قال الله تعالى:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

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

For instance, refer to the following references:

*Sunnī*

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣaḥīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

*Shī'ah*

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.



***In the Name of Allah,***
***the All-beneficent, the All-merciful***

قال رسول الله ﷺ:

"إني تارك فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said:

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

Some references:


- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358


# THE ROLE OF
# THE AHL AL-BAYT ('a)
## IN BUILDING THE VIRTUOUS COMMUNITY

**BOOK ONE:**
GOALS AND CHARACTERISTICS

نام كتاب: دور أهل البيت (ع) في بناء الجماعة الصالحة / ج ١
نويسنده: آية الله سيد محمد باقر الحكيم
تهيه كننده: اداره ترجمه، اداره كل پژوهش مجمع جهاني اهل بيت (ع)
مترجم: بدر شاهين
زبان ترجمه: انگليسى



*Title:* The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, **Book One**: Goals and Characteristics
*Author*: Āyatullāh Sayyid Muḥammad Bāqir Al-ḥakīm
*Project supervisor*: Translation Unit, Cultural Affairs Department Ahl al-Bayt (*‘a*) World Assembly (ABWA)
*Translator*: Badr Shahin
*Editor*: Iffat Shah and Carol Ahmadi
Revised by: Ashraf Carl Eastman Ahmadi
*Publisher*: ABWA Publishing and Printing Center
*First Printing*: 2011
*Printed by*: Mojab
*Copies*:5000
ISBN:
© Ahl al-Bayt (*‘a*) World Assembly (ABWA)
*All rights reserved.*
www.ahl-ul-bayt.org
info@ahl-ul-bayt.org

# THE ROLE OF
# THE AHL AL-BAYT

## IN BUILDING THE VIRTUOUS COMMUNITY

## BOOK ONE:

## GOALS AND CHARACTERISTICS

**ĀYATULLĀH SAYYID**
**MUḤAMMAD BĀQIR AL-ḤAKĪM**

***Translator***

**Badr Shahin**

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

*Sacrifice and Readiness for Martyrdom — 64*

***Safeguarding Islamic Law Against Distortion — 66***

*Principle of Resistance — 67*

*Ijtihād in the frame of the Holy Qur'an and Sunnah — 67*

*Freedom of Thought — 69*

*Piety and Decency — 69*

*Recording and Upholding the Muslim Heritage — 71*

***Preliminary Steps Towards the Advent — 72***

*The Advent is a Vital Concept — 74*

*Responsibility and Will to Change — 75*

*Return to Genuine Islam — 75*

***CHAPTER TWO: CHARACTERISTICS OF THE VIRTUOUS COMMUNITY***

***Sound Belief — 80***

***Turning to the Ahl al-Bayt ('a) to Obtain Religious Knowledge — 86***

*Understanding the Holy Qur'an — 86*

*Acquaintance with the Holy Sunnah — 87*

*Acting upon the Verdicts of an Upright, Living, Well-Versed Jurisprudent — 89*

***Commitment to the Highest Rank of Human Perfection — 91***

*Worship and Asceticism — 92*

*Practical Belief in Wilāyah — 99*

*Cordial and Practical Devotion to Almighty Allah — 104*

*Acting as Excellent Exemplars — 106*

*Steadfastness — 109*

*Keeping the Entity Strongly Perfected — 112*

*Standing by the Believers — 114*

*Undertaking Public Responsibilities — 115*

## Contents

***PUBLISHER'S FOREWORD — 11***

***PREFACE BY THE AHL AL-BAYT ('A) WORLD ASSEMBLY — 13***

***INTRODUCTION — 21***

*Significance of the Ahl al-Bayt's Thesis — 21*

*Ahl al-Bayt ('a): The Most Important Pillar — 23*

*Actuality of the Ahl al-Bayt's Role — 25*

*Development of Studies about the Ahl al-Bayt ('a) — 26*

*Prospects for Research on Heritage of Ahl al-Bayt ('a) — 30*

*The Ahl al-Bayt's Role in Islamic Life — 32*

*Some Difficulties — 34*

*Arrangement of the Books — 35*

***BOOK ONE: GOALS AND CHARACTERISTICS***

***PREAMBLE***

***CHAPTER ONE: GOALS OF BUILDING THE VIRTUOUS COMMUNITY***

***Contribution to the Islamic Leadership (Assuming the Islamic Government) — 48***

*The Role of the Elite during the Reign of the First Three Caliphs — 52*

*The Role of the Elite during Imam 'Alī's Reign — 53*

*Examples of Notable Men — 54*

***Preserving the Muslim Community — 56***

*Defending the Muslim Society — 56*

*Presenting a Righteous Example — 57*

*Islamic Unity — 59*

*Fundamentalism and High Moral Standards — 61*

*Humanity and Internationality — 63*

## TRANSLITERATION SYMBOLS

| ***Symbol*** | ***Transliteration*** | ***Symbol*** | ***Transliteration*** |
|---|---|---|---|
| ء | ’ | أ | ***a*** |
| ب | ***b*** | ت | ***t*** |
| ث | ***th*** | ج | ***j*** |
| ح | **ḥ** | خ | ***kh*** |
| د | ***d*** | ذ | ***dh*** |
| ر | ***r*** | ز | ***z*** |
| س | ***s*** | ش | ***sh*** |
| ص | **ṣ** | ض | **ḍ** |
| ط | **ṭ** | ظ | **ẓ** |
| ع | ‘ | غ | ***gh*** |
| ف | ***f*** | ق | ***q*** |
| ك | ***k*** | ل | ***l*** |
| م | ***m*** | ن | ***n*** |
| هـ | ***h*** | و | ***w*** |
| ي | ***y*** | ة | ***ah*** |
| ***Long Vowels*** | | ***Short Vowels*** | |
| آ | **ā** | ـَ | ***a*** |
| و | **ū** | ـُ | ***u*** |
| ي | **ī** | ـِ | ***i*** |
| ***Persian Letters*** | | | |
| ***Symbol*** | ***Transliteration*** | ***Symbol*** | ***Transliteration*** |
| پ | ***p*** | چ | ***ch*** |
| ژ | ***zh*** | گ | ***g*** |

appeals to healthy minds and wholesome human nature.

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

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

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

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

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

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

***Cultural Affairs Department***

***Ahl al-Bayt ('a) World Assembly***

# PUBLISHER'S FOREWORD

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

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

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

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

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

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

Indeed, those who attended the classes of the spiritual masters of the Ḥawzah have not been heard hoping for anything other than martyrdom, since they, having enjoyed the highest ranks of sincere connection with their Lord, always pray to Almighty Allah to confer martyrdom.[4]

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

4- Imām al-Khumaynī’s *Epistle to the Faculties of the Religious Studies*; Isphand, AH 1367 (February/March 1989 CE).

# PREFACE BY THE AHL AL-BAYT (‘A) WORLD ASSEMBLY

The Holy Messenger of Allah (ṣ)[1] is reported to have said,

أَقْرَبُ النَّاسِ مِنْ دَرَجَةِ النُّبُوَّةِ أَهْلُ الْعِلْمِ وَالْجِهَادِ.

The people closest to the rank of Prophets are the people of knowledge and jihad (utmost endeavor).[2]

Imam `Alī Amīr al-Mu'minīn (the Commander of the Faithful) (‘a) is also reported as saying,

اَلْعُلَمَاءُ بَاقُونَ مَا بَقِيَ الدَّهْرُ… أُولَئِكَ خُلَفَاءُ اللهِ فِي أَرْضِهِ وَالدُّعَاةُ إِلَى دِينِهِ، آهِ آهِ شَوْقاً إِلَى رُؤْيَتِهِمْ.

The knowledgeable people are as endless as time. They are the representatives of Allah on the earth, and inviters to His religion. Oh! How eager am I to see them![3]

1- For maintaining readability, (ṣ) which is an acronym for “*ṣallā allāhu `alayhi wa ālihī*” is used throughout the book to denote "May Allah bless him and his Household.”

2- Muḥammad al-Rayshahrī 3:2067.

3- *Nahj al-Balāghah*, Saying No. 146, http://www.al-islam.org/nahjul/index.htm.

the sanctity of the Holy Qur’ān and the Holy Sunnah[5], as well as the entity and the rights of the Ahl al-Bayt’s[6] followers. By pursuing this goal, we hope to attain the rank aspired by the leader, the Grand Āyatullāh Sayyid al-Khāmene'ī—may Allah perpetuate his blessings on us.

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

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

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

5- The Holy Sunnah, being the second major reference of Islamic legislation, stands for the Prophet Muḥammad’s words, acts, and confirmations.

6- The Ahl al-Bayt (‘a) (People of the House) is a term dedicated to the family of the Holy Prophet (ṣ). More precisely, it is dedicated to definite individuals; namely, Imam `Alī ibn Abī-Ṭālib, Fāṭimah al-Zahrā’ (the Holy Prophet’s daughter and Imam `Alī’s wife), al-Ḥasan ibn `Alī, and al-Ḥusayn ibn `Alī. The nine Immaculate Imams (namely, `Alī ibn al-Ḥusayn al-Sajjād, Muḥammad ibn `Alī al-Bāqir, Ja`far ibn Muḥammad al-Ṣādiq, Mūsā ibn Ja`far al-Kāẓim, `Alī ibn Mūsā al-Riḍā, Muḥammad ibn `Alī al-Jawād, `Alī ibn Muḥammad al-Hādī, al-Ḥasan ibn `Alī al-`Askarī, and al-Mahdī the Awaited) are also among the Ahl al-Bayt (‘a).



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

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

A Ḥadīth holds that the Holy Prophet (ṣ) said,

ثَلاَثٌ تَخْرِقُ الْحُجُبَ وَتَنْتَهِي إِلَى مَا بَيْنَ يَدَيِ اللهِ: صَرِيرُ أَقْلاَمِ الْعُلَمَاءِ، وَوَطْءُ أَقْدَامِ الْمُجَاهِدِينَ...

Three things penetrate the Veils (of Divinity) and stand directly before Almighty Allah. These are the susurrations of the scholars’ pens, the steps of the warriors (for the sake of Almighty Allah)... etc.

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

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

The Grand Āyatullāh Sayyid al-Khāmene'ī said about Sayyid al-Ḥakīm,

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

The Ahl al-Bayt (‘a) World Assembly, in co-operation with other foundations, held a conference on the anniversary of the passing of this ‘martyr of the prayer-niche’ (*shahīd al-miḥrāb*), Āyatullāh Sayyid Muḥammad Bāqir al-Ḥakīm, on the eighteenth of Rajab, 1425 AH, in Tehran, the capital of the Islamic Republic of Iran. This conference was attended



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

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

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

(1) The two-volume book entitled, ‘*dawr ahl al-bayt fī binā' al-jamā`ah al-ṣāliḥah’ (The Role of the Ahl al-Bayt in Building the Virtuous Community)*.

(2) The book entitled, ‘*al-wiḥdah al-islāmiyyah min manẓūr al-thaqalayn’ (Islamic Unity from the Perspective of the Two Weighty Things—i.e. the Holy Qur’ān and the Ahl al-Bayt (‘a))*.

(3) The book, ‘*`Ulūm al-Qur’ān’ (Sciences of the Qur’ān)* in cooperation with the Assembly of Islamic Thought (*Majma` al-Fikr al-Islāmī*).

(4) The book entitled, ‘*Tafsīr Sūrat al-Ḥamd’ (Exegesis of the Opening Chapter)* in cooperation with the Assembly of Islamic Thought.

(5) The book, ‘*al-Qaṣaṣ al-Qur’ānī*’ (*Narratives of the Qur’ān*) in cooperation with the International Center for Islamic Studies (*al-Markaz al-`Ālamī li’l-Dirāsāt al-Islāmiyyah*).

(6) The book entitled, ‘*al-Ukhuwwah al-Īmāniyyah*’ *(Brotherhood-in-faith)* in cooperation with Dār al-Ghadīr Foundation.

(7) The book, ‘*Thawrat al-Ḥusayn*’ *(The Revolution of Imam al-Ḥusayn (‘a))* in cooperation with Imam al-Ḥusayn (‘a) Foundation.

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

(1) The life account of martyr Āyatullāh Sayyid Muḥammad Bāqir al-Ḥakīm by the Approximation of the Islamic Sects Assembly (*majma` al-taqrīb bayna al-madhāhib al-islāmiyyah*)

(2) The book entitled, ‘*al-Arba`ata `Ashara Manāhija wa Ru’ā*’ *(Fourteen Methods and Standpoints)* by the Foundation for Printing the Writings and Works of Martyr Āyatullāh al-Ḥakīm, in cooperation with the Ahl al-Bayt (‘a) World Assembly.

(3) The book entitled, ‘*Shuhadā' al-`Ilm wa’l-Faḍīlah fī’l-`Irāq*’ *(Martyrs of Knowledge and Virtue in Iraq)* by the Ahl al-Bayt (‘a) World Assembly. This book comprises the life accounts of 120 Iraqi scholars who were martyred. It is presented in two languages—Arabic and Persian.

(4) A complete collection of Sayyid al-Ḥakīm’s writings and works

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

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

***Muḥammad Ḥasan Tashayyu`***
***Cultural Assistant of the***
***Ahl al-Bayt (‘a) World Assembly***

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

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

On account of these characteristics, the Holy Qur'ān has referred to the Ahl al-Bayt ('a) thus:

ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ

Allah only desires to keep away impurity from you, O people of the House, and to purify you a (thorough) purifying. (33/33)

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

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

# INTRODUCTION

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

## *Significance of the Ahl al-Bayt's Thesis*

The Ahl al-Bayt's principles for building a virtuous community are seen as some of the most important of all guidelines in the Islamic mission, since they cover all aspects of human life—doctrinal, intellectual, cultural, historical, and social. This is because the Ahl al-Bayt ('a) are the extension of Prophethood in the form of Imamate (divinely commissioned leadership). They are also the 'men of authority' for whom obedience, loyalty and love has been imposed upon all of us by Almighty Allah.[7] The Holy Prophet (ṣ) in his famous *Tradition of Thaqalayn* described the Holy Qur'ān as the '*major weighty thing*' and the Ahl al-Bayt ('a) as the '*other weighty thing*' that never forsakes the Holy Qur'ān.

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

7- This fact has been practically and theoretically explained with evidence in my first book '*al-Imāmah*' *(The Divinely Commissioned Leadership)*.

### *Ahl al-Bayt (‘a): The Most Important Pillar*

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

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

In addition to many authentic and uninterruptedly transmitted traditions, this fact can be plainly observed through the feelings of love, appreciation, submission, and loyalty that all Muslims—except the Nawāṣib[8]—have for the Ahl al-Bayt (‘a), even though biographies and historical events show that all the ruling dynasties were against their political and spiritual influence. This fact alone acts as the strongest evidence on the lucidity and intelligibility of their guidance. For many centuries, the Ahl al-Bayt (‘a) were continuously exposed to murder, banishment, and material and mental siege at the hands of the Umayyad, `Abbāsid, and Ottoman ruling authorities. It was expected that such persecution would isolate, if not eradicate, both their school and them from Islamic society. However, in spite of all the persecution faced by the Ahl al-Bayt (‘a), they have always

8- Nawāṣib (pl. of Nāṣibī) are those who openly declare enmity to the Ahl al-Bayt (‘a) and to their partisans. Addressing the Shī`ah, Imām al-Ṣādiq (‘a) defined a Nāṣibī as one who shows enmity to the followers of the Holy Imams.



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

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

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

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

أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي.

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

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

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

### *Actuality of the Ahl al-Bayt’s Role*

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

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

***First***: They played the role of vicegerency (wilāyah) and representation of the Holy Prophet (ṣ) after his departure.

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

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



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

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

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

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

between these aspects and Islamic philosophy.

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

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

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

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

For instance, such advanced studies are expected to demonstrate the correlation between Imamate and *`iṣmah* (inerrancy of the Holy Infallibles[9]), *taqiyyah* (pious dissimulation), *shafā`ah* (right of intercession), *ta’wīl* (interpretation of the sacred texts), *badā'* (conversion of a judgment due to a change in the prevailing interests), *khumus* (the one-fifth tax in profits), and *zawāj al-mut`ah* (temporary marriage).

9- The Holy Infallibles, in the Shī`ite terminology, are the Holy Prophet, Lady Fāṭimah al-Zahrā', and the twelve Imams (‘a).



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

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

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

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

One of the most important efforts for widening the scope of studies about the Ahl al-Bayt (‘a) are those of the great Muslim thinker and martyr, Sayyid Muḥammad Bāqir al-Ṣadr—may Allah be pleased with him—who inaugurated involvement in such studies through his writings and lectures. Unfortunately, his work could not be completed in quantity and quality because of his assassination by the ruling authorities of the Baathist regime in Iraq.[10]

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

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

10- In 1980, the ruling regime of Saddam murdered Sayyid Muḥammad Bāqir al-Ṣadr and his virtuous sister, Bint al-Hudā, whom were found guilty of nothing except steadfastness on their principles. This was not Saddam’s first crime. He murdered thousands of true virtuous believers in a wide-ranging scheme aimed at eradicating the Islamic existence in Iraq. This scheme continued for more than seventeen years.
(*Translator’s comment*: In fact, Saddam’s crimes against the Islamic tendency in Iraq did not stop until the collapse of his dictatorial regime in 2003.)



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

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

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

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

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

Such preoccupation was completely different from, if not

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

- Presentation of the theoretical and practical existence of the Ahl al-Bayt (‘a) in the final Divine Mission which would emphasize the shared aspects of the Holy Imams (‘a)
- Presentation and explanation of the situations of each Imam during his own age and presentation of the principles applied by him to every situation as being always in keeping with the main goals of Islam. This also required a classification of the history of the Ahl al-Bayt (‘a) into distinct phases and stages with all their peculiarities clarified.
- Spelling out the intellectual, doctrinal, and legal issues by which the Ahl al-Bayt (‘a) School is characterized and the relationship between these issues and the Islamic theory as interpreted by the Ahl al-Bayt (‘a). It is worth mentioning that our scholars have fully researched the theological and jurisprudential aspects in the study of these issues.
- Chronological documentation of the efforts of the Ahl al-Bayt’s followers after the occultation of Imam al-Mahdī—may Allah hasten his advent—along with major stages that have been accomplished and their roles in undertaking this huge responsibility. This will be the study of ‘The Virtuous Referential Religious Authority’.



### *The Ahl al-Bayt’s Role in Islamic Life*

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

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

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

(3) Intellectual and religious authority of Muslims

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

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

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

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

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

Without a doubt, to work on all these disciplines requires

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

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

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

And whosoever puts his trust in Allah, He will suffice him. Lo! Allah brings His command to pass. Allah has set a measure for all things. (65/3)

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

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

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



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

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

### *Some Difficulties*

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

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

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

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

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

### *Arrangement of the Books*

In this book, I have observed the following steps:

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

***The first section*** of the book is composed of two chapters: "goals" and "characteristics."

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

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



authority" and "the internal and external relations".

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

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

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

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

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

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

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

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

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

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

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



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

***Fifth***, because the inference of this theory involves accurate *ijtihād*[11] dependent upon sources and precise principles of *ijtihād*, I have committed myself to the scholarly deduction of the fundamentals of this theory, as well as its major and central ideas, by relying upon the authoritative texts or the deductive opinions that are familiar in the milieus of Shī`ite scholars, in order that my ascription of such ideas and notions to the Ahl al-Bayt (‘a) and their group would be as accurate as possible. Moreover, I have referred to examples and texts supporting this *ijtihād*.

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

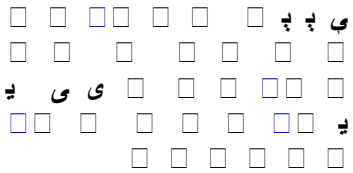
11- In Islamic terminology, the word *ijtihād* is a polysemous term. Lexically, it means the exertion of efforts in the attainment of a matter. In the initial emergence of *ijtihād*, it took the meaning of dependence upon personal views and issuance of personal judgments in religious issues even if this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

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

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

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

Our Lord: Do not punish us if we forget or make a mistake. Our Lord: Do not lay on us a burden as You did lay on those before us. Our Lord: Do not impose upon us that which we have not the strength to bear; and pardon us, grant us protection, and have mercy on us. You are our Patron; so, help us against the unbelieving people. (2/286)



***Muḥammad Bāqir al-Ḥakīm***
***Dhu'l-Qa`dah 14, AH 1417.***



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

Originally, I rested upon the general jurisprudential 'Rule of Condescendence in Evidence on Religious Traditions'[12] in my reference to the details of the recommended acts, especially rituals and devotional acts. This is because such details would clarify the theory and its dimensions and prove my painstaking attempts to mention the authenticity and authoritativeness of the traditions when it is appropriate to confirm an idea.

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

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

12- The 'Rule of Condescendence in Evidence on Religious Traditions' (*al-tasāmuḥ fī addilat al-sunan*) is a jurisprudential principle entailing inclusion of a certain state within a common ruling even if this state has not been proven to belong to it. [*translator*]

# Book One:
# Goals And
# Characteristics

***Chapter One: Goals of the Virtuous Community***

***Chapter Two: Characteristics of the Virtuous Community***

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

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

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

We thus observe that the Ahl al-Bayt (‘a), from the beginning, in addition to undertaking their general responsibilities entrusted to them by Almighty Allah, used to pay special attention to activity within the private circle. For instance, the Holy Prophet (ṣ) took an extraordinary interest in this aspect; he, therefore, founded the practice of following Imam `Alī (namely, *tashayyu`*) and promoted it as an ideological and political line that came into existence during his lifetime and under his supervision. Not stopping here, the Holy Prophet (ṣ) directed an elite group of his companions towards this line, causing them to be the virtuous seed of Shī`ism.[13] In addition, Imam `Alī (‘a)

13- The reader is advised to refer to my book entitled ‘*al-Shī`ah wa'l-Tashayyu`*’ for evidence on this claim and more details about this ⇨

## PREAMBLE

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

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

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

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

himself undertook this mission when he built a virtuous community in the holy city of al-Madīnah. Thereafter, he expanded this group in al-Kūfah through the agency of Ḥudhayfah ibn al-Yamān, Salmān al-Fārisī (the Persian), and `Ammār ibn Yāsir, and in Lebanon through the agency of Abū-Dharr al-Ghifārī, and in the Yemen during the period that he spent there as governor. The same thing can be said about other cities, such as Egypt and al-Baṣrah.

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

topic.

## CONTRIBUTION TO THE ISLAMIC LEADERSHIP (ASSUMING THE ISLAMIC GOVERNMENT)

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

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

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ 

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

All people were a single nation; so, Allah raised prophets as bearers of good news and as warners and revealed with them the Book with the truth that it might judge between people in that in which they differed. But those to whom the Scripture was given, after clear arguments had come to them, differed among themselves. Therefore, Allah has guided by His will those who believe the truth about which they differed. Allah guides whom He pleases to the right path. (2/213)



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

This fact can be obviously noticed through a survey of the period in which the first three Imams—namely Imam `Alī, Imam Ḥasan, and Imam Ḥusayn (‘a)[14]—lived. These Imams attempted to assume the leadership of the Muslim community through their political discourses with the Muslim community.

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

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

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

had called.

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

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

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



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

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

Despite this attempt, pressure by the masses forced `Abd al-Raḥmān ibn `Awf to select Imam `Alī (‘a) and call upon him to hold the leadership of the Muslim nation. However, `Abd al-Raḥmān specified a condition, knowing that Imam ‘Alī (‘a) would certainly reject it, that Imam ‘Alī (‘a) must conform to the conduct of the two previous caliphs in addition to the Holy Qur’ān and Sunnah.[15]

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

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

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

As for `Umar ibn al-Khaṭṭāb, he was given the oath of fealty because Abū-Bakr nominated him as the next caliph and because of the Muslims’ silence regarding this nomination after Abū-Bakr rejected the objections of some Muslim personalities, such as Ṭalḥah.

`Uthmān ibn `Affān was declared the caliph of Muslims as a result of the aforementioned restricted so-called *shūrā*.[16]

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

### *The Role of the Elite during Imam ‘Alī’s Reign*

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

16- *Ma`ālim al-Madrasatayn*, 1:477-484, as quoted from Ibn Abi’l-Ḥadīd’s *Sharḥ Nahj al-Balāghah* 4:8-9.



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

### *Examples of Notable Men*

Imam `Alī’s efforts in building a virtuous community resulted in role models like:

(1) Mālik al-Ashtar
(2) Hāshim al-Mirqāl
(3) Muḥammad ibn Abī-Bakr
(4) Qays ibn Sa`d ibn `Abādah
(5) Ḥijr ibn `Adī
(6) Ṣa`ṣa`ah ibn Ṣawḥān
(7) Zayd ibn Ṣawḥān
(8) Uways al-Qiranī
(9) Sulaymān ibn Ṣurad al-Khuzā`ī
(10) Abu’l-Aswad al-Du’alī
(11) `Abdullāh ibn Ṭalḥah
(12) `Abdullāh ibn Ja`far
(13) Khabbāb ibn al-Aratt
(14) `Abdullāh ibn Khabbāb ibn al-Aratt
(15) `Adī ibn Ḥātam al-Ṭā’ī
(16) `Aqīl ibn Abī-Ṭālib
(17) `Amr ibn al-Ḥamq al-Khuzā`ī
(18) Qanbar, the manumitted slave of Imam `Alī
(19) Muḥammad ibn Abī-Ḥudhayfah

## PRESERVING THE MUSLIM COMMUNITY

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

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

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

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

### *Defending the Muslim Society*

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



(20) Khuzaymah ibn Thābit al-Anṣārī (*dhu’l-shahādatayn*)
(21) Al-Aṣbagh ibn Nubātah
(22) Maytham al-Tammār
(23) Kumayl ibn Ziyād
(24) Al-Ḥārith al-Hamdānī
(25) Rashīd al-Hajarī, an
(26) `Abdullāh ibn `Abbās

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

(1) `Ammār ibn Yāsir
(2) Ibn al-Tayhān
(3) `Uthmān ibn Ḥunayf
(4) Sahl ibn Ḥunayf
(5) Jābir ibn `Abdullāh al-Anṣārī

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

The effective role of this elite group lasted until the time of Imam Ḥusayn (‘a) when the remaining members of the group sacrificed themselves for the sake of his movement, which was an unmistakable effort to regain the leadership of the Islamic nation.[17]

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

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

Under the guidance of the Holy Imams (‘a), Shī`ite personalities played diverse roles in defending Islam. They confronted the movements of atheism and agnosticism and the tendencies of moral corruption that spread to major Muslim cities, such as al-Madīnah, Makkah, al-Kūfah, al-Baṣrah, Syria, Baghdad, and other Muslim cities. This fact can be easily proven through the debates, discussions, and schools that were established by the followers of the Ahl al-Bayt (‘a) as well as through the high moral standards they practiced and their resistance against various types of corruption, deviation, and bias.[18]

### *Presenting a Righteous Example*

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

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

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



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

In this respect, Shaykh al-Kulaynī has reported through an authentic chain of authority (*sanad*) that Ṣafwān ibn Yaḥyā reported on the authority of Abū-Usāmah Zayd al-Shaḥḥām that Imam al-Ṣādiq (‘a) said to him:

إِقْرَأْ عَلَى مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَيَأْخُذُ بِقَوْلِي السَّلاَمَ، وَأُوصِيكُمْ بِتَقْوَى اللهِ عَزَّ وَجَلَّ، وَالْوَرَعَ فِي دِينِكُمْ، وَالاجْتِهَادَ للهِ، وَصِدْقَ الْحَدِيثِ، وَأَدَاءَ الأَمَانَةِ، وَطُولَ السُّجُودِ، وَحُسْنَ الْجِوَارِ. فَبِهَذَا جَاءَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ؛ كَانَ يَأْمُرُ بِأَدَاءِ الْخَيْطِ وَالْمَخِيطِ. صِلُوا عَشَائِرَكُمْ، وَاشْهَدُوا جَنَائِزَهُمْ، وَعُودُوا مَرْضَاهُمْ، وَأَدُّوا حُقُوقَهُمْ؛ فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرِعَ فِي دِينِهِ وَصَدَقَ الْحَدِيثَ وَأَدَّى الأَمَانَةَ وَحَسَّنَ خُلُقَهُ مَعَ النَّاسِ قِيلَ هَذَا جَعْفَرِيٌّ، فَيَسُرُّنِي ذَلِكَ وَيَدْخُلُ عَلَيَّ مِنْهُ

Say to all those you see following my orders: Peace be upon you. I advise you to fear Almighty Allah, act piously with regard to the affairs of your religion, work painstakingly for the sake of Almighty Allah, be honest in speech, safeguard property and securities entrusted to you, prostrate yourselves before Almighty Allah for considerable periods and observe good-neighborliness. Verily, these are the traits with which Prophet Muḥammad (ṣ) came. You must give back to their owners that with which you have been entrusted whether the owners are righteous or depraved. The Messenger of Allah (ṣ) used to order his followers to return everything even if only a thread and a needle. Build good relationships with your clans, attend their funeral processions, visit the sick among them, and carry out your duties towards them. Verily, if one of you shows piety in his religious affairs, speaks nothing but the truth, and behaves politely towards others, he will be referred to as belonging to Ja`far and they will say that this is the way Ja`far educates his followers. This will please me and

السُّرُورَ، وَقِيلَ هَذَا أَدَبُ جَعْفَر. وَاللهِ لَحَدَّثَنِي أَبِي عَلَيْهِ السَّلاَمُ أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي القَبِيلَة مِنْ شِيعَة عَلِيٍّ عَلَيْهِ السَّلاَمُ فَيَكُونُ زَيْنَهَا، آدَاهُمْ لِلأَمَانَة، وَأَقْضَاهُمْ لِلْحُقُوق، وَأَصْدَقَهُمْ لِلْحَدِيث، إِلَيْهِ وَصَايَاهُمْ وَوَدَائِعُهُمْ، تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ: مَنْ مِثْلُ فُلاَن؟ إِنَّهُ آدَانَا لِلأَمَانَة وَأَصْدَقُنَا لِلْحَدِيث.

fill me with delight. If anyone does the opposite, it is I who will be defamed and offended, since the people will then say that Ja`far has trained his followers in this manner. I swear by Allah that my father (‘a) told me that a (true) Shī`ite in a clan would be the best of its individuals, the most trustworthy, the most observant of the rights of others, and the most honest. The other individuals of that clan would always consign their wills and trusts to him. When asked about him, they would answer that he was unmatched among them, since he was the most trustworthy and the most honest.[19]

The last paragraph of this discourse is clear-cut proof of the expected role of the followers of the Ahl al-Bayt (‘a) as testified by Imam al-Ṣādiq (‘a) who reports it from his father, Imam al-Bāqir (‘a).[20]

### *Islamic Unity*

The Ahl al-Bayt (‘a) played a remarkable role in the creation of an atmosphere of harmony and unity between their partisans and the followers of other Islamic sects. They practiced *taqiyyah*[21] with these parties in order to maintain harmony with them, strengthen the spirit of peaceful coexistence, and establish coherence among the various Muslim groups.

19- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:398 H. 2.



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

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

20- More light will be shed on this role in the coming discussion of the moral aspect of the social relationships of the virtuous community.
21- *Taqiyyah* (self-protection or pious dissimulation) is the practice of concealing one’s beliefs and foregoing ordinary religious duties when under threat of death or injury to oneself or one’s fellow Muslims or when intended for achieving a superior purpose.

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

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

In *Uṣūl al-Kāfī*, Shaykh al-Kulaynī has reported through an authenticated chain of authority that Murāzim reported Imam al-Ṣādiq (‘a) as having said:

عَلَـيْكُمْ بِالـصَّلاَةِ فـي الْمَـسَاجِدِ وَحُـسْنِ الْجِـوَارِ لِلنَّـاسِ وَإِقَامَـةِ الشَّهَادَةِ وَحُضُورِ الْجَنَائِزِ. إِنَّهُ لاَ بُدَّ لَكُـمْ مِـنَ النَّـاسِ. إِنَّ أَحَـداً لاَ يَـسْتَغْنِي عَـنِ النَّـاسِ فِـي حَيَاتِـهِ، وَالنَّاسُ لاَ بُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ.

I advise you to offer prayers in the mosques (of the non-Shī`ah Muslims) and show good-neighborliness to people. Testify for the rightful parties and attend their funeral ceremonies. Verily, you can never abandon others. No one can live without others at any time during their lifetimes, since people have an indispensable need for each other.[22]

### *Fundamentalism and High Moral Standards*

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

22- Wasā'il al-Shī`ah: 8:399, ch.1, H.5.



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

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

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

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

The Shī`ah chose to resist foreign invasions and persist in complying with their fundamentals. They suffered deprivation and persecution because of this fundamentalism even though they formed an overwhelming majority in some of the new districts of the Islamic world. On account of their supreme spirit of fundamentalism, which had already been their distinctive feature, the Shī`ah rejected an opportunistic and deviant way.[23]

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

### *Humanity and Internationality*

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

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



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

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

### *Sacrifice and Readiness for Martyrdom*

The Holy Imams of the Ahl al-Bayt (‘a) kindled the spirit of self-sacrifice and readiness for martyrdom in the minds of Muslims. In addiiton, they helped the public persist in objecting to injustice and tyranny. Consequently, the virtuous community created by the Holy Imams (‘a) enjoyed a clear-cut role in Muslim history of leading uprisings and liberal and reformative movements against the corrupt conditions of Muslim society. Either directly or indirectly, through the influence they left on the Muslim public, the Shī`ah have led many revolutions and uprisings.[24]

This revolutionary trend has always been one of the

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

## SAFEGUARDING ISLAMIC LAW AGAINST DISTORTION

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

(We sent) messengers as givers of good news and warners, so that people should not have any argument against Allah after the coming of messengers. Allah is Mighty, Wise. (4/165)[26]

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

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



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

One of the most significant features that distinguishes the followers of the Ahl al-Bayt (‘a) from all others is their ultimate abstention from helping oppressors and unjust rulers except in very limited cases and under certain circumstances.[25]

25- In the coming book on the *Security System of the Virtuous Community*, this point will be discussed in detail.

### *Principle of Resistance*

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

In addition, because of such a political attitude the Ahl al-Bayt School (‘a) and the virtuous community, which inferred religious laws from their sources (i.e. *ijtihād*), were far above yielding to personal desires and adopting situations that might support unjust ruling authorities. Thus, the Ahl al-Bayt (‘a) School has shown independency from the ruling authorities at both practical and theoretical levels. One of their distinctive features is that they have separated the issue of ijtihād from the deviating political actions of the ruling authorities.

### *Ijtihād in the frame of the Holy Qur’an and Sunnah*

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



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

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

1- In Sunni jurisprudence, *istiḥsān* is the use of one's own judgment to determine the best solution to a religious problem that cannot be solved by citing sacred texts.

2- According to some Sunni jurisprudential schools, *Qawl al-Ṣaḥābī* (the opinion of any companion of the Prophet (ṣ)) is one of the principles and sources upon which these schools depend in the deduction of religious laws from their sources.

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

### *Freedom of Thought*

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

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

### *Piety and Decency*

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



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

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

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

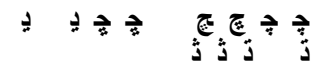
In addition, there is a large number of traditions that the major reference books of Ḥadīth of other Muslim sects (i.e. non-Shī`ah) have not mentioned for no reason other than that their reported narrators belonged to a sect other than that of the authors of these books. This shows that political loyalty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

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

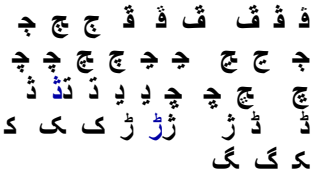
## PRELIMINARY STEPS TOWARDS THE ADVENT

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

This prophesy certifies the Qur'ānic fact that the earth will be inherited by the virtuous and enfeebled people. In this respect, the Holy Qur'ān states:



And certainly We wrote in the Psalms, which came after the Reminder, "My righteous servants shall inherit the earth". (21:105)



Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever disbelieves after this are the transgressors (24:55).

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



tradition.

### *Recording and Upholding the Muslim Heritage*

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

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

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

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

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

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



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

### *The Advent is a Vital Concept*

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

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

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

### *Responsibility and Will to Change*

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

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

### *Return to Genuine Islam*

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

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



especially in present times.[31]

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

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

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

إنَّ اللهَ خَلَـقَ الإسْـلاَمَ فَجَعَـلَ لَـهُ عَرَصَةً، وَجَعَلَ لَهُ نُوراً، وَجَعَـلَ لَـهُ حِـصْناً، وَجَعَـلَ لَـهُ نَاصِـراً. فَأَمَّـا عَرَصَـتُهُ فَـالْقُرْآنُ، وَأَمَّـا نُـورُهُ

Verily, Almighty Allah has created Islam and made for it a courtyard, a light, a fortress, and a supporter. The courtyard of Islam is the Qur’ān; its light, its wisdom, its fortress, a kind act; and its supporters, I, my Household and

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

فَالْحِكْمَةُ، وَأَمَّا حِصْنُهُ فَالْمَعْرُوفُ، وَأَمَّا أَنْصَارُهُ فَأَنَا وَأَهْلُ بَيْتِي وَشِيعَتُنَا. فَأَحِبُّوا أَهْلَ بَيْتِي وَشِيعَتَهُمْ وَأَنْصَارَهُمْ؛ فَإِنَّهُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَنَسَبَنِي جِبْرَئِيلُ عَلَيْهِ السَّلاَمُ لأَهْلِ السَّمَاءِ اسْتَوْدَعَ اللهُ حُبِّي وَحُبَّ أَهْلِ بَيْتِي وَشِيعَتِهِمْ فِي قُلُوبِ الْمَلاَئِكَةِ، فَهُوَ عِنْدَهُمْ وَدِيعَةٌ إِلَى يَوْمِ الْقِيَامَةِ. ثُمَّ هَبَطَ بِي إِلَى أَهْلِ الأَرْضِ فَنَسَبَنِي إِلَى أَهْلِ الأَرْضِ فَاسْتَوْدَعَ اللهُ عَزَّ وَجَلَّ حُبِّي وَحُبَّ أَهْلِ بَيْتِي وَشِيعَتِهِمْ فِي قُلُوبِ مُؤْمِنِي أُمَّتِي. فَمُؤْمِنُو أُمَّتِي يَحْفَظُونَ وَدِيعَتِي فِي أَهْلِ بَيْتِي إِلَى يَوْمِ الْقِيَامَةِ. أَلاَ فَلَوْ أَنَّ الرَّجُلَ مِنْ أُمَّتِي عَبَدَ اللهَ عَزَّ وَجَلَّ عُمْرَهُ أَيَّامَ الدُّنْيَا ثُمَّ لَقِيَ اللهَ عَزَّ وَجَلَّ مُبْغِضاً لأَهْلِ بَيْتِي وَشِيعَتِي مَا فَرَّجَ اللهُ صَدْرَهُ إِلاَّ عَنِ النِّفَاقِ.

our adherents (Shī`ah). You should thus bear love for my Household, their adherents, and their supporters. When I was ascending to the Lowest Sky where Archangel Gabriel introduced me to the inhabitants of the skies, Almighty Allah ordered the angels to maintain love for me, my Household, and their adherents in their hearts. Hence, this love remains a trust with the angels up to the Day of Resurrection. Then, the Archangel led me down to the earth and introduced me to its inhabitants. There Almighty Allah ordered the believers among the inhabitants of the earth to maintain love in their hearts for me, my Household, and their adherents; therefore, the believers of my nation shall keep this love as a trust and shall consider it in their treatment of my Household, up to the Day of Resurrection. Truly I say, if a man from my nation lives his entire worldly life worshipping Almighty Allah but meets Him bearing malice against my Household and my Shī`ah, Almighty Allah will not judge him but as a hypocrite.[32]

32- Shaykh al-Kulaynī, *al-Kāfī* 2:46, H.3.

### SOUND BELIEF

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

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

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

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

## CHAPTER TWO:
## CHARACTERISTICS OF
## THE VIRTUOUS COMMUNITY

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

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

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

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

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

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

يَـا ثَابِـتُ، مَـا لَكُـمْ وَلِلنَّـاسِ؟ كُفُّـوا عَـنِ النَّـاسِ! وَلاَ تَـدْعُوا أَحَداً إِلَى أَمْرِكُمْ. فَوَاللهِ لَوْ أَنَّ أَهْـلَ الـسَّمَاءِ وَأَهْـلَ الأَرْضِ اجْتَمَعُوا عَلَى أَنْ يُـضِلُّوا عَبْـداً

O Thābit, why are you arguing with the people? Stop debating with them (attempting to convince them to join your creed) and do not summon them to your belief. I swear by Allah that if all the inhabitants of the skies and all the inhabitants of the earth help each other to mislead a servant (of Allah)



يُرِيـدُ اللهُ هُـدَاهُ مَـا اسْـتَطَاعُوا. كُفُّـوا عَـنِ النَّـاسِ وَلاَ يَقُـلْ أَحَـدُكُمْ أَخِـي وَابْـنُ عَمِّـي وَجَارِي! فَإِنَّ اللهَ إِذَا أَرَادَ بِعَبْدٍ خَيْراً طَيَّبَ رُوحَهُ، فَـلاَ يَـسْمَعُ بِمَعْرُوفٍ إِلاَّ عَرَفَهُ، وَلاَ بِمُنْكَرٍ إِلاَّ أَنْكَرَهُ، ثُمَّ يَقْـذِفُ اللهُ فِـي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ.

whom Almighty Allah wants to guide, they shall never be able to do so. Stop arguing with the people and do not impose your belief on anyone even if you believe one will respond because he is your brother, cousin, or neighbor. Verily, if Almighty Allah wants somebody to join the truth, He will make his soul responsive. As a result, he will follow that which is decent and reject that which is vile. Then, Almighty Allah will cast in his heart a word that will inspire the correct attitude.[33]

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

وَلاَ تُخَاصِـمُوا بِـدِينِكُمُ النَّـاسَ، فَـإِنَّ الْمُخَاصَمَةَ مُمْرِضَـةٌ لِلْقَلْـبِ. فَـإِنَّ اللهَ عَـزَّ وَجَـلَّ قَـالَ لِنَبِيِّـهِ صَـلَّى اللهُ عَلَيْـهِ وَآلِـهِ: ﴿إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْـتَ وَلَكِـنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ وَقَالَ: ﴿ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ﴾

Do not dispute with people about your religion, for dispute gives rise to rumors. Almighty Allah has said to His Prophet (ṣ), ‘Surely, you cannot guide whom you love, but Allah guides whom He pleases. (28:56)’ He has also said, ‘Will you then force mankind to become believers? (10/99)’[34]

33- Shaykh al-Kulaynī, *al-Kāfī* 2:213, H. 2.
34- Shaykh al-Kulaynī, *al-Kāfī* 2:213-214.

At the same time, some other traditions encourage inviting others to the true faith when there is a suitable chance or when this would not lead to dispute, because inviting to the true faith is a religious duty.[35]

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

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

بُنيَ الإسْلاَمُ عَلَى خَمْسَة أَشْيَاءَ: عَلَى الصَّلاَة، وَالزَّكَاة، وَالْحَجِّ، وَالصَّوْمِ، وَالْوِلاَيَة.

Islam is based on five things: *ṣalāt* (prayer), *zakāt* (poor-rate), *ḥajj* (pilgrimage), *ṣawm* (fasting), and *wilāyah*.

Zurārah asked, “What is the best among these things?”

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



The Imam (‘a) answered:

اَلولاَيَةُ أَفْضَلُ لأَنَّهَا مِفْتَاحُهُنَّ، وَالوَلِيُّ هُوَ الدَّلِيلُ عَلَيْهِنَّ.

The best of them is *wilāyah*, because it is the key to the others and the *walī* is the guide to them.

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

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

Zurārah asked, “What is next?”

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

Zurārah asked, “What is next?”

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

Zurārah asked, “What is next?”

The Imam (‘a) answered, “Then comes fasting.”[36]

According to another tradition reported by Shaykh al-Ṣadūq in his book of *al-Amālī*, Abū-Ḥamzah al-Thumālī reported Imam `Alī ibn al-Ḥusayn (Zayn al-Ābidīn) (‘a) as saying:

قَالَ سَلْمَانُ الْفَارِسِيُّ رَحْمَةُ الله عَلَيْه: كُنْتُ جَالِساً عِنْدَ رَسُول الله صَلَّى اللهُ عَلَيْه وَآله إذْ أَقْبَلَ عَلِيُّ بْنُ أَبِي طَالِب عَلَيْه السَّلاَمُ، فَقَالَ لَهُ: يَا عَلِيُّ، أَلاَ أُبَشِّرُكَ؟ قَالَ: بَلَى، يَا رَسُولَ الله. قَالَ: هَذَا حَبِيبِي جِبْرَئِيلُ يُخْبِرُنِي عَنِ

Salmān al-Fārisī—may Allah have mercy upon him—narrated that he was with the Holy Prophet (ṣ) when `Alī ibn Abī-Ṭālib (‘a) joined them. The Holy Prophet (ṣ) said to him, ‘O `Alī, May I convey some good news to you?’ ‘Yes, Allah’s Messenger! You may,’ answered `Alī (‘a). The Holy Prophet (ṣ)

36- Shaykh al-Kulaynī, *al-Kāfī* 2:18-19; al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 1:7, H.2.

## TURNING TO THE AHL AL-BAYT (‘A) TO OBTAIN RELIGIOUS KNOWLEDGE

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

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

### *Understanding the Holy Qur’an*

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

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



الله جَلَّ جَلالُهُ أَنَّهُ قَدْ أَعْطَى مُحِبِّيكَ وَشِيعَتَكَ سَبْعَ خِصَال: الرِّفْقَ عِنْدَ الْمَوْت، وَالأُنْسَ عِنْدَ الْوَحْشَة، وَالنُّورَ عِنْدَ الظُّلْمَة، وَالأَمْنَ عِنْدَ الْفَزَع، وَالْقِسْطَ عِنْدَ الْمِيزَان، وَالْجَوَازَ عَلَى الصِّرَاط، وَدُخُولَ الْجَنَّة قَبْلَ سَائِرِ النَّاسِ مِنَ الأُمَمِ بِثَمَانِينَ عَاماً.

said, ‘Dear Archangel Gabriel has just informed me that Almighty Allah has bestowed 7 blessings on those who love you and are your followers. These are (1) lenience at the hour of death, (2) company during loneli-ness of the grave, (3) light in the darkness of the grave, (4) security against the horror of the Day of Resurrection, (5) justice at The Balance, (6) permission to cross the Discriminating Bridge, and (7) entry to Paradise eighty years before other nations.’[37]

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

37- Shaykh al-Ṣadūq, *al-Amālī*, p. 416, H. 548. Many traditions have demonstrated the same content of this tradition. For instance, see `Allāmah al-Majlisī, *Biḥār al-Anwār* 78:9, H. 4 as well as other reference books appertaining to qualities of the Shī`ah.

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

"كَيْـفَ تُخَلِّفُـونَني فـي الثَّقَلَيْن؟" قيلَ: "وَمَا الـثَّقَلاَن يَـا رَسُـولَ الله؟" قَـالَ: "الأَكْبَـرُ كتَـابُ الله؛ سَـبَبٌ طَرَفُـهُ بيَـد الله وَطَرَفُـهُ بأيْـديكُمْ. فَتَمَسَّكُوا بـه لَـنْ تَزِلُّوا وَلَنْ تَـضِلُّوا. وَالأَصْغَرُ عِتْرَتـي؛ فَإِنَّهُمَـا لَـنْ يَفْتَرِقَـا حَتَّـى يَـرِدَا عَلَـيَّ الْحَـوْضَ. وَسَأَلْتُ لَهُمَا ذَلكَ رَبِّي. وَلاَ تَقَـدَّمُوهُمَا فَتَهْلَكُـوا، وَلاَ تُعَلِّمُوهُمَـا فَإِنَّهُمَـا أَعْلَـمُ مِنْكُمْ."

"How will you behave after me regarding the two Weighty Things?" He was asked, "Allah's Messenger, what are the two Weighty Things?" He (ṣ) explained, "The major Weighty Thing is Allah's Book. One of its edges is in Allah's Hand while the other is in yours; so, adhere to it persistently so that you shall never slip or stray. The minor Weighty Thing is my Progeny. Verily, these two things shall never separate from each other until they both join me at the Divine Pond. I have prayed to my Lord to guarantee this for me. So, do not precede them lest you shall perish and do not impose your knowledge on them, for they are verily more knowledgeable than you."[38]

### *Acquaintance with the Holy Sunnah*

The followers of the Ahl al-Bayt ('a) always turn to the Ahl al-Bayt ('a) to acquaint themselves with the Holy Sunnah, which has been exposed to problems of forgery and obscurity. The reason for such problems can be summed up in the following points:

38- Al-Ṭabarānī, *al-Mu`jam al-Kabīr* 3:66, H. 2681; Ibn Ḥajar, *al-Ṣawā`iq al-Muḥriqah*, pp. 228-229.



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

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

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

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

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

One of the distinctive features of the followers of the Ahl al-Bayt ('a) was that they turned to the Holy Imams ('a) alone[39] to receive, understand, and learn the Holy Sunnah. They believed that the Imams ('a) held the Holy Sunnah in its entirety without need to turn to any other conjectural points of evidence to reach the true religious law.

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

### *Acting upon the Verdicts of an Upright, Living, Well-Versed Jurisprudent*

In the process of receiving religious law, the followers of the Ahl al-Bayt (‘a) are restricted to taking such laws from a just and responsible (*`ādil*)[40] *mujtahid* (well-versed jurisprudent) who is known to be experienced in Muslim jurisprudence. He must be extremely pious and God-fearing. The truth about his character must be acquired through personal investigation and a sense of responsibility, free from the intimidation of rulers.

Acting according to a *mujtahid's* verdicts and judgments and becoming acquainted with religious conditions about a certain issue or dispute, as well as compliance with the verdicts of a living[41] *mujtahid*, must be restricted to a person who has lived the event and whose characteristics and qualities can be easily observed by people.

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

40- Although the Arabic word *`ādil* literally means impartial, the characteristic of *`adālah* goes beyond justice to include decency.

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



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

إِنّي تَارِكٌ فِيكُمُ الثَّقَلَيْنِ؛ كِتَابَ اللهِ وَعِتْرَتِي أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَبَداً، وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Indeed, I leave among you the two weighty things: the Book of Allah and my Household—the Ahl al-Bayt (‘a). If you adhere to them, you shall never stray after me. They shall never leave one another until they both join me at the Divine Pond.[42]

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

42- Ibn Ḥajar: *al-Ṣawā`iq al-Muḥriqah* p. 341; al-Muttaqī al-Hindī: *Kanz al-`Ummāl* 1:185-189.

أَبْصَارُهُمْ، وَجِلَةً قُلُوبُهُمْ لذكْرِ اللهِ عَزَّ وَجَلَّ، وَقَدْ عَرَفُوا حَقَّ وِلاَيَتِكَ.

always full of fear whenever Allah, the Almighty and Majestic, is mentioned. They have recognized their duties towards your (divinely commissioned) leadership.[43]

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

### *Worship and Asceticism*

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

يَا أَبَا الْمِقْدَادِ؛ إِنَّمَا شِيعَةُ عَلِيٍّ الشَّاحِبُونَ النَّاحِلُونَ الذَّابِلُونَ: ذَابِلَةٌ شِفَاهُهُمْ، خَمِيصَةٌ بُطُونُهُمْ، مُتَغَيِّرَةٌ أَلْوَانُهُمْ، مُصْفَرَّةٌ وُجُوهُهُمْ. إِذَا جَنَّهُمُ اللَّيْلُ اتَّخَذُوا الأَرْضَ فِرَاشاً وَاسْتَقْبَلُوا الأَرْضَ بِجِبَاهِهِمْ. كَثِيرٌ سُجُودُهُمْ، كَثِيرَةٌ دُمُوعُهُمْ، كَثِيرٌ دُعَاؤُهُمْ، كَثِيرٌ بُكَاؤُهُمْ. يَفْرَحُ النَّاسُ وَهُمْ مَحْزُونُونَ...

O Abul-Miqdād, the Shī`ah of `Alī are only those who are pale, thin, and feeble. Their lips are faded because of worship and their stomachs are emaciated. Their faces are pale and yellowish. When night comes upon them, they take the ground as their beds and welcome the ground with their foreheads. Their prostrations are long, their teardrops heavy, and their prayers innumerable. While people rejoice, they remain in grief.[44]

Shaykh al-Mufīd, in his book of *al-Irshād* and Shaykh al-

43- Shaykh al-Ṣadūq: *`Uyūn Akhbār al-Riḍā*, 1:261, H.21.
44- Shaykh al-Ṣadūq, *al-Khiṣāl* p. 2, H. 4.

## COMMITMENT TO THE HIGHEST RANK OF HUMAN PERFECTION

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

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ

And if the people of the towns had believed and shown piety, We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned. (7/96)

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

يَا عَلِيُّ؛ طُوبَى لِمَنْ أَحَبَّكَ وَصَدَّقَ بِكَ، وَوَيْلٌ لِمَنْ أَبْغَضَكَ وَكَذَّبَ بِكَ. مُحِبُّوكَ مَعْرُوفُونَ فِي السَّمَاءِ السَّابِعَةِ وَالأَرْضِ السَّابِعَةِ السُّفْلَى وَمَا بَيْنَ ذلِكَ. هُمْ أَهْلُ الدِّينِ وَالوَرْعِ وَالسَّمْتِ الْحَسَنِ وَالتَّوَاضُعِ للهِ عَزَّ وَجَلَّ؛ خَاشِعَةً

O `Alī, blessed be those who love you and believe in you. Woe be to those who bear malice against you and belie you. Your devotees are known by the inhabitants of the Seventh Sky, the seventh layer of the earth, and whatever exists between these two. They are the people of religiousness, piety, noble manners, and submission to Almighty Allah. Their eyes and their hearts are

Ṭūsī, in his book of *al-Amālī*, have reported the following:

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

“We are your followers (Shī`ah), Amīr al-Mu'minīn,” they answered.

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

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

He (‘a) said:

صُفْرُ الوُجُوهِ مِنَ السَّهَرِ، عُمْشُ العُيُونِ مِنَ البُكَاءِ، حُدْبُ الظُّهُورِ مِنَ القِيَامِ، خُمْصُ البُطُونِ مِنَ الصِّيَامِ، ذُبْلُ الشِّفَاهِ مِنَ الدُّعَاءِ، عَلَيْهِمْ غَبَرَةُ الْخَاشِعِينَ.

The true Shī`ah are pale-faced because of staying up at night, thin-stomached because of fasting, and dry-lipped because of endless praying to Almighty Allah. The dust of humility covers them.”[45]

Further details of these features described by Imam `Alī (‘a) for the true Shī`ah can be envisaged from his discourse with al-Aḥnaf ibn Qays as reported by Shaykh al-Ṣadūq in his book of *Ṣifāt al-Shī`ah* (Qualities of the Shī`ah):

Al-Aḥnaf ibn Qays once invited Amīr al-Mu’minīn (‘a) to al-Baṣrah after the Battle of the Camel. When Amīr al-Mu’minīn responded to the invitation, he asked al-Aḥnaf to also include his companions in the invitation. Some very reverent people with withered skin came in.

“O Amīr al-Mu’minīn,” asked al-Aḥnaf, “What has befallen these people? Was it scarcity of food or the terror of war?”

45- *Al-Irshād*, p. 114; *al-Amālī*, p. 216, H. 377.



Answering him, Amīr al-Mu’minīn (‘a) said:

لاَ يَـا أَحْنَـفُ! إنَّ اللهَ سُـبْحَانَهُ أَحَـبَّ أَقْوَامـاً تَنَـسَّكُوا لَـهُ فـي دَارِ الـدُّنْيَا تَنَسُّكَ مَـنْ هَجَـمَ عَلَـى مَـا عَلِـمَ مِـنْ قُرْبِهِمْ مِـنْ يَـوْمِ الْقِيَامَـةِ مِـنْ قَبْـلِ أَنْ يُـشَاهِدُوهَا فَحَمَلُـوا أَنْفُـسَهُمْ عَلَـى مَجْهُودِهَا وَكَـانُوا إذَا ذَكَـرُوا صَبَاحَ يَوْمِ الْعَرْضِ عَلَى اللهِ سُبْحَانَهُ تَوَهَّمُوا خُرُوجَ عُنُقٍ يَخْرُجُ مِنَ النَّارِ يَحْشُرُ الْخَلاَئِـقَ إلَـى رَبِّهِـمْ تَبَـارَكَ وَتَعَـالَى وَكِتَـابٍ يَبْـدُو فِيـهِ عَلَـى رُؤُوسِ الأَشْـهَادِ فَـضَائِحُ ذُنُـوبِهِمْ، فَكَـادَتْ أَنْفُسُهُمْ تَسِيلُ سَيَلاَناً أَوْ تَطِيرُ قُلُوبُهُمْ بِأَجْنِحَـةِ الْخَـوْفِ طَيَرَانـاً، وَتُفَـارِقُهُمْ عُقُـولُهُمْ إذَا غَلَـتْ بِهِـمْ مِـنْ أَجْـلِ التَّجَرُّدِ إلَى اللهِ سُبْحَانَهُ غَلَيَاناً. فَكَانُوا يحنُّونَ حَنِينَ الوَالِهِ فِي دُجَى الظُّلَمِ، وَكَانُوا يُفْجَعُونَ مِنْ خَوْفِ مَا أَوْقَفُوا عَلَيْهِ أَنْفُسَهُمْ، فَمَضَوْا ذُبُلَ الْجِسَامِ، حَزِينَـةً قُلُـوبُهُمْ، كَالِحَـةً وُجُـوهُهُمْ، ذَابِلَـةً شِـفَاهُهُمْ، خَامِـصَةً بُطُـونُهُمْ، تَرَاهُمْ سُكَارَى. سُمَّارُ وَحْشَةٍ بِاللَّيْلِ،

No, Aḥnaf. Their state is not due to either. Allah, the Glorified, loved some people, those who served Him with devotion in this world as if they were heavily burdened, because He knew their dread of the Day of Resurrection before they had witnessed it. My companions have therefore exerted all their possible efforts in this regard. When they imagine the morning when all creatures will appear in the presence of their Lord, they imagine a rope coming out of Hell to gather all the creatures before their Lord and visualize the record that will open before the Witnesses and uncover all their sins. Thus, their souls turn to flee, their hearts seek escape with wings of fear, and their minds toss hither and thither as if boiling in a cauldron. Though they long (to meet Allah) with the longing of one lost in the darkness, they are distressed and afraid because of that to which they have dedicated themselves. Thus, they have become weak-bodied, broken-hearted, gloomy-faced, dry-lipped, and thin-stomached. You see them as if they are drunk; they talk in the loneliness of nights and are as

مُتَخَشِّعُونَ كَأَنَّهُمْ شَنَانٌ بَوَالٍ، قَدْ أَخْلَصُوا للهِ أَعْمَالَهُمْ سِرّاً وَعَلاَنِيَةً، فَلَمْ تَأْمَنْ مِنْ فَزَعِه قُلُوبُهُمْ، بَلْ كَانُوا كَمَنْ حَرَسُوا قِبَابَ خَرَاجِهِمْ. فَلَوْ رَأَيْتَهُمْ فِي لَيْلَتِهِمْ، وَقَدْ نَامَتِ الْعُيُونُ، وَهَدَأَتِ الأَصْوَاتُ، وَسَكَنَتِ الْحَرَكَاتُ مِنَ الطَّيْرِ فِي الوُكُورِ وَقَدْ نَهْنَهَهُمْ هَوْلُ يَوْمِ الْقِيَامَةِ بِالْوَعِيدِ عَنِ الرُّقَادِ كَمَا قَالَ سُبْحَانَهُ: "أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتاً وَهُمْ نَائِمُونَ؟" فَاسْتَيْقَظُوا إِلَيْهَا فِزِعِينَ، وَقَامُوا إِلَى صَلاَتِهِمْ مُعَوِّلِينَ، بَاكِينَ تَارَةً وَأُخْرَى مُسَبِّحِينَ، يَبْكُونَ فِي مَحَارِيبِهِمْ وَيَرِنُّونَ، يَصْطَفُّونَ لَيْلَةً مُظْلِمَةً بَهْمَاءَ يَبْكُونَ. فَلَوْ رَأَيْتَهُمْ يَا أَحْنَفُ فِي لَيْلَتِهِمْ قِيَاماً عَلَى أَطْرَافِهِمْ، مُنْحَنِيَةً ظُهُورُهُمْ يَتْلُونَ أَجْزَاءَ الْقُرْآنِ لِصَلاَتِهِمْ، قَدِ اشْتَدَّتْ إِعْوَالُهُمْ وَنَحِيبُهُمْ وَزَفِيرُهُمْ، إِذَا زَفَرُوا خِلْتَ النَّارُ قَدْ أَخَذَتْ مِنْهُمْ إِلَى حَلاَقِيمِهِمْ، وَإِذَا أَعْوَلُوا حَسِبْتَ

worn out as their shriveled skins. They have sincerely offered their acts to Allah, overtly and in private. Their hearts have never felt secure because of their fear of Allah. They have guarded their actions knowing they were the domes of their tribute. Were you to see them at night—when eyes sleep, silence prevails, and birds remain calm and motionless in their nests—the threatening horror of the Day of Resurrection deters them from sleeping, being reminded of Allah saying, "Did the people of the towns think themselves secure from Our wrath that could strike them at night during their sleep? (7:97)" So, they wake up panic-stricken, and hurry to their prayers, crying. Sometimes they weep and at other times praise Allah. In their places of worship, their wailing resounds. On gloomy nights, they weep. Were you, O Aḥnaf, to see them at night either standing or with backs bent! They recite parts of the Qur'ān in their prayers. Their wailings, lamentations, and sighs are heart-rending. If they sigh, you think the fire (of Hell) has taken them by the throat. If they wail, you think their necks are in the noose. If



السَّلاَسِلُ قَدْ صُفِّدَتْ فِي أَعْنَاقِهِمْ، فَلَوْ رَأَيْتَهُمْ فِي نَهَارِهِمْ إِذاً لَرَأَيْتَ قَوماً "يَمْشُونَ عَلَى الأَرْضِ هَوْناً" وَيَقُولُونَ "لِلنَّاسِ حُسْناً فَإِذَا "خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلاَماً" "وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَاماً". قَدْ قَيَّدُوا أَقْدَامَهُمْ مِنَ التَّهَمَاتِ، وَأَبْكَمُوا أَلْسِنَتَهُمْ أَنْ يَتَكَلَّمُوا فِي أَعْرَاضِ النَّاسِ، وَسَجَّمُوا أَسْمَاعَهُمْ أَنْ يَلِجَهَا خَوْضُ خَائِضٍ، وَكَحَّلُوا أَبْصَارَهُمْ بِغَضِّ الْبَصَرِ عَنِ الْمَعَاصِي، وَأَنْتَحَوْا دَارَ السَّلاَمِ الَّتِي مَنْ دَخَلَهَا كَانَ آمِناً مِنَ الرَّيْبِ وَالأَحْزَانِ. فَلَعَلَّكَ يَا أَحْنَفُ شَغَلَكَ نَظَرُكَ فِي وَجْهٍ وَاحِدَةٍ تُبْدِي الأَسْقَامَ بِغَضَارَةِ وَجْهِهَا، وَدَارٍ قَدْ أُشْغِلْتَ بِنَقْشِ رَوَاقِهَا وَسُتُورٍ قَدْ عَلَّقْتَهَا، وَالرِّيحُ وَالآجَامُ مُوَكَّلَةٌ بِثَمَرِهَا. وَلَيْسَتْ دَارُكَ هَذِه دَارَ الْبَقَاءِ فَأَحْمَتْكَ الدَّارُ الَّتِي خَلَقَهَا اللهُ سُبْحَانَهُ مِنْ لُؤْلُؤَةٍ بَيْضَاءَ، فَشَقَّقَ فِيهَا أَنْهَارَهَا، وَغَرَسَ فِيهَا أَشْجَارَهَا،

you look at them during the day, you see them as people who "walk gently on the earth," speak "politely to people," and "when addressed by the ignorant ones, their only response is, 'Peace be with you.'" And "when they come across something impious, they pass by, ignoring it." They prevent their feet from following and investigating people's defects, stop their tongues from speaking ill of people's reputations, check their ears from hearing evil about others, turn their eyes away from (looking at) the acts of disobedience to Allah, and direct them towards the Abode of Peace—whoever enters it will be saved from doubt and grief. It seems, O Aḥnaf, that you have been engaged in looking at a face that afflicts you with various sorts of misfortunes the very moment that you enjoy looking at its prosperous appearance; and you have been engaged in looking at the drawings of the exterior of that lodging, as well as its hanging curtains, while wind and hot weather are destroying its fruits within. Nevertheless, that lodging, which is definitely not your permanent abode, has

وَأَظْلَلَ عَلَيْهَا بِالنُّضَّجِ مِنْ أَثْمَارِهَا وَكَبَسَهَا بِالْعَوَاتِقِ مِنْ حُورِهَا. ثُمَّ أَسْكَنَهَا أَوْلِيَاءَهُ وَأَهْلَ طَاعَتِه. فَلَوْ رَأَيْتَهُمْ يَا أَحْنَفُ وَقَدْ قَدِمُوا عَلَى زِيَادَاتِ رَبِّهِمْ سُبْحَانَهُ فَإِذَا ضُرِبَتْ جَنَائِبُهُمْ صَوَّتَتْ رَوَاحِلُهُمْ بِأَصْوَاتٍ لَمْ يَسْمَعِ السَّامِعُونَ بِأَحْسَنَ مِنْهَا، وَأَظَلَّتْهُمْ غَمَامَةٌ فَأَمْطَرَتْ عَلَيْهِمُ الْمِسْكَ وَالرَّادَنَ، وَصَهَلَتْ خُيُولُهَا بَيْنَ أَغْرَاسِ تِلْكَ الْجِنَانِ، وَتَخَلَّلَتْ بِهِمْ نُوقُهُمْ بَيْنَ كُثُبِ الزَّعْفَرَانِ وَيَتَّطِئُ مِنْ تَحْتِ أَقْدَامِهِمُ اللُّؤْلُؤُ وَالْمَرْجَانُ وَاسْتَقْبَلَتْهُمْ قَهَارِمَتُهَا بِمَنَابِرِ الرَّيْحَانِ. وَهَاجَتْ لَهُمْ رِيحٌ مِنْ قِبَلِ الْعَرْشِ فَنَثَرَتْ عَلَيْهِمُ الْيَاسَمِينَ وَالأُقْحُوَانَ، وَذَهَبُوا إِلَى بَابِهَا فَيَفْتَحُ لَهُمُ الْبَابَ رِضْوَانُ ثُمَّ يَسْجُدُونَ للهِ فِي فِنَاءِ الْجِنَانِ. فَقَالَ لَهُمُ الْجَبَّارُ: إِرْفَعُوا رُؤُوسَكُمْ، فَإِنِّي قَدْ رَفَعْتُ عَنْكُمْ مَؤُونَةَ الْعِبَادَةِ، وَأَسْكَنْتُكُمْ جَنَّةَ الرِّضْوَانِ. فَإِنْ فَاتَكَ يَا أَحْنَفُ مَا ذَكَرْتُ لَكَ فِي صَدْرِ

distracted you from (working for) the Final Abode that Allah created from a white pearl, deep rivers, and planted trees, and cast shadows of ripe fruit over it, and filled it with young Paradisiacal women (houris). There He will lodge (permanently) His disciples and the obedient people. Were you, O Aḥnaf, to see them when they will come to their Lord, the Glorified! When their mares are stricken, their riding camels will produce a sound that no one has ever heard. A cloud that rains musk and saffron will overshadow them. Their mares will neigh among the plants of the gardens (of Paradise), and their camels will take them over the rising slopes of saffron. They will walk solemnly on pearls and corals. The curators of Paradise will receive them with pulpits of basil. A wind from the direction of the Divine Throne will then disperse over them jasmine and daisies. When they approach the portals (of Paradise), Riḍwān (the Paradise doorkeeper) will open these portals before them and they will prostrate themselves before Allah in the courtyard of Paradise. Allah, the Omnipotent, will say to them, “Raise your heads. I have freed



كَلاَمِي، لَتُتْرَكُنَّ فِي سَرَابِيلِ الْقَطِرَانِ وَلَتُطَوَّفَنَّ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ، وَلَتُسْقَيَنَّ شَرَاباً حَارَّ الْغَلَيَانِ فِي أَنْضَاجِه، فَكَمْ يَوْمَئِذٍ فِي النَّارِ مِنْ صُلْبٍ مَحْطُومٍ وَوَجْهٍ مَهْشُومٍ وَمُشَوَّهٍ مَضْرُوبٍ عَلَى الْخُرْطُومِ، قَدْ أَكَلَتِ الْجَامِعَةُ كَفَّهُ، وَالْتَحَمَ الطَّوْقُ بِعُنُقِه. فَلَوْ رَأَيْتَهُمْ يَا أَحْنَفُ يَنْحَدِرُونَ فِي أَوْدِيَتِهَا، وَيَصْعَدُونَ جِبَالَهَا، وَقَدْ أُلْبِسُوا الْمُقَطَّعَاتِ مِنَ الْقَطِرَانِ، وَأُقْرِنُوا مَعَ فُجَّارِهَا وَشَيَاطِينِهَا، فَإِذَا اسْتَغَاثُوا بِأَسْوَأِ أَخْذٍ مِنْ حَرِيقٍ شَدَّتْ عَلَيْهِمْ عَقَارِبُهَا وَحَيَّاتُهَا، وَلَوْ رَأَيْتَ مُنَادِياً يُنَادِي وَهُوَ يَقُولُ: يَا أَهْلَ الْجَنَّةِ وَنَعِيمِهَا، وَيَا أَهْلَ حُلِيِّهَا وَحُلَلِهَا، خُلُودٌ فَلاَ مَوْتَ، فَعِنْدَهَا يَنْقَطِعُ رَجَاؤُهُمْ، وَتَنْغَلِقُ الأَبْوَابُ، وَتَنْقَطِعُ بِهِمُ الأَسْبَابُ. فَكَمْ يَوْمَئِذٍ مِنْ شَيْخٍ يُنَادِي وَاشَيْبَتَاهُ! وَكَمْ مِنْ شَابٍّ يُنَادِي وَاشَبَابَاهُ! وَكَمْ مِن امْرَأَةٍ تُنَادِي وَافَضِيحَتَاهُ! هُتِكَتْ عَنْهُمُ السُّتُورُ، فَكَمْ يَوْمَئِذٍ مِنْ مَغْمُوسٍ بَيْنَ

you from the burden of worship and housed you in the bliss of contentment.” If you, O Aḥnaf, disregard that which I have related, you will be left in shirts of tar, run between blazing fire and boiling water, and be served with boiling water. On that day, many spines will be broken, many faces distorted, and many deformed and beaten on the nose. Likewise, chains will gouge the palms of many and bands will choke the necks. Were you, O Aḥnaf, to see them slipping into the valleys of Hell and climbing the mountains there while dressed in tar and grouped with the sinful and the devils! If they call for help against the fire, scorpions and snakes will attack them. Were you also to see the caller who will say, “O people of Paradise and its bliss, jewels, and garments, you will live forever and you will never die.” Only then will they lose hope completely. The doors will close and relationships will be cut off. On that day, many old men will mourn their old age, many youths will mourn their youth, and many women will bewail their scandals. The screens (separating them from Hell) will be removed. On that day, many will be dipped into and detained between the layers of

أَطْبَاقِهَا مَحْبُوسٌ. يَا لَكَ غَمْسَةٌ أَلْبَسَتْكَ بَعْدَ لِبَاسِ الْكَتَّانِ وَالْمَاءِ الْمُبَرَّدِ عَلَى الْجُدْرَانِ وَأَكْلِ الطَّعَامِ أَلْوَاناً بَعْدَ أَلْوَانٍ لِبَاساً لَمْ يَدَعْ لَكَ شَعْراً نَاعِماً كُنْتَ مُطْعِمَهُ إِلاَّ بَيَّضَهُ وَلاَ عَيْناً كُنْتَ تُبْصِرُ بِهَا إِلَى حَبِيبٍ إِلاَّ فَقَأَهَا، هَذَا مَا أَعَدَّ اللهُ لِلْمُجْرِمِينَ، وَذَلِكَ مَا أَعَدَّ اللهُ لِلْمُتَّقِينَ.

Hell. It is a dip that will cause you to wear a garment–after having worn linen clothes, drunk water that was cooled, and eaten various meals—which will turn every single smooth hair grey and gouge out the eye with which you saw your dear ones. This is what Allah has prepared for the offenders and that was what Allah has prepared for the God-fearing.[46]

Another depiction has been reported by al-Karāchakī in his book of *Kanz al-Fawā'id*[47] as reported by Nawf al-Bakkālī[48] from Imam `Alī (‘a) in an address to a group of his companions among whom was Hammām ibn `Abādah ibn Khaytham. A part of this discourse has been recorded by al-Sharīf al-Raḍī in *Nahj al-Balāghah*.[49]

### *Practical Belief in Wilāyah*

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

گ گ گ ں ڻ ڻ ڻ ڈ ڈ ژ ژ ڑ ڑ ک ک ک

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

46- Shaykh al-Ṣadūq, *Ṣifāt al-Shī`ah*, English version translated by ⇨



Badr Shahin, pp. 329-336.
47- *Kanz al-Fawā'id* 1:87-88; *Biḥār al-Anwār* 68:191, H. 47.
48- *Kanz al-Fawā'id* 1:88-92; *Biḥār al-Anwār* 68:192-196, H. 48.
49- *Nahj al-Balāghah*, Sermon No. 193. This sermon is as follows:
It is related that a companion of Amīr al-Mu'minīn (‘a) called Hammām, who was a man devoted to worship, said to him “O Amīr al-Mu'minīn (‘a), describe to me the pious men in such a way that I can see them.” Amīr al-Mu'minīn (‘a) avoided responding to him and, instead said, O Hammām, fear Allah and perform good acts because “verily, Allah is with those who guard themselves against evil and those who do good to others. (16:128)”
Hammām was not satisfied with this reply; he therefore forced him to speak. Thereupon, Amīr al-Mu'minīn (‘a) praised and extolled Allah, invoked His blessings upon the Holy Prophet (ṣ), and spoke thus:
Now then, Allah the Glorified, the Sublime, created (the things of) creation. He created them without having any need for their obedience or need to be safe from their sins, because the sin of anyone who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood, and has assigned them their positions in the world.
Thus, among the God-fearing are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They keep their eyes closed to what Allah has made unlawful for them, and they use their ears to gain that knowledge which is beneficial to them. They remain, in the time of trials, as though they are in comfort. If there had not been fixed periods (of life) ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator permeates their hearts and, as a result, everything else appears small in their eyes. Thus to them Paradise is before them as though they see it and are enjoying its favors. They also feel that Hell is before them as if they see it and are suffering punishment in it.
Their hearts are grieved, they are protected against evils, their bodies are thin, their needs are scanty, and their souls are chaste. They endure (hardship) for a short while, and in consequence they secure ⇨

comfort forever. It is a beneficial transaction that Allah made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by paying the ransom.

During night they stand on their feet reading portions of the Qur'ān and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse that brings about eagerness (for Paradise), they pursue it avidly, their spirits turn towards it eagerly, and they feel as if it is in front of them. When they come across a verse that concerns fear (of Hell), they picture it in their minds and feel as though the sound of Hell and its cries are reaching their ears. They bow and prostrate themselves–touching their foreheads, palms, knees and toes–and beseech Allah, the Sublime, for their deliverance. During the day, they are enduring, learned, virtuous and God-fearing. Fear (of Allah) has made them thin like arrows. Whoever looks at them believes they are sick, although they are not, or that they have gone mad. In fact, great concern (i.e., fear) has made them seem such.

They are not satisfied with their meager good acts, and do not regard their major acts as great. They always reproach themselves and are afraid of the unacceptability of their deeds. When any one of them is spoken of highly, he says: "I know myself better than others, and my Lord knows me better than I know myself. O Allah, do not deal with me according to what they say, and make me better than they think of me and forgive me (those shortcomings) which they do not know.

The qualities that you will see in one of them is that he has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge in forbearance, moderation in riches, devotion in worship, gracefulness in hunger, endurance in hardship, desire for the lawful, pleasure in guidance and hatred for greed. He performs virtuous deeds but still feels afraid. In the evening, he is anxious to offer thanks (to Allah). In the morning, his anxiety is to engage in remembrance of (Allah). He passes the night in fear and rises in the morning in joy—fear lest night passes in forgetfulness and joy over the favor and mercy he has received. If his self refuses to endure a thing it does not like, he still does not grant its request for what it likes. The coolness of his eye lies in what is to last

⇨



forever, while from the things (of this world) that will not last he keeps aloof. He transfuses knowledge with forbearance, and speech with action.

You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget (Allah) he is counted among those who remember (Him), but if he is among the rememberers he is not counted among the forgetful. He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him.

Indecent speech is far from him, his utterance is lenient, his vices non-existent, his virtues abide, good precedes him and mischief has turned its face (from him). He is dignified during calamities, patient in distress, and thankful during ease. He does not commit excess even towards him whom he hates, and does not commit sin for the sake of him whom he loves. He admits truth before evidence is brought against him. He does not misappropriate what is placed in his trust nor forget what he is required to remember. He does not utter profanities, cause harm to his neighbors, feel happy at the misfortunes of others, enter into wrong nor abandon the boundaries of right. If he is silent, this silence does not grieve him, if he laughs he does not raise his voice, and if he is wronged he endures until Allah takes revenge on his behalf. His own self is in distress because of his actions, while the people are in ease from them. He puts himself in hardship for the sake of the next life, and makes people feel safe. His keeping away from others is for the sake of asceticism and purification, and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not due to vanity or feeling of greatness, nor his nearness due to deceit and cheating.

It is related that, after this speech, Hammām passed into a deep swoon and then expired. Then Amīr al-Mu'minīn ('a) said: Verily, by Allah, I feared this would happen to him. Then he added: Effective advice produces such effects on receptive minds.

Someone said to him: O Amīr al-Mu'minīn, how is it you do not

⇨

do. (61/2-3)

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

يَنْبَغِي لِمَنِ إِدَّعَى هَذَا الأَمْرَ فِي السِّرِّ أَنْ يَأْتِيَ عَلَيْهِ بِبُرْهَانٍ فِي الْعَلاَنِيَةِ... يُحِلُّ حَلاَلَ اللهِ، وَيُحَرِّمُ حَرَامَ اللهِ، وَيَكُونُ لَهُ ظَاهِرٌ يُصَدِّقُ بَاطِنَهُ.

He who claims embracing this faith (i.e. loyalty to the Ahl al-Bayt (‘a)) within one’s heart must provide overt proof....He must commit to all that which Almighty Allah has deemed lawful, refrain from whatever He has deemed unlawful, and show an outward appearance that proves his inner belief.[1]

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

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

Verily, he who claims being one of our followers in words but violates our deeds and traditions is not one of our Shī`ah. Our Shī`ah are only those who concur with us in words and intentions, imitate our traditions, and emulate our deeds. These, indeed, are our Shī`ah.[2]

receive such an effect? Amīr al-Mu’minīn (‘a) replied: Woe to you. For death there is a fixed hour that cannot be exceeded, and a cause which does not change. Be careful, never repeat what Satan just put on your tongue. (*From Syed Ali Reza’s translation of Nahj al-Balaghah*).

1- Al-Nu`mānī, *al-Ghaybah*, p. 113, H. 7.

2- *Tafsīr al-Imām al-`Askarī*, p. 330.



Through an authentic chain of authority, al-Kashshī reported Dāwūd ibn Farqad to have said that he heard Imam al-Ṣādiq (‘a) saying:

إِنَّ أَصْحَابِي أُولُوا النُّهَى وَالتُّقَى؛ فَمَنْ لَمْ يَكُنْ مِنْ أَهْلِ النُّهَى وَالتُّقَى فَلَيْسَ مِنْ أَصْحَابِي.

My companions are verily the people of understanding and piety. Hence, he who does not enjoy understanding and piety is not my companion.[1]

### *Cordial and Practical Devotion to Almighty Allah*

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

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

In his book of *al-Kāfī*, Shaykh al-Kulaynī has reported through an authentic chain of authority that Abū-`Ubaydah

1- Al-Kashshī, *Ikhtiyār Ma`rifat al-Rijāl*, p. 525; Allamah al-Majlisi, *Biḥār al-Anwār*, 68:166, H. 17.

al-Ḥadhdhā' reported Imam al-Ṣādiq (‘a) as saying:

مَنْ أَحَبَّ لله وَأَبْغَضَ لله وَأَعْطَى لله فَهُوَ مِمَّنْ كَمُلَ إِيمَانُهُ.

He who loves, hates, and gives for the sake of Allah actually enjoys perfect faith.[53]

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

وِدُّ الْمُؤْمِنِ فِي اللهِ مِنْ أَعْظَمِ شُعَبِ الإِيمَانِ. أَلاَ وَمَنْ أَحَبَّ فِي اللهِ وَأَبْغَضَ فِي اللهِ وَأَعْطَى فِي اللهِ وَمَنَعَ فِي اللهِ فَهُوَ مِنْ أَصْفِيَاءِ اللهِ.

When a believer loves (others) for the sake of Almighty Allah, this will be one of the greatest parts of faith. Verily, he who loves, hates, gives, and withholds for the sake of Almighty Allah is one of His elite servants.[54]

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

وَهَلِ الإِيمَانُ إِلاَّ الْحُبُّ وَالْبُغْضُ؟

Is true faith anything other than love and hate?

Then, the Imam (‘a) quoted the following Qur’ānic verse to confirm his words:

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ

...Allah has endeared faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief, transgression and disobedience; these are the

53- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:431, H. 1.
54- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:431, H. 3.



followers of a right way. (49/7)[55]

Abū-Ubaydah al-Ḥadhdhā' also reported that Imam al-Bāqir (‘a) said to him:

يَا زِيَادُ، وَيْحَكَ! وَهَلِ الـدِّينُ إلاَّ الْحُبُّ؟ أَلاَ تَرَى قَوْلَ اللهِ تَعَالَى: ﴿قُلْ إِنْ كُنْـتُمْ تُحِبُّـونَ اللَّـهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِـرْ لَكُـمْ ذُنُـوبَكُمْ وَاللَّـهُ غَفُـورٌ رَحِيمٌ﴾

O Ziyād, woe unto you! Is faith anything other than love? You should have considered Almighty Allah’s saying (in the Holy Qur’ān), “Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful. (3/31)”[56]

## *Acting as Excellent Exemplars*

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

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

55- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:435, H. 16; Al-Barqī, *al-Maḥāsin*, 1:409, H. 930, published by the Ahl al-Bayt (‘a) World Assembly.
56- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:435, H. 17; Al-Barqī, *al-Maḥāsin*, 1:409, H. 931, published by the Ahl al-Bayt (‘a) World Assembly.

many aspects of acting as excellent exemplars.

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

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

إنَّ أحَـقَّ النَّـاسِ بِـالْوَرَعِ آلُ مُحَمَّـد وَشـيعَتُهُمْ، كَيْمَـا تَقْتَدِيَ الرَّعِيَّةُ بِهِمْ.

Verily, the first to be characterized by devoutness are the Household of Muḥammad (‘a) and their followers so that the people will pattern themselves after them.(57)

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

فَـإنَّ الرَّجُـلَ مِـنْكُمْ إذَا وَرِعَ فِـي دينـه وَصَـدَقَ الْحَـديثَ وَأدَّى الأَمَانَـةَ وَحَسَّنَ خُلُقَـهُ مَـعَ النَّـاسِ قِيلَ هَـذَا جَعْفَـرِيٌّ، فَيَسُرُّنِي ذَلِكَ وَيَدْخُلُ عَلَـيَّ مِنْـهُ السُّرُورَ، وَقِيلَ هَذَا أدَبُ جَعْفَر. وَاللهِ لَحَدَّثَنِي أبِي عَلَيْهِ السَّلاَمُ أنَّ الرَّجُلَ كَانَ يَكُونُ فِـي القَبِيلَـةِ مِـنْ شِـيعَةِ عَلِـيٍّ عَلَيْـهِ

Verily, if one of you shows piety in his religious affairs, speaks nothing but the truth, and behaves politely towards the people, they will refer to him as belonging to Ja`far and they will say that this is the way Ja`far educates his followers. This will please me and fill me with delight. If one does the opposite, it is I who will be defamed and offended, since the people will say that Ja`far has educated his followers in this manner. I swear by Allah that my father (‘a) told

57- *Bishārat al-Muṣṭafā*, p. 17.



الـسَّلاَمُ فَيَكُـونُ زَيْنَهَـا، آدَاهُـمْ للأَمَانَـة، وَأَقْـضَاهُمْ لِلْحُقُـوق، وَأَصْـدَقَهُمْ لِلْحَـديث، إلَيْـه وَصَـايَاهُمْ وَوَدَائِعُهُـمْ، تُـسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ: مَنْ مِثْلُ فُلان؟ إنَّـهُ آدَانَـا لِلأَمَانَـة وَأَصْـدَقُنَا لِلْحَديث.

me that a Shī`ite in a clan would be the best of its individuals, the most trustworthy, the most observant of their rights, and the most honest. The other individuals would always keep their wills and trusts with him, and when asked about him, they would answer that he was unmatched among them, since he was the most trustworthy and the most honest.[58]

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

إنَّ أصْـحَابَ عَلِـيٍّ عَلَيْـه الـسَّلاَمُ كَانُوا الْمَنْظُورَ إلَـيْهِمْ فِـي الْقَبَائِـل، وَكَانُوا أصْحَابَ الْوَدَائِعِ، مَرْضِـيِّينَ عِنْدَ النَّاس.

The companions of `Alī (‘a) were the most notable figures in their clans. They were also the most trustworthy and the most respected in the eyes of the people.[59]

According to another tradition, Sulaymān ibn Mahrān reported that he once visited Imam al-Ṣādiq (‘a) and found a group of Shī`ah listening to the Imam while he was instructing them by saying:

مَعَاشِرَ الشِّيعَة! كُونُوا لَنَـا زَيْنـاً، وَلاَ تَكُونُـوا عَلَيْنَـا شَـيْناً. قُولُـوا لِلنَّـاسِ حُسْناً، وَاحْفَظُوا أَلْسِنَتَكُمْ، وَكُفُّوهَا عَنِ الْفُضُولِ وَقُبْحِ القَوْل.

O groups of Shī`ah, represent us with fairness and do not represent us unbecomingly. Speak to men good words, withhold your tongues (from speaking evil), and desist from idle chat and foul language.[60]

58- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:398 H. 2.
59- Al-Ṭabrisī, *Mishkāt al-Anwār*, p. 63.
60- Shaykh al-Ṭūsī, *al-Amālī*, p. 440, H. 987.

### *Steadfastness*

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

The virtuous community is in urgent need of these qualities to ensure endurance in the face of annihilation and spiritual and mental pressure exercised by the enemies against them; to confront social clashes, political changes, ethical and social problems; and to guarantee the continuity of the transmission of the message of Islam to the coming generations. To facilitate this, the Ahl al-Bayt (‘a) prepared, for their followers, multi-dimensional systems, regulations, special rules—such as *taqiyyah*—and a collective security system.[61] They also drafted certain systems of social association which include the spiritual, ethical, and cultural aspects of life. The Holy Imams (‘a) have considered compliance with these regulations to be one of the features that discriminate a Shī`ite individual from others.

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

Ibn Ṣadaqah has reported Imam al-Ṣādiq (‘a) as saying,

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



You can test our true followers (the Shī`ah) through their performing the prayers at the best time of prayer, keeping our secrets from our enemies, and taking their brethren-in-faith as partners in their wealth.[62]

إمْتَحِنُوا شِيعَتَنَا عِنْدَ مَوَاقِيتِ الصَّلَاةِ كَيْفَ مُحَافَظَتُهُمْ عَلَيْهَا، وَإِلَى أَسْرَارِنَا كَيْفَ حِفْظُهُمْ لَهَا عِنْدَ عَدُوِّنَا، وَإِلَى أَمْوَالِهِمْ كَيْفَ مُوَاسَاتُهُمْ لِإِخْوَانِهِمْ فِيهَا.

Another tradition holds that Abul-Rabī` al-Shāmī reported that he once visited Imam al-Ṣādiq (‘a) and found his house full of attendants some of whom were from Khurāsān and others from Syria and other districts. He could not find a place to sit. Then, Imam al-Ṣādiq (‘a), who was leaning, sat erect and said:

O Adherents of Muḥammad's Household, know that they are not ours who do not control themselves when in rage, do not respect the association with their companions, associates, and parties, and do not oppose those opposed to them in a peaceful way.[63]

يَا شِيعَةَ آلِ مُحَمَّدٍ! إعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يَمْلِكْ نَفْسَهُ عِنْدَ غَضَبِهِ، وَمَنْ لَمْ يُحْسِنْ صُحْبَةَ مَنْ صَحِبَهُ، وَمُخَالَفَةَ مَنْ خَالَفَهُ، وَمُرَافَقَةَ مَنْ رَافَقَهُ، وَمُجَاوَرَةَ مَنْ جَاوَرَهُ...

Maysir has reported Imam al-Bāqir (‘a) as saying to him, “O Maysir! May I introduce to you our true Shī`ah?” Maysir said, “May I be your devoted servant! Please do.” The Imam (‘a) said:

They are strong fortresses, faithful hearts and restrained intellects. They do not hide the truth and are

إِنَّهُمْ حُصُونٌ حَصِينَةٌ، وَصُدُورٌ أَمِينَةٌ، وَأَحْلَامٌ رَزِينَةٌ، لَيْسُوا

62- Shaykh al-Ṣadūq, *Qurb al-Isnād*, p. 78, H. 253; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:149, H. 1.

63- Ibn Shu`bah al-Ḥarrānī, *Tuḥaf al-`Uqūl*, English version translated by Badr Shahin, p. 289.

بِالْمَـذَايِعِ الْبُـذَّرِ، وَلاَ بِالْجُفَـاةِ الْمُرَائِينَ، رُهْبَانُ اللَّيْلِ، أُسْدُ النَّهَارِ.

not vain or ostentatious. They are humble worshippers at night and courageous lions during the day.[64]

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

شِيعَتُنَا الْمُتَبَاذِلُونَ فِي وِلاَيَتِنَا، الْمُتَحَابُّونَ فِي مَوَدَّتِنَا، الْمُتَزَاوِرُونَ فِي إِحْيَاءِ أَمْرِنَا، الَّذِينَ إِذَا غَضِبُوا لَمْ يَظْلِمُوا، وَإِنْ رَضُوا لَمْ يُسْرِفُوا، بَرَكَةٌ عَلَى مَنْ جَاوَرُوا، سِلْمٌ لِمَنْ خَالَطُوا.

Our true Shī`ah are surely those who meet the needs of each other for the sake of (their loyalty to) our leadership, love each other for the sake of their love for us, and exchange visits for the sake of discussing our affairs. They neither wrong others when they are enraged nor exceed the limits when they are pleased. They are a blessing for their neighbors and peace for their associates.[65]

In previously mentioned traditions, we have come to know about the Holy Imams (‘a) approach of instructing and disciplining their followers to comply with high moral standards, emphasizing the quality of restoring trusts to their owners and fulfilling responsibilities. Such traditions can also be found in reference books of Ḥadīth, especially chapters on appropriate relationships with others and enjoining that which is right. Furthermore, separate books have been written on such topics.[66]

64- Al-Ṭabrisī, *Mishkāt al-Anwār*, p. 62, H. 298.
65- Ibn Shu`bah al-Ḥarrānī, *Tuḥaf al-`Uqūl*, English version translated by Badr Shahin, p. 199.
66- More details about this topic will be presented in the coming chapters about spiritual aspects and the system of social relationships.



### *Keeping the Entity Strongly Perfected*

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

***First***: The political system represents the system of adinistration, judicature, and issuance of verdicts. The well-versed jurisprudents (*mujtahids*) are required to undertake the responsibility of managing this system on the guidance of the Holy Imams of the Ahl al-Bayt (‘a). The Holy Imams (‘a) have formed this system so carefully that it corresponds with the general political system of the nation and, at the same time, enables the virtuous community to be independent and capable of undertaking their mission while avoiding falling prey to corrupt political conditions, such as, turning into tyrannical rulers.[67]

***Second***: The financial system of the virtuous community secures for them disbursements for general religious work inside the community. This system basically depends upon the religious dues headed by the taxes of *khumus* and *zakāt*, which play a significant role in the maintenance and continuity of this community.[68]

67- In coming books of this series, detailed discussion about this system of rule will be cited.
68- In the coming book, under the economic system of the virtuous community, this topic will be discussed in more detail.

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

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

O people! Beware that the perfection of religion depends upon acquiring knowledge and putting it into practice. It is more important for you to acquire knowledge than to collect wealth. Wealth has been distributed among you by the Just Lord. He has guaranteed it and He will keep His promise. However, He has stored knowledge in the hearts of some, and has ordered you to go forth to seek it from them.[69]

Many traditions carry this emphasis on seeking knowledge:

طَلَبُ الْعِلْمِ فَرِيضَةٌ.

Seeking knowledge is a religious duty.

أَلاَ إِنَّ اللهَ يُحِبُّ بُغَاةَ الْعِلْمِ.

Verily, Almighty Allah loves the seekers of knowledge.

إِنَّ الشَّاخِصَ فِي طَلَبِ الْعِلْمِ كَالْمُجَاهِدِ فِي سَبِيلِ اللهِ.

One who exerts serious effort to seek knowledge will have the same reward as one who strives in the way of Allah.

69- Al-Ṭabrisī, *Mishkāt al-Anwār*, English version, p. 346, H. 713.



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

تَذَاكَرُوا، وَتَلاَقَوْا، وَتَحَدَّثُوا: فَإِنَّ الْحَدِيثَ جَلاَءٌ لِلْقُلُوبِ. إِنَّ الْقُلُوبَ لَتَرِينُ كَمَا يَرِينُ السَّيْفُ؛ وَجَلاَؤُهَا الْحَدِيثُ.

Hold talks with each other, meet each other for study, and exchange discourses, because discourses refine hearts. Like swords, hearts are exposed to corrosion, and discourse is their refining polish.

Holding sessions and meetings to discuss the cultural and moral heritage of the Ahl al-Bayt (‘a), their virtues, everyday matters and imperative affairs of the virtuous community are also necessary for strengthening the cultural aspect of this community.[1]

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

Numerous are the traditions that encourage commerce and agriculture. Some of these declare that nine tenths of sustenance lies in commerce.[2]

### *Standing by the Believers*

Another distinctive feature of the virtuous community is the

1- A detailed discussion follows in the book concerning the cultural aspects of the virtuous community.

2- A detailed discussion follows in the chapter on the economic system of the virtuous community.

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

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

إنَّ مِنْ حَقِّ الْمُؤْمِنِ عَلَى أخِيهِ الْمُؤْمِنِ أنْ يُشْبِعَ جَوعَتَهُ، وَيُوَارِيَ عَوْرَتَهُ، وَيُفَرِّجَ عَنْ كُرْبَتِهِ، وَيَقْضِيَ دَيْنَهُ. فَإذَا مَاتَ خَلَّفَهُ فِي أهْلِهِ وَوِلْدِهِ.

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

### *Undertaking Public Responsibilities*

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

1- *Mishkāt al-Anwār*, English version, p. 477, H. 1085.



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

(2) Mutual cooperation

(3) Helping each other

(4) Guiding each other

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

(6) Coexisting with Muslims of all inclinations

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



*In the Name of Allah,*
*the All-beneficent, the All-merciful*

قال الله تعالى:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

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

For instance, refer to the following references:

*Sunnī*

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

*Shī'ah*

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

قال رسول الله ﷺ:

"إني تارك فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said:

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

Some references:


- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358


# THE ROLE OF
# THE AHL AL-BAYT ('a)
## IN BUILDING THE VIRTUOUS COMMUNITY

## BOOK TWO:
GENERAL RULES AND FUNDAMENTALS

# THE ROLE OF
# THE AHL AL-BAYT

## IN BUILDING THE VIRTUOUS COMMUNITY

**BOOK TWO:**

GENERAL RULES AND FUNDAMENTALS


**ĀYATULLĀH SAYYID**
**MUḤAMMAD BĀQIR AL-ḤAKĪM**


***Translator***

**Badr Shahin**


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



نام كتاب: دور أهل البيت (ع) في بناء الجماعة الصالحة / ج ٢
نويسنده: آية الله سيد محمد باقر الحكيم
تهيه كننده: اداره ترجمه، اداره كل پژوهش مجمع جهاني اهل بيت (ع)
مترجم: بدر شاهين
زبان ترجمه: انگليسى

*Title:* The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, **Book Two**: General Rules and Fundamentals
*Author*: Āyatullāh Sayyid Muḥammad Bāqir Al-ḥakīm
*Project supervisor*: Translation Unit, Cultural Affairs Department Ahl al-Bayt (*‘a*) World Assembly (ABWA)
*Translator*: Badr Shahin
*Editor*: Iffat Shah and Carol Ahmadi
Revised by: Ashraf Carl Eastman Ahmadi
*Publisher*: ABWA Publishing and Printing Center
*First Printing*: 2011
*Printed by*: Mojab
*Copies*: 5000
ISBN:


© Ahl al-Bayt (*‘a*) World Assembly (ABWA)
*All rights reserved.*


www.ahl-ul-bayt.org
info@ahl-ul-bayt.org

## Contents

### GENERAL BASIS AND FOUNDATIONS

***PREFACE* —13**

**CHAPTER ONE:**
**IDEOLOGY AND CREED**

*The Holy Qur'ān and Sunnah; the Sources of faith —17*
*Integration between Faith and Sect —19*
*Comprehensibility of Doctrines —25*
*Freedom of Thought and Sound Logic —29*

**CHAPTER TWO:**
**ETHICAL ASPECT**

*The Role of Ethics in the Formation of Religious Laws —35*
*Distinction between Islam and Faith —38*
*Faith and Deed —42*
*Pattern of Conduct and Morality —49*
*Decency and Good Manners —51*
*Method of Self-Purification —53*

***Struggle With The Carnal Self: Proposition And Approach —54***
*Proposition —54*

***The Way —57***
*More Methods for Struggle with the Carnal Self —60*

**CHAPTER THREE:**
**CULTURAL ASPECT**

*Prelude —63*

***First Project Cultural And Educational Courses —67***

***Freedom of Thought and Sources of Islamic Education —68***
*First Line: Freedom of Thought and Accurate Ijtihād —68*
*Ijtihād and Vitality of Islamic Law —70*



***Seeking Knowledge and Learning —72***
*Second Line: Promotion of Seeking of Knowledge —72*
*Knowledge and Opinion —74*
*Recording the Ḥadīth —76*
*Propagation of Knowledge and Learning —77*

***Variety in Educational Methodology —81***
*Third Line: Variety in Methods of Educating and Teaching —81*
*Supplicatory Prayer (Du`ā') —81*
*Bequest (Waṣiyyah) —82*
*Epistle (Risālah) —83*
*More Styles —83*

***Variety in Topics of Education —84***
*Fourth Line: Miscellaneous Education and Scientific Specialization —84*

***Second Project Cultural And Scientific Establishments —86***

***Shī`ite Seminaries (Ḥawzah `Ilmiyyah) —88***
*Schools of Kūfah and Qum —89*
*Graduation of Well-Versed Jurisprudents —90*
*Graduation of Missionaries —92*
*Surmounting New Problems —92*
*Maintenance of Islamic Heritage —93*
*Masjid and Ḥusayniyyah —95*
*The Virtuous Community and Mosque —95*
*The Virtuous Community and Ḥusayniyyah —97*

***Commemoration of Imam al-Ḥusayn's Martyrdom —99***

***Commemoration of Imam al-Ḥusayn's Martyrdom and the Virtuous Community —101***
*(1) Prescribed Rituals —101*
*A) Grief and Weeping —101*
*Logic for Weeping —105*

*B) Significance of Ziyārah —109*
*The Various Aspects of Ziyārah —113*
*Commemorating Imam al-Ḥusayn's Martyrdom —118*
*Significance and Aspects —119*
*Basic Objectives —124*
*2) Innovative Rituals —125*

**CHAPTER FOUR:**
**SPIRITUAL AND MORAL ASPECT**

***Spirit of Piety and Combining Faith with Practice —131***
***Real Supporters of the truth —135***
***Love for and Loyalty to the Ahl al-Bayt (‘a) —140***
***Self-Sacrifice and Altruism —145***
***Moral Features of Imam al-Ḥusayn's (‘a) Uprising —146***
*Clash between Right and Wrong —146*
*Moral Values —147*
*The Massive Dimension of Sacrifice —148*
*Clarity in Seeking the Truth —149*
*Multifaceted Tragedy —150*
*Determination for Martyrdom —150*
*Heir of the Divine Message and the Messenger (ṣ) —151*
***The Tragedy and the Morale —152***
***Perseverance —158***
***Treatment Of Psychological Pressures —168***
***Inextinguishable Torch of Hope —175***
***The Issue of Imam Mahdī (‘a) —179***
*Clarity in Carrying out Religious Duties —183*
*Maintenance of Divine Values —184*
*Perseverance and Steadfastness —185*
*Contribution to Justice —185*
*Great Hope —186*
*Revenge for the Oppressed —187*

# Book Two:
# General Basis And Foundations


***Chapter One: Ideology and Faith***

***Chapter Two: Moral Aspect***

***Chapter Three:Cultural Aspect***

***Chapter Four:Mental Aspect***

# Preface

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

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

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

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

# Chapter One:
# Ideology And Creed

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

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

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

### *The Holy Qur'ān and Sunnah; the Sources of faith*

The Holy Imams (‘a) strictly abided by the ideas that can easily be inferred from the Holy Qur'ān and the authentic Sunnah; therefore, they cited texts from the Holy Qur'ān and Prophetic traditions as accurate proofs of the ideas they discussed. In addition, they always presented beliefs that were compatible with human nature. This fact is visible in their verbal demonstration of these beliefs and also in their style of providing arguments and discussing other ideas.[1]

1- Examples on such discussions can be seen in Shaykh al-Majlisī's book of *Biḥār al-Anwār*, Vol. 10, Shaykh al-Ṭabrisī's *al-Iḥtijāj*, and Shaykh al-Kulaynī's *Uṣūl al-Kāfi*, Chapter: Faith and Unbelief (*kitāb al-īmān wal-kufr*). Books on the biographies of the Holy Imams (‘a) are also full of reports on their discussions of other beliefs. All such discussions prove that the Holy Imams (‘a) depended upon the Holy Qur'ān and Sunnah in their debates. For instance, let us refer to two examples only:

1. ***Lady Fāṭimah al-Zahrā''s Sermon***: “O Muslims! Is my inheritance usurped?! O son of Abū-Quḥāfah, is it in the Book of Allah that you inherit your father's property, yet I do not inherit my father's? Surely, you have done a strange thing! Have you deliberately deserted the Book of Allah and turned your back on it?
Allah said, “And Solomon was David's heir. (27:16)”
He also said about Yaḥyā (‘a) (Prophet John) son of Zachariah (‘a): “Oh, give me from Thy presence a successor who shall be my heir and also heir to the house of Jacob. (19:5-6)”
He also said, “And those who are akin are nearer one to another in the ordinance of Allah. (8:75)”
He also said, “Allah enjoins you concerning your children: The male shall have the equal of the portion of two females. (4:11)”

⇨



He also said, “Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives. (2:180)”
You claim that I have no position and no inheritance from my father, and there is no kinship between us. Did Allah distinguish you with a verse, from which He excluded my father? Or, do you say: the people of two religions do not inherit from each other? Are my father and I not of one religion? Or, are you more aware of the Qur'ān than my father and my cousin?
So, here it is before you! Take it with its noseband and saddle! It shall dispute with you on the Day of Punishment; what a fair judge Allah is, the master is Muhammad (ṣ), and the appointment is the Day of Resurrection. At the time of the Hour, the wrongdoers shall lose, and it shall not benefit you to regret then! For every Message, there is a time limit, and you shall know to whom a punishment that will confound him comes, and upon whom a lasting doom will fall.” (*al-Iḥtijāj*, 102).

2. ***Argument of Imam `Alī Amīr al-Mu'minīn (‘a) on fighting the people of al-Baṣrah***:
Al-Aṣbagh ibn Nubātah reported that he was standing by Imam `Alī (‘a) on the day of the Battle of the Camel when a man stood before him and said, “O Amīr al-Mu'minīn, those people (against whom we will fight) declare the Unity of Allah and so do we, confess that there is no god save Allah and so do we, and perform the prayers and so do we. For what reason will we then fight them?”
The Imam (‘a) answered, “We will fight them according to what Almighty Allah has revealed in His Book.”
The man asked, “As for me, I do not have full knowledge with all that which Almighty Allah has revealed in His Book; so, please explain it to me.”
The Imam (‘a) answered, “We fight them according to what has been revealed in Chapter (*Sūrah*) al-Baqarah.”
The man asked, “I do not have knowledge with all that which Almighty Allah has revealed in *Sūrah* al-Baqarah, so please explain it to me.”

⇨

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

### *Integration between Faith and Sect*

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

The Imam (‘a) answered, “It is exactly the following verse (*āyah*): ‘We have made some of these messengers excel over others; among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Jesus son of Mary, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends. (2:253)’ Verily, it is we who have believed and it is they who have denied.”
The man added, “Verily, those people have denied. I swear it by the Lord of the Ka`bah.”
He then attacked the enemies and fought them until he was martyred, may Allah have mercy upon him.” (*al-Iḥtijāj*, pp. 169-170).



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

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

In this respect, Shaykh al-Kulaynī has reported Imam al-Bāqir and Imam al-Ṣādiq (‘a) as saying:

الإِيـمَانُ إِقْـرَارٌ وَعَمَـلٌ، وَالإِسْـلاَمُ إِقْرَارٌ بِلاَ عَمَلٍ.

Faith is to profess and act, and Islam is to profess without acts.[1]

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

مَنْ أَحَبَّ لَنَا عَاصِياً فَهُوَ عَاصٍ؛ وَمَنْ أَحَبَّ لَنَا مُطِيعاً فَهُوَ مُطِيعٌ: وَمَـنْ أَعَـانَ ظَالِمـاً فَهُـوَ ظَـالِمٌ: وَمَنْ خَـذَلَ ظَالِمـاً فَهُـوَ عَـادِلٌ. إِنَّـهُ لَـيْسَ بَـيْنَ اللهِ وَبَـيْنَ أَحَـدٍ قَرَابَـةٌ، وَلاَ تُنَـالُ وِلاَيَتُنَـا إِلاَّ بِالطَّاعَةِ.

Whoever loves a person who is disobedient to us is himself disobedient to us, whoever loves one that is obedient to us is actually obedient to us, whoever assists a wrongdoer is actually a wrongdoer, and whoever hinders a wrongdoer is actually just. Verily, there is no proximity between Almighty Allah and any person. Loyalty to us cannot be attained except by means of obedience.[2]

In the book of *`Uyūn Akhbār al-Riḍā*, it is recorded that Ibrāhīm ibn Muḥammad al-Hamdānī reported Imam al-Riḍā (‘a) as saying:

1- Shaykh al-Kulaynī, *Al-Kāfī*, 2:24, H. 2.
2- Shaykh al-Ṣadūq, *`Uyūn Akhbār al-Riḍā* 1:260.

مَنْ خَذَلَ عَادلاً فَهُوَ ظَالِمٌ. وَلا يَنَالُ أَحَدٌ وَلايَةَ اللَّه إلاَّ بالطَّاعَة. وَلَقَدْ قَالَ رَسُولُ اللَّه صَلَّى اللهُ عَلَيْه وَآله لبَنِي عَبْد الْمُطَّلب: ائْتُوني بأَعْمَالكُمْ لاَ بأَنْسَابكُمْ وَأَحْسَابكُمْ. قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلاَ أَنسَابَ بَيْنَهُمْ يَوْمَئذ وَلاَ يَتَسَاءلُونَ. فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُوْلَئكَ هُمْ الْمُفْلحُونَ. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُوْلَئكَ الَّذينَ خَسرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالدُونَ. ﴾

Whoever hinders a decent person is actually a wrongdoer. No one can attain loyalty to Allah except by means of obedience to Him. The Holy Messenger of Allah—may Allah bless him and his Household—once said to the sons of ‘Abd al-Muṭṭalib, “Bring me your deeds, not your ancestries or lineages.” Almighty Allah says, “When the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other. Then, as for him whose good deeds are preponderant, these are the successful, and as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell. (23:101-103)”[1]

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

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

b) Infallibility from sinning or misinterpretation; and,

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

Imam Muḥammad al-Bāqir (‘a) is reported to have said:

1- These traditions can be also found in al-Ḥurr al-`Amilī’s *Wasā'il al-Shī`ah* 11:446.



إنَّ الْعلْمَ الَّذي نَزَلَ مَعَ آدَمَ لَمْ يُرْفَعْ، وَالْعلْمُ الَّذي يُتَوَارَثُ، وَكَانَ عَليٌّ عَالمَ هَذه الأُمَّة، وَإنَّهُ لَمْ يَهْلَكْ منَّا عَالمٌ قَطُّ إلاَّ خَلَفَهُ منْ أَهْله مَنْ عَلمَ مثْلَ علْمه أَوْ مَا شَاءَ اللهُ.

Verily, the knowledge that was brought down to the earth with Adam has not been taken back. Knowledge is transmitted among generations through inheritance. ‘Alī (‘a) was the most knowledgeable of this nation. Whenever a knowledgeable individual of us (i.e. the Ahl al-Bayt (‘a)) passes away, another knowledgeable one—from his household holding the same knowledge as he, or any other amount that Allah decides for him—will succeed him.[1]

Ḍurays al-Kannāsī is reported to have said that he once visited Imam al-Ṣādiq (‘a) and found Abū-Baṣīr there. The Imam (‘a) said:

إنَّ دَاوُودَ وَرِثَ علْمَ الأَنْبيَاء وَإنَّ سُلَيْمَانَ وَرِثَ دَاوُودَ وَإنَّ مُحَمَّداً وَرِثَ سُلَيْمَانَ وَإنَّا وَرِثْنَا مُحَمَّداً وَإنَّ عنْدَنَا صُحُفَ إبْرَاهيمَ وَأَلْوَاحَ مُوسَى.

Verily, (Prophet) David (‘a) inherited the knowledge of the prophets. (Prophet) Solomon (‘a) then inherited David’s. Most surely, (Prophet) Muḥammad (ṣ) inherited Solomon’s and we inherited Muḥammad’s. We also possess the Scriptures of (Prophet) Abraham (‘a) and (Prophet) Moses (‘a).

Abū-Baṣīr commented, “This is real knowledge.”

The Imam (‘a) answered:

يَا أَبَا مُحَمَّد! لَيْسَ هَذَا هُوَ الْعلْمَ؛ إنَّمَا الْعلْمُ مَا يَحْدُثُ باللَّيْل وَالنَّهَار يَوْماً بيَوْمٍ وَسَاعَةً بسَاعَةٍ.

Abū-Muḥammad, this is not knowledge. True knowledge is to know what happens during the night and day, each day and every moment.

1- Shaykh al-Kulaynī, *al-Kāfī* 2:24, H. 3.

