

Teachings of Paradise



Stories, Sermons &
Traditions of Ahlul-Bayt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most
Gracious, The Dispenser of
Grace

Dedicated to Syeda Fatimah az-Zahra

O Allah, send peace and blessings upon Fatimah az-Zahra, the Master of the Women of Paradise and the proof of proofs, to her father Mohammad al-Moustafa, your beloved messenger, to her husband Imam Ali, Master of the Believers, to her sons Imam Hassan and Imam Husayn, the Masters of the Youth of Paradise, to her daughters Zaynab al-Kubra and Umm Kulthum, and to all of her progeny

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

Abd al-Salam b. Salim al-Harawi said, ‘I heard Abu al-Hasan al-Rida saying, ‘May Allah have mercy on anyone who revives our cause.’

I asked, ‘How does he revive your cause?’

He replied, ‘He learns our sciences and teaches them to the people, for verily if people were to know the goodness in our speech, they would follow us.’

Ma’ani al-Akbbar, p. 180, no. 1



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Introduction

This is the third installment in the Teachings of Paradise series, and as such, begins to slowly dive deeper into the lengthier traditions of Islam. There are thousands upon thousands of hadith to pick from that have originated from Ahlul-Bayt, and this selection is merely a drop of their knowledge. Please do check the bibliography listed at the end of this book, as those compilations and publications are the sources picked from. They contain far more wisdom, and the authors go into far more detail than what is shared here, as they are real scholars.

The purpose of this series of books is to introduce Ahlul-Bayt to those who are unfamiliar with them. For non-Muslims, this book is an introduction into Islamic thought straight from our Prophet Muhammad and our Imams – peace and blessings be upon them. It would be strange to learn about Islam from one who is not a Muslim, just as it would be strange to learn about the life of a doctor from someone who is not a doctor. Ultimately, the Holy Qur'an is must also be read to truly understand Islam, for that is the direct word of the Creator.

For Muslims, this book is also an introduction into Islamic thought straight from our Prophet Muhammad and our Imams – peace and blessings be upon them. Due to politics coming into play immediately after our Prophet's return to Allah, and remaining until this very day, the Ahlul-Bayt were cast aside and targeted. With corrupt rulers and 'scholars' conspiring together, the truth of Ahlul-Bayt and their teachings had been distorted and concealed to the masses. As a result, lies and propaganda have taken root, causing many to cover their ears, shut their eyes, and barricade their hearts when they hear "Shi'a." But Allah, Glory be to the Most High, has said, ***"And say: 'The truth has now come [to light], and falsehood has withered away: for, behold, all falsehood is bound to wither away!'"*** (Surah al-Isra : 81)

Opening Traditions

The Prophet (ﷺ) said:

‘Love Allah for the blessings that He bestows on you every morning; love me because of the love of Allah; and love my household because of love for me.’

Ibid. p. 139, no.1



A man asked the Prophet about the Final Hour, to whom he asked in turn, ‘What have you done to prepare for it?’

The man replied, ‘I have not prepared much for it, but I do love Allah and His Messenger.’

The Prophet said, ‘Then you will be with whom you love.’

Kanz al-'Ummal, no. 25553



The Prophet (ﷺ) said:

‘Man is not considered a believer until I am dearer to him than his own self, my household dearer to him than his own household, my family dearer to him than his own family, and my being dearer to him than his own being.’

‘Ilal al-Shara’i’, p. 140, no. 3



The Blessed Necklace

One day when we had finished the Asr prayer with the Messenger of Allah an old Arab immigrant man, who was wearing worn-out clothes and was barely able to walk because of his old age and weakness came by. The Prophet asked the old man about his affair; the old man answered, "Prophet of Allah I am starving, so feed me, I am naked, so clothe me, and poor, so help me."

The Prophet then said, "Surely I find nothing to give you. Yet, he who guides to goodness is equal to him who performs it. So go to the house of she who loves Allah and His Messenger, and Allah and His Messenger love her. The one who prefers Allah over herself - I mean Fatimah."

Fatimah's house was near the Prophet's house. He asked Bilal to lead the man to her house. When the old man reached the house, he cried out, "Peace be upon you, O household of prophethood, the (dwellers of the place where) angels frequently visit, where Jibra'il - the holy spirit - descends to bring what the Lord of the Worlds reveals."

Fatimah az-Zahra said, "Peace be upon you; who are you?"

The old Beduin answered, "I am an old Arab man; I have immigrated to your father, The Master of mankind, from a distant place. Daughter of Muhammad, I am hungry and in need of clothing, so console me, may Allah bless you."

When this occurred, the Prophet, Ali, and Fatimah az-Zahra had not eaten for three days. Yet, Fatimah az-Zahra gave him a tanned ram skin, which was used as Al-Hasan, and Al-Husayn's bed.

Then Fatimah az-Zahra told the poor man, "Take this, may Allah substitute it for you by a better gift by selling it."

The old man replied, "Daughter of Muhammad, I complain to you of hunger and you give me a ram's skin? How can I eat with this?"

When Fatimah heard what the old man had to say, she gave him the necklace, which was given to her by Fatimah Bint Hamza Ibn Abd al-Muttalib.

The old man took the necklace and went to the Mosque to meet the Prophet who was sitting in the presence of his companions. He went to the Prophet and said, "Messenger of Allah, Fatima Bint Muhammad gave me this necklace and said, "Sell it, for Allah will grant you a solution to your problem."

When the Prophet heard what the man had to say, he cried and said, "Indeed, Allah will grant you a solution, for Fatima Bint Muhammad, the Mistress of all women gave you this necklace."

Meanwhile, Ammar Ibn Yasir (may Allah bless his soul) said, "Messenger of Allah, do I have your permission to buy this necklace?"

The Prophet answered, "Buy it Ammar, surely if all of mankind and Jinn participate in buying it Allah will not torture them in Hellfire."

Ammar said, "How much do you want for it?"

The old Beduin said, "A meal of bread and meat, a Yemeni shirt to cover my private parts and to perform my prayers in front of my Lord, and a dinar so I can return to my family."

Ammar, who had just sold his share of booty from the battle of Khaibar, told the man, "I will give you 20 dinars, 200 dirhams, a Yemeni shirt, my horse to take you home, and your need of wheat bread and meat."

The old then said, "What a generous man you are!!"

When Ammar had fulfilled his promise to the old man, the old man came back to the Prophet who said, "Are you satisfied and clothed?"

The old man said, "Yes, and I have become rich; may my father and mother be your sacrifice."

The Prophet then said, “So, reward Fatima for her kindness.”

The old man supplicated, “O Allah, surely You are our God whenever we ask You; We have no other God to worship besides you; You are the one who grants us beneficence in all conditions; O Allah, grant Fatima that which no eye has ever seen, and ear has ever heard...”

During that time, Ammar had perfumed the necklace with musk wrapped it in a Yemeni shirt, and gave it to one of his slaves by the name of Sahm, who he had bought with the money that he had received for selling his share of the Khaibar booty. He told Sahm, “Take this necklace and give it to the Messenger of Allah and tell him that I give you to him also.”

When Sahm had delivered the message, the Prophet said, “Take the necklace to Fatimah and I give you to her also.”

When the slave had told Fatimah the message, she took the necklace and told the slave that he was free. Upon hearing Fatimah az-Zahra, Sahm laughed, so Fatimah az-Zahra asked him about the reason that made him laugh. He answered, “I smiled when I thought of the abundance of goodness put in this necklace; it fed a hungry man, clothed a naked man, satisfied a poor man, freed a slave and came back to its original owner.”

Bihar al-Anwar vol. 10



A Quest of a Prophet

Imam Rida (عليه السلام) said:

The Honorable, the Exalted Allah revealed the following to one of His Prophets, 'When you leave the house in the morning, eat the first thing that you encounter, hide the second thing, accept the third thing, do not disappoint the fourth and escape from the fifth.'

When he first left the house in the morning, he encountered a big black mountain. He said to himself that Allah - may His Majesty be Exalted - had ordered him to eat it, and he wondered how to do it. Then he thought that Allah would not order him to do what was beyond his power. So he moved towards the mountain. The closer he got to the mountain, the smaller it became. When he finally reached it, it had turned into a small bite to eat. He ate it, and it was really delicious.

He continued to go on until he reached a golden pan. He said to himself that the Honorable, the Exalted Allah had ordered him to hide it. He dug a ditch, threw the golden pan in the ditch, covered it up with dirt, and started to go on his way again. However, then he noticed that the pan was visible out of the surface of the ground. He said to himself that he had done what the Honorable the Exalted Allah had ordered him to do and continued to go on.

Then he suddenly saw a bird being pursued by a falcon trying to hunt it. The falcon was flying around the bird. The Prophet remembered that Allah had ordered him to accept this one. He opened his sleeve, and the bird entered it. The falcon told the Prophet, 'You have caught the prey that I was after for a few days.' Then he remembered that the Honorable the Exalted Allah had ordered him not to disappoint this one. Then he cut a piece of the bird's leg and threw it to the falcon.

He continued to go on, and saw a piece of rotten meat. He remembered that the Honorable the Exalted Allah had ordered him

to escape from this one, and he escaped from it. When he returned home and went to sleep, he had a dream. He was told, 'You performed your mission, and did whatever you were instructed to do. Do you know what the philosophy behind all these issues is?'

He said, 'No.'

He was told, 'That mountain was anger. Whenever one gets angry, he doesn't see himself and doesn't realize his situation. If he restrains himself, recognizes his position and quenches his anger, the end is like a delicious bite which he eats. The golden pan is indeed man's good deeds which are better to hide, but Allah will make them apparent so that he is adorned by them, and he receives the reward in the Hereafter. However, the bird is like a man who advises you, and you should accept his advice. The falcon is like a man who comes to you and asks you to fulfill his needs. You should not disappoint him. The rotten meat is like gossip which you should avoid.'

al-Khisal 5-2



All is Accounted For

One of the Prophets of Bani Isra'il happened to pass by a person, who had died under a collapsed wall and who was in a state such that half of his body that lay protruding from under the wall had been torn apart by the wild beasts. The Prophet passed that city and entered another one. There he witnessed that one of the elders of that city had died; shrouded with a brocaded cloth, with incense and amber imparting a beautiful fragrance, his lifeless body was placed in an expensive coffin and a large crowd had turned up to attend his funeral procession!

The Prophet said, "O Lord! You are the Just and Wise, and never approve of injustice. Why is it that the person, who had never been tainted with polytheism, should die in that manner while this person, who had never worshipped You, should die in this fashion?"

Allah revealed to him, "It is just as you have stated, I am the Wise and never approve of injustice. However, that servant had some sins in his name and I desired that this death should serve as expiation for his sins so that he comes before Me, purified. As for that person, he had some good deeds in his account and I desired to reward him in this world so that when he comes before Me, he should not have any good deeds with him."

Al-Kafi, vol. 2, pg. 288



Shaytan and the Worshipper

In the tribe of Bani Isra'il, there once lived a pious worshipper. One day, the people informed him that at a certain location, there existed a tree that was being worshipped by a tribe. When he heard this, the man flew into a rage, picked up his axe and set out to cut down the tree. Iblees, appearing before him in the form of an old man, asked, "Where are you headed for?"

He replied, "I intend to cut down the tree, which is being worshipped so that the people worship Allah instead."

"Hold yourself till you hear what I have to say," said Iblees to him. The worshipper urged him to carry on. Iblees continued, "God has His own Prophets and if it had been essential to cut down the tree, He would have sent them to perform the task."

However, the worshipper did not agree with Iblees and continued on his way. "There is no way I shall let you do it," said Iblees angrily, and he began to wrestle with the man. In the ensuing contest, the pious worshipper hurled Iblees onto the ground. "Wait! I have something else to say to you," pleaded Iblees. "Listen! You are a poor man. If you could possess some wealth by means of which you could give alms to the other worshippers it would be much better than cutting the tree. If you refrain from cutting the tree, I shall place two dinars beneath your pillow every day."

The pious person said thoughtfully, "If you speak the truth, I shall give one dinar in charity while the other dinar I shall put to my use. This is better than cutting down the tree; in any case, I have neither been ordered to perform this task nor am I a Prophet to burden myself with unnecessary grief and anxiety."

Thus, he acceded to the request of Shaytan who left him alone. For two days, he received the two dinars and utilized them, but on the third day, there was no sign of the money. Upset and distressed, he picked up his axe and set out to cut down the tree. On

the way, he encountered Shaytan, who asked him: “Where are you headed for?”

“I am going to cut that tree.”

“There is no way you are going to do it,” said Shaytan. Once again they began to contest, but this time Iblees overcame him and hurling him to the ground, ordered, “Turn back or I shall sever your head from your body.”

The pious man said, “Leave me alone and I shall return, but tell me, how was it that I had managed to overcome you on the previous occasion?”

Iblees answered, “On that occasion, you had set out only for Allah and you were sincere in your intention as a result of which, Allah subjugated me for you, but this time you were angry for your own self and for your dinars and so I could overpower you.”

Namunah-e-Ma'arif, vol. 1, pg. 54



Prophet Musa and Shaytan

Once, Shaytan approached Prophet Musa and said to him, “You are the Prophet of Allah while I am one of His sinning and disobedient creations. It is my desire that I repent before Him, so request Him to accept my repentance.”

Musa agreed and prayed for him, whereupon Allah said, “O' Musa! I shall accept your intercession for him. Tell him to prostrate upon Adam's grave in order that I accept his repentance.”

Musa met Shaytan and said, “Prostrating upon Adam's grave shall cause your repentance to be accepted.”

Hearing this, Shaytan said, “I did not prostrate before Adam when he was alive, how can I prostrate upon his grave now that he is dead? I shall never do such a thing!” Then continuing, he said, “O Musa! Since you interceded for me before Allah you have obliged me. I shall advise you to be wary of me in three places in order that you do not face damnation and ruin. First: During anger; for in that state my soul is in your heart and my eyes into yours. Second: During a battle (jihad); for in that state I cause the soldiers to bring their wives, children and relatives to mind in order that they turn back from the battle and flee away. Third: Never sit with a non-mahram woman in one place for I shall whisper temptations into both of you.”

Shanidaniba-e-Tarikh, pg. 258



Pharaoh and Shaytan

Once, an inhabitant of Egypt brought a bunch of grapes before Pharaoh and asked him to transform them into pearls. Pharaoh took the grapes inside his chamber and sat down pondering as to how he could transform them into pearls. In the meantime Shaytan arrived and knocked at his door. Pharaoh asked, “Who is it?”

Shaytan replied, “Woe unto that god, who knows not who stands behind the door.” Having said this he stepped into the chamber, took the grapes from Pharaoh and recited one of the Holy Names of Allah upon them whereupon they were immediately transformed into pearls. Then, turning to Pharaoh, he said, “O Pharaoh! Judge with fairness and justice! Despite possessing such virtues and powers I am not worthy of being worshipped, but you, with the ignorance that you possess, claim God-ship for yourself and say, ‘I am the great god of the people?’”

Pharaoh inquired, “Why did you not prostrate before Adam so as not to be expelled from the presence of Allah?”

Shaytan retorted in disgust, “Because I knew that a dirty entity like you would come into existence from his loins.”

Pand-e-Tarikh, vol. 1, pg. 23



Prophet Musa and the Great Worshipper

Prophet Musa requested to Allah, “O Lord! Show to me who, from amongst all Your creations, is the best person who worships You.”

Allah revealed to him, “Proceed towards the village situated near the sea-shore and you shall find the person there.”

Reaching there Musa found a leper, who was engaged in praising and glorifying Allah. He asked Jibra’il, “Where is the person whom I had sought from Allah?”

Jibra’il pointed to the sick person and said, “This is the person! I am under instructions to take away his eyes; pay careful attention to what he shall say.”

Having said this, he pointed towards the leper's eyes and they suddenly popped out of their sockets. As soon as this happened, the leper said, “O Allah! Till You desired you let me benefit from my eyes and now You have desired to take them away from me. O The One! Who does good to me and provides me with goodness.”

Approaching him, Musa said, “O Servant of Allah! I am a person whose prayers are always accepted; if you desire, I shall pray to Allah so that He returns your eyes to you.”

The man said, “No, I do not desire it. Allah has desired this state for me and I am pleased with all that pleases Him.”

Musa said, “I heard you say: “O The One! Who does good to me and provides me with goodness. What did you mean by these words?”

He said, “In this village I am the only one who is cognizant of Allah and worships Him (what goodness could be greater than this that He has made me aware and cognizant of Himself.)”

Musa was overcome by astonishment and amazement, and as he turned back, he said to himself, “He is the greatest worshipper of Allah in the world.”

Namunah-e-Ma'arif, vol. 5, pg. 373



A Witness to Justice

Once, Prophet Musa was passing by a region when he came across a spring which flowed alongside a mountain. Performing ablution with the water, he proceeded to the top of the mountain to offer prayers. Meanwhile a person on horseback reached the spring and came down from the horse with the intention of quenching his thirst. When he had satiated himself he mounted his mount and galloped away, dropping his money-pouch in the process. A short while later a shepherd arrived there; noticing the money-pouch, he picked it up and left.

After the shepherd had left, an old man - a bundle of firewood on his head and possessing an appearance that manifested his destitution and poverty - reached there. Placing his load on the ground he stretched himself out near the spring and went to sleep. Before long the rider returned to the spring and began searching for his lost money-pouch. Failing to locate it, he questioned the old man, who pleaded ignorance about it. There ensued an altercation between the two and very soon they began trading blows. In the resulting brawl, the rider beat the old man so severely that he died.

Witnessing this, Prophet Musa said: “O Lord! What kind of incident was this and what kind of justice exists in this episode; the money was taken by the shepherd but it was the old man who had to face oppression and injustice?”

He was told: “O Musa! This old man had killed the rider’s father and so retaliation was achieved between them. (In addition), the rider’s father had owed to the shepherd's father, the same amount that was contained in the money-pouch and in this way, the shepherd acquired his right. O Musa! I pass My judgment on the basis of justice and fairness.”

Pand-e-Tarikh, vol. 3, pg. 161



Prophet Musa and the Butcher

Once, while conversing with Allah, Prophet Musa requested: “O Lord! I desire to meet the person, who is to be my companion in Paradise.”

Jibra'il descended and informed him that his companion was to be a butcher who lived in a certain place. Prophet Musa set out in search of him and arrived at his shop, when he noticed a youth, resembling a night watchman, busy selling meat. When night fell, the youth took some meat and proceeded towards his house. Musa followed him till they reached there. Musa approached the youth and said, “Would you not like to have a guest?”

The youth willingly agreed and took him inside. Musa watched the youth preparing some food. When he had finished, he brought down a large basket from the upper story. Bringing out an old and wizened woman from inside it, he washed her and then proceeded to feed her with his own hands. When the youth was about to carry the basket back to its original place, Musa noticed the old lady's lips move as she mumbled something incomprehensible. The youth then brought food for him and both of them ate their dinner. Musa inquired, “What is your relation with this old lady?”

The youth replied, “She is my mother and since my financial state does not allow me to purchase a slave-girl for her, I myself strive to serve and look after her.”

Musa questioned further, “What did your mother mumble before you took her upstairs?”

He responded, “Whenever I wash her and feed her, she prays: May Allah forgive you and place you in the company and in the rank of Prophet Musa in Paradise.”

Hearing this, Musa said, “O’ Youth! I give you glad tidings; Allah has accepted your mother’s prayers and Jibra'il has informed me that you shall be my companion in Paradise!”

Pand-e-Taareekh, vol. 1, pg. 68



Prophet Dawud and a Woman of Paradise

Imam Sadiq (عليه السلام) narrated:

Once, Allah revealed to Prophet Dawud to give glad tidings to Khalladah, the daughter of Aus, that she was of the inmates of Paradise and would be one of his companions in it. Prophet Dawud went to her house and knocked at her door, and it was Khalladah herself who opened it. She recognized him the moment she set her eyes upon him and so inquired, “Has something been revealed about me that you have come here?”

When he had replied in the affirmative, she said, “The revelation is probably for someone else, who resembles me in name!”

He said, “No. The revelation has been for you. Tell me something about yourself.”

She replied, “Whenever any pain, injury or misfortune would come to afflict me, I would exhibit patience and submit myself to Allah’s pleasure. Neither would I desire any of the adversities to be warded away from me nor would I aspire for anything in exchange; I was always thankful to Him and His pleasure was the only thing that I coveted!”

When he heard this, Prophet Dawud said, “It is because of this that you have reached such a rank that Allah has sent down this revelation about you.”

Having related this incident, Imam Sadiq said, “This is that very religion, which Allah has chosen for His righteous servants.”

Bihar al-Anwar, vol. 71, pg. 89



Prophet Sulayman's Companion & the Angel of Death

One day I'zraael entered the assembly of Prophet Sulayman. In that gathering, he persistently stared at one of the associates of Sulayman and after a short while, departed from the gathering. After he had left, the person asked Prophet Sulayman, "Who was that person?"

"I'zraael," he replied.

The man remarked, "He kept looking at me as if he intended to seize my soul."

Prophet Sulayman inquired, "What do you desire now?"

The man said, "Order the wind to take me to India so that I may be far away from him." Prophet Sulayman commanded the wind, which took the person to India.

The next time Prophet Sulayman met I'zraael, he asked, "Why were you staring at one of my companions?"

He replied, "I had been ordered by Allah to seize the soul of that person, in a short while from that time, in India! But seeing him there left me greatly astonished. However, when I went to India at the appointed hour, I found him there and seized his soul there."

Mahajjah al-Baidhaa, vol. 8, pg. 268



Prophet Sulayman & the Hoopoe

One day, the army of Prophet Sulayman which also included the birds, convened a regal gathering in front of him. All of them, exhibiting utmost decorum and civility, stood before him; each of the birds informed him of the skill and knowledge that it possessed till it was the turn of the Hoopoe. The Hoopoe said, “The skill that I possess is that when I am flying at great heights I am able to perceive, by my sharp and penetrative eyes, whether the water which lies in the depths of the ground gushes out of mud or from stone. It would be appropriate to grant me a rank in your army so that I can provide you information about the presence of water when you embark upon your journeys.” Prophet Sulayman agreed and granted him the task of pointing out the water.

When the Crow came to know of this, he approached Prophet Sulayman and said, “The Hoopoe has not spoken the truth; if he is truly able to perceive the water within the earth, then how is it that he is not able to perceive the snare, which is only covered by a handful of earth, which traps him and lands him in a cage?”

The Hoopoe answered, “O Prophet Sulayman! Do not pay heed to the words of my enemy! If I speak lies, you can sever my head from my body. While I am in flight I am able to perceive the snare; however, when the (divine) destiny and decree comes into play, a curtain clouds my intellect and ration.”

Daastaan-ha-e-Mathnawi, vol. 1, pg. 41



Prophet Sulayman and the Water of Life

It has been reported that once Jibra'il approached Prophet Sulayman, bringing with him a bowl containing the Water of Life and said to him, "Your Lord has given you the choice that if you so choose, you can drink this water and remain alive till the Day of Judgment."

Prophet Sulayman placing this issue before a group of men, jinn and animals, consulted them and all of them recommended him to consume the water so that he could become eternal. Prophet Sulayman, after some reflection realized that he had not conferred with the porcupine and so sent a horse to call him, but the porcupine did not arrive. He then sent a dog after him, whereupon he arrived immediately! Prophet Sulayman said to him, "Before I confer with you about my issue, I would like to know why, when I sent the horse, the most honorable of all animals after man, you did not arrive, but when I sent the dog, the most vile of all the animals, you presented yourself immediately?"

The Porcupine replied, "The horse, in spite of being an honorable animal, does not possess loyalty, whereas the dog, despite being the most despicable, possesses it; if it receives a loaf of bread from someone, it would remain loyal to him all throughout its life."

Prophet Sulayman then said, "A bowl containing the Water of Life has been sent to me and I have been given the choice of either accepting it or refusing it. All the others have advised me to drink it in order that I become eternal."

The Porcupine said, "Is this Water of Life only for you or are your children, family and friends permitted to consume it too?"

He said, "No! It is solely for me."

The Porcupine then advised, "It is advisable that you do not accept it, for when you acquire a long life, all your children, relatives and friends shall depart before you, every passing day bringing you

face to face with misfortune and sorrow thereby making your life miserable for you.

Prophet Sulayman approved of this advice and heeding it, returned the Water of Life.

Jawaame' al-Hikaayat, pg. 95



The Sacrifice of Prophet Ibrahim

On the authority of Fazl ibn Shadan:

I heard Imam Rida say that Prophet Ibrahim wished that he had sacrificed his own son Ismail when Allah the Almighty the Sublime sent a sheep and ordered Prophet Ibrahim to sacrifice it instead of his son. He wished that he had not been ordered to sacrifice a sheep instead of his son, so that he could have the feeling a father who sacrifices his dearest son with his own hands has, and could deserve the highest ranks of reward for suffering calamities.

However, Allah the Almighty revealed to him: “O Ibrahim! Who is My dearest creature for you?”

Ibrahim said, “O my Lord! You have not created anyone who is dearer to me than your beloved friend Muhammad.” Then Allah the Almighty revealed to him: “O Ibrahim! Do you like him more or do you like yourself more?”

He said, “No. I like him more than I like myself.”

Allah said, “Do you like his child or do you like your child more?”

He said, “Yes. His child.”

Allah said, “Will the oppressive beheading of his child by his enemies hurt you more, or your beheading your own child due to your obeying Me?”

He said, “O My Lord! Of course, the beheading of his child by his enemies will hurt me more.”

Allah said, “O Ibrahim! A group of people who consider themselves to be a part of Muhammad’s nation out of animosity and oppression will slaughter his son Husayn just like a sheep. Thus, they will deserve My wrath.”

Then Ibrahim became really sad hearing this, felt a pain in his heart and started to cry.

Then the Almighty Allah revealed the following to him, “O Ibrahim! I accepted your sorrow and sadness due to the slaughtering of Husayn instead of the sorrow you would have experienced for the sacrifice of your son Ismail. And I will grant you the highest rewards for suffering calamities.”

And this is Allah the Almighty’s words, ***“And We ransomed him with a momentous sacrifice.”***

al-Khisaal 2-79



Poetry of Adam

On the authority of Imam Husayn (عليه السلام):

“Ali ibn Abi Talib was in the Jamea Mosque in Kufa. A man from Syria stood up and said, “O Commander of the Faithful! I have several questions.”

The Imam said, “Ask in order to understand. Do not ask in order to bother us.”

One of the questions that he asked was as follows: “Who was the first poet?”

The Imam answered, “It was Adam.”

The man asked, “What was the poem about?”

The Imam said, “When Adam was cast down to the Earth, he saw the extent of the Earth and its atmosphere. When Abel killed Cane, then Adam recited:

The land and its residents have changed vastly;
The looks of the Earth have turned black and ugly;
Whatever had a taste and color has changed;
And the freshness of that good looks has diminished;
Then Shaytan - may Allah damn him - replied,
Get away from this land and everyone who on it resides
As there is no more room for you anymore in this expanded
Paradise
You and your spouse were living in peace
And from the troubles of the world was your heart at
comfort.
But you could not escape my tricks and plots
Until you lost that valuable thing
And Allah gave the people tamarisk and bitter khamt
Instead of Paradise and its open gates

And had I not received the Mercy of the Omnipotent
You would not have lost Paradise now.”

al-Khisa/ 4-30



Abu Dharr Falls Behind

On the way towards the battle of Tabuk, Abu Dharr fell behind the army because he was mounted on a slow animal. When the others realized this, they notified the Holy Prophet, who said, "If he possesses goodness in him, God shall make him reach you."

Meanwhile, Abu Dharr, disappointed with his animal, dismounted and proceeded on foot.

The Holy Prophet found a convenient place and had decided to pitch the tents, when one of the Muslims shouted that there was someone in the distance approaching them. The Holy Prophet prayed, "O Lord! May it be Abu Dharr!"

The others informed him that it was indeed Abu Dharr. The Prophet supplicated, "May Allah forgive Abu Dharr! He travels alone, shall die alone and shall be resurrected alone." He then asked the people to provide Abu Dharr with some water, as he appeared to be thirsty. But when Abu Dharr arrived in his presence, the Prophet observed that he had a container of water in his possession, and so asked him, "Abu Dharr! You had water with you and yet you remained thirsty?"

"Yes! O Prophet of Allah! May my parents be sacrificed for you! On the way, I was overcome by thirst. I reached a place where there was some water. Tasting it, I found it to be cold and delicious and so said to myself, (it is not fair) if I drink this water before the Holy Prophet," replied Abu Dharr.

Hearing this, the Holy Prophet said, "O Abu Dharr! May Allah forgive your sins! You shall lead your life in solitude, die as a stranger, away from home, and enter Paradise alone."

Al-Isaabab, vol. 4, pg. 65



12 Blessed Dirhams

Imam Sadiq (عليه السلام) said:

“A man went to see Allah’s Prophet. When he saw that the Prophet’s shirt was old, he gave him twelve dirhams. The Prophet said, “O Ali! Take this money and buy me a shirt with it.”

Ali said, “I went to the store and bought the Prophet a shirt with twelve dirhams and took it to the Prophet.

He looked at it and said, ‘O Ali! I like a different shirt! Do you think that the seller would take it back?’

Ali replied, ‘I do not know.’

The Prophet said, ‘Then try it.’

Ali went back to the store and told the store-keeper, ‘The Prophet of Allah doesn’t like this shirt. He wants another shirt. Please take it back and return the money.’ Then he returned the money to the Prophet.

The Prophet accompanied Ali to the shop to buy another shirt. They ran into a slave girl who was sitting there and crying.

The Prophet asked her, ‘Why are you crying?’

She said, ‘O Prophet of Allah! My master gave me four dirhams with which to buy things from the market. I don’t know where that money got lost. Now, I don’t have the courage to go back home.’

The Prophet gave her four dirhams and told her, ‘Buy whatever you had to buy and go back home.’

Then the Prophet went to the market to buy a shirt for himself for four dirhams. He put it on, praised the Honorable the Exalted Allah and returned. On his way back from the market, the Prophet saw an undressed man who kept on saying, ‘Allah will put on a Heavenly attire on whoever dresses me up.’

Then the Prophet took off his shirt and put it on the needy man.’

Then the Prophet himself went to the market to buy another shirt for himself with the last four dirhams. He put it on, praised the Honorable the Exalted Allah and returned. On his way back, he ran into the slave-girl again who was sitting there and crying. The Prophet asked her, "Why didn't you go home?"

She replied, "O Prophet of Allah! It is too late for me to return and I am afraid that they might beat me up."

The Prophet of Allah said, "Walk ahead of me and take me to your house." The Prophet walked with her until they reached her house.

He stopped at the door and said, "O residents of this house! Peace be upon you."

There was no response. He greeted again, but they did not respond. So he greeted for the third time. Then they said, "O Prophet of Allah! Peace, blessings and His Mercy be upon you!"

The Prophet asked, "Then what was the reason why you did not respond to my greeting the first and the second time?"

They said, "O Prophet of Allah! Yes! After hearing your voice for the first time itself, we came to know that it was you. However, we loved to hear your voice over and over again."

Allah's Prophet said, "Your slave-girl has taken a long time to come back. Hence, I have come to request that you do not punish her."

They said, "O Prophet of Allah! By the blessing of your gracious coming over to our place, we have set this slave-girl free."

