# Why Religious People Do Not Appeal

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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

# Why Religious People Do Not Appeal

## Summary

Why are people generally wary of religious people? Is it based on people's perceptions and experiences, or are there Islamic guidelines regarding those who come across as very religious and spiritual?

Most of the time, people classify "religious" are inflexible and stiff– and, in the worst cases, unreliable and unfaithful.

The Ahadith warn us against being impressed by (superficial) religious figures, as they use religion as a tool to attract and deceive people. They have muddled religion with their opinions and made it complex and difficult to follow. Most people find it hard to trace the true essence of faith, so they end up following either self-proclaimed or institutionalised scholars. Neither the former nor the latter appeals, impresses, or inspires, and both can become causes of abhorring the religion of Allah-azwj.

However, the Ahadith also recommend learning Islam and finding those who truly adhere to the traditions of the Prophet-saww and practice according to Islam's guidelines, as demonstrated by the Ahl Al-Bayt-asws.

When even a few people adopt religion this way, everyone, regardless of their faith, can benefit and learn from them. However, locating them is difficult, as they are always scarce and unnoticeable in every era – but finding them helps one realise how beautiful the religion and those who follow it are (Appendix I).

## Be Cautious of the people of religion:

وَ قَالَ الرِّضَا ع قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا رَأَيْتُمُ الرَّجُلَ قَدْ حَسُنَ سَمْتُهُ وَ هَدْيُهُ وَ تَمَاوَتَ فِي مَنْطِقِهِ وَ تَخَاضَعَ فِي حَرَكَاتِهِ فَرُوَيْداً لَا يَغُرَّنَّكُمْ فَمَا أَكْثَرَ مَنْ يُعْجِزُهُ تَنَاوُلُ الدُّنْيَا وَ رُكُوبُ الْحَرَامِ مِنْهَا لِضَعْفِ نِيَّتِهِ وَ مَهَانَتِهِ وَ جُبْنِ قَلْبِهِ فَنَصَبَ الدِّينَ فَخّاً لَهَا فَهُوَ لَا يَزَالُ يَخْتِلُ النَّاسَ بِظَاهِرِهِ فَإِنْ تَمَكَّنَ مِنْ حَرَامٍ اقْتَحَمَهُ

Imam Al-Reza-asws said: 'Ali-asws Bin Al-Husayn-asws said: 'When you see the man who has good reputation (in religion) and conduct, and is soft-spoken in his speech, and is subdued in his movement, so wait – do not be deceived, for many a time, (there is) one who is frustrated from attaining the world and riding the Prohibition (because he is unable to) due to the weakness of his intention and (the) humiliation, and cowardice of his heart. So he takes on the Religion as his tool (and disguise). And he does not cease to trap the people with his appearance, and if he is able to commit a Prohibition, he would break into it.

وَ إِذَا وَجَدْتُمُوهُ يَعِفُّ عَنِ الْمَالِ الْحَرَامِ فَرُوَيْداً لَا يَغُرَّنَّكُمْ فَإِنَّ شَهَوَاتِ الْخَلْقِ مُخْتَلِفَةٌ فَمَا أَكْثَرَ مَنْ يَنْبُو عَنِ الْمَالِ الْحَرَامِ وَ إِنْ كَثُرَ وَ يَحْمِلُ نَفْسَهُ عَلَى شَوْهَاءَ قَبِيحَةٍ فَيَأْتِي مِنْهَا مُحَرَّماً

''And when you find him abstaining from illicit wealth, so wait, (and) do not be deceived, for the desires of the people are different. Many a time one does not accept prohibited wealth, even if it is a lot, yet still drives himself toward some other, truly hideous and repulsive act that is likewise forbidden.

فَإِذَا وَجَدْتُمُوهُ يَعِفُّ عَنْ ذَلِكَ فَرُوَيْداً لَا يَغُرَّكُمْ حَتَّى تَنْظُرُوا مَا عَقَدَهُ عَقْلُهُ فَمَا أَكْثَرَ مَنْ تَرَكَ ذَلِكَ أَجْمَعَ ثُمَّ لَا يَرْجِعُ إِلَى عَقْلٍ مَتِينٍ فَيَكُونُ مَا يُفْسِدُهُ بِجَهْلِهِ أَكْثَرَ مِمَّا يُصْلِحُهُ بِعَقْلِهِ

''If you find one who refrains from such things, do not be too quick to judge; do not let appearances deceive you until you have examined the conclusions reached by his own intellect. Many are those who abandon such behaviours, yet fail to attain a sound and steady mind—with the result that the harm caused through ignorance far outweighing any good they might achieve.

فَإِذَا وَجَدْتُمْ عَقْلَهُ مَتِيناً فَرُوَيْداً لَا يَغُرَّكُمْ حَتَّى تَنْظُرُوا أَ مَعَ هَوَاهُ يَكُونُ عَلَى عَقْلِهِ أَوْ يَكُونُ مَعَ عَقْلِهِ عَلَى هَوَاهُ وَ كَيْفَ مَحَبَّتُهُ لِلرِّئَاسَاتِ الْبَاطِلَةِ وَ زُهْدُهُ فِيهَا فَإِنَّ فِي النَّاسِ مَنْ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ يَتْرُكُ الدُّنْيَا لِلدُّنْيَا وَ يَرَى أَنَّ لَذَّةَ الرِّئَاسَةِ الْبَاطِلَةِ أَفْضَلُ مِنْ لَذَّةِ الْأَمْوَالِ وَ النِّعَمِ الْمُبَاحَةِ الْمُحَلَّلَةِ فَيَتْرُكُ ذَلِكَ أَجْمَعَ طَلَباً لِلرِّئَاسَةِ حَتَّى إِذا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَ لَبِئْسَ الْمِهادُ

''So, when you find him having a sound mind, wait, do not be deceived, until you look at whether his desires overcome his intellect, or does he happen to be with his intellect against his desires? And how is his love for the false leadership, and his asceticism with regard to it – for among the people (there) is one who loses (both) the world and the Hereafter by abandoning the world for the world, and he sees the false leadership to be superior to (both) the pleasures of wealth and the Permissible bounties. So, he neglects them altogether (while) seeking the government, ***and when it is said to him, 'Fear Allah'; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206]***.

فَهُوَ يَخْبِطُ خَبْطَ عَشْوَاءَ يَقُودُهُ أَوَّلُ بَاطِلٍ إِلَى أَبْعَدِ غَايَاتِ الْخَسَارَةِ وَ يُمِدُّهُ رَبُّهُ بَعْدَ طَلَبِهِ لِمَا لَا يَقْدِرُ عَلَيْهِ فِي طُغْيَانِهِ فَهُوَ يُحِلُّ مَا حَرَّمَ اللَّهُ وَ يُحَرِّمُ مَا أَحَلَّ اللَّهُ لَا يُبَالِي بِمَا فَاتَ مِنْ دِينِهِ إِذَا سَلِمَتْ لَهُ رِئَاسَتُهُ الَّتِي قَدْ يَتَّقِي مِنْ أَجْلِهَا فَأُولَئِكَ الَّذِينَ غَضِبَ اللَّهُ عَلَيْهِمْ وَ لَعَنَهُمْ وَ أَعَدَّ لَهُمْ عَذاباً مُهِيناً

''So, he flounders with a bluff guiding him from the first falsehood to the furthest ends of the loss, and he extends his hand afterwards, seeking it, when he is not able upon it during his tyranny. Then he permits what Allah-azwj has Prohibited, and he prohibits what Allah-azwj has Permitted, not caring about what is lost from his world when his leadership is safe for him, which he had (actually) feared from its beginning. So, they are those whom ***Allah is Wrathful upon them and Curses them and has Prepared Hell for them, and (it is) an evil destination [48:6]***…''(Hadith continues; see Appendix II).

## The followers of Priests (other than the Infallible Personalities-asws) – the Ahadith)

كِتَابُ صِفَاتِ الشِّيعَةِ لِلصَّدُوقِ، عَنْ مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنْ أَبِي سُمَيْنَةَ عَنِ ابْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ قَالَ الصَّادِقُ ع كَذَبَ مَنْ زَعَمَ أَنَّهُ مِنْ شِيعَتِنَا وَ هُوَ مُتَمَسِّكٌ بِعُرْوَةِ غَيْرِنَا

The book, 'Sifaat Al-Shia,' of Al-Sadouq, from Majaylawiya, from his uncle, from Abu Sameena, from Ibn Sinan, from Al-Mufazzal who said,

Al-Sadiq-asws said: 'He lied, the one who claims that he is from our-asws Shias and he is attached with the handhold of (someone) other than us-asws.'[1]

قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيّاً ع قَالَ: إِيَّاكُمْ وَ الْجُهَّالَ مِنَ الْمُتَعَبِّدِينَ وَ الْفُجَّارَ مِنَ الْعُلَمَاءِ فَإِنَّهُمْ فِتْنَةُ كُلِّ مَفْتُونٍ

'Qurb Al Isnaad' - Haroun, from Ibn Sadaqa,

From Ja'far-asws, from his-asws father-asws: (from Imam) Ali-asws said: 'Beware of the ignorant ones from the worshippers, and the immoral ones from the scholars, for they are a Fitna (strife) of all Fitnas (strifes).'[2]

الخصال الْفَامِيُّ عَنِ ابْنِ بُطَّةَ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: قَطَعَ ظَهْرِي رَجُلَانِ مِنَ الدُّنْيَا رَجُلٌ عَلِيمُ اللِّسَانِ فَاسِقٌ وَ رَجُلٌ جَاهِلُ الْقَلْبِ نَاسِكٌ هَذَا يَصُدُّ بِلِسَانِهِ عَنْ فِسْقِهِ وَ هَذَا بِنُسُكِهِ عَنْ جَهْلِهِ فَاتَّقُوا الْفَاسِقَ مِنَ الْعُلَمَاءِ وَ الْجَاهِلَ مِنَ الْمُتَعَبِّدِينَ أُولَئِكَ فِتْنَةُ كُلِّ مَفْتُونٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ هَلَاكُ أُمَّتِي عَلَى يَدَيْ كُلِّ مُنَافِقٍ عَلِيمِ اللِّسَانِ

'Al Khisaal' - Al Faamy, from Ibn Batat, from Al Barqy, from his father, by his chain,

(From) Amir Al-Momineen-asws having said: 'Two (types of) men from the world broke my-asws back – a man eloquent of the tongue who is immoral, and a man ignorant of heart who is a performer of rituals. The (first) uses his eloquence to divert attention from his immorality, while the latter uses his devotion (worship) to mask his ignorance. Therefore, fear the immoral ones from the scholars, and the ignorant ones from the worshippers; they are a Fitna (strife) of all Fitnas (strifes), for I-asws heard Rasool-Allah-saww saying: 'O Ali-asws! The destruction of my-saww community would be upon the hands of every hypocrite eloquent of tongue.''[3]

ثواب الأعمال بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى أُمَّتِي زَمَانٌ لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ وَ لَا مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ يُسَمَّوْنَ بِهِ وَ هُمْ أَبْعَدُ النَّاسِ مِنْهُ مَسَاجِدُهُمْ عَامِرَةٌ وَ هِيَ خَرَابٌ مِنَ الْهُدَى فُقَهَاءُ ذَلِكَ الزَّمَانِ شَرُّ فُقَهَاءَ تَحْتَ ظِلِّ السَّمَاءِ مِنْهُمْ خَرَجَتِ الْفِتْنَةُ وَ إِلَيْهِمْ تَعُودُ

'Sawab Al Amaal' - By this chain, said,

Rasool-Allah-saww said: 'There will come an era upon my-saww community; there will not remain from the Quran except for its ritual, nor from Al-Islam except for its name. They would be named by it (as being Muslims), and they would be the remotest of the people from (Islam).

