بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِ الْعالَمِين, وَ صَلَّى اللَّهُ عَلى سَيِّدِنا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِين, وَسَلَّمَ تَسْلِيماً.
In the Name of Allah--azwj the Beneficent, the Merciful. The Praise is for Allah--azwj Lord--azwj of the Worlds, and Blessing be upon our Chief Muhammad--saww and his--saww Purified Progeny--asws, and greetings with abundant greetings.
اَللّٰهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ وَّعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ اَجْمَعِيْنَ

Perfection and Protection of Religion by Imam

Summary

These days, the title 'Imam' is liberally used within the Muslim community in various meanings, i.e., leader or guide. The title even remains attached to some deceased leaders. Once, during the time of the 8th Imam-asws, a group of Muslims discussed the matter of the Imamate and ended up disagreeing among themselves. One of the adherents of the 8th Imam-asws asked for an explanation of what Muslims were discussing and disagreeing about.

The 8th Imam-asws explained: The matter of the Imamate is part of the completion of the religion. Prophet-saww had explained to his-saww Ummah the landmarks of their religion, clarified its path for them, and left them upon the direct course of truth.

Whoever claims that Allah-azwj, Mighty and Majestic, did not Perfect His-azwj religion has rejected the Book of Allah-azwj, Mighty and Majestic, and whoever rejects the Book of Allah-azwj is a Kafir. Do you know the worth of the Imamate and its position within the Ummah, such that their choosing it would be permissible?

The Imamate is too exalted in worth, too great in significance, too elevated in position, too unassailable (irrefutable) and too profound in depth for people to comprehend through their intellects or attain it through their opinions, such that they could establish it through their own choice!

The Imam-asws is unique in his-asws era. No one comes close to him-asws; no equal matches him-asws; no substitute for him-asws can be found; and he-asws has no likeness or peer. He-asws is singled out for all excellence without having to seek or make an effort to acquire it himself-asws. Rather, it is a distinction bestowed to him-asws by the Gracious Bestower-azwj.

Who Qualifies to be called Imam?

وَ عَنِ الْقَاسِمِ بْنِ مُسْلِمٍ عَنْ أَخِيهِ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ قَالَ: كُنَّا فِي أَيَّامِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع بِمَرْوَ فَاجْتَمَعْنَا فِي جَامِعِهَا فِي يَوْمِ جُمُعَةٍ فِي بَدْوِ قُدُومِنَا فَأَدَارَ النَّاسُ أَمْرَ الْإِمَامَةِ وَ ذَكَرُوا كَثْرَةَ اخْتِلَافِ النَّاسِ فِيهَا- فَدَخَلْتُ عَلَى سَيِّدِي وَ مَوْلَايَ الرِّضَا ع فَأَعْلَمْتُهُ مَا خَاضَ النَّاسُ فِيهِ

From Al-Qasim Ibn Muslim, from his brother Abd Al-Aziz Ibn Muslim, who said, 'We were in Merv during the days of Ali-asws Ibn Musa Al-Reza-asws. We gathered in its congregational mosque on a Friday, shortly after our arrival. The people discussed the matter of the Imamate and mentioned the considerable disagreement among people concerning it. I entered upon my master and patron, Al-Reza-asws, and informed him of what the people had been discussing.

فَتَبَسَّمَ ثُمَّ قَالَ يَا عَبْدَ الْعَزِيزِ جَهِلَ الْقَوْمُ وَ خُدِعُوا مِنْ أَدْيَانِهِمْ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَقْبِضْ نَبِيَّهُ ص حَتَّى أَكْمَلَ لَهُ الدِّينَ وَ أَنْزَلَ عَلَيْهِ الْقُرْآنَ فِيهِ تَفْصِيلُ كُلِّ شَيْءٍ بَيَّنَ فِيهِ الْحَلَالَ وَ الْحَرَامَ وَ الْحُدُودَ وَ الْأَحْكَامَ وَ جَمِيعَ مَا يُحْتَاجُ إِلَيْهِ كَمَلًا فَقَالَ عَزَّ وَ جَلَ ما فَرَّطْنا فِي الْكِتابِ مِنْ شَيْءٍ

He-asws smiled, then said, 'O Abd Al-Aziz! The people are ignorant and have been deceived concerning their religions. Allah-azwj, Blessed and Exalted, did not Take His-azwj Prophet-saww until He-saww had Perfected the religion for him-saww and Revealed the Qur'an to him-saww, containing a detailed explanation of everything. In it, He-azwj Explained the lawful and the unlawful, the prescribed limits, the rulings, and everything that is needed. Thus, He-azwj, Mighty and Majestic, Said: ***We have not neglected in the Book of anything; [6:38]***.

وَ أَنْزَلَ فِي حَجَّةِ الْوَدَاعِ وَ هُوَ آخِرُ عُمُرِهِ- الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلامَ دِيناً

And during the Farewell Hajj, which was at the end of his-saww life, He-azwj Revealed: ***Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Islam as a Religion for you [5:3]***.

فَأَمْرُ الْإِمَامَةِ مِنْ تَمَامِ الدِّينِ وَ لَمْ يَمْضِ ص حَتَّى بَيَّنَ لِأُمَّتِهِ مَعَالِمَ دِينِهِ وَ أَوْضَحَ لَهُمْ سَبِيلَهُ وَ تَرَكَهُمْ عَلَى قَصْدِ الْحَقِّ أَقَامَ لَهُمْ عَلِيّاً ع عَلَماً وَ إِمَاماً- وَ مَا تَرَكَ شَيْئاً تَحْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَّا بَيَّنَهُ

Thus, the matter of the Imamate is part of the completion of the religion. Prophet-saww did not pass away until he-saww had explained to his-saww Ummah the landmarks of their religion, clarified its path for them, and left them upon the direct course of truth. He-azwj Established Ali-asws for them as a guiding standard and an Imam-asws, and left nothing the Ummah needed without explaining it.

فَمَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُكْمِلْ دِينَهُ فَقَدْ رَدَّ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ رَدَّ كِتَابَ اللَّهِ فَهُوَ كَافِرٌ هَلْ تَعْرِفُونَ قَدْرَ الْإِمَامَةِ وَ مَحَلَّهَا مِنَ الْأُمَّةِ فَيَجُوزَ فِيهَا اخْتِيَارُهُمْ

Whoever claims that Allah-azwj, Mighty and Majestic, did not Perfect His-azwj religion has rejected the Book of Allah-azwj, Mighty and Majestic, and whoever rejects the Book of Allah-azwj is a Kafir. <u>Do you know the worth of the Imamate and its position within the Ummah</u>, such that their choosing it would be permissible?

إِنَّ الْإِمَامَةَ أَجَلُّ قَدْراً وَ أَعْظَمُ شَأْناً وَ أَعْلَى مَكَاناً وَ أَمْنَعُ جَانِباً وَ أَبْعَدُ غَوْراً مِنْ أَنْ يَبْلُغَهَا النَّاسُ بِعُقُولِهِمْ أَوْ يَنَالُوهَا بِآرَائِهِمْ فَيُقِيمُوهَا بِاخْتِيَارِهِمْ

The Imamate is too exalted in worth, too great in significance, too elevated in position, too impregnable, and too profound in depth for people to comprehend it through their intellects or attain it through their opinions, <u>such that they could establish it through their own choice</u>!