The Prophet said, "Praise be to Allah. How blessed were these twelve dirhams with which two undressed persons got dressed in and a slave-girl was freed."

al-Khisal 12-4



Imam Ali and the 300 Gold Coins

Ibn Abbas narrated:

Once, three hundred gold coins were gifted to the Noble Prophet which he in turn gifted to the Commander of the Faithful. As the Imam took them, he declared, 'By Allah! I shall surely give this amount in charity in a manner such that it shall be accepted by Allah.'

Later, Imam Ali narrated: 'That night, after having offered the Isha prayer, I picked up one hundred gold coins and came out of the mosque. As I did so, I happened to encounter a woman and so handed over the money to her. In the morning the people were found to be talking amongst themselves, saying, 'Last night Ali gave a hundred gold coins in charity to an adulteress.' I was greatly distressed to hear this.

The following night, after the Isha prayer, I picked up another hundred gold coins and came out of the mosque saying to myself, 'By Allah! Tonight I shall give this in charity such that Allah shall accept this act from me.' As I emerged from the mosque, I found myself face to face with a man and handed over the money to him. At daybreak the talk amongst the inhabitants of Madinah was, 'Ali has given a hundred gold coins to a thief,' and I became immensely despondent.

The third night I picked up another hundred gold coins and said to myself: 'By Allah! I shall surely give these hundred gold coins in charity to such a person, that Allah shall accept my charity.' After the Isha prayer, coming out of the mosque, I ran into a man and handed him the money. In the morning, the people of Madinah were found saying, 'Last night Ali gave a hundred gold coins to a rich and wealthy person.' I was extremely pained to hear this and so, approaching the Noble Prophet, I informed him of the incidents that had taken place.

Having heard me, he said, “O Ali! Jibra’il says, ‘Allah, the Exalted, has accepted your charities and considers them to be pure. (As for) the hundred gold coins that you had given to the immoral lady on the first night - returning home she turned to Allah in repentance over her past misdeeds and mended her ways. She has set aside the gold coins as her capital and is on the lookout for a husband.

The hundred gold coins of the second night had reached a thief who, upon reaching home, repented over his wrong-doings and utilized the amount for engaging in trade.

The hundred gold coins of the third night had reached the hands of a wealthy person, who had not been paying his zakat for years. Reaching home he began to censure himself saying, ‘How lowly and base can you be? While you have been violating Allah’s ruling and not been paying the obligatory zakat for several years, Ali Ibn Abi Talib, despite not possessing anything, has given you a hundred gold coins.’ Having rebuked himself, he then calculated his unpaid zakat of several years and disbursed it.”

It was due to this act on the part of Imam Ali that Allah revealed the following verse in his excellence:

“Men whom neither merchandise nor selling diverts 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.”

Islam Wa Mustamandan, pg. 90



The 19 Supplications

Ibn Abbas said:

Once Ali faced the Prophet and asked him something. Then the Prophet told him, “O Ali! I swear by Him who appointed me to the Prophethood that I have more or less some things which my friend Jibra’il has brought for me and said, ‘O Muhammad! This is a gift for you from the Honorable the Exalted Allah who has honored you with it and which He has not given to any of the Prophets before you. It is nineteen words of supplications which are sure to be effective for anyone who has hurt feelings; is involved in difficulties; is sad or frightened by the thieves and fire; or is frightened by a ruler. Allah would give relief to any such persons who use these supplications. These nineteen supplications are as follows: four of them are written on Isra’fil’s forehead; four of them are written on Mika’il’s forehead; four of them are written around the Throne; four of them are written on Jibra’il’s forehead and three of them are written where Allah has willed.”

Ali ibn Abi Talib asked, ‘How can we supplicate using them?’

The Prophet replied, ‘You should say:

O Support of him who lacks support; O Hoard of him who lacks hoard; O Prop of him who lacks prop; O Shelter of him who lacks shelter; O Aid of him who is aidless; O Treasure of him who has no treasure; O Might of him who wants might; O He Who pardons generously; O He Who overlooks excellently; O Help of the weak; O Treasure of the poor; O He Who is greatly hoped; O savior of the drowned; O rescuer of the perishing; O All-munificent; O All-benign; O All-gracious; O All-benevolent; It is You alone before Whom the darkness of night has prostrated. So have the light of day, the brightness of moon, the radiance of sun, the rustle of trees, and the murmur of water. O Allah; O Allah; O Allah. There is no

god save You, alone without having any partner. O my Lord; O Allah; (please do) bless Muhammad and the Household of Muhammad and do to us all that which suits You.

Then you should ask Allah for what you need. It is hoped that God willing, it be fulfilled.'

al-Khisal 19-1



The Sincere Sword of Imam Ali

A'mr Ibn A'bd Wudd was a warrior who, in battle, was a match for a thousand soldiers. In the battle of Ahzaab, he challenged the Muslim soldiers to fight him but none possessed the courage to stand up before him till Imam Ali presented himself before the Holy Prophet and sought permission to fight him. The Holy Prophet said to Ali, "Do realize that this is A'mr Ibn A'bd Wudd."

Imam Ali humbly stated, "(And) I am Ali Ibn Abi Talib," and then proceeded towards the battle-field and stood before A'mr.

After a fierce encounter, Imam Ali eventually knocked him down and sat on his chest. Witnessing this, the entire Muslim army importuned the Holy Prophet, "O Messenger of Allah, order Ali to kill A'mr immediately."

"Leave him alone for he is more aware of his deeds than anyone else," replied the Holy Prophet.

When Ali had severed the head of A'mr, he brought it to the Holy Prophet, who questioned him, "O Ali! What caused you to hesitate before killing A'mr?"

He said, "O Messenger of Allah! When I had floored him, he abused me, as a result of which I was overcome by rage. I feared that if I were to kill him in that state of anger, it would be for consoling myself and pacifying my soul. So I stepped away from him till my fury subsided when I returned to sever his head from his body only for the happiness of Allah and in obedience to Him."

It was because of this sincerity and invaluable combat on the part of Imam Ali that the Holy Prophet said, "The strike of the sword of Ali on the day of the battle of Khandaq is superior to the worship of all men and jinn."

Pand-e-Taareekh, vol. 5, pg. 199



Rebuking the First Caliph

Those who were opposed to the rule of Abu Bakr before Ali ibn Abi Talib were twelve persons from the Emigrants (Muhajerin) and the Helpers (Ansar). The ones from amongst the Muhajerin were Sa'ed ibn Al-As; al-Miqdad ibn al-Aswad; Abi ibn Ka'ab; Ammar ibn Yasir; Abu Dharr al-Qaffari; Salman al-Farsi; Abdullah ibn Mas'ood; and Baridat al-Aslami. And those who were from the Ansar were Khazimat ibn Sabit Zulshahadatein; Sahl ibn Hanif; Abu Ayoob Al-Ansari; Abul Haysam ibn al-Tayhan and others.

When Abu Bakr sat on Allah's Prophet's pulpit as the Caliph they consulted with each other in this regard. Some of them said, 'Let us go and force him down from the pulpit.' The others said, 'This would be like contributing to our own destruction and the Honorable the Exalted Allah has said, 'And make not your own hands contribute to (your) destruction;' It is better that we all go to see Ali ibn Abi Talib and consult with him to see what he says.'

Then they all went to see Ali and said, 'O the Commander of the Faithful! You have given up your position and your due right. We do not want to take Abu Bakr down from the pulpit without consulting with you.'

Ali told them, 'A war would break out if you do so. You are nothing when compared with them in terms of force. The people have agreed to his Caliphate now and have not acted according to what the Prophet said. They have denied their Lord! I consulted with my family on this issue. They believe that there is no solution except being silent since these people hate the Honorable the Exalted Allah and the Prophet's Household. They want to retaliate for the blood shed in the Age of Ignorance. I swear by Allah that if you do so, they will unsheathe their swords and become ready for a battle as they quarreled with me so much that they defeated me;

dominated over me; surrounded me and said, 'Either you pledge allegiance or we will kill you.' I had no way except to protect myself since I remembered the words of Allah's Prophet who told me, 'O Ali! If these people did not let you become the Caliph; disagreed with you and disobeyed my orders regarding you, you must be patient until Allah descends an order for you. Beware that they will certainly deceive you. You should not give them any excuses, since then they will belittle you and shed your blood. Jibra'il has informed me on the authority of the Blessed the Sublime Allah that the nation will break their pledge of allegiance after me.' You should all go to that man and tell him what you have heard from your Prophet, so that he may have no doubts in what he is doing. It would be best to give him an ultimatum so that he deserves a greater punishment from his Lord, since he has disobeyed Allah's Prophet and has acted against his orders.'

Then they all waited until Friday when they surrounded the pulpit of Allah's Prophet. The Ansar told the Muhajerin, 'Indeed the Honorable the Exalted Allah has preferred you to the Helpers and said, 'Allah turned with favor to the Prophet, the Muhajers and the Ansar ...' Therefore, you may speak first. Because of this the first one who stood up and started to speak was Khalid ibn Saeed ibn Aas with the support of the Umayyads. He said, 'O Abu Bakr! I admonish you to fear Allah. You well know what Allah's Prophet has said about Ali. Don't you know that on the day of the Battle of the Qariza clan, (when we were all around him) faced the noble ones of us - and said, 'O Muhajerin and Ansar! I have a recommendation to you which you must honor. I have an order which you must obey. Beware that Ali is your Commander and my Trustee after me. My Lord advised me so. If you do not respect my will in this regard, and do not support and assist him, you will fall into disunion regarding your decrees. Your religious affairs will be in a mess, and the most wicked ones amongst you will take charge of your affairs.'

The members of my Household are in charge of the affairs after me. They are to run the affairs of my nation after me. O my Lord! Please include anyone who honors my will regarding Ali to be amongst those who are resurrected along with me. Also grant them some of my Friendship with which they can become prosperous in the Hereafter. O my Allah! Please forbid Paradise which is wider than the heavens and the Earth for whoever mistreats my Household.'

When Khalid said this Umar ibn al-Khat'tab yelled and said, 'O Khalid! Shut up. You are not one of the members of the council or the ones on whose sayings we could rely.'

Then Khalid said, 'O Ibn al-Khat'tab! You should shut up. I swear by Allah that you well know that you are not just saying what you yourself think. Rather, you are defending other people's interests. I swear by Allah that all of the Quraysh know that my lineage is nobler than everyone else. I am the most literate, the most well-known one and expect the least from Allah and His Prophet, but you are of the worst lineage, the most infamous one that is much more distant from the Honorable the Exalted Allah and His Prophet. Indeed you are a coward in fighting, stingy at times of drought, and of a base lineage. You have nothing to be proud of amongst the Quraysh.' Thus, Khalid silenced him and sat down.

Then Abu Dharr stood up, praised Allah, expressed Allah's glorifications and said, 'O group of the Muhajerin and the Ansar! You and the good ones amongst you all know well that Allah's Prophet said, 'The Rule over the affairs belongs to Ali after me. After him, it belongs to al-Hassan and al-Husayn. Then after them it belongs to the members of my Holy Household from the progeny of al-Husayn. You have ignored what Allah's Prophet said. You have become materialists and have forgotten what Allah's Prophet said. You have forsaken the permanent blessings of the Hereafter which is everlasting and never ends or gets ruined where the residents

neither grieve nor die. You have become just like the deviated nations who changed the orders of their Prophets after them. Soon you will be bitterly punished

for your deeds. Allah doesn't oppress His servants.'

Abu Dharr finished his speech and then Salman al-Farsi stood up and said, 'O Abu Bakr! Who do you cite when you issue your judgements and to whom do you seek refuge when you are asked things which you do not know? Who is more knowledgeable in the nation than you are? Who is closer to Allah's Prophet than you are? Who has a more extensive background with Allah's Prophet than you do? You have ignored the Prophet's orders which he issued when he was alive. You have forgotten the Prophet's will. Soon everything will become very clear for you when you die and enter the graveyard with a heavy load of sins and wicked deeds. When you enter your grave you will find exactly what you sent ahead of yourself. If you pay attention to the truth and be fair and acknowledge the right of the just ones, it will save you on a Day on which you will be in need of your own deeds and when you will be left alone in your grave with your (own) deeds. You have heard what we have heard and you have seen what we have seen. Why do these remarks not prevent you from doing what you are doing? I beseech you by Allah to consider Allah. Whoever ponders over things in advance would act according to what is right.'

Then Al-Miqdad ibn al-Aswad stood up and said, 'O Abu Bakr! First measure yourself and see how much you measure up to. Sit in your own house and cry over your sins, since that would be better for you in this life and after your death. Return the position of the Caliphate to the one whom Allah and His Prophet have already determined. Do not rely on this world as your supporter and do not let these lowly people deceive you. Soon the world will end for you and you will be taken to your Lord to be rewarded for what you have done. You know well that the position of the Caliphate

belongs to Ali. He is the one to whom it belongs to after God's Prophet. I have only advised you. You may accept it or not as you please.'

Then Barideh Aslami stood up and said, 'O Abu Bakr! Have you really forgotten things or do you pretend to have forgotten? Are you deceiving yourself? Don't you remember that Allah's Prophet ordered us to greet Ali as the Commander of the Faithful during his lifetime. Fear Allah and get a grip on yourself before it gets too late. Save yourself from destruction! Leave the position of Caliphate and entrust it to the one who deserves it. Do not go astray. Return while you still can. I have only advised you and did my best. You may accept it or not as you please. You will become triumphant and prosper if you accept it.'

Then Abdullah ibn Mas'ood stood up and said, 'O the Quraysh clan! You and all the good ones amongst you well know that the members of the Household of your Prophet are closer to Allah's Prophet than you are. If you claim the position of the Caliphate to be for the relatives of Allah's Prophet and say you have a background in Islam, then the members of the Household of Allah's Prophet are closer to him than you are. They are closer to Allah's Prophet and have a more extensive background with him. Ali ibn Abi Talib is in charge of this after your Prophet. Therefore, entrust to him what Allah has already entrusted him with and do not step backwards, since then you may experience a detrimental ending.'

Then, Ammar ibn Yasir stood up and said, 'O Abu Bakr! Do not grasp by force the right which Allah has granted to someone else. Do not be the first one to disobey Allah's Prophet and oppose him regarding his Household. Return the right to its owner. Lighten the load and burden on your back and meet Allah's Prophet in such a manner that he may be pleased with you. Then you may go to the

Merciful Allah for the Reckoning of your deeds and asking you about what you have done.’

Then Khuzayma ibn Sabit Zul-Shuhadatayn stood up and said, ‘O Abu Bakr! Don’t you know that Allah’s Prophet accepted my testimony alone and did not ask for anyone else’s testimony?’

Abu Bakr replied, ‘Yes.’ Khuzayma said, ‘I swear by Allah and bear witness that I heard Allah’s Prophet say, ‘The members of my Household are the ones who distinguish the difference between right and wrong. In fact, they are the Divine Leaders whom you must follow.’

Then Abul Haysam ibn al-Teehan stood up and said, ‘O Abu Bakr! I bear witness to the Prophet and his Holy Household that Allah’s Prophet raised up Ali by his arm.’

Then the Ansar said, ‘The Prophet indeed raised him up by his arm for the position of Trusteeship.’ Others said, ‘The Prophet raised him up so that the people could know who is the Master of whomever the Prophet is the master of and that the Prophet had said, ‘Beware that the members of my Household are the stars on the Earth! Honor them and do not surpass them.’

Then Sahl ibn Hanif stood up and said, ‘I bear witness that I have heard Allah’s Prophet say the following from the pulpit, ‘Your Divine Leader after me will be Ali ibn Abi Talib. He is the one person who is the most caring of the nation!’

Then Abu Ayooob al-Ansari stood up and said, ‘Fear Allah regarding the members of the Holy Household of your Prophet and return this Rule to them. You should listen and obey as we did from the Prophet in one position after another as they are more deserving for that rank than you are.’ Then he sat down.

Then Zayd ibn Wahab stood up and spoke. Then a group of people stood up after him and spoke likewise saying similar things. It has been reported on the authority of one of the trustworthy companions of Allah’s Prophet that after this session Abu Bakr

stayed in his house for three days. On the third day Umar ibn al-Khat'tab, Talha, Zubayr, Uthman ibn Affan, Abdul Rahman ibn Oaf, Sa'ed ibn Abi Vaq'qas, Abu Ubaydat ibn al-Jarah each accompanied with ten men armed with swords went to his house and took him to the pulpit. One of them announced, 'Should any of you say what he said before, we shall tear him into pieces with our swords.' Thus, they stayed home and did not say anything any more.

al-Khisal 12-4



Imam Ali Answers the Jews

A group of Jews went to see Umar ibn al-Khat'tab when he was in charge of the people. They told him, 'You are in charge of the affairs after your Prophet. We have come here to ask you several questions. Should you give us the correct answers we will believe in you, accept your religion and follow you.'

Then Umar told them, 'Ask whatever you wish to ask.' They said, 'Inform us about the locks of the seven heavens; the grave which carried its resident around; the one who admonished his own nation, but was neither of the genies nor of the men; the place on which the Sun shone only once and never again; the five creatures which were not created in the womb; of the one, the two, the three, the four, the five, the six, the seven, the eight, the nine, the ten, the eleven and the twelve.'

Umar looked down, opened his eyes and said, 'You have asked Umar ibn al-Khat'tab things which he doesn't know. However, the Prophet's cousin will answer all your questions.'

Then he sent after Ali. When Ali came there, he told him, 'O Abal-Hassan! This group of Jews have asked me questions none of which I could answer. They have pledged to believe in the Prophet, if we give them the right answers.'

Ali told them, 'O group of Jews! Present your questions.' They related to him what they had asked Umar.

He asked them, 'Do you have any other questions?' They said, 'No, O the father of Shabar and Shobayr!'

Then Ali told them, 'The locks of the heavens are associating partners with Allah, and the keys to them are saying 'There is no god but Allah.' And the grave which carried its resident around was the large whale which moved around at sea when Yunus was in its stomach.'

The one who advised his people which was neither of the genies nor of men was the ant which spoke with Sulayman - the son of Dawud.

And the place where the Sun shone only once and never again was in the depth of the sea which the Honorable the Exalted Allah split up for the Children of Israel to pass (when they were escaping from Egypt and chased by Pharaoh) and where Pharaoh and his soldiers were drowned.

The five creatures which were not created in the wombs were Adam, Eve, the cane of Musa, the she-camel of Salih, and Ibrahim's ram. And the One is the Honorable the Exalted God for whom there are no partners. And the two are Adam and Eve. And the three are the angels Jibra'il, Mika'il and Isra'fil.

And the four are the Torah, the Gospel, the Zabur (Psalms of Dawud) and the Qur'an.

And the five are the five prayers made obligatory upon the Prophet. And the six are the six days during which Allah created the heavens, the Earth and whatever lies in between as we read in what the Honorable the Exalted Allah says, ***'We created the heavens and the Earth and all between them in Six Days.'***

And the seven refers to the seven firmaments which the Honorable the Exalted Allah says in the following verse, ***'And (have We not) built over you the seven firmaments.'***

And the eight refers to the eight who bear the Throne as we read in what the Honorable the Exalted Allah says, ***'...and eight will, that Day, bear the Throne of thy Lord above them.'***

And the nine refers to the miracles which were sent to Musa – the son of Imran.

And the ten refers to the ten (more) days referred to in the following verse as said by the Honorable the Exalted Allah, 'We appointed for Musa thirty nights, and completed (the period) with ten (more)...'

And the eleven refers to what Yusuf told his father ‘I did see eleven stars.’

And the twelve refers to the twelve times Musa was advised to strike at the rock by the Honorable the Exalted Allah, ***“Strike the rock with thy staff.’ Then gushed forth there from twelve springs....”***

The Jews faced Ali and said, ‘We bear witness that there is no god but Allah; Muhammad is Allah’s Prophet and you are the Prophet’s cousin.’

Then they faced Umar and said, ‘We bear witness that this Ali is the brother of Allah’s Prophet and is more deserving for your rank than you are.’ Everyone who was with them sincerely accepted Islam.

al-Khisal 12-1



Imam Ali Answers the Jews (II)

Imam Baqir (عليه السلام) said:

The head of the Jews came to Ali ibn Abi Talib when he returned from the Nahravan Battle. Ali was sitting in the Kufa Mosque. He said, 'O Commander of the Faithful! I wish to ask you several questions regarding things which only the Prophets or their Trustees would know.'

The Commander of the Faithful said, 'O Jewish brother! Ask whatever you want to ask.'

The Jew said, 'We have seen in our religious books that whenever the Honorable, the Exalted Allah appoints someone as a Prophet, He orders him to choose a member of His Household as his Trustee to be in charge of the affairs of his nation after him. Allah tests the Prophets' Trustees during their life, and also tests the Trustees after the death of the Prophets. Tell me that how many times are the Trustees tested during the Prophets' lifetimes, and how many times are they tested after their death. If the Trustees do well in these testes, what will be their end?'

Ali said, 'I swear by the right of Allah who split the sea for the Israelites and sent the Torah to Musa! Will you confirm the truth if I say it?'

The Jew replied, 'Yes; I will.'

Again Ali said, 'I swear by the right of Allah who split the sea for the Israelites and sent the Torah to Musa! Will you submit to Islam if I tell the truth?'

Again the Jew replied, 'Yes; I will.'

Then Ali said, 'Indeed the Honorable, the Exalted Allah would test the Trustees of the Prophets on seven occasions during the lifetimes of the Prophets in order to see their obedience. Then if Allah is pleased with their obedience, Allah will advise the Prophets to establish their Trustees as their friends during their

lifetimes, and as their Trustees after their demise. Allah will make it necessary for all the nations who follow the Prophet to obey his Trustee as they obeyed the Prophet. Then Allah would test the Trustees on seven occasions after the demise of the Prophet in order to test their perseverance and tolerance. Then when Allah is satisfied with them, they will have a prosperous ending and will join the Prophets. Indeed they will attain perfect prosperity.'

The head of the Jews said, 'O Commander of the Faithful! You are right! Please tell me how many times did Allah test you during the lifetime of Muhammad and how many times will Allah test you after his death? What will be your ending?'

Ali extended his hand; took the Jew's hand and said, 'O Jewish brother! Please let's go so that I may inform you about this subject.'

A group of Ali's companions ran ahead and said, 'O Commander of the Faithful! Please let us be with him and hear the answer.'

The Commander of the Faithful said, 'I am afraid you cannot tolerate to hear this.'

They said, 'O Commander of the Faithful! Why?'

He replied, 'Since I have seen and heard a lot about you.'

Then Malik Ashtar stepped forward and said, 'O Commander of the Faithful! Please also inform us of the subject. I swear to Allah that we believe that there is no Trustee on the Earth for the Prophet but you. We believe that Allah will not send a Prophet after our Prophet. It is incumbent upon us to obey you and obeying you is connected to obeying our Prophet.'

Ali accepted Malik Ashtar's request. Then Ali sat down facing the Jew and said, 'O Jewish brother! Indeed the Honorable, the Exalted Allah tested me on seven occasions during the lifetime of the Prophet. I say this without praising myself. Allah found me obeying Allah's blessing.'

The Jew said, ‘O Commander of the Faithful! On what occasions did Allah test you?’

The Commander of the Faithful said, ‘The first occasion was when the Honorable, the Exalted Allah sent down revelations to the Prophet and appointed him as the Prophet. As the youngest man in the house, I was with him and served him by doing whatever he ordered me to do. He proposed to all the small and old men of the Abdul Motalib household to submit to Islam by bearing testimony that ‘There is no god but Allah’ and that ‘He is the Prophet of Allah.’ They all rejected this subject and confronted him. They cut off associating with him. They turned away from and abandoned him. Other people also abandoned him and argued with him. They considered what had been suggested to them too great, since they could not tolerate it and their minds could not understand it. I was the only man who rushed to accept him through my belief and let no doubt in my heart. We had this belief for three years. No one except the Prophet, me and Khadijah - the daughter of Khuwaylid existed on the Earth who prayed and testified to the Prophethood.’

Then Ali turned towards his companions and asked, ‘Was it not so?’

They replied, ‘O Commander of the Faithful! Yes, it was so.’

Then the Commander of the Faithful said, ‘O Jewish brother! And about the second occasion I should say that the Quraysh always plotted and tried to find ways to kill the Prophet. Finally their decision was to take part in a consultation session in one of the homes with the presence of the damned Shaytan who had participated there looking like a one-eyed man from the Al-Saqaf. They collectively voted that each sect of the Quraysh should dispatch one man as their representative. Each one should take a sword and collectively attack the Prophet and kill him. They thought that this way each of the sects of the Quraysh would support its representative and not surrender him to be punished and thus

Muhammad's blood would be shed without any punishment for it. Then Jibra'il descended down to the Prophet and informed him of the plot of the Quraysh and the night they plan to attack and the hour of their attack. Jibra'il ordered the Prophet to leave his house at that time and go and hide in a cave. Allah's Prophet called me in and told me the news. He ordered me to sleep in his bed and risk my life for him. I immediately accepted this and was happy to be killed instead of him. The Prophet went away and I slept in his bed and encountered the men of the Quraysh who thought they were going to kill the Prophet. They entered the house and I unsheathed my sword when I faced them in the house I was in, and fought them as Allah and the people know.' Then Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful said, 'O Jewish brother! And about the third occasion I should say that the two sons of Rabia and the son of Ataba were from the strongest men of the Quraysh. They entered the battlefield during the Battle of Badr and challenged us, but no one from the Quraysh was able to face them. Allah's Prophet sent me and two of my friends - may Allah be pleased with them - to fight with them. I was the youngest of them and the least experienced one in fighting. However, the Honorable, the Exalted Allah had Walid (Ibn Ataba) and Shayba (Ibn Rabia) killed by my hand. Moreover, I killed and captured many more of the strong men of the Quraysh. Many more than any of the other fighters were killed or captured on that day. However, my cousin Ubayda ibn Harith was martyred on that day.' Then Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then, the Commander of the Faithful said, 'O Jewish brother! And about the fourth occasion I should say that all the people of Mecca set out to attack us. They even used all the Arab

and Quraysh tribes under their influence in this attack in order to avenge for their losses in the Battle of Badr. Jibra'il descended upon the Prophet and informed him about this issue. The Prophet set out and set up his army in the valley that is in front of the mountain of Uhud. The polytheists carried out a surprise attack against us. Many Muslims were martyred and the rest fled. I remained with the Prophet while the Muhajerin and their Ansar returned to their homes in Medina. They all said that the Prophet and all his companions were killed. Then the Honorable, the Exalted Allah did not let the polytheists to success. I suffered from more than seventy injuries several of which can be seen.' Then he pushed his cloak aside, touched his injuries and said, 'What I did on that day is to be rewarded by the Honorable the Exalted Allah - if He wills.' Then Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful said, 'O Jewish brother! And about the fifth occasion I should say that the people of the Quraysh tribe and the Arabs gathered together and a covenant was established between them not to stop fighting us until they kill the Prophet and all the Muslims of the household of Abdul Mutalib. Then they came with all their weapons and armaments and laid siege to Medina. They were sure they would win. Jibra'il descended to the Prophet and informed him. The Prophet dug a trench around himself and those of the Muhajerin and their Ansar who were with us. The Quraysh tribe moved forward, and settled down around the trench and surrounded us. They considered themselves to be strong and considered us to be weak. Thus, they were roaming all around. The Prophet invited them to the Honorable, the Exalted Allah's religion and beseeched their ties of kinship, but they did not listen and refused his invitation. The Prophet's invitation of them to Islam made them more vicious. On that day the strong man of the Arabs was Amr ibn 'Abd Wudd who

kept yelling like a drunk camel and challenging someone to fight with him. He showed off his spears and sword but no one dared go fight him. Allah's Prophet had me stand up, wrapped his turban around my head, and handed me this sword.' (At this time Ali touched his sword). 'Then I set out to fight with him. All the women in Medina were crying since they were worried about me getting killed in fighting with Amr ibn 'Abd Wudd. However, the Honorable, the Exalted Allah had him killed by my hands. The Arabs who considered no one but him to be a strong man hit me on the head with this blow!' (And Ali pointed to his head). 'Allah had all the Arabs and the Quraysh run away due to the blow delivered to me.' Then, Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then, the Commander of the Faithful said, 'O Jewish brother! And about the sixth occasion I should say that I accompanied Allah's Prophet in an attack against your brethren in the oasis of Khaybar and other strong men from the Quraysh tribe. There appeared a lot of men on horses and on foot with perfect armaments against us just like a mountain. They possessed strong forts and were superior to us both in terms of military power and their number. Each one of them attacked us and challenged someone to go fight him. All my companions who went to fight with them were killed. Gradually the war became heated; the eyes became like bowls filled up with blood and everyone thought for himself. Some of my companions looked at others and said, 'O Abal-Hassan! O Abal-Hassan! Move!' Then Allah's Prophet dispatched me to the front of their fort. I killed everyone who came out. I tore up all the strong men who showed up to demonstrate their physical strength. I attacked them just like a lion. Then they hid in the fort. I broke down the gate of the fort and entered the fort by myself. I killed every man who showed up, and captured every

woman until I conquered the fort. There was no one but Allah there to assist me.' Then Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful said, 'O Jewish brother! And about the seventh occasion I should say that when Allah's Prophet decided to conquer Mecca, he did not wish to leave any excuses for them. Therefore, he wrote them a letter in which he invited them towards God just as he had done on the very first day. The Prophet admonished them and frightened them about Allah's torture. He gave them the glad tidings of becoming forgiven and assured them of having hope for Allah's forgiveness. He wrote the Blessed Qur'anic Chapter of Bara'at (Declaration of Immunity) for them to be read for them at the end of the letter. He suggested to his Companions to take the letter. Everybody refrained from doing so until someone accepted. The Prophet sent the letter with him. Then Jibra'il descended and said, 'O Muhammad! Either you or one of the members of your household should deliver this letter.' Then Allah's Prophet had me deliver the letter. Therefore, I went to Mecca. You all know the people of Mecca well. Each one of them was willing to spend all his wealth, family and life to tear me up into pieces and place each part of me on top of a different mountain. I delivered the letter of the Prophet to them and read it for them. Everybody answered me by threatening me and giving me up in the air promises. All the men and the women were suspicious of me and expressed their hatred and animosity. However, I persisted as you all well know.' Then Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful Ali said, 'O Jewish brother! These were the seven occasions on which the Honorable the Exalted Allah tested me during the lifetime of His Prophet and

found me obedient on every occasion due to the honor which He had granted me. No one else is like me in this respect. I could praise myself for this but the Honorable the Exalted Allah has admonished the people against this.'

Then the Jew said, 'O Commander of the Faithful! You are right! I swear by Allah that the Honorable the Exalted Allah has made you superior because you are a relative of the Prophet. Allah has made you prosperous because of being his brother and has credited you a position in relation to him just like that of Harun to Musa. He has also honored you by examining you on these horrifying occasions which you mentioned on which you superseded all the other Muslims. None of the Muslims was like you on these frightening occasions in which you have participated, and you were the most virtuous one in those frightening occasions in which you participated. None of the Muslims is like you. Anyone who has seen you with the Prophet during his lifetime or has looked at you after the death of the Prophet has this same belief. O Commander of the Faithful! Now please tell me how you were tested after the demise of Allah's Prophet and how you were patient and persevered. We more or less know the answer and can report it, but want to hear it from yourself as we heard those related to the lifetime of the Prophet.'