[1] Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 49
[2] Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 1
[3] Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 3

Their Masjids would be well-built, but they would be in ruins from guidance. The jurists of that era would be the evilest jurists ever to have walked (under) the sky. The Fitna (sedition) emerge from them, and to them it would return.'[4]

## *Fitna* propellers among people:

From a speech of his-asws (Amir ul-Momineen Ali-asws Ibn Abi Talib-asws) said the following, while describing the one who sits as a judge in the community and doesn't act rightfully, that the most hateful to Allah-azwj are two types (of people):

**The first type**

إِنَّ أَبْغَضَ الْخَلَائِقِ إِلَى اللَّهِ [تَعَالَى] رَجُلَانِ رَجُلٌ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ مَشْغُوفٌ بِكَلَامِ بِدْعَةٍ وَ دُعَاءِ ضَلَالَةٍ فَهُوَ فِتْنَةٌ لِمَنِ افْتَتَنَ بِهِ ضَالٌّ عَنْ هَدْيِ مَنْ كَانَ قَبْلَهُ مُضِلٌّ لِمَنِ اقْتَدَى بِهِ فِي حَيَاتِهِ وَ بَعْدَ وَفَاتِهِ حَمَّالٌ خَطَايَا غَيْرِهِ رَهْنٌ بِخَطِيئَتِهِ

'Surely the most hateful of the people, to Allah-azwj the Exalted, are two (types of) men – (the first is) a man whom Allah-azwj Allocates him to himself. Yet he has strayed from the straight path and become infatuated with heretical discourse and calls toward misguidance. He serves as a source of temptation for those who fall under his spell, having turned away from the righteous guidance of his predecessors, straying the one who take his lead during his lifetime and after his death. He is a carrier of others' sins, pledged with his own sins…'

**The second type**

وَ رَجُلٌ قَمَشَ جَهْلًا مُوضِعٌ فِي جُهَّالِ الْأُمَّةِ عَادٍ فِي أَغْبَاشِ الْفِتْنَةِ عَمٍ بِمَا فِي عَقْدِ الْهُدْنَةِ قَدْ سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِماً وَ لَيْسَ بِهِ

'And a man who has collected ignorance. He is quick among the ignoramuses of the community, turning in the darkness of the *Fitna*, (while) blind to the advantages of peace and reconciliation… The people have named him as a scholar, and he isn't one.

بَكَّرَ فَاسْتَكْثَرَ مِنْ جَمْعٍ مَا قَلَّ مِنْهُ خَيْرٌ مِمَّا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ مَاءٍ آجِنٍ وَ [اكْتَنَزَ] اكْتَنَزَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاضِياً ضَامِناً لِتَخْلِيصِ مَا الْتَبَسَ عَلَى غَيْرِهِ

'He goes out early morning amassing a lot, the little from it would have been better than what is more, until (he) has saturated from the polluted waters and acquired meaningless things. (Then) he sits among the people as a judge responsible for solving what is confusing upon others.

فَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ هَيَّأَ لَهَا حَشْواً رَثّاً مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ نَسْجِ الْعَنْكَبُوتِ لَا يَدْرِي أَصَابَ أَمْ أَخْطَأَ فَإِنْ أَصَابَ خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ وَ إِنْ أَخْطَأَ رَجَا أَنْ يَكُونَ قَدْ أَصَابَ

'If one of the ambiguous problems (is discussed) with him, he prepares an additional useless argument from his opinion, then he (judges) by it. Thus, he gets entangled in confusing doubts

[4] Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 14

in an example of the spider's web. He does not know whether he is correct or has erred. If he is correct, he fears that he might have erred, and if he has erred, he hopes that he would be correct.

جَاهِلٌ خَبَّاطُ جَهَالاتٍ عَاشٍ رَكَّابُ عَشَوَاتٍ لَمْ يَعَضَّ عَلَى الْعِلْمِ بِضِرْسٍ قَاطِعٍ- [يُذْرِي] يَذْرُو الرِّوَايَاتِ [إِذْرَاءَ] ذَرْوَ الرِّيحِ الْهَشِيمَ

'An ignorant man, who stumbles blindly through a thicket of follies, plunging headlong into darkness; he has never grasped knowledge with a firm, decisive grip—instead, he scatters reports and narrations just as the wind scatters dry, brittle leaves.

لَا مَلِيٌّ وَ اللَّهِ بِإِصْدَارِ مَا وَرَدَ عَلَيْهِ وَ لَا [هُوَ] أَهْلٌ لِمَا [فُوِّضَ] قُرِّظَ بِهِ [إِلَيْهِ] لَا يَحْسَبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ وَ لَا يَرَى أَنَّ مِنْ وَرَاءِ مَا بَلَغَ مَذْهَباً لِغَيْرِهِ

'By Allah-azwj! He is neither capable of resolving what is referred to him nor fit for the position assigned to him. He does not consider knowledge to have any place in the matters he rejects, and he cannot conceive that there might be any approach other than his own.

وَ إِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اكْتَتَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ تَصْرُخُ مِنْ جَوْرِ قَضَائِهِ الدِّمَاءُ وَ تَعَجُّ مِنْهُ الْمَوَارِيثُ

'And if a matter is obscure to him, he conceals (that) due to what he knows of his own ignorance. The bloods (those who suffered) are crying out due to the tyranny of his judgments, and the inheritances (those who were taken from) are grumbling from him.

إِلَى اللَّهِ أَشْكُو مِنْ مَعْشَرٍ يَعِيشُونَ جُهَّالًا وَ يَمُوتُونَ ضُلَّالًا لَيْسَ فِيهِمْ سِلْعَةٌ أَبْوَرُ مِنَ الْكِتَابِ إِذَا تُلِيَ حَقَّ تِلَاوَتِهِ وَ لَا سِلْعَةٌ أَنْفَقُ بَيْعاً وَ لَا أَغْلَى ثَمَناً مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ وَ لَا عِنْدَهُمْ أَنْكَرُ مِنَ الْمَعْرُوفِ وَ لَا أَعْرَفُ مِنَ الْمُنْكَرِ

'I-asws complain to Allah-azwj of the people living in ignorance and (who are) dying (while they remain) straying. There is no commodity more ruinous among them than the Book when it is recited as it (should be recited), and there is no commodity more expensive to sell nor of a higher price than the Book when (its Verses) are altered, nor is there anything eviler than the act of kindness, nor anything more recognised (to them) than the evil.'[5]

## Seven categories of the scholars will be in the Fire:

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ وَ عَلِيِّ بْنِ أَسْبَاطٍ فِيمَا أَعْلَمُ عَنْ بَعْضِ رِجَالِهِمَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ مِنَ الْعُلَمَاءِ مَنْ يُحِبُّ أَنْ يَخْزُنَ عِلْمَهُ وَ لَا يُؤْخَذَ عَنْهُ فَذَاكَ فِي الدَّرْكِ الْأَوَّلِ مِنَ النَّارِ

It was narrated to us by Muhammad Bin ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Al Hassan Bin Musa Al Khashab, from Ismail Bin Mihran and Ali Bin Asbat in what he knew from one of their men, said,

Abu Abdullah-asws said: 'From the scholars is one who loves to hoard his knowledge, and do not (let others) take from him, so that one would be in the first level of the Fire.

[5] Nahj Al Balagah – Sermon No. 17

وَ مِنَ الْعُلَمَاءِ مَنْ إِذَا وُعِظَ أَنِفَ وَ إِذَا وَعَظَ عَنَّفَ فَذَاكَ فِي الدَّرْكِ الثَّانِي مِنَ النَّارِ

'And from the scholars is one, who when he is advised, (he) becomes arrogant, and when he advises, he is harsh. So, that one would be in the second level of the Fire.

وَ مِنَ الْعُلَمَاءِ مَنْ يَرَى أَنْ يَضَعَ الْعِلْمَ عِنْدَ ذَوِي الثَّرْوَةِ وَ الشَّرَفِ وَ لَا يَرَى لَهُ فِي الْمَسَاكِينِ وَضْعاً فَذَاكَ فِي الدَّرْكِ الثَّالِثِ مِنَ النَّارِ

'And from the scholars is one who views that he should place his knowledge with the ones with wealth and nobility, and he does not see for himself a placement among the poor. So that one would be in the third level of the Fire.

وَ مِنَ الْعُلَمَاءِ مَنْ يَذْهَبُ فِي عِلْمِهِ مَذْهَبَ الْجَبَابِرَةِ وَ السَّلَاطِينِ فَإِنْ رُدَّ عَلَيْهِ شَيْءٌ مِنْ قَوْلِهِ أَوْ قُصِّرَ فِي شَيْءٍ مِنْ أَمْرِهِ غَضِبَ فَذَاكَ فِي الدَّرْكِ الرَّابِعِ مِنَ النَّارِ

'And from the scholars is one who goes in his knowledge in the direction of the tyrants and the ruling authorities, and if something from his words is rejected upon him, or something from his matter is reduced (such as receiving less respect, money etc.), he is angered. So, that one would be in the fourth level of the Fire.

وَ مِنَ الْعُلَمَاءِ مَنْ يَطْلُبُ أَحَادِيثَ الْيَهُودِ وَ النَّصَارَى لِيُعْزِزَ بِهِ وَ يُكْثِرَ بِهِ حَدِيثَهُ فَذَاكَ فِي الدَّرْكِ الْخَامِسِ مِنَ النَّارِ

'And from the scholars is one who seeks the narrations of the Jews and the Christians in order to increase with it and be more (familiar) with it in his discussions (narrations). So that one would be in the fifth level of the Fire.

وَ مِنَ الْعُلَمَاءِ مَنْ يَضَعُ نَفْسَهُ لِلْفُتْيَا وَ يَقُولُ سَلُونِي وَ لَعَلَّهُ لَا يُصِيبُ حَرْفاً وَاحِداً وَ اللَّهُ لَا يُحِبُّ الْمُتَكَلِّفِينَ فَذَاكَ فِي الدَّرْكِ السَّادِسِ مِنَ النَّارِ

'Among those who claim to be scholars are some who set themselves up to issue religious rulings (fatwas), saying, "Ask me anything!"—yet they may not get even a single point right. Allah-azwj does not Love those who feign knowledge or overreach; such a person shall end up in the sixth level of the Fire.

وَ مِنَ الْعُلَمَاءِ مَنْ يَتَّخِذُ عِلْمَهُ مُرُوءَةً وَ عَقْلًا فَذَاكَ فِي الدَّرْكِ السَّابِعِ مِنَ النَّارِ.

'And from the scholars is one who takes his knowledge for a sense of honour and intellect. So that one would be in the seventh level of the fire.'[6]

NB: See Appendix III for additional Ahadith.

[6] الخصال ؛ ج2 ؛ ص352

## The Deception of the religious people:

When *Fitna* mongers are told not to stir up the *Fitna, i*n response, they say: "But we are only correcting and improving the matters, as Allah[-azwj] Points out to their mischief in the Holy Quran (with the following verse)."

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ {11} أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ {12}

***And when it is said to them, Do not make mischief (Fitna) in the land, they say: But rather, we are the reconcilers (rather making peace) [2:11] Indeed! They themselves are the mischief makers, but they are not recognising (it – the Fitna they are creating) [2:12]***

عن أمير المؤمنين عليه السلام قال: إنّ الله تبارك وتعالى يُعذّب ستّةً بستّةٍ: العرب بالعصبيّة، والدهاقنة بالكِبْر، والأُمراء بالجور، والفقهاء بالحسد، والتُجّار بالخيانة، وأهل الرستاق بالجهل.