إِنَّ الْإِمَامَةَ خَصَّ اللَّهُ عَزَّ وَ جَلَّ بِهَا إِبْرَاهِيمَ الْخَلِيلَ بَعْدَ النُّبُوَّةِ وَ الْخُلَّةِ مَرْتَبَةً ثَالِثَةً وَ فَضِيلَةً شَرَّفَهُ اللَّهُ بِهَا فَأَشَادَ بِهَا ذِكْرَهُ فَقَالَ عَزَّ وَ جَلَ إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً

Allah-azwj Singled out Ibrahim-as the Friend (of the Beneficent) <u>for the Imamate</u> after Prophethood and friendship, as a third rank and a distinction which Allah-azwj Honoured him-

[as] with, thereby exalting his renown. Thus, He[-azwj], Said: ***He Said: "I will Make you an Imam for the people" [2:124]***.

فَقَالَ الْخَلِيلُ سُرُوراً بِهَا وَ مِنْ ذُرِّيَّتِي؟ قَالَ اللَّهُ عَزَّ وَ جَلَ لا يَنالُ عَهْدِي الظَّالِمِينَ فَأَبْطَلَتْ هَذِهِ الْآيَةُ إِمَامَةَ كُلِّ ظَالِمٍ إِلَى يَوْمِ الْقِيَامَةِ وَ صَارَتْ فِي الصَّفْوَةِ

The Friend (Ibrahim[-as]) said, rejoicing with it: ***'And from my offspring?'*** Allah[-azwj] Mighty and Majestic Said: ***My Covenant cannot be attained by the unjust [2:124]***. This Verse invalidated the Imamate of every unjust one up to the Day of Qiyamah, and came to be among the elites.

ثُمَّ أَكْرَمَهُ اللَّهُ عَزَّ وَ جَلَّ بِأَنْ جَعَلَ فِي ذُرِّيَّتِهِ أَهْلَ الصَّفْوَةِ وَ الطَّهَارَةِ فَقَالَ تَعَالَى وَ وَهَبْنا لَهُ إِسْحاقَ وَ يَعْقُوبَ نافِلَةً وَ كُلًّا جَعَلْنا صالِحِينَ. وَ جَعَلْناهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا وَ أَوْحَيْنا إِلَيْهِمْ فِعْلَ الْخَيْراتِ وَ إِقامَ الصَّلاةِ وَ إِيتاءَ الزَّكاةِ وَ كانُوا لَنا عابِدِينَ

Then Allah[-azwj] Mighty and Majestic Honoured him[-as] by Making the people of cleanliness and the purity to be in his[-saww] offspring. The Exalted Said: ***And We Bestowed to him Is'haq and Yaqoub in addition, and We Made both to be righteous ones [21:72] And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]***.

فَلَمْ تَزَلْ فِي ذُرِّيَّتِهِ يَرِثُهَا بَعْضٌ عَنْ بَعْضٍ قَرْناً فَقَرْناً حَتَّى وَرِثَهَا النَّبِيُّ ص فَقَالَ اللَّهُ عَزَّ وَ جَلَّ- إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ

It did not cease to be in his[-as] offspring, being inherited by one from the other, generation by generation, until the Prophet (Mohammed[-saww]) inherited it. Allah[-azwj] Mighty and Majestic Said: ***Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]***.

فَكَانَتْ لَهُ خَاصَّةً فَقَلَّدَهَا النَّبِيُّ ص عَلِيّاً ع بِأَمْرِ اللَّهِ عَلَى رَسْمِ مَا فَرَضَ اللَّهُ فَصَارَتْ فِي ذُرِّيَّتِهِ الْأَصْفِيَاءِ الَّذِينَ آتَاهُمُ اللَّهُ الْعِلْمَ وَ الْإِيمَانَ بِقَوْلِهِ عَزَّ وَ جَلَ وَ قالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمانَ لَقَدْ لَبِثْتُمْ فِي كِتابِ اللَّهِ إِلى يَوْمِ الْبَعْثِ

It was especially for him[-saww] (Prophet (Mohammed[-saww]). He[-saww] collared Ali[-asws] with it by the Command of Allah[-azwj], upon the rule of what Allah[-azwj] Obligates. It came to be in his[-saww] offspring, the elites, those whom Allah[-azwj] Gave the knowledge and the Eman, as per the Words of the Mighty and Majestic: ***And those Given the Knowledge and the Eman would say: 'You have tarried up to the Day of the Resurrection, as per the Book of Allah [30:56]***.

فَهِيَ فِي وُلْدِ عَلِيٍّ ع خَاصَّةً إِلَى يَوْمِ الْقِيَامَةِ إِذْ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ ص فَمِنْ أَيْنَ يَخْتَارُ هَؤُلَاءِ الْجُهَّالُ إِنَّ الْإِمَامَةَ مَنْزِلَةُ الْأَنْبِيَاءِ وَ إِرْثُ الْأَوْصِيَاءِ

Therefore, it is among the sons[-asws] of Ali[-asws] in particular, up to the Day of Qiyamah, since there is no Prophet[-as] after Muhammad[-saww]. From where is the choice of these ignoramuses? Indeed, the Imamate is a status of the Prophets[-as], and the inheritance of the successors[-as]!

إِنَّ الْإِمَامَةَ خِلَافَةُ اللَّهِ عَزَّ وَ جَلَّ وَ خِلَافَةُ الرَّسُولِ ص وَ مَقَامُ أَمِيرِ الْمُؤْمِنِينَ وَ مِيرَاثُ الْحَسَنِ وَ الْحُسَيْنِ ع إِنَّ الْإِمَامَةَ زِمَامُ الدِّينِ وَ نِظَامُ الْمُسْلِمِينَ وَ صَلَاحُ الدِّينِ وَ عِزُّ الْمُؤْمِنِينَ إِنَّ الْإِمَامَةَ رَأْسُ الْإِسْلَامِ النَّامِي وَ فَرْعُهُ السَّامِي

Indeed, the Imamate is the caliphate of Allah[-azwj] Mighty and Majestic and the caliphate of the Rasool[-as], and the position of Amir Al-Momineen[-asws], and the inheritance of Al-Hassan[-asws] and

Al-Husayn-asws! Indeed, the Imamate is the reign of the religion, and a system for the Muslims, and the betterment of the religion, and the honour of the believers! Indeed, the Imamate is the pinnacle of Islam's growth and its most exalted branch!

بِالْإِمَامِ تَمَامُ الصَّلَاةِ وَ الزَّكَاةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفِيرُ الْفَيْءِ وَ الصَّدَقَاتِ وَ إِمْضَاءُ الْحُدُودِ وَ الْأَحْكَامِ وَ مَنْعُ الثُّغُورِ وَ الْأَطْرَافِ

Through the Imam-asws, the Salat, and the Zakat, and the Fasts, and the Hajj, and the Jihad are completed, and the war booty and the charities are fully measured, and the legal punishments and rulings are implemented, and the frontiers and the outskirts are defended!

الْإِمَامُ يُحِلُّ حَلَالَ اللَّهِ وَ يُحَرِّمُ حَرَامَ اللَّهِ وَ يُقِيمُ حُدُودَ اللَّهِ وَ يَذُبُّ عَنْ دِينِ اللَّهِ وَ يَدْعُو إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ الْحُجَّةِ الْبَالِغَةِ

The Imam-asws permits the Permissible(s) of Allah-azwj, and prohibits the Prohibitions of Allah-azwj, and establishes the legal punishments of Allah-azwj of the religion of Allah-azwj, and calls to the way of his-asws Lord-azwj with the wisdom and the excellent preaching, and the conclusive argument!