Then the Commander of the Faithful Ali said, 'O Jewish brother! Indeed Allah tested me on seven occasions after the demise of His Prophet and found me obedient and persevering on every occasion due to the honor which He had granted me. O Jewish brother! About the first occasion I should say that in this world I had no one to associate with, be friends with, trust, rely upon or make any pledges with amongst the Muslims, but the Prophet. The Prophet was my only shelter. He fostered me since my childhood and supported me in my adulthood. He did not let me grow up like an orphan. He alleviated my worries; made me needless of working

to seek my share of daily bread; prevented me from engaging in business by providing for my family and me. These were only his worldly aids to me. However, my spiritual gains and benefits from him through which I attained high ranks near the Honorable, the Exalted Allah are much greater than this. When the Prophet died I became so sad that I do not suppose all the mountains could withstand. All the members of my household became very impatient. They had lost their control. They could not tolerate this heavy burden of grief because it had made them impatient and put them out of their minds. They neither understood anything nor demanded anything. They could neither cheer or speak. Other people were all influenced by this horrible situation. Some expressed condolences and sympathized with us, while others were impatient and mourned for us. I was the only one who did not lose my patience. I controlled myself and carried out the orders of the Prophet. I lifted his body; performed the ritual ablutions for the dead; performed the embalmment; shrouded the corpse; performed the prayer for the deceased; placed his body in the grave; and compiled the Qur'an and Allah's decrees regarding the people. A lot of weeping, heart-aching mourning and the greatness of the calamity could not prevent me from performing my duty. I fulfilled my duties towards the Honorable, the Exalted Allah and the Prophet and completely performed whatever he had ordered me to do. I was patient and I persevered.' Then Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful said, 'O Jewish brother! And about the second occasion I should say that Allah's Prophet established me as his Trustee during his lifetime. He had all the people who were present pledge allegiance to me so that they would listen to and obey my orders. He instructed all who were present there to declare this to all who were absent. It was always

me who informed all others of his commands while I was with the Prophet. It was always me who was the head of those who accompanied me when we traveled. I never considered anyone to be more deserving than me for anything during the lifetime of the Prophet and after his demise. When Allah's Prophet became ill which finally resulted in his demise, he ordered that an army be dispatched out of Medina under the command of Usamah ibn Zayd. He dispatched anyone from the Quraysh; Aws and Khazraj etc. whom he thought might break their pledge of allegiance to me; anyone who might be hostile with me since I had killed their father, son, brother or a relative of theirs; the Muhajerin and the Ansar and anyone with a weak belief along with Usamah Ibn Zayd. The Prophet only kept a small group of sincere believers with him so that no one may say something out of hatred to me or hinder me from the Caliphate after the demise of the Prophet. The last thing which the Prophet said regarding the management of his nation's affairs was that the army of Usamah should be dispatched to war and no one under his command should disobey his orders. He stressed this. However, once the Prophet passed away, the very same men under whom the Prophet had dispatched with Usamah left their posts; abandoned him; opposed the orders given by Allah's Prophet; and ignored all the recommendations of the Prophet about accompanying and helping Usamah's army. They abandoned him and retreated to Medina to break their pledge of allegiance to me which they had made with the Prophet; break their pledge with the Honorable, the Exalted Allah and the Prophet; and yell out in order to choose a leader for themselves without the participation or involvement of any of the members of the household of Abdul Motalib. Their main goal was to break their pledge of allegiance which they had made to me. They were doing this while I was busy with the burial rites and rituals for the Prophet of Allah and could not do anything else since attending to the Prophet's corpse was

more important than anything else. O Jewish brother! This act of the people abandoning me at this hard time burnt my heart the most. I was patient although I was mourning and had suffered from the great calamity of the loss of Allah's Prophet who was the only one I could trust besides Allah. I persevered on this occasion which happened immediately after the previous one.' Then Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful said, 'O Jewish brother! And about the third occasion I should say that the one who sat in the Prophet's place was a fair man who came to see me everyday and apologized saying that he was ashamed that he had broken his allegiance to me, and had usurped my right. He respected me and asked for forgiveness. Based on this, I thought to myself that my God-given rights would be returned to me after him in a pleasant way. I thought that I should not wage a war in the new Islamic society that is still suffering from the remains of the ignorance of the past. I thought I should not argue so as to have some side with me and others oppose me, since then the quarrel may turn into a battle. A group of the special companions of the Prophet whom I knew well and are sincere believers in Allah, the Qur'an and the religion associated with me, invited me to claim my right in public and private. They were ready to sacrifice their lives so as to help me and honor their pledge of allegiance to me. I advised them to be calm and patient and that Allah may give back my due rights without any fighting or blood-shed. Many people started to doubt the religion after the demise of the Prophet, and many worthless, greedy individuals were after the power to rule as the Caliph. Each tribe vociferously announced that the Caliph should be someone chosen from amongst them. What they all implied was that the affairs of the state must be in the hands of someone other than me. When the first Caliph (Abu Bakr) was about to die, he

entrusted the affairs to his friend to be in charge after him. This was another hardship that pursued the previous one and usurped my God-given right to the position of Caliphate for the second time. Again some of the companions of the Prophet which are either dead or alive now gathered around me and repeated their concerns about my Caliphate. Again I invited them to patience and calmness so that the Islamic society may be protected, and the society which the Prophet had formed with a lot of hardship not become disunited. The Prophet had established the Islamic society with a genuine policy. He had been easy-going at some times, and stern at other times. He forgave sometimes and unsheathed his sword at other times. The Prophet was very sympathetic with the people. He fed them and pleased them just as soon as they approached Islam and were about to run away from it. He gave them clothing, carpets and beds even though we ourselves as the members of the household lived in homes without roofs and doors. The walls of our homes were made of date palm branches and leaves. We neither had any carpets or any blankets. Several of us shared one dress and took turns to pray with it. We remained hungry around the clock. The Prophet even gave away the one-fifth levy that was our God-ordained rightful share to others and assisted the wealthy and materialist Arabs with it. I had to maintain the society which had been formed with this much hardship and could not lead it into the verge of separation and dispute. If I uprose and invited the people to help me, they had only one of two choices. They would either obey me and fight the opponents on my behalf and get killed, or abandon me and become unbelievers for committing the sin of disobeying me. They all knew that their position relative to me is like the position of the people of Musa as opponents of Aaron. They knew that they would suffer a similar catastrophe like that which the people of Musa suffered due to their disobedience of Aaron. I thought that just being sorry and patient would increase my reward

near the Honorable, Allah until Allah ordains what He wills ‘...And the command of Allah is a decree determined.’ This would also be easier for the Islamic society which I described for you. O Jewish brother! It would have been right for me not to have paid attention to these points and demanded my rights. All the companions of the Prophet including those who have now passed away and those who are present here acknowledge that my power is more than others; my tribe is nobler than all the other tribes; my followers are loftier and more obedient than others; the motivation of my followers to support me is higher and their nobilities and background are more outstanding as others as me myself have a good background of association with the Prophet, closeness to the Prophet, and I am the Trustee of the Prophet. Moreover, I deserve to be in charge of the position of the Caliphate due to the explicit will of the Prophet and the pledge of allegiance which they had made to me. When the Prophet passed away, the rule of the affairs was in the hands of his family - not their hands or that of their families. The members of the household of the Prophet which had been purified by Allah deserved more to run the affairs of the state than others. They possessed all the necessary characteristics for the position of the Caliphate.’ Then Ali turned towards his companions and asked, ‘Was it not so?’

They replied, ‘O Commander of the Faithful! Yes, it was so.’

Then the Commander of the Faithful said, ‘O Jewish brother! And about the fourth occasion I should say that the one was put in charge after Abu Bakr consulted with me from the beginning to the end of everything he wanted to do and issued all decrees according to my opinion. He always sought my opinion regarding tough issues and acted accordingly. My companions and I do not know of anyone else whose counsel he seeks. No one but me was eager to become the Caliph after him. When he was attacked and about to die without any previous illnesses, I had no

doubts that I was going to regain my right of Caliphate without any problems; that the future would be as I wished it to be; and that Allah would bring about a good future. However, he named six persons as candidates for the position of the Caliphate at the end, and I was named as the last one. He did not even consider me to be equal to them. He did not remember the fact that I was the Prophet's relative and Trustee. He did not even remember that I was the Prophet's groom. None of the candidates had the brilliant background and good service to Islam as I had. He let us consult amongst ourselves and chose one as the future Caliph with the majority vote. He ordered his son to cut off our necks if we disobeyed him or failed to choose one from amongst ourselves as the future Caliph.

O Jewish brother! This was bitter enough for me! This group of candidates tried as hard as they could to deliver lectures and lobby on their own behalf while they could. I remained silent until they asked my opinion. I then presented my background and explained to them what they clearly knew. I proved my rightfulness and their unrightfulness for them. I reminded them of the Prophet's will and their pledge of allegiance to me. However, their love for getting into office; ordering the people around; their attachment to this world; and following in the footsteps of the previous Caliphs led them to demand an undue right for themselves. Whenever I had a chance to be alone with any of them I reminded them of the Reckoning on the Resurrection Day, and frightened them of the result of their unjust demand. They would agree with me on the condition that I turn the Caliphate position over to them after myself. They knew well that I could not do so and act against the Qur'an and the decree of the Prophet, and turn over to them what Allah had withheld from them. Then one of the radical persons in the council made a radical move, took the affairs out of my hands, and turned the position of the Caliphate over to Uthman, although

he never matched any of the members of the council since he was a wealthy and materialist person. He never paid any attention to the people's noble character and religious beliefs. He ignored all spiritual noble characteristics for which Allah had honored the Prophet and his Holy Household. I do not even think that the very same members of the council who appointed Uthman to the position of the Caliphate became sorry for their choice before the night of that very same day, and started to blame one another. No long time passed before they who had empowered the dictator denounced and abandoned him. Uthman got worried. He went to his supporters and his other companions and asked that they accept his resignation. He expressed his sorrow and repentance.

O Jewish brother! This was even a harder calamity than the previous ones! I hoped it had never happened. I was under so much pressure for this event that it cannot be described in words. However, I had no choice but to be patient! On the very same day of pledging allegiance to Uthman, the members of the council came to me and apologized for having opposed me. They asked me to revolt against Uthman and put him out of office. They all pledged allegiance to me and promised that they would sacrifice their lives to achieve this end. However, I put things off whenever they came by and had them attend to something else. For example, once I asked them to go shave their heads before we revolt. At another time I asked them to arrange for a private meeting in such and such place. This way I kept them busy and divulged their secrets.'

O Jewish brother! I swear to Allah that the very same considerations which had prevented me from doing anything in the past were again obstacles which hindered me. I realized that isolation and patience is a more appropriate approach for me. It was better for me to maintain my supporters who agree with me than to revolt and have them get killed, although they were all ready to sacrifice their lives. I was even more ready to die since as those who

are absent and those who are present all know that to me death is just like a sip of cold water in the mouth on a very hot day. My uncle Hamzih, my brother Ja'far, my cousin Ubaydah and I have made a pledge to Allah and His Prophet and will honor it. Some of my companions went so far as to sacrifice their lives in this way. I was held back due to Allah's will. The Honorable, the Exalted Allah revealed the following verse about us, ***'Among the Believers are men who have been true to their covenant with Allah. of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least.'***

I swear by Allah that I am the one referred to in this verse as the one who still waits.

O Jewish brother! I have not abandoned my pledge! The reason why I was silent in front of Uthman and did not do anything is that he is going to be punished by his own baseness and untrustworthiness which I found in him and this would draw the people from near and afar to want to dismiss and kill him. I just stayed on the side and waited until this happened. I neither said 'yes,' nor did I say 'no.'

Then the nation rushed to the door of my house. God knows that I hated the Caliphate, since I knew that the very same people who insist in making me the Caliph are used to collecting worldly goods and having fun. Although they well knew that I would be hard on them and not fulfill their greediness, they had gotten used to rushing in doing things and could not be soothed. They hurriedly chose me by insisting a lot but when they realized that they could not gain anything from me they started to oppose and criticize me.' Then Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful said, 'O Jewish brother! And about the fifth occasion I should say that when the ones who pledged allegiance to me realized that I would not fulfill their personal aims, they rebelled against me with the help of that woman (Ayesha). They placed her on the back of a camel and turned her around in the frightening deserts and wide valleys even though I was in charge of her as the Trustee of the Prophet. The dogs at Huab barked at her and she felt sorry. Yet she followed a group of people who had pledged allegiance to me both at the time of the Prophet and later on, and continued opposing me until she entered upon the people of Basra whose hands were short, their beards were long, their intellectual capacity was low, and their thoughts were corrupt. These people were light-headed desert dwellers. This woman took control of these unwise people and they unsheathed their swords, threw their spears and arrows without any knowledge. I had two problems with them. If I did nothing in response to them, they would not follow the intellect and put their rebellion and corruption aside. If I fought with them, then there would be a lot of blood shedding which I never wanted. I was both apologetic to them and gave an ultimatum by threatening them. I suggested to that woman to go home. I also suggested to the group who had brought her to honor their pledge of allegiance to me and not to break their covenant with the Honorable, the Exalted Allah. I offered them as much as I had the power to. I even talked to some of them. They returned. I talked with others in the same way but their ignorance, rebellion and deviation became even more than before. I fought with them since they insisted on that. I defeated them in the war and they became sorry. Many of them were killed on the battlefield. I fought them since I had no other choice. Had I postponed fighting, they would have done things which would have prevented me from forgiving them as I did after the war. If I had not blocked them I would have been disloyal to myself and the

nation and would have become a partner in the sins which they had decided to commit as follows:

1. They had planned to extend their rebellion in the surroundings of the Islamic country to whatever extent they could and do acts of corruption.
2. They had planned to kill and shed the blood of the citizens.
3. They had planned to subject the rules of Islam and the laws of justice according to the opinions of a low-minded and unintelligent women and follow the old Roman nation, Yemen and destroyed nations of the past in this respect.

Had I hesitated to fight, I would have ultimately been forced to fight with them and would also be ashamed of the evil deeds and crimes which that woman and her troops would have committed. Still I did not start the battle without hesitation. First, I gave them an ultimatum and postponed the war as much as possible. I was calm. I negotiated with them several times. I even sent several mediators to them. I made them several offers which were to their benefit. However, they turned me down on every occasion. They made me helpless, forced me to start a war, and end the issue as Allah willed. Given all that was done before the war they had been given enough ultimatum.' Then Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful Ali said, 'O Jewish brother! And about the sixth occasion I should say that it was the arbitration council and the Battle with the son of the liver-eater Hind (Muawiyah). This man had been an enemy of Allah, His Prophet, and the believers from the day on which Allah appointed Muhammad to Prophethood until the city of Mecca was conquered by the force of the Muslims' swords. Muawiyah and his father Abu Sufyan had pledged allegiance to me on that very same day and on

three other occasions. His father was the first person who greeted me using the title of ‘the Commander of the Faithful.’ He was the one who constantly encouraged me to fight for my due rights and renewed his pledge of allegiance to me every time he met me. The strangest of all is that when Muawiyah realized that the Blessed, the Sublime Allah had returned my right to me and had strengthened my position, he lost all hopes of becoming the fourth Caliph and ruling in our government. He turned to the disobedient Amr al-As and was generous with him so that he accepted his invitation. Amr became his fan when Muawiyah entrusted the governorship of Egypt to him, although it is forbidden for him to use even one dirham of the taxes collected from Egypt as it was so for Muawiyah to give him any more than his own share. Then he rebelled and acted oppressively in the Islamic country. He was kind to anyone who swore allegiance to him and fended away anyone who opposed him. He joined the perfidious party (Nakiseen) in an attack against Islamic territories and looted the east, the west, the north and the south. I received the news and the reports of their deeds until the one-eyed Saqafy (Al-Muqayrih) proposed that I make peace with Muawiyah and appoint him to the governorship of the territories that were under his control. This opinion was a good one in terms of politics, but I could not bring any excuses for doing this in God’s presence and could not take responsibility for Muawiyah’s acts of oppression. I thought about this proposal and consulted with reliable people who were God-fearing and followed the Prophet. They had the same opinion as I did regarding the son of the liver-eater lady. May Allah not bring the day on which I use any of the oppressors as my aids. I once dispatched Jarir al-Bajaly and dispatched Abu Musa al-Ash’ari to him on another occasion. They both followed their worldly desires, their temptations, pleased him and were disloyal to me. I realized that they were not act according to Allah’s command and they were becoming more and more

deviated and corrupt as time passed. I consulted with a group of the chosen companions of the Prophet from the Badriyeen who were honored by Allah and had participated in the pledge of allegiance at Rezwan and other noble Muslims. They unanimously agreed that we go to war with him and not let him take charge of the affairs of the Muslims. My companions and I set out to fight with him. We wrote him letters from every way-station. I sent him many representatives and invited him to put aside his corruption and join me and the other Muslims. He answered me with haughty letters, wished unsuitable wishes, and set conditions which were not acceptable by Allah, the Prophet and the Muslims.

In one of his letters he made it a condition that we should surrender a group of the Prophet's best companions to him including Ammar ibn Yasir so that he could hang them in retaliation for the blood of Uthman. Where can you find someone like Ammar? I swear by Allah that he was always the sixth person present whenever five of us gathered around the Prophet. He was also the fourth person present whenever four of us gathered around the Prophet. He wanted to retaliate for the blood of Uthman even though he, his colleagues and his damned family who were branches of the Cursed Tree as mentioned in the Holy Qur'an, made the people rebel against Uthman and caused him to be killed. He attacked me since I did not accept his unreasonable conditions and he was proud of his rebellion. He gathered a group of the Homayr tribes who had neither any intellect nor any insight in religion around himself and led them astray so as to follow him. He fooled them with worldly possessions and attracted them to himself. We set the Honorable, the Exalted Allah as the judge and set out to fight him in order to stop him. We fought with him after giving him an ultimatum, so that he may have no excuses left. Allah made us victorious over His enemies and ours as usual. We were holding the flag of Allah's Prophet under which Allah had always killed the

followers of Shaytan, but Muawiyah was holding the flag of his father under which his father had fought with Allah's Prophet. He was about to die with no way out. He rode his horse, saw that his flag had fallen down and felt hopeless. He sought the help of Amr al-As. Amr al-As advised him to bring out many copies of the Qur'an, place them on top of their spears and to ask for the arbitration of the Qur'an. He told Muawiyah that since the son of Abu Talib, his followers and the rest of the Household of the Prophet are religious and had invited you to arbitration of the Qur'an in the beginning, they would accept its arbitration from you at the end. Muawiyah accepted the idea proposed by Amr al-As since he was helpless and had no way out of war and getting killed. He placed many copies of the Qur'an on the spears and had them held up thinking that he was inviting the people to abide by the Qur'an. I had lost many of my good friends and sincere companions. The rest of the people were inclined to accept the Qur'an's arbitration and stop the war. They thought that since the son of the liver-eater Hind (Muawiyah) is adhering to the rules of the Qur'an, he would honor them. They welcomed his call and all accepted his suggestion. I announced to them that this was a deception which Muawiyah had plotted using Amr al-As and that they would not adhere to it. However, they did not believe me and did not obey my orders. They insisted on accepting his suggestion. Whether I liked it or not, things became so bad that some of them said that we should kill Ali just like Uthman or turn him and his family over to Muawiyah if he doesn't accept Muawiyah's suggestion. Allah knows best that I did my best and tried as hard as I could to convince them to follow me, but they would not obey me. I even asked them to give me a little time - as much as milking a camel or running a horse so that I may complete the work. However, they did not accept it except for this man (while Ali was pointing to Malik al-Ashtar), his followers, and a group of my own

household. I swear by Allah that what hindered me from following my own idea was my fear of these two being killed (while Ali was pointing to al-Hassan and al-Husayn with his hand), and the cessation of the lineage of Allah's Prophet. It was also due to my fear of these two being killed (while Ali was pointing to Abdullah ibn Ja'far and Muhammad ibn Hanifeh - may God be pleased with them - with his hand), since I knew that they were only endangered because of me. Therefore, I was forced to accept Allah's destiny and accept the demands of the people. Once the battle was stopped and the swords were no long pointed at them, they demanded that they themselves be the arbiters instead of the Qur'an. They took over the rules of the Qur'an and put its decrees aside. I never considered anyone to be able to arbitrate on behalf of Allah's religion since man's arbitration in Allah's religion is undoubtedly wrong. However, the people did not accept anything but arbitration. I wanted to have a knowledgeable person from my household or some of the other tribes who was wise, reliable and religious to arbitrate on my behalf. The son of Hind disagreed with whomever I named. He did not accept any of my rightful proposals. He oppressed us through my own companions. When they insisted and wanted to force me to accept the arbitration, I sought refuge in the Honorable, the Exalted Allah and left this up to themselves. Then they chose a man who was deceived by Amr al-As, and the world got filled with the shame of this act. They themselves became sorry about it.' Then Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful said, 'O Jewish brother! And about the seventh I should tell you that in his will to me, Allah's Prophet had informed me that I would fight with a tribe of my own companions near the end of my life, although they fast during the days, worship Allah at night and read the Qur'an - but have put aside the religion by arguing and fighting with me just like

an arrow which flies from a bow. Zul-Sadiyyeh is going to be amongst them. I will have a prosperous end after killing them. When I returned after the arbitration, some of the people started to blame each other as to why the Battle of Siffin ended by arbitration. They found themselves no solution but to except to criticize the leader and said, 'Our leader should not have obeyed our wrong opinion. Since he was certain about our fault, he must kill either himself or those who were faulty. Since he obeyed us, he has become an unbeliever. Therefore, it is lawful for us to kill him and shed his blood now.'

They united concerning this issue, left my army rapidly and yelled 'There is no arbiter but Allah!' Then they divided up. One group of them stayed in Nakhileh while a second group went to Hurura. Yet a third group of them went to the east beyond the Dijla river. They tired every Muslim they ran into by forcing him to deny me. If he agreed with them, they would let him go. Otherwise they killed him. I went to see the first and the second groups and invited them to obey the Honorable, the Exalted Allah, accept the truth and to return towards Allah. They did not accept anything but fighting with swords and they were not content with anything else. Since I found no other solution, I surrendered the first two groups to Allah's decree. Therefore, I killed them.

O Jewish Brother! I am so sorry about them. Had they not chosen this destructive route they would have not been killed. Then imagine how strong a castle could have been formed for Islam. However, Allah willed no other end but this unpleasant one for them. Then I wrote a letter to the third group and sent several delegates. The delegates were chosen ones. They were all God-fearing and ascetic. However, it was of no use. They did nothing but follow what the other two groups did. They hurriedly killed the Muslims who did not agree with them and continuously killed good people. I attacked them myself and blocked off the Euphrates river

from their access. Again I sent trustworthy delegates and advisors to them and made all attempts to accept their apologies by means of those men (while Ali was pointing at Malik Ashtar; Al-Ahnaf ibn Qays; Sa'id ibn Qays al-Arhabi; and Al-Ash'as ibn Qays al-Kindi).

O Jewish Brother! Since they accepted no solution except fighting, I fought with them until all of them were killed. O Jewish brother! They were all killed - all being more than forty-thousand of them. Not even one of them could flee. Then I pulled out the man who had breasts just like women have from amongst the dead corpses in front of these very same men that you see. He had breasts just like women do. Then Ali turned towards his companions and asked, 'Was it not so?'

They replied, 'O Commander of the Faithful! Yes, it was so.'

Then the Commander of the Faithful said, 'O Jewish brother! And about the seventh. I was faithful to all seven and just one rank remains which is undoubtedly near.'

'Then the companions of Ali cried. The head of the Jews also cried and said, 'O Commander of the Faithful! Tell us another one!'

Then the Commander of the Faithful said, 'And the last is that this (while referring to his head) shall become filled with the blood of this (while he was pointing to his crown)'. All of a sudden all the people in the Jamea Mosque started to cry and mourned so loudly that the people from all the houses in Kufa left their homes crying. Then the head of the Jews accepted Islam right then by the hand of the Commander of the Faithful and lived in Medina until the Commander of the Faithful was murdered by Ibn Muljam's sword - may God damn Ibn Muljam.

When the head of the Jews heard the news, he went to Ali's house and stood in front of Al-Hassan, while the people had gathered around him. They brought Ibn Muljam with his hands tied there.

The head of the Jews said, 'O Abu Muhammad! Kill him! May God kill him. I have seen in the books which were revealed to Musa that in the sight of the Honorable, the Exalted God this crime is much greater than the crime committed by Adam's son when he killed his brother, and the crime of those who treated the she-camel of Thamud wrongfully.'

al-Khisal 7-59



Imam Ali and the 8 Loaves of Bread

Two men traveled together on a journey. They sat eating together. One of them took out five loaves of bread and the other three. A man passed by them and greeted them. They invited him to eat and he responded. When he had finished eating, he put down eight dirhams saying, 'This is compensation for your food which I have eaten.'

The two men began to dispute over it. The owner of the three loaves said, 'This should be shared between us half each.'

However, the owner of the five loaves answered, 'Rather, I should have five dirhams and you should have three.'

They came before Imam Ali seeking for a fair judgment between them. When they told their story, the Imam first urged them to forsake rivalry and reach an agreement peacefully. He thus said, 'This is a matter in which meanness and rivalry are not proper. Reconciliation would be better.'

However, the owner of the three loaves refused and insisted on judgment. The Imam thus said, 'Since you will only be satisfied by the giving of judgment, your share must be only one of the eight dirhams while your companion must have seven.'

Both of them were astounded by this judgment; so, they asked for clarification. The Imam thus said, 'You had three loaves only while your companion had five. If multiplied by three (because the eight loaves were eaten by three persons equally), the loaves will be twenty-four pieces. So, you ate eight, your companion eight, and your guest eight. Thus, he gave you eight dirhams, which means that he gave you one dirham for each loaf of bread. Hence, seven of these dirhams belong to your companion (as he supplied seven-eighths of the guest's food) and one to you (as you supplied one-eighth of the guest's food).'

The two men departed, reflecting on the perspicacity of the judgement of their case.

Kitab Al-Irshad



Imam Ali and his Stolen Armor

Imam Ali had been sitting in the mosque of Kufah when Abdullah Ibn Qufl, a Jew belonging to the tribe of Tameem, passed by him carrying a coat of mail. As soon as the Imam's eyes fell upon the coat of mail, he exclaimed, "This belonged to Talhah Ibn Abdullah and had come into my possession as my share of the booty in the battle of Basrah. This is treachery (on the part of the Jew)."

The Jew agreed to accompany the Imam before the judge, who in reality had been appointed by the Imam himself. Both of them approached the judge whose name was Shuraih. When the Imam put forth his claim, Shuraih said, "Present witnesses to testify and corroborate your claim."

Imam Ali brought his son Hassan as his witness, but Shuraih said, "The testimony of one person is not sufficient (according to one narration, he refused to accept the testimony of a son in favor of his father)."

The Imam then presented his slave Qanbar as his witness but Shuraih said, "I shall not issue a verdict based upon the testimony of a slave."

Hearing these words, the Imam was disturbed and turning to the Jew he said, "Take the coat of mail and go your way for this judge has ruled falsely and incorrectly three times."

Shuraih asked, "What are the three rulings that have been false and incorrect?"

The Imam replied, "Woe unto you! There is no need for witness in issues pertaining to treachery and disloyalty (it is the responsibility of the owner to present witnesses to prove how he has come to become the owner of the possession.) Secondly, I presented Hassan as my witness but you refused to accept him, whereas the Holy Prophet used to pass judgments on the basis of

one witness if the claimant would take an oath (testifying to his own truthfulness). Thirdly, Qanbar had testified but you said that you would not pass a ruling on the basis of a slave's testimony; however, the truth is that if a slave is just (and upright) his testimony needs to be accepted. Woe unto you! The Imam of the Muslims, in important affairs, is trustworthy so how can his claim not be acceptable?"

The Jew who had been a witness to the entire conversation, exclaimed, "Subhana Allah! The Caliph of the Muslims accompanies me before a judge, the judgment is passed against him and he complies with the verdict! O Amir Al-Mu'minin you have spoken the truth. This coat of mail belongs to you, it had fallen down from your saddlebag and I had picked it up."

He then testified to the Unity of Allah and the Prophethood of the Holy Prophet and became a Muslim. Imam gifted him the coat of mail and also rewarded him with nine hundred dirhams.

Bihār al-Anwār, vol. 4, pg. 302



Imam Hassan Answers the Roman Emperor's Questions

Imam Baqir (عليه السلام) narrated:

Once when the Commander of the Faithful, Imam Ali, was in a courtyard, the people had gathered around him. Someone wanted to ask about a decree, another one had a complaint, and was expressing his conditions. Suddenly a man came to him and said, 'O Commander of the Faithful! Peace be upon you as well as Allah's Mercy and His Blessings.'

Then the Commander of the Faithful looked at him with his two big eyes and replied, 'And peace be upon you as well as Allah's Mercy and His Blessings. Who are you?'

The man said, 'A man and I are from your people, and I am a resident of one of your towns.'

The Commander of the Faithful said, 'You are not one of my people and are not a resident of one of our towns. I would not have forgotten it, even if you had greeted me once.'

Then the man said, 'O Commander of the Faithful! Please grant me immunity.'

Then the Commander of the Faithful asked, 'Have you committed a crime in my town since you came here?'

The man replied, 'No.'

The Commander of the Faithful asked him, 'Then are you a soldier?'

The man replied, 'Yes.'

Then the Commander of the Faithful said, 'Now that there is a peace treaty in effect, it doesn't matter.'

The man said, 'I am one of the agents of Muawiyah. I was sent here in a disguise in order to ask you questions which Ibn al-Asfar (who is the Emperor of Rome) asked Muawiyah. The Emperor replied that if Muawiyah is the real ruler and the Caliph

after Muhammad, he should be able to answer these questions. Then the Emperor would pledge allegiance to Muawiyah and pay him remuneration. Since Muawiyah could not answer the questions he has dispatched me to ask them from you.'

Then the Commander of the Faithful Ali said, 'May Allah kill the offspring of the liver-eater Hind. How deviated and blind he and his companions are! I swear by Allah that he freed his female slave and did not understand how to join her in marriage. Allah will rule between me and this nation. They cut off my bonds of relationship; wasted my time; usurped my rights; belittled my grand position and united against me. O Qanbar! Bring al-Hassan, Al-Husayn and Muhammad to me.' The sons came by him.

Then the Commander of the Faithful said, 'O Syrian man! These two are the (grand)sons of Allah's Prophet and this one is my own son. Ask your questions from any of them as you wish.'

The Syrian man said, 'I will ask my questions from the long-haired one, that is al-Hassan who is young.'

Then al-Hassan told him, 'Ask me whatever you wish to ask.'

Then the Syrian fellow asked, 'What is the distance between right and wrong? How much is the distance between the heavens and the Earth? How much is the distance between the East and the West? What is Qus and Qazah (the bow and the rainbow)? Where is the place in which the unbelievers' souls reside? Where is the place in which the believers' souls reside? What does Al-Mo'anas refer to? What are the ten things each of which is harder than the other?'

Then al-Hassan ibn Ali said, 'The distance between right and wrong is just four fingers. Whatever you yourself see is right, but most of whatever you hear may be wrong.'

The Syrian fellow said, 'You are right!'

Al-Hassan said, 'The distance between the heavens and the Earth is the supplication of the oppressed one and the closing of the eyes. Anyone who says anything else has lied.'

The Syrian fellow said, 'O (grand)son of the Prophet! You are right!'

Al-Hassan said, 'The distance between the East and the West is just the duration of time needed for the rotation of the sun from where it rises to where it sets during one day.'

The Syrian man said, 'You are right! Then what is Qus and Qazah (the bow and the rainbow)?'