Ameer Al-Momineen[-asws] said: 'Allah[-azwj] the Almighty will Punish six groups of people: 1- Arabs for racism, 2- The headmen, or chiefs of a village or town for haughtiness, 3- Rulers for oppression, 4- Jurisprudents for jealousy, 5- Businessmen for cheating, 6- Villagers for ignorance.'[7]

## How do they instigate *Fitna* (How strife begins)

عنه، عن الحسن بن علي بن فضال، عن عاصم بن حميد، عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: خطب أمير المؤمنين عليه السلام الناس فقال: أيها الناس إنما بدء وقوع الفتن أهواء تتبع، وأحكام تبتدع، يخالف فيها كلام الله، يقلد فيها رجال رجالا، ولو أن الباطل خلص لم يخف على ذي حجى، ولو أن الحق خلص لم يكن اختلاف، ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيمزجان فيجيئان معا، فهنالك استحوذ الشيطان على أوليائه، ونجا الذين سبقت لهم من الله الحسنى

From him, from Al Hassan Bin Ali Bin Fazaal, from Aasim Bin Hameed, from Muhammad Bin Muslim, from;

Abu Ja'far[-asws] narrates that Amir-Al-Momineen[-asws] addressed the people and said: 'O you people! But rather, the beginning of the occurrence of the *Fitna* (strife) is from the following of the desires, and of rulings which have been innovated (and are heretic), in which the Speech of Allah[-azwj] is opposed, in which a man emulates (does *Taqleed* of)[8] another man. And if the falsehood was pure, the one with arguments would not fear it; and if the Truth was pure, there would be no differing. But, they take a handful of this, and a handful of that, so they mix up the two and come with these two. So it is over that, the Satan[-la] enchains his[-la] friends, those for whom the goodness (from Allah[-azwj]) has (prevailed) attain salvation (21:101).'[9]

[7] Mishkat ul-Anwar fi Ghurar al-Akhbar, H. 782.
[8] Blind following
[9] Al-Mahaasin – V 1 Bk 5 H 74

## They manage to confuse People during *Fitna*:

كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانٍ عَنْ عَبْدِ الْغَفَّارِ بْنِ الْقَاسِمِ عَنِ الْمَنْصُورِ بْنِ عُمَرَ عَنْ زِرِّ بْنِ حُبَيْشٍ وَ عَنْ أَحْمَدَ بْنِ عِمْرَانَ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنِ ابْنِ أَبِي لَيْلَى عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: خَطَبَ عَلِيٌّ ع بِالنَّهْرَوَانِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَمَّا بَعْدُ أَنَا فَقَأْتُ عَيْنَ الْفِتْنَةِ لَمْ يَكُنْ أَحَدٌ لِيَجْتَرِئَ عَلَيْهَا غَيْرِيS

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Abdul Gaffar Bin al Qasim, from Al Mansour Bin Umar, from Zirr Bin Hubeysh, and from Ahmad Bin Imran Bin Abu Layli, from his father, from Ibn Abu layli, from Al Minhal Bin Amro, from Zirr Bin Hubeysh who said,

Imam Ali[asws] addressed at Al-Nahrawan. He[asws] praised Allah[azwj] and extolled upon Him[azwj], then said: 'O you people! As for after, I[asws] have blinded an eye of the *Fitna*. There does not happen to be anyone courageous upon it apart from me[asws]!'

فَقَامَ إِلَيْهِ رَجُلٌ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا عَنِ الْفِتَنِ

A man stood up and said, 'O Amir Al-Momineen[asws]! Narrate to us about the *Fitna*.'

قَالَ إِنَّ الْفِتْنَةَ إِذَا أَقْبَلَتْ شَبَّهَتْ وَ إِذَا أَدْبَرَتِ اسْتَقَرَّتْ يُشْبِهْنَ مُقْبِلَاتٍ وَ يُعْرَفْنَ مُدْبِرَاتٍ إِنَّ الْفِتَنَ تَخُومُ كَالرِّيَاحِ يُصِبْنَ بَلَداً وَ يُخْطِئْنَ أُخْرَى أَلَا إِنَّ أَخْوَفَ الْفِتَنِ عِنْدِي عَلَيْكُمْ فِتْنَةُ بَنِي أُمَيَّةَ إِنَّهَا فِتْنَةٌ عَمْيَاءُ مُظْلِمَةٌ مُطَيَّنَةٌ عَمَّتْ فِتْنَتُهَا وَ خَصَّتْ بَلِيَّتُهَا وَ أَصَابَ الْبَلَاءُ مَنْ أَبْصَرَ فِيهَا وَ أَخْطَأَ الْبَلَاءُ مَنْ عَمِيَ عَنْهَا

He[asws] said: 'The *Fitna*, when it comes, is suspicious (it confuses one), and when it turns around, it settles the suspicious being faced (so doubt is removed), and it's turning around is recognised (its affliction becomes clearly visible). The *Fitna* hovers like the winds hitting a city but missing another (town).

'Indeed! The scariest of the *Fitna* upon you in my[asws] presence is the *Fitna* of the clan of Umayya. It is a blinding *Fitna* of widespread darkness. Its *Fitna* is general and its affliction is particular, and the affliction will hit the one who (remains exposed) during it, and the affliction would miss the one who is blinded (shielded) from it.

يَظْهَرُ أَهْلُ بَاطِلِهَا عَلَى أَهْلِ حَقِّهَا حَتَّى تُمْلَأَ الْأَرْضُ عُدْوَاناً وَ ظُلْماً وَ بِدَعاً أَلَا وَ إِنَّ أَوَّلَ مَنْ يَضَعُ جَبَرُوتَهَا وَ يَكْسِرُ عَمَدَهَا وَ يَنْزِعُ أَوْتَادَهَا اللَّهُ رَبُّ الْعَالَمِينَ

'The people of its falsehood would prevail over the people of its right until the earth is filled with our[asws] enemies, and injustice, and innovations. Indeed! The first one to strike down its might, and break its pillars, and remove its pegs would be Allah[azwj], Lord[azwj] of the worlds.'

فَقَامَ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا نَصْنَعُ فِي ذَلِكَ الزَّمَانِ

A man stood up and said, 'O Amir Al-Momineen[asws]! What should we do during that time?'

قَالَ انْظُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ فَإِنْ لَبَدُوا فَالْبُدُوا وَ إِنِ اسْتَصْرَخُوكُمْ فَانْصُرُوهُمْ تُؤْجَرُوا وَ لَا تَسْبِقُوهُمْ فَتَصْرَعَكُمُ الْبَلِيَّةُ

He[asws] said: 'Look at the People[asws] of the Household of your Prophet[saww]. If they[asws] sit back, then sit back, and if they cry out to you (for help), then help them[asws], you will be

recompensed, and do not precede them[-asws], the afflictions would quicken to you…' (an extract).[10]

## Imam Ali[-asws] refers to those who follow religious figures as dogs:

– وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا مَعْشَرَ شِيعَتِنَا وَ الْمُنْتَحِلِينَ مَوَدَّتَنَا إِيَّاكُمْ وَ أَصْحَابَ الرَّأْيِ فَإِنَّهُمْ أَعْدَاءُ السُّنَنِ تَفَلَّتَتْ مِنْهُمُ الْأَحَادِيثُ أَنْ يَحْفَظُوهَا وَ أَعْيَتْهُمُ السُّنَّةُ أَنْ يَعُوهَا

Amir Al-Momineen[-asws] said: 'O group of our Shias! Beware of the people of opinion, for they are the enemies of the Sunnah(s). The Ahadeeth they had memorised have slipped away from them, and they are too weary of the Sunnah to revive it.

فَاتَّخَذُوا عِبَادَ اللَّهِ خَوَلًا وَ مَالَهُ دُوَلًا فَذَلَّتْ لَهُمُ الرِّقَابُ وَ أَطَاعَهُمُ الْخَلْقُ أَشْبَاهُ الْكِلَابِ وَ نَازَعُوا الْحَقَّ أَهْلَهُ وَ تَمَثَّلُوا بِالْأَئِمَّةِ الصَّادِقِينَ وَ هُمْ مِنَ الْكُفَّارِ الْمَلاعِينِ

'They have taken the servants of Allah[-azwj] as their servants, and His[-azwj] wealth as their wealth. The necks fell upon them, and the people followed them resembling the dogs, and they snatched the truth from its rightful ones, and they made themselves resemble the truthful Imams[-asws], and they are from the Kafirs, the accursed ones.

فَسُئِلُوا عَمَّا لَا يَعْلَمُونَ فَأَنِفُوا أَنْ يَعْتَرِفُوا بِأَنَّهُمْ لَا يَعْلَمُونَ فَعَارَضُوا الدِّينَ بِآرَائِهِمْ فَضَلُّوا وَ أَضَلُّوا أَمَا لَوْ كَانَ الدِّينُ بِالْقِيَاسِ لَكَانَ بَاطِنُ الرِّجْلَيْنِ أَوْلَى بِالْمَسْحِ مِنْ ظَاهِرِهِمَا

'They were asked about what they are not doing, but they refused to admit that they were not knowing, so they opposed the Religion with their opinions. Thus, they strayed, and (made others) stray. But, if the Religion was with the analogies, the underside of the feet would be more foremost with the wiping (during ablution) than its upper part.'[11]

## Who are successful in both Worlds?

مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْإِخْلَاصُ يَجْمَعُ حَوَاصِلَ الْأَعْمَالِ وَ هُوَ مَعْنًى مِفْتَاحُهُ الْقَبُولُ وَ تَوْقِيعُهُ الرِّضَا فَمَنْ تَقَبَّلَ اللَّهُ مِنْهُ وَ رَضِيَ عَنْهُ فَهُوَ الْمُخْلِصُ وَ إِنْ قَلَّ عَمَلُهُ وَ مَنْ لَا يَتَقَبَّلُ اللَّهُ مِنْهُ فَلَيْسَ بِمُخْلِصٍ وَ إِنْ كَثُرَ عَمَلُهُ

(The book) 'Misbah Al Sharia' –

Imam Al-Sadiq[-asws] said: 'The sincerity combines results of the deeds, and (the meaning of the deeds) is the key for the Acceptance, and the signature (of being Accepted) is the (Divine) Pleasure. The one whom Allah[-azwj] Accepts from and is Pleased, he is sincere, even if his deeds are few; and the one whom Allah[-azwj] does not Accept from him, he is not sincere, even if his deeds were a lot.

[10] Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 599
[11] Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 9

اعْتِبَاراً بِآدَمَ ع وَ إِبْلِيسَ وَ عَلَامَةُ الْقَبُولِ وُجُودُ الِاسْتِقَامَةِ بِبَذْلِ كُلِّ الْمَحَابِّ مَعَ إِصَابَةِ عِلْمِ كُلِّ حَرَكَةٍ وَ سُكُونٍ

'Consider the example of Adam[-as] and Iblis[-la]: the sign of acceptance is the presence of steadfastness—manifested by the willingness to sacrifice all that one holds dear—accompanied by the correct knowledge regarding every movement and moment of stillness.

فَالْمُخْلِصُ ذَائِبٌ رُوحُهُ بازل [بَاذِلٌ] مُهْجَتَهُ فِي تَقْوِيمِ مَا بِهِ الْعِلْمُ وَ الْأَعْمَالُ وَ الْعَامِلُ وَ الْمَعْمُولُ بِالْعَمَلِ لِأَنَّهُ إِذَا أَدْرَكَ ذَلِكَ فَقَدْ أَدْرَكَ الْكُلَّ وَ إِذَا فَاتَهُ ذَلِكَ فَاتَهُ الْكُلُّ وَ هُوَ تَصْفِيَةُ مَعَانِي التَّنْزِيهِ فِي التَّوْحِيدِ

'The sincere person—whose very soul is consumed in the endeavour to evaluate the knowledge and the deeds—devotes his entire being to refining the foundations upon which knowledge and actions are based. For he has attained everything; and if he misses this, he misses everything—namely, the refinement of the concepts of divine transcendence (Tanzih) within the doctrine of Oneness (Tawhid).

كَمَا قَالَ الْأَوَّلُ هَلَكَ الْعَامِلُونَ إِلَّا الْعَابِدُونَ وَ هَلَكَ الْعَابِدُونَ إِلَّا الْعَالِمُونَ وَ هَلَكَ الْعَالِمُونَ إِلَّا الصَّادِقُونَ وَ هَلَكَ الصَّادِقُونَ إِلَّا الْمُخْلِصُونَ وَ هَلَكَ الْمُخْلِصُونَ إِلَّا الْمُتَّقُونَ وَ هَلَكَ الْمُتَّقُونَ إِلَّا الْمُوقِنُونَ وَ إِنَّ الْمُوقِنِينَ لَعَلَى خَطَرٍ عَظِيمٍ قَالَ اللَّهُ لِنَبِيِّهِ ص وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

'The first to be destroyed are the workers except the worshippers, and the worshippers are destroyed except the knowing (knowledgeable) ones, and the knowing ones are destroyed except the truthful ones, and the truthful ones are destroyed except the sincere ones, and the sincere ones are destroyed except the pious, and the pious are destroyed except the convinced ones, and the convinced ones are upon the mighty thinking. Allah[-azwj] Said to His[-azwj] Prophet[-saww]: ***And worship your Lord until there comes to you certainty [15:99]***.

