمِ وَالْمُتَشَابِهِ وَدَقَائِقِ عِلْمِهِ

وَعَرَائِبِ تَأْوِيلِهِ وَنَاسِخِهِ وَمَنْسُوخِهِ.

Among the matters by which one is

deservingly designated for Imamate are purification and purity from sins and

destructive acts of disobedience (to Almighty Allah)—which have an inevitable

punishment in Hellfire—and acquaintance with unseen knowledge of everything the

position (of Imamate) requires, such as, the lawful and unlawful and full

awareness of specific and general matters of law, including knowledge of decisive

and allegorical issues, the minutest details of the law, the most precise points

.of interpretation and currently valid and abrogated matters

The reporter asked, “What is the evidence that proves that an Imam must have full

”?knowledge of the things you have just mentioned

:The Imam (‘a) answered

قَوْلُ

اللَّهِ فِي مَنْ أَدَانَ اللَّهُ لَهُمْ بِالْحُكْمِ وَجَعَلَهُمْ أَهْلَهَا: {إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا

وَالرَّبَّابِيُّونَ وَالْأَحْبَارُ} فَهَذِهِ الْأَيْمَةُ دُونَ

الْأَنْبِيَاءِ الَّذِينَ يَرْتُونَ النَّاسَ بِعِلْمِهِمْ، وَأَمَّا الْأَحْبَارُ

فَهُمُ الْعُلَمَاءُ دُونَ الرِّبَّائِيِّنَ .

ثُمَّ أَخْبَرَ فَقَالَ:

{بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ} وَلَمْ

يَقُلْ بِمَا حُمِّلُوا مِنْهُ.

The proof is Almighty Allah’s statement about those whom He has permitted to hold the position of government and those whom He has stated to be the actual men of authority. He says, ‘Surely, We revealed the Torah in which was guidance and light; with it the prophets who submitted themselves to Allah judged matters for those who were Jews and the masters of Divine knowledge and the doctors. (٥:٤٤)’ These are Imams not Prophets who inherit the authority over people due to their knowledge. The doctors are the .scholars whose rank is less than that of the masters of divine knowledge After that, Almighty Allah continues to say, ‘Because they were required to guard part of the Book of Allah, and they were witnesses thereof.’ Notice [\(1\)](#) that He has not said, ‘because they were required to convey it.’ [\(1\)](#)

p: ٢١

haykh al-huwayzi, Tafsir Nur al-Thaqalayn ١:٤٣٤, H. ٢٠٦, as quoted from Tafsir al- – – ١
`Ayyashi

A mujtahid who represents ‘the doctors’ in the aforementioned holy verse must be characterized by the required qualifications that are held by the Imams—who represent ‘the masters of divine knowledge’—in the amount that is compatible with him (the mujtahid), his responsibilities, and rights. These qualifications are

Full acquaintance with religious laws (١)

Utmost decency (٢)

Other personal qualifications to include (٣)

a) Awareness of political and social conditions)

b) Personal experience of the advantages and disadvantages linked to the movement and perfection of the virtuous community

c) Courage to implement difficult, yet required, decisions)

d) Ability to take responsibility and lead the movement)

e) Maintenance of equality among the believers)

f) Presenting an exceptional example of conduct)

Similarly, a mujtahid must enjoy the same rights and duties of the Holy Imams, yet again, in the amount that is

.compatible with his level of leadership

This understanding and view of the general system of the virtuous society is an important issue because many responsibilities, relationships, policies, systems, courses, and situations that are compatible with the theoretical comprehension of the Prophets' movements and their roles in the history of humanity as well as the norms that have affected history, branch out from this understanding

The System of Religious Referential Authority

Based on this theoretical foundation, the Holy Imams (‘a) established the system of religious referential authority or the position of the well-qualified jurisprudential authority (wilayat al-faqih). In brief, this system can be defined as designating a mujtahid(۱) from the scholars of the Ahl al-Bayt (‘a) School, who fully meets all the previously cited qualifications and requirements, as a referential authority (marji`) for their followers with the aim of undertaking the basic tasks of Imamate, which are as follows

Authority (wilayah) over the affairs of the Muslims (۱)

Issuance of verdicts (ifta') in order to explicate the concepts of the Divine Message, (۲) define the boundaries of religion and convey good tidings to those who commit themselves to them and warn people to refrain from acting outside those confines

p: ۲۳

Mujtahid can be defined as a person who possesses the faculty of inferring a – –۱ religious law or analyzing practical examples of an issue by means of drawing on religiously acceptable proofs and criteria that have been decided or approved for this purpose specifically by the Holy Legislator with the aim of arriving at religious facts, laws, and examples of an issue

Reaching decisions on judgments in cases of litigation, allegations, and disputes (۲)

A review of the history of the Ahl al-Bayt (‘a) shows that while they practiced their roles as Imams in a limited way within the milieu of the virtuous community, they began establishing this system (religious referential authority) with the growth of the virtuous community. As a result, the circle of the virtuous community’s works, activities, and existence extended to such an extent that this system became the .(basic and general system in the ages after the Holy Imams (‘a

As will be discussed in further detail, the Holy Imams (‘a) themselves established this system for the virtuous community by managing some of the affairs among the masses so that this would play a pertinent role in building the virtuous community and become an effective, reliable and sufficient system after the occultation of Imam al-Mahdi—may Allah hasten his advent

It can be said that the most important and basic role of the Imams al-Jawad, al-Hadi, and al-`Askari, was to firm up and consolidate the posts of the system of religious [\(referential authority. \(۱](#)

In order to depict the religious referential authority completely and clearly, we should have a lengthier discussion about the qualifications that must be met by a marji` , the tasks that must be undertaken by him, and the steps that the Ahl al-Bayt (‘a) took in [\(the field of organizing the virtuous community. \(۲](#)

p: ۲۴

This fact will manifest itself more evidently when the special roles of each of the – –۱
Holy Imams (‘a) is displayed individually

This topic will be discussed in greater detail in the coming thesis about the – –۲
.virtuous referential authority in a later volume of this series

In addition to the basic requirements for the position of the religious referential authority—such as reason, freedom, and faith—the chief qualifications that a marji` is required to meet are as follows

A. Ijtihad: Ijtihad, as a condition for holding religious authority, means that a marji` is required to have familiarity with religious laws, including the lawful and unlawful, and Islamic concepts to such an extent that he has the ability to recognize these laws and concepts from the religiously acceptable proofs—the Holy Qur'an and the Sunnah that is authentically reported from the Holy Prophet (s) and the Imams (‘a) as well as other proofs—and to use the rules and practical principles that have been determined by the Holy Legislator in order to identify the practical, religion-based circumstances of an issue

This qualification has been cited by the previously mentioned verse in general, and in the following section of the verse in particular

بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ

Because they were...

...required to guard part of the Book of Allah, and they were witnesses thereof

Confirmation of such knowledge has been made in many traditions that are reported from the Holy Imams (‘a), including the following which is authentically reported from Imam al-Sadiq (‘a) and is recorded under the title of choosing an arbitrator to judge between disputants

يَنْظُرَانِ مَنْ كَانَ

مِنْكُمْ مِمَّنْ رَوَى حَدِيثَنَا وَنَظَرَ فِي حَالِنَا وَحَرَامِنَا

وَعَرَفَ أَحْكَامَنَا، فَلْيَرْضُوا بِهِ حَكْمًا.

They (i.e. the disputant parties) must seek out one of you (i.e. the Shi`ah) who has reported our discourses, has acquaintance with what has been deemed lawful and what has been deemed unlawful by us, and has familiarity with our laws; then, they [\(1\)](#) must accept him as arbitrator.

On the authority of Imam `Ali (‘a), Imam Muhammad al-Baqir (‘a) reported the Holy Prophet (s) to have repeated the following supplicatory prayer three times

اللَّهُمَّ إِرْحَمْ خُلَفَائِي.

O Allah, (please) have

mercy upon my representatives

:When he was asked to define his representatives, the Holy Prophet (s) answered

الَّذِينَ يَأْتُونَ بَعْدِي،

يَزُودُونَ حَدِيثِي وَسُنَّتِي.

My representatives are those, among the coming generations, who will report my [\(2\)](#) sayings and traditions.

The following instruction has been mentioned in the famous document signed by :Imam al-Mahdi—the Patron of the Age

وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ

فَارْجِعُوا فِيهَا إِلَى رِوَاةِ حَدِيثِنَا، فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ،

وَأَنَا حُجَّجُهُ اللَّهُ.

As for the events that

will take place in the future, you must refer them to the reporters of our traditions, for they are my proof on you and I am the Proof of Almighty

.Allah

In addition, there are other traditions—some of which will

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.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۸:۱۹, H. ۱ -- ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۸:۱۰۱, H. ۷ -- ۲

be cited later—confirming that the ordinary followers of the Ahl al-Bayt (‘a) must refer to the well-versed and well-qualified scholars of their sect with respect to the religious laws. There are also other traditions that order the well-versed scholars to issue verdicts

B. Decency: According to jurists, decency can be defined as uprightness in following Islamic laws and avoidance of deviation. In other words, a decent person is one who never commits any act of disobedience to Almighty Allah, such as negligence of an obligatory act or commitment of a forbidden act unless there is a religiously justifiable reason. In this respect, there is no difference between minor or major sins.⁽¹⁾

Decency is a disposition involving integrity in following Islam such that neither a major nor a minor sin is committed.⁽²⁾

Decency can be also defined as the faculty that habitually prevents one from performing acts of disobedience for which Almighty Allah has threatened Hellfire. This is not the same as regret that is felt after lust or anger vanishes because in regret the person experiences degeneration caused by such an act of disobedience.⁽³⁾

Imam al-Khumayni has mentioned a similar definition of

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⁽¹⁾ Sayyid Abu'l-Qasim al-Khu'i, Minhaj al-Salihin, ۱:۱۰, Ed. ۲۸ – –۱
⁽²⁾ Sayyid Muhsin al-hakim, Minhaj al-Salihin, ۱:۱۲, with a commentary by Martyr – ۲
⁽³⁾ Sayyid Muhammad Baqir al-Sadr, Ed. ۲
⁽⁴⁾ Sayyid Muhsin al-hakim, Minhaj al-Salihin, ۱:۱۲, with a commentary by Martyr – ۳
⁽⁵⁾ Sayyid Muhammad Baqir al-Sadr, Dar al-Ta` aruf – Beirut

Sayyid al-hakim seems to consider the decency that must be enjoyed by a marji` , as understood by religious believers (i.e. mutasharri` ah), to be such a supreme rank that it is neither compelled nor overcome by lust or anger in such a way that neither repentance nor regret will be necessary. "To be fair," Sayyid al-hakim adds, "it is extremely difficult for a general referential authority to persevere with decency in the issuance of verdicts—and this may take place in any age for a single or a group of scholars—unless such decency is of a powerful and supreme rank and is always monitored and managed. If such a rank of decency is lacking, this will definitely cause one's feet to slip and expose great men to hazards. Only from Almighty Allah can we [seek protection against such dangers.](#)" (2)

Because traditions have highlighted the existence of decency among the qualities of witnesses that testify, leaders of congregational prayers, and leaders of holy wars in particular in addition to leaders of general affairs as well as other persons, religious scholars have concluded that decency must be one of the qualifications for a general referential authority. The scholars have unanimously agreed on this condition

Moreover, the rationally approvable line of conduct (i.e. al-Sirah al-` uqala'iyah) that is assented by the Holy Legislator also confirms this condition, as is maintained by [both Sunni and Shi` ite scholars.](#) (3)

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1. See Imam al-Khumayni, Tahrir al-Wasilah, 1:10 – 11

2. Sayyid Muhsin al-hakim, Mustamsak al-` Urwah al-Wuthqa, 1:43 – 44

3. Refer to the words of the scholars in this connection; Shaykh al-Muntazari: Wilayat al-Faqih, 1:261–273

In this respect, a tradition that is reported from Imam Muhammad al-Baqir (‘a) states that the Holy Prophet (s) has said

لَا

تَصْلُحُ الْإِمَامَةُ إِلَّا لِرَجُلٍ فِيهِ ثَلَاثُ خِصَالٍ: وَرَعٌ يَحْجُزُهُ
عَنْ مَعَاصِي اللَّهِ، وَحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ، وَحُسْنُ الْوِلَايَةِ
عَلَى مَنْ يَلِي حَتَّى يَكُونَ لَهُمْ كَالْوَالِدِ الرَّحِيمِ.

Imamate is unsuitable for

anyone except a man who enjoys the following three qualities: (١) piety that prevents him from committing acts of disobedience to Almighty Allah, (٢) self-possession that makes him control himself in situations of rage, and (٣) affectionate authority over [those who are under his authority to the degree that he acts as their tender father.](#) (١)

Shaykh al-Kulayni has also reported through an authentic chain of authority on the authority of Muhammad ibn Muslim that Imam al-Baqir (‘a) said to him

وَاللَّهِ،

يَا مُحَمَّدُ، مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنْ
اللَّهِ عَزَّ وَجَلَّ ظَاهِرٌ عَادِلٌ، أَصْبَحَ ضَالًّا تَائِهًا، وَإِنْ مَاتَ
عَلَى هَذِهِ الْحَالِ مَاتَ مَيِّتَةً كُفْرٍ وَنِفَاقٍ. وَاعْلَمْ، يَا
مُحَمَّدُ، أَنَّ أُنَمَّةَ الْجَوْرِ وَأَتْبَاعَهُمْ لَمَعْرُوْلُونَ عَنِ
دِينِ اللَّهِ، قَدْ ضَلُّوا وَأَضَلُّوا.

O Muhammad, I swear by Allah that if any one of this nation begins his day without having a leader (i.e. Imam) characterized by directness and decency, who is designated by Almighty Allah, he is then certainly misled and

lost. If he dies in such a state, he will have then died the death of unbelief and hypocrisy. Be it known to you, Muhammad, that leaders of injustice and their followers are detached from the religion of Allah, for [they have strayed from the right path and misled others.](#) [\(۲\)](#)

p: ۲۹

.Shaykh al-Kulayni, al-Kafi, ۱:۴۰۷, H. ۹ – –۱

.Shaykh al-Kulayni, al-Kafi, ۱:۱۸۳-۱۸۴, H. ۸ – –۲

C. Competence: Competence stands for aptitude, capability, and power to manage affairs. It thus includes proficient reasoning, excellent management, courage, fair policy, supervision, and guardianship along with other personal qualities upon which competence relies.

In their verdicts, scholars have highlighted competence as a term specified to be among the qualities of a religious referential authority. For instance, in his book of Tadhkirat al-Fuqaha', `Allamah al-hilli has referred to the term of competence as being one of the indisputable conditions that is unanimously agreed upon by all jurists. He thus says

Among the conditions that must be met by an Imam is that...he must be courageous, have a judicious view and be competent. In addition, his hearing, sight, and pronunciation must be sound. Finally, he must be the most virtuous of his contemporaries.

This condition has also been confirmed in many traditions. Imam `Ali Amir al-Mu'minin (a) is reported to have said

أَيُّهَا النَّاسُ، إِنَّ أَحَقَّ
النَّاسِ بِهَذَا الْأَمْرِ أَقْوَاهُمْ عَلَيْهِ وَأَعْلَمُهُمْ بِأَمْرِ اللَّهِ
فِيهِ. فَإِنْ شَغِبَ شَاغِبٌ اسْتُعْتَبَ، فَإِنْ أَبِي قُوتِلَ.

O people, the most rightful of all persons to hold this office (leadership) is the one who is most competent among them to maintain it and who knows best Almighty Allah's commands about it. If any mischief is created by a mischief-monger, he will be called upon to repent. If he refuses, he will be fought.

.Tadhkirat al-Fuqaha', ١٠:٤٥٢

Nahj al-Balaghah, ٢:١٠٤ (commentary of Shaykh Muhammad `Abduh), Sermon No. -٢

.١٧٣

:Imam `Ali ('a) is also reported as saying

وَالثَّانِي أَنْ يَكُونَ أَعْلَمَ

النَّاسِ بِحَلَالِ اللَّهِ وَحَرَامِهِ وَضُرُوبِهِ وَأَحْكَامِهِ وَأَمْرِهِ

وَنَهْيِهِ وَجَمِيعِ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ، فَيَحْتَاجُ إِلَيْهِ

النَّاسُ وَيَسْتَعْنِي عَنْهُمْ.

The second quality (of one who must have the leadership of the Muslim nation) is that he must be the most knowledgeable among all people of what Almighty Allah has deemed lawful and unlawful as well as all the laws, commands, prohibitions and whatever is needed by people, as decided by Almighty Allah. So, people will need such [\(1\)](#) a person but that person does not need them.

In his authentic report, al-`Ays ibn al-Qasim has reported Imam al-Sadiq ('a) to have said:

وَانظُرُوا لِأَنْفُسِكُمْ؛

فَوَاللَّهِ، إِنَّ الرَّجُلَ لَيَكُونُ لَهُ الْغَنَمُ فِيهَا الرَّاعِي، فَإِذَا

وَجَدَ رَجُلًا أَعْلَمَ بِغَنَمِهِ مِنَ الَّذِي هُوَ فِيهَا يَمْجُجُهُ

وَيَجِيءُ بِذَلِكَ الرَّجُلِ الَّذِي هُوَ أَعْلَمُ بِغَنَمِهِ مِنَ الَّذِي

كَانَ فِيهَا.

Choose for yourselves; I swear by Allah, an owner of a flock of sheep who has hired... a shepherd must certainly dismiss his shepherd and appoint another if he finds that [\(2\)](#) the latter is more skilled in shepherding his sheep than the earlier.

In a previous tradition, the Holy Prophet (s) has mentioned ‘nice authority’ as one of the conditions of an Imam. This

.Al-Majlisi, Bihar al-Anwar, ٩٣:٦٤, as quoted from al-Nu`mani, Kitab al-Ghaybah --١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٣٥, H. ١ --٢

.quality corresponds with competence

:Describing an Imam, Imam al-Riza (‘a) has said

وَالْإِمَامُ عَالِمٌ لَا يَجْهَلُ

وَرَاعٍ لَا يَنْكَلُ... نَامِي الْعِلْمِ، كَامِلُ الْحِلْمِ، مُضْطَلَعٌ

بِالْإِمَامَةِ، عَالِمٌ بِالسِّيَاسَةِ، مَفْرُوضُ الطَّاعَةِ، قَائِمٌ بِأَمْرِ

اللَّهِ، نَاصِحٌ لِعِبَادِ اللَّهِ، حَافِظٌ لِدِينِ اللَّهِ.

An Imam is so

knowledgeable that he ignores nothing, so watchful that he never tires...He is of ever-growing knowledge and perfect self-possession. He is well-versed in (the affairs of) Imamate, is knowledgeable of politics, is obeyed as an obligation, undertakes his tasks by Almighty Allah's command, is a well-wisher of Allah's servants, and [\(safeguards the religion of Allah...\)](#)

p: ٣٢

.Shaykh al-Kulayni, Usul al-Kafi, ١:٢٠٢ – ١

The tasks and responsibilities of the system of the religious referential authority of the virtuous community can be summed up in the following three fields

Issuance of verdicts (١)

Judgment (٢)

Authority (٣)

Generally, these three areas of responsibility correspond with the responsibilities of Imamate, especially when we understand issuance of verdicts in its expansive meaning, which is to elucidate and propagate the Islamic code of religious law, along with its rules, concepts, doctrines, and views about the universe, life, history, norms, and ethics

Point

In order to systematize the process of issuing verdicts for elucidating features of the religion and propagating Islam the Holy Imams (‘a) took the following steps

Education (1)

The Holy Imams (‘a) worked towards educating well-versed jurisprudents, scholars, and reporters of their traditions by means of conferring upon them special attention that they (i.e. the Holy Imams) used to give certain persons who had extraordinary interest in seeking knowledge, had actual competence to receive knowledge, and possessed the required scientific aptitude. These persons then became distinguished in scientific and moral fields. In addition to these persons, the Holy Imams (‘a) educated a large number of students in jurisprudence and other fields of religious sciences and capable learners of the Holy Qur'an who lived in various regions of the virtuous community, especially the regions where their followers were considerable in number.

Such education can be evidently noticed in personalities like Aban ibn Taghlib, Zurarah ibn A`yun, Abu-Basir, Muhammad ibn Muslim, Burayd al-`Ujali, Yunus ibn `Abd al-Rahman, `Uthman ibn Sa`id and his son Muhammad, and many others.

Abu'l-`Abbas al-Fazl ibn `Abd al-Malik has reported that he heard Imam al-Sadiq (‘a) saying:

أَحَبُّ النَّاسِ إِلَيَّ أَحْيَاءٌ

وَأَمْوَاتًا أَرْبَعَةٌ: بَرِيْدُ بْنُ مُعَاوِيَةَ الْعُجَلِيُّ، وَزُرَّارَةُ،

وَمُحَمَّدُ بْنُ مُسْلِمٍ، وَالْأَخْوَالُ. وَهُمْ أَحَبُّ النَّاسِ إِلَيَّ

أَحْيَاءٌ وَأَمْوَاتًا.

The most beloved persons to me, from among both the dead and the alive, are four:

(١) Burayd ibn Mu`awiyah al-`Ujali, (٢) Zurarah, (٣) Muhammad ibn Muslim, and (٤) al-Ahwal. These are positively the most beloved persons to me from among all the dead [\(and the alive.\)](#)

p: ٣٤

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ١٨:١٠٤, H. ١٨ -- ١

:Ibrahim ibn ` Abd al-hamid and others have reported Imam al-Sadiq (‘a) as saying

رَحِمَ اللهُ زُرَّارَةَ بْنَ

أَعْيُنٍ. لَوْلَا زُرَّارَةُ وَنَظَرَاؤُهُ لَأَنْدَرَسَتْ أَحَادِيثُ أَبِي.

May Allah have mercy upon

Zurarah ibn A`yun. Had it not been for Zurarah and his peers, the traditions of my
[father would have been wiped out.](#)

:ulayman ibn Khalid has said that he heard Imam al-Sadiq (‘a) saying

مَا أَجِدُ أَحَدًا أَحْيَا

ذِكْرَنَا وَأَحَادِيثَ أَبِي إِلَّا زُرَّارَةَ، وَأَبَا بَصِيرٍ لَيْثَ

الْمُرَادِيِّ، وَمُحَمَّدَ بْنَ مُسْلِمٍ وَبُرَيْدَ بْنَ مُعَاوِيَةَ

الْعَجَلِيَّ. وَلَوْلَا هَؤُلَاءِ مَا كَانَ أَحَدٌ يَسْتَنْبِطُ هَذَا.

هَؤُلَاءِ حُفَّاظُ الدِّينِ وَأُمَنَاءُ أَبِي عَلَيَّ حَلَالِ اللَّهِ

وَحَرَامِهِ. وَهُمْ السَّابِقُونَ إِلَيْنَا فِي الدُّنْيَا وَالسَّابِقُونَ

إِلَيْنَا فِي الْآخِرَةِ.

I cannot find anyone who revived our affairs and my father’s traditions save Zurarah, Abu-Basir Layth al-Muradi, Muhammad ibn Muslim, and Burayd ibn Mu`awiyah al-`Ujali. Had it not been for these persons, none would have had the ability to infer this

These are the protectors of the religion and the trustees of my father regarding the lawful and the unlawful that Almighty Allah has determined. They are verily the
[forerunners toward us in this world and the forerunners toward us in the Hereafter.](#)

Abu-`Ubaydah al-hadhha' is reported to have said that he heard Imam al-Sadiq (‘a) saying

زُرَّارَةُ وَأَبُو بَصِيرٍ

وَمُحَمَّدُ بْنُ مُسْلِمٍ وَبُرَيْدٌ مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى: {وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ}

,Zurarah, Abu-Basir

Muhammad ibn Muslim, and Burayd are among those about whom Almighty Allah has said, ‘And the foremost are the foremost; these are they who are drawn nigh

(1) (to Allah. (٥٦:١٠-١١))

Abdullah ibn Abi-Ya`fur has reported that he said to Imam al-Sadiq (‘a), “I cannot meet you every time I would like, and I cannot come to you. However, one of our parties may come to me and ask a question while I do not have all the answers

:The Imam (‘a) answered

مَا يَمْنَعُكَ مِنْ مُحَمَّدِ بْنِ

مُسْلِمِ الثَّقَفِيِّ؟ فَإِنَّهُ سَمِعَ مِنْ أَبِي وَكَانَ عِنْدَهُ وَجِيهًا.

What prevents you from

asking Muhammad ibn Muslim al-Thaqafi? He heard from my father and he had

(2) considerable status with him.

Yunus ibn Ya`qub has reported that Imam al-Sadiq (‘a) said to him and his companions when they once visited him

أَمَا

لَكُمْ مِنْ مَفْرَعٍ؟ أَمَا لَكُمْ مِنْ مُسْتَرَا حٍ تَسْتَرِيحُونَ إِلَيْهِ؟

مَا يَمْنَعُكُمْ مِنَ الْحَارِثِ بْنِ الْمُغِيرَةَ النَّضْرِيِّ؟

Do you not have any shelter? Do you not have any rest-house to rest in? What prevents you from joining al-harith ibn

[al-Mughirah al-Nazri?](#)

,(Jamil ibn Darraj has reported that Imam al-Sadiq (‘a

p: ٣٦

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ١٨:١٠٤, H. ٢٢ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ١٨:١٠٤, H. ٢٣ -- ٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ١٨:١٠٤, H. ٢٤ -- ٣

:condemning someone, said

لَا قَدَّسَ اللَّهُ رُوحَهُ، وَلَا قَدَّسَ مِثْلَهُ!

إِنَّهُ ذَكَرَ أَقْوَامًا كَانَ أَبِي اتَّيَمَّنَهُمْ عَلَى حَلَالِ اللَّهِ

وَحَرَامِهِ، وَكَانُوا عَيْبَةَ عِلْمِهِ. وَكَذَلِكَ الْيَوْمَ هُمْ عِنْدِي

مُسْتَوْدَعَ سِرِّي وَأَصْحَابَ أَبِي حَقًّا. إِذَا أَرَادَ اللَّهُ بِأَهْلِ الْأَرْضِ

سُوءًا صَرَفَ بِهِمْ عَنْهُمْ السُّوءَ. هُمْ نُجُومٌ شِيعَتِي أَحْيَاءُ

وَأَمْوَاتًا. هُمُ الَّذِينَ أَحْيَوْا ذِكْرَ أَبِي. بِهِمْ يَكْشِفُ اللَّهُ

كُلَّ بَدْعَةٍ، يَنْفُونَ عَنْ هَذَا الدِّينِ إِنْتِحَالَ الْمُبْطِلِينَ

وَتَأْوِيلَ الْغَالِينَ.

May Allah sanctify

neither his soul nor the souls of his likes! He reviled some personalities whom my father used to entrust with the lawful and the unlawful matters that have been decided by Almighty Allah and they were the store of his knowledge

Similarly, these very persons are the hoards of my secrets and true companions of my father. If Almighty Allah wills to pour a misfortune on the inhabitants of this earth, he may save them from this misfortune for the sake of these persons in particular. They are verily the stars of my followers

(i.e. Shi`ah) in their lifetimes and after their death. It is they who

revived the affairs of my father. By them, Almighty Allah exposes all heresies. They save this religion from the fabrications of the wrongdoers and

.the misinterpretations of the exaggerators

لَا قَدَّسَ اللَّهُ رُوحَهُ، وَلَا قَدَّسَ مِثْلَهُ!

إِنَّهُ ذَكَرَ أَقْوَامًا كَانَ أَبِي اتَّيَمَّنَهُمْ عَلَى حَلَالِ اللَّهِ

وَحَرَامِهِ، وَكَانُوا عَيْبَهُ عِلْمِهِ. وَكَذَلِكَ الْيَوْمَ هُمْ عِنْدِي

مُسْتَوْدَعٌ سِرِّي وَأَصْحَابُ أَبِي حَقًّا. إِذَا أَرَادَ اللَّهُ بِأَهْلِ الْأَرْضِ

سُوءًا صَرَفَ بِهِمْ عَنْهُمْ السُّوءَ. هُمْ نُجُومٌ شِيعَتِي أَحْيَاءٌ

وَأَمْوَاتًا. هُمُ الَّذِينَ أَحْيَوْا ذِكْرَ أَبِي. بِهِمْ يَكْشِفُ اللَّهُ

كُلَّ بَدْعَةٍ، يُنْفُونَ عَنْ هَذَا الدِّينِ إِنْتِحَالَ الْمُبْطِلِينَ

وَتَأْوِيلَ الْغَالِينَ.

May Allah sanctify

neither his soul nor the souls of his likes! He reviled some personalities whom my father used to entrust with the lawful and the unlawful matters that have been decided by Almighty Allah and they were the store of his knowledge

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(i.e. Shi`ah) in their lifetimes and after their death. It is they who

revived the affairs of my father. By them, Almighty Allah exposes all heresies. They save this religion from the fabrications of the wrongdoers and

.the misinterpretations of the exaggerators

”?The Imam (‘a) then wept. I (the reporter) asked, “Who are these

:The Imam (‘a) answered

مَنْ

عَلَيْهِمْ صَلَوَاتُ اللَّهِ، وَعَلَيْهِمْ رَحْمَتُهُ أَحْيَاءَ وَأَمْوَاتًا:

بُرَيْدُ الْعَجَلِيُّ وَأَبُو بَصِيرٍ وَزُرَّارَةُ وَمُحَمَّدُ بْنُ مُسْلِمٍ.

Allah’s blessings and

mercy be upon them in their lifetimes and after their death. They are Burayd

[\(1\)](#) al-`Ujali, Abu-Basir, Zurarah, and Muhammad ibn Muslim.

:Dawud ibn Sarhan has reported that he heard Imam al-Sadiq (‘a) saying

p: ٣٧

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ١٨:١٠٥, H. ٢٥ – ١

إِنِّي

لَأُحَدِّثُ الرَّجُلَ بِالْحَدِيثِ، وَأَنْهَاهُ عَنِ الْجِدَالِ وَالْمِرَاءِ

فِي دِينِ اللَّهِ، وَأَنْهَاهُ عَنِ الْقِيَاسِ، فَيَخْرُجُ مِنْ عِنْدِي

فَيَتَأَوَّلُ حَدِيثِي عَلَى غَيْرِ تَأْوِيلِهِ... إِنَّ أَصْحَابَ أَبِي

كَانُوا زِينًا أَحْيَاءَ وَأَمْوَاتًا. أَعْنَى زُرَّارَةَ وَمُحَمَّدَ بْنَ

مُسْلِمٍ وَمِنْهُمْ لَيْثُ الْمُرَادِيِّ وَبُرَيْدُ الْعُجَلِيِّ. هَؤُلَاءِ

الْقَائِلُونَ بِالْقِسْطِ، هَؤُلَاءِ الْقَوَّامُونَ بِالْقِسْطِ، هَؤُلَاءِ

السَّابِقُونَ السَّابِقُونَ أَوْلِيكَ الْمُقَرَّبُونَ.

When I hold a discourse with some men and warn them
against argument and disputation in matters concerning the religion of
Almighty Allah and against analogy, they misinterpret my discourse as soon as
....they leave me

The companions of my father were good examples in their
lifetimes and after their death. These are Zurarah, Muhammad ibn Muslim
.Layth al-Muradi, and Burayd al-Ujali. It is these people who speak fairly
It is these people who are the maintainers of justice. It is these who are

[\(1\)](#) (the foremost—the foremost who are drawn near to Allah.)

The companions of my father were good examples in their
lifetimes and after their death. These are Zurarah, Muhammad ibn Muslim
.Layth al-Muradi, and Burayd al-Ujali. It is these people who speak fairly

It is these people who are the maintainers of justice. It is these who are

[the foremost—the foremost who are drawn near to Allah.](#)

Undertaking the Mission of Issuing Verdicts (۲)

The Holy Imams (‘a) specially directed the best among their companions and those distinguished by knowledge and virtue to undertake the mission of issuing verdicts and reporting their traditions to the next generations of the virtuous community. Sometimes, the Holy Imams (‘a) would direct these elite companions to give legal opinions to the Muslims of other sects according to each individual’s sect so that these personalities would take their natural role in the Muslim community and, at the same time, maintain

p: ۳۸

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ۱۸:۱۰۶, H. ۲۶ – –۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ۱۸:۱۰۶, H. ۲۶ – –۲

.the virtuous community and its particularities as a favor

In this respect, Imam al-Sadiq (‘a) is reported to have said to Mu`adh ibn Muslim al-Nahawi (the grammarian), “I have been informed that you sit in the mosque and give
”legal opinions to people

Yes, I do,” Mu`adh answered, “and I wanted to ask you about this before I left you.“
As I sit in the mosque, people come to ask me questions. When I know that the asker is an opponent of you, I answer him according to the other sects’ opinion. When I know that the asker is a follower of you, I answer him according to what you have said about his question. However, it happens that a man whose sect I cannot recognize comes to me, so I answer by saying that so-and-so scholar says this, and so-and-so scholar says that. Hence, I include your sayings along with the others’
”opinions

(The Imam (‘a) answered, “Good, continue in this way, because I myself do it.”(1)

:Imam al-Sadiq (‘a) is also reported to have said

إِعْرَفُوا

مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا يُحْسِنُونَ مِنْ رِوَايَاتِهِمْ عَنَّا.

فَإِنَّا لَا نَعُدُّ الْفَقِيهَ مِنْهُمْ فَتِيهًا حَتَّى يَكُونَ مُحَدِّثًا.

Recognize the ranks of our

followers (i.e. Shi`ah) according to the extent to which they master reporting

our traditions. Verily, we cannot consider one to be a real jurisprudent

(i.e. faqih) until one is a proven traditionist (i.e. reporter of our)

(traditions

The Imam (‘a) was asked, “Is it possible that a faithful believer receives from the angels directly?”

He answered:

(الْمُؤْمِنُ) يَكُونُ مُفَهَّمًا،

وَالْمُفَهَّمُ الْمَحَدَّثُ.

A faithful believer may receive explanations from the angels. Hence, one who receives explanations is receiving them directly from

(the angels.)

Asking people to refer to well-versed scholars (۳)

The Holy Imams (‘a) used to draw the attention of the masses towards referring to the elite companions and distinguished scholars in questions of religion in general and religious laws in particular so that the structure of the virtuous community could be accomplished in their lives. In this way, when the next generations of the virtuous community would refer to the well-versed scholars in religious issues, this significant feature would be automatically entrenched in the milieu of the virtuous community

Ahmad ibn Ishaq has reported that he asked Imam Abu’l-hasan al-Riza (‘a), “With whom should I deal? From whom should I take (answers to my religious questions)?”

The Imam (‘a) answered

الْعُمَرِيُّ

ثِقَتِي، فَمَا أَدَى عَنِّي فَعَنِّي يُؤَدِّي، وَمَا قَالَ عَنِّي فَعَنِّي

يَقُولُ. فَاسْمَعْ لَهُ وَأَطِعْ، فَإِنَّهُ الثَّقَةُ الْمَأْمُونُ.

Al-`Umari is my trustee. So, whatever he conveys to you on behalf of me is truly

conveyed on

behalf of me. Whatever he says to you on behalf of me is truly said on behalf
.of me. So, you must listen to and obey him. He is verily, an honest trustee

p: ۴۰

.Al-hurr al-` Amili, Wasa'il al-Shi` ah, ۱۸:۱۰۸, H. ۳۸ --۱

When the reporter put the same question before Imam Abu-Muhammad (‘a), he answered:

الْعَمْرِيُّ وَابْنُهُ ثِقَتَانِ،

فَمَا أَدْيَا عَنِّي فَعَنِّي يُؤَدِّيَانِ، وَمَا قَالَ لَكَ فَعَنِّي

يَقُولَانِ، فَاسْمَعْ لَهُمَا وَأَطِعْهُمَا، فَإِنَّهُمَا الثَّقَتَانِ

الْمَأْمُونَانِ.

Al-`Umari and his son are

trustworthy. So, whatever they convey to you on behalf of me is truly conveyed on behalf of me. Whatever they say to you on behalf of me is truly said on behalf of me. So, you must listen to and obey them. They are verily honest trustees.

The reporter once asked al-`Umari a certain question and al-`Umari answered

مُحَرَّمٌ عَلَيْكُمْ أَنْ تَسْأَلُوا

عَنْ ذَلِكَ. وَلَا أَقُولُ هَذَا مِنْ عِنْدِي، فَلَيْسَ لِي أَنْ أُحْلِلَ

وَلَا أُحْرِمَ.

It is forbidden for you

all (i.e. the Shi`ah) to ask this question. Do not cite such a thing from me

(I have no right to forbid or deem things lawful.)

Isma`il ibn al-Fazl al-Hashimi has reported that he asked Imam al-Sadiq (‘a) about temporary marriage (i.e. mut`ah).

The Imam (‘a) answered

إِلْتَقَى عَبْدَ الْمَلِكِ بْنَ

جُرَيْجٍ فَسَلَّهُ عَنْهَا، فَإِنَّ عِنْدَهُ مِنْهَا عِلْمًا.

You may find ` Abd al-Malik

ibn Jurayh and address this question to him, because he has considerable
knowledge of this matter

The reporter said: I therefore met with ` Abd al-Malik who dictated a great deal of
knowledge to me proving the legality of temporary marriage. Within the matters that
` Abd al-Malik has reported about temporary marriage is

p: ٤١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah, ١٨:١٠٠, H. ٤ - -١

.that its term and number are limitless

I then brought the paper dictated by `Abd al-Malik to Imam al-Sadiq (‘a) and he,
[\(confirming it, replied, “These dictations are true.”](#)⁽¹⁾

Al-Mufazzal ibn `Umar has reported that Imam al-Sadiq (‘a) during a long discourse
:to al-Fayz ibn al-Mukhtar said

فَإِذَا

أَرَدْتَ حَدِيثَنَا فَعَلَيْكَ بِهَذَا الْجَالِسِ.

,If you want to be on familiar terms with our traditions

.you must join the sessions of this man

When I asked our companions about the man whom the Imam (‘a) had indicated, they
[\(answered, “He is Zurarah ibn A`yun.”](#)⁽²⁾

Ali ibn al-Musayyab al-Hamadani has reported that he once said to Imam al-Riza`
(‘a), “My home is far away, and I cannot visit you any time I want. From whom should I
”?acquire matters of the religion

:The Imam (‘a) answered

...مِنْ زَكَرِيَّا بْنِ آدَمَ الْقُمِّيِّ،

الْمَأْمُونِ عَلَى الدِّينِ وَالدُّنْيَا.

You should receive them

from Zakariyya ibn Adam al-Qummi, the one entrusted with worldly and
.religious affairs

The reporter added: When I left, I visited Zakariyya ibn Adam and asked him
[\(everything I needed.](#)⁽³⁾

Abd al-`Aziz ibn al-Muhtadi and al-Hasan ibn `Ali ibn Yaqtin have both reported that they asked Imam al-Riza (a), "We can with difficulty present ourselves before you whenever we want to ask you about what we need from the

p: ۴۲

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ۱۸:۱۰۰, H. ۵ --۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ۱۸:۱۰۴, H. ۱۹ --۲

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ۱۸:۱۰۶, H. ۲۷ --۳

matters of our religion. Is Yunus ibn `Abd al-Rahman so trustworthy that we can
”?receive from him whatever we need about the matters of religion

[\(1\)](#) The Imam (‘a) answered in the affirmative.

Al-Fazl ibn Shadhan has reported `Abd al-`Aziz al-Muhtadi—describing him as the best of the people of Qum he had ever met and the representative of Imam al-Riza (‘a) and one of his elite companions—as saying, “I said to Imam al-Riza, ‘I cannot visit
’?you whenever I want to, so from whom should I acquire the matters of religion

:The Imam (‘a) answered

خُذْ عَنْ يُونُسَ بْنِ عَبِيدِ

الرَّحْمَانِ.

You should take them from

[\(2\)](#) Yunus ibn `Abd al-Rahman.

p: ٤٣

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ١٨:١٠٧, H. ٣٣ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ١٨:١٠٧, H. ٣٤ -- ٢

Point

Judgment, in the sense of deciding judicially which party of two disputants is rightful and which is not, is considered one of the most important issues in the organization of the Muslim community in general and the virtuous community in particular. It is, moreover, one of the basic topics for which the Divine Books were revealed and the Divine Messages were given to Prophets and Messengers of Almighty Allah. This is because judgment is correlated with matters of disputation and contention among people—an issue that coexisted with the first brick in the human structure of life. Throughout the various ages of human progression, this issue has always had such a special significance that it gave man the idea that the issues of government and establishment of states are originally and inseparably connected with the issue of judgment with which the state develops into a social system

Being connected to issues of contention and disputation, judgment seems complicated to some extent. In some cases, both parties of litigation believe that they are right. Moreover, the result of judgment can sometimes be opposite to the factual right causing more complication, since the owner of the right may be judicially forced to abandon his right and keep silent because of a judgment made by a judge

In view of all this, the Holy Qur'an connects faith with surrender to the judgment that

is issued by the Holy Prophet (s). Hence, it

فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no! By your Lord! They

do not truly believe until they make you a judge of that which has become a matter of disagreement among them, and then do not find any resistance in their hearts as to what you have decided and submit with entire submission

The Holy Prophet (s), who is divinely infallible and connected with divine revelation, took precautions for himself and for his authority among Muslims, saying

إِنَّمَا أَقْضِي بَيْنَكُمْ
بِالْبَيِّنَاتِ وَالْأَيْمَانِ، وَبَعْضُكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ،
فَأَيُّمَا رَجُلٍ قَطَعْتُ لَهُ مِنْ مَالِ أَخِيهِ شَيْئًا فَإِنَّمَا قَطَعْتُ
لَهُ بِهِ قِطْعَةً مِنْ نَارٍ.

I can only judge between
you on the bases of evidence and oaths, and some of you may provide their
evidence more convincingly than others. So, if I deem a portion of the
property of someone to be for another, this will mean that I have decided a
[\(a piece of Hellfire for him.\)](#)

Judgment, in the aforesaid tradition, does not include decisions made based on Unseen Divine Knowledge (al-ghayb al-ilahi). Judgments based on presented evidence may sometimes be contrary to actual fact, such as in cases when a plaintiff cannot find evidence to prove his claim, when a defendant swears falsely to gain the decision, or when a defendant refers taking an oath to the plaintiff who refrains from taking it out of fear of Almighty Allah and thus relinquishes his right so that the case is won by the defendant. The defendant might also provide false witnesses who apparently seem righteous and thus the judge may accept their testimony and issue a judgment contrary to reality

The Holy Imams of the Ahl al-Bayt (‘a) encountered a real problem in the milieu of the virtuous community when they attempted to fill this crucial gap in the general system

.of the virtuous community. Therefore, they found a veritable and practical solution

The problem of flawless judgment has various aspects some of which are related to the ruling authority since the position of a judge is an official position that requires permission determined and given by the ruling authority. This is the point of difference between judicature, being a governmental position, and issuance of verdicts, which was practiced by any well-versed scholar, traditionist, or student of jurisprudence without need for permission

Other aspects are related to the executive and procedural power. A judge may settle a dispute by a sentence that he issues, but the actual executor of this sentence is the executive power, such as the police and other governmental agencies that use power to put that sentence into action when a party of the lawsuit refrains from submitting to the judge's sentence. As for the Holy Imams of the Ahl al-Bayt (‘a), they did not .have such executive power

Other aspects are related to the community itself, be it a reluctance of qualified persons to assume this precise and sensitive job or be it the masses' response and .(commitment to the decisions issued by the Holy Imams (‘a

Despite all these impediments, the Holy Imams (‘a) succeeded in creating an active and functioning system of judicature during the span of their actual lifetimes which continued to survive during other ages. To achieve this goal, the Holy Imams (‘a) provided an exceptional form of judgment that is characterized by exactitude, .flexibility, and lucidity. This form can be found in their traditions about judgment

Let us refer to some aspects and steps that the Holy Imams (‘a) developed in order to establish their exceptional form of judgment

A. The Holy Imams (‘a) severely condemned individuals who presented their lawsuits before unjust judges that had been appointed by tyrannical and unjust ruling authorities. Such condemnation was not only based on the probability that such inexperienced judges would issue flawed judgments with regard to the religious law of Islam, but also based on two other important issues

First: The position of a judge is a divinely designated office that none has the right to hold except those well-qualified. Without such qualification, which is both spiritual and practical, judgeship is invalid even where a judge has judged according to that which is true. Hence, unqualified judges are unsuitable for holding this divine position

In this respect, Sulayman ibn Khalid has reported Imam al-Sadiq (‘a) as saying

إِتَّقُوا الْحُكُومَةَ؛ فَإِنَّ

الْحُكُومَةَ إِنَّمَا هِيَ لِلْإِمَامِ الْعَالِمِ بِالْقَضَاءِ الْعَادِلِ فِي

الْمُسْلِمِينَ، كَنَبِيِّ أَوْ وَصِيِّ نَبِيِّ.

Avoid holding the position

of judgeship, because this position must be exclusively held by a leader who is well-versed in judgment and who treats Muslims justly, such as a Prophet

(or a Prophet’s successor (i.e. wasi)).⁽¹⁾

Imam al-Sadiq (‘a) is also reported as saying

الْقَضَاءُ أَرْبَعَةٌ؛

ثَلَاثَةٌ فِي النَّارِ وَوَاحِدٌ فِي الْجَنَّةِ: رَجُلٌ قَضَى بِجَوْرِ وَهُوَ

يَعْلَمُ، فَهُوَ فِي النَّارِ. وَرَجُلٌ قَضَى بِجَوْرِ وَهُوَ لَا يَعْلَمُ،

فَهُوَ فِي النَّارِ. وَرَجُلٌ قَضَى بِالْحَقِّ وَهُوَ لَا يَعْلَمُ، فَهُوَ

فِي النَّارِ. وَرَجُلٌ قَضَى بِالْحَقِّ وَهُوَ يَعْلَمُ، فَهُوَ فِي

الْجَنَّةِ.

There

are four categories of judges—three will be in Hellfire and only one in

;Paradise: (١) a judge that intentionally rules unjustly will be in Hellfire

a judge that rules unjustly because he does not know will also be in (٢)

Hellfire; (٣) a judge that rules according to that which is true but he does

not know will also be in Hellfire; and (٤) a judge that rules according to

that which is true and knows (that he is ruling according to the truth) will

(١) be in Paradise.

Abu-Basir has reported that he, once, said to Imam al-Sadiq (‘a), “It happens that I have to decide about an issue that I have found neither in the Book of Allah nor in the Sunnah. Should we use our view about such issues

:The Imam (‘a) answered

لَا، أَمَا إِنَّكَ إِذَا أَصَبْتَ

لَمْ تُؤْجَرْ، وَإِنْ أَخْطَأْتَ كَذَبْتَ عَلَى اللَّهِ.

No! If you do so and hit

on the correct ruling, you will not be rewarded and if you do and fail to make an accurate ruling, you will have fabricated a forgery against Almighty

(Allah.)

Second: Referring to such false judges is a submission and surrender to the governments of tyrannical and unjust ruling authorities who appoint such unqualified persons as judges. As a result, reference to such judges is regarded as “summoning one another to the judgment of Satan” about which the Holy Qur'an says

p: ٤٨

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ١٨:١١, H. ٤ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ١٨:٢٤, H. ٤ -- ٢

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ
يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

Have you not seen those who

assert that they believe in what has been revealed to you and what was

revealed before you? They desire to summon one another to the judgment of the

Evil One, though they were commanded to deny him, and Satan desires to lead

(them astray into remote error. (٤:٦٠)

Abu-Basir has quoted Imam al-Sadiq (‘a) regarding a man who had a dispute with one of his brethren-in-faith about a property. When the latter asked him to accept a third person of their faith as arbiter, the former refused and insisted on summoning his brother-in-faith to the official court of the unjust ruling authorities

...كَأَنَّ بَمَنْزِلِهِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: {أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا } {

This man is of the same rank of those about whom Almighty Allah has said, “Have you not seen those who

assert that they believe in what has been revealed to you and what was

revealed before you? They desire to summon one another to the judgment of the

(Evil One, though they were commanded to deny him. (٤:٦٠)“[1](#)

Umar ibn hanzalah has reported that he asked Imam al-Sadiq (‘a), “Two of our acquaintances disputed about a debt or an issue of inheritance. They sued one another before the ruling authority and their judges. Is this acceptable

تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى طَاغُوتٍ،

وَمَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُحْتًا وَإِنْ كَانَ حَقُّهُ ثَابِتًا،

لَأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوتِ، وَقَدْ أَمَرَ اللَّهُ أَنْ يُكْفَرَ

بِهِ. قَالَ اللَّهُ تَعَالَى: { أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا }

Anyone who takes their litigation before such judges, be the judge right

.(or wrong, has in reality taken his litigation to the Evil One (Taghut

,Whatever he gains from that court is considered illegally acquired property

even if it is his right. This is because he has taken it through the judgment

,(of the Evil One while Almighty Allah has commanded to deny him (the Evil One

saying, “Have you not seen those who assert that they believe in what has been

revealed to you and what was revealed before you? They desire to summon one

.another to the judgment of Satan, though they were commanded to deny him

(1) (٤:٦٠)

B. On various occasions, the Holy Imams (‘a) laid great stress on this issue so as to achieve a practical goal and create a strong personal deterrent that replaces the executive power of official judges of the unjust ruling authorities. As a step in this way, the Holy Imams (‘a) advised the virtuous community to strongly condemn the corruption, deviation and aggression that the offices of the ruling authorities in general and the system of judicature in particular used against the rights of people

C. In the designation of a judge, the Holy Imams (‘a) followed a method characterized by flexibility on the one hand and by proportional power of execution on the other

p: ٥٠

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ١٨:٤, H. ٤ -- ١

They used to ask the disputant parties to choose for themselves an arbitrator and reach an agreement on selecting a judge, as is mentioned in the accepted tradition (i.e. maqbulah)⁽¹⁾ of `Umar ibn hanzalah and the authenticated tradition (i.e. muwaththaqah) of Abu-Basir

Some scholars believe that such traditions do not denote a judge in the ordinary meaning, but give explanations of the qualities of the arbitrators of judgment and conciliation, because they specify as condition the consent of the two parties.⁽²⁾ However, the last statement in the tradition involved apparently shows that it denotes the designation of judges

D. The Holy Imams (‘a) gave general, simplified, and clear-cut qualifications that must be held by a judge whose words are taken as final judgment in the case that many judges disagree about a question (i.e. a chief-judge

Umar ibn hanzalah has reported that he asked Imam al-Sadiq (‘a), “Two of our acquaintances disputed about a debt or an issue of inheritance. They sued one another before the ruling authority and their judges. Is this acceptable

:The Imam (‘a) answered

مَنْ تَحَاكَمَ

إِلَيْهِمْ فِي حَقِّ أَوْ ب-اطِلٍ فَإِنَّهُم-تَح-اكُمْ إِلَى الطَّاغُوتِ،

وَمَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُحْتًا وَإِنْ كَانَ حَقًّا ثَابِتًا،

لَأَنَّهُ أَخ-ذَهُ بِحُكْمِ-م الطَّاغُوتِ، وَقَدْ أَمَرَ اللَّهُ أَنْ يُكْفَرَ

بِهِ. قَالَ اللَّهُ تَعَالَى: {أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا }

Anyone who takes their

litigation before such judges, be the judge right or wrong, has in reality taken

his litigation to the Evil One (Taghut). Whatever he gains from that court is considered illegally acquired property, even if it is his right. This is because he has taken it by the judgment of the Evil One while Almighty Allah has commanded to deny him, saying, “Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of Satan, though they (were commanded to deny him. (۴:۶۰

p: ۵۱

An accepted tradition (maqbulah) is that which is admitted by scholars although its – ۱
series of narrators does not meet the qualifications required
Ayatollah Sayyid al-Khu'i, Minhaj al-Salihin, ۱:۴ – –۲

.What should they do instead?” asked the reporter“

:The Imam (‘a) explained

يُنْظَرَانِ

مَنْ كَانَ مِنْكُمْ مِمَّنْ قَدْ رَوَى حَدِيثَنَا وَنَظَرَ فِي حَالَئِنَا

وَحَرَائِمِنَا وَعَرَفَ أَحْكَامَنَا، فَلْيَرْضُوا بِهِ حَكْمًا، فَإِنِّي قَدْ

جَعَلْتُهُ عَلَيْكُمْ حَاكِمًا. فَإِذَا حَكَمَ بِحُكْمِنَا فَلَمْ يَقْبَلْ

مِنْهُ، فَإِنَّمَا اسْتَخَفَّ بِحُكْمِ اللَّهِ وَعَالَيْنَا رَدٌّ، وَالرَّادُّ

عَالَيْنَا الرَّادُّ عَلَى اللَّهِ، وَهُوَ عَلَى حَدِّ الشُّرْكِ بِاللَّهِ.

They should choose one

from among you who has reported our sayings, learnt the questions that we have deemed legal and those we have deemed illegal, and gained knowledge of our judgments; hence, they should accept him as arbitrator, for I proclaim such individuals to be your judges. If the arbitrator then decides according to our judgments, any rejecting party would be belittling the judgment of Allah and rejecting us. Whoever rejects us has in fact rejected Almighty Allah—an act, which is

[\(as grave as polytheism.\)](#)

p: ٥٢

Without doubt, authority (wilayah) and Imamate is the most important divinely designated position in the Islamic system as is openly stated by the Holy Qur'an and the traditions that are authentically reported from the Ahl al-Bayt (‘a), some of which .have been previously cited in this book under different titles

It is also possible to insert the first responsibility (issuance of verdicts or propagation and elucidation of religious issues) and the second responsibility (judgment) within .this very important divinely designated position

The greatness and holiness of this position and the numerousness of tyrants, oppressors and leaders of injustice that have claimed this position might be two reasons that caused the Holy Imams of the Ahl al-Bayt (‘a) to condemn the others who claimed this holy position on the one hand and confirm that the position was .designated to them alone on the other

This may be a convincing explanation for the scarcity of traditions about a decent and well-versed mujtahid having the right of general authority after the Ahl al-Bayt (‘a). The Holy Imams (‘a) confirmed that the general authority was originally their exclusive right in which nobody else shared in order to block any possible psychological or mental gap that might have aroused the idea that others who claim having this authority might have the like of this right or that their right of authority .might be parallel to the divinely designated right of authority of the Holy Imams

It is also noteworthy that all the traditions about the qualities of judges restrict the right of judgeship to the Holy Imams (‘a) except for some reported texts indicating them to be restricted to the arbitrators of conciliation and

Based on such interpretations, a group of jurists are of the opinion that there is no definite text (authentically reported from the Holy Imams (‘a)) involving the designation of the mujtahid for this divine position. Such jurists, however, admit that it is not feasible to leave this divine position unoccupied and lacking a responsible person among the Muslim community, who possesses the essential qualifications (al-qadr al-mutayaqqan) to undertake the responsibility of this position must be a well-qualified mujtahid. These jurists also agree that the well-qualified mujtahid is the most suitable person to occupy this divine position from another type of evidence which is called dalil al-hisbah, meaning evidence that is (derived from necessity).

In any case, some texts that are reported from the Holy Imams (‘a) refer to or can be understood, suggestively or openly, as referring to the general authority of the well-qualified jurist. Apart from exhaustive discussions on each of these texts, we can, in the main, extract this conceptual trend in the Ahl al-Bayt’s building of the system

In the search for general authority, jurists have dealt with this topic. In – –\ sum, some of them have concluded that the general authority of the jurist (wilayat al-faqih) is proven by clear texts reported from the Ahl al-Bayt (‘a), while others have concluded that this position is proven by the reason-based necessity for occupation of this important position by the most qualified person, as well as by other proofs. Thoughtfully but simply, I have discussed this topic in my book entitled al-hukm al-islami bayna al-nazariyyah wa’l-tatbiq (Islamic Government: Theory and Application). Here, I prefer to discuss this topic from the angle of the universal and .conceptual basis rather than other angles

of the virtuous community—entailing that the well-qualified and well-versed .(jurisprudent must undertake the affairs of the general authority (wilayah

More precisely, the position of the general authority is a fact firmly established in the milieus of the Ahl al-Bayt's followers as it has been practiced by the mujtahids and supported by the scholars, irrespective of the evidence proving its transfer to the .well-qualified jurists

However, the most obvious divine text that can be used as evidence proving this general authority for the well-qualified jurists is the aforesaid verse (No. ٤٤) of Surah al-Ma'idah (No. ٥). As for hadith, the best tradition that proves this issue is a :document of Imam al-Mahdi (may Allah hasten his advent) which he himself dictated

وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ

فَارْجِعُوا فِيهَا إِلَى رِوَاةِ حَدِيثِنَا، فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ

وَأَنَا حُجَّةُ اللَّهِ.

As for the events that shall

take place in the future, you must refer them to the reporters of our

traditions, for they are my proofs for you and I am the Proof of Almighty

(Allah.)

This tradition, pointing out 'the events that shall take place in the future', signifies the emerging issues that humanity is bound to encounter in the daily activities of life that will require a religious law to resolve them. In addition, the statement that the reporters of the traditions are the proofs of the Imam (a) for people has been concluded with the statement that the Imam (a) is the Proof of Almighty Allah for people. Of course, this is comprehensive and general. This significance can also be gauged from the traditions describing the qualities of judges. As has been previously discussed, judicial authority is considered to be one of the

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ۱۸:۱۰۱, H. ۹ --۱

.most important and crucial positions of the general authority

The discussion of this topic consummates the Holy Imams' (a) conception about the system of the virtuous community thus: the well-qualified jurist (mujtahid) must conclusively be the religious referential authority of the individuals of the (virtuous community, and such authority undertakes the tasks of the Imam (a

Among the many well-versed jurists, the religious referential authority can be appointed either through direct election by the masses made after investigating the required personal qualities—knowledgeability, decency, experience, competence, and others to which experienced people must testify—after which it becomes obligatory upon them to act upon the verdicts of that mujtahid; or, through indirect election by the masses who elect experienced individuals who in turn elect the general referential authority who then holds the authority of the Holy Imam. Such a process of election and voting cannot take place unless the masses possess the determination and freedom to vote in order to freely express their wills. As a practical example, well-versed scholars of the Islamic Republic of Iran elected the general referential authority and the Constitution of the country upheld their election. (1)

p: ۵۶

Further discussions of this issue have been cited in my book of al-hukm al-islami – bayna al-nazariyyah wa'l-tatbiq (Islamic Government: Theory and Application); Constitution of the Islamic Republic of Iran, Act ۵

CHAPTER TWO: IDENTITY AND ITS ASPECTS

Point

Identity and Its Role .1

Aspects of Identity .2

Specifications of Identity .3

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The identity of the virtuous community comprises the characteristics and features that distinguish the virtuous community from others, including title, origin, personal qualities, category, and rank

The Holy Imams of the Ahl al-Bayt (‘a) took tremendous interest in the matter of identifying the character of the virtuous community and delineating its features because such identification brings about momentous consequences and results that reflect on the common behavior of the individuals of the virtuous community, contribute to shedding light on their goals and progression, and coordinate and organize the contents and purport of their rituals

Firstly, we can clearly conclude that distinguishing the identity and character of the virtuous community contributes greatly towards building the personality of the individuals of the virtuous community on the basis of each individual’s identifying strengths because it is natural for man to express his identity and endeavor to highlight it

Secondly, recognition of identity reveals the nature of one’s affiliations, intellectual, social and political

Thirdly, distinguishing identity establishes the foundations of the virtuous community and stresses close connections, mutual understanding and cooperation between the members of this community

Fourthly, when the essence and constituents of identity are superlative and powerful, it generates power and attracts and influences others. Hence, identity acts as the title and brilliant countenance of the virtuous community which encourages others to join it

Point

The Holy Imams (‘a) outlined the identity of the virtuous community with a number of major aspects representing the message of Islam. Such aspects can be understood from the traditions in which the Imams talk to their followers about their own identities and the features of these demonstrated in the personalities of their followers. The Holy Imams (‘a) drew the attention of their followers to the following aspects:

Islam, the substance and goals of its message (1)

The essential feature identifying the virtuous community was propagating the concepts and terms of the Holy Qur'an and presenting its spiritual and moral content together with the goals of its message. This stems from the fact that the Ahl al-Bayt (‘a) wanted the virtuous community to live within the Muslim community as part of it, undertaking responsibility, having an effect on it, and leaving no stone unturned to achieve the objectives of the system of the virtuous community. Moreover, the Ahl al-Bayt (‘a) wanted the individuals of the virtuous community to act as good and righteous examples for the Muslim nation.

Historical Roots and Past Divine Messages (2)

The Ahl al-Bayt (‘a) confirmed the fact that the existence of the virtuous community was not accidental in the history of Islam being created by exceptional political circumstances which led to depriving the Ahl al-Bayt (‘a) of the leadership of the Islamic government; rather, the virtuous community is a group that from its roots is an extension and goal of past divine messages, exactly like Islam which, as a religion, aspired to confirm its historical roots by verifying all past divine messages and connecting

.(with the call of Prophet Abraham (‘a

(Loyalty to the Ahl al–Bayt (‘a (۳)

The Ahl al–Bayt (‘a) built up in their followers profound loyalty, which included love, support, commitment, covenant, and affiliation to them politically, intellectually and in conduct, which was a distinctive feature differentiating them from other sects and groups.

They also instructed their followers to undertake the responsibilities of this affiliation and to patiently bear difficulties. Such superlative loyalty is necessary because the Ahl al–Bayt (‘a) represent the natural extension of the sealing of prophethood (through the Prophet Muhammad (s)), the survival of the divinely commissioned leadership (of the Holy Imams (‘a)), and the vicegerency of Almighty Allah on earth. They also represent the original line of Islam, which corresponds with the actual understanding of Islam and its sciences, as well as the actual revelation and interpretation of the Holy Qur'an.

Human Nature, Social Dignity, Respect and Honor (۴)

The Ahl al–Bayt (‘a) taught their followers that harmony with human nature, nobility in conduct and fear of God are the criterion of dignity, success and superiority in worldly life and in the sight of Almighty Allah, Who grants elevated ranks to whom He wishes. This aspect of identity is of prime importance because it imbues the personality with the capability of adjusting and coexisting with all humans in order to resist sieges and isolation imposed by political, social, economic and mentally demanding circumstances.

Point

The previously mentioned aspects are obvious from a review of the specifications of identity as presented by the Ahl al-Bayt (‘a) to their followers

Name .1

The Ahl al-Bayt (‘a) gave the name Shi`ah (partisans), mu'min (faithful believer), and muwali (loyalist) to the individuals of the virtuous community. The following traditions bespeak these names and titles

Abu-Basir has reported that Imam al-Baqir (‘a) said to those accompanying him

لِيُهْنِكُمْ

الْإِسْمُ.

Fitting for you is the name

Which name is that? May Allah accept me as ransom for you!" Abu-Basir asked. The Imam (‘a) answered

الشَّيْعَةُ.

Shi`ah

"The people are using this name to dishonor us," one of the companions complained

The Imam (‘a) replied

(وَإِنَّ مِنْ شَيْعَتِهِ لِأَبْرَاهِيمَ)

(فَاسْتَعَانَهُ الَّذِي مِنْ شَيْعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ) فَلْيُهْنِكُمُ الْإِسْمُ.

Almighty Allah says)

in the Holy Qur'an,) "Most surely, Abraham was one of his (Noah's) followers

Shi`ah)." (۳۷:۸۳) "He who was of his party)

".Shi`ah) cried out to him for help against him who was of his enemies)

(So, fitting for you is the name. (۲۸:۱۵)

p: ۶۲

Tafsir al-Qummi ۲:۲۲۳; al-Majlisi, Bihar al-Anwar ۶۸:۱۲, H. ۳۱ as quoted from the – –۱
.previous reference book, yet with little difference

In this tradition, the Imam (‘a) connects the name of Shi`ah with its historical root, that is Prophet Abraham (‘a) who was one of the Shi`ah of Prophet Noah (‘a). He also infers the name from the Holy Qur'an

:Confirming this fact, Abu-Basir reported that he heard Imam al-Sadiq (‘a) saying

نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ،

وَبَيْتِ النُّعْمَةِ، وَبَيْتِ الْبَرَكَهِ. وَنَحْنُ فِي الْأَرْضِ بُتْيَانٌ.

وَشِيعَتُنَا عُرَى الْإِسْلَامِ، وَمَا كَانَتْ دَعْوَةُ إِبْرَاهِيمَ إِلَّا لَنَا

وَشِيعَتِنَا. وَلَقَدْ اسْتَشْنَى اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ إِلَى

إِبْلِيسَ فَقَالَ: {إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ}

We are the Household of

mercy, the House of grace, and the House of blessing. In the earth, we are

the structure and our Shi`ah are the handles of Islam. The prayer of

Prophet) Abraham (‘a) was for none save us and our Shi`ah. Up to the Day of)

,Resurrection, Almighty Allah has excluded us from the sway of Iblis, saying

“(Surely, as regards My servants, you have no authority over them. (۱۵:۴۲)” (۱)

In a previous chapter, we have cited how the Ahl al-Bayt (‘a) treated the name, rafizi, which their enemies used for their followers. They (‘a) showed the historical root of this name, which was the protestation of righteous followers of Prophet Moses (‘a) against the children of Israel when they worshiped the calf and deserted Prophet (Aaron (‘a

.(reference book

As far as origin and “soil of creation” are concerned, the Shi`ah belong to select lines of descent, the most honorable lineages and the purest essences because they belong to the same “soil of creation” to which the Ahl al-Bayt (‘a) belong

Abu-Dharr al-Ghifari is reported as saying: I saw the Holy Prophet (s) striking the shoulder of `Ali ibn Abi-Talib with his hand and saying

يَا عَلِيُّ؛ مَنْ أَحَبَّنَا

فَهُوَ الْعَرَبِيُّ، وَمَنْ أَبْغَضَنَا فَهُوَ الْعِلْجُ. شِيعَتُنَا أَهْلُ

الْبَيْوَاتِ وَالْمَعَادِنِ وَالشَّرَفِ وَمَنْ كَانَ مَوْلَدُهُ صَاحِبًا.

وَمَا عَلَىٰ مِلَّةِ إِبْرَاهِيمَ إِلَّا نَحْنُ وَشِيعَتُنَا. وَسَائِرُ النَّاسِ

مِنْهَا بَرَاءٌ. وَإِنَّ اللَّهَ وَمَلَائِكَتَهُ يَهْدِمُونَ سَيِّئَاتِ

شِيعَتِنَا كَمَا يَهْدِمُ الْقَوْمُ الْبُيُوتَانَ.

O `Ali, whoever loves us

(is a true Arab, and whoever hates us is an unbeliever. Our partisans (Shi`ah are the people of honorable, unique, and highbred households. They are also

(those who are legitimately born. None is following the faith of (Prophet Abraham (‘a) except us and our Shi`ah, while all the others are outside that faith

Verily, Almighty Allah and His angels are demolishing the sins of our Shi`ah

[\(in the same way that people demolish a building.\)](#)

On the authority of Imam `Ali (‘a), Al-harith has reported

Shaykh al-Mufid, al-Amali, pp. ١٤٩. However, in this reference book, the last – –١ sentence of the tradition is recorded in this form: “...in the same way as an axe demolishes a building.” The tradition is also recorded in Shaykh al-Tusi’s al-Amali, pp. ١٩٠–١٩١, H. ٣٢٢. Al-Majlisi, in Bihar al-Anwar ٤٨:٢٣, H. ٤١, has quoted this tradition from .the two earlier reference books

:the Holy Prophet (s) as saying

مَثَلِي مَثَلُ شَجَرِهِ؛ أَنَا
أَصْلُهَا، وَعَلَيَّ فَرْعُهَا، وَالْحَسَنُ وَالْحُسَيْنُ ثَمَرَتُهَا،
وَالشَّيْعَةُ أَوْرَاقُهَا. فَأَبَى أَنْ يَخْرُجَ مِنَ الطَّيِّبِ إِلَّا
الطَّيِّبُ.

The like of me is a tree; I am its
origin, `Ali its branch, hasan and husayn its fruit, and the Shi`ah its
leaves. So, nothing comes out of the good except the good. (1)

:Ibn `Abbas has reported that the Holy Prophet (s) said

يَا عَلِيُّ؛ شِيعَتُكَ هُمْ
الْفَائِزُونَ يَوْمَ الْقِيَامَةِ. فَمَنْ أَهَانَ وَاحِدًا مِنْهُمْ فَقَدْ أَهَانَكَ،
وَمَنْ أَهَانَكَ فَقَدْ أَهَانَنِي، وَمَنْ أَهَانَنِي أَدْخَلَهُ اللَّهُ نَارَ
جَهَنَّمَ خَالِدًا فِيهَا، وَبِئْسَ الْمَصِيرُ. يَا عَلِيُّ؛ أَنْتَ مِنِّي
وَأَنَا مِنْكَ؛ رُوحَكَ مِنْ رُوحِي؛ وَطِينَتَكَ مِنْ طِينَتِي؛ وَشِيعَتُكَ
حُخْلُومًا مِنْ فَضْلِ طِينَتِنَا. فَمَنْ أَحَبَّهُمْ فَقَدْ أَحَبَّنَا، وَمَنْ
أَبْغَضَهُمْ فَقَدْ أَبْغَضَنَا، وَمَنْ عَادَاهُمْ فَقَدْ عَادَانَا، وَمَنْ
وَدَّهْمُ فَقَدْ وَدَّانَا.

.O `Ali, your Shi`ah are the winners indeed on the Day of Resurrection

So, whoever insults any one of them has in fact insulted you, and whoever
insults you has in fact insulted me, and whoever insults me will be sent by

Allah to Hellfire to dwell there forever and miserable shall be that fate. O

Ali, you are part of me and I am part of you. Your soul is part of my soul`

and your clay (of creation) is part of my clay. Your Shi`ah were created from

,the remainder of our clay. So, whoever loves them has in fact loved us

whoever hates them has in fact hated us, whoever antagonizes them has in fact

antagonized us, and whoever is devoted to them has in fact been devoted to

(US... (2

p: 65

Shaykh al-Tusi, al-Amali, pp. 353, H. 731; al-Majlisi, Bihar al-Anwar 68:24, H. 45, as - 1

.quoted from the previous reference book

Shaykh al-Saduq, al-Amali, pp. 66, H. 32; Muhammad ibn `Ali al-Tabari: Bisharat al- -2

Mustafa, pp. 42, H. 31, al-Majlisi, Bihar al-Anwar 68:7, H. 1, as quoted from the previous

.reference books

At the same time, these origins carry human, social, and Islamic aspects, because the most important point in the supremacy and purity of lineage is legitimacy of birth, purity of faith and excellence of result

Qualities .۳

As far as qualities of the individuals of the virtuous community are concerned, the Ahl al-Bayt (‘a) described their followers with descriptions derived from the Holy Qur'an, such as salihun (righteous people), ulu’l-albab (men of excellent reason), awilya' allah (friends of Allah), musallun (performers of prayers), ashab al-yamin (companions of the right hand), khayr al-bariyyah (the best of creatures), and others

:Abu-Basir is reported to have quoted Imam al-Sadiq (‘a) as saying

وَقَدْ

ذَكَرَكُمْ اللَّهُ تَعَالَى بِقَوْلِهِ: {وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا} فَرَسٌ --وَلِ اللَّهِ فِي سِي

ة--ذَا الْمَوْضِعِ عِ «النَّبِيُّ-وَن.» وَنَحْ---نُ «الصِّ-دِّيقُونَ وَالشُّ-هَدَاءِ.»

وَأَنْتُمْ مُمُّ «الصِّ-الْحُونَ.» وَأَنْتُمْ وَاللَّهُ شِيعَتُنَا.

Almighty Allah has mentioned you, saying, “Whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets, the truthful, the martyrs, and the good. And goodly company they are! (۴:۶۹)” In this case, Allah’s Messenger represents the prophets’, and we represent ‘the truthful and the martyrs’ and you ‘represent ‘the good’. You are, by Allah, our Shi`ah

:The Imam ('a) has also said

لَقَدْ ذَكَرَكُمْ اللهُ فِي كِتَابِهِ حَيْثُ قَالَ: {هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ} فَنَحْنُ الَّذِينَ نَعْلَمُ،
وَأَعْدَاؤُنَا الَّذِينَ لَا يَعْلَمُونَ. وَشِيعَتُنَا أُولُو الْأَلْبَابِ.

Almighty Allah has also mentioned you in His

Book, saying, “Are those who know and those who do not know alike? Only the men of understanding are mindful. (۳۹:۹)” We represent ‘those who know’ and our enemies represent ‘those who do not know’ and our Shi` ah represent ‘the

(men of understanding.’)

:ome jurisprudents have reported the following from Imam `Ali Amir al-Mu'minin (‘a

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) أَتَدْرُونَ مَنْ أَوْلِيَاءُ اللَّهِ؟ هُمْ نَحْنُ
وَأَتْبَاعُنَا فَمَنْ تَبِعَنَا مِنْ بَعْدِهِمْ. طُوبَى لَنَا وَطُوبَى لَهُمْ
أَفْضَلُ مِنْ طُوبَى لَنَا.

Almighty Allah)

says,) “Now surely, the friends of Allah— they shall have no fear nor shall they grieve. (۱۰:۶۲)” Do you know who the friends of Allah are? They are we our followers, and those who shall follow us afterwards. A good final state will be ours and a better final state will be theirs

He was asked, “O Amir al-Mu'minin, what is the meaning of ‘a better final state will be theirs’? We and they are of the same state, are we not

:The Imam (‘a) answered

لَا،

لَا نَهُمُ حُمَلُوا مَا لَمْ تُحْمَلُوا عَلَيْهِ، وَأَطَاقُوا مَا لَمْ

تُطِيقُوا.

No, you are not, because they shall stand what you have

[\(not stood and they shall endure what you have not endured.\)](#)

p: ٤٧

Allamah Al-Majlisi, Bihar al-Anwar ٢٧:١٢٣-١٢٥, H. ١١١ as quoted from al-Kaf`ami,` -١

.Faraj al-Kurab

Tafsir al-`Ayyashi ٢:١٢٤, H. ٣٠; `Allamah al-Majlisi, Bihar al-Anwar ٤٨:٣٤, H. ٧٢ as -٢

.quoted from the previous reference book

Muhammad ibn al-Fuzayl has reported Imam al-Riza (‘a) commenting on the following holy verse

إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

Except those who...

(pray--those who are constant at their prayer. (٧٠:٢٢-٢٣)

:The Imam (‘a) said

أُولَى-كُ

وَاللَّهِ أَصْحَابُ الْخَمْسِينَ مِنْ شِيعَتِنَا -- أ. {الْمُصَلِّينَ} أُولَى-كُ أَصْحَابُ الْخَمْسِ ص-لَوَاتٍ مِنْ

شِيعَتِنَا. أ. {عَلَى صَلَاتِهِمْ دَائِمُونَ} هُمْ وَاللَّهِ مِنْ شِيعَتِنَا.

’Those who pray‘

stands for some of our Shi`ah who offer fifty prayers (a day), and ‘those who

are constant at their prayer’ stands for some of our Shi`ah who perform the

five prayers (a day). ‘The companions of the right hand’ are, by Allah, some

(of our Shi`ah. (١)

:Anbasah al-`Abid has reported the following`

,Commenting on the following holy verse

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ

Every soul is held in

,(pledge for what it earns except the people of the right hand. (٧٤:٣٨-٣٩)

:Imam al-Baqir (‘a) said

هُم شِيعَتُنَا أَهْلَ الْبَيْتِ.

These are the Shi`ah of the

[\(Ahl al-Bayt.\)](#)

p: ٤٨

haraf al-Din al-Astrabadi, Ta'wil al-Ayat al-2ahirah ٢:٧٢٤, H. ٤; `Allamah al-Majlisi, -١
Bihar al-Anwar ٨٧:٤٤, H. ٤٠ as quoted from the previous reference book
Al-Barqi, al-Mahasin ١:٢٧٥, H. ٥٣٤; `Allamah al-Majlisi, Bihar al-Anwar ٤٨:٢٩, H. ٥٨ as -٢
quoted from the previous reference book

Ya`qub ibn Maytham has reported that he found the following tradition in the book of his father. Imam `Ali (‘a) is reported to have said that he heard the Holy Prophet (s) saying

:Almighty Allah has said

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَوْلَىٰكَ هُمْ خَيْرُ النَّاسِ

As for those who“

”(believe and do good, surely they are the best of creatures. (۹۸:۷)

:The Holy Prophet (s) then turned his face towards (Imam) `Ali (‘a) and said

نَعَمْ. أَنْتَ يَا عَلِيُّ

وَشِيعَتِكَ. وَمِيعَادُكَ وَمِيعَادُهُمُ الْحَوْضُ غُرًّا مُحَجَّلِينَ

مُكَحَّلِينَ مُتَوَجِّينَ.

Yes, it is. O `Ali, it is

you and your Shi`ah (who are the best of creatures). Our promised meeting

place with them shall be at the Divine Pond. They shall be bright brow

(marked, dark-eyed with kohl, and crowned.)

:Jabir has reported Imam al-Baqir (‘a) as follows

,Commenting on this holy verse

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَوْلَىٰكَ هُمْ خَيْرُ النَّاسِ

As for those who“

”(believe and do good, surely they are the best of creatures. (۹۸:۷)

:The Imam said

Allamah al-Majlisi, Bihar al-Anwar ٤٥:٥٣-٥٤, H. ٩٦ as quoted from Abu'l-Fath al-` -١ Karajaki, Kanz al-Fawa'id. See also Tafsir Ibn Jarir al-Tabari ٣٠:١٧١; al-Suyuti, al-Durr al-Manthur ٨:٥٨٩; Ibn hajar al-` Asqalani, al-Sawa`iq al-Muhriqah, pp. ١٤١

هُم شِيعَتُنَا أَهْلَ الْبَيْتِ.

These are the Shi`ah of

[\(1\) the Ahl al-Bayt.](#)

Undoubtedly, such descriptions apply to individuals of the virtuous community granting an identity when they construct inside themselves the supreme significance that is inspired by these descriptions

Numerous are the traditions that prescribe the behavior of the Shi`ah and their commitment to their beliefs. Some of these traditions have also been previously cited in the discussion of “Goals and Particularities”. One of the comprehensive traditions in this respect is the following, reported by Abu-Basir from Imam al-Sadiq (‘a

شِيعَتُنَا أَهْلُ الْوَرَعِ

وَأَهْلُ الْوَفَاءِ وَالْأَمَانَةِ وَأَهْلُ الزُّهْدِ وَالْعِبَادَةِ،

أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ،

الْقَائِمُونَ بِاللَّيْلِ وَالصَّائِمُونَ بِالنَّهَارِ، يُزَكُّونَ

أَمْوَالَهُمْ، وَيَحْجُونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

Our Shi`ah are the people

of piety, faithfulness, and honesty. They are the people of asceticism and

worship. They perform fifty-one units of prayer in a single day and night

They pass their nights with devotional acts and their days with fasting. They

purify their wealth, go on pilgrimage to the House of God, and refrain from

[\(2\) committing any forbidden act.](#)

Al-Barqi, al-Mahasin ١:٢٧٥, H. ٥٣٧; al-Majlisi, Bihar al-Anwar ٤٨:٣٠, H. ٥٩ as quoted – ١
from the previous reference book
haykh al-Saduq, Sifat al-Shi`ah, pp. ٢; `Allamah al-Majlisi, Bihar al-Anwar ٤٨:١٤٧, H. –٢
.٣٣ as quoted from the previous reference book

As far as the affiliation of the individuals of the virtuous community is concerned, the Ahl al-Bayt (‘a) emphasize that these individuals are devoted to Almighty Allah, Islam, the Holy Prophet (s), and the Ahl al-Bayt (‘a), because they are actually part of the Ahl al-Bayt (‘a) in affiliation and heredity, and the Ahl al-Bayt (‘a) are the nearest to Almighty Allah, the Holy Prophet (s), and Islam on the basis of the following rule that is stated by the Holy Qur'an

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

Most surely, the nearest of people to Abraham are those who followed him and this Prophet and those (who believe. (۳:۶۸)

In addition, it has been uninterruptedly reported that the Holy Prophet (s) said about Salman of Persia

سَلْمَانَ مِنَّا أَهْلَ الْبَيْتِ.

Salman belongs to us—the Ahl al-Bayt

That the followers and the Shi`ah are adjuncts of the Ahl al-Bayt (‘a) has also been borne out in numerous traditions that are reported from them, such as the following

:Umar ibn Yazid has been reported as saying that Imam al-Sadiq (‘a) said to him`

يَا بَنَ يَزِيدَا! أَنْتَ، وَاللَّهِ، مِنَّا أَهْلَ الْبَيْتِ.

O Son of Yazid; by Allah I

.swear it; you are verily part of us—the Ahl al-Bayt

I (the reporter) asked, “May Allah accept me as ransom for you! Do you mean that I
”?am part of Muhammad’s family

p: ٧١

:The Imam answered

إي،

وَاللَّهِ، مِنْ أَنْفُسِهِمْ، يَا عُمَرُ! أَمَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ

وَجَلَّ: {وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ} أَوْ مَا تَقْرَأُ

قَوْلَ اللَّهِ عَزَّ اسْمُهُ: {فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ}

Yes! I swear it by Allah. You

are part of Muhammad's Household themselves, ` Umar. Have you not read Allah's

Book saying, "Most surely, the nearest of people to Abraham are those who

followed him and this Prophet and those who believe; and Allah is the

guardian of the believers. (۳:۶۸)" Have you not read Allah's Book saying, "He

-who follows My ways is of me, and He that disobeys me, You are indeed Oft

(۱) (forgiving, Most Merciful. (۱۴:۳۶))

:adir has reported Imam al-Sadiq (a) as saying

أَنْتُمْ آلُ مُحَمَّدٍ. أَنْتُمْ

آلُ مُحَمَّدٍ.

You all are Muhammad's

(۲) household. You all are Muhammad's household.

: (This is similar to the aforementioned saying of the Holy Prophet (s

سَلْمَانَ مِنَّا أَهْلَ الْبَيْتِ.

Salman belongs to us—the

.Al-` Ayyashi has recorded in his book of Tafsir (i.e

p: ٧٢

Shaykh al-Tusi, al-Amali pp. ٤٥, H. ٥٣; ` Allamah al-Majlisi, Bihar al-Anwar ٩٨:٢٠, H. ٣٢ -١

.(as quoted from the previous reference book

Al-Barqi, al-Mahasin ١:٢٣٨, H. ٤٣٥; ` Allamah al-Majlisi, Bihar al-Anwar ٩٨:٢٨, H. ٥٣ (as -٢

.(quoted from the previous reference book

:exegesis of the Holy Qur'an) that Imam al-Sadiq (‘a) said

مَنْ

تَوَلَّى آلَ مُحَمَّدٍ--وَقَدَّمَ لَهُمْ عَلَى جَمِيعِ النَّاسِ بِمَا

قَدَّمَهُمْ مِنْ قَرَابَةِ رَسُولِ اللَّهِ فَهُوَ مِنْ آلِ مُحَمَّدٍ

لِمَنْزِلَتِهِ عِنْدَ آلِ مُحَمَّدٍ، لَا أَنَّهُ مِنَ الْقَوْمِ

بِأَعْيُنِهِمْ، وَإِنَّمَا هُوَ مِنْهُمْ بِتَوَلِّيهِ إِلَيْهِمْ وَاتِّبَاعِهِ

إِيَّاهُمْ. وَكَذَلِكَ حُكِمَ اللَّهُ فِي كِتَابِهِ: {وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَبِإِنَّهُمْ مِنْهُمْ} وَقَوْلُ إِبْرَاهِيمَ: {فَمَنْ تَبِعَنِي فَبِإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَبِإِنَّكَ غَفُورٌ رَحِيمٌ}

Whoever maintains

allegiance to Muhammad’s Household and prefers them to all other people

because of their relation to Allah’s Messenger, is considered one of

Muhammad’s Household in the light of his status with them, but not one of the

actual members of Muhammad’s Household; rather, he is one of them on the

basis of maintaining allegiance to them and following them. This is the very

judgment of Almighty Allah that He has declared in His Book, saying, “He

,amongst you that turns to them for friendship is of them.” (٥:٥١) Similarly

Prophet Abraham (‘a) has stated (as quoted in the Holy Qur'an), “He who follows My

,ways is of me

”.and He that disobeys me, You are indeed Oft- forgiving, Most Merciful

(١)(١٤:٣٦)

Rank .٥

Regarding the rank, merit, reward, status with Almighty Allah, and intellectual category that the followers of the Ahl al-Bayt (‘a) deserve, the Ahl al-Bayt (‘a) substantiate that the Shi`ah deserve the utmost in all these areas

:Imam `Ali ibn Abi-Talib (‘a) is reported to have said

p: ۷۳

Tafsir al-`Ayyashi ۲:۲۳۱, H. ۳۴; `Allamah al-Majlisi, Bihar al-Anwar ۵۸:۳۴, H. ۷۳ (as – –۱)
.(quoted from the previous reference book

يُخْرِجُ أَهْلَ وَلَايَتِنَا

يَوْمَ الْقِيَامَةِ مِنْ قُبُورِهِمْ مُشْرِقَةً وَجُوهُهُمْ، مَسْتُورَةً

عَوْرَاتُهُمْ، آمِنَةً رُوعَاتُهُمْ، قَدْ فُرِّجَتْ عَنْهُمْ الشَّدَائِدُ،

وَسُهِّلَتْ لَهُمُ الْمَوَارِدُ، يَخَافُ النَّاسُ وَلَا يَخَافُونَ، وَيَحْزَنُ

النَّاسُ وَلَا يَحْزَنُونَ، وَقَدْ أُعْطُوا الْأَمْنَ وَالْإِيمَانَ،

وَأَنْقَطَعَتْ عَنْهُمْ الْأَحْزَانُ، حَتَّى يُحْمَلُوا عَلَى نُوقٍ بَيْضٍ لَهَا

أَجْنِحَةٌ، عَلَيْهِمْ نَعَالٌ مِنْ ذَهَبٍ شَرَكُهَا التُّورُ، حَتَّى

يَقْعُدُونَ فِي ظِلِّ عَرْشِ الرَّحْمَنِ عَلَى مَنَابِرٍ مِنْ نُورٍ، بَيْنَ

أَيْدِيهِمْ مَائِدَةٌ يَأْكُلُونَ مِنْهَا حَتَّى يَفْرَغَ النَّاسُ مِنَ

الْحِسَابِ.

On the Day of

Resurrection, the loyalists to us come out of their graves with bright faces and covered private parts, secured against horror. Their sufferings will have been relieved and their paths will be made easy-to-pass. All people will be terrified, but our loyalists will not; and all people will be aggrieved, but our loyalists will not, because they will have already been granted security and faith; therefore, their sorrows will have stopped. Their feet in golden sandals wearing ropes of light, they will be taken on white winged camels to the Throne of the All-beneficent Lord where they will sit under the shadow of the Throne on stages of light. Before them, there will be a dining-table from

[\(which they will eat until the judgments of others come to an end.\)](#)

:Salman al-Farisi—may Allah have mercy upon him—narrated the following

p: ٧٤

Al-himyari al-Qummi, Qurb al-Isnad, pp. ١٠١-١٠٢, H. ٣٤١; al-Majlisi, Bihar al-Anwar - ١
(٥٨:١٥, H. ١٧ (as quoted from the previous reference book

كُنْتُ ذَاتَ يَوْمٍ

جَالِسًا عِنْدَ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، إِذْ أَقْبَلَ

عَلِيَّ بْنَ أَبِي طَالِبٍ، عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: «أَلَا

أُبَشِّرُكَ؟» قَالَ: «بَلَى، يَا رَسُولَ اللَّهِ.» قَالَ: «هَذَا حَبِيبِي

جَبْرَائِيلُ يُخْبِرُنِي عَنِ اللَّهِ، جَلَّ جَلَالُهُ، أَنَّهُ قَدْ أَعْطَى مُجِبَّكَ

وَشِبَعَتَكَ سَبْعَ خِصَالٍ: الرَّفْقَ عِنْدَ الْمَوْتِ، وَالْأُنْسَ عِنْدَ

الْوَحْشَةِ، وَالنُّورَ عِنْدَ الظُّلْمَةِ وَالْأَمْنَ عِنْدَ الْفَزَعِ،

وَالْقِسْطَ عِنْدَ الْمِيزَانِ، وَالْجَوَازَ عَلَى الصُّرَاطِ، وَدُخُولَ

الْجَنَّةِ قَبْلَ سَائِرِ النَّاسِ مِنَ الْأُمَّمِ بِثَمَانِينَ عَامًا.»

I was sitting with the Holy Prophet (s) when `Ali ibn Abi-Talib (‘a) joined us ,The Holy Prophet (s) said to him, “O `Ali, may I convey to you good news?” “Yes Allah’s Messenger! You may,” answered `Ali. The Holy Prophet (s) said, “My dear Archangel Gabriel has just informed me that Almighty Allah bestowed seven blessings on those who love and follow you. These are (١) gentleness at the moment of death, (٢) leisure while alone in the grave, (٣) light in the ,darkness of the grave, (٤) security from the horror of the Day of Resurrection impartiality at the Scale, (٥) permission to pass the Discriminating (٥) Bridge, and (٧) entrance to Paradise eighty years before the other nations.”(١)

:Zayd ibn `Ali has reported on the authority of his fathers that Imam `Ali (‘a) said

شَكَوْتُ إِلَى رَسُولِ اللَّهِ،

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، حَسَدَ مَنْ يَحْسِدُنِي، فَقَالَ: «يَا
عَلِيُّ، أَمَا تَرْضَى أَنْ تَكُونَ أَوَّلَ أَرْبَعَةٍ يَدْخُلُونَ
الْجَنَّةَ؟ أَنَا وَأَنْتَ وَذُرَارِينَا خَلْفَ طُهُورِنَا، وَشِيعَتُنَا عَنْ
أَيْمَانِنَا وَشَمَائِلِنَا.»

One day, I complained to
the Messenger of Allah (s) about the envy I had to encounter from others. He
answered me saying, “O `Ali, will it not satisfy you that you are one of the
first four to enter Paradise? These four are I, you, our descendants being
[behind us, and our Shi`ah being to the right and left of us.](#) [۲](#)

p: ۷۵

Shaykh al-Saduq, al-Amali, pp. ۴۱۶, H. ۵۴۸; `Allamah al-Majlisi, Bihar al-Anwar ۸۶:۹, – – ۱
.H. ۴ as quoted from the previous reference book
Allamah al-Majlisi, Bihar al-Anwar ۶۵:۱۷. See also al-Muttaqi al-Hindi, Kanz al-` – – ۲
`Ummal ۱۲:۴۹, H. ۳۴۲۰۰; Ibn `Asakir, Tarikh ۲:۳۲۹, H. ۸۳۵; Ibn hajar, al-Sawa`iq al-
(Muhriqah, pp. ۱۶۱) (with a little difference in some words

:Al-Daraqutni has recorded that the Holy Prophet (s) is reported to have said

يَا

أَبَا الْحَسَنِ، أَمَا إِنَّكَ وَشِيعَتَكَ فِي الْجَنَّةِ.

O Abu'l-hasan! Most surely, your Shi`ah and you shall be in Paradise. (1) ib al-Baghdadi, Tarikh Baghdad ١٢:٢٨٩. (2) imah, in company with `Ali, visited him. The Holy Prophet (s) said to `Ali

أَنْتَ وَأَصْحَابُكَ فِي

الْجَنَّةِ، أَنْتَ وَشِيعَتَكَ فِي الْجَنَّةِ.

You and your companions

shall be in Paradise. You and your Shi`ah shall be in Paradise... (3) ib al-Baghdadi, Tarikh Baghdad ١٢:٣٥٨. (4) - Ibn hajar al-`Asqalani, al-Sawa`iq al-Muhriqah pp. ١٦١; al-Kha (5)

Through a chain of authority that is connected to Anas ibn Malik, al-Mughazili reported the Holy Prophet (s) to have said

يَدْخُلُ

مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ.

Seventy thousand individuals from my nation shall enter

.Paradise free of the calling to account

p: ٧٦

Al-Kha -- ١

Abu-Sa`id al-Khidri has reported Ummu-Salamah (the Holy Prophet's wife) as -- ٢ narrating that the Holy Prophet (s) was in her chamber when Fa

Ibn hajar al-`Asqalani, al-Sawa`iq al-Muhriqah pp. ١٤١; al-Kha – ٣-

4- أَنْتَ وَأَصْحَابُكَ فِي الْجَنَّةِ، أَنْتَ وَشِعْتُكَ فِي الْجَنَّةِ. You and your companions shall be in Paradise.

...You and your Shi`ah shall be in Paradise

ib al-Baghdadi, Tarikh Baghdad ١٢:٣٥٨-٥

:He (s) then turned his face towards (Imam) `Ali and said

هُم شِيعَتُكَ وَأَنْتَ

إِمَامُهُمْ.

These are your Shi`ah, and

[you are their leader \(i.e. Imam\).](#)

:Imam al-Baqir (‘a) is reported to have said

إِنَّ اللَّهَ، عَزَّ وَجَلَّ،

أَعْطَى الْمُؤْمِنَ ثَلَاثَ خِصَالٍ: الْعِزَّ فِي الدُّنْيَا وَالدِّينِ،

وَالْفَلَاحَ فِي الْآخِرَةِ، وَالْمَهَابَةَ فِي صُدُورِ الْعَالَمِينَ.

Verily, Almighty Allah has

granted the faithful believers three qualities: (١) dignity in worldly and

religious affairs, (٢) success in the Hereafter, and (٣) veneration in the

[\(hearts of people.](#)

Imam al-Riza (‘a) has reported on the authority of his fathers that the Holy Prophet (s)

:said

إِنَّ الْمُؤْمِنَ يُعْرَفُ فِي

السَّمَاءِ كَمَا يَعْرِفُ الرَّجُلُ أَهْلَهُ وَوَلَدَهُ، وَإِنَّهُ أَكْرَمُ

عَلَى اللَّهِ، عَزَّ وَجَلَّ، مِنْ مَلِكٍ مُتَقَرَّبٍ.

Verily, the faithful

believer is known in the heavens in the same way as one knows his wife and

children, and he is more favorite in the sight of Almighty Allah than an

[archangel.](#)

p: ۷۷

Shaykh al-Mufid, Kitab al-Irshad ۱:۴۲; `Allamah al-Majlisi, Bihar al-Anwar ۶۸:۳۱, H. – ۱
۶۶ (as quoted from the previous reference book); Ibn al-Mughazili, al-Manaqib, pp.
۳۹۳, H. ۳۳۵; Ibn hajar, Lisan al-Mizan ۴:۳۵۹-۳۶۰; al-Khawarizmi, al-Manaqib, pp. ۳۲۸, H.
.۳۴۳

Shaykh al-Kulayni, al-Kafi ۸:۲۳۴, H. ۳۱۰; Shaykh al-Saduq, al-Khisal ۱:۱۵۶, H. ۱۵۷; al- – ۲
.Majlisi, Bihar al-Anwar ۶۸:۱۶, H. ۲۱ as quoted from the previous reference book
Shaykh al-Saduq, `Uyun Akhbar al-Riza ۱:۳۷, H. ۶۲; al-Majlisi, Bihar al-Anwar ۶۸:۱۸- – ۳
.۱۹, H. ۲۶ as quoted from the previous reference book

In addition, many traditions have revealed the high ranks that the followers of the Ahl al-Bayt (‘a) will win in the Next World

:Abu-Basir has reported Imam al-Sadiq (‘a) as saying

وَاللَّهِ، مَا بَعَدَنَا غَيْرُكُمْ،

وَإِنَّكُمْ مَعَنَا فِي السَّنَامِ الْأَعْلَى، فَتَنَافَسُوا فِي الدَّرَجَاتِ.

By Allah I swear, none

comes immediately after us save you (i.e. the Shi`ah). You shall be with us

[\(on the Supreme Summit. So, compete with each other for gaining ranks. \(1\)](#)

Moreover, the Ahl al-Bayt (‘a) applied the ranks mentioned in the Holy Qur'an to their followers, including al-sabiqun (the foremost in faith) and al-fa'izun (the winners

Ibn `Abbas is reported to have said that he once asked the Holy Prophet (s) about the interpretation of Almighty Allah's saying

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ

And those foremost in

faith will be foremost in the Hereafter. This group will be those nearest to

(Allah; in the Gardens of Bliss. (56:10-12)

:The Holy Prophet (s) answered

قَالَ لِي جِبْرَائِيلُ: ذَاكَ عَلِيٌّ وَشِيعَتُهُ، هُمْ

السَّابِقُونَ إِلَى الْجَنَّةِ، الْمُقَرَّبُونَ

مِنَ اللَّهِ بِكَرَامَتِهِ لَهُمْ.

Archangel) Gabriel told me that these are `Ali and his)

Shi` ah. They shall precede all others to Paradise and they are the nearest to

[Allah due to the honor that He shall confer upon them.](#)

p: ٧٨

Al-Barqi, al-Mahasin ١:٢٣٨, H. ٤٣٣; al-Majlisi, Bihar al-Anwar ٤٨:٢٧-٢٨, H. ٥١ as - -١

.quoted from the previous reference book

Shaykh al-Mufid, al-Amali, pp. ٢٩٨, H. ٧; Shaykh al-Tusi, al-Amali, pp. ٧٢, H. ١٠٤; - ٢

`Allamah al-Majlisi, Bihar al-Anwar ٤٨:٢٠, H. ٣٣ as quoted from the previous reference

.books

Imam al-Riza (‘a) has reported on the authority of his fathers that the Holy Prophet (s) :said

شِيعَهُ

عَلَيَّ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

The partisans (Shi`ah) of

[\(1\)](#) Ali are the winners on the Day of Resurrection.

Jabir ibn Yazid has reported (Imam) Muhammad ibn `Ali al-Baqir (‘a) as saying: When I asked Ummu-Salamah, the Holy Prophet’s wife, about `Ali ibn Abi-Talib, she :answered that she had heard the Holy Prophet (s) saying

إِنَّ

عَلِيًّا وَشِيعَتَهُ هُمُ الْفَائِزُونَ.

Verily, `Ali and his

[\(2\)](#) Shi`ah are the winners.

إِنَّ

عَلِيًّا وَشِيعَتَهُ هُمُ الْفَائِزُونَ.

Verily, `Ali and his

[\(3\)](#) Shi`ah are the winners.

It is understood that these represent the four previously mentioned aspects of the identity of the virtuous community: the Islamic, historical, political, and human .aspects

Through these features and specifications, the identity of the faithful believer, who maintains true allegiance to Almighty Allah, the Holy Prophet (s), and the Ahl al-Bayt (‘a), can be defined as part of the general system that the Ahl al-Bayt (‘a) set forth for

individuals of the virtuous community to manage their affairs and delineate their
.conduct

p: ٧٩

Shaykh al-Saduq, `Uyun Akhbar al-Riza ١:٥٧, H. ٢٠١ and al-Amali, pp. ١٤٩-١٥٠, H. ١٤٦; -١
`Allamah al-Majlisi, Bihar al-Anwar ٤٨:٩, H. ٥ as quoted from the previous reference
.books

Shaykh al-Saduq, Kitab al-Irshad ١:٤١, `Allamah al-Majlisi, Bihar al-Anwar ٤٨:٣١, H. -٢
.٤٤ as quoted from the previous reference books

Shaykh al-Saduq, Kitab al-Irshad ١:٤١, `Allamah al-Majlisi, Bihar al-Anwar ٤٨:٣١, H. -٣
.٤٤ as quoted from the previous reference books

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p: 8.

Relationship between the Virtuous Community and the Religious Referential . ١
Authority

Internal Relations of the Virtuous Community . ٢

External Relations with Other Communities . ٣

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p: ۸۲

Relationship between the Virtuous Community and the Religious Referential Authority

The relationship between the individuals of the virtuous community and the religious referential authority is the basic organizational bond that takes charge of the affairs of these individuals because the religious authority represents the pivot while the individuals represent the foundation of this system

:The features of this relationship can be summarized in the following points

The representative of religious and political loyalty—the purport of the relationship (١) in the system of the virtuous community—is the righteous individual with all his general and perfective qualities, exhibiting decency, experience, courage, and the basic feature, reason, which leads to the capability of deducing religious laws from their sources. This is a point that differentiates the religious referential authority from the Prophet or an Imam. A Prophet or Imam is designated by name for his office, while a religious referential authority is designated by specifications and qualifications

This loyalty takes several forms at various levels: at the level of feelings like love, affection, and veneration; at the level of behavior and social conduct, such as respect and reverence; at the level of commitment and obligation, such as allegiance and covenant; or at the level of performance and practical conduct, including obeisance, compliance, support, listening to instructions, and submitting to commands

In order to thrash out this topic, we have to refer to the fact that a religious referential authority can be a referential

authority in the issuance of verdicts and the explication of religious duties; in adjudication and making judgments among disputant parties; or in management, social and political affairs where his orders must be carried out and his administration .accepted

All these responsibilities can be contained in one referential authority provided that he is qualified enough and able to undertake all of them. There can be more than one religious referential authority when proficiencies differ in their levels or when the general referential authority cannot undertake all these responsibilities at the same time or in the same region. In such cases, it becomes necessary to refer to the most skilled authority in a certain field—i.e., to refer to one authority in case of need of a religious answer about a certain issue, refer to another in case of judgment and to a third in social or political affairs—in a certain region. Such being the case, religious referential authority, as an office, can be individualized according to each well-qualified authority's competence, qualification, and sound experience

Islam has determined the criteria for worthiness in such a way that the qualities (۲) become the organizational scale for the virtuous community. These qualities include belief in Almighty Allah, the message of Islam and Imamate; piety; hard work; knowledge; and precedence in sacrifice. The organizational relationship of the virtuous community with the referential authority and leadership and the assessment .of individuals concerning the religious authority depend upon the above

The nature of this relationship is generally compulsory; that is, it is obligatory upon (۳) the individuals of the virtuous community to carry out the instructions and orders of the religious referential authority. Another feature is that each party must ,unavoidably undertake its own responsibilities

carry out its duties, and retain all the rights which are connected to and inspired by .religious duties.(1) Hence, there is no alternative for either of the two parties

:This correlation can exist and be achieved through two converging activities (4)

The first is carried out by the religious referential authority who undertakes the divinely commanded responsibilities, including propagating religion, sanctifying it and .educating people

The second activity is carried out by the faithful believers who are required to undertake the mission of investigating the nominees for holding the office of the religious referential authority so as to arrive at the truth, choosing the most qualified scholar for this office and bonding with this most righteous and most reliable person (i.e. the most upright and virtuous mujtahid). Having reached the truth, the faithful .believers are then required to commit themselves morally and religiously to this bond

:Imam `Ali (a) has said

أَيُّهَا النَّاسُ، إِنَّ لِي
عَلَيْكُمْ حَقًّا، وَلَكُمْ عَلَيَّ حَقٌّ. فَأَمَّا حَقُّكُمْ عَلَيَّ
فَالنَّصِيحَةُ لَكُمْ، وَتَوْفِيرُ فِتْنَتِكُمْ عَلَيَّكُمْ، وَتَعْلِيمُكُمْ
كَيْلًا تَجْهَلُوا، وَتَأْدِيبُكُمْ كَيْمًا تَعْلَمُوا. وَأَمَّا حَقِّي
عَلَيْكُمْ، فَالْوَفَاءُ بِالْبَيْعَةِ، وَالنَّصِيحَةُ فِي الْمَشْهَدِ
وَالْمَغِيبِ، وَالْإِجَابَةُ حِينَ أَدْعُوكُمْ، وَالطَّاعَةُ حِينَ أَمْرُكُمْ.

O people, I have a right

over you and you have a right over me. As for your rights over me, they are to counsel you, pay you your dues fully, teach you so that you do not remain ignorant, and instruct you in the code of behavior that you must act upon. As

for my rights over you, they are to fulfill the obligation of allegiance, give support whether present or absent, respond when I call upon you, and obey

[\(when I order you.\)](#)

p: ٨٥

This topic has been discussed in an independent thesis entitled the Relationship – ١ between the Islamic Leadership and the Muslim Community as Derived from Nahj al-Balaghah. This thesis has been published in an independent brochure .Nahj al-Balaghah, Sermon No. ٣٤ – –٢

To sum up, the religious referential authority (marji`) is required to undertake his religious, political, social, and juristic role, while the faithful believer (mu'min) is required to investigate whether the marji` meets the qualifications, terms, and regulations that must be enjoyed by the one who assumes this office so that the mu'min can realize the truth and take the exact stance that he is religiously required to take, on the basis of the indubitable Prophetic tradition which reads

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ

زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever dies before

[\(1\)](#) recognizing the authority (i.e. Imam) of his time has died as a non-Muslim.

:Another tradition confirms

فَانظُرُوا عَلِمَكُم هَذَا

عَمَّن تَأْخُذُونَهُ.

You must then consider the

[\(2\)](#) source from which you take your knowledge.

On the other hand, and as far as this relationship is

p: ٨٤

1- Ahmad ibn hanbal, al-Musnad ٤:٩٤; al-Tabarani, al-Mu`jam al-Kabir ١٠:٣٥; al-Shahristani, al-Milal wa'l-Nihal ١:١٧٢; Ibn Abi'l-hadid, Sharh Nahj al-Balaghah ٩:١٥٥; al-Muttaqi al-Hindi, Kanz al-Ummal ١:٢٠٧-٢٠٨; al-Qanaduzi, Yanabi` al-Mawaddah, pp. ١١٧ (Ed. Istanbul ١٣٧).

2- Shaykh al-Kulayni, Usul al-Kafi ١:٣٢ H. ٢ - ٢

concerned, the individuals of the virtuous community have always identified their referential authority and religious leader to the extent that such recognition has become one of the general religious matters that characterize the followers of the Ahl al-Bayt (‘a) who commit themselves to it. This is known as taqlid (i.e. reference to a well-qualified scholar to learn the religious verdicts or positions on various affairs of .life

It is however not necessary for the referential authority and the religious leader to get to know all the individuals of the community, since he can undertake his responsibilities and duties towards the virtuous community without knowing each and .every individual in person

We can now make out the basic differences between the system of the virtuous community and other standard party organizations, in which loyalty is usually given to the organization not the righteous individual and privileges are given according to activities within the organization not according to the actual qualifications of the members. Moreover, the activities of such organizations are maintained through the undertakings of the founders to gain new members, while in the system of the virtuous community, the matter is the opposite—the faithful members of the virtuous community are required to investigate the validity of the leader and elect the one .most qualified and appropriate for this office

Another difference is that sometimes the leadership has to be revealed and sometimes concealed, while in the system of the virtuous community the leadership .must be fully recognized by all the individuals

Thus the organizational scene in ordinary parties, when aiming to form an all-inclusive structure from within, is quite the opposite of the organizational scene in the system of the

virtuous community established by the Ahl al-Bayt (‘a) (the system of the religious
referential authority)

The rules for establishment of any party inside the system of the virtuous community
will be discussed under the title of ‘establishment

Point

The Ahl al-Bayt (‘a) established the limits and content of the relationship between the religious leadership and the nation after clarifying the significance of their authority and Imamate in the sphere of the virtuous community and the general sphere of their followers. They then embarked on organizing their followers by means of marking out .the boundaries of the relationship between their followers and themselves

They presented and confirmed the following two forms of relationships, which were .required simultaneously, and declared that they complemented one another

Direct Connection

The first form of relationship is a direct connection of individuals of the virtuous community with the Holy Imams of the Ahl al-Bayt (‘a) and with the religious leadership by means of meetings, visits, correspondence, listening to their instructions and directives, undergoing the difficulties of journeys to reach them and taking advantage of possible opportunities to meet with them at times of .congregational gathering, such as the hajj season

The Ahl al-Bayt (‘a) paid much attention to such means of connection; therefore, they used to send letters, use messengers, and write precepts involving general .instructions for their Shi`ah and followers

A large number of traditions and texts can be observed focusing on this course and concentrating on using this form and style in order to embody the relationship between the leadership and the people. Other traditions imply that the Ahl al-Bayt (‘a) .and their Shi`ah used to practice this type of relationship with dedication

In this respect, there are many reported texts entailing that the acme of hajj is to
meet and visit the Holy Imams (a).

Through an authentic chain of authority, Shaykh al-Kulayni has reported Imam
Muhammad al-Baqir (a) as saying

إِنَّمَا أَمْرَ النَّاسِ أَنْ

يَأْتُوا هَذِهِ الْأَحْجَارَ فَيَطَّوَّفُوا بِهَا ثُمَّ يَأْتُونَا

فَيُخْبِرُونَا بِوِلَايَتِهِمْ، وَيَعْرِضُوا عَلَيْنَا نَصْرَهُمْ.

Actually, people have been

ordered to come to these stones and circumambulate them and then come to us

(1) to show their loyalty to us and offer their support for us.

Jabir has reported Imam al-Baqir (a) as saying

تَمَامُ الْحَجِّ لِقَاءُ

الْإِمَامِ.

The acme of hajj is to

(2) visit the Imam.

Yahya ibn Yasar has reported that he and his companions once went on hajj and then
visited Imam al-Sadiq (a) who said to them

حَاجَّ بَيْتِ اللَّهِ وَرُؤِيَ

قَبْرِ نَبِيِّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَشِيعَةِ آلِ مُحَمَّدٍ،

هَنِيئًا لَكُمْ.

O pilgrims of Almighty

Allah's House, visitors of His Prophet's tomb, and partisans (Shi`ah) of

(Muhammad's Household, congratulations! ﴿﴾

Dharir al-Muharibi is reported to have said that he once said to Imam al-Sadiq (a), "In
". His Book, Almighty Allah has ordered me something and I would like to carry it out

.What is it?" the Imam (a) asked"

Dharir replied, "It is His saying, "Then, let them complete

p: ٩٠

.Shaykh al-Kulayni, al-Kafi ٤:٥٤٩, H. ١ - -١

.Shaykh al-Kulayni, al-Kafi ٤:٥٤٩, H. ٢ - -٢

.Shaykh al-Kulayni, al-Kafi ٤:٥٤٩, H. ٣ - -٣

the rites prescribed for them, perform their vows, and circumambulate the Ancient
”(House. (٢٢/٢٩

:The Imam (‘a) explained

{ثُمَّ لِيَقْضُوا تَفَنَّهُمْ} لِقَاءِ الْإِمَامِ، {وَلِيُؤْفُوا نُدُورَهُمْ} تِلْكَ الْمَنَاسِكُ.

Completion of the rites is

.to meet the Imam, and performing of the vows is to do the rituals

Abdullah ibn Sinan said: When I heard this, I came to Imam al-Sadiq (‘a) and asked`
:him for the interpretation of this holy verse. He (‘a) answered

{ثُمَّ لِيَقْضُوا تَفَنَّهُمْ} أَخَذُ الشَّارِبِ وَقَصُّ الْأَظْفَرِ وَمَا شَابَهُ
ذَلِكَ.

It means to cut some of

.the hair of your mustache, to trim your nails, and the like

I said, “May Allah accept me as your ransom! Dharih al-Muharibi has told me that you
”.had interpreted this verse into the meeting of the Imam and the doing of the rituals

:The Imam (‘a) replied

صَدَقَ ذَرِيحٌ

وَصَدَقْتَ! إِنَّ لِلْقُرْآنِ ظَاهِرًا وَبَاطِنًا، وَمَنْ يَحْتَمِلُ مَا

يَحْتَمِلُ ذَرِيحٌ؟

Both Dharih and you are truthful. The Qur'an has exoteric

and esoteric meanings. Who can comprehend what Dharih can? (1)

:Imam al-Sadiq (‘a) is also reported to have said

إِذَا حَجَّ أَحَدُكُمْ

فَلْيُخْتِمِ حَجَّهُ بِنِيَارَتِنَا، لِأَنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

,When you go on hajj, you must seal it with visiting us

[\(2\)](#) because this is the acme of the hajj.

p: ٩١

1 - 4. Shaykh al-Kulayni, al-Kafi ٤:٥٤٩, H. ٤ - ١

2 - 1. Shaykh al-Saduq, `Ilal al-Shara'i`, pp. ٤٥٩, S. ٢٢١, H. ١ - ٢

In addition to these narrations, there are others encouraging visiting the Holy Imams (a) during their lifetimes and after their death.

Muhammad ibn Sinan has reported on the authority of Muhammad ibn `Ali that the Holy Prophet (s) said to Imam `Ali (a):

يَا

عَلِيُّ، مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَمَاتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَمَاتِكَ أَوْ زَارَ ابْنَيْكَ فِي حَيَاتِهِمَا أَوْ بَعْدَ مَمَاتِهِمَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُخَلِّصَهُ مِنْ أَهْوَالِهَا وَشَدَائِدِهَا حَتَّى أَصْبِرَهُ مَعِيَ فِي دَرَجَتِي.

O `Ali, whoever visits me in my lifetime or after my death or visits you in your lifetime or after your death or visits your two sons in their lifetimes or after their death, I guarantee that I shall save him from the horrors and tribulations of the Day of Resurrection such that I bring him up to my rank. (1)

Other traditions that are reported from the Ahl al-Bayt (a) assert that they are in wait for and in expectation of their Shi`ah to visit them.

Ali ibn `Abd al-`Aziz has reported that he heard Imam al-Sadiq (a) saying`

وَاللَّهِ، إِنِّي لِأَحِبُّ رِيحَكُمْ وَأَرْوَا حُكْمَكُمْ وَرُؤُوسَيْتُمْ وَزِيَارَتَكُمْ، وَإِنِّي لَعَلَى دِينِ اللَّهِ وَدِينِ مَلَائِكَتِهِ؛ فَأَعِينُونِي عَلَى ذَلِكَ بِوَرَعٍ. أَنَا فِي الْمَدِينَةِ بِمَنْزِلَةِ الشَّعْرَةِ، أَتَقَلِّقُ حَتَّى أَرَى الرَّجُلَ مِنْكُمْ

By Allah

I swear, I do love your fragrance and your souls and I love meeting you on your visits to me. I am verily following the religion of Allah and of His angels, so help me continue this way by means of piety that you show. In al-Madinah, I live like a hair. I keep on shaking until I see one of you and [feel comforted by his presence.](#)

p: ٩٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٢٥٧, H. ١٦ -- ١

.Al-Barqi, al-Mahasin ١:٢٦٤, H. ٥١٠ -- ٢

Confirming this course, some traditions indicate that the Ahl al-Bayt (‘a) ordered their followers to wait until they would have an opportunity to meet them in the case where they (i.e. the followers) were in doubt concerning opposing narrations reported to them from their Imams

In the last part of the famous accepted tradition of `Umar ibn hanzalah, the Imam (‘a) instructed him saying

إِذَا كَانَ ذَلِكَ، فَأَرْجُهُ

حَتَّى تَلْقَى إِمَامَكَ، فَإِنَّ الْوُقُوفَ عِنْدَ الشُّبُهَاتِ خَيْرٌ مِنْ

الْإِفْتِحَامِ فِي الْهَلَكَاتِ.

If such (doubt) takes

place, you must suspend it until you meet your Imam. Verily, to stop at

dubious matters is better than to engage oneself in matters that bring about

[\(1\).perdition.](#)

This is one of the distinctive features of the system that the Ahl al-Bayt (‘a) founded for the virtuous community. Organizations, including the military and the secret service, depend upon the sequence of ranks in their connections with the members of their parties, and political or religious leaders of such organizations hide themselves behind curtains or closed doors. On the other hand, the religious and political leaders in the Ahl al-Bayt’s system insisted on direct connections or meetings with the individuals of this community. However, such connection must be made at an appropriate and wide open level within limits imposed for security, unless there is an exceptional situation such as the leader being imprisoned, besieged, or hidden

Deputy System

The second form of relationship is represented by delegating trustworthy (representatives (wakil) to the various regions in which followers of the Ahl al-Bayt (‘a

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۸:۷۶, H. ۱ --۱

live, instructing the followers to refer to these representatives (or deputies) to receive the instructions of the Ahl al-Bayt (‘a) in the case that it is difficult to contact the Holy Imams (‘a) directly. This method was especially employed after the area in which followers lived had expanded

These deputies (who exercised authority for the Ahl al-Bayt (‘a)) played various roles like updating religious laws, conveying political and social conditions, passing on instructions and ethical advice, collecting authorized funds and duties, solving disputations and conflicts that took place, or undertaking certain missions and duties that were connected to Imamate, such as custody of mortmain (i.e. waqf—they supervised the development of property for charitable or religious use) and guardianship of those underage who had no financial supporter. Some of these deputies used to undertake all these missions while others specialized in certain fields

This system seems to have existed, although restrictedly, in the various ages of the Holy Imams (‘a); however, it manifested itself plainly in the age of Imam al-Sadiq (‘a) through the famous personalities whom the Imam (‘a) nominated to do various activities—in the field of jurisprudence as well as other fields. This has been previously discussed in the first chapter under the title ‘Issuance of Verdicts

In the age of Imam al-Kazim (‘a), this system expanded, as is demonstrated by the development of the incident of the al-Waqifah faction⁽¹⁾ whose members had been the deputies

p: ٩٤

Al-Waqifah (literally, those who suspend or cut short) is a faction including those – ١ who cut short the Imamate with Imam Musa ibn Ja`far al-Kazim (‘a) and did not believe in its extension to the following Imams. This name (i.e. waqifah) might also be given to those who cut short the Imamate with other Imams (‘a). However, the general sense of this name refers to those who cut short the Imamate with Imam al-Kazim (‘a). Although there were many reasons for the emergence of this faction, we

will mention only three of them: (١) They aspired for funds and gains which some deputies who had direct, albeit fairly secret, connections with Imam al-Kazim (‘a) used to levy. These funds, from khumus (a one-fifth tax imposed on profits one time only), were paid by the Shi`ah expansively during the age of Imam al-Kazim (‘a)—a topic that will be discussed in the volume entitled Economic System of the Virtuous Community. (٢) The ample political movement of Imam al-Kazim (‘a) and the political changes in the `Abbasid dynasty at the time Harun al-Rashid came to power made many of the individuals of the virtuous community believe that Imam al-Kazim (‘a) would certainly be the Imam who would ‘undertake the Matter’ (i.e. he would be the expected Imam whom the Holy Prophet (s) had predicted to fill the earth with justice), so they lived in a state of waiting and expectation that the Imam would do so. However, the mysterious and surreptitious martyrdom of Imam al-Kazim (‘a) in prison brought to surface good grounds to believe in such claim. (٣) Imam `Ali ibn Musa al-Riza (‘a), Imam al-Kazim’s son and heir, had not yet had a male child to succeed him in Imamate, while the Shi`ah believe that each Imam must be succeeded by his male child up to the twelfth Imam. Seizing this opportunity, the suspenders of Imamate propagated their false claims. However, Imam Muhammad al-Jawad (‘a) was born a relatively long time after the Imamate of Imam al-Riza (‘a). We therefore observe that Imam al-Riza (‘a) was able to almost put an end to this faction through his own .(activities, especially after the birth of Imam al-Jawad (‘a

.of Imam al-Kazim (‘a) and seized the funds of the religious levies

p: ۹۵

In the ages of the following Imams, the deputy system became so permanent that the general sense of this name ‘wakil’ came to express the very sense that entails exercising authority on behalf of the Holy Imams (‘a). In the Minor Occultation Age, this name took its perfect form when the Four Emissaries(۱) undertook a mission more far-reaching than mere deputies. This mission was the general deputation of .the Awaited Imam—may Allah hasten his advent—during the Minor Occultation Age

A deep investigation of the personalities of these Four Emissaries proves that the basic feature on the strength of which a certain person was designated was complete trustworthiness along with capability to undertake and continue the responsibility. Apart from this quality, a designated nominee had to be foremost in knowledge and social conduct. Some persons who lived at the same time as the Four Emissaries were matchlessly well-known for their knowledge and virtue, as proven by the heritage that they left. One of these is Shaykh Muhammad ibn Ya`qub al-Kulayni who is considered to be one of the reformists in the early third century. There were also other persons who enjoyed prominent positions with the Emissaries who had full trust in them to the extent that these persons were deputed to their offices. Nevertheless, .this office was given to those who possessed the highest level of these qualities

Bringing this fact up, Shaykh al-Tusi in his book, Kitab al-Ghaybah, has reported `Ali :ibn Bilal ibn Mu`awiyah al-Muhallabi as saying

p: ۹۶

The Four Emissaries are `Uthman ibn Sa`id al-`Umari, Abu-Ja`far Muhammad ibn -۱
`Uthman ibn Sa`id, Abu'l-Qasim al-husayn ibn Rawh an Nubakhti, Abu'l-hasan `Ali
.ibn Muhammad al-Samari

Our mentors said: We had had no doubt at all that if anything happened to Abu-Ja`far Muhammad ibn `Uthman al-`Umari, none would take his office except Ja`far ibn Muhammad ibn Mattil or his father. Abu-Ja`far used to spend most of his time in Ja`far's house to the extent that he, in the last years of his lifetime, would not eat any food except that which was cooked in the house of Ja`far ibn Ahmad ibn Mattil and his father. Hence, our mentors had no doubt at all that if anything happened to Abu-Ja`far, he would certainly designate Ja`far to the office of deputy. However, when Abu-Ja`far passed away and Abu'l-Qasim al-husayn ibn Rawh was chosen for this office, our companions accepted the matter without objection. They then treated the new emissary in the same way they did Abu-Ja`far. As for Ja`far ibn Ahmad ibn Mattil, he put himself at the disposal of Abu'l-Qasim as he did with Abu-Ja`far until he [\(passed away.\)](#)

This narration refers to the aforementioned fact and, at the same time, reveals the supreme level of sincerity and piety that characterized the personalities of Ja`far ibn Ahmad ibn Mattil and his father

p: ٩٧

Shaykh al-Tusi, Kitab al-Ghaybah, pp. ٢٢٣ (Biography of al-husayn ibn Rawh); Abu'l- ١
.Qasim al-Khu'i, Mu`jam Rijal al-hadith ٤:٥٢

Point

Organizing the internal relationship of the virtuous community(۱) comes second in importance; therefore, the Ahl al-Bayt (‘a) endeavored to establish these relationships on fixed and clear-cut bases. Generally, this aspect is considered an important feature in the organizational framework of any group or community. The only way to perfect the structure of the virtuous community and to build it on clear-cut foundations that are capable of encountering, enduring, and acclimatizing various circumstances is to identify the nature of these relationships and make clear the responsibilities, duties, outcomes, consequences, and form of these relationships

The Ahl al-Bayt (‘a) did actually themselves identify the content, rights, and form of these relationships, which can be seen in the following points

Content of the Relationship

The Ahl al-Bayt (‘a) affirmed that the core of the relationship among the individuals of the virtuous community is the relationship of belief in Almighty Allah and in the message of Islam and loyalty to the Ahl al-Bayt (‘a). In other words, this relationship is the same mutual relationship between two faithful believers, as cited by the Holy Qur'an

p: ۹۸

More details about the system of relationships among Muslims and the believers, – – along with its foundations, bases, regulations, and laws, will be cited in the sixth book of this series. Details of the superstructure of this system will also be cited. Therefore, we will only refer to the general outlines of this system in this chapter

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

As for the believing men and the believing women, they

(are guardians of each other. (٩:٧١)

However, according to the Ahl al-Bayt's teachings, faith must be perfect—a point that characterizes the virtuous community from other groups and communities. Such perfection can be attained only when belief in the divinely commissioned leadership of the Ahl al-Bayt (‘a) and loyalty to them in the capacity of their being the leaders of the Muslim nation as designated by Almighty Allah is attached to the belief in Almighty (Allah and His Prophet (s

In its content, the mutual relationship among the individuals of the virtuous community is not mere faith-based and cordial commitment; rather, it extends to the feelings and emotions in the inner self so that it is characterized by a sense of mutual affection and love for the sake of Almighty Allah and, at the same time, for other believers.

In his book of al-Kafi, Shaykh al-Kulayni has reported through an authentic chain of authority that Abu-`Ubaydah al-hadhaha' reported Imam al-Sadiq (‘a) as saying

مَنْ

أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، فَهُوَ كَمَنْ كَمَلَ إِي-مَانُهُ.

He who loves, hates, and gives for the sake of Allah

[\(1\)](#) actually enjoys perfect faith.

:a`id al-A`raj has reported Imam al-Sadiq (‘a) as saying

مِنْ أَوْثَقِ عُرَى الْإِي-مَانِ أَنْ تُحِبَّ فِي اللَّهِ،

وَتُبْغِضَ فِي اللَّهِ، وَتُعْطَى فِي اللَّهِ، وَتَمْنَعَ فِي اللَّهِ.

,One of the firmest handles of faith is to love, hate

give and withhold exclusively for the sake of Almighty Allah.

p: ۹۹

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۴۳۱, H. ۱ -- ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۴۳۱, H. ۲ -- ۲

Moreover, authentic traditions read that faith and religion are in fact nothing but this love.

In his book of al-Mahasin, al-Barqi, through an authentic chain of authority, reported that Fuzayl ibn Yasar asked Imam al-Sadiq (‘a) whether to love and to hate for Allah’s sake is part of faith.

The Imam (‘a) answered:

وَهَلِ الْإِيمَانُ إِلَّا الْحُبُّ
وَالكُورَةُ؟

Is true faith anything

?other than such love and hate

Then, the Imam (‘a) cited the following Qur'anic verse to confirm his words:

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

Allah has endeared the

faith to you and has made it seemly in your hearts, and He has made hateful

to you unbelief and transgression and disobedience; these it is that are the

[\(1\) \(49:7\)](#) followers of a right way.

According to another authentic report, Imam al-Baqir (‘a) states that this love must be based on belief in Almighty Allah, His Prophet (s), and the Ahl al-Bayt (‘a) and it must (also be based on love and fondness for the Ahl al-Bayt (‘a

Rights of Relationship

The relationship among the individuals of the virtuous community is a relationship of reciprocal rights, responsibilities, obligations, and duties towards one another among

the faithful believers in particular and Muslims in

p: ۱۰۰

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۴۳۵, H. ۱۶; al-Barqi, al-Mahasin ۱:۴۰۹, H. ۹۳۰, - ۱
.published by the Ahl al-Bayt World Assembly

general. These rights can be summed up as follows

Mutual Support: Imam Ja`far al-Sadiq (a) on the authority of his fathers has reported
the Holy Prophet (s) as saying

مَنْ سَمِعَ رَجُلًا يُنَادِي يَا
لِلْمُسْلِمِينَ، فَلَمْ يُجِبْهُ، فَلَيْسَ بِمُسْلِمٍ.

Whoever hears someone

calling for the help of Muslims but fails to respond to him, is not actually

(1) Muslim. (a)

social solidarity: It is obligatory upon each Muslim to conceal the flaws of his brother—
(in-faith, to meet his needs for food, and to help him in his livelihood. (2)

:Abu-Basir has reported Imam al-Baqir (a) as saying

وَلَيْتُنِي أَعُولَ أَهْلِ بَيْتٍ
مِنَ الْمُسْلِمِينَ، أَشْبَعُ جُوعَتَهُمْ وَأَكْسُو عَوْرَتَهُمْ وَأَكْفُو
وَجُوهَهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْجَّ حِجَّةً
وَحِجَّةً... حَتَّىٰ إِنْتَهَىٰ إِلَىٰ عَشْرٍ... وَمِثْلَهَا وَمِثْلَهَا...
حَتَّىٰ إِنْتَهَىٰ إِلَىٰ سَبْعِينَ.

Verily, if I provide for a

Muslim family—sate their hunger, cover their private parts with clothing
and save them from exposing themselves to others in begging—then this is more
favorable for me than going on a hajj pilgrimage and another hajj pilgrimage up

(3) to ten times and even more up to seventy times. (3)

Al-Kha^(۴)ab al-Kufi and Mus`ab ibn `Abdullah have reported that Sadir al-Sayrafi visited Imam al-Sadiq (‘a) when a group of his companions were with him. The Imam : (‘a) said to Sadir

p: ۱۰۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۰۸, S. ۵۹, H. ۱ -- ۱

Details of the rights of the Muslims over each other will be cited in the coming book, -۲
.the Economic System of the Virtuous Community

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۶:۲۵۹-۲۶۰, S. ۲, H. ۱ -- ۳

-۴

يَا سَدِيرُ، لَا تَزَالُ

شِيَعَتُنَا مَرَعِيَيْنَ مَحْفُوظِينَ مَشْتُورِينَ مَعْصُومِينَ مَا أَحْسَنُوا

النَّظَرَ لِأَنْفُسِهِمْ فِيمَا بَيْنَهُمْ وَبَيْنَ خَالِقِهِمْ، وَصَحَّتْ

تِيَابَتُهُمْ لِإِيْمَتِهِمْ، وَبَرُّوا إِخْوَانَهُمْ، فَعَطَفُوا عَلَى ضَعِيفِهِمْ،

وَتَصَدَّقُوا عَلَى ذَوِي الْفَقَاهِ مِنْهُمْ. إِنَّا لَا نَأْمُرُ بِظُلْمٍ،

وَلَكِنَّا نَأْمُرُكُمْ بِالْوَرَعِ، الْوَرَعِ، الْوَرَعِ، وَالْمَوَاسَاهِ،

الْمَوَاسَاهِ لِإِخْوَانِكُمْ، فَإِنَّ أَوْلِيَاءَ اللَّهِ لَمْ يَزَالُوا

مُسْتَضْعَفِينَ قَلِيلِينَ مُنْذُ خَلَقَ اللَّهُ آدَمَ.

O Sadir, our Shi`ah

are safeguarded, protected, concealed, and sheltered as long as they have a good feeling about one another in their inner selves, between their Creator and them, and as long as they act with good intention towards their Imams and act sympathetically towards their brethren-in-faith by means of compassion for the weak among them and giving alms to the needy among them. Most surely, we never order you to carry out an unfair matter; rather, we always order you to be pious, be pious, be pious and to treat your brethren-in-faith the same way you treat yourselves. Verily, the true saints of Allah have been always deemed weak and few in number since Almighty Allah created (Prophet) Adam

(a). (1)

Special Social Relations: A true faithful believer is required to attend to the affairs of

his brother-in-faith when the latter is absent.^(۲) Further duties have been mentioned
:in traditions reported from the Ahl al-Bayt (‘a), such as the following

p: ۱۰۲

.Al-Barqi, al-Mahasin ۱:۲۵۸, H. ۴۹۲ – –۱

This is only one of the obligations of the faithful believers towards each other. In –۲
the coming book of the System of Relationships, we will thrash out this topic over
.again, yet with further details

:Ibrahim ibn `Umar al-Yamani has reported Imam al-Sadiq (‘a) as saying

حَقُّ

الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَشْبَعَ وَيَجُوعَ أَخُوهُ، وَلَا
يَزُورَ وَيَعْطِشَ أَخُوهُ، وَلَا يَكْتَسِي وَيَعْرِى أَخُوهُ، فَمَا
أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ! أَحَبُّ لِأَخِيكَ
الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ، وَإِذَا إِخْتَجْتَ فَسَلَّهُ، وَإِنْ
سَأَلَكَ فَأَعْطِهِ، لَا تَمَلُهُ خَيْرًا وَيَمَلُّهُ لَكَ، كُنْ لَهُ ظَهْرًا
فَإِنَّهُ لَكَ ظَهْرٌ، إِذَا غَابَ فَأَحْفَظْهُ فِي غَيْبَتِهِ، وَإِذَا شَهِدَ
فَزُرَّهُ، وَأَجَلَّهُ وَأَكْرَمَهُ، فَإِنَّهُ مِنْكَ وَأَنْتَ مِنْهُ، فَإِنْ
كَانَ عَلَيْكَ عَاتِبًا فَلَا تُفَارِقْهُ حَتَّى تَسْأَلَ سَمِيحَتَهُ، وَإِنْ
أَصَابَهُ خَيْرٌ فَاحْمِدِ اللَّهَ، وَإِنْ ابْتُلِيَ فَأَغْضُدْهُ، وَإِنْ
تُمَحَّلَ لَهُ فَأَعِنِّهِ، وَإِذَا قَالَ الرَّجُلُ لِأَخِيهِ: أَفُّ،
إِنْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوِلَايَةِ، وَإِذَا قَالَ: أَنْتَ عَدُوِّي،
كَفَرَ أَحَدُهُمَا، فَإِذَا اتَّهَمَهُ إِثْمَاتَ الْإِيمَانِ فِي قَلْبِهِ كَمَا
يُنْمَاتُ الْمِلْحُ فِي الْمَاءِ.

The right of one Muslim over another is that he must not eat his full while the other is starving; he must not quench his thirst while the other is thirsty; and he must not dress himself while the other is naked. How great then the right of one Muslim over another! Love for your Muslim brother what you love for yourself. If you need something, you

should ask it from him, and if he needs something from you, you should give it to him. Do not deprive him of any good thing lest he deprives you of the same. Be his support, for he is your support. You should defend him when he is absent and visit, respect, and honor him when he is present, because he is part of you and you are part of him. If he has words of blame for you, do not leave him before you ask his forgiveness. If he gains something good, then thank Almighty Allah for it, and if a tribulation befalls him, support him. If he is troubled, help him. If one says to one's brother-in-faith, "ugh!" then their friendship has ruptured, and if one says, "You are my enemy!" then one of them has abandoned faith, and if one accuses one's brother-in-faith of something one's faith will dissolve from one's heart in the same way as salt dissolves

[\(in water.\)](#)

p: ١٠٣

.Shaykh al-Kulayni, al-Kafi ٢:١٧٠, H. ٥ -- ١

Form of the Relationship

This mutual relationship must take a specific form in social and political arenas. For that reason, we can see that the Ahl al-Bayt (‘a) presented a certain natural formula to govern these relationships. This special formula was the authorization of holding special meetings that included the individuals of the virtuous community in particular. Having instructed their followers to hold as many meetings and assemblies as possible, the Ahl al-Bayt (‘a) advised them to dedicate these meetings to discussing various affairs, including both public and private affairs, as well as doctrinal, cultural and social issues.

Muhammad ibn `Ali ibn al-husayn has reported Imam al-Sadiq (‘a) as asking Fuzayl, “Do you regularly gather and mention us

”.

Fuzayl answered, “Yes, we do

The Imam (‘a) commented

تِلْكَ الْمَجَالِسُ أَحْبَبُهَا،
فَأَحْيُوا أَمْرَنَا؛ رَحِمَ اللَّهُ مَنْ أَحْيَا أَمْرَنَا. يَا فَضَيْلُ، مَنْ
ذَكَرْنَا أَوْ ذُكِرْنَا عِنْدَهُ فَخَرَجَ مِنْ عَيْنَيْهِ مِثْلُ جَنَاحِ
الدُّبَابِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَلَوْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ
الْبَحْرِ.

I love these sessions

Enliven matters that pertain to us. May Allah have mercy upon him who revivifies

our undertakings! Fuzayl, if one mentions us or listens to events we were engaged in and his eyes shed a tear as small as a fly’s wing, Almighty Allah

[will forgive all his sins even if they were as massive as froth of the seas.](#)

Al-himyari al-Qummi, Qurb al-Isnad, pp. ٣٦, H. ١١٧; `Allamah al-Majlisi, Bihar al- -- ١
.Anwar ٤٤:٢٨٢, H. ١٤ as quoted from the previous reference book

Maysir is reported to have said that Imam al-Baqir (‘a), once, asked him, “Do you (i.e. the Shi`ah) regularly withdraw together to freely discuss various matters

.Yes, we do. I swear it by Allah.” answered Maysir“

:The Imam (‘a) commented

أَمَّا وَاللَّهِ، لَوَدِدْتُ أَنِّي

مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ.

By Allah I swear, I have

(always wished I were also with you in some of these sessions...[1](#))

:Khaythamah has reported that Imam al-Sadiq (‘a) said the following to him

أَبْلَغُ

مَوَالِينَا السَّلَامَ وَأَوْصِيَهُمْ بِتَقْوَى اللَّهِ الْعَظِيمِ، وَأَنْ

يَعُودَ غَثُّهُمْ عَلَى فَقِيرِهِمْ، وَقَوِيُّهُمْ عَلَى ضَعِيفِهِمْ،

وَأَنْ يَشْهَدَ حَيْثُ جَنَازَهُ مَيِّتِهِمْ، وَأَنْ يَتَلَقَّوْا فِي

بُيُوتِهِمْ، فَإِنَّ فِي لِقَاءِ بَعْضِهِمْ بَعْضًا حَيَاةً لِأَمْرِنَا.

رَحِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا.

Convey my compliments to my loyalists and advise them to

show reverence to Almighty Allah: the rich among them must help the poor, the

powerful must help the weak, those alive must attend the funeral ceremony of

the dead, and they must assemble at their homes, for such meetings keep our

activities

(alive. May Allah have mercy upon a servant who keeps our activities alive![2](#))

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١٢:٢٠, H. ١ -- ١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١٢:٢١, H. ٦ -- ٢

Shu`ayb al-`Aqarqufi has reported that he heard Imam al-Sadiq (‘a) saying to his
:companions

إِتَّقُوا اللَّهَ وَكُونُوا إِخْوَةً

بِرَّهَ مُتَحَابِّينَ فِي اللَّهِ، مُتَوَاصِلِينَ مُتَرَاحِمِينَ. تَزَاوَرُوا

وَتَلَاقُوا وَتَذَاكُرُوا أَمْرَنَا وَأَحْيُوهُ.

Be in awe of Almighty

Allah and be devout brethren-in-faith who love each other for the sake of

Almighty Allah, meet each other constantly, and have mercy on one another

(Always exchange visits, meet each other, mention our affairs, and keep them alive.)

It is of note that these meetings were thereafter developed so broadly that they turned into a cultural foundation (as has been cited in a previous chapter) and definite (rituals (as will be cited in coming chapters

p: ١٠٦

The identification of the type and nature of relations between a certain group and other external groups and communities is very important. To apply this to the individuals of the virtuous community, it is important to single out the nature of their relations with other groups, including: (a) Muslims in general, (b) enemies of the Ahl al-Bayt (‘a), (c) enemies of the followers of the Ahl al-Bayt (‘a), (d) despotic ruling authorities, and (e) enemies of Islam, including polytheists, Christians, Jews and Dhimmis⁽¹⁾ that were hostile to Islam. The Ahl al-Bayt (‘a) identified the character of the relationships required towards each of these categories

As a general requirement, the individuals of the virtuous community are instructed to coexist with all Muslims; to cooperate, support, and try to maintain equal terms with them in common affairs related to interests of the Muslim nation and the common doctrines of Islam; to renounce the enemies of Almighty Allah, Islam, and the Ahl al-Bayt (‘a); and to address the hostility of their enemies. At the same time, however, they are required to protect themselves from the vices and aggression of other groups and avoid engaging in intense disputations with them (as will be discussed in the coming book on the Security System

They are also instructed to avoid unjust ruling authorities and refrain from cooperating with them. As for heretic, evil, and wicked people, the Ahl al-Bayt (‘a) instructed their followers to not only boycott them but also resist them under certain conditions and circumstances

¹.Dhimmi is a non-Muslim individual who enjoys protection of the Islamic state –

Regarding their relationship with the general population of Muslims, the Ahl al-Bayt (‘a) confirmed abiding by the principle of coexistence and even taking the initiative to establish good relations based on firm foundations.

According to an authentic tradition, Shaykh al-Kulayni has reported Mu`awiyah ibn Wahab to have said that he, once, asked Imam al-Sadiq (‘a), “What should be the nature of our relations with our people and with those whom we meet

:The Imam (‘a) answered

تُؤَدُّونَ

الْأَمَانَةَ إِلَيْهِمْ، وَتُقِيمُونَ الشَّهَادَةَ لَهُمْ وَعَلَيْهِمْ،

وَتَعُودُونَ مَرْضَاهُمْ، وَتَشْهَدُونَ جَنَائِزَهُمْ.

,You must safeguard the trusts that they deposit with you

bear witness for or against them, visit the sick among them, and attend their

[\(1\) funeral ceremonies.](#)

:Abdullah ibn Sinan has reported that he heard Imam al-Sadiq (‘a) saying`

أَوْصِيَكُمْ

بِتَقْوَى اللَّهِ، وَلَا تَحْمِلُوا النَّاسَ عَلَى أَكْتَافِكُمْ فَتَذِلُّوا.

نَّ اللَّهُ، عَزَّ وَجَلَّ، يَقُولُ فِي كِتَابِهِ: { □ □ □ } عُوْدُوا مَرْضَاهُمْ، وَاحْضُرُوا

جَنَائِزَهُمْ، وَاشْهَدُوا لَهُمْ وَعَلَيْهِمْ، وَصَلُّوا مَعَهُمْ فِي

مَسَاجِدِهِمْ حَتَّى يَكُونَ التَّمْيِيزُ وَتَكُونَ الْمُبَايَنَةُ مِنْكُمْ

وَمِنْهُمْ.

I instruct you to be

God-wary. Do not carry people on your shoulders (i.e. do not abase yourself before others), lest you become humiliated. Verily, Almighty Allah says in His Book, "Speak to people good words. (٢:٨٣)" Visit the sick among them attend their funeral ceremonies, bear witness for and against them, pray with them in their mosques so that both they and you will be distinguished and set

[\(apart.\)](#)

p: ١٠٨

.(Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٢:٥, H. ١ (Ed. Al al-Bayt Foundation -- ١

.(Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٢:٧, H. ٤ (Ed. Al al-Bayt Foundation -- ٢

:Mu`awiyah ibn `Ammar has reported Imam al-Sadiq (‘a) as saying

وَطَّنْ نَفْسَكَ عَلَى حُسْنِ

الصُّحْبَةِ لِمَنْ صَحِبْتَ فِي حُسْنِ خُلُقِكَ، وَكُفِّ لِسَانَكَ وَأَكْظِمِ

غَيْضَكَ وَأَقِلَّ لُغُوكَ، وَتَغْرِسْ عَفْوَكَ وَتَسْحُخِ نَفْسَكَ.

Habituate yourself to excellent company of those who you befriend by demonstrating

,noble conduct, avoiding useless chat, suppressing your rage, reducing vulgarity

(1) [\(instilling forgivingness, and acting magnanimously.\)](#)

Regarding the relationship with despotic ruling authorities and their devotees, the Holy Imams of the Ahl al-Bayt (‘a) insisted that their followers not approve of their deeds and not cooperate with them; on the contrary, they insisted that their followers boycott and resist them when they commit excess in acting unjustly

Through his chain of authority, Shaykh al-Kulayni has reported on the authority of :Talhah ibn Zayd that Imam al-Sadiq (‘a) said

الْعَامِلُ بِالظُّلْمِ

وَالْمُعِينُ لَهُ وَالرَّاضِي بِهِ شُرَكَاءُ ثَلَاثَتُهُمْ.

The doer of injustice, his

supporter, and those who approve of his act are all three partners in the act

(2) [\(of injustice.\)](#)

:Abdullah ibn Sinan reported Imam al-Sadiq (‘a) as saying`

p: ١٠٩

1- (Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٢:٩, H. ٢ (Ed. Al al-Bayt Foundation –

2- (Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٤٤, H. ١ (Ed. Dar Ihya' al-Turath –

مَنْ عَذَرَ ظَالِمًا

بُظْلِمِهِ سَلَطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ، فَإِنْ دَعَا لَمْ

يُسْتَجِبَ لَهُ، وَلَمْ يَأْجِزْهُ اللَّهُ عَلَى ظُلَامَتِهِ.

As to anyone who excuses a wrongdoer for his wrong deed, Almighty Allah shall set up over him one who wrongs him. Then, if he prays, his prayers will not be responded to and he will not be compensated

(for the wrong that has befallen him).⁽¹⁾

:Imam al-Sadiq (‘a) is also reported as saying

إِذَا كَانَ

يَوْمُ الْقِيَامَةِ، نَادَى مُنَادٍ: أَيْنَ الظَّالِمَةُ وَأَعْوَانُ

الظَّالِمَةِ وَأَشْبَاهُ الظَّالِمَةِ، حَتَّى مَنْ بَرَى لَهُمْ قَلَمًا وَلَاقَ

لَهُمْ دَوَاةٌ؟ فَيَجْتَمِعُونَ فِي تَابُوتٍ مِنْ حَدِيدٍ ثُمَّ يُرْمَى

بِهِمْ فِي جَهَنَّمَ.

,On the Day of Resurrection

a caller shall call out, “Where are the wrongdoers, their supporters and their”?associates, even those who sharpened a pen or filled an inkpot for them

Then, all these shall be gathered in an iron casket and thrown into the

(Hellfire).⁽²⁾

Regarding relations with the anti-Shi`ah (Nawasib) and other enemies of the Ahl al-Bayt (‘a) who perpetrate their hostility either purposefully or by ignoring the existence of the Imams, the Ahl al-Bayt (‘a) instructed their followers to renounce such groups

in their hearts while at the same time being courteous to them in order to be saved
from their evil and avoid their harm and aggression

These instructions can be concluded in the traditions that were reported about the
principle of taqiyyah, which will be cited in the coming book, Security System of the
:Virtuous Community. However, let us cite two traditions only

p: ١١٠

.(Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٤٥, H. ٢ (Ed. Dar Ihya' al-Turath -- ١

.(Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:١٣١, H. ١٤ (Ed. Dar Ihya' al-Turath -- ٢

Through an authentic chain of authority, al-Barqi in his book of al-Mahasin has reported on the authority of Ibn Miskan that Imam al-Sadiq (‘a) said to him

إِنِّي لِأَحْسِبُكَ إِذَا شُتِمَ

عَلَيَّ بَيْنَ يَدَيْكَ لَوْ تَسْتَطِيعُ أَنْ تَأْكُلَ أَنْفَ شَاتِمِهِ
لَفَعَلْتُ.

(I believe that if `Ali (‘a

is insulted in your presence, you would even eat the nose of the insulter if
you were able

Ibn Miskan answered, “Yes, I would. May Allah accept me as your ransom! My family
”and I are such

:Imam al-Sadiq (‘a) instructed

فَلَا تَفْعَلْ! فَوَاللَّهِ،

لَرُبَّمَا سَمِعْتُ مَنْ يَشْتُمُ عَلَيَّ وَمَا بَيْنِي وَبَيْنَهُ إِلَّا
إِسْطِوَانَهُ فَأَسْتَتِرُ بِهَا فَإِذَا فَرَعْتُ مِنْ صَلَاتِي فَأَمُرُّ بِهِ
فَأَسَلُّ عَلَيْهِ وَأُصَافِحُهُ.

Well, you must not be such! By Allah (I swear), if I hear someone
insulting `Ali (‘a) while I am beside the column next to him (in a mosque), I
will hide myself behind that column and when I finish my prayer, I will pass

((by, salute, and shake hands with him!))

:Imam al-Sadiq (‘a) is also reported as saying

إِتَّقُوا عَلَيَّ دِينَكُمْ،

وَاحْجُبُوهُ بِالتَّقِيَّةِ، فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ
 لَهُ. إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ، وَلَوْ أَنَّ
 الطَّيْرَ يَعْلَمُ مَا فِي أَجْوَافِ النَّحْلِ مَا بَقِيَ فِيهَا شَيْءٌ
 إِلَّا أَكَلْتُهُ. وَلَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَافِكُمْ،
 أَنْتُمْ تُحِبُّونَنَا أَهْلَ الْبَيْتِ، لَأَكَلُوكُمْ بِاللِّسَانِ
 وَلَنَحْلُوكُمْ فِي السَّرِّ وَالْعَلَانِيَةِ. رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ
 كَانَ عَلَى وِلَايَتِنَا.

!Fear for your religion

Conceal it by means of dissimulation. Verily, faithless is he who does not
 practice taqiyyah (i.e. pious dissimulation). Among people, you (i.e.
 the Shi`ah) are just like bees among birds. Had birds known what there was in
 the abdomens of bees, they would have devoured them. Likewise, had people
 known what faith you carry in your hearts concerning your love for us—the Ahl
 al-Bayt—they would have swallowed you with their tongues and disgraced you
 overtly and covertly. May Allah have mercy upon a servant from among you who

(abides by (the terms of) loyalty to us. (2)

p: ۱۱۱

۱- (Al-Barqi, al-Mahasin ۱:۴۰۵, H. ۹۱۷ (Ed. The Ahl al-Bayt World Assembly – –)
 ۲- Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۴۶۱, S. ۲۴ (wujub al-taqiyyah), H. ۷ – –

Regarding relations with the heretic, the faithless, and their likes, the Holy Imams (‘a) instructed their followers to stay away from and resist this category of people. The same applies to atheists, polytheists, and Christians and Jews hostile to Islam

An authentic tradition that is reported from Abu-hamzah al-Thamali holds that Imam :` Ali ibn al-husayn Zayn al-` Abidin (‘a), in a long discourse, said

إِيَّاكُمْ وَصُحْبَهُ الْعَاصِينَ

وَمَعُونَهُ الظَّالِمِينَ وَمُجَاوِرَةَ الْفَاسِقِينَ. إِخْذَرُوا

فَتَنَّتْهُمْ وَتَبَاعَدُوا مِنْ سَاحَتِهِمْ.

Beware of befriending those

disobedient (to Almighty Allah), helping transgressors, and neighboring the faithless. Be cautious of their seductions and keep yourselves away from

[\(their circles.\)](#)

:Imam al-Sadiq (‘a) reported the Holy Prophet (s) as saying

إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ

وَالْبِدْعِ مِنْ بَعْدِي فَأَظْهِرُوا الْبِرَاءَةَ مِنْهُمْ، وَأَكْثَرُوا

مِنْ سَبِّهِمْ وَالْقَوْلِ فِيهِمْ وَالْوَقِيعَةِ وَبَاهْتُوهُمْ كَيْ لَا

يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ، وَيَحْذَرُهُمُ النَّاسُ، وَلَا

يَتَعَلَّمُوا مِنْ بَدْعِهِمْ، يَكْتُبِ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ

وَيَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ.

When you meet the people of dubiety and heresy (who shall come after me), you must openly denounce them. Curse them, condemn them, bring shame on

them as much as you can, and denounce them so that they will not persist in corrupting Islam further and people will become wary of them and stop listening to their heresies. If you do so, Almighty Allah will record rewards [for you and raise your rank in the Hereafter.](#) [\(۲\)](#)

p: ۱۱۲

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۲۰۳, H. ۳ -- ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۰۸, H. ۱ -- ۲

The Holy Imams (‘a) also conveyed to their followers the necessity of staying at the borders of the Islamic state so as to defend it against the invasions of polytheists and anti-Islam militants

Muhammad ibn Muslim and Zurarah have reported Imam al-Baqir and Imam al-Sadiq (‘a) as saying

الرِّبَاطُ ثَلَاثَةُ أَيَّامٍ،

وَأَكْثَرُهُ أَرْبَعُونَ يَوْمًا، فَإِذَا جَاوَزَ ذَلِكَ فَهُوَ جِهَادٌ.

Ribat (guarding the borders) is three days at least and forty days as a maximum. If it exceeds

[\(1\)](#) this period, it is then jihad.

In spite of this situation, the Ahl al-Bayt (‘a) granted their followers the opportunity to make use of polytheists, when necessary, in order to take refuge in the territories that are under their domination so as to avoid pursuit and persecution when such territories can grant them security against persecution which Muslim territories cannot

hammad al-Samandi has reported that he said to Imam al-Sadiq (‘a), “I usually travel to the cities of the polytheists, but some of our companions claim that if I die in these

p: ١١٣

”territories, I will be added to the group of their dwellers

:The Imam (‘a) asked

يَا حَمَّادُ، إِذَا كُنْتَ تَمَّ
تَذَكَّرُ أَمْرَنَا وَتَدْعُو إِلَيْهِ؟

O hammad, do you mention

?our faith and invite people to it when you are there

:hammad answered affirmatively, so the Imam asked again

فَإِذَا كُنْتَ فِي هَذِهِ
الْمُدُنِ، مُدُنِ الْإِسْلَامِ، تَذَكَّرُ أَمْرَنَا وَتَدْعُو إِلَيْهِ؟

When you live in the

?territories of Muslims, can you mention our faith and invite people to it

.hammad answered negatively

:The Imam then said

إِنَّكَ
إِذَا مِتَّ تَمَّ تُحْشَرُ أُمَّهُ وَحَدَاكَ وَيَسْعَى نُورُكَ بَيْنَ
يَدَيْكَ.

So, if you die there, you will be resurrected alone in an

[independent group and your light will be running before you.](#)

Regarding the relationship with the Dhimmis, the Holy Imams (‘a) persistently instructed their followers to treat this category of people with care, mercy, and justice based on the teachings of Islam

Muhammad ibn Abi-hamzah has reported the following on the authority of a man who
.(had seen Imam `Ali, the Commander of the Faithful (‘a

”?One day, Imam `Ali (‘a) saw an old blind man begging, so he asked, “What is this

”!The attendants answered, “O Commander of the Faithful, he is only a Christian

p: ۱۱۴

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۷۶, H. ۶ --۱

:Imam `Ali (‘a) replied

إِسْتَعْمَلْتُمُوهُ، حَتَّى إِذَا

كَبِرَ وَعَجَزَ مَنَعْتُمُوهُ! أَنْفِقُوا عَلَيْهِ مِنْ بَيْتِ الْمَالِ.

You exhausted his powers till

he became too old to work and then you stopped supporting him! Now, provide

[\(him sustenance from the public treasury.](#)

In an earlier chapter (General Policies), we have referred to the details of some of these topics and we will refer to others in the following volumes (Security System and (the System of Social Relations

Concerning the main point of this topic, there are three forms of relationships that the :virtuous community has with other groups and communities

First Form: Coexistence, openness, and cooperation. This must be the attitude adopted with Muslims in general and with Dhimmis (With Dhimmis these .characteristics must come together with caution against negative reactions

second Form: Renunciation along with dissimulation. This attitude is adopted with the persistent and ignorant enemies of the Ahl al-Bayt (‘a) and the enemies of the virtuous community in an attempt to defend the individuals of the virtuous community .on the one hand and maintain unity of the Muslim nation on the other

Third Form: Resistance and renunciation. This approach should be adopted against .the atheists, the unjust rulers, and the factions of heresy and deviation

.More light will be shed on this topic in a later volume of this series

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CHAPTER FOUR: POLITICAL TRENDS AND FOUNDATIONS

Point

Prelude .۱

(Political Trends during the Ages of the Holy Imams (‘a .۲

Political Policies and Foundations .۳

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The policies and starting points in the general system of the virtuous community embody the fundamental political and social constituents that make up the political and social framework within which the virtuous community functions and on the basis of which it can adopt a stance in all corresponding events and situations

Any group that intends to move forward with accurate and purposeful steps that correspond with its faith and slogans and achieve its goals along the path of perfection must first of all adopt general, fixed policies according to which it can move forward and discontinue. It must also adopt a number of fundamental principles to achieve its goals and act according to a criterion which distinguishes true from false features to be adopted for its movement. These fundamental principles are the distinctive features of a certain group or community

The fundamental principles of the religion of Islam are clearly belief in Almighty Allah and His Oneness; profession of the Holy Prophet Muhammad's message of Islam and Almighty Allah's commands; and belief in the Hereafter and ensuing matters, such as settlement of accounts, judgment, reward, and punishment—which constitute the general doctrinal, intellectual, and ethical basis of a Muslim individual. As a second step, these principles play an independent role in the actions of the Muslim individual

However, the political and social reality involves details that require more identification and clearer delineation. In such cases, advantages are confused with disadvantages, personal views vary to a great extent, and slogans intertwine, making it critical to pinpoint the political and

social frame—especially when we take into consideration the fact that there are various political parties and factions in Muslim communities—through which accurate positions can be assumed and distinctions be made between true and false views or right and wrong mottos and claims. Each party lays claim to being Muslim, raises slogans of adherence to Islam and attempts to justify its ideas and activities on the basis of texts from the Holy Qur'an and Holy Sunnah or on the basis of the supreme interests of Islam

Under such conditions, the important role of the religious and political referential authority surfaces, because he is the most qualified and the most appropriate to specify the actual political attitudes towards secondary issues of both the Muslim nation and the virtuous community. Of course, such an authority must possess the faculty of inference in the fields of jurisprudence and policy, be pious and devout and have political and social experience

Under this title, we will refer to diverse political trends that existed during the periods of the Holy Imams (‘a) requiring clarification and a clear-cut position

Power–Seeking Trend

The one and only aim of the power-seeking trend was to come to power in order to gain personal goals, personal profit, esteem, authority, more income and satiation of man’s natural inclination for supremacy, primacy and material desires

Obvious examples on this trend can be noticed in the mutinous movement of Talhah, Zubayr, and ‘A’ishah against Imam ‘Ali, the Commander of the Faithful (‘a), in al-Basrah and in the rebellion of the Umayyad and the ‘Abbasid dynasties in general, as well as in some external conflicts against these dynasties, such as the uprisings of ‘Abdullah ibn al-Zubayr,⁽¹⁾

p: ۱۲۱

Abdullah ibn al-Zubayr ibn al-‘Awwam, of the tribe of Quraysh and the clan of ‘Asad, had the kunyah (i.e. epithet) Abu-Bakr, which was the kunyah of his maternal grandfather. His mother, Asma', the daughter of Abu-Bakr, emigrated (to al-Madinah) while she was pregnant and gave birth to ‘Abdullah. He participated in an expedition to Africa with ‘Abdullah ibn Abi-Sarh and killed the commander of the Roman army; namely, Georges, in AH ۴۴. Having taken advantage of the public grudge against the Umayyad ruling authorities after the martyrdom of Imam husayn (‘a) and the event of al-harrah, ‘Abdullah ibn al-Zubayr declared a mass insurrection in Makkah and the groups of the Khawarij, the escapees from al-Madinah, and others joined his revolt. The Umayyad ruling authority sent its forces, under the command of husayn ibn Numayr al-Sakuni, to besiege him in the holy city of Makkah. They struck the Holy Ka`bah with manjaniq (a weapon carrying stony-balls that are thrown on strongholds and fortresses) and burnt it down. These acts infuriated the Muslims and ‘Abdullah

ibn al-Zubayr gained more support and aid. At the same time as the situation attained its climax, the royal house declared the death of Yazid ibn Mu`awiyah. As a result, pressure on `Abdullah ibn al-Zubayr decreased, granting him an opportunity to declare himself the caliph (i.e. ruler; vicegerent of the Holy Prophet (s)). The peoples of Egypt, Hijaz, Yemen, Iraq, and Khurasan (northern Persia) swore allegiance to him, but the people of Sham (currently Syria, Jordan, Lebanon, and Palestine) ho paid homage to Marwan ibn al-hakam. `Abdullah ibn al-Zubayr declared al-Madinah as the center of his sovereignty and remained in power as caliph until `Abd al-Malik ibn Marwan held the leadership of the Umayyad rule. In AH ٧٢, the Umayyad ruler (i.e. `Abd al-Malik) ordered an army, under the command of Hajjaj ibn Yusuf al-Thaqafi, to suppress `Abdullah ibn al-Zubayr's revolt, so the latter moved to Makkah, but Hajjaj followed him there and a war that lasted for six months and seventeen nights flared up in the center of Makkah. This war ended when `Abdullah ibn al-Zubayr was killed in AH ٧٣ after his supporters gave him up so terribly and surrendered themselves to Hajjaj in huge groups, one of which included about ten thousand persons. Among those who left `Abdullah and joined Hajjaj were the sons of Hamzah and Habib. As a consequence, Hijaz came under Umayyad dominion once more. (Quoted from Tarikh al-Tabari ٣:٣٦٠-٥٣٨ and Dr. `Abd al-Salam al-Tarmanini, Ahdath al-Tarikh al-Islami bi-
(.Tartib al-Sinin, Chronological Events of the History of Islam, Events of AH ٧٢

Abd al-Rahman ibn al-Ash`ath,⁽¹⁾ and others. Despite variety in the degree of their`

p: ۱۲۲

Abd al-Rahman ibn al-Ash`ath ibn Qays al-Kindi belonged to the lineage of the ` -۱ kings of Kindah. The governor of Iraq, hajjaj, appointed him as the commander of a military operation against the Turkish king Rutabil, who ruled the territories beyond Sajistan. Hence, `Abd al-Rahman invaded some parts of these territories, seized some strongholds, and took over some of the spoils. He then wrote a letter to hajjaj informing him of these events and suggesting that he would not enter the lands of Rutabil without examining the approaches and exit routes of these lands. However, hajjaj accused him of weakness and failure and ordered him to continue the takeover of those lands. `Abd al-Rahman, then discussed hajjaj's orders with his companions who disapproved of them and agreed on forsaking obedience to hajjaj. Hence, they swore allegiance to `Abd al-Rahman that they would depose hajjaj and throw him out of Iraq. Some of them drew attention to the fact that if they deposed hajjaj it would mean opposing `Abd al-Malik ibn Marwan because the former was appointed by the latter, so they agreed on deposing `Abd al-Malik, too. In AH ۸۱, `Abd al-Rahman ibn al-Ash`ath entered al-Basrah where all the people, including important personalities like the aged chiefs and the famous reciters of the Holy Qur'an, swore allegiance to him in deposing hajjaj and `Abd al-Malik ibn Marwan. When he was informed, hajjaj wrote a letter to `Abd al-Malik informing him about `Abd al-Rahman's mutiny and asking for more troops to fight against him. In Muharram AH ۸۲, the two armies met in a place called al-Zawiyah where they fought a violent battle. In this clash, `Abd al-Rahman ibn al-Ash`ath overcame the troops of the Umayyad ruling authorities, defeating the tribes of Quraysh and Thaqif who ran away and joined hajjaj. In the last days of Muharram AH ۸۳, the two armies met again to fight, but this time hajjaj was the victor. After his defeat, `Abd al-Rahman retreated towards Kufah, but hajjaj chased him and a battle took place in an area near Kufah called Dayr al-Jamajim. In this battle, hajjaj overcame him and forced `Abd al-Rahman to leave for Basrah. hajjaj chased him again and fought against him in a place called Maskan where he defeated him a second time. This new defeat forced `Abd al-Rahman to retreat to

Sajistan and join Rutabil. In AH ٨٥, hajjaj wrote a threatening letter to Rutabil asking him to arrest and surrender `Abd al-Rahman ibn al-Ash`ath to him. Consequently, Rutabil arrested `Abd al-Rahman and sent him to hajjaj. As soon as he had `Abd al-Rahman in custody, hajjaj executed him and sent his head to `Abd al-Malik ibn Marwan. (Quoted from Tarikh al-Tabari ٣:٦٢٤-٦٥٢ and Dr. `Abd al-Salam al-Tarmanini, Ahdath al-Tarikh al-Islami bi-Tartib al-Sinin, Chronological Events of the History of (Islam, Events of AH ٨٥

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p: ۱۲۳

tendencies and the influence on the goals of these movements, gaining power was the most important objective of these power-seekers who took action and gained positions in obedience to this objective. Of course, there were other issues which directed these power-seekers and their supporters to seize the most appropriate .opportunity to act

Chaotic Trend

The second trend, characterized by disorganization, rejected the current political conditions on account of certain policies of the ruling authority that were disapproved of by a certain group or sect for various reasons. One reason was religious or human deterrents when a group or sect was exposed to oppression or persecution. Another reason was excess by the ruling authority in going beyond religious boundaries or criteria according to the belief of a specific group or sect. In addition, personal interests, ignorance, and naivety sometimes played a role in the emergence of such rejection. In short, the general characteristic of this chaotic trend was absence of a clear-cut revolutionary program, since it adopted rejection as the basis of its political movement and searched for points of weakness to strike a chord of conflict with the .ruling authority or other political trends

The best example of a chaotic trend was the Khawarij who seized all opportunities possible to act against the ruling authority, especially when this would cause political conditions to worsen and the rejecting movements to increase.

For instance, the Khawarij raised the slogan of 'Judgment is Allah's alone' against Imam `Ali ('a) and against the Umayyad and `Abbasid dynasties thereafter.

Giving a general assessment of their political movement Imam `Ali ('a) used to describe them and their slogan as follows:

كَلِمَةٌ حَقٌّ يُرَادُ بِهَا

بَاطِلٌ. نَعَمْ، إِنَّهُ لَا حُكْمَ إِلَّا لِلَّهِ، وَلَكِنَّ هَؤُلَاءِ

يَقُولُونَ: لَا إِمْرَةَ إِلَّا لِلَّهِ. وَإِنَّهُ لَا بُدَّ لِلنَّاسِ مِنْ

أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ.

The sentence is true but

what they mean by it is false. It is true that judgment lies with none but

Allah, but these people say that the function of governance is only for

(Allah. The fact is that there is no escape for people from good or bad rulers.)

Imam `Ali ('a) also prohibited his Shi`ah and followers to fight against the Khawarij to the benefit of the Umayyads. He thus said:

لَا تُقَاتِلُوا الْخَوَارِجَ

بَعْدِي، فَلَيْسَ مَنْ طَلَبَ الْحَقَّ فَأَخْطَأَهُ كَمَنْ طَلَبَ الْبَاطِلَ

فَأَذْرَكَهُ.

Do not fight the Khawarij

after me, because one who seeks right but does not find it is not like one

[\(who seeks wrong and finds it.\)](#)

p: ۱۲۵

.Nahj al-Balaghah, Sermon No. ۴۰ --۱

.Nahj al-Balaghah, Sermon No. ۶۱ --۲

:He (‘a) predicted that the Khawarij would finally turn into thieves and robbers

كَأَلَّا وَاللَّهِ، إِنَّهُمْ نُطِفُ فِي أَصْلَابِ الرِّجَالِ،
وَقَرَارَاتِ النِّسَاءِ، كُلَّمَا نَجَمَ مِنْهُمْ قَرْنٌ قُطِعَ، حَتَّى
يَكُونَ آخِرُهُمْ لُصُوصًا سَلَّابِينَ.

.By Allah, no! Not yet

They still exist in the loins of men and wombs of women. Whenever a chief would appear from among them, he would be cut down until the last of them

[\(1\)](#) would turn into thieves and robbers.

Other examples of such chaotic trends were the movements of the Qaramitah (one of the factions of the Khawarij) and the Zinj, some of whom also sought personal interests and tried to make use of general rejection of the ruling authority in order to achieve those interests

Hypocritical Trend

The third trend was a destructive and hypocritical movement that pretended to abide by Islam and care for its higher interests including intellectual, cultural, and social development, but the spiritual and mental status of the representatives of this trend was far away from all that because they lacked religiousness, faith, and sincerity

Their one and only goal was to snare Islam and Muslims and destroy the infrastructure of Muslim society

Examples of such trends can be seen in the political movements of the Zanadiqah (miscreants), the Ghulat (exaggerators), the Nawasib (the anti-Shi`ah), some dubious Esoteric (Batiniyyah) movements, and some wicked scholars who tried to trick Muslims through their constant transference (in loyalty) to different political trends or by sneaking into governmental positions

Despite the gross damage that this trend caused Islam, its movement and existence lacked any real worth. However, offices of the ruling authorities, interest-seeking conflicts, and abhorrent political conditions did this trend a great favor when they allowed it to penetrate and impact the masses. Actually, this trend used to live on the margin of other movements. It make use of their weakness and mistakes, especially during the Umayyad reign. As a result, this trend could not withstand or maintain its independent form and appearance; rather, it continuously changed and took various forms that were colored by the current conditions in both political or intellectual .developments

Reformative Trend

The forth trend was in reaction to the corruption and deviation that was erupting in the Islamic world and among the caliphate (i.e. leadership) and ruling authorities. This trend consistently attempted to resist deviation, reform corruption and openly renounce immoral conditions by calling people towards Almighty Allah and Islam through either the (divinely instructed) method of wisdom and excellent explication, or .the method of sacrifice and uprising

This trend was the closest to the movement of the Ahl al-Bayt (‘a). However, some .inaccurate views have been witnessed in it

The best example of this trend was the Talibite (i.e. descendants of Abu-Talib) and `Alawid (i.e. descendants of Imam `Ali (‘a)) movements, such as the movement of Zayd ibn `Ali, his son Yahya, and husayn ibn `Ali of Fakhkh (known as Sahib Fakhkh) as well as the movements of Ahmad ibn hanbal (the founder of the hanbaliyyah .jurisprudential school) and many others

It can be observed that some of those who adopted of this trend won the support of the Holy Imams (‘a) who either expressed their approval or, at least, acknowledged them for the principles upon which they based their movements. Nevertheless, the Holy Imams (‘a) would not contribute personally to such movements in the main and would not instruct their followers to respond to these movements openly. In other cases they did not even permit such movements

This means that the Holy Imams of the Ahl al-Bayt (‘a) believed in the legal validity of the principles on which these movements were started and expected they would positively impact the Islamic state in general. On the other hand, when these movements were not comprehensive and revolutionary uprisings characterized by good planning, finality and requirements necessary for their success, the Ahl al-Bayt (‘a) deemed it unnecessary to require every individual of the Muslim community to play a role in it

Revolutionary Trend

The revolutionary trend was based on preferring the most important to the less important of the higher interests of Islam and advantages to disadvantages. Hence, before starting an uprising a comparison was also necessary between the corrupt and the most corrupt, and enduring the corrupt and rising against it in order to avoid the most corrupt

A political movement here was not merely the process of raising slogans—even though they were right—or an ill-conceived campaign without knowledge of conditions, context and outcome. Nor was it a genuine and sincere sentimental passion or an expression of the righteous and noble feelings inside man; rather, the Islamic political movement was an assessment of a process of social change

towards the best, spiritually and materially, and based on belief in Almighty Allah and on the true and genuine principles and doctrines of Islam. Furthermore, it depended upon a thorough objective investigation of reality and a full trust in Almighty Allah for other-worldly aid, divine support, and capability of assessing the future along with the .outcome and consequences

Point

The Ahl al-Bayt (‘a) presented the foundations for a political movement aimed at achieving successful, sought after political change. The attitude towards secondary issues and policies could direct the political movement and prepare guidelines for it based on the following starting-points

(Loyalty to the Ahl al-Bayt (‘a [1])

The foremost fundamental constituent in this political movement is unconditional belief in the (divinely commissioned) leadership, wilayah, of the Ahl al-Bayt (‘a) as religious and political leadership which includes identifying religious rulings that had been conveyed by the Holy Prophet (s), identifying befitting attitudes to emerging new and future events, and distinguishing the true from the false

Absolute loyalty to the Ahl al-Bayt (‘a) and deep love and fondness for them would be considered among the major sources of true guidance and salvation in this world as well as the afterlife. This love is such that a spiritual and sentimental devotion to the Ahl al-Bayt (‘a) naturally evolves bringing about a patterning after their exemplary models of behavior, manners, obedience to Almighty Allah, piety, and high degree of abstinence from all forbidden acts

:From this premise, we can conclude the following

First: The Ahl al-Bayt (‘a) laid much stress on the role of their divinely commissioned leadership in building the Muslim society and establishing justice and morality. This point has been mentioned in many of their traditions, some of which have been cited previously. The following

:however, is another tradition of the same purport

:Tariq ibn Shihab has reported Imam `Ali (a) as saying

الإِمَامُ دَلِيلٌ لِلْقَاصِدِينَ،
وَمَنَارٌ لِلْمُهْتَدِينَ، وَسَبِيلٌ لِلسَّالِكِينَ، وَشَمْسٌ مُشْرِقَةٌ فِي
قُلُوبِ العَارِفِينَ. وَلايْتُهُ سَبَبٌ لِلنَّجَاهِ، وَطَاعَتُهُ
مُفْتَرَضَةٌ فِي الحَيَاةِ، وَعُدَّةٌ بَعْدَ المَمَاتِ، وَعِزُّ
المُؤْمِنِينَ، وَشَفَاعَةٌ المُذْنِبِينَ، وَنَجَاهُ المُحِبِّينَ، وَفَوْزُ
التَّابِعِينَ، لِأَنَّهَا رَأْسُ الإِسْلَامِ، وَكَمَالُ الإِيْمَانِ،
وَمَعْرِفَةُ الحُدُودِ وَالأَحْكَامِ، وَتَبْيِينُ الحَلَالِ مِنَ
الحَرَامِ. فَهِيَ مَرْتَبَةٌ لا يَنَالُهَا إِلا مَنْ إِخْتَارَهُ اللهُ
وَقَدَّمَهُ، وَوَلَّاهُ وَحَكَّمَهُ. فَالْوِلايَةُ هِيَ حِفْظُ الثُّغُورِ،
وَتَدْبِيرُ الأُمُورِ وَتَعْدِيدُ الأَيَّامِ وَالشُّهُورِ.

(The Imam is the (true

guide of the guidance-seekers, the lantern of the well-guided, the path of

those moving towards divinity, and the bright sun in the hearts of the

Gnostics. His leadership is a cause of redemption, and obedience to him is

imposed (by Allah) in this worldly life and becomes provisions in the life

,after death. He is the dignity of believers, intercession for the sinful

salvation for the lovers, and triumph for the followers, because he is the head

of Islam, the perfection of faith, familiar with regulations and laws, and aware

of the distinction between the lawful and unlawful. It is thus a rank that none can attain except those whom Allah has chosen, preferred, and designated for leadership and judgment. Wilayah then entails the defense of [borders, management of affairs, and account of the days and months...](#)[\(1\)](#)

:Abu-hamzah has reported Imam al-Baqir (‘a) as saying

p: ۱۳۱

Allamah al-Majlisi, Bihar al-Anwar ۲۵:۱۶۹-۱۷۰, H. ۳۸ as quoted from Rajab al-Barsi, ` --۱
.Mashariq Anwar al-Yaqin

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ:

عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ، وَلَمْ

يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ.

Islam is based on five

things: salat (performance of obligatory prayer), zakat

poor-rate), hajj (pilgrimage to the Holy House in Makkah), sawm)

observance of fasting), and wilayah. No validation of anything is on)

[\(the level of the validation of wilayah.\)](#)

Through an authentic chain of authority, Zurarah has reported Imam al-Baqir (‘a) as

:saying

بُنِيَ الْإِسْلَامُ عَلَى خَمْسِهِ

أَشْيَاءَ: عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالْحَجِّ وَالصَّوْمِ

وَالْوَلَايَةِ.

Islam is based on five

things: salat (performance of obligatory prayer), zakat

poor-rate), hajj (pilgrimage to the Holy House in Makkah), sawm)

.observance of fasting), and wilayah)

”Zurarah asked, “What is the best among these things

:The Imam (‘a) answered

الْوَلَايَةَ أَفْضَلُ، لِأَنَّهَا

مِفْتَاحُهُنَّ، وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ.

,The best of them is the wilayah

because it is the key to them, and the wali (divinely designated

(leader) is the guide to them. (٢)

الْوَالِيَةُ أَفْضَلُ، لِأَنَّهَا

مِفْتَاحُهُنَّ، وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ.

,The best of them is the wilayah

because it is the key to them, and the wali (divinely designated

(leader) is the guide to them. (٣)

According to another authentically reported tradition, Zayd al-Shahham has reported
:that Imam al-Sadiq (‘a) said to him

يَا زَيْدُ، حُبُّنَا إِيْمَانٌ

وَبُغْضُنَا كُفْرٌ.

O Zayd, to love us is

(faith and to hate us is disbelief. (٤)

p: ١٣٢

.Shaykh al-Kulayni, al-Kafi ٢:١٨, H. ١ – ١

.Shaykh al-Kulayni, al-Kafi ٢:١٨, H. ٥ – ٢

.Shaykh al-Kulayni, al-Kafi ٢:١٨, H. ٥ – ٣

.(Al-Barqi, al-Mahasin ١:٢٤٧, H. ٤٤٤ (Ed. The Ahl al-Bayt World Assembly – ٤

They maintained that one who loves them must eventually repent and return to Almighty Allah and the sinful among those who love them would undergo a penalty in this worldly life and chastisement in the grave (barzakh) or the hereafter although with final alleviation. We can understand from this counsel that love for the Ahl al-Bayt (‘a) is essential for guidance

Jabir has reported the Holy Prophet (s) as saying

مَنْ رَزَقَهُ اللهُ حُبَّ

الْأَيْمَةِ مِنْ أَهْلِ بَيْتِي فَقَدْ أَصَابَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ،

فَلَا يَشُكَّنْ أَحَدٌ أَنَّهُ فِي الْجَنَّةِ، فَإِنَّ فِي حُبِّ أَهْلِ

بَيْتِي عِشْرِينَ خِصْلَةً: عَشْرَةٌ فِي الدُّنْيَا وَعَشْرَةٌ فِي الْآخِرَةِ.

أَمَّا فِي الدُّنْيَا، فَالزُّهُدُ، وَالْحِرْصُ عَلَى الْعَمَلِ، وَالْوَرَعُ

فِي الدِّينِ، وَالرَّغْبَةُ فِي الْعِبَادَةِ، وَالتَّوْبَةُ قَبْلَ الْمَوْتِ،

وَالنَّشَاطُ فِي قِيَامِ اللَّيْلِ، وَالْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ،

وَالْحِفْظُ لِأَمْرِ اللَّهِ وَنَهْيِهِ عَزَّ وَجَلَّ، وَالتَّاسِعَةُ بَعْضُ

الدُّنْيَا، وَالْعَاشِرَةُ السَّخَاءُ. وَأَمَّا فِي الْآخِرَةِ: فَلَا يُنْشَرُ

لَهُ دِيْوَانٌ، وَلَا يُنْصَبُ لَهُ مِيزَانٌ، وَيُعْطَى كِتَابَهُ بِيَمِينِهِ،

وَتُكْتَبُ لَهُ بَرَاءَةٌ مِنَ النَّارِ، وَيَبْيَضُّ وَجْهُهُ، وَيُكْسَى مِنْ

حُلِّ الْجَنَّةِ، وَيُسْفَعُ فِي مَائِهِ مِنْ أَهْلِ بَيْتِهِ، وَيَنْظُرُ

اللَّهُ إِلَيْهِ بِالرَّحْمَةِ، وَيَتَوَجَّحُ مِنْ تَيْجَانِ الْجَنَّةِ،

وَالْعَاشِرَةُ دُخُولُ الْجَنَّةِ بِغَيْرِ حِسَابٍ. فَطُوبَى لِمُحِبِّ أَهْلِ

بَيْتِي.

He whom Almighty Allah endues with love for the Imams of my Household has in fact gained the benefit of this world and the next world

He must not then doubt Paradise being his final abode. Verily, love for my Household entails twenty features—ten in the life of the world and ten in the hereafter

The features of this worldly life are: (١) asceticism, aspiration to work, (٣) religious abstinence, (٤) inclination for (٢) worship, (٥) repentance before death, (٦) pleasure in night worship, (٧) absence of envy for that which is possessed by others, (٨) observance of commands and prohibitions of Almighty Allah, (٩) aversion for this world, and (١٠) generosity

Features on the Day of Resurrection include: (١) the person's Record of Deeds will not be opened for settling his account, (٢) he will not be called to weigh his good deeds against his wrongdoings, (٣) he will be given his Record of Deeds in his right hand, an acquittal from hellfire will be recorded for him, (٥) his face will be (٤) brightened, (٦) he will be dressed in garments of Paradise, (٧) he will be granted the right to intercede for ten individuals of his relatives, (٨) Almighty Allah will look at him with mercy, (٩) a crown of Paradise will be placed on his head, and (١٠) he will be allowed to enter Paradise without being

[\(called for reckoning. So, blessed be to those who love my Household.](#)

p: ۱۳۳

Al-Daylami, A` lam al-Din, pp. ۴۵۱; ` Allamah al-Majlisi, Bihar al-Anwar ۲۷:۱۶۳, H. ۱۴ as -۱
.quoted from the previous reference book

:Imam `Ali (a) is reported to have said to al-harith al-A`war

لَيَنْفَعَنَّكَ حُبُّنَا عِنْدَ

ثَلَاثٍ: عِنْدَ نُزُولِ مَلَكِ الْمَوْتِ، وَعِنْدَ مُسَائَلَتِكَ فِي

قَبْرِكَ، وَعِنْدَ مَوْفِقِكَ بَيْنَ يَدَيِ اللَّهِ.

Verily, your love for us

,shall help you in three situations: (١) when the Angel of Death comes to you

at the interrogation in the grave, and (٣) when you are standing before (٢)

[\(Almighty Allah for judgment.\)](#)

hasan ibn Muhammad ibn al-Fazl al-Hashimi has reported on the authority of his
:father that Imam al-Sadiq (a) said

p: ١٣٤

Al-Daylami, A`lam al-Din, pp. ٤٤١; `Allamah al-Majlisi, Bihar al-Anwar ٢٧:١٦٤, H. ١٤ as -١
.quoted from the previous reference book

إِنَّ حُبَّنَا، أَهْلَ الْبَيْتِ،

لِيَنْتَفِعَ بِهِ فِي سَبْعِ مَوَاطِنَ: عِنْدَ اللَّهِ، وَعِنْدَ الْمَوْتِ،

وَعِنْدَ الْقَبْرِ، وَيَوْمَ الْمَحْشَرِ، وَعِنْدَ الْحَوْضِ، وَعِنْدَ

الْمِيزَانِ، وَعِنْدَ الصِّرَاطِ.

Verily, love for us—the

Ahl al-Bayt—shall be helpful at seven stations: (١) on meeting Almighty

Allah, (٢) at death, (٣) in the grave, (٤) on the Day of Assemblage, (٥) at

the Divine Pond, (٦) at the Scale, and (٧) on crossing the Discriminating

[\(1\). \(Bridge \(sirat\).](#)

Third: The Ahl al-Bayt (‘a) also affirmed that true patronage to them is in fact abiding by their course, keeping on the path of piety and religiousness, and exerting all possible effort to apply religious laws to one’s life. Accordingly, a true Shi`ite is one who practices struggle with the carnal self. The Ahl al-Bayt (‘a) asserted that actual application of one’s love for them and true loyalty to them is manifest in patterning one’s behavior and conduct after them

:In this respect, Imam al-Baqir (‘a) declared

مَا شِيعْتُنَا إِلَّا مَنْ اتَّقَى

اللَّهِ وَأَطَاعَهُ، وَمَا كَانُوا يُعْرِفُونَ إِلَّا بِالتَّوَّاضِعِ

وَالتَّخَشُّعِ وَأَدَاءِ الْأَمَانَةِ وَكَثْرَةِ ذِكْرِ اللَّهِ.

Our Shi`ah include only

,those who fear and obey Allah. They must be characterized by modesty

[\(2\)... \(submission, fulfillment of trusts, and abundant remembrance Allah...](#)

:Imam al-Sadiq (‘a) is reported to have said

p: ۱۳۵

Al-Barqi, al-Mahasin ۱:۲۵۰, H. ۴۷۱; `Allamah al-Majlisi, Bihar al-Anwar ۲۷:۱۵۸, H. ۴ as –۱
.quoted from the previous reference book
.Shaykh al-Kulayni, al-Kafi ۲:۷۴, H. ۳ – –۲

شِعْتَنَا أَهْلُ

الْوَرَعِ وَالْإِجْتِهَادِ وَأَهْلُ الْوَفَاءِ وَالْأَمَانَةِ وَأَهْلُ الزُّهْدِ

وَالْعِبَادَةِ؛ أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ

وَاللَّيْلَةِ، الْقَائِمُونَ اللَّيْلَ الصَّائِمُونَ النَّهَارَ، يُرْكُونَ

أَمْوَالَهُمْ وَيَحْجُونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحْرَمٍ.

Our

Shi`ah are the people of piety, diligence, loyalty and honesty. They are also the people of asceticism and worship. They offer fifty-one units of prayer in a single day and night. They pass their nights in worship and their days in fasting

They purify their wealth, perform the pilgrimage to the House of God, and

[\(refrain from committing any forbidden act.\)](#)

:Imam `Ali (a) has defined the Shi`ah as follows

شِعْتُنَا الْمُتَبَاذِلُونَ فِي

وَلَايَتِنَا، الْمُتَحَابُّونَ فِي مَوَدَّتِنَا، الْمُتَرَاوِرُونَ فِي

إِحْيَاءِ أَمْرِنَا، الَّذِينَ إِذَا غَضِبُوا لَمْ يَظْلِمُوا، وَإِذَا رَضُوا

لَمْ يُسْرِفُوا، بَرَكَهَ عَلَى مَنْ جَاوَرَهُمْ، سَلِمَ لِمَنْ خَالَطُوا.

Our Shi`ah include only

those who meet the needs of each other for the sake of their loyalty to our leadership, love each other for the sake of our pleasure, and exchange visits for the sake of proclaiming our affairs. They do not oppress when they are

enraged and do not exaggerate when they are pleased. They are a blessing for

(their neighbors and tranquility for their associates.)

Fourth: In addition to the belief in Almighty Allah, the message of Islam, the Hereafter, the Qur'an, and the

p: ۱۳۶

Shaykh al-Saduq, Sifat al-Shi`ah, pp. ۲; `Allamah al-Majlisi, Bihar al-Anwar ۶۸:۱۶۷, - -۱
H. ۳۳ as quoted from the previous reference book

Shaykh al-Kulayni, al-Kafi ۲:۲۳۶-۷, H. ۲۴; `Allamah al-Majlisi, Bihar al-Anwar ۶۸:۱۹۰, H. -۲
.۴۶ as quoted from the previous reference book

Ka`bah, love for the Ahl al-Bayt (‘a) and loyalty to them represents one of the major pivots on which all Muslims agree unanimously because the Holy Qur'an has affirmed their purity and the obligation of bearing love for them and keeping good relations with them, saying

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

Say: I do not ask of you

(any reward for it but love for my near relatives. (۴۲:۲۳)

In conclusion, love for and loyalty to the Ahl al-Bayt (‘a) is one of the basic features of Islamic unity and the firm link between the virtuous community and the other individuals of the Muslim nation

On account of the Ahl al-Bayt’s tireless efforts to establish this course, the Muslim nation now unanimously agrees on love for the Ahl al-Bayt (‘a) in spite of multiple attempts exerted throughout history to confront them, draw Muslims away from them, and separate their followers from them

(Renunciation of the Enemies of Allah and the Enemies of the Ahl al-Bayt (‘a) [۲]

Another aspect of the political process outlined by the Ahl al-Bayt (‘a) is that it is not sufficient only to identify the political trend, show loyalty and love for the Ahl al-Bayt (‘a) and believe in their divinely designated leadership; rather, it is necessary in addition to abide by the course and policy of renouncing the enemies of Almighty Allah, Islam, and the Ahl al-Bayt (‘a

Anchored in this fact, the Ahl al-Bayt (‘a) are known for their animosity towards wrongdoers, forbidding any sort of cooperation with them and resisting them through various means and methods uninfluenced by personal benefit and restricted interests. This political profile sketches out the nature of the relationship of the virtuous community with

:repressive and deviant ruling regimes and is represented through two main trends

The First Trend is civil opposition, which denotes the minimum political attitude against such ruling regimes

The Second Trend is religiously supported war (jihad) in which various political, propagative, and military activities are carried out characterized by readiness for self-sacrifice and martyrdom

Choosing one of these two trends depends on (١) the actual identification of the circumstances and capabilities of the virtuous community, (٢) the identification of the scope of deviation and injustice that is being practiced by the ruling authorities towards the people and Islam, and (٣) the extent of the impact and change that can be made by this activity on the actuality of the Muslim nation

The political position of renouncing the enemies of the Ahl al-Bayt (‘a) is based on the principle that to hate and provoke the hostility of the Ahl al-Bayt (‘a) is unbelief (kufr), because it is in evident opposition to the Holy Qur'an that has openly stated this reality. There are many traditions that show hatred of the Ahl al-Bayt (‘a) is kufr

Equilibrium in Interests and Priorities [٣]

As directed by the Ahl al-Bayt (‘a), a true political movement must be according to a precise hierarchy of priorities,^(١) i.e., the interest of the Muslim nation and

p: ١٣٨

A list of priorities has been displayed and discussed in the second book of this series –١ and also in our book entitled ‘al-wihdah al-islamiyyah min manzur al-thaqalayn, (Islamic Unity from the Perspective of the Two Weighty Things—i.e. the Holy Qur'an and the Ahl al-Bayt (‘a

Islamic faith must always precede the private interests and advantages of the virtuous community in particular and all private interests in general.

This political trend signifies one aspect of taqiyyah in the approach of the Ahl al-Bayt (‘a) where it means to give up some personal practices and advantages in order to save the general interests and unity of Muslims such that these activities be restricted and given the shape of higher interests to avoid the total suppression and damage of the nation. This will be demonstrated in the volume dealing with the security system of the virtuous community where the issue of taqiyyah will be further discussed.

This sort of conduct was a unique phenomenon in the history of the virtuous community from the beginning of the period of Islam after the Holy Prophet (s), as is inferred from Imam `Ali’s posture towards the three caliphs because, although he knew he was the rightful holder of leadership of the Islamic state (a fact that he stated openly in his famous sermon called al-Shaqshaqiyyah (No. ۳ in Nahj al-Balaghah) as well as on other occasions), he abided by this political trend which he himself explained on many occasions, including the following:

وَوَاللَّهِ، لَأَسْلَمَنَّ مَا

سَلِمَتْ أُمُورُ الْمُسْلِمِينَ وَلَمْ يَكُنْ فِيهَا جَوْرٌ إِلَّا عَلَيَّ

خَاصَّةً.

By Allah, so long as the

affairs of Muslims remain intact and there is no oppression perpetrated except

(upon me, I shall keep quiet.)^(۱)

In addition, it can be observed that Imam `Ali (‘a) corresponded with the general political movements of the three caliphs and would advise and support them for the

p: ۱۳۹

.sake of the general interests of Muslims

The same applies to the state of affairs of Imam hasan (‘a) in connection with Mu`awiyah when he signed a truce in order to maintain the power of the Islamic state and save the blood of Muslims, especially the virtuous among them, from being shed .and also to maintain the survival of the virtuous community

At the same time, many of Imam hasan’s elite companions insisted that he renounce such a truce and enter armed confrontation with Mu`awiyah that would lead to martyrdom. This position was later taken by his brother, Imam husayn (‘a), not with .Mu`awiyah but in his conflict with Yazid due to various changes in the circumstances

The impact of this third political trend can be also discerned in the conduct of the other Holy Imams (‘a), such as al-Sadiq, al-Kazim, and al-Riza—peace be upon them—who had sufficient opportunities to ignite expansive revolutions against the deviant rulers but refrained from such acts because of the higher interests of Islam taking priority over their private interests and a thorough comprehension of the current .political situation

The same trend also applied to leading scholars of the Ahl al-Bayt (‘a), especially in the current age, shown in the positions taken by Shi`ite religious scholars towards the Ottoman Empire when it was exposed to the crusades of the West and their standpoints on present issues of the Muslim world. Under such conditions, the followers of the Ahl al-Bayt (‘a) stood along with other Muslims to defend the Ottoman empire which had itself treated the Shi`ah unjustly and been deviant in many of its practices and laws. The one and only reason for such support was that this empire raised the slogan of Islam and represented the Muslim Nation against the opponents .of Islam

The next principle on which the political trend of the Ahl al-Bayt (‘a) is founded is the maintenance of the structure of Muslim society and the firm social ties that must increase among Muslims, such as mutual love, affection and respect which contribute to the unity of Muslims and create strong alliances among the individuals of the Muslim nation.

The features of this unchangeable political trend can be traced in the narrations that are reported from the Ahl al-Bayt (‘a) emphasizing the need of this aspect in their political and social movement as a whole.

It is possible to make out the points indicating this trend in the following instructions of the Ahl al-Bayt (‘a):

The virtuous community is required to coexist and interact with the other Muslims (١) in a broad and perfective unity and is not permitted to live in isolation within Muslim society because the individuals of the virtuous community are in constant need of exchanging services with others.

In Usul al-Kafi, Shaykh al-Kulayni has reported through an authenticated chain of authority that Murazim reported Imam al-Sadiq (‘a) as saying

إِنَّهُ لَا بُدَّ لَكُمْ مِنَ

النَّاسِ. إِنَّ أَحَدًا لَا يَسْتَعِينِي عَنِ النَّاسِ حَيَاتُهُ، وَالنَّاسُ

لَا بُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ.

Verily, you cannot escape

dealing with people. No one can dispense with others throughout their

lifetime since people are in an indispensable need of each other. (١)

hudhayfah ibn Mansur has reported that he heard Imam al-Sadiq (‘a) saying

.Shaykh al-Kulayni, Usul al-Kafi ٢:٦٣٥, H. ١ -- ١

مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ

فَأَيْدِيهَا يَكْفُ عَنْهُمْ يَدًا وَاحِدَةً وَيَكْفُونَ عَنْهُ أَيْدِيًا

كَثِيرَةً.

Whoever refrains from reaching out to help others will have surely stopped one hand (his own) from helping

(others, while many hands will refrain from reaching out to him). (1)

According to this fact, one of the basic approaches of the enemies in the course of opposing the virtuous community was their attempt to isolate this community from

(Muslim society). (2)

The Ahl al-Bayt (‘a) stressed abiding by the manners of good association as (2) prescribed by Islam in order to strengthen the pillars of Muslim society and their social ties by visiting the sick, attending funeral ceremonies, and paying attention to sentimental and emotional aspects of life

:Husham al-Kindi has reported that he heard Imam al-Sadiq (‘a) say

إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلًا

نُعَيِّرُ بِهِ! فَإِنَّ وَلَدَ الشُّوْءِ يُعَيِّرُ وَالِدَهُ بِعَمَلِهِ.

كُونُوا لِمَنْ انْقَطَعْتُمْ إِلَيْهِ زِينًا، وَلَا تَكُونُوا شَيْنًا. صَلُّوا

فِي عَشَائِرِهِمْ، وَعُودُوا مَرْضَاهُمْ، وَأَشْهَدُوا جَنَائِزَهُمْ، وَلَا

يَسْبِقُوكُمْ إِلَى شَيْءٍ مِنَ الْخَيْرِ، فَأَنْتُمْ أَوْلَىٰ بِهِ مِنْهُمْ.

وَاللَّهِ، مَا عُبِدَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْخُبْرِ...

التَّقِيَّةِ.

Avoid committing any act

due to which we may be disgraced. Verily, an immoral son brings disgrace to his father because of his deeds. Be good for the sake of those to whom you devotedly belong and do not be bad examples against them. Build good ,relationships with them, visit their sick, attend their funeral ceremonies and let them not precede you in performing any act of decency because you are worthier than them in such acts. By Allah I swear , Almighty Allah has never been worshipped through a matter more appreciated by Him than concealment—
dissimulation

(taqiyyah). (۳)

p: ۱۴۲

.Shaykh al-Kulayni, al-Kafi ۲:۶۴۳, H. ۶ – –۱

This point has been discussed in the previous discussion of treating psychological – ۲
.pressures

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۴۷۱ – –۳

The Ahl al-Bayt (‘a) instructed their followers through a set of rules and regulations (۳) determined for social relations to be committed to pledges, covenants, and commercial contracts that they concluded with other Muslims so that these commitments would act as solid ethical and legal bases for their relations with others

:Imam `Ali (‘a) is reported to have said

إِنَّ الْعُهُودَ قَلَائِدُ فِي
الْأَعْنَاقِ إِلَى يَوْمِ الْقِيَامَةِ؛ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ،
وَمَنْ نَفَضَهَا خَذَلَهُ اللَّهُ، وَمَنْ اسْتَخَفَّ بِهَا خَاصَمْتُهُ إِلَى
الَّذِي أَكَّدَهَا وَأَخَذَ خَلْقَهُ بِحِفْظِهَا.

.Verily, pledges are necklaces worn around the neck up to the Day of Resurrection

Therefore, whoever fulfills their pledges will gain proximity with Almighty

Allah, whoever breaches them will be rejected by Him and if one underestimates their importance, a suit shall be brought against him before the One Who has affirmed the fulfillment of pledges and commanded His

(۱) creatures to adhere to them.

:Imam `Ali (‘a) is also reported to have said

لَا تَغْدُرَنَّ
بِعَهْدِكَ، وَلَا تَخْفَرَنَّ ذِمَّتَكَ، وَلَا تَحْتَلْ عِدْوَكَ، فَقَدْ
جَعَلَ اللَّهُ سُبْحَانَهُ عَهْدَهُ وَذِمَّتَهُ أَمْنًا لَهُ.

,Never breach your pledges, never violate your obligations and never trick your enemy (by violating your covenant with him) because

Almighty Allah has made the pledge and promise to him (i.e. the enemy) as a security

[\(for him.\)](#)

p: ١٤٣

.Al-Amudi, Ghurar al-hikam ٩:٢٧٤ – –١

.Al-Amudi, Ghurar al-hikam ٨٥:٢١٨ – –٢

:He (‘a) is also reported to have said

غَشُّ الصَّدِيقِ وَالْعُدْوُ

بِالْمَوَائِقِ مِنْ خِيَانَةِ الْعَهْدِ.

Among the examples of breach

(of pledge are to cheat one’s friend and to break one’s covenant.)

The Ahl al-Bayt (‘a) urged their followers to maintain high standards of conduct (٤) among people at both individual and collective levels so that they would become leading examples for the people and leave an estimable impact on them in the fields of guidance and concord. In this respect, Shaykh al-Kulayni has reported through an authentic chain of authority that Safwan ibn Yahya reported Abu-Usamah Zayd al-Shahham as saying that Imam al-Sadiq (‘a) said to him

إِقْرَأْ عَلَيَّ مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَيَأْخُذُ

بِقَوْلِي السَّلَامَ وَأَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَالْوَرَعَ فِي

دِينِكُمْ وَالْإِجْتِهَادَ لِلَّهِ وَصِدْقَ الْحَدِيثِ وَأَدَاءَ الْأَمَانَةِ وَطُولَ

السُّجُودِ وَحُسْنَ الْجَوَارِ، فَبِهَذَا جَاءَ مُحَمَّدٌ، صَلَّى اللَّهُ عَلَيْهِ

وآلِهِ. أَدُّوا الْأَمَانَةَ إِلَى مَنْ إِيْتَمَنَكُمْ عَلَيْهَا بَرًّا أَوْ فَاجِرًا،

فَإِنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، كَانَ يَأْمُرُ بِأَدَاءِ

الْخَيْطِ وَالْمَخِيطِ. صَلُّوا عَشَائِرَكُمْ وَاشْهَدُوا جَنَائِزَهُمْ وَعُودُوا

مَرْضَاهُمْ وَأَدُّوا حُقُوقَهُمْ، فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرَعَ فِي دِينِهِ

وَصَدَقَ الْحَدِيثَ وَأَدَّى الْأَمَانَةَ وَحَسَّنَ خُلُقَهُ مَعَ النَّاسِ قِيلَ:

هَذَا جَعْفَرِيٌّ. فَيَسِّرُنِي ذَلِكُكَ وَيُدْخِلُ عَلَيَّ مِنْهُ السُّرُورَ. وَقِيلَ:

هَذَا أَدَبُ جَعْفَرٍ. وَإِذَا كَانَ عَلَيَّ غَيْرِ ذَلِكُكَ دَخَلَ عَلَيَّ بِلَاؤُهُ

وَعَارُهُ وَقِيلَ: هَذَا أَدَبٌ جَعْفَرٍ. فَوَاللَّهِ لَحَدَّثَنِي أَبِي، عَلَيْهِ
السَّلَامُ، أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شَيْعَةِ عَلِيٍّ،
عَلَيْهِ السَّلَامُ، فَيَكُونُ زَيْنَهَا؛ آدَاهُمْ لِلْأَمَانَةِ وَأَقْضَاهُمْ
لِلْحَقِّ وَأَصْدَقَهُمْ لِلْحَدِيثِ، إِلَيْهِ وَصَايَاهُمْ وَوَدَائِعُهُمْ.
تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ: مَنْ مِثْلُ فُلَانٍ؟ إِنَّهُ لَأَدَانَا لِلْأَمَانَةِ
وَأَصْدَقُنَا لِلْحَدِيثِ.

Deliver my greetings to anyone

you regard as obeying me and following my orders: I advise you to fear

Almighty Allah, act piously in the affairs of your religion, work

,painstakingly for Almighty Allah, be honest in your speech, fulfill your trusts

prostrate yourselves before Almighty Allah for considerable periods, and

observe good neighborhood. Verily, these are matters with which the Prophet

Muhammad (s) came. You should return to their owners that with which you were

entrusted, be the owners righteous or dissolute. The Messenger of Allah (s) would

order his followers to return items of safekeeping even if it had only been a

needle and thread. Build good relationships with your clans, present

yourselves at their funeral processions, visit the sick among them, and

fulfill your duties towards them. Verily, if one of you shows piety in his

,religious affairs, only speaks the truth, and behaves politely with others

they will refer to him as belonging to Ja`far and they will say that this is

the way Ja`far educates his followers. This will please me and fill me with
,delight. If one does the opposite, it is I who will be defamed and offended
since people will say that Ja`far has educated his followers with these ill
manners. I swear by Allah that my father (‘a) told me that a Shi`ite in a
clan would be the best of that clan’s individuals, the most trustworthy, the
most observant of their rights, and the most honest. The other individuals of
that clan would always keep their wills and trusts with him, and when they are
asked about him, they will answer that he was unmatched among them, since he
[was the most trustworthy and the most honest.](#)[\(2\)](#)

p: ١٤٤

.Al-Amudi, Ghurar al-hikam ٥٧:٣٧ – –١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٣٩٨ H. ٢ – –٢

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p: 145

:habib al-Khath`ami has reported that he heard Imam al-Sadiq (‘a) saying

عَلَيْكُمْ بِالْوَرَعِ

وَالِاجْتِهَادِ، وَاشْهَدُوا جَنَائِزَهُمْ وَعُودُوا مَرَضَاهُمْ، وَاحْضُرُوا

مَعَ قَوْمِكُمْ مَسَاجِدِكُمْ، وَأَحِبُّوا لِلنَّاسِ مَا تُحِبُّونَ

لِأَنْفُسِكُمْ. أَمَا يَسْتَحِي الرَّجُلُ مِنْكُمْ أَنْ يَعْرِفَ جَارَهُ حَقَّهُ

وَلَا يَعْرِفَ حَقَّ جَارِهِ؟

Adhere (all of you) to

abstinence (from acts of disobedience to Almighty Allah) and piety, attend funeral ceremonies, visit the sick, present yourselves in the mosques with your people, and desire for others whatever you desire for yourselves. Is it not shameful to one of you when a neighbor observes your right but you do not

(observe his?)

We conclude that the policy of maintaining Islamic unity signifies an unchangeable and major principle in the political trend of the virtuous community

The Role of the Nation in Political Change [Δ]

The fifth principle on which the political trend of the Ahl al-Bayt (‘a) is founded is their assertion that the Muslim nation must play a considerable role in the process of changing political conditions, either by acting directly or contributing to create a process of change or by monitoring and observing the progress of this process, its outcome and results. To summarize this approach, the Ahl al-Bayt (‘a) believe that the nation is the tool of the process of change; therefore, it is necessary to mobilize and change the public psychologically and spiritually so that they become capable of bringing about that change. At the same time, the nation is both the subject and the

,object of that process of change

p: ۱۴۶

.Shaykh al-Kulayni, al-Kafi ۲:۶۳۵, H. ۳ – –۱

and the sought objective of this process is to guide people towards Almighty Allah and
.the right path which leads certainly to attainment of divine perfection

:An investigation of the following points gives us a clear understanding of this view

The concept of the Holy Imams of the Ahl al-Bayt (‘a) about the leadership of (۱) Muslims is that Imamate is a divinely designated position, in the sense that an Imam is assigned on the strength of a nomination made by the Holy Prophet or the preceding Imam. Notwithstanding, we find that in actual practice the Ahl al-Bayt (‘a)—after having been removed from this divinely designated position because of political circumstances that Muslims encountered immediately after the Holy Prophet’s .demise—emphasized the people’s role in the processes of political change

It is evident that Imam `Ali (‘a) became Caliph as the result of a direct election of Muslims living in al-Madinah, while Abu-Bakr claimed the position as a result of election by some people who held a (private) meeting at saqifah of Banu-Sa`idah, `Umar held the position due to direct nomination by one person—Abu-Bakr, and `Uthman came to the position as a result of the vote of four persons out of six persons that `Umar had named to choose the following caliph (without requesting the [opinion of other Muslims on the issue](#)).^(۱)

p: ۱۴۷

In this section, we do not intend to discuss whether these restricted elections were –۱ right or unjustified; rather, we only want to refer to the point that Imam `Ali (‘a) himself had not agreed to hold the position of caliphate without direct election by the people. Referring to this election, Imam `Ali (‘a) says in his famous sermon known as al-Shaqshaqiyyah: *فَمَا رَاعِنِي إِلَّا- وَالنَّاسُ إِلَيَّ كَعُزْفِ الضَّبِيعِ، يَنْشَالُونَ عَلَيَّ مِنْ كُلِّ جَانِبٍ، حَتَّى لَقَدْتُ وُطِيءَ الْحَسَيْنَانَ، وَشُقَّ عَطْفَايَ، مُجْتَمِعِينَ حَوْلِي كَرَبِيضَةِ الْغَنَمِ. فَلَمَّا نَهَضْتُ بِالْأَمْرِ نَكَثَتْ طَائِفَةٌ، وَمَرَقَتْ أُخْرَى، وَقَسَيْطَ آخَرُونَ.* At that moment, nothing took me by surprise like the crowd of people rushing towards me. They advanced towards me from every side like the mane of the hyena so much so that hasan and husayn were getting crushed and both shoulders of my garment were torn. They collected around me like a herd of sheep and goats. When I took up the

reins of government, one party broke away and another turned disobedient while the
...rest began acting wrongfully

The same thing applies to the rulers of the Umayyad and `Abbasid dynasties who .totally deprived the nation of its role in a direct election or even consultation

All this took place against explicit divine wording (nass) and in spite of the slogan that was raised by the followers of the School of Consultation (shura). Apparently, this slogan lacked any substance and was raised just to revoke the divine and Prophetic texts on designating Imam `Ali and his descendants (‘a) as the leaders of the Muslim .nation

It is also clear that the Holy Imams of the Ahl al-Bayt (‘a) in general political situations used to take the public view into consideration, as shown in Imam `Ali’s stance to the question of arbitration immediately after the Siffin War even though he had originally not supported the validity of this situation. Nevertheless, the Imam (‘a) based his stance on the general viewpoint of his army and declared it after discussion with the [\(Khawarij.\)](#)

p: ١٤٨

In Nahj al-Balaghah, Sermon No. ١٢٧, Imam `Ali (‘a) says: Your own group – ١ unanimously suggested the names of these two men and we took the pledge from them that they would not exceed the Qur'an but they deviated from it and abandoned ...the right way although both of them were conversant with it

The same thing can be said about Imam hasan's truce with Mu`awiyah and Imam husayn's open rejection of Yazid's demands after being certain that the people of Iraq unanimously agreed with him in this matter

The Ahl al-Bayt (a) adopted a policy that admitted multiple political parties and (۲) opposition even if those parties were in the wrong and lacked any legal or actual justification. This policy was obvious in the general setting of Imam `Ali (a) who did not take any suppressive procedures against his political opponents as long as they did not use a weapon or power to face him politically. The most obvious example of this policy was Imam `Ali's attitude towards the mutinous movements of Talhah and al-Zubayr and of the Khawarij after the issue of arbitration—when they isolated themselves from the Muslim community and refrained from carrying out their general duties towards society—as well as many other persons who objected to the Imam's policy of allowing various sorts of opposing political activities

As has been discussed in the first chapter of this book, the Ahl al-Bayt (a) (۳) established an exclusive method of choosing a judge or a referential authority in the issue of issuing religious verdicts. This method then developed into the system of religious referential authority (marji`iyyah) by which a religious authority was elected by the people through natural and direct voting for a nominee that met the requirements of the office. In this system too, the two processes of electing the most qualified person and the

people getting to know him grew in the nation so gradually that it became the norm in
.all issues

The same method is applied while choosing a deputy of the referential authority—a
method that takes form by means of gradual approval of the people, familiarity with
.and consent for that person

The Ahl al-Bayt (‘a) paid very special attention to the weak, poor, and needy (٤)
Muslims in general, as well as the lower class of the Muslim society, such as non-
Arabs, slaves, and others who later on represented the vast majority of the Muslim
community. The Ahl al-Bayt (‘a) were famed for taking good care of these social
classes and depending on them such that some individuals of (the tribe of) Quraysh
protested against Imam `Ali’s manners towards the non-Arab Muslims who they
used to call ‘the red-faced’, as mentioned in their famous complaint to Imam `Ali (‘a),
”.“Those red-faced ones preoccupy you more than we do

The majority of the Muslim community, these lower-classed people, bore much love
.for the Ahl al-Bayt (‘a) as a natural result of the care that was shown for them

This extraordinary attention and care for these classes can be observed in the
following section of Imam `Ali’s famous Epistle to Malik al-Ashtar, the governor of
:Egypt

اللَّهُ اللَّهُ فِي الطَّبَقَةِ

السُّفْلَى مِنَ الَّذِينَ لَا حِيلَةَ لَهُمْ وَالْمَسَاكِينَ

وَالْمُحْتَاجِينَ وَأَهْلَ الْبُؤْسَى وَالزَّمْنَى، فَإِنَّ فِي هَذِهِ

الطَّبَقَةِ قَانِعًا وَمُعْتَرًّا، وَاحْفَظْ لِلَّهِ مَا اسْتَحْفَظَكَ مِنْ

حَقِّهِ فِيهِمْ، وَاجْعَلْ لَهُمْ قِسْمًا مِنْ بَيْتِ مَالِكَ، وَقِسْمًا مِنْ

غَلَّاتِ صَوَافِي الْإِسْلَامِ فِي كُلِّ بَلَدٍ، فَإِنَّ لِلْأَقْصَى مِنْهُمْ

مِثْلَ الَّذِي لِلْأَدْنَى، وَكُلُّ قَدٍ اسْتُرِعِيَ حَقَّهُ، فَلَا

يَسْغَلَنَّكَ عَنْهُمْ بَطْرٌ، فَإِنَّكَ لَا تُعَدَّرُ بِتَضْيِيعِ النَّافَةِ
لِإِحْكَامِكَ الْكَثِيرِ الْمُهِمِّ. فَلَا تُشْخِصْ هَمَّكَ عَنْهُمْ، وَلَا
تُصْعِرْ خَدَّكَ لَهُمْ، وَتَفْقِدَ أُمُورَ مَنْ لَا يَصِلُ إِلَيْكَ
مِنْهُمْ مِمَّنْ تَفْتَحِمُهُ الْعُيُونُ، وَتَحْقِرُهُ الرِّجَالُ، فَفَرِّغْ
لِأَوْلِيكَ ثَقَّتَكَ.

Beware! Fear Allah when

dealing with the lower classes of the poor who have none to sponsor them, who are forlorn, indigent, and helpless and are greatly torn in mind—victims to the vicissitudes of time. Among them, there are some who do not question their lot in life and who in spite of their misery, do not go about begging

For God's sake, safeguard their rights; for upon you rests the responsibility of protection. Assign for their benefit a portion of the state treasury

wherever they may be, whether close at hand or far from you. The rights of the

two should be equal in your eyes. Do not let any preoccupations cause you to

forget them, for no excuse whatsoever for the disregard of their rights will

be acceptable to God. Do not treat their interests to be of less importance

than your own, never put them outside the scope of your important

considerations, and note those who look down upon them and of whose condition

[\(they keep you in ignorance.\)](#)

The Role of the Nation in the System of the Virtuous Community

The following points summarize the role that can be played by the nation in the
:general system of the virtuous community

The public play the role of selecting and identifying the Islamic leadership in the (۱)
Age of Occultation. In the periods of the Holy Prophet (s) and Imams (‘a), the
leadership of the Muslim community is designated directly by Almighty Allah while, in
the Age of Occultation, this position must

be held by the most qualified religious referential authority (namely, marji`) who is designated by Almighty Allah, too, but in the light of meeting the requirements and qualifications that authorize holding this position, as declared by the Ahl-Bayt (‘a). However, the role of the nation in this respect is to decide on the person who best [\(meets all these requirements and qualifications.\)](#)

The nation is responsible for choosing the civil administration of the Muslim (۲) community. There are two aspects of social activity. One is the application of Islamic laws to the actions of the nation in general and of the virtuous community in particular to lead them to perfection through laws and regulations that must be practiced by the authority. The other aspect is related to the administration of private worldly affairs of the people and must be decided by the people themselves. This aspect includes the areas of permissibility in the religious code of Islamic law (i.e. issues that are determined to be permissible: ja’iz) in its all-comprehensive significance which covers issues that are determined to be recommended (mustahabb), disapproved of (makruh), or allowed (mubah). These areas of affairs have been left for man to choose for himself whether to perform them or not

ometimes, this permissibility requires a social order to stop contradiction of personal wills or to put different interests, desires, and inclinations in accord. When this takes place, the administration of these affairs is left to

p: ۱۵۲

Further discussions of this question (i.e. the role of the nation in the general system –۱ of the virtuous community) have been cited in my book of al-hukm al-islami bayna al-nazariyyah wa’l-tatbiq (Islamic Government; Theory and Application) ۱۷۲–۱۷۹

people to do what best fits their desires and achieves their interests according to their
.personal experiences

Because the office of management cannot be held by everyone, a special group from
the community may select the most qualified person for this office. In constitutional
.terms this body is called a municipality council

Legality of such a management council can be achieved through sanction by the
supreme religious authority or where majority selection is unanimously supported by
Muslims in general. Compliance becomes binding after such unanimity, as is indicated
by considerable traditions of the Ahl al-Bayt (‘a), such as the Holy Prophet’s following
:instruction in his Farewell Sermon

ثَلَاثٌ لَا يَغْلُ عَلَيْنَهُنَّ
قَلْبُ إِمْرِيٍّ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَالنَّصِيحَةُ لِأَيِّمِهِ
الْمُسْلِمِينَ، وَاللُّزُومُ لِجَمَاعَتِهِمْ.

The heart of a real Muslim

must always stay true to the following three matters: (١) sincerity in deeds
,that are intended for Almighty Allah, (٢) loyalty to the leaders of Muslims
(١) and abiding by unanimity. (٢)

The public may give advisory opinions to the leadership, since such advice (٣)
demonstrates true interest by both in the general welfare of the community. A need
for such consultation is necessary to achieve the highest social standards; however,
this system is not necessary in the case of the leadership of the Infallible and divinely-
(directed Imams (‘a

This common interest embodies a good ground for confirming and consolidating the
relationship between the leadership and the nation, as is indicated by the following

.Shaykh al-Kulayni, al-Kafi ١:٤٠٣-٤٠٤, H. ١, ٢ -- ١

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Thus it is due to mercy

from Allah that you deal with them gently, and had you been rough or hard hearted, they would certainly have dispersed from around you; pardon them, therefore and ask pardon for them, and take counsel with them in the affair but when you resolve a matter, then place your trust in Allah. Surely, Allah

(loves those who put their trust in Him. (٣:١٥٩)

Although the Holy Prophet (s) did not require consultation in order to realize the reality of a situation, consultation had a considerable impact on the relationship and psychological and spiritual connection between the leadership and the public. This common interest contributes to educating the public on undertaking responsibility, playing a role in general issues, realizing the actual circumstances of issues and becoming familiar with facts and approaches to various issues of Muslims

In the case of the religious authority that is selected on the basis of election after meeting the qualifications, the consultation of the nation contributes significantly in discerning the accurate attitudes towards the issues involved. In the light of this fact, texts from the Holy Qur'an and the Holy Sunnah emphasize the significance of consultation and mutual counseling in the individual and social lives of the Muslims.^(١)

The following Qur'anic text is

p: ١٥٤

Further discussions of this question have been cited in my book of al-hukm al-islami – bayna al-nazariyyah wa'l-tatbiq (Islamic Government; Theory and Application); Chapter: Constitution System, a Genuine System, pp. ١١٣–١٣٧

:one example

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

and their rule is...

(to take counsel among themselves. (٤٢:٣٨)

The public is required to supervise and assess the level of procedures that are (٤) taken by the leadership or the selected administrative body. Such supervision can be classified into two aspects

First, supervision of the qualities in the leadership or the religious authority that authorize him to hold this office—knowledge, piety, and excellent management—and the observed scope of harmony between his conduct and these qualifications

second, supervision of the quality of procedures and conformity with the totality of unequivocal laws of religion and with what the public needs from the leadership to achieve their desires and interests

Indications of this special role of the public can be pointed out in the traditions about enjoining the right and forbidding evil, such as the famous speech of Imam husayn (a), recalling his grandfather, the Holy Prophet (s), as saying

مَنْ رَأَى

سُلْطَانًا جَائِرًا مُسْتَحِلًّا لِحُرَامِ اللَّهِ تَاكِنًا لِعَهْدِهِ

مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ يَعْمَلُ فِي عِبَادِ اللَّهِ بِالْإِثْمِ

وَالْعُدْوَانَ فَلَمْ يُعَيِّرْ عَلَيْهِ بِفِعْلٍ وَلَا قَوْلٍ، كَانَ حَقًّا

عَلَى اللَّهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ.

If one realizes that an

unjust ruler is violating the prohibitions of Allah, breaching his pledge

with Him, opposing the traditions of His Messenger (s), and treating His servants with wrongdoing and aggression, but that person does not try to change that injustice by a deed or a word, Allah will surely associate him

[\(with that ruler.\)](#)

p: ١٥٥

Muhammad ibn Jarir al-Tabari, *Tarikh al-Umam wa'l-Muluk* (known as *Tarikh al-* – ١
.(Tabari) ٤:٣٠٤; Ibn al-Athir, *al-Kamil fi'l-Tarikh* ٤:٤٨ (with little difference

The public can practice supervision either directly, through constitutional means, or through civil organizations such as the press, political parties and other establishments that grant freedom of expressing personal views

The public are required to support, refer to and act sincerely towards the religious (۵) leadership. This aspect can be understood from traditions like the following

A. Texts that reveal the obligation of obedience to the religious leadership

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey

Allah and obey the Messenger and those in authority from among you; then, if

you quarrel about anything, refer it to Allah and the Messenger if you

believe in Allah and the Last Day; this is better and more suitable in the

(end. (۴:۵۹)

B. Texts that reveal the obligation of swearing allegiance to the Imam and the obligation of recognizing the Imam of one's age, such as the following traditions

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامًا

زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever dies before

recognizing the authority (i.e. Imam) of his time has died as non-Muslim

مَنْ مَاتَ وَلَيْسَ فِي

عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever dies without

[\(paying homage \(to an Imam\) has died as a non-Muslim.\)](#)

p: ۱۵۶

.The references of these two traditions have been previously cited in this book –۱

C. Texts that reveal the obligation of giving advisory opinion to the leaders of Muslims, such as the previously mentioned tradition of the Holy Prophet (s) about the three things that must find no place in the heart of a true Muslim

Observation of Regulations and Standards [٦]

Point

The sixth principle on which the political trend of the Ahl al-Bayt (‘a) is founded is their emphasis on Islamic regulations and standards in the process of building a virtuous community and making political changes. Such regulations and standards can monitor the features of change and the scope of its progress. The Holy Qur'an has emphatically displayed a set of distinctive features and qualities of true perfection to be the criterion of preference among Muslims

First of all, belief in Almighty Allah and following true guidance are the basis of all distinctive features that the Holy Qur'an shows, because unless there is belief in Almighty Allah, one's file is absolutely sealed, no matter how excellent his distinctive features are. Declaring this fact, the Holy Qur'an states

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ

,As for those who disbelieve

their deeds are like a mirage in a desert, which the thirsty man deems to be water. When he comes to it, he finds it to be naught, but he finds Allah is there to pay back to him his reckoning in full. Allah is quick in reckoning

(٢٤:٣٩)

:Let us now refer to a summary of these distinctive features

Piety and Abstinence from Violating Prohibitions of Allah (١)

The Holy Qur'an has highlighted the role of these two features in the process of change and also in discriminating and preferring one Muslim over another

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Surely, the most honorable

(of you with Allah is the most pious of you. (٤٩:١٣)

Knowledgeability (٢)

Knowledgeability in this regard stands for the recognition of Almighty Allah and the familiarity with the facts of this universe, religion, divine revelation, religious code of Islamic laws and the divinely ordained provisions

In the previous chapter of the cultural aspect of the virtuous community, we found that the Ahl al-Bayt (‘a), through their school and followers, ensured a special interest in knowledge of various types depending on the significance that the Holy Qur'an has given to it, as revealed in the following texts

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ؟

Say: Are those who know

(and those who do not know alike? (٣٩:٩)

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Allah will exalt those of

(you who believe, and those who are given knowledge, in high degrees. (٥٨:١١)

Struggle, Self-Sacrifice, Exertion of Efforts, Spending and Charity for the Sake of Almighty (٣)

Allah

No human community can ever attain perfection and achieve its goal by any means other than hardship, toil, distress, affliction, and sacrifice. Confirming this fact, the

:Holy Qur'an states

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ
آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Do you think that you would enter Paradise while yet the state of those who have passed away before you has not come upon you. Distress and affliction befell them and they were ,shaken violently so that the Messenger and those who believed with him said .When will the help of Allah come?” Now, surely, the help of Allah is nigh“

(٢:٢١٤)

The Holy Qur'an has also determined jihad (used in its common sense meaning the exertion of all possible effort) to be one of the features that discriminates people because it is a phenomenon capable of perennial practice with definite outcomes and :purports

فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً

And Allah has preferred those who strive and fight by a

(great reward, above those who hold back. (٤:٩٥)

Actual Freedom (٤)

Actual freedom entails freewill and choice independent of inner pressures—such as desires, inclinations, and lusts—and external pressures, such as fear of tyrannical rulers, delusions, and myths. One who possesses this quality will definitely be free in .choosing the correct path realized by one’s reason and knowledge

This genuine freedom embodies one of the features of individuals and societies due

:to which a society is preferred over another

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَن رَزَقْنَاهُ مِنَّا رِزْقًا حَسِينًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمِيدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Allah sets forth a

parable: consider a slave, the property of another, who has no power over anything and one whom We have granted from Ourselves a goodly sustenance such tha he spends from it secretly and openly. Are the two alike? All praise is

(due to Allah! Nay, most of them do not know. (١٦:٧٥)

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Comprehension of peoples' equality and justice (Δ)

Another distinctive feature by which one is preferred to another is having the belief that all people are equal and treating them all with justice and fairness because they are from the same origin and are equal in rights, duties and responsibilities, without any discrimination on the basis of sex, color, blood, lineage or kinship. Privileges that are granted are according to one's deeds, hard work and deference. In the previously .cited point, we referred to the Holy Qur'an's criterion of preference, piety

The aforesaid features compose the philosophy advocated by the Ahl al-Bayt (‘a) in the process of social change as well as the criterion of its actual progress and development. The Ahl al-Bayt (‘a) also followed a fixed outline in their policy towards .human society and in their endeavors to construct a virtuous community

Advancement in physical sciences and civil advancement in the essential means of life, including the means that facilitate life styles, are also important according to the Ahl al-Bayt (‘a). However, it is necessary to pursue advancement only if it contributes to the achievement of these criteria or has some bearing on it. Sometimes, advancement becomes contingent upon and owes its existence and development to .these criteria

Volume ۴: The Security System of the Virtuous Community

Book ID

,In the Name of Allah

the All-beneficent, the All-merciful

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نویسنده: آیه الله سید محمد باقر الحکیم

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قال الله تعالى:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)

Indeed Allah desires to repel all impurity from you, O People of the Household, and
(purify you with a thorough purification. (Sūrat al-Aḥzāb ٣٣:٣٣)

Prophetic traditions mentioned in both in Sunni and Shi‘ah authoritative reference books of ḥadith and tafsir (exegesis of the Qur’an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [ahl al-kisā’], viz. Muḥammad, ‘Ali, Fāṭimah, al-Ḥasan, and al-Ḥusayn (‘a) as the Ahl al-Bayt (People of the Household).

:For instance, refer to the following references

Sunni

Aḥmad ibn Ḥanbal (d. ٢٤١ AH), al-Musnad, ١:٢٣١; ٤:١٠٧; ٦:٢٩٢, ٣٠٤; Ṣaḥīḥ Muslim (d. ٢٤١ AH), ٧:١٣٠; Al-Tirmidhi (d. ٢٧٩ AH), Sunan, ٥:٣٤١ et al.; Al-Dūlābi (d. ٣١٠ AH), Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah, p. ١٠٨; Al-Nasā’i (d. ٣٠٣ AH), Al-Sunan al-Kubrā’, ٥:١٠٨; ١١٣; Al-Ḥakim al-Nayshābūri (d. ٤٠٥ AH), Al-Mustadrak ‘ala’ Ṣ-Ṣaḥīḥāyn, ٢:٤١٤, ٣:١٣٣, ١٤٦-١٤٧; Al-Zarkashi (d. ٧٩٤ AH), Al-Burhān, p. ١٩٧; Ibn Hājar al-Asqalāni (d. ٨٥٢ AH), Faṭḥ al-Bari .Sharḥ Ṣaḥīḥ al-Bukhāri, ٧:١٠٤

Shi‘ah

Al-Kulayni (d. ٣٢٨ AH), Uṣūl al-Kāfi, ١:٢٨٧; Ibn Babawayh (d. ٣٢٩ AH), Al-Imāmah wa’ t-Tabṣirah, p. ٤٧, ḥadith ٢٩; Al-Maghribi (d. ٣٦٣ AH), Da’ā’im al-Islām, pp. ٣٥, ٣٧; Al-Ṣādūq (d. ٣٨١ AH), Al-Khiṣāl, pp. ٤٠٣, ٥٥٠; Al-Ṭūsi (d. ٤٦٠ AH), Al-Amali, ḥadith ٤٣٨, ٤٨٢, ٧٨٣

For more details, refer to the exegesis of the holy verse recorded in the following books of tafsir: Al-Jassās (d. ٣٧٠ AH), Aḥkām al-Qur’ān; Al-Wāḥidi (d. ٤٦٨ AH), Asbāb al-Nuzūl; Ibn al-Jawzi (d. ٥٩٧ AH), Zād al-Masir; Al-Qurṭubi (d. ٦٧١ AH), Al-Jāmi‘ Li-Aḥkām al-Qur’ān; Ibn Kathir (d. ٧٧٤ AH), Tafsir; Al-Tha‘labi (d. ٨٢٥ AH), Tafsir; Al-Ṭabari (d. ٨٧٥ AH), Tafsir; Al-Suyūṭi (d. ٩١١ AH), Al-Durr al-Manthūr; Al-Shawkāni (d. ١٢٥٠ AH), Faṭḥ al-

Qadir; Al-‘Ayyāshi (d. ٣٢٠ AH), Tafsir; Al-Qummi (d. ٣٢٩ AH), Tafsir; Furt al-Kūfi (d. ٣٥٢ AH), Tafsir at the margin of the exegesis of Sūrat al-Nisā’ verse ٥٩; Al-Ṭabarsi (d. ٥٦٠ AH), Majma‘ al-Bayān, as well as many other sources

(THE ROLE OF THE AHL AL-BAYT (‘a

IN Building THE VIRTUOUS COMMUNITY

:BOOK FOUR

THE SECURITY SYSTEM OF THE VIRTUOUS COMMUNITY

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قال رسول الله |:

"إني تارك فيكُم الثقلين: كتاب الله، وعترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا أبداً وأنتهما لن يفترقا حتى يردا عليّ الحوض"

:The Messenger of Allah (ﷺ) said

Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and“ my progeny [‘itrati], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until ”.(they meet me at the Pond [ḥawḍ] (of Kawthar

:Some references

q AlḤākim anNayshābūri, AlMustadrak ‘alā’ṣ-Ṣaḥīḥayn (Beirut), vol. ۳, pp. ۱۰۹-۱۱۰, ۱۴۸, ۵۳۳

q Muslim, Aṣ-Ṣaḥīḥ, (English translation), book ۳۱, ḥadiths ۵۹۲۰-۳

q AtTirmidhi, Aṣ-Ṣaḥīḥ, vol. ۵, pp. ۶۲۱-۲, ḥadiths ۳۷۸۶, ۳۷۸۸; vol. ۲, p. ۲۱۹

q An-Nasā’i, Khaṣā’iṣ ‘Ali ibn Abi Ṭālib, ḥadith ۷۹

q Aḥmad ibn Ḥanbal, Al-Musnad, vol. ۳, pp. ۱۴, ۱۷, ۲۶; vol. ۳, pp. ۲۶, ۵۹; vol. ۴, p. ۳۷۱; vol. ۵, pp. ۱۸۱-۱۸۲, ۱۸۹-۱۹۰

q Ibn al‘Athir, Jāmi‘ alUṣūl, vol. ۱, p. ۲۷۷

q Ibn Kathir, AlBidāyah wa’nNihāyah, vol. ۵, p. ۲۰۹

q Ibn Kathir, Tafsir al-Qur’ān al-‘Azim, vol. ۶, p. ۱۹۹

Naṣir ad-Din al-Albani, Silsilāt al-Aḥādith aṣ-Ṣaḥīḥah (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. ۴, pp. ۳۵۵-۳۵۸

THE ROLE OF THE AHL AL-BAYT
IN BUILDING THE VIRTUOUS COMMUNITY
BOOK FOUR: THE SECURITY SYSTEM OF THE VIRTUOUS COMMUNITY

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Book FOuR: THE SECURITY SYSTEM OF THE VIRTUOUS COMMUNITY

Prelude: Significance of the Security System

Chapter One: General Measures of the Security System

Chapter Two: Policies of General Security

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This discussion regarding the security system of the virtuous community consists of a prelude and two chapters. The prelude discusses the significance and necessity of security in building the virtuous community. Chapter ١ examines the general features that the Ahl al-Bayt (‘a) instituted to operate this security system. Chapter ٢ looks at the general policies that the Holy Imams of the Ahl al-Bayt (‘a) followed to maintain the security system

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There are many reasons the security system of the virtuous community was paid special importance by the Ahl al-Bayt (‘a) in their program of building a virtuous community. Some of these reasons are examined in the following discussion

Political Foundations and Conditions

The first reason was related to the political and social conditions faced by the individuals of the virtuous community. To explain, the Ahl al-Bayt (‘a) and their followers had to encounter harsh political and social conditions under which they were exposed to death penalties, banishment, pursuit, persecution, interrogation about their doctrines to ascertain their political tendencies, and false accusations of atheism, apostasy, skepticism, heresy, and fragmentation of Islamic unity

The reasons for such harsh conditions can be summarized in the following points

A. Most political regimes in the Muslim world have practiced political terrorism and persecution to defend their authority because of discrepancy in doctrines, political views and sectarian rituals. In most cases, the political states that have ruled Muslims have not allowed doctrinal, intellectual, sectarian or political pluralism except during

[\(the periods of the Holy Prophet and Imam `Ali—peace be upon them.\)](#)

B. The Ahl al-Bayt (‘a) and their followers faced difficult and painful political situations due to the fact that they, i.e. the virtuous community, took upon themselves the general responsibility of defending Islam and its true doctrine and resisting any attempt at misrepresentation and consequent deviation of the Muslim nation. In addition, they exclusively undertook the responsibility of resisting the injustice, persecution and tyranny of the ruling authorities towards Muslim communities as well as external dangers that threatened the nation

This political stand of the Ahl al-Bayt (‘a) and their followers was doubtless the main reason for their persecution. However, the matter did not stop at this, and persecution extended to include even opposition to specific doctrines and rituals. The conflict therefore took a religious and sectarian form because the rulers saw these doctrines and rituals as positive evidence that verified political identity and affiliation to the Ahl al-Bayt (‘a). Therefore, the actual stimulus of the persecution was political identity and loyalty to the religious personality representing the original truth. Sectarian discrepancies would naturally point to political identity; therefore, this identity became the impetus of accusations, persecution and pursuit because the political loyalty of the public was intermixed with their daily religious affairs. Moreover, religious issues and

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I have discussed this topic in my book entitled ‘al-wihdah al-islamiyyah min – –) manzur al-thaqalayn (Islamic Unity from the Perspective of the Two Weighty Things —i.e. the Holy Qur'an and the Ahl al-Bayt)’, pp. ١٤٢–١٨٦ and in an independent lecture, to which I have referred in Book III, Chapter: Political Trends

trends were actually political issues because society, in its entire detail, was based on religion and loyalty to one sect or another

Consequently, the Ahl al-Bayt (‘a) and their followers suffered harsh ordeals regarding the practice of their rituals and acts of worship and their ways of expressing their beliefs, not because they disagreed with the ruling authorities and other Muslims in their beliefs, but because these rituals indicated their political identity—an identity that was rejected by the rulers who wanted to justify their actions before the public. Of course, the rulers knew that their justifications would not be acceptable to the public unless they were concealed under the garb of religion and sacredness. Nevertheless, in most cases opposition to the ruling authorities, rejection of injustice and oppression and love and loyalty towards the Ahl al-Bayt (‘a) were not acceptable justifications, because such matters were familiar and generally accepted by Muslims. A problem that existed though was that most Muslims did not have sufficient courage and ethical commitment to oppose and reject the practices of the ruling authorities and declare loyalty to the Ahl al-Bayt (‘a)

In any case, an important point is that the justifications upon which the ruling authorities depended were false accusations against the true religious creed of [Islam](#).