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

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

Muḥammad ibn al-Ḥasan al-Maythamī has reported that he heard Imam al-Ṣādiq (‘a) stating:

إنَّ اللهَ عَـزَّ وَجَـلَّ أَدَّبَ رَسُـولَهُ حَتَّـى قَوَّمَـهُ عَلَـى مَـا أَرَادَ، ثُـمَّ فَوَّضَ إِلَيْه. فَقَالَ عَزَّ ذِكْرُهُ: ﴿وَمَا آتَاكُمُ الرَّسُـولُ فَخُـذُوهُ وَمَـا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ فَمَـا فَـوَّضَ اللهُ إِلَى رَسُولِه فَقَدْ فَوَّضَهُ إِلَيْنَا.

Allah, the Almighty and Majestic, has verily disciplined His Messenger (ṣ) so highly that He made him as exact as He wanted him to be. He then delegated the affairs to him, saying, “Take what the Messenger assigns to you and deny yourselves that which he withholds from you.” Whatever has been granted to the Messenger of Allah (ṣ) by Him has been granted to us.[1]

1- Shaykh al-Kulaynī, *al-Kāfī* 1:268, H.9.



For that reason, the individuals of the virtuous community did not suffer from schism or ambivalence between the commands issued by the political rulers of the Muslim community and the verdicts that were issued by specialist scholars of Muslim jurisprudence. In fact, these scholars used to issue verdicts either out of their private understandings of the Holy Qur’ān and Sunnah or their references to presumptive matters like the rules of analogy (*qiyās*), equitable preference (*istiḥsān*), and acceptable advantages (*al-Maṣāliḥ al-Mursalah*). They would adopt unfounded rules whenever they failed to come upon the religious text that revealed the accurate law of an issue. At other times, they issued verdicts that were in violation of religious texts, especially when they depended upon their personal views (*ijtihād*), because in their conception these religious texts were remote from equitable preference and the achievement of acceptable social advantages that they estimated through personal understanding of social conditions. It happened sometimes that such jurisprudents (i.e. issuers of verdicts) came under threat of prosecution by the ruling authorities because of such contradictions. For instance, Abū-Ḥanīfah (the founder of the Ḥanafiyyah school of law) was arrested and imprisoned by al-Manṣūr, the `Abbāsid ruler, because he issued a verdict supporting two sons of `Abdullāh al-Maḥḍ. Another example is Aḥmad ibn Ḥanbal (the founder of the Ḥanbaliyyah school of law) who exposed himself to maltreatment by the ruling authorities because of his attitude towards the issue of the creation of the Qur’ān and his disagreement with al-Ma'mūn, the `Abbāsid ruler, on this issue.

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

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

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

### *Comprehensibility of Doctrines*

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

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

1. Divine justice (*`adl*)
2. Imamate (*imāmah*)
3. Fatalism (*jabr*) and indeterminism (*ikhtiyār*)
4. Predestination (*qadar*)
5. Disbelief (*kufr*) and belief (*īmān*) and their relationship to personal acts and behavior
6. Infallibility or inerrancy (*`iṣmah*)
7. Decency
8. Death and life
9. Norms of history
10. Divine test
11. Loyalty (to the divinely designated leaders)
12. Love and hatred
13. Ethics
14. The advent of al-Mahdī in the last period of time
15. Details of the Final Abode, such as:
    a) The period between burial and the final judgment (*barzakh*)
    b) The resurrection (*ba`th*)
    c) Raising to life (*nushūr*)
    d) The Divine Pond (*ḥawḍ*)
    e) The Discriminating Bridge (*sirāṭ*)
    f) Vision (*ru'yah*)
    g) The calling to account (*ḥisāb*)
    h) Intercession (*shafā`ah*)
    i) Paradise and Hellfire
    j) Chastisement and comfort
    k) Immortality in Hellfire or Paradise
16. Rational good and evil of things

17. Divine Revelation

18. Reason

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

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

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

Furthermore, the history of Islam witnessed wide-ranging



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

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

---

1- *Ḥadīth al-thaqalayn* reads:
The Holy Prophet (ṣ) is authentically reported to have said:

إِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ؛ كِتَابَ اللهِ وَعِتْرَتِي، أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَبَداً، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Verily, I am leaving among you two precious things: the Book of Allah and my progeny, the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond.
*Kanz al-`Ummāl* 1:185, 189.
*Ḥadīth al-safīnah* reads:
The Holy Prophet (ṣ) is reported to have said:

إِنَّ مَثَلَ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ؛ مَنْ رَكِبَهَا فَقَدْ نَجَا وَمَنْ تَخَلَّفَ عَنْهَا فَقَدْ غَرِقَ.

The like of my Household in this nation is the Ark of Noah; whosoever embarked upon it was saved, but whoever turned away from it was drowned.

⇨

### *Freedom of Thought and Sound Logic*

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

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

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

مَنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ فَقَدْ كَفَرَ. إِنَّ دِينَ اللهِ لاَ يُدْرَكُ بِالْعُقُولِ.

Whoever interprets the Qur’ān according to his own opinion has definitely become a disbeliever. Verily, the religion of Allah cannot be comprehended through opinions.[1]

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

Ayyūb ibn al-Ḥurr has reported that he heard Imam al-Ṣādiq (‘a) saying:

*Kanz al-`Ummāl* 1:186.

1- See the author’s book of *Muḥāḍarāt fī `Ulūm al-Qur’ān*, Chapter: Exegesis and Interpretation of the Holy Qur’ān & Chapter: Exegesis in the View of the Ahl al-Bayt (‘a).



كُلُّ شَيْءٍ مَرْدُودٌ إِلَى كِتَابِ اللهِ وَالسُّنَّةِ؛ وَكُلُّ حَدِيثٍ لاَ يُوَافِقُ كِتَابَ اللهِ فَهُوَ زُخْرُفٌ.

All things must be referred to the Book of Allah and to the Sunnah. Any tradition that is not compatible with the Book of Allah is fake.[1]

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

مَا أَتَاكُمْ عَنَّا مِنْ حَدِيثٍ لاَ يُصَدِّقُهُ كِتَابُ اللهِ فَهُوَ بَاطِلٌ.

Any discourse that is not supported by the Book of Allah must be false.[2]

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

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

(1) Freedom of thought

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

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

These distinctive features also enabled this community to

1- Shaykh al-Kulaynī, *al-Kāfī* 1:69, H. 3; Al-Barqī, *al-Maḥāsin* 1:347, H. 127 ; `Allāmah al-Majlisī, *Biḥār al-Anwār* 2:242, H. 37.

2- Al-Barqī, *al-Maḥāsin* 1:347, H. 128; `Allāmah al-Majlisī, *Biḥār al-Anwār* 2:242, H. 38.

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

# Chapter Two:
# Ethical Aspect

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

### *The Role of Ethics in the Formation of Religious Laws*

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

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

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

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

He cannot be questioned concerning what He does and they shall be questioned. (21:23) □ □ □ □ □ □

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



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

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

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

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

لاَ جَبْـــــــرٌ وَلاَ تَفْـوِيضٌ؛ بَـلْ أَمْـرٌ بَيْنَ أَمْرَيْنِ.

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

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

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

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

Allah sets forth a parable: consider a slave, the property of another, who has no power over anything, and one whom We have granted from Ourselves a goodly sustenance; so, he spends from it secretly and openly. Are the two alike? All praise is due to Allah! Nay, most of them do not know. (16:75)

ﻕ ﻖ ﻗ ﻘ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ
ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ
ﮊ ﮋ ﮌ ﮍ ﮎ

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

Say: Are those who know and those who do not know alike? (39:9)

□ □ □ □ □ □ □ □ □

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

Not alike are the good and the evil. (41:34)

ﮎ ﮏ ﮐ ﮑ

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

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



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

### *Distinction between Islam and Faith*

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

The dwellers of the desert say, “We believe.” Say, “You do not believe but say, ‘We submit’ and faith has not yet entered into your hearts. And, if you obey Allah and His Messenger, He will not diminish aught of your deeds. Surely, Allah is Forgiving, Merciful. The (true) believers are only those who believe in Allah and His Messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allah. They are the truthful ones. (49:14-15)

ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ
ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ

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

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

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

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

Imam Muḥammad al-Bāqir (‘a) has said:

اَلإِيـمَانُ مَا إِسْتَقَرَّ فِي الْقَلْبِ وَأَفْضَى بِه إِلَى الله عَزَّ وَجَلَّ وَصَدَّقَهُ الْعَمَلُ بِالطَّاعَة لله وَالتَّسْلِيم لأَمْرِه. وَالإِسْلاَمُ مَا ظَهَرَ مِنْ قَوْل أَوْ فِعْل، وَهُوَ الَّذي عَلَيْه جَمَاعَةٌ مِنَ النَّاس مِنَ الْفِرَق كُلِّهَا. وَبِه حُقَنَت الدِّمَاءُ وَعَلَيْه جَرَت الْمَوَارِيثُ وَجَازَ النِّكَاحُ وَاجْتَمَعُوا عَلَى الصَّلاَة وَالزَّكَاة وَالصَّوْم وَالْحَجِّ فَخَرَجُوا بِذَلكَ مِنَ الْكُفْر وَأُضِيفُوا إِلَى الإِيـمَان. وَالإِسْلاَمُ لاَ يُشْرِكُ الإِيـمَانَ

Faith (*īmān*) is what settles in hearts, revealed to Almighty Allah, and is verified by practicing acts of obedience to Him and submission to His decrees. Islam, on the other hand, stands for the words and deeds that one says or does publicly. Accordingly, Islam is that which is adopted by groups of people of all sects. Due to declaration of the creed of Islam, one's blood is spared, laws of inheritance are applied to him, and marriage is permitted. Both Muslims and faithful are equal in performing the obligatory prayers, paying the poor-rate, observing the (obligatory) fasting, and undertaking the ritual pilgrimage (ḥajj). By doing these acts, they depart atheism and attach



وَالإِيـمَانُ يُشْرِكُ الإِسْلاَمَ وَهُمَا فِي الْقَوْل وَالْفعْل يَجْتَمعَان، كَمَا صَارَت الْكَعْبَةُ فِي الْمَسْجد وَالْمَسْجِدُ لَيْسَ فِي الْكَعْبَة. وَكَذَلكَ الإِيـمَانُ يُشْرِكُ الإِسْلاَمَ وَالإِسْلاَمُ لاَ يُشْرِكُ الإِيـمَانَ. وَقَدْ قَالَ اللهُ تَعَالَى: ﴿ قَالَتْ الأَعْرَابُ آمَنَّا. قُلْ لَمْ تُؤْمنُوا، وَلَكنْ قُولُوا: أَسْلَمْنَا، وَلَمَّا يَدْخُلْ الإِيـمَانُ فِي قُلُوبكُمْ.﴾ فَقَوْلُ الله عَزَّ وَجَلَّ أَصْدَقُ الأَقْوَال.

themselves to faith. Islam does not necessarily beget faith while faith always accompanies Islam, even though both Islam and faith meet in words and deeds. Just as the Ka`bah lies in the Sacred Mosque while the Sacred Mosque is not situated in the Ka`bah, so also does faith accompany Islam while Islam does not necessarily beget faith. Almighty Allah has said, "The dwellers of the desert say, 'We believe.' Say, 'You do not believe but say, we submit; and faith has not yet entered into your hearts." Verily, the saying of Almighty Allah is the most truthful of all sayings.

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

The Imam (‘a) answered:

لاَ. هُمْ يَجْرِيَان فِي ذَلكَ مَجْرىً وَاحـداً. وَلَكـنَّ لِلْمُـؤْمن فَـضْلاً عَلَى الْمُسْلم فِـي أَعْمَالهمَـا وَمَـا يَتَقَرَّبَان بِه إِلَى الله عَزَّ وَجَلَّ.

"No, the same laws and rulings are applied to both Muslims and faithful believers. However, a faithful believer enjoys preference over a Muslim in deeds and acts of seeking nearness to Allah, the Almighty and Majestic."

The reporter asked, "Almighty Allah says, 'Whoever brings a good deed, shall have ten like it (6:160),' while you have just said that Muslims and faithful believers both perform the prayers, pay the poor-rate, observe fasting, and go on the ritual pilgrimage! How do you explain this preference?"

The Imam (‘a) answered:

“Almighty Allah has also said, ‘Who is it that will offer Allah a goodly gift, so He will multiply it for him manifold. (2:245)’ Those who receive multiplication of their acts by Almighty Allah are the faithful believers. Each good act of theirs will increase seventyfold. This is the preference for the faithful believers. Their acts Almighty Allah will multiply manifoldly according to the degrees of their faith. Moreover, Almighty Allah imbues faithful believers with uncountable virtues as He wills.”

أَلَـيْسَ قَـدْ قَـالَ عَـزَّ وَجَـلَّ: ﴿فَيُـضَاعِفَهُ لَـهُ أَضْـعَافًا كَثِيرَةً؟﴾ فَالْمُؤْمِنُونَ هُـمُ الَّـذِينَ يُـضَاعِفُ اللهُ عَـزَّ وَجَـلَّ لَهُـمْ حَـسَنَاتِهِمْ لِكُـلِّ حَـسَنَةٍ سَـبْعِينَ ضِـعْفاً. فَهَـذَا فَـضْلُ الْمُـؤْمِنِ، وَيَزِيـدُهُ اللهُ عَلَـى قَـدْرِ صِـحَّةِ إِيـمَانِهِ أَضْعَافاً كَثِيرَةً. وَيَفْعَلُ اللهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ مِنَ الْخَيْرِ.

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

The Imam (‘a) answered:

“No, it does not. Such conversion only attaches him to belief and takes him out of disbelief. Let me cite for you an example that will make you understand the preference of faith over (profession of) Islam. If you see a man in the Sacred Mosque, can you testify that you saw him in the Ka`bah?”

لاَ. وَلَكِنَّهُ قَدْ أُضِيفَ إِلَى الإِيـمَانِ وَخَرَجَ مِنَ الْكُفْرِ. وَسَأَضْرِبُ لَـكَ مَثَلاً تَعْقِلُ بِهِ فَـضْلَ الإِيـمَانِ عَلَى الإِسْلاَمِ: أَرَأَيْتَ لَـوْ بَـصُرْتَ رَجُلاً فِـي الْمَسْجِدِ، أَكُنْـتَ تَـشْهَدُ أَنَّـكَ رَأَيْتَهُ فِي الْكَعْبَةِ؟

The reporter answered, “No, I cannot.”

The Imam (‘a) asked:

“If you see a man in the Ka`bah; can you testify that you have seen him in the Holy Mosque?”

لَوْ بَصُرْتَ رَجُلاً فِي الْكَعْبَـةِ، أَكُنْـتَ شَاهِداً أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ؟



The reporter answered, “Yes, I can.”

The Imam (‘a) asked, “How is that?”

The reporter answered, “This man cannot arrive at the Ka`bah before he enters the Sacred Mosque.”
The Imam (‘a) said:

“You are right and you have done well! Such are faith and Islam.”[1]

قَدْ أَصَبْتَ وَأَحْسَنْتَ. كَذَلِكَ الإِيـمَانُ وَالإِسْلاَمُ.

## *Faith and Deed*

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

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

1- Shaykh al-Kulaynī, *al-Kāfī* 2:26-27, H.5.

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

In his book of *al-Kāfī*, Shaykh al-Kulaynī, through a valid chain of authority, has reported Jamīl ibn Darrāj as saying:

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

He (‘a) answered:

“It is to profess that there is no deity save Allah and Muḥammad is His messenger.” شَـهَادَةُ أَنْ لاَ إِلَـهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُهُ.

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

The Imam (‘a) answered, “Yes, it is.”

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

The Imam (‘a) clarified:

“One’s faith is not substantiated without action, which is part of faith.”[1] لاَ يَثْبُـتُ لَـهُ الإِيـمَانُ إِلاَّ بِالْعَمَـلِ، وَالْعَمَلُ مِنْهُ.

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

In *al-Kāfī*, Shaykh al-Kulaynī has reported that Ḥammād ibn `Amr al-Nuṣaybī said that someone once asked the knowledgeable Imam (‘a) the following question:

1- Shaykh al-Kulaynī, *al-Kāfī* 2:38, H.6.



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

The Imam (‘a) answered:

“It is verily the deed without which no other deed will be accepted.” مَا لاَ يُقْبَلُ عَمَلٌ إِلاَّ بِهِ.

“What is that?” asked the man.

The Imam (‘a) explained:

“It is belief in Almighty Allah (i.e. faith), which is the highest of all deeds in rank, the most sublime in measurement, and the most honorable in standing.” اَلإِيـمَانُ بِاللهِ، الَّذِي هُوَ أَعْلَى الأَعْمَالِ دَرَجَةً وَأَسْنَاهَا حَظّاً وَأَشْرَفُهَا مَنْزِلَةً.

“Please, tell me whether faith is both word and deed or only word without deed,” asked the reporter.

The Imam (‘a) answered:

“Faith is deed all in all. Word (i.e. utterance of the creed of faith) is only part of that deed according to a decree of Almighty Allah that He has shown in His Book with obvious light and firm argument to which the Book (i.e. Qur’ān) testifies and upon which it calls.” الإِيـمَانُ عَمَـلٌ كُلُّـهُ، وَالْقَـوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللهِ بَيَّنَـهُ فِـي كِتَابِـهِ، وَاضِـحٌ نُـورُهُ، ثَابِتَةٌ حُجَّتُـهُ، يَـشْهَدُ بِـهِ الْكِتَـابُ وَيَدْعُو إِلَيْهِ.

“Please, describe this to me so that I can understand it,” requested the reporter.

The Imam (‘a) said:

“Faith is of various states, ranks, classes, and standings. Some people hold the most perfect degree of faith, others an extremely deficient degree, and others a ponderously إِنَّ الإِيـمَانَ حَـالاَتٌ وَدَرَجَـاتٌ وَطَبَقَاتٌ وَمَنَـازِلُ فَمِنْـهُ التَّـامُّ الْمُنْتَهِـي تَمَامُهُ وَمِنْـهُ النَّـاقِصُ الْمُنْتَهِـي نُقْـصَانُهُ

abundant degree.” وَمِنْهُ الزَّائِدُ الرَّاجِحُ زِيَادَتُهُ.

The reporter asked, “Can faith be perfect, increasable, and deficient?”

The Imam (‘a) answered, “Yes, it can.”

The reporter asked, “How is that?”

The Imam (‘a) said:

“Verily, Allah, the Blessed and Exalted, has imposed faith on the organs of human beings, spread it out and distributed it among them. Therefore, every organ in the human body is ordained with a sort of faith that is completely different from other sorts imposed upon other organs. One of these organs is one’s heart with which he can realize, comprehend, and understand things. It is the chief of the body and all other organs cannot do or stop doing anything except by its command. Other organs are his hands with which he can hold things, his feet with which he can walk, private parts that receive commands from the heart, the tongue with which he can utter (the texts of) the Book and testify to it, the eyes with which he can see, and ears with which he can hear. The faith that Almighty Allah has imposed on man’s heart is different from that which He has imposed upon the tongue; the faith imposed upon the tongue is

إِنَّ اللهَ تَبَارَكَ وَتَعَالَى فَرَضَ الإِيـمَانَ عَلَى جَوَارِحِ بَنِي آدَمَ وَقَسَّمَهُ عَلَيْهَا وَفَرَّقَهُ عَلَيْهَا؛ فَلَيْسَ مِنْ جَوَارِحِهِمْ جَارِحَةٌ إِلاَّ وَهِيَ مُوَكَّلَةٌ مِنَ الإِيـمَانِ بِغَيْرِ مَا وُكِّلَتْ بِهِ أُخْتُهَا، فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَيَفْقَهُ وَيَفْهَمُ، وَهُوَ أَمِيرُ بَدَنِهِ الَّذِي لاَ تُورِدُ الْجَوَارِحُ وَلاَ تَصْدُرُ إِلاَّ عَنْ رَأْيِهِ وَأَمْرِهِ، وَمِنْهَا يَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا وَرِجْلاَهُ اللَّتَانِ يَمْشِي بِهِمَا وَفَرْجُهُ الَّذِي البَاهُ مِنْ قِبَلِهِ وَلِسَانُهُ الَّذِي يَنْطِقُ بِهِ الْكِتَابَ وَيَشْهَدُ بِهِ عَلَيْهَا، وَعَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا، وَأُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا. وَفُرِضَ عَلَى الْقَلْبِ غَيْرُ مَا فُرِضَ عَلَى اللِّسَانِ،



different from that imposed upon the eyes; the faith imposed upon the eyes is different from that imposed upon the hearing; the faith imposed upon the hearing is different from that imposed upon the hands; the faith imposed upon the hands is different from that imposed upon the feet; the faith imposed upon the feet is different from that imposed upon the private parts; and the faith imposed upon the private parts is different from that imposed on the face. The part of faith that is imposed upon man’s heart is to profess, recognize, testify, submit, avow and accept that there is no deity but Allah. Also, that He is the One and Only, without any partner, Singular, eternally besought of all, has taken neither consort nor son, and that Muḥammad—may He bless him and his Household—is His servant and messenger.”[1]

وَفُرِضَ عَلَى اللِّسَانِ غَيْرُ مَا فُرِضَ عَلَى الْعَيْنَيْنِ، وَفُرِضَ عَلَى الْعَيْنَيْنِ غَيْرُ مَا فُرِضَ عَلَى السَّمْعِ، وَفُرِضَ عَلَى السَّمْعِ غَيْرُ مَا فُرِضَ عَلَى الْيَدَيْنِ، وَفُرِضَ عَلَى الْيَدَيْنِ غَيْرُ مَا فُرِضَ عَلَى الرِّجْلَيْنِ، وَفُرِضَ عَلَى الرِّجْلَيْنِ غَيْرُ مَا فُرِضَ عَلَى الْفَرْجِ، وَفُرِضَ عَلَى الْفَرْجِ غَيْرُ مَا فُرِضَ عَلَى الْوَجْهِ. فَأَمَّا مَا فُرِضَ عَلَى الْقَلْبِ مِنَ الإِيـمَانِ فَالإِقْرَارُ وَالْمَعْرِفَةُ وَالتَّصْدِيقُ وَالتَّسْلِيمُ وَالْعَقْدُ وَالرِّضَا بِأَنْ لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، أَحَداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَلاَ وَلَداً، وَأَنَّ مُحَمَّداً، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، عَبْدُهُ وَرَسُولُهُ.

The Holy Imams of the Ahl al-Bayt (‘a) said one’s faith is decided on the above grounds. They also believed that Almighty Allah’s commissioning with a duty must be in the scope of man’s ability and power.

1- Shaykh al-Kulaynī, *al-Kāfī* 2:38, H.7.

It has been narrated on the authority of `Ammār ibn al-Aḥwaṣ that Imam al-Ṣādiq (‘a) said:

إنَّ اللهَ عَزَّ وَجَلَّ وَضَعَ الإيـمَانَ عَلَى سَبْعَة أسْهُم: عَلَى البرِّ وَالصِّدْق وَالْيَقين وَالرِّضَا وَالْوَفَاء وَالْعِلْم وَالْحِلْم. ثُمَّ قَسَّمَ ذَلكَ بَيْنَ النَّاس. فَمَنْ جُعلَ فيه هَذه السَّبْعَةُ الأَسْهُم فَهُوَ كَاملٌ مُحْتَملٌ. وَقَسَمَ لبَعْض النَّاس السَّهْمَ وَلبَعْض السَّهْمَيْن وَلبَعْض الثَّلاَثَة حَتَّى انْتَهَوا إلَى السَّبْعَة... لاَ تَحْملُوا عَلَى صَاحب السَّهْم سَهْمَيْن وَلاَ عَلَى صَاحب السَّهْمَيْن ثَلاَثَةً فَتَبْهَضُوهُمْ.

Verily, Allah, the Almighty and Majestic, has placed faith on seven qualities: piety, honesty, certitude, contentedness, loyalty, knowledge, and forbearance. Next, He distributed these qualities among people. He who won all these seven qualities is definitely perfect (in faith) and capable (of deserving all these seven qualities). He then granted some people one quality, two qualities, and three qualities up to seven...Do not impose two qualities of faith upon him who has been granted one only and three qualities upon him who has been granted two only and so on up to all seven, lest you overburden them.[1]

In a validly reported tradition, Sadīr has reported that Imam al-Bāqir (‘a) addressed him as follows:

إنَّ الْمُؤْمنينَ عَلَى مَنَازلَ؛ منْهُمْ عَلَى وَاحدَة، وَمنْهُمْ عَلَى اثْنَتَيْن، وَمنْهُمْ عَلَى ثَلاَث، وَمنْهُمْ عَلَى

Verily, the believers are of various ranks. Some of them hold one rank only, others two, some others three, some others four, some five, some others six, and some others

1- Shaykh al-Kulaynī, *al-Kāfī* 2:42, H.1.
To impose two qualities of faith upon one who has been granted only one…etc.—this means to charge one who has only one quality of faith with an act that cannot be done except by one who enjoys two qualities or more is unacceptable because he will not be able to undertake such.



أرْبَع، وَمنْهُمْ عَلَى خَمْس، وَمنْهُمْ عَلَى ستّ، وَمنْهُمْ عَلَى سَبْع. فَلَوْ ذَهَبْتَ تَحْملُ عَلَى صَاحب الْوَاحدَة ثنْتَيْن لَمْ يَقْوَ، وَعَلَى صَاحب الثِّنْتَيْن ثَلاَثاً لَمْ يَقْوَ، وَعَلَى صَاحب الثَّلاَث أرْبَعاً لَمْ يَقْوَ، وَعَلَى صَاحب الأَرْبَع خَمْساً لَمْ يَقْوَ، وَعَلَى صَاحب الْخَمْس ستّاً لَمْ يَقْوَ، وَعَلَى صَاحب السِّتّ سَبْعاً لَمْ يَقْوَ، وَعَلَى هَذه الدَّرَجَات.

seven. If you impose (an act that cannot be done except by those who enjoy) two ranks upon one who has one rank only, he will certainly fail to undertake it. If you impose three ranks upon one who has two only, he will fail to undertake it. If you impose four ranks upon one who has three only, he will fail to undertake it. If you impose five ranks upon one who has four only, he will fail to undertake it. If you impose six ranks upon one who has five only, he will fail to undertake it. If you impose seven ranks upon one who has six only, he will fail to undertake it. So also are the other ranks[1] of faith.[2]

In view of this, one’s faith is threatened when one deviates from practical behavior and abandons ethical conduct. Likewise, one’s faith is increased and perfected when one abides by the highest moral standards of behavior.

This also reveals to us a method of education and management. The more perfect one’s faith is, the more authorized to hold higher grades of duties and responsibilities. Similarly, whenever entrusting some responsibilities with some people, it is necessary to take into consideration their level of faith in order to restrict to them the duties that are rendered to those of lower ranks of

1- This may be an indication of the grades mentioned by Almighty Allah in the holy verse that reads, “They are of varying grades in the sight of Allah. (3:163)
2- Shaykh al-Kulaynī, *al-Kāfī* 2:45, H. 3.

faith, as is instructed in the aforementioned tradition.

Beyond doubt, such a method of understanding faith and the role that moral standards play in the composition of this faith has great positive effects on behavioral and moral commitments and on the undertaking of responsibilities and tasks.

### *Pattern of Conduct and Morality*

The Holy Imams (‘a) firmly instructed their companions and followers to play the role of excellent exemplars and models of trust and reliance for the Muslim community.

Presenting the philosophy of history, the Holy Qur’ān refers to two kinds of exemplars:

***The first kind*** is the ‘Excellent Exemplar’ (*al-uswah al-ḥasanah*) that is perfect in ideals, values and moral commitments, such as the exemplary role played by Prophet Abraham (‘a), his companions, and Prophet Muḥammad (ṣ) as well as other Prophets and Messengers of Almighty Allah. In this respect, the Holy Qur’ān reads:

Certainly, you have in the Messenger of Allah an excellent example for him whose hope is Allah and the latter day and remembers Allah much. (33:21)

□ □ □ □ □ □ □ □ □ □ □ □ □ □ ی ی ۑ ۑ

Indeed, there is for you a good example in Abraham and those with him when they said to their people: Surely, we are clear of you and of what you serve besides Allah. (60:4)

ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ے ے ۓ ۓ ڭ ڭ ڭ ۇ

Certainly, there is for you in them a good example, for him who fears Allah and the last day. (60:6)

ٱ ٻ ٻ ٻ ٻ پ پ پ پ ڀ ڀ



These are they to whom We gave the Book and the Wisdom and the prophecy; therefore, if these disbelieve in it, We have already entrusted it to a people who are not disbelievers in it. These are the ones whom Allah has guided; therefore, follow their guidance. (6:89-90)

ۋ ۋ ۉ ۉ ۋ ۋ ۅ ۅ ۆ ۆ ې ې ى ى ئا ئا ئە ئە ئو ئو ئۇ ئۇ ئۆ ئۆ ئۈ ئۈ

***The second kind*** is the wicked exemplar (*al-uswah al-sayyi'ah*) which relies upon power, authority, and external domination. This is specifically the pattern of oppressors, tyrants, leaders of evil, ruling authorities, and the rich. Referring to these wicked exemplars, the Holy Qur’ān states:

Nay! They say: We found our fathers on a course and surely, we are guided by their footsteps. (43:22)

□ □ □ □ □ ی ی ۑ ۑ □ □ □

They shall say: O our Lord! Surely, we obeyed our leaders and our great men, so they led us astray from the path. (33:67)

ڃ ڃ ڃ ڃ ڃ ڃ ڃ

Usually, man acts upon one of the following two basic factors in the issue of exemplar:

***First***, sound human nature and the effects of righteousness, decency, and sentiment within man’s inner self.

***Second***, whims, lusts, fear, craving, and the points of weakness and defect in man’s inner self.

The Holy Imams of the Ahl al-Bayt (‘a) urged their followers to mobilize and utilize the first factor in order to attain this social and human position.

`Abdullāh ibn Abī-Ya`fūr has reported Imam al-Ṣādiq (‘a)

as saying:

كُونُوا دُعَاةً لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ، لِيَرَوْا مِنْكُمُ الإِجْتِهَادَ وَالصِّدْقَ وَالْوَرَعَ.

Act as heralds to goodness in the milieus of people by other means than your tongues (i.e. speech) so that they can become aware of your diligence, honesty, and piety.[1]

Ibn `Abbās has reported that the Holy Prophet (ṣ) was asked about the best of associates. He answered,

(خَيْرُ الْجُلَسَاء) مَنْ تُذَكِّرُكُمُ اللهَ رُؤْيَتُهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ، وَيُرَغِّبُكُمْ فِي الآخِرَةِ عَمَلُهُ.

(The best associate) is he who reminds you of Almighty Allah when you see him, increases your knowledge when he speaks, and awakens your desires for the Hereafter when he acts.[2]

Imam Zayn al-`Ābidīn (‘a) is reported to have said:

إِنَّ أَبْغَضَ النَّاسِ إِلَى اللهِ عَزَّ وَجَلَّ مَنْ يَقْتَدِي بِسُنَّةِ إِمَامٍ وَلاَ يَقْتَدِي بِأَعْمَالِهِ.

Verily, the most hated of all people by Allah—the Almighty and Majestic—is one who follows the beliefs of a leader but does not imitate his conduct.[3]

### *Decency and Good Manners*

The Holy Imams of the Ahl al-Bayt (‘a) conferred a vital role upon decency[4] in practical social life. According to the

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:513, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:412, H. 4.
3- Shaykh al-Sadur, *al-Khiṣāl* 1:21, H. 62; `Allāmah al-Majlisī, *Biḥār al-Anwār* 71:178, H. 25.
4- Decency (*`adālah*) is a supreme rank of straightness and righteousness on the path of the religion, or mental disposition ⇨



Ahl al-Bayt (‘a) School, decency is essential in people who hold such offices, positions, and acts like rulership, judicature, governmental offices, issuance of religious laws, leading congregational prayers, testifying in litigations, divorces, and other offices listed in books on the practical laws of Islam. This is clear-cut evidence regarding the fact that decency, as a quality, is of great importance, since it plays a vital role in social life.

Decency is so important that it is preferred to knowledge and experience. Hence, knowledge of a person who lacks decency and piety is worthless. Moreover, knowledge without piety denotes mischief. Therefore, the Holy Imams (‘a) have intensely warned against wicked scholars (i.e. knowledgeable persons who lack decency).

Thus, decency has occupied a special position in the mentality and psychological and spiritual conditions of the followers of the Ahl al-Bayt (‘a). It has also had a profound impact on the attitudes of jurisprudents, judges, politicians, and managers of public activities.

Such understanding of decency is missing in other Muslim sects or the religious milieus to which these sects belong. For instance, other Muslim sects admit, yet with discrepancy, that a decadent person (*fāsiq*) may lead a congregational prayer and rule over the Muslim community. They also show lenience regarding the capacity of witnesses.

Without a doubt, decency holds a connotation wider than trustworthiness and reliability; therefore, it engrosses a wide-ranging moral aspect.

Naturally, decency that is essential in witnesses differs in

that prevents man from falling prey to prohibitions and abandoning obligatory acts or repenting after committing a sin.

degree from decency essential in rulers, governors, judges, and issuers of verdicts (*mufti*). In the latter, decency must be of a higher degree in order to be compatible with the significance of these offices and enable such people to handle their psychological and social pressures easily.

### *Method of Self-Purification*

The Holy Imams (‘a) have instituted certain methods for the virtuous community to attain self-purification and the required degree of high morality. One of these is struggle with the carnal self.

## STRUGGLE WITH THE CARNAL SELF: PROPOSITION AND APPROACH

### *Proposition*

We need to understand the Islamic approach and proposition of struggle with the carnal self as a topic. Briefly, we can allude to the following aspects:

***First***: Human life is extensively long in the sense that it is not restricted to existence in this world, which is in fact short and limited when compared to the eternal life of human beings. This worldly existence is a period of test and tribulation but, because of its short term, it is treated as a period of “play, idle talk, pageantry, and boasting.” On the other hand, the other eternal life is the Hereafter in which the reality of all actions and their just consequences materialize.

***Second***: The basis of perfection of human life is the human soul, or *self*, not the physical aspect—the body—because that which survives and continues to exist and develop is the *self* not the body, which eventually perishes, reverses in nature, changes, and transforms.

Thus, struggle with the carnal self is an element of perfection of the human self.

***Third***: Almighty Allah created man and gave him reason, recognition of Him, a general inclination towards true guidance, and recognition of truths and causes of advantages and disadvantages, yet in a general manner. Almighty Allah also placed in man fancies and lusts that can allure him towards worldly life in order to test and try him on the one hand and to make these fancies act us a motivating power on the other. Hence, these are two factors, both parallel and opposite, that

create human activity.

Besides, Almighty Allah has granted man the capability of creating personal activities, notions about the future, and arriving at generalizations. As a result, human volition has been the decisive factor in man's movement and choice of certain acts.

Whenever man applies his reason to direct his will and choice and prevail over them, he will advance on the path of perfection. On the other hand, if man allows his fancy and lusts to prevail over his will and direct his actions, he will slip onto the path of deterioration and regression.

In the earlier hypothesis, the passions—directed by reason and knowledge—become energy that propel towards perfection, while in the latter, they become destructive and detrimental energy.

***Fourth***: Out of His kindness, mercy, magnanimity, wisdom and infinite knowledge, Almighty Allah sent the prophets with books, missions and guidance through Divine revelation in order to lead humanity towards the truth especially when facts are confused and the truth resembles falsehood or when man fails to realize and appreciate the truth or his benefit and loss.

The average person fails to recognize these truths and advantages; therefore, the prophets and messengers of Almighty Allah undertake the missions of conveying His messages, leading humanity to righteousness, teaching the Holy Book and wisdom, judging with justice between people in matters wherein they differ and witnessing their conduct and activity.

***Fifth***: If human will coincides with the Divine Legislative Will represented by Divine edicts, laws, and provisions, the human self will attain perfection because it will be compatible with the truth and its advantages. To achieve this, man is required to



strive against his fancies and control his lusts in order to make them fall in line with the religious laws.

Moreover, struggle with the self—against fancies and lusts—intrinsically leads to self-perfection, which is the groundwork of human perfection, just as physical self-perfection can be attained through physical exertion and sports.

Islam has set up a definite course to overcome psychological strife of the self and attain self-perfection. Of course, this course has certain pillars, foundations, and practical forms. The following is a summary of these pillars and foundations in addition to other general aspects that relate to the practical forms and methods. Details are postponed for another occasion.[1]

1- In my exegesis of *Sūrah al-Jumu`ah* (No. 62) I have thrashed out the course of purification and education in Islam. In the discussions of the 'Social Relations System' and 'Rituals and Acts of Worship System', I will introduce an aspect of this topic.

## THE WAY

The pillars of the Ahl al-Bayt's Islamic method of struggle with the carnal self are as follows. The detailed features can be obtained from discussions published on the topic of struggle with the carnal self or self-purification.[1]

***First***: One of the foundations of struggle with the carnal self, according to Islam and the Ahl al-Bayt's instructions, is to strengthen one's ties with Almighty Allah through:

(1) Strong faith in Him

(2) Full trust in Him

(3) A good concept of Allah

(4) Sincerity in deed and intention

(5) Love for Him

(6) Fear of Him

(7) Hope in Him

***Second***: *The second foundation of struggle with the carnal self is to comply with reason that guides towards the truth.* One of the features of complying with reason is to depend upon knowledge and erudition to face ignorance and fancies and avoid falling under their influence. In view of this fact, *Divine punishment and reward will be in*

1- I have dealt with this topic, in some details, in my lectures of Ramaḍān, 1413-1414. Traditions in this respect are overlooked on account of briefingbrevity. However, these traditions can be seen in al-Ḥurr al-`Amilī's *Wasā'il al-Shī`ah*, Vol. 11, Section: Self-StrifeStruggle with the Carnal Self, Section: Enjoining the Right and Forbidding the Evil, and other sections.



*accordance with one's reason.* It is strongly recommended to consult one's reason and then give preference to it over fancy in all matters that one may face in life.

***Third***: The other foundation of struggle with the carnal self includes the avoidance of disobedience to Almighty Allah, sins, and wrongdoing and the practice of piety, chastity and restraint when the self inclines towards evil and lusts. The next stage is identifying one's development in the struggle against the carnal self, control over tendencies, and use of faculties of the self within legal restrictions. The positive and negative psychological and spiritual consequences on life are connected to such commitment to contend with the self.

***Fourth***: The fourth foundation of struggle with the carnal self can be summarized in the following points:

(1) Be steadfast in obeying Almighty Allah

(2) Be committed to religious duties

(3) Forsake acts of disobedience

(4) Avoid committing forbidden acts

(5) Withstand psychological and external pressures by means of refraining from surrendering, accepting, or submitting to them

(6) Persist in the path of obedience

(7) Shun all acts of disobedience

(8) Strengthen factors of patience

(9) Develop willpower and capability for endurance

(10) Control one's emotions and passivity by strengthening one's willpower

***Fifth***: Another foundation of struggle with the carnal self is the practice of calling oneself to account and monitoring one's deeds and activities as well as emotions, feelings, and senses. By doing this one can figure out the scope of compatibility of one's acts, behavior, emotions and feelings with religious laws, Islamic morals, perfective features and noble goals that Almighty Allah has put before man along his progress towards self-perfection.

***Sixth***: The other foundation is to repent and frequently turn to Almighty Allah whenever one feels that he has deviated from the path of truth and the straight course of justice, and whenever one falls into sin and wrongdoing or unwittingly commits offences. As soon as man finds himself performing such wrong deeds, he must hurry to repent by feeling sorry, confessing that he has committed a sin, determining to commit himself to religious duties, and compensating for the financial or moral wrongdoings that he may have committed against others.

***Seventh***: The seventh foundation is to detect sources of lustful drives, such as egoism and pursuance of desires like "women, sons, and hoarded treasures of gold and silver." It also requires detecting psychological tendencies in one's personality, such as rage, envy, hunger for power, arrogance, cavorting about, avarice, laziness, tribal or national fanaticism, ignorance-based zealotry, wronging others, inclination to transgression, violation of others' rights, and so on. The stage following detection must be to remedy these drives and be watchful of them.

***Eighth***: Creation of immunity, resistance, impregnability, and refuge against fancies inside the human self can play a major role in the establishment of the high level of struggle



against the carnal self that guides man in his progress towards self-perfection. To achieve such strength in the inner self, one needs to commit oneself to performing recommended acts and avoiding forbidden acts. Such commitment builds a defensive fence around the self to prevent it from falling under the influences of fancies. When this is done, the *self* climbs more steps towards self-perfection.

### *More Methods for Struggle with the Carnal Self*

In addition to the above, other methods of struggle with the carnal self can be derived from general Islamic teachings, as follows:

***(1) Supplicatory prayers (pl. ad`iyah/sing. du`ā') and remembrance of Almighty Allah (i.e. dhikr):*** The Holy Imams of the Ahl al-Bayt ('a) set a course of supplicatory prayers and words and statements of *dhikr* that cover all the hours of days and nights. They also invited attention to the importance of devotional acts practiced on nights such as:

The Qadr Nights (the 19th, 21st, and 23rd of Ramaḍān); Thursday nights (i.e. the nights before Fridays);

The nights preceding the Feast Days (i.e. `Īd—the 1st of Shawwāl and 10th of Dhu'l-Ḥijjah);

The eves of Islamic occasions such as the eves of the Holy Prophet's birth, the Divine Mission, `Īd al-Ghadīr, the 15th of Sha`bān…etc.

In addition to these nights, certain days of the year are of special significance with regard to acts of worship, such as:

The first nine days of Dhu'l-Ḥijjah;

The Tashrīq Days (the 11th, 12th, and 13th of Dhu'l-Ḥijjah);

The `Īd Days, including the day of `Īd Ghadīr;

The Holy Prophet's birthday;

The anniversary of the Divine Mission;

The day of `Āshūrā', and other special days.

***(2) Special Recommended Prayers:*** The Holy Imams of the Ahl al-Bayt ('a) prescribed a number of voluntary prayers to be performed at any time. These are prayers ascribed to the Fourteen Infallibles, Ja`far al-Ṭayyār's Prayer, and other prayers, as well as other general prayers to be voluntarily offered on particular nights that have special devotional acts, such as the nights of Ramaḍān and Islamic anniversaries.

***(3) Other Acts of Worship***: The Holy Imams ('a) have also recommended other devotional, yet voluntary, acts such as fasting, confinement to mosques (*i`tikāf*), `Umrah, visitations to the tombs of the Holy Prophet (ṣ), the Holy Imams ('a) and the righteous servants of Almighty Allah. Statements of glorification of Almighty Allah (*dhikr*), giving alms from one's wealth for the sake of Allah, and visiting one's relatives, neighbors, brethren-in-faith and even Muslims in general are included.

The minute details of all these devotional acts can be found in reference books of *ḥadīth* on chapters dedicated to certain subjects like struggle with the carnal self, self-perfection, skill in social relationships, affiliation with one's brethren-in-faith and excellent moral behavior. Practicing such devotional acts escalates the moral aspects and behavioral commitments and strengthens the personality at both individual and social levels.

Details of these acts are discussed in the coming book on Rituals and Acts of the Worship System.

# Chapter Three
# Cultural Aspect

## *Prelude*

Culture, or education, occupies the third place of importance in the process of building the virtuous community. It can portray the correct features of this community, since it represents the proportionally detailed outlines of the doctrinal and moral content and the foundation on which the superstructure of the virtuous community can be established. The institutions, programs, and consequences of education can maintain the endurance and continuity of this structure in addition to connecting with the doctrinal and moral aspects. Education helps make these aspects become part of the culture by which the nation abides.

Education is a well-fortified shelter that can maintain the doctrines and morals of the nation on the one hand and supply the people with a high moral spirit on the other.

It can also hold together the nation and the virtuous community from all parts of the world to unify them on their path, affairs, and goals. This is so because education monitors the details of the social structure and supplies all aspects with the concepts it needs at political, economic, social, organizational, or security levels and even at the levels of form, content, and purport.

The Ahl al-Bayt (‘a) School has granted the educational



aspect a special privilege and particular significance through their actions and by building the virtuous community.

No doubt, the Holy Qur’ān, being the richest source of Islamic education in the view of the Ahl al-Bayt (‘a), has been the object of their greatest interest. For that reason, Imam `Alī Amīr al-Mu'minīn (‘a) took the initiative of compiling the Holy Qur’ān based on its revelation and interpretation.

In this respect, `Amr ibn Abī’l-Miqdām has reported on the authority of Jābir that he heard Imam al-Bāqir (‘a) saying:

مَا إدَّعَى أَحَدٌ مِنَ النَّاسِ أَنَّهُ جَمَعَ الْقُرْآنَ كُلَّهُ كَمَا أُنْزِلَ إلاَّ كَذَّابٌ؛ وَمَا جَمَعَهُ وَحَفِظَهُ كَمَا نَزَّلَهُ اللهُ تَعَالَى إلاَّ عَلِيُّ بْنُ أَبِي طَالِبٍ وَالأَئِمَّةُ مِنْ بَعْدِه.

None may claim that he compiled the entire Qur’ān as exactly as it was revealed but a liar. None compiled and preserved it as exactly as it was revealed except `Alī ibn Abī-Ṭālib (‘a) and the Imams (‘a) after him.[1]

Likewise, Imam `Alī (‘a) was the first to compile, write down and preserve the Prophetic Traditions (Sunnah), because these traditions are considered the second source of Islamic culture. His efforts resulted in the Comprehensive Document (*al-Ṣaḥīfah al-Jāmi`ah*) that was transferred to the Holy Imams (‘a) thereafter.

Abū-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

---

1- Shaykh al-Kulaynī, *al-Kāfī* 1:228, H. 1.
Undoubtedly, ‘compilation’ in this tradition must stand for collecting the Holy Qur’ān with all of its peculiarities that went along with it, beginning with the reasons for the revelation of its verses and its inferences including the Holy Prophet’s explanations of it.

يَا أَبَا مُحَمَّدٍ! وَإِنَّ عِنْدَنَا الْجَامِعَةَ. وَمَا يُدْرِيهِمْ مَا الْجَامِعَةُ؟ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً بِذِرَاعِ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَإِمْلاَئِهِ مَنْ فَلْقِ فِيهِ وَخَطِّ عَلِيٍّ بِيَمِينِهِ. فِيهَا كُلُّ حَلاَلٍ وَحَرَامٍ وَكُلُّ شَيْءٍ يَحْتَاجُ النَّاسُ إِلَيْهِ حَتَّى الأَرْشَ مِنَ الْخَدْشِ.

O Abū-Muḥammad, we do have the *Jāmi`ah* with us. What do they know about the *Jāmi`ah*? It is a seventy-cubit long document that was measured and directly dictated by Allah's Messenger (ṣ) and handwritten by `Alī (‘a). It includes all that which is lawful and unlawful and everything people may need, even matters that are as minute as the expiation for a scratch.[1]

Abū-Baṣīr has also reported that he heard Imam al-Ṣādiq (‘a), talking about the verdicts of Ibn Shabramah, saying:

أَيْنَ هُوَ مِنَ الْجَامِعَةِ؟ أَمْلَى رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَخَطَّهُ عَلِيٌّ بِيَدِهِ. فِيهَا جَمِيعُ الْحَلاَلِ وَالْحَرَامِ حَتَّى أَرْشُ الْخَدْشِ فِيهِ.

How can he be compared with the *Jāmi`ah*? It is the dictations of Allah's Messenger (ṣ) and the handwriting of `Alī (‘a). It comprises all that which is legal and illegal even matters that are as minute as the expiation for a scratch.[2]

Additionally, Imam `Alī (‘a), after the Messenger of Allah (ṣ), was the most knowledgeable of all people, the most skilled in judgment, and the most experienced in the lawful and the unlawful issues as well as the interpretation of the Holy Qur'ān. He was verily the door to the city of the Holy

1- Shaykh al-Kulaynī, *al-Kāfī* 1:239, H. 1; al-Ṣaffār, *Baṣā'ir al-Darajāt*, p. 143, H. 4 and pp. 151-152, H. 3; al-Majlisī, *Biḥār al-Anwār* 26:22, H. 11.
2- Al-Ṣaffār, *Baṣā'ir al-Darajāt*, p. 145, H. 15; al-Majlisī, *Biḥār al-Anwār* 26:35, H. 61 (quoted from the earlier reference book).



Prophet's knowledge.

At the level of practice, Imam `Alī (‘a) was the most liberal of all people in cultural and educational aspects after the Holy Prophet (ṣ). He was the first to set courses and invent new branches in the sciences of education. He is thus the founder of a number of sciences, such as jurisprudence (*fiqh*), ḥadīthology, exegesis of the Holy Qur'ān (*tafsīr*), syntax (*naḥw*), and many others.[1]

The same course of Imam `Alī (‘a) has been followed by the other Holy Imams (‘a), their followers and partisans who, directed by the Holy Imams (‘a), founded the Islamic sciences.[2]

In the field of education, while building the virtuous community, the Holy Imams (‘a) worked on diagnosing and constructing two important projects:

1- This subject will be discussed in further detail in the coming book regarding the intellectual referential authority.
2- Refer to Sayyid Ḥasan al-Ṣadr, *Ta'sīs al-Shī`ah li-`Ulūm al-Islām* (The Shī`ah: Founders of the Sciences of Islam). This book has been summarized in *Al-Shī`ah wa-Funūn al-Islām* (The Shī`ah and Islamic Arts) and *Mu'allifū al-Shī`ah fī'l-Islām* (Shī`ite Authors in Islam) by Sayyid `Abd al-Ḥusayn Sharaf al-Dīn.

## FIRST PROJECT
## CULTURAL AND EDUCATIONAL COURSES

Any educational course plays a major role in successfully strengthening the cultural aspect of the virtuous community by making its individuals competent enough to fulfill their requirements and fill the gaps of their cultural needs.

While building the virtuous community culturally, the Ahl al-Bayt (‘a) adopted four cultural policies that complemented each other. These policies are as follows:

## FREEDOM OF THOUGHT
## AND SOURCES OF ISLAMIC EDUCATION

### *First Line: Freedom of Thought and Accurate Ijtihād*

Freedom of thought and accurate *ijtihād* forms the general framework and foundation of educational policy. A reference to this point, which is one of the distinctive features by which the jurisprudence of the Twelver Imāmiyyah sect outmatches other sects and jurisprudential schools, has been made in the previous chapter regarding intellectual and doctrinal aspects. We saw that the Holy Imams (‘a) had a clear-cut goal and accurate course on which their educational school was set up and its scientific foundations framed. This framework was established on the following foundations:

***First***: The Holy Qur’ān and the authentic Sunnah (traditions) of the Holy Prophet (ṣ) are the essential sources of Islamic culture in all fields such as historical-philosophy, socio-philosophy, Muslim jurisprudence, ethics, ideology, cosmology, literature, and linguistics.

***Second***: The principle of the referential authority of the Ahl al-Bayt (‘a) must be observed in understanding Islam, its convictions and in obtaining Islamic law. In fact, Islamic texts, history and Prophetic traditions have suffered inaccuracy in interpretations and explanations in addition to variety and multiplicity in situations and trends.

The policy of the Ahl al-Bayt (‘a) School firmly attests that the Holy Imams (‘a) are the referential authorities in obtaining an accurate understanding of Islam in addition to being the divinely appointed leaders of the Muslim nation and the legitimate representatives of the Holy Prophet (ṣ). The famous *ḥadīth al-thaqalayn* (Tradition of the Two

Weighty Things) has referred to this very fact, as has been previously cited.[1]

***Third***: Jurisprudential rules and fundamental principles of Islam can be inferred from the Holy Qur'ān and Sunnah—the two sources of Islamic legislation. General rules and universal laws can be applied in order to deal with the latest developments. The Holy Legislator has left the Representative of the Holy Prophet (ṣ), the Holy Imam (ʻa) or a well-qualified jurisprudent, to deduct laws from their sources.

Inasmuch as the Islamic system is the final divinely revealed code of law, it must cover all ages and times. In view of this fact, jurisprudents and well-versed scholars are required to play the role of inferring the secondary and circumstantial religious laws from their sources in order to meet with the latest circumstances, on condition that such inference is based on the general laws of Islam. Furthermore, jurisprudents and scholars are required to assess the legal situation and human responsibility towards every event and condition.

As a part of the mission, competent scholars are required to implement the Qur'ānic verses regarding Islamic law in their inferences regarding new developments that occur in Muslim life in general. They are also required to apply historical concepts and norms to their inferences attributed to the social and political conditions of the Muslim community.

***Fourth***: Considerable attention has been paid by the Holy Imams (ʻa) to teach their followers the precise method of

1- Proofs on this fact will be cited in a coming book about the referential authority of the Ahl al-Bayt (ʻa) within this series.



inference of religious laws from their sources and the accurate approach of using the Islamic texts (i.e. texts of the Holy Qur'ān and Sunnah) in the most appropriate way. They are expected to compare the texts, which seem to be contradictory, with one another in order to come up with an acceptable result and to uncover points of concurrence and connection between them and also prefer some texts over others on the basis of certain regulations and standards that are defined in *`Ilm al-Uṣūl* (Fundamentals of Muslim Jurisprudence).

The Holy Imams of the Ahl al-Bayt (ʻa) asserted the significance of familiarization with the abrogating and abrogated, decisive and allegorical, general and particular, concise and elaborate texts of the sources of the religious legislation before a process of inference of religious laws is carried out. They also emphasized the use of the method of dealing with such texts and understanding some of them in the light of others. This matter was one of the gifts in which Imam `Alī (ʻa) used to excel over the other companions of the Holy Prophet (ṣ), since it was one of his peculiar excellences.

## *Ijtihād and Vitality of Islamic Law*

The objective of such meticulous freedom of thought was to accomplish the following two significant matters:

***First***: Freedom of thought aimed at creating among every generation a class of well-qualified scholars competent enough to infer religious laws from their genuine and fundamental sources. This was done to avoid falling into chaotic situations due to reliance upon the opinionism[1] in

1- Opinionism (in Islamic traditions) is the trend of using personal views and conjectures in the issuance of religious ⇨

which the opinionists (*aṣḥāb al-ra'y*) had fallen; in other words, the Ḥadīthists had become inert by depending upon a single text and not subjecting these single texts to perfect comprehension by comparing them to other texts. In fact, the totality of Almighty Allah's words (i.e. the Holy Qur'ān), the Holy Prophet's traditions (i.e. Sunnah), and the Holy Imams' ('a) reported discourses are considered one word—one explaining the other—just like the uninterrupted speech of an individual when the first, middle, or the last part of that speech indicates the speech as a whole.

***Second***: Freedom of thought aimed at maintaining the vitality of the religious code of Islamic law and sustaining its capability to adapt itself to the changing circumstances and developments, without (1) falling victim to the perils of distortion, falsification and imitating other jurisprudential schools, (2) interpreting the sacred texts inappropriately, or (3) challenging the truth due to the political and cultural chaos into which the Muslim world had fallen as a result of the spread of seditious matters and painful events suffered by Muslims all through history.

verdicts.

## SEEKING KNOWLEDGE AND LEARNING

### *Second Line: Promotion of Seeking of Knowledge*

The second line in the educational course of the Holy Imams ('a) is urging seeking of knowledge in general and knowledge of the religious law in particular. In the Ahl al-Bayt ('a) School, seeking knowledge has become a religious duty, the violation of which brings about accountability. Books of ḥadīth have dedicated separate chapters to this subject, since many traditions, such as the following, have confirmed it:

Imam al-Riḍā ('a) has reported Imam `Alī Amīr al-Mu'minīn ('a) as saying:

سَمِعْتُ رَسُولَ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، يَقُولُ: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ... بِهِ يُطَاعُ الرَّبُّ، وَبِهِ تُوصَلُ الأَرْحَامُ، وَبِهِ يُعْرَفُ الْحَلاَلُ وَالْحَرَامُ. اَلْعِلْمُ إِمَامُ الْعَمَلِ، وَالْعَمَلُ تَابِعُهُ: يُلْهَمُهُ السُّعَدَاءُ وَيُحْرَمُهُ الأَشْقِيَاءُ.

I heard the Messenger of Allah (ṣ) saying, "Seeking knowledge is obligatory upon every Muslim... Through it, the Lord is obeyed (properly), kinships are observed, and lawful and unlawful (matters) are recognized. Knowledge is the leader of deed while deed is its follower. Knowledge is inspired in the blessed but withheld from the wretched."[1]

Imam al-Ṣādiq ('a) is reported to have said,

1- Shaykh al-Ṭūsī, *al-Amālī*, pp. 487-488; al-Majlisī, *Biḥār al-Anwār* 1:171, H. 24 (quoted from the earlier reference book).

لَوْ عَلِمَ النَّاسُ مَا فِي الْعِلْمِ لَطَلَبُوهُ وَلَوْ بِسَفْكِ الْمُهَجِ وَخَوْضِ اللُّجَجِ.

Had people realized the benefits of knowledge, they would have certainly sought it even by exposing themselves to death and the toil of tumults.[1]

Zayd al-Zarrād has reported Imam al-Ṣādiq (‘a) as saying:

قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ عَلَيْهِ السَّلاَمُ: يَا بُنَيَّ؛ إعْرِفْ مَنَازِلَ الشِّيعَةِ عَلَى قَدْرِ رِوَايَتِهِمْ وَمَعْرِفَتِهِمْ، فَإِنَّ الْمَعْرِفَةَ هِيَ الدِّرَايَةُ لِلرِّوَايَةِ، وَبِالدِّرَايَاتِ لِلرِّوَايَاتِ يَعْلُو الْمُؤْمِنُ إِلَى أَقْصَى دَرَجَاتِ الإِيمَانِ. إِنِّي نَظَرْتُ فِي كِتَابٍ لِعَلِيٍّ عَلَيْهِ السَّلاَمُ فَوَجَدْتُ فِي الْكِتَابِ: إِنَّ قِيمَةَ كُلِّ امْرِئٍ وَقَدْرَهُ مَعْرِفَتُهُ.

Imam (Abū-Ja`far) al-Bāqir ('a) said, “O Son, you can recognize the ranks of the Shī`ah according to their reports and knowledge. Verily, knowledge is to have acquaintance with the traditions. Through familiarity with traditions, a believer can mount up to the furthest rank of belief. As I looked at it, I found the following in the Book of `Alī (‘a): “The value and worth of each individual is his/her knowledge.”[2]

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

إِعْرِفُوا مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا يُحْسِنُونَ مِنْ رِوَايَاتِهِمْ عَنَّا، فَإِنَّا لاَ

You can recognize the standings of our Shī`ah (i.e. adherents) through recognizing the amount of their reporting of our traditions in a proficient way. We cannot regard the

1- Ibn Abī-Jumhūr, *`Awālī al-La'ālī* 4:61, H. 9; al-Majlisī, *Biḥār al-Anwār* 1:171, H. 53 (quoted from the earlier reference book).

2- Shaykh al-Ṣadūq, *Ma`ānī al-Akhbār*, p. 1, H. 2; al-Majlisī, *Biḥār al-Anwār* 2:184, H. 4 (quoted from the earlier reference book).



نَعُدُّ الْفَقِيهَ مِنْهُمْ فَقِيهاً حَتَّى يَكُونَ مُحَدِّثاً... اَلْمُؤْمِنُ يَكُونُ مُفَهَّماً، وَالْمُفَهَّمُ مُحَدَّثٌ.

jurisprudents among them as true jurisprudents until they prove themselves as reporters of our traditions...A believer can receive understanding of things (from the angels), and one who receives understanding is actually talked to by the angels.[1]

In this respect, the Holy Imams of the Ahl al-Bayt (‘a) did not stop at touching this matter in general terms; rather, they portrayed the steps leading to it. These steps are as follows:

### *Knowledge and Opinion*

The Holy Imams (‘a) laid much stress on adopting the Qur’ānic methodology of research, highlighting the role of science and positivism in obtaining knowledge as opposed to the course of adopting conjecture and surmise. As has been previously cited, the Holy Imams (‘a) attached acquaintance with the religious laws to the authentic resources of these laws. In addition, they asserted that the dependence upon these resources must be consistent with the methodology of research founded on study and learning derived from the true scholars, the Ahl al-Bayt (‘a).

As a result of these instructions, the Holy Imams (‘a) blocked the way of adopting surmise and personal views, opinions and conjecture, such as the so-called principles of equitable preference (*istiḥsān*), analogy (*qiyās*), acceptable advantages (*al-maṣāliḥ al-mursalah*) and similar invented principles. Divine truths, religious laws and the details of

1- Al-Kashshī, *Ikhtiyār Ma`rifat al-Rijāl* 1:61, H. 2; al-Majlisī, *Biḥār al-Anwār* 2:82, H. 1 (quoted from the earlier reference book).

advantages and disadvantages related to these laws cannot be realized except by Divine revelation and inspiration. This is granted to prophets and divinely selected individuals or by learning, erudition, recording, and taking from the true scholars who are the Household of the Holy Prophet (ṣ) and trustees of Divine revelation.

The Holy Prophet (ṣ) is reported to have said:

مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ.

He who acts without knowledge will bring about more corruption than correction.[1]

Imam ʻAlī Amīr al-Muʼminīn (ʻa) said:

إنَّ النَّاسَ آلُوا بَعْدَ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، إلَى ثَلاَثَةٍ: آلُوا إلَى عَالِمٍ هُدىً مِنَ اللهِ قَدْ أَغْنَاهُ اللهُ بِمَا عَلِمَ عَنْ غَيْرِهِ، وَجَاهِلٍ مُدَّعٍ لِلْعِلْمِ لاَ عِلْمَ لَهُ، مُعْجَبٍ بِمَا عِنْدَهُ، قَدْ فَتَنَتْهُ الدُّنْيَا وَفَتَنَ غَيْرَهُ، وَمُتَعَلِّمٍ مِنْ عَالِمٍ عَلَى سَبِيلِ هُدىً مِنَ اللهِ وَنَجَاةٍ. ثُمَّ هَلَكَ مَنِ إدَّعَى وَخَابَ مَنِ إفْتَرَى.

After the departure of Allah's Messenger (ṣ), the people separated into three groups. One group represented the scholars that were truly guided by Almighty Allah Who made them needless of other than Him due to the knowledge He gave them (i.e. the Ahl al-Bayt (ʻa)). Another group represented the ignorant ones who pretended to be knowledgeable while they lacked knowledge. They were admirers of what they had. They were tempted by this world while they themselves tempted others. The third group represented those who were learning from scholars for the sake of finding Allah's guidance and salvation. Beyond these three categories, perdition befall him who claims falsely and frustration befall him who forges lies.[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:12, S (section) 4, H. 13.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:7, S. 3, H. 4.



Imam al-Bāqir (ʻa) is reported to have said:

مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَلاَ هُدىً مِنَ اللهِ لَعَنَتْهُ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ، وَلَحِقَهُ وِزْرُ مَنْ عَمِلَ بِفُتْيَاهُ.

He who gives a verdict without knowledge and true guidance will be cursed by the angels of mercy and the angels of chastisement and will be responsible for the deeds of those who acted upon his verdict.[1]

Answering the question of his companion who asked him to mention the creatures' duty towards Almighty Allah, Imam al-Ṣādiq (ʻa) is reported to have said:

أَنْ يَقُولُوا مَا يَعْلَمُونَ، وَيَكُفُّوا عَمَّا لاَ يَعْلَمُونَ، فَإِذَا فَعَلُوا أَدُّوا إِلَى اللهِ حَقَّهُ.

They are required to say only that which they know and refrain from that which they do not know. If they do so, then they will have carried out their duty towards Almighty Allah.[2]

### *Recording the Ḥadīth*

In addition to memorizing, reflecting on, and comprehending the Holy Qur'ān, the Holy Imams (ʻa) highlighted the significance of reporting, memorizing, and recording the Ḥadīth. In this regard, history has recorded a precedence for the Ahl al-Bayt (ʻa) and their followers who were the first to record, maintain, and circulate the Ḥadīth, especially after the Holy Sunnah had been in danger of extinction due to negativity shown by the second caliph in the earliest age of Islam. When the suggestion of recording

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:9, S. 4, H. 1, 11, 14.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:12, S. 4, H. 10.
Refer to Chapter: Qualifications of Judges in the same reference book, S. 6 (*Illegality of Analogy and Conjectures*), H. 14, 15, 20, 21.

the Ḥadīth was put before him, the second caliph rejected it, claiming that such records would have a negative bearing on retaining the Holy Qur'ān and distract the public from it (i.e. the Holy Qur'ān).[1]

As a result of the trend of recording and reporting the Ḥadīth under the encouragement of the Holy Imams (‘a), their companions attained high ranks in jurisprudence and general knowledge in which they excelled over all others.[2]

By virtue of these instructions, the companions of the Holy Imams (‘a), in successive ages, endeavored to write down and record the *aḥādīth* (plural of *ḥadīth*). These recordings were known as *al-Uṣūl al-Arba`mi'ah* (The Four Hundred Principles). Some of the Holy Imams'(‘a) companions, such as Abān ibn Taghlib and `Ubaydullāh ibn `Alī al-Ḥalabī referred to these recordings.[3] The Holy Imams (‘a) praised those companions who undertook this work, including Burayd ibn Mu`āwiyah al-`Ajlī, Abū-Baṣīr, Muḥammad ibn Muslim, and Zurārah ibn A`yun.[4]

### *Propagation of Knowledge and Learning*

The Ahl al-Bayt (‘a) instructed their companions and followers to seek knowledge and learn. They highlighted these two activities as much as they focused on retaining and recording the Ḥadīth. Consequently, these practices became as important as recording the Ḥadīth.

1- Ibn Sa`d, *al-Ṭabaqāt al-Kubrā* 5:140; Ibn `Abd al-Barr, *Jāmi` Bayān al-`Ilm* 2:147; al-Dhahabī, *Tadhkirat al-Ḥuffāẓ* 1:4-5; al-Muttaqī al-Hindī, *Kanz al-`Ummāl* 5:239, H. 4865.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:61, S. 8, *Ṣifāt al-Qāḍī* (Qualifications of Judges), H. 35.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:72-3, S. 8, H. 80-81.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:57-59, H. 14, 16, 21.



As a result, the Ahl al-Bayt (‘a) managed to pave the way for making seeking of knowledge easy-to-obtain and within reach by the individuals of the virtuous community despite the difficult political circumstances encountered by these individuals. They suffered constant harassment by the ruling authorities who also imposed economic and educational boycotts on them.

Shaykh al-Kulaynī, in his book of *al-Kāfī*, has reported Mu`āwiyah ibn `Ammār as saying, I asked (Abū`Abdullāh) Imam al-Ṣādiq (‘a), "There is a reporter of your traditions who spreads them among people so as to show them and your partisans the right way. There is, on the other hand, a worshipper among your partisans that does not have such ability to report your traditions. Which one is better?"

The Imam (‘a) answered:

الرَّاوِيَةُ لحَديثِنَا يَشُدُّ بِه قُلُوبَ شِيعَتِنَا أَفْضَلُ مِنْ أَلْفِ عَابِدٍ.

A reporter of our traditions who strengthens the hearts of our Shī`ah (partisans) is better than a thousand worshippers.[1]

The Holy Prophet (ṣ) is reported to have said:

تَذَاكَرُوا وَتَلاَقَوْا وَتَحَدَّثُوا؛ فَإِنَّ الْحَدِيثَ جَلاَءٌ لِلْقُلُوبِ. إِنَّ الْقُلُوبَ لَتَرِينُ كَمَا يَرِينُ السَّيْفُ، جَلاَؤُهُ الْحَدِيدُ.

Hold sessions of discussions, meet each other, and exchange discourses. Verily, discourses polish hearts. Just as swords rust and are then polished by iron, so also do hearts rust.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:52, S. 8, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:52, S. 8, H. 3.
According to other forms of this tradition, the Holy Prophet (ṣ) said, "Just as swords rust, so also do hearts rust, and discourses are the polish of the rust of the hearts."

Imam Ja`far al-Ṣādiq (‘a) is reported to have said:

مَـنْ أَرَادَ الْحَـدِيثَ لِمَنْفَعَـةِ الدُّنْيَا لَمْ يَكُنْ لَـهُ فِي الآخِـرَةِ نَـصِيبٌ؛ وَمَـنْ أَرَادَ بِـهِ خَيْـرَ الآخِرَةِ أَعْطَاهُ اللهُ خَيْـرَ الـدُّنْيَا وَالآخِرَةِ.

He who learns the science of reporting any traditions for the sake of gaining a worldly benefit will have no share (of benefit) in the Hereafter, but he who learns it for the sake of gaining the benefits of the Next World will be granted by Allah the benefits of this world and the Next World.[1]

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

مَـنْ حَفِـظَ مِـنْ أَحَادِيثِنَـا أَرْبَعِـينَ حَـدِيثاً بَعَثَـهُ اللهُ يَـوْمَ الْقِيَامَـةِ عَالِمـاً فَقِيهاً.

He who retains forty of our traditions, Almighty Allah, on the Day of Resurrection, will include him with the well-versed scholars.[2]

Muḥammad ibn Muslim has reported the following:

I asked Imam al-Ṣādiq (‘a), “When I hear a tradition from you, is it acceptable to add or delete part of the statement when I convey it to others?”

The Imam (‘a) answered:

إِنْ كُنْتَ تُرِيدُ مَعَانِيَهُ فَلاَ بَأْسَ.

If your intention is to explain its meaning, it is then agreed.[3]

This policy is the only reason for the continuity of the Ahl al-Bayt’s cultural momentum and the endurance of their scientific and cultural centers in spite of the difficult circumstances they had to encounter. In addition, one of the most prominent features and evident characteristics of the

1 Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:52, S. 8, H. 4.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:52, S. 8, H. 5.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:52, S. 8, H. 9.



scientific policy of the Ahl al-Bayt (‘a) School is free education with which this school, along with all its branches, has withstood all pressures and difficulties.

At the same time as the ruling authorities strongly supported the official schools of the other Muslim sects by means of massive donations, they exercised pressure and official persecution against the schools of the Ahl al-Bayt’s followers in addition to depriving them of any support, donations or aid. Nevertheless, the Ahl al-Bayt’s schools endured in such an increasing manner that they occasionally excelled all the other officially supported schools that would have collapsed and vanished if governmental aid had stopped.

Among the major reasons for such endurance and continuity was the method of free education, the propagation of seeking knowledge and the adoption of seeking nearness to Almighty Allah through learning.

In fact, this is still the general feature of these schools and their prevailing methodology with regard to dealing with all educational activities appertaining to the individuals of the virtuous community at all levels, including teaching, propagation, communication of religious laws, writing books, or any other level of education.

## VARIETY IN EDUCATIONAL METHODOLOGY

### *Third Line: Variety in Methods of Educating and Teaching*

In addition to the current styles for preaching sermons, reporting traditions and composing poetry that were widely known in the earliest era of Islam, the Holy Imams (‘a) took much interest in other styles that were new methods for general education because they were unfamiliar practices and behaviors. These styles included supplicatory prayers (*du`ā’*), bequests (*waṣiyyah*), epistles (*risālah*), statements (*bayān*), formulas of visitation (*ziyārah*), sessions (*majlis*), general gatherings (*ijtimā`*) including congregational commemoration of Imam al-Ḥusayn’s martyrdom (*al-majālis al-ḥusayniyyah*).

### *Supplicatory Prayer (Du`ā')*

In the educational system of the Ahl al-Bayt (‘a), supplications (or supplicatory prayers) have transformed into a perfect school that teaches doctrines, ethics, Islamic and social concepts, human relationships and high moral standards as well as self-purification, high discipline, and expression of relationships with Almighty Allah.

Through his famous supplications (*du`ā’*) and whispered prayers (*munājāt*), Imam `Alī Amīr al-Mu'minīn (‘a) founded this style for which he is famed. The most famous of his supplications is one reported by Kumayl ibn Ziyād al-Nakha`ī and known as *Du`ā’ Kumayl*.

One of the distinctive and famous formulas of supplication of the Ahl al-Bayt (‘a) is Imam al-Ḥusayn’s ‘*Supplication on the Day of `Arafah*’.

Taking advantage of this style, yet more expansively, Imam



`Alī ibn al-Ḥusayn Zayn al-`Ābidīn (‘a) produced an extensive collection of supplications, the role and impact of which has been considerable on the educational course of the Shī`ah. It was the most successful style of treating the educational and moral degradation that struck Muslim society on the one hand and overcoming the difficult political circumstances that Imam Zayn al-`Ābidīn (‘a) had to encounter after the martyrdom of his father and the proscription that the Umayyad ruling authorities imposed on him, on the other hand.[1]

### *Bequest (Waṣiyyah)*

The style of using bequests was started by the Holy Prophet (ṣ) who addressed Imam `Alī (‘a) with a number of political, educative, and edifying instructions. Continuing this style, Imam `Alī (‘a) instructed his son Ḥasan (‘a), as well as his other sons, through a number of bequests. After that, this style became another idiosyncratic course adopted by the Holy Imams of the Ahl al-Bayt (‘a), who left such a valuable asset of bequests—touching on various educational features—that they can be compiled in a voluminous book.[2]

---

1- The *al-Ṣaḥīfah al-Sajjādiyyah* (also called *Psalms of Islam*) by Imam Zayn al-`Ābidīn (‘a) is one of the clearest examples in this respect.

2- Examples on such precepts are: The Holy Prophet’s precept to Imam `Alī (‘a) (*Tuḥaf al-`Uqūl* by Ibn Shu`bah al-Ḥarrānī), Imam `Alī’s precept to Imam al-Ḥasan (‘a) (*Nahj al-Balāghah*), Imam al-Bāqir’s precept to Jābir al-Ju`fī (*Tuḥaf al-`Uqūl*), Imam al-Ṣādiq’s precept to Muḥammad ibn al-Nu`mān (*Tuḥaf al-`Uqūl*), and Imam al-Kāẓim’s precept to Hushām ibn al-Ḥakam (*Tuḥaf al-`Uqūl*).

### *Epistle (Risālah)*

The style of epistles can be seen in the instructive and educational letters and statements of Imam `Alī (‘a) in the *Nahj al-Balāghah.* The same style is visible in the epistles that the Holy Imams (‘a) used to send to their partisans and followers, such as the epistles of Imam al-Bāqir (‘a), Imam al-Ṣādiq (‘a), and Imam al-Kāẓim (‘a), that contained many precise and varied details of educational guidelines.[1]

### *More Styles*

In coming books of this series, we will discuss in detail other styles, such as *Ziyārah* (Ritual Systems); the Ḥusaynī Assemblies (Educational Foundations); and general gatherings (System of Social Relations).

In these books, we will have a look at the great, organized work of the Ahl al-Bayt (‘a) and the variety of educational styles they engendered, some of which have become substantial establishments and distinctive ventures.

1- Examples on such epistles are: Imam al-Ṣādiq’s Epistle to his followers (*al-Kāfī* 8:397), Imam al-Bāqir’s Epistle to the entirety of the Shī`ah and his companions (*al-Kāfī* 8:230), Imam al-Hādī’s Epistle of refutations of the Fatalists and Indeterminists (*Tuḥaf al-`Uqūl* 341), and Imam `Alī’s Instructive Epistle to his companions (400 instructions compiled in *Tuḥaf al-`Uqūl* 66-83).

## VARIETY IN TOPICS OF EDUCATION

### *Fourth Line: Miscellaneous Education and Scientific Specialization*

The Holy Imams of the Ahl al-Bayt (‘a) took much interest in the variety of educational and scientific specializations because they believed that their followers must master such variety and specialization in various human and natural domains.

Not satisfied with the multiplicity and variety in educational information, the Holy Imams (‘a) urged their followers to adopt specialization in fields of knowledge in order to be able to reach high levels in various educational issues. Since the beginning, the Holy Imams of the Ahl al-Bayt (‘a) realized the significance of enlarging the fields of human and natural sciences. They also foresaw the expansion in the horizons of knowledge as well as intellectual conflicts and doctrinal deviations that the Islamic world would face, such as tendencies of infidelity, atheism, exaggeration, fanaticism, opinionism, personal views, and adjacency with the Greek, Indian, Persian, and Byzantine civilizations.

As a result of such efforts, specialization in various branches of science was practiced not only in later ages of Islamic history when educational affairs and branches ramified and expanded, but also in past ages, particularly in the beginning of the second century of Hijrah, and under the special direction of the Holy Imams (‘a). For instance, Hushām ibn al-Ḥakam was specialized in theology, Zurārah ibn A`yun and Muḥammad ibn Muslim in issuance of religious verdicts, Abān ibn Taghlib in the sciences of the Holy Qur’ān, and Sulaym ibn Qays, Lūṭ ibn Yaḥyā, and Abān al-Aḥmar al-Bujalī in history.

In natural sciences, Jābir ibn Hayyan, who received his knowledge directly from Imam Ja`far al-Ṣādiq (‘a), not only specialized in chemistry but also established the foundations of this science. In addition, al-Mufaḍḍal ibn `Umar and many other prominent companions of the Holy Imams (‘a) were specialists.[1]

Such comprehensiveness and specialization represented a policy in the educational building of the virtuous community aimed at meeting the requirements, filling the gaps and meeting the needs of this community on the one hand, and granting them their independence in construction, movement, and self-dependence on the other. This enabled the virtuous community to take its normal position in the Muslim nation in the capacity of its being a pioneering group that undertook its mission of safeguarding, reinforcing, and protecting Islam.

Naturally, such specialization does not mean turning away from the other fields of knowledge. In fact, the companions and followers of the Holy Imams (‘a) dealt with the other sciences by means of research and learning side by side with their specialization, concentrating on a certain branch of science so that the educational movement would be comprehensive and characterized by profundity and power.

1- Refer to Sayyid Ḥasan al-Ṣadr, *Ta'sīs al-Shī`ah li-`Ulūm al-Islām* (The Shī`ah; the Founders of the Sciences of Islam).

## SECOND PROJECT
## CULTURAL AND SCIENTIFIC ESTABLISHMENTS

After identifying the sources of Islamic culture and organizing the general courses to be taught, the Holy Imams of the Ahl al-Bayt (‘a) devoted their attention to building educational and scientific establishments.[1] They also encouraged others to activate establishments, such as mosques, which were the first educational and worshipping establishments known in Muslim societies. They also founded other educational establishments unfamiliar to Muslims, where special sessions were held by the Ahl al-Bayt (‘a) and through the efforts of the virtuous community for the purpose of propagating and teaching their traditions. With the passage of time, these establishments became one expansive educational establishment that included the congregational commemoration of Imam al-Ḥusayn’s martyrdom (currently known as *al-Majālis al-Ḥusayniyyah*).

Interest grew in these educational establishments for two reasons that are related to the cultural aspect:

The ***First Reason*** was to instill these educational approaches into the mainstream to ensure its continuity under all circumstances.

The ***Second Reason*** was that these unique approaches were not capable of being maintained by public establishments, no matter how competent they happened to be. Also, the

1- Each of these establishments can be a topic for a complete, expansive study. Nevertheless, we have to refer to the basic features of these establishments for brevity.

opportunities offered by these establishments would be limited to the followers of the Ahl al-Bayt (‘a). For these two reasons, the Holy Imams (‘a) took a considerable interest in creating special establishments.

In the following sections, we shall refer to certain establishments that had a great impact on the educational aspect of the lives of the followers of the Ahl al-Bayt (‘a).

## SHĪ`ITE SEMINARIES (ḤAWZAH `ILMIYYAH)

Since their first day, Muslims were forming debate groups in the form of assemblies (*ḥalqah*) to confer the various branches of their sciences. Such sessions progressed into famous schools in the history of Islam, such as the School of Kūfah, Madīnah, Baṣrah, Mecca, Cairo, Andalusia and many others. In the tradition of the Ahl al-Bayt’s followers, such schools are called *ḥawzah* (seminaries).

Moving with this stream, which was familiar to Muslims, the Ahl al-Bayt (‘a) established these schools to not only teach the general knowledge of Islam but also activate schools of other fields of knowledge and Islamic sciences in all the cities of the Muslim world. This role became more evident during the age of Imam al-Bāqir and Imam al-Ṣādiq—peace be upon them. They played a distinctive role in educating and disseminating knowledge among the entire Muslim community. As has been previously cited, the major Muslim scholars and scientists studied under the Holy Imams (‘a).[1]

Likewise, the Holy Imams (‘a) played a major role in the establishment of schools, especially for their followers and partisans (Shī`ah), within a special course which they drew up to build the virtuous community. This interest originated from their belief in the vital role the educational establishment could play in founding the pillars of education.

---

1- This discussion will be further discussed in the topic of the intellectual referential authority within my encyclopedia entitled ‘The Role of the Ahl al-Bayt (‘a) in Muslim Life’.

### *Schools of Kūfah and Qum*

The School of Kūfah was one of the private schools in the history of the Ahl al-Bayt (‘a). Shī`ism found its way to Iraq at the beginning of the Islamic conquest of Iran along with the earliest prominent companions of the Holy Prophet (ṣ), such as Ḥudhayfah ibn al-Yamān and Salmān al-Fārsī. They participated in this conquest and were the first to hold the highest governmental offices of the Islamic caliphate in the city of Madā'in, along with `Ammār ibn Yāsir, `Abdullāh ibn Mas`ūd, and many others.

The School of Qum, a branch of the School of Kūfah before it became an independent school specializing in the sciences of the Shī`ah, was then established in this small town by sincere followers of the Ahl al-Bayt (‘a) to avoid being harassed by the ruling authorities.

Other schools in the Muslim east followed the Schools of Kūfah and Qum, such as the schools in Ray (southern Tehran), Khurāsān (northern Iran), Isfahan (central Iran), Afghanistan, and Jabal `Āmil (southern Lebanon).

After that, the School of Kūfah, from which four thousand scholars graduated, each of whom used to say, “Ja`far ibn Muḥammad al-Ṣādiq (‘a) taught me…”, developed to extend to Baghdad. That was during the ages of Imam al-Ḥasan al-`Askarī (‘a) and the ‘Four Envoys’ in the Age of the Minor Occultation.

It distinctively expanded during the periods of Shaykh al-Mufīd, al-Sharīf al-Murtaḍā, and Shaykh al-Ṭūsī in whose age this school moved to the cities of Najaf, Ḥillah, and Karbalā' respectively. Finally, it settled in the holy city of Najaf in the last couple of centuries.

Passing through different stages, the School of Qum kept on swinging between expansion and contraction until it



became the second most important school in the Shī`ite world in modern history after the School of Najaf.[1]

### *Graduation of Well-Versed Jurisprudents*

The Holy Imams (‘a) took much interest in establishing religious seminaries. To achieve this goal, they encouraged their followers to embark upon teaching, issuing verdicts, and holding meetings and assemblies dedicated to such subjects. A firm, influential methodology was set up for running such schools in order to put into action a set of scientific, educational, and spiritual objectives and contribute to the achievement of other social, political, and organizational goals, the details of which will be discussed in the following books of this series.

However, the principal goal was to maintain the momentum of *ijtihād*. In addition to the graduation of proselytizers from all countries where the followers of the Ahl al-Bayt (‘a) existed, the most important objective of the scholastic courses in these schools was to graduate well-versed scholars and researchers in fields like Muslim jurisprudence, *Uṣūl*, preliminary sciences to these two fields and other Islamic sciences. Actually, this curriculum remained consistent for ages until the latest developments of the modern age made it necessary to add some new courses to it.

As a result, we can see that such schools (*ḥawzah*) are abounding with large numbers of well-versed jurisprudents (*mujtahid*) in every age and among every generation and social class. It is also noticeable that these schools differ

1- The history of these schools involves many details. I expect to have the opportunity to discuss these details in my book on the virtuous referential authority, which deals with the applied aspect and the history of the virtuous community after the Occultation.

from one another competitively in the quality and quantity of their graduates and in the profundity of the jurisprudential, fundamental, and Islamic studies that they teach.

However, such increasing interest in the achievement of this goal resulted in negative consequences that affected the nature of the scientific outcome of these schools and their capability of achieving other goals. It is thus noticed that there are gaps, both wide and limited, in the yield of other Islamic fields of knowledge, such as exegesis of the Holy Qur'ān, Islamic doctrine, philosophy, ethics, Ḥadīth, history, and literature. This is so because there was always urgent need for *ijtihād* (i.e. deep specialization) in the fields of *fiqh* and *Uṣūl*, and some other fields of knowledge which did not need such specialization.[1]

Nevertheless, these schools made speedy progress in opening the door to Ijtihād and maintaining the graduation of well-versed scholars in the various fields of Islamic sciences even in the harshest circumstances through which the Islamic world passed.

They could also stand steadfast in the face of attempts at distortion which were encountered by other religious schools in the Islamic world, such as al-Azhar in Cairo and the al-Zaytūnah Schools of the Indian subcontinent, plus the schools of Mecca, Madīnah, Baghdad, and other places.

1- During the age of the referential authority of Sayyid Muḥsin al-Ḥakīm in the holy city of Najaf and Sayyid al-Burūjirdī in Qum, several attempts were made to rectify the progress of the scholastic courses of these schools and fill the gaps found therein. These attempts developed greatly to reach their climax after the victory of the Islamic Revolution in Iran when a large movement of reformation began to bear fruit.



### *Graduation of Missionaries*

Among the other objectives of these schools was to graduate preachers, missionaries, envoys to other countries and teachers for subsidiary religious seminaries.

In this respect, these schools had to face a big problem. This was the absence of a curriculum competent enough in form and content to achieve these objectives directly and respond to the requirements of the latest developments and the various stages, especially in the new regions of the followers of the Ahl al-Bayt (‘a). This was so because the level of general knowledge of the Muslim nation, as well as the type of knowledge and the new cultural and educational problems, were different and more progressive than the previous ones. Besides, the multiplicity, ramifications, and reciprocity of the branches of knowledge, in addition to the existence of modern scientific and technical methods, not to mention other channels of development—all required a new treatment of the curricula at both levels of form and content so as to spare time for the students, summarize knowledge for them, and supply them with useful means in practical fields.

In view of this, the idea of specialization in the various fields of knowledge became practicable and more effective since it would meet realistic requirements.

### *Surmounting New Problems*

In spite of all the problems mentioned, the religious seminaries were able to surmount them, albeit partially, by means of increasing their personal scientific competence to enable a student to acquire scientific and technical knowledge through personal effort widening the horizons of knowledge.

The following features of these schools have helped in the

achievement of all that has been accomplished in the discipline:

(1) Freedom of thought and research

(2) Freedom in choosing classes and instructors

(3) Freedom in controlling and utilizing time suitably

(4) The financial system of these schools which is, to a great extent, controlled by the social and cultural requirements of the virtuous community

(5) The system of social relations that drives students to respond to the cultural requirements of the Muslim nation

Another factor was the moral course of the religious seminaries that arouses religious responsibility, prompts the highest degrees of piety and asceticism, and induces mental and spiritual education.

These factors have made the students of these religious seminaries move speedily to fill these gaps and stand steadfast against temptation.

### *Maintenance of Islamic Heritage*

Among the other objectives of the religious seminaries was the maintenance of Islamic heritage in general and the heritage and culture of the Ahl al-Bayt (‘a) in particular. They were to provide Islamic thought, doctrine, history, and other researches related to Islam with the new, genuine, and pure thought based purely on Islamic resources and intended to face the other ideological trends.

We notice that these schools and seminaries continued to produce profound research and wide-ranging cultural investigation to maintain this heritage, such as research in the biography of reporters of Ḥadīth (*`ilm al-rijāl*) and Islamic encyclopedias of Ḥadīth and jurisprudence.



These seminaries produced grand scholars and reformers in various scientific fields, such as Avicenna, Shaykh al-Mufīd, Sharīf al-Murtaḍā, Sharīf al-Raḍī, Shaykh al-Ṭūsī, Shaykh Naṣīr al-Dīn al-Ṭūsī, al-Muḥaqqiq al-Ḥillī, `Allāmah al-Ḥillī, Shaykh al-Ṭabrisī, al-Shahīd al-Awwal (First Martyr; Muḥammad ibn Makkī), al-Shahīd al-Thānī (Second Martyr: Zayn al-Dīn al-`Āmilī), Ibn Ṭawūs, Shaykh al-Bahā'ī, Sayyid al-Dāmād, Mulla Ṣadrā (Ṣadr al-Dīn al-Shīrāzī), `Allāmah al-Majlisī (Muḥammad Taqī); Shaykh al-Majlisī (Muḥammad Bāqir), al-Fayḍ al-Kāshānī, al-Muḥaqqiq al-Karakī, al-Waḥīd al-Bahbahānī, Sayyid Baḥr al-`Ulūm, Shaykh Kāshif al-Ghiṭā', Shaykh al-Jawāhirī (known as *Ṣāḥib al-Jawāhir*), Shaykh al-Anṣārī, and al-Shīrāzī the reformer.

In the past century, these seminaries produced master scholars such as Jamāl al-Dīn al-Afghānī, Shaykh al-Ākhūnd al-Khurāsānī, Shaykh al-Mamuqānī, Shaykh al-Nā'īnī, al-Muḥaqqiq al-`Irāqī, Sayyid al-Burūjerdī, `Allāmah Kāshif al-Ghiṭā', `Allāmah Sharaf al-Dīn, Sayyid Muḥsin al-Amīn, Shaykh al-Balāghī, Sayyid al-Ḥakīm, `Allāmah al-Ṭabāṭabā'ī, Sayyid al-Khumaynī, Martyr Muṭahharī, Martyr al-Ṣadr, Sayyid al-Khū'ī, and many others who played a major role not only in the Shī`ite world but also in the Islamic world as a whole. These scholars have enriched the Islamic scientific schools with new theories as they have written scientific encyclopedias and research papers on Muslim jurisprudence, the sciences of the Holy Qur’ān, various fields of Islamic knowledge, history, and doctrine. In addition, they approached with great determination the events through which they served Islam and its blessed renaissance and boldly faced international colonization, atheism, and local tyranny.

### *Masjid and Ḥusayniyyah*

Since the beginning, the mosque (*masjid*) has played the role of an educational institution, not to mention its religious and administrative roles in the Muslim community. Sermons, lessons, and lectures were delivered in mosques and people frequented mosques in order to quench their thirst from this spring of Islamic education.

Following this pattern, the followers of the Ahl al-Bayt (‘a) used mosques to link the general culture with religious duties on the strength of belief in Almighty Allah and thus confer sacredness upon them (i.e. cultures). It was one of the religious duties to seek knowledge, as expressed by the Ḥadīth that states:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ.

Seeking of knowledge is obligatory upon every Muslim.[1]

The followers of the Ahl al-Bayt (‘a) patterned this course after the Holy Prophet (ṣ) and his noble companions lead by Imam ‘Alī ibn Abī-Ṭālib (‘a)—the Master of the Successors of the Prophets. During his reign as caliph, he changed the mosque into a perfect Islamic foundation of rule, judicature, jihad, and social attitudes, and made education act as one of the basic features of this foundation.

### *The Virtuous Community and Mosque*

In the various regions of the Muslim world, the followers

1- Shaykh al-Kulaynī, *al-Kāfī* 1:30-31; Abū’l-Fatḥ al-Karājakī, *Kanz al-Fawā'id* 2:107; Ibn Abī-Jumhūr, *`Awālī al-La'ālī* 4:70, H. 36; al-Majlisī, *Biḥār al-Anwār* 1:177, H. 54 (as quoted from the previous reference book); al-Muttaqī al-Hindī, *Kanz al-`Ummāl* 10:57-79, S. *Kitāb al-`Ilm*.



of the Ahl al-Bayt (‘a) had to encounter the problem of the aggression and harassment of the tyrannical ruling authorities against them, their culture, thoughts, and doctrines. Because of this, they could rarely find an opportunity to make use of mosques as cultural foundations, since mosques were under the management of the ruling authorities. They therefore had to choose other places away from the watchful eyes of the tyrants and their agents to study their religion, teach others, and exchange viewpoints in the various fields of life and culture.

Nevertheless, they never deserted the mosque; rather, they always established firm relationships with it as they practiced the Islamic rituals in the mosques even under the most vehement circumstances because they believed that the mosque was not only a place of study but also a place of worship, supplication, and confidential talk with Almighty Allah. In addition, mosques were a communication device of the Muslim nation.

The Holy Imams of the Ahl al-Bayt (‘a) worked earnestly toward keeping and maintaining this connection between their followers and mosques.

Whenever they would find an opportunity, the followers of the Holy Imams (‘a) made mosques their starting points for cultural work. As has been previously cited, al-Kūfah Mosque was one of the major centers of the Ahl al-Bayt (‘a) School throughout the Islamic era.

Likewise, the mosques of the regions in which the followers of the Ahl al-Bayt (‘a) could find some freedom and security were used as centers of Islamic education without seeking alternative locations, such as mosques in Iran, Iraq, Lebanon, and other regions.

Additionally, the followers of the Holy Imams (‘a) took much interest in building, reconstructing, and concerning

themselves with mosques—a fact that is witnessed in all Muslim regions that are inhabited by followers of the Ahl al-Bayt (‘a).

### *The Virtuous Community and Ḥusayniyyah*

In the regions where the followers of the Ahl al-Bayt (‘a) could not find freedom and security, they would betake themselves to other places in order to maintain their culture, doctrines, and history. This was the reason for establishing places that are currently known as *Ḥusayniyyah*[1] because the original idea was to find centers in which they could speak freely and securely, as is derived from many traditions reported from the Holy Imams (‘a).

The main subject discussed in such places was Imam al-Ḥusayn (‘a) and the atrocities he encountered. Later on, this idea developed so largely that the followers of the Ahl al-Bayt (‘a) established many such *Ḥusayniyyah*s as cultural and social centers.

Attending to the religious and ritual role of mosques, they would dedicate one part of such buildings to worship and another part to commemoration of the martyrdom of Imam al-Ḥusayn. This guaranteed more freedom of work and activity and kept the mosque away from the religiously discommended or banned matters, taking into consideration the fact that jurisprudents from the Ahl al-Bayt School (‘a) believed in keeping mosques free of ceremonial impurity. They also hold it unlawful for the menstruous and the ceremonially impure to remain in mosques and it is not

1- Such places are ascribed to Imam Ḥusayn (‘a) because the ceremonies of commemorating his martyrdom and the lectures about his uprising and its spiritual, moral, political, social, and doctrinal features were held therein.



recommended to eat and sleep in mosques or to bring children therein. Of course, such rulings are not applicable to *Ḥusayniyyah*s. There are also other specific acts and practices discommended in mosques but not in *Ḥusayniyyah*s.

In addition, *Ḥusayniyyah*s are originally dedicated to holding and practicing certain social and cultural ceremonies, such as mourning ceremonies, particular events, general festivals, and establishment of loan offices and public libraries that may help those who gather therein.

In view of this, *Ḥusayniyyah*s have changed into special cultural foundations that the followers of the Ahl al-Bayt (‘a) have adopted for the sake of proclaiming the Islamic culture. Likewise, they have become the springboard to the establishment of a wide-ranging cultural foundation that the followers of the Ahl al-Bayt (‘a) have as a distinctive feature. This foundation is namely the commemoration of Imam al-Ḥusayn’s martyrdom (*al-sha`ā'ir al-ḥusayniyyah*). Nevertheless, *Ḥusayniyyah* is in fact an extension of the Islamic foundation of mosques.

## COMMEMORATION OF IMAM AL-ḤUSAYN'S MARTYRDOM

Commemorating Imam al-Ḥusayn's martyrdom has been one of the significant fundamentals that the Ahl al-Bayt (‘a) established in the field of cultural activities. It has also been one of the distinctive features of their followers and devotees. This fundamental includes holding ceremonies commemorating Imam al-Ḥusayn (‘a) and his martyrdom, collective recital of *ziyārah* (formulas to be said when visiting the tombs of the Holy Imams (‘a)), and other ceremonies that will be described.

Actually, commemoration of Imam Husayn's martyrdom is regarded as one of the significant objectives that the Ahl al-Bayt (‘a) adopted in building a virtuous community. It is important because they relied on it in their movement inside the Muslim nation, and it received inspiration from Imam al-Ḥusayn's uprising and venerated and highlighted the various political, cultural, doctrinal, and spiritual aspects of its goals.

The Holy Imams (‘a) laid the foundation of this commemoration, giving it a purely religious color and defining its form and contents so that it corresponded with the significant role these ceremonies needed to play.

As for the form, these ceremonies must be utterly compatible with the circumstances of the tragic saga of Karbalā' and the circumstances of the Ahl al-Bayt's followers.

As for the contents, they must be compatible with the political, spiritual, cultural, and doctrinal aspects of Imam al-Ḥusayn's (‘a) uprising and martyrdom.

Beyond doubt, Imam al-Ḥusayn's uprising has had a far-reaching impact on movements of the Muslim nation and



has resulted in safeguarding Islam and the Muslim nation from a variety of distortions.

The ceremonies of Imam al-Ḥusayn's martyrdom have played a great role in consummating the role of Imam al-Ḥusayn's uprising. This role is mainly consecrated within the virtuous community, even though it has had some impact on the Muslim milieus in general.

Because the cultural aspect is one of the basic, most important goals among its multifaceted goals, we will single out a rather comprehensive discussion on these ceremonies and include other aspects in order to round off its benefits.

## COMMEMORATION OF IMAM AL-ḤUSAYN'S MARTYRDOM AND THE VIRTUOUS COMMUNITY

The commemoration of Imam al-Ḥusayn's martyrdom can be organized in the following two major sections according to its form and contents:

### *(1) Prescribed Rituals*

The first section deals with the ceremonies held according to authentic and forthright instructions reported from the Ahl al-Bayt (‘a). Their authenticity depends upon their performance:

### *A) Grief and Weeping*

In addition to all reasonable semblances of grief, sorrow, and complaint about the offensive carried out against the grandson of the Holy Prophet (ṣ), many traditions that are reported from the Holy Imams of the Ahl al-Bayt (‘a) have referred to the significance of weeping over Imam al-Ḥusayn's martyrdom. These sorrowful slogans of protest obviously express the emotional and spiritual reaction to Imam al-Ḥusayn's tragedy and introduce the persecution he had to encounter and the brutal crime that was committed against him.

Many other traditions have asserted that the Holy Imams (‘a) did weep for Imam al-Ḥusayn (‘a), as a token of protest that was initially instituted and raised by Imam ‘Alī ibn al-Ḥusayn Zayn al-‘Ābidīn (‘a).

In his book of *Kāmil al-Ziyārāt*, Ibn Qawlawayh has reported that a servant of Imam Zayn al-‘Ābidīn (‘a) saw him while he was prostrating before Allah and weeping. He asked, “O ‘Alī ibn al-Ḥusayn (‘a), has the time of the



termination of your grief not yet come?”

The Imam (‘a) raised his head, looked at him, and answered:

وَيْلَكَ! وَاللهِ لَقَدْ شَكَا يَعْقُوبُ إِلَى رَبِّهِ فِي أَقَلَّ مَا رَأَيْتُ حِينَ قَالَ: "يَا أَسَفِي عَلَى يُوسُفَ!" وَإِنَّهُ فَقَدَ إِبْناً وَاحِداً. وَإِنِّي رَأَيْتُ أَبِي وَجَمَاعَةَ أَهْلِ بَيْتِي يُذْبَحُونَ حَوْلِي.

Woe to you! By Allah I swear, (Prophet) Jacob (‘a) complained to his Lord for less than what I have seen, saying, “O my sorrow for Joseph!” That was because he had lost one son only. As for me, I saw my father and a group of my household lying slain around me![1]

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

بَكَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ عِشْرِينَ ـ أَوْ أَرْبَعِينَ ـ سَنَةً. وَمَا وُضِعَ بَيْنَ يَدَيْهِ طَعَامٌ إِلاَّ بَكَى عَلَى الْحُسَيْنِ حَتَّى قَالَ لَهُ مَوْلىً لَهُ: "جُعِلْتُ فِدَاكَ يَا بْنَ رَسُولِ اللهِ! إِنِّي أَخَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ!" قَالَ: "إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللهِ. إِنِّي لَمْ أَذْكُرْ مَصْرَعَ بَنِي فَاطِمَةَ إِلاَّ حَنَقَتْنِيَ الْعَبْرَةُ.“

‘Alī ibn al-Ḥusayn wept for (his father) Ḥusayn ibn ‘Alī (peace of Allah be upon them all) for twenty or fourty years. Whenever he was served with food, he would weep for Ḥusayn (‘a). Once, one of his servants said to him, “May Allah accept me as ransom for you, O son of Allah's Messenger (ṣ)! I fear you will die (by weeping so much).” The Imam answered, “I only complain of my grief and sorrow to Allah. Whenever I recall the killing of Fāṭimah's sons, tears gush out.”[2]

1- Al-Majlisī, *Biḥār al-Anwār* 46:110, H. 4, as quoted from *Kāmil al-Ziyārāt*.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 2:922, H. 7.

This intensive practice of weeping of Imam Zayn al-'Ābidīn ('a) cannot be interpreted as mere emotional reaction to the scenes that he had witnessed in those days of Muḥarram, after which he was not able to suppress his feelings and emotions. In addition to this understanding, this practice must have apprised his followers of a well-determined plan based on the tragic truth the Imam ('a) had to personally suffer. This confirms its profundity and enormity so much so that this tragedy permanently exists as an issue experienced by the Muslim nation since the time it took place and as a basic motive for the virtuous community.

After Imam Zayn al-'Ābidīn ('a), other Holy Imams ('a) offered further insight when they propounded it as a third example of holding in honor the rituals of God.[1] This was done by declaring an objection to injustice and personally reacting to the issue and goals of the tragedy of Karbalā', and undertaking a course of self-purification and self-discipline. As a result, weeping over Imam al-Ḥusayn's martyrdom has changed into an act of worship practiced by people individually and collectively.

The Ahl al-Bayt's emphasis on the significance of actually weeping and trying to weep for Imam al-Ḥusayn ('a) and the reward of such acts shows that this act has become an example of weeping recommended by Almighty Allah, similar to weeping out of fear of Him.

In this regard, Imam al-Ṣādiq ('a) is reported to have asked Fuḍayl, "Do you regularly gather and mention us?"

Fuḍayl answered, "Yes, we do."

1- This is an indication of Almighty Allah's remark mentioned in the Holy Qur'ān, "Whoever holds in honor the rituals of Allah, such should come truly from piety of heart. (22:32)"



The Imam ('a) commented,

إنَّ تِلْكَ الْمَجَالِسَ أُحِبُّهَا، فَأَحْيُوا أَمْرَنَا يَا فُضَيْلُ. فَرَحِمَ اللهُ مَنْ أَحْيَا أَمْرَنَا. يَا فُضَيْلُ، مَنْ ذَكَرَنَا أَوْ ذُكِرْنَا عِنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ مِثْلُ جَنَاحِ الذُّبَابِ غَفَرَ اللهُ لَهُ ذُنُوبَهُ وَلَوْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ.

I love these assemblies. Bring to life our affairs (i.e. deeds), O Fuḍayl. May Allah have mercy upon him who revitalizes our deeds! O Fuḍayl, if one mentions us or listens to our deeds and his eyes shed a tear that is as little as a fly's wing, Allah will forgive all his sins even if they were as vast as the foam on the seas.[1]

Abū-Hārūn al-Makfūf (the blind) has reported that he once visited Imam al-Ṣādiq ('a) who asked him to say an elegy about Imam al-Ḥusayn ('a). Abū-Hārūn recited the elegy in an ordinary way, but the Imam ('a) said, "Do not recite it in this ordinary way; rather, chant it as you do at the graves."

So, Abū-Hārūn started with this verse, "Pass by Ḥusayn's grave and say to his pure bones."

As he saw Imam al-Ṣādiq ('a) weeping, Abū-Hārūn stopped. The Imam ('a) commanded him to continue. He went on until the end of the lamentation. The Imam ('a) then asked for more, so Abū-Hārūn chanted another elegy beginning with, "O Maryam, mourn for your master and weep soulfully for Ḥusayn ('a)."

Imam al-Ṣādiq ('a) then wept, his body heaving with sobs, and women also began to wail. When they stopped, the Imam ('a) said to Abū-Hārūn:

1- Al-Ḥimyarī al-Qummī, *Qurb al-Isnād*, p. 36, H. 117; `Allāmah al-Majlisī, *Biḥār al-Anwār* 44:282, H. 14 as quoted from the earlier reference book.

If one recites an elegy about Ḥusayn (‘a) and makes ten persons weep, Paradise will be his reward. If he makes nine persons weep, Paradise will be the reward...If he makes even one person weep, Paradise will still be the reward. If one mentions Ḥusayn (‘a) and weeps, Paradise will also be his reward.[1]

مَنْ أَنْشَدَ فِي الْحُسَيْنِ فَأَبْكَى عَشَرَةً فَلَهُ الْجَنَّةُ... مَنْ أَنْشَدَ فِي الْحُسَيْنِ فَأَبْكَى وَاحِداً فَلَهُ الْجَنَّةُ. مَنْ ذَكَرَهُ فَبَكَى فَلَهُ الْجَنَّةُ.

## *Logic for Weeping*

If we take into consideration the following consequences of weeping, we can understand its significance:

First: There is a political facet in weeping for Imam al-Ḥusayn (‘a). Weeping is generally the best human and social method—sound and gentle—to condemn wrongdoing and express the profundity of this tragedy and the transgressions to which Imam al-Ḥusayn (‘a) and his noble goals were exposed. The political significance of this method manifests under circumstances of ordeal, repression of freedom and terrorism, when all other aspects fail to convey the truth.

In various stages of history, the followers of the Ahl al-Bayt (‘a) have been experiencing difficult and brutal conditions; therefore, the method of weeping has been the most appropriate in expressing and abiding by their political posture.

We can now clearly understand Imam Zayn al-‘Ābidīn's inclination to this method considering his psychological state due to his presence in Karbalā' during that tragedy.

1- Allamal al-Majlisī, *Biḥār al-Anwār* 44:287, H. 25 as quoted from *Kāmil al-Ziyārāt*.



This issue highlights a significant truth about the Ahl al-Bayt's strategy about political issues: a faithful individual is required to demonstrate his political belief through this practice—under all circumstances—despite the fact that it represents the least degree of faith. Hence, it is imperative for a believer to be duly conscious of political ideology and belief. Many reports that deal with the duty of enjoining the right and forbidding the wrong confirm this. Such reports focus on condemning that which is wrong, even if only in one's heart when higher levels of condemnation are impossible (such being described as the lowest level of faith).

Second: At the same time, weeping represents, at minimum, a moral and subjective reaction to the tragedy of Karbalā', an arousal of Muslims' emotions towards the event and its goals, and detachment from the enemies, their acts and wicked purposes.

This moral aspect of weeping became one of the natural means through which the Ahl al-Bayt (‘a) maintained the morality of unification. The virtuous community stood by the right party, faced wrongdoers despite pressures at various levels, including the external pressures of despotic rulers and the internal pressures of personal desires and lust.

Third: Because weeping has some bearing on tenderheartedness, wakefulness of the conscience, and awareness of the sentiments, it promotes a course of self-purification from sins and raises sensitivity towards the pains of humanity, deviations of the community and issues of persecution and justice.

The issues of hardheartedness, tenderheartedness, and reverence are the most important factors that create an impact on the personal progress of humanity. Relying on

this fact, the Holy Qur'ān treated and criticized hardheartedness and praised tenderheartedness and reverence on many occasions, some of which are as follows:

Thenceforth were your hearts hardened: they became like a rock and even worse in hardness. (2:74)

ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ

Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and the Truth revealed to them, and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. (57:16)

ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ

Do they not then earnestly seek to understand the Qur'ān, or are there locks upon (their) hearts? (47:24)

ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ

They (i.e. the Jews) say, 'Our hearts are the wrappings.' Nay, Allah's curse is on them for their blasphemy. Little is it they believe. (2:88)

ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ

Woe to those whose hearts are hardened and cannot celebrate the praises of Allah! They are manifestly wandering in error. (39:22)

ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ



Allah has revealed from time to time the most beautiful Message in the form of a Book, consistent with itself, yet repeating its teaching in various aspects. The skins of those who fear their Lord tremble thereat; then their skins and their hearts do submit to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but those whom Allah leaves to stray can have none to guide. (39:23)

ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ

The state of hearts and setting a seal on them, mentioned in the Holy Qur'ān, is the state of hardheartedness. The opposite state is that of purity, reverence, fear, tenderness, leading to tranquility.

Based on this fact, the Holy Legislator has encouraged weeping for fear of Him. Thus, an eye that weeps for fear of Allah is, according to sacred texts, in line with the eyes abstaining from violating His prohibitions and staying awake to guard in His way.[1] In addition to its political and moral aspects, weeping enjoys a spiritual and sentimental aspect.

No doubt, weeping is the finest way of cleansing the filth from the hearts and preparing them to respond to improvement. This is linked to justice and injustice. The motives of weeping that stir up such emotional and sentimental feelings have an impact on man's outlook on life and reaction to various socio-politico-economic issues. When feelings towards wrong and oppression are aroused

1- `Allāmah al-Majlisī, *Biḥār al-Anwār* 93:329.

in a person and when he reacts to such feelings, he will undoubtedly think about the causes of injustice and the standards of justice and resort to methods of commitment to it. Usually, discussions of such ideas surface after stimulation of such feelings.

### *B) Significance of Ziyārah*

Originally, Ziyārah of Imam al-Ḥusayn (‘a) indicated presence near his tomb. Later, it took on a broader aspect appertaining to paying tribute to the Ahl al-Bayt (‘a) since it required visitation of Imam al-Ḥusayn (‘a) on various occasions from near and far. After that, visitations to Imam al-Ḥusayn's tomb paved the way for visiting the shrines of the other Holy Imams (‘a), their descendants and followers.

According to certain reports, the first to have visited Imam al-Ḥusayn's grave was Imam Zayn al-‘Ābidīn (‘a), forty days after his martyrdom (ceremonially called *al-arba`īn*), on his return from Shām (currently Syria) to Madīnah.[1]

Subsequently, the other Holy Imams (‘a) recommended visiting Imam al-Ḥusayn's tomb. According to traditions, some of which will be cited hereinafter, visiting Imam al-Ḥusayn's tomb is a duty required by every Shī`ite individual who believes in Imam al-Ḥusayn's Imamate.

Authentic traditions, reported from the Holy Imams (‘a), have mentioned the great rewards ensuing from this blessed act of devotion as well as its preference to the recommended (i.e. not obligatory) pilgrimage to Mecca (*‘umrah*).

1- Some reports indicate that the first to have visited Imam Ḥusayn (‘a) on the forty-day occasion was Jābir ibn `Abdullāh al-Anṣārī, a grand and revered companion of the Holy Prophet (ṣ). See al-Muqarram, *Maqtal al-Ḥusayn*, p. 360.