وَ أَدْنَى حَدِّ الْإِخْلَاصِ بَذْلُ الْعَبْدِ طَاقَتَهُ ثُمَّ لَا يَجْعَلُ لِعَمَلِهِ عِنْدَ اللَّهِ قَدْراً فَيُوجِبَ بِهِ عَلَى رَبِّهِ مُكَافَاةً بِعَمَلِهِ لِعِلْمِهِ أَنَّهُ لَوْ طَالَبَهُ بِوَفَاءِ حَقِّ الْعُبُودِيَّةِ لَعَجَزَ

'The minimum level of sincerity is for a servant to exert his utmost effort, yet not assign any value to his deeds before Allah[-azwj], thereby (this way) to expect his Lord[-azwj] to reward him for his actions, knowing that if He[-azwj] were to demand from him the fulfilment of the right of servitude, he would be unable to do so.

وَ أَدْنَى مَقَامِ الْمُخْلِصِ فِي الدُّنْيَا السَّلَامَةُ مِنْ جَمِيعِ الْآثَامِ وَ فِي الْآخِرَةِ النَّجَاةُ مِنَ النَّارِ وَ الْفَوْزُ بِالْجَنَّةِ.

'And the lowest position of the sincere one in the world is the safety from all of the sins, and in the Hereafter, salvation from the Fire and success with Paradise.'[12]

## The Traits/Qualities of a Believer:

رُوِيَ أَنَّ صَاحِباً لِأَمِيرِ الْمُؤْمِنِينَ ع يُقَالُ لَهُ هَمَّامٌ كَانَ رَجُلًا عَابِداً فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لِيَ الْمُتَّقِينَ حَتَّى كَأَنِّي أَنْظُرُ إِلَيْهِمْ

[12] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 18

It is reported that a companion of Amir Al-Momineen-asws called Hamman was a worshipping man. He said to him-asws, 'O Amir Al-Momineen-asws! Describe the pious ones (from believers) to me-asws until it is as if I am looking at them.'

فَتَثَاقَلَ ع عَنْ جَوَابِهِ ثُمَّ قَالَ يَا هَمَّامُ اتَّقِ اللَّهَ وَ أَحْسِنْ فَ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ

Amir Al-Momineen-asws was thoughtful (and took a moment) in answering, then he-asws said: 'O Hammam! Fear Allah-azwj and do good deeds, ***Surely, Allah is with those who are pious and those who are good doers [16:128]***.'

فَلَمْ يَقْنَعْ هَمَّامٌ بِهَذَا الْقَوْلِ حَتَّى عَزَمَ عَلَيْهِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ قَالَ ع أَمَّا بَعْدُ فَإِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى خَلَقَ الْخَلْقَ حِينَ خَلَقَهُمْ غَنِيّاً عَنْ طَاعَتِهِمْ آمِناً مِنْ مَعْصِيَتِهِمْ لِأَنَّهُ لَا تَضُرُّهُ مَعْصِيَةُ مَنْ عَصَاهُ وَ لَا تَنْفَعُهُ طَاعَةُ مَنْ أَطَاعَهُ

Hammam was not content with that (answer and) was determined (to know more). Amir Al-Momineen-asws (continued his speech with) praising Allah-azwj and extolling Him-azwj, and sent Salawaat upon the Prophet-saww, then said: 'As for after, surely Allah-azwj the Glorious Created the creatures when He-azwj Created them, being needless of their obedience, (and) safe from their disobedience, because the disobedience of the one disobeying Him-azwj does not harm Him-azwj, nor does the obedience of the one obeying Him-azwj, benefit Him-azwj.

فَقَسَمَ بَيْنَهُمْ مَعَايِشَهُمْ وَ وَضَعَهُمْ مِنَ الدُّنْيَا مَوَاضِعَهُمْ فَالْمُتَّقُونَ فِيهَا هُمْ أَهْلُ الْفَضَائِلِ مَنْطِقُهُمُ الصَّوَابُ وَ مَلْبَسُهُمُ الِاقْتِصَادُ وَ مَشْيُهُمُ التَّوَاضُعُ غَضُّوا أَبْصَارَهُمْ عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ وَ وَقَفُوا أَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ لَهُمْ

'He-azwj Apportioned between them their livelihoods and Placed them from the world in their places. The pious ones in it, they are the people of merits. Their talk is correct, and their apparels are moderate, and their lives are humble. They close their eyes from whatever Allah-azwj has Prohibited unto them, and they pause (and turn) their hearing upon the knowledge beneficial for them.

نُزِّلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَالَّتِي نُزِّلَتْ فِي الرَّخَاءِ وَ لَوْ لَا الْأَجَلُ الَّذِي كَتَبَ اللَّهُ [لَهُمْ] عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرْفَةَ عَيْنٍ شَوْقاً إِلَى الثَّوَابِ وَ خَوْفاً مِنَ الْعِقَابِ-

'They dwell in afflictions like the one who dwells in prosperity. Had it not been for the term (death) which Allah-azwj has Decreed upon them, their souls would not have settled in their bodies for the blink of an eye out of desire for the Rewards and fear of the Punishments.

عَظُمَ الْخَالِقُ فِي أَنْفُسِهِمْ فَصَغُرَ مَا دُونَهُ فِي أَعْيُنِهِمْ فَهُمْ وَ الْجَنَّةُ كَمَنْ قَدْ رَآهَا فَهُمْ فِيهَا مُنَعَّمُونَ وَ هُمْ وَ النَّارُ كَمَنْ قَدْ رَآهَا فَهُمْ فِيهَا مُعَذَّبُونَ

'The Creator is Mighty (to them), so whatever is besides (Him-azwj) is small in their eyes. They and the Paradise are like the one who has seen it and is enjoying it, while they and the Fire are like the one who has seen it and they are being Punished in it.

قُلُوبُهُمْ مَحْزُونَةٌ وَ شُرُورُهُمْ مَأْمُونَةٌ وَ أَجْسَادُهُمْ نَحِيفَةٌ وَ حَاجَاتُهُمْ خَفِيفَةٌ وَ أَنْفُسُهُمْ عَفِيفَةٌ صَبَرُوا أَيَّاماً قَصِيرَةً أَعْقَبَتْهُمْ رَاحَةً طَوِيلَةً تِجَارَةٌ مُرْبِحَةٌ يَسَّرَهَا لَهُمْ رَبُّهُمْ أَرَادَتْهُمُ الدُّنْيَا فَلَمْ يُرِيدُوهَا وَ أَسَرَتْهُمْ فَفَدَوْا أَنْفُسَهُمْ مِنْهَا

‘Their hearts are aggrieved, and their evils (the people) are secure from it; their bodies are thin, and their needs are light, and their souls are chaste. They are patient for a few days, their consequence is a lengthy rest, (this) being a profitable trade. Their Lord-azwj has Eased for them. The world wants them, but they do not want it, and it has made captives of them, so they are ransoming themselves from it.

أَمَّا اللَّيْلَ فَصَافُّونَ أَقْدَامَهُمْ تَالِينَ لِأَجْزَاءِ الْقُرْآنِ يُرَتِّلُونَهَا تَرْتِيلًا يُحَزِّنُونَ بِهِ أَنْفُسَهُمْ وَ يَسْتَثِيرُونَ بِهِ دَوَاءَ دَائِهِمْ

‘As for the night, they are rowing their feet reciting segments of the Quran, reciting it distinctively, grieving themselves with it and preferring it as a medication for their ailments.

فَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعاً وَ تَطَلَّعَتْ نُفُوسُهُمْ إِلَيْهَا شَوْقاً وَ ظَنُّوا أَنَّهَا نُصْبَ أَعْيُنِهِمْ وَ إِذَا مَرُّوا بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْغَوْا إِلَيْهَا مَسَامِعَ قُلُوبِهِمْ وَ ظَنُّوا أَنَّ زَفِيرَ جَهَنَّمَ وَ شَهِيقَهَا فِي أُصُولِ آذَانِهِمْ

‘Whenever they pass by a Verse wherein is yearning (for Paradise) in it, they incline to it eagerly and notify their souls to it out of desire, and it has been set up in (front of) their eyes; and whenever they pass by a Verse wherein is a scare, they listen to it with the ears of their heart and they thought that the roaring and inhaling of Hell were in the roots of their ears.

فَهُمْ حَانُونَ عَلَى أَوْسَاطِهِمْ مُفْتَرِشُونَ لِجِبَاهِهِمْ وَ أَكُفِّهِمْ وَ رُكَبِهِمْ وَ أَطْرَافِ أَقْدَامِهِمْ يَطْلُبُونَ إِلَى اللَّهِ تَعَالَى فِي فَكَاكِ رِقَابِهِمْ

‘They are bending from their waists, laying down their foreheads, and their palms, and their knees, and the sides of their feet, seeking to Allah-azwj the Exalted to liberate their necks.

وَ أَمَّا النَّهَارَ فَحُلَمَاءُ عُلَمَاءُ أَبْرَارٌ أَتْقِيَاءُ قَدْ بَرَاهُمُ الْخَوْفُ بَرْيَ الْقِدَاحِ يَنْظُرُ إِلَيْهِمُ النَّاظِرُ فَيَحْسَبُهُمْ مَرْضَى وَ مَا بِالْقَوْمِ مِنْ مَرَضٍ وَ يَقُولُ لَقَدْ خُولِطُوا وَ لَقَدْ خَالَطَهُمْ أَمْرٌ عَظِيمٌ

‘And as for the day, they are forbearing, scholarly, righteous, pious. The fear has made them (slim) like the arrows. The beholder looks at them, he reckons them as being sick, and there is no sickness with the people, and he says, ‘They are lost in imagination!’ and they are imagining a mighty matter.

لَا يَرْضَوْنَ مِنْ أَعْمَالِهِمُ الْقَلِيلَ وَ لَا يَسْتَكْثِرُونَ الْكَثِيرَ فَهُمْ لِأَنْفُسِهِمْ مُتَّهِمُونَ وَ مِنْ أَعْمَالِهِمْ مُشْفِقُونَ إِذَا زُكِّيَ أَحَدٌ مِنْهُمْ خَافَ مِمَّا يُقَالُ لَهُ فَيَقُولُ أَنَا عَلَمُ بِنَفْسِي مِنْ غَيْرِي وَ رَبِّي أَعْلَمُ بِي مِنِّي بِنَفْسِي اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ وَ اجْعَلْنِي أَفْضَلَ مِمَّا يَظُنُّونَ وَ اغْفِرْ لِي مَا لَا يَعْلَمُونَ

‘They are not pleased with their little deeds, nor are they considering the many deeds as a lot. So, they are blaming themselves and are fearful from their deeds; and whenever one of them fears from what is said to him (in high regard), he says, ‘I am more knowing with myself than others are, and my Lord-azwj is more Knowing than I am with myself. O Allah-azwj! Do not seize me with what they are saying, and Make me to be superior than what they are thinking, and Forgive for me what they are not knowing.’

فَمِنْ عَلَامَةِ أَحَدِهِمْ أَنَّكَ تَرَى لَهُ قُوَّةً فِي دِينٍ وَ حَزْماً فِي لِينٍ وَ إِيمَاناً فِي يَقِينٍ وَ حِرْصاً فِي عِلْمٍ وَ عِلْماً فِي حِلْمٍ وَ قَصْداً فِي غِنًى وَ خُشُوعاً فِي عِبَادَةٍ وَ تَجَمُّلًا فِي فَاقَةٍ وَ صَبْراً فِي شِدَّةٍ وَ طَلَباً فِي حَلَالٍ وَ نَشَاطاً فِي هُدًى وَ تَحَرُّجاً عَنْ طَمَعٍ

‘From a sign of one of them is that you will see for him having strength in religion, and determination in softness, and Eman in certainty, and eagerness regarding knowledge, and knowledge during forbearance, and moderation during riches, and humbleness in worship, and gracefulness in destitution, and patience in adversities, and seeking regarding the Permissible, and being active in guidance, and fleeing from greed.