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An analytical view of this socio-political phenomenon clearly demonstrates the difference between the cruelty that the followers of the Ahl al-Bayt (‘a) suffered because of some beliefs that were in disagreement with other sects and the harm suffered by the followers of some sects at the hands of other sects—despite the fact that the disagreements of these sects with one another were not fewer, and were perhaps more, than the doctrinal or jurisprudential disagreements between these sects and the Ahl al-Bayt (‘a) school and its followers. Nevertheless, harsh persecution between the other sects and the ruling authorities did not exist in the same way nor continue for such a long period; however, persecution against the Ahl al-Bayt (‘a) and their followers never stopped at all. Undoubtedly, the actual reason for such

persecution was the political identity of the Ahl al-Bayt's followers and their protest against injustice and tyranny. Such being the case, doctrinal practices identified the individuals who supported this political protest. As a result, doctrinal commitments and denominational practice of rituals received the same harsh treatment even among other Muslim sects when they signified affiliation to a political trend opposing the ruling authorities, such as the conflict that took place between the Mu` tazilah and the Ash` ariyyah, or the conflicts between certain Muslim (Sunni) sects in some ages, or the present-day opposition to the Islamic veil (hijab) and other Islamic commitments that indicate the political identity of those loyal to them. The sectarian political condition could be deeply implanted and firmly established in the milieus of the Muslim nation and enjoy a firm social albeit non-political identity in spite of being the target of the ruling authorities' persecution. This is accelerated because of malice, unfounded fanaticism as well as intellectual and social retardation of the nation, as seen between other Muslim sects in some periods of the history of Islam, however, among the Ahl al-Bayt (a) and their followers this was seen throughout history because they (i.e. the Ahl al-Bayt and their followers) were distinctively characterized .by a firmly-rooted identity, faith and steadfastness in political situations

C. All through the history of Islam, Muslim society witnessed political and religious uprisings and anarchy, with side effects injuring the virtuous community and followers of the Ahl al-Bayt (‘a). Although they were not associated with these opposing groups, the Ahl al-Bayt (‘a) and their followers, who rejected anarchy in the

community, tasted the blazing fire and suffered the consequences and negative effects of these uprisings because of malicious information, devious personal goals, or confusion in analysis due to the fact that most of these revolutions and uprisings raised mottos similar to those of the Ahl al-Bayt (‘a) and their followers, attracted large numbers of

followers and moved in the milieus of those who were politically classified as acting .(loyally towards or belonging to the Ahl al-Bayt (‘a

These harsh conditions forced the Holy Imams of the Ahl al-Bayt (‘a) to follow a policy and plan a system that would assure the security of the virtuous community and to opt for the most appropriate, yet perhaps undesirable⁽¹⁾, measures to protect the .community from persecution, exile and even annihilation

Requirements of Religious Law

The second reason special importance was paid to the security system of the virtuous community was related to the inevitable outcome of conformity to true religious laws by the virtuous community which necessitated existence as a financially independent entity in order to achieve its perfection through familiarity with the accurate religious laws and in order that authorities could perform their duties, including arbitration between disputing parties of the community and execution of authority of administration over private or communal properties that did not have a particular custodian. This developed from the doctrinal, political, and practical multidimensional acquaintance of

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Such as the measures adopted by Imam hasan (‘a) when he concluded a truce – –١ with Mu`awiyah in order to maintain the existence and survival of the virtuous .community

the Ahl al-Bayt (‘a) with the deviation and tyranny of the ruling authorities of the Islamic state, their inescapability from fulfilling their undertakings and their pledge to defend the general political entity of Islam and maintain the unity of the Muslim .nation

Naturally, such a political and social situation necessitated exactitude to contend with its intricacy and a special security system that would lead to perfection of the virtuous community, assist its activities and grant it flexibility in motion and adaptation with the .surrounding circumstances

Suppression of Destructive Efforts

The third reason special importance was paid to the security system of the virtuous community was to protect the virtuous community from individuals surreptitiously entering the community to damage, defame, or achieve futile personal benefits at the expense of common interests of the community, such as by use of siege and house arrest—under which the Holy Imams of the Ahl al-Bayt (‘a) lived in the later ages—virtually imprisoning leaders and religious scholars of the virtuous community in their .homes during various periods of tyrannical rule

If we take a look at the goals of the security system of the virtuous community carefully, we discover that this system is not restricted to protecting the community against external persecution or achieving flexibility in activities; rather, it includes opposing the movements of the ghulat (extremists) and the opportunists who falsely claimed Shi`ism in order to attain personal interests. In the coming chapter, we will .discuss these facts in more detail

CHAPTER ONE: GENERAL Measures OF THE SECURITY SYSTEM

Point

The general measures of the security system of the virtuous community can be summed up in the following four points

1. Taqiyyah

2. Concealment of Secrets

3. Presence in the Ruling System

4. Immigration

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Fields of Discussions of Taqiyyah

Taqiyyah(1) was of special importance to the Ahl al-Bayt (‘a). Numerous hadiths and narrations, many of which have been uninterruptedly and authentically reported, have cited taqiyyah as their subject matter, discussed it from various angles, and dealt with all its diverse aspects. As a matter of fact, taqiyyah is the most important measure of the security system and covers all other measures. The following are important aspects of taqiyyah

Its place in Islamic doctrine and evidence quoted from the Holy Qur'an and Sunnah ·
.to prove its validity

The significance of taqiyyah in religion including commitments and covenants to ·
:Almighty Allah. In this respect, the Ahl al-Bayt (‘a) are reported to have said

التَّقِيَّةُ

دِينِي وَدِينُ آبَائِي.

Taqiyyah is my

.religion and the religion of my fathers

مَنْ

لَا تَقِيَّةَ لَهُ لَا دِينَ لَهُ.

Faithless is he who does

.not practice taqiyyah

مَا

عُبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنَ التَّقِيَّةِ.

Almighty Allah has never

.(been worshipped through a matter more appreciated by Him than (taqiyyah

p: ۲۱

Taqiyyah (self-protection) is the practice of concealing one's belief and foregoing -- ordinary religious duties when under the threat of death or injury to oneself or ones .brethren-in-faith

The religious laws and duties appertaining to taqiyyah and cases where it is obligatory (wajib), recommended (mustahabb), or prohibited (haram); the limits of taqiyyah; and its religious consequences. This aspect is also related to the jurisprudential area of taqiyyah

The aspects of taqiyyah related to political and social security which will be our main concern in this discussion.

Taqiyyah has wide-ranging significance if understood on the strength of traditions. In addition to abidance by the jurisprudential issues of one's own sect while going through the motions of another, taqiyyah includes concealment of secrets in political, social, and cultural activities. It also implies showing courtesy and civility in association with others. However, in this discussion, I will concentrate on the first meaning; namely, concealment of beliefs and some jurisprudential duties while pretending belief in an opposing doctrine to evade persecution, harm, and loss

When the Ahl al-Bayt (‘a) and their followers faced persecution by the ruling authorities because of their doctrinal and sectarian commitments, the practice of taqiyyah was established by the Ahl al-Bayt (‘a) based on

p: ۲۲

The first and second points will be discussed in detail in one of the future volumes – ۱ of this series. The third point is a jurisprudential thesis that has been discussed elsewhere by jurists

These meanings have been discussed in my book entitled, ‘al-wihdah al-islamiyyah min manzur al-thaqalayn (Islamic Unity from the Perspective of the Two Weighty Things—i.e. the Holy Qur'an and the Ahl al-Bayt (‘a

the principle of permission to avoid harassment. This permission has been originally granted by Almighty Allah in the Holy Qur'an which reads

لَمَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاهُ وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

Let not the believers take

for friends or helpers unbelievers rather than believers—if any do that, in

nothing will there be help from Allah—except by way of precaution that ye may

guard yourselves from them; however, Allah cautions you to remember Him, for

(the final goal is to Allah. (۳:۲۸)

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَيْدًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

Any one who, after

accepting faith in Allah, utters unbelief—except under compulsion, his heart

remaining firm in faith; but whoso opens their breast to unbelief, on them is

(wrath from Allah, and theirs will be a dreadful penalty. (۱۶:۱۰۶)

The Ahl al-Bayt (‘a) directed their followers to practice taqiyyah, as one of the important religious duties connected with faith, religion, and seeking nearness to Almighty Allah. They also emphasized this because they wanted to guarantee protection of the virtuous community, maintenance of its security, concord and capability of carrying out its functions as explained in the following narration of

:` Abdullah ibn Abi-Ya`fur who reported Imam al-Sadiq (‘a) to have said

إِتَّقُوا عَلَىٰ دِينِكُمْ، وَأَخْيُوهُ

بِالتَّقِيَّةِ. فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ. إِنَّمَا

أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ، وَلَوْ أَنَّ الطَّيْرَ

يَعْلَمُ مَا فِي أَجْوَابِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلَتْهُ.

وَلَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَابِكُمْ أَنْكُمْ تُحِبُّونَ

أَهْلَ الْبَيْتِ لَأَكَلُوكُمْ بِأَلْسِنَتِهِمْ، وَلَنَحَلُوكُمْ بِالسَّرِّ

وَالْعَلَانِيَةِ. رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَيَّ وَلَايَتَنَا.

Fear

,for your religion! Keep it alive by means of pious dissimulation. Verily

faithless is he who does not practice taqiyyah. Among people, you

(i.e. the Shi`ah) are just like bees among birds. Had birds known what there)

is in the abdomens of bees, they would have eaten them completely. Likewise

had people known what you carry in your hearts concerning your love for

us—the Ahl al-Bayt—they would have eaten you with their tongues and disgraced

you overtly and covertly. May Allah have mercy upon a servant from you who

(abides by (the terms of) loyalty to us.)

p: ٢٤

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٦١, S. ٢٤ (wujub al-taqiyyah), H. ٧ as quoted – –) from Shaykh al-Kulayni's al-Kafi. All Muslims and all rational people conform to this social and political behavior, yet generally, but some Muslim sects try to provide reasoning for this behavior even to the extent of forging and attributing falsities to the

Holy Prophet (s) for making peace, acquiescing, and complying with unjust rulers, thus changing this policy into a fixed mode instead of an exception to be used in emergency. Nevertheless, this strategy was affixed to the Ahl al-Bayt (‘a) because in their times they were continually exposed to persecution. They proclaimed that this approach of keeping silent should be used only when necessary, not as a daily activity, and that taqiyyah is a strategy with restricted features. Further, yet general, details will be cited in future discussions

The Ahl al-Bayt (‘a) adopted taqiyyah from among a number of major choices in the struggle against persecution, terrorism and even annihilation that was practiced on certain occasions against them and their partisans. These options were

Seclusion from society .1

One option that the Holy Imams of the Ahl al-Bayt (‘a) had was to order their followers to isolate themselves from Muslim society, retire or flee with their family members to remote regions where the ruling authorities could not reach them, such as mountains, caves, and jungles. If they did so, they would be able to practice their rituals as completely as required and openly voice their beliefs that opposed the beliefs of others in both details and particularities. (1)

p: ۲۵

In fact, there is no discrepancy between the Ahl al-Bayt’s followers and other – –1 Muslims in the basic doctrinal issues; rather, differences may be found in some secondary issues. However, the major difference is in the issue of the leadership of the Muslim society and the succession to the Holy Prophet (s). The Ahl al-Bayt (‘a) and their followers believe that this position of leadership must be held by those who have been designated for it through sacred texts of Almighty Allah and His Prophet (s). In this respect, the Holy Prophet (s) designated Imam `Ali and the eleven Imams (‘a) from his offspring as the divinely commissioned leaders of Muslims. Others believe that the Holy Prophet (s) left the issue of subsequent leadership unsolved and relegated it to the Muslims so that they could put whomever they liked in this position and choose whomever they wished without reference to the religious code of law, or that the code of law has defined consultation to be the judge in this question. However, even if the latter were true in this case, true consultation was in fact not

used by the Muslims to determine leadership. One method of consultation was used to determine the caliphate (i.e. leadership) of Abu-Bakr, another method for the caliphate of `Uthman, and a third in choosing Imam `Ali (a

Naturally, if they lived in seclusion away from the sight of people and the domination of the ruling authorities, they would be able to achieve this—a matter that was .originated and carried out by Christian monasticism

:Regarding the following verse of the Holy Qur'an

ثُمَّ فَفَعَلْنَا عَلَىٰ آثَارِهِمْ بَرُسًا لِمَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

Then We followed them up

,with (others of) Our messengers: We sent following in their footsteps Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him compassion and mercy. But the Monasticism which they invented for themselves We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah; but they did not foster it as they should have done. Yet We bestowed, on those among them who .believed their (due) reward, but many of them are rebellious transgressors

(٥٧:٢٧)

Some exegetes of the Holy Qur'an have recorded that `Abdullah ibn Mas`ud reported :the following

p: ٢٤

كُنْتُ رَدِيفَ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، عَلَى
 حِمَارٍ، فَقَالَ: يَا بَنَ أُمَّ عَبْدِ، هَلْ تَدْرِي مِنْ أَيْنَ أَحَدَثَتْ
 بَنُو إِسْرَائِيلَ الرَّهْبَانِيَّةَ؟ فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
 فَقَالَ: ظَهَرَتْ عَلَيْهِمُ الْجَبَابِرَةُ بَعْدَ عِيسَى، يَعْمَلُونَ
 بِمَعَاصِي اللَّهِ، فَغَضِبَ أَهْلُ الْإِيمَانِ فَقَاتَلُوهُمْ، فَهَزِمَ أَهْلُ
 الْإِيمَانِ ثَلَاثَ مَرَّاتٍ، فَلَمْ يَبْقَ مِنْهُمْ إِلَّا الْقَلِيلُ،
 فَقَالُوا: إِنَّ ظَهْرَنَا لِهَؤُلَاءِ أَفْنُونًا وَلَمْ يَبْقَ لِلدِّينِ
 أَحَدٌ يَدْعُو إِلَيْهِ، فَتَعَالَوْا نَتَفَرَّقْ فِي الْأَرْضِ إِلَى أَنْ
 يَبْعَثَ اللَّهُ النَّبِيَّ الَّذِي وَعَدَنَا بِهِ عِيسَى (يَعْنُونَ مُحَمَّدًا
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ). فَتَفَرَّقُوا فِي غَيْرَانِ الْجِبَالِ
 وَأَحَدُوا رَهْبَانِيَّةً، فَمِنْهُمْ مَنْ تَمَسَّكَ بِدِينِهِ وَمِنْهُمْ
 مَنْ كَفَرَ. ثُمَّ تَلَا هَذِهِ الْآيَةَ: {رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ}

I rode behind Allah's Messenger (s) on a donkey and he said to me, "Son of
 Ummu-`Abd, do you know the source of monasticism that the children of Israel
 "?originated

Allah and His Messenger (s) know best," I answered. The Holy Prophet (s) then"
 said, "Overpowered by the tyrannical people who committed acts of
 disobedience to Almighty Allah after Jesus ('a), the faithful believers among
 the children of Israel were angered by such acts and fought against these
 tyrants. However, the faithful believers were defeated three times and none

of them survived except for a few of them. So, they thought that if they were to stand against these tyrants once more, the tyrants would exterminate them and none would survive to propagate the religion, so they suggested that they should spread out in the lands until Almighty Allah would send the Prophet that Jesus had promised (i.e. Muhammad—peace be upon him and his Household). They fled to the caves of mountains and invented monasticism. However, some of these adhered to the original religion while others apostatized.” The Holy Prophet (s) then recited this holy verse: “But the monasticism which they invented for themselves, We did not prescribe for them...”⁽¹⁾

p: ۲۷

Shaykh al-Tabrisi, *Majma` al-Bayan* ۹:۲۴۳. Al-Suyuti, in *al-Durr al-Manthur* ۶:۱۷۷, – –۱ has reported the same, yet with more details and partial difference in the purport. He then mentions other narrations confirming the same meaning

The Ahl al-Bayt (‘a) did not accept this option for their Shi`ah and followers for many reasons, some of which are as follows

This option is not feasible under all circumstances; in fact, it is out of the question in many cases as the followers would face a dead end and be annihilated in any case

This option could expose the virtuous community to deviation and straying from the right path when the period of isolation is extended, because long periods of isolation and remoteness from the sources of true guidance and knowledge open wide the door for personal inferences, inclination to individual views and resorting to heresies (as in Christianity.)

p: ٢٨

Ibn `Abbas is reported to have said the following: After Prophet Jesus (‘a), kings – –) distorted the Torah and the Gospel, but a few faithful believers remained among the public reciting the Torah and the Gospel exactly as they were revealed, so some talebearers said to the king, “The most difficult thing that we can ever bear is the insults that we receive from these people (i.e. the faithful believers). They recite the following before us: ‘If any fail to judge by the light of what God has revealed, they are no better than unbelievers.’ They recite such verses and refer to us as those intended by them. Therefore, summon them and ask them to recite these verses the same way we do and believe the same way we do.” The king summoned these faithful believers, gathered them in one place, and ordered them to choose one of two options: either to be killed or to stop reciting the original Torah and Gospel but rather the sections that had been distorted. Some of the faithful believers, however, asked the other party to leave them alone and made some suggestions. Some of them suggested, “You may build up a tower, put us there, and give us nothing more than food and drink. We will then stop arguing with you.” Others suggested, “Let us wander in the lands and live just like beasts, and if you find us on your lands, then you may kill us.” Others suggested, “Set up houses for us in the deserts and we will dig wells, plow lands, and plant herbs, and we will neither argue with you nor pass by you.” Each of those who made suggestions had a close friend with him. About this situation,

Almighty Allah has revealed the following: “But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah, but that they did not foster as they should have done.” When Almighty Allah sent Prophet Muhammad (s), only a few of such people still survived. One came out of his hermitage, another returned from wandering, a third left his home, and they all believed in and gave credence to the Holy Prophet (s). Referring to this, the Holy Qur'an says, “O you who believe! Be careful of (your duty to) Allah and believe in His Messenger: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful.” (٥٧:٢٨) These two portions of His mercy are given to them because they believed in Jesus (‘a), gave credence to the Torah and the Gospel, and then believed and gave credence to the Holy Prophet (s). The light with which they walk is the Holy Qur'an and their adherence to the Holy Prophet (s). Then, the Holy Qur'an says, “So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah's hand, He gives it to whom He pleases; and Allah is the (Lord of mighty grace.” (٥٧:٢٩) (See Tafsir al-Tabari ٢٧:١٣٨, Ed. Beirut

In the field of social relations, the Ahl al-Bayt (‘a) had already established the policy of mutual association, coexistence, and accord with other Muslims in general, and those not known for fanaticism and animosity

against the Ahl al-Bayt (‘a), in particular. This is because the Ahl al-Bayt (‘a) knew that their followers would be in need of other people—as has been previously discussed—and, therefore, to abide by the option of seclusion would be contradictory to this policy and squander its objective, because such isolation would inevitably leave the virtuous community besieged, suppressed, and deprived of all collective religious, social and cultural services available in society

The virtuous community is required to ensure the safety of the Islamic entity and the Muslim nation. They would not be able to fulfill these responsibilities except by coexisting with other Muslims and being present in their gatherings. They would only be able to play this important leading role and make an impact on the common conditions of Muslims by presenting themselves as good examples for emulation, enlightening others and demonstrating responsible and difficult positions of steadfastness

In the field of social relations, the Ahl al-Bayt (‘a) had already established the policy of mutual association, coexistence, and accord with other Muslims in general, and those not known for fanaticism and animosity against the Ahl al-Bayt (‘a), in particular. This is because the Ahl al-Bayt (‘a) knew that their followers would be in need of other people—as has been previously discussed—and, therefore, to abide by the option of seclusion would be contradictory to this policy and squander its objective, because such isolation would inevitably leave the virtuous community besieged, suppressed, and deprived of all collective religious, social and cultural services available in society

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For these reasons and many others, the Ahl al-Bayt (‘a) rejected the option of

Conflict and Clash .۲

The second option was that the Ahl al-Bayt (‘a) order their followers to proclaim their beliefs, perform their devotional rituals openly among communities of other Muslims and engage in direct conflict with other Muslims regarding secondary issues of Islamic life and primary issues like Imamate and Islamic rituals

If the Ahl al-Bayt (‘a) and their followers proclaimed their beliefs and performed their rituals openly, there would inescapably be social conflict because political and

spiritual conditions would bring about intellectual discrepancies on interpretations of doctrines and transform jurisprudential issues into circles of conflict and clash. Hence, excessive fanaticism on an opinion could reach a dangerous extent and might justify the practice of persecution and become a common feature of the ruling class towards (any sectarian affiliation that differed from them.)

The Ahl al-Bayt (‘a) obviously rejected this option and discommended practice of this method (of stimulating clashes and provoking conflicts) by their followers because it was inconsistent with the policy of coexistence with other Muslims and maintenance of Islamic unity against the enemies of Islam. More importantly, this option could potentially do more harm than good to the Shi`ah and followers of the Ahl al-Bayt (‘a) .in particular and the Muslim community and nation in general

As for the dangers faced by the virtuous community, the option of direct clash could bring about its extermination and eradicate the components of its social existence. As
a

p: ٣١

This was one phenomenon of the politically retarded communities. Europeans – –١ passed through such retardation during the Medieval Ages because of clashes between the Catholics and the Protestants. At some stages in history, the East also passed through this phenomenon. However, Europeans are still practicing this persecution today, in another form, such as ban of hijab (Islamic veil), banishing refugees who practice their religious rituals, marking them with a political dye—a matter unbearable for Europeans. Likewise, some governments in the Muslim world are persecuting groups of people because they practice their religious rituals, both the general ones and those that indicate their political trend, even where these rituals .are not themselves political

result, the role of this community in Islamic life would be nullified. A greater injury that could inflict the virtuous community might be that the surviving individuals of this community might be exposed to deviations in doctrine and behavior and turn into either esotericists or extremists or abandon practicing their religious duties and rituals and adopt their personal inclinations and spiritual practices.

Unfortunately, this fate was encountered by some deviating sects of Shi`ism because they forsook the policy of coexistence with other Muslims and took up isolation or embraced open conflict which led them to deviation.

Another danger might also be expected from adopting open conflict: the possibility of renunciation of religious faith and abandonment of the sect because of weakness, lack of steadfastness and devotion, or being caught between persecution, pursuit, and terrorism on the one hand and worldly seduction by the ruling authorities on the other.

As is generally understood from their traditions,⁽¹⁾ the Ahl

p: ٣٢

Among these traditions is the previously mentioned one, which is reported by – ١ – Abdullah ibn Ya`fur from Imam al-Sadiq (a), as well as other traditions that have described taqiyyah as “the protection of the faithful believer” and “the armor of the faithful believer.” For instance, Imam Muhammad al-Baqir (a) is reported to have said: *وَأَيُّ شَيْءٍ أَقْرَبُ لِعَيْنِي مِنَ التَّقِيَّةِ؟ إِنَّ التَّقِيَّةَ حُبُّهُ الْمُؤْمِنِ.* Is there anything more delightful to me than taqiyyah? Verily, taqiyyah is the protection of the faithful believer. (See Al-hurr al-`Amili, *Wasa'il al-Shi`ah* ١١:٤٦٠, H. ٤.) It has been authentically narrated that Imam Ja`far al-Sadiq (a) has said: *التَّقِيَّةُ حِزْمُ الْمُؤْمِنِ.* Taqiyyah is the armor of the faithful believer. *التَّقِيَّةُ حِزْمُ الْمُؤْمِنِ.* Taqiyyah is the shelter of the faithful believer. *لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ.* Faithless is he who does not practice taqiyyah. *إِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيَدِينُ اللَّهَ عَزَّ وَجَلَّ بِهِ فِيمَا بَيْنَهُ وَبَيْنَهُ، فَيَكُونُ لَهُ عِزًّا فِي الدُّنْيَا وَنُورًا فِي الْآخِرَةِ. وَإِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيُذِيعُهُ، فَيَكُونُ لَهُ ذُلًّا فِي الدُّنْيَا وَيَنْزِعُ اللَّهُ ذَلِكَ النَّورَ مِنْهُ.* One of our discourses may fall in the hands of a servant (of Almighty Allah) who consequently adopts it as a devotional act by which he worships Almighty

Allah confidentially such that it grants him dignity in this worldly life and light in the Hereafter. Another servant may receive one of our discourses, and he exposes it such that it causes him humility in this worldly life and Almighty Allah divests him of the light. (See Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٦٠, H. ٦ as quoted from Shaykh al-Kulayni's Usul al-Kafi

al-Bayt (‘a), having analyzed the political and social conditions, believed that open conflict would cause the aforesaid injuries to the virtuous community. As a result, they rejected this option

The dangers of these two options have been also mentioned in traditions concerning [the history of Christianity and the invention of monasticism.](#)

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Abdullah ibn Mas`ud has reported the Holy Prophet (s) as saying, “Those who were before us separated into seventy one sects; only three of them were redeemed while all the others were exposed to perdition. One of these three sects faced the kings and fought against them, following the true religion of Almighty Allah and the faith of Jesus, son of Mary—peace be upon him. As a result, they were killed by the kings. The other sect were too powerless to fight the kings, so they lived among their peoples inviting them to the religion of Almighty Allah and the faith of Jesus, son of Mary—peace be upon him. Consequently, the kings slew them and cut them up with saws. The third sect were also too weak to face the kings or to live among their peoples and invite them to the religion of Almighty Allah and the faith of Jesus, son of Mary—peace be upon him. Therefore, they fled to the wilderness and mountains and practiced monasticism therein. This is the interpretation of Almighty Allah’s saying: “But the Monasticism which they invented for themselves, We did not prescribe for them” means that they did not do it except to seek Almighty Allah’s pleasure. “But that they did not foster it as they should have done” means that the next generations of those monks did not continue the practice as it should have been performed. “So, We gave to those of them who believed their reward.” These are those who believed in and gave credence to me. “And most of them are transgressors.” The transgressors (among them are those who denied me.” (See Tafsir al-Tabari ۲۷:۱۳۸–۱۳۹, Ed. Beirut

As for harm done to Muslims in general, the option of open conflict gives rise to disorder, destabilization of Muslim society, and disunity. This weakens the general entity of Islam, especially when the virtuous community can withstand and continue in a state of equality in power. Such being the case, the external enemies of Islam and the internal opportunists and interest-seekers will unquestionably make use of this conflict at the expense of Islam. This result can be noticed in the conditions that Muslims experienced in various ages of their history.⁽¹⁾ Because of this and due to their anticipation of these injuries, the Ahl al-Bayt (a) adopted positions of responsibility towards maintaining the unity of Islam and

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Clashes between Muslim sects took place in many periods throughout history, – –\ such as the clashes between the hamdanites and the Ayyubids in Syria, the Fatimids and the Ayyubids in Egypt, the Umayyads and the `Alawids in the west of the Arab .lands, and some Isma`ilis and `Abbasids in Iran

Taqiyyah and forbearance .۳

The third option is to adopt taqiyyah (pious dissimulation) and to conceal the secondary issues of one's faith when such issues reveal ones political identity or arouse harsh reactions under the circumstances of fanaticism and persecution and also by performing the sectarian rituals in such a suitable form that upholds the genuineness of these rituals and, at the same time, corresponds with the general outlook of the Muslim nation so as to avoid persecution, terrorism or irritation due to .an unjust or wrong interpretation of rituals and behavior

This was the option that the Ahl al-Bayt (‘a) preferred when facing the difficult .circumstances that they and their followers had to encounter

Evidently, the adoption of taqiyyah was not on account of a psychological response to pressures such as fear and cowardice or feelings of political and spiritual defeat. This fact has been declared by Imam `Ali al-Hadi (‘a) in the famous ziyarah of al-Ghadir when he explains the situation of Imam `Ali, the Commander of the Faithful (‘a) when he kept silent on the usurpation of his right of leadership. As a matter of fact, the Ahl al-Bayt (‘a) and their Shi`ah are the true people of self-sacrifice, struggle, steadfastness and persistence, and they educated their followers on these lines and ,foretold the coming tribulations and ordeals.(۱۱) In fact

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– ۱ – Imam `Ali Amir al-Mu'minin (‘a) is reported to have said: مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلَيْسَ تَعِدُّ لِلْفَقْرِ جَلْبَابًا. (Nahj al-Balaghah, Aphorism No. ۱۱۲) لَوْ أَحَبَّنِي جَبَلٌ لَتَهَوَّأَتْ. (Ibid, No. ۱۱۲) Confirming this fact, the Ahl al-Bayt (‘a) are reported to have .stated that ordeals and tribulations increase man's nearness to Almighty Allah

they adopted this option on the strength of a clear objective attitude towards both political life and social struggle and the consequences of the various options. They adopted this option on the basis of their accurate evaluation of the common advantages and disadvantages, the priorities of Islam that controlled social progress and the principle of placing the most important before the less important of these priorities. Thus, the option of taqiyyah has come to express the intellectual and political line of action that the Ahl al-Bayt (‘a) practiced to protect the virtuous community and achieve the major goals of Islam.

The following points are indications of this understanding of taqiyyah and adoption of this option:

The Ahl al-Bayt (‘a) presented the principle of taqiyyah as the religion itself (“taqiyyah is my religion and that of my fathers”), as the true faith (“faithless is he who does not practice taqiyyah”), and as light on the Day of Resurrection.

Preventive measures and precautions against anticipated harm and danger are naturally generated by human beings. The Ahl al-Bayt (‘a) warned their followers against treating situations of precaution casually and encouraged them to adopt and practice taqiyyah, threatening those who abandoned it with punishment in this world and in the Hereafter, as well as many other instructions that are markedly cited in the traditions on taqiyyah.⁽¹⁾

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– ١ – For instance, Abu-Basir is reported to have heard Imam al-Baqir (‘a) saying – *لا خَيْرَ فِي مَنْ لَا تَقِيَّةَ لَهُ. وَلَقَدْ قَالَ يُوسُفُ: { } وَمَا سِرُّوْا.* Worthless is he who does not hold taqiyyah. (Prophet) Joseph (‘a) said (to his brothers), “O caravan! You are most surely thieves. (١٢:٧٠)” In fact, they had not stolen anything (on that occasion). Dawud has reported Imam `Ali al-Hadi (‘a) as saying to him: *لَوْ قُلْتُ إِنَّ تَارِكَ التَّقِيَّةِ كَتَبَارِكِ الصَّلَاةِ لَكُنْتُ صَادِقًا.* Even if I say that the deserter of taqiyyah is the same as the deserter of (obligatory) prayer, I am surely honest. Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٦٦, H. ٢٦

The one and only acceptable interpretation of such warnings and encouragements is
:the following

The Ahl al-Bayt (‘a) educated their followers to reject injustice and persecution, be persistent, steadfast and sacrificing for the sake of the truth, endure all kinds of torture, ordeals, and pain for the sake of the principles of faith, and fulfill their covenants and pledges. By doing this they faced serious difficulties in controlling the actual implementation of these requirements, building the virtuous community and undertaking the major responsibilities towards Islam as a political entity and nation. As a result, they had to establish instruction on adherence to one’s faith, principles, and spirituality that needed to run parallel to training in high moral and spiritual standards of self-sacrifice, limitless giving, and readiness for martyrdom

In the light of the above, taqiyyah is a security measure that guarantees protection of the virtuous community against persecution. In addition, taqiyyah has another educational, social and political significance that assures spiritual and psychological equilibrium for the virtuous community in their treatment of various events and circumstances and creates an

opportunity for the community to contribute to the process of self-construction and social change.

Confirming this fact, the Ahl al-Bayt (‘a) did not restrict taqiyyah to only situations of [\(danger and anticipated harm; in fact, it was far more comprehensive.](#) [\(1\)](#)

Limits of Taqiyyah

The Ahl al-Bayt (‘a) did not leave the authorization for taqiyyah without limits; rather, they restricted it and set limits for it. The restrictions are that taqiyyah must not be practiced when it injures other believers, causes bloodshed or exposes others to dangers. In this respect, Imam al-Baqir (‘a) says, according to a valid (mu`tabar) tradition:

إِنَّمَا

جُعِلَ التَّقِيَّةُ لِيُحَقَّنَ بِهَا الدَّمُ. فَإِذَا بَلَغَ الدَّمُ فَلَيْسَ

تَقِيَّةً.

Taqiyyah has been determined

in order to save blood from being shed. Hence, when the matter reaches bloodshed, [\(taqiyyah becomes null.](#) [\(2\)](#)

Likewise, taqiyyah is not acceptable in situations when its practice leads to being lax in supporting Islam and Muslims and when it violates the regulations and laws of striving for Almighty Allah’s sake (jihad fi sabilillah). On such occasions, taqiyyah becomes unlawful and unjustifiable.

:According to a validly reported tradition, Imam al-Sadiq (‘a) is reported to have said

لَمْ تَبَقِ الْأَرْضُ إِلَّا

وَفِيهَا مِنَّا عَالِمٌ، فَإِذَا بَلَغَتِ التَّقِيَّةُ الدَّمَ فَلَا

تَقِيَّةَ. وَأَيْمُ اللَّهِ، لَوْ دُعِيتُمْ لِتَنْصُرُونَا قُلْتُمْ: لَا

فَعَلُ، إِنَّمَا نَتَّقِي! وَلَكَانَتِ التَّقِيَّةُ أَحَبَّ إِلَيْكُمْ مِنْ
آبَائِكُمْ وَأُمَّهَاتِكُمْ، وَلَوْ قَدْ قَامَ الْقَائِمُ مَا إِحْتَجَّ إِلَى
مُسَاءَلَتِكُمْ عَنْ ذَلِكَ، وَلَا قَامَ فِي كَثِيرٍ مِنْكُمْ مِنْ أَهْلِ
النِّفَاقِ حَدَّ اللَّهِ.

The earth will not exist unless there is a knowledgeable
one from us (i.e. the Ahl al-Bayt (‘a)) living on it. When taqiyyah
reaches bloodshed, then it becomes null. By Allah I take an oath that when
you are called to support us, you will not respond, claiming that you are
practicing taqiyyah! And taqiyyah will then be dearer to you
than your fathers and mothers. When the Qā’im
Imam Mahdi) comes)
to undertake the mission)—and he shall unquestionably come—he will not need)
to ask you about this. He shall execute divine punishment on many hypocrites
(among you. (۲)

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In another section, we will talk about the principle of taqiyyah along with its – ۱ –
various aspects to make this idea more clear
Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۴۸۳, H. ۱ – ۲
Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۴۸۳, H. ۲ – ۳

According to another tradition, the Imam of the Ahl al-Bayt (‘a) presents a general rule about the meaning of taqiyyah which is to save oneself from harm provided that such act will not bring about corruption in the religion or faith. He thus says

لِلتَّقِيَّةِ
مَوَاضِعُ مَنْ أزالَهَا عَنْ مَوَاضِعِهَا لَمْ تَسْتَقِمْ لَهُ، وَتَفْسِيرُ
مَا يُتَّقَى مِثْلُ أَنْ يَكُونَ قَوْمٌ سُوءٍ ظَاهِرًا حُكْمُهُمْ
وَفِعْلُهُمْ عَلَى غَيْرِ حُكْمِ الْحَقِّ وَفِعْلِهِ. فَكُلُّ شَيْءٍ يَعْمَلُ
الْمُؤْمِنُ بَيْنَهُمْ لِمَكَانِ التَّقِيَّةِ مِمَّا لَا يُؤَدِّي إِلَى
الْفَسَادِ فِي الدِّينِ فَإِنَّهُ جَائِزٌ.

Taqiyyah is permitted under certain situations. Whoever uses it in other than these situations, taqiyyah will not be accepted from him. An example of an acceptable situation under which taqiyyah may be adopted is that a believer may have to deal with people whose rules and deeds are evidently opposite to the true laws and deeds; hence, anything that is practiced by that believer in the presence of these people on the basis of taqiyyah is allowable provided that his acts do not cause corruption [\(1\)](#) of his religion.

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As has been previously cited, the Holy Imams (‘a) instructed their followers to patiently bear all suffering and sacrifice their souls and properties for the sake of their [\(religion, or faith.\)](#)

All such traditions confirm that taqiyyah is a practical means of security within the limits of the supreme interests of Islam and survival of the virtuous community. It is .not blanket permission to flee reality or escape one’s enemy

p: ٤٠

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٤٥١, H. ٢ ١٣٩, H. ٢ -- ١

Point

In addition to taqiyyah, the Ahl al-Bayt (‘a) founded another principle to ensure the security of the virtuous community. This principle includes “concealment of secrets”, “preservation of secrets”, “avoidance of divulging secrets”, and “evasion of revealing secrets to enemies”, whether the enemies were anti-Shi`ah tyrants and spiteful opponents, waylaying hypocrites and opportunists, or fickle acquiescent individuals among the public who incline with every wind

This principle has been confused with taqiyyah to a great extent. Some narrations give the name of taqiyyah to both precaution and dissimulation on the one hand and concealment of secrets on the other and regard divulgence of secrets violation of taqiyyah. In view of this probable confusion, we must define the subject matter of ‘concealment of secrets’ as a security measure of the virtuous community which is adopted by all human societies that intend to protect their individuals from enemies and maintain their solidarity and capability to perform. Divulgence of secrets is usually considered the gravest danger that may be encountered by any community that is exposed to persecution and extermination

Books of ethics have dealt with slips of the tongue and the momentous perils that such blunders cause in the social life of man and in man’s relationship with Almighty Allah, as well as the many sins, flaws, misfortunes, and injuries that arise from such slips

As for this security measure, it deals with slips of the tongue from another angle—the divulgence and disclosure of secrets that expose the virtuous community to dangers and reveal its activities, inclinations, size, and the identities

.of individuals, endangering their lives

The Ahl al-Bayt (‘a), their Shi`ah, and their followers stood for a “community” of Muslims that had its own particularities with doctrinal, intellectual, and cultural components in addition to confidential political inclinations. This community spread over various regions of the Muslim world and lived within other Muslim communities .under their ruling regimes

The tyrannical ruling authorities used to consider the Shi`ite community to be the opposition. As a result, they feared and harassed its people because they realized its influence, vitality and adherence to the leadership of the Holy Imams of the Ahl al-Bayt (‘a)—those most rightful of leadership of the Muslim society and the most .accepted and approved group by all Muslims

Incitement of People against the Shi`ah

The community of the Shi`ah were exposed to not only harassment and persecution but also denouncement and defamation of its doctrines, activities and purposes in Islamic life with the aim of isolating and circumscribing it inside the Muslim nation and .then putting it under pressure by inciting others against it

The political aspect most perturbed the enemies of the Shi`ah—i.e., the tyrannical rulers, spiteful opponents, and anti-Shi`ah factions—and was the real reason for alliance against the Shi`ah. The sectarian affiliation of the individuals of the virtuous community was also important to the enemies of the Shi`ah, and its importance increased greatly when this affiliation revealed the political inclinations of individuals .of the community

The matter was somewhat different in the mind of the common milieus of the Muslims. They were provoked by

the doctrinal aspect of the virtuous community (owing to their naive understanding of Islam and having been indoctrinated by the ruling authorities and deviant scholars with fanaticism and ill will) and were not concerned about political affiliation as much as the secondary and trivial details of doctrines. They insensitively rejected every trivial item that violated peripheral issues of doctrinal views and requisites prescribed .by the ruling authorities

Using their cadre, the ruling authorities exerted all possible efforts to keep the nation from realizing the truth appertaining to not only the corrupt deeds and manners of the tyrannical rulers but also the accurate political affiliations of other political trends. Moreover, they tried to incite and provoke the public against these trends, using all .possible methods and means

Instead of educating the Muslim nation in investigation, seeking knowledge, establishing freedom in scientific discourse and practical experimentation within the necessary postulates of its faith, the ruling authorities fed the public with fanaticism in personal views, encouraging accusation with “atheism,” “infidelity,” “apostasy from Islam,” and “fragmenting the congregation of Muslims” towards anybody who disagreed with them on even a secondary or trivial issue, demanded his rights, or stood against the tyrannical and oppressive rulers, rejecting their injustice and .monopoly

Describing this method of indoctrination used on Muslims by tyrants, Imam al-Sadiq (‘a) said

إِنَّ بَيْنِي أُمَّيَّةَ أَطْلَقُوا لِلنَّاسِ أَنْ

يَتَعَلَّمُوا الْإِيمَانَ، وَلَمْ يُطَلِّقُوا لَهُمْ أَنْ يَتَعَلَّمُوا

الشُّرَكَ، حَتَّى إِذَا حَمَلُوهُمْ عَلَيْهِ لَمْ يَعْرِفُوا ذَلِكَ.

The

(1) children of Umayyah

gave people freedom to learn faith, but they did not permit them to learn about

polytheism such that if they were to lead them to polytheism, the people

(2) would not realize it.

For this reason, the Holy Imams of the Ahl al-Bayt (‘a) determined that taqiyyah alone did not suffice; rather, they asked their followers not to reveal their beliefs and agitate others by practicing their rituals openly. They knew that such acts might lead to their isolation from Muslim society and political, social and economic siege. Of course, it was possible that the open practice of their rituals might lessen the extent of pressure from others; nevertheless, the Holy Imams’ (‘a) instruction was to avoid such acts

The Holy Imams of the Ahl al-Bayt (‘a) paid additional attention to an even more important issue: they ordered their followers to desist in arguing about political and religious issues, divulging private information, and showing feelings and sentiments (3) that revealed their

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1. Rulers of the Umayyad dynasty – –

2. Shaykh al-Kulayni, al-Kafi ٢:٤١٥, H. ١ – –

3. The Shi`ite community passed by such extremely critical times at which to merely mention Imam `Ali and Lady Fatimah—peace be upon them—admirably had political significance. A tradition reads that Imam al-Sadiq (‘a) said عَلَيْهِمَا

Beware of mentioning `Ali and Fatimah! The most spiteful thing to people has become reference to `Ali and Fatimah—Peace be upon them. (Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٨٦, H. ٢.) It goes without saying that those people who cannot bear the mention of `Ali and Fatimah (‘a) are quite different from those who proudly own their love for `Ali and Fatimah—peace be upon them. Ibn hajar, mentioning the biography of `Ali ibn Rabah, has recorded that the Umayyad ruling authorities used to kill any newborn who had been given the name of `Ali. Therefore, Rabah (the father of the biographee) had to change his son’s name into `Ulay instead of `Ali. `Ali ibn Rabah would be angry if anyone called him `Ali. He once said, “I do not release from religious responsibility any one who calls me `Ali, because my name is `Ulay. (See Ibn hajar, Tahdhib al-Tahdhib .٧:٢٨٠-٢٨١, Ed. Dar al-Fikr) Al-Shafi`i referred to this same trend in his poetic verses

political and sectarian affiliation. The followers were also ordered not to reveal any information about the extent of influence and impact of the virtuous community and the nature of their political attitudes to the ruling regime or other oppositionist political movements that the community adopted because divulgence of such information could endanger the existence of the virtuous community and be used by enemies to .pursue or annihilate its members

The concealment of secrets and suppression of information about the reality of the virtuous community was, at some stage its most important security issue. It required a high degree of self-restraint and control over the tongue. The tyrannical rulers were extremely sensitive about their interests and felt threatened by the genuineness, truth and faithfulness of the individuals of the virtuous community as well as their willingness to sacrifice their lives; the plain, true concepts that they used to proffer to .the Muslim nation; and the sound logic they used to elucidate these concepts

Formulas of Warning

The Holy Imams of the Ahl al-Bayt (‘a) used many formulas and modes of warning, enlightenment, and education to express the crucial importance of this measure in ensuring the security of the virtuous community.

According to a validly reported tradition, Ahmad ibn Muhammad ibn Abi-Nasr has reported that he, once asked Imam al-Riza (‘a) about a definite issue, but the Imam (‘a) insistently refused to answer. He then said

لَوْ

أَعْطَيْنَاكُمْ كُلَّ مَا تُرِيدُونَ كَانَ شَرًّا لَكُمْ، وَأُخِذَ بِرَقَبِهِ
صَاحِبِ هَذَا الْأَمْرِ.

If we give you everything

you want, this will definitely be bad for you; and this will cause problems

for the person involved

:Abu-Ja`far (‘a) used to say

وَلَا يَهُ

اللَّهُ أَسْرَهَا إِلَى جِبْرَائِيلَ، وَأَسْرَهَا جِبْرَائِيلُ إِلَى مُحَمَّدٍ،

وَأَسْرَهَا مُحَمَّدٌ إِلَى عَلِيٍّ، وَأَسْرَهَا عَلِيٌّ إِلَى مَنْ شَاءَ

اللَّهُ. ثُمَّ أَنْتُمْ تُدْبِعُونَ ذَلِكَ! مِنَ الَّذِي أَمْسَكَ حَرْفًا

سَمِعَهُ؟

The secrets of Allah were confidentially passed on to Archangel Gabriel

who confidentially passed them on to (Prophet) Muhammad (s) who

confidentially passed them on to `Ali (‘a) who confidentially passed them on to whom Almighty Allah willed to know. Now, you are divulging it! Which one of you can withhold a single letter of what he has heard

:Abu-Ja`far (‘a) said

فى

حِكْمَهُ آلِ دَاوُدَ: يَتَّبِعِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكًا
لِنَفْسِهِ، مُقْبِلًا عَلَى شَأْنِهِ، عَارِفًا بِأَهْلِ زَمَانِهِ. فَاتَّقُوا
اللَّهَ وَلَا تُدَيِّعُوا حَدِيثَنَا. فَلَوْلَا أَنَّ اللَّهَ يُدَافِعُ عَن
أَوْلِيَائِهِ وَيَنْتَقِمُ لِأَوْلِيَائِهِ مِنْ أَعْدَائِهِ، أَمَا رَأَيْتَ
مَا صَنَعَ اللَّهُ بِآلِ بَرْمَكٍ وَمَا إِنْتَقَمَ اللَّهُ لِأَبِي الْحَسَنِ؟
وَقَدْ كَانَ بَنُو الْأَشْعَثِ عَلَى خَطَرٍ عَظِيمٍ، فَدَفَعَ اللَّهُ عَنْهُمْ
بِوَلَايَتِهِمْ لِأَبِي الْحَسَنِ. وَأَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ
هَؤُلَاءِ الْفِرَاعِنَةِ وَمَا أَمْهَلَ اللَّهُ لَهُمْ، فَعَلَيْكُمْ بِتَقْوَى
اللَّهِ، وَلَا تُعَزِّنْكُمْ الْحَيَاةَ الدُّنْيَا، وَلَا تَغْتَرُّوا بِمَنْ
قَدْ أَمْهَلَ قَبْلَكُمْ، فَكَأَنَّ الْأَمْرَ قَدْ وَصَلَ إِلَيْكُمْ.

The following is written

in the wise book of (Prophet) David's household: A true Muslim (i.e. one submissive to the religion) is required to be self-possessed, engaged with his own affairs, and aware of the people of his time. So, fear Almighty Allah and never announce our discourses. (What has saved you from the result of such

divulgence is that) Almighty Allah defends His saints and takes revenge from

His enemies for His saints. Have you not seen what Almighty Allah did to the Barmak and how he retaliated for Abu'l-hasan? The family of al-Ash`ath were about to encounter a great catastrophe, but Almighty Allah saved them from it

because of their allegiance to Abu'l-hasan. In Iraq, you are witnessing the evil deeds of these tyrants and the respite that Almighty Allah is granting them

So, fear Almighty Allah, do not be seduced by this worldly life, and do not be deceived by the bygone ones whom Almighty Allah had granted respite. I foresee

[\(this matter shall soon be in your hands.\)](#)

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.Shaykh al-Kulayni, al-Kafi ٢:٢٢٤-٢٢٥, H. ١٠ --١

Imam al-Sadiq (‘a), according to another authentic report, demonstrated the worldly
:damage of divulgence of secrets, saying

مَنْ اسْتَفْتَحَ نَهَارَهُ

بِإِذَاعِهِ سِرِّنَا سَلَّطَ اللَّهُ عَلَيْهِ حَرَّ الْحَدِيدِ وَضِيقَ

الْمَجَالِسِ.

,Whoever begins his day with divulgence of our secrets

(Almighty Allah will expose him to the heat of iron and narrow sitting-places.)

p: ٤٧

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٩٣, H. ٢ - -١

Sometimes, warnings against divulgence of secrets reached such a great extent of obligation that Imam Abu'l-hasan (‘a), as reported by `Uthman ibn `sa, said

إِنْ

كَانَ فِي يَدِكَ هَذِهِ شَيْءٌ، فَإِنْ إِسْتَطَعْتَ أَنْ لَا تَعْلَمَ هَذِهِ
(الْأُخْرَى) فَافْعَلْ.

If there is something in your hand, make sure that as far as is possible the other hand does not know about it.

In his presence, some people talked about divulgence of secrets, so the Imam (‘a) instructed

إِحْفَظْ

لِسَانَكَ تَعَزَّ، وَلَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِ رَقَبَتِكَ فَتُدَلَّ.

Withhold your tongue so as to attain dignity, and do not give people a chance to have a hold over your neck, lest you become humiliated.

According to another validly reported tradition, the peril of divulging a secret is as fateful as killing the prophets. Abu-Basir has reported Imam al-Sadiq (‘a) as saying

{□ □ □ □} أَمَا وَاللَّهِ مَا

قَتَلُوهُمْ بِأَسْيَافِهِمْ، وَلَكِنْ أَدَاعُوا عَلَيْهِمْ وَأَفْشَوْا

سِرَّهُمْ فَقَتَلُوا.

Almighty Allah says (in

the Holy Qur'an), "And they slay the prophets unjustly. (۳:۲۱)" By Allah I swear, they did not slay the prophets with swords; rather, they divulged their secrets and announced their activities and, as a result, prophets were [slain.](#)

Through an authentic chain of authority, Sulayman ibn Khalid has reported Imam al-Sadiq (a) as saying to him

p: ۴۸

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۴۹۳, S. ۳۴ (Prohibition of divulgence of the – –۱
right when danger is anticipated), H. ۵

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۴۹۴, S. ۳۴, H. ۷ – –۲

سُلَيْمَانَ، إِنَّكُمْ عَلَى دِينٍ مَنْ كَتَمَهُ أَعَزَّهُ اللَّهُ، وَمَنْ
أَذَاعَهُ أَدَلَّهُ اللَّهُ.

O Sulayman, you (i.e. the

Shi`ah) are following a faith that whoever conceals it will be honored by

(Almighty Allah, but whoever exposes it will be humiliated by Him. (1)

When one of the Holy Imams (‘a) observed an occurrence of rushing into the adoption of certain political attitudes or impulsive rashness to move and draw the attention of the public to the love for the Ahl al-Bayt (‘a), the Imam would say the following, as
:(reported from Imam `Ali Zayn al-`Abidin (‘a

وَدِدْتُ، وَاللَّهِ، لَوْ

إِفْتَدَيْتُ خِصْلَتَيْنِ فِي الشَّيْءِ لَنَا يَبْغِضُ لَحْمِ سَاعِدِي:

النَّزَقَ وَقَلَّةَ الْكَيْتَمَانِ.

By Allah, I wish I could give as ransom some of my arm’s

flesh for two traits that our Shi`ah must get rid of: recklessness and lack

(of concealment (of our secrets). (2)

According to another tradition, Imam al-Sadiq (‘a) assigns the concealment of secrets such an important role that it is related to faith, belief, loyalty to the Ahl al-Bayt (‘a)
.and the undertaking of the mission of propagation

:Abd al-A`la has reported that he heard Imam al-Sadiq (s) saying`

إِنَّهُ لَيْسَ إِخْتِمَالٌ أَمْرُنَا

التَّصْدِيقُ لَهُ وَالْقَبُولُ فَقَطْ، مِنْ إِخْتِمَالِ أَمْرِنَا سِتْرُهُ

وَصِيَانَتُهُ عَنْ غَيْرِ أَهْلِهِ. فَاقْرَأْهُمْ السَّلَامَ وَقُلْ لَهُمْ:

رَحِمَ اللهُ عَبْدًا اجْتَرَّ مَوَدَّةَ النَّاسِ إِلَيْنَا. حَدِّثُوهُمْ بِمَا

يَعْرِفُونَ، وَاسْتُرُوا عَنْهُمْ مَا يُنْكِرُونَ.

To abide by our Issue is not merely to believe and accept it. Within the matters of abiding by our Issue is to hide it and to protect it from everybody except its people. So, convey my greeting to them (i.e. the Shi` ah) and say to them: May Allah have mercy upon (His) servant who attracts people's love toward us. Say to those who understand and conceal from those

[\(who reject.\)](#)

p: ٤٩

Al-hurr al-`Amili, Wasa'il al-Shi` ah ١١:٤٨٤, S. ٣٢ (Obligation of concealing the - ١
.religion of Allah from other than its people along with taqiyyah), H. ١

.Al-hurr al-`Amili, Wasa'il al-Shi` ah ١١:٤٨٤, S. ٣٢, H. ٢ - ٢

.Al-hurr al-`Amili, Wasa'il al-Shi` ah ١١:٤٨٤, S. ٣٢, H. ٥ - ٣

According to another tradition, Imam al-Sadiq (‘a) sternly renounces those who divulge secrets and violate instructions, exposing their Imam and their companions to peril and perdition. The Imam (‘a) expressed his rage and denounced them

Al-Qasim, the partner of al-Fazl, who was a very honest man, has reported that he heard Imam al-Sadiq (‘a) saying

خَلَقُ فِي الْمَسْجِدِ

يَشْهَرُونَ وَيَشْهَرُونَ أَنْفُسَهُمْ. أَوْلَيْكَ لَيْسُوا مِنَّا وَلَا نَحْنُ مِنْهُمْ. أَنْطِقْ فَأَذَارِي وَأَسْتُرْ فَيَهْتَكُونَ سِتْرِي! هَتَكَ اللَّهُ سُتُورَهُمْ. يَقُولُونَ: إِمَامٌ. وَاللَّهِ مَا أَنَا بِإِمَامٍ إِلَّا مَنْ أَطَاعَنِي. فَأَمَّا مَنْ عَصَانِي فَلَسْتُ لَهُمْ بِإِمَامٍ. لِمَ يُقْلِقُونَ بِاسْمِي؟ أَلَا يَكْفُونَ إِسْمِي عَن أَفْوَاهِهِمْ. فَوَاللَّهِ لَا يَجْمَعُنِي اللَّهُ وَإِيَّاهُمْ فِي دَارٍ.

Some individuals are exposing themselves and us in the mosque. They are not part of us nor are we part of them. When I speak, I try to hide my beliefs intentionally and when I keep matters covered, such people unmask me! May Allah lay them bare! They claim that I am their Imam. By Allah

I swear, I am exclusively the Imam of him who obeys me. As for him who disobeys me, I am not his Imam. Why are they chattering using my name? Can't they take my name out of their mouths? By Allah, He shall never join them to

(1) me in the abode.

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٨٤, S. ٣٣ (Prohibition of saying the names of --
al-Mahdi and the other Imams), H. ١

Point

The third measure

that the Ahl al-Bayt (‘a) took in the security system of the virtuous community was having a relative and limited presence in the unjust ruling regimes in order to apprise the virtuous community of the situations, plans, policies and suppressive or corruptive procedures of these ruling authorities, so that the virtuous community might take heed, avoid and observe their movements on the one hand and frustrate and fend off the harms that might afflict them and the Muslims on the other

As previously cited, the Holy Imams of the Ahl al-Bayt (‘a) firmly prohibited their followers from any kind of cooperation with the unjust authorities—whether in offering general services that might contribute to strengthening their authority, result in any form of approval of their rule, or help them in wrongdoing and oppressive acts —and from accepting offices related to authority and government

Abu-Basir has reported that he asked Imam al-Baqir (‘a) about the legality of occupying offices in the ruling regimes of unjust rulers. The Imam (‘a) answered

يَا

أَبَا مُحَمَّدٍ، لَا وَلَا مُدَّةَ قَلَمٍ. إِنَّ أَحَدَهُمْ لَا يُصِيبُ مِنْ

دُنْيَاهُمْ شَيْئًا إِلَّا أَصَابُوا مِنْ دِينِهِ مِثْلَهُ.

O Abu-Muhammad, never help

them in any matter even if it be as trivial as handing them a pen. No one can

obtain any worldly interests from them without loss of as large a part of his

(faith as the amount of that interest.)

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٢:١٢٩, H. ٥; Shaykh al-Kulayni, al-Kafi, ٥:١٠٧, H. --١

Writing the life account of Safwan al-Jammal, al-Kashshi (in his book of biography)
:records the following narration

Safwan said: One day, while I was paying a visit to Imam al-Kazim (‘a), he said to me,
”.“Safwan, all your manners are acceptable and all right except one thing

.May Allah accept me as ransom for you! What is that?” I wondered“

”(The Imam (‘a) answered, “It is that you hire camels for this man. (i.e. the ruler Harun

Explaining my situation, I said, “I swear by Allah that I have never hired him a camel
for luxurious, reckless, immoral or hunting purposes. Rather, I have hired out camels
for him so that he can use them as riding animals on his way to Makkah. Moreover, I
”.do not take charge of the camels myself, but employ some of my servants to do so

”?The Imam (‘a) asked, “Do they (i.e. the ruling authorities) pay you for this hiring

.Yes, they do,” I answered“

”?The Imam (‘a) asked further, “Do you wish that they would survive to pay you

.Yes, I do,” I answered“

:The Imam (‘a) stated

مَنْ أَحَبَّ بَقَاءَهُمْ فَهُوَ

مِنْهُمْ، وَمَنْ كَانَ مِنْهُمْ كَانَ وَرَدَ النَّارَ.

Then, he who wishes survival for them is definitely one of“

”.them, and he who belongs to them will definitely be in Hellfire

مَنْ أَحَبَّ بَقَاءَهُمْ فَهُوَ

مِنْهُمْ، وَمَنْ كَانَ مِنْهُمْ كَانَ وَرَدَ النَّارَ.

Then, he who wishes survival for them is definitely one of“

”.them, and he who belongs to them will definitely be in Hellfire

.Immediately after that, I sold all my camels

When Harun was informed about this, he summoned me and said, “Safwan, I have
”.been informed that you sold your camels

.Yes, I did,” I answered“

.Why?” he asked“

I have become too aged to work, and my servant cannot perform the necessary“
jobs,” I answered

Harun insisted, “No! I know him who advised you to do so. This is the advice of Musa
” .ibn Ja`far

.What connects this to Musa ibn Ja`far?” I denied“

Harun said, “Leave this claim! By Allah I swear, I would kill you had it not been for your
good conduct with us!” (1)

In spite of this stern prohibition, the Ahl al-Bayt (‘a) excluded certain situations for which they allowed working with the unjust ruling authorities and accepting offices and jobs in their governments. The most important of these were offices that served two essential services to the virtuous community: (1) warding off harm and injury to the community, and (2) provision of services and facilities, including defence of the rights of the virtuous community and paying them their entitlements

In this respect, `Ali ibn Yaqtin is reported to have said that Imam Musa ibn Ja`far al-
:Kazim (‘a) said to him

إِنَّ

لِلَّهِ، تَبَارَكَ وَتَعَالَى، مَعَ السُّلْطَانِ أَوْلِيَاءَ يَدْفَعُ بِهِمْ

عَنْ أَوْلِيَائِهِ.

Verily, among the company

of the oppressors, Almighty Allah has some intimate servants by whom He

(repels (harm) from other cherished servants. (2)

Shaykh al-Saduq, Man La Yahzuruhu'l-Faqih ۴:۴۳۶; al-Kashshi, Ikhtiyar Ma`rifat --۱
.al-Rijal ۲:۷۴۰; al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۷:۱۸۲, H.۲۲۳۰۵
.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۲:۱۳۹, H. ۱ --۲

:Ziyad ibn Abu-Sulma is reported to have related the following

One day, I visited Abu'l-hasan (Imam) Musa al-Kazim (‘a) who asked me, “Ziyad, do
”?you work with the ruling authority

.Yes, I do,” I answered“

”?The Imam (‘a) asked, “Why is that

”.I answered, “I have a sense of honor, dependants to provide, and no other resource

The Imam (‘a) commented, “Ziyad, if I were to fall from a high place and break to
pieces, it would be more preferable to me than holding an office for any of these
(unjust authorities) or even more preferable than being treading on like their rugs—

”?except for one circumstance. Do you know what it is

”!I answered, “No, I do not. May Allah accept me as your ransom

:The Imam (‘a) explained

إِلَّا

لِتَفْرِيجَ كُرْبَهُ عَنْ مُؤْمِنٍ، أَوْ فَكِّ أَسْرِهِ، أَوْ قَضَاءِ

دَيْنِهِ. يَا زِيَادُ، إِنَّ أَهْوَنَ مَا يَصْنَعُ اللَّهُ جَلَّ وَعَزَّ بَمَنْ

تَوَلَّى لَهُمْ عَمَلًا أَنْ يَضْرِبَ عَلَيْهِ سُرَادِقَ مَنْ نَارٍ إِلَى

أَنْ يَفْرَغَ اللَّهُ مِنْ حِسَابِ الْخَلَائِقِ. يَا زِيَادُ، فَإِنْ وُلِّيتَ

شَيْئًا مِنْ أَعْمَالِهِمْ فَأَحْسِنْ إِلَى إِخْوَانِكَ، فَوَاحِدَةً

بِوَاحِدَةٍ.

Except in situations of relieving the anguish of a believer“

by releasing him from captivity or helping him settle his debts. O Ziyad, the

lightest penalty that Almighty Allah places upon one that holds an office with unjust authorities is that He covers him with a canopy of fire until He finishes settling accounts with all other creatures. O Ziyad, if you have held any of their offices, then you must behave kindly with your brethren-in-faith (as compensation for holding that office—an act for an act.”[1](#))

p: ۵۴

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۲:۱۴۰, H. ۹; Shaykh al-Kulayni, al-Kafi ۵:۱۱۰, H. --۱

.۱

As is understood from some traditions, holding an office in governments of unjust authorities requires restricted permission given by the Holy Imams of the Ahl al-Bayt (‘a) or by the religious legal authority who runs the affairs of the virtuous community in order that permission might be disallowed in cases of personal gain or taking on prohibited jobs that would expose individuals of the virtuous community to deviation

According to a valid chain of authority, al-hasan ibn al-husayn al-Anbari(ؑ) has reported the following

For fourteen years, I wrote letters to Imam Abu’l-hasan al-Riza (‘a) seeking his permission to hold a governmental office in the regime of the unjust rulers. In the last letter, I mentioned that I feared my neck would be cut off as the ruling authority threatened me, saying, “You are Rafizi and you are refusing this office only for this reason”!

The answer of Imam al-Riza (‘a) was the following

فَهَمْتُ
كِتَابِكَ وَمَا ذَكَرْتَ مِنَ الْخَوْفِ عَلَى نَفْسِكَ، فَإِنْ كُنْتُ
تَعْلَمُ أَنَّكَ إِذَا وَلَيْتَ عَمَلَكَ بِمَا أَمَرَ بِهِ رَسُولُ اللَّهِ،
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، ثُمَّ تَصَيَّرَ أَعْوَانَكَ وَكُتَّابَكَ
أَهْلَ مَلَّتِكَ، وَإِذَا صَارَ إِلَيْكَ شَيْءٌ وَاسَيْتَ بِهِ فُقَرَاءَ
الْمُؤْمِنِينَ حَتَّى تُكُونَ وَاحِدًا مِنْهُمْ، كَانَ ذَا بَدَأَ، وَإِلَّا
فَلَا.

I understand your letter

and I am conscious of your fear for your life. If you know that in holding this office you will do what you have been ordered by the Messenger of Allah

s), and will chose your brethren-in-faith to be your agents and clerks, and)

you share whatever you gain with the poor faithfuls as if you are one of
(them, then you may hold it under these conditions; otherwise, I do not permit it. (۲

p: ۵۵

.Al-Ardabili has asserted that this person is al-hasan ibn al-husayn al-Kindi --۱

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۲:۱۴۵, H. ۱ --۲

Sometimes, the Holy Imams of the Ahl al-Bayt (‘a) would direct these persons in their jobs and confirmed the importance of keeping their doctrinal identities undisclosed

Ibn Sinan has reported that Harun al-Rashid, the `Abbasid ruler, gifted `Ali ibn Yaqtin some garments as an expression of respect. Among these, there was a black silk garment embedded with much gold. `Ali ibn Yaqtin, in turn, sent most of these, including this silk garment, to Imam Abu’l-hasan Musa ibn Ja`far (‘a) adding to them money for khumus taxes. When the gift reached the hands of the Imam (‘a), he accepted the money and the garments but rejected the silk garment and gave it back to `Ali ibn Yaqtin with the same messenger who had brought them. The Imam (‘a) also wrote a letter to `Ali ibn Yaqtin with the following content: “Keep this garment and don’t let it out of your hand. Soon you will encounter a matter and you will need
”.this garment

Not too long after that, `Ali ibn Yaqtin became angry with one of his close servants and dismissed him. This servant, who had recognized `Ali ibn Yaqtin’s inclination to Imam al-Kazim (‘a) and knew every item that his master had sent to the Imam, informed al-Rashid of these matters against his master and added, “`Ali believes in the Imamate of Musa ibn Ja`far and hands over to him funds of the khumus taxes every year. He, moreover, gave him the black silk garment that you gifted him as an
”.expression of respect

Upon hearing this, al-Rashid became furious and decided to expose the matter, “If it is true, I will certainly take the life of `Ali ibn Yaqtin!” Immediately, he ordered his constabulary to bring `Ali ibn Yaqtin to him. When `Ali was brought before him, al-Rashid asked, “What have you done with the garment that I gave you?” He answered, “O commander of the believers, it is in my possession in a sealed chest. I have stored
it there. I rarely miss a morning

when I open it to take a look at the garment, seeking blessings and kissing it, and then
”I put it back there

Al-Rashid ordered him to present it at that very moment, so `Ali ibn Yaqtin summoned one of his servants and told him where to find the garment exactly as he had told al-Rashid beforehand. Before long, the servant fetched the chest and put it before al-Rashid who ordered the seal to be broken. As he looked at the garment, al-Rashid found it exactly as he had been told by `Ali ibn Yaqtin. He calmed down and ordered `Ali to put it back in its place. He then said to him, “You may leave with respect, for I will never believe any information that is given to me against you.” Moreover, he ordered that an abundant gift be given to `Ali ibn Yaqtin. As for the talebearing slave, al-Rashid ordered him to be given one thousand lashes. After five hundred, the slave [\(died.\)](#)

Historical Background of this Policy

It is not inaccurate to say that this policy of security is the most crucial that the Holy Imams (‘a) planned for the virtuous community. There are some indications of this in the Holy Qur'an. Narrating the story of Prophet Moses (‘a), the Holy Qur'an mentions that “the believing man of Pharaoh’s family” protected Prophet Moses (‘a) from dangers that were conspired against him, before and after his mission, as he gave the Prophet information about conspiracies by Pharaoh and his people to kill him

Ali ibn Yaqtin, the aforementioned, who was the commander-in-chief of the `constabulary of Harun al-Rashid

p: ۵۷

Shaykh al-Mufid, Kitab al-Irshad ۲:۲۲۵-۲۲۷; al-Tabrisi, I`lam al-Wara bi-A`lam al- - ۱
.Huda ۲:۱۹-۲۰; al-Majlisi, Bihar al-Anwar ۴۸:۱۳۷-۱۳۸, H. ۱۲

and `Ali ibn Yaqtin's father were famous models who adopted this policy in the history of the Holy Imams (‘a). Even though we have not received details of the lives of other such personalities, there were surely others who played this role throughout the history of the Holy Imams (‘a) because we believe that this strategy of security must .have existed in all the stages of the Holy Imams (‘a) lives

In a written account of the life of `Abdullah ibn Sinan, al-Najjashi introduces him as :follows

Abdullah ibn (i.e. the son of) Turayf was a manumitted slave of the Hashemites. `Others claim that he had been manumitted by the offspring of Abu-Talib and others claim the same for the offspring of al-`Abbas. He worked as a secretary for al-Mansur, al-Mahdi, al-Hadi, and al-Rashid, the `Abbasid ruler. A trustworthy person and one of our companions, he lived in Kufah. He was so lofty that none could criticize him. He reported sayings from Imam al-Sadiq (‘a). Shaykh al-Tusi in his book, al-[Fihrist](#), also counted him among the trustworthy reporters.[\(1\)](#)

The same thing has been said about Muhammad ibn `Umayr, who was introduced by [\(2\)](#) both Shi`ites and Sunnis as one of the greatest master jurists.

Muhammad ibn Isma`il ibn Buzaygh was also one of the servants of al-Mansur, the `Abbasid ruler, and one of his assistants. He and his cousin, Ahmad ibn hamzah, were among the most trustworthy Shi`ite reporters. One of the most righteous persons, he :was of superior knowledge. Imam Abu'l-hasan al-Riza (‘a) once said to him

p: ٥٨

.Al-Ardabili, Jami` al-Ruwat ١:٤٨٧ – –١

.Shaykh al-Tusi, al-Fihrist, pp. ١٤٢; al-Ardabili, Jami` al-Ruwat ٢:٥٠-٥١ – –٢

إِنَّ اللَّهَ تَعَالَى بِأَبْوَابِ الظَّالِمِينَ مِنْ نَوَّرَ
 اللَّهُ لَهُ الْبُرْهَانَ وَمَكَنَ لَهُ فِي الْبِلَادِ، لِيُدْفَعَ بِهِمْ عَنْ أَوْلِيَائِهِ
 وَيُصْلِحَ اللَّهُ بِهِمْ أُمُورَ الْمُسْلِمِينَ. إِلَيْهِمْ مَلْجَأُ الْمُؤْمِنِينَ
 مِنَ الضَّرِّ، وَإِلَيْهِمْ يَفْرَعُ ذُو الْحَاجَةِ مِنْ شَيْعَتِنَا، وَبِهِمْ
 يُؤْمِنُ اللَّهُ رَوْعَةَ الْمُؤْمِنِينَ فِي دَارِ الظُّلْمَةِ. أُولَئِكَ الْمُؤْمِنُونَ
 حَقًّا. أُولَئِكَ أَمْنَاءُ اللَّهِ فِي أَرْضِهِ. أُولَئِكَ نُورُ اللَّهِ فِي رَعِيَّتِهِمْ
 يَوْمَ الْقِيَامَةِ، وَيَزْهَرُ نُورُهُمْ لِأَهْلِ السَّمَاوَاتِ كَمَا يَزْهَرُ
 الْكَوَاكِبُ الدَّرِّيَّةُ لِأَهْلِ الْأَرْضِ. أُولَئِكَ مَنْ نُورُهُمْ نُورُ الْقِيَامَةِ،
 تُضِيءُ مِنْهُمْ الْقِيَامَةَ. خُلِقُوا وَاللَّهُ لِلْجَنَّةِ وَخُلِقَتِ الْجَنَّةُ
 لَهُمْ. فَهَيِّئْنَا لَهُمْ. مَا عَلَى أَحَدِكُمْ أَنْ لَوْ شَاءَ لَنَالَ هَذَا
 كُلُّهُ؟

Among

the officials of the unjust rulers, there are those through whom Almighty

Allah has made bright his path and given power in the countries so as to

protect His intimate servants through them and set right the affairs of

Muslims. To them do the faithful believers resort when harm is done to them and

to them do the needy among our Shi`ah turn. Through them does Almighty Allah

dispel

the fear of the believers in lands controlled by tyrants. These are the true

believers. These are Almighty Allah's trustees in His lands. These shall be

.the source of Almighty Allah's light among His subjects on the Day of Resurrection

Their light is visible to the inhabitants of the heavens just as the shining

stars are visible to the inhabitants of the earth. Their light shall light up

the Resurrection. By Allah I swear, they were created for Paradise and Paradise was created for them. Congratulations to them. What prevents you, if you wish, from

?gaining all that

The reporter asked, "May Allah accept me as ransom for you! How can we gain all
"?this

:The Imam (a) answered

p: ۵۹

يَكُونُ

مَعَهُمْ فَيَسِّرُنَا بِإِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ مِنْ شِيَعَتِنَا،

فَكُنْ مِنْهُمْ يَا مُحَمَّدُ.

One of you may join them

i.e. the unjust rulers) and, at the same time, please us by giving pleasure)

(to the believers among our Shi`ah. So, Muhammad, try to be one of these. (1)

If a survey of the companions of Holy Imams' (a) is made, one can find many such individuals

This policy indicates a remarkably outstanding and errorless plan by the Holy Imams of the Ahl al-Bayt (a) that left a strong impact on the protection, perfection, and development of the virtuous community which extended to the entire Muslim nation

p: ٤٠

Al-Ardabili, Jami` al-Ruwat as quoted from al-Najjashi's book of biography (rijal) – ١ – ٢:٤٩. This excellent description of the rank of these individuals has come from the significance of the nature of this job as well as its risk, difficulty and need for accuracy of implementation. In addition, such an office entails much suffering that a righteous individual encounters due to associating with and being in close proximity with tyrants, while secretly at odds with them

Point

The fourth measure of security that the Ahl al-Bayt (‘a) took for the virtuous community was to choose and migrate to safe shelters in regions far from the sway of unjust ruling authorities, including rural areas where Arab tribes that were loyal to the Ahl al-Bayt (‘a) lived, mountainous regions, or other regions known for their insubordination to the ruling regime. The individuals of the virtuous community were able to resort to this policy only in exceptional cases of emergency, to seek security and elude danger to their lives on the one hand while propagating the Islamic mission, spreading true guidance and righteousness and teaching morals and divine laws on the other.

The Holy Qur'an has presented some examples and events of such migrations, such as in the story of Prophet Abraham (‘a). After he had encountered the aftermath of (being thrown in the fire, he migrated with Prophet Lot (‘a

وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

He (i.e. Abraham) said: I

(am fleeing to my Lord. Surely, He is the Mighty, the Wise. (۲۹:۲۶

:Likewise, Prophet Moses (‘a) migrated to Madyan

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ
وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ

So he (i.e. Moses) went

forth therefrom, fearing, awaiting, (and) he said: My Lord! Deliver me from

the unjust people. And when he turned his face towards Madyan, he said: Maybe

(my Lord will guide me along the right path. (۲۸:۲۱-۲۲

Another example is the exodus of Moses and the Israelites from Egypt to the Holy
.Land

p: ٤١

This policy of emigration in the security system of the virtuous community also has a historical root in the deeds of the Holy Prophet (s) who, in order to protect newly converted Muslims, ordered them to emigrate to Abyssinia and seek refuge therein, even though Abyssinia was not ruled by Islam. These Muslims had been exposed to severe persecution and they lacked any suitable means of protection. Once more, Muslims were ordered to emigrate to Yathrib (later called al-Madinah al-Munawwarah—the luminous city) where Islam could find itself a center. The polytheists of this city had not yet taken an extremely hostile position against the Holy Prophet (s) before his migration

This procedure of emigration and asylum-seeking is also adopted by political movements today when some of their members, being harshly chased by the ruling regimes, seek refuge in other countries that allow them asylum

There is a set of indications proving that the Ahl al-Bayt (‘a) adopted this policy of security so as to guarantee the protection of their followers. Some of these indications are as follows

Historical Examples of Emigration

:Some historical examples of emigration include

The descendants and offspring of the Holy Imams of the Ahl al-Bayt (‘a), as well as righteous scholars of the Shi`ah, spread widely in various regions of the world, including remote and mountainous regions such as Mazandaran and Gilan in present day Iran (in earlier times, the lands of the Turks and Daylam), some regions of Africa, the Indian subcontinent, the Caucasus, and the Malawi Islands. It is well worth

mentioning that these Sayyids(1) and righteous scholars propagated Islam and spread the Islamic culture in these regions, converting their inhabitants to Islam

The Shi`ah of the Ahl al-Bayt (‘a) spread out in the various countries of the Muslim world without exception, especially in the ages of the Holy Imams (‘a). This state existed in other time periods also, despite the fact that the Ahl al-Bayt (‘a) and their followers lived under political and social siege and were subjected to execution, pursuit and constant threat that did not grant them opportunities to engage in extensive communication. This proves that the Shi`ah abided by the policy of migration and seeking refuge as planned by the Ahl al-Bayt (‘a). This is also confirmed in a number of traditions

Describing the manners of the true Shi`ah, Imam al-Sadiq (‘a) is reported to have said:

إِنَّمَا شِيعَتُنَا مَنْ لَا

يَهْرُ هَرِيرَ الْكَلْبِ، وَلَا يَطْمَعُ طَمَعَ الْغَرَابِ، وَلَا يَسْأَلُ

النَّاسَ بِكَفِّهِ وَإِنْ مَاتَ جُوعًا... أَطْلُبُهُمْ فِي أَطْرَافِ

الْأَرْضِ. أَوْلَيْكَ الْخَشِينُ عَيْشُهُمْ، الْمُتَتَقِلَةُ دَارُهُمْ،

الَّذِينَ إِنْ شَهِدُوا لَمْ يُعْرَفُوا، وَإِنْ غَابُوا لَمْ يُفْتَقَدُوا.

Our true Shi`ah are those who do not growl like a dog, do not covet like a crow, and do not beg from people even if they die of hunger... You

can find them in the four corners of the world. They are those whose lives are simple, whose abodes move from one place to another, who, if seen, will

(not be known, and if absent, will not be missed... etc. (2)

Sayyid is a title of respect given to the descendants of the Holy Prophet (s) – –۱
.(through Imam `Ali and Lady Fatimah al-Zahra (‘a
Abu-Zaynab al-Nu`mani, Kitab al-Ghaybah, ۲۰۳-۲۰۴; al-Majlisi, Bihar al-Anwar – –۲
.۶۸:۱۶۵, H. ۱۶

The reason for the emergence of some major events in the history of Islam was the adoption of this policy of emigration. For instance, the existence of Shi`ah emigrants (۱) in various countries gave rise to some great states, such as the Fa

The Fa (۲) and the hasanid dynasty in Tabristan, as well as some `Alawid political movements, especially those which rose during the `Abbasid dynasty. In conclusion, these Shi`ah emigrants gradually developed into great powers that threatened and .disturbed the existence of despotic ruling regimes

Some traditions of the Ahl al-Bayt (a) give a green light for resettlement in non-Muslim countries on the condition that there is an opportunity to announce and propagate one's faith. However, such migration is regarded as a form of becoming a wanderer after migration to civility (al-ta`arrub ba`da al-hijrah), (۳) which is forbidden by the religious law of Islam. Moreover, a set of traditions reported from the Ahl al-Bayt (a) decisively confirm that vagrancy after migration to civility is prohibited

Imam Ja`far al-Sadiq (a) has reported his fathers as

p: ۶۴

imid dynasty -۱

.imid Dynasty ruled in part of North Africa, Egypt, and Syria from AD ۹۰۹ to ۱۱۷۱ -۲
Al-ta`arrub ba`da al-hijrah indicates moving from a country where Islam is- ۳
powerful, such as al-Madinah, to another country where Islam may be weak and
inactive because of the social conditions of that country, such as western countries in
.the present day and nomadic regions in the past

: (quoting the following from the Holy Prophet to Imam `Ali Amir al-Mu'minin (‘a

وَلَا تَعْرُبْ بَعْدَ الْهَجْرَةِ.

Do

[\(not return to nomadism after migration to civility.\)](#)

Muhammad ibn Sinan has reported that among answers to religious questions, Imam
:al-Riza (‘a) wrote

وَحَرَّمَ

اللَّهُ التَّعْرُبَ بَعْدَ الْهَجْرَةِ لِلرُّجُوعِ عَنِ الدِّينِ وَتَرْكِ

الْمُؤَاوَزَةِ لِلْأَنْبِيَاءِ وَالْحُجَجِ، عَلَيْهِمُ السَّلَامُ، وَمَا فِي

ذَلِكَ مِنَ الْفَسَادِ وَإِبْطَالِ حَقِّ كُلِّ ذِي حَقٍّ لِعَلِّهِ سَكُنِي

الْبُدُو، وَلِذَلِكَ لَوْ عَرَفَ الرَّجُلُ الدِّينَ كَامِلًا لَمْ يَجْزِ

لَهُ مُسَاكَنَةُ أَهْلِ الْجَهْلِ وَالْخَوْفِ عَلَيْهِ، لِأَنَّهُ لَا

يُؤْمِنُ أَنْ يَقَعَ مِنْهُ تَرْكُ الْعِلْمِ وَالْدُّخُولُ مَعَ أَهْلِ الْجَهْلِ وَالتَّمَادِي فِي

ذَلِكَ.

,Almighty Allah has forbidden vigrancy after migration to civility

because such an act may result in renunciation of one's faith, abandonment of

, (support of prophets and representatives (of Almighty Allah, i.e. Holy Imams

.corruption, and denying the rights of others due to dwelling with Bedouins

Hence, a man who has fully recognized the religion is not permitted to live

with the unschooled and put his faith under threat because it is not

improbable that such a man will lose his familiarity with religion, decline into unenlightenment of religiously ignorant people, and go far into apostacy

[\(and ignorance.\)](#)

At the same time, other traditions refer to an exception of one case only from this religious law; that is, the case of the availability of an opportunity to propagate one's faith and true beliefs when such opportunity is impracticable in

p: ۶۵

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۷۵, H. ۱ -- ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۷۵-۷۶, H. ۲ -- ۲

.Muslim countries

hammad al-Samandi has reported that he said to Imam al-Sadiq (‘a), “I often travel to the cities of the polytheists, but some of our companions claim that if I die in these territories, I will be added to the group of their dwellers

:The Imam (‘a) asked

يَا

حَمَّادُ، إِذَا كُنْتَ تَمَّ تَذْكُرُ أَمْرَنَا وَتَدْعُو إِلَيْهِ؟

O hammad, do you proclaim our

?faith and invite people to it when you are there

:hammad answered affirmatively, so the Imam asked again

فَإِذَا

كُنْتَ فِي هَذِهِ الْمُدُنِ، مُدُنِ الْإِسْلَامِ، تَذْكُرُ أَمْرَنَا وَتَدْعُو

إِلَيْهِ؟

When you live in the

?territories of Muslims, can you make known our faith and invite people to it

:hammad answered negatively. The Imam then said

إِنَّكَ

إِذَا مِتَّ تَمَّ تُحْشَرُ أُمَّةً وَخَدَّكَ وَيَسْعَى نُورُكَ بَيْنَ

يَدَيْكَ.

Therefore, if you die

there, you will be resurrected alone in an independent group and your light

[\(will be running before you.\)](#)

p: ۶۶

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۷۶, H. ۶ -- ۱

CHAPTER TWO: POLICIES of GENERAL SECURITY

Point

Coexistence with Other Muslims .۱

Caution in Propagating the True Faith .۲

Policy of Centralization .۳

Observance of the Level of Toleration .۴

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The Ahl al-Bayt (‘a) set forth a set of general policies to be followed in the area of security that supported the previously mentioned strategies of the security system of the virtuous community. This is because security procedures can be effective and useful only when they are carried out within the general policies of this discipline, especially when we realize that the Holy Imams of the Ahl al-Bayt (‘a) intended to achieve a level of security which kept the virtuous community moving and existing within the borders of the unified Muslim society, to influence the Muslims and undertake the general responsibilities towards Islam and Muslim society. It is true that there are other significant objectives behind these general policies, but the goal of achieving security for the virtuous community is the most obvious and most significant. These policies may overlap the aforementioned measures and security procedures. In this discussion, we will refer to four general political policies and aspects that reflect bold security measures

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p: v.

The first general policy that the Ahl al-Bayt (‘a) set up for guaranteeing the security of the virtuous community was the construction of a well-established relationship with groups of Muslims and Muslim society as a whole. This policy represents the general principle followed by the Ahl al-Bayt (‘a) and used by their followers as an effective two-edged instrument of pressure. Where campaigns of enlightenment are begun and good relations created with other groups of Muslims, those groups can be shifted from a pressure tool against the virtuous community—when the tyrannical ruling authorities incite them against the Shi`ah—to a pressure tool against the ruling authorities to put a stop to harassment of the Ahl al-Bayt (‘a) and their followers in particular and injustice and oppression against Muslims in general

Actually, the majority of Muslims did put this change into effect despite the fact that many of them did not follow the Ahl al-Bayt (‘a) sect. They, therefore, led a wide and influential opposition against such tyrannical authorities

In fact, one of the most important goals of practicing taqiyyah was to achieve such [coexistence with the other Muslims.](#)⁽¹⁾

In addition to enhancing the security of the virtuous community, coexistence with other Muslims has other

p: ٧١

This topic has been previously discussed with some details. It is also discussed in – – our book entitled ‘al-wihdah al-islamiyyah min manzur al-thaqalayn (Islamic Unity from the Perspective of the Two Weighty Things—i.e. the Holy Qur'an and the Ahl al-Bayt)’, pp. ١٤٠–١٤٤ ١٥٩–١٦٢

benefits, one of which is to ensure the cohesion and unity of Muslim society. This principle has another political goal, which is to protect the virtuous community from the probable negative reactions of other Muslims and ruling authorities

:The Holy Imams of the Ahl al-Bayt (‘a) took the following measures

A. They directed their followers to present themselves in general ceremonies and important rituals, which the religion of Islam has paid special attention to as pillars of Muslim society, including Friday and Congregational Prayers

The Shi`ah community showed some reservations on participating in these congregations. For instance, various terms of validity of congregational prayers, like the specification of decency as a quality to be met by prayer leaders, might not have been met because the majority of prayer leaders were officials or agents of the unjust ruling authorities. Another reservation was that the Shi`ah jurisprudentially differ with other Muslim groups on the performance of prayers in terms of the timing of the daily prayers and other rulings and acts as well as in terms of certain cultural contents that the Shi`ah believe to have been distorted through history, such as insulting Imam `Ali (‘a) and reviling his followers in sermons and lectures delivered during such congregations

Despite these issues, the Ahl al-Bayt (‘a) urged their followers, firmly and vigorously, to attend these congregations

:Al-halabi has reported Imam al-Sadiq (‘a) as saying

مَنْ صَلَّى مَعَهُمْ فِي الصَّفِّ الْأَوَّلِ كَانَ
كَمَنْ صَلَّى خَلْفَ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

Whoever

prays with them (i.e. other Muslim groups) in the first line (of their congregational prayers) is regarded as one who prayed behind the Messenger of

[\(ﷺ\) in congregational prayer. \(1\)](#)

:Abdullah ibn Sinan has reported that he heard Imam al-Sadiq (‘a) saying`

أَوْصِيَكُمْ

بِتَقْوَى اللَّهِ، وَلَا تَحْمِلُوا النَّاسَ عَلَى أَكْتافِكُمْ فَتَذِلُّوا.

إِنَّ اللَّهَ، عَزَّ وَجَلَّ، يَقُولُ فِي كِتَابِهِ: { وَقُولُوا لِلنَّاسِ حُسْنًا } عُدُّوا مَرَضَاهُمْ،

وَاحْضُرُوا جَنَائِزَهُمْ، وَاشْهَدُوا لَهُمْ وَعَلَيْهِمْ، وَصَلُّوا

مَعَهُمْ فِي مَسَاجِدِهِمْ ...

I instruct you to be

God-wary. Do not carry people on your shoulders (i.e. do not abase yourself before others), lest you become humiliated. Verily, Almighty Allah says in His Book, “Speak to men good words. (٢:٨٣)” Visit the sick among them, attend their funeral ceremonies, bear witness for and against them, pray with them

[\(in their mosques... \(2\)](#)

B. The Ahl al-Bayt (‘a) urged their followers to comply with the social behavior common with other Muslims in general, and members of their (i.e. the followers) clans and tribes in particular, so that difference in doctrine and sect would not influence

social relations. These common social behaviors included keeping in contact with relatives, attending their funeral and wedding ceremonies, visiting the sick, and other similar social activities and duties

p: ٧٣

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٥:٣٨١, H. ٤ -- ١

.(Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٢:٧, H. ٤ (Ed. Al al-Bayt Foundation -- ٢

Mu`awiyah ibn Wahab has reported that he once asked Imam al-Sadiq (‘a), “What should we do with respect to relationships among our people and associates who
”?follow other faiths

:The Imam (‘a) answered

تَنْظُرُونَ

إِلَى أُمَّتِكُمُ الَّذِينَ تَقْتَدُونَ بِهِمْ، فَتَصْنَعُونَ مَا

يَصْنَعُونَ. فَوَاللَّهِ إِنَّهُمْ لَيَعُودُونَ مَرَضَاهُمْ وَيَشْهَدُونَ

جَنَائِزَهُمْ وَيَقِيمُونَ الشَّهَادَةَ لَهُمْ وَعَلَيْهِمْ وَيُؤَدُّونَ

الْأَمَانَةَ إِلَيْهِمْ.

You must watch the Imams

you follow and do exactly as they do. By Allah (I swear), they (i.e. the

Imams) visit the sick among them, attend their funeral ceremonies, testify

[\(1\)](#) for and against them, and fulfill their trusts.

Kathir ibn `Alqamah has reported that he once asked Imam al-Sadiq (‘a) for advice.

:The Imam (‘a) said

أَوْصِيكَ

بِتَقْوَى اللَّهِ وَالْوَرَعِ وَالْعِبَادَةِ وَطُولِ السُّجُودِ وَأَدَاءِ

الْأَمَانَةِ وَصِدْقِ الْحَدِيثِ وَحُسْنِ الْجَوَارِ. فَبِهَذَا جَاءَنَا

مُحَمَّدٌ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. صَلُّوا فِي عَشَائِرِكُمْ وَعُودُوا

مَرَضَاكُمْ وَاشْهَدُوا جَنَائِزِكُمْ، وَكُونُوا لَنَا زِينًا وَلَا

تَكُونُوا عَلَيْنَا شَيْنًا. حَبِّبُونَا إِلَى النَّاسِ وَلَا تَبْغِضُونَا

إِلَيْهِمْ، فَجُرُّوا إِلَيْنَا كُلَّ مَوَدَّةٍ وَادْفَعُوا عَنَّا كُلَّ

شَرٍّ.

I command you to fear

Allah, relinquish prohibitions, abide by devotional acts, prostrate yourself

as long as you can, fulfill your trusts, tell only the truth and treat your

neighbor kindly. This is exactly what has been brought to us by

Muhammad—peace be upon him and his Household. Build up good relations with

the members of your tribes. Visit the sick among them. Attend their funeral

ceremonies. Represent us excellently (before others) and do not create a bad

opinion of us. Make us beloved by people and do not make them upset at us. Attract

[to us all love and repel from us every evil.](#)

p: ٧٤

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٣٩٩, H. ٣ – -١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٠, H. ٨ – -٢

C. The Ahl al-Bayt (‘a) highlighted the importance of their followers acting as excellent examples in Muslim communities so that they would be objects of others’ attention, sources of trustworthiness and reliability, the worthiest of keeping the trusts of others, and the persons people refer to for solving problems and judging disputes

:According to a valid tradition, Imam al-Sadiq (‘a) is reported to have said

وَاللَّهِ

لَحَدَّثَنِي أَبِي، عَلَيْهِ السَّلَامُ، أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ

مِنْ شِيعَةِ عَلِيٍّ، عَلَيْهِ السَّلَامُ، فَيَكُونُ زَيْنَهَا؛ آدَاهُمْ لِلْأَمَانَةِ

وَأَقْضَاهُمْ لِلْحَقِّ وَأَصْدَقَهُمْ لِلْحَدِيثِ، إِلَيْهِ وَصَايَاهُمْ وَوَدَائِعُهُمْ.

تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ: مَنْ مِثْلُ فُلَانٍ؟ إِنَّهُ آدَانَا لِلْأَمَانَةِ

وَأَصْدَقُنَا لِلْحَدِيثِ.

I swear by Allah, my

father (‘a) told me that a Shi`ite in a clan would be the best of its

individuals, the most trustworthy, the most observant of the rights of others

and the most honest. The other individuals of that clan would always keep

their wills and trusts with him and when they were asked about him, they

would answer that he was unmatched among them: the most upright and the most

[\(honest.\)](#)

p: ٧٥

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٣٩٩ H. ٢. More details of this topic will be cited – ١ – in the sixth book of this series, which deals with the relationships of the virtuous community

The second general policy adopted by the Ahl al-Bayt (‘a) was caution and vigilance in propagating the true beliefs of the Ahl al-Bayt (‘a),⁽¹⁾ including issues of loyalty to the Holy Imams (‘a), religious referential authority, doctrines, distinctive features of the Ahl al-Bayt (‘a), the duties of Muslims towards them, etc

The traditions reported from the Ahl al-Bayt (‘a) demonstrate that the purpose behind adopting this policy of caution is to guarantee the security and protect the individuals of this community. Making a comparison between the advantages of inviting people to true faith and guiding them to the true path on the one hand and forbidding the divulgence of doctrinal secrets and the perils ensuing from such propagation when conditions are not appropriate or when this causes divulgence of a doctrinal secret on the other, the Holy Imams (‘a) said they would prefer banning propagation and postponing growth, leaving dissemination to its natural course

:Shaykh al-Saduq has recorded the following authenticated tradition

Muhammad ibn `asa has reported that he read the following in `Ali ibn Hilal’s message to Imam al-Riza (‘a): It has been reported from your fathers that they warned you against debating on religious affairs. However, some of your followers (theologians) interpreted this warning to be exclusively meant for those who are deficient in this field and believed those who could do it adeptly were excluded

p: ۷۶

Previous discussion has been made regarding this topic along with some – – traditions supporting the idea

”?from this warning. Is this interpretation accurate or not

:The Imam (‘a) replied

الْمُحْسِنُ

وَعَيْرُ الْمُحْسِنِ لَا يَتَكَلَّمُ فِيهِ، فَإِنَّ إِثْمَهُ أَكْبَرُ مِنْ

نَفْعِهِ.

Both, those who are

.inexperienced and those who can debate adeptly are included in this ban

(1) Verily, its sin is greater than its advantage.

To explain, the Imam (‘a) said that even though there were advantages in propagating the true faith, the political and psychological circumstances were at that time inappropriate; therefore, the drawbacks would be greater than the advantages

According to another acceptably reported (hasan) tradition,(2) hamran has reported that the following dialogue was conducted between Imam al-Sadiq (‘a) and himself

?hamran: May I ask you something that Allah may lead you to more success

.The Imam: Yes, you may

hamran: I now practice an approach quite opposite to my previous approach! I used to visit countries and invite one or two men or women to my faith and then Almighty Allah would save whomever He willed. Now, I can no longer invite anybody

The Imam: What harms you if you leave people to their Lord? Whomever Almighty Allah decides to bring out of darkness into the light shall be so brought. To make sure of

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٥٧, H. ٢٤ – –١

A hadith is classified as hasan when it is reported by an Imami-Shi`ite reporter – –٢
whose faith has been praised in such a manner that is acceptable by rational people
.although none has decided him as trustworthy or as faithless or deviant

.one's receptiveness is better than casting (your faith) onto another arbitrarily

hamran: Please, tell me about the interpretation of Almighty Allah's saying, "And
" (whoever keeps it (i.e. a soul) alive, it is as though he kept alive all men. (٥:٣٢

The Imam: To keep a soul alive is to save it from burning or drowning... However, its
most profound interpretation is to invite an individual to the true faith and a positive
(response is received.)

Al-Fuzayl has reported that he asked Imam al-Sadiq (‘a), "May we invite people to this
"?(matter (i.e. faith

:The Imam answered

يَا

فُضَيْلُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا أَمَرَ
مَلَكًا فَأَخَذَ بِعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا
أَوْ كَارِهًا.

O Fuzayl, if Almighty

Allah intends to do (the) favor (of true guidance) to a servant (of His), He

orders an angel to grasp him by the neck and forcefully put him in this

(matter, willingly or unwillingly.)

:Kulayb ibn Mu`awiyah al-Saydawi has reported that Imam al-Sadiq (‘a) said to him

إِيَّاكُمْ

وَالنَّاسِ! إِنَّ اللَّهَ، عَزَّ وَجَلَّ، إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ
فِي قَلْبِهِ نَكَتَهُ فَتَرَكَهُ وَهُوَ يَجُولُ لِذَلِكَ وَيَطْلُبُهُ. لَوْ

أَنْتُمْ إِذَا كَلَّمْتُمُ النَّاسَ قُلْتُمْ: ذَهَبْنَا حَيْثُ ذَهَبَ اللَّهُ،

وَإِخْتَرْنَا مِنْ إِخْتَارِهِ اللَّهُ؛ إِخْتَارَ اللَّهُ مُحَمَّدًا وَإِخْتَرْنَا

آلَ مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

(Beware of (inviting

people (to your faith)! Verily, if Almighty Allah intends to do (the) favor

of true guidance) to a servant (of His), He casts something in his heart and)

leaves him go after it from place to place and seek it...It would be better for

,you if you say, while replying to those who blame you for choosing this sect

We have moved towards those whom Almighty Allah preferred and we chose them“

whom Almighty Allah has chosen. Almighty Allah has chosen Muhammad (s) and we

[\(۳\)﴾ \(have chosen Muhammad’s Household \(‘a\).﴾](#)

p: ۷۸

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۴۴۶-۴۴۷, H. ۱ – -۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۴۴۹, H. ۱ – -۲

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۴۴۹, H. ۱ – -۳

:Thabit ibn Sa`id has reported that Imam al-Sadiq (‘a) said to him

يَا

ثَابِتُ، مَا لَكُمْ وَلِلنَّاسِ؟ كُفُّوا عَنِ النَّاسِ. وَلَا تَدْعُوا
أَحَدًا إِلَىٰ أَمْرِكُمْ، فَوَاللَّهِ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ
الْأَرْضِ اجْتَمَعُوا عَلَىٰ أَنْ يُضِلُّوا عَبْدًا هَدَاهُ اللَّهُ مَا
اسْتَطَاعُوا. كُفُّوا عَنِ النَّاسِ، وَلَا يَقُولُ أَحَدُكُمْ: أَحْيِ وَايُنُ
عَمِّي وَجَارِي. فَإِنَّ اللَّهَ، عَزَّ وَجَلَّ، إِذَا أَرَادَ بِعَبْدٍ خَيْرًا
طَيَّبَ رُوحَهُ، فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ، وَلَا بِمُنْكَرٍ
إِلَّا أَنْكَرَهُ. ثُمَّ يَقْدِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا
أَمْرَهُ.

O Thabit! What do you want of people? Stop disputing with people
attempting to convince them) and do not invite them to your faith. I swear)

by Allah that if all the inhabitants of the skies and all the inhabitants of
the earth help each other to mislead a servant that Almighty Allah wants to
guide, they shall never be able to do it. Stop contending with people and do
not offer your faith to anyone even if you believe one will respond because

he is your brother, cousin, or neighbor. Verily, if Almighty Allah wants
somebody to join the truth, He will make his spirit responsive and then that
person will follow whatever good matter he encounters and reject any evil

that he encounters. Then, Almighty Allah will cast in his heart a word that determines

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٥٠, H. ٣; Shaykh al-Kulayni, Al-Kafi, ٢:٢١٣, H. --١

Ali ibn `Uqbah, on the authority of his father, has reported Imam al-Sadiq (a) as`
:saying

إِجْعَلُوا أَمْرَكُمْ

هَذَا إِلَى اللَّهِ، وَلَا تَجْعَلُوهُ لِلنَّاسِ، فَإِنَّهُ مَا كَانَ لِلَّهِ

فَهُوَ لِلَّهِ، وَمَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى السَّمَاءِ، وَلَا

تُخَاصِمُوا بِدِينِكُمْ، فَإِنَّ الْمُخَاصِمَةَ مُمْرِضَةٌ لِلْقَلْبِ. إِنَّ

اللَّهِ، عَزَّ وَجَلَّ، قَالَ لِنَبِيِّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: {إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ} وَقَالَ: {أَفَأَنْتَ تُكْرِهُ النَّاسَ
حَتَّى يَكُونُوا مُؤْمِنِينَ} ذَرُّوا النَّاسَ،

فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ، وَإِنَّكُمْ أَخَذْتُمْ عَنِ رَسُولِ

اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَعَلَيَّ، عَلَيْهِ السَّلَامُ، وَلَا

سَوَاءَ. وَإِنِّي سَمِعْتُ أَبِي، عَلَيْهِ السَّلَامُ، يَقُولُ: إِذَا كَتَبَ

اللَّهُ عَلَى عَبْدٍ أَنْ يُدْخِلَهُ فِي هَذَا الْأَمْرِ، كَانَ أَسْرَعَ إِلَيْهِ

مِنَ الطَّيْرِ إِلَى وَكْرِهِ.

Devote this matter (i.e. faith) to Almighty Allah alone and do not display

it before people. Verily, what is truly intended to Almighty Allah shall

permanently be to Him, but whatever is intended for people shall never ascend

to the heavens. Do not dispute with others in matters appertaining to your

(faith). Verily, disputation ends in disease of the heart (spiritual disease

Almighty Allah has said to His Prophet (s), “Surely, you cannot guide whom

you love, but Allah guides whom He pleases. (٢٨:٥٦)” He has also said, “Will

,you then force men to become believers? (١٠:٩٩)” Leave people alone. Verily

they received from other people while you have received from Allah's
,Messenger (s) and `Ali (a) and none else. Indeed, I heard my father saying

If Almighty Allah decides for someone to join this faith, he will join it“

(swifter than a bird hurrying to its nest.”[\(1\)](#)

p: ٨٠

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٥٠, H. ٤ -- ١

On the other hand, the Ahl al-Bayt (‘a) allowed propagation for the true faith when they believed that there was good opportunity and positive ground available for people to receive it.

Sulayman ibn Khalid has reported that he said to Imam al-Sadiq (‘a), “I have some relatives who usually listen to me. May I call them to this faith”?

The Imam (‘a) answered

نَعَمْ!

إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ: {يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ}

Yes, you may. Almighty

Allah says in His Book, “O you who believe! Save yourselves and your families

(from a fire whose fuel is men and stones. (66:6)

Zayd ibn `Ali has reported the following from his ancestors

One day, someone asked the Holy Prophet (s) for guidance and the Holy Prophet (s) advised him, saying

أَوْصِيكَ

أَنْ لَا تُشْرِكَ بِاللَّهِ شَيْئًا، وَلَا تَعْصِ وَالِدَيْكَ... وَادْعِ النَّاسَ

إِلَى الْإِسْلَامِ، وَاعْلَمْ أَنَّ لَكَ بِكُلِّ مَنْ أَجَابَكَ عِتْقَ

رَقَبَةٍ مِنْ وُلْدِ يَعْقُوبَ.

I advise you not to set

any partner (in godhead) with Almighty Allah. Never disobey your parents....Call

people to Islam. Be it known to you that you will win the reward of manumitting

a slave from the descendants of (Prophet) Jacob (‘a) for every single person

[\(that responds to you.\)](#)

Abu-Basir has reported that he once asked Imam al-Baqir (‘a), “Am I permitted to call
”?people to my faith

”.The Imam (‘a) answered, “No, you are not

p: ٨١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٤٨, H. ٥ -- ١

Abu-Basir further asked, “If one asks me to lead him to the true faith, will I then be permitted to do so

:The Imam (‘a) answered

نَعَمْ!

مَنْ اسْتَشَدَّكَ فَارْشُدْهُ، فَإِنْ اسْتَرَادَكَ فَرِدْهُ، وَإِنْ
جَاحَدَكَ فَجَاحِدْهُ.

Yes. If one asks for true

guidance, you may show him. If one asks for more details, you may give them

[to him. If one does not believe you, you may reject him.](#)

At another time, the Holy Imams of the Ahl al-Bayt (‘a) urged their followers to propagate the true faith after they had defined a suitable environment for its acceptance; that is, youths who desire acquainting themselves with the truth and their minds and hearts are usually open to knowledge

Isma`il ibn `Abd al-Khaliq has reported that he heard Imam al-Sadiq (‘a) asking al-Ahwal, “You have come from Basrah, have you not

.Yes, I have,” answered al-Ahwal“

How do you evaluate the people’s enthusiasm towards this matter and in joining it?”“

.Imam al-Sadiq (‘a) asked

Well,” answered al-Ahwal, “There is a lack of enthusiasm. Some have joined, but they“
”.are still few

:Imam al-Sadiq (‘a) instructed

عَلَيْكَ

بِالْأَحْدَاثِ، فَإِنَّهُمْ أَسْرَعُ إِلَى كُلِّ خَيْرٍ.

,Concentrate on the youths

(because they always hurry towards every good thing more than others do.)

By comparing these situations and traditions with each

p: ٨٢

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٤٥٠-٤٥١, H. ٦ - -١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٤٤٧-٤٤٨, H. ٤ - -٢

other and taking into consideration the circumstances under which they traditions were stated, we can conclude that the Ahl al-Bayt (‘a) set up a general policy for the propagation of the path of Almighty Allah and true faith. This policy is established on a :number of levels

(i) Responsibility towards one’s family members and clan (i.e. the private circle)

ii) Full acquaintance with the person to whom the invitation is being extended. To put .in simpler words, it is necessary that those persons are receptive and open minded

iii) Availability of suitable political and social security that assures protection of the) virtuous community against potential injuries that could arise from rashness in propagation through examination of the circumstances exactly and accurately so as to avoid missing the opportunity to procure the common interests of Muslims, lead them to true guidance, and seek Almighty Allah’s nearness through acts of (propagation. (1

p: ۸۳

In a coming discussion, we will discuss in detail the promulgational aspect of this – –۱ .topic

The third measure adopted by the Ahl al-Bayt (‘a) for ensuring the security of the virtuous community was that they sternly instructed their followers not to respond imprudently to the calls of those who claimed reformation or revolution against adverse political and social conditions unless they received affirmation for such calls from the Ahl al-Bayt (‘a) directly or when the reformative movement was personally undertaken by the promised Imam of the Ahl al-Bayt (‘a).

This is because many so-called reformists have wicked intentions and their main goal is to come to power or achieve personal or illegitimate gains. Past examples of this include the ‘Abbasids who called for revolution against the Umayyad dynasty and some hasanid movements at their outset, which were led by Muhammad, the innocent souled (dhu’l-nafs al-zakiyyah), and his brother Ibrahim (the sons of ‘Abdullah al-Mahz ibn al-hasan al-Muthanna ibn al-hasan (‘a) ibn ‘Ali ibn Abi-Talib (‘a)).

Other reformists may have been sincere in their intentions but were incapable of identifying political conditions because they lacked familiarity with the circumstances surrounding the situation, or they based their uprisings on foundations that seemed sound but were actually restricted to their adopters only.

Shaykh al-Kulayni, in al-Kafi, has quoted al-Mu`alla ibn Khunays to have narrated the following:

I carried the letters of ‘Abd al-Salam ibn Na`im, Sadir, and many others from our companions to Imam al-Sadiq (‘a) at

the time of the uprising of the Musawwidah(١) and just before the victory of the `Abbasids. These letters carried their determination to give power to Imam al-Sadiq (a). The Imam threw these letters down violently and said

أُفُّ!

أُفُّ! مَا أَنَا لَهُؤُلَاءِ بِإِمَامٍ. أَمَا يَعْلَمُونَ أَنَّهُ إِنَّمَا

يَقْتُلُ السُّفْيَانِيَّ؟

Ugh! Ugh! I am not the

Imam of these. Do they not know that the Imam who shall undertake this matter

(will kill al-Sufyani beforehand?)

In an authentic tradition reported by Shaykh al-Kulayni in his book of al-Kafi, al-`Ays ibn al-Qasim has reported that he heard Imam al-Sadiq (a) saying

عَلَيْكُمْ

بِتَقْوَى اللَّهِ وَحِدَهُ لَا شَرِيكَ لَهُ، وَأَنْظُرُوا لِأَنْفُسِكُمْ، فَوَاللَّهِ

إِنَّ الرَّجُلَ لَيَكُونُ لَهُ الْغَنَمُ فِيهَا الرَّاعِي، فَإِذَا وَجَدَ رَجُلًا

هُوَ أَعْلَمُ بِغَنَمِهِ مِنَ الَّذِي هُوَ فِيهَا يُخْرِجُهُ وَيَجِيءُ بِذَلِكَ

الرَّجُلِ الَّذِي هُوَ أَعْلَمُ بِغَنَمِهِ مِنَ الَّذِي كَانَ فِيهَا. وَاللَّهِ

لَوْ كَانَتْ لِأَحَدِكُمْ نَفْسَانِ يُقَاتِلُ بَوَاحِدِهِ يُجَرِّبُ بِهَا ثُمَّ

كَانَتْ الْأُخْرَى بَاقِيَةً تَعْمَلُ عَلَى مَا قَدِ اسْتَبَانَ لَهَا، وَلَكِنْ

لَهُ نَفْسٌ وَاحِدَةٌ إِذَا ذَهَبَتْ فَقَدْ وَاللَّهِ ذَهَبَتِ التَّوْبَةُ. فَأَنْتُمْ

أَحَقُّ أَنْ تَخْتَارُوا لِأَنْفُسِكُمْ. إِنْ أَتَاكُمْ آتٍ مِنَّا فَانظُرُوا

عَلَى أَيِّ شَيْءٍ تَخْرُجُونَ، وَلَا تَقُولُوا خَرَجَ زَيْدٌ، فَإِنَّ زَيْدًا

كَانَ عَالِمًا وَكَانَ صَدُوقًا وَلَمْ يَدْعُكُمْ إِلَى نَفْسِهِ، وَإِنَّمَا دَعَاكُمْ
إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. وَلَوْ ظَهَرَ
لَوْفَى بِمَا دَعَاكُمْ إِلَيْهِ. إِنَّمَا خَرَجَ إِلَى سُلْطَانٍ مُجْتَمِعٍ لِيُنْفِضَهُ.
فَالْخَارِجُ مِنَّا الْيَوْمَ إِلَى أَيِّ شَيْءٍ يَدْعُوكُمْ إِلَى الرِّضَا مِنْ
آلِ مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَنَحْنُ نُشْهَدُكُمْ
أَنَّا لَسْنَا نَرْضَى بِهِ وَهُوَ يَعْصِينَا الْيَوْمَ وَلَيْسَ مَعَهُ أَحَدٌ،
وَهُوَ إِذَا كَانَتِ الرَّاياتُ وَالْأَلْوِيَةُ أَجْدَرُ أَنْ لَا يُسْمَعَ مِنَّا
إِلَّا مَنْ اجْتَمَعَتْ بَنُو فَاطِمَةَ مَعَهُ، فَوَاللَّهِ مَا صَاحِبُكُمْ إِلَّا
مَنْ اجْتَمَعُوا عَلَيْهِ. إِذَا كَانَ رَجَبٌ فَأَقْبِلُوا عَلَى إِسْمِ اللَّهِ،
وَإِنْ أَحْبَبْتُمْ أَنْ تَتَأَخَّرُوا إِلَى شَعْبَانَ فَلَا ضَيْرَ، وَإِنْ أَحْبَبْتُمْ
أَنْ تَصُومُوا فِي أَهَالِكُمْ فَلَعَلَّ ذَلِكَ يَكُونُ أَقْوَى لَكُمْ، وَكَفَاكُمْ
بِالسُّفْيَانِيِّ عَلامَةً.

Adhere to fear of Almighty Allah, the One, without setting any partner
with him and decide for yourselves. I swear by Allah, an owner of a flock of
sheep who has hired a shepherd must definitely dismiss his shepherd and
appoint another if he finds that the latter is more skilled in shepherding
his sheep than the earlier. Similarly, if you were to have two souls, you
might have used one as a trial and then directed your second soul according
to the trial of the first. However, you have only one soul. If it expires
the opportunity to repent will definitely expire, too. So, you must decide for

yourselves. If one belonging to our community comes to you and invites you to an uprising, you must first of all consider the reason for which you would rise

Do not put forward the uprising of Zayd as your excuse! Verily, Zayd was ;knowledgeable and honest. He did not call you to accept him as your leader

rather, he called you to revolt for the sake of attaining the pleasure of Muhammad's Household (‘a). Had he succeeded (in his revolution), he would

have certainly fulfilled his pledge and the slogan to which he had called .you. However, he rose up against a well-fortified power trying to demolish it

(Now, if anyone from our community revolts and invites you (to his revolution raising the slogan of attaining the pleasure of Muhammad's Household (‘a), we

call you (all) to bear witness that we do not approve of such a person

because he is disobeying us and none (of us) stands with him. When

different) pennons and standards are raised, the followers must most)

.worthily listen to us and obey only him whom all descendants of Fatimah (‘a) join

By Allah, the one to lead you (i.e. the promised Imam) is only the one whom

all these descendants join unanimously. When (the month of) Rajab falls, you

may gather in the Name of Allah. If you wish, you may postpone it to Sha`ban—there

is no objection in this. If you even wish to spend the month of fasting with

your families, this may be better for you. The advent of al-Sufyani will be a

(sufficient sign for you. ﴿۳﴾

Musawwidah (the black-dressed revolutionaries) indicates the rebels who – –١
 mutinied against the Umayyad dynasty before the ` Abbasids came to power, calling
 .for the rulership of ` Abbasids such as Abu-Muslim al-Khurasani
 Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٧-٣٨, H. ٨. The Imam (‘a) intends to say that – –٢
 the Imam of the Ahl al-Bayt (‘a) who would ‘undertake the matter’ would come after
 the killing of al-Sufyani (one from the descendants of Sufyan), and this had not yet
 .(happened. Therefore, the promised Imam was not Imam al-Sadiq (‘a
 .Al-hurr al-` Amili, Wasa'il al-Shi` ah, ١١:٣٥-٣٦, H. ١ – –٣

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Similar to this tradition, Shaykh al-Saduq, in his book `Ilal al-Shara'i`, has reported that al-`Ays ibn al-Qasim, through a valid chain of authority, heard Imam al-Sadiq (a) saying:

إِتَّقُوا

اللَّهُ وَانظُرُوا لِأَنْفُسِكُمْ، فَإِنَّ أَحَقَّ مَنْ نَظَرَ لَهَا أَنْتُمْ.
لَوْ كَانَ لِأَحَدِكُمْ نَفْسَانِ فَقَدَّمَ إِحْدَاهُمَا وَجَرَّبَ بِهَا،
اسْتَقْبَلَ التَّوْبَةَ بِالْأُخْرَى كَانَ، وَلَكِنَّهَا نَفْسٌ وَاحِدَةٌ
إِذَا ذَهَبَتْ فَقَدْ وَانْتَهَى التَّوْبَةَ. إِنْ أَتَاكُمْ مِنْ آتٍ
يَدْعُوكُمْ إِلَى الرِّضَا مِنْكُمْ فَحَسْبُكُمْ أَنَا لَا
نَرْضَى. إِنَّهُ لَا يُطِيعُنَا الْيَوْمَ وَهُوَ وَخَدَهُ. فَكَيْفَ
يُطِيعُنَا إِذَا إِزْتَفَعَتِ الرَّايَاتُ وَالْأَعْلَامُ؟

Fear Allah and decide for

yourself. Those worthiest to choose for you are yourself. If you were to have

two souls, you might have used one as trial and used the other for repenting

according to the result of the trial of the first. However, there is only one

soul. If it expires, repentance will definitely expire, too. If one from us

comes to you raising the slogan of attaining the pleasure of Muhammad's

Household (a), we now call you (all) to witness that we do not accept such a

person because he has not obeyed us—he is alone; how then can he obey us when

different pennons and standards will be raised?

In conclusion, the Ahl al-Bayt (‘a) believed that the decision to participate in an armed struggle, be it for conquest(1) or against an unjust ruling authority, must be centralized and under the direct personal authority of the Holy Imams (‘a). This is because such participation is related to the security of the virtuous community as a whole and might expose the interests and existence of the

p: ۸۸

According to a tradition that is validly reported from Imam al-Sadiq (‘a), ‘Abbad al-Basri met Imam ‘Ali Zayn al-‘Abidin (‘a) on his way to Makkah and said, “O ‘Ali, you have abandoned jihad and escaped its difficulty and come to hajj and its easiness. Almighty Allah says, “Surely, Allah has bought of the believers their persons and their property so that they shall have Paradise. They fight in Allah's way, so they slay and are slain. This is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. And who is more faithful to his covenant than Allah? Rejoice therefore in the pledge, which you have made, and that is the mighty achievement. (۹:۱۱۱)” Imam Zayn al-‘Abidin (‘a) commented, “You may recite what comes next.” So, the man recited, “They who turn to Allah, who serve Him, who praise Him, who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah. Give good news to the believers. (۹:۱۱۲)” The Imam thus commented, “If we find persons demonstrating these characteristics, we will definitely leave hajj and perform jihad with them.” Al-hurr al-‘Amili, Wasa'il al-Shi'ah .۱۲:۳۲-۳۳, H. ۳. You may also refer to H. ۱۲ of the same page

community to danger. In addition, such a decision must be very accurate for it may expose participants (in such armed rebellion or struggle) to religious, moral and mortal danger.

Al-husayn ibn Khalid in a validly reported tradition has reported that he said to Imam al-Riza (‘a), “May Allah accept me as ransom for you! There is a tradition reported by ‘Abdullah ibn Bukayr on the authority of ‘Ubayd ibn Zurarah

“What is it?” asked the Imam (‘a)

Al-husayn said, “‘Ubayd ibn Zurarah has reported that he met Abu-‘Abdullah (‘a) (Imam al-Sadiq) in the same year of the uprising of Ibrahim ibn ‘Abdullah ibn al-hasan and asked him, ‘May Allah accept me as ransom for you! This man has composed verses and is inciting people to join him. What is your instruction in this regard’?

The Imam (‘a) said

إِتَّقُوا

اللَّهُ وَاشْكُرُوا مَا سَكَنَتِ السَّمَاءُ وَالْأَرْضُ.

Fear Almighty Allah and do

not make any move as long as the heavens and the earth are settling down

On receiving this instruction, ‘Abdullah ibn Bukayr said, ‘If ‘Ubayd ibn Zurarah is “honest, there will be no advent of an Imam and no uprising

Imam al-Riza (‘a) explained

إِنَّ

الْحَدِيثَ عَلَى مَا رَوَاهُ عُبَيْدٌ، وَلَيْسَ عَلَيَّ مَا تَأْوَلَهُ عَبْدُ

اللَّهِ بْنِ بُكَيْرٍ. إِنَّمَا عَنِيَ أَبُو عَبْدِ اللَّهِ، عَلَيْهِ السَّلَامُ،

بِقَوْلِهِ "مَا سَكَنتِ السَّمَاءُ" مِنَ النَّدَاءِ بِاسْمِ
صَاحِبِكُ، وَ"مَا سَكَنتِ الْأَرْضُ" مِنَ الْخَسْفِ بِالْجَيْشِ.

The tradition is true, as exactly as what `Ubayd narrated, but its interpretation is not like what `Abdullah has understood. Abu-`Abdullah (‘a) meant that you may keep silent as long as the heavens had not yet released its call with the name of your companion (i.e. the promised Imam) and as long as the earth had not yet swallowed the

[\(army.\)](#)

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(Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٩-٤٠, H. ١٤ (in the margin --))

Zarr ibn hubaysh has reported that Imam `Ali, the Commander of the Faithful (‘a), delivered a speech at al-Nahrawan (or during the Battle of al-Nahrawan) in which he said:

إِنَّ

الْفِتْنَةَ إِذَا أَقْبَلَتْ سَبَّهَتْ.

Verily, when sedition

(comes upon you), it will cause you to confuse (right with wrong

The Imam (‘a) then referred to the coming seditions. When he finished, a man stood up and said, “O Commander of the Faithful, what should the people of that time do

:The Imam (‘a) answered

أَنْظُرُوا

إِلَى أَهْلِ بَيْتِ نَبِيِّكُمْ، فَإِنْ لَبِدُوا فَالْبِدُوا، وَإِنْ

إِسْتَصْرَحُواكُمْ فَانصُرُوهُمْ تَوْجَرُوا، وَلَا تَسْتَبِقُواهُمْ

فَتَصْرَعُكُمْ الْبَلِيَّةُ.

You may observe the

Household of your Prophet (s); if they hide, you should hide, but if they call for your aid, you must then support them that you may be rewarded. Never

embark upon a deed before they order it; lest you will be knocked out by

tribulations

The Imam (‘a) then foretold the coming of relief at the advent of the Patron of the (Matter (i.e. Imam al-Mahdi).[1](#)

In the aforementioned traditions, the Ahl al-Bayt (‘a) mentioned certain issues and instructed regarding how to take political positions towards these issues. Some

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.Al-hurr al-`Amili, Wasa'il al-Shi`ah (١١:٤١), H. ١٧ -- ١

oppositionists rebelled against ruling authorities and claimed Imamate or being the promised and expected Imam of the Ahl al-Bayt (‘a), such as when people illusively thought that Muhammad ibn `Abdullah (dhu’l-nafs al-zakiyyah) was the promised Imam. Therefore, the Holy Imams (‘a) explained that such claims were baseless and it was unacceptable to respond to them and that any banner (i.e. political movement) founded on such false claims would certainly represent false deities that were worshipped in the place of Almighty Allah

Thus, all these traditions confirm absolute impermissibility to participate in such reformative actions made before the advent of the Rising Imam (the Mahdi) in addition to other traditions which emphasize the duty of waiting in anticipation of the advent of the Rising Imam because it is futile to rise up or revolt before that since all such revolutions will inevitably end up in failure

:Imam `Ali Zayn al-`Abidin (‘a) is reported to have said

والله،

لَا يَخْرُجُ أَحَدٌ مِنَّا قَبْلَ خُرُوجِ الْقَائِمِ إِلَّا كَانَ مِثْلَهُ

مِثْلَ فَرْخٍ طَارَ مِنْ وَكْرِهِ قَبْلَ أَنْ يَسْتَوِيَ جَنَاحَاهُ،

فَأَخَذَهُ الصَّبِيَّانُ فَعَبَثُوا بِهِ.

By Allah I swear, any one of us who stages a revolution before the advent of the Rising Imam will most

certainly be like a nestling that leaves its nest before its wings are

grown-up enough to fly, so boys take it and play with it.⁽¹⁾

:Sadir has reported Imam al-Sadiq (‘a) to have said to him

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يَا سَدِيرُ، اِلْزَمْ بَيْتَكَ، وَكُنْ حِلْسًا مِنْ
اَحْلَاسِهِ، وَاسْكُنْ مَا سَكَنَ اللَّيْلُ وَالنَّهَارُ، فَاِذَا بَلَغَكَ
اَنَّ السُّفْيَانِيَّ قَدْ حَرَجَ فَاَرْحَلْ اِلَيْنَا وَلَوْ عَلَي رِجْلِكَ.

O Sadir, stick to your house, as if you are one of its rugs, and keep still as long as day and night keep still. If you are informed that al-Sufyani has [risen](#), then you must come to us, even if you have to come on foot. [\(1\)](#)

According to an authentic tradition, Abu-Basir has reported Imam al-Sadiq (‘a) as saying:

كُلُّ
رَايَةٍ تُزَفَّعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاغُوتٌ يُعْبَدُ
مِنْ دُونِ اللَّهِ، عَزَّ وَجَلَّ.

As for every standard

(i.e. political movement) that is raised before the advent of the Rising Imam)

[\(its bearer is \(like\) a deity that is worshipped in place of Almighty Allah. \(2\)](#)

It is, however, necessary to understand these traditions in context with other traditions which have explained and clarified this matter along with details of the surrounding circumstances. In fact, some traditions have excepted certain political movements and even invoked Almighty Allah’s mercy upon their leaders, because they had not invited people to follow them as if they were an Imam—as an example the previously mentioned tradition of al-`Ays ibn al-Qasim about the movement of Zayd ibn `Ali

Confirming and shedding light on this meaning, Shaykh al-Saduq, in his book of `Uyun Akhbar al-Riza, has reported the following narration on the authority of Ibn Abi-

:` Abdun on the authority of his father

When Zayd ibn Musa ibn Ja`far revolted in Basrah and set

p: ٩٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٧, H. ٣ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٧, H. ٤ -- ٢

the homes of the `Abbasids on fire, they took him to Ma'mun. Ma'mun forgave him on behalf of his brother `Ali ibn Musa al-Riza (‘a) and told the Imam, “If your brother has revolted and has done this and that, so also did Zayd ibn `Ali before him and was killed. If you did not have the rank before me that you now have, I would have killed him because what he has done is not negligible”.

:Imam al-Riza (‘a) said

يَا

أَمِيرَ الْمُؤْمِنِينَ، لَا تَقْسِ أَخِي زَيْدًا إِلَى زَيْدِ بْنِ عَلِيٍّ

عَلَيْهِ السَّلَامُ فَإِنَّهُ كَانَ مِنْ عُلَمَاءِ آلِ مُحَمَّدٍ غَضِبَ

لِلَّهِ عَزَّ وَجَلَّ فَجَاهَدَ أَعْدَاءَهُ حَتَّى قُتِلَ فِي سَبِيلِهِ

وَلَقَدْ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ

سَمِعَ أَبَاهُ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ رَحِمَ اللَّهُ عَمِّي زَيْدًا

إِنَّهُ دَعَا إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ وَلَوْ ظَفِرَ لَوْفِي بِمَا

دَعَا إِلَيْهِ، وَقَدْ اسْتَشَارَنِي فِي خُرُوجِهِ فَقُلْتُ لَهُ يَا عَمَّ

إِنْ رَضِيتَ أَنْ تَكُونَ الْمَقْتُولَ الْمَضْلُوبَ بِالْكَنَاسَةِ فَشَأْنُكَ

فَلَمَّا وُلِّيَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ وَيْلٌ لِمَنْ سَمِعَ

وَاعْيَيْتَهُ فَلَمْ يُجِبْهُ.

O Commander of the Faithful, do not compare my brother with Zayd ibn Ali. Zayd was one of the scholars from the Household of Muhammad (s) and he was angry for the sake of the Honorable and Exalted God. He fought with the enemies of God until he was killed following His path. My father Musa ibn

Ja`far (a) narrated to me that he had heard his father Ja`far ibn Muhammad (a) saying, 'May Allah have mercy upon my uncle Zayd. He invited the people to attain pleasure of Muhammad's Household (a). He would have fulfilled what he said if he had become victorious. He consulted with me about his uprising and I told him, 'O uncle, do it if you are pleased with being killed and your corpse being hung up from the gallows in the district of al-Kunnasah.' After Zayd left, Imam al-Sadiq said, "Woe be to those who
hear his call but do not help him

Then, Ma'mun asked, "O Abu'l-hasan! Have there not been traditions blaming those who unrightfully claim to be the

”(Divine Leaders (i.e. Imams

:Imam al-Riza (‘a) answered

إِنَّ

زَيْدَ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ لَمْ يَدَّعِ مَا لَيْسَ لَهُ بِحَقٍّ

وَإِنَّهُ كَانَ أَتَقَى لِلَّهِ مِنْ ذَاكَ إِنَّهُ قَالَ أَدْعُواكُمْ إِلَى

الرِّضَا مِنْ آلِ مُحَمَّدٍ وَإِنَّمَا جَاءَ مَا جَاءَ فِي مَنْ يَدَّعِي

أَنَّ اللَّهَ نَصَّ عَلَيْهِ ثُمَّ يَدَّعُو إِلَى غَيْرِ دِينِ اللَّهِ

وَيَضِلُّ عَنْ سَبِيلِهِ بِغَيْرِ عِلْمٍ وَكَانَ زَيْدٌ وَاللَّهُ مِمَّنْ

خُوطِبَ بِهَذِهِ الْآيَةِ: وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ...

Zayd did not make any such

unrightful claims. He was too pious to do so. He invited the people to attain

the pleasure of Muhammad’s Household (‘a). Those traditions are about the

people who claim that Allah has appointed them as leaders by name and then

invite the people to a religion other than Allah’s and mislead the people so

as to cause them to stray off the way of Allah. I swear by Allah that Zayd

was one of those addressed by the following verse: ‘Strive in His cause as

(1) you ought to strive. He has chosen you...’

Evidently, this tradition indicates that condemnation of revolt by the Holy Imams (‘a) is meant for those who, when calling to revolt, claim Imamate or divinely commissioned leadership of the Muslim nation

There are also other traditions admiring the revolutionary movement of husayn ibn

`Ali ibn al-hasan al-Muthallath ibn al-hasan al-Muthanna ibn al-hasan (‘a) ibn `Ali ibn Abi-Talib (‘a), known as Sahib Fakhkh, whose martyrdom was predicted and praised by the Holy Prophet (s) as well as other Holy Imams, such as Imam al-Baqir (‘a), as is reported by

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Shaykh al-Saduq, `Uyun Akhbar al-Riza ۲:۲۲۵-۲۲۶, H. ۱. (The translation of this – –) tradition is quoted from Dr. `Ali Peiravi’s translation of `Uyun Akhbar al-Riza; (published by Ansariyan Publications – ۲۰۰۶

.Abu'l-Faraj al-Isfahani, in his book of Maqatil al-Talibiyyin

According to the same reference book the allegiance to Sahib Fakhkh was as follows: "I swear allegiance to you that I will abide by Almighty Allah's Book and His Messenger's traditions (Sunnah), and that only Allah is to be obeyed and never .(disobeyed and I call on you to attain the pleasure of Muhammad's Household ('a

Moreover, the revolt of Sahib Fakhkh and Yahya ibn `Abdullah was preceded by a .consultation with Imam Musa al-Kazim ('a), as affirmed by the rebels themselves

Abu'l-Faraj has also reported the following narration on the authority of a number of :his trustworthy reporters

When the `Abbasids were able to extinguish the revolution of Sahib Fakhkh, they beheaded him and his allies and brought their heads before Musa ibn `sa, the `Abbasid senior authority. A group of the descendants of Imam hasan ('a) and Imam husayn ('a) witnessed the scene. Musa ibn `sa addressed Imam Musa al-Kazim ('a) "saying, "This is the head of husayn (i.e. Sahib Fakhkh), is it not

:The Imam ('a) answered

نَعَمْ! إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

مَضَى، وَاللَّهِ، مُسْلِمًا صَالِحًا صَوَامًا آمِرًا بِالْمَعْرُوفِ نَاهِيًا

عَنِ الْمُنْكَرِ. مَا كَانَ فِي أَهْلِ بَيْتِهِ مِثْلَهُ.

Yes, it is. We are Allah's and unto Him shall we return. By Allah I

,swear, he has passed away as a Muslim: righteous, observant of much fasting

enjoining the right and forbidding the wrong. His like has not existed among

.the members of his household

ⓁThe `Abbasid ruler could not answer the Imam ('a).Ⓛ

Refer to Al-Mamuqani, Tanqih al-Maqal ١:٣٣٧, biography of al-husayn ibn `Ali – ١١ (Sahib Fakhkh). In this reference book, the author displays all the narrations reported on this matter and then compares them with each other, concluding the same results .that we have cited earlier

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p: ۹۶

The fourth measure adopted by the Ahl al-Bayt (‘a) to ensure the security of the virtuous community was the observance of the maximum degree of toleration and readiness to keep doctrinal secrets and details. In plain words, the Holy Imams (‘a) investigated the capability of each individual for keeping the secrets of the virtuous community, based on the reality that the individuals of this community were of various psychological and spiritual levels regarding their capability to stand burdens and pressures, abide by their covenants and pledges, keep secrets, comprehend the intellectual and doctrinal contents of such secrets, and exercise self-discipline.

Accordingly, it is essential to deal with each individual in relation to his own potential

Although all of the virtuous community are believers and share the same doctrine, commitments, general qualifications and are equal in rights and duties, it is important to consider the level of faith of each individual of the virtuous community concerning readiness to abide by their duties and responsibilities and deal with them cautiously and carefully, so as to maintain

- i) a spirit of justice and impartiality by burdening individuals with only that which they can psychologically and spiritually bear
- ii) firmness, progress and growth of relations among individuals, and
- iii) security of the virtuous community)

In many of their traditions and statements, the Ahl al-Bayt (‘a) stressed the necessity of following this policy

:Imam Muhammad al-Baqir (‘a) is reported to have said

ذُكِرَتْ

التَّقِيَّةُ يَوْمًا عِنْدَ عَلِيٍّ، عَلَيْهِ السَّلَامُ، فَقَالَ: لَوْ

عَلِمَ أَبُو ذَرٍّ مَا فِي قَلْبِ سَلْمَانَ لَقَتَلَهُ. وَقَدْ آخَى رَسُولُ

اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، بَيْنَهُمَا، فَمَا ظَنُّكَ بِسَائِرِ

الْخَلْقِ؟

.(One day, the issue of taqiyyah was discussed before Imam `Ali (‘a

He thus commented, “Had Abu-Dharr known what was in Salman’s heart, he would

have killed him, although the Messenger of Allah (s) had concluded bonds of

(fraternity between these two. What do you think about (the situation of

[\(other people?\)](#)

Expounding the doctrinal aspect of this fact in the personalities of his companions,

Imam al-Baqir (‘a), according to an authentic tradition reported from Abu-`Ubaydah

:al-hadhdha' said

وَاللَّهِ،

إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعُهُمْ وَأَفْقَهُهُمْ وَأَكْتَمُهُمْ

لِحَدِيثِنَا. وَإِنَّ أَسْوَأَهُمْ عِنْدِي حَالًا وَأَمَقَّتَهُمْ لِلَّذِي

إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَيُرْوَى عَنَّا فَلَمْ

يَقْبَلَهُ، إِشْمَازَ فِيهِ وَجَحَدَهُ وَكَفَّرَ مَنْ دَانَ بِهِ، وَهُوَ لَا

يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَإِلَيْنَا أُسْنِدَ.

فَيَكُونُ بِذَلِكَ خَارِجًا عَنَّا وَلَا يَتَنَا.

By Allah (I swear), the

dearest to me among my companions are the most abstinent (from prohibitions of Almighty Allah), the most skilled in jurisprudence (or knowledge in general), and the most observant of concealing our secrets. The most evil of them and the most despised by me are those who, when hearing a tradition ascribed to us and reported from us fail to approve of it, are disgusted by it and deny it and deem faithless those who believe it, even though they are not actually sure whether this tradition has been said by and reported from [us](#). Such persons leave the circle of loyalty to us. [۲](#)

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.Ikhtiyar Ma`rifat al-Rijal (known as Rijal al-Kashshi), ۱:۷۰ --۱

.Shaykh al-Kulayni, al-Kafi ۲:۲۲۳, H. ۷ --۲

The Ahl al-Bayt (‘a) have also confirmed that faithful believers are of various ranks and levels and, according to these ranks, they differ from one another in capability and power to bear doctrinal issues. According to a validly reported tradition, Sadir has reported that Imam al-Baqir (‘a) addressed him as follows

إِنَّ الْمُؤْمِنِينَ عَلَى مَنَازِلَ؛

مِنْهُمْ عَلَى وَاحِدَةٍ وَمِنْهُمْ عَلَى اثْنَتَيْنِ وَمِنْهُمْ عَلَى ثَلَاثٍ

وَمِنْهُمْ عَلَى أَرْبَعٍ وَمِنْهُمْ عَلَى خَمْسٍ وَمِنْهُمْ عَلَى سِتٍّ وَمِنْهُمْ

عَلَى سَبْعٍ. فَلَوْ ذَهَبَتْ تَحْمِلُ عَلَى صَاحِبِ الْوَاحِدَةِ ثِنْتَيْنِ لَمْ

يَقْوَى، وَعَلَى صَاحِبِ الثَّنَيْنِ ثَلَاثًا لَمْ يَقْوَى، وَعَلَى صَاحِبِ الثَّلَاثِ

أَرْبَعًا لَمْ يَقْوَى، وَعَلَى صَاحِبِ الْأَرْبَعِ خَمْسًا لَمْ يَقْوَى، وَعَلَى

صَاحِبِ الْخَمْسِ سِتًّا لَمْ يَقْوَى، وَعَلَى صَاحِبِ السِّتِّ سَبْعًا لَمْ يَقْوَى،

وَعَلَى هَذِهِ الدَّرَجَاتِ.

Verily, faithful believers are of various ranks. Some of them hold one rank only, others two ranks, some three ranks, some four ranks some five ranks, some six ranks, and some seven ranks. If you impose (an act that cannot be done except by those who hold) two ranks upon one who has one rank only, he will certainly fail to undertake it, and if you impose three ranks upon one who has two only, he will fail to undertake it, and if you impose four ranks upon one who has three only, he will fail to undertake it and if you impose five ranks upon one who has four only, he will fail to undertake it, and if you impose six ranks upon one who has five only, he will

fail to undertake it, and if you impose seven ranks upon one who has six

[only](#), he will fail to undertake it. So also for other ranks of faith.[\(1\)](#)

p: ۹۹

.Shaykh al-Kulayni, al-Kafi, ۲:۴۵, H. ۳ – –۱

Furthermore, the Ahl al-Bayt (‘a) shed light on the specifications and qualifications by which the ranks of faithful believers can be realized and which can be adopted as criterion for the capability to endure doctrinal issues and be trustworthy. It has been narrated on the authority of `Ammar ibn al-Ahwas that Imam al-Sadiq (‘a) said

إِنَّ

اللَّهُ تَعَالَى وَضَعَ الْإِيْمَانَ عَلَى سَبْعَةٍ أَشْهُمٍ: عَلَى الْبِرِّ
وَالصُّدْقِ وَالْيَقِيْنِ وَالرِّضَا وَالْوَفَاءِ وَالْعِلْمِ وَالْحِلْمِ.
ثُمَّ قَسَمَ ذَلِكَ بَيْنَ النَّاسِ. فَمَنْ جُعِلَ فِيهِ هَذِهِ السَّبْعَةُ
الْأَشْهُمِ فَهُوَ كَامِلٌ مُحْتَمِلٌ. وَقَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ،
وَلِبَعْضِ السَّهْمَيْنِ، وَلِبَعْضِ الثَّلَاثَةِ حَتَّى انْتَهَوْا إِلَى
سَبْعَةٍ. لَا تَحْمِلُوا عَلَى صَاحِبِ السَّهْمِ سَهْمَيْنِ، وَعَلَى صَاحِبِ
السَّهْمَيْنِ ثَلَاثَةَ فَتَبْهَظُوهُمْ. كَذَلِكَ حَتَّى يَنْتَهِيَ إِلَى
سَبْعَةٍ.

Verily, Almighty Allah has

allocated faith in seven portions: piety, honesty, certitude, satisfaction

loyalty, knowledge, and forbearance, and He distributes these among people

(He who gains all seven portions completely is definitely perfect (in faith

and capable (of carrying all seven portions). Allah grants some people one portion

two portions, and three portions up to seven. Do not impose two portions of

faith upon him who has been granted one portion only nor three portions upon

him who has been granted two portions only and so on up to seven portions

Shaykh al-Kulayni, al-Kafi, ۲:۴۲, H.۱. Imposition of two portions of faith upon one – –۱ who has been granted one portion only, means to charge a person that has a specific amount of faith with an act that cannot be done except by one who enjoys much more .faith. A person of less faith would be incapable of undertaking the task

According to another tradition, the Imam instructs his companions to investigate and differentiate those who claim Shi`ism

It has been narrated that one of Imam al-Sadiq's companions visited him and said, "May Allah accept me as ransom for you! By Allah, I love you and love whoever loves you. Master, how numerous your Shi`ah are

"?The Imam (a) asked, "Can you mention how numerous they are

.They are many," answered the man"

.(Can you count them?" asked the Imam (a"

.They are too many to be counted," answered the man"

:The Imam (a) then said

أَمَّا

لَوْ كَمَلَتِ الْعِدَّةَ الْمُؤَصِّفَهُ، ثَلَاثُمِائَةٍ وَبِضْعَةَ عَشَرَ،
كَانَ الَّذِي تُرِيدُونَ. وَلَكِنَّ شَيْعَتَنَا مَنْ لَا يَعْدُو صَوْتَهُ
سَمْعَهُ، وَلَا شَحْنَاؤُهُ بَدَنَهُ، وَلَا يَمْدَحُ لَنَا غَالِيًا، وَلَا
يُخَاصِمُ لَنَا وَالِيًا، وَلَا يُجَالِسُ لَنَا عَائِبًا، وَلَا يُحَدِّثُ
لَنَا نَابِلًا، وَلَا يُحِبُّ لَنَا مُبْغِضًا، وَلَا يُبْغِضُ لَنَا مُجِبًّا.

Verily, if the predicted

number is achieved, which is a few more than three hundred men, the matter that you desire will definitely come to pass

However, our true Shi`ah are only those whose voices do not exceed their ability

to hear (i.e., those who do not talk very loudly) and whose enmity does not

exceed their bodies (i.e., those who suffer themselves but do not make others suffer or impose on them). They neither praise us exaggeratively, nor quarrel with our loyalists, nor sit with one who criticizes us, nor love one who hates .us, nor hates one who loves us

The man asked, “What should we then do with so many Shi` ah who claim that they ”?follow the faith of Shi` ism

:The Imam (‘a) answered

فِيهِمْ

التَّمْيِيزُ، وَفِيهِمُ التَّمْحِيزُ، وَفِيهِمُ التَّبْدِيلُ...

May they be separated (the

good from the bad) and distinguished and transformed. (1)

p: ١٠٢

Abu-Zaynab al-Nu`mani, Kitab al-Ghaybah pp. ٢٠٣-٢٠٤; `Allamah al-Majlisi, Bihar - -١
.al-Anwar ٦٨:١٦٤-١٦٥, H. ١٦

Volume ۵: The Economic System of the Virtuous Community

Book ID

,In the Name of Allah

the All-beneficent, the All-merciful

نام کتاب: دور أهل البيت (ع) في بناء الجماعه الصالحه / ج ۵

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قال الله تعالى:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)

Indeed Allah desires to repel all impurity from you, O People of the Household, and
(purify you with a thorough purification. (Sūrat al-Aḥzāb ٣٣:٣٣)

Prophetic traditions mentioned in both in Sunni and Shi‘ah authoritative reference books of ḥadith and tafsir (exegesis of the Qur’an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [ahl al-kisā’], viz. Muḥammad, ‘Ali, Fāṭimah, al-Ḥasan, and al-Ḥusayn (‘a) as the Ahl al-Bayt (People of the Household).

:For instance, refer to the following references

Sunni

Aḥmad ibn Ḥanbal (d. ٢٤١ AH), al-Musnad, ١:٢٣١; ٤:١٠٧; ٦:٢٩٢, ٣٠٤; Ṣaḥīḥ Muslim (d. ٢٤١ AH), ٧:١٣٠; Al-Tirmidhi (d. ٢٧٩ AH), Sunan, ٥:٣٤١ et al.; Al-Dūlābi (d. ٣١٠ AH), Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah, p. ١٠٨; Al-Nasā’i (d. ٣٠٣ AH), Al-Sunan al-Kubrā’, ٥:١٠٨; ١١٣; Al-Ḥakim al-Nayshābūri (d. ٤٠٥ AH), Al-Mustadrak ‘ala’ Ṣ-Ṣaḥīḥāyn, ٢:٤١٤, ٣:١٣٣, ١٤٦-١٤٧; Al-Zarkashi (d. ٧٩٤ AH), Al-Burhān, p. ١٩٧; Ibn Hājar al-Asqalāni (d. ٨٥٢ AH), Faṭḥ al-Bari .Sharḥ Ṣaḥīḥ al-Bukhāri, ٧:١٠٤

Shi‘ah

Al-Kulayni (d. ٣٢٨ AH), Uṣūl al-Kāfi, ١:٢٨٧; Ibn Babawayh (d. ٣٢٩ AH), Al-Imāmah wa’ t-Tabṣirah, p. ٤٧, ḥadith ٢٩; Al-Maghribi (d. ٣٦٣ AH), Da’ā’im al-Islām, pp. ٣٥, ٣٧; Al-Ṣādūq (d. ٣٨١ AH), Al-Khiṣāl, pp. ٤٠٣, ٥٥٠; Al-Ṭūsi (d. ٤٦٠ AH), Al-Amali, ḥadith ٤٣٨, ٤٨٢, ٧٨٣

For more details, refer to the exegesis of the holy verse recorded in the following books of tafsir: Al-Jassās (d. ٣٧٠ AH), Aḥkām al-Qur’ān; Al-Wāḥidi (d. ٤٦٨ AH), Asbāb al-Nuzūl; Ibn al-Jawzi (d. ٥٩٧ AH), Zād al-Masir; Al-Qurṭubi (d. ٦٧١ AH), Al-Jāmi‘ Li-Aḥkām al-Qur’ān; Ibn Kathir (d. ٧٧٤ AH), Tafsir; Al-Tha‘labi (d. ٨٢٥ AH), Tafsir; Al-Ṭabari (d. ٨٧٥ AH), Tafsir; Al-Suyūṭi (d. ٩١١ AH), Al-Durr al-Manthūr; Al-Shawkāni (d. ١٢٥٠ AH), Faṭḥ al-

Qadir; Al-‘Ayyāshi (d. ٣٢٠ AH), Tafsir; Al-Qummi (d. ٣٢٩ AH), Tafsir; Furt al-Kūfi (d. ٣٥٢ AH), Tafsir at the margin of the exegesis of Sūrat al-Nisā’ verse ٥٩; Al-Ṭabarsi (d. ٥٦٠ AH), Majma‘ al-Bayān, as well as many other sources

(THE ROLE OF THE AHL AL-BAYT (‘a

IN Building THE VIRTUOUS COMMUNITY

:BOOK FIVE

THE ECONOMIC SYSTEM OF THE VIRTUOUS COMMUNITY

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قال رسول الله صلى الله عليه وآله:

"إني تارك فيكُم الثقلين: كتاب الله، وعترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا أبداً وأنتهما لن يفترقا حتى يردا عليّ الحوض"

:The Messenger of Allah (ﷺ) said

Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and“ my progeny [‘itrati], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until ”.(they meet me at the Pond [ḥawḍ] (of Kawthar

:Some references

q AlḤākim anNayshābūri, AlMustadrak ‘alā’ṣ-Ṣaḥīḥayn (Beirut), vol. ۳, pp. ۱۰۹-۱۱۰, ۱۴۸, ۵۳۳

q Muslim, Aṣ-Ṣaḥīḥ, (English translation), book ۳۱, ḥadiths ۵۹۲۰-۳

q AtTirmidhi, Aṣ-Ṣaḥīḥ, vol. ۵, pp. ۶۲۱-۲, ḥadiths ۳۷۸۶, ۳۷۸۸; vol. ۲, p. ۲۱۹

q An-Nasā’i, Khaṣā’iṣ ‘Ali ibn Abi Ṭālib, ḥadith ۷۹

q Aḥmad ibn Ḥanbal, Al-Musnad, vol. ۳, pp. ۱۴, ۱۷, ۲۶; vol. ۳, pp. ۲۶, ۵۹; vol. ۴, p. ۳۷۱; vol. ۵, pp. ۱۸۱-۱۸۲, ۱۸۹-۱۹۰

q Ibn al‘Athir, Jāmi‘ alUṣūl, vol. ۱, p. ۲۷۷

q Ibn Kathir, AlBidāyah wa’nNihāyah, vol. ۵, p. ۲۰۹

q Ibn Kathir, Tafsir al-Qur’ān al-‘Azīm, vol. ۶, p. ۱۹۹

Naṣir ad-Din al-Albani, Silsilāt al-Aḥādith aṣ-Ṣaḥīḥah (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. ۴, pp. ۳۵۵-۳۵۸

THE ROLE OF THE AHL AL-BAYT
IN BUILDING THE VIRTUOUS COMMUNITY
BOOK FIVE: THE ECONOMIC SYSTEM OF THE VIRTUOUS COMMUNITY

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The Economic System of the Virtuous Community

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BOOK FIVE THE ECONOMIC SYSTEM

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A General View of the Topic of Economy

Point

The economic or financial issue of each community is considered one of the vital constituents of the general system without which no community can endure political and social pressures, evolve, or attain perfection.

As a divine message proposed for the mental and spiritual perfection of man, Islam has paid great attention to the economic and financial aspect. Financial issues generally play an important role in achieving perfection. This fact is visible in the following points:

Significance of the Economic System

A. On various occasions the Holy Qur'an has mentioned zakat (in its general sense almsgiving, and specifically, as an obligation, a tax imposed on Muslims under certain conditions) along with the religious duty of performing prayers, with the purport that these two obligations cannot be separated. Likewise, zakat has been attached to self-sacrifice for the sake of Almighty Allah and has been presented—in the form of spending for the sake of Almighty Allah on the poor, the needy, and the financially distressed, such as the indebted and their like—as one of those acts of obedience to Almighty Allah through which His nearness can be attained.

B. Just as Islam has organized the issues of family; society; one's relationship with Almighty Allah, nature, and humankind; and other aspects of life so also has it organized the issue of spending, by laying down public and private duties in this domain at the family and individual levels of the virtuous community as well as maintenance of the social and political existence of both the virtuous community and .the general public

C. In the beginning of its existence, the promulgation of Islam rested on substantial funds that were owned by Lady Khadijah al-Kubra (the great), the Holy Prophet's first wife, who played an extremely great role in saving the mission of Islam in its early .stages by standing against a variety of pressures brought on by the polytheists

D. Because the polytheists assessed the significance of economic aspects at the outset of the advance of the Islamic mission, they laid an economic siege upon its propagation to try to stop it. For instance, they tried to stop the Islamic mission when they blockaded the Muslims in the mountain pass of Abu-Talib (shi` b abi-Talib) and .boycotted them economically, using different methods to maintain pressure

Goals of the Economic System

There are three basic goals of the Islamic economic system when applied to Muslim .society in particular and all societies in general

i) To ensure the welfare and internal stability of social relations and establish a vital) system for spiritual perfection. This depends, to a great extent, on finding proper solutions to the problems of poverty, destitution, helplessness, and iniquitous .discrimination in the levels of wages

ii) To grant the virtuous community independence and ability to move and progress) freely and make correct decisions. Of course, the achievement of this goal depends, .for the most part, on economic independence and financial power

iii) To establish common social, cultural, and utility services to facilitate the progress) of the virtuous community as a political and social entity; to practice cultural, social and defensive activities to defend the entity of the virtuous community and help it .achieve its goals

Ahl al-Bayt's concept of the Economic System

From the outset the Ahl al-Bayt (‘a) depended upon the genuine view of Islam and its all-inclusive economic concept because Islam, in all its features, includes the Ahl al-Bayt's concept of building the virtuous community. They emphasized the necessity of .observing collective financial duties, as is deduced from their traditions on zakat

Shaykh al-Saduq, through an authentic chain of authority, has reported ` Abdullah ibn :Sinan as quoting Imam al-Sadiq (‘a) to have said

لَمَّا نَزَلَتْ آيَةُ الزَّكَاةِ: {خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا} فِي شَهْرِ رَمَضَانَ، فَأَمَرَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، مُنَادِيَهُ فَنَادَى فِي النَّاسِ:

إِنَّ اللَّهَ، تَبَارَكَ وَتَعَالَى، قَدْ فَرَضَ عَلَيْكُمُ الزَّكَاةَ كَمَا فَرَضَ عَلَيْكُمُ الصَّلَاةَ. فَفَرَضَ عَلَيْكُمُ

مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَمِنَ الْحِنْطَةِ

وَالشَّعِيرِ وَالتَّمْرِ وَالرَّيْبِ، وَنَادَى فِيهِمْ بِذَلِكَ فِي شَهْرِ

رَمَضَانَ، وَعَفَا لَهُمْ عَمَّا سِوَى ذَلِكَ. ثُمَّ لَمْ يَتَعَرَّضْ لِشَيْءٍ

مِنَ أَمْوَالِهِمْ حَتَّى حَالَ عَلَيْهِمُ الْحَوْلُ مِنْ قَابِلٍ. فَصَامُوا وَأَفْطَرُوا،

فَأَمَرَ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، مُنَادِيَهُ فَنَادَى فِي الْمُسْلِمِينَ:

أَيُّهَا الْمُسْلِمُونَ، زَكُوا أَمْوَالَكُمُ تُقْبَلْ صَلَاتُكُمْ. ثُمَّ وَجَّهَ

When in the month of

Ramazan this holy verse was revealed: “Take charity out of their property in order to cleanse them and purify them thereby, (٩:١٠٣)” the Holy Prophet (s) ordered his caller to call out, “O people, Almighty Allah has prescribed for you as an obligation to pay zakat just as He has prescribed for you performance of the prayers. Hence, He is imposing on you (a proportion) of gold, silver (camels, cows, sheep, wheat, barley, dates, and raisins.” The Holy Prophet (s) announced this to the people in the month of Ramazan excluding other items from zakat taxation). However, he did not ask them to pay their zakat) until completion of one complete year. The next year, after they had observed fasting and broken their fast, He (s) ordered his caller to call out, “O Muslims, pay out the zakat from your assets so that your prayers may be accepted.” He then appointed a collector to collect alms and [payments.](#)^(١)

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.According to another authentic narration, Abu-Basir reported the following tradition

Some wealthy men were in the presence of Abu-`Abdullah (Imam al-Sadiq (‘a)) in our
:presence. As they mentioned the zakat, the Imam (‘a) commented

إِنَّ الزَّكَاةَ لَيْسَ يُحْمَدُ بِهَا صَاحِبُهَا.

إِنَّمَا هُوَ شَيْءٌ ظَاهِرٌ، إِنَّمَا حَقَّنَ اللَّهُ بِهِ

دَمَهُ وَسَمَّى بِهِ

مُسْلِمًا، وَلَوْ لَمْ يُؤَدِّهَا لَمْ تُقْبَلْ لَهُ صَلَاةٌ.

;Payment of zakat is not a source of praise for the payer
rather, it is something apparent, due to which Almighty Allah saves the
payer’s blood from being shed and grants him the title of Muslim. Hence, the
[prayers of the person who does not pay it will not be accepted.](#)

The Ahl al-Bayt (‘a) planned the economic system of the

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virtuous community, based on the observance of Islamic precepts and common commitments to the Islamic state, because this community is meant to live within the Islamic state and Muslim society

The Topic of Discussion

In this discussion, we do not intend to thrash out the viewpoint of the Ahl al-Bayt on the economic theory of Islam comprehensively because this topic has been discussed elsewhere⁽¹⁾ showing the Ahl al-Bayt's exclusive and genuine understanding of Islam in a way quite distinctive from the founders of other Muslim jurisprudential sects. Our main point in the present discussion is to explore, based on the general economic theory of Islam, two major problems related to the building of the virtuous community that the Ahl al-Bayt (‘a) had to deal with. These were

i) Coordination between the economic system adopted by the governing authorities and the resulting financial duties with the Islamic economic system as applied by the Ahl al-Bayt (‘a). Of course, such combined duties increased the burden and financial commitments of the virtuous community

ii) Making available financial resources to cover expenses of development and management of the affairs of the virtuous community in order to provide genuine economic independence, achievement of which was a veritable problem bearing in mind the exceptional circumstances of the Ahl al-Bayt (‘a) and their followers

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The reader is advised to refer to the book of Iqtisaduna (Our Economy) by – –) Ayatollah Martyr Muhammad Baqir al-Sadr, especially part II where the author treats these issues elaborately

The coming discussions will deal with situations and procedures that the Ahl al-Bayt (‘a) adopted to remedy these two problems. Subsequently, some features will be mentioned that characterize the Ahl al-Bayt (‘a) school from a legislative point of view and also procedures adopted in the field of finance. Some distinctive features of the economic system of the virtuous community are as follows

social solidarity as an obligation–

khums–

sectors of the society for which the funds of zakat must be used–

the significance of waqf (endowment of property under which the proceeds are to be–
(devoted to a religious or charitable purposes

important economic activities including commerce and agriculture–

special contributions–

:These economic topics will be considered in three chapters

The first chapter explains general economic legislation by which Islamic states have abided. The second chapter deals with restricted economic legislation of Islam administered by the Ahl al-Bayt (‘a) but by which the Islamic state of the time did not abide. The third chapter discusses economic activities and the Ahl al-Bayt’s attitude towards them

Chapter One: General Economic Legislation

Point

Zakat .١

Derelict Lands .٢

Annexed Lands .٣

(Endowments (Waqf .٤

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The Ahl al-Bayt (‘a) instructed their followers to accept and conform to general economic legislation, including commercial transactions and contracts and their financial resultants and commitments. These instructions also dealt with disagreements by jurists about transactions and the degree of obligation towards a certain law. Such differences between the Ahl al-Bayt (‘a) school and other jurisprudential schools are trivial

Laws regarding transactions and contracts depend upon the Holy Legislator’s consent according to the rationally approvable line of conduct (i.e. al-Sirah al-`uqala'iyah), with a few exceptions like usury and transactions which include illegal profit about which there is a slight disagreement among the Muslim jurisprudential schools

According to the Ahl al-Bayt (‘a) school, the Ahl al-Bayt (‘a) are the rightful rulers of the Muslim nation as designated by Almighty Allah. In the field of economic legislation, it might be strange if there were no disagreement among the Muslim jurisprudential schools in spite of being firmly based on the laws of Islam, and strongly related to the interests of the Muslim leadership and the virtuous community

We will refer to four of the most important rulings in the field of finance and economy by looking at the instructions given to the partisans and followers of the Ahl al-Bayt (‘a) in order to demonstrate the standpoint of the Ahl al-Bayt (‘a) regarding these issues

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Confirmed by the Holy Qur'an and the traditions of the Holy Prophet (s), zakat is held to be the most important legislation in the field of finance. Islam has very accurately delineated private assets owned by Muslims that are subject to this tax. These assets are nine in number and include two monetary standards: gold and silver; four types of produce: wheat, barley, dates, and raisins; and the three types of livestock: camels, cows, and sheep.

Furthermore, Islam has designated the ruler of the Muslim community as the supervisor and custodian of these taxes whose mission is to estimate, calculate, assess, and collect the correct amount of zakat from the owners of these assets. The Holy Qur'an has also regulated the use of these taxes and dedicated them to the following categories that are mentioned in this holy verse

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

The alms are only for the

poor, the needy, those who collect them, to influence hearts (to belief), to free captives and debtors, for the cause of Allah, and for the wayfarer—a

(duty imposed by Allah. Allah is Knower, Wise. (٩:٦٠

:Four major aspects of zakat are as follows

i) Significance and origin of zakat)

ii) Items subjected to zakat)

iii) Expenditure of zakat)

iv) Supervision of zakat)

Ahl al-Bayt's view of the significance of zakat

The Ahl al-Bayt (‘a) adopted the same level of emphasis on this religious duty as adopted by other Muslim groups, although among other groups the funds of zakat were often held by unjust rulers.

According to an authentic narration, Muhammad ibn Muslim, Abu-Basir, Burayd, and Fuzayl have reported Imam al-Baqir (‘a) and Imam al-Sadiq (‘a) as saying

فَرَضَ

اللَّهُ الزَّكَاةَ مَعَ الصَّلَاةِ.

Almighty Allah has

(deemed zakat obligatory along with the (duty of) prayer.

According to another authentic narration, Muhammad ibn Muslim has reported Imam al-Baqir (‘a) as saying

مَا مِنْ عَبْدٍ مَنَعَ

مِنْ زَكَاهِ مَالِهِ شَيْئًا إِلَّا جَعَلَ اللَّهُ ذَلِكَ يَوْمَ الْقِيَامَةِ

تُغْبَانًا مِنْ نَارٍ مُطَوَّقًا فِي عُنُقِهِ يَنْهَشُ مِنْ لَحْمِهِ حَتَّى

يُفْرَغَ مِنَ الْحِسَابِ.

وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ}

As for any servant (of Allah) who refrains from paying zakat out of his wealth), Almighty Allah will certainly transform his assets into a fiery serpent, encircling his neck and biting his flesh until the settlement of accounts with him is finished. This is the meaning of Almighty Allah's saying, "They shall have that, whereof they were niggardly, cleave to [\(their necks on the Day of Resurrection. \(٣:١٨٠\)﴾](#)" [﴿٢﴾](#)

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.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:٥, H. ٨ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:١١, H. ٣ -- ٢

One who refuses to pay zakat and violates this duty or denies zakat as a religious obligation is deemed kafir (apostate from Islam) because zakat is one of the essential duties of Islam.

:Abu-Basir has reported Imam al-Sadiq (‘a) as saying

مَنْ مَنَعَ قَيْرَاطًا مِنْ

الزَّكَاةِ فَلَيْسَ بِمُؤْمِنٍ وَلَا مُسْلِمٍ. وَهُوَ قَوْلُ اللَّهِ عَزَّ

وَجَلَّ: {حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ}

Whoever refrains from paying

even a carat of zakat is neither a believer (mu'min) nor Muslim. This

is the meaning of Almighty Allah’s saying, “(Until when death overtakes one

of them, he says:) ‘Send me back, my Lord, send me back! Haply I may do good

[\(1\)](#)” (۲۳:۹۹-۱۰۰) [\[in that which I have left.\]](#)

According to another authentic narration, Abu-Basir has reported Imam al-Sadiq (‘a) as saying

مَنْ

مَنَعَ قَيْرَاطًا مِنْ الزَّكَاةِ فَلَيْمُتَ إِِنْ شَاءَ يَهُودِيًّا أَوْ

نَصْرَانِيًّا.

He who refrains from paying even a carat of zakat

[\(2\)](#) [\[may die a Jew or Christian, whichever he likes.\]](#)

Funds subject to zakat

Regarding the items subject to zakat, there is some disagreement among the Ahl al-

Bayt (‘a) school and other Muslim jurisprudential schools. The disagreement lies in two major points and arises from the difference between the jurisprudential ijihad-based outcome of the followers of the Ahl al-Bayt (‘a) and the followers of other Muslim sects. Such difference, however, is not found in narrations and traditions .(reported from the Ahl al-Bayt (‘a

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.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۶:۱۸, H. ۳ - -۱

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۶:۱۸, H. ۵ - -۲

According to the general and familiar jurisprudential opinion of the Ahl al-Bayt's followers, assets of commerce and goods that are in merchants' shops and stores are not subject to zakat; however, the general jurisprudential opinion of other Muslim sects maintains that these items are subject to zakat. Several traditions, reported from the Ahl al-Bayt (a), do declare such items as obligatory for zakat and, as a result, some scholars from the Ahl al-Bayt (a) school have adopted this opinion; however, these traditions have been understood by the master scholars of this school as recommending the payment of zakat on such items or as having been said as a consequence of taqiyyah because of the fact that other sacred texts and traditions .restrict this tax to the nine aforementioned categories of property

Like the previous point, disagreement on the ruling concerning additional produce and livestock—such as rice, corn and horses—arises from the difference in the jurisprudential, deductive outcome between the Ahl al-Bayt (a) school and other Muslim schools of jurisprudence. Once again, there are some traditions reported from the Ahl al-Bayt (a) involving the possible obligation of paying zakat on these items, but these traditions have been understood by the scholars of this school as being only [\(a recommendation or as having been said as a consequence of taqiyyah.](#)[\(1\)](#)

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In the current discussion, we do not intend to discuss this topic in detail and – –۱ display the points of evidence according to Muslim jurisprudence; rather, we just bring up the jurisprudential result and try to explain it from an economic and political .viewpoint in a probable mode

We can give two explanations for this minor difference supported by some points of evidence notwithstanding the scope of their accuracy

a) In Islamic legislation, zakat is in fact obligatory on the nine previously mentioned items, while it is only recommended to pay zakat for other items. The Ahl al-Bayt (‘a) are well known for their in-depth knowledge of this fact (i.e., the distinction between the items on which zakat is obligatory and those on which it is recommended), while other Muslims show confusion about it. Some authentic traditions support this observation.

:Abdullah ibn Sinan quoted Imam al-Sadiq (‘a) to have said`

لَمَّا نَزَلَتْ

آيَةُ الزَّكَاةِ: {خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا} فِي

شَهْرِ رَمَضَانَ، فَأَمَرَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، مُنَادِيَهُ

فَنَادَى فِي النَّاسِ: إِنَّ اللَّهَ، تَبَارَكَ وَتَعَالَى، قَدْ فَرَضَ عَلَيْكُمْ

الزَّكَاةَ كَمَا فَرَضَ عَلَيْكُمْ الصَّلَاةَ. فَفَرَضَ عَلَيْكُمْ مِنْ

الذَّهَبِ وَالْفِضَّةِ وَالْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَمِنَ الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ، وَنَادَى

فِيهِمْ بِذَلِكَ فِي شَهْرِ رَمَضَانَ، وَعَفَا لَهُمْ عَمَّا سِوَى ذَلِكَ.

When this holy verse was

revealed: “Take charity out of their property, in order to cleanse them and

,purify them thereby, (٩:١٠٣)” the Holy Prophet (s), in the month of Ramazan

ordered his caller to call out, “O people, Almighty Allah has prescribed for

you as an obligation to pay zakat just as He has prescribed for you performance

,of the prayers. Hence, He is imposing on you (a proportion) of gold, silver

(camels, cows, sheep, wheat, barley, dates, and raisins.” The Holy Prophet (s
announced these to people in the month of Ramazan, excluding all other items...[\(1\)](#)

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.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۶:۳, H. ۱ – ۱

:Imam al-Baqir (‘a) and Imam al-Sadiq (‘a) are reported to have said

فَرَضَ اللَّهُ، عَزَّ وَجَلَّ، الزَّكَاةَ مَعَ
الصَّلَاةِ فِي الْأُمُورِ، وَسَنَّهَا رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ، فِي تِسْعَةِ أَشْيَاءَ، وَعَفَا رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ، عَمَّا سِوَاهُنَّ: فِي الذَّهَبِ وَالْفِضَّةِ وَالْإِبِلِ وَالْبَقَرِ
وَالْغَنَمِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ. وَعَفَا
رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، عَمَّا سِوَى ذَلِكَ.

Almighty Allah has imposed

as a religious duty) the payment of zakat from assets along with the)
religious duty of) prayers. The Messenger of Allah (s) enacted zakat to)
,be paid from nine things only and he excluded everything else: from gold, silver
camels, cows, sheep, wheat, barley, dates, and raisins. The Messenger of
(Allah (s) excluded everything else.”(1)

Muhammad (ibn Ja`far) al-Tayyar has reported that he asked Imam al-Sadiq (‘a)
.about the items that are as an obligation subjected to zakat

:The Imam (‘a) answered

فِي تِسْعَةِ أَشْيَاءَ: الذَّهَبِ
وَالْفِضَّةِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ وَالْإِبِلِ
وَالْبَقَرِ وَالْغَنَمِ. وَعَفَا رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ، عَمَّا سِوَى ذَلِكَ.

;These are nine things

gold, silver, wheat, barley, dates, raisins, camels, cows, and sheep. The

.Messenger of Allah (s) excluded everything else

The reporter said, “May Allah lead you to ever more righteousness! We have other
”.grains

.Which ones?” the Imam (‘a) asked“

p: ۲۶

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۶:۳۴, H. ۴ -- ۱

.Rice,” answered the reporter“

”.Yes,” the Imam (‘a) commented, “there is much“

.Is it subjected to zakat?” the reporter asked“

:The Imam (‘a) reproached him and said

أَقُولُ لَكَ

إِنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، عَفَا عَمَّا سِوَى

ذَلِكَ، وَتَقُولُ: إِنَّ عِنْدَنَا حَبًّا كَثِيرًا، أَفِيهِ الزَّكَاةُ؟

I have told you that the Messenger of Allah (s) excluded everything else, yet you tell me that you have other grains and ask me whether they are

[\(subjected to zakat or not!\)](#)

According to another authentically reported narration, Zurarah said that he was sitting with Imam al-Baqir (‘a) and no one else was with the Imam except his son Ja`far (al-Sadiq). At that time, the Imam (‘a) narrated to me

يَا زُرَّارَةَ، إِنَّ أَبَا ذَرٍّ وَعُثْمَانَ

تَنَازَعَا عَلَيَّ عَهْدِ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ

عُثْمَانُ: كُلُّ مَالٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ يُدَارُ بِهِ وَيُعْمَلُ بِهِ وَيَتَّجَرُ

بِهِ فَفِيهِ الزَّكَاةُ إِذَا حَالَ عَلَيْهِ الْحَوْلُ. فَقَالَ أَبُو ذَرٍّ: أَمَّا

مَا يُتَّجَرُ بِهِ أَوْ دِيرَ وَعُمِلَ بِهِ فَلَيْسَ فِيهِ زَكَاةٌ؛ إِنَّمَا الزَّكَاةُ

فِيهِ إِذَا كَانَ رِكَازًا كَنَزًا مَوْضُوعًا، فَإِذَا حَالَ عَلَيْهِ الْحَوْلُ

فَفِيهِ الزَّكَاةُ. فَاخْتَصَمَا فِي ذَلِكَ إِلَى رَسُولِ اللَّهِ، صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ، فَقَالَ: الْقَوْلُ مَا قَالَ أَبُو ذَرٍّ.

O Zurarah, during the lifetime of the Messenger of Allah (s), Abu-Dharr and `Uthman disagreed about a question. `Uthman said, "Every item of finance be it gold or silver, that is used in one's business, trade and profession is .(subjected to zakat after the passage of a complete year (of earnings

Abu-Dharr said, however, "Assets that are used in one's business, trade, and profession are not subjected to zakat. Zakat is paid only from assets that are stored or saved like treasure. Hence, when a year passes, such assets become subject to zakat." They then presented the matter before the Messenger .of Allah (s) who said, "Abu-Dharr's opinion is correct

p: ۲۷

Abu-`Abdullah al-Sadiq (a) said to his father, “If this narration is announced, people
”?will stop giving to the poor and needy. Do you want this

:The Imam (a) replied

إِلَيْكَ عَنِّي! لَا أَجِدُ مِنْهَا

بُدًّا.

Stop this here! I have no

[\(other alternative.\)](#)

b) The Islamic legislation with regard to finance decides that zakat (in the sense of) charity) is obligatory upon the wealthy who are thus required to satisfy and meet the needs of the poor. Almighty Allah, having introduced the nine aforementioned assets as obligatory charity, entrusted the mission of identifying the extent of these funds to the Guardians (wali) appointed by Him—the Holy Prophet (s) and the Infallible Imams ((a

In the beginning of the formulation of Islamic law the Holy Prophet (s), in his capacity as the guardian of Muslims, completely restricted this religious duty to nine items which were obligatorily subject to zakat, and he exempted all others because the interests of Muslims at that stage required such and also because this amount of zakat could achieve the purpose behind its legislation

However, it is acceptable for a succeeding Guardian, alone or with the participation of others, to subject other finances to this religious tax in the light of the supreme interest of Islam or in order to make sure that the purpose of establishing the law of paying zakat is achieved

p: ٢٨

Unfortunately, the origin of this law has been confused with other types of local authoritarian legislation⁽¹⁾ by both jurists of the Ahl al-Bayt (‘a) school and the other Muslim schools. However, it is worth mentioning that exercise of this political authority is quite clearly entrusted to the Holy Imams of the Ahl al-Bayt (‘a).

Zurarah and Muhammad ibn Muslim have reported Imam al-Sadiq (‘a) as saying

إِنَّ اللَّهَ، عَزَّ
وَجَلَّ، فَرَضَ لِلْفُقَرَاءِ فِي مَالِ الْأَغْنِيَاءِ مَا يَسَعُهُمْ، وَلَوْ
عَلِمَ أَنَّ ذَلِكَ لَا يَسَعُهُمْ لَزَادَهُمْ. إِنَّهُمْ لَمَ يُؤْتَوْنَ مِنْ
قَبْلِ فَرِيضَةِ اللَّهِ عَزَّ وَجَلَّ، وَلَكِنْ أُوتُوا مِنْ مَنَعٍ مَنْ
مَنَعَهُمْ حَقَّهُمْ لَا مِمَّا فَرَضَ اللَّهُ لَهُمْ، وَلَوْ أَنَّ النَّاسَ
أَدَّوْا حُقُوقَهُمْ لَكَانُوا عَائِشِينَ بِخَيْرٍ.

Verily, Almighty Allah

has ordained a sufficient share for the poor to be taken from the assets of the wealthy that meets all their needs. If He had known that this determined share would not meet the needs of the poor, He would certainly have added to it. People have not remained poor because of a duty that Almighty Allah has prescribed or because of the share that Almighty Allah has determined for them but because they have been deprived of what was due to them. Had people given the poor their due, they would certainly have lived in welfare.⁽²⁾

laws and regulations that are enacted by the political authority or ruler as the guardian of Muslims to organize the social lives of Muslims. By virtue of the authority vested in him, the ruler implements the universal laws originally enacted by religious legislation and uses the latitude that is given by the Holy Legislator for the guardian to make decisions with the supreme interests of religion in mind. All such authority must .be exercised within the framework of the general goals of legislation

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:٣, H. ٢ – ٢

Ali ibn Mahziyar has reported that Imam al-Riza (‘a) wrote the following statement in ` :a letter he sent to ` Abdullah ibn Muhammad

الرَّكَاهُ عَلَى كَيْلِ مَا كَيْلَ

بِالصَّاعِ.

Zakat is levied

(1) [\(1\)](#) from everything that can be measured by sa `

.So, that is what ` Abdullah recorded

Another man has reported that he once asked Imam al-Sadiq (‘a) about zakat on .grains. “What kind of grain do you mean?” the Imam (‘a) asked

They are sesame, rice, and millet,” the man answered, “and these are all grains, just“ ”.like wheat and barley

:The Imam (‘a) responded

فِي الْمُجُوبِ كُلِّهَا زَكَاةٌ.

.All grains are subject to zakat

Imam al-Sadiq (‘a) is also reported to have answered the question of someone, :saying

مَا دَخَلَ الْقَفِيزَ فَهُوَ

يَجْرَى مَجْرَى الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبَّابِ.

Whatever is measured by

(2) [\(2\)](#) qafiz

.is treated just like wheat, barley, dates, and raisins

The questioner continued, “May Allah accept me as ransom for you! Please tell me
”?whether rice and its likes, such as chick-pea and lentils are subject to zakat or not

:The Imam (‘a) answered in writing

p: ۳۰

Sa` is a unit of mass or weight, usually used for grains; one sa` is equal to – –۱
.approximately three kilograms

Qafiz is a unit of weight. Its value differs in each country; however, one qafiz is– –۲
.equal to approximately ۲۶۰۶۴ grams

الزَّكَاةُ فِي كُلِّ شَيْءٍ كَيْلًا.

Everything that is

[\(1\)](#) measured is subject to zakat.

Zurarah has reported that he asked Imam al-Sadiq (‘a) whether corn is subject to zakat or not, and the Imam (‘a) answered

الذَّرَّةُ وَالْعَدَسُ وَالسَّلْتُ

وَالْحُبُّوبُ فِيهَا مِثْلُ مَا فِي الْحِنْطَةِ وَالشَّعِيرِ، وَكُلُّ مَا

كَيْلَ بِالصَّاعِ فَبَلَغَ الْأَوْسَاقَ الَّتِي يَجِبُ فِيهَا الزَّكَاةُ

فَعَلَيْهِ فِيهِ الزَّكَاةُ.

Corn, lentils, shelled

barley, and all cereals are subject to zakat just like wheat and

barley. Everything that is measured by sa` and amounts to wasqs [\(2\)](#) that are subject to zakat

[\(3\)](#) is subject to this tax.

الذَّرَّةُ وَالْعَدَسُ وَالسَّلْتُ

وَالْحُبُّوبُ فِيهَا مِثْلُ مَا فِي الْحِنْطَةِ وَالشَّعِيرِ، وَكُلُّ مَا

كَيْلَ بِالصَّاعِ فَبَلَغَ الْأَوْسَاقَ الَّتِي يَجِبُ فِيهَا الزَّكَاةُ

فَعَلَيْهِ فِيهِ الزَّكَاةُ.

Corn, lentils, shelled

barley, and all cereals are subject to zakat just like wheat and

barley. Everything that is measured by sa` and amounts to wasqs [\(4\)](#) that are subject

,to zakat

[\(is subject to this tax.\)](#)

Abu-Basir has reported that he asked Imam al-Sadiq (‘a) whether rice is subject to zakat, and the Imam (‘a) answered affirmatively and then added

إِنَّ الْمَدِينَةَ لَمْ تَكُنْ

يَوْمَئِذٍ أَرْضَ أَرْزُ فَيَقَالُ فِيهِ، وَلَكِنَّهُ قَدْ جُعِلَ فِيهِ.

وَكَيفَ لَا يَكُونُ فِيهِ وَعَامَّةُ خَرَاجِ الْعِرَاقِ مِنْهُ؟

Because there were no rice

farms in al-Madinah at that time (of legislation), nothing was mentioned about its taxation. Nevertheless, rice was included in the taxable grains

How could it be excluded when the majority of the taxes of Iraq

[\(are levied from rice?\)](#)

Suma`ah has reported that he asked the Imam (‘a) whether the working partner must pay zakat on assets used in a partnership

p: ٣١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:٣٩, H. ١ - -١

.wasq = ٤٠ sa`s ١ - -٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:٤١, H. ١٠ - -٣

.wasq = ٤٠ sa`s ١ - -٤

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:٤١, H. ١٠ - -٥

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:٤١, H. ١١ - -٦

:The Imam (‘a) answered

يُنْبَغِي لَهُ أَنْ يَقُولَ

لِلْأَصْحَابِ الْمَالِ: زَكُّوهُ. فَإِنْ قَالُوا: إِنَّا نَزَكُّيهِ، فَلَيْسَ

عَلَيْهِ غَيْرُ ذَلِكَ. وَإِنْ هُمْ أَمَرُوهُ بِأَنْ يَزَكِّيَهُ

فَلْيَفْعَلْ.

A working partner in a partnership

who does the business with the money of the other partners is required to advise the owner of the money to pay the zakat of the money. If the owners say that they have done so, then he is not required to do more, but if they order him to pay the zakat, then he is required to do so

يُنْبَغِي لَهُ أَنْ يَقُولَ

لِلْأَصْحَابِ الْمَالِ: زَكُّوهُ. فَإِنْ قَالُوا: إِنَّا نَزَكُّيهِ، فَلَيْسَ

عَلَيْهِ غَيْرُ ذَلِكَ. وَإِنْ هُمْ أَمَرُوهُ بِأَنْ يَزَكِّيَهُ

فَلْيَفْعَلْ.

A working partner in a partnership

who does the business with the money of the other partners is required to advise the owner of the money to pay the zakat of the money. If the owners say that they have done so, then he is not required to do more, but if they order him to pay the zakat, then he is required to do so

The reporter further asked, “What if the owner of the money claims that he is paying

the zakat of the money, while the other party knows for sure that he (i.e. the owner) is
”?not

:The Imam (‘a) answered

إِذَا هُمْ أَقْرُوا بِأَنْهَمُ
مُزَكَّوْنَهُ، فَلَيْسَ عَلَيْهِ غَيْرُ ذَلِكَ. وَإِنْ هُمْ قَالُوا: إِنَّا
لَا نُزَكِّيهِ، فَلَا يَتَّبِعِي لَهُ أَنْ يَقْبَلَ ذَلِكَ الْمَالَ وَلَا
يَعْمَلَ بِهِ حَتَّى يُزَكِّيَهُ.

If the owner of the money declares

that he is paying the zakat of the money, the other partner is not
required to do more than that; however, if the owner professes that he is not
paying the zakat, then the working partner must not accept that money
(and must not do business with it until the partner pays the zakat.)

Muhammad ibn Muslim has reported that he asked Imam al-Sadiq (‘a) when zakat
must be paid in the case of a person who bought goods with money for which zakat
had been paid, and later the goods remained unsold

:The Imam (‘a) answered

p: ٣٢

إِنْ كَانَ أُمْسَكَ مَتَاعَهُ

يَبْتَغِي بِهِ رَأْسَ مَالِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ، وَإِنْ كَانَ

حَبْسَهُ بَعْدَ مَا يَجِدُ رَأْسَ مَالِهِ فَعَلَيْهِ الزَّكَاةُ بَعْدَ مَا

أُمْسَكَهُ بَعْدَ رَأْسِ الْمَالِ.

If the man withheld the

goods in order to recuperate his capital, the goods are not taxable, but if

he withheld the goods after he had recuperated his capital, then this money

becomes subject to zakat for withholding it after regaining his

capital.

The reporter further asked, “If one is given money to do business, is this money

”?subject to zakat

:The Imam (‘a) answered

إِذَا

حَالَ الْحَوْلُ، فَلَيْزَكَّاهَا.

(1) After the passage of a complete year, he must pay its zakat.

Usage of the money of zakat

As for categories that are entitled to the money of zakat, the Ahl al-Bayt (‘a) confirmed that these are exclusively the eight categories mentioned in verse ٦٠ of Surah al-Tawbah (Surah ٩). However, it is not obligatory to include all these eight categories when paying the money of zakat; rather, it is acceptable to restrict payment to one or more category. The religious authority who supervises the distribution of zakat decides the details of this issue. Apart from some minor details,

.this issue is unanimously agreed upon by all Muslims

Additionally, the Ahl al-Bayt (‘a) instructed their Shi`ah to distribute the money of zakat to the individuals of the virtuous community restrictedly, where possible. This instruction was made as a result of the Ahl al-Bayt’s understanding of the nature of needs imposed upon the virtuous community which

p: ۳۳

.Al-hurr al-` Amili, Wasa'il al-Shi`ah ۶:۴۶, H. ۳ – ۱

was besieged economically and politically. Consequently, the individuals of this community had become the worthiest to receive the money of zakat because of being exposed to various sorts of pressures that caused their deprivation, especially considering the fact that the majority of the zakat money went to the ruling authorities and nothing of it was kept at the disposal of individuals except a very small amount that could be excluded from the tax itself. In addition, the individuals of the virtuous community deserve the money of zakat as much as other Muslims. Accordingly, it was necessary to compensate the virtuous community for the deprivation caused them by the rulers because of their adherence to the doctrine of the Ahl al-Bayt (‘a). Hence, these funds were restricted to these individuals

It is not improbable that this very idea has been intended in the authentic report of Zurarah and Muhammad ibn Muslim, which has been cited by the three master scholars—Shaykh al-Kulayni, Shaykh al-Saduq, and Shaykh al-Tusi

Zurarah and Muhammad ibn Muslim report that they asked Imam al-Sadiq (‘a) about Almighty Allah’s saying: ‘The alms are only for the poor, the needy, those who collect them, to influence hearts (to belief), to free captives and debtors, for the cause of Allah, and for the wayfarer—a duty imposed by Allah. Allah is Knower, Wise.’ (9:60

They asked whether the categories entitled to the funds of zakat included those who do not recognize the divinely commissioned loyalty to the Ahl al-Bayt (‘a

The Imam (‘a) answered

إِنَّ الْإِمَامَ يُعْطَى هَؤُلَاءِ

جَمِيعاً لِأَنَّهُمْ يُقَرُّونَ لَهُ بِالطَّاعَةِ.

The Imam gives to all

these categories only because they recognize obedience to him

”Zurarah asked, “What if they do not recognize him

:The Imam (‘a) answered

يَا

زُرَّارَةُ، لَوْ كَانَ يُعْطَى مَنْ يَعْرِفُ دُونَ مَنْ لَا يَعْرِفُ لَمْ
يُوجَدُ لَهَا مَوْضِعٌ؛ وَإِنَّمَا يُعْطَى مَنْ لَا يَعْرِفُ لِيُرْغَبَ فِي
الدِّينِ فَيَثْبُتَ عَلَيْهِ. فَأَمَّا الْيَوْمَ فَلَا تُعْطَاهَا أَنْتَ
وَأَصْحَابُكَ إِلَّا مَنْ يَعْرِفُ، فَمَنْ وَجَدْتَ مِنْ هَؤُلَاءِ
الْمُسْلِمِينَ عَارِفًا فَأَعْطِهِ دُونَ النَّاسِ. سَهْمُ الْمُؤَلَّفَةِ
قُلُوبُهُمْ وَسَهْمُ الرِّقَابِ عَامٌّ، وَالْبَاقِي خَاصٌّ.

O Zurarah, if the Imam

gives only to those who recognize (loyalty to him) and deprives those who do not, then these funds will not find people to receive them! The Imam gives also to those who do not recognize (loyalty to him) so as to attract them to this faith and so that they embrace it firmly. However, you and your acquaintances should give only to those who recognize. Hence, if you find such people among Muslims, you may give them rather than others. The shares of those whose hearts have inclined towards the truth (al-mu'allafah ,qulubuhum) and the share for the ransoming of captives (al-riqab) are common .while the other shares are restricted

”?Zurarah asked, “What if we cannot find any of the mentioned groups

:The Imam answered

يَكُونُ فَرِيضَةً فَرَضَهَا اللَّهُ، عَزَّ وَجَلَّ، وَلَا يُوجَدُ لَهَا أَهْلٌ.

Any duty that Almighty

Allah has made incumbent must be practicable and there must be deserving individuals

Zurarah asked, “What if the charity (of zakat) is not sufficient to cover the needs of recipients?”

.The Imam’s answer is already cited on p. ۳۱

Rooted in this concept, the Ahl al-Bayt (‘a) instituted an economic directive that dealt with some of the needs of the individuals of the virtuous community. This directive

bound the wealthy individuals of this community to pay zakat to the poor individuals of their community exclusively and defined the distribution of these funds

Isma`il ibn Sa`d al-Ash`ari has reported that he asked Imam al-Riza (‘a), “Is it possible to distribute zakat funds to those who do not recognize (loyalty to the Ahl al-”?(Bayt

:The Imam (‘a) answered

لَا،

وَلَا زَكَاةُ الْفِطْرَةِ.

-(Neither zakat funds nor zakat al-fi(1)

(Zakat al-fi(2) (can be distributed to them).(3)

urays has reported that al-Mada’ini asked Imam al-Baqir (‘a), “There is a portion of®”?the zakat that we pay from our money. Who should we give it to

:The Imam answered

فِي

أَهْلِ وَلَايَتِكَ.

.Give it to the people of your faith

”Al-Mada'ini said, “I am living in a country where no one of my faith lives

:The Imam (‘a) instructed

إِبْعَثْ بِهَا إِلَى

بَلَدِهِمْ تُدْفَعُ إِلَيْهِمْ، وَلَا تُدْفَعُهَا إِلَى قَوْمٍ إِذَا

دَعَوْتَهُمْ غَدًا إِلَى أَمْرِكَ لَمْ يُجِيبُوكَ، وَكَانَ وَاللَّهِ الذَّبْحُ.

You may send these funds to a country where people of your faith live. Do not pay them to people who will not respond to you if you

[call them to your faith and may even slay you!](#)

p: ۳۶

rah -۱

rah is a payment given after the termination of the obligatory fasting in Ramazan, -۲
.with certain conditions and regulations

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۶:۱۵۲, H. ۱ - -۳

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۶:۱۵۲, H. ۳ - -۴

To reconcile these traditions with the previously cited report of Zurarah and Muhammad ibn Muslim, it seems that this special and restricted instruction was a local decision that the Ahl al-Bayt (‘a) took on the strength of their recognition of the common interests of the virtuous community within their surroundings but not a law that is found in original Islamic legislation. However, Almighty Allah knows best

At the same time, this decision stands for a policy that must be observed at all times according to the general rule of “the nearer, the worthier”.

Nevertheless, there are some exceptions, as shown in the following tradition

Ya`qub ibn Shu`ayb al-haddad has reported that he asked the Righteous Servant (i.e. Imam al-Kazim (‘a)), “What should one of our creed who lives in a remote region do with the funds of the zakat that he must pay

The Imam (‘a) answered

يَضَعُهَا

فِي إِخْوَانِهِ وَأَهْلِ وِلَايَتِهِ.

He must distribute them on

his brethren-in-faith and followers of his belief

The reporter asked, “What if he cannot find such people

The Imam (‘a) answered

يَبْعَثُ

بِهَا إِلَيْهِمْ.

He may

send them the funds

The reporter asked, “What if he cannot find any means to transfer these funds to

”?them

:The Imam (‘a) answered

يُدْفَعُهَا

إِلَى مَنْ لَا يُنْصَبُ.

He may then distribute the

(funds among those known for bearing no hostility (against the Ahl al-Bayt

p: ۳۷

”?The reporter asked, “What if these cannot be found either? Should he pay others

:The Imam (‘a) answered

مَا

لِغَيْرِهِمْ إِلَّا الْحَجَرُ.

The others’ share is

(nothing but stones!)

Ubayd ibn Zurarah has reported that he asked Imam al-Sadiq (‘a), “A man of our`
faith paid the zakat funds to unworthy people for a considerable time, but later he
”?found worthy recipients. Should he again pay the former funds to the worthy people

:The Imam (‘a) answered

”.Yes, he should“

The reporter asked, “What if a person had not found worthy recipients and, therefore,
had not paid zakat, or he had not known that it was obligatory upon him to pay but
”?came to know recently

:The Imam (‘a) answered

يُؤَدِّيَهَا

إِلَى أَهْلِهَا لِمَا مَضَى.

He must pay all the

.previous to worthy people

The reporter asked, “What if he could not find worthy people and paid his zakat to
unworthy people, but after investigation he concluded that he was wrong (about them
”?(being unworthy

:The Imam (‘a) answered

لَيْسَ

عَلَيْهِ أَنْ يُؤَدِّيَهَا مَرَّةً أُخْرَى.

In this case, he is not

[liable to pay it once more.](#)

p: ٣٨

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٦:١٥٣, H. ٧ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٦:١٤٧, H. ١ -- ٢

In the light of these traditions, we can conclude that this procedure is one of the clear-cut distinguishing attitudes of the Ahl al-Bayt (‘a) on the issue of zakat—an attitude that ensures the virtuous community an important financial resource

Supervision of zakat funds

In accordance with the procedures of the Islamic state, supervision of the zakat funds was done by the Muslim ruler. (1) *aniyyah*, pp. ۱۱۵; al-Mawardi, *al-Ahkam al-Sul* (2) It is not improbable that this was enacted in the original Islamic legislation, since the supervision of the zakat funds entails giving the poor a part of the fortunes of the rich, transferring these funds to their beneficiaries or spending them in doctrinally defined fields; therefore, it must be carried out by the ruler of the Islamic state who collects these taxes, just as the Holy Prophet (s) and the caliphs used to do

The problem is that the majority of so-called Islamic governments throughout history have been illegitimate and, according to the Ahl al-Bayt (‘a), not suited to supervise (the zakat funds for reasons too numerous to be mentioned in this discussion. (3)

p: ۳۹

According to reference books on local laws of Islam, there is a difference between – –۱ funds designated as ‘visible funds’ which include produce and livestock, and those classified as ‘invisible funds’ such as savings, business investments, and the like. Supervision over visible funds is delegated to the Muslim ruler while payment of invisible funds is the responsibility of the payer of zakat. (Refer to Abu-Ya`li al-Farra' the hanbalite scholar, *al-Ahkam al-Sul* (aniyyah, pp. ۱۱۳ –۲

This topic will be discussed in the coming book of *Imamate and Religious – –۳ Authority*

:Consequently, the followers of the Ahl al-Bayt (‘a) encountered a problem

The illegitimate ruling authorities would collect the zakat and not leave the option for the payers to distribute it themselves to worthy recipients. The followers of the Ahl al-Bayt (‘a) were not sure as to whether it was correct or not to pay their zakat to these unjust ruling authorities. If this payment were mandatory but at the same time would not discharge the religious responsibility, would it then be obligatory to pay these ?(taxes once more (putting additional economic pressure on the virtuous community

:To remove this legal problem, the Ahl al-Bayt (‘a) offered the following solution

They advised their followers not to pay the governmental tax collectors to the extent possible so that they could carry out their religious duty themselves with the remaining amount. In the event that they could not escape payment because of political or social circumstances (the necessity to practice taqiyyah), they were .permitted to pay it to the governmental officials

The Ahl al-Bayt (‘a) delegated the assessment of the situations to the owners of the taxable funds and determined that payment under such circumstances would fulfill the religious responsibility of the payers, justifying this action with the concept that although such governments might be unqualified for supervision of religious taxes, they are still Muslims. In addition, the Ahl al-Bayt (‘a) wanted the virtuous community to associate and coexist under this Islamic rule within the Muslim society lest they, in the case that they refrain from defraying the zakat funds to the government tax collectors, become exposed to additional political or economic pressure—which they .certainly did not want

.In a set of traditions, this solution has been discussed and explained

According to the authentic report of Ya`qub ibn Shu`ayb, which has been recorded by Shaykh al-Kulayni, in al-Kafi, and Shaykh al-Saduq, in man-la-yahzuruha'l-faqih, the reporter asked Imam al-Sadiq (a) whether `ushur tithes(۱) that are taken as taxes are or are not accounted as zakat

:The Imam (a) answered

”.They are so accounted, God willing“

According to another authentic narration of al-`Ays ibn al-Qasim that is reported by Shaykh al-Kulayni, in al-Kafi, and Shaykh al-Tusi, in Tahdhib al-Ahkam and al-Istibsar, :Imam al-Sadiq (a) said the following about the zakat tax

مَا

أَخَذُوا مِنْكُمْ، بَنُو أُمَّيَّةَ، فَاحْتَسِبُوا بِهَا وَلَا تُعْطَوْهُمْ
شَيْئًا مَا إِسْتَطَعْتُمْ، فَإِنَّ الْمَالَ لَا يَبْقَى عَلَى هَذَا أَنْ
يُرَكِّبَهُ مَرَّتَيْنِ.

As for anything that is taken

from you (as zakat) by the ruling authorities of the Umayyads, you may account it as zakat. However, try to give them as little as you can. It

.is not feasible to pay zakat for the same money twice

According another authentic report of Sulayman ibn Khalid that is also reported by Shaykh al-Kulayni, in al-Kafi, and Shaykh al-Tusi, in Tahdhib al-Ahkam and al-Istibsar, :Imam al-Sadiq (a) said

ushur is the proportion of zakat on produce. This word may also be used as zakat` --\n.in general

إِنَّ

أَصْحَابَ أَبِي أَتَوْهُ فَسَأَلُوهُ عَمَّا يَأْخُذُ السُّلْطَانُ، فَرَقَّ

لَهُمْ، وَإِنَّهُ لَيَعْلَمُ أَنَّ الزَّكَاةَ لَا تَحِلُّ إِلَّا لِأَهْلِهَا،

فَأَمَرَهُمْ أَنْ يَحْتَسِبُوا بِهِ، فَجَالَ فِكْرِي، وَاللَّهِ، لَهُمْ،

فَقُلْتُ لَهُ: يَا أَبَتِي، إِنَّهُمْ إِنْ سَمِعُوا إِذَا لَمْ يَزَكَّ أَحَدٌ.

فَقَالَ: يَا بُنَيَّ، حَقُّ أَحَبِّ اللَّهِ أَنْ يُظْهِرَهُ.

His companions came to my

father and queried about the taxes that were being levied by the ruling authorities. My father sympathized with them even though he knew that zakat

was illegitimate if not paid to worthy beneficiaries. Still, he ordered them

to account it as their zakat. I thought considerably about the

question for their sake and then said to my father, “If they hear this

,ruling, none will give alms (or pay zakat).” My father replied, “Son

(this is a right that Almighty Allah likes to make manifest.”⁽¹⁾

p: ٤٢

Derelict lands⁽¹⁾ are uncultivated and uninhabitable lands forsaken because of a dearth of water, waterlogging, salinity, dense brush, or any natural barrier to benefit

The Imamiyyah Shi`ah scholars believe that such lands are basically owned by the Imam of each age because they are anfal (windfalls), which have been specified in the following holy verse as being owned by Almighty Allah and the Holy Prophet (s

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ

They ask you about

windfalls (anfal). Say: Windfalls are for Allah and the Messenger. So be careful of (your duty to) Allah and set aright matters of difference among (yourselves, and obey Allah and His Messenger if you are believers. (٨:١)

(The Imam, being the legal successor of the Holy Prophet (s

p: ٤٣

As has been previously indicated, we do not aim at discussing this topic (usually – –) mentioned with zakat) from a jurisprudential aspect and will not cite the specific points of evidence representing the various opinions here; rather, we only intend to display the general opinions in order to discuss the relationship between this topic and economic issues from the viewpoint of the Holy Imams of the Ahl al-Bayt (‘a) and the virtuous community

and his representative, enjoys all his rights of leadership and supervision. Many traditions, some of which have openly declared the Imam's ownership of such properties (anfal), indicate this ownership. For instance, in an authentic narration that is reported by Shaykh al-Kulayni, in Usul al-Kafi, hafs ibn al-Buhtari reports Imam al-Sadiq (a) as saying

الْأَنْفَالُ مَا لَمْ يُوجِفْ

عَلَيْهِ بِخَيْلٍ وَلَا رِكَابٍ، أَوْ قَوْمٌ صَالِحُوا، أَوْ قَوْمٌ أُعْطُوا

بِأَيْدِيهِمْ، وَكُلُّ أَرْضٍ خَرِبَةٍ وَبُطُونِ الْأَوْدِيَةِ فَهُوَ

لِرَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَهُوَ لِلْإِمَامِ مِنْ

بَعْدِهِ يَضَعُهُ حَيْثُ يَشَاءُ.

Windfalls (anfal

properties) include estates towards which neither horse nor riding camel are

(1) pressed forward,

estates that are gained due to reconciliation or gift, any useless land, and

the bottoms of valleys—all these are owned by the Holy Prophet (s) and then

(2) by the Imam, who has the right to use them as he determines.

In Tahdhib al-Ahkam, Shaykh al-Tusi has reported Muhammad ibn Muslim to have said that he heard Imam al-Baqir (a) saying

p: 44

— — This is an indication of the following verse of the Holy Qur'an — وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أُوجِفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَيِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ And whatever Allah restored to His Messenger from them you did not send forward towards it any horse or riding camel but Allah gives authority to His messengers against whom He pleases,

(and Allah has power over all things. (۵۹:۶
.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۶:۳۶۴, H. ۱ - ۲

وَالْأَنْفَالُ مَا كَانَ مِنْ أَرْضٍ لَمْ يَكُنْ فِيهَا هَرَاقَةُ الدِّمَاءِ،

وَقَوْمٌ صَوْلِحُوا وَأَعْطُوا بَأْيِدِهِمْ، وَمَا كَانَ مِنْ أَرْضٍ

خَرِبَتْهُ أَوْ يُطُونِ أَوْ دِيَّهِ فَهُوَ كُلُّهُ مِنَ الْفَيْءِ. فَهَذَا لِلَّهِ

وَلِرَسُولِهِ، فَمَا كَانَ لِلَّهِ فَهُوَ لِرَسُولِهِ يَضَعُهُ حَيْثُ شَاءَ،

وَهُوَ لِلْإِمَامِ بَعْدَ الرَّسُولِ.

The fay' and anfal are

lands which have been seized without bloodshed, lands given as gifts due to a

reconciliation contract with their owners, all useless lands, and valley

'floors—all these are regarded as fay

properties and they are owned by Almighty Allah and His Messenger (s). The

Messenger (s) has the right to do whatever he wills with properties that are

owned by Almighty Allah. After the Messenger (s), the Imam has the right to make

[\(use of these properties. 1\)](#)

Generally, Muslim jurists have determined such derelict lands to be legitimate for common use, just like the water of rivers and oceans, fish, birds and sand that can be owned privately only by means of control or seizure

For that reason, the followers of the Ahl al-Bayt (‘a), who represent the virtuous community, had to face a real problem concerning their economic activities in this vital and important field. When they wanted to invest time in or make use of a derelict land, the ruling authorities did not interfere because the authorities had no reason to ban processes of utility and investment in these lands since they themselves considered them to be legitimate for common use. However, the followers of the Ahl al-Bayt (‘a)

faced a problem related to the religious ruling regarding use of such lands which the Ahl al-Bayt (‘a) included with anfal properties that are legitimately owned by the Imam; therefore, to invest in or use such lands required permission of the Imam

,However, this matter has been solved and such permission

p: ۴۵

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۶:۳۶۸, H. ۱۲ – –۱

which seems to be local (i.e. restricted) permission, was declared by the Holy Prophet (s) not disregarding the fact that such lands are before all else owned by the Imam. Following the course adopted by the Holy Prophet (s) the Holy Imams (‘a) also gave their followers and other Muslims permission to develop these lands

In his book of Tahdhib al-Ahkam, Shaykh al-Tusi, through an authentic chain of authority, has reported Imam al-Baqir (‘a) as saying

أَيُّمًا

قَوْمٍ أَحْيَوْا شَيْئًا مِنَ الْأَرْضِ أَوْ عَمَرُوهَا فَهَمَّ أَحَقُّ بِهَا.

Any people who cultivate

(1) or improve any area of land are the worthiest to own it.

According to another authentic tradition, Shaykh al-Kulayni, in al-Kafi, and Shaykh al-Tusi, in Tahdhib al-Ahkam and al-Istibsar, have also reported Imam al-Baqir (‘a) and Imam al-Sadiq (‘a) as quoting the Holy Prophet (s) to have said

مَنْ

أَحْيَا أَرْضًا مَوَاتًا فَهِيَ لَهُ.

(2) Whoever cultivates a derelict land possesses it.

Scholars of the Ahl al-Bayt (‘a) school, however, have disagreed about the significance of this permission. According to the opinion of some Shi`ite scholars, this permission entails that investment in or cultivation of an area of land results in the investor or the cultivator owning that land. Other scholars have argued that this broad permission gives the investor or the cultivator a right to use that land, but the ownership of the land is still in the hand of the Imam.(3) The following authentic tradition, which has

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١٧:٣٢٤, H. ٣ -- ١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١٧:٣٢٧, H. ٥ -- ٢

Refer to Martyr Ayatollah Muhammad Baqir al-Sadr, Iqtisaduna (Our Economy), -- ٣

.٢:٧٤٤, Appendix IV

been reported by Shaykh al-Tusi in Tahdhib al-Ahkam and Shaykh al-Kulayni in al-Kafi, supports the latter opinion

Umar ibn Yazid has reported that Musmi` ibn `Abd al-Malik delivered some money` to Imam al-Sadiq (‘a) but the Imam refused to accept it from him. I met Musmi` , at al-Madinah, and asked him the reason. He narrated

During my meeting with him, I said to the Imam (‘a), “In Bahrain, I worked as a diver and extracted items from the sea worth four hundred thousand dirhams. As a consequence, I have brought eighty thousand dirhams as the Khums (one-fifth tax) of my gain. I do not wish to withhold this amount from you; therefore, I am offering it to you because it is your right that Almighty Allah has made obligatory from our wealth

:The Imam (‘a) answered

أَوْ مَا

لَنَا مِنَ الْأَرْضِ وَمَا أَخْرَجَ اللَّهُ مِنْهَا إِلَّا الْخُمْسُ، يَا أَبَا

سَيَّارٍ؟ إِنَّ الْأَرْضَ كُلَّهَا لَنَا، فَمَا أَخْرَجَ اللَّهُ مِنْهَا مِنْ

شَيْءٍ فَهُوَ لَنَا.

Abu-Sayyar, is our share

from our lands and their extracts only one-fifth? Verily, the entire land is ours and whatever thing that Almighty Allah allows to be extracted from it is also ours

”I said, “I have the entire amount with me and I offer it to you

:The Imam (‘a) replied

أَبَا سَيَّارٍ، قَدْ طَيَّبْنَاكَ لَكَ وَأَخْلَلْنَاكَ مِنْهُ، فَضُمَّ
 إِلَيْكَ مَالَكَ. وَكُلُّ مَا فِي أَيْدِي شِيعَتِنَا مِنَ الْأَرْضِ فَهُمْ
 فِيهِ مُحَلَّلُونَ حَتَّى يَقُومَ قَائِمُنَا فَيَجْبِيهِمْ طَسَقَ مَا كَانَ
 فِي أَيْدِيهِمْ، وَيَتْرَكَ الْأَرْضَ فِي أَيْدِينَا. وَأَمَّا مَا كَانَ فِي
 أَيْدِي غَيْرِهِمْ فَإِنَّ كَسْبَهُمْ مِنَ الْأَرْضِ حَرَامٌ عَلَيْهِمْ حَتَّى
 يَقُومَ قَائِمُنَا، فَيَأْخُذَ الْأَرْضَ مِنْ أَيْدِيهِمْ وَيُخْرِجَهُمْ
 صَغْرَةً.

Abu-Sayyar, I now declare

our property as valid and legitimate for you. You can now add it to your
 money. Everything from the lands that is obtained by our Shi`ah is lawful to them
 to own until the uprising of the Rising Imam (the Mahdi). He will then levy
 from them land tributes and leave the lands at their disposal. As for others
 (i.e. non-Shi`ah), all that which is possessed by them and all their gains
 therefrom are illegitimate up to the uprising of our Rising Imam. He will
 then take these lands from them and dismiss them with humiliation

(empty-handed). (1)

p: ٤٨

Annexed lands are cultivated lands owned by polytheists or Scripturists that Muslims had seized through conquests, or lands that were cultivated or mortmained by the Islamic state for the common interests of Muslims

Islamic authorities would treat such lands as being possessed by all Muslims and managed by the Islamic state. These lands were often developed by Scripturists or others who converted to Islam afterwards. They would pay tributes to the Islamic state on such lands that were either definite amounts of money called kharaj (land tribute) or a percentage of the yields. The Islamic government would distribute this tribute for the welfare of Muslims

As previously cited, during the first period of Islam, after 11 A.H, a question concerning such lands was raised. Some believed that the lands should be distributed among the warriors who participated in the conquest, while others adopted other opinions. The second caliph, with the help of Imam `Ali (a), solved the problem by deciding that all such lands should be owned by all Muslims, and this method was used for the lands of [Iraq.](#)

p: ۴۹

This historical fact has been mentioned by some researchers, such as `Ali ibn – Muhammad al-Mawardi, in his book of al-Ahkam al-Sultaniyyah pp. ۱۷۶. Although Sunni jurisprudents had various and diverse opinions about the question and its explanation, they generally agreed on applying this decision to the lands of Iraq at least

Thus, the Ahl al-Bayt's traditions on this issue correspond with this decision by which Muslim rulers abided

In Tahdhib al-Ahkam, Shaykh al-Tusi, through an authentic chain of authority, has reported that Muhammad al-halabi asked Imam al-Sadiq (a) about the ruling on the lands of Iraq. The Imam (a) answered

هُوَ

بِجَمِيعِ الْمُسْلِمِينَ؛ لِمَنْ هُوَ الْيَوْمَ وَمَنْ يَدْخُلُ فِي

الْإِسْلَامِ بَعْدَ الْيَوْمِ وَلِمَنْ لَمْ يُخْلَقْ بَعْدُ.

,They are for all Muslims

including those who will convert to Islam in the future and Muslims who have not been born yet

The reporter asked, "What is the ruling on purchasing lands from non-Arab chiefs of peasants?"

:The Imam (a) answered

لَا

يُصَلِّحُ إِلَّا أَنْ يَشْتَرِيَ مِنْهُمْ عَلَى أَنْ يُصَيِّرَهَا

لِلْمُسْلِمِينَ، فَإِنْ شَاءَ وَلِيُّ الْأَمْرِ أَنْ يَأْخُذَهَا أَخَذَهَا.

It is illegal for anyone

to do so unless those who purchase such lands dedicate them to all Muslims

,commonly. Then, the legal (religious) authority has the right to take them

.if he wishes

The reporter asked, “If the legal authority takes them, what should he give in
”?compensation

:The Imam (‘a) answered

يُرَدُّ إِلَيْهِ رَأْسُ

مَالِهِ، وَلَهُ مَا أَكَلَ مِنْ غَلَّتِهَا بِمَا عَمِلَ.

He (i.e. the legal authority) may give the purchaser back
his capital and allow him (a share) in the yields that he produces in return

(for his work.)⁽¹⁾

p: ٥٠

.Shaykh al-Tusi, Tahdhib al-Ahkam ٧:١٤٧, S. Laws of Lands, H. ١ – ١

There is no real problem in the issue of annexed lands except the question of whether payment to unjust rulers is or is not considered payment to the legal religious authority. As clarified by this tradition and the conduct of the companions of Holy Imams (‘a), such payment releases a person from religious liability. These lands were marked and recorded in the official records of the government of that time; .therefore, it was inescapable to pay their tribute to the ruling authorities

Waqf(۱) is considered vital in the Islamic economic concept, because it contributes fundamentally to the distribution of fortunes and prevents accumulation of wealth, on the one hand, and organizes spending of wealth by directing it towards the common interests of Muslims, on the other. Furthermore, waqf represents one of the resources of common expenditure of the Islamic state and nurtures its welfare .programs for the poor and the needy

Waqf was one of the common regulations or laws of Islam by which Muslims and the Islamic state abided. An endower of a waqf used to be granted authority to specify his/her private stipulations and direct the method of utility of that waqf in the most .suitable way he/she might see fit

Making use of this common Islamic financial resource to supply the virtuous community with financial aid, the Ahl al-Bayt (‘a) endowed many of their assets as waqf. Such charitable endowments have been reported from the Holy Prophet, Imam `Ali, Lady Fatimah, and the rest of the Holy Infallibles, peace be upon them, as an ongoing practice that history has left no Imam (‘a) without mentioning a number of his contributions of designating properties as waqf. More specifically, Imam `Ali Amir al-Mu'minin and Imam

al-Kazim (‘a) are known for their vast activities in this field. This may be because these two Imams (‘a) had more opportunities than the other Infallibles (‘a) to do so

Imam al-Riza (‘a) has reported that the Holy Prophet (s) endowed as waqf the Seven Walls (i.e. orchards); namely, al-dalal, al-`awaf, al-husna, al-safiyah, mali-ummi-
[\(ibrahim, al-manbat, and Barqah\).](#)⁽¹⁾

Sharif al-Razi has recorded in Nahj al-Balaghah that Imam `Ali (‘a), immediately after
[\(the Battle of Siffin, endowed his property as waqf in a will.](#)⁽²⁾

Imam Muhammad al-Baqir (‘a) is reported to have said that Lady Fatimah al-Zahra' (‘a) endowed her property as waqf and made Imam `Ali (‘a) the custodian.⁽³⁾

Shaykh al-Kulayni, Shaykh al-Saduq, and Shaykh al-Tusi have reported a detailed
[\(precept on waqf from Imam Musa al-Kazim \(‘a\).](#)⁽⁴⁾

Having attracted attention to the significance of waqf in improving the financial (conditions of the virtuous community, the Holy Imams of the Ahl al-Bayt (‘a

p: ۵۳

Al-himyari al-Qummi, Qurb al-Isnad, pp. ۳۶۳, H. ۱۳۰۱; `Allamah al-Majlisi, Bihar al- - -۱ Anwar ۱۰۳: ۱۸۳, H. ۱۰ as quoted from the previous reference book. The Seven Walls were the heritage of the Holy Prophet (s) who dedicated them to his daughter, Lady
.Fatimah al-Zahra, as private waqf

Nahj al-Balaghah, Epistle No. ۲۴. The same has been recorded by Shaykh al- - -۲ Kulayni, in Furu` al-Kafi, and Shaykh al-Tusi, in Tahdhib al-Ahkam, with further
.details

Shaykh al-Tusi, Misbah al-Anwar, pp. ۲۶۲; `Allamah al-Majlisi, Bihar al-Anwar - -۳
.۱۰۳:۱۸۴-۸۵, H. ۱۳ as quoted from the previous reference book

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۳:۳۱۴, H. ۵ - -۴

persuaded their followers to involve themselves in such charitable deeds in order to gain great rewards. In authentic traditions reported from them, waqf is connected to two matters of great importance in man's life: first, true guidance and exemplary tradition and, second, a righteous son who benefits his parents and the people

:Husham ibn Salim has reported Imam al-Sadiq (a) as saying

لَيْسَ يَتَّبِعُ الرَّجُلَ بَعْدَ مَوْتِهِ مِنَ الْأَجْرِ
إِلَّا ثَلَاثُ خِصَالٍ: صَدَقَهُ أَجْرَاهَا فِي حَيَاتِهِ فَهِيَ تَجْرِي
بَعْدَ مَوْتِهِ، وَسُنَّهٗ هُدًى سَنَّهَا فَهِيَ يُعْمَلُ بِهَا بَعْدَ
مَوْتِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ.

Only three things reward

man after his death: (١) a recurrent charitable deed that he established in

his lifetime; thus, it continues after his death, (٢) a course of true

guidance that he established in his lifetime such that it is still activated

[\(١\)](#) after his death, and [\(٣\)](#) a righteous son who prays for him.

Mu`awiyah ibn `Ammar has reported that he asked Imam al-Sadiq (a), "What is
"attached to man after his death

:The Imam (a) answered

(مَا يَلْحَقُ الرَّجُلَ بَعْدَ مَوْتِهِ) سُنَّهٗ يُعْمَلُ
بِهَا بَعْدَ مَوْتِهِ، فَيَكُونُ لَهُ مِثْلَ أَجْرِ مَنْ عَمِلَ بِهَا مِنْ
غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ، وَالصَّدَقَةُ الْجَارِيَةُ
تَجْرِي مِنْ بَعْدِهِ، وَالْوَلَدُ الطَّيِّبُ يَدْعُو لَوَالِدَيْهِ بَعْدَ

مَوْتِهِمَا، وَيَحُجُّ وَيَصَدَّقُ وَيَعْتِقُ عَنْهُمَا، وَيُصَلِّي

وَيُصُومُ عَنْهُمَا.

Rewards of the following deeds are linked to a person after)

his death:) An observance that is continued after a man's death for which the

dead man receives an equal reward to those who continue to observe his

practice; a recurrent charitable deed that continues after his death; and a

good son who prays for his parents after they have died and, on behalf of

,them, goes on hajj pilgrimage, gives alms, manumits slaves, offers prayers

.and observes fasting

p: ٥٤

The reporter asked, “Is it acceptable to give my (dead) parents a share in my hajj
”?pilgrimage

(The Imam (‘a) answered affirmatively.

Complying with such instructions, waqf has become one of the common features in the general social and financial system of the virtuous community. Although it is common among other Muslims, the activity of waqf endowments is, to a great extent, practiced distinctively by the individuals of the virtuous community. This matter has therefore been discussed by the messages, known as tawqi` (signed document), coming from Imam al-Mahdi (‘a) during his minor occultation

Shaykh al-Saduq, in his book of Ikmal al-Din, has reported from Abu’l-husayn Muhammad ibn Ja`far al-Asadi, a document signed by Imam al-Mahdi (‘a) involving several paragraphs about waqf, the last of which was the following statement

وَأَمَّا

مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الرَّجُلِ الَّذِي يَجْعَلُ لِنَاحِيَّتِنَا
ضَيْعَةً وَيُسَلِّمُهَا مِنْ قِيَمٍ يَقُومُ بِهَا وَيَعْمُرُهَا وَيُؤَدِّي
مِنْ دَخْلِهَا وَخَرَاجِهَا وَمُؤَوَّنَتِهَا، وَيَجْعَلُ مَا يَبْقَى مِنَ
الدَّخْلِ لِنَاحِيَّتِنَا، فَإِنَّ ذَلِكَ جَائِزٌ لِمَنْ جَعَلَهُ صَاحِبُ
الضَّيْعَةِ قِيَمًا عَلَيْهَا. إِنَّمَا لَا يَجُوزُ ذَلِكَ لِغَيْرِهِ.

As for your question about the man who dedicates an orchard to us and appoints a custodian to manage and cultivate it, and pays religious dues from its income, tributes, and provisions and devotes the rest to us, the answer is that this is lawful only for the custodian appointed by the owner of the

orchard, but unlawful for anyone else.

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۳:۲۹۳, H. ۴ --۱

Shaykh al-Saduq, Ikmal al-Din, pp. ۵۳۰-۵۳۱, H. ۴۹; Shaykh al-Tabrisi, al-Ihtijaj ۲:۲۹۸- --۲

.۳۰۰; al-Majlisi, Bihar al-Anwar ۵۳: ۱۸۲-۱۸۳, H. ۱۱

In the Islamic law, the Ahl al-Bayt (‘a), according to the common social conditions of the virtuous community, have classified waqf into two categories: public and private

Public Waqf is the endowment of property that is purposed to achieve the common interest of Muslims or the virtuous community, such as mosques, schools, husayniyyahs, libraries, lands, arches, houses of residence for pilgrims, and the like

Such endowments can include all people or be dedicated to the people of a certain country or a certain category. Yet, the purpose is still public even if it is dedicated to a certain group for the purpose of maintaining a certain status quo or because of deficiency in funds

Private Waqf is the endowment of a property to the endower’s offspring; hence, this category of waqf is also called “lineal waqf.” It is spent on the private affairs of all of one’s offspring, such as residence, provisions, marriage, and other affairs

As a result of such flexibility in spending and peculiarity in benefit, waqf has played a vital role building the virtuous community and in supporting its financial needs, similar to the role that khums played in improving the economic conditions of the virtuous community and in contributing to the establishment of foundations restricted to this community

Due to such contribution, the public social life of the virtuous community has witnessed large properties endowed as waqf, including mosques, schools, husayniyyahs, libraries, and other public services. In addition to private waqf, these endowments have acted as an important pillar in the economic structure of the .virtuous community

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Chapter Two: Restricted Economic Legislation

Point

Khums paid from profits .۱

Restricted Social Solidarity .۲

p: ۵۹

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p: 6.

This chapter deals with some other Islamic economic policies, unobserved by the Islamic state, that the Ahl al-Bayt (‘a) carried out, confirming that these policies and duties had been enacted in the religious law of Islam of which details are known by the Ahl al-Bayt (‘a) more than anyone else

They also determined certain strategies, duties and teachings that were restricted to the individuals of the virtuous community because they helped treat urgent problems that arose or helped put their economic activity on the right track

:In this respect, we touch on three main areas

The Imam and the general political system ·

The individuals of the virtuous community and their responsibilities towards one another

The economic activities of the virtuous community ·

:These areas include the following measures

Khums paid from profits ·

(Restricted social solidarity (rights of brethren-in-faith ·

Focused economic activity ·

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p: १२

Point

Khums is believed to be one of the most important economic legislations in the religious, economic theory of Islam, especially as viewed by the Ahl al-Bayt (‘a). The origin of its enactment and related laws are derived from the Holy Qur'an as well as authentic, clear-cut texts of the Holy Sunnah. Khums, because of its high percentage (۲۰%) and the large circle of finances subject to it, creates one of the most vital resources of the Islamic state

Muslims are almost in full agreement that spoils of war and treasures are subject to khums, but a number, after having delved into many divergent details, have claimed that minerals were subject to zakat, not khums. [\(۱\)](#)aniyyah, pp. ۱۱۵; Abu'l-hasan `Ali [\(۲\)](#)ibn Muhammad al-Mawardi, al-Ahkam al-Sul

Based on the Holy Qur'an and Sunnah, the Ahl al-Bayt (‘a) maintained that the following seven categories were subject to khums

Spoils of war (۱)

Minerals discovered as natural resources (۲)

Discovered treasures (۳)

Precious stones extracted from oceans and seas, such as (۴)

p: ۶۳

Refer to: Abu-Ya`li al-Farra' al-hanbali (the hanbalite), al-Ahkam al-Sul – –۱
aniyyah, pp. ۱۱۳ –۲

pearls and corals gathered while diving

Lawful money intermixed with illegally acquired assets (٥)

Lands purchased by Dhimmis from Muslims (٦)

Profits of earnings (٧)

There is a great difference between the concept of the Ahl al-Bayt and other Muslim jurists about financial rights restricting khums to a very narrow scope and keeping the door wide open for other financial duties, such as zakat which has a percentage of less than one-fifth and, in addition, restricting stipulations regarding the payment of khums

Khums is a tax dedicated to the Ahl al-Bayt (‘a), who are the recipients of this tax. The Ahl al-Bayt (‘a) also enjoy some rights regarding the fay' money. In fact, the Ahl al-Bayt (‘a), as the Holy Prophet’s qurba (relatives), have been mentioned in relation to khums and fay' in the Holy Qur'an. The Ahl al-Bayt (‘a) are unanimously accepted as the kin (dhawu’l-qurba) to whom the Holy Qur'an has referred to on more than one occasion, such as the following

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِن كُنتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَيَّ عَبْدَنَا

Know that whatever thing you gain, a fifth of it is for Allah, the Messenger, the near of kin, the orphans, the needy, and the wayfarer, if you believe in Allah and in that which We revealed to Our

(servant... (٨:٤١)

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger and the near kinsmen

(and the orphans and the needy and the wayfarer... (59:7

p: 64

Conforming to these holy verses, the Holy Prophet (s), the first caliph and the second caliph (in a part of his reign) would pay a share of the khums to the relatives of the Holy Prophet (s). However, `Umar, the second caliph, deemed it too much to give them such a share; therefore, he suggested to them that such payment would be made only for urgent needs of their members (i.e. the Holy Prophet's relatives). From the beginning, the Ahl al-Bayt (a) denounced such wrong interpretation of the religious law and refused to take anything less than their entire due, so `Umar deprived them of it completely. This deprivation continued into the successive reigns [\(1\)](#) as a result of `Umar's act and misinterpretation.

In Sahih Muslim, [\(2\)](#) Yazid ibn Hurmuz is reported to have said that Najdah ibn `Amir al-haruri, a Kharijite, wrote a letter to Ibn `Abbas. Yazid confirmed that he was present when Ibn `Abbas received and replied to that letter

إِنَّكَ سَأَلْتَنِي

عَنْ سَهْمِ ذِي الْقُرْبَى الَّذِينَ ذَكَرَهُمُ اللَّهُ، مَنْ هُمْ. وَإِنَّا

كُنَّا نَرَى أَنَّ قَرَابَةَ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

هُمْ نَحْنُ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمَنَا.

You have asked me“

about the share of the near of kin,” Ibn

Abbas wrote, “and about those relatives whom Almighty Allah`

mentioned. We have always considered ourselves the near of kin of Allah's

[\(3\)](#) Messenger (s), but our people deprived us of it.”

Some historical reports bear out that this prohibition was initially decided by Abu- -- ١ Bakr, the first caliph; while others confirm that it was decided by `Umar. There are

additional traditions upholding this fact. In his introduction to *Mir'at al-Uqul* (1:153-155),
Allamah Murtaza al-Askari has discussed this topic elaborately
One of the most reliable reference books of hadith for Sunnis—
Sahih Muslim, Kitab (Section) al-jihad wa'l-siyar, No. 48—

:According to another narration, Ibn ` Abbas is reported to have said

سَهْمُ ذِي الْقُرْبَى

لِقُرْبَى رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَسَمَهُ لَهُمْ

رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. وَقَدْ كَانَ عُمَرُ عَرَضَ عَنْ

ذَلِكَ فَرَأَيْنَاهُ دُونَ حَقِّنَا، فَرَدَدْنَاهُ عَلَيْهِ وَأَبَيْنَا أَنْ

نَقْبَلَهُ.

The share of the near of

kin (qurba) is for the relatives of Allah's Messenger (s) according to

the distribution that he used to make. ` Umar then made us an offer, which we

deemed less than our due; therefore, we rejected it insisting on our legal share.[\(1\)](#)

:According to a third narration, Ibn ` Abbas is reported to have said

هُوَ لَنَا أَهْلَ

الْبَيْتِ، وَقَدْ كَانَ عُمَرُ دَعَانَا إِلَى أَنْ يُنْكِحَ مِنْهُ

أَيَّمْنَا، وَيُحْدِي مِنْهُ عَائِلَنَا، وَيَقْضِي مِنْهُ عَنْ مُغْرَمِنَا،

فَأَبَيْنَا إِلَّا أَنْ يُسَلِّمَهُ لَنَا، وَأَبَى لَنَا ذَلِكَ

فَتَرَكْنَاهُ.

The share of the near of

kin (out of khums) is for us, the Ahl al-Bayt. However, ` Umar

suggested that he would restrict it to urgent occasions, such as marrying off

the poor among us, aiding the destitute, and settling the debts of the

,indebted, but we insisted that he should give us our complete share. ` Umar

[\(however, rejected; therefore, we left it as his responsibility.\)](#)

p: ۶۶

These narrations can be found in the introduction of Mir'at al-` Uqul (۱:۱۵۳-۱۵۵). – -۱

The author has quoted them from famous reference books relied on by Sunni
.Muslims

.Murtaza al-` Askari, Mir'at al-` Uqul ۱:۱۵۳-۱۵۵ – -۲

In Sunan al-Bayhaqi, `Abd al-Rahman ibn Abi-Ya`la is reported to have said that he once met (Imam) `Ali (‘a) at Ahjar al-Zayt and said, “(I am amazed) how Abu-Bakr and `Umar violated your rights—you, the Ahl al-Bayt—regarding khums

:Imam) `Ali (‘a) answered)

...أَنَّ عُمَرَ

قَالَ: لَكُمْ حَقٌّ وَلَا يُبْلَغُ عَلَيَّ إِذَا كَثُرَ أَنْ يَكُونَ لَكُمْ

كُلُّهُ، فَإِنْ شِئْتُمْ أُعْطِيْتُمْ مِنْهُ بِقَدْرِ مَا أَرَى لَكُمْ.

فَأَبَيْنَا عَلَيْهِ إِلَّا كُلَّهُ، فَأَبَى أَنْ يُعْطِينَا كُلَّهُ.

,Umar then said` ...

It is true that you enjoy a right, but as much as I know, it should not be given“

to you entirely when it is such a large amount! If you wish, I will give you

an amount that I see sufficient for you.” However, we rejected receiving any

amount less than our entire right, but `Umar refused to give us our entire

(1).due

Many narrations, reported from the Ahl al-Bayt (‘a), substantiate that khums, including the shares of the orphans, the needy, and the wayfarers in addition to the near of kin, are dedicated to the Ahl al-Bayt (‘a) as compensation for their deprivation from zakat and alms, which are considered surplus for people. Khums, on the other hand, is a duty that Almighty Allah has made for the Ahl al-Bayt (‘a) in public funds or gains. It is thus goes beyond surplus funds

In Tahdhib al-Ahkam, Shaykh al-Tusi has reported on the authority of `Abdullah ibn Bukayr on the authority of some of his companions that Imam al-Baqir (‘a) or Imam al-Sadiq (‘a) had said

.Murtaza al-`Askari, Mir'at al-`Uqul ۱:۱۵۳-۱۵۵ --۱

فِي قَوْلِهِ تَعَالَى: {وَأَعْلَمُوا

أَنْتُمْ غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ...}

قَالَ: خُمُسُ اللَّهِ لِلْإِمَامِ، وَخُمُسُ الرَّسُولِ لِلْإِمَامِ، وَخُمُسُ

ذَوِي الْقُرْبَى لِقَرَابَةِ الرَّسُولِ: الْإِمَامِ، وَالْيَتَامَى يَتَامَى

الرَّسُولِ، وَالْمَسَاكِينَ مِنْهُمْ، وَأَبْنَاءَ السَّبِيلِ مِنْهُمْ، فَلَا

يَخْرُجُ مِنْهُمْ إِلَى غَيْرِهِمْ.

As

regarding the interpretation of this verse, “Know that whatever you gain, a fifth of it is for Allah”, the one-fifth that is Almighty Allah’s is for the Imam. One-fifth of the Messenger’s share is for the Imam. One-fifth of the near of kin is for the Messenger’s relatives. The orphans, here, stand exclusively for the orphans among the Messenger’s relatives. The same thing applies to the needy and the wayfarers. Hence, khums never departs from them to join

[\(1\). anyone else.](#)

As is understood from the ‘verse of gains’ (ghanimah ٨:٤١) and the ‘verse of restoration’ (fay' ٥٩:٧), as well as some traditions reported from the Ahl al-Bayt (‘a), khums is dedicated to the Imams of the Ahl al-Bayt (‘a) exclusively; while the other details (i.e. reference to the orphans, needy, etc.) have been mentioned to define the categories that legally deserve shares from khums apportioned by the Ahl al-Bayt

[\(2\). \(‘a\).](#)

In (his book of) al-Kafi, Shaykh al-Kulayni has reported through a valid series of narrators, that Imam al-Baqir (‘a) said

قَوْلِهِ تَعَالَى: (وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ
 خُمُسَهُ...) قَالَ: هُمْ قَرَابَةُ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ
 وَآلِهِ، وَالْخُمُسُ لِلَّهِ وَلِلرَّسُولِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،
 وَكُنَّا.

Regarding the interpretation

of this verse, “Know that whatever you gain, a fifth of it is for Allah”, the
 near of kin are exclusively the relatives of the Holy Prophet (s). So, khums
is only for Almighty Allah, the Messenger (s), and us.^(۲)

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۱- ۲ - Al-hurr al-`Amili, Wasa'il al-Shi`ah ۶:۳۵۶, H. ۲ - ۱

۲- For more information in this regard, refer to Buhuth fi'l-Fiqh by Sayyid Mahmud - ۲
 al-Hashimi (Chapter: Khums) ۲:۳۷۴-۳۹۷

۳- ۵ - Al-hurr al-`Amili, Wasa'il al-Shi`ah ۶:۳۵۷, H. ۵ - ۳

Shaykh al-Kulayni, through an authentic chain of authority, has also reported Imam al-Sadiq (‘a) as saying

الْأَنْفَالُ

مَا لَمْ يُوجِفْ عَلَيْهِ بِخَيْلٍ وَلَا رِكَابٍ، أَوْ قَوْمٌ صَالِحُوا، أَوْ

قَوْمٌ أَعْطَوْا بِأَيْدِيهِمْ، وَكُلُّ أَرْضٍ خَرِبَةٍ وَبُطُونٌ

الْأَوْدِيَةِ فَهِيَ لِرَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَهُوَ

لِلْإِمَامِ مِنْ بَعْدِهِ يَضَعُهُ حَيْثُ يَشَاءُ.

The anfal

properties include estates towards which neither horse nor riding camel are sent

,forward, estates that are gained due to reconciliation or gift, derelict lands

and the bottoms of valleys. All these are owned by the Holy Prophet (s) and

(then by the Imam (‘a) who has the right to use them as he wills.)

However, the ownership of khums has been exposed to meticulous argument. Some scholars have argued that khums is possessed by the Holy Imams (‘a) personally and the position of Imamate is a stipulation that is specified for gaining this ownership; therefore, khums cannot be inherited by the lineal heirs of the Holy Imams (‘a) because their capacity as Imams has been the reason for granting them ownership of such large properties. Other scholars, on the other hand, have argued that khums is owned by the position of Imamate (not the Imams themselves); therefore, it is not dedicated only to the Holy Imams (‘a) and this ownership may be transferred to their representatives and agents who

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[\(will thus have the right to utilize the funds of khums.\)](#)

However, the evidence on these opinions, from a Muslim jurisprudential point of view, as well as the sectarian disagreements between the Ahl al-Bayt (‘a) school and the other Muslim schools, or between the different inferences of the scholars of the Ahl al-Bayt (‘a) school, are not our primary concern in this discussion; rather, we only intend to deal with the distinctive features of the Ahl al-Bayt’s jurisprudence concerning the funds of khums as much as they reflect on the economic system of the virtuous community

:There are three generally accepted views towards this topic

The Holy Imams’ (‘a) view towards the one-fifth tax being obligatory on the funds obtained by people from spoils of war, minerals, treasures, gains from diving, lands purchased by Dhimmis from Muslims, legal funds intermixed with illegally acquired assets and the profit of one’s earnings

The Holy Imams’ (‘a) view about the one-fifth tax regarding the profit of earnings and the explanation of imposing this tax in later times

.The role of khums in the economic life of the virtuous community

p: v

For further information, refer to Buhuth fi’l-Fiqh by Sayyid Mahmud al-Hashimi – (Chapter: The Khums) as well as Buhuth al-Khums by Shaykh al-Muntazari. In truth, traditions give preponderance to the latter opinion over the earlier if we restrict our study to the purports of traditions. However, it is claimed that there is a consensus among the scholars of the Ahl al-Bayt (‘a) school on the earlier opinion

People—obtained funds subject to khums

Based on the Ahl al-Bayt's teachings about khums, their followers encountered general problems while dealing with the money used by Muslims publicly, which included the funds subject to khums in the view of non-Shi`ite jurists (such as spoils of war and treasures) and some funds not subjected to this tax in their view (such as tax on minerals, etc.), in view of the fact that some properties brought up sensitive issues, such as bondwomen and slaves captured in battles that were considered to be spoils of war, a fifth of which belonged to the Ahl al-Bayt (a).⁽¹⁾ As a result, marrying such bondwomen was illegal without obtaining the permission of the owner.

This ruling is fixed. Whether the individuals of the virtuous community participated in such battles or not, purchased from participants in it, or possessed such captured bondwomen or slaves is another matter. In reality, the problem was wide-ranging and it clashed with the doctrinal aspect and the economic and spiritual pressures on the virtuous community. Sometimes, the problem could not be solved even if khums was paid again.

Having noticed the existence of this problem from its beginning and before the growth and perfection of the virtuous community, the Ahl al-Bayt (a) declared a part of this type of khums lawful for their followers and Shi`ah to use—yet to the extent related to the problem. This declaration included even fathers and mothers of

p: ٧١

This is legal only when the battle is founded on a religious basis and permitted by the actual religious authority of Muslims; otherwise, it is illegal for the warriors to utilize such spoils of war, such as occurred in some deviant instances, and these are totally at the Imam's disposal.

individuals of the virtuous community. The Holy Imams of the Ahl al-Bayt (‘a) explained this permissibility as being to alleviate the economic and psychological pressures imposed on the virtuous community and ensure the legitimacy of their births and origins

Foreseeing this problem, Lady Fatimah al-Zahra' and Imam `Ali Amir al-Mu'minin (‘a) were the first to permit their followers to use the Ahl al-Bayt’s one-fifth share before the emergence of the problem

Shaykh al-Saduq, in his book of `Ilal al-Shara'i`, Shaykh al-Mufid, in his book of al-Muqni`ah, and Shaykh al-Tusi, in Tahdhib al-Ahkam and al-Istibsar, through an authentic chain of authority, have reported on the authority of Abu-Basir, Zurarah, and Muhammad ibn Muslim on the authority of Imam Muhammad al-Baqir (‘a) that Imam `Ali Amir al-Mu'minin (‘a) said

هَلَكَ

النَّاسُ فِي بُطُونِهِمْ وَفُرُوجِهِمْ لِأَنَّهُمْ لَمْ يُؤَدُّوا إِلَيْنَا حَقَّنَا. أَلَا وَإِنَّ شِيعَتَنَا مِنْ ذَلِكَ وَأَبَاءَهُمْ فِي حِلٍّ.

People are perishing

because of their stomachs and private parts, since they have not fulfilled our rights over them. Our Shi`ah and their fathers are exempted from this (for

[\(they fulfill our rights\).](#)

هَلَكَ

النَّاسُ فِي بُطُونِهِمْ وَفُرُوجِهِمْ لِأَنَّهُمْ لَمْ يُؤَدُّوا إِلَيْنَا حَقَّنَا. أَلَا وَإِنَّ شِيعَتَنَا مِنْ ذَلِكَ وَأَبَاءَهُمْ فِي حِلٍّ.

People are perishing because of their stomachs and private parts, since they have not fulfilled

our rights over them. Our Shi`ah and their fathers are exempted from this (for

[\(they fulfill our rights\).](#)^(۲)

Shaykh al-Tusi, in Tahdhib al-Ahkam, has reported on the authority of Muhammad ibn al-hasan al-Saffar, through an authentic series of narrators, that Imam al-Sadiq (‘a) said

مَنْ

وَجَدَ بَرْدَ حُبِّنَا فِي كَبِدِهِ فَلْيَحْمِدِ اللَّهَ عَلَى أَوَّلِ
النَّعْمِ... طَيْبِ الْوِلَادَةِ. قَالَ أَمِيرُ الْمُؤْمِنِينَ، عَلَيْهِ
السَّلَامُ، لِفَاطِمَةَ، عَلَيْهَا السَّلَامُ: أَحَلِّي نَصِيكَ مِنْ
الْفِئَةِ لِآبَاءِ شِيعَتِنَا لِيَطِيبُوا... إِنَّا أَخْلَلْنَا أُمَّهَاتِ
شِيعَتِنَا لِآبَائِهِمْ لِيَطِيبُوا.