Shaykh al-Ṭūsī in his book of *Miṣbāḥ al-Zā'ir* has recorded a form of the *ziyārah* that is different from the famous one that is recited on the day of ‘Āshūrā'. Through a valid chain of authority, he has also reported this formula of *ziyārah* from ‘Abdullāh ibn Sinān, the author of *al-Mazār al-Kabīr*, as follows:

On the tenth of Muḥarram (‘Āshūrā') of one year, I visited my master Abū-‘Abdullāh Ja‘far ibn Muḥammad (al-Ṣādiq) (‘a) and found him gloomy, apparently aggrieved, with tears flowing from his eyes like pearls. I asked, “O Son of Allah's Messenger (ṣ)! What is making you weep? May Allah never cause your eyes to weep!”
The Imam (‘a) answered, “Are you inattentive? Do you not know that Ḥusayn ibn ‘Alī (‘a) was martyred on this day?”
I then asked, “O master, what do you say about fasting on this day?”
The Imam (‘a) answered:

صُمْهُ مِنْ غَيْرِ تَبْيِيت، وَأَفْطِرْهُ مِنْ غَيْرِ تَشْمِيت، وَلاَ تَجْعَلْهُ يَوْمَ صَوْمٍ كُمْلاً، وَلْيَكُنْ إِفْطَارُكَ بَعْدَ صَلاَةِ الْعَصْرِ بِسَاعَةٍ عَلَى شَرْبَةٍ مِنْ مَاء، فَإِنَّهُ فِي مِثْلِ ذَلِكَ الْوَقْتِ مِنْ ذَلِكَ الْيَوْمِ تَجَلَّتِ الْهَيْجَاءُ عَنْ آلِ رَسُولِ اللهِ وَانْكَشَفَتِ الْمَلْحَمَةُ عَنْهُمْ وَفِي الأَرْضِ مِنْهُمْ ثَلاَثُونَ صَرِيعاً فِي مَوَالِيهِمْ، يَعَزُّ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَصْرَعُهُمْ. وَلَوْ كَانَ فِي الدُّنْيَا

You may abstain from eating and drinking on that day but without a predetermined intention of ritual fasting and you may break your abstinence from eating and drinking but without prearrangement. Do not fast for the whole day; rather, you must break your fast an hour after the Afternoon (‘Aṣr) Prayer with a drink of water. At this very time of that day, the combat with the family members of Allah's Messenger (ṣ) terminated and the massacre ended while thirty of their supporters were thrown on the ground. Their slaying is very hard for Allah's Messenger (ṣ). Had he been alive then, he would have been the one

consoled for their death.

O `Abdullāh ibn Sinān, the best act you may do on this day is to dress yourself in clean clothes, undo the buttons, and uncover your arms, just like those stricken by a disaster. At midday, you may take leave to a wasteland or a place where nobody can see you, go to an empty house you own, or keep yourself secluded. You may offer a four-unit (*rak`ah*) prayer with genuflection (*rukū`*) and prostration (*sujūd*). After each two units, you say the *taslīm* (the concluding statement of prayers). In the first unit, you recite Sūrah al-Ḥamd (*al-Fātiḥah*, No. 1) and Sūrah al-Kāfirūn (No. 109) and in the second Sūrah al-Ḥamd and Sūrah al-Tawḥīd (*al-Ikhlāṣ*, No. 112). You then offer another two-unit prayer, reciting in the first unit Sūrah al-Ḥamd and Sūrah al-Aḥzāb (No. 33) and in the second Sūrah al-Ḥamd and Sūrah al-Munāfiqūn (No, 63) or any other part of the Holy Qur'ān as much as is easy.

You then say the *taslīm* and turn your face towards Ḥusayn's tomb and place of rest. You then call to mind the way he, his sons and family members were slain. You salute him, invoke Allah's blessings upon him and Allah's

يَوْمَئِذ حَيّاً لَكَانَ صَلَوَاتُ الله عَلَيْه هُوَ الْمُعَزَّى بِهِمْ...

يَا عَبْدَ الله بْنَ سِنَان! إنَّ أَفْضَلَ مَا تَأْتي به في هَذَا الْيَوْم أنْ تَعْمَدَ إلَى ثِيَاب طَاهِرَة فَتَلْبَسُهَا وَتَتَسَلَّبُ... تُحَلِّلُ أَزْرَارَكَ وَتَكْشفُ عَنْ ذِرَاعَيْكَ كَهَيْئَة أَصْحَاب الْمَصَائب، ثُمَّ تَخْرُجُ إلَى أَرْض مُقْفِرَة أَوْ مَكَان لاَ يَرَاكَ به أَحَدٌ أَوْ تَعْمدُ إلَى مَنْزِل لَكَ خَال، أَوْ في خلْوَة مُنْذُ حِينَ يَرْتَفعُ النَّهَارَ فَتُصَلِّي أَرْبَعَ رَكَعَات تُحْسنُ رُكُوعَهَا وَسُجُودَهَا وَخُشُوعَهَا، وَتُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْن. تَقْرَأُ في الأُولَى سُورَةَ الْحَمْد وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَفي الثَّانيَة الْحَمْدَ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ ثُمَّ تُصَلِّي رَكْعَتَيْن أُخْرَيَيْن تَقْرَأُ في الأُولَى الْحَمْدَ وَسُورَةَ الأَحْزَاب وَفي الثَّانيَة الْحَمْدَ وَ﴿إذَا جَاءَكَ الْمُنَافقُونَ﴾ أَوْ مَا تَيَسَّرَ منَ الْقُرْآن.

ثُمَّ تُسَلِّمُ وَتُحَوِّلُ وَجْهَكَ نَحْوَ قَبْر



الْحُسَيْن عَلَيْه السَّلاَمُ وَمَضْجَعه. فَتُمَثِّلُ لنَفْسكَ مَصْرَعَهُ وَمَنْ كَانَ مَعَهُ منْ وُلْده وَأَهْله. وَتُسَلِّمُ وَتُصَلِّي عَلَيْه وَتَلْعَنُ قَاتليه وَتَبْرَأُ منْ أَفْعَالهمْ، يَرْفَع اللهُ عَزَّ وَجَلَّ لَكَ بذَلكَ في الْجَنَّة منَ الدَّرَجَات وَيَحطَّ عَنْكَ منَ السَّيِّئَات. ثُمَّ تَسْعَى منَ الْمَوْضع الَّذي أَنْتَ فيه إنْ كَانَ صَحْرَاءَ أَوْ فَضَاءً أَوْ أَيَّ شَيْءٍ كَانَ خَطَوَات، تَقُولُ في ذَلكَ: إنَّا لله وَإنَّا إلَيْه رَاجعُونَ؛ رضىً بقَضَاء الله وَتَسْليماً لأَمْره. وَلْيَكُنْ عَلَيْكَ في ذَلكَ الْكَآبَةُ وَالْحُزْنُ. وَأَكْثرْ منْ ذكْر الله سُبْحَانَهُ وَالاسْترْجَاع في ذَلكَ الْيَوْم.

فَإذَا فَرَغْتَ منْ سَعْيكَ وَفعْلكَ هَذَا، فَقفْ في مَوْضعكَ الَّذي صَلَّيْتَ فيه ثُمَّ قُلْ: اَللَّهُمَّ عَذِّبِ الْفَجَرَةَ الَّذينَ شَاقُّوا رَسُولَكَ وَحَارَبُوا أَوْلِيَاءَكَ وَعَبَدُوا غَيْرَكَ وَاسْتَحَلُّوا مَحَارِمَكَ، وَالْعَنِ الْقَادَةَ وَالأَتْبَاعَ

curse upon those who slew him, and distance yourself from their crimes. By doing so, Almighty Allah will raise your rank in Paradise and absolve you from your evildoings.

You then take some steps in the place where you are, be it desert, an empty space, or any other area, repeating the following words:

"We are Allah's and unto Him shall we return. We are pleased with His decree and we submit to His decisions."

Depression and sadness should be manifest on your mien. You should also mention Almighty Allah as much as you can and repeat the previous statement.

When you finish walking while doing the previous acts, you should stop in the same place where you offered the prayers and say the following statements:

"O Allah, torture the wicked ones who contended with Your Messenger (ṣ), fought against Your Representatives (ʻa), worshipped other deities than You, and violated Your prohibitions. Curse the leaders and the followers as well as those who loved them, those who participated with them, and those who approved of their

وَمَنْ كَانَ مِنْهُمْ فَخَبَّ وَأَوْضَعَ مَعَهُمْ أَوْ رَضِيَ بِفِعْلِهِمْ لَعْناً كَثِيراً. اَللَّهُمَّ وَعَجِّلْ فَرَجَ آلِ مُحَمَّدٍ وَاجْعَلْ صَلَوَاتِكَ عَلَيْهِ وَعَلَيْهِمْ وَاسْتَنْقِذْهُمْ مِنْ أَيْدِي الْمُنَافِقِينَ الْمُضِلِّينَ وَالْكَفَرَةِ الْجَاحِدِينَ وَافْتَحْ لَهُمْ فَتْحاً يَسِيراً وَأَتِحْ لَهُمْ رَوْحاً وَفَرَجاً قَرِيباً وَاجْعَلْ لَهُمْ مِنْ لَدُنْكَ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ سُلْطَاناً نَصِيراً. ثُمَّ ارْفَعْ يَدَيْكَ وَاقْنُتْ بِهَذَا الدُّعَاءِ وَقُلْ وَأَنْتَ تُومِي إِلَى أَعْدَاءِ آلِ مُحَمَّدٍ...

crimes with much cursing. O Allah, hasten the Deliverance of Muḥammad's Family (‘a). Shower on them Your blessings and save them from the grasp of the misleading hypocrites and the contemptuous unbelievers. Grant them (‘a) manifest victory. Confer upon them soothing mercy and approaching relief, and furnish them with an overcoming authority from You over Your enemy and theirs."
You then raise your hands, pointing to their (‘a) enemies, and say the following... etc.[1]

Investigation of the political, ethical, social, and spiritual denotations of this sublime *ziyārah* requires a lengthy discourse, especially when we take into consideration the historical aspect and the reactions of the despotic ruling authorities to it during the various stages of history. However, let us now refer to a number of basic aspects briefly. (ṣ)

### *The Various Aspects of Ziyārah*

***First Aspect***: This *ziyārah* represents the same set of principles represented by the rituals of Ḥajj according to

1- `Allāmah al-Majlisī, *Biḥār al-Anwār* 101:303-307 as quoted from Shaykh al-Ṭūsī's *Miṣbāḥ al-Zā'ir*.



the Islamic ruling, yet in a special framework and a restricted goal, which is to refine the virtuous community and the genuine line of the Ahl al-Bayt's followers in accordance with the purposes behind Imam al-Ḥusayn's uprising.

Such refinement can be achieved through loyalty to this Islamic standard, namely Imam al-Ḥusayn (‘a), and by responding to his call in the capacity of a caller to Almighty Allah. This response has been introduced in the following formula:

لَبَّيْكَ دَاعِيَ اللهِ! إِنْ كَانَ لَمْ يُجِبْكَ بَدَنِي عِنْدَ إِسْتِغَاثَتِكَ وَلِسَانِي عِنْدَ إِسْتِنْصَارِكَ، فَقَدْ أَجَابَكَ قَلْبِي وَسَمْعِي وَبَصَرِي. سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً.

Here I am responding to you, O caller to Allah. If my body could not respond to your call when you called for aid and my tongue could not respond to your call for help, then, verily, my heart, my hearing, and my sight have responded to you. Glory be to our Lord! Most surely, the promise of our Lord was to be fulfilled.[1]

***Second Aspect***: The Holy Imams of the Ahl al-Bayt (‘a) aimed at connecting the movement of the virtuous community and the genuine line of Islam to Imam al-Ḥusayn's Islamic standard and his religion-based situations. In view of differences in their conditions, which required variety in their provisional political affairs, the Holy Imams (‘a) needed to confirm a fixed line to be followed by their movement and a clear-cut practice for their school. This line signifies the objection to oppression and injustice, which was declared by Imam al-Ḥusayn (‘a) in his first sermon delivered to the

1- Imam al-Ḥusayn's formula of Ziyārah on the fifteenth of Rajab and Sha`bān, as quoted from Abbās al-Qummī's *Mafātīḥ al-Jinān*.

people of al-Kūfah, saying:

أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، قَالَ: مَنْ رَأَى سُلْطَاناً جَائِراً مُسْتَحِلاً لِحَرَامِ اللهِ، نَاكِثاً لِعَهْدِه، مُخَالِفاً لِسُنَّةِ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، يَعْمَلُ فِي عِبَادِ اللهِ بِالإِثْمِ وَالْعُدْوَانِ، فَلَمْ يُغَيِّرْ عَلَيْهِ بِقَوْلٍ وَلاَ فِعْلٍ كَانَ حَقّاً عَلَى اللهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ. أَلاَ وَإِنَّ هَؤُلاَءِ قَدْ لَزِمُوا طَاعَةَ الشَّيْطَانِ، وَتَوَلَّوْا عَنْ طَاعَةِ الرَّحْمَنِ، وَأَظْهَرُوا الْفَسَادَ، وَعَطَّلُوا الْحُدُودَ، وَاسْتَأْثَرُوا بِالْفَيْءِ، وَأَحَلُّوا حَرَامَ اللهِ وَحَرَّمُوا حَلاَلَهُ، وَإِنِّي أَحَقُّ بِهَذَا الأَمْرِ.

O people: Verily, Allah's Messenger (ṣ) has said, "He who realizes that an unjust ruler is violating the prohibitions of Allah, breaching his pledge with Him, opposing the traditions of His Messenger (ṣ) and oppressing His servants yet does not try to change that through his deeds or words, then Allah will definitely place him with that ruler." Verily, those rulers have acted in accordance with Satan, abandoned their obedience to the All-beneficent God, made overt mischief, infringed upon the provisions of Allah, seized booty, violated the prohibitions of Allah, and prohibited that which Allah has deemed lawful. Most certainly, it is my duty, more than anyone else, to oppose them.[1]

The Holy Imams of the Ahl al-Bayt (ʻa) took much interest in consolidating this fixed line in an unambiguous, clear way by concentrating on visiting Imam al-Ḥusayn's tomb, rendering homage to him, responding to his call, showing loyalty to his devotees and followers, and announcing hostility towards his enemies and all those who support and follow them.

1- Muḥammad ibn Jarīr al-Ṭabarī, *Tārīkh al-Umam wa'l-Mulūk* (known as *Tārīkh al-Ṭabarī*) 4:304; Ibn al-Athīr, *al-Kāmil fi'l-Tārīkh* 4:48 (with little difference).



***Third Aspect***: The Holy Imams (ʻa) worked towards educating the individuals of the virtuous community on commitment to the doctrinal, ethical, and political concepts present in the texts of the *ziyārah* that are addressed to Imam al-Ḥusayn (ʻa) on various occasions.

Visiting Imam al-Ḥusayn's tomb was consecrated within a certain season to express commitment to these multifaceted concepts. As a result, a cultural line, which is characterized by attentiveness and firmness, was created in the milieus of the virtuous community.

***Fourth Aspect***: By way of connecting with Imam al-Ḥusayn's movement, the Holy Imams (ʻa) introduced the virtuous community politically and socially and opened the doors for other Muslims to join this movement. This fact explains the following two events that manifested themselves eminently throughout history associated with the visitation to Imam al-Ḥusayn's tomb.

***First Event***: The despotic authorities and the criminal tyrants practiced suppression and violence against the Muslims who visited the holy shrine of Imam al-Ḥusayn (ʻa). Throughout history, these visitors had to encounter various sorts of injury: some were killed, some fined, some their hands cut off and others persecuted. The holy tomb of Imam al-Ḥusayn (ʻa) was exposed to many attempts of ruination at the hands of despotic rulers, such as al-Mutawakkil, the `Abbāsid ruler (822-861 AD), the Wahhābis at the end of the thirteenth century of Hegira, and the `Aflaqi[1] rulers of Iraq (1968-2003).

1- Michel Aflaq (1910-1989), an anti-Islam leader and the founder of al-Baʻth Socialist Party, fought against Islam in general and against the rituals of the Shīʻah in particular.

***Second Event***: The Holy Imams (‘a) adopted the course of precautionary dissimulation (*taqiyyah*) and worked on safeguarding their followers and keeping them away from all risks and pain. However, they enlightened their followers on the necessity of reciting the *ziyārah* no matter what menace they faced, since visiting Imam al-Ḥusayn's tomb came to be regarded by them as a fight for the sake of Allah (i.e. jihad).

Imam Muḥammad al-Bāqir (‘a) is reported to have said:

مُرُوا شِيعَتَنَا بِزِيَارَةِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَلَيْهِمَا السَّلاَمُ، فَإِنَّ إِتْيَانَهُ مُفْتَرَضٌ عَلَى كُلِّ مُؤْمِنٍ يُقِرُّ لِلْحُسَيْنِ، عَلَيْهِ السَّلاَمُ، بِالإِمَامَةِ مِنَ اللهِ عَزَّ وَجَلَّ.

Command our followers to visit the tomb of Ḥusayn ibn ‘Alī (‘a), for this deed is obligatory upon each and every believer who has confessed to the divinely commissioned leadership of Ḥusayn (‘a).[1]

Imam Ja‘far al-Ṣādiq (‘a) is reported to have said:

لَوْ أَنَّ أَحَدَكُمْ حَجَّ دَهْرَهُ ثُمَّ لَمْ يَزُرِ الْحُسَيْنَ بْنَ عَلِيٍّ، عَلَيْهِمَا السَّلاَمُ، لَكَانَ تَارِكاً حَقّاً مِنْ حُقُوقِ اللهِ وَحُقُوقِ رَسُولِهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، لأَنَّ حَقَّ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَرِيضَةٌ مِنَ اللهِ عَزَّ وَجَلَّ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ.

If you go on Ḥajj every year for your entire lifetime but miss visiting Ḥusayn ibn ‘Alī (‘a), you will have abandoned one of the duties towards Allah and towards His Messenger (ṣ). Carrying out the duty towards Ḥusayn (‘a) is verily obligatory upon each Muslim by a command of Almighty Allah.[2]

1- Shaykh al-Mufīd, *al-Mazār*, p. 37.
2- Shaykh al-Mufīd: *al-Mazār*, p. 37.



### *Commemorating Imam al-Ḥusayn's Martyrdom*

The ceremonies commemorating Imam al-Ḥusayn's martyrdom (*al-majālis al-ḥusayniyyah*) are the assemblages that the followers of the Ahl al-Bayt (‘a) hold on the days of the great disaster, in Muḥarram and Ṣafar, and on other days of the year. In these assemblages, Muslims gather to recollect the events of the tragedy of Karbalā' as well as probe other religious issues.

Originally, these ceremonies expressed deep grief for Imam al-Ḥusayn's martyrdom (‘a). They recalled the terribleness of the calamity that befell Imam al-Ḥusayn (‘a) and his family members, and pointed out the savagery of the Umayyad band in general and Yazīd the tyrant in particular, revealing the deep-rooted hatred and animosity they had against Islam, the Messenger (ṣ), and his Household (‘a).

In the following stages, these ceremonies developed into a mobile school of the Ahl al-Bayt's followers to meet the cultural, political, emotional, and social needs of the virtuous community whose individuals could move freely in the midst of these ceremonies under all circumstances.

Since the first days of the tragedy of Karbalā', such sessions were first held in Shām when Yazīd began to retreat in the face of the mass denunciation of the tragedy.

This mass wakefulness was the result of the all-inclusive enlightenment that Lady Zaynab and Imam Zayn al-`Ābidīn (‘a) spread among the public when their caravan, carrying them as captives, entered Shām and they were presented in the court of Yazīd ibn Mu`āwiyah. Some traditions confirm that Imam Zayn al-‘Ābidīn (‘a) held a three-day funeral

ceremony in Shām.[1]

The other members of the Holy Prophet's household and some of his wives, such as Ummu-Salamah, also held funeral ceremonies in al-Madīnah as soon as the surviving members of Imam al-Ḥusayn's family, headed by Imam Zayn al-'Ābidīn ('a), returned home.[2]

Whenever they had an opportunity and especially on the first ten days of the month of Muḥarram, the Ahl al-Bayt ('a) continued to hold such ceremonies. They also encouraged their followers and devotees to do the same, as has been previously cited.

Although discussions of the history, aspects, consequences, and logic for these ceremonies of commemorating Imam al-Ḥusayn's martyrdom are too extensive for one book, we will hereinafter refer to some of these aspects briefly:

### *Significance and Aspects*

***First***: These ceremonies contribute to the preservation of the great event of Imam al-Ḥusayn's uprising, which also embodies a Divine proposal the purpose of which is to draw the Muslim nation's attention towards safeguarding the final Divine message of Islam against loss, distortion, and deformation.

1- Sayyid `Abdullāh Shubbar, *Jalā' al-`Uyūn* 2:264.

2- Muḥammad ibn Sa`d, in his famous book of *al-Ṭabaqāt al-Kubrā*, has recorded that when she was informed about the martyrdom of Imam Ḥusayn ('a), Ummu-Salamah, the Holy Prophet's wife, cried out, "Did they have the courage to do it? May Allah fill their houses and their graves with fire!" She then wept so heavily that she lost consciousness. See also Ibn Ḥajar al-`Asqalānī's *al-Bidāyah wa'l-Nihāyah* 8:218.



Since the beginning, the tyrannical authorities attempted to misrepresent the truth by presenting Imam al-Ḥusayn's uprising as mutiny against the legal authority, as an act of rebellion aimed at destroying Muslim unity. They also tried to cast a shadow on Imam al-Ḥusayn's personality and on the goals, background, causes, and circumstances of his uprising. The masses need to learn the truth of this great uprising in the history of Muslims. In the beginning Yazīd, the tyrant, tried to absolve himself from the responsibility of this catastrophic massacre and cast the blame on `Ubaydullāh ibn Ziyād, the commander-in-chief. However, the reason-based planning of the Ahl al-Bayt ('a) reiterated the features of this uprising in such ceremonies and saved the truth from being hidden or lost. As a result, Imam al-Ḥusayn's uprising, with all its details and attributes, has been well-protected in the history of Islam.[1]

***Second***: These ceremonies keep the following significant aspects existent, active, and influential in Islamic life in general and the milieus of the virtuous community in particular:

A) These ceremonies activate the conscience of Muslims. One of the basic goals of this uprising was to shake, revive and move this conscience whenever it was exposed to death or cultural anesthesia, or whenever it buckled under the psychological pressures or methods of terrorism that lead to

1- It is natural to find small differences in the details of the event. Not all the accounts that relate the details of Imam Ḥusayn's martyrdom are adopted as truths; rather, such details and special situations are aimed at presenting the basic features, trends, plans, reasonable grounds, backgrounds, and tragedies of this uprising, although there may be differences in depiction.

absence of willpower despite acquaintance with the truth.[1]

The tragedy of Karbalā' has thus become a moving factor not only for the present generation but also for all generations throughout the ages.

A pioneering role in this field has been played by the Ahl al-Bayt (‘a) through their magnificent depictions that embodied the tragedy in the most effective way. Additionally, poets of the Ahl al-Bayt (‘a) School have contributed to portraying and presenting this tragedy through the elegies they have composed in various stages of Muslim history.

We can understand the reason for the traditions that urged composing and reciting poetry on the tragedy of Imam al-Ḥusayn (‘a) in particular.[2] We can also understand the reason for the voluminous poetic heritage on Imam al-Ḥusayn (‘a), which is too huge to find its match in human literature as a whole.

B) These ceremonies reveal the politico-cultural recognition of the events by which the Muslim sects in general and the virtuous community in particular are passing, since this community has been characterized by profound and unique recognition of all political events and its commitment to Islamic principles and revolutionary ethics.

1- In my book entitled *Thawrat al-Imām al-Ḥusayn* (Imam al-Ḥusayn's Uprising), I have discussed this goal in further detail.

2- Imam al-Ṣādiq (‘a) is reported to have said:

مَا مِنْ أَحَد قَالَ فِي الْحُسَيْنِ شِعْراً فَبَكَى وَأَبْكَى بِه إِلاَّ أَوْجَبَ اللهُ لَهُ الْجَنَّةَ وَغَفَرَ لَهُ.

As for any one who composes poetic verses about Imam Ḥusayn (‘a) and weeps for him or makes others weep, Almighty Allah shall certainly award him Paradise and forgive his offenses.

See al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 10:464, H. 1.



C) These ceremonies shed light on the need of a genuine Islamic inspection of the Islamic system of government and its components. It is necessary to stipulate the correct attitude regarding the Islamic system of government and have the competence of distinguishing between right and wrong practices within this system, along with the capability of distinguishing between the red, green and grey lines so that a more comprehensive understanding is achieved of the issues that menace Islam which must be confronted and resisted.

***Third***: The ceremonies of commemorating Imam al-Ḥusayn's martyrdom maintain the human and social relations among the members of the virtuous community and the other Muslims who interact with them. However, such interactions must be within the accurate frame of these relations—a frame that represents the goals and moralities of Imam al-Ḥusayn (‘a).

Just as these sessions and ceremonies have provided great opportunity to confirm such relations and strengthen the bonds of mutual love and affiliation among the members of the virtuous community and increase the spirit of cooperation and fraternity, so also have they become opportunities for spending, giving, offering, and attending to the feeble and poor after recognizing their condition. This can be accomplished because the largest congregations of Muslims of various social and religious levels attend such sessions and celebrations.

This aspect in the Ahl al-Bayt's (‘a) plan (of commemorating Imam Husayn's martyrdom) has preserved the unity of the virtuous community in its social and human relations throughout history regardless of the difficulties, ordeals, and pain the members of this community have to face.

***Fourth***: These sessions and ceremonies of commemorating Imam al-Ḥusayn's uprising and martyrdom have contributed to spreading the genuine Islamic culture, which faced several attempts of ideological and physical debarments and terrorism at certain stages of its history as well as unavailability of both human and material potential for promulgating this culture.

The culture of the Ahl al-Bayt (‘a) School, in its various aspects including the doctrinal, ethical, behavioral and historical has been characterized by the features and peculiarities of genuine Islam as practiced by the Ahl al-Bayt (‘a). Opportunities to promulgate this culture were not always available; rather, they were even banned at certain times. Secondly, religious establishments, such as seminaries, mosques, and other cultural centers, were neither helpful nor available. As a result, the virtuous community was threatened by dissolution, loss, ignorance, or baseless fanaticism.

To tackle these needs, the Ahl al-Bayt (‘a) recommended establishing the commemoration of Imam al-Ḥusayn's uprising and martyrdom, thus establishing mobile cultural schools. Shaykh al-Kulaynī, through a valid chain of authority, has reported Maysar as saying:

Imam Abū-Ja‘far (al-Bāqir) once asked me, “Do you (Shī‘ite groups) usually seclude yourselves to exchange discourses and say whatever you have in mind freely?”

I answered, “Yes, I swear it by Allah. We usually seclude ourselves to exchange discourses and say whatever we have in our minds freely.”

The Imam (‘a) commented:

أَمَا وَاللهِ، لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ. وَأَمَا وَاللهِ، إِنِّي لأُحِبُّ

By Allah I swear, I do wish I were with you on even some of these occasions. By Allah I swear, I do love your fragrance and your souls. You are following the very religion of Allah and the religion of His angels. So, help (us) by means of piety and diligence.”[1]

رِيحَكُمْ وَأَرْوَاحَكُمْ. وَإِنَّكُمْ عَلَى دِينِ اللهِ وَدِينِ مَلاَئِكَتِهِ. فَأَعِينُوا بِوَرَعٍ وَاجْتِهَادٍ.



## *Basic Objectives*

In view of the aforementioned display of the goals and outcomes of commemorating Imam al-Ḥusayn's uprising and martyrdom, we can ascertain that the nearer these ceremonies get to achieving their objectives in the most appropriate forms of practice the more they fulfill the actual function that the Holy Imams (‘a) planned.

However, when practiced in unacceptable forms, they will definitely fail to achieve their goals and be just like prayers performed without cordial attention to Almighty Allah.

The objectives of practicing these rituals and ceremonies are summarized below:

The *first objective* is to create a spiritual, mental, and emotional attachment to Imam al-Ḥusayn (‘a), the Ahl al-Bayt (‘a), and the purposes of this great uprising.

The *second objective* is to accurately inspect, at two levels of policy and religion, the issue of government rule and political events that the Muslim nation faces, including the issues of injustice, justice, enjoining the right, forbidding the wrong, and constructing the divine system of rule.

The *third objective* is to implant the features of genuine moral education in the virtuous community's political and social movement. Such features can be represented through

1- Al-Hurr al-Amili, *Wasā'il al-Shī`ah* 11:567, H. 5.

self-sacrifice, altruism, steadfastness, feelings of responsibility towards Muslim issues of resisting injustice and tyranny, abiding by what is right, fulfillment of pledges and covenants, sincerity to Almighty Allah, perseverance, and compliance with principles.

The *fourth objective* is to spread Islamic culture and cognizance of its various aspects, such as recognition of Islam, studying its fundamentals, raising the degree of feeling in human souls, and awakening sentiments and consciences.

The *fifth objective* is to strengthen the relations of fraternity, mutual love, and cooperation among the believers as well as take interest in their affairs, provide them with the required advice, help the poor and the feeble among them, bring into being more joint liability among them, and present them as a powerful, invulnerable and united community.

### *2) Innovative Rituals*

The second section of this discussion deals with the rituals associated with the commemoration of Imam al-Ḥusayn's uprising and martyrdom, which have not been prescribed or recommended by the Holy Imams (ʻa). These rituals have been invented by their followers in various stages of history. These include organizing processions for expressing grief and sadness for Imam al-Ḥusayn's martyrdom (*al-mawākib al-ḥusayniyyah*) and rituals of representing and acting out the scenes of Imam al-Ḥusayn's tragedy in addition to other rituals that may be invented in the future.

Discussion in this respect can be based on the following two topics:

***The First Topic*** is dedicated to the legal justifications of



performing such rituals about which we cannot find a tradition reported from the Ahl al-Bayt (ʻa) at the three levels of words, deeds, and confirmation.

The best justification in this respect is the idea that any practice or act is regarded as a traditional expression of glorifying Imam al-Ḥusayn (ʻa) or showing sorrow for his tragedy, especially if such a practice or act was common during the ages of the Holy Imams (ʻa), or a tradition reminding of his tragedy and goals. Such practice and act will thus be legal according to the following Qur'ānic rule:

Whoever holds in honor the symbols of Allah, such (honor) should come truly from piety of hearts. (22:32) ﴿ذَٰلِكَ وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ﴾

To describe Imam al-Ḥusayn (ʻa) as 'the Vengeance of Allah' is one of His symbols or signs and rituals that hold Imam al-Ḥusayn (ʻa) in honor is to hold in honor signs of Allah. Besides, many traditions of general purport have instructed showing sorrow for Imam al-Ḥusayn (ʻa) and proclaiming his tragic event on the days of 'Āshūrā' (the first ten days of Muḥarram).

***The Second Topic*** is about the limits and framework in which these innovative ceremonies and rituals are practiced to satisfy the aforementioned Qur'ānic rule.

The first kind is legally correct under all circumstances because its forms and contents have been mentioned in traditions reported from the Ahl al-Bayt (ʻa). It, therefore, represents a fixed line.

As for the second kind, its legality must include the same contents and purport that Almighty Allah has decided for it; that is, the symbols of Allah must be held in honor. It is not sufficient to claim that the effectuation of such ceremonies is for Imam al-Ḥusayn (ʻa) and not for holding in honor the symbols of Allah, as long as their form expresses a

traditional reason-based style of holding honor. Hence, such practices must be in line with the legitimate content of Imam al-Ḥusayn's uprising, as has been previously explained.

This content can be restricted to two basic lines:

***The Positive Line,*** which entails the goals determined for holding the ceremonies of commemorating Imam al-Ḥusayn's uprising and martyrdom in their third line. As much as these ceremonies achieve the goals cited in the previous five points, these practices express holding in honor the symbols of Almighty Allah.

***The Negative Line*** entails that these practices must not violate the sacredness of Islam and the Ahl al-Bayt ('a) School and must not deform the view of this School. This may happen when these practices take a form that is incompatible with the actual goals that the Ahl al-Bayt ('a) decided for them. Such distortion is obvious in some unwanted practices that are irreconcilable with any act of worship or behavior that the Holy Legislator has accepted to be an expression of connecting with, loving, honoring or glorifying Almighty Allah, as well as other forms that reasonable people acknowledge in social life. Some unwanted practices are disgusting to pure sentiment, sound human taste and reason. In fact, such practices are only expressions of uncontrolled passions, reckless emotions, and imaginations without legitimate basis since they cannot be sanctioned by Islamic law. They are therefore practiced by naive people who lack acquaintance with Islamic culture and stand rejected by the well-versed scholars of jurisprudence and divinity.

established to implant the spiritual and moral aspect in the virtuous community from their reported traditions and instructions for their followers and the treatment of issues.

# Chapter Four
# Spiritual And Moral Aspect

The spiritual and moral aspect is important in Islamic theory, because it is associated with the issues of feelings, emotions, and spiritual and moral senses. Coming after doctrine, ethics and culture, this aspect occupies the fourth rank in importance, since it is founded on the fact that man's behavior, which is the natural consequence of willpower and determination, directly acts upon this aspect, whereas the other three aspects represent the basis, background, and foundation on which these sentiments and feelings rely. They are also the starting point of these three aspects. Feelings, emotions and sentiments stand for the stirring energy that supplies human behavior with motion, activity, and agitation although such behavior is submissive to man's willpower and its cause.

By virtue of this, there is a balanced relationship between man's feelings and actions. Man's determination, steadfastness and willpower become stronger and more powerful when there is compatibility between these feelings and reasonable, ethical, and cultural foundations.

For this reason, the Holy Imams of the Ahl al-Bayt (‘a) took much interest in the spiritual and moral aspect. They worked on directing it on the course that was compatible with both general goals of building a virtuous community and doctrinal, ethical, and cultural foundations.

We can observe the major lines that the Ahl al-Bayt (‘a)

## SPIRIT OF PIETY AND COMBINING FAITH WITH PRACTICE

The Holy Imams of the Ahl al-Bayt (‘a) fed their followers with the spirit of piety and the combining of faith with practice through the following features:

***First Feature***: They worked towards enhancing the spirit of piety and establishing a firm connection with Almighty Allah through the following three major ways:

***First Way***: The Holy Imams (‘a) laid stress on and instructed the course of prayer, supplication, and confidential talk with Almighty Allah. Their great interest in supplication and their superb supplicatory prayers are numerous.

Their prayers and supplications cover all times and circumstances and take various forms, such as post-prayer supplications, supplications at each hour of the day and night, special supplications on special occasions and during religious seasons, such as supplications in the months of Ramaḍān, Sha‘bān, Rajab, and Dhi’l-Ḥijjah as well as occasions like feast days. There are also various prayers offered on special occasions. The supplicatory heritage of the Ahl al-Bayt (‘a) encompasses many books that are voluminous, well known, and common to all ages.

They have left for us extensive supplications that carry educational and cultural features. Some of these include:

Imam ’Alī’s supplication reported by Kumayl ibn Ziyād al-Nakha‘i (known as *Du‘ā’ Kumayl*)

Imam al-Ḥusayn’s supplication on the Day of `Arafah (the ninth of Dhu’l-Ḥijjah)

Imam Zayn al-‘Ābidīn’s supplication that is reported by



Abū-Ḥamzah al-Thumāli, the supplication known as *Du‘ā’ al-Jawshan*

Imam Zayn al-‘Ābidīn’s supplications in *Al-Ṣaḥīfah al-Sajjādiyyah*, and many more.

In addition to their previously noted cultural aspects, these supplications and prayers represent a great spiritual domain that builds in the inner selves of worshippers a connection with Him through piety and a combination of fear and hope in Him.

***Second Way***: The Holy Imams (‘a) entered upon the styles of written or specifically delivered bequests (*waṣiyyah*) and excellent exhortation. As has also been mentioned, not only do such styles represent cultural and educational aspects but they also embody spiritual and moral trends.

Imam Ja‘far al-Ṣādiq (‘a) has reported the following from his infallible fathers (‘a):

The Holy Prophet (ṣ) said:

مَنْ لَمْ يُحْسِنِ الْوَصِيَّةَ عِنْدَ مَوْتِه كَانَ نَقْصاً فِي عَقْلِه وَمُرُوَّتِه.

Whoever fails to write his will before his death lacks reason and manliness.

He (ṣ) was asked, “How should writing of one’s will be, Allah’s Messenger?”

He (ṣ) instructed:

إِذَا حَضَرَتْهُ الْوَفَاةُ وَاجْتَمَعَ النَّاسُ إِلَيْهِ قَالَ: اَللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، الرَّحْمَنُ الرَّحِيمُ؛ إِنِّي أَعْهَدُ إِلَيْكَ أَنِّي أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ

In the last hours of his life and when people gather around him, he must say: “O Allah! O Designer of the heavens and the earth! O Knower of the unseen and seen! O Most Beneficent! O Most Merciful! I confide in You that I bear witness that there is no god save You alone, without

وَحْـدَكَ لاَ شَـرِيكَ لَـكَ، وَأَنَّ مُحَمَّـداً عَبْـدُكَ وَرَسُـولُكَ، وَأَنَّ السَّاعَةَ آتِيَةٌ لاَ رَيْبَ فِيهَا، وَأَنَّكَ تَبْعَـثُ مَـنْ فِـي الْقُبُـور، وَأَنَّ الْحِسَابَ حَـقٌّ، وَأَنَّ الْجَنَّـةَ حَـقٌّ، وَمَا وَعَدَ اللهُ فِيهَا مِنَ النَّعِيمِ وَمِنَ الْمَأْكَلِ وَالْمَشْرَبِ وَالنِّكَاحِ حَـقٌّ، وَأَنَّ النَّارَ حَقٌّ، وَأَنَّ الإِيمَانَ حَـقٌّ، وَأَنَّ الـدِّينَ كَمَـا وَصَـفْتَ، وَأَنَّ الإِسْلاَمَ كَمَا شَـرَعْتَ، وَأَنَّ الْقَـوْلَ كَمَـا قُلْـتَ، وَأَنَّ الْقُـرْآنَ كَمَـا أَنْزَلْـتَ، وَأَنَّـكَ أَنْـتَ اللهُ الْحَـقُّ الْمُبِينُ. وَإِنِّي أَعْهَدُ إِلَيْكَ فِي دَارِ الـدُّنْيَا أَنِّـي رَضِـيتُ بِـكَ رَبّـاً وَبِالإِسْلاَمِ دِيناً وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِه نَبِيّاً وَبِعَلِيٍّ عَلَيْـهِ السَّلاَمُ إِمَامـاً، وَبِـالْقُرآنِ كِتَابـاً، وَأَنَّ أَهْـلَ بَيْـتِ نَبِيِّـكَ عَلَيْـهِ وَعَلَـيْهِمُ السَّلاَمُ أَئِمَّتِـي. اَللَّهُـمَّ أَنْـتَ ثِقَتِـي عِنْـدَ شِـدَّتِي، وَرَجَـائِي عِنْـدَ كُرْبَتِـي، وَعِدَّتِي عِنْدَ الأُمُورِ الَّتِي تَنْزِلُ بِي، وَأَنْـتَ وَلِيِّـي فِـي نِعْمَتِـي، وَإِلَهِـي

Your having any associate. I bear witness that Muḥammad (ṣ) is Your servant and messenger and that the Hour shall undoubtedly come. You shall raise the dead from their graves, and the Questioning will take place. Paradise is true, and that which You have promised to be therein—such as bliss, eating, drinking and marriage—is true. Hellfire is true, and Faith is true, and the (true) religion is as exactly as You have described, and Islam is exactly as You have established, and all that which You have said is exactly the truth, and the Qur'ān is as exactly as what You have revealed, and You are verily Allah, the Manifest Truth. I also confide in You in this world that I submit to You being my Lord, Islam being my religion, Muḥammad being my Prophet, ʻAlī being my Imam, the Qur'ān being my Book, Your Prophet's Household—peace be upon him and them—being my Imams. O Allah, in You I trust at the time of tribulation. You are my only provision when misfortunes befall me, You are my patron in blessings, and You are my God and the God of my ancestors. So send blessings upon Muḥammad and his Household and do not make me depend on my own self even for the twinkling of an eye.



وَإِلَـهُ آبَـائِي، صَـلِّ عَلَـى مُحَمَّـدٍ وَآلِه، وَلاَ تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَـيْنٍ أَبَـداً، وَآنِـسْ فِـي قَبْـرِي وَحْشَتِي وَاجْعَلْ لِي عِنْـدَكَ عَهْـداً يَـوْمَ أَلْقَـاكَ مَنْـشُوراً. فَهَـذا عَهْـدُ الْمَيِّـتِ يَـوْمَ يُوصِـي بِحَاجَتِـهِ. وَالْوَصِيَّةُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ.

Please, entertain me in my grave and my loneliness and keep my confidence in You active for the day on which I shall meet You."

This is the covenant of the moribund when he makes his will, which is obligatory upon each Muslim individual."[1]

***Third Way***: The Holy Imams (ʻa) worked towards connecting faith with deed. In addition to its doctrinal contribution to understanding the reality of faith and unbelief, this course carries a spiritual and moral aspect that builds the spirit of piety and connection with Almighty Allah. As a rule, faith is not realized unless it is connected with deed, behavior, and commitment.

Shortly in this book, I will cite many traditions confirming that true Shīʻah are those who represent actual piety, diligence, and steadfastness in tribulations and ordeals and are forerunners in worship and asceticism.

1- ʻAllāmah al-Majlisī, *Biḥār al-Anwār* 13:193, H. 1 as quoted from Sayyid Ibn Ṭawūs, *Falāḥ al-Sā'il*.

## REAL SUPPORTERS OF THE TRUTH

***Second Feature***: The Ahl al-Bayt (‘a) worked towards creating an emotional and sentimental connection with the virtuous community. They laid emphasis on affiliation with the virtuous entity by:

(1) Ingraining genuineness and reality in their followers

(2) Providing them with profound historical roots

(3) Securing their belief in the Ahl al-Bayt’s school to the highest levels

(4) Promoting as righteous the creed in which a righteous individual believes by means of standards, proofs and logical evidence so that belief evolves from mere reason-based states to spiritual, psychological and emotional commitments to faith. Such evolution depends on testifying that:

(a) Their doctrines are the true and genuine doctrines of Islam, utterly free from doubt and spuriousness

(b) Their community is the best of all communities and groups

(c) They are part of the Ahl al-Bayt (‘a) because they are the worthiest in loyalty and the nearest to them

(d) They are the only group that fulfils the Divine Covenant as it should be fulfilled

(e) Their love for and loyalty to the Ahl al-Bayt (‘a) are the things that shall benefit them on the Day of Resurrection

(f) They shall resort to the Holy Prophet (ṣ) on the Day of Resurrection according to the glad tidings conveyed to them by the Holy Imams (‘a)



More than one Imam has confirmed these facts to increase their followers’ level of faith. From these confirmations, we conclude that the Holy Imams (‘a) aimed to achieve a certain degree of emotional and sentimental momentum and deepen their followers’ commitment to and confidence in the virtuous community.

Let us now refer to some examples so that the idea will be clearer:

1. `Imrān ibn Maytham has reported that Ḥabbābah al-Wālibiyyah said to him, “I will tell you about a discourse that I have heard from your master, al-Ḥusayn ibn ‘Alī (‘a). He said:

وَالَّذِي جَعَلَ أَحْمَسَ خَيْرَ بُجَيْلَةٍ، وَعَبْدَ الْقَيْسِ خَيْرَ رَبِيعَةٍ، وَهَمْدَانَ خَيْرَ الْيَمَنِ؛ إِنَّكُمْ خَيْرُ الْفِرَقِ. مَا عَلَى مِلَّةِ إِبْرَاهِيمَ إِلاَّ نَحْنُ وَشِيعَتُنَا.

I swear by Him Who has caused (the clan of) Aḥmas to be the best of (the tribe of) Bujaylah, has caused ‘Abd al-Qays to be the best of Rabī‘ah, and has caused Ḥamdān to be the best of the Yemen, you are verily the best of sects. None is following the faith of (Prophet) Abraham (‘a) except us and our Shī‘ah (partisans).[1]

2. ‘Umar ibn Yazīd has reported that Abū-‘Abdullāh (Imam al-Ṣādiq) (‘a) once said:

أَنْتُمْ، وَاللهِ، مِنْ آلِ مُحَمَّدٍ.

By Allah, I swear that you all are verily part of Muḥammad’s Household (‘a).

I asked, “May Allah accept me as ransom for you! Do you mean that we are part of them?”

The Imam ('a) answered:

---

1- Al-Barqī, *al-Maḥāsin* 1 :243, H. 449-450. Following the faith of Prophet Abraham (‘a) stands for true and utter commitment to his religion.

نَعَمْ، وَاللهِ، مِنْ أَنْفُسِهِمْ.

Yes! I swear by Allah. You are part of Muḥammad's Household (‘a) itself.

He repeated it three times. He (‘a) then gazed at me, I gazed at him and he said:

يَا عُمَرُ؛ إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ: ﴿ ﴾

O ‘Umar, Allah the Blessed and Exalted says in His Book: “Most surely, the nearest of people to Abraham (‘a) are those who followed him and this Prophet (ṣ) and those who believe and Allah is the guardian of the believers. (3:68)”[1]

3. Abū-Dharr is reported to have said:

وَاللهِ، مَا صَدَقَ أَحَدٌ مِمَّنْ أَخَذَ اللهُ مِيثَاقَهُ فَوَفَى بِعَهْدِ اللهِ غَيْرُ أَهْلِ بَيْتِ نَبِيِّهِمْ وَعِصَابَةٍ قَلِيلَةٍ مِنْ شِيعَتِهِمْ. وَذَلِكَ قَوْلُهُ تَعَالَى: ﴿ ﴾

By Allah I swear, none of those with whom Almighty Allah made His covenant fulfilled this covenant except their Prophet’s Household (‘a) and a small group of their partisans. This is the meaning of Almighty Allah’s saying (in the Holy Qur’ān), “And We did not find in most of them any faithfulness to the covenant, and We found most of them to be certainly transgressors. (7:102)”[2]

4. Yūnus ibn ‘Abd al-Raḥmān has reported Kulayb al-Asadī

1- *Tafsīr al-Qummī* 1:105 (the tradition is reported through a valid chain of authority); `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:84, H. 1 (as quoted from the previous reference book).
2- *Tafsīr al-`Ayyāshī* 2:23, H. 59; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:85, H. 7 (as quoted from the previous reference book).



as saying that he heard Imam al-Ṣādiq (‘a) saying:

أَمَا وَاللهِ، إِنَّكُمْ لَعَلَى دِينِ اللهِ وَمَلاَئِكَتِهِ. فَأَعِينُونَا عَلَى ذَلِكَ بِوَرَعٍ وَاجْتِهَادٍ. عَلَيْكُمْ بِالصَّلاَةِ وَالْعِبَادَةِ. عَلَيْكُمْ بِالْوَرَعِ.

By Allah, I swear positively, you are following the religion of Allah and of His angels. So, help us by means of piety and diligence. Abide by prayer and worship. Abide by piety.[1]

5. Abū’l-Ṭufayl has reported that Imam `Alī Amīr al-Mu'minīn (‘a) once ascended the pulpit and said:

إِنَّ اللهَ بَعَثَ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالنُّبُوَّةِ وَاصْطَفَاهُ بِالرِّسَالَةِ، فَأَنَالَ فِي النَّاسِ وَأَنَالَ. وَعِنْدَنَا أَهْلَ الْبَيْتِ مَفَاتِيحُ الْعِلْمِ وَأَبْوَابُ الْحِكْمَةِ وَضِيَاءُ الأَمْرِ وَفَصْلُ الْخِطَابِ. وَمَنْ يُحِبَّنَا أَهْلَ الْبَيْتِ يَنْفَعْهُ إِيمَانُهُ وَيُتَقَبَّلْ مِنْهُ عَمَلُهُ. وَمَنْ لاَ يُحِبَّنَا أَهْلَ الْبَيْتِ لاَ يَنْفَعْهُ إِيمَانُهُ وَلاَ يُتَقَبَّلْ مِنْهُ عَمَلُهُ وَإِنْ أَدْأَبَ اللَّيْلَ وَالنَّهَارَ لَمْ يَزَلْ.

Verily, Almighty Allah has sent Muḥammad—peace be upon him and his Household—with prophethood and chosen him for conveying His Message. Therefore, he promulgated the religion for the people some of whom accepted and others rejected. We, the Ahl al-Bayt (‘a), hold the keys to knowledge, the doors to wisdom, the light of all affairs, and the most decisive speech. Whoever loves us—the Ahl al-Bayt (‘a)—will benefit from his faith and will have his deeds accepted, but whoever does not love us will not benefit from his faith and will not have his deeds accepted even if he works every day and night ceaselessly.[2]

6. Burayd al-`Ajalī, Zurārah ibn A`yun, and Muḥammad

1- Muḥammad ibn `Alī al-Ṭabar, *Bishārat al-Mustafa*, pp. 84-85, H. 15; p. 225, H. 50; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:87, H. 14 (as quoted from the previous reference book).
2- Al-Barqi, *al-Maḥāsin* 1:316, H. 629.

ibn Muslim—all these are authentic reporters who have said that Imam Muḥammad al-Bāqir (‘a) said to them:

مَا الّذي تَبْغُونَ؟ أمَا لَوْ كَانَتْ فَزْعَةٌ مِنَ السَّمَاءِ لَفَزِعَ كُلُّ قَوْمٍ إلَى مَأْمَنِهِمْ، وَلَفَزِعْنَا إلَى نَبِيِّنَا وَفَزِعْتُمْ إلَيْنَا. فَأَبْشِرُوا ثُمَّ أَبْشِرُوا ثُمَّ أَبْشِرُوا! لاَ وَاللهِ، لاَ يُسَوِّيكُمُ اللهُ وَغَيْرَكُمْ، وَلاَ كَرَامَةَ لَهُمْ.

What more are you seeking? If a horrible thing happens in the heavens and people resort to a place to protect them, we shall resort to our Prophet (ṣ) and you shall resort to us. So, enjoy the glad tidings! Enjoy the glad tidings! Enjoy the glad tidings! By Allah I swear, He shall never treat you like others and they will have no dignity with Him.[1]

1- Al-Barqi, *al-Maḥāsin* 1:261, H. 105.

## LOVE FOR AND LOYALTY TO THE AHL AL-BAYT (‘A)

***Third Feature***: With regard to their relationship with the virtuous community, the Holy Imams (‘a) not only provided authentic proofs and valid demonstrations but also made use of emotions and feelings in order to strengthen love and loyalty. They also connected it to many significant values and ideals on the one hand and relevance people’s lives on the other.

As a result, love for the Ahl al-Bayt (‘a) has played a major role in keeping their followers steadfast against the pressures and pains they had to encounter. They have even given up their lives and properties and faced all sorts of ordeals and pains for the sake of the love they had for the Ahl al-Bayt (‘a).

This sort of education, which was initially established by the Holy Qur’ān, had a great impact not only on the Ahl al-Bayt’s partisans and followers but also on Muslims in general. Consequently, the issue of love for the Ahl al-Bayt (‘a) has become a standard by which a Muslim individual, sober in behavior and conduct, is distinguished from other Muslims pretending to follow Islam but lacking in human and Islamic feelings. Such individuals have been afflicted with hostility and malice towards the Ahl al-Bayt (‘a).

Love of the Ahl al-Bayt (‘a), in the capacity of their having been the Holy Prophet’s kith and kin has been confirmed by the Holy Qur’ān that reads:

﴿پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ﴾

Say: I do not ask of you any reward for it but love for my near relatives. (42:23)

This love for the “near relatives” has been also confirmed by authentically reported uninterrupted traditions of the Holy Prophet (ṣ) in both meaning and words. Moreover, invoking Almighty Allah’s blessings upon the Ahl al-Bayt (‘a) is a part of the obligatory prayers so that love for them naturally has an

impact on Muslims in general and becomes a common trend among them.

The merit, outcome, and reward of invocations of Divine blessings upon the Holy Prophet (ṣ) and the Ahl al-Bayt (‘a) will be discussed in further details in the coming book on Acts of Worship within this series.

Muḥammad ibn Idrīs al-Shāfi‘ī is well-known for composition of poetic verses proving the existence of this common trend among Muslims and referring to some political tendencies that opposed this trend for political and non-religious reasons.

Some of al-Shāfi‘ī’s poetic verses are as follows:

*O Household of Allah’s Messenger, love for you is a duty imposed by Allah and revealed in the Qur’ān.*
*It is sufficient for you that he who does not send blessings upon you will have his prayers nullified.*

He has also composed the following:

*If love for Muḥammad’s Household (‘a) is a protest (against religion), then let both men and jinn witness that I am protesting (rāfiḍī).*[1]

Besides its great moral value, this love has cultural and political functions.

As for its cultural function, it has turned hearts towards true guidance, uprightness, and surrender to the culture and instructions of the Ahl al-Bayt (‘a).

As for its political function, it defends the Ahl al-Bayt (‘a) and their followers and provides ample opportunity to

1- Ibn Ḥajar, *al-Ṣawā`iq al-Muhriqah*, p. 133 ; al-Shablanjī, *Nūr al-Abṣār*, p. 104.



believe in their Divinely ordained leadership and their efficacious role in the history of Islam.

For these reasons, the political enemies of the Ahl al-Bayt (‘a) waged political campaigns against them and attempted to extinguish the torch of this love and loyalty and presented alternatives and other loyalties. They also attempted to debilitate this loyalty to the Ahl al-Bayt (‘a) and fight the issue of love for them. In order to achieve these vicious goals these political enemies used fanaticism, antagonism and hatred as weapons, always ready to commit inhumane crimes against the Ahl al-Bayt (‘a) and their followers.

In fact, the issue of love and affection for the Ahl al-Bayt (‘a) has always been clear at all levels, including authentic religious texts, historical facts, and practices in the ages of the Holy Prophet (ṣ), the Companions (*Ṣaḥābah*), the Followers (*Tābi`ūn*) and the other righteous Muslims.

Hundreds of traditions that are reported from the Holy Prophet (ṣ) and the Ahl al-Bayt (‘a) have laid the foundation of this love and considered it to be a basic goal and a means of winning Almighty Allah’s reward, pleasure, and forgiveness. In this regard, the Holy Prophet (ṣ) is reported to have said,

الإِسْلاَمُ عُرْيَانٌ؛ فَلِبَاسُهُ الْحَيَاءُ، وَزِينَتُهُ الْوَقَارُ، وَمُرُوءَتُهُ الْعَمَلُ الصَّالِحُ، وَعِمَادُهُ الْوَرَعُ. وَلِكُلِّ شَيْءٍ أَسَاسٌ، وَأَسَاسُ الإِسْلاَمِ حُبُّنَا أَهْلَ الْبَيْتِ.

Islam is naked. Modesty is its dress, faithfulness its adornment, good deeds its personality, and piety its pillar. Everything should have a basis. The basis of Islam is the love for us—the Ahl al-Bayt (‘a).[1]

Imam ’Alī Amīr al-Mu'minīn (‘a) is reported to have said,

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:141, H. 6.

عَلَيْكُمْ بِحُبِّ آلِ نَبِيِّكُمْ، فَإِنَّهُ حَقُّ اللهِ عَلَيْكُمْ وَالْمُوجِبُ عَلَى اللهِ حَقَّكُمْ. أَلاَ تَرَوْنَ إِلَى قَوْلِ اللهِ تَعَالَى:

﴿پ پ پ ٺ ٺ ٺ ٿ ٿ﴾

You are advised to love your Prophet’s Household (‘a). This is your duty towards Almighty Allah due to which He shall fulfill His promise to you. Have you not considered Almighty Allah’s saying:

“Say: I do not ask of you any reward for it but love for my near relatives. (42:23)”[85]

Imam Ja‘far al-Ṣādiq (‘a) has reported Imam ‘Alī (‘a) as saying:

ذِكْرُنَا أَهْلَ الْبَيْتِ شِفَاءٌ مِنَ الوَعْكِ وَالأَسْقَامِ وَوَسْوَاسِ الرِّيَبِ. وَحُبُّنَا رِضَا الرَّبِّ تَبَارَكَ وَتَعَالَى.

To mention us, the Ahl al-Bayt (‘a), is the cure of apathy, disease, and suspicion. To love us is the pleasure of the Blessed and Exalted Lord.[86]

Imam Ja‘far al-Ṣādiq (‘a) has also reported the Holy Prophet (ṣ) as saying:

أَنَا شَافِعٌ يَوْمَ الْقِيَامَةِ لأَرْبَعَةِ أَصْنَافٍ وَلَوْ جَاؤوا بِذُنُوبِ أَهْلِ الدُّنْيَا: رَجُلٌ نَصَرَ ذُرِّيَّتِي، وَرَجُلٌ بَذَلَ مَالَهُ لِذُرِّيَّتِي عِنْدَ الضِّيقِ، وَرَجُلٌ أَحَبَّ ذُرِّيَّتِي بِاللِّسَانِ وَالْقَلْبِ، وَرَجُلٌ سَعَى فِي حَوَائِجِ ذُرِّيَّتِي إِذَا طُرِدُوا أَوْ شُرِّدُوا.

On the Day of Resurrection I will certainly intercede for these four categories of people, even if they are overburdened with the sins of the inhabitants of this world: (1) those who support my descendants, (2) those who spend their wealth for my descendants when they are in distress, (3) those who express love for my descendants through their speech and with their heart, and (4) those who exert efforts to satisfy the needs of my descendants when they are pursued and banished.[1]

85- `Abd al-Wāḥid al-Āmudī, *Ghurar al-Ḥikam wa Durar al-Kalim*, No. 6244.
86- Al-Barqī, *al-Maḥāsin* 1:135, H. 171.



Ḥannān ibn Sadīr has reported Imam al-Bāqir (‘a) as saying:

مَا ثَبَّتَ اللهُ حُبَّ عَلِيٍّ عَلَيْهِ السَّلاَمُ فِي قَلْبِ أَحَدٍ فَزَلَّتْ بِهِ قَدَمٌ إِلاَّ ثَبَتَتْ لَهُ قَدَمٌ أُخْرَى.

As for one in whose heart Almighty Allah fixes the love for ‘Alī (‘a), if one of his feet slips (from the Discriminating Bridge), the other foot will certainly be steady.[2]

Al-Fuḍayl reported Imam al-Riḍā (‘a) to have quoted Imam al-Bāqir (‘a) as saying:

حُبُّنَا إِيمَانٌ وَبُغْضُنَا كُفْرٌ.

To love us is faith and to hate us is unbelief.[3]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:556, H. 2.
2- Shaykh al-Ṭūsī, *al-Amālī*, pp. 132-133, H. 212; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:199, H. 3 (as quoted from the previous reference book).
3- Al-Barqī, *al-Maḥāsin* 1:247, H. 463.

## SELF-SACRIFICE AND ALTRUISM

***Fourth Feature***: The Holy Imams of the Ahl al-Bayt (‘a) solidified in the souls of their followers the spirit of self-sacrifice, altruism, and readiness to give up worldly pleasures for the sake of faith and principles. They ('a) also spread among them the spirit of struggle for the sake of principles and supreme goals.

In order to achieve these goals, the Holy Imams (‘a) used various means and exposed themselves to various tribulations. They (‘a) suffered all sorts of pain and ordeals patiently and sacrificed personal matters for the sake of achieving the public interests of Islam. They (‘a) were also ready to make any sacrifice required, including giving up their lives, the lives of their family members and companions. They (‘a) made their household subject to captivity and their wealth and prestige to usurpation and aggression for the sake of achieving these goals.

They (‘a) always became the targets of enemies’ assaults and conspiracies, struggling to save Islamic principles.

The issue of Imam al-Ḥusayn’s martyrdom has thus become the climax and the most eminent symbol of self-sacrifice. The same thing can be applied to all the Holy Imams (‘a) who never desisted in giving up everything possible in all fields of life for the sake of safeguarding Islam.

The Holy Imams (‘a) trained their followers in the spirit of self-sacrifice and altruism demonstrated by Imam al-Ḥusayn’s astounding tragedy in the history of Islam to make self-sacrifice manifest itself as a signpost indicating the path to the truth. It also revealed the injustice that befell the Holy Prophet’s Household (‘a) and unmasked the hideous face of the Umayyad dynasty.

## MORAL FEATURES OF IMAM AL-ḤUSAYN'S (‘A) UPRISING

In the previous discussions on the cultural aspects of building a virtuous community, I have dealt with the issue of Imam al-Ḥusayn’s martyrdom from the cultural, ethical, and doctrinal viewpoints. Under this title, I will attempt to study the moral features of this uprising in a methodical way.

The following spiritual and moral features are found in Imam al-Ḥusayn’s uprising:

### *Clash between Right and Wrong*

The issue of Imam al-Ḥusayn’s martyrdom is the clearest representation of the conflict between right and wrong and belief and disbelief with regard to the extreme deviations that eventually led to unbelief and vacated the Islamic concept of its actual components within the Muslim community. The issue also depicts the incontrovertible situation of the righteous party who were exposed to this great injustice, irresponsible behavior and disgrace because of their principled stand.

Imam al-Ḥusayn’s situation and attitude to this clash is incontestable and agreed upon by all Muslims without exception despite the political and cultural efforts the Umayyad rulers and their followers exerted to disfigure the great uprising and paint the position of Yazīd and the Umayyad ruling authorities with a color of religious legality.

Also, they made other attempts to keep the public silent and made them surrender to the unjust rulers and submit to their rule by presenting themselves as religiously legal authorities. This culture spread among the public after the

ruling authorities despotically controlled and dominated the Islamic homeland.[1]

Hence, the issue of Imam al-Ḥusayn’s martyrdom has survived as a signpost which directs towards true guidance those who stray off and wander in the murk of distortion and deception and from which the strivers, revolutionists, and freedom fighters obtain accurate potential, power, and determination.

### *Moral Values*

Imam al-Ḥusayn’s historic uprising and then martyrdom upholds all human and moral values. It therefore embodies a school of genuine Islamic teachings.

The secret of the endurance of this great uprising in influence and interaction lies in its tremendous moral content, which is compatible with basic human nature. The uprising of Imam al-Ḥusayn ('a) embodied dignity, decorum, self-esteem, courage, altruism, kindness to everyone including enemies, steadfastness on principles, and endurance in misfortunes, pain, and difficulties. It also demonstrated exertion of all possible efforts to guide and save the lives of the people as well as maintain an ideal relationship with one’s relatives, friends, and followers and the leadership, the community, and other people of different nationalities. In fact, representatives of other peoples and nationalities stood by Imam al-Ḥusayn (‘a) and suffered part of his astounding tragedy.

When put into practice during times of tribulation and colored with blood and sacrifice, these values and ideals attain a special significance that is different in profundity,

1- Further details about this topic have been cited in some of my other studies.



rank and level from all other values and ideals when raised as mere cultural slogans.

### *The Massive Dimension of Sacrifice*

Imam al-Ḥusayn’s uprising is distinguished by its high rank and massive magnitude of sacrifice for the sake of Islam and the Muslim nation. Besides giving up his soul and wealth as well as the souls of his sons, brothers and companions, Imam al-Ḥusayn ('a) sacrificed other family members and his women exposing them to the ordeal of captivity and aggression.

However, Almighty Allah protected them and saved them from the consequences and other tragic ramifications of captivity.

Moreover, Imam al-Ḥusayn (‘a) sacrificed himself and the group of virtuous, righteous, and honorable scholars and individuals who stood with him. Each one of these companions could have become a great school of knowledge and ethics or a prominent guide and instructor of the Muslim community.

When facing such perils in the conflict against unbelief and deviation, one might hang back or choose to keep silent and surrender because the conflict would require a massive amount of sacrifice. Throughout history, many people who had good intentions, sound ideas, and clear prospects stopped, developed reservations, or failed to carry on their conflicts against injustice because of the massive pressure of the enemies.

This fact was visible in the responses of some virtuous personalities during the time of Imam al-Ḥusayn (‘a). Some advised the Imam (‘a) not to head for Iraq, such as Muḥammad ibn al-Ḥanafiyyah, ‘Abdullāh ibn Ja‘far, and ‘Abdullāh ibn ‘Abbās who were the closest to him (‘a) and

shared his views about the ruling regime. However, they did not agree with his views about self-sacrifice and altruism.

### *Clarity in Seeking the Truth*

Imam al-Ḥusayn’s uprising and martyrdom contrasts the fairness and truth of his own stance and the injustice with which he was treated. At the same time it reveals the falsity and viciousness of the party led by Yazīd. Due to this clarity, feelings were shaken and the way was opened before the Muslim nation to aggressively participate in this tragedy and its objectives.

This clarity was one of the main objectives that Imam al-Ḥusayn (‘a) planned in his uprising. He (‘a) paved the way for his uprising through dexterous informative work, powerful political speech, efficacious interaction with the masses and by adopting the preferable approach to the prerequisites and needs of that stage of Islam.

As a result, the Muslim community asked the Imam (‘a) to take the leadership and confront the despotic rulers. Public support was gathered by educating and spiritually arousing the masses to respond to the Imam’s uprising. Although the people did not have enough willpower, courage, and determination to participate in his revolutionary action, they believed in the validity of the objectives and motives of the uprising.

Undoubtedly, the clarity of objective in the uprising of Imam al-Ḥusayn (‘a) was obvious but the Muslim nation had cold feet and responded to his calls for uprising with dejection and betrayal. These two factors had a great impact on stirring up the moral spirit of the virtuous community whose members felt sorrow, pain, and regret and vowed to do something lest such a painful encounter take place again.



It was improbable that those who had committed the sin (of abandoning the Imam (‘a)) would feel sorry and regretful. What was possible was that all those who could comprehend and apply the incident to their lives would understand this aspect and feel sorry and regretful for having missed contributing to the Imam’s uprising. Maybe they would not allow the political conditions of their own time to descend to such level of lowliness and retardation and thus avoid falling in the same trap in which the others had fallen or face the same fate the others had faced.

### *Multifaceted Tragedy*

The tragedy of Imam al-Ḥusayn (‘a) has multifaceted misfortunes including crimes like the following committed by Yazid’s followers:

(1) They brutally killed Imam al-Ḥusayn’s sons, brothers, cousins and children, including infants and adults.

(2) They also killed many leaders, chiefs, scholars, young and old men, women, friends and followers of Imam al-Ḥusayn (‘a).

(3) His family members and those of the martyrs were subjected to plundering, robbery, captivity, and mayhem.

(4) Psychological and physical torture, material and mental aggression, that took various forms, was inflicted on the bereaved members of his (‘a) and the martyrs’ families.

These excesses supplied Imam al-Ḥusayn’s great uprising with a spiritual and moral momentum.

### *Determination for Martyrdom*

Imam al-Ḥusayn’s group of active supporters was fully determined to attain martyrdom and sacrifice everything for the sake of the matter and question, and were prepared for the consequences even if they had to face them seventy

times. This was the state of Imam al-Ḥusayn (‘a) and his devotees who knew the consequences and the fact that their uprising was not powerful enough to overthrow Yazīd’s ruling regime.

In conclusion, the martyrdom of Imam al-Ḥusayn (‘a) and his followers came after their determination to achieve martyrdom. This fact gives their martyrdom a spiritual level difficult to imagine. Generally, martyrdom that is determined and chosen bears great spiritual and moral fruit.

### *Heir of the Divine Message and the Messenger (ṣ)*

Imam al-Ḥusayn (‘a) was heir to the divine message of Islam and the Messenger (ṣ) who nurtured him in childhood. He was also of Allah’s Messenger (ṣ) who showed deliberate care towards the sons of his daughter Fatimah (‘a) and cousin ‘Alī ibn Abī-Ṭālib (‘a) in order to heavily burden Muslims’ consciences when this son would be martyred. Imam al-Ḥusayn (‘a), together with Imam al-Ḥasan (‘a), Lady Zaynab and Lady Kulthum (‘a)—his brother and sisters—represented the remaining offspring of the Holy Prophet (ṣ).

## THE TRAGEDY AND THE MORALE

***Fifth Feature***: In addition to their sacrifices and emphasis on self-sacrifice by bringing to the fore the issue of Imam al-Ḥusayn’s uprising and martyrdom, the Holy Imams (‘a) confirmed that their followers will be exposed to various sorts of tribulations and ordeals.

In this respect, Sharīf al-Raḍī (the compiler of *Nahj al-Balāghah*) has recorded that when Sahl ibn Ḥunayf al-Sā‘idī passed away in Kūfah immediately after his return from the Battle of Ṣiffīn, Imam ‘Alī Amīr al-Mu'minīn ('a) was visibly grieved because he was one his best friends. He (‘a) said:

لَوْ أَحَبَّنِي جَبَلٌ لَتَهَافَتَ. — Even if a mountain loves me, it will definitely collapse.[1]

Explaining this word, Sharīf al-Raḍī states that ordeals pounce upon one who loves Imam ‘Alī ('a) and afflict him with various sorts of misfortunes. Such ordeals attack none but the pious, upright, well-chosen, and good people. Similar to this meaning is another maxim of Imam ‘Alī in which he says:

مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيَسْتَعِدَّ لِلْفَقْرِ جِلْبَاباً. — Whoever loves us, the Ahl al-Bayt (‘a), must ready himself for poverty with which he must dress himself.[2]

Moreover, trials and tests are among the inevitable necessities of true faith, since they measure the degree of faith one has.

---

1- *Nahj al-Balāghah*, Maxim No. 111.
2-*Nahj al-Balāghah*, Maxim No. 112.

Shaykh al-Kulaynī, through a valid chain of authority, has reported ‘Abd al-Raḥmān ibn al-Ḥajjāj as saying that when the trials that smite the faithful believers in particular were discussed before Imam al-Ṣādiq (‘a), he commented as follows:

سُئِلَ رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَآله: مَنْ أَشَدُّ النَّاسِ بَلاَءً؟ فَقَالَ: النَّبِيُّونَ، ثُمَّ الأَمْثَلُ فَالأَمْثَلُ. وَيُبْتَلَى الْمُؤْمِنُ بَعْدُ عَلَى قَدْرِ إِيمَانه وَحُسْنِ أَعْمَاله. فَمَنْ صَحَّ إِيمَانُهُ وَحَسُنَ عَمَلُهُ إِشْتَدَّ بَلاَؤُهُ، وَمَنْ سَخُفَ إِيمَانُهُ وَضَعُفَ عَمَلُهُ قَلَّ بَلاَؤُهُ.

Allah’s Messenger (ṣ) was asked, “Who are the most afflicted with ordeals in this world?” He (ṣ) answered, “They are the Prophets (‘a) and then the nearest to them descending downwardly. A faithful believer is tested according to the amount of his faith and good deeds. Those whose faith is sound and deeds are excellent will be tested more intensely than the others. Those whose faith is deficient and deeds are weak are tested the least.”[1]

Imam Muḥammad al-Bāqir (‘a) is reported to have said,

إِنَّ اللهَ لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلاَءِ كَمَا يَتَعَاهَدُ الرَّجُلُ أَهْلَهُ بِالْهَدِيَّةِ مِنَ الْغَيْبَة وَيَحْمِيه مِنَ الدُّنْيَا كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ.

Verily, Almighty Allah is attentive towards the faithful believers through calamities in the same way as an absent husband attends to his wife with gifts. He also protects them from worldly seductions in the same way that a physician protects his patient.[2]

Al-Ḥusayn ibn `Alwān has reported that Imam al-Ṣādiq (‘a) said the following to Sadīr:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 2:6-9, H. 1. In the same chapter of this reference book, there are several authentically reported traditions demonstrating the same thing.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 2:6-9, H. 9.



إِنَّ اللهَ إِذَا أَحَبَّ عَبْداً غَتَّهُ بِالْبَلاَءِ غَتّاً. وَإِنَّا وَإِيَّاكُمْ، يَا سَدِيرُ، لَنُصْبِحُ بِهِ وَنُمْسِي.

Verily, when Almighty Allah loves one of His servants, He will thrust him abruptly into tribulations. O Sadīr, you and we are entering upon morns and eves with such tribulations.[1]

Addressing their partisans, the Holy Imams (‘a) confirmed that none deserves to be Shī‘ite except certain individuals who are ready to make such high-ranking sacrifices. They (‘a) used to test the sincerity and honesty of their true Shī‘ah (i.e. followers) through their propensities towards self-sacrifice.

Describing the righteous among his companions, Imam `Alī Amīr al-Mu'minīn (‘a) ascribed this feature to them, saying:

أَنْتُمُ الأَنْصَارُ عَلَى الْحَقِّ، وَالإِخْوَانُ فِي الدِّينِ، وَالْجُنَنُ يَوْمَ الْبَأْسِ، وَالْبِطَانَةُ دُونَ النَّاسِ، بِكُمْ أَضْرِبُ الْمُدْبِرَ، وَأَرْجُو طَاعَةَ الْمُقْبِلِ، فَأَعِينُونِي بِمُنَاصَحَةٍ خَلِيَّةٍ مِنَ الْغِشِّ، سَلِيمَةٍ مِنَ الرَّيْبِ؛ فَوَاللهِ إِنِّي لأَوْلَى النَّاسِ بِالنَّاسِ.

You are the supporters of the Truth, the brethren in faith, the shield on the Day of Tribulation, and (my) trustees among the rest of the people. With your support, I strike he who turns away and hope for the obedience of he who comes forward. Therefore, extend to me your support, which is free from deceit and pure from doubt because, by Allah, I am the most preferable of all for the people.[2]

Similarly, many traditions have been reported from the Holy Imams (‘a) concerning their encouragement of their followers to sacrifice themselves, risk themselves, give, offer, and strive for the sake of Almighty Allah.

Let us display some of these facts, instructions, and

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 2:6-9, H. 11.
2- *Nahj al-Balāghah*, Sermon No. 118.

guidelines:

Abū-Jamīlah has reported Imam al-Ṣādiq (‘a) as saying that Imam ‘Alī Amīr al-Mu'minīn’s precept for his companions was as follows:

إعْلَمُوا أنَّ الْقُرْآنَ هُـدَى اللَّيْـلِ وَالنَّهَارِ وَنُورُ اللَّيْلِ الْمُظْلِـمِ عَلَـى مَـا كَـانَ مِـنْ جَهْـدٍ وَفَاقَـةٍ. فَـإِذَا حَضَرَتْ بَلِيَّـةٌ فَـاجْعَلُوا أمْـوَالَكُمْ دُونَ أنْفُسِكُمْ، وَإِذَا نَزَلَـتْ نَازِلَـةٌ فَـاجْعَلُوا أنْفُسَكُمْ دُونَ دِينِكُمْ. وَإِعْلَمُـوا أنَّ الْهَالِـكَ مَـنْ هَلَـكَ دِينُهُ، وَالْحَرِيبُ مَنْ حُرِبَ دِينَـهُ. أَلاَ وَإِنَّـهُ لاَ فَقْـرَ بَعْـدَ الْجَنَّـةِ، أَلاَ وَإِنَّهُ لاَ غِنَـى بَعْـدَ النَّـارِ؛ لاَ يُفَـكُّ أَسِيرُهَا وَلاَ يَبْرَءُ ضَرِيرُهَا.

Be it known to you that the Qur’ān is guidance during night and day and in the dim of gloomy nights, because it suffices from all fatigue and indigence. If you are afflicted with a tribulation, you must protect yourselves with your wealth, but if a catastrophe afflicts you, you must then protect your religion with your souls. Know that one who has truly perished is he whose religion has perished, and one who has truly been despoiled is he whose religion has been despoiled. Verily, there shall be no poverty after Paradise and there shall be no wealth after Hellfire whose captive shall never be released and whose blindness shall never be cured.[1]

Imam ‘Alī (‘a) is reported to have said:

أَمَّـا بَعْـدُ، فَـإِنَّ الْجِهَـادَ بَـابٌ مِـنْ أَبْـوَابِ الجَنَّـةِ، فَتَحَـهُ اللهُ لِخَاصَّـةِ أَوْلِيَائِه، وَهُوَ لِبَاسُ التَّقْوَى، وَدِرْعُ اللهِ الحَصِينَةُ، وَجُنَّتُهُ الوَثِيقَـةُ، فَمَـنْ

Now then, surely jihad (i.e. striving for Almighty Allah’s sake) is one of the doors of Paradise, which Allah has opened for His chief friends. It is the dress of piety and the protective armor of Allah and His trustworthy shield. Whoever

1- Shaykh al-Kulaynī, *al-Kāfī* 2:216, H. 2.



تَرَكَـهُ رَغْبَـةً عَنْـهُ أَلْبَسَهُ اللهُ ثَـوْبَ الـذُّلِّ، وَشَـمِلَهُ الـبَلاَءُ، وَدُيِّـثَ بِالـصَّغَارِ وَالقَمَـاءَةِ، وَضُـرِبَ عَلَـى قَلْبِه بِالأَسْـهَابِ، وَأُدِيـلَ الحَقُّ مِنْهُ بِتَـضْيِيعِ الجِهَـادِ، وَسِـيمَ الخَـسْفَ، وَمُنِعَ النَّصَفَ.

abandons it, Allah covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him because of missing jihād. He has to suffer ignominy, and justice is denied to him.[1]

3. Shaykh al-Kulaynī, in his book of *al-Kāfī*, has reported on the authority of Imam al-Ṣādiq (‘a) that the Holy Prophet (ṣ) said,

اَلْخَيْرُ كُلُّهُ فِي السَّيْفِ وَتَحْتَ ظِلِّ السَّيْفِ. وَلاَ يُقِـيمُ النَّـاسَ إلاَّ الـسَّيْفُ. وَالـسُّيُوفُ مَقَالِيدُ الْجَنَّةِ وَالنَّارِ.

The entirety of goodness lies in swords and under their shadows. Nothing amends people except swords. Swords are verily the keys of Paradise and Hellfire.[2]

Although this evaluation and comprehensive understanding of jihad has expansive denotations, the Holy Imams (‘a) did not stop at it; rather, they expounded and explained its laws and gave it more expansive significance in practical life—significance that includes honest words, distinguished behavior, and virtuous deeds.

We can observe that these high spirits of propensity towards self-sacrifice and strife for Almighty Allah’s sake

1- *Nahj al-Balāghah*, Sermon No. 27.

2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:5, H. 1.
The authenticity of this tradition is corroborated by other traditions that are mentioned in the same chapter of this reference book.

are among the basic features identifying the followers of the Ahl al-Bayt (‘a). They also perpetuate this spiritual momentum in the Muslim nation to face the various circumstances to which they are exposed.

## PERSEVERANCE

***Sixth Feature***: The Holy Imams (‘a) imbued their followers with the spirit of resistance and perseverance and tolerance at times of misfortune, pain and ordeal during confrontations in order to overcome their enemies.

The Holy Qur’ān has laid great emphasis on perseverance. The Holy Prophet (ṣ), too, expresses the significance of perseverance through many pieces of advice and teaches us to learn lessons from the experiences of the earlier Prophets (‘a). The Holy Qur’ān thus reads:

Therefore, bear up patiently as did the messengers endowed with constancy bear up with patience. (46:35)

□ □ □ □ □ □ □

Those who were sure that they would meet their Lord said, “How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.” And when they went out against Goliath and his forces they said, “Our Lord, pour down upon us patience, make our steps firm, and assist us against the unbelieving people.” So, they put them to flight by Allah's permission. (2:249-251)

چ چ چ چ ڍ ڍ ڌ ڌ ڌ ڌ ڎ ڎ ڑ ڑ ک ک ک ک گ گ گ گ گ گ گ گ ڳ ڳ ں ں ڻ ڻ ۀ ۀ .

To arouse the spirit of steadfastness and perseverance in their followers, the Holy Imams (‘a) used many methods that we can observe in their discourses, precepts, and practices:

(1) They emphasized the significance and role of perseverance in the accomplishment of man’s spiritual perfection and success in this world and the Hereafter by

drawing their attention to what the Holy Qur'ān had corroborated in this field, and through their discourses. Many traditions have been reported from them in this field. For instance, the famous book of *Wasā'il al-Shī'ah* has an independent chapter dealing with this subject. The Holy Imams ('a), through numerous traditions, intended to implant this aspect in their followers' mentalities.

Ḥafṣ ibn Ghiyāth has reported Imam al-Ṣādiq ('a) as addressing him with the following words:

يَا حَفْصُ! إنَّ مَنْ صَبَرَ صَبَرَ قَليلاً، وَإنَّ مَنْ جَزَعَ جَزَعَ قَليلاً. عَلَيْكَ بالصَّبْرِ في جَميعِ أُمُورِكَ، فَإنَّ اللهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّداً صَلَّى اللهُ عَلَيْه وَآله فَأَمَرَهُ بالصَّبْرِ وَالرِّفْقِ، فَقَالَ: ﴿ڑ ک ک ک ک گ گ گ گ ڳ ڳ ڳ﴾ وَقَالَ تَبَارَكَ وَتَعَالَى: ﴿ک ک گ گ گ گ ڳ ڳ ڳ ڳ ڱ ڱ ڱ ڱ ں ں ڻ ڻ ڻ ڻ ۀ ۀ ہ ہ﴾ فَصَبَرَ رَسُولُ الله صَلَّى اللهُ عَلَيْه وَآله حَتَّى نَالُوهُ بِالْعَظَائِمِ وَرَمَوْهُ

O Ḥafṣ, whoever perseveres will in fact persevere for a short while[100] and whoever breaks down will break down for a short while.
You must thus persevere in all your affairs. Verily, Almighty Allah has sent Muḥammad (ṣ) (as His messenger) and ordered him to be patient and lenient. He thus says, "Bear patiently what they say and avoid them with a becoming avoidance. Leave Me to deal with the rejecters, the lords of ease and plenty. (73:10-11)"
He also says, "Repel evil with what is best, when lo! He who was your enemy would be as if he were a warm friend. None is

100- The Holy Imam ('a) means that one who is patient will be so for a short while, because he is either patient for his whole life, which is relatively short (when compared to the other life, which is the reward of his patience) or for the time of tribulation, which is also short.



بِهَا. فَضَاقَ صَدْرُهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ﴾ ثُمَّ كَذَّبُوهُ وَرَمَوْهُ، فَحَزِنَ لِذَلِكَ. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ے ۓ ۓ ڭ ڭ ڭ ڭ ۇ ۇ ۆ ۆ ۈ ۈ ۇٴ ۋ ۋ ۅ ۅ ۉ ۉ ې ې ى ى ئا ئا ئە ئە ئو ئو ئۇ ئۇ ئۆ ئۆ ئۈ ئۈ ئې ئې﴾ فَأَلْزَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْه وَآله نَفْسَهُ الصَّبْرَ. فَتَعَدَّوْا فَذَكَرُوا اللهَ تَبَارَكَ وَتَعَالَى وَكَذَّبُوهُ. فَقَالَ: قَدْ صَبَرْتُ فِي نَفْسِي وَأَهْلِي وَعِرْضِي، وَلاَ صَبْرَ لِي عَلَى ذِكْرِ إِلَهِي. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ڤ ڤ ڤ ڄ ڄ ڄ ڄ ڃ ڃ ڃ ڃ چ چ چ چ ڇ ڇ ڇ ڇ﴾ فَصَبَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْه وَآله فِي جَمِيعِ أَحْوَالِه. ثُمَّ بَشَّرَ فِي عِتْرَتِه بِالأَئِمَّة وَوَصَفُوا بِالصَّبْرِ، فَقَالَ جَلَّ ثَنَاؤُهُ: ﴿ڃ ڃ چ چ چ چ

made to receive it but those who are patient and none is made to receive it but those who have a mighty good fortune. (41:34-35)"
So, the Holy Prophet (ṣ) continued to deal with them patiently until they forged unbearable things against him and accused him falsely of these things; therefore, he was distressed at what they had forged against him. As a result, Almighty Allah revealed to him the following: "Surely, We know that your breast straitens at what they say! Therefore, celebrate the praise of your Lord and be of those who make obeisance. (15:97-98)"
They then belied and accused him of fabrications that made him sad. So, Almighty Allah revealed to him the following: "We know indeed that what they say certainly grieves you, but surely they do not call you a liar, but the unjust deny the communications of Allah. Certainly, messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them. (6:33-34)"

101- Shaykh al-Kulaynī, *al-Kāfī* 2:88-89, H. 3; Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:207, H. 1 (as quoted from the earlier reference book).

Although the Holy Prophet (ṣ) committed himself to patience, they transgressed all limits when they began to speak irreverently of Almighty Allah and belied Him. So, the Holy Prophet (ṣ) said, “I have borne patiently what they said about myself, my family, and my honor, but I cannot stand anymore what they are speaking profanely of my Lord.” So, Almighty Allah revealed the following: “Bear patiently what they say. (73:10)” So, the Holy Prophet (ṣ) remained patient under all conditions.

Then, Almighty Allah gave him the good tidings of the Imams being from his offspring and ascribed perseverance to them, saying, “We made of them Imams to guide by Our command when they were patient and they were certain of Our communications. (32:24)” Only then, the Holy Prophet (ṣ) declared, “The position of patience to faith is as the position of the head to the body.”

For this situation, Almighty Allah thanked His Prophet (ṣ) and revealed to him the following: “The good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently and We utterly destroyed what Pharaoh and his

﴿ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ 

سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لاَ يُنَالُ فِيهِ الْمُلْكُ إِلاَّ بِالْقَتْلِ وَالتَّجَبُّرِ، وَلاَ الْغِنَى إِلاَّ بِالْغَصْبِ وَالْبُخْلِ، وَلاَ الْمَحَبَّةُ إِلاَّ بِاسْتِخْرَاجِ الدِّينِ وَاتِّبَاعِ الْهَوَى. فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْفَقْرِ وَهُوَ يَقْدِرُ عَلَى الْغِنَى، وَصَبَرَ عَلَى الْبُغْضَةِ وَهُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ، وَصَبَرَ عَلَى الذُّلِّ وَهُوَ يَقْدِرُ عَلَى الْعِزِّ آتَاهُ اللهُ ثَوَابَ خَمْسِينَ صِدِّيقاً مِمَّنْ صَدَّقَ بِي.

After me, there shall come upon people an age in which sovereignty cannot be gained except by means of killing and arrogance, wealth cannot be obtained except by means of usurpation and stinginess, and amicability cannot be attained except by means of disregarding the religious affairs and pursuing the whims. So, as for him who lives in that time and tolerates poverty while he can be rich, tolerates humility while he can be a master, and tolerates people's displeasure while he can obtain their respect, Almighty Allah will give him the rewards of fifty veracious men who have believed in me.[1]

(2) The Holy Imams (‘a) interpreted tribulations and ordeals (that afflict the faithful believers) to be means of nearness to Almighty Allah and divine favor. Providing examples, they referred to their personal tribulations and ordeals. Previously, I have introduced some traditions demonstrating this issue.

(3) The Holy Imams (‘a) averred that submission to and satisfaction with such tribulations and ordeals are in themselves high ranks of belief in Almighty Allah Who confers them upon none but His elite servants. Of course, this fact stirs up in souls the feelings of satisfaction, tranquility, steadfastness, and resistance. A statement in a

1- Shaykh al-Kulaynī, *al-Kāfī* 2:91, H. 12; al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:208, H. 2 (as quoted from the earlier reference book).



famous formula of *ziyārah* reads:

اَللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدَرِكَ، رَاضِيَةً بِقَضَائِكَ... صَابِرَةً عَلَى نُزُولِ بَلاَئِكَ.

O Allah, cause my soul to be fully tranquil with Your decrees, satisfied with Your providence... and steadfast against affliction of Your tribulations.[1]

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

رَأْسُ طَاعَةِ اللهِ الصَّبْرُ وَالرِّضَا عَنِ اللهِ فِي مَا أَحَبَّ الْعَبْدُ أَوْ كَرِهَ. وَلاَ يَرْضَى عَبْدٌ عَنِ اللهِ فِي مَا أَحَبَّ أَوْ كَرِهَ إِلاَّ كَانَ خَيْراً لَهُ فِي مَا أَحَبَّ أَوْ كَرِهَ.

The apex of obedience to Almighty Allah is perseverance and satisfaction with Allah regardless of whether His servant likes or dislikes the circumstances. Whenever a servant is pleased with Almighty Allah in what he likes or dislikes, this shall certainly be better for him than the matter that he liked or disliked.[2]

Imam `Alī ibn al-Ḥusayn (‘a) is reported to have said:

الزُّهْدُ عَشَرَةُ أَجْزَاءٍ؛ فَأَعْلَى دَرَجَاتِ الزُّهْدِ أَدْنَى دَرَجَاتِ الْوَرَعِ. وَأَعْلَى دَرَجَاتِ الْوَرَعِ أَدْنَى دَرَجَاتِ الْيَقِينِ. وَأَعْلَى دَرَجَاتِ الْيَقِينِ أَدْنَى دَرَجَاتِ الرِّضَا.

Asceticism is of ten grades the highest of which is the lowest grade of piety. The highest grade of piety is the lowest grade of conviction. The highest grade of conviction is the lowest grade of satisfaction.[3]

(4) The Holy Imams (‘a) assured their followers that their fate and future was the same as their own.

1- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, Ziyārah of *Amīn Allāh*.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:60, H. 1.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:62, H. 10.

(5) The Holy Imams (‘a) also explained in detail the great rewards that their followers will win for attaching themselves to them and suffering because of it.

Such attachment and sufferings shall be the reason for acceptance of their deeds and redemption on the Day of Resurrection.

Al-‘Alā' ibn Muḥammad has reported that he asked Imam al-Bāqir (‘a) about the meaning of the following holy verse:

These are they of whom Allah changes the evil deeds to good ones, and Allah is Forgiving, Merciful. (25:70)

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ

The Imam (‘a) answered:

يُـؤْتَى بِـالْمُؤْمِنِ الْمُـذْنِبِ يَـوْمَ الْقِيَامَـةِ حَتَّـى يُقَـامَ بِمَوْقِـفِ الْحِسَابِ، فَيَكُـونُ اللهُ تَعَالَى هُـوَ الَّذِي يَتَوَلَّى حِسَابَهُ لاَ يُطْلِعُ عَلَى حِسَابِهِ أَحَداً مِنَ النَّاسِ. فَيُعَرِّفُهُ ذُنُوبَهُ، حَتَّى إِذَا أَقَرَّ بِسَيِّئَاتِهِ قَالَ اللهُ عَزَّ وَجَلَّ لِلْكَتَبَـةِ: "بَـدِّلُوهَا حَسَنَاتٍ وَأَظْهِرُوهَـا لِلنَّـاسِ." فَيَقُـولُ النَّاسُ حِينَئِذٍ: "أَمَا كَانَ لِهَـذَا الْعَبْـدِ سَـيِّئَةٌ وَاحِـدَةٌ؟!" ثُـمَّ يَأْمُرُ اللهُ عَزَّ وَجَلَّ بِهِ إِلَى الْجَنَّـةِ. فَهَـذَا تَأْوِيـلُ الآيَـةِ، وَهِـيَ فِـي

A faithful believer, who has committed sins, will be brought on the Day of Resurrection for questioning. It will be Almighty Allah Who takes upon Himself the calling to account of such servants so that none will witness it. Then, Almighty Allah displays the sins that servant had committed and the servant will confess to them. After that, Almighty Allah will order the Noble Writers to change these sins into good deeds and then show them to the people. As they see these records, the people will say to each other, “This servant has not committed any single sin all his life.” Then, Almighty Allah will determine Paradise for that servant. This is the interpretation



of the verse. This is for our Shī‘ah exclusively.[1]

الْمُذْنِبِينَ مِنْ شِيعَتِنَا خَاصَّةٌ.

On the authority of his fathers, Imam al-Riḍā (‘a) has reported the Holy Prophet (ṣ) as saying:

To love us, the Ahl al-Bayt (‘a), erases the sins and doubles the rewards. Verily, Almighty Allah shall take upon Himself the responsibility of our lovers’ wrong deeds against others except for the deeds that have caused loss and injustice to other faithful believers. He shall order the wrongdoings to change into good deeds.[2]

حُبُّنَـا، أَهْـلَ الْبَيْـت، يُكَفِّـرُ الـذُّنُوبَ وَيُـضَاعِفُ الْحَـسَنَات. وَإِنَّ اللهَ تَعَـالَى لَيَتَحَمَّـلُ عَـنْ مُحِبِّينَـا أَهْـلَ الْبَيْـت مَـا عَلَـيْهِمْ مِـنْ مَظَـالِمِ الْعِبَـادِ إِلاَّ مَـا كَـانَ مِنْهُمْ فِيهَا عَلَى إِضْرَارٍ وَظُلْمٍ لِلْمُؤْمِنِينَ. فَيَقُولُ لِلسَّيِّئَاتِ: "كُونِي حَسَنَاتٍ."

In vol. 68 of *Biḥār al-Anwār*, there is a section entitled ‘*bāb al-ṣafḥ* (Section: Pardoning)’ comprising many authentic traditions that demonstrate the same purport of this tradition.

If we combine these traditions with the other ones that specify piety and diligence as stipulations for joining the community of Shī‘ism, we can conclude that the virtuous community cannot include anyone except those who are characterized by piety and diligence; however, if such individuals commit sins, they shall be forgiven by Almighty Allah on account of their loyalty to the Ahl al-

1- Shaykh al-Mufīd, *al-Amālī*, pp. 298-299, H. 8; Shaykh al-Ṭūsī, *al-Amālī*, pp. 72-73, H. 105; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:100, H. 4 (as quoted from the earlier reference books).
2- Shaykh al-Ṭūsī, *al-Amālī*, p. 164, H. 274; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:100, H. 5 (as quoted from the earlier reference book).

Bayt (‘a) and their sufferings because of this loyalty.

## TREATMENT OF PSYCHOLOGICAL PRESSURES

***Seventh Feature***: The Holy Imams (‘a) dealt with all the elements of the psychological campaigns and political and informational attacks that their enemies waged against their followers.

There are two strong negative issues, which mentally influenced the virtuous community:

***First Issue***: The virtuous community was a minority compared to the majority of Muslims, especially during the ages of the Holy Imams (‘a). Despite fewness in number, the virtuous community used to live within the expansive Muslim communities without having an independent entity or community. This fact made the members of the virtuous community feel mental and spiritual distress.

Such psychological distress has been usual for all the small faithful communities throughout the history of divine messages. In many verses, the Holy Qur’ān has treated this problem by referring to the small and big numbers of the parties of right and wrong, indicating that fewness in number is usually observed for virtuous communities, while deviation and perversity usually accompany the larger communities. For instance, the Holy Qur’ān reads,

Most men will not believe though you desire it eagerly. (12:103) □ □ □ □ □ □ □

Very few of My servants are grateful. (34:13) □ □ □ □ □

Most of them will not believe. (26:8) گ گ گ گ گ

Most surely, most of the partners act wrongfully towards one another save those who believe and do good. Very few are they. (38:24)

ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ

***Second Issue***: The followers of the Ahl al-Bayt (‘a) were accused of protesting (*rafḍ*), sowing dissension among the Muslims, and opposing the larger Muslim community that aimed at imposing sieges on the virtuous community attempting to make it seem unorthodox and remote from the truth isolating it from the larger Muslim community.

Some such charges developed into formal verdicts claiming members of the virtuous community to be atheistic, perverted, apostate, and therefore, killing or banishing them!

The followers of the Ahl al-Bayt (‘a) used to feel great distress because of such charges and besiegement; The Holy Imams (‘a) treated these two issues directly by finding solutions to them; and indirectly by confirming that it was Almighty Allah Who selected certain individuals to be their followers. As a result, to tolerate these charges and accompanying suffering patiently would bring about great rewards.

They also assured their followers that their fate is connected to their Imams’ (‘a) fate and that the Holy Qur’ān makes exclusive references to them in the capacity of their being the only followers of the true religion of Almighty Allah.

The following are some examples of such confirmations:

`Utaybah, the reed trader, has reported that he told Imam al-Ṣādiq (‘a) that a man said to him, “Do not ever be a *Rāfiḍī*.” The Imam (‘a) commented:



وَاللهِ، لَنِعْمَ الإِسْمُ الَّذي مَنَحَكُمُ اللهُ مَا دُمْتُمْ تَأْخُذُونَ بِقَوْلِنَا وَلاَ تَكْذِبُونَ عَلَيْنَا.

By Allah I swear, how excellent this title is, which Almighty Allah has bestowed upon you, as long as you carry out our commands and avoid forging lies against us.[1]

Abū-Baṣīr has reported that he said to Imam al-Bāqir (‘a), “We have been given a title because of which the ruling authorities are shedding our blood, confiscating our properties, and persecuting us.”

The Imam (‘a) asked, “What is that title?”

Abū-Baṣīr answered, “It is *Rāfiḍah*!”

The Imam (‘a) commented,

إنَّ سَبْعِينَ رَجُلاً مِنْ عَسْكَرِ فِرْعَوْنَ رَفَضُوا فِرْعَوْنَ فَأَتَوْا مُوسَى عليه السلام. فَلَمْ يَكُنْ فِي قَوْمِ مُوسَى أَحَدٌ أَشَدَّ إجْتِهَاداً وَأَشَدَّ حُبّاً لِهَارُونَ مِنْهُمْ. فَسَمَّاهُم قَوْمُ مُوسَى الرَّافِضَةَ. فَأَوْحَى اللهُ إلَى مُوسَى أَنْ أَثْبِتْ لَهُمْ هَذَا الإِسْمَ فِي التَّوْرَاة، فَإِنِّي نَحَلْتُهُمْ. وَذَلِكَ إسْمٌ قَدْ نَحَلَكُمُوهُ

Seventy men from the military forces of Pharaoh had protested (*rafḍ*) against Pharaoh and joined (Prophet) Moses (‘a). They thus were the most diligent and they loved (Prophet) Aaron (‘a) more than anyone else did in the community of Moses (‘a). As a result, the other followers of Moses (‘a) called them *Rāfiḍah*. Almighty Allah revealed to Moses (‘a) to record this title for them in the Torah, as gifted by the Lord to them. Hence, this title has been gifted to you by Almighty Allah.[2]

1- Al-Barqī, *al-Maḥāsin*: 1:256, H. 487; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:96, H. 1 (as quoted from the earlier reference book).
2- Al-Barqī, *al-Maḥāsin* 1:257, H. 489; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:97, H. 3 (as quoted from the earlier reference book).

اللهُ.

‘Alī ibn ‘Aqabah ibn Khālid has reported the following from his father:

Mu`allā ibn Khunays and I visited Abū-‘Abdullāh (Imam al-Ṣādiq (‘a)) When he looked at us, he welcomed us. He then sat down and said,

أَنْتُمْ، وَاللهِ، أُولُوا الأَلْبَابِ فِي كِتَابِ اللهِ. قَالَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿ ﭦ ﭧ ﭨ ﭩ ﴾ فَأَبْشِرُوا، أَنْتُمْ عَلَى إِحْدَى الْحُسْنَيَيْنِ مِنَ اللهِ. أَمَا وَإِنَّكُمْ إِنْ بَقِيتُمْ حَتَّى تَرَوْا مَا تَمُدُّونَ إِلَيْهِ أَعْنَاقَكُمْ، شَفَى اللهُ صُدُورَكُمْ وَأَذْهَبَ غَيْظَ قُلُوبِكُمْ وَأَدَالَكُمْ عَلَى عَدُوِّكُمْ. وَهُوَ قَوْلُ اللهِ تَبَارَكَ وَتَعَالَى: ﴿ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﴾ وَإِنْ مَضَيْتُمْ قَبْلَ أَنْ تَرَوْا ذَلِكَ، مَضَيْتُمْ عَلَى دِينِ اللهِ الَّذِي رَضِيَهُ لِنَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَبَعَثَهُ عَلَيْهِ.

By Allah (I swear), you are verily those described in the Book of Allah as being endued with understanding. Allah, the Blessed and Exalted, says, “It is those who are endued with understanding that receive admonition. (13:19)”
You are the object of Almighty Allah’s glad tidings of winning one of the two weighty things.
If you survive until you witness that thing to which you are extending your necks (i.e. what you ardently wish), then Almighty Allah will heal your breasts, remove the rancor of your hearts, and give you a hand over your enemies.
This is the word of Allah, the Blessed and Exalted, in the Qur’ān saying, “...and He heals the breasts of Believers and stills the indignation of their hearts. 9:14-15)”
If you pass away before you can witness that, then you will have passed away following the very religion of Allah that He has accepted for His Prophet (ṣ) and for



which He has appointed him.[110]
Muḥammad ibn Isḥāq al-Tha‘labī has reported that he heard Ja‘far ibn Muḥammad al-Ṣādiq (‘a) saying:

نَحْنُ خِيَرَةُ اللهِ مِنْ خَلْقِهِ، وَشِيعَتُنَا خِيرَةُ اللهِ مِنْ أُمَّةِ نَبِيِّهِ.

We are the elite choice of Allah among His creatures and our Shī‘ah are the elite choice of Allah among the community of His Prophet (ṣ).[111]

Muḥammad ibn Qays and ‘Āmir ibn al-Simṭ reported Imam Muḥammad al-Bāqir (‘a) to have quoted the Holy Prophet (ṣ) as saying:

يَأْتِي يَوْمَ الْقِيَامَةِ قَوْمٌ عَلَيْهِمْ ثِيَابٌ مِنْ نُورٍ، عَلَى وُجُوهِهِمْ نُورٌ، يُعْرَفُونَ بِآثَارِ السُّجُودِ. يَتَخَطَّوْنَ صَفّاً بَعْدَ صَفٍّ حَتَّى يَصِيرُوا بَيْنَ يَدَيْ رَبِّ الْعَالَمِينَ. يَغْبِطُهُمُ النَّبِيُّونَ وَالْمَلَائِكَةُ وَالشُّهَدَاءُ وَالصَّالِحُونَ. أُولَئِكَ شِيعَتُنَا، وَعَلِيٌّ إِمَامُهُمْ.

On the Day of Resurrection, a group of people dressed in clothes of light with luminous faces identified by the signs of prostration will come. They will pass the rows until they stand in front of the Lord of the Worlds. The prophets (‘a), the angels, the martyrs, and the righteous people will be glad for them...These are our Shī‘ah, and ‘Alī (‘a) is their Imam.[112]

110- Al-Barqī, *al-Maḥāsin* 1:272-273, H. 137; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:93, H. 35 (as quoted from the earlier reference book).
111- Muḥammad ibn `Alī al-Ṭabarī, *Bishārat al-Muṣṭafā*, p. 32, H. 17; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:43, H. 88 (as quoted from the earlier reference book).
112- Shaykh al-Ṣadūq, *Faḍā'il al-Shī`ah*, pp. 30-31, H. 26; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:68, H. 123 (as quoted from the earlier reference book).

Abū-Baṣīr has reported that he heard (Imam) Ja‘far ibn Muḥammad al-Ṣādiq (‘a) saying:

We are the Household of mercy, the House of grace, and the House of blessing. In the earth, we are the structure and our Shī‘ah are the handles of Islam. The supplicatory prayer of (Prophet) Abraham (‘a) was for none save our Shī‘ah and us. Up to the Day of Resurrection, Almighty Allah has excluded us from the sway of Satan (Iblīs), saying, “Surely, as regards My servants, you have no authority over them. (15:42)”[113]

نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ، وَبَيْتِ النِّعْمَةِ، وَبَيْتِ الْبَرَكَةِ. وَنَحْنُ فِي الأَرْضِ بُنْيَانٌ، وَشِيعَتُنَا عُرَى الإِسْلاَمِ. وَمَا كَانَتْ دَعْوَةُ إِبْرَاهِيمَ إِلاَّ لَنَا وَشِيعَتِنَا. وَلَقَدْ إِسْتَثْنَى اللهُ إِلَى يَوْمِ الْقِيَامَةِ إِلَى إِبْلِيسَ فَقَالَ: ﴿ ﴾

Ibn ‘Abbās is reported to have said,

As revealed in this holy verse: “As for those who believe and do good, surely they are the best of men. (98:7)” When it was revealed, Allah’s Messenger (ṣ) said, “These are your Shī‘ah and you, ‘Alī (‘a). On the Day of Resurrection, your Shī‘ah and you shall be pleased and well-satisfied, while your enemies shall be enraged and have their heads raised aloft.[114]

لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿ ﴾ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه: هُوَ أَنْتَ يَا عَلِيُّ وَشِيعَتُكَ. تَأْتِي أَنْتَ وَشِيعَتُكَ يَوْمَ الْقِيَامَةِ رَاضِينَ مَرْضِيِّينَ، وَيَأْتِي عَدُوُّكَ غِضَاباً مُقْمَحِينَ.

113- *Tafsīr al-`Ayyāshī* 2:243; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:35-36, H. 75 (as quoted from the earlier reference book).

114- Shaykh al-Ṭūsī, *al-Amālī*, pp. 405-406, 671, H. 1414 (with ⇨



Being pleased and well-satisfied is an indication to this verse, which follows the earlier one:

Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein forever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord. (98:8)

little difference in the order of words but not in the meaning); *Tafsīr al-Ṭabarī* 30:171; Jalāl al-Dīn al-Suyūṭī, *al-Durr al-Manthūr* 8:589; Ibn Ḥajar, *al-Ṣawā`iq al-Muḥriqah*, p. 161.

## INEXTINGUISHABLE TORCH OF HOPE

***Eighth Feature***: The Holy Imams (‘a) endeavored to keep the torch of hope and the far-reaching view of human perfection active to help endure all suffering in the future and ensure the continuity of human progress and achievement of goals.

Islam has always urged its followers to maintain hope and has forbidden despair no matter how difficult the circumstances be, how unsurpassable the obstacles, and how unbearable the pain.

In this respect, Almighty Allah says in the Holy Qur’ān,

Respite will be granted until the messengers give up hope of their people and come to think that they were treated as liars. Then Our help reaches them and they are delivered into safety as We will. Never will those who are in sin escape Our punishment. (12:110)

ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ

Do you think that you shall enter the Garden of bliss without such trials as came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit that even the Messenger (ṣ) and those of faith who were with him cried, “When will come the help of Allah?” Ah! Verily, the help of Allah is always near. (2:214)

ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ

Under the harshest circumstances, the Holy Prophet (ṣ) used to talk to his companions about hope and a bright future. In the battles of Uḥud and al-Aḥzāb (the Allies), he promised them the conquest of the countries of Khosrow the Persian, and Caesar the Roman, which were two great powers of that time.



The enemies of Islam, the hypocrites, and the ill-hearted ones attempted to arouse doubts and implant despair and despondency among Muslims so as to achieve their wicked goals, as is cited in *Sūrah al-Aḥzāb* (No. 33) because as soon as the torch of hope is extinguished and desperation creeps into the soul, man is defeated after which he buckles before surrounding pressures and his despair becomes a lethal weapon. At all times, psychological wars focus on one chief goal, which is, extinguishing the spirit of hope.

However, the most important reason for building the virtuous community was the issue of expecting the advent of the Rising[115] Imam, Mahdī (‘a). The Holy Imams (‘a), besides confirming the advent of the last Imam (‘a) after his occultation and asking their followers to believe in and wait in eager expectation of him, strove to make their followers live the state of actual expectation of the Imam’s advent in all ages including the ages of the Holy Imams (‘a) themselves. Accordingly, their followers used to experience the likelihood that each Imam (‘a) might be the promised and expected one to undertake the mission. This state supplied the virtuous community with a dynamic and spiritual motive of achieving the final victory by overcoming the corrupt conditions of society caused by its doctrinal and moral deviations.

However, this presentation had some negative impacts on the virtuous community who were contemporaries of some

115- The Arabic word *al-Qā'im* means one who rises to undertake the mission. It is the chief title of Imam Mahdī, the promised and expected.

of the Holy Imams (‘a). They believed that the Imam of their age was the expected Imam and were not mentally prepared to accept the death of that Imam. This very thing occurred to Imam Mūsā ibn Ja‘far al-Kāẓim (‘a), because his political movement was so powerful that his companions believed him to be the Promised Imam. Hence, when he was poisoned in prison, these companions could not believe that he had died. Consequently, some of them believed that Imamate ended with him and a problem took place in the milieus of the virtuous community after his martyrdom. However, some of them believed in the Imamate of his successor, Imam ‘Alī ibn Mūsā al-Riḍā (‘a) who managed to overcome this problem afterwards.[116]

In fact, such negative consequences soon vanish when the Holy Imams (‘a) overcome them because of their capacity to convince their followers with the truth. The positive consequence always remains prevalent in the milieus of the virtuous community.

In this manner, the expectation of the Promised Imam became a sort of worship—which the Holy Prophet (ṣ) maintained to be the most favorable of all devotional acts—that the virtuous community practiced and took action on its basis. Subsequently, paving the way for the advent of the Promised Imam has become one of the features of this expectation and one of the effective factors of moving towards setting up the government of ultimate justice.

To conclude, the issue of expecting the advent of the Promised Imam—may Allah hasten his advent—and the confirmation of the particularities and features of this

116- These circumstances will be discussed in further detail in one of the coming books of this series when we discuss the situations of each of the Holy Imams (‘a) independently.



expectation during the Minor and the Major Occultation have had a huge impact on the spiritual aspect that distinguishes the virtuous community from other communities. Such an impact is not visible in other Muslim communities. The reason is not that they do not believe in the idea of Imam Mahdī (‘a) because it is one of the issues about which all Muslims agree unanimously. The actual reason is that belief in the existence and life of Imam Mahdī (‘a) is not found in the other Muslim communities at the same level and in the same form as is adopted by the individuals of the virtuous community.

It seems appropriate to take a general look at the matter of Imam Mahdī (‘a) as well as its spiritual and moral outcomes.

## THE ISSUE OF IMAM MAHDĪ (‘A)

Like Imam al-Ḥusayn’s uprising and martyrdom the issue of Imam Mahdī (‘a) has great relevance to the building of the virtuous community. The relevance is doctrinal, ethical, educational, and spiritual. Of course, to display the details of all of the pertinent items requires a lengthy dissertation[117] because this issue represents an entire interpretation of history that corresponds with the Qur’ānic idea entailing that the earth shall be eventually inherited by the righteous servants of Allah:

117- The issue of Imam Mahdī (‘a) requires a survey of many aspects some of which are as follows:
In its ***doctrinal aspect***, we need to introduce concepts and evidence that prove the existence of the ostensibly absent Imam as well as explanations of this unique phenomenon in human life.
The ***cultural aspect*** deals with the philosophy, perfection, perpetuity, theoretical compatibility with the idea of the infallibility of the Imams (‘a) and commitment to the instructions and guidelines of this issue. Accordingly, this issue is included in the core of the cultural establishments and courses.
The ***historical aspect*** deals with the life and political conditions of Imam Mahdī (‘a), his occultation, signs of his dvent and, the future of humanity when he undertakes his mission.
The ***moral aspect*** deals with the practice of a certain system of morals during the expectation of the Imam’s advent.
The ***spiritual aspect*** correlates with the moral aspect.
The dear reader can refer to hundreds of books that have dealt with Imam al-Mahdī, one of which is the unique, though small, thesis that my mentor, Martyr Sayyid Muḥammad Bāqir al-Ṣadr, wrote under the title of ‘*baḥth ḥawla al-mahdī* (A Study on Mahdī (‘a))’.



Verily, We have written in the Scripture, after the Reminder: My righteous servants will inherit the earth. (21:105)

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ

Allah has promised such of you as believe and do good work that He will surely make them succeed the present rulers in the earth even as He caused those who were before them to succeed others. Also, that He will surely establish for them their religion which He has approved for them and will give them in exchange safety after their fear. They serve Me. They ascribe nothing as partner unto Me. Those who disbelieve henceforth, they are the miscreants. (24:55)

ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ

The moral and spiritual aspect contributes to understanding the Holy Imams’ (‘a) reason for building the virtuous community on the basis of expecting the advent of Imam Mahdī (‘a).

According to the followers of the Ahl al-Bayt (‘a) Imam Mahdī (‘a) represents a living embodiment of the aforementioned historical fact (of the inheritance of the earth by the virtuous servants of Almighty Allah) not only at the level of the unpredicted future but also at the level of the experienced present. (In Iran, Iraq and Lebanon) this belief has begun to embody the actual existence and life of Imam Mahdī (‘a). These followers and partisans believe in the existence and birth of Imam Mahdī (‘a) and the fact that he is witnessing all the harsh conditions through which Muslims are passing. He is observing and interacting in all human and social experiments and will execute the

government of ultimate Divine justice in the future of human progress.