يَعْمَلُ الْأَعْمَالَ الصَّالِحَةَ وَ هُوَ عَلَى وَجَلٍ يُمْسِي وَ هَمُّهُ الشُّكْرُ وَ يُصْبِحُ وَ هَمُّهُ الذِّكْرُ يَبِيتُ حَذِراً وَ يُصْبِحُ فَرِحاً حَذِراً لِمَا حُذِّرَ مِنَ الْغَفْلَةِ وَ فَرِحاً بِمَا أَصَابَ مِنَ الْفَضْلِ وَ الرَّحْمَةِ

‘He does the righteous deeds, and he is in fear. In the evening, his concern would be thanking (praising Allah-azwj), and in the morning, his concern would be the Zikr. He spends the night cautiously, and in the morning, he is happy. (He is) cautious (and) careful from being heedless, and happy with what he has achieved from the Grace and the Mercy.

إِنِ اسْتَصْعَبَتْ عَلَيْهِ نَفْسُهُ فِيمَا تَكْرَهُ لَمْ يُعْطِهَا سُؤْلَهَا فِيمَا تُحِبُّ قُرَّةُ عَيْنِهِ فِيمَا لَا يَزُولُ وَ زَهَادَتُهُ فِيمَا لَا يَبْقَى يَمْزُجُ الْحِلْمَ بِالْعِلْمِ وَ الْقَوْلَ بِالْعَمَلِ

‘If his soul is difficult for him regarding what it dislikes, he will not grant its request in what it loves. The delight of his eyes is in what does not decline, and his asceticism regarding what will not last. He mixes the forbearance with the knowledge, and the word with the action.

تَرَاهُ قَرِيباً أَمَلُهُ قَلِيلًا زَلَلُهُ خَاشِعاً قَلْبُهُ قَانِعَةً نَفْسُهُ مَنْزُوراً أَكْلُهُ سَهْلًا أَمْرُهُ حَرِيزاً دِينُهُ مَيِّتَةً شَهْوَتُهُ مَكْظُوماً غَيْظُهُ الْخَيْرُ مِنْهُ مَأْمُولٌ وَ الشَّرُّ مِنْهُ مَأْمُونٌ

‘You will see him with short-term hopes, little slips, humbling his heart, (and with) his soul content; small are his meals, simple are his affairs, (and he is) protective of his religion. His desires are dead, swallowing his anger, the good from him is hoped for, and the evil from him is felt safe from.

إِنْ كَانَ فِي الْغَافِلِينَ كُتِبَ فِي الذَّاكِرِينَ وَ إِنْ كَانَ فِي الذَّاكِرِينَ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ- يَعْفُو عَمَّنْ ظَلَمَهُ وَ يُعْطِي مَنْ حَرَمَهُ وَ يَصِلُ مَنْ قَطَعَهُ

‘He is written to be among the mindful, and if he were among the mindful, he would not be written as being from the heedless ones. He pardons the ones who are unjust to him, and gives to the one who deprives him, and he connects with the one who cuts him off.

بَعِيداً فُحْشُهُ لَيِّناً قَوْلُهُ غَائِباً مُنْكَرُهُ حَاضِراً مَعْرُوفُهُ- مُقْبِلًا خَيْرُهُ مُدْبِراً شَرُّهُ فِي الزَّلَازِلِ وَقُورٌ وَ فِي الْمَكَارِهِ صَبُورٌ وَ فِي الرَّخَاءِ شَكُورٌ

‘Remote is his immorality, soft are his words, absent is his evil, present is his act of kindness. His good is facing him and his evil has turned away. During the disturbances he is dignified, and during the adversities he is patient, and during the prosperity he is thankful.

لَا يَحِيفُ عَلَى مَنْ يُبْغِضُ وَ لَا يَأْثَمُ فِيمَنْ يُحِبُّ يَعْتَرِفُ بِالْحَقِّ قَبْلَ أَنْ يُشْهَدَ عَلَيْهِ لَا يُضِيعُ مَا اسْتُحْفِظَ وَ لَا يَنْسَى مَا ذُكِّرَ وَ لَا يُنَابِزُ بِالْأَلْقَابِ وَ لَا يُضَارُّ بِالْجَارِ وَ لَا يَشْمَتُ بِالْمَصَائِبِ وَ لَا يَدْخُلُ فِي الْبَاطِلِ وَ لَا يَخْرُجُ مِنَ الْحَقِّ

‘He is not unfair to the one he hates, nor does he sin regarding the one he loves. He acknowledges the truth before he testifies to it. He does not waste what he is given to preserve, nor does he forge what he is reminded of, nor does he insult with the nicknames,

nor is he harmful to the neighbour, nor does he gloat (over others) with the calamities, nor does he enter into falsehood, nor does he come out from the truth.

إِنْ صَمَتَ لَمْ يَغُمَّهُ صَمْتُهُ وَ إِنْ ضَحِكَ لَمْ يَعْلُ صَوْتُهُ وَ إِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَنْتَقِمُ لَهُ

'If he is silent, his silence does not sadden him, and if he laughs, he does not raise his voice high, and if he is rebelled against, he is patient until Allah-azwj happens to be the One-azwj Who Avenges for him.

نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ أَتْعَبَ نَفْسَهُ لِآخِرَتِهِ وَ أَرَاحَ النَّاسَ مِنْ نَفْسِهِ بُعْدُهُ عَمَّنْ تَبَاعَدَ عَنْهُ زُهْدٌ وَ نَزَاهَةٌ وَ دُنُوُّهُ مِمَّنْ دَنَا مِنْهُ لِينٌ وَ رَحْمَةٌ لَيْسَ تَبَاعُدُهُ بِكِبْرٍ وَ عَظَمَةٍ وَ لَا دُنُوُّهُ بِمَكْرٍ وَ خَدِيعَةٍ-

'His self is tired from him, while the people are at rest from him. He fatigues himself for the Hereafter, and the people are at rest from him. His distancing from the one he distances from is due to asceticism and purification, and his drawing closer to the ones he draws closer to is due to gentleness and mercy. His distance is not due to arrogance, nor is his drawing closer due to a plot or deception.'

قَالَ فَصَعِقَ هَمَّامٌ صَعْقَةً كَانَتْ نَفْسُهُ فِيهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَا وَ اللَّهِ لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ

Hammad was stunned with a swoon, and lost his soul during it. Amir Al-Momineen-asws said: 'But, by Allah-azwj! I-asws feared it upon him (that this would happen).'

ثُمَّ قَالَ أَ هَكَذَا تَصْنَعُ الْمَوَاعِظُ الْبَالِغَةُ بِأَهْلِهَا

Then he-asws said: 'This is what the far-reaching preaching does with its people.'

فَقَالَ لَهُ قَائِلٌ: فَمَا بَالُكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟

A speaker said to him-asws, 'So what is the matter with you-asws, O Amir Al-Momineen-asws? (i.e., how come you-asws are not fainting and dying?)'

فَقَالَ ع وَيْحَكَ إِنَّ لِكُلِّ أَجَلٍ وَقْتاً لَا يَعْدُوهُ وَ سَبَباً لَا يَتَجَاوَزُهُ فَمَهْلًا لَا تَعُدْ لِمِثْلِهَا فَإِنَّمَا نَفَثَ الشَّيْطَانُ عَلَى لِسَانِكَ

He-asws said: 'Woe be to you! For every term (death) there is a time which cannot be exceeded, and a cause which cannot be surpassed. So do not repeat to the likes of it (this question), for rather the Satan-la has blown upon your tongue.'[13]

## The Eight Characteristics of a Believer:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خِصَالٍ وَقُوراً عِنْدَ الْهَزَاهِزِ صَبُوراً عِنْدَ الْبَلَاءِ شَكُوراً عِنْدَ الرَّخَاءِ قَانِعاً بِمَا رَزَقَهُ اللَّهُ لَا يَظْلِمُ الْأَعْدَاءَ وَ لَا يَتَحَامَلُ لِلْأَصْدِقَاءِ بَدَنُهُ مِنْهُ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ

[13] Nahj Al Balagah – Sermon No. 193

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from jameel Bin Salih, from Abdul Malik Bin Ghalib,

(It has been narrated) from Abu Abdullah-asws having said: 'It is befitting for the *Momin (Believer)* that there happen to be eight characteristics in him – dignity during distubances, patience during the afflictions, gratefulness during the prosperity, contentment with what Allah-azwj has Graced him, not being unjust to the enemies, not being a burden to his friends, his body should be tired from it (the hard work) but the people would be at rest from him.

إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ وَ الْحِلْمَ وَزِيرُهُ وَ الْعَقْلَ أَمِيرُ جُنُودِهِ وَ الرِّفْقَ أَخُوهُ وَ الْبِرَّ وَالِدُهُ .

'The knowledge is a friend of the *Momin*, and the forbearance is his Vizier, and the intellect is the commander of his army, and the kindness is his brother, and the righteousness is his father.'[14]

## Description of a Believer

كِتَابُ صِفَاتِ الشِّيعَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنْ أَبِيهِ عَنْ سَعْدٍ رَفَعَهُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قُلْتُ جُعِلْتُ فِدَاكَ صِفْ لِي شِيعَتَكَ

The book 'Sifaat Al Shia' of Al Sadouq, may Allah-azwj have Mercy on him, from his father, from Sa'ad raising it from Abu Baseer,

'From Abu Abdullah-asws, I said, 'May I be sacrificed for you-asws! Describe your-asws adherent to me!'

قَالَ شِيعَتُنَا مَنْ لَا يَعْدُو صَوْتُهُ سَمْعَهُ وَ لَا شَحْنَاؤُهُ بَدَنَهُ وَ لَا يَطْرَحُ كَلَّهُ عَلَى غَيْرِهِ وَ لَا يَسْأَلُ غَيْرَ إِخْوَانِهِ وَ لَوْ مَاتَ جُوعاً

'He-asws said: 'Our-asws follower is the one whose voice does not exceed his hearing, nor does his strength (exceed) his body, nor does he drop his weight upon others, and he does not ask (from anyone) other than his brethren, even if he were to die of hunger.

شِيعَتُنَا مَنْ لَا يَهِرُّ هَرِيرَ الْكَلْبِ وَ لَا يَطْمَعُ طَمَعَ الْغُرَابِ

''Our-asws follower is the one who neither howls the howling of the dog, nor does he covet the coveting of the crow.

شِيعَتُنَا الْخَفِيَّةُ عَيْشُهُمْ الْمُنْتَقِلَةُ دِيَارُهُمْ

''Our-asws followers are the ones light of their living, (frequent) transferred of their houses!

شِيعَتُنَا الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ وَ يَتَوَاسَوْنَ وَ عِنْدَ الْمَوْتِ لَا يَجْزَعُونَ وَ فِي قُبُورِهِمْ يَتَزَاوَرُونَ

''Our-asws followers are those who have a known right to their wealth, are consoling, and, at death, are not panicking; in their graves, they will visit each other.'

[14] Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 1

قَالَ جُعِلْتُ فِدَاكَ فَأَيْنَ أَطْلُبُ هَؤُلَاءِ

‘(The narrator) said, ‘May I be sacrificed for you[-asws]! So where can I seek them?’

قَالَ فِي أَطْرَافِ الْأَرْضِ وَ بَيْنَ الْأَسْوَاقِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكافِرِينَ.

‘He[-asws] said: ‘In the outskirts of the earth and between the markets, like what Allah[-azwj] Mighty and Majestic Said in His[-azwj] Book: ***being humble towards the Momineen, mighty against the Kafirs. [5:54]***.’’[15]

## Advice for a Believer:

وَ قَالَ ع لَا مَالَ أَعْوَدُ مِنَ الْعَقْلِ وَ لَا وَحْدَةَ أَوْحَشُ مِنَ الْعُجْبِ وَ لَا عَقْلَ كَالتَّدْبِيرِ وَ لَا كَرَمَ كَالتَّقْوَى وَ لَا قَرِينَ كَحُسْنِ الْخُلُقِ وَ لَا مِيرَاثَ كَالْأَدَبِ وَ لَا قَائِدَ كَالتَّوْفِيقِ وَ لَا تِجَارَةَ كَالْعَمَلِ الصَّالِحِ وَ لَا رِبْحَ كَالثَّوَابِ

Imam Ali[-asws] (Ibn Abi Talib[-asws]) said: ‘There is no wealth worthier than the intellect, nor loneliness more alienating than the self-conceit, nor any (use of) intellect like the strategy, nor any honour like the piety, nor any pairing like the good manners, nor any inheritance like the etiquettes, nor any guide like the inclination, nor any trade like the righteous deed, nor any profit like the (heavenly) Rewards.