Al-Hassan ibn Ali said, 'Shame on you! Do not say Qus and Qazah since Qazah is the name of Shaytan. It is Qus Allah and it is a sign of abundance and immunity of the people of the Earth from drowning. The place in which the unbelievers' souls shall reside is called Barahut. And the place in which the believers' souls shall reside is called Salma. And Al-Mo'anas refers to one whose gender cannot be recognized. Once he or she grows up, it is a male if he ejaculates and it would be a female if she menstruates and the nipples grow. If its gender is still not distinguishable with these two signs, it should be asked to urinate towards a wall. It would be a male, if the urination is fast flowing and it reaches the wall, while it would be a female if the urination just flows out like that of a camel. The ten things each of which is harder than the other are as follows. The hardest thing which the Honorable the Exalted Allah has created is the stone. However, iron is even harder than stone since it cuts the stone. Fire is even harder than iron since it can melt the iron. Water is even harder than fire since it can extinguish it. Clouds are even harder than water since they move it around. Winds are even harder than clouds since they move the clouds around. Yet the angel who dispatches the winds is harder than the wind itself. And the angel of death is even harder than the angel which dispatches the winds since it can take away its life. And death is even harder than the angel of death, since it takes away the angel of death. Yet harder than all of these is the order of Allah - the Lord of the Two Worlds - which can take away death itself.'

Then the Syrian fellow said, 'I bear witness that you are the (grand)son of Allah's Prophet. You are right! And I bear witness that Ali more deserves to rule than Muawiyah.' Then the Syrian fellow wrote down these answers and went to Muawiyah with them. Muawiyah wrote these answers to (Ibn Al-Asfar) the Emperor of Rome.

Then Ibn al-Safar wrote the following back to Muawiyah, 'O Muawiyah! Why do you use other people's sayings and answer me with other people's responses? I swear by Isa that these are not your answers. Rather they have come from the treasury of Prophethood and the seat of messengership. And I will not even give you one dirham if you ask for it.'

al-Khisal 10-33



Imam Hassan al-Mujtaba and the Syrian

One day, Imam al-Hassan was sitting in his place when he was confronted by a man who had come from Syria. As soon as the man set his eyes upon the Imam, he began to curse and revile him; but the Imam remained silent till he had completed his outburst.

When he had stopped, the Imam turned towards him, greeted him, smiled and then said: “Brother! You seem to be a stranger here and you have apparently made a mistake. If you want me to disregard your behavior and forgive you, I shall do so; if you seek something from me, I shall grant it to you; if you want me to guide you, I shall do so; if you are hungry, I shall feed you; if you are in need of clothes, I shall provide them to you; if you are needy, I shall give you all that you need; if you have been expelled, I shall grant you shelter and if you have a desire, I shall fulfill it for you. If you can be my guest for the duration of your stay here, it would be to your benefit, since my house is large and contains all amenities.”

Hearing these words of Imam al-Hassan, the man burst into tears and said, “I bear witness that you are Allah’s Caliph upon the earth and Allah knows best where He places His message and caliphate. Before this meeting of ours, I regarded you and your father as my greatest enemies amongst the people, but now you are the most beloved of them all for me.”

The man stayed with Imam al-Hassan as his guest for the entire duration of his stay in Madinah and eventually became one of the sincere followers of the Ahlul-Bayt.

Muntahal A’mal, Volume 1, Page 222



Those who Give

Imam Sadiq (عليه السلام) said:

A man went to Uthman ibn Affan while he was sitting at the door of the mosque and begged for five dirhams. He also asked Uthman to guide him towards benevolent people. Uthman pointed to a corner of the mosque where al-Hassan, al-Husayn and Abdullah ibn Ja'far were sitting. The man went to them, greeted them and begged of them. Then al-Hassan and al-Husayn told him, 'O so and so! It is not permitted to beg unless for one of three reasons: for a large amount of blood-money, heavy debt or extreme poverty. Why are you begging?'

The man said, 'It is for one of these reasons.'

Then al-Hassan donated fifty dinars. al-Husayn granted him forty-nine Dinars and Abdullah ibn Ja'far donated him forty-eight dinars. Then the man left them and went back to Uthman. Uthman asked him, 'Well! What did you do?'

The man said, 'I begged of you but you gave me only a little bit, but did not ask me what I needed that for. However, when I begged of one of those long-haired people, he asked me what I was asking them for. He told me that it is not permitted for me to ask unless it was for one of three reasons. I told him my reason and he granted me fifty dinars. The second man gave me forty-nine dinars and the third man gave me forty-eight dinars.'

Then Uthman said, 'Where else could you find people like them. They have cut off all knowledge and have gathered all good and wisdom for themselves ('Fatamul Ilm Fatman').'

al-Khisal 3-149



Man's Value

An Arab came to the presence of Imam Husayn saying, “O son of Allah’s Messenger! I have undertaken to pay blood money but I cannot afford it. I said to myself that I will ask it from the most generous man and I don’t find anyone more generous than Ahlul-Bayt.”

The Imam said, “O Arab brother! I will ask you three questions. Should you answer one of them, I will give you a third of what you need. If you answer the second question, I will give you two-thirds of it and finally if you answer all the three questions, I will give to you all you need.”

The Arab said, “Will you – a man of knowledge and honor - ask questions from such a person as me?”

The Imam said, “Yes, I heard my grandfather saying that everyone’s value is to the extent of his knowledge.”

The Arab said, “All right, ask me your questions. I will answer if I can. Even if I can’t answer your questions, I will learn them from you.”

The Imam asked, “What is the best deed?”

The Arab said, “Belief in Allah.”

The Imam asked, “What is salvation?”

The Arab said, “Trust in Allah.”

The Imam asked, “What is an ornament for men?”

The Arab said, “Knowledge accompanied with forbearance.”

The Imam said, “What if there were no forbearance?”

The Arab said, “A wealth accompanied by generosity.”

The Imam said, “What if there was no generosity?”

The Arab said, “Indigence accompanied by patience.”

The Imam said, “What if there was no patience?”

The Arab said, “A thunderbolt coming down from heaven to burn such a person who deserves it.”

The Imam smiled, gave him a purse of one thousand dinars as well as his ring with a gem worth two hundred dirhams saying, “O Arab! Give the one thousand dinars to your creditors and leave the ring for living expenditures.” The Arab took them reading the holy verse, **“Allah best knows where He places His message.”** (6:124)

Jami al-Akbar: 137, Chapter: 96



Imam Sajjad's Character

Once, a relative of Imam As-Sajjad approached the Imam and began to revile and insult him. The Imam did not utter a word in reply but, after the man had left the gathering, he turned to the people around him and said, "You heard what this man said. Now I want you to accompany me and hear what I have to say in response to his abuses and insults."

The companions complied, "We shall surely accompany you; in fact we had hoped that you would reply to him at that very moment."

The Imam set off towards the person's house and was heard reciting the following Qur'anic verse: ***"And who restrain (their) anger, and forgive (the faults of) men; for Allah loves those who do good (to others)."***

The narrator says, "When we heard the recitation of this verse, we realized that the Imam intended to exhibit goodness towards the person who had just insulted him."

When he reached the person's house, the Imam called out to him and announced his arrival. On seeing the Imam, the person immediately assumed that he had come to respond to his abuses. However, as soon as the Imam saw the man, he said, "O Brother! You came to me and uttered things which were appalling and unpleasant. If what you have attributed to me is true, I seek forgiveness for myself from Allah, but if it is not so, then I pray that Allah forgives you."

The man was shocked to hear these words and repented. He kissed Imam As-Sajjad between the eyes and apologized, saying, "My insults and abuse were unfounded and cannot be attributed to your character. In fact, those insults befit me more than you."

Muntahal Aa'maal, vol. 2, pg. 4



An Ascetic's Advice

The summer heat had become intense. The sun's hot rays beat down on the city of Madinah, and the gardens and farms around it. In such harsh weather, a man named Muhammad ibn Monkadar, who identified himself as an ascetic, a pious person and an anchorite (recluse), arrived in Madinah. He cast his eyes over a corpulent man who had obviously come out to visit and inspect his farms at that time. Because of his heaviness and fatigue, he was treading slowly with the help of a few people by his side, certainly his friends and relatives.

He thought, "Who is this man, in this hot weather during the day, leading a busy worldly life?" He approached the person and to his surprise, it was Muhammad ibn Ali ibn al-Husayn (Imam Baqir). He thought: 'Why does this noble man indulge in the life of this world? I must advise him and dissuade him from this!'

He came forward and greeted the Imam. Imam Baqir, out of breath and sweating, returned his greetings. He said, "Is it suitable for such an honorable person like you to come out at this hour of the day, in such hot weather, in order to indulge in the life of this world, particularly, with your heaviness which certainly makes you suffer much? Who has knowledge of their death? Who knows when he will die? Death might overcome you right now, may Allah protect you! If death overtakes you in such a condition, what would be your destiny? It is not worthy of you to be after the life this world, endure so much pain, and suffer with this heavy body in this heat! No! No! It is not worthy of you!"

Imam Baqir, removing his hands from his men's shoulders, leaned against the wall and said, "If death overtakes me now, I will leave this world while I am performing my duties and worshipping Allah. Regarding my work, it is just like obedience and submission to Allah. You have imagined that worship is confined to invocation,

prayers and supplication. I have to live and support my family. If I do not work or endure pain, I will have to extend my hand towards you or people like you to help me out. I am working for my livelihood so that I may not be in need of anyone else. I should be afraid of death if I have committed sins and violated and disobeyed Divine Commandments, but not in such a state of obedience to the Commandments of Allah the Almighty who has ordered me not to be a burden to others, but rather, to gain my own daily bread.”

The ascetic said, “I have made a big mistake! I thought that I would give advice to guide others, but now, I have come to understand that I have been mistaken and that I was following a wrong path and was in need of advice myself.”

Bihar al-Anwar, v. 11, p. 82



Imam Sadiq and the Thief

Imam Sadiq had heard that an old man had become famous for his piety. One day, he saw him surrounded by a large crowd. A little later, the man came out of the crowd and distancing himself from them, proceeded alone, whereupon the Imam began to follow him.

After a short time, the Imam observed that he had stopped near a bakery from where he stealthily picked up two loaves of bread. After a short distance, he stopped at a fruit store, picking up two pomegranates in the same manner and once again continued on his way. As he walked further, the old man approached a sick person, handed over the loaves and fruits to him and was about to move on when Imam Sadiq came up to him and said, "I have witnessed something greatly astonishing from you," and then proceeded to narrate the acts, which he had witnessed.

The old man said, "I suppose you are Imam Sadiq." The Imam replied in the affirmative. The man continued, "It is really unfortunate that in spite of being of the progeny of the Holy Prophet you do not seem to know anything."

The Imam asked, "What act of ignorance have you noticed from me?"

The man said, "But do you not know that Allah has said in the Qur'an, ***Whoever brings a good deed, he shall have ten like it and whoever brings an evil deed, he shall be recompensed only with the like of it.***" On this basis, since I have stolen two fruits and two loaves of bread, I have four sins in my account, but on the other hand, since I have given it in the way of Allah, I have earned forty good deeds. Reducing four from forty, I still have thirty-six good deeds in my account; a pity that you possess no knowledge of such computations!"

The Imam explained to him, “But have you not heard this verse of the Qur’an, which says, **“Allah only accepts from those who guard (against evil).”** You have earned four sins by stealing those four items and four more sins for giving them to someone else without the permission of the owners, so you have collected eight sins but not a single good deed.”

Later, the Imam said to his companions, “With such interpretations and justifications, not only do they mislead themselves, but others as well.”

Namunah-e-Ma’arif, vol. 4, pg. 275



Imam Sadiq and the Doctor

“One day Ja’far Ibn Muhammad as-Sadiq went to see Mansoor when an Indian doctor who read medical books was there. The Imam was listening. When the Indian doctor finished reading, he asked the Imam, O Aba Abdullah! Do you want me to teach you medicine?’

As-Sadiq replied, ‘No. Since what I know is better than what you know.’

The Indian doctor said, ‘What do you know?’ The Imam said, ‘I treat heat with cold, cold with heat, moisture with dryness and dryness with moisture. I leave the rest of the affairs to the Honorable the Exalted Allah and rely on the Prophet’s saying ‘that the stomach is the center of all ailments and abstinence is the best treatment for all ailments. The body should be given time to get used to things.’

The doctor said, ‘Medicine is nothing else but this.’

As-Sadiq said, ‘Do you think that I have learned these things from books on medicine?’

The Indian doctor said, ‘Yes, I do.’

As-Sadiq said, ‘No. I swear by Allah that I have only learned these from the Glorified Allah. Am I better in medicine or you?’

The Indian doctor said, ‘I am better.’

As-Sadiq said, ‘O Indian! May I then ask you a few questions?’

He said, ‘Go ahead and ask.’

As-Sadiq said, ‘O Indian! Why is the skull made of several pieces?’

He said, ‘I do not know.’

The Imam asked, ‘Why is there hair on the skull?’

He said, ‘I do not know.’

The Imam asked, ‘Why is there no hair on the forehead?’

He said, 'I do not know.'

The Imam asked, 'Why are there lines and wrinkles on the forehead?'

He said, 'I do not know.'

The Imam asked, 'Why are the eyebrows above the eyes?'

He said, 'I do not know.'

The Imam asked, 'Why the two eyes are shaped like almonds?'

He said, 'I do not know.'

The Imam asked, 'Why is the nose placed in between them?'

He said, 'I do not know.'

The Imam asked, 'Why is the hole in the nose located beneath it?'

He said, 'I do not know.'

The Imam asked, 'Why is there a lip and the moustache above the mouth?'

He said, 'I do not know.'

The Imam asked, 'Why do men have beards?'

He said, 'I do not know.'

The Imam asked, 'Why are the front teeth sharp, the grinding teeth are wide and the canine teeth are tall?'

He said, 'I do not know.'

The Imam asked, 'Why is there no hair on the palm of the hand?'

He said, 'I do not know.'

The Imam asked, 'Why are the nails and the hair not alive?'

He said, 'I do not know.'

The Imam asked, 'Why is the heart shaped like a pine seed?'

He said, 'I do not know.'

The Imam asked, 'Why do the lungs have two divisions which move in place?'

He said, 'I do not know.' The Imam asked, 'Why is the liver curved?'

He said, 'I do not know.'

The Imam asked, 'Why does the kidney look like a bean?'

He said, 'I do not know.'

The Imam asked, 'Why do the two legs not bend backwards?'

He said, 'I do not know.'

The Imam asked, 'Why are the feet curved?'

He said, 'I do not know.'

As-Sadiq said, 'But I know.'

The Indian doctor said, 'So please tell me.'

As-Sadiq said, 'The skull is made of several pieces since it is hollow. It would break up, if it was not made up of several pieces. It lasts longer since it is made up of several pieces. There is hair on top of the skull so that the oil from the base of the hair can reach the brain, and evaporation can take place from the tips of the hair to let off the heat of the brain. There is no hair on the forehead so that light can reach the eyes. There are lines and wrinkles on the forehead to block the sweat from the head, so that it doesn't reach the eyes long enough for one to wipe it off. It is similar to the river beds on the Earth which hold the water. The eyebrows are placed above the eyes to control the amount of light that reaches the eyes. O doctor! Have you not noticed that when there is too much light, people hold their hand above their eyes so as to limit the amount of light which reaches the eyes. The nose is placed in between the two eyes so as to equally divide the light into them. The two eyes are shaped like almonds so that drops of medication can stay in them and not fall off. The holes in the nose are located beneath it, so that the waste stuff from can leave the skull through it and the smell of things can be sensed by it. If the holes were placed above it neither could the waste stuff leave the skull nor could you smell anything. A

lip and the mustache are placed above the mouth so as to hold the waste stuff leaving the skull through the nose and so as not to pollute the food and drinks until one can wipe the lip and the mustache off. Men have beards so that they may be distinguished from women. The front teeth are sharp to make it easier to bite and chew. The grinding teeth are wide so that it is easier to break down the food which we chew and the canine teeth are high to reinforce the grinding teeth just as pillars which are used in buildings. There is no hair on the palm of the hands so that one can feel what he touches with them. Were there any hair on the palms of the hands, nothing could be felt by touching. The nails and the hair are not alive, since they look awkward when they grow and they look better when they are trimmed or cut. However, if they were alive one would feel pain. The heart is shaped like a pine seed because it is upside-down. Its top is narrower so that it can fit on between the lungs, and the lungs are cooled while it pumps and the brain doesn't burn out due to heat. The lungs have been made in two divisions which move in place so that it may encompass the heart and get cooled with its beating. The liver is curved so that it may encompass the stomach with its weight placed on the stomach⁷ in order that the stomach's vapors may leave it. The kidney is shaped like a bean so that it affects the flow of the sperm through its passage (vas deferens) to be a drop at a time. Were it like a rectangle or a circle, one could not feel the joy of ejaculation. Once semen leaves the seminal vesicle in the back it goes through with a spring like action into the ejaculatory duct. The two legs bend the way they do, since we normally walk forward and our movements are balanced. Were it otherwise, we would fall down when we walked. Our feet are curved, since once we step on the ground we do not feel all the weight. This is similar to a millstone. If a millstone is placed on its round edge even a child can turn it. However, if it falls on the ground even a strong man cannot move it.'

The Indian doctor asked, 'Where did you learn this knowledge from?'

As-Sadiq replied, 'I learned these from my forefathers who had learned it from Allah's Prophet. Allah's Prophet had learned it from Jibra'il who had learned it from Allah the Lord of the Two Worlds - may His Majesty be Exalted, who created the body and the soul.'

The doctor said, 'You are right. I bear witness that there is no god but Allah and Muhammad is Allah and His servant and you are the most knowledgeable man of your time.'"

al-Khisal 19-3



Imam Sadiq and the Structure of Man

Imam Sadiq (عليه السلام) narrated:

“Man drinks, eats, and works through the fire; hears and smells through the wind; enjoys the taste of food and drink through the water; moves through the soul. Food and drink cannot be digested in the interior body without the existence of the fire in the stomach. Without the existence of the wind, the fire of the stomach cannot be flamed and the dregs cannot find an exit out of the abdomen. Without the existence of the soul, man cannot come and go, i.e., move. Without the existence of the cold water (in the stomach), the fire of the stomach would burn (man). Without the existence of light, man cannot sight or understand.

Clay is his nature. The role of bones in the human body is as same as the role of trees on the surface of the earth. The hairs on the skin play the same role of the grass on the earth. The nerves of the human body play the same role of the bark on trees. The blood of the human body plays the same role of water on the earth. The earth cannot endure without water. In like fashion, the human body cannot endure without the blood. The brain is the fat and the foam of blood. This is the human being who was created from matters of this world and matters of the world to come.

If Allah combines these matters, man's life will be on the surface of the earth, because he descended from the matters of the heavens to the world. When Allah disconnects these matters by means of death, the matters of the heavens go back to their source; the heavens. The life is on the earth and death is in the heavens by means of separating the soul from the body. The soul and the light are taken back to the foremost power and the body is left, because it is composed from matters of the world. The body disintegrates in this world because the wind dries water and the clay becomes debris and old and return to its first core. The soul moves in the breath

whose movement is out of the wind. The breath of the believers is light that is supported by the mind while the breath of the disbelievers is fire that is supported by devilry. This is the nature of its fire and the earlier is the nature of its light.

Death is Allah's mercy from the believers and Allah's punishment on the disbelievers. Allah has two punishments; the soul is the source of one and people's predomination on each other is the source of the other. Ailment and poverty are the punishments whose source is the soul while agony is the punishment whose source is people's predomination on each other. This is indicated in Allah's saying:

***'Thus, do We make the unjust ones predominate one another because of their evil deeds.'* (6:129)**

These evil deeds are their sins. The punishment of the sins whose source is the soul is ailment and poverty, while the punishment of the sins the source of which is people's predomination on each other is the agony. All these are punishment and agony for the believers in this world. For the disbelievers, these are punishment in this world and harsh agony in the world to come. The reason for any punishment is a sin and the source of every sin is passion. The sins of the believers are flaws and matters of oblivion or compulsory and unendurable. For the disbelievers, their sins are intentional, denial, aggression, and envy. This is indicated in Allah's saying:

***'Once you have accepted the faith, many of the People of the Book would love, out of envy, to turn you back to disbelief, even after the Truth has become evident to them. Have forgiveness and bear with them until Allah issues His order. Allah has power over all things.'* (2:109)**

Tuhaf al-Uqul



Do Not Overburden

Aba Abdullah as-Sadiq was asked, 'There are people amongst us who believe in the Caliphate of the Commander of the Faithful, and consider him to be superior to all people, but do not believe in your nobility as we do. Should we be friends with them?'

Imam as-Sadiq replied, "Yes, absolutely. Is it not true that Allah has things that the Prophet of Allah doesn't have? Is it not true that the Prophet of Allah has things that we do not have? Is it not true that we have things that you do not have? Is it not true that you have things that others do not have? Allah the Blessed, the Sublime has partitioned Islam into seven parts, and has distributed them amongst the people. These are perseverance, honesty, certitude, contentment, loyalty, knowledge, and patience. Whoever possesses all seven has perfect faith and is strong. He gave some people just one, some just two, some just three, some just four, some just five, some just six, and some all seven of these. Therefore, you should not expect one who has only been given one part of the faith to be responsible for two parts. You cannot burden one who has been granted only two parts of the faith with what you would ask from those who have three parts of faith. And so on. If you expect too much of them, they will be over-burdened and might turn away from the religion. Instead you should be patient and treat them with kindness, and make things easy for them. Now I will cite an example for you.

There was a Muslim man with an infidel neighbor who was his friend. The man wished to help his friend become a Muslim. He kept trying to show him how nice Islam was, and insisted on his becoming a Muslim. Finally, he managed, and the man accepted Islam. The next morning the man went to his neighbor's house, and asked him to accompany him to the morning congregation prayer. They went there and when the prayer ended he told the new Muslim

man to sit down and recite the Qur'an until sunrise. They stayed there, and continued reciting until sunrise. Then he told him it was nice to fast that day and study the Qur'an until noon. The new Muslim agreed. After the noon and afternoon prayers, he suggested to the new Muslim man to stay there until dawn, to say their prayers in the mosque and then go home at night. He agreed. They did their night prayer, got up and went home.

The next morning the man went to his neighbor's house again and asked him to go to the mosque. The man said, 'Leave me alone. This religion is too difficult. I cannot stand it.' Therefore you should learn not to pressure the people. Do you know that the rule of the Umayyad clan was based upon force, the sword and oppression? However, we rule the people's hearts with patience, kindness, concealing of faith, good association, piety, and struggling. Try to attract the people to your religion."

al-Khisal 7-36



Imam Sadiq and the Worried Woman

The only son of an indigent woman had gone on a journey which had transformed into a protracted one. Extremely worried, she approached Imam Sadiq and complained, “My son has been away on a journey, which has turned into a very long one and I am terribly distressed.”

The Imam said, “O Lady! Be patient and control yourself.”

The lady left, but after having waited for a few more days and with no sign of her son's arrival she was not able to take it any more and so, approaching the Imam again, she said, “My son has still not returned. What should I do?”

The Imam said to her, “But did I not advise you to be patient and exhibit fortitude.”

She lamented, “By Allah! I have reached the limit of my patience and do not possess the strength to bear this separation any more!”

Hearing this, the Imam said, “Return home for your son has arrived.”

Confounded, she returned to her house only to find her son back from his journey. Even as she was overjoyed at seeing him, she thought to herself, “How did the Imam know that he had returned? Does Revelation descend upon him? Let me go and ask him about this issue.”

Approaching the Imam she asked, “Just as you had informed, my son has returned from his journey. But tell me, do you receive revelation that you were able to inform me of the unseen?”

He said, “I deduced this from one of the traditions of the Noble Prophet. He had said, ‘When man’s patience reaches its end, ease and relief sets in upon him.’

When I observed that your patience had reached its termination, I realized that relief had arrived and so informed you that your son had arrived and my deduction proved to be correct.”

Layali al-Akbbar, vol. 1, pg. 266



The Nature of the Imams

On the authority of Muhammad ibn Abi Umayr:

During the long time I have associated with Hisham ibn al-Hakam, the most beneficial to me has been what he said regarding the Immaculateness of the Divine Leaders. One day I asked him about the Immaculateness of a Divine Leader. I asked him, 'Is a Divine Leader Immaculate?'

He replied, 'Yes, he is.'

I asked him, 'What does that imply and how can we tell?'

He replied, 'Indeed all sins are due to the following four (and there is no fifth reason): greed, jealousy, anger, and lustful desires. None of these exist in a Divine Leader. A Divine Leader cannot be greedy toward this world, since greediness arises from poverty and all the world is under the Imam's ring and he is the treasurer of the Muslims in this respect. So why should he be greedy? A Divine Leader cannot be jealous, since man would be jealous of what is above him, not what is lower than him. However, there is no one higher than a Divine Leader. So how could he be jealous of anyone who is lower than himself? A Divine Leader cannot get angry at any worldly affairs unless it be for what angers the Honorable the Exalted Allah. The Honorable the Exalted Allah has made him responsible to establish the limits. Therefore, it is natural for him to get angry at those who blame him for doing so, and be nice to some regarding their religion so as to uphold the Honorable the Exalted Allah's established limits. A Divine Leader cannot follow lusts since he has already preferred the Hereafter over this world. Indeed, the Honorable the Exalted Allah has shown him the preferable attributes of the Hereafter just as we see the preferable attributes of this world. He looks at the Hereafter the way we look at this world.'

So how could he then prefer this world over the Hereafter? How could one abandon looking at a beautiful face and look at an ugly face instead? How could one pick a bad tasting dish instead of a delicious one? How could one prefer a rough attire over a soft one? How could one abandon the everlasting blessings of the Hereafter for the ephemeral pleasures of this world?

al-Khisal 4-36



That Which Overpowers

The Prophet (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ) said:

The Honorable, the Exalted Allah has not created anything without having another creature overpowering it. When the Blessed, the Sublime Allah created the seas they became proud and flooded and said, 'Is there anything to overpower us?'

Then the Honorable the Exalted Allah created the orbit which overpowered the seas. Then the Earth became too proud and said, 'Is there anything to overpower me?'

Then Allah created the mountains and established them on the back of the Earth to hold it down. Then the mountains became too proud and said, 'Is there anything to overpower us?'

Then Allah created iron which cuts down the mountains and overpowers them. Then iron became too proud and said, 'Is there anything to overpower me?'

Then Allah created the fire which melts iron. Then fire became ablaze, roared, became proud and said, 'Is there anything to overpower me?'

Then, Allah created water which extinguishes fire. Then water became too proud, flooded and said, 'Is there anything to overpower me?'

Then Allah created the wind which moved the waves of water and overcame the powers within it. Then the wind became proud, turned into a storm, spread about and said, 'Is there anything to overpower me?'

Then Allah created man who designed and made a house in which he was safe from the wind and other things. Then man rebelled and said, 'Is there anything to overpower me?'

Then Allah created death for him which overpowered and belittled man. Then death became proud of itself. Then Allah - may

His Majesty be Exalted - said, 'Do not be proud of yourself, since I shall keep you between the residents of Hell and residents of Paradise and will never give you life. Thus, death was belittled and frightened.'

al-Khisal 10-34



A Wise Man Pursues Advice

Imam Sadiq (عليه السلام) narrated:

A wise man pursued another wise man for seven-hundred Farsakhs for seven pieces of advice. Once he met him he asked, ‘O Sir! Please tell me what is higher than the sky; what is wider than the Earth; what is deeper than the sea; what is harder than the rocks; what is hotter than fire; what is colder than bitter cold; and what is heavier than the mountains?’

The wise man replied, ‘Truth is higher than the skies; justice is wider than the Earth; self-contentment is deeper than the sea; an atheist’s heart is harder than rocks; the greed of a miser is hotter than the fire; disappointment for obtaining Allah’s Mercy is colder than bitter cold; and finally accusing an innocent person is heavier than the mountains.’

al-Khisal 7-22



The Prophet's Advice to Abu Dharr

On the authority of Abu Dharr:

I went to see Allah's Prophet. He was sitting alone in the mosque. The Prophet was alone so I enjoyed his company in private. He told me, 'O Abu Dharr! The mosque has certain salutations.'

I asked, 'What is the mosque's salutation?' He said, 'Two units of prayers.'

I said, 'O Prophet of Allah! You are ordering me to say prayers. What are prayers?'

He said, 'It is the best thing. Anyone who wants to say more of it can do so and anyone who wishes to say less of it can do so.'

I said, 'O Prophet of Allah! What is most loved by the Honorable the Exalted Allah?'

He said, 'Believing in Allah and participating in a holy war in His way.'

I asked, 'What is the best time to pray?'

The Prophet said, 'In the darkness of the night.'

I asked, 'What is the best part of praying?'

The Prophet replied, 'The lengthening of the Qunut.'

I asked, 'What is the best form of giving charity?'

The Prophet replied, 'The little bit of charity that a poor man gives an old needy person.'

I asked, 'What is fasting?'

The Prophet replied, 'It is an obligatory act which has a reward near Allah and is reckoned several-fold by Allah.'

I asked, 'Which is the best form of freeing a slave?'

The Prophet replied, 'Freeing one who is more expensive and dearer to his family.'

I asked, 'What is the best form of holy war?'

The Prophet replied, 'The one in which one rides his own horse and fights until his blood is shed.'

I asked, 'Which of the verses of the Holy Qur'an, which Allah has sent upon you is greater?'

The Prophet replied, 'The verse of the Throne (Ayat al-Kursi).' Then The Prophet added, 'O Abu Dharr! The seven heavens compared to the Throne are like a ring that has fallen in a broad region of space and the size of the Empyrean Heaven compared to the Throne is like that of a desert in comparison with a ring.

I asked, 'O Prophet of Allah! How many Prophets were there?'

The Prophet replied, 'There have been one-hundred twenty-four thousand Prophets.'

I asked, 'How many of them were Messengers?'

The Prophet replied, 'Three-hundred and thirteen of them, that is a large number.'

I asked, 'Who was the first Prophet?'

The Prophet replied, 'Adam.'

I asked, 'Was he one of the Messengers?'

The Prophet replied, 'Yes. Allah created him with His own Hand and gave to him of His own Spirit.' Then the Prophet added, 'O Abu Dharr! Four of the Prophets spoke in Syriac language namely Adam; Shees; Akhnookh - that is Idris, who is the first to inscribe with a pen and Nuh. Four of the Prophets have been Arabs. They were Hud, Salih, Shoayb and your Prophet Muhammad! The first of the Prophets from the Children of Israel was Musa and the last of them was Isa. Six-hundred Prophets were from the Children of Israel.'

I asked, 'O Prophet of Allah! How many Books did Allah reveal?'

The Prophet replied, 'Allah revealed one-hundred and four Books. Allah revealed fifty leafs (Sahifa's) to Shees, thirty leafs to Idris, twenty leafs to Ibrahim. God also revealed the Torah, the Injil, the Psalms of Dawud and the Qur'an.'

I asked, 'O Prophet of Allah! What was the leaf sent to Ibrahim about?'