الْإِمَامُ كَالشَّمْسِ الطَّالِعَةِ لِلْعَالَمِ وَ هِيَ فِي الْأُفُقِ بِحَيْثُ لَا تَنَالُهُ الْأَيْدِي وَ الْأَبْصَارُ

The Imam-asws is like the sun emerging to the world while it is on the horizon, whereby neither the hands nor the sights can attain it!

الْإِمَامُ الْبَدْرُ الْمُنِيرُ وَ السِّرَاجُ الزَّاهِرُ وَ النُّورُ السَّاطِعُ وَ النَّجْمُ الْهَادِي فِي غَيَاهِبِ الدُّجَى وَ الْبَيْدَاءِ الْقِفَارِ وَ لُجَجِ الْبِحَارِ

The Imam-asws is the radiant full moon, and the radiant lamp, the brilliant light, and the guiding star amid the depths of darkness, and the barren wilderness and the ocean depths!

الْإِمَامُ الْمَاءُ الْعَذْبُ عَلَى الظَّمَاءِ وَ الدَّالُّ عَلَى الْهُدَى وَ الْمُنْجِي مِنَ الرَّدَى

The Imam-asws is sweet water during thirst, the one who points towards guidance and saves from regress (ruin)!

الْإِمَامُ النَّارُ عَلَى الْيَفَاعِ الْحَارَّةِ لِمَنِ اصْطَلَى وَ الدَّلِيلُ عَلَى الْمَسَالِكِ مَنْ فَارَقَهُ فَهَالِكٌ

The Imam-asws is the fire upon the terrain, providing warmth to whoever seeks it, and the guide along the paths. Whoever parts from him-asws perishes!

الْإِمَامُ السَّحَابُ الْمَاطِرُ وَ الْغَيْثُ الْهَاطِلُ وَ الشَّمْسُ الْمُضِيئَةُ وَ الْأَرْضُ الْبَسِيطَةُ وَ الْعَيْنُ الْغَزِيرَةُ وَ الْغَدِيرُ وَ الرَّوْضَةُ

The Imam-asws is the rain-bearing cloud, the pouring rain, the illuminating sun, the outspread earth, the abundant spring, the pool and the garden!

الْإِمَامُ الْأَمِينُ الرَّفِيقُ وَ الْوَالِدُ الشَّفِيقُ وَ الْأَخُ الشَّقِيقُ وَ مَفْزَعُ الْعِبَادِ فِي الدَّاهِيَةِ

The Imam-asws is the trustworthy companion, the compassionate father, the full brother, and the refuge of the servants in calamity!

الْإِمَامُ أَمِينُ اللَّهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى عِبَادِهِ وَ خَلِيفَتُهُ فِي بِلَادِهِ الدَّاعِي إِلَى اللَّهِ وَ الذَّابُّ عَنْ حَرِيمِ اللَّهِ

The Imam-asws is the trustee of Allah-azwj upon His-azwj earth, His-azwj Divine Authority over His-azwj servants, and His-azwj vicegerent in His-azwj lands, the one who calls towards Allah-azwj and defends the Sanctity of Allah-azwj.

الْإِمَامُ الْمُطَهَّرُ مِنَ الذُّنُوبِ الْمُبَرَّأُ مِنَ الْعُيُوبِ مَخْصُوصٌ بِالْعِلْمِ مَوْسُومٌ بِالْحِلْمِ نِظَامُ الدِّينِ وَ عِزُّ الْمُسْلِمِينَ وَ غَيْظُ الْمَارِقِينَ وَ بَوَارُ الْكَافِرِينَ

The Imam-asws is purified from sins, free from defects, singled out for knowledge, marked by forbearance, the system of the religion, the honour of the Muslims, the fury of those who depart from the faith, and the ruination of the Kafirs.

الْإِمَامُ وَاحِدُ دَهْرِهِ لَا يُدَانِيهِ أَحَدٌ وَ لَا يُعَادِلُهُ عِدْلٌ وَ لَا يُوجَدُ لَهُ بَدِيلٌ وَ لَا لَهُ مَثِيلٌ وَ لَا نَظِيرٌ مَخْصُوصٌ بِالْفَضْلِ كُلِّهِ مِنْ غَيْرِ طَلَبٍ مِنْهُ وَ لَا اكْتِسَابٍ بَلِ اخْتِصَاصٌ مِنَ الْمُتَفَضِّلِ الْوَهَّابِ

The Imam-asws is unique in his-asws era. No one comes close to him-asws; no equal matches him-asws; no substitute for him-asws can be found; and he-asws has no likeness or peer. Imam-asws is singled out for all excellence without having to seek or make an effort to acquire it himself-asws. Rather, it is a distinction bestowed to him-asws by the Gracious Bestower-azwj.

فَمَنْ ذَا يَبْلُغُ مَعْرِفَةَ الْإِمَامِ وَ يُمْكِنُهُ اخْتِيَارُهُ هَيْهَاتَ هَيْهَاتَ ظَلَّتِ الْعُقُولُ وَ تَاهَتِ الْحُلُومُ وَ حَارَتِ الْأَلْبَابُ وَ حَسَرَتِ الْعُيُونُ وَ تَصَاغَرَتِ الْعُظَمَاءُ وَ تَحَيَّرَتِ الْحُكَمَاءُ وَ تَقَاصَرَتِ الْحُلَمَاءُ وَ حَصِرَتِ الْخُطَبَاءُ وَ جَهِلَتِ الْأَلْبَابُ وَ كَلَّتِ الشُّعَرَاءُ وَ عَجَزَتِ الْأُدَبَاءُ وَ عَيَّتِ الْبُلَغَاءُ عَنْ وَصْفِ شَأْنٍ مِنْ شَأْنِهِ أَوْ فَضِيلَةٍ مِنْ فَضَائِلِهِ

Who then can attain knowledge of the Imam-asws and be capable of choosing him-asws? Far, far from it! Intellects have lost their way, minds have wandered, understandings have become bewildered, eyes have grown weary, the great have become small, the wise have become perplexed, the forbearing have fallen short, orators have been tongue-tied, discerning minds have remained ignorant, poets have become exhausted, men of letters have proved incapable, and the eloquent have been unable to describe a single aspect of his stature or a single virtue among his-asws virtues.

فَأَقَرَّتْ بِالْعَجْزِ وَ التَّقْصِيرِ وَ كَيْفَ يُوصَفُ أَوْ يُنْعَتُ بِكُنْهِهِ أَوْ يُفْهَمُ شَيْءٌ مِنْ أَمْرِهِ أَوْ يُوجَدُ مَنْ يَقُومُ مَقَامَهُ وَ يُغْنِي غِنَاهُ

Thus, they have acknowledged their inability and shortcomings. How, then, can he-asws be described, or his-asws true essence be characterised, or anything of his-asws affair be comprehended, or anyone found who can take his-asws place and fulfil his-asws role?

لَا وَ كَيْفَ وَ أَنَّى وَ هُوَ بِحَيْثُ النَّجْمُ مِنْ أَيْدِي الْمُتَنَاوِلِينَ وَ وَصْفِ الْوَاصِفِينَ

No! How could this be, and from where, when he-asws is as far beyond as the star is, from the hands of those reaching for him-asws and the descriptions of those describing him-asws?