وَ لَا وَرَعَ كَالْوُقُوفِ عِنْدَ الشُّبْهَةِ وَ لَا زُهْدَ كَالزُّهْدِ فِي الْحَرَامِ وَ لَا عِلْمَ كَالتَّفَكُّرِ وَ لَا عِبَادَةَ كَأَدَاءِ الْفَرَائِضِ وَ لَا إِيمَانَ كَالْحَيَاءِ وَ الصَّبْرِ وَ لَا حَسَبَ كَالتَّوَاضُعِ وَ لَا شَرَفَ كَالْعِلْمِ وَ لَا مُظَاهَرَةَ أَوْثَقُ مِنَ الْمُشَاوَرَةِ.

‘And there is no devoutness like the pausing at the suspicion, nor any ascetism like the abstention regarding the Prohibition, nor any knowledge like the pondering, nor any worship like fulfilling the obligations, nor any Eman like the modesty and the patience, nor any affiliation like the humbleness, nor any nobility like the knowledge, nor is there any backing more trustworthy than the consultation.’[16]

## The Least to be a Momin and the Least to be a Kafir:

كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، قَالَ: أَتَى أَمِيرَ الْمُؤْمِنِينَ ع رَجُلٌ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَدْنَى مَا يَكُونُ بِهِ الرَّجُلُ مُؤْمِناً وَ أَدْنَى مَا يَكُونُ بِهِ كَافِراً وَ أَدْنَى مَا يَكُونُ بِهِ ضَالًّا

‘Kitab Suleym Bin Qays’ –

A man came to Amir Al-Momineen[-asws]. He said to him[-asws], ‘O Amir Al-Momineen[-asws]! What is the least of what the man can be a Momin with, and least of what he would be a Kafir with, and least of what he would be straying with?’

[15] Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 99
[16] Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 38 H 122

قَالَ سَأَلْتَ فَاسْمَعِ الْجَوَابَ أَدْنَى مَا يَكُونُ بِهِ مُؤْمِناً أَنْ يُعَرِّفَهُ اللَّهُ نَفْسَهُ فَيُقِرَّ لَهُ بِالرُّبُوبِيَّةِ وَ الْوَحْدَانِيَّةِ وَ أَنْ يُعَرِّفَهُ نَبِيَّهُ فَيُقِرَّ لَهُ بِالنُّبُوَّةِ وَ بِالْبَلَاغَةِ وَ أَنْ يُعَرِّفَهُ حُجَّتَهُ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ فَيُقِرَّ لَهُ بِالطَّاعَةِ

He[-asws] said: 'You have asked, so listen to the answer! The least of what he would be a Momin with is that Allah[-azwj] would Introduce Himself[-azwj] to him, so he would acknowledge to Him[-azwj] with the Lordship and the Oneness, and that He[-azwj] would Introduce His[-azwj] Prophet[-azwj], so he would acknowledge to him[-saww] with the Prophet-hood, and that He[-azwj] would Introduce him to His[-azwj] Divine Authority in His[-azwj] earth and His[-azwj] Witness upon His[-azwj] creatures, so he would acknowledge to him[-asws] with the obedience.'

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنْ جَهِلَ جَمِيعَ الْأَشْيَاءِ غَيْرَ مَا وَصَفْتَ

He said, 'O Amir Al-Momineen[-asws]! And even if he were to be ignorant of the entirety of the things other than what you[-asws] have described?'

قَالَ نَعَمْ إِذَا أُمِرَ أَطَاعَ وَ إِذَا نُهِيَ انْتَهَى

He[-asws] said: 'Yes! Whenever he is Commanded, he obeys, and whenever he is Prohibited he refrains.

وَ أَدْنَى مَا يَكُونُ بِهِ كَافِراً أَنْ يَتَدَيَّنَ بِشَيْءٍ فَيَزْعُمَ أَنَّ اللَّهَ أَمَرَهُ بِهِ مَا نَهَى اللَّهُ عَنْهُ ثُمَّ يَنْصِبَهُ فَيَتَبَرَّأَ وَ يَتَوَلَّى وَ يَزْعُمَ أَنَّهُ يَعْبُدُ اللَّهَ الَّذِي أَمَرَهُ بِهِ

'And the least of what he would be a Kafir with is that he makes it a religion with something, then he claims that Allah[-azwj] has Commanded him with it, what Allah[-azwj] has actually Prohibited him from it. Then he installs it and he disavows and befriends, and he alleges that he is worshipping Allah[-azwj] Who has Commanded him with it.

وَ أَدْنَى مَا يَكُونُ بِهِ ضَالًّا أَنْ لَا يَعْرِفَ حُجَّةَ اللَّهِ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ الَّذِي أَمَرَ اللَّهُ بِطَاعَتِهِ وَ فَرَضَ وَلَايَتَهُ

'And the least of what he would be straying with is that he does not recognise the Divine Authority of Allah[-azwj] in His[-azwj] earth and His[-azwj] witness upon His[-azwj] creatures who Allah[-azwj] has Commanded him with obeying him[-asws] and had Imposed his[-asws] Wilayah.'

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَمِّهِمْ لِي

He said, 'O Amir Al-Momineen[-asws]! Name them[-asws] for me.'

قَالَ الَّذِينَ قَرَنَهُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيِّهِ فَقَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

He[-asws] said: 'Those whom Allah[-azwj] has Paired them[-asws] with Himself[-azwj] and His[-azwj] Prophet[-saww], so He[-azwj] Said: '***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]***.'

قَالَ أَوْضِحْهُمْ لِي

He said, 'Clarify them[-asws] for me.'

قَالَ الَّذِينَ قَالَ رَسُولُ اللَّهِ فِي آخِرِ خُطْبَةٍ خَطَبَهَا ثُمَّ قُبِضَ مِنْ يَوْمِهِ إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي فَإِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ عَهِدَ إِلَيَّ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ إِصْبَعَيَّ فَتَمَسَّكُوا بِهِمَا لَا تَضِلُّوا وَ لَا تَقَدَّمُوهُمْ فَتَهْلِكُوا وَ لَا تَخَلَّفُوا عَنْهُمْ فَتَفَرَّقُوا وَ لَا تُعَلِّمُوهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ.

He[-asws] said: 'Rasool-Allah[-saww] said at the end of his[-saww] sermon he[-saww] had addressed, (before) he[-saww] passed away during his[-saww] day: 'I[-saww] am leaving behind among you all two matters. You will never stray for as long as you adhere to these two – the Book of Allah[-azwj] and People of my[-saww] Household, for the Subtle, the Informed has made a pact with me[-saww] that these two will never separate from each other until they return to me[-saww] at the Fountain like these two fingers of mine[-saww]. Therefore, adhere to these two, you will not stray, and do not go ahead of them[-asws] for you will be destroyed, and do not stay behind them[-asws] you will be divided, and do not (try to) teach them[-asws] for they[-asws] are more knowledgeable than you are!''[17]

## Status of a Momin in the world:

خص، الإختصاص الْحَسَنُ بْنُ عَلِيٍّ الزَّيْتُونِيُّ وَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي قَتَادَةَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع وَاقِفاً عَلَى الصَّفَا فَقَالَ لَهُ عَبَّادٌ الْبَصْرِيُّ حَدِيثٌ يُرْوَى عَنْكَ قَالَ وَ مَا هُوَ قَالَ قُلْتُ حُرْمَةُ الْمُؤْمِنِ أَعْظَمُ مِنْ حُرْمَةِ هَذِهِ الْبَنِيَّةِ

(The book) 'Al Ikhtisaas' – Al Hassan Bin Ali Al Zaytuni, and Muhammad Bin Ahmad Bin Abu Qatadah, from Ahmad Bin HIlal, from Ibn Mahboub, from Al Hassan Bin Atiyya who said,

Abu Abdullah[-asws] was standing upon Al-Safa. Abbad Al-Basri said to him[-asws], 'There is a Hadeeth being reported from you[-asws].' He[-asws] said: 'And what is it?' He said, 'Sanctity of the Momin is greater than sanctity of this House (Kabab).'

قَالَ قَدْ قُلْتُ ذَلِكَ إِنَّ الْمُؤْمِنَ لَوْ قَالَ لِهَذِهِ الْجِبَالِ أَقْبِلِي أَقْبَلَتْ

He[-asws] said: 'I[-asws] have said that. If the Momin were to say to this mountain, 'Come forward!' It would come.'

قَالَ فَنَظَرْتُ إِلَى الْجِبَالِ قَدْ أَقْبَلَتْ فَقَالَ لَهَا عَلَى رِسْلِكِ إِنِّي لَمْ أُرِدْكِ.

He (the narrator) said, 'I looked at the mountain coming over.' He[-asws] said to it: 'Be upon your place (do not be hasty), I[-asws] did not mean you!''[18]

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قِيمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ

(Imam Ali Reza[-asws]) said: 'My[-asws] father[-asws] narrated to me[-asws] from my[-asws] grandfather[-asws], from his[-asws] forefathers[-asws] having said: 'Amir Al-Momineen[-asws] said: 'The value of every person is what he improves upon (the good) …''' (an extract).[19]

[17] Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 28 H 19
[18] Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq[asws], Ch 5 H 95
[19] Bihar ul Anwaar, vol. 74

– وَ سَمِعَ ع رَجُلًا مِنَ الْحَرُورِيَّةِ يَقْرَأُ وَ يَتَهَجَّدُ فَقَالَ نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَلَاةٍ فِي شَكٍّ إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ قَدْرُ الرَّجُلِ قَدْرُ هِمَّتِهِ قِيمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ الْمَالُ مَادَّةُ الشَّهَوَاتِ النَّاسُ أَعْدَاءُ مَا جَهِلُوهُ أَنْفَاسُ الْمَرْءِ خُطَاهُ إِلَى أَجَلِهِ.

'And he[-asws] heard a man from the 'Harouriya' (Kharijites) reciting (Quran) and holding vigil at night (for Salat). He[-asws] said: 'Sleep upon conviction is better than Salat in doubt; when the intellects are complete (it) reduces the talk; worth of the man is worth of his endeavours; value of every person is what he improves; the wealth is a substance of the lustful desires; the people are enemies of what they are ignorant of; the breaths of the person are his steps to his death.''[20]

## The Unity among Muslims and the people of Divisions:

It is generally emphasised that Muslims should be united and one should reject those who cause divisions among the nation of Islam. Amir Al-Momineen[-asws] Ali[-asws] Ibn Abi Talib[-asws] has beautifully address these topics in a Hadith:

رَوَى يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَخْطُبُ بِالْبَصْرَةِ بَعْدَ دُخُولِهِ بِأَيَّامٍ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي مَنْ أَهْلُ الْجَمَاعَةِ وَ مَنْ أَهْلُ الْفُرْقَةِ وَ مَنْ أَهْلُ الْبِدْعَةِ وَ مَنْ أَهْلُ السُّنَّةِ؟

It is reported by Yahya Bin Abdullah bin Al-Hassan narrated from his father, Abdullah Bin Al-Hassan, who said: 'Amir Al-Momineen[-asws] was delivering a sermon in Basra, a few days after his arrival there, when a man stood up before him and said, 'O Amir Al-Momineen[-asws]! Inform me, who are the people of unity (Ahl Al-Jama'ah), who are the people of division (Ahl Al-Furqah), who are the people of innovation (Ahl Al-Bid'ah), and who are the people of the Sunnah (Ahl Al-Sunnah)?'