The Prophet replied, 'It all contained proverbs and pieces of advice such as 'O proud king! I did not appoint you to collect worldly wealth! Rather I appointed you so that you not let the oppressed ask me for their needs! I shall not turn down the prayers of the oppressed even if they are atheists. A wise man whose mind has not been overwhelmed should divide up his time into three portions. He should supplicate to his Honorable and the Exalted Lord in one portion of his time. He should reckon his deeds in another portion of his time. And in the third portion he should ponder over what the Honorable the Exalted Allah has created. He should also spent some time in private to enjoy the lawful pleasures. This would assist him in the performance of what he has to do in the other portions of his time. It would calm his heart and prepare him for the rest of his deeds. A wise man should see his life's condition, recognize his own position and keep his tongue in his mouth. One who considers what he says as a part of his deeds would speak a little and only when it would benefit him. A wise man should always seeks three things. He should either improve his life, provide the savings for the Hereafter, or enjoy the lawful things.'

I asked, 'O Prophet of Allah! What was the leaf revealed to Musa about?'

The Prophet replied, 'It was all in Hebrew. It contained advice such as, 'I wonder how one who believes in death can be happy! I wonder how one who believes in the Reckoning and the Resurrection Day can laugh! I wonder how one who has seen this world and its vicissitudes can trust it! I wonder how one who

believes in destiny can exert useless efforts! I wonder how one who believes in the Reckoning of deeds doesn't do anything for his eternity?'

I asked, 'O Prophet of Allah! Do we have any of what Allah revealed to Musa and Ibrahim in what God has revealed to you?'

The Prophet replied, 'O Abu Dharr! Read: "***He is successful who grows in purity, and remembers the name of his Lord, and pray. But you prefer the life of the world although the Hereafter is better and more lasting. Lo! This is in the former scrolls: The Book of Ibrahim and Musa.***"'

I said, 'O Prophet of Allah! Please give me some advice.'

The Prophet said, 'I advise you to fear Allah as that is the utmost important issue.'

I said, 'O Prophet of Allah! Give me more advice.'

The Prophet said, 'I advise you to recite the Qur'an, remember Allah often as possible, since then you will be remembered in the Heavens and your light shall shine upon the Earth.'

I said, 'O Prophet of Allah! Please give me more advice.'

The Prophet said, 'I advise you to be as quiet as possible, since that would fend off Shaytan who is the main enemy of your religion.'

I said, 'O Prophet of Allah! Give me more advice.'

The Prophet said, 'I admonish you against laughing a lot, since that would cause the heart to perish and the light of your face to fade.'

I said, 'O Prophet of Allah! Please give me more advice.'

The Prophet said, 'I advise you to always consider the situation of the people who are in an inferior position than you are, not those who are in a better position than you are. This way you will be more grateful for what Allah has bestowed upon you.'

I said, 'O Prophet of Allah! Please give me more advice.'

The Prophet said, 'I advise you to visit your relations of kin even if they may have cut off from you.'

I said, 'O Prophet of Allah! Please give me more advice.'

The Prophet said, 'I advise you to like the poor and associate with them.'

I said, 'O Prophet of Allah! Please give me more advice.'

The Prophet said, 'I advise you to tell the truth even though it may be unpleasant.'

I said, 'O Prophet of Allah! Please give me more advice.'

The Prophet said, 'I advise you not to fear the blame of those who blame you for the sake of Allah.'

I said, 'O Prophet of Allah! Please give me more advice.'

The Prophet said, 'I advise you that what you know about yourself should hinder you from finding faults with others.' Then the Prophet said, 'It is bad enough for one to have three characteristics: to know faults in others while he himself has them and is unaware of them; to feel ashamed of what others do while he himself has those characteristics to be ashamed of; and unduly hurt his companions.' Then the Prophet added, 'There is no intellect better than moderation; there is no piety like abstinence from the acts that Allah has forbidden; and there is no good thing like being good-tempered.'"

al-Khisa' 20-13



The Prophet's Advice to Imam Ali

In some advice to Ali ibn Abi Talib, Allah's Prophet told him, "O Ali! On the Resurrection Day, Allah shall resurrect amongst the Prophets, the honest ones, the martyrs, and the good-doers whoever memorizes forty traditions for the sake of Allah and the Hereafter. How good companions they are!"

Then, Ali asked, "O Prophet of Allah! Would you tell me what these traditions are?"

The Prophet said, "They are regarding:

- ◆ believing in the One Allah for whom there are no partners
- ◆ worshipping Allah and no one else
- ◆ establishing prayers having made ablutions at the proper times
- ◆ not postponing the prayers unduly as that would cause the Wrath of the Honorable the Exalted Allah
- ◆ paying the alms-tax
- ◆ fasting during the month of Ramadan
- ◆ going on the Hajj pilgrimage to the House of Allah (Ka'ba) when you have the means to do so
- ◆ not causing your parents to damn you
- ◆ not oppressively devouring an orphan's properties
- ◆ not drinking wine or any other intoxicating drinks
- ◆ not committing adultery or being gay
- ◆ not slandering
- ◆ not falsely swearing by Allah
- ◆ not stealing
- ◆ not bearing any false testimony for anyone whether familiar to you or not
- ◆ accepting the truth whether it be from a young person or an older one

- ◆ not trusting any oppressors even if they are closely associated with you
- ◆ not acting according to your lustful desires;
- ◆ not accusing pious women of fornication
- ◆ not being hypocritical as the least amount of hypocrisy equals associating partners with the Honorable the Exalted Allah
- ◆ not finding faults with other by telling a short person that he is short or by telling a tall person that he is tall
- ◆ not making fun of any of Allah's creatures
- ◆ being patient at times of difficulty and calamities
- ◆ being grateful when you are granted blessings
- ◆ not feeling secure from Allah's Chastisement for committing sins
- ◆ not losing hopes in Allah's Mercy
- ◆ repenting to the Honorable the Exalted Allah for the sins which you have committed as one who repents from committing a sin is like one who has not committed that sin
- ◆ not insisting on committing sins and asking for Allah's forgiveness
- ◆ not acting like those who make fun of Allah, His Signs and Allah's Prophets
- ◆ knowing that you are sure to get what is meant for you and you are sure to lose what is not meant for you
- ◆ not raising Allah's Wrath in order to please His creatures
- ◆ not preferring this world over the Hereafter as this world is ephemeral while the Hereafter is perpetual
- ◆ not being greedy of what your brethrens have
- ◆ having the same inner and outward appearance
- ◆ not having a good outward appearance while possessing an evil inner self as then you would be of the hypocrites
- ◆ not telling lies or associating with liars

- ◆ not becoming angry when you hear the truth
- ◆ fostering politeness in yourself, your wife, your children and your neighbors as much as you can
- ◆ acting according to what you know
- ◆ not dealing with anyone of the Honorable the Exalted Allah's creatures unfairly
- ◆ behaving well with both the kin and the strangers
- ◆ not being oppressive or mean to anyone
- ◆ often reciting Allah's glorifications, praises and supplications
- ◆ remembering death often and remembering the life after death including Resurrection, Paradise and Hell
- ◆ reading the Qur'an often and acting accordingly
- ◆ valuing treating the believers whether they are men or women with kindness and nobility
- ◆ not wanting for any other believers what you do not want for yourself
- ◆ not getting tired of doing good deeds
- ◆ not placing your own burden on the shoulders of other people
- ◆ not mentioning any act favors to others
- ◆ considering this world as a prison for yourself until Allah grants you residence in Paradise.

These are the forty traditions. Anyone who maintains them and keeps them for me to be presented to my followers will have Allah's Mercy and entry into Paradise. He will be considered the most beloved person in the sight of Allah after the Prophets and their Trustees. Allah will resurrect him amongst the Prophets, the honest ones, the martyrs and the good-doers on the Resurrection Day. How good companions they are!"

al-Khisal 22-19



Imam Sadiq's Advice

Imam Sadiq (عليه السلام) said:

“O' Abu Abdullah! Knowledge does not depend on learning. It is a light which Allah shines in the heart of whomever Allah the Almighty wants to guide. If you want knowledge, first create real servitude in yourself. Then acquire knowledge to practice, and ask Allah for understanding so that Allah makes you understand.”

He asked Imam Sadiq, “What constitutes true servitude?”

The Imam said, “Three things constitute true servitude. First you should not consider what Allah has granted you to be in your own possession, since servants are not owners and they consider all property to belong to Allah and spend it in whatever way Allah orders. Second a servant should spend all his time doing what Allah has ordered and forbidding what He has forbidden. Therefore once a servant considers what Allah has bestowed on him not to be his own property, he can make donations easily; and when he leaves the management of all his affairs to the Real Manager, then withstanding the hardships of this world will be easier for him. Also when a servant accepts to do what Allah has decreed, and forbids what Allah has forbidden, then he will never quarrel with the people or be haughty. Whenever Allah grants these three characteristics to a servant, then he will look down upon this world, Shaytan and the people, and will not try to collect wealth in order to keep up with the masses. He will not demand honor and status from the people. He will not waste his time. This is the first rank of the God-fearing ones, as the Almighty Allah said:

“That Home of the Hereafter we shall give to those who intend not high-handedness or mischief on earth, and the End is (best) for the righteous.” (28:83)

He asked the Imam, "Please give me some advice."

Imam Sadiq said, "I will advise you on nine issues. These are meant for those who are trotting on Allah's path. I ask Allah to help you act upon them. Three of them are about abstinence, the next three are about patience, and the last three are about knowledge. Remember them and do not take them lightly." He got ready to hear them.

Then Imam Sadiq said, "Regarding the self, first do not eat what you do not like since that will cause you to become stupid. Second do not eat unless you are hungry, and only eat what is legitimate. Start eating in the Name of Allah, and remember that Allah's Prophet said, "A man never fills any dish worse than he fills his own stomach."

So if you have to eat, allow one-third of your stomach's space for food, another one-third for water, and the last one-third for air." The three issues regarding patience are: If someone tells you that if you say anything, you will be answered back ten-fold, tell him that you will not say anything even if he says ten things to you. Second if someone swears at you just say that you will ask Allah to forgive you if he is telling the truth, and you will ask Allah to forgive him if he is telling a lie. Third if someone threatens you, advise him and pray for him. And now hear the last three issues regarding knowledge.

First ask those who possess knowledge about what you do not know. Never ask them any questions in order to test them or blame them. Avoid acting according to your own viewpoints. Be cautious when doing things that you think require caution. Do not issue religious decrees as quickly as you escape from a lion. Do not let others use your neck as a bridge to climb over you.

Mishkat ul-Anwar Fi Ghurar il-Akhbar Section 9, #1913



Characteristics and their Pillars

The Commander of the Faithful (عليه السلام) said:

Faith is founded on the following four: perseverance; certitude; justice and struggling in the way of Allah.

There are four pillars of perseverance: courage, fear, piety, and awaiting. Anyone who is eager for Paradise will not be entrapped in lust. Anyone who fears Hell will abstain from committing forbidden acts. Calamities will be easy to bear for anyone who is pious in this world. Anyone who awaits death will attempt to do good deeds.

There are four pillars of certitude: intelligence; foresight; wisdom; preaching lessons; and ways of the people of the past. One who is intelligent would have foresight. One who is wise would recognize things from which he can learn. One who recognizes things from which he can learn would learn the right approach. One who learns the right approach it is as if he is living with the experiences of the people of the past.

There are four pillars for justice: deep understanding, thorough knowledge, good insight and great wisdom. One who understands deeply would explain the knowledge beautifully. One who has thorough knowledge would make acceptable decisions and one who is wise would not neglect anything and live admirably amongst the people.

There are four pillars of struggling in the way of God: enjoining to do good; forbidding evil; persistence at the war front; and hating the corrupt people. One who enjoins to do so strengthens the back of the believers. One who forbids from evil, defeats the hypocrites. One who persists at the war front has done his duty. One who hates the corrupt people and the Honorable, the Exalted Allah's Wrath would also raise His wrath. This is belief, its

pillars and its kinds. This is faith, its pillars and its various types.

Atheism is founded on the following four: corruption; tyranny; doubt and dubiousity.

There are four pillars of corruption: oppression, blind-heartedness, ignorance, and rebellion. One who is oppressive would belittle the truth; consider knowledgeable ones as his enemies, and insist on committing major sins. One who is blind-hearted would forget Allah, would follow his suspicions and be defeated by Shaytan. One who is ignorant would be fooled by high aspirations and would feel sorry when he realizes that these were just mirages. One who is rebellious would be debased by Allah through Allah's Dominion and Majesty since he turns away from Allah and rebels against the decrees of his Noble Lord.

There are four pillars of tyranny: pickiness; causing conflicts; mental aberration and causing discord. One who is picky would not adhere to the right. He would only get more drowned in problems. He is always entrapped in seditions and would be deviated away from the religion and would wander about in trouble aimlessly. One who causes conflicts and fights others would lose his ties with others. He would be in real trouble. Good things will turn into bad for him. Bad things will turn into good. Such people would not be able to find the right way, and it would become hard for them to find their way out. They would turn away from the religion and follow a path other than that which the believers follow.

There are four pillars for doubt: fear; distrust; hesitation and surrendering. One who bases his religion on doubt would not be able to even sleep until the morning. 'O those who dispute! 'Then which of the gifts of thy Lord, (O man,) wilt thou dispute about?' One who fears what is ahead of him would fall over. One who hesitates in doubt would fall behind others. They will overpass him and would be destroyed under the feet of the devils. One who

surrenders would be destroyed between the affairs of this world and the next. Whoever adheres to certitude shall survive.

There are four pillars for dubiousity; selfishness; fooling oneself; improper thoughts; and decorating what is indeed wrong in order to make it look right. This is how by selfishness one blocks off what is right. One who fools himself would be entrapped in the fire of lust. Improper thoughts would greatly harm one. Decorating what is wrong to look like right would cover up things with many layers of darkness. These were the various categories of atheism, its foundations and its various types.

Hypocrisy is founded upon four things: selfishness, light-headedness, animosity and greed.

There are four pillars for selfishness: trespassing, animosity, lust and rebellion. One who trespasses would be in a lot of trouble. He would never be calm. One who doesn't control lust would wade in ice. One who rebels would undoubtedly go astray. And the various types of light-headedness are: sluggishness, being deceived, postponing deeds to a later time and having great expectations. One who acts sluggishly will not act according to Allah's religion. One who postpones the deeds will put them off until he dies. If man did not have any great expectations, he would act according to his duties. If man doesn't know his duties, he would badly die in fear.

There are four types of animosity: haughtiness; pride; supporting one side; and being biased. One who is haughty would fall behind. One who is too proud would become corrupt. One who supports one side would be insisting on sins. One who is biased would be wicked.

And greed can be classified into the following four categories: undue happiness and cheerfulness, stubbornness and hoarding up. Undue happiness and cheerfulness are not pleasant in the sight of the Honorable, the Exalted Allah. Stubbornness is an evil thing which would entrap one in sins. Hoarding up would imply

changing what could be useful into what is bad. These were the various categories of hypocrisy, its foundations and its various types.

al-Khisal 4-74



Intelligence and its Troops

Imam Sadiq (عليه السلام) said:

“Get to know intelligence and its troops, and ignorance and its troops to be guided.”

Soma’at said, “O! May I be your devoted servant. We know nothing except for what you teach us.”

Imam as-Sadiq said, “Allah, Exalted is His Praise created the intellect. It was one of His first creatures which He created using His own Light from the right side of the Throne. Then He ordered it to go back, and it did. Then He ordered it to come forward, and it did. Allah said, “I created you as a great creature, and honored you above all My creatures.”

Then Allah created ignorance and told it to go back and it did. Then Allah ordered it to come forward, but it did not accept. Allah said, “You rebelled.”

Then Allah cursed it. Allah then established seventy-five troops for the intellect. When ignorance saw Allah’s grant to the intellect, it became its enemy and said, “O Allah! You created it and honored it and strengthened it. It is a creature like me. I am opposed to it and have no power over it. So please grant me of the troops you grant it.”

Allah said, “Ok I will, but if you disobey I will throw you and your troops out of the domain of My Mercy.”

Ignorance said it was pleased, and it was also granted seventy-five troops. The seventy-five troops are as follows: Goodness is the minister for the intellect, and evil is the minister for ignorance; faith for the intellect, and infidelity for ignorance; acceptance for the intellect, and rejection for ignorance; hope for the intellect, and despair for ignorance; justice for the intellect, and oppression for ignorance; contentment for the intellect, and

discontent for ignorance; gratitude for the intellect, and ingratitude for ignorance; lack of hope (in Allah's Mercy) for the intellect, and greed (in Allah's Mercy) for ignorance; reliance on Allah for intellect, and greed for ignorance; kindness for the intellect, and ruthlessness for ignorance; mercy for the intellect, and anger for ignorance; knowledge for the intellect, and ignorance for ignorance; understanding for the intellect, and stupidity for ignorance; chastity for the intellect, and vulgarity for ignorance; abstinence for the intellect, and materialism for ignorance; kindness for the intellect, and violence for ignorance; solemnity for the intellect, and insolence for ignorance; humbleness for the intellect, and haughtiness for ignorance; calm for the intellect, and rush for ignorance; patience for the intellect, and being feeble-minded for ignorance; silence for the intellect, and being talkative for ignorance; compliance for the intellect, and conceit for ignorance; submission for the intellect, and being oppressive for ignorance; forgiveness for the intellect, and animosity for ignorance; amiability for the intellect, and ruthlessness for ignorance; certitude for the intellect, and doubt for ignorance; perseverance for the intellect, and anxiety for ignorance; pardon for the intellect, and revenge for ignorance; self-sufficiency for the intellect, and poverty for ignorance; pondering for the intellect, and neglect for ignorance; memorizing for the intellect, and forgetting for ignorance; loving for the intellect, and enmity for ignorance; obeying for the intellect, and rebelling for ignorance; contentment for the intellect, and greed for ignorance; justice for the intellect, and injustice for ignorance; friendship for the intellect, and enmity for ignorance; loyalty for the intellect, and treachery for ignorance; humbleness for the intellect, and arrogance for ignorance; right for the intellect, and wrong for ignorance; health for the intellect, and affliction for ignorance; love for the intellect, and hate for ignorance; honesty for the intellect, and telling lies for ignorance; trustworthiness for the intellect, and treason for ignorance; sincerity

for the intellect, and corruption for ignorance; bravery for the intellect, and stupidity for ignorance; understanding for the intellect, and ignorance for ignorance; recognition for the intellect, and denial for ignorance; putting up with other people's minor mistakes for the intellect, and divulging other people's minor mistakes for ignorance; keeping other's secrets for the intellect, and divulging other's secrets for ignorance; hiding for the intellect, and divulging for ignorance; praying for the intellect, and neglecting (prayers) for ignorance; fasting for the intellect, and breaking fast for ignorance; engaging in Jihad (Holy War) for the intellect, and refusal to testify for ignorance; pilgrimage for the intellect, and breaking covenant for ignorance; keeping secrets for the intellect, and slandering for ignorance; being kind to parents for the intellect, and being cursed by parents for ignorance; truth for the intellect, and hypocrisy for ignorance; good for the intellect, and evil for ignorance; covering oneself for the intellect, and playing up a woman's charms for ignorance; covering up for the intellect, and making up oneself for ignorance; concealment for the intellect and divulging for ignorance; being fair for the intellect, and siding with the wrong for ignorance; making up for the husband for the intellect, and fornication for ignorance; cleanliness for the intellect, and filthiness for ignorance; shyness for the intellect, and taking off clothing for ignorance; assuming a mediators position for the intellect, and aggression for ignorance; comfort for the intellect, and hard work for ignorance; easiness for the intellect, and hardship for ignorance; abundance of blessings for the intellect, and scarcity for ignorance; health for the intellect, and affliction for ignorance; reasonable wealth for the intellect, and hoarding for ignorance; wisdom for the intellect, and selfish desires for ignorance; dignity for the intellect, and humility for ignorance; prosperity for the intellect, and ruin for ignorance; repentance for the intellect, and insistence on sin for ignorance; asking for forgiveness for the intellect, and being too proud for

ignorance; protection for the intellect, and neglect for ignorance; performing supplications for the intellect, and abandoning supplications for ignorance; joy for the intellect, and boredom for ignorance; happiness for the intellect, and sorrow for ignorance; intimacy for the intellect, and anger for ignorance; generosity for the intellect, and stinginess for ignorance.

All the characteristics which are the troops of the intellect will only be present in the Prophet or the Imams or a believer who has tested his heart with faith. However, other friends of ours have some of these and can slowly attain the rest and avoid the troops of ignorance. Then they will reach the high ranks of the Prophets and the Imams.

This prosperity is only obtained by the recognition of the intellect and its troops, and by avoiding ignorance and its troops. May Allah assist both you and us in obeying and pleasing Him.”

al-Khisal 24-17



Syeda Fatimah az-Zahra's Wedding Dress

The Prophet had a new dress made for Fatimah (as a gift) for her wedding; she had just one old patched dress. On her wedding night, someone knocked on the door and said, 'I ask the household of Prophethood to give me an old dress [to sell].' At first, Fatimah was going to give him her old dress, but then remembered the Qur'anic verse: ***'By no means shall you attain righteousness unless you give (freely) of that which you love (prefer)'***

She then gave the poor man her new dress. Consequently, Jibra'il descended, and said, 'O Muhammad! Allah sends Him peace upon you; He commanded me to greet Fatimah and (give her the gift He sent her) which is a dress from Paradise, made of silk brocade.'

Nuzhat al-Majalis v.2, p.226



Excerpt of Sermon of Ghadir

When Allah's Prophet returned from the Farewell Pilgrimage we were with him. When we reached Al-Juhfa, the Prophet ordered his companions to relax. Then the people all settled down. Then they said the call to prayer and the Prophet said two units of prayers with his companions. Then the Prophet turned towards them and told them, 'The Graceful, the All-Aware has informed me that I will die and so shall you. Assume that I have answered Allah's call. I am held responsible to Allah regarding what I have delivered to you. Verily, I am leaving behind Allah's Book and His Proof. You are held responsible for them. What would you tell your Lord?'

They said, 'We will say that you fulfilled your mission, gave us advice, and strived. May Allah grant you the best reward on our behalf.'

Then the Prophet asked them, 'Don't you bear witness that there is no god but One, that I am Allah's Prophet sent to you, that Paradise does exist, that Hell does exist, and that there is resurrection after death?'

They replied, 'We bear witness to this.'

The Prophet said, 'May Allah bear witness to what you say. I take you as witnesses and bear witness that Allah is my Master. I am the Master of all Muslims. Is it not true that my Mastery over the believers is more than that of their own mastery over themselves? Do you believe in this? Will you bear witness to this?'

They replied, 'We bear witness to this.'

Then the Prophet said, 'Whoever I am the Master of, Ali is the Master of.' Then he grabbed Ali's hand and raised it up along with his own hand in such a way that both their underarms could be seen.

Then the Prophet said, 'O my Allah! Please be the friend of his friends and be the enemy of his enemies. Assist whoever assists

him, and abandon whoever abandons him. I shall leave and you will meet me again at the Heavenly Pool later. That is a Pool whose width expands from Bosri to San'a. There are as many silver goblets in it as there are stars in the sky. Then I shall question you about what you bear witness to today when I meet you at my Pool. I will ask you what you did with the Two Heavy Things and how you dealt with what I left behind when you meet me.'

They said, 'O Messenger of Allah! What are the Two Heavy Things?'

The Prophet said, 'The greater of the Two Heavy Things is the Book of the Honorable, the Exalted Allah. It is a means that is extended from Allah and I towards you. One side of it is in the Hand of Allah and the other side is in your hands. The knowledge of the past and what is yet to come up until the arrival of the Hour is in it. And the smaller of the Two Heavy Things is equal to the Qur'an. It is Ali ibn Abi Talib and his Household. These Two will be inseparable until they come to me at the Heavenly Pool.'

al-Khisal 2-98



Fatimah az-Zahra's Sermon of Fadak

“Praise be to Allah for His bounties (upon us) and thanks be to Him for all that He inspired; and commended is His name for all the bounties He created before our own creation, for all the common bounties that He bestowed (upon us) from His Ownself without even (our) asking for it, and abundant and complete bounties, such plenteous and unlimited bounties whose numbers cannot be computed, and thanks cannot be offered for the duration and commencement (of the bounties), and whose perpetuity is beyond comprehension.

He invited (His servants) to offer praise, thus resulting in an increase and perpetuity (in their blessings), and in lieu of this abundance (of bounties), Allah desired that His creatures praise Him. Again, He invited you (to perform good deeds) resulting in bounties of this world as well as for the hereafter.

I bear witness that there is no other deity (worthy of worship) except Allah - He is Unique and Unparalleled. Certainly interpretation (and result) of this witness (of monotheism) is sincerity, and it's comprehension has been placed in the hearts, and the mind is illuminated by its (profound) understanding. He (Allah) cannot be seen with the eyes, nor can He be described with the tongues, and His state cannot be perceived.

He is the One Who created all things without any past prototype, and originated them without having any past image and equals. Rather, He created them with His Might and dispersed them according to His Will, He did not create them for a need, nor did He shape them for a benefit (for Himself), but rather (He did all of this) to establish His Wisdom and to bring their (the creature's) attention to His obedience, and manifest His Might and (so that) His creatures may venerate Him, and (He created to) strengthen His invitation by dispatching His prophets and friends. Thus He

provided recompense for His obedience and granted punishment for His disobedience, (He informed) His slaves from performing such acts that invite His wrath, and thus would gather them in His Paradise.

And I bear witness that my father Muhammad, is His slave and His Messenger, while Allah the Almighty chose him and selected him before bestowing prophethood upon him, and named him before selecting him, and chose him before sending him (for the mission of Islam), when the whole of creation was concealed in the hidden world, and they were in awe, and were in the extinction of nothingness.

Almighty Allah was certainly aware of the consequences of all the tasks, and was acquainted with the occurrences of the ages, and conscious of the position of the destined. Allah sent His Prophet so as to complete His commands, to execute His rulings, and to deliver His decisive ordinances. He saw the nation divided into various religions, addicted to their places of worship, worshipping their idols, denying Allah despite their knowledge of Him.

Then Allah illuminated their darkness (misguidance) through the medium of my father Muhammad and lifted the veils of obscurity from their hearts, and removed ignorance from their eyes. He (the Prophet) stood up among them for their guidance; delivered them from misguidance, enlightened their eyes from blindness, guided them towards the 'Straight Path' and invited them towards 'the Right Path.' Then, Allah took away his soul with affection and by his choice, willingness and submission. Thus, Muhammad was relieved of the toils of this world and entered (the world of) comfort. There, he lives in ease among the righteous angels, and in the Paradise of the forgiving Lord, and in the neighborhood of the Mighty King.

May Allah's mercy be upon my father, His messenger and the trustworthy one with regards to His revelation, His friend, the best among His creations, His favorite one; and peace upon him and Allah's Mercy and Blessings.

You are the slaves of Allah and you are the establishers of His commands and prohibitions. You are the possessors of His religion and His revelation, the trustworthy ones with regards to yourselves and you should propagate it (Islam) to other nations, while you deem yourselves worthy of all this?

A pledge had been taken from you in advance by Allah, and there is among you His remembrance and that is the book of Allah (Qur'an), the speaking one. It is a book of complete truthfulness and a bright light, the brilliant light. Its imminence is evident, its secrets are revealed, its apparent aspects are clear, its adherents become reasons for others to envy, it leads its adherents to the status of paradise (or the pleasure of Allah), its listeners are guided towards salvation and through it are gained the illuminated evidences of Allah. It determines the ordinances and prohibitions (of Allah), its evidences are illuminated and its proofs are sufficient, it contains the virtues of the recommendable acts, freedom with regards to performing the lawful things and (informs about the) discouraged acts, and in it are written down other legal laws (of Islam).

Faith has been set so as to cleanse you of polytheism; salat (prayers) are prescribed to keep you away from pride, zakat (charity) has been prescribed to purify ones' self and results in the increase of sustenance; sawm (fasting) has been prescribed so that genuineness may be reinforced; hajj (pilgrimage to Mecca) has been prescribed to establish the religion; justice is prescribed to establish proper harmony in the hearts; the obligation to obey us (the Ahlul-Bayt) has been prescribed to set up order in the community, and our

authority (imamah) has been prescribed to save the people from differences.

Jihad (struggle) is the honor of Islam and a humiliation for the people of polytheism and hypocrisy; patience has been made a medium for recompense to be bestowed; enjoining good has been prescribed for the general welfare (of the society); righteousness with one's parents is a safeguard against His (Allah's) wrath; kindness with one's relatives is a medium of increasing one's age and results in an increase of friends and relations; retribution has been prescribed so that people's lives may be safe-guarded; fulfillment of vows leads to forgiveness; consideration of accuracy in measurement in weighing commodities saves one from loss.

Prohibition of intoxicants has been prescribed so that humanity may remain away from filth; the prohibition of defaming (of adultery) has been prescribed so as to keep oneself away from the curse of Allah; robbery has been prohibited so that the hands may be pure; and polytheism has been prohibited so that sincerity may be established in Allah's Divinity.

Thus fear Allah as you should, and (see that) you die not but as Muslims. Obey Allah with regards to His orders and prohibitions for surely only those of His servants are conscious of Allah who are endowed with knowledge.

O people! Know that I am Fatimah and my father was Muhammad. I say and I will repeat this again and again and I do not utter any falsehood, and whatever I do shall not be wrong.

Indeed an Apostle from among yourselves has come to you, grievous to him is your falling into distress, (he is) solicitous regarding your welfare, towards the faithful (he is) compassionate, (and) merciful.

If you look and understand, you will find that this Apostle is my father and not the father of any one of your women; he is the

brother of my cousin (Imam Ali) and not the brother of any one of your men and how fortunate is the one related to him (the Prophet).

The Prophet proclaimed the message and prevented the people from ignorance and polytheism and worked at opposing the customs of the polytheists. He broke their backs while their breath was entrapped in their chests. He called to the way of his Lord with wisdom and kind exhortation. He broke the idols and crushed the heads (of rebellion) of the polytheists until they were eradicated and took to flight. Then, the darkness of the night passed and it dawned and the truth became manifest in its true form.

When the leader of the religion (the Prophet) spoke, foam gushed forth from the mouths of the polytheists and they became silent; the degraded group of the hypocrites was annihilated and pledges between disbelief and animosity broke. You all started uttering words of sincerity (Monotheism) and you were among a group consisting of illuminated countenances and fasting ones - those whom Allah intended to keep off from them uncleanness and purify them with a thorough purification. Indeed, you were on the brink of the pit of the hell-fire.

You were a community that was (considered just) - a medium who would quench the thirst of others and were a tool in the hands of the avaricious. You were similar to the place where hasty men come to take the fire (for their own benefit) and were being trampled under the feet while at that time, your state was such that you would drink water from the wayside gutter and your food was the unclean hides (of animals) or leaves. You were the humiliated and degraded ones from among the masses, fearing that people may carry you away by force!

Thus Allah, the Blessed, the Sublime, delivered you through the medium of my father Muhammad, while you attained this deliverance after he (the Prophet) had to face numerous difficulties and fight with the stubborn polytheists, the beasts among the Arabs

and after that with the People of the Book (the Christians and the Jews).

Whenever the polytheists kindled the fire of wars, Allah would put it out; and when the adherents of Shaytan would manifest themselves or the beastly ones among the polytheists opened their mouths of envy, he (the Prophet) would dispatch his brother (Imam Ali) towards them. He (Imam Ali) would crush them and extinguish the blaze of their fire with his sword and he (Imam Ali) bore extreme brutality in the way of Allah and strove to obey the commands of Allah.