Whoever finds the serenity

of love for us in his heart must express thanks to Almighty Allah for the first of graces...the legitimacy of birth. Amir al-Mu'minin (‘a) asked Lady

Fatimah (‘a) to permit her share of the fay’ funds for the fathers of our Shi`ah so that births would be lawful. As for us, we have legalized the marriage of the mothers of our Shi`ah to their fathers so that the birth of

[\(our Shi`ah would be legitimate\).](#)^(۳)

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.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۶:۳۷۹, H. ۱ – ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۶:۳۷۹, H. ۱ – ۲

In addition to Shaykh al-Tusi, in Tahdhib al-Ahkam, Shaykh al-Kulayni, in Usul al-Kafi, has reported Duraysh al-Kunnasi, through a valid chain of authority, as quoting the following from Imam al-Sadiq (a):

أَتَدْرِي مِنْ أَيْنَ

دَخَلَ عَلَى النَّاسِ الزَّوْنَا؟... مِنْ قَبْلِ خُمْسِنَا أَهْلَ الْبَيْتِ،

إِلَّا لِشِيْعَتِنَا الْأَطْيَبِينَ، فَإِنَّهُ مُحَلَّلٌ لَهُمْ

وَلِمِيْلَادِهِمْ.

Do you know why adultery

has afflicted people?...It has afflicted them because they have not paid their one-fifth duty to us, i.e. the Ahl al-Bayt. Exempted from this are our pure Shi`ah. We have permitted this share for them and their offspring. (1)

Shaykh al-Tusi, in Tahdhib al-Ahkam, and Shaykh al-Mufid, in al-Muqni`ah, have reported the following from Salim ibn Mukrim

I was present when a man said to Imam al-Sadiq (a), “Please, permit me the private parts”.

The Imam (a) became furious on this request. Another man explained, “He is not asking you to permit him to violate chastity; rather, he is asking you to permit him to purchase a servant, marry a woman, own a legacy, gain business

p: ٧٣

”profit, or dispose of a gift that has been given to him

:The Imam (‘a) replied

هَذَا لِشِيعَتِنَا

حَلَالٌ: الشَّاهِدِ مِنْهُمْ وَالْغَائِبِ، وَالْمَيِّتِ مِنْهُمْ وَالْحَيِّ،

وَمَا يُوَلَّدُ مِنْهُمْ إِلَى يَوْمِ الْقِيَامَةِ، فَهُوَ لَهُمْ حَلَالٌ.

أَمَّا وَاللَّهِ، لَا يَحِلُّ إِلَّا لِمَنْ أَحَلَّلْنَا لَهُ، وَلَا وَاللَّهِ مَا

أَعْطَيْنَا أَحَدًا ذِمَّةً، وَمَا عِنْدَنَا لِأَحَدٍ عَهْدٌ وَلَا لِأَحَدٍ

عِنْدَنَا مِيثَاقٌ.

Those are legal for our

Shi`ah—the present and the absent, the deceased and those alive, and those who have not yet been born up to the Day of Resurrection. Those are legal for

them. By Allah (I swear), nothing of that is legal except that which we permit. Verily, we have neither given anybody (else) permanent permission nor have we been engaged in a pledge with anybody, nor have we had any

[\(covenant with anybody.\)](#)

Other narrations have borne the indication that the Holy Imams of the Ahl al-Bayt (‘a), in order to alleviate the consequences of the economic pressures and sieges that overburdened their followers by the ruling authorities (and sometimes by individuals) widened the scope of this permission to include all situations of need and destitution, although such broadening of the scope of permission was considered an executive procedure restricted to that age

Shaykh al-Tusi, in Tahdhib al-Ahkam, and Shaykh al-Saduq, in man-la-yahzuruhu’l-

:faqih, have reported the following from `Ali ibn Mahziyar

In a letter sent to Imam al-Baqir (‘a) which I myself read, a man asked him to give him
.permission to utilize khums to purchase food and drink

p: ٧٤

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٤:٣٧٩, H. ٤ - -١

:The Imam (‘a) replied

مَنْ أَعْوَزَهُ شَيْءٌ

مِنْ حَقِّي فَهُوَ فِي حِلٍّ.

Anyone who needs any of my

[right is allowed to utilize it.](#)(1)

The same result is concluded from the following narration of Yunus ibn Ya`qub, which is reported by Shaykh al-Tusi, in Tahdhib al-Ahkam, Shaykh al-Saduq, in man-la-yahzuruhul-faqih, and Shaykh al-Mufid, in al-Muqni`ah

I was present with Imam al-Sadiq (‘a) when a reed-house builder (or baby-dressmaker) visited him and said, “May Allah accept me as ransom for you! We have gained funds, profits, and money from business and we know for sure that you have a fixed share in these. However, we have neglected your right

:Imam al-Sadiq (‘a) answered

مَا أَنْصَفْنَاكُمْ

إِنْ كَلَّفْنَاكُمْ ذَلِكَ الْيَوْمَ.

If today we impose upon

you to give us our rights out of these, then we will not have treated you

[fairly.](#)(2)

Profit of earnings subject to khums

The Imamiyyah Shi`ite jurisprudents have almost no doubt about the ruling that the profit of earnings are subject to khums after deduction of annual provisions.(3) In this ruling, they rely on the unrestrictedness of the holy verse verifying that all that which is gained by man—be it spoils of war, treasures, minerals, diving gains, or gains of

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:٣٧٩, H. ٢ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:٣٨٠, S. ٤ (Deeds Restricted to the Imam), H. ٤ -- ٢

Sayyid Abu'l-Qasim al-Khu'i, Mustanad al-`Urwah al-Wuthqa, Kitab al-Khums, pp. -- ٣

.١٩٣-١٩٤

work, and professions—is subject to khums. It is true that the holy verse has been revealed on the occasion of spoils of war, but the unanimously agreed upon rule in the fundamentals of Muslim jurisprudence (Usul al-Fiqh), which entails that “a specific cause cannot restrict an unrestricted cause” necessitates that the ruling derived from the holy verse must be kept unrestricted.

In a validly reported tradition, `Ali ibn Mahziyar reported Imam al-Jawad (‘a) to have said the following:

فَأَمَّا

الْغَنَائِمُ وَالْفَوَائِدُ فَهِيَ وَاجِبَةٌ عَلَيْهِمْ فِي كُلِّ عَامٍ.
قَالَ اللَّهُ تَعَالَى: (وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ
خُمُسَهُ وَلِلرَّسُولِ وَلِلَّذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ
السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ
الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجُمُعَانَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)
فَالْغَنَائِمُ وَالْفَوَائِدُ، يَزْحَمُكَ اللَّهُ، فَهِيَ الْغَنِيمَةُ
يَعْنِيهَا الْمَرْءُ وَالْفَائِدَةُ يُفِيدُهَا، وَالْجَائِزَةُ مِنَ
الْإِنْسَانِ لِلْإِنْسَانِ الَّتِي لَهَا خَطَرٌ...

As for gains and profit, they are obligatorily subject to taxation each year. Almighty Allah has said, “Know that whatever thing you gain, a fifth of it is for Allah, the Messenger, the near of kin, the orphans, the needy, and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which (the two parties met. Allah has power over all things. (٨:٤١)

By gains and benefits we mean the following: gains are whatever is gained by man,
and benefits are
whatever is utilized by man and the gifts that one gives to another, bearing
[\(in mind that they are considerable in value...\)](#)

Many traditions that decisively confirm this fact have been reported from the Ahl al-
Bayt (‘a) who are the second

p: ٧٩

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:٣٥٠, H. ٥ -- ١

Weighty Thing', the counterparts of the Holy Qur'an, and the most knowledgeable of all regarding the Holy Qur'an, the Prophetic traditions, and the laws of the religion of Islam.

Shaykh al-Tusi, in Tahdhib al-Ahkam and al-Istibsar, has reported through a valid chain of authority that Muhammad ibn al-hasan al-Ash`ari said

Some of our acquaintances wrote a letter to Imam al-Jawad (‘a) asking him whether khums is applied to all gains that one may obtain, be they few or much, to all professions and crafts, and how they are applied.

The Imam’s reply (in a written form) was the following

الْخُمْسُ

بَعْدَ الْمُؤُونَةِ.

All is subjected to khums

(1) (after excluding the (annual) provisions.)

Ibn Shuja` al-Nayshaburi has reported that he asked Imam al-Hadi (‘a) about the taxes imposed on the gains of a man who obtained one hundred kurr (a unit of measurement) from the yield of wheat. He used one-tenth of the yield as expenditures, expended thirty kurr on reconstructing his farm, and only sixty kurr ...remained for him

The Imam (‘a) answered (in a written form

لِي

مِنْهُ الْخُمْسُ مِمَّا يَفْضَلُ مِنْ مَوْوَنَتِهِ.

,Out of the remainder

(2) (after he deducts his annual provisions, one fifth is for me.)

Ali ibn Mahziyar has reported that Abu-`Ali ibn Rashid said to the Imam (‘a), “When`
you ordered me to represent you and collect your rights, I informed your adherents,
but

p: ۷۷

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۶:۳۴۸, H. ۱ -- ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۶:۳۴۸, H. ۲ -- ۲

”some of them asked me to identify (the amount of) your right, but I could not answer

:The Imam (‘a) answered

يَجِبُ عَلَيْهِمُ
الْخُمْسُ.

It is obligatory upon them

(to pay khums (one-fifth portion

.What are the things subject to this tax?” I asked“

:The Imam (‘a) answered

فِي أَمْتِعَتِهِمْ
وَصَنَائِعِهِمْ.

The money of their belongings

and their crafts is subjected to khums

.Is the money of businessmen and craftsmen included?” I asked“

:The Imam (‘a) answered

إِذَا أَمْكَنَهُمْ
بَعْدَ مَوَازِنَتِهِمْ.

.Yes, when possible (i.e

(when something remains) after setting apart their annual provisions.

The Emergence of this Ruling in Later Times

The matter of the origin of the legislation of khums and most details are clear from a

Muslim jurisprudential aspect. Nevertheless, there are some points of obscurity attached to this legislation that require some explanation and clarification

The first point of obscurity ensues from the fact that some details of khums were not known in general to the Muslim nation and we cannot find any reference to or indication of such details from the first age of Islam up to the age of

p: ٧٨

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٤:٣٤٨, H. ٣ - -١

Imam al-Baqir and Imam al-Sadiq (‘a),⁽¹⁾ despite the fact that khums on earnings were existent since the first age of Islam and during the lifetime of the Holy Prophet (s). This fact may arouse some questions about gains on earnings that are subject to khums

The second point of obscurity ensues from the fact that this religious law seemed to have been nonexistent even in the milieus of the virtuous community although, firstly, such profits of earnings were existent and, secondly, there was a profound connection between the individuals of the virtuous community and the Holy Imams of (the Ahl al-Bayt (‘a

To explain the earlier point of obscurity, we may refer the reader to the previous chapter about the religious referential authority of the Ahl al-Bayt (‘a) where we have stated that the Holy Prophet (s) did not reveal all the religious laws of Islam before all Muslims, for tangible reasons appertaining to the Holy Prophet (s) personally and to the Muslim nation; rather, he (s) revealed these rulings and laws to special individuals, including Imam `Ali Amir al-Mu'minin (‘a) and some of his elite companions. He (s) referred the Muslim nations to the Ahl al-Bayt (‘a) if they, in the future, would desire to learn these laws—a fact that is corroborated by traditions authentically reported from the Holy Prophet (s), such as the famous hadith al-Thaqalayn (Tradition of the Two Weighty Things) and others, as well as verbal and practical confessions of the caliphs to this fact shown in their referrals to Imam `Ali (‘a) to solve enigmatic problems

p: ٧٩

Sayyid Abu'l-Qasim al-Khu'i, *Mustanad al-`Urwat al-Wuthqa*, Kitab al-Khums, pp. – –١ ١٩٩. However, the author made efforts to find any hint of such details from the traditions of the Holy Prophet (s) and found one mentioned in *Sahih al-Bukhari*. See .pp. ١٩٧

As a result, details of this religious law were undisclosed to the Muslim nation because of the political and cultural circumstances that deprived the Ahl al-Bayt (‘a) of their political position. Hence, khums was one of the matters firmly related to this issue, because the Ahl al-Bayt (‘a) were the one and only authority to decide about this [tax.](#)⁽¹⁾

As another justification, it may also be said that the Holy Prophet (s) did not demonstrate details of this religious law; rather, he delayed the question and [entrusted it to the Imams \(‘a\) to reveal it at the appropriate time when required.](#)⁽²⁾

In addition, the gains of earnings being subject to khums was not within the affairs that could be manipulated by the authorities because it became operative only after gaining profits in business and deducting annual provisions. Like the amount of zakat on gold, silver and business income, these conditions could not be controlled or defined by the religious authority. Therefore, the jurists of the other Muslim sects exclude these funds from being delivered to the ruler because they are considered ‘invisible funds’. ‘Visible funds’, such as cattle and yields, which could be estimated and assessed, had to be delivered to the ruler.⁽³⁾ [aniyyah, pp. ۱۱۵; al-Mawardi, al-Ahkam al-Sul](#)⁽⁴⁾

Moreover, profit on earnings during the age of the Holy Prophet (s) was a small amount and restricted to a certain number of people

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This detail is confirmed by the aforementioned discussion of the caliphs’ depriving – –۱ the Ahl al-Bayt (‘a) of their one-fifth share of the spoils of war, which is their right as .openly declared by the Holy Qur'an Sayyid Abu’l-Qasim al-Khu’i, Mustanad al-`Urwah al-Wuthqa, Kitab al-Khums, pp. – –۲ .۱۹۶

Abu-Ya`li al-Farra' the hanbalite scholar, al-Ahkam al-Sul – –۳ .aniyyah, pp. ۱۱۳ –۴

It can be seen that non-Shi`ite Muslim jurists maintain that it is obligatory to pay zakat on business investments, while Shi`ite jurists clearly maintain the opposite. This may stand in as evidence to conclude that according to Islamic legislation, khums is on the profit of earnings; however, khums might have been changed by non-Shi`ite jurists into zakat because of lack of scrutiny of the religious laws or because of the many attempts at modification and distortion to which Muslim society and Islam were exposed such that even evident issues of Islamic legislation became ambiguous, such as some rulings of zakat, hajj (pilgrimage) and others.⁽¹⁾

The Holy Imams of the Ahl al-Bayt (‘a), however, did not make efforts to publically elucidate this religious law because such efforts would certainly result in political conflicts, since elucidation of this religious law would grant the tyrannical ruling authorities more power and potency. The tyrannical authorities believed that khums should be possessed by the caliph, and in this case these funds would be transferred to the treasury of the caliphs most of whom would consider such funds to be their pure ownership.

As for the explanation of the second point of ambiguity, it can be explained by one of the following probabilities:

The Holy Imams of the Ahl al-Bayt (‘a) had not wanted to burden their Shi`ah, who (1) were few in number at that time, with more financial loads. Moreover, they did not consider the existence of an urgent need for such funds because the virtuous community had not yet spread over a large scale to have big expenses. As a result, the Holy Imams (‘a) allowed their followers to make disposition of

p: ٨١

Sayyid Abu'l-Qasim al-Khu'i, Mustanad al-'Urwah al-Wuthqa, Kitab al-Khums, pp. -- ١

.١٩٧-١٩٨

the funds because the funds were possessed by the position of Imamate and the Imams had the right to determine their disposition. They also allowed their Shi`ah to .make disposition of khums received from the funds of the other people

All this was based on the ruling that profit from earnings was subject to khums, as being originally enacted by Islamic legislation which the Holy Prophet (s) explained as a whole to the people and in detail to Imam `Ali (a), as indicated by the .unrestrictedness of the holy verse involved and the purport of some traditions

Some scholars, however, have argued that the question of profits on earnings that (r) are subject to khums was not clarified in the original Islamic legislation; rather, it was one of the issues left for the Holy Imams of the Ahl al-Bayt (a) to determine within the expansive authorities that the Holy Prophet (s) gave them in the field of enacting certain laws appertaining to the general affairs of the Muslim community within the [boundaries of financial issues.](#)⁽¹⁾

On the grounds of this opinion, we can explain the unfamiliarity of the Shi`ah, in general, that profit of earnings were subject to khums up to the age of Imam al-Baqir :and Imam al-Sadiq (a). This explanation is as follows

The Holy Imams (a) had not executed this ruling before the age of these two Imams (a) because there had been no need for this financial resource before that age.

However, when need for it surfaced, because of the growth and

p: ٨٢

Refer to Sayyid Abu'l-Qasim al-Khu'i, *Mustanad al-`Urwat al-Wuthqa*, Kitab al- - -١ .Khums, pp. ١٩٦; *Buhuth fi'l-Fiqh*, Kitab al-Khums ٢:٤٣

perfection of the virtuous community and the need for funds to fill the financial gap of meeting its needs and spending on the individuals of this community, this law was .carried out

Point

Khums on profits of earnings have continually been the most important financial resource in the economic system of the virtuous community. A large variety of public and private expenses of the virtuous community depends, in essence, on these funds, especially in the field of public affairs. Besides, there are other aspects which assign .an additional significance to khums in the general system of the virtuous community

To get a good idea of the complete portrait of the hypothetical and applied functions of khums in relation to the economic conditions of the virtuous community, we will .display a number of general aspects

Khums as a financial resource

Khums, along with properties for public and restricted use endowed as waqf, largely represent the main financial resources on which the general system of the virtuous community depended, especially after the doors were blocked to other financial resources, including zakat which was paid to the ruling authorities or to needy people directly, tributes which were seized by the ruling authorities, and other public funds .that found their way to the public treasury after being levied from the Muslim regions

As has been previously maintained, no community can build its social, political and cultural structure without the existence of funds to cover its expenses. As for the virtuous community which was built by the Ahl al-Bayt (‘a), the political and social circumstances did not allow any other financial resources on which this community could depend, like common contributions or investments, because such economic activities became more of a menace and, at times, an extra economic burden that the majority of the individuals of the virtuous community, who were generally poor, would .not be able to pay

Flexibility in Khums Taxation

Khums has always been owned by the Holy Imams of the Ahl al-Bayt (‘a), or was the right of Imamate and the leadership restricted to the Imams (‘a), and they had unrestrained authority to dispose these funds. The circle of expending these funds has widened, for it includes the rights of poor Sayyids and Hashemites for whom Almighty Allah determined as compensation for zakat and alms which are prohibited for their use. These rights have been granted to these Sayyids and Hashemites because the funds were originally possessed by the Holy Imams (‘a); therefore, the Imam (‘a) is responsible for meeting any deficiency in the expenses of the Sayyids and spending the remainder of these funds on public affairs. As a matter of fact, the logic of meeting the financial needs of Sayyids from khums is that they are clean and .pure funds and not excess or left over funds of people, as stated previously

The Imam (‘a), or the religious referential authority that represents him, are granted flexibility and opportunity to use these funds in various fields of public interest. The Holy Imams of the Ahl al-Bayt (‘a) confirmed this in the expenditure of khums to such a great degree that they

allowed their Shi`ah to dispose the khums funds, and even give them back to their owners when interest necessitated, as is in the aforesaid narration of Abu-Sayyar (Musmi` ibn ` Abd al-Malik.)

Expansive Financial Capacities

Because khums entails a high percentage of the totality of public wealth, it grants the the Imam (the custodian of this fund) vast financial capacity to serve Muslims and the sacred goals of the Islamic mission. Khums is levied from all essential funds that man may gain—in the words of the Holy Qur'an—minerals, earnings from diving, spoils of war and other income. Accordingly, khums is very much more important than alms and zakat because of this high percentage. The importance of khums in the profit of earnings increases when we recognize there was a general economic inclination among the Ahl al-Bayt's followers towards commerce and agriculture. Being a vital element in khums, there was much attention paid to commerce by the Ahl al-Bayt

Security against enemies

Being 'invisible funds', according to the jurisprudential classification of funds, the payment of khums on net earnings to the Holy Imams of the Ahl al-Bayt (a) does not draw the attention of their enemies; therefore, it is not considered a menace that threatens the security of the Holy Imams (a), unlike the payment of the 'visible funds', such as the zakat of cattle and yields, which were usually assessed and estimated by the ruling authorities

p: ۸۶

.Refer to al-hurr al-` Amili, Wasa'il al-Shi` ah ۶:۳۸۲, H. ۱۲ – –۱

Additionally, earnings subject to khums was not familiar among Muslims in general; therefore, the payment of this tax to the Holy Imams (‘a) did not arouse doubts about the movement or promulgation of the concept of Imamate in the milieus of their followers. As a result, their security was maintained and dangers stemming from the .process of payment and collection of these taxes avoided

Doctrinal and spiritual aspects

There are some doctrinal and spiritual aspects in the process of payment and collection of khums which increases the importance of the role this tax plays in the life of the virtuous community. To put this in plain words, khums is the right of the Ahl al-Bayt (‘a); therefore, paying it manifests a belief in their right and in the fact that their rights had been violated. Likewise, it expresses loyalty to them, which includes love, .affection, fulfillment of covenants and pledges made to them, and financial support

According to a tradition, khums is the right of leadership; hence, to pay it to the Ahl al-Bayt (‘a) denotes believing in their Imamate and leadership. A doctrinal aspect that exists in khums exclusively is that it is unlike zakat which is paid to the poor. Therefore, to pay khums to the Ahl al-Bayt (‘a) is also another form of showing preference to them over other groups in the society, elevating them far above people’s unused excess funds and confirming their exclusive right to receive the .khums funds

Organizational aspect

The payment of khums to the Ahl al-Bayt (‘a) represents an organizational aspect in the system of the virtuous community. It symbolizes the connection of its individuals to the leadership and the religious referential authority through financial participation in the administration of the

virtuous community and meeting public expenses made through the Imam (‘a) or the religious authority. Of course, such participation implies affiliation to and membership in the virtuous community. It is thus similar to the financial contributions of members of collective organizations and associations

Actual aspect

The Holy Imams of the Ahl al-Bayt (‘a) and the virtuous community historically demonstrate that khums was the most vital axis of all financial resources on which the virtuous community depended in administering its various affairs

We now refer to a set of important faculties, issues and projects that were financially run through the funds of khums

Religious seminaries and cultural schools in various countries: in such faculties and (١) schools, study is free-of-charge and instructors and teachers, in addition to researchers and investigators, usually receive nothing as remuneration for their efforts

.Expenses of foreign scholars, propagators, and instructive missionaries (٢)

Expenses of printing and publishing religious books, such as books of practical laws (٣) and verdicts, religious teachings, theses in fields of Muslim jurisprudence, fundamentals of jurisprudence (usul), and reporting the traditions (hadith), as well as other articles, magazines, and periodicals

Construction and administration of mosques, husayniyyahs, shrines of the Holy (٤) Imams (‘a) and their saintly descendants, religious schools and dormitories

therein, housing for married students of religious studies, public libraries, and all sorts
of religious establishments

Funds needed for managing religious associations of various activities founded for (Δ)
serving Islam

Funds needed for holding religious festivities and public ceremonies for (ϵ)
(commemorating the uprising and martyrdom of Imam al-husayn (‘a

Aid for unexpected events, such as earthquakes, floods, and other natural (ν)
disasters, as well as some public services, such as public baths, bridges and
overpasses, and public accommodations for pilgrims and the like

Meeting the financial needs of the poor, the destitute, and the needy who are in (Λ)
urgent need of financial help, whether they are Hashemites or descendants of the
Holy Prophet (s), in particular, who are entitled to something from the share of the
Sayyids, or the poor, the destitute, and the needy individuals of the virtuous
community. Of course, all uses of khums must be under the supervision and
permission of the supreme religious referential authority

From the above, we can perceive the great role that this financial duty has played in
the building of the virtuous community, especially khums from the profit of earnings

Point

Social solidarity, shown by undertaking individual responsibility towards financial issues related to the lives and livelihoods of Muslims, is one of the principles towards which Islam has called people. This is maintained by many traditions some of which .will be cited in this chapter

Through a valid chain of authority, Shaykh al-Kulayni, in his book of al-Kafi, has reported Imam al-Sadiq (‘a) as saying

المُشْلِمُ
 أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَخُونُهُ. وَيَحِقُّ
 عَلَى الْمُسْلِمِينَ الْإِجْتِهَادُ فِي التَّوَاصُلِ وَالتَّعَاقُدِ عَلَى التَّعَاطُفِ
 وَالمُؤَاسَاةِ لِأَهْلِ الْحَاجَةِ وَتَعَاطُفِ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى
 تَكُونُوا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ، رُحَمَاءَ بَيْنَكُمْ مُتَرَاحِمِينَ
 مُعْتَمِينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ
 الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Muslims are brothers of

each other. They neither wrong, nor disappoint, nor betray each other. The duties that are incumbent on Muslims towards each other include establishing communication, showing mutual sympathy, treating the needy as they treat themselves and empathizing with one another. If you abide by this, you will be as Almighty Allah has ordered you to be: compassionate and merciful

towards one another and regretful upon missing any opportunity to help your
brethren-in-faith, just like the conduct of the Ansar during the lifetime of

[\(the Messenger of Allah \(s\)\).](#)

p: ۹۰

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱:۵۴۲, H. ۲ - -۱

As far as the virtuous community is concerned, the Ahl al-Bayt (s) emphasized this as a serious responsibility to be undertaken by the wealthy individuals of the virtuous community towards their brethren-in-faith

:Traditions reported from the Ahl al-Bayt (a) emphasize two main areas

Public Alms (1)

Many texts and traditions, reported from the Ahl al-Bayt (a), demonstrate the significance of giving alms and the good results ensuing from them. However, the most important point manifested in this regard is that some traditions have confirmed that there is another public financial duty, in addition to zakat, imposed on Muslims. This duty has been mentioned in the following holy verse, which avers the obligation of paying an amount out of the funds of yields in the season of harvest before estimating the percentage of zakat. Accordingly, some scholars, such as Shaykh al-Tusi, issued a verdict deeming it obligatory to pay such an amount.⁽¹⁾

:The holy verse involved is the following

آتُوا حَقَّهُ يَوْمَ حَصَادِهِ

Pay the due of it on the

(day of its reaping. (6:141)

Through a valid chain of authority, Shaykh al-Kulayni, in his book of al-Kafi, has reported Zurarah, Muhammad ibn Muslim, and Abu-Basir as quoting Imam al-Baqir (a) to have said

p: 91

Shaykh al-Tusi, al-Khilaf ٢:٥. The same verdict was issued by al-Jawad al-Kazimi, – ١ – as is understood from his defense of Shaykh al-Tusi’s school of jurisprudence. Refer to al-Jawad al-Kazimi, Masalik al-Afham ila Ayat al-Ahkam ٢:٧٠.

(آتُوا حَقَّهُ يَوْمَ حَصَادِهِ) هَذَا مِنَ الصَّدَقَةِ. يُعْطَى الْمُسْلِمُونَ الْقَبْضَةَ

بَعْدَ الْقَبْضَةِ وَمِنَ الْجِدَادِ الْحَفْنَةَ بَعْدَ الْحَفْنَةِ حَتَّى

يَفْرَغَ.

The verse, “pay the due of it on the day of its reaping” (٤:١٤١), mentions a sort of alms.

Muslims give

one sheaf after another and from the fruit of date trees one handful after

(another until it pours out.)

Bearing the same purport, other narrations, interpreting the holy verse that reads, “Those, in whose wealth there is a fixed portion for him who begs and for him who is denied good” (٧٠:٢٤-٢٥) have confirmed that this portion is a financial duty, other than zakat, which is flexible. Its amount has been left for the owner of the property to give at a definite time but in any amount that he identifies

In this connection, Shaykh al-Kulayni, in his book of al-Kafi, has reported through a valid chain of authority that al-Qasim ibn `Abd al-Rahman al-Ansari said that he heard Imam al-Baqir (‘a) relating the following

One day, a man came to my father, `Ali ibn al-husayn (‘a), and asked him to identify the fixed portion mentioned in this holy verse, “Those in whose wealth there is a fixed (portion for him who begs and for him who is denied good. (٧٠:٢٤-٢٥)

:The Imam (‘a) said

الْحَقُّ الْمَعْلُومُ،

الشَّيْءُ يُخْرِجُهُ مِنْ مَالِهِ لَيْسَ مِنَ الزَّكَاةِ وَلَا مِنَ

الصَّدَقَةِ الْمَفْرُوضَتَيْنِ.

The fixed portion is a

.duty, other than zakat and alms, which one pays from one's funds

"?The man asked, "If it is neither zakat nor alms, what is it then

p: ۹۲

.Shaykh al-Kulayni, al-Kafi ۳:۵۶۵, H. ۲ – –۱

:The Imam (‘a) answered

هُوَ الشَّيْءُ

يُخْرِجُهُ الرَّجُلُ مِنْ مَالِهِ، إِنْ شَاءَ أَكْثَرَ وَإِنْ شَاءَ أَقَلَّ،

عَلَى قَدْرِ مَا يَمْلِكُ.

It is the portion that one

pays from one’s funds according to one’s property. One can pay much or

little, according to one’s will

”?The man asked, “What is that portion used for

:The Imam (‘a) answered

يَصِلُ بِهِ رَحِمًا، وَيُقَوِّي

بِهِ ضَعِيفًا، وَيَحْمِلُ بِهِ كَلًّا، أَوْ يَصِلُ بِهِ أَخًا لَهُ فِي اللَّهِ،

أَوْ لِنَائِبِهِ تَتُوبُهُ.

One may make firm

,relations with one’s relatives, financially strengthen a destitute person

,alleviate someone’s burden, improve relations with one’s brothers-in-faith

.or aid someone in misfortune

:Impressed by the Imam’s knowledge, the man quoted

“(١) ”(٦:١٢٤). (Allah knows best where He places His message.)

However, master jurists have not determined these two matters to be obligatory although authentically and validly reported traditions indicate the latter, (٢) assuming that there are other traditions contradicting these. As a result, these

financial duties must be thought of as recommended (according to the principles of Usul al-Fiqh). Additionally, there is a scholarly consensus on the non-obligation of paying such financial duties openly, i.e. under all circumstances. Excepted from this consensus is the verdict of Shaykh al-Tusi who, in one of his opinions, has decided

p: ٩٣

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:٢٩, H. ٤ -- ١

Refer to al-hurr al-`Amili, Wasa'il al-Shi`ah ٤:٢٧-٣٢, S. Financial Duties other than -- ٢
.zakat (bab al-huquq fi'l-mal siwa al-zakat

.the payment of the earlier financial duty as obligatory

From the previous discussion, we may conclude that such inconsistency in the traditions reported from the Ahl al-Bayt (‘a) on this topic should be taken to mean one of the following two probabilities

Such sorts of payments are strongly recommended (mustahabb), because they (۱) achieve social solidarity to an extent that corresponds with the circumstances surrounding each individual of the Muslim community

Such payments are provisionally obligatory; i.e. obligatory under certain (۲) circumstances and conditions. The Holy Imams of the Ahl al-Bayt (‘a) deemed these payments obligatory out of their understanding of the nature of the social obligations of that age, which would have been inescapably observed by the individuals of that community. Having not been decided as obligatory in the original Islamic legislation, this duty was, therefore, deemed obligatory by the religious referential authorities within the general responsibilities that they had to undertake towards the Muslim community and interests that contributed to social solidarity with the poor. (۱)

No matter which probability is closer to the fact, the Holy Imams of the Ahl al-Bayt (‘a), having worked towards building the virtuous community, took much interest in the issue of social solidarity, seeing it as one of the foundations of attaining an ideal economic condition

p: ۹۴

This notion can be treated as a religious principle on the strength of which the – –۱
.Muslim government imposes taxes according to its understanding of public interests

The Holy Imams of the Ahl al-Bayt (‘a) laid much emphasis on the existence and observation of a set of rights and duties that a faithful believer must undertake towards his brethren-in-faith; i.e. the members of the virtuous community. Among these duties are aiding others financially to cover their needs and meet their requirements.

This emphasis has been taught in a number of ways

First: The Holy Imams (‘a) confirmed that the observation of these rights is one of the actual and real obligations that must be carried out by faithful people, just like other religious duties and responsibilities.

According to a validly reported tradition, Shaykh al-Kulayni, in his book of al-Kafi, has reported Suma`ah to have said

I asked Imam al-Sadiq (‘a), “If some people are wealthy, but their brethren-in-faith are too needy to be satisfied with zakat funds, are the wealthy people permitted to fill themselves in difficult times while their brethren-in-faith are hungry?”

Besides the tradition already cited on p. ۹۲, as reported by Shaykh al-Kulayni in his book of al-Kafi from Furat ibn Ahnaf, Imam al-Sadiq (‘a) said

أَيُّمَا مُؤْمِنٍ مَنَعَ مُؤْمِنًا

شَيْئًا مِمَّا يَحْتَاجُ إِلَيْهِ وَهُوَ يَقْدِرُ عَلَيْهِ مِنْ عِنْدِهِ أَوْ

مِنْ عِنْدِ غَيْرِهِ، أَقَامَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُسَوِّدًا

وَجْهَهُ، مُزْرَقَةً عَيْنَاهُ، مَغْلُولَةً يَدَاهُ إِلَى عُنُقِهِ، فَيَقَالُ:

هَذَا الْخَائِنُ الَّذِي خَانَ اللَّهَ وَرَسُولَهُ. ثُمَّ يُؤْمَرُ بِهِ إِلَى

النَّارِ.

(If any believer (mu'min

refrains from meeting the needs of another believer while he can do so or he can mediate with another person who can do it, Almighty Allah will resurrect him black-faced, downcast-eyed, and having his hands attached to his neck. Then, he will be introduced as a traitor who has betrayed Almighty Allah and [\(His Messenger and will be led to the Hellfire by a divine command.\)](#)

p: ٩٥

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٩٩, H. ١ - -١

Thus, this financial duty is a restricted obligation upon wealthy individuals under circumstances of harsh destitution. It becomes obligatory when a government or the Muslim society fails to assure the livings of deprived destitute people.

Second: The Holy Imams (a) explained that this duty was obligatory on individuals; however, it was still regarded as one of the duties that is difficult to impose generally and all-inclusively because people may abandon their faith or individuals of the virtuous community may shun carrying it out. This means that this duty is one of the private obligations that must be carried out in general for the purpose of solidifying the organizational structure of the virtuous community, strengthening the general relations among its individuals and promoting feelings of responsibility towards this duty even if it is treated as recommended. However, it becomes obligatory under certain conditions of harsh destitution.

Mufazzal ibn Yazid has reported Imam al-Sadiq (a) as saying

أَنْظُرُ مَا أَصَبْتَ فَعُدَّ بِهِ

عَلَى إِخْوَانِكَ، فَإِنَّ اللَّهَ يَقُولُ: (إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ) قَالَ رَسُولُ اللَّهِ،

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ثَلَاثَةٌ لَا تُطْبِقُهَا هَذِهِ الْأُمَّةُ:

الْمُوَأَسَاءَةُ لِلْأَخِ فِي مَالِهِ، وَإِنْصَافُ النَّاسِ مِنْ نَفْسِهِ،

وَذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ. وَلَيْسَ هُوَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ

لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، فَقَطُّ؛ وَلَكِنْ إِذَا

وَرَدَ عَلَى مَا يُحْرَمُ، خَافَ اللَّهُ.

Whatever you gain (from

the money of the ruler), you may donate it to your brethren-in-faith, for

(Almighty Allah says, “Surely, good deeds take away evil deeds.” (11:114)

Allah’s Messenger (s) has said, “Three acts of conduct cannot be neglected by

the individuals of this nation: (١) Halving one's funds with
(٢) brethren-in-faith, (٣) treating people justly in personal issues, and (٤)
remembering Almighty Allah under all circumstances. To remember Almighty
Allah does not mean just to utter such statements of praise for Him like 'Glory
be to Allah', 'praise be to Allah', 'there is no god save Allah', and 'Allah
is the All-great'; rather, it means to fear Him before committing a forbidden

[\(act.1\)](#)

p: ٩٦

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٨:٤١٥, H. ٤ -- ١

Third: The Holy Imams (‘a) confirmed that such duties symbolized a morally perfect character without which one fell short of the required qualification of a true faithful believer, which is the main purpose behind the building of a virtuous community

:Aban ibn Taghlib has reported the following

While I was performing the ritual circumambulation (Tawaff) in the company of Imam al-Sadiq (‘a), one of our fellows, who had previously asked me to accompany him on a mission, appeared before me. As he signaled to me, Imam al-Sadiq (‘a) saw us, “O .(Aban, are you the one intended by that man?” asked the Imam (‘a

.Yes, I am,” I answered“

.(Is he of the same faith as you?” wondered the Imam (‘a“

.Yes, he is,” I answered“

”.Then,” the Imam (‘a) instructed, “Go with him and break your circumambulation“

.Should I do so even if the circumambulation is obligatory?” I asked“

.Yes, you should,” he (‘a) answered“

So, I went with that man. When I returned, I visited the Imam (‘a) and asked him
.about the duties towards brethren-in-faith

.(Leave the matter. Do not ask me about them,” said the Imam (‘a“

Nevertheless, I repeated the same question insistently until the Imam (‘a) answered
me, saying, “O Aban, (the duty towards one’s brother-in-faith is that) you give him half
”.of your wealth

As he looked at me and noticed my surprise, the Imam (‘a) said, “O Aban, you should
have known that Almighty Allah has mentioned (with praise) those who give others
”?preference over themselves

.Yes, I knew that,” I answered“

:The Imam (‘a) said

إِذَا قَاسَمْتَهُ لَمْ

تُؤْتِرُهُ، إِنَّمَا تُؤْتِرُهُ إِذَا أَنْتَ أُعْطِيتَهُ مِنَ النُّصْفِ

الْآخِرِ.

If“

you give your brother-in-faith half of what you have, you have not yet given
,him preference over yourself. Only when you give him from the other half

[\(1\)](#).”(have you given him preference.”)

:Imam `Ali Amir al-Mu'minin (‘a) is reported to have said

سِتُّ خِصَالٍ مَنْ كُنَّ فِيهِ

كَانَ بَيْنَ يَدَيِ اللَّهِ وَعَنْ يَمِينِهِ: إِنَّ اللَّهَ يُحِبُّ الْمَرْءَ
الْمُسْلِمَ الَّذِي يُحِبُّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ، وَيَكْرَهُ لَهُ
مَا يَكْرَهُ لِنَفْسِهِ، وَيُنَاصِحُهُ الْوَلَايَةَ، وَيَعْرِفُ فَضْلِي،
وَيَطَأُ عَقْبِي، وَيَنْظُرُ عَاقِبَتِي.

Whoever enjoys the following

:six features will be before and on the right hand side of Almighty Allah

Almighty Allah surely loves the Muslim individual who (١) loves for his
brother-in-faith all that which he loves for himself, (٢) hates for him
whatever he hates for himself, (٣) acts towards him sincerely on account of
bonds of faith, (٤) recognizes my leadership, (٥) patterns himself after my
[example](#), and (٦) accepts the government of my progeny. [٢](#)

p: ٩٨

١- Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٤٧-٥٤٨, H. ١٦ - -١

٢- Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٤٩, H. ٢٣ - -٢

Master jurists are not known for having determined that this sort of spending is obligatory although there are a good number of traditions and reported texts indicating this obligation. Thus, they have specified this matter to be emphatically recommended (istihbab mu'akkad).⁽¹⁾ The reason for this may be to achieve the principle of social solidarity, or that this duty is an executive, local (i.e. temporary) procedure taken by the Ahl al-Bayt (‘a) to put this originally obligatory principle into practice by leaving its application to the religious referential authority

p: ۹۹

Al-hurr al-`Amili seems to have decided these sorts of almsgiving as obligatory. – –
This idea is derived from the titles that he uses for the sections containing traditions involved in this topic. For instance, he uses the title bab tahrim man` al-mu'min shay'an min `indihi aw min `indi ghayrihi `inda zaruratihi (Chapter on prohibition against depriving a faithful believer of anything from himself or from others when necessary) and also bab tahrim tark ma` unat al-mu'min `inda zaruratihi (Chapter on prohibition of forsaking necessary aid to faithful believers). Likewise, Martyr al-Sadr, in his book of iqtisaduna (Our Economy), seems to believe in the obligation of the first duty, yet with the aforementioned stipulation. Finally, Almighty Allah knows best

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p: 100

Chapter Three: Economic Activity

Point

Encouraging Economic Activity .1

General Trend of Economic Activity .۲

Direction of Economic Activity .۳

p: ۱۰۱

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p: 1.2

The general economic activity of the virtuous community, as well as its financial capacity and public income, is looked upon as one of the most important issues on which the fiscal power of the virtuous community—plus its capability of movement and protection against dangers and perils and steadfastness against difficulties and pressures—depends. Without taking this issue into consideration, no community can
.attain perfection or survive the vicissitudes of time

We have previously referred to the fact that Islam has paid much attention to the economic aspect. For instance, the great financial potential of Lady Khadijah al-Kubra (‘a) played an extremely vital role in helping Muslims withstand ordeals and resist the financial siege which was imposed upon them at the beginning of the promulgation of
.Islam

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p: 1.4

While establishing the economic aspect, the Ahl al-Bayt (‘a) instituted a general principle for their followers, educated them about it and implanted it in their social culture. This general principle was the principle of work and exertion of all possible efforts to earn a livelihood. The Ahl al-Bayt (‘a) disallowed reliance on others to meet one’s financial needs, considering work to this end to be among the obligatory sacred deeds that draw one nearer to Almighty Allah

In an authentic tradition, Shaykh al-Kulayni reported `Umar ibn Yazid to have said to Imam al-Sadiq (‘a), “A man decides to stay at home and he offers prayers, fasts and performs devotional acts, believing that his sustenance will inevitably find its way to him. What is your opinion about such an act

:The Imam (‘a) commented

هَذَا أَحَدُ الثَّلَاثَةِ

الَّذِينَ لَا يُسْتَجَابُ لَهُمْ.

This man is among one of the

[\(1\)](#) three categories of people whose prayers are never responded to.

According to another authentic tradition that is reported from `Umar ibn Yazid, Imam al-Sadiq (‘a) said

p: ١٠٥

أَرَأَيْتَ لَوْ أَنَّ

رَجُلًا دَخَلَ بَيْتَهُ وَأَغْلَقَ بَابَهُ، أَكَانَ يَشْقُطُ عَلَيْهِ شَيْءٌ

مِنَ السَّمَاءِ؟

If a

man were to enter his house and lock its door, would anything fall on him

[\(1\) from the heavens?](#)

Ayyub, the brother of Adim ibn Bayya` al-Harawi, is reported to have said that he and some others were sitting in the presence of Imam al-Sadiq (‘a) when al-`Ala' ibn Kamil came and sat in front of the Imam (‘a) and asked, “Pray to Almighty Allah to provide me with easy sustenance”.

The Imam (‘a) answered

لَا أَدْعُو لَكَ! أُطَلِّبُ كَمَا

أَمَرَكَ اللَّهُ عَزَّ وَجَلَّ.

No, I will not. You must

[\(2\) seek sustenance as Almighty Allah has ordered you to do.](#)

This struggle to seek sustenance has been elevated to such a degree that it has attained the rank of jihad or even higher

In an authentic tradition, al-halabi has reported Imam al-Sadiq (‘a) as saying

الْكَادُّ عَلَى عِيَالِهِ

كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

He who works to provide

his dependents with sustenance is like a mujahid who fights for the

[\(sake of Almighty Allah.\)](#)

According to another authentic tradition, Zakariyya ibn Adam has reported Imam al-Riza (‘a) as saying

p: ١٠٤

.Shaykh al-Kulayni, al-Kafi ٥:٧٧, H. ٢ – ١

.Shaykh al-Kulayni, al-Kafi ٥:٧٨, H. ٣ – ٢

Shaykh al-Kulayni, al-Kafi ٥:٨٨, H. ١. This section and the following ones bear – ٣
.positive traditions that demonstrate this concept

الَّذِي يَطْلُبُ مِنْ فَضْلِ

اللَّهِ، عَزَّ وَجَلَّ، مَا يَكْفِي بِهِ عِيَالَهُ أَكْبَرُ أَجْرًا مِنْ

الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، عَزَّ وَجَلَّ.

He who seeks the grace of

Almighty Allah to provide enough sustenance for his dependents will have a

[greater reward than fighting for the sake of Almighty Allah.](#)

:Muhammad ibn Marwan has reported Imam al-Sadiq (‘a) as saying

إِنَّ فِي حِكْمِهِ آلِ دَاوُدَ: يَتَّبِعِي

لِلْمُسْلِمِ الْعَاقِلِ أَنْ لَا يُرَى ظَاعِنًا إِلَّا فِي ثَلَاثٍ: مَرَمَهُ

لِمَعَاشٍ، أَوْ تَزْوُودٍ لِمَعَادٍ، أَوْ لِدِّهِ فِي غَيْرِ ذَاتِ مُحَرَّمٍ.

وَيَتَّبِعِي لِلْمُسْلِمِ الْعَاقِلِ أَنْ يَكُونَ لَهُ سَاعَةٌ يُفْضِي بِهَا إِلَى

عَمَلِهِ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ، وَسَاعَةٌ يُلَاقِي إِخْوَانَهُ

الَّذِينَ يُفَاوِضُهُمْ وَيُفَاوِضُونَهُ فِي أَمْرِ آخِرَتِهِ، وَسَاعَةٌ يُخْلِى

بَيْنَ نَفْسِهِ وَلذَاتِهَا فِي غَيْرِ مُحَرَّمٍ، فَإِنَّهَا عَوْنٌ عَلَى تِلْكَ

السَّاعَتَيْنِ.

The following statement is

written in the book of wisdom of (Prophet) David’s household: A Muslim of

sane mind must not be seen busy except in three pursuits: improving his

livelihood, supplying himself with provisions for the life to come, and

seeking lawful pleasures. A rational Muslim is also required to dedicate an

hour to acts directed to Almighty Allah, another hour to meeting his brethren-in-faith to discuss the affairs of the Hereafter, and a third hour to gain lawful pleasures. The third hour helps him do the work of the first

[\(two hours properly.\)](#)

The Ahl al-Bayt (‘a) provided excellent practical examples in order to emphasize the importance of work and clarified this principle empirically so that their followers would follow their examples

p: ١٠٧

.Shaykh al-Kulayni, al-Kafi ٥:٨٨, H. ٢ – –١

.Shaykh al-Kulayni, al-Kafi ٥:٨٧, H. ١ – –٢

According to an authentic tradition, `Abd al-Rahman ibn al-hajjaj has reported Imam al-Sadiq (‘a) as recounting the following

Muhammad ibn al-Munkadir used to say: I never thought that `Ali ibn al-husayn (‘a) would leave a successor as excellent as himself until I saw his son, Muhammad (‘a). I wanted to give him a lesson, but he gave me one. On a hot day, I went to al-Madinah where I saw Imam al-Baqir (‘a). I said to myself, “A great man of Quraysh working at this hour of day in search of the material world! I will certainly give him some advice.” I approached and gave a salutation. Still catching his breath, he returned my greeting. Sweat was pouring from his head and face because of the heat. I said, “May Allah help you! A great man of Quraysh is seeking worldly provisions at this time of the day! What will happen if death overtakes you in this situation?” He said, “If death overtakes me in this situation, I will be in a state of obedience to Almighty Allah. I am afraid of death only when I am committing a sin!” I said, “May Allah bless you! You are [thoroughly right. I intended to give you advice but you gave it to me!](#)”[\(1\)](#)

:Muhammad ibn `Adhafir has reported his father as saying

Imam al-Sadiq (‘a) gave my father one thousand and seven hundred dinars asking him to use it in business. The Imam (‘a) then said

p: ١٠٨

Shaykh al-Kulayni, al-Kafi: ٥:٧٣-٧٤, h ١. Muhammad ibn al-Munkadir was one of the – –١ superior master and most trustworthy scholars of Sunnis. He died in AH ١٣٠ or ١٣١. This section of the previous reference book comprises many narrations about the Ahl al-Bayt’s acting as examples to be followed

أَمَّا إِنَّهُ لَيْسَ لِي رَغْبَةٌ

فِي رِبْحِهَا، وَإِنْ كَانَ الرَّيْحُ مَرْغُوبًا فِيهِ، وَلَكِنِّي أَحْبَبْتُ

أَنْ يَرَانِي اللَّهُ، جَلَّ وَعَزَّ، مُتَعَرِّضًا لِفَوَائِدِهِ.

Verily, I do not have the

desire to gain profits from this business even though profit is something
.desired; rather, I just want Almighty Allah to see me seeking His interests

My father made a one hundred dinar profit from the business he undertook. The Imam (a), having been informed of this, rejoiced and had my father add the profit to the capital. When my father died and the investment was still with him, Imam al-Sadiq (a) summoned me and wrote down, “May Allah grant wellbeing to you and us! I have given Abu-Muhammad one thousand seven hundred dinars to use them in business.

”So, please hand this amount over to `Umar ibn Yazid

When I searched in my father’s register, I found the following written therein: “Abu-Musa has one thousand and seven hundred dinars invested with me, and I made a profit of one hundred dinars for him. `Abdullah ibn Sinan and `Umar ibn Yazid have

[\(full acquaintance with the matter.”](#)

p: ١٠٩

.Shaykh al-Kulayni, al-Kafi ٥:٧٦, H. ١٢ – –١

The Holy Imams of the Ahl al-Bayt (‘a) founded a set of principles to be the general trend in the economic activities of their followers. The first principle was to seek sustenance without indolence by exerting all possible effort to provide for oneself through work.

Shaykh al-Kulayni has reported, through a valid chain of authority, that Sadir asked Imam al-Sadiq (‘a), “What is a man required to do to seek sustenance

:The Imam (‘a) answered

إِذَا فَتَحْتَ بَابَكَ وَبَسَطْتَ

بِسَاطِكَ فَقَدْ قَضَيْتَ مَا عَلَيْكَ.

If you open the door [of

your store] and stretch your rug [on which you exhibit your goods], you will

[\(1\)](#) have done perfectly what you are required to do.

Al-Tayyar is reported to have said that Imam al-Baqir (‘a) asked him, “What is your current profession or what kind of job are you currently doing

”.He answered, “I have no job

:The Imam (‘a) instructed

فَخُذْ يَتِيًّا

وَإِكْنُسْ فَنَاءَهُ وَرُشَّهُ وَابْسُطْ فِيهِ بَسَاطًا، فَإِذَا فَعَلْتَ

ذَلِكَ فَقَدْ قَضَيْتَ مَا وَجَبَ عَلَيْكَ.

Betake“

yourself a store, sweep the confines, and stretch a rug therein. If you do

”so, you will have done perfectly what you are obligated to do

The reporter said, “When I carried out the Imam’s instruction, I was given ample

[\(sustenance.” \(1\)](#)

:Ibn al-Qaddah has reported Imam al-Sadiq (‘a) as saying

عَدُوُّ الْعَمَلِ الْكَسَلُ.

Laziness is the enemy of

[\(work.” \(2\)](#)

:Imam Musa al-Kazim (‘a) is reported to have said

قَالَ أَبِي، عَلَيْهِ السَّلَامُ،

لِبَعْضِ وَلَدِهِ: إِيَّاكَ وَالْكَسَلَ وَالضَّجَرَ، فَإِنَّهُمَا

يَمْنَعَانِكَ مِنْ حَظِّكَ مِنَ الدُّنْيَا وَالْآخِرَةِ.

My father said to one of

his sons, “Beware of laziness and tedium, for they deprive you of your share

[\(of this world and the Hereafter.” \(3\)](#)

The second principle was commitment to seeking only legal sustenance. Almighty Allah, ordered man to seek of His sustenance and guaranteed it to him—provided it

.was sought through lawful means

:He, the Almighty, has thus said

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

.In heaven is your sustenance, and (also) that which you are promised

(٥١:٢٢)

Complying with this divine instruction, the Holy Imams of the Ahl al-Bayt (‘a) asserted that, while seeking sustenance, it is

p: ١١١

.Shaykh al-Kulayni, al-Kafi ٥:٧٩, H. ٢ – ١

.Shaykh al-Kulayni, al-Kafi ٥:٨٥, H. ١ – ٢

.Shaykh al-Kulayni, al-Kafi ٥:٨٥, H. ٢ – ٣

necessary to maintain balance between obligation and what Almighty Allah has determined for each individual. As a result, man is required to seek sustenance and, at the same time, be committed to the regulations and general rules determined by Islam, avoiding squandering or violations of these regulations

Abu-hamzah al-Thumali has reported on the authority of Imam al-Baqir (a) that the Holy Prophet (s) said in his famous sermon at the Farewell Pilgrimage

أَلَا إِنَّ الرُّوحَ الأَمِينَ نَفَثَ فِي رَوْعِي أَنَّهُ
لَا تَمُوتُ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا، فَاتَّقُوا اللهَ عَزَّ وَجَلَّ
وَأَجْمِلُوا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمْ إِسْتِبْطَاءُ شَيْءٍ مِنَ الرِّزْقِ
أَنْ تَطْلُبُوهُ بِشَيْءٍ مِنْ مَعْصِيَةِ اللهِ، فَإِنَّ اللهَ تَبَارَكَ وَتَعَالَى
قَسَمَ الأَرْزَاقَ بَيْنَ خَلْقِهِ حَلَالاً وَلَمْ يُفَسِّمْهَا حَرَاماً. فَمَنْ
إِتَّقَى اللهَ عَزَّ وَجَلَّ وَصَبَرَ أَتَاهُ اللهُ بِرِزْقِهِ مِنْ حِلٍّ، وَمَنْ
هَتَكَ حِجَابَ السُّرِّ وَعَجَّلَ فَأَخَذَهُ مِنْ غَيْرِ حِلِّهِ قُصَّ بِهِ مِنْ
رِزْقِهِ الحَلَالِ وَحُوسِبَ عَلَيْهِ يَوْمَ القِيَامَةِ.

Verily, the Trustworthy

Spirit (the Angel Gabriel) inspired in me that no single soul will die before fully receiving its sustenance. So, (you must) fear Almighty Allah and seek sustenance. Do not make the delay in an amount of your sustenance incite you to seek it through an act of disobedience to Almighty Allah, for He, the Blessed and Exalted, has divided lawful sustenance, never unlawful sustenance, among His creatures. Therefore, whoever fears Almighty Allah and

waits patiently, Almighty Allah will give him his lawful sustenance, but whoever ravages the curtain of protection and rushes to take his sustenance ,unlawfully

Almighty Allah will reduce it from his lawful sustenance and leave him to compensate [\(for it on the Day of Resurrection.\)](#)

p: ۱۱۲

.Shaykh al-Kulayni, al-Kafi ۵:۸۰, H. ۱ – ۱

Ibrahim ibn Abi'l-Ballad has reported on the authority of his father that Imam al-Baqir
:(a) said

لَيْسَ مِنْ نَفْسٍ إِلَّا وَقَدْ
فَرَضَ اللَّهُ، عَزَّ وَجَلَّ، لَهَا رِزْقَهَا حَلَالًا يَأْتِيهَا فِي
عَافِيَةٍ، وَعَرَضَ لَهَا بِالْحَرَامِ مِنْ وَجْهِ آخَرَ. فَإِنْ هِيَ
تَنَاوَلَتْ شَيْئًا مِنَ الْحَرَامِ قَاصَّهَا بِهِ مِنَ الْحَلَالِ الَّذِي
فَرَضَ لَهَا، وَعِنْدَ اللَّهِ سِوَاهُمَا فَضْلٌ كَثِيرٌ، وَهُوَ قَوْلُ اللَّهِ
عَزَّ وَجَلَّ: {□ □ □ □}

There is no single soul

but that Almighty Allah has decided for it its sustenance to be gained in a lawful and wholesome way, but He has also determined the same sustenance if gained unlawfully; therefore, if a soul takes any of its sustenance in an unlawful manner, Almighty Allah will reduce it from its lawfully-earned sustenance which He has determined. With Almighty Allah, however, there is much more grace than sustenance that is gained either lawfully or unlawfully, to which

[\(1\)](#) (He has referred, saying, “Ask Allah of His grace.” (4:32).)

The third principle was to take considerable interest in preserving one’s funds and maintaining equilibrium in spending in order to avoid both squandering and parsimoniousness

:Almighty Allah has said in the Holy Qur'an

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Those who, when they spend, are not extravagant and not niggardly, but

(hold a just balance between those extremes. (٢٥:٦٧

The Ahl al-Bayt (‘a) also instructed that one’s funds must be cared for and managed personally, especially when such funds are considerable

p: ١١٣

.Shaykh al-Kulayni, al-Kafi ٥:٨٠, H. ٢ – ١

:Tha‘labah and other narrators have reported that Imam al-Sadiq (‘a) said

إِصْلَاحَ الْمَالِ مِنْ

الإِيْمَانِ.

Proper management of funds

[\(1\)](#) is part of faith.

Dawud ibn Sarhan has reported that he once saw Imam al-Sadiq (‘a) weighing dates with his own hands. He thus said to him, “May Allah accept me as ransom for you! You could have ordered one of your sons or servants to save you from this deed

:The Imam (‘a) answered

يَا دَاوُدُ، إِنَّهُ لَا يُصْلِحُ

الْمَرْءَ الْمُسْلِمَ إِلَّا ثَلَاثَةً: التَّفَقُّهُ فِي الدِّينِ،

وَالصَّبْرُ عَلَى النَّائِبَةِ، وَحُسْنُ التَّقْدِيرِ فِي الْمَعِيشَةِ.

O Dawud, three matters can

(lead a Muslim to uprightness: (1) mastery in religious knowledge, (2)

[\(3\)](#) steadfastness against misfortune, and [\(3\)](#) good management of livelihood.

:Yunus has reported that Imam al-Sadiq (‘a) instructed him saying

بِأَشْرِكِبَارِ أُمُورِكَ

بِنَفْسِكَ، وَكُلِّ مَا شَفَّ إِلَى غَيْرِكَ... ضَرْبَ أَشْرِيهِ الْعَقَارِ

وَمَا أَشْبَهَهَا.

Manage your major affairs in person, and employ others to manage minor

dealings...major affairs include purchasing real estate and matters of a similar

The fourth principle is commitment to a policy of economization, which includes saving one's annual provisions, according to the religious law of Islam, so as to

p: ۱۱۴

.Shaykh al-Kulayni, al-Kafi ۵:۸۷, H. ۳ – ۱

.Shaykh al-Kulayni, al-Kafi ۵:۸۷, H. ۴ – ۲

.Shaykh al-Kulayni, al-Kafi ۵:۹۰-۹۱, H. ۱ – ۳

.eliminate neediness and avoid requiring aid from others

:Al-hasan ibn al-Jahm has reported that he heard Imam al-Riza (‘a) saying

إِنَّ الْإِنْسَانَ إِذَا أَدْحَلَ

طَعَامَ سَنَّتِهِ خَفَّ ظَهْرُهُ وَاسْتَرَاخَ. وَكَانَ أَبُو جَعْفَرٍ وَأَبُو

عَبْدِ اللَّهِ، عَلَيْهِمَا السَّلَامُ، لَا يَشْتَرِيَانِ عُقْدَةً حَتَّى

يُحْرِزَا طَعَامَ سَنَّتَيْهِمَا.

If one saves the

.provisions of a year, one’s burdens will be light and one will rest

Abu-Ja`far (al-Baqir) (‘a) and Abu-`Abdullah (al-Sadiq) (‘a) did not purchase

even a knot before they would have already saved provisions for that whole

[\(1\) year.](#)

Ibn Bukayr has reported on the authority of Imam al-Riza (‘a) that the Holy Prophet

:(s) said

إِنَّ النَّفْسَ إِذَا أَحْرَزَتْ

قُوَّتَهَا اسْتَقَرَّتْ.

Verily, after a person saves

[\(2\) his \(annual\) provisions, he will certainly be stable.](#)

The fifth principle was autonomy in business such that the investments and profit of one’s business would be one’s own concern rather than dealing with partners

:Al-Mufazzal ibn `Umar has reported that he heard Imam al-Sadiq (‘a) saying

أَجْرَ نَفْسِهِ فَقَدْ حَظَرَ عَلَى نَفْسِهِ الرِّزْقَ. وَكَيْفَ لَا

يَحْظُرُهُ وَمَا أَصَابَ فِيهِ فَهُوَ لِرَبِّهِ الَّذِي آجَرَهُ؟

Whoever becomes an employee of another has in fact banned

[\(sustenance on himself. \(3\)](#)

[\(This is because whatever he gains goes to his employer. \(4\)](#)

p: ١١٥

.Shaykh al-Kulayni, al-Kafi ٥:٨٩, H. ١ -- ١

.Shaykh al-Kulayni, al-Kafi ٥:٨٩, H. ٢ -- ٢

.Shaykh al-Kulayni, al-Kafi ٥:٩٠, H. ٣ -- ٣

.Shaykh al-Kulayni, al-Kafi ٥:٩٠, H. ١ -- ٤

Ammar al-Sabati has reported that he once said to Imam al-Sadiq (‘a), “Men who are
employed in business give whatever they earn to their employers

:The Imam (‘a) commented

لَا يُؤَاجِرُ نَفْسَهُ، وَلَكِنْ

يَسْتَرْزُقُ اللَّهُ عَزَّ وَجَلَّ وَيَتَّجِرُ، فَإِنْ آجَرَ نَفْسَهُ حَظَرَ

عَلَى نَفْسِهِ الرَّزْقَ.

They must not accept to be

used as employees; rather, they should seek Almighty Allah’s sustenance and
work in business for themselves. If they accept to be used as employees, then
(they will have banned sustenance on themselves.)

The sixth principle was to distribute funds in a number of economic occupations and
.not invest everything in one area

According to a valid tradition, Mu` ammar ibn Khallad has reported that he heard
:Imam al-Riza (‘a) recounting the following

A man came to Ja`far al-Sadiq (‘a) to try to give him advice. “O Abu-`Abdullah,” said
the man, “Why have you separated the funds in scattered sectors. If they were all put
in one occupation, it would be easier to supervise and provide greater benefit

:The Imam (‘a) answered

إِتَّخَذْتُهَا مُتَفَرِّقَةً،

فَإِنْ أَصَابَ هَذَا الْمَالُ شَيْءٌ سَلِمَ هَذَا الْمَالُ، وَالصُّرَّةُ

تَجْمَعُ بِهَذَا كُلِّهِ.

I have distributed them among

.various sectors so that if one sector loses, the other funds will be saved

(At any rate, the total is the composite of all these funds.)

p: ۱۱۶

.Shaykh al-Kulayni, al-Kafi ۵:۹۰, H. ۳ -- ۱

.Shaykh al-Kulayni, al-Kafi ۵:۹۱, H. ۱ -- ۲

The seventh principle was avoidance of saving, storing, or transferring all of one's funds into currency, gold, or silver. One should conduct business with one's funds or transfer them into real estate, farms, or commercial enterprises

:Zurarah has reported that he heard Imam al-Sadiq (‘a) say

مَا يُخَلَّفُ الرَّجُلُ شَيْئًا

أَشَدَّ عَلَيْهِ مِنَ الْمَالِ الصَّامِتِ ... يَجْعَلُهُ فِي الْحَائِطِ،

يَعْنِي فِي الْبُشْتَانِ أَوْ الدَّارِ.

No legacy is worse than

money that lays stagnant...money must be transferred into estates; i.e. farms

[\(or houses.\)](#)

Through these principles, we get an idea about the general economic activities that the Ahl al-Bayt (‘a) determined for their followers

p: ١١٧

.Shaykh al-Kulayni, al-Kafi ٥:٩١, H. ٢ – ١

Point

The Ahl al-Bayt (‘a) did not stop at principles; rather, they directed the economic activities of the virtuous community after examining the social, political and economic circumstances under which the Muslim community in general and the virtuous community in particular lived

Common Activities

A general view of professions that produced greater benefit pointed out the following fields of economic activity

Agriculture: cultivating lands of the ruling regime (i.e. annexed lands), cultivating (١) derelict lands, entering into a farm-sharing contract (muzara`ah), or irrigating lands by digging wells and canals

Animal Husbandry: shepherding, providing fodder and in-house breeding (٢)

Trade: facilitating processes of exchanging money for goods, distribution of goods (٣) internally and externally through transport of goods to various regions and countries (i.e. import and export

Manual labor: weaving, saddle making, blacksmithing, construction, etc (٤)

Extracting natural resources: mining, diving, hunting and fishing (٥)

Professions and crafts: tailoring, goldsmithery (٦)

.tanning, preparation of medications, and similar professions and services

Clerical jobs: clerks, constabulary, jobs in the military forces, tax collection, (v)
.employment, governorship and the like

Cultural, educational, and the arts: teaching, writing, oration, poetry, novel writing, (A)
.drawing, sculpture, ornamentation, calligraphy, etc

Complete avoidance of religiously forbidden professions: sorcery, witchcraft, black (A)
.arts, sale of wine and intoxicants, managing brothels and so on

Of course, economic activities vary with regard to the social conditions and circumstances. However, except for forbidden earnings, these activities are necessary for human societies because they help in their perfection and, sometimes, some of these activities are even obligatory according to the religious code of Islamic law; that is, they are obligatory collectively upon the society and when some individuals carry out those activities such that the needs of society are met, the others
.will be released from responsibility in that regard

In the past, the followers of the Ahl al-Bayt (‘a) would engage in a large variety of economic activities, other than those that were forbidden—a fact that can be understood from the reports on the religious laws appertaining to such activities. Other reports have also asserted that the followers practiced various activities and
.would ask the Holy Imams (‘a) about the details of laws pertaining to their jobs

The Ahl al-Bayt (‘a) prohibited their followers from practicing certain activities, previously mentioned as religiously forbidden professions

According to an authentic tradition, Abu-Basir has reported that he asked Imam al-Baqir (‘a) about the legality of occupying offices in the ruling regimes of unjust rulers

:The Imam (‘a) answered

يَا أَبَا مُحَمَّدٍ، لَا وَلَا

مُدَّهُ قَلَمٍ. إِنَّ أَحَدَهُمْ لَا يُصِيبُ مِنْ دُنْيَاهُمْ شَيْئًا إِلَّا

أَصَابُوا مِنْ دِينِهِ مِثْلَهُ.

O Abu-Muhammad, never help

them in any matter even if it be as trivial as handing them over a pen. No

one can obtain any worldly benefits from them without losing a part of their faith

[\(1\)](#) in the same amount as the benefit.

:According to another authentic tradition, Ibn Abi-Ya`fur has reported the following

I was once in the presence of Imam al-Sadiq (‘a) when one of our acquaintances (i.e. followers of our faith) visited him and said, “May Allah lead you to more success! One of us who is exposed to penury or indigence might be offered (by the despotic ruling authorities) employment to construct a building, clear waste from a river, or fix a beaver-dam. What is your opinion in this regard

:The Imam (‘a) said

مَا أُحِبُّ أَنْ أُعَقِّدُ لَهُمْ

عُقْدَةً أَوْ وَكَيْتُ لَهُمْ وَكَاءَ وَإِنَّ لِي مَا بَيْنَ لَابَيْتَيْهَا،

لَا وَلَا مُدَّةَ قَلَمٍ. إِنَّ أَعْوَانَ الظَّالِمَةِ يَوْمَ الْقِيَامَةِ فِي

سُرَادِقَ مِنْ نَارٍ حَتَّى يَحْكُمَ اللَّهُ بَيْنَ الْعِبَادِ.

I would never desire to do

anything for them, even if it be as trivial as untying a knot or sewing a bag, even if they give me whatever lies between its (i.e. al-Madinah) two extremes (i.e. mountains on either side). Definitely not! Even if it be handing over a pen. On the Day of Resurrection, the assistants of the tyrants shall be put under a canopy of fire and kept there until Almighty Allah

[\(finishes settling accounts with all His worshippers.\)](#)

p: ١٢٠

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٢:١٢٩, H. ٥; Shaykh al-Kulayni, al-Kafi, ٥:١٠٧, H. --١

.٥

.Shaykh al-Kulayni, al-Kafi ٥:١٠٦-١٠٧, H. ٥ --٢

Likewise, the Ahl al-Bayt (‘a) forbade their followers from practicing other banned activities that were common in that age, such as rearing girls for singing, using them as slaves, or selling them; selling forbidden things like corpses, blood, filthy things, and intoxicants; working for the benefit of the singing profession, sorcery, witchcraft, or black arts; cheating, counterfeiting, or working in prostitution in addition to other .banned activities mentioned in the books of practical laws

They also instructed their followers to avoid certain activities and occupations which were considered by them to be objectionable or requiring precaution. The reason for this was that such occupations required high proficiency in religious law to be practiced properly—either because ordinary people do not pay enough attention to details of religious requirements or because of certain subtle spiritual and moral aspects. Money-changing, goldsmithery, and butchery are examples of these .objectionable economic activities

According to a valid tradition, Ishaq ibn `Ammar has reported that he once visited Imam al-Sadiq (‘a) and informed him

about the birth of his son, “May Allah accept me as ransom for you!” said Ishaq,
”?“Which craft should I teach him

:The Imam (‘a) answered

إِذَا عَدَلْتَهُ عَنْ خَمْسَةِ أَشْيَاءَ
فَضَعُهُ حَيْثُ شِئْتَ؛ لَا تُسَلِّمُهُ صَيْرَفِيًّا فَإِنَّ الصَّيْرَفِيَّ لَا
يَسَلِّمُ مِنَ الرَّبَا، وَلَا تُسَلِّمُهُ بَيَّاعَ الْأَكْفَانِ فَإِنَّ صَاحِبَ
الْأَكْفَانِ يَسُرُّهُ الْوَبَاءُ إِذَا كَانَ، وَلَا تُسَلِّمُهُ بَيَّاعَ الطَّعَامِ
فَإِنَّهُ لَا يَسَلِّمُ مِنَ الْإِحْتِكَارِ، وَلَا تُسَلِّمُهُ جَزَّارًا فَإِنَّ الْجَزَّارَ
تُسَلِّبُ مِنْهُ الرَّحْمَةَ، وَلَا تُسَلِّمُهُ نَخَّاسًا فَإِنَّ رَسُولَ اللَّهِ،
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ: شَرُّ النَّاسِ مَنْ بَاعَ النَّاسَ.

If you

turn him away from the following five crafts, you may then teach him any

,craft you like: (١) You must not put him in the craft of money-changing

because a moneychanger cannot avoid usury. (٢) You must not involve him in

the craft of coffin-selling, because a coffin-seller is pleased when a plague

,comes upon the people. (٣) You must not involve him in food-brokerage

because monopoly rarely leaves a food-broker. (٤) You must not teach him to

’be a butcher, because mercy and sympathy has been divested from butchers

hearts. (٥) You must not put him in the slave-trade, because Allah’s

Messenger (s) has said, “The most evil of all people are those who sell

(1) "people."

According to another validly reported tradition, Talhah ibn Zayd reported on the authority of Imam Ja`far al-Sadiq (a) that the Holy Prophet (s) said

أَنْبَى

أَعْطَيْتُ خَالَتِي غُلَامًا وَنَهَيْتُهَا أَنْ تَجْعَلَهُ قَصَّابًا أَوْ

حَجَّامًا أَوْ صَائِغًا.

I have given my (maternal) aunt a slave-boy and I warned her against teaching him to be a butcher, a cupper, or a goldsmith. (2)

p: ١٢٢

1 - 4 - H. 5:114, al-Kafi, Shaykh al-Kulayni.

2 - 5 - H. 5:114, al-Kafi, Shaykh al-Kulayni.

Abu-Isma`il al-Razi (i.e. of Ray, currently Tehran), the sword-polisher, has reported that he visited Imam al-Sadiq (‘a) carrying two garments. “Abu-Isma`il,” The Imam (‘a) said, “I have been gifted many garments by you but none of them was as fine as these two

Abu-Isma`il said, “May Allah accept me as ransom for you! These were spun by my wife and woven by me

”?The Imam (‘a) asked astonishingly, “Are you a weaver

.Yes, I am” Abu-Isma`il answered“

”!The Imam (‘a) warned, “Do not be a weaver

”?Abu-Isma`il asked, “If I do not, then what should I be

”!The Imam (‘a) instructed, “You may be a sword-polisher

Abu-Isma`il commented: I had two dirhams with which I bought swords and antique [mirrors](#). I then went to Ray and sold them at great profit.[\(1\)](#)

The Ahl al-Bayt (‘a), of course, demonstrated that these crafts are not objectionable in themselves, but rather are undesirable because they were attached to some complicated matters. They clarified that the warning against engagement in such crafts was because of confusing ethical and legal matters attached to them. On other occasions, they also confirmed that honesty must be present in every job

:According to a validly reported tradition, Imam `Ali Amir al-Mu'minin (‘a) has said

p: ۱۲۳

إِنَّ اللَّهَ، عَزَّ وَجَلَّ،

يُحِبُّ الْمُحْتَرَفَ الْأَمِينِ.

Verily, Almighty Allah

[\(loves trustworthy professionals.\)](#)

Unambiguous Economic Activities

In addition to their directives in this field, the Ahl al-Bayt (‘a) chose for their followers a set of economic activities to be the main object of their attention and the center of their activities. In this respect, we will refer to three activities: commerce, agriculture (in its common sense), and utilization of real estate

p: ١٢٤

.Shaykh al-Kulayni, al-Kafi ٥:١١٣, H. ١ -- ١

Point

Commerce is considered the chief and most important economic profession. It identifies market value and balances prices within the frame of supply and demand and in the field of production. Accordingly, commerce contributes largely to provide .the vital necessities of human societies

Founded on this fact, commerce had a special significance in the Islamic economic .theory and was preferred over other economic activities

The Ahl al-Bayt (‘a) used various methods of expression to urge engagement in .business and commerce

Clarifying the vital role of commerce, they are reported to have said that nine tenths (of sustenance or blessings lie in commerce.)

.They also declared that commerce increased the dignity of man

:Shaykh al-Saduq has reported al-Mu`alla ibn Khunays as saying

:As he noticed that I was late for work, Imam al-Sadiq (‘a) urged me saying

p: ۱۲۵

أَعِدُّ إِلَى عِزِّكَ.

.Go and join your dignity

:According to another tradition, Imam al-Sadiq (‘a) said to one of his servants

يَا عَبْدَ اللَّهِ، إِحْفَظْ

عِزَّكَ... عُدُّوْكَ إِلَى سُوْقِكَ وَإِكْرَامَكَ نَفْسَكَ.

O

servant of Allah, watch over your dignity...it is to go to markets and honor

[\(1\) yourself therein.](#)

Furthermore, the Ahl al-Bayt (‘a) declared that doing business keeps men’s intellects
.sound

:According to another valid tradition, Imam al-Sadiq (‘a) is reported to have said

تَزُكُّ التِّجَارَةُ يُنْقِصُ

العقل.

Abandonment

[\(2\) of business reduces faculty of reason.](#)

Mu`adh, a garment seller, has reported that Imam al-Sadiq (‘a) asked him, “O
”?Mu`adh, have you become too weak to do business or have you forsaken it

”!Mu`adh answered, “Neither of these two

The Imam (‘a) thus asked for justification (about why he was not working), and
Mu`adh explained, “I have more than enough money for my livelihood and I am not
indebted to anyone. Hence, I do not think that I will consume all my savings up to my
”.death

:The Imam (‘a) instructed

لَا تَتْرُكْهَا، فَإِنَّ تَرْكَهَا

مُذْهِبُهُ لِلْعَقْلِ. إِسْعَ عَلَى عِيَالِكَ، وَإِيَّاكَ أَنْ يَكُونُوا هُمْ

السُّعَاءَ عَلَيْكَ.

.Do not forsake business, because forsaking it decreases one’s reason

[\(Work for your dependents and never let them work for you.\)](#)

p: ١٢٦

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٢:٣-٥, H. ٢, ١٠, ١٢ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٢:٦, H. ١ -- ٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٢:٦, H. ٤ -- ٣

Burayd al-Ujali is reported to have asked his son-in-law Muhammad ibn Muslim to ask Imam al-Sadiq's opinion about a matter that he had decided to undertake, "Many deposits and funds have been given to me for safekeeping and I am anxious because of them. I would like now to forsake all worldly affairs and give these back to their owners".

:When Muhammad conveyed the matter to Imam al-Sadiq (a), the Imam said

يَا مُحَمَّدُ، أَيِّدَا نَفْسَهُ

بِالْحَرْبِ؟ لَا، وَلَكِنْ يَأْخُذُ وَيُعْطِي عَلَى اللَّهِ عَزَّ وَجَلَّ.

O Muhammad, is he

intending to wage war against himself? No, he must not do thus; rather, he can

(receive (income) and give (to others) for the sake of Almighty Allah.

The Ahl al-Bayt (a) also declared that doing business saves the virtuous community from begging.

Shaykh al-Kulayni has reported on the authority of Muhammad ibn Muslim on the authority of Imam al-Sadiq (a) that Imam `Ali Amir al-Mu'minin (a) said

تَعَرَّضُوا لِلتَّجَارَةِ، فَإِنَّ

فِيهَا غِنَى لَكُمْ عَمَّا فِي أَيْدِي النَّاسِ.

Engage yourselves in

business, because this will save you from being in need of what others hold

in possession

:According to another tradition, the Imam (a) said

مَنْ طَلَبَ التَّجَارَةَ

Whoever engages in

[\(business will cope without the help of others.\)](#)

p: ١٢٧

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٢:٧, H. ٩ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٢:٤, H. ١١, ٨ -- ٢

Because of the significance and merits of commerce, the Holy Prophet (s) engaged in business both with the capital of Lady Khadijah (‘a) and independently

Referring to the noble characteristics of righteous people, the Holy Qur'an indicates that the righteous are engaged in business

رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ
men whom neither...

merchandise nor selling divert from the remembrance of Allah and the keeping

up of prayer and the giving of poor-rate; they fear a day in which the hearts

(and eyes shall turn about. (۲۴:۳۷)

Shaykh al-Kulayni, through a valid chain of authority, has reported that Asbat ibn Salim said that he once visited Imam al-Sadiq (‘a) who asked him about the manners of `Umar ibn Muslim. When he was informed that `Umar had given up business, the Imam (‘a) said

عَمَلُ الشَّيْطَانِ!

!This is the act of Satan

:Having repeated the same statement three times, the Imam (‘a) said

أَمَّا عَلِمَ

أَنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

إِشْتَرَى عَيْرًا أَتَتْ مِنَ الشَّامِ فَاسْتَفْضَلَ فِيهَا مَا قَضَى دَيْنَهُ،

وَقَسَمَ فِي قُرَابَتِهِ؟ يَقُولُ اللَّهُ، عَزَّ وَجَلَّ: {رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ} يَقُولُ

الْقُصَاصُ إِنَّ الْقَوْمَ لَمْ يَكُونُوا يَنْجِرُونَ. كَذَبُوا!

وَلَكِنَّهُمْ لَمْ يَكُونُوا يَدْعُونَ الصَّلَاةَ فِي مِيقَاتِهَا، وَهُمْ

He should know that the Messenger of Allah (s) purchased some camels that had been brought from Sham, settled his debts from the profits and distributed the remainder among his relatives. Almighty Allah says, “Men whom neither merchandise nor selling diverts from the remembrance of Allah...” Some storytellers claim that the men praised in this verse did not work! Such ,storytellers are liars. These (praised) men were engaged in business but they would also never miss performing all the prayers in their prescribed) times. They were superior to those who performed prayers but) [\(forsook business.\)](#)

p: ١٢٨

As has been previously cited, Imam al-Sadiq (‘a) used to do business with his money through sleeping partnerships although he was not himself in need of money

However, at the same time that the Ahl al-Bayt (‘a) urged their followers to engage in commercial activities, they warned them against involvement in ethical and religious problems that might accompany such activities

Al-Asbagh ibn Nubatah has reported that he heard Imam `Ali Amir al-Mu'minin (‘a) saying from the minbar (pulpit

يَا مَعْشَرَ التَّجَارِ،

الْفِقْهَ ثُمَّ الْمُتَّجِرَ، الْفِقْهَ ثُمَّ الْمُتَّجِرَ، الْفِقْهَ ثُمَّ

الْمُتَّجِرَ. وَاللَّهِ، لِلرَّبِّا فِي هَذِهِ الْأُمَّةِ أَخْفَى مِنْ دَيْبِ

النَّمْلِ عَلَى الصَّفَا. شُوبُوا إِى مَانَكُمْ بِالصُّدُقِ. التَّاجِرُ فَاجِرٌ،

وَالْفَاجِرُ فِي النَّارِ، إِلَّا مَنْ أَخَذَ الْحَقَّ وَأَعْطَى الْحَقَّ.

O group of traders, give priority

to learning religious laws over engagement in business. Give priority to

learning religious laws over engagement in business. Give priority to learning

religious laws over engagement in business. By Allah (I swear), usury in this

nation is more observed than ants' creeping on the Hillock of Safa. So, fuse your

faith with honesty. Except those who give duly and take duly, a dealer is

[\(wicked and the wicked will be in Hellfire.\)](#)

p: ١٢٩

:Imam al-Sadiq (‘a) has reported the Holy Prophet (s) as saying

مَنْ بَاعَ وَإِشْتَرَى فَلْيَحْفَظْ

خَمْسَ خِصَالٍ وَإِلَّا فَلَا يَشْتَرِيَنَّ وَلَا يَبِيعَنَّ: الرَّبَا،

وَالْحِلْفَ، وَكْتِمَانَ الْعَيْبِ، وَالْحَمْدَ إِذَا بَاعَ، وَالذَّمَّ إِذَا

إِشْتَرَى.

He who is engaged in buying

or selling must avoid the following five things and, if not, must neither buy

,nor sell: (١) usury, (٢) taking oaths, (٣) concealment of an item’s defects

speaking highly of a commodity to be sold, and (٥) finding fault with the (٤)

[\(١\) commodity to be purchased.](#)

Objectives of Encouraging Commerce

In particular, the Ahl al-Bayt (‘a) encouraged their followers to engage in commerce

.because they intended to achieve definite objectives for the virtuous community

:These objectives can be summed up in the following points

Economic activity begets positive moral and spiritual results as mentioned in (١) traditions already referred to. In plain words, economic activity is regarded as one of the most important social activities and people that engage in commerce gain the respect and esteem of others. All high-ranking personalities have engaged in economic commerce

Such business activities produce flexibility, freedom, and continuous motion. The (٢) nature of doing business

requires activity, travel, and building expansive relations with various social milieus and provides flexibility in choosing how to spend one's time, how to invest one's capital, and what categories of people to deal with

Such activities earn sizeable profits for those who participate in them. According to (۳) some traditions one attains up to nine tenths of his sustenance through commerce. Such wealth increases the financial capacity of the virtuous community and ensures a definite and considerable financial resource to its administration through the khums that are levied from such assets

Point

In its all-inclusive sense (which includes animal-husbandry) agriculture and agricultural investment are counted among the most important economic means for nations and communities both because they are chief sources of food and major sources of raw materials that are used in many essential, transformative and manual industries. Therefore, the Islamic economic theory has conferred upon agriculture the second level of importance after commerce and even the highest level under certain economic circumstances (such as a besiegement) or for certain social classes (such as working class). Moreover, no nation or community can ever achieve ideal independence unless there is sufficiency in agricultural production

Increasing its importance, the funds obtained from agricultural activities are usually pure, legal, and free from legal obscurity. As a result, the Ahl al-Bayt (‘a) are reported to have classified agriculture as the most lawful and pleasant of all professions

In his book, al-Kafi, Shaykh al-Kulayni has reported through a valid chain on the authority of Sayyabah that a man seeking certainty said to Imam al-Sadiq (‘a), “May Allah accept me as ransom for you! I heard some people saying that agriculture is disapproved of

:The Imam (‘a) answered

إِزْرَعُوا وَاعْرِسُوا،

فَلَا وَاللَّهِ مَا عَمِلَ النَّاسُ عَمَلًا أَحَلَّ وَلَا أَطْيَبَ مِنْهُ.

You

may sow and plant. By Allah (I swear), people have never been engaged in any
[job that is more lawful and more pleasant than agriculture.](#) (1)

:According to another tradition, the Imam (‘a) is reported as saying

خَيْرُ الْأَعْمَالِ الْحَرْثُ،

يَزْرَعُهُ فَيَأْكُلُ مِنْهُ الْبُرُّ وَالْفَاجِرُ.

The best of jobs is the

[sowing of a cultivated land from which both the good and the bad eat.](#) (2)

:According to a third tradition, the Imam (‘a) is reported as saying

الزَّارِعُونَ

كُنُوزُ الْأَنْامِ، يَزْرَعُونَ طَيِّبًا أَخْرَجَهُ اللَّهُ عَزَّ وَجَلَّ، وَهُمْ

يَوْمَ الْقِيَامَةِ أَحْسَنُ النَّاسِ مَقَامًا وَأَقْرَبُهُمْ مَنْزِلَةً.

يُدْعَوْنَ الْمُبَارَكِينَ.

Farmers are the treasures

of all creatures. They plant pleasant things that Almighty Allah causes to
grow. On the Day of Resurrection, they shall be the best of people in rank

[and the nearest in standing. They shall be called the blessed ones.](#) (3)

According to an acceptably reported tradition, Imam al-Sadiq (‘a) is also reported as

:relating the following

:When he was asked about the best of income, the Holy Prophet (s) answered

زَرْعُ زَرْعِهِ صَاحِبُهُ

وَأَصْلَحُهُ وَأَدَّى حَقَّهُ يَوْمَ حَصَادِهِ.

It is (the income from) a

crop that is tended and refined by the planter who then gives its due on its

.harvest day

p: ١٣٣

1- Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٣:١٩٣, H. ١ -- ١

2- Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٣:١٩٤, H. ٦ -- ٢

3- Shaykh al-Kulayni, al-Kafi ٥:٢٦١, H. ٧ -- ٣

When he was asked about the next category in superiority, the Holy Prophet (s) answered:

رَجُلٌ فِي غَنَمٍ لَهُ قَدْ تَبِعَ
بِهَا مَوَاضِعَ الْقَطْرِ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ.

It is the money of a man

,who tends his sheep leading them to rainwater and, at the same time

[\(1\)](#) maintains prayers and defrays the zakat tax.

Due to the significance of agriculture and the fortune and reformation found therein, the Prophets and Imams used to work in agriculture in various stages of their lives

:Imam al-Sadiq (‘a) has reported the Holy Prophet (s) as saying

إِنَّ اللَّهَ جَعَلَ رِزْقَ
أَنْبِيَائِهِ فِي الزَّرْعِ وَالصُّرْعِ لِنَلَّا يَكْرَهُوا شَيْئاً مِنْ
قَطْرِ السَّمَاءِ.

Verily, Almighty Allah has

made the sustenance of His prophets in agriculture and shepherding so that

[\(2\)](#) they would not resent any drops from the sky (i.e. rain).

:According to another tradition, the Holy Prophet (s) is reported to have said

مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا
زَرَّاعاً، إِلَّا إِدْرِيسَ فَإِنَّهُ كَانَ خَيْطَاطاً.

All the prophets that

[\(3\)](#) Almighty Allah has sent were farmers except (Prophet) Idris (‘a) who was a tailor.

.Shaykh al-Kulayni, al-Kafi ۵:۲۶۰-۲۶۱, H. ۶ -- ۱

.Shaykh al-Kulayni, al-Kafi ۵:۲۶۰, H. ۲ -- ۲

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۲:۲۵, H. ۳. The same is recorded in `Awali al- -- ۳

.La'ali and other reference books of tradition, yet with a very little difference

worked in agriculture. In this respect, Imam al-Sadiq (‘a) is reported to have said

كَانَ أَمِيرُ الْمُؤْمِنِينَ،

صَلَوَاتُ اللَّهِ عَلَيْهِ، يَضْرِبُ بِالْمِرِّ وَيَسْتَخْرِجُ الْأَرْضِينَ،

وَكَانَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، يَمْصُ النَّوَى

بِفِيهِ وَيَغْرِسُهُ فَيَطْلُعُ مِنْ سَاعَتِهِ، وَإِنَّ أَمِيرَ

الْمُؤْمِنِينَ أَغْتَقَ أَلْفَ مَمْلُوكٍ مِنْ مَالِهِ وَكَدَّ يَدِهِ.

The Commander of the

Faithful, peace of Allah be upon him, used a shovel and cultivated the soil

The Messenger of Allah, peace be upon him and his Household, used to take out

the seeds (of date-palm trees) and then plant them, and they would grow from

that moment. The Commander of the Faithful manumitted one thousand (bonded

[slaves](#)) out of the money he had obtained from work with his own hands. [\(1\)](#)

In his book, al-Kafi, Shaykh al-Kulayni through a valid chain of authority has also

reported the following account on the authority of Imam al-Baqir (‘a

لَقِيَ رَجُلٌ أَمِيرَ

الْمُؤْمِنِينَ، عَلَيْهِ السَّلَامُ، وَتَحْتَهُ وَسُقُ مِنْ نَوَى، فَقَالَ

لَهُ: مَا هَذَا، يَا أَبَا الْحَسَنِ، تَحْتَكَ؟ فَقَالَ: مَائَةٌ أَلْفِ

عِدْقٍ، إِنْ شَاءَ اللَّهُ. فَغَرَسَهُ فَلَمْ يُعَادِرْ مِنْهُ نَوَاهُ وَاحِدَةً.

One day, a man met the

Commander of the Faithful (‘a) and found a small quantity of seeds (of the date-palm

”?tree) beside him. “Abu’l-hasan,” the man asked, “What is this beneath you

The Commander of the Faithful (‘a) answered, “These shall be a thousand bunches, Allah willing.” Hence, the Imam (‘a) planted all these seeds without

[\(leaving even a single one.](#)

,According to many traditions, Imam al-Baqir, Imam al-Sadiq

p: ۱۳۵

.Shaykh al-Kulayni, al-Kafi ۵:۷۴, H. ۲ – –۱

.Shaykh al-Kulayni, al-Kafi ۵:۷۴-۷۵, H. ۶ – –۲

and Imam al-Kazim (a) worked in agriculture. (1) that The other Holy Imams (a) also worked in this field when they had a chance. Traditions have asserted that agriculture (was the general means of livelihood practiced by the Ahl al-Bayt (a

It goes without saying that all economic activities are contingent upon God-wariness and defraying religious dues, including zakat and others, because success and prosperity are conditional upon observation of such religious duties

:In this regard, the Holy Prophet (s) is reported to have said

مَنْ زَرَعَ حِنْطَةً

فِي أَرْضٍ فَلَمْ يَزُكْ زَرْعَهُ، أَوْ خَرَجَ زَرْعَهُ كَثِيرَ الشَّعِيرِ،

فَبِظُلْمٍ عَمِلَهُ فِي مُلْكِ رَبِّهِ الْأَرْضِ، أَوْ بِظُلْمٍ

لِمَزَارِعِهِ، أَوْ أَكْرَمْتَهُ، لِأَنَّ اللَّهَ يَقُولُ: {فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ}

If someone plants wheat but the crop fails to produce or much barley grows in its place, this means that the planter must have committed a wrongdoing in ownership of that land or in employment of workers that is, he must have wronged an employee in work or in wage. Almighty Allah says, “Wherefore, for the iniquity of those who are Jews, did We disallow to (them the good things which had been made lawful for them. (4:160) (2)

Social Objectives of Agriculture

The Ahl al-Bayt (a) intended to achieve definite social objectives for the virtuous community in particular

Shaykh al-Kulayni, al-Kafi ٥:٣٠٦, H. ٩; Tafsir al-`Ayyashi ١:٢٨٤-٢٨٥, H. ٣٠٤; al-Majlisi, --٢
.Bihar al-Anwar ١٠٣:٦٦, H. ١٥

and wanted to create an accord between this economic activity and the political and social conditions of the community. Some of these objectives can be summed up in the following points

Agricultural activities have been presented as the best of deeds, as shown by the (١) previously mentioned traditions, because they highlight man's spiritual connection with Almighty Allah and because they are the most pleasant, most lawful and purest means of earning money

Engagement in agricultural activities procures self-sufficiency for the individuals of (٢) the virtuous community. It also teaches them reliance on Almighty Allah alone in addition to self-dependency in managing their affairs. Under harsh social conditions a self-sufficient farmer can dispense with the help of others completely and has the freedom to manage his life, worship Allah and carry out his duties on his own initiative

Engagement in agricultural activities provides the members of the virtuous (٣) community with a safe refuge and averts direct contact with the despotic authorities and their officials. As a result, a good, yet proportional level of security is achieved for the individuals of the virtuous community who, under such circumstances, can practice their activities and private rituals freely, because the ruling authorities usually lack influence or power in the rural and agricultural regions. Therefore, such regions were important shelters for the descendants and followers of the Ahl al-Bayt (‘a) who were pursued by the ruling authorities. These regions were also good grounds for promulgating the true guidance that is represented by the faith of Shi`ism

Agriculture, in its capacity as a vital economic activity, provides good income. It is (٤) regarded as one of the best

means of production and the best method of investment. It also increases the financial capacity of the virtuous community and ensures a considerable financial resource to the governing system of the community through khums and zakat, as well as other dues which are levied from its assets

The Ahl al-Bayt (‘a) held real estate as one means of earning important funds. They also persuaded their followers to buy and keep real estate, preferring real property to .(‘silent’ properties (i.e. currency

Real estate contributes to construction and improvement of derelict lands. It thus can be a means of production when used as a farm or an orchard, a means of service and aid when used as a dwelling place, or a place of offering commercial services when used as a hotel, hospital, or commercial shop. Real estate, therefore, plays a vital role .in human life in general

A view at the narrations reported from the Ahl al-Bayt (‘a) shows that they laid stress .on a number of aspects concerning real estate

Real estate helps achieve a livelihood and guarantees commercial work and (١) .reciprocal movement. Therefore, it is better than ‘silent’ property

Through a valid chain of authority, Shaykh al-Kulayni has reported on the authority of :Murazim that Imam al-Sadiq (‘a) advised Musadif, his servant, saying

إِتَّخَذَ عُقْدَةً أَوْ

ضَيْعَةً، فَإِنَّ الرَّجُلَ إِذَا نَزَلَتْ بِهِ النَّازِلَةُ أَوْ

الْمُصِيبَةُ فَذَكَرَ أَنَّ وِرَاءَ ظَهْرِهِ مَا يُقِيمُ بِهِ عِيَالَهُ كَانَ

أَسْخَى لِنَفْسِهِ.

Betake

yourself a building or a farm. When one is exposed to a misfortune or a conflict, one becomes readier to make self-sacrifice if one realizes that

[\(1\)](#) there is something left for the dependents to live on. [\(1\)](#)

Through a valid chain of authority, Shaykh al-Saduq has reported that Imam al-Sadiq (a) used to say

مَا يُخْلَفُ الرَّجُلُ بَعْدَهُ

شَيْئاً أَشَدَّ عَلَيْهِ مِنَ الْمَالِ الصَّامِتِ ... يَجْعَلُهُ فِي

الْحَائِطِ؛ الْبُسْتَانَ أَوْ الدَّارَ.

No legacy is worse than

silent property...it must be transferred into estates; i.e. in gardens or

[\(2\)](#) houses. [\(2\)](#)

There is a moral and spiritual aspect in acquiring real estates which is associated (2) with selflessness and altruism. To put in plainer words, the possession of a piece of real estate can bring comfort that there is security for one's family members; as a result, this can be encouragement to sacrifice oneself for the sake of one's faith if the need arises, given that individuals of the virtuous community have always been objects of pursuit and persecution by the tyrannical ruling authorities. This aspect has been confirmed by the previously mentioned report of Murazim

The Ahl al-Bayt (‘a) cautioned their followers against selling their real estate unless (۳)
they wanted to substitute it with

p: ۱۴۰

Shaykh al-Kulayni, al-Kafi ۵:۹۲, H. ۵; al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۲:۴۴, H. ۳ – –۱
.as quoted from the previous reference book

Sayyid al-Borojerdi, Jami` Ahadith al-Shi`ah ۱۷:۱۳۶, H. ۸ as quoted from Shaykh al- – –۲
.Kulayni, al-Kafi ۵:۹۱, H. ۲, ۷ Shaykh al-Saduq, man-la-yahzuruhul-faqih ۳:۱۷۰, H. ۳۶۴۲

a better piece of real estate. They therefore encouraged their followers to hold real estate because it is blessed and brings about sustenance and good fortune unlike ‘silent’ money, which is unblessed and diminishes in value

:Referring to this fact, the Ahl al-Bayt (‘a) are reported to have said

ثَمَنُ الْعَقَارِ مَمْحُوقٌ إِلَّا
أَنْ يُجْعَلَ فِي عَقَارٍ مِثْلِهِ.

The financial return on an

.estate is unblessed unless it is used to purchase another estate

Musmi` has reported that, seeking the advice of Imam al-Sadiq (‘a), he said, “I have a .land that many are asking me to sell and offering good prices

:The Imam (‘a) answered

يَا
أَبَا سَيَّارٍ، أَمَا عَلِمْتَ أَنَّ مَنْ بَاعَ الْمَاءَ وَالطِّينَ وَلَمْ
يَجْعَلْ ثَمَنَهُ فِي الْمَاءِ وَالطِّينِ ذَهَبَ مَالُهُ هَبَاءً؟

.Abu-Sayyar, know that whoever sells water and mud (i.e

land or estate) but does not put its financial return in some other water and

.mud has verily lost his money in vain

Musmi` said, “May Allah accept me as ransom for you! I will sell it at a good price and .purchase a larger plot of land

”.The Imam (‘a) answered, “If so, there is no objection to selling it

:According to another narration, the Ahl al-Bayt (‘a) are reported to have said

مُشْتَرِي

الْعُقْدَةَ مَرْزُوقًا، وَبَائِعُهَا مَمْحُوقًا.

.A purchaser of real estate will be granted sustenance

[\(1\)](#) but the seller of it will be deprived of blessing.

p: ١٤١

.Shaykh al-Kulayni, al-Kafi ٥:٩٢, H. ٤, ٨, ٦ – ١

It is more highly recommended to purchase various estates in different places (۴) rather than in one place, as has been confirmed in the aforementioned report of .(Mu` ammar ibn Khallad from Imam al-Riza (‘a

As a distinctive feature, real estate assets are so blessed that they are free from suspicion and legal and moral confusion, which can accompany merchandise, .transactions, or even manual professions

The principles that the Ahl al-Bayt (‘a) formulated for this system can be summarized in the following points

The Ahl al-Bayt (‘a) laid special emphasis on work, making use of all possible (۱) opportunities and prospects that are permitted by the general economic system of the Muslim community, such as cultivating unused lands; pursuing economic activities like trade and agriculture; owning real estate; adopting professions and careers as well as other economic activities; and avoiding banned activities, such as working with and assisting tyrannical rulers against the virtuous community (with particular exceptions).

The Ahl al-Bayt (‘a) instructed their followers to maintain equilibrium—between (۲) financial and religious duties imposed on them and between social and individual duties. For instance, they specified that paying zakat to the ruling authority releases the people from liability in this matter. Likewise, they exempted khums (one-fifth) from spoils of war, extracted minerals and profits on diving, but levied it on the profit of earnings, to be paid as an equivalent of zakat of commercial profits as is specified by non-Shi`ite Muslims.

They regulated economic and financial activities in both earning and spending. In (۳) addition to emphasizing general alms, the Ahl al-Bayt (‘a) instructed that religious dues must be spent on the individuals of the virtuous community

.exclusively

They utilized the common economic legislations of Islam, such as khums, in (٤) domains that served the individuals of the virtuous community, in particular, to .maintain self-balance and self-sufficiency

They deemed specific financial measures to be obligatory to bring about social (٥) solidarity through fulfilling the rights of one's brethren-in-faith by, for example, aiding .them financially to meet their needs

They put forward certain economic policies and guided the individuals of the (٦) virtuous community to work, economize, do business with their money, and use their property in the most appropriate ways. They also took much interest in the moral and spiritual aspects regarding earning profits and avoidance of dependence on others .through working and doing business

Volume ٦: The System of Social Relations of the Virtuous Community

Book ID

,In the Name of Allah

the All-beneficent, the All-merciful

نام کتاب: دور أهل البيت (ع) في بناء الجماعه الصالحه / ج ٦

نویسنده: آیه الله سید محمد باقر الحکیم

مترجم: بدر شاهین

زبان ترجمه: انگلیسی

Title: The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, Book Six: The System of Social Relations of the Virtuous Community

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قال الله تعالى:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)

Indeed Allah desires to repel all impurity from you, O People of the Household, and
(purify you with a thorough purification. (Sūrat al-Aḥzāb ٣٣:٣٣)

Prophetic traditions mentioned in both in Sunnī and Shī‘ah authoritative reference books of ḥadīth and tafsīr (exegesis of the Qur’an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [ahl al-kisā’], viz. Muḥammad, ‘Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn (‘a) as the Ahl al-Bayt (People of the Household).

:For instance, refer to the following references

Sunnī

Aḥmad ibn Ḥanbal (d. ٢٤١ AH), al-Musnad, ١:٢٣١; ٤:١٠٧; ٦:٢٩٢, ٣٠٤; Ṣaḥīḥ Muslim (d. ٢٤١ AH), ٧:١٣٠; Al-Tirmidhī (d. ٢٧٩ AH), Sunan, ٥:٣٤١ et al.; Al-Dūlābī (d. ٣١٠ AH), Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah, p. ١٠٨; Al-Nasā’ī (d. ٣٠٣ AH), Al-Sunan al-Kubrā’, ٥:١٠٨; ١١٣; Al-Ḥakīm al-Nayshābūrī (d. ٤٠٥ AH), Al-Mustadrak ‘ala’ ṣ-Ṣaḥīḥāyn, ٢:٤١٦, ٣:١٣٣, ١٤٦-١٤٧; Al-Zarkashī (d. ٧٩٤ AH), Al-Burhān, p. ١٩٧; Ibn Hājar al-Asqalānī (d. ٨٥٢ AH), Faṭḥ al-Barī .Sharḥ Ṣaḥīḥ al-Bukhārī, ٧:١٠٤

Shī‘ah

Al-Kulaynī (d. ٣٢٨ AH), Uṣūl al-Kāfī, ١:٢٨٧; Ibn Babawayh (d. ٣٢٩ AH), Al-Imāmah wa’ t-Tabṣīrah, p. ٤٧, ḥadīth ٢٩; Al-Maghribī (d. ٣٦٣ AH), Da’ā’im al-Islām, pp. ٣٥, ٣٧; Al-Ṣādūq (d. ٣٨١ AH), Al-Khiṣāl, pp. ٤٠٣, ٥٥٠; Al-Ṭūsī (d. ٤٦٠ AH), Al-Amalī, ḥadīth ٤٣٨, ٤٨٢, ٧٨٣

For more details, refer to the exegesis of the holy verse recorded in the following books of tafsīr: Al-Jassās (d. ٣٧٠ AH), Aḥkām al-Qur’ān; Al-Wāḥidī (d. ٤٦٨ AH), Asbāb al-Nuzūl; Ibn al-Jawzī (d. ٥٩٧ AH), Zād al-Masīr; Al-Qurṭubī (d. ٦٧١ AH), Al-Jāmi‘ Li-Aḥkām al-Qur’ān; Ibn Kathīr (d. ٧٧٤ AH), Tafsīr; Al-Tha‘labī (d. ٨٢٥ AH), Tafsīr; Al-Ṭabarī (d. ٨٧٥ AH), Tafsīr; Al-Suyūṭī (d. ٩١١ AH), Al-Durr al-Manthūr; Al-Shawkānī (d. ١٢٥٠ AH), Faṭḥ al-

Qadīr; Al-‘Ayyāshī (d. ۳۲۰ AH), Tafsīr; Al-Qummī (d. ۳۲۹ AH), Tafsīr; Furt al-Kūfī (d. ۳۵۲ AH), Tafsīr at the margin of the exegesis of Sūrat al-Nisā’ verse ۵۹; Al-Ṭabarsī (d. ۵۶۰ AH), Majma‘ al-Bayān, as well as many other sources

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THE SYSTEM OF SOCIAL RELATIONS OF THE VIRTUOUS COMMUNITY

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قال رسول الله صلى الله عليه وآله:

"إني تارك فيكُم الثقلين: كتاب الله، وعترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا أبداً وأنتهـما لن يفترقا حتى يردا عليّ الحوض"

:The Messenger of Allah (ﷺ) said

Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and“ my progeny [‘itrati], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until ”.(they meet me at the Pond [ḥawḍ] (of Kawthar

:Some references

q AlḤākim anNayshābūrī, AlMustadrak ‘alā’ṣ-Ṣaḥīḥayn (Beirut), vol. ۳, pp. ۱۰۹-۱۱۰, ۱۴۸, ۵۳۳

q Muslim, Aṣ-Ṣaḥīḥ, (English translation), book ۳۱, ḥadīths ۵۹۲۰-۳

q AtTirmidhī, Aṣ-Ṣaḥīḥ, vol. ۵, pp. ۶۲۱-۲, ḥadīths ۳۷۸۶, ۳۷۸۸; vol. ۲, p. ۲۱۹

q An-Nasā’ī, Khaṣā’is ‘Alī ibn Abī Ṭālib, ḥadīth ۷۹

q Aḥmad ibn Ḥanbal, Al-Musnad, vol. ۳, pp. ۱۴, ۱۷, ۲۶; vol. ۳, pp. ۲۶, ۵۹; vol. ۴, p. ۳۷۱; vol. ۵, pp. ۱۸۱-۱۸۲, ۱۸۹-۱۹۰

q Ibn al‘Athīr, Jāmi‘ alUṣūl, vol. ۱, p. ۲۷۷

q Ibn Kathīr, AlBidāyah wa’nNihāyah, vol. ۵, p. ۲۰۹

q Ibn Kathīr, Tafsīr al-Qur’ān al-‘Azīm, vol. ۶, p. ۱۹۹

Naṣīr ad-Dīn al-Albanī, Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. ۴, pp. ۳۵۵-۳۵۸

THE ROLE OF

THE AHL AL-BAYT

IN BUILDING THE VIRTUOUS COMMUNITY

BOOK SIX: THE SYSTEM OF SOCIAL RELATIONS OF THE VIRTUOUS COMMUNITY

AYATULLAH SAYYID MUHAMMAD BAQIR AL-HAKIM

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Book Six The System Of Social Relations

Point

Prelude

Part One: System of Social Relations: Features and Foundations

Chapter One: Features of Islamic Relations

Chapter Two: Rules and Foundations

Part Two: Superstructure of the System

Prelude

Chapter One: Superstructure and Applications of the Theory

Chapter Two: Superstructure of Rules and Foundations

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Definition of Social Relations

In Islam, the general system of social relations, along with the duties and rights ensuing from it, is one of the crucial and basic pillars on which human society relies

The social relations system can be defined as a set of duties, traditions, etiquette, rights, and obligations that organize the common relations between people in general with individuals of the virtuous community, and the correlation and behavior of the individuals of this virtuous community with one another

Of course, this social relations system is different from the systems that organize the relations ensuing from special promises, covenants, and contracts such as contracts of matrimony, sale, lease, allegiance, and others. These naturally produce certain sorts of rights, duties, and other obligations. Certain persons undertake other sorts of rights, duties, and responsibilities because of certain positions and offices, such as Imamate, religious authority, management, or surety

In conclusion, the system of social relations is a set of regulations that define man's social life and his personal responsibility towards the virtuous community. This system represents the foundation on which the other systems, which ensue from private contracts and obligations, rest so that these private systems may play their required roles in life and contribute to the attainment of perfection, because the social relations system deals with the root of social associations and human ties

Family and the Social Relations System

The historical root of the system of social relations is

marriage and the family unit. These expanded to form clans, tribes, and peoples, as is maintained by the Holy Qur'an that reads

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O people! Surely, We have created you of a male and a female, and made you tribes and families that you may know each other. Surely, the most honorable of you with Allah is the one (among you most careful of his duty. Surely, Allah is Knowing, Aware. (49:13)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

O people! Be careful of your duty to your Lord Who created you from a single being and created its (mate of the same kind and spread from these two many men and women. (4:1)

In the same fashion, family stands for the primary and fundamental brick in the Islamic structure and the Ahl al-Bayt's vision of a virtuous human community. For that reason, Islam has taken much interest in family, and established an exact, firm, and all-inclusive system to organize all family relations and affairs in their most exact details and various domains

The Ahl al-Bayt's concept about family and matrimonial relations has particularities that enable it to face all social problems and coexist with all social developments

:However, here we will deal with the topic of family for the following two reasons

First: This topic is of social and human importance. It is also so comprehensive and broad that it is worth studying thoroughly and meticulously, just like the economic system, the system of contracts and transactions, the system of acts of worship, and the other systems whose details

.require independent discussions

Second: Because the main topic of this series of books is the building of the virtuous community, our discussion will be dedicated to the system of social relations of this community exclusively. Hence, we will deal with the general aspects of the virtuous community without discussions on the private relations that ensue from contracts and .pledges

We will highlight the foundations and vital rules of this system, its commitment to covenants, obligations, and reciprocal rights. We will also touch upon the principle of private behavior in social relations. This principle involves behavior arising from typical human situations, such as fatherhood, brotherhood, old age; comprehension, .self-strife or self-purification; or contracts and obligations, such as matrimony

Islam has conferred an advanced formula upon family through the many laws in this respect and released it from its naïve and primitive state. Constructing and firmly strengthening the family in virtue and uprightness plays a significant role in .strengthening and developing the structure of general social relations

Morality in Social Relations

It is true that the system of social relations is a set of laws, legislations, obligations, rights, activities, regulations, manners, and rituals; however, at the same time, it expresses a moral prospect of social behavior and a doctrine-based understanding of .the cosmos, life, man, the beginning of creation, and the finale

This is why books on ethics have discussed this aspect of the social relations system. However, this system is more comprehensive and involves commitments and .obligations related to other important topics in Islamic legislation

We will only discuss the general concept of the Ahl al-Bayt (‘a) with regard to some aspects of the Islamic concept of social relations, its rules and general foundations, and some of its special items, applications, and superstructure

Through this discussion, we will discover the differences between the common Islamic frames and the distinctive features of the Ahl al-Bayt (‘a) in the social construction of the virtuous community. Differences are to be expected because the Ahl al-Bayt (‘a) wanted the virtuous community to act as an excellent example, pattern, and model for the Muslims. In addition, the Ahl al-Bayt (‘a) depended upon the genuine and perfect Islam that they had inherited and recognized from the Glorious Qur'an and from their ancestor, the Holy Prophet—peace be upon him and them

.From time to time, we will refer to such distinctive particularities and features

The discussion of this topic is divided into two chief parts; the first deals with features and foundations of social relations in the light of Islam, while the second deals with the superstructure and details of the forms and components of these social relations

The first part is divided into two chapters, the first of which deals with the identification and definition of social relations in content, objectives, and scope. The second deals with the rules and general principles that identify these relations and control their progress and activities

The second part includes the superstructure of social relations, which incorporates legislations dealing with the details of social relations and identifies various sorts of behavior that accomplish the objectives, embody the rules, and portray its numerous features

Part One: System Of Social Relations: Features And Foundations

Chapter One: Features Of The Islamic Concept Of Social Relations

Point

Openness and Social Accessibility .١

Reinforcement of Social Structure .٢

Elements of Social Relations .٣

Levels of Social Relations .٤

Special Treatment .٥

p: ٢١

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The Islamic concept of social relations—as taught by the Ahl al-Bayt (‘a)—highlights openness or social accessibility and expansion in building social relations and associations as opposed to seclusion, aloofness, and monasticism. It focuses on the naivety of human nature and directs it towards perfection in this important aspect. Human nature pushes man in the direction of associating with others, establishing strong ties with them, seeking their help in needs, and getting to know them more closely.

This natural inclination can be inferred from the Holy Qur'an in its discussion regarding the creation of spouses

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

One of His signs is that He

created mates for you from yourselves that you may find rest in them, and He

put between you love and compassion. Most surely, there are signs in this for

(a people who reflect. (۳۰:۲۱)

More evidently, the Holy Qur'an has stated that the purpose behind driving people into kinships and tribes was to create familiarity among people and to establish social relations

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O humankind! We have

surely created you of a male and a female and made you tribes and families

that you may know each other. Surely, the most honorable among you with Allah

.is the one who is most careful of his duty. Surely, Allah is Knowing, Aware

(۴۹:۱۳)

Furthermore, there are many Qur'anic texts confirming the naïve nature of human
.beings

p: ۲۳

As for the Ahl al-Bayt (‘a), reported instructions of the inclination towards social relations has been confirmed by them through their precepts and directives to their followers. For instance, according to a validly reported tradition, Murazim has reported Imam al-Sadiq (‘a) as saying

عَلَيْكُمْ بِالصَّلَاةِ فِي

الْمَسَاجِدِ وَحُسْنِ الْجَوَارِ لِلنَّاسِ وَإِقَامَةِ الشَّهَادَةِ وَحُضُورِ

الْجَنَائِزِ. إِنَّهُ لَا بُدَّ لَكُمْ مِنَ النَّاسِ. إِنَّ أَحَدًا لَا

يَسْتَعِينِي عَنِ النَّاسِ فِي حَيَاتِهِ، وَالنَّاسُ لَا بُدَّ لِبَعْضِهِمْ

مِنْ بَعْضٍ.

Always offer prayers in

the mosques (of the non-Shi`ah Muslims) and show good neighborliness to

people. Testify for rightful parties and attend their funeral ceremonies

Verily, you can never manage without other people. No one can manage without

others throughout life, since people are in an indispensable need of each

[\(1\) other.](#)

Making brethren-in-faith

The Holy Imams of the Ahl al-Bayt (‘a), underscoring this trend in social relations, directed their followers towards making as many friendships and associations as possible.

In this respect, Imam al-Riza (‘a) is reported to have said

مَنْ اسْتَفَادَ أَخًا فِي اللَّهِ

Whoever makes another

[\(their brother-in-faith has in fact won a house in Paradise.\)](#)

:Imam al-Sadiq (‘a) is also reported to have said

p: ٢٤

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٣٩٩, S.١, H. ٥ -- ١

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٧, H.١ -- ٢

أَكْثَرُوا مِنَ الْأَصْدِقَاءِ فِي

الدُّنْيَا، فَإِنَّهُمْ يَنْفَعُونَ فِي الدُّنْيَا وَالْآخِرَةِ. أَمَّا فِي

الدُّنْيَا، فَحَوَائِجُ يَقُومُونَ بِهَا، وَأَمَّا فِي الْآخِرَةِ فَإِنَّ

أَهْلَ جَهَنَّمَ قَالُوا: (مَا لَنَا مِنْ شَافِعِينَ. وَلَا صَدِيقٍ حَمِيمٍ).

Make friends with as many people

as possible in this world, for they shall benefit in this world and in the

Hereafter. In this world, they may set right your worldly needs. In the

Hereafter, the inhabitants of Hellfire shall say, “So now we have neither

[\(1\)](#)” (intercessors nor a true friend. (٢٦:١٠٠-١٠١).

:Confirming this instruction, Imam al-Sadiq (‘a) is also reported to have said

إِسْتَكْتَبُوا مِنَ الْإِخْوَانِ

فَإِنَّ لِكُلِّ مُؤْمِنٍ دَعْوَةً مُسْتَجَابَةً.

Make brothers-in-faith

with as many people as possible, for each faithful believer has answered

.prayers

إِسْتَكْتَبُوا مِنَ الْإِخْوَانِ

فَإِنَّ لِكُلِّ مُؤْمِنٍ شَفَاعَةً.

Make brothers-in-faith

[with as many people as possible, for each faithful believer will be granted [the

.right to intercede

أَكْثَرُوا مِنْ مُؤَاخَاهِ

الْمُؤْمِنِينَ فَإِنَّ لَهُمْ عِنْدَ اللَّهِ يَدًا يُكَافِتُهُمْ بِهَا يَوْمَ

الْقِيَامَةِ.

Make brothers-in-faith

with as many faithful people as possible, for they will have some privilege

[\(with Almighty Allah by which He shall reward them on the Day of Resurrection.\)](#)

Imam `Ali, the Commander of the Faithful (‘a), is reported to have composed the following poetic lines

p: ٢٥

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٧, H.٥ – ١

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٨, H.١ ٥٦٧, H. ٢. Similar reports of can be –[٢] –٢
.found in Sections: ١٣٥ and ١٣٦ of the same reference book

عَلَيْكَ يَا خَوَانَ الصَّفَاءِ

فَانَّهُمْ

Try to win pure-hearted
brothers, for they become

عِمَادٌ إِذَا اسْتَنْجَدْتَهُمْ

وَوَظُهُورٌ

Your trust and support
when you seek their aid

وَلَيْسَ كَثِيرًا أَلْفٌ خِلٌّ

وَصَاحِبٌ

A thousand associates and
,friends are not many

وَإِنَّ عَدُوًّا وَاحِدًا

لَكَثِيرٌ

But a single enemy is much
!too many

Warning against aloofness and hostility

With respect to the trend of building good social relations with people, the Holy Imams (‘a) warned their followers against aloofness, incurring the hostility of others, .and disputing and arguing, as such things damage social relations

:One of the Infallible Imams (‘a) is reported to have said

الإِتِّبَاضُ عَنِ النَّاسِ
مُكْسِبُهُ الْعَدَاوَةَ.

Detachment from people

[\(1\)](#) provokes hostility.

:Imam al-Sadiq (‘a) is reported to have quoted Imam `Ali (‘a) as saying

إِيَّاكُمْ وَالْمِرَاءَ
وَالْخُصُومَةَ فَإِنَّهُمَا يُمْرِضَانِ الْقُلُوبَ عَلَى الْإِخْوَانِ
وَيُنْبِتُ عَلَيْهِمَا النِّفَاقَ.

Beware of engaging

yourselves in contention and dispute because these two matters poison your

[\(2\)](#) hearts towards your friends and act as a fertile source of hypocrisy.

p: ٢٦

Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah ١٠:٥٢. The author reports this tradition –[٢]– ١
(from Imam `Ali the Commander of the Faithful (‘a
Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٦٧, S. ١٣٥, H. ١. The tradition following this –[١]– ٢
one in this reference book reads that the Holy Prophet (S) said: Whoever meets
Almighty Allah enjoying the following three traits will enter Paradise from any gate he
chooses: (١) good manners, (٢) fear of God in public and private, and (٣) forsaking
contention even when he is right

:Imam al-Sadiq (‘a) is also reported to have quoted the Holy Prophet (S) as saying

مَا كَانَ جَبْرَائِيلُ يَأْتِينِي

إِلَّا قَالَ: يَا مُحَمَّدُ، اتَّقِ شَحْنََاءَ الرِّجَالِ وَعَدَاوَتَهُمْ.

Every time (Archangel) Gabriel visited me, he would say to me, “O Muhammad, beware of the hostility and

(animosity of others.”(1)

Indulgence

Another indication of the trend of the Holy Imams towards building good relations with others is that they instructed their followers to gratify others by treating them leniently in matters of humor and disposition. According to an authentic tradition,

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (S) as saying

أَمَرَنِي رَبِّي بِمُدَارَاهِ

النَّاسِ كَمَا أَمَرَنِي بِالْفَرَائِضِ.

My Lord ordered me to accommodate

people with the same fortitude that He ordered me to have in obligatory

(religious) duties.(2)

Isolation and Monasticism

On the other hand, there are some traditions that can be taken to mean that secluding oneself and steering clear of social activities and associations with people could be the

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٨, H. ٩, S. ٧ -[٢] -١
.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٤٠, H. ١, S. ١٢١ -[١] -٢

.most preferred course one might adopt

In his book of Rawzat al-Kafi, Shaykh al-Kulayni has reported through a valid chain of authority on the authority of Hafẓ ibn Ghiyath that Imam al-Sadiq (‘a) delivered the following instruction:

إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ
مِنْ بَيْتِكَ فَافْعَلْ، فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَغْتَابَ
وَلَا تَكْذِبَ وَلَا تَحْسِدَ وَلَا تُرَائِيَ وَلَا تَتَّصِعَ وَلَا
تُدَاهِنَ... نِعْمَ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ، يَكْفُفُ فِيهِ بَصَرَهُ وَلِسَانَهُ
وَنَفْسَهُ وَفَرْجَهُ.

If possible, you should

never leave your house, because if you leave your house, then you must stop
...backbiting, telling lies, envying others, showing off, boasting, and sycophancy
How excellent a hermitage is a Muslim’s house wherein he casts his sight down

(1) and controls his tongue, his self, and his private parts...

In the famous book of tafsir (i.e. exegesis of the Holy Qur'an) that is ascribed to `Ali ibn Ibrahim, Imam `Ali, the Commander of the Faithful (‘a), is reported to have said

طُوبَى لِمَنْ لَأَزَمَ بَيْتَهُ
وَأَكَلَ كَسْرَتَهُ وَبَكَى عَلَى خَطِيئَتِهِ وَكَانَ مِنْ نَفْسِهِ فِي
تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ.

Blessed is he who confines

himself to his house, eats the least food possible, weeps for his sins, tires

(himself, and others are free of his annoyance.)

Following the course of the author of Wasa'il al-Shi`ah who commented on such traditions, we can interpretively say that these instructions are restricted to exceptional

p: ٢٨

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٢٨٣, H. ١. (The completion of the tradition -[٢] -١
(is found in the margin of this reference book

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٢٨٤, H. ٥. (Traditions of the same meaning -[٢] -٢
(can be found in the same chapter of this reference book

situations when one finds oneself too weak to resist the surrounding pressures and seductions; one can adopt seclusion cautiously when it becomes too difficult to avoid the disadvantages of association with others. As another interpretation, we may also say that these instructions stand to educate and warn people about the necessity to .behave correctly when associating with others in society

Almighty Allah has created man to attain perfection by undertaking responsibility and preferring right over wrong and good over evil within his circumstances in the universe and the progress of society. Thus, fleeing this divine trial and test—by fleeing .from social life and obligations—will never achieve such perfection

Considering these two interpretations of the seemingly contradictory traditions, it is unfeasible to adopt the second group (of traditions mentioned) because the traditions of the first type (i.e. emphasizing good social relations with others and playing active roles in social life) are congruous with the instructions of the Holy Qur'an and the Holy Sunnah. In addition, these traditions are considerably more in number than the traditions of the second type, more reliable in chains of authority, more familiar with the scholars of the virtuous community, and more applicable to the deeds and .manners of scholars and righteous people

Commenting on this point, `Allamah al-Tabrisi, in his famous (book of) tafsir entitled :Majma` al-Bayan says

Traditions warn against seclusion, detachment from people and communities,“ [\(monasticism, and aloofness.”](#)[\(1\)](#)

:Confirming this fact, the Holy Qur'an says

p: ۲۹

رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

The Monasticism, which

they invented for themselves, We did not prescribe for them. We prescribed

only the seeking of the pleasure of Allah, but that they did not foster, as

(they should have done. (٥٧:٢٧

Monasticism—in the sense of fearing Almighty Allah and worshipping Him in private—was prescribed only to save those mentioned in the verse from being killed or from being forced to abandon the religion of Almighty Allah, but they did not promote monasticism as it was meant to be. Instead, they turned it into detachment from society, abstinence from legitimate matrimonial union, forsaking obligations and [responsibilities, making it a profession in the end.](#)^(١)

p: ٣٠

Refer to the exegesis of this holy verse in Majma` al-Bayan by `Allamah al- [٢] -١ Tabrisi where he cites the tradition of Ibn Mas`ud quoting the Holy Prophet (S) as saying, “The monasticism of my nation is emigration (i.e. hijrah), jihad, prayer, fasting, Hajj, and `Umrah

Point

The second purpose behind social relations is to reinforce the foundations of Muslim society and strengthen the social structure to maintain continuous progress towards social perfection. Correct social relations also help gain access to platforms of power, justice, welfare, and reconciliation, and help Muslim society face and solve various problems arising from social, political and economic practices. Social relations also aid in spirituality and self-perfection within the movement of humankind towards Almighty Allah.

Reinforcing the social structure depended on a number of essential principles mentioned below.

The Principle of Mutual Support and Aid

Muslims in general and faithful believers in particular are required to support and aid each other. As has been previously cited, Imam al-Sadiq (a) is authentically reported to have said:

المُسْلِمُ أَخُو الْمُسْلِمِ؛ لَا
يُظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَخُونُهُ. وَيَحِقُّ عَلَى الْمُسْلِمِينَ الْإِجْتِهَادُ
فِي التَّوَاصُلِ وَالتَّعَاقُدِ عَلَى التَّعَاطُفِ وَالْمُؤَاسَاةِ لِأَهْلِ الْحَاجَةِ
وَتَعَاطُفِ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ
وَجَلَّ، رُحَمَاءَ بَيْنَكُمْ مُتَرَاحِمِينَ مُعْتَمِينَ لِمَا غَابَ عَنْكُمْ
مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Muslims are brothers of

each other. They neither wrong, nor disappoint, nor betray each other. The duties that are incumbent on Muslims towards each other are to exert effort in communication, agree on mutual sympathy, treat the needy as they treat themselves

and empathize with one another. If you abide by this, you will be exactly as

Almighty Allah has ordered you to be: compassionate towards each other merciful towards one another, regretful about missing any opportunity to help a brethren-in-faith, just like the conduct of the Anṣar during the lifetime

[\(of the Messenger of Allah \(S\).\)](#)

p: ۳۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۴۲, H. ۲ -[۱] -۱

:Imam al-Sadiq (‘a) is also reported to have quoted the Holy Prophet (S) as saying

مَنْ سَمِعَ رَجُلًا يُنَادِي يَا

لِلْمُسْلِمِينَ، فَلَمْ يُجِبْهُ، فَلَيْسَ بِمُسْلِمٍ.

Whoever hears someone

calling for the help of Muslims but fails to respond to him, is not actually

[\(1\) a Muslim.](#)

:Imam al-Sadiq (‘a) is also reported to have said

مَنْ لَمْ يَهْتَمَّ بِأُمُورِ

الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ.

He who does not care about

[\(2\) the affairs of Muslims is not Muslim.](#)

Enjoining the Right and Forbidding the Wrong

In its capacity as one of the greatest divinely commissioned obligations and the highest and most honorable duties, the principle of enjoining the right and forbidding the wrong has been defined and introduced by traditions as

سَبِيلُ الْأَنْبِيَاءِ وَمِنْهَا جُ

الضُّلْحَاءِ.

The course of...

.prophets and the manner of the righteous

فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ

الْفَرَائِضُ وَتَأْمَنُ الْمَذَاهِبُ وَتُحَلَّ الْمَكَاسِبُ وَتُرَدُّ
الْمُظَالِمُ وَتُعْمَرُ الْأَرْضُ وَيُتَّصَفُ مِنَ الْأَعْدَاءِ وَيَسْتَقِيمُ
الْأَمْرُ.

It is a great duty through
which other duties are carried out, routes are secured, earnings are made
legal, aggressions are warded off, lands are nurtured, enemies are
[retaliated](#), and all affairs set aright.[۲](#)

p: ۳۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۰۸, S. ۵۹, H. ۱ -[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۵۹, H. ۱, S. ۱۸ -[۳]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۹۵, H. ۶, S. ۱ -[۱]-۳

The Principle of Thinking Well Of Others

Another principle of social relations is having good thoughts about others, assuming the best about the conduct of ones brethren-in-faith, closing one's eyes to their flaws, and concealing the defects of others to bind the social structure and prevent any cracks from appearing in it. On the authority of his infallible fathers, Imam al-Baqir (‘a) has quoted Imam `Ali, the Commander of the Faithful (‘a), as saying

ضَعْ أَمْرَ أَخِيكَ عَلَى

أَحْسَنِهِ حَتَّى يَأْتِيكَ مِنْهُ مَا يُغْلِبُكَ، وَلَا تَنْظُنَّ

بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءًا وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ

مَحْمَلًا.

Assume the best possible about the deed of your brother-in-faith unless you see in him something that tears down your assumption. Never deem evil any word uttered by your brother-in-faith as long as you can find an acceptable excuse for it. (1)

:Abu-Basir has reported Imam al-Sadiq (‘a) as saying

لَا تُفْتَشِ النَّاسَ فَتَبْقَى بِلا

صَدِيقٍ.

Do not scrutinize people

(lest you remain friendless. (2)

Al-Dahhak ibn Mukhallad has reported that he heard Imam

Shaykh al-Kulayni, al-Kafi ٢:٣٦٢, H. ٣; Shaykh al-Saduq, al-Amali, pp. ٣٨٠, H. ٤٨٣; -[٢] -١
`Allamah al-Majlisi, Bihar al-Anwar ٧٥: ١٩٦, H. ١١ as quoted from the previous
.reference books

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٥٨, H. ٢, S. ٥٦ -[١] -٢

:al-Sadiq ('a) saying

لَيْسَ مِنَ الْإِنْصَافِ

مُطَالَبَةُ الْإِخْوَانِ بِالْإِنْصَافِ.

It is unfair to demand

[\(friends to be fair \(with you\)\).\(1\)](#)

The Principle of Consultation

Social relations in Islam are built up by seeking the counsel of other Muslims and making use of their experience and opinions and by sharing your experiences and affectionately advising them about performing certain acts

:Abu-Hurayrah has reported that he heard the Holy Prophet (S) saying

إِسْتَشِرُّوا الْعَاقِلَ وَلَا

تَعْصُوهُ فَتَنْدَمُوا.

Seek the guidance of the

[\(reasonable and do not disregard their advice, lest you regret\).\(2\)](#)

:Sulayman ibn Khalid has reported that he heard Imam al-Sadiq ('a) saying

إِسْتَشِرِّ الْعَاقِلَ مِنْ

الرِّجَالِ الْوَرَعِ فَإِنَّهُ لَا يَأْمُرُ إِلَّا بِخَيْرٍ، وَإِيَّاكَ

وَالْخِلَافَ فَإِنَّ مُخَالَفَةَ الْوَرَعِ الْعَاقِلِ مَفْسَدَةٌ فِي الدِّينِ

وَالدُّنْيَا.

Seek the advice of

reasonable and pious men, because they order you only towards good. Beware of
defying them, because to defy reasonable and pious men brings about
[corruption in religious and worldly affairs.](#)

:Imam al-Sadiq (‘a) is also reported to have quoted the Holy Prophet (S) as saying

p: ۳۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۵۸, H. ۳, S. ۵۶ -[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۰۹, H. ۱, S. ۹ -[۳]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۲۶, H. ۵ -[۴]-۳

مُشَاوَرَةُ الْعَاقِلِ النَّاصِحِ

رُشْدٌ وَيُؤْمِنُ وَتَوْفِيقٌ مِنَ اللَّهِ، فَإِذَا أَشَارَ عَلَيْكَ النَّاصِحُ

الْعَاقِلُ فَإِيَّاكَ وَالْخِلَافَ فَإِنَّ فِي ذَلِكَ الْعَطَبَ.

Seeking the counsel of wise

well-wishers is a sign of judiciousness, blessing, and guidance to success by

Almighty Allah, so if a wise well-wisher gives you advice, beware of defiance

(lest you come upon destruction.)

The qualifications of a true advisor specified by the Holy Legislator are rationality, piety, confidentiality and soundness of character

:Al-Halabi has reported Imam al-Sadiq (‘a) as saying

إِنَّ الْمَشُورَةَ لَا تُكُونُ

إِلَّا بِحُدُودِهَا، فَمَنْ عَرَفَهَا بِحُدُودِهَا وَإِلَّا كَانَتْ

مَضْرُوتَهَا عَلَى الْمُسْتَشِيرِ أَكْثَرَ مِنْ مَنْفَعَتِهَا لَهُ.

فَأُولَئِكَ أَنْ يَكُونَ الَّذِي تُشَاوَرُهُ عَاقِلًا، وَالثَّانِيَةُ أَنْ

يَكُونَ حُرًّا مُتَدَيِّنًا، وَالثَّالِثَةُ أَنْ يَكُونَ صَدِيقًا مُوَاخِيًا،

وَالرَّابِعَةُ أَنْ تُطْلِعَهُ عَلَى سِرِّكَ فَيَكُونَ عِلْمُهُ بِهِ

كَعِلْمِكَ بِنَفْسِكَ، ثُمَّ يُسِرُّ ذَلِكَ وَيَكْتُمُهُ. فَإِنَّهُ إِذَا

كَانَ عَاقِلًا ائْتَفَعَتْ بِمَشُورَتِهِ، وَإِذَا كَانَ حُرًّا مُتَدَيِّنًا

جَهَدَ نَفْسَهُ فِي النَّصِيحَةِ لَكَ، وَإِذَا كَانَ صَدِيقًا مُوَاخِيًا

كَتَمَ سِرِّكَ إِذَا أَطْلَعْتَهُ عَلَيْهِ، وَإِذَا أَطْلَعْتَهُ عَلَى

سِرِّكَ فَكَانَ عِلْمُهُ بِهِ كَعِلْمِكَ بِهِ تَمَّتِ الْمَشُورَةُ وَكَمُلَتِ

النَّصِيحَةُ.

Surly, seeking of advice

,must be within limits; therefore, if one ignores (or violates) these limits the harm will be more than the benefit. The first of these limits is that the consultant must be wise. The second is that he must be honorable and devout. The third is that he must be a brotherly friend. The fourth is that when you tell him about your secret, he must understand it exactly as you have explained and then he must keep it in confidence. If the advisor is wise, you will then benefit from his advice. If he is honorable and devout, he will make all possible efforts to give you the best advice. If he is your brotherly friend, then he will conceal your secret after you reveal it to him. If he understands your secret as you do, then he will give perfect counsel and

[\(۲\) advice.](#)

p: ۳۶

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۲۶, H. ۶ -[۲] -۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۲۶-۴۲۷, H. ۸ -[۳] -۲

The third aspect of social relations is that they must have sound foundations based on reality and values on the one hand and be a constituent of the social structure on the other.

Islam views as the best social relations based on equality. People are originally equal and each one is the counterpart of the other; therefore, no one can excel another in origin. Hence, the Holy Qur'an declares

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

O Mankind! Surely, We have

created you of a male and a female, and made you tribes and families that you

(may know each other. (49:13)

The Holy Prophet (S) has also declared

كُلُّكُمْ لِآدَمَ وَآدَمٌ مِنْ

تُرَابٍ.

All of you belong to Adam

(equally), and Adam was created of dust. (1)

However, differences and privileges arise due to extraordinary factors that ensue from the movement of man, both individually and socially. Some privileges are real—such as piety, knowledge, education, and practice of virtues like patience and charity—while others are false and unreal (having riches, many children, material wealth and influence). A third category of privileges arises from talents divinely bestowed on certain individuals or the divine selection of certain individuals

Allamah al-Majlisi, Bihar al-Anwar ۷۳:۳۵۰, H. ۱۳ - [۱] - ۱

The nature of social relationship must be Islam-based and faith-based, which automatically becomes a relationship of equality among the individuals of a society ruled by the doctrines of Islam.

As a result, Muslims are brothers of one another. They are equal and comparable in spiritual values. Their ties and relations are similar to those who have the same father and mother. Islam has placed social ties and relations among people of the same faith on the same level and of similar worth and significance as blood ties and relations.

According to many validly reported traditions, this concept is corroborated by marriages performed at the time of the Holy Prophet (S). For instance, Shaykh al-Kulayni, in his book, al-Kafi, has validly reported the story of the marriage of Juwaybir to the daughter of one of the chiefs of the Arab clans. Juwaybir—an ugly, short, dark skinned, needy man from al-Yamamah—who embraced Islam devoutly, was ordered by the Holy Prophet (S) to betroth the daughter of Ziyad, a chief of the clans of al-Madinah. He said

يَا جُوَيْرِ، إِنَّ اللَّهَ قَدْ
وَضَعَ بِالْإِسْلَامِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ شَرِيفًا، وَشَرَفَ
بِالْإِسْلَامِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ وَضِيعًا، وَأَعَزَّ
بِالْإِسْلَامِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ ذَلِيلًا، وَأَذْهَبَ
بِالْإِسْلَامِ مَا كَانَ مِنْ نَحْوِهِ الْجَاهِلِيَّةِ وَتَفَاخُرِهَا
بِعَشَائِرِهَا وَبَاسِقِ أَنْسَابِهَا. فَالنَّاسُ الْيَوْمَ كُلُّهُمْ
أَبْيَضُهُمْ وَأَسْوَدُهُمْ وَقَرَشِيُّهُمْ وَعَرَبِيُّهُمْ وَعَجَمِيُّهُمْ
مِنْ آدَمَ، وَإِنَّ آدَمَ خَلَقَهُ اللَّهُ مِنْ طِينٍ. وَإِنَّ أَحَبَّ النَّاسِ
إِلَى اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ أَطْوَعُهُمْ لَهُ
وَأَتْقَاهُمْ.

Allah, by means of Islam, has verily humbled men who were esteemed in the Era of Ignorance (jahiliyyah) and, also by means of Islam, has honored others who were lowly in that era. In addition, by means of Islam, Almighty Allah has imparted nobility to men who were humble in that era and, by means of Islam, He has eradicated the baseless zeal of that era when people used to take pride in their clans and their lineages. Today, all people; the white ,and the black, the Qurayshite, the Arab, and the non-Arab, belong to Adam and Adam was created by Almighty Allah from clay. Verily, the dearest of people to Almighty Allah on the Day of Resurrection shall be the most .obedient to Him and the most pious

:To Ziyad, the father of the betrothed woman, the Holy Prophet (S) said

يَا

زِيَادُ، جُوَيْبِرٌ مُؤْمِنٌ، وَالْمُؤْمِنُ كُفُوُ الْمُؤْمِنَةِ وَالْمُسْلِمِ

كُفُوُ الْمُسْلِمَةِ. فَزَوِّجْهُ يَا زِيَادُ.

O Ziyad, Juwaybir is a faithful believer, and every

faithful male is the match of every faithful female and every Muslim male is

(the match of every Muslim female. So, give him your daughter in marriage. (1)

Respect of Man in General

Although Islam considers faith to be the basis of social relations among Muslims, it does not dispense with the human side of these relations; rather, it considers the human side in the totality of its theory. The meaning becomes clear in Imam `Ali's following words to Malik al-Ashtar

p: ٣٩

Refer to this story in Shaykh al-Kulayni's book al-Kafi ٥:٣٣٩-٣٤٣. It actually holds -[١] -١ wonderful lessons and wisdom. The same lessons can also be inferred from the story of the marriage of Habib. In the same chapter of this reference book, there are other issues confirming this concept; therefore, it is recommended to have a look at them

وَأَشْعِرْ قَلْبِكَ

الرَّحْمَةَ لِلرَّعِيَّةِ وَالْمَحَبَّةَ لَهُمْ وَاللُّطْفَ بِهِمْ، وَلَا

تَكُونَنَّ عَلَيْهِمْ سَيْفًا ضَارِيًا تَغْتَنِمُ أَكْلَهُمْ، فَإِنَّهُمْ

صِنْفَانِ: إِمَّا أَخٌ لَكَ فِي الدِّينِ أَوْ نَظِيرٌ لَكَ فِي الْخَلْقِ.

Develop

in your heart the feeling of love for your people and let it be the source of
,kindliness and blessing to them. Do not behave with them like a barbarian
and do not appropriate to yourself that which belongs to them. Remember that
the citizens of the state are of two categories. They are either your

[\(1\)](#)brethren in faith or your brethren in kind.[\(1\)](#)

This trend can also be distinctly seen in the traditions that encourage courtesy in
general with all people. Such traditions require preserving good social relations with
people at the human level unless exceptional circumstances oblige one to disavow or
.rupture relations with certain people

:Suma`ah has reported Imam al-Sadiq (a) as saying

مُجَامَلَةُ النَّاسِ ثُلُثُ

الْعُقْلِ.

To behave courteously with

[\(2\)](#)people is one-third of wisdom.[\(2\)](#)

Abu-Basir has reported Imam al-Baqir (or Imam al-Sadiq) to have narrated that a
Bedouin from the Banu-Tamim tribe came to the Holy Prophet (S) and asked for an
.advice

:Giving his advice, the Holy Prophet (S) said

تَحَبَّبَ إِلَى النَّاسِ يُحِبُّوكَ.

Try to endear yourself to

[\(people and they will certainly love you.\)](#)

Another indication of this trend is the attitude of Islam towards unbelievers, as confirmed by the Holy Qur'an. It

p: ٤٠

١- [١]- ٥٣. Nahj al-Balaghah, Letter No.

٢- [٢]- ١. H. ٣٠, S. ٤٣٤. Al-Hurr al-`Amili, Wasa'il al-Shi`ah

٣- [١]- ١. H. ٤٣٣. Al-Hurr al-`Amili, Wasa'il al-Shi`ah

makes a distinction between the unbelievers and foes who adopted an aggressive political or military attitude against Muslims and unbelievers who did not adopt aggressive attitudes. As is mentioned in Surah al-Mumtahanah (Surah ٦٠), the Holy Qur'an has warned against showing loyalty to and love for the former but it has permitted treating the latter with charity and fairness. Hence, it reads

لَمَّا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ
إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ

Allah does not forbid you to show kindness and deal justly respecting those who have not made war against you on account of your religion and have not driven you forth from your homes. Surely, Allah loves the doers of justice. Allah only forbids you to make friends with those who made war upon you because of your religion, drove you forth from your homes and backed up others in your expulsion. Whoever makes friends with them, these are the

(unjust. (٦٠:٨-٩)

A third indication of this trend can be deduced from traditions confirmed by the Ahl al-Bayt (‘a) on the significance of calling to the “way” of Almighty Allah by means of conversations characterized by rationality. They insisted on maintaining general social relations with the non-believers and non-Muslims as well as all categories of people without discriminating between Muslims and non-Muslims through wise and excellent communication skills

A fourth indication can also be observed in the texts of the Holy Qur'an and the Holy Sunnah that warn against reviling unbelievers and aggravating them with unconstructive attitudes because they would naturally respond to such revilement with similar insults

Islam has presented fraternity among Muslims as the content of social relations within the Muslim community. Islam has lined itself up with fraternity, which is a mixture of mutual loyalty, backing one another up, and social rights characterized by .shared love, affection, humanitarian feelings and sentiments

Point

The fourth aspect of social relations is that Islam has not overlooked the tangible realities that exist—despite the fact that it has adopted the principle of equality for all human beings and the principle of fraternity for the Muslim community—in the .various extremes of social relations

Islam has defined two main levels arising from social realities and has based relations .on the mental, spiritual, and intellectual conditions of the parties involved

The first of these levels is the general relationship that is imposed by the nature of man's existence in society wherein man connects with the individuals of his society .and becomes part of it within the general frame of social relations

Islam views the unity of the Muslim community as the common factor among all the .extremes of this relationship

Through this level of relationship, blood and property are saved from being shed or confiscated and covenants and pledges are fulfilled. In addition, public participation and contribution to social responsibilities is maintained, such as enjoining the right and forbidding the wrong, attending the common prayers and funeral ceremonies, .visiting the sick, and trying not to miss social ceremonies like marriages and the like

In an authentic narration, Shaykh al-Kulayni has reported Mu`awiyah ibn Wahab to have said that he once asked Imam al-Sadiq (‘a), “What should we do with respect to ”?relations with our people and with others whom we come in contact with

:The Imam (‘a) answered

تُوَدُّونَ الْأَمَانَةَ إِلَيْهِمْ،

وَتَقِيمُونَ الشَّهَادَةَ لَهُمْ وَعَلَيْهِمْ، وَتَعُودُونَ مَرْضَاهُمْ،

وَتَشْهَدُونَ جَنَائِزَهُمْ.

You must safeguard the

trusts that they deposit with you, bear witness for or against them, visit

[\(1\)](#) the sick among them, and attend their funeral ceremonies.

The Ahl al-Bayt (‘a) rarely put conditions regarding maintaining this level of social relations, except for some general constraints, such as avoiding relationships that bring ill repute and associations with heretical people and those publicly known for corruption and deviation, as well as those who work in forbidden occupations. Details of these categories will be cited in the second part of this book

Al-Faji` al-`Aqili has reported that Imam `Ali the Commander of the Faithful (‘a) instructed his son, al-Hasan (‘a) saying

إِيَّاكَ وَمَوَاطِنَ التَّهْمَةِ

وَالْمَجْلِسَ الْمَظْنُونِ بِهِ السُّوءِ، فَإِنَّ قَرِينَ السُّوءِ يُعْرِضُ

جَلِيسَهُ.

Beware of presenting

yourself in situations that bring about ill reputation and sessions known for

[\(2\)](#) evil, for a wicked friend may seduce him who sits with him.

:Umar ibn Yazid has reported Imam al-Sadiq (‘a) as saying`

لَا تَصْحَبُوا أَهْلَ

الْبِدْعِ وَلَا تُجَالِسُوهُمْ فَتَكُونُوا عِنْدَ النَّاسِ كَوَاحِدٍ

مِنْهُمْ. وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَقَرِينِهِ.

Do not keep company

with heretical people and do not participate in their sessions, lest you be equated

with them in the eyes of people. The Messenger of Allah (S) has said, “Man

[\(3\)](#) follows the religion of his friend and companion.” [\(3\)](#)

p: 44

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١٢:٥, H. ١ -[١]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٢٢, S. ١٩, H. ٤ -[٢]-٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٣٠, S. ٢٧, H. ١ -[٣]-٣

Hammad ibn `Amr and Anas ibn Muhammad have reported on the authority of Anas's father that Ja`far ibn Muhammad (al-Sadiq) (a), on the authority of his fathers, :quoted that the Holy Prophet (S) instructed Imam `Ali (a) saying

يَا عَلِيُّ، مَنْ لَمْ تَنْتَفِعْ

بِدِينِهِ وَلَا دُنْيَاهُ فَلَا خَيْرَ لَكَ فِي مُجَالَسَتِهِ.

O `Ali, it is worthless to

keep the company of one whom you will not benefit either from his faith or

[his worldly affairs.](#)⁽¹⁾

A warning against associating with such categories of people means to avoid befriending or sitting with them. However, if we consider this warning general (i.e. to include all states of association), we can understand the reason behind it is that such social relationships might develop into friendships, even if at the minimal level, and it is better to avoid falling into any situation of suspicion that might tarnish one's reputation.

The second level is that of private relationship, conventionally called friendship (i.e. (making friends with some people

This level shares the general results, consequences, and commitments of the first level of relations but differs from it in certain additional conditions, rights, and duties, such as some financial and cultural rights. Discussing, teaching, and learning about religious affairs as well as some political affairs, like discussing general situations of the community, especially when the issues are very controversial, are permitted only among real friends

:Khaythamah has reported that Imam al-Sadiq (a) told him

p: ٤٥

أَبْلَغُ مَوَالِينَا

السَّلَامَ، وَأَوْصِيَهُمْ بِتَقْوَى اللَّهِ وَالْعَمَلِ الصَّالِحِ، وَأَنْ
يَعُودَ صَحِيحُهُمْ مَرِيضَهُمْ، وَلْيَعُدَّ غَشِيَهُمْ عَلَى فَقِيرِهِمْ،
وَأَنْ يَشْهَدَ حَيْثُ جَنَازَهُ مَيِّتِهِمْ، وَأَنْ يَتَلَقَّوْا فِي
بُيُوتِهِمْ، وَأَنْ يَتَفَاوَضُوا عِلْمَ الدِّينِ، فَإِنَّ ذَلِكَ حَيَاةٌ
لِأَمْرِنَا، رَحِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا.

Convey

my compliments to my loyalists and advise them to show reverence to Almighty Allah: the rich among them must help the poor, the powerful must help the weak, the living must attend the funeral ceremonies of the dead, and they must assemble at their homes and discuss issues of religion, for such meetings keep our work alive. May Allah have mercy upon a servant who keeps [our work alive.](#)

:Shaykh al-Kulayni, through a valid chain of authority, has reported Maysir as saying

Imam Abu-Ja`far (al-Baqir) (‘a) once asked me, “Do you (Shi`ite groups) often seclude yourselves in special meetings and exchange discourses and freely say what ”?you have in mind

I answered, “Yes, I swear it by Allah. We often withdraw to exchange discourses and ”.say freely that which is on our minds

:The Imam (‘a) commented

أَمَّا وَاللَّهِ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ

تِلْكَ الْمَوَاطِنِ. أَمَا وَاللَّهِ إِنِّي لِأَحِبُّ رِيحَكُمْ وَأَزْوَاحَكُمْ،

وَإِنَّكُمْ عَلَى دِينِ اللَّهِ وَدِينِ مَلَائِكَتِهِ، فَأَعِينُوا بِوَرَعٍ

وَاجْتِهَادٍ.

By Allah I swear, I do

wish I were with you on some of these occasions. By Allah I swear, I do love

your fragrance and your souls. You are verily following the very religion of

Allah and the religion of His angels. Follow (us) by means of piety and

[\(diligence.\)](#)

p: ٤٤

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١٢:٢١, H. ٦ -[١]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٤٧, H. ٥ -[١]-٢

The Ahl al-Bayt (‘a) endeavored to develop such spiritual and intellectual relations that people would soar to their highest levels and exceed blood fraternity in human, social, and spiritual aspects. On achieving this, love and affection would be purely for Almighty Allah’s sake and the outcome would be that one would love for his brother-in-faith whatever he loves for himself (i.e. equality in desires and hopes) and even .consider one’s brother-in-faith before himself

A tradition reported from the Ahl al-Bayt (‘a) describes this perfective sphere of .relations among the individuals of the virtuous community

In his book, al-Majalis, al-Hasan ibn Muhammad al-Tusi has reported that, on the :authority of his fathers, Imam al-Baqir (‘a) quoted the Holy Prophet (S) as saying

إِذَا كَانَ يَوْمُ الْقِيَامَةِ

يُنَادِي مُنَادٍ مِنَ اللَّهِ عَزَّ وَجَلَّ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ

أَوَّلَهُمْ فَيَقُولُ: أَيَنْ جِيرَانَ اللَّهِ جَلَّ جَلَالُهُ فِي دَارِهِ؟

فَيَقُومُ عُنُقُ مِنَ النَّاسِ فَتَسْتَقْبِلُهُمْ زُمْرَةٌ مِنَ الْمَلَائِكَةِ،

فَيَقُولُونَ: مَا كَانَ عَمَلُكُمْ فِي دَارِ الدُّنْيَا فَصِرْتُمْ الْيَوْمَ

جِيرَانَ اللَّهِ تَعَالَى فِي دَارِهِ؟ فَيَقُولُونَ: كُنَّا نَتَحَابُّ فِي

اللَّهِ وَتَتَوَازَرُّ فِي اللَّهِ تَعَالَى. قَالَ: فَيُنَادِي مُنَادٍ مِنْ عِنْدِ

اللَّهِ تَعَالَى: صَدَقَ عِبَادِي. خَلُّوا سَبِيلَهُمْ. فَيَنْطَلِقُونَ إِلَى

جِوَارِ اللَّهِ فِي الْجَنَّةِ بِغَيْرِ حِسَابٍ.

,On the Day of Resurrection

a spokesangel will cry out with a call heard by the last of the crowds in the

same volume heard by the first. He will call out, "Where are the neighbors of Allah, the Majestic, in His abode?" Then, a group of people will stand up and will be received by a group of angels. "What were your deeds in the worldly abode due to which you are now the neighbors of Allah, the Exalted, in His abode?" The angels will ask. "We used to love each other for Allah's sake and help one another for His sake, too," they will answer. An angel will say on behalf of Allah, "True are the words of My servants. Clear the way for them. Then they will walk into the neighborhood of Allah in Paradise without (their deeds) being accounted

:Commenting on this, Imam al-Baqir (‘a) said

فَهُؤُلَاءِ جِيرَانُ اللَّهِ فِي

دَارِهِ، يَخَافُ النَّاسُ وَلَا يَخَافُونَ، وَيُحَاسِبُ النَّاسُ وَلَا

يُحَاسَبُونَ.

These are verily the

,neighbors of Allah in His abode. When people will fear, these will not fear

and when people are stopped for settling their accounts, these will not be faced

(with it.)

In his book of al-Kafi, Shaykh al-Kulayni, reported Imam al-Sadiq (‘a) to have quoted
:the Holy Prophet (S) as saying

سِتُّ خِصَالٍ مَنْ كُنَّ فِيهِ

كَانَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ وَعَنْ يَمِينِ اللَّهِ... يُحِبُّ

الْمَرْءَ الْمُسْلِمَ لِأَخِيهِ مَا يُحِبُّ لِأَعَزِّ أَهْلِهِ، وَيَكْرَهُ

الْمَرْءَ الْمُسْلِمَ لِأَخِيهِ مَا يَكْرَهُ لِأَعَزِّ أَهْلِهِ،

وَيُنَاصِحُهُ الْوِلَايَةَ... إِذَا كَانَ مِنْهُ بِيْتْلَكَ الْمَنْزِلَةَ بَتَّهُ

هَمَّهُ فَفَرِحَ لِفَرَحِهِ إِنْ هُوَ فَرِحَ، وَحَزِنَ لِحُزْنِهِ إِنْ هُوَ

حَزِنَ، وَإِنْ كَانَ عِنْدَهُ مَا يُفَرِّجُ عَنْهُ فَرَّجَ عَنْهُ، وَإِلَّا

دَعَا لَهُ... قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

إِنَّ لِلَّهِ خَلْقًا عَنْ يَمِينِ الْعَرْشِ بَيْنَ يَدَيْ اللَّهِ وَجُوهُهُمْ

أَبْيَضُ مِنَ الثَّلْجِ وَأَضْوَاءُ مِنَ الشَّمْسِ الضَّاحِيَةِ. يَسْأَلُ

السَّائِلُ: مَا هُوَ لَاءٍ؟ فَيَقَالُ: هُوَ لَاءِ الَّذِينَ تَحَابُّوا فِي جَلَالِ

الله.

Whoever has six features

in his personality shall be in the presence of Almighty Allah and to His right...A Muslim, who loves for his brother-in-faith whatever he loves for the dearest of his family members, dislikes for him whatever he dislikes for the ...dearest of his family members, acts honestly with him in terms of friendship If he attains this rank with his brother-in-faith, when he passes his grievances on to him, his brother-in-faith will then certainly rejoice at his delight and feel sad on his grief. If he can do anything to relieve his brother-in-faith, he will certainly do so or, at least, pray for him...The Messenger of Allah (S) said: "Almighty Allah has some creatures who will be positioned to the right of the Divine Throne in the presence of Almighty Allah. Their faces will be as white as snow and as brilliant as sunlight at forenoon. When it is asked about them, the answer will be that these are [\(those who loved each other for the sake of Almighty Allah's majesty.\)](#)"[\(2\)](#)

p: ٤٨

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٣٤, S. ١٥, H. ١٥ -[١]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٤٢, S. ١٢٢, H. ٣ -[٢]-٢

The Ahl al-Bayt (‘a) took into consideration the different levels of this private relationship. It is therefore possible to classify such private relations into general and special friendships. This classification is based on the degree of commitment to the doctrines and principles of Islam, and the profundity and firmness of religious values and ideals in behavior and practice. On the strength of this classification, faith and loyalty to the (divinely commissioned) leadership of the Ahl al-Bayt (‘a) plays an important role in firming up such relations from which result the kind of rights and .duties demonstrated by the previously cited traditions

False Friends and True Friends

Referring to another aspect in the variety of the levels of social relations, the Ahl al-Bayt (‘a) differentiated between two categories of people: false friends and true friends. In one’s association with the earlier category, it may suffice to

say one has to meet people in society and associate with them because one's existence is dependent on their existence. Such a relationship is based on kind association, mutual feelings, and sympathetic treatment, named by the Ahl al-Bayt (‘a) as ‘courtesy’ with the meaning good behavior with people

The second category, true friends, represents individuals who must be chosen carefully as friends after observing their honesty, faithfulness, and good manners. Only then is it correct to lean on such friends, put one's trust in them, and depend on them in one's private affairs because they are known to stand by their friends in good and bad times and to be holders of their secrets and trusts

Yunus ibn `Abd al-Rahman has reported the following on the authority of Imam (‘a) Muhammad al-Jawad:

In al-Baʿrah, a man stood up and asked Imam `Ali, the Commander of the Faithful (‘a) to define friends

The Imam (‘a) said

الإِخْوَانُ صِنْفَانِ: إِخْوَانُ

الثَّقَةِ وَإِخْوَانُ الْمُكَاشَرَةِ. فَأَمَّا إِخْوَانُ الثَّقَةِ فَهُمْ

كَالْكَفِّ وَالْجَنَاحِ وَالْأَهْلِ وَالْمَالِ. فَإِذَا كُنْتَ مِنْ أَخِيكَ

عَلَى ثِقَةٍ فَايْزِلْ لَهُ مَالَكَ وَيَدَكَ، وَصَافٍ مَنْ صَافَاهُ، وَعَادٍ

مَنْ عَادَاهُ، وَآكِنْتُمْ سِرَّهُ، وَأَعْنَهُ وَأَظْهَرُ مِنْهُ الْحَسَنَ.

وَاعْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَعَزُّ مِنَ الْكِبْرِيَةِ الْأَحْمَرِ.

وَأَمَّا إِخْوَانُ الْمُكَاشَرَةِ فَإِنَّكَ تُصِيبُ مِنْهُمْ لَذَّتَكَ. فَلَا

تُقَطِّعَنَّ ذَلِكَ مِنْهُمْ، وَلَا تَطْلُبَنَّ مَا وَرَاءَ ذَلِكَ مِنْ

ضَمِيرِهِمْ، وَابْدِلْ لَهُمْ مَا بَدَلُوا لَكَ مِنْ طَلَاقِهِ الْوَجْهَ

There are two kinds of friends—friends of confidence and friends of grimace. The friends of confidence are the refuge, the wings, the family and the wealth (of their friends). If you confide in a friend, you should give your wealth and help to him. You should also befriend his friend and antagonize his enemy. You should .keep his secrets and defects (in confidence) and proclaim his good conduct You should know, O asker, that the friends of confidence are as scanty as red sulfur. Regarding the friends of grimace, you gain from them only your pleasure; therefore, you should not deprive them of your pleasure. Do not ask them for any further thing. Give them a happy mien and pleasant conversation [\(as long as they give you their happy mien and pleasant conversation.\)](#)

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Faith—in the sense of believing in the divinely commissioned leadership of the Ahl al-Bayt (‘a) and loyalty to them—is one of the basic conditions in the process of choosing friends of confidence. The duties of people towards their friends, confirmed by the Ahl al-Bayt (‘a), are exclusively for this category of friends

Referring to this classification and variety in the level of social relations as well as the general and special conditions of these relations, there is a set of traditions reported from the Ahl al-Bayt (‘a) displaying other conditions and qualifications to be observed in identifying the level of one’s social relations with others. Some traditions have mentioned the positive characteristics that encourage such relations, such as piety, devoutness, rationality, prudence, nobility, and excellent morals, while other traditions have listed negative traits that discourage building relations, such as idiocy, [corruption, fabrication, and stinginess.](#)⁽¹⁾

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Refer to al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۰۹-۴۳۲, S. ۸-۹, ۱۱, ۱۵-۱۸ and - [۱] -۱
`Allamah al-Majlisi, Bihar al-Anwar ۷۴:۱۷۳-۲۲۰ where you can find many traditions confirming that the Holy Imams of the Ahl al-Bayt (‘a) specified certain points as conditions of choosing friends of confidence and identifying friends of grimace. All are originally connected to the principles to which we have previously referred

.More details will be cited in the second part of this book

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Point

The fifth aspect of social relations is that there are certain categories of people who must be treated in a special manner.

Although Islam, in its social concept, believes that all human beings are equal and brothers of one another, we notice that the Ahl al-Bayt (‘a) dedicated special treatment in the field of social relations to certain groups of people because of various tangible reasons endorsed by human nature or factual reason-based criteria founded on public interest.

These reasons are humane, religious, and political, depending on the various aspects of the Islamic concept of social relations in general or social relations in particular, placing all affairs in their natural position in the general structure of society and the categories of social relations.

On many occasions, the Holy Qur'an has referred to such special treatment, including the following:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

Serve Allah and do not

associate anything with Him and be good to parents and to the near of kin and

the orphans and the needy and the neighbor from among (your) kin and the neighbor

who is a stranger and the companion on a journey and the wayfarer and those

,whom your right hands possess. Surely, Allah does not love him who is proud

(boastful. (4:36

Relatives, especially next of kin and, more especially, parents, enjoy special privileges as regards social treatment. It is thus obligatory to sustain the root of social relations with relatives and it is impermissible to cut off family ties. It is also obligatory to honor and act piously towards one's parents by means of acting obediently towards them and complying with their orders, yet within the limits of the religious laws

Abu-Hamzah al-Thumali has reported that Imam `Ali the Commander of the Faithful (a) delivered a speech in which he said

أَعُوذُ بِاللَّهِ مِنَ الذُّنُوبِ
الَّتِي تُعَجِّلُ الْفَنَاءَ.

I seek Allah's protection

against the sins that hasten death

Abdullah ibn al-Kawwa' interrupted him, saying, "O Commander of the Faithful! Are there sins that hasten one's death?" The Imam (a) answered

نَعَمْ! وَيْلَكَ، قَطِيعُهُ
الرَّحِمِ. إِنَّ أَهْلَ الْبَيْتِ لَيَجْتَمِعُونَ وَيَتَوَاسُونَ وَهُمْ
فَجْرَةٌ فَيَرْزُقُهُمُ اللَّهُ. وَإِنَّ أَهْلَ الْبَيْتِ لَيَتَفَرَّقُونَ
وَيَقْطَعُ بَعْضُهُمْ بَعْضًا فَيَحْرِمُهُمُ اللَّهُ وَهُمْ أَتَقِيَاءُ.

Yes, there are! Woe unto

you! They are breach of family ties with one's relatives. Even if faithless

family members who gather and help each other are provided sustenance by

Almighty Allah. Some family members, who are pious, separate from one another

and cut off their ties; as a result, Almighty Allah deprives them (of His

[sustenance despite their piety](#)).

Anbasah al-`Abid (the worshipper) has reported that a man`

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.Shaykh al-Kulayni, al-Kafi ۲:۳۴۷-۳۴۸, H. ۷ -[۱] -۱

came to Imam al-Sadiq (‘a) and complained about his relatives. The Imam (‘a) advised
:him saying

إِكْظِمْ غَيْظَكَ وَافْعَلْ.

Suppress your rage and
.treat them nicely

”!The man said, “They do such-and-such to me

:The Imam (‘a) said

أَتُرِيدُ أَنْ تَكُونَ مِثْلَهُمْ

فَلَا يَنْظُرُ اللَّهُ إِلَيْكُمْ؟

Do you want to be like

[\(1\)](#) them? Then, Almighty Allah shall never look at you.

:In his famous Epistle on Rights, Imam Zayn al-`Abidin (‘a) says

وَأَمَّا حَقُّ أُمَّكَ فَأَنْ

تَعْلَمَ أَنَّهَا حَمَلَتْكَ حَيْثُ لَا يَحْمِلُ أَحَدٌ أَحَدًا وَأَطَعَمَتْكَ

مِنْ ثَمَرِهِ قَلْبَهَا مَا لَا يُطْعِمُ أَحَدٌ أَحَدًا، وَأَنَّهَا وَقَّتَكَ

بَسْمِعِهَا وَبَصَرِهَا وَيَدِهَا وَرِجْلِهَا وَشَعْرِهَا وَبَشْرِهَا وَجَمِيعِ

جَوَارِحِهَا مُسْتَبَشِرَةً بِذَلِكَ، فَرِحَهُ مُوَابِلَةً، مُحْتَمِلَةً لِمَا

فِيهِ مَكْرُوهُهَا وَاللُّمُهَا وَثِقْلُهَا وَغَمُّهَا حَتَّى دَفَعَتْهَا عَنْكَ

يَدُ الْقُدْرَةِ وَأَخْرَجَتْكَ إِلَى الْأَرْضِ فَرَضِيَّتُ أَنْ تَشْبَعَ وَتَجُوعَ

هِيَ، وَتَكْسُوكَ وَتَعْرَى، وَتُرْوِيكَ وَتَظْمَأُ، وَتُظْلِكَ وَتَضْحَى،

وَتَنَعَّمَكَ بِيُوسُفَا، وَتَلَذُّذُكَ بِالنُّومِ بِأَرْقَاهَا، وَكَانَ

بَطْنُهَا لَكَ وَعَاءٌ، وَحِجْرُهَا لَكَ

حِوَاءٌ، وَتَذْيِبُهَا لَكَ سِقَاءٌ، وَنَفْسُهَا لَكَ وَقَاءٌ، مُبَاشِرٌ

حَرَّ الدُّنْيَا وَبَرْدَهَا لَكَ وَدُونِكَ، فَتَشْكُرُهَا عَلَى قَدْرِ ذَلِكَ

وَلَا تَقْدِرُ عَلَيْهِ إِلَّا بِعَوْنِ اللَّهِ وَتَوْفِيقِهِ.

وَأَمَّا

حَقُّ أَبِيكَ فَتَعَلَّمَ أَنَّهُ أَصْلُكَ، وَأَنَّكَ فَوْعُهُ، وَأَنَّكَ لَوْلَاهُ لَمْ

تَكُنْ. فَمَهْمَا رَأَيْتَ فِي نَفْسِكَ مِمَّا يُعْجِبُكَ فَاعْلَمْ أَنَّ

أَبَاكَ أَصْلُ النِّعْمَةِ عَلَيْكَ فِيهِ وَاحْمَدِ اللَّهَ وَاشْكُرْهُ عَلَى

قَدْرِ ذَلِكَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

وَأَمَّا حَقُّ وَلَدِكَ فَتَعَلَّمَ

أَنَّهُ مِنْكَ وَمُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَشَرِّهِ،

وَأَنَّكَ مَسْئُولٌ عَمَّا وَلِيْتَهُ مِنْ حُسْنِ الْأَدَبِ وَالِدَلَالَةِ عَلَى

رَبِّهِ وَالْمَعُونَةِ لَهُ عَلَى طَاعَتِهِ فِيكَ وَفِي نَفْسِهِ، فَمُثَابٌ عَلَى

ذَلِكَ وَمُعَاقِبٌ، فَاعْمَلْ فِي أَمْرِهِ عَمَلَ الْمُتَمَرِّينَ بِحُسْنِ

أَثَرِهِ عَلَيْهِ فِي عَاجِلِ الدُّنْيَا، الْمُعْذِرِ إِلَى رَبِّهِ فِيمَا

بَيْنَكَ وَبَيْنَهُ بِحُسْنِ الْقِيَامِ عَلَيْهِ وَالْأَخْذُ لَهُ مِنْهُ. وَلَا

قُوَّةَ إِلَّا بِاللَّهِ.

وَأَمَّا حَقُّ أَخِيكَ فَتَعَلَّمَ

أَنَّهُ يَدُكَ الَّتِي تَبْسُطُهَا، وَظَهْرُكَ الَّذِي تَلْتَجِيءُ إِلَيْهِ،

وَعِزُّكَ الَّذِي تَعْتَمِدُ عَلَيْهِ، وَقُوَّتُكَ الَّتِي تَصُولُ بِهَا، فَلَا
تَتَّخِذُهُ سِلَاحًا عَلَى مَعْصِيَةِ اللَّهِ وَلَا عُدَّةً لِلظُّلْمِ بِحَقِّ
اللَّهِ، وَلَا تَدْعُ نُصْرَتَهُ عَلَى نَفْسِهِ وَمَعُونَتِهِ عَلَى عَدُوِّهِ
وَالْحَوْلَ بَيْنَهُ وَبَيْنَ شَيْطَانِهِ وَتَأْدِيَةَ النَّصِيحَةِ إِلَيْهِ
وَالِإِقْبَالَ عَلَيْهِ فِي اللَّهِ فَإِنْ انْقَادَ لِرَبِّهِ وَأَحْسَنَ الْإِجَابَةَ
لَهُ وَإِلَّا فَلْيَكُنِ اللَّهُ آثَرَ عِنْدَكَ وَأَكْرَمَ عَلَيْكَ مِنْهُ.

The right of your mother is that you know that she carried you where no one carries anyone, she gave to you the fruit of her heart which no one gives to anyone, and she protected you with her hearing sight, hands, legs, hair, and skin as well as all her organs. She was highly delighted, happy, eager, and enduring the harm, pain, heaviness, and grief until the hand of power saved her from you and brought you out to this earth. She did not care if she went hungry as long as you ate, was naked as long as you were clothed, was thirsty as long as you drank, was in the sun as long as you were in the shade, was miserable as long as you were happy, and was deprived of sleeping as long as you were resting. Her abdomen was your container, her lap your seat, her breast your drink, and her soul was your fort. She protected you from heat and cold. You should thank her for all that. You will not be able to show her gratitude except through Allah's help and grace of thanksgiving.

The right of your father is that you know that he is your root and you are his branch. Without him, you would not be. Whenever you see anything in yourself that pleases you, know that your father is the origin of its blessing upon you. Therefore, praise Allah and thank Him in that measure

All power belongs to Allah.

The right of your child

is that you should know that he is from you and will be ascribed to you through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct, pointing him in the direction of his Lord, and helping him to obey Him. So, act toward him with the behavior of one who knows that he will be rewarded for doing good and punished for doing evil. In his affairs, behave with the actions of those who adorn their children with their good deeds and those who are justified before their Lord because they did well in the discipline and the custody of their sons. All power belongs to Allah

The right of your brother

is that you know that he is your hand that you extend, your back from whom you seek refuge, your power upon which you rely, and your might with which you move. Take him not as a weapon with which to disobey Allah, nor as equipment with which to wrong Allah's creatures. Do not neglect to help him

against his own ill intentions and against his enemy, prevent him from joining villains, give him good counsel, and associate with him for Allah's sake. If he obeys Allah and responds to Him properly, well and good, but if [\(not, you should prefer and honor Allah more than him.](#)[\(2](#)

p: ۵۵

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۹۳, S. ۱۴۹, H. ۳ -[۲] -۱

.Ibn Shu`bah al-Harrani, Tuhaf al-`Uqul, pp. ۳۶۳ -[۳] -۲

This special treatment with relatives involves the lineal tie, which designates the extension of man's existence and progress. It is experienced as a natural feeling, and has an ethical aspect, especially with reference to taking care of and acting piously towards parents, which is a sort of gratitude, good turn, lenience, and mercy to the old and the

:weak. Hence, the Holy Qur'an says

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Your Lord has commanded

that you shall not serve any but Him, and be good to your parents. If either or both of them reach old age with you, say not to them so much as “Ugh” nor chide them, and speak to them a generous word. And make yourself submissively, gentle to them with compassion, and say: O my Lord! Have compassion on them

(as they brought me up when I was little. (١٧:٢٣-٢٤)

Furthermore, special treatment with relatives has a significant social and organizational aspect related to Islam’s attitude towards the general structure of society, on the supposition that family is the primary and paramount brick on which the social structure stands

Scholars

Islam has imparted special social behavior towards scholars and people of virtue and knowledge due to certain ethical, tangible, and social considerations

As for the ethical, tangible consideration, Islam looks upon knowledge as having realistic worth that grants man a rank of perfection and elevation. The Holy Qur'an thus says

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Allah will exalt those of

you who believe and those who are given knowledge in high degrees. Allah is

(Aware of what you do. (٥٨:١١)

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Say: Are those who know

.and those who do not know alike? Only the men of understanding are mindful

(٣٩:٩)

p: ٥٩

As for the social consideration practically adopted by the Ahl al-Bayt (‘a), scholars occupy a distinguished social position represented in the leadership of the Islamic revolution in Iran and its authority over the Muslim nation

As confirmed in their traditions, the Ahl al-Bayt (‘a) have been the worthiest to occupy this position and the only ones granted this authority by Almighty Allah because they possessed knowledge of an unmatched, unattainable degree

Consequently, the leaders of Muslims must have full knowledge of Islam and be proficient enough to deduce religious laws from their sources

Treating scholars in special ways has been advised in authentic traditions. Shaykh al-Saduq, in his book of al-Khiṣṣal, has reported Imam `Ali the Commander of the Faithful (‘a) as saying

مِنْ حَقِّ الْعَالِمِ أَلَّا

تُكْتَبَرُ عَلَيْهِ السُّؤَالُ، وَلَا تَسْبِقَهُ فِي الْجَوَابِ، وَلَا تُلْحَقَ

إِذَا أَعْرَضَ، وَلَا تَأْخُذَ بِثَوْبِهِ إِذَا كَسَلَ، وَلَا تُشِيرَ

إِلَيْهِ بِيَدِكَ، وَلَا تَعْمُرَ بِعَيْنِكَ، وَلَا تُسَارَهُ فِي

مَجْلِسِهِ، وَلَا تَطْلُبَ عَوْرَاتِهِ، وَأَلَّا تَقُولَ: قَالَ فُلَانٌ

خِلَافَ قَوْلِكَ، وَلَا تُفْشِيَ لَهُ سِرًّا، وَلَا تَعْتَابَ عِنْدَهُ

أَحَدًا، وَأَنْ تَحْفَظَ لَهُ شَاهِدًا وَغَائِبًا، وَأَنْ تَعْمَمَ الْقَوْمَ

بِالسَّلَامِ وَتُخْصَّهُ بِالتَّحِيَّةِ، وَتَجْلِسَ بَيْنَ يَدَيْهِ، وَإِنْ

كَانَتْ لَهُ حَاجَةٌ سَبَقَتْ الْقَوْمَ إِلَى خِدْمَتِهِ، وَلَا تَمَلَّ مِنْ

طَوْلِ صُحْبَتِهِ، فَإِنَّمَا هُوَ مِثْلُ النَّخْلَةِ فَانْتَظِرْ مَتَى

تَسْقُطُ عَلَيْكَ مِنْهُ مَنَفَعَتُهُ. وَالْعَالِمُ بِمَنْزِلَةِ الصَّائِمِ

الْقَائِمِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَإِذَا مَاتَ الْعَالِمُ انْتَهَمَ

فِي الْإِسْلَامِ تَلْمَهُ لَا تُسَدُّ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّ
طَالِبَ الْعِلْمِ لَيَشِيْعُهُ سَبْعُونَ أَلْفَ مَلِكٍ مِنْ مُقَرَّبِي
السَّمَاءِ.

Among

your duties towards scholars are that you must not load them with too many questions

You must not precede them in answering. You must not insist when they avoid answering a question). You must not impose upon them when they are tired. You must not point at them by extending a finger. You must not wink at them. You must not talk confidentially to them during their sessions. You must not inspect their flaws. You must not address them by stating opinions contradictory to theirs. You must not reveal their secrets. You must not backbite in their presence. You must support them in their presence and defend them when they are absent. You must salute a group of people generally but greet them singly sit in their presence, precede all others to meet their needs, and you must not become weary of long companionship with them. Verily, scholars are just like date-palm trees; therefore, you must be patient while waiting for their benefit to descend upon you. A scholar occupies the same standing of one who permanently fasts, performs acts of worship, and strives for the sake of Almighty Allah. When a scholar passes away, an irreparable crack occurs in

Islam that continues up to the Day of Resurrection. Verily, when a seeker of knowledge

passes away seventy thousand angels escort him and place him among the most favored

[inhabitants of heaven.](#)

p: ٤٠

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٥١, S. ١٢٣, H. ٢ -[١] -١

:In the famous Treatise on Rights, Imam Zayn al-`Abidin (‘a) says

فَحُقُوقُ أَيْمَتِكَ ثَلَاثَةٌ

أَوْجِبُهَا عَلَيْكَ حَقُّ سَائِسِكَ بِالسُّلْطَانِ ثُمَّ سَائِسِكَ

بِالْعِلْمِ، ثُمَّ حَقُّ سَائِسِكَ بِالْمُلْكِ... وَحَقُّ سَائِسِكَ بِالْعِلْمِ

التَّعْظِيمِ لَهُ، وَالتَّوْفِيرُ لِمَجْلِسِهِ، وَحُسْنُ الْإِسْتِمَاعِ

إِلَيْهِ، وَالْإِقْبَالُ عَلَيْهِ، وَالْأَلَّا تَرْفَعُ عَلَيْهِ صَوْتَكَ، وَلَا

تُجِيبَ أَحَدًا يَسْأَلُهُ عَنْ شَيْءٍ حَتَّى يَكُونَ هُوَ الَّذِي يُجِيبُ،

وَلَا تُحَدِّثَ فِي مَجْلِسِهِ أَحَدًا، وَلَا تَغْتَابَ عِنْدَهُ أَحَدًا،

وَأَنْ تَدْفَعَ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسُوءٍ، وَأَنْ تَسْتُرَ

عُيُوبَهُ وَتُظْهِرَ مَنَاقِبَهُ، وَلَا تُجَالِسَ لَهُ عَدُوًّا، وَلَا

تُعَادِيَ لَهُ وَلِيًّا، فَإِذَا فَعَلْتَ ذَلِكَ شَهِدَ لَكَ مَلَائِكُهُ

اللَّهُ بِأَنَّكَ قَصَدْتَهُ، وَتَعَلَّمْتَ عِلْمَهُ لِلَّهِ جَلَّ اسْمُهُ

لَا لِلنَّاسِ.

The rights of your leaders are three: the most incumbent upon you is the right of a person who trains you through authority, then of him who trains you through knowledge, and then of him who trains you through property. Each trainer is a leader... You must honor the right of the one who trains you through knowledge, by magnifying him, respecting his sessions,¹ listening to him, and attending to him with devotion. You must avoid raising your voice in his presence, avoid

answering others by letting him answer, and avoid talking to anybody during his sessions. You must avoid backbiting in his presence, defend him when something bad is attributed to him, cover up his defects, demonstrate his good points, avoid sitting with his enemies, and avoid incurring the hostility of one who is loyal to him. If you do these, then the angels of Almighty Allah will bear witness that you have tended to him adequately and have learnt his knowledge [\(1\)](#) for the sake of Almighty Allah, and not for the sake of people.

p: ٤١

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:١٣٤, S. ٣, H. ١. Translator's Note: According to –١– Tuhaf al-`Uqul, this paragraph has been mentioned in the following form بِأَنَّ تَفْرِغَ لَهُ عَقْلَكَ وَتُخَضِّرَهُ فَهَمَّكَ وَتُرَكِّيَ لَهُ قَلْبَكَ وَتُجَلِّيَ لَهُ بَصِيرَتَكَ بِتَرْكِ اللَّذَاتِ وَنَقْصِ الشَّهَوَاتِ وَأَنْ تَعْلَمَ أَنَّكَ فِي مَا أَلْقَى إِلَيْكَ رَسُولُهُ إِلَى مَنْ لَقِيَكَ مِنْ أَهْلِ الْجَهْلِ فَلَزِمَكَ حُسْنَ التَّأْدِيَةِ عَنْهُ إِلَيْهِمْ وَلَا تَخُنْهُ فِي تَأْدِيَةِ رِسَالَتِهِ وَالْقِيَامِ بِهَا عَنْهُ إِذَا تَقَلَّدْتَهَا، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. The right of the one who trains you through knowledge is to magnify him, respect his sessions, listen well to him, attend to him with devotion, and help him convey to you the knowledge that you indispensably need. You can do so by emptying your mind to (receive) his information, pay attention to him, purify your heart for him, open your eyes wide before him by means of abandoning the appetites and the passions. You should also know that you are considered to be his messenger when you convey the information that he provides you to the ignorant ones that you meet. Therefore, it is binding upon you to convey it on his behalf properly, and avoid betraying him when you are conveying his message and representing him. All power belongs to Allah.

Neighbors are also worthy of exceptional treatment to bolster social relations with others throughout the geographical area and establish a sound and powerful local social structure. Emphasizing the significance of this special treatment towards neighbors in his last will to his sons, Imam `Ali the Commander of the Faithful (‘a), [\(referred to the Holy Prophet’s instructions about neighbors.\)](#)

p: ٦٢

Translator’s Note: In his will for Imam Hasan (‘a) and Imam Husayn (‘a), Imam –[٢]– ١) `Ali the Commander of the Faithful (‘a) said (Fear) Allah (and) keep Allah in view in the matter of neighbors, (, حَتَّىٰ ظَنَنَّا أَنَّهُ سَيُورَثُهُمْ. فَإِنَّهَا وَصِيَّتُهُ نَبِيِّكُمْ، مَا زَالَ يُوصِي بِهِمَ فِي جِيرَانِكُمْ، اللَّهُ اللَّهُ فِي جِيرَانِكُمْ. (Nahj al-Balaghah, Sermon No. ٦٤

Shaykh al-Saduq has reported another tradition carrying the same import in his books Man-la-Yahzuruhul-Faqih and `Iqab al-A`mal on the authority of Imam al-Sadiq (‘a) :on the authority of his fathers (‘a) on the authority of the Holy Prophet (S) who said

مَنْ آذَى جَارَهُ حَرَّمَ اللَّهُ

عَلَيْهِ رِيحُ الْجَنَّةِ، وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ. وَمَنْ

ضَيَّعَ حَقَّ جَارِهِ فَلَيْسَ مِنَّا. وَمَا زَالَ جَبْرَائِيلُ يُوصِينِي

بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورُّهُ.

Whoever, harms his

neighbor shall be deprived of the scent of Paradise by Almighty Allah and

Hell shall be his final abode. What an evil destiny Hell is. (Archangel) Gabriel advised me in favor of neighbors so insistently that I believed that a

[\(1\)](#) share of inheritance would be decided for neighbors.

:Imam al-Sadiq (‘a) is also reported to have quoted his father (‘a) saying

قَرَأْتُ فِي كِتَابِ عَلِيٍّ

عَلَيْهِ السَّلَامُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

وَسَلَّمَ كَتَبَ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَمَنْ لَحِقَ بِهِمْ

مِنْ أَهْلِ يَثْرِبَ أَنَّ الْجَارَ كَالنَّفْسِ غَيْرُ مُضَارٍّ وَلَا آثِمٍ،

وَحُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمَّهِ.

,(In the Book of (Imam) `Ali (‘a)

I read that the Messenger of Allah (S) wrote a paragraph in the covenant that

he wrote between the Muhajirun (Muslim emigrants of Makkah), the AnṢar

Muslims of Yathrib), and the inhabitants of Yathrib, who joined them. It ran) thus: Treat your neighbor as yourself; neither harm him nor attribute any sin to him. The sanctity of one's neighbor is the same as the sanctity of one's

(mother. (۲

p: ۶۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۸۸, S. ۸۶, H. ۵ -[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۸۷, S. ۸۶, H. ۲ -[۲]-۲

:Imam al-Sadiq (‘a) is also reported as saying

إِعْلَمُوا أَنَّهُ لَيْسَ مِنَّا

مَنْ لَمْ يُحْسِنْ مُجَاوَرَةَ مَنْ جَاوَرَهُ.

Know that whoever does not

[act nobly concerning the rights of his neighbor does not belong to our group.](#)

:Imam al-Baqir (‘a) reported the Holy Prophet (S) as saying

مَا آمَنَ بِي مَنْ بَاتَ شَبَعَانَ

وَجَارُهُ جَائِعٌ.

Whoever spends his night

[satiated while his neighbor is hungry has never believed in me.](#)

Mu`awiyah ibn `Ammar has reported that he asked Imam al-Sadiq (‘a) about the
area of one’s neighborhood

:The Imam (‘a) answered

أَرْبَعِينَ

دَارًا مِنْ كُلِّ جَانِبٍ.

[Forty houses on each side are included in neighbors.](#)

The Weak

According to Islam, weak people must also be treated in special ways, including those whose weakness is due to the nature of their physical structure—such as children, women, old people, handicapped and retarded people. The human aspect in this special treatment is too clear to require confirmation

:Imam `Ali (‘a) is reported to have said

وَارْحَمُوا ضُعَفَاءَكُمْ،

وَاطْلُبُوا الرَّحْمَةَ مِنَ اللَّهِ بِالرَّحْمَةِ لَهُمْ.

Have mercy on the weak

amongst you and pray that Almighty Allah has mercy on you because of your showing

[\(mercy towards them.\)](#)⁽⁴⁾

p: 64

1- [2]- Al-Hurr al-`Amili, Wasa'il al-Shi`ah 8:489, S. 87, H. 5

2- [3]- Al-Hurr al-`Amili, Wasa'il al-Shi`ah 8:490, S. 88, H. 1

3- [4]- Al-Hurr al-`Amili, Wasa'il al-Shi`ah 8:492, S. 90, H. 3

4- [1]- Abu'l-Fath al-Irbali, Kashf al-Ghummah 3: 142; `Allamah al-Majlisi, Bihar al-

Anwar 78:83, H. 85 as quoted from the previous reference book

This distinctive treatment also includes the financially weak, such as the poor, the destitute, the wayfarers, and other categories of needy people

Imam `Ali the Commander of the Faithful (‘a) has quoted the Holy Prophet (S) as saying in one of his sermons

وَتَصَدَّقُوا عَلَىٰ فُقَرَاءِكُمْ
وَمَسَاكِينِكُمْ، وَوَقِّرُوا كِبَارَكُمْ وَارْحَمُوا صِغَارَكُمْ، وَصَلُّوا
أَرْحَامَكُمْ.

Give alms to the poor and the needy amongst you. Have a high regard for the old amongst you. Have mercy on the young amongst you. Build good [relationships with your relatives.](#)

This special treatment also includes those deemed weak because of their social conditions, such as orphans, slaves, and low-wage employees whose social circumstances force them to be under the supervision and custody of others

Imam al-Sadiq (‘a) has reported on the authority of his fathers (‘a) that the Holy Prophet (S), in his instructions to Imam `Ali (‘a) said

يَا عَلِيُّ، أَرْبِعَ مَنْ كُنَّ
فِيهِ بَنَىٰ اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ: مَنْ آوَىٰ الْيَتِيمَ، وَرَحِمَ
الضَّعِيفَ، وَأَشْفَقَ عَلَىٰ وَالِدَيْهِ، وَرَفَقَ بِمَمْلُوكِهِ. يَا
عَلِيُّ، مَنْ كَفَىٰ يَتِيمًا فِي نَفَقَتِهِ بِمَالِهِ حَتَّىٰ يَسْتَعِينِي وَجَبَتْ
لَهُ الْجَنَّةُ الثَّبَتَةَ. يَا عَلِيُّ، مَنْ مَسَحَ يَدَهُ عَلَىٰ رَأْسِ
يَتِيمٍ تَرَحُّمًا لَهُ أَعْطَاهُ اللَّهُ بِكُلِّ شَعْرَةٍ نُورًا يَوْمَ
الْقِيَامَةِ.

O `Ali, whoever carries out the following four acts, Almighty Allah shall build for him a house in Paradise: (١) providing a shelter for an orphan, (٢) having mercy on the weak, (٣) having compassion for parents, and treating servants leniently. O `Ali, Paradise shall be unquestionably (٤) decided for the person who meets all the expenses of an orphan from his own wealth such that he makes him financially independent. O `Ali, whoever strokes the head of an orphan out of sympathy for him, on the Day of Resurrection, Almighty Allah shall grant him (a piece of) light for each single hair. (٥)

p: ٤٥

Shaykh al-Saduq, `Uyun Akhbar al-Riza ٢:٢٦٥, H. ٥٣; `Allamah al-Majlisi, Bihar - [٢] -١ .al-Anwar ٩٦:٣٥٦, H. ٢٥ as quoted from the previous reference book .Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٦٠, S. ١٩, H. ١ - [٢] -٢

Exceptional treatment has been confirmed for the Holy Prophet's progeny from the descendants of Imam `Ali and Lady Fatimah—peace be upon them—due to their relationship to the Holy Prophet (S) in order to honor him, acknowledge his right, and sanctify his standing

:Imam al-Sadiq (a) is reported to have said

لَا يُقْبَلُ

رَأْسُ أَحَدٍ وَلَا يَدُهُ إِلَّا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

وَسَلَّمَ أَوْ مَنْ أُرِيدَ بِهِ رَسُولُ اللَّهِ.

No one's head or hand must be kissed except the Messenger of Allah's or

[\(one who is considered to represent him.\)](#)

:Al-Husayn ibn Khalid reported Imam al-Riza (a) as saying

النَّظَرُ إِلَى ذُرِّيَّتِنَا

عِبَادَةٌ.

Looking at our progeny is

(a kind of) worship)

p: ٤٤

The reporter asked, “Does this mean the Imams from your progeny or all of the Holy
”?Prophet’s descendants

:The Imam (‘a) answered

بَلِ النَّظْرُ إِلَى جَمِيعِ
ذُرِّيَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عِبَادَةٌ مَا
لَمْ يُفَارِقُوا مِنْهَا جَهْدَهُ وَلَمْ يَتَلَوُّوا بِالْمَعْاصِي.

It includes all the
descendants of the Prophet (S) who neither violated his course nor are polluted
[\(by acts of disobedience to Allah.\)](#)

p: ٤٧

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Prelude

Religious and Conventional Laws .1

Controlling and Steering Emotions .2

Justice meted out under all circumstances .3

Nobility of Character and Indulgence .4

Charity and Preceding Others in Charitable Behavior .5

Good Example and Unique Behavior .6

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p: v.

The second area of discussion appertains to rules that identify the progress and direction of social relations and the foundations on which they are established

These rules and foundations steer the progress of social relations towards self-perfection in the behavior of individuals and towards social perfection in the activities of the virtuous community

At the same time, they outline the ethical background and social behavior of the individual by highlighting the role that ethics plays in achieving social perfection in an individual

Without these ethical restraints, social relations turn into a mere formal mechanism, similar to customs and traditions, disintegrating as soon as the social structure suffers the least change. This has actually taken place under certain conditions like emigration from one society to another, cultural and social intrusions imposed on a society, or overthrow of political regimes. In Western societies, ethics has turned into barren laws and traditions lacking any significant connection to ethics, moral fiber, spirit, or sentiment

:The Ahl al-Bayt (‘a) summed up these rules in the following points

Commitment to religious duties and conventional responsibilities . ١

Controlling and directing one’s emotions . ٢

Deeming justice and fairness as the only level of comparison between others and oneself . ٣

Nobility of character and dealing with people in terms of . ٤

forbearance and compassion

Charity and leading in charitable behavior .۵

Distinguished behavior, acting as good example in general social conditions .۶

These regulations are congruous with the Islamic aspects of social relations in trend, goals, form, and content. However, it is necessary to deal with each of these .regulations in detail to shed light on the claimed congruity and connection

p: ۷۲

Commitment to the religious laws, reason-based pledges and covenants, as well as common conventional manners approved by the Holy Legislator, is in reality an ethical commitment towards Almighty Allah, the One and Only Lord and Creator Who has bestowed uncountable graces upon humankind. Almighty Allah had taken a pledge and a covenant from humankind that they would profess His Oneness in godhead and lordship, and obey and comply with His commandments and prohibitions in this world.

:Referring to this covenant, the Holy Qur'an says

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

When your Lord brought

forth the children of Adam and, from their backs, their descendants, and made them bear witness against their own souls, “Am I not your Lord?” They answered

“Yes! We bear witness.” Lest you should say on the Day of Resurrection“

Surely, we were heedless of this.” Or, lest you should say, “Only our“

fathers associated others with Allah before, and we were an offspring after

(them: Will You then destroy us for what the vain doers did?” (٧:١٧٢-١٧٣)

This commitment, therefore, is in reality the fulfillment of the pledge and covenant mentioned in the Holy Qur'an and the acknowledgement of the religion and system of Islam, which Almighty Allah revealed to Muhammad, His servant and messenger, peace be upon him and his Household. This religion came to guide humankind, organize their affairs, and build a virtuous human community so that the believers of this divine message who fulfill this covenant form the

These religious laws and regulations, including all commands and prohibitions, are based on actual advantage and disadvantage in both the individual and social movements of humanity. Obeying these religious laws is in truth achieving advantages and evading disadvantages. The second aspect of the Islamic concept of social relations, reinforcing the social structure, cannot be put into practice except by .means of gaining advantages and warding off disadvantages

Further, common conventional manners are just another expression of legitimate social commitments that people of a society agree to use as customs; therefore, conformity with these manners means conformity with people themselves and with society. This is in accord with the first aspect of social relations—openness and .sociability

Obligatory and Forbidden Commitments

Positive and negative implementation of such regulation is found in the details about .the superstructure of social relations

As for the positive aspect, this regulation can be found in fulfillment of promises and covenants, restoration of securities to their owners, participation in funeral ceremonies, presence in congregational prayers and social gatherings, visiting the sick, and like matters that will be discussed in further detail in the second part of this .book

Regarding the negative aspect, application of regulation can be found in threatening others, causing them damage, violating their sanctities, scrutinizing their weaknesses, or spreading corruptive influences among them, which will also be discussed in the .second part of this book

Point

The second constraint is to control one's emotions, feelings, and passions during involvement in certain events and in responding to the results and consequences of those events. When observed, this regulation embodies self-perfection in man's progress towards Almighty Allah

Many traditions, reported from the Ahl al-Bayt (a), emphasize such regulation as a means of attaining self-perfection

In two books entitled Man-la-Yahzuruhul-Faqih and Thawab al-A`mal, Shaykh al-Saduq has reported through a valid chain of authority on the authority of Shu`ayb al-Aqarqafi that Imam al-Sadiq (a) said

مَنْ مَلَكَ نَفْسَهُ إِذَا رَغِبَ

وَإِذَا رَهَبَ وَإِذَا اشْتَهَى وَإِذَا غَضِبَ وَإِذَا رَضِيَ حَرَّمَ اللَّهُ

جَسَدَهُ عَلَى النَّارِ.

Whoever controls himself

when he desires, fears, craves, or becomes angry, Almighty Allah shall ban

[\(Hellfire from consuming his body.\)](#)

According to another tradition that is reported by Shaykh al-Kulayni in al-Kafi through a valid chain of authority on the authority of Safwan al-Jammal, Imam al-Sadiq (a) said

إِنَّمَا

الْمُؤْمِنُ الَّذِي إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقٍّ، وَإِذَا

رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ، وَإِذَا قَدَرَ لَمْ يَأْخُذْ

A true faithful believer is he whose rage does not induce him to abandon what is right, whose approval (of something) does not induce him to indulge in the wrong, and whose power does not induce him to take more [\(than his due.\)](#)

p: ٧٥

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:١٣٢, S. ١, H. ٨-[١]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٢٨٦, S. ٥٣, H. ١-[٢]-٢

Without a doubt, self-building is one of the most imposing acts that man adopts in his progress towards self-perfection. According to an authentic tradition, the Holy Prophet (S) is reported to have described self-building as ‘the major jihad’.

One aspect of self-building is controlling emotions and steering them towards what is right and approved by religious laws and divine goals.

In its subjective aspect, the significance of this regulation stems from educating and strengthening the human will to be in a permanent state of harmony with reason and religious laws in its choice and activity. The Holy Legislator has conferred a special significance upon reason and granted it a vital role in the progress of humanity and in guiding human will towards uprightness and helping human souls accomplish the final goal of their existence by controlling emotions during interaction.

In an authentic tradition, the Holy Prophet (S) is reported to have said

p: ٧٤

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:١٢٢, S. ١, H. ١. Al-Sakuni related the following on the authority of Abu-`Abdullah al-Sadiq (a): On seeing the armies returning from the battlefield, the Holy Prophet (S) said, “Blessed are those who have performed the minor jihad, and have yet to perform the major one.” When asked what the major jihad was, the Holy Prophet replied, “It is the jihad of the self (struggle against self”.

إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى خَلْقَ

الْعَقْلِ ثُمَّ قَالَ لَهُ: أَقْبِلْ. فَأَقْبَلَ. ثُمَّ قَالَ لَهُ: أَدْبِرْ.

فَأَدْبَرَ. ثُمَّ قَالَ: وَعِزَّتِي وَجَلَالِي، مَا خَلَقْتُ خَلْقًا هُوَ

أَحَبُّ إِلَيَّ مِنْكَ، وَلَا أَكْمَلْتُكَ إِلَّا فِي مَنْ أُحِبُّ. أَمَا

إِنِّي إِيَّاكَ آمُرُ، وَإِيَّاكَ أَنْهَى، وَإِيَّاكَ أَعْقِبُ، وَإِيَّاكَ

أُثِيبُ.

.When Almighty Allah created the intellect (i.e

reason), He ordered it to come. So, the intellect did. He then ordered it to

leave, and the intellect responded. Then, Almighty Allah declared, “By My

Might and Majesty I take this oath, I have never created any creature dearer

to me than you. I shall never deposit you in your perfect form except with those

[\(1\)](#)whom I love. Verily, it is you whom I will order, warn, punish, and reward.

According to another validly reported tradition, `Abdullah ibn Sinan asked Imam al-

Sadiq (‘a) whether the angels or mankind were more favored

:The Imam (‘a) answered

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ

عَلَيْهِ السَّلَامُ: إِنَّ اللَّهَ رَكَّبَ فِي الْمَلَائِكَةِ عَقْلًا بِلَا

شَهْوَةٍ، وَرَكَّبَ فِي الْبَهَائِمِ شَهْوَةً بِلَا عَقْلِ، وَرَكَّبَ فِي

بَنِي آدَمَ كِلَيْهِمَا. فَمَنْ غَلَبَ عَقْلُهُ شَهْوَتَهُ فَهُوَ خَيْرٌ مِنْ

الْمَلَائِكَةِ، وَمَنْ غَلَبَتْ شَهْوَتُهُ عَقْلَهُ فَهُوَ شَرٌّ مِنْ

:Ali ibn Abi-Talib, the Commander of the Faithful, (‘a) said`

Almighty Allah installed in angels reason without appetite, and in beasts appetite without reason; while in human beings, He installed both reason and appetite. Thus, a human being whose reason overcomes his appetite becomes more favorable than angels, but he whose appetite overcomes his reason becomes

[\(lower than beasts.\)](#)

p: ٧٧

Shaykh al-Kulayni, al-Kafi ١:١٠, H. ١; al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:١٦٠, H. -[١]-١ .١

Shaykh al-Saduq, `Ilal al-Shara'i` ١:٤-٥, H. ١; al-Hurr al-`Amili, Wasa'il al-Shi`ah -[٢]-٢ .١١:١٦٤, H. ٢

Nobility of Character and Control of Emotions

Controlling ones emotions contributes to self-perfection of individuals, which automatically has a great bearing on the self-perfection of the whole society

Additionally, an individual characterized by uprightness and distinctive moral features leaves an undeniable impact on the other individuals of society. An upright individual's social behavior will necessarily reflect his or her sound psychological reality

For that reason, the Holy Qur'an, highlighting this ethical aspect in behavior, has praised the Holy Prophet Muhammad (S) for the excellence of his morality

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Most surely, you conform

(to sublime morality. (٦٨:٤)

Point

The third rule in social relations is the commitment to justice and fairness with all people without discrimination. Hence, one is required to be fair even if such fairness forces him to confess his mistake in any incident or issue. This rule expresses the ethical background of the Islamic concept of social relations

In its capacity as one of the most significant aspects of the social system, this rule has been adopted by Islam as the basis on which its whole system is established. Hence, the Ahl al-Bayt (‘a) regarded justice as an essential foundation of man’s relationship with Almighty Allah

Second to divine mercy, justice is a pillar in man’s relationship with the Creator; in the production and distribution of wealth; in government; in judgment between parties of a dispute; and in man’s relationship with himself

Maintenance of Justice among People

The Ahl al-Bayt (‘a) emphasized justice and fair play as the basis of the social system in general and in social relations in particular. Imam al-Sadiq (‘a) said

إِتَّقُوا اللَّهَ وَاعْدِلُوا،

فَإِنَّكُمْ تَعْيُبُونَ عَلَى قَوْمٍ لَا يَعْدِلُونَ.

,Fear Allah and act justly yourselves

[\(1\)](#) for you are censuring people who do not establish justice.

:He (‘a) is also reported to have said

الْعَدْلُ أَحْلَى مِنْ

الشَّهْدِ، وَاللَّيْنُ مِنَ الزُّبْدِ، وَأَطْيَبُ رِيحاً مِنَ الْمِسْكِ.

Justice

[\(1\)](#) is sweeter than honey, softer than butter, and more fragrant than musk.

Protest against injustice

The Holy Imams of the Ahl al-Bayt (‘a) prohibited unjust treatment of the people. Usually, injustice is the result of misappropriation and disequilibrium in the accurate criteria of social relations

:Imam Muhammad al-Baqir (‘a) is reported to have said

مَا مِنْ أَحَدٍ يَظْلِمُ

مُظْلَمَةً إِلَّا أَخَذَهُ اللَّهُ بِهَا فِي نَفْسِهِ وَمَالِهِ، فَأَمَّا

الظُّلْمَ الَّذِي بَيْنَهُ وَبَيْنَ اللَّهِ فَإِذَا تَابَ عُفِرَ لَهُ.

No one commits a wrongdoing

but that Almighty Allah shall punish him for it in his personal affairs or property. As for wrongdoings that one commits in his relationship with

[\(2\)](#) Almighty Allah, they are forgivable when the wrongdoer repents.

:Imam al-Sadiq (‘a) is reported to have said

مَا مِنْ مُظْلَمَةٍ أَشَدُّ مِنْ

مُظْلَمَةٍ لَا يَجِدُ صَاحِبَهَا عَلَيْهَا عَوْنًا إِلَّا اللَّهُ.

No act of injustice is

graver than wronging one who has no helping power to repel it save Almighty

(Allah.۳)

Abu-Basir has reported that two disputing men visited Imam al-Sadiq (‘a) and each :one put forward his claim. After he had heard both of them, the Imam (‘a) said

p: ۸۰

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۲۳۳, S. ۳۷, H. ۳-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱: ۳۳۸, S. ۷۷, H. ۳-[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۳۳۸, S. ۷۷, H. ۱-[۳]-۳

إِنَّهُ مَا ظَفَرَ بِخَيْرٍ مِنْ ظَفَرَ بِالظُّلْمِ. أَمَا إِنَّ الْمَظْلُومَ
يَأْخُذُ مِنْ دِينِ الظَّالِمِ أَكْثَرَ مِمَّا يَأْخُذُ الظَّالِمُ مِنْ مَالِ
الْمَظْلُومِ. مَنْ يَفْعَلِ الشَّرَّ بِالنَّاسِ فَلَا يُنْكِرِ الشَّرَّ إِذَا
فَعَلَ بِهِ. أَمَا إِنَّهُ يَحْصِدُ ابْنُ آدَمَ مَا يَزْرَعُ، وَلَيْسَ
يَحْصِدُ أَحَدٌ مِنَ الْمَرِّ حُلُوءًا، وَلَا مِنَ الْحُلُوءِ مُرًّا.

Truly, I say, he that gains something by unjust means
has in fact gained no benefit. Verily, the wronged party seizes from the
faith of the wronging party more than the wronging party seizes unjustly from
the property of the wronged party. He that causes evil to people must not
complain against the evil that is caused to him. Verily, the son of Adam
(i.e. man) will reap only that which he has sown. No one can harvest sweetness
from the bitter and no one can harvest bitterness from the sweet

Upon hearing these words, the two disputing parties made up with each other and
(left.)

Giving others their rights even if it be against oneself

The Ahl al-Bayt (‘a) urged their followers to be fair with all people by giving them their rights even if it went against their own interests. Hence, The Holy Imams (‘a) confirmed that the quality of faith (i.e. iman) cannot be ascribed to anyone who does not treat all people equally and give each one his due even if he does not receive his own due

Seemingly, any unjust act in social relations initially arises from one's preferring oneself to others and giving one's own right precedence over the rights of others. This trend then develops to include preferring certain individuals to others and giving the rights of a certain group precedence over the rights of the public. Justice will be established among all people when each person gives all others their

p: ٨١

.Shaykh al-Kulayni, al-Kafi ٢:٣٣٤, H. ٢٢ -[١] -١

.due even if it is against oneself

:Imam Ja`far al-Sadiq (‘a) is reported to have quoted the Holy Prophet (S) as saying

سَيِّدُ الْأَعْمَالِ إِنْصَافُ

النَّاسِ مِنْ نَفْسِكَ وَمُوَاسَاةُ الْأَخِ فِي اللَّهِ وَذِكْرُ اللَّهِ عَلَيَّ

كُلِّ حَالٍ.

Three acts

are the masters of all deeds: (١) to treat people fairly even if it is against

oneself, (٢) to be cordial with your brothers in faith, and (٣) to praise

[Almighty Allah in all circumstances. \(١\)](#)

:Imam al-Sadiq (‘a) is also reported to have quoted the Holy Prophet (S) as saying

مَنْ

وَأَسَى الْفَقِيرِ مِنْ مَالِهِ وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ فَذَلِكَ

الْمُؤْمِنُ حَقًّا.

He who financially

comforts the poor from his wealth and gives people their dues, even if it be against

[his own interests, is a true and faithful believer. \(٢\)](#)

:Abu-`Ubaydah al-Hadhdha' has reported Imam al-Baqir (‘a) as saying

أَلَا

أُخْبِرُكَ بِأَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَيَّ خَلْقِهِ؟ إِنْصَافُ النَّاسِ

مِنْ أَنْفُسِهِمْ وَمُوَاسَاةُ الْإِخْوَانِ فِي اللَّهِ عَزَّ وَجَلَّ وَذِكْرُ

اللَّهُ عَزَّ وَجَلَّ عَلَى كُلِّ حَالٍ، فَإِنْ عَرَضَتْ لَهُ طَاعَةٌ عَمِلَ

بِهَا وَإِنْ عَرَضَتْ لَهُ مَعْصِيَةٌ تَرَكَهَا.

May I tell you about

the most difficult duty that Almighty Allah has imposed on His creatures? It

is to give others their rights against oneself, to equate brethren-in-faith

with oneself, to praise Almighty Allah under all conditions, to perform any

act of obedience to Almighty Allah whenever it is encountered, and to avoid

[\(any act of disobedience to Him whenever encountered.\)](#)

p: ٨٢

1- [1]- ٢. H. ٣٤, S. ١١:٢٢٥, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

2- [2]- ٥. H. ٣٤, S. ١١:٢٢٥, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

3- [3]- ١٠. H. ٣٤, S. ١١:٢٢٦, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

The Ahl al-Bayt (‘a) instructed their followers strongly to love for their brethren-in-faith whatever they loved for themselves

This instruction can be evidently seen in Imam `Ali’s instructive letter to his son, Imam Hasan (‘a), in which he said

فَأُحِبُّ لِغَيْرِكَ مَا تُحِبُّ

لِنَفْسِكَ وَأَكْرَهُ لَهُ مَا تَكْرَهُ لَهَا.

Love for the others

whatever you love for yourself and hate for them whatever you hate for

(yourself.)

Imam al-Sadiq (‘a) also said

أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيَّ

آدَمَ: إِنِّي سَأَجْمَعُ لَكَ الْكَلَامَ فِي أَرْبَعِ كَلِمَاتٍ: وَاحِدَةٌ

لِي، وَوَاحِدَةٌ لَكَ، وَوَاحِدَةٌ فِي مَا بَيْنِي وَبَيْنَكَ، وَوَاحِدَةٌ

فِي مَا بَيْنَكَ وَبَيْنَ النَّاسِ... أَمَّا الَّتِي لِي فَتَعْبُدُنِي لَا

تُشْرِكُ بِي شَيْئًا. وَأَمَّا الَّتِي لَكَ فَأَجْزِيكَ بِعَمَلِكَ أَحْوَجَ

مَا تَكُونُ إِلَيْهِ. وَأَمَّا الَّتِي بَيْنِي وَبَيْنَكَ فَعَلَيْكَ

الدُّعَاءُ وَعَلَى الْإِجَابَةِ. وَأَمَّا الَّتِي بَيْنَكَ وَبَيْنَ النَّاسِ

فَتَرْضَى لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ

لِنَفْسِكَ.

Almighty Allah, through

revelation, addressed to Adam the following: I will summarize the whole

,wording for you in the following four statements...one statement is about Me
the other about you, the third about what is between you and Me, and the
fourth is about what is between you and the people...The word that is for Me is
that you must worship me without setting any partner with Me. The word that
is for you is that I reward you for your deeds when you are in the most
urgent need for that reward. The word that pertains to what is between you
and Me is that you pray to Me and I respond to you. The word that pertains to
what is between you and the people is that you accept for them whatever you
[accept for yourself and hate for them whatever you hate for yourself.](#)

p: ٨٣

.Nahj al-Balaghah, Letter No. ٣١ -[٢]-١

.Shaykh al-Kulayni, al-Kafi ٢:١٤٦, H. ١٣ -[٣]-٢

Nobility of Character and Indulgence

The fourth rule according to the instructions of the Holy Imams of the Ahl al-Bayt (‘a) is showing nobility of character, kindness and leniency while interacting with people.

.This is the ethical basis of openness in social relations

It is necessary to understand that the ethical tenor of social relations consists of love and affection. It is not an empty, formal relation or a mechanism that is based on mutual benefits and interests; rather, it is an emotional and sentimental tie because social relations cannot attain perfection through common or personal interests but .through mutual love and affection

Undoubtedly, good manners, showing affection to others, courtesy, and forbearance in dealing with people are expressions of this love and indicate the first important step on this path, remove all barriers and negative impacts that stand against love, and .symbolize love at the time that its constituents and elements attain perfection

Traditions corroborating this tenor and its outcomes have been reported from the : (Holy Prophet (S

Shaykh al-Kulayni, through an authentic chain of authority, has quoted Imam al-Baqir : (‘a) as relating the following

A Bedouin from the Banu-Tamim tribe came to the Holy Prophet (S) and asked for an :advice. The Holy Prophet (S) answered

تَحَبَّبَ إِلَى النَّاسِ

يُحِبُّوكَ.

Try to endear yourself to

[\(1\)](#) people and they will certainly love you.

The author of Wasa'il al-Shi`ah has dedicated two sections, in the chapter on laws of association with people, to good manners and forbearance. In these sections, he has recorded numerous traditions confirming this fact and relating the perfection of faith to love and endearing oneself to others [\(2\)](#) because it has also been reported that true faith and religion are in reality love. Let us now cite a number of validly reported traditions that confirm these facts

:Imam Muhammad al-Baqir (‘a) is reported to have said

إِنَّ أَكْمَلَ الْمُؤْمِنِينَ

إِيمَانًا أَحْسَنُهُمْ خُلُقًا.

Certainly, the most

[\(3\)](#) faithful of the believers have the best manners.

:Imam Ja`far al-Sadiq (‘a) is reported to have said

إِنَّ الْخُلُقَ الْحَسَنَ يُمِثُّ

الْخَطِيئَةَ كَمَا تُمِثُّ الشَّمْسُ الْجَلِيدَ.

Verily, good conduct dissolves

[\(4\)](#) sins in the same way that sunlight dissolves snow.

:He (‘a) is also reported as saying

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٣٣, H. ١ -[١] -١

Refer to al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٠٣-٥٣٩, Chapter: Etiquettes of -[٢] -٢
Association with People (Ahkam al-`Ishrah), S. ١٠٤, ١٢١. In addition, sections ٢٩ and ٣٠
are also full of other traditions demonstrating the importance of endearing oneself to
.others and associating with them with forbearance

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٠٣, S. ١٠٤, H. ١ -[٣] -٣

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٠٤, S. ١٠٤, H. ٦ -[٤] -٤

إِنَّ حُسْنَ الْخُلُقِ

يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

Good manners promote to the rank of those who persistently

observe fasting and spend their nights in acts of worship. (1)

:He (‘a) is also reported as saying

أَكْمَلُ النَّاسِ عَقْلاً

أَحْسَنُهُمْ خُلُقاً.

The wisest

of all people are those with the best manners. (2)

:He (‘a) is also reported as saying

إِنَّ اللَّهَ

تَبَارَكَ وَتَعَالَى لِيُعْطِيَ الْعَبْدَ مِنَ الثَّوَابِ عَلَى حُسْنِ

الْخُلُقِ كَمَا يُعْطِيَ الْمُجَاهِدَ فِي سَبِيلِ اللَّهِ يَعُدُّو عَلَيْهِ

وَيَرَوْهُ.

,Verily

Almighty Allah grants his servants a reward for good conduct equal to the

reward of one who is frequently engaged in jihad in the way of Allah. (3)

:He (‘a) is also reported to have quoted the Holy Prophet (S) as saying

أَمَرَنِي رَبِّي بِمُدَارَاهِ

النَّاسِ كَمَا أَمَرَنِي بِالْفَرَائِضِ.

Just as my Lord ordered me

to persevere in obligatory (religious) duties, so also He ordered me to observe

(forbearance. ٤)

:He (‘a) is also reported to have quoted the Holy Prophet (S) as saying

مُدَارَاهُ النَّاسِ نِصْفُ

الْإِيمَانِ وَالرَّفْقُ بِهِمْ نِصْفُ الْعَيْشِ.

Treating people with moderation

is half of one’s faith, and to be lenient towards them is half of one’s

(sustenance. ٥)

p: ٨٧

١- [١]- ٤. H. ١٠٤, S. ٨:٥٠٤, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

٢- [٢]- ٩. H. ١٠٤, S. ٨:٥٠٤, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

٣- [٣]- ١٥. H. ١٠٤, S. ٨:٥٠٥, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

٤- [٤]- ١٢١. H. ١, S. ٨:٥٤٠, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

٥- [٥]- ٥. H. ١٢١, S. ٨:٥٤٠, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

Sufyan ibn `Uyaynah reported that he once asked al-Zuhri whether he had met `Ali ibn al-Husayn (Zayn al-`Abidin) (‘a). Al-Zuhri answered, “Yes, I have met him. I have never met a person more virtuous than he is. By Allah, I have never known that he
” had a friend in secret or an enemy in public

”?Sufyan asked, “How was that

Al-Zuhri answered, “Because all those who loved him envied him out of their abundant knowledge of his outstanding merits, and all those who hated him used to treat him
(with tolerance because he treated them with even more tolerance.” (1)

Fuzayl ibn Yasar reported that he asked Imam al-Sadiq (‘a) whether to love and hate
:for Allah’s sake is part of faith. The Imam (‘a) answered

وَهَلِ الْإِيمَانُ إِلَّا الْحُبُّ

وَالْبُغْضُ؟

Is true faith anything

?other than such love and hate

:Then the Imam (‘a) said the following Qur'anic verse to confirm his words

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ
الْكَفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

Allah has endeared...

the faith to you and has made it seemly in your hearts, and He has made

hateful to you unbelief and transgression and disobedience; these it is that

(are the followers of a right way. (49:7) (2)

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٤٢, S. ١٢١, H. ١٠ -[٢] -١

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٣٥, H. ١٤; al-Barqi, al-Mahasin ١:٤٠٩, H. -[٣] -٢

.٩٣٠, published by the Ahl al-Bayt World Assembly

Safwan al-Jammal reported on the authority of Abu-`Ubaydah Ziyad al-Hadhdha'
:that Imam al-Baqir (‘a) said to him

يَا زِيَادُ وَيَحْكُ! وَهَلِ الدِّينُ إِلَّا الْحُبُّ؟

أَلَا تَرَى قَوْلَ اللَّهِ: {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ}؟ أَوْ

لَا تَرَى قَوْلَ اللَّهِ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: {وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ}؟ وَقَالَ:

{يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ} الدِّينُ

هُوَ الْحُبُّ، وَالْحُبُّ هُوَ الدِّينُ.

O Ziyad, is religiousness anything other than love? Consider Almighty
.Allah’s saying (in the Holy Qur'an), “Say: If you love Allah, then follow me
.Allah will love you and forgive you your faults, and Allah is Forgiving
Merciful. (۳:۳۱)” Consider Almighty Allah’s saying to Muhammad (S), “Allah
”(has endeared the faith to you and has made it seemly in your hearts. (۴۹:۷)
He has also said, “They love those who have fled to them. (۵۹:۹)” Thus, the

(religion is love and love is religion.)

Although love, mentioned in these traditions, stands for love for Almighty Allah, surely
to love Muslims and faithful believers for His sake has to be a class of faith because
such love stems from love for Almighty Allah and for His sake, as maintained by other
.traditions

:Sallam ibn al-Mustanir has reported Imam al-Baqir (‘a) as saying

وَدَّ الْمُؤْمِنِينَ فِي اللَّهِ مِنْ

أَعْظَمِ شُعَبِ الْإِيمَانِ. أَلَا وَمَنْ أَحَبَّ فِي اللَّهِ وَأَبْغَضَ فِي

اللَّهُ وَأَعْطَى فِي اللَّهِ وَمَنْعَ فِي اللَّهِ فَهُوَ مِنْ أَصْفِيَاءِ اللَّهِ.

When a believer loves

others) for the sake of Almighty Allah, this becomes one of the greatest)

parts of faith. Verily, he who loves, hates, gives, and withholds for the

(sake of Almighty Allah is one of His elite servants.)

p: ٨٩

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٤٣٥, H. ١٧; al-Barqi, al-Mahasin ١:٤٠٩, H. -[٢] -١

.٩٣١, published by the Ahl al-Bayt World Assembly

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٤٣١, H. ٣ -[١] -٢

:Imam al-Sadiq (‘a) is reported to have said

مِنْ أَوْتَقِ عُرَى الْإِيمَانِ

أَنْ تُحِبَّ فِي اللَّهِ، وَتُبْغِضَ فِي اللَّهِ، وَتُعْطَى فِي اللَّهِ،

وَتَمْنَعَ فِي اللَّهِ.

One of the firmest handles

of faith is to love, hate, give, and withhold exclusively for the sake of

(Almighty Allah.)

p: ٩٠

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٤٣١, H. ٢ - [٢] - ١

Point

The fifth rule in the Islamic conception of social relations is to be charitable towards others. This act can be classified into two types

Charitable Behavior towards all People

The first type of charity is to behave charitably towards all people without taking into consideration whether a tie between the source and the target exists or not. Examples of this type of charity are public deeds of charitable people such as paving roads, digging wells, building guesthouses, endowing property for public purposes, feeding the hungry, helping the poor and the needy, building vocational institutes, and establishing educational, health, and cultural centers. Similar activities of charity, which demonstrate interest in the general affairs of Muslims can be described as (deeds that are *fi sabilillah* (i.e. in the way of Allah

Such deeds, urged by Islam, are the most favorable and genuine form of charity, since they bring about a great reward and compensation and contribute to the perfection of individuals and communities. They are charitable acts that have no direct connection with social relations, although they have a broad-ranging effect on social relations

Charitable Behavior in Social Relations

The second type of charity is direct charitable behavior towards certain individuals or Muslims in general. This type of charity represents the basic pillar that helps perfect social relations. It also presents love and affection as being the actual purpose behind building good social relations

It is the most powerful and effective means of gaining affection and love, evading social problems, and diminishing negative reactions in social relations. Finally, it is an image of the high moral standard of man. All these features are visible in traditions that stress the significance of doing good towards others

:For instance, Imam al-Sadiq (‘a) is reported to have said

إِصْنَعِ الْمَعْرُوفَ إِلَى مَنْ
هُوَ أَهْلُهُ وَإِلَى مَنْ لَيْسَ مِنْ أَهْلِهِ، فَإِنْ لَمْ يَكُنْ هُوَ
أَهْلَهُ فَكُنْ أَنْتَ مِنْ أَهْلِهِ.

Do favor to those who

deserve it and those who do not, because if they do not deserve it, you are

[\(1\)](#) worthy of doing it.

:He (‘a) is also reported to have said

إِصْنَعُوا الْمَعْرُوفَ إِلَى
كُلِّ أَحَدٍ، فَإِنْ كَانَ أَهْلَهُ وَإِلَّا فَانْتَ أَهْلُهُ.

Do favors to everybody. Even

[\(2\)](#) if they do not deserve them, you are worthy of doing them.

Doing Good to Oneself

In order to maintain equilibrium in this respect, Islam has rendered doing good to others as doing good to oneself. Hence, Almighty Allah says

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لَأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

If you do good, you will

do good for your own souls, and if you do evil, it shall be for your own souls

(also. (۱۷:۷

In view of this, the Ahl al-Bayt (‘a) did not only instruct their followers to do good and behave charitably. They asked their followers to precede all others in charity in

p: ۹۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۲۸, S. ۳, H. ۱ -[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۲۸, S. ۳, H. ۲ -[۲]-۲

such a way that the principle of conceding one's right and treating others kindly would become one of the social duties incumbent on true Muslims, as it raises one towards self-perfection and, at the same time, contributes to social perfection

:In this respect, Imam al-Baqir (a) is reported to have said

مَنْ خَالَطَ فَإِنْ اشْتَطَعَتْ

أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِمْ فَافْعَلْ.

If you can take the lead

[\(1\)](#) among those with whom you associate, then do it.

:Imam al-Sadiq (a) is also reported as saying

فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

(إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ) قَالَ: كَانَ يُوسِعُ الْمَجْلِسَ

وَيَسْتَفْرِضُ لِلْمُحْتَاجِ وَيُعِينُ الضَّعِيفَ.

,Regarding the holy verse

Surely, we see you to be of the doers of good. (12:36)“ He (i.e. Prophet“

Joseph (a)) was described thus because he used to make room in his

assemblies for those who had just joined them, borrow money to give to the

[\(2\)](#) needy, and help the weak.

1- [1]- ١, H. ١, S. ٨:٤٠١, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

2- [2]- ١, H. ٤, S. ٨:٤٠٥, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

Good Example and Unique Behavior

The sixth rule of social relations is to be perfect examples of social behavior. This basic pillar builds excellent social relations and leads people to perfection. It is, moreover, the best means of teaching others ethical behavior. (1)

The Holy Imams (‘a) ordered their followers to commit to this principle and play a vital role in persuading Muslims to emulate them.

Shaykh al-Kulayni has reported, through an authentic chain of authority, that Safwan ibn Yahya reported Abu-Usamah Zayd al-Shahham as saying that Imam al-Sadiq (‘a) said to him:

إِقْرَأْ عَلَيَّ مَنْ تَرَى أَنَّهُ

يُطِيعُنِي مِنْهُمْ وَيَأْخُذُ بِقَوْلِي السَّلَامَ، وَأَوْصِيكُمْ بِتَقْوَى
اللَّهِ عَزَّ وَجَلَّ، وَالْوَرَعَ فِي دِينِكُمْ، وَالاجْتِهَادَ لِلَّهِ، وَصِدْقَ
الْحَدِيثِ، وَأَدَاءَ الْأَمَانَةِ، وَطُولَ السُّجُودِ، وَحُسْنَ الْجَوَارِ.
فِيهِذَا جَاءَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ؛ كَانَ
يَأْمُرُ بِأَدَاءِ الْخَيْطِ وَالْمَخِيطِ. صَلُّوا عَشَائِرَكُمْ، وَاشْهَدُوا
جَنَائِزَهُمْ، وَعُودُوا مَرْضَاهُمْ، وَأَدُّوا حُقُوقَهُمْ؛ فَإِنَّ الرَّجُلَ
مِنْكُمْ إِذَا وَرَعَ فِي دِينِهِ وَصَدَقَ الْحَدِيثَ وَأَدَّى الْأَمَانَةَ
وَحَسَّنَ خُلُقَهُ مَعَ النَّاسِ قِيلَ هَذَا جَعْفَرِيٌّ، فَيَسُرُّنِي ذَلِكَ
وَيَدْخُلُ عَلَيَّ مِنْهُ السُّرُورَ، وَقِيلَ هَذَا أَدَبُ جَعْفَرٍ. وَاللَّهُ
لِحَدَّثَنِي أَبِي عَلَيْهِ السَّلَامُ أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي
الْقَبِيلَةِ مِنْ شِيعَةِ عَلِيِّ عَلَيْهِ السَّلَامُ فَيَكُونُ زَيْنَهَا،
أَدَاهُمْ لِلْأَمَانَةِ، وَأَفْضَاهُمْ لِلْحُقُوقِ، وَأَصْدَقَهُمْ لِلْحَدِيثِ،

إِلَيْهِ وَصَايَاهُمْ وَوَدَّائِعُهُمْ، تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ:

مَنْ مِثْلُ فُلَانٍ؟ إِنَّهُ آدَانَا لِلْأَمَانَةِ وَأَصْدَقُنَا لِلْحَدِيثِ.

Deliver my greetings to

every one whom you consider to be obeying me and following my orders. (Say to

them): I advise you to fear Almighty Allah, to act piously with regard to the

affairs of your religion, to work painstakingly for the sake of Almighty

Allah, to be honest in speech, to fulfill the trusts entrusted with you, to make

prolonged prostration before Almighty Allah, and to observe good neighborliness

Verily, these are the traits with which Prophet Muhammad (S) came. You should

give back things with which you were entrusted to their owners, be the owners

righteous or dissolute. The Messenger of Allah (S) used to order his

followers to fulfill their trusts even if they were only a thread and needle

Build good relationships with your clans, present yourselves at their funeral

processions, visit the sick among them, and carry out your duties towards

them. Verily, if one of you shows piety in his religious affairs, speaks

nothing but the truth, and behaves politely towards the people, they will

refer to him as belonging to Ja`far and they will say that this is the way

Ja`far educates his followers. This thing will please me and fill me with

delight. If one does the opposite, it is I who will be defamed and offended

since the people will then say that Ja`far has trained his followers in this

manner. I swear by Allah that my father (‘a) told me that a (true) Shi`ite in a clan would be the best of its individuals, the most trustworthy, the most observant of their rights, and the most honest. The other individuals of that clan would always keep their wills and trusts with him. When they would be asked about him, they would answer that he was unmatched among them (since he was the most trustworthy and the most honest.)

p: ٩٤

In an independent thesis, I have discussed the topic of excellent example and its psychological and spiritual impacts, as well as its constructive role in societies. I hope I would be able to publish it in an independent book. Besides, in this series of books, I have discussed the topic of excellent example on a number of occasions, especially in the chapters on goals and particularities, and spiritual and moral contents of building a virtuous community. It is therefore pointless to repeat

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٣٩٨ H. ٢ -[٢]-٢

Kathir ibn `Alqamah has reported that he once asked Imam al-Sadiq (‘a) for advice.

:The Imam thus (‘a) said

أَوْصِيكَ

بِتَقْوَى اللَّهِ وَالْوَرَعِ وَالْعِبَادَةِ وَطُولِ السُّجُودِ وَأَدَاءِ

الْأَمَانَةِ وَصِدْقِ الْحَدِيثِ وَحُسْنِ الْجَوَارِ. فَبِهَذَا جَاءَنَا

مُحَمَّدٌ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. صَلُّوا فِي عَشَائِرِكُمْ وَعُودُوا

مَرْضَاكُمْ وَأَشْهَدُوا جَنَائِزَكُمْ، وَكُونُوا لَنَا زَيْنًا وَلَا تَكُونُوا

عَلَيْنَا شَيْنًا. حَبِّبْنَا إِلَى النَّاسِ وَلَا تَبْغُضُونَا إِلَيْهِمْ،

فَجُرُّوا إِلَيْنَا كُلَّ مَوَدَّةٍ وَادْفَعُوا عَنَّا كُلَّ شَرٍّ.

I command you to fear Allah, relinquish prohibited acts, stick to devotional acts, prostrate yourself as long as you can, fulfill trusts, tell only truths, and treat your neighbor kindly. This is exactly what has been brought to us by Muhammad—peace be upon him and his Household. Build up good relations with the members of your tribes. Visit the sick among them. Attend their funeral ceremonies. Represent us excellently (before others) and do not create a bad opinion of us. Draw people to fondness towards us and avert from

[\(us every evil...\)](#)

:Abdullah ibn Abi-Ya`fur has reported Imam al-Sadiq (‘a) as saying`

كُونُوا دُعَاءَ لِلنَّاسِ

بِالْخَيْرِ بغيرِ ألسنتكم، ليرُوا منكم الاجتهاد

Act as heralds to goodness

among the masses by other means than your tongues (i.e. speech) so that they

[\(can become aware of your diligence, honesty, and piety.\)](#)

p: ٩٦

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٠, H. ٨ -[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥١٣, H. ١ -[٢]-٢

:According to another narration of the same purport, the Imam (‘a) said

كُونُوا دُعَاةَ لِلنَّاسِ

بِالْخَيْرِ بغيرِ ألسنتِكُمْ، ليرَوْا مِنْكُمْ الْوَرَعَ

وَالْإِجْتِهَادَ وَالصَّلَاةَ وَالْخَيْرَ، فَإِنَّ ذَلِكَ دَاعِيَةٌ.

Act as heralds to goodness

among the masses by other means than your tongues (i.e. speech) so that they

can become aware of your abstention (from violating Almighty Allah’s

prohibitions), diligence, prayers, and goodness. Verily, these things are

[\(heralds.\)](#)

By means of these rules and foundations, the Islamic concept of social relations reaches perfection. It is significant that the five aspects of social concept are based on a number of well-built foundations whose elements and details will be cited in the coming section of this book: the superstructure of the social relations system of Islam

p: ٩٧

.Shaykh al-Kulayni, al-Kafi ٢:١٠٥، H. ١٠ ٢:٧٨، H. ١٤ -[٣] -١

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Part Two: The Superstructure Of Social Relations

Point

Prelude

Chapter One: Superstructure Of Various Aspects Social Relations

Point

Openness and Social Responsibility . ۱

Reinforcement of Social Structure . ۲

Contents of Social Relations . ۳

Levels of Social Relations . ۴

Special Treatment . ۵

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The superstructure of social relations denotes the details of the system of association as tackled by books of traditions (i.e. hadith). This system is composed of a set of obligatory laws on social etiquette and manners, deals with the various forms of association with others, and presents the ideal and most accurate outline for building social relations

Islam has identified the aspects of this concept, outlined its foundations and rules and (established (s

In the coming chapters, we will briefly discuss the details of this concept and the relationship between these details and the two aspects of the Islamic concept of social relations. The correlation between the rules of the concept and its features on the one hand and the superstructure or details, on the other, will be made unmistakably clear

However, details and demonstration of the outlines and elements of this concept is left for my independent book that is dedicated to the Islamic concept of social [relations.](#)

This section is composed of two chapters. The first chapter deals with the superstructure, which confirms and clarifies different aspects of social relations

The second chapter deals with the superstructure of the

p: ١٠١

Basically, I have depended upon traditions quoted from al-Hurr al-`Amili's - [١] - comprehensive and voluminous book of Wasa'il al-Shi`ah (in full, Tafsil Wasa'il al-Shi`ah ila Tahsil Masa'il al-Shari`ah); Volume Eight: Kitab al-Hajj, Sections: Ahkam al-`Ishrah (Laws of Association), as well as some other parts from Volume Eleven: Kitab al-Jihad, Sections: Jihad al-Nafs, al-Amr bi'l-Ma`ruf wa'l-Nahy `an al-Munkar

.rules and foundations of the concept

.Discussion of details will follow the sequence adopted in the first section of this book

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Aspect of Openness

Additional Indications of Openness

With regard to openness in social relations, the traditions of the Ahl al-Bayt (‘a) demonstrate this aspect

Traditions emphasize exchanging greetings, because salutation is often the key to (۱) building good social relations with others

Through a valid chain of authority, Shaykh al-Kulayni has reported Imam al-Baqir (‘a) as saying

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ
إِفْشَاءَ السَّلَامِ.

Verily, Allah the Almighty

(۱) and Majestic likes offering salutation.

Imam al-Sadiq (‘a) is reported to have said

مِنَ التَّوَاضُّعِ أَنْ تُسَلِّمَ
عَلَى مَنْ لَقَيْتَ.

To greet everyone you meet

(۲) is a sort of modesty.

Instructing Imam `Ali (‘a), the Holy Prophet (S) is reported to have said

ثَلَاثَ كَفَارَاتٍ: إِفْشَاءُ
السَّلَامِ، وَإِطْعَامُ الطَّعَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

Three characteristics make

amends for sins: (١) offering salutation, (٢) feeding the needy, (٣) offering

[prayers at night when others are asleep.](#)

The Holy Imams (a) emphasized amity as a feature of true believers. In other (٢) words, a true believer must build

p: ١٠٣

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ٨:٤٣٨, S. ٣٤, H. ١ -[١] -١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ٨:٤٣٨, S. ٣٤, H. ٤ -[٢] -٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ٨:٤٣٩, S. ٣٤, H. ٥ -[٣] -٣

good relations with all people and endear himself to them so that he is a well-liked person. Naturally, such amity is achievable only through wide-ranging relations and associations with others

:Imam al-Sadiq (‘a) quoted the Holy Prophet (S) as saying

أَفْضَلُكُمْ أَحْسَنُكُمْ

أَخْلَاقًا، الْمُوْطَأُونَ أَكْنَافًا، الَّذِينَ يَأْلِفُونَ وَيُؤَلَّفُونَ،

وَتُوطَأُ رِحَالُهُمْ.

The best of you are those

(1) with the best manners, whose ‘sides are generously prepared’,

who have close relationships with people and people have close relationships

(2) with them, and whose carpets are always trodden.

Traditions have emphasized the forbidding of alienation and rupture of relations (3) between Muslims. Islam believes it is necessary to keep the door wide open in social relations even if one party is unhappy. Things forbidden in Islam have grave consequences

:Imam al-Sadiq (‘a) is reported to have said

لَا خَيْرَ فِي الْمُهَاجَرَةِ.

There is no good in breaking

(3) away (from others).

:Imam al-Baqir (‘a) is reported as saying

مَا

مِنْ مُؤْمِنِينَ اهْتَجَرَا فَوْقَ ثَلَاثِ إِلَّا وَبَرِئْتُ مِنْهُمَا فِي

I will definitely disavow

.any pair of believers who forsake each other for more than three days

p: ١٠٤

.This is an Arab proverb indicating lenience, generosity, and hospitality -[١]-١
 Carpets of those who have good relations with others are usually trodden; i.e. -[٢]-٢
 they are frequently visited by people. See Shaykh al-Kulayni, al-Kafi ٢:١٠٢. The
 .tradition is also recorded in al-Hurr al-`Amili's Wasa'il al-Shi`ah ٨:٥١٠, S. ١٠٥, H. ١
 .Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٨٤, S. ١٤٤, H. ٢ -[٣]-٣

He was asked, “The wronging party deserves this, but why does this include the wronged party, too”?

The Imam (a) answered

مَا بَالُ الْمَظْلُومِ لَا يَصِيرُ

إِلَى الظَّالِمِ فَيَقُولُ: <أَنَا الظَّالِمُ> حَتَّى يَصْطَلِحَا؟

Why did the wronged party

not go to the wronging party and claim that he was the wronging party so that

(they would make peace?)