A faithful believer who suffers distress, doubt or confusion in the credibility of facts and norms of history which the Holy Qur’ān talks about, such as the final win of the righteous over the wicked and the final victory of right over wrong must read the following verse of the Holy Qur’ān:

Say: The truth has come and falsehood has vanished. Surely, falsehood is a vanishing thing. (17:81)

ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ

Most surely, We help Our messengers and those who believe in this world's life and on the day when the witnesses shall testify. (40:51)

ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ

He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse. (9:33)

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ

Another Divine norm is the custom of replacement in human communities:

O you who believe, whoever from among you turns back from his religion, then Allah will bring a people. He shall love them and they shall love Him, lowly before the believers, and mighty against the unbelievers. They shall strive hard in Allah's way and shall not fear the censure of any censurer. This is Allah's Favor bestowed on whom

ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ



He pleases. Allah is the Ample-Giver, Knowing. (5:54)

If you turn back, He will bring in your place another people. Then, they will not be like you. (47:38)

ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ

Another Qur’ānic norm is the relationship between piety and the descent of boons and blessings:

If the people of the towns had believed and guarded (against evil), We would certainly have opened up for them blessings from the heaven and the earth, but they rejected so We overtook them for what they had earned. (7:96)

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ

Another norm is the progress of human nature towards perfection and belief in Almighty Allah:

Then, set your face upright for religion in the right state—the nature made by Allah in which He has made men. There is no altering of Allah's creation. That is the right religion, but most people do not know. (30:30)

ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ

Another norm is the fact that man represents Almighty Allah on earth and man’s preference over angels as a result of this representation:

When your Lord said to the angels, “I am going to place in the earth a viceroy.” They said, “What! Will You place in it such as shall make mischief in it and shed blood and we celebrate Your praise and extol Your holiness?” He said, “Surely, I know what you do not know.” (2:30)

ٱ ب ب ب ب پ پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ ٹ ٹ ڤ ڤ ڤ ڤ

All these norms and facts may bring about an important question in the mind of the faithful individual when he sees pain, ordeals, and corruption prevail in the entire earth and notice that right is not practiced and wrong is rampant. However, when he contemplates the existence of Imam Mahdī (‘a) who will achieve all his hopes and put into practice the credibility of all these norms and facts, things becomes very clear and evident for him.

Moreover, the issue of Imam Mahdī (‘a), which is a central concern in the building of the virtuous community, entails the following moral facts:

### *Clarity in Carrying out Religious Duties*

An individual who believes in the existence of Imam Mahdī (‘a) and in his expected advent can clearly feel divine duty and religious commandments when he intends to perform any religious activity. He can also feel that all his deeds, service, struggle and sacrifices are being carried out under the blessed standard and the special care of Imam Mahdī (‘a).

This clarity in carrying out the religious duties grants a huge moral impetus to proceed and work—an impetus that is similar to the moral one obtained by those who fought under the standards of the prophets and messengers and achieved great triumphs and made sweeping changes in human society.



With the increase of man’s feelings of the approaching divine reality, looming divine care, and getting closer to the actual power as represented by Almighty Allah, man’s feelings of achieving victory and carrying out duty grow manifold. Of course, to feel the care of the Holy Imam (‘a) and to associate oneself with him in motion and activity make one feel a nearness to Almighty Allah and His care as well as desire to comply with His commands.

### *Maintenance of Divine Values*

The belief in the advent of Imam Mahdī (‘a) maintains one’s principles, values and divine ideals. It also encourages ceaseless endeavor to achieve human perfection away from the worldly concepts of gain and loss, material profit or the attainment of authority, power, and domination.

All these principles, values, and ideals are inspired from the concept of Imam Mahdī (‘a) and from the objectives he is divinely ordained to achieve; namely, the establishment of the ultimate Divine justice on earth.

Generally, any progression that is intended for Almighty Allah and the Divine message which are ascribed to the Unseen World, and to Imam Mahdī (‘a)—who is ascribed to the perceived world—can derive all these significances from him, because he plays the greatest role in the history of humanity, which shall be eventually realized.

Perception of these concepts will be steadier and more profound for those who believe in the advent of the Promised Imam (‘a) than for others; therefore, they can preserve a high spirit, which moves on the strength of gallant human values and ideals in tandem with their own progression.

### *Perseverance and Steadfastness*

Those who believe in Imam Mahdī (‘a) attain spirits of perseverance and steadfastness from him. They can attain perfection through these two features and act as models bearing suffering and trials. Through his blessed existence, Imam Mahdī (‘a) represents the great and most excellent example of perseverance and steadfastness, because he can see, incur, feel, and interact with all the pain and ordeals during his lifetime. Nevertheless, he perseveres, exposes himself to Almighty Allah’s trial for the sake of achieving great goals and waits for the appropriate opportunity to undertake his stately role.

On the other hand, the long duration of his occultation, despite his actual existence gives him the chance of being subjectively perfect because of experiencing such ordeals and tribulations. His progression will be perfect so that he will undertake his mission, which is unique in the history of humanity, completely and competently. Besides, the political, social, ideological, and mental conditions of humanity, which are other outcomes of such experience and suffering, will make it necessary to establish such a Divine government.

Such perfection will eventually give great impetus and high moral spirits of perseverance and steadfastness to those who believe in the advent of Imam Mahdī (‘a) and help them move towards human perfection.

### *Contribution to Justice*

The belief in the advent of Imam Mahdī (‘a) makes one feel that all deeds and activities contribute to his historical role and pave the way for the establishment of his government of ultimate justice.

It is unreasonable to weigh up the role, deeds and activities



of a faithful individual on the balance of the goals he achieved in his relatively short span of life, or on the balance of what he could achieve and what reformations could be achieved in one’s society. It is unfair to renounce all these deeds and activities because they seem to have been worthless in influence and in achieving goals. An individual who believes in the advent of Imam Mahdī (‘a) feels that he is undertaking his private role in the sequence of events, goals and deeds that, altogether, end up with the establishment of the virtuous human society in the future.

Naturally, such feelings raise the moral spirit of man vis-à-vis his activities, deeds and sacrifices. They make his goal so great that it covers all such activities, deeds, efforts, and sacrifices no matter how major and difficult, or how minor and limited his efforts might be.

### *Great Hope*

The belief in the advent of Imam Mahdī (‘a) furnishes its believer with a great, incessant, and inextinguishable hope in the achievement of victory regardless of the time that it takes. It also grants the feeling that the round must reach its finish and that looking forward to a better future must be incessantly continuous.

Hope is undoubtedly one of the greatest motivations that supplies people with the capacity to go on with steadfastness, perseverance and sacrifice.

A soldier who believes that his progress will be completed by other soldiers who will achieve victory after him is ready to give himself up and make greater sacrifices than a soldier who believes that when he falls in the battlefield, his progress will stop and he will lose the battle.

Similarly, a soldier who is engaged in a battle while he believes that there are other battles to enter in order to

obtain victory does not stop when he loses the first round; rather, he continues to move forward. Such feelings cannot be found except with those who believe in the idea of Imam Mahdī’s promised advent, because he shall lead the battle persistently until he reaches the end. This belief makes hope so lively and ablaze that it pushes man towards motion and activity under all circumstances.

### *Revenge for the Oppressed*

Those who believe in Imam Mahdī (‘a) as the Divinely commissioned reformer who will establish a government of ultimate Divine justice and give each one his due, feel that they will eventually be able to avenge the torment which the faithful believers were exposed to and punish the criminals who committed such crimes and offenses against humanity.

Apart from the individual’s role in this process of vengeance, which is related to the idea of the Return (*raj‘ah*)[118] and its political and social purports, revenge will be imposed upon those who imitated their criminal ancestors. It is logically proven that the past and the present criminals form one trend of the same thought, behavior,

118- The Return (or *raj`ah*) is an idea mentioned in the traditions reported from the Ahl al-Bayt (‘a), entailing that the virtuous and the righteous, as well as the unbelievers and hypocrites shall be returned to this world after their death so as to witness the victory of right over wrong and the wronged persons shall defeat the wrongdoers. More light shall be shed on this idea in one of the coming books of this series.
In their doctrinal books, scholars of the Imāmiyyah Shī`ah have dealt with this topic in detail. (See, for instance, *the Faith of the Imāmiyyah Shī`ah*, by Shaykh al-Muẓaffar, Chapter: *Our Doctrine concerning the Return (Raj‘ah))*.



goals, and fate; therefore, to take revenge upon the last of them is to take it upon the former generations, also.

The idea of taking revenge and retaliating—which stands for making reprisals for the values and principles of right and justice—is a sound Islamic idea to which the Holy Qur’ān has referred on more than one occasion, such as the following:

Fight them; Allah will punish them with your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people. (9:14)

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

Traditions have also spoken about this idea when they described Imam al-Ḥusayn (‘a) as the Vengeance of Allah[119] and that Imam Mahdī (‘a) will avenge his murder and raise the slogan of “Revenge for Ḥusayn.”[120] A formula of *ziyārah* of Imam al-Ḥusayn (‘a) comprises the following statement:

(Please) bind our revenge with his revenge.[121]

وَاقْرِنْ ثَأْرَنَا بِثَأْرِهِ.

This feeling symbolizes a great spiritual power in the inner selves. Almighty Allah has conferred upon man such a

119- In the famous *Ziyārah of Wārith*, the following statement is mentioned:
“Peace be upon you, O Allah’s revenge and the son of His revenge…” See *Mafātīḥ al-Jinān*.
120- (*yā lithārāt al-ḥusayn*): Refer to Shaykh al-Ṣadūq, *`Uyūn Akhbār al-Riḍā* 2:268-269, Shaykh al-Ṣadūq, *al-Amālī*, pp. 192-193, H. 202; `Allāmah al-Majlisī, *Biḥār al-Anwār* 44:286, H. 23 (as quoted from the earlier reference books).
121- Shaykh al-Mufid, *al-Mazār*, pp. 410-411.

feeling and man inclines to it naturally in his lifetime because it represents one of the motives of man’s progress.

Islam has taken much interest in this motive and feeling lest it may swerve and change into a meager expression of one of man’s instincts and miss its target—human perfection. However, Islam has subordinated the feelings of taking revenge, retaliating, and giving vent to one’s anger to certain values and principles to save them from becoming mere expressions of certain psychological feelings and sensual tendencies. It is clear that the question of revenge and retaliation in the issue of Imam Mahdī (‘a) does not involve taking revenge from certain persons; rather it is punishing the corrupted reality of man which inevitably brings about justice, right, and goodness.

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

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

For instance, refer to the following references:

*Sunnī*

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣaḥīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

*Shī'ah*

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.



***In the Name of Allah,***
***the All-beneficent, the All-merciful***

قال رسول الله ﷺ:

"إني تارك فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said:

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

Some references:


- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358


# THE ROLE OF
# THE AHL AL-BAYT ('a)
## IN BUILDING THE VIRTUOUS COMMUNITY

**BOOK THREE:**

THE GENERAL SYSTEM OF THE VIRTUOUS COMMUNITY

نام كتاب: دور أهل البيت (ع) في بناء الجماعة الصالحة / ج ٣
نويسنده: آية الله سيد محمد باقر الحكيم
تهيه كننده: اداره ترجمه، اداره كل پژوهش مجمع جهاني اهل بيت (ع)
مترجم: بدر شاهين
زبان ترجمه: انگليسى



*Title:* The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, **Book Three**: The General System of the Virtuous Community
*Author*: Āyatullāh Sayyid Muḥammad Bāqir Al-ḥakīm
*Project supervisor*: Translation Unit, Cultural Affairs Department Ahl al-Bayt (*‘a*) World Assembly (ABWA)
*Translator*: Badr Shahin
*Editor*: Iffat Shah and Carol Ahmadi
Revised by: Ashraf Carl Eastman Ahmadi
*Publisher*: ABWA Publishing and Printing Center
*First Printing*: 2011
*Printed by*: Mojab
*Copies*:
ISBN:
© Ahl al-Bayt (*‘a*) World Assembly (ABWA)
*All rights reserved.*
www.ahl-ul-bayt.org
info@ahl-ul-bayt.org

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

**BOOK THREE:**
THE GENERAL SYSTEM OF THE VIRTUOUS COMMUNITY

**ĀYATULLĀH SAYYID MUḤAMMAD BĀQIR AL-ḤAKĪM**

***Translator***

**Badr Shahin**

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

*5. Rank — 73*

**CHAPTER THREE:**
**RELATIONSHIPS**

***Relationship Between the Virtuous Community and the Religious Referential Authority — 83***
***Direct Connection and Deputy System — 89***
*Direct Connection — 89*
*Deputy System — 93*
***The Internal Relations of the Virtuous Community — 98***
*Content of the Relationship — 98*
*Rights of Relationship — 100*
*Form of the Relationship — 104*
***External Relations with Other Groups — 107***

**CHAPTER FOUR:**
**POLITICAL TRENDS AND FOUNDATIONS**

***Prelude — 119***
***The General Political Trends During the Ages of the Holy Imams (‘a) — 121***
*Power-Seeking Trend — 121*
*Chaotic Trend — 124*
*Hypocritical Trend — 126*
*Reformative Trend — 127*
*Revolutionary Trend — 128*
***Political Foundations and Guidelines — 130***
*[1] Loyalty to the Ahl al-Bayt (‘a) — 130*
*[2] Renunciation of the Enemies of Allah and the Enemies of the Ahl al-Bayt (‘a) — 137*
*[3] Equilibrium in Interests and Priorities — 138*
*[4] Unity of the Muslim Society — 141*
*[5] The Role of the Nation in Political Change — 146*
*The Role of the Nation in the System of the Virtuous Community — 151*

## Contents

**THE GENERAL SYSTEM**
**OF THE VIRTUOUS COMMUNITY**

***Preamble — 13***

**CHAPTER ONE:**
**THE RELIGIOUS REFERENTIAL AUTHORITY**

***The Religious Authority: Extension Of Imamate — 17***
*The System of Religious Referential Authority — 23*
***Qualifications and Requirements — 25***
***Tasks and Responsibilities — 33***
***First Responsibility: Issuance of Verdicts — 34***
*(1) Education — 34*
*(2) Undertaking the Mission of Issuing Verdicts — 38*
*(3) Asking People to Refer to Well-Versed Scholars — 40*
***Second Responsibility: Judgment — 44***
*True Judgment — 47*
***Third Responsibility: Authority — 53***

**CHAPTER TWO:**
**IDENTITY AND ITS ASPECTS**

***Identity and Its Role — 59***
***Aspects of Identity — 60***
*(1) Islam, the Substance and Goals of Its Message — 60*
*(2) Historical Roots and Past Divine Messages — 60*
*(3) Loyalty to the Ahl al-Bayt (‘a) — 61*
*(4) Human Nature, Social Dignity, Respect and Honor — 61*
***Specifications of Identity — 62***
*1. Name — 62*
*2. Origin — 64*
*3. Qualities — 66*
*4. Affiliation — 71*

*[6] Observation of Regulations and Standards — 157*
*(1) Piety and Abstinence from Violating Prohibitions of Allah — 158*
*(2) Knowledgeability — 158*
*(3) Struggle, Self-Sacrifice, Exertion of Efforts, Spending And Charity for the Sake of Almighty Allah — 158*
*(4) Actual Freedom — 159*
*(5) Comprehension of Peoples' Equality and Justice — 160*

# BOOK THREE:
# THE GENERAL SYSTEM
# OF THE VIRTUOUS COMMUNITY


***Chapter One: Religious Referential Authority***

***Chapter Two: Identity and Its Aspects***

***Chapter Three: Internal and External Relations***

***Chapter Four: Policies and Groundwork***

(1) The general framework of the system of the virtuous community along with the general responsibilities and duties necessary to meet the needs of the community.

(2) The identity, role and features of the virtuous community.

(3) The nature of relations between the religiously commissioned leader (i.e. Imam) and the individuals of the virtuous community, the nature of internal relations within the community and external relations with other communities.

(4) The groundwork and fixed political and social guidelines that the virtuous community must abide by in its movement towards perfection.

***Second***: They presented detailed rules and principles in various fields.

In this section, we will thrash out the first step along with its aforementioned four aspects within seven chapters. The second step will be discussed in future volumes of this series.

From the beginning, the Ahl al-Bayt (‘a) understood that this general system must be capable of functioning within an Islamic system of government in the Muslim community in general, adjusting to the common surroundings.

## PREAMBLE

At the outset, it seems necessary to explain the meaning of the title of this book, i.e. *The General System of the Virtuous Community*. In order to bring to fruition the goals to which we have referred in the first book of this series, we must mention that the Holy Imams of the Ahl al-Bayt (‘a) took much interest in setting forth a set of practical systems and guidelines, both general and detailed, fixed and dynamic, which were aimed to achieve the following purposes:

(1) Maintain the character, identity, and unity of the virtuous community.

(2) Enable this community to meet its requirements and carry out its duties and responsibilities.

(3) Regulate its various internal and external relations.

(4) Guide this community towards growth and perfection.

(5) Protect it from internal and external dangers, suppression and aggression.

In this respect the Ahl al-Bayt (‘a) undertook two steps:

***First***: They set forth a general conception of the system of the virtuous community, which consists of the following aspects:

# CHAPTER ONE:
# THE RELIGIOUS
# REFERENTIAL AUTHORITY

***1. The Religious Authority: Extension of Imamate***

***2. Qualifications and Conditions***

***3. Tasks and Responsibilities***

identified to be divinely ordained offices that are prescribed through direct designation by Almighty Allah, like in the case of the Prophets and Messengers, or through indirect designation, such as the case of the Holy Imams and other prophets' successors. For instance, the Holy Prophet (ṣ), by the command of Almighty Allah, designated Imam `Alī to be the next Imam (i.e. leader). The other Holy Imams (‘a) were specified in the same way by the preceding Imam.

(2) The particularities and qualifications of the person designated as Prophet or Imam are the same. Both are, as a stipulation, required to have the highest degree of perfection, which is called infallibility (*`iṣmah*).

(3) Both a Prophet and an Imam undertake the same responsibilities, duties, and rights towards the masses and have the same rights, the observance of which is obligatory upon the masses. Like a Prophet, an Imam must be obeyed by the public, enjoy general authority over them, be regarded as having a greater claim over the believers than they have on themselves, undertake the mission of conveying the divine message, edify, educate, teach the public the Book and Wisdom, tend to their affairs, and live at the same level as them. In this respect, the Holy Qur'ān states:

ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ

He it is Who raised among the inhabitants of Mecca a Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error. (62:2)

The system that the Ahl al-Bayt (‘a) set forth for managing the affairs of the virtuous community is based on the aforementioned concept of Imamate. Even if an Imam is circumstantially deprived of authority and power to rule, he

## THE RELIGIOUS AUTHORITY: EXTENSION OF IMAMATE

The structure of the system is based on the concept of Imamate in which the individuals of this community believe. This conception entails that the overall guardianship and leadership of Muslims must be held by one of the Twelve Imams from the Ahl al-Bayt (‘a) after the Holy Prophet (ṣ).[1] It also entails that Imamate is an extension of the mission of the Prophets and Messengers. This extension can be represented in the following points of similarity between prophethood and Imamate:

(1) The positions of prophethood and Imamate are both

1- The Twelve Imams from the Ahl al-Bayt (‘a) are namely:
1) `Alī ibn Abī-Ṭālib
2) Ḥasan ibn `Alī
3) Ḥusayn ibn `Alī—(2) and (3) are the grandsons of the Holy Prophet (ṣ) and sons of Imam `Alī (‘a)
4) `Alī ibn al-Ḥusayn Zayn al-`Ābidīn
5) Muḥammad ibn `Alī al-Bāqir
6) Ja`far ibn Muḥammad al-Ṣādiq
7) Mūsā ibn Ja`far al-Kāẓim
8) `Alī ibn Mūsā al-Riḍā
9) Muḥammad ibn `Alī al-Jawād
10) `Alī ibn Muḥammad al-Hādī
11) Ḥasan ibn `Alī al-`Askarī
12) Muhammad Mahdī, (the rightly-guided) son of Ḥasan, the Ḥujjah (Proof of Allah), namesake of the Holy Prophet (ṣ)—his grandfather—as foretold by the Prophet (ṣ) himself.
I have discussed the concept of Imamate, along with explanation of this concept, necessity for Imamate and related proof in the first book of this series under the title ‘Imamate.’ Similarly, many Imāmiyyah scholars have dealt with this topic in detail in many books, citing numerous proofs on its accuracy.

must still possess all the particularities and qualifications to undertake all the responsibilities and carry out all the duties divinely entrusted upon him. The public, on the other hand, must obey the Imam. All such responsibilities and duties must be compatible with the circumstances as well as the virtuous community that is being managed. The ability or inability to perform such responsibilities and duties would depend upon the circumstances.

In the age of the absence of the Imam, the well-qualified *mujtahid*, in his capacity as the natural heir of the Prophets and the Imams, must undertake this mission. The Prophets have in fact not left gold or silver coins as their legacies, but rather great knowledge and wisdom. In this respect, the Holy Prophet (ṣ) is reported to have said:

اَلعُلَمَـاءُ مَـصَابِيحُ الأَرْضِ، وَخُلَفَـاءُ الأَنْبِيَاءِ، وَوَرَثَتِي، وَوَرَثَةُ الأَنْبِيَاءِ.

The scholars are the lanterns of the earth, the representatives of prophets, my heirs and the heirs of the prophets.[2]

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

إنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ، وَذَاكَ أَنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِرْهَماً وَلاَ دِينَاراً؛ وَإِنَّمَا أَوْرَثُوا أَحَادِيثَ مِنْ أَحَادِيثِهِمْ. فَمَنْ أَخَذَ بِشَيْءٍ مِنْهَا فَقَدْ أَخَذَ حَظّاً وَافِراً. فَانْظُرُوا عِلْمَكُمْ عَمَّنْ تَأْخُذُونَهُ، فَإِنَّ فِينَا

Verily, scholars are the heirs of the prophets. The prophets have not left behind them Dirhams or Dinars; rather, the treasure they have left behind is their discourses. So, whoever applies some of these discourses acquires a great share of the fortune. You must consider the source from which you take your knowledge. Verily, in each generation, there are some

2- Muḥammad al-Rayshahrī, *Mīzān al-Ḥikmah* 6:457 as quoted from al-Muttaqī al-Hindī, *Kanz al-`Ummāl*, H. 28677.



أَهْلَ الْبَيْتِ فِي كُلِّ خَلَفٍ عُدُولاً يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ، وَانْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.

decent people belonging to us, the Ahl al-Bayt (‘a), who cleanse this religion from the distortions of the exaggerators, the forgery of the misguided, and the interpretation of the ignorant ones.[3]

The previously mentioned natural sequence (i.e. extension) in the divine position and representation of the Prophets has been clearly mentioned in the following verse of the Holy Qur'ān:

چ ڇ ڇ ڇ ڍ ڍ ڌ ڌ ڎ ڎ ڈ ڈ ژ ژ ڑ ڑ ک ک ک ک گ گ گ گ ڳ ڳ ڳ ڳ ڱ ڱ ڱ ڱ ں ں ڻ ڻ ۀ ۀ ہ ہ ھ ھ ھ

Surely, We revealed the Torah in which was guidance and light. With it, the prophets who submitted themselves to Allah judged matters for those who were Jews, masters of divine knowledge and doctors, because they were required to guard part of the Book of Allah, and they were witnesses thereof; therefore, fear not the people and fear Me, and do not take a small price for My communications. And whoever did not judge by what Allah revealed, those are the unbelievers. (5:44)

Abū-`Amr al-Zubayrī has reported Imam al-Ṣādiq (‘a) as saying:

3- Shaykh al-Kulaynī, *Uṣūl al-Kāfī* 1:32 H. 2.

إنَّ ممَّا إسْتُحقَّتْ بِه الإمَامَةُ التَّطْهِيرَ وَالطَّهَارَةَ منَ الـذُّنُوب وَالْمَعَاصِي الْمُوبقَةِ الَّتِي تُوجِبُ النَّارَ، ثُمَّ الْعِلْمَ الْمَكْنُونَ بجميعِ مَا يَحْتَاجُ إلَيْه الأَمْرُ منْ حَلاَلِهَا وَحَرَامِهَا، وَالْعِلْمَ بِه خَاصَّةً وَعَامَّةً، وَالْمُحْكَمِ وَالْمُتَشَابِه وَدَقَائق علْمِه وَغَرَائبِ تَأْويله وَتَاسخه وَمَنْسُوخه.

Among the matters by which one is deservingly designated for Imamate are purification and purity from sins and destructive acts of disobedience (to Almighty Allah)—which have an inevitable punishment in Hellfire—and acquaintance with unseen knowledge of everything the position (of Imamate) requires, such as, the lawful and unlawful and full awareness of specific and general matters of law, including knowledge of decisive and allegorical issues, the minutest details of the law, the most precise points of interpretation and currently valid and abrogated matters.

The reporter asked, "What is the evidence that proves that an Imam must have full knowledge of the things you have just mentioned?"

The Imam ('a) answered:

قَوْلُ اللهِ فِي مَنْ أذنَ اللهُ لَهُمْ بِالْحُكُومَة وَجَعَلَهُمْ أَهْلَهَا: ﴿ﭽ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ﴾ فَهَذه الأَئمَّةُ دُونَ الأَنْبيَاء الَّذينَ يَرِثُونَ النَّاسَ بعلْمهمْ، وَأَمَّا الأَحْبَارُ فَهُمُ الْعُلَمَاءُ دُونَ الرَّبَّانِيِّين. ثُمَّ أَخْبَرَ فَقَالَ: ﴿ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ﴾ وَلَمْ يَقُلْ بِمَا حُمِّلُوا مِنْهُ.

The proof is Almighty Allah's statement about those whom He has permitted to hold the position of government and those whom He has stated to be the actual men of authority. He says, 'Surely, We revealed the Torah in which was guidance and light; with it the prophets who submitted themselves to Allah judged matters for those who were Jews and the masters of Divine knowledge and the doctors. (5:44)' These are Imams not Prophets who inherit the authority over people due to their knowledge. The doctors are the scholars whose



rank is less than that of the masters of divine knowledge. After that, Almighty Allah continues to say, 'Because they were required to guard part of the Book of Allah, and they were witnesses thereof.' Notice that He has not said, 'because they were required to convey it.'[4]

A *mujtahid* who represents 'the doctors' in the aforementioned holy verse must be characterized by the required qualifications that are held by the Imams–who represent 'the masters of divine knowledge'–in the amount that is compatible with him (the *mujtahid*), his responsibilities, and rights. These qualifications are:

(1) Full acquaintance with religious laws

(2) Utmost decency

(3) Other personal qualifications to include:

(a) Awareness of political and social conditions

(b) Personal experience of the advantages and disadvantages linked to the movement and perfection of the virtuous community

(c) Courage to implement difficult, yet required, decisions

(d) Ability to take responsibility and lead the movement

(e) Maintenance of equality among the believers

(f) Presenting an exceptional example of conduct

Similarly, a *mujtahid* must enjoy the same rights and duties of the Holy Imams, yet again, in the amount that is

4- Shaykh al-Ḥuwayzī, *Tafsīr Nūr al-Thaqalayn* 1:634, H. 206, as quoted from *Tafsīr al-`Ayyāshī*.

compatible with his level of leadership.

This understanding and view of the general system of the virtuous society is an important issue because many responsibilities, relationships, policies, systems, courses, and situations that are compatible with the theoretical comprehension of the Prophets' movements and their roles in the history of humanity as well as the norms that have affected history, branch out from this understanding.

### *The System of Religious Referential Authority*

Based on this theoretical foundation, the Holy Imams (‘a) established the system of religious referential authority or the position of the well-qualified jurisprudential authority (*wilāyat al-faqīh*). In brief, this system can be defined as designating a *mujtahid*[5] from the scholars of the Ahl al-Bayt (‘a) School, who fully meets all the previously cited qualifications and requirements, as a referential authority (*marji`*) for their followers with the aim of undertaking the basic tasks of Imamate, which are as follows:

(1) Authority (*wilāyah*) over the affairs of the Muslims

(2) Issuance of verdicts (*iftā'*) in order to explicate the concepts of the Divine Message, define the boundaries of religion and convey good tidings to those who commit themselves to them and warn people to refrain from acting outside those confines

5- *Mujtahid* can be defined as a person who possesses the faculty of inferring a religious law or analyzing practical examples of an issue by means of drawing on religiously acceptable proofs and criteria that have been decided or approved for this purpose specifically by the Holy Legislator with the aim of arriving at religious facts, laws, and examples of an issue.



(2) Reaching decisions on judgments in cases of litigation, allegations, and disputes

A review of the history of the Ahl al-Bayt (‘a) shows that while they practiced their roles as Imams in a limited way within the milieu of the virtuous community, they began establishing this system (religious referential authority) with the growth of the virtuous community. As a result, the circle of the virtuous community's works, activities, and existence extended to such an extent that this system became the basic and general system in the ages after the Holy Imams (‘a).

As will be discussed in further detail, the Holy Imams (‘a) themselves established this system for the virtuous community by managing some of the affairs among the masses so that this would play a pertinent role in building the virtuous community and become an effective, reliable and sufficient system after the occultation of Imam al-Mahdī–may Allah hasten his advent.

*It can be said that the most important and basic role of the Imams al-Jawād, al-Hādī, and al-`Askarī, was to firm up and consolidate the posts of the system of religious referential authority.*[6]

In order to depict the religious referential authority completely and clearly, we should have a lengthier discussion about the qualifications that must be met by a *marji`*, the tasks that must be undertaken by him, and the steps that the Ahl al-Bayt (‘a) took in the field of organizing the virtuous community.[7]

6- This fact will manifest itself more evidently when the special roles of each of the Holy Imams (‘a) is displayed individually.

7- This topic will be discussed in greater detail in the coming thesis about the *virtuous referential authority* in a later volume of this series.

يَنْظُرَانِ مَنْ كَانَ مِنْكُمْ مِمَّنْ رَوَى حَـدِيثَنَا وَنَظَـرَ فِـي حَلاَلِنَـا وَحَرَامِنَـا وَعَـرَفَ أَحْكَامَنَـا، فَلْيَرْضُـوا بِـهِ حَكَماً.

They (i.e. the disputant parties) must seek out one of you (i.e. the Shī`ah) who has reported our discourses, has acquaintance with what has been deemed lawful and what has been deemed unlawful by us, and has familiarity with our laws; then, they must accept him as arbitrator.[8]

On the authority of Imam `Alī (‘a), Imam Muḥammad al-Bāqir (‘a) reported the Holy Prophet (ṣ) to have repeated the following supplicatory prayer three times:

اَللَّهُمَّ إرْحَمْ خُلَفَائِي.

O Allah, (please) have mercy upon my representatives.

When he was asked to define his representatives, the Holy Prophet (ṣ) answered:

اَلَّذِينَ يَـأْتُونَ بَعْـدِي، يَـرْوُونَ حَدِيثِي وَسُنَّتِي.

My representatives are those, among the coming generations, who will report my sayings and traditions.[9]

The following instruction has been mentioned in the famous document signed by Imam al-Mahdī—the Patron of the Age:

وَأَمَّا الْحَوَادِثُ الْوَاقِعَـةُ فَـارْجِعُوا فِيهَـا إِلَـى رُوَاةِ حَـدِيثَنَا، فَـإِنَّهُمْ حُجَّتِي عَلَيْكُمْ، وَأَنَا حُجَّةُ اللهِ.

As for the events that will take place in the future, you must refer them to the reporters of our traditions, for they are my proof on you and I am the Proof of Almighty Allah.

In addition, there are other traditions—some of which will

8- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:19, H. 1.
9- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:101, H. 7.

## QUALIFICATIONS AND REQUIREMENTS

In addition to the basic requirements for the position of the religious referential authority—such as reason, freedom, and faith—the chief qualifications that a *marji`* is required to meet are as follows:

***A. Ijtihād***: *Ijtihād*, as a condition for holding religious authority, means that a *marji`* is required to have familiarity with religious laws, including the lawful and unlawful, and Islamic concepts to such an extent that he has the ability to recognize these laws and concepts from the religiously acceptable proofs—the Holy Qur'ān and the Sunnah that is authentically reported from the Holy Prophet (ṣ) and the Imams (‘a) as well as other proofs—and to use the rules and practical principles that have been determined by the Holy Legislator in order to identify the practical, religion-based circumstances of an issue.

This qualification has been cited by the previously mentioned verse in general, and in the following section of the verse in particular:

ڳ ڳ ڳ ڳ ڱ ڱ ڱ

...Because they were required to guard part of the Book of Allah, and they were witnesses thereof.

Confirmation of such knowledge has been made in many traditions that are reported from the Holy Imams (‘a), including the following which is authentically reported from Imam al-Ṣādiq (‘a) and is recorded under the title of choosing an arbitrator to judge between disputants:

be cited later—confirming that the ordinary followers of the Ahl al-Bayt (‘a) must refer to the well-versed and well-qualified scholars of their sect with respect to the religious laws. There are also other traditions that order the well-versed scholars to issue verdicts.

***B. Decency***: According to jurisprudents, decency can be defined as uprightness in following Islamic laws and avoidance of deviation. In other words, a decent person is one who never commits any act of disobedience to Almighty Allah, such as negligence of an obligatory act or commitment of a forbidden act unless there is a religiously justifiable reason. In this respect, there is no difference between minor or major sins.[1]

Decency is a disposition involving integrity in following Islam such that neither a major nor a minor sin is committed.[2]

Decency can be also defined as the faculty that habitually prevents one from performing acts of disobedience for which Almighty Allah has threatened Hellfire. This is not the same as regret that is felt after lust or anger vanishes because in regret the person experiences degeneration caused by such an act of disobedience.[3]

Imām al-Khumaynī has mentioned a similar definition of

1- Sayyid Abū’l-Qāsim al-Khū'ī, *Minhāj al-Ṣāliḥīn*, 1:10, Ed. 28.

2- Sayyid Muḥsin al-Ḥakīm, *Minhāj al-Ṣāliḥīn*, 1:12, with a commentary by Martyr Sayyid Muḥammad Bāqir al-Ṣadr, Ed. 2.

3- Sayyid Muḥsin al-Ḥakīm, *Minhāj al-Ṣāliḥīn*, 1:12, with a commentary by Martyr Sayyid Muḥammad Bāqir al-Ṣadr, Dār al-Ta`āruf – Beirut.



decency in *Taḥrīr al-Wasīlah*.[1]

Sayyid al-Ḥakīm seems to consider the decency that must be enjoyed by a *marji`*, as understood by religious believers (i.e. *mutasharri`ah*), to be such a supreme rank that it is neither compelled nor overcome by lust or anger in such a way that neither repentance nor regret will be necessary. “To be fair,” Sayyid al-Ḥakīm adds, “it is extremely difficult for a general referential authority to persevere with decency in the issuance of verdicts–and this may take place in any age for a single or a group of scholars–unless such decency is of a powerful and supreme rank and is always monitored and managed. If such a rank of decency is lacking, this will definitely cause one’s feet to slip and expose great men to hazards. Only from Almighty Allah can we seek protection against such dangers.”[2]

Because traditions have highlighted the existence of decency among the qualities of witnesses that testify, leaders of congregational prayers, and leaders of holy wars in particular in addition to leaders of general affairs as well as other persons, religious scholars have concluded that decency must be one of the qualifications for a general referential authority. The scholars have unanimously agreed on this condition.

Moreover, the rationally approvable line of conduct (i.e. *al-Sīrah al-`uqalā'iyyah*) that is assented by the Holy Legislator also confirms this condition, as is maintained by both Sunni and Shī`ite scholars.[3]

1- See Imam al-Khumaynī, *Taḥrīr al-Wasīlah*, 1:10.

2- Sayyid Muḥsin al-Ḥakīm, *Mustamsak al-`Urwah al-Wuthqā*, 1:43.

3- Refer to the words of the scholars in this connection; Shaykh ⇨

In this respect, a tradition that is reported from Imam Muḥammad al-Bāqir (‘a) states that the Holy Prophet (ṣ) has said:

لاَ تَصْلُحُ الإِمَامَةُ إلاَّ لرَجُلٍ فيه ثَلاَثُ خصَال: وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي الله، وَحِلْمٌ يَمْلكُ به غَضَبَهُ، وَحُسْنُ الْولاَيَة عَلَى مَنْ يَلِي حَتَّى يَكُونَ لَهُمْ كَالْوَالد الرَّحيمِ.

Imamate is unsuitable for anyone except a man who enjoys the following three qualities: (1) piety that prevents him from committing acts of disobedience to Almighty Allah, (2) self-possession that makes him control himself in situations of rage, and (3) affectionate authority over those who are under his authority to the degree that he acts as their tender father.[1]

Shaykh al-Kulaynī has also reported through an authentic chain of authority on the authority of Muḥammad ibn Muslim that Imam al-Bāqir (‘a) said to him:

وَالله، يَا مُحَمَّدُ، مَنْ أَصْبَحَ منْ هَذه الأُمَّة لاَ إمَامٌ لَهُ منَ الله عَزَّ وَجَلَّ ظَاهرٌ عَادلٌ، أَصْبَحَ ضَالاً تَائهاً، وَإنْ مَاتَ عَلَى هَذه الْحَالَة مَاتَ ميتَةَ كُفْر وَنفَاق. وَاعْلَمْ، يَا مُحَمَّدُ، أَنَّ أَئمَّةَ الْجَوْر وَأَتْبَاعَهُمْ لَمَعْزُولُونَ عَنْ دين

O Muḥammad, I swear by Allah that if any one of this nation begins his day without having a leader (i.e. Imam) characterized by directness and decency, who is designated by Almighty Allah, he is then certainly misled and lost. If he dies in such a state, he will have then died the death of unbelief and hypocrisy. Be it known to you, Muḥammad, that leaders of injustice and their followers are detached from the religion of Allah, for they have strayed from the right path and

al-Muntaẓarī: *Wilāyat al-Faqīh*, 1:261-273.
1- Shaykh al-Kulaynī, *al-Kāfī*, 1:407, H. 9.



misled others.[1]

اللهِ، قَدْ ضَلُّوا وَأَضَلُّوا.

***C. Competence***: Competence stands for aptitude, capability, and power to manage affairs. It thus includes proficient reasoning, excellent management, courage, fair policy, supervision, and guardianship along with other personal qualities upon which competence relies.

In their verdicts, scholars have highlighted competence as a term specified to be among the qualities of a religious referential authority. For instance, in his book of *Tadhkirat al-Fuqahā'*, `Allāmah al-Ḥillī has referred to the term of competence as being one of the indisputable conditions that is unanimously agreed upon by all jurisprudents. He thus says:

> Among the conditions that must be met by an Imam is that...he must be courageous, have a judicious view and be competent. In addition, his hearing, sight, and pronunciation must be sound. Finally, he must be the most virtuous of his contemporaries.[2]

This condition has also been confirmed in many traditions. Imam `Alī Amīr al-Mu'minīn ('a) is reported to have said:

أَيُّهَا النَّاسُ، إنَّ أَحَقَّ النَّاسِ بهَذَا الأَمْرِ أَقْوَاهُمْ عَلَيْه وَأَعْلَمُهُمْ بأَمْرِ الله فيه. فَإنْ شَغبَ شَاغبٌ اسْتُعْتبَ، فَإنْ

O people, the most rightful of all persons to hold this office (leadership) is the one who is most competent among them to maintain it and who knows best Almighty Allah's commands about it. If any mischief is created by a mischief-monger, he will be called upon to repent. If he refuses, he will be

1- Shaykh al-Kulaynī, *al-Kāfī*, 1:183-184, H. 8.
2- Shaykh al-Muntaẓarī, *Wilāyat al-Faqīh*, 1:265 as quoted from `Allāmah al-Ḥillī, *Tadhkirat al-Fuqahā'*, 10:452.

fought.[1]

أَبَى قُوتِلَ.

Imam `Alī ('a) is also reported as saying:

The second quality (of one who must have the leadership of the Muslim nation) is that he must be the most knowledgeable among all people of what Almighty Allah has deemed lawful and unlawful as well as all the laws, commands, prohibitions and whatever is needed by people, as decided by Almighty Allah. So, people will need such a person but that person does not need them.[2]

وَالثَّـانِي أَنْ يَكُـونَ أَعْلَـمَ النَّـاسِ بِحَـلاَلِ اللهِ وَحَرَامِـهِ وَضُـرُوبِهِ وَأَحْكَامِـهِ وَأَمْـرِهِ وَنَهْيِهِ وَجَمِيعِ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ، فَيَحْتَـاجُ إِلَيْـهِ النَّـاسُ وَيَسْتَغْنِي عَنْهُمْ.

In his authentic report, al-`Ayṣ ibn al-Qāsim has reported Imam al-Ṣādiq ('a) to have said:

...Choose for yourselves; I swear by Allah, an owner of a flock of sheep who has hired a shepherd must certainly dismiss his shepherd and appoint another if he finds that the latter is more skilled in shepherding his sheep than the earlier.[3]

وَانْظُـرُوا لأَنْفُـسِكُمْ؛ فَـوَاللهِ، إِنَّ الرَّجُـلَ لَيَكُونُ لَهُ الْغَنَمُ فِيهَا الرَّاعِي، فَإِذَا وَجَدَ رَجُـلاً أَعْلَـمَ بِغَنَمِـهِ مِـنَ الَّـذِي هُـوَ فِيهَـا يَمُجُّهُ وَيَجِيءُ بِـذَلِكَ الرَّجُـلِ الَّـذِي هُـوَ أَعْلَمُ بِغَنَمِهِ مِنَ الَّذِي كَانَ فِيهَا.

In a previous tradition, the Holy Prophet (ṣ) has mentioned 'nice authority' as one of the conditions of an Imam. This

1- *Nahj al-Balāghah*, 2:104 (commentary of Shaykh Muḥammad `Abduh), Sermon No. 173.
2- Al-Majlisī, *Biḥār al-Anwār*, 93:64, as quoted from al-Nu`mānī, *Kitāb al-Ghaybah*.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 11:35, H. 1.



quality corresponds with competence.

Describing an Imam, Imam al-Riḍā ('a) has said:

An Imam is so knowledgeable that he ignores nothing, so watchful that he never tires...He is of ever-growing knowledge and perfect self-possession. He is well-versed in (the affairs of) Imamate, is knowledgeable of politics, is obeyed as an obligation, undertakes his tasks by Almighty Allah's command, is a well-wisher of Allah's servants, and safeguards the religion of Allah...[1]

وَالإِمَـامُ عَـالِمٌ لاَ يَجْهَـلُ وَرَاعٍ لاَ يَنْكِلُ... نَامِي الْعِلْـمِ، كَامِـلُ الْحِلْمِ، مُضْطَلِعٌ بِالإِمَامَةِ، عَالِمٌ بِالـسِّيَاسَةِ، مَفْـرُوضُ الطَّاعَـةِ، قَائِمٌ بِأَمْرِ اللهِ، نَاصِحٌ لِعِبَادِ اللهِ، حَافِظٌ لِدِينِ اللهِ.

1- Shaykh al-Kulaynī, *Uṣūl al-Kāfī*, 1:202.

## FIRST RESPONSIBILITY: ISSUANCE OF VERDICTS

In order to systematize the process of issuing verdicts for elucidating features of the religion and propagating Islam the Holy Imams (‘a) took the following steps:

### *(1) Education*

The Holy Imams (‘a) worked towards educating well-versed jurisprudents, scholars, and reporters of their traditions by means of conferring upon them special attention that they (i.e. the Holy Imams) used to give certain persons who had extraordinary interest in seeking knowledge, had actual competence to receive knowledge, and possessed the required scientific aptitude. These persons then became distinguished in scientific and moral fields. In addition to these persons, the Holy Imams ('a) educated a large number of students in jurisprudence and other fields of religious sciences and capable learners of the Holy Qur'ān who lived in various regions of the virtuous community, especially the regions where their followers were considerable in number.

Such education can be evidently noticed in personalities like Abān ibn Taghlib, Zurārah ibn A`yun, Abū-Baṣīr, Muḥammad ibn Muslim, Burayd al-`Ujalī, Yūnus ibn `Abd al-Raḥmān, `Uthmān ibn Sa`īd and his son Muḥammad, and many others.

Abū’l-`Abbās al-Faḍl ibn `Abd al-Malik has reported that he heard Imam al-Ṣādiq (‘a) saying:

أَحَبُّ النَّاسِ إِلَيَّ أَحْيَاءً وَأَمْوَاتاً أَرْبَعَةٌ: بُرَيْدُ بْنُ مُعَاوِيَةَ الْعُجَلِيُّ، وَزُرَارَةُ، وَمُحَمَّدُ بْنُ مُسْلِمٍ،

The most beloved persons to me, from among both the dead and the alive, are four: (1) Burayd ibn Mu`āwiyah al-`Ujalī, (2) Zurārah, (3) Muḥammad ibn Muslim, and (4)

## TASKS AND RESPONSIBILITIES

The tasks and responsibilities of the system of the religious referential authority of the virtuous community can be summed up in the following three fields:

(1) Issuance of verdicts

(2) Judgment

(3) Authority

Generally, these three areas of responsibility correspond with the responsibilities of Imamate, especially when we understand issuance of verdicts in its expansive meaning, which is to elucidate and propagate the Islamic code of religious law, along with its rules, concepts, doctrines, and views about the universe, life, history, norms, and ethics.

وَالأَحْوَلُ. وَهُمْ أَحَبُّ النَّاسِ إِلَيَّ أَحْيَاءً وَأَمْوَاتاً.

al-Aḥwal. These are positively the most beloved persons to me from among all the dead and the alive.[23]

Ibrāhīm ibn `Abd al-Ḥamīd and others have reported Imam al-Ṣādiq (‘a) as saying:

رَحِمَ اللهُ زُرَارَةَ بْنَ أَعْيُنٍ. لَولاَ زُرَارَةُ وَنُظَرَاؤُهُ لاَنْدَرَسَتْ أَحَادِيثُ أَبِي.

May Allah have mercy upon Zurārah ibn A`yun. Had it not been for Zurārah and his peers, the traditions of my father would have been wiped out.[24]

Sulaymān ibn Khālid has said that he heard Imam al-Ṣādiq (‘a) saying:

مَا أَجِدُ أَحَداً أَحْيَا ذِكْرَنَا وَأَحَادِيثَ أَبِي إِلاَّ زُرَارَةَ، وَأَبَا بَصِيرٍ لَيْثَ الْمُرَادِيَّ، وَمُحَمَّدَ بْنَ مُسْلِمٍ وَبُرَيْدَ بْنَ مُعَاوِيَةَ الْعُجَلِيَّ. وَلَوْلاَ هَؤُلاَءِ مَا كَانَ أَحَدٌ يَسْتَنْبِطُ هَذَا. هَؤُلاَءِ حُفَّاظُ الدِّينِ وَأُمَنَاءُ أَبِي عَلَى حَلاَلِ اللهِ وَحَرَامِهِ. وَهُمُ السَّابِقُونَ إِلَيْنَا فِي الدُّنْيَا وَالسَّابِقُونَ إِلَيْنَا فِي الآخِرَةِ.

I cannot find anyone who revived our affairs and my father’s traditions save Zurārah, Abū-Baṣīr Layth al-Murādī, Muḥammad ibn Muslim, and Burayd ibn Mu`āwiyah al-`Ujalī. Had it not been for these persons, none would have had the ability to infer this. These are the protectors of the religion and the trustees of my father regarding the lawful and the unlawful that Almighty Allah has determined. They are verily the forerunners toward us in this world and the forerunners toward us in the Hereafter.[25]

23- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 18.
24- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 20.
25- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 21.



زُرَارَةُ وَأَبُو بَصِيرٍ وَمُحَمَّدُ بْنُ مُسْلِمٍ وَبُرَيْدٌ مِنَ الَّذِينَ قَالَ اللهُ تَعَالَى: ﴿ۈ ۇٴ ۋ ۋ ۅ ۅ ۉ ﴾

Abū-`Ubaydah al-Ḥadhdhā' is reported to have said that he heard Imam al-Ṣādiq (‘a) saying:

Zurārah, Abū-Baṣīr, Muḥammad ibn Muslim, and Burayd are among those about whom Almighty Allah has said, ‘And the foremost are the foremost; these are they who are drawn nigh to Allah. (56:10-11)’[26]

`Abdullāh ibn Abī-Ya`fūr has reported that he said to Imam al-Ṣādiq (‘a), “I cannot meet you every time I would like, and I cannot come to you. However, one of our parties may come to me and ask a question while I do not have all the answers.”

The Imam (‘a) answered:

مَا يَمْنَعُكَ مِنْ مُحَمَّدِ بْنِ مُسْلِمٍ الثَّقَفِيِّ؟ فَإِنَّهُ سَمِعَ مِنْ أَبِي وَكَانَ عِنْدَهُ وَجِيهاً.

What prevents you from asking Muḥammad ibn Muslim al-Thaqafī? He heard from my father and he had considerable status with him.[27]

Yūnus ibn Ya`qūb has reported that Imam al-Ṣādiq (‘a) said to him and his companions when they once visited him:

أَمَا لَكُمْ مِنْ مَفْزَعٍ؟ أَمَا لَكُمْ مِنْ مُسْتَرَاحٍ تَسْتَرِيحُونَ إِلَيْهِ؟ مَا يَمْنَعُكُمْ مِنَ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ؟

Do you not have any shelter? Do you not have any rest-house to rest in? What prevents you from joining al-Ḥārith ibn al-Mughīrah al-Naḍrī?[28]

Jamīl ibn Darrāj has reported that Imam al-Ṣādiq (‘a),

26- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 22.
27- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 23.
28- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 24.

condemning someone, said:

لاَ قَـدَّسَ اللهُ رُوحَـهُ، وَلاَ قَـدَّسَ مِثْلَهُ! إِنَّـهُ ذَكَـرَ أَقْوَاماً كَـانَ أَبـي اِئْتَمَنَهُمْ عَلَى حَلاَلِ اللهِ وَحَرَامِه، وَكَانُوا عَيْبَةَ عِلْمِه. وَكَذَلِكَ الْيَوْمَ هُـمْ عِنْـدِي مُـسْتَوْدَعَ سِـرِّي وَأَصْحَابَ أَبِي حَقّاً. إِذَا أَرَادَ اللهُ بِأَهْلِ الأَرْضِ سُوءاً صَرَفَ بِهِـمْ عَنْهُمُ السُّوءَ. هُـمْ نُجُـومُ شِـيعَتِي أَحْيَاءً وَأَمْوَاتاً. هُمُ الَّـذِينَ أَحْيَـوْا ذِكْرَ أَبِي. بِهِمْ يَكْـشِفُ اللهُ كُـلَّ بِدْعَـةٍ، يَنْفُـونَ عَـنْ هَـذَا الـدِّينِ اِنْتِحَالَ الْمُبْطِلِينَ وَتَأْوِيلَ الْغَالِينَ.

May Allah sanctify neither his soul nor the souls of his likes! He reviled some personalities whom my father used to entrust with the lawful and the unlawful matters that have been decided by Almighty Allah and they were the store of his knowledge! Similarly, these very persons are the hoards of my secrets and true companions of my father. If Almighty Allah wills to pour a misfortune on the inhabitants of this earth, he may save them from this misfortune for the sake of these persons in particular. They are verily the stars of my followers (i.e. Shī`ah) in their lifetimes and after their death. It is they who revived the affairs of my father. By them, Almighty Allah exposes all heresies. They save this religion from the fabrications of the wrongdoers and the misinterpretations of the exaggerators.

The Imam (‘a) then wept. I (the reporter) asked, “Who are these?”

The Imam (‘a) answered:

مَـنْ عَلَـيْهِمْ صَـلَوَاتُ اللهِ، وَعَلَـيْهِمْ رَحْمَتُهُ أَحْيَاءً وَأَمْوَاتاً: بُرَيْدُ الْعُجَلِيُّ وَأَبُـو بَـصِيرٍ وَزُرَارَةُ وَمُحَمَّـدُ بْـنُ مُسْلِمٍ.

Allah’s blessings and mercy be upon them in their lifetimes and after their death. They are Burayd al-`Ujalī, Abū-Baṣīr, Zurārah, and Muḥammad ibn Muslim.[29]

Dāwūd ibn Sarḥān has reported that he heard Imam al-

29- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:105, H. 25.



Ṣādiq (‘a) saying:

إِنِّي لأُحَدِّثُ الرَّجُلَ بِالْحَدِيثِ، وَأَنْهَاهُ عَنِ الْجِدَالِ وَالْمِرَاءِ فِي دِينِ اللهِ، وَأَنْهَاهُ عَنِ الْقِيَاسِ، فَيَخْرُجُ مِنْ عِنْدِي فَيَتَأَوَّلُ حَدِيثِي عَلَى غَيْرِ تَأْوِيلِه... إِنَّ أَصْحَابَ أَبِي كَانُوا زَيْناً أَحْيَاءً وَأَمْوَاتاً. أَعْنِي زُرَارَةَ وَمُحَمَّدَ بْنَ مُسْلِمٍ وَمَنْهُمْ لَيْثُ الْمُرَادِيُّ وبُرَيْدُ الْعُجَلِيُّ. هَؤُلاَءِ الْقَائِلُونَ بِالْقِسْطِ، هَؤُلاَءِ الْقَوَّامُونَ بِالْقِسْطِ، هَؤُلاَءِ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ.

When I hold a discourse with some men and warn them against argument and disputation in matters concerning the religion of Almighty Allah and against analogy, they misinterpret my discourse as soon as they leave me....

The companions of my father were good examples in their lifetimes and after their death. These are Zurārah, Muḥammad ibn Muslim, Layth al-Murādī, and Burayd al-`Ujalī. It is these people who speak fairly. It is these people who are the maintainers of justice. It is these who are the foremost—the foremost who are drawn near to Allah.[30]

### *(2) Undertaking the Mission of Issuing Verdicts*

The Holy Imams (‘a) specially directed the best among their companions and those distinguished by knowledge and virtue to undertake the mission of issuing verdicts and reporting their traditions to the next generations of the virtuous community. Sometimes, the Holy Imams (‘a) would direct these elite companions to give legal opinions to the Muslims of other sects according to each individual’s sect so that these personalities would take their natural role in the Muslim community and, at the same time, maintain

30- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:106, H. 26.

the virtuous community and its particularities as a favor.

In this respect, Imam al-Ṣādiq (‘a) is reported to have said to Mu`ādh ibn Muslim al-Naḥawī (the grammarian), “I have been informed that you sit in the mosque and give legal opinions to people.”

“Yes, I do,” Mu`ādh answered, “and I wanted to ask you about this before I left you. As I sit in the mosque, people come to ask me questions. When I know that the asker is an opponent of you, I answer him according to the other sects’ opinion. When I know that the asker is a follower of you, I answer him according to what you have said about his question. However, it happens that a man whose sect I cannot recognize comes to me, so I answer by saying that so-and-so scholar says this, and so-and-so scholar says that. Hence, I include your sayings along with the others’ opinions.”

The Imam (‘a) answered, “Good, continue in this way, because I myself do it.”[31]

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

إعْرِفُوا مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا يُحْسِنُونَ مِنْ رِوَايَاتِهِمْ عَنَّا. فَإِنَّا لاَ نَعُدُّ الفَقِيهَ مِنْهُمْ فَقِيهاً حَتَّى يَكُونَ مُحَدِّثاً.

Recognize the ranks of our followers (i.e. Shī`ah) according to the extent to which they master reporting our traditions. Verily, we cannot consider one to be a real jurisprudent (i.e. *faqīh*) until one is a proven traditionist (i.e. reporter of our traditions).

31- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:108, H. 36.



The Imam (‘a) was asked, “Is it possible that a faithful believer receives from the angels directly?”

He answered:

(الْمُـؤْمِنُ) يَكُـونُ مُفَهَّمـاً، وَالْمُفَهَّمُ الْمُحَدَّثُ.

A faithful believer may receive explanations from the angels. Hence, one who receives explanations is receiving them directly from the angels.[32]

### *(3) Asking people to refer to well-versed scholars*

The Holy Imams (‘a) used to draw the attention of the masses towards referring to the elite companions and distinguished scholars in questions of religion in general and religious laws in particular so that the structure of the virtuous community could be accomplished in their lives. In this way, when the next generations of the virtuous community would refer to the well-versed scholars in religious issues, this significant feature would be automatically entrenched in the milieu of the virtuous community.

Aḥmad ibn Isḥāq has reported that he asked Imam Abū’l-Ḥasan al-Riḍā (‘a), “With whom should I deal? From whom should I take (answers to my religious questions)? Whose word should I accept as true?”

The Imam (‘a) answered:

اَلعُمَرِيُّ ثِقَتِي، فَمَا أَدَّى عَنِّي فَعَنِّي يُؤَدِّي، وَمَا قَالَ عَنِّي فَعَنِّي يَقُولُ. فَاسْمَعْ لَهُ وَأَطِعْ، فَإِنَّهُ الثِّقَةُ الْمَأْمُونُ.

Al-`Umarī is my trustee. So, whatever he conveys to you on behalf of me is truly conveyed on behalf of me. Whatever he says to you on behalf of me is truly said on behalf of me. So, you must listen to and obey him. He is verily, an honest trustee.

32- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:108, H. 38.

When the reporter put the same question before Imam Abū-Muḥammad (‘a), he answered:

اَلعُمَـرِيُّ وَابْنُـهُ ثِقَتَـان، فَمَـا أَدَّيَـا عَنِّي فَعَنِّي يُؤَدِّيَان، وَمَا قَالاَ لَـكَ فَعَنِّـي يَقُـولاَن، فَاسْـمَعْ لَهُمَـا وَأَطِعْهُمَـا، فَإِنَّهُمَـا الثِّقَتَـان الْمَأْمُونَان.

Al-`Umarī and his son are trustworthy. So, whatever they convey to you on behalf of me is truly conveyed on behalf of me. Whatever they say to you on behalf of me is truly said on behalf of me. So, you must listen to and obey them. They are verily honest trustees.

The reporter once asked al-`Umarī a certain question and al-`Umarī answered:

مُحَرَّمٌ عَلَيْكُمْ أنْ تَسْأَلُوا عَـنْ ذَلِـكَ. وَلاَ أَقُولُ هَذَا مِنْ عِنْدِي، فَلَيْسَ لِي أنْ أُحَلِّلَ وَلاَ أُحَرِّمَ.

It is forbidden for you all (i.e. the Shī`ah) to ask this question. Do not cite such a thing from me. I have no right to forbid or deem things lawful.[33]

Ismā`īl ibn al-Faḍl al-Hāshimī has reported that he asked Imam al-Ṣādiq (‘a) about temporary marriage (i.e. *mut`ah*).

The Imam (‘a) answered:

إلْتَ عَبْدَ الْمَلِك بْـنَ جُـرَيْجٍ فَسَلْهُ عَنْهَا، فَإِنَّ عِنْدَهُ مِنْهَا عِلْماً.

You may find `Abd al-Malik ibn Jurayḥ and address this question to him, because he has considerable knowledge of this matter.

The reporter said: I therefore met with `Abd al-Malik who dictated a great deal of knowledge to me proving the legality of temporary marriage. Within the matters that `Abd al-Malik has reported about temporary marriage is

33- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:100, H. 4.



that its term and number are limitless.

I then brought the paper dictated by `Abd al-Malik to Imam al-Ṣādiq (‘a) and he, confirming it, replied, “These dictations are true.”[34]

Al-Mufaḍḍal ibn `Umar has reported that Imam al-Ṣādiq (‘a) during a long discourse to al-Fayḍ ibn al-Mukhtār said:

فَإذَا أَرَدْتَ حَـدِيثَنَا فَعَلَيْـكَ بِهَـذَا الْجَالِس.

If you want to be on familiar terms with our traditions, you must join the sessions of this man.

When I asked our companions about the man whom the Imam (‘a) had indicated, they answered, “He is Zurārah ibn A`yun.”[35]

`Alī ibn al-Musayyab al-Hamadānī has reported that he once said to Imam al-Riḍā (‘a), “My home is far away, and I cannot visit you any time I want. From whom should I acquire matters of the religion?”

The Imam (‘a) answered:

…مِـنْ زَكَرِيَّـا بْـنِ آدَمَ الْقُمِّـيِّ، الْمَأْمُونِ عَلَى الدِّينِ وَالدُّنْيَا.

You should receive them from Zakariyyā ibn Ādam al-Qummī, the one entrusted with worldly and religious affairs.

The reporter added: When I left, I visited Zakariyyā ibn Ādam and asked him everything I needed.[36]

`Abd al-`Azīz ibn al-Muhtadī and al-Ḥasan ibn `Alī ibn Yaqṭīn have both reported that they asked Imam al-Riḍā (‘a), “We can with difficulty present ourselves before you whenever we want to ask you about what we need from the

34- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:100, H. 5.
35- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:104, H. 19.
36- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:106, H. 27.

## SECOND RESPONSIBILITY: JUDGMENT

Judgment, in the sense of deciding judicially which party of two disputants is rightful and which is not, is considered one of the most important issues in the organization of the Muslim community in general and the virtuous community in particular. It is, moreover, one of the basic topics for which the Divine Books were revealed and the Divine Messages were given to Prophets and Messengers of Almighty Allah. This is because judgment is correlated with matters of disputation and contention among people—an issue that coexisted with the first brick in the human structure of life. Throughout the various ages of human progression, this issue has always had such a special significance that it gave man the idea that the issues of government and establishment of states are originally and inseparably connected with the issue of judgment with which the state develops into a social system.

Being connected to issues of contention and disputation, judgment seems complicated to some extent. In some cases, both parties of litigation believe that they are right. Moreover, the result of judgment can sometimes be opposite to the factual right causing more complication, since the owner of the right may be judicially forced to abandon his right and keep silent because of a judgment made by a judge.

In view of all this, the Holy Qur'ān connects faith with surrender to the judgment that is issued by the Holy Prophet (ṣ). Hence, it reads:

But no! By your Lord! They do not truly believe until they make you a judge of that which has become a matter of disagreement among them, and then do not find any



matters of our religion. Is Yūnus ibn `Abd al-Raḥmān so trustworthy that we can receive from him whatever we need about the matters of religion?"

The Imam (‘a) answered in the affirmative.[37]

Al-Faḍl ibn Shādhān has reported `Abd al-`Azīz al-Muhtadī—describing him as the best of the people of Qum he had ever met and the representative of Imam al-Riḍā ('a) and one of his elite companions—as saying, "I said to Imam al-Riḍā, ‘I cannot visit you whenever I want to, so from whom should I acquire the matters of religion?’

The Imam (‘a) answered:

You should take them from Yūnus ibn `Abd al-Raḥmān.[38]

خُذْ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَانِ.

37- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:107, H. 33.
38- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:107, H. 34.

resistance in their hearts as to what you have decided and submit with entire submission. (4:65)

The Holy Prophet (ṣ), who is divinely infallible and connected with divine revelation, took precautions for himself and for his authority among Muslims, saying:

إِنَّمَا أَقْضِي بَيْنَكُمْ بِالْبَيِّنَاتِ وَالأَيْمَانِ، وَبَعْضُكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَيُّمَا رَجُلٍ قَطَعْتُ لَهُ مِنْ مَالِ أَخِيهِ شَيْئاً فَإِنَّما قَطَعْتُ لَهُ بِهِ قِطْعَةً مِنْ نَارٍ.

I can only judge between you on the bases of evidence and oaths, and some of you may provide their evidence more convincingly than others. So, if I deem a portion of the property of someone to be for another, this will mean that I have decided a piece of Hellfire for him.[39]

Judgment, in the aforesaid tradition, does not include decisions made based on Unseen Divine Knowledge (*al-ghayb al-ilāhī*). Judgments based on presented evidence may sometimes be contrary to actual fact, such as in cases when a plaintiff cannot find evidence to prove his claim, when a defendant swears falsely to gain the decision, or when a defendant refers taking an oath to the plaintiff who refrains from taking it out of fear of Almighty Allah and thus relinquishes his right so that the case is won by the defendant. The defendant might also provide false witnesses who apparently seem righteous and thus the judge may accept their testimony and issue a judgment contrary to reality.

The Holy Imams of the Ahl al-Bayt (‘a) encountered a real problem in the milieus of the virtuous community when they attempted to fill this crucial gap in the general system

39- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:169, H. 1.



of the virtuous community. Therefore, they found a veritable and practical solution.

The problem of flawless judgment has various aspects some of which are related to the ruling authority since the position of a judge is an official position that requires permission determined and given by the ruling authority. This is the point of difference between judicature, being a governmental position, and issuance of verdicts, which was practiced by any well-versed scholar, traditionist, or student of jurisprudence without need for permission.

Other aspects are related to the executive and procedural power. A judge may settle a dispute by a sentence that he issues, but the actual executor of this sentence is the executive power, such as the police and other governmental agencies that use power to put that sentence into action when a party of the lawsuit refrains from submitting to the judge’s sentence. As for the Holy Imams of the Ahl al-Bayt (‘a), they did not have such executive power.

Other aspects are related to the community itself, be it a reluctance of qualified persons to assume this precise and sensitive job or be it the masses’ response and commitment to the decisions issued by the Holy Imams (‘a).

Despite all these impediments, the Holy Imams (‘a) succeeded in creating an active and functioning system of judicature during the span of their actual lifetimes which continued to survive during other ages. To achieve this goal, the Holy Imams (‘a) provided an exceptional form of judgment that is characterized by exactitude, flexibility, and lucidity. This form can be found in their traditions about judgment.

### *True Judgment*

Let us refer to some aspects and steps that the Holy Imams (‘a) developed in order to establish their exceptional form of judgment:

***A.*** The Holy Imams (‘a) severely condemned individuals who presented their lawsuits before unjust judges that had been appointed by tyrannical and unjust ruling authorities. Such condemnation was not only based on the probability that such inexperienced judges would issue flawed judgments with regard to the religious law of Islam, but also based on two other important issues:

***First***: The position of a judge is a divinely designated office that none has the right to hold except those well-qualified. Without such qualification, which is both spiritual and practical, judgeship is invalid even where a judge has judged according to that which is true. Hence, unqualified judges are unsuitable for holding this divine position.

In this respect, Sulaymān ibn Khālid has reported Imam al-Ṣādiq (‘a) as saying:

إِتَّقُوا الْحُكُومَـةَ؛ فَـإِنَّ الْحُكُومَـةَ إِنَّمَا هِيَ لِلإِمَـامِ العَـالِمِ بِالْقَـضَاءِ الْعَادِلِ فِي الْمُـسْلِمِينَ، كَنَبِـيٍّ أَوْ وَصِيِّ نَبِيٍّ.

Avoid holding the position of judgeship, because this position must be exclusively held by a leader who is well-versed in judgment and who treats Muslims justly, such as a Prophet or a Prophet’s successor (i.e. *waṣī*).[40]

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

40- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:7, H. 3.



اَلْقُـضَاةُ أَرْبَعَـةٌ؛ ثَلاَثَـةٌ فِـي النَّـارِ وَوَاحِدٌ فِي الْجَنَّـةِ: رَجُـلٌ قَـضَى بِجَوْرٍ وَهُوَ يَعْلَمُ، فَهُوَ فِـي النَّـارِ. وَرَجُـلٌ قَـضَى بِجَـوْرٍ وَهُـوَ لاَ يَعْلَـمُ، فَهُـوَ فِـي النَّـارِ. وَرَجُـلٌ قَضَى بِالْحَقِّ وَهُوَ لاَ يَعْلَـمُ، فَهُـوَ فِي النَّارِ. وَرَجُـلٌ قَـضَى بِـالْحَقِّ وَهُوَ يَعْلَمُ، فَهُوَ فِي الْجَنَّة.

There are four categories of judges—three will be in Hellfire and only one in Paradise: (1) a judge that intentionally rules unjustly will be in Hellfire; (2) a judge that rules unjustly because he does not know will also be in Hellfire; (3) a judge that rules according to that which is true but he does not know will also be in Hellfire; and (4) a judge that rules according to that which is true and knows (that he is ruling according to the truth) will be in Paradise.[41]

Abū-Baṣīr has reported that he, once, said to Imam al-Ṣādiq (‘a), “It happens that I have to decide about an issue that I have found neither in the Book of Allah nor in the Sunnah. Should we use our view about such issues?”

The Imam (‘a) answered:

لاَ، أَمَا إِنَّكَ إِنْ أَصَبْتَ لَـمْ تُـــؤْجَرْ، وَإِنْ أَخْطَـــأْتَ كَذَبْتَ عَلَى اللهِ.

No! If you do so and hit on the correct ruling, you will not be rewarded and if you do and fail to make an accurate ruling, you will have fabricated a forgery against Almighty Allah.[42]

***Second***: Referring to such false judges is a submission and surrender to the governments of tyrannical and unjust ruling authorities who appoint such unqualified persons as judges. As a result, reference to such judges is regarded as “summoning one another to the judgment of Satan” about which the Holy Qur'ān says:

41- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:11, H. 6.
42- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:24, H. 6.

﴿ٱ ب ب ٻ ٻ پ پ پ ڀ ڀ ڀ ٺ ٺ ٺ ٿ ٿ ٿ ٹ ٹ ٹ ٹ ڤ ڤ ڤ ڤ﴾

Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Evil One, though they were commanded to deny him, and Satan desires to lead them astray into remote error. (4:60)

Abū-Baṣīr has quoted Imam al-Ṣādiq (‘a) regarding a man who had a dispute with one of his brethren-in-faith about a property. When the latter asked him to accept a third person of their faith as arbiter, the former refused and insisted on summoning his brother-in-faith to the official court of the unjust ruling authorities.

...كَانَ بِمَنْزِلَةِ الَّذِينَ قَالَ اللهُ عَزَّ وَجَلَّ: ﴿ٱ ب ب ٻ ٻ پ پ ڀ ڀ ڀ ٺ ٺ ٺ ٿ ٿ ٿ ٹ ٹ ٹ ٹ﴾

This man is of the same rank of those about whom Almighty Allah has said, “Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Evil One, though they were commanded to deny him. (4:60)”[43]

`Umar ibn Ḥanẓalah has reported that he asked Imam al-Ṣādiq (‘a), “Two of our acquaintances disputed about a debt or an issue of inheritance. They sued one another before the ruling authority and their judges. Is this acceptable?”

43- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:3, H. 2.



The Imam (‘a) answered:

مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى طَاغُوت، وَمَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُحْتاً وَإِنْ كَانَ حَقُّهُ ثَابِتاً، لأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوت، وَقَدْ أَمَرَ اللهُ أَنْ يُكْفَرَ بِه. قَالَ اللهُ تَعَالَى: ﴿ٱ ب ب ٻ ٻ پ پ پ پ ڀ ڀ ڀ ٺ ٺ ٺ ٿ ٿ ٿ ٹ ٹ ٹ ٹ﴾

Anyone who takes their litigation before such judges, be the judge right or wrong, has in reality taken his litigation to the Evil One (Ṭāghūt). Whatever he gains from that court is considered illegally acquired property, even if it is his right. This is because he has taken it through the judgment of the Evil One while Almighty Allah has commanded to deny him (the Evil One), saying, “Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of Satan, though they were commanded to deny him. (4:60)”[44]

***B.*** On various occasions, the Holy Imams (‘a) laid great stress on this issue so as to achieve a practical goal and create a strong personal deterrent that replaces the executive power of official judges of the unjust ruling authorities. As a step in this way, the Holy Imams (‘a) advised the virtuous community to strongly condemn the corruption, deviation and aggression that the offices of the ruling authorities in general and the system of judicature in particular used against the rights of people.

***C.*** In the designation of a judge, the Holy Imams (‘a) followed a method characterized by flexibility on the one hand and by proportional power of execution on the other.

44- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:4, H. 4.

They used to ask the disputant parties to choose for themselves an arbitrator and reach an agreement on selecting a judge, as is mentioned in the accepted tradition (i.e. *maqbūlah*)[45] of `Umar ibn Ḥanẓalah and the authenticated tradition (i.e. *muwaththaqah*) of Abū-Baṣīr.

Some scholars believe that such traditions do not denote a judge in the ordinary meaning, but give explanations of the qualities of the arbitrators of judgment and conciliation, because they specify as condition the consent of the two parties.[46] However, the last statement in the tradition involved apparently shows that it denotes the designation of judges.

***D.*** The Holy Imams (‘a) gave general, simplified, and clear-cut qualifications that must be held by a judge whose words are taken as final judgment in the case that many judges disagree about a question (i.e. a chief-judge).

`Umar ibn Ḥanẓalah has reported that he asked Imam al-Ṣādiq (‘a), “Two of our acquaintances disputed about a debt or an issue of inheritance. They sued one another before the ruling authority and their judges. Is this acceptable?”

The Imam (‘a) answered:

مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى الطَّاغُوتِ، وَمَا يَحْكُمُ لَهُ فَإِنَّمَا

Anyone who takes their litigation before such judges, be the judge right or wrong, has in reality taken his litigation to the Evil One (Ṭāghūt). Whatever he gains from that court is considered illegally acquired

45- An accepted tradition (*maqbūlah*) is that which is admitted by scholars although its series of narrators does not meet the qualifications required.

46- Ayatollah Sayyid al-Khū'ī, *Minhāj al-Ṣāliḥīn*, 1:4.



يَأْخُذُ سُحْتاً وَإِنْ كَانَ حَقّاً ثَابِتاً، لأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوتِ، وَقَدْ أَمَرَ اللهُ أَنْ يُكْفَرَ بِهِ. قَالَ اللهُ تَعَالَى: ﴿ٱ ٻ ٻ ٻ ٻ پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ﴾

property, even if it is his right. This is because he has taken it by the judgment of the Evil One while Almighty Allah has commanded to deny him, saying, “Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of Satan, though they were commanded to deny him. (4:60)

“What should they do instead?” asked the reporter.

The Imam (‘a) explained:

يَنْظُرَانِ مَنْ كَانَ مِنْكُمْ مِمَّنْ قَدْ رَوَى حَدِيثَنَا وَنَظَرَ فِي حَلاَلِنَا وَحَرَامِنَا وَعَرَفَ أَحْكَامَنَا، فَلْيَرْضَوا بِهِ حَكَماً، فَإِنِّي قَدْ جَعَلْتُهُ عَلَيْكُمْ حَاكِماً. فَإِذَا حَكَمَ بِحُكْمِنَا فَلَمْ يَقْبَلْ مِنْهُ، فَإِنَّمَا إِسْتَخَفَّ بِحُكْمِ اللهِ وَعَلَيْنَا رَدَّ، وَالرَّادُّ عَلَيْنَا الرَّادُّ عَلَى اللهِ، وَهُوَ عَلَى حَدِّ الشِّرْكِ بِاللهِ.

They should choose one from among you who has reported our sayings, learnt the questions that we have deemed legal and those we have deemed illegal, and gained knowledge of our judgments; hence, they should accept him as arbitrator, for I proclaim such individuals to be your judges. If the arbitrator then decides according to our judgments, any rejecting party would be belittling the judgment of Allah and rejecting us. Whoever rejects us has in fact rejected Almighty Allah—an act, which is as grave as polytheism.[47]

47- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:99 *Ṣifāt al-Qāḍī* (Qualities of judges), S.11, H.1.

judgments of mutual consent.

Based on such interpretations, a group of jurisprudents are of the opinion that there is no definite text (authentically reported from the Holy Imams (‘a)) involving the designation of the *mujtahid* for this divine position. Such jurisprudents, however, admit that it is not feasible to leave this divine position unoccupied and lacking a responsible person among the Muslim community, who possesses the essential qualifications (*al-qadr al-mutayaqqan*) to undertake the responsibility of this position must be a well-qualified *mujtahid*. These jurisprudents also agree that the well-qualified *mujtahid* is the most suitable person to occupy this divine position from another type of evidence which is called *dalīl al-ḥisbah*, meaning evidence that is derived from necessity.[48]

In any case, some texts that are reported from the Holy Imams (‘a) refer to or can be understood, suggestively or openly, as referring to the general authority of the well-qualified jurisprudent. Apart from exhaustive discussions on each of these texts, we can, in the main, extract this conceptual trend in the Ahl al-Bayt’s building of the system

48- In the search for general authority, jurisprudents have dealt with this topic. In sum, some of them have concluded that the general authority of the jurisprudent (*wilāyat al-faqīh*) is proven by clear texts reported from the Ahl al-Bayt (‘a), while others have concluded that this position is proven by the reason-based necessity for occupation of this important position by the most qualified person, as well as by other proofs. Thoughtfully but simply, I have discussed this topic in my book entitled *al-ḥukm al-islāmī bayna al-naẓariyyah wa’l-taṭbīq* (Islamic Government: Theory and Application). Here, I prefer to discuss this topic from the angle of the universal and conceptual basis rather than other angles.

## THIRD RESPONSIBILITY: AUTHORITY

Without doubt, authority (*wilāyah*) and Imamate is the most important divinely designated position in the Islamic system as is openly stated by the Holy Qur'ān and the traditions that are authentically reported from the Ahl al-Bayt (‘a), some of which have been previously cited in this book under different titles.

It is also possible to insert the first responsibility (issuance of verdicts or propagation and elucidation of religious issues) and the second responsibility (judgment) within this very important divinely designated position.

The greatness and holiness of this position and the numerousness of tyrants, oppressors and leaders of injustice that have claimed this position might be two reasons that caused the Holy Imams of the Ahl al-Bayt (‘a) to condemn the others who claimed this holy position on the one hand and confirm that the position was designated to them alone on the other.

This may be a convincing explanation for the scarcity of traditions about a decent and well-versed *mujtahid* having the right of general authority after the Ahl al-Bayt (‘a). The Holy Imams (‘a) confirmed that the general authority was originally their exclusive right in which nobody else shared in order to block any possible psychological or mental gap that might have aroused the idea that others who claim having this authority might have the like of this right or that their right of authority might be parallel to the divinely designated right of authority of the Holy Imams.

It is also noteworthy that all the traditions about the qualities of judges restrict the right of judgeship to the Holy Imams (‘a) except for some reported texts indicating them to be restricted to the arbitrators of conciliation and

of the virtuous community—entailing that the well-qualified and well-versed jurisprudent must undertake the affairs of the general authority (*wilāyah*).

More precisely, the position of the general authority is a fact firmly established in the milieus of the Ahl al-Bayt's followers as it has been practiced by the *mujtahids* and supported by the scholars, irrespective of the evidence proving its transfer to the well-qualified jurisprudents.

However, the most obvious divine text that can be used as evidence proving this general authority for the well-qualified jurisprudents is the aforesaid verse (No. 44) of Sūrah al-Mā'idah (No. 6). As for *ḥadīth*, the best tradition that proves this issue is a document of Imam al-Mahdī (may Allah hasten his advent) which he himself dictated:

وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رُوَاةِ حَدِيثِنَا، فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ وَأَنَا حُجَّةُ اللهِ.

As for the events that shall take place in the future, you must refer them to the reporters of our traditions, for they are my proofs for you and I am the Proof of Almighty Allah.[49]

This tradition, pointing out 'the events that shall take place in the future', signifies the emerging issues that humanity is bound to encounter in the daily activities of life that will require a religious law to resolve them. In addition, the statement that the reporters of the traditions are the proofs of the Imam ('a) for people has been concluded with the statement that the Imam ('a) is the Proof of Almighty Allah for people. Of course, this is comprehensive and general. This significance can also be gauged from the traditions describing the qualities of judges. As has been previously discussed, judicial authority is considered to be one of the

49- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 18:101, H. 9.



most important and crucial positions of the general authority.

The discussion of this topic consummates the Holy Imams' ('a) conception about the system of the virtuous community thus: the well-qualified jurisprudent (*mujtahid*) must conclusively be the *religious referential authority* of the individuals of the virtuous community, and such authority undertakes the tasks of the Imam ('a).

Among the many well-versed jurisprudents, the *religious referential authority* can be appointed either through direct election by the masses made after investigating the required personal qualities–knowledgeability, decency, experience, competence, and others to which experienced people must testify–after which it becomes obligatory upon them to act upon the verdicts of that *mujtahid;* or, through indirect election by the masses who elect experienced individuals who in turn elect the general referential authority who then holds the authority of the Holy Imam. Such a process of election and voting cannot take place unless the masses possess the determination and freedom to vote in order to freely express their wills. As a practical example, well-versed scholars of the Islamic Republic of Iran elected the general referential authority and the Constitution of the country upheld their election.[50]

50- Further discussions of this issue have been cited in my book of *al-ḥukm al-islāmī bayna al-naẓariyyah wa'l-taṭbīq* (Islamic Government: Theory and Application); Constitution of the Islamic Republic of Iran, Act 5.

# CHAPTER TWO:
# IDENTITY AND ITS ASPECTS


***1. Identity and Its Role***

***2. Aspects of Identity***

***3. Specifications of Identity***

## ASPECTS OF IDENTITY

The Holy Imams (‘a) outlined the identity of the virtuous community with a number of major aspects representing the message of Islam. Such aspects can be understood from the traditions in which the Imams talk to their followers about their own identities and the features of these demonstrated in the personalities of their followers. The Holy Imams (‘a) drew the attention of their followers to the following aspects:

### *(1) Islam, the substance and goals of its message*

The essential feature identifying the virtuous community was propagating the concepts and terms of the Holy Qur'ān and presenting its spiritual and moral content together with the goals of its message. This stems from the fact that the Ahl al-Bayt (‘a) wanted the virtuous community to live within the Muslim community as part of it, undertaking responsibility, having an effect on it, and leaving no stone unturned to achieve the objectives of the system of the virtuous community. Moreover, the Ahl al-Bayt (‘a) wanted the individuals of the virtuous community to act as good and righteous examples for the Muslim nation.

### *(2) Historical Roots and Past Divine Messages*

The Ahl al-Bayt (‘a) confirmed the fact that the existence of the virtuous community was not accidental in the history of Islam being created by exceptional political circumstances which led to depriving the Ahl al-Bayt (‘a) of the leadership of the Islamic government; rather, the virtuous community is a group that from its roots is an extension and goal of past divine messages, exactly like Islam which, as a religion, aspired to confirm its historical roots by verifying all past divine messages and connecting

## IDENTITY AND ITS ROLE

The identity of the virtuous community comprises the characteristics and features that distinguish the virtuous community from others, including title, origin, personal qualities, category, and rank.

The Holy Imams of the Ahl al-Bayt (‘a) took tremendous interest in the matter of identifying the character of the virtuous community and delineating its features because such identification brings about momentous consequences and results that reflect on the common behavior of the individuals of the virtuous community, contribute to shedding light on their goals and progression, and coordinate and organize the contents and purport of their rituals.

***Firstly***, we can clearly conclude that distinguishing the identity and character of the virtuous community contributes greatly towards building the personality of the individuals of the virtuous community on the basis of each individual’s identifying strengths because it is natural for man to express his identity and endeavor to highlight it.

***Secondly***, recognition of identity reveals the nature of one’s affiliations, intellectual, social and political.

***Thirdly***, distinguishing identity establishes the foundations of the virtuous community and stresses close connections, mutual understanding and cooperation between the members of this community.

***Fourthly***, when the essence and constituents of identity are superlative and powerful, it generates power and attracts and influences others. Hence, identity acts as the title and brilliant countenance of the virtuous community which encourages others to join it.

## SPECIFICATIONS OF IDENTITY

The previously mentioned aspects are obvious from a review of the specifications of identity as presented by the Ahl al-Bayt (‘a) to their followers:

### *1. Name*

The Ahl al-Bayt (‘a) gave the name *Shī`ah* (partisans), *mu'min* (faithful believer), and *muwālī* (loyalist) to the individuals of the virtuous community. The following traditions bespeak these names and titles:

Abū-Baṣīr has reported that Imam al-Bāqir (‘a) said to those accompanying him:

لِيُهْنِئْكُمُ الإِسْمُ.

Fitting for you is the name!

“Which name is that? May Allah accept me as ransom for you!” Abū-Baṣīr asked. The Imam (‘a) answered:

الشِّيعَةُ.

Shī`ah.

“The people are using this name to dishonor us,” one of the companions complained.

The Imam (‘a) replied:

﴿ڤ ڤ ڃ ڃ﴾ ﴿ڤ ڤ ڃ ڃ ڃ ڃ﴾ فَلْيُهْنِئْكُمُ الإِسْمُ.

(Almighty Allah says in the Holy Qur'ān,) “Most surely, Abraham was one of his (Noah’s) followers (Shī`ah).” (37:83) “He who was of his party (Shī`ah) cried out to him for help against him who was of his enemies.” (28:15) So, fitting for you is the name.[51]

51- *Tafsīr al-Qummī* 2:223; al-Majlisī, *Biḥār al-Anwār* 68:12, H. ⇨



with the call of Prophet Abraham (‘a).

### *(3) Loyalty to the Ahl al-Bayt (‘a)*

The Ahl al-Bayt (‘a) built up in their followers profound loyalty, which included love, support, commitment, covenant, and affiliation to them politically, intellectually and in conduct, which was a distinctive feature differentiating them from other sects and groups.

They also instructed their followers to undertake the responsibilities of this affiliation and to patiently bear difficulties. Such superlative loyalty is necessary because the Ahl al-Bayt (‘a) represent the natural extension of the sealing of prophethood (through the Prophet Muḥammad (ṣ)), the survival of the divinely commissioned leadership (of the Holy Imams (‘a)), and the vicegerency of Almighty Allah on earth. They also represent the original line of Islam, which corresponds with the actual understanding of Islam and its sciences, as well as the actual revelation and interpretation of the Holy Qur'ān.

### *(4) Human Nature, Social Dignity, Respect and Honor*

The Ahl al-Bayt (‘a) taught their followers that harmony with human nature, nobility in conduct and fear of God are the criterion of dignity, success and superiority in worldly life and in the sight of Almighty Allah, Who grants elevated ranks to whom He wishes. This aspect of identity is of prime importance because it imbues the personality with the capability of adjusting and coexisting with all humans in order to resist sieges and isolation imposed by political, social, economic and mentally demanding circumstances.

In this tradition, the Imam (‘a) connects the name of *Shī`ah* with its historical root, that is Prophet Abraham (‘a) who was one of the *Shī`ah* of Prophet Noah (‘a). He also infers the name from the Holy Qur'ān.

Confirming this fact, Abū-Baṣīr reported that he heard Imam al-Ṣādiq (‘a) saying:

نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ، وَبَيْتِ النِّعْمَةِ، وَبَيْتِ الْبَرَكَةِ. وَنَحْنُ فِي الأَرْضِ بُنْيَانٌ. وَشِيعَتُنَا عُرَى الإِسْلاَمِ، وَمَا كَانَتْ دَعْوَةُ إِبْرَاهِيمَ إِلاَّ لَنَا وَشِيعَتِنَا. وَلَقَد إِسْتَثْنَى اللهُ إِلَى يَوْمِ الْقِيَامَةِ إِلَى إِبْلِيسَ فَقَالَ: ﴿گ گ گ گ ں﴾

We are the Household of mercy, the House of grace, and the House of blessing. In the earth, we are the structure and our Shī`ah are the handles of Islam. The prayer of (Prophet) Abraham (‘a) was for none save us and our Shī`ah. Up to the Day of Resurrection, Almighty Allah has excluded us from the sway of Iblīs, saying, “Surely, as regards My servants, you have no authority over them. (15:42)”[52]

In a previous chapter, we have cited how the Ahl al-Bayt (‘a) treated the name, *rāfiḍī,* which their enemies used for their followers. They (‘a) showed the historical root of this name, which was the protestation of righteous followers of Prophet Moses (‘a) against the children of Israel when they worshiped the calf and deserted Prophet Aaron (‘a).

31 as quoted from the previous reference book, yet with little difference.

52- *Tafsīr al-`Ayyāshī* 2:243; *Biḥār al-Anwār* 68:35-36, H. 75 (as quoted from the previous reference book).



## *2. Origin*

As far as origin and “soil of creation” are concerned, the Shī`ah belong to select lines of descent, the most honorable lineages and the purest essences because they belong to the same “soil of creation” to which the Ahl al-Bayt (‘a) belong.

Abū-Dharr al-Ghifārī is reported as saying: I saw the Holy Prophet (ṣ) striking the shoulder of `Alī ibn Abī-Ṭālib with his hand and saying:

يَا عَلِيُّ؛ مَنْ أَحَبَّنَا فَهُوَ الْعَرَبِيُّ، وَمَنْ أَبْغَضَنَا فَهُوَ الْعِلْجُ. شِيعَتُنَا أَهْلُ الْبُيُوتَاتِ وَالْمَعَادِنِ وَالشَّرَفِ وَمَنْ كَانَ مَوْلِدُهُ صَحِيحاً. وَمَا عَلَى مِلَّةِ إِبْرَاهِيمَ إِلاَّ نَحْنُ وَشِيعَتُنَا. وَسَائِرُ النَّاسِ مِنْهَا بَرَاءٌ. وَإِنَّ اللهَ وَمَلاَئِكَتَهُ يَهْدِمُونَ سَيِّئَاتِ شِيعَتِنَا كَمَا يَهْدِمُ الْقَوْمُ الْبُنْيَانَ.

O `Alī, whoever loves us is a true Arab, and whoever hates us is an unbeliever. Our partisans (Shī`ah) are the people of honorable, unique, and highbred households. They are also those who are legitimately born. None is following the faith of (Prophet) Abraham (‘a) except us and our Shī`ah, while all the others are outside that faith. Verily, Almighty Allah and His angels are demolishing the sins of our Shī`ah in the same way that people demolish a building.[53]

On the authority of Imam `Alī (‘a), Al-Ḥārith has reported

53- Shaykh al-Mufīd, *al-Amālī*, pp. 169.
However, in this reference book, the last sentence of the tradition is recorded in this form: “…in the same way as an axe demolishes a building.”
The tradition is also recorded in Shaykh al-Ṭūsī’s *al-Amālī*, pp. 190-191, H. 322. Al-Majlisī, in *Biḥār al-Anwār* 68:23, H. 41, has quoted this tradition from the two earlier reference books.

the Holy Prophet (ṣ) as saying:

مَثَلِي مَثَلُ شَجَرَةٍ؛ أَنَا أَصْلُهَا، وَعَلِيٌّ فَرْعُهَا، وَالْحَسَنُ وَالْحُسَيْنُ ثَمَرَتُهَا، وَالشِّيعَةُ أَوْرَاقُهَا. فَأَبَى أَنْ يَخْرُجَ مِنَ الطَّيِّبِ إِلاَّ الطَّيِّبُ.

The like of me is a tree; I am its origin, `Alī its branch, Ḥasan and Ḥusayn its fruit, and the Shī`ah its leaves. So, nothing comes out of the good except the good.[54]

Ibn `Abbās has reported that the Holy Prophet (ṣ) said:

يَا عَلِيُّ؛ شِيعَتُكَ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ. فَمَنْ أَهَانَ وَاحِداً مِنْهُمْ فَقَدْ أَهَانَكَ، وَمَنْ أَهَانَكَ فَقَدْ أَهَانَنِي، وَمَنْ أَهَانَنِي أَدْخَلَهُ اللهُ نَارَ جَهَنَّمَ خَالِداً فِيهَا، وَبِئْسَ الْمَصِيرُ. يَا عَلِيُّ؛ أَنْتَ مِنِّي وَأَنَا مِنْكَ؛ رُوحُكَ مِنْ رُوحِي؛ وَطِينَتُكَ مِنْ طِينَتِي؛ وَشِيعَتُكَ خُلِقُوا مِنْ فَضْلِ طِينَتِنَا. فَمَنْ أَحَبَّهُمْ فَقَدْ أَحَبَّنَا، وَمَنْ أَبْغَضَهُمْ فَقَدْ أَبْغَضَنَا، وَمَنْ عَادَاهُمْ فَقَدْ عَادَانَا، وَمَنْ وَدَّهُمْ فَقَدْ وَدَّنَا.

O `Alī, your Shī`ah are the winners indeed on the Day of Resurrection. So, whoever insults any one of them has in fact insulted you, and whoever insults you has in fact insulted me, and whoever insults me will be sent by Allah to Hellfire to dwell there forever and miserable shall be that fate. O `Alī, you are part of me and I am part of you. Your soul is part of my soul and your clay (of creation) is part of my clay. Your Shī`ah were created from the remainder of our clay. So, whoever loves them has in fact loved us, whoever hates them has in fact hated us, whoever antagonizes them has in fact antagonized us, and whoever is devoted to them has in fact been devoted to us...[55]

54- Shaykh al-Ṭūsī, *al-Amālī*, pp. 353, H. 731; al-Majlisī, *Biḥār al-Anwār* 68:24, H. 45, as quoted from the previous reference book.

55- Shaykh al-Ṣadūq, *al-Amālī*, pp. 66, H. 32; Muḥammad ibn `Alī ⇨



At the same time, these origins carry human, social, and Islamic aspects, because the most important point in the supremacy and purity of lineage is legitimacy of birth, purity of faith and excellence of result.

### *3. Qualities*

As far as qualities of the individuals of the virtuous community are concerned, the Ahl al-Bayt (‘a) described their followers with descriptions derived from the Holy Qur'ān, such as *ṣāliḥūn* (righteous people), *ulū'l-albāb* (men of excellent reason), *awilyā' allāh* (friends of Allah), *muṣallūn* (performers of prayers), *aṣḥāb al-yamīn* (companions of the right hand), *khayr al-bariyyah* (the best of creatures), and others.

Abū-Baṣīr is reported to have quoted Imam al-Ṣādiq (‘a) as saying:

وَقَدْ ذَكَرَكُمُ اللهُ تَعَالَى بِقَوْلِهِ: ﴿ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ 

The Imam ('a) has also said:

لَقَدْ ذَكَرَكُمُ اللهُ فِي كِتَابِهِ حَيْثُ قَالَ: ﴿□ □ □ □ □ □ □ □ ی ی ی ی﴾ فَنَحْنُ الَّذِينَ نَعْلَمُ، وَأَعْدَاؤُنَا الَّذِينَ لاَ يَعْلَمُونَ. وَشِيعَتُنَا أُولُو الأَلْبَابِ.

Almighty Allah has also mentioned you in His Book, saying, "Are those who know and those who do not know alike? Only the men of understanding are mindful. (39:9)" We represent 'those who know' and our enemies represent 'those who do not know' and our Shī`ah represent 'the men of understanding.'[1]

Some jurisprudents have reported the following from Imam `Alī Amīr al-Mu'minīn ('a):

﴿ٱ پ پ پ پ پ پ پ ڀ﴾ أَتَدْرُونَ مَنْ أَوْلِيَاءُ اللهِ؟ هُمْ نَحْنُ وَأَتْبَاعُنَا فَمَنْ تَبِعَنَا مِنْ بَعْدِهِمْ. طُوبَى لَنَا وَطُوبَى لَهُمْ أَفْضَلُ مِنْ طُوبَى لَنَا.

(Almighty Allah says,) "Now surely, the friends of Allah--they shall have no fear nor shall they grieve. (10:62)" Do you know who the friends of Allah are? They are we, our followers, and those who shall follow us afterwards. A good final state will be ours and a better final state will be theirs.

He was asked, "O Amīr al-Mu'minīn, what is the meaning of 'a better final state will be theirs'. We and they are of the same state, are we not?"

The Imam ('a) answered:

لاَ، لأَنَّهُمْ حُمِّلُوا مَا لَمْ تُحْمَلُوا عَلَيْهِ، وَأَطَاقُوا مَا لَمْ تُطِيقُوا.

No, you are not, because they shall stand what you have not stood and they shall endure what you have not endured.[2]

1- `Allāmah Al-Majlisī, *Biḥār al-Anwār* 27:123-125, H. 111 as quoted from al-Kaf`amī, *Faraj al-Kurab*.

2- *Tafsīr al-`Ayyāshī* 2:124, H. 30; `Allāmah al-Majlisī, *Biḥār al-*

⇨



Muḥammad ibn al-Fuḍayl has reported Imam al-Riḍā ('a) commenting on the following holy verse:

ژ ژ ڑ ڑ ک ک ک ک گ

...Except those who pray--those who are constant at their prayer. (70:22-23)

The Imam ('a) said:

أُولَئِكَ وَاللهِ أَصْحَابُ الْخَمْسِينَ مِنْ شِيعَتِنَا. ﴿ڈ ڈ ژ ژ﴾ أُولَئِكَ أَصْحَابُ الْخَمْسِ صَلَوَاتٍ مِنْ شِيعَتِنَا. ﴿ڑ ڑ﴾ هُمْ وَاللهِ مِنْ شِيعَتِنَا.

'Those who pray' stands for some of our Shī`ah who offer fifty prayers (a day), and 'those who are constant at their prayer' stands for some of our Shī`ah who perform the five prayers (a day). 'The companions of the right hand' are, by Allah, some of our Shī`ah.[58]

`Anbasah al-`Ābid has reported the following:

Commenting on the following holy verse,

□ □ □ □ □ □ □ □ □ □

Every soul is held in pledge for what it earns except the people of the right hand. (74:38-39),

Imam al-Bāqir ('a) said:

هُمْ شِيعَتُنَا أَهْلَ الْبَيْتِ.

These are the Shī`ah of the Ahl al-Bayt.[59]

*al-Anwār* 68:34, H. 72 as quoted from the previous reference book.

58- Sharaf al-Dīn al-Astrābādī, *Ta'wīl al-Āyāt al-Ẓāhirah* 2:724, H. 4; `Allāmah al-Majlisī, *Biḥār al-Anwār* 87:46, H. 40 as quoted from the previous reference book.

59- Al-Barqī, *al-Maḥāsin* 1:275, H. 536; `Allāmah al-Majlisī,

⇨

Ya`qūb ibn Maytham has reported that he found the following tradition in the book of his father. Imam `Alī (‘a) is reported to have said that he heard the Holy Prophet (ṣ) saying:

Almighty Allah has said:

“As for those who believe and do good, surely they are the best of creatures. (98:7)” ﴿ۋ ۋ ۅ ۅ ۉ ۉ ې ې ﴾

The Holy Prophet (ṣ) then turned his face towards (Imam) `Alī (‘a) and said:

Yes, it is. O `Alī, it is you and your Shī`ah (who are the best of creatures). Our promised meeting place with them shall be at the Divine Pond. They shall be bright brow marked, dark-eyed with kohl, and crowned.[60] نَعَمْ. أَنْتَ يَا عَلِيُّ وَشِيعَتُكَ. وَمِيعَادُكَ وَمِيعَادُهُمُ الْحَوْضُ غُرّاً مُحَجَّلِينَ مُكَحَّلِينَ مُتَوَّجِينَ.

Jābir has reported Imam al-Bāqir (‘a) as follows:

Commenting on this holy verse,

“As for those who believe and do good, surely they are the best of creatures. (98:7)” ﴿ۋ ۋ ۅ ۅ ۉ ۉ ې ې ﴾

The Imam said:

*Biḥār al-Anwār* 68:29, H. 58 as quoted from the previous reference book.

60- `Allāmah al-Majlisī, *Biḥār al-Anwār* 65:53-54, H. 96 as quoted from Abū'l-Fatḥ al-Karājakī, *Kanz al-Fawā'id*. See also *Tafsīr Ibn Jarīr al-Ṭabarī* 30:171; al-Suyūṭī, *al-Durr al-Manthūr* 8:589; Ibn Ḥajar al-`Asqalānī, *al-Ṣawā`iq al-Muḥriqah*, pp. 161.



These are the Shī`ah of the Ahl al-Bayt.[61] هُمْ شِيعَتُنَا أَهْلَ الْبَيْتِ.

Undoubtedly, such descriptions apply to individuals of the virtuous community granting an identity when they construct inside themselves the supreme significance that is inspired by these descriptions.

Numerous are the traditions that prescribe the behavior of the Shī`ah and their commitment to their beliefs. Some of these traditions have also been previously cited in the discussion of “Goals and Particularities”. One of the comprehensive traditions in this respect is the following, reported by Abū-Baṣīr from Imam al-Ṣādiq (‘a):

Our Shī`ah are the people of piety, faithfulness, and honesty. They are the people of asceticism and worship. They perform fifty-one units of prayer in a single day and night. They pass their nights with devotional acts and their days with fasting. They purify their wealth, go on pilgrimage to the House of God, and refrain from committing any forbidden act.[62] شِيعَتُنَا أَهْلُ الْوَرَعِ وَأَهْلُ الْوَفَاءِ وَالأَمَانَةِ وَأَهْلُ الزُّهْدِ وَالْعِبَادَةِ، أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ، الْقَائِمُونَ بِاللَّيْلِ وَالصَّائِمُونَ بِالنَّهَارِ، يُزَكُّونَ أَمْوَالَهُمْ، وَيَحُجُّونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

61- Al-Barqī, *al-Maḥāsin* 1:275, H. 537; al-Majlisī, *Biḥār al-Anwār* 68:30, H. 59 as quoted from the previous reference book.

62- Shaykh al-Ṣadūq, *Ṣifāt al-Shī`ah*, pp. 2; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:167, H. 33 as quoted from the previous reference book.

The Imam answered:

Yes! I swear it by Allah. You are part of Muḥammad's Household themselves, `Umar. Have you not read Allah's Book saying, "Most surely, the nearest of people to Abraham are those who followed him and this Prophet and those who believe; and Allah is the guardian of the believers. (3:68)" Have you not read Allah's Book saying, "He who follows My ways is of me, and He that disobeys me, You are indeed Oft- forgiving, Most Merciful. (14:36)"[63]

إي، وَالله، مِنْ أَنْفُسِهِمْ، يَا عُمَرُ! أَمَا تَقْرَأُ كِتَابَ الله عَزَّ وَجَلَّ: ﴿و ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ﴾ أَوَ مَا تَقْرَأُ قَوْلَ الله عَزَّ اسْمُهُ: ﴿ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ﴾

Sadīr has reported Imam al-Ṣādiq (‘a) as saying:

You all are Muḥammad's household. You all are Muḥammad's household.[64]

أَنْتُمْ آلُ مُحَمَّدٍ. أَنْتُمْ آلُ مُحَمَّدٍ.

This is similar to the aforementioned saying of the Holy Prophet (ṣ):

Salmān belongs to us—the Ahl al-Bayt.

سَلْمَانُ مِنَّا أَهْلَ الْبَيْتِ.

Al-`Ayyāshī has recorded in his book of *Tafsīr* (i.e.

63- Shaykh al-Ṭūsī, *al-Amālī* pp. 45, H. 53; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:20, H. 32 (as quoted from the previous reference book).

64- Al-Barqī, *al-Maḥāsin* 1:238, H. 435; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:28, H. 53 (as quoted from the previous reference book).



### *4. Affiliation*

As far as the affiliation of the individuals of the virtuous community is concerned, the Ahl al-Bayt (‘a) emphasize that these individuals are devoted to Almighty Allah, Islam, the Holy Prophet (ṣ), and the Ahl al-Bayt (‘a), because they are actually part of the Ahl al-Bayt (‘a) in affiliation and heredity, and the Ahl al-Bayt (‘a) are the nearest to Almighty Allah, the Holy Prophet (ṣ), and Islam on the basis of the following rule that is stated by the Holy Qur'ān:

Most surely, the nearest of people to Abraham are those who followed him and this Prophet and those who believe. (3:68)

و ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ

In addition, it has been uninterruptedly reported that the Holy Prophet (ṣ) said about Salmān of Persia:

Salmān belongs to us—the Ahl al-Bayt.

سَلْمَانُ مِنَّا أَهْلَ الْبَيْتِ.

That the followers and the Shī`ah are adjuncts of the Ahl al-Bayt (‘a) has also been borne out in numerous traditions that are reported from them, such as the following:

`Umar ibn Yazīd has been reported as saying that Imam al-Ṣādiq (‘a) said to him:

O Son of Yazīd; by Allah I swear it; you are verily part of us—the Ahl al-Bayt.

يَا بْنَ يَزِيدَ! أَنْتَ، وَالله، مِنَّا أَهْلَ الْبَيْتِ.

I (the reporter) asked, "May Allah accept me as ransom for you! Do you mean that I am part of Muḥammad's family?"

exegesis of the Holy Qur'ān) that Imam al-Ṣādiq (‘a) said:

مَنْ تَوَلَّى آلَ مُحَمَّدٍ وَقَدَّمَهُمْ عَلَى جَمِيعِ النَّاسِ بِمَا قَدَّمَهُمْ مِنْ قَرَابَةِ رَسُولِ اللهِ فَهُوَ مِنْ آلِ مُحَمَّدٍ لِمَنْزِلَتِهِ عِنْدَ آلِ مُحَمَّدٍ، لاَ أَنَّهُ مِنَ الْقَوْمِ بِأَعْيُنِهِمْ، وَإِنَّما هُوَ مِنْهُمْ بِتَوَلِّيهِ إِلَيْهِمْ وَاتِّبَاعِهِ إِيَّاهُمْ. وَكَذَلِكَ حُكْمُ اللهِ فِي كِتَابِهِ: ﴿ٹ ٹ ٹ ٹ ث﴾ وَقَوْلُ إِبْرَاهِيمَ: ﴿ڃ ڃ ڃ ڃ چ چ چ چ ڇ﴾

Whoever maintains allegiance to Muḥammad’s Household and prefers them to all other people because of their relation to Allah’s Messenger, is considered one of Muḥammad’s Household in the light of his status with them, but not one of the actual members of Muḥammad’s Household; rather, he is one of them on the basis of maintaining allegiance to them and following them. This is the very judgment of Almighty Allah that He has declared in His Book, saying, “He amongst you that turns to them for friendship is of them.” (5:51) Similarly, Prophet Abraham (‘a) has stated (as quoted in the Holy Qur'ān), “He who follows My ways is of me, and He that disobeys me, You are indeed Oft- forgiving, Most Merciful.” (14:36)[65]

### *5. Rank*

Regarding the rank, merit, reward, status with Almighty Allah, and intellectual category that the followers of the Ahl al-Bayt (‘a) deserve, the Ahl al-Bayt (‘a) substantiate that the Shī`ah deserve the utmost in all these areas.

Imam `Alī ibn Abī-Ṭālib (‘a) is reported to have said:

65- *Tafsīr al-`Ayyāshī* 2:231, H. 34; `Allāmah al-Majlisī, *Biḥār al-Anwār* 58:34, H. 73 (as quoted from the previous reference book).



يَخْرُجُ أَهْلُ وِلاَيَتِنَا يَوْمَ الْقِيَامَةِ مِنْ قُبُورِهِمْ مُشْرِقَةً وُجُوهُهُمْ، مَسْتُورَةً عَوْرَاتُهُمْ، آمِنَةً رَوْعَاتُهُمْ، قَدْ فُرِّجَتْ عَنْهُمُ الشَّدَائِدُ، وَسُهِّلَتْ لَهُمُ الْمَوَارِدُ، يَخَافُ النَّاسُ وَلاَ يَخَافُونَ، وَيَحْزَنُ النَّاسُ وَلاَ يَحْزَنُونَ، وَقَدْ أُعْطُوا الأَمْنَ وَالإِيمَانَ، وَانْقَطَعَتْ عَنْهُمُ الأَحْزَانُ، حَتَّى يُحْمَلُوا عَلَى نُوقٍ بِيضٍ لَهَا أَجْنِحَةٌ، عَلَيْهِمْ نَعَالٌ مِنْ ذَهَبٍ شِرَاكُهَا النُّورُ، حَتَّى يَقْعُدُونَ فِي ظِلِّ عَرْشِ الرَّحْمَانِ عَلَى مَنَابِرَ مِنْ نُورٍ، بَيْنَ أَيْدِيهِمْ مَائِدَةٌ يَأْكُلُونَ مِنْهَا حَتَّى يَفْرُغَ النَّاسُ مِنَ الْحِسَابِ.

On the Day of Resurrection, the loyalists to us come out of their graves with bright faces and covered private parts, secured against horror. Their sufferings will have been relieved and their paths will be made easy-to-pass. All people will be terrified, but our loyalists will not; and all people will be aggrieved, but our loyalists will not, because they will have already been granted security and faith; therefore, their sorrows will have stopped. Their feet in golden sandals wearing ropes of light, they will be taken on white winged camels to the Throne of the All-beneficent Lord where they will sit under the shadow of the Throne on stages of light. Before them, there will be a dining-table from which they will eat until the judgments of others come to an end.[66]

Salmān al-Fārisī—may Allah have mercy upon him—narrated the following:

66- Al-Ḥimyarī al-Qummī, *Qurb al-Isnād*, pp. 101-102, H. 341; al-Majlisī, *Biḥār al-Anwār* 58:15, H. 17 (as quoted from the previous reference book).

كُنْتُ ذَاتَ يَوْمٍ جَالِساً عِنْدَ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، إِذْ أَقْبَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ، عَلَيْهِ السَّلاَمُ، فَقَالَ لَهُ: «أَلاَ أُبَشِّرُكَ؟» قَالَ: «بَلَى، يَا رَسُولَ اللهِ.» قَالَ: «هَذَا حَبِيبِي جَبْرَئِيلُ يُخْبِرُنِي عَنِ اللهِ، جَلَّ جَلاَلُهُ، أَنَّهُ قَدْ أَعْطَى مُحِبَّكَ وَشِيعَتَكَ سَبْعَ خِصَالٍ: الرِّفْقَ عِنْدَ الْمَوْتِ، وَالأُنْسَ عِنْدَ الْوَحْشَةِ، وَالنُّورَ عِنْدَ الظُّلْمَةِ وَالأَمْنَ عِنْدَ الْفَزَعِ، وَالْقِسْطَ عِنْدَ الْمِيزَانِ، وَالْجَوَازَ عَلَى الصِّرَاطِ، وَدُخُولَ الْجَنَّةِ قَبْلَ سَائِرِ النَّاسِ مِنَ الأُمَمِ بِثَمَانِينَ عَاماً.»

I was sitting with the Holy Prophet (ṣ) when `Alī ibn Abī-Ṭālib (ʿa) joined us. The Holy Prophet (ṣ) said to him, "O `Alī, may I convey to you good news?" "Yes, Allah's Messenger! You may," answered `Alī. The Holy Prophet (ṣ) said, "My dear Archangel Gabriel has just informed me that Almighty Allah bestowed seven blessings on those who love and follow you. These are (1) gentleness at the moment of death, (2) leisure while alone in the grave, (3) light in the darkness of the grave, (4) security from the horror of the Day of Resurrection, (5) impartiality at the Scale, (6) permission to pass the Discriminating Bridge, and (7) entrance to Paradise eighty years before the other nations."[67]

Zayd ibn `Alī has reported on the authority of his fathers that Imam `Alī (ʿa) said:

شَكَوْتُ إِلَى رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، حَسَدَ مَنْ يَحْسِدُنِي، فَقَالَ: «يَا عَلِيُّ، أَمَا تَرْضَى أَنْ

One day, I complained to the Messenger of Allah (ṣ) about the envy I had to encounter from others. He answered me saying, "O `Alī, will it not satisfy you

67- Shaykh al-Ṣadūq, *al-Amālī*, pp. 416, H. 548; `Allāmah al-Majlisī, *Biḥār al-Anwār* 86:9, H. 4 as quoted from the previous reference book.



تَكُونَ أَوَّلَ أَرْبَعَةٍ يَدْخُلُونَ الْجَنَّةَ؟ أَنَا وَأَنْتَ وَذَرَارِينَا خَلْفَ ظُهُورِنَا، وَشِيعَتُنَا عَنْ أَيْمَانِنَا وَشَمَائِلِنَا.»

that you are one of the first four to enter Paradise? These four are I, you, our descendants being behind us, and our Shī`ah being to the right and left of us.[1]

Al-Dāraquṭnī has recorded that the Holy Prophet (ṣ) is reported to have said:

يَا أَبَا الْحَسَنِ، أَمَا إِنَّكَ وَشِيعَتَكَ فِي الْجَنَّةِ.

O Abū'l-Ḥasan! Most surely, your Shī`ah and you shall be in Paradise.[2]

Abū-Sa`īd al-Khidrī has reported Ummu-Salamah (the Holy Prophet's wife) as narrating that the Holy Prophet (ṣ) was in her chamber when Fāṭimah, in company with `Alī, visited him. The Holy Prophet (ṣ) said to `Alī:

أَنْتَ وَأَصْحَابُكَ فِي الْجَنَّةِ، أَنْتَ وَشِيعَتُكَ فِي الْجَنَّةِ.