He was the nearest to the Prophet of Allah and the master of the friends of Allah. He was always ready to serve the creations (of Allah), looking over the welfare of the people, endeavoring and toiling (in this way) and he was not affected with the censure of any censurer; while you were living a life of pleasure and peace, and were far away from the severity of battle, (you were in) enjoyment and security. Then you waited that we, the Ahlul-Bayt, may be engulfed in severity of trails and waited to hear this news and in the heat of the battle, you retreated and fled from the battlefield!

Thus when Allah the Almighty exalted his Prophet from this perishable world towards the abode of His prophets and His chosen ones, the thorns of hypocrisy became manifest in you and the mantle of your religion gave, and the astray ones, who were silent until yesterday, suddenly started shrieking; the degraded and mean ones came out of their burrows into the open ground, and the valiant ones of the polytheists of falsehood started roaring.

Now, these very people have taken the reins of authority into their hands and Shaytan has raised his head from the place of his concealment, inviting you towards evil - thus he found you to be among those accepting his invitation and you held him (in esteem) with the intention of securing position or being deceived. Shaytan invited you to rebel and found you to be (among the) base and

meanest of people and he incited your rage and thus you became enraged.

Then you started to snatch the rights of others and entered the spring that did not belong to you and you did all of this when not much time had passed since the passing of the Prophet and the wound (of his death) was deep and our hearts had not yet healed, and the corpse of the Prophet was not even laid to rest in the grave!

You acted very swiftly dreading the outbreak of an agitation - beware that they themselves have fallen into the pit of agitation. Surely into trial have they already fallen, and verily hell encompasses the infidels.

Far be it away from you! What has happened to you? Where are you wandering while the book of Allah (The Qur'an) is amongst you; whose orders are apparent and judgements are illuminated; its emblems dazzling and whose enjoinders and prohibitions are straightforward. Did you not leave it behind your backs and then turned your faces away from it in disgust and turned to something else for judgement? Evil for the unjust will be the exchange; and whoever seeks a religion other than Islam, it will never be accepted from him, and in the next world he will be among the losers.

You did not even wait that the tempest may calm down! Rather, you hastened to take the reins (of the caliphate) into your hands. After having acquired it (the caliphate), you started to ignite the fire of mutiny and you became engrossed in inciting the fire. You responded to the call of Shaytan, the seducer, and you intended to put out the light of the glorious religion. You started to destroy the practices of the chosen Prophet, then you delighted in suckling the delicacies of the caliphate and opposed the Ahlul-Bayt in secret and in the open.

We have no choice but to bear the cuts of your daggers and the piercing of your spears into the body.

Now you presume that we do not have any inheritance from the Prophet - do you follow the customs of the (age of) ignorance? Is it the judgement of (the days of) ignorance (the Pagan era) that they desire? Who (else) can be better than Allah to judge for the people of assured faith. Indeed, it is as bright as the sun that I am the daughter of the Prophet of Allah.

O Muslims! Is it befitting that I am deprived of my inheritance? O son of Abu Quhafah (Abu Bakr)! Is it contained in the Glorious Qur'an that one should inherit from their father; while in your opinion, I should not inherit from my father? Indeed you have come with an unusual thing (attributed) upon Allah and His Prophet. Did you then intentionally forsake the Book of Allah and leave it behind your backs?

Allah says: ***'And Sulayman inherited Dawud; in regards to the life of Zakariyyah, He says: So grant me from Yourself an heir who shall inherit from me and inherit from the family of Ya'qub;'***

Allah also says: ***'And the blood relations are nearer to each other in the Book of Allah;'***

Allah says: ***'Allah enjoins upon you about your children - the male shall have the equal of the shares of two females;'***

And He also says: ***'If he (the believer) leaves behind any goods that he makes a bequest for parents and (the nearest) kinsmen in goodness (this is) a duty upon the pious ones.'***

You assume that I do not have a share and allowance (in the inheritance) and that I should not inherit from my father and that there is no relation between us? Has Allah in His verses (of the Qur'an) not taken into consideration everyone in general and are not all (of the) classes of men included in these verses? Is my father discharged from the applicability of this verse or do you say that two people of the same community do not inherit from one

another? Are my father and I not a part and parcel of one community?

Then, are you more cognizant of understanding the general and particular verses of the Qur'an than my father and my cousin (Imam Ali)? Then take it (Fadak) until we meet you on the Day of Judgement - where Allah will be the Best Judge, and Muhammad will be the claimant on that day, and our destined time of meeting will be the Resurrection and on that promised day, the fallacious ones will be engulfed in deep loss and their regret (on that day) will be of no use to them! For every prophesy, there is a (prefixed) time and you will soon realize upon whom a torment (of tribulations) will descend which will disgrace him, and on who falls this lasting punishment."

Then Sayyidah Fatimah turned towards the Ansar and said, "O group of valorous men! The aides of the nation! The helpers of Islam! What is this slackness (that you display) in regards to me while you are witnessing the oppression being meted upon me, but you still lie in a deep sleep! Did my father not say that the rights of a father for his children must be considered? How soon have you changed tracks, even though you possess the strength to stand up for my rights and are capable of supporting me regarding my claim!

Do you then say that Muhammad has passed away and there remains no responsibility upon us?

His loss is great and the crack that has appeared (in Islam) is severe and the division is immense. Unity has been shattered, the Earth is engulfed in darkness due to his concealment, the sun and the moon are eclipsed, and the stars have scattered away! Hopes have broken, mountains have crumbled, the family of the Prophet has been lost and their sanctity has been dishonored after his death! This is, by Allah, a great calamity and a grand adversity, while this calamity is incomparable and there is no other greater calamity than the death of the Prophet!

This (the death of the Prophet) had already been conveyed to you in the Book of Allah, may He be glorified. You were reading the Qur'an day and night in a loud voice, lamentingly, in a normal tone and in a pleasant voice. As for what happened in the past to Allah's prophets and apostles – the command is decisive and destiny enjoined:

‘And Muhammad is not but an apostle, (other) apostles have already passed away prior to him, therefore if he dies or is killed, will you turn upon your heels? And he who turns upon his heels will by no means do harm to Allah in the least, and soon shall We reward the grateful ones.’

Be aware! I have said what I wanted to say, even though I know that you will not assist me as this slackness of yours to assist us has become a part of your heart (your practice). But all of this complaint is the result of the grief of the heart and the internal rage (that I feel) and (I know that) it is of no use, but I have said this to manifest my internal sorrow and to complete my proof upon you.

Thus usurp it (Fadak) and fasten it firmly, for it is weak and feeble, while its shame and disgrace will always remain over you. The sign of the rage of the Supreme Allah has been cast upon it, and it will be an everlasting disgrace upon you and it will lead you to the fire of Allah which will engulf the heart.

Thus Allah sees whatever you do, ***‘And soon shall those who deal unjustly know what an (evil) turning they will be turned into.’***

I am the daughter of that Prophet who was sent to warn you against the severe wrath of Allah, ***‘Act (you) whatever you can, and verily we (too) act, and wait, indeed we too are waiting.’***

al-Ihtijaj



Imam Ali's Sermon of al-Gharra'

Praise be to Allah who is High above all else, and is Near (the creation) through His bounty. He is the Giver of all reward and distinction, and Dispeller of all calamities and hardships. I praise Him for His continuous mercy and His copious bounties. I believe in Him as He is the First of all and He is Manifest. I seek guidance from Him as He is Near and is the Guide. I seek His succour as He is Mighty and the Subduer. I depend upon Him as He is the Sufficer and Supporter. And I stand witness that Muhammad (blessing of Allah be on him and his progeny) is His slave and His Prophet. He sent him for enforcement of His commands, for exhausting His pleas and for presenting warnings (against eternal punishment).

O creatures of Allah I advise you to have fear of Allah Who has furnished illustrations and Who has timed for you your lives. He has given you covering of dress and He has scattered for you livelihood. He has surrounded you with His knowledge. He has ordained rewards. He has bestowed upon you vast bounties and extensive gifts. He has warned you through far reaching arguments, and He has counted you by numbers. He has fixed for you ages (to live) in this place of test and house of instruction. You are on test in this world and have to render account about it.

Certainly this world is a dirty watering place and a muddy source of drinking. Its appearance is attractive and its inside is destructive. It is a deception, a vanishing reflection and a bent pillar. When its despiser begins to like it and he who is not acquainted with it feels satisfied with it, then it raises and puts down its feet (in joy), entraps him in its trap, makes him the target of its arrows and puts round his neck the rope of death taking him to the narrow grave and fearful abode in order to show him his place of stay and the recompense of his acts. This goes on from generation to generation.

Neither death stops from cutting them asunder nor do the survivors keep aloof from committing of sins.

They are emulating each other and proceeding in groups towards the final objective and the rendezvous of death, till when matters come to a close, the world dies and resurrection draws near. Allah would take them out from the corners of the graves, the nests of birds. the dens of beasts and the centers of death. They hasten towards His command and run towards the place fixed for their final return group by group, quiet, standing and arrayed in rows. They will be within Allah's sight and will hear every one who would call them.

They will have the dress of helplessness and covering of submission and indignity. (At this time) contrivances would disappear, desires would be cut, hearts would sink quietly, voices would be curbed down, sweat would choke the throat, fear would increase and ears would resound with the thundering voice of the announcer calling towards the final judgement, award of recompense, striking of punishment and paying of reward.

People have been created as a proof of (His) power, have been brought up with authority, they are made to die through pangs, and placed in graves where they turn into crumbs. Then they would be resurrected one by one, awarded their recompense and would have to account for their actions, each one separately. They had been allowed time to seek deliverance, had been shown the right path and had been allowed to live and seek favors, the darkness of doubts had been removed, and they had been let free in this period of life as a training place in order to make preparation for the race on the Day of Judgement, to search for the objective with thoughtfulness, to get time necessary to secure benefits and provide for the next place of stay.

How appropriate are these illustrations and effective admonitions provided they are received by pure hearts, open ears,

firm views and sharp wits. Fear Allah like him who listened (good advice) and bowed before it, when he committed sin he admitted it, when he felt fear he acted virtuously, when he apprehended he hastened (towards good acts), when he believed he performed virtuous acts, when he was asked to take lesson (from the happenings of this world) he did take the lesson, when he was asked to desist he abstained (from evil), when he responded to the call (of Allah) he leaned (towards him), when he turned back (to evil) he repented, when he followed he almost imitated and when he was shown (the right path) he saw it.

Such a man was busy in search of truth and got rid (of the worldly evils) by running away. He collected provision (of good acts) for himself, purified his inner self, built for the next world, and took with himself provision for the day of his departure, keeping in view his journey, his requirement and the position of his need. He sent ahead of him for the abode of his stay (in the next world). O creatures of Allah, fear Allah keeping in view the reason why He created you and be afraid of Him to the extent He has advised you to do. Make yourself deserve what He has promised you, by having confidence in the truth of His promise and entertaining fear for the Day of Judgement.

He has made for you ears to preserve what is important, eyes to have sight in place of blindness and limbs which consist of many (smaller) parts, whose curves are in proportion with the molding of their shapes and lengths of their ages, and also bodies that are sustaining themselves and hearts that are busy in search of their food, besides other big bounties, obliging bestowings and fortresses of safety. He has fixed for you ages that are not known to you. He has retained for you remains of the past people for your instruction. Those people enjoyed themselves fully and were completely unhampered. Death overtook them before (satisfaction of) their desires, from which the hands of death separated them.

They did not provide for themselves during health of their bodies, and did not take lesson during their youth.

Are these people who are in youth waiting for the backbending old age, and those enjoying fresh health waiting for ailments, and these living persons looking for the hour of death? When the hour of departure will be close and the journey at hand, with pangs of grief and trouble, suffering of sorrows and suffocation of saliva, and the time would arrive for calling relations and friends for help and changing sides on the bed.

Could then the near ones stop death, or the mourning women do any good? Rather, he will be left in the graveyard, a hostage (to his sins) and alone in his constricted grave, his skin pierced all over by reptiles, and his freshness destroyed by these tribulations. Storms have removed his traces and calamities have obliterated even his signs. Fresh bodies have turned thin and withered and bones have become rotten. The spirits are burdened with the weight of sins and have become conscious of the unknown things.

But now neither the good acts can be added to nor can evil acts be atoned for by repentance. Are you not sons, fathers, brothers and relations of these dead? Are you not to follow their footsteps and pass by their paths? But hearts are still unmoved, heedless of guidance and moving on wrong lines, as though the addressee is someone else, and as though the correct way is to amass worldly gains.

And know that you have to pass over the pathway (of Sirat) where steps waver, feet slip away and there are fearful dangers at every step. O creatures of Allah, fear Allah, like the fearing of a wise man whom the thought (of next world) has turned away from other matters, fear (of Allah) has afflicted his body with trouble and pain, his engagement in the night prayer has turned even his short sleep into awakening, hope (of eternal recompense) keeps him

thirsty in the day, abstention has curbed his desires, and remembrance of Allah is ever moving his tongue. He entertains fear before dangers. He avoids uneven ways in favor of clear ones. He follows the shortest route to secure his purpose, wishfulness does not twist his thinking and ambiguities do not blind his eyes. He enjoys deep sleep and passes his day happily because of the happiness of good tidings and pleasure of (eternal bounties). He passes the pathway of this world in praiseworthy manner. He reaches the next world with virtues. He hastens (towards virtue) out of fear (for vice). He moves briskly during the short time (of life in this world). He devotes himself in seeking (eternal good), he runs away from evil. During today he is mindful of tomorrow, and keeps the future in his view. Certainly Paradise is the best reward and achievement, while hell is appropriate punishment and suffering. Allah is the best Avenger and Helper and the Qur'an is the best argument and confronter.

I enjoin upon you fear of Allah Who has left no excuse against what He has warned, has exhausted argument (of guidance) about the (right) path He has shown. He has warned you of the enemy that steals into hearts and stealthily speaks into ears, and thereby misguides and brings about destruction, makes (false) promises and keeps under wrong impression, he represents evil sins in attractive shape, and shows as light even serious crimes. When he has deceived his comrades and exhausted the pledge he begins to find fault with what he presented as good, and considers serious what he had shown as light, and threatens from what he had shown as safe.

Or look at man whom Allah has created in the dark wombs and layers of curtains from what was overflowing semen, then shapeless clot, then embryo, then suckling infant, then child and then fully grown up young man. Then He gave him heart with memory, tongue to talk and eye to see with, in order that he may

take lesson (from whatever is around him) and understand it and follow the admonition and abstain from evil.

When he attained the normal growth and his structure gained its average development he fell in self-conceit and got perplexed. He drew bucketfuls of his desires, got immersed in fulfilling his wishes for pleasures of the world and his (sordid) aims. He did not fear any evil nor got frightened of any apprehension. He died infatuated with his vices. He spent his short life in rubbish pursuits. He earned no reward nor did he fulfill any obligation. Fatal illness overtook him while he was still in his enjoyments and perplexed him. He passed the night in wakefulness in the hardships of grief and pricking of pains and ailments in the presence of a real brother, loving father, wailing mother, crying sister, while he himself was under maddening uneasiness, serious senselessness, fearful cries, suffocating pains, anguish of suffocating sufferings and the pangs of death.

Thereafter he was clad in the shroud while he remained quiet and thoroughly submissive to others. Then he was placed on planks in such a state that he had been down-trodden by hardships and thinned by ailments. The crowd of young men and helping brothers carried him to his house of loneliness where all connections of visitors are severed.

Thereafter those who accompanied him went away and those who were wailing for him returned and then he was made to sit in his grave for terrifying questioning and slippery examination. The great calamity of that place is the hot water and entry into Hell, flames of eternal Fire and intensity of blazes.

There is no resting period, no gap for ease, no power to intervene, no death to bring about solace and no sleep to make him forget pain. He rather lies under several kinds of deaths and moment-to-moment punishment. We seek refuge with Allah.

O creatures of Allah! Where are those who were allowed (long) ages to live and they enjoyed bounty? They were taught and they learnt; they were given time and they passed it in vain; they were kept healthy and they forgot (their duty). They were allowed long period (of life), were handsomely provided, were warned of grievous punishment and were promised big rewards. You should avoid sins that lead to destruction and vices that attract wrath (of Allah).

O people who possess eyes and ears and health and wealth! Is there any place of protection, any shelter of safety, or asylum or haven, or occasion to run away or to come back (to this world)? If not, **“...how can you then be deluded from the truth?”** (6:95; 10:34; 35:3; 40:62) and whither are you averting? By what things have you been deceived? Certainly, the share of every one of you from this earth is just a piece of land equal to his own stature and size where he would lie on his cheeks covered with dust.

The present is an opportune moment for acting, O creatures of Allah, since the neck is free from the loop, and spirit is also unfettered, now you have time for seeking guidance - you are in ease of body; you can assemble in crowds, the rest of life is before you; you have opportunity of acting by will; there is opportunity for repentance, and peaceful circumstances. (But you should act) before you are overtaken by narrow circumstances and distress, or fear and weakness, before the approach of the awaited death and before seizure by the Almighty, the Powerful.

Nahjul Balagha Sermon 81



Imam Ali's Sermon of a Faithful Believer

O creatures of Allah! The most beloved of Allah is he whom Allah has given power (to act) against his passions, so that his inner side is (submerged in) grief and the outer side is covered with fear. The lamp of guidance is burning in his heart. He has provided entertainment for the day that is to befall him. He regards what is distant to be near himself and takes the hard to be light. He looks at and perceives; he remembers (Allah) and enhances (the tempo of his) actions. He drinks sweet water to whose source his way has been made easy. So he drinks to satisfaction and takes the level path.

He has put off the clothes of desires and got rid of worries except one worry peculiar to him. He is safe from misguidance and the company of people who follow their passions. He has become the key to the doors of guidance, and the lock for the doors of destruction.

He has seen his way and is walking on it. He knows his pillar (of guidance) and has crossed over his deep water. He has caught hold of the most reliable supports and the strongest ropes. He is on that level of conviction which is like the brightness of the sun. He has set himself for Allah, the Glorified, for performance of the most sublime acts of facing all that befalls him and taking every step needed for it. He is the lamp in darkness. He is the dispeller of all blindness, key to the obscure, remover of complexities, and a guide in vast deserts. When he speaks he makes you understand whereas when he remains silent then it is safe to do so. He did everything only for Allah and so Allah also made him His own. Consequently, he is among the mines of His faith and stakes in His earth.

He has enjoined upon himself (to follow) justice. The first step of his justice is the rejection of desires from his heart. He describes right and acts according to it. There is no good which he has not aimed at or any likely place (of virtue) to which he has not

proceeded. He has placed his reins in the hands of the Qur'an. Therefore the Qur'an is his guide and leader. He gets down when the Qur'an puts down its weight and he settles where the Qur'an settles down.

While the other (kind of) man is he who calls himself learned but he is not so. He has gleaned ignorance from the ignorant and misguidance from the misguided. He has set for the people a trap (made) of the ropes of deceit and untrue speech. He takes the Qur'an according to his own views and right after his passions.

He makes people feel safe from big sins and takes light the serious crimes. He says that he is waiting for (clarification of) doubts but he remains plunged therein, and that he keeps aloof from innovations but actually he is immersed in them. His shape is that of a man, but his heart is that of a beast. He does not know the door of guidance to follow nor the door of misguidance to keep aloof therefrom. These are living dead bodies.

“So where are you going to...” (81:26) and “how are you then turned away?” (6:95; 10:34; 35:3; 40:62).

Ensigns (of guidance) are standing, indications (of virtue) are clear, and the minarets (of light) have been fixed. Where are you being taken astray and how are you groping while you have among you the descendants of the Prophet? They are the reins of Right, ensigns of Faith and tongues of truth. Accord to them the same good position as you accord to the Qur'an, and come to them (for quenching the thirst of guidance) as the thirsty camels approach the water spring.

O people learn this saying of the last of the Prophets, “He who dies from among us is not dead, and he who decays (after dying) from among us does not really decay.” Do not say what you do not understand, because most of the Right is in what you deny. Accept the argument of one against whom you have no argument.

It is I. Did I not act before you on the greater thaqal (the Qur'an) and did I not retain among you the smaller thaqal (Ahlul-Bayt)? I fixed among you the standard of faith, and I taught you the limits of lawful and unlawful. I clothed you with the garments of safety with my justice and spread for you (the carpet of) virtue by my word and deed. I showed you high manners through myself. Do not exercise your imagination about what the eye cannot see or the mind cannot conceive.

Till people begin thinking that the world is attached to the Umayyads, showering its benefits on them, and leading them to its clear spring for watering, and that their whip and sword will not be removed from the people. Whoever thinks so is wrong. There are rather a few drops from the joys of life which they would suck for a while and then vomit out the whole of it.”

Nahjul Balagha Sermon 85



Imam Ali's Sermon of a Skeletons

Imam Ja'far ibn Muhammad as-Sadiq said:

Amir al-Mu'minin delivered this sermon from the pulpit of (the mosque of) Kufah when someone asked him, 'O Amir al-Mu'minin! Describe Allah for us in such a way that we may imagine that we see Him with eyes so that our love and knowledge may increase about Him.'

Amir al-Mu'minin became angry at this (request of the questioner) and ordered the Muslims to gather in the mosque. So many Muslims gathered in the mosque that the place was overcrowded. Then Amir al-Mu'minin ascended the pulpit while he was still in a state of anger and his color was changed. After he had praised Allah and extolled Him and sought His blessings on the Prophet he said,

'Praise be to Allah Who is not enriched by the refusal to give away and stinginess, and Who is not impoverished by munificence and generosity, although everyone who gives away loses (to that extent) except He, and everyone who withholds is blamed for his niggardliness but He. He obliges through beneficial bounties and plentiful gifts and grants. All of creation are His dependants (in sustenance). He has guaranteed their livelihood and ordained their sustenance. He has prepared the way for those who turn to Him and those who seek what is with Him. He is as generous about what He is asked as He is about that for which He is not asked.

He is the First for whom there was no 'before' so that there could be anything before Him. He is the Last for whom there is no 'after' so that there could be anything after Him. He prevents the pupils of the eyes from seeing Him or perceiving Him. Time does not change over Him, so as to admit of any change of condition about Him. He is not in any place so as to allow Him movement (from one place to another).

If He gives away all that the mines of the mountains emit out or the gold, silver, pearls and cuttings of coral which the shells of the ocean vomit out, it would not affect his munificence, nor diminish the extent of what He has. (In fact) He would still have such treasures of bounty as would not decrease by the demands of the creatures, because He is that generous Being Whom the begging of beggars cannot make poor nor the pertinacity of beseechers make miser.

Then look on, questioner; be confined to those of His attributes which the Qur'an had described and seek light from the effulgence of its guidance. Leave to Allah that knowledge which Shaytan has prompted you to seek and which neither the Qur'an enjoins you to seek nor is there any trace of it in the actions or sayings of the Prophet and other leaders (A'immah) of guidance. This is the extreme limit of Allah's claim upon you.

Know that firm in knowledge are those who refrain from opening the curtains that lie against the unknown, and their acknowledgement of ignorance about the details of the hidden unknown prevents them from further probe. Allah praises them for their admission that they are unable to get knowledge not allowed to them. They do not go deep into the discussion of what is not enjoined upon them about.

He is Powerful, such that when imagination shoots its arrows to comprehend the extremity of His power, and mind, making itself free of the dangers of evil thoughts, tries to find Him in the depth of His realm, and hearts long to grasp realities of His attributes and openings of intelligence penetrate beyond description in order to secure knowledge about His Being, crossing the dark pitfalls of the unknown and concentrating towards Him, He would turn them back. They would return defeated admitting that the reality of His knowledge cannot be comprehended by such random efforts, nor can an iota of the sublimity of His Honor enter the

understanding of thinkers knowing Him, and they call it firmness. Be content with this and do not limit the Greatness of Allah after the measure of your own intelligence, or else you will be among the destroyed ones.

He originated the creation without any example which He could follow and without any specimen prepared by any known creator that was before Him. He showed us the realm of His Might, and such wonders which speak of His Wisdom. The confession of the created things that their existence owes itself to Him made us realize that argument has been furnished about knowing Him (so that there is no excuse against it). The signs of His creative power and standard of His wisdom are fixed in the wonderful things He has created. Whatever He has created is an argument in His favor and a guide towards Him. Even a silent thing is a guide towards Him as though it speaks, and its guidance towards the Creator is clear.

(O Allah) I stand witness that he who likens Thee with the separateness of the limbs or with the joining of the extremities of his body did not acquaint his inner self with knowledge about Thee, and his heart did not secure conviction to the effect that there is no partner for Thee. It is as though he has not heard the (wrongful) followers disclaiming their false gods by saying, ***“By Allah, we were certainly in manifest error when we equaled you with the Lord of the worlds.”*** (26:97-98)

They are wrong who liken Thee to their idols, and dress Thee with apparel of the creatures by their imagination, attribute to Thee parts of body by their own thinking and consider Thee after the creatures of various types, through the working of their intelligence. I stand witness that whoever equated Thee with anything out of Thy creation took a match for Thee, and whoever takes a match for Thee is an unbeliever, according to what is stated in Thy unambiguous verses and indicated by the evidence of Thy clear arguments. (I also stand witness that) Thou art that Allah who

cannot be confined in (the fetters of) intelligence so as to admit change of condition by entering its imagination nor in the shackles of mind so as to become limited and an object of alterations.

He has fixed limits for every thing He has created and made the limits firm, and He has fixed its working and made the working delicate. He has fixed its direction and it does not transgress the limits of its position nor fall short of reaching the end of its aim. It did not disobey when it was commanded to move at His will; and how could it do so when all matters are governed by His will. He is the Producer of varieties of things without exercise of imagination, without the urge of an impulse, hidden in Him, without (the benefit of) any experiment taken from the vicissitudes of time and without any partner who might have assisted Him in creating wonderful things.

Thus the creation was completed by His order and it bowed to His obedience and responded to His call. The laziness of any slug or the inertness of any excuse-finder did not prevent it from doing so. So He straightened the curves of the things and fixed their limits. With His power He created coherence in their contradictory parts and joined together the factors of similarity. Then He separated them in varieties which differ in limits, quantities, properties and shapes. All this is new creation. He made them firm and shaped them according as He wished and invented them.

He has arranged the depressions and elevations of the openings of the sky. He has joined the breadths of its breaches, and has joined them with one another. He has made easy the approach to its heights for those (angels) who come down with His commands and those (angels) who go up with the deeds of the creatures. He called it when it was yet (in the form of) vapor. At once the links of its joints joined up. Then Allah opened up its closed door and put the sentinels of meteors at its holes, and held

them with His hands (i.e. power) from falling into the vastness of air.

He commanded it to remain stationary in obedience to His commands. He made its sun the bright indication for its day, and moon the gloomy indication for its night. He then put them in motion in their orbits and ordained their (pace of) movement in the stages of their paths in order to distinguish with their help between night and day, and in order that the reckoning of years and calculations may be known by their fixed movements.

Then He hung in its vastness its sky and put therein its decoration consisting of small bright pearls and lamp-like stars. He shot at the over-hearers arrows of bright meteors. He put them in motion on their appointed routine and made them into fixed stars, moving stars, descending stars, ascending stars, ominous stars and lucky stars.

Then Allah, the Glorified, created for inhabiting of His skies and populating the higher strata of his realm new (variety of) creatures namely the angels. With them He filled the openings of its cavities and populated with them the vastness of its circumference. In between the openings of these cavities there resounds the voices of angels glorifying Him in the enclosures of sublimity, (behind) curtains of concealment and in veils of His Greatness. And behind this resounding which deafens the ears there is the effulgence of light which defies the approach of sight to it, and consequently the sight stands, disappointed at its limitation.

He created them in different shapes and with diverse characteristics. They have wings. They glorify the sublimity of His Honor. They do not appropriate to themselves His skill that shows itself in creation. Nor do they claim they create anything in which He is unparalleled. ***“But they are rather honored creatures who do not take precedence over Him in uttering anything, and they act according to His command.”*** (21: 26-27)

He has made them the trustees of His revelation and sent them to Prophets as holders of His injunctions and prohibitions. He has immunized them against the waviness of doubts. Consequently no one among them goes astray from the path of His will. He has helped them with the benefits of succour and has covered their hearts with humility and peace. He has opened for them doors of submission to His Glories. He has fixed for them bright minarets as signs of His Oneness.

The weights of sins do not burden them and the rotation of nights and days does not make them move. Doubts do not attack with arrows the firmness of their faith. Misgivings do not assault the bases of their beliefs. The spark of malice does not ignite among them. Amazement does not tarnish what knowledge of Him their hearts possess, or His greatness and awe of His glory that resides in their bosoms. Evil thoughts do not lean towards them to affect their imagination with their own rust.

Among them are those who are in the frame of heavy clouds, or in the height of lofty mountains, or in the gloom of overpowering darkness. And there are those whose feet have pierced the lowest boundaries of the earth. These feet are like white ensigns which have gone forth into the vast expanse of wind. Under them blows the light wind which retains them upto its last end.

Occupation in His worship has made them carefree, and realities of Faith have served as a link between them and His knowledge. Their belief in Him has made them concentrate on Him. They long from Him not from others. They have tasted the sweetness of His knowledge and have drunk from the satiating cup of His love. The roots of His fear have been implanted in the depth of their hearts. Consequently they have bent their straight backs through His worship. The length of the humility and extreme nearness has not removed from them the rope of their fear.

They do not entertain pride so as to make much of their acts. Their humility before the glory of Allah does not allow them to esteem their own virtues. Languor does not affect them despite their long affliction. Their longing (for Him) do not lessen so that they might turn away from hope in (Allah) their Sustainer. The tips of their tongues do not get dry by constant prayers (to Allah). Engagements (in other matters) do not betake them so as to turn their (loud) voices for Him into faint ones. Their shoulders do not get displaced in the postures of worship. They do not move their necks (this and that way) for comfort in disobedience of His command. Follies of negligence do not act against their determination to strive, and the deceptions of desires do not overcome their courage.

They regard the Master of the Throne (Allah) as the store for the day of their need. Because of their love (for Him) they turn to Him even when others turn to the creatures. They do not reach the ending limit of His worship. Their passionate fondness for His worship does not turn them except to the springs of their own hearts, springs which are never devoid of His hope and His fear. Fear (of Allah) never leaves them so that they might slacken in their efforts, nor have temptations entrapped them so that they might prefer his light search over their (serious) effort.

They do not consider their past (virtuous) deeds to be great, for if they had considered them great then (excessive) hope would have wiped away fearfulness from their hearts. They did not differ (among themselves) about their Sustainer as a result of Shaytan's control over them. The vice of separation from one another did not disperse them. Rancor and mutual malice did not overpower them. Ways of wavering did not divide them. Differences of degree of courage did not render them into divisions.

Thus they are captives of faith; neither crookedness (of mind), nor excess, nor lethargy nor languor loosens them from its

bond. There is not the thinnest point in the skies but there is an angel over it in prostration (before Allah) or (busy) in quick performance (of His commands). By long worship of their Sustainer they increase their knowledge, and the honor of their Sustainer increases in their hearts.

Allah spread the earth on stormy and tumultuous waves and the depths of swollen seas, where waves clashed with each other and high surges leapt over one another. They emitted foam like the he-camel at the time of sexual excitement. So the tumult of the stormy water was subdued by the weight of the earth, when the earth pressed it with its chest its shooting agitation eased, and when the earth rolled on it with its shoulder bones the water meekly submitted.

Thus after the tumult of its surges it became tame and overpowered, and an obedient prisoner of the shackles of disgrace, while the earth spread itself and became solid in the stormy depth of this water. (In this way) the earth put an end to the pride, self conceit, high position and superiority of the water, and muzzled the intrepidity of its flow. Consequently it stopped after its stormy flow and settled down after its tumult.