Al-Qasim ibn al-Rabi` has reported that he heard Imam al-Sadiq (a), in his instruction to al-Mufazzal, saying

لَا يَفْتَرِقُ رَجُلَانِ عَلَيَّ

الْهَجْرَانِ إِلَّا اسْتَوْجَبَ أَحَدُهُمَا الْبِرَاءَةَ وَاللَّعْنَةَ،

وَرُبَّمَا اسْتَحَقَّ ذَلِكَ كِلَاهُمَا.

Whenever two men leave one

,another and become estranged, one of them must be worth disavowal and curse

and sometimes both parties are worthy of it

Mu` attab said, “May Allah make me your sacrifice. One may curse the wronging party, but why is the wronged party then cursed, too”?

The Imam (a) answered

لِأَنَّهُ لَا يَدْعُو أَخَاهُ

إِلَى صِلَتِهِ، وَلَا يَتَغَامَسُ لَهُ مِنْ كَلَامِهِ. سَمِعْتُ أَبِي

عَلَيْهِ السَّلَامُ يَقُولُ: إِذَا تَنَازَعَ اثْنَانِ فَعَازَّ أَحَدُهُمَا
الْآخَرَ فَلْيَرْجِعِ الْمَظْلُومُ إِلَى صَاحِبِهِ حَتَّى يَقُولَ لِصَاحِبِهِ:
<أَيُّ أَخِي، أَنَا الظَّالِمُ> حَتَّى يَقْطَعَ الْهَجْرَانُ بَيْنَهُ
وَبَيْنَ صَاحِبِهِ، فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَكَمٌ عَدْلٌ يَأْخُذُ
لِلْمَظْلُومِ مِنَ الظَّالِمِ.

The wronged party may also
be cursed because he does not call the other party to reconcile...I heard my
father saying, “If two (of our Shi` ah) disagree with each other and one of
them prevails over the other, the wronged party should come to the other and
.confess that he was wrong, so that their disagreement will come to an end
Allah, the Blessed and Exalted, is surely a fair Judge and will certainly judge
(for the benefit of the wronged party.”^(۲)

p: ۱۰۵

۱- [۱]- ۱۰. H. ۱۴۴, S. ۵۸۶. Al-Hurr al-`Amili, Wasa'il al-Shi` ah

۲- [۲]- ۳. H. ۱۴۴, S. ۵۸۴. Al-Hurr al-`Amili, Wasa'il al-Shi` ah

Imam al-Sadiq (‘a) has also reported on the authority of his father that the Holy Prophet (S) said

أَيُّمَا مُسْلِمَيْنِ تَهَاجَرَا
فَمَكَثَا ثَلَاثًا لَا يَصْطَلِحَانِ إِلَّا كَانَا خَارِجَيْنِ مِنَ
الْإِسْلَامِ، وَلَمْ يَكُنْ بَيْنَهُمَا وَلَايَةٌ، فَأَيُّهُمَا سَبَقَ إِلَى
كَلَامِ أَخِيهِ كَانَ السَّابِقَ إِلَى الْجَنَّةِ يَوْمَ الْحِسَابِ.

Verily, any two Muslims that become estranged and refrain from reconciliation within three days will have certainly abandoned the religion of Islam, and their brotherhood-in-faith will be canceled. Hence, the party who precedes the other in making peace [\(1\)](#) will also precede the other in entering Paradise. [\(1\)](#)

Traditions have also highlighted the necessity of accepting the apologies of others. (5) Hence, a true believer must accept the apology of those who had caused him pain. This trait reflects the significance of maintaining good social relations, blocking the door in the face of all sorts of rupture of relations, and eradicating the traces of the .causes and effects of such dispute

Exceptions

Point

Islam has determined a set of exceptions in this field so that this concept is complete .and the significance of openness emphasized

In our discussion of the fourth aspect of the Islamic concept

of social relations, we referred to some of these exceptions under general social relations. Hereinafter, we will refer to these exceptions generally by summing them in the following four points:

Avoidance of situations that cause one to lose one's reputation (1)

Relations with people with bad reputations and suspicion must be avoided, because they injure the reputations of the person who wants to build relations with them.

Examples of such relations are the following:

A. Relationships that bring accusations of sinful behavior or committing of illegal deeds, such as associations with certain women—and even certain men and children, are the first example. The same is applicable to associations with certain rich and luxury-loving people. Accusations can arise from the origin, form, or nature of these relations. Some traditions forbid such associations.

For instance, Imam al-Sadiq (a) has reported on the authority of his fathers that the Holy Prophet (S) said:

ثَلَاثَةٌ مُجَالَسَتُهُمْ تُمَيِّتُ

الْقَلْبَ: الْجُلُوسُ مَعَ الْأَنْدَالِ، وَالْحَدِيثُ مَعَ النِّسَاءِ،

وَالْجُلُوسُ مَعَ الْأَغْنِيَاءِ.

Association with the

following three categories of people desensitizes hearts: (1) sitting

with dishonest or unscrupulous people, (2) talking to women, and (3) sitting

(1) with the rich.

Imam al-Sadiq (a) has also reported Imam `Ali the Commander of the Faithful (a) as saying:

مَنْ عَرَّضَ نَفْسَهُ

لِلتُّهْمَةِ فَلَا يُلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ، وَمَنْ كَتَمَ سِرَّهُ

كَانَتِ الخَيْرَةُ فِي يَدِهِ.

Whoever

engages himself in situations of accusation should not blame those who have a

.bad idea about him

[\(1\)](#)Whoever conceals his secrets will have public decisions in his hand.

:Imam al-Riza (‘a) is reported to have quoted Imam al-Sadiq (‘a) as saying

إِتَّقُوا مَوَاقِفَ الرَّيْبِ،

وَلَا يَقْفِنَنَّ أَحَدُكُمْ مَعَ أُمِّهِ فِي الطَّرِيقِ، فَإِنَّهُ لَيْسَ

كُلُّ أَحَدٍ يَعْرِفُهَا.

Avoid situations that

,bring about ill reputation. Avoid stopping even with your mothers in public places

[\(2\)](#)because not everyone knows that this woman is your mother.

B. Another example is relations that arouse accusations of doctrinal, ideological, or political deviation, such as accompanying, sitting with, studying under, and receiving from people who are heretical or aberrant. Some traditions warn against this

:Imam al-Sadiq (‘a) said

لَا تَصْحَبُوا أَهْلَ البِدْعِ،

وَلَا تُجَالِسُوهُمْ فَتَكُونُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ. وَقَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: المَرْءُ عَلَى دِينِ

Do not accompany heretics

.and do not participate in their sessions, lest people equate you with them

The Messenger of Allah (S) has said, “Man follows the religion of his friend

(and companion.”[\(۳\)](#)

p: ۱۰۸

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۲۲, S. ۱۹, H. ۱-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۲۳, S. ۱۹, H. ۵-[۳]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۳۰, S. ۲۷, H. ۱-[۱]-۳

Keeping away from wicked associates (٢)

It is advisable to keep away from wicked individuals known for corruptive behavior. By accompanying such individuals, nothing is gained except harm and grievance. Besides, one is influenced by the company one keeps

Imam `Ali the Commander of the Faithful (‘a) is reported to have quoted the Holy Prophet (S) as saying

أَنْظُرُوا

مَنْ تُحَادِثُونَ، فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ يَنْزِلُ بِهِ الْمَوْتُ

إِلَّا مُثَّلَ لَهُ أَصْحَابُهُ إِلَى اللَّهِ، فَإِنْ كَانُوا خَيْرًا

فَخَيْرًا، وَإِنْ كَانُوا شَرًّا فَشَرًّا، وَلَيْسَ أَحَدٌ يَمُوتُ

إِلَّا تُمَثِّلَتْ لَهُ عِنْدَ مَوْتِهِ.

.Inspect those with whom you exchange discourses

At the hour of death, Almighty Allah will display everyone’s companions before him. If righteous was their companion, they will be shown righteousness, but if evil was their companion, they will be shown evil. At the hour of everyone’s

[\(1\)](#) death, I will be shown to him, too.

:Imam al-Riza (‘a) is reported to have said

قَالَ عِيسَى عَلَيْهِ السَّلَامُ:

إِنَّ صَاحِبَ الشَّرِّ يُعَدِّي، وَقَرِيبُ السُّوءِ يُزِدِّي، فَانظُرْ مَنْ

تُقَارِنُ.

(‘a) Jesus

said: Truly, an evil companion infects and a wicked associate leads to

[perdition](#). So, inspect those whom you keep company with.[۱۲](#)

On the other hand, associations with such corrupt individuals may be acceptable when the purpose is to guide them to the truth or to achieve a private legal interest that is intended for a worldly or religious benefit

Wicked associates mentioned in traditions by descriptions or qualities are the following

p: ۱۰۹

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۱۱, S. ۱۱, H. ۱ -[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۱۱, S. ۱۱, H. ۲ -[۲]-۲

A. Those morally deviated from the path of religion, such as corrupt (sinful) people, liars, those who break off family ties, stingy people, cowards, and foolish people

:Imam al-Sadiq (‘a) has reported the following

كَانَ

أَمِيرُ الْمُؤْمِنِينَ إِذَا صَعَدَ الْمِنْبَرَ قَالَ: يَتَّبِعِي لِلْمُسْلِمِ
أَنْ يَتَجَنَّبَ مُوَاحَاةَ ثَلَاثَةٍ: الْمَاجِنِ الْفَاجِرِ، وَالْأَحْمَقِ،
وَالْكَذَّابِ. فَأَمَّا الْمَاجِنُ الْفَاجِرُ فَيَزِينُ لَكَ فِعْلَهُ،
وَيُحِبُّ أَنْ تَكُونَ مِثْلَهُ، وَلَا يُعِينُكَ عَلَى أَمْرِ دِينِكَ
وَمَعَادِكَ، وَمُقَارَبَتُهُ جَفَاءٌ وَقِسْوَةٌ، وَمَدْخَلُهُ وَمَخْرَجُهُ
عَارٌ عَلَيْكَ. وَأَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ،
وَلَا يُرْجَى لِيَصْرِفَ الشُّوْءَ عَنْكَ وَلَوْ أَجْهَدَ نَفْسَهُ، وَرُبَّمَا
أَرَادَ مَنْفَعَتَكَ فَضَرَّكَ، فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ، وَسُكُوتُهُ
خَيْرٌ مِنْ نُطْقِهِ، وَبُعْدُهُ خَيْرٌ مِنْ قُرْبِهِ. وَأَمَّا الْكَذَّابُ
فَإِنَّهُ لَا يُهَيِّئُكَ مَعَهُ عَيْشٌ. يَنْقُلُ حَدِيثَكَ وَيَنْقُلُ
إِلَيْكَ الْحَدِيثَ. كُلَّمَا أَفْنَى أَحَدُوهُ مَطَّهَا بِأُخْرَى
مِثْلَهَا، حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدِّقُ، وَيُفَرِّقُ
بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِتُ السَّخَائِمَ فِي الصُّدُورِ.
فَاتَّقُوا اللَّهَ وَانظُرُوا لِأَنْفُسِكُمْ.

Whenever

he ascended the minbar (to deliver a speech), Imam `Ali (‘a) would

say, "A Muslim should avoid befriending three categories of people: the sinful, the foolish, and the liars. The sinful shows you his evil acts as good deeds, wants you to be like him, and does not assist you in the affairs of your religion and your life to come. It is offensive and arduous to befriend such an individual whose visit to you brings you dishonor. The foolish can neither advise you nor save you from any problem even if he does his best. Moreover, he may harm you although he intends to benefit you. His death is better than his life, his silence is better than his words, and his remoteness is better than his closeness. The liar deprives you of any pleasurable association. He tells others of your conduct and relates the conduct of others to you. Whenever he finishes telling one lie, he invents another so much so that even his true statements seem untrue. He sows enmity between people to [plant malice in their hearts. Fear Allah and consider your own good.](#)

p: ۱۱۰

B. The socially ignoble and lowly, mentally and culturally retarded, such as the insane, the idiot, the mean, the timorous, the vile, the uncivilized, and the illegitimate

:Ammar ibn Musa has reported that Imam al-Sadiq (‘a) advised him saying`

يَا عَمَّارُ، إِنْ كُنْتَ تُحِبُّ
أَنْ تَسْتَيْبَ لَكَ النُّعْمَةُ، وَتَكْمَلَ لَكَ الْمُرُوءَةُ، وَتَصْلِحَ
لَكَ الْمَعِيشَةُ فَلَا تُشَارِكِ الْعَبِيدَ وَالسُّفْلَةَ فِي أَمْرِكَ،
فَإِنَّهُمْ إِنْ ائْتَمَنْتَهُمْ خَانُوكَ، وَإِنْ حَدَّثُوكَ كَذَبُوكَ،
وَإِنْ نُكِبْتَ خَذَلُوكَ، وَإِنْ وَعَدُوكَ أَخْلَفُوكَ.

O ` Ammar, if you want graces to be poured on you constantly, manliness to be perfected for you, and livelihood to be stable for you, you must not share your affairs with servants and the lowly. If you entrust them with anything they will betray you; if they speak to you, they will lie to you; if you are exposed to a misfortune, they will let you down; and if they promise you anything, they will fail to fulfill it

:Ammar ibn Musa has also reported Imam al-Sadiq (‘a) as saying`

حُبُّ الْأَبْرَارِ لِلْأَبْرَارِ
ثَوَابٌ لِلْأَبْرَارِ، وَحُبُّ الْفُجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ
لِلْأَبْرَارِ، وَبُغْضُ الْفُجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ، وَبُغْضُ
الْأَبْرَارِ لِلْفُجَّارِ خِزْيٌ عَلَى الْفُجَّارِ.

The love of the righteous

for the righteous is a reward for the righteous. The love of the sinful for the righteous is a merit for the righteous. The hatred of the sinful for the righteous is adornment for the righteous. The hatred of the righteous for the sinful is disgrace for the sinful.

:The Holy Prophet (S) is reported to have said

p: ۱۱۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۱۸, S. ۱۶, H. ۱-[۱]-۱

يُجْتَنَّبُونَ عَلَى كُلِّ حَالٍ: الْمَجْذُومُ وَالْأَبْرَصُ وَالْمَجْنُونُ
وَوَلَدُ الزَّانِي وَالْأَعْرَابِيُّ.

The following five categories of people must be avoided

(under all circumstances: (١) the leprous, (٢) the mycobacterial, (١)

(٢) the insane, (٣) the illegitimately born, and (٤) the uncivilized. (٢)

Keeping Away from Those of Forbidden Occupations (٣)

Traditions have also warned against associating with people who work in forbidden occupations and corrupt jobs and mock at religious laws and the manners of Islam, such as those mentioned in the following traditions

Imam al-Sadiq (‘a) has reported his fathers (‘a) as saying

سَيِّئَةٌ لَا يُسَلَّمُ عَلَيْهِمْ:

الْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالرَّجُلُ عَلَى غَائِطِهِ، وَعَلَى

مَوَائِدِ الْخَمْرِ، وَعَلَى الشَّاعِرِ الَّذِي يَقْذِفُ الْمُحْصَنَاتِ،

وَعَلَى الْمُتَفَكِّهِينَ بِسَبِّ الْأُمَّهَاتِ.

The following six

categories of people must not be saluted: (١) the Jews, (٢) the Nazerites

men while discharging excrement, (٣) men sitting at tables where wine is

served, (٤) poets who traduce honorable women, and (٥) those who mock the mothers

(of other people. (٢)

Seemingly, salutation in the previous tradition means the traditional salutation of

Islam (i.e. salam). However, to salute these categories of people with other forms of greetings (such as good morning and the like) is permissible

p: ۱۱۲

Mycobacterium: Gram-positive, aerobic, filament-forming bacteria of the genus *Mycobacterium*, or the family Mycobacteriaceae, which include the agents of tuberculosis and leprosy. (Oxford Talking Dictionary

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۳۱, S. ۲۸, H. ۴ -[۳] -۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۳۲, S. ۲۸, H. ۵ -[۴] -۳

Similarly, al-Asbagh ibn Nubatah has reported Imam `Ali the Commander of the Faithful (‘a) as saying

سِنَّهُ لَا يَتَّبِعِي أَنْ

يُسَلِّمَ عَلَيْهِمْ: الْيَهُودُ وَالنَّصَارَى، وَأَصْحَابُ النَّزْدِ

وَالشُّطْرُنَجِ، وَأَصْحَابُ الْخَمْرِ وَالْبُرْبُطِ وَالطُّبُورِ،

وَالْمُتَفَكِّهُونَ بِسَبِّ الْأُمَّهَاتِ، وَالشُّعْرَاءِ.

The following six

(categories of people must not be saluted: (١) the Jews and the Nazerites, (٢

(those playing backgammon and chess, (٣) those addicted to intoxicants, (٤

,those playing lutes and mandolins, (٤) those who mock the mothers of others

(and (٥) poets.)

Apparently, poets mentioned in the previous traditions are intended to mean exclusively those who traduce honorable women or violate the religious laws and regulations, such as poets who praise tyrannical rulers and corrupt people. This exclusiveness is deduced from the Holy Qur'an that reads

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ أَلَمْ تَرَأَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ وَأَنَّهُمْ يَقُولُونَ مَا لَمْ يَفْعَلُونَ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

As for poets, the erring

,people follow them. Have you not seen how they stray in every valley? And

how they say that which they do not do, save those who believe and do good

works, and remember Allah much, and vindicate themselves after they have been

wronged. Those who do wrong will come to know by what a great reverse they

(will be overturned. (۲۶:۲۲۴-۲۲۷

p: ۱۱۳

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۸:۴۳۲, S. ۲۸, H. ۶ -[۲] -۱

Keeping Away from Those Afflicted by Infectious Diseases (۴)

Other traditions have warned against associating with those afflicted by infectious diseases, as has been noticed in a previously mentioned narration as well as the following one

Imam al-Sadiq (‘a), in the famous tradition of prohibitions (hadith al-manahi), is reported to have said

وَكْرَهُ أَنْ يُكَلِّمَ الرَّجُلَ
مَجْذُومًا إِلَّا أَنْ يَكُونَ بَيْنَهُ وَبَيْنَهُ قَدْرَ ذِرَاعٍ.

It is recommended for men
to speak to a leprous individual from a distance of one arm between them

He (‘a) is also reported to have said

فُرِّ مِنَ الْمَجْذُومِ فَرَارَكَ
مِنَ الْأَسَدِ.

Flee from the leprous as you

[flee from a lion.](#)

p: ۱۱۴

Point

At the level of reinforcing the social structure, we will notice a number of principles and methods, in addition to the previously cited ones, confirmed by Islam in general and the Ahl al-Bayt (‘a) in particular. These principles are as follows

Holding Meetings

Seeing it as one of the most favorable methods of strengthening the construction of the virtuous community, the Ahl al-Bayt (‘a) established organized meetings purposed to discuss religious and worldly affairs, because such meetings produce numerous beneficial consequences in the fields of religion, spirituality, and morality. These meetings were regarded as motivation for drawing near to Almighty Allah and as a form of invigorating the affairs of the Ahl al-Bayt (‘a) in addition to being opportunities to relax and beg for forgiveness for sins. The Ahl al-Bayt (‘a) expressed love for all such meetings and their wish to have personally participated in them

Imam al-Sadiq (‘a) is reported to have said

تَزَاوَرُوا فَإِنَّ فِي

زِيَارَتِكُمْ إِحْيَاءَ لِقُلُوبِكُمْ، وَذِكْرًا لِأَحَادِيثِنَا،

وَأَحَادِيثِنَا تُعْطِفُ بَعْضَكُمْ عَلَى بَعْضٍ، فَإِنْ أَخَذْتُمْ بِهَا

رُشِدْتُمْ وَنَجَوْتُمْ، وَإِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَهَلَكْتُمْ،

فُخِّدُوا بِهَا وَأَنَا بِنَجَاتِكُمْ زَعِيمٌ.

(I advise you to)

exchange visits, for such visits activate your hearts and make you mention

our discourses. Verily, our discourses lead you to sympathize with one

another. If you apply them to yourselves, you will be guided to the truth and you will be saved. However, if you abandon them, you will then be misled and steered towards perdition. So, apply our discourses and I guarantee your

[\(deliverance. \(1](#)

p: ۱۱۵

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۶۷, S. ۲۳, H. ۳-[۱]-۱

In addition to the account of Shaykh al-Kulayni, reporting Maysir as mentioned on :page ٤٦ there are other traditions, such as the following

:Imam al-Sadiq (‘a) is reported to have said

مَا اجْتَمَعَ ثَلَاثَةٌ مِنْ
الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِنْهُمْ،
فَإِنْ دَعَوْا بِخَيْرٍ أَمَّنُوا، وَإِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَوْا
اللَّهَ لِيُصْرِفَهُ عَنْهُمْ، وَإِنْ سَأَلُوا حَاجَةً شَفَعُوا إِلَى اللَّهِ
وَسَأَلُوهُ قَضَاءَهَا.

Whenever three or more

faithful believers meet, angels of their same number are surely present with them. When they (i.e. the believers) pray, the angels support their prayers; when they seek Almighty Allah’s protection against an evil, the angels pray to Him to ward off that evil from them; and when they beseech Him for a request, the [angels intercede on their behalf and pray to Him to respond.](#) (1)

Mu` attab, Imam al-Sadiq’s manumitted slave, has reported that he heard his master :saying to Dawud ibn Sarhan

يَا دَاوُدُ، أْبَلِّغْ مَوَالِيَّ
عَنِّي السَّلَامَ، وَإِنِّي أَقُولُ: رَحِمَ اللَّهُ عَبْدًا اجْتَمَعَ مَعَ
آخَرَ فَتَذَاكَرَا أَمْرَنَا، فَإِنَّ تَالِثَهُمَا مَلَكَ يَسْتَعْفِرُ
لَهُمَا، وَمَا اجْتَمَعَ اثْنَانِ عَلَيَّ ذِكْرُنَا إِلَّا بَاهَى اللَّهُ
تَعَالَى بِهِمَا الْمَلَائِكَةَ، فَإِذَا اجْتَمَعْتُمْ فَاسْتَعْلُوا

بِالذِّكْرِ، فَإِنَّ فِي اجْتِمَاعِكُمْ وَمُذَاكِرَتِكُمْ إِحْيَاءَنَا،
وَخَيْرُ النَّاسِ بَعْدَنَا مَنْ ذَاكَرَ بِأَمْرِنَا وَدَعَا إِلَى ذِكْرِنَا.

:O Dawud, convey my greetings to my adherents and tell them that I say
May Allah have mercy upon a servant (of Him) who meets with another servant
and talks about us. Verily, the third of them will be an angel imploring
Almighty Allah to forgive them. Whenever two persons meet to mention us
Almighty Allah will certainly praise them before the angels. Hence, whenever
you meet, you must engage in mentioning us. Verily, your meetings and your
mention of our affairs revives our Leadership. The best of all people after
us are those who exchange views about our affairs and call others to mention

(us. ٢)

p: ١١٦

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٦٨, S. ٢٣, H. ٧-[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٦٨, S. ٢٣, H. ١٠-[١]-٢

:Khaythamah has reported Imam al-Sadiq (‘a) as saying to him

أَبْلُغْ مَوَالِينَا السَّلَامَ

وَأَوْصِهِمْ بِتَقْوَى اللَّهِ الْعَظِيمِ، وَأَنْ يَعُودَ غَثِّهِمْ عَلَى

فَقِيرِهِمْ، وَقَوِيَّتِهِمْ عَلَى ضَعِيفِهِمْ، وَأَنْ يَشْهَدَ حَيْثُهم

جَنَازَهُ مَيِّتِهِمْ، وَأَنْ يَتَلَقَّوْا فِي بُيُوتِهِمْ، فَإِنَّ فِي لِقَاءِ

بَعْضِهِمْ بَعْضًا حَيَاةً لِأَمْرِنَا. رَحِمَ اللَّهُ عَبْدًا أَحْيَا

أَمْرِنَا.

Convey my compliments to

my loyalists and advise them to show reverence to Almighty Allah: the rich

among them must help the poor, the powerful must help the weak, the living must

attend the funeral ceremonies of the dead, and they must assemble at their

homes, for such meetings keep our issue alive. May Allah have mercy upon a

[\(servant who keeps our Leadership alive.\)](#)

Shu`ayb al-`Aqarqufi has reported that he heard Imam al-Sadiq (‘a) saying to his

:companions

إِتَّقُوا اللَّهَ وَكُونُوا إِخْوَةً

بِرَّزَةٍ مُتَّحَابِينَ فِي اللَّهِ، مُتَّوَصِلِينَ مُتَّرَاحِمِينَ. تَزَاوَرُوا

وَتَلَقَّوْا وَتَذَاكَرُوا أَمْرِنَا وَأَخِيؤُهُ.

Be in awe of Almighty Allah and be devout brethren-in-faith who love

each other for the sake of Almighty Allah, meet each other constantly, and

have mercy on one another . Always exchange visits, meet each other , mention

[our Leadership, and keep it alive.](#)

p: ۱۱۷

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۲:۲۱, H. ۶-[۲]-۱

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۲:۲۱, H. ۹-[۲]-۲

Sincerity in Dealing with Muslims

The Holy Imams (‘a) taught their followers to act sincerely towards Muslims, to perform their duties towards them honestly, to advise them, to accept their advice, and to thank them when they inform them of their defects

This principle is undoubtedly one of the most effective courses in reinforcing relations among individuals and firming up an unshakable foundation based on a sense of responsibility, mutual trust, and exchanging opinions to reach the truth

Moreover, these principles must be applied according to the principle of wisdom and [\(fair exhortation. \(1\)](#)

:Imam al-Sadiq (‘a) is reported to have said

يَجِبُ لِلْمُؤْمِنِ عَلَى

الْمُؤْمِنِ أَنْ يَنَاصِحَهُ.

Sincerity in treatment is a duty imposed upon a faithful believer

[\(towards other faithful believers. \(2\)](#)

:He (‘a) is also reported to have said

p: ١١٨

Introducing the bases of promulgation, the Holy Qur'an reads, "Call unto the way of your Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! Your Lord is Best Aware of him who strays from His way, and He is (Best Aware of those who go aright. (16:125

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٩٤, S. ٣٥, H. ١ - [٢] - ٢

يَجِبُ لِلْمُؤْمِنِ عَلَى

الْمُؤْمِنِ النَّصِيحَةَ لَهُ فِي الْمَشْهَدِ وَالْمَغِيبِ.

It is obligatory upon every faithful believer to deal with the other faithful believers with [\(1\)](#) sincerity, be they present or absent.

:The Holy Prophet (S) is reported to have said

الدِّينُ نَصِيحَةٌ... لِلَّهِ

وَلِرَسُولِهِ وَلِأَتَمِّهِ الدِّينِ وَلِجَمَاعَةِ الْمُسْلِمِينَ.

True religiousness is to act sincerely...towards Almighty Allah, His Messenger, the leaders of the [\(2\)](#) religion, and the community of Muslims.

:Abu'l-`Udays has reported that Imam al-Baqir (‘a) advised him saying

يَا صَالِحُ، اتَّبِعْ مَنْ

يُبْكِيكَ وَهُوَ لَكَ نَاصِحٌ، وَلَا تَتَّبِعْ مَنْ يُضْحِكُكَ وَهُوَ لَكَ

غَاشٌّ، وَسْتَرِدُّونَ عَلَى اللَّهِ جَمِيعاً فَتَعْلَمُونَ.

O Salih, follow him who causes you to weep and acts towards you with sincerity, but do not follow him who makes you laugh but is cheating you. When you all will be gathered by [\(3\)](#) Allah, you will be made to know the truth.

:Imam al-Sadiq (‘a) is reported as saying

أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ

أَهْدَى إِلَيَّ عُمُوبِي.

The dearest of my friends

[\(to me is he who reveals my defects to me. \(4\)](#)

:Imam al-Sadiq (a) is also reported as saying

p: 119

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:549, S. 35, H. 2-[3]-1

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:549, S. 35, H. 7-[1]-2

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:413, S. 12, H. 1-[2]-3

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:413, S. 12, H. 2-[3]-4

لَا يَسْتَعْنِي الْمُؤْمِنُ عَنْ خِصْلِهِ وَبِهِ الْحَاجَةُ إِلَى

ثَلَاثِ خِصَالٍ: تَوْفِيقٍ مِنَ اللَّهِ عَزَّ وَجَلَّ، وَوَاعِظٍ مِنْ نَفْسِهِ،

وَقَبُولٍ مَنْ يَنْصَحُهُ.

A faithful

believer is not complete when in need of three characteristics: (١) Divine

aid, (٢) self-exhortation, and (٣) acceptance of one who advises him. (١)

Mutual compassion, sympathy, and visiting

The Holy Imams (a) ordered their followers to exchange feelings of compassion, kindness, and closeness and to exchange visits, because the emotional and spiritual aspects in building good social relations are the most important elements in strengthening and establishing a firm foundation for these relations

The virtuous community that included the companions of the Holy Prophet (S) are described in the Holy Qur'an as

أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

harsh against the...

(unbelievers, compassionate among themselves. (٤٨:٢٩)

أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ

humble towards the ...

(believers... (٥:٥٤)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

As for the believing men

(and the believing women, they are guardians of each other. (٩:٧١)

An independent chapter has been dedicated to this principle in the book of Wasa'il al-Shi` ah. Let us now refer to some traditions that demonstrate this principle, reference .to which has been made on various occasions in the previous books of this series

:Imam al-Sadiq (‘a) is reported to have said

p: ۱۲۰

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۴۱۳, S. ۱۲, H. ۳-[۱]-۱

الْمُسْلِمِ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ
وَلَا يَخُونُهُ. وَيَحِقُّ عَلَى الْمُسْلِمِينَ الْإِجْتِهَادُ فِي التَّوَاصُلِ
وَالْتَعَاقُدِ عَلَى التَّعَاطُفِ وَالْمُؤَاسَاةِ لِأَهْلِ الْحَاجَةِ وَتَعَاطُفِ
بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ،
رُحَمَاءَ بَيْنَكُمْ مَتَرَا حِمِينَ مُعْتَمِينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ
عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Muslims are brothers to
each other. They neither wrong, nor disappoint, nor betray each other. The
duties that are incumbent on Muslims towards each other are to exert effort
in communication, agree on mutual sympathy, treat the needy as they treat
themselves
and empathize with one another. If you abide by this, you will be exactly as
Almighty Allah has ordered you to be; compassionate and merciful towards one
another
and feeling regretful when missing any opportunity to help your
brethren-in-faith, just like the conduct of the Ansar during the lifetime of
[\(1\)](#) (the Messenger of Allah (S)).

:Imam al-Baqir (‘a) is reported to have said

رَحِمَ اللَّهُ امْرَأً أَلْفَ

بَيْنَ وَبَيْنَ لَنَا. يَا مَعْشَرَ الْمُؤْمِنِينَ، تَأَلَّفُوا

May Allah have mercy upon

a person who reconciles two of our adherents. O group of believers, adopt
[\(manners of affinity with each other and have sympathy for each other.](#) [\(2\)](#)

Restoring Estranged Parties to Friendly Relations

Traditions reported from the Holy Imams (‘a) urge reconciliation and describe it as even better than the performance of prayers and observance of fasting in

p: ۱۲۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۴۲, H. ۲-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۴۲, S. ۱۲۴, H. ۵-[۲]-۲

general. Other traditions have underscored the significance and merits of conciliation, showing its great contribution to solidifying and consolidating general social relations among people and removing all barriers and differences that hinder concord and harmony in societies

In their books of practical laws, master jurists have dedicated an independent chapter to reconciliation (Kitab al-Sulh) in which they mention in detail the traditions and laws on this topic

According to a validly reported tradition, Imam `Ali the Commander of the Faithful (‘a) and Imam al-Sadiq (‘a) are reported to have said

لَكُنْ أَصْلِحَ بَيْنَ اثْنَيْنِ
أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدَيْنَارَيْنِ.

To make peace between two estranged persons is more favorable to me than to give two (golden) Dinars as

[\(1\) alms.](#)

:Imam `Ali the Commander of the Faithful (‘a) is also reported to have said

صَدَقَهُ يُحِبُّهَا اللَّهُ
إِصْلَاحَ بَيْنِ النَّاسِ إِذَا تَفَاسَدُوا، وَتَقَارُبَ بَيْنَهُمْ إِذَا
تَبَاعَدُوا.

The alms that Almighty

Allah prefers is reconciling estranged parties and drawing close those who

[\(2\) have been alienated from one another.](#)

In his final instructive will to his two sons (Imam Hasan and Imam Husayn (‘a)), Imam `Ali the Commander of the Faithful (‘a) said

أَوْصِيَكُمْ وَجَمِيعَ وُلْدِي

وَأَهْلِي وَمَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللَّهِ وَنُظْمِ أَمْرِكُمْ

وَصَلَاحِ ذَاتِ بَيْنِكُمْ، فَإِنِّي سَمِعْتُ جَدَّكُمْ رَسُولَ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ

عَامَّةِ الصَّلَاةِ وَالصِّيَامِ.

I advise you (both) and

all my children and members of my family and everyone whom my writing reaches

to fear Allah, to keep your affairs in order, and to maintain good relations

((among yourselves, for I have heard your grandfather (the Holy Prophet (S

saying, “Improvement of mutual differences is better than general prayers and

(fasting.”) (۳)

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۱- [۲]- ۶. H. ۱۳:۱۶۳, H. ۱. S. ۱۳:۱۶۲, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

۲- [۳]- ۲. H. ۲. S. ۱۳:۱۶۲, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

۳- [۲]- ۴۷. Nahj al-Balaghah, Sermon No.

:Abu-Hanifah, the cameleer of pilgrims, has reported the following

One day, my son-in-law and I were engaged in a dispute about inheritance when al-Mufazzal (ibn `Umar) passed by us. He paused for a considerable time and then invited us to his house. When we went there, he reconciled us by giving us four hundred Dirhams from his own money. When both of us gave him our word that we would not continue our dispute, al-Mufazzal said, "In fact, these Dirhams are not from my personal fortune; rather, Abu-`Abdullah (Imam al-Sadiq) (a) ordered me to [reconcile any two of our faith whom I would see disputing about a matter.](#)"[\(1\)](#)

In addition, although telling lies is one of the gravest forbidden acts, the Holy Legislator has permitted it in peacemaking and disallowed telling the truth if it would [cause alienation between disputing believers](#)

Hence, telling lies may be permitted when it is intended to restore two believing parties to friendly relations with one another or to dissolve their differences and [disputations](#). However, telling lies in such situations is contingent upon

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.certain stipulations and circumstances

Imam al-Sadiq (‘a) has reported on the authority of his fathers that the Holy Prophet (S) said

ثَلَاثَةٌ يَحْسُنُ فِيهِنَّ

الْكَذِبُ: الْمَكِيدَةُ فِي الْحَرْبِ، وَعِدَّتُكَ زَوْجَتِكَ، وَالْإِضْلَاحُ

بَيْنَ النَّاسِ، وَثَلَاثَةٌ يَقْبَحُ فِيهِنَّ الصِّدْقُ: النَّمِيمَةُ،

وَإِخْبَارُكَ الرَّجُلَ عَنْ أَهْلِهِ بِمَا يَكْرَهُهُ، وَتَكْذِيبُكَ

الرَّجُلَ عَنِ الْخَبْرِ.

Telling a lie is

acceptable only in three situations: as a stratagem of battle, when making

promises to one’s wife, and for restoring friendly relations among people

,Telling the truth is reproached in three situations: when the truth is malicious

,when informing a husband about what he would not like to hear about his wife

(1) and when denouncing a person’s news to be a lie. (1)

:Imam al-Sadiq (‘a) is reported to have said

الْكَلَامُ ثَلَاثَةٌ: صِدْقٌ،

وَكَذِبٌ، وَإِضْلَاحٌ بَيْنَ النَّاسِ. تَسْمَعُ مِنَ الرَّجُلِ كَلَامًا

يَبْلُغُهُ فَتَحَبَّتْ نَفْسُهُ فَتَقُولُ: سَمِعْتُ مِنْ فُلَانٍ قَالَ فِيكَ

مِنَ الْخَيْرِ كَذَا وَكَذَا خِلَافَ مَا سَمِعْتَهُ مِنْهُ.

Speech is of three

categories: telling the truth, telling lies, and reconciliation between people...which means that if you hear some words from a party that may enrage the another party, you should inform the other party of the opposite of these

[\(evil words.\)](#)

Respect of Neighbors and Consolidation of the Social Structure

The traditions of the Ahl al-Bayt (‘a) continually emphasize

p: ۱۲۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۷۸, S. ۱۴۱, H. ۲-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۷۸, S. ۱۴۱, H. ۶-[۳]-۲

respecting one's neighbors and treating them as special, since this principle plays a vital role in reinforcing the structure of society. There are two natural types of relationships: one of them is with neighbors and the other, which is more important, is with family. As a general and practical rule, the more neighbors cooperate with each other the more comfortable, stable, and secure the entire society becomes

Preventive Procedures

Point

The Ahl al-Bayt (a) advised taking a number of practical, preventive measures to reinforce social relations, including the following

A. Avoid incurring the rancor, animosity, malevolence, disputation, and detestation of people

:Imam al-Sadiq (a) has quoted the Holy Prophet (S) as saying

مَا أَتَانِي جِبْرِئِيلُ قَطُّ
إِلَّا وَعَظَّنِي، فَأَخِرُ قَوْلَهُ لِي: إِيَّاكَ وَمُشَارَةَ النَّاسِ،
فَإِنَّهَا تَكْشِفُ الْعَوْرَةَ وَتَذْهَبُ بِالْعِزِّ.

Every time (Archangel) Gabriel came to me, he would exhort me. The last thing he said to me was the

following: Beware of incurring the hostility of people, because this will

[\(1\) unveil the hidden and remove dignity.](#)

:The Holy Prophet (S) is also reported to have said

أَلَا إِنَّ فِي التَّبَاغُضِ
الْحَالِقَةَ. لَا أَعْنِي حَالِقَةَ الشَّعْرِ، وَلَكِنْ حَالِقَةَ الدِّينِ.

Most certainly, provoking

the disrespect of people is the genuine shaver. It does not shave the hair, but

[\(the faith.\)](#)

p: ۱۲۵

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۰۸, H. ۶, S. ۱۳۶ -[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۷۹, H. ۷, S. ۱۴۱ -[۲]-۲

B. Responding to greetings and salutations, replying to messages and letters and exchanging letters as a substitute of visits and meetings

:Imam al-Sadiq (‘a) is reported to have said

رَدُّ جَوَابِ الْكِتَابِ وَاجِبٌ
كَوَجُوبِ رَدِّ السَّلَامِ، وَالْبَادِي بِالسَّلَامِ أَوْلَى بِاللَّهِ
وَبِرَسُولِهِ.

Replying to messages is as obligatory as responding to greetings and salutations. He who takes the initiative of offering salutation is more favorable in the view of Almighty

(1). [Allah and His Messenger.](#)

:He (‘a) is also reported as saying

التَّوَاصُلُ بَيْنَ الْإِخْوَانِ
فِي الْحَضَرِ التَّرَاوُرُ، وَفِي السَّفَرِ التَّكَاتُبُ.

In homelands, exchanging visits is a means of association. In travel, correspondence is the means of

(2). [association.](#)

C. Fulfilling promises, even if it takes a whole year

:Imam al-Sadiq (‘a) has reported the Holy Prophet (S) as saying

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلْيَفِ إِذَا وَعَدَ.

[Almighty Allah and in the Day of Resurrection must fulfill his promise.](#)

p: ۱۲۶

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۳۷, H. ۱, S. ۳۳-[۳]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۹۴, H. ۲, S. ۹۳-[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۱۵, H. ۲, S. ۱۰۹-[۳]-۳

D. Specific restrictions while choosing trustworthy friends

:Imam al-Sadiq ('a) is reported to have said

الصَّدَاقَةُ مَحْدُودَةٌ، فَمَنْ لَمْ تَكُنْ فِيهِ
تِلْكَ الْحُدُودُ فَلَا تَنْسِبْهُ إِلَى كَمَالِ الصَّدَاقَةِ، وَمَنْ لَمْ
يَكُنْ فِيهِ شَيْءٌ مِنْ تِلْكَ الْحُدُودِ فَلَا تَنْسِبْهُ إِلَى
الصَّدَاقَةِ. أَوَّلُهَا أَنْ تَكُونَ سَرِيرَتُهُ وَعَلَانِيَتُهُ لَكَ وَاحِدَةً،
وَالثَّانِيَةُ أَنْ يَرَى زَيْنَكَ زَيْنَهُ، وَشَيْنَكَ شَيْنَهُ،
وَالثَّلَاثَةُ أَنْ لَا يُغَيِّرَهُ عَنْكَ مَالٌ وَلَا وِلَايَةٌ،
وَالرَّابِعَةُ أَنْ لَا يَمْنَعَكَ شَيْئاً مِمَّا تَصِلُ إِلَيْهِ
مَقْدِرَتُهُ، وَالخَامِسَةُ أَنْ لَا يُسَلِّمَكَ عِنْدَ النَّكَبَاتِ.

Friendship is restricted to certain qualifications. Whoever does not have these qualifications completely cannot be a perfect friend, and whoever lacks all of these qualifications cannot be a friend. The first of these qualifications is that the friend's inward and outward appearances must be the same. The second is that he must consider that which benefits his friend is also to his own benefit and that which harms his friend is harmful for him also. The third is that neither wealth nor position must cause him to change his relationship with his friend. The fourth is that he must not prevent his friend from enjoying anything that is under his control. The fifth is that he

(1) must not let his friend down in misfortunes.

E. Maintenance of equilibrium in relations

In the coming discussion of control over passions, we will mention some traditions recommending maintenance of

p: ۱۲۷

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۰۲, H.۳۲, S.۱۰۲-[۴]-۱

equilibrium in social relations so that mutual decorum and respect remains intact and relations do not disintegrate. For example, confiding excessively in one another can lead to disappointment on both sides. Additional instructions and recommendations .come under the title of 'Laws of Social Association

Point

It is necessary to mention the subject of consultation and display some of its laws, limits, and outcomes because consultation is a significant foundation of social structure and an important goal of social relations

Significance of Consultation

Islam and the Ahl al-Bayt (‘a) have imparted a special significance to the question of consultation in their concept of government (1) and social relations

In his book of al-Mahasin, al-Barqi has reported that Imam al-Sadiq (‘a) quoted the Holy Prophet (S) as saying

مُشَاوَرَةُ الْعَاقِلِ النَّاصِحِ رُشْدٌ وَيُؤْمِنُ
وَتَوْفِيقٌ مِنَ اللَّهِ، فَإِذَا أَشَارَ عَلَيْكَ النَّاصِحُ الْعَاقِلُ
فَإِيَّاكَ وَالْخِلَافَ فَإِنَّ فِي ذَلِكَ الْعَطَبَ.

Seeking the counsel of the reasonable well-wisher is a sign of judiciousness, being blessed, and guidance to success by Almighty Allah; so if a reasonable, well-wishing man gives you any advice, beware of defiance

(lest you come upon destruction. (2)

According to another narration also cited in the previous book, Imam al-Baqir is reported to have said

فِي التَّوَرَاهِ أَرْبَعُهُ
أَسْطُرٌ: مَنْ لَا يَسْتَشِيرُ يَنْدَمُ، وَالْفَقْرُ الْمَوْتُ الْأَكْبَرُ،

In the Torah are the following four lines (of wisdom): He who does not seek the advice of others will surely regret

Poverty is the greatest death. If you subjugate, you will surely be subjugated. He who holds a position of leadership will surely act

(arbitrarily). (۳)

p: ۱۲۹

Further discussions of this question have been cited in my book of al-hukm al-islami bayna al-na`ariyyah wa'l-tatbiq (Islamic Government, Theory and Application);

.Chapter: Constitutional System, a Genuine System, pp. ۱۱۳-۱۳۷

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۲۶, H. ۶-[۲]-۲

.Al-Barqi, al-Mahasin ۲:۴۳۶-[۳]-۳

:Imam `Ali the Commander of the Faithful (‘a) is reported to have said

الإِسْتِشَارَةُ عَيْنُ

الْهُدَايَةِ.

Consultation

[\(1\)](#) is the very core of true guidance.

To acquaint ourselves with the significance of consultation, we shall cite the following points that have been pointed out by the Ahl al-Bayt (‘a

Power and Backing

Consultation is the best support for man in his activities and advancement. It is therefore an actual reliable power in social relations

In this regard, Imam al-Sadiq (‘a) has reported that the Holy Prophet (S) instructed Imam `Ali the Commander of the Faithful (‘a) by saying

لَا

فَقْرٌ أَشَدُّ مِنَ الْجَهْلِ وَلَا مَالٌ أَعْوَدُ مِنَ الْعَقْلِ وَلَا وَحْدَةٌ

أَوْ حَشٌّ مِنَ الْعُجْبِ وَلَا مُظَاهَرَةٌ أَحْسَنُ مِنَ الْمَشَاوَرَةِ وَلَا

عَقْلٌ كَالْتَدْبِيرِ وَلَا حَسَبٌ كَحُسْنِ الْخُلُقِ وَلَا عِبَادَةٌ كَالْتَفَكُّرِ.

No poverty is harsher than ignorance, no fortune better than the intellect, no loneliness drearier than pride, no victory like counseling, no intellect like moderation, no lineage like good manners, and

[\(2\)](#) no worship like pondering (over things).

.Nahj al-Balaghah, Maxim No. ۲۱۱ -[۲] -۱

Ibn Shu`bah al-Harrani, Tuhaf al-`Uqul (Masterpieces of Intellects), pp. ۱۰, -[۳] -۲

.translated into English by Badr Shahin; Ansariyan Publications – Qum, ۲۰۰۱

Confirming this fact, Imam `Ali the Commander of the Faithful (‘a) is reported to have said:

لَا

غِنَى كَالْعَقْلِ، وَلَا فَقْرٌ كَالْجَهْلِ، وَلَا مِيرَاثٌ كَالْأَدَبِ، وَلَا
ظَهِيرٌ كَالْمُشَاوَرَةِ.

No wealth is comparable to intelligence, no poverty
comparable to ignorance, no heritage comparable to good manners, and no support

[\(comparable to consultation. 1\)](#)

Determination and Perseverance

Consultation reflects resolve and determination because one who counsels with others naturally feels tranquil, steadfast, and eager to do the act for which he has sought consultation.

Imam al-Sadiq (‘a) has reported on the authority of his fathers (‘a) that the Holy Prophet (S) was once asked to define perseverance. He answered:

مُشَاوَرَةٌ

ذَوِي الرَّأْيِ وَاتَّبَاعُهُمْ.

Perseverance is to consult with the judicious people and
then follow their advice.

The Best Way to Understand Reality

Consultation is the best way to get to know reality and truth. Through consultation, man gains insight into reality.

The objective, unbiased, selfless opinions of experienced people make him adopt a
.certain view, position, or action

Traditions of the Ahl al-Bayt (‘a) stress this fact. For instance, Imam `Ali (‘a) is
:reported to have said

p: ۱۳۱

.Nahj al-Balaghah, Maxim No. ۵۴-[۲]-۱

مَنْ اسْتَبَدَّ

بِرَأْيِهِ هَلَكَ، وَمَنْ شَاوَرَ الرَّجَالَ شَارَكَهَا فِي عُقُولِهَا.

He

who acts solely according to his own opinion will be ruined, and he who

[\(1\)](#) consults other people shares in their understanding. [\(1\)](#)

الإِشْتِشَارَةُ عَيْنُ

الْهُدَايَةِ.

Consultation is the very

[\(2\)](#) core of true guidance. [\(2\)](#)

:Imam Ja`far al-Sadiq (a) is reported to have said

إِسْتَشِرِ الْعَاقِلَ مَنْ

الرَّجَالِ الْوَرَعَ فَإِنَّهُ لَا يَأْمُرُ إِلَّا بِخَيْرٍ، وَإِيَّاكَ

وَالْخِلَافَ فَإِنَّ مُخَالَفَةَ الْوَرَعَ الْعَاقِلِ مُمْسِدَةٌ فِي الدِّينِ

وَالدُّنْيَا.

Seek the advice of the

reasonable and pious men, because they order you to good. Beware of defying

them, because to defy reasonable and pious men brings about corruption in

[\(3\)](#) religious and worldly affairs. [\(3\)](#)

Teaching Muhammad ibn al-Hanafiyyah to seek consultation and take advantage of the opinions of reasonable people in order to attain the truth and arrive at the most apposite solution, Imam `Ali (a) is reported to have said the following in his

:instructive words to his son

أُضْمَمُ

آرَاءَ الرِّجَالِ بَعْضَهَا إِلَى بَعْضٍ، ثُمَّ اخْتَرْتُ أَقْرَبَهَا مِنْ
الصَّوَابِ، وَأَبْعَدَهَا مِنَ الْإِزْتِيَابِ. قَدْ خَاطَرَ بِنَفْسِهِ مَنْ
اسْتَعْنَى بِرَأْيِهِ، وَمَنْ اسْتَقْبَلَ وُجُوهَ الْآرَاءِ عَرَفَ مَوَاقِعَ
الْخَطَأِ.

Compare different opinions

of men with each other and then choose the one closest to reality and
,remotest from suspicion... He who depends solely upon his opinion takes risks
and he who receives different opinions will certainly learn to recognize erroneous

(4 ways.)

p: ١٣٢

١- [١]- ١٦١. Nahj al-Balaghah, Maxim No.

٢- [٢]- ٢١١. Nahj al-Balaghah, Maxim No.

٣- [٣]- ٥. Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٢٦, H.

٤- [٤]- ٢. Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٢٩, H.

Characteristics of Advisers

According to the Ahl al-Bayt (‘a), persons whose advice is sought and opinions considered must be

Religious, pious, devout, and God-fearing ·

Sincere in advising ·

Wise and experienced ·

Able to keep a confidence ·

Moderate in personal moral standards (i.e., not characterized by stinginess, ·
(cowardice, or avarice

Upright in social circumstances ·

(Moderate in emotion [1](#) ·

:Let us now cite a set of traditions mentioning the characteristics of advisers

:Imam al-Sadiq (‘a) is reported to have said

p: ۱۳۳

Some narrations have warned against seeking the advice of women. This may ^{–[۲]–۱} be because women are generally known for inclination to their emotions, and was a general feature of the women of that age. The same thing can be applied to the warning against seeking the advice of slaves because the social surroundings and the education of servants, at that time, made them unqualified to give good advice. However, al-Barqi, has mentioned in his famous book, al-Mahasin (۲:۴۳۷), that Imam Musa al-Ka‘im (‘a) sought the advice of some of his slaves at times. When he was asked about that, the Imam (‘a) would answer, “...It sometimes happens that
”Almighty Allah presents the most accurate opinion on the tongue of this slave

إِسْتَشِيرُوا فِي أَمْرِكُمْ

الَّذِينَ يَخْشَوْنَ رَبَّهُمْ.

In your affairs, seek the

[\(1\)](#) advice of those who fear their Lord.

:Imam `Ali (a) is reported to have said

شَاوِرْ فِي حَدِيثِكَ الَّذِينَ

يَخَافُونَ اللَّهَ.

In your affairs, seek the

[\(2\)](#) advice of those who fear Allah.

:Imam al-Sadiq (a) is reported to have said

مَا يَمْنَعُ أَحَدَكُمْ إِذَا

وَرَدَ عَلَيْهِ مَا لَا قِبَلَ لَهُ بِهِ أَنْ يَسْتَشِيرَ رَجُلًا عَاقِلًا

لَهُ دِينٌ وَوَرَعٌ؟ أَمَا إِنَّهُ إِذَا فَعَلَ ذَلِكَ لَمْ يَخْذِلْهُ اللَّهُ،

بَلْ يَرْفَعُهُ اللَّهُ، وَرَمَاهُ بِخَيْرِ الْأُمُورِ وَأَقْرَبِهَا إِلَى

اللَّهِ.

What prevents you, when

you encounter an unbearable problem, from counseling with a wise, religious

and pious man? If you do so, Almighty Allah will never disappoint you, but

[\(3\)](#) will raise you and lead you to the best solution and the one closest to Him.

:Imam al-Sadiq (a) is also reported to have said

الْمَشُورَةَ لَا تَكُونُ إِلَّا بِحُدُودِهَا، فَمَنْ عَرَفَهَا بِحُدُودِهَا
 وَإِلَّا كَانَتْ مَضْرُوتُهَا عَلَى الْمُشْتَشِيرِ أَكْثَرَ مِنْ
 مَنَفَعَتِهَا لَهُ. فَأَوْلَاهَا أَنْ يَكُونَ الَّذِي تُشَاوِرُهُ عَاقِلًا،
 وَالثَّانِيهِ أَنْ يَكُونَ حُرًّا مُتَدَيِّنًا، وَالثَّلَاثَةِ أَنْ يَكُونَ
 صَدِيقًا مُؤَاخِيًا، وَالرَّابِعَهُ أَنْ تُطْلِعَهُ عَلَى سِرِّكَ فَيَكُونَ
 عِلْمُهُ بِهِ كَعِلْمِكَ بِنَفْسِكَ، ثُمَّ يُسِرُّ ذَلِكَ وَيَكْتُمُهُ.
 فَإِنَّهُ إِذَا كَانَ عَاقِلًا إِنْتَفَعْتَ بِمَشُورَتِهِ، وَإِذَا كَانَ
 حُرًّا مُتَدَيِّنًا جَهَدَ نَفْسَهُ فِي النَّصِيحَةِ لَكَ، وَإِذَا كَانَ
 صَدِيقًا مُؤَاخِيًا كَتَمَ سِرِّكَ إِذَا أَطْلَعْتَهُ عَلَيْهِ، وَإِذَا
 أَطْلَعْتَهُ عَلَى سِرِّكَ فَكَانَ عِلْمُهُ بِهِ كَعِلْمِكَ بِهِ تَمَّتِ
 الْمَشُورَةُ وَكَمَلَتِ النَّصِيحَةُ.

Actually, seeking advice

must be within limits, so if one ignores (or violates) these limits, the harm
 will be more than the benefit. The first of these limits is that the
 consultant must be wise. The second is that he must be honorable and religious
 The third is that he must be a brotherly friend. The fourth is that when you
 tell him about your secret, he must know it exactly as you know it and then
 he must keep it in confidence. If the consultant is wise, you will then
 benefit from his advice. If he is honorable and religious, he will make all

,possible efforts to give you the best advice. If he is a brotherly friend then he will conceal your secret after you reveal it to him. If he knows your [situation well](#), then he will give perfect counsel and advice. [\(4\)](#)

p: ۱۳۴

.Khalid al-Barqi, al-Mahasin ۲:۴۳۶ -[۱] -۱

.Khalid al-Barqi, al-Mahasin ۲:۴۳۶ -[۲] -۲

.Khalid al-Barqi, al-Mahasin ۲:۴۳۸, H. ۲۶ -[۳] -۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۲۶-۴۲۷, H. ۸ -[۱] -۴

Imam al-Riza (a) has reported on the authority of his fathers that Imam `Ali (a) :quoted the Holy Prophet (S) as saying to him

لَا تُشَاوِرَنَّ جَبَانًا

فَإِنَّهُ يُضَيِّقُ عَلَيْكَ الْمَخْرَجَ، وَلَا تُشَاوِرَنَّ بَخِيلًا

فَإِنَّهُ يُقَصِّرُ بِكَ عَنْ غَايَتِكَ، وَلَا تُشَاوِرَنَّ حَرِيصًا

فَإِنَّهُ يُزَيِّنُ لَكَ شَرَّهَا. وَاعْلَمْ أَنَّ الْجُبْنَ وَالْبُخْلَ

وَالْحِرْصَ غَرِيزَةٌ يَجْمَعُهَا سُوءُ الظَّنِّ.

Never counsel with a coward

because they narrow the possibilities in your eyes. Never counsel with the niggardly because they hamper you from attaining your goal. Never counsel with the greedy because they beautify evil in your eyes. Be it known that cowardice, niggardliness, and greed are inclinations that when gathered give a

(1) false idea about things.

p: ١٣٥

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٢٩, S. ٢٦, H. ٢. A similar words have been -[١]-١ included with the famous epistle of Imam `Ali (a) to Malik al-Ashtar, as mentioned in .Nahj al-Balaghah

Imam al-Sadiq (‘a) has reported from his fathers that the Holy Prophet (s) instructed
:Imam `Ali (‘a), saying

يَا عَلِيُّ، لَيْسَ عَلَيَّ

النِّسَاءِ جُمُعَةً. وَلَا تَوَلَّى الْقَضَاءَ، وَلَا تُسْتَشَارُ. يَا

عَلِيُّ، سُوءُ الْخُلُقِ شُوْمٌ، وَطَاعَةُ الْمَرْأَةِ نَدَامَةٌ. يَا

عَلِيُّ، إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ فَفِي لِسَانِ الْمَرْأَةِ.

O `Ali, women are not

required to attend the Friday Congregational Prayers...They must not hold the

office of chief justice and their guidance must not be sought. O `Ali, ill

manners are inauspicious and obedience to women brings remorse. O `Ali, if
inauspiciousness

[is found in something, it will be found on the tongues of women. \(1\)](#)

According to another narration of a valid chain of authority, Imam al-Sadiq (‘a) quoted
:the Holy Prophet (s) as saying

أَعْصُوهُنَّ

فِي الْمَعْرُوفِ قَبْلَ أَنْ يَأْمُرَنَّكُمُ بِالْمُنْكَرِ، وَتَعَوَّذُوا

بِاللَّهِ مِنْ شَرِّرِهِنَّ وَكُونُوا مِنْ خِيَارِهِنَّ عَلَيَّ حَذِرٍ.

Do not listen to women in right things lest they enjoin you

to do wrong things. Ask Allah’s protection against evil women and be cautious

[of the good ones. \(2\)](#)

The previous narration shows that it is imperative for an adviser to be honest and sincere in giving advice and exert all possible effort to guide towards the truth and actuality

p: ۱۳۶

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۲۹, S. ۲۵, H. ۱ -[۲] -۱

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۴:۱۲۸, S. ۹۴, H. ۱. It is not improbable that -[۲] -۲ such traditions about women and other social classes were said in consideration of the nature of general circumstances and morals of the women of that age, or in .consideration of the sentimental side that can overcome women

[\(1\)](#) A tradition holds that an adviser is a trustee. [\(1\)](#)

Imam al-Sadiq (‘a) is also reported to have said

مَنْ اسْتَشَارَ أَخَاهُ فَلَمْ
يُنْصَحْهُ مَخْضَ الرَّأْيِ سَلَبَهُ اللَّهُ رَأْيَهُ.

If one whose advice is sought by his brother-in-faith does not give the best advice, Almighty Allah [\(2\)](#) will deprive him of good reason. [\(2\)](#)

In addition to honesty and sincerity, an adviser is required to conceal the secrets of the advice-seeker, as is understood from the Holy Imam’s statement, “An adviser is a trustee”.

The previous discussion sufficiently proves that the Ahl al-Bayt (‘a) highlighted seeking advice in the field of social relations as being most important

p: ١٣٧

1- [3] - Al-Barqi, al-Mahasin ٢:٤٣٦

2- [4] - Al-Barqi, al-Mahasin ٢:٤٣٨

These features can be clearly found in the various details of the system of social relations. All these details indicate the fact that equality and fraternity are genuine components for the establishment of social relations with others

:Other details, including the following have been mentioned so far

reinforcing the social structure by holding meetings, exchanging visits, and dealing with others sympathetically

rules of commitment to social duties, forbearance, and courtesy in particular

fulfillment of trusts, testifying for or against others, presence in funeral ceremonies, and visiting sick people

forbidding killing of Muslims, seizure of their property, violation of their chastity and family, entering homes or looking in them before obtaining permission, safeguarding the chastity and dignity of all Muslims

prohibition of defamation of character, insulting, backbiting, divulging secrets, imputing dishonor, wronging, disappointing, ambushing, accusing, frightening, making charges, offending, cursing, and scrutinizing the flaws of Muslims

exchanging greetings and trying to be the first to greet, using kind words, respecting, honoring, meeting others with a smile and good mien, shaking hands, hugging, and kissing others as a sign of friendliness

Besides the above, Islam has also deemed it forbidden to greet the poor in a way different from greeting the rich. In this regard, Imam al-Riza (‘a) is reported to have said:

مَنْ لَقِيَ فَقِيرًا مُسْلِمًا
فَسَلَّمَ عَلَيْهِ خِلَافَ سَلَامِهِ عَلَى الْغَنِيِّ لَقِيَ اللَّهَ عَزَّ
وَجَلَّ يَوْمَ الْقِيَامَةِ وَهُوَ عَلَيْهِ غَضَبَانٌ.

Whoever meets a poor

Muslim and greets him in a way different from greeting a rich one, will find

(Almighty Allah angry with him when he will meet Him on the Day of Resurrection. (1)

The prohibition against belittling faithful believers because they are poor or humble is another indication of the significance of social fraternity and equality. In this connection, Imam al-Sadiq (‘a) reported the Holy Prophet (s) to have said

مَنْ اسْتَخَفَّ بِفَقِيرٍ مُسْلِمٍ
فَقَدْ اسْتَخَفَّ بِحَقِّ اللَّهِ، وَاللَّهُ يَسْتَخِفُّ بِهِ يَوْمَ الْقِيَامَةِ
إِلَّا أَنْ يَتُوبَ.

He who belittles a poor

Muslim has in fact belittled Almighty Allah; therefore, Almighty Allah will

(belittle him on the Day of Resurrection unless he repents. (2)

:Imam al-Sadiq (‘a) is also reported to have said

مَنْ اسْتَدَلَّ مُؤْمِنًا
وَاحْتَفَرَهُ لِقَلْبِهِ ذَاتِ يَدِهِ وَلِفَقْرِهِ، شَهَرَهُ اللَّهُ يَوْمَ

Whoever humiliates and

demeans a believer because of his meagerness and poverty, Almighty Allah

[\(shall expose him on the Day of Resurrection before all creatures. \(۲\)](#)

Imam al-Riza (a) reported on the authority of his fathers that the Holy Prophet (s)
:said

p: ۱۳۹

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۴۲, S. ۳۶, H. ۱-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۸۸, S. ۱۴۶, H. ۴-[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۹۱, S. ۱۴۷, H. ۴-[۳]-۳

خَمْسٌ لَا أَدْعُهُنَّ حَتَّى

الْمَمَاتِ: الْأَكْلُ عَلَى الْحَضِيضِ مَعَ الْعَبِيدِ، وَرُكُوبِي الْحِمَارَ

مُؤَكَّفًا، وَحَلْبِي الْعَنْزَ بِيَدِي، وَكَبْسُ الصُّوفِ، وَالتَّسْلِيمُ

عَلَى الصَّبِيَّانِ.

I will never abandon the

,following five as long as I am alive: eating with the servants on the ground

riding beasts of burden unsaddled, milking goats with my own hands, wearing woolen

[\(1\)](#) clothes, and offering salutations to children.

As has been already mentioned, Islam has deemed all Muslims equal to each other, especially in the question of marriage. This is another indication of the importance of equality and fraternity in Muslim society

p: ١٤٠

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٤١, S. ٣٥, H. ١ - [٢] - ١

Point

Although the Islamic concept of social relations believes in equality in the content of social relations, there are certain substantive social reasons imposing different levels in social relations. These levels are as follows

Relations of General Courtesy

Relations of General Association

Relations of Special Association

Relations of General Courtesy

Openness in relations, friendliness, forbearance, good association with others, control over personal sentiments and emotions, charitable behavior and taking the lead in goodness demonstrate a courteous relationship with all individuals of society

Relations of General Association

Relations of necessity, or general association, mean the state of association and companionship in various fields of life, such as earning ones livelihood, traveling, dwelling, being neighbors, studying, following a profession, etc. In such relations, man understands the natural limits of relations so that he can benefit from the vital and material advantages of life. Referring to this fact, the Holy Imam (a) says

فَإِنَّكَ تُصِيبُ مِنْهُمْ

لَذَلِكَ، فَلَا تَقْطَعَنَّ ذَلِكَ مِنْهُمْ، وَلَا تَطْلُبَنَّ مَا وَرَاءَ

ذَلِكَ مِنْ ضَمِيرِهِمْ.

,Regarding the friends of necessity

you gain from them only your need; therefore, you should not deprive them of their
.need. Do not ask them for any other thing

:In relations, it is required to exchange benefits and pleasures

p: ۱۴۱

وَابْدِلْ لَهُمْ مَا بَدَلُوا لَكَ

مِنْ طَلَاقِهِ الْوَجْهِ وَحَلَاوِهِ اللِّسَانِ.

Offer them a pleasant

countenance and good words as long as they offer you a pleasant countenance and

[\(1\) good words.](#)

The details concerning this level of relations (relations of necessity) can be found in laws regarding companionship on journeys and manners with companions, [\(2\)](#) relations between employees and employers, the etiquettes of teaching and learning, the etiquettes of attending meetings, delivering speeches, and talking with others. In this area, Islam instructs its followers to give seating to the newcomers, and to stand up, show respect, and address others with their favorite names and titles

:In this respect, Imam al-Sadiq (‘a) reported the Holy Prophet (s) to have said

ثَلَاثٌ يُصَفِّينَ وَدَّ الْمَرْءِ

لِأَخِيهِ الْمُسْلِمِ: يَلْقَاهُ بِالْبِشْرِ إِذَا لَقِيَهُ، وَيُوسِّعُ لَهُ

فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ، وَيَدْعُوهُ بِأَحَبِّ الْأَسْمَاءِ

إِلَيْهِ.

Three things will prove

your friendship to your Muslim brother: Welcoming him warmly, making room for

[\(3\)](#) him in meetings when he arrives, and calling him by his dearest names.

:Reported by Imam al-Sadiq (‘a) too, the Holy Prophet (S) said

إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ

الْمُسْلِمِ فَلْيَسْأَلْهُ عَنِ اسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ

وَعَشِيرَتِهِ، فَإِنَّ مِنْ حَقِّهِ الْوَجِبِ وَصِدْقِ الْإِخَاءِ أَنْ

يَسْأَلَهُ عَنْ ذَلِكَ، وَإِلَّا فَإِنَّهَا مَعْرِفَةٌ حُمَقٍ.

If one of you loves his

Muslim brother, he must ask him his name, his father's name, and his tribe's

name, because this is one of the duties towards one's brother-in-faith and

one of the features of true fraternity. If you do not do this, your

acquaintance will be foolish. (٤)

p: ١٤٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٤, S. ٣, H. ١-[١]-١

Generally, these laws can be found in sections ٣٠-٣٤ of the etiquettes of travel in-[٢]-٢

.al-Hurr al-`Amili's book of Wasa'il al-Shi`ah

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٩, S. ٣٠, H. ٢-[٣]-٣

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٠١, S. ١, H. ٣-[١]-٤

Islam has also set forth laws about private chatter in public sessions. In this respect, Imam al-Sadiq (‘a) is reported to have said

إِذَا كَانَ الْقَوْمُ ثَلَاثَةً

فَلَا يَتَنَاجَى مِنْهُمْ اثْنَانِ دُونَ صَاحِبَيْهِمَا، فَإِنَّ فِي ذَلِكَ مَا

يُحْزِنُهُ وَيُؤْذِيهِ.

If there are three persons sitting together, two of them must not talk to one another and leave out the third because this act saddens and injures him. (1)

Relations of Special Association

The highest level of relations is the level of reliance, which represents the relations of true friendship and gives rise to certain duties and rights

This level of relations specifies the characteristics of true friends, which include: good sense, piety, trustworthiness, keeping a confidence, supportiveness, generosity, honesty, observance of duties in general and prayers in particular, and sincerity in fraternal terms aimed at winning Almighty Allah’s pleasure. The following traditions further amplify this level of association

Imam al-Sadiq (‘a) has quoted Imam `Ali (‘a) as saying

p: ١٤٣

لَا عَلَيْكَ أَنْ تَصْحَبَ ذَا

الْعَقْلِ وَإِنْ لَمْ تُحْمَدْ كَرَمَهُ، وَلَكِنْ ائْتَفِعْ بِعَقْلِهِ،

وَاحْتَرِسْ مِنْ سَيِّئِ أَخْلَاقِهِ، وَلَا تَدَعَنَّ صُحْبَةَ الْكَرِيمِ

وَإِنْ لَمْ تَتَّنَفَّعْ بِعَقْلِهِ، وَلَكِنْ ائْتَفِعْ بِكَرَمِهِ بِعَقْلِكَ، وَافْرُزْ

كُلَّ الْفِرَارِ مِنَ اللَّئِيمِ الْأَحْمَقِ.

It is not wrong on your

part to accompany wise people even if you are deprived of their generosity; in

fact, you may benefit from their wisdom, but beware of their ill manners. Do

not forsake association with the generous even if deprived of their good

sense. You can use your good sense to benefit from their generosity. Break

[\(1\)](#) away from idiots and despicable people.

:Imam al-Sadiq (‘a) is reported to have said

عَلَيْكَ بِالتَّلَادِ، وَإِيَّاكَ

وَكُلَّ مُحَدِّثٍ لَا عَهْدَ لَهُ وَلَا أَمَانَةَ وَلَا ذِمَّةَ وَلَا

مِيثَاقَ.

Stand by old friends whom

you have put to the test, and do not associate with inexperienced persons who

[\(2\)](#) observe neither their promises, nor trusts, nor covenants, nor pledges.

p: ١٤٤

We will restrict the following discussion to introducing a few examples of special relations mentioned in the sections on the laws of association, and other examples mentioned in the sections on the rules and principles of social relations. These are comparatively limited, yet explain the hypothetical concept of this topic

(Invoking Blessings on the Holy Prophet (S) and his Household (‘a

The topic of invoking Almighty Allah’s blessings on the Holy Prophet and his Household (salawat) under all conditions and circumstances is one obvious expression of this special treatment. In this connection, we find that to begin any supplicatory prayer by invoking blessings upon the Holy Prophet (S) and his Household (‘a) results in that supplication receiving a response, because Almighty Allah never rejects a prayer that is preceded by this invocation. Similarly, Almighty Allah, out of His magnanimity, responds to any prayer ending with an invocation of His blessings on the Holy Prophet (S) and his Household (‘a). This fact has been reported from Imam `Ali (‘a) who says

إِذَا كَانَتْ لَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ

فَأَبْدَأْ بِمَسْأَلِهِ الصَّلَاةِ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ

وَأَلِهِ ثُمَّ سَلْ حَاجَتَكَ، فَإِنَّ اللَّهَ أَكْرَمُ مَنْ أَنْ يُسْأَلَ

حَاجَتَيْنِ فَيَقْضِي إِحْدَاهُمَا وَيَمْنَعُ الْأُخْرَى.

If you

would like your request to be granted by Almighty Allah, you must begin your prayer with invoking His blessings on His Messenger (s) and then voice your request, because Almighty Allah is too generous to respond to a request and

reject the other when two requests are placed before Him together. (1)

p: ۱۴۵

Nahj al-Balaghah, S. ۲, No. ۳۶۱. This saying has been also reported, through a -[۱] -۱ valid chain of authority, from Imam al-Sadiq (a). Refer to Jami` Ahadiih al-Shi`ah

.۱۵:۲۳۹, H. ۱۳

Likewise, it is advisable to attach the convention of praising Almighty Allah immediately after sneezing (۱) with invoking Almighty Allah's blessings on the Holy Prophet (S) and his Household (a). Moreover, it is advisable to repeat this invocation of blessings under all conditions, including private matters, as an expression of taking interest in special treatment

Ibn Abi-`Umayr has reported on the authority of one of his companions that a man sneezed in the presence of Imam al-Baqir (a) and followed it with expressing thanks to Almighty Allah. Nevertheless, the Imam (a) did not address him with the conventional statement; rather, he said, "This man has violated our right!" Explaining this issue, the Imam (a) said

إِذَا عَطَسَ أَحَدُكُمْ
فَلْيَقُلْ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ
وَأَهْلِ بَيْتِهِ.

When you sneeze, you must

say: alhamdu lillahi rabbi al-`alamina wa salla allahu `ala muhammadin wa ahlidaytihi (All praise be to Allah, the Lord of the worlds. May Allah send blessings on Muhammad and his Household

The sneezing man therefore repeated this statement and only then, the Imam (a) addressed him with the conventional answer. (۲)

p: ۱۴۶

One of the social conventions of Islam, it is highly recommended to say – [۲] –۱ alhamdu lillahi (All praise be to Allah) immediately after sneezing. Upon hearing this phrase, it is highly recommended to address the sneezer with the statement: yarhamuka allahu (May Allah have mercy upon you), which is similar to the expression of God bless you. This practice is called tasmit, in Arabic and Muslim jurisprudential

[terminology. [Translator

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۶۴, S. ۶۳, H. ۱ -[۱] -۲

:In his epistle to al-Ma'mun, Imam al-Riza (‘a) says

الصَّلَاةُ عَلَى النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ وَاجِبَةٌ فِي كُلِّ مَوْطِنٍ، وَعِنْدَ الْعُطَاسِ
وَالذَّبَائِحِ وَغَيْرِ ذَلِكَ.

Invocation of blessings on

,the Holy Prophet (S) is obligatory in all situations including sneezing

(slaughtering animals, and other situations. (1)

Kindness to the Holy Prophet's Progeny

Many traditions have been reported from the Holy Prophet (S), on the authority of the Ahl al-Bayt (‘a), confirming imparting a special treatment to the Holy Prophet's progeny, including the descendants of Imam `Ali (‘a), by doing favors and being kind to them.

In this respect, Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (S) as saying:

مَنْ صَنَعَ إِلَيَّ أَحَدٍ مِنْ
أَهْلِ بَيْتِي يَدًا كَافَأْتُهُ بِهِ يَوْمَ الْقِيَامَةِ.

Whoever does a favor to

(any member of my household, I will reward him for it on the Day of Resurrection. (2)

:Imam al-Sadiq (‘a) is also reported to have said

إِذَا كَانَ يَوْمَ الْقِيَامَةِ
نَادَى مُنَادٍ: أَيُّهَا الْخَلَائِقُ، أَنْصِتُوا فَإِنَّ مُحَمَّدًا صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ يُكَلِّمُكُمْ. فَتُنصِتُ الْخَلَائِقُ، فَيَقُومُ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَيَقُولُ: يَا مَعْشَرَ

الْخَلَائِقِ، مَنْ كَانَتْ لَهُ عِنْدِي يَدٌ أَوْ مِنْهُ أَوْ مَعْرُوفٌ

فَلْيَقُمْ حَتَّى أَكْفَيْتَهُ. فَيَقُولُونَ: يَا بَائِنًا وَأُمَّهَاتِنَا،

وَأَيُّ يَدٍ أَوْ أَيُّ مِنْهُ وَأَيُّ مَعْرُوفٍ لَنَا؟ بَلِ الْيَدُ

وَالْمِنَّةُ وَالْمَعْرُوفُ لِلَّهِ وَلِرَسُولِهِ عَلَى جَمِيعِ الْخَلَائِقِ.

فَيَقُولُ لَهُمْ: بَلَى، مَنْ آوَى أَحَدًا مِنْ أَهْلِ بَيْتِي، أَوْ

بَرَّهْمَ، أَوْ كَسَاهُمْ مِنْ عُرْيٍ، أَوْ أَشْبَعَ جَائِعَهُمْ فَلْيَقُمْ

حَتَّى أَكْفَيْتَهُ. فَيَقُومُ أَنَاسٌ قَدْ فَعَلُوا ذَلِكَ. فَيَأْتِي

النَّدَاءُ مِنْ عِنْدِ اللَّهِ تَعَالَى: يَا مُحَمَّدُ يَا حَبِيبِي، قَدْ

جَعَلْتُ مَكَافَأَتَهُمْ إِلَيْكَ، فَأَسْكِنُهُمْ مِنَ الْجَنَّةِ حَيْثُ

شِئْتَ. فَيَسْكِنُهُمْ فِي الْوَسِيلَةِ، حَيْثُ لَا يُحْجَبُونَ عَنْ

مُحَمَّدٍ وَأَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ.

,On the Day of Resurrection

a caller will cry out, "Listen! Muhammad (S) is talking to you." As all creatures become silent, the Holy Prophet (S) says, "O creatures, whoever of you has done any favor, act of kindness, or undertaking for me, may now stand up so that I can reward him for that." The creatures will say, "May Allah accept our fathers and mothers as ransom for you! What sort of favor, act of kindness, or undertaking could we have done for you? All favors, kindness

and undertakings are Allah's and yours over all creatures." The Holy Prophet (S) will then say, "Yes, there are such! Anyone who has accommodated any of my descendants, done an act of kindness to any of them, behaved charitably towards any of them, provided clothing to any of them who was destitute, or provided food to any of them who was hungry, may now stand up so that I can reward him." Upon hearing this, some who have done such things in the worldly life will stand up. Then, a call from Almighty Allah will come to declare, "O Muhammad, My dearest! I hand over rewarding these people to you, so you are allowed to make them occupy any place in Paradise that you wish." The Holy Prophet (S) will then allow these people to dwell in an elevated position in Paradise called al-Wasilah where they will not be prevented from meeting the Holy Prophet and his Household

(a). (۳)

p: ۱۴۷

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۶۵, S. ۶۴, H. ۲-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۵۶, S. ۱۷, H. ۱-[۳]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۵۶, S. ۱۷, H. ۳-[۱]-۳

Imam al-Riza (‘a), on the authority of his fathers, has reported the Holy Prophet (S) as saying

أَرْبَعَةٌ أَنَا لَهُمْ شَفِيعٌ

يَوْمَ الْقِيَامَةِ: الْمُكْرِمُ لِذُرِّيَّتِي مِنْ بَعْدِي، وَالْقَاضِي

لَهُمْ حَوَائِجَهُمْ، وَالسَّاعِي لَهُمْ فِي أُمُورِهِمْ عِنْدَمَا اضْطُرُّوا

إِلَيْهِ، وَالْمُحِبُّ لَهُمْ بِقَلْبِهِ وَلِسَانِهِ.

I will be the intercessor

of four categories of people on the Day of Resurrection: (١) those who respect my descendants after my passing away, (٢) those who satisfy the needs of my descendants, (٣) those who make every effort to handle their affairs (when necessary, and (٤) those who love them sincerely in word and deed. (١)

Imam al-Baqir (‘a), on the authority of his fathers, has reported the Holy Prophet (S) as saying

مَنْ أَرَادَ التَّوَسُّلَ إِلَيَّ

وَأَنْ يَكُونَ لَهُ عِنْدِي يَدٌ أَشْفَعُ لَهُ بِهَا يَوْمَ الْقِيَامَةِ

فَلْيَصِلْ أَهْلَ بَيْتِي وَيُدْخِلِ السُّرُورَ عَلَيْهِمْ.

Whoever wishes to make me

his agency (before Almighty Allah) and to have an attribute for which I will intercede for him on the Day of Resurrection, may closely commune with my progeny and provide them with tranquility. (٢)

:Imam al-Baqir (‘a) is also reported to have said

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۵۶, S. ۱۷, H. ۶ -[۲]-۱
Shaykh al-Tusi, al-Amali, pp. ۴۲۴, H. ۹۴۷. In Wasa'il al-Shi`ah ۱۱:۵۵۷, S. ۱۷, H. ۶, this -[۲]-۲
tradition is reported in this way: Whoever wishes to make me his agency (before
Almighty Allah) and to have an attribute for which I will intercede for him on the Day of
.Resurrection, may invoke blessings on my progeny, and provide them with tranquility

إِذَا كَانَ يَوْمَ الْقِيَامَةِ

جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ، فَيَنَادِي مُنَادٍ: مَنْ كَانَتْ لَهُ

عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَدٌ فَلْيَقُمْ. فَيَقُومُ

عُنُقُ مَنْ النَّاسِ، فَيَقُولُ: مَا كَانَتْ أَيْدِيكُمْ عِنْدَ رَسُولِ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟ فَيَقُولُونَ: كُنَّا نَصِلُ أَهْلَ

بَيْتِهِ مِنْ بَعْدِهِ. فَيَقَالُ لَهُمْ: إِذْهَبُوا فَطُوفُوا فِي النَّاسِ،

فَمَنْ كَانَتْ لَهُ عِنْدَكُمْ يَدٌ فَخُذُوا بِيَدِهِ فَأَدْخِلُوهُ

الْجَنَّةَ.

On

the Day of Resurrection, a caller will cry out, “Anyone who has done a favor for

the Messenger of Allah (S) may stand up.” Some people will stand up. The

caller will ask them, “What favor have you done for the Messenger of Allah (S)?” They will reply, “After him, we communed with his progeny.” The progeny will then be told to go in the midst of the people and take those who have done favors to them by the [\(1\)](#) hand and lead them to Paradise. [\(1\)](#)

Old Men

Showing respect to old men is another form of special treatment in the category of weak people. In this regard, `Abdullah ibn Sinan reported that Imam al-Sadiq (‘a) said
:to him

إِنَّ مِنْ إِجْلَالِ اللَّهِ عَزَّ

وَجَلَّ إِجْلَالِ الشَّيْخِ الْكَبِيرِ.

To respect old men is a

(kind of respect for Allah, the All-majestic. [۲](#))

:Imam al-Sadiq (‘a) is also reported to have said

لَيْسَ

مِنَّا مَنْ لَمْ يُؤَقِّرْ كَبِيرَنَا وَيَرْحَمْ صَغِيرَنَا.

He who does not respect our old men and does not show mercy

(toward our youngsters is not one of us. [۳](#))

p: ۱۵۰

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۵۸, S. ۱۷, H. ۷-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۶۶, S. ۶۷, H. ۱-[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۶۷, S. ۶۷, H. ۳-[۱]-۳

Another form of special treatment is to show respect toward those versed in the religion and its laws, conveyers of the message of the Holy Qur'an, and reciters of Almighty Allah's revealed verses

In this connection, Imam al-Sadiq (a) is reported to have quoted the Holy Prophet (S) as saying

إِنَّ
أَهْلَ الْقُرْآنِ فِي أَعْلَى دَرَجَةٍ مِنَ الْآدَمِيِّينَ مَا خَلَا
النَّبِيِّينَ وَالْمُرْسَلِينَ، فَلَا تَسْتَضِعُّوْا أَهْلَ الْقُرْآنِ حُقُوقَهُمْ،
فَإِنَّ لَهُمْ مِنَ اللَّهِ الْعَزِيزِ الْجَبَّارِ لَمَكَانًا.

The people of the Holy

Qur'an shall be in the highest rank that human beings can attain except for the Prophets and Messengers (of Almighty Allah). Hence, do not belittle the special ranks of the reciters of the Qur'an, because they do enjoy a distinctive rank in the view of Allah, the Almighty and Omnipotent. (1)

Faithful Believers

Another form of special treatment, such as providing comfort, is that which must be shown to faithful believers (mu'min) (2). This has been emphasized in many validly reported traditions, like the following one reported by Shaykh al-Kulayni on the authority of Abu-Hamzah al

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ٤:٨٣٠, S. ٤, H. ١ -[٢] -١

It is advisable to refer to the huge number of traditions, mentioned in various -[٣] -٢ sections of reference books of hadith, such as Wasa'il al-Shi` ah, concerning the special treatment that must be shown towards the faithful believers. For instance, refer to vol. ١١, pp. ٥٦٩-٦٠١ where features of this special treatment with faithful believers manifest themselves, emphasizing the high level of social relations .necessary with this distinguished group

Thumali, who related that he heard Imam al-Baqir (‘a) quoting the following from the Holy Prophet (S):

مَنْ سَرَّ مُؤْمِنًا فَقَدْ

سَرَّنِي، وَمَنْ سَرَّنِي فَقَدْ سَرَّ اللَّهَ.

Whoever gives pleasure to a faithful believer has in fact given pleasure to me, and whoever gives pleasure to me has given pleasure to Almighty Allah. (1)

Imam al-Sadiq (‘a) is reported to have said

مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ

إِدْخَالَ الشُّرُورِ عَلَى الْمُؤْمِنِ: إِشْبَاعُ جُوعَتِهِ، أَوْ تَنْفِيسُ

كُوزَيْتِهِ، أَوْ قَضَاءُ دَيْنِهِ.

Among the most beloved acts in the view of Almighty Allah is to give pleasure to a faithful believer by satisfying his hunger, relieving his anguish, or helping him settle his debts. (2)

Another form of special treatment toward faithful believers is to settle their needs. In this respect, Imam al-Sadiq (‘a) is reported to have said

وَمَنْ قَضَى

لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللَّهُ لَهُ يَوْمَ الْقِيَامَةِ مِائَةَ

أَلْفِ حَاجَةٍ، مِنْ ذَلِكَ أَوْلَاهَا الْجَنَّةَ، وَمِنْ ذَلِكَ أَنْ

يُدْخَلَ قَرَابَتَهُ وَمَعَارِفَهُ وَإِخْوَانَهُ الْجَنَّةَ بَعْدَ أَنْ لَا

يَكُونُوا نَصَابًا.

Whoever fulfills the need of his brother-in-faith, Almighty Allah shall settle one hundred thousand of his needs on the Day of Resurrection. One of these needs is that he is allowed to enter Paradise and to take his relatives, associates, and friends to Paradise also provided that they are

(not opponents (of the Ahl al-Bayt)). [\(۲\)](#)

:Imam al-Baqir (‘a) is reported to have said

p: ۱۵۲

.Shaykh Al-Kulayni, al-Kafi ۲:۱۸۸ –[۱]–۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۷۰, S. ۲۴, H. ۶ –[۲]–۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۷۶, S. ۲۵, H. ۱ –[۳]–۳

إِنَّ الْمُؤْمِنَ

لَتَرُدَّ عَلَيْهِ الْحَاجَةُ لِأَخِيهِ فَلَا تَكُونُ عِنْدَهُ، يَهْتَمُّ

بِهَا قَلْبُهُ، فَيُدْخِلُهُ اللَّهُ بِهِمَّ الْجَنَّةَ.

Sometimes

a faithful believer feels upset because he cannot solve the problem of one of his brethren-in-faith. As a result of this feeling, Almighty Allah allows him

(1) to enter Paradise.

Another form of special treatment toward faithful believers is to relieve their agony or ease their difficulties. In this connection, Zayd al-Shahham has reported that he heard Imam al-Sadiq (‘a) saying

مَنْ أَغَاثَ أَخَاهُ الْمُؤْمِنَ

اللَّهُفَانَ عِنْدَ جَهْدِهِ فَنَفَسَ كُرْبَتَهُ وَأَعَانَهُ عَلَى نَجَاحِ

حَاجَتِهِ، كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِذَلِكَ ثِنْتَيْنِ وَسَبْعِينَ

رَحْمَةً مِنَ اللَّهِ، يُعَجَّلُ لَهُ مِنْهَا وَاحِدَةً يُصْلِحُ بِهَا أَمْرَ

مَعِيشَتِهِ، وَيُدْخِرُ لَهُ إِحْدَى وَسَبْعِينَ رَحْمَةً لِأَفْرَاحِ يَوْمِ

الْقِيَامَةِ وَأَهْوَالِهِ.

Almighty Allah will record

seventy-two items of His mercy for whoever relieves the agony of his aggrieved brother-in-faith, drives away his sorrows, and helps him achieve his goal. By virtue of one of these, He will improve his financial affairs while the other seventy-one items will be stored for him when he faces the

[\(horrors and terrors of the Day of Resurrection. \(۲](#)

Other forms of special treatment towards faithful believers include being cooperative
.with them, supporting them, and advising them

Neighbors

Let us now refer to further details in the form of traditions that are reported from the
:(Ahl al-Bayt (‘a

p: ۱۵۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۷۶, S. ۲۵, H. ۳-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۷۸, S. ۲۹, H. ۱-[۳]-۲

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (S) as saying

حُسْنُ الْجَوَارِ يُعَمِّرُ
الدِّيَارَ وَيُنْسِي فِي الْأَعْمَارِ.

(1) Good neighborliness makes communities thrive and increases longevity. (1)

:Abu-Mas`ud has reported that Imam al-Sadiq (‘a) said to him

حُسْنُ الْجَوَارِ زِيَادَةٌ فِي
الْأَعْمَارِ وَعِمَارَةُ الدِّيَارِ.

Good neighborliness increases

(2) longevity and makes communities thrive. (2)

Abu-Rabi` al-Shami has reported that Imam al-Sadiq (‘a) said the following while his
:house was packed with people

إِعْلَمُوا أَنَّهُ لَيْسَ مِنَّا
مَنْ لَمْ يُحْسِنْ مُجَاوَرَةً مَنْ جَاوَرَهُ.

Be it known to you all that whoever does not observe good neighborliness

(3) with his neighbors, does not belong to us. (3)

:Imam al-Baqir (‘a) is reported to have said

حَدُّ الْجَوَارِ أَرْبَعُونَ
دَارًا مِنْ كُلِّ جَانِبٍ: مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ
يَمِينِهِ وَعَنْ شِمَالِهِ.

The border of neighborhood

includes forty houses from all sides; the front, the back, the right, and the

left. (۴)

:Umar ibn `Ikrimah has reported the following narration from Imam al-Sadiq (a`

One day, a man from the Ansar came to the Holy Prophet (S) and complained that he had bought a house next to a man from whom neither goodness nor security from harm could

p: ۱۵۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۸۹, S. ۸۷, H. ۵ -[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۸۹, S. ۸۷, H. ۳ -[۳]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۸۹, S. ۸۷, H. ۵ -[۴]-۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۹۱, S. ۹۰, H. ۱ -[۲]-۴

be expected. Immediately, the Holy Prophet (S) ordered Imam `Ali (‘a), Salman, Abu-Dharr, and probably al-Miqdad to go to the mosque and announce

لَا إِىَـ مَاَنَ لِمَنَ لَمَ يَأْمَنُ

جَارُهُ بَوَائِقَهُ.

Faithless is he“

”.whose neighbors are not safe from his harm

After they had declared this statement three times each, the Holy Prophet (S) pointed [to forty houses from all directions to be the limits of neighborhood. \(1\)](#)

Al-Hasan ibn `Abdullah has reported the Righteous Servant (i.e. Imam al-Ka`im) to have said

لَيْسَ حُسْنُ الْجَوَارِ كَفِّ

الْأَذَى، وَلَكِنْ حُسْنُ الْجَوَارِ صَبْرُكَ عَلَى الْأَذَى.

Good neighborliness does

not mean to stop harm from neighbors; rather, it means to patiently endure the

[harm of neighbors. \(2\)](#)

:Imam al-Sadiq (‘a) is reported to have said

مَا أَفَلَتَ الْمُؤْمِنُ مِنْ

وَاحِدَةٍ مِنْ ثَلَاثٍ، وَلَوْ بَمَا اجْتَمَعَتِ الثَّلَاثُ عَلَيْهِ: إِمَّا

بَعْضُ مَنْ يَكُونُ مَعَهُ فِي الدَّارِ يُعَلِّقُ عَلَيْهِ بَابَهُ يُؤْذِيهِ،

أَوْ جَارٌ يُؤْذِيهِ، أَوْ مَنْ فِي طَرِيقِهِ إِلَى حَوَائِجِهِ يُؤْذِيهِ.

وَلَوْ أَنَّ مُؤْمِنًا عَلَى قَلْبِهِ جَبَلٌ لَبَعَثَ اللَّهُ عَزَّ وَجَلَّ

عَلَيْهِ شَيْطَانًا يُؤْذِيهِ، وَيَجْعَلُ لَهُ مِنْ إِيْمَانِهِ أُنْسًا لَا

يَسْتَوْحِشُّ مَعَهُ إِلَى أَحَدٍ.

A faithful believer cannot

escape one of the following three things although he may encounter all of them: he may be harmed by one of the members of his family who lives with him in the same house, or one of his neighbors, or one who impedes him from managing his affairs. Even if a faithful believer secludes himself on a mountain summit, Almighty Allah will send a devil from which the believer may seek refuge. Almighty Allah will designate for him friendship derived from

[\(his own faith due to which he will never feel lonely. ۳\)](#)

p: ۱۵۵

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۸۷, S. ۸۶, H. ۱ -[۳]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۸۴, S. ۸۵, H. ۲ -[۱]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۸۴, S. ۸۵, H. ۳ -[۲]-۳

:Imam al-Baqir (‘a) is reported to have said

مِنَ الْقَوَاصِمِ الَّتِي تَقْصِمُ

الظُّهْرَ جَارُ السُّوءِ إِنْ رَأَى حَسَنَةً أَخْفَاهَا وَإِنْ رَأَى

سَيِّئَةً أَفْشَاهَا.

A wicked neighbor is like

,(a stab in the back. If this neighbor sees a kind act (from another neighbor

(he conceals it; however, if he notices a misdeed, he divulges it. [1](#))

p: ١٥٦

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٩١, S. ٨٩, H. ١ - [٣] - ١

Chapter Two: Superstructure Of Rules And Foundations

Point

- Religious and Traditional Laws .1
- Passivity and Control over Emotions .2
- Justice and Fair play .3
- Good manners and Being Loved by People .4
- Kind Acts and Precedence in Charity .5
- (Idealism and Distinctive Behavior (unique, different .6

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p: ١٥٨

The superstructure of the rules and foundations of social relations plays a major role in man's self-perfection. Although these points have been discussed under the title of self-strife (struggle with the self), they will be mentioned hereinafter because they also play a chief role in social relations

Religious and Traditional Laws

Compliance with Religious Duties

Both religion and tradition have decided a number of rights and duties, some of which are as follows

It is obligatory upon Muslims to keep the secrets of their brethren-in-faith. 1. unrevealed, especially when they hear them saying something in a gathering or when they are asked to keep certain matters secret. A tradition holds that meetings be based on confidentiality. (1) However, there are certain exceptions in this connection

:Imam al-Baqir (a) is reported to have quoted the Holy Prophet (S) as saying

الْمَجَالِسُ

بِالْأَمَانَةِ.

(2) Meetings must be confidential.

:Imam al-Sadiq (a) is reported to have said

الْمَجَالِسُ

بِالْأَمَانَةِ، وَلَيْسَ لِأَحَدٍ أَنْ يُحَدِّثَ بِحَدِيثٍ يَكْتُمُهُ

صَاحِبُهُ إِلَّا بِإِذْنِهِ، إِلَّا أَنْ يَكُونَ ثِقَةً أَوْ ذِكْرًا لَهُ

بِخَيْرٍ.

Meetings must be confidential. It is therefore not allowed that anybody

speaking of an issue concealed by the person involved without obtaining his permission, unless the addressee is trustworthy or the issue entails good

(reputation of the person which it is about. (۳

p: ۱۵۹

.This means that everything said in a meeting must be kept secret -[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۷۱, S. ۷۱, H. ۱ -[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۷۱, S. ۷۱, H. ۳ -[۳]-۳

:The Holy Prophet (S) is reported to have said

الْمَجَالِسُ بِالْأَمَانَةِ إِلَّا

ثَلَاثَةٌ مَجَالِسٌ: مَجْلِسٌ سُفِكَ فِيهِ دَمٌ حَرَامٌ، أَوْ مَجْلِسٌ

إِسْتُحِلَّ فِيهِ فَرْجٌ حَرَامٌ، أَوْ مَجْلِسٌ يُسْتَحَلُّ فِيهِ مَالٌ

حَرَامٌ بغيرِ حَقِّهِ.

All meetings must be held

in confidence except three: an assembly in which honorable blood is shed, a gathering

in which chastity of an honorable individual is violated, or an assembly in

(1) which one's property is wrongfully violated.

The Holy Legislator has urged that promises, pledges, and covenants must be ۲

fulfilled. Accordingly, promises have been raised to the level of covenants with regard

to the obligation of fulfilling them

:In this respect, Imam al-Sadiq (a) has quoted the Holy Prophet (S) as saying

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ فَلْيُفِ إِذَا وَعَدَ.

Whoever truly believes in

(2) Allah and the Last Day must keep faith with his promise.

:Hisham ibn Salim has reported that he heard Imam al-Sadiq (a) saying

ع-دَه

الْمُؤْمِنِ أَخ-اهُ ن-ذُرٌّ لَا كَفَّ-ارَهُ لَهُ، فَم-نَ أَخ-لَفَ فَبِخ-لِفِ اللَّهِ بَدَأَ

وَلَمَقَّتْ-ه تَعَرَّضَ، وَذَلِكَ قَوْلُهُ: يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبِرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

promise to his brother-in-faith is a non-expiable vow. Hence, whoever breaks

his promise has in fact broken his promise with Almighty Allah, exposing himself to His wrath. This is the meaning of Almighty Allah's saying, "O you who believe! Why do you say that which you do not do? It is most hateful to

Allah that you should say that which you do not do. (٤١:٢-٣)" [\(٢\)](#)

p: ١٤٠

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٧١, S. ٧١, H. ٤-[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥١٥, S. ١٠٩, H. ٢-[٣]-٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥١٥, S. ١٠٩, H. ٣-[١]-٣

Islam has deemed it obligatory to be honest in speech and in one's dealings with others. In this regard, Imam al-Sadiq (a) is reported to have said

كُونُوا دُعَاةَ لِلنَّاسِ

بِالْخَيْرِ بغيرِ ألسنتِكُمْ، لِيَرَوْا مِنْكُمْ الاجْتِهَادَ

وَالصُّدُقَ وَالْوَرَعَ.

Act as heralds to goodness

in the milieus of people by other means besides your tongues (i.e. speech) so

[\(1\)](#) that they can become aware of your diligence, honesty, and piety.

Zayd ibn `Ali has reported on the authority of his fathers that the Holy Prophet (S) said

إِنَّ أَقْرَبَكُمْ مِنِّي غَدًا

وَأَوْجَبُكُمْ عَلَيَّ شَفَاعَةٌ أَصْدَقُكُمْ لِلْحَدِيثِ وَأَدَاكُمْ

لِلْأَمَانَةِ وَأَحْسَنُكُمْ خُلُقًا وَأَقْرَبُكُمْ مِنَ النَّاسِ.

Verily, the closest of you

all to me and the worthiest of winning my intercession tomorrow is the most

honest in speech, the most observant of trusts, the most well-mannered, and

[\(2\)](#) the closest to people.

Islam has determined a number of reciprocal duties of faithful believers towards each other. Let us now refer to some more traditions dealing with this topic

p: ١٤١

Mu`alla ibn Khunays has reported that he once asked Imam al-Sadiq (‘a) about the duties of Muslims toward one another

:The Imam (‘a) explained

لَهُ سَبْعُ حُقُوقٍ وَاجِبَاتٍ،

مَا مِنْهُمْ حَقٌّ إِلَّا وَهُوَ عَلَيْهِ وَاجِبٌ، إِنْ ضَيَّعَ مِنْهُ

شَيْئًا خَرَجَ مِنْ وِلَايَةِ اللَّهِ وَطَاعَتِهِ، وَلَمْ يَكُنْ لِلَّهِ فِيهِ

نَصِيبٌ.

Muslims enjoy seven rights

over one another. Each right is so obligatory that if one violates any of them, he will be cast out from loyalty and obedience to Almighty Allah

.losing any share of his relation to Almighty Allah

”?May Allah accept me as ransom for you,” Mu`alla asked, “What are these rights“

:The Imam (‘a) replied

يَا مُعَلَّى، إِنِّي عَلَيْكَ

شَفِيقٌ أَخَافُ أَنْ تُضَيِّعَ وَلَا تَحْفَظَ، وَتَعْلَمَ وَلَا تَعْمَلَ.

O Mu`alla, I fear lest you

violate and defy these rights or that you learn them but fail to act upon them

.There is no power except with Allah,” answered Mu`alla“

:The Imam (‘a) then began to reckon these rights saying

أَيْسَرُ

حَقٌّ مِنْهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَتَكْرَهُ لَهُ مَا

تَكْرَهُ لِنَفْسِكَ. وَالْحَقُّ الثَّانِي أَنْ تَجْتَنِبَ سَخَطَهُ

وَتَتَّبِعَ مَرْضَاتَهُ وَتُطِيعَ أَمْرَهُ. وَالْحَقُّ الثَّلَاثُ أَنْ

تُعِينَهُ بِنَفْسِكَ وَمَالِكَ وَلِسَانِكَ وَيَدِكَ وَرِجْلِكَ. وَالْحَقُّ

الرَّابِعُ أَنْ تَكُونَ عَيْنُهُ وَدَلِيلُهُ وَمِرْآتَهُ. وَالْحَقُّ

الْخَامِسُ أَنْ لَا تَشْبَعَ وَيَجُوعَ وَلَا تَزُوى وَيَظْمَأُ وَلَا

تَلْبَسَ وَيَعْرِى. وَالْحَقُّ السَّادِسُ أَنْ يَكُونَ لَكَ خَادِمٌ وَلَيْسَ

لِأَخِيكَ خَادِمٌ فَوَاجِبٌ أَنْ تَبْعَثَ خَادِمَكَ فَتَغْسِلُ ثِيَابَهُ

وَتَضَعُ طَعَامَهُ وَتُمَهِّدُ فِرَاشَهُ. وَالْحَقُّ السَّابِعُ أَنْ

تَبْرَّ قَسَمَهُ وَتُجِيبَ دَعْوَتَهُ وَتَعُودَ مَرِيضَهُ وَتَشْهَدَ

جَنَازَتَهُ، وَإِذَا عَلِمْتَ أَنَّ لَهُ حَاجَةً تُبَادِرُهُ إِلَى

قَضَائِهَا، وَلَا تُلْجِئُهُ إِلَى أَنْ يَسْأَلَكَهَا، وَلَكِنْ تُبَادِرُهُ

مُبَادِرَةً، فَإِذَا فَعَلْتَ ذَلِكَ وَصَلَتْ وَلَايَتُكَ بِوِلَايَتِهِ

وَوِلَايَتُهُ بِوِلَايَتِكَ.

The easiest of these rights is that you must like for your brother-in-faith whatever you like for yourself and dislike for him whatever you dislike for yourself. The second right is that you keep yourself away from whatever enrages him, follow whatever pleases him, and obey his instructions. The third right is that you help him with your self, your

finances, your tongue, your hand, and your foot. The fourth right is that you act as his eye, guide, and mirror. The fifth right is that you must not eat your fill while he is hungry, quench your thirst while he is thirsty, and dress yourself while he is unclothed. The sixth right is that you must not have a servant while he does not have one—it is therefore obligatory upon you to send your servant to wash his clothes, cook food for him, and prepare his bed. The seventh right is that you must help him fulfill his oaths, accept when he invites you, visit his sick, present yourself in funeral ceremonies that ,relate to him, and take the initiative to resolve his needs. In this regard you must not wait until he asks you to help him resolve his need; rather, you must be the first to take action. If you do all these things, then you will [\(have bonded your friendship to his and his friendship to yours. \(1](#)

p: ١٦٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ٨:٥٤٤, S. ١٢٢, H. ٧-[٢]-١

Abstaining from Forbidden Acts

Many laws have been enacted by the Holy Legislator to command abstention from prohibited acts, such as

It is impermissible to enter the houses of others before obtaining their permission. . .
Furthermore, it is obligatory to inform the occupants of a house before entering it because the souls of Muslims, and their properties, chastity, and

private affairs are inviolable

Abd al-Rahman ibn Abi-`Abdullah has reported that he asked Imam al-Sadiq (‘a) for`
:an explanation of Almighty Allah’s saying in the Holy Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا

O you who believe! Do not

enter houses other than your own houses until you have asked permission and

(saluted their inmates. (۲۴:۲۷)

:Imam al-Sadiq (‘a) answered

الإِسْتِئْثَانُ وَقَعِ النَّعْلَ

والتَّسْلِيمَ.

Asking permission (in this

[1](#)) signifies making a sound with one’s shoes and giving the greeting. [1](#)

When entering a house, it is required to sit where the owner of the house instructs the
guest to sit

:Imam al-Sadiq (‘a) is reported to have quoted his father as saying

إِذَا دَخَلَ أَحَدُكُمْ عَلَى

أَخِيهِ فِي رَحْلِهِ فَلْيَقْعُدْ حَيْثُ يَأْمُرُهُ صَاحِبُ الرَّحْلِ،

فَإِنَّ صَاحِبَ الرَّحْلِ أَعْرَفُ بِعَوْرَةِ بَيْتِهِ مِنَ الدَّاخِلِ

عَلَيْهِ.

When you enter the house

of one of your brethren-in-faith, you should sit where the owner of the house

tells you to sit because he knows the private places in his house more than a

[\(guest does. \(۲](#)

Islam has forbidden cunning, envy, cheating, and betrayal. In this connection, Imam .۲
:al-Riza (‘a) has reported on the authority of his fathers that the Holy Prophet (S) said

p: ۱۶۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۸:۴۵۴, S. ۵۰, H. ۱-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۸:۴۷۶, S. ۷۸, H. ۱-[۲]-۲

مَنْ كَانَ مُسْلِمًا فَلَا

يَمُكِّرُ وَلَا يَخْدَعُ، فَإِنِّي سَمِعْتُ جِبْرِيْلَ يَقُولُ: إِنَّ

الْمُكْرَ وَالْخَدِيْعَةَ فِي النَّارِ.

,Whoever is a true Muslim

,must not deceive or cheat others, for I have heard Archangel Gabriel say

”Deception and cheating lead to the Fire“

لَيْسَ مِنَّا مَنْ غَشَّ

مُسْلِمًا، وَلَيْسَ مِنَّا مَنْ خَانَ مُسْلِمًا.

He does not belong to us

.who cheats a Muslim, and he does not belong to us who betrays a Muslim

إِنَّ جِبْرِيْلَ الرُّوْحِ

الْأَمِيْنَ نَزَلَ عَلَيَّ مِنْ عِنْدِ رَبِّ الْعَالَمِيْنَ فَقَالَ: يَا

مُحَمَّدَ، عَلَيْكَ بِحُسْنِ الْخُلُقِ، فَإِنَّ سُوءَ الْخُلُقِ ذَهَبٌ

بِخَيْرِ الدُّنْيَا وَالْآخِرَةِ. أَلَا وَإِنَّ أَشْبَهَكُمْ بِي أَحْسَنُكُمْ

خُلُقًا.

,The Trustworthy Spirit

Gabriel, descended to me from the Lord of the Worlds and said to me, “O

Muhammad, adhere to good manners because bad manners take away the wealth of

this world and the next.” Verily, the most similar of you to me is the most

:Imam `Ali (‘a) is reported to have said

لَوْلَا أَنَّ الْمَكْرَ

وَالْخَدِيعَةَ فِي النَّارِ لَكُنْتُ أَمْكَرَ النَّاسِ.

Were it not for the fact

that cunning and deception lead to Hellfire, I would have been the most

cunning of all people. (۲)

Islam has forbidden telling lies in all of its forms and degrees and in all fields, . ۳
(especially in relations with others (except in a few situations, like peacemaking

:Imam al-Baqir (‘a) is reported to have said

p: ۱۶۵

۱- [۱] - ۱. Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۸: ۵۷۰, S. ۱۳۷, H. ۱

۲- [۲] - ۲. Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۸: ۵۷۱, S. ۱۳۷, H. ۴

إِنَّ اللَّهَ عَزَّ

وَجَلَّ جَعَلَ لِلشَّرِّ أَقْفَالًا وَجَعَلَ مَفَاتِيحَ تِلْكَ الْأَقْفَالِ

الشَّرَابِ، وَالْكَذِبُ شَرٌّ مِنَ الشَّرَابِ.

,Verily

Almighty Allah has made locks for evils and made drinking intoxicants the

master key of all evils. Nonetheless, telling lies is more horrible than

[\(1\) drinking intoxicants.](#)

:Imam `Ali (a) is reported to have said

يَتَّبِعِي لِلرَّجُلِ الْمُسْلِمِ

أَنْ يَجْتَنِبَ مُوَاحَاةَ الْكَذَّابِ، فَإِنَّهُ يَكْذِبُ حَتَّى يَجِيءَ

بِالصُّدْقِ فَلَا يُصَدَّقُ.

A Muslim individual is

required to avoid association with liars, because liars are not believed even

[\(2\) if they tell the truth.](#)

:Imam al-Baqir (a) is reported to have said

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ،

عَلَيْهِ السَّلَامُ، يَقُولُ لَوْلِدِهِ: إِتَّقُوا الْكَذِبَ؛ الصَّغِيرِ

مِنْهُ وَالْكَبِيرِ، فِي كُلِّ جِدٍّ وَهَزَلٍ، فَإِنَّ الرَّجُلَ إِذَا كَذَبَ

فِي الصَّغِيرِ اجْتَرَأَ عَلَى الْكَبِيرِ. أَمَا عَلِمْتُمْ أَنَّ رَسُولَ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَا يَزَالُ الْعَبْدُ يَصْدُقُ

حَتَّى يَكْتُبَهُ اللهُ صِدِّيقًا، وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ حَتَّى

يَكْتُبَهُ اللهُ كَذَّابًا.

(Ali ibn al-Husayn (‘a`

used to say to his sons, “Guard yourselves against telling lies, be they trivial or significant, serious or playful. If one lies about an insignificant matter, he will have the courage to lie in great things. Know that the Messenger of Allah (S) has said: ‘Some servants (of Allah) keep on telling only the truth until they are recorded before Allah as being veracious forever. Other servants keep on telling untruths until they are recorded with

(Allah as liar forever.” (۳)

:Imam `Ali (‘a) is reported to have said

p: ۱۶۶

۱- [۱]-۳. H. ۱۳۸, S. ۵۷۳, ۸. Al-Hurr al-`Amili, Wasa'il al-Shi`ah,

۲- [۲]-۶. H. ۱۳۸, S. ۵۷۳, ۸. Al-Hurr al-`Amili, Wasa'il al-Shi`ah,

۳- [۳]-۱. H. ۱۴۰, S. ۵۷۶, ۸. Al-Hurr al-`Amili, Wasa'il al-Shi`ah,

لَا يَصْلُحُ مِنَ الْكُذِبِ جِدٌّ

وَلَا هُزْلٌ، وَلَا أَنْ يَعِدَّ أَحَدُكُمْ صَبِيَّهُ ثُمَّ لَا يَفِيَّ لَهُ.

إِنَّ الْكُذِبَ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورُ يَهْدِي إِلَى

النَّارِ، وَمَا يَزَالُ أَحَدُكُمْ يَكْذِبُ حَتَّى يُقَالَ: كَذِبٌ وَفَجْرٌ.

وَمَا يَزَالُ أَحَدُكُمْ يَكْذِبُ حَتَّى لَا يَبْقَى مَوْضِعٌ مِنْهُ

صِدْقٌ، فَيُسَمَّى عِنْدَ اللَّهِ كَذَّابًا.

It is improper to tell

untruths whether seriously or jokingly and it is improper to promise your child

something and then fail to keep your promise. Verily, telling lies leads to

sinfulness and sinfulness leads to Hellfire. One may keep on telling lies

continuously until he is known as a liar and perpetually sinful. One may keep

on telling lies continuously until his heart becomes void of any space for

honesty, be it as tiny as a needle's place, and then he is recorded with

[\(1\)](#) .Almighty Allah as liar forever .

4 .Islam has warned against double-dealing and double-talk in social relations .

:Imam al-Sadiq (a) is reported to have said

مَنْ لَقِيَ الْمُسْلِمِينَ

بِوَجْهَيْنِ وَلِسَانَيْنِ جَاءَ يَوْمَ الْقِيَامَةِ وَلَهُ لِسَانَانِ مِنْ

نَارٍ.

Whoever deals with Muslims

with two faces and two tongues, will come on the Day of Resurrection having

[two tongues of fire. \(۲\)](#)

:Imam al-Baqir (‘a) is reported to have said

بِئْسَ الْعَبْدُ عَبْدٌ يَكُونُ

ذَا وَجْهَيْنِ وَذَا لِسَانَيْنِ، يُطْرِي أَخَاهُ شَاهِدًا وَيَأْكُلُهُ

غَائِبًا. إِنْ أُعْطِيَ حَسَدَهُ، وَإِنْ ابْتُلِيَ خَذَلَهُ.

Extremely wretched is the

servant (of Allah) who has two faces and two tongues. He flatters his

brother-in-faith in his presence but devours (i.e. backbites) him when he is

absent. If his brother-in-faith gets something good, he will envy him, but if

[he is afflicted with a problem, he will disappoint him. \(۳\)](#)

p: ۱۶۷

۱- [۲]- ۳. H. ۱۴۰, S. ۵۷۷, ۸. Al-Hurr al-`Amili, Wasa'il al-Shi`ah,

۲- [۳]- ۱. H. ۱۴۳, S. ۵۸۱, ۸. Al-Hurr al-`Amili, Wasa'il al-Shi`ah,

۳- [۲]- ۲. H. ۱۴۳, S. ۵۸۲, ۸. Al-Hurr al-`Amili, Wasa'il al-Shi`ah,

Islam has deemed forbidden cutting off one's relations with faithful believers, . ٥
.provoking their animosity, or intending evil to them

:Through various chains of authority, Imam al-Sadiq (‘a) is reported to have said

إِذَا قَالَ الرَّجُلُ لِأَخِيهِ

الْمُؤْمِنِ: أُفُّ، خَرَجَ مِنْ وِلَايَتِهِ. وَإِذَا قَالَ: أَنْتَ عَدُوِّي،

كَفَرَ أَحَدُهُمَا. وَلَا يَقْبَلُ اللَّهُ مِنْ مُؤْمِنٍ عَمَلًا وَهُوَ

مُضْمِرٌ عَلَى أَخِيهِ الْمُؤْمِنِ سُوءًا.

If one says to one's

brother-in-faith, “Ugh!” then their friendship is ruptured. If one says, “You
are my enemy!” then one of them has abandoned faith. Almighty Allah will

(never accept any deed of a believer who intends evil to his brother-in-faith. (1)

Islam has warned against having bad opinions about faithful believers or accusing . ٦
.them of anything improper

:Imam al-Sadiq (‘a) is reported to have said

إِذَا إِنْتَهَمَ الْمُؤْمِنُ مِنْ أَخَاهُ

إِنَّمَاثَ الْإِيْ-مَاَنْ فِي قَلْبِهِ كَمَا يَنْمَاطُ الْمِلْحُ فِي الْمَاءِ.

If a believer accuses his

brother-in-faith of something, his faith will dissolve from his heart in the

(same way salt dissolves in water. (2)

:Imam al-Sadiq (‘a) is also reported to have quoted Imam `Ali (‘a) as saying

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ٨:٤١١, S. ١٥٩, H. ٢-[٣]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ٨:٤١٣, S. ١٤١, H. ١-[٢]-٢

ضَعْ أَمْرَ أَخِيكَ عَلَيَّ

أَحْسِنِهِ حَتَّى يَأْتِيكَ مِنْهُ مَا يَغْلِبُكَ، وَلَا تَنْظُنَّ

بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءًا وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ

مَحْمَلًا.

Give the best probability

to the deed of your brother-in-faith until you receive from him something that tears down the likelihood of good. Never deem evil any word that has been said by your brother-in-faith as long as you can find an acceptable

[\(1\)](#) (excuse for it.)

p: ١٦٩

Shaykh al-Kulayni, al-Kafi ٢:٣٦٢, H. ٣; Shaykh al-Saduq, al-Amali, pp. ٣٨٠, H. ٤٨٣; -[٣] -١
`Allamah al-Majlisi, Bihar al-Anwar ٧٥: ١٩٦, H. ١١ as quoted from the previous
.reference books

Control over emotions and praiseworthy qualities

It is noticeable that whenever Islam discusses the topic of the praiseworthy qualities that man must enjoy or the characteristics due to which one can be a true faithful believer, it lays much stress on qualities appertaining to the psychological aspect—
emotions and passivity

In this regard, Imam al-Sadiq (a) is reported to have said

يَتَّبِعِي لِلْمُؤْمِنِ أَنْ
يَكُونَ فِيهِ تَمَانِي خِصَالٍ: وَقُوراً عِنْدَ الْهَزَاهِزِ، صَبُوراً عِنْدَ
الْبَلَاءِ، شُكُوراً عِنْدَ الرَّخَاءِ، قَانِعاً بِمَا رَزَقَهُ اللَّهُ، لَا
يَظْلِمُ الْأَعْدَاءَ، وَلَا يَتَحَامَلُ لِلْأَصْدِقَاءِ، بَدَنُهُ مِنْهُ فِي
تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ. إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ،
وَالْحِلْمَ وَزِيرُهُ، وَالْعَقْلَ أَمِيرُ جُنُودِهِ، وَالرَّفْقَ أَخُوهُ،
وَالْبِرَّ وَالِدُهُ.

A faithful believer is required to enjoy eight characteristics: he should be venerable in various situations, steadfast in misfortunes, thankful in luxury, satisfied with whatever sustenance Almighty Allah has determined for him; he should not oppress his enemies or overtax his associates, and he should tax his body and make people feel at ease because of him. Knowledge is the comrade of the faithful believer, clemency his supporter, patience the commander of his army, lenience his brother, and charity his father. (1)

:The Holy Prophet (S) is reported to have said

ثَلَاثُ خِصَالٍ مَنْ كُنَّ فِيهِ

إِسْتَكْمَلَ خِصَالَ الْإِيْمَانِ: إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي

بَاطِلٍ، وَإِذَا غَضِبَ لَمْ يُخْرِجْهُ الْغَضَبُ مِنَ الْحَقِّ، وَإِنْ

قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

The features of

faithfulness are complete for those who enjoy three characteristics: if they are pleased, their pleasure does not lead them to do wrong; if they are displeased, their displeasure does not cause them to relinquish that which is right; and if they have power over others, their power does not lead them to

[\(seize what is not theirs. \(2](#)

p: ١٧٠

١- [١] - ٩. H. ٤, S. ١١:١٤٣, Al-Hurr al-`Amili, Wasa'il al-Shi`ah,

٢- [١] - ٢٠. H. ٤, S. ١١:١٤٨, Al-Hurr al-`Amili, Wasa'il al-Shi`ah,

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (S) as saying

أَلَا أُخْبِرُكُمْ بِأَشْبِهِكُمْ

بِي؟ أَحْسَنُكُمْ خُلُقًا، وَأَلْيَنُكُمْ كَنَفًا، وَأَبْرُّكُمْ

بِقَرَابَتِهِ، وَأَشَدُّكُمْ حُبًّا لِإِخْوَانِهِ فِي دِينِهِ، وَأَصْبِرُّكُمْ

عَلَى الْحَقِّ، وَأَكْظَمُكُمْ لِلْغَيْظِ، وَأَحْسَنُكُمْ عَفْوًا،

وَأَشَدُّكُمْ مِنْ نَفْسِهِ إِنْصَافًا فِي الرِّضَا وَالْغَضَبِ.

May I introduce those who

are the most closely related of all of you to me?...They are the most
mannerly of all of you, the most tractable, the most pious to their
relatives, the most affectionate to their brethren-in-faith, the most
steadfast in accepting the truth, the most suppressive of their rage, the
[\(1\)](#) most forgiving, and the fairest whether he is satisfied or furious. [\(1\)](#)

p: ١٧١

Sedulity in Obedience to Almighty Allah and Steadfastness against Disobedience

Sedulity in obedience to Almighty Allah and steadfastness against disobedience to Him manifest themselves on the top of the list of praiseworthy qualities and righteous deeds.

According to an authentic tradition, Imam al-Sadiq (a) is reported to have said

إِذَا كَانَ يَوْمُ الْقِيَامَةِ
يَقُومُ عُنُقٌ مِنَ النَّاسِ فَيَأْتُونَ بَابَ الْجَنَّةِ، فَيَقَالُ: مَنْ
أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ أَهْلُ الصَّبْرِ. فَيَقَالُ لَهُمْ: عَلَامَ
صَبَرْتُمْ؟ فَيَقُولُونَ: كُنَّا نَصْبِرُ عَلَى طَاعَةِ اللَّهِ، وَنَصْبِرُ
عَنْ مَعَاصِي اللَّهِ. فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: صَدَقُوا. أَدْخِلُوهُمْ
الْجَنَّةَ. وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

,On the Day of Resurrection

a group of people will stand up and come towards the gate of Paradise. When asked about their identity, they will answer, “We are the people of

steadfastness.” “In what fields have you practiced steadfastness?” they will

be asked. “We have been sedulous in obedience to Almighty Allah and steadfast

against disobedience to Him,” they will answer. Then, Almighty Allah will

say, “They are truthful. Allow them to enter Paradise.” This is the

explanation of Almighty Allah’s saying, “Only the patient will be paid back

(1) (39:10) their reward in full without measure.

Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:١٨٤, S. ١٩, H. ١. In this very section of the [١] -١ reference book, there are many traditions implying the same idea. It is therefore .advisable to refer to them

Qualities like chastity of appetite (i.e. abstinence from going after illegally acquired provisions), private parts (i.e. abstinence from unlawful sexual intercourse), and sight (i.e. abstinence from unlawful glances) have been classified as the best acts of .worship

:Imam al-Baqir (‘a) is reported to have said

مَا عِبَادَةٌ أَفْضَلُ عِنْدَ
اللَّهِ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ.

There is no act of worship

more favorable in the view of Almighty Allah than chastity of the appetite and

[\(1\) private parts.](#)

:Imam al-Baqir (‘a) is also reported to have said

كُلُّ
عَيْنٍ بَاكِئَةٍ يَوْمَ الْقِيَامَةِ غَيْرُ ثَلَاثٍ: عَيْنٌ سَهَرَتْ فِي
سَبِيلِ اللَّهِ، وَعَيْنٌ فَاضَتْ مِنْ حَشْيِهِ اللَّهِ، وَعَيْنٌ غَضَّتْ عَنْ
مَحَارِمِ اللَّهِ.

All eyes will be weeping on the Day of Resurrection

except for three eyes: an eye that spent a night sleeplessly for Allah’s

sake, an eye that shed tears in fear of Allah, and an eye that was cast down in

[\(2\) order not to gaze upon that which Allah has prohibited.](#)

The quality of forbearance, which can be defined as pardoning and closing one's eyes to flaws of others in situations of rage although there is power to punish, is considered one of the conditions on which the acceptance of one's devotional acts are contingent. In other words, one cannot be regarded as true worshipper unless one is characterized by forbearance, which is also the best support

p: ۱۷۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۱۹۷, S. ۲۲, H. ۱-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۰۰, S. ۲۳, H. ۱-[۳]-۲

.in one's social movement and relations with others

:Muhammad ibn `Abdullah has reported that he heard Imam al-Riza (‘a) saying

لَا يَكُونُ الرَّجُلُ عَابِدًا
حَتَّى يَكُونَ حَلِيمًا، وَإِنَّ الرَّجُلَ كَانَ إِذَا تَعَبَّدَ فِي بَيْتِي
إِسْرَائِيلَ لَمْ يُعَدَّ عَابِدًا حَتَّى يَضْمِتَ قَبْلَ ذَلِكَ عَشْرَ
سِنِينَ.

Man cannot be a true

worshipper unless he becomes forbearing. Among the Children of Israel, a man

who devoted his entire life to worshipping Almighty Allah would not be

[\(1\)](#) considered a true worshipper unless he had stopped talking for ten years. [\(1\)](#)

:Imam al-Baqir (‘a) is reported to have quoted Imam Zayn al-`Abidin (‘a) as saying

إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ
أَنْ يَدْرِكَهُ حِلْمُهُ عِنْدَ غَضَبِهِ.

I admire men who control themselves

[\(2\)](#) in situations of rage. [\(2\)](#)

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (S) as saying

مَا
أَعَزَّ اللَّهُ بِجَهْلِ قَطُّ، وَلَا أَدَلَّ بِحِلْمٍ قَطُّ.

Almighty Allah has never bestowed honor to anyone due to

[\(3\)](#) impatience and has never humiliated anyone because of forbearance. [\(3\)](#)

Clemency, which signifies gentleness or mildness in the exercise of authority or power as the opposite of violence and coarseness, has been encouraged by Islam, because
it

p: ۱۷۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۱۰, S. ۲۶, H. ۱-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۱۰, S. ۲۶, H. ۲-[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۱۱, S. ۲۶, H. ۷-[۳]-۳

.plays a significant role in the various fields of man's life

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (S) as saying

الرَّفْقُ يُمْنٌ، وَالْحَرَقُ

شُومٌ.

Clemency is a blessing

(while harshness is an evil omen. (1)

:Imam al-Baqir (‘a) is reported to have quoted the Holy Prophet (S) as saying

إِنَّ الرَّفْقَ لَمْ يُوضَعْ عَلَى

شَيْءٍ إِلَّا زَانَهُ، وَلَا نُزِعَ مِنْ شَيْءٍ إِلَّا شَانَهُ.

Clemency is an embellishment

(for everything, and its lack, ruins everything. (2)

Hisham ibn Ahmar has reported that when he engaged himself in a dispute with someone belonging to the other sect, Imam al-Riza (‘a) advised him saying

إِرْفِقْ

بِهِمْ، فَإِنْ كَفَرَ أَحَدُهُمْ فِي غَضَبِهِ، وَلَا خَيْرَ فِي مَنْ كَانَ

كُفْرُهُ فِي غَضَبِهِ.

Treat them with clemency, because the word of disbelief

is in most cases said when one is enraged. Worthless is he who utters the

(word of disbelief when enraged. (3)

Defined as decorum in manners and conduct, modesty elevates man and raises him to the highest rank. For this reason, Islam has added modesty to the list of righteous qualities.

:Mu`awiyah ibn `Ammar has reported that he heard Imam al-Sadiq (‘a) saying

p: ۱۷۵

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۱۳, S. ۲۷, H. ۱-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۱۴, S. ۲۷, H. ۹-[۳]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۱۴, S. ۲۷, H. ۱۲-[۴]-۳

إِنَّ فِي السَّمَاءِ مَلَائِكِينَ

مُؤَكَّلِينَ بِالْعِبَادِ، فَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَاهُ، وَمَنْ تَكَبَّرَ
وَضَعَاهُ.

In the heavens, there are

two angels commissioned by Almighty Allah to watch over His servants
conduct; therefore, they will raise him who behaves modestly for the sake of

Almighty Allah, but they will put down him who acts arrogantly. (1)

:In the sense of traditions, modesty is defined as follows

(التَّوَاضُّعُ) أَنْ تُعْطِيَ النَّاسَ مَا تُحِبُّ أَنْ
تُعْطَاهُ.

Modesty is to give people whatever you wish to receive

from them. (2)

(التَّوَاضُّعُ)

دَرَجاتٌ، مِنْهَا أَنْ يَعْرِفَ الْمَرْءُ قَدْرَ نَفْسِهِ فَيُنْزِلُهَا

مَنْزِلَتَهَا بِقَلْبٍ سَلِيمٍ، لَا يُحِبُّ أَنْ يَأْتِيَ إِلَى أَحَدٍ إِلَّا

مِثْلَ مَا يُؤْتَى إِلَيْهِ. إِنْ رَأَى سَيِّئَةً دَرَأَهَا بِالْحَسَنَةِ.

كَاطْمِ الْغَيْظِ، عَافٍ عَنِ النَّاسِ، وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

Modesty is of different ranks one of which is that one

should know the actual value of oneself and then place it where it should be
with sound heart. Therefore, one should never like for others that which one

does not like for oneself. If he receives an evil act, he must repel it with a kind act. He must also suppress his anger and forgive others, for Allah

[\(۳\)](#) loves those who do good to others.

(التَّوَّاضُعُ)

أَنْ يَرْضَى بِالْمَجْلِسِ دُونَ الْمَجْلِسِ، وَأَنْ يُسَلِّمَ عَلَى مَنْ

يَلْقَى، وَأَنْ يَشْرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَلَا تُحِبَّ أَنْ

تُحَمَدَ عَلَى التَّقْوَى.

Modesty is to content yourself to sit in a place less than your actual position, to greet whomever you meet, to avoid disputation even if you are right, and to dislike for yourself to be praised for your

[\(۴\)](#) piety.

p: ۱۷۶

۱- [۱]- ۱. Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۱۵, S. ۲۸, H. ۱

۲- [۲]- ۲. Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۱۵, S. ۲۸, H. ۵

۳- [۳]- ۳. Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۱۵, S. ۲۸, H. ۶

۴- [۲]- ۴. Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۲:۱۰۸, S. ۱۰۷, H. ۴

:Imam al-Sadiq (‘a) is reported to have narrated the following

Al-Najashi, the Abyssinian king, summoned Ja`far ibn Abi-Talib and his companions and they responded to his summon. When they visited him, they found him sitting on the bare ground wearing ragged clothes. Seeing this scene, Ja`far and his companions felt great pity for the king that the colors of their faces changed. When the king noticed their surprise, he said to them, “All praise is due to Allah Who has given victory to Muhammad and delighted him. May I convey to you this glad news?” “Yes, king!” answered Ja`far, “You may.” The king then said, “A few minutes ago, one of my spies in your country came to me and informed me that Almighty Allah had given victory to His Prophet, Muhammad, and annihilated his enemies. Moreover, some personalities had been taken as prisoners. The two armies met in a shrubby vale called Badr. I know this place very well, because I used to shepherd my master’s sheep there, who was a man from the tribe of Damarah

Ja`far then asked the king, “Why are you sitting on the bare ground and wearing such ragged clothes

The king answered, “Within the revelations of Almighty Allah to Prophet Jesus, we read that one of His servants’ duties towards Him is that whenever Almighty Allah bestows a blessing to one of His servants, that servant must in return show his Lord a sort of modesty. Carrying out this duty, I am showing a sort of modesty because Almighty Allah has favored me with the blessing of giving victory to Muhammad

:When the Holy Prophet (S) was informed about this incident, he said

إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةً،
فَتَصَدَّقُوا يَزِدْكُمْ اللَّهُ، وَإِنَّ التَّوَاضُّعَ يَزِيدُ صَاحِبَهُ
رُفْعَةً، فَتَوَاضَعُوا يَزِدْكُمْ اللَّهُ، وَإِنَّ الْعَفْوَ يَزِيدُ
صَاحِبَهُ عِزًّا، فَاعْفُوا يُعِزِّكُمْ اللَّهُ.

Verily, almsgiving increases the wealth of its giver“
abundantly; therefore, give alms so that Almighty Allah will have mercy upon
you. Likewise, modesty raises the modest persons’ eminence; therefore, show
modesty so that Almighty Allah will raise your eminence. Forgiveness
increases the forgivers’ dignity; therefore, forgive people so that Almighty

﴿Allah will confer dignity upon you.﴾ (1)

:Mu`awiyah ibn Wahab has reported that he heard Imam al-Sadiq (‘a) saying

أُطْلِبُوا الْعِلْمَ وَتَزَيَّنُوا
مَعَهُ بِالْحِلْمِ وَالْوَقَارِ، وَتَوَاضَعُوا لِمَنْ تَعَلَّمُونَهُ
الْعِلْمَ، وَتَوَاضَعُوا لِمَنْ طَلَبْتُمْ مِنْهُ الْعِلْمَ، وَلَا تَكُونُوا
عُلَمَاءَ جَبَّارِينَ فَيَذْهَبَ بِاطْلُكُمْ بِحَقِّكُمْ.

Seek knowledge and adorn

yourselves with forbearance and solemnity while you do so. Behave humbly
towards those whom you teach and behave humbly towards those from whom you
receive knowledge. Do not be domineering scholars; otherwise, your right

﴿things will be eliminated by your wrong behavior.﴾ (2)

: (Muhammad ibn Sinan has reported the following from one of the Holy Imams (‘a
Jesus, the son of Mary, peace be upon both of them, said to his disciples, “O assembly
of Apostles! I have a request. Fulfill it for me.” They said, “Your request is fulfilled, O
Spirit of Allah!” Then he stood up and washed their feet. They said, “It would have
:been more proper for us to have done this, O Spirit of Allah!” Then he said

p: ١٧٨

.Shaykh al-Kulayni, al-Kafi ٢:١٢١, H. ١-[١]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٢١٩, S. ٣٠, H. ١-[٢]-٢

إِنَّ أَحَقَّ النَّاسِ

بِالْخِدْمَةِ الْعَالَمِ. إِنَّمَا تَوَاضَعْتُ هَكَذَا لِكَيْمَا

تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ كَتَوَاضَعِي لَكُمْ. بِالتَّوَاضُعِ

تُغَمَّرُ الْحِكْمَةُ لَا بِالتَّكْبَرِ، وَكَذَلِكَ فِي السَّهْلِ يَنْبُثُ

الزَّرْعُ لَا فِي الْجَبَلِ.

Verily, it is more fitting

for one endued with knowledge to serve the people. Indeed, I humbled myself so that you may humble yourselves before the people after me, even as I have humbled myself among you... Wisdom increases with humility, not by pride, and

[likewise plants grow in only soft soil, not in stone. \(1\)](#)

:Imam al-Sadiq (‘a) is reported to have narrated the following

One Thursday evening, the Holy Prophet (S) broke his fasting at Qaba Mosque and asked for something to drink. Aws ibn Khawla, one of the Ansar, brought him a mixture of milk and honey. As soon as the Holy Prophet (S) neared it to his mouth, he put it aside and said

شَرَابَانِ يُكْتَفَى

مِنْ أَحَدِهِمَا بِصَاحِبِهِ. لَا أَشْرَبُهُ وَلَا أُحَرِّمُهُ، وَلَكِنْ

أَتَوَاضَعُ لِلَّهِ، فَإِنَّهُ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ، وَمَنْ

تَكَبَّرَ حَفَضَهُ اللَّهُ، وَمَنْ إِقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ،

وَمَنْ بَدَّرَ حَرَمَهُ اللَّهُ، وَمَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ أَحَبَّهُ

اللَّهُ.

This is a mixture of two

drinks one of which complements the other. I neither drink it nor avoid drinking it; rather, I humble myself before Almighty Allah, because whoever humbles himself before Almighty Allah He will raise him. Whoever acts arrogantly, Almighty Allah will put him down. Likewise, whoever makes savings ,in his livelihood, Almighty Allah will provide him with abundant sustenance but whoever squanders, Almighty Allah will deprive him of sustenance. Whoever [\(](#)mentions death too much, Almighty Allah will love him. [\)](#)

p: ۱۷۹

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۱۹, S. ۳۰, H. ۲-[۳]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۱۹, S. ۳۱, H. ۱-[۲]-۲

Islam has enjoined to treat others with good intention and sound heart. These two traits can be achieved by founding one's social relations on the fact that Almighty Allah witnesses the outward and inward thoughts and feelings. In this connection, Imam `Ali (a) is reported to have said

مَنْ أَصْلَحَ مَا بَيْنَهُ

وَبَيْنَ اللَّهِ أَصْلَحَ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ، وَمَنْ أَصْلَحَ

أَمْرَ آخِرَتِهِ أَصْلَحَ اللَّهُ لَهُ أَمْرَ دُنْيَاهُ، وَمَنْ كَانَ لَهُ مِنْ

نَفْسِهِ وَاعِظُ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ.

Whoever keeps in order his

affairs with Allah (i.e. follows His orders sincerely), Allah will also put

his affairs with men in order. Whoever arranges for his salvation, Allah will

arrange his worldly affairs. Whoever preaches to himself, Allah will also

[\(1\)](#) protect him.

p: ١٨٠

Control over Emotions and Blameworthy Qualities

Point

The Holy Legislator has forbidden a set of psychological and emotional tendencies, and passivity in the field of social relations. Negative emotions arouse a pessimistic attitude towards man's social and spiritual progress Islam has seriously warned against them

:These blameworthy qualities are

Love of Domination

Because the desire to dominate people is a psychological tendency that expresses itself through man's emotions and feelings, the Ahl al-Bayt (‘a) discouraged it, observing it in the corrupt chiefs of the Muslim community in that era. Holding a position of presidency has become a forbidden thing, in the view of some jurists, if establishment of justice is not guaranteed, and there is the probability that it would lead to wronging the people or acting arrogantly—the two major serious effects of such positions

Mu`ammar ibn Khalid has reported that Imam al-Riza (‘a) condemned someone ,because he was fond of domination. The Imam (‘a) commented

مَا ذُنْبَانِ ضَارِيَانِ فِي

غَنَمٍ قَدْ تَفَرَّقَ رِعَاؤُهَا بِأَضْرَّ فِي دِينِ الْمُسْلِمِ مِنْ

الرُّؤَسَاءِ.

The destruction caused by

two ravenous wolves that attack a shepherdless herd does not injure the faith

(of a Muslim individual more than fondness for domination. (1)

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٢٧٩, S. ٥٠, H. ١-[١]-١

:Abdullah ibn Maskan has reported that he heard Imam al-Sadiq (‘a) saying`

إِيَّاكُمْ وَهَوُلَاءِ

الرُّؤَسَاءَ الَّذِينَ يَتَرَأْسُونَ، فَوَاللَّهِ مَا خُفِّقَتِ النَّعَالُ

خَلْفَ الرَّجُلِ إِلَّا هَلَكَ وَأَهْلَكَ.

Beware of those chiefs who

are fond of domination. By Allah: any man after whom shoes are stamped

heavily (١) will certainly

(perish and send others to perdition. (٢)

Imam al-Sadiq (‘a) is also reported, on the authority of his fathers, to have quoted the Holy Prophet (S) as saying within the famous tradition of prohibitions (hadith al-manahi

أَلَا

وَمَنْ تَوَلَّى عُرَافَةَ قَوْمٍ أَتَى يَوْمَ الْقِيَامَةِ وَيَدَاهُ

مَغْلُولَتَانِ إِلَى عُنُقِهِ، فَإِنْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ أَطْلَقَهُ

اللَّهُ، وَإِنْ كَانَ ظَالِمًا هَوَى بِهِ فِي نَارِ جَهَنَّمَ وَبُئْسَ

الْمَصِيرُ.

Verily, whoever assumes the leadership of a people shall come on the Day of Resurrection with both hands tied behind his neck. If he has managed their affairs according to what Almighty Allah has commanded, he will be released by Him, but if he has been unjust to his people, Almighty

(Allah will throw him into Hellfire; an evil destination indeed! (٣)

The Holy Legislator and the Ahl al-Bayt (‘a) have warned against anger and its negative impact on social relations

p: ١٨٢

This expression is a metonymy of flattering the leading personalities who are –[٢] –١ usually followed by a class of people who compete with each other in occupying the [first line after them. [Translator

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٢٧٩, S. ٥٠, H. ٤ –[٣] –٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٢٨٢, S. ٥٠, H. ١٤ –[٤] –٣

and self-perfection. They have then presented some methods of treatment that will cure this psychological state that affects man's relations with others

:Pointing out the bad effects of anger, the Holy Imams (a) are reported to have said

الْغَضَبُ

يُفْسِدُ الْإِيْمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

Anger spoils faith in

(1) the same way as vinegar does honey.

الْغَضَبُ

مِفْتَاحُ كُلِّ شَرٍّ.

(2) Anger is the key to all evil.

إِنَّمَا

الْمُؤْمِنُ الَّذِي إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقٍّ.

A true believer is

exclusively one whose anger does not make him transgress the truth when

(3) enraged.

مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ تَبَارَكَ

وَتَعَالَى عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ.

Whoever restrains his

rage from people, Allah the Blessed and Exalted, will restrain the torture of

(4) the Day of Resurrection from him.

رَجُلٍ غَضِبَ عَلَى قَوْمٍ وَهُوَ قَائِمٌ فَلْيَجْلِسْ مِنْ فَوْرِهِ ذَلِكَ،

فَإِنَّهُ يَذْهَبُ عَنْهُ رِجْزُ الشَّيْطَانِ. وَأَيُّمَا رَجُلٍ غَضِبَ عَلَى

ذِي رَحِمٍ فَلْيَدْنُ مِنْهُ فَلْيَمْسَهُ، فَإِنَّ الرَّحِمَ إِذَا مَسَّتْ

سَكَتَتْ.

Any man who is angry

,with another must immediately sit down if he is standing up. If he does so the unhealthy frenzy of Satan will depart from him. One who is angry with one of his relatives must come close and touch him, because a blood relation

[\(5\)](#) calms down when touched.

p: ١٨٣

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٢٨٦, S. ٥٣, H. ١-[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٢٨٦, S. ٥٣, H. ٢-[٣]-٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٢٨٦, S. ٥٣, H. ٣-[٤]-٣

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٢٨٦, S. ٥٣, H. ٤-[٥]-٤

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ١١:٢٨٦, S. ٥٣, H. ٦-[٦]-٥

Shaykh al-Kulayni has reported Mu`alla ibn Khunays to have quoted Imam al-Sadiq (a) as relating the following anecdote:

One day, a man asked the Holy Prophet (S) to give him an all-inclusive advise. “Never be angry,” the Holy Prophet (S) taught. Contenting himself with this advice, the man left for home. He found them standing in lines and arming themselves to fight against another people. After he had also armed himself to participate in that fighting, the man recalled the Holy Prophet’s advice not to be angry. He therefore threw his weapon away and walked towards the other party, saying: “Whatever wound or murder that was committed against you by my people, I will be responsible for it and I will pay its blood-money from my own fortune.” Noticing the chivalry of this man, the other party declared, “We renounce any right that is ours against your people, because we are worthier of being lenient than you are.” Thus, the two parties made up, their anger forgotten. (1)

Envy

Defined as the feeling of resentfulness or discontented longing for the removal of another person's better fortune, situation, or the like blessings that Almighty Allah has endowed him with, envy is forbidden by the Holy Legislator

Imam al-Sadiq (a) said

إِنَّ الْحَسَدَ يَأْكُلُ

الْإِيْمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

Verily, envy consumes

one’s faith in the same way as fire consumes firewood. (2)

p: ١٨٤

:Imam al-Sadiq (‘a) is also reported to have quoted the Holy Prophet (S) as saying

:Almighty Allah said to (Prophet) Moses, the son of `Imran

لَا تَحْسِدَنَّ النَّاسَ عَلَى مَا

آتَيْتَهُمْ مِنْ فَضْلِي، وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ ذَلِكِ، وَلَا

تَتَّبِعُهُ نَفْسُكَ، فَإِنَّ الْحَاسِدَ سَاخِطٌ لِنِعْمِي، صَادٌّ لِقِسْمِي

الَّذِي قَسَمْتُ بَيْنَ عِبَادِي، وَمَنْ يَكُ كَذَلِكَ فَلَسْتُ مِنْهُ

وَلَيْسَ مِنِّي.

Never envy people for

whatever favor I have bestowed upon them. Never strain your eyes after that favor and never yearn for it. Verily, an envier is resentful of my boons and critical of My division (of favors) that I have decided for My servants. Whoever is [\(1\)](#) characterized by envy, does not belong to Me, nor do I belong to him.

It is worth mentioning that envy is different from the feeling of delight that man feels when he notices that

Almighty Allah has endued some people with His favors. In this respect, Imam al-Sadiq (‘a) is reported to have said

إِنَّ

الْمُؤْمِنَ يَغْبِطُ وَلَا يَحْسِدُ، وَالْمُنَافِقُ يَحْسِدُ وَلَا يَغْبِطُ.

A true faithful believer feels glad but never envies, while a hypocrite envies and never feels glad (at seeing others being granted

[\(2\)](#) (graces by God).

The Holy Legislator has also warned against the agitation of familial fanaticism and being overcome by the feelings and emotions that it arouses. However, partisanship that is not absolutely condemned in Islam has been delimited by

p: ١٨٥

.Shaykh al-Kulayni, al-Kafi ٢:٣٠٧, H. ٦ -[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٢٩٣, S. ٥٥, H. ٧ -[١]-٢

:Imam Zayn al-`Abidin as follows

أَنْ يَرَى الرَّجُلُ شِرَارَ

قَوْمِهِ خَيْرًا مِنْ خِيَارِ قَوْمِ آخَرِينَ، وَلَيْسَ مِنَ الْعَصَبِيَّةِ

أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ، وَلَكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ

قَوْمَهُ عَلَى الظُّلْمِ.

,Familial fanaticism is

considering wicked members of one's own family to be better than righteous

individuals of another family. To love the people of one's family is not

[\(1\)](#) considered fanaticism; however, to help them practice wrongdoing is. [\(2\)](#)

From this definition as well as the general concept of tribalism, we can conclude that tribalism stands for taking sides with a certain party and acting loyally towards some

[\(3\)](#) people although they are recognized as wrong. [\(4\)](#)

p: ١٨٤

.Shaykh al-Kulayni, al-Kafi ٢:٣٠٨, H. ٧ -[٢] -١

Confirming this meaning, Shaykh al-Kulayni has reported that Imam `Ali ibn al- -[٣] -٢

Husayn (a) said, Every act of tribalism will not be allowed Paradise except the tribalism of Hamzah ibn `Abd al-Mu

alib who embraced Islam in rage for the Holy Prophet (S), his nephew, after the -٣

famous incident of the camel's placenta being thrown on the Holy Prophet (S). See

Shaykh al-Kulayni, al-Kafi ٢:٣٠٨, H. ٥. The incident involved is as follows: Imam al-Sadiq

(a) has reported that when the Holy Prophet (S) was once in the Holy Mosque putting

on new clothes, the polytheists threw on him a camel's placenta covering all his

clothes with it. He became so furious that he went to his uncle, Abu-Talib, and said, "O

uncle! How do you regard me among you?" "Why are you asking this, my brother's

son?" asked Abu-Talib. The Holy Prophet (S) narrated the whole story. Immediately,

Abu-Talib took his sword, called upon Hamzah, his brother, and ordered him, "Take this placenta and let us go to these people." The people of Quraysh were around the Ka`bah when Abu-Talib, accompanying Hamzah and the Holy Prophet (S), came to them. As they saw him, they knew for sure that he was extremely angry. Then, Abu-Talib ordered Hamzah to throw that placenta on their upper lips, without missing any one of them. When Hamzah finished, Abu-Talib turned his face to his nephew and said, "Thus do we regard you among us, son of my brother!" See Shaykh al-Kulayni, .al-Kafi ١:٤٤٩, H. ٣٠

Tribalism has something to do with justice and fair play, to emotions and feelings that Islam has ordered to control and restrain. Many traditions forbidding tribalism, have (been reported from the Holy Imams (‘a

Imam al-Sadiq (‘a) is authentically reported to have quoted the Holy Prophet (S) as saying

مَنْ

تَعْصَبَ أَوْ تُعْصَبَ لَهُ فَقَدْ خَلَعَ رَبَّقَ الْإِيْمَانِ مِنْ عُنُقِهِ.

Whoever takes sides with someone fanatically or is patronized on account of tribalism, has in fact taken off the loop of faith

(from his neck. (1)

Arrogance, self-conceit, and boasting

Islam has forbidden arrogance and conceit, and forbidden their demonstration while dealing with people

:Imam al-Baqir (‘a), or Imam al-Sadiq (‘a), is authentically reported to have said

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ

فِي قَلْبِهِ مِثْقَالُ حَبِّهِ مِنْ خَزْدَلٍ مِنَ الْكِبْرِ.

He never enters Paradise that has any amount of arrogance in his heart, be it as insignificant as the

(weight of a grain of mustard. (2)

It has been also reported that the first act of disobedience to Almighty Allah was based on arrogance; that is the

.Shaykh al-Kulayni, al-Kafi ٢:٣٠٨, H. ٢ -[١] -١
.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٠٤, S. ٤٠, H. ١ -[٢] -٢

disobedience shown by Satan when he demurred through pride, and so became a [\(disbeliever. 1\)](#)

Arrogance is defined as despising people and ridiculing the truth. According to some validly reported narrations, this kind of arrogance is the gravest

Abd al-A`la ibn A`yun reported Imam al-Sadiq (a) to have quoted the Holy Prophet (S) as saying

إِنَّ أَكْبَرَ الْكِبْرِ غَمْصُ
الْخَلْقِ وَسَفَهُ الْحَقِّ.

The gravest kind of

arrogance is to despise creatures and to ridicule the truth

”?The reporter asked, “What is meant by despising creatures and ridiculing the truth

,The Imam (a) explained

يَجْهَلُ الْحَقَّ وَيَطْعَنُ عَلَى
أَهْلِهِ. فَمَنْ فَعَلَ ذَلِكَ فَقَدْ نَارَعَ اللَّهَ عَزَّ وَجَلَّ رِدَاءَهُ.

It is to disregard the

truth and look down on those who follow it. Whoever does so has in fact tried

[\(to divest Almighty Allah of His garment. 2\)](#)

Muhammad ibn `Umar ibn Yazid has reported that his father said to Imam al-Sadiq (a), “I usually eat the best quality of food, use the best perfumes, ride on the most comfortable animals, and make my servant follow me. Do such deeds include any sign of arrogance? If so, I will no longer do any of them

:Imam al-Sadiq (a) nodded his head down and then said

إِنَّمَا الْجَبَّارُ الْمَلْعُونُ

مَنْ غَمَصَ النَّاسَ وَجَهَّلَ الْحَقَّ.

The accursed people for

their arrogance are only those who despise people and ridicule the truth

p: ١٨٨

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٠٨, S. ٤١, H. ٢ -[٣]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٠٤, S. ٤٠, H. ٣ -[١]-٢

The man said, “As for me, I do not ignore the truth. As for despising people, indeed, I do not know what this means”

The Imam (‘a) explained

مَنْ حَقَّرَ النَّاسَ وَتَجَبَّرَ
عَلَيْهِمْ فَذَلِكَ الْجَبَّارُ.

He who disparages people

and behaves tyrannically towards them is the true arrogant. (1)

As inferred from their traditions, the Ahl al-Bayt (‘a) have explained the reason behind arrogant behavior to be feelings of imperfection and a sense of inferiority that the arrogant find in themselves.

Imam al-Sadiq (‘a) said

مَا مِنْ أَحَدٍ يَتَّبِعُهُ إِلَّا
لِذَلِكَ يَجِدُهَا فِي نَفْسِهِ.

Any arrogant behavior is

because of inferiority that the arrogant find in themselves. (2)

Similarly, the Imam (‘a) is reported to have said

مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ
تَجَبَّرَ إِلَّا لِذَلِكَ يَجِدُهَا فِي نَفْسِهِ.

Any man who behaves

arrogantly or tyrannically must feel a sense of inferiority within himself. (3)

As is confirmed in many traditions, stubbornness and refusal to respect others are

In a validly reported tradition, Husayn ibn Abi'l-`Ala' has reported that he heard Imam
:al-Sadiq (‘a) saying

p: ١٨٩

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٠٧, S. ٤٠, H. ٥-[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٠٣, S. ٥٩, H. ٢-[٢]-٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٠٣, S. ٥٩, H. ٣-[٣]-٣

الْكِبْرُ قَدْ يَكُونُ فِي شِرَارِ

النَّاسِ مِنْ كُلِّ جَنْسٍ. وَالْكِبْرُ رِدَاءُ اللَّهِ، فَمَنْ نَازَعَ اللَّهَ

رِدَاءَهُ لَمْ يَزِدْهُ إِلَّا سِفَالًا.

Arrogance

can be found in evil people of various classes. Arrogance is the robe of

Almighty Allah; therefore, whoever tries to divest Him of His robe, will

.increase in nothing but lowliness

:Proving his statement, the Imam (‘a) reported the following story

One day, the Holy Prophet (S) was in one of the public ways of Madinah where a black woman was picking up dung. It was informed to make way for the Holy Prophet (S), but she refused and said, “The way is too wide.” Some of the Holy Prophet’s companions tried to punish her, but the Holy Prophet (S) said, “Leave her! She is a tyrant.” (1)

Greed, Lethargy, and Foolishness

The Holy Legislator has discommended another set of emotions and passions because their effects and results are negative and harmful to man’s social and personal progress. When such emotions are borne in mind, man becomes a captive of others, violates the rights of others, or isolates and detaches himself from society

.Greed is one of these emotions that bring about an ill behavioral consequence

:Imam al-Baqir (‘a) said

بِئْسَ الْعَبْدُ عَبْدٌ يَكُونُ لَهُ طَمَعٌ يَقْوَدُهُ.

وَبِئْسَ الْعَبْدُ عَبْدٌ لَهُ رَغْبَةٌ تُدِلُّهُ.

Terribly evil is the

slave (of God) who is steered by his greed. Terribly evil is the slave who is

[\(humiliated by his desire.\)](#)

p: ١٩٠

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٠٣, S. ٥٩, H. ٤-[١]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٢١, S. ٦٧, H. ٢-[٢]-٢

:Imam `Ali ibn al-Husayn (‘a) has said

رَأَيْتُ الْخَيْرَ كُلَّهُ قَدْ

اجْتَمَعَ فِي قَطْعِ الطَّمَعِ عَمَّا فِي أَيْدِي النَّاسِ.

I have perceived that the

[\(1\)](#) entire good lies in cutting off one’s greed for what others possess.

In its social aspect, lethargy is another discommended condition that results in
.violation of the others’ rights

:In his instruction to Imam `Ali (‘a), the Holy Prophet (S) is reported to have said

وَإِنْ كَسَلْتَ لَمْ تُؤَدِّ

حَقًّا.

If you slacken, you will

[\(2\)](#) not be able to carry out any of your duties.

,The Holy Prophet (S) is also reported to have said within a lengthy discourse

لِإِنَّهُ إِذَا كَسَلَ فَقَدْ

ضَيَّعَ الْحُقُوقَ.

if he is lethargic ...

[\(3\)](#) then he will have violated rights.

:In one of his addresses to his son, Imam al-Ka‘im (‘a) is reported to have said

وَإِيَّاكَ وَالضَّجَرَ وَالْكَسَلَ ;

فَإِنَّهُمَا يَمْنَعَانِكَ حَظَّكَ مِنَ الدُّنْيَا وَالْآخِرَةِ.

Beware of weariness and

lethargy, because these two deprive you of your share from this worldly life

[\(and the Next Life. \(۴](#)

Foolishness and ignorance, defined as psychological and spiritual conditions due to which man goes against the social limits and rules of conduct in speech and discourse

p: ۱۹۱

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۳۲۱, S. ۶۷, H. ۳ -[۳] -۱

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۳۲۰, S. ۶۶, H. ۲ -[۱] -۲

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۳۲۰, S. ۶۶, H. ۳ -[۲] -۳

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۳۲۰, S. ۶۶, H. ۴ -[۳] -۴

with people in general, are among the discommended feelings. Also considered the best examples of misbehavior, foolishness and ignorance push individuals to say and .act without deliberation or reasoning

:Imam al-Sadiq (‘a) is reported to have said

إِنَّ السَّفَهَ خُلِقَ لِيَوْمٍ،

يَسْتَطِيلُ عَلَى مَنْ هُوَ دُونَهُ وَيَخْضَعُ لِمَنْ هُوَ فَوْقَهُ.

Verily, foolishness is a

mean trait. The foolish have the cheek to challenge those of a lower class

(and submit to those of an upper class. [1](#))

:He (‘a) is also reported to have said

لَا تَسْفَهُوا، فَإِنَّ

أَيْمَتَكُمْ لَيْسُوا بِسَفَهَاءَ.

Do not be foolish, because

(your Imams are not such. [2](#))

According to another validly reported tradition, Imam al-Sadiq (‘a) is reported to have said:

إِنَّ أَبْغَضَ خَلْقِ اللَّهِ عَبْدٌ

إِتَّقَى النَّاسَ لِسَانَهُ.

Verily, the most offensive

creature of Almighty Allah is a sharp-tongued servant (of Him) whom people

(try to avoid due to his impudence. [3](#))

بِالسَّفِيهِ فَقَدْ رَضِيَ بِمَا أَتَى إِلَيْهِ، حَيْثُ اخْتَدَى مِثَالَهُ.

Whoever repays the foolish

with foolishness has in fact been satisfied with what he receives from the

[\(foolish, because he has imitated them.\)](#)

p: ١٩٢

.Shaykh al-Kulayni, al-Kafi ٢:٣٢٢, H. ١ -[٤]-١

.Shaykh al-Kulayni, al-Kafi ٢:٣٢٢, H. ٢ -[٢]-٢

.Shaykh al-Kulayni, al-Kafi ٢:٣٢٢, H. ٤ -[٣]-٣

.Shaykh al-Kulayni, al-Kafi ٢:٣٢٢, H. ٣ -[٤]-٤

Control over Emotions and Association with People

Point

The Holy Legislator and the Ahl al-Bayt (‘a) present some details to express the principle of controlling the emotions, which is a significant article in the Islamic concept of social relations.

Good Company

The leading entry is the observance of good company and establishment of good relations with one’s companions, friends, and other categories of people with whom one has to deal in social life.

Abu’l-Rabi` al-Shami has reported that he once visited Imam al-Sadiq (‘a) and found his house suffocated with people of various nationalities, among whom were people from Khurasan, Syria, and other countries. He could not find any place to sit when Imam al-Sadiq (‘a), who was leaning on a pillow said:

يَا شِيعَةَ آلِ

مُحَمَّدٍ، اِعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يَمْلِكْ نَفْسَهُ

عِنْدَ غَضَبِهِ، وَمَنْ لَمْ يُحْسِنْ صُحْبَةَ مَنْ صَحِبَهُ وَمَخَالَقَةَ

مَنْ خَالَقَهُ وَمُرَافَقَةَ مَنْ رَافَقَهُ وَمُجَاوَرَةَ مَنْ جَاوَرَهُ

وَمُمَالَحَةَ مَنْ مَالَحَهُ.

O Followers of

Muhammad’s Household! Let everyone know! Whoever does not control himself in

rage, not act kindly towards his companions, not behave courteously with

,those with whom he deals, not keep good company with those who accompany him

not act kindly towards his neighbors, and not behave warmly towards his

[\(partners in a meal, does not belong to us \(i.e. the Ahl al-Bayt\)\).](#) [\(1\)](#)

p: ۱۹۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۰۲, H. ۳-[۱]-۱

:Imam al-Baqir (‘a) is reported to have said

مَا يُعْبَأُ بِمَنْ سَلَكَ هَذَا

الطَّرِيقَ إِذَا لَمْ يَكُنْ فِيهِ ثَلَاثُ خِصَالٍ: وَرَعٌ يَحْجِزُهُ عَنِ

مَعَاصِي اللَّهِ، وَحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ، وَحُسْنُ الصُّحْبَةِ لِمَنْ

صَحِبَهُ.

He who follows the path (of Shi`ism) will never be supported unless he acquires the following three qualities: (١) piety that precludes him from committing acts of disobedience to Almighty Allah, (٢) forbearance with which he controls himself whenever he is enraged, and (٣) good company with those

[\(١\) who accompany him.](#)

The Ahl al-Bayt (‘a) have given some instructions, which actualize good company, if obeyed. Imam al-Sadiq (‘a) is reported to have said

لَيْسَ مِنَ الْمُرُوءَةِ أَنْ

يُحَدِّثَ الرَّجُلُ بِمَا يَلْقَى فِي السَّفَرِ مِنْ خَيْرٍ أَوْ شَرٍّ.

It is unmanly to divulge what you have faced in your journeys, whether

[\(٢\) good or bad.](#)

The Holy Imams (‘a) have also instructed their followers to ask about the conditions of their companions after they leave each other

Al-Mufazzal ibn `Umar has reported that he visited Imam al-Sadiq (‘a) after coming back from a journey. “Who accompanied you in your journey?” the Imam asked

“One of my brethren-in-faith did,” answered al-Mufazzal

.How is he now?” asked the Imam“

.I do not know anything about him since we returned home,” answered al-Mufazzal“

:The Imam (‘a) then said

p: ١٩٤

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٢, H. ٤-[٢]-١

.Khalid al-Barqi, al-Mahasin ٢:١٠٣; Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٢, H. ٤-[٣]-٢

أَمَا عَلِمْتُمْ أَنَّ مَنْ صَحِبَ

مُؤْمِنًا أَرْبَعِينَ خُطْوَةً سَأَلَهُ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ؟

You should have known that

whoever accompanies a faithful believer for forty steps will be asked about

[\(him by Almighty Allah on the Day of Resurrection. \(1\)](#)

It is highly recommended to ask the person with whom you sit about his name, surname, lineage, and conditions, yet without being curious or causing him embarrassment. Traditions have discommended not asking about these things

The following tradition that is reported by Imam `Ali ibn al-Husayn (‘a) from the Holy Prophet (S) shows some examples of good company: One day, the Holy Prophet (S) asked his companions

تَدْرُونَ

مَا الْعَجْزُ؟ أَنْ يَبْدُرَ أَحَدُكُمْ بِطَعَامٍ يَصْنَعُهُ لِصَاحِبِهِ

فِيخْلِفُهُ وَلَا يَأْتِيهِ، وَالثَّانِيهِ أَنْ يَصْحَبَ الرَّجُلُ مِنْكُمْ

الرَّجُلَ أَوْ يُجَالِسَهُ يُحِبُّ أَنْ يَعْلَمَ مَنْ هُوَ وَمِنْ أَيْنَ

هُوَ، فَيَفَارِقُهُ قَبْلَ أَنْ يَعْلَمَ ذَلِكَ، وَالثَّلَاثَةَ أَمْرُ

النِّسَاءِ؛ يَدْنُو أَحَدُكُمْ مِنْ أَهْلِهِ فَيَقْضِي حَاجَتَهُ وَهِيَ لَمْ

تَقْضِ حَاجَتَهَا... يَتَحَرَّشُ وَيَمْكُثُ حَتَّى يَأْتِيَ ذَلِكَ مِنْهُمَا

جَمِيعًا.

Do know what incompetence is? Incompetence appears in

three situations. (1) When one of you does not go to a companion's home who

has invited you and prepared a meal for you. (٢) When one of you accompanies or sits with someone but leaves him before knowing who your companion is and where he is from. (٣) When one of you approaches his wife and takes the pleasure he wants from her without making sure she also took pleasure from him. You must make proper advances towards your wife and prolong the process of intercourse until you both take pleasure. (٤)

p: ١٩٥

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٣, H. ٨ -[١] -١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٠٠, H. ١ -[٢] -٢

.According to another tradition, these three acts are also a sign of alienation

:Imam al-Baqir (‘a) has quoted his grandfather, the Holy Prophet (S), as saying

ثَلَاثَةٌ مِنَ الْجَفَاءِ: أَنْ
يُصْحَبَ الرَّجُلَ الرَّجُلَ فَلَا يَسْأَلُهُ عَنِ اسْمِهِ وَكُنْيَتِهِ،
وَأَنْ يُدْعَى الرَّجُلُ إِلَى طَعَامٍ فَلَا يُجِيبُ، أَوْ يُجِيبُ فَلَا
يَأْكُلُ، وَمُوَاقَعَةُ الرَّجُلِ أَهْلَهُ قَبْلَ الْمَلَاعَبَةِ.

Three acts fall under

alienation: (١) to accompany someone without asking him about his name and

surname, (٢) to reject an invitation to a banquet or to respond but refuse to

[eat](#), and (٣) to copulate with the wife before courting her. [\(١\)](#)

According to a third tradition, Imam al-Sadiq (‘a) has quoted the Holy Prophet (S) as saying that to ask one’s companion about his name and identity is an obligatory duty and a sign of true fraternity

إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ
الْمُسْلِمَ فَلْيَسْأَلْهُ عَنِ اسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ
وَعَشِيرَتِهِ، فَإِنَّ مِنْ حَقِّهِ الْوَاجِبِ وَصِدْقِ الْإِنِّاءِ أَنْ
يَسْأَلَهُ عَنِ ذَلِكَ، وَإِلَّا فَإِنَّهَا مَعْرِفَةٌ حُمَقٍ.

If one of you loves his

Muslim brother, he must ask him about his name, his father’s name, and his

tribe’s name, because this is one of the duties towards one’s

brother-in-faith and one of the features of true brotherhood. If you do it

[\(not, it will be an association of idiocy. \(۲](#)

Laughter and Joking

In his social life, man may come upon laughter-stimulating

p: ۱۹۶

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۰۱, H. ۴ -[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۰۱, S. ۱, H. ۳ -[۱]-۲

situations due to joking or exciting scenes. Such being the case, man is required to restrain the emotions aroused by such situations and avoid loud bursts of laughter. In this connection, Imam al-Sadiq (‘a) is reported through a valid chain of authority to have said:

الْقَهْقَهَةُ مِنَ الشَّيْطَانِ.

The source of guffaw is

(1) Satan.

ضِحْكُ الْمُؤْمِنِ تَبَسُّمٌ.

The laughter of the

(2) faithful believers is the smile.

Imam al-Baqir (‘a) is reported to have said

إِذَا قَهَقَهْتَ فَقُلْ حِينَ

تَفْرُغُ: اللَّهُمَّ لَا تَمَقُّتْنِي.

When you guffaw, you may

(3) say thereafter, “O Allah, (please) do not detest me.”

Expressions of laughter must also be restrained with respect to reason for laughter.

Hence, Imam al-Sadiq (‘a) is reported to have said

إِنَّ مِنَ الْجَهْلِ الضَّحِكَ

مِنْ غَيْرِ عَجَبٍ.

It is inane to laugh for

(4) (no incentive (to laugh)).

The Holy Imams (‘a) have called for repressing laughter and joking, because these two lead to negative social effects not to mention their negative personal effects

:According to a validly reported tradition, Imam al-Sadiq (‘a) has said

إِيَّاكُمْ وَالْمِزَاحَ فَإِنَّهُ

يَذْهَبُ بِمَاءِ الْوَجْهِ.

Beware of joking, because

it removes self-respect

p: ١٩٧

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٧٩, H. ١ -[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٧٩, H. ٣ -[٣]-٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٣, H. ٣ -[٤]-٣

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٧٩, S. ٨٢, H. ١ -[٢]-٤

كَثْرَةُ الضَّحِكِ تُمِيتُ

الْقَلْبَ.

Over-laughter deadens the

heart

كَثْرَةُ الضَّحِكِ تَمِيتُ

الدِّينَ كَمَا يَمِيتُ الْمَاءُ الْمِلْحَ.

Over-laughter melts faith

[\(1\)](#) in the same way as water melts salt.

:Imam `Ali the Commander of the Faithful (‘a) is reported to have said

إِيَّاكَ وَالْمِزَاحَ فَإِنَّهُ

يَجْرُ السَّخِيمَةَ وَيُورِثُ الضَّغِينَةَ، وَهُوَ السَّبُّ الْأَصْغَرُ.

Beware of poking fun at

each other, because it begets rancor and reflects on spite. It is also the

[\(2\)](#) minor revilement.

:Imam al-Sadiq (‘a) is reported to have said

لَا تُمَازِحَ فَيَجْتَرَأُ

عَلَيْكَ.

;Do not jest with others

[\(3\)](#) lest, they encroach upon you.

Islam teaches abidance of decorum in friendship and association and constraint in conduct while expressing emotions of affection and love. Trusting someone, loving or hating must depend upon logic and observation of the special qualities necessary in a true associate or friend. These instructions do not violate the other instructions of .learning about people in general and openness in social relations

:According to a validly reported tradition, Imam al-Ka'im (a) has said

p: ١٩٨

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٨٠-٤٨١, H. ١, ٢ -[٣] -١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٨٢, H. ٩ -[٤] -٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٨٢, H. ١١ -[٢] -٣

لَا تُذْهِبِ الْحِشْمَةَ بَيْنَكَ

وَبَيْنَ أَخِيكَ؛ أَبْقِ مِنْهَا فَإِنَّ ذَهَابَهَا ذَهَابُ الْحَيَاءِ.

Do not thrust out decorum

between your friend and you; rather, keep some of it, because absence of

[decorum leads to absence of diffidence. \(1\)](#)

About the exegesis of this holy verse: “And you commit evil deeds in your assemblies. ٢٩:٢٩”, Ibn `Abbas and Imam al-Riza (‘a) are reported to have said that these people, who were the people of Sodom and whose Prophet was Lot, used to compete in [farting in their assemblies without any decorum or diffidence. \(2\)](#)

:About trusting others blindly, Imam al-Sadiq (‘a) is reported to have said

لَا تَتَّقْ بِأَخِيكَ كُلَّ

الثَّقَةِ، فَإِنَّ صَرْعَةَ الْإِسْتِرْسَالِ لَنْ تُقَالَ.

Do not put absolute trust

[in your friend, because the blow of absolute confidence is incurable. \(3\)](#)

:Imam `Ali (‘a) is reported to have said

أَحْبِبْ حَبِيبَكَ هُونًا مَا

فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا، وَأَبْغِضْ بَغِيضَكَ هُونًا مَا

فَعَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا.

Love your friend up to a

limit, for it is possible that he turns into your enemy someday, and hate

[your enemy up to a limit, for it is possible that he turns into your friend someday. \(4\)](#)

Previously in this book, we have come upon the conditions

p: ۱۹۹

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۰۱, H. ۲ -[۳] -۱

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۰۳, H. ۸ as quoted from Majma` al-Bayan, -[۱] -۲

.a reference book of exegesis of the Holy Qur'an by al-Tabrisi

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۰۱, H. ۱ -[۲] -۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۰۲, H. ۷ -[۳] -۴

and qualities required for choosing friends and associates. These conditions and qualities are actually regarded as criteria of confidence and reliance

Disapproval of Contention and Disputation

Another feature of the required control over emotion is to avoid being drifted by feelings of avenging oneself on others in discourses and discussions, because this will eventually turn into contention and disputations against which the Holy Legislator has warned

According to a validly reported tradition, Imam al-Sadiq (‘a) has quoted Imam `Ali (‘a) as saying

إِيَّاكُمْ

وَالْمِرَاءَ وَالْخُصُومَةَ فَإِنَّهُمَا يُمْرِضَانِ الْقُلُوبَ عَلَى

الْإِخْوَانَ وَيَنْبُتُ عَلَيْهِمَا النِّفَاقُ.

Beware of engaging yourselves in contention and disputation, because these two matters sicken your hearts towards your friends and act as fertile sources of hypocrisy. (1)

Holding the Tongue and Saying Nothing but the Truth

Another feature of control over emotions that is highly recommended by the Ahl al-Bayt (‘a) is to control the desire to speak by imposing precise supervision over it. Strict warning has been issued on the unrestricted use of the tongue by the Holy Legislator Who knows about the damages caused by a slip of the tongue, especially in the field of social relations

,Imam al-Sadiq (‘a) has reported that Luqman the wise said to his son

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٦٧, S. ١٣٥, H. ١ -[١]-١

يَا بُنَيَّ، إِنْ كُنْتَ زَعَمْتَ

أَنَّ الْكَلَامَ مِنْ فَضِّهِ فَإِنَّ السُّكُوتَ مِنْ ذَهَبٍ.

O son, if you claim that

[speech is silver then silence must be gold.](#) (1)

.This pithy saying has become a proverb expressing the importance of keeping silent

:According to a validly reported tradition, Imam al-Riza (‘a) has said

مِنْ عِلْمَاتِ الْفِقْهِ

الْعِلْمُ وَالْحِلْمُ وَالصَّمْتُ؛ إِنَّ الصَّمْتَ بَابٌ مِنْ أَبْوَابِ

الْحِكْمَةِ. إِنَّ الصَّمْتَ يُكْسِبُ الْمَحَبَّةَ. إِنَّهُ دَلِيلٌ عَلَى

كُلِّ خَيْرٍ.

,Knowledge, forbearance

and keeping silent are signs of sagacity. Indeed, silence is one of the doors

to wisdom. Indeed, silence yields affection. Indeed, silence is the guide to

[every item of decency.](#) (2)

:Imam al-Sadiq (‘a) is reported to have narrated the following account

The Holy Prophet (S) said to someone who had visited him, “May I guide you to a
”?matter that will make you enter Paradise if you do it

.Yes, you may,” said the man“

Give others from that with which you are endued by Almighty Allah,” instructed the“
(Holy Prophet (S

.What if I am needier than the one to whom I should give?” asked the man“

.(You may then support the oppressed,” instructed the Holy Prophet (S“

.What if I am too weak to support them?” asked the man“

p: ۲۰۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۲۸, H. ۵-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۲۷, H. ۱-[۱]-۲

.(You may then give proper advice to the clumsy,” instructed the Holy Prophet (S“

.What if I am clumsier than they are?” asked the man“

Then,” the Holy Prophet (S) instructed, “You must control your tongue except from“
saying good things. Does it not please you to have one of these qualities, one of which
[\(1\)](#) draws you towards Paradise?”

On the other hand, the Holy Imams (‘a) have highlighted the significance of speech
.when it becomes necessary to say something or when good results are expected

:Imam al-Sadiq (‘a) is reported to have said

كَلَامٌ

فِي حَقِّ خَيْرٍ مِنْ سُكُوتٍ عَلَى بَاطِلٍ.

To speak the truth is better than keeping silent in the

[\(2\)](#) face of the wrong.

:Imam `Ali ibn al-Husayn (‘a) is reported to have said

الْقَوْلُ الْحَسَنُ يُثْرِي

الْمَالِ، وَيُنْمِي الرِّزْقَ، وَيُنْسِي فِي الْأَجْلِ، وَيُحَبِّبُ إِلَى

الْأَهْلِ، وَيُدْخِلُ الْجَنَّةَ.

Pleasing talk increases

wealth, promotes sustenance, postpones the death term, endears to family

[\(3\)](#) members, and leads to Paradise.

Demonstrating the accurate balance between speech and silence, the Holy Prophet
,(S) is reported to have said to Abu-Dharr

أَبَا ذَرٍّ، الذَّاكِرُ فِي الْعَافِلِينَ كَالْمُقَاتِلِ فِي الْفَارِّينَ فِي

سَبِيلِ اللَّهِ. يَا أَبَا ذَرٍّ، الْجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ

الْوَحْدَةِ، وَالْوَحْدَةُ خَيْرٌ مِنْ جَلِيسِ السُّوءِ، وَإِمْلَاءُ

الْخَيْرِ خَيْرٌ مِنَ الشُّكُوتِ، وَالشُّكُوتُ خَيْرٌ مِنَ إِمْلَاءِ

الشَّرِّ. يَا أَبَا ذَرٍّ، أَتُرِكَ فُضُولَ الْكَلَامِ، وَحَسْبُكَ مِنَ

الْكَلَامِ مَا تَبْلُغُ بِهِ حَاجَتَكَ. يَا أَبَا ذَرٍّ، كَفَى بِالْمَرْءِ

كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ. يَا أَبَا ذَرٍّ، إِنَّهُ مَا مِنْ

شَيْءٍ أَحَقُّ بِطُولِ السَّجْنِ مِنَ اللِّسَانِ. يَا أَبَا ذَرٍّ، إِنَّ

اللَّهَ عِنْدَ لِسَانِ كُلِّ قَائِلٍ، فَلْيَتَّقِ اللَّهَ امْرُؤُا وَلْيَعْلَمْ

مَا يَقُولُ.

O Abu-Dharr, he who mentions Almighty Allah among the unmindful is just like a warrior for the sake of Almighty Allah among absconders. O Abu-Dharr, to sit with a righteous person is better than sitting alone, but to sit alone is better than sitting with a wicked person. Likewise, to speak wisely is better than keeping silent, but to keep silent is better than saying evil things. O Abu-Dharr, forsake verbosity and use the fewest words to express your view. O Abu-Dharr, the least thing due to which one is described as liar is to narrate whatever he hears. O Abu-Dharr nothing needs to be detained for as long as possible, than the tongue. O

Abu-Dharr, Almighty Allah is present at the tongue of every one who

[articulates](#); therefore, one must fear Almighty Allah and know what he says. [﴿](#)

p: ۲۰۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۲۷, H. ۴-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۲۹, H. ۱۰-[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۳۰, H. ۱۶-[۳]-۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۳۱, H. ۱-[۴]-۴

,Imam al-Sadiq (‘a) is reported to have said to a man who had spoken too much

أَيُّهَا الرَّجُلُ، تَحْتَقِرُ الْكَلَامَ

وَتَسْتَضِعِرُهُ! إِنَّ اللَّهَ لَمْ يَبْعَثْ رُسُلَهُ حَيْثُ بَعَثَهَا

وَمَعَهَا فِضَّةٌ وَلَا ذَهَبٌ، وَلَكِنْ بَعَثَهَا بِالْكَلامِ، وَإِنَّمَا

عَرَفَ اللَّهُ نَفْسَهُ إِلَى خَلْقِهِ بِالْكَلامِ وَالذَّلَالَاتِ عَلَيْهِ

وَالْأَعْلَامِ.

O man, you are humiliating

and belittling speech. When He sent His messengers, Almighty Allah did not send

them to distribute gold and silver; rather, He sent them with speech. He has

,also introduced Himself to His creatures through words, indications of Him

(1) and signs.

p: ٢٠٣

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٣٣, H. ٥. Refer also to Sections ١١٧-١٢٠ of -[٢]- ١
.vol. ٨ where you can find tens of narrations indicating the same topic

Suppression of Rage and Steadfastness against Envy

In the same field of control over emotions, the Ahl al-Bayt (‘a) have taught their followers to suppress their feelings when they are enraged, or have the desire to defend and avenge themselves upon those who maltreat them, especially when they are right or wronged. In such situations, it becomes necessary to employ one’s reason, good sense, and willpower to overcome such surging feelings and sweeping passion.

:Imam al-Sadiq (‘a) is reported through a valid chain of authority to have said

نَعْمَ الْجُرْعَةُ الْعَظِيمَةُ

لِمَنْ صَبَرَ عَلَيْهَا، فَإِنَّ عَظِيمَ الْأَجْرِ لِمَنْ عَظِيمَ الْبَلَاءِ.

وَمَا أَحَبَّ اللَّهُ قَوْمًا إِلَّا ابْتَلَاهُمْ.

The best of gulps is anger

that is swallowed despite being unbearable, for the size of reward is always

proportionate to the size of misfortune. Almighty Allah has never loved a

[\(1\)](#) people but that He tries them with afflictions.

Through a valid chain of authority, Imam al-Sadiq (‘a) is also reported to have said ,that Imam `Ali ibn al-Husayn (‘a) used to say

مَا أَحَبُّ أَنْ لِي بِذُلٍّ

نَفْسِي حُمْرَ النَّعَمِ، وَمَا تَجَرَّعْتُ جُرْعَةً أَحَبَّ إِلَيَّ مِنْ

جُرْعَةٍ لَا أَكْفِي بِهَا صَاحِبَهَا.

I do not prefer having the

best kind of camels as recompense for exposing myself to humiliation. I have

[\(never swallowed anything dearer to me than a gulp which I do not require. \(۲](#)

Counting the qualities that should be enjoyed by His

p: ۲۰۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۲۳, H. ۱-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۲۳, H. ۲-[۲]-۲

,(righteous servants, Almighty Allah says (in the Holy Qur'an

وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who restrain...

their anger and pardon men. Allah loves the doers of good to others. ٣:١٣٤

In his instructive direction to Imam `Ali (a), the Holy Prophet (S) is reported to have said:

يَا

عَلِيُّ، أَوْصِيكَ بِوَصِيَّتِهِ فَاحْفَظْهَا، فَلَا تَزَالُ بِخَيْرٍ مَا

حَفِظْتَ وَصِيَّتِي. يَا عَلِيُّ، مَنْ كَظَمَ غَيْظًا وَهُوَ يَقْدِرُ عَلَى

إِمْضَائِهِ أَغْقَبَهُ أَمْنًا وَإِيْ-مَا نَأَى يَجِدُ طَعْمَهُ.

O `Ali, I will convey to

you a commandment that you should retain. You will keep yourself in goodness

as long as you follow my commandment. O `Ali, for those who suppress their

anger while they are able to punish, Almighty Allah will endow them with

[\(1\)](#) security and satisfying faith on the Day of Resurrection.

Falling under the same topic, the Holy Imams (a) have advised their followers to act patiently towards the envious, who irritate people and stimulate various emotions and feelings through their weird behavior. This sort of tribulation has been one of the harshest social ordeals the faithful believers have to bear patiently

:Through a valid chain of authority, Imam al-Sadiq (a) is reported to have said

إِصْبِرْ عَلَى أَعْدَائِهِ

النَّعْمِ، فَإِنَّكَ لَنْ تُكَافِيَ مَنْ عَصَى اللَّهَ فِيكَ بِأَفْضَلٍ مِنْ
أَنْ تُطِيعَ اللَّهَ فِيهِ.

Act steadfastly against those
envious of blessings. You cannot award those who have disobeyed Almighty
Allah in your capacity with any reward better than obeying Him in the way you

[\(treat them. \(۲](#)

p: ۲۰۵

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۲۴, H. ۱۱ -[۳]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۲۴, H. ۱ -[۲]-۲

Imam al-Sadiq (‘a) is also reported through a valid chain of authority to have quoted
:the Holy Prophet (S) as saying

إِنَّ اللَّهَ أَخَذَ مِيثَاقَ
الْمُؤْمِنِ عَلَى بَلَايَا أَرْبَعٍ، أَشَدُّهَا عَلَيْهِ مُؤْمِنٌ يَقُولُ
بِقَوْلِهِ يَحْسِدُهُ، أَوْ مُنَافِقٌ يَقْفُو أَثَرَهُ، أَوْ شَيْطَانٌ
يَغْوِيهِ، أَوْ كَافِرٌ يَرَى جِهَادَهُ، فَمَا بَقَاءُ الْمُؤْمِنِ بَعْدَ
هَذَا؟

Almighty Allah has already

taken a promise from the faithful believers that they should patiently bear

four tribulations; the first and harshest of which is the tribulation of a

believer who follows his same faith but envies him, a hypocrite who traces his

footsteps, a devil that seduces him, or an infidel who believes that he must

[fight him](#). After all this, how can we find many faithful believers? [\(1\)](#)

p: ٢٠٦

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٢٦, H. ٢. The last statement of the tradition -[٣]-١ means, "Because of all these tribulations, the true faithful believers are hardly any."

[[Translator

Point

As has been previously clarified, justice and fair play is founded on the conception that justice is obligatory and injustice is forbidden. The most evident application of justice in social relations is fair play, which means that one must treat all people with justice and fairness even if it be against one's own interest

Injustice Forbidden

Point

Injustice is forbidden not only in personal practice; rather, man is required to refuse all elements of injustice. This situation can be embodied in the following issues

Restoration of Violations

One who has wronged another, by seizing his property or violating one of his rights, and he then feels sorry and stops doing wrong is required to restore the rights that he has violated. This act is called restoration of violations

:In this respect, Imam al-Baqir (‘a) is reported to have said

الظُّلْمُ ثَلَاثَةٌ:

ظُلْمٌ يَغْفِرُهُ اللهُ، وَظُلْمٌ لَا يَغْفِرُهُ اللهُ، وَظُلْمٌ لَا يَدَعُهُ

الله. فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفِرُهُ فَالشُّرْكُ. وَأَمَّا

الظُّلْمُ الَّذِي يَغْفِرُهُ فَظُلْمُ الرَّجُلِ نَفْسَهُ فِي مَا بَيْنَهُ

وَبَيْنَ اللهِ. وَأَمَّا الظُّلْمُ الَّذِي لَا يَدَعُهُ فَالْمُدَايَنَةُ

بَيْنَ الْعِبَادِ.

Wronging is of three

,categories; a category Allah will not forgive, another Allah will forgive and a third Allah will not overlook. The category that Allah will not forgive is to worship other deities beside Almighty Allah. The category that Allah will forgive is the wronging that one commits against himself secretly. The third category that Allah will not overlook is His servants wronging each

(other. [1](#))

p: ٢٠٧

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٤٢, H. ١ -[١] -١

Wahab ibn `Abd-Rabbih and `Ubaydullah al-Tawil have reported that an old man from the tribe of Nakha` said to Imam al-Baqir (‘a), “I have been a governor since the time of al-Hajjaj up to now. Will my repentance be accepted now

The Imam (‘a) did not answer. The man repeated the same question, but this time the Imam (‘a) answered

لَا، حَتَّى تُؤَدِّيَ إِلَى كُلِّ
ذِي حَقٍّ حَقَّهُ.

No. It will not be

accepted until you restore all the rights that you have violated. (1)

:Abu-Basir has reported that he heard Imam al-Sadiq (‘a) saying

مَنْ أَكَلَ مِنْ مَالِ أَخِيهِ
ظُلْمًا وَلَمْ يَرُدَّهُ إِلَيْهِ، أَكَلَ جَذْوَةً مِنَ النَّارِ يَوْمَ
الْقِيَامَةِ.

Whoever devours any amount

of his brother-in-faith’s property unlawfully, intending not to restore it

will consume a firebrand on the Day of Resurrection. (2)

One who has committed a moral wrongdoing against anyone—such as backbiting, disgracing, defaming, or any kind of moral violation and aggression—is religiously required to seek forgiveness from these people after repenting before Almighty Allah, imploring His forgiveness, doing charitable acts on their behalf, rehabilitating them, and doing acts that can be considered a restoration of their rights

Guiding towards the True Path after Misleading

Almost certainly, the worst example of moral wrongdoing is to lead someone astray

and to lead him from the path of

p: ٢٠٨

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٤٢, H. ٣-[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٤٢, H. ٤-[٣]-٢

truth towards the wrong path. One who has committed such a grave wrongdoing and then repents must exert all efforts to restore the one whom he has misled to the path of the truth and guide him in the right direction

:Imam al-Sadiq (‘a) is reported to have related the following narration

Once, a man sought worldly prosperity through legal means, but he could not gain anything. He then tried to seek it through illegal means, but he still failed. Satan then inspired him, thus, “May I lead you to a matter that will bring you worldly prosperity in abundance and make huge numbers of people follow you?” “Yes,” answered the man, “You may.” Satan said: “You may contrive a tenet and call people to follow it.” The man did and many people responded to and obeyed him. After he had gained abundant worldly prosperity, he began to feel sorry for what he had done. He therefore said to himself, “What a terrible thing I have done! I have invented a false tenet and called people to follow it. I do not believe that my repentance will be accepted unless I make every single person who has followed my fake tenet renegade it.” He therefore began to come to his followers who had responded to his call and tell them that his tenet was baseless and that he himself had invented it. However, every one of them belied him and insisted on following that fake tenet, saying, “You have only started suspecting your own belief and abandoned it.” As a result, he tied himself to a chain to the neck and vowed not to release it until Allah would accept his repentance. Then, Almighty Allah revealed to one of His prophets, saying, “Tell this man that I swear by My Honor that I shall never respond to him even if all his organs will be torn apart unless he restores those who died following his fake tenet to life and makes them abandon their (belief.” (1

p: ۲۰۹

Helping the Oppressors

Just as it is forbidden to practice any wrongdoing, so also it is forbidden to help any wrongdoer oppress others. Such people are helpers of oppressors. `Abdullah ibn Sinan has reported that he heard Imam al-Sadiq (‘a) saying

مَنْ أَعَانَ ظَالِمًا عَلَيَّ
مَظْلُومٍ لَمْ يَزَلِ اللَّهُ عَلَيْهِ سَاحِطًا حَتَّى يُنَزَعَ مِنْ
مُعُونَتِهِ.

Whoever helps a wrongdoer oppress another, Almighty Allah will be wrathful towards him until he [\(1\)](#) retreats his help from that oppressor.

Imam `Ali (‘a) is reported to have said

لِلظَّالِمِ مِنَ الرِّجَالِ
ثَلَاثُ عَلَامَاتٍ: يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ، وَمَنْ دُونَهُ
بِالْعُلْبَةِ، وَيُظَاهِرُ الْقَوْمَ الظَّالِمَةَ.

The oppressor among people has three signs: he oppresses his superior by disobeying him, oppresses his [\(2\)](#) junior by posing authority over him, and supports other oppressors.

Imam `Ali ibn al-Husayn (‘a) is reported to have said within a long discourse

إِيَّاكُمْ وَصُحْبَةَ الْعَاصِينَ
وَمُعُونَةَ الظَّالِمِينَ.

Beware of making friends with the disobedient and helping the

Imam al-Sadiq (‘a) has reported on the authority of his fathers that the Holy Prophet (S) said

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ: أَيْنَ
أَعْوَانُ الظَّالِمِينَ، وَمَنْ لَاقَ لَهُمْ دَوَاءَهُ، أَوْ رَبَطَ كَيْسًا، أَوْ
مَدَّ لَهُمْ مِدَّةَ قَلَمٍ؟ فَاحْشُرُوهُمْ مَعَهُمْ.

,On the Day of Resurrection, a caller shall call out

,Where are the helpers of oppressors, including those who filled an inkpot“

tied a bag, or sharpened a pen for them? Bring them together with the

١- [٢]- ٥. H. ١١:٣٤٥, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

٢- [٣]- ٣٥٠. Nahj al-Balaghah, Saying No.

٣- [١]- ١. H. ١٢:١٢٨, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

٤- [٢]- ١١. H. ١٢:١٣٠, Al-Hurr al-`Amili, Wasa'il al-Shi`ah. In the same chapter, you can find many traditions appertained to the same topic. However, some of these traditions have been previously mentioned in this book

Approval of and Remaining Silent over Wrongdoing

In addition to the forbiddance of practicing wrongdoing, it is forbidden to swallow, accept, or remain quiet over a wrongdoing

:Imam al-Sadiq (‘a) is reported to have said

الْعَامِلُ بِالظُّلْمِ
وَالْمُعِينُ لَهُ وَالرَّاضِي بِهِ شُرَكَاءُ ثَلَاثَتُهُمْ.

He who practices wrongdoing personally, he who helps him, and he who is pleased with his deed—these three are partners in that deed. (1)

مَنْ عَذَرَ ظَالِمًا يَظْلِمُهُ
سَاطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ، فَإِنْ دَعَا لَمْ يُسْتَجَبْ لَهُ،
وَلَمْ يَأْجِزْهُ اللَّهُ عَلَى ظُلَامَتِهِ.

As for anyone who excuses a wrongdoer for his wrong deed, Almighty Allah shall set up over him one who wrongs him. Then, if he prays, his prayers will not be responded and he will not be compensated for the wrong that has befallen him. (2)

مَنْ
أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعْصَى اللَّهُ.

He who wishes survival for an oppressor has in fact wished for Almighty Allah to be disobeyed. (3)

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- .Al-Hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٤٥, H. ١ -[٣]-١
- .(Al-Hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٤٥, H. ٢ (Ed. Dar Ihya' al-Turath -[٢]-٢
- .Al-Hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٤٥, H. ٥ -[٣]-٣

Point

In the field of fair play, the Ahl al-Bayt (‘a) guided their followers to a set of applications, besides loving for one’s brothers-in-faith whatever one loves for oneself.

Requital of Favors

One of the practical applications of fair play is to recompense a service received from someone with the same service or even better. To this trait, the Holy Qur'an has referred, saying

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Is the reward of goodness

(ought but goodness?) (۵۵:۶۰)

Similar to this is to respond to one’s greeting with a similar greeting or even better. The Holy Qur'an thus says

وَإِذَا حُيِّتُمْ بِتَحِيَّهِ فَاَحْسِنَ مِنْهَا أَوْ رُدُّوْهَا

When you are greeted with

(a greeting, greet with a better greeting than it or return it. (۴:۸۶)

Repaying for an act of kindness has been confirmed in many traditions. Imam al-Sadiq (‘a) is thus reported to have said

كَانَ أَمِيرُ الْمُؤْمِنِينَ

عَلَيْهِ السَّلَامُ يَقُولُ: مَنْ صَنَعَ بِمِثْلِ مَا صُنِعَ إِلَيْهِ

فَإِنَّمَا كَافَأَهُ، وَمَنْ أضعفه كَانَ شُكُورًا، وَمَنْ شَكَرَ كَانَ

كَرِيْمًا، وَمَنْ عَلِمَ أَنَّ مَا صَنَعَ إِنَّمَا صَنَعَ إِلَىٰ نَفْسِهِ لَمْ
يَسْتَبِطِ النَّاسَ فِي شُكْرِهِمْ وَلَمْ يَسْتَزِدَّهُمْ فِي مَوَدَّتِهِمْ،
وَلَا تَلْتَمِسْ مِنْ غَيْرِكَ شُكْرَ مَا أَتَيْتَ إِلَىٰ نَفْسِكَ وَوَقَّيْتَ
بِهِ عِرْضَكَ، وَاعْلَمْ أَنَّ الطَّالِبَ إِلَيْكَ الْحَاجَةَ لَمْ يُكْرِمِ
وَجْهَهُ عَنْ وَجْهِكَ فَأَكْرِمِ وَجْهَكَ عَنْ رَدِّهِ.

The Commander of the

Faithful (i.e. Imam `Ali) used to say, “He who repays a person with the same kindness that was done to him has in fact rewarded that person. He who repays with a double kindness is considered grateful. He who thanks for a kindness that has been done to him is considered noble. If he realizes that the kindness he has done to someone is in fact for himself in the first place, he will neither find people [\(1\)](#) slow in thanking him nor will he expect them to show him more love. Hence, you must not expect others to thank you for that which you have done for yourself and that by which you have saved your personality. Be it known to you that one who has ;asked you for something he needed did not save his face against yours [\(2\)](#) therefore, you should save your face against rejecting him. [\(2\)](#)

p: ٢١٢

.i.e. those to whom he had done that kindness -[١]-١

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٣٦, H. ١ -[٢]-٢

:Ali ibn Salim has reported that he heard Imam al-Sadiq (‘a) saying`

آيَةٌ فِي كِتَابِ اللَّهِ

مُسَجَّلَةٌ.

There is an unconditional

.verse in the Book of Allah

.Which verse is it?” asked `Ali“

,The Imam (‘a) answered

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ) جَرَتْ فِي الْمُؤْمِنِ

وَالْكَافِرِ، وَالْبَرِّ وَالْفَاجِرِ؛ مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ

فَعَلَيْهِ أَنْ يُكَافِيَ بِهِ، وَلَيْسَتِ الْمُكَافَأَةُ أَنْ يَصْنَعَ كَمَا

صُنِعَ بِهِ، بَلْ يَرَى مَعَ فِعْلِهِ لِدَاكُ أَنْ لَهُ الْفَضْلَ

الْمُبْتَدَأَ.

It is this verse: “Is the

reward of goodness aught but goodness? (٥٥:٦٠)” This verse is applicable to

the believers, the unbelievers, the pious, and the sinful. Whoever is done a

favor must recompense for it. To recompense does not mean to do the same

favor that was done to him; rather, he must realize that the one who has done

(him a favor has also had the priority of initiation. (1

p: ٢١٣

:Imam al-Sadiq (‘a) is also reported to have said

لَعَنَ اللَّهُ قَاطِعِي سَبِيلِ

الْمَعْرُوفِ... الرَّجُلُ يُضَنَعُ إِلَيْهِ الْمَعْرُوفُ فَيَكْفُرُهُ،

فَيَمْنَعُ صَاحِبَهُ مِنْ أَنْ يَضَنَعَ ذَلِكَ إِلَى غَيْرِهِ.

May Allah curse those who obstruct

the path of favors... This happens when the one receiving a favor does not show

gratitude. As a result, the one who has done the favor will stop doing any

[\(1\)](#) further favors to anyone else.

:Imam al-Sadiq (‘a) is also reported to have quoted the Holy Prophet (S) as saying

مَنْ أُتِيَ إِلَيْهِ مَعْرُوفًا

فَأَيْكَافَى بِهِ، فَإِنْ عَجَزَ فَأَيْشِنَ عَلَيْهِ، فَإِنْ لَمْ يَفْعَلْ

فَقَدْ كَفَرَ النُّعْمَةَ.

Whoever receives a favor

must repay it. If he is too weak to repay, he must then thank for it. If he

[\(2\)](#) does not do so then he has been ungrateful.

Observance of Duties towards Brethren—in–Faith

Another practical example of fair play is to acknowledge the duties towards brothers–in–faith in the same way as they have done, because duties of the faithful believers towards one another must be reciprocal. This fact has been confirmed in the traditions that have pointed out these duties, such as the following one that is

,(reported from Imam al-Sadiq (‘a

أَمَّا يَسْتَحْيِي الرَّجُلُ

مِنْكُمْ أَنْ يَعْرِفَ جَارُهُ حَقَّهُ وَلَا يَعْرِفَ حَقَّ جَارِهِ؟

Is it not shameful that

your neighbors acknowledge their duties towards you but you do not

[\(acknowledge your duties towards them? \(۳](#)

p: ۲۱۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۳۹, H. ۱ -[۴]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۳۹, H. ۲ -[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۳۹۹, H. ۴ -[۳]-۳

Correcting one's Personal Flaws Rather than Criticizing Others

In this connection, Imam al-Baqir (a) is reported to have quoted the Holy Prophet (S) as saying

ثَلَاثُ

خِصَالٍ مَنْ كُنَّ فِيهِ أَوْ وَاحِدَةٌ مِنْهُنَّ كَانَ فِي ظِلِّ عَرْشِ

اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: رَجُلٌ أَعْطَى النَّاسَ مِنْ نَفْسِهِ

مَا هُوَ سَائِلُهُمْ، وَرَجُلٌ لَمْ يُقَدِّمْ رَجُلًا وَلَمْ يُؤَخِّرْ

رَجُلًا حَتَّى يَعْلَمَ أَنَّ ذَلِكَ لِلَّهِ رِضَى، وَرَجُلٌ لَمْ يُعِبْ أَحَاهُ

الْمُسْلِمَ بِعَيْبٍ حَتَّى يَنْفِيَ ذَلِكَ الْعَيْبَ عَنِ نَفْسِهِ،

فَإِنَّهُ لَا يَنْفِي مِنْهَا عَيْبًا إِلَّا بَدَأَ لَهُ عَيْبٌ، وَكَفَى

بِالْمَرْءِ شُغْلًا بِنَفْسِهِ عَنِ النَّاسِ.

Whoever possesses all, or

at least one of the following traits, shall be under the shade of Almighty

Allah's Throne on the day when there shall be no other shade but His. (١) He

gives people what he wants from them, (٢) he does not move a step forward or

backward unless he has been sure that this step will please Allah, and (٣) he

does not blame his Muslim brother for any flaw until he removes the same flaw

from himself. Thus, whenever he tries to release himself of a flaw, he will

find in himself another flaw that requires correction. Indeed, to be engaged

[\(in amending one's personal flaws saves one from seeking out the flaws of others. \(١\)](#)

:Imam al-Baqir (‘a) is also reported to have said

كَفَى بِالْمَرْءِ عَيْبًا أَنْ

يَتَعَرَّفَ مِنْ غُيُوبِ النَّاسِ مَا يَغْمَى عَلَيْهِ مِنْ أَمْرِ نَفْسِهِ،

أَوْ يَعِيبَ عَلَى النَّاسِ أَمْرًا هُوَ فِيهِ لَا يَسْتَطِيعُ التَّحَوُّلَ

عَنْهُ إِلَى غَيْرِهِ، أَوْ يُؤْذِي جَلِيسَهُ بِمَا لَا يَغْنِيهِ.

It is disgraceful enough

to point out those flaws in people which are present in you, to discredit people for things that you yourself cannot get rid of, or to annoy the one

[\(2\)](#) who sits with you with things that do not concern you. [\(2\)](#)

p: ٢١٥

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٢٢٨, H. ١ - [١] - ١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٢٢٩, H. ٣ - [٢] - ٢

Another practical example of fair play is to speak of people the very words that you would like them to say about you, to think well of them, to take their words and deeds with the most favorable probability, and to praise and commend them

Interpreting this holy verse: “Speak fairly to the people, (٢:٨٣)” Imam al-Baqir (‘a) is reported to have said

﴿ قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ فِيكُمْ.﴾

This means that you must say about people the best words that you would like to hear from them about yourselves. (١)

The abovementioned points have been a few examples of fair play

Applications of Wrongdoing and Oppression

Point

The Holy Legislator has defined many practical examples of wrongdoing and oppression against people, based on man’s all-inclusive concept of justice and injustice. These examples have been mentioned in the traditions reported from the Ahl al-Bayt (‘a). In this regard, the Holy

p: ٢١٦

Legislator has endowed Muslims with sanctity and inviolability, the observance of which requires a special treatment in the totality of social relations. A practical application of this sanctity and inviolability requires forsaking and rejecting misbehavior and many misdeeds. The most important will be cited hereinafter

Killing and Hurting Muslims

The chief forbidden acts in the field of wrongdoing and oppression are to murder, hurt, and terrorize Muslims even by a single word or an intentional look that reveals plotting evil against them. The same is applicable to any act that helps in committing such wrongdoings. Let us now present a set of traditions indicating this tenor

:Hisham ibn Salim has reported that he heard Imam al-Sadiq (‘a) saying

قَالَ اللَّهُ عَزَّ وَجَلَّ:

لِيَأْذَنَ بِحَرْبٍ مِنِّي مَنْ آذَى عَبْدِي الْمُؤْمِنَ، وَلِيَأْمَنَ

غَضَبِي مَنْ أَكْرَمَ عَبْدِي الْمُؤْمِنَ.

Allah, the Almighty and Majestic, says, “He that

hurts My faithful servant must be apprised of war from Me, and he that honors

My faithful servant must be secured against My wrath.” (1)

Hammad ibn `Uthman has reported Imam al-Sadiq (‘a), directly or indirectly, to have said

يَجِيءُ يَوْمَ الْقِيَامَةِ رَجُلٌ

إِلَى رَجُلٍ حَتَّى يُلَطِّخَهُ بِدَمِهِ، وَالنَّاسُ فِي الْحِسَابِ،

فَيَقُولُ: يَا عَبْدَ اللَّهِ، مَا لِي وَلَكَ؟ فَيَقُولُ: أَعَنْتَ عَلَيَّ

يَوْمَ كَذَا وَكَذَا فَقُتِلْتُ.

On the

,Day of Resurrection, while people are stopped for the settlement of accounts
a man will approach another and stain him with his blood. The latter will
ask, “O servant of Allah, what is there between you and me?” The earlier will
say, “On such-and-such day, you helped others against me and I was killed

[\(because of that.”](#) [\(۲](#)

p: ۲۱۷

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۸:۵۸۷, H. ۱ -[۱]-۱

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۸:۶۱۵, H. ۱ -[۲]-۲

:According to a validly reported tradition, Imam al-Baqir (‘a) has said

إِنَّ الْعَبْدَ يُحْشَرُ يَوْمَ

الْقِيَامَةِ وَمَا أَدْمَى دَمًا، فَيُدْفَعُ إِلَيْهِ شِبْهُ الْمَحْجَمَةِ

أَوْ فَوْقَ ذَلِكَ، فَيَقَالُ لَهُ: هَذَا سَهْمُكَ مِنْ دَمِ فُلَانٍ.

فَيَقُولُ: يَا رَبِّ، إِنَّكَ تَعْلَمُ أَنَّكَ قَبَضْتَنِي وَمَا سَفَكْتُ

دَمًا. قَالَ: بَلَى، وَمَا سَمِعْتَ مِنْ فُلَانٍ بِنِ فُلَانٍ كَذَا وَكَذَا

فَرَوَيْتَهَا عَنْهُ فَتَقَلَّتْ حَتَّى صَارَتْ إِلَى فُلَانٍ فَتَقْتَلُهُ

عَلَيْهَا. فَهَذَا سَهْمُكَ مِنْ دَمِهِ.

On the

,Day of Resurrection, a man who has never shed any blood when resurrected

will be given a glass full of blood, and told, “This is your share from the

blood of so-and-so!” The man will object, “O Lord, You know for sure that You

grasped my soul before I ever shed any blood.” He will be told, “No, you

have. You heard some words from so-and-so and related them until they reached

so-and-so who, because of it, killed that man. Therefore, this is your share

(1) [\(in his blood that was shed.”](#)

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (S) as saying

مَنْ

نَظَرَ إِلَى مُؤْمِنٍ نَظْرَهُ لِيُخِيفَهُ بِهَا أَخَافَهُ اللَّهُ عَزَّ وَجَلَّ

يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

Whoever stares at a

faithful believer in order to frighten him, Almighty Allah will frighten him

[\(on the day when there will be no shade save His. \(۲](#)

p: ۲۱۸

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۶۱۵, H. ۳-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۶۱۴, H. ۱-[۱]-۲

.To insult or disappoint a faithful believer is another sort of wrongdoing

:Imam al-Baqir (‘a) is reported to have said

لَمَّا أُسْرِيَ بِالنَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: يَا رَبِّ، مَا حَالُ الْمُؤْمِنِ

عِنْدَكَ؟ قَالَ: يَا مُحَمَّدُ، مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ بَارَزَنِي

بِالْمُحَارَبَةِ، وَأَنَا أَسْرِعُ شَيْءٍ إِلَى نُصْرِهِ أَوْلِيَائِي.

(When the Holy Prophet (S

was ascending the heavens, he asked Almighty Allah, “O Lord, what is the

prestige of the faithful believers in Your view?” The Lord replied, “O

Muhammad, whoever insults any of My friends has indeed fought against Me. I

[am the swiftest in supporting My friends.” \(1\)](#)

:Imam al-Sadiq (‘a) is reported to have said

مَا مِنْ مُؤْمِنٍ يَخْذُلُ أَخَاهُ

وَهُوَ يَقْدِرُ عَلَى نُصْرَتِهِ إِلَّا خَذَلَهُ اللَّهُ فِي الدُّنْيَا

وَالْآخِرَةِ.

Any believer who puts down

his brother-in-faith while he has the ability to support him shall most

[certainly be disappointed by Almighty Allah in this world and the Next World. \(2\)](#)

.To humiliate, despise, or belittle a faithful believer is another form of wrongdoing

In this respect, al-Mu`alla ibn Khunays has reported that he heard Imam al-Sadiq (‘a)
:saying

p: ٢١٩

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٨٨, H. ١ -[٢] -١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٨٩, H. ٩ -[٣] -٢

قَالَ اللَّهُ

عَزَّ وَجَلَّ: لِيَأْذَنُ بِحَرْبٍ مِّنِّي مَن آذَى عَبْدِي الْمُؤْمِنَ،
وَلِيَأْمَنَ غَضَبِي مَن أَكْرَمَ عَبْدِي الْمُؤْمِنَ.

Allah, the Almighty and

Majestic, says, “He that hurts My faithful servant must be apprised of war from Me, and he that honors My faithful servant must be secured against My (wrath.” (1)

:Imam al-Sadiq (‘a) is also reported to have quoted the Holy Prophet (S) as saying

لَقَدْ أُسْرِيَ رَبِّي بِي
فَأَوْحَى إِلَيَّ مِنْ وَرَاءِ الْحِجَابِ مَا أَوْحَى، وَشَافَهَنِي أَنْ
قَالَ لِي: يَا مُحَمَّدُ، مَنْ أَدَلَّ لِي وَلِيًّا فَقَدْ أُرْصَدَ لِي
بِالْمُحَارَبَةِ، وَمَنْ حَارَبَنِي حَارَبْتُهُ. قُلْتُ: يَا رَبِّ، وَمَنْ
وَلِيِّكَ هَذَا؟ فَقَدْ عَلِمْتُ أَنَّ مَنْ حَارَبَكَ حَارَبْتُهُ. فَقَالَ:
ذَاكَ مَنْ أَخَذْتُ مِيثَاقَهُ لَكَ وَلِوَصِيِّكَ وَلِدُرِّيَّتَيْكُمَا
بِالْوِلَايَةِ.

Indeed, my Lord made me

ascend to the heavens and then revealed to me from behind the Screens what he meant to reveal. He spoke to me saying, “O Muhammad, whoever humiliates any ,of My friends has actually waged war against me, and whoever makes war on Me I will make war on him.” I asked, “O Lord, who is Your friend? I now know for

,sure that You will wage war against him who wages war against You” The Lord said

My friend is he from whom I had taken covenant to be loyal to you, your“

(successor, and your descendants.” (۲)

Abu-Harun has reported that he was present when Imam al-Sadiq (‘a) said to a group
,of people who were visiting him

مَا لَكُمْ تَسْتَحْفُونَ بِنَا؟

?Why are you belittling us

A man from Khurasan stood up and said, “God forbid it! How can we belittle you or
”?belittle any of your affairs

p: ۲۲۰

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۸۷, H. ۱-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۹۰, H. ۲-[۳]-۲

:The Imam (‘a) addressed him saying

بَلَى، إِنَّكَ أَحَدٌ مِّن

إِسْتَخَفَّ بِي.

Yes, it was. You were one

of those who belittled me

”?The man said, “God forbid it! How can I ever belittle you

:The Imam (‘a) reminded

Woe to you! Did you not hear so-and-so ask you, while we were near al-Juhfah, to “carry him behind you on your riding animal for just a short distance, because he was too tired to continue walking? Nevertheless, you did not even turn your head towards him. Thus, you belittled him

وَمِن

إِسْتَخَفَّ بِمُؤْمِنٍ فَبِنَا إِسْتَخَفَّ وَضَيَّعَ حُرْمَةَ اللَّهِ عَزَّ

وَجَلَّ.

Whoever belittles a faithful believer has actually

belittled us and violated the sanctity of Almighty Allah. (1)

Imputing Dishonor to a Faithful Believer

Another example of wrongdoing is to blame and impute dishonor to a faithful believer because of his having committed a sin or an evil act. However, to forbid someone from or to advise him not to do evil with the intention of deterring him from committing a sin is quite different from blaming or imputing dishonor to him

:According to a validly reported tradition, Imam al-Sadiq (‘a) has said

مَنْ عَيَّرَ مُؤْمِنًا بِذَنْبٍ

لَمْ يَمُتْ حَتَّى يَرْكَبَهُ.

Whoever imputes dishonor

to a faithful believer because of committing a sin will not die before he

[\(commits the same sin. ٢\)](#)

p: ٢٢١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٩٢, H. ١-[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٩٦, H. ١-[٢]-٢

مَنْ

لَقِيَ أَخَاهُ بِمَا يُؤْتِبُهُ أَنْبَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

Whoever addresses his
brother-in-faith with reprehensive words, Almighty Allah will reprehend him
(1) in this world and the Next World.

Finding Fault with Faithful Believers

To run after the faults of the faithful believers in order to injure them and take advantage of these faults to expose their sanctities and ruin their personalities—is another example of wrongdoing and oppression, both of which are forbidden in Islam.
:Imam al-Sadiq (‘a) is reported to have said

أَبْعَدُ مَا يَكُونُ الْعَبْدُ

مَنْ اللَّهُ أَنْ يَكُونَ الرَّجُلُ يُؤَاحِي الرَّجُلَ وَهُوَ يَحْفَظُ

زَلَّاتِهِ فَيَعْرِضُ بِهَا يَوْمًا مَا.

The

situation in which a servant is remotest from Almighty Allah is when one
befriends another in order to count his faults so that he can someday impute
(2) dishonor to him because of them.

Ishaq ibn `Ammar has reported that he heard Imam al-Sadiq (‘a) quoting the Holy
:Prophet (S) as saying

يَا

مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُخْلِصِ الْإِيْمَانَ إِلَى قَلْبِهِ،

لَا تَذْمُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ

تَسْبَعُ عَوْرَاتِهِمْ تَسْبَعُ اللَّهُ عَوْرَتَهُ، وَمَنْ تَسْبَعُ اللَّهُ

عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي بَيْتِهِ.

O assembly of those who

have declared Islam with their tongues, but have not yet felt the sincerity of faith in their hearts! Do not censure the Muslims and do not run after their defects. Verily, whoever runs after their defects, Almighty Allah will run after his defect. And when Almighty Allah runs after the defects of someone, He shall certainly expose him even if he confines himself to his

(house. ۳)

p: ۲۲۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۹۶, H. ۴ -[۳]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۹۴, H. ۱ -[۱]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۹۴, H. ۳ -[۲]-۳

Revile and Speak Ill of Faithful Believers

To revile, curse, and speak ill of a faithful believer are examples of wrongdoings

According to a validly reported tradition, Imam al-Ka'im (a) said about two persons, who reviled one another

الْبَادِيُّ مِنْهُمَا أَظْلَمُ،

وَوِزْرُهُ وَوِزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَعْتَذِرْ إِلَى

الْمَظْلُومِ.

The one who began this

abusive act is more responsible than the other; he is therefore answerable

for his abuse and the abuse of the other person unless he apologizes to the

(1) (wronged party).

:Imam al-Baqir (a) is reported to have said

A man from the tribe of Tamim came to the Holy Prophet (S) and asked for an advice.

:The Holy Prophet (S) said

لَا تَسُبُّوا النَّاسَ

فَتَكْسِبُوا الْعَدَاوَةَ لَهُمْ.

Do not revile“

(2) (people; lest you incur their animosity.”

:Imam al-Sadiq (a) is reported to have quoted the Holy Prophet (S) as saying

إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ

الْمُؤْمِنَ مِنْ عَظْمِهِ جَلَالِهِ وَقُدْرَتِهِ، فَمَنْ طَعَنَ عَلَيْهِ أَوْ

رَدَّ عَلَيْهِ قَوْلَهُ فَقَدْ رَدَّ عَلَى اللَّهِ.

Verily, Almighty Allah has

created the faithful believers from the greatness of His Majesty and Omnipotence. Therefore, he who speaks ill of a believer or answers him [\(abusively will have answered Almighty Allah abusively. \(۲\)](#)

:Imam al-Sadiq (‘a) is also reported to have said

p: ۲۲۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۶۱۰, H. ۱ -[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۶۱۰, H. ۲ -[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۶۱۲, H. ۵ -[۳]-۳

إِنَّ

اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ صَاحِبِهَا تَرَدَّدَتْ بَيْنَهُ وَبَيْنَ

الَّذِي يَلْعَنُ، فَإِنْ وَجَدَتْ مُسَاعَاً وَإِلَّا رَجَعَتْ إِلَى

صَاحِبِهَا، وَكَانَ أَحَقَّ بِهَا، فَاحْذَرُوا أَنْ تَلْعَنُوا مُؤْمِنًا

فَيَحِلُّ بِكُمْ.

When a curse comes out from the mouth, it hesitates between its addressor and the addressee. If it does not find a justifiable reason to go towards the addressee, it returns to its addressor, who then becomes worthier of it. Thus, beware of cursing a faithful believer lest you will be

(1) afflicted with that curse.

Backbiting a Faithful Believer

To speak ill of a faithful believer behind his back thus exposing his hidden defects is another form of wrongdoing. Expressed as backbiting, this deed has been openly forbidden in the Holy Qur'an that describes it as eating the flesh of the dead

وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

nor let some of you backbite others. Does one of you like to...

(eat the flesh of his dead brother? But you abhor it. (49:12)

:Imam al-Sadiq ('a) is reported to have said

مَنْ قَالَ فِي

مُؤْمِنٍ مَا رَأَتْهُ عَيْنَاهُ وَسَمِعَتْهُ أُذُنَاهُ فَهُوَ مِنَ الَّذِينَ

قَالَ اللَّهُ عَزَّ وَجَلَّ: {إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ}

Whoever informs about a faithful brother what his eyes have seen and ears heard, is included with those about whom Almighty Allah says, "Surely, as for those who love that scandal should circulate respecting those who believe, they shall have a
"grievous chastisement. (۲۴:۱۹

p: ۲۲۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۶۱۳, S. ۱۶۰, H. ۱-[۴]-۱

Within the paragraphs of his famous instructions to Abu-Dharr, the Holy Prophet (S) is reported to have said

يَا أَبَا ذَرٍّ، إِيَّاكَ

وَالْغَيْبَةَ، فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزِّنَا.

O Abu-Dharr, beware of

.backbiting, because it is indeed graver than committing adultery

.Why is that, Allah’s Messenger?” Abu-Dharr asked“

,The Holy Prophet (S) answered

لِأَنَّ الرَّجُلَ يَزْنِي

فَيَتُوبُ إِلَى اللَّهِ، فَيَتُوبُ اللَّهُ عَلَيْهِ. وَالْغَيْبَةُ لَا تُغْفَرُ

حَتَّى يَغْفِرَهَا صَاحِبُهَا. يَا أَبَا ذَرٍّ، سَبَابُ الْمُسْلِمِ فُسُوقٌ،

وَقِتَالُهُ كُفْرٌ، وَأَكْلُ لَحْمِهِ مِنْ مَعَاصِي اللَّهِ، وَحُرْمَةُ مَالِهِ

كَحُرْمَةِ دَمِهِ.

That is so because when

man commits adultery and then repents before Almighty Allah, his repentance

may be accepted. As for backbiting, it is not forgiven unless the one

backbitten forgives. O Abu-Dharr, to revile a Muslim is wickedness, to fight

against him is infidelity, to eat his flesh is one of the acts of

disobedience to Almighty Allah, and the inviolability of his properties is as

.sacred as the inviolability of shedding his blood

.What is backbiting, Allah’s Messenger?” Abu-Dharr asked“

,The Holy Prophet (S) answered

ذِكْرُكَ

أَخَاكَ بِمَا يَكْرَهُ.

To backbite your brother-in-faith means informing others

.of things about him that he dislikes to be known

.What if I mention real things about him?” Abu-Dharr asked“

,The Holy Prophet (S) answered

p: ٢٢٥

إِغْلَمَ أَنَّكَ إِذَا

ذَكَرْتَهُ بِمَا هُوَ فِيهِ فَقَدْ اغْتَبَيْتَهُ، وَإِذَا ذَكَرْتَهُ بِمَا

لَيْسَ فِيهِ فَقَدْ بَهَّتَهُ.

Be

it known to you that if you mention things that he really has then you have backbitten him, but if you mention things that he does not have then you have

[\(1\)](#) calumniated him.

:Imam al-Sadiq (‘a) is reported to have said

مَنْ عَامَلَ النَّاسَ فَلَمْ

يُظْلِمُهُمْ، وَحَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ، وَوَعَدَهُمْ فَلَمْ

يُخْلِفُهُمْ كَانَ مِمَّنْ حَرَمَتْ غَيْبَتُهُ، وَكَمَلَتْ مَرْوَتُهُ،

وَظَهَرَ عَدْلُهُ، وَوَجِبَتْ أُخُوَّتُهُ.

As for him who treats people with fairness, tells them the truth only, and fulfills his promises to them, it is then forbidden to backbite him, his manliness is perfect, his decency is apparent, and it is

[\(2\)](#) obligatory to regard him as a true brother.

It is worth mentioning that scholars of Muslim jurisprudence have made some exceptions in the forbiddance of backbiting. They have therefore excluded from this law backbiting the sinful who openly commit evil, depending upon some traditions :such as the following

:Imam al-Sadiq (‘a) is reported to have said

إِذَا جَاهَرَ الْفَاسِقُ

بِفِسْقِهِ فَلَا حُرْمَةَ لَهُ وَلَا غَيْبَهُ.

,If a sinful commits sins openly

he is then deprived of any inviolability and to backbite him is not considered

[\(۳\) forbidden.](#)

:Imam al-Riza (‘a) is reported to have said

p: ۲۲۶

۱- [۱]- ۹. H. ۸:۵۹۸, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

۲- [۲]- ۲. H. ۸:۵۹۷, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

۳- [۳]- ۴. H. ۸:۶۰۴, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

مَنْ ذَكَرَ رَجُلًا

مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا عَرَفَهُ النَّاسُ لَمْ يَغْتَابَهُ،

وَمَنْ ذَكَرَهُ مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا لَا يَعْرِفُهُ النَّاسُ

إِغْتَابَهُ، وَمَنْ ذَكَرَهُ بِمَا لَيْسَ فِيهِ فَقَدْ بَهَتَهُ.

If

one speaks ill of another behind his back, this is not considered backbiting when this thing is familiarly known by people, but if he mentions about him something that is not known by people, he has then backbitten him. If he [\(1\)](#) mentions something that is not true about him, he has then calumniated him.

Calumny

Calumny means falsely accusing people. To calumniate a believer is more serious than backbiting him

:According to a validly reported tradition, Imam al-Sadiq (‘a) has said

مَنْ بَهَتَ مُؤْمِنًا أَوْ

مُؤْمِنَةً بِمَا لَيْسَ فِيهِ بَعَثَهُ اللَّهُ فِي طِينِهِ خَبَالٍ حَتَّى

يَخْرُجَ مِمَّا قَالَ... صَدِيدٌ يَخْرُجُ مِنْ فُرُوجِ الْمُؤْمِسَاتِ.

Whoever falsely accuses a

,believing man or woman with something that he or she does not actually do or have

Almighty Allah will send him in the stinking sap unless he declares that

person as free from that charge... A stinking sap is the pus cast out from the

Talebearing

Defined as the spreading of malicious gossip, talebearing is an example of wrongdoing, because it poisons social relations among believers and leads to separation from each other

p: ٢٢٧

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٤, H. ٣ -[٢] -١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٣, H. ١ -[٣] -٢

According to an authentic report, Imam al-Sadiq (‘a) has quoted the Holy Prophet (S) :as saying

أَلَا أُنبِئُكُمْ بِشِرَارِكُمْ؟

الْمَشَاوُونَ بِالنَّمِيمَةِ، الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ،

الْبَاغُونَ لِلْبَرَاءِ الْمَعَايِبِ.

May I inform you about the

most wicked of you all?... They are those who spread malicious gossip, cause

[\(1\)](#) dissension among lovers, and append false flaws to the flawless.

Within the paragraphs of his famous instructions to Abu-Dharr, the Holy Prophet (S) is :reported to have said

يَا أَبَا ذَرٍّ، لَا يَدْخُلُ

الْجَنَّةَ الْفَتَاتُ. يَا أَبَا ذَرٍّ، صَاحِبُ النَّمِيمَةِ لَا يَسْتَرِيحُ

مِنْ عَذَابِ اللَّهِ فِي الْآخِرَةِ. يَا أَبَا ذَرٍّ، مَنْ كَانَ ذَا وَجْهَيْنِ

وَلِسَانَيْنِ فِي الدُّنْيَا فَهُوَ ذُو وَجْهَيْنِ فِي النَّارِ. يَا أَبَا

ذَرٍّ، الْمَجَالِسُ بِالْأَمَانَةِ، وَإِفْشَاؤُكَ سِرِّ أَخِيكَ خِيَانَةٌ،

فَاجْتَنِبْ ذَلِكَ وَاجْتَنِبْ مَجْلِسَ الْعَثْرَةِ.

O Abu-Dharr, talebearers

shall not be allowed to enter Paradise. O Abu-Dharr, talebearers shall never get

,a break from the torture of Almighty Allah in the Hereafter. O Abu-Dharr

those who are two-tongued and two-faced in this world shall have two faces of

fire. O Abu-Dharr, meetings must be based on trust. To divulge the secrets of

your friend is betrayal. Therefore, refrain from that and refrain from presenting

[yourself](#) in meetings where flaws are pursued. [۲](#)

Distrust and Misgiving

To distrust and have a negative idea about a faithful believer is another form of
.wrongdoing

p: ۲۲۸

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۸:۶۱۶, H. ۱ -[۲]-۱

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۸:۶۱۷, H. ۴ -[۳]-۲

:Imam al-Sadiq (‘a) is reported to have said

إِذَا إِتَّهَمَ الْمُؤْمِنُ أَخَاهُ

إِنَّمَا الْإِيْمَانُ مَانٌ فِي قَلْبِهِ كَمَا يَنْمَلُحُ الْمِلْحُ فِي الْمَاءِ.

If a faithful believer has misgivings about another faithful believer, faith will melt in his heart in

[\(1\)](#) the same way as salt melts in water.

:Imam al-Sadiq (‘a) is also reported to have quoted Imam `Ali (‘a) as saying

ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ

حَتَّى يَأْتِيكَ مِنْهُ مَا يَغْلِبُكَ، وَلَا تُظَنَّ بِكَلِمَةٍ خَرَجَتْ

مِنْ أَخِيكَ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمَلاً.

Give the best probability

to the deed of your brother-in-faith until you receive from him something that tears down your good probability. Never deem evil any word that has been said by your brother-in-faith as long as you can find an acceptable excuse

[\(2\)](#) for it.

p: ٢٢٩

1- [٢]- ١، H. ١٦١، S. ٨:٦١٣، Al-Hurr al-`Amili, Wasa'il al-Shi`ah
2- [٣]- ٢، H. ٤٨٣؛ ٢:٣٦٢، H. ٣؛ Shaykh al-Saduq, al-Amali, pp. ٣٨٠،
`Allamah al-Majlisi, Bihar al-Anwar ٧٥: ١٩٦، H. ١١ as quoted from the previous reference books

Excellent Examples of Justice in Social Relations

Point

The Holy Legislator has emphasized practicing justice in social relations and associations. The purpose behind such emphasis is to reveal the necessity of this rule in firming up its superstructure. In this connection, we can mention a few examples that carry special denotations

Avoiding Confidential Talks in Public Sessions

The Holy Legislator has warned against holding a confidential talk between two persons when there is a third person sitting with them. The Holy Qur'an has censured some Muslims who returned to holding secret counsels after they had been forbidden to do so

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يُعْوَدُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِاللَّيْلِ وَالنَّجْوَى وَمَعْصِيَتِ الرَّسُولِ

Have you not seen those

who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience

(to the Messenger. (٥٨:٨)

:According to an authentic tradition, Imam al-Sadiq ('a) has said

إِذَا كَانَ الْقَوْمُ ثَلَاثَةً

فَلَا يَتَنَجَّجُ مِنْهُمْ اثْنَانِ دُونَ صَاحِبَيْهِمَا، فَإِنَّ فِي ذَلِكَ مَا

يُحْزَنُهُ وَيُؤْذِيهِ.

If there are three persons

sitting together, two of them must not talk confidentially to one another and

[\(leave their third mate, because this act saddens and injures him. \(1](#)

p: ۲۳۰

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۸:۴۷۲, S. ۷۲, H. ۱ -[۱] -۱

Distributing Glances

If a person speaks to a number of people or sits with them, it will be appropriate to distribute his glances among them fairly; that is to look at each of them equally. In this respect, Imam al-Sadiq (‘a) is reported through a valid tradition, to have said

كَانَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُقَسِّمُ لِحَظَاتِهِ بَيْنَ

أَصْحَابِهِ، فَيَنْظُرُ إِلَى ذَا وَيَنْظُرُ إِلَى ذَا بِالسَّوِيَّةِ. وَلَمْ

يَبْسُطَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رِجْلَيْهِ بَيْنَ

أَصْحَابِهِ قَطُّ، وَإِنْ كَانَ لِيَصَافِحَهُ الرَّجُلُ فَمَا يَتْرُكُ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ

هُوَ التَّارِكُ، فَلَمَّا فَطِنُوا لِذَلِكَ كَانَ الرَّجُلُ إِذَا صَافِحَهُ

قَالَ بِيَدِهِ فَتَزَعَهَا مِنْ يَدِهِ.

The Messenger of Allah (S) used to distribute his glances among his companions equally. He used to look at each one of them in an equal manner. He has never stretched his legs while he was sitting among his companions. When he shook hands with them, he would never leave their hands until they would do. When they realized this manner, they would quickly pull

(their hands away. (1)

Interrupting Speech

It is required not to break one’s discourse or interrupt him while talking. Shaykh al-Kulayni has reported through a familiar chain of authority that Imam al-Sadiq (‘a) :quoted the Holy Prophet (S) as saying

مَنْ عَرَضَ لِأَخِيهِ الْمُسْلِمِ الْمُتَكَلِّمِ فِي

حَدِيثِهِ فَكَأَنَّمَا خَدَشَ وَجْهَهُ.

,Whoever interrupts the discourse of his brother-in-faith

[\(it will be as if he has scratched his face. \(۲\)](#)

p: ۲۳۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۹۹, H. ۱ -[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۷۲, S. ۷۳ -[۱]-۲

Point

In the previous demonstration of principles and rules of social relations, we learnt that good manners, i.e. courtesy endears people and corresponds to openness (in social relations) as well as its moral content, that is love. Moreover, if this love is intended purely for the sake of Almighty Allah, it will turn, as required, into faith, belief, and doctrine. Animosity, disputation and argument are forbidden, because incurring the hostility and hatred of people are prohibited

"A Faithful believer must be gentle and lenient"

We may add to the aforementioned discussion that the Holy Legislator has strongly encouraged the believers to be gentle and lenient in the totality of their social relations with others. According to a validly reported tradition, Imam al-Sadiq (‘a) has quoted the Holy Prophet (S) as saying

أَلَا أُخْبِرُكُمْ بِمَنْ

تُحَرِّمُ عَلَيْهِ النَّارَ غَدًا؟ الْهَيِّئِ الْقَرِيبُ، اللَّيِّنُ

السَّهْلُ.

May I inform you of those

,who shall be forbidden to Hellfire? They are the gentle, easily contacted

lenient, and simple ones. (1)

Other traditions have confirmed this fact. For instance, it is reported that one of the Holy Imams (‘a) has said

الْمُؤْمِنُونَ هَيِّئُونَ لَيْئُونَ، كَالْجَمَلِ

الْأَلْفِ إِنْ قِيدَ إِنْقَادًا، وَإِنْ أُنِيخَ عَلَى صَخْرِهِ اسْتَنَاحَ.

True believers are gentle and lenient. They are like tame camels—they obey when they are driven, and kneel down even on a rock when

[\(made to kneel down. \(۲](#)

p: ۲۳۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۱۰, S. ۱۰۶, H. ۱-[۱]-۱

.Shaykh al-Kulayni, al-Kafi ۲:۲۳۴, H. ۱۴-[۲]-۲

This pertains to social relations. As for political relations and commitment to duties, pledges, and covenants as well as questions related to faith and belief, faithful believers are required to be strong, sturdy, and durable. It is therefore important for faithful believers to combine lenience in social relations and sturdiness in principles and faith

Confirming this, it is related that faithful believers must be characterized by happy mien and bright appearance. In this regard, one of the Holy Imams (‘a) is reported to have said

صَنَائِعِ الْمَعْرُوفِ وَحُسْنِ

الْبَشْرِ يُكْسِبَانِ الْمَحَبَّةَ وَيُدْخِلَانِ الْجَنَّةَ. وَالْبُخْلُ

وَعُبُوسُ الْوَجْهِ يُبْعِدَانِ مِنَ اللَّهِ وَيُدْخِلَانِ النَّارَ.

Acts of kindness and

bright appearance yield affection and give allowance to Paradise, while

[\(1\)](#) stinginess and frowning drive away from Almighty Allah and lead to Hellfire.

Imam al-Baqir (‘a) is reported to have narrated that a man came to the Holy Prophet (S) and asked for an advice. One advice given to him was

إِلْقِ أَخَاكَ بِوَجْهِ مُبْسِطٍ.

Receive your brother with

[\(2\)](#) cheerful mien.

Hasan ibn al-Husayn has reported that he heard Imam al-Sadiq (‘a) quoting the Holy Prophet (S) as saying

يَا بَنِي عَبْدِ الْمُطَّلِبِ،

إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ، فَالْقَوْهُمْ بِطَلَاقِهِ

الْوَجْهَ وَحُسْنَ الْبِشْرِ.

O sons of ` Abd

al-Mu(3)alib, you will not contain people with your fortunes; therefore, meet

(t)hem with a bright face and happy mien. (4

p: ۲۳۳

.Shaykh al-Kulayni, al-Kafi ۲:۱۰۳, H. ۵ -[۲]-۱

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۸:۵۱۲, H. ۲ -[۳]-۲

-۳

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۸:۵۱۲, H. ۴ -[۱]-۴

Ranks of endearment to people and indulgence

Paying Visits and Exchanging Meetings

We have shed light on the significance of exchanging visits to achieve the emotional objective of building good social relations with people; namely, love. The encouragement of paying visits makes possible meetings of the faithful believers and gives a better chance to practice courtesy and indulgence

Confirming the significance of paying visits, the Holy Prophet (S) has said within his instruction to Imam `Ali (a),

سِرُّ أَرْبَعَةِ أَمْيَالٍ زُرُّ
أَخَا فِي اللَّهِ.

Walk four miles and visit

[\(1\) a brother-in-faith.](#)

Shu`ayb al-`Aqarqufi has reported that he heard Imam al-Sadiq (a) saying to his companions

تَزَاوَرُوا وَتَلَاقُوا.

Always exchange visits and

[\(2\) meet each other.](#)

:Imam al-Sadiq (a) is also reported to have said

التَّوَاصُلُ بَيْنَ الْإِخْوَانِ
فِي الْحَضَرِ التَّرَاوُرُ.

In homelands, exchanging

[\(3\) visits is the means of association among brothers-in-faith.](#)

Imam al-Sadiq (‘a) is also reported to have mentioned that to pay visit to a brother-in-
faith is one of the duties towards him. (۴

p: ۲۳۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۲۴۸, H. ۳-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۲:۲۱, H. ۹-[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۹۴, S. ۹۳, H. ۲-[۳]-۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۴۵, H. ۸-[۱]-۴

:He (‘a) is also reported to have said

لَا تَمَلَّ مِنْ زِيَارَتِهِ

إِخْوَانِكَ؛ فَإِنَّ الْمُؤْمِنَ إِذَا لَقِيَ أَخَاهُ فَقَالَ لَهُ:

مَرْحَبًا، كُتِبَ لَهُ مَرْحَبًا إِلَى يَوْمِ الْقِيَامَةِ، فَإِذَا صَافَحَهُ

أَنْزَلَ اللَّهُ فِي مَا بَيْنَ إِبْهَامَيْهِمَا مِائَةَ رَحْمَةٍ، تَشَعُّهُ

وَتَسْعُونَ مِنْهَا لِأَشَدِّهِمَا حُبًّا لِصَاحِبِهِ، ثُمَّ أَقْبَلَ اللَّهُ

عَلَيْهِمَا بِوَجْهِهِ فَكَانَ عَلَى أَشَدِّهِمَا حُبًّا لِصَاحِبِهِ أَشَدَّ

إِقْبَالًا، فَإِذَا تَعَانَقَا غَمَرَتْهُمَا الرَّحْمَةُ.

Never be weary of visiting

your brothers-in-faith. When a believer meets one of his brothers-in-faith and says “hello,” (the reward of) a permanent salutation will be recorded for him up to the Day of Resurrection. If he shakes hands with him, Almighty Allah will send one hundred items of mercy between their thumbs, ninety-nine of which will be for the more loving of the two to the other. Then, Almighty Allah will advance to both of them with His Face, but He will advance more to the more loving of the two to the other. If they embrace each other, they

(will be surrounded with mercy. (1)

The Ahl al-Bayt (‘a) established a general objective for such visits, meetings, and indulgent behavior. The objective was to create a high-level rank of mutual love, affection, and spiritual and moral association among faithful believers. Expressing this objective, Imam `Ali (‘a) says

خَالِطُوا النَّاسَ مُخَالَطَةً

إِنْ مِتُّمْ مَعَهَا بَكَوْا عَلَيْكُمْ وَإِنْ عِشْتُمْ حَنُّوا إِلَيْكُمْ.

Associate with people in

such a manner that if you die they weep over you and if you are alive they

[\(crave for your company. \(۲\)](#)

This indulgent behavior is not an ordinary ostentation that can be understood as an attempt to gain personal interests

p: ۲۳۵

۱- [۲]- ۳. H. ۸:۵۶۴, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

۲- [۱]- ۱۰. Nahj al-Balaghah, Saying No.

or a state of hypocrisy; rather, it is an act involving a real goal and content; namely, love and affection

The Holy Legislator has taken much interest in setting up excellent principles, rules, and regulations in favor of achieving the best results of these visits and associations.