فَأَيْنَ الِاخْتِيَارُ مِنْ هَذَا وَ أَيْنَ الْعُقُولُ عَنْ هَذَا وَ أَيْنَ يُوجَدُ مِثْلُ هَذَا ظَنُّوا أَنَّ ذَلِكَ يُوجَدُ فِي غَيْرِ آلِ رَسُولِ اللَّهِ ص كَذَبَتْهُمْ وَ اللَّهِ أَنْفُسُهُمْ وَ مَنَّتْهُمُ الْبَاطِلَ فَارْتَقَوْا مُرْتَقًى صَعْباً دَحْضاً تَزِلُّ عَنْهُ إِلَى الْحَضِيضِ أَقْدَامُهُمْ رَامُوا إِقَامَةَ الْإِمَامِ بِعُقُولٍ حَائِرَةٍ بَائِرَةٍ نَاقِصَةٍ وَ آرَاءٍ مُضِلَّةٍ فَلَمْ يَزْدَادُوا مِنْهُ إِلَّا بُعْداً

What place, then, does choice have in this? How far are intellects from this? And where can anyone like this be found? They thought that such a person could be found outside the family of Rasool-Allah-saww. By Allah-azwj, their own souls have lied to them and filled them with false hopes. They climbed a difficult, slippery ascent from which their feet slip into the depths. They sought to appoint the 'Imam' through bewildered, futile and deficient intellects and misleading opinions, but it did not increase them except in remoteness!

قاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ* لَقَدْ رَامُوا صَعْباً وَ قَالُوا إِفْكاً وَ ضَلُّوا ضَلالًا بَعِيداً وَ وَقَعُوا فِي الْحَيْرَةِ إِذْ تَرَكُوا الْإِمَامَ مِنْ غَيْرِ بَصِيرَةٍ وَ زَيَّنَ لَهُمُ الشَّيْطانُ أَعْمالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَ كانُوا مُسْتَبْصِرِينَ

May Allah Fight them! How deluded they are [9:30]. They have sought difficulty and have spoken a blatant lie and ***have strayed a far straying [4:167]***, and have fallen into confusion when they neglected the Imam-asws from without having any insight, ***And the Satan adorned their deeds for them, so he blocked them from the Way, although they were insightful [29:38]***.

رَغِبُوا عَنِ اخْتِيَارِ اللَّهِ وَ اخْتِيَارِ رَسُولِهِ إِلَى اخْتِيَارِهِمْ وَ الْقُرْآنُ يُنَادِيهِمْ وَ رَبُّكَ يَخْلُقُ ما يَشاءُ وَ يَخْتارُ ما كانَ لَهُمُ الْخِيَرَةُ سُبْحانَ اللَّهِ وَ تَعالى عَمَّا يُشْرِكُونَ

They turned away from the Choice of Allah-azwj and choice of Rasool-Allah-saww to their own choices while the Quran was calling out to them: ***And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating [28:68]***.

وَ قَالَ عَزَّ وَ جَلَ وَ ما كانَ لِمُؤْمِنٍ وَ لا مُؤْمِنَةٍ إِذا قَضَى اللَّهُ وَ رَسُولُهُ أَمْراً أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

And the Mighty and Majestic Said: ***And it was not for a believing man or a believing woman, when Allah and His Rasool decide a matter, that the choice would happen to be for them from their matter [33:36]***.

وَ قَالَ عَزَّ وَ جَلَ ما لَكُمْ كَيْفَ تَحْكُمُونَ. أَمْ لَكُمْ كِتابٌ فِيهِ تَدْرُسُونَ. إِنَّ لَكُمْ فِيهِ لَما تَخَيَّرُونَ. أَمْ لَكُمْ أَيْمانٌ عَلَيْنا بالِغَةٌ إِلى يَوْمِ الْقِيامَةِ إِنَّ لَكُمْ لَما تَحْكُمُونَ. سَلْهُمْ أَيُّهُمْ بِذلِكَ زَعِيمٌ. أَمْ لَهُمْ شُرَكاءُ فَلْيَأْتُوا بِشُرَكائِهِمْ إِنْ كانُوا صادِقِينَ

And the Mighty and Majestic Said: ***What is the matter with you? How are you judging? [68:36] Or is there a Book with regard to it, you are learning (from)? [68:37] If it is there for you in it, then why are you choosing (a leader)? [68:38] Or is there an oath for you upon Us reaching up to the Day of Judgment, that for you would be whatever you decide? [68:39] Ask them, which of them can be a leader with that? [68:40] Or are there associates for them, then let them come with their associates if they were truthful [68:41]***.

وَ قَالَ عَزَّ وَ جَلَّ– أَ فَلا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلى قُلُوبٍ أَقْفالُها وَ طُبِعَ عَلى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ قالُوا سَمِعْنا وَ هُمْ لا يَسْمَعُونَ. إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لا يَعْقِلُونَ

And the Mighty and Majestic Said: ***do they not ponder on the Quran, or are there locks upon (their) hearts [47:24] They are pleased to be with those who stay behind, and there is a seal upon their hearts, so they don't understand [9:87] And do not become like those who are***

saying, 'We hear', and they are not listening [8:21] Surely, the vilest animals in the Presence of Allah are the deaf, the dumb, those who are not using their intellects [8:22].

وَ لَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْراً لَأَسْمَعَهُمْ وَ لَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَ هُمْ مُعْرِضُونَ وَ قالُوا سَمِعْنا وَ عَصَيْنا بَلْ هُوَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And if Allah had Known of any good being in them, He would have Made them listen, and if He were to Make them listen, they would have (still) turned back in aversion [8:23] They said: 'We hear and we disobey' [2:93] That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4].

فَكَيْفَ لَهُمْ بِاخْتِيَارِ الْإِمَامِ وَ الْإِمَامُ عَالِمٌ لَا يَجْهَلُ رَاعٍ لَا يَنْكُلُ مَعْدِنُ الْقُدْسِ وَ الطَّهَارَةِ وَ النُّسُكِ وَ الزَّهَادَةِ وَ الْعِلْمِ وَ الْعِبَادَةِ مَخْصُوصٌ بِدَعْوَةِ الرَّسُولِ وَ هُوَ نَسْلُ الْمُطَهَّرَةِ الْبَتُولِ

How, then, can they choose the Imam[-asws] when the Imam[-asws] is knowledgeable without ignorance, a shepherd who does not shrink back (recede) from his duty, and a repository of holiness, purity, devotion, asceticism, knowledge, and worship? He[-asws] is singled out by the supplication of Rasool-Allah[-saww], and he[-asws] is the offspring of the purified Al-Batul (Syeda Fatima[-asws]).

لَا مَغْمَزَ فِيهِ فِي نَسَبٍ وَ لَا يُدَانِيهِ ذُو حَسَبٍ فِي الْبَيْتِ مِنْ قُرَيْشٍ وَ الذِّرْوَةِ مِنْ هَاشِمٍ وَ الْعِتْرَةِ مِنْ آلِ الرَّسُولِ وَ الرِّضَا مِنَ اللَّهِ وَ شَرَفُ الْأَشْرَافِ وَ الْفَرْعُ مِنْ عَبْدِ مَنَافٍ

No fault can be found in his[-asws] lineage, and no person of noble ancestry comes close to him[-asws]. He[-asws] belongs to the noble house of Quraysh, the pinnacle of Hashim[-as], and the Progeny[-asws] of the family of Rasool-Allah[-saww]. He[-asws] enjoys the approval of Allah[-azwj], is the noblest of the noble, and is a branch of Abd Manaf[-as].