You and your companions shall be in Paradise. You and your Shī`ah shall be in Paradise...[3]

Through a chain of authority that is connected to Anas ibn Mālik, al-Mughāzilī reported the Holy Prophet (ṣ) to have said:

يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفاً لاَ حِسَابَ عَلَيْهِمْ.

Seventy thousand individuals from my nation shall enter Paradise free of the calling to

1- `Allāmah al-Majlisī, *Biḥār al-Anwār* 65:17. See also al-Muttaqī al-Hindī, *Kanz al-`Ummāl* 12:49, H. 34200; Ibn `Asākir, *Tārīkh* 2:329, H. 835; Ibn Ḥajar, *al-Ṣawā`iq al-Muḥriqah*, pp. 161 (with a little difference in some words).

2- Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād* 12:289.

3- Ibn Ḥajar al-`Asqalānī, *al-Ṣawā`iq al-Muḥriqah* pp. 161; al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād* 12:358.

account.
He (ṣ) then turned his face towards (Imam) `Alī and said:

These are your Shī`ah, and you are their leader (i.e. Imam).[1]

هُمْ شِيعَتُكَ وَأَنْتَ إِمَامُهُمْ.

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

Verily, Almighty Allah has granted the faithful believers three qualities: (1) dignity in worldly and religious affairs, (2) success in the Hereafter, and (3) veneration in the hearts of people.[2]

إِنَّ اللهَ، عَزَّ وَجَلَّ، أَعْطَى الْمُؤْمِنَ ثَلاَثَ خِصَالٍ: العِزَّ فِي الدُّنْيَا وَالدِّينِ، وَالْفَلْجَ فِي الآخِرَةِ، وَالْمَهَابَةَ فِي صُدُورِ الْعَالَمِينَ.

Imam al-Riḍā (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

Verily, the faithful believer is known in the heavens in the same way as one knows his wife and children, and he is more favorite in the sight of Almighty Allah than an archangel.[3]

إِنَّ الْمُؤْمِنَ يُعْرَفُ فِي السَّمَاءِ كَمَا يَعْرِفُ الرَّجُلُ أَهْلَهُ وَوَلَدَهُ، وَإِنَّهُ أَكْرَمُ عَلَى اللهِ، عَزَّ وَجَلَّ، مِنْ مَلَكٍ مُقَرَّبٍ.

1- Shaykh al-Mufīd, *Kitāb al-Irshād* 1:42; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:31, H. 66 (as quoted from the previous reference book); Ibn al-Mughāzilī, *al-Manāqib*, pp. 393, H. 335; Ibn Ḥajar, *Lisān al-Mīzān* 4:359-360; al-Khawārizmī, *al-Manāqib*, pp. 328, H. 343.
2- Shaykh al-Kulaynī, *al-Kāfī* 8:234, H. 310; Shaykh al-Ṣadūq, *al-Khiṣāl* 1:156, H. 157; al-Majlisī, *Biḥār al-Anwār* 68:16, H. 21 as quoted from the previous reference book.
3- Shaykh al-Ṣadūq, *`Uyūn Akhbār al-Riḍā* 1:37, H. 62; al-Majlisī, *Biḥār al-Anwār* 68:18-19, H. 26 as quoted from the ⇨



In addition, many traditions have revealed the high ranks that the followers of the Ahl al-Bayt (‘a) will win in the Next World.

Abū-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

By Allah I swear, none comes immediately after us save you (i.e. the Shī`ah). You shall be with us on the Supreme Summit. So, compete with each other for gaining ranks.[1]

وَاللهِ، مَا بَعْدَنَا غَيْرُكُمْ، وَإِنَّكُمْ مَعَنَا فِي السَّنَامِ الأَعْلَى، فَتَنَافَسُوا فِي الدَّرَجَاتِ.

Moreover, the Ahl al-Bayt (‘a) applied the ranks mentioned in the Holy Qur'ān to their followers, including *al-sābiqūn* (the foremost in faith) and *al-fā'izūn* (the winners).

Ibn `Abbās is reported to have said that he once asked the Holy Prophet (ṣ) about the interpretation of Almighty Allah’s saying:

And those foremost in faith will be foremost in the Hereafter. This group will be those nearest to Allah; in the Gardens of Bliss. (56:10-12)

ﮋ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﷻ

The Holy Prophet (ṣ) answered:

(Archangel) Gabriel told me that these are `Alī and his Shī`ah. They shall precede all others to Paradise and they are the nearest to Allah due to the honor that He

قَالَ لِي جِبْرَئِيلُ: ذَاكَ عَلِيٌّ وَشِيعَتُهُ، هُمُ السَّابِقُونَ إِلَى الْجَنَّةِ، الْمُقَرَّبُونَ

previous reference book.
1- Al-Barqī, *al-Maḥāsin* 1:238, H. 433; al-Majlisī, *Biḥār al-Anwār* 68:27-28, H. 51 as quoted from the previous reference book.

shall confer upon them.[1] مِنَ اللهِ بِكَرَامَتِهِ لَهُمْ.

Imam al-Riḍā (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

The partisans (Shī`ah) of `Alī are the winners on the Day of Resurrection.[2] شِيعَةُ عَلِيٍّ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

Jābir ibn Yazīd has reported (Imam) Muḥammad ibn `Alī al-Bāqir (‘a) as saying: When I asked Ummu-Salamah, the Holy Prophet’s wife, about `Alī ibn Abī-Ṭālib, she answered that she had heard the Holy Prophet (ṣ) saying:

Verily, `Alī and his Shī`ah are the winners.[3] إِنَّ عَلِيّاً وَشِيعَتَهُ هُمُ الْفَائِزُونَ.

It is understood that these represent the four previously mentioned aspects of the identity of the virtuous community: the Islamic, historical, political, and human aspects.

Through these features and specifications, the identity of the faithful believer, who maintains true allegiance to Almighty Allah, the Holy Prophet (ṣ), and the Ahl al-Bayt (‘a), can be defined as part of the general system that the Ahl al-Bayt (‘a) set forth for individuals of the virtuous community to manage their affairs and delineate their conduct.

---

1- Shaykh al-Mufīd, *al-Amālī*, pp. 298, H. 7; Shaykh al-Ṭūsī, *al-Amālī*, pp. 72, H. 104; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:20, H. 33 as quoted from the previous reference books.

2- Shaykh al-Ṣadūq, *`Uyūn Akhbār al-Riḍā* 1:57, H. 201 and *al-Amālī*, pp. 149-150, H. 146; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:9, H. 5 as quoted from the previous reference books.

3- Shaykh al-Ṣadūq, *Kitāb al-Irshād* 1:41, `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:31, H. 64 as quoted from the previous reference books.

# CHAPTER THREE:
# RELATIONSHIPS

***1. Relationship between the Virtuous Community and the Religious Referential Authority***

***2. Internal Relations of the Virtuous Community***

***3. External Relations with Other Communities***

authority in the issuance of verdicts and the explication of religious duties; in adjudication and making judgments among disputant parties; or in management, social and political affairs where his orders must be carried out and his administration accepted.

All these responsibilities can be contained in one referential authority provided that he is qualified enough and able to undertake all of them. There can be more than one religious referential authority when proficiencies differ in their levels or when the general referential authority cannot undertake all these responsibilities at the same time or in the same region. In such cases, it becomes necessary to refer to the most skilled authority in a certain field—i.e., to refer to one authority in case of need of a religious answer about a certain issue, refer to another in case of judgment and to a third in social or political affairs—in a certain region. Such being the case, religious referential authority, as an office, can be individualized according to each well-qualified authority's competence, qualification, and sound experience.

***(2)*** Islam has determined the criteria for worthiness in such a way that the qualities become the organizational scale for the virtuous community. These qualities include belief in Almighty Allah, the message of Islam and Imamate; piety; hard work; knowledge; and precedence in sacrifice. The organizational relationship of the virtuous community with the referential authority and leadership and the assessment of individuals concerning the religious authority depend upon the above.

***(3)*** The nature of this relationship is generally compulsory; that is, it is obligatory upon the individuals of the virtuous community to carry out the instructions and orders of the religious referential authority. Another feature is that each party must unavoidably undertake its own responsibilities,

## RELATIONSHIP BETWEEN THE VIRTUOUS COMMUNITY AND THE RELIGIOUS REFERENTIAL AUTHORITY

The relationship between the individuals of the virtuous community and the *religious referential authority* is the basic organizational bond that takes charge of the affairs of these individuals because the religious authority represents the pivot while the individuals represent the foundation of this system.

The features of this relationship can be summarized in the following points:

***(1)*** The representative of religious and political loyalty—the purport of the relationship in the system of the virtuous community—is the righteous individual with all his general and perfective qualities, exhibiting decency, experience, courage, and the basic feature, reason, which leads to the capability of deducing religious laws from their sources. This is a point that differentiates the *religious referential authority* from the Prophet or an Imam. A Prophet or Imam is designated by name for his office, while a religious referential authority is designated by specifications and qualifications.

This loyalty takes several forms at various levels: at the level of feelings like love, affection, and veneration; at the level of behavior and social conduct, such as respect and reverence; at the level of commitment and obligation, such as allegiance and covenant; or at the level of performance and practical conduct, including obeisance, compliance, support, listening to instructions, and submitting to commands.

In order to thrash out this topic, we have to refer to the fact that a religious referential authority can be a referential

carry out its duties, and retain all the rights which are connected to and inspired by religious duties.[78] Hence, there is no alternative for either of the two parties.

***(4)*** This correlation can exist and be achieved through two converging activities:

The first is carried out by the religious referential authority who undertakes the divinely commanded responsibilities, including propagating religion, sanctifying it and educating people.

The second activity is carried out by the faithful believers who are required to undertake the mission of investigating the nominees for holding the office of the religious referential authority so as to arrive at the truth, choosing the most qualified scholar for this office and bonding with this most righteous and most reliable person (i.e. the most upright and virtuous *mujtahid*). Having reached the truth, the faithful believers are then required to commit themselves morally and religiously to this bond.

Imam `Alī (‘a) has said:

أَيُّهَا النَّاسُ، إِنَّ لِي عَلَيْكُمْ حَقّاً، وَلَكُمْ عَلَيَّ حَقٌّ. فَأَمَّا حَقُّكُمْ عَلَيَّ فَالنَّصِيحَةُ لَكُمْ، وَتَوْفِيرُ فَيْئِكُمْ عَلَيْكُمْ، وَتَعْلِيمُكُمْ كَيْلاَ تَجْهَلُوا، وَتَأْدِيبُكُمْ كَيْمَا تَعْلَمُوا. وَأَمَّا حَقِّي

O people, I have a right over you and you have a right over me. As for your rights over me, they are to counsel you, pay you your dues fully, teach you so that you do not remain ignorant, and instruct you in the code of behavior that you must act upon. As for my rights

78- This topic has been discussed in an independent thesis entitled *the Relationship between the Islamic Leadership and the Muslim Community as Derived from Nahj al-Balāghah*. This thesis has been published in an independent brochure.



عَلَيْكُمْ، فَالْوَفَاءُ بِالْبَيْعَةِ، وَالنَّصِيحَةُ فِي الْمَشْهَدِ وَالْمَغِيبِ، وَالإِجَابَةُ حِينَ أَدْعُوكُمْ، وَالطَّاعَةُ حِينَ آمُرُكُمْ.

over you, they are to fulfill the obligation of allegiance, give support whether present or absent, respond when I call upon you, and obey when I order you.[79]

To sum up, the religious referential authority (*marji`*) is required to undertake his religious, political, social, and juristic role, while the faithful believer (*mu'min*) is required to investigate whether the *marji`* meets the qualifications, terms, and regulations that must be enjoyed by the one who assumes this office so that the *mu'min* can realize the truth and take the exact stance that he is religiously required to take, on the basis of the indubitable Prophetic tradition which reads:

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever dies before recognizing the authority (i.e. Imam) of his time has died as a non-Muslim.[80]

Another tradition confirms:

فَانْظُرُوا عِلْمَكُمْ هَذَا عَمَّنْ تَأْخُذُونَهُ.

You must then consider the source from which you take your knowledge.[81]

On the other hand, and as far as this relationship is

79- *Nahj al-Balāghah*, Sermon No. 34.
80- Aḥmad ibn Ḥanbal, *al-Musnad* 4:96; al-Ṭabarānī, *al-Mu`jam al-Kabīr* 10:35; al-Shahristānī, *al-Milal wa'l-Niḥal* 1:172; Ibn Abī'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* 9:155; al-Muttaqī al-Hindī, *Kanz al-`Ummāl* 1:207-208; al-Qanadūzī, *Yanābī` al-Mawaddah*, pp. 137 (Ed. Najaf) pp. 117 (Ed. Istanbul).
81- Shaykh al-Kulaynī, *Uṣūl al-Kāfī* 1:32 H. 2.

concerned, the individuals of the virtuous community have always identified their referential authority and religious leader to the extent that such recognition has become one of the general religious matters that characterize the followers of the Ahl al-Bayt (‘a) who commit themselves to it. This is known as *taqlīd* (i.e. reference to a well-qualified scholar to learn the religious verdicts or positions on various affairs of life).

It is however not necessary for the referential authority and the religious leader to get to know all the individuals of the community, since he can undertake his responsibilities and duties towards the virtuous community without knowing each and every individual in person.

We can now make out the basic differences between the system of the virtuous community and other standard party organizations, in which loyalty is usually given to the organization not the righteous individual and privileges are given according to activities within the organization not according to the actual qualifications of the members. Moreover, the activities of such organizations are maintained through the undertakings of the founders to gain new members, while in the system of the virtuous community, the matter is the opposite–the faithful members of the virtuous community are required to investigate the validity of the leader and elect the one most qualified and appropriate for this office.

Another difference is that sometimes the leadership has to be revealed and sometimes concealed, while in the system of the virtuous community the leadership must be fully recognized by all the individuals.

Thus the organizational scene in ordinary parties, when aiming to form an all-inclusive structure from within, is quite the opposite of the organizational scene in the system of the



virtuous community established by the Ahl al-Bayt (‘a) (the system of the religious referential authority).

The rules for establishment of any party inside the system of the virtuous community will be discussed under the title of ‘establishment’.

In this respect, there are many reported texts entailing that the acme of Ḥajj is to meet and visit the Holy Imams (‘a).

Through an authentic chain of authority, Shaykh al-Kulaynī has reported Imam Muḥammad al-Bāqir (‘a) as saying:

إِنَّمَا أُمِرَ النَّاسُ أَنْ يَأْتُوا هَذِهِ الأَحْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُخْبِرُونَا بِوِلاَيَتِهِمْ، وَيَعْرِضُوا عَلَيْنَا نَصْرَهُمْ.

Actually, people have been ordered to come to these stones and circumambulate them and then come to us to show their loyalty to us and offer their support for us.[82]

Jābir has reported Imam al-Bāqir (‘a) as saying:

تَمَامُ الْحَجِّ لِقَاءُ الإِمَامِ.

The acme of Ḥajj is to visit the Imam.[83]

Yaḥyā ibn Yasār has reported that he and his companions once went on Ḥajj and then visited Imam al-Ṣādiq (‘a) who said to them:

حَاجَّ بَيْتِ اللهِ وَزُوَّارَ قَبْرِ نَبِيِّهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَشِيعَةَ آلِ مُحَمَّدٍ، هَنِيئاً لَكُمْ.

O pilgrims of Almighty Allah’s House, visitors of His Prophet’s tomb, and partisans (Shī`ah) of Muḥammad’s Household, congratulations![84]

Dharīḥ al-Muḥāribī is reported to have said that he once said to Imam al-Ṣādiq (‘a), “In His Book, Almighty Allah has ordered me something and I would like to carry it out.”

“What is it?” the Imam (‘a) asked.

Dharīḥ replied, “It is His saying, ‘Then, let them complete

82- Shaykh al-Kulaynī, *al-Kāfī* 4:549, H. 1.
83- Shaykh al-Kulaynī, *al-Kāfī* 4:549, H. 2.
84- Shaykh al-Kulaynī, *al-Kāfī* 4:549, H. 3.

## DIRECT CONNECTION AND DEPUTY SYSTEM

The Ahl al-Bayt (‘a) established the limits and content of the relationship between the religious leadership and the nation after clarifying the significance of their authority and Imamate in the sphere of the virtuous community and the general sphere of their followers. They then embarked on organizing their followers by means of marking out the boundaries of the relationship between their followers and themselves.

They presented and confirmed the following two forms of relationships, which were required simultaneously, and declared that they complemented one another.

### *Direct Connection*

The first form of relationship is a direct connection of individuals of the virtuous community with the Holy Imams of the Ahl al-Bayt (‘a) and with the religious leadership by means of meetings, visits, correspondence, listening to their instructions and directives, undergoing the difficulties of journeys to reach them and taking advantage of possible opportunities to meet with them at times of congregational gathering, such as the Ḥajj season.

The Ahl al-Bayt (‘a) paid much attention to such means of connection; therefore, they used to send letters, use messengers, and write precepts involving general instructions for their Shī`ah and followers.

A large number of traditions and texts can be observed focusing on this course and concentrating on using this form and style in order to embody the relationship between the leadership and the people. Other traditions imply that the Ahl al-Bayt (‘a) and their Shī`ah used to practice this type of relationship with dedication.

the rites prescribed for them, perform their vows, and circumambulate the Ancient House. (22/29)'"

The Imam (‘a) explained:

﴿ ﻟﻘﺎء ﺍﻹﻣﺎﻡ ﴾ ﴿ ﺗﻠﻚ ﴾ ﺍﻟﻤﻨﺎﺳﻚ.

Completion of the rites is to meet the Imam, and performing of the vows is to do the rituals.

`Abdullāh ibn Sinān said: When I heard this, I came to Imam al-Ṣādiq (‘a) and asked him for the interpretation of this holy verse. He (‘a) answered:

﴿ ﺃﺧﺬ ﺍﻟﺸﺎﺭﺏ ﻭﻗﺺ ﺍﻷﻇﻔﺎﺭ ﻭﻣﺎ ﺷﺎﺑﻪ ﺫﻟﻚ ﴾

It means to cut some of the hair of your mustache, to trim your nails, and the like.

I said, "May Allah accept me as your ransom! Dharīḥ al-Muḥāribī has told me that you had interpreted this verse into the meeting of the Imam and the doing of the rituals."

The Imam (‘a) replied:

صَدَقَ ذَرِيْحٌ وَصَدَقْتَ! إِنَّ لِلْقُرْآنِ ظَاهِراً وَبَاطِناً، وَمَنْ يَحْتَمِلُ مَا يَحْتَمِلُ ذَرِيْحٌ؟

Both Dharīḥ and you are truthful. The Qur'ān has exoteric and esoteric meanings. Who can comprehend what Dharīḥ can?[85]

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

إِذَا حَجَّ أَحَدُكُمْ فَلْيَخْتِمْ حَجَّهُ بِزِيَارَتِنَا، لِأَنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

When you go on Ḥajj, you must seal it with visiting us, because this is the acme of the Ḥajj.[86]

85- Shaykh al-Kulaynī, *al-Kāfī* 4:549, H. 4.
86- Shaykh al-Ṣadūq, *`Ilal al-Sharā'i`*, pp. 459, S. 221, H. 1.



In addition to these narrations, there are others encouraging visiting the Holy Imams (‘a) during their lifetimes and after their death.

Muḥammad ibn Sinān has reported on the authority of Muḥammad ibn `Alī that the Holy Prophet (ṣ) said to Imam `Alī (‘a):

يَا عَلِيُّ، مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَمَاتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَمَاتِكَ أَوْ زَارَ ابْنَيْكَ فِي حَيَاتِهِمَا أَوْ بَعْدَ مَمَاتِهِمَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُخَلِّصَهُ مِنْ أَهْوَالِهَا وَشَدَائِدِهَا حَتَّى أُصَيِّرَهُ مَعِيَ فِي دَرَجَتِي.

O `Alī, whoever visits me in my lifetime or after my death or visits you in your lifetime or after your death or visits your two sons in their lifetimes or after their death, I guarantee that I shall save him from the horrors and tribulations of the Day of Resurrection such that I bring him up to my rank.[87]

Other traditions that are reported from the Ahl al-Bayt (‘a) assert that they are in wait for and in expectation of their Shī`ah to visit them.

`Alī ibn `Abd al-`Azīz has reported that he heard Imam al-Ṣādiq (‘a) saying:

وَاللهِ، إِنِّي لَأُحِبُّ رِيحَكُمْ وَأَرْوَاحَكُمْ وَرُؤْيَتَكُمْ وَزِيَارَتَكُمْ، وَإِنِّي لَعَلَى دِينِ اللهِ وَدِينِ مَلَائِكَتِهِ؛ فَأَعِينُونِي عَلَى ذَلِكَ بِوَرَعٍ. أَنَا فِي الْمَدِينَةِ بِمَنْزِلَةِ الشَّعْرَةِ، أَتَقَلْقَلُ حَتَّى أَرَى الرَّجُلَ مِنْكُمْ فَأَسْتَرِيحُ لَهُ.

By Allah I swear, I do love your fragrance and your souls and I love meeting you on your visits to me. I am verily following the religion of Allah and of His angels, so help me continue this way by means of piety that you show. In al-Madīnah, I live like a hair. I keep on shaking until I see one of you and feel comforted by his presence.[88]

87- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 10:257, H. 16.
88- Al-Barqī, *al-Maḥāsin* 1:264, H. 510.

Confirming this course, some traditions indicate that the Ahl al-Bayt (‘a) ordered their followers to wait until they would have an opportunity to meet them in the case where they (i.e. the followers) were in doubt concerning opposing narrations reported to them from their Imams.

In the last part of the famous accepted tradition of `Umar ibn Ḥanẓalah, the Imam (‘a) instructed him saying:

إِذَا كَانَ ذَلِكَ، فَأَرْجِئْهُ حَتَّى تَلْقَى إِمَامَكَ، فَإِنَّ الْوُقُوفَ عِنْدَ الشُّبُهَاتِ خَيْرٌ مِنَ الإِقْتِحَامِ فِي الْهَلَكَاتِ.

If such (doubt) takes place, you must suspend it until you meet your Imam. Verily, to stop at dubious matters is better than to engage oneself in matters that bring about perdition.[89]

This is one of the distinctive features of the system that the Ahl al-Bayt (‘a) founded for the virtuous community. Organizations, including the military and the secret service, depend upon the sequence of ranks in their connections with the members of their parties, and political or religious leaders of such organizations hide themselves behind curtains or closed doors. On the other hand, the religious and political leaders in the Ahl al-Bayt’s system insisted on direct connections or meetings with the individuals of this community. However, such connection must be made at an appropriate and wide open level within limits imposed for security, unless there is an exceptional situation such as the leader being imprisoned, besieged, or hidden.

### *Deputy System*

The second form of relationship is represented by delegating trustworthy representatives (*wakīl*) to the various regions in which followers of the Ahl al-Bayt (‘a)

89- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:76, H. 1.



live, instructing the followers to refer to these representatives (or deputies) to receive the instructions of the Ahl al-Bayt (‘a) in the case that it is difficult to contact the Holy Imams (‘a) directly. This method was especially employed after the area in which followers lived had expanded.

These deputies (who exercised authority for the Ahl al-Bayt (‘a)) played various roles like updating religious laws, conveying political and social conditions, passing on instructions and ethical advice, collecting authorized funds and duties, solving disputations and conflicts that took place, or undertaking certain missions and duties that were connected to Imamate, such as custody of mortmain (i.e. *waqf*–they supervised the development of property for charitable or religious use) and guardianship of those underage who had no financial supporter. Some of these deputies used to undertake all these missions while others specialized in certain fields.

This system seems to have existed, although restrictedly, in the various ages of the Holy Imams (‘a); however, it manifested itself plainly in the age of Imam al-Ṣādiq (‘a) through the famous personalities whom the Imam (‘a) nominated to do various activities—in the field of jurisprudence as well as other fields. This has been previously discussed in the first chapter under the title ‘*Issuance of Verdicts*’.

In the age of Imam al-Kāẓim (‘a), this system expanded, as is demonstrated by the development of the incident of the *al-Wāqifah* faction[90] whose members had been the deputies

90- *Al-Wāqifah* (literally, those who suspend or cut short) is a faction including those who cut short the Imamate with Imam Mūsā ibn Ja`far al-Kāẓim (‘a) and did not believe in its extension ⇨

of Imam al-Kāẓim (‘a) and seized the funds of the religious levies.

to the following Imams. This name (i.e. *wāqifah*) might also be given to those who cut short the Imamate with other Imams (‘a). However, the general sense of this name refers to those who cut short the Imamate with Imam al-Kāẓim (‘a). Although there were many reasons for the emergence of this faction, we will mention only three of them:

(1) They aspired for funds and gains which some deputies who had direct, albeit fairly secret, connections with Imam al-Kāẓim (‘a) used to levy. These funds, from *khumus* (a one-fifth tax imposed on profits one time only), were paid by the Shī`ah expansively during the age of Imam al-Kāẓim (‘a)—a topic that will be discussed in the volume entitled Economic System of the Virtuous Community.

(2) The ample political movement of Imam al-Kāẓim (‘a) and the political changes in the `Abbāsid dynasty at the time Hārūn al-Rashīd came to power made many of the individuals of the virtuous community believe that Imam al-Kāẓim (‘a) would certainly be the Imam who would ‘undertake the Matter’ (i.e. he would be the expected Imam whom the Holy Prophet (ṣ) had predicted to fill the earth with justice), so they lived in a state of waiting and expectation that the Imam would do so. However, the mysterious and surreptitious martyrdom of Imam al-Kāẓim (‘a) in prison brought to surface good grounds to believe in such claim.

(3) Imam `Alī ibn Mūsā al-Riḍā (‘a), Imam al-Kāẓim’s son and heir, had not yet had a male child to succeed him in Imamate, while the Shī`ah believe that each Imam must be succeeded by his male child up to the twelfth Imam. Seizing this opportunity, the suspenders of Imamate propagated their false claims. However, Imam Muḥammad al-Jawād (‘a) was born a relatively long time after the Imamate of Imam al-Riḍā (‘a). We therefore observe that Imam al-Riḍā (‘a) was able to almost put an end to this faction through his own activities, especially after the birth of Imam al-Jawād (‘a).



In the ages of the following Imams, the deputy system became so permanent that the general sense of this name ‘*wakīl*’ came to express the very sense that entails exercising authority on behalf of the Holy Imams (‘a). In the Minor Occultation Age, this name took its perfect form when the Four Emissaries[91] undertook a mission more far-reaching than mere deputies. This mission was the general deputation of the Awaited Imam—may Allah hasten his advent—during the Minor Occultation Age.

A deep investigation of the personalities of these Four Emissaries proves that the basic feature on the strength of which a certain person was designated was complete trustworthiness along with capability to undertake and continue the responsibility. Apart from this quality, a designated nominee had to be foremost in knowledge and social conduct. Some persons who lived at the same time as the Four Emissaries were matchlessly well-known for their knowledge and virtue, as proven by the heritage that they left. One of these is Shaykh Muḥammad ibn Ya`qūb al-Kulaynī who is considered to be one of the reformists in the early third century. There were also other persons who enjoyed prominent positions with the Emissaries who had full trust in them to the extent that these persons were deputed to their offices. Nevertheless, this office was given to those who possessed the highest level of these qualities.

Bringing this fact up, Shaykh al-Ṭūsī in his book, *Kitāb al-Ghaybah*, has reported `Alī ibn Bilāl ibn Mu`āwiyah al-Muhallabī as saying:

91- The Four Emissaries are `Uthmān ibn Sa`īd al-`Umarī, Abū-Ja`far Muḥammad ibn `Uthmān ibn Sa`īd, Abū'l-Qāsim al-Ḥusayn ibn Rawḥ an Nūbakhtī, Abū'l-Ḥasan `Alī ibn Muḥammad al-Samarī.

## THE INTERNAL RELATIONS OF THE VIRTUOUS COMMUNITY

Organizing the internal relationship of the virtuous community[93] comes second in importance; therefore, the Ahl al-Bayt (‘a) endeavored to establish these relationships on fixed and clear-cut bases. Generally, this aspect is considered an important feature in the organizational framework of any group or community. The only way to perfect the structure of the virtuous community and to build it on clear-cut foundations that are capable of encountering, enduring, and acclimatizing various circumstances is to identify the nature of these relationships and make clear the responsibilities, duties, outcomes, consequences, and form of these relationships.

The Ahl al-Bayt (‘a) did actually themselves identify the content, rights, and form of these relationships, which can be seen in the following points:

### *Content of the Relationship*

The Ahl al-Bayt (‘a) affirmed that the core of the relationship among the individuals of the virtuous community is the relationship of belief in Almighty Allah and in the message of Islam and loyalty to the Ahl al-Bayt (‘a). In other words, this relationship is the same mutual relationship between two faithful believers, as cited by the Holy Qur'ān:

93- More details about the system of relationships among Muslims and the believers, along with its foundations, bases, regulations, and laws, will be cited in the sixth book of this series. Details of the superstructure of this system will also be cited. Therefore, we will only refer to the general outlines of this system in this chapter.



> Our mentors said: We had had no doubt at all that if anything happened to Abū-Ja`far Muḥammad ibn `Uthmān al-`Umarī, none would take his office except Ja`far ibn Muḥammad ibn Mattīl or his father. Abū-Ja`far used to spend most of his time in Ja`far’s house to the extent that he, in the last years of his lifetime, would not eat any food except that which was cooked in the house of Ja`far ibn Aḥmad ibn Mattīl and his father. Hence, our mentors had no doubt at all that if anything happened to Abū-Ja`far, he would certainly designate Ja`far to the office of deputy. However, when Abū-Ja`far passed away and Abū’l-Qāsim al-Ḥusayn ibn Rawḥ was chosen for this office, our companions accepted the matter without objection. They then treated the new emissary in the same way they did Abū-Ja`far. As for Ja`far ibn Aḥmad ibn Mattīl, he put himself at the disposal of Abū’l-Qāsim as he did with Abū-Ja`far until he passed away.[92]

This narration refers to the aforementioned fact and, at the same time, reveals the supreme level of sincerity and piety that characterized the personalities of Ja`far ibn Aḥmad ibn Mattīl and his father.

92- Shaykh al-Ṭūsī, *Kitāb al-Ghaybah*, pp. 223 (Biography of al-Ḥusayn ibn Rawḥ); Abū’l-Qāsim al-Khū'ī, *Mu`jam Rijāl al-Ḥadīth* 4:52.

As for the believing men and the believing women, they are guardians of each other. (9:71)

ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ

However, according to the Ahl al-Bayt's teachings, faith must be perfect—a point that characterizes the virtuous community from other groups and communities. Such perfection can be attained only when belief in the divinely commissioned leadership of the Ahl al-Bayt (‘a) and loyalty to them in the capacity of their being the leaders of the Muslim nation as designated by Almighty Allah is attached to the belief in Almighty Allah and His Prophet (ṣ).

In its content, the mutual relationship among the individuals of the virtuous community is not mere faith-based and cordial commitment; rather, it extends to the feelings and emotions in the inner self so that it is characterized by a sense of mutual affection and love for the sake of Almighty Allah and, at the same time, for other believers.

In his book of *al-Kāfī*, Shaykh al-Kulaynī has reported through an authentic chain of authority that Abū-`Ubaydah al-Ḥadhdhā' reported Imam al-Ṣādiq (‘a) as saying:

مَنْ أَحَبَّ لله، وَأَبْغَضَ لله، وَأَعْطَى لله، فَهُوَ كَمَنْ كَمُلَ إِيمَانُهُ.

He who loves, hates, and gives for the sake of Allah actually enjoys perfect faith.[94]

Sa`īd al-A`raj has reported Imam al-Ṣādiq (‘a) as saying:

مِنْ أَوْثَقِ عُرَى الإِيمَانِ أَنْ تُحِبَّ فِي الله، وَتُبْغِضَ فِي الله، وَتُعْطِيَ فِي الله، وَتَمْنَعَ فِي الله.

One of the firmest handles of faith is to love, hate, give and withhold exclusively for the sake of Almighty Allah.[95]

94- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 11:431, H. 1.
95- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 11:431, H. 2.



Moreover, authentic traditions read that faith and religion are in fact nothing but this love.

In his book of *al-Maḥāsin*, al-Barqī, through an authentic chain of authority, reported that Fuḍayl ibn Yasār asked Imam al-Ṣādiq (‘a) whether to love and to hate for Allah's sake is part of faith.

The Imam (‘a) answered:

وَهَلِ الإِيمَانُ إِلاَّ الْحُبُّ وَالْكُرْهُ؟

Is true faith anything other than such love and hate?

Then, the Imam (‘a) cited the following Qur'ānic verse to confirm his words:

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ

Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way. (49:7)[96]

According to another authentic report, Imam al-Bāqir (‘a) states that this love must be based on belief in Almighty Allah, His Prophet (ṣ), and the Ahl al-Bayt (‘a) and it must also be based on love and fondness for the Ahl al-Bayt (‘a).

### *Rights of Relationship*

The relationship among the individuals of the virtuous community is a relationship of reciprocal rights, responsibilities, obligations, and duties towards one another among the faithful believers in particular and Muslims in

96- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:435, H. 16; al-Barqī, *al-Maḥāsin* 1:409, H. 930, published by the Ahl al-Bayt World Assembly.

general. These rights can be summed up as follows:

***Mutual Support***: Imam Ja`far al-Ṣādiq (‘a) on the authority of his fathers has reported the Holy Prophet (ṣ) as saying:

مَنْ سَمِعَ رَجُلاً يُنَادِي يَا لَلْمُسْلِمِينَ، فَلَمْ يُجِبْهُ، فَلَيْسَ بِمُسْلِمٍ.

Whoever hears someone calling for the help of Muslims but fails to respond to him, is not actually a Muslim.[97]

***Social solidarity***: It is obligatory upon each Muslim to conceal the flaws of his brother-in-faith, to meet his needs for food, and to help him in his livelihood.[98]

Abū-Baṣīr has reported Imam al-Bāqir (‘a) as saying:

وَلَئِنْ أَعُولَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ، أُشْبِعُ جَوْعَتَهُمْ وَأَكْسُو عَوْرَتَهُمْ وَأَكُفُّ وُجُوهَهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحُجَّ حِجَّةً وَحِجَّةً... حَتَّى إِنْتَهَى إِلَى عَشْرٍ... وَمِثْلَهَا وَمِثْلَهَا... حَتَّى إِنْتَهَى إِلَى سَبْعِينَ.

Verily, if I provide for a Muslim family—satiate their hunger, cover their private parts with clothing, and save them from exposing themselves to others in begging—then this is more favorable for me than going on a Ḥajj pilgrimage and another Ḥajj pilgrimage up to ten times and even more up to seventy times.[99]

Al-Khaṭṭāb al-Kūfī and Muṣ`ab ibn `Abdullāh have reported that Sadīr al-Ṣayrafī visited Imam al-Ṣādiq (‘a) when a group of his companions were with him. The Imam (‘a) said to Sadīr:

97- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:108, S. 59, H. 1.
98- Details of the rights of the Muslims over each other will be cited in the coming book, the Economic System of the Virtuous Community.
99- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:259-260, S. 2, H. 1.



يَا سَدِيرُ، لاَ تَزَالُ شِيعَتُنَا مَرْعِيِّينَ مَحْفُوظِينَ مَسْتُورِينَ مَعْصُومِينَ مَا أَحْسَنُوا النَّظَرَ لأَنْفُسِهِمْ فِيمَا بَيْنَهُمْ وَبَيْنَ خَالِقِهِمْ، وَصَحَّتْ نِيَّاتُهُمْ لأَئِمَّتِهِمْ، وَبَرُّوا إِخْوَانَهُمْ، فَعَطَفُوا عَلَى ضَعِيفِهِمْ، وَتَصَدَّقُوا عَلَى ذَوِي الْفَاقَةِ مِنْهُمْ. إِنَّا لاَ نَأْمُرُ بِظُلْمٍ، وَلَكِنَّا نَأْمُرُكُمْ بِالْوَرَعِ، الْوَرَعِ، الْوَرَعِ، وَالْمُوَاسَاةِ، الْمُوَاسَاةِ لإِخْوَانِكُمْ، فَإِنَّ أَوْلِيَاءَ اللهِ لَمْ يَزَالُوا مُسْتَضْعَفِينَ قَلِيلِينَ مُنْذُ خَلَقَ اللهُ آدَمَ.

O Sadīr, our Shī`ah are safeguarded, protected, concealed, and sheltered as long as they have a good feeling about one another in their inner selves, between their Creator and them, and as long as they act with good intention towards their Imams and act sympathetically towards their brethren-in-faith by means of compassion for the weak among them and giving alms to the needy among them. Most surely, we never order you to carry out an unfair matter; rather, we always order you to be pious, be pious, be pious and to treat your brethren-in-faith the same way you treat yourselves. Verily, the true saints of Allah have been always deemed weak and few in number since Almighty Allah created (Prophet) Adam (‘a).[100]

***Special Social Relations***: A true faithful believer is required to attend to the affairs of his brother-in-faith when the latter is absent.[101] Further duties have been mentioned in traditions reported from the Ahl al-Bayt (‘a), such as the following:

100- Al-Barqī, *al-Maḥāsin* 1:258, H. 492.
101- This is only one of the obligations of the faithful believers towards each other. In the coming book of the System of Relationships, we will thrash out this topic over again, yet with further details.

Ibrāhīm ibn `Umar al-Yamānī has reported Imam al-Ṣādiq (‘a) as saying:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لاَ يَشْبَعَ وَيَجُوعَ أَخُوهُ، وَلاَ يَرْوَى وَيَعْطَشَ أَخُوهُ، وَلاَ يَكْتَسِيَ وَيَعْرَى أَخُوهُ، فَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ! أَحِبَّ لأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ، وَإِذَا إِحْتَجْتَ فَسَلْهُ، وَإِنْ سَأَلَكَ فَأَعْطِه، لاَ تَمْلُهُ خَيْراً وَيَمِلُّهُ لَكَ، كُنْ لَهُ ظَهْراً فَإِنَّهُ لَكَ ظَهْرٌ، إِذَا غَابَ فَاحْفَظْهُ فِي غَيْبَتِه، وَإِذَا شَهِدَ فَزُرْهُ، وَأَجِلَّهُ وَأَكْرِمْهُ، فَإِنَّهُ مِنْكَ وَأَنْتَ مِنْهُ، فَإِنْ كَانَ عَلَيْكَ عَاتِباً فَلاَ تُفَارِقْهُ حَتَّى تَسْأَلَ سَمِيحَتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللهَ، وَإِن إِبْتُلِيَ فَاعْضُدْهُ، وَإِنْ تُمُحِّلَ لَهُ فَأَعْنِهُ، وَإِذَا قَالَ الرَّجُلُ لأَخِيهِ: أُفٍّ، إِنْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوِلاَيَةِ، وَإِذَا قَالَ: أَنْتَ عَدُوِّي، كَفَرَ أَحَدُهُمَا، فَإِذَا إِتَّهَمَهُ إِنْمَاثَ

The right of one Muslim over another is that he must not eat his full while the other is starving; he must not quench his thirst while the other is thirsty; and he must not dress himself while the other is naked. How great then the right of one Muslim over another! Love for your Muslim brother what you love for yourself. If you need something, you should ask it from him, and if he needs something from you, you should give it to him. Do not deprive him of any good thing lest he deprives you of the same. Be his support, for he is your support. You should defend him when he is absent and visit, respect, and honor him when he is present, because he is part of you and you are part of him. If he has words of blame for you, do not leave him before you ask his forgiveness. If he gains something good, then thank Almighty Allah for it, and if a tribulation befalls him, support him. If he is troubled, help him. If one says to one’s brother-in-faith, “ugh!” then their friendship has ruptured, and if one says, “You are my enemy!” then one of them has abandoned faith, and if one accuses



one’s brother-in-faith of something, one’s faith will dissolve from one’s heart in the same way as salt dissolves in water.[102]

الإِيمَانُ فِي قَلْبِه كَمَا يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ.

### *Form of the Relationship*

This mutual relationship must take a specific form in social and political arenas. For that reason, we can see that the Ahl al-Bayt (‘a) presented a certain natural formula to govern these relationships. This special formula was the authorization of holding special meetings that included the individuals of the virtuous community in particular. Having instructed their followers to hold as many meetings and assemblies as possible, the Ahl al-Bayt (‘a) advised them to dedicate these meetings to discussing various affairs, including both public and private affairs, as well as doctrinal, cultural and social issues.

Muḥammad ibn `Alī ibn al-Ḥusayn has reported Imam al-Ṣādiq (‘a) as asking Fuḍayl, “Do you regularly gather and mention us?”

Fuḍayl answered, “Yes, we do.”

The Imam (‘a) commented:

تِلْكَ الْمَجَالِسُ أُحِبُّهَا، فَأَحْيُوا أَمْرَنَا؛ رَحِمَ اللهُ مَنْ أَحْيَا أَمْرَنَا. يَا فُضَيْلُ، مَنْ ذَكَرَنَا أَوْ ذُكِرْنَا عِنْدَهُ فَخَرَجَ مِنْ عَيْنَيْهِ مِثْلُ جَنَاحِ الذُّبَابِ غَفَرَ اللهُ لَهُ

I love these sessions. Enliven matters that pertain to us. May Allah have mercy upon him who revivifies our undertakings! Fuḍayl, if one mentions us or listens to events we were engaged in and his eyes shed a tear as small as a

102- Shaykh al-Kulaynī, *al-Kāfī* 2:170, H. 5.

ذُنُوبَهُ وَلَوْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ.

fly's wing, Almighty Allah will forgive all his sins even if they were as massive as froth of the seas.[103]

Maysir is reported to have said that Imam al-Bāqir (ʻa), once, asked him, "Do you (i.e. the Shī`ah) regularly withdraw together to freely discuss various matters?"

"Yes, we do. I swear it by Allah." answered Maysir.

The Imam (ʻa) commented:

أَمَا وَاللهِ، لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ.

By Allah I swear, I have always wished I were also with you in some of these sessions...[104]

Khaythamah has reported that Imam al-Ṣādiq (ʻa) said the following to him:

أَبْلِغْ مَوَالِيَنَا السَّلاَمَ وَأَوْصِهِمْ بِتَقْوَى اللهِ الْعَظِيمِ، وَأَنْ يَعُودَ غَنِيُّهُمْ عَلَى فَقِيرِهِمْ، وَقَوِيُّهُمْ عَلَى ضَعِيفِهِمْ، وَأَنْ يَشْهَدَ حَيُّهُمْ جَنَازَةَ مَيِّتِهِمْ، وَأَنْ يَتَلاَقَوْا فِي بُيُوتِهِمْ، فَإِنَّ فِي لِقَاءِ بَعْضِهِمْ بَعْضاً حَيَاةً لأَمْرِنَا. رَحِمَ اللهُ عَبْداً أَحْيَا أَمْرَنَا.

Convey my compliments to my loyalists and advise them to show reverence to Almighty Allah: the rich among them must help the poor, the powerful must help the weak, those alive must attend the funeral ceremony of the dead, and they must assemble at their homes, for such meetings keep our activities alive. May Allah have mercy upon a servant who keeps our activities alive![105]

103- Al-Ḥimyarī al-Qummī, *Qurb al-Isnād*, pp. 36, H. 117; `Allāmah al-Majlisī, *Biḥār al-Anwār* 44:282, H. 14 as quoted from the previous reference book.
104- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:20, H. 1.
105- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 6.



Shu`ayb al-`Aqarqūfī has reported that he heard Imam al-Ṣādiq (ʻa) saying to his companions:

إِتَّقُوا اللهَ وَكُونُوا إِخْوَةً بَرَرَةً مُتَحَابِّينَ فِي اللهِ، مُتَوَاصِلِينَ مُتَرَاحِمِينَ. تَزَاوَرُوا وَتَلاَقَوْا وَتَذَاكَرُوا أَمْرَنَا وَأَحْيُوهُ.

Be in awe of Almighty Allah and be devout brethren-in-faith who love each other for the sake of Almighty Allah, meet each other constantly, and have mercy on one another. Always exchange visits, meet each other, mention our affairs, and keep them alive.[106]

It is of note that these meetings were thereafter developed so broadly that they turned into a cultural foundation (as has been cited in a previous chapter) and definite rituals (as will be cited in coming chapters).

106- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 9.

***Regarding their relationship with the general population of Muslims***, the Ahl al-Bayt (‘a) confirmed abiding by the principle of coexistence and even taking the initiative to establish good relations based on firm foundations.

According to an authentic tradition, Shaykh al-Kulaynī has reported Mu`āwiyah ibn Wahab to have said that he, once, asked Imam al-Ṣādiq (‘a), “What should be the nature of our relations with our people and with those whom we meet?”

The Imam (‘a) answered:

تُـؤَدُّونَ الأَمَانَـةَ إِلَـيْهِمْ، وَتُقِيمُـونَ الـشَّهَادَةَ لَهُـمْ وَعَلَـيْهِمْ، وَتَعُـودُونَ مَرْضَاهُمْ، وَتَشْهَدُونَ جَنَائِزَهُمْ.

You must safeguard the trusts that they deposit with you, bear witness for or against them, visit the sick among them, and attend their funeral ceremonies.[108]

`Abdullāh ibn Sinān has reported that he heard Imam al-Ṣādiq (‘a) saying:

أُوصِيكُمْ بِتَقْوَى اللهِ، وَلاَ تَحْمِلُوا النَّاسَ عَلَى أَكْتَافِكُمْ فَتَذِلُّوا. إِنَّ اللهَ عَزَّ وَجَلَّ، يَقُولُ فِي كِتَابِهِ: ﴿ ﴾ عُودُوا مَرْضَاهُمْ، وَاحْضُرُوا جَنَائِزَهُمْ، وَاشْهَدُوا لَهُمْ وَعَلَيْهِمْ، وَصَلُّوا مَعَهُمْ فِي مَسَاجِدِهِمْ حَتَّى يَكُونَ التَّمْيِيزُ وَتَكُونَ الْمُبَايَنَةُ مِنْكُمْ وَمِنْهُمْ.

I instruct you to be God-wary. Do not carry people on your shoulders (i.e. do not abase yourself before others), lest you become humiliated. Verily, Almighty Allah says in His Book, “Speak to people good words. (2:83)” Visit the sick among them, attend their funeral ceremonies, bear witness for and against them, pray with them in their mosques so that both they and you will be distinguished and set apart.[109]

108- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:5, H. 1 (Ed. Āl al-Bayt Foundation).

109- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:7, H. 6 (Ed. Āl al-Bayt Foundation).

## EXTERNAL RELATIONS WITH OTHER GROUPS

The identification of the type and nature of relations between a certain group and other external groups and communities is very important. To apply this to the individuals of the virtuous community, it is important to single out the nature of their relations with other groups, including: (a) Muslims in general, (b) enemies of the Ahl al-Bayt (‘a), (c) enemies of the followers of the Ahl al-Bayt (‘a), (d) despotic ruling authorities, and (e) enemies of Islam, including polytheists, Christians, Jews and Dhimmis[107] that were hostile to Islam. The Ahl al-Bayt (‘a) identified the character of the relationships required towards each of these categories.

As a general requirement, the individuals of the virtuous community are instructed to coexist with all Muslims; to cooperate, support, and try to maintain equal terms with them in common affairs related to interests of the Muslim nation and the common doctrines of Islam; to renounce the enemies of Almighty Allah, Islam, and the Ahl al-Bayt (‘a); and to address the hostility of their enemies. At the same time, however, they are required to protect themselves from the vices and aggression of other groups and avoid engaging in intense disputations with them (as will be discussed in the coming book on the *Security System*).

They are also instructed to avoid unjust ruling authorities and refrain from cooperating with them. As for heretic, evil, and wicked people, the Ahl al-Bayt (‘a) instructed their followers to not only boycott them but also resist them under certain conditions and circumstances.

107- Dhimmi is a non-Muslim individual who enjoys protection of the Islamic state.

Mu`āwiyah ibn `Ammār has reported Imam al-Ṣādiq (‘a) as saying:

وَطِّنْ نَفْسَكَ عَلَى حُسْنِ الصُّحْبَةِ لِمَنْ صَحِبْتَ فِي حُسْنِ خُلُقِكَ، وَكُفَّ لِسَانَكَ وَأَكْظِمْ غَيْظَكَ وَأَقِلَّ لَغْوَكَ، وَتَغْرِسُ عَفْوَكَ وَتَسْخُو نَفْسُكَ.

Habituate yourself to excellent company of those who you befriend by demonstrating noble conduct, avoiding useless chat, suppressing your rage, reducing vulgarity, instilling forgivingness, and acting magnanimously.[110]

***Regarding the relationship with despotic ruling authorities*** and their devotees, the Holy Imams of the Ahl al-Bayt (‘a) insisted that their followers not approve of their deeds and not cooperate with them; on the contrary, they insisted that their followers boycott and resist them when they commit excess in acting unjustly.

Through his chain of authority, Shaykh al-Kulaynī has reported on the authority of Ṭalḥah ibn Zayd that Imam al-Ṣādiq (‘a) said:

الْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ لَهُ وَالرَّاضِي بِهِ شُرَكَاءُ ثَلاَثَتُهُمْ.

The doer of injustice, his supporter, and those who approve of his act are all three partners in the act of injustice.[111]

`Abdullāh ibn Sinān reported Imam al-Ṣādiq (‘a) as saying:

110- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:9, H. 2 (Ed. Āl al-Bayt Foundation).
111- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:344, H. 1 (Ed. Dār Iḥyā' al-Turāth).



مَنْ عَذَرَ ظَالِماً بِظُلْمِه سَلَّطَ اللهُ عَلَيْهِ مَنْ يَظْلِمُهُ، فَإِنْ دَعَا لَمْ يُسْتَجَبْ لَهُ، وَلَمْ يَأْجِرْهُ اللهُ عَلَى ظُلاَمَتِه.

As to anyone who excuses a wrongdoer for his wrong deed, Almighty Allah shall set up over him one who wrongs him. Then, if he prays, his prayers will not be responded to and he will not be compensated for the wrong that has befallen him.[112]

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

إِذَا كَانَ يَوْمُ الْقِيَامَةِ، نَادَى مُنَادٍ: أَيْنَ الظَّلَمَةُ وَأَعْوَانُ الظَّلَمَةِ وَأَشْبَاهُ الظَّلَمَةِ، حَتَّى مَنْ بَرَى لَهُمْ قَلَماً وَلاَقَ لَهُمْ دَوَاةً؟ فَيَجْتَمِعُونَ فِي تَابُوتٍ مِنْ حَدِيدٍ ثُمَّ يُرْمَى بِهِمْ فِي جَهَنَّمَ.

On the Day of Resurrection, a caller shall call out, “Where are the wrongdoers, their supporters and their associates, even those who sharpened a pen or filled an inkpot for them?” Then, all these shall be gathered in an iron casket and thrown into the Hellfire.[113]

***Regarding relations with the anti-Shī`ah*** (*Nawāṣib*) and other enemies of the Ahl al-Bayt (‘a) who perpetrate their hostility either purposefully or by ignoring the existence of the Imams, the Ahl al-Bayt (‘a) instructed their followers to renounce such groups in their hearts while at the same time being courteous to them in order to be saved from their evil and avoid their harm and aggression.

These instructions can be concluded in the traditions that were reported about the principle of *taqiyyah*, which will be cited in the coming book, *Security System of the Virtuous Community*. However, let us cite two traditions only:

112- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:345, H. 2 (Ed. Dār Iḥyā' al-Turāth).
113- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:131, H. 16 (Ed. Dār Iḥyā' al-Turāth).

had people known what faith you carry in your hearts concerning your love for us—the Ahl al-Bayt—they would have swallowed you with their tongues and disgraced you overtly and covertly. May Allah have mercy upon a servant from among you who abides by (the terms of) loyalty to us.[115]

شَـيْءٌ إلاَّ أكَلَتْـهُ. وَلَـوْ أنَّ النَّـاسَ عَلِمُـوا مَـا فِـي أجْـوَافِكُمْ، أنَّكُـمْ تُحِبُّونَنَـا أهْـلَ الْبَيْـت، لأكَلُـوكُمْ بِألْـسِنَتِهِمْ وَلَنَحَلُـوكُمْ فِـي الـسِّرِّ وَالْعَلاَنِيَـة. رَحِـمَ اللهُ عَبْـداً مِـنْكُمْ كَانَ عَلَى وِلاَيَتِنَا.

***Regarding relations with the heretic, the faithless, and their likes,*** the Holy Imams (‘a) instructed their followers to stay away from and resist this category of people. The same applies to atheists, polytheists, and Christians and Jews hostile to Islam.

An authentic tradition that is reported from Abū-Ḥamzah al-Thamālī holds that Imam `Alī ibn al-Ḥusayn Zayn al-`Ābidīn (‘a), in a long discourse, said:

Beware of befriending those disobedient (to Almighty Allah), helping transgressors, and neighboring the faithless. Be cautious of their seductions and keep yourselves away from their circles.[116]

إيَّـاكُمْ وَصُـحْبَةَ الْعَاصِـينَ وَمَعُونَـةَ الظَّـالِمِينَ وَمُجَـاوَرَةَ الْفَاسِـقِينَ. إحْـذَرُوا فِتْنَـتَهُمْ وَتَبَاعَـدُوا مِـنْ سَاحَتِهِمْ.

Imam al-Ṣādiq (‘a) reported the Holy Prophet (ṣ) as saying:

When you meet the people of dubiety and heresy (who shall come after me), you must openly

إذَا رَأَيْتُـمْ أهْـلَ الرَّيْـبِ وَالْبِـدَعِ مِـنْ بَعْـدِي فَـأظْهِرُوا الْبَـرَاءَةَ مِـنْهُمْ،

115- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:461, S. 24 (*wujūb al-taqiyyah*), H. 7.
116- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:203, H. 3.



Through an authentic chain of authority, al-Barqī in his book of *al-Maḥāsin* has reported on the authority of Ibn Miskān that Imam al-Ṣādiq (‘a) said to him:

I believe that if `Alī (‘a) is insulted in your presence, you would even eat the nose of the insulter if you were able.

إنِّي لأَحْسَبُكَ إذَا شُتِمَ عَلِيٌّ بَيْنَ يَدَيْكَ لَوْ تَسْتَطِيعُ أنْ تَأْكُلَ أنْفَ شَاتِمِه لَفَعَلْتَ.

Ibn Miskān answered, “Yes, I would. May Allah accept me as your ransom! My family and I are such.”

Imam al-Ṣādiq (‘a) instructed:

Well, you must not be such! By Allah (I swear), if I hear someone insulting `Alī (‘a) while I am beside the column next to him (in a mosque), I will hide myself behind that column and when I finish my prayer, I will pass by, salute, and shake hands with him![114]

فَلاَ تَفْعَـلْ! فَـوَاللهِ، لَرُبَّمَـا سَـمِعْتُ مَـنْ يَشْتِمُ عَلِيّاً وَمَا بَيْنِي وَبَيْنَهُ إلاَّ إسْـطوَانَةٌ فَأَسْتَتِرُ بِهَـا فَـإذَا فَرِغْـتُ مِـنْ صَـلاَتِي فَأَمُرُّ بِه فَأُسَلِّمُ عَلَيْهِ وَأُصَافِحُهُ.

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

Fear for your religion! Conceal it by means of dissimulation. Verily, faithless is he who does not practice *taqiyyah* (i.e. pious dissimulation). Among people, you (i.e. the Shī`ah) are just like bees among birds. Had birds known what there was in the abdomens of bees, they would have devoured them. Likewise,

إتَّقُـوا عَلَـى دِيـنِكُمْ، وَاحْجُبُـوهُ بِالتَّقِيَّة، فَإنَّهُ لاَ إيمَانَ لِمَـنْ لاَ تَقِيَّـةَ لَهُ. إنَّمَا أنْـتُمْ فِي النَّـاسِ كَالنَّحْـلِ فِي الطَّيْرِ، وَلَـوْ أنَّ الطَّيْـرَ يَعْلَـمُ مَـا فِي أجْـوَافِ النَّحْـلِ مَـا بَقِـيَ فِيهَـا

114- Al-Barqī, *al-Maḥāsin* 1:405, H. 917 (Ed. The Ahl al-Bayt World Assembly).

denounce them. Curse them, condemn them, bring shame on them as much as you can, and denounce them so that they will not persist in corrupting Islam further and people will become wary of them and stop listening to their heresies. If you do so, Almighty Allah will record rewards for you and raise your rank in the Hereafter.[117]

وَأَكْثِرُوا مِنْ سَبِّهِمْ وَالْقَوْلِ فِيهِمْ وَالْوَقِيعَةِ وَبَاهِتُوهُمْ كَيْ لاَ يَطْمَعُوا فِي الْفَسَادِ فِي الإِسْلاَمِ، وَيَحْذَرَهُمُ النَّاسُ، وَلاَ يَتَعَلَّمُوا مِنْ بِدَعِهِمْ، يَكْتُبِ اللهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَيَرْفَعْ لَكُمْ بِهِ الدَّرَجَاتِ فِي الآخِرَةِ.

The Holy Imams (‘a) also conveyed to their followers the necessity of staying at the borders of the Islamic state so as to defend it against the invasions of polytheists and anti-Islam militants.

Muḥammad ibn Muslim and Zurārah have reported Imam al-Bāqir and Imam al-Ṣādiq (‘a) as saying:

*Ribāṭ* (guarding the borders) is three days at least and forty days as a maximum. If it exceeds this period, it is then *jihād*.[118]

الرِّبَاطُ ثَلاَثَةُ أَيَّامٍ، وَأَكْثَرُهُ أَرْبَعُونَ يَوْماً، فَإِذَا جَاوَزَ ذَلِكَ فَهُوَ جِهَادٌ.

In spite of this situation, the Ahl al-Bayt (‘a) granted their followers the opportunity to make use of polytheists, when necessary, in order to take refuge in the territories that are under their domination so as to avoid pursuit and persecution when such territories can grant them security against persecution which Muslim territories cannot.

Ḥammād al-Samandī has reported that he said to Imam al-Ṣādiq (‘a), “I usually travel to the cities of the polytheists, but some of our companions claim that if I die in these

117- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:508, H. 1.
118- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:19, H. 1.



territories, I will be added to the group of their dwellers.”

The Imam (‘a) asked:

O Ḥammād, do you mention our faith and invite people to it when you are there?

يَا حَمَّادُ، إِذَا كُنْتَ ثَمَّ تَذْكُرُ أَمْرَنَا وَتَدْعُو إِلَيْهِ؟

Ḥammād answered affirmatively, so the Imam asked again:

When you live in the territories of Muslims, can you mention our faith and invite people to it?

فَإِذَا كُنْتَ فِي هَذِهِ الْمُدُنِ، مُدُنِ الإِسْلاَمِ، تَذْكُرُ أَمْرَنَا وَتَدْعُو إِلَيْهِ؟

Ḥammād answered negatively.

The Imam then said:

So, if you die there, you will be resurrected alone in an independent group and your light will be running before you.[119]

إِنَّكَ إِذَا متَّ ثَمَّ تُحْشَرُ أُمَّةً وَحْدَكَ وَيَسْعَى نُورُكَ بَيْنَ يَدَيْكَ.

***Regarding the relationship with the Dhimmis***, the Holy Imams (‘a) persistently instructed their followers to treat this category of people with care, mercy, and justice based on the teachings of Islam.

Muḥammad ibn Abī-Ḥamzah has reported the following on the authority of a man who had seen Imam `Alī, the Commander of the Faithful (‘a).

One day, Imam `Alī (‘a) saw an old blind man begging, so he asked, “What is this?”

The attendants answered, “O Commander of the Faithful, he is only a Christian!”

119- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:76, H. 6.

Imam `Alī (‘a) replied:

إسْتَعْمَلْتُمُوهُ، حَتَّى إذَا كَبُرَ وَعَجِزَ مَنَعْتُمُوهُ! أنْفِقُوا عَلَيْهِ مِنْ بَيْتِ الْمَالِ.

You exhausted his powers till he became too old to work and then you stopped supporting him! Now, provide him sustenance from the public treasury.[120]

In an earlier chapter (*General Policies*), we have referred to the details of some of these topics and we will refer to others in the following volumes (*Security System and the System of Social Relations*).

Concerning the main point of this topic, there are three forms of relationships that the virtuous community has with other groups and communities:

***First Form***: Coexistence, openness, and cooperation. This must be the attitude adopted with Muslims in general and with Dhimmis (With Dhimmis these characteristics must come together with caution against negative reactions).

***Second Form***: Renunciation along with dissimulation. This attitude is adopted with the persistent and ignorant enemies of the Ahl al-Bayt (‘a) and the enemies of the virtuous community in an attempt to defend the individuals of the virtuous community on the one hand and maintain unity of the Muslim nation on the other.

***Third Form***: Resistance and renunciation. This approach should be adopted against the atheists, the unjust rulers, and the factions of heresy and deviation.

More light will be shed on this topic in a later volume of this series.

120- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:49, H. 1.

# CHAPTER FOUR:
# POLITICAL TRENDS AND FOUNDATIONS


***1. Prelude***

***2. Political Trends during the Ages of the Holy Imams (‘a)***

***3. Political Policies and Foundations***

social frame—especially when we take into consideration the fact that there are various political parties and factions in Muslim communities—through which accurate positions can be assumed and distinctions be made between true and false views or right and wrong mottos and claims. Each party lays claim to being Muslim, raises slogans of adherence to Islam and attempts to justify its ideas and activities on the basis of texts from the Holy Qur'ān and Holy Sunnah or on the basis of the supreme interests of Islam.

Under such conditions, the important role of the religious and *political referential authority* surfaces, because he is the most qualified and the most appropriate to specify the actual political attitudes towards secondary issues of both the Muslim nation and the virtuous community. Of course, such an authority must possess the faculty of inference in the fields of jurisprudence and policy, be pious and devout and have political and social experience.

## PRELUDE

The policies and starting points in *the general system of the virtuous community* embody the fundamental political and social constituents that make up the political and social framework within which the virtuous community functions and on the basis of which it can adopt a stance in all corresponding events and situations.

Any group that intends to move forward with accurate and purposeful steps that correspond with its faith and slogans and achieve its goals along the path of perfection must first of all adopt general, fixed policies according to which it can move forward and discontinue. It must also adopt a number of fundamental principles to achieve its goals and act according to a criterion which distinguishes true from false features to be adopted for its movement. These fundamental principles are the distinctive features of a certain group or community.

The fundamental principles of the religion of Islam are clearly belief in Almighty Allah and His Oneness; profession of the Holy Prophet Muḥammad's message of Islam and Almighty Allah's commands; and belief in the Hereafter and ensuing matters, such as settlement of accounts, judgment, reward, and punishment—which constitute the general doctrinal, intellectual, and ethical basis of a Muslim individual. As a second step, these principles play an independent role in the actions of the Muslim individual.

However, the political and social reality involves details that require more identification and clearer delineation. In such cases, advantages are confused with disadvantages, personal views vary to a great extent, and slogans intertwine, making it critical to pinpoint the political and

Ash`ath,[1] and others. Despite variety in the degree of their

escapees from al-Madīnah, and others joined his revolt. The Umayyad ruling authority sent its forces, under the command of Ḥuṣayn ibn Numayr al-Sakūnī, to besiege him in the holy city of Makkah. They struck the Holy Ka`bah with *manjanīq* (a weapon carrying stony-balls that are thrown on strongholds and fortresses) and burnt it down. These acts infuriated the Muslims and `Abdullāh ibn al-Zubayr gained more support and aid. At the same time as the situation attained its climax, the royal house declared the death of Yazīd ibn Mu`āwiyah. As a result, pressure on `Abdullāh ibn al-Zubayr decreased, granting him an opportunity to declare himself the caliph (i.e. ruler; vicegerent of the Holy Prophet (ṣ)). The peoples of Egypt, Ḥijāz, Yemen, Iraq, and Khurāsān (northern Persia) swore allegiance to him, but the people of Shām (currently Syria, Jordan, Lebanon, and Palestine) ho paid homage to Marwān ibn al-Ḥakam. `Abdullāh ibn al-Zubayr declared al-Madīnah as the center of his sovereignty and remained in power as caliph until `Abd al-Malik ibn Marwān held the leadership of the Umayyad rule. In AH 72, the Umayyad ruler (i.e. `Abd al-Malik) ordered an army, under the command of Ḥajjāj ibn Yūsuf al-Thaqafī, to suppress `Abdullāh ibn al-Zubayr's revolt, so the latter moved to Makkah, but Ḥajjāj followed him there and a war that lasted for six months and seventeen nights flared up in the center of Makkah. This war ended when `Abdullāh ibn al-Zubayr was killed in AH 73 after his supporters gave him up so terribly and surrendered themselves to Ḥajjāj in huge groups, one of which included about ten thousand persons. Among those who left `Abdullāh and joined Ḥajjāj were the sons of Ḥamzah and Ḥabīb. As a consequence, Ḥijāz came under Umayyad dominion once more. (Quoted from *Tārīkh al-Ṭabarī* 3:360-538 and Dr. `Abd al-Salām al-Tarmanīnī, *Aḥdāth al-Tārīkh al-Islāmī bi-Tartīb al-Sinīn*, Chronological Events of the History of Islam, Events of AH 73.)

1- `Abd al-Raḥmān ibn al-Ash`ath ibn Qays al-Kindī belonged to the lineage of the kings of Kindah. The governor of Iraq, Ḥajjāj, appointed him as the commander of a military operation against ⇨

## THE GENERAL POLITICAL TRENDS DURING THE AGES OF THE HOLY IMAMS (‘A)

Under this title, we will refer to diverse political trends that existed during the periods of the Holy Imams (‘a) requiring clarification and a clear-cut position.

### *Power-Seeking Trend*

The one and only aim of the power-seeking trend was to come to power in order to gain personal goals, personal profit, esteem, authority, more income and satiation of man's natural inclination for supremacy, primacy and material desires.

Obvious examples on this trend can be noticed in the mutinous movement of Ṭalḥah, Zubayr, and `Ā'ishah against Imam `Alī, the Commander of the Faithful (‘a), in al-Baṣrah and in the rebellion of the Umayyad and the `Abbāsid dynasties in general, as well as in some external conflicts against these dynasties, such as the uprisings of `Abdullāh ibn al-Zubayr,[1] `Abd al-Raḥmān ibn al-Ash`ath,[1]

1- `Abdullāh ibn al-Zubayr ibn al-`Awwām, of the tribe of Quraysh and the clan of Asad, had the *kunyah* (i.e. epithet) Abū-Bakr, which was the *kunyah* of his maternal grandfather. His mother, Asmā', the daughter of Abū-Bakr, emigrated (to al-Madīnah) while she was pregnant and gave birth to `Abdullāh.
He participated in an expedition to Africa with `Abdullāh ibn Abī-Sarḥ and killed the commander of the Roman army; namely, Georges, in AH 64.
Having taken advantage of the public grudge against the Umayyad ruling authorities after the martyrdom of Imam Ḥusayn (‘a) and the event of al-Ḥarrah, `Abdullāh ibn al-Zubayr declared a mass insurrection in Makkah and the groups of the Khawārij, the ⇨

the Turkish king Rutabīl, who ruled the territories beyond Sajistān. Hence, `Abd al-Raḥmān invaded some parts of these territories, seized some strongholds, and took over some of the spoils. He then wrote a letter to Ḥajjāj informing him of these events and suggesting that he would not enter the lands of Rutabīl without examining the approaches and exit routes of these lands. However, Ḥajjāj accused him of weakness and failure and ordered him to continue the takeover of those lands. `Abd al-Raḥmān, then discussed Ḥajjāj's orders with his companions who disapproved of them and agreed on forsaking obedience to Ḥajjāj. Hence, they swore allegiance to `Abd al-Raḥmān that they would depose Ḥajjāj and throw him out of Iraq. Some of them drew attention to the fact that if they deposed Ḥajjāj it would mean opposing `Abd al-Malik ibn Marwān because the former was appointed by the latter, so they agreed on deposing `Abd al-Malik, too.

In AH 81, `Abd al-Raḥmān ibn al-Ash`ath entered al-Baṣrah where all the people, including important personalities like the aged chiefs and the famous reciters of the Holy Qur'ān, swore allegiance to him in deposing Ḥajjāj and `Abd al-Malik ibn Marwān. When he was informed, Ḥajjāj wrote a letter to `Abd al-Malik informing him about `Abd al-Raḥmān's mutiny and asking for more troops to fight against him.

In Muḥarram AH 82, the two armies met in a place called *al-Zāwiyah* where they fought a violent battle. In this clash, `Abd al-Raḥmān ibn al-Ash`ath overcame the troops of the Umayyad ruling authorities, defeating the tribes of Quraysh and Thaqīf who ran away and joined Ḥajjāj. In the last days of Muḥarram AH 83, the two armies met again to fight, but this time Ḥajjāj was the victor. After his defeat, `Abd al-Raḥmān retreated towards Kūfah, but Ḥajjāj chased him and a battle took place in an area near Kūfah called Dayr al-Jamājim. In this battle, Ḥajjāj overcame him and forced `Abd al-Raḥmān to leave for Baṣrah. Ḥajjāj chased him again and fought against him in a place called Maskan where he defeated him a second time. This new defeat forced `Abd al-Raḥmān to retreat to Sajistān and join Rutabīl.

⇨



tendencies and the influence on the goals of these movements, *gaining power was the most important objective of these power-seekers* who took action and gained positions in obedience to this objective. Of course, there were other issues which directed these power-seekers and their supporters to seize the most appropriate opportunity to act.

### *Chaotic Trend*

The second trend, characterized by disorganization, rejected the current political conditions on account of certain policies of the ruling authority that were disapproved of by a certain group or sect for various reasons. One reason was religious or human deterrents when a group or sect was exposed to oppression or persecution. Another reason was excess by the ruling authority in going beyond religious boundaries or criteria according to the belief of a specific group or sect. In addition, personal interests, ignorance, and naivety sometimes played a role in the emergence of such rejection. In short, the general characteristic of this chaotic trend was absence of a clear-cut revolutionary program, since it adopted rejection as the basis of its political movement and searched for points of weakness to strike a chord of conflict with the ruling authority or other political trends.

In AH 85, Ḥajjāj wrote a threatening letter to Rutabīl asking him to arrest and surrender `Abd al-Raḥmān ibn al-Ash`ath to him. Consequently, Rutabīl arrested `Abd al-Raḥmān and sent him to Ḥajjāj. As soon as he had `Abd al-Raḥmān in custody, Ḥajjāj executed him and sent his head to `Abd al-Malik ibn Marwān. (Quoted from *Tārīkh al-Ṭabarī* 3:624-652 and Dr. `Abd al-Salām al-Tarmanīnī, *Aḥdāth al-Tārīkh al-Islāmī bi-Tartīb al-Sinīn*, Chronological Events of the History of Islam, Events of AH 85.)

The best example of a chaotic trend was the Khawārij who seized all opportunities possible to act against the ruling authority, especially when this would cause political conditions to worsen and the rejecting movements to increase.

For instance, the Khawārij raised the slogan of 'Judgment is Allah's alone' against Imam `Alī ('a) and against the Umayyad and `Abbāsid dynasties thereafter.

Giving a general assessment of their political movement Imam `Alī ('a) used to describe them and their slogan as follows:

كَلِمَةُ حَقّ يُرَادُ بِهَا بَاطِلٌ. نَعَمْ، إِنَّهُ لاَ حُكْمَ إِلاَّ لله، وَلَكِنَّ هَؤُلاَءِ يَقُولُونَ: لاَ إِمْرَةَ إِلاَّ لله. وَإِنَّهُ لاَ بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ.

The sentence is true but what they mean by it is false. It is true that judgment lies with none but Allah, but these people say that the function of governance is only for Allah. The fact is that there is no escape for people from good or bad rulers.[123]

Imam `Alī ('a) also prohibited his Shī`ah and followers to fight against the Khawārij to the benefit of the Umayyads. He thus said:

لاَ تُقَاتِلُوا الْخَوَارِجَ بَعْدِي، فَلَيْسَ مَنْ طَلَبَ الْحَقَّ فَأَخْطَأَهُ كَمَنْ طَلَبَ الْبَاطِلَ فَأَدْرَكَهُ.

Do not fight the Khawārij after me, because one who seeks right but does not find it is not like one who seeks wrong and finds it.[124]

He ('a) predicted that the Khawārij would finally turn into thieves and robbers:

123- *Nahj al-Balāghah*, Sermon No. 40.
124- *Nahj al-Balāghah*, Sermon No. 61.



كَلاَّ وَالله، إِنَّهُمْ نُطَفٌ فِي أَصْلاَبِ الرِّجَالِ، وَقَرَارَاتِ النِّسَاءِ، كُلَّمَا نَجَمَ مِنْهُمْ قَرْنٌ قُطِعَ، حَتَّى يَكُونَ آخِرُهُمْ لُصُوصاً سَلاَّبِينَ.

By Allah, no! Not yet. They still exist in the loins of men and wombs of women. Whenever a chief would appear from among them, he would be cut down until the last of them would turn into thieves and robbers.[125]

Other examples of such chaotic trends were the movements of the Qarāmiṭah (one of the factions of the Khawārij) and the Zinj, some of whom also sought personal interests and tried to make use of general rejection of the ruling authority in order to achieve those interests.

### *Hypocritical Trend*

The third trend was a destructive and hypocritical movement that pretended to abide by Islam and care for its higher interests including intellectual, cultural, and social development, but the spiritual and mental status of the representatives of this trend was far away from all that because they lacked religiousness, faith, and sincerity. Their one and only goal was to snare Islam and Muslims and destroy the infrastructure of Muslim society.

Examples of such trends can be seen in the political movements of the *Zanādiqah* (miscreants), the *Ghulāt* (exaggerators), the *Nawāṣib* (the anti-Shī`ah), some dubious Esoteric (*Bāṭiniyyah*) movements, and some wicked scholars who tried to trick Muslims through their constant transference (in loyalty) to different political trends or by sneaking into governmental positions.

125- *Nahj al-Balāghah*, Sermon No. 60.

Despite the gross damage that this trend caused Islam, its movement and existence lacked any real worth. However, offices of the ruling authorities, interest-seeking conflicts, and abhorrent political conditions did this trend a great favor when they allowed it to penetrate and impact the masses. Actually, this trend used to live on the margin of other movements. It make use of their weakness and mistakes, especially during the Umayyad reign. As a result, this trend could not withstand or maintain its independent form and appearance; rather, it continuously changed and took various forms that were colored by the current conditions in both political or intellectual developments.

### *Reformative Trend*

The forth trend was in reaction to the corruption and deviation that was erupting in the Islamic world and among the caliphate (i.e. leadership) and ruling authorities. This trend consistently attempted to resist deviation, reform corruption and openly renounce immoral conditions by calling people towards Almighty Allah and Islam through either the (divinely instructed) method of wisdom and excellent explication, or the method of sacrifice and uprising.

This trend was the closest to the movement of the Ahl al-Bayt (‘a). However, some inaccurate views have been witnessed in it.

The best example of this trend was the Ṭālibite (i.e. descendants of Abū-Ṭālib) and `Alawid (i.e. descendants of Imam `Alī (‘a)) movements, such as the movement of Zayd ibn `Alī, his son Yaḥyā, and Ḥusayn ibn `Alī of Fakhkh (known as *Ṣāḥib Fakhkh*) as well as the movements of Aḥmad ibn Ḥanbal (the founder of the Ḥanbaliyyah jurisprudential school) and many others.



It can be observed that some of those who adopted of this trend won the support of the Holy Imams (‘a) who either expressed their approval or, at least, acknowledged them for the principles upon which they based their movements. Nevertheless, the Holy Imams (‘a) would not contribute personally to such movements in the main and would not instruct their followers to respond to these movements openly. In other cases they did not even permit such movements.

This means that the Holy Imams of the Ahl al-Bayt (‘a) believed in the legal validity of the principles on which these movements were started and expected they would positively impact the Islamic state in general. On the other hand, when these movements were not comprehensive and revolutionary uprisings characterized by good planning, finality and requirements necessary for their success, the Ahl al-Bayt (‘a) deemed it unnecessary to require every individual of the Muslim community to play a role in it.

### *Revolutionary Trend*

The revolutionary trend was based on preferring the most important to the less important of the higher interests of Islam and advantages to disadvantages. Hence, before starting an uprising a comparison was also necessary between the corrupt and the most corrupt, and enduring the corrupt and rising against it in order to avoid the most corrupt.

A political movement here was not merely the process of raising slogans—even though they were right—or an ill-conceived campaign without knowledge of conditions, context and outcome. Nor was it a genuine and sincere sentimental passion or an expression of the righteous and noble feelings inside man; rather, the Islamic political movement was an assessment of a process of social change

## POLITICAL FOUNDATIONS AND GUIDELINES

The Ahl al-Bayt (‘a) presented the foundations for a political movement aimed at achieving successful, sought after political change. The attitude towards secondary issues and policies could direct the political movement and prepare guidelines for it based on the following starting-points:

### *[1] Loyalty to the Ahl al-Bayt (‘a)*

The foremost fundamental constituent in this political movement is unconditional belief in the (divinely commissioned) leadership, *wilāyah*, of the Ahl al-Bayt (‘a) as religious and political leadership which includes identifying religious rulings that had been conveyed by the Holy Prophet (ṣ), identifying befitting attitudes to emerging new and future events, and distinguishing the true from the false.

Absolute loyalty to the Ahl al-Bayt (‘a) and deep love and fondness for them would be considered among the major sources of true guidance and salvation in this world as well as the afterlife. This love is such that a spiritual and sentimental devotion to the Ahl al-Bayt (‘a) naturally evolves bringing about a patterning after their exemplary models of behavior, manners, obedience to Almighty Allah, piety, and high degree of abstinence from all forbidden acts.

From this premise, we can conclude the following:

***First***: The Ahl al-Bayt (‘a) laid much stress on the role of their divinely commissioned leadership in building the Muslim society and establishing justice and morality. This point has been mentioned in many of their traditions, some of which have been cited previously. The following, towards the best, spiritually and materially, and based on belief in Almighty Allah and on the true and genuine principles and doctrines of Islam. Furthermore, it depended upon a thorough objective investigation of reality and a full trust in Almighty Allah for other-worldly aid, divine support, and capability of assessing the future along with the outcome and consequences.

however, is another tradition of the same purport:

Ṭāriq ibn Shihāb has reported Imam `Alī (‘a) as saying:

الإِمَامُ دَلِيلٌ لِلْقَاصِدِينَ، وَمَنَارٌ لِلْمُهْتَدِينَ، وَسَبِيلٌ لِلسَّالِكِينَ، وَشَمْسٌ مُشْرِقَةٌ فِي قُلُوبِ الْعَارِفِينَ. وَلاَيَتُهُ سَبَبٌ لِلنَّجَاةِ، وَطَاعَتُهُ مُفْتَرَضَةٌ فِي الْحَيَاةِ، وَعُدَّةٌ بَعْدَ الْمَمَاتِ، وَعِزُّ الْمُؤْمِنِينَ، وَشَفَاعَةُ الْمُذْنِبِينَ، وَنَجَاةُ الْمُحِبِّينَ، وَفَوْزُ التَّابِعِينَ، لأَنَّهَا رَأْسُ الإِسْلاَمِ، وَكَمَالُ الإِيمَانِ، وَمَعْرِفَةُ الْحُدُودِ وَالأَحْكَامِ، وَتَبْيِينُ الْحَلاَلِ مِنَ الْحَرَامِ. فَهِيَ مَرْتَبَةٌ لاَ يَنَالُهَا إِلاَّ مَنِ إِخْتَارَهُ اللهُ وَقَدَّمَهُ، وَوَلاَّهُ وَحَكَّمَهُ. فَالْولاَيَةُ هِيَ حِفْظُ الثُّغُورِ، وَتَدْبِيرُ الأُمُورِ وَتَعْدِيدُ الأَيَّامِ وَالشُّهُورِ.

The Imam is the (true) guide of the guidance-seekers, the lantern of the well-guided, the path of those moving towards divinity, and the bright sun in the hearts of the Gnostics. His leadership is a cause of redemption, and obedience to him is imposed (by Allah) in this worldly life and becomes provisions in the life after death. He is the dignity of believers, intercession for the sinful, salvation for the lovers, and triumph for the followers, because he is the head of Islam, the perfection of faith, familiar with regulations and laws, and aware of the distinction between the lawful and unlawful. It is thus a rank that none can attain except those whom Allah has chosen, preferred, and designated for leadership and judgment. *Wilāyah* then entails the defense of borders, management of affairs, and account of the days and months...[126]

Abū-Ḥamzah has reported Imam al-Bāqir (‘a) as saying:

126- `Allāmah al-Majlisī, *Biḥār al-Anwār* 25:169-170, H. 38 as quoted from Rajab al-Barsī, *Mashāriq Anwār al-Yaqīn*.



بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: عَلَى الصَّلاَةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْولاَيَةِ، وَلَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْولاَيَةِ.

Islam is based on five things: *ṣalāt* (performance of obligatory prayer), *zakāt* (poor-rate), *ḥajj* (pilgrimage to the Holy House in Makkah), *ṣawm* (observance of fasting), and *wilāyah*. No validation of anything is on the level of the validation of *wilāyah*.[127]

Through an authentic chain of authority, Zurārah has reported Imam al-Bāqir (‘a) as saying:

بُنِيَ الإِسْلاَمُ عَلَى خَمْسَةِ أَشْيَاءَ: عَلَى الصَّلاَةِ وَالزَّكَاةِ وَالْحَجِّ وَالصَّوْمِ وَالْولاَيَةِ.

Islam is based on five things: *ṣalāt* (performance of obligatory prayer), *zakāt* (poor-rate), *ḥajj* (pilgrimage to the Holy House in Makkah), *ṣawm* (observance of fasting), and *wilāyah*.

Zurārah asked, “What is the best among these things?”

The Imam (‘a) answered:

الْولاَيَةُ أَفْضَلُ، لأَنَّهَا مِفْتَاحُهُنَّ، وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ.

The best of them is the *wilāyah*, because it is the key to them, and the *walī* (divinely designated leader) is the guide to them.[128]

According to another authentically reported tradition, Zayd al-Shaḥḥām has reported that Imam al-Ṣādiq (‘a) said to him:

يَا زَيْدُ، حُبُّنَا إِيمَانٌ وَبُغْضُنَا كُفْرٌ.

O Zayd, to love us is faith and to hate us is disbelief.[129]

127- Shaykh al-Kulaynī, *al-Kāfī* 2:18, H. 1.
128- Shaykh al-Kulaynī, *al-Kāfī* 2:18, H. 5.
129- Al-Barqī, *al-Maḥāsin* 1:247, H. 464 (Ed. The Ahl al-Bayt ⇨

They maintained that one who loves them must eventually repent and return to Almighty Allah and the sinful among those who love them would undergo a penalty in this worldly life and chastisement in the grave (*barzakh*) or the hereafter although with final alleviation. We can understand from this counsel that love for the Ahl al-Bayt (‘a) is essential for guidance.

Jābir has reported the Holy Prophet (ṣ) as saying:

مَنْ رَزَقَهُ اللهُ حُبَّ الأَئِمَّة مِنْ أَهْلِ بَيْتِي فَقَدْ أَصَابَ خَيْرَ الدُّنْيَا وَالآخِرَة، فَلاَ يَشُكَّنَّ أَحَدٌ أَنَّهُ فِي الْجَنَّة، فَإِنَّ فِي حُبِّ أَهْلِ بَيْتِي عِشْرِينَ خَصْلَةً: عَشَرَةً فِي الدُّنْيَا وَعَشَرَةً فِي الآخِرَة. أَمَّا فِي الدُّنْيَا، فَالزُّهْدُ، وَالْحِرْصُ عَلَى الْعَمَلِ، وَالْوَرَعُ فِي الدِّين، وَالرَّغْبَةُ فِي الْعِبَادَة، وَالتَّوْبَةُ قَبْلَ الْمَوْت، وَالنَّشَاطُ فِي قِيَامِ اللَّيْلِ، وَالْيَأْسُ مِمَّا فِي أَيْدِي النَّاس، وَالْحِفْظُ لأَمْرِ اللهِ وَنَهْيِهِ عَزَّ وَجَلَّ، وَالتَّاسِعَةُ بُغْضُ الدُّنْيَا، وَالْعَاشِرَةُ السَّخَاءُ. وَأَمَّا فِي

He whom Almighty Allah endues with love for the Imams of my Household has in fact gained the benefit of this world and the next world. He must not then doubt Paradise being his final abode. Verily, love for my Household entails twenty features—ten in the life of the world and ten in the hereafter.
The features of this worldly life are: (1) asceticism, (2) aspiration to work, (3) religious abstinence, (4) inclination for worship, (5) repentance before death, (6) pleasure in night worship, (7) absence of envy for that which is possessed by others, (8) observance of commands and prohibitions of Almighty Allah, (9) aversion for this world, and (10) generosity.
Features on the Day of Resurrection include: (1) the person’s Record of Deeds will not be opened for settling his account,

World Assembly).



الآخِرَة: فَلاَ يُنْشَرُ لَهُ دِيوَانٌ، وَلاَ يُنْصَبُ لَهُ مِيزَانٌ، وَيُعْطَى كِتَابَهُ بِيَمِينِهِ، وَتُكْتَبُ لَهُ بَرَاءَةٌ مِنَ النَّارِ، وَيَبْيَضُّ وَجْهُهُ، وَيُكْسَى مِنْ حُلَلِ الْجَنَّة، وَيُشَفَّعُ فِي مِائَةٍ مِنْ أَهْلِ بَيْتِهِ، وَيَنْظُرُ اللهُ إِلَيْهِ بِالرَّحْمَة، وَيُتَوَّجُ مِنْ تِيجَانِ الْجَنَّة، وَالْعَاشِرَةُ دُخُولُ الْجَنَّة بِغَيْرِ حِسَابٍ. فَطُوبَى لِمُحِبِّ أَهْلِ بَيْتِي.

(2) he will not be called to weigh his good deeds against his wrongdoings, (3) he will be given his Record of Deeds in his right hand, (4) an acquittal from hellfire will be recorded for him, (5) his face will be brightened, (6) he will be dressed in garments of Paradise, (7) he will be granted the right to intercede for ten individuals of his relatives, (8) Almighty Allah will look at him with mercy, (9) a crown of Paradise will be placed on his head, and (10) he will be allowed to enter Paradise without being called for reckoning. So, blessed be to those who love my Household.[130]

Imam `Alī (‘a) is reported to have said to al-Ḥārith al-A`war:

لَيَنْفَعَنَّكَ حُبُّنَا عِنْدَ ثَلاَث: عِنْدَ نُزُول مَلَك الْمَوْت، وَعِنْدَ مُسَائَلَتِكَ فِي قَبْرِكَ، وَعِنْدَ مَوْقِفِكَ بَيْنَ يَدَيِ اللهِ.

Verily, your love for us shall help you in three situations: (1) when the Angel of Death comes to you, (2) at the interrogation in the grave, and (3) when you are standing before Almighty Allah for judgment.[131]

Ḥasan ibn Muḥammad ibn al-Faḍl al-Hāshimī has reported on the authority of his father that Imam al-Ṣādiq (‘a) said:

130- Al-Daylamī, *A`lām al-Dīn*, pp. 451; `Allāmah al-Majlisī, *Biḥār al-Anwār* 27:163, H. 14 as quoted from the previous reference book.
131- Al-Daylamī, *A`lām al-Dīn*, pp. 461; `Allāmah al-Majlisī, *Biḥār al-Anwār* 27:164, H. 14 as quoted from the previous reference book.

إنَّ حُبَّنَا، أَهْلَ الْبَيْت، لَيَنْتَفَعُ بِه فِي سَبْعِ مَوَاطِنَ: عِنْدَ الله، وَعِنْدَ الْمَوْت، وَعِنْدَ الْقَبْر، وَيَوْمَ الْمَحْشَر، وَعِنْدَ الْحَوْضِ، وَعِنْدَ الْمِيزَان، وَعِنْدَ الصِّرَاط.

Verily, love for us—the Ahl al-Bayt—shall be helpful at seven stations: (1) on meeting Almighty Allah, (2) at death, (3) in the grave, (4) on the Day of Assemblage, (5) at the Divine Pond, (6) at the Scale, and (7) on crossing the Discriminating Bridge (sirāṭ).[132]

***Third***: The Ahl al-Bayt (‘a) also affirmed that true patronage to them is in fact abiding by their course, keeping on the path of piety and religiousness, and exerting all possible effort to apply religious laws to one’s life. Accordingly, a true Shī`ite is one who practices struggle with the carnal self. The Ahl al-Bayt (‘a) asserted that actual application of one’s love for them and true loyalty to them is manifest in patterning one’s behavior and conduct after them.

In this respect, Imam al-Bāqir (‘a) declared:

مَا شِيعَتُنَا إلاَّ مَن إتَّقَى اللهَ وَأَطَاعَهُ، وَمَا كَانُوا يُعْرَفُونَ إلاَّ بالتَّوَاضُعِ وَالتَّخَشُّعِ وَأَدَاءِ الأَمَانَةِ وَكَثْرَةِ ذِكْرِ اللهِ.

Our Shī`ah include only those who fear and obey Allah. They must be characterized by modesty, submission, fulfillment of trusts, and abundant remembrance Allah...[133]

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

132- Al-Barqī, *al-Maḥāsin* 1:250, H. 471; `Allāmah al-Majlisī, *Biḥār al-Anwār* 27:158, H. 4 as quoted from the previous reference book.

133- Shaykh al-Kulaynī, *al-Kāfī* 2:74, H. 3.



شِيعَتُنَا أَهْلُ الْوَرَعِ وَالإجْتِهَاد وَأَهْلُ الْوَفَاء وَالأَمَانَة وَأَهْلُ الزُّهْد وَالْعِبَادَة؛ أَصْحَابُ إحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَة، الْقَائِمُونَ اللَّيْلَ الصَّائِمُونَ النَّهَارَ، يُزَكُّونَ أَمْوَالَهُمْ وَيَحجُّونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

Our Shī`ah are the people of piety, diligence, loyalty and honesty. They are also the people of asceticism and worship. They offer fifty-one units of prayer in a single day and night. They pass their nights in worship and their days in fasting. They purify their wealth, perform the pilgrimage to the House of God, and refrain from committing any forbidden act.[1]

Imam `Alī (‘a) has defined the Shī`ah as follows:

شِيعَتُنَا الْمُتَبَاذِلُونَ فِي وِلاَيَتِنَا، الْمُتَحَابُّونَ فِي مَوَدَّتِنَا، الْمُتَزَاوِرُونَ فِي إحْيَاء أَمْرِنَا، الَّذِينَ إذَا غَضِبُوا لَمْ يَظْلِمُوا، وَإذَا رَضُوا لَمْ يُسْرِفُوا، بَرَكَةٌ عَلَى مَنْ جَاوَرَهُمْ، سِلْمٌ لِمَنْ خَالَطُوا.

Our Shī`ah include only those who meet the needs of each other for the sake of their loyalty to our leadership, love each other for the sake of our pleasure, and exchange visits for the sake of proclaiming our affairs. They do not oppress when they are enraged and do not exaggerate when they are pleased. They are a blessing for their neighbors and tranquility for their associates.[2]

***Fourth***: In addition to the belief in Almighty Allah, the message of Islam, the Hereafter, the Qur'ān, and the

1- Shaykh al-Ṣadūq, *Ṣifāt al-Shī`ah*, pp. 2; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:167, H. 33 as quoted from the previous reference book.

2- Shaykh al-Kulaynī, *al-Kāfī* 2:236-7, H. 24; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:190, H. 46 as quoted from the previous reference book.

Ka`bah, love for the Ahl al-Bayt (‘a) and loyalty to them represents one of the major pivots on which all Muslims agree unanimously because the Holy Qur'ān has affirmed their purity and the obligation of bearing love for them and keeping good relations with them, saying:

Say: I do not ask of you any reward for it but love for my near relatives. (42:23) پ پ پ ٹ ٹ ٹ ٹ ٹ

In conclusion, love for and loyalty to the Ahl al-Bayt (‘a) is one of the basic features of Islamic unity and the firm link between the virtuous community and the other individuals of the Muslim nation.

On account of the Ahl al-Bayt’s tireless efforts to establish this course, the Muslim nation now unanimously agrees on love for the Ahl al-Bayt (‘a) in spite of multiple attempts exerted throughout history to confront them, draw Muslims away from them, and separate their followers from them.

### *[2] Renunciation of the Enemies of Allah and the Enemies of the Ahl al-Bayt (‘a)*

Another aspect of the political process outlined by the Ahl al-Bayt (‘a) is that it is not sufficient only to identify the political trend, show loyalty and love for the Ahl al-Bayt (‘a) and believe in their divinely designated leadership; rather, it is necessary in addition to abide by the course and policy of renouncing the enemies of Almighty Allah, Islam, and the Ahl al-Bayt (‘a).

Anchored in this fact, the Ahl al-Bayt (‘a) are known for their animosity towards wrongdoers, forbidding any sort of cooperation with them and resisting them through various means and methods uninfluenced by personal benefit and restricted interests. This political profile sketches out the nature of the relationship of the virtuous community with



repressive and deviant ruling regimes and is represented through two main trends:

The ***First Trend*** is civil opposition, which denotes the minimum political attitude against such ruling regimes.

The ***Second Trend*** is religiously supported war (*jihād*) in which various political, propagative, and military activities are carried out characterized by readiness for self-sacrifice and martyrdom.

Choosing one of these two trends depends on (1) the actual identification of the circumstances and capabilities of the virtuous community, (2) the identification of the scope of deviation and injustice that is being practiced by the ruling authorities towards the people and Islam, and (3) the extent of the impact and change that can be made by this activity on the actuality of the Muslim nation.

The political position of renouncing the enemies of the Ahl al-Bayt (‘a) is based on the principle that to hate and provoke the hostility of the Ahl al-Bayt (‘a) is unbelief (*kufr*), because it is in evident opposition to the Holy Qur'ān that has openly stated this reality. There are many traditions that show hatred of the Ahl al-Bayt (‘a) is *kufr*.

### *[3] Equilibrium in Interests and Priorities*

As directed by the Ahl al-Bayt (‘a), a true political movement must be according to a precise hierarchy of priorities,[1] i.e., the interest of the Muslim nation and

1- A list of priorities has been displayed and discussed in the second book of this series and also in our book entitled ‘*al-wiḥdah al-islāmiyyah min manẓūr al-thaqalayn,* (Islamic Unity from the Perspective of the Two Weighty Things—i.e. the Holy Qur'ān and the Ahl al-Bayt (‘a)).’

Islamic faith must always precede the private interests and advantages of the virtuous community in particular and all private interests in general.

This political trend signifies one aspect of *taqiyyah* in the approach of the Ahl al-Bayt (‘a) where it means to give up some personal practices and advantages in order to save the general interests and unity of Muslims such that these activities be restricted and given the shape of higher interests to avoid the total suppression and damage of the nation. This will be demonstrated in the volume dealing with the security system of the virtuous community where the issue of *taqiyyah* will be further discussed.

This sort of conduct was a unique phenomenon in the history of the virtuous community from the beginning of the period of Islam after the Holy Prophet (ṣ), as is inferred from Imam `Alī’s posture towards the three caliphs because, although he knew he was the rightful holder of leadership of the Islamic state (a fact that he stated openly in his famous sermon called *al-Shaqshaqiyyah* (No. 3 in *Nahj al-Balāghah*) as well as on other occasions), he abided by this political trend which he himself explained on many occasions, including the following:

وَوَاللهِ، لأُسَلِّمَنَّ مَا سَلِمَتْ أُمُورُ الْمُسْلِمِينَ وَلَمْ يَكُنْ فِيهَا جَوْرٌ إلاَّ عَلَيَّ خَاصَّةً.

By Allah, so long as the affairs of Muslims remain intact and there is no oppression perpetrated except upon me, I shall keep quiet.[1]

In addition, it can be observed that Imam `Alī (‘a) corresponded with the general political movements of the three caliphs and would advise and support them for the

1- *Nahj al-Balāghah*, Sermon No. 74.



sake of the general interests of Muslims.

The same applies to the state of affairs of Imam Ḥasan (‘a) in connection with Mu`āwiyah when he signed a truce in order to maintain the power of the Islamic state and save the blood of Muslims, especially the virtuous among them, from being shed and also to maintain the survival of the virtuous community.

At the same time, many of Imam Ḥasan’s elite companions insisted that he renounce such a truce and enter armed confrontation with Mu`āwiyah that would lead to martyrdom. This position was later taken by his brother, Imam Ḥusayn (‘a), not with Mu`āwiyah but in his conflict with Yazīd due to various changes in the circumstances.

The impact of this third political trend can be also discerned in the conduct of the other Holy Imams (‘a), such as al-Ṣādiq, al-Kāẓim, and al-Riḍā—peace be upon them—who had sufficient opportunities to ignite expansive revolutions against the deviant rulers but refrained from such acts because of the higher interests of Islam taking priority over their private interests and a thorough comprehension of the current political situation.

The same trend also applied to leading scholars of the Ahl al-Bayt (‘a), especially in the current age, shown in the positions taken by Shī`ite religious scholars towards the Ottoman Empire when it was exposed to the crusades of the West and their standpoints on present issues of the Muslim world. Under such conditions, the followers of the Ahl al-Bayt (‘a) stood along with other Muslims to defend the Ottoman empire which had itself treated the Shī`ah unjustly and been deviant in many of its practices and laws. The one and only reason for such support was that this empire raised the slogan of Islam and represented the Muslim Nation against the opponents of Islam.

### *[4] Unity of the Muslim Society*

The next principle on which the political trend of the Ahl al-Bayt (‘a) is founded is the maintenance of the structure of Muslim society and the firm social ties that must increase among Muslims, such as mutual love, affection and respect which contribute to the unity of Muslims and create strong alliances among the individuals of the Muslim nation.

The features of this unchangeable political trend can be traced in the narrations that are reported from the Ahl al-Bayt (‘a) emphasizing the need of this aspect in their political and social movement as a whole.

It is possible to make out the points indicating this trend in the following instructions of the Ahl al-Bayt (‘a):

(1) The virtuous community is required to coexist and interact with the other Muslims in a broad and perfective unity and is not permitted to live in isolation within Muslim society because the individuals of the virtuous community are in constant need of exchanging services with others.

In *Uṣūl al-Kāfī*, Shaykh al-Kulaynī has reported through an authenticated chain of authority that Murāzim reported Imam al-Ṣādiq (‘a) as saying:

إِنَّهُ لاَ بُدَّ لَكُمْ مِنَ النَّاسِ. إِنَّ أَحَداً لاَ يَسْتَغْنِي عَنِ النَّاسِ حَيَاتَهُ، وَالنَّاسُ لاَ بُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ.

Verily, you cannot escape dealing with people. No one can dispense with others throughout their lifetime since people are in an indispensable need of each other.[138]

Ḥudhayfah ibn Manṣūr has reported that he heard Imam al-

138- Shaykh al-Kulaynī, *Uṣūl al-Kāfī* 2:635, H. 1.



Ṣādiq (‘a) saying:

مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ فَإِنَّمَا يَكُفُّ عَنْهُمْ يَداً وَاحِدَةً وَيَكُفُّونَ عَنْهُ أَيْدِياً كَثِيرَةً.

Whoever refrains from reaching out to help others will have surely stopped one hand (his own) from helping others, while many hands will refrain from reaching out to him.[139]

According to this fact, one of the basic approaches of the enemies in the course of opposing the virtuous community was their attempt to isolate this community from Muslim society.[140]

(2) The Ahl al-Bayt (‘a) stressed abiding by the manners of good association as prescribed by Islam in order to strengthen the pillars of Muslim society and their social ties by visiting the sick, attending funeral ceremonies, and paying attention to sentimental and emotional aspects of life.

Hushām al-Kindī has reported that he heard Imam al-Ṣādiq (‘a) say:

إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلاً نُعَيَّرُ بِهِ! فَإِنَّ وَلَدَ السُّوءِ يُعَيَّرُ وَالِدُهُ بِعَمَلِهِ. كُونُوا لِمَنِ انْقَطَعْتُمْ إِلَيْهِ زَيْناً، وَلاَ تَكُونُوا شَيْناً. صَلُّوا فِي عَشَائِرِهِمْ، وَعُودُوا مَرْضَاهُمْ، وَاشْهَدُوا جَنَائِزَهُمْ، وَلاَ يَسْبِقُوكُمْ إِلَى

Avoid committing any act due to which we may be disgraced. Verily, an immoral son brings disgrace to his father because of his deeds. Be good for the sake of those to whom you devotedly belong and do not be bad examples against them. Build good relationships with them, visit their sick, attend their funeral ceremonies, and let them not precede you in performing any act of decency because you are

139- Shaykh al-Kulaynī, *al-Kāfī* 2:643, H. 6.

140- This point has been discussed in the previous discussion of treating psychological pressures.

شَيْءٍ مِنَ الْخَيْرِ، فَأَنْتُمْ أَوْلَى بِهِ مِنْهُمْ. وَاللهِ، مَا عُبِدَ اللهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْخِبْءِ... التَّقِيَّةِ.

worthier than them in such acts. By Allah I swear, Almighty Allah has never been worshipped through a matter more appreciated by Him than concealment—dissimulation (*taqiyyah*).[141]

(3) The Ahl al-Bayt (‘a) instructed their followers through a set of rules and regulations determined for social relations to be committed to pledges, covenants, and commercial contracts that they concluded with other Muslims so that these commitments would act as solid ethical and legal bases for their relations with others.

Imam `Alī (‘a) is reported to have said:

إِنَّ الْعُهُودَ قَلاَئِدُ فِي الأَعْنَاقِ إِلَى يَوْمِ الْقِيَامَةِ؛ فَمَنْ وَصَلَهَا وَصَلَهُ اللهُ، وَمَنْ نَقَضَهَا خَذَلَهُ اللهُ، وَمَنِ اسْتَخَفَّ بِهَا خَاصَمَتْهُ إِلَى الَّذِي أَكَّدَهَا وَأَخَذَ خَلْقَهُ بِحِفْظِهَا.

Verily, pledges are necklaces worn around the neck up to the Day of Resurrection. Therefore, whoever fulfills their pledges will gain proximity with Almighty Allah, whoever breaches them will be rejected by Him and if one underestimates their importance, a suit shall be brought against him before the One Who has affirmed the fulfillment of pledges and commanded His creatures to adhere to them.[142]

Imam `Alī (‘a) is also reported to have said:

لاَ تَغْدُرَنَّ بِعَهْدِكَ، وَلاَ تَخْفِرَنَّ ذِمَّتَكَ، وَلاَ تَخْتِلْ عَدُوَّكَ، فَقَدْ

Never breach your pledges, never violate your obligations, and never trick your enemy (by violating your covenant with

141- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:471.
142- Al-Āmudī, *Ghurar al-Ḥikam* 9:274.



جَعَلَ اللهُ سُبْحَانَهُ عَهْدَهُ وَذِمَّتَهُ أَمْناً لَهُ.

him) because Almighty Allah has made the pledge and promise to him (i.e. the enemy) as a security for him.[143]

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

غِشُّ الصَّدِيقِ وَالْغَدْرُ بِالْمَوَاثِيقِ مِنْ خِيَانَةِ الْعَهْدِ.

Among the examples of breach of pledge are to cheat one’s friend and to break one’s covenant.[144]

(4) The Ahl al-Bayt (‘a) urged their followers to maintain high standards of conduct among people at both individual and collective levels so that they would become leading examples for the people and leave an estimable impact on them in the fields of guidance and concord. In this respect, Shaykh al-Kulaynī has reported through an authentic chain of authority that Ṣafwān ibn Yaḥyā reported Abū-Usāmah Zayd al-Shaḥḥām as saying that Imam al-Ṣādiq (‘a) said to him:

إِقْرَأْ عَلَى مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَيَأْخُذُ بِقَوْلِيَ السَّلاَمَ وَأُوصِيكُمْ بِتَقْوَى اللهِ عَزَّ وَجَلَّ وَالْوَرَعَ فِي دِينِكُمْ وَالإِجْتِهَادَ للهِ وَصِدْقَ الْحَدِيثِ وَأَدَاءَ الأَمَانَةِ وَطُولَ السُّجُودِ وَحُسْنَ الْجِوَارِ، فَبِهَذَا جَاءَ مُحَمَّدٌ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ. أَدُّوا الأَمَانَةَ إِلَى مَنِ إِئْتَمَنَكُمْ عَلَيْهَا بَرّاً أَوْ

Deliver my greetings to anyone you regard as obeying me and following my orders: I advise you to fear Almighty Allah, act piously in the affairs of your religion, work painstakingly for Almighty Allah, be honest in your speech, fulfill your trusts, prostrate yourselves before Almighty Allah for considerable periods, and observe good neighborhood. Verily, these are matters with which the Prophet Muḥammad (ṣ) came. You should return to their owners that with

143- Al-Āmudī, *Ghurar al-Ḥikam* 85:218.
144- Al-Āmudī, *Ghurar al-Ḥikam* 57:37.

فَاجِراً، فَإِنَّ رَسُولَ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، كَانَ يَأْمُرُ بِأَدَاءِ الْخَيْطِ وَالْمَخِيطِ. صِلُوا عَشَائِرَكُمْ وَاشْهَدُوا جَنَائِزَهُمْ وَعُودُوا مَرْضَاهُمْ وَأَدُّوا حُقُوقَهُمْ، فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرِعَ فِي دِينِه وَصَدَقَ الْحَدِيثَ وَأَدَّى الأَمَانَةَ وَحَسُنَ خُلُقُهُ مَعَ النَّاسِ قِيلَ: هَذَا جَعْفَرِيٌّ. فَيَسُرُّنِي ذَلِكَ وَيُدْخِلُ عَلَيَّ مِنْهُ السُّرُورَ. وَقِيلَ: هَذَا أَدَبُ جَعْفَرٍ. وَإِذَا كَانَ عَلَى غَيْرِ ذَلِكَ دَخَلَ عَلَيَّ بَلاَؤُهُ وَعَارُهُ وَقِيلَ: هَذَا أَدَبُ جَعْفَرٍ. فَوَاللهِ لَحَدَّثَنِي أَبِي، عَلَيْهِ السَّلاَمُ، أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شِيعَةِ عَلِيٍّ، عَلَيْهِ السَّلاَمُ، فَيَكُونُ زَيْنَهَا؛ آدَاهُمْ لِلأَمَانَةِ وَأَقْضَاهُمْ لِلْحُقُوقِ وَأَصْدَقَهُمْ لِلْحَدِيثِ، إِلَيْهِ وَصَايَاهُمْ وَوَدَائِعُهُمْ. تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ: مَنْ مِثْلُ فُلاَنٍ؟ إِنَّهُ لآدَانَا لِلأَمَانَةِ وَأَصْدَقُنَا لِلْحَدِيثِ.

which you were entrusted, be the owners righteous or dissolute. The Messenger of Allah (ṣ) would order his followers to return items of safekeeping even if it had only been a needle and thread. Build good relationships with your clans, present yourselves at their funeral processions, visit the sick among them, and fulfill your duties towards them. Verily, if one of you shows piety in his religious affairs, only speaks the truth, and behaves politely with others, they will refer to him as belonging to Ja`far and they will say that this is the way Ja`far educates his followers. This will please me and fill me with delight. If one does the opposite, it is I who will be defamed and offended, since people will say that Ja`far has educated his followers with these ill manners. I swear by Allah that my father (ʿa) told me that a Shī`ite in a clan would be the best of that clan's individuals, the most trustworthy, the most observant of their rights, and the most honest. The other individuals of that clan would always keep their wills and trusts with him, and when they are asked about him, they will answer that he was unmatched among them, since he was the most trustworthy and the most honest.[145]

145- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:398 H. 2.



Ḥabīb al-Khath`amī has reported that he heard Imam al-Ṣādiq (ʿa) saying:

عَلَيْكُمْ بِالْوَرَعِ وَالاِجْتِهَادِ، وَاشْهَدُوا جَنَائِزَهُمْ وَعُودُوا مَرْضَاهُمْ، وَاحْضُرُوا مَعَ قَوْمِكُمْ مَسَاجِدَكُمْ، وَأَحِبُّوا لِلنَّاسِ مَا تُحِبُّونَ لأَنْفُسِكُمْ. أَمَا يَسْتَحِي الرَّجُلُ مِنْكُمْ أَنْ يَعْرِفَ جَارُهُ حَقَّهُ وَلاَ يَعْرِفَ حَقَّ جَارِه؟

Adhere (all of you) to abstinence (from acts of disobedience to Almighty Allah) and piety, attend funeral ceremonies, visit the sick, present yourselves in the mosques with your people, and desire for others whatever you desire for yourselves. Is it not shameful to one of you when a neighbor observes your right but you do not observe his?[146]

We conclude that the policy of maintaining Islamic unity signifies an unchangeable and major principle in the political trend of the virtuous community.

### *[5] The Role of the Nation in Political Change*

The ***fifth*** principle on which the political trend of the Ahl al-Bayt (ʿa) is founded is their assertion that the Muslim nation must play a considerable role in the process of changing political conditions, either by acting directly or contributing to create a process of change or by monitoring and observing the progress of this process, its outcome and results. To summarize this approach, the Ahl al-Bayt (ʿa) believe that the nation is the tool of the process of change; therefore, it is necessary to mobilize and change the public psychologically and spiritually so that they become capable of bringing about that change. At the same time, the nation is both the subject and the object of that process of change,

146- Shaykh al-Kulaynī, *al-Kāfī* 2:635, H. 3.

and the sought objective of this process is to guide people towards Almighty Allah and the right path which leads certainly to attainment of divine perfection.

An investigation of the following points gives us a clear understanding of this view:

(1) The concept of the Holy Imams of the Ahl al-Bayt (‘a) about the leadership of Muslims is that Imamate is a divinely designated position, in the sense that an Imam is assigned on the strength of a nomination made by the Holy Prophet or the preceding Imam. Notwithstanding, we find that in actual practice the Ahl al-Bayt (‘a)—after having been removed from this divinely designated position because of political circumstances that Muslims encountered immediately after the Holy Prophet’s demise—emphasized the people’s role in the processes of political change.

It is evident that Imam `Alī (‘a) became Caliph as the result of a direct election of Muslims living in al-Madīnah, while Abū-Bakr claimed the position as a result of election by some people who held a (private) meeting at *saqīfah* of Banū-Sā`idah, `Umar held the position due to direct nomination by one person—Abū-Bakr, and `Uthmān came to the position as a result of the vote of four persons out of six persons that `Umar had named to choose the following caliph (without requesting the opinion of other Muslims on the issue).[147]

147- In this section, we do not intend to discuss whether these restricted elections were right or unjustified; rather, we only want to refer to the point that Imam `Alī (‘a) himself had not agreed to hold the position of caliphate without direct election by the people. Referring to this election, Imam `Alī (‘a) says in his ⇨



The same thing applies to the rulers of the Umayyad and `Abbāsid dynasties who totally deprived the nation of its role in a direct election or even consultation.

All this took place against explicit divine wording (*naṣṣ*) and in spite of the slogan that was raised by the followers of the School of Consultation (*shūrā*). Apparently, this slogan lacked any substance and was raised just to revoke the divine and Prophetic texts on designating Imam `Alī and his descendants (‘a) as the leaders of the Muslim nation.