:These principles and regulations will be cited after the following steps

First Step: Meeting People with a Good Mien and Salutation

Point

Meeting people is regarded as the first step of building good social relations with people. The form and method of meeting have therefore been the first step in endearing oneself to people. In the course of achieving this goal, Islam has advised of a number of matters at the top of which are the following three

Being the First to Greet

Islam has urged being the first to offer salutation and taking the initiative in greeting the person one meets. According to a validly reported tradition, Imam al-Sadiq (a) has said

الْبَادِي بِالسَّلَامِ أَوْلَى

بِاللَّهِ وَرَسُولِهِ.

The first to offer

[\(1\)](#) salutation is nearer to Allah and His Messenger (s).

:According to another validly reported tradition, Imam `Ali ibn al-Husayn (a) has said

إِنَّ مِنْ أَخْلَاقِ الْمُؤْمِنِ

إِيْتِدَاءُهُ الْمُؤْمِنِينَ بِالسَّلَامِ عَلَيْهِمْ.

One of the traits of a

(true believer is that he should be the first to greet the other believers. (۲

p: ۲۳۶

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۳۵, H. ۱ -[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۳۶, H. ۲ -[۲]-۲

:Through a valid chain of authority, the Holy Prophet (S) is reported to have said

إِبْدَأُوا بِالسَّلَامِ قَبْلَ

الْكَلَامِ، فَمَنْ بَدَأَ بِالْكَلَامِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ.

Precede greeting to

[talking](#). Hence, do not answer him who begins with talking before greeting. [\(1\)](#)

Islam has given greeting a special importance making it the slogan of Muslims and setting up many detailed rules of etiquette so that it would take a distinctive position in mutual association among Muslims. The author of Wasa'il a-Shi`ah, for instance, has dedicated more than twenty sections of his book to explaining the details of these etiquettes and rules. It is therefore advisable to refer to these sections. [\(2\)](#) Some of these details have already been mentioned within the previous sections of this book while others will be hopefully cited in the coming books on the systems of rituals and acts of worship

Meeting People with a Cheerful Mien

The second matter in the first step towards endearment to people is to meet Muslims with a bright face and cheerful mien

:In this respect, Imam al-Sadiq (‘a) reported the Holy Prophet (s) to have said

p: ٢٣٧

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٣٦, H. ٤-[٣]-١

.Refer to Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٣٥-٤٥٤ ٤٥٦-٤٥٨-[٤]-٢

ثَلَاثٌ يُصَفِّينَ وَدَّ الْمَرْءَ لِأَخِيهِ

الْمُسْلِمِ: يَلْقَاهُ بِالْبِشْرِ إِذَا لَقِيَهُ، وَيُوسِّعُ لَهُ فِي

الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ، وَيَدْعُوهُ بِأَحَبِّ الْأَسْمَاءِ

إِلَيْهِ.

Three

things will prove your friendship to your Muslim brother. Warmly welcoming him, making room for him in meetings when he arrives, and calling him by his

[\(1\)](#) (dearest names.

Smiling at brothers-in-faith comes under the same title. Imam al-Baqir (‘a) is reported to have said

تَبَسُّمٌ

الْمُؤْمِنِ فِي وَجْهِ أَخِيهِ حَسَنَةٌ، وَصَرْفُهُ الْقَدَى عَنْهُ حَسَنَةٌ.

وَمَا عُبِدَ اللَّهُ بِمِثْلِ إِذْخَالِ الشُّرُورِ عَلَى الْمُؤْمِنِ.

To smile in the face of a brother-in-faith is a rewardable deed and to ward off moths from him is a rewardable deed, too

Almighty Allah has never been worshipped by any better act than giving

[\(2\)](#) (pleasure to a faithful believer.

Speaking Good Words

The third leading matter in the first step towards endearment of oneself to people is to speak good words when meeting a brother-in-faith. Many traditions have borne confirmations on exchanging greetings and speaking affectionately

:Imam al-Baqir (‘a) is reported to have said

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ

إِفْشَاءَ السَّلَامِ.

Verily, Almighty Allah

[\(likes exchanging greetings.\)](#)

,Imam al-Sadiq (‘a) is reported to have said within a long discourse

p: ٢٣٨

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٠٩, S. ٣٠, H. ٢ -[١]-١

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٨٣, H. ٢ -[٢]-٢

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٣٨, H. ١ -[١]-٣

كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقُولُ: لَا تَغْضَبُوا وَلَا
تُغْضَبُوا. أَفْشُوا السَّلَامَ، وَأَطِيبُوا الْكَلَامَ، وَصَلُّوا
بِاللَّيْلِ وَالنَّاسِ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ: (السَّلَامُ
الْمُؤْمِنُ الْمُهَيِّمُ).

Imam `Ali (‘a) used to say, “Do not be angry and do not enrage others. Exchange greetings, be courteous, and pray at night when people are asleep; you will easily be allowed into Paradise. Almighty Allah says, ‘He is Allah... the Giver of peace, the Granter of security

﴿the Guardian over all... (٥٩:٢٣)﴾” (١)

Second Step: Shaking hands, Embracing, Kissing, and Expressing Love

Point

Choosing the most appropriate manner in dealing with others is the second step through which courtesy, indulgence, and endearment of oneself to others can be practiced. In this step, the Holy Legislator has highlighted, urged, and advised of a number of manners

Handshaking

To shake hands with others when meeting them gives expression to affection, love, and friendliness

:Through a valid chain of authority, Imam al-Baqir (‘a) is reported to have said

إِنَّ الْمُؤْمِنِينَ إِذَا
إِلْتَقَوْا فَتَصَافَحَا أَقْبَلَ اللَّهُ عَلَيْهِمَا بِوَجْهِهِ، وَتَسَاقَطَتْ

عَنْهُمَا الذُّنُوبُ كَمَا يَتَساقَطُ الْوَرَقُ مِنَ الشَّجَرِ.

When two believers meet and shake hands, Almighty Allah will advance to them with His Face and their sins will fall from them in the same way as

[﴿leaves fall from trees.﴾](#)

p: ٢٣٩

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٣٨, S. ٣٤, H. ٣ -[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٥٤, H. ٢ -[١]-٢

:Imam al-Sadiq (‘a) is reported to have said

تَصَافِحُوا فَإِنَّهَا تَذْهَبُ

بِالسَّخِيمَةِ.

Shake hands with each

[\(1\)](#) other, because this act removes rancor.

Other traditions have confirmed the significance and vital role that shaking hands plays in building good social relations, in the capacity of its being another motto raised

[\(2\)](#) by Islam.

Embracing and Kissing

To embrace and kiss each other is another manifestation of love and affection as well as an expression of courtesy

:A tradition holds that Imam al-Baqir and Imam al-Sadiq (‘a) have said

أَيُّمَا مُؤْمِنٍ خَرَجَ إِلَى

أَخِيهِ يَزُورُهُ عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ

حَسَنَةً، وَمَحِيَّتٌ عَنْهُ سَيِّئَةٌ، وَرُفِعَتْ لَهُ دَرَجَةٌ، فَإِذَا

طَرَقَ الْبَابَ فَتَحَتْ لَهُ أَبْوَابُ السَّمَاءِ، فَإِذَا انْتَقَى

وَتَصَافَحَا وَتَعَانَقَا أَقْبَلَ اللَّهُ عَلَيْهِمَا بِوَجْهِهِ، ثُمَّ بَاهَى

بِهِمَا الْمَلَائِكَةَ فَيَقُولُ: أَنْظُرُوا إِلَيَّ عَبْدَيَّ تَرَاوَرَا

وَتَحَابَّابَا فِيَّ، حَقٌّ عَلَيَّ أَلَّا أُعَذِّبَهُمَا بِالنَّارِ بَعْدَ

ذَلِكَ الْمَوْقِفِ.

Any believer who leaves his house intending to visit a

brother-in-faith as an acknowledgement of his duty towards him, Almighty

Allah shall record for him a reward for each step he walks, erase an evildoing he has committed, and raise him a rank. If he knocks the door of his brother-in-faith, the doors of the heavens shall be opened before him. If they meet, shake hands, and embrace each other, Almighty Allah shall advance ,to them with His Face and then take pride in them before the angels, saying Look at these two servants of Mine. They have visited and loved each other“ for My sake. It is thus incumbent upon Me not to torture them with Hellfire

(after this situation of them.” [﴿۲﴾](#)

p: ۲۴۰

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۸:۵۵۴, H. ۵ -[۲] -۱

.Refer to S. ۲۷ of the same previous reference book -[۳] -۲

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۸:۵۶۳, H. ۱ -[۱] -۳

:According to another authentic tradition, Imam al-Sadiq (‘a) has said

إِنَّ الْمُؤْمِنِينَ إِذَا

إِعْتَنَقَا غَمَرَتْهُمَا الرَّحْمَةُ، فَإِذَا ائْتَمَّا لَا يُرِيدَانِ

بِذَلِكَ إِلَّا وَجْهَ اللَّهِ وَلَا يُرِيدَانِ غَرَضًا مِنْ أَعْرَاضِ

الدُّنْيَا، قِيلَ لَهُمَا: مَغْفُورٌ لَكُمَا فَاسْتَأْنِفَا. فَإِذَا

أَقْبَلَا عَلَى الْمُسَاءَلَةِ قَالَتِ الْمَلَائِكَةُ بَعْضُهَا لِبَعْضٍ:

تَنَحَّوْا عَنْهُمَا، فَإِنَّ لَهُمَا سِرًّا وَقَدْ سَتَرَهُ اللَّهُ

عَلَيْهِمَا.

When two faithful believers

embrace each other, mercy will spread over them. If they touch each other for

no other purpose than seeking nearness to Almighty Allah, without having any

worldly point, it will be then said to them, “You are forgiven. So, go on in

this manner.” If they hold a confidential talk, the angels will then say to

each other, “Step aside! These two have a secret that Almighty Allah has

[\(1\)](#) covered for them.”

It has been narrated that when Ja`far ibn Abi-Talib returned from Abyssinia (after years of refuge), his return concurred with the conquest of Khaybar at the hands of Imam `Ali (‘a). Once his eyes fell on Ja`far, the Holy Prophet (S) walked twelve steps forward to receive Ja`far. He then embraced, kissed him between the eyes, wept, and said, “Indeed, I do not know for which matter I am happier. Is it for your return, Ja`far, or is it for the conquest of Khaybar that Almighty Allah has given at the hands of your brother?” Thus, the

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۶۳, H. ۲-[۲]-۱

(1) Holy Prophet (S) wept for joy when he saw Ja`far.

:Through an authentic chain of authority, Imam al-Sadiq (‘a) is reported to have said

إِنَّ

مِنْ تَمَامِ التَّحِيَّةِ لِلْمُقِيمِ الْمَصَافِحَةَ، وَتَمَامِ التَّسْلِيمِ
عَلَى الْمُسَافِرِ الْمُعَانَقَهُ.

Shaking hands is the

consummate greeting of a resident, while embracing is the consummate greeting

(2) of one going on a journey.

Telling About Love

The third matter in the second step towards endearing oneself to people is to tell the brothers-in-faith that you love them. To reveal this emotion can be once expressed practically through shaking hands, embracing, and kissing, or by directly saying it

Concerning the second way, it is reported through a valid way of narration that Imam al-Sadiq (‘a) has said

إِذَا أَحْبَبْتَ رَجُلًا

فَأَخْبِرْهُ بِذَلِكَ، فَإِنَّهُ أَثْبَتُ لِلْمَوَدَّةِ بَيْنَكُمَا.

If you love somebody, you

should inform him, because this way firms up affection between you and him

more strongly

,According to another tradition

فَإِنَّهُ أَثْبَتُ لِلْمَوَدَّةِ

.because it maintains affection and increases familiarity ...

:According to a third tradition, the Imam (‘a) is reported to have said

إِذَا

أَحْبَبْتَ أَحَدًا مِنْ إِخْوَانِكَ فَأَعْلِمُهُ ذَلِكَ؛ فَإِنَّ إِبْرَاهِيمَ

عَلَيْهِ السَّلَامُ قَالَ: (رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى). قَالَ:

أَوْلَمْ تُؤْمِنْ؟ قَالَ: بَلَى، وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي).

If you love one of your brothers-in-faith, you should inform him about that. Prophet Abraham (‘a) said, “My Lord! Show me how You give life to the dead?” He said, ‘What! And do you not believe?’ He said

‘Yes, but that my heart may be at ease.’” (٢:٢٦٠) (٣٤)

p: ٢٤٢

١- [١]- ١ .Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٥٩, H. ١

٢- [٢]- ٢ .Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٤٩, S. ٤٤, H. ١

٣- [١]- ٣ .Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٣٤, S. ٣١, H. ١, ٢, ٣

Third Step: Etiquettes of Conversation and Sitting in Sessions

Point

The third step towards courtesy and indulgence is commitment to good manners during sessions and conversations. Islamic legislation has taken special interest in this topic, revealed through the following points

Etiquettes of Participation in Sessions

Islam has specified certain etiquettes for sitting in public sessions as well as certain manners of behavior in public assemblies and meetings. Some of these etiquettes are as follows

Making room for new comers

One of these etiquettes is to make room and place in sessions and to leave these sessions once they are terminated. In this respect, the Holy Qur'an says

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

O you who believe! When

it is said to you, "Make room in (your) assemblies," then make ample room

;Allah will give you ample; and when it is said, "Rise up," then rise up

Allah will exalt those of you who believe, and those who are given knowledge

(in high degrees. (٥٨:١١)

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (S) as saying

يَتَّبِعِي لِلْجُلُوسَاءِ فِي

الصَّيْفِ أَنْ يَكُونَ بَيْنَ كُلِّ اثْنَيْنِ مِقْدَارُ عَظْمِ الذَّرَاعِ

لِنَلَّا يَشَقَّ بَعْضُهُمْ عَلَى بَعْضٍ.

Persons sitting in one

place in summer are required to leave a space that is as long as the arm bone between each couple of them so that none of them will make narrow the place

(of the others. [1](#))

,About the exegesis of the holy verse

إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

Surely, we see you to be

(of the doers of good. (12:36)

:Imam al-Sadiq (‘a) is reported to have said

كَانَ يُوسُوعُ الْمَجْلِسَ،

وَيَسْتَقْرِضُ لِلْمُحْتَاجِ، وَيُعِينُ الضَّعِيفَ.

Prophet Joseph (‘a) used

[2](#) to make room in sessions, ask for loans for the needy, and help the weak. [2](#)

In addition to the above, there are other etiquettes decided by the Holy Legislator in

[3](#) (this regard. [3](#))

Another behavior to be practiced in general sessions is to receive and bid farewell
.those who join and leave these sessions

Through a familiar way of narration, Imam al-Sadiq (‘a) is

p: ۲۴۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۰۵, S. ۴, H. ۲-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۰۵, S. ۴, H. ۱-[۲]-۲

.Refer to Wasa'il al-Shi`ah-[۲]-۳

:reported to have quoted the Holy Prophet (S) as saying

مِنْ

حَقُّ الدَّخْلِ عَلَى أَهْلِ الْبَيْتِ أَنْ يَمْشُوا مَعَهُ هُنَيْئَةً إِذَا
دَخَلَ وَإِذَا خَرَجَ.

One of the duties that

are incumbent upon a host towards the visitor is to walk with him for a short

(distance when he comes in or leaves the house. (1)

Following the Instructions of the Host

It is mannerly to sit where the owner of the house orders you to sit, because he knows better the most suitable places in his house to sit in, be it for the sake of honoring the guest or for the sake of the internal affairs of his house. In this regard, the Holy Prophet (S) is reported to have said

إِذَا دَخَلَ أَحَدُكُمْ عَلَى

أَخِيهِ الْمُسْلِمِ فِي بَيْتِهِ فَهُوَ أَمِيرٌ عَلَيْهِ حَتَّى يَخْرُجَ.

When you enter the house

of one of your brothers-in-faith, you should be obedient to his orders until

(2) you leave.

:Imam al-Sadiq (a) is reported to have quoted his father (a) as saying

إِذَا

دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ فِي رَحْلِهِ فَلْيَقْعُدْ حَيْثُ يَأْمُرُهُ

صَاحِبَ الرَّحْلِ، فَإِنَّ صَاحِبَ الرَّحْلِ أَعْرَفُ بِعَوْرِهِ بَيْتِهِ

When you enter the house of one of your brethren-in-faith, you should sit where the owner of the house orders you to sit, because he knows the gaps in his house more than the guest does. [۳](#)

p: ۲۴۵

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۷۱, S. ۷۰ -[۳]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۷۱, S. ۷۰ -[۴]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۸:۴۷۶, S. ۷۸, H. ۱ -[۲]-۳

Manner of Sitting

Sayyid `Abd al-`A`im al-Hasani has reported that the Holy Prophet (S) used to sit in one of three positions. (١) He used to squat; i.e. to sit with the hams resting on the backs of the heels, (٢) he used to rest on the knees, or (٣) he used to twist one leg and stretch the other on it. He never sat cross-legged. (١)

However, some traditions reported from the Ahl al-Bayt (s) hold that it is acceptable to sit cross-legged for purpose of timely rest. Imam `Ali ibn al-Husayn (‘a) is reported to have said

إِنَّمَا جَلَسْتُ هَذِهِ

الْجُلْسَةَ لِلْمَلَالَةِ.

I have sat in this way

(because of fatigue. (٢)

Apparently, the abovementioned three ways of sitting represented the utmost of courtesy on the one hand and the saving of place on the other, which suited the social and life situations of that time

Modest Posture

To behave modestly in sitting is to choose the nearest space to sit in. In this regard, Imam al-Sadiq (‘a) is reported through a valid chain of authority to have said

مَنْ رَضِيَ بِدُونِ الشَّرْفِ مِنْ

الْمَجْلِسِ لَمْ يَزَلِ اللَّهُ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَيْهِ حَتَّى

يَقُومَ.

He who accepts to sit in a

less suitable place for his prestige, Almighty Allah and His angels will keep

[on blessing him until he leaves.](#) [۲](#)

p: ۲۴۶

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۸:۴۷۲, S. ۷۴, H. ۱-[۳]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۸:۴۷۳, H. ۲-[۴]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۸:۴۷۴, H. ۱-[۱]-۳

This modesty is also reported to have been one of the Holy Prophet's manners. Imam al-Sadiq (a) is reported to have said

كَانَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا دَخَلَ مَنْزِلًا قَعَدَ فِي أَدْنَى

الْمَجْلِسِ إِلَيْهِ حِينَ يَدْخُلُ.

The Messenger of Allah (S) used to sit in the narrowest space he

[\(1\)](#) found in houses he visited.

In this connection, it is worth mentioning that it is recommended to sit facing the kiblah direction and to avoid sitting opposite to sunlight so as to avoid the moral and [\(2\)](#) material consequences stemming from it.

Blessing the Sneezing

One of the prophetic traditions is to bless the person who sneezes. This means to address the sneezing person with the statement of 'yarhamukallahu (Allah may have mercy upon you)'. The sneezer may then answer with the statement of 'yahdikumullahu wa yuslihu balakum (May Allah guide you and improve your condition)' or similar statements like 'yaghfirullahu lakum wa yarhamukum (May Allah forgive you and have mercy upon you)' or 'yaghfirullahu lana walakum (May Allah forgive you and us)'. Following the example of the Holy Prophet (S), the Holy Imams (a) laid stress on this social manner

:In this regard, Imam al-Sadiq (a) is reported to have said

لِلْمُسْلِمِ عَلَى أَخِيهِ

الْمُسْلِمِ مِنَ الْحَقِّ أَنْ يُسَلَّمَ عَلَيْهِ إِذَا لَقِيَهُ، وَيُعُودَهُ

إِذَا مَرِضَ، وَيَنْصَحَ لَهُ إِذَا غَابَ، وَيُسَمِّتُهُ إِذَا عَطَسَ؛

يَقُولُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ. وَيَقُولُ:

يَرْحَمُكَ اللَّهُ. فَيَجِيبُ يَقُولُ لَهُ: يَهْدِيكُمْ اللَّهُ وَيُصَلِّحُ

بَالَكُمْ. وَيُجِيبُهُ إِذَا دَعَا، وَيُشِيعُهُ إِذَا مَاتَ.

Some duties of a Muslim

towards his brother-in-faith are: to greet him when they meet, to visit him when he is ailed, to act sincerely towards him while he is absent, to bless him when he sneezes. After one sneezes, he says immediately, ‘alhamdu lillahi rabbi’l-`alamina la sharika lahu (All praise is due to Allah the Lord of the Worlds; there is no partner -in Lordship- with Him)’. His brother-in-faith may address him with the statement of ‘yarhamukallahu (Allah may have mercy upon you)’, and the sneezer then replies with the statement of ‘yahdikumullahu wa yuslihu balakum (May Allah guide you and improve your condition)’. Also, to [accept his invitations, and to participate in his funeral ceremony. \(٢\)](#)

p: ٢٤٧

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ٨:٤٧٤, H. ٢ -[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ٨:٤٧٥, S. ٧٧-٧٨ -[٣]-٢

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ٨:٤٥٩, H. ١ -[١]-٣

:Imam al-Sadiq (a) is also reported to have quoted the Holy Prophet (S) as saying

إِذَا عَطَسَ الرَّجُلُ

فَسَمِّتُوهُ وَلَوْ كَانَ مِنْ وَّرَاءِ جَزِيرَةٍ.

If one sneezes, then you

[\(must bless him even if he is on the other side of an island. \(1\)](#)

In this connection, a set of manners and instructions have been shown up. For instance, one is required to say ‘alhamdu lillahi (All praise is due to Allah) immediately after sneezing. It is also instructed to repeat the invocation of blessings upon the Holy Prophet and his Household three times immediately after sneezing and to repeat the same invocation three times when sneezing is repeated. It is also acceptable to bless the Dhimmi (a non-Muslim enjoying

p: ۲۴۸

Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۸:۴۵۹, H. ۲. More narrations of the same - [۲] -۱ .purport have been mentioned in the same section of this reference book

protection of the Islamic state) when sneezing. Other manners have also been
mentioned in this connection. (1)

Manners of Conversation

The Ahl al-Bayt (‘a) practiced a set of manners during conversations. The following
:manners are some more examples

It is obligatory to conceal whatever is said in private sessions because “meetings .1
must be based on trust. It is therefore, disallowed to reveal an issue concealed by the
person involved in it before obtaining his permission, unless the addressee is
(trustworthy or the issue entails the good reputation of that person.” (2)

If there are three persons sitting together, two of them must not talk confidentially .2
.to one another and leave their third mate to wonder what they need to hide from him

It is discommended to interrupt the discourse of somebody, because, it is reported .3
from the Holy Prophet (S), “Whoever interrupts the discourse of one’s brother-in-
”.faith, is as if he has scratched his face

Limits of Laughter and Joking

As mentioned earlier, laughter must always be controlled. It has also been mentioned
that the source of guffawing is Satan. In view of this, the Holy Imams (‘a) have called
for being moderate in joking, because overdoing it begets rancor, reflects on spite,
.and brings up malice

p: ۲۴۹

Refer to Al-Hurr al-`Amili, Wasa'il al-Shi`ah, Vol. ۸ Etiquettes of Association, - [۳] -۱
.Sections ۵۷-۶۶

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۷۱, S. ۷۱, H. ۳ -[۱]-۲

On the other hand, joking that is neither excessive nor borders on indecency is something approved of by the Holy Legislator, because it expresses a sort of amicability and endearment of oneself to others, as well as consistency with the spiritual and psychological situations of dialogue and conversation within the frame of .the public social manners

Through a valid chain of authority, Mu` ammar ibn Khallad is reported to have asked Imam al-Riza (‘a) whether it is acceptable or not to joke together and laugh in .sessions

,The Imam (‘a) answered

لَا بَأْسَ مَا لَمْ يَكُنْ ...

فُحْشًا. إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ يَأْتِيهِ

الْأَعْرَابِيُّ فَيُهْدِي إِلَيْهِ الْهَدِيَّةَ ثُمَّ يَقُولُ مَكَانَهُ:

أَعْطَانَا ثَمَنَ هَدِيَّتِنَا. فَيَضْحَكُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَآلِهِ. وَكَانَ إِذَا إِعْتَمَّ يَقُولُ: مَا فَعَلَ الْأَعْرَابِيُّ؟ لَيْتَهُ

أَتَانَا!

There is no objection to this unless there is indecency. A Bedouin used to come to the Holy Prophet (S) and offer him a present. When the Holy Prophet (S) would accept it, the Bedouin would say jokingly, “Well, give me ,the price of my present!” The Holy Prophet (S) would laugh for that. Then when the Holy Prophet (S) would be distressed, he would say, “Where is that

[\(1\)](#) Bedouin? I wish he were present now!”

:Imam al-Sadiq (‘a) is reported to have said

إِنَّ اللَّهَ يُحِبُّ الْمُدَاعِبَ

فِي الْجَمَاعَةِ بِلا رَفَثٍ.

Verily, Almighty Allah

[\(](#)does love the one who jokes in assemblies, yet without indecency. [\)](#)

Yunus al-Shaybani is reported to have said that Imam al-Sadiq (‘a) asked him, “Do you exchange pleasantries with

p: ٢٥٠

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٧٧, S. ٨٠, H. ١ -[١]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٤٧٨, S. ٨٠, H. ٥ -[٢]-٢

”?each other

.Very little,” al-Shaybani answered“

,The Imam (‘a) remarked

فَلَا تَفْعَلُوا، فَإِنَّ

الْمُدَاعَبَةَ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّكَ لَتَدْخُلُ بِهَا الشُّرُورَ

عَلَى أَخِيكَ. وَلَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

يُدَاعِبُ الرَّجُلَ يُرِيدُ أَنْ يُسَرَّهُ.

,Do not abandon them

because pleasantry is part of good nature. Through pleasantry, you give delight to your brother-in-faith. The Messenger of Allah (S) used to exchange

[pleasantries with men in the intention of pleasing them. \(1\)](#)

:Al-Fazl ibn Abi-Qurrah reported Imam al-Sadiq (‘a) as saying

مَا

مِنْ مُؤْمِنٍ إِلَّا وَفِيهِ دُعَابَةٌ... الْمِرَاحُ.

There is no (true) faithful believer except that he

[enjoys good-natured remarks; that is joking. \(2\)](#)

Acceptance of Favors and Kind Acts

It is recommended to accept favors and kind acts when they are offered, because acceptance of such acts are considered amicability, endearment to people, and good manners. Many traditions encourage accepting such acts, maintaining that none except a “donkey” may refuse. Such kind acts can take many forms, such as making

room in a session and offering a cushion to sit on, a perfume, or any other thing, which carries an indication of honoring one in public sessions and assemblies

Through a valid way of narration, `Abdullah ibn Ja`far reports in the book of Qurb al-Isnad that Imam al-Sadiq (‘a

p: ۲۵۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۷۸, S. ۸۰, H. ۴-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۷۷, H. ۳-[۲]-۲

:on the authority of his fathers, quoted the Holy Prophet (S) to have said

إِذَا عُرِضَ عَلَيَّ

أَحَدِكُمْ الْكِرَامَةَ فَلَا يَرُدُّهَا، فَإِنَّمَا يَرُدُّ الْكِرَامَةَ

الْحِمَارُ.

If

a kind act is offered to you, you must not refuse it, because only donkeys

[\(1\) refuse acts of kindness.](#)

When he was asked about the meaning of acts of kindness, Imam al-Riza (‘a), answered

ذَلِكَ فِي الطَّيِّبِ يُعْرَضُ

عَلَيْهِ وَالتَّوَسُّعِ فِي الْمَجَالِسِ؛ مَنْ أَبَاهُمَا كَانَ كَمَا قَالَ.

Acts of kindness are such

as perfumes that are offered to somebody and rooms that are made in sessions

[\(2\) He who refuses such acts is as exactly as what has been said about him.](#)

According to other narrations, cushions that are offered to a new comer in a session

[\(3\) as well as any other such acts are added to acts of kindness.](#)

Fourth Step: Respect and Reverence

Point

In the fifth rule of the Islamic concept of social relations, all comportments of kindness and favor are undoubtedly examples of courtesy, amicability, and endearment of oneself to people. More details and clarifications will be mentioned in

.the coming discussion of the superstructure of this fifth rule

Respect and reverence fall under and are examples of acts of kindness and favor.
However, because this topic is also related to the topic of meetings among believers,
it is

p: ۲۵۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۷۰, H. ۷-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۷۰, H. ۵-[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۷۷, H. ۳۴-[۳]-۳

appropriate to mention it in this discussion of amicability and endearment of oneself to people, because it has been dedicated to this topic

The special interest taken by the Holy Legislator in this topic can be noticed through the set of laws, regulations, and etiquettes set down by Him, some of which are as follows:

Veneration and Reverence

Confirmation on the necessity of deferring to one's companions has been made through many traditions. For instance, Imam al-Sadiq (a) is reported to have said:

كَانَ أَبُو جَعْفَرٍ عَلَيْهِ
السَّلَامُ يَقُولُ: عَظُّمُوا أَصْحَابَكُمْ وَوَقِّرُوهُمْ، وَلَا يَتَهَجَّمُوا
بَعْضُكُمْ عَلَى بَعْضٍ.

Abu-Ja`far (al-Baqir) (a) used to say, "Venerate and have respect for your companions, and do not assail each other." (1)

In the previously mentioned discussion of special treatments, we have mentioned some traditions revealing the Ahl al-Bayt's teachings about respecting and showing consideration for old people and celebrated personalities. In these traditions, the Holy Imams (a) have said that showing respect to such people is a sort of veneration of Almighty Allah.

Treating Muslims and Noble People with Deference

The Ahl al-Bayt (a) have also instructed treating Muslims in general and noble personalities in particular with deference and to confer honor upon persons who join public meetings. Some aspects of this instruction have been previously cited in the course of the disapproval of rejecting acts of kindness.

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۲:۱۵, H. ۵-[۱]-۱

Besides, the approval of this manner can be inferred from the Holy Prophet's behavior with `Adi ibn Hatam, as reported by Imam `Ali (a) who said

When `Adi ibn Hatam visited the Holy Prophet (S), he allowed him to enter his house which had no furniture at all except a rug made of palm leaves and a pillow made of skin. The Holy Prophet (S) offered them to `Adi to sit on. (1)

:Imam al-Sadiq (a) is reported to have quoted the Holy Prophet (S) as saying

مَنْ أَكْرَمَ أَخَاهُ الْمُؤْمِنَ

بِكَلِمَةٍ يُلَطِّفُهَا، وَفَرَّجَ عَنْهُ كُرْبَتَهُ لَمْ يَزَلْ فِي ظِلِّ

اللَّهِ الْمَمْدُودِ عَلَيْهِ مِنَ الرَّحْمَةِ مَا كَانَ فِي ذَلِكَ.

He who confers honor upon

his brother-in-faith by a nice word and relieves his agony will stay under the shade of Almighty Allah that covers him with mercy as long as he is in

(that state. (2)

:The Holy Prophet (S) is reported to have said

إِذَا أَتَاكُمْ شَرِيفٌ قَوْمٍ

فَأَكْرِمُوهُ.

If an eminent person comes

(to you, you should confer honor upon him. (3)

:Imam al-Sadiq (a) is reported to have quoted the Holy Prophet (S) as saying

إِذَا أَتَاكُمْ كَرِيْمٌ قَوْمٍ

فَأَكْرِمُوهُ.

If a person that is

[reputed](#) among his people comes to you, you should confer honor upon him. [۴](#)

Exegetes have explained that an eminent person intended in

p: ۲۵۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۶۸, H. ۴-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۹۱, S. ۳۱, H. ۲-[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۶۸, H. ۱-[۳]-۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۶۹, H. ۲-[۴]-۴

the previous traditions stands for the wealthy, the highborn stands for the doer of kind acts, and the honorable stands for the pious. (1)

Actually, this instruction is not limited to these persons; it is more expansive

:According to a validly reported tradition, Imam al-Sadiq (‘a) has said

مَنْ

أَتَاهُ أَخُوهُ الْمِسْلِمُ فَأَكْرَمَهُ فَإِنَّمَا أَكْرَمَ اللَّهُ عَزَّ

وَجَلَّ.

He who honors his brother-in-faith who visits him has in

fact honored Almighty Allah. (2)

Using the Most Favorable Names

It is also recommended to call people with the most favorable names to them and to call them with their dearest surnames to them, because this involves veneration and endearment of oneself to them

Shaykh al-Kulayni has reported through a valid chain of authority that Imam al-Riza (‘a) said

p: ٢٥٥

Al-Hurr al-`Amili has reported the following in his book of Wasa'il al-Shi`ah - [٢] - ١٢:١٠٠, H. ١: Al-Hajjal has reported that he said to Jamil ibn Darraj that the Holy Prophet (S) was reported to have said, "If a person that is reputed among his people comes to you, confer honor upon him." Jamil confirmed this. "What is meant by a reputed person?" al-Hajjal asked. "I asked Abu-`Abdullah (Imam al-Sadiq) about this," Jamil answered, "He said that a reputed person is the wealthy." "What is meant by the highborn?" al-Hajjal asked. "A highborn is he who does kind acts," answered

Jamil. "What is meant by honor?" al-Hajjal asked. "Honor is piety," answered Jamil.

[[translator

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۹۰, H. ۱ -[۳] -۲

إِذَا كَانَ الرَّجُلُ حَاضِرًا

فَكَتَبْتُهُ، وَإِذَا كَانَ غَائِبًا فَسَمَّيْتُهُ.

When you want to refer to

a present man, you may use his surname, and when he is absent, you may use

[his first name.](#) [\(1\)](#)

This is so because reference to an absent person requires more accuracy than the present; therefore, to mention the name of an absent person makes the others know him better, while to mention the present with the surname does not require much introduction.

The Holy Prophet (S) is reported to have called his companions with the dearest names to them as a sign of conferring honor upon them and making their hearts incline towards him. He would also give nicknames to those who did not have one. After that, all people would call them with these nicknames used by the Holy Prophet (S). He would also use nicknames for childless women and those who had not yet given birth to any child. Making their hearts incline towards him, the Holy Prophet (S) used to give nicknames to children, too.

In this regard, it is reported that `Umar, once asked Suhayb, “Why are you called by a nickname while you are childless

[He answered, “It was the Holy Prophet \(S\) who nicknamed me Abu-Yahya.”](#) [\(2\)](#)

Abu-Bakrah has reported that the Holy Prophet (S) nicknamed him so after he had ridden a young she-camel (bakrah) that led him to al-Ta'if. [\(3\)](#)

p: ٢٥٦

.Shaykh al-Kulayni, al-Kafi ٢:٦٧١, H. ٢ - [١] - ١

[Sunan Ibn Majah ٢:١٢٣١, H. ٣٧٣٨. [translator - [١] - ٢

[Al-Haythami, Majma` al-Zawa'id ٦:١٩٠. [translator - [٢] - ٣

Point

In our discourse about the fifth rule in the superstructure of the Islamic concept of social relations; namely, kind acts and taking the lead to charity, we can touch on expansive horizons, because the majority of the previously cited items and details fall under this topic although some of them are possess other features as well

For instance, we have referred to the topics of exchanging salutations and forbiddance of separation and alienation among Muslims within the first aspect of openness in social relations, because these topics act as two demonstrations of openness in social relations. Meanwhile, to begin with greeting others and to mend one's ruptured relations are acts of kindness to the other party

The same thing is applicable to principles of social solidarity, supporting and helping each other, and enjoining the right and forbidding the evil. These three principles have been previously discussed under the rule of reinforcing the social structure. The same thing is also applicable to other items like thinking well about others initially, overlooking their maltreatment or abuse, behaving modestly, and enduring the malicious acts of the envious. Although the last two features have been previously mentioned under the rule of control over sentiments and emotions, they have something to do with acts of kindness and taking the lead in charitable deeds

Besides, the totality of the manners of amicability, courteous behavior, and mannerliness, are also sorts of kind and charitable acts. So are the majority of religious and social duties and commitments, which are considered acts of kindness in the totality of man's movement in the field of building good social relations with others

In view of this fact, we will devote our discussion of the superstructure of this rule to mentioning four aspects related to the rule of kind acts and taking the lead in charity

Regulations of Kind Acts

Point

This aspect discusses the general guidelines and regulations of kind acts. In the coming points, a general glance will be taken at these guidelines and regulations

Balance between Profit and Loss

It goes with saying that kindness is well-liked act that, in the majority of its applications, expresses altruism, because it is founded on the concepts of fraternity, justice, and equality among believers. Nonetheless, a doer of kind acts must take into account that he must not cause himself damage and loss more than the advantage and profit offered to his brother-in-faith. For instance, when one offers an amount of money or a title in compensation of another amount or title, the advantage for oneself must be more than, or at least equal to, the profit that he offers to the others. This is in the field of transactions and financial compensations. This warning has been mentioned in traditions reported from the Ahl al-Bayt (‘a). In this connection, al-Hasan ibn Muhammad al-Tusi, in his book of al-Majalis, has reported through a valid chain of authority that Isma`il ibn Khalid heard Imam al-Sadiq (‘a) saying

جَمَعَنَا أَبُو جَعْفَرٍ

(الْبَاقِرُ) عَلَيْهِ السَّلَامُ فَقَالَ: يَا بَنِيَّ، إِذَا كُنتُمْ

وَالْتَعَرَّضَ لِلْحَقُوقِ، وَاصْبِرُوا عَلَى النَّوَائِبِ، وَإِنْ دَعَاكُمْ

بَعْضُ قَوْمِكُمْ إِلَى أَمْرٍ ضَرَّرَهُ عَلَيْكُمْ أَكْثَرَ مِنْ نَفْعِهِ

لَهُ فَلَا تُجِيبُوهُ.

Abu-Ja`far al-Baqir (‘a) gathered

us (i.e. his sons) and said, “O sons, beware of exposing yourselves to
.violating the rights of the others, and act patiently towards catastrophes
When one of your folks asks you to engage yourselves in a matter that causes
[you bigger damage than the profit he gains, then do not respond to him.” \[\\(1\\)\]\(#\)](#)

p: ۲۵۸

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۴۴, H. ۶ -[۱] -۱

Shaykh al-Kulayni, in his book of al-Kafi, has referred to the same in several traditions
:(reported from Imam al-Sadiq and Imam al-Ka'im (a

لَا تَدْخُلْ لِأَخِيكَ فِي أَمْرٍ

مَضَرَّتُهُ عَلَيْكَ أَعْظَمُ مِنْ مَنَفَعَتِهِ لَهُ.

Do not engage yourself in

an issue that causes you bigger damage than the profit it brings to your

.brother-in-faith

لَا تَبْذُلْ لِإِخْوَانِكَ مِنْ

نَفْسِكَ مَا ضُرُّهُ عَلَيْكَ أَكْثَرُ مِنْ مَنَفَعَتِهِ لَهُمْ.

Do not give from yourself

to your brothers-in-faith things that cause you bigger damage than the profit

[\(1\)](#) they gain.

Immediateness in Offering Kind Acts

An act of kindness should be done as immediately and secretly as possible and should be belittled in the eyes of the one to whom it is done, because this brings about spiritual, mental, and social outcomes to the doer of the kind act in particular and the people of favors in general. In this respect, Shaykh al-Kulayni, in his book of al-Kafi, and Shaykh al-Saduq, in his books of Man-La-Yahzuruhul-Faqih and al-Khisal, have
:reported that Imam al-Sadiq (a) said

p: ٢٥٩

رَأَيْتُ الْمَعْرُوفَ

لَا يَنْبَغُ إِلَّا بِثَلَاثٍ: تَصْغِيرِهِ، وَسْتِرِّهِ، وَتَعْجِيلِهِ،

فَإِنَّكَ إِذَا صَغَّرْتَهُ عَظَّمْتَهُ عِنْدَ مَنْ تَصْنَعُهُ إِلَيْهِ،

وَإِذَا سَتَرْتَهُ تَمَمَّتْهُ، وَإِذَا عَجَّلْتَهُ هَنَأَتْهُ، وَإِذَا

كَانَ غَيْرَ ذَلِكَ سَخَفْتَهُ وَنَكَدْتَهُ.

I have found that favors are worthless unless belittled, veiled, and provided immediately. If you belittle your favor, you will surely make it great in the eyes of the one to whom you have done it. If you cover it up, you will surely have accomplished it. If you offer it as soon as possible, you will surely have given it pleasantly; otherwise, you will destroy it and give (1) unpleasantly.

:Imam `Ali (a) is reported to have said

لَا يَسْتَقِيمُ قَضَاءُ

الْحَوَائِجِ إِلَّا بِثَلَاثٍ، بِاسْتِصْغَارِهَا لِتَعْظُمَ،

وَبِاسْتِكْنَامِهَا لِتُظْهَرَ، وَبِتَعْجِيلِهَا لِتَهْتَمَّ.

The settling of the others' needs cannot be consummated except by three attributes: it must be belittled so that it will be great in the eyes of those to whom it was made. It must be given secretly so that it will be manifested. It must be immediate so (2) that it becomes pleasant.

Through a valid chain of authority, Hamran has reported that he heard Imam al-Baqir
:(a) saying

لِكُلِّ

شَيْءٍ ثَمْرَةٌ، وَثَمْرُهُ الْمَعْرُوفُ تَعْجِيلُ السَّرَاحِ.

Everything has a fruit, and the fruit of doing a favor is

[\(to do it as immediately as possible. ۳](#)

Doing Kind Acts to Those Who Deserve Them

It is important to do kind acts and favors to those who

p: ۲۶۰

۱- [۱]- ۱. Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۴۲, H. ۱

۲- [۲]- ۱۰۱. Nahj al-Balaghah, Saying No.

۳- [۳]- ۲. Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۴۳, H. ۲

deserve them only; i.e. the virtuous people, because it is unfit to do favors to unworthy people.

It is worth mentioning that this regulation is not in violation of the aforementioned advice of doing favors to all people, because this advice is applicable when the one to whom a favor is done is unknown. Generally, it is highly suggested to do favors due to love for favor, but when one discovers that the one to whom a favor is intended to be done is wicked and unworthy enough to receive such acts, then the favor done to him will be useless and, moreover, bring about negative results under certain conditions. One of these negative results is that such a wicked person, when denying or acting ungratefully towards the favorer, will cause cessation of doing favors to others.

In this connection, many traditions, confirmed by many others, have been validly reported from the Holy Imams of the Ahl al-Bayt (a).

Sayf ibn `Umayrah has reported that Imam al-Sadiq (a) said to al-Mufazzal ibn `Umar

يا

مُفَضَّلُ، إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَشَقِيَّ الرَّجُلِ أَمْ سَعِيدٌ،

فَانظُرْ سَيِّئَهُ وَمَعْرُوفَهُ إِلَى مَنْ يَصْنَعُهُ، فَإِنْ كَانَ

يَصْنَعُهُ إِلَى مَنْ هُوَ أَهْلُهُ فَاعْلَمْ أَنَّهُ إِلَى خَيْرٍ، وَإِنْ

كَانَ يَصْنَعُهُ إِلَى غَيْرِ أَهْلِهِ فَاعْلَمْ أَنَّهُ لَيْسَ لَهُ عِنْدَ

اللَّهِ خَيْرٌ.

O Mufazzal, if you want to know whether someone is

wretched or blessed, you should regard who receives his favor and act of

kindness. If he does them to worthy people, then let it be known to you that

he is heading for goodness, but if he does them to unworthy people, then let

[\(it be known to you that he will deserve no item of goodness with Allah. \(1](#)

p: ۲۶۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۳۲, H. ۱ -[۲]-۱

:Imam `Ali (a) has said

مَنْ كَانَ لَهُ مِنْكُمْ مَالٌ

فَأَيَّاهُ وَالْفَسَادَ، فَإِنَّ إِعْطَاءَهُ فِي غَيْرِ حَقِّهِ تَبْدِيرٌ

وَإِسْرَافٌ، وَهُوَ يَرْفَعُ ذِكْرَ صَاحِبِهِ فِي النَّاسِ، وَيَضَعُهُ عِنْدَ

اللَّهِ، وَلَمْ يَضَعْ امْرُؤٌ مَالَهُ فِي غَيْرِ حَقِّهِ وَعِنْدَ غَيْرِ

أَهْلِهِ إِلَّا حَزَمَهُ اللَّهُ شُكْرَهُمْ وَكَانَ لِغَيْرِهِمْ وَدُهُمْ،

فَإِنْ بَقِيَ مَعَهُ بَقِيَّتُهُ مِمَّنْ يُظْهِرُ الشُّكْرَ لَهُ وَيُرِيدُ النَّصْحَ

فَإِنَّمَا ذَلِكَ مَلَقٌ وَكَذِبٌ، فَإِنْ زَلَّتْ بِهِ النَّعْلُ ثُمَّ

إِحْتَاجَ إِلَى مَعُونَتِهِمْ وَمُكَافَأَتِهِمْ فَلَا تُمْ خَلِيلٌ وَشَرٌّ

خَدِينٌ. وَلَمْ يَضَعْ امْرُؤٌ مَالَهُ فِي غَيْرِ حَقِّهِ وَعِنْدَ غَيْرِ

أَهْلِهِ إِلَّا لَمْ يَكُنْ لَهُ مِنَ الْحِظِّ فِي مَا آتَى إِلَّا

مَحْمَدَةَ اللَّثَامِ وَتَنَاءَ الْأَشْرَارِ مَا دَامَ مُنْعِمًا مُفْضِلًا

وَمَقَالَةَ الْجَاهِلِ: مَا أَجْوَدُهُ! وَهُوَ عِنْدَ اللَّهِ بِخَيْلٍ. فَأَيُّ

حِظٌّ أَبْوَرٌ وَأَخْسَرُ مِنْ هَذَا الْحِظِّ؟! وَأَيُّ فَائِدَةٍ مَعْرُوفٍ

أَقْلُ مِنْ هَذَا الْمَعْرُوفِ؟! فَمَنْ كَانَ مِنْكُمْ لَهُ مَالٌ فَلْيَصِلْ

بِهِ الْقَرَابَةَ، وَلْيُحْسِنْ مِنْهُ الضِّيَافَةَ، وَلْيُفِكَ بِهِ

الْعَانِي وَالْأَسِيرَ وَابْنَ السَّبِيلِ، فَإِنَّ الْفَوْزَ بِهَذِهِ

الْخِصَالِ مَكَارِمُ الدُّنْيَا وَشَرَفُ الْآخِرَةِ.

Let him who has riches

beware of extravagance, because to give out of that wealth unduly is

certainly wastefulness and lavishness. Although it honors the giver among people, it disgraces him in the view of Almighty Allah. If man gives out his wealth improperly or to those who do not deserve it, then Almighty Allah will .deprive him of their gratefulness, and their love, too, will be for others Only slavish flatterers and liars will show him false gratitude and give him ,insincere advice. Then, if he slips and needs their help and compensation they will prove themselves as the worst comrades and the most ignoble friends. Yet again, anyone who gives out of his wealth unduly or to people ,who do not deserve it, will have no reward except praise of the lowly commendation of the wicked—as long as he gives them munificently and benignly—and the ignorant will express their admiration of his generosity while he is regarded as stingy by Almighty Allah. Is there then any fate more ill-omened than this? Is there a more profitless favor? He who has some ,riches must use it in fields like building good relations with relatives receiving guests hospitably, releasing paupers, prisoners, and wayfarers. If he does so, he will then win good reputation in this world and honor in the

(Hereafter. [1](#))

p: ۲۶۲

:Within his instructive words to Imam `Ali (‘a), the Holy Prophet (S) said

يَا

عَلِيَّ، أَرْبَعَةٌ تَذْهَبُ ضَيَاعًا: الْأَكْلُ عَلَى الشَّبَعِ، وَالسَّرَاجُ

فِي الْقَمَرِ، وَالزَّرْعُ فِي السَّبْحَةِ، وَالصَّنِيْعَةُ عِنْدَ غَيْرِ

أَهْلِهَا.

O `Ali, four matters go waste: to eat after satiety, to
light a lamp in the moonlight, to seed in briny land, and to do favors to the
.undeserving

Responding to Kind Acts

When Almighty Allah blesses one of His servants with gifts and blessings, the servant must undertake their responsibility through spending more and offering more acts of kindness. Naturally, people will betake themselves to those upon whom Almighty Allah has conferred open boons and disturb them with requests. As a result, much pressure and stress will be caused to these wealthy people. Treating this situation, the Ahl al-Bayt (‘a) have maintained, as a regulation, that wealthy people must undergo the burden of the graces they are enjoying and must endure such pressures by responding to the requests of people. If they do so, this will conduce to the permanence, stability, and continuity of these boons; otherwise, they will expose these boons to elimination. To this fact and inescapable norm that is applicable to all
divine boons, the

Ahl al-Bayt (‘a) have called the attentions of the virtuous community from amongst their followers. Imam al-Sadiq (‘a) is thus reported to have said

مَنْ عَظُمَتْ نِعْمَةُ اللَّهِ

عَلَيْهِ إِشْتَدَّتْ مَوْنُهُ النَّاسِ إِلَيْهِ؛ فَاشْتَدَى مُوَا نِعْمَتِهِ

بِاخْتِمَالِ الْمُؤْنَةِ، وَلَا تُعَرِّضُوهَا لِلزَّوَالِ، فَقَلَّ مَنْ

زَالَتْ عَنْهُ النُّعْمَةُ فَكَادَتْ أَنْ تَعُودَ إِلَيْهِ.

The more graces Almighty

Allah confers upon someone, the more people move towards him with requests

Therefore, make graces permanent for yourself by means of bearing the burdens

caused to you by people). Do not expose these graces to elimination, because)

it rarely happens that graces, which have been removed from someone, are

[\(1\)](#) given back to him.

Aban ibn Taghlib has reported that Imam al-Sadiq (‘a) said to Husayn al-Sahhaf

يَا حُسَيْنُ، مَا ظَاهَرَ اللَّهُ

عَلَى عَبْدٍ النُّعْمَ حَتَّى ظَاهَرَ عَلَيْهِ مَوْنَهُ النَّاسِ، فَمَنْ

صَبَرَ لَهُمْ وَقَامَ بِشَأْنِهِمْ زَادَهُ اللَّهُ فِي نِعْمِهِ عَلَيْهِ

عِنْدَهُمْ، وَمَنْ لَمْ يَصْبِرْ لَهُمْ وَلَمْ يَقُمْ بِشَأْنِهِمْ أزالَ

اللَّهُ عَزَّ وَجَلَّ عَنْهُ تِلْكَ النُّعْمَةَ.

O Husayn, whenever

Almighty Allah abundantly graces someone, He overburdens him with requests of

people. Hence, he who treats them patiently and responds to their requests will be graced more by Almighty Allah because of them, but he who neither treats them patiently nor responds to their requests, Almighty Allah will

[\(remove those graces from him. \(۲](#)

p: ۲۶۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۴۹, H. ۱ -[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۴۹, H. ۳ -[۲]-۲

:Imam `Ali (‘a) is reported to have said

إِنَّ اللَّهَ تَعَالَى فِي كُلِّ

نِعْمَةٍ حَقًّا، فَمَنْ أَدَّاهُ زَادَهُ اللَّهُ مِنْهَا، وَمَنْ قَصَّرَ

خَاطَرَ بِرِوَالِ نِعْمَتِهِ.

,In each and every grace

there is a duty to be carried out towards Almighty Allah. If one carries out that duty, Almighty Allah will increase that grace from him, but if one fails

(1) to fulfill it, one will risk permanence of that grace.

إِنَّ

لِلَّهِ عِبَادًا يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، فَيَقُرُّهَا

فِي أَيِّدِيهِمْ مَا بَدَّلُوها، فَإِذَا مَنَعُوها نَزَعَهَا مِنْهُمْ ثُمَّ

حَوَّلَهَا إِلَى غَيْرِهِمْ.

There are certain servants of Almighty Allah who are graced exclusively, in order to benefit other servants. He therefore makes these graces unwavering in their hands as long as they give generously. But if they refrain, Almighty Allah will deprive them of these graces and

(2) transfer them to other servants.

Appreciation of Favors and Kind Acts

When Almighty Allah endues a servant of Him with a favor directly or through another servant who acts kindly towards him and does him a favor, then it is necessary for the

servant to appreciate this boon and favor. Being thankful for favors makes their flow continuous for the grateful, while ingratitude causes favors to fade away. One of the best varieties of thanksgiving is to do favors to others, to act kindly towards them, to .thank the Munificent Lord, and to thank His charitable servants

:Muhammad ibn `Ajlan has reported that he heard Imam al-Sadiq (‘a) saying

أَحْسِنُوا جَوَارَ النُّعْمِ.

Remain in the neighborhood

.of blessings

p: ٢٤٥

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٥٠, H. ٧-[٣]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٥٠, H. ١٠-[٢]-٢

.How can we remain in the neighborhood of graces?” asked the reporter“

,Imam al-Sadiq (‘a) answered

الشُّكْرُ لِمَنْ أَنْعَمَ بِهَا

وَأَدَاءُ حُقُوقِهَا.

By thanking those who have

favored you with those blessings and fulfilling your duties towards these

(favors. (1)

Dawud ibn Sarhan has reported that he, along with others, was in the presence of Imam al-Sadiq (‘a) when Sadir al-Sayrafi entered, offered a salutation, and sat down.

,The Imam (‘a) then said to him

يَا سَدِيرُ، مَا كَثُرَ مَالُ

أَحَدٍ قَطُّ إِلَّا كَثُرَتْ الْحُجَّةُ لِلَّهِ تَعَالَى عَلَيْهِ، فَإِنْ

قَدِرْتُمْ تَدْفَعُونَهَا عَنْ أَنْفُسِكُمْ فَافْعَلُوا.

O Sadir, the more riches

one may hold, the stronger will be Almighty Allah’s argument against him. If

.you can, try to repel this argument against yourself

”?O son of Allah’s Messenger!” asked Sadir, “How can we repel it“

,The Imam (‘a) answered

بِقَضَاءِ

حَوَائِجِ إِخْوَانِكُمْ مِنْ أَمْوَالِكُمْ... تَلَقَّوْا النِّعَمَ يَا سَدِيرُ

بِحُسْنِ مُجَاوَرَتِهَا، وَاشْكُرُوا مَنْ أَنْعَمَ عَلَيْكُمْ، وَأَنْعِمُوا

عَلَى مَنْ شَكَرَكُمْ، فَإِنَّكُمْ إِذَا كُنْتُمْ كَذَلِكَ إِسْتَوْجِبْتُمْ

مِنْ اللَّهِ الزِّيَادَةَ، وَمِنْ إِخْوَانِكُمُ الْمُنَاصَحَةَ: (لَيْنَ

شَكَرْتُمْ لِأَزِيدَنَّكُمْ).

You can repel it by means of spending your wealth to fulfill the requests of your brothers-in-faith. O Sadir, receive graces by means of remaining in their neighborhood. Thank those who have bestowed you with graces, and ,bestow upon those who have thanked you with graces, for if you do all that then you will deserve increase of graces from Almighty Allah and sincerity from your brothers-in-faith. Hence, Almighty Allah says, “If you are

[grateful, I shall certainly give you more. \(۱۴:۷\) \(۲\)](#)

p: ۲۶۶

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۵۲, H. ۳-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۵۲, H. ۷-[۲]-۲

Falling under the same regulation, to reward an act of kindness with a similar act or with even a doubly better act, or with a prayer of goodness and excellent reward for the doer of that act of kindness is another way of appreciating favors

:The Holy Prophet (S) is reported to have said

كَفَاكَ

بِشَائِكَ عَلَى أَخِيكَ إِذَا أَسَدَى إِلَيْكَ مَعْرُوفًا أَنْ تَقُولَ

لَهُ: جَزَاكَ اللَّهُ خَيْرًا، وَإِذَا ذُكِرَ وَلَيْسَ هُوَ فِي الْمَجْلِسِ

أَنْ تَقُولَ: جَزَاهُ اللَّهُ خَيْرًا. فَإِذَا أَنْتَ قَدْ كَفَأْتَهُ.

It is sufficient commendation to say to your brother-in-faith who has done you a favor, “May Allah reward you with goodness.” When a reference to him is made in a session from which he is absent, it is sufficient to say “May Allah reward him with goodness.” If you do so, you will have rewarded

(him adequately. (1)

The Ahl al-Bayt (‘a) have thus encouraged showing gratitude for favors and disapproved of ingratitude. In this respect, Imam al-Sadiq (‘a) is reported to have said

لَعَنَ اللَّهُ قَاطِعِي سَبِيلِ الْمَعْرُوفِ ... الرَّجُلُ

يُصْنَعُ إِلَيْهِ الْمَعْرُوفُ فَيَكْفُرُهُ، فَيَمْنَعُ صَاحِبَهُ مِنْ أَنْ

يُصْنَعَ ذَلِكَ إِلَيْهِ غَيْرِهِ.

...May Allah curse the interrupters of the way to favors

This is when the one whom has been done a favor does not show gratitude. As a

result, the one who has done the favor will stop doing any further favor to

(anyone else. [۲](#))

p: ۲۶۷

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۳۷, H. ۷-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۳۹, H. ۱-[۱]-۲

:He (‘a) is also reported to have quoted the Holy Prophet (S) as saying

مَنْ أُتِيَ إِلَيْهِ مَعْرُوفًا

فَلْيُكَافِئْ بِهِ، فَإِنْ عَجَزَ فَلْيُشْنِ عَلَيْهِ، فَإِنْ لَمْ يَفْعَلْ

فَقَدْ كَفَرَ النُّعْمَةَ.

Whoever receives a favor

must return it. If he is incapable of doing so, he must then thank for it. If

(he does not, he has been ungrateful. (1)

Ammar al-Dahni is reported to have said that he heard Imam Zayn al-`Abidin (‘Ali`
:ibn al-Husayn) (‘a) saying

إِنَّ

اللَّهُ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ، وَيُحِبُّ كُلَّ عَبْدٍ شَاكِرٍ. يَقُولُ

اللَّهُ تَبَارَكَ وَتَعَالَى لِعَبْدٍ مِنْ عِبِيدِهِ يَوْمَ الْقِيَامَةِ:

أَشَكَرْتُمْ فَلَانَا؟ فَيَقُولُ: بَلْ شَكَرْتُكَ يَا رَبِّ. فَيَقُولُ: لَمْ

تَشْكُرُونِي إِنْ لَمْ تَشْكُرُوهُ... أَشَكَرْتُكُمْ لِلَّهِ أَشَكَرْتُكُمْ لِلنَّاسِ.

Verily, Almighty Allah loves sympathetic people and His

grateful servants. Allah, the Blessed and Exalted, will ask one of His

servants on the Day of Resurrection, “Have you thanked so-and-so?” The

servant will answer, “No, but I have thanked You, O Lord, instead!” The Lord

will say, “As long you have not thanked him, this means that you have not

(thanked Me!” The most thankful to Almighty Allah are also thankful to people. (2)

Point

The second aspect of doing favors to others is to carry out the duties that Almighty Allah has made obligatory upon Muslims towards each other and towards the faithful believers. Let us refer to another set of examples and applications that express the superstructure of this aspect, not to forget that some of these are obligatory and others recommended.

p: ۲۶۸

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۳۹, H. ۲-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۳۹, H. ۳-[۳]-۲

Lenience with Companions

When one accompanies another on a journey or associates with him in a school or a certain task, the two parties will be bound to observe certain duties towards each other. According to these duties, they are required to be lenient with each other and to do acts of kindness and favors to one another. These duties have been confirmed (in many traditions reported from the Ahl al-Bayt (‘a

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (S) as saying

مَا إِصْطَحَبَ إِثْنَانٍ إِلَّا
كَانَ أَكْبَرُهُمَا أَجْرًا وَأَحَبَّهُمَا إِلَى اللَّهِ عَزَّ وَجَلَّ
أَرْفَقَهُمَا بِصَاحِبِهِ.

When two persons accompany

each other, the one who is more lenient with his companion than the other

(shall be the one of greater reward and the dearest to Almighty Allah. (1)

Imam al-Sadiq (‘a), on the authority of his fathers, is reported to have quoted the Holy Prophet (S) as saying

إِذَا
كُنْتُمْ فِي سَفَرٍ فَمَرَضَ أَحَدُكُمْ فَأَقِيمُوا عَلَيْهِ ثَلَاثَةَ
أَيَّامٍ.

When one of your companions in a journey feels sick, you

(must reside there for three days. (2)

Granting the Brothers-in-Faith's Requests

Another duty towards one's brother-in-faith is to grant his requests, because this is one of the general duties of Muslims towards each other. Many traditions, reported from the Ahl al-Bayt (a), have confirmed the recommendation of such acts in general and the abundant

p: ۲۶۹

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۹۲, H. ۲-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۹۲, H. ۳-[۲]-۲

rewards obtained due to doing such acts, not to mention the positive and worldly fruits that are gained as a result of this act

:Imam al-Baqir (‘a) is reported to have said

إِنَّ الْمُؤْمِنَ لَتَرُدُّ
عَلَيْهِ الْحَاجَّةُ لِأَخِيهِ فَلَا تَكُونُ عِنْدَهُ، يَهْتَمُّ بِهَا
قَلْبُهُ، فَيَدْخِلُهُ اللَّهُ بِهِمَّةِ الْجَنَّةِ.

It happens that a faithful

believer feels upset because he cannot solve the problem of one of his brethren-in-faith. Because of this feeling, Almighty Allah allows him into

[\(1\) Paradise.](#)

:Imam al-Sadiq (‘a) is reported to have said

مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ
حَاجَةً إِلَّا نَادَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى: عَلَيَّ ثَوَابُكَ وَلَا
أَرْضَى لَكَ بِدُونِ الْجَنَّةِ.

No Muslim grants the

,request of his brother-in-faith but that Allah, the Blessed and Exalted calls upon him, “Your reward shall be identified by Me, and I shall not

[\(2\) accept for you anything less than Paradise.”](#)

Isma`il ibn `Ammar has reported that he once said to Imam al-Sadiq (‘a), “Is it true”?that a faithful believer is mercy for the other faithful believers

.(Yes, it is true,” answered Imam al-Sadiq (‘a“

.How is that?” asked Isma`il“

,The Imam (‘a) answered

أَيُّمَا مُؤْمِنٍ أَتَى أَخَاهُ

فِي حَاجَةٍ فَإِنَّمَا ذَلِكَ رَحْمَةٌ مِنَ اللَّهِ سَاقَهَا إِلَيْهِ

وَسَيَّبَهَا لَهُ، فَإِنْ قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ

بِقَبُولِهَا، وَإِنْ رَدَّ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا

فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ رَحْمَةً مِنَ اللَّهِ عَزَّ وَجَلَّ سَاقَهَا

إِلَيْهِ وَسَيَّبَهَا لَهُ، وَادَّخَرَ اللَّهُ عَزَّ وَجَلَّ تِلْكَ الرَّحْمَةَ

إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَكُونَ الْمُرْدُودُ عَنْ حَاجَتِهِ هُوَ

الْحَاكِمَ فِيهِ، إِنْ شَاءَ صَرَفَهَا إِلَى نَفْسِهِ وَإِنْ شَاءَ صَرَفَهَا

إِلَى غَيْرِهِ... أَسْتَيْقِنُ أَنَّهُ لَنْ يَرُدَّهَا عَنْ نَفْسِهِ. يَا

إِسْمَاعِيلُ، مَنْ أَتَاهُ أَخُوهُ فِي حَاجَةٍ يَقْدِرُ عَلَى قَضَائِهَا

فَلَمْ يَقْضِهَا لَهُ سَلَطَ اللَّهُ عَلَيْهِ شَجَاعًا يَنْهَشُ إِنْهَامَهُ

فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُورًا لَهُ أَوْ مُعَذَّبًا.

Whenever one asks his

brother-in-faith for a request, this will be mercy carried and brought forth

by Almighty Allah to him. If he grants his brother-in-faith’s request, then

he will have accepted that mercy, but if he rejects to help him while he has

the power to do so, then he will have in fact rejected the mercy of Almighty

Allah Who has carried it and brought forth to him. Then, Almighty Allah will

save this mercy up to the Day of Resurrection when the one rejected shall judge about it. He will then have the right to take it for himself or to give it to anyone else. However, I know for sure that he shall not hesitate to take it for himself. O Isma`il, whoever rejects to grant his brother-in-faith's request while he has the power to do so, Almighty Allah shall put him under the power of a serpent that will keep on biting him in his grave from the thumb until the Day of Resurrection, whether he will be

(forgiven or tortured. ﴿۳﴾

p: ۲۷۰

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۷۶, S. ۲۵, H. ۳-[۳]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۷۶, S. ۲۵, H. ۴-[۱]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۷۷, S. ۲۵, H. ۵-[۲]-۳

:Imam al-Sadiq (‘a) is likewise reported to have said

أَيُّمَا مُؤْمِنٍ سَأَلَ أَخَاهُ

الْمُؤْمِنَ حَاجَةً وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا فَرَدَّ عَنْهَا سَلَّطَ

اللَّهُ عَلَيْهِ شَجَاعاً فِي قَبْرِهِ يَنْهَشُ مِنْ أَصَابِعِهِ.

Any faithful believer who
rejects to grant his brother-in-faith’s request while he has the power to do
it, Almighty Allah shall put him under the power of a serpent that will keep
[\(on biting him in his grave from the fingers. \(1\)](#)

p: ٢٧١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٧٩, S. ٢٥, H. ١٠ - [٢] - ١

Dispelling the Grief of a Faithful Believer

Another duty incumbent upon believers is to dispel the grief of one's brothers-in-faith who are afflicted with a hardship or exposed to an ordeal or distress

:Zayd al-Shahham has reported that he heard Imam al-Sadiq (‘a) saying

مَنْ أَغَاثَ أَخَاهُ الْمُؤْمِنَ
اللَّهُفَانَ عِنْدَ جَهْدِهِ فَنَفَسَ كُرْبَتَهُ وَأَعَانَهُ عَلَى نَجَاحِ
حَاجَتِهِ، كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِذَلِكَ ثِنْتَيْنِ وَسَبْعِينَ
رَحْمَةً مِنَ اللَّهِ، يُعَجَّلُ لَهُ مِنْهَا وَاحِدَةً يُصْلِحُ بِهَا أَمْرَ
مَعِيشَتِهِ، وَيَدَّخِرُ لَهُ إِحْدَى وَسَبْعِينَ رَحْمَةً لِأَفْزَاحِ يَوْمِ
الْقِيَامَةِ وَأَهْوَالِهِ.

Whoever relieves the agony

of his aggrieved brother-in-faith, drives away his sorrows, and helps him achieve his goal, Almighty Allah will record for him seventy-two items of His

mercy. One of them will improve his livelihood affairs, while the other seventy-one items will be stored for him when he faces the horrors and

[\(1\)](#) terrors on the Day of Resurrection.

:Imam `Ali, the Commander of the Faithful (‘a), is reported to have said

مِنْ كَفَّارَاتِ الذُّنُوبِ
الْعِظَامِ إِغَاثَةُ الْمَلْهُوفِ وَالتَّنْفِيسُ عَنِ الْمَكْرُوبِ.

To render relief to the

[\(distressed and to help the oppressed make amends for great sins. \(۲](#)

p: ۲۷۲

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۵۷۸, S. ۲۹, H. ۱ -[۲]-۱

.Nahj al-Balaghah, Saying No. ۲۳ -[۳]-۲

Concealing the Flaws of Believers and Repelling Evil from them

Concealing the flaws, defects, and whatever sins their brothers-in-faith commit secretly or inadvertently, and deny whatever wickedness is ascribed to them as long as they refuse to admit it, and regard it as false accusation against them is another duty of Muslims

:In this respect, Shaykh al-Kulayni, in al-Kafi, has quoted Imam al-Baqir (‘a) as saying

يَجِبُ عَلَى الْمُؤْمِنِ أَنْ
يَسْتُرَ عَلَيْهِ سَبْعِينَ كَبِيرَةً.

It is obligatory upon

faithful believers to conceal seventy great sins committed by their

[\(brothers-in-faith. 1\)](#)

:In al-Ja`fariyyat, Imam `Ali (‘a) is reported to have said

لَوْ وَجَدْتُ مُؤْمِنًا عَلَيَّ
فَاحْشَهُ لَسْتَرْتُهُ بِثَوْبِي.

Even if I find a believer

committing a sin, I will certainly conceal him with my dress (or with his

dress, according to another form of the tradition

Al-Qutb al-Rawandi, in his book of Lubb al-Albab, has reported the aforesaid [statement of Imam `Ali \(‘a\) within a dialogue with the Holy Prophet \(S\). 2](#)

:Imam `Ali (‘a) is also reported to have said

أَيُّهَا النَّاسُ، مَنْ عَرَفَ

مِنْ أُخِيهِ وَثِقَهُ فِي دِينٍ وَسَدَادِ طَرِيقٍ فَلَا يَسْمَعَنَّ فِيهِ
أَقَاوِيلَ الرِّجَالِ. أَمَا إِنَّهُ قَدْ يَزِمِي الرَّمِي وَتُخْطِئُ السَّهَامُ،
وَيُحِيلُ الكَلَامُ، وَبَاطِلٌ ذَلِكَ يَبُورُ، وَاللَّهُ سَمِيعٌ وَشَهِيدٌ.
أَمَا إِنَّهُ لَيْسَ بَيْنَ الحَقِّ وَالبَاطِلِ إِلَّا أَرْبَعُ أَصَابِعٍ.

O people! If a person

knows his brother to be steadfast in faith and of correct ways, he should not
lend ear to what people may say about him. Sometimes, the bowman shoots
arrows but the arrow goes astray. Similarly, talk can be off the point. Its
wrong perishes, while Allah is the Hearer and the Witness. There is nothing
.between truth and falsehood except four fingers

p: ٢٧٣

Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٩٣, H. ١ -[٢]-١
Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٦:١٨٧, H. ٢ ٣. In the same chapter, -[٣]-٢
.there is another number of traditions on the same topic

He was asked the meaning of this whereupon he closed his fingers together and put them between his ear and eye, and said

الْبَاطِلُ

أَنْ تَقُولَ: سَمِعْتُ. وَالْحَقُّ أَنْ تَقُولَ: رَأَيْتُ.

Falsehood is to say, “I have heard so.” The truth is to

[\(1\)](#) say, “I have seen it.”

Giving Sincere Advice to the Believers

Among the duties of believers towards each other are to give them sincere advice and to act faithfully towards them. In this connection, Shaykh al-Kulayni, in his book of al-Kafi, has reported through a valid chain of authority that Imam al-Baqir (‘a) and Imam al-Sadiq (‘a) said

يَجِبُ لِلْمُؤْمِنِ عَلَى

الْمُؤْمِنِ النَّصِيحَةَ لَهُ فِي الْمَشْهَدِ وَالْمَغِيبِ.

It is obligatory upon

believers to act sincerely towards their brothers-in-faith, be they present

[\(2\)](#) or absent.

:It has been previously cited that the Holy Prophet (S) is reported to have said

الدِّينُ النَّصِيحَةُ ... لِلَّهِ

وَلِرَسُولِهِ وَلِأَئِمَّةِ الدِّينِ وَلِجَمَاعَةِ الْمُسْلِمِينَ.

Religion is to act

sincerely... towards Almighty Allah, His Messenger, the leaders of the

.Nahj al-Balaghah, Sermon No. ۱۴۱ -[۱]-۱

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۵۴۹, S. ۳۵, H. ۲ -[۱]-۲

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۵۴۹, S. ۳۵, H. ۷ -[۲]-۳

:Through a valid chain of authority too, Imam al-Sadiq (‘a) is reported to have said

أَيُّمَا

مُؤْمِنٍ مَشَى فِي حَاجِهِ أَخِيهِ فَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللَّهَ

وَرَسُولَهُ.

Any believer who acts insincerely while he is trying to solve the problem of his brother-in-faith, has in fact betrayed Almighty

(Allah and His Messenger. (1)

Conceding Rights

Point

The third aspect in the topic of doing favors and acts of kindness to others is to concede one's rights to others and avoid demanding them with one's rights. This is in fact the most superior act of kindness and the most excellent exercise of courageous will in the conduct of affairs, as

,expressed by the Holy Qur'an that states

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

But, indeed, if any show

patience and forgive, that would truly be an exercise of courageous will and

(resolution in the conduct of affairs. (42:43)

Besides, the reward of forgiving and pardoning others is received directly from :Almighty Allah

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah, for (Allah) loves not (those who do wrong. (۴۲:۴۰

p: ۲۷۵

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۹۶, H. ۲ -[۳] -۱

The Ahl al-Bayt (‘a), who are reported to have said that conceding of rights is the most excellent moral standard in this world and the Next World, have laid much emphasis on this point through a set of features to be mentioned hereinafter

Pardon and Forgiveness

The Ahl al-Bayt (‘a) have emphasized pardoning and forgiving evildoers, especially when one can punish them or regain one’s violated rights. As a result of pardoning the evildoer, many advantages are gained; some are material that are gained in this worldly life, others moral, and others in the Hereafter. Those will be great and abundant. For each advantage, there are many traditions reported from the Ahl al-Bayt (‘a).

As for the worldly advantages, Shaykh al-Kulayni has reported through a valid chain of authority that Ibn Fazzal quoted Imam al-Riza (‘a) as saying

مَا إلتَقَتْ فِتْنَانِ قَطُّ

إِلَّا نُصِرَ أَعْظَمُهُمَا عَفْوًا.

,Whenever two parties meet

[\(1\)](#) victory shall definitely be for the more forgiving.

Similarly, Shaykh al-Kulayni reported Isma`il ibn Ziyad al-Sakuni to have quoted Imam al-Sadiq (‘a) as saying that the Messenger of Allah (S) has said

عَلَيْكُمْ بِالْعَفْوِ فَإِنَّ

الْعَفْوَ لَا يَزِيدُ الْعَبْدَ إِلَّا عِزًّا، فَتَعَاَفَوْا يُعَزِّكُمْ

اللَّهُ.

,Adhere to pardoning

.because it increases in the servants (of Allah) nothing but dignity

Therefore, pardon each other so that Allah will confer dignity upon you. ﴿٢﴾

p: ٢٧٩

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ٨:٥١٨, S. ١١٢, H. ١ -[١]-١

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ٨:٥١٩, S. ١١٢, H. ٢ -[٢]-٢

:Shaykh al-Saduq has reported the Holy Prophet (S) as saying

عَفْوُ الْمَلِكِ أَبْقَى
لِلْمَلِكِ.

The forgiveness of kings

[\(1\)](#) perpetuates their kingdoms. [\(1\)](#)

:Imam `Ali (‘a) is reported to have said

الْعَفْوُ زَكَاةُ الظَّفِيرِ.

Pardon is the tax of

[\(2\)](#) victory. [\(2\)](#)

As for the moral results of pardoning, Sharif al-Razi, in Nahj al-Balaghah, has quoted

:Imam `Ali (‘a) as saying

إِذَا قَدَّرْتَ عَلَى عَدُوِّكَ
فَاجْعَلِ الْعَفْوَ عَنْهُ شُكْرًا لِلْقُدْرَةِ عَلَيْهِ.

If you overpower your

enemy, then pardon him by way of thankfulness to Allah, for being able to

[\(3\)](#) subdue him. [\(3\)](#)

أَوْلَى النَّاسِ بِالْعَفْوِ
أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ.

The most capable of

[\(4\)](#) pardoning is he who is the most powerful to punish. [\(4\)](#)

These two words demonstrate the items of self-perfection that are gained due to pardoning others while there is power to punish them. Pardoning others is a sort of thanking Almighty Allah for bestowing the pardoner the power to punish. It is also a feature that distinguishes the pardoner from others and gives him preference over the others.

-As for the great reward and return of pardoning, the Ahl al

p: ۲۷۷

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۱۹, S. ۱۱۲, H. ۵-[۳]-۱

.Nahj al-Balaghah, Saying No. ۲۱۱-[۴]-۲

.Nahj al-Balaghah, Saying No. ۱۱-[۵]-۳

.Nahj al-Balaghah, Saying No. ۵۲-[۲]-۴

Bayt (a) have explained the abundant reward that shall be given exclusively to the people of forbearance and forgiveness on the Day of Resurrection. In this respect, Imam al-Baqir (a) has quoted the Holy Prophet (S) as saying

إِذَا
كَانَ يَوْمُ الْقِيَامَةِ يُنَادِي مُنَادٍ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ
أَوَّلَهُمْ، فَيَقُولُ: أَيْنَ أَهْلُ الْفَضْلِ؟ فَيَقُومُ عَنْقُ مَنْ
النَّاسِ فَيَسْتَقْبِلُهُمُ الْمَلَائِكَةُ فَيَقُولُونَ: مَا فَضَلْتُمْ هَذَا
الَّذِي نُودِيتُمْ بِهِ؟ فَيَقُولُونَ: كُنَّا يُجْهَلُ عَلَيْنَا فِي الدُّنْيَا
فَنَحْمِلُ، وَيُسَاءُ إِلَيْنَا فَتَعَفُّو. فَيُنَادِي مُنَادٍ مِنَ اللَّهِ
تَعَالَى: صَدَقَ عِبَادِي، خَلُّوا سَبِيلَهُمْ لِيَدْخُلُوا الْجَنَّةَ
بِغَيْرِ حِسَابٍ.

On the Day of Resurrection, a caller will call out in such a loud voice that the last ranks will hear as clearly as the first ranks, “Where are the people of preference?” A group of people will then stand up. While receiving them, the angels will ask, “What is this preference ,that distinguished you from the others through this call?” They will answer In our worldly lives, we used to endure the annoyance that was directed to us and we used to pardon those who maltreated us.” Then, a caller from the side of Almighty Allah will call out, “True are My servants! Make them a way [\(1\)](#) to enter Paradise without calling them to account.” [\(1\)](#)

To accept the apology of an individual who had committed an offensive deed and then apologized is an act of kindness and an expression of relinquishing rights

Shaykh al-Saduq, in *man-la-yahzuruhu'l-faqih*, has reported that Imam al-Sadiq (‘a), on the authority of his

p: ٢٧٨

.Al-Hurr al-`Amili, *Wasa'il al-Shi`ah* ٨:٥٢٠, S. ١١٢, H. ١٠ -[٣]-١

fathers, reported the following statement within the Holy Prophet's instructive will to
:(Imam `Ali (a

يَا عَلِيُّ، مَنْ لَمْ

يَقْبَلُ مِنْ مُتَنَصِّلٍ عُذْرًا، صَادِقًا كَانَ أَوْ كَاذِبًا، لَمْ يَنْلُ

شَفَاعَتِي.

O

Ali, he who rejects the apology of any one apologizing, be he truthful or`

(untruthful, will be deprived of my Intercession (on the Day of Resurrection). (1)

In his instructive will to his son Muhammad ibn al-Hanafiyyah, Imam `Ali (a) is
:reported to have said

لَا تَصْرِمُ أَخَاكَ عَلَيَّ

إِرْتِيَابًا، وَلَا تَقْطَعُهُ دُونَ إِسْتِعْتَابٍ، لَعَلَّ لَهُ عُذْرًا

وَأَنْتَ تَلُومُ بِهِ. إِقْبَلْ مِنْ مُتَنَصِّلٍ عُذْرًا صَادِقًا كَانَ أَوْ

كَاذِبًا فَتَنَالَكَ الشَّفَاعَةُ.

Do not desert your friend

due to suspicion and do not leave him before you tell him why. Perchance, he
,has an excuse for your annoyance. Accept the apology of any one apologizing

(be he truthful or untruthful, so that you will win the Intercession. (2)

In Rawzat al-Kafi, Shaykh al-Kulayni has reported that Imam al-Riza (a) quoted
,Imam `Ali ibn al-Husayn (Zayn al-`Abidin) (a) as saying to his son

إِنْ سَتَمَكَ رَجُلٌ عَنِّي

يَمِينِكَ ثُمَّ تَحَوَّلَ إِلَيْكَ عَنْ يَسَارِكَ فَاعْتَذَرَ إِلَيْكَ
فَأَقْبَلَ عُدْرَهُ.

If one reviles you while on
your right side, and then turns to your left side and apologizes, you should
[\(accept his apology. \(۳\)](#)

It is noticeable that the three previously mentioned traditions have come in the form
of instructive wills by the Holy Infallibles (‘a) to their sons or family members. This

p: ۲۷۹

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- .Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۳۳, H. ۱ -[۱]-۱
.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۵۳, H. ۲ -[۲]-۲
.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۵۵۳, H. ۳ -[۳]-۳

may prove that the deed of accepting apologies is considered the highest rank of self-perfection.

Granting the Insolvent Debtor a Delay or Acquitting him of Payment

The Ahl al-Bayt (‘a) have urged their followers to grant the debtors, who experience harsh circumstances that prevent them from paying back their debts, a delay or extension of time to pay, because this is one of the religiously commissioned duties which the Holy Qur'an has emphasized. It would however be better to remit such debtors from repaying their debts by changing the debt into charity.

,In this respect, the Holy Qur'an reads

وَإِنْ كَانَ ذُو عُسْرِهِ فَنظِرَةٌ إِلَىٰ مَيْسَرِهِ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

If the debtor is in a

difficulty, grant him time until it is easy for him to repay. But if you

(remit it by way of charity, that is best for you if you only knew. (۲:۲۸۰

Many traditions have been validly reported from the Ahl al-Bayt (‘a) confirming this feature in various styles

Abd al-Rahman ibn Abi-`Abdullah has reported that Imam al-Sadiq (‘a) narrated the following:

On one hot day, the Messenger of Allah (S) bent his palm and said, “Which one of you wishes to be protected from Hellfire

.We all do,” they answered“

The Holy Messenger (s) repeated this question three times and they repeated the same answer each time. Then, he said

مَنْ أَنْظَرَ غَيْرِي مَا أَوْ

تَرَكَ الْمُعْسِرَ.

He that respites a“

”debtor or remits an insolvent one will be shaded against the Hellfire

:Imam al-Sadiq (‘a) then added

Abdullah ibn Ka`b ibn Malik has narrated that his father once detained a debtor in` the mosque. The Holy Messenger (s) came towards the two and then entered his house while they were still sitting there. He then went out at midday, exposed his veil, ”?and said, “O Malik, are you, along with your debtor, still sitting

”!Yes, we are,” my father answered, “May Allah accept my parents as ransom for you“

Then, the Holy Messenger (s) extended his hand and asked my father to take half of the amount that was in his palm. My father did and said, “May Allah accept my parents ”!as ransom for you

The Holy Messenger (s) then asked me to surrender the other half of the amount so that the debtor would be freed from repaying that debt. My father then took half of [\(the amount and surrendered the other half. \(1](#)

:Mu`awiyah ibn `Ammar has reported Imam al-Sadiq (‘a) as saying

مَنْ أَرَادَ أَنْ يُظَلَّهُ اللَّهُ

يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ؟

Which one of you wishes to

be shaded by the shade of Allah on the day when there shall be no shade

?except His

The Imam (‘a) repeated this question three times, but people were too diffident to

,answer. However, he said thereafter

p: ٢٨١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ١١:٥٤٤, H. ٢-[١]-١

فَلْيُنْظِرْ

مُعْسِراً أَوْ لِيَدْعَ لَهُ مِنْ حَقِّهِ.

He that respites a

(1) debtor or remits his right to him will be so.

:Imam al-Sadiq (‘a) is also reported to have narrated the following

صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ الْمِنْبَرَ ذَاتَ يَوْمٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ

ثُمَّ قَالَ: أَيُّهَا النَّاسُ، لِيُبَلِّغِ الشَّاهِدُ مِنْكُمْ الْغَائِبَ.

أَلَا وَمَنْ أَنْظَرَ مُعْسِراً كَانَ لَهُ عَلَى اللَّهِ عَزَّ وَجَلَّ فِي

كُلِّ يَوْمٍ صَدَقَةٌ بِمِثْلِ مَالِهِ حَتَّى يَسْتَوْفِيَهُ.

One day, the Messenger of

Allah (s) climbed the minbar and, after praising Almighty Allah, said, “O people, let the present inform the absent of this. Whoever grants respite to an insolvent debtor, alms as much as his money will be recorded for him by

Almighty Allah every day until he receives his debt in full

,Imam al-Sadiq (‘a) then added

وَإِنْ كَانَ ذُو عُسْرِهِ فَنُظِرْهُ إِلَىٰ مَيْسَرِهِ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

If the debtor is in a

difficulty, grant him time until it is easy for him to repay. But if you

(remit it by way of charity, that is best for you if you only knew. (٢:٢٨٠)

مُعْسِرٌ فَتَصَدَّقُوا عَلَيْهِ بِمَا لَكُمْ عَلَيْهِ، فَهُوَ خَيْرٌ لَكُمْ.

This means that if you remit the insolvent debtor from
 (the amount that he owes you, then this will be best for you. (۲)

Relieving the Dead and the Alive from Debts

One of the most favorable sorts of alms and the highest degree of charity is to acquit
 ,the debtors, especially the dead

p: ۲۸۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۴۶, H. ۱-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۴۶, H. ۴-[۲]-۲

from the debts that they failed to repay. By thus doing, the debtors are done double charity by lending them money or by acquitting them from repaying the creditor's due.

This sort of charity and condescension of rights has been highlighted by the Ahl al-Bayt (‘a) through many traditions

Shaykh al-Kulayni, in al-Kafi, has reported that Hasan ibn Khunays said to Imam al-Sadiq (‘a), “A man who has died owed `Abd al-Rahman ibn Sayyabah an amount, but when we begged `Abd al-Rahman to release the dead man from that debt, he rejected”.

The Imam (‘a) commented

وَيْحُهُ! أَمَا يَعْلَمُ أَنَّ

لَهُ بِكُلِّ دِرْهَمٍ عَشْرَةٌ إِذَا حَلَّلَهُ، فَإِذَا لَمْ يُحَلِّلْهُ

فَإِنَّمَا لَهُ دِرْهَمٌ بَدَلَ دِرْهَمٍ.

Woe to him! He should have

known that he would be given ten Dirhams for each Dirham if he released the dead man from that debt, but he would gain a single Dirham for each Dirham if

(he did not. 1)

Mu` attab is reported to have said that Muhammad ibn Bishr al-Washsha' once visited Imam al-Sadiq (‘a) and asked him to mediate between him and Shihab to grant him respite to the end of that season, for he owed Shihab one hundred Dinars. The Imam (‘a) sent some people to invite Shihab to be present before him. When Shihab came, the Imam (‘a) said to him, “You already have an idea about the condition of Muhammad who is our adherent. He has told me that he owes you one thousand Dinars, which he has not used up on his stomach or private parts; rather, it has been used up as debts on others and deposits he had put with others. I

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۴۸, H. ۱-[۲]-۱

”will therefore be glad if you release him from repaying this amount to you

Shihab answered, “It seems that you are one of those who claim that the rewards of the debtor will be given to the creditor as compensation of his due in the debtor’s liability”

”Imam al-Sadiq (‘a) replied, “Yes, I do claim so according to what I have received

,The Imam (‘a) then added

اللَّهُ أَكْرَمُ وَأَعْدَلُ مِنْ

أَنْ يَتَقَرَّبَ إِلَيْهِ عَبْدُهُ فَيَقُومَ فِي اللَّيْلَةِ الْقَرَّةِ

وَيَصُومَ فِي الْيَوْمِ الْحَارِّ وَيَطُوفُ بِهَذَا الْبَيْتِ ثُمَّ

يَسْأَلُهُ ذَلِكَ فَتُعْطَاهُ، وَلَكِنْ لِلَّهِ فَضْلٌ كَثِيرٌ يُكَافِي

الْمُؤْمِنَ.

Almighty Allah is too

,generous to deprive a servant (of Him), who worships Him on chilly nights

observes fasting for His sake on burning days, and circumambulates this

House, of his rewards and transfers them to you! Nay! Almighty Allah has

.innumerable rewards with which He awards the believers

Upon hearing this, Shihab declared that he would release

﴿Muhammad from that debt.﴾

Precedence to Charity

Point

The fourth aspect of kindness and favor is that a believer must precede others in doing acts of kindness and deeds of favor. This precedence in charity can be attained when man takes the initiative in doing kind acts and favors to people, while its highest rank is achieved when man does favors to those who maltreat, wrong, or rupture relations with him. This sort of kindness is expressed as rewarding evil with good. In conclusion, there are two levels of precedence

p: ۲۸۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۴۸, H. ۲-[۱]-۱

to charity. The first is to take the initiative to doing acts of kindness and the second is to reward evil with good

Spending and Kind Acts

To spend on one's friends, brothers-in-faith, and Muslims in general, be it by way of charity or gift, is regarded as one of the financial acts of kindness to be practiced as a recommendation. In the word of Imam `Ali (a), such deeds protect against shameful death. (1) Much emphasis has been laid by the Holy

,Qur'an on spending. For instance, Almighty Allah says

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

By no means shall you

(attain righteousness unless you give freely of that which you love. (3:92)

Many other traditions, reported from the Ahl al-Bayt (a), have highlighted the recommendation, significance, and results of giving alms and doing charitable acts.

:For instance, the Holy Imams (a) are reported to have said

p: 285

Imam `Ali (a) is reported to have said, The best means by which seekers of [2] -1 nearness to Allah, the Glorified and Exalted, seek nearness (to Him) is, by believing in Him and His Prophet (S). They fight in His cause for it is the high pinnacle of Islam. They establish prayer for it is the basis of community. They pay zakat for it is a compulsory obligation. They fast during the month of Ramazan for it is the shield against chastisement. They perform Hajj and `Umrah of the House of Allah for these two acts banish poverty and wash away sins. They regard kinship highly for it increases wealth and life. They give alms secretly for it covers shortcomings. They give alms openly for it protects against a bad death. They extend benefits to people (for it saves from positions of disgrace. (Nahj al-Balaghah, Sermon No. 110

إِنَّ الصَّدَقَةَ تَقْضِي

الدَّيْنَ وَتُخْلِفُ بِالْبِرِّ كَه.

Almsgiving helps in

.settling the debts and increases blessing

إِنَّ

الصَّدَقَةَ تَدْفَعُ مِيتَةَ السُّوءِ.

.Almsgiving dispels bad death

الْبُرِّ

وَالصَّدَقَةُ يَنْفِيَانِ الْفَقْرَ وَيَزِيدَانِ فِي الْعُمْرِ.

Charity and almsgiving drive out poverty and extend the

.span of life

إِنَّ

اللَّهُ لَيُعْطِي بِالْوَاحِدَةِ عَشْرَةَ إِلَى مِائَةِ أَلْفٍ فَمَا زَادَ.

For one act of charity, Almighty Allah rewards ten to one

.hundred thousand fold and even more

اسْتَنْزَلُوا

الرِّزْقَ بِالصَّدَقَةِ.

.Increase sustenance by means of almsgiving

إِنَّ

الصَّدَقَةَ مَا تَقَعُ فِي يَدِ السَّائِلِ حَتَّى تَقَعَ فِي يَدِ الرَّبِّ

جَلَّ جَلَالُهُ.

Alms do not reach the hand of the beggar before falling
in the Hand of the All-majestic Lord

أَرْضُ

الْقِيَامَةِ نَارٌ مَا خَلَا ظِلُّ الْمُؤْمِنِ، فَإِنَّ صَدَقَتَهُ تَطْلُئُهُ.

The land of the Resurrection is entirely fire, except the
shade of the faithful believers, because their alms shall cast a shadow over
them.

الصَّدَقَةِ

جَنَّةٍ مِنَ النَّارِ.

Almsgiving is protection against Hellfire

دَاوُوا

مَرْضَاكُمْ بِالصَّدَقَةِ.

Cure your patients with alms

لَا

يَكْمُلُ إِىِءَ مَا نَ الْعَبْدِ حَتَّى يَكُونَ فِيهِ أَرْبَعُ خِصَالٍ: يُحْسِنُ

خَلْقَهُ، وَتَسْخُو نَفْسَهُ، وَيُمْسِكُ الْفَضْلَ مِنْ قَوْلِهِ، وَيُخْرِجُ

الْفَضْلَ مِنْ مَالِهِ.

The faith of any servant (of Almighty Allah) does not
,attain perfection before he or she enjoys four features: (١) good manners

generosity, (۳) abstinence from extra speech, and (۴) over-spending of (۲)

[\(money. ۱\)](#)

p: ۲۸۶

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۶:۲۵۵-۲۵۹ -[۱]-۱

Owing to the importance of this topic, the Ahl al-Bayt (‘a) have treated its various aspects and manners in detail through many traditions that can be referred to in books of traditions. They have also highlighted the following instructions

١. The only intention of almsgiving must be to seek nearness to Almighty Allah .

٢. It is necessary to give alms, be it little or much .

٣. Avoid rejecting any beggar .

٤. Initiate giving secret alms .

٥. Give alms on certain times .

٦. Almsgiving precedes being rewarded, compared to other recommended acts of worship .

٧. Treat all creatures, including animals with charity—yet in different ways .

٨. [\(It is more favorable to give alms to relatives. ١\)](#) .

Public charity and spending occupy a major portion in the traditions of the Ahl al-Bayt (‘a).

:In this regard, Imam al-Sadiq (‘a) is reported to have said

إِنَّ مِنْ بَقَاءِ الْمُسْلِمِينَ
وَبَقَاءِ الْإِسْلَامِ أَنْ تَصِيرَ الْأَمْوَالُ عِنْدَ مَنْ يَعْرِفُ فِيهَا
الْحَقَّ وَيَصْنَعُ الْمَعْرُوفَ، وَإِنَّ مِنْ فَنَاءِ الْإِسْلَامِ وَفَنَاءِ
الْمُسْلِمِينَ أَنْ تَصِيرَ الْأَمْوَالُ فِي أَيْدِي مَنْ لَا يَعْرِفُ فِيهَا
الْحَقَّ وَلَا يَصْنَعُ فِيهَا الْمَعْرُوفَ.

A reason for the

perpetuation of Muslims and Islam is that the funds are kept in the hands of people who have full awareness of their duties towards these funds and who do favors and acts of kindness. However, a reason for the extinction of Muslims and Islam is that funds are placed in the hands of those who neither have acquaintance of their duties towards these funds nor do they do any act of kindness. (۲

p: ۲۸۷

.Refer to al-Hurr al-`Amili, Wasa'il al-Shi`ah ۶:۲۵۵-۳۳۶ -[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۲۱, H. ۱ -[۲]-۲

:Imam al-Sadiq (‘a) is also reported to have quoted the Holy Prophet (S) as saying

كُلُّ مَعْرُوفٍ صَدَقَةٌ.

Every

[\(1\)](#) act of kindness is alms. [\(1\)](#)

:Imam al-Sadiq (‘a) is also reported to have said

الْمَعْرُوفُ شَيْءٌ سِوَى

الرَّكَاهِ، فَتَقَرَّبُوا إِلَى اللَّهِ عَزَّ وَجَلَّ بِالْبِرِّ وَصَلِّهِ

الرَّحِمِ.

A kind

act is different from zakat. Therefore, seek nearness to Almighty Allah by

[\(2\)](#) means of charity and building good relations with relatives. [\(2\)](#)

:Imam al-Baqir (‘a) is reported to have said

صَنَائِعُ

الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ. وَكُلُّ مَعْرُوفٍ صَدَقَةٌ. وَأَهْلُ

الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ. وَأَهْلُ

الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ. وَأَوَّلُ

أَهْلِ الْجَنَّةِ دُخُولًا إِلَى الْجَنَّةِ أَهْلُ الْمَعْرُوفِ. وَإِنَّ

أَوَّلَ أَهْلِ النَّارِ دُخُولًا إِلَى النَّارِ أَهْلُ الْمُنْكَرِ.

Doing favors protects against violent death. Secret

almsgiving extinguishes the ire of the Lord. Regard of relatives prolongs the

span of life. Every favor is charity. People of charity in this world will also be the people of charity in the world to come. Similarly, people of evil in this world will be the people of evil in the world to come. People of charity will be the first to enter Paradise and people of evil will be the

[first to enter Hellfire.](#) [\(۳\)](#)

p: ۲۸۸

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۵۲۱, H. ۲-[۳]-۱

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۵۲۲, H. ۷-[۲]-۲

.Al-Hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۵۲۳, H. ۱۰-[۳]-۳

Abu-Basir has reported that his companions and he mentioned something about the wealthy Shi`ah in the presence of Imam al-Sadiq (‘a) who, as if he did not like what he had heard about them, said

يَا

أَبَا مُحَمَّدٍ: إِذَا كَانَ الْمُؤْمِنُ غَنِيًّا وَصَوْلًا رَحِيمًا لَهُ

مَعْرُوفٌ إِلَى أَصْحَابِهِ، أَعْطَاهُ اللَّهُ أَجْرَ مَا يُنْفِقُ فِي الْبِرِّ

مَرَّتَيْنِ ضِعْفَيْنِ، لِأَنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ: (وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ)

O Abu-Muhammad, when a

,faithful believer is wealthy, seeking good relations with others, being merciful

and doing favors to his companions, then Almighty Allah will reward him two

fold as compensation for the charity he has shown towards others. This is

because Almighty Allah says in His Book: “It is not your wealth nor your sons

that will bring you nearer to Us in degree, but only those who believe and act

righteously; these are the ones for whom there is a multiplied reward for

[\(1\)](#)” (37:34). (their deeds while secure they reside in the dwellings on high.

:Imam al-Sadiq (‘a) is reported to have said

أَيُّمَا مُؤْمِنٍ أَوْصَلَ إِلَىٰ أَخِيهِ الْمُؤْمِنِ

مَعْرُوفًا فَقَدْ أَوْصَلَ ذَلِكَ إِلَىٰ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَآلِهِ.

Any faithful believer does a favor to his

[brother-in-faith](#) has in fact done it to the Messenger of Allah (S). [۲](#)

p: ۲۸۹

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۲۴, H. ۱۳-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۲۴, H. ۱۵-[۲]-۲

Another feature of taking the lead to charity is to invite people to public banquets and to serve people with food. For the importance of such banquets, Islam has made them part of religious activities and penances. For instance, the penance of violating certain religious obligations is to feed a certain number of people or to serve them with food.

Islam has also recommended Muslims to invite people to public banquets on social ceremonies, such as marriage, return from a journey, and the like.

Several traditions that are reported from the Ahl al-Bayt (‘a) have mentioned the merit and significance of this act. For instance, Imam al-Sadiq (‘a) is reported through a valid chain of authority to have said

مِنَ الْإِيمَى مَا نِ حُسْنُ الْخُلُقِ
وَإِطْعَامُ الطَّعَامِ.

Good manners and serving

[\(1\)](#) food to people are signs of true faith.

:According to another tradition, Imam al-Sadiq (‘a) is reported to have said

مِنَ الْمُنْجِيَاتِ إِطْعَامُ
الطَّعَامِ وَإِفْشَاءُ السَّلَامِ وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ
نِيَامٌ.

,To serve people with food

offer salutations, and offer prayers at night while others are asleep are

[\(2\)](#) within the redeeming things.

:Through a valid chain of authority too, Imam al-Baqir (‘a) is reported to have said

إِنَّ

اللَّهُ عَزَّ وَجَلَّ يُحِبُّ إِهْرَاقَ الدَّمَاءِ وَإِطْعَامَ الطَّعَامِ.

Indeed, Almighty Allah loves slaughtering animals (for
(providing people with meat) and offering food to people. [۲](#)

p: ۲۹۰

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۵۴, H. ۲-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۵۴, H. ۵-[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۵۴, H. ۶-[۳]-۳

According to another validly reported tradition, Imam al-Sadiq (‘a) reported his father (‘a) to have quoted the Holy Prophet (S) as saying

الرِّزْقُ

أَسْرَعُ إِلَى مَنْ يُطْعِمُ الطَّعَامَ مِنَ السَّكِينِ فِي السَّنَامِ.

Sustenance is swifter to him who serves people with food

(than a knife to a hump. (1)

Advancing Money to Brothers–in–Faith

The third feature of taking the lead to charity is to lend money to the brothers–in–faith to satisfy their needs and save them from being humbled, render them relief, and put an end to their adversities. The Ahl al-Bayt (‘a) are reported to have urged this sort of kind act, preferred it to giving alms, and matched it to ritual prayers and fasting

Through a valid chain of authority too, Shaykh al-Kulayni has quoted Imam al-Sadiq (‘a) as saying

مَكْتُوبٌ عَلَى بَابِ الْجَنَّةِ:

الصَّدَقَةُ بِعَشْرِهِ وَالْقَرْضُ بِثَمَانِيَةِ عَشْرٍ.

On the gate of Paradise, the following is inscribed: alms are rewarded tenfold and a (loan eighteen. (2)

:According to the report of Shaykh al-Saduq, the Holy Prophet (S) has said

الصَّدَقَةُ بِعَشْرِهِ،

وَالْقَرْضُ بِثَمَانِيَةِ عَشْرٍ، وَصِلَةُ الْإِخْوَانِ بِعَشْرِينَ، وَصِلَةُ

الرَّحِمِ بِأَرْبَعَةٍ وَعَشْرِينَ.

,Alms are rewarded tenfold

a loan eighteen, regard of relations with brothers-in-faith twenty, and

[\(regard of relations with the relatives twenty-four. \[۳\]\(#\)](#)

p: ۲۹۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۵۴, H. ۸-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۴۵, H. ۳-[۲]-۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۴۶, H. ۵-[۳]-۳

According to another report of Shaykh al-Kulayni, `Uqbah ibn Khalid has reported that `Uthman ibn `Imran said to Imam al-Sadiq (‘a), “I am a wealthy man and if some people come to me begging, but it might not be the time of defraying the zakat. What should I do”?

The Imam (‘a) replied

الْقَرْضُ عِنْدَنَا بِثَمَانِيَةِ عَشْرٍ، وَالصَّدَقَةُ

بِعَشْرِهِ، وَمَاذَا عَلَيْكَ إِذَا كُنْتَ كَمَا تَقُولُ مُوسِرًا

أَعْطَيْتُهُ؟ فَإِذَا كَانَ إِبَانَ زَكَاتِكَ إِحْتَسَبَتْ بِهَا مِنَ

الزَّكَاةِ يَا عُثْمَانَ، لَا تَرُدَّهُ فَإِنَّ رَدَّهُ عِنْدَ اللَّهِ

عَظِيمٌ.

To us, a loan is

rewarded eighteen folds and all alms ten. What will harm you if you, claiming being wealthy, give him? When the time of defraying the zakat comes, you can reduce this amount from it. O `Uthman, never reject a beggar, because it is

considered most grievous in the view of Almighty Allah. (1)

Dutifulness to Believers

The fourth feature of taking the lead in charity is to treat the faithful believers dutifully, to give pleasure to them, to be lenient with them, and to give presents to them. Such acts entail more kindness and favor and take the lead in charity. Several traditions have encouraged such kind acts

Through a valid chain of authority, Shaykh al-Kulayni reports Abu-Hamzah al-Thumali to have heard Imam al-Baqir (‘a) quoting the Holy Prophet (S) as saying

مَنْ سَرَّ مُؤْمِنًا

فَقَدْ سَرَّنِي، وَمَنْ سَرَّنِي فَقَدْ سَرَّ اللَّهَ عَزَّ وَجَلَّ.

Whoever gives pleasure to a faithful believer has in fact given pleasure to me, and whoever gives pleasure to me has in fact given [pleasure to Allah the Almighty and Majestic.](#) [\(۲\)](#)

p: ۲۹۲

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۶:۲۰۸, H. ۲-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۶۹, H. ۱-[۲]-۲

:Al-Mufazzal ibn `Umar is reported to have quoted Imam al-Sadiq (‘a) as saying

لَا يَرَى أَحَدُكُمْ إِذَا
أَدْخَلَ عَلَى مُؤْمِنٍ سُورًا أَنَّهُ عَلَيْهِ أَدْخَلَهُ فَقَطُّ، بَلْ
وَاللَّهِ عَلَيْنَا، بَلْ وَاللَّهِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَأَلِهِ.

If one of you gives

pleasure to a faithful believer, he must not feel that he has given pleasure
to that person only; rather, he has given pleasure to us and to the Messenger

(of Allah. I swear it by Allah. [1](#))

:According to an authentic tradition, Imam al-Sadiq (‘a) is reported to have said

أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيَّ
دَاوُدَ عَلَيْهِ السَّلَامُ: إِنَّ الْعَبْدَ مِنْ عِبَادِي لَيَأْتِينِي
بِالْحَسَنَةِ فَأُبِيحُهُ جَنَّتِي. فَقَالَ دَاوُدُ عَلَيْهِ السَّلَامُ: يَا
رَبِّ، وَمَا تِلْكَ الْحَسَنَةُ؟ قَالَ: يُدْخِلُ عَلَيَّ عَبْدِي الْمُؤْمِنِ
سُورًا وَلَوْ بَنَمَرَةٍ. قَالَ دَاوُدُ: يَا رَبِّ، حُقَّ لِمَنْ عَرَفَكَ
أَلَّا يَقْطَعَ رَجَاءَهُ مِنْكَ.

(Allah, the Glorified and Majestic, revealed to (Prophet) David (‘a

saying, “A servant of Mine may do a single good deed due to which I allow him

(to My Paradise.” “What is that good deed, O Lord?” Prophet David (‘a

asked. The Almighty Lord answered, “That good deed is to give pleasure to My

(faithful servant, even by way of giving him a single date.” Prophet David (‘a commented, “O Lord, he who knows You has the right not to stop having hope in

(You.” (۲

:Jamil has reported that he heard Imam al-Sadiq (‘a saying

p: ۲۹۳

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۷۰, H. ۳-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۷۰, H. ۷-[۳]-۲

إِنَّ

مِمَّا حَصَّ اللَّهُ بِهِ الْمُؤْمِنَ أَنْ يُعَرِّفَهُ بِرِّ إِخْوَانِهِ وَإِنْ

قَلَّ. وَلَيْسَ الْبِرُّ بِالكَثْرَةِ، وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ

يَقُولُ فِي كِتَابِهِ: {وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصِيبًا} ثم قال: {وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ}، وَمَنْ عَرَّفَهُ

اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ أَحَبَّهُ، وَمَنْ أَحَبَّهُ اللَّهُ تَبَارَكَ

وَتَعَالَى وَفَأَهُ أَجْرَهُ يَوْمَ الْقِيَامَةِ بِغَيْرِ حِسَابٍ. يَا

جَمِيلُ إِرْوِ هَذَا الْحَدِيثَ لِإِخْوَانِكَ فَإِنَّهُ تَزَغِيبٌ فِي

الْبِرِّ.

One of the distinctive

features that Allah has given exclusively to a faithful believer is that He makes him recognize and do charitable acts to his brothers-in-faith, even if it be a trivial amount, because charity is not required to be very much. This is because Almighty Allah says in His Book: “They give them preference over themselves, even though poverty was their own lot.” He then says, “Those saved from the covetousness of their own souls are the ones that achieve prosperity. (٥٩:٩)” He whom Allah makes to recognize this fact has in fact loved him, and he who is loved by Allah the Blessed and Exalted, shall be given his reward perfectly on the Day of Resurrection without calling to account. O Jamil, spread this discourse among your brothers-in-faith, because

[\(it will arouse their desires to charitable. \(1](#)

Bakr ibn Muhammad is reported to have said that the majority of Imam al-Sadiq's instructions to us was focused on doing charitable acts and having regard for our [\(brothers-in-faith. \(2](#)

:Sa`dan ibn Muslim has quoted Imam al-Sadiq (a) as saying

p: 294

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:591, H. 1-[2]-1

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:592, H. 4-[1]-2

مَنْ أَخَذَ مِنْ وَجْهِ أَخِيهِ

الْمُؤْمِنِ قَدَاةً كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ عَشْرَ حَسَنَاتٍ، وَمَنْ

تَبَسَّمَ فِي وَجْهِ أَخِيهِ كَانَتْ لَهُ حَسَنَةٌ.

Whoever removes a mole

from the face of his brother-in-faith shall be given ten rewards by Almighty

Allah, and whoever smiles in the face of his brother-in-faith will be given a

(1). [reward.](#)

:Zayd ibn Arqam has quoted the Holy Prophet (S) as saying

مَا

فِي أُمَّتِي عَبْدٌ أَلْطَفَ أَخَاهُ فِي اللَّهِ بِشَيْءٍ مِنْ لُطْفٍ إِلَّا

أَلْطَفَهُ اللَّهُ مَنْ خَدَمَ الْجَنَّةَ.

No servant from my nation offers any item of kindness to

his brother-in-faith but that Almighty Allah shall certainly order the

(2). [servants of Paradise to serve him.](#)

Rewarding Evil with Good

The second level of taking the lead to charity is to reward evil with good, which is also the second highest rank of charity. The carrying out of the obligatory duties is considered the first of the highest ranks of charity, the foregoing of rights to others is the second, and taking the initiative to doing charity is the third. Above all, rewarding evil with good is considered the highest level of kindness and charity. Referring to this level of charity, the Holy Qur'an has ascribed rewarding evil with good to the features of the special believers. On more than one occasion, it has listed it with the obligatory

:duties of the Prophets

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ

Those who patiently

,persevere, seeking the countenance of their Lord, establish regular prayers

spend out of the gifts We have bestowed for their sustenance secretly and

openly, and turn off evil with good: for such there is the final attainment

(of the eternal home. (۱۳:۲۲) [۲](#)

p: ۲۹۵

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۸۹, H. ۱ - [۲] - ۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵۹۰, H. ۳ - [۳] - ۲

Similar instructions have been mentioned in Surah al-Mu'minun (۲۳:۹۶) and - [۱] - ۳

.(Surah al-Qasas (۲۸:۵۴

Several traditions have been reported from the Ahl al-Bayt (‘a) highlighting this trait and considering it to be the best and highest of all nobilities. These traditions have also referred to a number of models and examples by which man may pass, embodying this virtuous trait

Though a valid chain of authority, Shaykh al-Kulayni has reported that Imam al-Sadiq (‘a) quoted the Holy Prophet (S) as saying in one of his sermons

أَلَا أُخْبِرُكُمْ بِخَيْرِ

خَلَائِقِ الدُّنْيَا وَالْآخِرَةِ؟ الْعَفْوُ عَمَّنْ ظَلَمَكَ وَتَصِلُ مَنْ

قَطَعَكَ وَالْإِحْسَانُ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَإِعْطَاءُ مَنْ حَرَمَكَ.

May I teach you the

excellent morals in this world and the Next? They are: to pardon him who wronged you, to show regard to him who disregarded you, to do good to him who maltreated you, and to give him who deprived you. (1)

According to another tradition that is validly reported from Abu-Hamzah al-Thumali, he said that he heard Imam Zayn al-`Abidin (‘a) saying

إِذَا كَانَ يَوْمَ الْقِيَامَةِ

جَمَعَ اللَّهُ تَبَارَكَ وَتَعَالَى الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ

وَاحِدٍ، ثُمَّ يُنَادِي مُنَادٍ: أَيُّنَ أَهْلِ الْفَضْلِ؟ فَيَقُومُ عَنْقُ

مِنَ النَّاسِ فَتَتَلَقَّاهُمُ الْمَلَائِكَةُ فَيَقُولُونَ: وَمَا كَانَ

فَضْلُكُمْ؟ فَيَقُولُونَ: كُنَّا نَصِلُ مَنْ قَطَعَنَا، وَنُعْطِي مَنْ

حَرَمَنَا، وَنَعْفُو عَمَّنْ ظَلَمَنَا. فَيَقَالُ لَهُمْ: صَدَقْتُمْ،

أَدْخُلُوا الْجَنَّةَ.

,On the Day of Resurrection

Allah the Blessed and Exalted will gather the ancient and the late generations on the same highland and a caller will call out, “Where are the people of preference?” A group of people will then stand up. While receiving them, the angels will ask, “Why are you given preference?” They will answered, “In our worldly lives, we used to build good relations with those who ruptured their relations with us, give those who deprived us, and pardon those who wronged us.” Then, it will be said to them, “True are you! Enter Paradise.”

[﴿٢﴾](#)

p: ٢٩٦

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٢٠, H. ١ -[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٢٠, H. ٢ -[٣]-٢

Muhammad ibn `Ali ibn al-Husayn has reported that Imam `Ali (‘a), in his instructive
:will to his son Muhammad ibn al-Hanafiyah, said

لَا يَكُونَنَّ أَخُوكَ عَلَيَّ

فَطِيعَتِكَ أَقْوَى مِنْكَ عَلَيَّ صَلِّهِ، وَلَا عَلَيَّ الْإِسَاءَهِ إِلَيْكَ

أَقْدَرَ مِنْكَ عَلَيَّ الْإِحْسَانَ إِلَيْهِ.

Your brother should not be

more firm in his disregard of kinship than you in paying regard to it, and

[you should exceed him in doing good to him than his doing evil to you. \(1\)](#)

:Zurarah is reported to have heard Imam al-Sadiq (‘a) saying

إِنَّا أَهْلُ بَيْتٍ مُرَوِّتِنَا

الْعَفْوُ عَمَّنْ ظَلَمَنَا.

The nature of us, the Ahl

[al-Bayt, is to pardon those who wrong us. \(2\)](#)

Ali ibn Ja`far ibn Muhammad (Imam al-Sadiq's son) has reported that Muhammad`
ibn Isma`il asked the permission

p: ٢٩٧

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٢٢, H. ٧ -[٢]-١

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥٢٢, H. ٨ -[٢]-٢

of his uncle, Imam al-Ka'im (a), to leave for Iraq. The Imam (a) gave him permission.

.Then, Muhammad said, "O uncle, I would like you to give me some advice

".The Imam (a) said, "I advise you to fear Almighty Allah against shedding my blood

The Imam (a) then handed him a bag containing one hundred and fifty Dinars, and he took it. The Imam (a) then gave him another bag of one hundred and fifty Dinars, and he took it. He (a) then gave him a third bag of one hundred and fifty Dinars, and he took it. He (a) finally gave him a fourth bag of one thousand and five hundred Dirhams, and he took it, too. `Ali ibn Ja`far discussed the matter with the Imam (a) because he deemed these amounts too much, but the Imam (a) answered, "I gave him such big amounts so that my argument against him will be more weighty when he
".disregards me after I have treated him well

However, Muhammad informed al-Rashid, the `Abbasid ruler, against Imam al-Ka'im (a), claiming that the Imam (a) appointed himself as the caliph and tributes were paid to him. Hence, the ruler gave him one hundred thousand Dirhams and he
[died that very night. \(1](#)

p: ٢٩٨

Point

An excellent example has its own aspects of influence on people's behavior. The creation of ideal and excellent examples has been one of the most significant goals that the Ahl al-Bayt (‘a) aimed at in building a virtuous community

The current discussion is aimed at thrashing out the superstructure of creating an excellent example—as sketched out by the Ahl al-Bayt (‘a)—as well as its role in and influence on social relations

An Excellent Example and Social Relations

The Ahl al-Bayt (‘a) have noticeably confirmed the existence of a relationship between an excellent example and social relations and the significant role it plays in strengthening the foundations of these relations to achieve the aim pursued

:In Nahj al-Balaghah, Sharif al-Razi has reported Imam `Ali (‘a) as saying

مَنْ أَصْلَحَ سِرِّرَتَهُ أَصْلَحَ
اللَّهُ عَلاَئِيَّتَهُ، وَمَنْ عَمَلَ لِدِينِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ،
وَمَنْ أَحْسَنَ فِي مَا بَيْنَهُ وَبَيْنَ اللَّهِ كَفَاهُ اللَّهُ مَا بَيْنَهُ
وَبَيْنَ النَّاسِ.

Whoever sets right his

inner side, Allah sets right his outer side. Whoever performs acts for his religion, Allah accomplishes his acts of this world. Whoever deals in acts between

him and Allah in a good way, Allah turns the dealings between him and other

(1). (people good.)

This statement indicates the existence of a relationship between self-reformation
and setting right one's social

p: ۲۹۹

.Nahj al-Balaghah, Saying No. ۴۲۳-[۱]-۱

relations with people. It also maintains that attaining the rank of excellent example stands for self-perfection and social perfection at the same time

As has been previously mentioned in the discussion of association with others, the Ahl al-Bayt (‘a) have advised associating with the righteous people, because associates have some influence on their associates’ social relations and general behavior. Any associate who is righteous and an excellent example of virtue influences the nature of the others. Based on this fact, the Holy Prophet (S) is reported by Ibn ` Abbas to have answered those who asked him who the best ones to sit with are

مَنْ تَذَكَّرْتُمْ اللَّهَ

رُؤْيَتْهُ وَبَزِيْدُ فِي عِلْمِكُمْ مَنْطِقُهُ وَيُرْغَبُ فِي الْآخِرَةِ

عَمَلُهُ.

They are those whose

appearance reminds you of Allah, whose speech increases your knowledge, and

whose deeds make you desirous of attaining (the rewards of) the Hereafter. (1)

In this connection, we can classify the features of excellent examples that influence social relations into two classes

First: Features expressing the relationship between the excellent exemplar and Almighty Allah. These features, as expressed by Imam ` Ali (‘a), are “Whose dealings ...between himself and Allah are good

Second: Features expressing the distinctive behavior of the excellent exemplar in social relations

Relationship with Almighty Allah

Point

This category comprises belief in Almighty Allah, bearing good idea about Him, trust in Him, love for Him, hope for

p: ۳۰۰

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۸:۴۱۲, H. ۴-[۱]-۱

.Him, and fear of Him

Having Full Faith in Almighty Allah

In the field of having full faith in Almighty Allah, Imam al-Sadiq (‘a) is reported to have said:

لَيْسَ شَيْءٌ إِلَّا وَلَهُ حُدٌّ ...

حُدُّ التَّوَكُّلِ الْيَقِينُ ... حُدُّ الْيَقِينِ إِلَّا تَخَافَ مَعَ اللَّهِ شَيْئًا.

...Everything has a limit

...the limit of putting trust in Almighty Allah is to have full faith in Him and the limit of having full faith in Almighty Allah is to fear nothing save

(Him. 1)

:This tradition is an expression of the holy verse that reads

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا

Those who deliver the messages

of Allah and fear Him, and do not fear anyone but Allah; and Allah is

(sufficient to take account. ۳۳:۳۹)

The following validly reported tradition demonstrates the relationship between full faith and social relations

:Imam al-Sadiq (‘a) is reported to have said

صَحَّه يَتَقِينِ الْمَرْءِ الْمُسْلِمِ أَنْ لَا يُرْضِيَ النَّاسَ بِسَخَطِ
اللَّهِ وَلَا يَلُومُهُمْ عَلَى مَا لَمْ يُؤْتِهِ اللَّهُ فَإِنَّ الرِّزْقَ لَا
يَسُوقُهُ حِرْصٌ حَرِيصٍ وَلَا يَرُدُّهُ كَرَاهِيَةٌ كَارِهِ. وَلَوْ أَنَّ
أَحَدَكُمْ فَرَ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ لَأَدْرَكَهُ
رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ. إِنَّ اللَّهَ بَعْدَلِهِ وَقَسِطِهِ جَعَلَ
الرَّوْحَ وَالرَّاحَةَ فِي الْيَقِينِ وَالرِّضَا وَجَعَلَ الْهَمَّ
وَالْحُزْنَ فِي الشَّكِّ وَالسَّخَطِ.

A sign of the validity of a Muslim's full faith is that he does not please people by means that brings forth the ire of Almighty Allah and does not blame them for matters that Almighty Allah has not given to him. Sustenance does not descend because of acquisitiveness or stop due to refusal. If you try to escape getting your sustenance as you try to escape death, it will surely catch up with you as same as death does when it will unquestionably overtake you. Out of His justice and fairness, Almighty Allah ,has made comfort and rest to reside in full faith and satisfaction. Likewise [\(٢\)](#) He has made distress and sadness to reside in dubiety and dissatisfaction. [\(٢\)](#)

p: ٣٠١

١- [١]- ٤. H. ١١:١٥٨, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

٢- [٢]- ٥. H. ١١:١٥٨, Al-Hurr al-`Amili, Wasa'il al-Shi`ah

Trust in Almighty Allah in social and political activities is a significant quality enjoyed by those who play the role of excellent examples in the society. Of course, committing one's soul to Almighty Allah follows exerting all possible efforts to fulfill one's responsibilities as perfectly as possible

Imam Zayn al-`Abidin (a) is reported to have narrated the following: One day, I left my house and sat inclined against a wall. Suddenly, I noticed that a man clad in white was gazing at me, “`Ali ibn al-Husayn,” the man said, “Why do you look so distressed and sad? Are you sad for a worldly affair? The sustenance of Almighty Allah is present
”.for both the righteous and the sinful

No,” I answered, “I never feel sad for such affairs, because the matter is as exactly“
”.as you have just said

Then,” the man said, “If you are sad for the Hereafter, it is most surely a true promise“
”.that is judged by an All-omnipotent Judge

No,” I answered, “I am not sad for that either, because it is as exactly as you have“
”.just said

.What are you so sad for then?” asked the man“

In fact,” I answered, “I fear the consequences of this sedition of Ibn al-Zubayr due to“
” .which people are bewildered

The man laughed and said, “O `Ali ibn al-Husayn, have you ever seen anyone who
”?prayed to Almighty Allah but He did not respond to him

” .No,” I answered, “I have not“

Have you ever seen anyone who had trust in Almighty Allah but He disappointed“
 .him?” the man asked

” .No,” I answered, “I have not“

Have you ever seen anyone who begged Almighty Allah but He did not give him?” the“
 .man asked

” .No,” I answered, “I have not“

(Then, the man disappeared. [1](#))

In this narration, the Imam (‘a) mentioned a social problem, which was the sedition of Ibn al-Zubayr and its consequences on the masses. The answer came to guide him to put his trust in Almighty Allah, because the Imam (‘a) had nothing to do in the face of
 .this problem

Having the Best Concept of Almighty Allah

Having the best concept of Almighty Allah in ones line of conduct, as well as in ones
 .worldly life and life hereafter, achieves great results in one’s entire life

In al-Kafi, Shaykh al-Kulayni, through a valid chain of authority, has reported Imam
 :al-Riza (‘a) as saying

أَحْسِنِ الظَّنَّ بِاللَّهِ، فَإِنَّ

اللَّهُ عَزَّ وَجَلَّ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي الْمُؤْمِنِ بِي،

إِنْ خَيْرًا فَخَيْرًا وَإِنْ شَرًّا فَشَرًّا.

Always have the noblest

idea about Almighty Allah, for He says, “I am as exactly as My believing

[\(1\)](#) servant thinks of Me, whether good or bad.”

According to a validly tradition that is reported by Burayd ibn Mu`awiyah, Imam al-Baqir (‘a) has said: We find written in Imam `Ali’s book that the Messenger of Allah (S) :said from the minbar

وَالَّذِي لَا إِلَهَ إِلَّا هُوَ،

مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَالْآخِرَةِ إِلَّا بِحُسْنِ

ظَنِّهِ بِاللَّهِ وَرَجَائِهِ لَهُ وَحُسْنِ خُلُقِهِ وَالْكَفِّ عَنِ إِغْتِيَابِ

الْمُؤْمِنِينَ. وَالَّذِي لَا إِلَهَ إِلَّا هُوَ، لَا يُعَذِّبُ اللَّهَ

مُؤْمِنًا بَعْدَ التَّوْبَةِ وَالِاسْتِغْفَارِ إِلَّا بِسُوءِ ظَنِّهِ بِاللَّهِ

وَتَقْصِيرِ مَنْ رَجَائِهِ لَهُ وَسُوءِ خُلُقِهِ وَإِغْتِيَابِ الْمُؤْمِنِينَ.

وَالَّذِي لَا إِلَهَ إِلَّا هُوَ، لَا يَحْسُنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللَّهِ

إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّ عَبْدِهِ الْمُؤْمِنِ، لِأَنَّ اللَّهَ كَرِيمٌ

بِيَدِهِ الْخَيْرُ يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ

أَحْسَنَ بِهِ الظَّنَّ ثُمَّ يُخْلِفُ ظَنَّهُ وَرَجَاءَهُ. فَأَحْسِنُوا

بِاللَّهِ الظَّنَّ وَارْغَبُوا إِلَيْهِ.

I swear by Allah save Whom

there is no god: no good of this world or the Hereafter has been granted to any believer except by his having a good idea about Almighty Allah, putting his hope in Him, behaving courteously, and abstaining from backbiting faithful believers. I swear by Allah save Whom there is no god: Almighty Allah will not punish any believer (in Him) after repenting and imploring His forgiveness except because of his having a bad idea about Him, showing lack of hope in Him, behaving impolitely, and backbiting believers. I swear by Allah save Whom there is no god: no servant (of Him) bears a good idea about Him .except that He will be as good as the idea that the servant bears about Him

This is because Almighty Allah is All-generous and has full authority over all that is good. He is therefore too generous to disappoint the good idea and the hope that His servant has about Him. Therefore, hold a good idea [\(about Almighty Allah and turn your hopes to Him. \(۲](#)

p: ۳۰۴

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۸۰, H. ۱-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۸۱, H. ۳-[۲]-۲

Undoubtedly, having such a good idea about Almighty Allah has a natural reflection on one's view about the constancy and continuity of one's social relations with others. Shaykh al-Saduq, in *man-la-yahzuruhu'l-faqih*, through his chain of authority, has reported the following paragraph to be a piece of Imam `Ali's instructive will to his son, Muhammad ibn al-Hanafiyyah:

وَلَا

يَغْلِبَنَّ عَلَيْكَ سُوءُ الظَّنِّ بِاللَّهِ عَزَّ وَجَلَّ؛ فَإِنَّهُ لَنْ
يَدَعَ بَيْنَكَ وَبَيْنَ خَلِيلِكَ صَلْحًا.

Having an ill idea about Almighty Allah must never control you, lest it destroy any item of conciliation between your friend and

(1) you.

Love for Almighty Allah

Love for Almighty Allah is one of the greatest qualities that affect all fields of life. Confirming this fact, the Holy Qur'an says

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ

Say, "If you do love

(Allah, then follow me so that Allah will love you." (3:31)

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Those of faith are

(overflowing in their love for Allah. (2:165)

Laying much stress on this meaning in social relations, the traditions of the Ahl al-Bayt (‘a) have demonstrated that all social relations must be founded on the basis that one must love or hate for no purpose other than seeking nearness to Almighty Allah. They have also confirmed that the reality of religion is this love and sincere affection

In al-Kafi, Shaykh al-Kulayni has reported through a valid chain of authority that Abu-`Ubaydah al-Hadhdha' reported

:Imam al-Sadiq (‘a) as saying

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ

وَأَعْطَى لِلَّهِ فَهُوَ مِمَّنْ كَمَّلَ إِلَى مَا نَهَى.

He who loves, hates, and

[\(1\)](#) gives for the sake of Allah is actually enjoying a perfect faith.

According to another validly reported tradition, Abu-Hamzah al-Thumali has reported :Imam Zayn al-`Abidin (‘a) as saying

إِذَا جَمَعَ اللَّهُ الْأَوْلِيَيْنِ

وَالْآخِرِينَ قَامَ مُنَادٍ فَنَادَى يُسْمِعُ النَّاسَ فَيَقُولُ: أَيْنَ

الْمُتَحَابُّونَ فِي اللَّهِ؟ فَيَقُومُ عُنُقُ مِنَ النَّاسِ، فَيَقَالُ لَهُمْ:

إِذْهَبُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ. فَتَلَقَّاهُمُ الْمَلَائِكَةُ فَيَقُولُونَ:

إِلَى أَيْنَ؟ فَيَقُولُونَ: إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ. وَيَقُولُونَ:

وَأَيُّ حِزْبٍ أَنْتُمْ مِنَ النَّاسِ؟ فَيَقُولُونَ: نَحْنُ الْمُتَحَابُّونَ

فِي اللَّهِ. فَيَقُولُونَ: أَيُّ شَيْءٍ كَانَتْ أَعْمَالُكُمْ؟ قَالُوا: كُنَّا

نُحِبُّ فِي اللَّهِ وَنَبْغِضُ فِي اللَّهِ. فَيَقُولُونَ: نِعْمَ أَجْرُ

الْعَامِلِينَ.

Allah shall assemble the past and the late generations, a caller will cry out in such a loud voice that all people can hear him, “Where are those who loved each other for the sake of Allah?” A group of people will then stand up and they will be allowed to Paradise without settling any account with them. On their way to Paradise, the angels will meet them and ask where they are going. “We are going to Paradise without any account being settled with us they will answer. “Which party of people are you?” the angels will ask. “We have loved each other for the sake of Allah,” they will answer. “What deeds have you done?” the angels will ask. “We used to love and hate others for the sake of Allah,” they will answer. “How excellent a recompense for those who [work and strive!](#)” the angels will say. [۲](#)

According to a third authentically reported tradition, Abu-Ubaydah Ziyad al-Hadhdha', reported that Imam al-Baqir (a) said to him

يَا زِيَادُ وَيْحَكَ! وَهَلِ

الدِّينُ إِلَّا الْحُبُّ؟ أَلَا تَرَى قَوْلَ اللَّهِ: {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ}؟ أَوْ لَا تَرَى قَوْلَ اللَّهِ

لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: {وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ}؟ وَقَالَ: {يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ} الدِّينُ هُوَ الْحُبُّ،

وَالْحُبُّ هُوَ الدِّينُ.

O Ziyad, is religion

anything other than love? You should have considered Almighty Allah's saying

in the Holy Qur'an), "Say: If you love Allah, then follow me, Allah will

"(love you and forgive you your faults, and Allah is Forgiving, Merciful. (۳:۳۱)

You should have considered Almighty Allah's saying to Muhammad (S), "Allah

"(has endeared the faith to you and has made it seemly in your hearts. (۴۹:۷)

He has also said, "They love those who have

fled to them. (۵۹:۹)" Thus, religion is love and love is religion. (۱)

Hope in and Fear of Almighty Allah

A servant of Almighty Allah is supposed to have hope in

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Him under all circumstances, no matter how harsh the conditions he may experience, how intense the situations he may face, or how many sins he might have committed. At the same time, a servant is supposed to fear Him under all circumstances, no matter how good the conditions may be and how frequent his acts of worship

Describing the manners of true believers, the Holy Qur'an, on more than one occasion, has referred to this quality of hope in and fear of Almighty Allah, which is one of the high ranking qualities of true believers

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

Their limbs do forsake

(their beds of sleep, while they call on their Lord, in fear and hope. (۳۲:۱۶)

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

Those whom they call upon

do desire for themselves means of access to their Lord, – even those who are

(nearest, they hope for His mercy and fear His wrath. (۱۷:۵۷)

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Call on Him with fear and

longing in your hearts, for the mercy of Allah is always near to those who do

(good. (۷:۵۶)

:Ali ibn Ibrahim reports Imam al-Sadiq (‘a) to have said`

كَانَ

أَبِي يَقُولُ: إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا وَفَى قَلْبِهِ

نُورَانِ: نُورُ خَيْفِهِ وَنُورُ رَجَائِهِ؛ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى

هَذَا، وَلَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا.

My father used to say: There is no believer without two lights in his heart—light of fear and light of hope. If you weigh (1) each one, it will not outweigh the other.

:Hammad ibn `asa reports Imam al-Sadiq (a) to have said

كَانَ فِي مَا أَوْصَى بِهِ

لُقْمَانُ لِابْنِهِ أَنْ قَالَ: يَا بَنِيَّ، خِفِ اللَّهَ خَوْفًا لَوْ جِئْتَهُ

بِإِثْمِ الثَّقَلَيْنِ خِيفْتَ أَنْ يُعَذِّبَكَ اللَّهُ، وَارْجُ اللَّهَ رَجَاءً

لَوْ جِئْتَهُ بِذُنُوبِ الثَّقَلَيْنِ رَجَوْتَ أَنْ يَغْفِرَ اللَّهُ لَكَ.

Luqman, the wise, said to

his son: Fear Allah so much so that you think He will punish you even if you do all the good deeds of Jinn and men. Meanwhile, have so much hope in His Mercy that even if you commit all the sins of all Jinn and men, He will

(2) forgive you.

:Sharif al-Razi has reported that Imam `Ali (a) said in one of his sermons

يَدَّعِي

بِزُعْمِهِ أَنَّهُ يَرْجُو اللَّهَ، كَذَبَ وَالْعَظِيمِ! مَا بَالُهُ لَا

يَتَّبِعُ رَجَاؤُهُ فِي عَمَلِهِ؟ فَكُلُّ مَنْ رَجَا عُرِفَ رَجَاؤُهُ فِي
عَمَلِهِ، وَكُلُّ رَجَاءٍ _ إِلَّا رَجَاءَ اللَّهِ _ فَإِنَّهُ مَدْحُولٌ، وَكُلُّ
خَوْفٍ مُحَقَّقٌ، إِلَّا خَوْفَ اللَّهِ فَإِنَّهُ مَغْلُولٌ، يَرْجُو اللَّهُ فِي
الْكَبِيرِ، وَيَرْجُو الْعِبَادَ فِي الصَّغِيرِ، فَيُعْطِي الْعَبْدَ مَا لَا
يُعْطِي الرَّبَّ! فَمَا بَالُ اللَّهِ جَلَّ تَنَاؤُهُ يُقَصِّرُ بِهِ عَمَّا
يُضَعُّ بِهِ بِعِبَادِهِ؟ أَتَخَافُ أَنْ تَكُونَ فِي رَجَائِكَ لَهُ
كَاذِبًا؟ أَوْ تَكُونَ لَا تَرَاهُ لِلرَّجَاءِ مَوْضِعًا؟ وَكَذَلِكَ إِنْ هُوَ
خَافَ عَبْدًا مِنْ عِبِيدِهِ، أَعْطَاهُ مِنْ خَوْفِهِ مَا لَا يُعْطِي
رَبَّهُ، فَجَعَلَ خَوْفَهُ مِنَ الْعِبَادِ نَقْدًا، وَخَوْفَهُ مِنْ خَالِقِهِ
ضِمَارًا وَوَعْدًا.

He claims according to his own thinking what he hopes
from Allah. By Allah, the Great, he speaks a lie. The position is that his
hope (in Allah) does not appear through his action although the hope of every
one who hopes is verified through his action. Every hope is so, except the
hope in Allah, the Sublime, if it is impure; and every fear is established
except the fear for Allah if it is unreal. He hopes big things from Allah and
small things from others but he gives to others (consideration that) he does
not give to Allah. What is the matter with Allah, glorified be His praise? He
is accorded less (consideration) than what is given to His creatures. Do you
ever fear to be false in your hope in Allah? Or do you not regard Him the center

(of your hope? Similarly, if a man fears man he gives him (such consideration out of his fear, which he does not give to Allah. Thus, he has made his fear for men ready currency while his fear from the Creator is mere deferment or

(promise. (۲

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.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۷۰, H. ۴-[۱]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۷۰, H. ۶-[۲]-۲

.Nahj al-Balaghah, Sermon No. ۱۶۰-[۳]-۳

Point

The second class of the features that are supposed to be enjoyed by those playing the role of excellent examples in the society is the features that express distinctive behavior in social relations. We have already cited a number of these many features in the current discussion, because they have had connections with topics like .modesty, chastity, forbearance, amnesty, lenience, and suppression of rage

Let us now refer to another set of features that hold special significance in social relations and play the role of excellent exemplars in these relations; namely, patience, asceticism, pudency, fulfillment of trusts, satisfaction, abstinence from forbidden acts, .and straightforwardness in action

In his social activities and relations with others, man may be exposed to problems, complications, ordeals, pangs, tribulations and tests due to which he is always in urgent need for energy and power in order to overcome all these difficulties, pass the examinations successfully, and undergo these pressures. This energy is no more than patience, steadfastness, and sedulity. In the Holy Qur'an, there are many verses confirming, praising, and commending patience as well as counting the recompense and rewards that Almighty Allah has decided for the patient, the steadfast, and the .sedulous

The most effective of all traditions that commend patience is one that is reported by Shaykh al-Kulayni, in his book of al-Kafi, Section: Patience. This tradition gathers both :Qur'anic verses and Prophetic maxims

Hafs ibn Ghiyath has reported Imam al-Sadiq (a) as addressing him with the following :words

يَا حَفْصُ! إِنَّ مَنْ صَبَرَ صَبَرَ

قَلِيلًا، وَإِنَّ مَنْ جَزَعَ جَزَعَ قَلِيلًا. عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ

أُمُورِكَ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَآمَرَهُ بِالصَّبْرِ وَالرَّفْقِ، فَقَالَ: {وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهْلَهُمْ قَلِيلًا} وَقَالَ تَبَارَكَ وَتَعَالَى: {ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ} فَصَبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى نَالُوهُ

بِالْعِظَائِمِ وَرَمَوْهُ بِهَا. فَضَاقَ صَدْرُهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {وَلَقَدْ نَعَلْنَا أَنفُسَنَا بِمَا يَبْتَغِي صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ} ثُمَّ كَذَّبُوهُ

وَرَمَوْهُ، فَحَزِنَ لِذَلِكَ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {وَلَقَدْ نَعَلْنَا أَنفُسَنَا بِمَا يَبْتَغِي صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ} فَالزَّمِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَفْسَهُ الصَّبْرَ.

فَتَعَدَّوْا فَذَكَّرُوا اللَّهَ تَبَارَكَ وَتَعَالَى وَكَذَّبُوهُ. فَقَالَ: قَدْ

صَبَرْتُ فِي نَفْسِي وَأَهْلِي وَعِرْضِي، وَلَا صَبْرَ لِي عَلَى ذِكْرِ إِلَهِي.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {قَدْ نَعَلِمَ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا} فَصَبَرَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي جَمِيعِ أَحْوَالِهِ. ثُمَّ بَشَّرَ فِي عَثْرَتِهِ

بِالْإِيمَانِ وَوَصَّه فُؤَادًا بِالصَّبْرِ، فَقَالَ جَلَّ ثَنَاؤُهُ: {وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ} فَعِنْدَ ذَلِكَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الصَّبْرُ مِنَ

الإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ. فَشَكَرَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ لَهُ،

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسَيْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ} فَقَالَ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّهُ بُشِّرَى وَإِنْتِقَامًا. فَأَبَاحَ اللَّهُ عَزَّ وَجَلَّ

لَهُ قِتَالَ الْمُشْرِكِينَ فَأَنْزَلَ: {فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضِرُوا لَهُمْ كُلَّ مَرْصِدٍ} {وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ} فَفَتَلَهُمُ اللَّهُ عَلَى يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَآلِهِ وَأَجْبَأَّهُ، وَجَعَلَ لَهُ ثَوَابَ صَبْرِهِ مَعَ مَا ادَّخَرَ

لَهُ فِي الآخِرَةِ. فَمَنْ صَبَرَ وَاحْتَسَبَ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى

يَقِرَّ اللَّهُ لَهُ عَيْنُهُ فِي أَعْدَائِهِ مَعَ مَا يَدَّخِرُ لَهُ فِي الآخِرَةِ.

O Hafs, whoever perseveres will in fact persevere for a

short while (1) and whoever breaks

.down will also break down for a short while

You must thus abide by

perseverance in all of your affairs. Verily, Almighty Allah has sent Muhammad

s) (as His messenger) and ordered him to be patient and lenient. He thus)

.says, “Bear patiently what they say and avoid them with a becoming avoidance

Leave Me to deal with the rejecters, the lords of ease and plenty. (۷۳:۱۰-۱۱)”۱

He also says, “Repel evil with what is best, when lo! He between you and whom was enmity would be as if he were a warm friend. None is made to receive it but those who are patient and none is made to receive it

”(but those who have a mighty good fortune. (۴۱:۳۴-۳۵

So, the Holy Prophet (S) kept on dealing with them patiently until they forged unbearable things against him and accused him falsely of these things; therefore, he was distressed at what they had forged against him. As a result, Almighty Allah revealed to him the following

,”Surely, We know that your breast straitens at what they say! Therefore“
”(celebrate the praise of your Lord and be of those who make obeisance. (۱۵:۹۷-۹۸

They then belied and accused him of fabrications that he felt sad for that. So, Almighty Allah revealed to him the following: “We know indeed that what they say certainly grieves you, but surely they do not call you a liar, but the unjust deny the communications of Allah. Certainly, messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to
”(them. (۶:۳۳-۳۴

Although the Holy Prophet (S) committed himself to patience, they transgressed all limits when they began to speak irreverently

of Almighty Allah and belied Him. So, the Holy Prophet (S) said, “I have borne patiently what they said about myself, my family, and my honor, but I cannot stand anymore what they are speaking profanely of my Lord.” So (Almighty Allah revealed the following: “Bear patiently what they say. (۳۳:۱) .

.So, the Holy Prophet (S) remained patient under all conditions

Then, Almighty Allah gave him the good tidings of the Imams being from his offspring and ascribed perseverance to them, saying, “We made of them Imams to guide by Our command when they were patient and they (were certain of Our communications. (۳۲:۲۴)” Only then, the Holy Prophet (S) declared, “The position of patience to faith is as same as the position of .the head to the body

For this situation, Almighty Allah thanked His Prophet and revealed to him the following: “The good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently and We utterly destroyed what Pharaoh and his people had wrought and what they built. (۷:۱۳۷)” The Holy Prophet (S) understood the good tidings and the

.punishment of Almighty Allah mentioned in this verse

Then, Almighty Allah allowed him to fight against the polytheists, saying, “Slay the idolaters wherever you find them, and take (them captives and besiege them and lie in wait for them in every ambush. (۹:۵

Kill them wherever you find them. (٢:١٩١)” So, Almighty Allah slew them at“
the hands of His Messenger (s) and those who love Him. He also kept for His
Messenger (s) the reward of patience along with what He has already kept for
him in the Hereafter

Succinctly, whoever draws
on patience will never depart this world before Almighty Allah delights him
concerning his enemies not to mention what He has stored for him in the

[\(Hereafter. ٢\)](#)

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The Holy Imam (‘a) means that one who takes patience will take patience for a –[١]–١
little time, because he either takes patience for his whole age, which is relatively little
(if compared to the other life, which is the reward of his patience) or for the time of
the tribulation, which is also little

Shaykh al-Kulayni, al-Kafi ٢:٨٨–٨٩, H. ٣; Al-Hurr al-` Amili, Wasa'il al-Shi` ah ١١:٢٠٧, –[٢]–٢
(H. ١) (as quoted from the earlier reference book

Muhammad ibn `Ali ibn al-Husayn has reported that Imam `Ali (‘a), in his instructive will to his son Muhammad ibn al-Hanafiyah, said

أَلْقِ عَنْكَ وَارِدَاتِ

الْهُمُومِ بِعَزَائِمِ الصَّبْرِ. عَوِّدْ نَفْسَكَ الصَّبْرَ، فَنِعْمَ

الْخُلُقُ الصَّبْرُ، وَاحْمِلْهَا عَلَى مَا أَصَابَكَ مِنْ أَهْوَالِ

الدُّنْيَا وَهُمُومِهَا.

Throw away from yourself

the coming distresses through the determinations of patience. Accustom

yourself to patience, for it is the most excellent trait, and acclimatize

yourself to bearing patiently the horrors and distresses of this worldly life

(that inflict you. (1)

Abu-Basir is reported to have quoted Imam al-Sadiq (‘a) as saying: I heard Abu-Ja`far (i.e. Imam al-Baqir) (‘a) saying

إِنِّي لِأُصْبِرُ مِنْ غُلَامِي

هَذَا وَمِنْ أَهْلِي عَلَى مَا هُوَ أَمْرٌ مِنَ الْحَنْظَلِ. إِنَّهُ مَنْ

صَبَرَ نَالَ بِصَبْرِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ، وَدَرَجَةَ الشَّهِيدِ

الَّذِي قَدْ ضَرَبَ بِسَيْفِهِ قَدَّامَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ

وَأَلِهِ.

I am training myself to

endure the harm of my servants or wife, tasting a flavor that is bitterer

than colocynth. Verily, one who behaves patiently will be awarded the rank of

fasting people who spend nights in acts of worship and the rank of martyrs

[\(who fought the enemies defending the Holy Prophet\(s\)\).](#) [\(2\)](#)

:Imam al-Sadiq (‘a) is also reported to have said

إِنَّا صَبَرْنَا وَشِيعَتُنَا

أَصْبَرُ مِنَّا.

We are patient indeed, and

.our Shi`ah are more patient than we are

”?The reported asked, “How come your Shi`ah are more patient than you are

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.Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:208, H. 3-[3]-1

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah 11:209, H. 5-[4]-2

نَضْبِرُ عَلَى مَا نَعْلَمُ وَشِيعَتُنَا يَضْبِرُونَ عَلَى مَا لَا

يَعْلَمُونَ.

This is so because we bear patiently matters with which we have full acquaintance, while our Shi`ah bear matters that they do not

(1). (know.)

Asceticism; Abstinence from Lawful Worldly Pleasures

In his lifetime and subsistence, as well as social relations, man may be exposed to the pressures of whims and the various worldly desires and appetencies. This matter may confuse the entire movement of one who intends to respond to all these desires and epidemics. He is therefore in urgent need for an objective view to this world and whatever therein so that he becomes competent enough to deal with all these things rationally by using his reason, interest, and whatever leads him eventually to true perfection.

Abstinence from lawful worldly pleasures implies acquaintance with the reality of this world and its position in man's life, as well as the true factual view about it. From this cause, we can notice the Holy Qur'an inspiring abstinence from worldly pleasures by saying:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيحُ فَتَرَاهُ مُضْفَرًا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكُمْ عَلَى اللَّهِ يَسِيرٌ

لِكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Know you all that the life

of this world is but play and amusement, pomp and mutual boasting, and multiplying in rivalry among yourselves, riches and children. Here is a similitude: How rain and the growth, which it brings forth delight the hearts of the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away. However, in the Hereafter is a penalty severe for the devotees of wrong, and forgiveness from Allah and His good pleasure for the devotees of Allah. And what is the life of this world but goods and chattels of deception. Be you foremost in seeking forgiveness from your Lord and a garden of Bliss the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers. That is the grace of Allah which He bestows on whom he pleases. And Allah is the Lord of grace abounding. No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence. That is truly easy for Allah. In order that you may not despair over matters that pass you by nor exult over favors bestowed upon you. For Allah loves not any vainglorious boaster

(٥٧:٢٠-٢٣)

p: ٣١٤

In the blessed heritage of the Ahl al-Bayt (‘a), there are many traditions confirming this trend and explaining it within the line of conduct that is supposed to be adopted .by those playing the role of excellent exemplars in society

Muhammad ibn Yahya has reported on the authority of al-Haytham ibn Waqid al-Hariri that Imam al-Sadiq (‘a) said

مَنْ زَهَدَ فِي الدُّنْيَا

أَثَبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَأَنْطَقَ بِهَا لِسَانَهُ

وَبَصَّرَهُ عُيُوبَ الدُّنْيَا دَاءَهَا وَدَوَاءَهَا وَأَخْرَجَهُ مِنْ

الدُّنْيَا سَالِمًا إِلَى دَارِ السَّلَامِ.

For those who abstain from

,pursuing worldly pleasures, Almighty Allah will fix wisdom in their hearts

make it glide on their tongues, show them the malady and remedy of the

worldly defects, and move them from this world to the Abode of Peace safe and

[\(1\).sound](#)

p: ٣١٧

1- [1] -1. Shaykh al-Kulayni, al-Kafi ٢:١٢٨, H. ١

:Hafs ibn Ghiyath is reported to have heard Imam al-Sadiq (‘a) saying

جُعِلَ الْخَيْرُ كُلُّهُ فِي

بَيْتٍ وَجُعِلَ مِفْتَاحُهُ الزُّهْدُ فِي الدُّنْيَا. قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا يَجِدُ الرَّجُلُ حَلَاوَةَ الْإِيْمَانِ فِي

قَلْبِهِ حَتَّى لَا يُبَالِيَ مَنْ أَكَلَ الدُّنْيَا. حَرَامٌ عَلَى قُلُوبِكُمْ

أَنْ تَعْرِفَ حَلَاوَةَ الْإِيْمَانِ حَتَّى تَزْهَدَ فِي الدُّنْيَا.

The entire goodness has

been put in a house the key of which is abstinence from worldly pleasures

The Holy Prophet (S) has said, “No man can find the true sweetness of faith

in his heart before he stops caring for who should hold the world.” Your

hearts are forbidden to taste the sweetness of faith before you abstain from

[\(1\) worldly pleasures.](#)

:Abu-Hamzah is reported to have quoted Imam al-Baqir (‘a) as saying

قَالَ أَمِيرُ الْمُؤْمِنِينَ

عَلَيْهِ السَّلَامُ: إِنَّ مِنْ أَعْوَانِ الْأَخْلَاقِ عَلَى الدِّينِ الزُّهْدَ

فِي الدُّنْيَا.

The Commander of the Faithful (‘a) has said, “Abstinence from

worldly pleasures is the most helpful of all traits in attaining

[\(2\) religiousness.”](#)

Ali ibn Hashim ibn al-Burayd has reported on the authority of his father that`

someone asked (Imam) `Ali ibn al-Husayn (‘a) to

p: ٣١٨

.Shaykh al-Kulayni, al-Kafi ٢:١٢٨, H. ٢ -[٢] -١

.Shaykh al-Kulayni, al-Kafi ٢:١٢٨, H. ٣ -[٢] -٢

.define asceticism

:The Imam (‘a) said

عَشْرَةُ أَشْيَاءٍ، فَأَعْلَى

دَرَجَةِ الزُّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ، وَأَعْلَى دَرَجَةِ الْوَرَعِ

أَدْنَى دَرَجَةِ الْيَقِينِ، وَأَعْلَى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ

الرِّضَا. أَلَا وَإِنَّ الزُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ: {لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ}.

Asceticism is of ten ranks

the highest of which is the lowest rank of piety and the highest rank of

.(piety is the lowest rank of conviction (i.e. full faith in Almighty Allah

The highest rank of conviction is the lowest rank of satisfaction. Asceticism

has been explained in a verse of the Holy Qur'an that reads, “In order that

you may not despair over matters that pass you by nor exult over favors

[\(1\)](#)” (٥٧:٢٣) (bestowed upon you.

:Jamil ibn Darraj reported Imam al-Sadiq (‘a) to have narrated the following story

One day, the Messenger of Allah (S) passed by a dead young goat whose ears had been cut and which was thrown on a dunghill. Upon seeing this dead goat, the Holy Prophet (S) asked his companions, “What is the value of this dead animal?” They answered, “If it was alive, it would not be worth more than one Dirham

The Holy Prophet (S) commented, “I swear by Him Who grasps my soul in His Hand: the world is more inferior in the sight of Almighty Allah than this dead goat in the sight [\(2\)](#)” (of its owner.”

Al-Zuhri, Muhammad ibn Muslim ibn Shihab, has reported that when Imam `Ali ibn al-

.Shaykh al-Kulayni, al-Kafi ٢:١٢٨, H. ٤ -[٣] -١

.Shaykh al-Kulayni, al-Kafi ٢:١٢٨, H. ٩ -[٢] -٢

,was asked to identify the best act in the view of Almighty Allah, he answered

مَا

مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ عَزَّ وَجَلَّ وَمَعْرِفَةِ رَسُولِهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَفْضَلُ مِنْ بُغْضِ الدُّنْيَا. وَإِنَّ
لِذَلِكَ لَشُعْبًا كَثِيرَةً وَلِلْمَعْصِيَةِ شُعْبًا. فَأَوَّلُ مَا عُصِيَ
اللَّهُ بِهِ الْكِبْرُ، وَهِيَ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبِي وَاسْتَكْبَرَ
وَكَانَ مِنَ الْكَافِرِينَ. وَالْحِرْصُ وَهِيَ مَعْصِيَةُ آدَمَ وَحَوَاءَ
حِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُمَا: (فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا
تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ). فَأَخَذَا مَا
لَا حَاجَةَ بِهِمَا إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى
يَوْمِ الْقِيَامَةِ. وَذَلِكَ أَنْ أَكْثَرَ مَا يُطَلَّبُ ابْنُ آدَمَ مَا لَا
حَاجَةَ بِهِ إِلَيْهِ. ثُمَّ الْحَسَدُ وَهِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ
حَسَدَ أَخَاهُ فَقَتَلَهُ. فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَحُبُّ
الدُّنْيَا وَحُبُّ الرِّئَاسَةِ وَحُبُّ الرِّاحَةِ وَحُبُّ الْكَلَامِ وَحُبُّ
العُلُوِّ وَالثَّرْوَةِ. فَصِرُونَ سَبْعَ خِصَالٍ، فَاجْتَمَعْنَ كُلُّهُنَّ
فِي حُبِّ الدُّنْيَا، فَقَالَ الْأَنْبِيَاءُ وَالْعُلَمَاءُ بَعْدَ مَعْرِفَةِ
ذَلِكَ: حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ. وَالدُّنْيَا دُنْيَانِ:
دُنْيَا بِلَاغٍ وَدُنْيَا مَلْعُونَةٌ.

After recognition of Almighty Allah and His Messenger

s), no other act is better than hating this world. There are various forms)

of hating this world and there are various types of acts of disobedience to Almighty Allah. The first act of disobedience to Almighty Allah was self-conceit, which was committed by Satan who refused and was haughty and so, became one of the unbelievers. The second act of disobedience was greed which was committed by Adam and Eve (ﷺ) when Allah, the Exalted and Majestic, said to them, “Enjoy its good things as you wish, but approach not this tree, or you run into harm and transgression.” Although they did not need the fruit of that tree, they ate it and this greed remained with their offspring until the Day of Resurrection. In this manner, the children of Adam (i.e. human beings) always seek things that they do not need. The third act of disobedience was envy, which was committed by Adam’s son when he killed his brother out of envy. Several things were derived from envy: love for women, love for this world, love for supremacy, love for comfort, love for speech, love for headship, and wealth. These are seven characteristics all of which are gathered in the love for this world. Having recognized this fact, the Prophets and men of wisdom all said, “The love for this world is the root of all sins. This world is of two types: the world (that is a means of our delivery to the Hereafter, and the damned world.” (ﷺ)

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from that tree was in the form of leading him to more integrity and more guidance.
Hence, Prophet Adam's breaking of this warning being expressed as act of
.disobedience is just metaphorical, not literal
.Shaykh al-Kulayni, al-Kafi ٢:١٣٠, H. ١١ -[٤] -٢

Satisfaction occupies an aspect in the psychological background of those who train themselves to abstain from worldly pleasures. They therefore become capable mentally and spiritually of hold back their personal whims and desires. In view of that, .man is required to discipline himself on being marked by this feature

The Holy Qur'an has put stress on this feature on many occasions, such as the following verses

فَلَّا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

Let not their wealth nor

(their sons dazzle you. (٩:٥٥)

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ

Do not strain your eyes in

longing for the things We have given for enjoyment to parties of them, the

(splendor of the life of this world, through which We test them. (۲۰:۱۳۱)

The reported heritage of the Ahl al-Bayt (‘a) is also full of confirmations on this distinctive feature in man’s behavior

Ahmad ibn Abi-`Abdullah has reported on the authority of `Amr ibn Abi’l-Miqdam that Imam al-Sadiq (‘a) said

مَكْتُوبٌ فِي التَّوْرَةِ: ابْنُ

آدَمَ، كُنْ كَيْفَ شِئْتَ. كَمَا تَدِينُ تُدَانُ. مَنْ رَضِيَ مِنَ اللَّهِ

بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ،

وَمَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ خَفَّتْ مُؤْتَتُهُ وَرَكَتٌ

مَكْسَبَتُهُ وَخَرَجَ مِنْ حُدِّ الْفُجُورِ.

It is written in the

Torah: O son of Adam, be as you wish to be. As you subjugate, you will be subjugated. He who satisfies himself with little sustenance from Allah, Allah shall accept from him his little deed. He who satisfies himself with legally gotten sustenance, his burden will be light, his earning will be multiplied

(and he will give off the limit of sinfulness. (۱)

:Imam al-Sadiq (‘a) is also reported to have said

مَنْ قَعَعَ بِمَا رَزَقَهُ اللَّهُ

فَهُوَ مِنْ أَغْنَى النَّاسِ.

He who satisfies himself

with whatever sustenance given to him by Almighty Allah is verily the

[\[2\]](#)wealthiest of all people.[\[2\]](#)

Hamzah ibn Harran has narrated that a man complained to Imam al-Sadiq (‘a) that he could not satisfy himself with the earnings he was gaining, because he had a desire (for gaining more and more. He therefore asked the Imam (‘a

p: ۳۲۲

.Shaykh al-Kulayni, al-Kafi ۲:۱۳۸, H. ۴ -[۱]-۱

.Shaykh al-Kulayni, al-Kafi ۲:۱۳۹, H. ۹ -[۲]-۲

.for an advantageous solution

,The Imam (‘a) thus said to him

إِنْ

كَانَ مَا يَكْفِيكَ يُغْنِيكَ فَأَذْنِي مَا فِيهَا يُغْنِيكَ، وَإِنْ كَانَ

مَا يَكْفِيكَ لَا يُغْنِيكَ فَكُلُّ مَا فِيهَا لَا يُغْنِيكَ.

If that which is

sufficient to you satisfies you, then you will be satisfied by the least of

the worldly gains, but if that which is sufficient to you never satisfies

you, then all the gains of this world will never satisfy you. (1)

Refraining from Forbidden Acts

Refraining from the forbidden acts is considered the other aspect of the psychological background of abstinence from worldly pleasures and whims. To refrain from violating the prohibitions of Almighty Allah makes it obligatory upon man to choose from the worldly affairs only those which have been deemed lawful by Almighty Allah

:Who says in this regard

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ
نُفَّصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Say, “Who has forbidden

the beautiful gifts of Allah, which He has produced for His servants, and the

things, clean and pure, which He has provided for sustenance?” Say, “They

are, in the life of this world, for those who believe, and purely for them on

the Day of Judgment.” Thus do We explain the signs in detail for those who

(understand. (٧:٣٢

Likewise, to practice refraining from the forbidden acts imposes upon man to avoid all
atrocities, sins, filth, and

p: ٣٢٣

.Shaykh al-Kulayni, al-Kafi ٢:١٣٩, H. ١٠ -[٢] -١

falsities. After believing and putting full trust in Him, Almighty Allah has preceded this
:feature to all others, saying

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

Those who avoid the greater crimes and shameful deeds, and, when they

(are angry, even then forgive. (42:37

Comporting with the Holy Qur'an, the Ahl al-Bayt (a) have given much emphasis to the significance of and the role played by refraining from forbidden acts in the social relations. In this respect, `Ali ibn Ibrahim has reported on the authority of `Amr ibn Sa`id ibn Hilal al-Thaqafi that he said to Imam al-Sadiq (a), "I cannot meet you except once in many years; therefore, please teach me something which I should
:adopt." The Imam (a) said

أَوْصِيكَ بِتَقْوَى اللَّهِ

وَالْوَرَعَ وَالْإِجْتِهَادَ. وَاعْلَمْ أَنَّهُ لَا يَنْفَعُ إِجْتِهَادٌ لَا

وَرَعَ فِيهِ.

I advise you to fear

Almighty Allah, refrain from forbidden acts, and work diligently. Be it known

[to you that diligence without refraining from forbidden acts is worthless. \(1](#)

Imam Musa al-Ka'im (a) is reported to have said that he very frequently heard his
:father saying

لَيْسَ مِنْ شَيْعَتِنَا مَنْ لَا تَتَحَدَّثُ

الْمُخَدَّرَاتُ بِوَرَعِهِ فِي خُدُورِهِنَّ، وَلَيْسَ مِنْ أَوْلِيَاءِنَا

مَنْ هُوَ فِي قَرْيَةٍ فِيهَا عَشْرَةُ آلَافٍ رَجُلٍ فِيهِمْ مَنْ خَلَقَ

اللَّهُ أَوْرَعُ مِنْهُ.

He, about whose

devoutness even women that are confined to their houses do not speak, is not

regarded as one of our Shi`ah (i.e. partisans). He, who lives in a village of

ten thousand persons among whom there is an individual more devout than he

is, is not regarded as one of our loyalists.

p: ۳۲۴

.Shaykh al-Kulayni, al-Kafi ۲:۷۶, H. ۱-[۱]-۱

.Shaykh al-Kulayni, al-Kafi ۲:۷۹, H. ۱۵-[۱]-۲

Hannan ibn Sadir has reported that Abu'l-Sabbah al-Kinani said to Imam al-Sadiq (‘a),
 ”!“Great is the extent of harassment we are suffering from people because of you
 ”?The Imam (‘a) asked, “What kind of harassment are you encountering from people
 Al-Kinani said, “Whenever we dispute with someone, he immediately gibes at us,
 ”!saying, ‘You are a malicious Ja`farite
 ”!The Imam (‘a) said, “So, people are gibing at you because of me
 ”.Al-Kinani answered, “Yes, they are

:The Imam (‘a) said

مَا أَقَلَّ، وَاللَّهِ، مَنْ

يَتَّبِعُ جَعْفَرًا مِنْكُمْ! إِنَّمَا أَصْحَابِي مَنْ اشْتَدَّ وَرَعُهُ،

وَعَمِلَ لِخَالِقِهِ، وَرَجَا ثَوَابَهُ. فَهَؤُلَاءِ أَصْحَابِي.

By Allah I swear, too

little are those who follow Ja`far amongst you! My followers are only those
 who show intense piety, dedicate their deeds to their Creator, and desire His
rewards. These are exclusively my followers. (1)

:Imam al-Baqir (‘a) is reported to have said

كُلُّ

عَيْنٍ بَاكِئَةٍ يَوْمَ الْقِيَامَةِ غَيْرُ ثَلَاثٍ: عَيْنٌ سَهَرَتْ فِي

سَبِيلِ اللَّهِ، وَعَيْنٌ فَاضَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ غَضَّتْ عَنْ

مَحَارِمِ اللَّهِ.

All eyes will be weeping on the Day of Resurrection

except for three eyes: an eye that spent a night sleeplessly for Allah's sake, an eye that shed tears in fear of Allah, and an eye that was cast down

[against what Allah has prohibited to gaze.](#) [۲](#)

:Imam al-Sadiq (a) is reported to have said

p: ۳۲۵

.Shaykh al-Kulayni, al-Kafi ۲:۷۷, H. ۶-[۲]-۱

.Al-Hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۲۰۰, S. ۲۳, H. ۱-[۱]-۲

فِي مَا

نَاجَى اللَّهُ عَزَّ وَجَلَّ بِهِ مُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى، مَا

تَقَرَّبَ إِلَيَّ الْمُتَقَرَّبُونَ بِمِثْلِ الْوَرَعِ عَنْ مُحَارِمِي،

فَإِنِّي أُبِيحُهُمْ جَنَّاتِ عَدْنٍ لَا أُشْرِكُ مَعَهُمْ أَحَدًا.

Within

(the confidential talks of Allah, the Almighty and Majestic, with (Prophet

Moses (‘a) are the following words: “O Moses, no means used by those who seek

nearness to Me has ever been better than refraining from My prohibitions. As

a result, I will allow them exclusively to the Paradisiacal gardens of

(perpetual abode. (1)

Modesty

Modesty is a high moral and psychological standard that prevents from rushing towards lusts and from being under the drift of passions. It also grants intellects an opportunity to hold sway over the line of conduct and to choose the best. From this cause, the importance of this feature has been confirmed in man generally and in women particularly with regard to the fact that women’s lusts are more irrepressible than men’s are. Modesty alone can control such lusts. Through a valid chain of authority, Shaykh al-Kulayni, in al-Kafi, has reported Imam `Ali (‘a) as saying

خَلَقَ اللَّهُ الشَّهْوَةَ عَشْرَةَ أَجْزَاءٍ، فَجَعَلَ

تِسْعَةَ أَجْزَاءٍ فِي النِّسَاءِ وَجُزْءًا وَاحِدًا فِي الرِّجَالِ؛ وَلَوْ

لَا مَا جَعَلَ اللَّهُ فِيهِنَّ مِنَ الْحَيَاءِ عَلَى قَدْرِ أَجْزَاءِ الشَّهْوَةِ

لَكَانَ لِكُلِّ رَجُلٍ تِسْعٌ نِسْوَةٌ مُتَعَلِّقَاتٌ بِهِ.

Almighty Allah has created lust in ten parts nine of which were put in women while only one part in men. Had it not been for the modesty ,that Almighty Allah has put in women according to the amount of their lusts [\(every nine women would have been passionately attached to one man. \(2](#)

p: ۳۲۶

.Shaykh al-Kulayni, al-Kafi ۲:۸۰, H. ۳ -[۲]-۱

.Shaykh al-Kulayni, al-Kafi ۵:۳۳۸, H. ۱ -[۱]-۲

This is why the Ahl al-Bayt (‘a) have considered modesty to be inseparable part of faith; therefore, without modesty, there is no faith

Through a valid chain of authority, Shaykh al-Kulayni, in al-Kafi, has reported Imam al-Sadiq (‘a) as saying

الْحَيَاءُ مِنَ الْإِيْمَانِ

وَإِلَيْهِ مَأْنُ فِي الْجَنَّةِ.

,Modesty is part of faith

[\(1\)](#) and faith leads to Paradise.

Mu`adh ibn Kathir is reported to have quoted Imam al-Baqir or Imam al-Sadiq (‘a) as saying

الْحَيَاءُ وَالْإِيْمَانُ

مَقْرُونَانِ فِي قَرْنٍ، فَإِذَا ذَهَبَ أَحَدُهُمَا تَبِعَهُ صَاحِبُهُ.

Modesty and faith are tied

[\(2\)](#) with the same rope; therefore, if one of them goes, the other will follow it.

Ahmad ibn `Abdullah has reported one the authority of one of our companions that one of the Holy Imams (‘a) quoted the Holy Prophet (S) as saying

الْحَيَاءُ

حَيَاءَانِ: حَيَاءٌ عَقْلٍ وَحَيَاءٌ حُمْقٍ، فَحَيَاءُ الْعَقْلِ هُوَ

الْعِلْمُ، وَحَيَاءُ الْحُمْقِ هُوَ الْجَهْلُ.

Modesty is of two categories; Modesty of reason and modesty

of idiocy. The modesty of reason stands for knowledge, while the modesty of

[\(idiocy stands for ignorance. \(۲](#)

Honesty and fulfillment of Trusts

Honesty and trustworthiness are the most distinctive features that act as excellent examples and directly relate to social

p: ۳۲۷

.Shaykh al-Kulayni, al-Kafi ۲:۱۰۶, H. ۱ -[۲] -۱

.Shaykh al-Kulayni, al-Kafi ۲:۱۰۶, H. ۴ -[۳] -۲

.Shaykh al-Kulayni, al-Kafi ۲:۱۰۶, H. ۶ -[۲] -۳

relations. Before he was commissioned as prophet, the Holy Prophet (S) had been well-known for his honesty and trustworthiness—two features that greatly and positively influenced the movement of the Islamic promulgation

Giving much emphasis to these two features and showing their significance, the Holy Qur'an enjoined Muslims to be characterized by them, warned against violating them, described, on more than one occasion, the faithful believers as carrying them, and even described the Prophets as carrying them. It has thus said

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

Those who faithfully

(observe their trusts and their covenants. (۲۳:۸)

وَأذْكَرٌ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

Also mention in the Book

the story of Isma`il. He was strictly true to what he promised and he was a

(messenger and a prophet. (۱۹:۵۴)

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصِدِّقِينَ وَالْمُتَصِدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

,For Muslim men and women

,for believing men and women, for devout men and women, for true men and women

for men and women who are patient and constant, for men and women who humble

themselves, for men and women who give in Charity, for men and women who fast

and deny themselves, for men and women who guard their chastity, and for men

and women who engage much in Allah's praise, for them has Allah prepared

(forgiveness and great reward. (۳۳:۳۵

Shaykh al-Kulayni, in al-Kafi, has reported through a valid

p: ۳۲۸

:chain of authority that Imam al-Sadiq (‘a) said

إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ
يَبْعَثْ نَبِيًّا إِلَّا بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ إِلَى
الْبِرِّ وَالْفَاجِرِ.

Verily, Almighty Allah has

never sent any prophet except that he be honest and fulfill the trusts of all

(1) (people, be they righteous or sinful.)

:Ishaq ibn `Ammar and others have reported Imam al-Sadiq (‘a) as saying

لَا تَغْتَرُّوا بِصَلَاتِهِمْ
وَلَا بِصِيَامِهِمْ؛ فَإِنَّ الرَّجُلَ رُبَّمَا لَهَجَ بِالصَّلَاةِ
وَالصَّوْمِ حَتَّى لَوْ تَرَكَهُ اسْتَوْحَشَ، وَلَكِنْ اخْتَبِرُوهُمْ عِنْدَ
صِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ.

Do not be deceived by

their prayers and fasting, for they have habituated themselves to performing

prayers and observing fasting so customarily that they will feel desolate if

they neglect them. Yet, you should test them through honesty and fulfillment

(2) (of trusts.)

Amr ibn Abi'l-Miqdam has reported that in his first visit to him, Imam al-Baqir (‘a) `
said to him

تَعَلَّمُوا الصِّدْقَ قَبْلَ

Learn how to be honest

(before you study hadith. (۳

Abu-Kahmas has reported that when he conveyed the greetings of `Abdullah ibn Abi-Ya`fur to Imam al-Sadiq (‘a), the Imam (‘a) said

عَلَيْكَ وَعَلَيْهِ السَّلَامُ.

إِذَا أَتَيْتَ عَبْدَ اللَّهِ فَأَقْرِئْهُ السَّلَامَ وَقُلْ لَهُ: إِنَّ

جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ لَكَ: أَنْظِرْ مَا بَلَغَ بِهِ عَلِيٌّ

عَلَيْهِ السَّلَامُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

فَالزَّمْهُ، فَإِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ أَنْمَا بَلَغَ مَا بَلَغَ

بِهِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِصِدْقِ الْحَدِيثِ

وَأَدَاءِ الْأَمَانَةِ.

.Peace be upon you and him

When you visit `Abdullah, convey my greetings and say to him, “Ja`far ibn Muhammad says, ‘Consider the matters due to which `Ali (‘a) attained such a supreme position with the Messenger of Allah (S) and then commit yourselves

to them. In fact, `Ali (‘a) attained the position that he attained with the

Messenger of Allah (S) due to two things: honesty and fulfillment of

(trusts.’” (۴

.Shaykh al-Kulayni, al-Kafi ٢:١٠٤, H. ١ -[١] -١

.Shaykh al-Kulayni, al-Kafi ٢:١٠٤, H. ٢ -[١] -٢

.Shaykh al-Kulayni, al-Kafi ٢:١٠٤, H. ٤ -[٢] -٣

.Shaykh al-Kulayni, al-Kafi ٢:١٠٤, H. ٥ -[٣] -٤

:Abdullah ibn Abi-Ya`fur has reported Imam al-Sadiq (‘a) as saying`

كُونُوا

دُعَاهُ لِلنَّاسِ بِالْخَيْرِ بغيرِ أَسْتِثْنَاءٍ، لِيَرَوْا مِنْكُمْ

الْإِجْتِهَادَ وَالصِّدْقَ وَالْوَرَعَ.

Act as heralds to goodness in the milieus of people by other means than your tongues (i.e. speech) so that they can become aware of

(your diligence, honesty, and piety. (1)

Straightforwardness

To be straightforward, steadfast, and resolute in work is one of the features of those who play the role of excellent examples in society, because it has a big bearing on the building of man's personality and the development and establishment of good social relations with others

The Ahl al-Bayt (‘a) have called the attentions to this feature when they advised their followers to endure and continue on a certain work for one year at least so that the others would not think of them as unsteady and irregular. Besides, the results of any ;deed cannot come to sight in a short period

p: ٣٣٠

therefore, it is necessary to be patient and wait so that one can learn with certainty whether this deed is valid or invalid

In al-Kafi, Shaykh al-Kulayni, through a valid chain of authority, has reported Imam al-Baqir (‘a) as saying

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ

عَزَّ وَجَلَّ مَا دَاوَمَ عَلَيْهِ الْعَبْدُ وَإِنْ قَلَّ.

The most cherished deed in the sight of Almighty Allah is the work in which a servant persists, no

[\(1\)](#) matter how little it may be. [\(1\)](#)

Through another valid chain of authority, Shaykh al-Kulayni has reported Imam `Ali ibn al-Husayn (‘a) to have said

إِنِّي

لَأُحِبُّ أَنْ أُدَاوِمَ عَلَى الْعَمَلِ وَإِنْ قَلَّ.

I do love to keep doing

[\(2\)](#) a certain work, no matter how little it may be. [\(2\)](#)

إِنِّي

لَأُحِبُّ أَنْ أَقْدِمَ عَلَى رَبِّي وَعَمَلِي مُسْتَقِرًّا.

I surely would love that when I meet my Lord, I will have

[\(3\)](#) been constant in my work. [\(3\)](#)

Excellent Examples

Through their guidelines and advice, the Ahl al-Bayt (‘a) have aimed at building a virtuous community and excellent examples in Muslim society. They have sometimes

directed their partisans towards the necessity of adorning themselves with the highest Islamic moral standards that represent this excellent example and, on other occasions, condemned them for showing vicious traits

Let us now refer to some pieces of discourse in which the Ahl al-Bayt (‘a) have depicted the picture of true Shi`ah and sublime excellent examples in the virtuous community

p: ۳۳۱

.Shaykh al-Kulayni, al-Kafi ۲:۸۲, H. ۲-[۱]-۱

.Shaykh al-Kulayni, al-Kafi ۲:۸۲, H. ۴-[۲]-۲

.Shaykh al-Kulayni, al-Kafi ۲:۸۲, H. ۵-[۳]-۳

:Hamran ibn A`yun has quoted Imam al-Sadiq (‘a) as narrating the following account

Imam `Ali ibn al-Husayn (‘a) was sitting in his house when the door was knocked. He asked one of his bondmaids to open the door. “We are a group of your Shi`ah,” they .shouted from behind the door

As soon as he heard this statement, the Imam (‘a) jumped so hurriedly that he was :about to fall down. When he opened the door, he moved back and said

كَذَّبُوا!

فَأَيْنَ السَّمْتُ فِي الْوُجُوهِ؟ أَيْنَ أَثَرُ الْعِبَادَةِ؟ أَيْنَ

سِيمَاءُ السُّجُودِ؟ إِنَّمَا شِيعَتُنَا يُعْرَفُونَ بِعِبَادَتِهِمْ

وَشَعْبِهِمْ. قَدْ قَرَّحَتِ الْعِبَادَةُ مِنْهُمْ الْأَنَافَ، وَدَثِرَتِ

الْجِبَاهُ وَالْمَسَاجِدُ؛ خُمِصَ الْبُطُونِ، ذُبُلُ الشِّفَاهِ، قَدْ

هَيَّجَتِ الْعِبَادَةُ وُجُوهُهُمْ، وَأَخْلَقَ سَهْرُ اللَّيَالِي وَقَطَعَ

الهُوَاجِرَ جُنَّتِهِمْ؛ الْمَسْبُحُونَ إِذَا سَكَتَ النَّاسُ،

وَالْمُصَلُّونَ إِذَا نَامَ النَّاسُ، وَالْمَحْزُونُونَ إِذَا فَرِحَ

النَّاسُ؛ يُعْرَفُونَ بِالرُّهْدِ، كَلَامُهُمُ الرَّحْمَةُ، وَتَشَاغُلُهُمْ

بِالْجَنَّةِ.

You are lying. Where are the marks on the faces? Where are the signs of worship? Where are the features of prostration? Our Shi`ah are only those who are characterized by much worship and shagginess. Their noses are impaired due to worshipping, and their foreheads, as well as the other organs of prostration, are effaced. Their stomachs are atrophied and their lips are

withered. Worship has changed their faces, staying up at nights has fatigued them, and hot weather has affected their bodies. They praise Almighty Allah when other people are silent, offer prayers when other people are asleep, and are sad when other people are happy. Their distinctive feature is asceticism (their wording is mercy and their main concern is (how to win) Paradise. (1)

p: ۳۳۲

.Allamah `Allamah al-Majlisi, Bihar al-Anwar ۶۵:۱۶۹, H. ۳۰ - [۱] - ۱

Jabir (ibn `Abdullah) has reported Imam al-Baqir (‘a) as saying to him

يَا

جَابِرُ، إِنَّمَا شِيعَةُ عَلِيٍّ عَلَيْهِ السَّلَامُ مَنْ لَا يَغْدُو
صَوْتُهُ سَمْعَهُ وَلَا شَحْنَاؤُهُ بَدَنَهُ؛ لَا يَمْدَحُ لَنَا قَالِيًّا،
وَلَا يُوَصِّلُ لَنَا مُبْغِضًا وَلَا يُجَالِسُ لَنَا عَائِبًا. شِيعَةُ
عَلِيٍّ عَلَيْهِ السَّلَامُ مَنْ لَا يَهْرُ هَرِيرَ الْكَلْبِ، وَلَا
يَطْمَعُ طَمَعَ الْغُرَابِ، وَلَا يَسْأَلُ النَّاسَ وَإِنْ مَاتَ جُوعًا.
أَوْلَيْكَ الْخَفِيضَةَ عَيْشُهُمُ الْمُتَقِلَّةُ دِيَارُهُمْ؛ إِنْ شَهِدُوا
لَمْ يُعْرِفُوا، وَإِنْ غَابُوا لَمْ يُفْتَقِدُوا، وَإِنْ مَرَضُوا لَمْ
يُعَادُوا، وَإِنْ مَاتُوا لَمْ يُشْهَدُوا؛ فِي قُبُورِهِمْ يَتَرَاوَرُونَ.

O Jabir, the true Shi`ah of `Ali (‘a) are only those whose voices do not exceed their
hearings and

detestations do not exceed their bodies. They neither praise those who detest

us, nor have regard for those who hate us, nor associate with those who

,revile us. The true Shi`ah of `Ali (‘a) do not bark like dogs, covet like crows

.or beg people openly even if they starve. Their earnings are hardly sufficient

.Their dwellings are roving. When they are present, they are not recognized

When they are absent, they are not missed. When they are sick, nobody visits

them. When they die, nobody participates in their funeral ceremonies. They

.exchange visits in their graves

”?Jabir asked, “Where can I find such people

,The Imam (‘a) answered

فِي

أَطْرَافِ الْأَرْضِ بَيْنَ الْأَسْوَاقِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ).

You will find them living

,in the outskirts among the marts. They are those intended in Allah’s saying

.They are humble towards the believers and dignified before the unbelievers“

(١) ”(٥:٥٤)

p: ٣٣٣

Allamah ` Allamah al-Majlisi, Bihar al-Anwar ٦٥:١٦٨, H. ٢٨ - [١] - ١

:Ab-Basir has reported Imam al-Sadiq (‘a) as saying

شِيعَتُنَا أَهْلُ الْوَرَعِ

وَالْإِجْتِهَادِ وَأَهْلُ الْوَفَاءِ وَالْأَمَانَةِ وَأَهْلُ الزُّهْدِ

وَالْعِبَادَةِ؛ أَصْحَابُ إِحْدَى وَخَمْسِينَ رُكْعَةً فِي الْيَوْمِ

وَاللَّيْلَةِ، الْقَائِمُونَ اللَّيْلَ الصَّائِمُونَ النَّهَارَ، يُزَكُّونَ

أَمْوَالَهُمْ وَيَحْجُونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحْرَمٍ.

Our Shi`ah are the people

of piety, diligence, faithfulness, and honesty. They are also the people of asceticism and worship. They offer fifty-one units of prayer in a single day and night. They pass their nights with worship and their days with fasting. They purify their wealth, go on pilgrimage to the House of God, and refrain

[\(1\)](#) from committing any forbidden act.

:Ibn Abi-Najran has reported that he heard Imam al-Riza (‘a) saying

مَنْ عَادَى شِيعَتَنَا فَقَدْ

عَادَانَا، وَمَنْ وَالَاهُمْ فَقَدْ وَالَانَا، لِأَنَّهُمْ مِنَّا، خُلِقُوا

مِنْ طِينَتِنَا. مَنْ أَحَبَّهُمْ فَهُوَ مِنَّا، وَمَنْ أَبْغَضَهُمْ فَلَيْسَ

مِنَّا. شِيعَتُنَا يَنْظُرُونَ بِنُورِ اللَّهِ، وَيَتَقَلَّبُونَ فِي رَحْمَةِ

اللَّهِ، وَيَفُوزُونَ بِكَرَامَةِ اللَّهِ. مَا مِنْ أَحَدٍ مِنْ شِيعَتِنَا

يَمْرُضُ إِلَّا مَرِضْنَا لِمَرَضِهِ، وَلَا إِغْتَمَّ إِلَّا إِغْتَمَمْنَا

لِعَمِّهِ، وَلَا يَفْرَحُ إِلَّا فَرَحْنَا لِفَرَحِهِ، وَلَا يَغِيبُ عَنَّا

أَحَدٌ مِنْ شِيعَتِنَا أَيْنَ كَانَ فِي شَرْقِ الْأَرْضِ أَوْ غَرْبِهَا،
وَمَنْ تَرَكَ مِنْ شِيعَتِنَا دِينًا فَهُوَ عَلَيْنَا، وَمَنْ تَرَكَ مِنْهُمْ
مَالًا فَهُوَ لَوْرَثَتِهِ. شِيعَتُنَا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَيَحِجُّونَ الْبَيْتَ الْحَرَامَ وَيَصُومُونَ شَهْرَ
رَمَضَانَ وَيُؤَالُونَ أَهْلَ الْبَيْتِ وَيَتَّبِعُونَ مِنْ أَعْدَائِهِمْ.
أُولَئِكَ أَهْلُ الْإِيْمَانِ وَالتَّقَى، وَأَهْلُ الْوَرَعِ وَالتَّقْوَى،
مَنْ رَدَّ عَلَيْهِمْ فَقَدْ رَدَّ عَلَى اللَّهِ، وَمَنْ طَعَنَ عَلَيْهِمْ
فَقَدْ طَعَنَ عَلَى اللَّهِ؛ لِأَنََّّهُمْ عِبَادُ اللَّهِ حَقًّا، وَأَوْلِيَاؤُهُ
صِدْقًا. وَاللَّهُ إِنَّ أَحَدَهُمْ لَيَشْفَعُ فِي مِثْلِ رَبِيعَةَ وَمُضَرَ
فَيُشَفِّعُهُ اللَّهُ فِيهِمْ لِكِرَامَتِهِ عَلَى اللَّهِ عَزَّ وَجَلَّ.

Whoever antagonizes our

Shi`ah is antagonizing us and whoever shows loyalty to them is showing
loyalty to us, because they are part of us. They were created from the same
clay from which we were created. He who loves them is one of us, but he who
hates them does not belong to us. Our Shi`ah see through the light of
Almighty Allah, move about in the mercy of Him, and will win the dignity of
Him. We feel the same pains that any one of our Shi`ah feels during ailment
we become grieved whenever any of them becomes grieved, and we feel happy
whenever any of them feels happy. No one of our Shi`ah can be out of our
auspices, whether he was in the east or the west of the earth. The debt that

is left by any one of our Shi`ah is in our responsibility while the estate is his heirs'. Our Shi`ah are those who perform the prayers, defray the zakat tax, go on the Hajj Pilgrimage to the Holy House of Allah, observe fasting during the month of Ramazan, declare their loyalty to the Prophet's household, and declare their disavowal of the enemies of them. Those are the people of faith and God-fearing, and the people of piety and devoutness. He who rejects them is rejecting Allah, and he who defames them is speaking ill of Allah, because they are the true servants and the genuine disciples of Him. By Allah I swear, each individual of them will be granted (on the Day of Resurrection) the right to intercede for as many people as the individuals of (the tribes of Rabi`ah and Muzar. This is Almighty Allah's honor to them. (۲

p: ۳۳۴

Shaykh al-Saduq, Sifat al-Shi`ah, pp. ۲; `Allamah al-Majlisi, Bihar al-Anwar - [۲] -۱
.۶۸:۱۶۷, H. ۳۳ as quoted from the previous reference book
.Allamah al-Majlisi, Bihar al-Anwar ۶۵:۱۶۷, H. ۲۵` -[۱] -۲

,To end, let us present this admirably superb discourse

p: ۳۳۵

known as the description of the God-fearing, in which Imam `Ali (‘a) describes the partisans of the Ahl al-Bayt (‘a). A few paragraphs of this discourse have been [previously cited within the particularities of the virtuous community.](#) [\(1\)](#)

p: ۳۳۶

Al-Karachaki in his book of *Kanz al-Fawa'id* has reported on the authority of [\[1\]](#) Abu-Hamzah al-Thumali on the authority of Yahya ibn Ummi'l-Tawil that Nawf al-Bakkali said: I have had some requests to be granted by the Commander of the Faithful, Imam `Ali ibn Abi-Talib (‘a). Therefore, I sent to him Jundab ibn Zuhayr, al-Rabi` ibn Khuthaym, and his nephew Hammam ibn `Abadah ibn Khuthaym, who was well-known for asceticism and devoutness. We all thus came to meet Imam `Ali (‘a) who was about to leave to lead a congregational prayer in the mosque. Followed by us, he directed towards a group of people, who seemed to be indulging in luxury, exchanging jokes and amusing each other. When they knew that Imam `Ali (‘a) was approaching them, they stood up hurriedly and greeted him. The Imam (‘a) responded to their greeting and asked, “Who are you?” “We are a group from your Shi`ah,” they answered. “O group,” the Imam (‘a) said, “Why can I see neither the marks of Shi`ism nor the adornment of bearing love for us—the Ahl al-Bayt—on your appearances?” Embarrassed, they could not find any answer. Then Jundab and al-Rabi` approached the Imam (‘a) and asked, “O Commander of the Faithful, what are the marks and specifications of your Shi`ah?” Showing no desire to answer them, the Imam (‘a) said, “O two men, fear Allah and do good deeds, for Allah is with those who fear Him and those who do good deeds.” Hammam ibn `Abadah, who was diligently devoted to worship, said to him “O Commander of the Faithful, I beseech you in the Name of Him Who has conferred honor upon all of you—the Ahl al-Bayt—and given you exclusively and endowed you with special favors, please tell us about the specifications of your Shi`ah.” “Do not put me under an oath,” the Imam (‘a) said, “I will tell you all about these specifications.” The Imam then took Hammam from the hand and led him to the mosque where he (‘a) offered a two-unit short prayer, sat down, turned his face towards us, and, encompassed by people from all sides, praised and thanked Almighty Allah and said,... (quoted from `Allamah al-Majlisi’s *Bihar al-*

بَعْدُ، فَإِنَّ اللَّهَ - سُبْحَانَهُ وَتَعَالَى - خَلَقَ الْخَلْقَ حِينَ خَلَقَهُمْ

غَيْبًا عَنِ طَاعَتِهِمْ آمِنًا مِنْ مَعْصِيَتِهِمْ، لِأَنَّهُ لَا تَضُرُّهُ

مَعْصِيَةُ مَنْ عَصَاهُ، وَلَا تَنْفَعُهُ طَاعَةُ مَنْ أَطَاعَهُ، فَكَسَمَ بَيْنَهُمْ

مَعَايِشَهُمْ، وَوَضَعَهُمْ مِنَ الدُّنْيَا مَوَاضِعَهُمْ. فَالْمُتَّقُونَ فِيهَا

هُمْ أَهْلُ الْفَضَائِلِ: مَنْطِقُهُمُ الصَّوَابُ، وَمَلْبَسُهُمُ الْاِقْتِصَادُ،

وَمَشِيهِمُ التَّوَاضُعُ. غَضُّوا أَبْصَارَهُمْ عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ،

وَوَقَفُوا أَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ لَهُمْ. نَزَلَتْ أَنْفُسُهُمْ

مِنْهُمْ فِي الْبَلَاءِ كَالَّتِي نَزَلَتْ فِي الرَّخَاءِ. لَوْ لَا الْأَجَلُ

الَّذِي كَتَبَ اللَّهُ عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ

طَرْفَهُ عَيْنٍ، شَوْقًا إِلَى الثَّوَابِ، وَخَوْفًا مِنَ الْعِقَابِ. عَظَّمَ الْخَالِقُ

فِي أَنْفُسِهِمْ فَصْعَرَ مَا دُونَهُ فِي أَعْيُنِهِمْ، فَهُمْ وَالْجَنَّةُ كَمَنْ

قَدْ رَأَاهَا، فَهُمْ فِيهَا مُنْعَمُونَ، وَهُمْ وَالنَّارُ كَمَنْ قَدْ رَأَاهَا،

فَهُمْ فِيهَا مُعَذَّبُونَ. قُلُوبُهُمْ مَحْزُونَةٌ، وَشُرُورُهُمْ مَأْمُونَةٌ،

وَأَجْسَادُهُمْ نَحِيفَةٌ، وَحَاجَاتُهُمْ خَفِيفَةٌ، وَأَنْفُسُهُمْ عَفِيفَةٌ.

صَبَرُوا أَيَّامًا قَصِيرَةً أَعْقَبَتْهُمْ رَاحَةٌ طَوِيلَةٌ، تِجَارَةٌ مَرِيحَةٌ،

يَسَّرَهَا لَهُمْ رَبُّهُمْ. أَرَادَتْهُمْ الدُّنْيَا وَلَمْ يُرِيدُواهَا، وَأَسْرَتْهُمْ

فَقَدَّوْا أَنْفُسَهُمْ مِنْهَا. أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامَهُمْ، تَالِينَ

لِاجْتِزَاءِ الْقُرْآنِ يُرْتَلُونَهَا تَرْتِيلًا، يُحْزِنُونَ بِهِ أَنْفُسَهُمْ،

وَيَسْتَشِيرُونَ بِهِ دَوَاءَ دَائِهِمْ، فَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ

رَكُنُوا إِلَيْهَا طَمَعًا، وَتَطَلَّعَتْ نُفُوسُهُمْ إِلَيْهَا شَوْقًا، وَظَنُّوا

أَنَّهَا نُصَبَ أَعْيُنِهِمْ، وَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْعَوْا

إِلَيْهَا مَسَامِعَ قُلُوبِهِمْ، وَظَنُّوا أَنَّ زَفِيرَ جَهَنَّمَ وَشَهيقَهَا

فِي أُصُولِ آذَانِهِمْ، فَهُمْ حَائِنُونَ عَلَى أَوْسَاطِهِمْ، مُفْتَرِشُونَ لِجَبَاهِهِمْ

وَأَكْفِهِمْ، وَأَطْرَافِ أَقْدَامِهِمْ، يَطْلُبُونَ إِلَى اللَّهِ فِي فَكَاكِهِ

رِقَابِهِمْ. وَأَمَّا النَّهَارُ فَحُلَمَاءُ عُلَمَاءٍ، أُنْبَرَاءُ أَتَقِيَاءٍ،

قَدْ بَرَّاهُمْ الْخَوْفُ بَرَى الْقِدَاحِ، يَنْظُرُ إِلَيْهِمُ النَّاطِرُ فَيَحْسِبُهُمْ

مَرَضَى، وَمَا بِالْقَوْمِ مِنْ مَرَضٍ، وَيَقُولُ: قَدْ حَوْلُوا! وَلَقَدْ خَالَطَهُمْ

أَمْرٌ عَظِيمٌ! لَا يَرْضَوْنَ مِنْ أَعْمَالِهِمُ الْقَلِيلَ، وَلَا يَسْتَكْبِرُونَ

الْكَثِيرَ، فَهُمْ لِأَنْفُسِهِمْ مُتَّهِمُونَ، وَمِنْ أَعْمَالِهِمْ مُشْفِقُونَ.

إِذَا زَكَّى أَحَدٌ مِنْهُمْ خَافَ مِمَّا يُقَالُ لَهُ، فَيَقُولُ: أَنَا أَعْلَمُ

بِنَفْسِي مِنْ غَيْرِي، وَرَبِّي أَعْلَمُ مِنِّي بِنَفْسِي! اللَّهُمَّ لَا تَوَاحِدْنِي

بِمَا يَقُولُونَ، وَاجْعَلْنِي أَفْضَلَ مِمَّا يُظُنُّونَ، وَاعْفِرْ لِي مَا لَا

يَعْلَمُونَ. فَمِنْ عَلامَةِ أَحَدِهِمْ أَنَّكَ تَرَى لَهُ قُوَّةً فِي دِينِ،

وَحَزْمًا فِي لِينِ، وَإِيمَانًا فِي يَقِينِ، وَحِرْصًا فِي عِلْمِ، وَعِلْمًا فِي

حِلْمِ، وَقَصْدًا فِي غِنَى، وَخُشُوعًا فِي عِبَادَةِ، وَتَجَمُّلاً فِي فَاقِهِ،

وَصَبْرًا فِي شِدَّةِ، وَطَلَبًا فِي حَلَالِ، وَنَشَاطًا فِي هُدَى، وَتَحَرُّجًا

عَنْ طَمَعِ. يَعْمَلُ الْأَعْمَالَ الصَّالِحَةَ وَهُوَ عَلَى وَجَلٍ، يُمَسِّي وَهَمُّهُ

الشُّكْرُ، وَيُصْبِحُ وَهَمُّهُ الدُّكْرُ، يَبِيْتُ حَذْرًا، وَيُصْبِحُ فَرِحًا،

حَذْرًا لَمَّا حُدِّرَ مِنَ الْعَفْلَةِ، وَفَرِحًا بِمَا أَصَابَ مِنَ الْفَضْلِ

وَالرَّحْمَةِ. إِنْ اسْتَضَعَبَتْ عَلَيْهِ نَفْسُهُ فِيمَا تَكَرَّرَ لَمْ يُعْطِهَا
سُؤْلَهَا فِيمَا تُحِبُّ. قُرُّهُ عَيْنِهِ فِيمَا لَا يَزُولُ، وَزَهَادَتُهُ فِيمَا
لَا يَبْقَى، يَمْزُجُ الْحِلْمَ بِالْعِلْمِ، وَالْقَوْلَ بِالْعَمَلِ. تَرَاهُ
قَرِيباً أَمَلُهُ، قَلِيلاً زَلُّهُ، خَاشِعاً قَلْبُهُ، قَانِعَهُ نَفْسُهُ، مَنْزُوراً
أَكْلُهُ، سَهْلاً أَمْرُهُ، حَرِيزاً دِينَهُ، مَيِّتَةً شَهْوَتُهُ، مَكْطُوماً
غُيْظُهُ. الْخَيْرُ مِنْهُ مَأْمُولٌ، وَالشَّرُّ مِنْهُ مَأْمُونٌ. إِنْ كَانَ
فِي الْغَافِلِينَ كُتِبَ فِي الذَّاكِرِينَ، وَإِنْ كَانَ فِي الذَّاكِرِينَ لَمْ
يُكْتَبْ مِنَ الْغَافِلِينَ. يَغْفُو عَمَّنْ ظَلَمَهُ، وَيُعْطِي مَنْ حَرَمَهُ،
وَيَصِلُ مَنْ قَطَعَهُ. بَعِيداً فُحْشُهُ، لَيْناً قَوْلُهُ، غَائِباً مُنْكَرُهُ،
حَاضِراً مَعْرُوفُهُ، مُقْبِلاً خَيْرُهُ، مُدْبِراً شَرُّهُ. فِي الزَّلَازِلِ
وَقُورٍ، وَفِي الْمَكَارِهِ صَبُورٍ، وَفِي الرِّخَاءِ شُكُورٍ. لَا يَحِيفُ عَلَى
مَنْ يُبْغِضُ، وَلَا يَأْتُمُ فِيمَنْ يُحِبُّ. يَعْتَرِفُ بِالْحَقِّ قَبْلَ أَنْ
يُشْهَدَ عَلَيْهِ. لَا يُصْبِحُ مَا اسْتُحْفِظَ، وَلَا يَنْسَى مَا ذُكِّرَ، وَلَا
يُنَابِزُ بِالْأَلْقَابِ، وَلَا يُضَارُّ بِالْجَارِ، وَلَا يَسْمَتُ بِالْمَصَائِبِ،
وَلَا يَدْخُلُ فِي الْبَاطِلِ، وَلَا يَخْرُجُ مِنَ الْحَقِّ. إِنْ صَمَتَ لَمْ يَعُمَّهُ
صَمْتُهُ، وَإِنْ ضَحِكَ لَمْ يَغْلُ صَوْتُهُ، وَإِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتَّى
يَكُونَ اللَّهُ هُوَ الَّذِي يَنْتَقِمُ لَهُ. نَفْسُهُ مِنْهُ فِي عَنَاءٍ، وَالنَّاسُ
مِنْهُ فِي رَاحَةٍ. أَنْتَعَبَ نَفْسَهُ لِاخْتِرَتِهِ، وَأَرَاحَ النَّاسَ مِنْ نَفْسِهِ.
بُعْدُهُ عَمَّنْ تَبَاعَدَ عَنْهُ زُهْدٌ وَنَزَاهَةٌ، وَدُنُوهُ مِمَّنْ دَنَا
مِنْهُ لِينٌ وَرَحْمَةٌ، لَيْسَ تَبَاعُدُهُ بِكِبَرٍ وَعَظْمَةٍ، وَلَا دُنُوهُ

Now then, Allah the

Glorified, the Sublime, created (the things of) creation. He created them without any need for their obedience or harm from their sinning, because the sin of anyone who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood, and has assigned them their positions in the world. Thus, the God-fearing in it are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They keep their eyes closed to what Allah has made unlawful for them, and they put their ears to that knowledge which is beneficial to them. They remain in the time of trials as though they remain in comfort. If there had not been fixed periods (of life) ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their heart, and, so everything else appears small in their eyes. Thus to them Paradise is as though they see it and are enjoying its favors.¹ To them, Hell is also as if they see it and are suffering punishment in it. Their hearts are sorrowful, they are protected against evils, their bodies are thin, their needs are scanty, and their souls

are chaste. They endured (hardship) for a short while, and in consequence they secured comfort for a long time. It is a beneficial transaction that Allah made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by a ransom. During a night they are upstanding on their feet reading portions of the Qur'an and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse creating eagerness (for Paradise) they pursue it avidly, their spirits turn towards it eagerly, and they feel as if it is in front of them. And when they come across a verse, which contains fear (of Hell), they bend the ears of their hearts towards it, and feel as though the sound of Hell and its cries are reaching their ears. They bend themselves from their backs, prostrate themselves on their foreheads, their palms, their knees and their toes, and beseech Allah, the Sublime, for their deliverance. During the day, they are enduring, learned, virtuous and God-fearing. Fear (of Allah) has made them thin like arrows. If any one looks at them, he believes they are sick, although they are not sick, and he says that they have gone mad. In fact great concern (i.e., fear) has made them mad. They are not satisfied with their meager good acts, and do not regard their major acts as great. They always blame themselves and are afraid of their deeds. When anyone of them is

spoken of highly, he says: "I know myself better than others, and my Lord knows me better than I know. O Allah do not deal with me according to what they say, and make me better than they think of me and forgive me (those shortcomings) which they do not know. The peculiarity of anyone of them is that you will see that he has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge, with forbearance, moderation in riches, devotion in worship, gracefulness in starvation endurance in hardship, desire for the lawful, pleasure in guidance and hatred from greed. He performs virtuous deeds but still feels afraid. In the evening, he is anxious to offer thanks (to Allah). In the morning, his anxiety is to remember (Allah). He passes the night in fear and rises in the morning in joy — fear lest night is passed in forgetfulness, and joy over the favor and mercy received by him. If his self refuses to endure a thing that it does not like, he does not grant its request towards what it likes. The coolness of his eye lies in what is to last forever, while from the things of this world) that will not last he keeps aloof. He transfuses knowledge) with forbearance, and speech with action. You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is

found among those who forget (Allah) he is counted among those who remember
.Him), but if he is among the rememberers he is not counted among the forgetful)

.He forgives him who is unjust to him, and he gives to him who deprives him

He behaves well with him who behaves ill with him. Indecent speech is far

from him, his utterance is lenient, his evils are non-existent his virtues

are ever present, his good is ahead and mischief has turned its face (from

him). He is dignified during calamities, patient in distresses, and thankful

during ease. He does not commit excess over him whom he hates, and does not

commit sin for the sake of him whom he loves. He admits truth before evidence

is brought against him. He does not misappropriate what is placed in his

custody, and does not forget what he is required to remember. He does not

call others bad names, he does not cause harm to his neighbor, he does not

feel happy at others misfortunes, he does not enter into wrong and does not

go out of right. If he is silent, his silence does not grieve him, if he

laughs, he does not raise his voice, and if he is wronged, he endures until

Allah takes revenge on his behalf. His own self is in distress because of him, while the

people are in

ease from him. He puts himself in hardship for the sake of his next life, and

makes people feel safe from himself. His keeping away from others is by way

of asceticism and purification, and his nearness to those to whom he is near

is by way of leniency and mercifulness. His keeping away is not by way of
vanity or feeling of greatness, nor his nearness by way of deceit and

[\(cheating. \(1](#)

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.Nahj al-Balaghah, Sermon No. ۱۹۳ -[۱] -۱

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Volume ٧: The Ritual System of the Virtuous Community

Book ID

,In the Name of Allah

the All-beneficent, the All-merciful

نام كتاب: دور أهل البيت (ع) في بناء الجماعه الصالحه / ج ٧

نويسنده: آيه الله سيد محمد باقر الحكيم

مترجم: بدر شاهين

زبان ترجمه: انگليسى

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قال الله تعالى:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)

Indeed Allah desires to repel all impurity from you, O People of the Household, and
(purify you with a thorough purification. (Sūrat al-Aḥzāb ٣٣:٣٣)

Prophetic traditions mentioned in both in Sunni and Shi‘ah authoritative reference books of ḥadith and tafsir (exegesis of the Qur’an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [ahl al-kisā’], viz. Muḥammad, ‘Ali, Fāṭimah, al-Ḥasan, and al-Ḥusayn (‘a) as the Ahl al-Bayt (People of the Household).

:For instance, refer to the following references

Sunni

Aḥmad ibn Ḥanbal (d. ٢٤١ AH), al-Musnad, ١:٢٣١; ٤:١٠٧; ٦:٢٩٢, ٣٠٤; Ṣaḥīḥ Muslim (d. ٢٤١ AH), ٧:١٣٠; Al-Tirmidhi (d. ٢٧٩ AH), Sunan, ٥:٣٤١ et al.; Al-Dūlābi (d. ٣١٠ AH), Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah, p. ١٠٨; Al-Nasā’i (d. ٣٠٣ AH), Al-Sunan al-Kubrā’, ٥:١٠٨; ١١٣; Al-Ḥakim al-Nayshābūri (d. ٤٠٥ AH), Al-Mustadrak ‘ala’ Ṣ-Ṣaḥīḥāyn, ٢:٤١٤, ٣:١٣٣, ١٤٦-١٤٧; Al-Zarkashi (d. ٧٩٤ AH), Al-Burhān, p. ١٩٧; Ibn Hājar al-Asqalāni (d. ٨٥٢ AH), Faṭḥ al-Bari .Sharḥ Ṣaḥīḥ al-Bukhāri, ٧:١٠٤

Shi‘ah

Al-Kulayni (d. ٣٢٨ AH), Uṣūl al-Kāfi, ١:٢٨٧; Ibn Babawayh (d. ٣٢٩ AH), Al-Imāmah wa’ t-Tabṣirah, p. ٤٧, ḥadith ٢٩; Al-Maghribi (d. ٣٦٣ AH), Da’ā’im al-Islām, pp. ٣٥, ٣٧; Al-Ṣādūq (d. ٣٨١ AH), Al-Khiṣāl, pp. ٤٠٣, ٥٥٠; Al-Ṭūsi (d. ٤٦٠ AH), Al-Amali, ḥadith ٤٣٨, ٤٨٢, ٧٨٣

For more details, refer to the exegesis of the holy verse recorded in the following books of tafsir: Al-Jassās (d. ٣٧٠ AH), Aḥkām al-Qur’ān; Al-Wāḥidi (d. ٤٦٨ AH), Asbāb al-Nuzūl; Ibn al-Jawzi (d. ٥٩٧ AH), Zād al-Masir; Al-Qurṭubi (d. ٦٧١ AH), Al-Jāmi‘ Li-Aḥkām al-Qur’ān; Ibn Kathir (d. ٧٧٤ AH), Tafsir; Al-Tha‘labi (d. ٨٢٥ AH), Tafsir; Al-Ṭabari (d. ٨٧٥ AH), Tafsir; Al-Suyūṭi (d. ٩١١ AH), Al-Durr al-Manthūr; Al-Shawkāni (d. ١٢٥٠ AH), Faṭḥ al-

Qadir; Al-‘Ayyāshi (d. ٣٢٠ AH), Tafsir; Al-Qummi (d. ٣٢٩ AH), Tafsir; Furt al-Kūfi (d. ٣٥٢ AH), Tafsir at the margin of the exegesis of Sūrat al-Nisā’ verse ٥٩; Al-Ṭabarsi (d. ٥٦٠ AH), Majma‘ al-Bayān, as well as many other sources

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:BOOK SEVEN

THE RITUAL SYSTEM OF THE VIRTUOUS COMMUNITY

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قال رسول الله |:

"إني تارك فيكُم الثقلين: كتاب الله، وعترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا أبداً وأنتهما لن يفترقا حتى يردا عليّ الحوض"

:The Messenger of Allah (ﷺ) said

Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and“ my progeny [‘itrati], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until ”.(they meet me at the Pond [ḥawḍ] (of Kawthar

:Some references

q AlḤākim anNayshābūri, AlMustadrak ‘alā’ṣ-Ṣaḥīḥayn (Beirut), vol. ۳, pp. ۱۰۹-۱۱۰, ۱۴۸, ۵۳۳

q Muslim, Aṣ-Ṣaḥīḥ, (English translation), book ۳۱, ḥadiths ۵۹۲۰-۳

q AtTirmidhi, Aṣ-Ṣaḥīḥ, vol. ۵, pp. ۶۲۱-۲, ḥadiths ۳۷۸۶, ۳۷۸۸; vol. ۲, p. ۲۱۹

q An-Nasā’i, Khaṣā’iṣ ‘Ali ibn Abi Ṭālib, ḥadith ۷۹

q Aḥmad ibn Ḥanbal, Al-Musnad, vol. ۳, pp. ۱۴, ۱۷, ۲۶; vol. ۳, pp. ۲۶, ۵۹; vol. ۴, p. ۳۷۱; vol. ۵, pp. ۱۸۱-۱۸۲, ۱۸۹-۱۹۰

q Ibn al‘Athir, Jāmi‘ alUṣūl, vol. ۱, p. ۲۷۷

q Ibn Kathir, AlBidāyah wa’nNihāyah, vol. ۵, p. ۲۰۹

q Ibn Kathir, Tafsir al-Qur’ān al-‘Aẓim, vol. ۶, p. ۱۹۹

Naṣir ad-Din al-Albani, Silsilāt al-Aḥādith aṣ-Ṣaḥīḥah (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. ۴, pp. ۳۵۵-۳۵۸

THE ROLE OF
THE AHL AL-BAYT
IN BUILDING THE VIRTUOUS COMMUNITY
BOOK SEVEN: THE RITUAL SYSTEM OF THE VIRTUOUS COMMUNITY

AYATULLAH SAYYID MUHAMMAD BAQIR AL-HAKIM

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Cultural Affairs Department Ahl al-Bayt'a World Assembly

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The Ritual System Of The Virtuous Community

Preface

Prelude

Chapter One: Rituals of the Ahl al-Bayt

Chapter Two: The General Rituals of Islam Rituals of Specific Days and Nights

Chapter Three: Mosques and Holy Places

A general review of the Islamic system demonstrates that rituals and acts of worship play an important role in deeds, behavior, words, ceremonies and anniversaries

Rituals and acts of worship in Islam are inseparably related. Rituals (sha‘ā’ir)—defined as ceremonies, rules of etiquette, and activities that distinguish the Muslim nation from other nations—are mixed with the Islamic practice of worship in both form and content. Islamic practices of worship are rituals, such as prayer, fasting, hajj, and zakat, and Islamic rituals are practices of worship, such as the celebrations on the feast days and other days related to Islamic occasions. Even social ceremonies, such as marriage and the like, not to mention social activities, such as offering salutations and beginning with the basmalah (i.e. utterance of bismi-llahir-rahmanir-rahim), are originally acts of worship through which nearness to Almighty Allah is sought

In the Holy Qur'an, acts of worship during the hajj Pilgrimage have been described as rituals on more than one occasion, such as the following

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Behold! Safa and Marwah are among the RITUALS of Allah. So, there shall be no blame on those who visit the House in the Month or at other times and go round them. And if anyone does good deeds voluntarily, be assured that

(Allah is He Who recognizes and knows. (٢:١٥٨) (emphasis added

وَالْبُدْنَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ

,As for the camels

We have made them RITUALS of the religion of Allah for you. For you, therein

(is much good. (۲۲:۳۶

:Discussing the obligatory practices of the hajj Pilgrimage, the Holy Qur'an says

ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Such is his state. And whoever holds in honor the RITUALS of Allah (in

(the sacrifice of animals) this is surely from piety of heart. (۲۲:۳۲

Discussing the situation of al-Muzdalifah, where we are commanded to mention Almighty Allah, the Holy Qur'an calls it al-mash`ar al-haram (the Sacred Place of Rituals) saying

فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ

When you pour down from Mount `Arafat, then celebrate the praises of

,Allah at the Sacred Place of Rituals

,and celebrate His praises as He has directed you, even though before this

(you went astray. (۲:۱۹۸

The distinctive battle cry upon which all the individuals of a party in a war agree and which distinguishes them from the other party, is called shi`ar (i.e. a slogan). This word is derived from the root sh-`-r, which is also the root of the word sha`ā`ir ((rituals

:Imam al-Sadiq (a) is thus reported to have said

شِعَارُنَا يَا مُحَمَّدُ يَا

مُحَمَّدُ. وَشِعَارُنَا يَوْمَ بَدْرٍ يَا نَصَرَ اللَّهِ اقْتَرِبِ اقْتَرِبْ.

وَشِعَارُ الْمُسْلِمِينَ يَوْمَ أُحُدٍ يَا نَصَرَ اللَّهِ اقْتَرِبْ. وَيَوْمَ

بَنِي النَّضِيرِ يَا رُوحَ الْقُدُسِ أَرْحِ، وَيَوْمَ بَنِي فَيْنُقَاعٍ يَا

رَبَّنَا لَا يَغْلِبَنَّكَ، وَيَوْمَ الطَّائِفِ يَا رِضْوَانَ، وَشِعَارُ

يَوْمِ حُنَيْنٍ يَا بَنِي عَبْدِ اللَّهِ يَا بَنِي عَبْدِ اللَّهِ، وَيَوْمِ

الْأَحْزَابِ هُمْ لَا يُبْصِرُونَ، وَيَوْمِ بَنِي قُرَيْظَةَ يَا سَلَامُ

أَسْلِمَهُمْ، وَيَوْمِ الْمُرَيْسِعِ وَهُوَ يَوْمُ بَنِي الْمُصْطَلِقِ أَلَا

إِلَى اللَّهِ الْأَمْرُ، وَيَوْمِ الْحُدَيْبِيَةِ أَلَا لَعْنَةُ اللَّهِ عَلَى

الظَّالِمِينَ، وَيَوْمِ خَيْبَرَ يَوْمِ الْقَمُوصِ يَا عَلِيُّ آتِيهِمْ مِنْ عَلٍ،

وَيَوْمِ الْفَتْحِ نَحْنُ عِبَادُ اللَّهِ حَقًّا حَقًّا، وَيَوْمِ تَبُوكَ يَا

أَحَدُ يَا صَمَدُ، وَيَوْمِ بَنِي الْمَلُوحِ أَمْتٌ أَمْتٌ، وَيَوْمِ

صِفِّينَ يَا نَصَرَ اللَّهِ، وَشِعَارُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَا

مُحَمَّدُ، وَشِعَارُنَا يَا مُحَمَّدُ.

Our shi`ar (war cry) is ya-Muhammad ya-Muhammad (O Muhammad, O Muhammad). Our shi`ar in the Battle of Badr was ya (nasrallahi iqtarib iqtarib (O victory of Allah, come nigh! Come nigh The Muslims shi`ar in the Battle of Uhud was ya nasrallahi iqtarib O victory of Allah, come nigh!) Their shi`ar in their battle against) (Banu'l-Nazir was ya ruha alqudusi arih (O Holy Spirit! Give us rest Their shi`ar in their battle against Banu Qaynuqa` was ya rabbana

la yaghlubbunaka (O Our Lord! Let them not overcome You!) Their shi`ar in their battle in al-Ta'if was ya rizwan (O All-pleasing!) The shi`ar in the Battle of hunayn was ya bani `abdillah ya bani `abdillah (O sons of Allah's Servant! O sons of Allah's Servant!) The shi`ar in the (Battle of al-Ahzab (the Allies) was hum la yubsirun (They cannot see

The shi`ar in their battle against Banu-Qurayzah was ya salamu aslimhum (O Source of peace! Make them surrender!) Their shi`ar in the Battle of al-Muraysi` (i.e. their battle against Banu'l-Mustalaq) was ala ilallahi al-amru (Verily, Allah's is the whole command). Their shi`ar on the hdaybiyah Encounter was ala la`natullahi `ala alzzalimin (Verily, the curse of Allah is on the wrongdoers). Their shi`ar in the Battle of Khaybar (the day of the phalanx) was ya `aliyyu atihim min aliyyin (O All-high! Come to them from above). Their shi`ar on the Day of Conquest was nahnu `ibadullahi haqqan haqqan (We are the servants of Allah; truly, truly). Their shi`ar in the Battle of Tabuk was ya ahadu ya samadu (O One and Only! O Eternally Besought of all!). Their shi`ar in their battle against Banu'l-Mulawwah was amit amit (Cause to die! Cause to die!). Their shi`ar in the Battle of Siffin was ya nasrallahi (O Allah's victory!). The shi`ar of husayn was ya Muhammad (O Muhammad!). Our shi`ar is also ya Muhammad

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۰۵, H. ۱ -- ۱

:About the exegesis of the following holy verse

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ

O you who believe, violate not the RITUALS of Allah nor of the sacred

(month... (۵:۲

The author of the Arabic–Arabic dictionary of Lisan al-`Arab has quoted al-Zajjaj as saying that, the rituals of Allah stand for all practices through which Almighty Allah is worshipped. Almighty Allah has made these practices rituals (i.e. symbols) for us. They thus include all rituals of the hajj Pilgrimage, such as the situations whereon a pilgrim should halt, perform sa`y (walk between al-Safa and al-Marwah), and perform dhabh ((slaughter animals offered as sacrifice for the sake of Almighty Allah)... etc. (1

This concept of rituals shows that Islamic rituals stand for all the acts of worship that require a special and distinctive congregation by which Muslims are distinguished from others, such as the ritual hajj Pilgrimage, the Friday Prayer, and other congregational prayers. There are some rituals that Muslims alone celebrate that distinguish them from other nations, such as the feast days, especially the Lesser Bairam (Eid al-Fitr) and the Greater Bairam (Eid al-Azha). Then there are those rituals performed at certain places dedicated to Islamic litanies and devotional acts which Muslims deem sacred and reverential—such as mosques, especially the Sacred –Mosque in Makkah, the Prophet’s Mosque in al

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Madinah, and the Furthest Mosque in al-Quds (Jerusalem). In addition to these, are places whereon pilgrims are commanded to stop, such as Mount `Arafat, al-Muzdalifah, and the Hills of Safa and Marwah. Other religious acts, both verbal and practical, on which Muslims agree unanimously and use to get to know each other and .be distinguished from other communities, include forms of salutation and greeting

Acts of worship are the formulae and special practices that Almighty Allah has established for His servants to express their relation with Him and bring them nearer to Him. These include prayers, supplications, fasting, almsgiving, defraying of the zakat and khumus taxes, and expressions of praise that glorify and magnify the Lord .within certain formulae and at certain times

Almighty Allah, out of His grace and favor, has opened the door wide for human beings to dedicate all their acts to seek nearness to Him and worship Him. In turn, they respond to the divine command and appeal for divine guidelines. The acts of .worship mentioned in this discussion are specific prescribed formulas

Before we start, let us refer, albeit briefly, to the significance of rituals and acts of [worship](#), as well as their roles in Islam and the logic for their legislation.[\(1\)](#)

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I have discussed in some detail the role of rituals within my thesis on the – –۱ Basmalah in my exegesis of Surah al-Fatihah and Surah al-Jumu`ah, which is now in print. Our mentor, Martyr Sayyid al-Sadr, has also discussed the acts of worship in an independent thesis attached to his Risalah (a thesis on the practical laws of Islam) entitled al-Fatawa al-Wazihah under the title of ‘A General Glance at Acts of Worship’.

.For more information in this regard, it is advisable to refer to these theses

Rituals are one of the consistent strategies in the religious code of Islamic law because they point out invariable social needs in human life. For this reason, such rituals are not subject to variability when the methods of social lives or the circumstances of civil progress in human life change. This becomes clear by pursuing the following four needs

First: These rituals signify a framework that safeguards the virtuous community from loss, and guarantees its persistence and unity against breakup and disunion. This, of course, indicates an invariable social need in the existence of humanity

Second: These rituals pinpoint the genuineness of the Muslim nation and its identity among other nations and enhance the feelings of glory and dignity in relation to Islam, such feelings being the invariable need of humanity

Third: These rituals play a role in the achievement of the essential objective of the divine mission of Islam. This objective is to grant success to the processes of divine enlightenment and bring about a social shift towards righteousness. The rituals, at an individual level, through sustained verbal or practical repetition produce an effect on the mental (i.e. sensory, emotional, and rational) substance of man, creating conformity of the interior with the exterior, the form with the content

They also play a role on the social level, by creating a general tradition that can influence people more than laws and enactments. In other words, these rituals contribute effectively in creating a state of constancy, steadiness, and public harmony in both the individual and society

Fourth: The rituals influence numerous immutable needs

In the field of education, they create a public custom that contributes to controlling
.the social behavior of individuals

In the field of politics, they manifest the power, coherence, dignity, and honor of the Muslim community through collective practices, such as the congregational prayers, Friday prayers, and the hajj Pilgrimage, which build the confidence of insecure
.individuals by participating in collective movements with others

In the field of social relations, they strengthen social relations among Muslims and create a spirit of collective responsibility, cooperation, mutual understanding, and cordiality among them, in addition to reciprocity of benefits and interests, as is in the
:hajj Pilgrimage about which Almighty Allah says

لِيَشْهَدُوا مَنَافِعَ لَهُمْ

(That they may witness benefits for them. (٢٢:٢٨...

In the field of propagation, these rituals provide doctrinal contents and intellectual and moral concepts. In addition, they can provide the best means of expressing
.political and social ideas

Point

In the religious code of Islamic law, acts of worship do not change when social [lifestyles or the circumstances of civil progress in human life change.](#)

This indispensable invariability stems from the fact that worship gives expression to the relationship between man and his Lord, which is an invariable, perpetual, and innate relationship. This urgency can be better manifested through the following points:

First: Humanity is in urgent need of association with Allah, the Perfect in excellence, so that people can continue to progress and avoid exposing themselves to deviation due to a state of aloofness or stagnancy. Sometimes, people fall in the swamp of paganism and immoderation when they change their relatively tight allegiances into boundless allegiances, thus causing the advance towards perfection to stop.

Representing a balanced practical expression of affiliation, worship develops a belief in Almighty Allah by means of devotional acts that strengthen affiliation and, at the same time, give a boost to refutation of all other boundless allegiances and deities.

Second: For practical (i.e. social) progress, humanity is required to do certain acts intended for the good of the community as a whole. However, at times, individuals carry out other acts for their personal interest. In the former

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In the discussion of this topic, it may be useful to benefit by the essay of our – ۱ – mentor, Martyr Sayyid Muhammad Baqir al-Sadr, which is included in his Risalah in the chapter entitled, A General Glance at Acts of Worship

acts (i.e. acts intended to achieve public interests), the matter is the opposite. In these acts, the efforts exerted may not be compatible with the personal advantage that one might be able to gain within the community; rather, they can be at the expense of personal interests. Such being the case, acts of worship play a significant role in urging human beings to act for the sake of Almighty Allah alone, thus playing a significant role in encouraging people to do things for the sake of public interest, leaving behind egoism and personal interests

Third: Human society is always in need of undertakings that bind individuals to abide by the system that rules their society. These undertakings, at times, take the form of material and physical punishments enacted by society against those who violate its regulations and, at other times, they take the form of an inner feeling of responsibility towards these regulations and laws. However, the penal law has limited influence since it is impossible for this law to pursue all the actions and movements of individuals, whereas an inner feeling of responsibility is always present. Worship can develop this feeling of responsibility because worship can enhance in man his relationship with Almighty Allah and his feeling that he is under an incessant monition of Him “from Whom is not hidden the least little atom in the heavens or on earth

Distinctive Features of Worship in Islam

There is also another set of distinctive features marking worship in the religion of Islam. These distinctive features are as follows

All-inclusiveness

In the religion of Islam, worship includes all aspects of human life—personal, social, and political. In addition

Islam expects its believers to demonstrate devotion to divine worship in every act (drinking, eating, enjoying entertainment and appetencies, etc.), opening the door to seek nearness to Almighty Allah and confirming one's connection with Him in all his deeds and activities

Transcendentality

For each act of worship, there is a psychological and spiritual, visible and observable, external and material, or generally social explanation. Sometimes, scientific advancement proves this fact because it presents new horizons of understanding the transcendental role of acts of worship

In addition to this, in the ritual acts of worship, like prayer, fasting, and hajj, we observe an aspect of transcendentality in devotional behavior, the objective of which is to strengthen people's relationships with the unseen world and escalate belief in it. For instance, such transcendental aspects can be witnessed in the number of the cycles (or units) of each prayer, as well as the circumambulation of the Holy Ka`bah (Tawaff), the walking between Safa and Marwah (sa`y) and other acts, which cannot be explained by any word except devoutness or compliance with divine commands

Physical Awareness

In addition to transcendentality, we observe physical awareness in the Islamic acts of worship, since man is a compound of spirit and material. In order to bring the acts of worship within the fold of these two aspects, Islam has laid much emphasis on intention and sincerity on one hand, and compliance with Allah's commands on the other

Attention to Almighty Allah (i.e. presence of heart) and compliance with His commands represent the spiritual

aspect of the human self. Islam has laid equal emphasis on the aspect of physical awareness in acts of worship, as is noticed in the performance of the ritual prayer and hajj Pilgrimage. Details like the necessity of directing the face towards the Holy Ka`bah, standing erect, genuflecting, prostrating in prayers, circumambulating the Holy Ka`bah, walking between Safa and Marwah, and throwing pebbles at the statues of Satan in the ritual hajj Pilgrimage, explain this aspect, which is also visible in .other obligatory and supererogatory acts

Islam is a religion unlike the other two extremist trends seen today. One of these cancels out the physical embodiment of devotional acts, supposing them to be a purely spiritual and psychological state, while the other trend considers worship to be no more than an external, physical practice that is devoid of any intentional and .spiritual significance, thus changing it into a pagan state

Social Aspect

In addition to those things mentioned, a social aspect can be observed in the majority of Islamic devotional acts which intends to establish and cement mutual relationships between the individuals of society. It is true that the basic objective of worship is to cement the relationship between humanity and the Lord, but the social aspect is still a secondary yet vital objective in some acts of worship, such as the ritual hajj Pilgrimage, the congregational prayers, the Friday prayer, the Eid prayers, jihad, .zakat, and others

Additionally, the rituals themselves have a social aspect. They aim at unifying the Muslim nation and establishing its identity by acts such as turning ones face towards the Ka'abah in prayer, celebrating two feast days, and participating in the Friday .prayers

In keeping with the Islamic theory, the Ahl al-Bayt (‘a) encouraged their followers to pay much attention to this aspect and emphasized it in an exhaustive and splendid way. They presented examples and models and explained details of these rituals and acts of worship to make them encompass the daily, weekly, and annual life of every Muslim individual. Through such means, the Ahl al-Bayt (‘a) have been in a position to strengthen the spiritual and social structure of the virtuous community, deepen the Shi`ite Muslim’s connections with Almighty Allah, and build a righteous entity inside the Muslim community.

In the coming discussion, I will not deal with such well-known Islamic models of devotional acts like the ritual prayer, fasting, hajj Pilgrimage, zakat, and jihad, or such rituals like celebrating the two feast days, the ritual offering of salutation, or like matters, which are obviously familiar to all. I will take up the rituals and acts of worship exclusively discussed by the Ahl al-Bayt (‘a) in their endeavors to build a virtuous community.

The Ahl al-Bayt (‘a) and Public Rituals

The Ahl al-Bayt (‘a), through their discourses and methods of education, took much interest in the congregational rituals of Islam. They are thus reported to have said

بُيِّنَ الْإِسْلَامُ عَلَى خَمْسٍ:

عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوِلَايَةِ، وَلَمْ

يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوِلَايَةِ.

Islam is based on five things: salat (performance of obligatory prayer), zakat (poor-rate), hajj (pilgrimage to the Holy House in Makkah), sawm (observance of fasting), and wilayah. Nothing stands confirmed like the

(confirmation of wilayah.)

According to an authentic narration that is reported from `Ali ibn Ibrahim, Zurarah
:has reported Imam al-Baqir (‘a) as saying

بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةٍ

أَشْيَاءَ: عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالْحَجِّ وَالصَّوْمِ

وَالْوِلَايَةِ.

Islam is based on five things: salat (performance of obligatory
,(prayer), zakat (poor-rate), hajj (pilgrimage to the Holy House in Makkah
.sawm (observance of fasting), and wilayah

”?Zurarah asked, “What is the best among these things

:The Imam (‘a) answered

الْوِلَايَةُ أَفْضَلُ، لِأَنَّهَا

مِفْتَاحُهُنَّ، وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ.

The best of them is the wilayah, because it is the key to the others

and the wali (divinely

.designated leader) is the guide for them

”?Zurarah asked, “What is next in being the best

:The Imam (‘a) answered

الصَّلَاةُ;

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: الصَّلَاةُ عَمُودُ

دِينِكُمْ.

Then comes the prayer, for the Messenger of Allah (s) has said, ‘Prayer

’is the pillar of your religion

”?Zurarah asked, “What is next

:The Imam (‘a) answered

الرَّكَاهُ، لِأَنَّهُ قَرَنَهَا

بِهَا وَبَدَأَ بِالصَّلَاةِ قَبْلَهَا. وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ: الرَّكَاهُ تُذْهِبُ الذُّنُوبَ.

Zakat. Almighty Allah has coupled

it with prayer and mentioned prayer first. The Messenger of Allah (s) has

’said, ‘Defrayment of the zakat relieves one of sins

”?Zurarah asked, “What is next

:The Imam (‘a) answered

الْحُجُّ، قَالَ اللَّهُ عَزَّ

وَجَلَّ: {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ} وَقَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لِحَجَّتِهِ مَقْبُولَةٌ خَيْرٌ

مِنْ عِشْرِينَ صَلَاةً نَافِلَةً، وَمَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافًا

أَحْصَى فِيهِ أُسْبُوعَهُ وَأَحْسَنَ رَكَعَتَيْهِ غَفَرَ اللَّهُ لَهُ. وَقَالَ

فِي يَوْمِ عَرَفَةَ وَيَوْمِ الْمَزْدَلِفَةِ مَا قَالَ.

hajj. Almighty Allah has said, ‘Pilgrimage to the

House is incumbent upon men for the sake of Allah, upon every one who is able

to undertake the journey to it. Whoever disbelieves, then surely Allah is Self-sufficient above any need of the worlds. (۳:۹۷) The Messenger of Allah (s) has said, 'One accepted hajj is better (in reward) than offering twenty supererogatory prayers. Whoever circumambulates this House seven times and follows it with offering a correctly-done two-unit prayer, Almighty Allah shall forgive him his sins.' He (s) has also said many things about the Arafat Day and the Muzdalifah Day`

”Zurarah asked, “What is next

:The Imam (‘a) answered

الصَّوْمُ.

.Then comes fasting

”Zurarah asked, “Why has fasting come last of all

:The Imam (‘a) answered

قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الصَّوْمُ جُنَّةٌ مِنَ النَّارِ.

إِنَّ أَفْضَلَ الْأَشْيَاءِ مَا إِذَا فَاتَكَ لَمْ تَكُنْ مِنْهُ تَوْبَةً

دُونَ أَنْ تَرْجِعَ إِلَيْهِ فَتَوَدِّبُهُ بِعَيْنِهِ. إِنَّ الصَّلَاةَ

وَالزَّكَاةَ وَالْحَجَّ وَالْوَلَايَةَ لَيْسَ يَقَعُ شَيْءٌ مَكَانَهَا دُونَ

أَدَائِهَا. وَإِنَّ الصَّوْمَ إِذَا فَاتَكَ أَوْ قَصَّرْتَ أَوْ سَافَرْتَ

فِيهِ أَدَّيْتَ مَكَانَهُ أَيَّامًا غَيْرَهَا وَجَزَيْتَ ذَلِكَ الدَّنْبَ

بِصَدَقَةٍ وَلَا قِضَاءٍ عَلَيْكَ. وَلَيْسَ مِنْ تِلْكَ الْأَرْبَعَةِ شَيْءٌ

يَجْزِيكَ مَكَانَهُ غَيْرُهُ. ذُرْوَةُ الْأَمْرِ وَسَنَامُهُ وَمِفْتَاحُهُ

وَبَابُ الْأَشْيَاءِ وَرِضَا الرَّحْمَنِ الطَّاعَةُ لِلْإِمَامِ بَعْدَ

مَعْرِفَتِهِ. إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: {مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا} أَمَا لَوْ

أَنَّ رَجُلًا قَامَ لَيْلُهُ وَصَامَ نَهَارَهُ وَتَصَدَّقَ بِجَمِيعِ مَالِهِ

وَحَجَّ جَمِيعَ دَهْرِهِ وَلَمْ يَعْرِفْ وَلا يَهْتَفِ إِلَى اللَّهِ

فَيُؤَالِيَهُ وَيَكُونُ جَمِيعُ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ، مَا كَانَ

لَهُ عَلَى اللَّهِ عَزَّ وَجَلَّ حَقٌّ فِي ثَوَابِهِ وَلَا كَانَ مِنْ أَهْلِ
الْأَيِّ مَانَ. أَوْلَيْكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللَّهُ الْجَنَّةَ
بِفَضْلِ رَحْمَتِهِ.

The Messenger of Allah

s) has said, ‘Fasting is an armor against Hellfire.’ The best of all things) is a duty that if you miss it, you do not need to repent; rather, you can later ,carry it out exactly as you are required to do. As for the prayer, the zakat the hajj Pilgrimage, and wilayah, nothing can compensate for them when they are missed, while you can make up for the fasting if you miss it, fail to observe it, or travel during its days. Such being the case, you can recompense the sin of missing fasting with almsgiving, without need for ,fasting during other days as compensation. As for the other four pillars nothing at all can replace them and save you from failing to do them. After recognition of Almighty Allah, the prime act, acme, key, door to all things .and the pleasure of the All-beneficent Lord is the obedience to the Imam Allah, the Exalted and Majestic says, ‘Whoever obeys the Messenger, indeed he has obeyed Allah, and as for those who turn away, We have not sent you as a keeper over them. (٤:٨٠)’. Verily, if one spends his nights in acts of worship, fasts during the days of his lifetime, gives his entire fortune as alms, and goes on hajj Pilgrimage every year of his lifetime, but does not

recognize loyalty to the Representative of Allah on Earth, and does all his deeds without this basis, he will not have any right to receive the reward of Almighty Allah nor be regarded as one of the people of true faith. The doers of good among these people (i.e. those recognizing the loyalty to the Imams [will enter Paradise by Almighty Allah's mercy.](#))

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.Shaykh al-Kulayni, al-Kafi, ۲:۱۸-۱۹, H. ۵ --۱

:Sulayman ibn Khalid reported Imam al-Baqir (‘a) as saying

أَلَا أُخْبِرُكَ

بِالإِسْلَامِ أَضْلُهُ وَفَرْعُهُ وَذُرْوَهُ سَنَامِهِ؟ أَمَّا أَضْلُهُ

فَالصَّلَاةُ وَفَرْعُهُ الزَّكَاةُ وَذُرْوَهُ سَنَامِهِ الْجِهَادُ. إِنَّ

شِئْتَ أُخْبِرْتُكَ بِأَبْوَابِ الْخَيْرِ. الصَّوْمُ جُنَّةٌ مِنَ النَّارِ،

وَالصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ، وَقِيَامُ الرَّجُلِ فِي جَوْفِ

اللَّيْلِ بِذِكْرِ اللَّهِ: {تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا}.