نَامِي الْعِلْمِ كَامِلُ الْحِلْمِ مُضْطَلِعٌ بِالْإِمَامَةِ عَالِمٌ بِالسِّيَاسَةِ مَفْرُوضُ الطَّاعَةِ قَائِمٌ بِأَمْرِ اللَّهِ نَاصِحٌ لِعِبَادِ اللَّهِ حَافِظٌ لِدِينِ اللَّهِ

His[-asws] knowledge grows, his[-asws] forbearance is complete, he[-asws] is fully capable of bearing the Imamate, and he[-asws] is knowledgeable in governance. Obedience to him[-asws] is obligatory. He[-asws] upholds the Command of Allah[-azwj], sincerely counsels the servants of Allah[-azwj], and preserves the religion of Allah[-azwj].

[إِنَ] الْأَنْبِيَاءَ وَ الْأَئِمَّةَ يُوَفِّقُهُمُ اللَّهُ- وَ يُؤْتِيهِمْ مِنْ مَخْزُونِ عِلْمِهِ وَ حِكَمِهِ مَا لَا يُؤْتِيهِ غَيْرَهُمْ

Indeed, Allah[-azwj] Grants success to the Prophets[-as] and the Imams[-asws] and Gives them[-asws] from His[-azwj] Treasured Knowledge and Wisdom, what He[-azwj] does not Give to others!

فَيَكُونُ عِلْمُهُمْ فَوْقَ عِلْمِ أَهْلِ زَمَانِهِمْ فِي قَوْلِهِ عَزَّ وَ جَلَ أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ

His[-asws] knowledge would be above the knowledge of the people of their time, in the Words of Allah[-azwj] Mighty and Majestic: ***Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? What is the matter with you all? How are you judging?' [10:35]***.

وَ قَوْلُهُ عَزَّ وَ جَلَ وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيرا وَ قَوْلُهُ عَزَّ وَ جَلَّ فِي طَالُوتَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ وَ اللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشاءُ وَ اللَّهُ واسِعٌ عَلِيمٌ

And Words of the Mighty and Majestic: ***and the one who is Given the Wisdom, so he has been Given abundant good [2:269]***; and Words of the Mighty and Majestic regarding Talut: ***'Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247]***.

وَ قَالَ عَزَّ وَ جَلَّ لِنَبِيِّهِ وَ كانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيماً وَ قَالَ عَزَّ وَ جَلَّ فِي الْأَئِمَّةِ مِنْ أَهْلِ بَيْتِهِ وَ عِتْرَتِهِ- أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَ الْحِكْمَةَ وَ آتَيْناهُمْ مُلْكاً عَظِيماً. فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ وَ كَفى بِجَهَنَّمَ سَعِيراً

And the Mighty and Majestic Said for His[-azwj] Prophet[-saww]: ***and the Grace of Allah was great upon you [4:113]***; and the Mighty and Majestic Said regarding the Imams[-asws] from his[-saww] Ahl-Al Bayt[-asws] and his[-saww] family***: Or are they envying the people upon what Allah has Given them from His Grace? We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54] From them is one who believes in him, and of them is he who turns away from him and would be sufficed with Hell as a Blazing Fire [4:55]***.

وَ إِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللَّهُ لِأُمُورِ عِبَادِهِ شَرَحَ صَدْرَهُ لِذَلِكَ وَ أَوْدَعَ قَلْبَهُ يَنَابِيعَ الْحِكْمَةِ وَ أَلْهَمَهُ الْعِلْمَ إِلْهَاماً فَلَمْ يَعْيَ بَعْدَهُ الْجَوَابَ وَ لَا يَحِيرُ فِيهِ عَنِ الصَّوَابِ وَ هُوَ مَعْصُومٌ مُؤَيَّدٌ مُوَفَّقٌ مُسَدَّدٌ قَدْ أَمِنَ الْخَطَايَا وَ الزَّلَلَ وَ الْعِثَارَ فَخَصَّهُ اللَّهُ بِذَلِكَ لِيَكُونَ حُجَّتَهُ عَلَى عِبَادِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ وَ ذلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ*-

Indeed, when Allah[-azwj] Chooses a servant to attend to the affairs of His[-azwj] servants, He[-azwj] Expands his[-asws] chest for that, Places within his[-asws] heart wellsprings of wisdom, and Inspires him[-asws] with knowledge. Thereafter, he[-asws] is never at a loss for an answer, nor is he[-asws] bewildered about what is correct. He[-asws] is protected from sin, Supported, Granted success and rightly guided, safeguarded against sins, slips and stumbles, and ***That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4]***.

فَهَلْ يَقْدِرُونَ عَلَى مِثْلِ هَذَا فَيَخْتَارُوهُ أَوْ يَكُونُ مُخْتَارُهُمْ بِهَذِهِ الصِّفَةِ فَيُقَدِّمُوهُ تَعَدَّوْا وَ بَيْتِ اللَّهِ الْحَقَّ وَ نَبَذُوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

Are they able upon similar to this, so they can be choosing or their choice would be with this description so they can forward him? By the House of Allah[-azwj], they have transgressed the truth and discarded the Book of Allah[-azwj] behind their backs, as if they are not knowing!

وَ فِي كِتَابِ اللَّهِ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَ اتَّبَعُوا أَهْوَاءَهُمْ فَذَمَّهُمُ اللَّهُ وَ مَقَّتَهُمْ أَنْفُسَهُمْ فَقَالَ عَزَّ وَ جَلَ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَواهُ بِغَيْرِ هُدىً مِنَ اللَّهِ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And in the Book of Allah[-azwj]: ***but they cast it behind their backs [3:187] and they pursue their whims? [47:14]***. Allah[-azwj] Condemned them and Despised their souls. The Mighty and Majestic Said: ***And who is more straying than the one who follows his own whims without a Guidance from Allah? Surely Allah does not Guide the unjust people [28:50]***.

وَ قَالَ عَزَّ وَ جَلَ فَتَعْساً لَهُمْ وَ أَضَلَّ أَعْمالَهُمْ وَ قَالَ عَزَّ وَ جَلَ كَبُرَ مَقْتاً عِنْدَ اللَّهِ وَ عِنْدَ الَّذِينَ آمَنُوا كَذلِكَ يَطْبَعُ اللَّهُ عَلى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ

And the Mighty and Majestic Said: ***Perdition is for them, and their deeds would be lost [47:8]***; and the Mighty and Majestic Said: ***(are committing) a hateful atrocity in the Presence of Allah and the presence of those who believe. Like that Allah Seals upon every heart of an arrogant tyrant [40:35]***!''

وَ رُوِيَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع أَنَّهُ قَالَ: لِلْإِمَامِ عَلَامَاتٌ يَكُونُ أَعْلَمَ النَّاسِ وَ أَحْكَمَ النَّاسِ وَ أَتْقَى النَّاسِ وَ أَشْجَعَ النَّاسِ وَ أَسْخَى النَّاسِ وَ أَعْبَدَ النَّاسِ وَ يُولَدُ مَخْتُوناً وَ يَكُونُ مُطَهَّراً وَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنِ يَدَيْهِ وَ لَا يَكُونُ لَهُ ظِلٌّ

It is narrated from Al-Hassan Ibn Ali Ibn Fazzal, from Abu Al-Hassan Ali Ibn Musa Al-Reza[-asws], that he[-asws] said: 'The Imam has signs - he[-asws] is the most knowledgeable of people, the wisest of people, the most pious of people, the bravest of people, the most generous of people, and the most devoted to worship. He[-asws] is born circumcised and is purified. He[-asws] sees behind him[-asws] just as he sees in front of him[-asws], and he[-asws] has no shadow.