It is also clear that the Holy Imams of the Ahl al-Bayt (‘a) in general political situations used to take the public view into consideration, as shown in Imam `Alī’s stance to the question of arbitration immediately after the Ṣiffīn War even though he had originally not supported the validity of this situation. Nevertheless, the Imam (‘a) based his stance on the general viewpoint of his army and declared it after discussion with the Khawārij.[148]

famous sermon known as *al-Shaqshaqiyyah*:

فَمَا رَاعَنِي إِلاَّ وَالنَّاسُ إِليَّ كَعُرْفِ الضَّبُعِ، يَنْثَالُونَ عَلَيَّ مِنْ كُلِّ جَانِب، حَتَّى لَقَدْ وُطِىءَ الحَسَنَانِ، وَشُقَّ عِطْفَايَ، مُجْتَمِعِينَ حَوْلِي كَرَبِيضَةِ الغَنَمِ. فَلَمَّا نَهَضْتُ بِالأَمْرِ نَكَثَتْ طَائِفَةٌ، وَمَرَقَتْ أُخْرَى، وَقَسَطَ آخَرُونَ.

At that moment, nothing took me by surprise like the crowd of people rushing towards me. They advanced towards me from every side like the mane of the hyena so much so that Ḥasan and Ḥusayn were getting crushed and both shoulders of my garment were torn. They collected around me like a herd of sheep and goats. When I took up the reins of government, one party broke away and another turned disobedient while the rest began acting wrongfully…

148- In *Nahj al-Balāghah*, Sermon No. 127, Imam `Alī (‘a) says: ⇨

The same thing can be said about Imam Ḥasan's truce with Mu`āwiyah and Imam Ḥusayn's open rejection of Yazīd's demands after being certain that the people of Iraq unanimously agreed with him in this matter.

(2) The Ahl al-Bayt ('a) adopted a policy that admitted multiple political parties and opposition even if those parties were in the wrong and lacked any legal or actual justification. This policy was obvious in the general setting of Imam `Alī ('a) who did not take any suppressive procedures against his political opponents as long as they did not use a weapon or power to face him politically. The most obvious example of this policy was Imam `Alī's attitude towards the mutinous movements of Ṭalḥah and al-Zubayr and of the Khawārij after the issue of arbitration—when they isolated themselves from the Muslim community and refrained from carrying out their general duties towards society—as well as many other persons who objected to the Imam's policy of allowing various sorts of opposing political activities.

(3) As has been discussed in the first chapter of this book, the Ahl al-Bayt ('a) established an exclusive method of choosing a judge or a referential authority in the issue of issuing religious verdicts. This method then developed into the system of religious referential authority (*marji`iyyah*) by which a religious authority was elected by the people through natural and direct voting for a nominee that met the requirements of the office. In this system too, the two processes of electing the most qualified person and the

Your own group unanimously suggested the names of these two men and we took the pledge from them that they would not exceed the Qur'ān but they deviated from it and abandoned the right way although both of them were conversant with it…



people getting to know him grew in the nation so gradually that it became the norm in all issues.

The same method is applied while choosing a deputy of the referential authority—a method that takes form by means of gradual approval of the people, familiarity with and consent for that person.

(4) The Ahl al-Bayt ('a) paid very special attention to the weak, poor, and needy Muslims in general, as well as the lower class of the Muslim society, such as non-Arabs, slaves, and others who later on represented the vast majority of the Muslim community. The Ahl al-Bayt ('a) were famed for taking good care of these social classes and depending on them such that some individuals of (the tribe of) Quraysh protested against Imam `Alī's manners towards the non-Arab Muslims who they used to call 'the red-faced', as mentioned in their famous complaint to Imam `Alī ('a), "Those red-faced ones preoccupy you more than we do."

The majority of the Muslim community, these lower-classed people, bore much love for the Ahl al-Bayt ('a) as a natural result of the care that was shown for them.

This extraordinary attention and care for these classes can be observed in the following section of Imam `Alī's famous *Epistle to Mālik al-Ashtar*, the governor of Egypt:

| | |
|---|---|
| Beware! Fear Allah when dealing with the lower classes of the poor who have none to sponsor them, who are forlorn, indigent, and helpless and are greatly torn in mind—victims to the vicissitudes of time. Among them, there are some who do not question their lot in life and who in spite of their misery, do not go about | اللهَ اللهَ فِـي الطَّبَقَـةِ الـسُّفْلَى مِـنَ الَّـذِينَ لاَ حِيلَـةَ لَهُـمْ وَالْمَسَاكِين وَالْـمُحْتَاجِينَ وَأَهْـلِ الْبُؤْسَـى وَالزَّمْنَى، فإِنَّ فِي هذه الطَّبَقَة قَانِعاً وَمُعْتَرّاً، وَاحْفَظْ لله مَا اسْتَحْفَظَكَ |

مِنْ حَقِّه فيهِمْ، وَاجْعَلْ لَهُـمْ قِسمْاً مِنْ بَيْتِ مَالِكَ، وَقِسماً مِـنْ غَـلاَّتِ صَوَافِي الأَسْلاَمِ فِي كُلِّ بَلَد، فَإِنَّ لِلأَقْصَى مِنْهُمْ مِثْلَ الَّـذِي لِلأَدْنَـى، وَكُـلٌّ قَـدِ اسْـتُرْعِيتَ حَقَّـهُ، فَـلاَ يَشْغَلَنَّكَ عَنْهُمْ بَطَرٌ، فَإِنَّكَ لاَ تُعْـذَرُ بِتَـضْيِيعِ التَّافِـهِ لاِحْكَامِـكَ الْكَثِيـرِ الْمُهِمِّ. فَلاَ تُشْخِصْ هَمَّـكَ عَـنْهُمْ، وَلاَ تُصَعِّرْ خَدَّكَ لَهُمْ، وَتَفَقَّدْ أُمُورَ مَـنْ لاَ يَـصِلُ إِلَيْـكَ مِـنْهُمْ مِمَّـنْ تَقْتَحِمُهُ الْعُيُونُ، وَتَحْقِـرُهُ الرِّجَـالُ، فَفَرِّغْ لاُولئِكَ ثِقَتَكَ.

begging. For God's sake, safeguard their rights; for upon you rests the responsibility of protection. Assign for their benefit a portion of the state treasury, wherever they may be, whether close at hand or far from you. The rights of the two should be equal in your eyes. Do not let any preoccupations cause you to forget them, for no excuse whatsoever for the disregard of their rights will be acceptable to God. Do not treat their interests to be of less importance than your own, never put them outside the scope of your important considerations, and note those who look down upon them and of whose condition they keep you in ignorance.[149]

### *The Role of the Nation in the System of the Virtuous Community*

The following points summarize the role that can be played by the nation in the general system of the virtuous community:

(1) The public play the role of selecting and identifying the Islamic leadership in the Age of Occultation. In the periods of the Holy Prophet (ṣ) and Imams (‘a), the leadership of the Muslim community is designated directly by Almighty Allah while, in the Age of Occultation, this position must

149- *Nahj al-Balāghah*, Epistle No. 53.



be held by the most qualified *religious referential authority* (namely, *marji`*) who is designated by Almighty Allah, too, but in the light of meeting the requirements and qualifications that authorize holding this position, as declared by the Ahl-Bayt (‘a). However, the role of the nation in this respect is to decide on the person who best meets all these requirements and qualifications.[1]

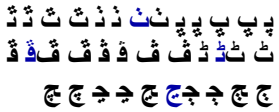
(2) The nation is responsible for choosing the civil administration of the Muslim community. There are two aspects of social activity. One is the application of Islamic laws to the actions of the nation in general and of the virtuous community in particular to lead them to perfection through laws and regulations that must be practiced by the authority. The other aspect is related to the administration of private worldly affairs of the people and must be decided by the people themselves. This aspect includes the areas of permissibility in the religious code of Islamic law (i.e. issues that are determined to be permissible: *jā'iz*) in its all-comprehensive significance which covers issues that are determined to be recommended (*mustaḥabb*), disapproved of (*makrūh*), or allowed (*mubāḥ*). These areas of affairs have been left for man to choose for himself whether to perform them or not.

Sometimes, this permissibility requires a social order to stop contradiction of personal wills or to put different interests, desires, and inclinations in accord. When this takes place, the administration of these affairs is left to

1- Further discussions of this question (i.e. the role of the nation in the general system of the virtuous community) have been cited in my book of *al-ḥukm al-islāmī bayna al-naẓariyyah wa'l-taṭbīq* (Islamic Government; Theory and Application) 172-179.

Qur'ānic text:

Thus it is due to mercy from Allah that you deal with them gently, and had you been rough or hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair, but when you resolve a matter, then place your trust in Allah. Surely, Allah loves those who put their trust in Him. (3:159)



Although the Holy Prophet (ṣ) did not require consultation in order to realize the reality of a situation, consultation had a considerable impact on the relationship and psychological and spiritual connection between the leadership and the public. This common interest contributes to educating the public on undertaking responsibility, playing a role in general issues, realizing the actual circumstances of issues and becoming familiar with facts and approaches to various issues of Muslims.

In the case of the religious authority that is selected on the basis of election after meeting the qualifications, the consultation of the nation contributes significantly in discerning the accurate attitudes towards the issues involved. In the light of this fact, texts from the Holy Qur'ān and the Holy Sunnah emphasize the significance of consultation and mutual counseling in the individual and social lives of the Muslims.[1] The following Qur'ānic text is

1- Further discussions of this question have been cited in my book of *al-ḥukm al-islāmī bayna al-naẓariyyah wa'l-taṭbīq* (Islamic Government; Theory and Application); Chapter: Constitution System, a Genuine System, pp. 113-137.



people to do what best fits their desires and achieves their interests according to their personal experiences.

Because the office of management cannot be held by everyone, a special group from the community may select the most qualified person for this office. In constitutional terms this body is called a municipality council.

Legality of such a management council can be achieved through sanction by the supreme religious authority or where majority selection is unanimously supported by Muslims in general. Compliance becomes binding after such unanimity, as is indicated by considerable traditions of the Ahl al-Bayt (‘a), such as the Holy Prophet’s following instruction in his Farewell Sermon:

ثَلاَثٌ لاَ يَغِلُّ عَلَيْهِنَّ قَلْبُ إمْرِئٍ مُسْلِمٍ: إخْلاَصُ الْعَمَلِ لله، وَالنَّصِيحَةُ لأَئِمَّةِ الْمُسْلِمِينَ، وَاللُّزُومُ لِجَمَاعَتِهِمْ.

The heart of a real Muslim must always stay true to the following three matters: (1) sincerity in deeds that are intended for Almighty Allah, (2) loyalty to the leaders of Muslims, and (3) abiding by unanimity.[1]

(3) The public may give advisory opinions to the leadership, since such advice demonstrates true interest by both in the general welfare of the community. A need for such consultation is necessary to achieve the highest social standards; however, this system is not necessary in the case of the leadership of the Infallible and divinely-directed Imams (‘a).

This common interest embodies a good ground for confirming and consolidating the relationship between the leadership and the nation, as is indicated by the following

1- Shaykh al-Kulaynī, *al-Kāfī* 1:403-404, H. 1, 2.

one example:

...and their rule is to take counsel among themselves. (42:38) ں ں ڻ

(4) The public is required to supervise and assess the level of procedures that are taken by the leadership or the selected administrative body. Such supervision can be classified into two aspects:

***First***, supervision of the qualities in the leadership or the religious authority that authorize him to hold this office—knowledge, piety, and excellent management—and the observed scope of harmony between his conduct and these qualifications.

***Second***, supervision of the quality of procedures and conformity with the totality of unequivocal laws of religion and with what the public needs from the leadership to achieve their desires and interests.

Indications of this special role of the public can be pointed out in the traditions about enjoining the right and forbidding evil, such as the famous speech of Imam Ḥusayn (‘a), recalling his grandfather, the Holy Prophet (ṣ), as saying:

مَنْ رَآى سُلْطَاناً جَائراً مُسْتَحلاً لحَرَامِ الله نَاكثاً لعَهْده مُخَالفاً لسُنَّة رَسُول الله يَعْمَلُ فِي عبَاد الله بالإثْم وَالْعُدْوَان فَلَمْ يُغَيّرْ عَلَيْه بفعْل وَلاَ قَوْل، كَانَ حَقّاً عَلَى الله أنْ يُدْخلَهُ مَدْخَلَهُ.

If one realizes that an unjust ruler is violating the prohibitions of Allah, breaching his pledge with Him, opposing the traditions of His Messenger (ṣ), and treating His servants with wrongdoing and aggression, but that person does not try to change that injustice by a deed or a word, Allah will surely associate him with that ruler.[1]

1- Muḥammad ibn Jarīr al-Ṭabarī, *Tārīkh al-Umam wa’l-Mulūk* ⇨



The public can practice supervision either directly, through constitutional means, or through civil organizations such as the press, political parties and other establishments that grant freedom of expressing personal views.

(5) The public are required to support, refer to and act sincerely towards the religious leadership. This aspect can be understood from traditions like the following:

***A.*** Texts that reveal the obligation of obedience to the religious leadership:

O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then, if you quarrel about anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day; this is better and more suitable in the end. (4:59)

ی ی □ □ □ □ □ □ □
□ □ □ □ □ □ □ □ ﷺ
□ □ □□ □ □ □ □ □
□ □ □

***B.*** Texts that reveal the obligation of swearing allegiance to the Imam and the obligation of recognizing the Imam of one’s age, such as the following traditions:

مَنْ مَاتَ وَلَمْ يَعْرِفْ إمَامَ زَمَانِه مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever dies before recognizing the authority (i.e. Imam) of his time has died as non-Muslim.

مَنْ مَاتَ وَلَيْسَ فِي عُنُقِه بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever dies without paying homage (to an Imam) has died as a non-Muslim.[1]

(known as *Tārīkh al-Ṭabarī*) 4:304; Ibn al-Athīr, *al-Kāmil fi’l-Tārīkh* 4:48 (with little difference).

1- The references of these two traditions have been previously ⇨

***C.*** Texts that reveal the obligation of giving advisory opinion to the leaders of Muslims, such as the previously mentioned tradition of the Holy Prophet (ṣ) about the three things that must find no place in the heart of a true Muslim.

### *[6] Observation of Regulations and Standards*

The sixth principle on which the political trend of the Ahl al-Bayt (‘a) is founded is their emphasis on Islamic regulations and standards in the process of building a virtuous community and making political changes. Such regulations and standards can monitor the features of change and the scope of its progress. The Holy Qur'ān has emphatically displayed a set of distinctive features and qualities of true perfection to be the criterion of preference among Muslims.

First of all, belief in Almighty Allah and following true guidance are the basis of all distinctive features that the Holy Qur'ān shows, because unless there is belief in Almighty Allah, one’s file is absolutely sealed, no matter how excellent his distinctive features are. Declaring this fact, the Holy Qur'ān states:

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﷻ ﷼ ﷽ ﷾ ﷿ ﷻ ﷼ ﷽ ﷾ ﷿

Holy Qur'ān states:

Do you think that you would enter Paradise while yet the state of those who have passed away before you has not come upon you. Distress and affliction befell them and they were shaken violently so that the Messenger and those who believed with him said, “When will the help of Allah come?” Now, surely, the help of Allah is nigh. (2:214)

The Holy Qur'ān has also determined *jihād* (used in its common sense meaning the exertion of all possible effort) to be one of the features that discriminates people because it is a phenomenon capable of perennial practice with definite outcomes and purports:

And Allah has preferred those who strive and fight by a great reward, above those who hold back. (4:95)

### *(4) Actual Freedom*

Actual freedom entails freewill and choice independent of inner pressures—such as desires, inclinations, and lusts—and external pressures, such as fear of tyrannical rulers, delusions, and myths. One who possesses this quality will definitely be free in choosing the correct path realized by one’s reason and knowledge.

This genuine freedom embodies one of the features of individuals and societies due to which a society is preferred over another:

Allah sets forth a parable: consider a slave, the property of another,



who has no power over anything and one whom We have granted from Ourselves a goodly sustenance such tha he spends from it secretly and openly. Are the two alike? All praise is due to Allah! Nay, most of them do not know. (16:75)

### *(5) Comprehension of peoples’ equality and justice*

Another distinctive feature by which one is preferred to another is having the belief that all people are equal and treating them all with justice and fairness because they are from the same origin and are equal in rights, duties and responsibilities, without any discrimination on the basis of sex, color, blood, lineage or kinship. Privileges that are granted are according to one’s deeds, hard work and deference. In the previously cited point, we referred to the Holy Qur'ān’s criterion of preference, piety.

The aforesaid features compose the philosophy advocated by the Ahl al-Bayt (‘a) in the process of social change as well as the criterion of its actual progress and development. The Ahl al-Bayt (‘a) also followed a fixed outline in their policy towards human society and in their endeavors to construct a virtuous community.

Advancement in physical sciences and civil advancement in the essential means of life, including the means that facilitate life styles, are also important according to the Ahl al-Bayt (‘a). However, it is necessary to pursue advancement only if it contributes to the achievement of these criteria or has some bearing on it. Sometimes, advancement becomes contingent upon and owes its existence and development to these criteria.

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

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

For instance, refer to the following references:

*Sunnī*

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣaḥīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

*Shī'ah*

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.



***In the Name of Allah,***
***the All-beneficent, the All-merciful***

قال رسول الله ﷺ:

"إني تارك فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (ṣ) said:

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

Some references:


- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358


# THE ROLE OF
# THE AHL AL-BAYT ('a)
## IN BUILDING THE VIRTUOUS COMMUNITY

## BOOK FOUR:

THE SECURITY SYSTEM
OF THE VIRTUOUS COMMUNITY

نام كتاب: دور أهل البيت (ع) في بناء الجماعة الصالحة / ج ٤
نويسنده: آية الله سيد محمد باقر الحكيم
تهيه كننده: اداره ترجمه، اداره كل پژوهش مجمع جهاني اهل بيت (ع)
مترجم: بدر شاهين
زبان ترجمه: انگليسى



*Title:* The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, **Book Four**: The Security System of the Virtuous Community
*Author*: Āyatullāh Sayyid Muḥammad Bāqir Al-ḥakīm
*Project supervisor*: Translation Unit, Cultural Affairs Department Ahl al-Bayt (‘a) World Assembly (ABWA)
*Translator*: Badr Shahin
*Editor*: Iffat Shah and Carol Ahmadi
Revised by: Ashraf Carl Eastman Ahmadi
*Publisher*: ABWA Publishing and Printing Center
*First Printing*: 2011
*Printed by*: Mojab
*Copies*: 5000
ISBN:
© Ahl al-Bayt (‘a) World Assembly (ABWA)
*All rights reserved.*
www.ahl-ul-bayt.org
info@ahl-ul-bayt.org

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

**BOOK FOUR:**
THE SECURITY SYSTEM
OF THE VIRTUOUS COMMUNITY

**ĀYATULLĀH SAYYID
MUḤAMMAD BĀQIR AL-ḤAKĪM**

***Translator***

**Badr Shahin**

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

**CHAPTER TWO:**
**POLICIES OF GENERAL SECURITY**

***Prelude — 69***

***Coexistence with Other Muslims — 71***

***Caution in Propagating the True Faith — 76***

***Policy of Centralization – 84***

***Observance of Level of Toleration – 97***

## Contents

**THE SECURITY SYSTEM OF THE VIRTUOUS COMMUNITY**

***Prelude —13***
*Political Foundations and Conditions — 13*
*Requirements of Religious Law — 17*
*Suppression of Destructive Efforts — 18*

**CHAPTER ONE:**
**GENERAL MEASURES OF THE SECURITY SYSTEM**

***Taqiyyah — 21***
*Fields of Discussions of Taqiyyah — 21*
*Why Taqiyyah — 25*
*1. Seclusion from society — 25*
*2. Conflict and Clash — 30*
*3. Taqiyyah and forbearance — 35*
*Limits of Taqiyyah — 38*

***Concealment Of Secrets 41***
*Incitement of People against the Shī`ah — 42*
*Formulas of Warning — 46*

***Presence In The Ruling System — 51***
*Historical Background of this Policy— 57*

***Refuge and Migration— 61***
*Historical Examples of Emigration —62*

# BOOK FOUR:
# THE SECURITY SYSTEM
# OF THE VIRTUOUS COMMUNITY


***Prelude: Significance of the Security System***

***Chapter One: General Measures of the Security System***

***Chapter Two: Policies of General Security***

This discussion regarding the security system of the virtuous community consists of a prelude and two chapters. The prelude discusses the significance and necessity of security in building the virtuous community. Chapter 1 examines the general features that the Ahl al-Bayt (‘a) instituted to operate this security system. Chapter 2 looks at the general policies that the Holy Imams of the Ahl al-Bayt (‘a) followed to maintain the security system.

the periods of the Holy Prophet and Imam `Alī—peace be upon them.[1]

***B.*** The Ahl al-Bayt (‘a) and their followers faced difficult and painful political situations due to the fact that they, i.e. the virtuous community, took upon themselves the general responsibility of defending Islam and its true doctrine and resisting any attempt at misrepresentation and consequent deviation of the Muslim nation. In addition, they exclusively undertook the responsibility of resisting the injustice, persecution and tyranny of the ruling authorities towards Muslim communities as well as external dangers that threatened the nation.

This political stand of the Ahl al-Bayt (‘a) and their followers was doubtless the main reason for their persecution. However, the matter did not stop at this, and persecution extended to include even opposition to specific doctrines and rituals. The conflict therefore took a religious and sectarian form because the rulers saw these doctrines and rituals as positive evidence that verified political identity and affiliation to the Ahl al-Bayt (‘a). Therefore, the actual stimulus of the persecution was political identity and loyalty to the religious personality representing the original truth. Sectarian discrepancies would naturally point to political identity; therefore, this identity became the impetus of accusations, persecution and pursuit because the political loyalty of the public was intermixed with their daily religious affairs. Moreover, religious issues and

1- I have discussed this topic in my book entitled ‘*al-wiḥdah al-islāmiyyah min manẓūr al-thaqalayn* (Islamic Unity from the Perspective of the Two Weighty Things—i.e. the Holy Qur'ān and the Ahl al-Bayt)’, pp. 162-186 and in an independent lecture, to which I have referred in Book III, Chapter: Political Trends.

## PRELUDE

There are many reasons the security system of the virtuous community was paid special importance by the Ahl al-Bayt (‘a) in their program of building a virtuous community. Some of these reasons are examined in the following discussion:

### *Political Foundations and Conditions*

***The first reason*** was related to the political and social conditions faced by the individuals of the virtuous community. To explain, the Ahl al-Bayt (‘a) and their followers had to encounter harsh political and social conditions under which they were exposed to death penalties, banishment, pursuit, persecution, interrogation about their doctrines to ascertain their political tendencies, and false accusations of atheism, apostasy, skepticism, heresy, and fragmentation of Islamic unity.

The reasons for such harsh conditions can be summarized in the following points:

***A.*** Most political regimes in the Muslim world have practiced political terrorism and persecution to defend their authority because of discrepancy in doctrines, political views and sectarian rituals. In most cases, the political states that have ruled Muslims have not allowed doctrinal, intellectual, sectarian or political pluralism except during

trends were actually political issues because society, in its entire detail, was based on religion and loyalty to one sect or another.

Consequently, the Ahl al-Bayt (‘a) and their followers suffered harsh ordeals regarding the practice of their rituals and acts of worship and their ways of expressing their beliefs, not because they disagreed with the ruling authorities and other Muslims in their beliefs, but because these rituals indicated their political identity—an identity that was rejected by the rulers who wanted to justify their actions before the public. Of course, the rulers knew that their justifications would not be acceptable to the public unless they were concealed under the garb of religion and sacredness. Nevertheless, in most cases opposition to the ruling authorities, rejection of injustice and oppression and love and loyally towards the Ahl al-Bayt (‘a) were not acceptable justifications, because such matters were familiar and generally accepted by Muslims. A problem that existed though was that most Muslims did not have sufficient courage and ethical commitment to oppose and reject the practices of the ruling authorities and declare loyalty to the Ahl al-Bayt (‘a).

In any case, an important point is that the justifications upon which the ruling authorities depended were false accusations against the true religious creed of Islam.[1]

1- An analytical view of this socio-political phenomenon clearly demonstrates the difference between the cruelty that the followers of the Ahl al-Bayt (‘a) suffered because of some beliefs that were in disagreement with other sects and the harm suffered by the followers of some sects at the hands of other sects—despite the fact that the disagreements of the these sects with one another were not fewer, and were perhaps more, than ⇨



***C.*** All through the history of Islam, Muslim society witnessed political and religious uprisings and anarchy, with side effects injuring the virtuous community and followers of the Ahl al-Bayt (‘a). Although they were not associated with these opposing groups, the Ahl al-Bayt (‘a) and their followers, who rejected anarchy in the

the doctrinal or jurisprudential disagreements between these sects and the Ahl al-Bayt (‘a) school and its followers.
Nevertheless, harsh persecution between the other sects and the ruling authorities did not exist in the same way nor continue for such a long period; however, persecution against the Ahl al-Bayt (‘a) and their followers never stoped at all.
Undoubtedly, the actual reason for such persecution was the political identity of the Ahl al-Bayt’s followers and their protest against injustice and tyranny. Such being the case, doctrinal practices identified the individuals who supported this political protest. As a result, doctrinal commitments and denominational practice of rituals received the same harsh treatment even among other Muslim sects when they signified affiliation to a political trend opposing the ruling authorities, such as the conflict that took place between the Mu`tazilah and the Ash`ariyyah, or the conflicts between certain Muslim (Sunni) sects in some ages, or the present-day opposition to the Islamic veil (*ḥijāb*) and other Islamic commitments that indicate the political identity of those loyal to them.
The sectarian political condition could be deeply implanted and firmly established in the milieus of the Muslim nation and enjoy a firm social albeit non-political identity in spite of being the target of the ruling authorities’ persecution. This is accelerated because of malice, unfounded fanaticism as well as intellectual and social retardation of the nation, as seen between other Muslim sects in some periods of the history of Islam, however, among the Ahl al-Bayt (‘a) and their followers this was seen throughout history because they (i.e. the Ahl al-Bayt and their followers) were distinctively characterized by a firmly-rooted identity, faith and steadfastness in political situations.

community, tasted the blazing fire and suffered the consequences and negative effects of these uprisings because of malicious information, devious personal goals, or confusion in analysis due to the fact that most of these revolutions and uprisings raised mottos similar to those of the Ahl al-Bayt (‘a) and their followers, attracted large numbers of followers and moved in the milieus of those who were politically classified as acting loyally towards or belonging to the Ahl al-Bayt (‘a).

These harsh conditions forced the Holy Imams of the Ahl al-Bayt (‘a) to follow a policy and plan a system that would assure the security of the virtuous community and to opt for the most appropriate, yet perhaps undesireable[1], measures to protect the community from persecution, exile and even annihilation.

### *Requirements of Religious Law*

***The second reason*** special importance was paid to the security system of the virtuous community was related to the inevitable outcome of conformity to true religious laws by the virtuous community which necessitated existence as a financially independent entity in order to achieve its perfection through familiarity with the accurate religious laws and in order that authorities could perform their duties, including arbitration between disputing parties of the community and execution of authority of administration over private or communal properties that did not have a particular custodian. This developed from the doctrinal, political, and practical multidimensional acquaintance of

1- Such as the measures adopted by Imam Ḥasan (‘a) when he concluded a truce with Mu`āwiyah in order to maintain the existence and survival of the virtuous community.



the Ahl al-Bayt (‘a) with the deviation and tyranny of the ruling authorities of the Islamic state, their inescapability from fulfilling their undertakings and their pledge to defend the general political entity of Islam and maintain the unity of the Muslim nation.

Naturally, such a political and social situation necessitated exactitude to contend with its intricacy and a special security system that would lead to perfection of the virtuous community, assist its activities and grant it flexibility in motion and adaptation with the surrounding circumstances.

### *Suppression of Destructive Efforts*

***The third reason*** special importance was paid to the security system of the virtuous community was to protect the virtuous community from individuals surreptitiously entering the community to damage, defame, or achieve futile personal benefits at the expense of common interests of the community, such as by use of siege and house arrest—under which the Holy Imams of the Ahl al-Bayt (‘a) lived in the later ages—virtually imprisoning leaders and religious scholars of the virtuous community in their homes during various periods of tyrannical rule.

If we take a look at the goals of the security system of the virtuous community carefully, we discover that this system is not restricted to protecting the community against external persecution or achieving flexibility in activities; rather, it includes opposing the movements of the *ghulāt* (extremists) and the opportunists who falsely claimed Shī`ism in order to attain personal interests. In the coming chapter, we will discuss these facts in more detail.

# CHAPTER ONE:
# GENERAL MEASURES
# OF THE SECURITY SYSTEM

The general measures of the security system of the virtuous community can be summed up in the following four points:

***1. Taqiyyah***

***2. Concealment of Secrets***

***3. Presence in the Ruling System***

***4. Immigration***

- The religious laws and duties appertaining to *taqiyyah* and cases where it is obligatory (*wājib*), recommended (*mustaḥabb*), or prohibited (*ḥarām*); the limits of *taqiyyah*; and its religious consequences. This aspect is also related to the jurisprudential area of *taqiyyah*.
- The aspects of *taqiyyah* related to political and social security which will be our main concern in this discussion.[1]

Taqiyyah has wide-ranging significance if understood on the strength of traditions. In addition to abidance by the jurisprudential issues of one's own sect while going through the motions of another, taqiyyah includes concealment of secrets in political, social, and cultural activities. It also implies showing courtesy and civility in association with others.[2] However, in this discussion, I will concentrate on the first meaning; namely, concealment of beliefs and some jurisprudential duties while pretending belief in an opposing doctrine to evade persecution, harm, and loss.

When the Ahl al-Bayt (‘a) and their followers faced persecution by the ruling authorities because of their doctrinal and sectarian commitments, the practice of *taqiyyah* was established by the Ahl al-Bayt (‘a) based on

1- The first and second points will be discussed in detail in one of the future volumes of this series. The third point is a jurisprudential thesis that has been discussed elsewhere by jurisprudents.

2- These meanings have been discussed in my book entitled, ‘*al-wiḥdah al-islāmiyyah min manẓūr al-thaqalayn* (Islamic Unity from the Perspective of the Two Weighty Things—i.e. the Holy Qur'ān and the Ahl al-Bayt (‘a)).’

## TAQIYYAH

### *Fields of Discussions of Taqiyyah*

*Taqiyyah*[1] was of special importance to the Ahl al-Bayt (‘a). Numerous *ḥadīths* and narrations, many of which have been uninterruptedly and authentically reported, have cited *taqiyyah* as their subject matter, discussed it from various angles, and dealt with all its diverse aspects. As a matter of fact, *taqiyyah* is the most important measure of the security system and covers all other measures. The following are important aspects of *taqiyyah*:

- Its place in Islamic doctrine and evidence quoted from the Holy Qur'ān and Sunnah to prove its validity.
- The significance of *taqiyyah* in religion including commitments and covenants to Almighty Allah. In this respect, the Ahl al-Bayt (‘a) are reported to have said:

التَّقِيَّةُ دِينِي وَدِينُ آبَائِي. — *Taqiyyah* is my religion and the religion of my fathers.

مَنْ لاَ تَقِيَّةَ لَهُ لاَ دِينَ لَهُ. — Faithless is he who does not practice *taqiyyah*.

مَا عُبِدَ اللهُ بِشَيْءٍ أَفْضَلَ مِنَ التَّقِيَّةِ. — Almighty Allah has never been worshipped through a matter more appreciated by Him than (*taqiyyah*).

1- *Taqiyyah* (self-protection) is the practice of concealing one's belief and foregoing ordinary religious duties when under the threat of death or injury to oneself or ones brethren-in-faith.

the principle of permission to avoid harassment. This permission has been originally granted by Almighty Allah in the Holy Qur'ān which reads:

Let not the believers take for friends or helpers unbelievers rather than believers—if any do that, in nothing will there be help from Allah—except by way of precaution that ye may guard yourselves from them; however, Allah cautions you to remember Him, for the final goal is to Allah. (3:28)

ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

Any one who, after accepting faith in Allah, utters unbelief—except under compulsion, his heart remaining firm in faith; but whoso opens their breast to unbelief, on them is wrath from Allah, and theirs will be a dreadful penalty. (16:106)

ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ

The Ahl al-Bayt (‘a) directed their followers to practice *taqiyyah*, as one of the important religious duties connected with faith, religion, and seeking nearness to Almighty Allah. They also emphasized this because they wanted to guarantee protection of the virtuous community, maintenance of its security, concord and capability of carrying out its functions as explained in the following narration of `Abdullāh ibn Abī-Ya`fūr who reported Imam al-Ṣādiq (‘a) to have said:



Fear for your religion! Keep it alive by means of pious dissimulation. Verily, faithless is he who does not practice *taqiyyah*. Among people, you (i.e. the Shī`ah) are just like bees among birds. Had birds known what there is in the abdomens of bees, they would have eaten them completely. Likewise, had people known what you carry in your hearts concerning your love for us—the Ahl al-Bayt—they would have eaten you with their tongues and disgraced you overtly and covertly. May Allah have mercy upon a servant from you who abides by (the terms of) loyalty to us.[7]

إِتَّقُوا عَلَى دِينِكُمْ، وَأَحْيُوهُ بِالتَّقِيَّةِ. فَإِنَّهُ لاَ إِيمَانَ لِمَنْ لاَ تَقِيَّةَ لَهُ. إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ، وَلَوْ أَنَّ الطَّيْرَ يَعْلَمُ مَا فِي أَجْوَافِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلاَّ أَكَلَتْهُ. وَلَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَافِكُمْ أَنَّكُمْ تُحِبُّونَ أَهْلَ الْبَيْتِ لأَكَلُوكُمْ بِأَلْسِنَتِهِمْ، وَلَنَحَلُوكُمْ بِالسَّرِّ وَالْعَلاَنِيَةِ. رَحِمَ اللهُ عَبْداً مِنْكُمْ كَانَ عَلَى وِلاَيَتِنَا.

7- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:461, S. 24 (*wujūb al-taqiyyah*), H. 7 as quoted from Shaykh al-Kulaynī’s *al-Kāfī*.
All Muslims and all rational people conform to this social and political behavior, yet generally, but some Muslim sects try to provide reasoning for this behavior even to the extent of forging and attributing falsities to the Holy Prophet (ṣ) for making peace, acquiescing, and complying with unjust rulers, thus changing this policy into a fixed mode instead of an exception to be used in emergency. Nevertheless, this strategy was affixed to the Ahl al-Bayt (‘a) because in their times they were continually exposed to persecution. They proclaimed that this approach of keeping silent should be used only when necessary, not as a daily activity, and that *taqiyyah* is a strategy with restricted features. Further, yet general, details will be cited in future discussions.

### *Why Taqiyyah?*

The Ahl al-Bayt (‘a) adopted *taqiyyah* from among a number of major choices in the struggle against persecution, terrorism and even annihilation that was practiced on certain occasions against them and their partisans. These options were:

### *1. Seclusion from society*

One option that the Holy Imams of the Ahl al-Bayt (‘a) had was to order their followers to isolate themselves from Muslim society, retire or flee with their family members to remote regions where the ruling authorities could not reach them, such as mountains, caves, and jungles. If they did so, they would be able to practice their rituals as completely as required and openly voice their beliefs that opposed the beliefs of others in both details and particularities.[8]

8- In fact, there is no discrepancy between the Ahl al-Bayt’s followers and other Muslims in the basic doctrinal issues; rather, differences may be found in some secondary issues. However, the major difference is in the issue of the leadership of the Muslim society and the succession to the Holy Prophet (ṣ). The Ahl al-Bayt (‘a) and their followers believe that this position of leadership must be held by those who have been designated for it through sacred texts of Almighty Allah and His Prophet (ṣ). In this respect, the Holy Prophet (ṣ) designated Imam `Alī and the eleven Imams (‘a) from his offspring as the divinely commissioned leaders of Muslims. Others believe that the Holy Prophet (ṣ) left the issue of subsequent leadership unsolved and relegated it to the Muslims so that they could put whomever they liked in this position and choose whomever they wished without reference to the religious code of law, or that the code of law has defined consultation to be the judge in this question. However, even if the latter were true in this case, true consultation was in ⇨



Naturally, if they lived in seclusion away from the sight of people and the domination of the ruling authorities, they would be able to achieve this—a matter that was originated and carried out by Christian monasticism.

Regarding the following verse of the Holy Qur'ān:

> Then We followed them up with (others of) Our messengers: We sent following in their footsteps Jesus, the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him compassion and mercy. But the Monasticism which they invented for themselves We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah; but they did not foster it as they should have done. Yet We bestowed, on those among them who believed their (due) reward, but many of them are rebellious transgressors. (57:27)

چڍڍڈڈڈڈڑڑڑک ک ک ک گ گ گ گچ چ چ گ گ گ ں ڻ ڻ ڈ ۀ ہ ہ ھ

Some exegetes of the Holy Qur'ān have recorded that `Abdullāh ibn Mas`ūd reported the following:

fact not used by the Muslims to determine leadership. One method of consultation was used to determine the caliphate (i.e. leadership) of Abū-Bakr, another method for the caliphate of `Uthmān, and a third in choosing Imam `Alī (‘a).

كُنْتُ رَدِيفَ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، عَلَى حِمَارٍ، فَقَالَ: يَا بْنَ أُمِّ عَبْدٍ، هَلْ تَدْرِي مِنْ أَيْنَ أَحْدَثَتْ بَنُو إِسْرَائِيلَ الرَّهْبَانِيَّةَ؟ فَقُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ: ظَهَرَتْ عَلَيْهِمُ الْجَبَابِرَةُ بَعْدَ عِيسَى، يَعْمَلُونَ بِمَعَاصِي اللهِ، فَغَضِبَ أَهْلُ الإِيمَانِ فَقَاتَلُوهُمْ، فَهُزِمَ أَهْلُ الإِيمَانِ ثَلاَثَ مَرَّاتٍ، فَلَمْ يَبْقَ مِنْهُمْ إِلاَّ الْقَلِيلُ، فَقَالُوا: إِنْ ظَهَرْنَا لِهَؤُلاَءِ أَفْنَوْنَا وَلَمْ يَبْقَ لِلدِّينِ أَحَدٌ يَدْعُو إِلَيْهِ، فَتَعَالَوْا نَتَفَرَّقْ فِي الأَرْضِ إِلَى أَنْ يَبْعَثَ اللهُ النَّبِيَّ الَّذِي وَعَدَنَا بِهِ عِيسَى (يَعْنُونَ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِه). فَتَفَرَّقُوا فِي غِيرَانِ الْجِبَالِ وَأَحْدَثُوا رَهْبَانِيَّةً، فَمِنْهُمْ مَنْ تَمَسَّكَ بِدِينِهِ وَمِنْهُمْ مَنْ كَفَرَ. ثُمَّ تَلاَ هَذِهِ الآيَةَ: ﴿گ گ گ گ ڳ ڳ...﴾

I rode behind Allah's Messenger (ṣ) on a donkey and he said to me, "Son of Ummu-`Abd, do you know the source of monasticism that the children of Israel originated?" "Allah and His Messenger (ṣ) know best," I answered. The Holy Prophet (ṣ) then said, "Overpowered by the tyrannical people who committed acts of disobedience to Almighty Allah after Jesus ('a), the faithful believers among the children of Israel were angered by such acts and fought against these tyrants. However, the faithful believers were defeated three times and none of them survived except for a few of them. So, they thought that if they were to stand against these tyrants once more, the tyrants would exterminate them and none would survive to propagate the religion, so they suggested that they should spread out in the lands until Almighty Allah would send the Prophet that Jesus had promised (i.e. Muḥammad—peace be upon him and his Household). They fled to the caves of mountains and invented monasticism. However, some of these adhered to the original religion while others apostatized." The Holy Prophet (ṣ) then recited this holy verse: "But the monasticism which they invented for themselves, We did not prescribe for them..."[9]

9- Shaykh al-Ṭabrisī, *Majma` al-Bayān* 9:243.

⇨



The Ahl al-Bayt ('a) did not accept this option for their Shī`ah and followers for many reasons, some of which are as follows:

- This option is not feasible under all circumstances; in fact, it is out of the question in many cases as the followers would face a dead end and be annihilated in any case.
- This option could expose the virtuous community to deviation and straying from the right path when the period of isolation is extended, because long periods of isolation and remoteness from the sources of true guidance and knowledge open wide the door for personal inferences, inclination to individual views and resorting to heresies as in Christianity.[10]

Al-Suyūṭī, in *al-Durr al-Manthūr* 6:177, has reported the same, yet with more details and partial difference in the purport. He then mentions other narrations confirming the same meaning.

10- Ibn `Abbās is reported to have said the following:
After Prophet Jesus ('a), kings distorted the Torah and the Gospel, but a few faithful believers remained among the public reciting the Torah and the Gospel exactly as they were revealed, so some talebearers said to the king, "The most difficult thing that we can ever bear is the insults that we receive from these people (i.e. the faithful believers). They recite the following before us: 'If any fail to judge by the light of what God has revealed, they are no better than unbelievers.' They recite such verses and refer to us as those intended by them. Therefore, summon them and ask them to recite these verses the same way we do and believe the same way we do." The king summoned these faithful believers, gathered them in one place, and ordered them to choose one of two options: either to be killed or to stop reciting the original Torah and Gospel but rather the sections that had been distorted. Some of the faithful believers, however,

⇨

- In the field of social relations, the Ahl al-Bayt (‘a) had already established the policy of mutual association, coexistence, and accord with other Muslims in general, and those not known for fanaticism and animosity

asked the other party to leave them alone and made some suggestions. Some of them suggested, “You may build up a tower, put us there, and give us nothing more than food and drink. We will then stop arguing with you.” Others suggested, “Let us wander in the lands and live just like beasts, and if you find us on your lands, then you may kill us.” Others suggested, “Set up houses for us in the deserts and we will dig wells, plow lands, and plant herbs, and we will neither argue with you nor pass by you.” Each of those who made suggestions had a close friend with him. About this situation, Almighty Allah has revealed the following: “*But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah, but that they did not foster as they should have done.*” When Almighty Allah sent Prophet Muḥammad (ṣ), only a few of such people still survived. One came out of his hermitage, another returned from wandering, a third left his home, and they all believed in and gave credence to the Holy Prophet (ṣ). Referring to this, the Holy Qur'ān says, “*O you who believe! Be careful of (your duty to) Allah and believe in His Messenger: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful.”* (57:28) These *two portions of His mercy* are given to them because they believed in Jesus (‘a), gave credence to the Torah and the Gospel, and then believed and gave credence to the Holy Prophet (ṣ). The *light with which they walk* is the Holy Qur'ān and their adherence to the Holy Prophet (ṣ). Then, the Holy Qur'ān says, “*So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of mighty grace.* ” (57:29) (See *Tafsīr al-Ṭabarī* 27:138, Ed. Beirut)



against the Ahl al-Bayt (‘a), in particular. This is because the Ahl al-Bayt (‘a) knew that their followers would be in need of other people—as has been previously discussed—and, therefore, to abide by the option of seclusion would be contradictory to this policy and squander its objective, because such isolation would inevitably leave the virtuous community besieged, suppressed, and deprived of all collective religious, social and cultural services available in society.

- The virtuous community is required to ensure the safety of the Islamic entity and the Muslim nation. They would not be able to fulfill these responsibilities except by coexisting with other Muslims and being present in their gatherings. They would only be able to play this important leading role and make an impact on the common conditions of Muslims by presenting themselves as good examples for emulation, enlightening others and demonstrating responsible and difficult positions of steadfastness.

For these reasons and many others, the Ahl al-Bayt (‘a) rejected the option of isolation.

### *2. Conflict and Clash*

The second option was that the Ahl al-Bayt (‘a) order their followers to proclaim their beliefs, perform their devotional rituals openly among communities of other Muslims and engage in direct conflict with other Muslims regarding secondary issues of Islamic life and primary issues like Imamate and Islamic rituals.

If the Ahl al-Bayt (‘a) and their followers proclaimed their beliefs and performed their rituals openly, there would inescapably be social conflict because political and

spiritual conditions would bring about intellectual discrepancies on interpretations of doctrines and transform jurisprudential issues into circles of conflict and clash. Hence, excessive fanaticism on an opinion could reach a dangerous extent and might justify the practice of persecution and become a common feature of the ruling class towards any sectarian affiliation that differed from them.[11]

The Ahl al-Bayt (‘a) obviously rejected this option and discommended practice of this method (of stimulating clashes and provoking conflicts) by their followers because it was inconsistent with the policy of coexistence with other Muslims and maintenance of Islamic unity against the enemies of Islam. More importantly, this option could potentially do more harm than good to the Shī`ah and followers of the Ahl al-Bayt (‘a) in particular and the Muslim community and nation in general.

As for the dangers faced by the virtuous community, the option of direct clash could bring about its extermination and eradicate the components of its social existence. As a

11- This was one phenomenon of the politically retarded communities. Europeans passed through such retardation during the Medieval Ages because of clashes between the Catholics and the Protestants. At some stages in history, the East also passed through this phenomenon. However, Europeans are still practicing this persecution today, in another form, such as ban of *ḥijāb* (Islamic veil), banishing refugees who practice their religious rituals, marking them with a political dye—a matter unbearable for Europeans. Likewise, some governments in the Muslim world are persecuting groups of people because they practice their religious rituals, both the general ones and those that indicate their political trend, even where these rituals are not themselves political.



result, the role of this community in Islamic life would be nullified. A greater injury that could inflict the virtuous community might be that the surviving individuals of this community might be exposed to deviations in doctrine and behavior and turn into either esotericists or extremists or abandon practicing their religious duties and rituals and adopt their personal inclinations and spiritual practices.

Unfortunately, this fate was encountered by some deviating sects of Shī`ism because they forsook the policy of coexistence with other Muslims and took up isolation or embraced open conflict which led them to deviation.

Another danger might also be expected from adopting open conflict: the possibility of renunciation of religious faith and abandonment of the sect because of weakness, lack of steadfastness and devotion, or being caught between persecution, pursuit, and terrorism on the one hand and worldly seduction by the ruling authorities on the other.

As is generally understood from their traditions,[1] the Ahl

1- Among these traditions is the previously mentioned one, which is reported by `Abdullāh ibn Ya`fūr from Imam al-Ṣādiq (‘a), as well as other traditions that have described *taqiyyah* as “the protection of the faithful believer” and “the armor of the faithful believer.”

For instance, Imam Muḥammad al-Bāqir (‘a) is reported to have said:

وَأَيُّ شَيْءٍ أَقَرُّ لِعَيْنِي مِنَ التَّقِيَّةِ؟ إِنَّ التَّقِيَّةَ جُنَّةُ الْمُؤْمِنِ.

Is there anything more delightful to me than *taqiyyah*? Verily, *taqiyyah* is the protection of the faithful believer.

(*See* Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:460, H. 4.)

It has been authentically narrated that Imam Ja`far al-Ṣādiq (‘a) has said:

التَّقِيَّةُ تِرْسُ الْمُؤْمِنِ.

*Taqiyyah* is the armor of the faithful believer.

⇨

al-Bayt (‘a), having analyzed the political and social conditions, believed that open conflict would cause the aforesaid injuries to the virtuous community. As a result, they rejected this option.

The dangers of these two options have been also mentioned in traditions concerning the history of Christianity and the invention of monasticism.[1]

---

التَّقِيَّةُ حِرْزُ الْمُؤْمِنِ.

*Taqiyyah* is the shelter of the faithful believer.

لاَ إِيمَانَ لِمَنْ لاَ تَقِيَّةَ لَهُ.

Faithless is he who does not practice *taqiyyah*.

إِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيَدِينُ اللهَ عَزَّ وَجَلَّ بِهِ فِيمَا بَيْنَهُ وَبَيْنَهُ، فَيَكُونُ لَهُ عِزّاً فِي الدُّنْيَا وَنُوراً فِي الآخِرَةِ. وَإِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيُذِيعُهُ، فَيَكُونُ لَهُ ذُلاًّ فِي الدُّنْيَا وَيَنْزِعُ اللهُ ذَلِكَ النُّورَ مِنْهُ.

One of our discourses may fall in the hands of a servant (of Almighty Allah) who consequently adopts it as a devotional act by which he worships Almighty Allah confidentially such that it grants him dignity in this worldly life and light in the Hereafter. Another servant may receive one of our discourses, and he exposes it such that it causes him humility in this worldly life and Almighty Allah divests him of the light.

(*See* Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:460, H. 6 as quoted from Shaykh al-Kulaynī’s *Uṣūl al-Kāfī*.)

1- `Abdullāh ibn Mas`ūd has reported the Holy Prophet (ṣ) as saying,

“Those who were before us separated into seventy one sects; only three of them were redeemed while all the others were exposed to perdition. One of these three sects faced the kings and fought against them, following the true religion of Almighty Allah and the faith of Jesus, son of Mary—peace be upon him. As a result, they were killed by the kings. The other sect were too powerless to fight the kings, so they lived ⇨



As for harm done to Muslims in general, the option of open conflict gives rise to disorder, destabilization of Muslim society, and disunity. This weakens the general entity of Islam, especially when the virtuous community can withstand and continue in a state of equality in power. Such being the case, the external enemies of Islam and the internal opportunists and interest-seekers will unquestionably make use of this conflict at the expense of Islam. This result can be noticed in the conditions that Muslims experienced in various ages of their history.[1] Because of this and due to their anticipation of these injuries, the Ahl al-Bayt (‘a) adopted positions of responsibility towards maintaining the unity of Islam and

---

among their peoples inviting them to the religion of Almighty Allah and the faith of Jesus, son of Mary—peace be upon him. Consequently, the kings slew them and cut them up with saws. The third sect were also too weak to face the kings or to live among their peoples and invite them to the religion of Almighty Allah and the faith of Jesus, son of Mary—peace be upon him. Therefore, they fled to the wilderness and mountains and practiced monasticism therein. This is the interpretation of Almighty Allah’s saying: “*But the Monasticism which they invented for themselves, We did not prescribe for them*” means that they did not do it except to seek Almighty Allah’s pleasure. “*But that they did not foster it as they should have done*” means that the next generations of those monks did not continue the practice as it should have been performed. “*So, We gave to those of them who believed their reward*.” These are those who believed in and gave credence to me. “*And most of them are transgressors*.” The transgressors among them are those who denied me.”

(*See Tafsīr al-Ṭabarī* 27:138-139, Ed. Beirut)

1- Clashes between Muslim sects took place in many periods throughout history, such as the clashes between the Ḥamdānites and the Ayyūbids in Syria, the Fāṭimids and the Ayyūbids in Egypt, the Umayyads and the `Alawids in the west of the Arab lands, and some Ismā`īlis and `Abbāsids in Iran.

protecting the Muslim nation.

### *3. Taqiyyah and forbearance*

The third option is to adopt *taqiyyah* (pious dissimulation) and to conceal the secondary issues of one's faith when such issues reveal ones political identity or arouse harsh reactions under the circumstances of fanaticism and persecution and also by performing the sectarian rituals in such a suitable form that upholds the genuineness of these rituals and, at the same time, corresponds with the general outlook of the Muslim nation so as to avoid persecution, terrorism or irritation due to an unjust or wrong interpretation of rituals and behavior.

This was the option that the Ahl al-Bayt (‘a) preferred when facing the difficult circumstances that they and their followers had to encounter.

Evidently, the adoption of *taqiyyah* was *not* on account of a psychological response to pressures such as fear and cowardice or feelings of political and spiritual defeat. This fact has been declared by Imam `Alī al-Hādī (‘a) in the famous *ziyārah* of al-Ghadīr when he explains the situation of Imam `Alī, the Commander of the Faithful (‘a) when he kept silent on the usurpation of his right of leadership. As a matter of fact, the Ahl al-Bayt (‘a) and their Shī`ah are the true people of self-sacrifice, struggle, steadfastness and persistence, and they educated their followers on these lines and foretold the coming tribulations and ordeals.[1] In fact,

1- Imam `Alī Amīr al-Mu'minīn (‘a) is reported to have said:
مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيَسْتَعِدَّ لِلْفَقْرِ جِلْبَاباً.
Whoever loves us must readily dress himself with poverty.
(*Nahj al-Balāghah*, Aphorism No. 112)
لَوْ أَحَبَّنِي جَبَلٌ لَتَهَافَتَ.
Even if a mountain loves me, it will definitely collapse.

⇨



they adopted this option on the strength of a clear objective attitude towards both political life and social struggle and the consequences of the various options. They adopted this option on the basis of their accurate evaluation of the common advantages and disadvantages, the priorities of Islam that controlled social progress and the principle of placing the most important before the less important of these priorities. Thus, the option of *taqiyyah* has come to express the intellectual and political line of action that the Ahl al-Bayt (‘a) practiced to protect the virtuous community and achieve the major goals of Islam.

The following points are indications of this understanding of *taqiyyah* and adoption of this option:

- The Ahl al-Bayt (‘a) presented the principle of *taqiyyah* as the religion itself (“*taqiyyah* is my religion and that of my fathers”), as the true faith (“faithless is he who does not practice *taqiyyah”*), and as light on the Day of Resurrection.
- Preventive measures and precautions against anticipated harm and danger are naturally generated by human beings. The Ahl al-Bayt (‘a) warned their followers against treating situations of precaution casually and encouraged them to adopt and practice *taqiyyah*, threatening those who abandoned it with punishment in this world and in the Hereafter, as well as many other instructions that are markedly cited in the traditions on *taqiyyah*.[1]

(*Ibid,* No. 112)
Confirming this fact, the Ahl al-Bayt (‘a) are reported to have stated that ordeals and tribulations increase man's nearness to Almighty Allah.
1- For instance, Abū-Baṣīr is reported to have heard Imam al-

⇨

The one and only acceptable interpretation of such warnings and encouragements is the following:

The Ahl al-Bayt (‘a) educated their followers to reject injustice and persecution, be persistent, steadfast and sacrificing for the sake of the truth, endure all kinds of torture, ordeals, and pain for the sake of the principles of faith, and fulfill their covenants and pledges. By doing this they faced serious difficulties in controlling the actual implementation of these requirements, building the virtuous community and undertaking the major responsibilities towards Islam as a political entity and nation. As a result, they had to establish instruction on adherence to one’s faith, principles, and spirituality that needed to run parallel to training in high moral and spiritual standards of self-sacrifice, limitless giving, and readiness for martyrdom.

In the light of the above, *taqiyyah* is a security measure that guarantees protection of the virtuous community against persecution. In addition, *taqiyyah* has another educational, social and political significance that assures spiritual and psychological equilibrium for the virtuous community in their treatment of various events and circumstances and creates an

Bāqir (‘a) saying:

لاَ خَيْرَ فِي مَنْ لاَ تَقِيَّةَ لَهُ. وَلَقَدْ قَالَ يُوسُفُ: ﴿يٰٓأَيُّهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ﴾ وَمَا سَرَقُوا.

Worthless is he who does not hold *taqiyyah*. (Prophet) Joseph (‘a) said (to his brothers), “O caravan! You are most surely thieves. (12:70)” In fact, they had not stolen anything (on that occasion).

Dāwūd has reported Imam `Alī al-Hādī (‘a) as saying to him:

لَوْ قُلْتُ إِنَّ تَارِكَ التَّقِيَّةِ كَتَارِكِ الصَّلاَةِ لَكُنْتُ صَادِقاً.

Even if I say that the deserter of *taqiyyah* is the same as the deserter of (obligatory) prayer, I am surely honest.

Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:466, H. 26.



opportunity for the community to contribute to the process of self-construction and social change.

Confirming this fact, the Ahl al-Bayt (‘a) did not restrict *taqiyyah* to only situations of danger and anticipated harm; in fact, it was far more comprehensive.[1]

## *Limits of Taqiyyah*

The Ahl al-Bayt (‘a) did not leave the authorization for *taqiyyah* without limits; rather, they restricted it and set limits for it. The restrictions are that *taqiyyah* must not be practiced when it injures other believers, causes bloodshed or exposes others to dangers. In this respect, Imam al-Bāqir (‘a) says, according to a valid (*mu`tabar*) tradition:

إِنَّمَا جُعِلَ التَّقِيَّةُ لِيُحْقَنَ بِهَا الدَّمُ. فَإِذَا بَلَغَ الدَّمَ فَلَيْسَ تَقِيَّةً.

*Taqiyyah* has been determined in order to save blood from being shed. Hence, when the matter reaches bloodshed, *taqiyyah* becomes null.[2]

Likewise, *taqiyyah* is not acceptable in situations when its practice leads to being lax in supporting Islam and Muslims and when it violates the regulations and laws of striving for Almighty Allah’s sake (*jihād fī sabīlillāh*). On such occasions, *taqiyyah* becomes unlawful and unjustifiable.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) is reported to have said:

لَمْ تَبْقَ الأَرْضُ إِلاَّ وَفِيهَا مِنَّا

The earth will not exist unless there is a knowledgeable one from

1- In another section, we will talk about the principle of *taqiyyah* along with its various aspects to make this idea more clear.

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:483, H. 1.

عَالِمٌ، فَإِذَا بَلَغَتِ التَّقِيَّةُ الدَّمَ فَلاَ تَقِيَّةَ. وَأَيْمُ اللهِ، لَوْ دُعِيتُمْ لِتَنْصُرُونَا قُلْتُمْ: لاَ نَفْعَلُ، إِنَّمَا نَتَّقِي! وَلَكَانَتِ التَّقِيَّةُ أَحَبَّ إِلَيْكُمْ مِنْ آبَائِكُمْ وَأُمَّهَاتِكُمْ، وَلَوْ قَدْ قَامَ الْقَائِمُ مَا إِحْتَاجَ إِلَى مُسَاءَلَتِكُمْ عَنْ ذَلِكَ، وَلَأَقَامَ فِي كَثِيرٍ مِنْكُمْ مِنْ أَهْلِ النِّفَاقِ حَدَّ اللهِ.

us (i.e. the Ahl al-Bayt (‘a)) living on it. When *taqiyyah* reaches bloodshed, then it becomes null. By Allah I take an oath that when you are called to support us, you will not respond, claiming that you are practicing *taqiyyah*! And *taqiyyah* will then be dearer to you than your fathers and mothers. When the Qā’im (Imam Mahdi) comes (to undertake the mission)—and he shall unquestionably come—he will not need to ask you about this. He shall execute divine punishment on many hypocrites among you.[1]

According to another tradition, the Imam of the Ahl al-Bayt (‘a) presents a general rule about the meaning of *taqiyyah* which is to save oneself from harm provided that such act will not bring about corruption in the religion or faith. He thus says:

لِلتَّقِيَّةِ مَوَاضِعُ مَنْ أَزَالَهَا عَنْ مَوَاضِعِهَا لَمْ تَسْتَقِمْ لَهُ، وَتَفْسِيرُ مَا يُتَّقَى مِثْلُ أَنْ يَكُونَ قَوْمُ سُوءٍ ظَاهِراً حُكْمُهُمْ وَفِعْلُهُمْ عَلَى غَيْرِ حُكْمِ الْحَقِّ وَفِعْلِهِ. فَكُلُّ شَيْءٍ يَعْمَلُ الْمُؤْمِنُ بَيْنَهُمْ لِمَكَانِ التَّقِيَّةِ مِمَّا لاَ يُؤَدِّي إِلَى

*Taqiyyah* is permitted under certain situations. Whoever uses it in other than these situations, *taqiyyah* will not be accepted from him. An example of an acceptable situation under which *taqiyyah* may be adopted is that a believer may have to deal with people whose rules and deeds are evidently opposite to the true laws and deeds; hence, anything that is practiced by that believer in the presence of these people on the basis of *taqiyyah* is allowable provided that his acts do not

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:483, H. 2.



الْفَسَادِ فِي الدِّينِ فَإِنَّهُ جَائِزٌ.

cause corruption of his religion.[1]

As has been previously cited, the Holy Imams (‘a) instructed their followers to patiently bear all suffering and sacrifice their souls and properties for the sake of their religion, or faith.[2]

All such traditions confirm that *taqiyyah* is a practical means of security within the limits of the supreme interests of Islam and survival of the virtuous community. It is not blanket permission to flee reality or escape one’s enemy.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:469, H. 6.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:451, H. 2 & 139, H. 2.

of individuals, endangering their lives.

The Ahl al-Bayt (‘a), their Shī`ah, and their followers stood for a “community” of Muslims that had its own particularities with doctrinal, intellectual, and cultural components in addition to confidential political inclinations. This community spread over various regions of the Muslim world and lived within other Muslim communities under their ruling regimes.

The tyrannical ruling authorities used to consider the Shī`ite community to be the opposition. As a result, they feared and harassed its people because they realized its influence, vitality and adherence to the leadership of the Holy Imams of the Ahl al-Bayt (‘a)—those most rightful of leadership of the Muslim society and the most accepted and approved group by all Muslims.

### *Incitement of People against the Shī`ah*

The community of the Shī`ah were exposed to not only harassment and persecution but also denouncement and defamation of its doctrines, activities and purposes in Islamic life with the aim of isolating and circumscribing it inside the Muslim nation and then putting it under pressure by inciting others against it.

The political aspect most perturbed the enemies of the Shī`ah—i.e., the tyrannical rulers, spiteful opponents, and anti-Shī`ah factions—and was the real reason for alliance against the Shī`ah. The sectarian affiliation of the individuals of the virtuous community was also important to the enemies of the Shī`ah, and its importance increased greatly when this affiliation revealed the political inclinations of individuals of the community.

The matter was somewhat different in the mind of the common milieus of the Muslims. They were provoked by

## CONCEALMENT OF SECRETS

In addition to *taqiyyah*, the Ahl al-Bayt (‘a) founded another principle to ensure the security of the virtuous community. This principle includes “concealment of secrets”, “preservation of secrets”, “avoidance of divulging secrets”, and “evasion of revealing secrets to enemies”, whether the enemies were anti-Shī`ah tyrants and spiteful opponents, waylaying hypocrites and opportunists, or fickle acquiescent individuals among the public who incline with every wind.

This principle has been confused with *taqiyyah* to a great extent. Some narrations give the name of *taqiyyah* to both precaution and dissimulation on the one hand and concealment of secrets on the other and regard divulgence of secrets violation of *taqiyyah*. In view of this probable confusion, we must define the subject matter of ‘concealment of secrets’ as a security measure of the virtuous community which is adopted by all human societies that intend to protect their individuals from enemies and maintain their solidarity and capability to perform. Divulgence of secrets is usually considered the gravest danger that may be encountered by any community that is exposed to persecution and extermination.

Books of ethics have dealt with slips of the tongue and the momentous perils that such blunders cause in the social life of man and in man’s relationship with Almighty Allah, as well as the many sins, flaws, misfortunes, and injuries that arise from such slips.

As for this security measure, it deals with slips of the tongue from another angle—the divulgence and disclosure of secrets that expose the virtuous community to dangers and reveal its activities, inclinations, size, and the identies

The children of Umayyah[22] gave people freedom to learn faith, but they did not permit them to learn about polytheism such that if they were to lead them to polytheism, the people would not realize it.[23]

إنَّ بَني أُمَيَّةَ أَطْلَقُوا لِلنَّاسِ أنْ يَتَعَلَّمُوا الإِيمَانَ، وَلَمْ يُطْلِقُوا لَهُمْ أنْ يَتَعَلَّمُوا الشِّرْكَ، حَتَّى إذَا حَمَلُوهُمْ عَلَيْهِ لَمْ يَعْرِفُوا ذَلِكَ.

For this reason, the Holy Imams of the Ahl al-Bayt (‘a) determined that *taqiyyah* alone did not suffice; rather, they asked their followers not to reveal their beliefs and agitate others by practicing their rituals openly. They knew that such acts might lead to their isolation from Muslim society and political, social and economic siege. Of course, it was possible that the open practice of their rituals might lessen the extent of pressure from others; nevertheless, the Holy Imams’ (‘a) instruction was to avoid such acts.

The Holy Imams of the Ahl al-Bayt (‘a) paid addiitonal attention to an even more important issue: they ordered their followers to desist in arguing about political and religious issues, divulging private information, and showing feelings and sentiments[24] that revealed their

22- Rulers of the Umayyad dynasty.

23- Shaykh al-Kulaynī, *al-Kāfī* 2:415, H. 1.

24- The Shī`ite community passed by such extremely critical times at which to merely mention Imam `Alī and Lady Fāṭimah—peace be upon them—admirably had political significance. A tradition reads that Imam al-Ṣādiq (‘a) said:

Beware of mentioning `Alī and Fāṭimah! The most spiteful thing to people has become reference to `Alī and Fāṭimah—Peace be upon them.

إيَّاكُمْ وَذِكْرَ عَلِيٍّ وَفَاطِمَةَ، عَلَيْهِمَا السَّلاَمُ، فَإِنَّ النَّاسَ لَيْسَ شَيْءٌ أَبْغَضَ إِلَيْهِمْ مِنْ ذِكْرِ عَلِيٍّ وَفَاطِمَةَ، عَلَيْهِمَا السَّلاَمُ.

⇨



the doctrinal aspect of the virtuous community (owing to their naive understanding of Islam and having been indoctrinated by the ruling authorities and deviant scholars with fanaticism and ill will) and were not concerned about political affiliation as much as the secondary and trivial details of doctrines. They insensitively rejected every trivial item that violated peripheral issues of doctrinal views and requisites prescribed by the ruling authorities.

Using their cadre, the ruling authorities exerted all possible efforts to keep the nation from realizing the truth appertaining to not only the corrupt deeds and manners of the tyrannical rulers but also the accurate political affiliations of other political trends. Moreover, they tried to incite and provoke the public against these trends, using all possible methods and means.

Instead of educating the Muslim nation in investigation, seeking knowledge, establishing freedom in scientific discourse and practical experimentation within the necessary postulates of its faith, the ruling authorities fed the public with fanaticism in personal views, encouraging accusation with “atheism,” “infidelity,” “apostasy from Islam,” and “fragmenting the congregation of Muslims” towards anybody who disagreed with them on even a secondary or trivial issue, demanded his rights, or stood against the tyrannical and oppressive rulers, rejecting their injustice and monopoly.

Describing this method of indoctrination used on Muslims by tyrants, Imam al-Ṣādiq (‘a) said:

political and sectarian affiliation. The followers were also ordered not to reveal any information about the extent of influence and impact of the virtuous community and the nature of their political attitudes to the ruling regime or other oppositionist political movements that the community adopted because divulgence of such information could endanger the existence of the virtuous community and be used by enemies to pursue or annihilate its members.

The concealment of secrets and suppression of information about the reality of the virtuous community was, at some stage its most important security issue. It required a high degree of self-restraint and control over the tongue. The tyrannical rulers were extremely sensitive about their interests and felt threatened by the genuineness, truth and faithfulness of the individuals of the virtuous community as well as their willingness to sacrifice their lives; the plain, true concepts that they used to proffer to the Muslim nation; and the sound logic they used to elucidate these concepts.

(Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:486, H. 2.)

It goes without saying that those people who cannot bear the mention of `Alī and Fāṭimah (‘a) are quite different from those who proudly own their love for `Alī and Fāṭimah—peace be upon them.

Ibn Ḥajar, mentioning the biography of `Alī ibn Rabāḥ, has recorded that the Umayyad ruling authorities used to kill any newborn who had been given the name of `Alī. Therefore, Rabāḥ (the father of the biographee) had to change his son’s name into `Ulay instead of `Alī. `Alī ibn Rabāḥ would be angry if anyone called him `Alī. He once said, “I do not release from religious responsibility any one who calls me `Alī, because my name is `Ulay. (See Ibn Ḥajar, *Tahdhīb al-Tahdhīb* 7:280-281, Ed. Dār al-Fikr)

Al-Shāfi`ī referred to this same trend in his poetic verses.



## *Formulas of Warning*

The Holy Imams of the Ahl al-Bayt (‘a) used many formulas and modes of warning, enlightenment, and education to express the crucial importance of this measure in ensuring the security of the virtuous community.

According to a validly reported tradition, Aḥmad ibn Muḥammad ibn Abī-Naṣr has reported that he, once asked Imam al-Riḍā (‘a) about a definite issue, but the Imam (‘a) insistently refused to answer. He then said:

لَوْ أَعْطَيْنَاكُمْ كُلَّ مَا تُرِيدُونَ كَانَ شَرّاً لَكُمْ، وَأُخِذَ بِرَقَبَةِ صَاحِبِ هَذَا الأَمْرِ.

If we give you everything you want, this will definitely be bad for you; and this will cause problems for the person involved.

Abū-Ja`far (‘a) used to say:

وَلاَيَةُ اللهِ أَسَرَّهَا إِلَى جَبْرَئِيلَ، وَأَسَرَّهَا جَبْرَئِيلُ إِلَى مُحَمَّد، وَأَسَرَّهَا مُحَمَّدٌ إِلَى عَلِيٍّ، وَأَسَرَّهَا عَلِيٌّ إِلَى مَنْ شَاءَ اللهُ. ثُمَّ أَنْتُمْ تُذِيعُونَ ذَلِكَ! مَنِ الَّذِي أَمْسَكَ حَرْفاً سَمِعَهُ؟

The secrets of Allah were confidentially passed on to Archangel Gabriel who confidentially passed them on to (Prophet) Muḥammad (ṣ) who confidentially passed them on to `Alī (‘a) who confidentially passed them on to whom Almighty Allah willed to know. Now, you are divulging it! Which one of you can withhold a single letter of what he has heard?

Abū-Ja`far (‘a) said:

فِي حِكْمَةِ آلِ دَاوُدَ: يَنْبَغِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكاً لِنَفْسِه، مُقْبِلاً عَلَى شَأْنِه، عَارِفاً بِأَهْلِ

The following is written in the wise book of (Prophet) David’s household: A true Muslim (i.e. one submissive to the religion) is required to be self-possessed, engaged with his own affairs, and

زَمَانِـه. فَـاتَّقُوا اللهَ وَلاَ تُـذِيعُوا حَدِيثَنَا. فَلَوْلاَ أَنَّ اللهَ يُدَافِعُ عَنْ أَوْلِيَائِـه وَيَنْـتَقِمُ لأَوْلِيَائِـه مِـنْ أَعْدَائِه، أَمَا رَأَيْتَ مَا صَنَعَ اللهُ بِآلِ بَرْمَكَ وَمَا إِنْتَقَمَ اللهُ لأَبِي الْحَسَنِ؟ وَقَدْ كَانَ بَنُو الأَشْعَثِ عَلَى خَطَرٍ عَظِيمٍ، فَدَفَعَ اللهُ عَنْهُمْ بِوِلاَيَتِهِمْ لأَبِي الْحَسَنِ. وَأَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلاَءِ الْفَرَاعِنَةِ وَمَا أَمْهَلَ اللهُ لَهُمْ، فَعَلَيْكُمْ بِتَقْوَى اللهِ، وَلاَ تُغَرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا، وَلاَ تَغْتَرُّوا بِمَنْ قَدْ أُمْهِلَ قَبْلَكُمْ، فَكَأَنَّ الأَمْرَ قَدْ وَصَلَ إِلَيْكُمْ.

aware of the people of his time. So, fear Almighty Allah and never announce our discourses. (What has saved you from the result of such divulgence is that) Almighty Allah defends His saints and takes revenge from His enemies for His saints. Have you not seen what Almighty Allah did to the Barmak and how he retaliated for Abu'l-Ḥasan? The family of al-Ash`ath were about to encounter a great catastrophe, but Almighty Allah saved them from it because of their allegiance to Abu'l-Ḥasan. In Iraq, you are witnessing the evil deeds of these tyrants and the respite that Almighty Allah is granting them. So, fear Almighty Allah, do not be seduced by this worldly life, and do not be deceived by the bygone ones whom Almighty Allah had granted respite. I foresee this matter shall soon be in your hands.[25]

Imam al-Ṣādiq (‘a), according to another authentic report, demonstrated the worldly damage of divulgence of secrets, saying:

مَن إِسْتَفْتَحَ نَهَارَهُ بِإِذَاعَةِ سِرِّنَا سَلَّطَ اللهُ عَلَيْهِ حَرَّ الْحَدِيدِ وَضِيقَ الْمَجَالِسِ.

Whoever begins his day with divulgence of our secrets, Almighty Allah will expose him to the heat of iron and narrow sitting-places.[26]

25- Shaykh al-Kulaynī, *al-Kāfī* 2:224-225, H. 10.
26- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:493, H. 2.



Sometimes, warnings against divulgence of secrets reached such a great extent of obligation that Imam Abu'l-Ḥasan (‘a), as reported by `Uthmān ibn `Īsā, said:

إِنْ كَانَ فِي يَدِكَ هَذِه شَيْءٌ، فَإِنِ إِسْتَطَعْتَ أَنْ لاَ تَعْلَمَ هَذِه (الأُخْرَى) فَافْعَلْ.

If there is something is your hand, make sure that as far as is possible the other hand does not know about it.

In his presence, some people talked about divulgence of secrets, so the Imam (‘a) instructed:

إِحْفَظْ لِسَانَكَ تَعِزَّ، وَلاَ تُمَكِّنِ النَّاسَ مِنْ قِيَادِ رَقَبَتِكَ فَتُذَلَّ.

Withhold your tongue so as to attain dignity, and do not give people a chance to have a hold over your neck, lest you become humiliated.[27]

According to another validly reported tradition, the peril of divulging a secret is as fateful as killing the prophets. Abū-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

﴿وَ لَو لَو وَ﴾ أَمَا وَاللهِ مَا قَتَلُوهُمْ بِأَسْيَافِهِمْ، وَلَكِنْ أَذَاعُوا عَلَيْهِمْ وَأَفْشَوْا سِرَّهُمْ فَقُتِلُوا.

Almighty Allah says (in the Holy Qur'ān), “And they slay the prophets unjustly. (3:21)” By Allah I swear, they did not slay the prophets with swords; rather, they divulged their secrets and announced their activities and, as a result, prophets were slain.[28]

Through an authentic chain of authority, Sulaymān ibn Khālid has reported Imam al-Ṣādiq (‘a) as saying to him:

27- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:493, S. 34 (Prohibition of divulgence of the right when danger is anticipated), H. 5.
28- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:494, S. 34, H. 7.

يَا سُلَيْمَانُ، إِنَّكُمْ عَلَى دِينٍ مَنْ كَتَمَهُ أَعَزَّهُ اللهُ، وَمَنْ أَذَاعَهُ أَذَلَّهُ اللهُ.

O Sulaymān, you (i.e. the Shī`ah) are following a faith that whoever conceals it will be honored by Almighty Allah, but whoever exposes it will be humiliated by Him.[29]

When one of the Holy Imams (‘a) observed an occurrence of rushing into the adoption of certain political attitudes or impulsive rashness to move and draw the attention of the public to the love for the Ahl al-Bayt (‘a), the Imam would say the following, as reported from Imam `Alī Zayn al-`Ābidīn (‘a):

وَدِدْتُ، وَاللهِ، لَوِ افْتَدَيْتُ خَصْلَتَيْنِ فِي الشِّيعَةِ لَنَا بِبَعْضِ لَحْمِ سَاعِدِي: النَّزَقَ وَقِلَّةَ الْكِتْمَانِ.

By Allah, I wish I could give as ransom some of my arm’s flesh for two traits that our Shī`ah must get rid of: recklessness and lack of concealment (of our secrets).[30]

According to another tradition, Imam al-Ṣādiq (‘a) assigns the concealment of secrets such an important role that it is related to faith, belief, loyalty to the Ahl al-Bayt (‘a) and the undertaking of the mission of propagation.

`Abd al-A`lā has reported that he heard Imam al-Ṣādiq (ṣ) saying:

إِنَّهُ لَيْسَ إِحْتِمَالَ أَمْرِنَا التَّصْدِيقُ لَهُ وَالْقَبُولُ فَقَطْ، مِنْ إِحْتِمَالِ أَمْرِنَا سَتْرُهُ وَصِيَانَتُهُ عَنْ غَيْرِ أَهْلِهِ.

To abide by our Issue is not merely to believe and accept it. Within the matters of abiding by our Issue is to hide it and to protect it from everybody except its people. So, convey

29- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:484, S. 32 (Obligation of concealing the religion of Allah from other than its people along with *taqiyyah*), H. 1.
30- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:484, S. 32, H. 2.



فَاقْرَأْهُمُ السَّلاَمَ وَقُلْ لَهُمْ: رَحِمَ اللهُ عَبْداً إِجْتَرَّ مَوَدَّةَ النَّاسِ إِلَيْنَا. حَدِّثُوهُمْ بِمَا يَعْرِفُونَ، وَاسْتُرُوا عَنْهُمْ مَا يُنْكِرُونَ.

my greeting to them (i.e. the Shī`ah) and say to them: May Allah have mercy upon (His) servant who attracts people’s love toward us. Say to those who understand and conceal from those who reject.[31]

According to another tradition, Imam al-Ṣādiq (‘a) sternly renounces those who divulge secrets and violate instructions, exposing their Imam and their companions to peril and perdition. The Imam (‘a) expressed his rage and denounced them.

Al-Qāsim, the partner of al-Faḍl, who was a very honest man, has reported that he heard Imam al-Ṣādiq (‘a) saying:

خَلْقٌ فِي الْمَسْجِدِ يَشْهَرُونَنَا وَيَشْهَرُونَ أَنْفُسَهُمْ. أُولَئِكَ لَيْسُوا مِنَّا وَلاَ نَحْنُ مِنْهُمْ. أَنْطِقُ فَأُدَارِي وَأَسْتُرُ فَيَهْتِكُونَ سِتْرِي! هَتَكَ اللهُ سُتُورَهُمْ. يَقُولُونَ: إِمَامٌ. وَاللهِ مَا أَنَا بِإِمَامٍ إِلاَّ مَنْ أَطَاعَنِي. فَأَمَّا مَنْ عَصَانِي فَلَسْتُ لَهُمْ بِإِمَامٍ. لِمَ يُقَلْقِلُونَ بِإِسْمِي؟ أَلاَ يَكُفُّونَ إِسْمِي عَنْ أَفْوَاهِهِمْ. فَوَاللهِ لاَ يَجْمَعُنِيَ اللهُ وَإِيَّاهُمْ فِي دَارٍ.

Some individuals are exposing themselves and us in the mosque. They are not part of us nor are we part of them. When I speak, I try to hide my beliefs intentionally and when I keep matters covered, such people unmask me! May Allah lay them bare! They claim that I am their Imam. By Allah I swear, I am exclusively the Imam of him who obeys me. As for him who disobeys me, I am not his Imam. Why are they chattering using my name? Can’t they take my name out of their mouths? By Allah, He shall never join them to me in the abode.[32]

31- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:484, S. 32, H. 5.
32- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:484, S. 33 (Prohibition of saying the names of al-Mahdī and the other Imams), H. 1.

Writing the life account of Ṣafwān al-Jammāl, al-Kashshī (in his book of biography) records the following narration:

> Ṣafwān said: One day, while I was paying a visit to Imam al-Kāẓim (‘a), he said to me, “Ṣafwān, all your manners are acceptable and all right except one thing.”
>
> “May Allah accept me as ransom for you! What is that?” I wondered.
>
> The Imam (‘a) answered, “It is that you hire camels for this man. (i.e. the ruler Hārūn)”
>
> Explaining my situation, I said, “I swear by Allah that I have never hired him a camel for luxurious, reckless, immoral or hunting purposes. Rather, I have hired out camels for him so that he can use them as riding animals on his way to Makkah. Moreover, I do not take charge of the camels myself, but employ some of my servants to do so.”
>
> The Imam (‘a) asked, “Do they (i.e. the ruling authorities) pay you for this hiring?”
>
> “Yes, they do,” I answered.
>
> The Imam (‘a) asked further, “Do you wish that they would survive to pay you?”
>
> “Yes, I do,” I answered.
>
> The Imam (‘a) stated:
>
> “Then, he who wishes survival for them is definitely one of them, and he who belongs to them will definitely be in Hellfire.” مَنْ أَحَبَّ بَقَاءَهُمْ فَهُوَ مِنْهُمْ، وَمَنْ كَانَ مِنْهُمْ كَانَ وَرَدَ النَّارَ.
>
> Immediately after that, I sold all my camels.
>
> When Hārūn was informed about this, he summoned me and said, “Ṣafwān, I have been informed that you sold your camels.”

## PRESENCE IN THE RULING SYSTEM

The third measure that the Ahl al-Bayt (‘a) took in the security system of the virtuous community was having a relative and limited presence in the unjust ruling regimes in order to apprise the virtuous community of the situations, plans, policies and suppressive or corruptive procedures of these ruling authorities, so that the virtuous community might take heed, avoid and observe their movements on the one hand and frustrate and fend off the harms that might afflict them and the Muslims on the other.

As previously cited, the Holy Imams of the Ahl al-Bayt (‘a) firmly prohibited their followers from any kind of cooperation with the unjust authorities—whether in offering general services that might contribute to strengthening their authority, result in any form of approval of their rule, or help them in wrongdoing and oppressive acts—and from accepting offices related to authority and government.

Abū-Baṣīr has reported that he asked Imam al-Bāqir (‘a) about the legality of occupying offices in the ruling regimes of unjust rulers. The Imam (‘a) answered:

> O Abū-Muḥammad, never help them in any matter even if it be as trivial as handing them a pen. No one can obtain any worldly interests from them without loss of as large a part of his faith as the amount of that interest.[33] يَا أَبَا مُحَمَّد، لاَ وَلاَ مُدَّةُ قَلَم. إِنَّ أَحَدَهُمْ لاَ يُصِيبُ مِنْ دُنْيَاهُمْ شَيْئاً إِلاَّ أَصَابُوا مِنْ دِينِهِ مِثْلَهُ.

33- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:129, H. 5; Shaykh al-Kulaynī, *al-Kāfī*, 5:107, H. 5.

"Yes, I did," I answered.

"Why?" he asked.

"I have become too aged to work, and my servant cannot perform the necessary jobs," I answered.

Hārūn insisted, "No! I know him who advised you to do so. This is the advice of Mūsā ibn Ja`far."

"What connects this to Mūsā ibn Ja`far?" I denied.

Hārūn said, "Leave this claim! By Allah I swear, I would kill you had it not been for your good conduct with us!"[34]

In spite of this stern prohibition, the Ahl al-Bayt ('a) excluded certain situations for which they allowed working with the unjust ruling authorities and accepting offices and jobs in their governments. The most important of these were offices that served two essential services to the virtuous community: (1) warding off harm and injury to the community, and (2) provision of services and facilities, including defence of the rights of the virtuous community and paying them their entitlements.

In this respect, `Alī ibn Yaqṭīn is reported to have said that Imam Mūsā ibn Ja`far al-Kāẓim ('a) said to him:

إِنَّ لله، تَبَارَكَ وَتَعَالَى، مَعَ السُّلْطَانِ أَوْلِيَاءَ يَدْفَعُ بِهِمْ عَنْ أَوْلِيَائِهِ.

Verily, among the company of the oppressors, Almighty Allah has some intimate servants by whom He repels (harm) from other cherished servants.[35]

34- Shaykh al-Ṣadūq, *Man Lā Yaḥḍuruhū'l-Faqīh* 4:436; al-Kashshī, *Ikhtiyār Ma`rifat al-Rijāl* 2:740; al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*1 7:182, H.22305.

35- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:139, H. 1.



Ziyād ibn Abū-Sulmā is reported to have related the following:

One day, I visited Abū'l-Ḥasan (Imam) Mūsā al-Kāẓim ('a) who asked me, "Ziyād, do you work with the ruling authority?"

"Yes, I do," I answered.

The Imam ('a) asked, "Why is that?"

I answered, "I have a sense of honor, dependants to provide, and no other resource."

The Imam ('a) commented, "Ziyād, if I were to fall from a high place and break to pieces, it would be more preferable to me than holding an office for any of these (unjust authorities) or even more preferable than being treading on like their rugs—except for one circumstance. Do you know what it is?"

I answered, "No, I do not. May Allah accept me as your ransom!"

The Imam ('a) explained:

إِلاَّ لِتَفْرِيجِ كُرْبَةٍ عَنْ مُؤْمِنٍ، أَوْ فَكِّ أَسْرِه، أَوْ قَضَاءِ دَيْنِه. يَا زِيَادُ، إِنَّ أَهْوَنَ مَا يَصْنَعُ اللهُ جَلَّ وَعَزَّ بِمَنْ تَوَلَّى لَهُمْ عَمَلاً أَنْ يَضْرِبَ عَلَيْهِ سُرَادِقَ مِنْ نَارٍ إِلَى أَنْ يَفْرُغَ اللهُ مِنْ حِسَابِ الْخَلاَئِقِ. يَا زِيَادُ، فَإِنْ وُلِّيتَ شَيْئاً مِنْ أَعْمَالِهِمْ فَأَحْسِنْ إِلَى إِخْوَانِكَ، فَوَاحِدَةٌ بِوَاحِدَةٍ.

"Except in situations of relieving the anguish of a believer by releasing him from captivity or helping him settle his debts. O Ziyād, the lightest penalty that Almighty Allah places upon one that holds an office with unjust authorities is that He covers him with a canopy of fire until He finishes settling accounts with all other creatures. O Ziyād, if you have held any of their offices, then you must behave kindly with your brethren-in-faith as compensation for holding that office—an act for an act."[36]

36- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:140, H. 9; Shaykh ⇨

As is understood from some traditions, holding an office in governments of unjust authorities requires restricted permission given by the Holy Imams of the Ahl al-Bayt (‘a) or by the religious legal authority who runs the affairs of the virtuous community in order that permission might be disallowed in cases of personal gain or taking on prohibited jobs that would expose individuals of the virtuous community to deviation.

According to a valid chain of authority, al-Ḥasan ibn al-Ḥusayn al-Anbārī[37] has reported the following:

For fourteen years, I wrote letters to Imam Abū’l-Ḥasan al-Riḍā (‘a) seeking his permission to hold a governmental office in the regime of the unjust rulers. In the last letter, I mentioned that I feared my neck would be cut off as the ruling authority threatened me, saying, “You are Rāfiḍī and you are refusing this office only for this reason!”

The answer of Imam al-Riḍā (‘a) was the following:

فَهِمْتُ كِتَابَكَ وَمَا ذَكَرْتَ مِنَ الْخَوْفِ عَلَى نَفْسِكَ، فَإِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا وَلِيتَ عَمَلَكَ بِمَا أَمَرَ بِهِ رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، ثُمَّ تُصَيِّرُ أَعْوَانَكَ وَكُتَّابَكَ أَهْلَ مِلَّتِكَ، وَإِذَا صَارَ إِلَيْكَ شَيْءٌ وَاسَيْتَ بِهِ فُقَرَاءَ الْمُؤْمِنِينَ حَتَّى تَكُونَ وَاحِداً مِنْهُمْ، كَانَ ذَا بِذَاكَ، وَإِلاَّ فَلاَ.

I understand your letter and I am conscious of your fear for your life. If you know that in holding this office you will do what you have been ordered by the Messenger of Allah (ṣ), and will chose your brethren-in-faith to be your agents and clerks, and you share whatever you gain with the poor faithfuls as if you are one of them, then you may hold it under these conditions; otherwise, I do not permit it.[38]

al-Kulaynī, *al-Kāfī* 5:110, H. 1.

37- Al-Ardabīlī has asserted that this person is al-Ḥasan ibn al-Ḥusayn al-Kindī.

38- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:145, H. 1.



Sometimes, the Holy Imams of the Ahl al-Bayt (‘a) would direct these persons in their jobs and confirmed the importance of keeping their doctrinal identities undisclosed.

Ibn Sinān has reported that Hārūn al-Rashīd, the `Abbāsid ruler, gifted `Alī ibn Yaqṭīn some garments as an expression of respect. Among these, there was a black silk garment embedded with much gold. `Alī ibn Yaqṭīn, in turn, sent most of these, including this silk garment, to Imam Abū’l-Ḥasan Mūsā ibn Ja`far (‘a) adding to them money for *khumus* taxes. When the gift reached the hands of the Imam (‘a), he accepted the money and the garments but rejected the silk garment and gave it back to `Alī ibn Yaqṭīn with the same messenger who had brought them. The Imam (‘a) also wrote a letter to `Alī ibn Yaqṭīn with the following content: “Keep this garment and don’t let it out of your hand. Soon you will encounter a matter and you will need this garment.”

Not too long after that, `Alī ibn Yaqṭīn became angry with one of his close servants and dismissed him. This servant, who had recognized `Alī ibn Yaqṭīn’s inclination to Imam al-Kāẓim (‘a) and knew every item that his master had sent to the Imam, informed al-Rashīd of these matters against his master and added, “`Alī believes in the Imamate of Mūsā ibn Ja`far and hands over to him funds of the *khumus* taxes every year. He, moreover, gave him the black silk garment that you gifted him as an expression of respect.”

Upon hearing this, al-Rashīd became furious and decided to expose the matter, “If it is true, I will certainly take the life of `Alī ibn Yaqṭīn!” Immediately, he ordered his constabulary to bring `Alī ibn Yaqṭīn to him. When `Alī was brought before him, al-Rashīd asked, “What have you done with the garment that I gave you?” He answered, “O commander of the believers, it is in my possession in a sealed chest. I have stored it there. I rarely miss a morning

when I open it to take a look at the garment, seeking blessings and kissing it, and then I put it back there."

Al-Rashīd ordered him to present it at that very moment, so `Alī ibn Yaqṭīn summoned one of his servants and told him where to find the garment exactly as he had told al-Rashīd beforehand. Before long, the servant fetched the chest and put it before al-Rashīd who ordered the seal to be broken. As he looked at the garment, al-Rashīd found it exactly as he had been told by `Alī ibn Yaqṭīn. He calmed down and ordered `Alī to put it back in its place. He then said to him, "You may leave with respect, for I will never believe any information that is given to me against you." Moreover, he ordered that an abundant gift be given to `Alī ibn Yaqṭīn. As for the talebearing slave, al-Rashīd ordered him to be given one thousand lashes. After five hundred, the slave died.[39]

## *Historical Background of this Policy*

It is not inaccurate to say that this policy of security is the most crucial that the Holy Imams (‘a) planned for the virtuous community. There are some indications of this in the Holy Qur'ān. Narrating the story of Prophet Moses (‘a), the Holy Qur'ān mentions that "the believing man of Pharaoh's family" protected Prophet Moses (‘a) from dangers that were conspired against him, before and after his mission, as he gave the Prophet information about conspiracies by Pharaoh and his people to kill him.

`Alī ibn Yaqṭīn, the aforementioned, who was the commander-in-chief of the constabulary of Hārūn al-Rashīd,

39- Shaykh al-Mufīd, *Kitāb al-Irshād* 2:225-227; al-Ṭabrisī, *I`lām al-Warā bi-A`lām al-Hudā* 2:19-20; al-Majlisī, *Biḥār al-Anwār* 48:137-138, H. 12.



and `Alī ibn Yaqṭīn's father were famous models who adopted this policy in the history of the Holy Imams (‘a). Even though we have not received details of the lives of other such personalities, there were surely others who played this role throughout the history of the Holy Imams (‘a) because we believe that this strategy of security must have existed in all the stages of the Holy Imams (‘a) lives.

In a written account of the life of `Abdullāh ibn Sinān, al-Najjāshī introduces him as follows:

`Abdullāh ibn (i.e. the son of) Ṭurayf was a manumitted slave of the Hashemites. Others claim that he had been manumitted by the offspring of Abū-Ṭālib and others claim the same for the offspring of al-`Abbās. He worked as a secretary for al-Manṣūr, al-Mahdī, al-Hādī, and al-Rashīd, the `Abbāsid ruler. A trustworthy person and one of our companions, he lived in Kūfah. He was so lofty that none could criticize him. He reported sayings from Imam al-Ṣādiq (‘a). Shaykh al-Ṭūsī in his book, *al-Fihrist*, also counted him among the trustworthy reporters.[40]

The same thing has been said about Muḥammad ibn `Umayr, who was introduced by both Shī`ites and Sunnis as one of the greatest master jurisprudents.[41]

Muḥammad ibn Ismā`īl ibn Buzaygh was also one of the servants of al-Manṣūr, the `Abbāsid ruler, and one of his assistants. He and his cousin, Aḥmad ibn Ḥamzah, were among the most trustworthy Shī`ite reporters. One of the most righteous persons, he was of superior knowledge. Imam Abū'l-Ḥasan al-Riḍā (‘a) once said to him:

40- Al-Ardabīlī, *Jāmi` al-Ruwāt* 1:487.
41- Shaykh al-Ṭūsī, *al-Fihrist*, pp. 142; al-Ardabīlī, *Jāmi` al-Ruwāt* 2:50-51.

إِنَّ لله تَعَالَى بِأَبْوَابِ الظَّالِمينَ مَنْ نَوَّرَ اللهُ لَهُ الْبُرْهَانَ وَمَكَّنَ لَهُ فِي الْبِلاَدِ، لِيَدْفَعَ بِهِمْ عَنْ أَوْلِيَائِهِ وَيُصْلِحَ اللهُ بِهِمْ أُمُورَ الْمُسْلِمينَ. إِلَيْهِمْ مَلْجَأُ الْمُؤْمِنينَ مِنَ الضُّرِّ، وَإِلَيْهِمْ يَفْزَعُ ذُو الْحَاجَةِ مِنْ شِيعَتِنَا، وَبِهِمْ يُؤْمِنُ اللهُ رَوْعَةَ الْمُؤْمِنِ فِي دَارِ الظَّلَمَةِ. أُولَئِكَ الْمُؤْمِنُونَ حَقّاً. أُولَئِكَ أُمَنَاءُ اللهِ فِي أَرْضِهِ. أُولَئِكَ نُورُ اللهِ فِي رَعِيَّتِهِمْ يَوْمَ الْقِيَامَةِ، وَيَزْهَرُ نُورُهُمْ لأَهْلِ السَّمَاوَاتِ كَمَا يَزْهَرُ الْكَوَاكِبُ الدُّرِّيَّةُ لأَهْلِ الأَرْضِ. أُولَئِكَ مَنْ نُورُهُمْ نُورُ الْقِيَامَةِ، تُضِيءُ مِنْهُمُ الْقِيَامَةُ. خُلِقُوا وَاللهِ لِلْجَنَّةِ وَخُلِقَتِ الْجَنَّةُ لَهُمْ. فَهَنِيئاً لَهُمْ. مَا عَلَى أَحَدِكُمْ أَنْ لَوْ شَاءَ لَنَالَ هَذَا كُلَّهُ؟

Among the officials of the unjust rulers, there are those through whom Almighty Allah has made bright his path and given power in the countries so as to protect His intimate servants through them and set right the affairs of Muslims. To them do the faithful believers resort when harm is done to them and to them do the needy among our Shī`ah turn. Through them does Almighty Allah dispel the fear of the believers in lands controlled by tyrants. These are the true believers. These are Almighty Allah's trustees in His lands. These shall be the source of Almighty Allah's light among His subjects on the Day of Resurrection. Their light is visible to the inhabitants of the heavens just as the shining stars are visible to the inhabitants of the earth. Their light shall light up the Resurrection. By Allah I swear, they were created for Paradise and Paradise was created for them. Congratulations to them. What prevents you, if you wish, from gaining all that?

The reporter asked, "May Allah accept me as ransom for you! How can we gain all this?"

The Imam (‘a) answered:



يَكُونُ مَعَهُمْ فَيُسرُّنَا بِإِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ مِنْ شِيعَتِنَا، فَكُنْ مِنْهُمْ يَا مُحَمَّدُ.

One of you may join them (i.e. the unjust rulers) and, at the same time, please us by giving pleasure to the believers among our Shī`ah. So, Muḥammad, try to be one of these.[42]

If a survey of the companions of Holy Imams' (‘a) is made, one can find many such individuals.

This policy indicates a remarkably outstanding and errorless plan by the Holy Imams of the Ahl al-Bayt (‘a) that left a strong impact on the protection, perfection, and development of the virtuous community which extended to the entire Muslim nation.

42- Al-Ardabīlī, *Jāmi` al-Ruwāt* as quoted from al-Najjashī's book of biography (*rijāl*) 2:69.
This excellent description of the rank of these individuals has come from the significance of the nature of this job as well as its risk, difficulty and need for accuracy of implementation. In addition, such an office entails much suffering that a righteous individual encounters due to associating with and being in close proximity with tyrants, while secretly at odds with them.

This policy of emigration in the security system of the virtuous community also has a historical root in the deeds of the Holy Prophet (ṣ) who, in order to protect newly converted Muslims, ordered them to emigrate to Abyssinia and seek refuge therein, even though Abyssinia was not ruled by Islam. These Muslims had been exposed to severe persecution and they lacked any suitable means of protection. Once more, Muslims were ordered to emigrate to Yathrib (later called al-Madīnah al-Munawwarah—the luminous city) where Islam could find itself a center. The polytheists of this city had not yet taken an extremely hostile position against the Holy Prophet (ṣ) before his migration.

This procedure of emigration and asylum-seeking is also adopted by political movements today when some of their members, being harshly chased by the ruling regimes, seek refuge in other countries that allow them asylum.

There is a set of indications proving that the Ahl al-Bayt (‘a) adopted this policy of security so as to guarantee the protection of their followers. Some of these indications are as follows:

### *Historical Examples of Emigration*

Some historical examples of emigration include:

- The descendants and offspring of the Holy Imams of the Ahl al-Bayt (‘a), as well as righteous scholars of the Shī`ah, spread widely in various regions of the world, including remote and mountainous regions such as Māzandarān and Gilān in present day Iran (in earlier times, the lands of the Turks and Daylam), some regions of Africa, the Indian subcontinent, the Caucasus, and the Malawi Islands. It is well worth

## REFUGE AND MIGRATION

The fourth measure of security that the Ahl al-Bayt (‘a) took for the virtuous community was to choose and migrate to safe shelters in regions far from the sway of unjust ruling authorities, including rural areas where Arab tribes that were loyal to the Ahl al-Bayt (‘a) lived, mountainous regions, or other regions known for their insubordination to the ruling regime. The individuals of the virtuous community were able to resort to this policy only in exceptional cases of emergency, to seek security and elude danger to their lives on the one hand while propagating the Islamic mission, spreading true guidance and righteousness and teaching morals and divine laws on the other.

The Holy Qur'ān has presented some examples and events of such migrations, such as in the story of Prophet Abraham (‘a). After he had encountered the aftermath of being thrown in the fire, he migrated with Prophet Lot (‘a):

> He (i.e. Abraham) said: I am fleeing to my Lord. Surely, He is the Mighty, the Wise. (29:26)

ڈ ڑ ڑ ڑ ک ک ک گ گ

Likewise, Prophet Moses (‘a) migrated to Madyan:

> So he (i.e. Moses) went forth therefrom, fearing, awaiting, (and) he said: My Lord! Deliver me from the unjust people. And when he turned his face towards Madyan, he said: Maybe my Lord will guide me along the right path. (28:21-22)

□ □ □ □□ □ □ □
□ □ □ □ أ ب پ پ پ
پ پ پ پ پ

Another example is the exodus of Moses and the Israelites from Egypt to the Holy Land.

mentioning that these Sayyids[43] and righteous scholars propagated Islam and spread the Islamic culture in these regions, converting their inhabitants to Islam.

- The Shī`ah of the Ahl al-Bayt (‘a) spread out in the various countries of the Muslim world without exception, especially in the ages of the Holy Imams (‘a). This state existed in other time periods also, despite the fact that the Ahl al-Bayt (‘a) and their followers lived under political and social siege and were subjected to execution, pursuit and constant threat that did not grant them opportunities to engage in extensive communication. This proves that the Shī`ah abided by the policy of migration and seeking refuge as planned by the Ahl al-Bayt (‘a). This is also confirmed in a number of traditions.

Describing the manners of the true Shī`ah, Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّمَا شِيعَتُنَا مَنْ لاَ يَهِرُّ هَرِيرَ الْكَلْبِ، وَلاَ يَطْمَعُ طَمَعَ الْغُرَابِ، وَلاَ يَسْأَلُ النَّاسَ بِكَفِّهِ وَإِنْ مَاتَ جُوعاً... أُولَئِكَ مَغَامِيضُ فِي أَطْرَافِ الأَرْضِ. أُولَئِكَ الْخَشِنُ عَيْشُهُمْ، الْمُنْتَقِلَةُ دَارُهُمْ، الَّذِينَ إِنْ شَهِدُوا لَمْ يُعْرَفُوا، وَإِنْ غَابُوا لَمْ يُفْتَقَدُوا.

Our true Shī`ah are those who do not growl like a dog, do not covet like a crow, and do not beg from people even if they die of hunger....You can find them in the four corners of the world. They are those whose lives are simple, whose abodes move from one place to another, who, if seen, will not be known, and if absent, will not be missed... etc.[1]

- The reason for the emergence of some major events in the history of Islam was the adoption of this policy of emigration. For instance, the existence of Shī`ah emigrants in various countries gave rise to some great states, such as the Fāṭimid dynasty[2] and the Ḥasanid dynasty in Ṭabristān, as well as some `Alawid political movements, especially those which rose during the `Abbāsid dynasty. In conclusion, these Shī`ah emigrants gradually developed into great powers that threatened and disturbed the existence of despotic ruling regimes.

- Some traditions of the Ahl al-Bayt (‘a) give a green light for resettlement in non-Muslim countries on the condition that there is an opportunity to announce and propagate one’s faith. However, such migration is regarded as a form of becoming a wanderer after migration to civility (*al-ta`arrub ba`da al-hijrah*),[3] which is forbidden by the religious law of Islam. Moreover, a set of traditions reported from the Ahl al-Bayt (‘a) decisively confirm that vagrancy after migration to civility is prohibited.

Imam Ja`far al-Ṣādiq (‘a) has reported his fathers as

43- Sayyid is a title of respect given to the descendants of the Holy Prophet (ṣ) through Imam `Alī and Lady Fāṭimah al-Zahra (‘a).



1- Abū-Zaynab al-Nu`mānī, *Kitāb al-Ghaybah*, 203-204; al-Majlisī, *Biḥār al-Anwār* 68:165, H. 16.

2- The Fāṭimid Dynasty ruled in part of North Africa, Egypt, and Syria from AD 909 to 1171.

3- *Al-ta`arrub ba`da al-hijrah* indicates moving from a country where Islam is powerful, such as al-Madīnah, to another country where Islam may be weak and inactive because of the social conditions of that country, such as western countries in the present day and nomadic regions in the past.

quoting the following from the Holy Prophet to Imam `Alī Amīr al-Mu'minīn (‘a):

وَلاَ تَعَرُّبَ بَعْدَ الْهِجْرَةِ.

Do not return to nomadism after migration to civility.[1]

Muḥammad ibn Sinān has reported that among answers to religious questions, Imam al-Riḍā (‘a) wrote:

وَحَـرَّمَ اللهُ التَّعَـرُّبَ بَعْـدَ الْهِجْـرَةِ لِلرُّجُوعِ عَنِ الدِّينِ وَتَـرْكِ الْمُؤَازَرَةِ لِلأَنْبِيَاءِ وَالْحُجَجِ، عَلَيْهِمُ السَّلاَمُ، وَمَا فِي ذَلِكَ مِنَ الْفَسَادِ وَإِبْطَالِ حَقِّ كُلِّ ذِي حَقٍّ لِعِلَّةِ سُكْنَى الْبَـدْوِ، وَلِـذَلِكَ لَـوْ عَـرِفَ الرَّجُـلُ الـدِّينَ كَـامِلاً لَـمْ يَجُـزْ لَـهُ مُـسَاكَنَةُ أَهْـلِ الْجَهْـلِ وَالْخَوْفِ عَلَيْهِ، لأَنَّهُ لاَ يُؤْمَنُ أَنْ يَقَعَ مِنْهُ تَـرْكُ الْعِلْـمِ وَالـدُّخُولُ مَعَ أَهْـلِ الْجَهْلِ وَالتَّمَادِي فِي ذَلِكَ.

Almighty Allah has forbidden vigrancy after migration to civility, because such an act may result in renunciation of one’s faith, abandonment of support of prophets and representatives (of Almighty Allah, i.e. Holy Imams), corruption, and denying the rights of others due to dwelling with Bedouins. Hence, a man who has fully recognized the religion is not permitted to live with the unschooled and put his faith under threat because it is not improbable that such a man will lose his familiarity with religion, decline into unenlightenment of religiously ignorant people, and go far into apostacy and ignorance.[2]

At the same time, other traditions refer to an exception of one case only from this religious law; that is, the case of the availability of an opportunity to propagate one’s faith and true beliefs when such opportunity is impracticable in

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:75, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:75-76, H. 2.



Muslim countries.

Ḥammād al-Samandī has reported that he said to Imam al-Ṣādiq (‘a), “I often travel to the cities of the polytheists, but some of our companions claim that if I die in these territories, I will be added to the group of their dwellers.”

The Imam (‘a) asked:

يَا حَمَّادُ، إِذَا كُنْتَ ثَمَّ تَذْكُرُ أَمْرَنَا وَتَدْعُو إِلَيْهِ؟

O Ḥammād, do you proclaim our faith and invite people to it when you are there?

Ḥammād answered affirmatively, so the Imam asked again:

فَإِذَا كُنْتَ فِي هَذِهِ الْمُدُنِ، مُدُنِ الإِسْلاَمِ، تَذْكُرُ أَمْرَنَا وَتَدْعُو إِلَيْهِ؟

When you live in the territories of Muslims, can you make known our faith and invite people to it?

Ḥammād answered negatively. The Imam then said:

إِنَّكَ إِذَا متَّ ثَمَّ تُحْشَرُ أُمَّةً وَحْدَكَ وَيَسْعَى نُورُكَ بَيْنَ يَدَيْكَ.

Therefore, if you die there, you will be resurrected alone in an independent group and your light will be running before you.[49]

49- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:76, H. 6.

# CHAPTER TWO:
# POLICIES OF GENERAL SECURITY

***1. Coexistence with Other Muslims***

***2. Caution in Propagating the True Faith***

***3. Policy of Centralization***

***4. Observance of the Level of Toleration***

## PRELUDE

The Ahl al-Bayt (‘a) set forth a set of general policies to be followed in the area of security that supported the previously mentioned strategies of the security system of the virtuous community. This is because security procedures can be effective and useful only when they are carried out within the general policies of this discipline, especially when we realize that the Holy Imams of the Ahl al-Bayt (‘a) intended to achieve a level of security which kept the virtuous community moving and existing within the borders of the unified Muslim society, to influence the Muslims and undertake the general responsibilities towards Islam and Muslim society. It is true that there are other significant objectives behind these general policies, but the goal of achieving security for the virtuous community is the most obvious and most significant. These policies may overlap the aforementioned measures and security procedures. In this discussion, we will refer to four general political policies and aspects that reflect bold security measures.

benefits, one of which is to ensure the cohesion and unity of Muslim society. This principle has another political goal, which is to protect the virtuous community from the probable negative reactions of other Muslims and ruling authorities.

The Holy Imams of the Ahl al-Bayt (‘a) took the following measures:

***A***. They directed their followers to present themselves in general ceremonies and important rituals, which the religion of Islam has paid special attention to as pillars of Muslim society, including Friday and Congregational Prayers.

The Shī`ah community showed some reservations on participating in these congregations. For instance, various terms of validity of congregational prayers, like the specification of decency as a quality to be met by prayer leaders, might not have been met because the majority of prayer leaders were officials or agents of the unjust ruling authorities. Another reservation was that the Shī`ah jurisprudentially differ with other Muslim groups on the performance of prayers in terms of the timing of the daily prayers and other rulings and acts as well as in terms of certain cultural contents that the Shī`ah believe to have been distorted through history, such as insulting Imam `Alī (‘a) and reviling his followers in sermons and lectures delivered during such congregations.

Despite these issues, the Ahl al-Bayt (‘a) urged their followers, firmly and vigorously, to attend these congregations.

Al-Ḥalabī has reported Imam al-Ṣādiq (‘a) as saying:

## COEXISTENCE WITH OTHER MUSLIMS

The first general policy that the Ahl al-Bayt (‘a) set up for guaranteeing the security of the virtuous community was the construction of a well-established relationship with groups of Muslims and Muslim society as a whole. This policy represents the general principle followed by the Ahl al-Bayt (‘a) and used by their followers as an effective two-edged instrument of pressure. Where campaigns of enlightenment are begun and good relations created with other groups of Muslims, those groups can be shifted from a pressure tool against the virtuous community—when the tyrannical ruling authorities incite them against the Shī`ah—to a pressure tool against the ruling authorities to put a stop to harassment of the Ahl al-Bayt (‘a) and their followers in particular and injustice and oppression against Muslims in general.

Actually, the majority of Muslims did put this change into effect despite the fact that many of them did not follow the Ahl al-Bayt (‘a) sect. They, therefore, led a wide and influential opposition against such tyrannical authorities.

In fact, one of the most important goals of practicing *taqiyyah* was to achieve such coexistence with the other Muslims.[50]

In addition to enhancing the security of the virtuous community, coexistence with other Muslims has other

50- This topic has been previously discussed with some details. It is also discussed in our book entitled ‘*al-wiḥdah al-islāmiyyah min manẓūr al-thaqalayn* (Islamic Unity from the Perspective of the Two Weighty Things—i.e. the Holy Qur'ān and the Ahl al-Bayt)’, pp. 140-144 & 159-162.

مَنْ صَلَّى مَعَهُمْ فِي الصَّفِّ الأَوَّلِ كَانَ كَمَنْ صَلَّى خَلْفَ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

Whoever prays with them (i.e. other Muslim groups) in the first line (of their congregational prayers) is regarded as one who prayed behind the Messenger of Allah (ṣ) in congregational prayer.[51]

`Abdullāh ibn Sinān has reported that he heard Imam al-Ṣādiq (‘a) saying:

أُوصِيكُمْ بِتَقْوَى اللهِ، وَلاَ تَحْمِلُوا النَّاسَ عَلَى أَكْتَافِكُمْ فَتَذِلُّوا. إِنَّ اللهَ، عَزَّ وَجَلَّ، يَقُولُ فِي كِتَابِهِ: ﴿ ﴾ عُودُوا مَرْضَاهُمْ، وَاحْضُرُوا جَنَائِزَهُمْ، وَاشْهَدُوا لَهُمْ وَعَلَيْهِمْ، وَصَلُّوا مَعَهُمْ فِي مَسَاجِدِهِمْ...

I instruct you to be God-wary. Do not carry people on your shoulders (i.e. do not abase yourself before others), lest you become humiliated. Verily, Almighty Allah says in His Book, “Speak to men good words. (2:83)” Visit the sick among them, attend their funeral ceremonies, bear witness for and against them, pray with them in their mosques...[52]

***B***. The Ahl al-Bayt (‘a) urged their followers to comply with the social behavior common with other Muslims in general, and members of their (i.e. the followers) clans and tribes in particular, so that difference in doctrine and sect would not influence social relations. These common social behaviors included keeping in contact with relatives, attending their funeral and wedding ceremonies, visiting the sick, and other similar social activities and duties.

51- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 5:381, H. 4.
52- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:7, H. 6 (Ed. Āl al-Bayt Foundation).



Mu`āwiyah ibn Wahab has reported that he once asked Imam al-Ṣādiq (‘a), “What should we do with respect to relationships among our people and associates who follow other faiths?”

The Imam (‘a) answered:

تَنْظُرُونَ إِلَى أَئِمَّتِكُمُ الَّذِينَ تَقْتَدُونَ بِهِمْ، فَتَصْنَعُونَ مَا يَصْنَعُونَ. فَوَاللهِ إِنَّهُمْ لَيَعُودُونَ مَرْضَاهُمْ وَيَشْهَدُونَ جَنَائِزَهُمْ وَيُقِيمُونَ الشَّهَادَةَ لَهُمْ وَعَلَيْهِمْ وَيُؤَدُّونَ الأَمَانَةَ إِلَيْهِمْ.