?May I inform you about the foundation, branch, and pinnacle of Islam

The foundation of Islam is prayer, its branch the zakat, and its pinnacle

...jihad. I can also inform you about the doors to goodness, if you wish

Fasting is a protective shield against Hellfire. Almsgiving and spending the late

hours of the night in remembrance of Almighty Allah, remove sins. Almighty

”...Allah says, “Who forsake their beds to cry unto their Lord in fear and hope

(1) (32:16)

It seems important to consider the fact that jihad is a branch of the pillar of wilayah, which is one of the foundations of Islam, as has been mentioned in the abovementioned tradition. The same is applicable to the duty of enjoining the right and forbidding the wrong. Moreover, the duty of defraying the khumus tax is also a component of the pillar of wilayah, even if it is not attached to the zakat. The one who alone has the right to command jihad, enjoin the right and forbid the wrong is the religious referential authority, and the basis of paying the khumus tax is loyalty to the (divinely designated leadership of the Holy Imams (‘a

We, thus, understand why jihad is the pinnacle of the religion in the same way as

wilayah and obedience to the Imam is its pinnacle also, because jihad is one of the

p: ٢٨

.Shaykh al-Kulayni, al-Kafi, ٢:٢٣, H. ١٥ -- ١

(examples of obedience to the Imam (‘a

In fact, various statements confirm this about each of the other Islamic public
devotional acts as well

Prophetic Tradition and Sectarian Rituals

In the sphere of rituals and devotional acts in which the Ahl al-Bayt (‘a) took great
interest, the following question arises

Can the mentioned rituals and acts of worship be considered innovations (bid`ah)
?because they are not familiar to Muslims in general

Such questions have been raised by some people, especially the Wahhabi sect. They
are answered in detail within the sectarian aspect of this discussion.⁽¹⁾ However, let
us present two brief synoptic answers here

First Answer: As has been confirmed in many Prophetic traditions that are reported by
both Sunni and Shi`ite narrators, the Ahl al-Bayt (‘a) represent the other Weighty
Thing, besides the Holy Qur'an, that interprets the Holy Qur'an and explains the
Prophet Tradition (Sunnah) and the religious code of Islamic law. They are also the
one and only referential authorities of Islam in its genuine form, to whom the Holy
Prophet (s) explained all the details of the code of Islamic law and the Holy Qur'an and
ordered Muslims to refer to them. As has been proven in my research about the
referential authority of the Ahl al-Bayt (‘a) in the field of the exegesis of the Holy
Qur'an,⁽²⁾ they are the most acquainted

p: ٢٩

Such topics are discussed in the volume dealing with the doctrinal aspect although – –
they have also been discussed in many other books, especially the writings of the
Sunnite and Shi`ite writers who have considered the doctrines of the Wahhabi
faction

For further details, the reader is advised to refer to my book of `Ulum al-Qur'an, – –

Chapter: al-Tafsir wa'l-Mufasssirun fi `Ahd Rasulillah (Exegesis and Exegetes of the
Holy Qur'an in the Age of the Holy Prophet

with the Islamic mission, the most truthful of all people, the most knowledgeable, and
.the most accurate in understanding and recognizing the religion of Islam

In this field, Shaykh al-Kulayni, through a valid chain of authority, has reported Imam
:al-Baqir (‘a) as saying

Archangel Gabriel brought down from Heaven two pomegranates to the Holy Prophet. Imam `Ali (‘a) met him and said, “What are these in your hand?” He answered, “This one is for Prophethood; so, you have no share in it. The other is for knowledge.” The Holy Prophet (s) then split the second pomegranate into two halves, gave Imam `Ali (‘a) one half, took the other half for himself, and said, “You are my partner in knowledge and I am yours.” Accordingly, each single item of knowledge that the Holy Prophet (s) received from Almighty Allah was taught by him to `Ali. This
.knowledge then came to us

While saying ‘us’, Imam al-Baqir (‘a) put his hand on his chest (i.e. referred to himself
(and the other Holy Imams).[1](#)

Rituals and acts of worship exclusively practiced by the Shi`ah have been mentioned and highlighted in many traditions of the Ahl al-Bayt (‘a). They enjoy the highest level of legality and consideration in their capacity as genuine Islamic traditions, because the Ahl al-Bayt (‘a) are more knowledgeable than anybody else regarding Islam, its
.fundamentals, secondary issues, traditions, and etiquettes

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Shaykh al-Kulayni, al-Kafi ۱:۲۶۳, H. ۳. There are also tens of traditions – –۱
(demonstrating the same topic about the knowledge of the Holy Imams (‘a

Second Answer: The rituals and acts of worship exclusively practiced by the virtuous community include no single item that violates Islamic rituals in form or content, nor deflects or draws them away from their goals, roles, or previously mentioned features. Rather, these rituals have come to confirm, deepen, and follow other Islamic rituals in method and manner

These rituals and acts of worship represent a general line of conduct approved by Islam, such as in the different varieties of prayers, supplications, and ziyarah (a body of statements uttered while visiting the tomb of a holy person, usually reported from the Holy Imams (‘a)). They also commemorate and celebrate any occasion that is firmly connected to Islam and its events and figures, such as the anniversaries of the Holy Prophet’s birthday, the Holy Prophet’s Mission, the Day of Ghadir, and the like. They often confirm and sublimate an Islamic thought or missionary activity, such as dedicating to worship the months of Ramazan, Sha`ban, and Rajab, and the Nights of Qadr (the Nights of Power on one of which the Holy Qur'an was first revealed; 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, and 22rd of Ramazan

The Ahl al-Bayt’s interest in these special rituals was concordant with the general role of these rituals. They wanted the virtuous community and their followers to be distinguished in particularities and identity at least at the physical, spiritual, and mental levels. In fact, the Ahl al-Bayt (‘a) wanted their followers to coexist with people without blending in with their conditions; rather, they wanted them to be distinguished from others by acting as excellent exemplars. However, the followers of the Ahl al-Bayt (‘a) were not allowed to practice the general rituals and devotional acts of Islam freely and efficiently because of certain political factors. We have referred to some of these in the previous book of the security system of the

.virtuous community

In the coming pages, we will discuss the system of rituals used in the building of the virtuous community, dividing our discussion into a prelude and two chapters. The first chapter is dedicated to discussing the rituals of the Ahi al-Bayt (‘a) while the second to .discussing the general rituals of Islam

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A general review of the books of traditions, supplications, and formulas of ziyarah, as well as the actual practices of the Ahl al-Bayt's followers, gives us a set of major rituals that the Ahl al-Bayt (‘a) were concerned about and urged their partisans and followers to practice. These rituals rally around the Ahl al-Bayt's confirmations regarding practicing the general rituals of Islam and were also confirmations of the Ahl al-Bayt (‘a) themselves

As true defenders of Islam and the natural extension of the Islamic Mission, the Ahl al-Bayt (‘a) emphasized the practice of the general rituals of Islam, considering them the most significant foundation in building a virtuous community. They (‘a) expressly and widely maintained the practice of the general rituals of Islam (including prayers, hajj Pilgrimage, zakat, and fasting) and commanded their followers to establish them under all circumstances, no matter how difficult it might be

As for the second confirmation, it is founded on the Ahl al-Bayt's view of Islamic theory which is based on five pillars

prayer, zakat, fasting, hajj Pilgrimage, and wilayah. The most important of these five pillars is the wilayah, according to the Ahl al-Bayt (‘a) because no confirmation has been made on any of these five pillars that compares with the confirmation made on wilayah, which is the protector of the other four pillars and the wali (authority) is the guide towards the other pillars being conversant with them. Moreover, prayer, zakat, fasting, and the hajj Pilgrimage depend upon wilayah to be accepted

The Ahl al-Bayt (‘a) are the pivot and purport of wilayah

Many verses of the Holy Qur'an confirm this—the Verse of Mawaddah (love),^(١) the Verse of Tathir (purification),^(٢) the Verse of Khumus,^(٣) the Verse of Wilayah,^(٤) and many others—in addition to many traditions of the Holy Prophet (s) that were reported without interruption, such as hadith al-Ghadir,^(٥) hadith al-Thaqalayn,^(٦) hadith al-Safinah,^(٧) and

p: ٣٤

Say: I do not ask of you any *قُلْ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى* The Holy Qur'an reads – ١ –
(reward for it, but love for my near relatives. (٤٢:٢٣)

Allah only *إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا* The Holy Qur'an reads – ٢ –
desires to keep away impurity from you, O people of the House, and to purify you a
(thorough purifying. (٣٣:٣٣)

Know that *وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِإِخْوَتِي الْقُرْبَى* The Holy Qur'an reads – ٣ –
whatever thing you gain, a fifth of it is for Allah, and for the Messenger and kinsmen of
(the Messenger... (٨:٤١)

Only Allah is your real leader and His Messenger and those who believe; those who *إِنَّمَا وَرَثَتُكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ*
(keep up prayers and pay the poor-rate while they bow in prayer. (٥:٥٥)

O people, whoever *أَيُّهَا النَّاسُ، مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ، وَانصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَأَحِبَّ مَنْ أَحَبَّنِي، وَأَبْغُضْ مَنْ أَبْغَضَنِي.* The Holy Prophet (s) is reported to have said – ٥ –
has taken me as master, `Ali is now his master. O Allah, (please) be the friend of him
who takes `Ali as master, be the opponent of him who antagonizes `Ali, give victory
to him who supports `Ali, disappoint him who disappoints `Ali, love him who loves `Ali,
and hate him who hates `Ali. Al-hakim al-hasakani, Shawahid al-Tanzil ١:١٩١

إِنِّي أَوْشَكُ أَنْ أُدْعَى فَأُجِيبُ، وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَعِزَّتِي. كِتَابُ اللَّهِ حَبِيلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَعِزَّتِي أَهْلُ بَيْتِي. وَإِنَّ اللَّطِيفَ الْخَبِيرَ
I am about to be called, and I shall certainly respond. I am thus leaving behind amongst you the two weighty things
—the Book of the Exalted and Majestic Allah and my progeny. The Book of Allah is a
rope extending from the heavens to the earth. My progeny are the members of my
household. The All-subtle and All-aware Lord has informed me that these two shall

never separate from each other until they join me on the Divine Pond. Now, consider how you shall regard me through these two things. Ahmad ibn hanbal, al-Musnad ٣:١٧

٧- - The Holy Prophet (s) is reported to have said – *إِنَّمَا أَهْلُ بَيْتِي مِثْلُ سَيْفِيْنِهِ نُوحٍ: مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ.* Verily, the parable of my Household is like the parable of Noah’s ark— whoever embarks on it shall be saved, but he who fails to join it shall be drowned. Al-Muttaqi al-Hindi, Kanz al-`Ummal ٦:٢١٦. For further details, refer to al-Fayruzabadi’s Faza'il al-Khamsah fi'l-Sihah al-Sittah

.many other hadith

Hence, expressing love, affection, and loyalty to the Ahl al-Bayt (‘a) becomes one of the devotional pillars of Islam

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and one of the Islamic rituals when and if it is practiced within the legal and reason-
based formulas and methods prescribed by the Ahl al-Bayt (‘a

For this reason, the Ahl al-Bayt (‘a) have not left the virtuous community and the other Muslims without identifying and explaining a set of general formulas and methods to
be used as rituals expressing this love as a sign of loyalty to them

With respect to the two major kinds of rituals, we must discuss a set of topics including the rituals of the Ahl al-Bayt (‘a), the activities on general days and nights, etiquettes and manners, mosques and holy places. Independent chapters will discuss
each of these topics

The majority of private rituals practiced by the virtuous community directly or indirectly relate to the Ahl al-Bayt (‘a). However, in this discussion, we aim at dedicating our discussion to the rituals that basically focused on the Ahl al-Bayt (‘a) in their capacity as persons of a superior standing with Almighty Allah and enjoying the position of Imamate and divinely designated leadership of the Muslim community.

:Thus, the following topics fall under this title

Commemorating Imam al-husayn’s Martyrdom . ١

(Commemorating Anniversaries of the Holy Infallibles (‘a . ٢

(Visiting Tombs and Shrines of the Holy Infallibles (‘a . ٣

Point

Besides expressing loyalty to the Ahl al-Bayt (‘a) in general and Imam al-husayn (‘a) in particular, the ceremonies of commemorating Imam al-husayn’s martyrdom, as well as the anniversaries appertaining to the Holy Infallibles (‘a), are actually meetings which discuss doctrinal, moral, social, historical affairs, and issues related to the daily and current affairs of Muslims. In one aspect of their content, the social aspect, these ceremonies resemble the Friday Prayers during which Muslims gather to listen to the sermons delivered by the preacher who usually discusses various aspects of their current affairs and reminds them of Almighty Allah.⁽¹⁾ In another aspect, these .ceremonies are held to deliberate knowledge and ethics

We have previously discussed the ceremonies commemorating Imam al-husayn’s martyrdom in the Second Book of this series which discussed the cultural aspect of building a virtuous community. We have also discussed the philosophy of such ceremonies, their spiritual, cultural, and political outcomes, rituals recommended by .the Holy Imams (‘a) and, other rituals invented by people

Although the ceremonies commemorating Imam al-husayn’s martyrdom, represent an anniversary of one of

p: ۳۹

Of course, meetings that are held for commemorating Imam husayn (‘a) can – –\ never be substitutes for the Friday Prayers that include discourses and performance of prayer. Yet, they can represent an extension of the ritual content of the Friday .Prayer in which we can find the root and the Islamic line of these rituals

the Holy Imams (‘a), an independent chapter has been dedicated to discussing this anniversary due to its significance and particularities. The Ahl al-Bayt (‘a) gave this anniversary so much importance and consideration that it has turned into a cultural, spiritual, and behavioral school for building a virtuous community

Hereafter, I will briefly discuss the ceremonies and the times when the followers of the Ahl al-Bayt (‘a) solemnly commemorate Imam al-husayn’s martyrdom. These ceremonies can be classified into five major classes

The First Ten Days of Muharram .1

The followers of the Ahl al-Bayt (‘a) hold special ceremonies on the first ten days of Muharram (the first month in the Islamic Calendar). Wherever they are, the individuals of the virtuous community gather to condole with and weep for Imam al-husayn (‘a) as well as discuss current cultural and doctrinal issues. For them, the commemoration of this anniversary is almost a doctrinal duty, since some individuals of the virtuous community may not participate in any other doctrinal celebration the whole year, but never miss commemorating this anniversary. During this commemoration, they concern themselves with serving others with food dedicated to this occasion, meeting together, and expressing their grief for Imam al-husayn’s martyrdom by a demonstration of sorrow

The focus of the individuals of the virtuous community, in commemorating this anniversary, varies according to the variety of their cultural, intellectual, and social levels as well as the surrounding political circumstances. Therefore, some of them hold ceremonies and spend large amounts of money to gather as large a congregation as possible. They select the most skillful orators, speakers, and lecturers. At

the same time, the virtuous community attends and participates in such sessions to
.benefit culturally, spiritually, and emotionally

At the same time, there is immense desire to become close to Imam al-husayn (‘a) by presenting oneself at his holy shrine or, from afar,⁽¹⁾ by offering him salutations and greetings, complaining to him about personal problems, pledging allegiance to him, .and renouncing his enemies, cursing them, and rejecting their barbarian acts

On such days, both the ordinary and the elite media of the individuals of the virtuous community weep for Imam al-husayn (‘a) and demonstrate grief and pain on the .cruelties perpetrated upon him and his companions in Karbala

Another practice that manifests itself particularly in this season and on these days is the public serving of food and drink dedicated to Imam Husayn (‘a) in remembrance of .the three days and nights of his thirst and hunger

Traditions from the Ahl al-Bayt (‘a) report these practices in the first ten days of the .holy month of Muharram

Some other practices through which the Ahl al-Bayt’s followers express their grief for Imam al-husayn’s tragic saga bear no supportive evidence from the Ahl al-Bayt (‘a). :They are

organizing public processions and marches –

(roaming in streets to express loyalty to and grief for Imam al-husayn (‘a –

p: ٤١

In the coming chapter about the ritual of ziyarah, we will refer independently to – –) the formulas of ziyarah of Imam husayn (‘a) as well as the other Holy Imams of the .Ahl al-Bayt (‘a) that are recommended at certain times from both near and afar

holding theatrical performances aimed at representing some aspects of Imam – al-husayn’s tragic saga—his journey to Karbala, the burning of the tents of the women and children after massacring his companions, the journey of those who were taken as captives after the battle, or other grievous events to which Imam al-husayn (‘a) was exposed—or all the events that took place in Karbala

All of the above are inventions of ordinary people to express their emotions and [feelings.](#)⁽¹⁾

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Unfortunately, such activities, sometimes performed by individuals of the vulgar – – or non-religious class of the community in violation of good public sense, are basically disallowed and are in whole or in part too far from the goals intended by the Holy Imams (‘a). They believe that such activities inappropriately express sentiments and emotions (such as the practice known as tatbir which entails striking the head with sharp instruments so as to make blood flow as an expression of mourning for Imam al-husayn (‘a) whose blood was shed on such days). The scholars, the jurisprudentially mindful people, and the well-aware segment of the virtuous community do not participate in such incompatible activities; rather, they deny them through their statements, words, and lastly in their hearts when they cannot find anybody to hear when they anticipate sedition, discrepancy, or dispute which make the harm greater than the benefit. Because of certain political circumstances through which these rituals passed when the tyrannical and unjust rulers worked towards annihilating them to uproot them from their origin, some ordinary people acted fanatically regarding these rituals in the same way they did towards Imam husayn (‘a). At the same time, some scholars kept silent or even permitted the practice of these rituals for the endurance of the commemoration. This was because the public

represented the popular power that stood against the tyrannical rulers. In addition, scholars could not find any point of evidence proving the forbiddance or the illegality of practicing such rituals, so they deemed them legal according to the general jurisprudential rule of the legality of all things unless there is an evident proof demonstrating the opposite. Furthermore, under such circumstances, the practice of these rituals achieved an advantage or repelled a disadvantage not to mention the fact that they were the best way to gather and attract the attention of the masses towards commemorating Imam husayn's martyrdom. However, the correct stand, towards the practice of such rituals, taken by Ayatollah Sayyid Muhsin al-hakim, Imam Khumayni, and his successor, Ayatollah Sayyid `Ali al-Khamana'i, in addition to many Shi`ite master scholars, was that the disadvantage caused by such rituals to the virtuous community has become greater than their advantage nowadays. They deform the portrait of the virtuous community and act as an obstacle between the guidance of the Holy Imams (‘a) and the genuine understanding of Islam on the one hand, and the general Muslim masses on the other. Besides, the practice of these rituals arouses a spurious issue that is forbidden by Islam, because some people consider the practice of these rituals to be a devotional act intended to seek nearness to Almighty Allah, while there is no authoritative evidence (i.e. mentioned in the Holy Qur'an and Sunnah) proving this either particularly or generally. Such practices fall under a general topic, and all its parts are considered acts of worship. However,

.Almighty Allah best knows the truth

On the tenth day of Muharram, these rituals and ceremonies attain their climax when markets are shut down and almost all the individuals of the virtuous community participate in the condolence ceremonies and food is prepared to feed all the participants.

The Months of Muharram and Safar .۲

The rest of the days of Muharram and Safar (the second month in the Islamic calendar) have a secondary place of importance for holding sessions for condolence ceremonies.

of Imam al-husayn's martyrdom. Public condolence meetings are organized by individuals and communities in private and public places. Each ten days of these two months are taken as a new term similar to the first ten days of Muharram, dedicating each day and night to a certain occasion for which its special ceremonies are held. These terms end on the twentieth of Safar, the day of Arba`in, which is the fortieth day after Imam al-husayn's martyrdom. Hence, the last ten days are dedicated to the occasion of the arrival of the captives in Madinah, followed by the demise of the Holy Prophet (s), which falls on the twenty-eighth day of Safar and which we shall mention .later

The general mark of the ceremonies held on the rest of the days of Muharram and Safar is the holding of assemblies (majalis; sing. majlis). The ceremonies on the day of Arba`in, include processions and marches organized and destined for the two holy shrines in Karbala, Imam al-Riza's holy shrine in Mashhad, the shrine of Lady Fatimah, the daughter of Imam Musa al-Kazim (a) in Qum, or for public places of worship, such as mosques, husayniyyahs, and religious places. These processions and marches are organized for the purpose of commemorating Imam al-husayn's martyrdom, pledging allegiance to him, and commemorating the anniversary of the .captives' return to Karbala, as maintained by some reports

Weekly Sessions .۳

The third category are weekly or monthly assemblies that the followers of the Ahl al-Bayt (a) hold regularly in public places or in their houses, as a response to the Holy Imams (a) who, according to many traditions, called their followers to hold such .sessions and meetings

The issues of Imam al-husayn's martyrdom and loyalty to the Ahl al-Bayt (a) have become the pivot of these

sessions, as instructed by the Holy Imams (‘a). However, discourses in such sessions can also be about a variety of doctrinal, ethical, behavioral, historical, erudite topics, .etc

Communities and individuals choose a certain day or night in the week or the month for holding such sessions as much as their conditions allow. These sessions and meetings have thus become a continuously open school throughout the year. The individuals of the virtuous community and the followers of the Ahl al-Bayt (‘a) arrange days and times among them so that everybody can benefit from these meetings although the majority may choose Thursday nights and Fridays because these nights and days enjoy a special significance among the other days of the week. By virtue of these meetings, social relations among the followers of the Ahl al-Bayt (‘a) become well-established and positive and many religious and worldly benefits are gained. For instance, after orators mention the Ahl al-Bayt (‘a) and discuss religious topics, the sessions for knowledge-seekers turn into scientific researches, for men of letters into .literary forums, and for merchants into exchange of commercial viewpoints

Sessions in the Month of Ramazan .۴

The fourth category of ceremonies commemorating Imam al-husayn’s martyrdom are assemblies during Ramazan, when nights of this blessed month of devotion turn into educational seasons. During the public sessions, the most distinctive feature is the remembrance of Imam al-husayn’s martyrdom in addition to discussion regarding, most comprehensively, Islamic issues and topics concentrating on ethical, spiritual, and behavioral issues, the laws of Islam and the recitation of the Holy Qur'an. However, intellectual, doctrinal, and historical issues are also discussed in .such sessions

From a cultural aspect, there can be found an equipoise

between the sessions of Ramazan and the sessions of Muharram and Safar. The latter sessions concentrate on political issues and the uprising against oppression, tyranny, and corruption, and their historical goals, factors, and causes, in addition to the sentimental and emotional aspects of Shi`ite beliefs. The former assemblies concentrate on ethical and spiritual issues, laws of Islam appertaining to human behavior, especially the issues of prayer, fasting, almsgiving, and the like. In addition to the recitation of the Holy Qur'an, doctrinal aspects regarding the fundamentals of religion, such as monotheism, Prophethood, divine revelations, and eschatology are discussed. The common points between these two types of sessions pertain to the general conditions of the virtuous community and the issue of Imam al-husayn's martyrdom and uprising

Private Occasions .Δ

The fifth and last grouping include assemblies held on special occasions to commemorate Imam al-husayn (‘a). The Holy Imams of the Ahl al-Bayt (‘a), in their plan of building a virtuous community, took great interest in the issue of holding meetings to gather their followers on various occasions. In these meetings, discourses revolve around the issue of Imam al-husayn's martyrdom and uprising. For instance, in funeral eulogies ceremonies are held for solacing the relatives of the deceased. In these ceremonies, the Holy Qur'an is recited and the tragedy of Imam al-husayn (‘a) and his companions is mentioned to seek nearness to Almighty Allah and alleviate the grief of the bereaved

On other occasions, such as returning from the hajj Pilgrimage or long journeys, moving to a new house, opening a private or public foundation, recovering from a

disease, or private issues that socially require the holding of a meeting, assemblies are held to seek nearness to Almighty Allah, to gain blessings by mentioning Imam al-husayn (‘a) and to commemorate Imam al-husayn (‘a). Thus, such meetings have .become one of the distinctive features of the virtuous community

:Commemoration of the anniversaries of the Holy Infallibles (‘a) is of two kinds

Commemorating their deaths and martyrdoms

Celebrating their birthdays and their joyful occasions

(Commemorating the deaths and martyrdoms of the Holy Infallibles (‘a

The Holy Imams of the Ahl al-Bayt (‘a) counseled their followers to keep their memories alive and memorialize their anniversaries. The individuals of the virtuous community, therefore, commemorate the deaths and martyrdoms of the thirteen Infallibles; namely, the Holy Prophet (s), Lady Fatimah al-Zahra, and the eleven Imams, before Imam al-Mehdi (‘a), who is still living. The anniversaries of some eminent figures among their followers such as, Lady Khadijah al Kubra, Muslim ibn `Aqil, Lady Zaynab bint Ali, Zayd ibn `Ali ibn Husayn, Abu-Talib, Umm al-Banin, and others are also commemorated

According to the belief of the virtuous community, Imam `Ali ibn Abi-Talib (‘a) and his son Imam al-husayn (‘a) were slain by the sword, while the other Holy Imams (‘a), with the exception of the Awaited Imam al-Mahdi (‘a), who is still alive, were poisoned to death. Although this general concept has not been proven through historical events except for Imam hasan, Imam al-Kazim, and Imam al-Riza (peace be upon them all), orators and preachers accept it as truth on the basis of a validly reported tradition :that quotes Imam al-Riza (‘a) as saying

Not one of us—the Ahl al-Bayt—died, except that he was slain or

[\(poisoned to death.\)](#)

Another fact is that there is not complete consensus upon the dates of their martyrdoms and deaths. Nevertheless, the individuals of the virtuous community have generally committed themselves to certain traditions in this respect, relying upon the inference of their scholars and historians

More or less, the dates of the Holy Infallibles' deaths and martyrdoms are distributed over the months of the year (on the Islamic calendar) except for the month of Sha`ban [\(2\)](#). Thus, associated ceremonies form an annual cycle, soundly entrenched in the social milieu of the virtuous community

The related assemblies concentrate on the life of the commemorated Imam and the injustice he had to encounter. In addition, an analysis of the historical events that took place during his lifetime is presented. Other Islamic or Shi`ite beliefs and some of the ethical instructions and sermons of the commemorated Imam are also recalled. Usually, such meetings end by recounting the martyrdom of the commemorated Imam or some tragic aspects of Imam al-husayn's saga

These meetings are another form of commemorating Imam al-husayn's martyrdom (al-Majalis al-husayniyyah) with some concentration on the life of the commemorated Imam (a

In the general milieu of the virtuous community, there is special interest in commemorating the Holy Prophet, Imam `Ali, Lady Fatimah al-Zahra', Imam Hasan, in addition to

Allamah al-Majlisi, Bihar al-Anwar ۱۰۲:۳۲, H. ۲` --۱

The month of Sha`ban is considered to be the month of birthdays and glad -- ۲
.occasions

Imam al-husayn—peace be upon them all. Special commemoration rituals of the other Imams (‘a) are often performed in the regions where they are buried. For instance, there is special interest in commemorating the anniversary of the martyrdom of Imam al-Kazim (‘a) in the city of al-Kazimiyyah, Iraq, whose people, on that day, hold special ceremonies and rituals, shut down the marts, and participate in public processions. The same thing is applicable to the people of Mashhad, Iran, when they celebrate the anniversary of Imam al-Riza’s martyrdom and the people of Samarra' on the anniversary of Imam al-Hadi’s martyrdom. (1)

Let us now mention a list of the familiar dates on which the deaths and martyrdoms of the Holy Infallibles (‘a) have been recorded and are well known by the individuals of the virtuous community

Death of the Holy Prophet (s): 12th of Safar .1

Martyrdom of Imam `Ali ibn Abi-Talib (‘a): 19th–21st of Ramazan because he was injured on the nineteenth of Ramazan and passed away on the twenty-first .2

Martyrdom of the All-veracious Lady Fatimah al-Zahra' (the Luminous) (‘a): 11th of Rabi` II, 15th of Jumada I, and 3rd of Jumada II. There are several traditions mentioning various dates of her martyrdom. Ceremonies of commemorating her martyrdom are usually held on the last two dates although, sometimes, such ceremonies continue .3

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In the past, processions were held in the city of Samarra' on the occasion of Imam al-Hadi’s martyrdom and people from various regions of Iraq would participate. However, the ruling authorities of the tyrannical regime of the Baathists, out of their antagonistic attitude towards the Ahl al-Bayt (‘a) and their followers, suppressed and then banned the activities of that day .4

for twenty days between these two dates. In Iraq, some ceremonies are held on the earlier date

Martyrdom(۱) of Imam hasan ibn `Ali (‘a): ۷th of Safar (in Iraq) and ۲۸th of Safar in ۴ (Iran, which falls on the same date of the anniversary of the Holy Prophet’s demise

.Martyrdom of Imam al-husayn (‘a): ۱۰th of Muharram ۵

Martyrdom of Imam `Ali ibn al-husayn Zayn al-`Abidin (‘a): ۲۵th of Muharram. This ۶ anniversary is also commemorated on the twelfth of Muharram

.Martyrdom of Imam Muhammad ibn `Ali al-Baqir (‘a): ۷th of Dhu’l-hijjah ۷

.Martyrdom of Imam Ja`far ibn Muhammad al-Sadiq (‘a): ۲۵th of Shawwal ۸

.Martyrdom of Imam Musa ibn Ja`far al-Kazim (‘a): ۲۵th of Rajab ۹

Martyrdom of Imam `Ali ibn Musa al-Riza (‘a): ۱۷th of Safar (in Iraq), or the last day ۱۰ (of Safar (in Iran

Martyrdom of Imam Muhammad ibn `Ali al-Jawad (‘a): the last day of Dhu’l- ۱۱ .Qa`dah

.Martyrdom of Imam `Ali ibn Muhammad al-Hadi (‘a): ۳rd of Rajab ۱۲

.Martyrdom of Imam hasan ibn `Ali al-`Askari (‘a): ۸th of Rabi` I ۱۳

p: ۵۱

It is well-known that Imam hasan (‘a) was poisoned to death; he is therefore – ۱۱ [considered martyred. [Translator

(Celebrating the Birthdays and Glad Occasions of the Holy Infallibles (‘a

In addition to commemorating the anniversaries of the deaths and martyrdoms of the Holy Infallibles (‘a), the individuals of the virtuous community celebrate their birthdays and glad occasions, creating some equilibrium between the grievous occasions and joyful ones

Of course, celebrating such joyful occasions differs from celebrating grievous ones; therefore, the individuals of the virtuous community celebrate these joyful occasions in a way different from celebrating the deaths and martyrdoms of the Holy Infallibles (‘a). These celebrations are therefore characterized by the following features

1. Colorful decorations replace black flags of grief and sorrow .

2. Performances and discourses concentrate on remembering the virtues of the Ahl al-Bayt (‘a) by means of sermons and recitation of laudatory compositions and hymns with the participation of the audience

3. Literary expressions of happy emotions is the general feature of these celebrations. Festivals and carnivals are held, and numerous poets, men of letters, and orators participate therein. However, on certain occasions, such as the birthday of the Awaited Imam al-Mahdi (‘a), educational and doctrinal discourses are delivered, because this anniversary is regarded as the best opportunity to put forth the topic of his blessed birth. Hence, these occasions bring together the two most required kinds of discourse

Unlike commemorating the deaths and martyrdoms, which does not exclude any of the Holy Infallibles (‘a) who were martyred, the celebrations of the anniversaries of their birthdays are usually dedicated to some of them, because

the individuals of the virtuous community aim at bringing into view the injustice, oppressions, and ordeals to which the Holy Infallibles (‘a) were exposed more than their joyful occasions. This is because injustice and oppression were the most eminent phenomena in the history of the Holy Infallibles (‘a) as well as the history of their followers

Besides, the tragedies and sorrows of the Holy Infallibles further equip the individuals of the virtuous community with patience and steadfastness, and make them follow the examples of the Ahl al-Bayt (‘a) exactly as they are required to do

Moreover, such interest may have come from instructions of the Holy Imams (‘a) such as the following sayings of Imam `Ali ibn al-husayn Zayn al-`Abidin (‘a

إِنَّمَا أَعْيَادُنَا مَا تَمُنَّا.

.Verily, our festivals are commemorations of our deaths

الْقَتْلُ لَنَا عَادَةٌ

وَكَرَامَتُنَا مِنَ اللَّهِ الشَّهَادَةُ.

Being slain is our propensity, and martyrdom is the honor that Almighty

Allah confers upon us

Finally, the most accurate understanding of these festivals and days of joy is to spend them doing acts of worship and true recognition of Almighty Allah, serving people and expecting rewards only from the Almighty

A view at these joyful occasions demonstrates that they are utterly intermixed with the anniversaries of deaths and martyrdoms, except for the two months of Muharram and Safar, which are totally dedicated to grievous occasions, and the month of Sha`ban, which is dedicated to joyful occasions. However, the dates of the Holy Imams’ (‘a) birthdays are more expansive. Accordingly, equilibrium between the two kinds of occasions can be found in a better

and more expansive way although there is a preponderance of the grievous occasions over the joyful ones

Let us now mention a list comprising the dates of the Holy Infallibles' (a) birthdays :generally celebrated by the individuals of the virtuous community

Birthday of the Holy Prophet (s): 12th of Rabi` I, which coincides with the birthday of .1 Imam Ja`far ibn Muhammad al-Sadiq (a). Although there are many narrations holding that the Holy Prophet (s) was born on the twelfth of Rabi` I, which is celebrated by our non-Shi`ah brothers, the followers of the Ahl al-Bayt (a) always celebrated the anniversary of his birthday on the seventeenth of the same month. 1

.Birthday of Imam `Ali ibn Abi-Talib (a): 13th of Rajab .2

.Birthday of Lady Fatimah al-Zahra' (a): 20th of Jumada II .3

.Birthday of Imam hasan ibn `Ali al-Mujtaba (a): 15th of Ramazan .4

.Birthday of Imam al-husayn ibn `Ali (a), the martyr: 3rd of Sha`ban .5

.Birthday of Imam `Ali ibn husayn, Zayn al-`Abidin (a): 5th of Sha`ban .6

.Birthday of Imam `Ali ibn Musa al-Riza (a): 11th of Dhu'l-Qa`dah .7

.Birthday of the Awaited Imam al-Mahdi (a): 15th of Sha`ban .8

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The Islamic Republic of Iran has been interested in both of these dates and – 1 gathered them in one week, giving it the name of the Muslim Unity Week, because the Holy Prophet (s) is the best representation of unity among Muslims. More details .about this topic will be cited in the coming chapter about the distinctive days

It would certainly be asked why these holy Infallibles have been given such special interest other than the others—peace be upon them all—as regards celebrating their birthdays

The answer is that the birthdays of the other holy Imams (‘a) are celebrated, yet limitedly. As for the previously mentioned Infallibles (‘a), the anniversaries of their births have been given special interest because definite historical events and moral particularities expressly appertain to these Imams (‘a), which highly motivate the individuals of the virtuous community

.The Holy Prophet (s), is the last Messenger of Almighty Allah to humanity

Imam `Ali (‘a), being the first of the Holy Imams (‘a) and the successor of the Holy Prophet (s), represents the doctrinal epitome of the virtuous community

Imam hasan (‘a), the first grandson of the Holy Prophet (s), represents the first point in the extension of the Holy Prophet’s progeny

Imam al-husayn (‘a) is the martyred grandson of the Holy Prophet (s) whose birth was accompanied by grief and sorrow

Imam Zayn al-`Abidin’s birthday falls a day after the birthday of his father, Imam al-husayn (‘a). The followers of the Ahl al-Bayt (‘a) celebrate the birthdays of Imam al-husayn, `Abbas ibn `Ali (‘a), and Imam Zayn al-`Abidin (‘a) on three successive days respectively; the third, fourth, and fifth of Sha`ban. These three persons are gathered under one topic: the tragedy of Karbala

Imam al-Sadiq (‘a) represents the doctrinal and jurisprudential school to which the virtuous community belongs

Imam al-Riza's birthday is widely celebrated in Iran because of the period of time he spent in the country and the existence of his grave therein. He therefore represents a symbol of the loyalty of the Iranian people to the Ahl al-Bayt (a

The awaited Imam al-Mahdi (a) represents the everlasting symbol of the divinely commissioned leadership of the Ahl al-Bayt (a), who still exists among the Muslim nation

Legitimacy of visiting the graves

Visiting the tombs of the Holy Prophet (s), the Holy Imams (‘a), the prophets (‘a), the saints, and the descendants of the Holy Imams (‘a) is regarded as the most important ritual emphasized by the Ahl al-Bayt (‘a) and dutifully observed by the virtuous community. Such visits (or pilgrimages) are a significant phenomenon in the lives of .the virtuous community

In their capacity as a sort of hajj (i.e. pilgrimage), these visits, in both content and form, are considered one of the general rituals of Islam, since traditions have .described them as a complementary part of the ritual hajj Pilgrimage

On the other hand, Muhammad ibn `Abd al-Wahhab and his followers known as Wahhabis discommend and even forbid visiting or going on pilgrimage to tombs or building structures and domes on them. Nevertheless, numerous are the traditions that are uninterruptedly reported from the Ahl al-Bayt (‘a), not to mention the Holy Prophet (s) and the honorable companions, confirming the recommendation of visiting .the tombs

Hereinafter, I will mention some traditions reported from the Ahl al-Bayt (‘a), confirming the act of visiting the tombs as one of the highly advisable acts and the .leading mottos of the virtuous community

Shaykh al-Kulayni, in al-Kafi, Shaykh al-Saduq, in `Uyun Akhbar al-Riza and `Ilal al-Ahkam, and Ibn Qawlawayh, in Kamil al-Ziyarat, have reported through a valid chain :of authority that Imam al-Riza (‘a) said

إِنَّ لِكُلِّ إِمَامٍ عَهْدًا فِي

عُقُقِ أَوْلِيَاءِهِ وَشِيعَتِهِ، وَإِنَّ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ

وَحُسْنِ الْأَدَاءِ زِيَارَةُ قُبُورِهِمْ. فَمَنْ زَارَهُمْ رَغْبَةً فِي

زِيَارَتِهِمْ وَتَصَدِيقًا بِمَا رَغِبُوا فِيهِ كَانَ أُنْمَتُهُمْ

شُفَعَاءَهُمْ يَوْمَ الْقِيَامَةِ.

The disciples and followers of every Imam (‘a) are connected to him with a binding covenant that they must fulfill. Among the elements of an ‘excellent fulfillment of these covenants is indeed the visiting of the Imams a) tombs. Hence, if one visits‘)

(‘their tombs eagerly and with the intention of gaining their (the Imams desire, the Imams will intercede for him on the Day of Resurrection. (1)

According to another validly reported tradition, Zayd al-Shahham has reported that he asked Imam al-Sadiq (‘a), “What is the reward of one who visits (the tomb of) one ”?of you

:The Imam (‘a) answered

كَمَنْ زَارَ رَسُولَ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ.

He (who visits one of us) will be rewarded the same reward of one who (has visited the Messenger of Allah (s). (2)

:According to another validly reported tradition, Imam al-Sadiq (‘a) has said

مَا خَلَقَ اللَّهُ خَلْقًا أَكْثَرَ

مِنَ الْمَلَائِكَةِ، وَإِنَّهُ لَيُنزَلُ مِنَ السَّمَاءِ كُلِّ مَسَاءٍ
 سَبْعُونَ أَلْفَ مَلَكٍ يَطُوفُونَ بِالْبَيْتِ لَيْلَتَهُمْ، حَتَّى إِذَا
 طَلَعَ الْفَجْرُ انْصَرَفُوا إِلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
 وَآلِهِ فَسَلَّمُوا عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ
 عَلَيْهِ السَّلَامُ فَيَسَلُّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحَسَنِ
 بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ فَيَسَلُّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ
 قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَيَسَلُّمُونَ عَلَيْهِ، ثُمَّ
 يَعْرَجُونَ إِلَى السَّمَاءِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. ثُمَّ تَنْزِلُ
 مَلَائِكَةُ النَّهَارِ سَبْعُونَ أَلْفَ مَلَكٍ فَيَطُوفُونَ بِالْبَيْتِ
 الْحَرَامِ نَهَارَهُمْ، حَتَّى إِذَا دَنَتِ الشَّمْسُ لِلْعُرُوبِ انْصَرَفُوا
 إِلَى قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَيَسَلُّمُونَ
 عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ
 فَيَسَلُّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحَسَنِ عَلَيْهِ السَّلَامُ
 فَيَسَلُّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ عَلَيْهِ
 السَّلَامُ فَيَسَلُّمُونَ عَلَيْهِ ثُمَّ يَعْرَجُونَ إِلَى السَّمَاءِ قَبْلَ
 أَنْ تَغِيبَ الشَّمْسُ.

Almighty Allah has not created a category of creatures greater in
 number than angels. Verily, seventy thousand angels everyday to
 circumambulate the Holy House (of God). Then, they circumambulate the Holy
 Ka`bah. Then, they visit the tomb of the Holy Prophet (s) to offer greetings. Then,

,they visit the tomb of Imam `Ali
(the Commander of the Faithful (‘a
to offer greetings. Then, they visit the tomb of Imam hasan (‘a) to offer
greetings. Then, they visit the tomb of Imam husayn (‘a) to offer greetings. They then
ascend back to the
skies before sunrise. Then, the angels of daylight descend to circumambulate
the Holy House (of God) all the day. Before sunset, they leave to visit the
tomb of the Holy Prophet (s) to offer
greetings. Then, they visit the tomb
of Imam `Ali, the Commander of the Faithful (‘a) to offer greetings. Then, they visit
the tomb of
(Imam hasan (‘a) to offer greetings. Then, they visit the tomb of Imam husayn (‘a
(to offer greetings. They then ascend to the skies before sunset.﴿۳

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.Allamah al-Majlisi, Bihar al-Anwar ۹۷:۱۱۶, H. ۱` --۱

.Allamah al-Majlisi, Bihar al-Anwar ۹۷:۱۱۷, H. ۵` --۲

.Allamah al-Majlisi, Bihar al-Anwar ۹۷:۱۱۷, H. ۸` --۳

According to another tradition that is reported through numerous chains of authority, Abu-` Amir al-Tabbani, the preacher of hijaz, has reported that he visited Imam al-Sadiq (‘a) and asked, “O son of Allah’s Messenger, what is the reward of one who visits the tomb of the Commander of the Faithful (Imam `Ali) (‘a) and those who
”?construct it

:The Imam (‘a) answered

يَا أَبَا عَامِرٍ،

حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ
عَلَيْهِمُ السَّلَامُ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لَهُ: وَاللَّهِ لَتُقْتَلَنَّ بِأَرْضِ
الْعِرَاقِ وَتُدْفَنُ بِهَا. قُلْتُ: يَا رَسُولَ اللَّهِ، مَا لِمَنْ زَارَ
قُبُورَنَا وَعَمَّرَهَا وَتَعَاهَدَهَا؟ فَقَالَ لِي: يَا أَبَا الْحَسَنِ،
إِنَّ اللَّهَ تَعَالَى جَعَلَ قَبْرَكَ وَقَبِيرَ وَلَدِكَ بِقَاعًا مِنْ بَقَاعِ
الْجَنَّةِ وَعَرَصَهُ مِنْ عَرَصَاتِهَا، وَإِنَّ اللَّهَ جَعَلَ قُلُوبَ
نُجَبَاءِ مَنْ خَلَقَهُ وَصَفَّوهُ مِنْ عِبَادِهِ تَحْنُ إِلَيْكُمْ
وَتَحْتَمِلُ الْمَذَلَّةَ وَالْأَذَى، فَيَعْمُرُونَ قُبُورَكُمْ وَيُكْتَبُونَ
زِيَارَتَهَا تَقَرُّبًا مِنْهُمْ إِلَى اللَّهِ وَمَوَدَّةً مِنْهُمْ
لِرَسُولِهِ. أَوْلَيْتَكَ، يَا عَلِيُّ، الْمَخْصُوصُونَ بِشَفَاعَتِي
الْوَارِدُونَ حَوْضِي، وَهُمْ زُؤَارِي غَدَاً فِي الْجَنَّةِ. يَا عَلِيُّ،
مَنْ عَمَّرَ قُبُورَكُمْ وَتَعَاهَدَهَا فَكَأَنَّمَا أَعَانَ سُلَيْمَانَ بْنَ
دَاوُدَ عَلَى بِنَاءِ بَيْتِ الْمَقْدِسِ، وَمَنْ زَارَ قُبُورَكُمْ عَدَلَ
ذَلِكَ ثَوَابَ سَبْعِينَ حِجَّةً بَعْدَ حِجَّةِ الْإِسْلَامِ، وَخَرَجَ مِنْ
ذُنُوبِهِ حَتَّى يَرْجِعَ مِنْ زِيَارَتِكُمْ كَيَوْمِ وَلَدَتْهُ أُمُّهُ،
فَأَبَشِرْ وَبَشِّرْ أَوْلِيَاءَكَ وَمُحِبِّيكَ مِنَ النَّعِيمِ وَقُرِّهِ
الْعَيْنِ بِمَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى

قَلْبِ بَشَرٍ. وَلَكِنَّ حُثَالَهُ مِنَ النَّاسِ يُعَيِّرُونَ زُورًا
قُبُورِكُمْ كَمَا تُعَيِّرُ الزَّائِيَةُ بَزَاءَهَا! أَوْلَيْتَكَ شِرَارًا
أُمَّتِي، لَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي وَلَا يَرُدُّونَ حَوْضِي.

O Abu-`Amir, my father narrated to me on the authority of his father, on (the authority of his grandfather, husayn ibn `Ali, on the authority of (Imam

Ali, that the Messenger of Allah (s) said to him (i.e. Imam `Ali), “By Allah`

I swear this: you shall be slain in the land of Iraq and you will be buried therein.” Imam `Ali (‘a) asked, “O Allah’s Messenger, what will be the reward of one who visits our tombs, constructs them, and protects them?” The Holy

Prophet (s) answered, “O

Abu’l-hasan, Almighty Allah has verily chosen your tomb and the tomb of your

son to be sites and courtyards of Paradise. He has also made the hearts of excellent persons from amongst His creatures and choice persons from amongst

His servants long for you and endure humiliation and harm for your sake. They

will thus build your tombs and frequently visit them, to seek nearness to

Allah and show love for His Messenger. O `Ali, it is these who shall deserve

my intercession exclusively and who shall join me at the Divine Pond. In Paradise, they ,shall be my visitors. O `Ali, whoever constructs and protects your graves

is regarded as if he has helped (Prophet) Solomon the son of (Prophet) David

build the Sacred Mosque of Jerusalem. Whoever visits your tombs will be given

the reward of going on hajj Pilgrimage seventy times after the obligatory hajj, and he will be free of sins like the day on which his mother gave birth to him until he returns home after visiting your tombs. So, receive these glad tidings and convey to your loyalists and devotees the glad tidings of bliss and delight of the eye in such a way that no eye has ever seen, no ear has ever heard, and no heart has ever imagined. However, dregs of the society will impute dishonor to the visitors of your tombs in the same way as dishonor is imputed to an adulteress for her sin. These are the vilest of my nation. May Allah never allow them to enjoy my intercession and may they

[\(never approach my Pond.\)](#)

p: ۶۰

Allamah al-Majlisi, Bihar al-Anwar ۹۷:۱۲۰, H. ۲۲. The same chain of authority of this tradition is mentioned for traditions No. ۲۳, ۲۴, and ۲۵ of the same reference book

Traditions especially emphasize visiting the tombs of the Holy Prophet (s), Imam al-husayn (‘a), and Imam `Ali (‘a) because the Holy Prophet (s) and these two holy Imams (‘a) represent the epitome of the beliefs of the virtuous community, in addition to the special outcome in the field of cultural, spiritual, and political education gained from visiting them

In the coming chapter of Ziyarah, we will notice that all emphasis has been generally laid on visiting the Holy Prophet’s tomb, while visiting the tombs of the Holy Imams (‘a) has only been attached to this visit. Special visits have been emphatically mentioned for Imam `Ali ibn Abi-Talib and

.Imam al-husayn, peace be upon them

The Cultural Content of Visiting the Tombs

In the previous discussion of the cultural foundations under the title of visiting Imam al-husayn's tomb, we have looked into the spiritual, political, and social outcomes of such visits. They also stand for a practical and spiritual embodiment of the interrelation between the individuals of the virtuous community and the Holy Infallibles (‘a). A visitor of their tombs believes that he is visiting that Imam (‘a) in his house. Almighty Allah “has permitted them to be exalted so that His name may be remembered in them”. The visitor, by reciting the paragraphs of the Ziyarah formula, believes he is talking to the Imam who, beyond doubt, can hear his words, understand what he says, and answer him

The best presentation of this fact is the following formula of seeking permission (isti'dhan) by a visitor before entering any of the holy shrines of the Holy Infallibles (‘a). This form reads as follows

اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى

بَابٍ مِنْ أَبْوَابِ بُيُوتِ نَبِيِّكَ صَلَّى عَلَيْكَ

عَلَيْهِ وَآلِهِ وَقَدْ مَنَعَتِ النَّاسَ أَنْ يَدْخُلُوا إِلَّا بِإِذْنِهِ فَقُلْتُ:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ

النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ. } اللَّهُمَّ

إِنِّي أَعْتَقِدُ حُزْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ

كَمَا أَعْتَقِدُهَا فِي حَضْرَتِهِ وَأَعْلَمُ أَنَّ رَسُولَكَ وَخُلَفَاءَكَ

عَلَيْهِمُ السَّلَامُ أَحْيَاءٌ عِنْدَكَ يُزْزَفُونَ يَرَوْنَ مَقَامِي وَيَسْمَعُونَ

كَلَامِي وَيُرَدُّونَ سَلَامِي وَأَنَّكَ حَاجِبٌ عَنِّي سَمِعِي كَلَامَهُمْ وَفَتَحْتَ بَابَ

فَهْمِي بِلَدِيدِ مُنَاجَاتِهِمْ وَإِنِّي أَسْتَأْذِنُكَ يَا رَبِّ أَوْلًا وَأَسْتَأْذِنُ

رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثَانِيًا وَاسْتَأْذِنُ

خَلِيفَتِكَ الْإِمَامَ الْمَفْرُوضِ عَلَيَّ طَاعَتُهُ...

O Allah, I am standing at one of the doors of Your

Prophet's Houses—may Your blessings be upon him and his Household—and You have prevented people to enter there before they obtain his permission. You have thus said, “O ye who believe! Enter not the Prophet's houses until leave is given you.” O Allah, I believe in the sanctity of the owner of

this holy shrine in his absence just as I

believe in it in his presence. I also know with

certainty that Your Messenger and Your Representatives—peace be upon them—are alive, finding their sustenance in Your presence. They can see my place, hear my words, and respond to my greetings. You have prevented my hearing from receiving their words, but You have opened the door of my understanding to

taste the sweetness of my confidential speech with them. I thus ask Your permission—O my Lord—first of all, and secondly the permission of Your Prophet—peace be upon him and his

Household—and the permission of Your Representative, the Imam, obedience to

...whom is incumbent upon me

:You may here mention the name of the visited person, and then continue

وَالْمَلَائِكَةَ

الْمُؤَكَّلِينَ بِهَذِهِ الْبُقْعَةِ الْمُبَارَكَةِ ثَالِثًا أَدْخُلُ يَا

رَسُولَ اللَّهِ أَدْخُلُ يَا حُجَّجَةَ اللَّهِ أَدْخُلُ يَا مَلَائِكَةَ اللَّهِ

الْمُقَرَّبِينَ الْمُقِيمِينَ فِي هَذَا الْمَشْهَدِ فَأُذِنْ لِي يَا

مَوْلَايَ فِي الدُّخُولِ أَفْضَلَ مَا أذِنْتَ لِأَحَدٍ مِنْ أَوْلِيَائِكَ فَإِنْ

لَمْ أَكُنْ أَهْلًا لِذَلِكَ فَانْتَ أَهْلٌ لِذَلِكَ.

and thirdly (permission...

of) the angels commissioned to supervise this blessed area. May I

enter, O Messenger of Allah? May I enter, O Proof of Allah? May I

,enter, O angels of Allah—the intimate, the residing in this shrine? So

please) permit me to enter, O my Master, with the best of permission)

that you have ever conferred upon any of your intimate adherents. If I do

(not deserve such permission, then you are worthy of not conferring it upon me. [1](#))

p: ٤٣

Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ٣١١-٣١٢ as quoted from Shaykh al- -- -١

.Kaf`ami's al-Balad al-Amin

All formulas of ziyarah uttered at the tombs of the Holy Infallibles (‘a) carry doctrinal, monotheistic, Islamic, and spiritual aspects. They are: repeating the takbir statement (allahu-akbar: Allah is the Most Great) one hundred times, and uttering the two statements (shahadatayn) of Islam—I bear witness that there is no god save Allah and that Muhammad is His messenger. They all offer salutation to the Holy Imams (‘a), mention them by names, and utter words of praise, glorification and gratitude to Almighty Allah for granting the bliss of visiting the shrine—all these are direct .doctrinal, moral, and spiritual lessons given to the visitors of these tombs

Encyclopedias of traditions (i.e. hadith) have dealt with this subject matter so expansively that the encyclopedias of the followers of the Ahl al-Bayt (‘a) and the virtuous community have been characterized by expatiating upon this topic. Since the first century of Shi`ite writings, many books dealing exclusively with the formulas of ziyarah and supplicatory prayers have been written. Some are: Kamil al-Ziyarat by Ibn Qawlawayh, Misbah al-Mutahajjid by Shaykh al-Tusi, Al-Mazar al-Kabir by Shaykh Muhammad al-Mashhadi, Al-Mazar by al-Shahid al-Awwal, Al-Misbah by Shaykh al-Kaf`ami, and many others. All these books substantiate the special interest in the [ritual and devotional ziyarah and supplicatory prayers.](#)⁽¹⁾

p: ۶۴

All-inclusive and relatively concise, the book of Mafatih al-Jinan can be considered – – – the best and most famous book ever written in the field of rituals and etiquettes of ziyarah and supplicatory prayers. It was compiled by the late master researcher and traditionist, Shaykh `Abbas al-Qummi, recently in Farsi, based upon a variety of the most reliable reference books. Up to now, millions of copies of this book have been published, being read by all milieus in all countries. Moreover, the book has been translated into Arabic and Urdu, as well as many other languages. For thorough acquaintance with the details of all issues, etiquettes, and best times of ziyarah and .supplications, it is highly advised to refer to this book

In this discussion, we will refer, yet generally, to the major sections of ziyarah and to some of the most important times and occasions observed by the individuals of the virtuous community, leaving the details to the extensive books on this topic. Basically, we will depend upon the well-known book of Mafatih al-Jinan

There are general etiquettes and manners for ziyarah, which a true faithful believer must observe because they correspond to an aspect of the blessed rite of ziyarah. The most important in this connection is spiritual purity, attained by ritual bathing and ablution, and the material cleanliness of body and clothes, attained by removing impurities and dirt. Another is the frequent remembrance of Almighty Allah, by repeating words of glorification, praise, and thanks to Him for granting this blissful boon

It is worth mentioning that there are certain manners and etiquettes in this regard, including saying certain supplications, offering certain prayers, and choosing certain times for traveling (i.e. going on pilgrimage for visiting a holy shrine). Because traveling is the first step towards ziyarah, these manners and etiquettes have been mentioned as a prelude to the etiquettes of pilgrimage and ziyarah. [\(1\)](#)

p: ٤٥

About the etiquettes of traveling and the etiquettes of ziyarah, refer to Mafatih al-Jinan, pp. ٣٠٢-٣٠٦ and ٣٠٦-٣١١ respectively, where these etiquettes are mentioned briefly

Pilgrimage to the Tombs of the Holy Prophet (s) and the Holy Imams (‘a) Buried in al-Baqi` Cemetery

Many corroborated traditions have confirmed great reward for visiting the tomb of the Holy Prophet (s) while others have deemed it obligatory upon those who can do it after accomplishment of the obligatory rites of the hajj Pilgrimage. Other traditions sternly forbid shunning a visit to the Holy Prophet’s tomb as a sort of alienation from him. Many other traditions assert that visiting his tomb results in entrance into Paradise.

:Among these traditions, Imam al-Sadiq (‘a) is reported to have said

إِذَا حَجَّ أَحَدُكُمْ

فَلْيُخْتِمِ حَجَّهُ بِزِيَارَتِنَا؛ لِأَنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

Any one of you who goes on the hajj Pilgrimage must conclude his hajj by

[\(visiting us, because it is the completion of the hajj.\)](#)

:Imam `Ali, the Commander of the Faithful (‘a), is reported to have said

أَتَمُّوا بِرَسُولِ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ حَجَّكُمْ إِذَا خَرَجْتُمْ إِلَى بَيْتِ اللَّهِ؛ فَإِنَّ

تَرْكَهُ جَفَاءٌ وَبِذَلِكَ أُمِرْتُمْ، وَأَتَمُّوا بِالْقُبُورِ الَّتِي

أَلَزَمَكُمْ اللَّهُ عَزَّ وَجَلَّ زِيَارَتَهَا وَحَقَّهَا، وَاطْلُبُوا

الرِّزْقَ عِنْدَهَا.

When you go on pilgrimage to the House of Allah, complete your hajj by

visiting the Messenger of Allah(s) because to avoid doing so is a sort of

alienation from him which you have been ordered to avoid. Also, complete your

hajj with visitation of the tombs that Almighty Allah has ordered you to
[visit and carry out your duties towards them. Seek sustenance therein.](#)

p: ۶۶

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۴:۳۲۴, H. ۱ -- ۱

.Allamah al-Majlisi, Bihar al-Anwar ۹۷:۱۳۹, H. ۲` -- ۲

:Imam al-Baqir (‘a) is reported to have quoted the Holy Prophet (s) as saying

مَنْ زَارَنِي حَيًّا أَوْ مَيِّتًا
كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ.

Whoever visits me in my lifetime or after my death, will receive my intercession

[\(1\)](#) on the Day of Resurrection.

Imam hasan ibn `Ali (‘a) is reported to have asked the Holy Prophet (s), “O father, what is the reward of one who visits you?” The Holy Prophet (s) answered

يَا بُنَيَّ، مَنْ زَارَنِي حَيًّا
أَوْ مَيِّتًا أَوْ زَارَ أَبَاكَ أَوْ أَخَاكَ أَوْ زَارَكَ، كَانَ حَقًّا
عَلَيَّ أَنْ أَزُورَهُ يَوْمَ الْقِيَامَةِ فَأُخَلِّصَهُ مِنْ ذُنُوبِهِ.

O son, he who visits me in my lifetime or after my death, or visits your father, your brother, and you, will put me under the duty of visiting him on the Day of Resurrection to deliver him from (the consequences of) his

[\(2\)](#) sins.

p: ٤٧

١ - - ٣٠، H. ١٣٩، Bihar al-Anwar ٩٧:١٣٩، Allamah al-Majlisi

٢ - - ٧٠، H. ١٤٠، Bihar al-Anwar ٩٧:١٤٠، Allamah al-Majlisi

According to another tradition that is reported through a valid chain of authority, the Holy Prophet (s) said to Imam al-husayn ibn `Ali (‘a):

يَا بُنَيَّ، مَنْ أَتَانِي

زَائِراً بَعْدَ مَوْتِي فَلَهُ الْجَنَّةُ، وَمَنْ أَتَى أَبَاكَ زَائِراً

بَعْدَ مَوْتِهِ فَلَهُ الْجَنَّةُ، وَمَنْ أَتَى أَخَاكَ زَائِراً بَعْدَ

مَوْتِهِ فَلَهُ الْجَنَّةُ، وَمَنْ أَتَاكَ زَائِراً بَعْدَ مَوْتِكَ فَلَهُ

الْجَنَّةُ.

O son, whoever comes to me to visit me after my death will be awarded Paradise. Whoever comes to your father to visit him after his death will be awarded Paradise. Whoever comes to your brother to visit him after his death will be awarded Paradise.

(Whoever comes to you to visit you after your death will be awarded Paradise.)

According to another tradition, Imam al-Riza (‘a) is reported to have quoted the Holy Prophet (s) as saying

مَنْ زَارَنِي فِي حَيَاتِي أَوْ

بَعْدَ مَوْتِي فَقَدْ زَارَ اللَّهَ تَعَالَى.

He who visits me in my lifetime or after my death has in fact visited

(Almighty Allah.)

Zayd has reported that he asked Imam al-Sadiq (‘a) as to what the reward of one who visits the tomb of the Holy Prophet (s) would be

The Imam (‘a) answered

كَمَنْ زَارَ اللَّهَ فِي عَرْشِهِ.

(It shall be as if he has visited Almighty Allah on His Throne.)

,It is also reported that Imam al-Sadiq (‘a) was once asked

Is it lawful to visit (the tomb of) your father?” “Yes, it is,” answered the Imam (‘a).
:“What is then the reward of one who visits him?” he was asked. He answered

الْجَنَّةُ إِنْ كَانَ يَأْتِيكُمْ

بِهِ.

The reward will be Paradise for those who believe in (and follow) his
Imamate

What is the punishment of one who shuns visiting him out of purposeful alienation“
:from him?” he was asked. The Imam (‘a) answered

الْحَسْرَةُ يَوْمَ الْحَسْرَةِ.

(The punishment will be intense regret on the Day of Regret.)⁽⁴⁾

:Imam al-Sadiq (‘a) is reported to have said

مَنْ

زَارَنِي غُفِرَتْ لَهُ ذُنُوبُهُ وَلَمْ يَمُتْ فَقِيرًا.

Whoever visits me will

(have his sins forgiven and will be saved from dying in poverty.)⁽⁵⁾

p: ٤٨

١- - ١٦٠، H. ٩٧:١٤٤، Bihar al-Anwar al-Majlisi, Allamah

٢- - ٤٠، H. ٩٧:١٣٩، Bihar al-Anwar al-Majlisi, Allamah

٣- - ٣١٠، H. ٩٧:١٤٥، Bihar al-Anwar al-Majlisi, Allamah

٤- - ٣٦٠، H. ٩٧:١٤٥، Bihar al-Anwar al-Majlisi, Allamah

٥- - ٣٤٠، H. ٩٧:١٤٥، Bihar al-Anwar al-Majlisi, Allamah

Because of its priority over all other visits and because it is the criterion and example of visiting the tombs of the other Holy Infallibles (‘a), confirmations have been made .(regarding visiting the tomb of the Holy Prophet (s

It goes without saying that visiting the tombs of the Holy Prophet and the Holy Imams —peace be upon them—is one of the best activities and rites that is practiced by the individuals of the virtuous community who pay more interest to such visits in the seasons of hajj Pilgrimage and `Umrah (minor hajj). They therefore endure various sorts of suffering and harm, especially in the days when the custodians and keepers .of these shrines exert pressure on the visitors and accuse them of baseless charges

Visiting Imam al-husayn’s tomb

Visiting the holy shrine of Imam al-husayn (‘a) at all times is very highly recommended, whether directly by presenting oneself at his holy shrine,⁽¹⁾ or indirectly, by saluting him from afar. However, to visit Imam al-husayn (‘a) in his holy shrine, or from the holy shrines of Imam `Ali (‘a) or the

p: ٤٩

According to some traditions, presenting oneself in the holy shrine of Imam - -\ husayn (‘a) is obligatory upon those who have the ability to do so. Although we cannot name the scholars who have issued this verdict, it is probable that such obligation has been decided according to the political circumstances of a certain age which required the issuance of such a verdict, or it has been determined in order to confirm the obligation of love for, loyalty to, and connection with the Ahl al-Bayt (‘a). At any rate, such a verdict can, in the least, act as an indication of the extremely high recommendation and desirableness of this act, just like the high recommendation of participating in congregational prayers, although not obligatory, by the Holy Prophet (s) who threatened setting on fire the house of those who would abstain from .participating in them

other Holy Imams (‘a), or any other shrine would bring about a bigger reward, as has been held by some traditions that identify certain places from which one may visit (Imam al-husayn (‘a).

Other traditions assert that the reward of visiting any of the Holy Imams (‘a) is the same as visiting the tomb of the Holy Prophet (s).

Other traditions read

مَنْ زَارَ وَاحِدًا مِنَّا كَانَ
كَمَنْ زَارَ الْحُسَيْنَ عَلَيْهِ السَّلَامُ.

(Whoever visits any one of us will be as if he has visited husayn (‘a).

Accordingly, the same merits and rewards are gained when any of the tombs of the Holy Infallibles (‘a) is visited.

The most famous formula of ziyarah that can be recited upon visiting the eleven martyred Holy Imams (‘a) is the formula known as aminullah, which begins with this statement:

السَّلَامُ عَلَيْكَ يَا أَمِينَ
اللَّهُ فِي أَرْضِهِ وَحُجَّتُهُ عَلَيَّ عِبَادِهِ

Peace be upon you; O trustee of Allah on His lands, and proof of Allah for His servants.

This formula has been described by `Allamah al-Majlisi as the best formula in both text and chain of authority. It is highly advisable to repeat this formula of ziyarah perseveringly at all the holy shrines.

Through a valid chain of authority, Jabir ibn `Abdullah has reported that Imam Zayn al-`Abidin (‘a) made a pilgrimage to the tomb of Imam `Ali (‘a) and uttered this very formula

Allamah al-Majlisi, Bihar al-Anwar ٩٧:١١٨, H. ١٠٠ --١

It is also noteworthy that visiting the tomb of Imam al-husayn (‘a) has been given the greatest emphasis in the uninterruptedly reported traditions that have also mentioned a great reward ensuing from visiting his tomb. According to other traditions, visiting the tomb of Imam al-husayn (‘a) may be more favorable than visiting the tombs of the succeeding Imams (‘a). Through numerous chains of authority, some traditions have identified certain times of visiting Imam al-husayn’s tomb with certain formulas of ziyarah, while others have mentioned other general formulas that can be uttered when his tomb is visited at any time. Great rewards have been reported for visiting his tomb at these identified times or at all times

The compilations of formulas of ziyarah have identified

p: ٧١

Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ٣٥٠. Citing it with the general – ١ – forms of ziyarah to the tomb of Imam `Ali (‘a), the author of the aforesaid book added (the following words of Imam al-Baqir (‘a) أو عِنْدَ قَبْرِ أَحَدٍ مِنَ الْأَئِمَّةِ إِلَّا رَفَعَ اللَّهُ دُعَاءَهُ فِي دُرُجٍ مِنْ نُورٍ وَطُبِعَ عَلَيْهِ بِخَاتَمِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَكَانَ مَحْفُوظًا حَتَّى يُسَلَّمَ إِلَى قَائِمِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ، فَيَلْقَى صَاحِبَهُ بِالْبُشْرَى وَالتَّحِيَّةِ وَالْكَرَامَةِ. Indeed, any one of our adherents (Shi`ah) who pronounces these words at the tomb of Amir al-Mu'minin (‘a) or the tomb of one of the Holy Imams (‘a) shall certainly have his prayer lifted up on a ladder of light, carrying the seal of the Holy Prophet’s ring. It shall be kept so until it will be delivered to the Rising Imam of Muhammad’s Household, Imam al-Mahdi (‘a), who will receive the one who offered the prayer with good tidings, greetings, and honor.

certain times for visiting his tomb. Hereinafter, a list of the best times at which Imam al-husayn's tomb can be visited is provided according to chronological sequence
:based on the Islamic calendar

1. (Ziyarah of 'Ashura' on the tenth of Muharram with a special formula)

2. Ziyarah of Arba`in on the twentieth of Safar with a special formula

3. Ziyarah on the first of Rajab with a special formula that is identical to the formula dedicated to the fifteenth of Sha`ban

4. Ziyarah on the fifteenth of Rajab night and day with a special formula that is identical with the formula to be said on the first of Rajab

5. Ziyarah and invocation of blessings upon Imam al-husayn (a) on his birthday, the third of Sha`ban with a special formula

6. Ziyarah on the fifteenth of Sha`ban night and day, which is the same formula as that of the first of Rajab

7. Ziyarah on the Qadr Nights (19th, 21st, and 23rd of Ramazan) with a special formula

8. Ziyarah on the nights of Eid al-Fitr (the first of Shawwal) and Eid al-Azha (the tenth of Dhu'l-hijjah) with a special formula

p: ٧٢

The formulas of ziyarah dedicated to certain times can be viewed in the book of – –١ Mafatih al-Jinan, pp. ٤٣٨–٤٦٩. The compiler of this book has arranged them in chronological order beginning with the ziyarah on the first of Rajab. As for `Allamah al-Majlisi, in Bihar al-Anwar Vol. ٩٨, he has dedicated an extensive chapter to these .(formulas mentioning all narrations pertaining to visiting the tomb of Imam husayn (a

Ziyarah on the days of Eid al-Fitr and Eid al-Azha with a special formula .۹

Ziyarah on the Day of `Arafat, the ninth of Dhu'l-hijjah, with a special formula .۱۰

Among all these times, the ziyarah for the night of the fifteenth of Sha`ban and the Day of `Arafat enjoy a special significance concerning the great reward that is gained by those who go on ziyarah pilgrimage to the tomb of Imam al-husayn (‘a) at these two times. The individuals of the virtuous community specially wish to go for ziyarah at these two times. Some traditions hold that visiting Imam al-husayn’s tomb at these two times may have more rewards than a recommended hajj or `Umrah and that Almighty Allah looks with the eye of mercy and forgiveness at the visitors of Imam al-husayn’s tomb before he takes a similar look at those halting on Mount `Arafat

The two ziyarah of `Ashura' and Arba`in also acquire a special interest for the individuals of the virtuous community because they are connected with commemorating the anniversary of Imam al-husayn’s martyrdom when large ceremonies and large well-organized processions are held. In addition to these timed ziyarah, there are other formulas addressed to Imam al-husayn (‘a) at different times from near or afar. In Mafatih al-Jinan, Shaykh `Abbas al-Qummi has mentioned seven such general formulas of ziyarah the most famous of which is the one known as [ziyarah al Warith.](#)^(۱)

Besides these formulas, there are general etiquettes and manners observed by one who visits the holy shrine of Imam al-husayn (‘a), the most important of which is that
a visitor

p: ۷۳

must be ritually pure, by performing the ritual ablution before entering the holy shrine, and physically clean, by putting on clean clothes and ridding oneself of all impure items. Within these etiquettes are praying to Almighty Allah, making every effort to become closer to Him, and repeating phrases glorifying, praising, and thanking Him. It is also required to observe all the etiquettes that need to be done in the presence of the Imam. Of course, these etiquettes must also be observed when [\(visiting the Holy Prophet and the other Holy Imams, peace be upon them all.\)](#)

(Visiting the Tomb of Imam `Ali (a

In the previously cited traditions about visiting the tomb of the Holy Prophet (s), we have come to know the great reward and the fabulous outcomes resulting from visiting the tomb of Imam `Ali ibn Abi-Talib (a).[\(2\)](#) Herein, we will present other traditions in this regard

Shaykh al-Kulayni has reported that Abu-Wahab al-Qasri visited Imam al-Sadiq (a) in Madinah and said, “May Allah accept me as ransom for you! I have come to

p: ٧٤

Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ٤١١-٤٢٢; `Allamah al-Majlisi, Bihar - -١
al-Anwar ٩٧:١٣٤-١٣٨

Visiting Imam husayn’s tomb has preceded visiting Imam `Ali’s, although visiting - -٢
the tombs of all the Holy Imams (a) is in itself equal in merit with the virtue of the visited Imam (a). However, more emphasis has been laid in traditions on visiting Imam husayn’s tomb than any other. This may be because of the nature of Imam husayn’s tragedy as well as the political and spiritual circumstances that have encompassed visiting his tomb. On account of such highly emphasized instruction, the individuals of the virtuous community have paid more interest to visiting Imam husayn’s tomb. Another reason may be the relatively many formulas of ziyarah that
(have been reported by the Holy Imams (a) to be addressed to Imam husayn (a

visit you, but I have not visited the tomb of the Commander of the Faithful (Imam
” (‘a).

:The Imam (‘a) answered

بُئْسَ مَا صَنَعْتَ! لَوْلَا أَنْكَ

مِنْ شِيَعَتِنَا مَا نَظَرْتُ إِلَيْكَ! أَلَا تَزُورُ مَنْ يَزُورُهُ اللَّهُ

مَعَ الْمَلَائِكَةِ وَيَزُورُهُ الْأَنْبِيَاءُ وَيَزُورُهُ الْمُؤْمِنُونَ؟

So evil is what you have done. Were it not that you are one of our
partisans, I would never look at your face. You should have visited him who
is visited by Almighty Allah along with His angels, the Prophets, and the
faithful believers

.I did not have any idea about that,” Wahab apologized“

:The Imam (‘a) added

فَاعْلَمُ أَنَّ أَمِيرَ

الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْأَئِمَّةِ

كُلِّهِمْ، وَلَهُ ثَوَابُ أَعْمَالِهِمْ، وَعَلَى قَدْرِ أَعْمَالِهِمْ

فُضِّلُوا.

So now, be it known to you that the Commander of the Faithful is more
favorable in the view of Almighty Allah than all the other Imams, and he has
the reward of their good deeds. They have preference to one another according
(to each one’s deeds. (1)

:According to another validly reported tradition, Imam al-Sadiq (‘a) has said

مَا خَلَقَ اللَّهُ خَلْقًا أَكْثَرَ

مِنَ الْمَلَائِكَةِ، وَإِنَّهُ لَيَنْزِلُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ
مَلَكٍ فَيَأْتُونَ الْبَيْتَ الْمَعْمُورَ فَيُطَوِّفُونَ بِهِ، فَإِذَا هُمْ
طَافُوا بِهِ نَزَلُوا فَطَافُوا بِالْكَعْبَةِ، فَإِذَا طَافُوا بِهَا أَتَوْا
قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَلَّمُوا عَلَيْهِ، ثُمَّ
أَتَوْا قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَسَلَّمُوا
عَلَيْهِ، ثُمَّ أَتَوْا قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَسَلَّمُوا
عَلَيْهِ، ثُمَّ عَرَجُوا. وَيَنْزِلُ مِثْلَهُمْ أَبَدًا إِلَى يَوْمِ
الْقِيَامَةِ.

Almighty Allah has not created a category of creatures bigger in number

than angels. Verily, seventy thousand angels descend everyday to

circumambulate the Much-Frequented House. Then, they circumambulate the Holy

.Ka`bah. Then, they visit the tomb of the Holy Prophet (s) to offer greetings

Then, they visit the tomb of Imam `Ali, the Commander of the Faithful (‘a), to

offer greetings. Then, they visit the tomb of Imam al-husayn (‘a) to offer

greetings. They then ascend back to the skies. Everyday and up to the Day of

.Resurrection, a similar number of angels descend and do the same thing

p: ٧٥

:Imam al-Sadiq (‘a) has also said

مَنْ

زَارَ أَمِيرَ الْمُؤْمِنِينَ عَارِفًا بِحَقِّهِ غَيْرَ مُتَجَبِّرٍ وَلَا
مُتَكَبِّرٍ كَتَبَ اللَّهُ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ، وَغَفَرَ اللَّهُ
لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَبُعِثَ مِنَ الْآمِنِينَ،
وَهُوَ نَ عَلَيْهِ الْحِسَابُ، وَاسْتَقْبَلَتْهُ الْمَلَائِكَةُ، فَإِذَا
إِنْصَرَفَ شَيَّعَتْهُ إِلَى مَنْزِلِهِ، فَإِنْ مَرِضَ عَادُوهُ، وَإِنْ مَاتَ
تَبِعُوهُ بِالْإِسْتِغْفَارِ إِلَى قَبْرِهِ.

Verily, if one visits

the Commander of the Faithful (‘a) with full recognition of his right(1) without being
arrogant or conceited, Almighty

,Allah shall determine for him the reward of one hundred thousand martyrs
forgive his past and coming sins, include him with the secured group (on the Day
of Resurrection), and make easy for him the calling to account. He will be
also received by the angels. As he returns home (after the ziyarah), these
angels will visit him when he is ill. When he dies, these angels will follow
him to his grave, imploring Almighty Allah to forgive him

p: ٧٤

To recognize the right of Imam `Ali (‘a) is to acknowledge his divinely – ١ –
commissioned leadership, to carry out the obligation of obedience to him and to
[accept him as the true successor of the Holy Prophet (s)]. [Translator

:The Imam (‘a) also said

وَمَنْ زَارَ الْحُسَيْنَ عَلَيْهِ

السَّلَامُ عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ ثَوَابَ أَلْفِ حَجَّهِ

مَقْبُولِهِ، وَأَلْفِ عُمْرِهِ مَقْبُولِهِ، وَغَفَرَ لَهُ مَا تَقَدَّمَ مِنْ

ذَنْبِهِ وَمَا تَأَخَّرَ.

Whoever visits husayn (‘a) with full recognition of his right, Almighty Allah will establish for him the reward of one thousand times an accepted hajj Pilgrimage and one thousand times an approved `Umrah Pilgrimage, and will [\(1\)](#) forgive all his sins, the past and the coming.

:Imam al-Sadiq (‘a) is also reported to have said

إِنَّ اللَّهَ عَرَضَ وَلَا يَتَنَا

عَلَى أَهْلِ الْأَمْصَارِ، فَلَمْ يَقْبَلْهَا إِلَّا أَهْلُ الْكُوفَةِ،

وَإِنَّ إِلَى جَانِبِهَا قَبْرًا لَا يَأْتِيهِ مَكْرُوهٌ فَيَصَلِّي عِنْدَهُ

أَرْبَعَ رَكَعَاتٍ إِلَّا رَجَعَهُ اللَّهُ مَسْرُورًا بِقَضَاءِ حَاجَتِهِ.

Almighty Allah had offered the loyalty of our leadership to the people of the countries, but none accepted it except the people of Kufah. To the side of this city, there is a tomb which no aggrieved one comes to visit and offers a four-unit prayer therein except that Almighty Allah makes him return [\(2\)](#) with the pleasure of having his request granted.

:Referring to Imam `Ali (‘a), Imam al-Sadiq (‘a) is also reported to have said

بَنَ مَارِدٍ، مَنْ زَارَ جَدِّي عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ

خُطْوَةٍ حَجَّةً مَقْبُولَةً وَعُمْرَةً مَبْرُورَةً. يَا بَنَ مَارِدٍ،

وَاللَّهِ مَا يُطْعِمُ اللَّهُ النَّارَ قَدَمًا تَعَبَّرْتُ فِي زِيَارَةِ أَمِيرِ

الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَاشِيًا كَانَ أَوْ رَاكِبًا. يَا بَنَ

مَارِدٍ، أُكْتُبُ هَذَا الْحَدِيثَ بِمَاءِ الذَّهَبِ.

O son of Marid, as for any one who visits the tomb of my grandfather with recognition of his right, Almighty Allah shall decide for him the reward of an acceptable hajj and admissible `Umrah for each step he takes. O son of Marid, I swear by Allah that He shall never give to Hellfire a foot that was dusted in the course of visiting the Commander of the Faithful (‘a), be he [\(walking or riding\)](#). O son of Marid, write down this saying with golden ink. [\(3\)](#)

١ - - ١. Allamah al-Majlisi, Bihar al-Anwar ٩٧:٢٥٧, H. ١`

٢ - - ٢. Allamah al-Majlisi, Bihar al-Anwar ٩٧:٢٥٩, H. ٧`

٣ - - ٣. Allamah al-Majlisi, Bihar al-Anwar ٩٧:٢٦٠, H. ١٠`

Point

Visits to Imam `Ali's tomb are classified into general (that are made at any time) and (timed (that are made at certain times

General Visits

Shaykh al-Qummi, in Mafatih al-Jinan, has mentioned seven formulas of ziyarah of Imam `Ali (a) that may be said when his tomb is visited at any time. The first formula is reported from Shaykh al-Mufid, Shaykh al-Shahid, Sayyid Ibn Tawus, and other scholars. The second and most important is the one known as ziyarah of aminullah to which a previous reference has been made

The earlier formula comprises some etiquettes to be carried out by the visitor from the moment he leaves his house up to arriving in Kufah. Afterwards, the visitor is advised to walk to the holy shrine of Imam `Ali (a) in the holy city of Najaf up to uttering the formula of bidding the Imam farewell (known as wada`). This formula also includes a form of ziyarah of Prophets Adam and Noah, the Holy Prophet (Muhammad, and Imam al-husayn, peace be upon them all. (1)

A greater number of general formulas of ziyarah has been mentioned by `Allamah al-Majlisi in Bihar al-Anwar. (2)

Timed Visitations

There are four formulas of ziyarah to be said while visiting

p: ٧٩

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ٣٣٩-٣٦١ - -١

.Allamah al-Majlisi, Bihar al-Anwar ٩٧:٢٦٣-٣٥٤` - -٢

.the tomb of Imam `Ali (‘a) at special times

First, the formula of ziyarah to be said while visiting Imam `Ali’s tomb on the Day of Ghadir is regarded as the most comprehensive, since it comprises the totality of concepts and merits related to Imam `Ali (‘a). On the Day of Ghadir, Imam `Ali (‘a), by divine command, was appointed the next leader, Imam, and vicegerent of the Holy Prophet (s). On this day, which falls on the eighteenth of Dhu’l-hijjah, the Holy Prophet (s) ordered all pilgrims to gather in a crossroad near a spring called Khumm and [declared the famous sermon that is known as hadith al-Ghadir.](#)⁽¹⁾

In the words of Shaykh al-Qummi, this formula of ziyarah has been reported through many valid chains of authority from Imam `Ali ibn Muhammad al-Hadi al-Naqi (‘a) when he visited his grandfather, Imam `Ali (‘a), and said this formula on the Day of -Ghadir when Mu`tasim, the `Abbasid ruler, summoned him to Baghdad. Shaykh al Mufid has also reported this formula, yet without mentioning its transmitters, from [Imam hasan al-`Askari \(‘a\) on the authority of his fathers, peace be upon them.](#)⁽²⁾

About the merits of visiting Imam `Ali (‘a) on the Day of

p: ٨٠

— ١ — hadith al-Ghadir reads, The Holy Prophet (s) said —
Behold! `Ali is (now) the [مَوْلَايَ وَمَوْلَايَ فَعَلَيْتِي مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ](#)
[وَالْأَيْهَ وَعِبَادِ مَنْ عِبَادَاهُ، وَأَنْصِرْ مَنْ نَصِرَهُ وَخَذُلْ مَنْ خَذَلَهُ وَأَدِرِ الْحَقَّ مَعَهُ حَيْثُمَا دَارَ.](#)
master of every one who regards me as his master. O Allah, (please) support whoever supports `Ali; and be the enemy of whoever incurs the hostility of `Ali; and aid whoever aids `Ali; and forsake whoever forsakes `Ali; and make truth and rightness
follow `Ali wherever he goes

— ٢ — .Allamah al-Majlisi, Bihar al-Anwar ٩٧:٣٥٩, H. ٦

:Ghadir, Imam al-Riza (‘a) is reported to have said to Ahmad ibn Abi-Nasr

يَا بَنَ أَبِي نَصْرٍ، أَيُّنَمَا

كُنْتَ فَأَخْضِرْ يَوْمَ الْغَدِيرِ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ

السَّلَامُ؛ فَإِنَّ اللَّهَ تَعَالَى يَغْفِرُ لِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ

وَمُسْلِمٍ وَمُسْلِمَةٍ ذُنُوبَ سِتِّينَ سَنَةً، وَيَعْتِقُ مِنَ النَّارِ

ضِعْفَ مَا أُعْتِقَ فِي شَهْرِ رَمَضَانَ وَفِي لَيْلَةِ الْقَدْرِ وَلَيْلَةِ

الْفِطْرِ.

Listen, son of Abu-Nasr! Wherever you are, try your best to present
yourself at the tomb of the Commander of the Faithful (‘a) on the Day of Ghadir

Verily, Almighty Allah, on this day, forgives the sins of sixty years of each
faithful believer and Muslim individual, male and female. On this day too

Almighty Allah releases from Hellfire two times as many people as He releases
during the month of Ramazan, the Night of Qadr Night, and the Night of Eid

[\(1\) al-Fitr.](#)

Allamah al-Majlisi and Shaykh al-Qummi, in Bihar al-Anwar and Mafatih al-Jinan`
respectively, have mentioned other formulas of ziyarah to be addressed to Imam `Ali
(‘a) on the Day of Ghadir. One of these formulas is the famous ziyarah of aminullah

Second, there is a special formula to be said on visiting the tomb of Imam `Ali (‘a) on
the anniversary of the Holy Prophet’s birthday. Shaykh al-Mufid, Shaykh al-Shahid in
Al-Mazar and Sayyid Ibn Tawus in Iqbal al-A`mal have reported that Imam al-Sadiq
(‘a) addressed a certain formula of ziyarah to Imam `Ali (‘a) on the anniversary of the
Holy Prophet’s birthday and then dictated it to Muhammad ibn Muslim al-Thaqafi, his
trustworthy companion

,This formula, which contains words ascribing virtue

p: ۸۱

Allamah al-Majlisi, Bihar al-Anwar ۹۷:۳۵۸, H. ۲ - -۱

knowledgeability, and struggle for the sake of Almighty Allah to Imam `Ali (‘a), as well as statements declaring loyalty to him, renunciation of his enemies, and recognition of his divinely commissioned leadership, has been recorded by `Allamah al-Majlisi, in [\(Bihar al-Anwar, and Shaykh al-Qummi, in Mafatih al-Jinan. \(1\)](#)

Third, there is a special formula that is reported to be addressed to Imam `Ali (‘a) when he is visited on the night and the day of the appointment of the Prophet to the Divine Mission (al-mab`ath), which is widely and unanimously celebrated on the [\(twenty-seventh of Rajab by the individuals of the virtuous community. \(2\)](#)

p: ٨٢

Allamah al-Majlisi, Bihar al-Anwar ٩٧:٣٥٨; Shaykh `Abbas al-Qummi, Mafatih al-` – ١
Jinan, p. ٣٧٤

It is historically known that the beginning of the Holy Prophet’s Divine Mission is – ٢
inseparably attached to the revelation of the Holy Qur’an, which undoubtedly was in
the month of Ramazan and, more specifically, on the Night of Qadr, as is maintained
The month of ^{أُنزِلَ فِيهِ الْقُرْآنُ} ^{شَهْرُ رَمَضَانَ الَّذِي} by the following two verses of the Holy Qur’an
Surely, We ^{إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ} (Ramazan is that in which the Qur’an was revealed. (٢:١٨٥
revealed it on the grand night. (٩٧:١) Therefore, a question is always asked: On which
date did the Holy Prophet’s Divine Mission start? However, to answer we say that the
public revelation of the first part of the Holy Qur’an was on the twenty-seventh of
Rajab, while its revelation as a whole to the Holy Prophet was in the month of
Ramazan and on the Night of Qadr. It is well-known that there were two kinds of
revelations of the Holy Qur’an: The first kind was the gradual, progressive (i.e. partial)
revelation, which lasted for a period of twenty-three years beginning with the Holy
Prophet’s Divine Appointment up to His departure from the material world. The other
kind was the entire revelation that took place in the month of Ramazan and on the
Night of Qadr, which is called the stage of perfection. Referring to this division in the
revelation of the Holy Qur’an, Almighty Allah has said ^{كِتَابٌ أَحْكَمْتُ آيَاتِهِ ثُمَّ فَصَّلْتُ مِنْ لَدُنْ حَكِيمٍ}
This is a Scripture the revelations whereof are perfected and then expounded. It ^{خَبِيرٍ}
.comes from One Wise, Informed. (١١:١) However, Almighty Allah knows best

This formula has been reported by Shaykh al-Mufid, al-Shahid, and Sayyid Ibn Tawus from whom `Allamah al-Majlisi reported it. However, he then commented that he had not been acquainted with its chain of authority nor had he been informed about the dedication of a special formula to this anniversary, although, he added, the matter is one of the facts unanimously believed by the Shi`ah.⁽¹⁾ Shaykh al-Qummi has mentioned three different forms of this formula

Fourth, a special formula has been reported to be addressed to Imam `Ali (a) on the day of his martyrdom, the twenty-first of Ramazan

-Shaykh al-Kulayni, in al-Kafi, and Shaykh al-Saduq, in al

p: ٨٣

Allamah al-Majlisi, Bihar al-Anwar ٩٧:٣٨٣. Shaykh al-Qummi has put forth a question as to why these two formulas of ziyarah that are dedicated to the anniversaries of the Holy Prophet's birthday and his Divine Mission are exclusively addressed to Imam `Ali (a) rather than the Holy Prophet (s) himself. He then answers that because Imam `Ali (a) is of the same self as the Holy Prophet (s), to visit him should be the same as visiting the Holy Prophet (s). Furthermore, this dedication to Imam `Ali (a) has been made to stress the precedence of Imam `Ali (a) over all the other companions of the Holy Prophet (s). Nevertheless, he has been exposed to impartiality in this regard. Shaykh al-Qummi then cites two traditions confirming this fact. See Mafatih al-Jinan, pp. ٣٧٨-٣٧٩

Amali, have reported that on the day when Imam `Ali (‘a) departed life as a martyr, the place was convulsed with weeping and people were stunned just like the day of the departure of the Holy Prophet (s). Weeping and hurrying, a man came repeating the ritual statements of misfortune (i.e. We are Allah’s and to Him shall we return) and saying, “This day has the vicegerency of the Holy Prophet (s) been interrupted.” When he arrived at the door of Imam `Ali’s house, he said

رَحِمَكَ اللهُ يَا أَبَا الْحَسَنِ

كُنْتَ أَوَّلَ الْقَوْمِ إِسْلَامًا وَأَخْلَصَهُمْ إِلَيَّ مَا نَأَى...

May Allah have mercy upon you, O Abu’l-hasan (‘a). You were the first
...of all in accepting Islam and the most sincere of all in faith

All the attendants kept silent until this man finished his words. He then wept, causing all the companions of the Holy Prophet (s) to weep. They then searched for the man, (but in vain. It is believed that this man was al-Khizr (‘a)).⁽¹⁾

(Visiting the Holy Imams (‘a

In addition to their emphasis on visiting the Holy Prophet, Imam `Ali, and Imam al-husayn (peace be upon them all), the Ahl al-Bayt (‘a) have laid similar emphasis on visiting the tombs of the Holy Imams (‘a) in general. This emphasis has been reported by many traditions (some of which have been previously cited under the topic of “Visiting the Holy Imams’ (‘a) Tombs”) which validate each other, some of which a reference will be made hereinafter

Zayd has reported that he asked Imam al-Sadiq (‘a) about

p: ٨٤

Allamah al-Majlisi, Bihar al-Anwar ٩٧:٣٥٥-٣٧٩. Shaykh al-Qummi has noted that – –
the words of this formula of ziyarah are greatly similar to the words of the one
.dedicated to the anniversary of the Divine Mission

the reward of one who visits the tomb of the Holy Prophet (s). The Imam (‘a)
:answered

كَمَنْ زَارَ اللَّهَ فِي عَرْشِهِ.

[\(1\)](#) It shall be as if he has visited Almighty Allah at His Throne.

”Zayd further asked, “What is the reward of one who visits any one of you

:The Imam (‘a) answered

كَمَنْ زَارَ رَسُولَ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ.

He (who visits one of us) will be rewarded the same reward of one who

[\(2\)](#) has visited the Messenger of Allah.

sa ibn Rashid has reported that he asked Imam al-Sadiq (‘a), “May Allah accept me`
as ransom for you! What is the reward of one who visits the tomb of husayn (‘a) and
”offers a two-unit prayer therein

:The Imam (‘a) answered

كُتِبَتْ لَهُ حَجَّةٌ وَعُمْرَةٌ.

He will be given the reward of one hajj Pilgrimage and one `Umrah

Pilgrimage

Is the same reward given to one who visits the tomb of any of the Imams, to whom“
:obedience is obligatory?” asked the reporter. The Imam answered

وَكَذَلِكَ كُلُّ مَنْ أَتَى قَبْرَ

إِمَامٍ مُفْتَرَضِهِ طَاعَتُهُ.

The same reward will be given to any one who visits the tomb of any of

[the Imams, obedience to whom is obligatory.](#)^(۳)

Abd al-Rahman ibn Muslim has reported that he visited Imam al-Kazim (‘a) and asked, “Which is better: to visit the tomb of Imam `Ali (‘a), Imam al-husayn (‘a), or one of

p: ۸۵

.Allamah al-Majlisi, Bihar al-Anwar ۹۷:۱۴۵, H. ۳۱` --۱

.Allamah al-Majlisi, Bihar al-Anwar ۹۷:۱۱۷, H. ۵` --۲

.Allamah al-Majlisi, Bihar al-Anwar ۱۰۰:۱۱۹, H. ۱۸` --۳

”(the other Holy Imams ‘a

:The Imam ‘a) answered

يَا

عَبْدَ الرَّحْمَنِ بْنِ مُسْلِمٍ، مَنْ زَارَ أَوْلَانَا فَقَدْ زَارَ
آخِرَنَا، وَمَنْ زَارَ آخِرَنَا فَقَدْ زَارَ أَوْلَانَا، وَمَنْ تَوَلَّى
أَوْلَانَا فَقَدْ تَوَلَّى آخِرَنَا، وَمَنْ تَوَلَّى آخِرَنَا فَقَدْ تَوَلَّى
أَوْلَانَا، وَمَنْ قَضَى حَاجَتَهُ لِأَحَدٍ مِنْ أَوْلِيَانَا فَكَأَنَّهَا
قَضَاهَا لِجَمِيعِنَا. يَا عَبْدَ الرَّحْمَنِ، أَحْبَبْنَا وَأَحْبَبْنَا فِيْنَا
وَأَحْبَبْنَا لَنَا وَتَوَلَّيْنَا وَتَوَلَّى مَنْ يَتَوَلَّيْنَا وَأَبْغَضَ مَنْ
يُبْغِضُنَا. أَلَا وَإِنَّ الرَّادَّ عَلَيْنَا كَالرَّادِّ عَلَى رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَدُّنَا، وَمَنْ رَدَّ عَلَى رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَدْ رَدَّ عَلَى اللَّهِ. أَلَا يَا
عَبْدَ الرَّحْمَنِ، مَنْ أَبْغَضَنَا فَقَدْ أَبْغَضَ مُحَمَّدًا، وَمَنْ
أَبْغَضَ مُحَمَّدًا فَقَدْ أَبْغَضَ اللَّهَ جَلَّ وَعَلَا، وَمَنْ أَبْغَضَ
اللَّهَ جَلَّ وَعَلَا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُصَلِّيَهُ النَّارَ وَمَا
لَهُ مِنْ نَصِيرٍ.

O ` Abd al-Rahman ibn

Muslim, he who visits the first of us has in fact visited the last of us and

he who visits the last of us has in fact visited the first of us. He who

shows loyalty to the first of us has in fact shown loyalty to the last of us

and he who shows loyalty to the last of us has in fact shown loyalty to the first of us. He who grants the needs of one of our loyalists, it is as if he has granted it for all of us. O ` Abd al-Rahman, bear love for us, bear love for others on the basis of your love for us, and bear love for others for the sake of your love for us. Show loyalty to us, show loyalty to those who are loyalists to us, and detest those who detest us. Most surely, he who objects to us is the same as those who object to our grandfather, the Messenger of Allah, and he who objects to the Messenger of Allah (s) has in fact objected to Almighty Allah. O ` Abd al-Rahman, most surely, he who detests us has in fact detested Muhammad (s), and he who detests Muhammad (s) has in fact detested the All-exalted and All-majestic Lord, and whoever detests the All-exalted and All-majestic Lord, it will be then binding on Allah to expose [him to Hellfire and for him there shall be no helper.](#)

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Moreover, many traditions have conveyed the merits of visiting the tombs of each one of the Holy Imams (‘a). In the previous discussion of visiting the tomb of the Holy Prophet (s), we cited some traditions appertaining to the merits of visiting the tombs of the Holy Imams (‘a) who are buried at al-Baqi` Cemetery. Let us now refer to more traditions in this respect

Muhammad ibn Ahmad ibn Dawud reported Ibn Sinan to have asked Imam al-Riza (‘a) about the reward of one who visits the tomb of his father (Imam al-Kazim (‘a

:The Imam (‘a) answered

الْجَنَّةُ، فَزُرُهُ.

.Paradise is the reward

(1) Therefore, you should visit him.

According to another tradition, Zakariyya ibn Adam al-Qummi is reported to have quoted Imam al-Riza (‘a) as saying

إِنَّ اللَّهَ نَجَّى بَغْدَادَ

لِمَكَانِ قُبُورِ الْحُسَيْنِيِّينَ فِيهَا.

Almighty Allah has delivered Baghdad from destruction because it

(2) contains the tombs of the descendants of husayn (‘a).

According to a number of traditions, the visitation to Imam al-Kazim’s tomb is similar in reward to visiting Imam al-husayn’s

According to another tradition, visiting the tomb of Imam al-Kazim (‘a) is similar to visiting the tombs of the Holy Prophet (s) and Imam `Ali (‘a), although the latter enjoy special merits. (3)

,Confirming the validity of each other, many other traditions

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- ۱-- ۵. H. ۱۰۲:۲, Bihar al-Anwar al-Majlisi, Allamah
 - ۲-- ۶. H. ۱۰۲:۲, Bihar al-Anwar al-Majlisi, Allamah
 - ۳-- ۱۹. H. ۱۰۲:۴, Bihar al-Anwar al-Majlisi, Allamah

some of which have been validly transmitted, hold great merits for visiting the tomb of
(Imam `Ali ibn Musa al-Riza (‘a

For instance, Ja`far ibn Muhammad ibn `Imarah has reported on the authority of his
father that Imam al-Sadiq (‘a), on the authority of his fathers, quoted the Holy
:Prophet (s) as saying

سُتَدْفَنُ بِضَعَّةٍ مِنِّي

بِأَرْضِ خُرَّاسَانَ، لَا يَزُورُهَا مُؤْمِنٌ إِلَّا أَوْجَبَ اللَّهُ عَزَّ

وَجَلَّ لَهُ الْجَنَّةَ وَحَرَّمَ جَسَدَهُ عَلَى النَّارِ.

A piece of my flesh will be buried in Khurasan. No faithful believer
visits him but that Almighty Allah shall be bound to award him Paradise and
(1) prohibit Hellfire from consuming his body.

:According to another tradition, Imam al-Riza (‘a) has said

وَاللَّهِ مَا مِنَّا إِلَّا مَقْتُولٌ

شَهِيدٌ.

.By Allah I swear, all of us will be killed as martyrs

.Who will kill you, O son of Allah’s Messenger?” the Imam (‘a) was asked“

:He answered

شَرُّ خَلْقِ اللَّهِ فِي زَمَانِي

يَقْتُلُنِي بِالسَّمِّ ثُمَّ يَدْفِنُنِي فِي دَارِ مَضِيعِهِ وَبِلَادِ

غُرَبِهِ أَلَا فَمَنْ زَارَنِي فِي غُرَبَتِي كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ

أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ وَمِائَةِ أَلْفِ صِدِّيقٍ وَمِائَةِ أَلْفِ

حَاجٌّ وَمُعْتَمِرٌ وَمِائَةٌ أَلْفٌ مُجَاهِدٌ وَحُشِرٌ فِي زُمْرَتِنَا

وَجُعِلَ فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ رَفِيقَنَا.

The wickedest of all the creatures of Allah in my time will kill me
,with poison and will bury me in a lost place and a strange land. Verily
,whoever visits me in that far away land, Allah, the Almighty and Majestic
will record for him the reward of one hundred thousand martyrs, one hundred
,thousand veracious ones, one hundred thousand performers of hajj and `Umrah
and one hundred thousand strivers (i.e. warriors for Allah's sake), and he
will be resurrected with us and made our companion in the highest ranks of

[\(Paradise. ٢\)](#)

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١ - ١ - ١٠٢:٣١, H. ١` - ١ - ١. Allamah al-Majlisi, Bihar al-Anwar

٢ - ٢ - ١٠٢:٣٢, H. ٢` - ٢ - ٢. Allamah al-Majlisi, Bihar al-Anwar

Imam `Ali, the Commander of the Faithful (‘a), is reported to have quoted the Holy Prophet (s) as saying

سَتُدفَنُ بِضَعَّةٍ مِنِّي بِأَرْضِ
خُرَاسَانَ مَا زَارَهَا مَكْرُوبٌ إِلَّا نَفَّسَ اللَّهُ كُرْبَتَهُ وَلَا مُدْنِبٌ
إِلَّا غَفَرَ اللَّهُ ذُنُوبَهُ.

A piece of my flesh will be buried in Khurasan. No agonized person visits him but that Allah shall certainly relieve him, and no sinful but that

(Allah shall certainly forgive him).[\(1\)](#)

As for the merits of visiting the tombs of the other Holy Imams (‘a), Imam hasan ibn `Ali al-`Askari (‘a) is reported, within the formula of ziyarah reported from to him, to have said

قَبْرِي بِسَرٍّ مَنْ رَأَى أَمَانٌ
لِأَهْلِ الْجَائِئِينَ.

My tomb shall be in Samarra'. It is safety for the people of the two

(banks (of the river)).[\(2\)](#)

Imam `Ali al-Hadi (‘a) is reported to have taught one of his companions a supplicatory prayer, one of whose introductory paragraphs reads as follows

وَقَدْ سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ
أَلَّا يُخَيِّبَ مَنْ دَعَا بِهِ فِي مَشْهَدِي.

I have besought Allah, the Glorious and Majestic, not to disappoint any

(one who repeats this supplication at my shrine).[\(3\)](#)

Muhammad al-himyari is reported to have received a

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.Allamah al-Majlisi, Bihar al-Anwar ۱۰۲:۳۳, H. ۱۰` --۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۰:۴۴۸, H. ۲ --۲

.Allamah al-Majlisi, Bihar al-Anwar ۵۰:۱۲۷, H. ۵` --۳

document from Imam al-Mahdi (‘a) comprising the method of visiting him and offering
.salutation to him

Apart from these unfamiliar reports, there have not been reported any other traditions holding the merits of visiting the tombs of the other Holy Imams (‘a) except
.the general traditions to which we have referred in the previous discussions

At any rate, the quotations of special formulas of ziyarah that are dedicated to these Holy Imams (‘a) have been founded on the fact that visits to their tombs are too clear to require special texts, since they can be maintained by the large number of traditions that confirm, generally or specifically, recommendation of such visits. This may be the reason for the existence of special formulas of these Imams (‘a) in reference books of ziyarah—such as Ibn Qawlawayh’s Kamil al-Ziyarat, Shaykh al-Saduq’s al-Mazar, and Shaykh al-Mufid’s al-Mazar—whose compilers lived close to the ages of the Holy Imams (‘a). In plain words, the existence of numerous and detailed formulas as well as other brief formulas that are reported from the Holy Imams (‘a) themselves clearly prove that this trend was established by the Holy Imams (‘a) in their plans of building a virtuous community. They then taught their
followers this trend and their followers, in turn, have taken it up since then. (1)

Epilogue

Before closing this discussion, it seems suitable to mention, yet briefly, two significant points, the details of which will be mentioned in another volume about the doctrinal
aspect

p: ٩٠

Such formulas of ziyarah can be found in Mafatih al-Jinan and volumes ١٠٠-١٠٢ of - -١
.Bihar al-Anwar

.in the Ahl al-Bayt's role in building a virtuous community

When visiting the tombs of the Holy Infallibles (‘a), a visitor is bindingly required to – avoid doing any act that may be understood as ascribing partners to Almighty Allah or worshipping the one buried in the .visited tomb

Owing to the seriousness of this issue, the Holy Imams (‘a) have emphatically warned against such practices. In this respect, Zurarah has reported that he asked Imam al-Baqir (‘a) whether it was or was not permissible to offer a prayer among tombs

:The Imam (‘a) therefore instructed

صَلِّ بَيْنَ خِلَالِهَا وَلَا
تَتَّخِذْ مِنْهَا شَيْئًا قِبَلَهُ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ نَهَى عَنْ ذَلِكَ وَقَالَ: لَا تَتَّخِذُوا قَبْرِ قِبَلَهُ
وَلَا مَسْجِدًا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَعَنَ الَّذِينَ اتَّخَذُوا
قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

You may offer a prayer in the empty areas between tombs but, you must never take any tomb as kiblah, since the Messenger of Allah (s), warned against doing thus, “Do not take my tomb as kiblah or as place of prostration, because Almighty Allah has cursed those who had taken the tombs (of their prophets as places of prostration.”⁽¹⁾

According to another validly reported tradition, it has been instructively warned :against circumambulating tombs. Al-halabi has reported Imam al-Sadiq (‘a) as saying

لَا تَشْرَبُ وَأَنْتَ قَائِمٌ،

وَلَا تَطْفُ بِقَبْرِ، وَلَا تَبُولُ فِي مَاءٍ نَقِيعٍ، فَإِنَّهُ مَنْ فَعَلَ

ذَلِكَ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

Do not drink (water) while you are standing up, do not circumambulate a tomb, and do not urinate in stagnant water. If one violates these instructions and, as a result, something bad happens to him, he should then

(blame none but himself. ٢)

p: ٩١

Allamah al-Majlisi, Bihar al-Anwar ١٠٠:١٢٨, H. ٧, as quoted from Shaykh al-Saduq's ١ - ١

Ilal al-Shara'i

Allamah al-Majlisi, Bihar al-Anwar ١٠٠:١٢٦, H. ٣. Having cited this tradition, the ٢ - ٢ author of the book assumed that circumambulating a tomb might have meant excreting on a tomb, because the Arabic word 'Taf' may be interpreted as circumambulation or excretion. He then cites points of evidence inferred from the Arabic language and from other traditions to prove his claim. Actually, this assumption is closer to reality than the earlier because it suits the other parts of the tradition all of which concentrate on anticipation of a physical contaminant. However, Almighty Allah .knows best

Beyond doubt, this warning against taking the tombs as kiblah or prayer-places and against circumambulating them, means that it is forbidden to make these tombs in themselves kiblah by turning ones face towards them in prayer or prostrating before them, but there is no objection when such tombs lie in the direction of the kiblah. There is also no objection in establishing a mosque or a building around tombs. As understood from the topic of the tradition and the ruling mentioned therein, this warning is intended to avoid worshipping those buried in the tombs and deem worship .of Almighty Allah far above all considerations

Confirming this fact, all formulas of ziyarah are focused on believing in Almighty Allah as the One and Only God. They begin with statements of deeming Him greater than all things, praising Him, and thanking Him for granting the opportunity to visit the tomb of such holy persons, which is in fact a divine bliss. They strengthen the relationship between people and their religious leaders, the Holy Prophet and Imams (peace be upon them all) because they were the best individuals to establish the prayers, give

alms, enjoin the right, forbid the wrong, strive for the sake of Almighty Allah just as striving should be, and convey the messages of their Lord. In addition, these formulas include many other concepts of true monotheism

The tombs of the Holy Prophet and the Imams, peace be upon them all, are visited because they carry the bodies of these great figures who “are alive and provided sustenance from their Lord,” in the words of the Holy Qur'an. As a result, they hear the words of their visitors and respond to their greetings and salutations. A visitor is therefore required to derive from them all that he can attain when he visits them in their lifetimes, to express loyalty to them, love for them, and feelings of contact with them, to show them respect, to obey them, and to try his best to pattern his life after their examples. A visit to their tombs must never be only a soulless, physical exercise that expresses nothing but sanctification of dead, yet great, individuals and must never be blind imitation of pagan practices that are far removed from belief in Almighty Allah and the true eternal life of these holy persons. Such visits express belief in the eternal existence of these holy persons who embody a divine content and a special relationship with Almighty Allah. Once again, visits must be in response to the divine command of showing loyalty to them, following their examples, supporting them, and showing them reverence

:According to a validly reported tradition, Imam al-Sadiq (‘a) has said

مَا مِنْ نَبِيٍّ وَلَا وَصِيٍّ

نَبِيٌّ يَبْقَى فِي الْأَرْضِ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ حَتَّى يُرْفَعَ

رُوحُهُ وَعَظْمُهُ وَلَحْمُهُ إِلَى السَّمَاءِ، فَإِنَّمَا تُؤْتَى مَوَاضِعُ

آثَارِهِمْ لِأَنَّهُمْ يُبَلَّغُونَ مِنْ بَعِيدِ السَّلَامِ وَيَسْمَعُونَ

فِي مَوَاضِعِ آثَارِهِمْ مِنْ قَرِيبٍ.

When a prophet or a successor of a prophet dies, his soul, bones, and flesh are raised to the heavens in less than three days. However, their graves

are visited because they are conveyed the greetings of those who greet them
[\(from a distance and they can hear those who visit them at the place of their graves.\)](#)

p: ۹۳

Allamah al-Majlisi, Bihar al-Anwar ۱۰۰:۱۳۰, H. ۱۳, as quoted from Ibn Qawlawayh's ` – –۱
Kamil al-Ziyarat. Apart from the meaning of raising to the heavens mentioned in this
tradition and elaborately discussed by ` Allamah al-Majlisi, the most important point in
.this tradition is the last paragraph on which the Holy Imams (‘a) wanted to shed light

Visiting Saints and the Imams' (‘a) Descendants

Derived from the traditions that call attention to visiting the tombs of the Holy Prophet (s) and Imams (‘a) and deal with the logic for and the outcomes of such visits, a general trend of visiting, building, and frequenting these tombs has been created among the milieus of the virtuous community. Moreover, the founding of many cities has been the result of a shrine or a tomb of an Imam or a descendant of an Imam therein, such as the cities of Najaf, Karbala, Qasim, hamzah, `Ali al-Sharqi, `Ali al-Gharbi, and many other cities in both Iraq and Iran. Thousands of well-constructed shrines of the Holy Imams' (‘a) descendants or those related to them, as well as many scholars and saints, can be seen in Iraq. In Iran, as well as other Muslim countries, thousands of shrines are established

:The most famous shrines after the shrines of the Holy Imams (‘a) are the following

Al-`Abbas ibn `Ali (‘a) at Karbala –

Muslim ibn `Aqil at Kufa –

Al-Qasim the son of Imam Musa al-Kazim (‘a) in Iraq –

Lady Fatimah al-Ma`sumah the daughter of Imam Musa al-Kazim (‘a) in the holy –
[city of Qum](#) (1)

Sayyid Ahmad the son of Imam al-Kazim (‘a) at –
Shiraz

[Sayyid `Abd al-`Azim al-hasani at Ray, southern Tehran](#) (2) –

Lady Zaynab bint `Ali (‘a) in Syria –

According to one tradition her shrine is in Damascus, but according to another
[tradition her tomb is in Cairo, along with a shrine of Imam al-husayn’s head](#). (3)

p: ٩٥

About this great lady, some traditions hold that Imam al-Riza (‘a) has – ١ –
Paradise is the reward. *مَنْ زَارَهَا فَلَهُ الْجَنَّةُ*. recommended visiting her tomb in Qum, saying
of one who visits her. This tradition has been reported in the books of Kamil al-Ziyarat
by Ibn Qawlawayh and Thawab al-`amal and `Uyun Akhbar al-Riza by Shaykh al-
.Saduq. See `Allamah al-Majlisi, Bihar al-Anwar ١٠٢:٢٦٥, H. ١

Some traditions, yet incompletely transmitted, hold that Imam hasan al-`Askari – ٢ –
(‘a) has likened a visit to the tomb of `Abd al-`Azim al-hasani to a visit of Imam
.husayn’s tomb. See `Allamah al-Majlisi, Bihar al-Anwar ١٠٢:٢٦٨

Historians disagree about the place of Lady Zaynab’s tomb. Some say that she – ٣ –
was buried in the outskirts of Damascus, others in Cairo, Egypt, and others in other
places. However, the first two burial places are familiarly known by the followers and
devotees of the Ahl al-Bayt (‘a) as well as by Muslims in general. About the burial place
of Imam husayn’s head there is also disagreement. Some believe that the head was

buried in Damascus while others believe it to have been carried to Cairo and buried there. However, the followers of the Ahl al-Bayt (‘a) generally believe that the head was buried in Karbala with the Imam’s body by the captives when they returned from .Kufah

These tombs are frequently visited by the individuals of the virtuous community who live in their vicinities. Usually and on certain nights and days, they gather at these tombs, which are visited by people coming from a distance and from other countries

The practice of visiting the tombs and reciting the formulas of ziyarah therein, by the followers of the Ahl al-Bayt (‘a), is a weekly—if not a daily exercise for those who live nearby

Common Times of Ziyarah

Although there are no certain times for visiting the holy shrines of the Holy Prophet (s), the Holy Infallibles (‘a) and their descendants, there are particular religious occasions on which these shrines are visited with special interest and in large numbers because they provide the best opportunities for people to make a visit

For instance, the anniversaries related to the Holy Imams (‘a) or their descendants—such as their birthdays, deaths, and martyrdoms—acquire a special reason for visiting the celebrated Imam (‘a) or holy person

Thursday nights and Fridays also hold a special significance because they are ritually preferred to the other nights and days and because they represent the weekend of Muslims. Traditions have mentioned great reward and merit for those who visit Imam al-husayn’s tomb on Thursday nights

.Other important days are the feast days because they are blessed holidays

In addition, the summer holiday is also a factor of encouragement since families find a good opportunity to travel and practice the religious ritual of visiting, especially for those who live in remote regions. Accordingly, on such occasions, some holy shrines, such as those of Imam Riza, Imam al-husayn, Imam `Ali,⁽¹⁾ and Lady Zaynab in Damascus, peace be upon them all, witness a great presence of visitors that sometimes amount to more than one million

Comprehensive Formulas of Ziyarah

In addition to the special formulas that are exclusively addressed to a certain holy person while visiting his tomb, there are other comprehensive formulas that can be

p: ٩٧

Under certain circumstances, the number of visitors to some holy shrines – –\ decreases relatively because of the political conditions of the country in which these shrines exist. For instance, there was a remarkable decrease in the number of the visitors to the holy shrines in Iraq because the criminal regime of the Baathists were hostile towards the visitors, banned such visits, and exerted pressure on them and on all people generally. In Iran during the days of the eight-year Iraq-Iran war imposed on Iran and due to the blockade exercised on the Islamic Republic of Iran by the governments of the countries where followers of the Ahl al-Bayt (‘a) live, the number of visitors to the holy shrines decreased. However, it can be obviously observed that the number has began to incredibly increase these days, as reports have it that five million persons presented themselves in the holy shrine of Imam Riza (‘a) to participate in the pilgrimage of Arba` in last year, and three million for the pilgrimage on al-Ghadir. On other occasions, several million present themselves at this holy shrine to celebrate other anniversaries

addressed to all the Holy Imams of the Ahl al-Bayt (‘a) at their holy shrines and the shrines of their descendants without exception

These comprehensive formulas comprise excellent texts, with respect to their linguistic structure, and include lofty all-inclusive contents with respect to denotation

:The most famous of these comprehensive formulas are the following

The briefest among all the other comprehensive formulas of ziyarah, the ziyarah of .1 aminullah, to which a previous reference has been made, is the most highly considered and most precise in content, in the words of Shaykh al-Qummi. Although brief, this formula covers statements of greetings addressed to the visited holy person, statements of praying to Almighty Allah for oneself, and statements of confidential talk with Him

Most comprehensive and most famous, the Major Comprehensive Formula of .2 Ziyarah (al-Ziyarah al-Jami`ah al-Kabirah) is reported from Imam `Ali ibn Muhammad al-Hadi (‘a). Describing this formula, `Allamah al-Majlisi states that it is the most accurate with respect to its chain of authority, the most inclusive, the most eloquent with respect to its expression, the most persuasive with respect to its meaning, and the highest in standing. (1)

A number of scholars have undertaken the mission of explaining, elucidating, and construing the paragraphs of this formula in general and the sections that give a

p: ٩٨

Allamah al-Majlisi, Bihar al-Anwar ١٠٢:١٤٤. Some details about this formula of ` - -١ ziyarah have been mentioned in the pages ١٢٧-١٤٤ of this reference book. It has been also mentioned in Shaykh `Abbas al-Qummi's Mafatih al-Jinan, pp. ٥٤٤

somewhat false impression in particular, trying their best to decode such mysterious meanings in order to close the door in the face of any possible objection or criticism. Amongst such scholars are `Allamah al-Majlisi, the father of the compiler of Bihar al-Anwar, Sayyid Muhammad ibn `Abd al-Karim al-Tabataba'i, known as Sayyid al-Borojerdi, Sayyid `Abdullah Shabbar, and many others

The comprehensive formula of ziyarah known as al-Ziyarah al-Jami`ah li-A'immat al-Mu'minin (the Comprehensive Formula of Ziyarah of the Imams of the Faithful) has been reported by Sayyid Ibn Tawus from the Holy Imams (‘a), in Misbah al-Za'ir. He mentions certain etiquettes in this formula, practiced during the journey of visit. Coming in the second place after the abovementioned Major Comprehensive Formula, this formula includes highly considered doctrinal, social, and political imports.

(It has been also reported by `Allamah al-Majlisi as the fifth formula.)

Ibn Qawlawayh, in Kamil al-Ziyarat, Shaykh al-Kulayni, in al-Kafi, and Shaykh al-Saduq, in `Uyun Akhbar al-Riza and man-la-yahzuruhi'l-faqih, have reported that Imam al-Riza (‘a), when asked about presenting oneself at the shrine of Imam Musa al-Kazim (‘a), said

You may pray in the mosques surrounding his tomb. It is however acceptable to say“
:(the following (form of Ziyarah) at all the shrines of the Imams (‘a

السَّلَامُ عَلَىٰ أَوْلِيَاءِ

اللَّهِ وَأَصْفِيَاءِهِ السَّلَامُ عَلَىٰ أَمْنَاءِ اللَّهِ وَأَحِبَّائِهِ ...

Peace be upon Allah's friends and well-chosen ones! Peace be upon Allah's trustees
...and beloved ones

p: ٩٩

This formula of ziyarah is acceptable at all visits. You may then invoke Almighty Allah's blessings upon the Holy Prophet and his Household, peace be upon them all, by mentioning their names respectively. You may also imprecate His curse on their enemies and then pray to Him for any thing you wish for yourself as well as for the believing men and women." This formula of ziyarah is brief and all-inclusive. (1)

Amounting to fourteen, `Allamah al-Majlisi has referred to another set of comprehensive formulas most of which have not been ascribed to any of the Holy Imams (a); therefore, there is the probability that these formulas have been composed by ordinary people

Within the supplications on the Day of `Arafat, Shaykh al-Qummi has mentioned another comprehensive formula of ziyarah ascribed by Sayyid Ibn Tawus to Imam al-Sadiq (a). However, this formula is lengthy and lacks confirmation. (2)

In addition to these comprehensive formulas, the compilers of books regarding ziyarah have mentioned other formulas dedicated to the days of the week. They have therefore dedicated each day to one or more of the Holy Infallibles. Saturday is dedicated to the Holy Prophet, Sunday to Imam `Ali ibn Abi-Talib, Monday to Imams ,hasan and husayn

Tuesday to Imams Zayn al-`Abidin, al-Baqir, and al-Sadiq, Wednesday to Imams al-Kazim, al-Riza, al-Jawad, and al-Hadi, Thursday to Imam al-`Askari, and Friday to Imam al-Mahdi, peace be upon them all. The compiler of Misbah al-Za'ir has added Lady Fatimah al-Zahra' to the Holy Prophet, peace be upon them both, by dedicating an

p: ۱۰۰

Allamah al-Majlisi, Bihar al-Anwar ۱۰۲:۱۲۶; Shaykh `Abbas al-Qummi, Mafatih al-` – –۱
Jinan, pp. ۵۴۳

Allamah al-Majlisi, Bihar al-Anwar ۱۰۲:۱۲۶-۲۰۹; Shaykh `Abbas al-Qummi, Mafatih` – –۲
al-Jinan, pp. ۵۵۲

.invocation of blessings upon her

The author of Bihar al-Anwar has also mentioned a tradition corroborating this division of days along with formulas of ziyarah that are dedicated to each Imam (a) on his day and formulas of invocations of blessings upon each one of them.

p: ١٠١

Allamah al-Majlisi, Bihar al-Anwar ١٠٢:٢١٠-٢٣٠ - -١

Chapter Two: The General Rituals Of Islam

Point

Rituals Of Specific Days And Nights

The Night of Qadr .١

Id al-ḥiṭr and Eid al-Adḥā` .٢

Thursday Night and Friday .٣

The Four Nights .٤

'Day of `Ashūrā .٥

Ashūrā' and the Umayyads` .٦

Other Days .٧

p: ١٠٣

Point

Islam has defined certain laws and duties to be performed as religious rituals on specified days and nights. For all Muslims, the first of Shawwal (Eid al-Fitr), the tenth of Dhu'l-hijjah (Eid al-Azha), and Fridays are known to be days of performing certain Islamic rituals. On the first two days, considered the most celebrated feast days in Islam, a prayer similar to the congregational Friday Prayer is offered, but with a slight difference. The ritual sermon is delivered after completing the prayer, while the sermon of the Friday Prayer is delivered prior to the performance of the prayer. The other difference is that the Friday Prayer is offered after midday, while the Eid Prayer .is offered during the early hours of the day

On the two days of Eid, it is obligatory to give alms under a certain title. On Eid al-Fitr, a poor-rate called zakat al-Fitrah (fast-breaking rate) must be paid, and on Eid al-Azha, an offering must be made by a pilgrim who is performing the obligatory hajj. Furthermore, it is highly recommended to give voluntary alms on these days, especially in the form of slaughtering an animal as an offering by those other than pilgrims performing the hajj. Other rituals and acts of worship, such as certain supplications and exchanging visits among brethren-in-faith and relatives, are also .highly advised and customarily carried out by Muslims

On Fridays, it is obligatory to hold the well-known Friday Prayer, of which an indication has been made in the Holy Qur'an,⁽¹⁾ which is sometimes binding and at other times

p: ١٠٥

١ - The Holy Qur'an reads: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ O you who believe, when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading. That is better for you, if you knew. But when the prayer is ended, then disperse abroad in the land and seek Allah's grace, (and remember Allah much, that you may be successful. (١٠-٩:٦٢)

optional according certain conditions mentioned by scholars in their theses of
.practical laws (Risalah

Suspending all their usual daily activities, Muslims dedicate the days of Eid to acts of
.worship and righteous deeds

The Night of Qadr is the most known amongst the nights specified for performing
specific rituals. It is the night that Almighty Allah has bestowed with special honor and
esteem, preferring it to one thousand months. It is also the night on which He

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ revealed the Holy Qur'an and specified for

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

.Begin with the Name of Allah, the Most Gracious, the Most Merciful

Surely, We revealed it on the grand night. And what will make you comprehend what

the grand night is? The grand night is better than a thousand months. The

angels and the Spirit descend in it by the permission of their Lord for every

(affair. Peace prevails until the break of dawn. (۹۷:۱-۵

:He has also said

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ

.Surely, We revealed it on a blessed night. Surely, We are ever warning

Therein, every wise affair is made distinct, a command from Us. Surely, We

(are the senders of messengers. (۴۴:۳-۵)

There is a consensus among Muslims on honoring this blessed night, which falls in the month of Ramazan as is understood from the Holy Qur'an, although there is disagreement as to which night of Ramazan it is

The Ahl al-Bayt's Method Concerning the Rituals of Particular Days and Nights

In this discussion, I refer to the Islamic method preserved by the Ahl al-Bayt (‘a) and provided to the Muslim community through their knowledge of the religious code of law—one of their distinctive features

Point

In terms of honor, significance, and standing, the Night of Qadr is considered the most important night in the whole year, since Almighty Allah has revealed an entire Surah (i.e. chapter of the Holy Qur'an) with regard to it, introducing it as the night on which all wise affairs are made clear. In addition, many traditions report the merit, distinction, significance, and outcome of this night. Here are some examples in which the Holy Imams (‘a) are reported to have said

فَالْمَلَائِكَةُ فِيهَا لَمْ

تَزَلْ تَخْفِقُ بِأَجْنِحَتِهَا بِالسَّلَامِ وَالرَّحْمَةِ مِنْ لَدُنْ صَلَاةِ

الْمَغْرِبِ إِلَى طُلُوعِ الْفَجْرِ.

On the Night of Qadr, the angels keep on flapping their wings with peace and mercy from the time of the sunset prayer (maghrib) up to the break of dawn

وَلَا يَجِلُّ لِكُؤُوبِ أَنْ

يُرْجَمَ بِهِ فِيهَا حَتَّى يُصْبِحَ.

.On the Night of Qadr, no flaming asteroid is thrown until morning

وَالْعِبَادَةُ وَالْعَمَلُ

الصَّالِحُ فِيهَا خَيْرٌ مِنْ عِبَادَةِ أَلْفِ شَهْرٍ.

On the Night of Qadr, worship and righteous acts are more valuable than the devotional acts of one thousand months

الْعَمَلُ فِيهَا يُعَادِلُ

Devotional acts on the Night of Qadr are equal (in reward) to preparing
oneself to struggle for the sake of Allah for one thousand months. (1)

p: ١٠٨

Refer to the exegesis of Surah al-Qadr (No. ٩٧) in the following two reference – ١ –
books of tafsir: al-Durr al-Manthur and Nur al-Thaqalayn

In conclusion, the merits of the Night of Qadr as inferred from the Holy Qur'an and
:Sunnah are

The Night of Qadr is an opportunity and a bliss that Almighty Allah has granted the .1
individuals of this Muslim community so that they may express their existence and
embody their goals and aspirations by performing righteous acts, showing
repentance to Almighty Allah, and reverently imploring His Mercy. When he chooses
the most appropriate time for performing a deed, man can achieve whatever he
wishes to achieve and then give to his deeds great and expansive aspects and values
that should be more extensive than the defined term of man's life in this world. This
fact is visible in some deeds performed under special circumstances and regarded as
the best time for doing them. For instance, the Holy Prophet (s), describing the
situation of Imam `Ali (a) when he responded to `Amr ibn `Abd-Wudd's mocking
remarks against Islam and bravely fought and killed him in the Battle of al-Khandaq
:(the ditch), is reported to have said

ضَرَبَهُ عَلَيَّ يَوْمَ

الْخَنْدَقِ تَعْدِلُ عِبَادَةَ الثَّقَلَيْنِ.

The stroke of `Ali on that day of the Battle of al-Khandaq is equal to
.(the total worship of both groups of creatures (men and jinn

This was because of its value in that specific time and under those special
.circumstances

The Night of Qadr is the night on which decrees about the affairs of humans are .2
decided. In plain words, it is the

night wherein all divine decisions for the whole year are taken. Generally, divine
decisions are made according to universal (i.e. material) order and discipline and
according to the divine system that rules the sequence of causes and

effects. At other times, divine decisions are made according to divine commands that are beyond the limits of the universal system. To this fact, the Holy Qur'an has referred in many verses, such as the following

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

(Our command is but as the twinkling of an eye. (۵۴:۵۰)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

,His command, when He intends anything, is only to say to it, “Be” and

(it is. (۳۶:۸۲)

The month of Ramazan is a time for the faithful to ascend the ranks of perfection by performing acts of devotion, and also a time to gain Divine decisions that are compatible with Divine mercy

The Date of the Night of Qadr

Although traditions reported from the Holy Prophet (s) and the Ahl al-Bayt (‘a) agree that the Night falls in the month of Ramazan, they disagree about its precise date. Some traditions hold that such disagreement, or concealment, has been done on purpose, and it is aimed at making the righteous people practice as many righteous deeds, supplications, whispered prayers, and implorations to Him as possible. In this respect, one of the Infallibles (‘a), when asked which night was the Night of Power (the twenty-first or the twenty-third of Ramazan), he did not identify it but said

مَا أَيْسَرَ لَيْلَتَيْنِ فِي مَا

تَطْلُبُ!

.So easy it is to act on two nights in order to win one’s desire

مَا عَلَيْكَ أَنْ تَفْعَلَ خَيْرًا

فِي لَيْلَتَيْنِ؟

?What will harm you if you act righteously on two nights

The nineteenth, twenty-first, and twenty-third nights of Ramazan are familiarly known to be the Nights of Qadr. However, the last is the most confirmed, according to the

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many traditions available. This night is also called the Night of al-Juhani, one of the Muslims who lived in the outskirts of Madinah. When al-Juhani asked the Holy Prophet (s) to identify for him a night in which he should occupy himself exclusively in acts of worship, the Holy Prophet (s) named the twenty-third night of Ramazan. Using this as proof, traditions mention more acts of worship to be practiced on this night than any other night.

Devotional Acts on the Night of Qadr

Consistent with the nature of the Night of Qadr, the devotional acts dedicated to this night are mostly common to the three nights. The acts are divided into two categories: common (to the three nights) and particular (to each night

Traditions urge that the following acts be practiced on all three nights, one of which is expected to be the Night of Qadr

Bathe ·

Offer a two-unit prayer imploring divine forgiveness ·

Utter the supplication of release from Hellfire and granting of all requests in the name of the Holy Qur'an

Utter the supplication of granting requests in the name of the Holy Qur'an and the faithful believers and then beseech in the names of Almighty Allah and the Fourteen Infallibles (‘a

(Perform ziyarah of Imam al-husayn (‘a ·

Spend the whole night in acts of worship ·

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It is not inaccurate to say that these three nights are interrelated in the sense that – – – the first night is an introduction to the third, the second a preparation for it, and the third the Night itself. Thus, the manner is perfected on the night of the twenty-third of

Offer one hundred units of prayer, utter as many appeals for divine forgiveness as possible, and supplicate for worldly and religious desires for oneself and one's parents, relatives, friends, and other believers, both alive and dead

Utter as many invocations of blessings upon the Holy Prophet and his Household (s) as possible

Utter litanies of praise, thankfulness, glorification, and exaltation, exclaim God to be the Most Great, and profess Him as the One and Only God

Specific supplications have been mentioned for these nights. In this respect, Shaykh al-Kaf`ami reports Imam Zayn al-`Abidin (a) prayed using the supplication that begins with the following statement

اللَّهُمَّ إِنِّي أَمْسَيْتُ لَكَ

عَبْدًا دَاخِرًا لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا...

O Allah: surely, I am on this evening Your passive slave; I have no

...control over harm or benefit to myself

Reading the famous Du`a' al-Jawshan al-Kabir and Du`a' al-Jawshan al-Saghir supplications are also reported to be recommended on these nights since these two supplications comprise verses expressing glorification of Almighty Allah as well as proclamations of His greatness and declarations that He is the One and Only God. These supplications can fill the whole night and thus fulfill the recommended act of spending the whole night in devotional acts

Seeking more religious knowledge—concerning religious laws, ethics, and concepts—is regarded, in the words of Shaykh al-Saduq, as the best act one may perform on (these nights)

p: ۱۱۲

.Besides these, there are certain acts dedicated to each of these three nights

Imploring divine forgiveness (istighfar) one hundred times and repeatedly invoking His curse on the slayers of Imam `Ali (‘a) are two acts that are identified to be performed exclusively on the nineteenth night. This is because on this night, Imam `Ali (‘a) was fatally wounded by the poisoned sword of `Abd al-Rahman ibn Muljam, the accursed Kharijite

There are also two other supplications generally repeated on every night of Ramazan, and on this night exclusively. The first supplication begins with this statement

:O Allah

...at the time of making decisions that are inevitable

اللَّهُمَّ اجْعَلْ فِيْمَا تَقْضِي

وَتُقَدِّرُ مِنَ الْأَمْرِ الْمَحْتُمِ ...

:The second begins with the following statement

يَا ذَا الَّذِي كَانَ قَبْلَ كُلِّ

شَيْءٍ ...

O He Who

...has always been there before all things

Being more probably the Nights of Power, the twenty-first and twenty-third nights of Ramazan are marked by additional devotional acts. On the twenty-first night, the acts and supplications of the last ten nights of Ramazan, distinguished by devotional acts, also begin. On these nights, the Holy Prophet (s) used to fold his bed and ready himself for worship. He furthermore used to confine himself to the mosque where a tent made of camel hair was set up for him

Traditions have also laid emphasis on spending the twenty-first night of Ramazan with prayers, supplications, invocations of blessings upon the Holy Prophet and his Household (s), and cursing their enemies and oppressors. On this night, Imam `Ali (a) departed life as a martyr; it is

[\(therefore advised to read his ziyarah.\)](#)

The most probable Night of Qadr, the twenty-third night of Ramazan has other special acts, including recitations from the Holy Qur'an, especially certain surahs such as al-`Ankabut, al-Rum, and al-Dukhan, as well as repetition of Surah al-Qadr one thousand times. It is also highly recommended to perform or read the ziyarah of Imam al-husayn (‘a) on this night

The following supplication to hasten the relief of Imam al-Mahdi (‘a) is highly recommended

اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّهِ

ابْنِ الْحَسَنِ صَلَوَاتُكَ عَلَيْهِ وَعَلَى آبَائِهِ فِي هَذِهِ السَّاعَةِ

وَفِي كُلِّ سَاعَةٍ وَلِيًّا وَحَافِظًا وَقَائِدًا وَنَاصِرًا وَدَلِيلًا

وَعَيْنًا حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا وَتُمَتِّعَهُ فِيهَا طَوِيلًا

(O Allah, (say

be” for Your representative, al-hujjah (the Proof), the son of hasan—Your“
,blessings be on him and on his forefathers—now and for all time, as our Imam
guardian, leader, helper, guide, and watcher such that You permit him to
.prevail on Your lands extending his reign forever

.It is of course highly advisable to repeat this supplication at all times

Some short supplications mentioned in reference books of supplications are also recommended for this night

Finally, it seems important to say that the days that follow the Nights of Qadr enjoy special value and significance similar to the Nights of Qadr just as Thursday nights (the eves of Friday) acquire special significance from Fridays. This is maintained by

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۲۲۷-۲۳۴ - -۱

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۲۳۶ - -۲

:The two days of Id merge with each other in a set of common laws

It is forbidden to fast on these two

.days

It is obligatory, or recommended under

certain conditions, to perform a special prayer the details and conditions

.of which are available in the books of practical laws by scholars

It is obligatory, or recommended under

.certain conditions, to defray a special poor-rate

It is recommended to supplicate Almighty

.Allah and exchange visits with brethren-in-faith

:Moreover, the Ahl al-Bayt (‘a) have emphasized other matters for these two days

Carry out certain acts and utter certain

litanies and supplicatory prayers, especially on Id al-Fitr: In al-Sahifah

al-Sajjadiyyah, there is a supplication to be read exclusively on

.these two days

Bathe

Adorn oneself, use perfume, wear one’s

best clothes, and be clean

Perform the ziyarah of Imam

(al-husayn (‘a

The

special merit of these two days doubles the reward of any recommended act

p: ۱۱۵

Thursday nights and Fridays excel all other days in eminence and honor. In traditions reported from the Ahl al-Bayt (‘a), Friday is described as a most luminous day. Every hour Almighty Allah releases six hundred thousand persons from Hellfire, doubles rewards for good deeds, erases the punishments of the evildoings committed thereon, raises ranks, grants requests, relieves people from agonies, responds to prayers, forgives sins, accepts repentance, sends sustenance, and takes vengeance against the offenders on behalf of the offended.

:In this connection, let us cite three validly reported traditions

.1. Imam al-Riza (‘a) is reported to have quoted the Holy Prophet (s) as saying .

إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ
الْأَيَّامِ؛ يُضَاعَفُ فِيهِ اللَّهُ عَزَّ وَجَلَّ فِيهِ الْحَسَنَاتِ وَيَمْحُو فِيهِ
السَّيِّئَاتِ وَيَرْفَعُ فِيهِ الدَّرَجَاتِ وَيَسْتَجِيبُ فِيهِ الدَّعَوَاتِ
وَيَكْشِفُ فِيهِ الْكُرْبَاتِ وَيَقْضِي فِيهِ الْحَوَائِجَ الْعِظَامَ. وَهُوَ
يَوْمُ الْمَزِيدِ؛ اللَّهُ فِيهِ عَتَقَاءُ وَطُلُقَاءُ مِنَ النَّارِ. مَا دَعَا
فِيهِ أَحَدٌ مِنَ النَّاسِ وَعَرَفَ حَقَّهُ وَحُرْمَتَهُ إِلَّا كَانَ حَقًّا
عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَجْعَلَهُ مِنْ عَتَقَائِهِ وَطُلُقَائِهِ مِنَ
النَّارِ. فَإِنْ مَاتَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ مَاتَ شَهِيدًا وَبُعِثَ
آمِنًا، وَمَا اسْتَخَفَّ أَحَدٌ بِحُرْمَتِهِ وَضَيَّعَ حَقَّهُ إِلَّا كَانَ
حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُصَلِّيَهُ نَارَ جَهَنَّمَ إِلَّا أَنْ
يَتُوبَ.

Verily, Friday is the master of days. On Fridays, Almighty Allah

, (doubles the rewards (for good deeds), erases punishments (for evildoing
raises ranks (of faith), responds to prayers, relieves people from
misfortunes, and grants grand requests. Friday is the day of bonus. Almighty
Allah, on Fridays, releases numerous individuals from Hellfire. When a person
prays to Him on Friday, believing in the true standing and the sanctity of
this day, it will be incumbent upon Almighty Allah to release that person
from Hellfire. If that individual dies on that day or its eve, he or she will
be considered like a martyr and be secure when resurrected (on the Day of
Judgment). Conversely, if anyone belittles the sanctity of this day and
disrespects its standing, it will be incumbent upon Almighty Allah to cast that
[person into Hellfire unless he or she repents thereafter.](#) [\(1\)](#)

p: ۱۱۶

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۲۹ --۱

۲. Imam al-Baqir (‘a) is reported to have said

مَا طَلَعَتِ الشَّمْسُ يَوْمٍ
أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ. وَإِنَّ كَلَامَ الطَّيْرِ إِذَا لَقِيَ
بَعْضَهَا بَعْضًا: سَلَامٌ سَلَامٌ، يَوْمٌ صَالِحٌ.

Sunlight never fell on a day better than Friday. When birds meet each

other on this day, they greet each other, saying: Peace! Good day!^(۱)

۳. Imam al-Sadiq (‘a) is reported to have said

مَنْ وَاقَعَ مِنْكُمْ يَوْمَ
الْجُمُعَةِ فَلَا يَشْتَغِلَنَّ بِشَيْءٍ غَيْرِ الْعِبَادَةِ، فَإِنَّ فِيهِ
يُغْفَرُ لِلْعِبَادِ وَتُنزَلُ عَلَيْهِمُ الرَّحْمَةُ.

On Fridays, do not engage yourselves with anything other than acts of
worship, for the servants’ shortcomings are forgiven and Divine mercy descends

^(۲) on Fridays.

When meeting the qualifications and conditions mentioned by master jurisprudents in
their theses of practical laws, it is also obligatory to perform the Friday Prayer

In addition, another set of recommended acts are performed on Thursday nights and
Fridays. The details of these acts can be referred to in books on supplications and

p: ۱۱۷

۱- ۳۰. Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۳۰ - ۱

۲- ۳۰. Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۳۰ - ۲

recommended acts. However, the following list comprises the most prominent of these acts

(Bathe (ghusl) on Fridays (some scholars deem this to be obligatory)

Recite the Holy Qur'an, especially Surahs al-Kahf (No. ١٨), al-Rahman (No. ٥٥), al-Ahqaf (No. ٤٦), al-Mu'minun (No. ٢٣), and al-Waqi'ah (No. ٥٦).

Spend liberally on dependents, give alms, and do charitable acts, especially for one's family members

Wear dressy clothes, be neat and tidy, and use perfume

Offer special prayers, such as those attributed to the Holy Prophet, Imam `Ali, Lady Fatimah al-Zahra', and Ja`far al-Tayyar (the two-winged), peace be upon them all, as well as prayers attributed to the Holy Imams (a). Repeat as frequently as possible the invocation of blessings upon the Holy Prophet and his Household (s

Read supplications and litanies dedicated to Fridays, such as Du`a' Kumayl, Imam Zayn al-`Abidin's Supplication on Friday, Du`a' al-Simat, and many others, such as the two supplications beginning with the following two statements respectively

اللَّهُمَّ مَنْ تَهَيَّأَ فِي هَذَا
الْيَوْمِ أَوْ تَعَبَّ أَوْ أَعَدَّ وَاسْتَعَدَّ ...

O Allah, if one, on this day, prepares oneself or takes pains or gets

... ready

اللَّهُمَّ يَا شَاهِدَ كُلِّ
نَجْوَى وَمَوْضِعِ كُلِّ شَكْوَى ...

O Allah, Witness of all the secrets of the hearts, Hearer of all

...complaints

Repeat the Four Statements of Glorification (al-Tasbihat al-Arba`ah) and the other ·
famous litanies

Read the ziyarah of Imam al-husayn (‘a) on Thursday nights and the Holy Prophet (s) ·
and the other Holy Imams (‘a) on Friday mornings. Visit graves and one’s brothers-in-
.faith

Learn about religious laws and affairs ·

p: ۱۱۹

Point

The night before the Day of Id al-Fitr, the night before the Day of Id al-Azha, the eve of the 1st of Rajab, and the eve of the fifteenth of Sha`ban are four nights having the same significance and merit and are recommended to be spent in acts of worship

Imam al-Sadiq (a) has reported, on the authority of his fathers, that Imam `Ali (a) liked devoting himself to worship four nights in the year: the eve of the 1st of Rajab, the eve of the 15th of Sha`ban, the night before Id al-Fitr, and the night before (immolation) Id al-Azha

:There are some common acts advised for these four nights. They are as follows

Read the ziyarah of Imam al-husayn (a)—an act performed on all distinctive nights of the year, as is maintained from a general review of this act

Bathe on all these nights except the night before Id al-Azha

:Read the supplication that begins with the following statement

يَا

دَائِمَ الْفَضْلِ عَلَى الْبَرِيَّةِ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ

O He Who is continuous in His Favor upon creatures! O He Who

....openhandedly bestows gifts

.Each one of these four nights is spent in worship

The Night Before Id al-Fitr

Numerous traditions talk about the merits of spending this night in acts of worship.

Reports say that this night is not

:less significant than the Night of Qadr. Recommended acts

Bathe ·

Spend the night in acts of worship, such as prayers, supplications, entreaties for ·
divine forgiveness; stay overnight in mosques

Utter the “Four Statements of Exclaiming Almighty Allah’s Greatness” (al-Takbirat al- ·
Arba` ah) immediately after Sunset, in the Evening, at Dawn, and during Id Prayers

Offer a variety of prayers in order to pass the whole night in acts of worship ·

·(Read the ziyarah of Imam al-husayn (‘a ·

·:Read the supplication that begins ·

يَا

دَائِمَ الْفَضْلِ عَلَى الْبَرِّ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ

O He Who is continuous

....!in His Favor upon creatures! O He Who openhandedly bestows gifts

The Night Before Id al-Azha

The doors of the skies are opened on this blessed night. Special supplications are ·
reportedly read on this night while stopping at al-mash` ar al-haram (the

Sacred Place of Rituals) by those performing the hajj Pilgrimage rites. Other ·
devotional acts, in addition to spending the night in acts of worship, offering prayers,
·:and supplicating include

·(Read the ziyarah of Imam al-husayn (‘a ·

·:Read the supplication that begins ·

يَا

دَائِمَ الْفَضْلِ عَلَى الْبَرِّ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ

O He Who is continuous

...!in His Favor upon creatures! O He Who openhandedly bestows gifts

p: ١٢١

Ⓐ Offer a six-unit prayer with special recitations.Ⓐ

It is not improbable to say that bathing on this night is one of its recommended acts, although no tradition confirms it. However, this act has been seen as a phenomenon attached to the acts of all blessed nights and days. Yet, Almighty Allah knows best

It is also remarkable that nothing important has been mentioned in traditions about the devotional acts on this night, nor have books on devotional acts and supplications mentioned any special act for this night. The reason may be that the acts of this night have come within the rituals of the hajj Pilgrimage

The Eve of the 1st of Rajab

A set of acts mentioned in books on recommended acts and supplications on this blessed night are

:Bathe. Some scholars report the Holy Prophet (s) to have said

مَنْ إغْتَسَلَ فِي أَوَّلِ رَجَبٍ
وَوَسَطِهِ وَآخِرِهِ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

If one bathes himself on the first, middle, and last of Rajab, he will be released from all of his sins and return pure of sins just as on the day of his birth

Ⓐ Read the ziyarah of Imam al-husayn Ⓐ

Offer a variety of prayers dedicated to this night

Ⓐ Read some supplications dedicated to this nightⒶ

p: ١٢٢

reported in connection with the night of Id al-Fitr, it came to include the night of Id al-
."Azha, as maintained by the expression "the night of Id
.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٤٠-١٤١ --٢

The Ahl al-Bayt (‘a) have honored and glorified this exceptionally blessed night. For example, Imam al-Sadiq (‘a) has reported that when Imam al-Baqir (‘a) was asked about the merits of the eve of mid-Sha`ban, he said

هِيَ أَفْضَلُ اللَّيَالِي بَعْدَ

لَيْلَةِ الْقَدْرِ، فِيهَا يَمْنَحُ اللَّهُ الْعِبَادَ فَضْلَهُ وَيَغْفِرُ

لَهُمْ بِمَنِّهِ، فَاجْتَهِدُوا فِي الْقُرْبَةِ إِلَى اللَّهِ تَعَالَى فِيهَا؛

فَإِنَّهَا لَيْلَةٌ آلَى اللَّهِ عَزَّ وَجَلَّ عَلَى نَفْسِهِ أَلَّا يَرُدَّ

سَائِلًا فِيهَا مَا لَمْ يَسْأَلِ اللَّهُ الْمَعْصِيَةَ. وَإِنَّهَا اللَّيْلَةُ

الَّتِي جَعَلَهَا اللَّهُ لَنَا أَهْلَ الْبَيْتِ بِإِزَاءِ مَا جَعَلَ لَيْلَةَ

الْقَدْرِ لِنَبِيِّنَا عَلَيْهِ السَّلَامُ، فَاجْتَهِدُوا فِي دُعَاءِ اللَّهِ

تَعَالَى وَالتَّنَائِ عَلَيْهِ.

,It is the most favorable night after the Night of Qadr. On this night

Almighty Allah bestows His favors upon His servants and grants them His pardon out of His conferral of benefit to them. Therefore, you should exert all efforts to seek nearness to Him on this night, because He—the Majestic and Honorable—has decided not to reject any asker as long as he does not ask for an act of disobedience to Him. Almighty Allah has chosen this night for us, the Ahl al-Bayt, in the same way as He has chosen the Night of Qadr for our Prophet, peace be upon him. You should thus pray and thank Him

According to another validly reported tradition, Zurarah asked Imam al-Baqir (‘a) to say something about the eve of mid-Sha`ban. The Imam (‘a) thus said

يَغْفِرُ اللهُ عَزَّ وَجَلَّ

فِيهَا مِنْ خَلْقِهِ لِأَكْثَرِ مِنْ عَدَدِ شَعْرِ مُعْرَى كَلْبٍ، وَيُنزِلُ

اللهُ عَزَّ وَجَلَّ فِيهَا مَلَائِكَةً إِلَى السَّمَاءِ الدُّنْيَا وَإِلَى

الْأَرْضِ بِمَكَّةَ.

On this night, Almighty Allah forgives as many of His creatures as the hairs on the horses of the Kalb Tribe. He also orders angels to descend to

[the lowest sky and to the earth—Makkah.](#)

p: ١٢٣

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٥:٢٣٨, H. ٣ -- ١

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٥:٢٣٨, H. ١ -- ٢

One of the most magnificent blessings of the last hours of this night is that the Twelfth Imam al-Mahdi, may Allah hasten his Relief, was born in the year AH ۲۵۵

In addition to the general recommendation of passing this night in devotional acts, specific acts reported are

Bathe, for it results in alleviating the punishments for one's sins ·

Read the ziyarah of Imam al-husayn (‘a): many traditions have come that lay stress ·
on the significance of this ziyarah, as previously cited

Read special supplications, one of which is the famous Du`a' Kumayl Supplication, immediately after offering the Shaf` Prayer during the last hours of the night

Invoke blessings of Almighty Allah upon the Holy Prophet and his Immaculate ·
(Household (s

Offer special prayers, one of which is the famous prayer attributed to Ja`far al- ·
Tayyar

Perform the prostrations the Holy Prophet (s) is reported to have performed on this ·
[\(night\)](#)

p: ۱۲۴

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۱۶۵-۱۷۰ --۱

Point

The four most blessed days of the year are the ۱۰th of Rajab (the Day of Divine Mission), the ۱۱th of Rabi` I (the Holy Prophet's birthday), the ۱۲th of Dhu'l-hijjah (the Day of Ghadir), and the ۱۳th of Dhu'l-Qa`dah (the Day of Spreading the Earth).

These days enjoy great merits. It is therefore better to introduce them according to the traditions reported from the Ahl al-Bayt (a), and present all the devotional acts dedicated to these days and mentioned in books on devotional acts and supplications.

The Ahl al-Bayt (a) reported fasting on these days as equal in reward to fasting for sixty months.

The Day of Divine Mission

The Day of Divine Mission, the ۱۰th of Rajab is the day on which the Holy Prophet (s) was practically designated as a Messenger of Almighty Allah and his Prophethood was revealed to him. The recommended acts on this day are as follows:

Bathe ·

Fast ·

Repeatedly invoke blessings upon the Holy Prophet and his Immaculate Household ·

((S

(Read ziyarah of the Holy Prophet (s) and Imam `Ali (a ·

Offer a special twelve-unit prayer, with each two units separated by a taslim · statement, done in a special way, followed by recitation of the Holy Qur'an and a special litany

Read the supplication that is reported from Imam Musa al-Kazim (‘a) who recited it on his way to Baghdad when Harun, the `Abbasid ruler, ordered his police forces to summon the Imam (‘a) to Baghdad after being arrested on this day

The eve of the Day of Divine Mission is also a blessed night for which certain acts of [worship are dedicated.](#)[\(1\)](#)

The Holy Prophet’s Birthday

The 12th of Rabi` I is a blessed day on which the Holy Prophet (s) was born according to the most famous traditions believed as authentic by the Twelver Imamiyyah Shi`ah

:The following devotional acts are recommended

Bathe

Fast

Perform the ziyarah of the Holy Prophet (s) directly by visiting his holy tomb or indirectly by addressing him with definite statements of salutation from afar. It is also recommended to perform or read ziyarah of Imam `Ali (‘a

[Offer a special prayer followed by a special supplication cited for this day.](#)[\(2\)](#)

The Day of Ghadir

According to traditions reported from the Ahl al-Bayt (‘a), the Day of Ghadir, the 12th of Dhu’l-Hijjah, is considered

p: 126

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. 148 152 – -1

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. 296 – -2

the most significant of all festival days. On this day, Imam `Ali, the Commander of the Faithful (‘a), was appointed as the successor and Imam after the Holy Prophet (s). Immediately after the completion of the last ritual pilgrimage of the Holy Prophet (s), known as the Farewell Pilgrimage, this declaration came and subsequently the Holy Prophet (s) ordered all Muslims to swear allegiance to Imam `Ali (‘a) as their next leader. This took place at a crossroad where the Holy Prophet (s) ordered all Muslims to gather to hear his declaration and appointment of Imam `Ali (‘a) as their next leader. At this very place, he received a divine revelation, saying

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

O Messenger, deliver what has been revealed to you from your Lord. And

if you do it not, then you have not delivered His message. And Allah will

(protect you from the people. (٥:٦٧

Having received this divine command, the Holy Prophet (s) climbed a pulpit made of the saddles of camels and stated

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا

عَلَيَّ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ.

Behold! `Ali is now the master of everyone who has regarded me as his master. O Allah, (please do) support whoever supports `Ali and be the enemy

(of whoever incurs the hostility of `Ali... (١)

This declaration came after the Holy Prophet (s) had called the audience to witness that he had conveyed the Divine Message perfectly, and that he had a greater claim on the faithful believers than they had on themselves

This event has been reported by Muslim traditionists and

.historians of various sects

After this declaration, Almighty Allah revealed the verse known as the Verse of
,Perfecting the Religion, which reads

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day have I perfected for you your religion and completed My favor

(on you and chosen for you Islam as a religion. (٥:٣)

Traditions that are reported from the Ahl al-Bayt (‘a) have also confirmed that making
the Day of Ghadir a feast day is based on the Holy Prophet’s instruction to Imam `Ali
(‘a) to do so. In this respect, Shaykh al-Kulayni has reported on the authority of `Abd
al-Rahman ibn Salim that his father asked Imam al-Sadiq (‘a), whether Muslims have
.other feast days besides Id al-Fitr, Id al-Azha, and Fridays

:The Imam (‘a) answered

نَعَمْ، أَعْظَمُهَا حُرْمَةً.

الْيَوْمَ الَّذِي نَصَّبَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَقَالَ: مَنْ كُنْتُ مَوْلَاهُ

فَعَلَيْتُ مَوْلَاهُ...

Yes, they have. There is still the holiest feast day, which falls on

the day when the Messenger of Allah (s) appointed the Commander of the

Faithful, Imam `Ali (‘a), as his successor and the coming leader of the

Muslim community. On that day, the Holy Prophet (s) declared, ‘Whoever has

’...regarded me as his master must now regard `Ali as his master

”?The Imam (‘a) was asked, “What are the acts that should be done on that day

:He ('a) instructed

p: ١٢٨

تَذْكُرُونَ اللَّهَ عَزَّ

ذِكْرُهُ فِيهِ بِالصَّيَامِ وَالْعِبَادَةِ وَالذِّكْرِ لِمُحَمَّدٍ وَآلِ

مُحَمَّدٍ؛ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَوْصَى

أَمِيرَ الْمُؤْمِنِينَ أَنْ يَتَّخِذَ ذَلِكَ الْيَوْمَ عِيدًا، وَكَذَلِكَ

الْأَنْبِيَاءُ كَافَّةً، لِذَا يُوصُونَ أَوْصِيَاءَهُمْ بِذَلِكَ

فَيَتَّخِذُونَهُ عِيدًا.

On this day, mention Allah and Glorify His

remembrance by fasting, doing devotional acts, and mentioning the Holy Prophet and his Household (s). The Holy Messenger of Allah (s) instructed the ,Commander of the Faithful (‘a) to celebrate this day as a feast day. Similarly all the prophets used to order their successors to celebrate the eighteenth

(1) of Dhu’l-hijjah as a feast day.

:Another tradition reads

فَإِنَّ الْأَنْبِيَاءَ كَانَتْ تَأْمُرُ

الْأَوْصِيَاءَ الْيَوْمَ الَّذِي كَانَ يُقَامُ فِيهِ الْوَصِيُّ أَنْ يَتَّخِذَ

عِيدًا.

The prophets used to order the days on which they nominated successors

(2) to be taken as feast days.

Other traditions have referred to a historical root for this day holding that, on this day, Almighty Allah accepted the repentance of Prophet Adam (‘a) who, as a result, observed fasting as an expression of thanking Him for this grace. It is also the day on

which Almighty Allah delivered Prophet Abraham (s) from the fire—he therefore observed fasting as an expression of thanking Him for this grace. On this day too, Prophet Moses (‘a) appointed Prophet Aaron (‘a) as his successor and he therefore observed fasting as an expression of thanking Him for this grace. It is also the day on which Prophet Jesus (‘a) declared Simon the Zealot as his successor and observed fasting as an expression of thanking Him for this grace. It is finally the day on which Prophet Muhammad (s) declared Imam `Ali (‘a) as his

p: ۱۲۹

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۷:۳۲۳, H. ۱ – ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۷:۳۲۳, H. ۲ – ۲

successor, demonstrating `Ali's excellence and worthiness for this position. This day is therefore a day of fasting, worship, establishment of good relations with brethren-in-faith, and attainment of the All-beneficent Lord's pleasure, in addition to being a [day of showing defiance to Satan.](#)

In books of devotional acts and supplications, a set of acts has been mentioned to be done on this day

Bathe ·

Fast ·

(Perform or read the ziyarah of Imam `Ali (a ·

Offer certain prayers that are dedicated to this day ·

Supplicate and thank Almighty Allah for this great grace of the divinely designated leadership of Imam `Ali (a). In his book of Iqbal al-A`mal, Sayyid Ibn Tawus has cited a set of long supplications to be read on this day

Adorn, dress up, and express joy and pleasure ·

Give generously, grant the requests of those asking for them, show regard to relatives, present gifts to dependents, and serve food to the faithful believers in general, and those observing fast on this day in particular

p: ۱۳۰

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۷:۳۲۷, H. ۱۲. Apart from the authenticity of these traditions as a whole or some of their details, the Day of Ghadir is still one of the holy days in which the Ahl al-Bayt (a) took special interest, regarding it as a joyful day to be celebrated by the Muslim nation and the virtuous community

Visit one's brethren-in-faith, shake hands with them, fraternize with them, and send them presents

(Repeatedly invoke blessings upon the Holy Prophet and his Household (s

Pay greater attention to acts of worship and obedience to Almighty Allah (1

The Day of Spreading the Earth

The ۲۵th of Dhu'l-Qa`dah is celebrated as the Day of Spreading the Earth because Imam al-Riza (a) is validly reported to have said

إِنَّ الْأَرْضَ دُحِيتُ

وَأَنْبَسَطَتْ مِنْ تَحْتِ الْكَعْبَةِ الْمَشْرَفَةِ فِي هَذَا الْيَوْمِ،

وَفِي لَيْلَتِهِ وُلِدَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَوُلِدَ فِيهَا

عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ.

On the twenty-fifth of Dhu'l-Qa`dah, Prophet Abraham, peace be upon him, was born, and Prophet Jesus son of Mary (peace be upon them both) was born, and the earth was spread on the water where the Holy Ka`bah is now situated. Hence, if one observes fasting on this day, he will earn the reward

(of fasting for sixth months. (۲

On this day, it is reported that the Holy Ka`bah descended from the heavens down to earth and Divine mercy descended on Prophet Adam (a

Thus we can recognize the significance of this day, which signifies the creation of the earth and the Much-Frequented House and the descending of Divine mercy down to the earth. Moreover, on this day, Prophets Abraham and Jesus, peace be upon them, were born

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ٢٧٤-٢٨١ --١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah v:٣٢٢, H. ١ --٢

:In books of devotional acts and supplications, a set of acts is mentioned for this day

Fast ·

Bathe ·

Offer a special prayer of two units in each of which Surah al-Fatihah is recited once · and Surah al-Shams repeated five times. After completing this prayer before noon, a · special supplication is read

Read a supplication that is specified for this day and reported by Shaykh al-Tusi in · Misbah al-Mutahajjid

Perform or read the ziyarah of Imam al-Riza (‘a), as maintained by Sayyid al-Damad · in his epistle entitled al-Arba` at Ayyam

Perform acts of worship and remember Almighty Allah as much as possible. The · [\(same acts are recommended for the night before the Day of Spreading the Earth.\)](#)

p: ۱۳۲

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۲۴۸-۲۵۰ --۱

The 10th of Muharram, the Day of 'Ashura' is the day on which Imam al-husayn ibn 'Ali (a), the Holy Prophet's grandson and the son of the Veracious Lady Fatimah al-Zahra' (a), was slain. The Imam (a) was martyred in such an astounding way that its like cannot be found in the history of humankind. The Imam (a), eighteen family members, and approximately seventy companions—among whom were old men, master scholars, grand Sahabah (companions of the Holy Prophet (s)), Tabi'un (followers of the Holy Prophet's companions), as well as children, women, boys, youth, adolescents, and an infant son of Imam Husayn (a). They were all slain after they were besieged and prevented from obtaining water to drink such that they departed this life thirsty—and this for no crime other than their refusal to swear allegiance to Yazid, the notorious tyrant

Along with his family members and companions, Imam al-husayn (a) fought bravely, showing the highest degree of resoluteness, steadfastness, endurance, maintenance of principles, and high moral standards in dealing with events, sparing no efforts in making clear the truth and goals for which they were ready to sacrifice their lives. As a result, they left a great impact on the progress of Islam and humanity

We have already discussed the results of this event and explained the rites related to it

To the followers of the Ahl al-Bayt and the individuals of the virtuous community, 'Ashura' is seen as a day of expressing grief and sorrow. Following the example of the Holy Imams of the Ahl al-Bayt (a), all the individuals of the virtuous community, like no other day, participate in

.such rites and hold large meetings

There are certain etiquettes and rites for this day. The most important of these are
:the following

Perform ziyarah of Imam al-husayn (‘a). An earlier indication has been made to the ·
.special formula of ziyarah on this day

Hold sessions commemorating Imam al-husayn’s martyrdom, express sorrow and ·
weep for him, read the story of his martyrdom, and practice other acts of condolence
.previously referred to

Refrain from striving for any worldly benefit. In this respect, Imam al-Riza (‘a) is ·
:reported to have said

مَنْ تَرَكَ السَّعْيَ

فِي حَوَائِجِهِ يَوْمَ عَاشُورَاءَ قَضَى اللَّهُ لَهُ حَوَائِجَ الدُّنْيَا

وَالْآخِرَةِ، وَمَنْ كَانَ يَوْمَ عَاشُورَاءَ يَوْمَ مُصِيبَتِهِ وَحُزْنِهِ

وَبُكَائِهِ جَعَلَ اللَّهُ يَوْمَ الْقِيَامَةِ يَوْمَ فَرَحِهِ وَسُرُورِهِ

وَقَرَّتْ بِنَا فِي الْجَنَّةِ عَيْنُهُ، وَمَنْ سَمَى يَوْمَ عَاشُورَاءَ

يَوْمَ بَرَكَهِ وَادَّخَرَ لِمَنْزِلِهِ فِيهِ شَيْئًا لَمْ يُبَارِكْ لَهُ فِي

مَا إِدْخَرَ وَحُشِرَ يَوْمَ الْقِيَامَةِ مَعَ يَزِيدَ وَعُبَيْدِ اللَّهِ بْنِ

زِيَادٍ وَعُمَرَ بْنِ سَعْدٍ لَعْنَهُمُ اللَّهُ.

If one refrains from striving

for any worldly benefit on the tenth of Muharram, Almighty Allah will grant

him all his needs for this world and the world to come. If one considers the

tenth of Muharram a day of sadness and weeping, Almighty Allah will make the Day

of Resurrection a day of delight and happiness; and he will be delighted with us in Paradise. If one considers the tenth of Muharram to be a blessed day and stores up any annual nutriment on this day, Almighty Allah will not bless that which he stored up and will add him to the gang of Yazid, `Ubaydullah [ibn Ziyad](#), and `Umar ibn Sa`d—may Allah curse them all. [\(1\)](#)

p: ۱۳۴

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۰:۳۹۴, H. ۷ -- ۱

Exchange such words of condolence with
believers: “May Allah magnify our rewards for suffering the misfortune of Imam
al-husayn’s martyrdom, and may He include you and us with the group of
those who demand vengeance for him with his heir, Imam al-Mahdi (‘a), successor
”.(of the Household of Prophet Muhammad (s

Serve food and water to the believers
and participants of processions

Curse and declare renunciation of those
who slew Imam al-husayn (‘a), and those who approved of their crime and
imitated them up to the Day of Resurrection

,Repeat Surah al-Tawhid (al-Ikhlās
No. ۱۱۲) as much as possible

'The Umayyads and `Ashura

The Umayyads used to deem blessed the tenth of Muharram, i.e. the Day of `Ashura', and regard it as a day of feast and celebration. They set themselves against the Ahl al-Bayt (‘a) to mislead the Muslims and divert them from the reality of the events that took place on the tenth of Muharram and the goals of Imam al-husayn’s uprising against them. They forged many lies against the Holy Prophet (s) in this connection and fabricated many sayings with regard to fasting on this day and getting its blessings. Al-Bukhari and Muslim reported Ibn `Abbas as having said, “I have not seen the Prophet (s) laying so much stress on fasting on any day like the day of
”. `Ashura' or any month like the month of Ramazan

They also reported Abu-Musa al-Ash`ari as saying, “The (Jewish) people of Khaybar

used to fast on the day of `Ashura', taking it for a joyful day and ordering their

p: ۱۳۵

women to put on the best of their jewelry and clothes. Seeing them, the Prophet (s) [\(ordered us to fast on that day, too.\)](#)⁽¹⁾

From the totality of the traditions reported in Sunni and Shi`ite reference books of hadith in this regard, we can conclude that the tenth of Muharram was an exceptional day for the Arabs of the pre-Islamic era and the Jews who used to take it as a feast day. The Holy Prophet (s) also used to fast on this day, but when the obligatory fasting of the month of Ramazan was revealed, he abandoned fasting on this day

However, the Umayyads, after slaying Imam al-husayn (‘a), revived this tradition and made it a day of feast, blessing, and celebration. To further solidify the matter, they seduced some Sahabah under promise of money to testify to such abandoned and abrogated traditions to wreak vengeance upon the Ahl al-Bayt (‘a) and conceal the grave crime they had committed. Al-Bukhari, Muslim, al-Tirmidhi, and Ibn Dawud reported `A'ishah to have said, “In the pre-Islamic era, the people of Quraysh, as well as the Prophet (s), used to fast on the day of `Ashura'. When he settled in Madinah, he sometimes fasted on that day and sometimes overlooked it. When the fasting of the month of Ramazan was decreed, the Prophet (s) abandoned fasting on the day of [\(`Ashura'.](#) Therefore, you may fast on it or forsake it.”⁽²⁾

Through a valid chain of authority, Shaykh al-Kulayni has reported that Najiyah ibn al-harith al-`A⁽³⁾ar asked Imam al-Baqir (‘a) about fasting on the day of `Ashura

p: ۱۳۶

Mansur `Ali Nasif, al-Taj al-Jami` lil-Usul ۲:۹۰. Other traditions are found on pages --۱
۸۸-۹۲ of the same book

Mansur `Ali Nasif, al-Taj al-Jami` lil-Usul ۲:۸۹ --۲

:The Imam (‘a) answered

صَوْمٌ مَّتْرُوكٌ بِنَزْوِلِ شَهْرِ
رَمَضَانَ، وَالْمَّتْرُوكُ بِدَعْوِهِ.

Fasting on this day has been repealed by the divine command of fasting in the month of Ramazan. To perform an abrogated matter is considered innovation (bid`ah).

Najiyyah then asked Imam al-Sadiq (‘a) about the same issue and received the same (answer given to him by Imam al-Baqir (‘a

:The Imam (‘a) then added

أَمَّا
إِنَّهُ صَوْمٌ يَوْمٍ مَا نَزَلَ بِهِ كِتَابٌ وَلَا جَرَتْ بِهِ سُنَّةٌ
إِلَّا سُنَّةَ آلِ زِيَادٍ بِمَقْتَلِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ
السَّلَامُ.

Verily, to take this day (of `Ashura') as a day of fasting is neither determined by any Divine Book nor accepted as a norm, except as invented by the Family of Ziyad on account of their slaying husayn ibn `Ali, peace be upon him. (1)

:According to another well-reported (hasan) tradition, Imam al-Sadiq (‘a) has said

مَنْ صَامَهُ كَانَ حَظُّهُ مِنْ
صِيَامِ ذَلِكَ الْيَوْمِ حَظَّ ابْنِ مَرْجَانَةَ وَآلِ زِيَادٍ.

If one fasts on the day of `Ashura', he will be rewarded nothing but

the recompense of the son of Marjanah (i.e. `Ubaydullah) and the family of

.Ziyad

”?The reporter asked, “What was their recompense on that day

:The Imam (‘a) answered

النَّارُ!

أَعَاذَنَا اللَّهُ مِنَ النَّارِ وَمِنْ عَمَلٍ يُقَرِّبُ إِلَى النَّارِ.

Fire! May Allah save us

[\(from the Fire and from any act that advances one towards it.\)](#)

p: ١٣٧

.Shaykh al-Kulayni, al-Kafi ٤:١٤٦, H. ٤ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٤٠-٣٤١ -- ٢

Shaykh al-Saduq, in `Ilal al-Shara'i`, has reported that `Abdullah ibn al-Fazl al-Hashimi once asked Imam al-Sadiq (‘a) how it came about that the people regarded the Day of `Ashura' as a day of celebration

:The Imam (‘a) wept and then said

لَمَّا قُتِلَ الْحُسَيْنُ عَلَيْهِ
السَّلَامُ تَقَرَّبَ النَّاسُ بِالشَّامِ إِلَى يَزِيدَ فَوَضَعُوا لَهُ
الْأَخْبَارَ وَأَخَذُوا الْجَوَائِزَ مِنَ الْأَمْوَالِ، فَكَانَ مِمَّا وَضَعُوا
لَهُ أَمْرٌ هَذَا الْيَوْمِ وَأَنَّهُ يَوْمٌ بَرَكَهَ لِيُعَدَلَ النَّاسُ
فِيهِ مِنَ الْجَزَعِ وَالْبَكَاءِ وَالْمُصِيبَةِ وَالْحُزْنِ إِلَى الْفَرَحِ
وَالسُّرُورِ وَالتَّبَرُّكِ وَالِاسْتِعْدَادِ فِيهِ. حَكَّمَ اللَّهُ بَيْنَنَا
وَبَيْنَهُمْ.

When husayn, peace be upon him, was slain, the people of Sham tried to win the favor of and pay court to Yazid. They fabricated narrations to his benefit and, in return, received financial prizes from him. One of these fabricated matters was that they made up many things regarding this day, introducing it as a day of blessing so that the people would show joyful appearance, seek its blessings, and ready themselves for festivals instead of showing sorrow and weeping, and taking this day as an unfortunate day, and expressing

(1) sadness. May Allah judge between us.

It is therefore necessary for every righteous Muslim individual to be on one's guard against this perverted act that aims at misleading the Muslims and driving them away

.from the historical truth and the noble standing of this great day

p: ۱۳۸

Allamah al-Majlisi, Bihar al-Anwar ۴۴:۲۷۰ . A tradition that is reported in Wasa'il al-Shi'ah ۷:۳۴۱, H. ۷ demonstrates the same meaning

Point

The Holy Imams of the Ahl al-Bayt (‘a) informed the individuals of the virtuous community of other blessed days significant because of incidents that took place thereon.

Day of Mubahalah: Invoking Allah’s Curse upon the Lying Party

On the ۲۴th of Dhu’l-hijjah, the Holy Prophet (s) entered upon a mutual invocation of curse (i.e. Mubahalah)^(۱) with the Christians of Najran saying that each party would invoke Almighty Allah’s curse upon the lying party so that the truthful party would be distinguished and the lying party cursed. Readying himself for this challenge, the Holy Prophet (s) put on a garment, covered Imam ‘Ali, Lady Fatimah al-Zahra', Imam hasan, and Imam al-husayn—peace be upon them—with it, and supplicated Almighty Allah, saying

اللَّهُمَّ إِنَّهُ كَانَ لِكُلِّ
 نَبِيٍّ مِنَ الْأَنْبِيَاءِ أَهْلٌ بَيْتٍ هُمْ أَخَصُّ الْخَلْقِ إِلَيْهِ.
 اللَّهُمَّ وَهَؤُلَاءِ أَهْلُ بَيْتِي؛ فَأَذْهَبْ عَنْهُمْ الرَّجْسَ
 وَطَهِّرْهُمْ تَطْهِيراً.

O Allah, verily, each Prophet had family members who were the nearest to him. O Allah, these are my Household, so (please) remove uncleanness from them and purify them with a thorough purification

Mubahalah is a method of exchanging curses between two parties each of which – –۱ claim truthfulness. Hence, a party challenges the other and they agree on imprecating

the curse of Almighty Allah on the lying party. Following this method, the Holy Prophet (s) challenged the Christians after they had denied his saying that Prophet Jesus (a) was a mortal human being whom Almighty Allah created from dust, just like Prophet Adam (a). Due to their denial, the Holy Prophet (s) called them to enter upon a mutual invocation of curse with him so that the lying party would be cursed by Almighty Allah.

.This incident has been documented by the Holy Qur'an

Immediately after that, Archangel Gabriel descended carrying the Verse of
:(Purification (Ayat al-Tathir

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah only desires to keep away the uncleanness from you, O people of
(the House, and to purify you a thorough purifying. (۳۳:۳۳)

Subsequently, the Holy Prophet (s) accompanied this Household as his partners in the invocation of Almighty Allah's curse upon the lying party. As soon as the Christians' eyes fell on the Holy Prophet's Household (s), they realized that those individuals were the most truthful and that chastisement would be the share of any one who opposed them. They, therefore, did not dare to participate in that invocation and, instead, they
(agreed to pay a tribute (jizyah) to the Holy Prophet (s

,Recording this great incident, the Holy Qur'an says

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

But whoever disputes with you in this matter after what has come to you
of knowledge, then say: Come let us call our sons and your sons and our women
and your women and our near people and your near people, then let us be
(earnest in prayer, and pray for the curse of Allah upon the liars. (۳:۶۱)

There are certain recommended acts to be carried out on this anniversary, such as
bathing, fasting, offering a special

prayer, and saying a special supplication.^(۱) The method of this prayer can be seen in Shaykh al-Tusi's book of Misbah al-Mutahajjid

On this day too, Imam `Ali (a), while offering a prayer and, more precisely, in genuflection (bowing position), gave his ring as alms to a poor man who was begging in the mosque. Therefore, Almighty Allah revealed the following holy verses

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

Only Allah is your

actual leader and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow down. And whoever takes Allah and His messenger and those who believe as guardians, then surely the party (of Allah) are they that shall be triumphant. (۵:۵۵-۵۶)

The Twenty-Fifth of Dhu'l-hijjah

On this blessed day, Surah al-Dahr (or al-Insan No. ۷۶) was revealed praising the Ahl al-Bayt (a) for they had observed fasting for three consecutive days and given their fast-breaking food to a poor man, an orphan, and a captive, respectively, for three days. In view of this, the adherents of the Ahl al-Bayt (a) are required to imitate their leaders on these three days and give alms to the poor

The Day of `Arafat; the Ninth of Dhu'l-hijjah

The Day of `Arafat is one of the most significant days of the year. However, we will shed light on the rites of this day in a coming chapter on the hajj Pilgrimage

After this review of the most significant nights and days of the year, it seems proper to discuss the general trend that can be concluded from this review. In this connection, we may face a number of issues the most important of which are the following:

First Issue: These holy nights are generally spent in acts of worship, because the night enjoys the distinctive feature of privacy with Almighty Allah through confidential prayers which are one kind of devotional act. The other feature of such nights is physical and moral purity represented by bathing.

Second Issue: The joyful holy days emphasize bathing, perfuming oneself, and dressing up. They are also marked by social activities that affect even the prayers on these days, such as the Friday and the Id congregational prayers. On these days too, emphasis has been laid on exchanging visits, spending, and doing charitable acts, as well as other social activities.

Third Issue: These particular nights and days require us to express our loyalty to and love for the Ahl al-Bayt (‘a) as well as bond ourselves with them, pattern our acts after their examples, glorify their deeds, and declare renunciation of their enemies. Such deeds symbolize a general aspect that includes all the holy nights and days. This can be seen obviously through confirmations in the visitations of Imam al-husayn (‘a) and Imam `Ali (‘a), invoking of Almighty Allah’s blessings upon the Holy Prophet and his Household (s), and joining these days and nights to anniversaries related to them.

Fourth Issue: Fasting, in its capacity as a devotional act, enjoys distinction on such holy days. Although it is forbidden to observe fasting on the two days of Id, fasting

on the other holy days is highly advised. As for Fridays, no special confirmation for fasting has been made in traditions except in special cases, such as when asking for having one's request granted or completing a three-day fast that begins on .Wednesdays

Fifth Issue: Such holy days and nights are distributed among the devotional seasons in most of the months of the year, including Rajab, Sha`ban, Ramazan, Shawwal, Dhu'l-Qa`dah, Dhu'l-hijjah, and Rabi` I. If we combine the special anniversaries of .the Ahl al-Bayt (a), the holy days and nights will cover almost the whole year

Sixth Issue: The majority of these rites and recommended acts represent part of the general sketch the Holy Imams of the Ahl al-Bayt (a) have set forth for educating their followers spiritually and morally, building unwavering willpower within them, taking them towards self-perfection, and healing all their psychological and spiritual .defects

Seventh Issue: Noticeably, these special days and nights, are seen as extensions of Fridays, the two days of Id, Thursday nights, and the Nights of Qadr. In plain words, the rites and activities of these days and nights form the origin from which the rites and activities of the other holy days have branched out. This leads us to the conclusion that the traditions of the Ahl al-Bayt (a) about the merits of these days and nights have been the outcome of their expansive knowledge of the Islamic law or :their genuine and veritable view of Islamic law on the strength of Imam `Ali's saying

عَلَّمَنِي رَسُولُ اللَّهِ أَلْفَ

بَابٍ مِنَ الْعِلْمِ، يَنْفَتِحُ لِي مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ.

The Messenger of Allah (s) taught me a thousand doors of knowledge each .door of which opens before me another thousand doors

Chapter Three: Mosques And Holy Places

Point

The Ahl al-Bayt's View about Holy Places

Rules of Mosques

The Holy House, the Sacred Mosque, and Makkah .١

The Prophet's Mosque .٢

Mosques of Madinah .٣

Kufah and its Mosques .٤

(The Holy Shrine of Imam al-husayn (‘a .٥

Other Mosques and Holy Places .٦

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Point

Mosques and holy places are privileged in the Ahl al-Bayt's view and characterized by expansiveness, all-inclusiveness, and profundity. A 'holy place' is one of the items upon which all Muslims agree unanimously and all divine religions accept with admissibility. To the Muslims, the general title of a holy place is mosque (masjid) which is the Muslims' place of worship to which the Holy Qur'an has referred many times

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

He only shall tend Allah's mosques that believes in Allah and the Last Day and observes proper worship and pays the poor-due and fears none save Allah. For such only is it possible that they can be of the rightly guided

(٩:١٨)

وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ

Set your faces upright toward Him at every masjid and call upon Him, making religion pure for Him only. As He brought you into being, so

(return you to Him. (٧:٢٩

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

The mosques are only

(for Allah, so pray not to anyone along with Allah. (٧٢:١٨

The Role of Mosque

The word 'masjid' is the Muslim term for a place of worship. For instance, a place for

public worship for a Christian is a church, a place for Jewish worship is a temple, and a place of meeting for Jewish or Sabaean worship is a synagogue. Referring to all these terms, the Holy Qur'an says

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إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

,Had there not been Allah's repelling some people by others, certainly
,there would have been churches, temples, synagogues, and mosques pulled down
in which Allah's name is much remembered. And surely, Allah will help him who
(helps His cause. Most surely, Allah is Strong, Mighty. (٢٢:٤٠

Mosques were not just restricted to worship but played a significant role in Islamic legislation, Islamic culture, education, general activities, and political and spiritual mobilization. In the earliest period of Islam, mosques were used for administration of the affairs of the Islamic state, administration of justice, and judgment of disputes. Mosques were thus devotional, cultural, political and social foundations that played effective roles in Muslim communities and gained the sacredness, veneration, and respect of all

Thus, we come upon a large number of traditions, reported from the Holy Prophet and his noble Household (s), about the laws, etiquettes, and affairs of mosques as well as how to venerate, sanctify, and construct them materially and devotionally. Such traditions also include the reward of frequenting, praying in, and occasional [\(confinement to mosques. \(1](#)

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Books of Muslim jurisprudence and hadith have dealt with all these aspects in – ١ – various chapters, the most important of which are the sections on the place of prayer .(within Book of Prayer (kitab al-salat

In the traditions of the Ahl al-Bayt (‘a), other holy places are also sacred, including the homes and holy shrines of the Holy Prophet and his Household (s) and places that are historically associated with prophets and saints who had offered prayers there or other events related to them took place there

Some holy texts show that the Holy Qur'an pays considerable attention to historical sites and monuments that embody the movements, circumstances, and deeds of these personalities, especially their praise of Almighty Allah, and the necessity of strengthening such sites and events historically

This idea can be fundamentally concluded from the confirmation of some historical events, the establishment and practice of some rites, and the concepts that the Holy Qur'an has established as a part of the features of the Islamic mission. It can be also concluded from some Prophetic traditions

:Let us now refer to some features involved

First: Relating the story of the Sleepers of Ephesus, the Holy Qur'an confirms that the believers who prevailed on the affairs of the people of that time, decided to erect a mosque over the graves of the Sleepers as a sign of exalting the incident of these righteous men who had rejected paganism and tyranny

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَمَّا رِيبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ
أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا

Thus did We make their case known to the people, that they might know

that the promise of Allah is true, and that there can be no doubt about the

.Hour of Judgment. Behold, they dispute among themselves as to their affair

Some said, “Construct a building over them (their remains). Their Lord knows

best about them.” Those who prevailed over their affair said, “Let us surely

(build a place of worship over them.” (18:21)

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Second: Prophet Abraham's Standing-place, which is a place upon which he stood while building the Holy Ka`bah, is highly praised in the Holy Qur'an and it is deemed obligatory, on the consensus of all Muslims, to offer a two unit prayer there after performing the ritual circumambulation of the Ka`bah. The Holy Qur'an thus reads

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(Take you the station of Abraham as a place of prayer. (٢:١٢٥)

Third: As unanimously agreed by Muslims, it has been made obligatory to include the site that is called hijr Isma`il (the fence built by Prophet Ishmael (a) around the tomb of his mother) with the ritual circumambulation even though it is not part of the Holy Ka`bah itself. Likewise, it is recommended to offer prayers on that site because it is the graveyard of Prophet Ishmael's mother as well as a group of prophets

Fourth: The Holy Qur'an has confirmed the act of hastening between the hills of Safa and Marwah as one of the rituals determined by Almighty Allah. In this respect, the Holy Qur'an says

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥)»

«إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Behold! Safa and Marwah are among the RITUALS of Allah. So, if those who visit the House in the hajj Season or at other times should compass them round, there is no sin in it. And if any one obeys his own impulse to good

(be sure that Allah is He Who recognizes and knows. (٢:١٥٨)

Historically, running seven times between Safa and Marwah, as a ritual, is a repetition of the running of Hajar, Prophet Ishmael's mother, between these two hills in order to save her child from thirst, which culminated in gaining the water of the Zamzam Spring.

Shaykh al-Kulayni has reported through a valid chain of authority that Imam al-Sadiq (a) said:

When (Prophet) Abraham (s) left behind him his child Ishmael (a) at Makkah, the child felt terribly thirsty. His mother walked towards Safa and climbing it, cried out, "Is there any friend in these deserts?" As she received no answer, she walked towards Marwah and repeated the same words. She received no answer. She then returned to Safa and continued running between these two places, which were full of trees, seven times. Accordingly, Almighty Allah determined running back and forth seven times at [\(this site as a religious tradition.\)](#)

Fifth: In its capacity as the earliest kiblah (i.e. direction towards which faces are turned in prayers), a place where past prophets used to worship Almighty Allah, and the origin of the Holy Prophet's ascension into heaven, the Furthest Mosque (of Jerusalem) has been determined to be an object of glorification and honor.

Sixth: Muslims unanimously agree upon the necessity of having a high regard for the Quba Mosque "whose foundation was laid from the first day on piety" as expressed in the Holy Qur'an. This mosque was also the

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.Shaykh al-Kulayni, al-Kafi ٤:٢٠٢, H. ٢ - -١

place where the Holy Prophet (s) offered a prayer on his way to Madinah and resided for some time before he entered the city. Therefore, Muslims erected a mosque at that place. Further details will soon follow

Seventh: The Holy Qur'an has strongly asserted that there are certain houses that Almighty Allah has permitted to be exalted and that His Name should be mentioned therein. These are houses that the righteous inhabit. The Holy Qur'an has thus said

فِي بُيُوتٍ أذنَ اللهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ
رِجَالٌ لَّا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

In houses which Allah has permitted to be exalted and in which His name is remembered in the mornings and the evenings, therein are men who glorify Him, whom neither merchandise nor selling can divert from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate. They fear a

(day in which the hearts and eyes shall turn about. (24:36-37)

Rooted in this conception, the Ahl al-Bayt ('a), familiar with the history of the divine missions, took it upon themselves to revive the features of the previous divine missions and the mission of Islam and urge sanctification of these places and commemoration of the events that took place in them

The Sacred Mosque (in Makkah), the Prophet's Mosque (in Madinah), and the Furthest Mosque (of Jerusalem) are endowed with special veneration and respect by all Muslims

Some Muslim traditionists have reported that pilgrimages must not be made to any places other than these three

mosques,⁽¹⁾ which are given such exclusive respect and religious regard. In addition, the Holy Qur'an has mentioned these three mosques, especially the Sacred Mosque of Makkah

As for the Ahl al-Bayt (‘a), they have endowed mosques with a vast and all-inclusive concept quantitatively and qualitatively

Concerning quality, the Ahl al-Bayt (‘a) have ordered showing respect to these holy places, explained their historical importance, and performed many devotional acts there

There are other holy places besides the abovementioned three mosques, which have gained great respect and sanctity. These include: Masjid e Kufah, Masjid e Quba, Masjid e Khif, Masjid e Sahlah (or Suhayl), Imam al-husayn’s shrine, the Valley of Peace (wadi al-salam) in Najaf, Imam `Ali’s shrine, Masjid e Buratha, Imam Riza’s shrine in Tus (Khurasan), and the other shrines of the Holy Imams of the Ahl al-Bayt (‘a).

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Mansur `Ali Nasif, al-Taj al-Jami` lil-Usul ۱:۲۲۴. This tradition is reported by the – –۱ five Sunni master traditionists; namely, al-Bukhari, Muslim, Ibn Dawud, al-Tirmidhi, and al-Nasa'i. However, the traditions reported from the Ahl al-Bayt (‘a) show that such special respect is not dedicated to these three mosques exclusively

Before entering upon the details of the most important mosques, it seems appropriate to point out some general laws of mosques

Offering prayers in mosques is a generally accepted act of worship and the best . ۱ mosque in this regard in the Sacred Mosque of Makkah. For a single prayer there is a reward equal to one million prayers at other places. In the Prophet's Mosque, a single prayer is equal in reward to ten thousand prayers at other places. In the Kufah Mosque a single prayer is equal to one thousand prayers. In the Furthest Mosque a single prayer is also equal to one thousand prayers. In a mosque dedicated to congregational prayer, one prayer is equal in reward to one hundred prayers at other places. In the mosque of ones tribe (or the area where one lives), a single prayer is equal to twenty-five prayers. Finally, in the mosque of a market or place of business a single prayer is equal to twelve prayers at other places

It is also recommended to set apart a place in one's house for prayer although the laws of mosques are not applicable to such places. For women, it is better to offer prayers in their houses and the best part of their home (for offering the prayers) is their private room

It is recommended to offer prayers at the shrines of the Holy Imams (‘a), which are . ۲ houses that Almighty Allah has ordered to be exalted and that His Name be mentioned therein. Moreover, these shrines are even better than some mosques

It is recommended to offer prayers at different places because each place where . ۳ one offers a prayer will testify on the Day of Resurrection. It is reported that Imam al-Sadiq (‘a) was asked whether one should offer all the supererogatory

prayers at the same place or at different places

:The Imam (‘a) answered

لَا، بَلْ هُنَا وَهُنَا،

فَإِنَّهَا تَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ.

In fact, it is better to offer them at different places because each

[\(1\)](#) place will testify for the offerer of the prayer on the Day of Resurrection.

It is discommended for the neighbor of a mosque to offer his prayers at any other .٤ place than the neighboring mosque unless there is an obstacle preventing him from doing so, such as rain or the like. In this regard, the Holy Prophet (s) is reported to :have said

لَا صَلَاةَ لِجَارِ الْمَسْجِدِ

إِلَّا فِي مَسْجِدِهِ.

No prayer is accepted from the neighbor of a mosque except those

[\(2\)](#) offered therein.

It is recommended to avoid sharing a meal or a drink with one who abstains from presenting himself in mosques. It is further recommended to avoid counseling with .him, making any marriage contracts with him, and even neighboring him

It is discommended to leave a mosque untended, for Imam al-Sadiq (‘a) is reported .٥ :to have said

ثَلَاثَةٌ

يَشْكُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ: مَسْجِدٌ خَرَابٌ لَا يُصَلَّى فِيهِ

أَهْلُهُ، وَعَالِمٌ بَيْنَ جُهَاالِ، وَمُضْخَفٌ مُعَلَّقٌ قَدْ وَقَعَ

Three will complain to

Almighty Allah: an empty mosque that is not attended by its locals, an educated person who lives among ignorant people, and a copy of the Qur'an [\(that is covered with dust because nobody recites it.\)](#)

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.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٣:٤٧٢, H. ٢ -- ١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٣:٤٧٨, H. ١ -- ٢

.Allamah al-Majlisi, Bihar al-Anwar ٨٣:٣٨٥, H. ٦٣` -- ٣

It is recommended to go habitually to mosques, for the Holy Prophet (s) is reported to have said:

مَنْ مَشَى إِلَى مَسْجِدٍ مِنْ
مَسَاجِدِ اللَّهِ فَلَهُ بِكُلِّ خُطْوَةٍ خَطَايَا حَتَّى يَرْجِعَ إِلَى
مَنْزِلِهِ عَشْرُ حَسَنَاتٍ وَيُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ وَيُرْفَعُ
لَهُ عَشْرُ دَرَجَاتٍ.

Whoever goes to any of the mosques of Allah walking, Allah shall record for him ten rewards, erase ten of his evildoings, and raise him ten ranks for [\(1\)](#) each step he makes until he returns home.

It is recommended to build a mosque, which brings about a great reward. In this regard, the Holy Prophet (s) is reported to have said:

مَنْ بَنَى مَسْجِدًا فِي
الدُّنْيَا أَعْطَاهُ اللَّهُ بِكُلِّ شِبْرٍ مِنْهُ مَسِيرَةَ أَرْبَعِينَ أَلْفِ
عَامٍ مَدِينَةً مِنْ ذَهَبٍ وَفِضَّةٍ وَأُلُؤُؤٍ وَزَبَرَجَدٍ.

Whoever builds a mosque in this world, Almighty Allah shall give him a city of gold, silver, pearl, and aquamarine that is too vast to be traversed [\(2\)](#) with forty thousand years of walking for each hand span of that mosque.

:Imam al-Sadiq (a) is reported to have said:

مَنْ بَنَى مَسْجِدًا بَنَى اللَّهُ
لَهُ بَيْتًا فِي الْجَنَّةِ.

[\(3\)](#) Whoever builds a mosque, Almighty Allah shall build a house in Paradise for him.

.It is forbidden to gild mosques and paint pictures in mosques .۸

It is impermissible to sell a mosque, be it sound or ruined, or to add it to one's .۹
.personal property

It is forbidden to defile a mosque. However, if a .۱۰

p: ۱۵۶

.Allamah al-Majlisi, Bihar al-Anwar ۸۳:۳۶۷, H. ۲۵` --۱

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۳:۴۸۶, H. ۴ --۲

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۳:۴۸۱, H. ۲ --۳

mosque becomes unclean, it is then obligatory upon those managing it to remove the impurity as immediately as possible. It is also forbidden to introduce things into the mosque that violate its sanctity

It is recommended for true believing men to take the lead in presenting themselves in mosques and to stay there for as long a period as possible, lagging behind the others while leaving

It is recommended to offer services to mosques, such as lighting lamps, cleaning up, sweeping, and dusting

:It is also recommended

to enter mosques by placing the right foot in before the left and to leave them by – placing the left before the right

to take heed whether one's shoe or sandal carries dirt or impurity –

to face the direction of the kiblah –

to supplicate and praise Almighty Allah and to invoke His blessings upon the Holy – (Prophet and his Household (s

.)to be ceremonially pure and to have performed the ritual ablution (wuzu –

It is recommended to offer a two-unit prayer in the mosque immediately after entering it. However, to offer the obligatory, supererogatory, or other recommended prayers substitutes for this prayer

It is recommended to perfume oneself before heading for mosques and to put on one's best and cleanest clothes

:In mosques, it is discommended

to use them as one's pathway unless one offers a two-unit prayer there every time –
one passes through
to give off one's phlegm or mucus there –
to sleep there unless it is necessary to do so –
to raise one's voice except for declaring the call to prayer (adhan) or like things, such –
as giving a direction, or delivering a sermon, an address, or a lecture
to throw or fling pebbles –
to recite poetic compositions except exhortative poems and the like, such as –
(eulogies of the Ahl al-Bayt (‘a
to engage in trade –
to discuss personal worldly affairs, because a mosque is a place of worship and –
public interest
to show weapons and put them in the direction of the kiblah –
to allow those entrance into the mosque who have eaten malodorous things, such as
onion, garlic, and the like, because their smell will annoy the
attendants and performers of prayers –
to allow children or mad people into the mosque –
to take the mosque as a place of making tools and like crafts –
to take off one's clothes, show the private parts—even if one is sure that none can –
see him—and to uncover one's navel, knee, or thigh
to pass wind or do any other things that are in violation of general civic behavior –

THE HOLY HOUSE, THE SACRED MOSQUE, AND MAKKAH

:The Holy House is the Ka'bah. In the words of the Holy Qur'ān

Most surely, the first house appointed for men is the one at Bakkah, blessed and guidance for the nations. In it are clear signs; for example the standing – place of Abraham. And whoever enters it shall be secure. And pilgrimage to the House is incumbent upon men for the sake of Allah, upon every one who is able to undertake (the journey to it. (۳:۹۶-۹۷

«إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (۹۶)»

«فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (۹۷)»

The Sacred Mosque is the great mosque surrounding the Holy Ka'bah. Inside this mosque, there lies the standingplace of Prophet Abraham (s), where the Holy Qur'ān has ordered everyone visiting it to pray, saying: Take you the station of Abraham as a place of prayer. (۲:۱۲۵) Therefore, the Sacred Mosque is the earliest place of worship known by humanity throughout history. On many occasions, the Holy Qur'ān has referred to this mosque as al-masjid al-ḥarām (the Sacred Mosque). It has also referred to other issues and rites related to this mosque, such as the Holy Ka'bah, the Holy House, its building, its designation as a refuge and sanctuary for mankind, and its sanctification for those who compass it around and use it to stand, genuflect, or prostrate therein in prayer. Moreover, other issues like the Hajj Pilgrimage are

.also related to the Sacred Mosque, since all these deeds are practiced therein

In the coming chapter about the Hajj Pilgrimage, it will be cited that the Holy House at Makkah was the objective of pilgrimage two thousand years before the creation of Prophet Adam (‘a), the father of humanity. Other traditions have confirmed that the place of this house was the first thing created by Almighty Allah on this globe. Then,

(He, the Almighty, spread the earth from beneath it.)⁽¹⁾

From other traditions, we can conclude that the design of the Holy House and the rite of circumambulating it had been determined since the issuance of the divine decree to create Adam⁽²⁾ about which the Holy Qur’ān reads

(Behold, your Lord said to the angels, “I will create a vicegerent on earth... (2:30)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Furthermore, Almighty Allah has chosen a rough land— expressed by the Holy Qur’ān as “a valley unproductive of fruit—to carry this house so that He would test the obedience of His servants towards Him and the scope of their compliance with His ⁽³⁾command of glorifying this house and making pilgrimages to it.

Some other validly reported traditions reveal that the borders of the Sacred Mosque erected by Prophet Abraham (s) were so vast that they covered the whole area between Hazūrah, an area in the vicinity of the Sacred Mosque, and Mas’ā, the location where the ritual of sa’y is carried out. As some other traditions hold that the borders of the Sacred Mosque

p: ١٦٠

.Sayyid al-Borujerdī, Jāmi' Ahādīth al-Shi'ah ١٠:١-٣, H. ١, ٢, ٤, ٥, ٦ -١٢٨-١

.Sayyid al-Borujerdi, Jāmi' Ahādīth al-Shīah ١٠:٥, S. ٢ -١٢٩-٢

.Sayyid al-Borujerdi, Jāmi. Ahādīth al-Shi'ah ١٠:١٩, S. ٣ -١٣٠-٣

extended between Safa and Marwah, this means that it was more expansive than its [current building.](#) (1)

At the time of Prophet Abraham (s), the area of the Holy Ka'bah was nine cubits. At the time of the Quraysh, it was expanded to eighteen cubits, and to twenty-seven cubits [\(in the time of al-Hajjāj.\)](#) (2)

The site of Hijr Ismā'il is not part of the Holy Ka'bah, rather a graveyard of Hajar, Prophet Ishmael's mother, and a group of prophets. It was encircled because it was [discommended to tread on the graves within.](#) (3)

Other validly reported traditions indicate that the Black Stone was in Paradise, but it was Almighty Allah Who put it in its current place after He had made a covenant with all the creatures. On the Day of Resurrection, this stone shall testify to those who kept this covenant and fulfilled their pledge to the Lord. Accordingly, a pilgrim, when kissing [the Black Stone, is required to say the following supplication](#)

O Allah, I have fulfilled my trust and I have performed my covenant so that You may [witness for me that I have fulfilled it.](#) (4)

اللهم أمانتي أديتها و ميثاقي تعادته لتشهد لي بالموافاة...

The Holy Ka'bah occupies a great status before Almighty Allah Who has declared it and the Sacred Mosque as highly sacred by endowing it with special creational [effects](#)

p: ١٤١

1- Sayyid al-Borujerdi, Jami' Ahadith al-Shī'ah ١٠:٢٣-٢٥, H. ١-٥ -١٣١

2- Sayyid al-Borujerdi, Jāmi' Aḥādīth al-Shī'ah ١٠:٢٥, H. ٨ -١٣٢

3- Sayyid al-Borujerdī, Jāmi' Aḥādīth al-Shī'ah ١٠:٢٥, H. ١٢ -١٣٣

4- Sayyid al-Borujerdī, Jāmi' Aḥādīth al-Shī'ah ١٠:٣١-٣٢, H. ٥٤ -١٣٤

enacting certain religious laws for it, and establishing a great reward for those who sanctify and circumambulate it and offer prayers within the Sacred Precinct

The Holy Qur'ān has related the story of the owners of the elephants whom Almighty Allah pelted with stones of baked clay by way of swarms of flying creatures because they intended to demolish the Holy Ka'bah. Before that, traditions report the divine punishment that afflicted the people of Tubba' when they devised to demolish the Holy Ka'bah. Later, they changed their opinion and paid high regard to it. (1)

It was Almighty Allah's will to inflict a penalty on any tyrant who intended any evil to the Holy Ka'bah

:Imam 'Alī ("a) is reported to have said

مكة حرم الله و المدينة حرم رسول الله صلى الله عليه و آله و الكوفة حرمي؛ لا يريد لها جبار الا قصمه الله.

Makkah is the sanctuary of Almighty Allah, Madīnah is the sanctuary of messenger of Allah (s), and Kūfah is my sanctuary. There is no tyrant that intends evil to these places but that Almighty Allah shall shatter him. (2)

The Holy House and its interests precede all other interests in Makkah because of this special sacredness, as maintained by some traditions. (3)

Almighty Allah has forbidden the polytheists from entering the Sacred Mosque. As declared by the Holy Qur'ān

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَآتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

p: ١٤٢

1- Sayyid al-Borujerdī, Jāmi. Ahādīth al-Shi'ah ١٠:٤١-١٣٥

2- Sayyid al-Borujerdī, Jāmi' Aḥādīth al-Shīah ١٠:٥٠, H. ١٩-١٣٦

3- Sayyid al-Borujerdī, Jāmi' Aḥādīth al-Shi'ah ١٠:٥٨, H. ١-١٣٧

O you who believe, surely the idolaters are unclean, so they shall not approach the
(Sacred Mosque after this year. (٩:٢٨)

Other validly reported traditions hold that whoever makes mischief in the Holy Ka'bah
(should be sentenced to death. (١)

:Through a valid chain of authority, Imam al-Bāqir (a) is reported to have said

لا ينبغي لاحد ان يرفع بناء فوق بناء الكعبة

(It is improper to build any edifice higher than the Ka'bah. (٢)

:There are many traditions asserting the distinctive status of the Holy Ka'bah

:Through a valid chain of authority, Imam al-Bāqir (a) is reported to have said

إن الله عز وجل ما خلق بقعه في الأرض أحب إليه منها، وإن النظر إليها عباده.

Verily , Allah the Exalted and Majestic has not created any area on the earth dearer to
(Him than the Ka` bah. To take a look at it is a sort of devotional act. (٣)

:The Holy Prophet (s) is reported to have said

إن النظر إليها يهدم الخطايا هدمًا.

(Just looking at the Holy Ka' bah utterly knocks down sins. (٤)

(Through a valid chain of authority too, Imam al-Şādiq (a

p: ١٤٣

.Sayyid al-Borujerdī, Jāmi. Ahādith al-Shi` ah ١٠:٥٩, S. ١١ - ١٣٨ - ١

.Sayyid al-Borujerdī, Jāmi' Aḥādīth al-Shi'ah ١٠:٨٣ - ١٣٩ - ٢

.Sayyid al-Borujerdī, Jāmi' Aḥādīth al-Shi'ah ١٠:٦٣, H. ٦ - ١٤٠ - ٣

Sayyid al-Borujerdi, Jāmi' Aḥādīth al-Shi` ah ١٠:٦٥, as quoted from al-Barqi's al- - ١٤١ - ٤

.Maḥāsin

:is reported to have said

إن الله تعالى حول الكعبة عشرين ومائة رحمه، منها ستون للطائفين وأربعون للمصلين وعشرون للناظرين.

Verily , Almighty Allah has decreed one hundred and twenty mercies to surround His Holy House; sixty for those who circumambulate it, forty for those who offer prayers [there](#), and twenty for those who look at it. [\(1\)](#)

:According to another validly reported tradition, Imam alṢādiq (“a) has said

من نظر الى الكعبة فعرف من حقنا و حرمتنا مثل الذى عرف من حقها و حرمتها، غفر الله له ذنوبه كلها و كفاه هم الدنيا والآخرة.

Whoever looks at the Ka'bah and in acknowledges that our standing and sacredness is similar as the Ka'bah's standing and sacredness, Almighty Allah shall forgive him all [of his sins and save him from the griefs of this world and the Next.](#) [\(2\)](#)

Prayers that are offered in the Sacred Mosque are the best of all prayers, as also prayers offered in the Prophet's Mosque, as maintained by some traditions. One prayer that is offered in the Sacred Mosque is equal in reward to one thousand prayers that are offered in the Prophet's Mosque, while one prayer in the Prophet's Mosque is equal in reward to one thousand prayers that are offered in other mosques or even one hundred thousand prayers that are

p: ١٦٤

Sayyid al-Borujerdī, Jāmi' Aḥādīth al-Shī` ah ١٠:٦٤, as quoted from Shaykh al- ١٤٢ – ١
Kulaynī's al-Kāfi

Sayyid al-Borujerdi, Jāmi' Aḥādīth al-Shi` ah ١٠:٦٤, H. ١٥. This tradition is decided ١٤٣ – ٢
as valid, because it has been reported from Ibn Abi-'Umar on the authority of `Ali ibn
`Abd al-`Azīz

(1) offered in other mosques.

According to another tradition, Abū-Hamzah al-Thumālī has reported Imam al-Bāqir (a) as saying

من صلى فى المسجد الحرام صلاة مكتوبة قبل الله منه كل صلاة صلاها منذ يوم وجبت عليه الصلاة و كل صلاة يصلها الى ان يموت.

Whoever performs an obligatory prayer in the Sacred Mosque, Almighty Allah shall determine admissible all the prayers he had performed since the time prayers were made obligatory upon him to perform and the prayers he will perform up to his death (2) time.

Owing to the high regard of the Sacred Mosque and the Holy Ka'bah, Almighty Allah has given preference to the holy city of Makkah over other places. It has thus been reported that Makkah is the best of all places, the Holy House the best of all parts of Makkah, and the area between the Black Stone and the Station of Abraham (s) and the gate of the Ka'bah the best areas of the Holy House. This area is also called Haṭīm (3) Ismā'il (a).

Innumerable texts also report the merits of this city, the merits of doing devotional acts and righteous deeds there, and the merits of living in its vicinity. Also, painful chastisement is reported to be the share of anyone who commits sins therein. In this respect, the Holy Qur'ān says

p: ١٤٥

Al-Hurr al-'Amilī, Wasā'il al-Shi'ah ٣:٥٣٦, H. ٣, ٤, ٥, ٧, ٨; `Allāmah al-Majlisī, Biḥār -١ -١ al-Anwār ٩٧:١٤٦-١٤٨, H. ٤, ٥, ١٠ as quoted from Shaykh al-Kulaynī's al-Kāfi and Shaykh al-Ṭusī's Tahdhib al-Ahkām

Al-Hurr al-'Amilī, Wasā'il al-Shi'ah ٣:٥٣٦, H. ١٢-٢-٢

Sayyid al-Borujerdī, Jāmi' Aḥādīth al-Shi'ah ١٠:٦٩ as reported by Maysarah ٣-٣

وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُدِقُهُ مِنْ عَذَابِ أَلِيمٍ

Whoever shall incline therein to wrong unjustly, We will make him taste a painful
(chastisement. (٢٢:٢٥)

Besides, Almighty Allah has decided Makkah to be a safe haven for every one who enters there up to the Day of Resurrection. It is also impermissible to hunt on land and to uproot trees of this city except in a few cases. It is also inadvisable to carry weapons openly or to frighten people therein. Moreover, many regulations have been .instituted with regard to this holy city

There are certain etiquettes, manners, and rites to be done in the Holy Precinct of Makkah, the Sacred Mosque, and the Holy Ka'bah. Some of these rites have been cited in the previous chapter on the rites of the Hajj Pilgrimage. However, the readers are advised to acquaint themselves with the other laws, etiquettes, and .recommended acts found in books on the Hajj Pilgrimage

The Holy House, the Sacred Mosque, and Makkah

(The Prophet's Mosque (Masjid Al-Nabi

Point

Situated in the holy city of al-Madinah, the Prophet's Mosque is the next in merit after the Sacred Mosque. As has been cited, to offer one prayer in this mosque is equal in reward to one thousand prayers that are offered in other mosques. According to other traditions, a single prayer is even equal in reward to ten thousand prayers (offered in other mosques.)

Within the area of the Prophet's Mosque, there is a garden of Paradise, which is the (distance between his house, which is now his burial place, and his minbar (pulpit

In his book of al-Kafi, Shaykh al-Kulayni has reported through a valid chain of authority that Mu`awiyah ibn Wahab asked Imam al-Sadiq (a) about the authenticity (of the following tradition that is ascribed to the Holy Prophet (s

مَا بَيْنَ بَيْتِي

وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ.

.The area between my house and minbar is a garden of Paradise

:The Imam (a) answered confirmatively and added

وَبَيْتُ

عَلَيٍّ وَفَاطِمَةَ عَلَيْهِمَا السَّلَامُ مَا بَيْنَ الْبَيْتِ الَّذِي فِيهِ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْبَابِ الَّذِي يُحَادِي

الرُّقَاقَ إِلَى الْبُقْعِ. فَلَوْ دَخَلْتَ مِنْ ذَلِكَ الْبَابِ

وَالْحَائِطُ مَكَانَهُ أَصَابَ مِنْكَ بَكَ الْأَيْسَرِ.

The house of `Ali and

Fatimah, peace be upon them, lies in the area between the house in which the Holy Prophet (s) is buried and the door that is facing the street going to al-Baqi` Cemetery. If you enter from that door, the wall would hit your left shoulder if it was still there

p: ١٤٧

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٣:٥٤٣, H. ١, ٢, ٣ -- ١

The Imam (‘a) then referred to other houses and quoted the Holy Prophet (s) as saying

الصَّلَاةُ فِي مَسْجِدِي تَعْدِلُ

أَلْفَ صَلَاةٍ فِي غَيْرِهِ إِلَّا الْمَسْجِدَ الْحَرَامَ فَهُوَ أَفْضَلُ.

A single prayer that is offered in my mosque is equal to one thousand prayers that are offered in other mosques except the Sacred Mosque, which is more [\(meritorious \(than my mosque\)\).\(1\)](#)

[\(Another tradition holds that the Holy Prophet’s tomb is on a canal of Paradise\).\(2\)](#)

According to a number of traditions some of which are validly reported, Imam al-Sadiq (‘a) has said that to offer a prayer in the house of Lady Fatimah (‘a) is more preferable than offering prayers in the area defined as a garden of Paradise and thus known as Rawzah. Shaykh al-Kulayni in al-Kafi has reported that Yunus ibn Ya`qub asked Imam al-Sadiq (‘a) whether it is better to offer a prayer in the house of Lady Fatimah (‘a) or in the Rawzah

[\(The Imam \(‘a\) answered, “To offer a prayer in Fatimah’s house is better.”\)\(3\)](#)

According to another tradition, to offer prayers in the Holy Prophet’s houses, one of which is of course the house of Imam `Ali (‘a), is equal to offering prayers in the [\(Prophet’s Mosque or even producing a bigger reward\).\(4\)](#)

As has been previously mentioned, the house of Imam `Ali and Lady Fatimah, peace be upon them, is situated in the area between the house in which the Holy Prophet (s) is

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۳:۵۴۷, H. ۱ - -۳

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۳:۵۴۳, H. ۴ - -۴

(buried and the door facing the street that goes to al-Baqi` Cemetery. (1)

According to a narration deemed as valid by a group of scholars, the area of the Prophet's Mosque is three thousand and six hundred cubits. (2)

The borders of the Prophet's Mosque and the Rawzah have been mentioned in two authentic traditions. Abu-Basir al-Muradi is reported to have quoted Imam al-Sadiq (a) as saying

حَدُّ الرَّوْضَةِ فِي مَسْجِدِ

الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى طَرْفِ الظَّلَالِ، وَحَدُّ

الْمَسْجِدِ إِلَى الْإِسْطَوَاتَيْنِ عَنْ يَمِينِ الْمِنْبَرِ إِلَى

الطَّرِيقِ مِمَّا يَلِي سُوقَ اللَّيْلِ.

The borders of the Rawzah in the Prophet's Mosque extend to Taraf al-2ilal, and the border of the Prophet's Mosque extends from the two columns (to the right of the minbar up to the public way behind Suq al-Layl. (3)

Muhammad ibn Muslim is reported to have asked the Imam (a) about the borders of the Prophet's Mosque, and he was answered

p: ١٤٩

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٣:٥٤٢, H. ١. Unfortunately, all these traces have – – been wiped out because the Wahhabi sect (which dominates in Makkah and Madinah) does not respect the signs and traces of Islamic history. Moreover, it attempts to totally obliterate such traces. It seems that the “door facing the street that goes to al-Baqi` Cemetery” indicates the door that presently is to the back of the shrine that currently stands on the Holy Prophet's tomb, which is the north eastern corner of the shrine.

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٣:٥٤٦, H. ٢ – ٢

الإِسْطِوَانَةُ الَّتِي عِنْدَ

رَأْسِ الْقَبْرِ إِلَى الْإِسْطِوَانَتَيْنِ مِنْ وَرَاءِ الْمُنْبَرِ عَنْ

يَمِينِ الْقِبْلَةِ، وَكَانَ مِنْ وَرَاءِ الْمُنْبَرِ طَرِيقٌ تَمُرُّ فِيهِ

الشَّاءُ وَيَمُرُّ الرَّجُلُ مُنْحَرِفًا وَكَانَ سَاحَهُ الْمَسْجِدِ مِنَ الْبِلَاطِ

إِلَى الصَّخَنِ.

It

extends from the column that is situated near the head of the tomb to the two

columns lying behind the minbar to the right side of the kiblah direction

Behind the minbar, there was a narrow way in which a sheep could pass but a man

must pass aslant. The yard of the mosque extended from the court to the

(1). patio.

Other Holy Sites in the Prophet's Mosque

In addition to the mosque, the Rawzah, the houses of the Holy Prophet (s), and the house of Imam `Ali and Lady Fatimah (a), which are highly regarded and enjoy special merits, there are other sites inside the Prophet's Mosque that are considered blessed and meritorious, such as the Prophet's minbar and niche where he used to offer prayers

Shaykh al-Kulayni in al-Kafi has reported through a valid chain of authority that Mu`awiyah ibn `Ammar quoted Imam al-Sadiq (a) as saying

إِذَا فَرَعْتَ مِنَ

الدُّعَاءِ عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَتِ

الْمُنْبَرِ فَاْمَسْحُهُ بِيَدِكَ وَخُذْ بِرُمَّانَتَيْهِ، وَهُمَا السُّفْلَاوَانِ،

وَأَمْسَحْ عَيْنَيْكَ وَوَجْهَكَ بِهِ فَإِنَّهُ يُقَالُ إِنَّهُ شِفَاءٌ

لِلْعَيْنِ. وَقُمْ عِنْدَهُ وَاحْمَدِ اللَّهَ وَاثْنِ عَلَيْهِ وَسَلِّ

حَاجَتَكَ؛ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَا

بَيْنَ قَبْرِي وَمِثْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِثْبَرِي عَلَى

تُرْعَةٍ مِنْ تُرْعِ الْجَنَّةِ. وَالتُّرْعَةُ هِيَ الْبَابُ الصَّغِيرُ.

ثُمَّ تَأْتِي مَقَامَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَتُصَلِّي

فِيهِ مَا بَدَأَ لَكَ.

,«When you accomplish your prayers near the tomb (of the Holy Prophet (s) you may come to the minbar, pass your hand over it, hold the two lower pommels, and then rub your face and eyes, for this act brings about eye ,healing. You may then offer prayers there, praise and thank Almighty Allah and implore Him for settling your needs. The Holy Prophet (s) has said, “The area between my house and minbar is a garden of Paradise and my minbar is standing on a canal of Paradise.” This canal is the small door. You may then go [to the Holy Prophet’s standing-place and offer as many prayers as you like.](#)»

p: ١٧٠

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٣:٥٤٦, H. ١ – ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٢٧٠, H. ١ – ٢

One of the other places regarded special is Maqam Jibra'il (the Standing-place of Archangel Gabriel) where the Archangel would stop to gain permission from the Holy Prophet (s) to enter

Shaykh al-Kulayni in al-Kafi has reported through a valid chain of authority that Mu`awiyah ibn `Ammar quoted Imam al-Sadiq (a) as saying

You may come to the standing-place of Gabriel, which is under a drainpipe, because at this very place, Archangel Gabriel used to stop to seek permission from the Holy Prophet (s) before he would visit him. You may say these words at this place

أَيُّ جَوَادُ أَيُّ كَرِيمٍ أَيُّ قَرِيبُ

أَيُّ بَعِيدُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَأَنْ

تُرَدَّ عَلَيَّ نِعْمَتِكَ.

O All-magnanimous! O All-generous! O Nigh! O Remote! I beseech You to send blessings upon Muhammad and

[his Household and to grant me this blessing of Yours over again.](#)

Amongst the other consecrated places in the Prophet's

p: ١٧١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٢٧١, H. ١ - -١

(Mosque are the three columns; namely, Abu-Lubabah's (1)

Column, known as Us (2) uwanat al-Tawbah (The Repentance Column) and the other two columns following it towards the Holy Prophet's prayer-place, standing-place, and niche. Those who visit the Holy Prophet's tomb and mosque perform certain rites .at these columns

These certain rites and recommended acts have been mentioned by Shaykh al-Kulayni in al-Kafi and Shaykh al-Tusi in Tahdhib al-Ahkam with many traditions of .valid chains of authority

For instance, Muhammad ibn al-hasan has reported on the

p: ۱۷۲

Abu-Lubabah, Bashir ibn ` Abd al-Mundhir, of the Ansar (supporters; Muslims of – –) Yathrib who accepted and received the Holy Prophet (s) and the emigrants of Makkah), was one of the Holy Prophet's companions (Sahabah). During the Battle of Badr, the Holy Prophet (s) ordered him to stay in Madinah, yet he allotted a share of the spoils of war for him. This column carrying his name has a story: When the Holy Prophet (s) besieged the Jews of Banu-Qurayzah, they pleaded for conciliation, but the Holy Prophet (s) refused, asking them to accept the condition to agree to any decision made by Sa`d ibn Mu`adh in this regard. They therefore asked him to grant them respite so that they could take counsel with Abu-Lubabah because, to them, he was a good adviser. Abu-Lubabah advised that they should not accept this condition because it would lead them to be sentenced to death. Afterwards, he felt sorry for giving this advice, seeing it as betrayal and disloyalty to the Holy Prophet (s). He therefore repented and decided to tie himself to a column in the Prophet's Mosque, refraining from having any food. Because this state lasted for seven days, the man fainted. Then, Almighty Allah's acceptance of his repentance was revealed to the Holy Prophet. (s) When he was informed of the acceptance of his repentance, he asked the Holy Prophet (s) to come to untie him personally. See Al-Mamuqani, Tanqih al-Maqal

.۱:۱۷۵

:authority of Mu`awiyah ibn `Ammar that Imam al-Sadiq (‘a) said

While residing in Madinah for three days, you may observe fasting for three days beginning with Wednesday. On Tuesday night, you may offer a prayer at Abu-Lubabah’s Column, which is also called the Column of Repentance to which Abu-Lubabah tied himself until he was excused by Almighty Allah. You may spend Wednesday thereat. The next night and day (i.e. Thursday), you may offer prayers near the next column, which is situated behind the Holy Prophet's (s) standing-place. Fasting on Thursday, you may spend the next night and day (i.e. Friday) at the next column, offering prayers and sitting there. You may then fast on Friday. If possible, you should abstain from talking except when necessary. Do not leave the mosque except for an urgent need, and do not sleep at all as long as you are there. If you do all that, you will gain much reward. On Friday, thank and praise Almighty Allah and invoke His blessings upon the Holy Prophet and his Household. Then, pray to Him to :grant you your requests. Include these words with your prayer

اللَّهُمَّ مَا كَانَتْ إِلَيْكَ مِنْ حَاجَةٍ شَرَعْتُ أَنَا

فِي طَلِبِهَا أَوْ الْتِمَاسٍ أَوْ لَمْ أَشْرَعُ سَأَلْتُكَهَا أَوْ لَمْ أَسْأَلْكَهَا

فَأِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

نَبِيِّ الرَّحْمَةِ فِي قَضَاءِ حَوَائِجِي صَغِيرِهَا وَكَبِيرِهَا.

O Allah, whatever I need from You whether I have mentioned it or not, whatever entreaty, which I have besought from You or not; I turn ,my face towards You, beseeching You to grant it in the name of Your Prophet Muhammad, may Allah bless him and his Household, the Prophet of Mercy. Settle .all my needs for me, be they insignificant or great

(If you do all that, then you will deserve to have your requests granted, Allah willing.)

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١٠:٢٧٤, H. ١ -- ١

In the holy city of al-Madinah, there are other mosques that have the honor to be places where the Holy Prophet (s) offered prayers, or which he himself ordered to be built.

The most important and most preferred of these mosques is the Quba Mosque about which Almighty Allah revealed the following verse of the Holy Qur'an

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

Certainly, a mosque founded on piety from the very first day is more deserving that you should stand in it. In it are men who love that they (should be purified, and Allah loves those who purify themselves. (9:108)

The Holy Prophet (s) is reported to have said

مَنْ أَتَى مَسْجِدِي مَسْجِدًا
قَبًا فَصَلَّى فِيهِ رَكَعَتَيْنِ رَجَعَ بِعُمْرَةٍ.

Whoever visits Quba Mosque and offers therein a two-unit prayer, will

[\(return with the reward of `Umrah.\)](#)

Another important site is Fazikh Mosque, the place where the sun was returned for Imam `Ali, the Commander of the Faithful (a) and where the Holy Prophet (s) offered prayers.

In Madinah, there are also Masjid e Ahzab (Mosque of the Allies), which is the place where the Holy Prophet (s) prayed to Almighty Allah to grant Imam `Ali (a) victory over `Amr ibn `Abd-Wudd al-`Amiri in the Battle of the

.(Allies (or Khandaq

There is also the Ummu-Ibrahim's Chamber (known as mashrabat ummi-ibrahim), which is the residential place of the Holy Prophet (s) during his residence in Quba on his way to Madinah. In this place too, the Holy Prophet (s) offered prayers

There are also the Uhud Mosque and the graves of the martyrs of the Battle of Uhud among which is the grave of hamzah ibn ` Abd al-Mu(1)alib, the Holy Prophet's uncle and the master of martyrs

In al-Kafi, Shaykh al-Kulayni has reported that Mu`awiyah ibn `Ammar quoted Imam al-Sadiq (a) as saying

Make sure that you will not leave any of the following sites unvisited: Quba Mosque (the mosque founded on piety from the very first day), Ummu-Ibrahim's Chamber, al-Fazikh Mosque, the graves of the martyrs, and Masjid al-Ahzab, which is also called the Conquest (fath) Mosque

We have been informed that the Holy Prophet (s), whenever visiting the graves of the martyrs, would say

السَّلَامُ عَلَيْكُمْ بِمَا

صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ.

Peace be upon you because you were constant; how excellent is then the

issue of the abode

:Among the prayers that are performed at Masjid al-Ahzab are the following

يَا صَرِيحَ الْمَكْرُوبِينَ وَيَا

مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَيَا مُغِيثَ الْمُهِمُّومِينَ إِكْشِفْ عَنِّي

ضُرِّيْ وَهَمِّيْ وَكَرْبِيْ وَعَمِّيْ كَمَا كَشَفْتَ عَن نَّبِيِّكَ صَلَّى اللهُ

عَلَيْهِ وَآلِهِ هَمَّهُ وَكَفَيْتَهُ هَوْلَ عَدُوِّهِ فِي هَذَا الْمَكَانِ.

O He Who aids the aggrieved! O He Who responds to the supplication of
,the distressed! O He Who helps the depressed! (Please do) remove my distress
my grief, my anguish, and my dejection in the same way You relieved the grief
of Your Prophet—peace be upon him and his Household—and saved him from the
[\(horror of his enemies at this very place.\)](#)

p: ١٧٥

-١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٢٧٥, H. ١ - -٢

Uqbah ibn Khalid is reported to have asked Imam al-Sadiq (‘a), “When we visit the`
”?mosques that are around Madinah, with which one should we start

:The Imam (‘a) instructed

You should start with Quba Mosque where you should offer as many prayers as you can, for this place is the first mosque of this area in which the Holy Prophet (s) offered prayers. You may then go to Ummu-Ibrahim’s Chamber and offer a prayer therein, for it was the residence and prayer-place of the Holy Prophet (s). You may then go to al-Fazikh Mosque and offer a prayer therein, for your Prophet (s) offered a prayer therein. After visiting all the sites at this side, you may move to the other side of Mount Uhud and start with the mosque that is situated on the side of al-hirah wherein you may offer a prayer. You may then pass by the tomb of hamzah ibn ` Abd al-Mu(1)alib and offer him salutation. Then, come to the martyrs and stop at their graves, greeting :them with the following statement

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ

الدِّيَارِ أَنْتُمْ لَنَا فَرَطٌ وَإِنَّا بِكُمْ لَأَحِقُونَ

,Peace be upon you, O inhabitants of these graves. You have preceded us

.and we shall certainly join you

You may then go to the mosque that lies in the vast place beside the mountain on your right. Then, head for Mount Uhud and offer a prayer therein. It is the place from where the Holy Prophet (s) started off to contend with the

p: ١٧٤

Uhud. The army of the Muslims, under the command of the Holy Prophet (s), resided there until the time of prayer. They performed the prayer there. You may then return to the graves of the martyrs and offer as many prayers as Almighty Allah has determined for you. Then, head forward until you arrive at Masjid al-Ahzab to offer prayers and supplicate before Almighty Allah there because in the Battle of al-Ahzab the Holy Prophet (s) prayed to Almighty Allah at this place. Ammar ibn Musa has reported Imam al-Sadiq (‘a) as saying that the incident of the sun recourse for Imam `Ali (‘a) took place at Fazikh Mosque

:There are some other famous mosques in Madinah, such as the following

Al-Kiblatayn Mosque wherein the following holy verse of changing the direction of –
:kiblah was revealed

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Indeed, We see the turning of your face to heaven, so We shall surely turn you to a kiblah which you shall like. Turn then your face towards the

(Sacred Mosque. (٢:١٤٤)

Masjid al-Ghumamah (Mosque of the Cloud), which is the place where a cloud cast a –
.shadow over the Holy Prophet (s) who had suffered from the heat of the sun

The five mosques attributed to Abu-Bakr, `Umar, `Uthman, Imam `Ali (‘a), and –
(Lady Fatimah (‘a

Masjid al-Mubalahah (Mosque of the Mutual Invocation of Curse), which is the place –
where the Holy Prophet (s) challenged the Christians of Najran and called them to
.invoke Almighty Allah’s curse upon the lying party

The place of the Holy Prophet's overnight stay (mu`arras) during his journey back –
from Makkah to Madinah. At this place, he also offered prayers

About these places, Shaykh al-Kulayni has reported a set of traditions, in his book of
:al-Kafi, one of which is the following validly reported one

:Mu`awiyah ibn `Ammar has reported Imam al-Sadiq (a) as saying

When you leave Makkah and head for Madinah, you will pass by Dhu'l-halifah
Mosque, which lies on the way between Makkah and Madinah. There, you may visit
the place of the Holy Prophet's overnight stay. If it is the time of an obligatory or
supererogatory prayer, you must perform it there. If not, you may reside there for a
while, because the Holy Prophet (s) used to stay overnight and offer prayers there.

On the way between Makkah and Madinah, there lies the Ghadir Khumm Mosque,
which is the place where the Holy Prophet (s) stopped and declared Imam `Ali (a) as
his successor and the next leader and Imam of the Muslim nation

In this connection, Shaykh al-Kulayni has reported through a valid chain of authority
that `Abd al-Rahman ibn al-hajjaj asked Imam al-Kazim (a) about the merit of
offering a prayer at al-Ghadir Mosque in daylight during a journey. The Imam (a)
answered

You may offer a prayer there, because it is rewardable. My

p: ۱۷۸

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۳۳۴-۳۳۵ – –۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۰:۲۸۹, H. ۱ – –۲

[\(father used to order me to do so.\)](#)

This list of holy places and mosques at Madinah and other places proves what has been previously mentioned in the introduction of this discussion. The Ahl al-Bayt's view about holy places is based on the concept of maintaining those Islamic sites and sacred places associated with the divine mission, since they enjoy special sacredness where devotional acts are practiced as expressions of thanking Almighty Allah and respecting His commands and prohibitions

p: ١٧٩

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٢٩٢, S. ٢٢ -- ١

Point

The Ahl al-Bayt (‘a) viewed the city of Kufah as distinctive because of various significances.

As for its historical significance, this city is connected with previous divine missions and prophets.

(As for its political significance, this city has always been loyal to the Ahl al-Bayt (‘a).

As for its cultural significance, this city has played a significant role in promulgating the culture of the Ahl al-Bayt (‘a).

As for its future significance, this city is predicted to contribute greatly to the advent of the Awaited Imam al-Mahdi, may Allah hasten his reappearance.

In many traditions that are unanimously acceptable, the significance of Kufah has been confirmed, apart from some details that cannot be proved by scholarly methods.

The results of these truths, which are reported from the Holy Imams of the Ahl al-Bayt (‘a), have been certified through some scientific (archeological) surveys and some ancient texts found in divine books, such as the Torah and the Psalms of David (‘a).¹

In this respect, Abu-Bakr al-hazrami has reported that he asked Imam al-Baqir (‘a) to name the best region after the holy precincts of Almighty Allah and the Holy Prophet (S).

The Imam (‘a) thus answered

p: ١٨٠

Some of our brethren are doing some surveys in this regard, hoping that they – –) would be successful to publish them in the near future.

الْكُوفَةُ؛

هِيَ الرَّكِيَّةُ الطَّاهِرَةُ. فِيهَا قُبُورُ النَّبِيِّينَ وَالْمُرْسَلِينَ
وغير المرسلين والأوصياء الصادقين. وفيها مسجد
سُهَيْلِ الَّذِي لَمْ يَبْعَثِ اللَّهُ نَبِيًّا إِلَّا وَقَدْ صَلَّى فِيهِ،
وَفِيهَا يَطْهَرُ عَدْلُ اللَّهِ، وَفِيهَا يَكُونُ قَائِمُهُ وَالْقَوَائِمُ مِنْ
بَعْدِهِ. وَهِيَ مَنَازِلُ النَّبِيِّينَ وَالْأَوْصِيَاءِ وَالصَّالِحِينَ.

It is Kufah! It is the perfect and pure city. In this city, there are the graves of the prophets—both messengers and non-messengers—and the veracious successors (of prophets). There is also the Mosque of Suhayl, in which all the Prophets that Almighty Allah had sent offered prayers. From this city will the Justice of Allah appear; and in this city will be His Rising Imam and the leaders who will succeed him. It is also the abode of the [\(1\)](#) prophets, the successors, and the righteous.

Sulaym—the manumitted slave of Tirbal—and other reporters have reported Imam al-Sadiq (‘a) as saying

نَفَقَهُ دِرْهَمٌ بِالْكُوفَةِ
تُحَسَّبُ بِمِائَةِ دِرْهَمٍ فِي مَا سِوَاهَا، وَرَكَعَتَانِ فِيهَا تُحَسَّبُ
بِمِائَةِ رَكَعَةٍ.

To give as alms a single dirham at Kufah is recorded as giving one hundred dirhams as alms in other cities. Likewise, to offer a two-unit prayer

[\(2\)](#) thereat is regarded as offering one hundred-unit prayer.

Asim ibn `Abd al-Wahid al-Madini has reported that he heard Imam al-Sadiq (a) ` saying

مَكَّةُ حَرَمُ اللَّهِ،

وَالْمَدِينَةُ حَرَمُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَالْكُوفَةُ

حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ. إِنَّ عَلِيًّا حَرَّمَ

مِنَ الْكُوفَةِ مَا حَرَّمَ إِبْرَاهِيمُ مِنْ مَكَّةَ وَمَا حَرَّمَ مُحَمَّدٌ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْمَدِينَةِ.

Makkah is the sanctuary of Almighty Allah, Madinah the sanctuary of

Muhammad (s), and Kufah the sanctuary of `Ali ibn Abi-Talib. `Ali has deemed

sacred the city of Kufah in the same way Abraham (s) had deemed Makkah sacred

[\(3\)](#) and Muhammad (s) had deemed Madinah sacred.

p: ١٨١

١- Al-hurr al-`Amili, Wasa'il al-Shi`ah ٣:٥٢٤, H. ١٠ -

٢- Al-hurr al-`Amili, Wasa'il al-Shi`ah ٣:٥٢٤, H. ٢ -

٣- Allamah al-Majlisi, Bihar al-Anwar ٩٧:٣٩٩, H. ٤٣ -

Ishaq ibn Yazdad has reported that a man came to Imam al-Sadiq (‘a) and said that he had transferred all his property into gold and silver and sold all his country estates, intending to migrate to another country. “Should I move to Makkah?” the man asked

No,” said the Imam (‘a), “because the people of Makkah blaspheme Almighty Allah“
”.publicly

.Should I move to the sanctuary of Allah’s Messenger (i.e. Madinah)?” asked the man“

No,” said the Imam (‘a), “because the people of Madinah are more wicked than the“
”.people of Makkah

.Where should I move?” asked the man“

:The Imam (‘a) suggested

عَلَيْكَ بِالْعِرَاقِ الْكُوفَةَ؛ فَإِنَّ الْبَرَكَهَ

مِنْهَا عَلَى اثْنَيْ عَشَرَ مَيْلًا هَكَذَا وَهَكَذَا، وَإِلَى جَانِبِهَا

قَبْرٌ مَا أَتَاهُ مَكْرُوبٌ قَطُّ وَلَا مَلْهُوفٌ إِلَّا فَرَّحَ اللَّهُ

عَنْهُ.

,You should choose Kufah

Iraq because blessing is only twelve miles away from this city to the side of
which there is a tomb. Whoever agonized or distressed comes to it shall be

[\(certainly relieved by Almighty Allah.\)](#)

p: ١٨٢

Allamah al-Majlisi, Bihar al-Anwar ٩٧:٤٠٤, H. ٦٠. This guideline of the Imam (‘a) – ١ – might be given to express the manners of the people of that time exclusively. However, this tradition obviously entails one of the distinctive features of the city of

:Abu-Usamah has reported that he heard Imam al-Sadiq (‘a) saying

الْكُوفَةُ رَوْضَةٌ مِنْ رِيَاضِ

الْجَنَّةِ؛ فِيهَا قَبْرُ نُوحٍ وَإِبْرَاهِيمَ عَلَيْهِمَا السَّلَامُ

وَقَبْرُ ثَلَاثِمِائَةِ نَبِيٍّ وَسَبْعِينَ نَبِيًّا وَسِتِّمِائَةِ وَصِيٍّ

وَقَبْرُ سَيِّدِ الْأَوْصِيَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

Kufah is one of the gardens of Paradise where exist the tombs of Prophets Noah and Adam—peace be upon them—as well as three hundred and seventy prophets, six hundred successors (of prophets), and the tomb of the ,master of the prophets’ successors; namely, the Commander of the Faithful

([1](#)). (peace be upon him.)

In addition, there are other holy places in Kufah due to which this city enjoys great importance, merit, and sacredness

The Great Mosque of Kufah

At the top of the list of holy places is the Great Mosque of Kufah whose sacredness, as well as the merits of offering prayers and acts of worship therein, have been mentioned in many traditions reported from the Ahl al-Bayt (‘a) some of which are the following

Shaykh al-Kulayni in al-Kafi, Shaykh al-Saduq in al-Majalis and al-Amali, al-Barqi in al-Mahasin, Ibn Qawlawayh in Kamil al-Ziyarat, and Shaykh al-Tusi in Tahdhib al-Ahkam, report Harun ibn Kharajah as saying that Imam al-Sadiq (‘a) once asked him, “O Harun ibn Kharajah, what is the distance between your house and the Kufah Mosque? Is it about a mile

”.No,” answered Harun, “probably less than that“

Allamah al-Majlisi, Bihar al-Anwar ۹۷:۴۰۴, H. ۶۱ --۱

”?The Imam (‘a) further asked, “Do you perform all your prayers therein

”.No,” answered Harun, “I do not“

:The Imam (‘a) commented

أَمَا لَوْ كُنْتُ بِحَضْرَتِهِ

لَرَجَوْتُ أَلَّا تَفُوتَنِي فِيهِ صَلَاةً، وَتَدْرِي مَا فَضْلُ ذَلِكَ

الْمَوْضِعِ؟ مَا مِنْ عَبْدٍ صَالِحٍ وَلَا نَبِيٍّ إِلَّا وَقَدْ صَلَّى فِي

مَسْجِدِ كُوفَانَ، حَتَّى إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

لَمَّا أُسْرِيَ بِهِ قَالَ لَهُ جِبْرِئِيلُ: أَتَدْرِي أَيْنَ أَنْتَ

السَّاعَةَ يَا رَسُولَ اللَّهِ؟ أَنْتَ مُقَابِلُ مَسْجِدِ كُوفَانَ. قَالَ:

فَاسْتَأْذِنُ لِي رَبِّي حَتَّى آتِيَهُ فَأُصَلِّيَ رُكْعَتَيْنِ.

فَاسْتَأْذَنَ اللَّهُ عَزَّ وَجَلَّ فَأْذِنَ لَهُ. وَإِنَّ مَيْمَنَتَهُ

لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ وَسَطَهُ لَرَوْضَةٌ مِنْ رِيَاضِ

الْجَنَّةِ، وَإِنَّ مُؤَخَّرَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ

الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ لَتَعْدِلُ أَلْفَ صَلَاةٍ، وَإِنَّ

النَّافِلَةَ فِيهِ لَتَعْدِلُ خَمْسِمِائَةَ صَلَاةٍ، وَإِنَّ الْجُلُوسَ فِيهِ

بِغَيْرِ تِلَاوَةٍ وَلَا ذِكْرِ لِعِبَادَةٍ، وَلَوْ عَلِمَ النَّاسُ مَا فِيهِ

لَأَتَوْهُ وَلَوْ حَبْوًا.