وَ إِذَا وَقَعَ إِلَى الْأَرْضِ مِنْ بَطْنِ أُمِّهِ وَقَعَ عَلَى رَاحَتَيْهِ رَافِعاً صَوْتَهُ بِالشَّهَادَتَيْنِ وَ لَا يَحْتَلِمُ وَ يَنَامُ عَيْنُهُ وَ لَا يَنَامُ قَلْبُهُ وَ يَكُونُ مُحَدَّثاً وَ يَسْتَوِي عَلَيْهِ دِرْعُ رَسُولِ اللَّهِ ص

When he[-asws] comes forth from his[-asws] mother's lap onto the earth, he[-asws] lands upon his[-asws] palms, raising his[-asws] voice with the two testimonies of faith. He[-asws] does not experience wet dreams. His[-asws] eyes sleep, but his[-asws] heart does not sleep. He[-asws] is spoken to by Angels, and the armour of Rasool-Allah[-saww] fits him[-asws] perfectly.

وَ لَا يُرَى لَهُ بَوْلٌ وَ لَا غَائِطٌ لِأَنَّ اللَّهَ قَدْ وَكَّلَ الْأَرْضَ بِابْتِلَاعِ مَا يَخْرُجُ مِنْهُ وَ تَكُونُ رَائِحَتُهُ أَطْيَبَ مِنْ رَائِحَةِ الْمِسْكِ وَ يَكُونُ أَوْلَى النَّاسِ مِنْهُمْ بِأَنْفُسِهِمْ وَ أَشْفَقَ عَلَيْهِمْ مِنْ آبَائِهِمْ وَ أُمَّهَاتِهِمْ وَ يَكُونُ أَشَدَّ النَّاسِ تَوَاضُعاً لِلَّهِ عَزَّ وَ جَلَّ وَ يَكُونُ آخَذَ النَّاسِ بِمَا يَأْمُرُ بِهِ وَ أَكَفَّ النَّاسِ عَمَّا يَنْهَى عَنْهُ

Neither urine nor excrement is seen from him[-asws], because Allah[-azwj] has Charged the earth with swallowing whatever comes out of him[-asws]. His[-asws] fragrance is sweeter than the fragrance of musk. He[-asws] has greater authority over people than they have over themselves, and is more compassionate towards them than their fathers and mothers. He is the humblest of people before Allah[-azwj], Mighty and Majestic, the most observant of what He[-azwj] Commands, and the most restrained from what He[-azwj] Forbids.

وَ يَكُونُ دُعَاؤُهُ مُسْتَجَاباً حَتَّى إِنَّهُ لَوْ دَعَا عَلَى صَخْرَةٍ لَانْشَقَّتْ بِنِصْفَيْنِ وَ يَكُونُ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ وَ سَيْفُهُ ذُو الْفَقَارِ وَ تَكُونُ عِنْدَهُ صَحِيفَةٌ فِيهَا أَسْمَاءُ شِيعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ

His[-asws] supplication is Answered, such that, if he[-asws] were to supplicate against a rock, it would split into two halves. He[-asws] possesses the weapons of Rasool-Allah[-saww] and his[-asws] sword, Zul Fiqar. He[-asws] possesses a scroll containing the names of his[-asws] Shia until the Day of Qiyamah, and a scroll containing the names of his[-asws] enemies until the Day of Qiyamah.

وَ صَحِيفَةٌ فِيهَا أَسْمَاءُ أَعْدَائِهِ إِلَى يَوْمِ الْقِيَامَةِ وَ يَكُونُ عِنْدَهُ الْجَامِعَةُ وَ هِيَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً فِيهَا جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ وَ يَكُونُ عِنْدَهُ الْجَفْرُ الْأَكْبَرُ وَ الْأَصْغَرُ وَ هُوَ إِهَابُ كَبْشٍ فِيهَا جَمِيعُ الْعُلُومِ حَتَّى أَرْشُ الْخَدْشِ حَتَّى الْجَلْدَةُ وَ نِصْفُ الْجَلْدَةِ وَ ثُلُثُ الْجَلْدَةِ وَ يَكُونُ عِنْدَهُ مُصْحَفُ فَاطِمَةَ ع

He-asws possesses Al-Jamie, which is a scroll seventy cubits long, containing everything that the children of Adam-as need. He-asws possesses the greater and lesser Al Jafr, which is the hide of a ram containing all knowledge, even the compensation for a scratch, even a single lash, half a lash and a third of a lash. He-asws possesses the Mus'haf of (Syeda) Fatima-asws!''

وَ رَوَى خَالِدُ بْنُ الْهَيْثَمِ الْفَارِسِيُّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ فِي الْأَرْضِ أَبْدَالًا فَمَنْ هَؤُلَاءِ الْأَبْدَالُ؟

And it is reported by Khalid Ibn Al-Haytham Al-Farisi, 'I said to Abu Al-Hassan Al-Reza-asws, 'The people claim that there are 'Abdaal' upon the earth. Who are these 'Abdaa'l?'

قَالَ صَدَقُوا الْأَبْدَالُ هُمُ الْأَوْصِيَاءُ جَعَلَهُمُ اللَّهُ فِي الْأَرْضِ بَدَلَ الْأَنْبِيَاءِ إِذَا رَفَعَ الْأَنْبِيَاءَ وَ خَتَمَ بِمُحَمَّدٍ ص

He-asws said, 'They have spoken truthfully. The Abdaal are the successors-asws. Allah-azwj Placed them upon the earth in place of the Prophets-as when He-azwj Took the Prophets-as away and Sealed (Ended) the Prophethood with Muhammad-saww!''

Notes –

و قد روي عن أبي الحسن الرضا ع من ذم الغلاة و المفوضة و تكفيرهم و تضليلهم و البراءة منهم و ممن والاهم و ذكر علة ما دعاهم إلى ذلك الاعتقاد الفاسد الباطل ما تقدم ذكر طرف منه في هذا الكتاب

There has been narrated from Abu Al-Hassan Al-Reza-asws, concerning the condemnation of the exaggerators and the believers in delegation, declaring them disbelievers and astray, disavowing them and those who ally themselves with them, and explaining the reason that led them to that corrupt and false belief, a portion of which has already been mentioned in this book.

و كذلك روي عن آبائه و أبنائه ع في حقهم و الأمر بلعنهم و البراءة منهم و إشاعة حالهم و الكشف عن سوء اعتقادهم كي لا يغتر بمقالتهم ضعفاء الشيعة و لا يعتقد من خالف هذه الطائفة أن الشيعة الإمامية بأسرهم على ذلك نعوذ منه و ممن اعتقده و ذهب إليه

Likewise, reports have been narrated from his-asws fathers and his-asws sons-asws concerning them, commanding that they be cursed and disavowed, that their condition be publicised, and that their evil beliefs be exposed, so that the weak among the Shia are not deceived by their statements, and those who oppose this community do not believe that all the Imami Shia hold such views. We seek refuge from this and from whoever believes in it and adopts it.