When the excitement of water subsided under the earth's sides and under the weight of the high and lofty mountains placed on its shoulders, Allah flowed springs of water from its high tops and distributed them through plains and low places and moderated their movement by fixed rocks and high mountain tops. Then its trembling came to a standstill because of the penetration of mountains in (various) parts of its surface and their being fixed in its deep areas, and their standing on its plains.

Then Allah created vastness between the earth and firmament, and provided blowing wind for its inhabitants. Then He directed its inhabitants to spread all over its convenient places. Thereafter He did not leave alone the barren tracts of the earth

where high portions lacked in water-springs and where rivers could not find their way, but created floating clouds which enliven the unproductive areas and grow vegetation.

He made a big cloud by collecting together small clouds and when water collected in it and lightning began to flash on its sides and the flash continued under the white clouds as well as the heavy ones. He sent it raining heavily. The cloud was hanging towards the earth and southerly winds were squeezing it into shedding its water like a she-camel bending down for milking.

When the cloud prostrated itself on the ground and delivered all the water it carried on itself Allah grew vegetation on the plain earth and herbage on dry mountains. As a result, the earth felt pleased at being decorated with its gardens and wondered at her dress of soft vegetation and the ornaments of its blossoms. Allah made all this the means of sustenance for the people and feed for the beasts. He has opened up highways in its expanse and has established minarets (of guidance) for those who tread on its highways.

When He spread out the earth and enforced His commands, He chose Adam (peace be upon him) as the best in His creation and made him the first of all creation. He made him to reside in Paradise and gave him ample sustenance in it, and also instructed him regarding what He had prohibited him. He told him that proceeding towards it meant His disobedience and endangering his own position. But Adam did what he had been refrained from, just as Allah already knew beforehand. Consequently, Allah sent him down after (accepting) his repentance, to populate His earth with his progeny and to serve as a proof and plea for Him among his creatures.

Even when He made Adam die, He did not leave them without one who would serve among them as proof and plea for His Godhead, and serve as the link between them and His

knowledge, but He provided to them the proofs through His chosen Messengers and bearers of the trust of His Message, age after age till the process came to end with our Prophet Muhammad - Allah may bless him and his descendants - and His pleas and warnings reached finality.

He ordained livelihoods with plenty and with paucity. He distributed them narrowly as well as profusely. He did it with justice to test whomever He desired, with prosperity or with destitution, and to test through it the gratefulness or endurance of the rich and the poor. Then He coupled plenty with misfortunes of destitution, safety with the distresses of calamities and pleasures of enjoyment with pangs of grief. He created fixed ages and made them long or short and earlier or later, and ended them up with death. He had made death capable of pulling up the ropes of ages and cutting them asunder.

He knows the secrets of those who conceal them, the secret conversation of those who engage in it, the inner feelings of those who indulge in guesses, the established certainties, the furtive glances of the eyes, the inner contents of hearts and depths of the unknown.

He also knows what can be heard only by bending the holes of the ears, the summer resorts of ants and winter abodes of the insects, resounding of the cries of wailing women and the sound of steps. He also knows the spots in the inner sheaths of leaves where fruits grow, the hiding places of beasts, namely caves in mountains and valleys, the hiding holes of mosquitoes on the trunks of trees and their herbage, the sprouting points of leaves in the branches, the dripping points of semen passing through passages of loins, small rising clouds and the big giant ones, the drops of rain in the thick clouds, the particles of dust scattered by whirlwinds through their skirts, the lines erased by rain floods, the movements of insects on sand-dunes, the nests of winged creatures on the cliffs of

mountains and the singing of chattering birds in the gloom of their brooding places.

And He knows whatever has been treasured by mother-of-pearls, and covered under the waves of oceans, all that which is concealed under the darkness of night and all that on which the light of day is shining, as well as all that on which sometimes darkness prevails and sometimes light shines, the trace of every footstep, the feel of every movement, the echo of every sound, the motion of every lip, the abode of every living being, the weight of every particle, the sobs of every sobbing heart, and whatever is there on the earth like fruits of trees or falling leaf, or the settling place of semen, or the congealing of blood or clot and the developing of life and embryo.

On all this He suffers no trouble, and no impediment hampers Him in the preservation of what he created nor any languor or grief hinders Him from the enforcement of commands and management of the creatures. His knowledge penetrates through them and they are within His counting. His justice extends to all of them and His bounty encompasses them despite their falling short of what is due to Him.

O My Allah! Thou deserves handsome description and the highest esteem. If wish is directed towards Thee, Thou art the best to be wished for. If hope is reposed in Thee, Thou art the Most Honored to be hoped from. O My Allah! Thou hast bestowed on me such power that I do not praise any one other than Thee, and I do not eulogize any one save Thee. I do not direct my praise towards others who are sources of disappointment and centers of misgivings. Thou hast kept away my tongue from the praises of human beings and eulogies of the created and the sustained. O My Allah! Every praiser has on whom he praises the right of reward and recompense. Certainly, I have turned to Thee with my eye at the treasures of Thy Mercy and stores of forgiveness.

O My Allah! Here stands one who has singled Thee with Oneness that is Thy due and has not regarded any one deserving of these praises and eulogies except Thee. My want towards Thee is such that nothing except Thy generosity can cure its destitution, nor provide for its need except Thy obligation and Thy generosity. So do grant us in this place Thy will and make us free from stretching hands to anyone other than Thee. ***“Certainly, Thou art powerful over every thing.”*** (66:8)

Nahjul Balagha Sermon 89



Imam Ali's Sermon of Abstaining from Dunya

O people! Look at the world like those who abstain from it, and turn away from it. By Allah, it would shortly turn out its inhabitants and cause grief to the happy and the safe. That which turns and goes away from it never returns and that which is likely to come about is not known or anticipated. Its joy is mingled with grief. Herein men's firmness inclines towards weakness and languidness. The majority of what pleases you here should not mislead you because that which would help you would be little.

Allah may shower His mercy on him who ponders and takes lesson thereby, and when he takes lesson he achieves enlightenment. Whatever is present in this world would shortly not exist, while whatever is to exist in the next world is already in existence. Every countable thing would pass away. Every anticipation should be taken to be coming up and every thing that is to come up should be taken as just near.

Learned is he who knows his worth. It is enough for a man to remain ignorant if he knows not his worth. Certainly, the most hated man with Allah is he whom Allah has left for his own self. He goes astray from the right path, and moves without a guide. If he is called to the plantation of this world he is active, but if he is called to the plantation of the next world he is slow. As though what he is active for is obligatory upon him whereas in whatever he is slow was not required of him.

There would be a time wherein only a sleeping (inactive) believer would be safe (such that) if he is present he is not recognized, but if he is absent he is not sought after. These are the lamps of guidance and banners of night journeys. They do not spread calumnies nor divulge secrets, nor slander. They are those for whom Allah opens the doors of His mercy and keeps off from them the hardships of His chastisement.

O people! A time will come to you when Islam would be capsized as a pot is capsized with all its contents. O people, Allah has protected you from that He might be hard on you, but He has not spared you from being put on trial. Allah the Sublimest of all speakers has said, “***Verily in this are signs and We do only try (the people).***” (23:30)

Nahjul Balagha Sermon 101



Imam Ali's Sermon of Caution from Dunya

So now, certainly I frighten you from this world for it is sweet and green, surrounded by lusts, and liked for its immediate enjoyments. It excites wonder with small things, is ornamented with (false) hopes and decorated with deception. Its rejoicing does not last and its afflictions cannot be avoided. It is deceitful, harmful, changing, perishable, exhaustible, liable to destruction, eating away and destructive. When it reaches the extremity of desires of those who incline towards it and feel happy with it, the position is just what Allah, the Glorified, says (in the Qur'an), ***"... like the water which send We down from heaven, and the herbage of the earth mingles with it, then it becomes dry stubble which the winds scatter; for Allah over all things has power."*** (18:45)

No person gets rejoicing from this world but tears come to him after it, and no one gets its comforts in the front but he has to face hardships in the rear. No one receives the light rain of ease in it but the heavy rain of distress pours upon him. It is just worthy of this world that in the morning it supports a man but in the evening it does not recognize him. If one side of it is sweet and pleasant the other side is bitter and distressing.

No one secures enjoyment from its freshness but he has to face hardship from its calamities. No one would pass the evening under the wing of safety but that his morning would be under the feathers of the wing-tip of fear. It is deceitful, and all that is there in it is deception. It is perishable and all that is on it is to perish. There is no good in its provisions except in piety. Whoever takes little from it collects much of what would give him safety, while one who takes much from it takes much of what would ruin him. He would shortly depart from his collection. How many people relied on it but it distressed them; (how many) felt peaceful with it but it tumbled

them down; how many were prestigious but it made them low and how many were proud but it made them disgraceful.

Its authority is changing. Its life is dirty. Its sweet water is bitter. Its sweetness is like myrrh. Its foods are poisons. Its means are weak. The living in it is exposed to death; the healthy in it is exposed to disease. Its realm is (liable to be) snatched away. The strong in it is (liable to be) defeated and the rich is (liable to be) afflicted with misfortune. The neighbor in it is (liable to be) plundered.

Are you not (residing) in the houses of those before you, who were of longer ages, better traces, had bigger desires, were more in numbers and had greater armies. How they devoted themselves to the world and how they showed preference to it! Then they left it without any provision that could convey them through, or the back (of a beast for riding) to carry them.

Did you get the news that the world was ever generous enough to present ransom for them, or gave them any support or afforded them good company? It rather inflicted them with troubles, made them languid with calamities, molested them with catastrophes, threw them down on their noses, trampled them under hoofs and helped the ***“vicissitudes of time,”*** (52:30) against them.

You have observed its strangeness towards those who went near it, acquired it and appropriated it, till they depart from it for good. Did it give them any provision other than starvation or make them stay in other than narrow places, or give them light other than gloom, or give them in the end anything other than repentance? Is this what you much ask for or remain satisfied with, or towards which you feel greedy? How bad is this abode for him who did not suspect it (to be so) and did not entertain fear from it?

You should know as you do know, that you have to leave it and depart from it. While in it, take lesson from those who proclaimed, ***“who is more powerful than we,”*** (41:15) but they

were carried to their graves, though not as riders. They were then made to stay in the graves, but not as guests. Graves were made for them from the surface of the ground. Their shrouds were made from earth. Old bones were made their neighbor. They are neighbors who do not answer a caller nor ward off trouble, nor pay heed to a mourner.

If they get rain they do not feel happy, and if they face famine they do not get disappointed. They are together but each one apart. They are close together but do not see each other. They are near but do not meet. They are enduring and have no hatred. They are ignorant and their malice has died away. There is no fear of trouble from them and no hope of their warding off (troubles). They have exchanged the back (surface) of the earth with its stomach (interior), vastness with narrowness, family with loneliness, and light with darkness.

They have come to it (this world) as they had left it with bare feet and naked bodies. They departed from it with their acts towards the continuing life and everlasting house as Allah has said, ***“...[and] as We brought into being the first creation, so We shall bring it forth anew a promise which We have willed upon Ourselves: for, behold, We are able to do [all things]!”*** (21:104)

Nahjul Balagha Sermon 109



Imam Ali's Sermon on the Condition of Dunya

O servants of Allah! You and whatever you desire from this world are like guests with fixed period of stay, and like debtors called upon to pay. Life is getting short while (the records of) actions are being preserved. Many strivers are wasting (their efforts) and many of those who exert are heading towards harm. You are in a period when steps of virtue are moving backwards, steps of evil are moving forward and Shaytan is increasing his eagerness to ruin people. This is the time that his equipment is strong, his traps have been spread and his prey has become easy (to catch).

Cast your glance over people wherever you like, you will see either a poor man suffering from poverty, or a rich man ignoring Allah despite His bounty over him, or a miser increasing his wealth by trampling on Allah's obligations, or an unruly person closing his ears to all counsel. Where are your good people; where are your virtuous people? Where are your high spirited men and generous men? Where are those of you who avoid deceit in their business and remain pure in their behavior? Have they not all departed from this ignoble, transitory and troublesome world? Have you not been left among people who are just like rubbish and so low that lips avoid mention of them and do not move even to condemn their low position... ***“Verily we are Allah's and verily unto Him shall we return.”*** (2:156)

“Mischief has appeared...” (30:41) and there is no one to oppose and change it, nor anyone to dissuade from it or desist from it.

Do you, with these qualities, hope to secure abode in the purified neighborhood of Allah and to be regarded His staunch lovers? Alas! Allah cannot be deceived about His paradise and His will cannot be secured save by His obedience. May Allah curse those

who advise good but they themselves avoid it, and those who desist others from evil but they themselves act upon it.

Nahjul Balagha Sermon 127



Imam Husayn's Sermon of Mina

O people, take lesson from the counsel Allah gave to His friends when He rebuked the rabbis by saying, ***“Why do the scholars and rabbis not forbid their sinful talk and consumption of what is unlawful? Truly what they have done is evil.”*** (5:63)

And Allah says, ***“Cursed by the tongue of Dawud and Isa, son of Maryam, are those among the Children of Israel who disbelieved on account of their rebellion and transgression. They did not prevent each other from committing vile and corrupt acts; surely what they did was abominable.”*** (5:78-79)

Allah reproached them because they saw with their own eyes the oppressors committing vile and corrupt acts, but did not stop them, out of love for the favors they received from them as well as fear of persecution and injury. However, Allah says, ***“Fear not men, but fear Me.”*** (5:44)

And He says, ***“The believing men and women are friends and protectors to each other; they enjoin the good and forbid the evil; they perform the prayer, and pay the alms, and obey Allah and His messenger. Upon them Allah shall have mercy; Allah is Almighty, All-Wise.”*** (9:71)

Allah mentions the duty of enjoining the good and forbidding the evil before all other duties, because He knows that if it is performed and is established in the society all other duties, the easy and the difficult, will also become established.

The reason for this is that enjoining the good and forbidding the evil means summoning people to Islam, as well as resistance against injustice, opposing and struggling against oppressors, and endeavoring to ensure that public wealth and income derived from war are distributed in accordance with the just laws of Islam, and

that taxes are collected, levied and expended in due and proper form.

O scholars, who are celebrated and enjoy good repute on account of your learning! You have achieved a good name in society because of your good will. It is on account of Allah that men venerate you and stand in awe of you, so that even powerful fear you and the weak honor you, and those who are not subject to you and over whom you hold no authority grant you favors they deny themselves. When the people do not receive their due, they seek your intercession, and you walk in the street with the majesty of kings and princes. Have you not earned all this respect and prestige because of the people's hopes that you will implement Allah's laws, even though in most instances you have failed to do so?

You have taken lightly your duties as leaders. You have neglected the rights of the oppressed and the lowly, but have assiduously pursued what you regard as your personal rights. You have not spent your money or risked your life for the sake of the One Who gave you life, nor have you fought against any group or tribe for the sake of Allah.

Nevertheless, you desire - and regard it as your due - that He should grant you paradise, the company of the Prophet, and security from chastisement in the hereafter. You have such expectations of Allah, I fear that the full weight of His wrath descend upon you, for although it is by His might and glory that you have achieved high rank, you show no respect to those who truly know God, while you yourselves enjoy respect among Allah's creatures on His account.

I am also afraid for you for another reason, you see the covenant enacted with Allah being violated and trampled under foot, yet you show no anxiety, when it comes to the covenants enacted with your fathers, you become greatly disturbed and anxious if they are only violated in part, but the pledges you have given to

the most noble Messenger are a matter of complete indifference to you.

The blind, the dumb, and chronically ill everywhere lack protection in towns and no mercy is shown them. But you neither behave in accordance with your function and rank, nor you support or pay any regard to those who do. You purchase your safety from the oppressive ruling powers with flattery cajolery, and compromise.

All these activities have been forbidden to you by Allah, and He has, more over, commanded you to forbid each other to engage in them, but you pay no attention.

The calamity that has befallen you is greater than what has befallen others, for true rank and degree of “Ulama” (scholars) has been taken away from you. The administration of the country and the issuing of decrees and ordinances should actually be trusted to religious scholars who are guardians of Allah’s ordinances concerning what is permitted and what is forbidden. But your position has been usurped from you, for no other reason than that you have abandoned the truth (al-haqq), and have disagreed about the nature of the sunnah, despite the existence of clear proofs.

Had you the forbearance to endure adversities and hardships for the sake of Allah, then all proposed regulations (Allah’s affairs) would be brought to you for your approval and for you to issue; authority would lie in your hands. But you allowed the oppressors to take away your functions and Allah’s affairs (i.e. government) to fall into their hands, so that they administer them by resorting to ambiguities and make arbitrariness and the satisfaction of lust their consistent practice. What enabled them to gain control of government was your fleeing in panic from (inevitable) death and your love of life, which shall in all certainty depart from you. As a consequence of that mentality, you have delivered the powerless masses into the clutches of the oppressors. While some cringe like slaves under the yoke of oppressors, and others have been reduced

to destitution in regard to their livelihood, the rulers run the affairs of the government in accordance with their whims, earning ignominy and disgrace for themselves with their licentiousness, following evil counselors, and showing impudence toward Allah.

One of their appointed spokesmen mounts the pulpit in each city. The country is defenseless before them, and their hands grab freely whatever they want of it. The people are their slaves and are powerless to defend themselves. One of the governors is a dictator by nature, malevolent and rancorous; another represses to recognize either Allah or the Day of Resurrection!

It is not strange - how can one think it strange, that society is the clutches of a cunning oppressor whose tax collectors are oppressors and whose governors feel no compassion or mercy towards the believers under rule. It is Allah who will judge concerning what is disputed among us and deliver a decisive verdict concerning all that occurs among us.

O Allah! You know that everything we did was not prompted by rivalry for political power, nor for a search for wealth and abundance; rather it was done to demonstrate to men the shining principles and values of Your religion, to reform the affairs of Your land, to protect and secure the indisputable rights of Your oppressed servants, and to act in accordance with the duties You have established and the norms, laws, and ordinances You have decreed.

So (O scholars of religion!) You are to help us reach this goal, win back our rights from those powers who have considered it acceptable to wrong you and who have attempted to put out the light kindled by your Prophet. Allah suffices us, upon Him do we rely, to Him do we return, and to Him shall we return.

al Tawhid, p. 34, Vol. VII No. 4 Shammal Dhu al Hijjah 1410



Prophet Muhammad

The Prophet (ﷺ) said:

“Allah, Mighty and Exalted, says, ‘When a servant’s predominant state is preoccupation with Me then I make the object of his desire My remembrance and place his pleasure therein. And when I make My remembrance the object of his desire and place his pleasure therein, he becomes infatuated with Me and I with him. And when he becomes infatuated with Me and I with him, I remove all veils between Me and him, and make this state predominate over him where he is never again negligent even when other people are.’”

Kanz al-'Ummal, no. 1872



The Prophet (ﷺ) said:

‘If you truly knew Allah as He is worthy of being known, you would be able to walk on the seas and the mountains would fall by your command.’

Kanz al-'Ummal, no. 5893



It is related in the tradition of the Prophet’s Ascension, ‘O Muhammad, My love is due to those who love each other for My sake, and My love is due to those who are kind to each other for My sake, and My love is due to those who maintain communication with each other for My sake, and My love is due to those who trust Me,

and there is no ensign, end or culmination to My love, and whenever I raise an ensign for them I lower another ensign for them.'

Irshad al-Qulub, no. 199



The Prophet (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ) said:

'The most beloved of Allah's servants to Him are those that are the most useful to His servants, and the most persistent of them in establishing His right, those who endear virtue and its practices.'

Tuhaf al-'Uqul, no. 49



The Prophet (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ) said:

'The sign of [man's] love of Allah is the love of the remembrance of Allah, and the sign of [man's] hatred towards Allah is his hatred towards the remembrance of Allah, Mighty and Exalted.'

Kanz al-'Ummal, no. 1776



The Prophet (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ) said:

'Allah, Mighty and Exalted, says, 'My servant endears himself to Me with nothing more beloved to Me than what I have made obligatory upon him, and he endears himself to Me through performance of the supererogatory prayers until I love him. Once I love him, I become his hearing with which he hears, his sight with which he

sees, his tongue with which he speaks, his hands with which he acts, and his foot with which he walks. When he calls Me I answer him, and when he asks Me I grant him.””

al-Mabasin, v. 1, p. 454, no. 1047



The Prophet (ﷺ) said:

‘The love for Allah and the love for the world cannot ever coexist in one heart.’

Tanbih al-Khawatir, v. 2, p. 122



The Prophet (ﷺ) said:

‘Your archenemy is your lower self that resides between your two sides.’

Tanbih al-Khawatir, v. 1, no. 259



The Prophet (ﷺ) said:

‘The most effective way my community will enter Paradise is through God-consciousness and good character.’

al-Kafi, v. 2, p. 100, no. 6



The Prophet (ﷺ) said to one of his companions:

‘O servant of Allah! Love for the sake of Allah and hate for the sake of Allah, and befriend for the sake of Allah and contest for the sake of Allah, for Allah’s guardianship is attained only by that, and man will not find the taste of faith - though his prayers and fasting be much - unless he behaves thus. In this present day, the brotherhood and friendship of the people are mainly for the sake of this world; they love each other for its sake and hate each other for its sake.’

‘Ilal al-Shara’i’, p. 140, no. 1



The Prophet (ﷺ) said:

“Allah says: ‘I have accepted this religion for Myself. Except generosity and good manners, nothing will raise it. You should honor the religion by these two traits as long as you accompany it.’”

Tuhaf al-Uqul



The Prophet (ﷺ) said:

‘Knowledge is the comrade of the believer, clemency is his supporter, intelligence is his guide, patience is the commander of his army, lenience is his father, and charity is his brother. Adam is his lineage and God-fearing is his ancestry. The seeking for legal earning is the personality.’

Tuhaf al-Uqul



The Prophet (ﷺ) said:

‘All the needs are in Allah’s hand while their means are in people’s. Seek the needs from Allah through people. You should be patient in praying to Allah to settle your needs even if people settle them.’

Tubaf al-Uqul



The Prophet (ﷺ) said:

‘He who strives to grant the needs of his brother in faith is like he who has worshipped Allah for nine thousand years, fasting his days and praying his nights.’

Bihar al-Anwar, v. 74, pg. 315, no. 72



The Prophet (ﷺ) said:

‘The men of knowledge will all be ruined except those who acted [upon their knowledge], and those who act will all be ruined except for the sincere ones from among them, and the sincere ones are significant indeed.’

Tanbih al-Khawatir, v. 2, p. 118



The Prophet (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ) said:

‘Verily for every essential truth is a reality and a servant has not reached the reality of sincerity until he dislikes to be praised [by others] for any act that he does for the sake of Allah.’

Bihar al-Anwar, v. 72, p. 304, no. 51



The Prophet (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ) said:

‘Whoever meets Allah with three things will enter Paradise from any door he likes: good character, fear of Allah in public as well as in solitude, and desisting from disputation even when in the right.’

Ibid. p. 300, no. 2



The Prophet (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ) said:

‘The most beloved and nearest to me on the Day of Resurrection will be the most good-natured, and the one who is most humble.’

Bihar al-Anwar, v. 71, p. 385, no. 26



The Prophet (اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ) said:

‘The believers with the most perfect faith are those who are the most good-natured.’

Amali al-Tusi, p. 140, no. 227



The Prophet (ﷺ) said:

“If you are faced by anger, avert it through pardon, for verily a caller will call out on the Day of Resurrection ‘Whoever has a claim for a reward from Allah should stand up,’ and none will stand except the pardoners. Have you not heard the verse of Allah, most High, **‘So whoever pardons and conciliates, his reward lies with Allah!’**”

A'alam al-Din, no. 337



The Prophet (ﷺ) said:

“Spirits are pre-mobilized groups [from their conception in the pre-material world, and by virtue of their nature] in that they are mutually attracted to other spirits that they are in harmony with, and they mutually repel those that they clash with.”

Kanz al-'Ummal, 24660



The Prophet (ﷺ) said:

“Anger is like the devil. The devil has been created from fire and fire is extinguished by water. Therefore, when any of you feels angry, you should perform ablution.”

Nahj al-Fasahah, Tradition 660



The Prophet (ﷺ) said:

“Take account of your selves before you are held to account, and evaluate them before you are held for evaluation, and prepare yourselves for the Greatest Exposure.”

Bihar al-Anwar, v. 70, p. 73, no. 26



The Prophet (ﷺ) said that Allah the Almighty revealed the following to Musa:

“I have made five things dependent upon five other things, but people seek them in other things. Then when will they find them? I have established honor in My obedience, but people seek it in the houses of the kings. Then when will they find it? I have established knowledge in being hungry, but they seek it on a full stomach. Then when will they find it? I have established self-sufficiency in contentment, but they seek it in collecting wealth. Then when will they find it? I have established comfort in the Hereafter, but they seek it in this world. Then when will they find it? I have established My pleasure in their opposing their own selfish desires, but they seek it in following their own selfish desires. Then when will they find it?”

Mishkat ul-Anwar Fi Ghurar il-Akhbar Section 9, #1915



The Prophet (ﷺ) said:

“Allah, whose Majesty is Exalted revealed to the world, “Put whoever serves you in hardship; serve whoever abandons you. Whenever one sits in the privacy of the night and prays to and calls on his Master, Allah will illuminate his heart. Whenever he says, ‘O Lord!’ Allah, whose Majesty is Exalted, will respond to him and say, ‘O My servant! I heard you. Ask Me for whatever you want. I will grant it to you. Rely on Me, and I will suffice you.’

Then the One whose Majesty is exalted tells the angels, ‘O My angels! Notice My servant who is having a private time with Me in the darkness of this night, while the rogues are having fun, and the ignorant people are asleep. Witness that I have created him.’”

Then Allah’s Prophet said, “Fear Allah and strive to worship. Abstain from this world which abstains from you. The world is tricky, transient and ephemeral.

Many are fooled by it and get ruined. The world was treacherous to many who trusted it. The world tricked many who relied on it. The world forced them to submit to it. Beware that you have an awesome path to go on, and a long trip to make before you can cross the Bridge to the Hereafter. A traveler should pick up the necessary things for his trip. Whoever does not, will suffer hardships. The best thing to pick up for the trip to the Hereafter is piety.”

Mishkat ul-Anwar Fi Ghurar il-Akhhbar Section 6, Chapter 3 #1521



“Certainly whoever submits his will to Allah and is a good-doer...” (2:112)

It is reported that the Prophet was asked about good-doing, to which he replied, ‘It is to worship Allah as if you see Him; for verily even if you do not see Him, indeed He sees you.’

Nur al-Thaqalayn, v. 1, p. 553, no. 579



The Prophet (ﷺ) said:

‘There are four distinguishing marks of the humble ones: they pay constant attention to Allah in private and in public, they carry out good works, they contemplate about the Day of Resurrection, and they engage in intimate supplication with Allah.’

Tuhaf al-Uqul, no. 20



The Prophet (ﷺ) said:

“Whenever man commits a sin, a black spot will form on his heart which will not be removed unless he asks for Allah’s forgiveness and repents. If he continues to commit sins, that black spot will continue to grow. This is the “stain” which Allah the Almighty mentions in the Qur’an, **“By no means! But on their hearts is the stain of (ill) which they do!”** (83:14)

Mishkat ul-Anwar Fi Ghurar il-Akbar Section 6, Chapter 3 #1511



The Prophet (ﷺ) said:

‘The person with the most intense remorse on the Day of Resurrection will be the man who sold his Hereafter for the world of others.’

Kanz al-'Ummal, no. 14936



Allah’s Prophet passed by an insane man and asked what had happened to him. They said, “He is insane.”

The Prophet said, “His brain is injured. A real insane person is one who prefers this world to the Hereafter.”

Mishkat ul-Anwar Fi Ghurar il-Akbbar Section 6, Chapter 7 #1583



The Prophet (ﷺ) said:

‘Verily I was deputed to perfect noble, moral traits.’

Kanz al-'Ummal, no. 5217



The Prophet (ﷺ) said:

‘Every fatigue, hardship or sorrow that a believer undergoes, as well as worries that distress him, are a means by which Allah deletes his evil deeds.’

Tuhaf al-'Uqul



The Prophet (ﷺ) said:

‘When Allah wants good for a servant, He makes him proficient in the knowledge of religion, induces him to abstain from the world and gives him insight into his own faults.’

Bihar al-Anwar, v. 77, p. 80, no. 3



The Prophet (ﷺ) said:

‘When Allah wants good for a servant, He sweetens his affairs,’ at which he was asked, ‘How does He sweeten affairs?’ The Prophet replied, ‘He opens the way for him to do righteous deeds before his death and causes him to die in the state of doing good.’

Kanz al-Ummal, no. 30763



The Prophet (ﷺ) said:

‘There are four things which when given to someone, they have indeed been given the good of this world and the Hereafter: a persevering body, a remembering tongue, a thankful heart and a righteous wife.’

Mustadrak al-Wasa'il, v. 2, p. 414, no. 2338



The Prophet (ﷺ) once said to his companions,

“Look for the sun; when the sun is hidden in the night, look for the moon. When the moon is hidden, search for Venus, the evening star; and when that, too, is hidden, look for the two bright stars in the Ursa Minor.”

His companions asked him, “O Prophet of Allah. Who is the sun?”

He replied, “I am the sun.”

They asked, “Who is the moon?”

He replied, “Ali.”

The companions asked, “Who is Venus?”

The Prophet replied, “Fatima.”

They asked, “Who are the two stars of the Ursa Minor?”

He answered, “Hassan and Husayn.”

Juwaini Khurasani, vol. 2, p. 17, hadith no. 361



Syeda Fatimah az-Zahra

Syeda Fatimah az-Zahra (عليه السلام) narrated:

One day my father, the Messenger of Allah, came to me and said, 'Peace be upon you O Fatimah!'

I replied, 'And upon you be peace.'

Then he said, 'I find myself feeling weak.'

I said to him, 'I seek refuge for you with Allah from weakness.'

He said, 'O Fatimah, bring me the Yemeni cloak and cover me with it.'

I brought the Yemeni cloak for him and covered him it. At this point I noticed that his face was shining like the full moon on a dark night. It was not long before my son al-Hassan came. He said, 'Peace by upon you O mother!'

I replied, 'And upon you be peace O coolness of my eyes and apple of my heart!'

He said, 'O mother, I smell a fragrance like that of my grandfather the Messenger of Allah.'

I said, 'Yes my son, your grandfather is resting under the cloak.'

So, al-Hassan approached the cloak and said, 'Peace be upon you O grandfather, O Prophet of Allah! Do you permit me to come under the cloak with you?'

He replied, 'And upon you be peace my son and the custodian of my [paradisical] pond, I give you permission [to do so].' So, he entered under the cloak with him.

It was not long before my son al-Husayn came. He said, 'Peace by upon you O mother!'

I replied, 'And upon you be peace O coolness of my eyes and apple of my heart!'

He said, 'O mother, I smell a fragrance like that of my grandfather the Messenger of Allah.'

I said, 'Yes my son, your grandfather and brother are resting under the cloak.'

So, al-Husayn approached the cloak and said, 'Peace be upon you O grandfather, O he who has been chosen by Allah! Do you permit me to come under the cloak with you?'

He replied, 'And upon you be peace my son and the intercessor of my community, I give you permission [to do so].' So, he entered under the cloak with them.