Had I been present in the precinct of that mosque, I would have never missed any prayer that I could perform there. Do you know the merits of that place? All Prophets and virtuous saints offered prayers at the Kufah Mosque

,including the Holy Prophet Muhammad (s). When he was taken to the heavens Archangel Gabriel (‘a) said to him, ‘O Muhammad (s), do you know where you are now? You are now opposite the Kufah Mosque.’ The Holy Prophet (s) thus asked permission from his Lord to visit the mosque and offer a two-unit prayer. He was thus permitted. Verily, to the right side of this mosque is a garden of Paradise, in the middle of it a garden of Paradise, and behind it also a garden of Paradise. To offer an obligatory prayer therein is equal in reward to offering one thousand prayers (at other places), to offer a supererogatory prayer therein is equal in reward to offering five hundred prayers, and to sit there without reciting or saying any devotional statement is considered to be an act of worship. If people were to realize the merits [of visiting this place, they would certainly come to it, even crawling.](#)

p: ۱۸۴

Shaykh al-Tusi in Tahdhib al-Ahkam, and Shaykh al-Saduq in man-la-yahzuruhu'l-faqih, have reported on the authority of `Ali ibn Mahziyar that Imam al-Sadiq (a) said

حَدُّ مَسْجِدِ الْكُوفَةِ آخِرُ

السَّرَاجِينِ حَطَّهُ آدَمُ، وَأَنَا أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِبًا.

The border of the Kufah Mosque, as sketched by (Prophet) Adam, extends to the end of the Sarajin quarter. As for me, I dislike entering there

.riding

Who changed the borders of the mosque, then?" asked the reporter. The Imam (a)“ answered

أَمَّا أَوَّلُ ذَلِكَ

فَالطُّوفَانُ فِي زَمَنِ نُوحٍ، ثُمَّ غَيَّرَهُ أَصْحَابُ كِسْرَى

وَالنُّعْمَانِ، ثُمَّ غَيَّرَهُ زِيَادُ بْنُ أَبِي سُفْيَانَ.

First of all, it was changed by Prophet Noah's flood. It was then ,changed by Khosrow, the Persian king, and al-Nu`man, the Arab king. Finally

(it was changed by Ziyad ibn Abi-Sufyan.)

:Najm ibn Hatim has reported Imam al-Baqir (a) as saying

لَوْ

يَعْلَمُ النَّاسُ مَا فِي مَسْجِدِ الْكُوفَةِ لَأَعْدُوا لَهُ الرَّادَّ

وَالرَّوَاحِلَ مِنْ مَكَانٍ بَعِيدٍ؛ إِنَّ صَلَاةَ فَرِيضَةٍ فِيهِ تَعْدِلُ

حِجَّةً، وَصَلَاةَ نَافِلَةٍ فِيهِ تَعْدِلُ عُمْرَةً.

If people were to

realize the favors they might gain when they visit Kufah Mosque, they would certainly travel to it from remote countries. One obligatory prayer in this mosque is equal in reward to one hajj and to offer a supererogatory prayer

[\(therein is equal in reward to one `Umrah.\)](#)

Shaykh al-Saduq, in *man-la-yahzuruhu'l-faqih*, has

p: ١٨٥

.Al-hurr al-`Amili, *Wasa'il al-Shi`ah* ٣:٥٢٣, H. ٨ -- ١

.Al-hurr al-`Amili, *Wasa'il al-Shi`ah* ٣:٥٢٥, H. ١٤ -- ٢

:reported Imam `Ali (a) as saying

لَا تُشَدُّ الرَّحَالُ إِلَّا

إِلَى ثَلَاثَةِ مَسَاجِدَ، الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَمَسْجِدِ الْكُوفَةِ.

Trips should not be taken except to three mosques—the Sacred Mosque of

[Makkah, the Holy Prophet's Mosque, and the Kufah Mosque.](#)

Al-Asbagh ibn Nubatah has reported that Imam `Ali (a) addressed the following

:words to the people of Kufah

يَا أَهْلَ الْكُوفَةِ، لَقَدْ

حَبَاكُمُ اللَّهُ عَزَّ وَجَلَّ بِمَا لَمْ يَحِبُّ بِهِ أَحَدًا، مِنْ فَضْلِ

مُصَلَّاكُمْ بَيْتَ آدَمَ وَبَيْتَ نُوحٍ وَبَيْتَ إِدْرِيسَ، وَمُصَلِّي

إِبْرَاهِيمَ الْخَلِيلِ، وَمُصَلِّي أَخِي الْخَضِرِ، وَمُصَلِّي، وَإِنَّ

مَسْجِدَكُمْ هَذَا لِأَحَدِ الْمَسَاجِدِ الْأَرْبَعَةِ الَّتِي اخْتَارَهَا

اللَّهُ عَزَّ وَجَلَّ لِأَهْلِهَا. وَكَأَنِّي بِهِ قَدْ أَتَيْتُ بِهِ يَوْمَ

الْقِيَامَةِ فِي ثَوْبَيْنِ أَيْضِينَ يَتَشَبَّهُ بِالْمُحْرَمِ وَيَشْفَعُ

لِأَهْلِهِ وَلِمَنْ يُصَلِّي فِيهِ فَلَا تُرَدُّ شَفَاعَتُهُ. وَلَا تَذْهَبُ

الْأَيَّامُ وَاللَّيَالِي حَتَّى يُنْصَبَ الْحَجَرُ الْأَسْوَدُ فِيهِ.

وَلِيَأْتِيَنَّ عَلَيْهِ زَمَانٌ يَكُونُ مُصَلِّي الْمَهْدِيِّ مِنْ وُلْدِي،

وَمُصَلِّي كُلِّ مُؤْمِنٍ، وَلَا يَبْقَى عَلَى الْأَرْضِ مُؤْمِنٌ إِلَّا كَانَ

بِهِ أَوْ حَنَّ قَلْبُهُ إِلَيْهِ. فَلَا تَهْجُرُوهُ وَتَقْرَبُوا إِلَيَّ

اللَّهُ عَزَّ وَجَلَّ بِالصَّلَاةِ فِيهِ وَارْتَعَبُوا إِلَيْهِ فِي قَضَاءِ
حَوَائِجِكُمْ، فَلَوْ يَعْلَمُ النَّاسُ مَا فِيهِ مِنَ الْبَرَكَاتِ لَأَتَوْهُ
مِنْ أَقْطَارِ الْأَرْضِ وَلَوْ حَبَوًّا عَلَى التَّلَجِّ.

O people of Kufah, Almighty Allah has bestowed something upon you that He has not given to any other people. It is the merit of this prayer-place of yours, which was the house of Adam (‘a), the house of Noah(‘a), the house of Idris (Enoch)(‘a), the prayer-place of Abraham(s), the Friend of Allah, the prayer-place of al-Khizr (‘a), my brother, and my prayer-place. Verily, this mosque of yours is one of four mosques chosen by Almighty Allah for the people. On the Day of Resurrection, I see this mosque brought forward, clad in two white garments like the costume worn by Muhrimis (i.e. those entering into the sacred state before performing the ritual hajj Pilgrimage). It will then intercede for its people and for those who used to offer prayers therein, and its intercession will not be rejected. Soon will the Black Stone be installed in this mosque. In a coming age, this mosque will be the prayer-place of Mahdi, one of my descendants, and the prayer-place of all true faithful believers. At that time, there will be no faithful believer on this globe but that he will be in this place or will have his heart yearning for it. Should people come to know the blessing found in this mosque, they would [come to it from the furthest regions of the world even crawling on snow.](#) (۲)

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٣:٥٢٥, H. ١٩ --١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٣:٥٢٦, H. ١٨ --٢

Moreover, some traditions have mentioned more merits and rewards for visiting this mosque than those mentioned for the Furthest Mosque of Jerusalem

In this respect, Muhammad ibn Ya`qub has reported Imam al-Sadiq (‘a) as narrating the following

One day, a man came to Imam `Ali (‘a), who was in the Kufah Mosque, and greeted him, saying, “Peace and Allah’s mercy and blessings be upon you, O Commander of the Faithful”

As the Imam (‘a) responded to his greeting, the man said, “I have intended to head for the Furthest Mosque (of Jerusalem) and I thus wanted to greet and bid you farewell before I leave

“What do you expect from this journey?” the Imam (‘a

.asked

.I expect to attain its reward and merit,” answered the man“

:The Imam (‘a) advised

فَبِعِ رَاحِلَتِكَ وَكُلْ زَادَكَ
وَصَلِّ فِي هَذَا الْمَسْجِدِ؛ فَإِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ
حِجَّةٌ مَبْرُورَةٌ وَالنَّافِلَةَ عُمْرَةٌ مَبْرُورَةٌ وَالْبِرَّكَهَ مِنْهُ
عَلَى اثْنَيْ عَشَرَ مِيلاً. يَمِينُهُ يُمْنٌ وَيَسَارُهُ مَكْرٌ. وَفِي وَسْطِهِ
عَيْنٌ مِنْ دُهْنٍ وَعَيْنٌ مِنْ لَبَنٍ وَعَيْنٌ مِنْ مَاءٍ شَرَابٌ
لِلْمُؤْمِنِينَ، وَعَيْنٌ مِنْ مَاءٍ طَاهِرٍ لِلْمُؤْمِنِينَ. مِنْهُ سَارَتْ
سَفِينَةُ نُوحٍ، وَكَانَ فِيهِ (نَسْرٌ) وَ(يَعُوْثٌ) وَ(يَعُوْقُ)، وَصَلَّى
فِيهِ سَبْعُونَ نَبِيًّا وَسَبْعُونَ وَصِيًّا أَنَا أَحَدُهُمْ. مَا دَعَا
فِيهِ مَكْرُوبٌ بِمَسْأَلِهِ فِي حَاجِهِ مِنَ الْحَوَائِجِ إِلَّا أَجَابَهُ
اللَّهُ تَعَالَى وَفَرَّجَ عَنْهُ كُرْبَتَهُ.

If so, you may sell your riding-animal, consume your provisions, and pray at this mosque, for performing an obligatory prayer at this mosque is equal (in reward) to performing one hajj, and offering a supererogatory prayer to performing one `Umrah. The blessed area is only twelve miles away from the mosque where its right side is felicity while its left side is ill omen. In its center, there is a spring of oil, a spring of milk, a spring of fresh water for the believers, and a spring of pure water for them, too. From

this place, the ark of Prophet Noah (‘a) set off, where there had been the idols Nasr, Yaghuth, and Ya`uq.^(۱) At this place too, seventy prophets and seventy successors of prophets, one of whom is myself, offered prayers. No agonized person prays to Almighty Allah for any request without his prayer being granted by Allah and his agony relieved.^(۲)

It is maintained by many traditions that at the Kufah

p: ۱۸۸

These idols, also mentioned in the Holy Qur'an (۷۱:۲۳), were worshipped by the heathen people of Prophet Noah. Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۵۲۸, H. ۱ - ۲

Mosque there are stations ascribed to some prophets and Imams of the Ahl al-Bayt (‘a). For instance, the station of Imam `Ali, the Commander of the Faithful (‘a), is situated at the seventh column of the mosque, the station of Imam hasan (‘a) at the fifth, the station of Prophet Abraham (s) at the third, and the station of Archangel Gabriel (‘a) at the fifth, directly behind the Kindah Gate. (1)

Books on supplications and formulas of ziyarah have mentioned special devotional rites, prayers, supplications, and whispered prayers to be practiced at the Kufah Mosque, such as the two-unit prayer of granting requests. In each unit Surah al-Fatihah (No. 1), Surah al-Falaq (No. 113), Surah al-Nas (No. 114), Surah al-Tawhid (No. 112), Surah al-Kafirun (No. 109), Surah al-Nasr (No. 110), and Surah al-Qadr (No. 97) are recited. Upon accomplishment, the famous Tasbih al-Zahra' litany (2) is said and then one's

request is made through supplication. Once one does all that, his request will be granted by Almighty Allah and his prayers will be responded to, Allah willing. (3)

p: 189

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۵۳۰. Section: Recommendation of Offering – ۱
.Prayers at the Seventh and Fifth Columns of al-Kufah Mosque
Tasbih al-Zahra' is a famous litany comprising one hundred words of praising – ۲
Almighty Allah. The most famous and considerable form of it is to say allahu-akbar(u) (Allah is the Greatest) thirty-four times, alhamdu-lillah(i) (Praise be to Allah) thirty-three times, and subhanallah(i) (Glory be to Allah) thirty-three times. Further details about this litany can be found in books on devotional acts, especially Shaykh `Abbas [al-Qummi's famous one of Mafatih al-Jinan. [Translator Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۵۳۲; Shaykh `Abbas al-Qummi, Mafatih al- – ۳
Jinan, pp. ۳۸۶-۴۰۱ where details of the devotional rites at al-Kufah Mosque are .mentioned

In Kufah is the tomb of Imam `Ali (‘a), which is situated at the back of the city by the side of the white hills. This region is called Ghari and Najaf. It was too dry to support vegetation. After the appearance of Imam `Ali's tomb in this area, the people of Kufah used to bury their dead people there. The modern city of Najaf was established around the tomb of Imam `Ali (‘a) and then became the central city of the Najaf Governorate. The city of Kufah became a district attached to it.

The method and merits of visiting the tomb of Imam `Ali (‘a) have been cited within the chapter on the virtues of this holy place.

Nasir al-Din al-Tusi has reported on the authority of Muhammad ibn Muhammad ibn al-Fazl, the nephew of Dawud al-Raqqi, that Imam al-Sadiq (‘a) said

أَرْبَعُ بَقَاعٍ ضَجَّتْ إِلَى
اللَّهِ أَيَّامَ الطُّوفَانِ: الْبَيْتُ الْمَعْمُورُ فَرَفَعَهُ اللَّهُ،
وَالْغُرَى وَكَرْبَلَاءُ وَطُوسٌ.

On the days of Noah's flood, four regions cried to Almighty Allah: the Much-Frequented House, which Almighty Allah thus raised, Ghari, Karbala', and

[\(Tus.1\)](#)

In his book, entitled Fazl al-Kufah, Muhammad ibn `Ali ibn al-Hasan al-Alawi reports, through a chain of authority connected to `Uqbah ibn `Alqamah Abu'l-Janub, that Imam `Ali (‘a) purchased the area between the Khawarnaq Palace and hirah in Kufah, (or the area between Najaf and hirah, according to another narration), with forty thousand Dirhams and called some people to witness the contract. "Why have you, Commander of the Faithful (‘a), purchased this land at such a high price while it is barren?" they asked.

:He answered

.Allamah al-Majlisi, Bihar al-Anwar ۹۷:۲۳۱, H. ۲۲` --۱

سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: كُوفَانُ كُوفَانُ؛ يُرَدُّ أَوَّلُهَا عَلَى

آخِرِهَا، يُحْشَرُ مِنْ ظَهْرِهَا سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ

بِغَيْرِ حِسَابٍ. فَاشْتَهَيْتُ أَنْ يُحْشَرُوا مِنْ مِلْكِي.

I have heard the Messenger of Allah (s) saying, “Kufan! Kufan! The

first of it shall be returned to the last of it (because of complete

destruction to which this city will be exposed). From this region, seventy

thousand individuals shall be resurrected and allowed to enter Paradise without settling an account with them.” I, therefore, would like these people to

[\(1\)](#) be resurrected from my property.

Badr ibn Khalil al-Asadi has reported on the authority of a man from Sham that Imam `Ali (a) said

أَوَّلُ بُقْعَةٍ عُبِدَ اللَّهُ

عَلَيْهَا ظَهْرُ الْكُوفَةِ، لَمَّا أَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ

يَسْجُدُوا لِآدَمَ فَسَجَدُوا عَلَى ظَهْرِ الْكُوفَةِ.

The first region (of the earth) on which Almighty Allah was worshipped

is behind Kufah. That was when Almighty Allah ordered the angels to prostrate

[\(2\)](#) themselves before Adam (a); so, they did at the place behind Kufah.

habbah al-`Arani has reported that he once accompanied Imam `Ali (a) to Kufah. There, the Imam (a) stopped at Wadi al-Salam as if he were talking to some people. Following him, I stood with him for so long that I felt worn out. I then sat for a long time until I grew weary. So, I stood up again until I felt tired and had to sit down again.

Again, I sat down for so long that I felt weary. The third time, I stood up, gathered my garment, and said, “O Commander of the Faithful (‘a), I feel pity for you because you have been standing for such a long time. Would you like to rest for a while?” I then put the garment on the

p: ١٩١

.Allamah al-Majlisi, Bihar al-Anwar ٩٧:٢٣١, H. ٢١` --١

.Allamah al-Majlisi, Bihar al-Anwar ٩٧:٢٣٢, H. ٢٥` --٢

.ground so that he could sit on it

The Imam (‘a) then said to me, “O habbah, this has been no more than a discourse
” .with a faithful believer—a kind of pleasure

”?O Commander of the Faithful (‘a),” I said, “Are they communicating“

The Imam (‘a) answered, “Yes, they are. If you were now allowed to see the unseen,
” .you would see them in meetings speaking to one another

.Are they bodies or spirits?” I asked“

:The Imam (‘a) answered

أَرْوَاحٌ، وَمَا مِنْ مُؤْمِنٍ

يَمُوتُ فِي بُقْعَةٍ مِنْ بَقَاعِ الْأَرْضِ إِلَّا قِيلَ لِرُوحِهِ: اإِلْحَقِي

بِوَادِي السَّلَامِ. وَإِنَّهَا لَبُقْعَةٌ مِنْ جَنَّةِ عَدْنٍ.

They are spirits. There is no faithful believer that dies in any region
on this earth except that his soul is allowed to join Wadi al-Salam, which is

[\(1\)](#) (also an area in the Garden of Eden.)

Safwan al-Jammal has reported that he once accompanied Imam al-Sadiq (‘a) on a journey from Madinah to hirah. When they passed over hirah, the Imam (‘a) asked Safwan to lead the riding-animals to the road that led to Ghari. When they reached that place, the Imam (‘a) took out a thin rope made of coir which he had carried with him and then moved many steps away from the road towards the west. He then stretched that rope and stopped at its other end. He then tapped the ground with his hands and took a handful of dust that he smelt for a long time. He then walked towards the place where Imam `Ali’s tomb lay. On the tomb, he spread the dust with his blessed hand, took a handful of it, smelt it, and

sobbed so heavily that I thought he had passed away. When he recovered consciousness, he said, “This is, by Allah, the burial place of the Commander of the Faithful (‘a).

The Imam (‘a) then drew a sketch

I asked him, “O son of Allah’s Messenger (‘a), what had made the rightful members of Muhammad’s Household (‘a) refrain from showing this burial place to the people

The Imam (‘a) answered, “They feared lest the descendants of Marwan and the Khawarij would damage this place

Safwan then asked the Imam (‘a) how to visit the tomb of Imam `Ali (‘a), and the Imam (‘a) instructed

To visit his tomb, you should bathe yourself, put on two new or clean and ceremonially pure garments, and use a perfume, although it is acceptable without this. When you are about to leave your house, you may say, “I am leaving my house, seeking Allah’s bounty... etc.” (1)

Sahlah Mosque

Sahlah (or Suhayl) Mosque is one of the holy places of Kufah. Many traditions report the merits of this mosque, such as Imam al-Sadiq’s saying

مَا مِنْ مَكْرُوبٍ يَأْتِي
مَسْجِدَ السَّهْلَةِ وَيُصَلِّي فِيهِ رَكْعَتَيْنِ بَيْنَ الْعِشَاءَيْنِ
وَيَدْعُو اللَّهَ عَزَّ وَجَلَّ إِلَّا فَرَّجَ اللَّهُ كُرْبَتَهُ.

Any aggrieved person who visits al-Sahlah Mosque, performs the Maghrib

and `Isha' Prayers thereat, and supplicates, Almighty Allah will most

certainly have his grief relieved by Him. (2)

.Allamah al-Majlisi, Bihar al-Anwar ۹۷:۲۳۵, H. ۱` --۱

.Allamah al-Majlisi, Bihar al-Anwar ۹۷:۴۴۱, H. ۲۰` --۲

Other traditions hold that Sahlah Mosque is the place where the prophets and righteous persons offered prayers since the time of Prophet Abraham (s) and even before that

Shaykh al-Kulayni has reported on the authority of `Abdullah ibn Aban that he, accompanied by others, visited Imam al-Sadiq (‘a) who asked if any one of them had something to tell about Zayd ibn `Ali, the Imam’s uncle. One the attendants thus related, “I do. One night, we gathered at the house of Mu`awiyah ibn Ishaq al-Ansari who called us to visit Sahlah Mosque and to offer a prayer thereat. However, something happened to Zayd and prevented him from going there

:Commenting on this event, the Imam (‘a) said

أَمَّا

وَاللَّهِ لَوْ اسْتَعَاذَ اللَّهُ بِهِ حَوْلًا لِأَعَاذِهِ. أَمَا عَلِمْتُمْ أَنَّهُ

مَوْضِعُ بَيْتِ إِدْرِيسَ النَّبِيِّ عَلَيْهِ السَّلَامُ الَّذِي كَانَ

يَخِيطُ فِيهِ، وَمِنْهُ سَارَ إِبْرَاهِيمُ إِلَى الْيَمَنِ بِالْعَمَالِقِ،

وَمِنْهُ سَارَ دَاوُدُ إِلَى جَالُوتَ، وَإِنَّ فِيهِ لَصَخْرَةً خَضْرَاءَ

فِيهَا مِثَالُ كُلِّ نَبِيٍّ، وَمَنْ تَحْتِ تِلْكَ الصَّخْرَةِ أُخِذَتْ

طِينُهُ كُلُّ نَبِيٍّ؟ وَإِنَّهُ لَمَنَاحُ الرَّاكِبِ... الخِضْرِ عَلَيْهِ

السَّلَامُ.

By Allah (I swear), if

he had sought Almighty Allah’s protection in the name of that place, he would

certainly have been given protection for a whole year at least. Do you not

know that the Sahlah Mosque is the place where Prophet Idris (‘a) lived and

used to sew. From this place too, Prophet Abraham (s) lead the Giants towards

Yemen. Likewise, from this place, Prophet David (‘a) moved to confront Goliath. In this place, there is a green rock on which the picture of each prophet was carved and from beneath this rock, the clay of every prophet ...from which they were created) was taken. The Rider also resided at this place)

[\(i.e. al-Khizr \(‘a\)\).\(1\)](#)

p: ۱۹۴

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۳:۵۳۳, H. ۳ -- ۱

:Salih ibn Abi'l-Aswad has reported Imam al-Sadiq (‘a) as saying

أَمَّا إِنَّهُ مَنْزِلُ صَاحِبِنَا

إِذَا قَامَ بِأَهْلِهِ.

«Sahlah Mosque is the house where our Master (i.e. Imam al-Mahdi (‘a

[\(shall reside along with his family members.\)](#)

p: ١٩٥

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٣:٥٣٣, H. ٤ - -١

In the previous section on pilgrimages to the tombs of the Holy Imams (‘a), we have cited the great reward and merits of visiting the tomb of Imam al-husayn (‘a), the Master of Martyrs. This pilgrimage acquires a distinctive importance with regard to the spiritual, cultural, political, individual, and communal significance of the Event of 'Karbala.

Moreover, Imam al-husayn's sanctuary (also called al-ha'ir al-husayni; the place where water would not flow over his tomb on various occasions), represented by Imam al-husayn's holy shrine, enjoys great merit that no other place can ever have.

Many traditions report the merits of this sanctuary, such as the following one reported by Shaykh al-Kulayni, Shaykh Ibn Qawlawayh, and Shaykh al-Tusi, through (several chains of authority, from Imam al-Sadiq (‘a

إِنَّ لِمَوْضِعِ قَبْرِ

الْحُسَيْنِ عَلَيْهِ السَّلَامُ حُرْمَةً مَعْرُوفَةً؛ مَنْ عَرَفَهَا

وَاسْتَجَارَ بِهَا أُجِيرَ.

The place of husayn's tomb enjoys a well-recognized sanctity. Whoever

recognizes and seeks refuge through it, shall be protected

.The reporter then asked the Imam (‘a) to mark out the borders of that place

:The Imam (‘a) answering him said

إِمْسَحَ مِنْ مَوْضِعِ قَبْرِهِ

الْيَوْمَ خَمْسَةَ وَعِشْرِينَ ذِرَاعًا مِنْ نَاحِيَةِ رِجْلَيْهِ وَخَمْسَةَ

وَعِشْرِينَ ذِرَاعًا مِنْ نَاحِيَةِ رَأْسِهِ. وَمَوْضِعُ قَبْرِهِ مِنْ يَوْمِ

دُفِنَ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ. وَمِنْهُ مِعْرَاجٌ تُعْرَجُ فِيهِ

بِأَعْمَالِ زُورِهِ إِلَى السَّمَاءِ. وَمَا مِنْ مَلَكٍ فِي السَّمَاءِ
وَلَا فِي الْأَرْضِ إِلَّا وَهُمْ يَسْأَلُونَ اللَّهَ أَنْ يُأْذَنَ لَهُمْ فِي
زِيَارَةِ قَبْرِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، فَفَوْجٌ يَنْزِلُ وَفَوْجٌ
يَعْرُجُ.

From the current place of his tomb, survey twenty-five cubits from the side of his feet and twenty-five cubits from the side of the head. Since the day he was buried, the place of his tomb has been a garden of Paradise

From this place, the deeds of his visitors ascend to the heavens. All the angels of the heavens and of the earth are always asking Almighty Allah to permit them to visit husayn's tomb. Thus, a group (of angels) is seen descending while another is [\(ascending\)](#).

p: ١٩٦

On the authority of his father, `Umar ibn Thabit has reported Imam al-Baqir (‘a) as saying

خَلَقَ اللهُ كَرْبَلَاءَ قَبْلَ

أَنْ يَخْلُقَ الْكَعْبَةَ بِأَرْبَعَةِ وَعِشْرِينَ أَلْفَ عَامٍ، وَقَدَّسَهَا

وَبَارَكَ عَلَيْهَا، فَمَا زَالَتْ قَبْلَ أَنْ يَخْلُقَ اللهُ الْخَلْقَ

مُقَدَّسَةً مُبَارَكَةً وَلَا تَزَالُ كَذَلِكَ، وَجَعَلَهَا اللهُ أَفْضَلَ

الْأَرْضِ فِي الْجَنَّةِ.

Almighty Allah had created Karbala' twenty-four thousand years before he created the Ka`bah. Since then, He deemed it sacred and blessed it. Karbala' has thus always been sacred and blessed even before He created the creations and for all time to [come](#). He has made it the best of all the regions of the earth in Paradise. (1)

Muhammad ibn Sinan reports on the authority of someone he had not named that Imam al-Sadiq (‘a) said

.One day, Imam `Ali (‘a) led some people on a journey

When he was about one or two miles away from Karbala', he moved toward it. When he arrived at the place where the martyrs of Karbala' would be martyred, he said

p: ١٩٧

نَبِيِّ، وَمِائَتَا وَصِيٍّ، وَمِائَتَا سِبْطِ شُهَدَاءَ بِأَتْبَاعِهِمْ.

This is a place which contains the bodies of two hundred prophets, two hundred successors of prophets, and two hundred descendants of prophets along with their followers, all of whom were martyred

Circumambulating that place, the Imam (‘a) took out his feet from the stirrup of his riding-animal and said repeatedly

مُنَاخٌ

وَكَأَفُّ وَمَصَارِعُ شُهَدَاءَ لَا يَسْبِقُهُمْ مَنْ كَانَ قَبْلَهُمْ وَلَا

يَلْحَقُهُمْ مَنْ كَانَ بَعْدَهُمْ.

This is a residence

where the martyrs who were never excelled by those that existed before them

and shall never be surpassed by those who will exist after them will be

(1) (martyred.)

Imam al-husayn’s Soil

In addition to the sacredness and the rewards obtained from visiting the holy shrine of Imam al-husayn (‘a), Almighty Allah has given this place further positive (i.e. material) particularities one of which is that the soil of this place brings about healing for the sick. Accordingly, master jurisprudents have permitted using a very small amount of this soil for healing purposes even though it is generally forbidden to eat

(2) (any amount of soil.)

٢-٢ - Imam Musa al-Kazim (a) is reported to have said: وَلَا تَأْخُذُوا مِنْ تُرْبَتِي شَيْئًا لِتَبْرَكُوا بِهِ، فَإِنَّ كُلَّ
تُورِبِهِ لَنَا مُحْرَمَةٌ إِلَّا- تُورِبَةَ حَيْدَى الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَهَا شِفَاءً لَشَيْعَتِنَا وَأَوْلِيَائِنَا. Do not eat
any amount of the soil of my grave for seeking blessing, because the soil of our
graves is forbidden for eating except the soil of the grave of husayn ibn `Ali (a), my
grandfather. Almighty Allah has made this soil carry remedy for our Shi`ah and
loyalists. See al-hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٤١٤

Many traditions recommend seeking healing from the soil of Imam al-husayn's tomb. For instance, Shaykh al-Kulayni has reported on the authority of Yunus ibn al-Rabi` that Imam al-Sadiq (a) said

عِنْدَ رَأْسِ الْحُسَيْنِ عَلَيْهِ
السَّلَامُ لَتَرْبُهُ حَمْرَاءُ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا
السَّامَ.

At the head of husayn's tomb, there is red soil that holds remedy for
(all maladies except death.)

Abdullah ibn Ya`fur reports that he once said to Imam al-Sadiq (a), "Some people` take a piece of the soil of Imam al-husayn's tomb and it benefits them; however, "when others do this, they do not find any benefit. Why is that

The Imam (a) commented

لَا وَاللَّهِ، لَا يَأْخُذُهُ أَحَدٌ
وَهُوَ يَرَى أَنَّ اللَّهَ يَنْفَعُهُ بِهِ إِلَّا نَفَعَهُ بِهِ.

This is untrue. I swear it by Allah. Every one who takes from this soil and believes that Almighty Allah will benefit him by it, will certainly find

(benefit.)

Shaykh al-Tusi has reported on the authority of Zayd al-Shahham that Imam al-Sadiq (a) said

p: ١٩٩

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٤٠٨, H. ١ - -١

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٤٠٩, H. ٢ - -٢

Verily, Almighty Allah has made the soil of husayn's tomb a remedy for all maladies and security against all feared matters. When you intend to use any amount of it, kiss it, pass it over both your eyes and the other body organs and then say the following

اللَّهُمَّ بِحَقِّ هَذِهِ

التُّرْبَةِ وَبِحَقِّ مَنْ حَلَّ بِهَا وَتَوَى فِيهَا وَبِحَقِّ جَدِّهِ

وَأَبِيهِ وَأُمِّهِ وَأَخِيهِ وَالْإِئِمَّةِ مِنْ وُلْدِهِ وَبِحَقِّ

الْمَلَائِكَةِ الْحَافِينَ بِهِ إِلَّا جَعَلْتَهَا شِفَاءً مِنْ كُلِّ دَاءٍ

وَبُرْءًا مِنْ كُلِّ مَرَضٍ وَنَجَاةً مِنْ كُلِّ آفَةٍ وَحِرْزًا مِمَّا

أَخَافُ وَأَحْذَرُ.

O Allah, for the sake of this dust, for the sake of him who resided in it and occupied it, for the sake of his grandfather, his father, his mother his brother, and the Imams from his descendants (‘a), and for the sake of the angels who surround him, [I beseech You to] make it a remedy for all maladies, a cure for all diseases, a security against all epidemics, and a refuge against whatever I fear

.After that, one may use it

Abu-Usamah commented, “Since I have used it from early times, I have found it exactly as Imam al-Sadiq (‘a) had said. Since then, I have never faced any misfortune, ”.thanks to Almighty Allah

It is also recommended to use rosaries whose beads are made of the clay of Imam al-husayn's tomb. One of the merits of such rosaries is that the reward of praising and glorifying Almighty Allah is recorded for one who carries such rosaries in the hand .even if he is inattentive

Muhammad ibn `Abdullah ibn Ja`far al-himyari reports that he once wrote a letter to a Jurisprudent asking him whether it is or not permissible to use rosaries made of the .clay of Imam al-husayn's tomb and whether there is a merit in doing so

:My letter, he said, was answered back as follows

تَسْبِيحٌ

بِهِ، فَمَا فِي شَيْءٍ مِنَ السُّبْحِ أَفْضَلُ مِنْهُ، وَمِنْ فَضْلِهِ أَنَّ

الْمَسْبُوحَ يَنْسَى التَّسْبِيحَ وَيُدِيرُ السُّبْحَةَ فَيَكْتُبُ لَهُ

ذَلِكَ التَّسْبِيحُ.

.You may use it (i.e

the clay) in making rosaries, for there are no rosaries better than those made of this clay. One of the merits of glorifying Almighty Allah using such rosaries is that when one, having such a rosary in the hand, omits uttering

[\(1\)](#) words of glorification, the reward of it is still recorded for him. [\(1\)](#)

Response of Prayers under his Dome

Another distinctive merit of Imam al-husayn's holy shrine is that all supplicatory prayers offered under the dome of this shrine will be responded

In the word of Ahmad ibn Fahad, it is reported that Almighty Allah has compensated Imam al-husayn (a) for his martyrdom with four characteristics

He has made the clay of his tomb a remedy for ailments (1)

He responds to all prayers offered under the dome of his tomb (2)

He made the other Holy Imams (a) descend from him (3)

He has determined the days during which his tomb is visited to be added to the (4) lifespan of its pilgrims

Shu`ayb al-Aqarqafi has reported that he once asked Imam al-Sadiq (a) about the

:reward of visiting the tomb of Imam al-husayn (‘a), and he answered

p: ٢٠١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٤٢٠, H. ١ -- ١

يَا شُعَيْبُ، مَا

صَلَّى عِنْدَهُ أَحَدٌ وَدَعَا دَعْوَةً إِلَّا اسْتَجِيبَ عَاجِلَهُ وَآجِلَهُ ...

أَيَسَّرَ مَا يُقَالُ لِزَائِرِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: قَدْ غُفِرَ

لَكَ فَاسْتَأْنِفِ الْيَوْمَ عَمَلًا جَدِيدًا.

O Shu`ayb, whoever offers a prayer at his tomb or supplicates, will certainly have his supplication responded sooner or later...The least thing said to a pilgrim of Imam al-husayn's tomb is the following: You [\(are forgiven; therefore, make for yourself a new beginning on this day.](#)

Many other traditions have reported many rewards for those offering prayers and (performing devotional acts at the tomb of Imam al-husayn (a). Ja`far ibn Muhammad ibn Ibrahim has reported Imam al-Baqir (a) to have addressed the following words to someone

مَا يَمْنَعُكَ إِذَا عَرَضْتُ لَكَ

حَاجَةٌ أَنْ تَأْتِيَ قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَتُصَلِّيَ

عِنْدَهُ أَرْبَعَ رَكَعَاتٍ، ثُمَّ تَسْأَلُ حَاجَتَكَ؟ فَإِنَّ الصَّلَاةَ

الْمَفْرُوضَةَ عِنْدَهُ تَعْدِلُ حِجَّةً، وَالصَّلَاةُ النَّافِلَةُ عِنْدَهُ

تَعْدِلُ عُمْرَةً.

,What prevents you, when you need any of your requests to be granted from coming to the tomb of husayn (a), offering a four-unit prayer there and then imploring for what you need? Verily, an obligatory prayer that is performed there is equal to one hajj Pilgrimage and a supererogatory prayer

:Abu'l-Numayr has reported Imam al-Baqir (a) as saying

إِنَّ

وَلَا يَتَنَا عُرِضَتْ عَلَى أَهْلِ الْأَمْصَارِ فَلَمْ يَقْبَلْهَا قَبُولَ
أَهْلِ الْكُوفَةِ شَيْءٍ، وَذَلِكَ أَنَّ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ
عَلَيْهِ السَّلَامُ فِيهِ، وَإِنَّ إِلَى لُزُومِهِ لِقَبْرٍ آخَرَ، يَعْنِي
قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، وَمَا مِنْ آتٍ أَنَّهُ يُصَلِّي
عِنْدَهُ رَكَعَتَيْنِ أَوْ أَرْبَعًا ثُمَّ سَأَلَ اللَّهَ حَاجَتَهُ إِلَّا قَضَاهَا
لَهُ، وَإِنَّهُ لِيُحْفَهُ كُلَّ يَوْمٍ أَلْفَ مَلَكٍ.

The (divinely

designated) loyalty to our leadership was offered to the people of all
countries, but none accepted it like the acceptance of the people of Kufah

.This is because the tomb of the Commander of the Faithful (a) lies there
(Next to him, there is another tomb (that is the tomb of Imam al-husayn (a

No visitor comes to that tomb, offers a two or four-unit prayer, and then
prays to Almighty Allah to grant him his request but that He shall certainly
grant him that request. Everyday, one thousand angels surround this tomb. ٢.

Optionality of Performing the Prayers in Complete or Shortened Form

The holy shrine of Imam al-husayn (‘a) is one of the four places where it is optional to perform the obligatory prayers in complete or shortened form by travelers.⁽¹⁾ The other three places are the city of Makkah (or the Sacred Mosque specifically), the city of Madinah (or the Holy Prophet’s Mosque specifically), and the Kufah Mosque. This verdict has been issued by a large number of scholars and well-qualified [jurisprudents](#).⁽²⁾

-In this connection, hammad ibn Isa has reported Imam al

p: ۲۰۳

One of the unanimously agreed upon laws of Islam is that a traveler, under – –۱ certain circumstances, is required to perform the obligatory prayers in shortened (i.e. qasr) form; that is to lessen the four-unit prayer into two units. Exempted from this general law are the travelers to four defined places, one of which is the holy shrine of [Imam husayn (‘a)]. [Translator See, for example, Sayyid Muhsin al-hakim, Minhaj al-Salihin ۱:۳۶۱, Q. ۷۱ and Sayyid – –۲ .Abu’l-Qasim al-Khu’i, Minhaj al-Salihin ۱:۲۵۵, Q. ۹۵۲

:Sadiq (‘a) as saying

مِنْ مَخْرُوجِ عِلْمِ اللَّهِ
الْإِتْمَامَ فِي أَرْبَعَةِ مَوَاطِنَ: حَرَمِ اللَّهِ، وَحَرَمِ رَسُولِهِ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ، وَحَرَمِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ،
وَحَرَمِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ.

Of the collective knowledge of Almighty Allah it is revealed to perform
the (obligatory) prayer in the complete form at four places; (١) the
Sanctuary of Almighty Allah, (٢) the Sanctuary of His Messenger (s), (٣) the
Sanctuary of the Commander of the Faithful (‘a), and (٤) the Sanctuary of

[\(١\). \(husayn ibn `Ali \(‘a\)](#)

:Similarly, Ziyad al-Qandi has reported Imam al-Riza (‘a) as saying to him

يَا زِيَادُ، أَحَبُّ لَكَ مَا
أُحِبُّ لِنَفْسِي وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي؛ أَتَمَّ الصَّلَاةَ
فِي الْحَرَمَيْنِ وَبِالْكُوفَةِ وَعِنْدَ قَبْرِ الْحُسَيْنِ.

O Ziyad, I love for you whatever I love for myself and I hate for you
whatever I hate for myself. Perform the prayers in the complete form at the

[\(two Sanctuaries \(of Makkah and Madinah\), in Kufah, and at the tomb of husayn \(‘a\).](#)

p: ٢٠٤

1- Al-hurr al-`Amili, Wasa'il al-Shi`ah ٥:٥٤٣, H. ١ - ١

2- Al-hurr al-`Amili, Wasa'il al-Shi`ah ٥:٥٤٤, H. ١٣ - ٢

Jerusalem and the Furthest Mosque

The Furthest Mosque (al-masjid al-aqsa) is the place to which the Holy Prophet (s) was carried at night (during his Night Ascension to the heavens) and to which the Holy Qur'an has referred to, saying

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the Furthest Mosque of which We have blessed the precincts so that .We may show to him some of Our signs. Surely, He is the Hearing, the Seeing

(۱۷:۱)

According to other traditions, the Furthest Mosque (of Jerusalem) was the place from which the Holy Prophet (s) started his night ascension to the heavens.^(۱) At that place too, there is a famous rock known to be the very place of the Holy Prophet's ascension to the skies

About the merit of this mosque, a famous tradition upon which all Muslims unanimously agree reports the following

لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى مَسَاجِدَ ثَلَاثٍ:

الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

وَالْمَسْجِدِ الْأَقْصَى.

Luggage must not be

packed except for travel to three mosques: the Sacred Mosque (of Makkah), the

(Prophet's Mosque, and the Furthest Mosque.^(۲)

Al-huwayzi, Tafsir Nur al-Thaqalayn ٣:١٠٣, H. ١٠ as quoted from `Ali ibn Ibrahim's --١
(famous book of Tafsir (exegesis of the Holy Qur'an
.Sahih al-Bukhari ٢:٥٤; Sahih Muslim ٤:١٢٤ --٢

Traditions that are reported from the Ahl al-Bayt (‘a) confirm this distinctive feature.

:In this respect, Abu-hamzah al-Thumali has quoted Imam al-Baqir (‘a) as saying

الْمَسَاجِدُ الْأَرْبَعَةُ

الْمَسْجِدُ الْحَرَامُ، وَمَسْجِدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وآلِهِ، وَمَسْجِدُ بَيْتِ الْمَقْدِسِ، وَمَسْجِدُ الْكُوفَةِ. الْفَرِيضَةُ
فِيهَا تَعْدِلُ حِجَّةً، وَالنَّافِلَةُ فِيهَا تَعْدِلُ عُمْرَةً.

The most distinctive mosques are four: (١) the Sacred Mosque (of Makkah), (٢) the Prophet’s Mosque, (٣) the Mosque of Jerusalem, and (٤) the Kufah Mosque. An obligatory prayer performed at these mosques is equal (in reward to one hajj Pilgrimage and a supererogatory prayer to one `Umrah. (١)

Al-Sakuni has reported Imam al-Sadiq (‘a) on the authority of his father on the authority of Imam `Ali (‘a) as saying

صَلَاةٌ

فِي بَيْتِ الْمَقْدِسِ تَعْدِلُ أَلْفَ صَلَاةٍ، وَصَلَاةٌ فِي الْمَسْجِدِ
الْأَعْظَمِ مِائَةَ صَلَاةٍ، وَصَلَاةٌ فِي مَسْجِدِ الْقَبِيلَةِ خَمْسَ
وَعِشْرُونَ صَلَاةً، وَصَلَاةٌ فِي مَسْجِدِ السُّوقِ إِثْنَتَا عَشْرَةَ
صَلَاةً، وَصَلَاةٌ الرَّجُلِ فِي بَيْتِهِ وَحَدَهُ صَلَاةٌ وَاحِدَةٌ.

One prayer offered at the mosque of Jerusalem is equal to one thousand prayers, one prayer at the Great Mosque is equal to one hundred, one prayer at the tribe mosque is equal to twenty-five, and one prayer at the mosque of the market is equal to

[twelve](#), while one prayer at one's house alone is considered one only. [\(۲\)](#)

The Khif Mosque

Among the other holy places that are deemed sacred by

p: ۲۰۶

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۵۵۱, S. ۶۴, H. ۱ --۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۵۵۱, S. ۶۴, H. ۲ --۲

Muslims is the Khif Mosque at Mina, which is the grand mosque there. A number of traditions from the Ahl al-Bayt (‘a) report the merits of this mosque, the merits of offering devotional acts therein, and the method of offering such acts

Shaykh al-Kulayni has reported through a valid chain of authority that Imam al-Sadiq (‘a) said:

صَلِّ فِي مَسْجِدِ

الْخَيْفِ وَهُوَ مَسْجِدُ مَنْى، وَمَكَانُ مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ عَلَى عَهْدِهِ عِنْدَ الْمَنَارَةِ الَّتِي فِي وَسْطِ

الْمَسْجِدِ، وَفَوْقَهَا إِلَى الْقِبْلَةِ نَحْوًا مِنْ ثَلَاثِينَ ذِرَاعًا

وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا وَخَلْفَهَا نَحْوًا مِنْ ذَلِكَ.

فَتَحَرَّرْ ذَلِكَ فَإِنْ اسْتَطَعْتَ أَنْ يَكُونَ مُصَلَّاكَ فِيهِ فَافْعَلْ؛

فَإِنَّهُ قَدْ صَلَّى فِيهِ أَلْفُ نَبِيٍّ، وَإِنَّمَا سُمِّيَ الْخَيْفَ

لِأَنَّهُ مُرْتَفِعٌ عَنِ الْوَادِي، وَمَا ارْتَفَعَ عَنِ الْوَادِي سُمِّيَ

خَيْفًا.

Offer prayers at the Khif Mosque, which is the mosque of Mina and the place of the Holy Prophet’s prostration, specifically near the column that is in the center of this mosque and about thirty cubits towards the kiblah direction and to its left, right, and back. Investigate this very place and make it your prayer-place, if possible, because one thousand prophets offered prayers here. This mosque has been called so ,because it is mounting up the valley

[\(1\)](#) and every mounting place is called khif.

Other traditions have mentioned the merits of offering prayers and devotional acts at this mosque. Shaykh al-Saduq, through a valid chain of authority, has reported Imam al-Baqir (‘a) as saying

مَنْ صَلَّى فِي مَسْجِدِ الْخَيْفِ

بِمِنَى مِائَةَ رَكَعَةٍ قَبْلَ أَنْ يَخْرُجَ مِنْهُ عَدَلَتْ عِبَادَةَ

سَبْعِينَ عَامًا، وَمَنْ سَبَّحَ اللَّهَ فِيهِ مِائَةَ تَسْبِيحَةٍ كُتِبَ لَهُ

كَأَجْرِ عُنُقِ رَقَبَةٍ، وَمَنْ هَلَّلَ اللَّهَ فِيهِ مِائَةَ تَهْلِيلَةٍ عَدَلَتْ

أَجْرَ إِحْيَاءِ نَسَمَةٍ، وَمَنْ حَمِدَ اللَّهَ فِيهِ مِائَةَ تَحْمِيدَةٍ

عَدَلَتْ أَجْرَ خَرَجِ الْعَرَّاقِينَ يَتَصَدَّقُ بِهِ فِي سَبِيلِ اللَّهِ

عَزَّ وَجَلَّ.

Whoever offers one hundred units of prayers at the Khif Mosque before he leaves it, his prayers will be equal in reward to doing acts of worship for seventy years. Whoever glorifies Almighty Allah at this mosque one hundred times, will have the reward of manumitting a slave. Whoever professes ,Almighty Allah's being the One and Only God at this mosque one hundred times .his words will be equal to the reward of giving life to a human being

Whoever praises Almighty Allah one hundred times at this mosque, his doxology will be equal to the reward of giving as alms for Almighty Allah's sake the tributes

[\(of both Kufah and Basrah in Iraq.\)](#)

p: ٢٠٧

Al-hurr al-` Amili, Wasa'il al-Shi` ah ٣:٥٣٤, H. ١ - -١

Al-hurr al-` Amili, Wasa'il al-Shi` ah ٣:٥٣٥, H. ١ - -٢

:Shaykh al-Kulayni has also quoted Imam al-Sadiq (‘a) as saying

صَلِّ

سِتِّ رَكَعَاتٍ فِي مَسْجِدِ مِنَى فِي أَضَلِّ الصُّومَةِ.

Offer six units of

[prayer at the center of the Mina Mosque.](#)

Buratha Mosque

One of the famous mosques of Baghdad, the Buratha Mosque is situated on the road between Baghdad and Kazimiyyah. In his book of Mu`jam al-Buldan, al-hamawi, one of the historians of the fifth century, has referred to this mosque. Likewise, traditions reported from the Ahl al-Bayt (‘a) have referred to this mosque. Shaykh al-Qummi, in his book of Mafatih al

p: ٢٠٨

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٣:٥٣٥, H. ٢ - -١

Jinan,[\(1\)](#) has also mentioned this mosque and its merits with some details

Let us now cite a tradition that is reported by Shaykh al-Saduq, in *man-lay-hu'rahu'l-faqih* and Shaykh al-Tusi, in *Tahdhib al-Ahkam*, on the authority of Jabir ibn `Abdullah al-Ansari, the magnificent companion of the Holy Prophet (s

Upon his return from fighting the evil forces, Imam `Ali (a) led about one hundred thousand men in a congregational prayer at Buratha. Upon completion, a Christian man came out from his hermitage and asked about the commander-in-chief of our army. He was thus led to Imam `Ali (a

“Are you a prophet, sir?” asked the Christian

“No, I am not,” answered Imam `Ali (a), “the prophet, who is my master, has died”

“So, you are a prophet’s successor, are you not?” asked the man

“Yes, I am,” answered Imam `Ali (a) and asked the man to sit with him, “Why have you asked these questions?” asked Imam `Ali (a

The man explained, “This hermitage was established here because of this place, which is Buratha. In the divinely revealed books, I have read that no one except a prophet or a prophet’s successor would lead such a group in a prayer at this place. I have just come to declare my conversion to Islam

So, the man became a Muslim and accompanied us to Kufah. On their way, Imam `Ali (a) asked him, “Do you know who offered prayers at this place

“Jesus and his mother (a) did,” answered the man

“May I tell you more,” suggested Imam `Ali (a

“Yes, please,” answered the man

The Friend of Allah (i.e. Prophet Abraham (s)) also offered prayers at this place,”
(informed Imam `Ali (‘a)).⁽¹⁾

Imam al-Riza’s Holy Shrine

About the merits, rewards, and significance of visiting the tomb of Imam `Ali ibn Musa al-Riza (‘a) in the land of Khurasan, many traditions have been reported in a supportive manner. Some of these have been previously cited in the discussion of pilgrimages to the Holy Imams (‘a).

In addition to the merits and rewards of making pilgrimages to this place, many other traditions and texts have confirmed the sanctity of the blessed tomb. As has been previously cited, Imam al-Sadiq (‘a) is reported to have said

أَرْبَعُ بَقَاعٍ ضَجَّتْ إِلَى
اللَّهِ أَيَّامَ الطُّوفَانِ: الْبَيْتُ الْمَعْمُورُ فَرَفَعَهُ اللَّهُ،
وَالْغُرَى وَكَرْبَلَاءُ وَطُوسٌ.

On the days of Noah’s flood, four regions cried to Almighty Allah: the Much-Frequented House, which Almighty Allah thus raised, Ghari, Karbala', and

(Tus).⁽²⁾

Shaykh al-Saduq, in his books of man-la-yahzuruhu'l-faqih, al-Majalis, and `Uyun Akhbar al-Riza, has reported through a valid chain of authority that al-Hasan ibn `Ali ibn Fazzal quoted Imam al-Riza (‘a) as saying

إِنَّ بِخُرَاسَانَ
لَبُقْعَةً يَأْتِي عَلَيْهَا زَمَانٌ تَصِيرُ مُخْتَلَفَ الْمَلَائِكَةِ فَلَا
يَزَالُ فَوْجٌ يَنْزِلُ مِنَ السَّمَاءِ وَفَوْجٌ يَصْعَدُ إِلَى أَنْ يُنْفَخَ

There is an area in Khurasan where angels will come and go. All the time a group of angels will be landing there from the sky and another group will be departing from there to go to the heavens. This will continue forever .until the Trumpet is sounded

p: ٢١٠

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٣:٥٤٩, H. ١ --١
.Allamah al-Majlisi, Bihar al-Anwar ٩٧:٢٣١, H. ٢٢` --٢

.Which area is this?” the Imam (‘a) was asked“

:He answered

هِيَ بِأَرْضِ طُوسَ فَهِيَ

وَاللَّهِ رَوْضَهُ مِنْ رِيَاضِ الْجَنَّةِ مَنْ زَارَنِي فِي تِلْكَ

الْبُقْعَةِ كَانَ كَمَنْ زَارَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

وَكَتَبَ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ ثَوَابَ أَلْفِ حَجَّةٍ مَبْرُورَةٍ

وَأَلْفِ عُمْرَةٍ مَقْبُولَةٍ وَكُنْتُ أَنَا وَآبَائِي شُفَعَاءَهُ يَوْمَ

الْقِيَامَةِ.

It is in the land of Tus and it is, by Allah, a garden of Paradise. Whoever visits me in this area will be as if he has visited the Messenger of Allah (s) and

Almighty Allah will record for him the rewards of one thousand hajj Pilgrimages, one thousand `Umrahs, and my fathers

[\(and I will be his intercessors on the Resurrection Day.\)](#)

Al-Saqr ibn Dalaf has reported that he heard `Ali ibn Muhammad ibn `Ali al-Riza (i.e. Imam al-Hadi (‘a)) saying

مَنْ

كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ فَلْيُزِرْ قَبْرَ جَدِّي الرِّضَا عَلَيْهِ

السَّلَامُ بِطُوسَ وَهُوَ عَلَى غُشْلٍ، وَلْيُصَلِّ عِنْدَ رَأْسِهِ

رَكَعَتَيْنِ، وَلْيَسْأَلِ اللَّهَ تَعَالَى حَاجَتَهُ فِي قُنُوتِهِ، فَإِنَّهُ

يَسْتَجِيبُ لَهُ مَا لَمْ يَسْأَلْ مَاثِمًا أَوْ قَطِيعَةً رَحِمَ. إِنَّ

مَوْضِعَ قَبْرِهِ لِبُقْعَةٍ مِنْ بَقَاعِ الْجَنَّةِ لَا يَزُورُهَا مُؤْمِنٌ

إِلَّا أَعْتَقَهُ اللَّهُ تَعَالَى مِنَ النَّارِ وَأَدْخَلَهُ دَارَ الْقَرَارِ.

Whoever has a request

to be granted by Almighty Allah should visit the tomb of al-Riza (‘a), my grandfather, in Tus after performing the ritual bath. He should then offer a two-unit prayer at the side of the Imam’s head and ask Almighty Allah to .(grant him his request in the ritual supplication of that prayer (i.e. qunut

If he does all that, his request will certainly be granted unless he has ,asked for a sin or a matter that leads to cutting off of family ties. Verily the place of his tomb is an area of Paradise. Any believer that visits it will be released by Almighty Allah from Hellfire and allowed into the Abode

[\(of Settlement.](#)

p: ٢١١

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٤٤٥, H. ٤ -- ١

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١٠:٤٤٦, H. ٢ -- ٢

In the sight of the Ahl al-Bayt (‘a), the city of Qum has a special significance and a vital role in the history and life of the virtuous community. In its cultural aspect, this city seems to occupy the second place after the city of Kufah because it has been joined with this city in many traditions.⁽¹⁾ As for the scholastic aspect of Shi`ism, the

p: ٢١٢

– ١ – Muhammad ibn Sahl ibn Alyasa` has reported Imam al-Sadiq (‘a) as saying – إِذَا فُقِدَ الأَمْنُ مِنَ العِبَادِ وَرَكِبَ النَّاسُ عَلَى الخِيُولِ وَاعْتَزَلُوا النِّسَاءَ وَطَيَّبَ فَهَارَبَ الهَرَبَ عَن جَوَارِهِمْ. When security is lacking and people ride on their horses and isolate themselves from women and perfume, flee from their vicinity. “May Allah accept me as ransom for you,” said the reporter, “Where should we flee to?” The Imam (‘a) answered: إِلَى الكُوفَةِ وَنَوَاحِيهَا أَوْ إِلَى قُمَّ وَحَوَالِيهَا فَإِنَّ البَلَاءَ مَيْدُفُوعٌ عَنْهُمَا. Flee to Kufah and its districts or Qum and its outskirts, for tribulation shall be repelled from these two cities. `Allamah al-Majlisi, Bihar al-Anwar ٥٧:٢١٤, H. ٢٩. Imam al-Sadiq (‘a) is also reported to have said: أَنصَارُنَا، وَأَهْلُ الكُوفَةِ أوتَادُنَا، وَأَهْلُ هَذَا السَّوَادِ مِنَّا وَنَحْنُ مِنْهُمْ. The people of Khurasan are our signs, the people of Qum our supporters, the people of Kufah our pillars, and the people of Iraq are from us and we are from them. `Allamah al-Majlisi, Bihar al-Anwar ٥٧:٢١٤, H. ٣٠. Imam al-Kazim (‘a) is also reported to have said: قُمَّ عِشُّ آلِ مُحَمَّدٍ وَمِرَاوِي شِيَعَتِهِمْ، وَلَكِنْ سَيَهْلِكُ جَمَاعَةٌ مِنْ شَبَابِهِمْ بِمَعْصِيَةِ آبَائِهِمْ وَالإِسْتِخْفَافِ وَالسُّخْرِيَةِ بِكِبْرَائِهِمْ وَمَشَايِحِهِمْ، وَمَعَ ذَلِكَ يَدْفَعُ اللهُ عَنْهُمْ شَرَّ الأَعَادِي وَكُلِّ سُوءٍ. Qum is the refuge of Muhammad’s Household (s) and the shelter of their partisans (i.e. Shi`ah). However, a group of their youths will be annihilated for disobedience of their fathers and the belittling and mocking of their grand personalities and chiefs. Otherwise, Almighty Allah will ward off from them their enemies and every misfortune. `Allamah al-Majlisi, Bihar al-Anwar ٥٧:٢١٤, H. ٣١.

religious school of Qum is seen as an extension of the religious school of Kufah and the second educational site that comes after it. From the city of Kufah, people from the Ash`ar Tribe migrated to Qum and scholars of the virtuous community arrived successively in this city down the ages. Some texts predict that this city would play a [major role in the life of the virtuous community.](#)

p: ٢١٣

About the history of the city of Qum, Imam al-Sadiq (‘a), having mentioned the city – –١

of Kufah, said: سَيَخْلُو كُوفَهُ مِنَ الْمُؤْمِنِينَ وَيَأْزُرُ عَنْهَا الْعِلْمَ كَمَا تَأْزُرُ الْحَيَّةُ فِي جُحْرِهَا، ثُمَّ يَظْهَرُ الْعِلْمُ بِبَلَدِهِ يُقَالُ لَهَا قُمْ، وَتَصِيرُ مَعْدِنًا لِلْعِلْمِ وَالْفَضْلِ حَتَّى لَا يَبْقَى فِي الْأَرْضِ مُسْتَضْعَفٌ فِي الدِّينِ حَتَّى الْمُخَدَّرَاتِ فِي الْحِجَالِ، وَذَلِكَ عِنْدَ قُرْبِ ظُهُورِ قَائِمِنَا، فَيَجْعَلُ اللَّهُ قُمْ وَأَهْلَهُ قَسَائِمِينَ مَقَامِ الْحُجَّةِ، وَلَوْلَا ذَلِكَ لَسَاخَتْ الْأَرْضُ بِأَهْلِهَا وَلَمْ يَبْقَ فِي الْأَرْضِ حُجَّةٌ، فَيَفِيضُ الْعِلْمُ مِنْهُ إِلَى سَائِرِ الْبِلَادِ فِي الْمَشْرِقِ وَالْمَغْرِبِ، فَيَتِمُّ حُجَّةُ اللَّهِ عَلَى الْخَلْقِ حَتَّى لَا يَبْقَى أَحَدٌ عَلَى الْأَرْضِ لَمْ يُبَلِّغْ إِلَيْهِ الدِّينَ وَالْعِلْمَ، ثُمَّ يَظْهَرُ الْقَائِمُ وَيَصِيرُ سَبَبًا لِنِقْمَةِ اللَّهِ وَسَيَخْطُهُ عَلَى الْعِبَادِ، لِأَنَّ اللَّهَ لَا يَنْتَقِمُ مِنَ الْعِبَادِ إِلَّا بَعْدَ انْكَارِهِمْ حُجَّتَهُ. Kufah will be empty of true believers, and knowledge will leave this city as a snake leaves its hole.

Then, knowledge will emerge in a town called Qum, which will then become the center of knowledge and superiority until there will remain there no single individual, even women in their boudoirs, uneducated in religious knowledge. That will be at a time close to the advent of our Rising Imam (i.e. al-Mahdi). Hence, Almighty Allah will make the city of Qum and its inhabitants take the place of His Proof, the Imam. Without this, the earth would certainly sink with its people and there would not be anyone playing the role of Allah’s proof on earth. Knowledge will then spout forth from this city to the peoples in the west and the east of the earth and none will remain too remote to receive the knowledge of the religion. Then, the Rising Imam will become the cause of Almighty Allah’s chastisement and wrath on the [disobedient] creatures. This is because Almighty Allah does not chastise any people except after they deny His argument against them. `Allamah al-Majlisi, Bihar al-Anwar ٥٧:٢١٤, H. ٣١

This prediction has come true due to the harsh circumstances encountered by the religious school of Najaf in this age and the great favor of Almighty Allah endowed upon Iran where the government of Islam was established under the leadership of the religious leader, Imam Khumayni, and the active contribution of the religious school of Qum towards this great achievement

As a result, a vital development in the religious school of Qum as well as its role and status took place

The existence of the tomb of Lady Fatimah al-Ma`sumah the daughter of Imam Musa al-Kazim (‘a) in the city of Qum has been significant in the development and growth of the educational and religious state of this city. In addition, traditions reported from Imam al-Riza (‘a) about the merits of visiting the tomb of this lady are considered another factor in the development of religious studies in this city, being the center of an important class of narrators during certain stages of the history of Shi`ism

In the previous discussion of the pilgrimages to the tombs of the Holy Imams (‘a) and their descendants, we have referred to the recommendation of visiting the tomb of this lady, considering this tomb to be one of the most important and famous tombs of [\(the Holy Imams’ \(‘a\) descendants.](#)

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p: ٢١٤

Refer to Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ٥٦٢. The following – ١ – traditions are quoted from this book: Shaykh al-Saduq, through a seemingly authentic series of narrators, has reported Sa`d ibn Sa`d to have asked Imam al-Riza (‘a) about Fatimah, his sister and the daughter of Imam Musa ibn Ja`far (‘a). Imam al-Whoever visits her (tomb) will be مِنْ زَارِهَا فَلَهُ الْجَنَّةُ. Riza, peace be upon him, answered

awarded Paradise. Through another valid series of narrators, Shaykh al-Saduq reports Imam Muhammad al-Jawad ibn al-Riza (‘a), as saying: **مَنْ زَارَ قَبْرَ عَمَّتِي بِقُمْ فَلَهُ الْجَنَّةُ.** Whoever visits the tomb of my paternal aunt in Qum will be awarded Paradise. `Allamah al-Majlisi has reported from some books of formulas of Ziyarah that `Ali ibn Ibrahim reported on the authority of his father that Imam al-Riza (‘a) said to Sa`d al-Ash`ari al-Qummi: “O Sa`d, we have a tomb in your city.” “May Allah accept me as ransom for you!” answered Sa`d, “Do you mean the tomb of Fatimah the daughter of **مَنْ زَارَهَا عَارِفًا** Musa ibn Ja`far (‘a)?” The Imam answered in the affirmative and added: **بِحَقِّهَا فَلَهُ الْجَنَّةُ.** Whoever visits her with full recognition of her standing will be awarded ...Paradise

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p: ٢١٥

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Volume ۸: The System of Devotional Acts of the Virtuous Community

Book ID

,In the Name of Allah

the All-beneficent, the All-merciful

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p: ١

قال الله تعالى:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)

Indeed Allah desires to repel all impurity from you, O People of the Household, and
(purify you with a thorough purification. (Sūrat al-Aḥzāb ٣٣:٣٣

Prophetic traditions mentioned in both in Sunni and Shi‘ah authoritative reference books of ḥadith and tafsir (exegesis of the Qur’an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [ahl al-kisā’], viz. Muḥammad, ‘Ali, Fāṭimah, al-Ḥasan, and al-Ḥusayn (‘a) as the Ahl al-Bayt (People of the Household

:For instance, refer to the following references

Sunni

Aḥmad ibn Ḥanbal (d. ٢٤١ AH), al-Musnad, ١:٢٣١; ٤:١٠٧; ٦:٢٩٢, ٣٠٤; Ṣaḥīḥ Muslim (d. ٢٤١ AH), ٧:١٣٠; Al-Tirmidhi (d. ٢٧٩ AH), Sunan, ٥:٣٤١ et al.; Al-Dūlābi (d. ٣١٠ AH), Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah, p. ١٠٨; Al-Nasā’i (d. ٣٠٣ AH), Al-Sunan al-Kubrā’, ٥:١٠٨; ١١٣; Al-Ḥakim al-Nayshābūri (d. ٤٠٥ AH), Al-Mustadrak ‘ala’ Ṣ-Ṣaḥīḥāyn, ٢:٤١٤, ٣:١٣٣, ١٤٦-١٤٧; Al-Zarkashi (d. ٧٩٤ AH), Al-Burhān, p. ١٩٧; Ibn Hājar al-Asqalāni (d. ٨٥٢ AH), Faṭḥ al-Bari .Sharḥ Ṣaḥīḥ al-Bukhāri, ٧:١٠٤

Shi‘ah

Al-Kulayni (d. ٣٢٨ AH), Uṣūl al-Kāfi, ١:٢٨٧; Ibn Babawayh (d. ٣٢٩ AH), Al-Imāmah wa’ t-Tabṣirah, p. ٤٧, ḥadith ٢٩; Al-Maghribi (d. ٣٤٣ AH), Da’ā’im al-Islām, pp. ٣٥, ٣٧; Al-Ṣādūq (d. ٣٨١ AH), Al-Khiṣāl, pp. ٤٠٣, ٥٥٠; Al-Ṭūsi (d. ٤٦٠ AH), Al-Amali, ḥadith ٤٣٨, ٤٨٢, ٧٨٣

For more details, refer to the exegesis of the holy verse recorded in the following books of tafsir: Al-Jassās (d. ٣٧٠ AH), Aḥkām al-Qur’ān; Al-Wāḥidi (d. ٤٦٨ AH), Asbāb al-Nuzūl; Ibn al-Jawzi (d. ٥٩٧ AH), Zād al-Masir; Al-Qurṭubi (d. ٦٧١ AH), Al-Jāmi‘ Li-Aḥkām al-Qur’ān; Ibn Kathir (d. ٧٧٤ AH), Tafsir; Al-Tha‘labi (d. ٨٢٥ AH), Tafsir; Al-Ṭabari (d. ٨٧٥ AH), Tafsir; Al-Suyūṭi (d. ٩١١ AH), Al-Durr al-Manthūr; Al-Shawkāni (d. ١٢٥٠ AH), Faṭḥ al-

Qadir; Al-‘Ayyāshi (d. ٣٢٠ AH), Tafsir; Al-Qummi (d. ٣٢٩ AH), Tafsir; Furt al-Kūfi (d. ٣٥٢ AH), Tafsir at the margin of the exegesis of Sūrat al-Nisā’ verse ٥٩; Al-Ṭabarsi (d. ٥٦٠ AH), Majma‘ al-Bayān, as well as many other sources

THE ROLE OF THE AHL AL-BAYT (‘a) IN Building THE VIRTUOUS COMMUNITY

:BOOK EIGHT

THE SYSTEM OF DEVOTIONAL ACTS OF THE VIRTUOUS COMMUNITY

p: ۳

قال رسول الله صلى الله عليه و آله:

"إني تارك فيكُم الثقلين: كتاب الله، وعترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا أبداً وأنهما لن يفترقا حتى يردا عليّ الحوض"

:The Messenger of Allah (ﷺ) said

Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and“ my progeny [‘itrati], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until ”.(they meet me at the Pond [ḥawḍ] (of Kawthar

:Some references

q AlḤākim anNayshābūri, AlMustadrak ‘alā’ṣ-Ṣaḥīḥayn (Beirut), vol. ۳, pp. ۱۰۹-۱۱۰, ۱۴۸, ۵۳۳

q Muslim, Aṣ-Ṣaḥīḥ, (English translation), book ۳۱, ḥadiths ۵۹۲۰-۳

q AtTirmidhi, Aṣ-Ṣaḥīḥ, vol. ۵, pp. ۶۲۱-۲, ḥadiths ۳۷۸۶, ۳۷۸۸; vol. ۲, p. ۲۱۹

q An-Nasā’i, Khaṣā’iṣ ‘Ali ibn Abi Ṭālib, ḥadith ۷۹

q Aḥmad ibn Ḥanbal, Al-Musnad, vol. ۳, pp. ۱۴, ۱۷, ۲۶; vol. ۳, pp. ۲۶, ۵۹; vol. ۴, p. ۳۷۱; vol. ۵, pp. ۱۸۱-۱۸۲, ۱۸۹-۱۹۰

q Ibn al‘Athir, Jāmi‘ alUṣūl, vol. ۱, p. ۲۷۷

q Ibn Kathir, AlBidāyah wa’nNihāyah, vol. ۵, p. ۲۰۹

q Ibn Kathir, Tafsir al-Qur’ān al-‘Azīm, vol. ۶, p. ۱۹۹

Naṣir ad-Din al-Albani, Silsilāt al-Aḥādith aṣ-Ṣaḥīḥah (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. ۴, pp. ۳۵۵-۳۵۸

THE ROLE OF
THE AHL AL-BAYT
IN BUILDING THE VIRTUOUS COMMUNITY
BOOK EIGHT: THE SYSTEM OF DEVOTIONAL ACTS OF THE VIRTUOUS COMMUNITY

AYATULLAH SAYYID MUHAMMAD BAQIR AL-HAKIM

Translator

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Cultural Affairs Department Ahl al-Bayt'a World Assembly

p: ۵

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The System Of Devotional Acts Of The Virtuous Community

Prelude

Chapter One: Timed Acts of Worship

The Three Blessed Months

At the outset, it seems appropriate to allude to a number of essential points that are both relevant to the system of devotional acts and to other discussions

First: Clearly, the circle of recommended rites in general and recommended devotional acts in particular is considerably large, even though some of these have no documented evidence of having been issued by one of the Holy Infallibles (‘a); as such, they cannot be recommended or authorized by the sources of religious laws. As a result, one should perform these acts under the probability that they are a requirement of religious law. This sort of intention is in the terminology of Shi`ite jurisprudence called *raja' al-matlubiyyah* (Probability of Requirement

In this respect, several authentically reported traditions hold that when a believer practices an act which is transmitted to him by someone from the Holy Prophet (s), with the intention of gaining its reward, then Almighty Allah will record for him that reward even if it has been untrue

In Shi`ite jurisprudence, the tenor of such traditions lies under the rule of Concession (in the Proof of Recommended Acts.)⁽¹⁾

All the same, we will mention the recommended rites and devotional acts mentioned in validly reported traditions that confirm their recommendation and validity, and we will try to choose the examples of rites and acts that generally

The Rule of Concession in the Proofs of Recommended Acts (*al-tasamuh fi addillat – – al-sunan*) is a jurisprudential principle entailing inclusion of a certain state within a common ruling even if this state has not been adequately proven as belonging to it

conform with the invariable line of the chains of authority that are reported from the Ahl al-Bayt (‘a). Consequently, these acts will be considered recommended, in their capacity as examples of the general line adopted by the Holy Imams (‘a), even if we lack specific evidence of their recommendation

Second: In sessions of devotional acts, we notice that there is a variety and a combination of various devotional acts, such as ceremonial purity (represented by the ritual ablution and bathing), prayers, supplications, litanies, almsgivings, fasting, and the like. This reveals that these devotional sessions have a common method and goal, which entails that human perfection can be attained through no other means than the mixture of these devotional acts, since the spiritual and psychological needs of man are various and miscellaneous. In view of this fact, it is necessary to take much interest in such variety of devotional acts in all sessions in order to achieve this perfection and it is necessary, not to restrict oneself to a definite sort of devotional act

Third: The intensified course of devotional acts in daily worship, or at other times, may create the misconception that Islam calls man to turn away from performing his social duties, both individual and collective, and devote all his time to devotional acts, such as prayers, fasting, supplications, etc. Suspension of social activities will naturally turn human life into monasticism which is forbidden by Islam

Islam lays great emphasis on the social aspect of human life, which we have discussed in the previous books of this series and has preferred it to various sorts of recommended devotional acts. The Economic System emphasizes that earning a lawful living is the best sort of worship, seeking of knowledge for a single hour is preferred to seventy-years

of worship, settlement of disagreements among individuals and groups is better than all prayers and fasting, and meeting brothers-in-faith and fulfilling one's duties towards them is also preferred to all recommended prayers and fasting. All these examples demonstrate the fact that carrying out social duties is preferred to the practice of recommended devotional acts

Through this intensified course of devotional acts, Islam only intends to give man the opportunity to make the totality of his life acts of worship, although it already offers him priority and variety in the practice of acts of obedience to enable him to attain self-perfection without having to violate the social equilibrium

General Methodology

The acts of worship system is characterized by all-inclusiveness and variety, as it represents the chief goal of man's existence and creation, as maintained by Almighty Allah:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have not created the

(jinn and the men except that they should serve Me. (51:56)

Thus, the methodology of the system of acts of worship, as set up by Islam and elucidated by the Ahl al-Bayt (a), is comprehensive and all-inclusive, for all time to come

:This methodology of the system of acts of worship falls within two main areas

The First group of acts involves timed devotional acts dedicated to certain hours, days, or anniversaries, including the daily, weekly, monthly, and yearly acts of worship

.The Second group of acts includes untimed devotional acts

CHAPTER One: TIMED ACTS OF WORSHIP

Point

Prelude

Daily Acts of Worship

Weekly Acts of Worship

Monthly Acts of Worship

Yearly Acts of Worship

The Three Blessed Months

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:Timed acts of worship are of four kinds

Daily acts of worship .١

Weekly acts of worship .٢

Monthly acts of worship .٣

Yearly, or seasonal, acts of worship .٤

The course of worship, expounded by the Ahl al-Bayt (‘a), has its origin in both the obligatory and recommended devotional acts determined by Islam in its code of law from which further actions branch out. The daily obligatory and supererogatory prayers, the weekly congregational Friday prayers, the obligatory fasting, the ritual hajj Pilgrimage, and the recommended three-day fasting done every month are all indicative of the all-inclusiveness of this system

To a certain extent and at a certain level, such all-inclusiveness is compulsory or semi-compulsory, while at another level, it gives man the opportunity to worship the Lord and attain self-perfection through these devotional acts within a wisely planned strategy of education, self-purification, and self-refinement

The classification of these devotional acts also shows the profundity, accuracy, and perfection of this course delivered by the Ahl al-Bayt (‘a), and their attention towards the building of a virtuous community through the acts of worship and this course in particular

This course comprises various acts such as prayers, fasting, pilgrimage (including the ritual major and minor hajj and visiting the tombs of holy personalities), struggling against enemies, supplications, litanies, recitation of the Holy

Qur'an, almsgiving, building good relations with others, doing charitable acts, seeking knowledge, and other obligatory and recommended devotional acts

Daily Prayers, Supererogatory Prayers and Details

According to the code of Islamic law, the performance of the daily ritual prayer is obligatory five times a day amounting to seventeen units of prayer (i.e. rak`ah); two at dawn (before sunrise), four just after midday, four in the afternoon, three at dusk (immediately after sunset), and four in the earlier hours of night. This is an object of agreement among all Muslims. On journeys, the four-unit prayers become two units; however, jurists of the various Muslim sects disagree regarding some details and certain conditions

Along with its particularities, the ritual prayer is one of the most significant pillars on which Islam has been founded. It also represents the best example of the unity of the Muslim nation, since all agree upon it

It is also the best of all devotional acts after the recognition of Almighty Allah, as is maintained by some traditions because it expresses the relationship and connection between man and the Almighty—a relationship that must be constant and never cut off. For this reason, prayer must not lapse under any circumstance; rather, it must be performed in all states, including health and sickness, security and fear and, when no other means is possible it must even be performed through gestures. (1)

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The Holy Prophet (s) is reported through valid chains of authority to have said at – ۱ – He that لَا تَنْتَلُ شَفَاعَتُنَا مِنْ اسْتِخْفَافِ بِصَلَاتِهِ وَلَا يَرُدُّ عَلَيَّ الْجَوْضَ. the final hours of his blessed lifetime belittles his prayer does not belong to me and will not join me at the Divine Pond. Imam al-Sadiq (a), through a valid chain of authority, is reported to have said at the Our intercession shall never reach لَا تَنْتَلُ شَفَاعَتُنَا مِنْ اسْتِخْفَافِ بِالصَّلَاةِ. final hour of his lifetime .him who belittles his prayer. Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۱۶, H. ۷۳

One of the highly recommended acts is to offer a number of units of prayer before and after these ritual obligatory prayers. Such supererogatory prayers are nawafil (sing. nafilah) or rawatib

In the traditions of the Ahl al-Bayt (‘a), the number of the units of these daily supererogatory prayers is twice the number of units of obligatory prayers. They are thirty-four units in all; four units before dawn, eight before afternoon, eight before evening, four after sunset, two in the sitting position after the early night prayer (regarded as one unit only), eight for the night prayer, whose time is between midnight and dawn, two after the night prayer (called al-Shaf`), and one after that ((called al-Witr).[\(1\)](#)

Shaykh al-Kulayni has reported through an authentic chain of authority that hannan that `Amr ibn hurayth asked Imam al-Sadiq (‘a) to inform him about the prayers the Holy Prophet (s) used to offer

p: ۲۴

This number of units of prayer, which has been proficiently maintained by the Ahl – –\ al-Bayt (‘a) as they received it from the Holy Prophet (s), is one of the features that distinguish the Ahl al-Bayt (‘a) School from the other Muslim schools. The dawn supererogatory prayer and the night prayer are the most preferable of all the supererogatory prayers, since many traditions highlight the merits and rewards obtained from performing these two prayers

:The Imam (‘a) thus answered

كَانَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ يُصَلِّي ثَمَانِي رَكَعَاتِ الزَّوَالِ وَأَرْبَعًا
الْأُولَى، وَثَمَانِيًا بَعْدَهَا، وَأَرْبَعًا الْعَصْرَ، وَثَلَاثًا
الْمَغْرِبَ، وَأَرْبَعًا بَعْدَ الْمَغْرِبِ، وَالْعِشَاءَ الْآخِرَةَ أَرْبَعًا،
وَثَمَانِي صَلَاةَ اللَّيْلِ، وَثَلَاثًا الْوُتْرَ، وَرَكَعَتِي الْفَجْرِ
وَصَلَاةَ الْغَدَاةِ رَكَعَتَيْنِ.

The Holy Prophet (s) offered eight units before the four units of the obligatory afternoon prayer. He offered four units of the obligatory afternoon prayer; then three units of the obligatory sunset prayer with four units after that; four units of the obligatory early night prayer; eight units of the night prayer with three units of the Witr prayer; two units of the obligatory dawn prayer (with two units after that.)

:Imam al-Sadiq (‘a) is reported to have said

شِيعَتُنَا أَهْلُ الْوَرَعِ
وَأَهْلُ الْوَفَاءِ وَالْأَمَانَةِ وَأَهْلُ الزُّهْدِ وَالْعِبَادَةِ،
أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكَعَةً فِي الْيَوْمِ وَاللَّيْلَةِ،
الْقَائِمُونَ بِاللَّيْلِ وَالصَّائِمُونَ بِالنَّهَارِ، يُزَكُّونَ
أَمْوَالَهُمْ، وَيَحْجُونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

Our Shi`ah are the people of piety, faithfulness, and honesty. They are

the people of asceticism and worship. They perform fifty-one units of prayer in a single day and night. They pass their nights in devotional acts and their days fasting. They purify their wealth, go on pilgrimage to the House of God, and refrain from committing any forbidden act.

In the book entitled Misbah al-Mutahajjid, Shaykh al-Tusi reports Imam al-Askari (a) as saying

p: ۲۵

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۳۳, H. ۶ -- ۱

Shaykh al-Saduq, Sifat al-Shi`ah, pp. ۲; `Allamah al-Majlisi, Bihar al-Anwar ۶۸:۱۶۷, -- ۲

.H. ۳۳ as quoted from the previous reference book

عَلَامَاتُ الْمُؤْمِنِ خَمْسٌ:

صَلَاةُ الْخَمْسِينَ، وَزِيَارَةُ الْأَرْبَعِينَ، وَالتَّحَنُّمُ فِي

الْيَمِينِ، وَتَغْفِيرُ الْجَبِينِ، وَالْجَهْرُ بِبِسْمِ اللَّهِ الرَّحْمَنِ

الرَّحِيمِ.

The signs of true faithful believers are five: Offering the fifty prayers, visitation (of holy shrines) on the Day of Arba`in, wearing a ring on the right hand, pressing the forehead, and raising the voice with bismi-llahir-
(rahmanir-rahim).^{(١),(٢)}

More Privileges

The Ahl al-Bayt (‘a) School has had a number of advantages over the other Muslim sects with regard to prayer and its details. These advantages may be cited as follows

First: Unlike the other Muslim jurisprudential schools, the Ahl al-Bayt (‘a) School abides by reciting Surah al-Fatihah

p: ٢٦

To explain, this tradition can be quoted as follows: The signs of a faithful believer – ١ – are five: (a) Offering fifty-one units of prayer (a day): seventeen units of the obligatory prayers and thirty-four of the supererogatory (nafilah), (b) visiting (Imam al-husayn’s tomb) on Arba`in, the twentieth of Safar; forty days after the martyrdom of Imam husayn (‘a), (c) wearing a ring in the right hand, (d) pressing the forehead (by frequent prostration to Allah), and (٥) saying aloud: bismi’llahi’rrahmani’rrahim (basmalah: In [the Name of Allah, the All-beneficent, the All-merciful]). [Translator Al-hurr al-`Amili, Wasa’il al-Shi`ah ١٠:٣٧٣, H. ١. “Offering the fifty” mentioned in – ٢ – this tradition stands for the fifty-one units of prayers that are offered daily. In many traditions, the number fifty replaced the actual number fifty-one either for brevity or because the two-unit prayer that is offered in a sitting posture after the early night

.obligatory prayer has not been counted in this tradition

(and one other entire Surah in the first two units of all prayers.)

The Ahl al-Bayt (‘a) School also recites the basmalah (bismi-llahir-rahmanir-rahim) in Surah al-Fatihah and in all other Surahs, because it is an inseparable part of all Surahs of the Holy Qur'an as believed by all Shi`ite jurists, and maintained by many traditions and historical practice. Besides, the fact that all calligraphies of the Holy Qur'an, which Muslims have honestly transmitted since the time of the Holy Prophet (s) and up to the present day, entail that the basmalah is an inseparable part of the .Surahs

Second: According to the jurisprudence of the Ahl al-Bayt (‘a) School, the basmalah should be recited audibly even in the prayers where the recitations of the Qur'anic texts must be uttered inaudibly, such as the obligatory afternoon and evening prayers. This matter was turned into a political issue during the reign of Mu`awiyah when the true righteous Muslims were distinguished from the pro-Umayyad groups through this in particular, especially after Mu`awiyah decided to cancel out reciting the basmalah audibly in the prayers—an event to which some historical texts have .referred

Third: The Ahl al-Bayt (‘a) School abides by the ruling that prostration must be done on earth directly or on whatever plants the earth produces except plants that are edible and plants used to make cloth. In this ruling, jurists of the Ahl al-Bayt (‘a) School depend upon traditions reported

p: ۲۷

This law is almost unanimously agreed upon by the Shi`ite jurists although -- there are a few scholars that have cited that it is not obligatory to recite a lengthy .Surah completely

:from the Ahl al-Bayt (‘a) and Imam al-Sadiq’s verdict that reads

لَا يَجُوزُ الشُّجُودُ إِلَّا
عَلَى الْأَرْضِ أَوْ مَا أَنْبَتَتْهُ إِلَّا مَا أَكَلَ أَوْ لُبِسَ.

Prostration is impermissible unless made on earth or on plants produced
(by the earth, except those eaten or converted into cloth.)

Likewise, Shi`ite scholars are reported to have forbidden prostration on cotton and
:linen, because Imam al-Baqir (‘a) is reported as saying

لَا يُسَجَّدُ عَلَى الثُّوبِ
الْكُرْسَفِ وَلَا عَلَى الصُّوفِ وَلَا عَلَى شَيْءٍ مِنَ الْحَيَوَانَ وَلَا
عَلَى حُطَامٍ وَلَا عَلَى شَيْءٍ مِنَ الثَّمَارِ وَلَا عَلَى شَيْءٍ مِنَ
الرِّيَاشِ.

It is not permissible to prostrate on cotton cloth, nor on wool, nor on
a part of an animal, or any food, or any part of fruits, or any part of
(furniture.)

This ruling is supported by the following Prophetic tradition that is reported by al-
:Bukhari, Muslim, al-Tirmidhi, al-Nasa'i, Ibn Majah, al-Darimi, and Ahmad ibn hanbal

جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا
وَطَهْرًا.

.The earth has been made for me a prostration place and pure

Likewise, al-Bukhari, Muslim, and al-Nasa'i have reported the Holy Prophet (s) as
:saying

[The earth is a place of prostration for you.](#)

p: ٢٨

1-1. Shaykh al-Saduq, `Ilal al-Shara'i` ٢:٣٤١, S. ٤٢, H. ١

2-2. Shaykh al-Tusi, Kitab al-Khilaf ٢:٤٣٦

3-3. Mansur `Ali Nasif, al-Taj al-Jami` lil-Usul ١:٢٣٠, ٢٣٤; al-Mu`jam al-Mufahras li'alfaz

.al-hadith, A. s-j-d ٢:٤٢٤, ٤٢٨

:Sunni master hadithists have also reported the Holy Prophet (s) as saying

لَا تَبْتَغُوا صَلَاةَ أَحَدِكُمْ

حَتَّى يَتَوَضَّأَ كَمَا أَمَرَ اللَّهُ تَعَالَى ثُمَّ يَسْجُدُ مُمَكِّنًا

جَبْهَتَهُ مِنَ الْأَرْضِ.

The prayer of any of you is imperfect unless you perform the ritual ablution (wuzu') exactly as Almighty Allah has ordered and then prostrate (1) yourselves on the earth by making your foreheads touch the earth.

These hadithists also report Khabbab to have said that they (i.e. the Muslims) complained to the Holy Prophet (s) about the heat of the earth that scorched their foreheads and noses when they prostrated in prayers on the earth directly, but he (2) refused to accommodate their complaints.

In spite of the existence of so many traditions, all Sunni jurisprudents have disobeyed this ruling and deemed it permissible to prostrate on all things

In view of these points, the followers of the Ahl al-Bayt (a) comply with this ruling and sometimes carry with them a cake of dry clay or clean stone to prostrate on when they cannot find ground on which they can prostrate in prayer

Attempting to confuse the Shi`ah and arouse spurious arguments and false accusations against them, the enemies of the Shi`ah have falsely claimed that the Shi`ah worship these stones although they are in fact prostrating ON these

p: ٢٩

1- Shaykh al-Tusi, Kitab al-Khilaf ٢:٤٣٤ as quoted from Sunan Abi-Dawud ١:٢٢٧, H. ٨٥٨ -
2- Shaykh al-Tusi, Kitab al-Khilaf ٢:٤٣٦. As a footnote, the author has mentioned that this tradition has been reported in Sahih Muslim ١:٤٣٣, H. ٦١٩, Sunan Ibn Majah ١:٢٢٢, H. ٦٧٥, Sunan al-Nasa'i ١:٢٤٧, Musnad Ahmad ٥:١٠٨-١١٠, and Sunan al-Bayhaqi ٢:١٠٥

[materials](#), not TO them. We seek Allah's protection against such false accusations.[\(1\)](#)

Fourth: Adherents of the Ahl al-Bayt ('a) School recite the phrase hayya `ala khayr al-`amal (Come to the best deed) twice in the adhan (the ritual call to prayer) and iqamah (the prefatory part of the ritual prayers) after the phrase hayya `ala al-falah (Come to prosperity). The Holy Imams of the Ahl al-Bayt ('a) confirmed it to be an .inseparable part of the ritual adhan and iqamah

Unlike the other schools of jurisprudence, the Zaydiyyah,[\(2\)](#) in addition to the Ahl al-Bayt ('a) School, abide by this ruling which has become one of the distinctive features .of the Shi`ah

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It can be seen that the individuals of the virtuous community usually carry with – –) them a piece of clay taken from the soil of Imam husayn's tomb (in Karbala') on which they prostrate in prayers. In a booklet entitled 'al-Turbah al-husayniyyah', the great scholar, Shaykh Muhammad husayn Kashif al-Ghita', has discussed this issue thoroughly. The individuals of the virtuous community are advised to prostrate on the stone floor of mosques, especially the Sacred Mosque in Makkah, reed-mats or other materials upon which it is lawful to prostrate. They should not carry cakes of clay to these places in order to avoid spurious charges and oppressive campaigns which the enemies of Islam and ignorant people wage against them. Finally, it is Almighty Allah .Who is the patron of success, rightfulness, and victory

The Zaydiyyah is a Muslim sect believing in Zayd, the son of Imam `Ali ibn al- – –) husayn ('a), as the Imam after his father. As a condition of Imamate, they specify that the true Imam is the one who leads an armed uprising against the tyrannical ruler. Their school of jurisprudence is greatly influenced by the Sunni jurisprudence. Presently, they live in northern Yemen although they have a history in some regions .of Iran

As for the third shahadah (creed)⁽¹⁾ that the Shi`ah include in the adhan and iqamah, all jurists of the virtuous community unanimously agree that this phrase is not part of the ritual adhan and iqamah. It is, therefore, incorrect to say it with the intention of its being part of the adhan, as it would then become a forbidden innovation

However, the followers of the Ahl al-Bayt (a) say it in the middle of the ritual adhan and iqamah making it one of the distinctive features and mottos that distinguish them from the other Muslims. There are two main reasons for this action

This statement by the Shi`ah only intends to expressly declare their loyalty to Imam `Ali (a), because he suffered immense injustice and harm. The harshest injustice was practiced by the Umayyads and the Nawasib (the anti-Shi`ah) who adopted the course of cursing him from the pulpits of mosques (i.e. minbar: a set of steps in mosques from which sermons are delivered) and in the Friday Prayer sermons (i.e. khutbah). Reacting to these wicked attempts to deform the perfect picture of this divine personality, the Shi`ah emphasize their loyalty to Imam `Ali (a) whenever they have an opportunity to do so

p: ٣١

The Shi`ah include in the adhan the phrase, “ashhadu anna `aliyyan waliyyu allah -- (I bear witness that `Ali is the leader by Allah’s command)” after the phrase, ‘ashhadu anna muhammadan rasulu allah (I bear witness that Muhammad is the Messenger of Allah)’, as the third creed. In this, they rely on many narrations reported from the Holy Prophet (s) and the Holy Imams (s) stating that the phrase, “Muhammad is the Messenger of Allah” is not mentioned or written above the gate of Paradise apart from the phrase, “`Ali is the leader by Allah’s command.” However, this does not indicate that the Shi`ah claim that Imam `Ali (a) is a prophet, or a god...etc. Allah forbid

In various stages of their history, the Shi`ah suffered immense persecution . ۲ because of false accusations and charges. One of these accusations was the charge of exaggeration about Imam `Ali (‘a) and his descendants. As a result, they raise this motto with the aim of confirming that their belief in Imam `Ali (‘a) is no more than showing loyalty to him, believing in his Imamate, divinely designated leadership, and religious authority, and being the proof of Almighty Allah for His creatures. All this originated from the instruction of the Holy Prophet (s) who declared on the day at :Khummm Spring (i.e. Ghadir

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا

عَلَيَّ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ.

Behold! `Ali is now the master of every one who has regarded me as his master. O Allah, (please) support whoever supports `Ali and be the enemy of

[\(whoever incurs the hostility of `Ali...\)](#)

The Shi`ah thus hold that Imam `Ali (‘a) is a servant of Almighty Allah and one of His .most intimate saints, no more

Fifth: The Ahl al-Bayt (‘a) School permits the combining of the midday with the afternoon obligatory prayers at one time and the sunset with the early night prayers at one time, without need of a particular excuse for such combining. In this ruling, this school depends upon traditions that have been reported from the Holy Prophet (s) .(and the Holy Imams (‘a

In the most reliable Sunni books of hadith which Sunnis consider thoroughly authentic, it is reported on the authority of Ibn `Abbas that the Holy Prophet (s) performed the eight units of the midday and afternoon obligatory

prayers together; and seven units of the sunset and early night obligatory prayers without separating (in time) one prayer from the other. This tradition has been reported by the five Sunni master hadithists,⁽¹⁾ one of whom is Muslim (al-Nayshaburi) who reported the tradition in the following form

The Messenger of Allah combined the midday with the afternoon (obligatory) prayers and the sunset with the early night prayers in Madinah although there was neither fear nor rain

When Ibn `Abbas was asked about the reason, he answered, “The Prophet did not want the matter (of prayer) to be a burden upon his people.”⁽²⁾

In `Ilal al-Ahkam, Shaykh al-Saduq has reported, through a valid chain of authority, that Imam al-Sadiq (‘a) said, “The Messenger of Allah (‘a) performed the midday and the afternoon prayers together, although there was no reason or cause for that. When `Umar, who challenged him the most, asked whether a change had occurred in the rulings of prayer, the Holy Prophet (s) answered, ‘No, I only want to make the matter more feasible for my people.’”⁽³⁾

Individuals of the virtuous community combine these sets of prayers most of the time as a constant course, although the Holy Prophet (s) and the Holy Imams (‘a) generally

p: ۳۳

1. Namely, al-Bukhari, Muslim, al-Tirmidhi, Ibn Dawud, and al-Nasa'i – ۱

2. Mansur `Ali Nasif, al-Taj al-Jami` lil-Usul ۱:۱۴۸ – ۲

3. Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۱۶۱, H. ۲ – ۳

used to perform each prayer separately (i.e. each one in its definite time) as is [\(maintained by many other traditions.\)](#)

p: ۳۴

This issue requires much investigation. Since performing the two prayers at the same time is no more than lenience granted for Muslims in order to make the matter (of performing prayers) easier for them, and the Holy Prophet (s) and the Holy Imams (‘a) used to perform each prayer separately in its definite time, why are the Shi`ah then committing themselves to this combining of prayers all the time? Beyond doubt, to perform two prayers at one time is easier, especially when we take into consideration the current social circumstances, the nature of work, and the structure of modern cities and societies. We may now ask whether this commitment of combining prayers is a manifestation of the Holy Imams (‘a) desire to ease human life in the future or the result of the social and political circumstances their followers had to encounter throughout the history of Islam that forced them to decrease their performance of prayers to some extent. There is a validly reported tradition, which suggests that the reason for such combining of prayers is to perform the two prayers at the best time of performance of one of them when there is no supererogatory prayer offered between the two. Yet, if there is a supererogatory prayer to be offered between the two, then to combine the two obligatory prayers becomes void. This tradition thus reads: Two prayers are combined when there is no supererogatory prayer to be offered between them, but if there is any, then combining is canceled. Al-hurr al-`Amili, *Wasa’il al-Shi`ah* ۳:۱۶۳, H. ۳. According to this tradition, the jurisprudentially educated individuals of the virtuous community must separate prayers because they have to offer supererogatory prayers between each pair of prayers, especially the sunset and early night prayers. At any rate, the individuals of the virtuous community are supposed to pay attention to this recommended .Prophetic practice and demanding religious manner

Sixth: The Ahl al-Bayt ('a) School rubs the feet with the water of wuzu' instead of washing them in the ritual ablution (wuzu') for the prayer, unlike other Muslims who usually wash their feet, except in certain states when they rub their sandals with water—a practice that is deemed legal and adopted by some Muslim jurisprudential schools.

In their practice, the Ahl al-Bayt ('a) and their followers rely upon the holy verse of :ablution, which reads

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

O you who believe, when you rise up to prayer, wash your faces and your hands as far as the elbows, and rub (with water) your heads and your feet to (the ankles. (٥:٦)

Although this holy verse clearly states that the feet, like the head, should be rubbed with water and washing is not mentioned for the feet, Muslim scholars other than the Shi` ah have interpreted this holy verse according to their own logic and joined the 'feet' to the 'faces' and 'hands' based upon some traditions, contradicting the obvious (meaning of the holy verse. (١)

Post-Prayer Litanies

The post-prayer litanies are supplications, doxologies, and invocations said after the obligatory prayers. Emphasis on

p: ٣٥

In his book entitled 'Masa'il Khilafiyah (Controversial Jurisprudential Issues)' – ١
`Allamah Sharaf al-Din, dealing with certain issues like rubbing the feet with water in prayers, combining two prayers, rulings of the basmalah, has undoubtedly proven that the Ahl al-Bayt ('a) School is following the right path in all these issues

these litanies has been laid by the Holy Prophet (s) and the Holy Imams (‘a) in many traditions. Following the obligatory prayers with supplications, doxologies, and .invocations is a well–confirmed tradition by which all Muslims abide

Once again, the Ahl al–Bayt (‘a) and the virtuous community are distinguished from :others with regard to these post–prayer litanies in the following points

Litanies of the Ahl al–Bayt (‘a) and their followers are more comprehensive and all– .1
.inclusive than others

There are many traditions of the Ahl al–Bayt (‘a) carrying supplications, doxologies, .2
.and litanies said after prayers

In the literature of the Ahl al–Bayt (‘a), each supererogatory prayer has its own .3
.litanies in addition to the general post–prayer litanies said after all obligatory prayers

:The most favored post–prayer litany is the following

:Repeat the following phrase three times

اللَّهُ أَكْبَرُ

.Allah is the Greatest

:Repeat the following invocation three times

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

وَأَلِ مُحَمَّدٍ.

,O Allah

.send blessings upon Muhammad and the Household of Muhammad

:Finally, say the following litany

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

مُسْلِمُونَ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْمُشْرِكُونَ لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَرَبُّ آبَائِنَا لِأَوْلِيَيْنَ لَا إِلَهَ إِلَّا اللَّهُ

وَخِيَدَهُ وَخِيَدَهُ وَخِيَدَهُ انجَزَ وَعِيدَهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَهَزَمَ الْأَحْزَابَ وَخِيَدَهُ فَلَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَيُمِيتُ وَيُحْيِي وَهُوَ حَيٌّ لَا

يَمُوتُ بِيَدِهِ الْخَيْرُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

There is no god save Allah; One and Only God; and we are submissive to Him. There is no god save Allah and we worship none save Him, making our devotion sincere in His sight, even though the polytheists may detest it. There is no god save Allah; (He is) Our Lord and the Lord of our fathers of old. There is no god save Allah; alone, alone, alone. He has truly fulfilled His promise, granted His servant victory, made powerful His soldiers, and defeated the parties alone. So, sovereignty be His and praise be His. He grants life and causes to die and, after causing to die, raises from the dead; while He is eternally ever-living and He never dies. All goodness is by His Hand, and He has power over all things

Another most favored post-prayer litany is the famous invocation known as Tasbih al-Zahra', which consists of one hundred phrases praising Almighty Allah. The most famous and considerable form of it is to say allahu-akbar(u) (Allah is the Greatest) thirty-four times, alhamdu-lillah(i) (Praise be to Allah) thirty-three times, and (subhanallah(i) (Glory be to Allah) thirty-three times.(1)

Additional post-prayer litanies include reciting Ayat al-Kursi (۲:۲۵۵), Surah al-Falaq (No. ۱۱۳), Surah al-Nas (No. ۱۱۳), and Surah al-Tawhid (No. ۱۱۲), the prostration of

p: ۳۷

This invocation has been mentioned in the traditions of other Muslim sects, – –۱ although somewhat different, which is to repeat the three phrases thirty-three times each ending with the phrase allahu-akbar. One tradition only has mentioned that the .phrase allahu-akbar should be repeated thirty-four times

thanks (sajda al-shukr) and many other post-prayer supplications that can be found [\(in books on supplications. 1\)](#)

Recitation of the Holy Qur'an

Recitation of the Holy Qur'an is one of the daily acts of worship. In this respect, Imam al-Sadiq (a), through a valid chain of authority, is reported to have said

الْقُرْآنُ عَهْدُ اللَّهِ إِلَى
خَلْقِهِ، فَقَدْ يَتَّبِعِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ إِلَى
عَهْدِهِ وَأَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً.

The Qur'an is Almighty Allah's trust that He has entrusted to His creatures. Therefore, a Muslim individual is required to pay regard to this

[\(trust and recite fifty verses of it everyday. 2\)](#)

:According to another validly reported tradition, Imam al-Riza (a) has said

يَتَّبِعِي لِلرَّجُلِ إِذَا أَصْبَحَ
أَنْ يَقْرَأَ بَعْدَ التَّغْقِيبِ خَمْسِينَ آيَةً.

At the beginning of the day, it is required to recite fifty verses of

[\(the Qur'an after post-prayer invocations. 3\)](#)

:According to another tradition, the Holy Prophet (s) said

مَنْ قَرَأَ كُلَّ يَوْمٍ مِائَةَ
آيَةٍ فِي الْمُصْحَفِ بِتَرْتِيلٍ وَخُشُوعٍ وَسُكُونٍ، كَتَبَ اللَّهُ لَهُ مِنْ
الثَّوَابِ بِمِقْدَارِ مَا يَعْمَلُهُ جَمِيعُ أَهْلِ الْأَرْضِ. وَمَنْ قَرَأَ
مِائَتِي آيَةٍ كَتَبَ اللَّهُ لَهُ مِنَ الثَّوَابِ مَا يَعْمَلُهُ أَهْلُ

Whoever recites one hundred verses from a copy of the Qur'an everyday with modulation, reverence, and tranquility, Almighty Allah will record for him a reward that is equal to the reward of the deeds of the inhabitants of the earth. Whoever recites two hundred, Almighty Allah will record for him a reward equal to the reward of the deeds of the inhabitants of the heavens and

(the earth.)^(٤)

p: ٣٨

Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٢-٢٢. In this book, general post- – – ١ prayer litanies (that may be said after all prayers) and particular ones (that are defined for each prayer) are mentioned

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٤:٨٤٩, H. ١ – – ٢

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٤:٨٤٩, H. ٣ – – ٣

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٨, H. ٣ – – ٤

From the many traditions regarding the recitation of the Holy Qur'an, we can conclude
the following instructions

1. It is advisable to recite the Holy Qur'an and ponder and contemplate upon it.

2. When Paradise, Hellfire, or the other exhortative topics are recited, the reciter is
required to pause a while and think deeply.

3. Recitation of the Holy Qur'an should be done with reverence.

4. The Holy Qur'an must not be recited heedlessly because an impetuous manner has
been described by traditions as prattle.

5. It is recommended not to recite more than one part (juz') of the Holy Qur'an per
day so as not to recite it entirely in less than a month.

The Best Times of Worship in a Day

According to traditions and instructions of the Holy Imams (a), the best times of
worship during a 24-hour day are the last

p: 39

The Holy Qur'an is divided into thirty parts (juz') and sixty sub-parts (hizb). – 1

[[Translator

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah 15:51, S. 13 – 2

third of night—‘night’ begins at sunset and ends at the rise of dawn—and the period between dawn and sunrise. These two times are distinguished for prayers, supplications, litanies, and whispered prayers

Traditions have drawn attention to the necessity of spending the dawn in acts of worship and warned against sleeping in the period between dawn and sunrise, which should be spent doing supplications, litanies, recitation of the Holy Qur'an, and earning a lawful living

The two times of sunrise and sunset have also been introduced as the best times of worship in the Holy Qur'an which recommends mentioning Almighty Allah at these two times. It thus reads

وَأَذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً

(Glorify the name of your Lord morning and evening. (۷۶:۲۵)

Many supplicatory prayers and litanies are to be said in the morning and evening. Shaykh al-Qummi, in Mafatih al-Jinan, has cited some of these supplications, the most important of which are Du`a' al-`Asharat and Imam Zayn al-`Abidin's supplications in (the morning and evening. (۱)

Voluntary Prayers and Prayer of Inadvertence

In addition to their encouragements to offer the daily supererogatory prayers, the Holy Imams of the Ahl al-Bayt (‘a), have encouraged offering more prayers voluntarily, (۲) especially at night. Among these prayers are the following

p: ۴۰

Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۲۲-۲۳. See also Sayyid al- - ۱
Borujerdi, Jami` Ahadith al-Shi`ah ۱۵:۴۴۴-۴۵۷

Some traditions may hint that these voluntary prayers overlap the daily - ۲
supererogatory prayers. However, Almighty Allah best knows

١. A voluntary ten-unit prayer after the obligatory sunset prayer .

٢. A voluntary twelve-unit prayer everyday .

٣. A voluntary four-unit prayer after the obligatory afternoon prayer .

٤. A special voluntary four-unit prayer before or after noon .

٥. A voluntary two-unit prayer between the obligatory sunset and early night prayer .

According to some traditions, this prayer is called the Will Prayer or Salat al-Ghufaylah (prayer of inadvertence) familiar to the individuals of the virtuous community. This prayer is offered in a particular way. It consists of two units: in the first unit, after (Surah al-Fatihah, you recite the following verses of (Surah al-Anbiya' ٢١:٨٧-٨٨):

وَذَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ

And (mention) Dhu'n-Nun (Jonah), when he went off in anger and deemed ,that We would not suppress his sustenance. But he cried out in the darkness

”.There is no god save You. Be You Glorified! Lo! I have been a wrongdoer“

Then we heard his prayer and saved him from the anguish. Thus, we save the .believers

:In the second unit, the following verse (٦:٥٩) should be recited after Surah al-Fatihah

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

And with Him are the

keys of the Invisible. None but He knows them. And He knows what is in the

land and the sea. Not a leaf falls but He knows it, not a grain amid the

darkness of the earth, naught of wet or dry but (it is noted) in a clear

.record

p: ۴۱

:After reciting this verse, you should raise both hands for Qunut,⁽¹⁾ saying

اللَّهُمَّ إِنِّي أَسْأَلُكَ

بِمَفَاتِحِ الْغُيُوبِ الَّتِي لَا يَعْلَمُهَا إِلَّا أَنْتَ أَنْ تُصَلِّيَ

عَلَى مُحَمَّدٍ وَآلِهِ وَإِنْ ...

(O Allah, I beseech You in the name of the Keys of the Invisible (world that none knows save You; (please) send blessings upon Muhammad and his ...Household and

.You may then mention your needs

:Then, you should say the following

اللَّهُمَّ أَنْتَ وَلِيُّ نِعْمَتِي

وَالْقَادِرُ عَلَى طَلِبَتِي تَعْلَمُ حَاجَتِي فَاسْأَلْكَ بِحَقِّ

مُحَمَّدٍ وَآلِهِ عَلَيْهِ وَعَلَيْهِمْ السَّلَامُ لَمَّا قَضَيْتَهَا لِي.

O Allah, You are the source of all graces that I have, You have the power to respond to my request, and You know my needs; I therefore beseech You in the name of Muhammad and his Household, peace be upon him and them, to grant me my needs

You may then pray to Him for your personal needs, for traditions hold that any one who offers this prayer and supplicates to Almighty Allah will have his requests granted.⁽²⁾

One thousand units of prayer in ۲۴ hours, a whole day. It is worth mentioning that .۶ the Holy Imams of the Ahl al-Bayt (‘a) used to practice this voluntary act persistently

.Qunut is an act of raising the hands for supplication in the second units of prayers --۱
These voluntary prayers have been mentioned by al-hurr al-`Amili in the fifth --۲
.volume of his book Wasa'il al-Shi`ah, pages ۲۴۷, ۲۴۶, ۲۵۰, ۲۸۶, ۲۴۷, and ۲۴۹ respectively

Fridays and Thursday Nights

Fridays and Thursday nights represent the climax of devotional acts during the week. In addition to the daily devotional practices, Friday represents the climax of .devotional acts

Gradation and acceleration of the devotional rate is a method largely used by Islam. With regard to daily worship, acceleration of devotional acts begins at night and in the period of the early dawn up to the time of the obligatory dawn prayer. With regard to weekly worship, this process begins on Thursday night and continues up to the .afternoon congregational prayer on Friday

With regard to monthly worship, the apogee lies within the nights of the full moon (i.e. ۱۳th, ۱۴th, and ۱۵th of the month according to the Islamic lunar calendar). With regard to yearly worship, this process hits its peak in the month of Ramazan although it starts .at the beginning of Rajab

With regard to the devotional acts in the month of Ramazan, this process is at its highest during its last ten nights, especially the nights of Qadr, and ends on the night .before EId al-Fitr

Supplications of the Days of the Week

There is a supplication for each day of the week. These supplications are reported from Imam Zayn al-`Abidin (‘a). They contain highly regarded contents and the name of the day to which it is dedicated. These supplications, again, can be found in some versions of the book al-Sahifah al-Sajjadiyyah and Shaykh al-Qummi’s Mafatih al-
Jinan

Shaykh al-Tusi, in his book of Misbah al-Mutahajjid, has reported from the Holy Prophet (s) (or on the authority of Anas), a number of recommended prayers for each day of the week except Friday

As to Sayyid Ibn Tawus, he has reported—in his book of Jamal al-Ushbu` through a chain of authority extending to Imam al-hasan al-Askari (‘a)—a number of prayers for each day of the week. The majority of these prayers and a number of the previously mentioned ones have been reported by Shaykh al-Kaf`ami in his book of al-Misbah. (1)

Shaykh al-Tusi, in the same abovementioned book, has reported, although without mentioning the chain of authority, a number of prayers whose rewards are dedicated to the Holy Prophet (s) and the other Infallibles (‘a). Each prayer is offered on each day of the week and then dedicated to each one of the Holy Infallibles (‘a) respectively. These prayers spread over the days of two weeks. (2)

p: ۴۴

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۸۹-۲۹۴ - -۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۸۴ - -۲

Point

Devotional acts repeated each month are limited because the daily, weekly, yearly course of devotional acts and those dedicated to the various anniversaries and occasions are distributed among the months of the year. Nonetheless, some devotional acts are reported as recommended every month at regular intervals

Prayer on the First Day of the Month

There is a special prayer, with special acts offered on the first day of each month. Some religious scholars^(۱) used to offer this prayer on a regular basis and pay special attention to it. According to the report of Shaykh al-Tusi—in his book of Misbah al-Mutahajjid and through a chain of authority, which has been determined to be authentic by some scholars, such as al-Wahid al-Bahbahani—Imam al-Jawad (‘a) has said:

At the beginning of each month and on the first day, a two-unit prayer may be offered. In the first unit, Surah al-Fatihah is recited once and Surah al-Tawhid repeated thirty times. In the second, Surah al-Fatihah is recited once and Surah al-Qadr repeated thirty times. After completing it, alms should be given. One who does so will gain safety throughout that month.^(۲)

Sayyid Ibn Tawus has reported, without mentioning the chain of authority, another two-unit prayer. In each unit of this prayer Surah al-Fatihah and Surah al-An`am (No. ۶)

p: ۴۵

The supreme religious authority, Sayyid Muhsin al-hakim, used to offer this – ۱ – prayer regularly

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۸۶ – ۲

are recited once, to be offered on the eve of the first day of each month

Three-Day Fasting Each Month

As maintained by numerous traditions, one of the highly recommended acts performed by the Holy Prophet (s) persistently up to the end of his blessed lifetime was to fast on three days each month

In his book of *man-lā-yahzuruhu'l-faqih*, Shaykh al-Saduq has reported through a valid chain of authority that Imam al-Sadiq (a) said

The Holy Prophet (s) observed fasting for such a long time that people thought that he would not break his fast. He then broke his fast for such a long time that they thought that he would never fast anymore. He then followed the practice of Prophet David (a) in fasting; that is, he fasted once every two days. Until he departed life, he used to regularly fast for three days every month. About this method of fasting, he said, "Fasting on these three days is equal (in reward) to fasting for one's whole lifetime and it removes satanic insinuation."... He used to fast on the first Thursday of every month, the first Wednesday after ten days of the same month, and on the last Thursday. (1)

According to another validly reported tradition, Imam al-Sadiq (a), commenting on this issue, has said

My father used to say, "None is more hated by Almighty Allah than one who, when informed about what the Holy Prophet (s) did, says, 'Almighty Allah will not torture me if I do not show painstakingness in praying and fasting,' thinking that because he himself failed to do certain

p: ۴۶

supererogatory acts the Holy Prophet (s) omitted doing them as well.”⁽¹⁾

In his book of al-Muqni`ah, Shaykh al-Mufid reported the Holy Prophet (s) to have
:said

When the deeds of my people were shown before me, I found defects and flaws in“
the majority of them. I therefore added to each obligatory prayer a supererogatory
one whose units are twice as many the units of the obligatory so that the obligatory
prayer of one who offers the supererogatory will be accepted. Verily, Almighty Allah is
too Merciful to refuse, even the third of a deed, which one of His servants does for His
.sake

Thus, Almighty Allah has imposed upon you the offering of seventeen units of prayer
every day and night, but the Holy Prophet (s) added thirty-four units. Likewise,
Almighty Allah imposed fasting during the month of Ramazan every year, but the Holy
Prophet (s) made it sixty days in a year so as to perfect the duty of fasting. He
therefore made it a tradition to fast three days every month; the first and last
Thursdays of the month, and the Wednesday in the middle of the month.⁽²⁾

According to other traditions, this is the most important fasting especially for those
who are unable to fast in Ramazan, being too weary to fast on those days. Permission
has been given to delay the fasting of these days to winter or any other appropriate
days. Moreover, other

p: ۴۷

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۷:۳۰۵, H. ۵. From this tradition and others like it – –۱
we can infer the accuracy of the course of equilibrium and moderation in acts of
.worship and the inaccuracy of the course of extremism and overdoing
As is maintained by some other traditions, the sixty-day fasting is completed by – –۲
.the recommended fasting during the month of Sha`ban

traditions have allowed making up the fasting of these days at other times or
.replacing them with alms that may be given as half a bushel of food for each day

Other traditions recommend fasting on the so-called white days of each month: the
.thirteenth, fourteenth, and fifteenth

Point

The acts of worship that are done once a year occupy a vast arena in the system of devotional acts. They are of three kinds

Special Days and Nights

Special days and nights are associated with the yearly acts of worship that have come in the form of rituals

Three Blessed Months

The three blessed months are Rajab, Sha`ban, and Ramazan. Their basic act of worship is fasting, becoming obligatory in the blessed month of Ramazan. It is thus highly recommended to fast during the month of Rajab

Fasting during Sha`ban is also highly recommended because the Holy Prophet (s) used to fast for this whole month

It is obligatory to fast during Ramazan according to the conditions mentioned by jurists in their books on the practical laws of Islam. Some conditions necessary are: presence in one's hometown, enjoyment of sound physical condition, and absence of any obstacles that may prevent fasting, such as old age, etc

Hajj and the First Ten Days of Dhu'l-hijjah

This includes devotional acts that deal with the ritual hajj and the devotional acts practiced on the first ten days of the month of Dhu'l-hijjah. In addition to its magnificent spiritual, political, social, and economic aspects, the unique and distinctive worship of hajj, in its content and practice

combines all the other acts of worship (the ritual prayer, almsgiving, fasting, and self-
.(purification

We will discuss the last two with brief explanations, having already discussed specific
.days and nights

p: ۵۰

Many traditions reported from the Ahl al-Bayt (‘a) demonstrate the excellence and merits of the month of Rajab.^(۱) In his books, al-Majalis and Thawab al-A`mal, Shaykh al-Saduq has reported that Abu-Sa`id al-Khidri quoted the Holy Prophet (s) as saying:

أَلَا

إِنَّ رَجَبًا شَهْرُ اللَّهِ الْأَصَمِّ وَهُوَ شَهْرٌ عَظِيمٌ، وَإِنَّمَا
سُمِّيَ الْأَصَمَّ لِأَنَّهُ لَا يُقَارَبُهُ شَيْءٌ مِنَ الشُّهُورِ حُرْمَةً
وَفَضْلًا عِنْدَ اللَّهِ، وَكَانَ أَهْلُ الْجَاهِلِيَّةِ يُعَظِّمُونَهُ فِي
جَاهِلِيَّتِهِمْ، فَلَمَّا جَاءَ الْإِسْلَامُ لَمْ يَزِدْ إِلَّا تَعْظِيمًا
وَفَضْلًا. أَلَا إِنَّ رَجَبًا شَهْرُ اللَّهِ، وَشَعْبَانُ شَهْرِي، وَرَمَضَانُ
شَهْرُ أُمَّتِي. أَلَا فَمَنْ صَامَ مِنْ رَجَبٍ يَوْمًا إِيَّـمَانًا
وَاحْتِسَابًا اسْتَوْجَبَ رِضْوَانَ اللَّهِ الْأَكْبَرَ.

Behold! The month of

Rajab is the all-holy month of Almighty Allah and it is a great month. It has been described thus because no other month can reach its holiness and excellence before Almighty Allah. Although they were ignorant, the people of the pre-Islamic era used to hold this month in the highest regard, and when Islam came, this month increased even more in veneration and excellence

Behold! Rajab is the month of Almighty Allah, Sha`ban is my month, and Ramazan is the month of my people. Behold! Whoever observes fasting on one day of this month, believing in its excellence and intending to seek the pleasure of the Lord, will bindingly win the Grand Pleasure of the Lord

p: ٥١

Rajab is the seventh month in the Islamic (lunar) calendar. It comes after Jumada – –١ al-Thaniyah (II) and before Sha`ban. In addition to Muharram, Dhu'l-Qa`dah and Dhu'l-hijjah, Rajab is one of the Four Sacred Months in Islam

The Holy Prophet (s) then enumerated many rewards for those who fast for any
[\(number of days this month. ١\)](#)

:Shaykh al-Saduq has also reported Imam Musa al-Kazim (‘a) as saying

رَجَبٌ نَهْرٌ فِي الْجَنَّةِ
أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَأَخْلَى مِنَ الْعَسَلِ، فَمَنْ صَامَ
يَوْماً مِنْ رَجَبٍ سَقَاهُ اللَّهُ مِنْ ذَلِكَ النَّهْرِ.

Rajab is (the name of) a river in Paradise that is whiter than milk and
,sweeter than honey. Hence, if one fasts for even a single day in Rajab

[\(Almighty Allah will allow him to drink from that river. ٢\)](#)

رَجَبٌ شَهْرٌ عَظِيمٌ يُضَاعَفُ
اللَّهُ فِيهِ الْحَسَنَاتِ وَيَمْحُو السَّيِّئَاتِ. وَمَنْ صَامَ يَوْماً مِنْ
رَجَبٍ تَبَاعَدَتْ عَنْهُ النَّارُ مَسِيرَةَ سَنَةٍ، وَمَنْ صَامَ ثَلَاثَةَ
أَيَّامٍ وَجَبَتْ لَهُ الْجَنَّةُ.

Rajab is a great month during which Almighty Allah doubles the rewards
of good-actions and erases the punishments for evil-actions. If one fasts on
.one day in Rajab, Hellfire moves away from him, a distance of one year of walking

[\(One who fasts for three days in Rajab will bindingly win Paradise. ٣\)](#)

Through a number of chains of authority, some of which are valid, Imam al-Sadiq (‘a)
:is reported to have said

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٥٢, H. ٩. According to several traditions, – –١
Ramazan is the month of Almighty Allah—known by all Muslims. It is, therefore,
probable that a mistake had taken place in the recording of this tradition with regard
.to this topic specifically

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٥٠, H. ٣ – –٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٥٠, H. ٤ – –٣

إِنَّ

نُوحًا عَلَيْهِ السَّلَامُ رَكِبَ السَّفِينَةَ أَوَّلَ يَوْمٍ مِنْ رَجَبٍ،
فَأَمَرَ عَلَيْهِ السَّلَامُ مَنْ مَعَهُ أَنْ يَصُومُوا ذَلِكَ الْيَوْمَ.
مَنْ صَامَ ذَلِكَ الْيَوْمَ تَبَاعَدَتْ عَنْهُ النَّارُ مَسِيرَةَ سَنَةٍ،
وَمَنْ صَامَ سَبْعَةَ أَيَّامٍ أُغْلِقَتْ عَنْهُ أَبْوَابُ النَّيِّرَانِ
السَّبْعَةُ، وَمَنْ صَامَ ثَمَانِيَةَ أَيَّامٍ فَتَحَتْ لَهُ أَبْوَابُ
الْجَنَانِ الثَّمَانِيَةَ، وَمَنْ صَامَ خَمْسَةَ عَشَرَ يَوْمًا أُعْطِيَ
مَسْأَلَتَهُ، وَمَنْ زَادَ زَادَهُ اللَّهُ عِزًّا وَجَلًّا.

,On the first of Rajab

Prophet) Noah (‘a) embarked on the Ark; he therefore ordered those who)
,accompanied him to fast on that day. If one fasts on this day in Rajab
Hellfire will go away from him a distance of one year on foot. If one fasts for
seven days of Rajab, the seven gates of the Fire will close in his face. If
one fasts for eight days of Rajab, the eight gates of Paradise will be wide
.open before him. If one fasts for fifteen days, his request will be granted
(If one fasts for more days, he will gain more rewards from Almighty Allah.)

Rites of Rajab

Point

.Shaykh al-Qummi, in Mafatih al-Jinan, has divided the rites of Rajab into two sections

The first section comprises the general rites that one is advised to practice each day
:of the month. These rites are as follows

p: ٥٣

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٤٨, H. ١ ٢ as quoted from Shaykh al-Saduq's --
man-la-yahzuruhul-faqih, al-Muqni` , al-Muqni` ah, Thawab al-A`mal, and al-Khisal,
and Shaykh al-Tusi's Misbah al-Mutahajjid and Tahdhib al-Ahkam, as well as many
other reference books. Al-hurr al-`Amili, in Wasa'il al-Shi`ah, and Shaykh al-Qummi,
in Mafatih al-Jinan, have referred to another number of traditions about the
excellence and merits of Rajab as well as the rewards of imploring Almighty Allah for
.forgiveness, and performing acts of worship in it

Supplications

A number of supplications with highly regarded contents should be recited every day of Rajab as reported from Imam Zayn al-`Abidin, Imam al-Sadiq, and Imam al-Mahdi, peace be upon them all. (1)

Formulas of Ziyarah

There is a special formula of ziyarah that can be read when visiting the tombs of all the Holy Imams (a) which is known as al-ziyarah al-rajabiyyah (i.e. the ziyarah of (Rajab). (2)

Litanies

Various formulas seeking forgiveness are reported for every day in Rajab, such as the following one, which should be repeated one hundred times followed by almsgiving

I ask the forgiveness of Allah. There is no god save Him, He is alone without any partner, and I repent before Him. (3)

اسْتَغْفِرُ لِلَّهِ

لَا إِلَهَ إِلَّا هُوَ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَتُوبُ إِلَيْهِ.

The following litany is advised to be repeated one thousand times every day in Rajab

There is

.no god save Allah

لَا إِلَهَ إِلَّا اللَّهُ.

Another litany that is advised is repeating one hundred times every day in Rajab is the following

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٣٢-١٣٧ --١

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٣٦ --٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٥٩, H. ٣ --٣

be to God, the All-majestic. Glory be to Him other than Whom none should be glorified. Glory be to the All-honorable, the All-dignified. Glory be to Him .Who has dressed Himself with grandeur that fits none but Him

سُبْحَانَ الْإِلَهِ الْعَظِيمِ

سُبْحَانَ مَنْ لَا يُتَّبَعُ إِلَّا لَهُ سُبْحَانَ الْعَظِيمِ لَا كُفْرَ سُبْحَانَ مَنْ

لَيْسَ لَهُ عِزٌّ وَهُوَ لَهُ أَهْلٌ.

Reports advise that one who is incapable of fasting during the month of Rajab may [repeat this litany one hundred times each day.](#)

Recitation of the Holy Qur'an

It is highly recommended to recite the Holy Qur'an in general and in particular to [repeat Surah al-Tawhid ten thousand times throughout this month.](#)

Likewise, it is recommended to repeat the following Surahs and litanies three times :each day and each night in the months of Rajab, Sha`ban, and Ramazan

Surah al-Fatihah, Ayat al-Kursi, Surah al-Kafirun, Surah al-Tawhid, Surah al-Falaq, :Surah al-Nas, and the following litany

سُبْحَانَ اللَّهِ وَالْحَمْدُ

لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ

وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

All glory be to Allah; all praise be to Allah; there is no god save

Allah; Allah is the Greatest; and there is neither might nor power save with

.Allah, the All-high the All-great

:The following invocation

p: ۵۵

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۷:۳۵۸, H. ۱ - -۱

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۷:۳۶۱, H. ۶ - -۲

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

وَأَلِ مُحَمَّدٍ.

.O Allah, send blessings upon Muhammad and the Household of Muhammad

:The following supplication

O

.Allah, (please do) forgive the believing men and women

اللَّهُمَّ اغْفِرْ

لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.

:The following prayer of forgiveness, four hundred times

I

.pray to Allah for forgiveness and I repent before Him

اسْتَغْفِرُكَ اللَّهُ وَأَتُوبُ إِلَيْهِ.

.Whoever does the above, will have all his sins forgiven, no matter how many they are

.This rite combines recitations of the Holy Qur'an with litanies and supplications

Multiform Prayers

:On each night of Rajab, it is recommended to offer the following prayers

A two-unit prayer, in each unit of which Surah al-Fatihah is recited once and Surah al-Tawhid one hundred times

A ten-unit prayer, in each unit of which Surah al-Fatihah is recited once, Surah al-Kafirun once, and Surah al-Tawhid three times

A sixty-unit prayer, of which a two unit prayer is offered on each night of the month In each unit Surah al-Fatihah is recited once, Surah al-Kafirun three times, and Surah al-Tawhid once. Upon completion, the hands should be raised towards the sky and the following litany recited

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

لَا شَرِيكَ لَهُ لَهُ الْكُلُّ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ

حَتَّى لَا يَمُوتَ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَآلِهِ.

There is no god save Allah, the One and Only, without any partner. To him is the kingdom and to Him is all praise. He gives life and causes to die while He is Ever-living and never dies. In His hand is the good and He has power over all things O Allah, (please) bless Muhammad, the Meccan Prophet and his Household

It is then recommended to pass one's hands over the face while saying the last sentence of this litany. A great reward awaits those who offer these prayers. (1)

The Second Section deals with devotional acts performed on the special nights and days of Rajab. The most important of these acts are as follows

Acts of the First Night and Day of Rajab

On the first day of Rajab, it is recommended to fast. Next, say a special supplication on sighting the new moon (at night), then bathe, visit Imam husayn (a) (at night and during the day) as has been previously instructed, and offer a twenty-unit prayer after the obligatory sunset prayer, in each unit of which Surah al-Fatihah and Surah al-Tawhid should be recited

The first night of Rajab is one of the four nights (of the year) that should be spent in acts of worship

On this night, a thirty-unit prayer, in each unit of which Surah al-Fatihah is recited once, Surah al-Kafirun once, and Surah al-Tawhid three times, should be offered. There is also another prayer of two units, in each unit of which Surah al-Fatihah is recited once and Surah al-Inshirah

p: ۵۷

No. ٩٤) three times. A supplication reported from Imam al-Jawad (‘a) is said in)
(addition to other acts.)

In addition to fasting on the first day of Rajab, the famous thirty-unit prayer of Salman al-Farsi is started on this day by offering ten units, the second ten units are offered on the fifteenth, and the third on the last day of the month. This highly
regarded prayer is followed by a litany and a supplication.

(Salat al-Ragha'ib (Prayer of Desires

On the first Thursday night of Rajab, after fasting during the day, it is highly recommended to offer the twelve-unit prayer known as Salat al-Ragha'ib, which is offered in the period between sunset and the early night prayer. Upon accomplishment of this prayer, it is recommended to repeat the invocation of
:Almighty Allah’s blessings upon the Holy Prophet and his Household seventy times

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَأَلِ مُحَمَّدٍ.

.O Allah, send blessings upon Muhammad and the Household of Muhammad

:Then, one should prostrate and repeat the following litany seventy times

Glorified

.is He). Holy (is He). (He is) the Lord of the angels and the Spirit)

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ
وَالرُّوحِ.

Then, raise the head from the prostration and repeat the following litany seventy
:times

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٤٠-١٤١ --١

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٤٢ --٢

O my Lord, (please) forgive (me), have mercy upon me), and overlook (my wrongdoings) that You know. Surely, You are the .Most High, the Greatest

رَبِّ ۙ غَفِرٌ وَرَحِيمٌ
وَتَجَاوَزُ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْعَلِيُّ الْعَظِيمُ.

One may then return to the prostration position and repeat the same litany seventy times

Glorified

.is He). Holy (is He). (He is) the Lord of the angels and the Spirit)

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ
وَالرُّوحِ.

Then, one may pray to Almighty Allah to grant him his requests, which will be granted if Allah wills

:About this prayer, the Holy Prophet (s) is reported to have said

I swear this by Him Who grasps my soul in His Hand: no male or female servant (of Allah) offers this prayer but that Allah shall certainly forgive all his or her sins even if they are as much as the foam of seas. He/she shall gain the right to intercede for [seven hundred persons from his/her relatives already sentenced to Hellfire.](#)

Prayer on the Bright (Moonlit) Nights of Rajab, Sha`ban, and Ramazan

It has been reported that whoever offers this prayer will win the merits of the three months and will have all his sins, except polytheism, forgiven by Almighty Allah. Two units of this prayer may be offered on the thirteenth night, four units on the

fourteenth, and six on the fifteenth. In each unit, Surah al-Fatihah, Surah Yasin (No. ۳۶), Surah

p: ۵۹

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۳۳. See also Shaykh al-Qummi, Mafatih al- -- --۱
Jinan, pp. ۱۳۹

al-Mulk (No. 97) and Surah al-Tawhid are recited once. Each couple of units should be separated from the next couple by the Taslim statement

On the fifteenth day of Rajab, the famous devotional act known as the Ummi-Dawud Rite may be done. This practice begins by fasting on the fifteenth day, reciting the Holy Qur'an and offering supplicatory prayers. Its advantage is that it contributes to having one's requests granted by Almighty Allah, relieves one's agonies, and saves one from the harm of tyrannical rulers. Details of this practice have been mentioned in Mafatih al-Jinan. It is highly recommended to fast on the thirteenth, fourteenth, and fifteenth of Rajab

Rites of the Night of Mid-Rajab

On the fifteenth night of Rajab, it is recommended to take the ritual bath (ghusl), visit Imam husayn (a), offer the second part of the prayer of Salman al-Farsi, offer another special prayer, and say a supplication that is dedicated to this day, and spend the whole night in devotional acts. Moreover, this night shares with the twenty-seventh night of the month in a special prayer

Rites of the Twenty-Seventh Night and Day of Rajab

A previous reference has been made to this day, which is celebrated by the Shi`ah as the Day of the Divine Mission

About the rewards of the rites that are practiced on the twenty-seventh night of Rajab, Imam al-Jawad (a) is reported to have said

There is a night in Rajab, which carries for people goodness that is more beneficial to them than whatever is exposed to sunlight. It is the twenty-seventh night in the morning of which the Holy Prophet's Divine Mission

started. Verily, one who does acts of worship on this night will have the same reward
.as one who has worshipped Almighty Allah for sixty years

When the Imam (‘a) was asked about the rites to be practiced on this night, he
:answered

After you offer the Evening Prayer if you take a nap, you will wake up at any hour
before midnight. You may then offer a twelve-unit prayer, in each unit of which you
may recite Surah al-Fatihah and any other short Surah from the Mufassal, which
begins with Surah Muhammad (No. 47) up to the end of the Holy Qur'an. You should
separate each couple of units with the Taslim statement. After accomplishing this
prayer, you should recite Surahs al-Fatihah, al-Falaq, al-Nas, al-Tawhid, al-Kafirun,
al-Qadr, and Ayat al-Kursi each seven times. After all this, you should say the
:following doxology and supplication

الْحَمْدُ لِلَّهِ الَّذِي لَمْ
يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ
وَلِيٌّ مِنْ لَدُنِّ وَكَبْرَهُ تَكْبِيرًا اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ
عَرْكَكَ عَلَى أَرْكَانِ عَرْشِكَ وَمُنْتَهَى لِرُحْمِهِ مِنْ كِتَابِكَ
وَبِسْمِكَ لَا عَظَمَ لَا عَظَمَ وَلَا عَظَمَ وَذِكْرِكَ لَا عُلَى لَا عُلَى وَلَا عُلَى وَبِكَلِمَاتِكَ
لَتَأْتِمَاتِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ وَإِنْ تَفَعَّلَ بِي مَا أَنْتَ أَهْلُهُ.

All praise be to Allah, Who has not taken to Himself any son, and Who
.has no partner in sovereignty, nor has He any protecting friend through dependence

And magnify Him with all magnificence. O Allah, verily I beseech You in the
name of Your Dignity on the pillars of Your Throne, and in the name of Your
utmost Mercy in Your Book. I beseech You in the name of Your Name—the

Greatest, the Greatest, the Greatest, and in the name of Your Mention—the
Highest, the Highest, the Highest, and in the name of Your Words, the
perfect, that You may bless Muhammad and his Household and do with me that
.which befits You

[\(You may then submit your desires.\)](#)

On this night too, it is recommended to perform the ritual bath, visit Imam `Ali (a), and offer the prayer to which an earlier reference has been made within the rites [\(regarding the night of mid-Rajab.\)](#)

On the last day of Rajab, it is recommended to offer the rest of the units of the prayer of Salman al-Farsi, perform the ritual bath, and fast, for this deed contributes to [\(having all the sins forgiven, both the past and the coming.\)](#)

p: ٤٢

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٤٨ – –١

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٤٩ – –٢

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٥٤ – –٣

Many traditions have been reported about the merits of the month of Sha`ban and the great rewards obtained from practicing devotional acts during it. The Holy Prophet (s), to whom this month is attributed, used to fast during this month and encourage others to imitate him by connecting the fasting of this month with the obligatory fasting of Ramazan.

Shaykh al-Qummi has referred, yet briefly, to some of these traditions

:Imam Ja`far al-Sadiq (a) is reported to have said

Imam `Ali ibn al-husayn Zayn al-`Abidin (a) used to gather all his companions at the beginning of Sha`ban and say to them, “O my companions, do you know what this month is? It is Sha`ban. The Holy Prophet (s) used to say, ‘Sha`ban is my month.’ You should thus fast during this month as a sign of your love for your Prophet (s) and as a sign of seeking nearness to your Lord. I swear by Him, Who grasps my soul in His Hand, that I heard my father husayn (a), saying that he heard Imam `Ali, the Commander of the Faithful (a), saying: ‘Any one who fasts during Sha`ban for the love of the Messenger of Allah (s) to seek nearness to Almighty Allah, Almighty Allah will love him, and draw him nearer to Himself on the Day of Resurrection, and [\(definitely reward him with Paradise.’”](#)

p: ٤٣

Shaykh al-Tusi has narrated on the authority of Safwan al-Jammal that Imam al-Sadiq (‘a) instructed him to urge all people that he knew to fast during Sha`ban

May Allah accept me as ransom for you! There is a reason for this instruction. Is there“ .not?” asked Safwan al-Jammal

:Imam al-Sadiq (‘a) answered

Yes, there is. When his eyes fell on the new moon of Sha`ban, the Messenger of Allah (s) ordered somebody to declare the following to the people of al-Madinah

O people of Yathrib, I bring the message of Allah’s Messenger (s) to you all. Verily,“ Sha`ban is my month; therefore, may Allah have mercy upon him who helps me ”.undertake my month

:Imam al-Sadiq (‘a) then added

The Commander of the Faithful (Imam `Ali) used to say, ‘I never missed fasting during Sha`ban since I heard the call of the Messenger of Allah (s) about this month. ’.Furthermore, I shall never miss it as long as I am alive, Allah willing

:Imam al-Sadiq (‘a) further said

To fast for two consecutive months is considered as Almighty Allah’s acceptance of [\(one’s repentance.\)](#)

Isma`il ibn `Abd al-Khaliq narrated that when the subject of fasting during Sha`ban :was once discussed in the presence of him, Imam Ja`far al-Sadiq (‘a) said

The merits of fasting during Sha`ban are so great that even one who sheds inviolable [\(blood is expected to be forgiven.\)](#)

p: ٤٤

Through a valid chain of authority, Shaykh al-Kulayni has reported that al-halabi, once, asked Imam al-Sadiq (‘a) whether any of his fathers fasted during Sha`ban. He was thus answered as follows

The best of all my fathers did. That is, the Holy Messenger (s).⁽¹⁾

According to another tradition also reported by Shaykh al-Kulayni through a valid chain of authority, Imam al-Sadiq (‘a) has said

When they had some days to fast, the wives of the Holy Prophet (s) would postpone them to the month of Sha`ban so that they would not prevent him from getting what he might want from them. In Sha`ban, they and the Holy Prophet (s) would fast. The Holy Prophet (s) used to say, “Sha`ban is my month.”⁽²⁾

In man-la-yahzuruhu’l-faqih, Shaykh al-Saduq has reported through a valid chain of authority from some scholars—and others from other chains of authority—that Imam al-Baqir (‘a) said

Whoever fasts during the month of Sha`ban, his fasting will purify him of all oaths and vows made to commit disobedience including oaths uttered in anger. When a person regrets such oaths, this acts as an apology for them.⁽³⁾

p: ٤٥

Al-hurr al-`Amili, Wasa’il al-Shi`ah ٧:٣٧٢, H. ١١ as quoted from Shaykh al-Saduq’s – ١
Thawab al-A`mal

Al-hurr al-`Amili, Wasa’il al-Shi`ah ٧:٣٤٠, H. ١, ٢ as quoted from Shaykh al- – ٢
Kulayni’s Furu` al-Kafi and other reference books

Al-hurr al-`Amili, Wasa’il al-Shi`ah ٧:٣٤٢, H. ٧ as quoted from Shaykh al-Saduq’s – ٣
man-la-yahzuruhul-faqih, Ma`ani al-Akhbar, and Thawab al-A`mal, Shaykh al-
Kulayni’s al-Kafi, and Shaykh al-Tusi’s Misbah al-Mutahajjid and Tahdhib al-Ahkam

In Thawab al-A`mal, Shaykh al-Saduq has also reported, through a valid chain of authority on the authority of Isma`il ibn Ziyad on the authority of Imam al-Sadiq (a), that the Holy Prophet (s) said

شَعْبَانُ شَهْرِي، وَرَمَضَانُ

شَهْرُ اللَّهِ وَهُوَ رَبِيعُ الْفُقَرَاءِ. وَإِنَّمَا جُعِلَ الْأَضْحَى

لِيَشْبَعَ مَسَاكِينُكُمْ مِنَ اللَّحْمِ فَأَطْعِمُوهُمْ.

Sha`ban is my month and Ramazan is the month of Allah. It is also the springtime of the poor. The `id al-Azha Feast has been established so that the indigent among you may eat their fill of meat; therefore, you should

[\(serve them with meat.\)](#)

It has been also narrated that fasting during the month of Sha`ban is one of the means of gaining the Holy Prophet's intercession on the Day of Resurrection [\(1\)](#) and to fast during as many days as possible of this month improves one's livelihood, protects [\(2\)](#) against the evil of enemies, and allows entrance to Paradise [\(3\)](#).

Rites of Sha`ban

As usual, Shaykh al-Qummi has divided the rites of Sha`ban into two sections: The first section involves the general rites that are practiced each day in the month without distinction, while the second section involves the particular rites that are dedicated to certain days and nights of the month

p: 66

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٢, H. ١٢ as quoted from Shaykh al-Saduq's – ١
Thawab al-A`mal

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٣, H. ١٦ – ٢

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٥, H. ٢٤ – ٣

:The rites of the earlier section can be summarized thus

Fasting

The most important and highlighted rite in the month of Sha`ban is fasting, which is the distinctive feature of this month, as understood by the abovementioned traditions.

Litanies

On every day of Sha`ban, it is highly recommended to say certain litanies, especially implorations seeking forgiveness. According to several traditions, it is greatly encouraged to implore Almighty Allah for forgiveness seventy times a day. One who practices it regularly will be included in the Holy Prophet's group on the Day of Resurrection and gain the nearness of Almighty Allah. He will be granted remission of Hellfire and permission to pass the Discriminating Bridge (sirat) into Paradise and the Abode of Settlement and have all his sins forgiven by Almighty Allah, even if they be as many as the stars in the sky.

Other traditions have confirmed that to repeat the prayer seeking forgiveness seventy times a day in Sha`ban is equal to repeating it seventy thousand times during other months. The formula of this prayer may be one of the following

I seek the forgiveness of Allah and I pray to Him for approval of my

repentance

اسْتَغْفِرُ لِلَّهِ وَأَسْأَلُهُ التَّوْبَةَ.

اسْتَغْفِرُ لِلَّهِ

لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ

وَأَتُوبُ إِلَيْهِ.

I seek forgiveness of Allah, there is no god save Whom, the

All-beneficent, the All-merciful, the Ever-living, the Everlasting, and to

[\(Him I turn repentant.\)](#)

p: ۶۷

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۷:۳۷۸-۳۸۰, H. ۱, ۲, ۴, ۵, ۶ -- ۱

Another litany that is reported directly from the Holy Prophet (s) in Sayyid Ibn Tawus's Iqbal al-A`mal is recommended to be repeated one thousand times every day during the month of Sha`ban for great reward

لَا

إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ
وَلَوْ كَرِهَ الْمُشْرِكُونَ.

There is no god save

Allah; and we serve none save Him, being sincere to Him in obedience, though

[\(the unbelievers are averse.\)](#)

Almsgiving

Because Sha`ban is described by some traditions as the springtime of the poor, it is highly recommended to give as many alms as possible during this month. Other traditions describe almsgiving in Sha`ban as follows

Verily, if any one of you gives alms in Sha`ban, Almighty Allah will breed and multiply those alms in the very same way you breed your camels. Hence, these alms will be as [\(huge as Mount Uhud on the Day of Resurrection.\)](#)

Moreover, to give alms in this month, even if they be as small as a half date, brings [\(about release from Hellfire.\)](#)

p: ٤٨

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٨-٣٨٠, H. ٨ - -١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٨-٣٨٠, H. ٣٧ - -٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٨-٣٨٠, H. ١ - -٣

Invocations of Blessings upon the Holy Prophet and his Household

During the month of Sha`ban, it is highly recommended to invoke Almighty Allah's blessings upon the Holy Prophet and his Household as much as possible. In this respect, Ahmad ibn `asa, in his book of al-Nawadir, has reported through a valid chain of authority that Imam al-Sadiq (a) quoted the Holy Prophet (s) as saying

رَجَبُ شَهْرُ

الِاسْتِغْفَارِ لِأُمَّتِي. أَكْثَرُوا فِيهِ مِنَ الْإِسْتِغْفَارِ، فَإِنَّهُ

عَفْوٌ رَحِيمٌ... وَأَكْثَرُوا فِي شَعْبَانَ مِنَ الصَّلَوَاتِ عَلَى

نَبِيِّكُمْ... وَإِنَّمَا سُمِّيَ شَعْبَانُ شَهْرَ الشَّفَاعَةِ لِأَنَّ

رَسُولَكُمْ يَشْفَعُ لِكُلِّ مَنْ يُصَلِّي عَلَيْهِ فِيهِ.

For my people, Rajab is the month of praying for forgiveness; therefore, implore Almighty Allah for forgiveness in this month as frequently as possible. In Sha`ban, invoke Almighty Allah's blessings upon your Prophet as many times as possible. The month of Sha`ban is called the month of intercession, because your Messenger will intercede for every one

(who invokes Almighty Allah's blessing upon him in this month.)

Some traditions carry a wonderful formula of invoking Almighty Allah's blessings upon the Holy Prophet and his Household in the month of Sha`ban along with a magnificent supplication through which the suppliant seeks the mediation of the Holy Prophet

((S).2)

p: ٤٩

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٦٥, H. ١٨; Shaykh `Abbas al-Qummi, Mafatih – –٢
al-Jinan, pp. ١٥٦

(Supplications and Whispered Prayers (Munajat

There are special supplications and whispered prayers to be said on every day of Sha`ban. Although traditions have not referred to certain supplications in this respect, the Whispered Prayer (Munajat) that is reported by Ibn Khalawayh who ascribes it to Imam `Ali (a) and the Holy Imams (a) is familiarly known. This piece of whispered prayer, known as al-Munajat al-Sha`baniyyah, contains highly regarded Gnostic [statements.](#)

The second section involves the rites to be done on special nights and days of Sha`ban. Books of ziyarah and recommended acts, as well as some traditions, reveal that there are five times in which special interest should be taken. These times are as follows

First: The first night and day of Sha`ban

Much emphasis has been laid on fasting on the first day of Sha`ban. Sayyid Ibn Tawus .has mentioned a prayer to be offered on the first three nights of this month

Second: Thursdays of Sha`ban

There is a special two-unit prayer, in each unit of which Surah al-Fatihah is recited once and Surah al-Tawhid repeated one hundred times to be offered on the Thursdays of Sha`ban. Upon completion, the invocation of Almighty Allah's blessings upon the Holy Prophet and his Household is repeated one hundred times. Once this .prayer is offered, all the requests of this world and the Next World will be granted

p: ۷۰

Third: The Third of Sha`ban

Shaykh al-Tusi, in Misbah al-Mutahajjid, has reported on the authority of Imam al-Hasan al-`Askari (‘a) the recommendation of fasting on the third of Sha`ban, which is the birth anniversary of Imam Husayn (‘a). On this day too, there is a special supplication to be said. In fact, this supplication involves statements of beseeching Almighty Allah in the name of Imam Husayn (‘a) and the Holy Imams (‘a). It also holds highly regarded contents that express loyalty to Imam Husayn (‘a) and the Holy Imams (‘a) and commitment to their course.

Imam al-Sadiq (‘a) is reported to recommend saying the supplication that Imam Husayn (‘a) said on `Ashura' after he had been surrounded by the enemies. [1](#)

Fourth: The mid-Sha`ban Night

Previous references given in the section regarding specific nights and days confirm the merits and rites of this night.

Fifth: The Last Days and the Last Night of Sha`ban

About these days, Imam al-Riza (‘a) is reported to have said: If one fasts during the last three days of Sha`ban in order to attach it to the obligatory fasting of Ramazan, Almighty Allah will determine that he has fasted for two consecutive months. [2](#)

Abu'l-Salt al-Harawi has narrated that when he visited Imam al-Riza (‘a) on the last Friday of Sha`ban, the Imam said to him

p: ٧١

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٦٤-١٦٥ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٠, H. ٨ -- ٢

O Abu'l-Salt, the majority of the days of Sha`ban have passed. This is its last Friday. You should thus make up for what you have missed in this month by working hard in the rest. You may supplicate, implore forgiveness of Almighty Allah, recite the Holy Qur'an, and repent to Almighty Allah for your sins so that you arrive at the month of Ramazan with pure sincerity to Him. You must fulfill all the trusts that you are responsible for settling, you must not bear malice against any of your brethren-in-faith, and you must give up any sin that you commit. Fear Almighty Allah and trust Him secretly and openly, for 'If any one puts his trust in Allah, then Allah shall be a sufficient protector for him. Allah will surely accomplish his purpose. Verily, for all (things has Allah appointed a due proportion.' (٤٥:٣)

In the rest of the days of Sha`ban, you may repeat much the following supplication, for Almighty Allah saves many people from Hellfire on account of the sanctity of this month:

O

(Allah, If You have not forgiven us in the past days of Sha`ban, (please do

(forgive us in the rest of it.)

اللَّهُمَّ إِنْ لَمْ تُكُنْ

غَفَرْتَ لَنَا فِيمَا مَضَى مِنْ شَعْبَانَ فَغْفِرْ لَنَا فِيمَا بَقِيَ

مِنْهُ.

Likewise, a supplication to be said on the last night of Sha`ban and the first night of (Ramazan is reported from Imam al-Sadiq (a).)

p: ٧٢

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٧١ – –١

.Ibid – –٢

Merits of Ramazan

Traditions have described Ramazan as the most preferred of all months without exception. The Holy Qur'an reads

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

The month of Ramazan is that in which the Qur'an was revealed, a guidance to men and clear proofs of the guidance and the distinction. (٢:١٨٥)

Another reason is that it contains the Night of Qadr, which is more preferred than one thousand months. It is also a blessed night on which all divine decrees are decided

Almighty Allah has imposed fasting during this month because of its excellence and high regard so that people pay more attention to it

:Ramazan is thus the month of

Fasting –

Patience and devotional acts, because there are many supererogatory prayers and rites to be carried out during this month

(Devotional confinement to mosques (i`tikaf –

The Holy Qur'an and the learning of religious laws and beliefs –

Supplications, whispered prayers, and litanies –

Almsgiving and generous spending –

Struggle with the self and against enemies –

Repentance –

One of the most magnificent texts about the merits and excellences of Ramazan may be the Holy Prophet's famous sermon that he (s) delivered on the last Friday of Sha`ban to make people realize the actual standing of the month of Ramazan

This sermon has been reported by Shaykh al-Saduq in his two books of al-Amali and `Uyun Akhbar al-Riza through a highly valid chain of authority known as the Golden

(Chain of Authority: 1)

أَيُّهَا النَّاسُ إِنَّهُ قَدْ

أَقْبَلَ إِلَيْكُمْ شَهْرَ اللَّهِ بِالْبَرَكَةِ وَالرَّحْمَةِ

وَالْمَغْفِرَةِ شَهْرٌ هُوَ عِنْدَ اللَّهِ أَفْضَلُ الشُّهُورِ وَأَيَّامُهُ

أَفْضَلُ الْأَيَّامِ وَلَيَالِيهِ أَفْضَلُ اللَّيَالِيِ وَسَاعَاتُهُ أَفْضَلُ

السَّاعَاتِ هُوَ شَهْرٌ دُعِيتُمْ فِيهِ إِلَى ضِيَاغِهِ اللَّهُ وَجَعَلْتُمْ

فِيهِ مِنْ أَهْلِ كَرَامَةِ اللَّهِ أَنْفُسَكُمْ فِيهِ تَسْبِيحٌ

وَنَوْمٌ فِيهِ عِبَادَةٌ وَعَمَلٌ فِيهِ مَقْبُولٌ وَدَعَاؤُكُمْ فِيهِ

مُسْتَجَابٌ فَسَلُوا اللَّهَ رَبَّكُمْ بِنِّيَاتٍ صَادِقَةٍ وَقُلُوبٍ

طَاهِرَةٍ أَنْ يُؤَقِّقَكُمْ لِصِيَامِهِ وَتِلَاوَةِ كِتَابِهِ فَإِنَّ

الشَّقِيَّ مَنْ حُرِمَ غُفْرَانَ اللَّهِ فِي هَذَا الشَّهْرِ الْعَظِيمِ

وَإِذْ كُرُوا بِجُوعِكُمْ وَعَطَشِكُمْ فِيهِ جُوعَ يَوْمِ الْقِيَامَةِ

وَعَطَشَهُ وَتَصَدَّقُوا عَلَى فُقَرَائِكُمْ وَمَسَاكِينِكُمْ وَقَرُّوا

كِبَارَكُمْ وَارْحَمُوا صِغَارَكُمْ وَصَلُّوا أَرْحَامَكُمْ وَاحْفَظُوا

أَلَسْتُمْكُمْ وَغُضُّوا عَمَّا لَا يَحِلُّ النَّظْرُ إِلَيْهِ أَبْصَارَكُمْ
 وَعَمَّا لَا يَحِلُّ الْاسْتِمَاعُ إِلَيْهِ أَسْمَاعَكُمْ وَتَحَنُّوا عَلَى
 أَيِّتَامِ النَّاسِ يَتَحَنَّنْ عَلَى أَيِّتَامِكُمْ وَتُوبُوا إِلَى اللَّهِ
 مِنْ ذُنُوبِكُمْ وَارْفَعُوا إِلَيْهِ أَيْدِيَكُمْ بِالْدُّعَاءِ فِي أَوْقَاتِ
 صَلَوَاتِكُمْ فَإِنَّهَا أَفْضَلُ السَّاعَاتِ يُنْظَرُ اللَّهُ عَزَّ وَجَلَّ
 فِيهَا بِالرَّحْمَةِ إِلَى عِبَادِهِ يُجِيبُهُمْ إِذَا نَاجَوْهُ
 وَيُلْتَبِيهِمْ إِذَا نَادَوْهُ وَيَسْتَجِيبُ لَهُمْ إِذَا دَعَوْهُ أَيُّهَا
 النَّاسُ إِنَّ أَنْفُسَكُمْ مَرْهُونَةٌ بِأَعْمَالِكُمْ فَفَكُّوْهَا
 بِاسْتِغْفَارِكُمْ وَظُهُورِكُمْ ثَقِيلَةٌ مِنْ أَوْزَارِكُمْ فَخَفِّفُوا
 عَنْهَا بِطُولِ سُجُودِكُمْ وَاعْلَمُوا أَنَّ اللَّهَ تَعَالَى ذِكْرُهُ
 أَفْسَمَ بِعِزَّتِهِ أَنْ لَا يُعَذِّبَ الْمُصَلِّينَ وَالسَّاجِدِينَ وَأَنْ
 لَا يُرَوِّعَهُمْ بِالنَّارِ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ
 أَيُّهَا النَّاسُ مَنْ فَطَّرَ مِنْكُمْ صَائِمًا مُؤْمِنًا فِي هَذَا
 الشَّهْرِ كَانَ لَهُ بِذَلِكَ عِنْدَ اللَّهِ عِتْقُ رَقَبَةٍ وَمَغْفِرَةٌ
 لِمَا مَضَى مِنْ ذُنُوبِهِ.

,O people, the month of Allah (Ramazan) has come to you with blessings
 mercy, and forgiveness. This is the noblest of the months to Him. Its days
 are the noblest of days. Its nights are noblest of the nights. It is the
 month in which you are invited to be Allah's guests. You have been
 established as those honored by Him in this month. Your breathing in this

,month is considered words of His glorification, your sleeping is worship
.your deeds are accepted by Him, and your supplications to Him are fulfilled
Then, ask Allah, your Lord, with sincere intentions and pure hearts to help
you succeed in fasting this month and reciting His Book. Whoever is deprived
of Allah's forgiveness in this great month is at a real loss. Remember the
.thirst and hunger of the Day of Resurrection through this thirst and hunger
Give charity to your poor and indigent ones, respect your elder ones, be kind
to the younger ones, visit your relations of kin, watch your tongues, lower
your eyes against what they are forbidden to look at, and guard your ears
against what they are forbidden to hear. Be kind to other people's orphans so
that others may be kind to your orphans. Repent before Allah for your sins. Raise
your hands up towards Him in supplication at the times of prayer. These times
are the noblest of the hours during which the Honorable and Exalted God looks
,upon His servants with mercy, responds when they make supplications to Him
.replies to them when they call Him, and fulfills for them what they ask for
O people, you are tied down by your deeds. Free yourselves by means of
supplications. Your backs are overburdened with your sins. Make them lighter
by means of extended prostrations. Know that the Sublime God has sworn by His
Honor that He will not punish or throw into Hellfire those who pray and fall
in prostration on the Day on which all the people will rise for the Lord of

the Worlds. O people, the reward with the Honorable and Exalted God for whoever provides for the breaking of the fast of any believer in this month .is like that of freeing a slave and the forgiveness of all past sins

p: ٧٤

The Golden Chain of Authority (al-Salsalah al-Dhahabiyah) reads as follows: – –\ Imam al-Riza (‘a) has reported on the authority of his father, Imam al-Kazim (‘a), on the authority of his father, Imam al-Sadiq (‘a), on the authority of his father, Imam al-Baqir (‘a), on the authority of his father, Imam Zayn al-`Abidin (‘a), on the authority of his father, Imam husayn (‘a), on the authority of his father, Imam `Ali (‘a), on the ...authority of the Holy Prophet (s) who said

”The people said, “O Prophet of God, not all of us are able to do that

:Then, the Holy Prophet (s) answered

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ

تَمْرِهِ. اتَّقُوا النَّارَ وَلَوْ بِشَرْبِهِ مِنْ مَاءٍ. أَيُّهَا النَّاسُ

مَنْ حَسُنَ مِنْكُمْ فِي هَذَا الشَّهْرِ خُلِقَهُ كَانَ لَهُ جَوَازًا عَلَى

الصِّرَاطِ يَوْمَ تَزَلُّ فِيهِ الْأَقْدَامُ وَمَنْ خَفَّفَ فِي هَذَا الشَّهْرِ

عَمَّا مَلَكَتْ يَمِينُهُ خَفَّفَ اللَّهُ عَلَيْهِ حِسَابَهُ وَمَنْ كَفَّ

فِيهِ شَرَّهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ يَوْمَ يَلْقَاهُ وَمَنْ أَكْرَمَ

فِيهِ يَتِيمًا أَكْرَمَهُ اللَّهُ يَوْمَ يَلْقَاهُ وَمَنْ وَصَلَ فِيهِ

رَحِمَهُ وَصَلَهُ اللَّهُ بِرَحْمَتِهِ يَوْمَ يَلْقَاهُ وَمَنْ قَطَعَ فِيهِ

رَحِمَهُ قَطَعَ اللَّهُ عَنْهُ رَحْمَتَهُ يَوْمَ يَلْقَاهُ وَمَنْ تَطَوَّعَ

فِيهِ بِصَلَاةٍ كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَمَنْ أَدَّى

فِيهِ فَرَضًا كَانَ لَهُ ثَوَابٌ مِنْ أَدَى سَبْعِينَ فَرِيضَةً فِيمَا

سِوَاهُ مِنَ الشُّهُورِ وَمَنْ أَكْثَرَ فِيهِ مِنَ الصَّلَاةِ عَلَى ثَقَلِ

اللَّهِ مِيزَانَهُ يَوْمَ تَخْفُ الْمَوَازِينُ وَمَنْ تَلَا فِيهِ آيَةً مِنَ

الْقُرْآنِ كَانَ لَهُ مِثْلُ أَجْرِ مَنْ حَتَمَ الْقُرْآنَ فِي غَيْرِهِ مِنَ

الشُّهُورِ. أَيُّهَا النَّاسُ إِنَّ أَبْوَابَ الْجَنَانِ فِي هَذَا الشَّهْرِ

مُفْتَحَةٌ فَسَلُّوا رَبُّكُمْ أَنْ لَا يُعَلِّقَهَا عَلَيْكُمْ وَأَبْوَابَ

النَّيِّرَانِ مُغْلَقَةٌ فَسَلُّوا رَبُّكُمْ أَنْ لَا يُفْتِّحَهَا عَلَيْكُمْ

وَالشَّيَاطِينَ مَغْلُوبَةٌ فَسَلُّوا رَبُّكُمْ أَنْ لَا يُسَلِّطَهَا

Fend off the Fire from yourselves (by providing for the breaking of the fast of any believer) even if it be with a piece of a date. Fend off the Fire (from yourselves (by providing for the breaking of the fast of any believer even if it be with a sip of water. O people, whoever behaves courteously in this month will easily cross the Discriminating Bridge on the Day of Judgment on which one's steps are not firm. Allah will ease the reckoning of whoever takes it easy with those whom his right hand possesses (i.e. servants) in this month. On the Day one meets Him, Allah will withhold His Wrath from ,whoever controls his wickedness in this month. On the Day one meets Him Allah will honor whoever honors an orphan in this month. On the Day one meets Him, Allah will shower His mercy upon whoever maintains family ties in this month. Allah will deprive of His mercy whoever breaks off his family ties in this month. He will record release from Hellfire for whoever offers even a single unit of recommendable prayers. The reward of whoever carries out an obligatory duty in this month is seventy times as much as that of one who carries out the same duty in other months. The Balance of Deeds of whoever invokes Allah's blessings upon me a lot will be more positive on the Day of Judgment on which the Balance of Deeds of some people will be negative. The reward of whoever recites one verse of the Qur'an in this month is like the reward of

one who recites the whole Qur'an in other months. O people, the gates of Paradise are open in this month. Therefore, ask your Lord not to close them in your faces

Similarly, the gates of Hellfire are closed. Therefore, ask your Lord not to open them up to you. Satan is chained down. Therefore, ask your Lord not to let him overcome you

The Commander of the Faithful (Imam `Ali (‘a)) said, “I stood up and said, ‘O Prophet
’?of Allah, what are the noblest of deeds in this month

:The Holy Prophet (s) said

يَا أَبَا الْحَسَنِ أَفْضَلُ

الْأَعْمَالِ فِي هَذَا الشَّهْرِ الْوَرَعُ عَنِ مَحَارِمِ اللَّهِ عَزَّ

وَجَلَّ.

O Abu’l-hasan, the noblest of deeds in this month are abstaining from

(what the Honorable and Exalted God has forbidden...)

Delineation the merits of the month of Ramazan is too vast to be covered in this book because this month holds a special significance and the traditions about its merits are numerous. However, the most important topics that are covered by the abovementioned sermon of the Holy Prophet (s), as well as the traditions of the Holy
:Imams (‘a) can be summarized in the following points

One should take advantage of this blessed month in which all rites gain special . ١
meaning, quantity and quality. In this great devotional season, punishments for evil
acts and rewards for kind acts are multiplied. Finally, a golden opportunity to change
all past activities into righteous acts or even into the highest ranks of righteousness is
.available in this month

Fasting during this month does not only mean abstaining from eating and drinking, . ٢
but also from all forbidden evil acts in addition to turning away from all weaknesses
.and flaws

In this month, diversity in devotional acts and a practical demonstration of the . ٣
deeds that take one nearer to Almighty

Allah are visible in the coming presentation of the devotional acts and rites of this .month

An all-inclusive and comprehensive practical course of worship has been set up in .۴ this month to accelerate the devotional practices to cover the entire time of this .month

As has been previously cited in our discussion of the Night of Qadr within the .۵ particular days and nights of the year, Almighty Allah, in this month in general and on the Night of Qadr in particular, makes crucial decisions about man's destiny and the .descent of His mercy upon His creatures

In this month, man is spiritually, morally, and ethically equipped for resuming higher .۶ and more perfect activity after EId al-Fitr

All Muslims pay much attention to the month of Ramazan. As a result, this month, in its .totality, identifies Muslims and distinguishes them from all other nations and groups

However, the course that has been established by the Ahl al-Bayt (‘a) is still different in particularities and details from the devotional courses adopted by other Muslims for .this month

Rites of Ramazan

The rites of Ramazan can be divided into two main parts. We will try to restrict our discussion to mentioning the titles of these rites along with a reference to their contents, leaving the details, which are too many, to the famous Shaykh al-Qummi's .Mafatih al-Jinan

The first part of the devotional acts of Ramazan involves the common devotional acts .that are practiced throughout this month without distinction as to the day

The second part involves the devotional acts that are dedicated to certain nights or days of the month

First Part: The Common Devotional Acts of Ramazan

:This part is further subdivided into four sections

Devotional Acts Common to the Nights and Days

Devotional Acts Common to the Nights

Devotional Acts Common to Early Dawn

Devotional Acts Common to Daytime

Devotional Acts Common to the Nights and Days

Authors of books on supplications and devotional acts have mentioned a number of acts, some of which are as follows

Supplications after each obligatory prayer or at all times

Shaykh al-Qummi has cited three supplications to be said after the obligatory prayers and one supplication to be recited at any time. This supplication is known as Du`a' al-[\(hajj.\)](#)

These four supplications comprise highly regarded contents, including implorations to gain divine permission to perform the ritual hajj Pilgrimage, to observe the Night of Qadr as it should be observed, to be released from Hellfire, to gain Paradise, to have one's sustenance expanded, and to concern oneself with solving the problems

p: ٨٠

Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ٩:٧٤ as quoted from Shaykh al- -- -١
.Kulayni, al-Kafi and Shaykh al-Kaf`ami's al-Misbah

of Muslims and achieving their interests. [\(1\)](#) Shaykh al-Kulayni and Shaykh al-Saduq, through a valid chain of authority, have mentioned another supplication with more [details.](#) [\(2\)](#)

Recitation of the Holy Qur'an

It is highly recommended to recite, read, and ponder over the Holy Qur'an as much as possible during the month of Ramazan. According to some traditions, although it is recommended to read the whole Qur'an once every month during other days and months, it is more highly recommended to read the whole Qur'an once every three [days in Ramazan.](#) [\(3\)](#)

Through a valid chain of authority, Shaykh al-Kulayni has stated that Imam Musa al-Kazim (a) deemed recommended reading the Holy Qur'an entirely once or even more every day or night of Ramazan. Then, the Imam (a) mentioned a great reward for dedicating the reward of such entire recitation to the Holy Prophet and Imams (a). One of these rewards is the dedicator will be included with their group on the Day of [Resurrection.](#) [\(4\)](#)

Litanies

It is recommended to engage in repeating words of seeking forgiveness from Almighty Allah (istighfar), glorifying Him (tasbih), praising Him (hamd), and professing that He

p: 81

.Shaykh al-Qummi, Mafatih al-Jinan, pp. 176-177 -- 1

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah 9:71, H. 163 -- 2

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah 9:13, H. 26, as quoted from Shaykh al- -- 3

.Kulayni, Usul al-Kafi

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah 9:178, as quoted from Shaykh al- -- 4

.Kulayni, Usul al-Kafi

is the One and Only God (tahlil) and the Most Great (takbir). It is reported that when the month of Ramazan begins, Imam Zayn al-`Abidin (‘a) would utter no other words than words of tasbih, istighfar, and takbir. (1)

Prayers

The Holy Imams (‘a) prepared a course of supererogatory prayers for the nights and days of this month, recommending offering them as much as possible

Devotional Acts Common to the Nights of Ramazan

Authors of books on supplications and devotional acts have mentioned a number of acts, some of which are as follows

Breaking the Fast

As fasting ritually extends from dawn to dusk, it should be broken immediately after that by eating and drinking. It is however recommended to delay it after the performing of the obligatory sunset prayer. It is also recommended to break the fast with a date or a sweet food

While breaking the fast, it is recommended to say a litany or a supplication the most famous formula of which is the following

O Allah, For Your sake have I

fasted, with Your sustenance have I broken my fast, and in You have I

trusted

اللَّهُمَّ

لَكَ صُمْتُ وَعَلَى رِزْقِكَ افْطَرْتُ وَعَلَيْكَ تَوَكَّلْتُ.

p: ٨٢

course, the Imams (‘a) would repeat these devotional words as long as they would not contradict carrying out more important devotional acts or deeds, such as working towards settling necessary daily activities

:Upon eating the first bite, it is recommended to say the following

In

the Name of Allah; the All-beneficent, the All-merciful. O Liberal in

.forgiving: (please) forgive me

بِسْمِ اللَّهِ الرَّحْمَنِ

الرَّحِيمِ. يَا وَاسِعَ الْمَغْفِرَةِ اغْفِرْ لِي.

Such matters bring about a great reward, such as forgiveness and gaining the
.rewards of all those who have fasted that day

[\(1\)](#) It is also recommended to recite Surah al-Qadr just before breaking the fast.

Almsgiving

One of the highly recommended acts is to give alms during the nights of Ramazan, and especially at the time of breaking the fast. When such alms are the food with which the fast is ordinarily broken, no matter how little the amount is, even if it is just a few dates or a drink of water, according to one's capacity, it brings about a great reward. He gains the reward of the deeds done by that fasting person out of the power he has obtained from the food that he gave to him as alms, and winning the
reward of

manumitting thirty slaves. In addition, the supplication of the almsgiver will be
[\(2\)](#) (responded to).

Recitation of the Holy Qur'an

On the nights of Ramazan, it is highly recommended to recite certain chapters of the
-Holy Qur'an, such as Surah al

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ١٧٨ – –١

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ١٧٨ – –٢

Qadr one thousand times and Surah al-Dukhan (No. ۴۴) one hundred times, when
[\(possible.\)](#)

Supplications

The most important formula of supplication said on the nights of Ramazan is Du`a' al-Iftitah, which is an invocation of Allah's blessings upon the Holy Prophet and his Household, a special supplication for the Awaited Imam al-Mahdi (a), and statements that are regarded as highly spiritual which encourage a person to engage in self-struggle.

Shaykh al-Qummi has also cited three other formulas of supplication for the nights of
[\(Ramazan.\)](#)

Prayers

It is recommended to offer one thousand units of prayer that are distributed among the nights of Ramazan and called the Ramazan supererogatory prayers. Although there is more than one formula for the distribution of these units of prayer among the nights of Ramazan, Shaykh al-Qummi, following Shaykh al-Mufid, has chosen a certain formula and described it as the most familiar. This formula is as follows

On the first twenty nights of Ramazan, twenty units of this prayer should be offered each night with an interval

p: ۸۴

Shaykh al-Qummi, Mafatih al-Jinan, pp. ۱۷۹. Seemingly, to repeat Surah al-Qadr is – –۱ equivalent to the litanies of Ramazan or replacing the required recitation of the Holy Qur'an for those who cannot recite it in such a condensed manner. However, Almighty Allah knows best

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ۱۷۹–۱۸۳ – –۲

between each two units. To explain, eight units should be offered after the obligatory sunset Prayer and the others after the obligatory early night prayer. The total is thus four hundred units and the remainder is six hundred. These six hundred units should be offered on the three Nights of Qadr, which are the nineteenth, the twenty-first, and twenty-third of the month. Two hundred units should be offered on each of these three Nights. Thus, one thousand units will be completed.

It is also recommended to offer a two-unit prayer each night, reciting Surah al-Fatihah once and repeating Surah al-Tawhid three times. After completion of the prayer, the following litany may be said

Glory

be to Him Who watches over, never leaves anything undone nor is neglectful

Glory be to Him Who is Merciful and never does a thing in haste. Glory be to

Him Who is vigilant and never forgets one thing over another. Glory be to Him

Who is alert and steady, never engrossed with a thing so as to overlook

another

سُبْحَانَ مَنْ هُوَ حَفِيظٌ لَا

يَعْفُلُ سُبْحَانَ مَنْ هُوَ رَحِيمٌ لَا يَعْجَلُ سُبْحَانَ مَنْ هُوَ قَائِمٌ

لَا يَسْهُو سُبْحَانَ مَنْ هُوَ دَائِمٌ لَا يَلْهُو.

:After this litany, it is recommended to repeat the following statement seven times

سُبْحَانَ اللَّهِ وَالْحَمْدُ

لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

All glory be to Allah, all praise be to Allah, there is no god save

Allah, and Allah is the Greatest

:After that, it is recommended to say the following supplication once

Glory be

.to You, Glory be to You, Glory be to You. O All-Great, forgive my grave sins

سُبْحَانَكَ سُبْحَانَكَ

سُبْحَانَكَ. يَا عَظِيمُ عَفِّرْ لِي لَدُّنْبَ الْعَظِيمِ.

p: ٨٥

Then, it is recommended to invoke blessings upon the Holy Prophet and his Household
:ten times

O

.Allah, (please do) send blessings upon Muhammad and upon his Household

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

وَعَلَى آلِهِ.

About this prayer, Shaykh al-Kaf`ami has mentioned that whoever offers it will have
(seventy thousand of his sins forgiven by Almighty Allah.)

Devotional Acts Common to Early Dawn

Authors of books on supplications and devotional acts have mentioned a number of
:acts, some of which are as follows

(Having the Early Dawn Meal (Suhur

It is highly recommended to eat or drink something at early dawn, preferably flour or
dates. For this meal, there are some etiquettes, one of which is to recite Surah al-
.Qadr

Supplications and Whispered Prayers

Supplications and whispered prayers are the most important deeds of early dawn.
The most significant and famous supplication is known as Du`a' al-Baha', which
involves statements of glorification of Almighty Allah and imploring in the name of His
attributes. About this supplication, which is reported from Imam al-Riza (a) to be
ascribed to his grandfather Imam al-Baqir (a), it is reported that it contributes to
.granting one's requests

In addition, there is the most magnificent supplication that is reported by Abu-
.hamzah al-Thumali carrying his name

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ١٨٣-١٨٤ --١

Abu-hamzah al-Thumali has reported that Imam `Ali ibn husayn Zayn al-`Abidin (‘a) used to pray the whole night throughout Ramazan. During the last hour of night, he used to say the following supplication

O

Allah, do not discipline me by means of Your punishment and do not subject me ...to Your planned strategy

إِلٰهِي لَا تُؤَدِّبْنِي

بِعُقُوبَتِكَ وَلَا تَمَكِّرْ بِي فِي حِيلَتِكَ ...

Very long, eloquent, refined in style and composition, this supplication holds highly considerable contents and a variety of diction. It plays a vital role in spiritual education, evolution and perfection, and reinforces one’s relationship with Allah. It also teaches one how to talk to Him confidentially and how to praise and glorify Him

Furthermore, this supplication presents the Ahl al-Bayt (‘a) and confirms their matchless knowledge, leadership, and vital role in the lives of Muslims. It also demonstrates their course in building a virtuous community and their supreme goals, one of which is to create a morally and spiritually perfected group in society

In addition to these two supplications, there are others to be said at early dawn and [\(can be found in Mafatih al-Jinan.\)](#)

Devotional Acts Common to Daytime

Authors of books on supplications and devotional acts have mentioned a number of acts, some of which are as follows

p: ٨٧

Shaykh al-Qummi, Mafatih al-Jinan, pp. ١٨٤-٢٠٢. It is worth mentioning that on – –١ each night of Ramazan, at early dawn, or after that, it is obligatory to remember

.fasting the next day

A set of texts and supplicatory formulas have been reported to be said during the daytime of Ramazan. The most important of these is the supplication that begins with the following statement

اللَّهُمَّ هَذَا شَهْرُ رَمَضَانَ

□ الَّذِي أَنْزَلْتَ فِيهِ الْقُرْآنَ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ

□ الْهُدَى وَالْفُرْقَانِ ...

,O Allah, this is the month of Ramazan in which You revealed the Qur'an guidance for humankind and clear proofs of true guidance and distinction

... (between the right and the wrong)

This supplication has been reported by Shaykh al-Tusi, in Misbah al-Mutahajjid, and [\(Sayyid Ibn Tawus, in Iqbal al-A`mal.](#)

There is also another supplication the first statements of which are similar to the statements of the previously mentioned supplication of Du`a' al-Baha'. However, this supplication then moves to invoke blessings upon the Holy

Prophet, his Household, the prophets, and the angels. It then presents statements of [\(praying for and praising the Holy Prophet \(s\).](#)

Litanies and Doxologies

Litanies, statements of glorification enumerating the attributes of Almighty Allah are to be said on every day of Ramazan. In this regard, a ten-passage litany explaining the hearing, sight, creation, knowledge, and kingdom of

Almighty Allah, as well as many other similar matters, is to be repeated every day in
(Ramazan. (1)

Invocations of Blessings

Shaykh al-Tusi and Sayyid Ibn Tawus have cited a wonderful piece invoking Almighty Allah's blessings upon the Holy Prophet and his Household, as well as praising and commending them, to be said every day in Ramazan. This invocation begins with the following statement

{إِنَّ لِلَّهِ وَمَلَائِكَتَهُ
يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا.} لَتَيْبِكَ يَا رَبُّ
وَسَعْدَيْكَ وَسُبْحَانَكَ ...

,Verily“

Allah and His angels send blessings upon the Prophet, O you who believe, call for Divine blessings on him and salute him with a becoming salutation.” Here I am at Your service, my Lord! Doing that which pleases You, and glory be to

(You... (2)

Second Part: Devotional Acts Dedicated to Certain Nights and Days

:This part can be subdivided into the following sections

The Devotional Acts of Welcoming the month of Ramazan

The Devotional Acts of the Bright Nights

The Devotional Acts on the Nights of Qadr

The Devotional Acts on the Last Ten Nights

The Devotional Acts on Certain Days of Ramazan

p: ٨٩

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ٢١٣-٢١٤ -- ١

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ٢١٠ -- ٢

Devotional Acts on the First Night and Day

Islam and the Ahl al-Bayt (‘a) have devoted special attention to the first night and day of Ramazan and confirmed a number of matters to be done on this night and day, the most important of which are the following

Watching the New Moon

Authoritative traditions narrate that the Holy Prophet (s) and his Household (‘a) used to watch for and welcome the new moon of the month—a procedure that has become one of the highly regarded recommendable acts.⁽¹⁾ In this respect, many supplicatory formulas reported from the Holy Prophet (s) and the Holy Imams (‘a) have been mentioned for this procedure. However, the forty-third supplication of al-Sahifah al-Sajjadiyyah may be presented as the most magnificent formula in this respect.⁽²⁾

Ritual Bathing

On the first night of Ramazan, it is recommended to perform the ritual bath and ceremonially purify oneself by immersing oneself in a flowing river or pouring thirty handfuls of water on the head

(Visiting Imam husayn (‘a

It is also highly recommended to perform visitation of Imam husayn (‘a) this night from close (at his holy shrine) or by reading his ziyarah from afar

p: ٩٠

Moreover, Shaykh al-Qummi has mentioned that this procedure has been – ١ –
deemed obligatory by some scholars
Shaykh al-Qummi, Mafatih al-Jinan, pp. ٢١٥ – ٢ –

Supererogatory Prayers

The supererogatory prayers of Ramazan should be started this night. Another two-unit prayer, in each unit of which Surah al-Fatihah and Surah al-An`am (No. 6) are recited may be offered. Upon accomplishment, it is recommended to beseech Almighty Allah's protection against fears and ailments

Supplications

Many supplicatory formulas have been reported to be read on the first night of Ramazan. One of these is the supplication reported by Ibn Tawus from Imam al-Jawad (a). This supplication begins with the following statement

اللَّهُمَّ يَا مَنْ يَمْلِكُ

□لِتَدْبِيرِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah, O He Who controls the management of all affairs, and has power
!over all things

The two Du`a' al-Jawshan al-Kabir and Du`a' al-hajj supplications are also reported to be read on this night

All the previous devotional acts for the first night of Ramazan are also performed on the first day of Ramazan, although with some different formulas for prayers and supplications, except watching for the new moon and visiting Imam husayn (a).

Allamah al-Majlisi states that Shaykh al-Kulayni, Shaykh al-Tusi, and others have reported through a valid chain of authority that Imam al-Kazim (a) used to say a special supplication on the first of Ramazan. This supplication begins with the following statement

اللَّهُمَّ إِنِّي أَسْأَلُكَ

بِسْمِكَ الَّذِي دَانَ لَهُ كُلُّ شَيْءٍ وَبِرَحْمَتِكَ الَّتِي وَسِعَتْ

كُلَّ شَيْءٍ...

O

Allah I beseech You, in the name of Your name before which everything kneels

[down and in the name of Your mercy which encompasses everything...](#)

Devotional Acts on the Bright Nights of Ramazan

A special prayer, mentioned within the devotional acts of Rajab, is common to the bright (i.e. moonlit) nights of the three months. Therefore, the fifteenth night of Ramazan is included

In addition, it is recommended to perform the ritual bath and offer other prayers on the bright nights of Ramazan. However, the fifteenth night is distinguished by visiting Imam husayn (‘a) and offering some prayers. One of these prayers is a ten-unit one, offered at the tomb of Imam husayn (‘a) after the obligatory early night prayer. This prayer is, of course, different from the eight-unit night prayer. Another prayer to be offered this night is a hundred-unit prayer, in each unit of which Surah al-Fatihah is [recited once and Surah al-Tawhid ten times.](#)

Rites of the Nights of Qadr

In the previous discussion of the particular days and nights of the year, we mentioned both the common and the private

p: ٩٢

Shaykh al-Qummi, Mafatih al-Jinan, pp. ٢١٧-٢٢١. Although it is reported that Imam – – al-Kazim (‘a) recommended praying to Almighty Allah with this supplicatory formula on the first day of the year, experts have understood that the Imam (‘a) meant the

.first day or night of Ramazan

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ۲۲۳ – ۲۲

rites of the three Nights of Qadr. We also pointed out the significance of the Night of Qadr.

Devotional Acts of the Last Ten Nights of Ramazan

The last ten nights of Ramazan enjoy such a special significance that the Holy Prophet (s) used to roll up his bed and prepare himself for worship on these nights. To devote one's efforts to devotional acts on these ten nights denotes an acceleration of the devotional movement of Ramazan, especially when we take into consideration the fact that the Night of Qadr is one of these ten nights.

Some devotional acts and special supplications are devoted to these nights. For each night, a special supplication has been reported in addition to other supplications that are common to the ten nights. One of these is the supplication that begins with the following statement:

اللَّهُمَّ إِنَّكَ قُلْتَ فِي

كِتَابِكَ الْمُنَزَّلِ: "شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ"...

O Allah, You have said in Your revealed Book: "The month of Ramazan in ...which the Qur'an was revealed

On the twenty-seventh night, it is recommended to take the ritual bath and to repeat the following supplication throughout the night:

اللَّهُمَّ زُرُّنِي لِتَجَانِي

عَنْ دَارِ الْغُرُورِ وَالْإِنَابَةَ إِلَى دَارِ الْخُلُودِ وَلَا اسْتِعْدَادَ

لِلْمَوْتِ قَبْلَ حُلُولِ الْفَوْتِ.

O Allah, (please) provide me with alienation from the abode of delusion, turning to the abode of eternity, and readiness for death before it

.is too late

On the last day and night of Ramazan, some special devotional acts, bidding this
:month farewell, have been reported

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Performing the ritual bath on the last night –

(Visiting Imam husayn (‘a –

(Reciting Surahs al-An`am (No. ٦), al-Kahf (No. ١٨), and Yasin (No. ٣٦ –

Repeating the forgiveness-seeking prayer one hundred times –

Saying a number of supplications, the most favorable being the forty-fifth –
supplication of al-Sahifah al-Sajjadiyyah and the following one reported from Imam

:(al-Sadiq (‘a

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ

□لْعَهْدٍ مِنْ صِيَامِي لِشَهْرِ رَمَضَانَ وَأَعُوذُ بِكَ أَنْ يَطْلُعَ فَجْرٌ

هَذِهِ □لِلَّيْلِهِ إِلَّا وَقَدْ غَفَرْتَ لِي.

O Allah, (please) do not determine my observance of fasting in this
month of Ramazan to be the last of my observances of fasting. I seek Your

.protection against this day dawning before You forgive me

.This supplication contributes to having one’s sins forgiven

Particular Acts of Days and Nights

Quoting `Allamah al-Majlisi in Zad al-Ma`ad, Shaykh al-Qummi has mentioned
special prayers to be offered on each night of Ramazan and special supplications to
[\(be said on each day in Mafatih al-Jinan. \(1\)](#)

This vast and diverse devotional course intends to make man attain self-perfection
and serve Almighty Allah on earth and be qualified and prepared for the crucial
decisions

Shaykh al-Qummi, Mafatih al-Jinan, pp. ٢٣٨-٢٤٢. On page ٢٤٢, Shaykh al-Qummi – ١ –
.has mentioned a notice to be worth considered

that are made about this community on the Night of Qadr. The night of Eid al-Fitr is
.the night of the fulfillment of promised rewards

Point

hajj is one of the most important devotional acts of Islam. According to some traditions, it follows the ritual prayer with regard to its significance and favorability in the list of the Islamic devotional acts. Moreover, hajj has been described as one of the .(two jihads (i.e. holy struggle

In this respect, Shaykh al-Kulayni has reported through a valid chain of authority that `Abdullah ibn Yahya al-Kahili heard Imam al-Sadiq (‘a) quoting the Holy Prophet (s) as :saying

هُوَ أَحَدُ الْجِهَادَيْنِ، هُوَ
جِهَادُ الضُّعَفَاءِ.

hajj is one of the

.two jihads. It is the jihad of the weak

:Commenting on this saying, Imam al-Sadiq (‘a) says

وَنَحْنُ الضُّعَفَاءُ. أَمَا
إِنَّهُ لَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْحَجِّ إِلَّا الصَّلَاةُ، وَفِي
الْحَجِّ هُنَا صَلَاةٌ وَلَيْسَ فِي الصَّلَاةِ قَبْلَكُمْ حَجٌّ.

We are the weak. Verily, there is nothing better than hajj except the ritual prayer; however, there is prayer in the hajj but there is no hajj in

(1) the prayer.

hajj is also the support of the religion and the foundation of its existence. It is thus :reported

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٧٧, H. ٢ as quoted from Shaykh al-Kulayni, - -١
.Furu` al-Kafi

لَا يَزَالُ الدِّينُ قَائِمًا مَا

قَامَتِ الْكَعْبَةُ.

(1) This religion is kept existent as long as the Ka`bah is still standing.

The hajj has a historical root that extends to the time before the existence of Adam (‘a) on earth although the divine call to perform hajj as an obligatory duty upon all (people actually began at the time of Prophet Abraham (‘a

In this regard, Shaykh al-Kulayni, through a valid chain of authority, has reported Imam al-Sadiq (‘a) as saying

لَمَّا أَفَاضَ آدَمُ مِنْ مِنَى

تَلَفَّتُهُ الْمَلَائِكَةُ فَقَالَتْ: يَا آدَمُ، بُرِّ حَجَّكَ. أَمَا إِنَّا

قَدْ حَجَجْنَا هَذَا الْبَيْتَ قَبْلَ أَنْ تَحُجَّهَ بِالْفَنَى عَامٍ.

When Adam (‘a) returned from Mina (as a ritual practice), he was received by the angels who said to him, “Make lawful your hajj, for we have (2) been going on hajj to this house two thousand years before you.”

Through another valid chain of authority, Shaykh al-Kulayni has reported Imam al-Sadiq (‘a) as saying

لَمَّا أُمِرَ

إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ بِنَاءِ الْبَيْتِ

وَتَمَّ بِنَاؤُهُ، قَعَدَ إِبْرَاهِيمُ عَلَى رُكْنٍ ثُمَّ نَادَى: هَلُمَّ

الْحَجَّ. فَلَوْ نَادَى هَلُمَّوَا إِلَى الْحَجِّ لَمْ يَحْجِ إِلَّا مَنْ

كَانَ يَوْمَئِذٍ إِنْسِيًّا مَخْلُوقًا، وَلَكِنَّهُ نَادَى: هَلُمَّ

الْحَجَّ. فَلَبَّى النَّاسُ فِي أَصْلَابِ الرِّجَالِ: لَتَيْبِكَ دَاعِيَ اللَّهِ

عَزَّ وَجَلَّ. لَتَيْبِكَ دَاعِيَ اللَّهِ. فَمَنْ لَبَّى عَشْرًا يَحِجَّ

عَشْرًا، وَمَنْ لَبَّى خَمْسًا يَحِجَّ خَمْسًا، وَمَنْ لَبَّى أَكْثَرَ مِنْ ذَلِكَ

فَعَدَدَ ذَلِكَ، وَمَنْ لَبَّى وَاحِدًا حَجَّ وَاحِدًا، وَمَنْ لَمْ يُلَبِّ

لَمْ يَحِجَّ.

When the construction of the House was completed by Abraham (‘a) and Ishmael (‘a) by the command of Almighty Allah, Abraham (‘a) sat in a corner and called out, “Come you all to the hajj.” If he had called out, “Come to the hajj,” none would have come except the human beings of that time, but when his call was, “Come you all to the hajj,” all people even the unborn in the loins of their fathers responded to him, saying, “We do respond to the caller of Allah. We do respond to the caller of Allah...” Thus, those who repeated this statement of response ten times will go on hajj ten times. Those who repeated it five times will go on hajj five times and so every one will go on hajj as many times as he repeated this statement. Likewise, he who repeated it once only will go on hajj once only and who had not responded

[\(۳\)](#) will not go on hajj at all. [\(۳\)](#)

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Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥, H. ٩ as quoted from Shaykh al-Kulayni, - -٢

.Furu` al-Kafi

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥, H. ٩ - -٣

Performing the hajj Pilgrimage is obligatory only once upon any adult who possesses the expenditure of the hajj journey along with an amount sufficient to provide livelihood to one's dependents, and that such a journey will not cause disorder in one's livelihood or personal conditions. At the same time, it is highly recommended to go on hajj as many times as possible—an act that is preferred to many other [\(devotional acts.\)](#)

It is also impermissible to suspend the hajj or to leave the Holy Ka`bah unvisited. In this regard, it is obligatory upon

p: ٩٨

In many traditions, hajj is preferred to manumission of slaves, giving of alms, and – – even holy struggle against enemies. It is recommended to prefer going on hajj for one's personal worldly affairs. In view of such matters and more details, the hajj, in the sight of the Ahl al-Bayt (a), enjoys high value and a distinctive particularity. See .Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٠:١٤٩–٢١٦ Section: Merits of the hajj

the supreme religious authority to force people to perform this religious duty and fund their journeys if they cannot find money to do so

Detailed guidance on the performance of this duty is available in books on the (practical laws of hajj, known as manasik al-hajj (Rites of the hajj

Categories of the Ritual hajj

To a great extent, all Muslims unanimously agree upon classifying the ritual hajj into three categories and upon the basic details of each category. This is of course one of the divine blessings with which Muslims are endowed and one of the matters that expresses their unity

:The categories of hajj are thus three

hajj al-Tamattu` : The most significant and preferred category of hajj, hajj al- Tamattu` is obligatory upon every adult person (old enough to carry out religious duties) who is capable of carrying out this duty and whose place of dwelling is more than ninety kilometers away from the city of Makkah. Referring to such people, the Holy Qur'an says

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

(This is for him whose family is not present in the Sacred Mosque. (٢:١٩٦)

In the Muslim jurisprudential terminology, they are called ahl al-afaq (People of the Horizons

hajj al-Ifrad: This category of hajj is obligatory upon those who live near Makkah and are present in the Sacred Mosque. In it the performer (of hajj) is required to enter into the state of Ihram (i.e. put on two ceremonially white pieces of cloth and pledge to abandon the forbidden acts that violate one's hajj or `Umrah). They start either from the Miqat (the starting points for hajj) or from their houses

and then perform a single `Umrah (i.e. minor hajj) only. This category of hajj is different from the earlier in the point that it does not require offering a sacrifice to the Holy Ka`bah or slaughtering an animal. Additionally, entering into the state of Ihram for this category of hajj is different from the earlier category

hajj al-Qiran: This category of hajj is similar to the abovementioned one with one difference. The pilgrim is required to mark the offering that he must offer to the Holy Ka`bah from the first moment of entering the state of Ihram until he slaughters it at Mina on the Day of `d al-Azha

`Rites of hajj al-Tamattu

In brief, in hajj al-Tamattu` a pilgrim enters the state of Ihram to perform the `Umrat al-Tamattu` (۱) from one of the

five places known as Mawaqit (sing. Miqat) and which had been marked out by the Holy Prophet (s) for the people of the remote horizons as follows

Masjid al-Shajarah, which is also called Dhul-halifah or Abyar `Ali: the starting (۱) point (i.e. Miqat) from which the people of Madinah and those who pass by it start their ritual hajj

Al-Juhafah: the starting point from which the people of Sham (currently Syria, (۲) Jordan, Lebanon, and Palestine) and those passing by it start their hajj

p: ۱۰۰

Umrat al-Tamattu` is the lesser hajj (pilgrimage) to Makkah made` - ۱ independently or at the same time of the ritual hajj, and consisting of a number of devotional rituals performed within the city. `Umrat al-Tamattu` must be connected to the ritual hajj

Wadi-`Aqiq: the starting point from which the people of Iraq and those passing by (٣) .it start their hajj

Qarn al-Manazil: the starting point from which the people of al-Ta'if (a city in (٤) .western Saudi Arabia, in al-hijaz Province) and those passing by it start their hajj

Yalamlam: the starting point from which the people of the Yemen and those (٥) .passing by it start their hajj

Entering into the state of Ihram means to take off one's ordinary clothes and put on two unstitched pieces of cloth worn as shirt and apron. Then, the pilgrim utters the statement of Talbiyah (i.e. responding to the call of hajj), which is in the following form

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ.

لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ. إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ

وَالْمُلْكَ. لَا شَرِيكَ لَكَ.

Here I am responding to You, O Allah, here I am. Here I am, You have no partner, here I am. Surely, praise, grace, and kingship are Yours. You have .no partner

A pilgrim must also abstain from a set of matters some of which are inherently forbidden while others are not, such as touching women, using perfume, wearing clothes other than the two pieces of Ihram, covering the head with anything, .engaging in disputes, hunting, and others

A pilgrim must then present himself in Makkah to circumambulate the Holy Ka`bah seven times, beginning and ending at the corner on which the Black Stone is placed. Then, he must offer the two-unit prayer of circumambulation at the place known as .(the Station of Abraham (‘a) (Maqam Ibrahim

Afterwards, he must go to al-Safa to begin performing the rite of Sa`y (ساي) from al-Safa to al-Marwah, two small hillocks between which a pilgrim must run slowly seven times; four times from al-Safa to al-Marwah and three times the other way so as to .end up at al-Marwah

.The next rite is to have his hair cut short and his nails trimmed

Immediately after performing this rite, a pilgrim may release himself from the state of Ihram and return to his normal state. However, he must wait for the time of hajj to begin. Once it begins, he is required to enter into a new state of Ihram for the hajj from the holy city of Makkah on the eighth of Dhu'l-hijjah. On this day, he must leave for Mount `Arafat and stay there from midday to the sunset of the ninth of Dhu'l-hijjah. This rite is known as halting at `Arafat

After sunset, he must come down this mountain and move towards the Holy

.Monument (i.e. al-Mash`ar al-haram) where he must stay until sunrise

On the tenth of Dhu'l-hijjah, he must come to Mina to perform the rite of stoning the `Aqabah statue (jamarat al-`aqabah) with seven small pebbles that he must gather from the Holy Precinct of Makkah and the Holy Monument. He must then sacrifice an animal offering, which must be a sheep, a cow, or a camel, and then shave or have the hair of his head cut short. Only then, can he release himself from the state of Ihram and do all the legal things that have been made forbidden to him as long as he .was in the state of Ihram, except touching women and using perfumes

p: ١٠٢

.Sa`y is the ritual of running between Hill al-Safa and Hill al-Marwah seven times -- ١

He must then come to the Holy House again, circumambulate it seven times, offer a two-unit prayer at the Station of Abraham (‘a), and run seven times between al-Safa and al-Marwah. Only then can he use perfume

In order to have intimacy made lawful for him, he must perform another seven-round circumambulation, known in the jurisprudential terminology of the Ahl al-Bayt (‘a) School as Tawaf al-Nisa' and in the terminology of the other Muslim schools as Tawaf (al-Wada` (Farewell Circumambulation

On the eleventh and twelfth nights of Dhu’l-hijjah, a pilgrim is required to spend half of the night (either from nightfall to midnight, or from midnight to its last hour, at least) at Mina, although it is recommended, and even obligatory under certain circumstances, to spend the thirteenth night there, too

On the eleventh and twelfth days, and even the thirteenth day for those who spent the last night at Mina, a pilgrim must stone the three statues (known as al-jamarah al-sughra, al-jamarah al-wusta, and jamarat al-`Aqabah) with seven pebbles each

This is a summary of the method and obligatory rites of hajj al-Tamattu` according to the jurisprudence of the Ahl al-Bayt (‘a), although there are further details, manners, recommended acts, and even duties to which a pilgrim may be exposed while performing this category of hajj. However, there is no space to mention all these in this book

This method is largely followed by the other Muslim sects with the exception of a very few details, options, and advancing or delaying in the performance of certain rites and in the rulings appertaining to certain acts of a pilgrim

Under this title, we can refer to three features by which the worship of hajj is distinguished from the other devotional acts

First: hajj comprises several sorts of devotional acts, such as prayer, fasting, jihad, and almsgiving. The ritual circumambulation of the Holy House is a sort of prayer, in addition to the ritual prayer that follows each practice of circumambulation, known as Salat al-Tawaf (Circumambulation Prayer). Entering into the state of Ihram, which imposes abstaining from certain good things and desires, is a sort of fasting. Sacrificing and offering an animal to the Holy Ka`bah is a sort of almsgiving. The hardships undergone by a performer of hajj, such as the hardship of taking long journeys to Makkah and the exhaustive efforts that come from carrying out the rituals of the hajj, are a sort of jihad. Besides, the ritual hajj involves other devotional acts, such as halting at a mountain, stoning the three statues, that represent Satan, with pebbles, and having one's hair cut short or shaved. All these devotional acts are distinctive, unlike all other acts of worship

Second: hajj is a large collective practice and Muslims of various social classes and from every remote path gather on certain days to perform this religious duty collectively and respond to the divine call of Prophet Abraham (‘a). They all move on the same highland and in a unified form to express the actual equality of all human beings and practically achieve the perfect unity of the Muslim nation

Third: The purpose behind the practice of this worship is wide-ranging at both the individual and collective level and in various aspects, including the material, spiritual, social, political, economic, educational, and moral

Although explanation of this point requires elaborative discourse, it seems possible to explain it by citing some traditions of the Ahl

al-Bayt (‘a) that deal with some of the spiritual and material aspects and the holy purpose of this worship

:Imam `Ali (‘a) is reported to have said

فَرَضَ عَلَيْكُمْ حَجَّ بَيْتِهِ الْحَرَامِ، الَّذِي جَعَلَهُ
قَبْلَةً لِلْأَنْعَامِ، يَرِدُونَهُ وَرُودَ الْأَنْعَامِ، وَيَأْلَهُونَ إِلَيْهِ
وُلُوهَ الْحَمَامِ. جَعَلَهُ سُبْحَانَهُ عَلَامَةً لِنُتُوءِ أَصْحَابِهِمْ
لِعَظَمَتِهِ، وَإِذْعَانِهِمْ لِعِزَّتِهِ، وَاخْتَارَ مِنْ خَلْقِهِ سَمَاعًا
أَجَابُوا إِلَيْهِ دَعْوَتَهُ، وَصَدَّقُوا كَلِمَتَهُ، وَوَقَفُوا مَوَاقِفَ
أَنْبِيَائِهِ، وَتَشَبَّهُوا بِمَلَائِكَتِهِ الْمُطِيفِينَ بِعَرْشِهِ،
يُحْرِزُونَ الْأَرْبَاحَ فِي مَنْجَرِ عِبَادَتِهِ، وَيَتَبَادَرُونَ عِنْدَهُ
مَوْعِدَ مَغْفِرَتِهِ. جَعَلَهُ سُبْحَانَهُ لِلْإِسْلَامِ عَلَمًا،
وَلِلْعَائِدِينَ حَرَمًا، فَرَضَ حَجَّهُ، وَأَوْجَبَ حَقَّهُ، وَكَتَبَ
عَلَيْكُمْ وَفَادَتَهُ، فَقَالَ سُبْحَانَهُ: (إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ)

Allah has made

obligatory upon you the pilgrimage (hajj) to His sacred House, which is the

turning point for the people who go to it as beasts or pigeons go towards

spring water. Allah, the Glorified, made it a sign of their supplication

before His Greatness and their acknowledgment of His Dignity. He selected

from among His creation those who upon listening to His call responded to it

and testified to His word. They stood in the position of His Prophets and

resembled His angels who surround the Divine Throne securing all the benefits
of performing His worship and hastening towards His promised forgiveness
Allah the Glorified made it (His sacred House) an emblem for Islam and an
object of respect for those who turn to it. He made obligatory its pilgrimage
and claim on you, holding you responsible to discharge it. Thus, Allah the Glorified
said, “And (purely) for Allah, is incumbent upon mankind, the pilgrimage to
the House, for those who can afford to journey thither. And whoever denies
(then verily, Allah is Self-sufficiently independent of the worlds. (۳:۹۶)”[\(۱\)](#)

p: ۱۰۵

Within the famous tradition that al-Fazl ibn Shadhan has reported from Imam al-Riza (a) with regard to the logic for the religious duties, Imam al-Riza (a) has said:

...فَإِنْ قَالَ فَلِمَ أُمِرَ بِالْحَجِّ؟ قِيلَ لِعَلِّهِ

الْوَفَادَةَ إِلَى اللَّهِ عَزَّ وَجَلَّ وَطَلَبَ الزِّيَادَةَ وَالخُرُوجَ
مِنْ كُلِّ مَا اقْتَرَفَ الْعَبْدُ تَائِبًا مِمَّا مَضَى مُسْتَأْنَفًا لِمَا
يَسْتَقْبِلُ مَعَ مَا فِيهِ مِنْ إِخْرَاجِ الْأَمْوَالِ وَتَعَبِ الْأَبْدَانِ
وَالِاسْتِغَالِ عَنِ الْأَهْلِ وَالْوَالِدِ وَحَظْرِ الْأَنْفُسِ عَنِ اللَّذَاتِ
شَاخِصًا فِي الْحَرِّ وَالْبُرْدِ تَائِبًا ذَلِكَ عَلَيْهِ دَائِمًا مَعَ
الْخُضُوعِ وَالِاسْتِكَانَةِ وَالتَّذَلُّلِ مَعَ مَا فِي ذَلِكَ لِجَمِيعِ
الْخَلْقِ مِنَ الْمَنَافِعِ فِي شَرْقِ الْأَرْضِ وَعَزْبِهَا وَمَنْ فِي
الْبُرِّ وَالْبَحْرِ مِمَّنْ يَحُجُّ وَمِمَّنْ لَا يَحُجُّ مِنْ بَيْنِ تَاجِرِ
وَجَالِبِ وَبَائِعِ وَمُشْتَرٍ وَكَاسِبٍ وَمَسْكِينٍ وَمُكَارٍ وَفَقِيرٍ
وَقَضَاءِ حَوَائِجِ أَهْلِ الْأَطْرَافِ فِي الْمَوَاضِعِ الْمُمْكِنِ لَهُمْ
الاجْتِمَاعِ فِيهَا مَعَ مَا فِيهِ مِنَ التَّفَقُّهِ وَنَقْلِ أَخْبَارِ
الْأَيْمَةِ عَلَيْهِمُ السَّلَامُ إِلَى كُلِّ صُغْعٍ وَنَاجِيَةٍ كَمَا قَالَ

اللَّهُ عَزَّ وَجَلَّ: {وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا
إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ} {لِيَشْهَدُوا مَنَافِعَ لَهُمْ} فَإِنْ قَالَ فَلِمَ أُمِرُوا بِحَجِّهِ وَاحِدِهِ لَا

أَكْثَرَ مِنْ ذَلِكَ. قِيلَ، لِأَنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ

الْفَرَائِضَ عَلَى أَدْنَى الْقَوْمِ قُوَّةً كَمَا قَالَ عَزَّ وَجَلَّ: {□ □ □ □} يَعْنِي شَاءَ لِيَسَعَ لَهُ الْقَوِيُّ وَالضَّعِيفُ

وَكَذَلِكَ سَائِرُ الْفَرَائِضِ إِنَّمَا وَضِعَتْ عَلَى أَدْنَى الْقَوْمِ

قُوَّةً وَكَانَ مِنْ تِلْكَ الْفَرَائِضِ الْحَجُّ الْمَفْرُوضُ وَاحِدًا ثُمَّ

رَغَبَ بَعْدُ أَهْلَ الْقُوَّةِ بِقَدْرِ طَاقَتِهِمْ.

If he...

asks, “Why have we been ordered to go on the hajj pilgrimage?” It is said, This is because it is a form of going towards Allah the Exalted and Majestic asking him for numerous rewards, departing from all evils that one has committed, being repentant for all that he has done in the past, and starting anew what he will do in the future. The hajj pilgrimage is also done so that one expends his wealth, puts himself to physical trouble, experiences separation from his spouse and children, avoids lust and pleasure, and suffers from the troubles of the trip in the hot and cold weather, in fear, for a long interval in humility, submission, and humbleness. In addition, the hajj pilgrimage carries great benefits for all people (such as learning to desire Almighty Allah, fear Him, abandon hardheartedness, make continuous reference to Him and not lose one’s hope and expectation). It reminds people of fulfilling their duties towards their Lord and towards all people: people who live in the deserts or at sea, partake in the hajj pilgrimage or not, import goods do business, sell or buy, are dealers or needy, rent riding animals or are too poor to rent any riding animals to go on the hajj pilgrimage. It also includes the fulfillment of the needs of the people who live in the vicinity where the hajj pilgrims gather. It includes the training of individuals in

the narration of the traditions from the Immaculate Imams (‘a) from one region over to another region. Almighty Allah has said, “If a contingent from every expedition remained behind, they could devote themselves to studies in religion and admonish the people, when they return to them, that thus they may learn to guard themselves against evil. (٩:١٢٢)” He has also said, “So that they may witness advantages for them. (٢٢:٢٨)” If he asks, “Why have we been ordered to go on the hajj pilgrimage once and not more?” It is then said: It is because Almighty Allah established the obligatory deeds taking into consideration the weakest people as He, the Exalted and Majestic, has said, ‘...He must make an offering, as he can afford, but if he cannot afford it...’ This refers to a sheep that both the rich and the poor can offer. The other obligatory deeds are established considering the weakest people. One of the obligatory deeds is to go on the hajj pilgrimage, which is obligatory once in one’s lifetime. God has encouraged the rich people to perform it as [\(often as they can.\)](#)

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Characteristics of the Ahl al-Bayt's View of hajj

It seems proper to refer, yet briefly, to the Ahl al-Bayt's view of the hajj and their understanding of the role that this worship can play in the life of the Muslim nation in general and the virtuous community in particular. hajj, in its capacity as a religious duty, unites the words of Muslims and expresses the concord and entity of the Muslim nation.

The following distinctive features can add to the general understanding of all Muslims regarding hajj:

Great Interest

The Ahl al-Bayt (a) took great interest in hajj. They have discussed all the affairs and details of hajj and given vivid explanations about its reality, history, excellence, value, role, and goals. They have also discussed in detail the laws appertaining to the rites and categories of hajj and presented the various problems and their solutions in the light of the laws of Islam.

By making a simple and swift comparison between the traditions of the Ahl al-Bayt (a) about hajj and the traditions that are reported from others, we can obviously notice the difference. Comparatively, the number of traditions in which the Ahl al-Bayt (a) have discussed the questions of hajj and transmitted, both directly and indirectly, the Holy Prophet's words and deeds in this regard is quantitatively (1) and qualitatively many times as much as the traditions that are reported from the other Muslim schools in the same field.

p: ١٠٨

For instance, the author of Jami` Ahadiih al-Shi` ah has cited eight hundred and thirty one traditions about the history, excellence, and general affairs of the hajj.

:The following two samples will confirm this obvious truth

The tradition that the major Sunni reference books of hadith report from Imam al-Baqir (‘a) on the authority of Jabir ibn `Abdullah al-Ansari presents many details about the Holy Prophet’s last hajj (known as the Farewell Pilgrimage) that cannot be found in any other tradition mentioned in these reference books. This tradition represents a jurisprudential basis for all Muslim schools of jurisprudence in the field of the laws of [hajj](#).(1)

Shaykh al-Saduq, through a valid chain of authority, has reported that Zurarah ibn A`yun once said to Imam al-Sadiq (‘a), “May Allah accept me as ransom for you! I have been asking you about the laws of hajj for forty years and you have always
”.given me answers

:The Imam (‘a) answered

بَيْتٌ حُجَّ إِلَيْهِ قَبْلَ آدَمَ
بِأَلْفِي عَامٍ تُرِيدُ أَنْ تُفْنِيَ مَسَائِلَهُ فِي أَرْبَعِينَ عَامًا؟

A house to which pilgrimages were made two thousand years before the creation of Adam (‘a)—do you expect that you can learn all about it in forty years

[only?](#)(2)

This answer obviously shows the wide-ranging scope of the Holy Imam’s practical interest in the topic of hajj, just as they show their great interest in the historical aspect of this worship

p: ١٠٩

Mansur `Ali Nasif, al-Taj al-Jami` lil-Usul ٢:١٥٣ as quoted from Sahih Muslim and – ١
.Sunan Abi-Dawud

Al-hurr al-`Amili, Wasa’il al-Shi`ah ٨:٧, H. ١٢ as quoted from Shaykh al-Saduq’s – ٢
.man-la-yahzuruhul-faqih

Comprehensiveness of the Devotional Content of hajj

Not to speak of their vast concentration on hajj, we notice that the Ahl al-Bayt (‘a) also took much interest in the devotional contents of all of its rites and laws. We cannot find a performer of hajj practicing any rite without a supplication or a litany before, during, or after it. More precisely, supplications and litanies accompany a performer of hajj from the time he intends to perform hajj until he returns home. Hundreds of traditions deal with this topic.⁽¹⁾

In a coming chapter, we will discuss some details of the vast devotional contents of hajj.

Visiting the Holy Prophet (s), the Holy Imams (‘a), and Places of Worship

Performers of hajj complete this obligatory devotional act by visiting the Holy Prophet’s (s) tomb and mosque—an act common to all Muslims.⁽²⁾ However, the Holy Imams of the Ahl al-Bayt (‘a) have given this topic much more significance with regard to both quantity and quality

With regard to quantity, they encourage their followers to visit the tombs of the Holy Imams (‘a) buried in the al-Baqi` Cemetery: Imam hasan ibn `Ali (al-Mujtaba), Imam `Ali ibn al-husayn (Zayn al-`Abidin), Imam Muhammad

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For instance, al-hurr al-`Amili, in *Wasa’il al-Shi`ah* ٨:٢٤٨-٣٣٨ have dedicated sixty – –١ eight sections of his book to discussing the details of the hajj

Exceptions are the Wahhabis who deem forbidden preparing for visiting the Holy – –٢ Prophet’s tomb. However, they deem it acceptable for those who are present at al-Madinah. According to their laws, it is lawful to prepare oneself for visiting the Holy Prophet’s Mosque at Madinah and then visiting the Holy Prophet’s tomb may come in the margin of visiting his mosque

ibn `Ali (al-Baqir), and Imam Ja`far ibn Muhammad (al-Sadiq), peace be upon them
.all

They also recommend visiting the tomb of Lady Fatimah al-Zahra' (‘a)—the veracious and pure—the daughter of the Holy Prophet (s). She is said to have been buried in her house⁽¹⁾ that is adjacent to the Holy Prophet’s Mosque

In addition, the Holy Imams (‘a) have recommended visiting the tombs of the Holy Prophet’s wives, Lady Fatimah bint Asad (Imam `Ali’s mother), the other righteous companions of the Holy Prophet (s), and the martyrs of the Battle of Uhud, topping the list being hamzah ibn `Abd al-Muttalib, the Holy Prophet’s (s) uncle

In addition to the previous, there is much interest in visiting mosques and other places where the Holy Prophet (s) offered prayers and said supplications and particular places where historical events or bestowing of divine gifts took place. The following :mosques top this list

Mosque Qaba –

Mosque al-Fath –

Mosque al-Qiblatayn –

p: ۱۱۱

About the burial place of Lady Fatimah al-Zahra' (‘a), there are many probabilities, – – the most apparent of which is that she was buried in her house. However, there is another probability that she was buried in al-Baqi` Cemetery. The disagreement about the burial place of this veracious and pure lady resulted from the historical fact that she, owing to certain political reasons, willed her burial place to be unknown to people and specifically asked Imam `Ali (‘a), her husband, not to allow Abu-Bakr and `Umar to participate in her funeral ceremony because she died without forgiving them. This fact has been reported by all Muslims

Mosque Uhud –

Imam `Ali Mosque –

Salman al-Farsi Mosque –

Lady Fatimah al-Zahra' Mosque –

(Mosque al-Ghumamah (the cloud –

:Other places the Holy Imams (‘a) have recommended visiting are

.(Ummu-Ibrahim’s Chamber (known as mashrabat ummi-ibrahim –

Al-Abtuh in the holy city of Makkah where there are the tombs of Lady Khadijah (‘a) –
(the Mother of the Believers: the Holy Prophet’s first wife and Lady Fatimah al-
Zahra’s mother), Abu-Talib (‘a), and other righteous personalities of the early age of
Islam

Abu-Talib’s Col (where the Holy Prophet (s), along with his relatives from the –
Hashemites, were put under a harsh siege by the polytheists of Makkah at the
.(beginning of his promulgation of Islam

hira' Cave (where the Holy Prophet (s) used to worship Almighty Allah secretly –
.(before he received the divine revelation

Al-Arqam House (where the first group of Muslims, led by the Holy Prophet (s) met –
.(secretly to discuss the affairs of Islam

Dar al-Nidwah (the place where the chiefs of Quraysh would meet to discuss the –
.(latest issues

The Holy Imams (‘a) also recommended visiting all sites that were connected with the
history of Islam and reminded

Muslims of the dignity, honor, sacrifices, and difficulties that faced the divine mission of promulgating Islam to establish a good link between them and the great history of their religion. They hoped this would arouse their spirit of determination and [renaissance](#), and create the qualities of independence, and self-respect in them. [\(1\)](#)

With regard to quality, the Ahl al-Bayt (‘a) look at visiting the Holy Prophet (s) and Imams (‘a) as perfection and completion of the ritual hajj. Many traditions declare and confirm this fact openly. In this connection, Imam al-Riza (‘a) is reported to have said

إِنَّ لِكُلِّ إِمَامٍ عَهْدًا فِي
عُقُوقِ أَوْلِيَائِهِ وَشِيعَتِهِ، وَإِنَّ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ
وَحُسْنِ الْأَدَاءِ زِيَارَةَ قُبُورِهِمْ. فَمَنْ زَارَهُمْ رَغْبَةً فِي
زِيَارَتِهِمْ وَتَصَدِيقًا بِمَا رَغِبُوا فِيهِ كَانَ أَثْمَتُهُمْ شُفَعَاءَهُمْ
يَوْمَ الْقِيَامَةِ.

The disciples and followers of every Imam (‘a) are connected to him with a binding covenant that they must fulfill. Among the items of an ‘excellent fulfillment of these covenants is indeed the visiting of the Imams (‘a) tombs. Hence, if one visits their tombs willingly and with the intention of accomplishing their desire, the Imams (‘a) will intercede for that person on

[\(the Day of Resurrection. \(2\)](#)

:Isma`il ibn Mahran has reported Imam al-Sadiq (‘a) as saying

p: ١١٣

Unfortunately, it can be noticed that there is currently an attempt through well-organized campaigns to eradicate these traces and cast screens upon them. The

perpetrators hope that by attracting attention away from these places they will
succeed in making the pilgrims forget them

Allamah al-Majlisi, Bihar al-Anwar ٩٧:١١٤, H. ١ - ٢

إِذَا حَجَّ أَحَدُكُمْ

فَلْيُحْتِمِ حَجَّهُ بِزِيَارَتِنَا؛ لِأَنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

Any one of you who goes on hajj must conclude his hajj by visiting us

[\(1\)](#) because this is the finalization of hajj.

:Imam `Ali, the Commander of the Faithful (‘a), is reported to have said

أَتَمُّوا بِرَسُولِ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ حَجَّكُمْ إِذَا خَرَجْتُمْ إِلَى بَيْتِ اللَّهِ؛ فَإِنَّ

تَرْكَهُ جَفَاءٌ وَبِدَلِكِ أُمْرَتُمْ، وَأَتَمُّوا بِالْقُبُورِ الَّتِي

أَلَزَمَكُمُ اللَّهُ عَزَّ وَجَلَّ زِيَارَتَهَا وَحَقَّهَا، وَاطْلُبُوا

الرِّزْقَ عِنْدَهَا.

When you go on pilgrimage to the House of Allah, finalize your hajj by visiting the Messenger of Allah (s) because to avoid doing this is a type of alienation from him, while you are ordered to avoid alienating yourself

Also, finalize your hajj by visiting the tombs that Almighty Allah has ordered you to visit and to carry out your duties towards them. Seek

[\(2\)](#) sustenance at these tombs.

In al-Kafi, Shaykh al-Kulayni has reported Imam al-Baqir (‘a) as saying

تَمَامُ الْحَجِّ لِقَاءُ

الإمام.

The acme of hajj is to

Identifying the General Political Attitude

Imitating the Holy Prophet (s) and following the instruction of the Holy Qur'an, the Ahl al-Bayt (a) made sure that the season of hajj took the form of an annual meeting held by Muslims in order to declare their general political attitude

p: ۱۱۴

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۴:۳۲۴, H. ۱ -- ۱

.Allamah al-Majlisi, Bihar al-Anwar ۹۷:۱۳۹, H. ۲ -- ۲

.Shaykh al-Kulayni, al-Kafi ۴:۵۴۹, H. ۲ -- ۳

.and the most important situations that are related to all Muslims

Historically, in the first year of their hajj after the conquest of Makkah, Surah Bara'ah (al-Tawbah, No. 9) was revealed. The Holy Qur'an and the Holy Prophet (s) declared a release from all obligations towards the polytheists. This was one of the most significant political attitudes demonstrated by Islam

In the last season of hajj led by the Holy Prophet (s) and known as the hijjat al-wada` (Farewell Pilgrimage), the Holy Prophet (s) delivered a sermon that included all political and social attitudes of Muslims

At the end of his last hajj, he declared the future leadership as Imam `Ali's and the Muslims' duty towards him. This declaration, which took place in a region called Khumm Spring (i.e. Ghadir), the Holy Prophet (s) openly declared

أَيُّهَا النَّاسُ، مَنْ كُنْتُ

مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ. اَللّٰهُمَّ وَاِىَّ مَنْ وَاِىَّ، وَعَاِدِ

مَنْ عَاِدَاهُ، وَاَنْصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَاَحِبَّ

مَنْ اَحَبَّهُ، وَاَبْغِضْ مَنْ اَبْغَضَهُ.

O people, whoever has taken me as master, `Ali is now his master. O

Allah, (please) be the friend of him who takes `Ali as master, be the opponent of him who antagonizes `Ali, give victory to him who supports `Ali, disappoint him who disappoints `Ali, love him who loves `Ali, and hate him

(who hates `Ali.)

.This event is unanimously reported by all Muslims

The aforementioned traditions on the goals of hajj also indicate this particular goal and practical outline. Of course, this goal is naturally imposed by the devotional act

.Hashim Ma`ruf al-hasani, Usul al-Tashayyu` , pp. ٣٩ --١

of hajj and this annual gathering which is attended by select individuals of the Muslim nation as well as those who are financially capable of performing this religious duty

Meeting the Imam and the Leadership of the Muslim Community

The Ahl al-Bayt (‘a) emphasized meeting and visiting the Imam (‘a) during the season of hajj in order to get his advice and guidance and to become acquainted with the detailed attitudes towards various issues that concern Muslims. These meetings also intended to provide the Imam (‘a) with a review of the activities of the faithful believers, their problems and common and private questions in addition to other affairs necessitated by the direct connection between the leader and the subjects with regard to the Muslim society and the process of building a virtuous community inside this society

In this regard, Shaykh al-Kulayni and Shaykh al-Saduq have reported through a valid chain of authority that Imam al-Baqir (‘a) said

إِنَّمَا أُمِرَ النَّاسُ أَنْ
يَأْتُوا هَذِهِ الْأَحْجَارَ فَيَطُوفُوا بِهَا، ثُمَّ يَأْتُونَا
فِيخْبِرُونَا بِوَلَايَتِهِمْ وَيُعْرِضُوا عَلَيْنَا نَصْرَهُمْ.

The people have been ordered to come to these stones and circumambulate them so that they can then come to us to show their loyalty to us and offer [\(1\)](#) their support for us.

Many other traditions have spoken of the same topic. This proves the significance of meeting the Imam (‘a), which is an organizational trend in the process of building a virtuous

p: ١١٤

community, during this blessed devotional system, considering it one of the .devotional acts a faithful believer is required to do

Moreover, this organizational trend is in reality an Islamic principle that has been put into practice by the Ahl al-Bayt (‘a) in setting up the system of building a virtuous community.⁽¹⁾ In plain words, the attachment of the people to their religious leadership and their commitment to the covenants and pledges that they make with their leadership (which may take various forms including following the guidelines, carrying out the commands, and giving complete support to the leadership) is actually :one of the principles of Islam to which the Holy Qur'an (‘a) has called, saying

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

,O you who believe

answer the call of Allah and His Messenger when he calls you to that which gives you life. Know that Allah intervenes between man and his heart and that

(to Him you shall be gathered. (٨:٢٤)

hajj: Jihad of the Weak

Some traditions have reported the Holy Prophet (s) to have regarded hajj as a type of jihad (holy struggle) although he said so about women, who are exempted from the religious duty of jihad. In this regard, al-Bukhari has reported that `A'ishah said to the Holy Prophet (s), “We, the women, see

p: ١١٧

This topic has been discussed with further details in Book III of this series under – ١
.the title: The General System of the Virtuous Community

jihad as the best of all deeds. Nonetheless, we are exempted from practicing this
".deed

(He answered her, "This is true, but the best jihad is to perform an accepted hajj." (1)

Referring to the same tradition, al-Nasa'i reports the Holy Prophet (s) as saying, "The best and most comprehensive kind of jihad is to make a pilgrimage to the Holy
(House." (2)

Thus, al-Nasa'i generalizes this ruling to include the old, the children, the weak, and
.women

In this connection, the Ahl al-Bayt (a) have given a broader view to the ritual hajj from this angle that it includes all the individuals of the virtuous community who may face exceptional circumstances that prevent them from carrying out the duty of jihad for legal and moral reasons. This view stems from the Ahl al-Bayt's attempt to maintain the idea and spirit of jihad and to declare the necessity of practicing this sort of devotional act under all conditions. Of course, this concept is founded on the understanding of the Ahl al-Bayt of the Holy Prophet's situation and content of this
.devotional duty

The partisans of the Ahl al-Bayt (a) and the individuals of the virtuous community came under exceptional political circumstances because the tyrannical rulers would wage unjustified campaigns against people for no reason other than gaining a dominant influence over them, making more profit, and levying more financial taxes. This matter reached its climax when some rulers of the Umayyad dynasty refused to
accept the conversion to Islam of some

p: 118

.Mansur `Ali Nasif, al-Taj al-Jami` lil-Usul 2:(106-107 --1)

.Mansur `Ali Nasif, al-Taj al-Jami` lil-Usul 2:(106-107 --2)

Christians so as not to be deprived of the tributes those people would pay as long as
[\(they were non-Muslims.\)](#)

Declaring their religion-based attitude to such practices, the Ahl al-Bayt (‘a) disallowed the individuals of the virtuous community to participate in such campaigns even though this attitude had a negative spiritual influence on the virtuous community since it deprived them of gaining the moral outcomes of carrying out the religious duty
(of jihad (struggle for the sake of Almighty Allah

As a substitute, the Ahl al-Bayt (‘a) advised their followers to go for hajj as frequently as possible because the practice of hajj would compensate for the spiritual, educational, and ethical fruits of jihad of which they were deprived because of the political circumstances of those days. Of course, this concept is also founded on their
understanding of the Holy Prophet’s tradition

In the beginning of our discussion of hajj, we have referred to the validly reported
tradition of Imam al-Sadiq (‘a) who quotes the Holy Prophet (s) as saying

.hajj is one of the two jihads. It is the jihad of the weak

:Commenting on this saying, Imam al-Sadiq (‘a) said

[\(We are the weak.\)](#)

:According to another tradition, Imam al-Sadiq (‘a) has said

نَحْنُ وَشِيعَتُنَا الضُّعَفَاءُ.

.Our Shi`ah and we are the weak

p: ۱۱۹

This subject is a critical historical issue that should be discussed on other – ۱
occasions

Al-hurr al-`Amili, Wasa’il al-Shi`ah ۸:۷۷, H. ۲ as quoted from Shaykh al-Kulayni, – ۲
.Furu` al-Kafi

These two texts may shed some light on this special situation and understanding of the Ahl al-Bayt (‘a) with regard to the relationship between jihad and hajj—an understanding that can be made clearer through the following texts

1. Ja`far ibn Muhammad ibn Qawlawayh has reported Imam al-Baqir (‘a) as saying .

الْجِهَادُ أَفْضَلُ الْأَشْيَاءِ

بَعْدَ الْفَرَائِضِ فِي وَقْتِ الْجِهَادِ، وَلَا جِهَادَ إِلَّا مَعَ

الْإِمَامِ.

When its time comes, jihad is the best of all things save the ritual prayers. However, no jihad is permissible except under the pennon (or the

(command) of an Imam.

2. Al-Kulayni and others have reported through a valid chain of authority that Imam al-Sadiq (‘a) said

Abbad al-Basri, on his way to Makkah, met Imam `Ali Zayn al-`Abidin (‘a) and said, “O `Ali, you have left jihad, escaping its difficulty, and come to hajj and its easiness. Almighty Allah says, “Surely, Allah has bought of the believers their persons and their property for this, that they shall have Paradise. They fight in Allah's way, so they slay and are slain—a promise which is binding on Him in the Torah, the Gospel, and the Qur'an. And who is more faithful to his covenant than Allah? Rejoice therefore in the (pledge, which you have made. And that is the mighty achievement. (9:111)

”Imam Zayn al-`Abidin (‘a) commented, “You may recite what comes next

So, the man recited, “They who turn to Allah, who serve Him, who praise Him, who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid

what is evil, and who keep the limits of Allah. And give good news to the believers.

”(١١٢:٩))

The Imam (‘a) thus commented, “If we find persons enjoying these characteristics, we will definitely leave hajj and practice jihad with them because it will then be better [\(than hajj.\)](#)”[\(١\)](#)

According to another form of the tradition, Imam Zayn al-`Abidin (‘a) said, “If such [\(people appear, we will never prefer anything to jihad.\)](#)”[\(٢\)](#)

A reference to this situation of the Holy Imams (‘a) has been previously made within [the discussion of jihad](#)

٣. Imam al-Sadiq (‘a) is validly reported to have quoted Imam `Ali (‘a) as saying

لَا يَخْرُجُ الْمُسْلِمُ فِي
الْجِهَادِ مَعَ مَنْ لَا يُؤْمِنُ عَلَى الْحُكْمِ، وَلَا يُنْفَذُ فِي الْفَيْءِ
أَمْرَ اللَّهِ عَزَّ وَجَلَّ؛ فَإِنَّهُ إِنْ مَاتَ فِي ذَلِكَ الْمَكَانِ كَانَ
مُعِينًا لِعَدُوِّنَا فِي حَبْسِ حَقِّنَا وَالْإِشَاطَةِ بِدِمَائِنَا،
وَمَيْتَتُهُ مَيْتَةٌ جَاهِلِيَّةٌ.

A Muslim must not participate in jihad with one who cannot be regarded as a just ruler and who does not apply the laws of Almighty Allah to the spoils of war. If one violates this order and then dies in that place, he will definitely be determined as having supported our enemies in confiscating our dues and shedding our blood. Thus, he will die the same death of those [\(who have not accepted Islam.\)](#)[\(٣\)](#)

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٢, H. ٣ -- ١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٤, H. ٤ -- ٢

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٤, H. ٨ -- ٣

Point

:The devotional acts of hajj are the following

.Devotional Acts Attached to the Rites of hajj

.Devotional Acts on the Day of `Arafat

.Devotional Acts on the First Ten Days of Dhu'l-hijjah

.Devotional Acts on the Tashriq Days

The Devotional Acts Attached to the Rites of hajj

Jurisprudents have mentioned some etiquettes and recommended acts to be practiced in the midst of carrying out the obligatory rites of hajj. Such etiquettes and acts include ritual bathing, prayers, supplications, and litanies. The most eminent of them are

While preparing oneself for entering into the state of Ihram, it is recommended to .1 clean the body from dirt, trim the nails, remove the hairs of the armpits and pubes, and clip the moustache. For those who intend to perform the ritual hajj, it is recommended, in addition to all these, to comb the hair of the head and the beard .from the first day of Dhu'l-hijjah

It is further recommended to bathe oneself ceremonially before entering into the state of Ihram and to say a special supplication during the bathing and while putting .on the uniform or Ihram

Before entering into the state of Ihram, it is also recommended to offer a prayer, be it an obligatory or a six or two-unit supererogatory prayer. Another special supplication .is said immediately before entering into the state of Ihram

In addition to uttering the obligatory statement of Talbiyah, it is recommended to add other statements comprising words praising Almighty Allah and words beseeching Him. It is also recommended to repeat the statement of Talbiyah at different places and on different conditions until the houses of Makkah can be seen

Upon entering the Holy Precinct, which is a vast circular area surrounding the holy city of Makkah, it is recommended to get off whatever one is riding, perform ritual bathing, take off the shoes, and say a special supplication

For entering the city of Makkah and the Sacred Mosque, it is recommended to bathe oneself ceremonially. At the door of the mosque, it is recommended to offer salutations to the Holy Prophet and Prophet Abraham, peace be upon them both, mention the Name of Almighty Allah through a special formula, praise Him by saying another special formula, and turn the face towards the Holy Ka`bah while uttering a third special formula of supplication

Upon approaching the Black Stone, it is recommended to say certain litanies and supplications. Likewise, it is recommended to beseech Almighty Allah and say more litanies, invocations of blessings upon the Holy Prophet (s) and a special supplication while kissing the Black Stone

During the ritual circumambulation, there are special supplications to be said on each round and at certain places. These include the gate of the Holy Ka`bah, the corner of the Ka`bah facing Yemen (known as al-Rukn al-Yamani), the Black Stone, the backside of the Ka`bah, the flipside of

the gate of the Ka`bah,⁽¹⁾ and hijr Isma`il, (the fence built by Prophet Ishmael (‘a)
.(around the tomb of his mother

Upon accomplishing Salat al-Tawaf (the Circumambulation Prayer), it is . ۶
recommended to thank and praise Almighty Allah, invoke His blessings upon the Holy
.Prophet and his Household (s), and supplicate to Him while prostrating

Upon drinking water from Zamzam Spring, it is recommended to say a special . ۷
.supplication and pour a little amount of that water on the head, belly, and back

Upon performing the ritual running between al-Safa and al-Marwah, it is . ۸
recommended to say some special litanies, invocations of blessings upon the Holy
Prophet and his Household (s), and supplications. It is also recommended to recite
certain chapters of the Holy Qur'an on al-Safa and al-Marwah and while running
.between them

p: ۱۲۴

Also called al-Multazam and al-Muta`awwadh, this place, which is commonly – ۱
known as al-Mustajjar (the place of seeking aid) is situated before al-Rukn al-Yamani
and directly behind the gate of the Holy Ka`bah. It is the place wherefrom Lady
Fatimah bint (daughter of) Asad entered the Holy Ka`bah and gave birth to Imam `Ali
(‘a). Many traditions have conveyed the merits of this place. Imam `Ali (‘a) is reported
to have said, “At al-Multazam, you should confess to Almighty Allah all of your sins
that you can recollect. As for the sins you may have forgotten, you should express
them by saying, ‘(please) forgive all our sins, including those, which Your keeper-
angels recorded, but we have now forgotten.’ Verily, whoever confesses his sins at
this place, mentions them, and prays to Almighty Allah to forgive him, it will be
[incumbent upon Almighty Allah to forgive him.” [Translator

The same recommended acts that are done at entering into the state of Ihram for the hajj may be repeated for the Ihram of the `Umrah. The only difference is that entering into the state of Ihram for performing `Umrah may be followed by saying certain supplications while heading for Mina and on the way to Mount `Arafat. At Mina, it is recommended to spend the whole night in devotional acts, especially at al-Khif Mosque. There is also another special supplication to be said while heading for Mount `Arafat

In the second section, the devotional acts and etiquettes practiced on the Day of `Afarat will be mentioned, because some of these acts are practiced on this day by both performers of hajj and `Umrah

At the Holy Monument, it is recommended to say a supplication at the red dune that lies to the right side of the road, slow down one's steps, and spend the Night of Eid al-Azha in acts of worship and supplications

:In this regard, a hadith reads

If possible, try to spend the whole night in acts of worship, because as reported, the gates of heaven remain open on this night because of the voices of the believers who buzz like bees. On this night, Allah, Majestic be His praise, says, "I am your Lord and you are My servants. You have fulfilled your duties towards Me; therefore, it is incumbent upon Me to respond to you." Thus, He excuses whoever He wishes and [\(forgives whoever He wishes on this night.\)](#)

.In addition, there are some supplications reported to be said on the Night of `Arafat

Immediately after the obligatory dawn prayer, it is recommended to praise and thank ,Almighty Allah

p: ١٢٥

enumerate any amount possible of His graces and favors, invoke His blessings upon the Holy Prophet and his Household, and then say a supplication dedicated to this .time

It is also recommended to run about one hundred steps at Wadi Muhassar (a valley lying on the way between Jam` and Mina) and then say a special supplication while .running there

Upon stoning the large statue along with the other statutes representing Satan, it .۱۲ is recommended to be ritually pure, say a special supplication while collecting the pebbles, say the takbir statement while throwing them along with a special .supplication, and say another special supplication on the way back to Mina

Upon offering and slaughtering an animal, it is recommended to say a special .۱۳ supplication and to undertake the process of slaughtering or, if this is not possible, put .the knife on the neck of the animal and put the hand on the slaughterer's hand

Upon having one's hair shaved or cut short, it is recommended to say a special .۱۴ .supplication

Upon performing the ritual circumambulation for hajj, it is recommended to do the .۱۵ acts that have been previously cited for performing the ritual circumambulation for `Umrah. In addition, it is recommended to say a special supplication while standing at .the door of the Sacred Mosque before starting this rite

There are more recommended acts to be done by a performer of hajj during .۱۶ :his/her residence in Makkah. These acts can be summed up as follows

a) It is recommended to mention Almighty Allah as frequently as possible

- b) It is recommended to recite as many chapters of the Holy Qur'an as possible or .recite it entirely during one's residence in this city
- c) It is recommended to drink from the water of Zamzam Spring and say a special .supplication thereat
- d) It is recommended to catch as many glimpses as possible of the Holy Ka` bah, for a .great reward is obtained from this act
- e) It is recommended to circumambulate the Holy Ka` bah seven rounds ten times a day: three at the first hour of night, three at the last hour of it, two immediately after .dawn, and two immediately after midday
- f) It is recommended to circumambulate the Holy Ka` bah sixty-three times during residence in Makkah. If this is not possible, then fifty-two rounds will be sufficient. If this is not possible either, then one may circumambulate any number of rounds .possible
- g) It is recommended to enter inside the Holy Ka` bah, bathe oneself ritually before doing so, say a special supplication while entering, offer prayers, offer another special two-unit prayer, offer prayers at the four corners of the Ka` bah followed by a special .supplication, and repeat the takbir statement and a special supplication while leaving
- h) It is recommended to do another circumambulating, which is called the Farewell Circumambulation, when preparing oneself for leaving Makkah. Following this, it is recommended to kiss the Black Stone, praise and thank Almighty Allah, invoke His .blessings upon the Holy Prophet and his Household, and say a special supplication

For acquaintance with the details of all these acts, the reader should refer to books on [the rites and laws of hajj.](#)

The course presented demonstrates the wide scope of the contents of hajj as viewed by the Ahl al-Bayt (‘a)—a course that cannot be found in any other Muslim school

p: ۱۲۸

The translator of this book has compiled a guide book on the laws and rites of hajj – ۱ and `Umrah in English language. This book is entitled The Rites of Makkah and Madinah, with some general laws of hajj and `Umrah, compiled by Badr Shahin, [published by Ansariyan Publications. [Translator

The Devotional Acts On The Day Of `Arafāt

The Day of `Arafat, the ninth of Dhu'l-hijjah, has a special significance and value in Islam as does the night preceding it, which is a blessed night on which repentance is accepted, supplications responded to, and acts of obedience to Almighty Allah .awarded the reward of one hundred and seventy years of worship

Almighty Allah has called His servants to obey and serve Him on this day, stretching before them the tables of His kindness and magnanimity. On this day too, Satan is more humble, despised, driven away, and angry than any other day. The Day of [`Arafat](#) is thus a day of supplication and imploration.[\(1\)](#)

It has been narrated that Imam Zayn al-`Abidin (‘a), on the ninth of Dhu'l-hijjah, heard someone begging people for help. He (‘a) said to him, “Woe is you! Are you begging other than Almighty Allah on such a day while even fetuses in wombs are ”?expected to be included in His mercy on this day and become delighted

For this day, there is a wide-ranging course of devotional acts and rites. All these acts and rites are to be practiced during the ritual halting on Mount `Arafat during the hajj season. However, some traditions show them to also be practiced by other people in their own countries, especially those visiting Imam husayn’s tomb about which a tradition holds that Almighty Allah looks at the visitors of Imam husayn’s tomb on the ninth of Dhu'l-hijjah before he looks at the performers of hajj who are standing on .Mount `Arafat

p: ۱۲۹

Likewise, Talhah ibn Zayd has reported on the authority of Imam al-Baqir (‘a) on the authority of his father on the authority of Imam `Ali (‘a) who said

لَا

عَرَفَةَ إِلَّا بِمَكَّهَ، وَلَا بَأْسَ أَنْ يَجْتَمِعُوا فِي الْأَمْصَارِ
يَوْمَ عَرَفَةَ يَدْعُونَ اللَّهَ.