فمما ذكره الرضا ع عن علة وجه خطئهم و ضلالهم عن الدين القيم–

Among what Al-Reza-asws mentioned concerning the reason for their error and their straying from the upright religion is the following –

مَا رَوَيْنَاهُ بِالْإِسْنَادِ الَّذِي تَقَدَّمَ ذِكْرُهُ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ الْعَسْكَرِيِّ أَنَّ الرِّضَا ع قَالَ: إِنَّ هَؤُلَاءِ الضُّلَّالَ الْكَفَرَةَ مَا أُتُوا إِلَّا مِنْ قِبَلِ جَهْلِهِمْ بِمِقْدَارِ أَنْفُسِهِمْ حَتَّى اشْتَدَّ إِعْجَابُهُمْ بِهَا وَ كَثْرَةُ تَعْظِيمِهِمْ لِمَا يَكُونُ مِنْهَا

What we narrated through the chain of transmission previously mentioned, from Abu Muhammad Al-Hassan Al-Askari-asws, that Al-Reza-asws said: 'These misguided disbelievers

were only led into this through their ignorance of their own worth, until their admiration for themselves became intense and their glorification of whatever proceeded from them became excessive.

فَاسْتَبَدُّوا بِآرَائِهِمُ الْفَاسِدَةِ وَ اقْتَصَرُوا عَلَى عُقُولِهِمُ الْمَسْلُوكِ بِهَا غَيْرُ سَبِيلِ الْوَاجِبِ– حَتَّى اسْتَصْغَرُوا قَدْرَ اللَّهِ وَ احْتَقَرُوا أَمْرَهُ وَ تَهَاوَنُوا بِعَظِيمِ شَأْنِهِ إِذْ لَمْ يَعْلَمُوا أَنَّهُ الْقَادِرُ بِنَفْسِهِ الْغَنِيُّ بِذَاتِهِ الَّذِي لَيْسَتْ قُدْرَتُهُ مُسْتَعَارَةً وَ لَا غِنَاهُ مُسْتَفَاداً

They relied exclusively upon their corrupt opinions and confined themselves to their intellects, which had been led along a path other than the proper one, until they belittled the worth of Allah-azwj, despised His-azwj Command and treated His-azwj tremendous Majesty lightly. They did not know that He-azwj is Powerful through Himself-azwj and self-sufficient through His-azwj essence, that His-azwj Power is not borrowed and His-azwj self-sufficiency is not acquired.

وَ الَّذِي مَنْ شَاءَ أَفْقَرَهُ وَ مَنْ شَاءَ أَغْنَاهُ وَ مَنْ شَاءَ أَعْجَزَهُ بَعْدَ الْقُدْرَةِ وَ أَفْقَرَهُ بَعْدَ الْغِنَى

And the One Who Impoverishes whomever He-azwj Desires to and Enriches whomever He-azwj Desires to, and renders whomever He-azwj Desires powerless after possessing power and poor after possessing wealth.

فَنَظَرُوا إِلَى عَبْدٍ قَدِ اخْتَصَّهُ اللَّهُ بِقُدْرَةٍ لِيُبَيِّنَ بِهَا فَضْلَهُ عِنْدَهُ وَ آثَرَهُ بِكَرَامَتِهِ لِيُوجِبَ بِهَا حُجَّتَهُ عَلَى خَلْقِهِ

Thus, they looked upon a servant whom Allah-azwj had Specialised for a power through which to demonstrate his excellence in His-azwj Sight, and Favoured with His-azwj Honour through which to establish His-azwj proof over His-azwj creation.

وَ لِيَجْعَلَ مَا آتَاهُ مِنْ ذَلِكَ ثَوَاباً عَلَى طَاعَتِهِ وَ بَاعِثاً عَلَى اتِّبَاعِ أَمْرِهِ وَ مُؤَمِّناً عِبَادَهُ الْمُكَلَّفِينَ مِنْ غَلَطِ مَنْ نَصَبَهُ عَلَيْهِمْ حُجَّةً وَ لَهُمْ قُدْوَةً

He-azwj Made what He-azwj had Given him a reward for his obedience, an incentive to follow His-azwj Command, and an assurance to His-azwj servants under religious obligation against error on the part of the one He-azwj had Appointed as a proof over them and an example for them.

فَكَانُوا كَطُلَّابِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا يَنْتَجِعُونَ فَضْلَهُ وَ يُؤَمِّلُونَ نَائِلَهُ وَ يَرْجُونَ التَّفَيُّؤَ بِظِلِّهِ وَ الِانْتِعَاشَ بِمَعْرُوفِهِ وَ الِانْقِلَابَ إِلَى أَهْلِيهِمْ بِجَزِيلِ عَطَائِهِ الَّذِي يُعِينُهُمْ عَلَى طَلَبِ الدُّنْيَا– وَ يُنْقِذُهُمْ مِنَ التَّعَرُّضِ لِدَنِيِّ الْمَكَاسِبِ وَ خَسِيسِ الْمَطَالِبِ

They were like people seeking a king from among the kings of this world, seeking his bounty, hoping for his gifts, expecting to shelter beneath his protection, to be revived through his kindness, and to return to their families with his abundant gifts, which would assist them in pursuing their worldly needs and save them from resorting to lowly livelihoods and base pursuits.

فَبَيْنَا هُمْ يَسْأَلُونَ عَنْ طَرِيقِ الْمَلِكِ لِيَتَرَصَّدُوهُ وَ قَدْ وَجَّهُوا الرَّغْبَةَ نَحْوَهُ وَ تَعَلَّقَتْ قُلُوبُهُمْ بِرُؤْيَتِهِ إِذْ قِيلَ لَهُمْ سَيَطَّلِعُ عَلَيْكُمْ فِي جُيُوشِهِ وَ مَوَاكِبِهِ وَ خَيْلِهِ وَ رَجِلِهِ فَإِذَا رَأَيْتُمُوهُ فَأَعْطُوهُ مِنَ التَّعْظِيمِ حَقَّهُ وَ مِنَ الْإِقْرَارِ بِالْمَمْلَكَةِ وَاجِبَهُ وَ إِيَّاكُمْ أَنْ تُسَمُّوا بِاسْمِهِ غَيْرَهُ أَوْ تُعَظِّمُوا سِوَاهُ كَتَعْظِيمِهِ فَتَكُونُوا قَدْ بَخَسْتُمُ الْمَلِكَ حَقَّهُ وَ أَزْرَيْتُمْ عَلَيْهِ وَ اسْتَحْقَقْتُمْ بِذَلِكَ مِنْهُ عَظِيمَ عُقُوبَتِهِ

While they were asking about the king's route so that they could await him, having directed their longing towards him and attached their hearts to seeing him, they were told, 'He will appear before you amid his armies, processions, cavalry and infantry. When you see him, give him his due reverence and the acknowledgement of his kingship that is obligatory. Beware of calling anyone else by his title or revering anyone besides him as you revere him, for you would thereby deprive the king of his right, disparage him and deserve his severe punishment'.

فَقَالُوا نَحْنُ كَذَلِكَ فَاعِلُونَ جُهْدَنَا وَ طَاقَتَنَا فَمَا لَبِثُوا أَنْ طَلَعَ عَلَيْهِمْ بَعْضُ عَبِيدِ الْمَلِكِ- فِي خَيْلٍ قَدْ ضَمَّهَا إِلَيْهِ سَيِّدُهُ وَ رَجِلٍ قَدْ جَعَلَهُمْ فِي جُمْلَتِهِ وَ أَمْوَالٍ قَدْ حَبَاهُ بِهَا

They said, 'We shall do so to the utmost of our effort and ability!' Soon afterwards, one of the king's servants appeared before them with cavalry that his master had assigned to him, infantry that he had placed under his command, and wealth that he had bestowed upon him.