Shortly after this, Abu al-Hassan Ali Ibn Abi Talib came. He said, 'Peace be upon you O daughter of the Messenger of Allah!'

I replied, 'And upon you be peace O Aba al-Hasan, O Master of the Faithful!'

He said, 'O Fatimah, I smell a fragrance like that of my brother and cousin, the Messenger of Allah.'

I said, 'Yes, there he is with your two sons under the cloak.'

So, Amir al-Mu'minin approached the cloak and said, 'Peace be upon you O Messenger of Allah! Do you permit me to come under the cloak with you?'

He replied, 'And upon you be peace my brother, my successor and my flag bearer, you have my permission [to do so].' So, Ali entered the cloak.

Then I myself approached the cloak and said, 'Peace be upon you O father, O Prophet of Allah! Do you grant me permission to enter the cloak with you?'

He replied, 'And upon you be peace my daughter and part of my flesh; you have my permission [to do so].' So, I entered under the cloak with them all.

Once we were all under the cloak, my father, the Messenger of Allah, took the edges of the cloak and motioned with his right hand to the sky saying, 'O Allah, these are my Ahlul-Bayt, my

nearest family and closest supporters, their flesh is my flesh, and their blood is my blood. That which hurts them hurts me and that which disturbs them disturbs me. I am at war with those who are at war with them and at peace with those who are at peace with them. I am the enemy of their enemies and I love those who love them. They are from me, and I am from them. So, bestow Your salutations, blessings, mercy, forgiveness and [divine] pleasure upon me and upon them, and remove all impurity from them and purify them with a thorough purification.'

Allah, the Almighty, said, 'O My Angels and the inhabitants of My heavens, know that Indeed, I have not created the raised sky, the stretched earth, the bright moon, the illuminating sun, the revolving planets, the flowing river or the sailing ship except for the love of these five people who are under the cloak.'

The trustworthy archangel Jibra'il asked, 'O my Lord, who are [these individuals] under the cloak?'

Allah, the Almighty, said, 'They are the household of the Prophet and the wellspring of Prophethood; they are Fatimah, her father, her husband and her sons.'

Jibra'il said, 'O Lord, do You grant me permission to descend to the earth So, that I can join them and be the sixth one [under the cloak]?'

Allah, the Almighty, said, 'I grant you permission.'

So, Jibra'il descended [to earth] and said, 'Peace be upon you O Messenger of Allah! The Most Exalted Lord has sent His salutations and has conveyed His greetings to you, and says, "By My Honour and Glory, I have not created the raised sky, the stretched earth, the bright moon, the illuminating sun, the revolving planets, the flowing river or the sailing ship except for your sake;" and He has permitted me to enter under the cloak with you, So, do you permit me to enter O Messenger of Allah?'

The Prophet of Allah said, ‘And upon you be peace O trusted custodian of divine revelation, I permit you [to enter].’ So, Jibra’il entered under the cloak with us.

Then he said, ‘Allah has revealed unto you saying, ***“Indeed, Allah wishes to remove all impurity from you, the household [of Prophethood], and to purify you with a thorough purification.”***’ (Surah 33:33)

Ali Ibn Abi Talib said, ‘O Messenger of Allah, tell me about this gathering of ours under the cloak and its significance in the sight of Allah.’

The Prophet replied, ‘By Him who appointed me a Prophet in truth and chose me to deliver the message of salvation [to mankind], whenever this event is recounted in any gathering of the people of this world wherein our followers and friends are present, the mercy of Allah descends upon them and angels surround them, seeking forgiveness for them until they disperse.’

Ali said, ‘Then Indeed, by the Lord of the Ka’bah we are successful as are our followers!’

Then the Messenger of Allah said again, ‘By Him who appointed me a Prophet in truth and chose me to deliver the message of salvation [to mankind], whenever this event is recounted in any gathering of this world wherein our followers and friends are present, if there is anyone amongst them who is grieved, Allah shall remove his grief, and if there is anyone who is distressed, Allah shall alleviate his distress, and if anyone has any needs, Allah will fulfill his needs.

Ali said, ‘Then Indeed, by the Lord of the Ka’bah, we are successful and our Shi’ah are also successful and felicitous both in this world and the next!’”

Hadith al-Kisa - Ihqaq al-Haqq wa Izhaq al-Batil



Syeda Fatimah az-Zahra (عليه السلام) said:

“Praise Allah, for all who are in the heavens and earth seek recourse to Him because of His greatness and light; and we are the means to Him among His creatures. We are His special servants; we are His proofs and we are the heirs of His Prophets...”

Sbarh Nahj al-Balaghah, vol. 16, p. 211



Syeda Fatimah az-Zahra (عليه السلام) said:

‘Allah made the prayer incumbent in order to eliminate one’s pride.’

Bibar al-Anwar, v. 82, p. 209, no. 19



Imam Ali

Abu al-Tufayl narrated, “Ali bought a gown, which he liked, so he gave it away in charity. He said, ‘I heard the Prophet saying, ‘When a man places others before himself, Allah, the Exalted, will place him [before others] in Paradise.’”

Nur al-Thaqalayn, v. 5, p. 285, no. 52



The Commander of the Faithful (عليه السلام) said:
‘Whoever eats less, their thought will be more purified.’

Ghurur al-Hikam, no. 8462



The Commander of the Faithful (عليه السلام) said:
“There are ten groups of people who put themselves as well as others through hardships: those who know very little but want to teach a lot to the people; those patient, knowledgeable ones who are not smart; those who pursue things which they would not attain, since they do not deserve it; those who suffer a lot of pain and are not calm; those who are calm, but do not have any knowledge and insight; those who are learned but not concerned with improving things; those who are concerned with improving things but are not knowledgeable; those who are knowledgeable but are materialists; those who are kind to the people, but are stingy with what they themselves own; those who seek knowledge, but argue with the

people who are more knowledgeable than they are; and those who do not accept what they are taught.”

al-Khisal 10-25



The Commander of the Faithful (عليه السلام) said:

“Knowledge is the enlivener of the soul, the illuminator of the intellect, and the annihilator of ignorance.”

Ghurur al-Hikam, Hadith 6844



The Commander of the Faithful (عليه السلام) said:

‘Verily it does not befit one who has attained inner knowledge of the grandeur of Allah to behave proudly, for verily the elevation of those who acknowledge His grandeur comes from their abasing themselves in front of Him.’

Nahjul Balaghah, Sermon 147



The Commander of the Faithful (عليه السلام) said:

‘The person who best knows Allah asks of Him the most.’

Ghurur al-Hikam, no. 3260



The Commander of the Faithful (عليه السلام) said:
‘Salvation is found in sincerity.’

Tanbih al-Khawarir, v. 2, p. 118



The Commander of the Faithful (عليه السلام) said:
‘Blessed is he whose knowledge and practice, love and hate, acceptance and refusal, speech and silence, and words and actions are sincerely for the sake of Allah.’

Tuhaf al-'Uqul, no. 100



The Commander of the Faithful (عليه السلام) said:
‘When Allah loves a servant He inspires him with good acts of devotion.’

Ghurur al-Hikam, no. 4066



On the authority of Amer al-Sha’abi, the Commander of the Faithful Imam Ali has said nine sayings which have amazed many eloquent ones. You wonder what jewels of wisdom are include in these pearls which none of the masters of eloquence could not even say some thing similar to them. Three of these are in the form of supplications; three are words of wisdom and the other three are about culture.

The three words of wisdom are as follows: ‘The value of each person is based on what he has learned. Whoever recognizes himself shall not be destroyed. Man is known by what he says.’

The three sayings which are about culture are: ‘Whoever treats someone well will become his master. You become a slave of whoever who you ask to fulfill your needs. You are equal to whoever you are not needy of.’

And the three which are in the form of supplications are as follows: ‘O My God! It is enough of an honor for me to worship Thee. It is enough of a source of pride for me to be nourished by You. You are just as I wish. Thus, make me just as perfect as you wish.’”

al-Khisaḥ 9-14



The Commander of the Faithful (عليه السلام) said:

‘Verily there is no price for your soul except for Paradise, so do not sell it for anything else.’

Bihar al-Anwar, v. 78, p. 13, no. 71



The Commander of the Faithful (عليه السلام) said:

‘He who takes account of his self profits, he who neglects it is at a loss, and he who fears will be safe.’

Bihar al-Anwar, v. 70, p. 73, no. 27



The Commander of the Faithful (عليه السلام) said:

‘Your hearts will get tired just as your bodies do. So seek the newest words of wisdom for them. Sometimes the heart turns towards you, and sometimes it turns away. Whenever it turns towards you, get it involved in performing the recommended deeds And when it turns away, just suffice with performing the obligatory deeds.’

Mishkat ul-Anwar Fi Ghurar il-Akhbar Section 6, Chapter 3 #1509



The Commander of the Faithful (عليه السلام) said:

‘The best of deeds is that whose objective is Allah’s pleasure.’

Ghurar al-Hikam, no. 2958



The Commander of the Faithful (عليه السلام) said:

‘The angel on man’s right [shoulder] records his good deeds, whilst the angel on the left records his evil deeds. The two angels of the day record the servant’s deeds by day, and the two angels of the night record the servant’s deeds by night.’

Bihar al-Anwar, v. 5, p. 327, no. 22



The Commander of the Faithful (عليه السلام) said:

‘The one who is known for [his] wisdom is regarded by the eyes with dignity and awe.’

Tuhaf al-Uqul, no. 97



The Commander of the Faithful (عليه السلام) said:

‘Wisdom is the lost property of the believer, so seek it even from the polytheist for you will be more deserving and worthier of it [than him].’

Amali al-Tusi, p. 625, no. 1290



The Commander of the Faithful (عليه السلام) said:

‘Grant to whomsoever you please and you will be his emir; ask your need from whomsoever you please and you will be his prisoner; be free of need from whomsoever you please and you will be his equal.’

al-Khisal, p. 420, no. 14



The Commander of the Faithful (عليه السلام) said:

‘When a man has a pure and praiseworthy quality then expect him to have other such qualities.’

Nahjul Balaghah, Saying 445



The Commander of the Faithful (عليه السلام) said:

‘Do not fear oppression from your Lord, rather fear oppression from your own selves.’

Ghurur al-Hikam, no. 10234



The Commander of the Faithful (عليه السلام) said:

‘Do not fear anything except your sin, and do not place your hope in anyone except your Lord.’

Gburar al-Hikam, no. 10161-10162



The Commander of the Faithful (عليه السلام) said:

‘There are three things which if one possesses, they have been endowed with the good of this world and the Hereafter. They are: contentment with [Allah’s] decree, patience in the face of tribulation, and thankfulness in times of ease.’

Gburar al-Hikam, no. 467



The Commander of the Faithful (عليه السلام) said:

‘Goodness does not lie in the increase of your wealth and of your progeny, rather goodness lies in the increase of your knowledge, and the heightening of your clemency, and in your vying with other people in the worship of Allah. If you do good then you should praise Allah, but if you commit evil then seek forgiveness from Allah.’

Nahjul Balaghah, Saying 94



Imam Baqir

Imam Baqir (عليه السلام) narrated:

“Abu Dharr - may Allah have Mercy upon him - was standing by the Ka’ba and said, ‘I am Jundab ibn Sakan.’

The people gathered around him. He said, ‘You prepare some things to take along with yourself when deciding to go on a trip. The trip to the Hereafter is upcoming. Don’t you want to prepare some things to take along to benefit you?’

A man went to him and said, ‘Please advise us.’

He said, ‘Fast on hot days as a means of savings for the Resurrection, and perform the Hajj pilgrimage visit for major affairs. Say two units of prayers in the dark of the night for the awe of the grave. Speak fairly, give charity to the poor and do not utter wicked words so that perhaps you may be saved from the Day of Hardship (Resurrection). Consider this world to be worth only two dirhams. Spend one dirham for your wife and send the second dirham ahead of you. Any third dirham is harmful and will not benefit you. Consider this world to be two words. Use one word to earn a legitimate means of sustenance and use the second one to attain the Hereafter. The third word is harmful and will not benefit you. Do not go after it.’ He added, ‘The sorrow of the day which I cannot attain kills me.’”

al-Khisal 2-26



Imam Baqir (عليه السلام) said:

‘One is caught in between three things: calamities, destiny and blessings. It is incumbent upon him to be patient in the face of

calamities sent from Allah. It is incumbent upon him to submit to the destiny determined for him by Allah. It is also incumbent upon him to be grateful for the blessings sent to him by the Honorable the Exalted Allah.’

al-Khisal 3-17



Imam Baqir (عليه السلام) narrated that the Blessed the Sublime God said:

“O Children of Adam! I have honored you with three characteristics: I have covered up some of your ugliness. Had your family known about them, they would not have buried you in the ground. I granted you an extension of sustenance. Then I asked you for a loan. You did not rush to do good. I granted you a choice to make a will as to how one third of your property should be spent after your death. But, you did not rush to do good.”

al-Khisal 3-150



Imam Baqir (عليه السلام) said:

“Sulayman - the son of Dawud said, ‘We have been granted whatever has been granted to the people or not, and we have been taught whatever the people have been taught or not. We found nothing to be better than fearing Allah in public and private; frugality both at times of poverty and being wealthy; telling the truth whether it be pleasing to us or to our loss; and supplicating to the Honorable, the Exalted Allah in all circumstances.’”

al-Khisal 4-91



Imam Baqir (عليه السلام) said:

‘Indeed our followers are those who sacrifice their lives for loving us; become friends with each other due to loving us; visit each other to revive our traditions; do not oppress anyone if they get angry; do not go beyond bounds if they like some thing; do not waste; are blessings for their neighbors; and are a source of peace and comfort for those with whom they associate.’

al-Khisal 7-104



Imam Baqir (عليه السلام) said:

‘The Blessed, the Sublime Allah has made women ten times more perseverant than men. Women will have the strength of ten men when they become pregnant.’

al-Khisal 10-31



Imam Baqir (عليه السلام) said to one of his companions:

‘O Abil Miqdam! Indeed Ali’s followers are pale due to abstinence; slim and with dry lips. Their lips are fasting; their stomachs are thin and their color is changing because of Allah’s fear and their faces are yellow. When the night comes they sit on the ground and put their foreheads on the ground. They prostrate a lot; they often shed tears; they make supplications often; they cry a lot; and the people are happy, while they are sad.’

al-Khisal 10-41



Imam Baqir (عليه السلام) said:

‘[Consider] your sojourn in this world just as a house that you stayed in and [soon] departed from, or an object of perfection that you witnessed in a dream then you awoke and not a thing from it remained with you. I have given you this parable because this world, according to the people of intellect and knowledge of Allah, is just as the shadow in the shade.’

al-Kafi, v. 2, p. 133, no.16



Imam Baqir (عليه السلام) said:

‘The wronged one profits much more from his oppressor’s Hereafter [i.e. his account of deeds] than the oppressor profits from the world [i.e. the wealth or honor] of the one he is wronging.’

Bihar al-Anwar, v. 75, p. 311, no. 15



Imam Baqir (عليه السلام) said:

‘Paradise is surrounded by trials and patience. So whoever endures trials in the world will enter Paradise. Hell is surrounded by pleasures and desires. Thus, whoever allows himself its pleasures and desires [of the world] will enter the Fire.’

al-Kafi, v. 2, p. 89, no. 7



Imam Baqir (عليه السلام) said:

“There is no believing servant except that in his heart are two lights, a light of fear and a light of hope, if they were each to be measured neither would exceed the other.”

al-Kafi, v. 2, p. 67, no. 1



Imam Baqir (عليه السلام) quoted on the authority of the Prophet:

“I am amazed by a believer. Allah the Almighty does not destine anything for him unless there is some benefit in it for him. He should be patient if he is suffering from a calamity, and he should be grateful if he is granted something.”

Mishkat ul-Anwar Fi Ghurar il-Akbbar Section 1, Chapter 5, #68



Regarding the verse of Allah, most High, **“He has held fast to the firmest handle...”** (2:256)

Imam Baqir (عليه السلام) said:

‘It is love for us, the Prophet’s household.’

Nur al-Thaqalayn, v. 1, p. 263, no. 1054



Imam Baqir (عليه السلام) said:

“When the Prophet was taken on his [celestial] journey, he said to Allah, ‘My Lord, what is the state of the believer before Thee?’

He replied, ‘O Muhammad, indeed whoever humiliates a friend of mine declares a war against me, and I am the swiftest of all in the aid of My friends. And I am not so hesitant in any thing that I do as when taking the life of the faithful person who hates death, and I hate to vex him. And indeed there are those amongst My faithful servants whom nothing can reform except wealth, and should I turn them towards something other than that they would perish. And indeed there are those amongst my faithful servants whom nothing would reform except poverty, and if I were to change their state from what it is they would perish. And there is nothing dearer among things that bring a servant of Mine near to Me than the obligations that I have assigned to him. And indeed he draws nearer to Me gradually through supererogatory acts until I love him, and when I love him, I become the hearing with which he hears, the sight wherewith he sees, the tongue wherewith he speaks, and the hand wherewith he holds, and if he calls Me, I answer him, and if he asks Me I grant him.’”

al-Kafi, v. 2, p. 352 no. 8



Imam Sadiq

Imam Sadiq (عليه السلام) said:

‘If people knew the virtue of knowing Allah, Mighty and Exalted, they would never extend their gaze to the splendor and bounties of the life of this world that Allah has granted to the enemies. They would then regard such people’s worldly goods to be more insignificant than the dust under their feet, and they would take great pleasure at attaining knowledge of Allah, Mighty and Exalted, and would savor it as if they were tasting the experience of being in the gardens of Paradise with the friends of Allah. Verily the inner knowledge of Allah is an intimate companion in every type of desolation, a friend in every type of loneliness, a light in every darkness, a source of strength from all weakness, and a cure for all ailments.’

al-Kafi, v. 8, p. 247, no. 347



Imam Sadiq (عليه السلام) said:

‘Whoever wants to know the status of his position with Allah must first find out what status of position Allah holds with him, for Allah places the servant in the same position whereat the servant places Allah with respect to himself.’

Bihar al-Anwar, v. 71, p. 156, no. 74



Imam Sadiq (عليه السلام) said:

‘O Sadir! By Allah, were I to have followers as many as these goats, it would not be permissible for me to desist [from revolt].’

Sadir narrated, ‘We disembarked and prayed, and when we finished the prayer, I looked at the goats and counted them, and there were only seventeen!’

al-Kafi, v. 2, p. 243, no. 4



Imam Sadiq (عليه السلام) said in regards to the verse, ***“They give food, for the love of Him, to the needy, the orphan, and the prisoner.”***

“Fatimah had some barley which she made into a sweet paste. When they had finished cooking it and placed it on the table, a poor man came and said, ‘May Allah have mercy upon you.’ So Ali stood up and gave him a third of it.

Soon afterwards, an orphan came and said, ‘May Allah have mercy upon you.’ Ali stood up and gave him a third.

Soon afterwards, a prisoner of war came and said, ‘May Allah have mercy upon you.’ So Ali gave him the last third, and they did not even taste it.

So Allah, the Exalted, sent down the Qur’anic verses honoring them, and they apply to every believer who does the same for the sake of Allah, the Exalted.”

Ibid. p. 470, no. 20



“A man went to see Aba Abdullah as-Sadiq and said, ‘O may my parents be your ransom! Please advise me.’

Then the Imam said, ‘When you know that the Blessed, the Sublime Allah has promised to give you your share of daily bread, why are you so worried about earning it? When you know that you have a certain portion of daily bread, why are you so greedy? If you know that the Reckoning is right, why do you gather so much wealth? If you know that Allah will reward you, then why are you so miserly? If you know that there will be a punishment in the Fire, why do you commit sins? If you know that certainly you will die, why are you so happy? If you know that Allah sees all your deeds, why do you plot? If you know that you must cross the Bridge, why are you selfish? If you know that everything is due to Divine destiny, why are you sad? If you know that this world is ephemeral, why do you rely on it?’”

al-Khisal 10-56



Imam Sadiq (عليه السلام) said:

“A believer should have eight characteristics:

1. He should maintain his dignity when calamities befall him.
2. He should be patient when he is in trouble.
3. He should be grateful when he has plenty of blessings.
4. He should be content with his share of God-given daily bread.
5. He should not oppress his enemies.
6. He should not be a burden on his friends.
7. He should use his body (to perform his duties).
8. The people should be safe from him.

Knowledge is like a believer's friend. Patience is like his prime minister, and perseverance is like the head of his army. Kindness is like his brother, and gentleness is like his father."

al-Khisaal 8-1



On the authority of Al-Mo'ala ibn Khanees, "I asked Aba Abdullah as-Sadiq, 'What are the rights of the believers incumbent upon other believers?'

The Imam replied, 'There are seven rights for any believer that are incumbent upon other believers to honor. All seven are obligatory. If you do not honor any of these rights, you have left the domain of divine friendship and Allah's obedience.'

I asked the Imam, 'May I be your ransom! What are these seven rights?'

The Imam replied, 'Excellent O Mo'ala! The simplest right is that you should like for them what you like for yourself, and dislike for them what you dislike for yourself. The second right is that you must assist them in fulfilling their needs, please them and not oppose what they say. The third right is that you must use your soul, wealth, tongue, hands and feet to assist them. The fourth right is that you must be like their eyes, their guide, their mirror, and their clothing. The sixth right is that if you have a wife and a servant, and your brother doesn't, you must send your servant to his house to wash his clothes, prepare his food and make his bed. These are all established duties between you and him. The seventh right is that you must accept his oath and his invitation. You must attend his burial ceremony. You should go to visit him if he gets ill, and make all efforts to fulfill his needs. You should not let him beg you for help, but immediately fulfill his needs. Once you do this, you have

tied his friendship and yours together, and have tied your friendship to the Almighty Allah's friendship.”

al-Khisal 7-27



Imam Sadiq (عليه السلام) said:

“Seek refuge from six characteristics every day: doubt; associating partners with Allah; undue bias; anger; transgression and jealousy.”

al-Khisal 6-24



Imam Sadiq (عليه السلام) said:

“The damned Shaytan says that there are five types of people which he cannot deceive while he has full control over others. The first type consists of those who sincerely take refuge in God and rely on Him in all their affairs. The second type consists of those who recite the praises of their Lord often in daytime and at night. The third type are those who like for their believing brothers whatever they like for themselves. The fourth type consists of those who do not lose their calmness at times of calamities. The fifth type are those who are content with what God has given them and do not grieve about their share of daily bread.”

al-Khisal 5-38



On the authority of Fuzayl ibn Ayaz:

“I asked Aba Abdullah as-Sadiq, ‘Is Jihad recommended or obligatory?’

The Imam replied, “There are four types of Jihad: Two types are obligatory; one type is recommended, but it is performed as obligatory; one last type is recommended. The greatest jihad is fighting yourself, trying not to commit any sins. This is obligatory. Fighting with the infidels who attack you is also obligatory. However, the third type of Jihad is fighting against the enemies and it is obligatory for all people. If they abandon it, punishment will descend upon them. This type of Jihad is recommended for the Divine Leader. At the most, the enemies attack the people, and they will fight back. However, the type of Jihad that is recommended is reviving the traditions. If you decide to establish a good tradition and make an effort in developing it, your deeds are of the best deeds, since it intends to revive the traditions.”

al-Khisal 4-89



Imam Sadiq (عليه السلام) said:

“I found that all the knowledge of the people is in four areas:

1. To know your Lord;
2. To know what He has done with you;
3. To know what He expects of you; and
4. To know what will deviate you from your religion.”

al-Khisal 4-87



Imam Sadiq (عليه السلام) said:

“The people desire four things in this ephemeral world: wealth; comfort; easy life and respect. Wealth comes with contentment. Whoever seeks it in having a lot of wealth shall not find it. Comfort comes with having fewer worries. Whoever has more things to worry about shall not find it. An easy life comes with having very little work to do. Whoever seeks it in a lot of work shall not find it. Respect comes with obeying the Creator. Whoever seeks it in serving the people shall not find it.”

al-Khisal 4-7



Imam Sadiq (عليه السلام) said:

“Allah said, ‘[My] Creatures are my dependents, the most beloved ones to Me are those who are the kindest to each other and strive to fulfill others’ needs.’”

al-Kafi, v. 2, p. 199, no. 10



Imam Sadiq (عليه السلام) said:

“Three of the noble characteristics in this world and in the Hereafter are to pardon one who has wronged you, to reconcile with one who has cut you off, and to be clement with one who has been rash towards you.”

al-Kafi, v. 2, p. 107, no. 3



Imam Sadiq (عليه السلام) said:

‘No sooner do two believers meet than the better of them is he who loves his brother more.’

al-Mabasin, v. 1, p. 411, no. 937



Imam Sadiq (عليه السلام) said:

‘When the believer abandons this world, he is elevated and finds the sweet taste of Allah’s love; he appears to the people of this world as if he is confounded in his mind, whereas truly it is they who have confounded the sweetness of Allah’s love such that they do not occupy themselves with other than Him.’

al-Kafi, p. 130, no. 1



Imam Sadiq (عليه السلام) said:

‘Man’s faith in Allah will not be pure until Allah becomes more beloved to him than his own self, his father, his mother, his children, his wife, his wealth, and all people.’

Bihar al-Anwar, v. 70, p. 25, no. 25



Imam Sadiq (عليه السلام) said:

‘Verily the noble moral traits are all connected and linked to each other.’

Amali al-Tusi, p. 301, no. 597



Imam Sadiq was once asked about why a man may wake up in the morning feeling sad without knowing the reason for his sorrow. He said, 'If that happens to him then he should know that his brother is in sorrow, and similarly if he wakes up happy without a specific reason for that joy. And Allah's help do we seek with regard to the rights of the brothers.'

Bihar al-Anwar, v. 74, p. 227, no. 20



Imam Sadiq (عليه السلام) narrated:

The Prophet Yusuf saw a man. The man told him, "I swear by Allah that I love you."

Yusuf said, "I have experienced whatever I should when I was down in the well. My father loved me, and I suffered what I should have suffered from my brothers' side. The wife of the Aziz of Egypt expressed her love to me and I experienced what I should. Now I want no one but Allah to love me."

Mishkat ul-Anwar Fi Ghurar il-Akbbar Section 9, #1911



Imam Sadiq (عليه السلام) said:

"Man's pillar is the intellect. Wisdom, understanding and knowledge are all rooted in the intellect, and are perfected by it. The intellect is man's guide, vision and key to his affairs. When man's intellect is certified by divine light, he will become understanding, wise, (a mental) guardian (of the Qur'an), and knowledgeable. Then he will know where he is, what he is and why he is there.

He will know his friends and his enemies. Then he will know the way to live, to arrive and depart. He will sincerely confess to the unity of Allah and obey Him. Then he can make up for what is lost, and be in control of the future. He will know his position, why he is where he is, and where he has come from, and to where he is going. All these are certified by the intellect.”

Mishkat ul-Anwar Fi Ghurar il-Akbar Section 6, Chapter 2 #1497



Imam Sadiq (عليه السلام) said:

‘If you want a good final outcome to your actions and for your soul to be taken while you are in the best of actions then observe the rights of Allah, do not use His bounties to disobey Him, do not allow the fact that Allah is clement with you to delude you [into negligence], and respect and honor everyone whom we praise or those who embrace our love.’

Uyun Akbar ar-Ridha, v. 2, p. 4, no. 8



Imam Sadiq (عليه السلام) said:

‘Verily Allah – Blessed and most High – distinguished the Prophet with noble moral traits, therefore examine yourselves and if you find them within yourselves, then praise Allah and beseech Him for an increase in them’, then the Imam listed ten of them, ‘Conviction, contentment, patience, thankfulness, clemency, excellent character, liberality, self-respect, courage and valor.’

Amali al-Saduq, p. 183, no. 8



Imam Sadiq (عليه السلام) said:

“The believer lies between two fears, fear of a sin that he has committed in the past and does not know what action Allah has taken [with regards to it], and fear for the remainder of his life in which he does not know what destructive sins he may commit, therefore he always wakes up in the morning fearful and it is only fear that reforms him.”

al-Kafi, v. 2, p. 71, no. 12



Qutaybah al-A'sha has reported:

I went to the presence of Imam al-Sadiq to visit his ill son. I found the Imam sad and worried at the door. I asked, “May I be your ransom! How is the child?”

Then Imam said, “By Allah! He is badly afflicted!”

The Imam entered the house, stayed there for an hour and returned to us with shining face. It looked as though the sorrow had left Imam. I said to myself hopefully that maybe the child had probably improved. So I said, “May I be your ransom! How is the child?”

The Imam said, “He died!”

I said, “May I be your ransom. When he was alive you were sad but now that he has died you are no sadder. How is it that?”

The Imam said, “We, Ahlul-Bayt, are anxious before the calamity; but when Allah’s decree is passed, we are content with it and we are in a state of submission to Him.”

Al-Kafi: 225/3, H. 11



Imam Sadiq (عليه السلام) said:

‘Verily the spirits neither merge with the body nor are they independent of it. Rather they are like a thin veil surrounding the body.’

Bihar al-Anwar, v. 61, p. 40, no. 11



Imam Sadiq (عليه السلام) said:

‘The spirit is a subtle form that envelopes a dense shell [i.e. the body].’

Bihar al-Anwar, p. 34, no. 7



Imam Sadiq, when asked by his companion Abu Basir whether the spirit remains with the body during sleep or leaves it, replied, ‘No, O Abu Basir, verily if the spirit were to leave the body it would never again return to it. It is actually like the sun that is fixed in its place in the center of the sky, yet its rays extend out to the earth.’

Jami'a al-Akhhbar, p. 488, no. 1360



Imam Sadiq (عليه السلام) said:

‘One who lives in a city of a hundred thousand wherein there are other people more pious than him, such a one is not one of our followers (shi’ah).’

Wasa'il al-Shi'ah, vol. xi, p. 196



Source Material

Books

- Ahl al-Bayt, The Celestial Beings on Earth by Husayn Ansariyan
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- Al-Khisal by Shaykh as-Saduq
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- Fatimiyyah Is Ashura by Lutfullah Safi Golpaygani
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- The Scale of Wisdom by Muhammadi Reyshahri
- Tuhaf ul-Aqal by Ibn Shu'ba al-Harrani
- Pearls Of Wisdom: A Selection Of Hadiths From Prophet Muhammad by Husayn Naghavi

Websites

- al-islam.org
- stayblessedstayhumble.org

Closing Tradition

When Amir al-Mu'minin approached Basrah, an Arab met him and spoke to him, as he had been sent to him by a group of people of Basrah to inquire from him on their behalf position vis-à-vis the people of Jamal. Amir al-Mu'minin explained to him his position with respect to them, from which he was convinced that Amir al-Mu'minin was in the right. Then Amir al-Mu'minin asked him to swear allegiance, but he replied "I am just a message carrier of a people and shall not do anything until I get back to them."

Upon this Amir al-Mu'minin said to him, "If those at your back send you as a forerunner to search out a rain-fed area for them, and you return to them and apprise them of greenery and water but they disagree with you and go towards dry and barren land, what would you do then?"

He said, "I would leave them and go towards greenery and water."

Amir al-Mu'minin then said, "So then extend your hand."

This man related that, "By Allah, by such a clear argument I could not refrain from swearing allegiance to Amir al-Mu'minin."

This man was known as Kulayb al-Jarmi.

Nahjul Balagha Sermon 168



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O Allah, send blessings upon Fatimah, her father, her husband, and her children, to the extent that can only be encompassed by Your knowledge

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

لِيكَ



يَا حُسَيْنُ