The Day of `Arafat

should not be celebrated anywhere save Makkah. It is however not objectionable for the people of a country to gather on this day and

[\(supplicate before Almighty Allah.\)](#)

Rites on the Night before the Day of `Arafat

Point

Shaykh al-Qummi has cited a course of the rites on the night preceding the Day of `Arafat, which will be cited hereinafter, albeit briefly

Supplications

It has been reported that whoever says the following supplication on the night preceding the Day of `Arafat, as well as on Thursday nights, will have all his/her sins forgiven by Almighty Allah

اللَّهُمَّ يَا شَاهِدَ كُلِّ
نَجْوَى وَمَوْضِعِ كُلِّ شَكْوَى...

O Allah Who witnesses all secrets of hearts, Who is the object of all

...complaints

This supplication holds highly regarded contents, including statements praising and thanking Almighty Allah, recollection of His signs, and beseeching Him in the name of these signs to grant requests of this world and the next

p: ۱۳۰

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۰:۳۲, H. ۲ - -۱

Litanies

Highly recommended is repeating one thousand times the Four Statements of
Glorification (al-Tasbihat al-Arba`ah

(Visiting Imam husayn (‘a

.It is highly advisable to visit the tomb of Imam husayn (‘a) this night

Rites on the Day of `Arafat

Ritual Bathing

.It is recommended to perform ritual bathing at midday

(Visiting Imam husayn (‘a

It is highly recommended to visit the tomb of Imam husayn (‘a) and address him with
a special formula of ziyarah

Prayers

It is recommended to offer a two-unit prayer in each unit of which Surah al-Fatihah is
recited once and Surah al-Tawhid repeated fifty times. This prayer, which is offered
after the obligatory afternoon prayer and before beginning the supplications of this
day, should be offered outdoors

Fasting

Those who will not faint as a result of uttering many supplications on this day are
recommended to fast. Of course, this act does not include those performing the rite of
halting on Mount `Arafat because travelers are exempted from fasting

Many formulas of litanies are reported for this day. One of these is the litany of praising Almighty Allah, glorifying Him, and professing Him as the One and Only God and as the Greatest of all, using all the expressions mentioned in the Holy Qur'an

Supplications

Too many are the supplicatory formulas that are reported to be said on the Day of `Arafat. However, the most significant, magnificent, and comprehensive of all these is Imam husayn's supplication on the Day of `Arafat—a marvelous supplicatory formula that he (a) recited one day in the midst of a group of people during the last hours of the Day of `Arafat. This supplication, which is considered singular in its form and eloquence, includes highly regarded contents

The supplication of Imam Zayn al-`Abidin (a) on this Day is another wonderful formula. This supplication is mentioned in al-Sahifah al-Sajjadiyyah under prayer No.

.۴۷

Personal Supplications

On this day, it is highly recommended to pray to Almighty Allah for the good of one's brothers-in-faith and relatives, especially parents

.Actually, the devotional acts dedicated to this day, cover all the hours of this day

Point

For the first ten days of Dhu'l-hijjah, a set of both particular and general devotional acts are reported. The Holy Prophet (s) is reported to have said that nothing is more desirable to Almighty Allah than practicing acts of worship on these ten stated days. Of course, the tenth day is the Day of EId al-Azha. The summary of these devotional acts can be presented as follows

Fasting

It is highly recommended to fast during the first nine (٩) days of Dhu'l-hijjah, for it is equal in reward to fasting during one's whole lifetime

Prayers

Between the obligatory sunset and early night prayers on these days, it is recommended to offer a two-unit prayer in each unit of which Surah al-Fatihah, Surah al-Tawhid, and the following verse (٧:١٤٢) are recited once

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأْتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

We appointed with Moses

a time of thirty nights and completed them with ten more, so the appointed

time of his Lord was a complete forty nights. Moses said to his brother

Aaron: Take my place among my people, act well, and do not follow the way of

(the mischief-makers. (٧:١٤٢)

p: ١٣٣

is a feast day (i.e. Eid) and all feast days are forbidden to fast according to the laws of
[Islam. [Translator

Supplications

On these days, it is recommended to say the special supplication that is reported by Shaykh al-Tusi and Sayyid Ibn Tawus from Imam al-Sadiq (‘a) in addition to other supplications that are reported to have been gifted by Archangel Gabriel to Prophet Jesus, the son of Mary, peace be upon them

Litanies

A special formula of litany that is reported from Imam `Ali (‘a) is recommended to be said on these days

It is worth mentioning that there are other special acts to be done on the first day of [Dhu’l-hijjah exclusively](#).

p: ۱۳۴

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۲۵۱-۲۵۲ --۱

Point

The Tashriq Days (11) (the 11th, 12th, and 13th of Dhu'l-hijjah) are the three days that follow EId al-Azha. There are certain devotional acts that are common to the Day of EId Azha and the Tashriq Days. The most important of these acts is the rite of stoning the three statues (jamarah), which is an obligatory rite for the performers of hajj. Besides, there are other recommended acts to be done on these days

Offering an Animal in Sacrifice

It is recommended to slaughter an animal in sacrifice on EId al-Azha although it is also lawful for those who are not participating in the hajj season to offer such animals on the eleventh and twelfth days, or the thirteenth day at Mina

Litany

It is recommended to repeat the famous statements of takbir specified for this occasion. These statements are as follows

اللَّهُ أَكْبَرُ ۞ اللَّهُ

أَكْبَرُ لَا إِلَهَ إِلَّا ۞ اللَّهُ ۞ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ۞ اللَّهُ

أَكْبَرُ ۞ وَلِلَّهِ ۞ لِحَمْدِ اللَّهِ أَكْبَرُ عَلَيَّ مَا هَدَانَا اللَّهُ

أَكْبَرُ عَلَيَّ مَا رَزَقَنَا مِنْ بَهِيمِهِ ۞ لِأَنْعَامٍ ۞ لِحَمْدِ اللَّهِ

عَلَيَّ مَا أَبْلَانَا.

Allah is the Greatest. Allah is the Greatest. There is no god save

.Allah. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest

All praise be to Allah. Allah is the Greatest for He has guided us (to the

right path). Allah is the Greatest for He has endued us with the cattle

.quadrupeds. All praise be to Allah for the graces He has given us

p: ۱۳۵

The Tashriq (brightened) days are given this name either because the meat of the – –۱ sacrificed animals shines on these days when left under sunlight in order not to decay or because these animals should be offered for the sake of Almighty Allah and not slaughtered before sunrise. (Quoted from Fathullah Ahmad, Mu` jam Alfaz al-Fiqh al-

[Ja` fari, pp. ۷۸) [Translator

For those performing the hajj rites, it is recommended to repeat these statements beginning with the obligatory afternoon prayer on EId al-Azha up to the thirteenth of Dhu'l-hijjah after performing the obligatory and supererogatory prayers at Mina

For those who are in their homelands, it is recommended to repeat these statements .until the dawn of the twelfth of Dhu'l-hijjah

Chapter Two: Untimed Acts Of Worship

Point

Prelude

General Prayers .١

General Fasting .٢

Supplicatory Prayers .٣

(Litanies (Dhikr .٤

Jihad .٥

p: ١٣٧

The untimed acts of worship are not dedicated to a certain time but can be practiced at any time according to one's special circumstances and personal choice, or whenever the qualifications of their obligation or recommendation are met. For instance, although jihad is an obligatory act of worship, it is not dedicated to a certain time; rather, it is associated with its necessity and the fulfillment of its conditions

This chapter will be dedicated to discussing five untimed acts of worship only: prayer, fasting, supplication, remembrance (dhikr), and jihad

As for the other devotional acts, some of them have been previously discussed. For instance, almsgiving and paying the zakat (poor-rate) and khumus (one-fifth) taxes have been discussed in the section on the economic system of the virtuous community. Kind treatment and manners have been discussed in the section regarding the general system of social relations

As for enjoining the right and forbidding the wrong, which are among the most important obligations and duties in Islam, their laws can be found within the laws and Islamic view of jihad since they are part of the devotional acts that contribute to maintaining worship and religious laws. They are therefore related to the issues of the supreme religious authority (wilayah), as has been previously confirmed

In the first chapter of this volume devotional acts in their capacity as particular to certain times have been discussed. In this chapter, we will discuss untimed devotional acts

Point

In the Holy Qur'an, prayer (salat) is considered the most important devotional act in Islam. It is described as the pillar of religion and if it is accepted, everything else will be accepted correspondingly; however, if it is rejected, everything else will be rejected.⁽¹⁾ Prayer also restrains one from indecency and evil. According to some traditions, those who neglect performing the ritual prayers on purpose are ascribed to .(disbelief (kufr

Hundreds of traditions have been reported concerning the merits of performing prayers, the necessity of establishing them regularly, their outcome, the logic for legislating the prayers, and the method of performing them, as well as many other issues generally related to prayers. Therefore, to discuss all these issues would .require an independent, voluminous book

In our previous discussion of the daily ritual prayers, we cited some traditions. Now, :let us cite some more traditions on this topic

About the merit of prayer, Mu`awiyah ibn Wahab is validly reported to have asked Imam al-Sadiq (‘a) about the best deed through which the servants of Allah can seek .nearness to Him and which represents the best ever deed in His sight

:The Imam (‘a) answered

p: ۱۴۰

مَا أَعْلَمُ شَيْئًا بَعْدَ الْمَعْرِفَةِ أَفْضَلَ مِنْ هَذِهِ

الصَّلَاةَ. أَلَا تَرَى أَنَّ الْعَبْدَ الصَّالِحَ عَيْسَى بْنَ مَرْيَمَ

عَلَيْهِ السَّلَامُ قَالَ: (وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ

حَيًّا).

After recognition of Almighty Allah, I do not

know of any thing better than prayer. Have you not noticed that the righteous

servant, Jesus the son of Mary, (a) says, “He has enjoined on me prayer and

[\(1\)](#)” (19:31) [\(the poor-rate as long as I live.](#)

Making recommendations to his companions, Imam `Ali (a) is reported to have said

:the following about prayer

تَعَاهَدُوا

أَمَرَ الصَّلَاةَ، وَحَافِظُوا عَلَيْهَا، وَاسْتَكْثِرُوا مِنْهَا،

وَتَقَرَّبُوا بِهَا، فَإِنَّهَا {إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا} أَلَا تَسْمَعُونَ إِلَى جَوَابِ

أَهْلِ النَّارِ حِينَ سُئِلُوا: {مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ} وَإِنَّهَا لَتَحْتُ الدُّنُوبَ حَتَّى الْوَرَقِ، وَتُطْلِقُهَا

إِطْلَاقَ الرَّبِّ، وَشَبَّهَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْحَمَّةِ

تَكُونُ عَلَى بَابِ الرَّجُلِ، فَهُوَ يَغْتَسِلُ مِنْهَا فِي الْيَوْمِ

وَاللَّيْلَةَ خَمْسَ مَرَّاتٍ، فَمَا عَسَى أَنْ يَبْقَى عَلَيْهِ مِنَ

الدَّرَنِ؟ وَقَدْ عَرَفَ حَقَّهَا رِجَالٌ مِنَ الْمُؤْمِنِينَ الَّذِينَ لَا

تَشْعَلُهُمْ عَنْهَا زِينَةُ مَتَاعٍ، وَلَا قُرَّةُ عَيْنٍ مِنْ وَلَدٍ وَلَا

مَالٍ، يَقُولُ اللَّهُ سُبْحَانَهُ: {رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ}. وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ نَصِيْبًا بِالصَّلَاةِ بَعْدَ التَّنْبِيْهِ لَهُ بِالْجَنَّةِ،

لِقَوْلِ اللّٰهِ سُبْحٰنَهُ: {وَأُمِرَ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا}، فَكَانَ يَأْمُرُ بِهَا أَهْلَهُ وَيَصْبِرُ عَلَيْهَا نَفْسُهُ.

Pledge yourself to prayer and remain steady in its performance. Offer prayer as much as possible and seek nearness of Allah through it, because it is, “imposed upon the believers as a timed ordinance!” Have you not heard the reply of the people of Hell when they were asked, “What has brought you into hell?” They shall say, “We were not of those who offered the regular prayers!” Certainly, prayer sheds sins like the dropping of leaves from trees and removes them as ropes removed from the necks of cattle. The Messenger of Allah—May peace and blessing of Allah be upon him and his descendants—has said, “Prayer is like a hot spring situated at the door of a person’s home. If he takes a bath in it five times a day, will any dirt then remain on him?” Those believers recognize its value that neither the adornment of property nor the coolness of the eyes produced by children, can turn away from. Allah, the Glorified, says, “(Those) men (are believers) whom neither merchandise nor any sale diverts from the remembrance of Allah, and constancy in prayer, and paying the poor-rate...” Even after receiving assurance of Paradise, the Messenger of Allah—peace and blessing of Allah be upon him and his descendants—used to exert himself in prayer. After he was ,given the glad tidings of being allowed into Paradise by Allah’s command

And enjoin prayer on your followers and adhere steadily to it,” the Holy“
Prophet (s) used to enjoin his followers to prayer and exert himself to offer

[\(it.\)](#)

p: ۱۴۱

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۳:۲۵, S.۸, H. ۱ --۱

.Nahj al-Balaghah, Sermon No. ۱۹۷ --۲

There are certain conditions and etiquettes with regard to the performer of prayers, his or her dress, the place of performing the prayer, and the place of prostration.

:However, the most important of these conditions are the following

The body, dress, and place of prostration of a performer of prayer must be ceremonially pure (i.e. tahir

A prayer must be preceded by ceremonial purity that is attained through ritual ablution (i.e. wuzu') or ritual bathing (i.e. ghusl

The place of performing the prayer must be legal (i.e. it must not be usurped or confiscated

The dress of a performer of prayer must not be made of silk, gold, or the skin of an animal whose flesh is forbidden to eat or the skin of a corpse

In addition, there are many rulings appertaining to prayer and mentioned in detail in the books on the practical laws of Islam written by jurisprudents and known as Risalah

The Untimed Recommended Prayers

Point

:Let us first refer to the obligatory prayers in the following list

Daily obligatory prayers: the dawn (fajr or subh) prayer, the midday (zuhr) prayer, the afternoon (‘asr) prayer, the sunset (maghrib) prayer, and the early night (‘isha') prayer

The congregational Friday Prayer substitutes the obligatory afternoon prayer on Fridays

The EId Prayers, which are performed on the two feast days of Islam (namely, EId al-Fitr and EId al-Azha

The Prayer of Signs (salat al-ayat) is performed when a natural phenomenon is feared.

.The prayers obligatory due to a vow, an oath, or on behalf of others

p: ۱۴۳

A two-unit prayer with a special method that is performed at the times of natural phenomena, such as lunar and solar eclipses, earthquakes, and violent winds, Salat al-ayat is obligatory in the presence of one of the Infallible Imams (‘a); otherwise, it is recommended. Likewise, during the Age of Occultation, according to one of the familiar opinions adopted by the jurisprudents of the Ahl al-Bayt (‘a) jurisprudential

.school, it is optional to perform the Friday congregational Prayer

The Circumambulation Prayer, which has been discussed in the previous chapter of .٦
.this book

The optional, recommended prayers are too many, some offered at certain times and
:on certain occasions. The most important of these untimed optional prayers are

(` Voluntary prayers (Salat al-Tatawwu .١

(The prayers of the Holy Infallibles (‘a .٢

Ja`far al-Tayyar’s Prayer .٣

(Prayer for Needs (Salat al-hajah .٤

(Prayer for Seeking the Best (Salat al-Istikharah .٥

(Prayer of Dedication (Salat al-Hadiyyah .٦

Voluntary Prayers

A voluntary prayer is the prayer offered to seek nearness to Almighty Allah. Of course, such prayers are not restricted to certain formulas, places, or times; rather, they are
:offered pursuant to the Holy Prophet’s saying

إِنَّ الصَّلَاةَ خَيْرٌ

مَوْضُوعٍ فَمَنْ شَاءَ إِشْتَقَلَّ وَمَنْ شَاءَ إِسْتَكْتَر.

Prayer is the best subject. Therefore, whosoever wills, let him offer a

(1) few, and whosoever wills, let him offer many.

Likewise, it is reported that someone visited the Holy Prophet (s) and asked him to
.pray to Almighty Allah to allow him into Paradise

:The Holy Prophet (s) answered

أَعْنِي

بِكثْرَةِ السُّجُودِ.

I will, if you help me by

[\(prostrating yourself before Him frequently.\)](#)

p: ١٤٤

١ -- ٩٠. Bihar al-Anwar ٧٩:٣٠٨, H. ٩٠ -- ١

٢ -- ١. Al-hurr al-`Amili, Wasa'il al-Shi`ah ٣:٧٥, H. ١ -- ٢

:Imam al-Sadiq (‘a) is validly reported to have said

الصَّلَاةُ قُرْبَانٌ كُلُّ

تَقِيٍّ.

(1) Prayer is the offering of every pious person.

One of such voluntary prayers is the prayer that is offered upon entering a mosque as a form of greeting the place. Of course, greeting a mosque includes offering a voluntary, obligatory, or any other prayer therein. Such voluntary, recommended, or even supererogatory prayers usually consist of two units ended with the statements of tashahhud (2) and taslim unless the formula of the prayer has been otherwise defined in a valid religious text

It is advisable to offer supererogatory prayers and any number of other voluntary prayers whenever there is a desire to do so. In this respect, the Holy Prophet (s) is reported to have said

إِنَّ

لِلْقُلُوبِ إِقْبَالَاً وَإِدْبَاراً فَإِذَا أَقْبَلَتْ فَتَنَّفَلُوا وَإِذَا

أَدْبَرَتْ فَعَلَيْكُمْ بِالْفَرِيضَةِ.

Hearts usually

encounter different states ranging between enthusiasm and apathy. If your hearts are enthusiastic, then offer the supererogatory prayers; otherwise

(3) you may perform only the obligatory ones.

p: ١٤٥

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٣:٣٠, H. ١ – ١

Tashahhud is a statement said after accomplishing two units of a prayer, no – ٢

matter how many units a prayer may consist of. The Arabic word ‘tashahhud’ means to utter the two creeds of Islam (i.e. I bear witness that there is no god save Allah and I bear witness that Muhammad is His servant and Messenger.) This statement is followed by an invocation of Almighty Allah’s blessings upon the Holy Prophet and his Household. These three statements thus form the obligatory formula of the ritual [tashahhud. However, some statements may be added optionally. [Translator Al-hurr al-`Amili, Wasa’il al-Shi`ah ۳:۵۰, H. ۸ – ۳

Nonetheless, man is required to keep his heart and self sound and open under all conditions such that he is always ready to jump at the opportunity of offering prayers because the supererogatory and voluntary prayers complete the shortcomings of the obligatory ones and make up the inadvertence, inattentiveness, and absentmindedness to which a performer of an obligatory prayer may be exposed. In fact, what is accepted of one's prayer is only the amount for which a performer has presence of mind. Supporting this fact, many traditions have been validly reported in this regard, such as one reported from Muhammad ibn Muslim from Imam al-Baqir (a) who says

إِنَّ الْعَبْدَ

لَيُرْفَعُ لَهُ مِنْ صَلَاتِهِ نِصْفُهَا أَوْ ثُلُثُهَا أَوْ رُبُعُهَا أَوْ

خُمْسُهَا، فَمَا يُرْفَعُ لَهُ إِلَّا مَا أَقْبَلَ عَلَيْهِ مِنْهَا

بِقَلْبِهِ، وَإِنَّمَا أُمِرْنَا بِالنَّافِلَةِ لِيُتِمَّ لَهُمْ بِهَا مَا

نُقِصُوا مِنَ الْفَرِيضَةِ.

,Only half, one third

one quarter, or even one fifth of a servant's prayer might be accepted. What is accepted is only the amount of the prayer in which a servant has presence of mind. Therefore, we have been ordered to offer the supererogatory prayers (1) to make up for the shortcomings of the obligatory ones.

(Prayers of the Holy Infallibles (a

Point

In many traditions that are narrated from the Holy Infallibles (a), certain formulas of recommended prayers are reported to have been offered by these holy persons.

These prayers must therefore be of great significance since they were offered by such holy persons. In his book of Tafsil Wasa'il al-Shi`ah, al-hurr al-`Amili has cited three formulas of prayers that are ascribed to the Holy Prophet

p: ۱۴۶

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۵۲, H. ۳ -- ۱

.Imam `Ali, and Lady Fatimah al-Zahra', peace be upon them all

(The Holy Prophet's Prayer (s

Shaykh al-Tusi, in Misbah al-Mutahajjid, has mentioned that the Holy Prophet's (recommended) prayer consists of two units, in each unit Surah al-Fatihah (No. 1) is recited once and Surah al-Qadr (No. 97) repeated fifteen times. The same Surah is repeated fifteen times in the ritual genuflection, fifteen times when one raises the body after the genuflection, fifteen times when one performs the ritual prostration, fifteen times when one raises the head after the first prostration, fifteen times when one performs the second prostration, and fifteen times when one raises the head from the second prostration. Upon accomplishment, one may say any post-prayer (litany one wishes. Then, one will have all one's sins forgiven by Almighty Allah. (1)

This prayer has also been reported by Sayyid Ibn Tawus through a valid chain of authority from Imam al-Riza (a), mentioning a special formula of supplication to be (said upon accomplishment. (2)

Imam `Ali's Prayer

Shaykh al-Kulayni, in al-Kafi, and Shaykh al-Tusi, in Tahdhib al-Ahkam, have reported :Imam al-Sadiq (a) as saying

p: 147

.Al-hurr al-` Amili, Wasa'il al-Shi` ah 5:223, H. 1 -- 1
.Shaykh ` Abbas al-Qummi, Mafatih al-Jinan, pp. 38 -- 2

Whoever offers four units of prayer and repeats Surah al-Tawhid fifteen times in each unit, (1) will be as free of sins like a newborn immediately when he accomplishes (the prayer. (2)

Shaykh al-Tusi, in Misbah al-Mutahajjid, has cited a special formula of litany to be said (immediately after this prayer. (3)

Lady Fatimah al-Zahra's Prayer

In Wasa'il al-Shi'ah, two formulas of prayer are ascribed to Lady Fatimah al-Zahra' (a) one of which is identical to the previously mentioned prayer of Imam `Ali (a), while the other is mentioned by Shaykh al-Tusi in Misbah al-Mutahajjid. It consists of two units, in the first unit of which Surah al-Fatihah is recited once and Surah al-Qadr repeated one hundred times, while in the second unit, Surah al-Fatihah is recited once (and Surah al-Tawhid repeated one hundred times. (4)

However, Shaykh al-Qummi has mentioned other formulas with a supplication to be (said upon completion. (5)

In addition to these prayers, al-hurr al-`Amili, quoting Sayyid Ibn Tawus in his book Jamal al-Ushbu`, has mentioned other special formulas of prayers that are ascribed to (the eleven Holy Imams of the Ahl al-Bayt (a

p: ۱۴۸

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1. Of course, after reciting Surah al-Fatihah – – ۱
 2. Al-hurr al-`Amili, Wasa'il al-Shi'ah ۵:۲۴۵, S. ۱۳, H. ۱ – – ۲
 3. Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۳۹ – – ۳
 4. Al-hurr al-`Amili, Wasa'il al-Shi'ah ۵:۲۴۴, S. ۱۰, H. ۶ – – ۴
 5. Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۴۰-۴۲ – – ۵

However, he has omitted to mention the traditions which relate these prayers to any
[\(one of the Holy Infallibles \(‘a\)\).\(1\)](#)

As for Shaykh al-Qummi, he has mentioned these prayers with special formulas of supplication to be said after each prayer. Seemingly, Shaykh al-Qummi has imitated Sayyid Ibn Tawus in this respect. [\(2\)](#) These prayers are not reported to be ascribed to
.any of the Holy Imams (‘a), therefore, we will not cite them

Ja`far al-Tayyar's Prayer

Ascribed to Ja`far the son of Abu-Talib (‘a), the Holy Prophet's cousin, this prayer is the most famous and most favorable of all voluntary prayers. It may be offered anytime, especially on Fridays, the eve of mid-Sha`ban, and on other holy occasions. Before the genuflection of the second and fourth unit of this prayer, it is highly recommended to supplicate to Almighty Allah in the form of Qunut (the ritual supplication of prayers). It can also be regarded as one of the daily supererogatory
.prayers

Although many traditions have detailed the merits and method of offering this prayer, we will mention a few traditions that are sufficient to convey to the dear reader its
:significance

Through a valid chain of authority, Imam al-Sadiq (‘a) is reported to have said that the
[\(Holy Prophet \(s\) once said to Ja`far:\(3\)\(4\)](#)

p: ۱۴۹

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۳۹۷, S. Offering the Prayers of the Imams – ۱
.Voluntarily

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۴۲-۴۵ – ۲

According to some reports that are similar to the one mentioned, the Holy Prophet – ۳
(s) addressed these words to Ja`far al-Tayyar upon his return from years of refuge in Abyssinia, which concurred with the conquest of Khaybar at the hands of Imam `Ali

(‘a). Once his eyes fell on Ja`far, the Holy Prophet (s) walked twelve steps forward to receive him. He then embraced him, kissed him between the eyes, wept, and said, “Indeed, I do not know for which matter I am happier, for your return, Ja`far, or for the conquest of Khaybar that Almighty Allah has given at the hands of your brother?” Thus, the Holy Prophet (s) wept for joy when he saw Ja`far. It is however ironic to find this very prayer mentioned in reference books of Sunni scholars under the title of Salat al-Tasabih, claiming that it was the Holy Prophet’s gift to his uncle al-`Abbas ibn `Abd al-Mu`alib. As to me, I do not believe in this claim, because there is nothing to make the Holy Prophet (s) endue his uncle al-`Abbas with such a precious thing. In addition, the Ahl al-Bayt (‘a) (who knew more than any other regarding what their grandfather had said, done, and endowed) have not confirmed such a claim, so it seems to be one of the fabrications against the Holy Prophet (s) by the fans of the `Abbasid rulers

May I grant you something? May I give you something? May I endue you with
?something

”Ja`far answered, “Of course you may Allah’s Messenger

The attendants thought that Ja`far would be given gold or silver; therefore, they
:advanced to see what this gift would be. Yet, the Holy Prophet (s) said to Ja`far

I am going to give you something that if you do everyday, it will be better for you than
the whole world and whatever is therein. If you do it once every two days, Almighty
Allah will forgive you all your sins that you may have done during those two days, and
if you do it once a week, once a month, or once a year, all your sins that you may have
:done in this period will be forgiven

For this prayer, you offer four units of prayer beginning them with recitation (of chapters of the Holy Qur'an). When you finish reciting (these chapters), you may repeat the following litany fifteen times

سُبْحَانَ اللَّهِ

وَلِلَّهِ الْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

All glory be to Allah, all praise be to Allah

there is no god save Allah, and Allah is the Greatest

When you genuflect, you repeat the same litany ten times. When you raise your head after the genuflection, repeat it ten times. When you prostrate, repeat it ten times. When you raise your head from the first prostration, repeat it ten times. When you perform the second prostration, repeat it ten times. When you sit after the second prostration, you repeat it ten times. This means that you will have repeated this litany seventy-five times a unit and three hundred times in the four units. Thus, you will have glorified, praised, and professed Allah's Godhead and Greatness one thousand and two hundred times. If you like, you may offer this prayer in daylight and, if you like, you may offer it at night.

Although more than one validly reported tradition states that Surah al-Tawhid and Surah al-Kafirun may be recited in Ja`far al-Tayyar's prayer, another validly reported tradition has deemed recommended reciting, after Surah al-Fatihah, Surah al-Zalzalah (No. ٩٩) in the first unit of this prayer, Surah al-`Adiyat (No. ١٠٠) in the second, Surah al-Nasr (No. ١١٠) in the third, and Surah al-Tawhid in the fourth. According to another tradition, the following Surahs may be recited in the following sequence: al-Zalzalah, al-Nasr, al-Qadr, and al-Tawhid

About the reward of offering this prayer, a tradition holds that Almighty Allah will forgive all the sins of both the

suppliant and those for whom he supplicates even if they are as many as the sands of
Alj (a sandy area in the desert).

Shaykh al-Kulayni has narrated that Imam Ja`far al-Sadiq (a) said to Abu-Sa`id al-Mada'ini, "May I teach you something that you should recite in Ja`far al-Tayyar's
Prayer?" As the man answered in the affirmative, the Imam (a) said

After you say the Tasbihat in the second prostration of the fourth unit, say the
following litany

سُبْحَانَ مَنْ لَبَسَ الْعِزَّ
وَالْوَقَارَ سُبْحَانَ مَنْ تَعَطَّفَ بِالْمَجْدِ وَتَكَرَّمَ بِهِ سُبْحَانَ
مَنْ لَا يَنْبَغِي التَّشْبِيحُ إِلَّا لَهُ سُبْحَانَ مَنْ أَحْصَى كُلَّ
شَيْءٍ عِلْمُهُ سُبْحَانَ ذِي الْعِلْمِ وَالنُّعْمِ سُبْحَانَ ذِي الْقُدْرَةِ
وَالْفُكْرِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ
وَمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَاسْمِكَ الْعَظِيمِ وَكَلِمَاتِكَ
الَّتِي تَمَّتْ صِدْقًا وَعَدْلًا صَلَّى عَلَى مُحَمَّدٍ
وَأَهْلِ بَيْتِهِ ...

Glory be to Him Who has dressed Himself in majesty and dignity! Glory be
to He Who bestows favors abundantly, therefore surpasses in glory. Glory be
to Him save Whom none is worthy of being glorified! Glory be to He Whose
wisdom surrounds everything! Glory be to the Lord of bounty and boon! Glory
be to the Lord of omnipotence and nobility! O Allah, I beseech You in the
name of that which is the cause of the majesty in Your Throne, in the name of

the utmost of mercy in Your Book, and in the name of Your Greatest Name and
,Your Accomplished Words, which have been accomplished truly and justly
...please) send blessings upon Muhammad and his Household)

p: ۱۵۲

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۱۹۷-۱۹۸, H. ۱, ۲۳ --۱

Then, you may mention your needs in the form of a supplication. (1)

Prayers for Granting of Needs

Many traditions have presented various formulas for obtaining one's needs from Almighty Allah. Prayers form the greatest part of these formulas. Other formulas have come in the form of a prayer followed by a supplication which completes it

However, the most important and famous formula in this regard may be the prayer for rain (known as Salat al-Istisqa') which is, just like the Eid prayer, offered congregationally in cases of drought and lack of rain. The method of offering this prayer is that the Imam (a), or religious authority, leads the people to a clean area and, with tranquility, gravity, and submission, they all praise, glorify, and thank Almighty Allah, and then supplicate before Him earnestly, and repeat statements of glorification (i.e. tasbih, tahlil, and takbir). The religious authority then leads the people in a two-unit prayer along with earnest entreaties. Upon completion, he turns over his garment by putting the right side of it on the left side and vice versa as did the Holy Prophet (s). (2) Other traditions have mentioned further details

Due to the significance of this prayer, jurists have dedicated independent chapters to explaining it, just like the Eid prayers

p: ۱۵۳

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۱۹۸, H. ۱ – ۱
Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۱۶۲, H. ۱. This tradition has been reported – ۲
.through a valid chain of authority

Another formula of a prayer for granting of needs has been validly reported from Imam al-Sadiq (‘a) and Imam al-Kazim (‘a) by Shaykh al-Kulayni, Shaykh al-Saduq, and Shaykh al-Tusi. The method of this prayer is to give as alms one sa` (approximately three kilograms) of dates, wheat, or barley to sixty poor persons each. On the last third of the night, after performing a ceremonial bath and putting on the least valued garment one’s dependents may have such that this garment includes an apron, one should offer a two-unit prayer. In the first prostration of the second unit of this prayer, one should profess Almighty Allah as the One and Only God, exalt Him, sanctify Him, glorify Him, and then recollect one’s sins and confess those one can remember before Him. One should then raise the head from the first prostration. In the second prostration, one should repeat the following supplication of seeking
:sanctuary in Almighty Allah

اللَّهُمَّ إِنِّي أَسْتَجِيرُكَ.

.O Allah, I do seek sanctuary in You

After that, one may pray for anything one may desire, following it with the following
:supplication

يَا كَائِنًا قَبْلَ كُلِّ شَيْءٍ

وَيَا مُكُونًا كُلِّ شَيْءٍ وَبَا كَائِنًا بَعْدَ كُلِّ شَيْءٍ.

O He, Who existed before all things! O, Author of all things! O He, Who

!shall exist after all things

.One may then ask Almighty Allah to grant his or her need

In every prostration, one may try to make the knees touch the ground and raise the apron to the backside by putting it between the buttocks and the inner side of the
.legs

In addition, there are other formulas of prayers for granting needs mentioned by al-[hurr al-`Amili](#), in *Wasa'il al-Shi`ah*, and [Shaykh al-Qummi](#), in *Mafatih al-Jinan*.[\(1\)](#)

Other Prayers for Granting Specific Needs

Special formulas of prayers have been reported for having special needs granted, such as prayers for forgiveness of sins, prayers for relief from certain troubles, prayers for granting victory over tyrants, prayers for strengthening of the rational faculties, prayers for activating the memory, prayers for reprieve from feared matters, prayers for gaining sustenance, prayers for settling debts, prayers for repelling evil at times of travel, prayers of mothers for the healing of their sick, prayers for anticipated misfortunes, prayers of thanks for bounties, prayers for release from imprisonment, prayers to repel the evil of enemies, prayers for victory, [\(and prayers for pregnancy.\)](#)[\(2\)](#)

Moreover, there are three formulas which have relevance with this subject though they are not prayers for granting of needs. These are fasting and praying for warding off the consequences of a misfortune, a two-unit prayer for thanking Almighty Allah, and the prayer at the

p: ۱۵۵

See *Wasa'il al-Shi`ah* ۵:۲۵۵-۲۶۱ and *Mafatih al-Jinan* ۲۲۶, ۲۳۳, ۲۳۴, ۲۳۸, ۲۳۹, and ۲۴۱ as – –۱
.well as other parts in the appendix entitled *al-Baqiyat al-Salihah*

In the fifth volume of *Wasa'il al-Shi`ah*, the author has mentioned the formulas of – –۲
these prayers respectively on the following pages: ۲۴۴, ۲۴۵, ۲۴۶, ۲۴۸, ۲۵۰, ۲۵۲, ۲۵۳, ۲۵۴,
.۲۵۵, ۲۶۲, ۲۶۳, ۲۶۵, ۲۶۶, and ۲۶۸

consummation of marriage. However, these three validly reported prayers express
[\(Islamic etiquettes. 1\)](#)

Istikharah and Its Prayer

A sort of devotional act, Istikharah (praying that Almighty Allah lead one to the best of
:many choices) may be explained as follows

When man intends to do something, such as begin a business, or go on a journey or pilgrimage, but has more than one option and is too perplexed to choose from among them, he is advised to pray to Almighty Allah to lead him to the best choice that
.benefits him more with regard to his spiritual or worldly affairs

.In this respect, Imam al-Sadiq (‘a), through a validly reported tradition, has said

You may offer a two-unit prayer and then pray to Almighty Allah to guide you to the best choice. By Him I take this oath: whenever a Muslim individual leaves the choice to
[\(Almighty Allah, He shall most certainly guide him to the best of choices. 2\)](#)

.Another tradition reads

Whoever prays to Almighty Allah to choose for him with full contentment, Almighty
[\(Allah shall most certainly guide him towards the best. 3\)](#)

In this connection, many traditions have been reported some of which carry the
:following method of Istikharah

p: ۱۵۶

In the fifth volume of Wasa’il al-Shi` ah, the author has mentioned the formulas of -- ۱
.these prayers respectively on the following pages: ۲۶۱, ۲۶۶, and ۲۶۷

.Al-hurr al-` Amili, Wasa’il al-Shi` ah ۵:۲۰۴, H. ۱ -- ۲

.Al-hurr al-` Amili, Wasa’il al-Shi` ah ۵:۲۰۴, H. ۲ -- ۳

You may come to the mosque at a time other than the prayer time and offer two units of prayer. Afterwards, you may pray to Almighty Allah to guide you to the best choice, repeating it one hundred times. Then, you may do whatever your heart leads you to do.

According to other traditions, you may repeat the prayer for guidance to the best choice a hundred and one times. (1)

Mentioning the post-prayer supplication of Istikharah, another tradition states

You may then praise and thank Almighty Allah, invoke His blessings upon the Prophet and his Household, and say the following

اللَّهُمَّ إِنْ كَانَ
غَيْرَ ذَلِكَ فَاصْرِفْهُ عَنِّي.

O Allah, if it is something other than that, then (please) repel it from me

After reciting Surah al-Fatihah, one may recite any other Surah, preferably al-Tawhid and al-Kafirun. (2)

According to another validly reported tradition, another more detailed and more painstaking formula of Istikharah is presented

Zurarah has reported that he asked Imam al-Baqir (‘a), “What should I say when I intend to seek the guidance of Almighty Allah with regard to opting for a choice I should make

The Imam (‘a) instructed

When you intend to do so, you may observe fasting on Tuesday, Wednesday, and Thursday. On Friday, you may offer two units of prayer in a clean place. Upon

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۰۵, H. ۵ -- ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۰۶, H. ۷ -- ۲

accomplishment, you may raise your sight towards the sky and repeat the following
:supplication one hundred times

اللَّهُمَّ إِنِّي أَسْتَلُكَ

بِأَنَّكَ عَالِمٌ لِّلْغَيْبِ وَلِلشَّهَادَةِ لِّلرَّحْمَنِ لِّلرَّحِيمِ أَنْتَ

عَالِمٌ لِّلْغَيْبِ إِنْ كَانَ هَذَا لَامْرًا خَيْرًا فِي مَا أَحَاطَ بِهِ

عِلْمُكَ فَيَسِّرْهُ لِي وَبَارِكْ لِي فِيهِ وَافْتَحْ لِي فِيهِ وَإِنْ كَانَ

ذَلِكَ لِي شَرًّا فِي مَا أَحَاطَ بِهِ عِلْمُكَ فَاصْرِفْ عَنِّي بِمَا

تَعَلَّمَ فَإِنَّكَ تَعْلَمُ وَلَا أَعْلَمُ وَتُقَدِّرُ وَلَا أُقَدِّرُ

وَتَقْضِي وَلَا أَقْضِي وَأَنْتَ عَلَّامٌ لِّلْغُيُوبِ.

O Allah, I beseech You as the Knower of the unseen and the seen, the

All-beneficent, the All-merciful, if this affair is good for me according to

,what Your knowledge has encompassed, then (please) make it easy for me to do

make it blessed for me, and make it attainable for me. However, if it is evil

for me according to what Your knowledge has encompassed, then (please) ward it

off from me by a means that You know, for You best know while I do not, You

have the power to destine while I do not, and You can preordain while I

[cannot](#). You are the knower of the unseen. [\(1\)](#)

Other traditions [\(2\)](#) hold other formulas of Istikharah, which entail that this act can be classified as prayer, supplication, and imploration for seeking guidance from Almighty Allah. Of course, the more appropriate the acts of supplication and attainment of response such as almsgiving, fasting, choosing the best times to implore, the closer .the response of Almighty Allah

Supporting this fact, Imam al-Sadiq (‘a) is reported to have instructed those who intend to purchase a riding animal or

p: ١٥٨

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٥:٢٠٧, H. ١١ -- ١

Such traditions can be referred to in the sections of Istikharah in al-hurr al- -- ٢
. `Amili's Wasa'il al-Shi`ah

something lesser in consideration to seek the guidance of Almighty Allah seven times, and those who intend to undertake greater matters should seek guidance one hundred times.⁽¹⁾

Other formulas have entailed offering a prayer and preparing a certain number of sheets of paper in some of which the word 'if`al (do it)' is written while in the others the word 'la taf`al (do not do it)' is written. Then, a process of pulling these sheets is done. If the sheets on which the word 'if`al' come more than the others, then one may do the thing he has intended to do; otherwise, one may not.⁽²⁾

Inferred from many such traditions, it seems advisable for everyone to pray to Almighty Allah for guidance in every act he intends to do, especially at the time of the daily obligatory prayers and immediately before engagement in a particular act

Dedicated Prayers

Dedicated prayers are prayers whose rewards are dedicated to the Ahl al-Bayt ('a) or one's parents, brothers-in-faith, sons, and relatives

Moreover, the rewards of any righteous deed or devotional act that is done in this worldly life may be dedicated to dead dedicatees who, consequently, will receive rewards by the permission of Almighty Allah. Such dedicated acts include prayers, fasting, performing hajj, almsgiving, reciting the Holy Qur'an, litanies, and any other devotional acts. In this regard, many traditions have been reported some of which

p: ۱۵۹

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۱۳, H. ۱ - -۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۰۸, H. ۱ - -۲

hold that the Holy Imams of the Ahl al-Bayt (‘a) have made such dedications

Shaykh al-Qummi has recorded an authentic tradition entailing that Imam al-Sadiq (‘a) used to offer two-unit prayers everyday and dedicate their reward to his parents. In the first unit of these prayers, he used to recite Surah al-Fatihah and Surah al-Qadr (and in the second Surah al-Fatihah and Surah al-Kawthar (No. ۱۰۸

It is also reported that Imam al-Sadiq (‘a) would offer a two-unit prayer every night and dedicate its reward to his son, Isma`il

Just as the alive delight at receiving a gift, the dead delight at receiving the rewards of supplications and implorations for forgiveness that are said for them. Generally, in their graves, the dead receive the rewards of the prayers, fasting, hajj, alms, righteous deeds, and supplications that are dedicated to them. Moreover, these [rewards are recorded for both the dedicators and the dedicatees.](#)^(۱)

In the previous chapter on weekly devotional acts, we referred to a formula of a [prayer dedicated to the Holy Imams of the Ahl al-Bayt \(‘a\).](#)^(۲)

The Burial Night Prayer

One type of dedicated prayer, the prayer done on a person’s burial night, is familiarly known and practiced by the individuals of the virtuous community. This prayer, which is offered on the first night a dead person spends in the grave, is composed of two units and its reward is dedicated

p: ۱۶۰

.Shaykh al-Qummi, Mafatih al-Jinan; Appendix: al-Baqiyat al-Salihah, pp. ۲۱۴-۲۱۵ - -۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۸۴ - -۲

to the deceased by his brothers-in-faith and relatives. Two formulas of the burial
:night prayer have been mentioned

The first formula is to offer two units of prayer in the first unit of which Surah al-Fatihah and Ayat al-Kursi are recited while in the second Surah al-Fatihah is recited once and Surah al-Qadr repeated ten times. Upon completion, the reward of this
:prayer is dedicated to the dead in the following formula of supplication

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

وَآلِ مُحَمَّدٍ وَابْعَثْ ثَوَابَهَا إِلَى قَبْرِ...

O Allah, (please) send blessings upon Muhammad and the Household of

(Muhammad and send the reward of this prayer to the grave of so-and-so.)⁽¹⁾

The second formula is to offer a two-unit prayer in the first unit of which Surah al-Fatihah is recited once and Surah al-Tawhid repeated twice while in the second unit Surah al-Fatihah is recited once and Surah al-Takathur (No. ١٠٢) repeated ten times. Then, the aforementioned supplication dedicating the reward of the prayer to the
(dead is recited.)⁽²⁾

In his book entitled Jamal al-Ushbu` , Sayyid Ibn Tawus has mentioned a great reward for those who dedicate the rewards of their prayers to the Holy Prophet (s) and the other Holy Infallibles (‘a). However, these prayers are offered with a special formula
(including certain litanies to be said while genuflecting and prostrating.)⁽³⁾

p: ١٤١

Al-hurr al-` Amili, Wasa'il al-Shi` ah ٥:٢٨٥, H. ٢ -- ١

Al-hurr al-` Amili, Wasa'il al-Shi` ah ٥:٢٨٥, H. ٣ -- ٢

Al-hurr al-` Amili, Wasa'il al-Shi` ah ٥:٢٨٥, H. ٤ -- ٣

Regarded as another sort of prayers of dedication, the prayer for parents is to be offered by persons who dedicate the reward to their parents. According to Shaykh al-Qummi, this prayer consists of two units, in the first unit of which Surah al-Fatihah is recited once and the following holy verse is repeated ten times

O

our Lord, forgive me and my parents and the believers on the day when the

(reckoning shall come to pass. (۱۴:۴۱)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

In the second unit, Surah al-Fatihah is recited once and the following holy verse is repeated ten times

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

O My Lord, forgive me and my parents and him who enters my house

believing, and the believing men and the believing women; and do not increase

(the unjust in aught but destruction. (۷۱:۲۸)

:Upon accomplishment, the following holy verse is repeated ten times

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

O my Lord, have compassion on them, as they brought me up when I was

[\(۱۷:۲۴\)](#) (little).

p: ۱۶۲

Point

One of the most significant devotional acts, fasting (sawm) has been ordained in the Holy Qur'an. On one occasion, it reads

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

O you who believe, fasting is prescribed for you, as it was prescribed

(for those before you. (٢:١٨٣)

This holy verse entails that fasting, as a devotional act, has a historical root that began with the Divine missions

:Another holy verse states

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

(Seek assistance through patience and prayer. (٢:٤٥)

Exegetes of the Holy Qur'an have interpreted patience to be fasting. However, fasting can be obligatory, recommended, and sometimes forbidden. The Ahl al-Bayt (‘a) have paid exceptional attention to this devotional act whose details are reported from them through hundreds of traditions

Obligatory Fasting

Point

Obligatory fasting is observed during the month of Ramazan, and it is also the most favorable sort of fasting

Fasting for two consecutive months is obligatory as a kaffarah (reparation; expiation from a violation of a religious duty) upon those who commit a murder while a three-

.day fasting is obligatory as a kaffarah for those who break their oaths

As for the performers of the ritual hajj pilgrimage who cannot find any animal to offer
as a sacrifice, it is

p: ١٤٣

obligatory upon them to fast for ten days: three during hajj and seven when they
.return home

Other forms of obligatory fasting are the fasting of those who vow or pledge to
.observe fasting and those who fast on behalf of dead people

Some jurists deem it obligatory upon those who sleep until the next morning
without performing the obligatory early night prayer to observe fasting the following
.day

It is obligatory upon a mu`takif (one who practices i`tikaf; confinement to a holy
place for practicing devotional acts) who has spent two days of i`tikaf to observe
fasting on the third day because he is required to complete the duration of i`tikaf,
.which is three days

The details of the laws of obligatory fasting are cited in books on practical laws of
Islam; it is therefore necessary to refer to these books to acquaint oneself with these
.details

Forbidden Fasting

Fasting is forbidden on the two EId days (i.e. EId al-Fitr, the first of Shawwal, and EId
al-Azha, the tenth of Dhu'l-hijjah), on the Tashriq Days (the 11th, 12th, and 13th of
Dhu'l-hijjah), and on `Ashura' (the tenth of Muharram) as a day of blessings and
delight. It is also forbidden to fast for two continuous days (without breaking the fast
.(at the end of the first day and with one intention of fasting for both the days

Recommended Fasting

There are special occasions on which fasting is highly recommended because it is
connected to certain

characteristics that necessitate it. These occasions can be summed up in the following points:

1. Traditions hold that fasting during the summertime is more preferable and more rewardable. Some of these traditions have expressed that fasting in the hot weather [\(is a sort of jihad or even the best sort of jihad\).](#)

2. Youths who cannot afford the requirements of marriage are recommended to fast because it would then hinder and restrain their sexual desires. In this connection, the Holy Prophet (s) is reported to have said

مَنْ إِسْتَطَاعَ مِنْكُمْ الْبَاءَ
فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَلْيَصُمْ؛ فَإِنَّ الصَّوْمَ
وَجَاوَةٌ.

,Whoever can afford marriage expenses should marry, but whoever cannot should observe fasting because fasting is a restraint for him

:He (s) is also reported to have said to `Uthman ibn Maz`un who suggested castration

لَا تَفْعَلْ فَإِنَّ إِخْتِصَاءَ
أُمَّتِي الصِّيَامُ.

.Do not do it. The castration of my people is fasting

:Imam al-Sadiq (a) is reported to have said

قَالَ لُقْمَانُ لِابْنِهِ: صُمْ
صَوْمًا يَقْطَعُ شَهْوَتَكَ، وَلَا تَصُمْ صِيَامًا يَمْنَعُكَ مِنَ
الصَّلَاةِ، فَإِنَّ الصَّلَاةَ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنَ الصَّوْمِ.

Luqman, the wise, said to his son: Observe fasting such that it cuts

off your sexual desire, but do not observe fasting such that it prevents you from offering prayers, for prayers are preferred by Almighty Allah to

[\(fasting.\)](#)

p: ۱۶۵

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۳۸۱, H. ۱۶, ۱۷ et al --۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۳۸۶-۳۸۷, H. ۶, ۴, ۷ --۲

Some validly reported traditions have laid emphasis on fasting on Wednesdays for .۳ the reason that Hellfire, or divine chastisement, falls on such a day; therefore, to fast on Wednesdays protects against Hellfire. However, it is not improbable that Wednesdays that fall in the middle of the months are the only ones intended, as is [\(indicated by some of these traditions.\)](#)^(۱)

Some other traditions hold the recommendation of fasting on Fridays, provided that .۴ fasting on the Wednesdays and/or Thursdays that precede these Fridays is also observed. It is also probable that these traditions only intend to declare the legality of fasting on such days and deny that fasting on Fridays is forbidden because they are feast days.^(۲) This could also mean to declare that such discommendation, if found, is cancelled out when fasting on Fridays becomes a continuation of a two or three day .(fast (beginning with Wednesday or Thursday

Other traditions recommend fasting during misfortunes, tribulations, catastrophes, .۵ hardships, adversities, and natural disasters like earthquakes. On such occasions, it is highly advised to fast on Wednesday, Thursday, and Friday. On the last day, it is likewise advisable to pray to Almighty Allah for rescue from such catastrophes. In addition, it is clear that when almsgiving is attached to fasting, the result will be [\(removal of tribulations.\)](#)^(۳)

Fasting during confinement in mosques (i`tikaf) is highly recommended. I`tikaf is a .۶ devotional practice that is

p: ۱۶۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۴۱۳, H. ۳ – –۱

This implication can be understood from the tradition mentioned by Shaykh al– – ۲
Tusi in Tahdhib al-Ahkam and quoted by Sayyid al-Borujerdi in Jami` Ahadiih al–
.Shi` ah ۹:۴۱۴, H. ۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۴۸۲, S. ۲۱ – –۳

attached to fasting under a vow of spending three days and two nights (that come in-between these days) at least in a mosque. During this period of confinement, abstaining from some legal pleasures is practiced, such as sexual pleasures and using perfumes, as well as other matters the details of which are mentioned in the books on practical laws of Islam

The best time for practicing i`tikaf is the month of Ramazan and specifically the last ten days of the month. It is also preferable to practice it in famous mosques, such as the Sacred Mosque of Makkah, the Prophet's Mosque in Madinah, the Great Mosque of Kufah, the Great Mosque of Basrah, or the great mosques of one's hometown. Further details can be found in books on jurisprudence

Finally, let us conclude this part by mentioning a number of points with regard to recommended fasting

First: It is better to conceal fasting and avoid showing it. Shaykh al-Kulayni has reported through a famous chain of authority that Imam al-Sadiq (a) said

مَنْ كَتَمَ صَوْمَهُ قَالَ اللَّهُ

عَزَّ وَجَلَّ لِمَلَائِكَتِهِ: عَبْدِي إِسْتَجَارَ مِنْ عَذَابِي فَأَجِيرُوهُ.

وَوَكَّلَ اللَّهُ عَزَّ وَجَلَّ مَلَائِكَتَهُ بِالدُّعَاءِ لِلصَّائِمِينَ،

وَلَمْ يَأْمُرْهُمْ بِالدُّعَاءِ لِأَحَدٍ إِلَّا إِسْتَجَابَ لَهُمْ فِيهِ.

About one who conceals his fasting, Almighty Allah will order His ;angels, saying, "My servant has sought My protection against My chastisement therefore, grant him protection." He, the Almighty and Majestic, will also ,commission His angels to pray to Him for the one fasting. Unquestionably

[\(1\)](#) these prayers will be responded to by Him.

Second: When a faithful believer who is fasting is invited to a meal by one of his brothers-in-faith to whom he is paying a visit, it is highly recommended that he share that meal with his host, winning the highest reward of fasting. According to other traditions, it is advisable for one who is fasting not to tell his brother-in-faith that he is fasting; lest, the latter might feel that he has done him a favor by serving him with [\(food to break his fast.\)](#)

Third: According to a set of traditions, the voluntary fasting of wives is not admissible unless they obtain the permission of their husbands. According to other traditions, even the voluntary fasting of sons and guests is not advisable without the permission of their fathers or hosts.[\(۲\)](#) Such laws embrace certain social, moral, and [.organizational significance](#)

p: ۱۶۸

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۴۸۸, S. ۲۴ -- ۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۴۸۸, S. ۲۳ -- ۲

Point

In its capacity as one of the most preferred devotional acts, supplication (du`a') has been emphatically encouraged by the Holy Qur'an on more than one occasion, such as in the following verses

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

When My servants ask you concerning Me, then surely I am very near. I answer the prayer of the suppliant when he calls upon Me. So, they should (answer My call and believe in Me that they may walk in the right way. (۲:۱۸۶

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

Supplicate your Lord humbly and secretly. Surely, He does not love (those who exceed the limits. (۷:۵۵

قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

,Say: My Lord would not care for you were it not for your supplication but you have indeed rejected the truth; so, that which shall cleave shall (come. (۲۵:۷۷

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Your Lord says: Call upon Me, I will answer you. Surely, those who are (too proud for My service shall soon enter hell abased. (۴۰:۶۰

Moreover, the Holy Qur'an has quoted supplications from a number of prophets and righteous people who had to encounter critical situations. Due to their supplications,

.Almighty Allah saved them

Supplication in its origin is a religious duty and true believers are required to pray to Almighty Allah and supplicate to Him generally, as is indicated and confirmed

p: ١٤٩

.by the abovementioned Qur'anic verses and many traditions

In his book of al-Kafi, Shaykh al-Kulayni has reported through a valid chain of authority that Sadir asked Imam al-Baqir (‘a), “Which devotional act is the best

:The Imam (‘a) answered

مَا مِنْ شَيْءٍ أَفْضَلُ عِنْدَ
اللَّهِ عَزَّ وَجَلَّ مِنْ أَنْ يُسْأَلَ وَيُطْلَبَ مِمَّا عِنْدَهُ وَمَا
أَحَدٌ أَبْغَضُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِمَّنْ يَسْتَكْبِرُ عَنْ
عِبَادَتِهِ وَلَا يَسْأَلُ مَا عِنْدَهُ.

In the sight of Almighty Allah, nothing is better than asking Him and imploring Him for what He has in possession. No one is more hateful in the sight of Him than one who is too arrogant to serve Him and to implore Him for [\(1\)](#) what He has in possession.

According to another validly reported tradition that is quoted by Shaykh al-Kulayni on the authority of hammad ibn `Isa, Imam al-Sadiq (‘a) has said

أُذِعُ
وَلَا تَقُلْ قَدْ فَرَغَ مِنَ الْأَمْرِ; فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ.
إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Always pray to (Almighty Allah) and do not consider the matter to have ended, because supplication is surely worship. Almighty Allah says, “Surely [\(2\)](#) those who are too proud for My service shall soon enter hell abased. (٤٠:٦٠).

According to another validly reported tradition, Maysir ibn `Abd al-`Aziz has reported

:that Imam al-Sadiq (‘a) said to him

p: ١٧٠

.Allamah al-Majlisi, Bihar al-Anwar ٩٠:٢٩٤, H. ٢٣` --١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:١٨٧, H. ١٤ --٢

أَدْعُ وَلَا تَقُلْ إِنَّ الْأَمْرَ

قَدْ فُرِغَ مِنْهُ. إِنَّ عِنْدَ اللَّهِ عِزًّا وَجَلَّ مَنزِلُهُ لَا تَنَالُ

إِلَّا بِمَسْأَلِهِ، وَلَوْ أَنَّ عَبْدًا سَدَّ فَاهُ وَلَمْ يَسْأَلْ لَمْ

يُعْطَ شَيْئًا، فَسَلْ تُعْطَ. إِنَّهُ لَيْسَ مِنْ بَابٍ يُقْرَعُ إِلَّا

يُوشِكُ أَنْ يُفْتَحَ لِصَاحِبِهِ.

Always pray to (Almighty Allah) and do not consider the matter to have come to an end. There is a rank with Almighty Allah that cannot be attained except by imploring to Him. If a servant shuts his mouth and does not pray for anything, he will not be given anything. Therefore, always pray so that you will be given. Verily, a door that is always knocked will sooner or later

[\(1\)](#) be opened for the knocker.

:Other traditions have defined supplication as

– The key to all mercies –

– The attainment of all requests –

– The armor of faithful believers –

– The essence of worship –

– [\(2\)](#) The less the supplication, the more the tribulations –

– The weapon of faithful believers –

– The pillar of religion –

– The defender against evil of enemies and tribulations before, when, and even after –

[\(they befall, \(۳](#)

[\(The remedy of all maladies. \(۴](#) –

p: ۱۷۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۱۸۸, H. ۵ – –۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۱۸۴, S. ۱ – –۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۰۱, S. ۳ – –۳

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۱۳, S. ۴ – –۴

Motives for Responding to Supplications

The following etiquettes that must be followed when supplicating can be grounds for
:having the prayers responded to

A suppliant, upon supplicating, should raise the hands, turn them over, move them in –
a way indicating submission, deference, and humility,^(۱) and pass them, upon
.completion, over the face, the head, and the chest

A suppliant should be attentive and sincerely beseeching –

(A suppliant should have full trust and hope in Almighty Allah.)^(۲) –

A suppliant should pave the way to beseech for his/her personal requests by words –
.of praise, thanks, and glorification of Almighty Allah

A suppliant should invoke blessings upon the Holy Prophet and his Household to –
supplicate for personal requests. In fact, a supplication is enshrouded until the
suppliant invokes Almighty Allah's blessings upon the Holy Prophet and his
(Household.)^(۳)

Just like beginning any supplication by invoking blessings upon the Holy Prophet and –
his Household, it is highly advisable to conclude the supplication with the same
:invocation. In this respect, Imam al-Sadiq (a) is reported to have said

p: ۱۷۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۱۴, S. ۵ – –۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۲۰, H. ۱, ۶, ۷, and ۹ – –۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۳۶, S. ۱۰ – –۳

مَنْ كَانَتْ لَهُ إِلَى اللَّهِ
 حَاجَةٌ فَلْيَبْدَأْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ثُمَّ
 يَسْأَلْ حَاجَتَهُ ثُمَّ يَخْتِمُ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَكْرَمُ مَنْ أَنْ يَقْبَلَ
 الطَّرْفَيْنِ ثُمَّ يَدْعَ الْوَسْطَ إِذْ كَانَتِ الصَّلَاةُ عَلَى مُحَمَّدٍ
 وَآلِهِ لَا تُحْجَبُ عَنْهُ.

Whoever wishes a request to be granted by Almighty Allah, should begin
 his supplication by invoking blessings upon the Holy Prophet and his
 Household and conclude it with the same invocation, because Almighty Allah is
 too generous to respond to the two ends of a supplication and reject the
 center. He never rejects any invocations of His blessings upon the Holy

(1) Prophet and his Household.

A suppliant should weep or try to weep and shed some tears, be they as small as a –
 (fly's head). (2)

(3) – A suppliant should acknowledge and confess his/her sins and implore forgiveness. (3) –

A suppliant should beseech Almighty Allah in the name of the Holy Prophet and his
 Household (s), by making

(4) – them the intercessors for having his/her supplication responded. (4) –

A suppliant should call upon Almighty Allah by repeating such expressions like the –
 following words ten times at least before submitting the request

يَا اللَّهُ يَا رَبِّ يَا

سَيِّدَاهُ يَا رَحْمَنُ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah! O my Sustainer! O my Lord! O All-beneficent! O All-merciful! O

!Most Merciful of all those who show mercy

p: ۱۷۳

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۴۳, H. ۲۶, as quoted from Shaykh – –۱

.al-Kulayni, al-Kafi ۲:۴۹۴, H. ۱۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۲۴, S. ۷ – –۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۲۷, S. ۸ – –۳

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۴۴, S. ۱۱ – –۴

It is reported that whenever a faithful believer utters such expressions before mentioning his/her request, Almighty Allah will answer him/her, saying, “I am here to [respond to you, My servant, pose your request.](#)”^(۱)

A suppliant should mention his/her requests by name and in detail –

:Imam al-Sadiq (‘a) is reported to have said

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى

يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَاهُ، وَلَكِنَّهُ يُحِبُّ أَنْ

تُبْتَ إِِلَيْهِ الْحَوَائِجُ، فَإِذَا دَعَوْتَ فَسَمِّ حَاجَتَكَ.

Allah, the Blessed and Exalted, does know what His servant wants from Him; yet, He likes requests to be submitted verbally before Him. Therefore

[when you supplicate Him, mention your requests by name.](#)^(۲)

A suppliant should be insistent in supplication and repeat it frequently. A tradition – [holds that Almighty Allah likes the insistence of those who entreat Him persistently.](#)^(۳)

A suppliant should pray to Almighty Allah confidentially when beseeching Him for – private affairs. A tradition states that a confidential supplication is equal to seventy [public ones.](#)^(۴)

:While supplicating, a suppliant should surrender to Almighty Allah’s will by saying –

p: ۱۷۴

۱ – Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۵۷, S. ۱۲ –

۲ – Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۱۹۷, H. ۱, as quoted from Shaykh al-Kulayni, al-Kafi ۲:۴۶۷, H. ۲

۳ – Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۶۳, S. ۱۴ –

۴ – Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۷۳, S. ۱۶ –

مَا شَاءَ اللَّهُ وَلَا حَوْلَ

وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Only that which Allah wills shall come to pass. There is neither might
.nor power save with Allah

It is reported that when one adds these two phrases to one's supplication, Almighty Allah will say, "This servant of Mine has yielded and surrendered to My decree. [\(1\)](#) Therefore, (O angels) grant him his request."

A suppliant should declare repentance, show piety, and abstain from violating the – prohibitions of Almighty Allah. In this connection, it is reported that Imam al-Sadiq (‘a) has said

مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ

دَعْوَتُهُ فَلْيُطَبِّ مَكْسَبُهُ، فَإِنَّ الرَّجُلَ يَرْفَعُ اللَّقْمَةَ

إِلَى فِيهِ فَمَا يُسْتَجَابُ لَهُ دَعْوُهُ أَرْبَعِينَ يَوْمًا.

Whoever wishes to have his supplication responded to should seek legal earnings only, for a single illegally-earned morsel that is raised to his mouth [\(2\)](#) prevents response to his supplication for forty days.

For supplicating to Almighty Allah, it is advisable that four or forty persons gather – and supplicate congregationally. When such a group gathers to supplicate collectively [\(3\)](#) for an affair, response will be more attainable.

p: ۱۷۵

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۷۴, S. ۱۷ – ۱

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۹۴, S. ۲۴, as quoted from ` Allamah – ۲
.al-Majlisi, Bihar al-Anwar ۹۰:۳۵۷, H. ۱۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۹۸, S. ۲۵ – -۳

Whenever a matter distressed him, Imam al-Baqir (‘a) used to bring together all his [\(women and children. As he supplicated, they would say ‘Amen \(so be it\)’](#).[\(1\)](#)

:Imam al-Sadiq (‘a) is reported to have said

الدَّاعِي وَالْمُؤَمِّنُ

شَرِيكَانِ.

The suppliant and the reciters of ‘Amen’ are partners (in the [\(supplication and reward\)](#).[\(2\)](#)

A suppliant is required to include as many persons as possible in his/her supplication – and avoid supplicating for himself/herself exclusively. This is based on the following [\(tradition that is reported from the Holy Prophet \(s](#)

إِذَا دَعَا أَحَدُكُمْ فَلْيَعِمَّ

فَإِنَّهُ أَوْجِبُ لِلدَّعَاءِ.

,Whenever one of you supplicates, let him make his supplication general [\(because this makes the response more attainable\)](#).[\(3\)](#)

Other traditions have urged the supplicants to add the following prayer to their [\(supplications, because this brings about a great reward](#)

اللَّهُمَّ غُفِرْ

لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

O Allah, (please) forgive the believing men and women and the Muslim

[\(men and women\)](#).[\(4\)](#)

A suppliant should not exceed the limits in supplication and should not supplicate for – [\(things that are improper, unwarranted or aberrant](#)

:In this respect, Imam al-Sadiq (‘a) is reported to have said

p: ١٧٤

.Shaykh al-Kulayni, al-Kafi ٢:٤٨٧ – –١

.Ibn Fahad al-hilli, `Uddat al-Da`i, pp. ١٤٤ – –٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٣٠١, S. ٢٤ – –٣

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٣١٤, S. ٢٩ – –٤

إِنَّ الْعَبْدَ يَكُونُ مَظْلُومًا

فَلَا يَزَالُ يَدْعُو حَتَّى يَكُونَ ظَالِمًا.

A wronged servant (of Allah) may keep on imprecating evil on the

[\(1\)](#) wronging party so excessively that he himself turns into a wrongdoer.

Before supplicating, a supplicant is required to give back all things that he has seized – illegally from others and to please all those whom he has wronged. In this regard, a tradition holds that Almighty Allah says

وَعِزَّتِي وَجَلَالِي، لَا أُجِيبُ

دَعْوَةَ مَظْلُومٍ دَعَانِي فِي مَظْلَمِهِ وَلَا أَحَدٍ عِنْدَهُ مِثْلُ تِلْكَ

الْمَظْلَمَةِ.

By My Almightyness and Majesty I take this oath: I will never respond to the supplication of a wronged person with regard to the issue in which he [\(2\)](#) has been wronged as long as he has wronged others in the same way.

A suppliant should be ceremonially pure and should have performed the ritual – ablution (wuzu') before supplicating

A suppliant should face the kiblah direction while supplicating –

A suppliant should give alms before supplicating –

A suppliant should have already supplicated Almighty Allah before the befalling of an – ordeal

A faithful believer should ask his brothers-in-faith to supplicate for him, since the – Holy Prophet (s) is reported to have said

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۲۵, S. ۳۴ --۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۴۵, S. ۴۵ --۲

لَيْسَ شَيْءٌ أَسْرَعَ إِجَابَةٍ

مِنْ دَعْوِهِ غَائِبٍ لِعَائِبٍ.

Nothing is swifter in response than the supplication of an absent

(1) person to another absent one.

It is also reported that Almighty Allah never rejects the supplication of a faithful believer for his brother-in-faith who does not know about it; rather, He, the Almighty,

(2) responds and decrees the same thing for the supplicant.

Before mentioning one's personal needs, a suppliant should supplicate for forty faithful believers. This is another sort of generalization in supplication, yet in a special

(3) method.

More Motives

Point

In addition to the aforementioned factors, there are more reasons that contribute to response of supplications related to the time, place, and condition of the suppliant

The Best Times for Supplicating

:As for the best time of supplicating, (4) these times are as follows

Thursday Nights and Fridays, especially the last hour of Fridays –

The last third of the night –

The month of Ramazan –

The three Nights of Qadr, especially the eve of the twenty-third of Ramazan –

.Shaykh al-Kulayni, al-Kafi ٢:٥١٠ --١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٠٤, S. ٩ --٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣١٧, S. ٣٠ --٣

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٢٧٧, H. ١ --٤

The night and day of `Arafat. Here, supplication is preferred to fasting. In fact, it is – recommended to fast on this day only when such fasting will not detract from .supplicating

(The night and day of the Divine Mission (i.e. 12th of Rajab –

The nights and days of the two EIDs –

The first night of Rajab –

The fifteenth night and day of Rajab –

The first night of Sha`ban –

The Holy Prophet's birthday –

Midday –

The time between dawn and sunrise –

Sunset –

The blowing of the wind –

The vanishing of shadows –

Rainfall –

The first shedding of the blood of a slain faithful believer in war –

Best Situations for Supplicating

Recitation of the Holy Qur'an –

(Recitation of the call to prayer (i.e. adhan –

﴿The meeting of two hosts for the purpose of winning martyrdom﴾ –

Prayer of the wronged, because, in the expression of a tradition, “nothing can screen –
﴿it from advancing directly towards the Divine Throne﴾”﴾ –

﴿Shuddering (having a convulsive tremor of the body) –

﴿Inclination toward shedding tears (caused by a sad or moving feeling) –

When the sun is at its zenith, or starting to decline –

At this very time, the doors to the heavens are opened, the help of the angels is –
﴿expected, and the response of the Almighty Lord is awaited.﴾ –

Upon completion of prayers –

The time between two obligatory prayers –

﴿The time of breaking a fast﴾ –

Places of Supplicating

:As for the best places of supplicating, the following can be mentioned

The Sacred Mosque of Makkah –

.The holy places where the rituals of hajj are performed –

The Fount of Mercy (mizab al-rahmah) above hijr Isma`il (a fence near the Holy –
.(Ka`bah

p: ١٨٠

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٢٧٧, H. ٢ – ١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٢٧٧, H. ٣ – ٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٢٧٧, H. ٨ – ٣

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۷۹, H. ۱۲ – –۴

(The Station of Prophet Abraham (‘a) (maqam Ibrahim –

(The Black Stone (al-hajar al-aswad –

The area between the Station of Abraham (‘a) and the gate of the Holy Ka`bah –

Inside the Holy Ka`bah –

The Zamzam Spring –

On al-Safa –

On al-Marwah –

(The Holy Monument (al-mash`ar al-haram –

The three statues known as al-jamarat –

(The first glance of the Holy Ka`bah [\(1\)](#) –

The Holy Prophet’s tomb –

The Holy Prophet’s Mosque, especially the area between his tomb and minbar –

(The holy shrine of Imam husayn (‘a –

The holy mosques, like the Kufah Mosque –

Conditions of Supplicating

:Supplications are responded under the following conditions

The supplications of the observers of fasting –

The supplications of the ailing and the performers of hajj and `Umrah –

The supplications of three persons meeting at the home of one of their brothers-in-faith who is not expected to betray them

The imprecations of the wronged persons upon those who have wronged them and those who have had a hand in such wrongdoings

:In this connection, Imam al-Sadiq (‘a) is reported to have said

كَانَ أَبِي يَقُولُ: اِتَّقُوا

دَعْوَةَ الْمَظْلُومِ فَإِنَّ دَعْوَةَ الْمَظْلُومِ تَصْعَدُ إِلَى

السَّمَاءِ.

My father used to say: Avoid the imprecation of the wronged, because it

[\(directly ascends to the heavens.\)](#)

The prayers of a poor believer for his brother-in-faith who helps him, and his imprecations (of evil) upon his brother-in-faith who rejects to help him although he can easily do it, are responded to

The prayers of a sick person for those who visit him –

The prayers of the beggars for those who give them –

The prayers of travelers –

The prayers of fathers for their pious sons and their imprecations upon their disobedient sons

The prayers of just leaders –

[\(The prayers for neighbors\)](#) –

p: ١٨٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۰۲, S. ۲۷ – –۲

When Supplications are Rejected

According to the traditions of the Ahl al-Bayt (‘a), supplications that are in violation of the rules and principles, as well as the natural and legal means that Almighty Allah has put at the disposal of man to help him manage all his affairs, are always rejected. In plainer words, when man has sufficient capability of managing an affair that Almighty Allah wants him to do, but he, instead, stands still and depends upon supplicating to Him for managing such affairs, then Almighty Allah will never respond to him

Traditions have mentioned some samples of such persons whose supplications are never responded

Those who are capable of seeking earnings—a duty commanded by Almighty Allah (١)—but they instead sit in their houses and supplicate to Him to give them sustenance

Those who can divorce wives who are committing iniquity but instead keep them (٢) and imprecate them

The creditors who are too lenient towards documenting the loans they give to (٣) others by means of having witnesses or any other means, but when the debtors deny such loans, they imprecate them

Those who imprecate (evil or curse) neighbors that annoy them while they can (٤) move to other places

Those who profligately waste the fortunes that Almighty Allah has given to them (٥) and then supplicate to Him to give them sustenance

Those who commit acts of disobedience to Almighty Allah by usurping the rights of (٦) others while they are capable of avoiding such illegal acts, and who later do not repent and submit to Almighty Allah

﴿The supplications and imprecations of such classes of people are never responded.﴾^(۱)

From the above we can understand that whenever the individuals of a community desire to change their conditions, they must first of all change what is in their inner selves. To this general rule, the Holy Qur'an has referred, saying

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Surely, Allah does not change the condition of a people until they

(change their own condition. (۱۳:۱۱)

Of course, such changes cannot come by means of supplication; rather, practical steps bring about the change. Only then can the supplication be effective in removing the obstacles and preparing for the out-of-reach causes

Special Directions

Point

In addition to the previous instructions, the Ahl al-Bayt (‘a) taught the individuals of the virtuous community special manners of supplicating. They, therefore, taught them how to supplicate and what to say in their supplications. Although the traditions that demonstrate such manners are too many, we will restrict the discussion of this topic to the following points

Imprecation of Punishment on the Enemies

Just like the Holy Imams of the Ahl al-Bayt (‘a), the individuals of the virtuous community used to suffer from great numbers of enemies and ill-wishers. In their capacity as the true faithful believers, their one and only weapon was seeking Almighty Allah's help against these enemies

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۲۱, S. ۳۳ --۱

Some traditions have reported some occasions on which the Ahl al-Bayt (‘a) and their followers used to resort to supplication in order to save themselves from their opponents. Let us now refer to a few samples of such events

Quoted from the book known as Rijal al-Kashshi, Al-Masma`i has reported that when Dawud ibn `Ali, one of the tyrants of the `Abbasid dynasty, arrested al-Mu`alla ibn Khunays, one of the intimate companions of Imam al-Sadiq (‘a), and intended to kill him, al-Mu`alla asked him to allow him to meet the people, claiming that he had many debts and much money to declare openly before the people. Hence, when al-Mu`alla was allowed to meet the people in the marketplace, he declared, “O people, I am al-Mu`alla ibn Khunays! Some of you may know me. I want you to witness that whatever estate, money, debt, slave, or house, be it little or much, is now gifted to Ja`far ibn Muhammad”.

Upon hearing this declaration, the police chief officer became angry and killed al-Mu`alla. Once he was informed about this event, Imam al-Sadiq (‘a), followed by his son Isma`il, angry and hastening, left his house and came to Dawud, “You have killed my follower and seized my money!” said the Imam (‘a)

“No,” answered Dawud, “I have neither killed your follower nor seized your money“

By Allah I swear it,” said the Imam (‘a), “I will imprecate Almighty Allah’s punishment“ upon the one who killed my follower and seized my money

“I did not kill him,” said Dawud, “it was my police chief officer who did it“

“(Was it under your permission or not?” asked the Imam (‘a“

“No,” answered Dawud, “it was not under my permission“

The Imam (‘a) turned his face towards his son, Isma`il, and ordered him to deal with
.that police chief officer

Immediately, Isma`il, unsheathing his sword, headed for the office of that chief
...officer and killed him there

Imam al-Sadiq (‘a) spent that whole night in worship, standing up and prostrating. At
:the last hour of that night, he said this imprecation in his prostration

اللَّهُمَّ إِنِّي أَسْأَلُكَ

بِقُوَّتِكَ الْقَوِيَّةِ وَبِمَحَالِكَ الشَّدِيدِ وَبِعِزَّتِكَ الَّتِي

خَلَقْتَ لَهَا ذَيْلٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ

تَأْخُذَهُ السَّاعَةَ.

O Allah, I do beseech You in the name of Your powerful power, Your
,mighty prowess, and Your Almightyness to which all Your creatures are docile
please) send blessings upon Muhammad and the Household of Muhammad and)
grasp

.him (i.e. Dawud) at this very hour

(No sooner did the Imam (‘a) finish his prayer than Dawud died.)

:Sahl ibn Ziyad is reported to have quoted Ishaq ibn `Ammar as narrating

I complained to Imam al-Sadiq (‘a) about one of my neighbors who used to annoy me.
The Imam (‘a) asked me to imprecate him. As I did, nothing changed. I then returned
to the Imam (‘a) and complained that my imprecation had done nothing to that man.
“How did you imprecate upon him?” asked the Imam (‘a). “Whenever I met him, I
would do so,” I answered. “No,” the Imam (‘a) taught, “You must imprecate him when
he leaves and when

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٢٧, S. ٣٥, H. ٢ -- ١

[he turns his back.](#)” Soon after that, Almighty Allah spared him the trouble.[\(1\)](#)

:Shaykh al-Kulayni, in al-Kafi, has reported Yunus ibn `Ammar as saying

I, once, complained to Imam al-Sadiq (‘a) about a neighbor from the tribe of Quraysh and the clan of Muhriz who used to defame me by name. Whenever I passed by him, he would cry out, “This Rafizi is carrying funds to Ja`far ibn Muhammad

The Imam (‘a) taught me to imprecate him, saying, “In the last prostration of the first two units of the Night Prayer, imprecate Almighty Allah’s punishment on this man. You may begin your imprecation with statements of praising and glorifying Almighty Allah after which you may say the following: O Allah, so-and-so (mention his name and his father’s) is defaming, offending, enraging, and exposing me to repulsive things. O Allah, (please) hit him with a swift dart, causing him to be distracted from me. O Allah, (please) hasten his death time, cut off his existence, and make this to happen immediately at this very hour, O Lord

When we returned to Kufah, I asked my family members about the man, and I was told that he was suffering an ailment. Forthwith, we heard lamentations coming from his house declaring his death.[\(2\)](#)

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.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ۱۵:۳۲۷, S. ۳۵, H. ۷ – –۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ۱۵:۳۲۷, S. ۳۵, H. ۱۱ – –۲

(Invoking Allah’s Curse upon a Lying Party (Mubalahah

In situations of argument, disputation, and failure of methods of logic and excellent preaching to guide to the right path, the Ahl al-Bayt (‘a) taught their partisans to resort to the reciprocal invocation of Allah’s curse upon the wrong party—a method inspired from the teaching of the Holy Qur’an with regard to the disputation between the Holy Prophet (s) and the Christians of Najran

In al-Kafi, Shaykh al-Kulayni has reported that Abu-Masruq said to Imam al-Sadiq (‘a), “Whenever we debate with people (regarding the question of which sect represents the genuine line of Islam), we provide as evidence texts of the Holy Qur’an, but they distort their meanings. When we provide this holy verse, ‘O you who believe, obey Allah and obey the Messenger and those in authority from among you. (۴:۵۹),’ they claim that this verse was revealed to express obedience to the commanders of detachments. When we provide as evidence this holy verse, ‘Only Allah is your Leader and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow. (۵:۵۵),’ they claim that this verse was revealed to express the leadership of the believers. When we provide this holy verse, ‘Say: I do not ask of you any reward for it but love for my near relatives. (۴۲:۲۳),’ they claim that it was revealed to express love for the relatives of Muslims, etc

”.The Imam (‘a), upon hearing this, said, “If it is so, then invite them to mubalahah

.How is that?” Abu-Masruq asked“

The Imam (‘a) taught, “You may reform yourself for three days (i.e. prepare yourself ,for this challenge and avoid committing any acts of disobedience to Almighty Allah

observe fasting, and bathe yourself ritually. The other party and you may then meet in the desert. When you are there, interlace the fingers of your right hands with his fingers, and treat him fairly by beginning with yourself in this invocation of curse upon the lying party. You may say the following formula of invocation: ‘O Allah, O Lord of the seven skies and the seven (layers of) the earth, Knower of the unseen and the seen, All-beneficent, and All-merciful! If Abu-Masruq denied a truth or claimed falsely, then pour down upon him a thunderbolt from heaven or a painful chastisement. But if so-and-so (i.e. the other party) denied a truth or claimed falsely, then pour down upon him a thunderbolt from heaven or a painful chastisement.’ If you do all that, you will
”soon see the outcome of this invocation on the other party

Abu-Masruq commented, “When I invited them to this challenge, I could not find any
(single person accepting to do it.” (1)

According to another validly reported tradition, Imam al-Sadiq (‘a) said to Abu-Ja`far
:Muhammad ibn al-Nu`man

خَاصِمُوهُمْ وَبَيِّنُوا لَهُمْ
الْهُدَى الَّذِي أَنْتُمْ عَلَيْهِ وَبَاهِلُوهُمْ فِي عَلِيٍّ عَلَيْهِ
السَّلَامُ.

Debate with them, show them the true guidance you are following, and
challenge them to an invocation of curse with regard to the priority of `Ali

(2). (a)

In the previous books of the security system of the virtuous community and the social
relations system, we have confirmed that the invitation to following the true party is a
duty

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.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۲۷, S. ۳۶, H. ۴ – –۲

commissioned by Almighty Allah, but the Ahl al-Bayt (‘a) suspended carrying out this duty on account of the special political circumstances to which the individuals of the .virtuous community were subjected

This method of invoking a curse upon the lying party (i.e. mubahalah) is another .demonstration of this fact

Showing the Points of Error in Supplications

In the course of building a virtuous community, the Ahl al-Bayt (‘a) corrected the points of error their followers might commit upon supplicating, addressing, and speaking to Almighty Allah. Corrections can be deduced from traditions, some of :which are

Safwan ibn Yahya has reported al-Kahili as saying that he wrote a letter to Imam al-Riza (‘a), asking his opinion about the supplication that beings with, “All praise be to Allah to the utmost of His knowledge.” He received an answer from the Imam (‘a) teaching him to change the phrase of “to the utmost of His knowledge” into “to the [\(utmost of His pleasure.”](#)

Imam al-Sadiq (‘a) is reported to have narrated that when Imam `Ali (‘a) heard someone saying, “O Allah, I do seek Your protection against temptation,” he said to him, “You are seeking the protection of Almighty Allah against your property and children! Instead, you should say, ‘O Allah, I do seek Your protection against the misleading

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temptations.’ Almighty Allah says, ‘Your property and your children are a temptation.

﴿٨:٢٨﴾” (١)

In al-Kafi, Shaykh al-Kulayni has reported on the authority of Aban ibn ` Abd al-Malik on the authority of Bakr al-Arqat (on the authority of Shu` ayb) that someone visited Imam al-Sadiq (‘a) and said, “May Allah lead you to more success! I am totally loyal to you, but when I was stricken by harsh poverty, I sought the help of my family members and relatives. However, this has increased nothing but more aloofness from them.”

The Imam (‘a) answered, “What Almighty Allah has given you is definitely better than what He has taken from you.”

The man said, “May Allah accept me as ransom for you! Pray to Allah for me that He may make me dispense with all His creatures.”

:The Imam (‘a) answered

إِنَّ اللَّهَ قَسَمَ رِزْقَ مَنْ

شَاءَ عَلَى يَدَيْ مَنْ شَاءَ، وَلَكِنْ سَأَلَ اللَّهَ أَنْ يُغْنِيكَ عَنِ

الْحَاجَةِ الَّتِي تَضْطَرُّكَ إِلَى لِقَامِ خَلْقِهِ.

Verily, Allah has put the sustenance of him whom He willed in the hands of others whom He willed. Yet, you should pray to Him to help you dispense

(with needs that compel you to resort to the lowly of His creatures.) (٢)

:Imam al-Sadiq (‘a) is also reported to have said

In the presence of my father, a man, supplicating to Allah, said, “O Allah, (please) make us dispense with all of Your creatures.”

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۳۵, S. ۳۸, H. ۱ --۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۳۶, S. ۴۰, H. ۱ --۲

Do not say it in this way,” my father taught, “Rather, you should say, ‘O Allah, make“ us dispense with the wicked ones of Your creatures.’ Verily, a faithful believer cannot
[\(dispense with his brothers-in-faith.”](#) [\(1\)](#)

:In al-Kafi, Shaykh al-Kulayni has reported Imam al-Riza (‘a) as saying

In the presence of Imam al-Baqir (‘a), a man, supplicating to Almighty Allah, said, “O
”Allah, I do beseech You to give part of Your legally-gotten sustenance
You have just besought the sustenance of the prophets,” the Imam (‘a) commented.“
“Rather, you should say, ‘O Allah, I beseech You for sustenance that is legally-
[\(attained, abundant and pleasant.”](#) [\(2\)](#)

Spontaneous Supplications are the Best Supplications

:A supplication may be of two forms

The first form entails the spontaneous supplications that one may compose of his own accord to express glorification and praise of Almighty Allah or to express his own emotions, feelings, and requests from Him

The second form entails the special formulas of supplications that are reported from the Holy Prophet (s) and the Holy Imams (‘a) or mentioned in the Holy Qur'an

Just as the Ahl al-Bayt (‘a) taught their followers methods and formulas of supplication, they also urged them to supplicate of their own accord in order to educate and train them to invent and excel in praying to Almighty Allah, which is a sort of righteous deed. They also intended such

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.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۳۶, S. ۴۰, H. ۳ – ۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۱۹, H. ۴ – ۲

spontaneous supplications to express the sentimental and spiritual states that interact with their feelings and prerequisites so that the practice of supplicating would be easy, within reach, and correspond to current needs, without memorization or following written texts

Nonetheless, the reported formulas of supplications maintain their supreme ranks and vital roles in education, purification, and expression of feelings

In this regard, Sayyid Ibn Tawus, quoting Sa`d ibn `Abdullah in his book of Du`a', has reported that when Zurarah asked Imam al-Sadiq (a) to teach him a supplication, the Imam (a) answered

إِنَّ أَفْضَلَ الدُّعَاءِ مَا
جَرَى عَلَى لِسَانِكَ.

The best of supplications are those which you compose of your own

(accord. 1)

In his book of al-Khisal, Shaykh al-Saduq has reported Muhammad ibn Isma`il as quoting Imam al-Baqir (a) as saying

There is no specific supplication to be said in the following seven situations: (1) Prayers at funerals, (2) supplications during the ritual prayers (i.e. Qunut), (3) supplicating at al-Mustajar (the opposite of the gate of the Ka`bah), (4) supplicating at al-Safa, (5) supplicating at al-Marwah, (6) supplicating during the ritual halt on Mount `Arafat, and (7) supplicating during the two-unit Circumambulation Prayer. (2)

Some traditions have interpreted this teaching as an inducement of ease in supplication

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.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 15:337, H. 1 - 1

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah 3:321, H. 5 - 2

Shaykh al-Kulayni in al-Kafi and Shaykh al-Tusi in Tahdhib al-Ahkam have reported that Bakr ibn Habib asked the Imam (‘a) as to what supplication he should say in the Qunut and Tashahhud.

The Imam (‘a) answered

قُلْ بِأَحْسَنَ مَا عَلِمْتُ،

فَإِنَّهُ لَوْ كَانَ مُوقَّتًا لَهَلَكَ النَّاسُ.

You should say the best thing you know. If there were certain formulas

(1) to be said, then all people would be destroyed.

According to another tradition, the Imam (‘a) has said

لَوْ

كَانُوا كَمَا يَقُولُونَ وَاجِبًا عَلَى النَّاسِ هَلَكُوا. إِنَّمَا كَانَ

الْقَوْمُ يَقُولُونَ أَيْسَرَ مَا يَعْلَمُونَ.

Had it been obligatory

upon people to say a certain formula of supplication, they all would be

(2) destroyed. However, the people used to say the easiest of what they knew.

Objectives of Supplicating

Point

We can construe a general concept of the most significant features in the following points:

1. Supplication is a method of education, purification, and sanctification. It also identifies the most proper manner of addressing the Lord with words of glorification,

praise, and thanks, in addition to resorting to Him, calling down His mercy, and beseeching Him for granting needs. Obviously, these manners are taught by the special formulas and styles of supplication and the means, of guaranteeing the response

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Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۵:۳۳۴, H. ۲۱. A similar tradition is – –۱
mentioned in the same reference book, carrying number ۲۲
.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۵:۳۳۵, H. ۲۶ – –۲

of the supplicated Lord, that are instructed by the Ahl al-Bayt (‘a

The supplicatory prayers are expressions of a practical attitude of man towards His Sustainer and Creator. They therefore express man’s belief in Almighty Allah, commitment to serving Him, and belief in the unseen and its role in and connection with the material life of human beings. For these reasons, supplication enlists one to perform religious duties

The Almighty Creator has created this universe according to a firmly compact, flawless, and comprehensive system. This system involves two aspects one of which is compulsory, in the sense that it is related to creation which man has no power to change, while the other is optional, in the sense that it is contingent upon the will of man to bring about the causes, outcomes, and consequences related to his will

As an influential factor in this comprehensive system, supplication enters this system through the relationship between man’s will, deed, and behavior and the divine will that is totally overpowering and dominating whatever is in existence, including man and his will. By means of supplication, this divine will becomes responsive to man’s will and call according to certain conditions, criteria, and regulations

:These conditions and regulations can be presented in the following points

a) The response of the Divine Will to supplications is contingent upon the level of relationship between man and his Lord, identified through man’s deeds, behavior, and perfection in his correspondence with the religious laws and provisions decided by Almighty Allah. In other words, the more man responds to divine laws and provisions, the

.more the Lord responds to man's supplications, will and desires

b) Response to supplicatory prayers is also conditional upon the amount of the supplicant's devotion to Almighty Allah in times of urgency, feeling of absolute need for Him, resorting to Him, having hope in Him, and recognizing Him

c) A suppliant must exert all possible and legal efforts and energies to attain his need when all other doors are blocked. A supplication can thus be defined as request for operating the power of Almighty Allah in a field that is unattainable for man. Accordingly, supplication is not a compensation for the human will by the Divine Will; otherwise, the divine logic for creating man as a willful being would be lost

d) Response to supplications is contingent upon the absence of a person's voluntary and optional obstacles that result from his behavior and deeds and necessitate rejection of his supplication for help and assistance

e) Response of supplications is also contingent upon the absence of other interests related to the supplicant himself or to other righteous people that require delay in or nullity of response

:About this condition, a part of a supplication reads

but...

when Your response is delayed, out of ignorance I blame You although perhaps

slowing down may be a blessing in disguise because You alone know the

.consequences of all matters

فَإِنْ أَبْطَأَ عَنِّي عَتَبْتُ

بِجَهْلِي عَلَيْكَ وَلَعَلَّ الَّذِي أَبْطَأَ عَنِّي هُوَ خَيْرٌ لِي

لِعِلْمِكَ بِعَاقِبَةِ الْأُمُورِ.

:Referring to this fact too, the Holy Qur'an states

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

It may be that you dislike a thing while it is good for you and it may

(be that you love a thing while it is evil for you. (٢:٢١٦

p: ١٩٦

Through a valid chain of authority, Shaykh al-Kulayni, in his book of al-Kafi, has reported Ahmad ibn Muhammad ibn Abi-Nasr as saying

One day, I visited (Imam) Abu'l-hasan Musa ibn Ja`far al-Kazim (‘a) and said to him, “May Allah accept me as ransom for you! I have been beseeching Almighty Allah for granting me a request for more than a year, but the response has been delayed, so I felt something must be improper about it”.

The Imam (‘a) answered

يَا

أَحْمَدُ، إِيَّاكَ وَالشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتَّى

يُقْنِطَكَ. إِنَّ أَبَا جَعْفَرٍ صَلَّى اللهُ عَلَيْهِ كَانَ يَقُولُ:

إِنَّ الْمُؤْمِنَ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ حَاجَةً فَيُؤَخَّرُ عَنْهُ

تَعْجِيلُ إِجَابَتِهِ حُبًّا لِصَوْتِهِ وَاسْتِمَاعِ نَجْوَاهِ. وَاللَّهُ مَا

أَخَّرَ اللَّهُ عَزَّ وَجَلَّ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ مِنْ هَذِهِ

الدُّنْيَا خَيْرٌ لَهُمْ مِمَّا عَجَلَ لَهُمْ فِيهَا، وَأَيُّ شَيْءٍ

الدُّنْيَا؟ إِنَّ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: يَتَّبِعِي

لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْوًا مِنْ دُعَائِهِ فِي

الشَّدَّةِ، لَيْسَ إِذَا أُعْطِيَ فَتَرَ، فَلَا تَمَلِّ الدُّعَاءَ فَإِنَّهُ

مِنَ اللَّهِ عَزَّ وَجَلَّ بِمَكَانِهِ. وَعَلَيْكَ بِالصَّبْرِ وَطَلَبِ

الْحَلَالِ وَصِلَةِ الرَّحِمِ، وَإِيَّاكَ وَمُكَاشَفَةِ النَّاسِ فَإِنَّا

أَهْلَ الْبَيْتِ نَصَلُ مَنْ قَطَعَنَا وَتُحْسِنُ إِلَيَّ مَنْ أَسَاءَ

إِلَيْنَا، فَتَرَى وَاللَّهِ فِي ذَلِكَ الْعَاقِبَةَ الْحَسَنَةَ. إِنَّ صَاحِبَ

النُّعْمَةِ فِي الدُّنْيَا إِذَا سَأَلَ فَأَعْطِيَ طَلَبَ غَيْرِ الَّذِي
سَأَلَ وَصَعُرَتِ النُّعْمَةُ فِي عَيْنِهِ فَلَا يَسْبُحُ مِنْ شَيْءٍ،
وَإِذَا كَثُرَتِ النُّعْمُ كَانَ الْمُسْلِمُ مِنْ ذَلِكَ عَلَى خَطَرٍ
لِلْحُقُوقِ الَّتِي تَجِبُ عَلَيْهِ وَمَا يَخَافُ مِنَ الْفِتْنَةِ فِيهَا.
أَخْبَرَنِي عَنْكَ، لَوْ أَنِّي قُلْتُ لَكَ قَوْلًا أَكُنْتَ تَتَّقِي بِهِ
مَنِي؟

O Ahmad, beware of letting Satan have a way against you that he may
,make you lose hope! Abu-Ja`far (al-Baqir), Allah's blessings be upon him
used to say, "It happens that a faithful believer beseeches Almighty Allah
for something, but Allah delays the response out of His love to hear the
voice of that believer and to listen to his crying out to Him." By Allah I
swear, He has never delayed responding to the faithful believers who ask for
some worldly things when these things would be better for them than what He
has already given them." What is the value of this world? Abu-Ja`far used to
say, "A faithful believer is required to supplicate to Almighty Allah in
situations of prosperity in the same way as he supplicates in situations of
".misery. He thus must not slow down supplicating when he is prosperous
Therefore, never be weary of supplicating because it enjoys a considerable
value in the sight of Almighty Allah. Likewise, abide by patience, seeking
legal earnings, and building good relations with your relatives. On the other

hand, beware of behaving impudently towards people, because we, the Ahl al-Bayt, always build good relations with those who rupture their relations with us and we behave kindly towards those who mistreat us. By doing so, we expect only good outcomes. I swear it by Allah. When the wealthy people in this world are granted their needs whenever they ask, they ask for things that they do not need. Consequently, they disregard the wealth they have to the degree that nothing will satiate them. When graces are given in abundance to a Muslim, his duties with regard to these graces increase, and he will not care if he fails in this test. If I say something to you, will you accept it

?from me in full trust

Abu-Nasr answered, "Of course I will. May Allah accept me as ransom for you! If I do not put my trust in you while you are the proof of Allah for His creatures, in whom else
"can I trust

:The Imam (‘a) said

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فَكُنْ بِاللَّهِ أَوْثَقَ

فَإِنَّكَ عَلَى مَوْعِدٍ مِّنَ اللَّهِ. أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ: ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ وَقَالَ: ﴿لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾ وَقَالَ: (وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا) فَكُنْ بِاللَّهِ عَزَّ

وَجَلَّ أَوْثَقَ مِنْكَ بغيره، وَلَا تَجْعَلُوا فِي أَنْفُسِكُمْ إِلَّا

خَيْرًا فَإِنَّهُ مَغْفُورٌ لَكُمْ.

Thus, you should trust

Almighty Allah more than anyone else, for He promises (to respond to your supplications). Is it not that He, the Almighty and Majestic, says, “When My servants ask you concerning Me, then surely I am very near. I answer the prayer of the suppliant when he calls on Me. (٢:١٨٦)” He also says, “Do not despair of the mercy of Allah. (٣٩:٥٣)” He also says, “Allah promises you forgiveness from Himself and abundance. (٢:٢٦٨)” Thus, trust Almighty Allah more than anyone else. Do not feel in yourselves towards Him anything other (than good, for you will be forgiven.)

Reported Formulas of Supplications

Many and various formulas of supplication that vary in length, contents, and style have been reported from the Ahl al-Bayt (‘a), including marvelous and superb supplications, addressing, praising, thanking, glorifying, begging, confessing, and resorting to Almighty Allah.

This great moral, literary, eloquent, and spiritual fortune is considered one of the distinctive features of the Ahl al-Bayt (‘a) School and obviously indicates their superior standing and rank and their Imamate and supremacy over all other people.

In the previous chapters and sections of this book, we have referred to a large number of such formulas of

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.Shaykh al-Kulayni, al-Kafi ۲:۴۴۸, H. ۱ – –۱

supplications, demonstrating that the Holy Imams of the Ahl al-Bayt (‘a) gifted us special supplicatory formulas for each occasion, condition, and time, especially on the blessed anniversaries, holy places, and devotional rites. There are many lengthy .books comprising these supplications

Amongst the Holy Imams (‘a), Imam `Ali and Imam Zayn al-`Abidin (‘a) are particularly known for reporting such distinctive supplicatory formulas like Du`a' al-Sabah (Supplication of the Morning), Du`a' Kumayl (Supplication of Kumayl), the Fifteen Whispered Supplicatory Prayers, and many others. The book of supplication known as al-Sahifah al-`Alawiyah (The Book of `Ali (‘a)) is the best example in this .regard

The book entitled al-Sahifah al-Sajjadiyyah (which comprises the supplications of Imam Zayn al-`Abidin (‘a)) is too famous to require introduction. If we add the famous supplication known as Du`a' Abi-hamzah al-Thumali and the collection of the other .supplications of Imam Zayn al-`Abidin (‘a), the total will be six books

There are some other supplications by the other holy Imams (‘a) such as, Imam husayn’s supplication on the Day of `Arafat, Imam al-Baqir’s Du`a' al-Baha' (Supplication of Splendor), Imam al-Mahdi’s Du`a' al-Iftitah (Supplication of Commencement), and Imam al-Hadi’s al-Ziyarah al-Jami`ah (the Comprehensive .(Formula of Ziyarah

To include all such formulas of supplication reported from the Ahl al-Bayt (‘a) requires lengthy books. We can therefore notice that the scholars of the virtuous community, especially in the first ages, compiled lengthy books about this topic apart from their famous books on traditions. Further acquaintance with these supplications can be obtained by referring to these books. However, we

will hereinafter list some famous supplicatory formulas, which can be found in the famous and widely circulated book of Mafatih al-Jinan in addition to Shaykh al-Tusi's Misbah al-Mutahajjid, Shaykh al-Kaf`ami's al-Misbah, Sayyid Ibn Tawus's Iqba al-A`mal, and many other reference books

Du`a' Kumayl –

(Du`a' al-Simat (Supplication of Attributes –

(Du`a' al-`Asharat (Supplication of the Tens –

(Du`a' al-Sabah (Supplication of the Morning –

(Du`a' al-Jawshan al-Kabir (The Major Supplication of the Coat of Armor –

(Du`a' al-Jawshan al-Saghir (The Minor Supplication of the Coat of Armor –

(Du`a' al-Mashlul (Supplication of the Lame –

(Du`a' al-Mujir (Supplication of the Succoring –

(Du`a' Yastashir (Supplication of the Counseling –

The Fifteen Whispered Prayers –

(Du`a' al-Iftitah (Supplication of Commencement –

(Du`a' al-Baha' (Supplication of Splendor –

Du`a' Abi-hamzah al-Thumali –

(Du`a' al-Sahar (Supplication at Early Dawn –

(Al-Munajat al-Sha`baniyyah (The Whispered Prayer of Sha`ban –

(Du`a' Makarim al-Akhlaq (Supplication of Nobility of Character –

There are also some famous supplications that are not reported as ascribed to the Holy Imams (‘a), such as the famous supplication known as Du`a' al-Nudbah .((Lamentation

These formulas of supplicatory prayers represent a practical school and methodology that man may benefit from once he applies them to the details of his life activities.
:These advantages can be summed up thus

Details of these supplicatory formulas teach the most proper way of speaking to the .1
Almighty

.They introduce the attributes, manners, graces, and gifts of the Almighty .2

They encourage piety, repentance for one’s sins, repeated turning to the Lord in .3
.penitence, and abstention from violating His prohibitions

They urge commitment to nobility of character, treat compliance with one’s .4
.personal lusts and desires, and help provide power over desires and deviations

.They diagnose points of defect in one’s behavior .5

They familiarize people with and lead them to perform righteous deeds and high- .6
.ranking conduct according to religious law

They disclose the means Satan usually uses to tempt man and the tiny cracks .7
.through which he may take hold of him

They present generally everything that is needed by man in this world as well as the .8
.world to come

By dhikr we mean the words and phrases by which Almighty Allah is mentioned, (1) praised, thanked, glorified, or besought for help. The most famous words of dhikr in Islam are the following

.Alhamdu-lillah; all praise be to Allah –

.(Bismillah; in the Name of Allah (I begin –

.(Ma sha'allah; only that which Allah wills (shall come to pass –

.Allahu-akbar; Allah is the Most Great –

.La ilaha illallah; there is no god save Allah –

.Subhanallah; all glory be to Allah –

The word dhikr also means seeking forgiveness, declaring repentance, and turning to Almighty Allah in penitence by giving up one's sins and disobedience to Him

It can also refer to invoking Almighty Allah's blessings upon the Holy Prophet and his Household. (2)

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.Lexically, the word dhikr means to remember or to remind – (1)
Although imploration for forgiveness (istighfar) and invocation of blessings – (2)
(salawat) are sorts of supplications, they are added to dhikr, because their verbal structures are similar to the structures and statements of dhikr. Another reason is that it is deemed recommended to repeat these statements many times in certain formulas of dhikr. Moreover, some traditions demonstrate that the invocation of blessings upon the Holy Prophet and his Household may substitute for phrases of remembrance and glorification of Almighty Allah. For these reasons, these two supplicatory prayers will be discussed within the words and phrases of dhikr

Dhikr, in its inclusive meaning, is one of the Islamic obligatory devotional practices mentioned and urged in the Holy Qur'an on many occasions, such as in the following verses:

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

Glorify the name of your Lord, morning and evening, and during part of the night adore Him, and give

(glory to Him a long part of the night. (٧٦:٢٥-٢٦)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ (١٩٠)»

«الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Most surely, in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand: those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth (saying): Our Lord! You have not created this in vain! Glory be to You! Save us then from the

(chastisement of the fire. (٣:١٩٠-١٩١)

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ فَمَا لَهُ مِنْ شَيْءٍ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Those who, when they commit an indecency or do injustice to their souls, remember Allah and ask forgiveness for their faults—and who forgives faults but Allah—and who do not knowingly persist in what they

(have done. (٣:١٣٥)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had also asked forgiveness for (them, they would have found Allah Oft-returning to mercy, Merciful. (4:64

p: ٢٠٤

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

Ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an

(appointed term and bestow His grace on every one endowed with grace. (۱۱:۳)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Surely, Allah and His angels bless the Prophet. O you who believe, call for Divine blessings on him and salute him with a becoming salutation

(۳۳:۵۶)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

O you who believe, remember Allah, remember Him frequently, and glorify Him morning and evening. He it is Who sends His blessings on you, and so do His angels, that He may bring you forth out of utter darkness into the light

(He is Merciful to the believers. (۳۳:۴۱-۴۳)

:According to a validly reported tradition, Imam al-Baqir (‘a) is reported to have said

مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي

لَمْ تُغَيَّرْ أَنَّ مُوسَىٰ عَلَيْهِ السَّلَامُ سَأَلَ رَبَّهُ فَقَالَ: يَا

رَبِّ، أَقْرَبُ أَنْتَ مِنِّي فَأُنَاجِيكَ، أَمْ بَعِيدٌ فَأُنَادِيكَ؟

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: يَا مُوسَى، أَنَا جَلِيسٌ مَنْ ذَكَرَنِي.

فَقَالَ مُوسَى: فَمَنْ فِي سِتْرِكَ يَوْمَ لَا سِتْرَ إِلَّا سِتْرُكَ؟

فَقَالَ: الَّذِينَ يَذْكُرُونَنِي فَأَذْكُرُهُمْ وَيَتَحَابُّونَ فِيَّ

فَأُحِبُّهُمْ، فَأُولَئِكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أُصِيبَ أَهْلَ

الْأَرْضِ بِسُوءٍ ذَكَرْتُهُمْ فَدَفَعْتُ عَنْهُمْ بِهِمْ.

In the unaltered Torah, it is written that (Prophet) Moses asked his

Lord, saying, “O Lord, are You nigh to me that I can speak to You

confidentially, or remote from me that I should cry out to You?” The Almighty

and Majestic Lord revealed to him, saying, “O Moses, I am the adjacent

companion of him who remembers Me.” Prophet Moses asked, “Who will be under

Your covering on the day when there shall be no cover save Yours?” The Lord

,answering said, “They are those who remember Me; therefore, I remember them

and those who love each other for My sake; therefore, I love them. When I am

to decide evil for the inhabitants of the earth, I may ward off this evil

(only when I remember those (who remember Me).” [\(1\)](#)

p: ٢٠٥

Shaykh al-Kulayni has reported that Imam al-Sadiq (‘a) quoted the Holy Prophet (s) as saying

مَنْ أَكْثَرَ ذِكْرَ اللَّهِ عَزَّ
وَجَلَّ أَحَبَّهُ اللَّهُ، وَمَنْ ذَكَرَ اللَّهَ كَثِيرًا كُتِبَتْ لَهُ
بِرَاءَتَانِ: بِرَاءَةٌ مِنَ النَّارِ وَبِرَاءَةٌ مِنَ النِّفَاقِ.

.Whoever mentions Almighty Allah frequently will be loved by Him

:Whoever mentions Almighty Allah frequently will be granted two immunities

(1) (one from Hellfire and the other from hypocrisy.)

It is reported that the Holy Prophet (s) once, came to his companions and said, “Enjoy yourselves in the gardens of heaven”.

“What are these gardens of heavens?” they asked“

:He (s) answered

مَجَالِسِ الذِّكْرِ، أُغْدُوا
وَرُوحُوا وَاذْكُرُوا. وَمَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْزِلَتَهُ عِنْدَ
اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنْزِلَتُهُ عِنْدَهُ، فَإِنَّ اللَّهَ تَعَالَى
يُنزِلُ الْعَبْدَ حَيْثُ أَنْزَلَ الْعَبْدُ اللَّهَ مِنْ نَفْسِهِ. وَاعْلَمُوا
أَنَّ خَيْرَ أَعْمَالِكُمْ وَأَزْكَاهَا وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ
وَخَيْرَ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ ذِكْرُ اللَّهِ سُبْحَانَهُ، فَإِنَّهُ
أَخْبَرَ عَنْ نَفْسِهِ فَقَالَ: أَنَا جَلِيسٌ مَنْ ذَكَرَنِي. وَقَالَ
سُبْحَانَهُ: فَادْكُرُونِي أَدْكُرْكُمْ بِنِعْمَتِي وَاذْكُرُونِي
بِالطَّاعَةِ وَالْعِبَادَةِ أَدْكُرْكُمْ بِالنِّعَمِ وَالْإِحْسَانِ

These are the meetings of mentioning Almighty Allah. Come, go, and mention Him. Whoever wishes to know his standing with Almighty Allah should check the standing he has given Almighty Allah within himself, because Almighty Allah gives a servant (of Him) the same rank that the servant gives to Him. Be it known to you the most favorable, the most growing, the most raising of ranks, and the best of whatever is under sunlight is the remembrance of Almighty Allah Who has informed with regard to Himself saying, “I am the adjacent companion of him who remembers Me.” He, the Glorified, has said Remember Me, and I will remember you with My grace. Remember me with obedience to Me and servitude, and I will remember you with favors, kindness (mercy, and pleasure.” (۲)

p: ۲۰۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۵۰, H. ۱۹ -- ۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۵۰, H. ۶ -- ۲

Point

:It seems proper to classify our discussion of dhikr into three categories

Dhikr in its private meaning –

(Imploration for forgiveness (istighfar –

Invocation of blessings (salawat) upon the Holy Prophet, his Household, the other –
prophets, and the faithful believers

Dhikr in its private meaning

Point

Dhikr in its private meaning includes all varieties of verbal references to Almighty Allah, such as mentioning Him by names and attributes, thanking, praising, glorifying, and exalting Him

However, traditions give special significance to certain formulas of dhikr, entailing phrases of praising, glorifying, etc

:The most significant of these formulas can be cited in the following list

(Basmalah (Commencing with the Name of Allah –

(Isti`adhah (Seeking Almighty Allah's protection –

(Tahlil (Professing Almighty Allah as the one and only God –

(Tahmid (Praising Almighty Allah –

(Tasbih (Glorifying Almighty Allah –

(Takbir (Professing Almighty Allah as the greatest of all –

hawqalah (Professing that there is neither power nor might save with Almighty –
(Allah

(Mashi'ah (Professing that only what Almighty Allah wills will come to pass –

(Istirja` (Professing that all things are Allah's and everything returns to Him –

Basmalah .1

Basmalah is a verse of the Holy Qur'an. Except for Surah Bara'ah (al-Tawbah, No. 9), Basmalah is found in all chapters of the Holy Qur'an. Some traditions hold that it is the best of all verses. In this regard, Shaykh al-Tusi, in Tahdhib al-Ahkam, has reported through a valid chain of authority that Muhammad ibn Muslim asked Imam al-Sadiq (a) whether al-sab` al-mathani (seven of the oft-repeated verses) wa'l-qur'an al-`azim(1) stands for Surah al-Fatihah

.The Imam (a) answered in the affirmative

.Is bismi-llahir-rahmanir-rahim part of the al-sab` al-mathani?" asked Muhammad"

(The Imam (a) answered, "Yes, it is. It is the best of these seven verses."(2)

:According to another tradition, Imam al-Baqir (a) is reported to have said

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This is an indication to the following holy verse: Certainly, We have given you – 1
(seven of the oft-repeated verses and the grand Qur'an. (15:87

.Al-huwayzi, Tafsir Nur al-Thaqalayn 1:8. Topic: bismi-llahir-rahmanir-rahim – 2

بِسْمِ

اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَقْرَبُ إِلَى اسْمِ اللَّهِ الْأَعْظَمِ مِنْ

نَاطِرِ الْعَيْنِ إِلَى سَوَادِهَا.

Bismi-llahir-rahmanir-rahim is closer to the Greatest Name than the pupil of
(the eye to its surrounding blackness.)

A third tradition states

إِنَّ أَوَّلَ كِتَابٍ نَزَلَ مِنْ

السَّمَاءِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَإِذَا قَرَأْتَ بِسْمِ اللَّهِ

الرَّحْمَنِ الرَّحِيمِ سَتَرْتُكَ فِيمَا بَيْنَ الْأَرْضِ وَالسَّمَاءِ.

Verily, bismi-llahir-rahmanir-rahim was the foremost book
,revealed from the heavens. When you recite bismi-llahir-rahmanir-rahim
(it will protect you from whatever is between the heavens and the earth.)

Basmalah: the Motto of the Virtuous Community

Due to the unmatched regard of the Basmalah in the view of the Ahl al-Bayt (‘a), it has turned into a sign and motto of the individuals of the virtuous community to distinguish them from the other Muslims. This fact can be concluded from the following points

1. The followers of the Ahl al-Bayt (‘a) School, unlike all other Muslim sects, abide by reciting the Basmalah in all prayers as an inseparable part of Surah al-Fatihah as well as all other Surahs

2. In the five obligatory prayers, the followers of the Ahl al-Bayt (‘a) recite the Basmalah audibly, including the prayers in which the Surahs should be recited

.inaudibly

Details of this point have been previously cited within our discussion of the daily
.obligatory prayers

p: ۲۱۰

.Al-huwayzi, Tafsir Nur al-Thaqalayn ۱:۸, H. ۲۱ – ۱

.Al-huwayzi, Tafsir Nur al-Thaqalayn ۱:۸, H. ۱۴ – ۲

In this regard, al-hakam ibn `Umayr is reported to have said, “I followed the Prophet (s) in congregational prayers and he recited the Basmalah audibly in the early night, (dawn, and Friday (obligatory) prayers.”⁽¹⁾

The followers of the Ahl al-Bayt (‘a) firmly believe that the Basmalah is part of all the chapters of the Holy Qur’an except Surah al-Tawbah. Many traditions reported from the Ahl al-Bayt (‘a) and the Holy Prophet (s) maintain this. Many historical demonstrations such as all the calligraphies of the Holy Qur’an, which are circulated among all Muslims, the Basmalah is written in the same calligraphy in which all the other verses are written

The followers of the Ahl al-Bayt (‘a) commit themselves to begin all their activities and affairs with the Basmalah, especially in writing. Moreover, following the instructions of the Holy Imams (‘a), they believe that before carrying out any matter, the Basmalah should be said

:In this regard, the Holy Prophet (s) is reported to have said

كُلُّ أَمْرٍ ذِي بَالٍ لَا
يُذَكَّرُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِيهِ فَهُوَ أَتَمُّ.

Any important affair that is not preceded by bismi-llahir-rahmanir-rahim

.is imperfect

كُلُّ كِتَابٍ لَا يُبْدَأُ فِيهِ
بِذِكْرِ اللَّهِ فَهُوَ أَفْطَعُ.

Any letter that is not begun with bismi-llahir-rahmanir-rahim is

(incomplete).⁽²⁾

The partisans of the Ahl al-Bayt (‘a) are known for this special conduct regarding the Basmalah such that it has

.Al-Suyuti, al-Durr al-Manthur ۱:۸ --۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۵:۳۷۸, H. ۴ and ۵ --۲

been presented as one of the five distinctive features of true believers. (1)

Isti`adhah .2

Isti`adhah is to seek Almighty Allah's protection from Satan the accursed no matter what the formula might be. However, the most famous statements of Isti`adhah are the following:

A`udhu billahi min ashshaytani arrajim (I seek the protection of Allah against Satan, the accursed).

A`udhu billahi assami`I al`alim (I seek the protection of Allah, the All-hearing, the All-knowing, against Satan, the accursed).

Referring to Isti`adhah, the Holy Qur'an has instructed that one who recites it should begin with this statement:

It thus reads:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So, when you recite the Qur'an, seek refuge with Allah from the

(accursed Satan. (16:98)

Traditions demonstrating the methods of some prayers of the Holy Imams (a) hold that they used to say the Isti`adhah in the prayers before the Basmalah and before reciting the Holy Qur'an.

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This is an indication of the previously mentioned tradition that reads: The signs of – 1 true faithful believers are five: Offering the fifty, visitation on the Day of Arba`in, wearing a ring on the right hand, pressing the forehead, and raising the voice with bismi-llahir-rahmanir-rahim.

:In Qurb al-Isnad, al-himyari al-Qummi has reported hannan ibn Sadir as saying

One day, I followed Imam al-Sadiq (‘a) in a congregational prayer. In an audible voice, he said ‘a`udhu billahi assami`i al`alimi min ashshaytani arrajimi wa a`udhu billahi an yahzuruni (I seek the protection of the All-hearing and All-knowing Allah against Satan, the accursed, and I seek Allah’s protection lest devils be present with me)’.

”.Audibly again, he (‘a) said the Basmalah

:According to Shaykh al-Tusi’s Tahdhib al-Ahkam, hannan ibn Sadir said

Imam al-Sadiq (‘a) said the Isti`adhah audibly and then raised his voice with the
(Basmalah. (1)

In the famous tafsir (exegesis of the Holy Qur'an) book entitled Majma` al-Bayan, Shaykh al-Tabrisi states that to say the Isti`adhah before reciting any thing of the Holy Qur'an is recommended, but not obligatory, be it in prayers or at any other
(situation. (2)

In al-Kafi, Shaykh al-Kulayni has reported through a chain of authority that Furat ibn Ahnaf said that he heard Imam al-Baqir (‘a) saying

أَوَّلُ كِتَابٍ نَزَلَ مِنْ

السَّمَاءِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَإِذَا قَرَأْتَ بِسْمِ اللَّهِ

الرَّحْمَنِ الرَّحِيمِ فَلَا تُبَالِ أَلَّا تَسْتَعِيدَ.

.The first book revealed from the heavens was bismi-llahir-rahmanir-rahim

Therefore, when you utter it, do not care if you have not said Isti`adhah

(before it. (3)

p: ٢١٣

.Shaykh al-Tabrisi, Majma` al-Bayan ٣:٣٨٥- -٢

.Al-huwayzi, Nur al-Thaqalayn ٣:٨٤, H. ٢١٧ - -٣

Tahlil is to profess that Almighty Allah is the one and only God. Its statements are the following:

.(La ilaha illallah (There is no god save Allah –

.(La ilaha illa huwa (There is no god save Him –

On several occasions in the Holy Qur’an, Tahlil has come in these two formulas, such as in the following verse:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah bears witness that there is no god but He. So do the angels and those possessed of knowledge, maintaining His creation with

(justice. There is no god but He, the Mighty, the Wise. (۳:۱۸)

To bear witness that there is no god save Allah is one of the two creeds (i.e. shahadah) of Islam. These two creeds are repeated in the ritual adhan and iqamah, which are recommended parts of the ritual prayers, and at the tashahhud, which is an obligatory part.

While demonstrating the merits of repeating this article of faith, many traditions hold that there is nothing greater, better, superior, and more precious than bearing witness that there is no god save Allah.

In the famous tradition known as al-Salsalah al-Dhahabiyah (the golden chain of authority), which was addressed to the people by Imam al-Riza (‘a) at Nayshabur during his journey to Khurasan, he quoted on the authority of his fathers, on the authority of Archangel Gabriel (‘a), on the authority of Almighty Allah, Who says

شَهَادَةُ لَا إِلَهَ

إِلَّا اللَّهُ حِصْنِي، مَنْ قَالَهَا مُخْلِصاً مِنْ قَلْبِهِ دَخَلَ حِصْنِي،

وَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي.

To bear witness that there is no god save Allah

is My fortress. Whoever pronounces it wholeheartedly will enter into My

[fortress](#), and whoever enters My fortress will be safe from My chastisement. [\(1\)](#)

This creed is unquestionably the best of all words and the master of all statements.

He who pronounces it with faith will gain Paradise, but he who pronounces it hypocritically will have his property saved from confiscation and his blood from being

[shed](#) although his final return is to Hellfire. [\(2\)](#)

Based on this fact, the Tahlil statement has come to be the motto of all Muslims in this world and on the Discriminating Bridge on the Resurrection Day, as is maintained by

[traditions](#). [\(3\)](#)

Likewise, to declare this statement audibly brings about great rewards

:The Holy Prophet (s) is reported to have said

مَا مِنْ مُسْلِمٍ يَقُولُ: لَا

إِلَهَ إِلَّا اللَّهُ يَرْفَعُ بِهَا صَوْتَهُ فَيَفْرُغُ، حَتَّى تَتَنَاثَرَ

ذُنُوبُهُ تَحْتَ قَدَمَيْهِ كَمَا تَتَنَاثَرُ وَرَقُ الشَّجَرِ تَحْتِهَا.

No Muslim raises his voice with la ilaha illallah but that his

sins, the moment that he finishes, will be scattered under his feet in the

[same way as leaves of a tree are scattered under it](#). [\(4\)](#)

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- .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۱۳, H. ۲۲ --۱
- .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۰۷, S. ۱۹ --۲
- .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۱۹, H. ۴۴ --۳
- .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۲۲, S. ۲۱ --۴

It goes without saying that to add up the second creed (i.e. bearing witness that Muhammad (s) is the Messenger of Allah) to this one will multiply the reward

Some traditions state that pronouncing the two creeds of Islam brings about one million rewards, redeems one from Hellfire, and permits one to enter Paradise.⁽¹⁾

Tahmid .۴

In statements like ‘Alhamdu lillah (All praise be to Allah)’ or ‘Alhamdu lillahi rabbi’l-`alamin (All praise be to Allah, Lord of the Worlds)’, the first statement in the ritual prayers, after the Basmalah, is the expression that all praise is due to Allah; i.e. Tahmid. It is also the concluding part of the true believers’ prayers. Thus does the Holy Qur’an teach us, saying

وَأَخِرُّ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds. (۱۰:۱۰)

In the Holy Qur'an too, this statement has been frequently repeated on the tongues of prophets and saints

.It also expresses the dearest deed to Almighty Allah

In al-Kafi, Shaykh al-Kulayni has reported Muhammad ibn Marwan as saying: I asked Imam al-Sadiq (‘a) about the dearest deed to Almighty Allah. He answered, “It is to praise Him.”^(۲)

The Holy Prophet (s) used to praise Almighty Allah very often in the morning and evening.^(۳)

p: ۲۱۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٨٠, H. ١ -- ٢
.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٨٠, H. ٦٧ -- ٣

.(The most familiar statement of Tasbih is Subhanallah (All glory be to Allah

It has been mentioned in the Holy Qur'an on many occasions. It was also the object of pride of the angels when they desired to be the vicegerents of Almighty Allah on the earth:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

When your Lord said to the angels, “Lo! I am about to place a viceroy in the earth.” They said, “Will You place therein one who will do harm therein and will shed blood, while we, we glorify Your praise and sanctify (You?” He said, “Surely, I know that which you know not.” (۲:۳۰)

Glorifying Almighty Allah is a universal phenomenon that includes all the beings—a fact confirmed by the Holy Qur'an that says

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

.The seven heavens and the earth and all that is therein glorify Him There is not a thing but glorifies His praise, but you understand not their (praise. Lo! He is ever Clement, Forgiving. (۱۷:۴۴)

The Holy Qur'an has also urged the Holy Prophet (s) and the believers to hymn the glory of Almighty Allah

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ

Hymn the glory of your Lord, and be of those who make prostration to

A good number of traditions reveal the merits of Tasbih, (1) such as the following one
:(that is reported in Ibn Idris al-hilli's book of al-Sara'ir from Imam al-Sadiq (a

مَا مِنْ كَلِمَةٍ أَحْفَى عَلَى
اللِّسَانِ وَلَا أَبْلَغَ مِنْ: سُبْحَانَ اللَّهِ.

There is no word lighter on tongues and more eloquent than subhanallah

(All glory is due to Allah). (2)

In his book entitled Thawab al-A`mal, Shaykh al-Saduq has quoted Imam al-Sadiq
:(a) as saying

مَنْ قَالَ: سُبْحَانَ اللَّهِ
وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، كَتَبَ اللَّهُ لَهُ
ثَلَاثَةَ آلَافٍ حَسَنَةٍ، وَرَفَعَ لَهُ ثَلَاثَةَ آلَافٍ دَرَجَةٍ، وَخَلَقَ
مِنْهَا طَائِرًا فِي الْجَنَّةِ يُسَبِّحُ اللَّهَ وَكَانَ أَجْرُ تَسْبِيحِهِ
لَهُ.

Whoever says, 'subhanallahi wabihamdihi subhanallahi al`azimi
wabihamdihi (All glory is due to Allah and in praise of Him. All glory be
to Allah, the All-great, and in praise of Him),` Almighty Allah will record
for him three thousand rewards, raise him three thousand ranks, and create
from these words a bird in Paradise that hymns the glory of Almighty Allah

(while the rewards of its hymns will be recorded for him). (3)

.(The statement of Takbir is Allahu-akbar (Allah is the Most Great

Takbir has been mentioned in the Holy Qur'an on many occasions, such as in the
:following verses

p: ۲۱۸

.Refer to Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۹۳, S. ۱۶ --۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۹۷, H. ۱۱ --۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۹۶, H. ۹ --۳

يَا أَيُّهَا الْمُدَّثِّرُ

قُمْ فَأَنْذِرْ

وَرَبِّكَ فَكَبِّرْ

.O you enveloped in your cloak, arise and warn, and your Lord magnify

(۷۴:۱-۳)

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

He desires that you should complete the period and that you should

(magnify Allah for having guided you, that perhaps you may be thankful. (۲:۱۸۵

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبْرُهُ تَكْبِيرًا

Say: Praise be to Allah Who has not taken to Himself a son and Who has

no partner in the sovereignty nor has He any protecting friend through

(dependence. Magnify Him with all magnificence. (۱۷:۱۱۱

Takbir is another motto of Muslims, because it is repeated by them in the adhan and iqamah several times. It is also the commencing statement of the ritual prayers.

.Actually, a prayer starts when the Takbir statement is pronounced

Likewise, this statement is the point of moving from one ritual part of a prayer to another

About the merits of this statement, some traditions attach it to the merits of Tahlil. They thus hold that nothing is more favorable to Almighty Allah than Tahlil and Takbir. Others hold that Paradise is the price of stating this statement, which also erases

[\(۱\) sins.](#)

It is also one of the four statements of glorification (al-Tasbihat al-Arba`ah) familiarly known for their great merits and rewards. [\(۲\)](#) This statement of glorification can

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۳۱, S. ۲۴ --۱

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۹۹, S. ۲۴. In this reference book, --۲ the following validly reported tradition is cited: Imam al-Sadiq (‘a) is reported to have said: One day, the poor came to the Holy Prophet (s) and complained, “O Allah’s Messenger, the rich have the (financial) ability to manumit slaves, while we do not; have the ability to go on hajj, while we do not; have the ability to give alms, while we do not; and, have the ability to participate in jihad, while we do not.” The Holy Prophet (s) instructed them, “He who repeats the Takbir statement one hundred times will have a better reward than that of manumitting one hundred slaves. He who repeats the Tasbih statement one hundred times will have a reward better than that of sacrificing one hundred camels as offerings (to the Holy Ka` bah). He who repeats the Tahmid statement one hundred times will have a better reward than that of offering one hundred horses, along with their saddles and riddles, for the warriors for the sake of Almighty Allah. He who repeats the Tahlil statement one hundred times will win the best reward of all those who practice devotional acts on that day except those who repeat the same statement more than one hundred times.” When the rich were informed of this instruction, they applied these instructions to themselves. The poor then came to the Holy Prophet (s) and informed him about it. He commented, “This is the favor of Allah which He gives to whom He wishes.” There are similar traditions in Section: ۱۸ of the same reference book. Apparently, these Four Statements of Glorification are the best of all statements of dhikr because they include the most familiar four formulas of dhikr and because they replace the best chapter of the Holy Qur'an (Surah al-Fatihah) in the last two units of the four-unit ritual prayers. Besides, .many merits have been reported for these statements

.substitute Surah al-Fatihah in the last two units of the four-unit obligatory prayer

p: ٢٢٠

The hawqalah statement is La hawla wa la quwwata illa billah (There is neither might
(nor power save with Allah

A reference to this statement has been made in the Holy Qur'an, more specifically in
:the following verse

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

If only, when you entered your garden, you had said, “That which Allah
(wills will come to pass! There is no strength save in Allah!” (۱۸:۳۹

Many traditions confirm that repeating this statement, which is a sort of verbal dhikr,
brings about great rewards and wards off distress, grief, obsession, and poverty.
According to other traditions, it is one of the paradisiacal treasures. To pronounce this
statement, according to other traditions, overthrows sins and makes one as free of
[sins as the day on which his mother gave birth to him.](#)

Mashi'ah ۸

The most familiar statement of Mashi'ah is Ma sha'allah (Only that which Allah wills
shall come to pass). This statement has been mentioned in the Holy Qur'an, Surah al-
.Kahf (No. ۱۸) Verse No. ۳۹

In the famous discussion of supplications, we have cited the great reward of this
statement, which expresses surrender to the Divine Will. It has been also cited in
.some timed litanies, especially within the devotional rites of the month of Rajab

p: ۲۲۱

The statement of Istirja` is to say Inna lillahi wa-inna ilayhi raji`un (We are Allah's and to Him shall we return). This sort of dhikr is said in situations of misfortune, according to the instruction of the Holy Qur'an that states

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

When a misfortune befalls them, they say, "We are Allah's and to Him shall we return. Those are they on whom are blessings and mercy from their

(Lord and those are the followers of the right course. (2:156-157)

:This statement has been explained by Imam `Ali (a) in the following tradition

As a consolation on the death of `Abd al-Rahman, al-Ash`ath's brother, Imam `Ali (a) said to him

If you show impatience, then you are carrying out your duty towards `Abd al-Rahman. However, if you show patience, then you are carrying out your duty towards God. In any case, if you show patience, you will suffer the matter while you are praised, and if you show impatience, you will suffer the same matter without being praised.

:Al-Ash`ath said, "We are Allah's and to Him shall we return." Imam `Ali (a) asked

?Do you know the interpretation of your saying

".Al-Ash`ath replied, "You are surely the utmost and best of knowledge

:The Imam (a) explained

أَمَّا قَوْلُكَ: إِنَّا لِلَّهِ،

فَإِقْرَارٌ مِنْكَ بِالْمُلْكِ، وَأَمَّا قَوْلُكَ: وَإِنَّا إِلَيْهِ

رَاجِعُونَ، فَإِقْرَارٌ مِنْكَ بِالْهَلَاكِ.

Your saying, ‘We are Allah’s,’ is a confession of Allah’s possession of all things, while your saying, ‘To Him we will return,’ is a confession of

[your eventual death.](#)

p: ٢٢٢

.Ibn Shu`bah al-harrani, Tuhaf al-`Uqul, pp. ٢٠٩ – –١

About the significance and reward of repeating this statement, the Holy Prophet (s) is reported to have described it as a feature that keeps man in the circle of divine [\(superior illumination.\)](#)⁽¹⁾

From some traditions, we can conclude that the Istirja` statement is one of the divine gifts given to the Muslim nation exclusively. In the famous book of tafsir ascribed to `Ali ibn Ibrahim, it is reported that when Imam a-Sadiq (a) was asked about the scope of Prophet Jacob's grief for the loss of his son, Prophet Joseph (a), the Imam (a) answered

He grieved for his son the grief of seventy mothers for losing their sons. Jacob did not [\(know the Istirja` ; therefore, he said, "O my sorrow for Joseph!"\)](#)⁽²⁾

Revealed by the aforesaid holy verse as well as many traditions of the Ahl al-Bayt (a), the Istirja` statement has many advantages, some of which are listed hereinafter

Blessings, mercy, and guidance to the truth by Almighty Allah –

Forgiveness of sins –

[\(Rewards when repeated in misfortunes and while remembering them\)](#)⁽³⁾ –

p: ۲۲۳

.Al-huwayzi, Nur al-Thaqalayn ۱:۱۴۴, H. ۴۵۱ – –۱

.Al-huwayzi, Nur al-Thaqalayn ۱:۱۴۴, H. ۴۵۶ – –۲

.Al-huwayzi, Nur al-Thaqalayn ۱:۱۴۴, H. ۴۵۳, ۴۵۴, and ۴۵۸ – –۳

Istighfar (imploration for forgiveness) has been repeated in the Holy Qur'an for various purposes

On some occasions, the Holy Qur'an, encouraging people to implore Almighty Allah .1
:for forgiveness, demonstrates the material and moral outcomes and advantages

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

Ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision for an appointed term and bestow His grace on every (one endowed with grace. (۱۱:۳)

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ

O my people, ask forgiveness of your Lord, then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your (strength. (۱۱:۵۲)

On other occasions, the Holy Qur'an shows the imploration for forgiveness in the .۲
:form of supplicatory prayers said by the righteous people

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

,Our Lord, forgive us and those of our brethren who preceded us in faith, and do not allow any ,spite to remain in our hearts towards those who believe, our Lord! Surely

(You are Kind, Merciful. (۵۹:۱۰)

On other occasions, it confirms that there are always opportunities to repent and .۳
:implore forgiveness under all circumstances

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

O my servants who have acted extravagantly against their own souls, do
not despair of the mercy of Allah. Surely, Allah forgives the faults

(altogether. Surely, He is the Forgiving, the Merciful. (۳۹:۵۳)

On other occasions, it expresses the reasons for forgiveness and the methods of .٤
gaining it

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

If you love Allah, then follow me (so that) Allah will love you and
(forgive you your faults. Allah is Forgiving, Merciful. (٣:٣١)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O you who believe, if you are careful of your duty to Allah, He will
grant you a distinction, do away with your evils, and forgive you. Allah is
(the Lord of mighty grace. (٨:٢٩)

On other occasions, it shows how the respite of forgiveness ends and how the doors .٥
:to it are locked

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارًا فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

Surely, those who disbelieve and turn away from Allah's way, then they
(die while they are unbelievers, Allah will by no means forgive them. (٤٧:٣٤)

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

Surely, as for those who believe then disbelieve, again believe and
again disbelieve, then increase in disbelief, Allah will not forgive them nor
(guide them on the right path. (٤:١٣٧)

:On other occasions, it shows the way for forgiveness .٦

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَأَمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

O you who believe, be careful of your duty to Allah and believe in His

Messenger: He will give you two portions of His mercy, make for you a light
(with which you will walk, and forgive you. Allah is Forgiving, Merciful. (۵۷:۲۸

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ اللَّهُ إِلَّاءَ اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Those who, when they commit an indecency or do injustice to their souls, remember Allah and ask forgiveness for their faults—and who forgives the faults but Allah, and who do not knowingly persist in what they have

(done. (٣:١٣٥)

Concerning the merits and outcomes of implorations for forgiveness, many traditions have been reported

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (s) as saying

الإِسْتِغْفَارُ خَيْرُ الدُّعَاءِ.

(1) Imploration for forgiveness is the best of supplications.

:The Holy Prophet (s) is also reported to have said

إِنَّ لِلْقُلُوبِ صَدَأً كَصَدَأِ

النُّحَاسِ، فَاجْلُوهَا بِالِاسْتِغْفَارِ.

Hearts rust just like the rusting of copper. You should therefore

(2) polish them by means of imploring for forgiveness.

:Imam al-Sadiq (‘a) is reported to have said

p: ٢٢٦

1 – 1. Shaykh al-Kulayni, al-Kafi ٢:٥٠٤, H.

2 – 8. Allamah al-Majlisi, Bihar al-Anwar ٧٤:١٢٧, H.

When a servant (of Allah) implores Him for

[\(1\)](#) forgiveness repeatedly, his record of deeds will be elevated, shining.

Imploring for Allah's forgiveness is obligatory, since it expresses repentance and

[\(2\)](#) turning to Him from the committed sins.

Repentance before Almighty Allah, which is another variety of istighfar, is a divinely commissioned duty. In view of that, to neglect repenting before Him is considered an act of disobedience to Him or a graver sin that may turn all the other insignificant sins into grave ones

p: ٢٢٧

.Al-Tabrisi, Mishkat al-Anwar, pp. ٢٠٠ – ١

The sins that are committed or felt and then forgiveness of Almighty Allah for – ٢ – them is implored differ in ranks and levels. Some sins may be grave or may entail ascription of partners to Almighty Allah, false worship, or polytheism, be it covert or open. It is therefore required to turn to Almighty Allah from such grave sins. Other sins may be insignificant that are expressed by the Holy Qur'an as small faults or unwilled offenses. Other sins may issue from inadvertence, oblivion, or negligence of the better of two choices. A truly pure and righteous servant may feel that he has committed misconduct or a sin due to such oblivion or negligence. Other sins may be a failure to do what ought to be done towards Almighty Allah, such as failure to thank Him for a grace, to carry out a duty, to undertake a mission, to help a pauper as it should be, to stand by a brother-in-faith, to show affection to a believer, or to avoid a discommended matter. Although some of these acts are not regarded as sins in the jurisprudential concept, they require asking forgiveness for them, especially by individuals of high ranks of self-perfection

:A tradition reads

لَا صَغِيرَةَ مَعَ الْإِصْرَارِ
وَلَا كَبِيرَةَ مَعَ الْإِسْتِغْفَارِ.

An insignificant fault that is committed persistently no longer remains insignificant, and a grave sin for which forgiveness is implored does not

(1) remain grave.

Explaining the meaning of this tradition, other traditions have interpreted persistence (2) on insignificant sins into negligence of repentance and imploration for forgiveness.

Imam al-Sadiq, on the authority of Imam al-Baqir, has quoted the Holy Prophet (s) as saying

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ
فِي نُورِ اللَّهِ الْأَعْظَمِ: مَنْ كَانَ عِضْمَهُ أَمْرَهُ شَهَادَةً أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، وَمَنْ إِذَا أَصَابَتْهُ
مُصِيبَةٌ قَالَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، وَمَنْ إِذَا
أَصَابَ خَيْرًا قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَمَنْ إِذَا
أَصَابَ خَطِيئَةً قَالَ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ.

He who possesses the following four qualities will enjoy the brightest illumination by Allah: (1) belief that there is no god but Allah and Muhammad is His Messenger, (2) in misfortune saying, ‘We are Allah’s and to Him shall we return’, (3) in situations of welfare saying, ‘All praise be to Allah the Lord of the Worlds’, and (4) after committing sins saying, ‘I implore Allah

[﴿for forgiveness and to Him do I repent﴾](#)

According to another validly reported tradition, Mu`awiyah ibn Wahab is reported to
:have heard Imam al-Sadiq (‘a) saying

p: ۲۲۸

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۲۶۸, H. ۳ -- ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۲۶۸, H. ۴ -- ۲

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۲۵۶, H. ۱۸ -- ۳

إِذَا تَابَ الْعَبْدُ تَوْبَةً

نُصِوِحًا أَحَبَّهُ اللَّهُ فَسَتَرَ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ.

,If one repents truly, Almighty Allah will then love him. As a result

.He will cover up his sins in the world and the Hereafter

.How does Almighty Allah cover up sins?” he was asked“

:The Imam (‘a) answered

يُنْسِي مَلَكَيْهِ مَا كَتَبَا

عَلَيْهِ مِنَ الذُّنُوبِ، وَيُوحِي إِلَى جَوَارِحِهِ: إِكْتُمِي عَلَيْهِ

ذُنُوبَهُ. وَيُوحِي إِلَى بَقَاعِ الْأَرْضِ: إِكْتُمِي مَا كَانَ يَعْمَلُ

عَلَيْكَ مِنَ الذُّنُوبِ. فَيَلْقَى اللَّهَ حِينَ يَلْقَاهُ وَلَيْسَ شَيْءٌ

يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ.

He will make his two guardian angels forget whatever they have recorded

regarding his sins. He will order his limbs to screen whatever sins he has

done with them, and He will conceal the places on the earth where the sins

where committed. Thus, when he goes to meet his Lord in the Hereafter, there will

(1) be no evidence remaining of his sins.

True repentance has been defined in traditions as the interior becoming the same or

(2) even better than the exterior.

:About the significance of imploring for forgiveness, Imam al-Sadiq (‘a) said

Almighty Allah will certainly forgive any believer who commits forty grave sins every day and night but then truly regrets what he did and prays to Him for forgiveness

:through the following imploration

p: ۲۲۹

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۲۵۷, H. ۱ -- ۱

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۳۶۱, H. ۱ ۲ -- ۲

أَسْتَغْفِرُ اللَّهَ

الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ بَدِيعَ السَّمَاوَاتِ
وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ يُتُوبَ عَلَيَّ.

I pray for the forgiveness of Allah save Whom
there is no god; the Ever-living, the Self-Subsisting, the wonderful
;Originator of the heavens and the earth, and the Lord of Majesty and Honor
and I beseech Him to send blessings upon Muhammad and the Household of
(Muhammad and to accept my repentance. (1)

(According to other traditions, imploring for forgiveness is one of the pillars of faith. (2)

The Limit of Asking for Forgiveness

In their traditions, the Ahl al-Bayt (‘a) have diagnosed the limit of asking for forgiveness (istighfar), demonstrating that such entreaties must be sincere, originating from the heart and the sentiment, and associated with remorse for having committed the sin involved and determination not to do it ever again

In this respect, the following dialogue between Kumayl ibn Ziyad and al-Imam `Ali (‘a) is reported in the book of Tuhaf al-`Uqul

Kumayl asked, “It happens that a servant (of God) commits a sin then implores the Lord for forgiveness. What is the limit of such entreaties

”. Imam `Ali (‘a) answered, “It is repentance, son of Ziyad

.Only this?” wondered Kumayl“

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٦٤, H. ٣ -- ١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٦١, H. ٩ -- ٢

.(No,” answered Imam `Ali (‘a“

.How is it then?” asked Kumayl“

The Imam (‘a) answered, “When a servant commits a sin, he should implore
”.forgiveness through action

.What is that action?” asked Kumayl“

The Imam answered, “It is the movement of the two lips and the tongue, and he
”.should attach truth to that movement

.What is that truth?” asked Kumayl“

It is certification of the heart and determination not to commit the sin for which he“
”.repented ever again,” answered the Imam (‘a

.If I do so, will I be regarded as a repentant?” asked Kumayl“

.No,” answered the Imam“

.How is that?” wondered Kumayl“

.(This is because you have not attained the origin yet,” explained the Imam (‘a“

.What is the origin of imploration for God’s forgiveness, then?” asked Kumayl“

The Imam (‘a) replied, “The origin of imploring forgiveness is to turn to repentance for
the sin from which you have implored Allah’s forgiveness. This is the first grade of the
true worshippers. The abandonment of sins and the imploration for forgiveness have
:six indications

First: to feel sorry for the past deed

Second: to determine not to commit that sin ever again

Third: to fulfill the duties obligatory upon you towards other creatures

Fourth: to fulfill your duty towards Almighty Allah in every obligatory matter

p: ۲۳۱

Fifth: to dissolve the flesh, which was composed due to forbidden and illegally gotten things until the skin touches the bones. Only then may you start to build new flesh

Sixth: to make your body suffer the pains of obedience to Almighty Allah just as you [\(have made it taste the pleasures of acts of disobedience to Him. ۱\)](#)

Hastening to Implore for Forgiveness

To implore for forgiveness, it is necessary to do it as immediately as possible without any delay. Referring to this matter, the Holy Qur'an says

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

When they commit an indecency or do injustice to their souls, they

(remember Allah and ask forgiveness for their faults. (۳:۱۳۵)

:This matter has been also emphasized in many traditions

:Imam al-Sadiq (‘a) is reported to have said

Whoever commits a sin will be granted a delay of seven hours before his sin is recorded. If he says the following (formula of) imploration for forgiveness three times, the sin will not be recorded against him

I

implore forgiveness of Allah; there is no god save Him, the Ever-living and

[\(Self-Subsisting; and to Him do I turn in repentance. ۲\)](#)

اسْتَغْفِرُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

p: ۲۳۲

۱- ۱۳۳-۱۳۴. Ibn Shu`bah al-harrani, Tuhaf al-Uqul, pp.

۲- ۲. Al-hurr al-Amili, Wasa'il al-Shi'ah ۱۱:۳۵۱, H.

According to another validly reported tradition, Zurarah reports that he heard Imam al-Sadiq (‘a) saying

إِنَّ الْعَبْدَ إِذَا أَذْنَبَ

ذَنْبًا أُجِّلَ مِنْ غَدْوِهِ إِلَى اللَّيْلِ، فَإِنْ اسْتَغْفَرَ اللَّهَ لَمْ

تُكْتَبَ عَلَيْهِ.

When a servant (of Allah) commits a sin, he is granted a delay from morning to evening. If he implores forgiveness of Almighty Allah, the sin will not be

[\(1\)](#) recorded against him.

Imam al-Sadiq (‘a) is also reported to have said

When this verse was revealed, “When they commit an indecency or do injustice to their souls, they remember Allah and ask forgiveness for their faults, (3:135)” Satan (Iblis) went up a mountain in Makkah called Thawr and cried out in a loud voice at his diabolic fellows. When they thronged together, he said to them, “This verse has been revealed. Which one of you will take the mission of facing it?” A devil stood up and said, “I will. I can do so-and-so.” “No,” said Satan, “you cannot.” Another devil stood up and made the same suggestion, but Satan again rejected the suggestion. Then, the sneaking whisperer stood up and said, “I can perform this mission.” “What are your means?” asked Satan. The devil said, “I will give them promises and excite vain desires in them until they commit wrongdoings. When they do, I will make them forget to ask for forgiveness.” “You are given this mission,” said Satan. Since then, Satan [\(2\)](#) entrusted this mission with this devil up to the Day of Resurrection.

Sufyan ibn al-Simt is reported to have quoted Imam al-Sadiq (‘a) as saying

إِذَا أَرَادَ اللَّهُ عَزَّ

وَجَلَّ بِعَبْدٍ خَيْرًا فَأَذْنَبَ ذَنْبًا أَتْبَعَهُ بِنِقْمِهِ

وَيُذَكِّرُهُ الْإِسْتِغْفَارَ، وَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِعَبْدٍ

شَرًّا فَأَذْنَبَ ذَنْبًا أَتْبَعَهُ بِنِعْمِهِ فَيُنْسِيهِ الْإِسْتِغْفَارَ

وَيَتِمَادِي بِهِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {ك ك ك ك ك ك}

بِالنِّعَمِ عِنْدَ الْمَعَاصِي.

When Almighty Allah intends good for one of His servants who has committed a sin, He inflicts him with a chastisement and then reminds him to implore for forgiveness. However, if He intends evil to someone who has committed a sin, He grants him a grace after the sin and makes him forget to ask for forgiveness and persist in committing sins. This is the meaning of Almighty Allah's saying, "We will lead them on by degrees from whence they know not. (٧:١٨٢)" Thus, Almighty Allah will lead them on to

[graces whereby they continue to commit acts of disobedience to Him.](#)

The most favorable entreaty for forgiveness is that which is attached to confession of having committed the sin and mentioning it either by name or generally

:Shaykh al-Kulayni has reported Imam al-Baqir (a) as saying

وَاللَّهِ مَا يَنْجُو مِنَ الذَّنْبِ

إِلَّا مَنْ أَقْرَبَهُ.

By Allah I swear that none shall be redeemed from the consequences of a

.committed sin except he who confesses it

كَفَىٰ بِالنَّدَمِ تَوْبَةً.

[﴿Remorse is sufficient repentance﴾](#)

p: ۲۳۴

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۳۵۱, H. ۱۰ -- ۱

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۳۴۷, H. ۱ -- ۲

لَا وَاللَّهِ، مَا

أَرَادَ اللَّهُ مِنَ النَّاسِ إِلَّا خِصْلَتَيْنِ: أَنْ يُقَرُّوا لَهُ

بِالنَّعْمِ فَيَزِيدَهُمْ، وَبِالدُّنُوبِ فَيَغْفِرَها لَهُمْ.

By Allah I swear that He does not want from people more than the following two features: they should acknowledge His favors upon them so that He might increase these favors for them, and they [\(1\)](#) should confess having committed sins so that He might forgive them.

Sinning is considered rebellion against Almighty Allah and violation of obedience and servitude to Him; therefore, a sin that is committed openly results in immediate and harsher punishment while a sin that is committed covertly out of shame before Almighty Allah is a sort of weakness to defy one's desires and instincts. At the same time, it expresses a hidden feeling in the inner self indicating fear of Almighty Allah and inclination towards turning to Him and begging Him for forgiveness

In this connection, Imam al-Riza (a) is reported to have quoted the Holy Prophet (s) as saying

الْمُسْتَرِّ بِالْحَسَنَةِ

يَعْدِلُ سَبْعِينَ حَسَنَةً، وَالْمُذِيعُ بِالسَّيِّئَةِ مَخْذُولٌ،

وَالْمُسْتَرِّ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ.

He who conceals a good deed that he has done will be given seventy rewards. He who commits a sin openly will be disappointed. He who conceals a

[\(2\)](#) sin that he has committed will be forgiven.

The abovementioned discussion demonstrates obviously the significance of appeals for forgiveness which, in addition to the removal of punishments for sins or

preventing their documentation, represent one of the pillars of faith and perfection in
.human progression

p: ۲۳۵

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۳۴۷, H. ۲ -- ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۳۵۰, H. ۱ -- ۲

As previously shown, to repeat statements of imploration for forgiveness must be accompanied by a cordial and sentimental feeling because such statements must reflect true repentance

:According to a validly reported tradition, Imam al-Sadiq (‘a) has said

The Messenger of Allah (s) used to repeat the statement imploring Almighty Allah for forgiveness seventy times a day and the statement of declaring repentance to Him seventy times a day, also

When he was asked about the very statements the Holy Prophet (s) used to repeat, Imam al-Sadiq (‘a) answered

He used to say ‘astaghfirullah’ seventy times a day and ‘atubu-ilallah’ seventy times, [\(too.\)](#)

p: ۲۳۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۹۶, H. ۱۹ – –۱

Point

The divine command of invoking Almighty Allah's blessings upon the Holy Prophet (s) has been declared in the Holy Qur'an

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Lo! Allah and His angels shower blessings on the Prophet. O you who (believe, invoke blessings on him and salute him with a worthy salutation. (۳۳:۵۶)

To invoke blessings upon the Holy Prophet and his Household is one of the religious duties acknowledged by all Muslims. They consensually believe that the daily obligatory prayers are not accepted unless an invocation of blessings upon the Holy Prophet and his Household is mentioned therein. This invocation is, thus, one of the obligatory parts of the ritual tashahhud of prayers

Let us now refer to some traditions that demonstrate the merits, effects, gains, and method of invoking Allah's blessings upon the Holy Prophet and his Household along with the laws appertaining to mentioning the Holy Prophet (s) and agreed upon by almost all Muslims. However, the followers of the Ahl al-Bayt (‘a) take special interest in this matter and follow it so persistently that it has become one of the features that distinguish them from the others

About the merits of invocations of blessings, many traditions have been reported. Through a valid chain of authority, Shaykh al-Kulayni, in al-Kafi, has reported Imam al-Baqir or Imam al-Sadiq (‘a) as saying

مَا فِي الْمِيزَانِ شَيْءٌ أَثْقَلُ مِنْ

الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. وَإِنَّ الرَّجُلَ لَتَوْضَعُ

أَعْمَالُهُ فِي الْمِيزَانِ فَيَمِيلُ بِهِ فَيُخْرِجُ الصَّلَاةَ عَلَيْهِ

فَيَضَعُهَا فِي مِيزَانِهِ فَيَرْجُحُ بِهِ.

Nothing in the scale of one's deeds is heavier than the invocations of blessings upon the Prophet and his Household. When the deeds of someone are put in the Balance, the scale of bad deeds may outweigh the scale of good deeds. However, when the invocations of blessings (said by this person) are added to the scale of good deeds, only then will)

(this scale outweigh the other scale of bad deeds.)

This fact has been reported in other traditions with various styles and explanations. For instance, the Holy Prophet (s) is reported to have said

أَنَا عِنْدَ الْمِيزَانِ يَوْمَ

الْقِيَامَةِ، فَمَنْ ثَقُلَتْ سَيِّئَاتُهُ عَلَيَّ حَسَنَاتِهِ جِئْتُ

بِالصَّلَاةِ عَلَيَّ حَتَّى أَثْقَلَ بِهَا حَسَنَاتِهِ.

I will be standing at the Balance on the Day of Resurrection. When I notice that the scale of bad deeds of someone outweighs the other scale, I will then add his invocations of blessings upon me to the scale of his good deeds so that it will outweigh the other scale

لَنْ يَلِجَ النَّارَ مَنْ صَلَّى عَلَيَّ، وَمَنْ نَسِيَ

الصَّلَاةَ عَلَيَّ فَقَدْ أَخْطَأَ طَرِيقَ الْجَنَّةِ.

He that invokes blessings upon me will not be sent to Hellfire, but he
.that forgets to invoke blessings upon me will lose the way to heaven

إِنَّ

الصَّلَاةَ تَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّكْبِيرَ.

In the sight of

,Almighty Allah, invocation of blessings is equal to the statements of Tasbih

[\(Tahlil, and Takbir.\)](#)

p: ٢٣٨

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٦٢, H. ١ -- ١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٦٢, H. ٣, ٥, and ٨ respectively -- ٢

Gains of Invocations of Blessings upon the Prophet and his Household

The following points demonstrate the gains that are obtained from invoking Allah's blessings upon the Holy Prophet and his Household

:Invocations of blessings efface wrongdoings and demolish sins –

:In Thawab al-A`mal, Shaykh al-Saduq has quoted Imam `Ali (a) as saying

الصَّلَاةُ عَلَيَّ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمْحَقُ لِلْخَطَايَا مِنَ الْمَاءِ

لِلنَّارِ.

Invoking blessings upon the Prophet extinguishes wrongdoings in a way

(more effective than when water is used to extinguish fire.)

In `Uyun Akhbar al-Riza and al-Amali, Shaykh al-Saduq has quoted Imam al-Riza (a) as saying

إِنَّ الصَّلَاةَ عَلَى النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ تَهْدِمُ الذُّنُوبَ هَدْمًا.

(Surely, invoking blessings upon the Prophet totally demolishes sins.)

:Invocations of blessings eradicate hypocrisy –

Shaykh al-Kulayni, through a valid chain of authority, and Shaykh al-Saduq reported Imam al-Sadiq (a) to have quoted the Holy Prophet (s) as saying

إِرْفَعُوا

أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ، فَإِنَّهَا تَذْهَبُ بِالنِّفَاقِ.

Raise your voices with

[\(invocations of blessings upon me, for this removes hypocrisy.\)](#)

p: ۲۳۹

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- .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۳, H. ۶ -- ۱
.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۳, H. ۸ -- ۲
.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۳, H. ۱۳ -- ۳

According to another validly reported tradition, Shaykh al-Kulayni reports the Holy Prophet (s) as saying

الصَّلَاةُ عَلَيَّ وَعَلَى أَهْلِ

بَيْتِي تَذْهَبُ بِالنَّفَاقِ.

(1) Invocations of blessings upon me and my Household remove hypocrisy.

– Invocations of blessings upon the Holy Prophet (s) lead to his intercession –

In his instructive will to Imam `Ali (‘a), the Holy Prophet (s) said

يَا عَلِيُّ، مَنْ صَلَّى عَلَيَّ

كُلَّ يَوْمٍ أَوْ كُلَّ لَيْلَةٍ وَجَبْتُ لَهُ شَفَاعَتِي وَلَوْ كَانَ مِنْ

أَهْلِ الْكِبَائِرِ.

O `Ali, my intercession will be bindingly attainable for him who invokes blessings upon me every day or every night, even if he has committed

(2) grave sins.

– Invocations of blessings cause Divine Mercy to descend upon the invoker –

Many traditions have confirmed this fact. Shaykh al-Kulayni, in al-Kafi, reported Imam al-Sadiq (‘a) as saying

إِذَا ذُكِرَ النَّبِيُّ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ فَأَكْثَرُوا الصَّلَاةَ عَلَيْهِ؛ فَإِنَّهُ مَنْ

صَلَّى عَلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَلَاةً وَاحِدَةً

صَلَّى اللَّهُ عَلَيْهِ أَلْفَ صَلَاةٍ فِي أَلْفِ صَفٍّ مِنَ الْمَلَائِكَةِ،

وَلَمْ يَبْقَ شَيْءٌ مِمَّا خَلَقَهُ اللَّهُ إِلَّا صَلَّى عَلَيَّ الْعَبْدِ

Whenever the Prophet (s) is mentioned, invoke Allah's blessings upon him as many times as possible. Verily, whoever invokes blessings upon him only once, Almighty Allah will send one thousand blessings upon him (i.e. the invoker) with one thousand rows of angels. As Almighty Allah and His angels send blessings upon him, every being that is created by Him will invoke His [\(blessings upon that invoker. ۲\)](#)

p: ۲۴۰

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- .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۳, H. ۱۴ -- ۱
 - .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۵, H. ۱۸ -- ۲
 - .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۸, H. ۳۲ -- ۳

Invocations of blessings make supplications accessible, please the Lord, and –
:increase physical powers

In al-Ja`fariyyat, Imam `Ali (a) is reported to have quoted the Holy Prophet (s) as
:saying

صَلَاتُكُمْ عَلَيَّ مُجَوِّزَةٌ

لِدُعَائِكُمْ وَمَرْضَاةٍ لِرَبِّكُمْ وَزَكَاةٍ لِأَبْدَانِكُمْ.

,Your invocations of blessings upon me make your prayers successful

[\(1\)](#) give pleasure to your Lord, and improve your bodies.

:Method of Invoking Blessings upon the Prophet and his Household –

It has been confirmed in many traditions that invoking blessings upon the Holy Prophet (s) should be done according to the same method of invoking blessings upon the Prophet Abraham (a) and his household. Although these traditions have come in various forms, all of them eventually reveal the same idea. Hereinafter, we will
.mention two of these traditions only

In his book entitled `Uyun Akhbar al-Riza, Shaykh al-Saduq, through a valid chain of
:authority, has reported al-Rayyan ibn al-Salt as saying

Imam al-Riza (a) attended a session held by al-Ma'mun, the `Abbasid ruler, in Marw
,in which some of the scholars of Iraq and Khurasan were present. Then

p: ٢٤١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٤٦٦, H. ٢٢ – –١

al-Ma'mun said, "Tell me about the meaning of the following verse..." Imam al-Riza (a) said

In the seventh verse, God the Exalted says, 'Allah and His angels send blessings on the Prophet. O you that believe! send blessings on him and salute him with all respect.' When this verse was revealed, some people asked, "O Prophet of Allah! We know how to greet you but how should we send blessings upon you?" The Prophet (s) answered, "Say: O Allah! Bless Muhammad and Muhammad's Household in the same way that You blessed Abraham and Abraham's Household. You are surely Praiseworthy and ?Glorious." Can anyone of you disagree with this

The scholars answered, "No." Al-Ma'mun said, "This is something that no one can disagree about and the whole nation agrees upon unanimously..."

Shaykh Sharaf al-Din al-Najafi, in his book entitled Kanz al-Fawa'id, has reported Ibn :Abi-Layla, the famous scholar of jurisprudence, as saying

One day, I met Ka`b ibn `Ajzah who said to me, "May I gift you a precious thing? One day, the Messenger of Allah (s) came out to us and we asked him, 'You have taught us '?how to greet you, but how should we invoke blessings upon you

He (s) answered: "You should say: O Allah, send blessings upon Muhammad and the Household of Muhammad in the same way that You sent blessings upon Abraham and the household of Abraham, and send benedictions upon Muhammad and the Household of Muhammad in the same way that You sent benedictions upon Abraham and the

p: ۲۴۲

[\(household of Abraham. Verily, You are Praiseworthy and Glorious.”](#) [\(1\)](#)

To add phrases like ali-Muhammad (Muhammad’s Household) and ahli-baytihi (his family) to the formulas of invoking blessings upon the Holy Prophet has been emphasized in traditions, which confirm that cutting off this part (from the formula of invocation) is regarded as an injustice towards the family of the Holy Prophet (s). The Holy Prophet (s) described such invocations as being mutilated

In this regard, Shaykh al-Kulayni, in al-Kafi, reports Abu’l-Qidah to have quoted Imam al-Sadiq (‘a) as saying

Upon hearing him who attached himself to the Holy House saying, “O Allah, send blessings upon Muhammad,” my father said to him

O servant of Allah! Do not mutilate it (i.e. the invocation). Do not usurp our right! Say, [\(‘O Allah, send blessings upon Muhammad and his Household.’](#) [\(2\)](#)

:Imam `Ali (‘a) is reported to have quoted the Holy Prophet (s) as saying

لَا تُصَلُّوا عَلَيَّ صَلَاةً

مَبْتُورَةً، بَلْ صَلُّوا إِلَيَّ أَهْلِي بَيْتِي وَلَا تَقَطِّعُوهُمْ؛ فَإِنَّ

كُلَّ نَسَبٍ وَسَبَبٍ يَوْمَ الْقِيَامَةِ مُنْقَطِعٌ إِلَّا نَسَبِي.

Do not utter mutilated invocations of blessings upon me; rather, you should include my Household and not separate them. Verily, all lineages and [\(relationships shall be cut off on the Day of Resurrection, except mine.](#) [\(3\)](#)

p: ٢٤٣

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٧٦, H. ٦٢. Refer to H. ٦١, ٦٣-٧٠ in – – ١
the same reference book

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٨٨, H. ٩٧ – – ٢

Circumstances of Invocations of Blessings

According to traditions, invocations of blessings upon the Holy Prophet (s) and his Household are highly recommended in certain situations because of their positive effects. The following list includes the most significant of these situations

When supplicating to Almighty Allah for a need, it is highly recommended to begin and end the supplication with the invocation of blessings upon the Holy Prophet and his Household, since this invocation helps achieve a response to the supplication

Invocations of blessings are highly recommended after the daily obligatory prayers as a formula of post-prayer invocation. As has been previously cited, this invocation is obligatory in the tashahhud statement of the obligatory prayers

Invocations of blessings are highly recommended and greatly rewardable on Thursday nights, on Fridays, in Ramazan and Sha`ban, and on other occasions

Invocations of blessings are recommended while uttering any formula of dhikr

In this respect, Shaykh al-Kulayni has reported `Abdullah ibn `Abdullah al-Dahqan as narrating the following

In one of my visits to Imam al-Riza (a), I asked him about the interpretation of (Almighty Allah's saying, "And remembered the name of his Lord, so prayed. (٨٧:١٥)

Does this mean that whenever one remembers the name of his Lord, he should“
.stand up and offer a prayer?” I asked

The Imam (‘a) commented, “He who does so has in fact ascribed an enormity to
”!Almighty Allah

I thus asked, “May Allah accept me as ransom for you! What does the verse mean
”?then

:The Imam (‘a) explained

It means that whenever one mentions the name of his Lord, he should invoke His
(blessings upon Muhammad and his Household.

Invocation of blessings upon the Holy Prophet and his Household is highly
.recommended while referring to the prophets

Isa ibn `Ubayd has reported Mu`awiyah ibn `Ammar as saying: In the presence of`
Imam al-Sadiq (‘a), I mentioned one of the prophets and invoked Almighty Allah’s
:blessings upon him. Instructing me, the Imam (‘a) said

Whenever you mention any of the prophets, you should begin with invoking blessings
upon Prophet Muhammad before you invoke them upon the prophet involved. May
(Allah send blessings upon Muhammad, his Household, and all the prophets.

It is highly recommended to conclude any discourse with the invocation of blessings
.upon the Holy Prophet and his Household

p: ۲۴۵

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۹۱, S. ۳۶, H. ۱ – -۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۹۱, S. ۳۳, H. ۱ – -۲

In this respect, Muhammad ibn `Umar ibn Muhammad ibn Muslim ibn al-Bara' al-Ju`abi has reported that Abu-Muhammad al-hasan ibn `Abdullah ibn Muhammad ibn al-`Abbas al-Razi al-Tamimi said that his master `Ali ibn Musa al-Riza (a) told him that his father Musa ibn Ja`far said that his father Ja`far ibn Muhammad said that his father Muhammad ibn `Ali said that his father `Ali ibn husayn said that his father husayn ibn `Ali said that his father `Ali ibn Abi-Talib said that the Messenger of Allah (s) said

مَنْ كَانَ آخِرَ كَلَامِهِ

الصَّلَاةُ عَلَيَّ وَعَلَىٰ عِوَالِي دَخَلَ الْجَنَّةَ.

He that concludes his discourse with an invocation of Allah's blessings

[\(1\)](#) upon me and upon `Ali will be allowed to enter Paradise.

When something is forgotten, it is highly recommended to invoke blessings upon the Holy Prophet and his Household because such invocation causes one's heart and memory to become activated and illumined

Abu-Hashim Dawud ibn Qasim al-Ja`fari has reported on the authority of Imam al-Baqir (a) that Imam hasan (a) once replied to someone, thus

وَأَمَّا

مَا ذَكَرْتَ مِنْ أَمْرِ الذُّكْرِ وَالنِّسْيَانِ فَإِنَّ قَلْبَ الرَّجُلِ

فِي حَقِّ وَعَلَىٰ الْحَقِّ طَبَقٌ، فَإِنْ صَلَّى الرَّجُلُ عِنْدَ ذَلِكَ

عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَاةً تَامَةً انْكَشَفَ ذَلِكَ الطَّبَقُ

عَنْ ذَلِكَ الْحَقِّ، فَأَضَاءَ الْقَلْبَ وَذَكَرَ الرَّجُلُ مَا كَانَ

نَسِيَ، فَإِنْ هُوَ لَمْ يُصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَوْ نَقَصَ

مِنَ الصَّلَاةِ عَلَيْهِمْ انْطَبَقَ ذَلِكَ الطَّبَقُ عَلَىٰ ذَلِكَ الْحَقِّ

Regarding what you have

asked about remembering and forgetting, there is an area in man's heart over which there is a plate. When a person invokes Almighty Allah's blessings upon Muhammad and the Household of Muhammad in a perfect manner, this plate reveals that area. Then, the heart becomes illuminated and the person remembers what he has forgotten. However, if he omits the invocation or expresses it imperfectly, this plate will totally conceal that area. Then, the heart will

[\(be in darkness... \(2](#)

p: ٢٤٦

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٩١, S. ٣٥, H. ١ -- ١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٩٠, S. ٣٤, H. ١ -- ٢

Point

The verses of the Holy Qur'an show that there is no specified time for remembering and mentioning Almighty Allah even though the times of morning and evening, expressed by the Holy Qur'an as bukratan wa-asilan (۳۳:۴۲) or bi'lghadati wal`ashiyyi (۱۸:۲۸), are the best times to mention Him

Yet, the verses of the Holy Qur'an and the traditions of the Holy Prophet (s) and the Ahl al-Bayt (a) encourage remembering and mentioning Almighty Allah and demonstrate that such remembrance is not restricted to certain times

:Such absoluteness can be deduced from this holy verse

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

(O you who believe, remember Allah with much remembrance. (۳۳:۴۱)

:As far as traditions are concerned, the following tradition supports this fact

:Shaykh al-Kulayni reports Abu'l-Qidah to have quoted Imam al-Sadiq (a) as saying

مَا

مِنْ شَيْءٍ إِلَّا وَلَهُ حَدٌّ يَنْتَهِي إِلَيْهِ، إِلَّا الذِّكْرَ فَلَيْسَ

لَهُ حَدٌّ يَنْتَهِي إِلَيْهِ. فَرَضَ اللَّهُ عَزَّ وَجَلَّ الْفَرَائِضَ فَمَنْ

أَدَاهُنَّ فَهُوَ حَدُّهُنَّ، وَشَهْرُ رَمَضَانَ فَمَنْ صَامَهُ فَهُوَ

حَدُّهُ، وَالْحَجَّ فَمَنْ حَجَّ فَهُوَ حَدُّهُ، إِلَّا الذِّكْرَ فَإِنَّ

اللَّهُ عَزَّ وَجَلَّ لَمْ يَرْضَ مِنْهُ بِالْقَلِيلِ وَلَمْ يَجْعَلْ لَهُ

حَدًّا يَنْتَهِي إِلَيْهِ: {يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا} لَمْ يَجْعَلِ اللَّهُ

عَزَّ وَجَلَّ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ. وَكَانَ أَبِي عَلَيْهِ
السَّلَامُ كَثِيرَ الذِّكْرِ. لَقَدْ كُنْتُ أَمْشِي مَعَهُ وَإِنَّهُ
لَيَذْكُرُ اللَّهَ، وَآكُلُ مَعَهُ الطَّعَامَ وَإِنَّهُ لَيَذْكُرُ اللَّهَ،
وَلَقَدْ كَانَ يُحَدِّثُ الْقَوْمَ وَمَا يَشْغَلُهُ ذَلِكَ عَنْ ذِكْرِ اللَّهِ،
وَكَانَتْ أَرَى لِسَانَهُ لَزِقًا بِحَنَكِهِ يَقُولُ: لَا إِلَهَ إِلَّا
اللَّهُ، وَكَانَ يَجْمَعُنَا فَيَأْمُرُنَا بِالذِّكْرِ حَتَّى تَطْلُعَ
الشَّمْسُ، وَيَأْمُرُ بِالْقِرَاءَةِ مَنْ كَانَ يَقْرَأُ مِنَّا، وَمَنْ كَانَ
لَا يَقْرَأُ مِنَّا أَمَرَهُ بِالذِّكْرِ. وَالْبَيْتُ الَّذِي يُقْرَأُ فِيهِ
الْقُرْآنُ وَيُذَكَّرُ اللَّهُ عَزَّ وَجَلَّ فِيهِ تَكْتُرُ بَرَكَتُهُ
وَتَحْضُرُهُ الْمَلَائِكَةُ وَتَهْجُرُهُ الشَّيَاطِينُ وَيُضِيءُ لِأَهْلِ
السَّمَاءِ كَمَا يُضِيءُ الْكَوْكَبُ الدَّرِّيُّ لِأَهْلِ الْأَرْضِ، وَإِنَّ
الْبَيْتَ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ وَلَا يُذَكَّرُ اللَّهُ عَزَّ
وَجَلَّ فِيهِ تَقِلُّ بَرَكَتُهُ وَتَهْجُرُهُ الْمَلَائِكَةُ وَتَحْضُرُهُ
الشَّيَاطِينُ.

All things entirely have limits at which they eventually arrive, except remembering Allah (i.e. dhikr), which is the one and only thing that has no limit. As for the divine precepts that Almighty Allah has imposed, their limit is to carry them out properly. Similarly, he who fasts during the month of Ramazan has in fact arrived at the limit of the precept of fasting and he who performs the hajj Pilgrimage arrives at its limit. Exclusive is the

remembrance of Allah, Who does not accept stopping at a small amount and has not settled any limit at which one may stop. (He thus says) “O you who believe, remember Allah with much remembrance and glorify Him early and late

Thus, Allah, the Glorified and Majestic, has not decided any ”(۳۳:۴۱-۴۲) .limit for remembering Him. My father used to remember Allah most frequently Whenever I accompanied him on a walk, he remembered Allah. Whenever I ate with him, he remembered Allah. Although he was talking to others, this would never distract him from remembering Allah. I used to see his tongue sticking to his jaw and repeating ‘la ilaha illallahu’. He used to gather us and instruct us to remember Allah until sunrise. As for those who learnt reading, he would order them to recite. As for those who could not read, he would order them to utter statements remembering Allah. Verily, a house in which the Qur'an is recited and Almighty Allah is mentioned frequently will be granted many blessings, attended by the angels, deserted by the devils, and lit up for the inhabitants of the heavens in the same way as a shining star lights up for the inhabitants of the earth. On the other hand, a house in which neither the Qur'an is recited nor Almighty Allah is mentioned will diminish in blessing (and be deserted by the angels and attended by the devils.)

Prophet (s), by the command of Almighty Allah, has ordered his people to adhere to. They represent the essence of Islam—a fact undeniably revealed in the final, most [famous instruction of the Holy Prophet (s), known as hadith al-Thaqalayn. [translator Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۵۹, H. ۴۲ – –۲

However, some other traditions have specified certain times and situations when remembering Almighty Allah appears to be more favorable and more binding because these times, places, and situations enjoy some particularities. For instance, traditions .have laid much emphasis on remembering Almighty Allah in the morning and evening

Thus, non-assignment of certain times and situations for remembering Almighty Allah in some traditions and assigning certain times and situations for it in others, .demonstrates both aspects of dhikr in Islam

Recommended situations for dhikr

Let us now cite a number of situations when remembering Almighty Allah is highly :recommended

When graces of Almighty Allah are showered upon a servant, he is required to remember Him with words of praise and thanks. Conversely, when the servant is exposed to harsh poverty, he is required to remember Almighty Allah by expressing that all might and all power are His alone; i.e. to repeat the statement of hawqalah

In this regard, Muhammad ibn Yusuf has reported that Muhammad ibn Ja`far (a) reported on the authority of his father, Imam al-Sadiq (a), on the authority of his fathers on the authority of the Messenger of Allah (s) who said

مَنْ تَظَاهَرَتْ عَلَيْهِ

النَّعْمُ فَلْيَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَمَنْ أَلَحَّ

عَلَيْهِ الْفَقْرُ فَلْيَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا

بِاللَّهِ الْعَلِيِّ الْعَظِيمِ؛ فَإِنَّهُ كَثُرَ مِنْ كُنُوزِ الْجَنَّةِ

وَفِيهِ الشِّفَاءُ مِنْ اثْنَيْنِ وَسَبْعِينَ دَاءً أَذْنَاهَا اللَّهُمَّ.

Whoever is showered with graces should say alhamdu lillahi rabbi'l-`alamin

all praise is due to Allah, Lord of the Worlds). But whoever is stricken by)

harsh poverty should repeatedly say la hawla wala quwwata illa billahi

al`aliyyi al`azim (there is neither might nor power save with Allah, the

All-high and All-great). This statement is one of the heavenly treasures. It

(cures seventy-two maladies the slightest of which is distress.)

It is necessary to remember Almighty Allah in states of inattentiveness, absentmindedness, and lack of feeling. In such conditions, hearts become stagnant like a worn-out tatter or a rotten bone

In this connection, Shaykh al-Kulayni, in al-Kafi, has reported the following from Abu-Usamah

One day while I was accompanying Imam al-Sadiq (‘a), he asked me to recite something from the Holy Qur'an. No sooner

p: ۲۵۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۸۵, H. ۱ -- ۱

did I recite the first verse of a chapter than Imam al-Sadiq (‘a) was moved and he :started weeping. He then said to me

يَا أَبَا أُسَامَةَ، إِزْعَوْا

قُلُوبَكُمْ بِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَاحْذَرُوا النُّكْتَ؛ فَإِنَّهُ

يَأْتِي عَلَى الْقَلْبِ تَارَاتٌ أَوْ سَاعَاتُ الشَّكِّ مِنْ صَبَاحٍ لَيْسَ

فِيهِ إِيمَانٌ وَلَا كُفْرٌ شَبَّهَ الْخِرْقَةَ الْبَالِيَةَ أَوِ الْعُظْمَ النَّخِرِ.

يَا أَبَا أُسَامَةَ، أَلَيْسَ رَبِّمَا تَفَقَّدْتَ قَلْبَكَ فَلَا تَذْكُرُ

بِهِ خَيْرًا وَلَا شَرًّا وَلَا تَدْرِي أَيْنَ هُوَ؟

(O Abu-Usamah, take care of your heart (against negligence and oblivion

and beware lest corruption attack it. A heart may be attacked at certain intervals

of time by doubt, especially in the mornings, which may empty it of both

.faith and unfaith, causing it to be like a worn-out tatter or a rotten bone

O Abu-Usamah, have you ever come upon a time during which you searched for some

good or bad item in your heart but you could find nothing, thus not knowing

?where your heart was

Yes, I have. Something like this has happened to me and I think it happens to all“

.people,” answered Abu-Usamah

:The Imam (‘a) commented

أَجَلْ!

لَيْسَ يَعْزَى مِنْهُ أَحَدٌ. فَإِذَا كَانَ ذَلِكَ فَادْكُرُوا اللَّهَ عَزَّ

وَجَلَّ وَاحْذَرُوا النُّكْتَ؛ فَإِنَّهُ إِذَا أَرَادَ بَعْدَ خَيْرًا

نَكَتَ إِيمَانًا وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ نَكَتَ غَيْرَ ذَلِكَ.

Yes, it does. No one is

spared from this feeling. If this happens to you, you should remember

Almighty Allah and beware lest corruptive things attack you. If He intends

,good to one of His servants, He will then cast items of faith in his heart

.but if He intends something else, He will cast something else therein

Abu-Usamah asked, “What do you—may Allah accept me as ransom for you—mean

”?by something else

:The Imam (‘a) answered

إِذَا أَرَادَ كُفْرًا نَكَتَ

كُفْرًا.

(1) He may cast unfaith if He intends it.

When evil misgivings about a Divine attribute or a creation of Almighty Allah attack the heart, it becomes highly recommended to remember Him by uttering any statement of dhikr, such as hawqalah, Tahlil, or any similar statement.

As maintained by a tradition, remembering Almighty Allah when the others are preoccupied in their worldly personal affairs, such as business and merchandise, brings about one thousand rewards and an unprecedented forgiveness of the Lord.

It is highly recommended to mention Almighty Allah upon leaving a meeting and concluding a lecture or a discourse with one of the following statements

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

.Glory be to you Lord, the Lord of Honor, above what they describe

.Peace be on the messengers. All praise is due to Allah, the Lord of the worlds

سُبْحَانَكَ اللَّهُمَّ

وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

All glory be to You, O

Allah, and in praise of You. There is no god save You. I implore Your

.forgiveness and turn to You repentant

Remembering Almighty Allah among people who are distracted from remembering Him is considered to be like

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٧٣, H. ١ -- ١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٧٤, S. ٩ -- ٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٧٢, S. ٧ -- ٣

fighting with warriors (for the sake of Almighty Allah) or fighting when the others
(abscond. 1)

Upon looking in the mirror, it is highly recommended to remember Almighty Allah and thank Him for granting you perfection in your creation and good looks. The Holy Prophet (s) said the following statement whenever he looked in the mirror

الْحَمْدُ لِلَّهِ الَّذِي أَكْمَلَ

خَلْقِي وَأَحْسَنَ صُورَتِي وَزَانَ مِنِّي مَا شَانَ مِنْ غَيْرِي، وَهَدَانِي

لِلْإِسْلَامِ وَمَنَّ عَلَيَّ بِالنُّبُوَّةِ.

All praise is due to Allah Who has granted perfection in my creation
,made goodly my form, given me perfect things that others have imperfect
(guided me to Islam, and endued me with Prophethood. 2)

Remembering Almighty Allah should be practiced in company, in private, overtly and
.covertly

:Imam al-Sadiq (a) is reported to have said

شِيعَتُنَا الَّذِينَ إِذَا خَلَوْا

ذَكَرُوا اللَّهَ كَثِيرًا.

Our true partisans (i.e. Shi`ah) are those who mention Allah frequently

(in private. 3)

:The following saying of Imam al-Sadiq (a) is recorded in the book of al-Mahasin

قَالَ اللَّهُ تَعَالَى: ابْنِ

آدَمَ، إِذْ كُرِنِي فِي نَفْسِكَ أَذْكَرَكَ فِي نَفْسِي. ابْنِ آدَمَ،

إِذْكَرْنِي فِي خَلَاءٍ أَذْكَرَكَ فِي خَلَاءٍ. ابْنِ آدَمَ، إِذْكَرْنِي فِي

مَلَأٍ أَذْكَرَكَ فِي مَلَأٍ خَيْرٍ مِنْ مَلَأِكَ.

Allah, the Exalted, says, “O son of Adam, if you remember Me in private, I will remember you in private. O son of Adam, if you remember Me confidentially, I will remember you confidentially. O son of Adam, if you remember Me in the presence of a company, I will remember you in the presence of a company better than yours

p: ٢٥٤

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٧١, S. ٦ -- ١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٨٤, S. ١٤, H. ٢ -- ٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٦٧, S. ٥, H. ٢ -- ٣

مَا مِنْ عَبْدٍ يَذْكُرُ اللَّهَ فِي

مَلَأٍ مِنَ النَّاسِ إِلَّا ذَكَرَهُ اللَّهُ فِي مَلَأٍ مِنَ الْمَلَائِكَةِ.

No servant remembers Allah in the company of others but that Allah will

[\(remember him in a company of angels.\)](#)⁽¹⁾

It is worth mentioning that traditions hold that any act of obedience to Almighty Allah is remembrance of Him, while any act of disobedience to Him is a sort of failing to remember Him.⁽²⁾ In view of that, dhikr has a more profound meaning than mere movement of tongues. In other words, dhikr is a process of keeping Almighty Allah in mind and turning to Him, convinced that He is always present, He knows all our deeds, and He will call us to account according to every deed we do in this earthly life. We will therefore be rewarded for our good deeds and punished for the evil ones

Besides, other traditions hold that remembering the Holy Prophet (s) and Imams (‘a) is another sort of dhikr (remembering Almighty Allah), because Almighty Allah has linked [\(His Prophet \(s\) to Himself.\)](#)⁽³⁾

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1-- ٨, H. ٥, S. ٣٦٨, ١٥: ٣٦٨, Jami` Ahadith al-Shi` ah, Sayyid al-Borujerdi,

2-- ٤, H. ٣, S. ٣٦٥, ١٥: ٣٦٥, Jami` Ahadith al-Shi` ah, Sayyid al-Borujerdi,

3-- ١٢, H. ٢٦, S. ٤٣٣, ١٥: ٤٣٣, Jami` Ahadith al-Shi` ah, Sayyid al-Borujerdi,

Point

The previous presentation of the circumstances and effects of dhikr and the various aspects and features of the Islamic approach of dhikr must have made it clear that dhikr is a factor that inseparably and incessantly accompanies man under all conditions and at all times. It also plays a vital role in the process of achieving and working towards self-perfection in this world and the world to come with regard to the following aspects

One's relationship with Almighty Allah –

Spiritual, mental, and confidential aspects of life –

Willpower to withstand personal desires and pressures –

Conduct and behavior –

The following titles show some of its effects

Spiritual Effects

Dhikr consolidates and strengthens man's relationship with the Lord, thus achieving the highest ranks and the best rewards

It cures many psychological disorders, and purifies hearts from pollution and tarnish –

It trains man in patience, steadfastness, submission to the Divine Will, satisfaction, – and contentment during ordeals and suffering

It deters a person from committing acts of disobedience to Almighty Allah, commands obedience to Him, ensures piety and abstention for whatever is deemed forbidden, helps a person abide by true conduct and performance, and aids a person to speak nothing but the

truth and do nothing but what is right. Of course, individuals can abide by all these – points only when they feel that Almighty Allah is constantly present with them, watching all their movements for which they will either be rewarded when they are compatible with what Allah has commanded or punished when they are in violation of His commands

Material Effects

:In addition to the spiritual effects of dhikr, we cite some of its material effects

Some traditions confirm that those who remember Almighty Allah frequently are [\(saved from the dangers of thunderbolts.\)](#)⁽¹⁾

When one is preoccupied in remembering Almighty Allah and misses doing another thing that he had intended to do, Almighty Allah will give him a better thing than what [\(he wished to gain from that deed.\)](#)⁽²⁾

Whoever remembers Almighty Allah or His Prophet (s) in a meeting will gain ten rewards. On the other hand, a session in which Almighty Allah or the Holy Prophet (s) are not mentioned can bring about evil results for its people who will also suffer [\(intense regret on the Day of Resurrection.\)](#)⁽³⁾

Presence in sessions where Almighty Allah is remembered achieves benefits and blessings in this world as well as the world to come. Such sessions have been described as rich gardens of Paradise

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.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۶۵, S. ۴ – –۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۶۴, S. ۳ – –۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۳۳, S. ۲۶ – –۳

:Advising his son, Luqman the wise said

يَا بُنَيَّ، إِحْتَرِ الْمَجَالِسَ

عَلَى عَيْنِكَ، فَإِنْ رَأَيْتَ قَوْمًا يَذْكُرُونَ اللَّهَ جَلًّا وَعَزًّا

فَاجْلِسْ مَعَهُمْ؛ فَإِنْ تَكُنْ عَالِمًا يَزِيدُونَكَ عِلْمًا، وَإِنْ

تَكُنْ جَاهِلًا عَلَّمُوكَ، وَلَعَلَّ اللَّهَ أَنْ يُظِلَّهُمْ بِرَحْمَتِهِ

فَيَعْمَمَكَ مَعَهُمْ. وَإِذَا رَأَيْتَ قَوْمًا لَا يَذْكُرُونَ اللَّهَ عَزًّا

وَجَلًّا فَلَا تَجْلِسْ مَعَهُمْ؛ فَإِنْ تَكُنْ عَالِمًا لَمْ يَنْفَعَكَ

عِلْمُكَ، وَإِنْ كُنْتَ جَاهِلًا يَزِيدُوكَ جَهْلًا، وَلَعَلَّ اللَّهَ أَنْ

يُظِلَّهُمْ بِعُقُوبِهِ فَيَعْمَمَكَ مَعَهُمْ.

O son, investigate the meetings that you want to join. If you find some people remembering Almighty Allah, then sit with them because they will increase the knowledge you have, they will teach you if you are ignorant, and perhaps Almighty Allah will cast a shadow of mercy upon them and this will include you, also. If you find some people distracted from remembering Almighty Allah, then do not sit with them because, if you have some knowledge, you will not benefit from your knowledge by being with them, if you are ignorant, they will increase your ignorance, and perhaps Almighty Allah will cast a punishment upon them and this will include you, also. (1)

Jihad (struggle for the sake of Almighty Allah) is one of the most significant divine precepts and devotional acts discussed in the Holy Qur'an on many occasions including the following

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِثْلَهُ أَيْبُكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

Strive hard in the way of Allah as is due to Him. He has chosen you (to convey the message of Monotheism) and has not laid upon you any hardship in religion. (This is) the faith of your father Abraham (‘a). He named you Muslims before and in this (the Qur'an), that the Messenger may be a witness over you, and you be witnesses to the people; therefore, keep up prayer, pay the poor-rate, and hold fast by Allah. He is your Guardian. How excellent a (Guardian and how excellent a Helper is He! (۲۲:۷۸)

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you, who believe. Shall I lead you to a commerce which can deliver you from a painful chastisement? You should believe in Allah and His Messenger and struggle hard in Allah's way with your property and your lives

(That is better for you, did you but know. (۶۱:۱۰-۱۱)

The word 'jihad' has a vast meaning in Islam and in the Holy Qur'an, because it is derived from the Arabic root j-h-d, which means capacity and scope. In view of this,

jihad

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means to exert all possible efforts to defend and struggle for Almighty Allah and to spread and defend Islam

Consequently, any effort, suffering, endeavor, or sacrifice made for the sake of Almighty Allah, is jihad, be it mental or material. It can be in the form of reporting a tradition, authoring a book, seeking religious knowledge, learning any other advantageous field of science, setting aright matters of difference among disputing parties, enjoining the right, or forbidding the wrong in addition to self-sacrifice and fighting for the sake of Almighty Allah

In Muslim jurisprudential terminology, the word jihad usually means fighting for the sake of Almighty Allah with weapons and readiness to embrace injury, death and martyrdom

Almighty Allah has imposed jihad in this sense on every Muslim (male) individual under certain conditions. Therein it becomes obligatory upon such individuals to expose themselves to death in defense of themselves, Islam, and persecuted people

In this regard, the Holy Qur'an states

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

Fighting is enjoined upon you, and it is an object of dislike to you

It may be that you dislike a thing while it is good for you and it may be

(that you love a thing while it is evil for you. (2:216)

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصِيرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Permission to fight is given to those upon whom war is made because

they are oppressed and, most surely, Allah is well able to assist them; those

who have been expelled from their homes without a just cause except that they say, "Our Lord is Allah." Had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters, churches, synagogues, and mosques in which Allah's name is much remembered. Surely Allah will help him who helps His cause. Most surely, Allah is Strong

(Mighty. (۲۲:۳۹-۴۰

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وَمَا لَكُمْ لَمَا تَقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ
أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

What reason do you have that you should not fight in the way of Allah
,and the weak among men, women, and children, for those who say, “Our Lord
cause us to go forth from the town whose people are oppressors. Give us from

(You a guardian and give us from You a helper.” (٤:٧٥)

These holy verses entail that the reason for passing the law of fighting was originally
for the sake of self-defense, especially after the polytheists, atheists, and enemies of
Islam used all means of repression, persecution, oppression, transgression, pursuit,
banishment from hometowns, economic and social siege, torture, and assassinations
against Muslims in order to force them to give up their faith

:In addition to the last two verses, the following verse sheds light on this fact

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُواكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَمَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَيْثُ
يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

الشَّهْرِ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ
مَعَ الْمُتَّقِينَ

Fight in the way of Allah with those who fight with you, and do not
.exceed the limits. Surely, Allah does not love those who exceed the limits

Kill them wherever you find them, and drive them out from whence they drove
you out. Persecution is severer than slaughter. Do not fight with them in the

Sacred Mosque until they fight with you in it, but if they do fight you, then
,slay them. Such is the recompense of the unbelievers. But if they desist
then surely Allah is Forgiving, Merciful. Fight with them until there is no
persecution and religion should be only for Allah, but if they desist, then
there should be no hostility except against the oppressors. The sacred month
.for the sacred month and all sacred things are under the law of retaliation
Whoever then acts aggressively against you, inflict injury on him according
to the injury he has inflicted on you. Be careful of your duty to Allah and
(know that Allah is with those who guard against evil. (۲:۱۹۰-۱۹۴

From these holy verses, we can understand that such fighting is based on self-defense and warding off aggression. Therefore, such fighting is stopped when aggression is warded off

Significance and Merit of Jihad

Jihad entails great merit for man and striving nations and involves great significance in achieving the sacred goals that Almighty Allah has put before man in his advancement towards perfection—a march that cannot be consummated except by undergoing various sorts of “distress” and

.affliction”. Exegetes have interpreted distress to be fighting“

:In many verses like the following, the Holy Qur'an has revealed this fact

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ
آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Do you think that you would enter heaven while yet the state of those who have passed away before you has not come upon you. Distress and affliction befell them and they were shaken violently so that the Messenger ”?and those who believed with him said, “When will the help of Allah come

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ وَأُخْرَى تُحِبُّونَهَا
نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ

,He will forgive you your faults and cause you to enter into gardens beneath which rivers flow, and goodly dwellings in gardens of perpetuity That is the mighty achievement. Yet, another blessing that you love: help (from Allah and a victory near at hand. Give good news to the believers. (٦١:١٢-١٣)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

Reckon not those who are killed in Allah's way as dead. Nay, they are alive and are provided sustenance from their Lord—rejoicing in what Allah has given them out of His grace. They rejoice for the sake of those who, being left behind them, have not yet joined them that they shall have no fear nor

shall they grieve. They rejoice on account of favor from Allah and His grace

(and Allah does not waste the reward of the believers. (۳:۱۶۹-۱۷۱)

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وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا
دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Allah shall grant to the strivers, above those who
hold back, a mighty reward—high degrees from Him and protection and mercy

(Allah is Forgiving, Merciful. (٤:٩٥-٩٦)

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Their Lord gives them good news of mercy from
Himself, His good pleasure, and gardens wherein lasting blessings shall be
(theirs, abiding therein for ever. The reward with Allah is great indeed. (٩:٢١-٢٢)

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ
وَلَا نَصَبٌ وَلَا مَا مَحْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عِدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا
يُضِيعُ أَجْرَ الْمُحْسِنِينَ

It did not beseem the
people of Madinah and those among the dwellers of the desert to remain behind
the Messenger of Allah, nor should they desire anything for themselves in
preference to him. This is because there afflicts them not thirst or fatigue
or hunger in Allah's way, nor do they tread a path which enrages the
unbelievers, nor do they attain from the enemy what they attain, but a good
work is written down to them on account of it. Surely, Allah does not waste

(the reward of the doers of good. (٩:١٢٠)

Besides these verses and many others, traditions that are reported from the Holy

Prophet (s) and the Ahl al-Bayt (a) demonstrate emphatically the significance and great role of jihad in preserving Islam, human dignity and poise, and the

strength of the Muslim community in addition to achieving the goals of the individual and collective progression of man towards perfection

In al-Kafi, Shaykh al-Kulayni has reported through a valid chain of authority that Imam al-Sadiq (a) quoted the Holy Prophet (s) as saying

الْخَيْرُ كُلُّهُ فِي السَّيْفِ

وَتَحْتَ ظِلِّ السَّيْفِ. وَلَا يُقِيمُ النَّاسَ إِلَّا السَّيْفُ.

وَالسُّيُوفُ مَقَالِيدُ الْجَنَّةِ وَالنَّارِ.

All goodness lies in swords and under their shadows. Nothing amends

(people except swords. Swords are verily the keys of Paradise and Hellfire.)

The following sermon of Imam `Ali (a) is reported in both Shaykh al-Kulayni's al-Kafi and al-Sharif al-Razi's compilation of Nahj al-Balaghah

أَمَّا بَعْدُ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ

الْجَنَّةِ، فَتَحَهُ اللَّهُ لِخَاصَّةِ أَوْلِيَائِهِ، وَهُوَ لِبَاسُ التَّقْوَى،

وَدِرْعُ اللَّهِ الْحَصِينَةُ، وَجُنَّتُهُ الْوَثِيقَةُ، فَمَنْ تَرَكَهَ رَغْبَةً

عَنْهُ أَلْبَسَهُ اللَّهُ ثَوْبَ الذُّلِّ، وَشَمَلَهُ الْبَلَاءُ، وَدَيْثَ

بِالصَّغَارِ وَالْقَمَاءِ، وَضَرَبَ عَلَى قَلْبِهِ بِالْإِسْهَابِ، وَأُدِيلَ

الْحَقُّ مِنْهُ بِتَضْيِيعِ الْجِهَادِ، وَسِيَمِ الْخَسْفِ، وَمُنِعَ النَّصْفَ.

Now then, surely jihad (i.e. striving for Almighty Allah's sake) is one of the doors of Paradise, which Allah has opened for His special friends. It is the dress of piety and the protective armor of Allah and His trustworthy shield. Whoever abandons it, Allah covers him with the dress of disgrace and

the clothes of distress. He is kicked with contempt and scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him because of

(missing jihad. He has to suffer ignominy and justice is denied to him.)

p: ۲۶۵

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵, H. ۱. The authenticity of this tradition is – –۱ corroborated by other traditions that are mentioned in the same chapter of this reference book

.Nahj al-Balaghah, Sermon No. ۲۷ – –۲

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (s) as saying

لِلْجَنَّةِ بَابٌ يُقَالُ لَهُ

بَابُ الْمُجَاهِدِينَ، يَمْضُونَ إِلَيْهِ فَإِذَا هُوَ مَفْتُوحٌ وَهُمْ

مُتَقَلِّدُونَ بِسُيُوفِهِمْ، وَالْجَمْعُ فِي الْمَوْقِفِ وَالْمَلَائِكَةُ

تَرْحَبُ بِهِمْ. فَمَنْ تَرَكَ الْجِهَادَ أَلْبَسَهُ اللَّهُ ذُلًّا وَفَقْرًا

فِي مَعِيشَتِهِ وَمَحَقًّا فِي دِينِهِ. إِنَّ اللَّهَ أَغْنَى أُمَّتِي

بِسَنَابِكِ خَيْلِهَا وَمَرَائِزِ رِمَاحِهَا.

Paradise has a gate that is

called “the Gate of Strivers.” The strivers will walk to this gate, which is

open wide before them, holding their swords (i.e. weapons) while crowds will

be halted in the field of interrogation, and the angels will be welcoming

them. So, he who abandons jihad will be dressed by Allah in the garb

of humility, poverty in livelihood, and destruction in religion. Almighty

Allah has endued my people with dignity through the hooves of their horses

[\(1\)](#) and the handles of their spears. [\(1\)](#)

Shaykh al-Saduq in al-Khisal and Shaykh al-Tusi in Tahdhib al-Ahkam have reported on the authority of Imam al-Sadiq (‘a) on the authority of his fathers that the Holy

:Prophet (s) said

p: ٢٦٦

فَوْقَ كُلِّ ذِي بَرٍّ

بُرٍّ حَتَّى يُقْتَلَ فِي سَبِيلِ اللَّهِ، فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ

فَلَيْسَ فَوْقَهُ بُرٌّ، وَفَوْقَ كُلِّ ذِي عُقُوقٍ عُنُقٌ حَتَّى يُقْتَلَ

أَحَدَ وَالِدَيْهِ، فَإِذَا قَتَلَ أَحَدَ وَالِدَيْهِ فَلَيْسَ فَوْقَهُ

عُنُقٌ.

Over everyone that is possessed of devoutness

there is one even more devout, except over those martyred for the sake of Allah. When one is martyred for the sake of Allah, there will be no devoutness greater than his. Likewise, over everyone undutiful there is one even more undutiful except for those who kill one of their parents. When one kills one

[\(1\)](#) of his parents, there will be no impiety greater than his.

In his other book entitled `Iqab al-A`mal, Shaykh al-Saduq, with regard to the rewards of the strivers for the sake of Allah, reported the Holy Prophet (s) to have said:

وَمَنْ خَرَجَ فِي سَبِيلِ اللَّهِ

مُجَاهِدًا فَلَهُ بِكُلِّ خُطْوَةٍ سَبْعُمِائَةِ أَلْفِ حَسَنَةٍ، وَيُمْحَى

عَنْهُ سَبْعُمِائَةِ أَلْفِ سَيِّئَةٍ، وَيُرْفَعُ لَهُ سَبْعُمِائَةِ أَلْفِ

دَرَجَةٍ، وَكَانَ فِي ضَمَانِ اللَّهِ بِأَيِّ حَتْفٍ مَاتَ كَانَ شَهِيدًا،

وَإِنْ رَجَعَ رَجَعَ مَغْفُورًا لَهُ مُسْتَجَابًا دُعَاؤُهُ.

For every step that a striver takes, forsaking his home in the way of Allah, seven hundred thousand rewards will be recorded. Seven hundred

thousand of his evildoings will be effaced, seven hundred thousand ranks will
he be raised, and he will be, under the assurance of Allah, regarded as
martyr no matter what sort of death he dies. If he returns back home, he will
[be forgiven and his supplication responded to.](#)

According to another tradition, Mansur ibn hazim has reported that he asked Imam
:al-Sadiq (‘a) to identify the best of all deeds. The Imam (‘a) answered

p: ۲۶۷

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۱۰, H. ۲۱ – –۱

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۱۲, H. ۲۷ – –۲

الصَّلَاةُ لَوْ قَتَبَهَا، وَبُرِّ

الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ.

They are) performing the prayers in their times, acting)

(piously towards parents, and striving in the way of Allah. (1)

In al-Khisal, Shaykh al-Saduq has reported through a valid chain of authority that
:Imam Zayn al-`Abidin (a) said

مَا مِنْ قَطْرَةٍ أَحَبُّ إِلَيَّ

اللَّهِ عَزَّ وَجَلَّ مِنْ قَطْرَتَيْنِ: قَطْرَةٍ دَمٍ فِي سَبِيلِ اللَّهِ،

وَقَطْرَةٍ دَمْعَةٍ فِي سَوَادِ اللَّيْلِ لَا يُرِيدُ بِهَا عَبْدٌ إِلَّا

اللَّهُ عَزَّ وَجَلَّ.

No drops are dearer to Almighty Allah than two drops: a drop of blood
that is shed in the way of Allah and a teardrop that is shed in the darkness

(of night intended for nothing save Almighty Allah. (2)

:Shaykh al-Tusi, in al-Amali, has reported Imam `Ali (a) as saying

الْمَوْتُ

طَالِبٌ وَمَطْلُوبٌ، لَا يُعْجِزُهُ الْمُقِيمُ وَلَا يَفُوتُهُ الْهَارِبُ،

فَقَدِّمُوا وَلَا تَتَكَلَّمُوا، فَإِنَّهُ لَيْسَ عَنِ الْمَوْتِ مَحِيصٌ.

إِنَّكُمْ إِنْ لَمْ تُقْتُلُوا تَمُوتُوا. وَالَّذِي نَفْسٌ عَلَيَّ بِيَدِهِ

لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ عَلَى الرَّأْسِ أَهْوَنُ مِنْ مَوْتٍ عَلَيَّ

فِرَاشٍ.

Death is a greedy pursuer. As for the pursued, neither one who stays at home will be able to weaken it, nor will one who flees be able to escape it. Therefore, go forward into battle and do not shrink away since there is no escape from death. Even if you are not killed in battle, you will die. By Allah, in Whose hand is the life of `Ali (I swear), a thousand sword blows on (the head are easier than death in bed.)

Shaykh al-Saduq, in al-Amali, reported Imam al-Sadiq (a) to have quoted the Holy Prophet (s) as saying

p: ۲۶۸

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- ۱- Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۲, H. ۲۸ -
 - ۲- Allamah al-Majlisi, Bihar al-Anwar ۱۰۰:۱۰, H. ۱۶` -
 - ۳- Shaykh al-Mufid, Kitab al-Irshad, pp. ۲۳۸ -

1. The most honorable death is to be killed as a martyr.

In each of the abovementioned traditions, we have attempted to display different merits of jihad and mujahids (i.e. performers of jihad).

Categories of Jihad

Jihad is classified into two categories: struggle against the enemy and struggle against the self (i.e. self-strife or self-purification).

The Holy Prophet (s), in an authentically reported tradition, has expressed self-purification as ‘the major jihad’ and struggle against the enemy as ‘the minor jihad’.

Shaykh al-Kulayni, in al-Kafi, and Shaykh al-Saduq, in al-Majalis and Ma`ani al-Akhbar, have reported the following

On seeing the returning armies from the battlefield, the Holy Prophet (s) said, “Blessed are those who have performed the minor jihad, and have yet to perform the major one.” When asked what the major jihad was, the Holy Prophet (s) replied, “It is the jihad of the self (struggle against one’s self).”

2. The topic of self-strife has already been discussed in a previous book of this series.

p: ٢٦٩

1- Allamah al-Majlisi, Bihar al-Anwar ٧٤:٨, H. ٤` - -١

2- Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:١٢٢ ١٢٤, H. ١٩ - -٢

3- Self-strife or self-purification has been discussed in the principles and rules of Islam, (the moral principles). Moreover, some details of this topic have been discussed in the book of social relations of the virtuous community (control over emotions and excellent example and distinctive behavior).

In the most reliable reference books of hadith, chapters comprising many sections
(have been dedicated to discussing this topic.)

The most important point in this regard is that one should not assume that self-strife can substitute for struggle against the enemy or that one who practices self-strife is not responsible for jihad against enemies because self-strife, in its capacity as a category of jihad, is considered to be more important than struggle against the enemy. To understand the relationship between these two categories of jihad, we should say that self-strife is more comprehensive and broader than struggle against the enemy, but the latter is still a branch of the earlier. In view of this, the major jihad cannot be attained unless its qualifications are met

Laws Appertaining to Jihad

The Holy Imams of the Ahl al-Bayt (a) are reported to have classified jihad, in terms
of its laws, into several classes

Through a valid chain of authority, Shaykh al-Tusi reported Fuzayl ibn `Ayyaz and
:hafis ibn Ghiyath to have narrated the following

As he was asked whether jihad is obligatory or recommended, Imam al-Sadiq (a)
:answered

الْجِهَادُ

عَلَى أَرْبَعَةٍ أَوْجُهٍ، فَجِهَادَانِ فَرَضٌ، وَجِهَادٌ سُنَّةٌ لَا تُقَامُ

إِلَّا مَعَ الْفَرَضِ، وَجِهَادٌ سُنَّةٌ. فَأَمَّا أَحَدُ الْفَرَضَيْنِ

فَمُجَاهَدَةُ الرَّجُلِ نَفْسَهُ عَنِ مَعَاصِي اللَّهِ عَزَّ وَجَلَّ، وَهُوَ

مِنْ أَعْظَمِ الْجِهَادِ، وَمُجَاهَدَةُ الَّذِينَ يَلُونَكُمْ مِنْ

الْكُفَّارِ فَرَضٌ. وَأَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ لَا يُقَامُ

إِلَّا مَعَ فَرَضٍ، فَإِنَّ مُجَاهَدَةَ الْعَدُوِّ فَرَضٌ عَلَى جَمِيعِ

الأُمَّة وَلَوْ تَرَكُوا الْجِهَادَ لَأَتَاهُمُ الْعَذَابُ، وَهَذَا هُوَ مِنْ
 عَذَابِ الأُمَّةِ، وَهُوَ سُنَّةٌ عَلَى الإِمَامِ وَحَدُّهُ أَنْ يَأْتِيَ
 الْعَدُوَّ مَعَ الأُمَّةِ فَيَجَاهِدُهُمْ. وَأَمَّا الْجِهَادُ الَّذِي هُوَ
 سُنَّةٌ فَكُلُّ سُنَّةٍ أَقَامَهَا الرَّجُلُ وَجَاهَدَ فِي إِقَامَتِهَا
 وَبُلُوغِهَا وَإِحْيَاءِهَا فَالْعَمَلُ وَالسَّعْيُ فِيهَا مِنْ أَفْضَلِ
 الأَعْمَالِ؛ لِأَنَّهَا إِحْيَاءُ سُنَّةٍ. وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ
 مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ
 أَجْرِهِمْ شَيْءٌ.

Jihad is of four kinds—two are obligatory, one recommended but performed only along with the obligatory, and one that is only recommended. One of the two obligatory jihads is self-strife; that is struggle against committing acts of disobedience to Allah. It is surely the greatest form of jihad. The other obligatory jihad is fighting disbelievers. The jihad that is recommended but performed only with the obligatory is fighting the enemy. It is obligatory upon all the individuals of the (Muslim) nation. If they abandon fighting against the enemies, chastisement will befall them. In fact, the torments they are now suffering is part of this chastisement. Meanwhile, fighting against the enemies is recommended under orders from the Imam, who is permitted to fight

the enemy with his people. The jihad that is only recommended is every excellent practice of man and his efforts in instituting, achieving, and enlivening that practice. Activities and efforts that are exercised for achieving such traditions are the best deeds, because they represent restoration of excellent traditions. The Messenger of Allah (s) said, “He who introduces an excellent traditional practice will gain the reward of doing that practice in addition to the rewards of everyone who practices it up to [the Day of Resurrection without any decrease in the reward.](#)”[\(2\)](#)

p: ۲۷۰

.See, for instance, al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۲۲-۳۹۲ --۱
Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۶, H. ۱ --۲

The second form of jihad that is obligatory represents the defensive jihad that is obligatory upon all Muslims, men and women, under all circumstances, with or without the existence of a just ruler. The third form of jihad represents the preparatory jihad that is obligatory upon men under certain conditions, the most important being the command and power in the hand of a just leader and promulgation for Islam preceding the fight

:In this connection, Shaykh al-Tusi has reported Talhah ibn Zayd as saying

I asked Imam al-Sadiq (‘a) about the ruling concerning a Muslim who lives peacefully with non-Muslim people, but when other non-Muslim people invade them, he wages a war against the invaders

:The Imam (‘a) answered

عَلَى الْمُسْلِمِ أَنْ يَمْنَعَ
نَفْسَهُ وَيُقَاتِلَ عَلَى حُكْمِ اللَّهِ وَحُكْمِ رَسُولِهِ، وَأَمَّا أَنْ
يُقَاتِلَ الْكُفَّارَ عَلَى حُكْمِ الْجَوْرِ وَسُنَّتِهِمْ فَلَا يَحِلُّ لَهُ
ذَلِكَ.

It is obligatory upon such a Muslim individual to avoid engaging himself in such a war because he is required to fight in line with the laws of Almighty Allah and His Messenger (s). He is therefore disallowed to fight

[\(1\)](#) against non-Muslims under the power of unjust rulers.

Confirming the validity of this tradition, Shaykh al-Kulayni, in al-Kafi, has reported that Abu-`Amr al-Zuhri, once, asked Imam al-Sadiq (‘a), “Is inviting to the religion of Allah and fighting in His way permissible to certain individuals in the situation that no one else is permitted to

undertake these missions or are they allowable to every one who believes in Almighty
”?Allah as the One and Only God and in Muhammad (s) as His Messenger

:The Imam (‘a) answered

To undertake these missions is not allowed except for certain people and none should
.do this job except one from their circle

.Who are these people?” al-Zuhri asked“

:The Imam (‘a) answered

مَنْ قَامَ بِشَرَائِطِ اللَّهِ عَزَّ
وَجَلَّ فِي الْقِتَالِ وَالْجِهَادِ عَلَى الْمُجَاهِدِينَ فَهُوَ الْمَأْدُونُ
لَهُ فِي الدُّعَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ، وَمَنْ لَمْ يَكُنْ قَائِمًا
بِشَرَائِطِ اللَّهِ عَزَّ وَجَلَّ فِي الْجِهَادِ عَلَى الْمُجَاهِدِينَ فَلَيْسَ
بِمَأْدُونٍ لَهُ فِي الْجِهَادِ وَالدُّعَاءِ إِلَى اللَّهِ، حَتَّى يَحْكُمَ فِي
نَفْسِهِ بِمَا أَخَذَ اللَّهُ عَلَيْهِ مِنْ شَرَائِطِ الْجِهَادِ.

They are those who meet the qualifications that Almighty Allah has
specified for fighting and struggling against the enemies. Only those are
permitted to invite others to the religion of Allah. Thus, those who cannot
meet these qualifications of fighting against the enemies are not permitted
to practice jihad and promulgate the religion of Allah until they find
themselves capable of meeting the qualifications that Almighty Allah has

[\(1\)](#) specified for jihad.

About the condition of inviting to Islam before waging war against the enemies,

Shaykh al-Kulayni has reported, in al-Kafi, that Imam al-Sadiq (‘a) quoted Imam `Ali
:(‘a) as saying

:Before the Messenger of Allah (s) sent me to Yemen, he said to me

p: ٢٧٣

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٢٣, H. ٢٣ -- ١

لَا تُقَاتِلْنَ أَحَدًا حَتَّى

تَدْعُوهُ إِلَى الْإِسْلَامِ. وَأَنْتُمْ اللَّهُ، لِأَنَّ يَهْدِي اللَّهُ عَزَّ

وَجَلَّ عَلَى يَدَيْكَ رَجُلًا خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ

وَعَزَبَتْ، وَلَكَ وَلَاؤُهُ يَا عَلِيُّ.

Do not fight anyone before inviting him to Islam. By Allah, if He guides a single man (to the true faith) at your hands, this will be better for you than possessing whatever is under the sunlight. The loyalty of that

(man will be yours, O `Ali. [1](#))

Many verses of the Holy Qur'an indicate that it is obligatory to invite everybody to the way of Allah by means of wisdom and excellent preaching (١٦:١٢٥), while others instruct emphatically on steadfastness in conveying the divine mission. Likewise, the tradition of the Holy Prophet (s) reveals that Muslims did not fight against any of their enemies before all other peaceful means had been used. Thus, when Muslims maintained all conclusive arguments against their enemies and nothing prevented these enemies from accepting Islam except psychological obstacles, Muslims would start fighting them to break such obstacles that represented infidelity and deliberate rejection of the truth.

We thus can understand the condition of obtaining the just ruler's authorization for waging war against the enemies because identifying the proper conditions as precisely as is required entails thorough experience, cognizance, and acquaintance with social conditions, in addition to a high level of piety and perfect justice.

Many laws pertaining to jihad have been enacted in the religious code of Islamic law. These laws discuss aspects such as the following

The means of killing, such as by poison or burning –

Killing techniques –

Those for whom jihad is obligatory including men who are not feeble and women –
.under certain circumstances

Spoils of war, and the ways of distributing them and paying their one-fifth tax –

Ways of dealing with the prisoners of war and the conditions under which these –
prisoners are taken as slaves, given unconditional freedom, released upon payment
(of ransom (when they are routed), or killed (before they are routed

Circumstances and conditions of granting the enemy immunity –

.Differentiation between polytheists, the People of the Book, and invaders –

Fleeing the battlefield –

More details are available in books on Muslim jurisprudence and practical laws of
.Islam

In addition to these laws, jihad has special manners to be followed including
etiquettes of attacking the enemy, etiquettes of private fights (between two people),
.and the methods of dealing with prisoners of war

.In this respect, Malik ibn A`yun has reported the following

:Imam `Ali (a), rousing the people to fight in Siffin, said

إِنَّ اللَّهَ عَزَّ

وَجَلَّ قَدْ دَلَّكُمْ عَلَى تِجَارِهِ تُنَجِّحُكُمْ مِنْ عَذَابِ أَلِيمٍ،

وَيَشْفَى بِكُمْ عَلَى الْخَيْرِ الْإِيمَانَ بِاللَّهِ وَالْجِهَادِ فِي سَبِيلِ

اللَّهِ، وَجَعَلَ ثَوَابَهُ مَغْفِرَةً لِلذَّنْبِ، وَمَسَاكِنَ طَيِّبَةً فِي

جَنَابِ عَدْنٍ. وَقَالَ عَزَّ وَجَلَّ: {إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَتْهُمْ بُيُوتًا مَرْصُوصًا} فَسَوُّوا صُفُوفَكُمْ

كَالْبُيُوتِ الْمَرْصُوصِ فَقَدِّمُوا الدَّارِعَ، وَأَخِّرُوا الْحَاسِرَ،

وَعُضُّوا عَلَى التَّوَاجِدِ، فَإِنَّهُ أَنْبَى لِلسُّيُوفِ عَلَى الْهَامِ،

والتَّوَوُّوا عَلَى أَطْرَافِ الرِّمَاحِ، فَإِنَّهُ أَمُورٌ لِلْأَسِنَّةِ،

وَعُضُّوا الْأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلْجَاشِ وَأَسْكَنُ لِلْقُلُوبِ، وَأَمِيتُوا

الْأَصْوَاتَ فَإِنَّهُ أَطْرَدُ لِلْفِشْلِ وَأَوْلَى بِالْوَقَارِ، وَلَا

تَمِيلُوا بِرَأْيَاتِكُمْ وَلَا تُزِيلُوهَا وَلَا تَجْعَلُوهَا إِلَّا مَعَ

شُجْعَانِكُمْ؛ فَإِنَّ الْمَانِعَ لِلذَّمَارِ وَالصَّابِرَ عِنْدَ نُزُولِ

الْحَقَاقِقِ هُمْ أَهْلُ الْحِفَاظِ. وَلَا تُمَثِّلُوا بِقَتِيلٍ، وَإِذَا

وَصَلْتُمْ إِلَى رِحَالِ الْقَوْمِ فَلَا تَهْتِكُوا سِتْرًا، وَلَا تَدْخُلُوا

دَارًا، وَلَا تَأْخُذُوا شَيْئًا مِنْ أَمْوَالِهِمْ إِلَّا مَا وَجَدْتُمْ فِي

عَسْكَرِهِمْ، وَلَا تَهَيِّجُوا إِمْرَأَةً بِأَذَى وَإِنْ شَتَمَنَ

أَعْرَاضَكُمْ وَسَبَبَنَ أَمْرَاءَكُمْ وَصَلَحَاءَكُمْ؛ فَإِنَّهِنَّ

نَاقِصَاتُ الْقُوَى وَالْأَنْفُسِ وَالْعُقُولِ، وَقَدْ كُنَّا نُؤْمَرُ

بِالْكَفِّ عَنْهِنَّ وَهُنَّ مُشْرِكَاتٌ، وَإِنْ كَانَ الرَّجُلُ

لَيَتَنَاوَلُ الْمَرْأَةَ فَيَعَيِّرُ بِهَا وَعَقِبَهُ مِنْ بَعْدِهِ.

وَاعْلَمُوا أَنَّ أَهْلَ الْحِفَاظِ هُمُ الَّذِينَ يَحْتَفُونَ بِرَأْيَاتِهِمْ

وَيَكْتَفُونَهَا، وَيَصِيرُونَ حَفَافِيهَا وَوَرَاءَهَا وَأَمَامَهَا،

وَلَا يُضَيِّعُونَهَا. لَا يَتَأَخَّرُونَ عَنْهَا فَيَسْلُمُوهَا، وَلَا

يَتَفَدَّمُونَ عَلَيْهَا فَيَفِرُّدُوهَا. رَحِمَ اللَّهُ إِمْرًا وَاسَى أَخَاهُ

بِنَفْسِهِ، وَلَمْ يَكِلْ قَرْنَهُ إِلَى أَخِيهِ فَيَجْتَمِعَ عَلَيْهِ

قَرْنُهُ وَقَرْنُ أَخِيهِ فَيَكْتَسِبَ بِذَلِكَ اللَّائِمَةَ، وَيَأْتِي

بِدَنَاءَةٍ. وَكَيْفَ لَا يَكُونُ كَذَلِكَ وَهُوَ يُقَاتِلُ الْإِثْنَيْنِ،

وَهَذَا مُمَسِّكٌ يَدَهُ قَدْ خَلَى قَرْنَهُ عَلَى أَخِيهِ هَارِبًا مِنْهُ

يَنْظُرُ إِلَيْهِ؟ وَهَذَا، فَمَنْ يَفْعَلُهُ يَمُقْتَهُ اللَّهُ، فَلَا

تَعَرَّضُوا لِمَقْتِ اللَّهِ فَإِنَّ مَمَرَكُمْ إِلَى اللَّهِ، وَقَدْ قَالَ

اللَّهُ عَزَّ وَجَلَّ: { پ پ پ پ پ پ پ پ } وَأَيُّمُ اللَّهُ، لَيْسَ

فَرَرْتُمْ مِنْ سِيُوفِ الْعَاجِلِهِ لَا تَسْلَمُونَ مِنْ سَيْفِ الْآجِلِهِ،

فَاشْتَعِينُوا بِالصَّبْرِ وَالصَّدْقِ، فَإِنَّمَا يَنْزِلُ النَّصْرُ بَعْدَ

الصَّبْرِ، فَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ، وَلَا قُوَّةَ إِلَّا

بِاللَّهِ.

Verily, Allah, the

Almighty and Majestic, has shown you a trade by which He will grant you an

escape from dreadful punishment and bring you great good. It is faith in

Allah and striving on His path. He has made their reward for it forgiveness

of sins and blessed dwellings in gardens of Eden. He, the Almighty and

Majestic, said, "Surely, Allah loves those who fight on His path in ranks like a tightly-packed building." Arrange your ranks, thus, like a tightly-packed building. Bring forward the man clad in armor and keep back the unarmored. Bite hard on the teeth, for this makes swords stronger on the head. Twist the edges of spears, for this makes the stabs of spearheads more piercing. Lower your glances, for this increases confidence and raises the spirit. Deaden your voices, for this dismisses feelings of failure and detains despair. As for your standard, do not allow it to incline (towards the ground) and do not desert it. Only put it in the hands of the brave among you. Those who defend honor and are steadfast in their revelation of truth are the defenders who are right in their opinions. Do not mutilate any killed person. When you advance for the spoils of the (other) party, do not tear any veil, do not break into any house to seize their property, take only things that you find in their camps. Do not incite a woman by any harmful means even if they verbally attack your chastity and revile your commanders and the righteous amongst you because women are of deficient power, souls, and minds. We were ordered to eschew them while they were polytheists. Whenever a man has harmed a woman he as well as his descendants have been imputed to dishonor because of it. Be it known to you all, only the sagacious defenders among you will honor and protect your standards. They should thus surround them from behind, front, and all

sides. They should never fail to keep them raised. They should not hold them behind them, so that they are easily surrendered, nor leave them behind, lest they remain unprotected. May Allah have mercy on any man of you who comforts his brother with his own life and does not flee, leaving his opponent with his brother so that his own opponent and his brother's opponent gather against his brother. For, by that, he will acquire blame and inferiority will come upon him. How should he avoid it if he fights the two when he refrains from supporting his brother and gives him up to the opponent, fleeing and looking at him? Whoever does so will be loathed by Allah. Therefore, do not expose yourselves to the loathing of Allah, for you will eventually pass by Him. Allah, the Almighty and Majestic, has said, "Say: Flight will never benefit you. If you flee from death or being killed, then you will only enjoy it a little." I swear by Allah that if you flee from the swords of this world, you will not be safe from the sword of the next world. Therefore, seek help in steadfastness and honesty, for victory comes only after showing steadfastness. So, strive hard in the way of Allah such a striving as is due to Him. There is no power save

(with Allah.)

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As deduced from the Holy Qur'an and the Holy Prophet's traditions, we can list the situations when fighting with weapons is permissible

Defense of Islam: When the religion is endangered by polytheists or apostates of Islam, it becomes obligatory to defend it by means of jihad

Self-defense: In addition to warding off dangers and defending one's property and chastity, self-defense includes defending the Muslim community when exposed to killing or persecution

In al-Kafi, Shaykh al-Kulayni has reported through a valid chain of authority that Imam al-Sadiq (a) quoted the Holy Prophet (s) as saying

مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ

فَهُوَ شَهِيدٌ.

1. (He who is killed defending himself against wrongdoing is a martyr.)

Another tradition holds that being killed defending oneself against wronging includes
2. (being killed in defense of one's family members, property, and the like.)

3. Resistance of Oppression and Tyranny: When the nation is exposed to unbearable extents of oppression and tyranny at the hands of despotic rulers who violate all human values and confiscate man's freedom, dignity, and basic rights, struggle against such rulers becomes obligatory. In this respect, the Holy Qur'an declares

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَهُ مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ
وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

Lo! Pharaoh exalted himself in the earth and made its people castes. He oppressed a tribe among them, killing their sons and sparing their women. Lo He was of those who work corruption. We desired to show favor to those who were oppressed in the earth, to make them examples, and to make them the

(inheritors. (28:4-5)

4. Liberating the oppressed and the weak from the tyrants and the oppressors: Referring to this sort of jihad, the Holy Qur'an states

وَمَا لَكُمْ لَمَا تَقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ
أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

What reason do you have that you should not fight in the way of Allah and of the weak among the men, the women, and the children who say, "Our

Lord, cause us to go forth from this town whose people are oppressors. Give

(us from You a guardian and give us from You a helper.” (٤:٧٥

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.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٩٢, H. ٨ - -١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٩٢, H. ٩ - -٢

:With regard to the same issue, the Holy Prophet (s) is reported to have said

مَنْ سَمِعَ رَجُلًا يَقُولُ: يَا لِّلْمُسْلِمِينَ،

فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ.

He is definitely not a Muslim who hears a man calling for the help of

(Muslims but he refrains from responding to him.)

Fighting a Transgressing Muslim Faction: Jihad is obligatory in situations where a faction of Muslims violate the law and wrongfully rebel against a qualified, just ruler. Three factions broke away and transferred their allegiances from Imam `Ali (a), led by `A'ishah, Talhah, and al-Zubayr, the supporters of Mu`awiyah who challenged Imam `Ali's authority, and the apostates who abandoned their faiths (known as Khawarij) all mutinied against the government of Imam `Ali (a), forcing him to fight against them in defense of the Muslim community and government in the three famous battles led by him during his reign

Jihad is also carried out against Muslim parties that make inroads upon other Muslims. In such cases, the community of Muslims is required to first make peace between these two Muslims parties, but if one party refuses and goes on assaulting and transgressing the other party, it will then be necessary for all Muslims to fight against this transgressing party in order to withstand transgression and oppression

p: ٢٨٠

Another example of fighting against the transgressors, which is a sort of jihad, is to fight against the Muslim tyrannical rulers who subjugate the Muslim community by means of injustice, discrimination, and despotism

This category of jihad was practiced by Imam husayn (‘a) in his great uprising against the tyrannical rule of Yazid ibn Mu`awiyah. Explaining his attitude to the tyranny of :Yazid, Imam husayn (‘a) is reported to have said

أَيُّهَا النَّاسُ،

إِنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ: مَنْ رَأَى

سُلْطَانًا جَائِرًا مُسْتَحِلًّا لِحُرَامِ اللَّهِ، نَاكِثًا لِعَهْدِهِ،

مُخَالَفًا لِسُنَّةِ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، يَعْمَلُ

فِي عِبَادِ اللَّهِ بِالْإِثْمِ وَالْعُدْوَانِ، فَلَمْ يُعَيِّرْ عَلَيْهِ

بِقَوْلٍ وَلَا فِعْلٍ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ.

أَلَا وَإِنَّ هَؤُلَاءِ قَدْ لَزِمُوا طَاعَةَ الشَّيْطَانِ، وَتَوَلَّوْا عَن

طَاعَةِ الرَّحْمَنِ، وَأَظْهَرُوا الْفَسَادَ، وَعَطَّوْا الْوُجُوهَ،

وَاسْتَأْثَرُوا بِالْفِئَةِ، وَأَحْلَوْا حُرَامَ اللَّهِ وَحَرَّمُوا حَلَالَهٖ،

وَإِنِّي أَحَقُّ بِهَذَا الْأَمْرِ.

O people, Allah’s

Messenger (s) said, “If one realizes that an unjust ruler is violating the prohibitions of Allah, breaching his pledge with Him, opposing the traditions of His Messenger (s), and treating His servants with sinful and aggressive means, but does not try to change that by a deed or a word, then Allah will

definitely join him with that ruler.” Verily, those rulers abided by obedience to Satan, abandoned obedience to the All-beneficent God, made mischief openly, infringed upon the provisions of Allah, seized booty violated the prohibitions of Allah, and prohibited that which Allah had deemed lawful. Most certainly, I am worthier than anyone else to stand against [them.](#)

p: ٢٨١

Muhammad ibn Jarir al-Tabari, *Tarikh al-Umam wa'l-Muluk* (known as *Tarikh al-* – –)
(Tabari) ٤:٣٠٤; Ibn al-Athir, *al-Kamil fi'l-Tarikh* ٤:٤٨ (with a slight difference

In the same manner, we can understand why the Holy Imams (‘a) defended the uprising of Zayd ibn `Ali ibn al-husayn, which was based on the same understanding of jihad. About this uprising, Imam al-Sadiq (‘a) is reported to have said

فَإِنَّ زَيْدًا كَانَ عَالِمًا
وَكَانَ صِدُوقًا وَلَمْ يَدْعُكُمْ إِلَى نَفْسِهِ، وَإِنَّمَا دَعَاكُمْ إِلَى
الرِّضَا مِنْ آلِ مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. وَلَوْ ظَهَرَ
لَوْفِي بِمَا دَعَاكُمْ إِلَيْهِ.

Verily, Zayd was knowledgeable and honest. He did not call you to accept him as your leader; rather, he called you to revolt for the sake of attaining the pleasure of Muhammad’s Household (s). Had he succeeded (in his revolution), he would have certainly fulfilled his pledge and the slogan to [\(which he had called you\).](#)

Similarly, Imam al-Riza (‘a) is reported to have said to al-Ma'mun, the `Abbasid ruler

لَا تَقْسُ أَخِي زَيْدًا إِلَى
زَيْدِ بْنِ عَلِيٍّ، فَإِنَّهُ كَانَ مِنْ عُلَمَاءِ آلِ مُحَمَّدٍ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ، غَضِبَ لِلَّهِ فَجَاهَدَ أَعْدَاءَهُ حَتَّى قُتِلَ فِي
سَبِيلِهِ. وَلَقَدْ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ أَنَّهُ سَمِعَ أَبَاهُ
جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ يَقُولُ: رَحِمَ اللَّهُ عَمِّي
زَيْدًا، إِنَّهُ دَعَا إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ، وَلَوْ ظَفَرَ
لَوْفِي بِمَا دَعَا إِلَيْهِ، لَقَدْ اسْتَشَارَنِي فِي خُرُوجِهِ فَقُلْتُ:
إِنْ رَضِيَتْ أَنْ تَكُونَ الْمَقْتُولَ الْمَضْلُوبَ بِالْكَنَاسَةِ

فَشَأْنُكَ... إِنَّ زَيْدَ بْنَ عَلِيٍّ لَمْ يَدْعِ مَا لَيْسَ لَهُ بِحَقٍّ،
وَإِنَّهُ كَانَ اتَّقَى اللَّهَ مِنْ ذَلِكَ. إِنَّهُ قَالَ: أَدْعُواكُمْ إِلَى
الرِّضَا مِنْ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

Do not compare my brother Zayd(۲) to Zayd ibn `Ali. Zayd ibn `Ali was one of the scholars of the Household of Muhammad (s). He was angry for the sake of Allah. He therefore strove against His enemies until he was killed following His path. My father Musa ibn Ja`far narrated that he had heard his father Ja`far ibn Muhammad saying, 'May Allah bless my uncle Zayd! He was inviting the people to attain the pleasure of Muhammad's Household (s), not towards himself. He would have fulfilled what he had said if he had become victorious. He consulted with me about his uprising and I told him, 'O uncle! Do it if you are pleased to be killed and your corpse be hung up from the gallows in the al-Kunnasah neighborhood. Zayd did not make any unrighteous claims. He was much more pious than that (He invited the people to attain the pleasure of Muhammad's Household (s)).(۲)

p: ۲۸۲

۱- Al-hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۳۵-۳۶, H. ۱ - ۱

۲- Zayd ibn Musa, known as Zayd al-Nar - ۲

۳- Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۳۹, H. ۱۱ - ۳

The Ahl al-Bayt (‘a) have also extolled the revolution of husayn ibn `Ali Sahib Fakhkh, describing it as the most astounding misfortune after the tragic saga of al-Taff (i.e.

[\(Imam husayn’s martyrdom\).](#)

Of course, the first, third, fourth, and fifth situations of jihad apply to fighting against non-Islamic powers that govern Muslim countries although apparent power is in the .hand of Muslim rulers

Resistance, fighting, and use of weapons are permissible only when all other means—like inviting to the way of Allah with wisdom and excellent preaching—fail to achieve the goals. Hence, when rulers prevent Muslims by force from conveying the divine mission, impose upon them laws that are incompatible to the laws of Islam, or deprive them

p: ٢٨٣

Al-Mamuqani, Tanqih al-Maqal ١:٣٣٧, biography of al-husayn ibn `Ali (Sahib – –) (Fakhkh

of the freedom of expressing their opinions or choosing for themselves, only then will
.armed resistance and fighting be legal to make the required changes

However, Muslims must have the power to fight as a means of self-defense or
defense of their religion. If not, they must wait for the appropriate opportunity. It is
also necessary that such fighting be under the supervision of a decent, well-versed
jurisprudent who enjoys all the qualifications of the political leadership as ordained by
.the code of Islamic law

Riba

(Riba(1)– Sayyid al-Khu'i, Minhaj al-Salihin, pp. ٣٧٤.(2)

guarding the borders) is three days at least and forty days as a maximum. If)

(it exceeds this period, it is then jihad.(3)

p: ٢٨٤

Taking up Positions on the Borders) Another category of jihad is to take up) –١
positions on the frontiers of the Muslim countries in order to safeguard them from
probable invasions by the enemy and be ready to defend border territories, especially
when these borders are common with the country of an enemy. Taking up positions
on the frontiers is obligatory only when the Muslim country anticipates an attack by a
non-Muslim enemy; otherwise, it is not obligatory although it is encouraged by the
.code of Islamic law

In this regard, Muhammad ibn Muslim and Zurarah have reported Imam al-Baqir –٢

Riba and Imam al-Sadiq (‘a) as saying: الرَّبَاطُ ثَلَاثَةُ أَيَّامٍ، وَأَكْثَرُهُ أَرْبَعُونَ يَوْمًا، فَإِذَا جَاوَزَ ذَلِكَ فَهُوَ جِهَادٌ.

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:١٩, H. ١ –٣

The objectives of jihad according to Islam can be summarized in the following points

Jihad is one of the most significant devotional acts through which Islam and the Muslim community are protected; tyranny, corruption, and transgression are dealt with; and the dignity and esteem of Muslims are maintained

Jihad is one of the means of spreading the Islamic mission under certain circumstances and in an exceptional way. When all other means of invitation to the religion of Islam are exhausted, and nothing prevents the acceptance of Islam except psychological obstacles (that represent infidelity and deliberate rejection of the truth), only then is jihad carried out, in order to break these obstacles

Jihad is based on the right of self-defense in the face of direct aggression against Islam and the Muslim community. Jihad is a protective means against such threats. Such jihad is called protective jihad. Whenever indications of such threats and dangers are experienced, it becomes necessary to be in a state of preparation to confront them

Jihad is taking up arms against Muslim rulers that swerve away from the path of Islam and is carried out only when such rulers use power to prevent the Muslims from conveying the mission of Islam or impose upon them a non-Islamic system of rule, without giving them the freedom to express their opinions or to choose for themselves. Once again, such jihad must be preceded by exhausting all the other peaceful means, such as preaching, advising and the like

Fighting is obligatory only when there is sufficient capability to do so or to achieve .۵ the purposes sought after, even if this achievement requires a long time. It is necessary to prepare the required power and wait for the most appropriate opportunity although it is impermissible to miss a suitable opportunity or surrender in .the face of despotic power

Fighting must be under the supervision of a just leader. In the present time, a just .۶ leader is represented by the well-versed and experienced jurisprudent who takes on the political and social leadership, who has full acquaintance with the political and social circumstances, and who is courageous and competent enough to identify the .situations and take proper decisions according to religious law

This is the concluding book of the series entitled, The Role of the Ahl al-Bayt (‘a) in
.Building a Virtuous Community

I pray to Almighty Allah to accept this meager effort out of His vast generosity, to
forgive all my faults and failings, and accept it as purely dedicated to Him out of His
.favor, grace, and magnanimity

I also pray to Him to make this work acceptable to my masters, the Household of
Divine infallibility and immaculacy—the Holy Prophet and the immaculate and pure
Members of his Household, especially the master and leader of our time, Imam al-
.Mahdi (peace be upon them all

My success in my task can only come from Allah. In Him I trust and unto Him I look. All
praise is due to Allah, the Lord of the Worlds. All blessings be upon our master,
.Muhammad, and upon his immaculate and pure Household

.Our Lord! Condemn us not if we forget or fall into error

.Our Lord! Lay not on us a burden like that which You did lay on those before us

.Our Lord! Lay not on us a burden greater than we have strength to bear

.Blot out our sins and grant us forgiveness

.Have mercy on us. You are our Protector

.Help us against those who stand against faith

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In the name of Allah

هَلِيسْتَوِيَالَّذِيَتَعْلَمُونَوَالَّذِيَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

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Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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.It's obvious that all the responsibilities are due to the author

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable
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