فَقَالَ وَيْحَكَ أَمَّا إِذَا سَأَلْتَنِي فَافْهَمْ عَنِّي وَ لَا عَلَيْكَ أَنْ تَسْأَلَ عَنْهَا أَحَداً بَعْدِي أَمَّا أَهْلُ الْجَمَاعَةِ فَأَنَا وَ مَنْ تَبِعَنِي وَ إِنْ قَلُّوا وَ ذَلِكَ الْحَقُّ عَنْ أَمْرِ اللَّهِ تَعَالَى وَ عَنْ أَمْرِ رَسُولِهِ

'Amir Al-Momineen[-asws] said, 'Woe unto you! Since you have asked me[-asws], understand what I[-asws] say to you, and you will not need to ask anyone else about these matters after me[-asws]. As for the people of unity, they are myself[-asws] and those who follow me[-asws], even if they are few in number. That is the truth, in accordance with the Command of Allah[-azwj] the Exalted, and the command of His Rasool[-saww].

وَ أَهْلُ الْفُرْقَةِ الْمُخَالِفُونَ لِي وَ لِمَنِ اتَّبَعَنِي وَ إِنْ كَثُرُوا

''As for the people of division, they are those who oppose me[-asws] and those who follow (in opposing) me[-asws], even if they are numerous.

وَ أَمَّا أَهْلُ السُّنَّةِ فَالْمُتَمَسِّكُونَ بِمَا سَنَّهُ اللَّهُ لَهُمْ وَ رَسُولُهُ وَ إِنْ قَلُّوا

''As for the people of the Sunnah, they are those who adhere to what Allah[-azwj] and His Rasool[-saww] have prescribed for them, even if they are few in number.

[20] Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 15 H 72

وَ أَمَّا أَهْلُ الْبِدْعَةِ فَالْمُخَالِفُونَ لِأَمْرِ اللَّهِ وَ لِكِتَابِهِ وَ لِرَسُولِهِ الْعَامِلُونَ بِرَأْيِهِمْ وَ أَهْوَائِهِمْ وَ إِنْ كَثُرُوا

''As for the people of innovation, they are those who oppose the Command of Allah-azwj, His Book, and His Rasool-saww, acting according to their own opinions and desires, even if they are numerous.

وَ قَدْ مَضَى مِنْهُمُ الْفَوْجُ الْأَوَّلُ وَ بَقِيَتْ أَفْوَاجٌ وَ عَلَى اللَّهِ قَبْضُهَا وَ اسْتِيصَالُهَا عَنْ جَدَدِ الْأَرْضِ

''The first group of them has already passed away, while other groups remain, and it is for Allah-azwj to Seize them and Eradicate them from the face of the earth!''[21]

NB: For further reading, see: Unity Among Muslims is Upon the Truth · HubeAli

## How to Find a Loyal Believer?

وقال عليه السلام الصداقة محدودةٌ، فمَن لم تكن فيه تلك الحدود فلا تنسبه إلى كمال الصداقة، ومَن لم يكن فيه شيءٌ مِن تلك الحدود لا تنسبه إلى شيءٍ مِن الصداقة

Imam Sadiq-asws said: 'There are certain limits to friendship. Whoever does not fall within those limits should not be considered a 'true friend,' and whoever does not have anything that falls within those limits should not be ascribed anything related to friendship. The conditions for friendship are:

أوّلها أنْ تكون سريرته وعلانيته لك واحدةٌ، والثانية أنْ يرى زينك زينه وشينك شينه، والثالثة أنْ لا يُغيّره مالٌ ولا ولايةٌ، والرابعة أنْ لا يمنعك شيئاً ممّا تصل إليه مقدرته، والخامسة أنْ لا يسلّمك عند النكبات.

'Firstly, a friend should not hide anything from you, and (should) be the same person to you in private as he is in public;

'Secondly, he should consider your beauty as his own, and your ugliness as his own;

'Thirdly, wealth and position should not change him;

'Fourthly, He should not withhold from you what he has power over, and

'Fifthly, He should not abandon you during times of hardship.'[22]

In another Hadith:

وَ قَالَ ع مِنْ شِيعَتِنَا مَنْ لَا يَعْدُو صَوْتُهُ سَمْعَهُ وَ لَا شَحْنُهُ أُذُنَهُ وَ لَا يَمْتَدِحُ بِنَا مُعْلِناً وَ لَا يُوَاصِلُ لَنَا مُبْغِضاً وَ لَا يُخَاصِمُ لَنَا وَلِيّاً وَ لَا يُجَالِسُ لَنَا عَائِباً

(The 6th Imam Abu Abdullah-asws) said: 'From our-asws Shias is one whose voice does not exceed his hearing, nor does his animosity exceed his ears (body), nor does he praise us-asws openly,

[21] Al Ihtijaj – Vol one – Section 2 Hadeeth 4
[22] Mishkat ul-Anwar Fi Ghurar al-Akhbar, H. 391

nor does he connect (with) one angry with us-asws, nor disputes a friend of ours-asws, nor does he sit with a faulter of ours-asws.'

قَالَ لَهُ مِهْزَمٌ فَكَيْفَ أَصْنَعُ بِهَؤُلَاءِ الْمُتَشَيِّعَةِ

Mihzam said to him-asws, 'So how shall I deal with these pretentious Shias?'

قَالَ ع فِيهِمُ التَّمْحِيصُ وَ فِيهِمُ التَّمْيِيزُ وَ فِيهِمُ التَّنْزِيلُ تَأْتِي عَلَيْهِمْ سِنُونَ تُفْنِيهِمْ وَ طَاعُونٌ يَقْتُلُهُمْ وَ اخْتِلَافٌ يُبَدِّدُهُمْ-

He-asws said: 'Among them is the Trials, and among them is the Distinguishing, and among them is the descent (of afflictions). Years (of drought) come upon them, annihilating them, and plague killing, and differing dispelling them.

شِيعَتُنَا مَنْ لَا يَهِرُّ هَرِيرَ كَلْبٍ وَ لَا يَطْمَعُ طَمَعَ الْغُرَابِ وَ لَا يَسْأَلُ وَ إِنْ مَاتَ جُوعاً

'Our-asws Shia is one who neither barks (like the) barking of a dog, nor does he covet (like the) coveting of the crow, and he does not beg even if he were to die of hunger.'

قُلْتُ فَأَيْنَ أَطْلُبُ هَؤُلَاءِ

(He asked), 'So where shall I search for them?'

قَالَ ع اطْلُبْهُمْ فِي أَطْرَافِ الْأَرْضِ أُولَئِكَ الْخَفِيضُ عَيْشُهُمُ الْمُنْتَقِلَةُ دَارُهُمُ الَّذِينَ إِنْ شَهِدُوا لَمْ يُعْرَفُوا وَ إِنْ غَابُوا لَمْ يُفْتَقَدُوا وَ إِنْ مَرِضُوا لَمْ يُعَادُوا وَ إِنْ خَطَبُوا لَمْ يُزَوَّجُوا وَ إِنْ رَأَوْا مُنْكَراً أَنْكَرُوا وَ إِنْ خَاطَبَهُمْ جَاهِلٌ سَلَّمُوا وَ إِنْ لَجَأَ إِلَيْهِمْ ذُو الْحَاجَةِ مِنْهُمْ رَحِمُوا وَ عِنْدَ الْمَوْتِ هُمْ لَا يَحْزَنُونَ لَمْ تَخْتَلِفْ قُلُوبُهُمْ وَ إِنْ رَأَيْتَهُمْ اخْتَلَفَتْ بِهِمُ الْبُلْدَانُ.

He-asws said: 'Seek them in the outskirts of the earth. They are of basic life, transferring to (different) houses; if they are present, they are not known; and if they are absent, they are not missed; and if they are sick, they are not consoled; and if they propose, they are not married; and if they see evil, they dislike it; and if an ignorant person addresses (insults) them, they respond with words of peace (Salam), and if someone with a need seeks shelter with them, they are merciful; and at the (time of) death, they are not grieving. Their hearts do not differ and even if you were to see them being in different cities.'[23]

## Appendix I: True Reciters of Quran and believers are scarce

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ قَامَ رَجُلٌ بِالْبَصْرَةِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ الْإِخْوَانِ فَقَالَ الْإِخْوَانُ صِنْفَانِ إِخْوَانُ الثِّقَةِ وَ إِخْوَانُ الْمُكَاشَرَةِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Yunus Bin Yaqoub, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far-asws having said: 'A man from Al-Basra stood up to Amir Al-*Momineen*-asws and he said, 'O Amir Al-*Momineen*-asws! Inform us about the brethren.' So

[23] Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 157

he-asws said: 'The brethren are of two types – The trustworthy brethren and the friendly brethren.

فَأَمَّا إِخْوَانُ الثِّقَةِ فَهُمُ الْكَفُّ وَ الْجَنَاحُ وَ الْأَهْلُ وَ الْمَالُ فَإِذَا كُنْتَ مِنْ أَخِيكَ عَلَى حَدِّ الثِّقَةِ فَابْذُلْ لَهُ مَالَكَ وَ بَدَنَكَ وَ صَافِ مَنْ صَافَاهُ وَ عَادِ مَنْ عَادَاهُ وَ اكْتُمْ سِرَّهُ وَ عَيْبَهُ وَ أَظْهِرْ مِنْهُ الْحَسَنَ وَ اعْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَقَلُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ

''So as for the trustworthy brethren, so they are the palm, and the wing, and the family and the wealth. So when you were with a brother of yours who was upon the limit of trustworthiness, so spend the wealth and (exert) your body for him, and be sincere to those who are sincere to him, and assist those who assist him, and conceal his secrets and his faults and manifest the goodness from him. And know, O you people! <u>They are scarcer than the red Ruby (in nature)</u>.

وَ أَمَّا إِخْوَانُ الْمُكَاشَرَةِ فَإِنَّكَ تُصِيبُ لَذَّتَكَ مِنْهُمْ فَلَا تَقْطَعَنَّ ذَلِكَ مِنْهُمْ وَ لَا تَطْلُبَنَّ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ وَ ابْذُلْ لَهُمْ مَا بَذَلُوا لَكَ مِنْ طَلَاقَةِ الْوَجْهِ وَ حَلَاوَةِ اللِّسَانِ .

''And as for the friendly brethren, so you would be attaining your pleasure from them, therefore do no cut that off from them, nor seek what is behind that from their consciences, and exert for them what they are exerting for you, from the relaxedness of the face and the sweetness of the tongue.''[24]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ قُرَّاءُ الْقُرْآنِ ثَلَاثَةٌ رَجُلٌ قَرَأَ الْقُرْآنَ فَاتَّخَذَهُ بِضَاعَةً وَ اسْتَدَرَّ بِهِ الْمُلُوكَ وَ اسْتَطَالَ بِهِ عَلَى النَّاسِ وَ رَجُلٌ قَرَأَ الْقُرْآنَ فَحَفِظَ حُرُوفَهُ وَ ضَيَّعَ حُدُودَهُ وَ أَقَامَهُ إِقَامَةَ الْقِدْحِ فَلَا كَثَّرَ اللَّهُ هَؤُلَاءِ مِنْ حَمَلَةِ الْقُرْآنِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Ubeys Bin Hisham, from the one who mentioned it,

(It has been narrated) from Abu Ja'far-asws having said: 'The reciters of the Quran are three (types) – A man who recites the Quran, so he takes it as a commodity and attracts the attention of the kings with it, and extend (his control) upon the people. And a man who recites the Quran, so he memorises its letters and wastes its limits, and his standing is (like) the standing of the arrow. May Allah-azwj not Cause a lot of these ones to be from the bearers of the Quran.

وَ رَجُلٌ قَرَأَ الْقُرْآنَ فَوَضَعَ دَوَاءَ الْقُرْآنِ عَلَى دَاءِ قَلْبِهِ فَأَسْهَرَ بِهِ لَيْلَهُ وَ أَظْمَأَ بِهِ نَهَارَهُ وَ قَامَ بِهِ فِي مَسَاجِدِهِ وَ تَجَافَى بِهِ عَنْ فِرَاشِهِ فَبِأُولَئِكَ يَدْفَعُ اللَّهُ الْعَزِيزُ الْجَبَّارُ الْبَلَاءَ وَ بِأُولَئِكَ يُدِيلُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْأَعْدَاءِ وَ بِأُولَئِكَ يُنَزِّلُ اللَّهُ عَزَّ وَ جَلَّ الْغَيْثَ مِنَ السَّمَاءِ فَوَ اللَّهِ لَهَؤُلَاءِ فِي قُرَّاءِ الْقُرْآنِ أَعَزُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ .

'And a man who recites the Quran, so he places the medicine of the Quran upon the illness of his heart. So he holds a vigil with it during his nights, and remains thirsty due to it by his day, and he stands by it in his Masjid, and ignores his bed due to it. So it is due to them that Allah-azwj the Mighty, the Compeller, Repels the affliction, and it is due to them Allah-azwj Defends (them) from the enemies, and it is due to them that Allah-azwj Mighty and Majestic

[24] Al Kafi V 2 – The Book of Belief and Disbelief CH 104 H 3

Sends down the rain from the sky. Thus, by Allah[-azwj], these ones among the reciters of the Quran, they are rarer than the red ruby.'[25]

## Appendix II: Who to follow among the religious personalities:

(There is no one worthy of being followed except who is Nominated by Allah[-azwj])

وَ لَكِنَّ الرَّجُلَ كُلَّ الرَّجُلِ نِعْمَ الرَّجُلُ هُوَ الَّذِي جَعَلَ هَوَاهُ تَبَعاً لِأَمْرِ اللَّهِ وَ قُوَاهُ مَبْذُولَةً فِي رِضَى اللَّهِ

'But the man of all men, the best man, is the one who makes his own desires to follow the Commands of Allah[-azwj], and strengthens his resolve in the Pleasure of Allah[-azwj].

يَرَى الذُّلَّ مَعَ الْحَقِّ أَقْرَبَ إِلَى عِزِّ الْأَبَدِ مِنَ الْعِزِّ فِي الْبَاطِلِ وَ يَعْلَمُ أَنَّ قَلِيلَ مَا يَحْتَمِلُهُ مِنْ ضَرَّائِهَا يُؤَدِّيهِ إِلَى دَوَامِ النَّعِيمِ فِي دَارٍ لَا تَبِيدُ وَ لَا تَنْفَدُ وَ أَنَّ كَثِيرَ مَا يَلْحَقُهُ مِنْ سَرَّائِهَا إِنِ اتَّبَعَ هَوَاهُ يُؤَدِّيهِ إِلَى عَذَابٍ لَا انْقِطَاعَ لَهُ وَ لَا يَزُولُ

'He sees the disgrace, with the Truth to be closer to eternal honour than the honour in falsehood, and he knows that the little, what he is enduring from, its harm would deposit him to the eternal Bliss, in a House which would neither be terminated nor run out; and (he knows) that the lot of what he gets, from (the) joys in following his desires, would deposit him to a Punishment (which would neither have) a termination for it nor any decline.

فَذَلِكُمُ الرَّجُلُ نِعْمَ الرَّجُلُ فَبِهِ فَتَمَسَّكُوا وَ بِسُنَّتِهِ فَاقْتَدُوا وَ إِلَى رَبِّكُمْ بِهِ فَتَوَسَّلُوا فَإِنَّهُ لَا تُرَدُّ لَهُ دَعْوَةٌ وَ لَا تُخَيَّبُ لَهُ طَلِبَةٌ

'That is the man[-asws], the best man[-asws]. Attach yourselves with him[-asws], and believe in his[-asws] Sunnah, and make him[-asws] an intermediary to your Lord[-azwj], for a supplication would not be rejected for him[-asws], nor would he[-asws] be returned empty-handed.'[26]

## Appendix III: Those Who Worshipped Priests

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ {31}

***They are taking their Rabbis and their Monks as lords besides Allah, and (also) the Messiah son of Mariam (as a Lord), and they were not Commanded except for worshipping One God. There is no god except Him. Glorious is He from what they are associating [9:31]***

## Prohibition of emulating (doing Taqleed of) a priest

و قال ع إياكم و التقليد فإنه من قلد في دينه هلك إن الله تعالى يقول اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ فلا و الله ما صلوا لهم و لا صاموا و لكنهم أحلوا لهم حراما و حرموا عليهم حلالا فقلدوهم في ذلك فعبدوهم و هم لا يشعرون

And Imam Ja'far Al-Sadiq[-asws] said: 'Beware of Taqleed! The one who does Taqleed in his religion is destroyed! Allah[-azwj] the Exalted is Saying: ***They are taking their Rabbis and their Monks as lords besides Allah [9:31]***. No, by Allah[-azwj]! They neither prayed Salat to them nor

[25] Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 1
[26] Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 10

did they Fast for them, but whenever they (priests) permitted a Prohibition for them, and prohibited upon them a Permissible, they (people) emulated them (did their Taqleed) in that. Thus, they worshipped them and there were not realising.'[27]

قال: و روى الثعلبي، بإسناده عن عدي بن حاتم، قال: أتيت رسول الله (صلى الله عليه و آله) و في عنقي صليب من ذهب، فقال لي: «يا عدي، اطرح هذا الربق من عنقك». قال: فطرحته ثم انتهيت إليه، و هو يقرأ من سورة براءة هذه الآية اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً حتى فرغ منها. فقلت له: إنا لسنا نعبدهم؟

(Al-Tabarsy) said, 'Al Sa'alby reported by his chain, from Udayy Bin Hatim who said,

'I went over to Rasool Allah-saww and around my neck was a cross (made) of gold, so he-saww said to me: 'O Udayy! Drop this idol from your neck!' So I dropped it then (came closer) to him-saww, and he-saww was reciting this Verse from Surah Bara'at: ***They are taking their Rabbis and their Monks as lords besides Allah [9:31]***, until he-saww was free from it. So, I said to him-saww, '(But) we are not worshipping them?'

فقال: «أليس يحرمون ما أحل الله فتحرمونه، و يحلون ما حرم الله فتستحلونه؟» قال: فقلت: بلى، قال: «فتلك عبادتهم».

'He-saww said: 'Aren't they prohibiting what Allah-azwj Permitted, so you are prohibiting it, and they are permitting what Allah-azwj Prohibited, so you are permitting it?' I said, 'Yes (they are).' He-saww said: 'So that (equates to) worshipping them.''[28]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ فَقَالَ أَمَا وَ اللَّهِ مَا دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ وَ لَوْ دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ لَمَا أَجَابُوهُمْ وَ لَكِنْ أَحَلُّوا لَهُمْ حَرَاماً وَ حَرَّمُوا عَلَيْهِمْ حَلَالًا فَعَبَدُوهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Yahya, from Abdullah Bin Muskan, from Abu Baseer who said,

'I asked Abu Abdullah-asws about the Words of Allah-azwj Mighty and Majestic: ***They are taking their Rabbis and their Monks as lords besides Allah [9:31]***. So he-asws said: 'But, by Allah-azwj, they (priests) did not invite them (people) to worship them, and had (the priests) invited them (to do) so, they would not have responded to (the priests), but (the priests) permitted for them the Prohibition, and prohibited upon them the Permissible. Thus, they worshipped (the priests and followed their opinions rather than Divine Laws) from (a perspective) they were not aware of.'[29]

و عنه: عن أبيه، عمن ذكره، عن عمرو بن أبي المقدام، عن رجل، عن أبي جعفر (عليه السلام)، في قول الله تعالى: اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ، قال: «و الله ما صلوا لهم و لا صاموا، و لكن أطاعوهم في معصية الله».

And from him, from his father, from the one who mentioned it, from Amro Bin Abu Al Maqdam, from a man,

[27] Tas'heeh Al Itiqaad (Correction Of Beliefs) – Sheykh Al Mufeed P 72
[28] مجمع البيان 5: 37
[29] Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 7

(It has been narrated) from Abu Ja'far-asws, regarding the Words of Allah-azwj the Exalted: ***They are taking their Rabbis and their Monks as lords besides Allah [9:31]***, he-asws said: 'By Allah-azwj! Neither did they (people) pray Salat to them, nor Fast, but they obeyed them in disobedience to Allah-azwj.'[30]

أحمد بن محمد بن خالد البرقي: عن محمد بن خالد، عن حماد، عن ربعي بن عبد الله، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ، قال: «و الله ما صلوا لهم و لا صاموا، و لكن أحلوا لهم حراما، و حرموا عليهم حلالا، فاتبعوهم».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Muhammad Bin Khalid, from Hamad, from Rabie Bin Abdullah, from Abu Baseer,

From Abu Abdullah-asws regarding the Words of Allah-azwj: ***They are taking their Rabbis and their Monks as lords besides Allah [9:31]***. He-asws said: 'By Allah-azwj! (The people) neither prayed Salat to them nor did they Fast (for them). But, (the priests) permitted Prohibitions for them, and they prohibited the Permissible upon them, so (the people) followed them (priests).'[31]

عن جابر، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ، قال: «أما إنهم لم يتخذوهم آلهة، إلا أنهم أحلوا حراما فأخذوا به، و حرموا حلالا فأخذوا به، فكانوا أربابا من دون الله».

From Jabir,

From Abu Abdullah-asws, (the narrator) said, 'I asked him-asws about the Words of Allah-azwj: ***They are taking their Rabbis and their Monks as lords besides Allah [9:31]***. He-asws said: 'But, they did not take them as gods, except that they (priests) were permitting a Prohibition so they were taking with it (as permissible), and they were prohibiting a Permissible so they were taking with it (as prohibited). Thus they were (treated as) lords from besides Allah-azwj.''[32]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: اتَّخَذُوا أَحْبارَهُمْ وَ رُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ وَ الْمَسِيحَ ابْنَ مَرْيَمَ، قال: «أما المسيح فبعض، عظموه في أنفسهم حتى زعموا أنه إله، و أنه ابن الله. و طائفة منهم قالوا: ثالث ثلاثة. و طائفة منهم قالوا: هو الله.

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far-asws regarding His-azwj Words: ***They are taking their Rabbis and their Monks as lords besides Allah, and (also) the Messiah son of Mariam (as a Lord) [9:31]*** He-asws said: 'And as for the Messiah-as, so some of them magnified him-as within themselves until they claimed that he-as is a God, and he-as is a son of Allah-azwj. And a group from them said, 'Third of the three.' And a group among them said, 'He-as is Allah-azwj.'

و أما قوله: أَحْبارَهُمْ وَ رُهْبانَهُمْ فإنهم أطاعوهم و أخذوا بقولهم، و اتبعوا ما أمروهم به، و دانوا بما دعوهم إليه، فاتخذوهم أربابا بطاعتهم لهم و تركهم أمر الله و كتبه و رسله، فنبذوه وراء ظهورهم، و ما أمرهم به الأحبار و الرهبان اتبعوه و أطاعوهم و عصوا الله، و إنما ذكر هذا في كتابنا لكي يتعظ به، فعير الله بني إسرائيل بما صنعوا، يقول الله: وَ ما أُمِرُوا إِلَّا لِيَعْبُدُوا إِلهاً واحِداً لا إِلهَ إِلَّا هُوَ سُبْحانَهُ عَمَّا يُشْرِكُونَ».

[30] المحاسن: 246/ 244.
[31] المحاسن: 246/ 245.
[32] تفسير العياشي 2: 86/ 47

'And as for His-azwj Words: ***their Rabbis and their Monks [9:31]***, so they (people) obeyed them and took to their words, and followed them in whatever they ordered them for, and made it a Religion what they called them to. Thus they took them (priests) as Lords, by their obedience to them, and they made them leave the Command of Allah-azwj, and His-azwj Book, and His-azwj Rasool-saww. So they threw it behind their backs. And whatever the Rabbis and the Monks ordered them with, they followed it and obeyed them, and disobeyed Allah-azwj. But rather, this is Mentioned in our Book in order to learn from it. So Allah-azwj Admonished the Children of Israel for what they were doing. Allah-azwj is Saying: ***and they were not Commanded except for worshipping One God. There is no god except him. Glorious is He from what they are associating [9:31]***.'[33]

[33] تفسير القمّي 1: 289.