You must watch the Imams you follow and do exactly as they do. By Allah (I swear), they (i.e. the Imams) visit the sick among them, attend their funeral ceremonies, testify for and against them, and fulfill their trusts.[53]

Kathīr ibn `Alqamah has reported that he once asked Imam al-Ṣādiq (‘a) for advice. The Imam (‘a) said:

أُوصِيكَ بِتَقْوَى اللهِ وَالْوَرَعِ وَالْعِبَادَةِ وَطُولِ السُّجُودِ وَأَدَاءِ الأَمَانَةِ وَصِدْقِ الْحَدِيثِ وَحُسْنِ الْجِوَارِ. فَبِهَذَا جَاءَنَا مُحَمَّدٌ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ. صَلُّوا فِي عَشَائِرِكُمْ وَعُودُوا مَرْضَاكُمْ وَاشْهَدُوا جَنَائِزَكُمْ، وَكُونُوا لَنَا زَيْناً وَلاَ تَكُونُوا عَلَيْنَا شَيْناً. حَبِّبُونَا إِلَى النَّاسِ وَلاَ تُبَغِّضُونَا

I command you to fear Allah, relinquish prohibitions, abide by devotional acts, prostrate yourself as long as you can, fulfill your trusts, tell only the truth and treat your neighbor kindly. This is exactly what has been brought to us by Muḥammad—peace be upon him and his Household. Build up good relations with the members of your tribes. Visit the sick among them. Attend their funeral ceremonies. Represent us excellently (before others) and do not create a bad

53- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:399, H. 3.

## CAUTION IN PROPAGATING THE TRUE FAITH

The second general policy adopted by the Ahl al-Bayt (‘a) was caution and vigilance in propagating the true beliefs of the Ahl al-Bayt (‘a),[56] including issues of loyalty to the Holy Imams (‘a), religious referential authority, doctrines, distinctive features of the Ahl al-Bayt (‘a), the duties of Muslims towards them, etc.

The traditions reported from the Ahl al-Bayt (‘a) demonstrate that the purpose behind adopting this policy of caution is to guarantee the security and protect the individuals of this community. Making a comparison between the advantages of inviting people to true faith and guiding them to the true path on the one hand and forbidding the divulgence of doctrinal secrets and the perils ensuing from such propagation when conditions are not appropriate or when this causes divulgence of a doctrinal secret on the other, the Holy Imams (‘a) said they would prefer banning propagation and postponing growth, leaving dissemination to its natural course.

Shaykh al-Ṣadūq has recorded the following authenticated tradition:

Muḥammad ibn `Īsā has reported that he read the following in `Alī ibn Hilāl’s message to Imam al-Riḍā (‘a): It has been reported from your fathers that they warned you against debating on religious affairs. However, some of your followers (theologians) interpreted this warning to be exclusively meant for those who are deficient in this field and believed those who could do it adeptly were excluded

56- Previous discussion has been made regarding this topic along with some traditions supporting the idea.



إِلَـيْهِمْ، فَجُـرُّوا إِلَيْنَـا كُـلَّ مَـوَدَّةٍ وَادْفَعُوا عَنَّا كُلَّ شَرٍّ.

opinion of us. Make us beloved by people and do not make them upset at us. Attract to us all love and repel from us every evil.[54]

***C.*** The Ahl al-Bayt (‘a) highlighted the importance of their followers acting as excellent examples in Muslim communities so that they would be objects of others’ attention, sources of trustworthiness and reliability, the worthiest of keeping the trusts of others, and the persons people refer to for solving problems and judging disputes.

According to a valid tradition, Imam al-Ṣādiq (‘a) is reported to have said:

وَاللهِ لَحَدَّثَنِي أَبِي، عَلَيْهِ السَّلاَمُ، أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شِيعَةِ عَلِيٍّ، عَلَيْهِ السَّلاَمُ، فَيَكُونُ زَيْنَهَا؛ آدَاهُمْ لِلأَمَانَةِ وَأَقْضَاهُمْ لِلْحُقُوقِ وَأَصْدَقَهُمْ لِلْحَدِيثِ، إِلَيْهِ وَصَايَاهُمْ وَوَدَائِعُهُمْ. تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ: مَنْ مِثْلُ فُلانٍ؟ إِنَّهُ آدَانَا لِلأَمَانَةِ وَأَصْدَقُنَا لِلْحَدِيثِ.

I swear by Allah, my father (‘a) told me that a Shī`ite in a clan would be the best of its individuals, the most trustworthy, the most observant of the rights of others, and the most honest. The other individuals of that clan would always keep their wills and trusts with him and when they were asked about him, they would answer that he was unmatched among them: the most upright and the most honest.[55]

54- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:400, H. 8.

55- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:399 H. 2. More details of this topic will be cited in the sixth book of this series, which deals with the relationships of the virtuous community.

from this warning. Is this interpretation accurate or not?"

The Imam (‘a) replied:

الْمُحْسِنُ وَغَيْرُ الْمُحْسِنِ لاَ يَتَكَلَّمُ فِيهِ، فَإِنَّ إِثْمَهُ أَكْبَرُ مِنْ نَفْعِهِ.

Both, those who are inexperienced and those who can debate adeptly are included in this ban. Verily, its sin is greater than its advantage.[57]

To explain, the Imam (‘a) said that even though there were advantages in propagating the true faith, the political and psychological circumstances were at that time inappropriate; therefore, the drawbacks would be greater than the advantages.

According to another acceptably reported (*ḥasan*) tradition,[58] Ḥamrān has reported that the following dialogue was conducted between Imam al-Ṣādiq (‘a) and himself:

**Ḥamrān**: May I ask you something that Allah may lead you to more success?

**The Imam**: Yes, you may.

**Ḥamrān**: I now practice an approach quite opposite to my previous approach! I used to visit countries and invite one or two men or women to my faith and then Almighty Allah would save whomever He willed. Now, I can no longer invite anybody.

**The Imam**: What harms you if you leave people to their Lord? Whomever Almighty Allah decides to bring out of darkness into the light shall be so brought. To make sure of

57- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:457, H. 26.
58- A *ḥadīth* is classified as *ḥasan* when it is reported by an Imāmī-Shī`ite reporter whose faith has been praised in such a manner that is acceptable by rational people although none has decided him as trustworthy or as faithless or deviant.



one's receptiveness is better than casting (your faith) onto another arbitrarily.

**Ḥamrān**: Please, tell me about the interpretation of Almighty Allah's saying, "And whoever keeps it (i.e. a soul) alive, it is as though he kept alive all men. (5:32)"

**The Imam**: To keep a soul alive is to save it from burning or drowning... However, its most profound interpretation is to invite an individual to the true faith and a positive response is received.[59]

Al-Fuḍayl has reported that he asked Imam al-Ṣādiq (‘a), "May we invite people to this matter (i.e. faith)?"

The Imam answered:

يَا فُضَيْلُ، إِنَّ اللهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْراً أَمَرَ مَلَكاً فَأَخَذَ بِعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الأَمْرِ طَائِعاً أَوْ كَارِهاً.

O Fuḍayl, if Almighty Allah intends to do (the) favor (of true guidance) to a servant (of His), He orders an angel to grasp him by the neck and forcefully put him in this matter, willingly or unwillingly.[60]

Kulayb ibn Mu`āwiyah al-Ṣaydāwī has reported that Imam al-Ṣādiq (‘a) said to him:

إِيَّاكُمْ وَالنَّاسَ! إِنَّ اللهَ، عَزَّ وَجَلَّ، إِذَا أَرَادَ بِعَبْدٍ خَيْراً نَكَتَ فِي قَلْبِهِ نَكْتَةً فَتَرَكَهُ وَهُوَ يَجُولُ لِذَلِكَ وَيَطْلُبُهُ. لَوْ أَنَّكُمْ إِذَا كَلَّمْتُمُ النَّاسَ قُلْتُمْ:

Beware of (inviting) people (to your faith)! Verily, if Almighty Allah intends to do (the) favor (of true guidance) to a servant (of His), He casts something in his heart and leaves him go after it from place to place and seek it...It would be better for you if you say, while replying to those who blame you for choosing

59- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:446-447, H. 1.
60- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:449, H. 1.

ذَهَبْنَا حَيْثُ ذَهَبَ اللهُ، وَاخْتَرْنَا مَنِ اخْتَارَهُ اللهُ؛ اخْتَارَ اللهُ مُحَمَّداً وَاخْتَرْنَا آلَ مُحَمَّدٍ، صَلَّى اللهُ عَلَيْهِ وَآلِه.

this sect, "We have moved towards those whom Almighty Allah preferred and we chose them whom Almighty Allah has chosen. Almighty Allah has chosen Muḥammad (ṣ) and we have chosen Muḥammad's Household (ʻa)."[61]

Thābit ibn Sa`īd has reported that Imam al-Ṣādiq (ʻa) said to him:

يَا ثَابِتُ، مَا لَكُمْ وَلِلنَّاسِ؟ كُفُّوا عَنِ النَّاسِ. وَلاَ تَدْعُوا أَحَداً إِلَى أَمْرِكُمْ، فَوَاللهِ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الأَرْضِ إِجْتَمَعُوا عَلَى أَنْ يُضِلُّوا عَبْداً هَدَاهُ اللهُ مَا إِسْتَطَاعُوا. كُفُّوا عَنِ النَّاسِ، وَلاَ يَقُولُ أَحَدُكُمْ: أَخِي وَابْنُ عَمِّي وَجَارِي. فَإِنَّ اللهَ، عَزَّ وَجَلَّ، إِذَا أَرَادَ بِعَبْدٍ خَيْراً طَيَّبَ رُوحَهُ، فَلاَ يَسْمَعُ بِمَعْرُوفٍ إِلاَّ عَرَفَهُ، وَلاَ بِمُنْكَرٍ إِلاَّ أَنْكَرَهُ. ثُمَّ يَقْذِفُ اللهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ.

O Thābit! What do you want of people? Stop disputing with people (attempting to convince them) and do not invite them to your faith. I swear by Allah that if all the inhabitants of the skies and all the inhabitants of the earth help each other to mislead a servant that Almighty Allah wants to guide, they shall never be able to do it. Stop contending with people and do not offer your faith to anyone even if you believe one will respond because he is your brother, cousin, or neighbor. Verily, if Almighty Allah wants somebody to join the truth, He will make his spirit responsive and then that person will follow whatever good matter he encounters and reject any evil that he encounters. Then, Almighty Allah will cast in his heart a word that determines his decree.[62]

61- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:449, H. 1.
62- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:450, H. 3; Shaykh ⇨



إِجْعَلُوا أَمْرَكُمْ هَذَا إِلَى اللهِ، وَلاَ تَجْعَلُوهُ لِلنَّاسِ، فَإِنَّهُ مَا كَانَ للهِ فَهُوَ للهِ، وَمَا كَانَ لِلنَّاسِ فَلاَ يَصْعَدُ إِلَى السَّمَاءِ، وَلاَ تُخَاصِمُوا بِدِينِكُمْ، فَإِنَّ الْمُخَاصَمَةَ مُمْرِضَةٌ لِلْقَلْبِ. إِنَّ اللهَ، عَزَّ وَجَلَّ، قَالَ لِنَبِيِّهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه: ﴿ک ک ک گ گ گ گ ڳ ڳ ڳ﴾ وَقَالَ: ﴿ڦ ڦ ڦ ڦ ڄ ڄ ڄ ڄ﴾ ذَرُوا النَّاسَ، فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ، وَإِنَّكُمْ أَخَذْتُمْ عَنْ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، وَعَلِيٍّ، عَلَيْهِ السَّلاَمُ، وَلاَ سَوَاءَ. وَإِنِّي سَمِعْتُ أَبِي، عَلَيْهِ السَّلاَمُ، يَقُولُ: إِذَا كَتَبَ اللهُ عَلَى عَبْدٍ أَنْ يُدْخِلَهُ فِي هَذَا الأَمْرِ، كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلَى وَكْرِهِ.

Devote this matter (i.e. faith) to Almighty Allah alone and do not display it before people. Verily, what is truly intended to Almighty Allah shall permanently be to Him, but whatever is intended for people shall never ascend to the heavens. Do not dispute with others in matters appertaining to your faith. Verily, disputation ends in disease of the heart (spiritual disease). Almighty Allah has said to His Prophet (ṣ), "Surely, you cannot guide whom you love, but Allah guides whom He pleases. (28:56)" He has also said, "Will you then force men to become believers? (10:99)" Leave people alone. Verily, they received from other people while you have received from Allah's Messenger (ṣ) and `Alī (ʻa) and none else. Indeed, I heard my father saying, "If Almighty Allah decides for someone to join this faith, he will join it swifter than a bird hurrying to its nest."[63]

`Alī ibn `Uqbah, on the authority of his father, has reported Imam al-Ṣādiq (ʻa) as saying:

al-Kulaynī, *Al-Kāfī*, 2:213, H. 2.
63- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:450, H. 4.

On the other hand, the Ahl al-Bayt (‘a) allowed propagation for the true faith when they believed that there was good opportunity and positive ground available for people to receive it.

Sulaymān ibn Khālid has reported that he said to Imam al-Ṣādiq (‘a), “I have some relatives who usually listen to me. May I call them to this faith?”

The Imam (‘a) answered:

نَعَمْ! إنَّ اللهَ يَقُولُ في كِتَابِه: ﴿وا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

Yes, you may. Almighty Allah says in His Book, “O you who believe! Save yourselves and your families from a fire whose fuel is men and stones. (66:6)

Zayd ibn `Alī has reported the following from his ancestors:

One day, someone asked the Holy Prophet (ṣ) for guidance and the Holy Prophet (ṣ) advised him, saying:

أُوصِيكَ أَنْ لاَ تُشْرِكَ بِالله شَيْئاً، وَلاَ تَعْصِ وَالِدَيْكَ... وَادْعُ النَّاسَ إِلَى الإِسْلاَمِ، وَاعْلَمْ أَنَّ لَكَ بِكُلِّ مَنْ أَجَابَكَ عِتْقَ رَقَبَةٍ مِنْ وُلْدِ يَعْقُوبَ.

I advise you not to set any partner (in godhead) with Almighty Allah. Never disobey your parents....Call people to Islam. Be it known to you that you will win the reward of manumitting a slave from the descendants of (Prophet) Jacob (‘a) for every single person that responds to you.[64]

Abū-Baṣīr has reported that he once asked Imam al-Bāqir (‘a), “Am I permitted to call people to my faith?”

The Imam (‘a) answered, “No, you are not.”

64- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:448, H. 5.



Abū-Baṣīr further asked, “If one asks me to lead him to the true faith, will I then be permitted to do so?”

The Imam (‘a) answered:

نَعَمْ! مَنِ إسْتَرْشَدَكَ فَارْشُدْهُ، فَإِنِ إسْتَزَادَكَ فَزِدْهُ، وَإِنْ جَاحَدَكَ فَجَاحِدْهُ.

Yes. If one asks for true guidance, you may show him. If one asks for more details, you may give them to him. If one does not believe you, you may reject him.[65]

At another time, the Holy Imams of the Ahl al-Bayt (‘a) urged their followers to propagate the true faith after they had defined a suitable environment for its acceptance; that is, youths who desire acquainting themselves with the truth and their minds and hearts are usually open to knowledge.

Ismā`īl ibn `Abd al-Khāliq has reported that he heard Imam al-Ṣādiq (‘a) asking al-Aḥwal, “You have come from Baṣrah, have you not?”

“Yes, I have,” answered al-Aḥwal.

“How do you evaluate the people’s enthusiasm towards this matter and in joining it?” Imam al-Ṣādiq (‘a) asked.

“Well,” answered al-Aḥwal, “There is a lack of enthusiasm. Some have joined, but they are still few.”

Imam al-Ṣādiq (‘a) instructed:

عَلَيْكَ بِالأَحْدَاثِ، فَإِنَّهُمْ أَسْرَعُ إِلَى كُلِّ خَيْرٍ.

Concentrate on the youths, because they always hurry towards every good thing more than others do.[66]

By comparing these situations and traditions with each

65- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:450-451, H. 6.
66- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:447-448, H. 4.

## POLICY OF CENTRALIZATION

The third measure adopted by the Ahl al-Bayt (‘a) for ensuring the security of the virtuous community was that they sternly instructed their followers not to respond imprudently to the calls of those who claimed reformation or revolution against adverse political and social conditions unless they received affirmation for such calls from the Ahl al-Bayt (‘a) directly or when the reformative movement was personally undertaken by the promised Imam of the Ahl al-Bayt (‘a).

This is because many so-called reformists have wicked intentions and their main goal is to come to power or achieve personal or illegitimate gains. Past examples of this include the `Abbāsids who called for revolution against the Umayyad dynasty and some Ḥasanid movements at their outset, which were led by Muḥammad, the innocent souled (*dhu'l-nafs al-zakiyyah*), and his brother Ibrāhīm (the sons of `Abdullāh al-Maḥḍ ibn al-Ḥasan al-Muthannā ibn al-Ḥasan (‘a) ibn `Alī ibn Abī-Ṭālib (‘a)).

Other reformists may have been sincere in their intentions but were incapable of identifying political conditions because they lacked familiarity with the circumstances surrounding the situation, or they based their uprisings on foundations that seemed sound but were actually restricted to their adopters only.

Shaykh al-Kulaynī, in *al-Kāfī*, has quoted al-Mu`allā ibn Khunays to have narrated the following:

I carried the letters of `Abd al-Salām ibn Na`īm, Sadīr, and many others from our companions to Imam al-Ṣādiq (‘a) at



other and taking into consideration the circumstances under which they traditions were stated, we can conclude that the Ahl al-Bayt (‘a) set up a general policy for the propagation of the path of Almighty Allah and true faith. This policy is established on a number of levels:

(i) Responsibility towards one's family members and clan (i.e. the private circle).

(ii) Full acquaintance with the person to whom the invitation is being extended. To put in simpler words, it is necessary that those persons are receptive and open minded.

(iii) Availability of suitable political and social security that assures protection of the virtuous community against potential injuries that could arise from rashness in propagation through examination of the circumstances exactly and accurately so as to avoid missing the opportunity to procure the common interests of Muslims, lead them to true guidance, and seek Almighty Allah's nearness through acts of propagation.[67]

67- In a coming discussion, we will discuss in detail the promulgational aspect of this topic.

the time of the uprising of the *Musawwidah*[68] and just before the victory of the `Abbāsids. These letters carried their determination to give power to Imam al-Ṣādiq (‘a). The Imam threw these letters down violently and said:

أُفٍّ! أُفٍّ! مَا أَنَا لِهَؤُلاَءِ بِإِمَامٍ. أَمَا يَعْلَمُونَ أَنَّهُ إِنَّمَا يَقْتُلُ السُّفْيَانِيَّ؟

Ugh! Ugh! I am not the Imam of these. Do they not know that the Imam who shall undertake this matter will kill al-Sufyānī beforehand?[69]

In an authentic tradition reported by Shaykh al-Kulaynī in his book of *al-Kāfī*, al-`Ayṣ ibn al-Qāsim has reported that he heard Imam al-Ṣādiq (‘a) saying:

عَلَيْكُمْ بِتَقْوَى اللهِ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَانْظُرُوا لأَنْفُسِكُمْ، فَوَاللهِ إِنَّ الرَّجُلَ لَيَكُونُ لَهُ الْغَنَمُ فِيهَا الرَّاعِي، فَإِذَا وَجَدَ رَجُلاً هُوَ أَعْلَمُ بِغَنَمِهِ مِنَ الَّذِي هُوَ فِيهَا يُخْرِجُهُ وَيَجِيءُ بِذَلِكَ الرَّجُلِ الَّذِي هُوَ أَعْلَمُ بِغَنَمِهِ مِنَ الَّذِي كَانَ فِيهَا.

Adhere to fear of Almighty Allah, the One, without setting any partner with him and decide for yourselves. I swear by Allah, an owner of a flock of sheep who has hired a shepherd must definitely dismiss his shepherd and appoint another if he finds that the latter is more skilled in shepherding his sheep than the earlier. Similarly, if you were to have two souls, you might have used one as a trial and

68- *Musawwidah* (the black-dressed revolutionaries) indicates the rebels who mutinied against the Umayyad dynasty before the `Abbāsids came to power, calling for the rulership of `Abbāsids such as Abū-Muslim al-Khurāsānī.

69- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:37-38, H. 8.
The Imam (‘a) intends to say that the Imam of the Ahl al-Bayt (‘a) who would ‘undertake the matter’ would come after the killing of al-Sufyānī (one from the descendants of Sufyān), and this had not yet happened. Therefore, the promised Imam was not Imam al-Ṣādiq (‘a).



وَاللهِ لَوْ كَانَتْ لأَحَدِكُمْ نَفْسَانِ يُقَاتِلُ بِوَاحِدَةٍ يُجَرِّبُ بِهَا ثُمَّ كَانَتِ الأُخْرَى بَاقِيَةً تَعْمَلُ عَلَى مَا قَدِ اسْتَبَانَ لَهَا، وَلَكِنْ لَهُ نَفْسٌ وَاحِدَةٌ إِذَا ذَهَبَتْ فَقَدْ وَاللهِ ذَهَبَتِ التَّوْبَةُ. فَأَنْتُمْ أَحَقُّ أَنْ تَخْتَارُوا لأَنْفُسِكُمْ. إِنْ أَتَاكُمْ آتٍ مِنَّا فَانْظُرُوا عَلَى أَيِّ شَيْءٍ تَخْرُجُونَ، وَلاَ تَقُولُوا خَرَجَ زَيْدٌ، فَإِنَّ زَيْداً كَانَ عَالِماً وَكَانَ صَدُوقاً وَلَمْ يَدْعُكُمْ إِلَى نَفْسِهِ، وَإِنَّمَا دَعَاكُمْ إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ. وَلَوْ ظَهَرَ لَوَفَى بِمَا دَعَاكُمْ إِلَيْهِ. إِنَّمَا خَرَجَ إِلَى سُلْطَانٍ مُجْتَمِعٍ لِيَنْقُضَهُ. فَالْخَارِجُ مِنَّا الْيَوْمَ إِلَى أَيِّ شَيْءٍ يَدْعُوكُمْ إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَنَحْنُ نُشْهِدُكُمْ أَنَّا لَسْنَا نَرْضَى بِهِ وَهُوَ يَعْصِينَا الْيَوْمَ وَلَيْسَ مَعَهُ أَحَدٌ،

then directed your second soul according to the trial of the first. However, you have only one soul. If it expires, the opportunity to repent will definitely expire, too. So, you must decide for yourselves. If one belonging to our community comes to you and invites you to an uprising, you must first of all consider the reason for which you would rise. Do not put forward the uprising of Zayd as your excuse! Verily, Zayd was knowledgeable and honest. He did not call you to accept him as your leader; rather, he called you to revolt for the sake of attaining the pleasure of Muḥammad’s Household (‘a). Had he succeeded (in his revolution), he would have certainly fulfilled his pledge and the slogan to which he had called you. However, he rose up against a well-fortified power trying to demolish it. Now, if anyone from our community revolts and invites you (to his revolution) raising the slogan of attaining the pleasure of Muḥammad’s Household (‘a), we call you (all) to bear witness that we do not approve of such a person because he is disobeying us and none (of us) stands with him. When (different) pennons and standards are raised, the followers must most worthily listen to us

70- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 11:35-36, H. 1.

وَهُوَ إِذَا كَانَت الرَّايَاتُ وَالأَلْوِيَةُ وَالأَعْلاَمُ؟

and obey only him whom all descendants of Fāṭimah (‘a) join. By Allah, the one to lead you (i.e. the promised Imam) is only the one whom all these descendants join unanimously. When (the month of) Rajab falls, you may gather in the Name of Allah. If you wish, you may postpone it to Sha`bān—there is no objection in this. If you even wish to spend the month of fasting with your families, this may be better for you. The advent of al-Sufyānī will be a sufficient sign for you.[70]

أَجْدَرُ أَنْ لاَ يُسْمَعَ مِنَّا إِلاَّ مَنِ إِجْتَمَعَتْ بَنُو فَاطِمَةَ مَعَهُ، فَوَاللهِ مَا صَاحِبُكُمْ إِلاَّ مَنِ إِجْتَمَعُوا عَلَيْهِ. إِذَا كَانَ رَجَبُ فَأَقْبِلُوا عَلَى إِسْمِ اللهِ، وَإِنْ أَحْبَبْتُمْ أَنْ تَتَأَخَّرُوا إِلَى شَعْبَانَ فَلاَ ضَيْرَ، وَإِنْ أَحْبَبْتُمْ أَنْ تَصُومُوا فِي أَهَالِيكُمْ فَلَعَلَّ ذَلِكَ يَكُونُ أَقْوَى لَكُمْ، وَكَفَاكُمْ بِالسُّفْيَانِيِّ عَلاَمَةً.

Similar to this tradition, Shaykh al-Ṣadūq, in his book *`Ilal al-Sharā'i`*, has reported that al-`Ayṣ ibn al-Qāsim, through a valid chain of authority, heard Imam al-Ṣādiq (‘a) saying:

إِتَّقُوا اللهَ وَانْظُرُوا لأَنْفُسِكُمْ، فَإِنَّ أَحَقَّ مَنْ نَظَرَ لَهَا أَنْتُمْ. لَوْ كَانَ لأَحَدِكُمْ نَفْسَانِ فَقَدَّمَ إِحْدَاهُمَا وَجَرَّبَ بِهَا، إِسْتَقْبَلَ التَّوْبَةَ بِالأُخْرَى كَانَ، وَلَكِنَّهَا نَفْسٌ وَاحِدَةٌ إِذَا ذَهَبَتْ فَقَدْ وَاللهِ ذَهَبَتِ التَّوْبَةُ. إِنْ أَتَاكُمْ مِنَّا آتٍ لِيَدْعُوَكُمْ إِلَى الرِّضَا مِنَّا فَنَحْنُ نُشْهِدُكُمْ أَنَّا لاَ نَرْضَى. إِنَّهُ لاَ يُطِيعُنَا الْيَوْمَ وَهُوَ وَحْدَهُ. فَكَيْفَ يُطِيعُنَا إِذَا إِرْتَفَعَتِ الرَّايَاتُ

Fear Allah and decide for yourselves. Those worthiest to choose for you are youselves. If you were to have two souls, you might have used one as trial and used the other for repenting according to the result of the trial of the first. However, there is only one soul. If it expires, repentance will definitely expire, too. If one from us comes to you raising the slogan of attaining the pleasure of Muḥammad’s Household (‘a), we now call you (all) to witness that we do not accept such a person because



he has not obeyed us—he is alone; how then can he obey us when different pennons and standards will be raised?[71]

In conclusion, the Ahl al-Bayt (‘a) believed that the decision to participate in an armed struggle, be it for conquest[72] or against an unjust ruling authority, must be centralized and under the direct personal authority of the Holy Imams (‘a). This is because such participation is related to the security of the virtuous community as a whole and might expose the interests and existence of the

71- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:38, H. 10.

72- According to a tradition that is validly reported from Imam al-Ṣādiq (‘a), `Abbād al-Baṣrī met Imam `Alī Zayn al-`Ābidīn (‘a) on his way to Makkah and said, “O `Alī, you have abandoned jihad and escaped its difficulty and come to Ḥajj and its easiness. Almighty Allah says, “Surely, Allah has bought of the believers their persons and their property so that they shall have Paradise. They fight in Allah's way, so they slay and are slain. This is a promise which is binding on Him in the Torah and the Gospel and the Qur'ān. And who is more faithful to his covenant than Allah? Rejoice therefore in the pledge, which you have made, and that is the mighty achievement. (9:111)”
Imam Zayn al-`Ābidīn (‘a) commented, “You may recite what comes next.”
So, the man recited, “They who turn to Allah, who serve Him, who praise Him, who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah. Give good news to the believers. (9:112)”
The Imam thus commented, “If we find persons demonstrating these characteristics, we will definitely leave Ḥajj and perform jihad with them.”
Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:32-33, H. 3. You may also refer to H. 1 & 2 of the same page.

community to danger. In addition, such a decision must be very accurate for it may expose participants (in such armed rebellion or struggle) to religious, moral and mortal danger.

Al-Ḥusayn ibn Khālid in a validly reported tradition has reported that he said to Imam al-Riḍā (‘a), “May Allah accept me as ransom for you! There is a tradition reported by `Abdullāh ibn Bukayr on the authority of `Ubayd ibn Zurārah.”

“What is it?” asked the Imam (‘a).

Al-Ḥusayn said, “`Ubayd ibn Zurārah has reported that he met Abū-`Abdullāh (‘a) (Imam al-Ṣādiq) in the same year of the uprising of Ibrāhīm ibn `Abdullāh ibn al-Ḥasan and asked him, ‘May Allah accept me as ransom for you! This man has composed verses and is inciting people to join him. What is your instruction in this regard?’

The Imam (‘a) said:

إِتَّقُوا اللهَ وَاسْكُنُوا مَا سَكَنَتِ السَّمَاءُ وَالأَرْضُ.

Fear Almighty Allah and do not make any move as long as the heavens and the earth are settling down.

“On receiving this instruction, `Abdullāh ibn Bukayr said, ‘If `Ubayd ibn Zurārah is honest, there will be no advent of an Imam and no uprising!’”

Imam al-Riḍā (‘a) explained:

إِنَّ الْحَدِيثَ عَلَى مَا رَوَاهُ عُبَيْدٌ، وَلَيْسَ عَلَى مَا تَأَوَّلَهُ عَبْدُ اللهِ بْنُ بُكَيْرٍ. إِنَّمَا عَنَى أَبُو عَبْدِ اللهِ، عَلَيْهِ السَّلاَمُ، بِقَوْلِهِ "مَا سَكَنَتِ السَّمَاءُ" مِنَ النِّدَاءِ بِاسْمِ صَاحِبِكَ، وَ"مَا

The tradition is true, as exactly as what `Ubayd narrated, but its interpretation is not like what `Abdullāh has understood. Abū-`Abdullāh (‘a) meant that you may keep silent as long as the heavens had not yet released its call with the name of your companion (i.e. the promised



سَكَنَتِ الأَرْضُ" مِنَ الْخَسْفِ بِالْجَيْشِ.

Imam) and as long as the earth had not yet swallowed the army.[73]

Zarr ibn Ḥubaysh has reported that Imam `Alī, the Commander of the Faithful (‘a), delivered a speech at al-Nahrawān (or during the Battle of al-Nahrawān) in which he said:

إِنَّ الْفِتْنَةَ إِذَا أَقْبَلَتْ شَبَّهَتْ.

Verily, when sedition comes (upon you), it will cause you to confuse (right with wrong).

The Imam (‘a) then referred to the coming seditions. When he finished, a man stood up and said, “O Commander of the Faithful, what should the people of that time do?”

The Imam (‘a) answered:

أُنْظُرُوا إِلَى أَهْلِ بَيْتِ نَبِيِّكُمْ، فَإِنْ لَبَدُوا فَالْبِدُوا، وَإِنِ إِسْتَصْرَخُوكُمْ فَانْصُرُوهُمْ تُؤْجَرُوا، وَلاَ تَسْتَبِقُوهُمْ فَتَصْرَعُكُمُ الْبَلِيَّةُ.

You may observe the Household of your Prophet (ṣ); if they hide, you should hide, but if they call for your aid, you must then support them that you may be rewarded. Never embark upon a deed before they order it; lest you will be knocked out by tribulations.

The Imam (‘a) then foretold the coming of relief at the advent of the Patron of the Matter (i.e. Imam al-Mahdī).[74]

In the aforementioned traditions, the Ahl al-Bayt (‘a) mentioned certain issues and instructed regarding how to take political positions towards these issues. Some

73- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:39-40, H. 14 (in the margin).
74- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:41, H. 17.

oppositionists rebelled against ruling authorities and claimed Imamate or being the promised and expected Imam of the Ahl al-Bayt (‘a), such as when people illusively thought that Muḥammad ibn `Abdullāh (*dhu’l-nafs al-zakiyyah*) was the promised Imam. Therefore, the Holy Imams (‘a) explained that such claims were baseless and it was unacceptable to respond to them and that any banner (i.e. political movement) founded on such false claims would certainly represent false deities that were worshipped in the place of Almighty Allah.

Thus, all these traditions confirm absolute impermissibility to participate in such reformative actions made before the advent of the Rising Imam (the Mahdi) in addition to other traditions which emphasize the duty of waiting in anticipation of the advent of the Rising Imam because it is futile to rise up or revolt before that since all such revolutions will inevitably end up in failure.

Imam `Alī Zayn al-`Ābidīn (‘a) is reported to have said:

واللهِ، لاَ يَخْرُجُ أَحَدٌ مِنَّا قَبْلَ خُرُوجِ الْقَائِمِ إِلاَّ كَانَ مَثَلُهُ مَثَلَ فَرْخٍ طَارَ مِنْ وَكْرِه قَبْلَ أَنْ يَسْتَوِيَ جَنَاحَاهُ، فَأَخَذَهُ الصِّبْيَانُ فَعَبَثُوا بِهِ.

By Allah I swear, any one of us who stages a revolution before the advent of the Rising Imam will most certainly be like a nestling that leaves its nest before its wings are grown-up enough to fly, so boys take it and play with it.[75]

Sadīr has reported Imam al-Ṣādiq (‘a) to have said to him:

75- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:36, H. 2.



يَا سَدِيرُ، إِلْزَمْ بَيْتَكَ، وَكُنْ حِلْساً مِنْ أَحْلاَسِه، وَاسْكُنْ مَا سَكَنَ اللَّيْلُ وَالنَّهَارُ، فَإِذَا بَلَغَكَ أَنَّ السُّفْيَانِيَّ قَدْ خَرَجَ فَارْحَلْ إِلَيْنَا وَلَوْ عَلَى رِجْلِكَ.

O Sadīr, stick to your house, as if you are one of its rugs, and keep still as long as day and night keep still. If you are informed that al-Sufyānī has risen, then you must come to us, even if you have to come on foot.[76]

According to an authentic tradition, Abū-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

كُلُّ رَايَةٍ تُرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاغُوتٌ يُعْبَدُ مِنْ دُونِ اللهِ، عَزَّ وَجَلَّ.

As for every standard (i.e. political movement) that is raised before the advent of the Rising Imam, its bearer is (like) a deity that is worshipped in place of Almighty Allah.[77]

It is, however, necessary to understand these traditions in context with other traditions which have explained and clarified this matter along with details of the surrounding circumstances. In fact, some traditions have excepted certain political movements and even invoked Almighty Allah’s mercy upon their leaders, because they had not invited people to follow them as if they were an Imam—as an example the previously mentioned tradition of al-`Ayṣ ibn al-Qāsim about the movement of Zayd ibn `Alī.

Confirming and shedding light on this meaning, Shaykh al-Ṣadūq, in his book of *`Uyūn Akhbār al-Riḍā*, has reported the following narration on the authority of Ibn Abī-`Abdūn on the authority of his father:

When Zayd ibn Mūsā ibn Ja`far revolted in Baṣrah and set

76- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:37, H. 3.
77- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:37, H. 6.

Divine Leaders (i.e. Imams)?"

Imam al-Riḍā (‘a) answered:

إِنَّ زَيْدَ بْنَ عَلِي عَلَيْهِ السَّلامُ لَمْ يَدَّعِ مَا لَيْسَ لَهُ بِحَقٍّ وَإِنَّهُ كَانَ أَتْقَى لِلَّهِ مِنْ ذَاكَ إِنَّهُ قَالَ أَدْعُوكُمْ إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ وَإِنَّمَا جَاءَ مَا جَاءَ فِي مَنْ يَدَّعِي أَنَّ اللَّهَ نَصَّ عَلَيْهِ ثُمَّ يَدْعُو إِلَى غَيْرِ دِينِ اللَّهِ وَيَضِلُّ عَنْ سَبِيلِهِ بِغَيْرِ عِلْمٍ وَكَانَ زَيْدٌ وَاللَّهِ مِمَّنْ خُوطِبَ بِهَذِهِ الْآيَةِ: وَجاهِدُوا فِي اللَّهِ حَقَّ جِهادِهِ هُوَ اجْتَباكُمْ…

Zayd did not make any such unrightful claims. He was too pious to do so. He invited the people to attain the pleasure of Muḥammad's Household (‘a). Those traditions are about the people who claim that Allah has appointed them as leaders by name and then invite the people to a religion other than Allah's and mislead the people so as to cause them to stray off the way of Allah. I swear by Allah that Zayd was one of those addressed by the following verse: 'Strive in His cause as you ought to strive. He has chosen you...'[78]

Evidently, this tradition indicates that condemnation of revolt by the Holy Imams (‘a) is meant for those who, when calling to revolt, claim Imamate or divinely commissioned leadership of the Muslim nation.

There are also other traditions admiring the revolutionary movement of Ḥusayn ibn `Alī ibn al-Ḥasan al-Muthallath ibn al-Ḥasan al-Muthannā ibn al-Ḥasan (‘a) ibn `Alī ibn Abī-Ṭālib (‘a), known as *Ṣāḥib Fakhkh*, whose martyrdom was predicted and praised by the Holy Prophet (ṣ) as well as other Holy Imams, such as Imam al-Bāqir (‘a), as is reported by

78- Shaykh al-Ṣadūq, *`Uyūn Akhbār al-Riḍā* 2:225-226, H. 1. (The translation of this tradition is quoted from Dr. `Alī Peiravi's translation of *`Uyūn Akhbār al-Riḍā*; published by Ansariyan Publications – 2006.)



the homes of the `Abbāsids on fire, they took him to Ma'mūn. Ma'mūn forgave him on behalf of his brother `Alī ibn Mūsā al-Riḍā (‘a) and told the Imam, "If your brother has revolted and has done this and that, so also did Zayd ibn `Alī before him and was killed. If you did not have the rank before me that you now have, I would have killed him because what he has done is not negligible."

Imam al-Riḍā (‘a) said:

يَا أَمِيرَ الْمُؤْمِنِينَ، لا تَقِسْ أَخِي زَيْداً إِلَى زَيْدِ بْنِ عَلِيٍ عَلَيْهِ السَّلامُ فَإِنَّهُ كَانَ مِنْ عُلَمَاءِ آلِ مُحَمَّدٍ غَضِبَ لِلَّهِ عَزَّ وَجَلَّ فَجَاهَدَ أَعْدَاءَهُ حَتَّى قُتِلَ فِي سَبِيلِهِ وَلَقَدْ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلامُ أَنَّهُ سَمِعَ أَبَاهُ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ رَحِمَ اللَّهُ عَمِّي زَيْداً إِنَّهُ دَعَا إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ وَلَوْ ظَفِرَ لَوَفَى بِمَا دَعَا إِلَيْهِ، وَقَدِ اسْتَشَارَنِي فِي خُرُوجِهِ فَقُلْتُ لَهُ يَا عَمِّ إِنْ رَضِيتَ أَنْ تَكُونَ الْمَقْتُولَ الْمَصْلُوبَ بِالْكُنَاسَةِ فَشَأْنَكَ فَلَمَّا وَلَّى قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ وَيْلٌ لِمَنْ سَمِعَ وَاعِيَتُهُ فَلَمْ يُجِبْهُ.

O Commander of the Faithful, do not compare my brother with Zayd ibn `Alī. Zayd was one of the scholars from the Household of Muḥammad (ṣ) and he was angry for the sake of the Honorable and Exalted God. He fought with the enemies of God until he was killed following His path. My father Mūsā ibn Ja`far (‘a) narrated to me that he had heard his father Ja`far ibn Muḥammad (‘a) saying, 'May Allah have mercy upon my uncle Zayd. He invited the people to attain pleasure of Muḥammad's Household (‘a). He would have fulfilled what he said if he had become victorious. He consulted with me about his uprising and I told him, 'O uncle, do it if you are pleased with being killed and your corpse being hung up from the gallows in the district of al-Kunnāsah.' After Zayd left, Imam al-Ṣādiq said, "Woe be to those who hear his call but do not help him!'

Then, Ma'mūn asked, "O Abu'l-Ḥasan! Have there not been traditions blaming those who unrightfully claim to be the

Abu'l-Faraj al-Iṣfahānī, in his book of *Maqātil al-Ṭālibiyyīn*.

According to the same reference book the allegiance to *Ṣāḥib Fakhkh* was as follows: "I swear allegiance to you that I will abide by Almighty Allah's Book and His Messenger's traditions (*Sunnah*), and that only Allah is to be obeyed and never disobeyed and I call on you to attain the pleasure of Muḥammad's Household (ʻa)."

Moreover, the revolt of *Ṣāḥib Fakhkh* and Yaḥyā ibn `Abdullāh was preceded by a consultation with Imam Mūsā al-Kāẓim (ʻa), as affirmed by the rebels themselves.

Abu'l-Faraj has also reported the following narration on the authority of a number of his trustworthy reporters:

When the `Abbāsids were able to extinguish the revolution of *Ṣāḥib Fakhkh*, they beheaded him and his allies and brought their heads before Mūsā ibn `Īsā, the `Abbāsid senior authority. A group of the descendants of Imam Ḥasan (ʻa) and Imam Ḥusayn (ʻa) witnessed the scene. Mūsā ibn `Īsā addressed Imam Mūsā al-Kāẓim (ʻa) saying, "This is the head of Ḥusayn (i.e. *Ṣāḥib Fakhkh*), is it not?"

The Imam (ʻa) answered:

نَعَـمْ! إِنَّـا لله وَإِنَّـا إِلَيْـهِ رَاجِعُـونَ. مَــضَى، وَالله، مُــسْلماً صَــالحاً صَوَّاماً آمراً بِالْمَعْرُوفِ نَاهياً عَنِ الْمُنْكَرِ. مَا كَانَ فِي أَهْلِ بَيْتِه مِثْلُهُ.

Yes, it is. We are Allah's and unto Him shall we return. By Allah I swear, he has passed away as a Muslim: righteous, observant of much fasting, enjoining the right and forbidding the wrong. His like has not existed among the members of his household.

The `Abbāsid ruler could not answer the Imam (ʻa).[79]

79- Refer to Al-Māmuqānī, *Tanqīḥ al-Maqāl* 1:337, biography of ⇨



al-Ḥusayn ibn `Alī (*Ṣāḥib Fakhkh*).
In this reference book, the author displays all the narrations reported on this matter and then compares them with each other, concluding the same results that we have cited earlier.

ذُكِرَت التَّقيَّةُ يَوْماً عِنْدَ عَلِيٍّ، عَلَيْهِ السَّلاَمُ، فَقَالَ: لَوْ عَلِمَ أَبُو ذَرٍّ مَا فِي قَلْبِ سَلْمَانَ لَقَتَلَهُ. وَقَدْ آخَى رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، بَيْنَهُمَا، فَمَا ظَنُّكَ بِسَائِرِ الْخَلْقِ؟

One day, the issue of *taqiyyah* was discussed before Imam `Alī (‘a). He thus commented, “Had Abū-Dharr known what was in Salmān’s heart, he would have killed him, although the Messenger of Allah (ṣ) had concluded bonds of fraternity between these two. What do you think about (the situation of) other people?[1]

Expounding the doctrinal aspect of this fact in the personalities of his companions, Imam al-Bāqir (‘a), according to an authentic tradition reported from Abū-`Ubaydah al-Ḥadhdhā' said:

وَاللهِ، إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعُهُمْ وَأَفْقَهُهُمْ وَأَكْتَمُهُمْ لِحَدِيثِنَا. وَإِنَّ أَسْوَأَهُمْ عِنْدِي حَالاً وَأَمْقَتَهُمْ لَلَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَيُرْوَى عَنَّا فَلَمْ يَقْبَلْهُ، إِشْمَأَزَّ فِيهِ وَجَحَدَهُ وَكَفَّرَ مَنْ دَانَ بِهِ، وَهُوَ لاَ يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَإِلَيْنَا أُسْنِدَ. فَيَكُونُ بِذَلِكَ خَارِجاً عَنْ وِلاَيَتِنَا.

By Allah (I swear), the dearest to me among my companions are the most abstinent (from prohibitions of Almighty Allah), the most skilled in jurisprudence (or knowledge in general), and the most observant of concealing our secrets. The most evil of them and the most despised by me are those who, when hearing a tradition ascribed to us and reported from us fail to approve of it, are disgusted by it and deny it and deem faithless those who believe it, even though they are not actually sure whether this tradition has been said by and

1- *Ikhtiyār Ma`rifat al-Rijāl* (known as *Rijāl al-Kashshī*), 1:70.

## OBSERVANCE OF LEVEL OF TOLERATION

The fourth measure adopted by the Ahl al-Bayt (‘a) to ensure the security of the virtuous community was the observance of the maximum degree of toleration and readiness to keep doctrinal secrets and details. In plain words, the Holy Imams (‘a) investigated the capability of each individual for keeping the secrets of the virtuous community, based on the reality that the individuals of this community were of various psychological and spiritual levels regarding their capability to stand burdens and pressures, abide by their covenants and pledges, keep secrets, comprehend the intellectual and doctrinal contents of such secrets, and exercise self-discipline. Accordingly, it is essential to deal with each individual in relation to his own potential.

Although all of the virtuous community are believers and share the same doctrine, commitments, general qualifications and are equal in rights and duties, it is important to consider the level of faith of each individual of the virtuous community concerning readiness to abide by their duties and responsibilities and deal with them cautiously and carefully, so as to maintain:

(i) a spirit of justice and impartiality by burdening individuals with only that which they can psychologically and spiritually bear,

(ii) firmness, progress and growth of relations among individuals, and

(iii) security of the virtuous community.

In many of their traditions and statements, the Ahl al-Bayt (‘a) stressed the necessity of following this policy.

Imam Muḥammad al-Bāqir (‘a) is reported to have said:

reported from us. Such persons leave the circle of loyalty to us.[1]

The Ahl al-Bayt (‘a) have also confirmed that faithful believers are of various ranks and levels and, according to these ranks, they differ from one another in capability and power to bear doctrinal issues. According to a validly reported tradition, Sadīr has reported that Imam al-Bāqir (‘a) addressed him as follows:

إنَّ الْمُؤْمنينَ عَلَى مَنَازِلَ؛ مِنْهُمْ عَلَى وَاحِدَة وَمِنْهُمْ عَلَى إثْنَتَيْنِ وَمِنْهُمْ عَلَى ثَلاَث وَمِنْهُمْ عَلَى أرْبَعٍ وَمِنْهُمْ عَلَى خَمْسٍ وَمِنْهُمْ عَلَى ستٍّ وَمِنْهُمْ عَلَى سَبْعٍ. فَلَوْ ذَهَبْتَ تَحْمِلُ عَلَى صَاحِبِ الْوَاحِدَة ثِنْتَيْنِ لَمْ يَقْوَ، وَعَلَى صَاحِبِ الثِّنْتَيْنِ ثَلاَثاً لَمْ يَقْوَ، وَعَلَى صَاحِبِ الثَّلاَث أرْبَعاً لَمْ يَقْوَ، وَعَلَى صَاحِبِ الأَرْبَعِ خَمْساً لَمْ يَقْوَ، وَعَلَى صَاحِبِ الْخَمْسِ سِتّاً لَمْ يَقْوَ، وَعَلَى صَاحِبِ السِّتِّ سَبْعاً لَمْ يَقْوَ،

Verily, faithful believers are of various ranks. Some of them hold one rank only, others two ranks, some three ranks, some four ranks, some five ranks, some six ranks, and some seven ranks. If you impose (an act that cannot be done except by those who hold) two ranks upon one who has one rank only, he will certainly fail to undertake it, and if you impose three ranks upon one who has two only, he will fail to undertake it, and if you impose four ranks upon one who has three only, he will fail to undertake it, and if you impose five ranks upon one who has four only, he will fail to undertake it, and if you impose six ranks upon one who has five only, he will fail to undertake it, and if you impose seven ranks upon one who has six only, he will fail to undertake it. So also for other ranks of faith.[2]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:223, H. 7.
2- Shaykh al-Kulaynī, *al-Kāfī*, 2:45, H. 3.



وَعَلَى هَذه الدَّرَجَات.

Furthermore, the Ahl al-Bayt (‘a) shed light on the specifications and qualifications by which the ranks of faithful believers can be realized and which can be adopted as criterion for the capability to endure doctrinal issues and be trustworthy. It has been narrated on the authority of `Ammār ibn al-Aḥwaṣ that Imam al-Ṣādiq (‘a) said:

إنَّ اللهَ تَعَالَى وَضَعَ الإيمَانَ عَلَى سَبْعَة أسْهُم: عَلَى الْبرِّ وَالصِّدْق وَالْيَقين وَالرِّضَا وَالْوَفَاء وَالْعلْم وَالْحلْم. ثُمَّ قَسَّمَ ذَلكَ بَيْنَ النَّاس. فَمَنْ جُعلَ فيه هَذه السَّبْعَةُ الأَسْهُم فَهُوَ كَامِلٌ مُحْتَمِلٌ. وَقَسَّمَ لبَعْض النَّاس السَّهْمَ، وَلبَعْض السَّهْمَيْن، وَلبَعْض الثَّلاَثَةَ حَتَّى إنْتَهَوْا إلَى سَبْعَة. لاَ تَحْمِلُوا عَلَى صَاحِبِ السَّهْمِ سَهْمَيْن، وَعَلَى صَاحِبِ السَّهْمَيْن ثَلاَثَةً فَتَبْهَظُوهُمْ. كَذَلكَ حَتَّى يَنْتَهيَ إلَى سَبْعَة.

Verily, Almighty Allah has allocated faith in seven portions: piety, honesty, certitude, satisfaction, loyalty, knowledge, and forbearance, and He distributes these among people. He who gains all seven portions completely is definitely perfect (in faith) and capable (of carrying all seven portions). Allah grants some people one portion, two portions, and three portions up to seven. Do not impose two portions of faith upon him who has been granted one portion only nor three portions upon him who has been granted two portions only and so on up to seven portions, lest you overburden them.[1]

1- Shaykh al-Kulaynī, *al-Kāfī*, 2:42, H.1.
Imposition of two portions of faith upon one who has been granted one portion only, means to charge a person that has a specific amount of faith with an act that cannot be done except by one who enjoys much more faith. A person of less faith would be incapable of undertaking the task.

According to another tradition, the Imam instructs his companions to investigate and differentiate those who claim Shī`ism.

It has been narrated that one of Imam al-Ṣādiq's companions visited him and said, "May Allah accept me as ransom for you! By Allah, I love you and love whoever loves you. Master, how numerous your Shī`ah are!"

The Imam (‘a) asked, "Can you mention how numerous they are?"

"They are many," answered the man.

"Can you count them?" asked the Imam (‘a).

"They are too many to be counted," answered the man.

The Imam (‘a) then said:

أَمَـا لَـوْ كَمُلَـت الْعِـدَّةُ الْمَوْصُـوفَةُ، ثَلاثُمائَـة وَبِـضْعَةَ عَـشَرَ، كَـانَ الَّـذِي تُرِيـدُونَ. وَلَكِـنَّ شِـيعَتَنَا مَـنْ لاَ يَعْـدُو صَـوْتُهُ سَـمْعَهُ، وَلاَ شَـحْنَاؤُهُ بَدَنَهُ، وَلاَ يَمْدَحُ لَنَا غَالِياً، وَلاَ يُخَاصِمُ لَنَا وَالِياً، وَلاَ يُجَالِسُ لَنَا عَائِباً، وَلاَ يُحَدِّثُ لَنَا ثَالِباً، وَلاَ يُحِـبُّ لَنَـا مُبْغِـضاً، وَلاَ يُبْغِضُ لَنَا مُحِبّاً.

Verily, if the predicted number is achieved, which is a few more than three hundred men, the matter that you desire will definitely come to pass. However, our true Shī`ah are only those whose voices do not exceed their ability to hear (i.e., those who do not talk very loudly) and whose enmity does not exceed their bodies (i.e., those who suffer themselves but do not make others suffer or impose on them). They neither praise us exaggeratively, nor quarrel with our loyalists, nor sit with one who criticizes us, nor love one who hates us, nor hates one who loves us.

The man asked, "What should we then do with so many Shī`ah who claim that they follow the faith of Shī`ism?"



The Imam (‘a) answered:

فِـيهِمُ التَّمْيِيـزُ، وَفِـيهِمُ التَّمْحِـيصُ، وَفِيهِمُ التَّبْدِيلُ...

May they be separated (the good from the bad) and distinguished and transformed.[1]

1- Abū-Zaynab al-Nu`mānī, *Kitāb al-Ghaybah* pp. 203-204; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:164-165, H. 16.



*In the Name of Allah,*
*the All-beneficent, the All-merciful*

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

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

For instance, refer to the following references:

*Sunnī*

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

*Shī'ah*

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

قال رسول الله ﷺ:

"إني تارك فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (ṣ) said:

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

Some references:


- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358


# THE ROLE OF
# THE AHL AL-BAYT ('a)
## IN BUILDING THE VIRTUOUS COMMUNITY

## BOOK FIVE:

THE ECONOMIC SYSTEM
OF THE VIRTUOUS COMMUNITY

# THE ROLE OF
# THE AHL AL-BAYT

## IN BUILDING THE VIRTUOUS COMMUNITY

**BOOK FIVE:**
THE ECONOMIC SYSTEM
OF THE VIRTUOUS COMMUNITY


**ĀYATULLĀH SAYYID**
**MUḤAMMAD BĀQIR AL-ḤAKĪM**


***Translator***

**Badr Shahin**


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



نام كتاب: دور أهل البيت (ع) في بناء الجماعة الصالحة / ج ٥
نويسنده: آية الله سيد محمد باقر الحكيم
تهيه كننده: اداره ترجمه، اداره كل پژوهش مجمع جهاني اهل بيت (ع)
مترجم: بدر شاهين
زبان ترجمه: انگليسى

*Title:* The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, **Book Five**: The Economic System of the Virtuous Community
*Author*: Āyatullāh Sayyid Muḥammad Bāqir Al-ḥakīm
*Project supervisor*: Translation Unit, Cultural Affairs Department Ahl al-Bayt (‘a) World Assembly (ABWA)
*Translator*: Badr Shahin
*Editor*: Iffat Shah and Carol Ahmadi
Revised by: Ashraf Carl Eastman Ahmadi
*Publisher*: ABWA Publishing and Printing Center
*First Printing*: 2011
*Printed by*: Mojab
*Copies*: 5000
ISBN:


© Ahl al-Bayt (‘a) World Assembly (ABWA)
*All rights reserved.*


www.ahl-ul-bayt.org
info@ahl-ul-bayt.org

## Contents

### THE ECONOMIC SYSTEM

*Prelude — 11*
*A General View of the Topic of Economy — 11*
*Significance of the Economic System — 11*
*Goals of the Economic System 12*
*Ahl al-Bayt's concept of the Economic System — 13*
*The Topic of Discussion — 15*

### CHAPTER ONE: GENERAL ECONOMIC LEGISLATION

*Preamble — 19*
*ZakĀt — 21*
*Ahl al-Bayt's view of the significance of zakāt — 22*
*Funds subject to zakāt — 23*
*Usage of the money of zakāt — 33*
*Supervision of zakāt funds — 39*
*Derelict Lands — 43*
*Annexed Lands —49*
*Private and Public Awqaf — 52*

### CHAPTER TWO: RESTRICTED ECONOMIC LEGISLATION

*Preamble — 61*
*Khums Paid From Profits — 63*
*People-obtained funds subject to khums — 71*
*Profit of earnings subject to khums — 75*
*The Emergence of this Ruling in Later Times —78*
*The Role of Khums in Improving the Economic Conditions of the Virtuous Community — 84*



*Khums as a financial resource — 84*
*Flexibility in Khums Taxation — 85*
*Expansive Financial Capacities — 86*
*Security against enemies — 86*
*Doctrinal and spiritual aspects — 87*
*Organizational aspect — 87*
*Actual aspect — 88*
*Restricted Social Solidarity — 90*
*(1) Public Alms — 91*
*(2) Rights of Brethren-in-Faith — 95*

### CHAPTER THREE ECONOMIC ACTIVITY

*PREAMBLE — 103*
*Encouraging Economic Activity — 105*
*General Trend of Economic Activity — 110*
*Directing Economic Activity — 118*
*Common Activities — 118*
*Forbidden Activities — 120*
*Unambiguous Economic Activities — 124*
*Commerce — 125*
*Objectives of Encouraging Commerce — 130*
*Agriculture — 132*
*Social Objectives of Agriculture — 136*
*Real Estate — 139*
*Epilogue — 143*

# BOOK FIVE
# THE ECONOMIC SYSTEM


***Prelude: A General View of the Topic of Economy***

***Chapter One: General Economic Legislation of Islam***

***Chapter Two: Restricted Economic Legislation of Islam***

***Chapter Three: Economic Activity***

***Epilogue: Summary***

# PRELUDE

## *A General View of the Topic of Economy*

The economic or financial issue of each community is considered one of the vital constituents of the general system without which no community can endure political and social pressures, evolve, or attain perfection.

As a divine message proposed for the mental and spiritual perfection of man, Islam has paid great attention to the economic and financial aspect. Financial issues generally play an important role in achieving perfection. This fact is visible in the following points:

## *Significance of the Economic System*

***A.*** On various occasions the Holy Qur'ān has mentioned *zakāt* (in its general sense almsgiving, and specifically, as an obligation, a tax imposed on Muslims under certain conditions) along with the religious duty of performing prayers, with the purport that these two obligations cannot be separated. Likewise, *zakāt* has been attached to self-sacrifice for the sake of Almighty Allah and has been presented—in the form of spending for the sake of Almighty Allah on the poor, the needy, and the financially distressed, such as the indebted and their like—as one of those acts of obedience to Almighty Allah through which His nearness can be attained.



***B.*** Just as Islam has organized the issues of family; society; one's relationship with Almighty Allah, nature, and humankind; and other aspects of life so also has it organized the issue of spending, by laying down public and private duties in this domain at the family and individual levels of the virtuous community as well as maintenance of the social and political existence of both the virtuous community and the general public.

***C.*** In the beginning of its existence, the promulgation of Islam rested on substantial funds that were owned by Lady Khadījah al-Kubrā (the great), the Holy Prophet's first wife, who played an extremely great role in saving the mission of Islam in its early stages by standing against a variety of pressures brought on by the polytheists.

***D.*** Because the polytheists assessed the significance of economic aspects at the outset of the advance of the Islamic mission, they laid an economic siege upon its propagation to try to stop it. For instance, they tried to stop the Islamic mission when they blockaded the Muslims in the mountain pass of Abū-Ṭālib (*shi`b abī-ṭālib*) and boycotted them economically, using different methods to maintain pressure.

## *Goals of the Economic System*

There are three basic goals of the Islamic economic system when applied to Muslim society in particular and all societies in general:

***(i)*** To ensure the welfare and internal stability of social relations and establish a vital system for spiritual perfection. This depends, to a great extent, on finding proper solutions to the problems of poverty, destitution, helplessness, and iniquitous discrimination in the levels of wages.

***(ii)*** To grant the virtuous community independence and ability to move and progress freely and make correct decisions. Of course, the achievement of this goal depends, for the most part, on economic independence and financial power.

***(iii)*** To establish common social, cultural, and utility services to facilitate the progress of the virtuous community as a political and social entity; to practice cultural, social and defensive activities to defend the entity of the virtuous community and help it achieve its goals.

### *Ahl al-Bayt's concept of the Economic System*

From the outset the Ahl al-Bayt (‘a) depended upon the genuine view of Islam and its all-inclusive economic concept because Islam, in all its features, includes the Ahl al-Bayt's concept of building the virtuous community. They emphasized the necessity of observing collective financial duties, as is deduced from their traditions on *zakāt*.

Shaykh al-Ṣadūq, through an authentic chain of authority, has reported `Abdullāh ibn Sinān as quoting Imam al-Ṣādiq (‘a) to have said:

When in the month of Ramaḍān this holy verse was revealed: "Take charity out of their property in order to cleanse them and purify them thereby, (9:103)" the Holy Prophet (ṣ) ordered his caller to call out, "O people, Almighty Allah has prescribed for you as an obligation to pay *zakāt* just as He has prescribed for you performance of the prayers. Hence, He is imposing on you (a proportion) of gold, silver, camels, cows, sheep, wheat,

لَمَّا نَزَلَتْ آيَةُ الزَّكَاة: ﴿گ گ گ گ ں ں ڻ﴾ فِي شَهْرِ رَمَضَانَ، فَأَمَرَ رَسُولُ الله، صَلَّى اللهُ عَلَيْهِ وَآله، مُنَادِيَهُ فَنَادَى فِي النَّاس: إِنَّ الله، تَبَارَكَ وَتَعَالَى، قَدْ فَرَضَ عَلَيْكُمُ الزَّكَاةَ كَمَا فَرَضَ عَلَيْكُمُ الصَّلاَةَ. فَفَرَضَ عَلَيْكُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَمِنَ الْحِنْطَةِ



وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيب، وَنَادَى فِيهِمْ بِذَلِكَ فِي شَهْرِ رَمَضَانَ، وَعَفَا لَهُمْ عَمَّا سِوَى ذَلِكَ. ثُمَّ لَمْ يَتَعَرَّضْ لِشَيْءٍ مِنْ أَمْوَالِهِمْ حَتَّى حَالَ عَلَيْهِمُ الْحَوْلُ مِنْ قَابِلٍ. فَصَامُوا وَأَفْطَرُوا، فَأَمَرَ، صَلَّى اللهُ عَلَيْهِ وَآله وَسَلَّمَ، مُنَادِيَهُ فَنَادَى فِي الْمُسْلِمِينَ: أَيُّهَا الْمُسْلِمُونَ، زَكُّوا أَمْوَالَكُمْ تُقْبَلْ صَلاَتُكُمْ. ثُمَّ وَجَّهَ عُمَّالَ الصَّدَقَةِ وَعُمَّالَ الطُّسُوق.

barley, dates, and raisins." The Holy Prophet (ṣ) announced this to the people in the month of Ramaḍān excluding other items (from *zakāt* taxation). However, he did not ask them to pay their *zakāt* until completion of one complete year. The next year, after they had observed fasting and broken their fast, He (ṣ) ordered his caller to call out, "O Muslims, pay out the *zakāt* from your assets so that your prayers may be accepted." He then appointed a collector to collect alms and payments.[1]

According to another authentic narration, Abū-Baṣīr reported the following tradition.

Some wealthy men were in the presence of Abū-`Abdullāh (Imam al-Ṣādiq (‘a)) in our presence. As they mentioned the *zakāt*, the Imam (‘a) commented:

Payment of *zakāt* is not a source of praise for the payer; rather, it is something apparent, due to which Almighty Allah saves the payer's blood from being shed and grants him the title of Muslim. Hence, the prayers of the person who does not pay it will not be accepted.[2]

إِنَّ الزَّكَاةَ لَيْسَ يُحْمَدُ بِهَا صَاحِبُهَا. إِنَّمَا هُوَ شَيْءٌ ظَاهِرٌ، إِنَّمَا حَقَنَ اللهُ بِهِ دَمَهُ وَسُمِّيَ بِهِ مُسْلِماً، وَلَوْ لَمْ يُؤَدِّهَا لَمْ تُقْبَلْ لَهُ صَلاَةٌ.

The Ahl al-Bayt (‘a) planned the economic system of the

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:3, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:28, H. 3.

virtuous community, based on the observance of Islamic precepts and common commitments to the Islamic state, because this community is meant to live within the Islamic state and Muslim society.

### *The Topic of Discussion*

In this discussion, we do not intend to thrash out the viewpoint of the Ahl al-Bayt on the economic theory of Islam comprehensively because this topic has been discussed elsewhere[3] showing the Ahl al-Bayt's exclusive and genuine understanding of Islam in a way quite distinctive from the founders of other Muslim jurisprudential sects. Our main point in the present discussion is to explore, based on the general economic theory of Islam, two major problems related to the building of the virtuous community that the Ahl al-Bayt (‘a) had to deal with. These were:

(i) Coordination between the economic system adopted by the governing authorities and the resulting financial duties with the Islamic economic system as applied by the Ahl al-Bayt (‘a). Of course, such combined duties increased the burden and financial commitments of the virtuous community.

(ii) Making available financial resources to cover expenses of development and management of the affairs of the virtuous community in order to provide genuine economic independence, achievement of which was a veritable problem bearing in mind the exceptional circumstances of the Ahl al-Bayt (‘a) and their followers.

3- The reader is advised to refer to the book of *Iqtiṣādunā* (Our Economy) by Ayatollah Martyr Muḥammad Bāqir al-Ṣadr, especially part II where the author treats these issues elaborately.



The coming discussions will deal with situations and procedures that the Ahl al-Bayt (‘a) adopted to remedy these two problems. Subsequently, some features will be mentioned that characterize the Ahl al-Bayt (‘a) school from a legislative point of view and also procedures adopted in the field of finance. Some distinctive features of the economic system of the virtuous community are as follows:

- social solidarity as an obligation
- *khums*
- sectors of the society for which the funds of *zakāt* must be used
- the significance of *waqf* (endowment of property under which the proceeds are to be devoted to a religious or charitable purposes)
- important economic activities including commerce and agriculture
- special contributions

These economic topics will be considered in three chapters:

The ***first chapter*** explains ***general economic legislation*** by which Islamic states have abided. The ***second chapter*** deals with ***restricted economic legislation*** of Islam administered by the Ahl al-Bayt (‘a) but by which the Islamic state of the time did not abide. The ***third chapter*** discusses ***economic activies*** and the Ahl al-Bayt's attitude towards them.

# Chapter One:
# General Economic Legislation

***1. Zakāt***

***2. Derelict Lands***

***3. Annexed Lands***

***4. Endowments (Waqf)***

# PREAMBLE

The Ahl al-Bayt (‘a) instructed their followers to accept and conform to general economic legislation, including commercial transactions and contracts and their financial resultants and commitments. These instructions also dealt with disagreements by jurisprudents about transactions and the degree of obligation towards a certain law. Such differences between the Ahl al-Bayt (‘a) school and other jurisprudential schools are trivial.

Laws regarding transactions and contracts depend upon the Holy Legislator’s consent according to the rationally approvable line of conduct (i.e. *al-Sīrah al-`uqalā'iyyah*), with a few exceptions like usury and transactions which include illegal profit about which there is a slight disagreement among the Muslim jurisprudential schools.

According to the Ahl al-Bayt (‘a) school, the Ahl al-Bayt (‘a) are the rightful rulers of the Muslim nation as designated by Almighty Allah. In the field of economic legislation, it might be strange if there were no disagreement among the Muslim jurisprudential schools in spite of being firmly based on the laws of Islam, and strongly related to the interests of the Muslim leadership and the virtuous community.

We will refer to ***four of the most important rulings*** in the field of finance and economy by looking at the instructions given to the partisans and followers of the Ahl al-Bayt (‘a) in order to demonstrate the standpoint of the Ahl al-Bayt (‘a) regarding these issues.

## ZAKĀT

Confirmed by the Holy Qur'ān and the traditions of the Holy Prophet (ṣ), *zakāt* is held to be the most important legislation in the field of finance. Islam has very accurately delineated private assets owned by Muslims that are subject to this tax. These assets are nine in number and include two monetary standards: gold and silver; four types of produce: wheat, barley, dates, and raisins; and the three types of livestock: camels, cows, and sheep.

Furthermore, Islam has designated the ruler of the Muslim community as the supervisor and custodian of these taxes whose mission is to estimate, calculate, assess, and collect the correct amount of *zakāt* from the owners of these assets. The Holy Qur'ān has also regulated the use of these taxes and dedicated them to the following categories that are mentioned in this holy verse:

ۆ ۈ ۇ ڭ ڭ ڭ ۓ ۓ

The alms are only for the poor, the needy, those who collect them, to influence hearts (to belief), to free captives and debtors, for the cause of Allah, and for the wayfarer—a duty imposed by Allah. Allah is Knower, Wise. (9:60)

Four major aspects of *zakāt* are as follows:



(i) Significance and origin of *zakāt*
(ii) Items subjected to *zakāt*
(iii) Expenditure of *zakāt*
(iv) Supervision of *zakāt*

### *Ahl al-Bayt's view of the significance of zakāt*

The Ahl al-Bayt (‘a) adopted the same level of emphasis on this religious duty as adopted by other Muslim groups, although among other groups the funds of *zakāt* were often held by unjust rulers.

According to an authentic narration, Muḥammad ibn Muslim, Abū-Baṣīr, Burayd, and Fuḍayl have reported Imam al-Bāqir (‘a) and Imam al-Ṣādiq (‘a) as saying:

فَرَضَ اللهُ الزَّكَاةَ مَعَ الصَّلاَةِ.

Almighty Allah has deemed *zakāt* obligatory along with the (duty of) prayer.[4]

According to another authentic narration, Muḥammad ibn Muslim has reported Imam al-Bāqir (‘a) as saying:

مَا مِنْ عَبْد مَنَعَ مِنْ زَكَاة مَالِه شَيْئاً إِلاَّ جَعَلَ اللهُ ذَلِكَ يَوْمَ الْقِيَامَة ثُعْبَاناً مِنْ نَار مُطَوَّقاً فِي عُنُقِه يَنْهَشُ مِنْ لَحْمِه حَتَّى يَفْرِغَ مِنَ الْحِسَابِ. وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: ﴿□ □ □ □ □ □﴾

As for any servant (of Allah) who refrains from paying *zakāt* (out of his wealth), Almighty Allah will certainly transform his assets into a fiery serpent, encircling his neck and biting his flesh until the settlement of accounts with him is finished. This is the meaning of Almighty Allah's saying, "They shall have that, whereof they were niggardly, cleave to their necks on the Day of Resurrection. (3:180)"[5]

4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:5, H. 8.
5- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:11, H. 3.

One who refuses to pay *zakāt* and violates this duty or denies *zakāt* as a religious obligation is deemed *kāfir* (apostate from Islam) because *zakāt* is one of the essential duties of Islam.

Abū-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

مَـنْ مَنَـعَ قِيرَاطـاً مِـنَ الزَّكَـاةِ فَلَيْسَ بِمُؤْمِنٍ وَلاَ مُـسْلِمٍ. وَهُـوَ قَـوْلُ اللهِ عَـزَّ وَجَـلَّ: ﴿رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ﴾

Whoever refrains from paying even a carat of *zakāt* is neither a believer (mu'min) nor Muslim. This is the meaning of Almighty Allah’s saying, “(Until when death overtakes one of them, he says:) ‘Send me back, my Lord, send me back! Haply I may do good in that which I have left.’ (23:99-100)”[6]

According to another authentic narration, Abū-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

مَنْ مَنَعَ قِيرَاطاً مِنَ الزَّكَاةِ فَلْيَمُتْ إِنْ شَاءَ يَهُودِيّاً أَوْ نَصْرَانِيّاً.

He who refrains from paying even a carat of *zakāt* may die a Jew or Christian, whichever he likes.[7]

### *Funds subject to zakāt*

Regarding the items subject to *zakāt*, there is some disagreement among the Ahl al-Bayt (‘a) school and other Muslim jurisprudential schools. The disagreement lies in two major points and arises from the difference between the jurisprudential ijtihad-based outcome of the followers of the Ahl al-Bayt (‘a) and the followers of other Muslim sects. Such difference, however, is not found in narrations and traditions reported from the Ahl al-Bayt (‘a).

6- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:18, H. 3.
7- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:18, H. 5.



- According to the general and familiar jurisprudential opinion of the Ahl al-Bayt’s followers, assets of commerce and goods that are in merchants’ shops and stores are not subject to *zakāt*; however, the general jurisprudential opinion of other Muslim sects maintains that these items are subject to *zakāt*. Several traditions, reported from the Ahl al-Bayt (‘a), do declare such items as obligatory for *zakāt* and, as a result, some scholars from the Ahl al-Bayt (‘a) school have adopted this opinion; however, these traditions have been understood by the master scholars of this school as *recommending* the payment of *zakāt* on such items or as having been said as a consequence of *taqiyyah* because of the fact that other sacred texts and traditions restrict this tax to the nine aforementioned categories of property.
- Like the previous point, disagreement on the ruling concerning additional produce and livestock—such as rice, corn and horses—arises from the difference in the jurisprudential, deductive outcome between the Ahl al-Bayt (‘a) school and other Muslim schools of jurisprudence. Once again, there are some traditions reported from the Ahl al-Bayt (‘a) involving the possible obligation of paying *zakāt* on these items, but these traditions have been understood by the scholars of this school *as being only a recommendation* or as having been said as a consequence of *taqiyyah*.[8]

8- In the current discussion, we do not intend to discuss this topic in detail and display the points of evidence according to Muslim jurisprudence; rather, we just bring up the jurisprudential result ⇨

We can give two explanations for this minor difference supported by some points of evidence notwithstanding the scope of their accuracy.

***(a)*** In Islamic legislation, *zakāt* is in fact obligatory on the nine previously mentioned items, while it is only *recommended* to pay *zakāt* for other items. The Ahl al-Bayt (‘a) are well known for their in-depth knowledge of this fact (i.e., the distinction between the items on which *zakāt* is obligatory and those on which it is recommended), while other Muslims show confusion about it. Some authentic traditions support this observation.

`Abdullāh ibn Sinān quoted Imam al-Ṣādiq (‘a) to have said:

When this holy verse was revealed: “Take charity out of their property, in order to cleanse them and purify them thereby, (9:103)” the Holy Prophet (ṣ), in the month of Ramaḍān, ordered his caller to call out, “O people, Almighty Allah has prescribed for you as an obligation to pay *zakāt* just as He has prescribed for you performance of the prayers. Hence, He is imposing on you (a proportion) of gold, silver, camels, cows, sheep, wheat, barley, dates, and raisins.” The Holy Prophet (ṣ) announced these to people in the month of Ramaḍān, excluding all other items...[9]

لَمَّا نَزَلَتْ آيَةُ الزَّكَاة: ﴿ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ﴾ في شَهْرِ رَمَضَانَ، فَأَمَرَ رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآله، مُنَادِيَهُ فَنَادَى فِي النَّاس: إِنَّ اللهَ، تَبَارَكَ وَتَعَالَى، قَدْ فَرَضَ عَلَيْكُمُ الزَّكَاةَ كَمَا فَرَضَ عَلَيْكُمُ الصَّلَاةَ. فَفَرَضَ عَلَيْكُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَمِنَ الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيب، وَنَادَى فِيهِمْ بِذَلِكَ فِي شَهْرِ رَمَضَانَ، وَعَفَا لَهُمْ عَمَّا سِوَى ذَلِكَ.

and try to explain it from an economic and political viewpoint in a probable mode.

9- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:3, H. 1.



Imam al-Bāqir (‘a) and Imam al-Ṣādiq (‘a) are reported to have said:

Almighty Allah has imposed (as a religious duty) the payment of *zakāt* from assets along with the (religious duty of) prayers. The Messenger of Allah (ṣ) enacted *zakāt* to be paid from nine things only and he excluded everything else: from gold, silver, camels, cows, sheep, wheat, barley, dates, and raisins. The Messenger of Allah (ṣ) excluded everything else.”[10]

فَرَضَ اللهُ، عَزَّ وَجَلَّ، الزَّكَاةَ مَعَ الصَّلَاةِ فِي الأَمْوَال، وَسَنَّهَا رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، فِي تِسْعَةِ أَشْيَاء، وَعَفَا رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، عَمَّا سِوَاهُنَّ: فِي الذَّهَبِ وَالْفِضَّةِ وَالإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيب. وَعَفَا رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، عَمَّا سِوَى ذَلِكَ.

Muḥammad (ibn Ja`far) al-Ṭayyār has reported that he asked Imam al-Ṣādiq (‘a) about the items that are as an obligation subjected to *zakāt*.

The Imam (‘a) answered:

These are nine things; gold, silver, wheat, barley, dates, raisins, camels, cows, and sheep. The Messenger of Allah (ṣ) excluded everything else.

فِي تِسْعَةِ أَشْيَاء: الذَّهَبِ وَالْفِضَّةِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ وَالإِبِلِ وَالْبَقَرِ وَالْغَنَمِ. وَعَفَا رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، عَمَّا سِوَى ذَلِكَ.

The reporter said, “May Allah lead you to ever more righteousness! We have other grains.”

“Which ones?” the Imam (‘a) asked.

10- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:34, H. 4.

"Rice," answered the reporter.

"Yes," the Imam (ʿa) commented, "there is much."

"Is it subjected to *zakāt*?" the reporter asked.

The Imam (ʿa) reproached him and said:

أَقُولُ لَكَ إِنَّ رَسُولَ الله، صَلَّى اللهُ عَلَيْهِ وَآله، عَفَا عَمَّا سوَى ذَلِكَ، وَتَقُولُ: إِنَّ عِنْدَنَا حَبّاً كَثِيراً، أَفِيهِ الزَّكَاةُ؟

I have told you that the Messenger of Allah (ṣ) excluded everything else, yet you tell me that you have other grains and ask me whether they are subjected to *zakāt* or not![11]

According to another authentically reported narration, Zurārah said that he was sitting with Imam al-Bāqir (ʿa) and no one else was with the Imam except his son Jaʿfar (al-Ṣādiq). At that time, the Imam (ʿa) narrated to me:

يَا زُرَارَةُ، إِنَّ أَبَا ذَرّ وَعُثْمَانَ تَنَازَعَا عَلَى عَهْدِ رَسُولِ الله، صَلَّى اللهُ عَلَيْهِ وَآلِه، فَقَالَ عُثْمَانُ: كُلُّ مَالٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ يُدَارُ بِهِ وَيُعْمَلُ بِهِ وَيُتَّجَرُ بِهِ فَفِيهِ الزَّكَاةُ إِذَا حَالَ عَلَيْهِ الْحَوْلُ. فَقَالَ أَبُو ذَرّ: أَمَّا مَا يُتَّجَرُ بِهِ أَوْ دِيرَ وَعُمِلَ بِهِ فَلَيْسَ فِيهِ زَكَاةٌ؛ إِنَّمَا الزَّكَاةُ فِيهِ إِذَا كَانَ رِكَازاً كَنْزاً مَوْضُوعاً، فَإِذَا حَالَ عَلَيْهِ الْحَوْلُ فَفِيهِ الزَّكَاةُ. فَاخْتَصَمَا فِي ذَلِكَ إِلَى

O Zurārah, during the lifetime of the Messenger of Allah (ṣ), Abū-Dharr and ʿUthmān disagreed about a question. ʿUthmān said, "Every item of finance, be it gold or silver, that is used in one's business, trade and profession is subjected to *zakāt* after the passage of a complete year (of earnings)." Abū-Dharr said, however, "Assets that are used in one's business, trade, and profession are not subjected to *zakāt*. *Zakāt* is paid only from assets that are stored or saved like treasure. Hence, when a year passes, such assets become

11- Al-Ḥurr al-ʿĀmilī, *Wasā'il al-Shīʿah* 6:36, H. 12.



رَسُولِ الله، صَلَّى اللهُ عَلَيْهِ وَآلِه، فَقَالَ: الْقَوْلُ مَا قَالَ أَبُو ذَرٍّ.

subject to *zakāt*." They then presented the matter before the Messenger of Allah (ṣ) who said, "Abū-Dharr's opinion is correct."

Abū-ʿAbdullāh al-Ṣādiq (ʿa) said to his father, "If this narration is announced, people will stop giving to the poor and needy. Do you want this?"

The Imam (ʿa) replied:

إِلَيْكَ عَنِّي! لاَ أَجِدُ مِنْهَا بُدّاً.

Stop this here! I have no other alternative.[12]

***(b)*** The Islamic legislation with regard to finance decides that *zakāt* (in the sense of charity) is obligatory upon the wealthy who are thus required to satisfy and meet the needs of the poor. Almighty Allah, having introduced the nine aforementioned assets as obligatory charity, entrusted the mission of identifying the extent of these funds to the Guardians (*walī*) appointed by Him—the Holy Prophet (ṣ) and the Infallible Imams (ʿa).

In the beginning of the formulation of Islamic law the Holy Prophet (ṣ), in his capacity as the guardian of Muslims, completely restricted this religious duty to nine items which were obligatorily subject to *zakāt*, and he exempted all others because the interests of Muslims at that stage required such and also because this amount of *zakāt* could achieve the purpose behind its legislation.

However, it is acceptable for a succeeding Guardian, alone or with the participation of others, to subject other finances to this religious tax in the light of the supreme interest of Islam or in order to make sure that the purpose of establishing the law of paying *zakāt* is achieved.

12- Al-Ḥurr al-ʿĀmilī, *Wasā'il al-Shīʿah* 6:48, H. 1.

Unfortunately, the origin of this law has been confused with other types of local authoritarian legislation[13] by both jurisprudents of the Ahl al-Bayt (‘a) school and the other Muslim schools. However, it is worth mentioning that exercise of this political authority is quite clearly entrusted to the Holy Imams of the Ahl al-Bayt (‘a).

Zurārah and Muḥammad ibn Muslim have reported Imam al-Ṣādiq (‘a) as saying:

إِنَّ اللهَ، عَزَّ وَجَلَّ، فَرَضَ لِلْفُقَرَاءِ فِي مَالِ الأَغْنِيَاءِ مَا يَسَعُهُمْ، وَلَوْ عَلِمَ أَنَّ ذَلِكَ لاَ يَسَعُهُمْ لَزَادَهُمْ. إِنَّهُمْ لَمْ يُؤْتَوْا مِنْ قِبَلِ فَرِيضَةِ اللهِ عَزَّ وَجَلَّ، وَلَكِنْ أُوتُوا مِنْ مَنْعِ مَنْ مَنَعَهُمْ حَقَّهُمْ لاَ مِمَّا فَرَضَ اللهُ لَهُمْ، وَلَوْ أَنَّ النَّاسَ أَدَّوْا حُقُوقَهُمْ لَكَانُوا عَايِشِينَ بِخَيْرٍ.

Verily, Almighty Allah has ordained a sufficient share for the poor to be taken from the assets of the wealthy that meets all their needs. If He had known that this determined share would not meet the needs of the poor, He would certainly have added to it. People have not remained poor because of a duty that Almighty Allah has prescribed or because of the share that Almighty Allah has determined for them but because they have been deprived of what was due to them. Had people given the poor their due, they would certainly have lived in welfare.[14]

13- ‘Local authoritarian legislation’ (*al-tashrī`āt al-sulṭāniyyah al-wilā'iyyah*) stand for laws and regulations that are enacted by the political authority or ruler as the guardian of Muslims to organize the social lives of Muslims. By virtue of the authority vested in him, the ruler implements the universal laws originally enacted by religious legislation and uses the latitude that is given by the Holy Legislator for the guardian to make decisions with the supreme interests of religion in mind. All such authority must be exercised within the framework of the general goals of legislation.

14- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:3, H. 2.



`Alī ibn Mahziyār has reported that Imam al-Riḍā (‘a) wrote the following statement in a letter he sent to `Abdullāh ibn Muḥammad:

الزَّكَاةُ عَلَى كَيْلِ مَا كِيلَ بِالصَّاعِ.

*Zakāt* is levied from everything that can be measured by ṣā`.[15]

So, that is what `Abdullāh recorded.

Another man has reported that he once asked Imam al-Ṣādiq (‘a) about *zakāt* on grains. “What kind of grain do you mean?” the Imam (‘a) asked.

“They are sesame, rice, and millet,” the man answered, “and these are all grains, just like wheat and barley.”

The Imam (‘a) responded:

فِي الْحُبُوبِ كُلِّهَا زَكَاةٌ.

All grains are subject to *zakāt*.

Imam al-Ṣādiq (‘a) is also reported to have answered the question of someone, saying:

مَا دَخَلَ الْقَفِيزَ فَهُوَ يَجْرِي مَجْرَى الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ.

Whatever is measured by qafīz[16] is treated just like wheat, barley, dates, and raisins.

The questioner continued, “May Allah accept me as ransom for you! Please tell me whether rice and its likes, such as chick-pea and lentils are subject to *zakāt* or not?”

The Imam (‘a) answered in writing:

15- Ṣā` is a unit of mass or weight, usually used for grains; one ṣā` is equal to approximately three kilograms.

16- Qafīz is a unit of weight. Its value differs in each country; however, one qafīz is equal to approximately 26064 grams.

الزَّكَاةُ فِي كُلِّ شَيْءٍ كِيلَ.

Everything that is measured is subject to *zakāt*.[17]

Zurārah has reported that he asked Imam al-Ṣādiq (‘a) whether corn is subject to *zakāt* or not, and the Imam (‘a) answered:

الـذَّرَّةُ وَالْعَـدَسُ وَالـسِّلْتُ وَالْحُبُـوبُ فِيهَـا مِثْلُ مَا فِي الْحِنْطَةِ وَالشَّعِيرِ، وَكُلُّ مَا كِيـلَ بِالـصَّاعِ فَبَلَـغَ الأَوْسَـاقَ الَّتِـي يَجِـبُ فِيهَـا الزَّكَاةُ فَعَلَيْهِ فِيهِ الزَّكَاةُ.

Corn, lentils, shelled barley, and all cereals are subject to *zakāt* just like wheat and barley. Everything that is measured by ṣā` and amounts to wasqs[18] that are subject to *zakāt*, is subject to this tax.[19]

Abū-Baṣīr has reported that he asked Imam al-Ṣādiq (‘a) whether rice is subject to *zakāt*, and the Imam (‘a) answered affirmatively and then added:

إِنَّ الْمَدِينَةَ لَـمْ تَكُـنْ يَوْمَئِـذ أَرْضَ أُرُزّ فَيُقَالُ فِيه، وَلَكِنَّهُ قَدْ جُعِلَ فِيه. وَكَيْفَ لاَ يَكُونُ فِيهِ وَعَامَّةُ خَرَاجِ الْعِرَاقِ مِنْهُ؟

Because there were no rice farms in al-Madīnah at that time (of legislation), nothing was mentioned about its taxation. Nevertheless, rice was included in the taxable grains. How could it be excluded when the majority of the taxes of Iraq are levied from rice?[20]

Sumā`ah has reported that he asked the Imam (‘a) whether the working partner must pay *zakāt* on assets used in a partnership.

17- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:39, H. 1.
18- 1 wasq = 60 ṣā`s.
19- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:41, H. 10.
20- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:41, H. 11.



The Imam (‘a) answered:

يَنْبَغِي لَـهُ أَنْ يَقُـولَ لأَصْـحَابِ الْمَـالِ: زَكُّـوهُ. فَـإِنْ قَـالُوا: إِنَّـا نُزَكِّيه، فَلَيْسَ عَلَيْه غَيْـرُ ذَلـكَ. وَإِنْ هُـمْ أَمَـرُوهُ بِـأَنْ يُزَكِّيَـهُ فَلْيَفْعَلْ.

A working partner in a partnership who does the business with the money of the other partners is required to advise the owner of the money to pay the *zakāt* of the money. If the owners say that they have done so, then he is not required to do more, but if they order him to pay the *zakāt*, then he is required to do so.

The reporter further asked, “What if the owner of the money claims that he is paying the *zakāt* of the money, while the other party knows for sure that he (i.e. the owner) is not?”

The Imam (‘a) answered:

إِذَا هُـمْ أَقَـرُّوا بِـأَنَّهُمْ يُزَكُّونَـهُ، فَلَيْسَ عَلَيْـه غَيْـرُ ذَلـكَ. وَإِنْ هُـمْ قَالُوا: إِنَّا لاَ نُزَكِّيه، فَلاَ يَنْبَغِي لَـهُ أَنْ يَقْبَلَ ذَلكَ الْمَالَ وَلاَ يَعْمَلَ به حَتَّى يُزَكِّيَهُ.

If the owner of the money declares that he is paying the *zakāt* of the money, the other partner is not required to do more than that; however, if the owner professes that he is not paying the *zakāt*, then the working partner must not accept that money and must not do business with it until the partner pays the *zakāt*.[21]

Muḥammad ibn Muslim has reported that he asked Imam al-Ṣādiq (‘a) when *zakāt* must be paid in the case of a person who bought goods with money for which *zakāt* had been paid, and later the goods remained unsold.

The Imam (‘a) answered:

21- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:50, H. 1.

If the man withheld the goods in order to recuperate his capital, the goods are not taxable, but if he withheld the goods after he had recuperated his capital, then this money becomes subject to *zakāt* for withholding it after regaining his capital.

إِنْ كَانَ أَمْسَكَ مَتَاعَهُ يَبْتَغِي بِهِ رَأْسَ مَالِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ، وَإِنْ كَانَ حَبَسَهُ بَعْدَ مَا يَجِدُ رَأْسَ مَالِهِ فَعَلَيْهِ الزَّكَاةُ بَعْدَ مَا أَمْسَكَهُ بَعْدَ رَأْسِ الْمَالِ.

The reporter further asked, "If one is given money to do business, is this money subject to *zakāt*?"

The Imam ('a) answered:

After the passage of a complete year, he must pay its *zakāt*.[22]

إِذَا حَالَ الْحَوْلُ، فَلْيُزَكِّهَا.

### *Usage of the money of zakāt*

As for categories that are entitled to the money of *zakāt*, the Ahl al-Bayt ('a) confirmed that these are exclusively the eight categories mentioned in verse 60 of Sūrah al-Tawbah (*Surah* 9). However, it is not obligatory to include all these eight categories when paying the money of *zakāt*; rather, it is acceptable to restrict payment to one or more category. The religious authority who supervises the distribution of *zakāt* decides the details of this issue. Apart from some minor details, this issue is unanimously agreed upon by all Muslims.

Additionally, the Ahl al-Bayt ('a) instructed their Shī`ah to distribute the money of *zakāt* to the individuals of the virtuous community restrictedly, where possible. This instruction was made as a result of the Ahl al-Bayt's understanding of the nature of needs imposed upon the virtuous community which

22- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:46, H. 3.



was besieged economically and politically. Consequently, the individuals of this community had become the worthiest to receive the money of *zakāt* because of being exposed to various sorts of pressures that caused their deprivation, especially considering the fact that the majority of the *zakāt* money went to the ruling authorities and nothing of it was kept at the disposal of individuals except a very small amount that could be excluded from the tax itself. In addition, the individuals of the virtuous community deserve the money of *zakāt* as much as other Muslims. Accordingly, it was necessary to compensate the virtuous community for the deprivation caused them by the rulers because of their adherence to the doctrine of the Ahl al-Bayt ('a). Hence, these funds were restricted to these individuals.

It is not improbable that this very idea has been intended in the authentic report of Zurārah and Muḥammad ibn Muslim, which has been cited by the three master scholars—Shaykh al-Kulaynī, Shaykh al-Ṣadūq, and Shaykh al-Ṭūsī.

Zurārah and Muḥammad ibn Muslim report that they asked Imam al-Ṣādiq ('a) about Almighty Allah's saying: 'The alms are only for the poor, the needy, those who collect them, to influence hearts (to belief), to free captives and debtors, for the cause of Allah, and for the wayfarer—a duty imposed by Allah. Allah is Knower, Wise.' (9:60)

They asked whether the categories entitled to the funds of *zakāt* included those who do not recognize (the divinely commissioned loyalty to the Ahl al-Bayt ('a)).

The Imam ('a) answered:

The Imam gives to all these categories only because they recognize obedience to him.

إِنَّ الإِمَامَ يُعْطِي هَؤُلاَءِ جَمِيعاً لأَنَّهُمْ يُقِرُّونَ لَهُ بِالطَّاعَةِ.

Zurārah asked, "What if they do not recognize him?"

The Imam (‘a) answered:

يَا زُرَارَةُ، لَوْ كَانَ يُعْطِي مَنْ يَعْرِفُ دُونَ مَنْ لاَ يَعْرِفُ لَمْ يُوجَدْ لَهَا مَوْضِعٌ؛ وَإِنَّمَا يُعْطَى مَنْ لاَ يَعْرِفُ لِيُرَغَّبَ فِي الدِّينِ فَيَثْبُتُ عَلَيْهِ. فَأَمَّا الْيَوْمَ فَلاَ تُعْطِهَا أَنْتَ وَأَصْحَابُكَ إِلاَّ مَنْ يَعْرِفُ، فَمَنْ وَجَدْتَ مِنْ هَؤُلاَءِ الْمُسْلِمِينَ عَارِفاً فَأَعْطِه دُونَ النَّاسِ. سَهْمُ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَسَهْمُ الرِّقَابِ عَامٌّ، وَالْبَاقِي خَاصٌّ.

O Zurārah, if the Imam gives only to those who recognize (loyalty to him) and deprives those who do not, then these funds will not find people to receive them! The Imam gives also to those who do not recognize (loyalty to him) so as to attract them to this faith and so that they embrace it firmly. However, you and your acquaintances should give only to those who recognize. Hence, if you find such people among Muslims, you may give them rather than others. The shares of those whose hearts have inclined towards the truth (al-mu'allafah qulūbuhum) and the share for the ransoming of captives (al-riqāb) are common, while the other shares are restricted.

Zurārah asked, “What if we cannot find any of the mentioned groups?”

The Imam answered:

لاَ يَكُونُ فَرِيضَةٌ فَرَضَهَا اللهُ، عَزَّ وَجَلَّ، وَلاَ يُوجَدُ لَهَا أَهْلٌ.

Any duty that Almighty Allah has made incumbent must be practicable and there must be deserving individuals.

Zurārah asked, “What if the charity (of *zakāt*) is not sufficient to cover the needs of recipients?”

The Imam’s answer is already cited on p. 31.

Rooted in this concept, the Ahl al-Bayt (‘a) instituted an economic directive that dealt with some of the needs of the individuals of the virtuous community. This directive



bound the wealthy individuals of this community to pay *zakāt* to the poor individuals of their community exclusively and defined the distribution of these funds.

Ismā`īl ibn Sa`d al-Ash`arī has reported that he asked Imam al-Riḍā (‘a), “Is it possible to distribute *zakāt* funds to those who do not recognize (loyalty to the Ahl al-Bayt)?”

The Imam (‘a) answered:

لاَ، وَلاَ زَكَاةُ الْفِطْرَةِ.

Neither *zakāt* funds nor *zakāt* al-fiṭrah[23] (can be distributed to them).[24]

Ḍurays has reported that al-Madā’inī asked Imam al-Bāqir (‘a), “There is a portion of the *zakāt* that we pay from our money. Who should we give it to?”

The Imam answered:

فِي أَهْلِ وِلاَيَتِكَ.

Give it to the people of your faith.

Al-Madā'inī said, “I am living in a country where no one of my faith lives.”

The Imam (‘a) instructed:

إِبْعَثْ بِهَا إِلَى بَلَدِهِمْ تُدْفَعُ إِلَيْهِمْ، وَلاَ تَدْفَعْهَا إِلَى قَوْمٍ إِذَا دَعَوْتَهُمْ غَداً إِلَى أَمْرِكَ لَمْ يُجِيبُوكَ، وَكَانَ وَاللهِ الذَّبْحُ.

You may send these funds to a country where people of your faith live. Do not pay them to people who will not respond to you if you call them to your faith and may even slay you![25]

23- Zakāt al-fiṭrah is a payment given after the termination of the obligatory fasting in Ramaḍān, with certain conditions and regulations.
24- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:152, H. 1.
25- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:152, H. 3.

To reconcile these traditions with the previously cited report of Zurārah and Muḥammad ibn Muslim, it seems that this special and restricted instruction was a local decision that the Ahl al-Bayt (‘a) took on the strength of their recognition of the common interests of the virtuous community within their surroundings but not a law that is found in original Islamic legislation. However, Almighty Allah knows best.

At the same time, this decision stands for a policy that must be observed at all times according to the general rule of “the nearer, the worthier.”

Nevertheless, there are some exceptions, as shown in the following tradition:

Ya`qūb ibn Shu`ayb al-Ḥaddād has reported that he asked the Righteous Servant (i.e. Imam al-Kāẓim (‘a)), “What should one of our creed who lives in a remote region do with the funds of the *zakāt* that he must pay?”

The Imam (‘a) answered:

He must distribute them on his brethren-in-faith and followers of his belief. يَضَعُهَا فِي إِخْوَانِهِ وَأَهْلِ وِلاَيَتِهِ.

The reporter asked, “What if he cannot find such people?”

The Imam (‘a) answered:

He may send them the funds. يَبْعَثُ بِهَا إِلَيْهِمْ.

The reporter asked, “What if he cannot find any means to transfer these funds to them?”

The Imam (‘a) answered:

He may then distribute the funds among those known for bearing no hostility (against the Ahl al-Bayt). يَدْفَعُهَا إِلَى مَنْ لاَ يَنْصِبُ.



The reporter asked, “What if these cannot be found either? Should he pay others?”

The Imam (‘a) answered:

The others’ share is nothing but stones![26] مَا لِغَيْرِهِمْ إِلاَّ الْحَجَرُ.

`Ubayd ibn Zurārah has reported that he asked Imam al-Ṣādiq (‘a), “A man of our faith paid the *zakāt* funds to unworthy people for a considerable time, but later he found worthy recipients. Should he again pay the former funds to the worthy people?”

The Imam (‘a) answered:

“Yes, he should.”

The reporter asked, “What if a person had not found worthy recipients and, therefore, had not paid *zakāt*, or he had not known that it was obligatory upon him to pay but came to know recently?”

The Imam (‘a) answered:

He must pay all the previous to worthy people. يُؤَدِّيهَا إِلَى أَهْلِهَا لِمَا مَضَى.

The reporter asked, “What if he could not find worthy people and paid his *zakāt* to unworthy people, but after investigation he concluded that he was wrong (about them being unworthy)?”

The Imam (‘a) answered:

In this case, he is not liable to pay it once more.[27] لَيْسَ عَلَيْهِ أَنْ يُؤَدِّيَهَا مَرَّةً أُخْرَى.

26- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:153, H. 7.
27- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:147, H. 1.

In the light of these traditions, we can conclude that this procedure is one of the clear-cut distinguishing attitudes of the Ahl al-Bayt (‘a) on the issue of *zakāt*—an attitude that ensures the virtuous community an important financial resource.

### *Supervision of zakāt funds*

In accordance with the procedures of the Islamic state, supervision of the *zakāt* funds was done by the Muslim ruler.[28] It is not improbable that this was enacted in the original Islamic legislation, since the supervision of the *zakāt* funds entails giving the poor a part of the fortunes of the rich, transferring these funds to their beneficiaries or spending them in doctrinally defined fields; therefore, it must be carried out by the ruler of the Islamic state who collects these taxes, just as the Holy Prophet (ṣ) and the caliphs used to do.

The problem is that the majority of so-called Islamic governments throughout history have been illegitimate and, according to the Ahl al-Bayt (‘a), not suited to supervise the *zakāt* funds for reasons too numerous to be mentioned in this discussion.[29]

28- According to reference books on local laws of Islam, there is a difference between funds designated as ‘visible funds’ which include produce and livestock, and those classified as ‘invisible funds’ such as savings, business investments, and the like. Supervision over visible funds is delegated to the Muslim ruler while payment of invisible funds is the responsibility of the payer of *zakāt*. (Refer to Abū-Ya`lī al-Farrā' the Ḥanbalite scholar, *al-Aḥkām al-Sulṭāniyyah*, pp. 115; al-Māwardī, *al-Aḥkām al-Sulṭāniyyah*, pp. 113)

29- This topic will be discussed in the coming book of Imamate and Religious Authority.



Consequently, the followers of the Ahl al-Bayt (‘a) encountered a problem:

The illegitimate ruling authorities would collect the *zakāt* and not leave the option for the payers to distribute it themselves to worthy recipients. The followers of the Ahl al-Bayt (‘a) were not sure as to whether it was correct or not to pay their *zakāt* to these unjust ruling authorities. If this payment were mandatory but at the same time would not discharge the religious responsibility, would it then be obligatory to pay these taxes once more (putting additional economic pressure on the virtuous community)?

To remove this legal problem, the Ahl al-Bayt (‘a) offered the following solution:

They advised their followers not to pay the governmental tax collectors to the extent possible so that they could carry out their religious duty themselves with the remaining amount. In the event that they could not escape payment because of political or social circumstances (the necessity to practice *taqiyyah*), they were permitted to pay it to the governmental officials.

The Ahl al-Bayt (‘a) delegated the assessment of the situations to the owners of the taxable funds and determined that payment under such circumstances would fulfill the religious responsibility of the payers, justifying this action with the concept that although such governments might be unqualified for supervision of religious taxes, they are still Muslims. In addition, the Ahl al-Bayt (‘a) wanted the virtuous community to associate and coexist under this Islamic rule within the Muslim society lest they, in the case that they refrain from defraying the *zakāt* funds to the government tax collectors, become exposed to additional political or economic pressure—which they certainly did not want.

In a set of traditions, this solution has been discussed and explained.

According to the authentic report of Ya`qūb ibn Shu`ayb, which has been recorded by Shaykh al-Kulaynī, in *al-Kāfī*, and Shaykh al-Ṣadūq, in *man-lā-yaḥḍuruhu'l-faqīh*, the reporter asked Imam al-Ṣādiq (‘a) whether *`ushūr* tithes[30] that are taken as taxes are or are not accounted as *zakāt.*

The Imam (‘a) answered:

“They are so accounted, God willing.”

According to another authentic narration of al-`Ayṣ ibn al-Qāsim that is reported by Shaykh al-Kulaynī, in *al-Kāfī*, and Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām* and *al-Istibṣār*, Imam al-Ṣādiq (‘a) said the following about the *zakāt* tax:

مَا أَخَذُوا مِنْكُمْ، بَنُو أُمَيَّةَ، فَاحْتَسِبُوا بِهَا وَلاَ تُعْطُوهُمْ شَيْئاً مَا إِسْتَطَعْتُمْ، فَإِنَّ الْمَالَ لاَ يَبْقَى عَلَى هَذَا أَنْ يُزَكِّيَهُ مَرَّتَيْنِ.

As for anything that is taken from you (as *zakāt*) by the ruling authorities of the Umayyads, you may account it as *zakāt.* However, try to give them as little as you can. It is not feasible to pay *zakāt* for the same money twice.

According another authentic report of Sulaymān ibn Khālid that is also reported by Shaykh al-Kulaynī, in *al-Kāfī*, and Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām* and *al-Istibṣār*, Imam al-Ṣādiq (‘a) said:

إِنَّ أَصْحَابَ أَبِي أَتَوْهُ فَسَأَلُوهُ عَمَّا يَأْخُذُ السُّلْطَانُ، فَرَقَّ لَهُمْ، وَإِنَّهُ

His companions came to my father and queried about the taxes that were being levied by the ruling authorities. My father

30- *`ushūr* is the proportion of *zakāt* on produce. This word may also be used as *zakāt* in general.



لَيَعْلَمُ أَنَّ الزَّكَاةَ لاَ تَحِلُّ إِلاَّ لأَهْلِهَا، فَأَمَرَهُمْ أَنْ يَحْتَسِبُوا بِهِ، فَجَالَ فِكْرِي، وَاللهِ، لَهُمْ، فَقُلْتُ لَهُ: يَا أَبَه، إِنَّهُمْ إِنْ سَمِعُوا إِذاً لَمْ يُزَكِّ أَحَدٌ. فَقَالَ: يَا بُنَيَّ، حَقٌّ أَحَبَّ اللهُ أَنْ يُظْهِرَهُ.

sympathized with them even though he knew that *zakāt* was illegitimate if not paid to worthy beneficiaries. Still, he ordered them to account it as their *zakāt.* I thought considerably about the question for their sake and then said to my father, “If they hear this ruling, none will give alms (or pay *zakāt*).” My father replied, “Son, this is a right that Almighty Allah likes to make manifest.”[31]

31- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:173-174, H. 1, 3, 4.

## Derelict Lands

Derelict lands[32] are uncultivated and uninhabitable lands forsaken because of a dearth of water, waterlogging, salinity, dense brush, or any natural barrier to benefit.

The Imāmiyyah Shī`ah scholars believe that such lands are basically owned by the Imam of each age because they are *anfāl* (windfalls), which have been specified in the following holy verse as being owned by Almighty Allah and the Holy Prophet (ṣ):

They ask you about windfalls (anfāl). Say: Windfalls are for Allah and the Messenger. So be careful of (your duty to) Allah and set aright matters of difference among yourselves, and obey Allah and His Messenger if you are believers. (8:1)

ٱ ب ب پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ

The Imam, being the legal successor of the Holy Prophet (ṣ)

32- As has been previously indicated, we do not aim at discussing this topic (usually mentioned with *zakāt*) from a jurisprudential aspect and will not cite the specific points of evidence representing the various opinions here; rather, we only intend to display the general opinions in order to discuss the relationship between this topic and economic issues from the viewpoint of the Holy Imams of the Ahl al-Bayt (‘a) and the virtuous community.



and his representative, enjoys all his rights of leadership and supervision. Many traditions, some of which have openly declared the Imam’s ownership of such properties (*anfāl*), indicate this ownership. For instance, in an authentic narration that is reported by Shaykh al-Kulaynī, in *Uṣūl al-Kāfī*, Ḥafs ibn al-Buḥtarī reports Imam al-Ṣādiq (‘a) as saying:

الأَنْفَالُ مَا لَمْ يُوجَفْ عَلَيْهِ بِخَيْلٍ وَلاَ رِكَابٍ، أَوْ قَوْمٌ صَالَحُوا، أَوْ قَوْمٌ أَعْطَوْا بِأَيْدِيهِمْ، وَكُلُّ أَرْضٍ خَرِبَةٍ وَبُطُونُ الأَوْدِيَةِ فَهُوَ لِرَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَهُوَ لِلإِمَامِ مِنْ بَعْدِهِ يَضَعُهُ حَيْثُ يَشَاءُ.

Windfalls (*anfāl* properties) include estates towards which neither horse nor riding camel are pressed forward,[33] estates that are gained due to reconciliation or gift, any useless land, and the bottoms of valleys—all these are owned by the Holy Prophet (ṣ) and then by the Imam, who has the right to use them as he determines.[34]

In *Tahdhīb al-Aḥkām*, Shaykh al-Ṭūsī has reported Muḥammad ibn Muslim to have said that he heard Imam al-Bāqir (‘a) saying:

الْفَيْءُ وَالأَنْفَالُ مَا كَانَ مِنْ أَرْضٍ

The *fay’* and *anfāl* are lands which have been seized without

33- This is an indication of the following verse of the Holy Qur'ān:

And whatever Allah restored to His Messenger from them you did not send forward towards it any horse or riding camel but Allah gives authority to His messengers against whom He pleases, and Allah has power over all things. (59:6)

ڦ ڦ ڦ ڄ ڄ ڄ ڄ ڄ ڄ ڄ ڄ ڃ ڃ ڃ

bloodshed, lands given as gifts due to a reconciliation contract with their owners, all useless lands, and valley floors—all these are regarded as *fay'* properties and they are owned by Almighty Allah and His Messenger (ṣ). The Messenger (ṣ) has the right to do whatever he wills with properties that are owned by Almighty Allah. After the Messenger (ṣ), the Imam has the right to make use of these properties.[35]

لَمْ يَكُنْ فِيهَا هَرَاقَةُ الدِّمَاءِ، وَقَوْمٌ صُولِحُوا وَأَعْطَوْا بِأَيْدِيهِمْ، وَمَا كَانَ مِنْ أَرْضٍ خَرِبَةٍ أَوْ بُطُونِ أَوْدِيَةٍ فَهُوَ كُلُّهُ مِنَ الْفَيْءِ. فَهَذَا لله وَلِرَسُولِه، فَمَا كَانَ لله فَهُوَ لِرَسُولِه يَضَعُهُ حَيْثُ شَاءَ، وَهُوَ لِلإِمَامِ بَعْدَ الرَّسُولِ.

Generally, Muslim jurisprudents have determined such derelict lands to be legitimate for common use, just like the water of rivers and oceans, fish, birds and sand that can be owned privately only by means of control or seizure.

For that reason, the followers of the Ahl al-Bayt (‘a), who represent the virtuous community, had to face a real problem concerning their economic activities in this vital and important field. When they wanted to invest time in or make use of a derelict land, the ruling authorities did not interfere because the authorities had no reason to ban processes of utility and investment in these lands since they themselves considered them to be legitimate for common use. However, the followers of the Ahl al-Bayt (‘a) faced a problem related to the religious ruling regarding use of such lands which the Ahl al-Bayt (‘a) included with *anfāl* properties that are legitimately owned by the Imam; therefore, to invest in or use such lands required permission of the Imam.

However, this matter has been solved and such permission,

35- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:368, H. 12.



which seems to be local (i.e. restricted) permission, was declared by the Holy Prophet (ṣ) not disregarding the fact that such lands are before all else owned by the Imam. Following the course adopted by the Holy Prophet (ṣ) the Holy Imams (‘a) also gave their followers and other Muslims permission to develop these lands.

In his book of *Tahdhīb al-Aḥkām*, Shaykh al-Ṭūsī, through an authentic chain of authority, has reported Imam al-Bāqir (‘a) as saying:

أَيُّمَا قَوْمٍ أَحْيَوْا شَيْئاً مِنَ الأَرْضِ أَوْ عَمَرُوهَا فَهُمْ أَحَقُّ بِهَا.

Any people who cultivate or improve any area of land are the worthiest to own it.[36]

According to another authentic tradition, Shaykh al-Kulaynī, in *al-Kāfī*, and Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām* and *al-Istibṣār*, have also reported Imam al-Bāqir (‘a) and Imam al-Ṣādiq (‘a) as quoting the Holy Prophet (ṣ) to have said:

مَنْ أَحْيَا أَرْضاً مَوَاتاً فَهِيَ لَهُ.

Whoever cultivates a derelict land possesses it.[37]

Scholars of the Ahl al-Bayt (‘a) school, however, have disagreed about the significance of this permission. According to the opinion of some Shī`ite scholars, this permission entails that investment in or cultivation of an area of land results in the investor or the cultivator owning that land. Other scholars have argued that this broad permission gives the investor or the cultivator a right to use that land, but the ownership of the land is still in the hand of the Imam.[38] The following authentic tradition, which has

36- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 17:326, H. 3.
37- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 17:327, H. 5.
38- Refer to Martyr Ayatollah Muḥammad Bāqir al-Ṣadr, *Iqtiṣādunā* (Our Economy), 2:744, Appendix IV.

been reported by Shaykh al-Ṭūsī in *Tahdhīb al-Aḥkām* and Shaykh al-Kulaynī in *al-Kāfī*, supports the latter opinion:

`Umar ibn Yazīd has reported that Musmi` ibn `Abd al-Malik delivered some money to Imam al-Ṣādiq (‘a) but the Imam refused to accept it from him. I met Musmi`, at al-Madīnah, and asked him the reason. He narrated:

During my meeting with him, I said to the Imam (‘a), “In Bahrain, I worked as a diver and extracted items from the sea worth four hundred thousand dirhams. As a consequence, I have brought eighty thousand dirhams as the *Khums* (one-fifth tax) of my gain. I do not wish to withhold this amount from you; therefore, I am offering it to you because it is your right that Almighty Allah has made obligatory from our wealth.”

The Imam (‘a) answered:

أوَمَا لَنَا منَ الأَرْضِ وَمَا أَخْرَجَ اللهُ مِنْهَا إلاَّ الْخُمْسُ، يَا أَبَا سَيَّار؟ إنَّ الأَرْضَ كُلَّهَا لَنَا، فَمَا أَخْرَجَ اللهُ مِنْهَا مِنْ شَيْءٍ فَهُوَ لَنَا.

Abū-Sayyār, is our share from our lands and their extracts only one-fifth? Verily, the entire land is ours and whatever thing that Almighty Allah allows to be extracted from it is also ours.

I said, “I have the entire amount with me and I offer it to you.”