فَنَظَرَ هَؤُلَاءِ وَ هُمْ لِلْمَلِكِ طَالِبُونَ فَاسْتَكْثَرُوا مَا رَأَوْهُ بِهَذَا الْعَبْدِ مِنْ نِعَمِ سَيِّدِهِ وَ رَفَعُوهُ أَنْ يَكُونَ هُوَ مِنَ الْمُنْعَمِ عَلَيْهِ بِمَا وَجَدُوا مَعَهُ فَأَقْبَلُوا يُحَيُّونَهُ تَحِيَّةَ الْمَلِكِ وَ يُسَمُّونَهُ بِاسْمِهِ وَ يَجْحَدُونَ أَنْ يَكُونَ فَوْقَهُ مَلِكٌ وَ لَهُ مَالِكٌ

These people, who were seeking the king, looked and considered the favours of his master that they saw with this servant so immense that they deemed him too exalted to be merely a recipient of the things they found with him. They began greeting him with the greeting due to the king, calling him by his title, and denying that there was a king above him or a master who owned him.

فَأَقْبَلَ عَلَيْهِمُ الْعَبْدُ الْمُنْعَمُ عَلَيْهِ وَ سَائِرُ جُنُودِهِ بِالزَّجْرِ وَ النَّهْيِ عَنْ ذَلِكَ وَ الْبَرَاءَةِ مِمَّا يُسَمُّونَهُ بِهِ وَ يُخْبِرُونَهُمْ بِأَنَّ الْمَلِكَ هُوَ الَّذِي أَنْعَمَ بِهَذَا عَلَيْهِ وَ اخْتَصَّهُ بِهِ وَ أَنَّ قَوْلَكُمْ مَا تَقُولُونَ يُوجِبُ عَلَيْكُمْ سَخَطَ الْمَلِكِ وَ عَذَابَهُ وَ يَفُوتُكُمْ كُلُّ مَا أَمَّلْتُمُوهُ مِنْ جِهَتِهِ

This servant, who had received these favours, together with all his soldiers, rebuked them, forbade them from doing this and disavowed the title by which they called him. They informed them that it was the king who had bestowed these favours upon him and singled him out for them, and that, 'Your saying what you say would unleash upon you the king's wrath and punishment and deprive you of everything you hoped to receive from him!'

وَ أَقْبَلَ هَؤُلَاءِ الْقَوْمُ يُكَذِّبُونَهُمْ وَ يَرُدُّونَ عَلَيْهِمْ قَوْلَهُمْ فَمَا زَالُوا كَذَلِكَ حَتَّى غَضِبَ الْمَلِكُ لَمَّا وَجَدَ هَؤُلَاءِ قَدْ سَوَّوْا بِهِ عَبْدَهُ وَ أَزْرَوْا عَلَيْهِ فِي مَمْلَكَتِهِ وَ بَخَسُوهُ حَقَّ تَعْظِيمِهِ فَحَشَرَهُمْ أَجْمَعِينَ إِلَى حَبْسِهِ وَ وَكَّلَ بِهِمْ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ

But these people began accusing them of lying and rejecting their words. They continued in this manner until the king became angry when he found that they had equated his servant with him, disparaged him in his kingdom and denied him his due reverence. He gathered them all into his prison and appointed over them someone who subjected them to grievous punishment.

فَكَذَلِكَ هَؤُلَاءِ لَمَّا وَجَدُوا أَمِيرَ الْمُؤْمِنِينَ عَبْداً أَكْرَمَهُ اللَّهُ لِيُبَيِّنَ فَضْلَهُ وَ يُقِيمَ حُجَّتَهُ فَصَغَّرُوا عِنْدَهُمْ خَالِقَهُمْ أَنْ يَكُونَ جَعَلَ عَلِيّاً لَهُ عَبْداً وَ أَكْبَرُوا عَلِيّاً عَنْ أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ لَهُ رَبّاً

Like that, when these people found Amir Al-Momineen[-asws] to be a servant whom Allah[-azwj] had honoured to demonstrate his excellence and establish His[-azwj] proof, they deemed their Creator too insignificant to have made Ali[-asws] His[-azwj] servant, and deemed Ali[-asws] too great for Allah[-azwj], Mighty and Majestic, to be his[-asws] Lord[-azwj].

فَسَمَّوْا بِغَيْرِ اسْمِهِ فَنَهَاهُمْ هُوَ وَ أَتْبَاعُهُ مِنْ أَهْلِ مِلَّتِهِ وَ شِيعَتِهِ وَ قَالُوا لَهُمْ يَا هَؤُلَاءِ إِنَّ عَلِيّاً وَ وُلْدَهُ عِبادٌ مُكْرَمُونَ مَخْلُوقُونَ وَ مُدَبَّرُونَ- لَا يَقْدِرُونَ إِلَّا عَلَى مَا أَقْدَرَهُمْ عَلَيْهِ اللَّهُ رَبُّ الْعَالَمِينَ وَ لَا يَمْلِكُونَ إِلَّا مَا مَلَّكَهُمْ

Thus, they called him[-asws] by a name other than his[-asws] own. He[-asws] and his[-asws] followers from among the people of his faith and his[-asws] Shia forbade them and said to them, 'O people! Ali[-asws] and his[-asws] offspring[-asws] are honoured servants, Created and Governed. They have no power except over what Allah[-azwj], Lord[-azwj] of the worlds, has Empowered them to do. They[-asws] possess nothing except what He[-azwj] has Granted them possession of.

وَ لَا يَمْلِكُونَ مَوْتاً وَ لا حَياةً وَ لا نُشُوراً وَ لَا قَبْضاً وَ لَا بَسْطاً وَ لَا حَرَكَةً وَ لَا سُكُوناً إِلَّا مَا أَقْدَرَهُمْ عَلَيْهِ وَ طَوَّقَهُمْ وَ إِنَّ رَبَّهُمْ وَ خَالِقَهُمْ يَجِلُّ عَنْ صِفَاتِ الْمُحْدَثِينَ وَ يَتَعَالَى عَنْ نَعْتِ الْمَحْدُودِينَ وَ إِنَّ مَنِ اتَّخَذَهُمْ أَوْ وَاحِداً مِنْهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ فَهُوَ مِنَ الْكَافِرِينَ وَ قَدْ ضَلَّ سَواءَ السَّبِيلِ*

They[-asws] have no control over death, life, resurrection, withholding, extending, movement or rest except insofar as He[-azwj] has Empowered them and Granted them the capacity. Their[-asws] Lord[-azwj] and Creator is far above the attributes of originated beings and Exalted above the descriptions of limited beings. Whoever takes them[-asws], or any one of them, as lords besides Allah[-azwj] is among the disbelievers and has strayed from the even (straight) path!'

فَأَبَى الْقَوْمُ إِلَّا جِمَاحاً وَ امْتَدُّوا فِي طُغْيانِهِمْ يَعْمَهُونَ* فَبَطَلَتْ أَمَانِيُّهُمْ وَ خَابَتْ مَطَالِبُهُمْ وَ بَقُوا فِي الْعَذَابِ

But the people persisted only in defiance and continued wandering blindly in their transgression. Thus, their hopes came to nothing, their pursuits failed, and they remained in punishment (an extract).[1]

[1] Al Ihtijaj – Vol two – Hadeeth 18