The Imam (‘a) replied:

يَا أَبَا سَيَّار، قَدْ طَيَّبْنَاهُ لَكَ وَأَحْلَلْنَاكَ مِنْهُ، فَضُمَّ إلَيْكَ مَالَكَ. وَكُلُّ مَا فِي أَيْدِي شِيعَتِنَا منَ الأَرْضِ فَهُمْ فِيه مُحَلَّلُونَ حَتَّى يَقُومَ قَائِمُنَا فَيَجْبِيهِمْ طَسْقَ مَا كَانَ فِي أَيْدِيهِمْ، وَيَتْرُكَ

Abū-Sayyār, I now declare our property as valid and legitimate for you. You can now add it to your money. Everything from the lands that is obtained by our Shī`ah is lawful to them to own until the uprising of the Rising Imam (the Mahdi). He will then levy



الأَرْضَ فِي أَيْدِينَا. وَأَمَّا مَا كَانَ فِي أَيْدِي غَيْرِهِمْ فَإِنَّ كَسْبَهُمْ منَ الأَرْضِ حَرَامٌ عَلَيْهِمْ حَتَّى يَقُومَ قَائِمُنَا، فَيَأْخُذَ الأَرْضَ مِنْ أَيْدِيهِمْ وَيُخْرِجَهُمْ صَغَرَةً.

from them land tributes and leave the lands at their disposal. As for others (i.e. non-Shī`ah), all that which is possessed by them and all their gains therefrom are illegitimate up to the uprising of our Rising Imam. He will then take these lands from them and dismiss them with humiliation (empty-handed).[39]

39- Shaykh al-Kulaynī, *al-Kāfī* 1:408, H. 3.

## ANNEXED LANDS

Annexed lands are cultivated lands owned by polytheists or Scripturists that Muslims had seized through conquests, or lands that were cultivated or mortmained by the Islamic state for the common interests of Muslims.

Islamic authorities would treat such lands as being possessed by all Muslims and managed by the Islamic state. These lands were often developed by Scripturists or others who converted to Islam afterwards. They would pay tributes to the Islamic state on such lands that were either definite amounts of money called *kharāj* (land tribute) or a percentage of the yields. The Islamic government would distribute this tribute for the welfare of Muslims.

As previously cited, during the first period of Islam, after 11 A.H, a question concerning such lands was raised. Some believed that the lands should be distributed among the warriors who participated in the conquest, while others adopted other opinions. The second caliph, with the help of Imam `Alī (‘a), solved the problem by deciding that all such lands should be owned by all Muslims, and this method was used for the lands of Iraq.[40]

40- This historical fact has been mentioned by some researchers, such as `Alī ibn Muḥammad al-Māwardī, in his book of *al-Aḥkām al-Sulṭāniyyah* pp. 176. Although Sunni jurisprudents had various and diverse opinions about the question and its explanation, they ⇨



Thus, the Ahl al-Bayt’s traditions on this issue correspond with this decision by which Muslim rulers abided.

In *Tahdhīb al-Aḥkām*, Shaykh al-Ṭūsī, through an authentic chain of authority, has reported that Muḥammad al-Ḥalabī asked Imam al-Ṣādiq (‘a) about the ruling on the lands of Iraq. The Imam (‘a) answered:

هُوَ لِجَمِيعِ الْمُسْلِمِينَ؛ لِمَنْ هُوَ الْيَوْمَ وَمَنْ يَدْخُلُ فِي الإِسْلاَمِ بَعْدَ الْيَوْمِ وَلِمَنْ لَمْ يُخْلَقْ بَعْدُ.

They are for all Muslims, including those who will convert to Islam in the future and Muslims who have not been born yet.

The reporter asked, “What is the ruling on purchasing lands from non-Arab chiefs of peasants?”

The Imam (‘a) answered:

لاَ يَصْلُحُ إِلاَّ أَنْ يَشْتَرِيَ مِنْهُمْ عَلَى أَنْ يُصَيِّرَهَا لِلْمُسْلِمِينَ، فَإِنْ شَاءَ وَلِيُّ الأَمْرِ أَنْ يَأْخُذَهَا أَخَذَهَا.

It is illegal for anyone to do so unless those who purchase such lands dedicate them to all Muslims commonly. Then, the legal (religious) authority has the right to take them, if he wishes.

The reporter asked, “If the legal authority takes them, what should he give in compensation?”

The Imam (‘a) answered:

يَرُدُّ إِلَيْهِ رَأْسَ مَالِه، وَلَهُ مَا أَكَلَ مِنْ غَلَّتِهَا بِمَا عَمِلَ.

He (i.e. the legal authority) may give the purchaser back his capital and allow him (a share) in the yields that he produces in return for his work.[41]

generally agreed on applying this decision to the lands of Iraq at least.

41- Shaykh al-Ṭūsī, *Tahdhīb al-Aḥkām* 7:147, S. Laws of Lands, H. 1.

There is no real problem in the issue of annexed lands except the question of whether payment to unjust rulers is or is not considered payment to the legal religious authority. As clarified by this tradition and the conduct of the companions of Holy Imams (‘a), such payment releases a person from religious liability. These lands were marked and recorded in the official records of the government of that time; therefore, it was inescapable to pay their tribute to the ruling authorities.

## Private and Public Awqaf

*Waqf*[42] is considered vital in the Islamic economic concept, because it contributes fundamentally to the distribution of fortunes and prevents accumulation of wealth, on the one hand, and organizes spending of wealth by directing it towards the common interests of Muslims, on the other. Furthermore, *waqf* represents one of the *resources of common expenditure* of the Islamic state and nurtures its welfare programs for the poor and the needy.

*Waqf* was one of the common regulations or laws of Islam by which Muslims and the Islamic state abided. An endower of a *waqf* used to be granted authority to specify his/her private stipulations and direct the method of utility of that *waqf* in the most suitable way he/she might see fit.

Making use of this common Islamic financial resource to supply the virtuous community with financial aid, the Ahl al-Bayt (‘a) endowed many of their assets as *waqf*. Such charitable endowments have been reported from the Holy Prophet, Imam `Alī, Lady Fāṭimah, and the rest of the Holy Infallibles, peace be upon them, as an ongoing practice that history has left no Imam (‘a) without mentioning a number of his contributions of designating properties as *waqf*. More specifically, Imam `Alī Amīr al-Mu'minīn and Imam al-

42- An endowment made by a Muslim to a religious, educational, or charitable cause.

Kāẓim (‘a) are known for their vast activities in this field. This may be because these two Imams (‘a) had more opportunities than the other Infallibles (‘a) to do so.

Imam al-Riḍā (‘a) has reported that the Holy Prophet (ṣ) endowed as *waqf* the Seven Walls (i.e. orchards); namely, *al-dalāl*, *al-`awāf*, *al-ḥusnā*, *al-ṣāfiyah*, *māli-ummi-ibrāhīm*, *al-manbat*, and *Barqah*.[43]

Sharīf al-Raḍī has recorded in *Nahj al-Balāghah* that Imam `Alī (‘a), immediately after the Battle of Ṣiffīn, endowed his property as *waqf* in a will.[44]

Imam Muḥammad al-Bāqir (‘a) is reported to have said that Lady Fāṭimah al-Zahrā' (‘a) endowed her property as *waqf* and made Imam `Alī (‘a) the custodian.[45]

Shaykh al-Kulaynī, Shaykh al-Ṣadūq, and Shaykh al-Ṭūsī have reported a detailed precept on *waqf* from Imam Mūsā al-Kāẓim (‘a).[46]

Having attracted attention to the significance of *waqf* in improving the financial conditions of the virtuous community, the Holy Imams of the Ahl al-Bayt (‘a)

43- Al-Ḥimyarī al-Qummī, *Qurb al-Isnād*, pp. 363, H. 1301; `Allāmah al-Majlisī, *Biḥār al-Anwār* 103: 183, H. 10 as quoted from the previous reference book.
The Seven Walls were the heritage of the Holy Prophet (ṣ) who dedicated them to his daughter, Lady Fāṭimah al-Zahra, as private *waqf*.
44- *Nahj al-Balāghah*, Epistle No. 24. The same has been recorded by Shaykh al-Kulaynī, in *Furū` al-Kāfī*, and Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām*, with further details.
45- Shaykh al-Ṭūsī, *Miṣbāḥ al-Anwār*, pp. 262; `Allāmah al-Majlisī, *Biḥār al-Anwār* 103:184-85, H. 13 as quoted from the previous reference book.
46- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 13:314, H. 5.



persuaded their followers to involve themselves in such charitable deeds in order to gain great rewards. In authentic traditions reported from them, *waqf* is connected to two matters of great importance in man’s life: ***first***, true guidance and exemplary tradition and, ***second***, a righteous son who benefits his parents and the people.

Hushām ibn Sālim has reported Imam al-Ṣādiq (‘a) as saying:

لَيْسَ يَتْبَعُ الرَّجُلَ بَعْدَ مَوْتِه مِنَ الأَجْرِ إِلاَّ ثَلاثُ خِصَال: صَدَقَةٌ أَجْرَاهَا فِي حَيَاتِه فَهِيَ تَجْرِي بَعْدَ مَوْتِه، وَسُنَّةُ هُدىً سَنَّهَا فَهِيَ يُعْمَلُ بِهَا بَعْدَ مَوْتِه، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ.

Only three things reward man after his death: (1) a recurrent charitable deed that he established in his lifetime; thus, it continues after his death, (2) a course of true guidance that he established in his lifetime such that it is still activated after his death, and (3) a righteous son who prays for him.[47]

Mu`āwiyah ibn `Ammār has reported that he asked Imam al-Ṣādiq (‘a), “What is attached to man after his death?”

The Imam (‘a) answered:

(مَا يَلْحَقُ الرَّجُلَ بَعْدَ مَوْتِه) سُنَّةٌ يُعْمَلُ بِهَا بَعْدَ مَوْتِه، فَيَكُونُ لَهُ مِثْلَ أَجْرِ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ، وَالصَّدَقَةُ الْجَارِيَةُ تَجْرِي مِنْ بَعْدِه، وَالْوَلَدُ الطَّيِّبُ يَدْعُو لِوَالِدَيْهِ بَعْدَ مَوْتِهِمَا،

(Rewards of the following deeds are linked to a person after his death:) An observance that is continued after a man’s death for which the dead man receives an equal reward to those who continue to observe his practice; a recurrent charitable deed that continues after his death; and a good son who prays for his parents after they have died and, on behalf of them, goes on

47- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 13:292, H. 1.

Ḥajj pilgrimage, gives alms, manumits slaves, offers prayers, and observes fasting.

وَيَحجُّ وَيَتَصَدَّقُ وَيَعْتِقُ عَنْهُمَا، وَيُصَلِّي وَيَصُومُ عَنْهُمَا.

The reporter asked, "Is it acceptable to give my (dead) parents a share in my Ḥajj pilgrimage?"

The Imam (‘a) answered affirmatively.[48]

Complying with such instructions, *waqf* has become one of the common features in the general social and financial system of the virtuous community. Although it is common among other Muslims, the activity of *waqf endowments* is, to a great extent, practiced distinctively by the individuals of the virtuous community. This matter has therefore been discussed by the messages, known as *tawqī`* (signed document), coming from Imam al-Mahdī (‘a) during his minor occultation.

Shaykh al-Ṣadūq, in his book of *Ikmāl al-Dīn*, has reported from Abu'l-Ḥusayn Muḥammad ibn Ja`far al-Asadī, a document signed by Imam al-Mahdī (‘a) involving several paragraphs about *waqf*, the last of which was the following statement:

As for your question about the man who dedicates an orchard to us and appoints a custodian to manage and cultivate it, and pays religious dues from its income, tributes, and provisions and devotes the rest to us, the answer is that this is lawful only for the custodian

وَأَمَّا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الرَّجُلِ الَّذِي يَجْعَلُ لَنَا حَيْتَنَا ضَيْعَةً وَيُسَلِّمُهَا مِنْ قَيِّمٍ يَقُومُ بِهَا وَيَعْمُرُهَا وَيُؤَدِّي مِنْ دَخْلِهَا وَخَرَاجِهَا وَمَؤُونَتِهَا، وَيَجْعَلُ مَا يَبْقَى مِنَ الدَّخْلِ لَنَا حَيْتَنَا، فَإِنَّ ذَلِكَ جَائِزٌ لِمَنْ جَعَلَهُ صَاحِبُ الضَّيْعَةِ قَيِّماً عَلَيْهَا. إِنَّمَا لاَ

48- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 13:293, H. 4.



appointed by the owner of the orchard, but unlawful for anyone else.[49]

يَجُوزُ ذَلِكَ لِغَيْرِهِ.

In the Islamic law, the Ahl al-Bayt (‘a), according to the common social conditions of the virtuous community, have classified *waqf* into two categories: public and private.

***Public Waqf*** is the endowment of property that is purposed to achieve the common interest of Muslims or the virtuous community, such as mosques, schools, Ḥusayniyyahs, libraries, lands, arches, houses of residence for pilgrims, and the like.

Such endowments can include all people or be dedicated to the people of a certain country or a certain category. Yet, the purpose is still public even if it is dedicated to a certain group for the purpose of maintaining a certain status quo or because of deficiency in funds.

***Private Waqf*** is the endowment of a property to the endower's offspring; hence, this category of *waqf* is also called "lineal *waqf*." It is spent on the private affairs of all of one's offspring, such as residence, provisions, marriage, and other affairs.

As a result of such flexibility in spending and peculiarity in benefit, *waqf* has played a vital role building the virtuous community and in supporting its financial needs, similar to the role that *khums* played in improving the economic conditions of the virtuous community and in contributing to the establishment of foundations restricted to this community.

49- Shaykh al-Ṣadūq, *Ikmāl al-Dīn*, pp. 530-531, H. 49; Shaykh al-Ṭabrisī, *al-Iḥtijāj* 2:298-300; al-Majlisī, *Biḥār al-Anwār* 53: 182-183, H. 11.

Due to such contribution, the public social life of the virtuous community has witnessed large properties endowed as *waqf,* including mosques, schools, Ḥusayniyyahs, libraries, and other public services. In addition to private *waqf*, these endowments have acted as an important pillar in the economic structure of the virtuous community.

# Chapter Two:
# Restricted Economic Legislation

***1. Khums paid from profits***

***2. Restricted Social Solidarity***

## PREAMBLE

This chapter deals with some other Islamic economic policies, unobserved by the Islamic state, that the Ahl al-Bayt (‘a) carried out, confirming that these policies and duties had been enacted in the religious law of Islam of which details are known by the Ahl al-Bayt (‘a) more than anyone else.

They also determined certain strategies, duties and teachings that were restricted to the individuals of the virtuous community because they helped treat urgent problems that arose or helped put their economic activity on the right track.

In this respect, we touch on three main areas:

- The Imam and the general political system
- The individuals of the virtuous community and their responsibilities towards one another
- The economic activities of the virtuous community

These areas include the following measures:

- *Khums* paid from profits
- Restricted social solidarity (rights of brethren-in-faith)
- Focused economic activity

## KHUMS PAID FROM PROFITS

*Khums* is believed to be one of the most important economic legislations in the religious, economic theory of Islam, especially as viewed by the Ahl al-Bayt (‘a). The origin of its enactment and related laws are derived from the Holy Qur'ān as well as authentic, clear-cut texts of the Holy Sunnah. *Khums*, because of its high percentage (20%) and the large circle of finances subject to it, creates one of the most vital resources of the Islamic state.

Muslims are almost in full agreement that spoils of war and treasures are subject to *khums*, but a number, after having delved into many divergent details, have claimed that minerals were subject to *zakāt*, not *khums*.[50]

Based on the Holy Qur'ān and Sunnah, the Ahl al-Bayt (‘a) maintained that the following seven categories were subject to *khums*:

(1) Spoils of war

(2) Minerals discovered as natural resources

(3) Discovered treasures

(4) Precious stones extracted from oceans and seas, such as

50- Refer to: Abū-Ya`lī al-Farrā' al-Ḥanbalī (the Ḥanbalite), *al-Aḥkām al-Sulṭāniyyah*, pp. 115; Abu’l-Ḥasan `Alī ibn Muḥammad al-Māwardī, *al-Aḥkām al-Sulṭāniyyah*, pp. 113.



pearls and corals gathered while diving

(5) Lawful money intermixed with illegally acquired assets

(6) Lands purchased by Dhimmis from Muslims

(7) Profits of earnings

There is a great difference between the concept of the Ahl al-Bayt and other Muslim jurisprudents about financial rights restricting *khums* to a very narrow scope and keeping the door wide open for other financial duties, such as *zakāt* which has a percentage of less than one-fifth and, in addition, restricting stipulations regarding the payment of *khums*.

*Khums* is a tax dedicated to the Ahl al-Bayt (‘a), who are the recipients of this tax. The Ahl al-Bayt (‘a) also enjoy some rights regarding the *fay'* money. In fact, the Ahl al-Bayt (‘a), as the Holy Prophet’s *qurbā* (relatives), have been mentioned in relation to *khums* and *fay'* in the Holy Qur'ān. The Ahl al-Bayt (‘a) are unanimously accepted as the kin (*dhawū’l-qurbā*) to whom the Holy Qur'ān has referred to on more than one occasion, such as the following:

Know that whatever thing you gain, a fifth of it is for Allah, the Messenger, the near of kin, the orphans, the needy, and the wayfarer, if you believe in Allah and in that which We revealed to Our servant... (8:41)

ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ

Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger and the near kinsmen and the orphans and the needy and the wayfarer... (59:7)

ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ

Conforming to these holy verses, the Holy Prophet (ṣ), the first caliph and the second caliph (in a part of his reign) would pay a share of the *khums* to the relatives of the Holy Prophet (ṣ). However, `Umar, the second caliph, deemed it too much to give them such a share; therefore, he suggested to them that such payment would be made only for urgent needs of their members (i.e. the Holy Prophet's relatives). From the beginning, the Ahl al-Bayt (ʻa) denounced such wrong interpretation of the religious law and refused to take anything less than their entire due, so `Umar deprived them of it completely. This deprivation continued into the successive reigns as a result of `Umar's act and misinterpretation.[51]

In *Ṣaḥīḥ Muslim*,[52] Yazīd ibn Hurmuz is reported to have said that Najdah ibn `Āmir al-Ḥarūrī, a Kharijite, wrote a letter to Ibn `Abbās. Yazīd confirmed that he was present when Ibn `Abbās received and replied to that letter:

"You have asked me about the share of the near of kin," Ibn `Abbās wrote, "and about those relatives whom Almighty Allah mentioned. We have always considered ourselves the near of kin of Allah's Messenger (ṣ), but

إِنَّكَ سَأَلْتَنِي عَنْ سَهْمِ ذِي الْقُرْبَى الَّذِينَ ذَكَرَهُمُ اللهُ، مَنْ هُمْ. وَإِنَّا كُنَّا نَرَى أَنَّ قَرَابَةَ رَسُولِ اللهِ، صَلَّى

51- Some historical reports bear out that this prohibition was initially decided by Abū-Bakr, the first caliph; while others confirm that it was decided by `Umar.
There are additional traditions upholding this fact. In his introduction to *Mir'āt al-Uqul* (1:153-155), `Allāmah Murtaḍā al-`Askarī has discussed this topic elaborately.
52- One of the most reliable reference books of ḥadīth for Sunnis.



our people deprived us of it."[53]

اللهُ عَلَيْهِ وَآلِه، هُمْ نَحْنُ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا.

According to another narration, Ibn `Abbās is reported to have said:

The share of the near of kin (*qurbā*) is for the relatives of Allah's Messenger (ṣ) according to the distribution that he used to make. `Umar then made us an offer, which we deemed less than our due; therefore, we rejected it insisting on our legal share.[54]

سَهْمُ ذِي الْقُرْبَى لِقُرْبَى رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، قَسَّمَهُ لَهُمْ رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه. وَقَدْ كَانَ عُمَرُ عَرَضَ عَنْ ذَلِكَ فَرَأَيْنَاهُ دُونَ حَقِّنَا، فَرَدَدْنَاهُ عَلَيْهِ وَأَبَيْنَا أَنْ نَقْبَلَهُ.

According to a third narration, Ibn `Abbās is reported to have said:

The share of the near of kin (out of *khums*) is for us, the Ahl al-Bayt. However, `Umar suggested that he would restrict it to urgent occasions, such as marrying off the poor among us, aiding the destitute, and settling the debts of the indebted, but we insisted that he should give us our complete share. `Umar, however, rejected; therefore, we left it as his responsibility.[55]

هُوَ لَنَا أَهْلَ الْبَيْتِ، وَقَدْ كَانَ عُمَرُ دَعَانَا إِلَى أَنْ يُنْكِحَ مِنْهُ أَيِّمَنَا، وَيُحْذِي مِنْهُ عَائِلَنَا، وَيَقْضِي مِنْهُ عَنْ مُغْرَمِنَا، فَأَبَيْنَا إِلاَّ أَنْ يُسَلِّمَهُ لَنَا، وَأَبَى لَنَا ذَلِكَ فَتَرَكْنَاهُ.

53- *Ṣaḥīḥ Muslim*, *Kitāb* (Section) *al-jihād wa'l-siyar*, No. 48.
54- These narrations can be found in the introduction of *Mir'āt al-`Uqūl* (1:153-155). The author has quoted them from famous reference books relied on by Sunni Muslims.
55- Murtaḍā al-`Askarī, *Mir'āt al-`Uqūl* 1:153-155.

In *Sunan al-Bayhaqī*, `Abd al-Raḥmān ibn Abī-Ya`lā is reported to have said that he once met (Imam) `Alī (‘a) at Aḥjār al-Zayt and said, “(I am amazed) how Abū-Bakr and `Umar violated your rights—you, the Ahl al-Bayt—regarding *khums*!”

(Imam) `Alī (‘a) answered:

...`Umar then said, “It is true that you enjoy a right, but as much as I know, it should not be given to you entirely when it is such a large amount! If you wish, I will give you an amount that I see sufficient for you.” However, we rejected receiving any amount less than our entire right, but `Umar refused to give us our entire due.[56]

...أنَّ عُمَرَ قَالَ: لَكُمْ حَقٌّ وَلاَ يَبْلُغُ عِلْمِي إِذَا كَثُرَ أَنْ يَكُونَ لَكُمْ كُلُّهُ، فَإِنْ شِئْتُمْ أَعْطَيْتُكُمْ مِنْهُ بِقَدْرِ مَا أَرَى لَكُمْ. فَأَبَيْنَا عَلَيْهِ إِلاَّ كُلَّهُ، فَأَبَى أَنْ يُعْطِيَنَا كُلَّهُ.

Many narrations, reported from the Ahl al-Bayt (‘a), substantiate that *khums*, including the shares of the orphans, the needy, and the wayfarers in addition to the near of kin, are dedicated to the Ahl al-Bayt (‘a) as compensation for their deprivation from *zakāt* and alms, which are considered surplus for people. *Khums*, on the other hand, is a duty that Almighty Allah has made for the Ahl al-Bayt (‘a) in public funds or gains. It is thus goes beyond surplus funds.

In *Tahdhīb al-Aḥkām*, Shaykh al-Ṭūsī has reported on the authority of `Abdullāh ibn Bukayr on the authority of some of his companions that Imam al-Bāqir (‘a) or Imam al-Ṣādiq (‘a) had said:

56- Murtaḍā al-`Askarī, *Mir'āt al-`Uqūl* 1:153-155.



As regarding the interpretation of this verse, “Know that whatever you gain, a fifth of it is for Allah”, the one-fifth that is Almighty Allah’s is for the Imam. One-fifth of the Messenger’s share is for the Imam. One-fifth of the near of kin is for the Messenger’s relatives. The orphans, here, stand exclusively for the orphans among the Messenger’s relatives. The same thing applies to the needy and the wayfarers. Hence, *khums* never departs from them to join anyone else.[57]

فِي قَوْلِه تَعَالَى: ﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّه خُمُسَهُ...﴾ قَالَ: خُمُسُ اللهِ لِلإِمَامِ، وَخُمُسُ الرَّسُولِ لِلإِمَامِ، وَخُمُسُ ذَوِي الْقُرْبَى لِقَرَابَةِ الرَّسُولِ: الإِمَامِ، وَالْيَتَامَى يَتَامَى الرَّسُولِ، وَالْمَسَاكِينُ مِنْهُمْ، وَأَبْنَاءُ السَّبِيلِ مِنْهُمْ، فَلاَ يَخْرُجُ مِنْهُمْ إِلَى غَيْرِهِمْ.

As is understood from the ‘verse of gains’ (*ghanīmah* 8:41) and the ‘verse of restoration’ (*fay'* 59:7), as well as some traditions reported from the Ahl al-Bayt (‘a), *khums* is dedicated to the Imams of the Ahl al-Bayt (‘a) exclusively; while the other details (i.e. reference to the orphans, needy, etc.) have been mentioned to define the categories that legally deserve shares from *khums* apportioned by the Ahl al-Bayt (‘a).[58]

In (his book of) *al-Kāfī*, Shaykh al-Kulaynī has reported through a valid series of narrators, that Imam al-Bāqir (‘a) said:

Regarding the interpretation of this verse, “Know that whatever you gain, a fifth of it is for Allah”, the near of kin

فِي قَوْلِه تَعَالَى: (وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّه خُمُسَهُ...) قَالَ: هُمْ

57- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:356, H. 2.
58- For more information in this regard, refer to *Buḥūth fi'l-Fiqh* by Sayyid Maḥmūd al-Hāshimī (Chapter: *Khums*) 2:374-397.

are exclusively the relatives of the Holy Prophet (ṣ). So, *khums* is only for Almighty Allah, the Messenger (ṣ), and us.[59]

قَرَابَةُ رَسُول الله، صَلَّى اللهُ عَلَيْه وَآله، وَالْخُمُسُ لله وللرَّسُول، صَلَّى اللهُ عَلَيْه وَآله، وَلَنَا.

Shaykh al-Kulaynī, through an authentic chain of authority, has also reported Imam al-Ṣādiq (‘a) as saying:

The *anfāl* properties include estates towards which neither horse nor riding camel are sent forward, estates that are gained due to reconciliation or gift, derelict lands, and the bottoms of valleys. All these are owned by the Holy Prophet (ṣ) and then by the Imam (‘a) who has the right to use them as he wills.[60]

الأَنْفَالُ مَا لَمْ يُوجَفْ عَلَيْه بخَيْلٍ وَلاَ رِكَاب، أَوْ قَوْمٌ صَالَحُوا، أَوْ قَوْمٌ أَعْطَوْا بأَيْديهِمْ، وَكُلُّ أَرْضٍ خَرِبَة وَبُطُونُ الأَوْدِيَة فَهُوَ لرَسُول الله، صَلَّى اللهُ عَلَيْه وَآله، وَهُوَ للإِمَام منْ بَعْده يَضَعُهُ حَيْثُ يَشَاءُ.

However, the ownership of *khums* has been exposed to meticulous argument. Some scholars have argued that *khums* is possessed by the Holy Imams (‘a) personally and the position of Imamate is a stipulation that is specified for gaining this ownership; therefore, *khums* cannot be inherited by the lineal heirs of the Holy Imams (‘a) because their capacity as Imams has been the reason for granting them ownership of such large properties. Other scholars, on the other hand, have argued that *khums* is owned by the *position* of Imamate (not the Imams themselves); therefore, it is not dedicated only to the Holy Imams (‘a) and this ownership may be transferred to their representatives and agents who

59- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:357, H. 5.
60- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:364, H. 1.



will thus have the right to utilize the funds of *khums*.[61]

However, the evidence on these opinions, from a Muslim jurisprudential point of view, as well as the sectarian disagreements between the Ahl al-Bayt (‘a) school and the other Muslim schools, or between the different inferences of the scholars of the Ahl al-Bayt (‘a) school, are not our primary concern in this discussion; rather, we only intend to deal with the distinctive features of the Ahl al-Bayt's jurisprudence concerning the funds of *khums* as much as they reflect on the economic system of the virtuous community.

There are three generally accepted views towards this topic:

- The Holy Imams' (‘a) view towards the one-fifth tax being obligatory on the funds obtained by people from spoils of war, minerals, treasures, gains from diving, lands purchased by Dhimmis from Muslims, legal funds intermixed with illegally acquired assets and the profit of one's earnings.
- The Holy Imams' (‘a) view about the one-fifth tax regarding the profit of earnings and the explanation of imposing this tax in later times.
- The role of *khums* in the economic life of the virtuous community.

61- For further information, refer to *Buḥūth fi'l-Fiqh* by Sayyid Maḥmūd al-Hāshimī (Chapter: The *Khums*) as well as *Buḥūth al-Khums* by Shaykh al-Muntaẓarī.
In truth, traditions give preponderance to the latter opinion over the earlier if we restrict our study to the purports of traditions. However, it is claimed that there is a consensus among the scholars of the Ahl al-Bayt (‘a) school on the earlier opinion.

### *People-obtained funds subject to khums*

Based on the Ahl al-Bayt's teachings about *khums*, their followers encountered general problems while dealing with the money used by Muslims publicly, which included the funds subject to *khums* in the view of non-Shī`ite jurisprudents (such as spoils of war and treasures) and some funds not subjected to this tax in their view (such as tax on minerals, etc.), in view of the fact that some properties brought up sensitive issues, such as bondwomen and slaves captured in battles that were considered to be spoils of war, a fifth of which belonged to the Ahl al-Bayt (‘a).[62] As a result, marrying such bondwomen was illegal without obtaining the permission of the owner.

This ruling is fixed. Whether the individuals of the virtuous community participated in such battles or not, purchased from participants in it, or possessed such captured bondwomen or slaves is another matter. In reality, the problem was wide-ranging and it clashed with the doctrinal aspect and the economic and spiritual pressures on the virtuous community. Sometimes, the problem could not be solved even if *khums* was paid again.

Having noticed the existence of this problem from its beginning and before the growth and perfection of the virtuous community, the Ahl al-Bayt (‘a) declared a part of this type of *khums* lawful for their followers and Shī`ah to use—yet to the extent related to the problem. This declaration included even fathers and mothers of

62- This is legal only when the battle is founded on a religious basis and permitted by the actual religious authority of Muslims; otherwise, it is illegal for the warriors to utilize such spoils of war, such as occurred in some deviant instances, and these are totally at the Imam's disposal.



individuals of the virtuous community. The Holy Imams of the Ahl al-Bayt (‘a) explained this permissibility as being to alleviate the economic and psychological pressures imposed on the virtuous community and ensure the legitimacy of their births and origins.

Foreseeing this problem, Lady Fāṭimah al-Zahrā' and Imam `Alī Amīr al-Mu'minīn (‘a) were the first to permit their followers to use the Ahl al-Bayt's one-fifth share before the emergence of the problem.

Shaykh al-Ṣadūq, in his book of *`Ilal al-Sharā'i`*, Shaykh al-Mufīd, in his book of *al-Muqni`ah*, and Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām* and *al-Istibṣār*, through an authentic chain of authority, have reported on the authority of Abū-Baṣīr, Zurārah, and Muḥammad ibn Muslim on the authority of Imam Muḥammad al-Bāqir (‘a) that Imam `Alī Amīr al-Mu'minīn (‘a) said:

هَلَكَ النَّاسُ فِي بُطُونِهِمْ وَفُرُوجِهِمْ لأَنَّهُمْ لَمْ يُؤَدُّوا إِلَيْنَا حَقَّنَا. أَلاَ وَإِنَّ شِيعَتَنَا مِنْ ذَلِكَ وَآبَاءَهُمْ فِي حِلٍّ.

People are perishing because of their stomachs and private parts, since they have not fulfilled our rights over them. Our Shī`ah and their fathers are exempted from this (for they fulfill our rights).[63]

Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām*, has reported on the authority of Muḥammad ibn al-Ḥasan al-Ṣaffār, through an authentic series of narrators, that Imam al-Ṣādiq (‘a) said:

مَنْ وَجَدَ بَرْدَ حُبِّنَا فِي كَبِدِهِ فَلْيَحْمِدِ اللهَ عَلَى أَوَّلِ النِّعَمِ...

Whoever finds the serenity of love for us in his heart must express thanks to Almighty Allah for the first of graces...the legitimacy of birth. Amīr al-

63- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:379, H. 1.

طيب الْولاَدَة. قَالَ أَميرُ الْمُؤْمنينَ، عَلَيْه السَّلاَمُ، لفَاطمَةَ، عَلَيْهَا السَّلاَمُ: أَحلّي نَصيبَك منَ الْفَيْء لآبَاء شيعَتنَا ليَطيبُوا... إنَّا أَحْلَلْنَا أُمَّهَات شيعَتنَا لآبَائهمْ ليَطيبُوا.

Mu'minīn (‘a) asked Lady Fāṭimah (‘a) to permit her share of the *fay’* funds for the fathers of our Shī`ah so that births would be lawful. As for us, we have legalized the marriage of the mothers of our Shī`ah to their fathers so that the birth of our Shī`ah would be legitimate.[64]

In addition to Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām*, Shaykh al-Kulaynī, in *Uṣūl al-Kāfī*, has reported Duraysh al-Kunnāsī, through a valid chain of authority, as quoting the following from Imam al-Ṣādiq (‘a):

أَتَدْري منْ أَيْنَ دَخَلَ عَلَى النَّاس الزِّنَا؟... منْ قبَل خُمُسنَا أَهْلَ الْبَيْت، إلاَّ لشيعَتنَا الأَطْيَبينَ، فَإنَّهُ مُحَلَّلٌ لَهُمْ وَلميلاَدهمْ.

Do you know why adultery has afflicted people?...It has afflicted them because they have not paid their one-fifth duty to us, i.e. the Ahl al-Bayt. Exempted from this are our pure Shī`ah. We have permitted this share for them and their offspring.[65]

Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām*, and Shaykh al-Mufīd, in *al-Muqni`ah*, have reported the following from Sālim ibn Mukrim:

I was present when a man said to Imam al-Ṣādiq (‘a), “Please, permit me the private parts.”

The Imam (‘a) became furious on this request. Another man explained, “He is not asking you to permit him to violate chastity; rather, he is asking you to permit him to purchase a servant, marry a woman, own a legacy, gain business

64- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:381, H. 10.
65- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:379, H. 3.



profit, or dispose of a gift that has been given to him.”

The Imam (‘a) replied:

هَذَا لشيعَتنَا حَلاَلٌ: الشَّاهد منْهُمْ وَالْغَائب، وَالْمَيِّت منْهُمْ وَالْحَيّ، وَمَا يُولَدُ منْهُمْ إلَى يَوْم الْقيَامَة، فَهُوَ لَهُمْ حَلاَلٌ. أَمَا وَالله، لاَ يَحلُّ إلاَّ لمَنْ أَحْلَلْنَا لَهُ، وَلاَ وَالله مَا أَعْطَيْنَا أَحَداً ذمَّةً، وَمَا عنْدَنَا لأَحَد عَهْدٌ وَلاَ لأَحَد عنْدَنَا ميثَاقٌ.

Those are legal for our Shī`ah—the present and the absent, the deceased and those alive, and those who have not yet been born up to the Day of Resurrection. Those are legal for them. By Allah (I swear), nothing of that is legal except that which we permit. Verily, we have neither given anybody (else) permanent permission, nor have we been engaged in a pledge with anybody, nor have we had any covenant with anybody.[66]

Other narrations have borne the indication that the Holy Imams of the Ahl al-Bayt (‘a), in order to alleviate the consequences of the economic pressures and sieges that overburdened their followers by the ruling authorities (and sometimes by individuals) widened the scope of this permission to include all situations of need and destitution, although such broadening of the scope of permission was considered an executive procedure restricted to that age.

Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām*, and Shaykh al-Ṣadūq, in *man-lā-yaḥḍuruhu’l-faqīh*, have reported the following from `Alī ibn Mahziyar:

In a letter sent to Imam al-Bāqir (‘a) which I myself read, a man asked him to give him permission to utilize *khums* to purchase food and drink.

66- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:379, H. 4.

The Imam (`a) replied:

مَنْ أَعْوَزَهُ شَيْءٌ مِنْ حَقِّي فَهُوَ فِي حِلٍّ.

Anyone who needs any of my right is allowed to utilize it.[67]

The same result is concluded from the following narration of Yūnus ibn Ya`qūb, which is reported by Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām*, Shaykh al-Ṣadūq, in *man-lā-yaḥḍuruhul-faqīh*, and Shaykh al-Mufīd, in *al-Muqni`ah*:

I was present with Imam al-Ṣādiq (‘a) when a reed-house builder (*or* baby-dressmaker) visited him and said, “May Allah accept me as ransom for you! We have gained funds, profits, and money from business and we know for sure that you have a fixed share in these. However, we have neglected your right.”

Imam al-Ṣādiq (‘a) answered:

مَا أَنْصَفْنَاكُمْ إِنْ كَلَّفْنَاكُمْ ذَلِكَ الْيَوْمَ.

If today we impose upon you to give us our rights out of these, then we will not have treated you fairly.[68]

### *Profit of earnings subject to khums*

The Imāmiyyah Shī`ite jurisprudents have almost no doubt about the ruling that the profit of earnings are subject to *khums* after deduction of annual provisions.[69] In this ruling, they rely on the unrestrictedness of the holy verse verifying that all that which is gained by man—be it spoils of war, treasures, minerals, diving gains, or gains of business,

67- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:379, H. 2.

68- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:380, S. 4 (Deeds Restricted to the Imam), H. 6.

69- Sayyid Abu’l-Qāsim al-Khū'ī, *Mustanad al-`Urwah al-Wuthqā*, *Kitāb al-Khums*, pp. 193-194.



work, and professions—is subject to *khums*. It is true that the holy verse has been revealed on the occasion of spoils of war, but the unanimously agreed upon rule in the fundamentals of Muslim jurisprudence (*Uṣūl al-Fiqh*), which entails that “a specific cause cannot restrict an unrestricted cause” necessitates that the ruling derived from the holy verse must be kept unrestricted.

In a validly reported tradition, `Alī ibn Mahziyār reported Imam al-Jawād (‘a) to have said the following:

فَأَمَّا الْغَنَائِمُ وَالْفَوَائِدُ فَهِيَ وَاجِبَةٌ عَلَيْهِمْ فِي كُلِّ عَامٍ. قَالَ اللهُ تَعَالَى: (وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) فَالْغَنَائِمُ وَالْفَوَائِدُ، يَرْحَمُكَ اللهُ، فَهِيَ الْغَنِيمَةُ يَغْنَمُهَا الْمَرْءُ وَالْفَائِدَةُ يُفِيدُهَا، وَالْجَائِزَةُ مِنَ الإِنْسَانِ لِلإِنْسَانِ الَّتِي لَهَا خَطَرٌ…

As for gains and profit, they are obligatorily subject to taxation each year. Almighty Allah has said, “Know that whatever thing you gain, a fifth of it is for Allah, the Messenger, the near of kin, the orphans, the needy, and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met. Allah has power over all things. (8:41)”
By gains and benefits we mean the following: gains are whatever is gained by man, and benefits are whatever is utilized by man and the gifts that one gives to another, bearing in mind that they are considerable in value...[70]

Many traditions that decisively confirm this fact have been reported from the Ahl al-Bayt (‘a) who are the second

70- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:350, H. 5.

'Weighty Thing', the counterparts of the Holy Qur'ān, and the most knowledgeable of all regarding the Holy Qur'ān, the Prophetic traditions, and the laws of the religion of Islam.

Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām* and *al-Istibṣār*, has reported through a valid chain of authority that Muḥammad ibn al-Ḥasan al-Ash`arī said:

Some of our acquaintances wrote a letter to Imam al-Jawād ('a) asking him whether *khums* is applied to all gains that one may obtain, be they few or much, to all professions and crafts, and how they are applied.

The Imam's reply (in a written form) was the following:

All is subjected to *khums* after excluding the (annual) provisions.[71] الْخُمُسُ بَعْدَ الْمَؤُونَة.

Ibn Shujā` al-Nayshābūrī has reported that he asked Imam al-Hādī ('a) about the taxes imposed on the gains of a man who obtained one hundred *kurr* (a unit of measurement) from the yield of wheat. He used one-tenth of the yield as expenditures, expended thirty *kurr* on reconstructing his farm, and only sixty *kurr* remained for him…

The Imam ('a) answered (in a written form):

Out of the remainder, after he deducts his annual provisions, one fifth is for me.[72] لِي مِنْهُ الْخُمُسُ مِمَّا يَفْضُلُ مِنْ مَؤُونَتِه.

`Alī ibn Mahziyār has reported that Abū-`Alī ibn Rāshid said to the Imam ('a), "When you ordered me to represent you and collect your rights, I informed your adherents, but

71- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:348, H. 1.
72- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:348, H. 2.



some of them asked me to identify (the amount of) your right, but I could not answer."

The Imam ('a) answered:

It is obligatory upon them to pay *khums* (one-fifth portion). يَجِبُ عَلَيْهِمُ الْخُمُسُ.

"What are the things subject to this tax?" I asked.

The Imam ('a) answered:

The money of their belongings and their crafts is subjected to *khums*. فِي أَمْتِعَتِهِمْ وَصَنَائِعِهِمْ.

"Is the money of businessmen and craftsmen included?" I asked.

The Imam ('a) answered:

Yes, when possible (i.e. when something remains) after setting apart their annual provisions.[73] إِذَا أَمْكَنَهُمْ بَعْدَ مَؤُونَتِهِمْ.

### *The Emergence of this Ruling in Later Times*

The matter of the origin of the legislation of *khums* and most details are clear from a Muslim jurisprudential aspect. Nevertheless, there are some points of obscurity attached to this legislation that require some explanation and clarification.

The first point of obscurity ensues from the fact that some details of *khums* were not known in general to the Muslim nation and we cannot find any reference to or indication of such details from the first age of Islam up to the age of

73- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:348, H. 3.

Imam al-Bāqir and Imam al-Ṣādiq (‘a),[74] despite the fact that *khums* on earnings were existent since the first age of Islam and during the lifetime of the Holy Prophet (ṣ). This fact may arouse some questions about gains on earnings that are subject to *khums*.

The second point of obscurity ensues from the fact that this religious law seemed to have been nonexistent even in the milieus of the virtuous community although, firstly, such profits of earnings were existent and, secondly, there was a profound connection between the individuals of the virtuous community and the Holy Imams of the Ahl al-Bayt (‘a).

To explain the earlier point of obscurity, we may refer the reader to the previous chapter about the religious referential authority of the Ahl al-Bayt (‘a) where we have stated that the Holy Prophet (ṣ) did not reveal all the religious laws of Islam before all Muslims, for tangible reasons appertaining to the Holy Prophet (ṣ) personally and to the Muslim nation; rather, he (ṣ) revealed these rulings and laws to special individuals, including Imam `Alī Amīr al-Mu'minīn (‘a) and some of his elite companions. He (ṣ) referred the Muslim nations to the Ahl al-Bayt (‘a) if they, in the future, would desire to learn these laws—a fact that is corroborated by traditions authentically reported from the Holy Prophet (ṣ), such as the famous *Ḥadīth al-Thaqalayn* (Tradition of the Two Weighty Things) and others, as well as verbal and practical confessions of the caliphs to this fact shown in their referrals to Imam `Alī (‘a) to solve enigmatic problems.

74- Sayyid Abu’l-Qāsim al-Khū'ī, *Mustanad al-`Urwat al-Wuthqā*, *Kitāb al-Khums*, pp. 196.
However, the author made efforts to find any hint of such details from the traditions of the Holy Prophet (ṣ) and found one mentioned in *Ṣaḥīḥ al-Bukhārī*. See pp. 197.



As a result, details of this religious law were undisclosed to the Muslim nation because of the political and cultural circumstances that deprived the Ahl al-Bayt (‘a) of their political position. Hence, *khums* was one of the matters firmly related to this issue, because the Ahl al-Bayt (‘a) were the one and only authority to decide about this tax.[75]

As another justification, it may also be said that the Holy Prophet (ṣ) did not demonstrate details of this religious law; rather, he delayed the question and entrusted it to the Imams (‘a) to reveal it at the appropriate time when required.[76]

In addition, the gains of earnings being subject to *khums* was not within the affairs that could be manipulated by the authorities because it became operative only after gaining profits in business and deducting annual provisions. Like the amount of *zakāt* on gold, silver and business income, these conditions could not be controlled or defined by the religious authority. Therefore, the jurisprudents of the other Muslim sects exclude these funds from being delivered to the ruler because they are considered ‘invisible funds’. ‘Visible funds’, such as cattle and yields, which could be estimated and assessed, had to be delivered to the ruler.[77]

Moreover, profit on earnings during the age of the Holy Prophet (ṣ) was a small amount and restricted to a certain number of people.

75- This detail is confirmed by the aforementioned discussion of the caliphs’ depriving the Ahl al-Bayt (‘a) of their one-fifth share of the spoils of war, which is their right as openly declared by the Holy Qur'ān.
76- Sayyid Abu’l-Qāsim al-Khū'ī, *Mustanad al-`Urwah al-Wuthqā*, *Kitāb al-Khums*, pp. 196.
77- Abū-Ya`lī al-Farrā' the Ḥanbalite scholar, *al-Aḥkām al-Sulṭāniyyah*, pp. 115; al-Māwardī, *al-Aḥkām al-Sulṭāniyyah*, pp. 113.

It can be seen that non-Shī`ite Muslim jurisprudents maintain that it is obligatory to pay *zakāt* on business investments, while Shī`ite jurisprudents clearly maintain the opposite. This may stand in as evidence to conclude that according to Islamic legislation, *khums* is on the *profit* of earnings; however, *khums* might have been changed by non-Shī`ite jurisprudents into *zakāt* because of lack of scrutiny of the religious laws or because of the many attempts at modification and distortion to which Muslim society and Islam were exposed such that even evident issues of Islamic legislation became ambiguous, such as some rulings of *zakāt*, *Ḥajj* (pilgrimage) and others.[78]

The Holy Imams of the Ahl al-Bayt (‘a), however, did not make efforts to publically elucidate this religious law because such efforts would certainly result in political conflicts, since elucidation of this religious law would grant the tyrannical ruling authorities more power and potency. The tyrannical authorities believed that *khums* should be possessed by the caliph, and in this case these funds would be transferred to the treasury of the caliphs most of whom would consider such funds to be their pure ownership.

As for the explanation of the second point of ambiguity, it can be explained by one of the following probabilities:

(1) The Holy Imams of the Ahl al-Bayt (‘a) had not wanted to burden their Shī`ah, who were few in number at that time, with more financial loads. Moreover, they did not consider the existence of an urgent need for such funds because the virtuous community had not yet spread over a large scale to have big expenses. As a result, the Holy Imams (‘a) allowed their followers to make disposition of

78- Sayyid Abu’l-Qāsim al-Khū'ī, *Mustanad al-`Urwah al-Wuthqā*, *Kitāb al-Khums*, pp. 197-198.



the funds because the funds were possessed by the position of Imamate and the Imams had the right to determine their disposition. They also allowed their Shī`ah to make disposition of *khums* received from the funds of the other people.

All this was based on the ruling that profit from earnings was subject to *khums*, as being originally enacted by Islamic legislation which the Holy Prophet (ṣ) explained as a whole to the people and in detail to Imam `Alī (‘a), as indicated by the unrestrictedness of the holy verse involved and the purport of some traditions.

(2) Some scholars, however, have argued that the question of profits on earnings that are subject to *khums* was not clarified in the original Islamic legislation; rather, it was one of the issues left for the Holy Imams of the Ahl al-Bayt (‘a) to determine within the expansive authorities that the Holy Prophet (ṣ) gave them in the field of enacting certain laws appertaining to the general affairs of the Muslim community within the boundaries of financial issues.[79]

On the grounds of this opinion, we can explain the unfamiliarity of the Shī`ah, in general, that profit of earnings were subject to *khums* up to the age of Imam al-Bāqir and Imam al-Ṣādiq (‘a). This explanation is as follows:

The Holy Imams (‘a) had not executed this ruling before the age of these two Imams (‘a) because there had been no need for this financial resource before that age. However, when need for it surfaced, because of the growth and

79- Refer to Sayyid Abu’l-Qāsim al-Khū'ī, *Mustanad al-`Urwat al-Wuthqā*, *Kitāb al-Khums*, pp. 196; *Buḥūth fi’l-Fiqh*, *Kitāb al-Khums* 2:43.

perfection of the virtuous community and the need for funds to fill the financial gap of meeting its needs and spending on the individuals of this community, this law was carried out.

## The Role of Khums in Improving the Economic Conditions of the Virtuous Community

*Khums* on profits of earnings have continually been the most important financial resource in the economic system of the virtuous community. A large variety of public and private expenses of the virtuous community depends, in essence, on these funds, especially in the field of public affairs. Besides, there are other aspects which assign an additional significance to *khums* in the general system of the virtuous community.

To get a good idea of the complete portrait of the hypothetical and applied functions of *khums* in relation to the economic conditions of the virtuous community, we will display a number of general aspects.

### *Khums as a financial resource*

*Khums*, along with properties for public and restricted use endowed as *waqf*, largely represent the main financial resources on which the general system of the virtuous community depended, especially after the doors were blocked to other financial resources, including *zakāt* which was paid to the ruling authorities or to needy people directly, tributes which were seized by the ruling authorities, and other public funds that found their way to the public treasury after being levied from the Muslim regions.

As has been previously maintained, no community can build its social, political and cultural structure without the existence of funds to cover its expenses. As for the virtuous community which was built by the Ahl al-Bayt (‘a), the political and social circumstances did not allow any other financial resources on which this community could depend, like common contributions or investments, because such economic activities became more of a menace and, at times, an extra economic burden that the majority of the individuals of the virtuous community, who were generally poor, would not be able to pay.

### *Flexibility in Khums Taxation*

*Khums* has always been owned by the Holy Imams of the Ahl al-Bayt (‘a), or was the right of Imamate and the leadership restricted to the Imams (‘a), and they had unrestrained authority to dispose these funds. The circle of expending these funds has widened, for it includes the rights of poor Sayyids and Hashemites for whom Almighty Allah determined as compensation for *zakāt* and alms which are prohibited for their use. These rights have been granted to these Sayyids and Hashemites because the funds were originally possessed by the Holy Imams (‘a); therefore, the Imam (‘a) is responsible for meeting any deficiency in the expenses of the Sayyids and spending the remainder of these funds on public affairs. As a matter of fact, the logic of meeting the financial needs of Sayyids from *khums* is that they are clean and pure funds and not excess or left over funds of people, as stated previously.

The Imam (‘a), or the religious referential authority that represents him, are granted flexibility and opportunity to use these funds in various fields of public interest. The Holy Imams of the Ahl al-Bayt (‘a) confirmed this in the expenditure of *khums* to such a great degree that they



allowed their Shī`ah to dispose the *khums* funds, and even give them back to their owners when interest necessitated, as is in the aforesaid narration of Abū-Sayyār Musmi` ibn `Abd al-Malik.[80]

### *Expansive Financial Capacities*

Because *khums* entails a high percentage of the totality of public wealth, it grants the the Imam (the custodian of this fund) vast financial capacity to serve Muslims and the sacred goals of the Islamic mission. *Khums* is levied from all essential funds that man may gain—in the words of the Holy Qur'ān—minerals, earnings from diving, spoils of war and other income. Accordingly, *khums* is very much more important than alms and *zakāt* because of this high percentage. The importance of *khums* in the profit of earnings increases when we recognize there was a general economic inclination among the Ahl al-Bayt’s followers towards commerce and agriculture. Being a vital element in *khums*, there was much attention paid to commerce by the Ahl al-Bayt.

### *Security against enemies*

Being ‘invisible funds’, according to the jurisprudential classification of funds, the payment of *khums* on net earnings to the Holy Imams of the Ahl al-Bayt (‘a) does not draw the attention of their enemies; therefore, it is not considered a menace that threatens the security of the Holy Imams (‘a), unlike the payment of the ‘visible funds’, such as the *zakāt* of cattle and yields, which were usually assessed and estimated by the ruling authorities.

---

80- Refer to al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:382, H. 12.

Additionally, earnings subject to *khums* was not familiar among Muslims in general; therefore, the payment of this tax to the Holy Imams (‘a) did not arouse doubts about the movement or promulgation of the concept of Imamate in the milieus of their followers. As a result, their security was maintained and dangers stemming from the process of payment and collection of these taxes avoided.

### *Doctrinal and spiritual aspects*

There are some doctrinal and spiritual aspects in the process of payment and collection of *khums* which increases the importance of the role this tax plays in the life of the virtuous community. To put this in plain words, *khums* is the right of the Ahl al-Bayt (‘a); therefore, paying it manifests a belief in their right and in the fact that their rights had been violated. Likewise, it expresses loyalty to them, which includes love, affection, fulfillment of covenants and pledges made to them, and financial support.

According to a tradition, *khums* is the right of leadership; hence, to pay it to the Ahl al-Bayt (‘a) denotes believing in their Imamate and leadership. A doctrinal aspect that exists in *khums* exclusively is that it is unlike *zakāt* which is paid to the poor. Therefore, to pay *khums* to the Ahl al-Bayt (‘a) is also another form of showing preference to them over other groups in the society, elevating them far above people’s unused excess funds and confirming their exclusive right to receive the *khums* funds.

### *Organizational aspect*

The payment of *khums* to the Ahl al-Bayt (‘a) represents an organizational aspect in the system of the virtuous community. It symbolizes the connection of its individuals to the leadership and the *religious referential authority* through financial participation in the administration of the



virtuous community and meeting public expenses made through the Imam (‘a) or the *religious authority*. Of course, such participation implies affiliation to and membership in the virtuous community. It is thus similar to the financial contributions of members of collective organizations and associations.

### *Actual aspect*

The Holy Imams of the Ahl al-Bayt (‘a) and the virtuous community historically demonstrate that *khums* was the most vital axis of all financial resources on which the virtuous community depended in administering its various affairs.

We now refer to a set of important faculties, issues and projects that were financially run through the funds of *khums*:

(1) Religious seminaries and cultural schools in various countries: in such faculties and schools, study is free-of-charge and instructors and teachers, in addition to researchers and investigators, usually receive nothing as remuneration for their efforts.

(2) Expenses of foreign scholars, propagators, and instructive missionaries.

(3) Expenses of printing and publishing religious books, such as books of practical laws and verdicts, religious teachings, theses in fields of Muslim jurisprudence, fundamentals of jurisprudence (*uṣūl*), and reporting the traditions (*ḥadīth*), as well as other articles, magazines, and periodicals.

(4) Construction and administration of mosques, Ḥusayniyyahs, shrines of the Holy Imams (‘a) and their saintly descendants, religious schools and dormitories

therein, housing for married students of religious studies, public libraries, and all sorts of religious establishments.

(5) Funds needed for managing religious associations of various activities founded for serving Islam.

(6) Funds needed for holding religious festivities and public ceremonies for commemorating the uprising and martyrdom of Imam al-Ḥusayn (‘a).

(7) Aid for unexpected events, such as earthquakes, floods, and other natural disasters, as well as some public services, such as public baths, bridges and overpasses, and public accommodations for pilgrims and the like.

(8) Meeting the financial needs of the poor, the destitute, and the needy who are in urgent need of financial help, whether they are Hashemites or descendants of the Holy Prophet (ṣ), in particular, who are entitled to something from the share of the Sayyids, or the poor, the destitute, and the needy individuals of the virtuous community. Of course, all uses of *khums* must be under the supervision and permission of the supreme religious referential authority.

From the above, we can perceive the great role that this financial duty has played in the building of the virtuous community, especially *khums* from the profit of earnings.

## Restricted Social Solidarity

Social solidarity, shown by undertaking individual responsibility towards financial issues related to the lives and livelihoods of Muslims, is one of the principles towards which Islam has called people. This is maintained by many traditions some of which will be cited in this chapter.

Through a valid chain of authority, Shaykh al-Kulaynī, in his book of *al-Kāfī*, has reported Imam al-Ṣādiq (‘a) as saying:

الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَخُونُهُ. وَيَحِقُّ عَلَى الْمُسْلِمِينَ الإِجْتِهَادُ فِي التَّوَاصُلِ وَالتَّعَاقُدِ عَلَى التَّعَاطُفِ وَالْمُوَاسَاةُ لأَهْلِ الْحَاجَةِ وَتَعَاطُفِ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللهُ عَزَّ وَجَلَّ، رُحَمَاءَ بَيْنَكُمْ مُتَرَاحِمِينَ مُغْتَمِّينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Muslims are brothers of each other. They neither wrong, nor disappoint, nor betray each other. The duties that are incumbent on Muslims towards each other include establishing communication, showing mutual sympathy, treating the needy as they treat themselves and empathizing with one another. If you abide by this, you will be as Almighty Allah has ordered you to be: compassionate and merciful towards one another and regretful upon missing any opportunity to help your brethren-in-faith, just like the conduct of the Anṣār during the lifetime of the Messenger of Allah (ṣ).[81]

81- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:542, H. 2.

As far as the virtuous community is concerned, the Ahl al-Bayt (ṣ) emphasized this as a serious responsibility to be undertaken by the wealthy individuals of the virtuous community towards their brethren-in-faith.

Traditions reported from the Ahl al-Bayt (‘a) emphasize two main areas:

### *(1) Public Alms*

Many texts and traditions, reported from the Ahl al-Bayt (‘a), demonstrate the significance of giving alms and the good results ensuing from them. However, the most important point manifested in this regard is that some traditions have confirmed that there is another *public* financial duty, in addition to *zakāt*, imposed on Muslims. This duty has been mentioned in the following holy verse, which avers the obligation of paying an amount out of the funds of yields in the season of harvest before estimating the percentage of *zakāt*. Accordingly, some scholars, such as Shaykh al-Ṭūsī, issued a verdict deeming it obligatory to pay such an amount.[82]

The holy verse involved is the following:

Pay the due of it on the day of its reaping. (6:141) ﴿ ۥ ۦ ۧ ۨ﴾

Through a valid chain of authority, Shaykh al-Kulaynī, in his book of *al-Kāfī*, has reported Zurārah, Muḥammad ibn Muslim, and Abū-Baṣīr as quoting Imam al-Bāqir (‘a) to have said:

82- Shaykh al-Ṭūsī, *al-Khilāf* 2:5. The same verdict was issued by al-Jawād al-Kāẓimī, as is understood from his defense of Shaykh al-Ṭūsī’s school of jurisprudence. Refer to al-Jawād al-Kāẓimī, *Masālik al-Afhām ilā Āyāt al-Aḥkām* 2:70.



The verse, “pay the due of it on the day of its reaping” (6:141), mentions a sort of alms. Muslims give one sheaf after another and from the fruit of date trees one handful after another until it pours out.[83]

﴿ ۥ ۦ ۧ ۨ﴾ هَذَا مِنَ الصَّدَقَة. يُعْطِي الْمُسْلِمُونَ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ وَمِنَ الْجِدَادِ الْحَفْنَةَ بَعْدَ الْحَفْنَةِ حَتَّى يَفْرُغَ.

Bearing the same purport, other narrations, interpreting the holy verse that reads, “*Those, in whose wealth there is a fixed portion for him who begs and for him who is denied good”* (70:24-25) have confirmed that this portion is a financial duty, other than *zakāt*, which is flexible. Its amount has been left for the owner of the property to give at a definite time but in any amount that he identifies.

In this connection, Shaykh al-Kulaynī, in his book of *al-Kāfī*, has reported through a valid chain of authority that al-Qāsim ibn `Abd al-Raḥmān al-Anṣārī said that he heard Imam al-Bāqir (‘a) relating the following:

One day, a man came to my father, `Alī ibn al-Ḥusayn (‘a), and asked him to identify the *fixed portion* mentioned in this holy verse, “*Those in whose wealth there is a fixed portion for him who begs and for him who is denied good*. (70:24-25)”

The Imam (‘a) said:

The fixed portion is a duty, other than *zakāt* and alms, which one pays from one’s funds.

الْحَقُّ الْمَعْلُومُ، الشَّيْءُ يُخْرِجُهُ مِنْ مَاله لَيْسَ مِنَ الزَّكَاةِ وَلاَ مِنَ الصَّدَقَةِ الْمَفْرُوضَتَيْنِ.

The man asked, “If it is neither *zakāt* nor alms, what is it then?”

83- Shaykh al-Kulaynī, *al-Kāfī* 3:565, H. 2.

The Imam (‘a) answered:

هُوَ الشَّيْءُ يُخْرِجُهُ الرَّجُلُ مِنْ مَالِه، إِنْ شَاءَ أَكْثَرَ وَإِنْ شَاءَ أَقَلَّ، عَلَى قَدْرِ مَا يَمْلِكُ.

It is the portion that one pays from one’s funds according to one’s property. One can pay much or little, according to one’s will.

The man asked, “What is that portion used for?”

The Imam (‘a) answered:

يَصِلُ بِهِ رَحِماً، وَيُقَوِّي بِهِ ضَعِيفاً، وَيَحْمِلُ بِهِ كَلاًّ، أَوْ يَصِلُ بِهِ أَخاً لَهُ فِي اللهِ، أَوْ لِنَائِبَةٍ تَنُوبُهُ.

One may make firm relations with one’s relatives, financially strengthen a destitute person, alleviate someone’s burden, improve relations with one’s brothers-in-faith, or aid someone in misfortune.

Impressed by the Imam’s knowledge, the man quoted:

“Allah knows best where He places His message. (6:124)”[1]

However, master jurisprudents have not determined these two matters to be obligatory although authentically and validly reported traditions indicate the latter,[2] assuming that there are other traditions contradicting these. As a result, these financial duties must be thought of as recommended (according to the principles of *Uṣūl al-Fiqh*). Additionally, there is a scholarly consensus on the non-obligation of paying such financial duties openly, i.e. under all circumstances. Excepted from this consensus is the verdict of Shaykh al-Ṭūsī who, in one of his opinions, has decided

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:29, H. 6.

2- Refer to al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:27-32, S. Financial Duties other than *zakāt* (*bāb al-ḥuqūq fī'l-māl siwā al-zakāt*).



decided the payment of the earlier financial duty as obligatory.

From the previous discussion, we may conclude that such inconsistency in the traditions reported from the Ahl al-Bayt (‘a) on this topic should be taken to mean one of the following two probabilities:

(1) Such sorts of payments are strongly recommended (*mustaḥabb*), because they achieve social solidarity to an extent that corresponds with the circumstances surrounding each individual of the Muslim community.

(2) Such payments are provisionally obligatory; i.e. obligatory under certain circumstances and conditions. The Holy Imams of the Ahl al-Bayt (‘a) deemed these payments obligatory out of their understanding of the nature of the social obligations of that age, which would have been inescapably observed by the individuals of that community. Having not been decided as obligatory in the original Islamic legislation, this duty was, therefore, deemed obligatory by the religious referential authorities within the general responsibilities that they had to undertake towards the Muslim community and interests that contributed to social solidarity with the poor.[1]

No matter which probability is closer to the fact, the Holy Imams of the Ahl al-Bayt (‘a), having worked towards building the virtuous community, took much interest in the issue of social solidarity, seeing it as one of the foundations of attaining an ideal economic condition.

1- This notion can be treated as a religious principle on the strength of which the Muslim government imposes taxes according to its understanding of public interests.

### *(2) Rights of Brethren-in-Faith*

The Holy Imams of the Ahl al-Bayt (‘a) laid much emphasis on the existence and observation of a set of rights and duties that a faithful believer must undertake towards his brethren-in-faith; i.e. the members of the virtuous community. Among these duties are aiding others financially to cover their needs and meet their requirements.

This emphasis has been taught in a number of ways.

***First***: The Holy Imams (‘a) confirmed that the observation of these rights is one of the actual and real obligations that must be carried out by faithful people, just like other religious duties and responsibilities.

According to a validly reported tradition, Shaykh al-Kulaynī, in his book of *al-Kāfī*, has reported Sumā`ah to have said:

I asked Imam al-Ṣādiq (‘a), “If some people are wealthy, but their brethren-in-faith are too needy to be satisfied with *zakāt* funds, are the wealthy people permitted to fill themselves in difficult times while their brethren-in-faith are hungry?”

Besides the tradition already cited on p. 92, as reported by Shaykh al-Kulaynī in his book of *al-Kāfī* from Furāt ibn Aḥnaf, Imam al-Ṣādiq (‘a) said:

أَيُّمَا مُؤْمِنٍ مَنَعَ مُؤْمِناً شَيْئاً مِمَّا يَحْتَاجُ إِلَيْهِ وَهُوَ يَقْدِرُ عَلَيْهِ مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ، أَقَامَهُ اللهُ يَوْمَ الْقِيَامَةِ مُسْوَدّاً وَجْهُهُ، مُزْرَقَّةً عَيْنَاهُ، مَغْلُولَةً يَدَاهُ إِلَى عُنُقِهِ،

If any believer (mu'min) refrains from meeting the needs of another believer while he can do so or he can mediate with another person who can do it, Almighty Allah will resurrect him black-faced, downcast-eyed, and having his hands attached to his neck. Then, he will be introduced as a traitor who has betrayed



فَيُقَالُ: هَذَا الْخَائِنُ الَّذِي خَانَ اللهَ وَرَسُولَهُ. ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ.

Almighty Allah and His Messenger and will be led to the Hellfire by a divine command.[87]

Thus, this financial duty is a restricted obligation upon wealthy individuals under circumstances of harsh destitution. It becomes obligatory when a government or the Muslim society fails to assure the livings of deprived destitute people.

***Second***: The Holy Imams (‘a) explained that this duty was obligatory on individuals; however, it was still regarded as one of the duties that is difficult to impose generally and all-inclusively because people may abandon their faith or individuals of the virtuous community may shun carrying it out. This means that this duty is one of the private obligations that must be carried out in general for the purpose of solidifying the organizational structure of the virtuous community, strengthening the general relations among its individuals and promoting feelings of responsibility towards this duty even if it is treated as recommended. However, it becomes obligatory under certain conditions of harsh destitution.

Mufaḍḍal ibn Yazīd has reported Imam al-Ṣādiq (‘a) as saying:

أُنْظُرْ مَا أَصَبْتَ فَعُدْ بِهِ عَلَى إِخْوَانِكَ، فَإِنَّ اللهَ يَقُولُ: ﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ قَالَ رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ثَلاَثَةٌ لاَ تُطِيقُهَا هَذِهِ

Whatever you gain (from the money of the ruler), you may donate it to your brethren-in-faith, for Almighty Allah says, “Surely, good deeds take away evil deeds.” (11:114) Allah’s Messenger (ṣ) has said, “Three acts of conduct cannot be neglected by the

87- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:599, H. 1.

individuals of this nation: (1) Halving one's funds with brethren-in-faith, (2) treating people justly in personal issues, and (3) remembering Almighty Allah under all circumstances. To remember Almighty Allah does not mean just to utter such statements of praise for Him like 'Glory be to Allah', 'praise be to Allah', 'there is no god save Allah', and 'Allah is the All-great'; rather, it means to fear Him before committing a forbidden act.[88]

الأُمَّةُ: الْمُوَاسَاةُ لِلأَخِ فِي مَالِه، وَإِنْصَافُ النَّاسِ مِنْ نَفْسِه، وَذِكْرُ اللهِ عَلَى كُلِّ حَال. وَلَيْسَ هُوَ: سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلاَ إِلَهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ، فَقَطْ؛ وَلَكِنْ إِذَا وَرَدَ عَلَى مَا يُحَرِّمُ، خَافَ اللهَ.

***Third:*** The Holy Imams (‘a) confirmed that such duties symbolized a morally perfect character without which one fell short of the required qualification of a true faithful believer, which is the main purpose behind the building of a virtuous community.

Abān ibn Taghlib has reported the following:

While I was performing the ritual circumambulation (*ṭawāff*) in the company of Imam al-Ṣādiq (‘a), one of our fellows, who had previously asked me to accompany him on a mission, appeared before me. As he signaled to me, Imam al-Ṣādiq (‘a) saw us, "O Abān, are you the one intended by that man?" asked the Imam (‘a).

"Yes, I am," I answered.

"Is he of the same faith as you?" wondered the Imam (‘a).

"Yes, he is," I answered.

"Then," the Imam (‘a) instructed, "Go with him and break your circumambulation."

88- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:415, H. 4.



"Should I do so even if the circumambulation is obligatory?" I asked.

"Yes, you should," he (‘a) answered.

So, I went with that man. When I returned, I visited the Imam (‘a) and asked him about the duties towards brethren-in-faith.

"Leave the matter. Do not ask me about them," said the Imam (‘a).

Nevertheless, I repeated the same question insistently until the Imam (‘a) answered me, saying, "O Abān, (the duty towards one's brother-in-faith is that) you give him half of your wealth."

As he looked at me and noticed my surprise, the Imam (‘a) said, "O Abān, you should have known that Almighty Allah has mentioned (with praise) those who give others preference over themselves?"

"Yes, I knew that," I answered.

The Imam (‘a) said:

"If you give your brother-in-faith half of what you have, you have not yet given him preference over yourself. Only when you give him from the other half, have you given him preference."[89]

إِذَا قَاسَمْتَهُ لَمْ تُؤْثِرْهُ، إِنَّمَا تُؤْثِرُهُ إِذَا أَنْتَ أَعْطَيْتَهُ مِنَ النِّصْفِ الآخَرِ.

Imam `Alī Amīr al-Mu'minīn (‘a) is reported to have said:

Whoever enjoys the following six features will be before and on the right hand side of Almighty Allah: Almighty Allah surely loves the Muslim individual who (1) loves for his brother-in-faith all that

ستُّ خِصَالٍ مَنْ كُنَّ فِيه كَانَ بَيْنَ يَدَيِ اللهِ وَعَنْ يَمِينِه: إِنَّ اللهَ يُحِبُّ الْمَرْءَ الْمُسْلِمَ الَّذِي يُحِبُّ

89- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:547-548, H. 16.

لأَخيه مَا يُحبُّ لنَفْسه، وَيَكْرَهُ لَهُ مَـا يَكْـرَهُ لنَفْـسه، وَيُنَاصِـحُهُ الْولاَيَةَ، وَيَعْـرِفُ فَضْلي، وَيَطَـأُ عَقبي، وَيَنْظُرُ عَاقبَتي.

which he loves for himself, (2) hates for him whatever he hates for himself, (3) acts towards him sincerely on account of bonds of faith, (4) recognizes my leadership, (5) patterns himself after my example, and (6) accepts the government of my progeny.[90]

Master jurisprudents are not known for having determined that this sort of spending is obligatory although there are a good number of traditions and reported texts indicating this obligation. Thus, they have specified this matter to be emphatically recommended (*istiḥbāb mu'akkad*).[91] The reason for this may be to achieve the principle of social solidarity, or that this duty is an executive, local (i.e. temporary) procedure taken by the Ahl al-Bayt (‘a) to put this originally obligatory principle into practice by leaving its application to the *religious referential authority*.

---

90- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:549, H. 23.

91- Al-Ḥurr al-`Āmilī seems to have decided these sorts of almsgiving as obligatory. This idea is derived from the titles that he uses for the sections containing traditions involved in this topic. For instance, he uses the title *bāb taḥrīm man` al-mu'min shay'an min `indihī aw min `indi ghayrihī `inda ḍarūratihī* (Chapter on prohibition against depriving a faithful believer of anything from himself or from others when necessary) and also *bāb taḥrīm tark ma`ūnat al-mu'min `inda ḍarūratihī* (Chapter on prohibition of forsaking necessary aid to faithful believers). Likewise, Martyr al-Ṣadr, in his book of *iqtiṣādunā* (Our Economy), seems to believe in the obligation of the first duty, yet with the aforementioned stipulation. Finally, Almighty Allah knows best.

# Chapter Three
# Economic Activity


***1. Encouraging Economic Activity***

***2. General Trend of Economic Activity***

***3. Direction of Economic Activity***

# PREAMBLE

The general economic activity of the virtuous community, as well as its financial capacity and public income, is looked upon as one of the most important issues on which the fiscal power of the virtuous community—plus its capability of movement and protection against dangers and perils and steadfastness against difficulties and pressures—depends. Without taking this issue into consideration, no community can attain perfection or survive the vicissitudes of time.

We have previously referred to the fact that Islam has paid much attention to the economic aspect. For instance, the great financial potential of Lady Khadījah al-Kubrā (‘a) played an extremely vital role in helping Muslims withstand ordeals and resist the financial siege which was imposed upon them at the beginning of the promulgation of Islam.

## Encouraging Economic Activity

While establishing the economic aspect, the Ahl al-Bayt (‘a) instituted a general principle for their followers, educated them about it and implanted it in their social culture. This general principle was the principle of work and exertion of all possible efforts to earn a livelihood. The Ahl al-Bayt (‘a) disallowed reliance on others to meet one’s financial needs, considering work to this end to be among the obligatory sacred deeds that draw one nearer to Almighty Allah.

In an authentic tradition, Shaykh al-Kulaynī reported `Umar ibn Yazīd to have said to Imam al-Ṣādiq (‘a), “A man decides to stay at home and he offers prayers, fasts and performs devotional acts, believing that his sustenance will inevitably find its way to him. What is your opinion about such an act?”

The Imam (‘a) commented:

هَـذَا أَحَـدُ الثَّلاَثَـةِ الَّـذِينَ لاَ يُسْتَجَابُ لَهُمْ.

This man is among one of the three categories of people whose prayers are never responded to.[92]

According to another authentic tradition that is reported from `Umar ibn Yazīd, Imam al-Ṣādiq (‘a) said:

92- Shaykh al-Kulaynī, *al-Kāfī* 5:77, H. 1.



أَرَأَيْتَ لَوْ أَنَّ رَجُلاً دَخَلَ بَيْتَهُ وَأَغْلَقَ بَابَهُ، أَكَانَ يَسْقُطُ عَلَيْهِ شَيْءٌ مِنَ السَّمَاءِ؟

If a man were to enter his house and lock its door, would anything fall on him from the heavens?[93]

Ayyūb, the brother of Adīm ibn Bayyā` al-Harawī, is reported to have said that he and some others were sitting in the presence of Imam al-Ṣādiq (‘a) when al-`Alā' ibn Kāmil came and sat in front of the Imam (‘a) and asked, “Pray to Almighty Allah to provide me with easy sustenance.”

The Imam (‘a) answered:

لاَ أَدْعُو لَكَ! أُطْلُبْ كَمَا أَمَرَكَ اللهُ عَزَّ وَجَلَّ.

No, I will not. You must seek sustenance as Almighty Allah has ordered you to do.[94]

This struggle to seek sustenance has been elevated to such a degree that it has attained the rank of *jihad* or even higher.

In an authentic tradition, al-Ḥalabī has reported Imam al-Ṣādiq (‘a) as saying:

الْكَـادُّ عَلَـى عِيَالِـهِ كَالْمُجَاهِـدِ فِـي سَبِيلِ اللهِ.

He who works to provide his dependents with sustenance is like a *mujāhid* who fights for the sake of Almighty Allah.[95]

According to another authentic tradition, Zakariyyā ibn Ādam has reported Imam al-Riḍā (‘a) as saying:

93- Shaykh al-Kulaynī, *al-Kāfī* 5:77, H. 2.
94- Shaykh al-Kulaynī, *al-Kāfī* 5:78, H. 3.
95- Shaykh al-Kulaynī, *al-Kāfī* 5:88, H. 1.
This section and the following ones bear positive traditions that demonstrate this concept.

الَّذي يَطْلُبُ مِنْ فَضْلِ الله، عَزَّ وَجَلَّ، مَا يَكُفُّ بِهِ عِيَالَهُ أَعْظَمُ أَجْراً مِنَ الْمُجَاهِدِ فِي سَبِيلِ الله، عَزَّ وَجَلَّ.

He who seeks the grace of Almighty Allah to provide enough sustenance for his dependents will have a greater reward than fighting for the sake of Almighty Allah.[96]

Muḥammad ibn Marwān has reported Imam al-Ṣādiq (‘a) as saying:

إِنَّ فِي حِكْمَةِ آلِ دَاوُودَ: يَنْبَغِي لِلْمُسْلِمِ الْعَاقِلِ أَنْ لاَ يُرَى ظَاعِناً إِلاَّ فِي ثَلاَثٍ: مَرَمَّةٍ لِمَعَاشٍ، أَوْ تَزَوُّدٍ لِمَعَادٍ، أَوْ لَذَّةٍ فِي غَيْرِ ذَاتِ مُحَرَّمٍ. وَيَنْبَغِي لِلْمُسْلِمِ الْعَاقِلِ أَنْ يَكُونَ لَهُ سَاعَةٌ يُفْضِي بِهَا إِلَى عَمَلِهِ فِيمَا بَيْنَهُ وَبَيْنَ الله عَزَّ وَجَلَّ، وَسَاعَةٌ يُلاَقِي إِخْوَانَهُ الَّذِينَ يُفَاوِضُهُمْ وَيُفَاوِضُونَهُ فِي أَمْرِ آخِرَتِهِ، وَسَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَلَذَّاتِهَا فِي غَيْرِ مُحَرَّمٍ، فَإِنَّهَا عَوْنٌ عَلَى تِلْكَ السَّاعَتَيْنِ.

The following statement is written in the book of wisdom of (Prophet) David’s household: A Muslim of sane mind must not be seen busy except in three pursuits: improving his livelihood, supplying himself with provisions for the life to come, and seeking lawful pleasures. A rational Muslim is also required to dedicate an hour to acts directed to Almighty Allah, another hour to meeting his brethren-in-faith to discuss the affairs of the Hereafter, and a third hour to gain lawful pleasures. The third hour helps him do the work of the first two hours properly.[97]

The Ahl al-Bayt (‘a) provided excellent practical examples in order to emphasize the importance of work and clarified this principle empirically so that their followers would follow their examples.

96- Shaykh al-Kulaynī, *al-Kāfī* 5:88, H. 2.
97- Shaykh al-Kulaynī, *al-Kāfī* 5:87, H. 1.



According to an authentic tradition, `Abd al-Raḥmān ibn al-Ḥajjāj has reported Imam al-Ṣādiq (‘a) as recounting the following:

Muḥammad ibn al-Munkadir used to say: I never thought that `Alī ibn al-Ḥusayn (‘a) would leave a successor as excellent as himself until I saw his son, Muḥammad (‘a). I wanted to give him a lesson, but he gave me one. On a hot day, I went to al-Madīnah where I saw Imam al-Bāqir (‘a). I said to myself, “A great man of Quraysh working at this hour of day in search of the material world! I will certainly give him some advice.” I approached and gave a salutation. Still catching his breath, he returned my greeting. Sweat was pouring from his head and face because of the heat. I said, “May Allah help you! A great man of Quraysh is seeking worldly provisions at this time of the day! What will happen if death overtakes you in this situation?” He said, “If death overtakes me in this situation, I will be in a state of obedience to Almighty Allah. I am afraid of death only when I am committing a sin!” I said, “May Allah bless you! You are thoroughly right. I intended to give you advice but you gave it to me!”[98]

Muḥammad ibn `Adhāfir has reported his father as saying:

Imam al-Ṣādiq (‘a) gave my father one thousand and seven hundred dinars asking him to use it in business. The Imam (‘a) then said:

98- Shaykh al-Kulaynī, *al-Kāfī*: 5:73-74, Ḥ 1.
Muḥammad ibn al-Munkadir was one of the superior master and most trustworthy scholars of Sunnis. He died in AH 130 or 131.
This section of the previous reference book comprises many narrations about the Ahl al-Bayt’s acting as examples to be followed.

أَمَا إِنَّهُ لَيْسَ لِي رَغْبَةٌ فِي رِبْحِهَا، وَإِنْ كَانَ الرِّبْحُ مَرْغُوباً فيه، وَلَكِنِّي أَحْبَبْتُ أَنْ يَرَانِيَ اللهُ، جَلَّ وَعَزَّ، مُتَعَرِّضاً لِفَوَائِدِه.

Verily, I do not have the desire to gain profits from this business even though profit is something desired; rather, I just want Almighty Allah to see me seeking His interests.

My father made a one hundred dinar profit from the business he undertook. The Imam (‘a), having been informed of this, rejoiced and had my father add the profit to the capital. When my father died and the investment was still with him, Imam al-Ṣādiq (‘a) summoned me and wrote down, “May Allah grant wellbeing to you and us! I have given Abū-Muḥammad one thousand seven hundred dinars to use them in business. So, please hand this amount over to `Umar ibn Yazīd.”

When I searched in my father’s register, I found the following written therein: “Abū-Mūsā has one thousand and seven hundred dinars invested with me, and I made a profit of one hundred dinars for him. `Abdullāh ibn Sinān and `Umar ibn Yazīd have full acquaintance with the matter.”[99]

99- Shaykh al-Kulaynī, *al-Kāfī* 5:76, H. 12.

## General Trend of Economic Activity

The Holy Imams of the Ahl al-Bayt (‘a) founded a set of principles to be the general trend in the economic activities of their followers. The first principle was to seek sustenance without indolence by exerting all possible effort to provide for oneself through work.

Shaykh al-Kulaynī has reported, through a valid chain of authority, that Sadīr asked Imam al-Ṣādiq (‘a), “What is a man required to do to seek sustenance?”

The Imam (‘a) answered:

إِذَا فَتَحْتَ بَابَكَ وَبَسَطْتَ بِسَاطَكَ فَقَدْ قَضَيْتَ مَا عَلَيْكَ.

If you open the door [of your store] and stretch your rug [on which you exhibit your goods], you will have done perfectly what you are required to do.[100]

Al-Ṭayyār is reported to have said that Imam al-Bāqir (‘a) asked him, “What is your current profession or what kind of job are you currently doing?”

He answered, “I have no job.”

The Imam (‘a) instructed:

100- Shaykh al-Kulaynī, *al-Kāfī* 5:79, H. 1.

فَخُذْ بَيْتاً وَاكْنُسْ فَنَاءَهُ وَرُشَّهُ وَابْسُطْ فيه بِسَاطاً، فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ قَضَيْتَ مَا وَجَبَ عَلَيْكَ.

"Betake yourself a store, sweep the confines, and stretch a rug therein. If you do so, you will have done perfectly what you are obligated to do."

The reporter said, "When I carried out the Imam's instruction, I was given ample sustenance."[101]

Ibn al-Qaddāḥ has reported Imam al-Ṣādiq (ʻa) as saying:

عَدُوُّ الْعَمَلِ الْكَسَلُ.

Laziness is the enemy of work.[102]

Imam Mūsā al-Kāẓim (ʻa) is reported to have said:

قَالَ أَبِي، عَلَيْهِ السَّلاَمُ، لِبَعْضِ وُلْدِه: إِيَّاكَ وَالْكَسَلَ وَالضَّجَرَ، فَإِنَّهُمَا يَمْنَعَانِكَ مِنْ حَظِّكَ مِنَ الدُّنْيَا وَالآخِرَةِ.

My father said to one of his sons, "Beware of laziness and tedium, for they deprive you of your share of this world and the Hereafter."[103]

The second principle was commitment to seeking only legal sustenance. Almighty Allah, ordered man to seek of His sustenance and guaranteed it to him—provided it was sought through lawful means.

He, the Almighty, has thus said:

ﮋ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

In heaven is your sustenance, and (also) that which you are promised. (51:22)

Complying with this divine instruction, the Holy Imams of the Ahl al-Bayt (ʻa) asserted that, while seeking sustenance, it is

101- Shaykh al-Kulaynī, *al-Kāfī* 5:79, H. 2.
102- Shaykh al-Kulaynī, *al-Kāfī* 5:85, H. 1.
103- Shaykh al-Kulaynī, *al-Kāfī* 5:85, H. 2.



necessary to maintain balance between obligation and what Almighty Allah has determined for each individual. As a result, man is required to seek sustenance and, at the same time, be committed to the regulations and general rules determined by Islam, avoiding squandering or violations of these regulations.

Abū-Ḥamzah al-Thumālī has reported on the authority of Imam al-Bāqir (ʻa) that the Holy Prophet (ṣ) said in his famous sermon at the Farewell Pilgrimage:

أَلاَ إِنَّ الرُّوحَ الأَمِينَ نَفَثَ فِي رَوْعِي أَنَّهُ لاَ تَمُوتُ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا، فَاتَّقُوا اللهَ عَزَّ وَجَلَّ وَأَجْمِلُوا فِي الطَّلَبِ وَلاَ يَحْمِلَنَّكُمُ إِسْتِبْطَاءُ شَيْءٍ مِنَ الرِّزْقِ أَنْ تَطْلُبُوهُ بِشَيْءٍ مِنْ مَعْصِيَةِ اللهِ، فَإِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَسَّمَ الأَرْزَاقَ بَيْنَ خَلْقِهِ حَلاَلاً وَلَمْ يُقَسِّمْهَا حَرَاماً. فَمَنِ إِتَّقَى اللهَ عَزَّ وَجَلَّ وَصَبَرَ أَتَاهُ اللهُ برِزْقِه مِنْ حِلِّه، وَمَنْ هَتَكَ حِجَابَ السِّتْرِ وَعَجَّلَ فَأَخَذَهُ مِنْ غَيْرِ حِلِّه قُصَّ بِه مِنْ رِزْقِه الْحَلاَلِ وَحُوسِبَ عَلَيْهِ يَوْمَ الْقِيَامَةِ.

Verily, the Trustworthy Spirit (the Angel Gabriel) inspired in me that no single soul will die before fully receiving its sustenance. So, (you must) fear Almighty Allah and seek sustenance. Do not make the delay in an amount of your sustenance incite you to seek it through an act of disobedience to Almighty Allah, for He, the Blessed and Exalted, has divided lawful sustenance, never unlawful sustenance, among His creatures. Therefore, whoever fears Almighty Allah and waits patiently, Almighty Allah will give him his lawful sustenance, but whoever ravages the curtain of protection and rushes to take his sustenance unlawfully, Almighty Allah will reduce it from his lawful sustenance and leave him to compensate for it on the Day of Resurrection.[104]

104- Shaykh al-Kulaynī, *al-Kāfī* 5:80, H. 1.

Ibrāhīm ibn Abī'l-Ballād has reported on the authority of his father that Imam al-Bāqir (‘a) said:

لَيْسَ مِنْ نَفْسٍ إلاَّ وَقَدْ فَرَضَ اللهُ، عَزَّ وَجَلَّ، لَهَا رِزْقَهَا حَلاَلاً يَأْتِيهَا فِي عَافِيَة، وَعَرَضَ لَهَا بِالْحَرَامِ مِنْ وَجْهٍ آخَرَ. فَإِنْ هِيَ تَنَاوَلَتْ شَيْئاً مِنَ الْحَرَامِ قَاصَّهَا بِهِ مِنَ الْحَلاَلِ الَّذِي فُرِضَ لَهَا، وَعِنْدَ اللهِ سِوَاهُمَا فَضْلٌ كَثِيرٌ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: ﴿ڭ ڭ ڭ ۇ﴾

There is no single soul but that Almighty Allah has decided for it its sustenance to be gained in a lawful and wholesome way, but He has also determined the same sustenance if gained unlawfully; therefore, if a soul takes any of its sustenance in an unlawful manner, Almighty Allah will reduce it from its lawfully-earned sustenance, which He has determined. With Almighty Allah, however, there is much more grace than sustenance that is gained either lawfully or unlawfully, to which He has referred, saying, “Ask Allah of His grace.(4:32)”[105]

The third principle was to take considerable interest in preserving one’s funds and maintaining equilibrium in spending in order to avoid both squandering and parsimoniousness.

Almighty Allah has said in the Holy Qur'ān:

□ □ □ □ □ □ ی ی ی ی □ □

Those who, when they spend, are not extravagant and not niggardly, but hold a just balance between those extremes. (25:67)

The Ahl al-Bayt (‘a) also instructed that one’s funds must be cared for and managed personally, especially when such funds are considerable.

105- Shaykh al-Kulaynī, *al-Kāfī* 5:80, H. 2.



Tha‘labah and other narrators have reported that Imam al-Ṣādiq (‘a) said:

إِصْلاَحُ الْمَالِ مِنَ الإِيمَانِ.

Proper management of funds is part of faith.[106]

Dāwūd ibn Sarḥān has reported that he once saw Imam al-Ṣādiq (‘a) weighing dates with his own hands. He thus said to him, “May Allah accept me as ransom for you! You could have ordered one of your sons or servants to save you from this deed.”

The Imam (‘a) answered:

يَا دَاوُودُ، إِنَّهُ لاَ يُصْلِحُ الْمَرْءَ الْمُسْلِمَ إِلاَّ ثَلاَثَةٌ: التَّفَقُّهُ فِي الدِّينِ، وَالصَّبْرُ عَلَى النَّائِبَةِ، وَحُسْنُ التَّقْدِيرِ فِي الْمَعِيشَةِ.

O Dāwūd, three matters can lead a Muslim to uprightness: (1) mastery in religious knowledge, (2) steadfastness against misfortune, and (3) good management of livelihood.[107]

Yūnus has reported that Imam al-Ṣādiq (‘a) instructed him saying:

بَاشِرْ كِبَارَ أُمُورِكَ بِنَفْسِكَ، وَكِلْ مَا شَفَّ إِلَى غَيْرِكَ... ضَرْبَ أَشْرِيَةِ الْعَقَارِ وَمَا أَشْبَهَهَا.

Manage your major affairs in person, and employ others to manage minor dealings...major affairs include purchasing real estate and matters of a similar nature.[108]

The fourth principle is commitment to a policy of economization, which includes saving one’s annual provisions, according to the religious law of Islam, so as to

106- Shaykh al-Kulaynī, *al-Kāfī* 5:87, H. 3.
107- Shaykh al-Kulaynī, *al-Kāfī* 5:87, H. 4.
108- Shaykh al-Kulaynī, *al-Kāfī* 5:90-91, H. 1.

eliminate neediness and avoid requiring aid from others.

Al-Ḥasan ibn al-Jahm has reported that he heard Imam al-Riḍā (‘a) saying:

إنَّ الإنْسَانَ إذَا أدْخَلَ طَعَامَ سَنَته خَفَّ ظَهْرُهُ وَاسْتَرَاحَ. وَكَانَ أَبُو جَعْفَرٍ وَأَبُو عَبْدالله، عَلَيْهِمَا السَّلاَمُ، لاَ يَشْتَرِيَان عُقْدَةً حَتَّى يُحْرِزَا طَعَامَ سَنَتِهِمَا.

If one saves the provisions of a year, one’s burdens will be light and one will rest. Abū-Ja`far (al-Bāqir) (‘a) and Abū-`Abdullāh (al-Ṣādiq) (‘a) did not purchase even a knot before they would have already saved provisions for that whole year.[109]

Ibn Bukayr has reported on the authority of Imam al-Riḍā (‘a) that the Holy Prophet (ṣ) said:

إنَّ النَّفْسَ إذَا أحْرَزَتْ قُوتَهَا إسْتَقَرَّتْ.

Verily, after a person saves his (annual) provisions, he will certainly be stable.[110]

The fifth principle was autonomy in business such that the investments and profit of one’s business would be one’s own concern rather than dealing with partners.

Al-Mufaḍḍal ibn `Umar has reported that he heard Imam al-Ṣādiq (‘a) saying:

مَنْ آجَرَ نَفْسَهُ فَقَدْ حَظَرَ عَلَى نَفْسه الرِّزْق. وَكَيْفَ لاَ يَحْظُرُهُ وَمَا أَصَابَ فِيهِ فَهُوَ لِرَبِّه الَّذِي آجَرَهُ؟

Whoever becomes an employee of another has in fact banned sustenance on himself.[111] This is because whatever he gains goes to his employer.[112]

109- Shaykh al-Kulaynī, *al-Kāfī* 5:89, H. 1.
110- Shaykh al-Kulaynī, *al-Kāfī* 5:89, H. 2.
111- Shaykh al-Kulaynī, *al-Kāfī* 5:90, H. 3.
112- Shaykh al-Kulaynī, *al-Kāfī* 5:90, H. 1.



`Ammār al-Sābāṭī has reported that he once said to Imam al-Ṣādiq (‘a), “Men who are employed in business give whatever they earn to their employers.”

The Imam (‘a) commented:

لاَ يُؤَاجِرُ نَفْسَهُ، وَلَكِنْ يَسْتَرْزِقُ اللهَ عَزَّ وَجَلَّ وَيَتَّجِرُ، فَإِنْ آجَرَ نَفْسَهُ حَظَرَ عَلَى نَفْسِه الرِّزْقَ.

They must not accept to be used as employees; rather, they should seek Almighty Allah’s sustenance and work in business for themselves. If they accept to be used as employees, then they will have banned sustenance on themselves.[113]

The sixth principle was to distribute funds in a number of economic occupations and not invest everything in one area.

According to a valid tradition, Mu`ammar ibn Khallād has reported that he heard Imam al-Riḍā (‘a) recounting the following:

A man came to Ja`far al-Ṣādiq (‘a) to try to give him advice. “O Abū-`Abdullāh,” said the man, “Why have you separated the funds in scattered sectors. If they were all put in one occupation, it would be easier to supervise and provide greater benefit.”

The Imam (‘a) answered:

إتَّخَذْتُهَا مُتَفَرِّقَةً، فَإِنْ أَصَابَ هَذَا الْمَالَ شَيْءٌ سَلِمَ هَذَا الْمَالُ،

I have distributed them among various sectors so that if one sector loses, the other funds will be saved. At any rate, the total is the composite of all these

113- Shaykh al-Kulaynī, *al-Kāfī* 5:90, H. 3.

funds.[1] وَالصُّرَّةُ تَجْمَعُ بِهَذَا كُلِّه.

The seventh principle was avoidance of saving, storing, or transferring all of one's funds into currency, gold, or silver. One should conduct business with one's funds or transfer them into real estate, farms, or commercial enterprises.

Zurārah has reported that he heard Imam al-Ṣādiq (‘a) say:

No legacy is worse than money that lays stagnant...money must be transferred into estates; i.e. farms or houses.[2]

مَا يُخَلِّفُ الرَّجُلُ شَيْئاً أَشَدَّ عَلَيْهِ مِنَ الْمَالِ الصَّامِتِ... يَجْعَلُهُ فِي الْحَائِطِ، يَعْنِي فِي الْبُسْتَانِ أَوِ الدَّارِ.

Through these principles, we get an idea about the general economic activities that the Ahl al-Bayt (‘a) determined for their followers.

1- Shaykh al-Kulaynī, *al-Kāfī* 5:91, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 5:91, H. 2.

## Directing Economic Activity

The Ahl al-Bayt (‘a) did not stop at principles; rather, they directed the economic activities of the virtuous community after examining the social, political and economic circumstances under which the Muslim community in general and the virtuous community in particular lived.

### *Common Activities*

A general view of professions that produced greater benefit pointed out the following fields of economic activity:

(1) ***Agriculture:*** cultivating lands of the ruling regime (i.e. annexed lands), cultivating derelict lands, entering into a farm-sharing contract (*muzāra`ah*), or irrigating lands by digging wells and canals.

(2) ***Animal Husbandry:*** shepherding, providing fodder and in-house breeding.

(3) ***Trade***: facilitating processes of exchanging money for goods, distribution of goods internally and externally through transport of goods to various regions and countries (i.e. import and export).

(4) ***Manual labor***: weaving, saddle making, blacksmithing, construction, etc.

(5) ***Extracting natural resources***: mining, diving, hunting and fishing.

(6) ***Professions and crafts***: tailoring, goldsmithery,

tanning, preparation of medications, and similar professions and services.

(7) ***Clerical jobs***: clerks, constabulary, jobs in the military forces, tax collection, employment, governorship and the like.

(8) ***Cultural, educational, and the arts***: teaching, writing, oration, poetry, novel writing, drawing, sculpture, ornamentation, calligraphy, etc.

(9) ***Complete avoidance of religiously forbidden professions***: sorcery, witchcraft, black arts, sale of wine and intoxicants, managing brothels and so on.

Of course, economic activities vary with regard to the social conditions and circumstances. However, except for forbidden earnings, these activities are necessary for human societies because they help in their perfection and, sometimes, some of these activities are even obligatory according to the religious code of Islamic law; that is, they are obligatory collectively upon the society and when some individuals carry out those activities such that the needs of society are met, the others will be released from responsibility in that regard.

In the past, the followers of the Ahl al-Bayt (‘a) would engage in a large variety of economic activities, other than those that were forbidden—a fact that can be understood from the reports on the religious laws appertaining to such activities. Other reports have also asserted that the followers practiced various activities and would ask the Holy Imams (‘a) about the details of laws pertaining to their jobs.



### *Forbidden Activities*

The Ahl al-Bayt (‘a) prohibited their followers from practicing certain activities, previously mentioned as religiously forbidden professions.

According to an authentic tradition, Abū-Baṣīr has reported that he asked Imam al-Bāqir (‘a) about the legality of occupying offices in the ruling regimes of unjust rulers.

The Imam (‘a) answered:

يَا أَبَا مُحَمَّد، لاَ وَلاَ مُدَّةُ قَلَمٍ. إِنَّ أَحَدَهُمْ لاَ يُصيبُ مِنْ دُنْيَاهُمْ شَيْئاً إِلاَّ أَصَابُوا مِنْ دينه مِثْلَهُ.

O Abū-Muḥammad, never help them in any matter even if it be as trivial as handing them over a pen. No one can obtain any worldly benefits from them without losing a part of their faith in the same amount as the benefit.[116]

According to another authentic tradition, Ibn Abī-Ya`fūr has reported the following:

I was once in the presence of Imam al-Ṣādiq (‘a) when one of our acquaintances (i.e. followers of our faith) visited him and said, “May Allah lead you to more success! One of us who is exposed to penury or indigence might be offered (by the despotic ruling authorities) employment to construct a building, clear waste from a river, or fix a beaver-dam. What is your opinion in this regard?”

The Imam (‘a) said:

مَا أُحِبُّ أَنِّي عَقَدْتُ لَهُمْ عُقْدَةً أَوْ وَكَيْتُ لَهُمْ وِكَاءً

I would never desire to do anything for them, even if it be as trivial as untying a knot or sewing a bag, even

116- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:129, H. 5; Shaykh al-Kulaynī, *al-Kāfī*, 5:107, H. 5.

وَإِنَّ لِي مَا بَيْنَ لاَبَيْتَهَا، لاَ وَلاَ مُدَّةُ قَلَمٍ. إِنَّ أَعْوَانَ الظَّلَمَةِ يَوْمَ الْقِيَامَةِ فِي سُرَادِقَ مِنْ نَارٍ حَتَّى يَحْكُمَ اللهُ بَيْنَ الْعِبَادِ.

if they give me whatever lies between its (i.e. al-Madīnah) two extremes (i.e. mountains on either side). Definitely not! Even if it be handing over a pen. On the Day of Resurrection, the assistants of the tyrants shall be put under a canopy of fire and kept there until Almighty Allah finishes settling accounts with all His worshippers.[117]

Likewise, the Ahl al-Bayt (‘a) forbade their followers from practicing other banned activities that were common in that age, such as rearing girls for singing, using them as slaves, or selling them; selling forbidden things like corpses, blood, filthy things, and intoxicants; working for the benefit of the singing profession, sorcery, witchcraft, or black arts; cheating, counterfeiting, or working in prostitution in addition to other banned activities mentioned in the books of practical laws.

They also instructed their followers to avoid certain activities and occupations which were considered by them to be objectionable or requiring precaution. The reason for this was that such occupations required high proficiency in religious law to be practiced properly—either because ordinary people do not pay enough attention to details of religious requirements or because of certain subtle spiritual and moral aspects. Money-changing, goldsmithery, and butchery are examples of these objectionable economic activities.

According to a valid tradition, Isḥāq ibn `Ammār has reported that he once visited Imam al-Ṣādiq (‘a) and informed him

117- Shaykh al-Kulaynī, *al-Kāfī* 5:106-107, H. 5.



about the birth of his son, “May Allah accept me as ransom for you!” said Isḥāq, “Which craft should I teach him?”

The Imam (‘a) answered:

إِذَا عَدَلْتَهُ عَنْ خَمْسَةِ أَشْيَاءَ فَضَعْهُ حَيْثُ شِئْتَ؛ لاَ تُسَلِّمْهُ صَيْرَفِيّاً فَإِنَّ الصَّيْرَفِيَّ لاَ يَسْلَمُ مِنَ الرِّبَا، وَلاَ تُسَلِّمْهُ بَيَّاعَ الأَكْفَانِ فَإِنَّ صَاحِبَ الأَكْفَانِ يَسُرُّهُ الوَبَاءُ إِذَا كَانَ، وَلاَ تُسَلِّمْهُ بَيَّاعَ الطَّعَامِ فَإِنَّهُ لاَ يَسْلَمُ مِنَ الإِحْتِكَارِ، وَلاَ تُسَلِّمْهُ جَزّاراً فَإِنَّ الْجَزَّارَ تُسْلَبُ مِنْهُ الرَّحْمَةُ، وَلاَ تُسَلِّمْهُ نَخَّاساً فَإِنَّ رَسُولَ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، قَالَ: شَرُّ النَّاسِ مَنْ بَاعَ النَّاسَ.

If you turn him away from the following five crafts, you may then teach him any craft you like: (1) You must not put him in the craft of money-changing, because a moneychanger cannot avoid usury. (2) You must not involve him in the craft of coffin-selling, because a coffin-seller is pleased when a plague comes upon the people. (3) You must not involve him in food-brokerage, because monopoly rarely leaves a food-broker. (4) You must not teach him to be a butcher, because mercy and sympathy has been divested from butchers’ hearts. (5) You must not put him in the slave-trade, because Allah’s Messenger (ṣ) has said, “The most evil of all people are those who sell people.”[118]

According to another validly reported tradition, Ṭalḥah ibn Zayd reported on the authority of Imam Ja`far al-Ṣādiq (‘a) that the Holy Prophet (ṣ) said:

إِنِّي أَعْطَيْتُ خَالَتِي غُلاَماً وَنَهَيْتُهَا أَنْ تَجْعَلَهُ قَصَّاباً أَوْ حَجَّاماً أَوْ صَائِغاً.

I have given my (maternal) aunt a slave-boy and I warned her against teaching him to be a butcher, a cupper, or a goldsmith.[119]

118- Shaykh al-Kulaynī, *al-Kāfī* 5:114, H. 4.
119- Shaykh al-Kulaynī, *al-Kāfī* 5:114, H. 5.

Abū-Ismā`īl al-Rāzī (i.e. of Ray, currently Tehran), the sword-polisher, has reported that he visited Imam al-Ṣādiq (‘a) carrying two garments. “Abū-Ismā`īl,” The Imam (‘a) said, “I have been gifted many garments by you but none of them was as fine as these two.”

Abū-Ismā`īl said, “May Allah accept me as ransom for you! These were spun by my wife and woven by me.”

The Imam (‘a) asked astonishingly, “Are you a weaver?”

“Yes, I am” Abū-Ismā`īl answered.

The Imam (‘a) warned, “Do not be a weaver!”

Abū-Ismā`īl asked, “If I do not, then what should I be?”

The Imam (‘a) instructed, “You may be a sword-polisher!”

Abū-Ismā`īl commented: I had two dirhams with which I bought swords and antique mirrors. I then went to Ray and sold them at great profit.[120]

The Ahl al-Bayt (‘a), of course, demonstrated that these crafts are not objectionable in themselves, but rather are undesirable because they were attached to some complicated matters. They clarified that the warning against engagement in such crafts was because of confusing ethical and legal matters attached to them. On other occasions, they also confirmed that honesty must be present in every job.

According to a validly reported tradition, Imam `Alī Amīr al-Mu'minīn (‘a) has said:

120- Shaykh al-Kulaynī, *al-Kāfī* 5:114, H. 6.



إِنَّ اللهَ، عَزَّ وَجَلَّ، يُحِبُّ الْمُحْتَرِفَ الأَمِينَ. Verily, Almighty Allah loves trustworthy professionals.[121]

### *Unambiguous Economic Activities*

In addition to their directives in this field, the Ahl al-Bayt (‘a) chose for their followers a set of economic activities to be the main object of their attention and the center of their activities. In this respect, we will refer to three activities: commerce, agriculture (in its common sense), and utilization of real estate.

121- Shaykh al-Kulaynī, *al-Kāfī* 5:113, H. 1.

## COMMERCE

Commerce is considered the chief and most important economic profession. It identifies market value and balances prices within the frame of supply and demand and in the field of production. Accordingly, commerce contributes largely to provide the vital necessities of human societies.

Founded on this fact, commerce had a special significance in the Islamic economic theory and was preferred over other economic activities.

The Ahl al-Bayt (‘a) used various methods of expression to urge engagement in business and commerce.

Clarifying the vital role of commerce, they are reported to have said that ***nine tenths of sustenance or blessings lie in commerce.***[122]

They also declared that ***commerce increased the dignity of man.***

Shaykh al-Ṣadūq has reported al-Mu`allā ibn Khunays as saying:

As he noticed that I was late for work, Imam al-Ṣādiq (‘a) urged me saying:

122- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:3-5, H. 3, 4, 5, 8, 12.



أُغْدُ إِلَى عِزِّكَ. — Go and join your dignity.

According to another tradition, Imam al-Ṣādiq (‘a) said to one of his servants:

يَا عَبْدَ اللهِ، إِحْفَظْ عِزَّكَ... غُدُوُّكَ إِلَى سُوقِكَ وَإِكْرَامُكَ نَفْسَكَ. — O servant of Allah, watch over your dignity...it is to go to markets and honor yourself therein.[123]

Furthermore, the Ahl al-Bayt (‘a) declared that ***doing business keeps men’s intellects sound.***

According to another valid tradition, Imam al-Ṣādiq (‘a) is reported to have said:

تَرْكُ التِّجَارَةِ يُنْقِصُ العَقْلَ. — Abandonment of business reduces faculty of reason.[124]

Mu`ādh, a garment seller, has reported that Imam al-Ṣādiq (‘a) asked him, “O Mu`ādh, have you become too weak to do business or have you forsaken it?”

Mu`ādh answered, “Neither of these two!”

The Imam (‘a) thus asked for justification (about why he was not working), and Mu`ādh explained, “I have more than enough money for my livelihood and I am not indebted to anyone. Hence, I do not think that I will consume all my savings up to my death.”

The Imam (‘a) instructed:

لاَ تَتْرُكْهَا، فَإِنَّ تَرْكَهَا مُذْهِبَةٌ لِلْعَقْلِ. إِسْعَ عَلَى عِيَالِكَ، وَإِيَّاكَ أَنْ يَكُونُوا هُمُ — Do not forsake business, because forsaking it decreases one’s reason. Work for your dependents and never let

123- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:3-5, H. 2, 10, 12.
124- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:6, H. 1.

them work for you.[1] السُّعَاةَ عَلَيْكَ.

Burayd al-`Ujalī is reported to have asked his son-in-law Muḥammad ibn Muslim to ask Imam al-Ṣādiq's opinion about a matter that he had decided to undertake, "Many deposits and funds have been given to me for safekeeping and I am anxious because of them. I would like now to forsake all worldly affairs and give these back to their owners."

When Muḥammad conveyed the matter to Imam al-Ṣādiq (‘a), the Imam said:

O Muḥammad, is he intending to wage war against himself? No, he must not do thus; rather, he can receive (income) and give (to others) for the sake of Almighty Allah.[2] يَا مُحَمَّدُ، أَيَبْدَأُ نَفْسَهُ بِالْحَرْبِ؟ لاَ، وَلَكِنْ يَأْخُذُ وَيُعْطِي عَلَى اللهِ عَزَّ وَجَلَّ.

The Ahl al-Bayt (‘a) also declared that doing business saves the virtuous community from begging.

Shaykh al-Kulaynī has reported on the authority of Muḥammad ibn Muslim on the authority of Imam al-Ṣādiq (‘a) that Imam `Alī Amīr al-Mu'minīn (‘a) said:

Engage yourselves in business, because this will save you from being in need of what others hold in possession. تَعَرَّضُوا لِلتِّجَارَةِ، فَإِنَّ فِيهَا غِنىً لَكُمْ عَمَّا فِي أَيْدِي النَّاسِ.

According to another tradition, the Imam (‘a) said:

Whoever engages in business will cope without the help of مَنْ طَلَبَ التِّجَارَةَ إِسْتَغْنَى عَنِ النَّاسِ.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:6, H. 4.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:7, H. 9.



others.[1]

Because of the significance and merits of commerce, the Holy Prophet (ṣ) engaged in business both with the capital of Lady Khadījah (‘a) and independently.

Referring to the noble characteristics of righteous people, the Holy Qur'ān indicates that the righteous are engaged in business:

...men whom neither merchandise nor selling divert from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about. (24:37) ﴿ٱ ب ب ب

وَقَسَّمَ فِي قُرَابَتِهِ؟ يَقُولُ اللهُ، عَزَّ وَجَلَّ: ﴿ٱ ٻ ٻ ٻ پ پ پ پ.﴾ يَقُولُ الْقُصَّاصُ إِنَّ الْقَوْمَ لَمْ يَكُونُوا يَتَّجِرُونَ. كَذَبُوا! وَلَكِنَّهُمْ لَمْ يَكُونُوا يَدَعُونَ الصَّلاَةَ فِي مِيقَاتِهَا، وَهُمْ أَفْضَلُ مِمَّنْ حَضَرَ الصَّلاَةَ وَلَمْ يَتَّجِرْ.

"Men whom neither merchandise nor selling diverts from the remembrance of Allah...." Some storytellers claim that the men praised in this verse did not work! Such storytellers are liars. These (praised) men *were* engaged in business, but they would also never miss performing all the prayers in their (prescribed) times. They were superior to those who performed prayers but forsook business.[128]

As has been previously cited, Imam al-Ṣādiq (‘a) used to do business with his money through sleeping partnerships although he was not himself in need of money.

However, at the same time that the Ahl al-Bayt (‘a) urged their followers to engage in commercial activities, they warned them against involvement in ethical and religious problems that might accompany such activities.

Al-Aṣbagh ibn Nubātah has reported that he heard Imam `Alī Amīr al-Mu'minīn (‘a) saying from the *minbar* (pulpit):

يَا مَعْشَرَ التُّجَّارِ، الْفِقْهَ ثُمَّ الْمُتَّجَرَ، الْفِقْهَ ثُمَّ الْمُتَّجَرَ، الْفِقْهَ ثُمَّ الْمُتَّجَرَ. وَاللهِ، لَلرِّبَا فِي هَذِهِ الأُمَّةِ أَخْفَى مِنْ دَبِيبِ النَّمْلِ عَلَى الصَّفَا. شُوبُوا إِيمَانَكُمْ بِالصِّدْقِ. التَّاجِرُ فَاجِرٌ، وَالْفَاجِرُ

O group of traders, give priority to learning religious laws over engagement in business. Give priority to learning religious laws over engagement in business. Give priority to learning religious laws over engagement in business. By Allah (I swear), usury in this nation is more observed than ants' creeping on the Hillock of Ṣafā. So,

128- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:6, H. 5.



فِي النَّارِ، إِلاَّ مَنْ أَخَذَ الْحَقَّ وَأَعْطَى الْحَقَّ.

fuse your faith with honesty. Except those who give duly and take duly, a dealer is wicked and the wicked will be in Hellfire.[1]

Imam al-Ṣādiq (‘a) has reported the Holy Prophet (ṣ) as saying:

مَنْ بَاعَ وَاشْتَرَى فَلْيَحْفَظْ خَمْسَ خِصَالٍ وَإِلاَّ فَلاَ يَشْتَرِيَنَّ وَلاَ يَبِيعَنَّ: الرِّبَا، وَالْحِلْفَ، وَكِتْمَانَ الْعَيْبِ، وَالْحَمْدَ إِذَا بَاعَ، وَالذَّمَّ إِذَا اشْتَرَى.

He who is engaged in buying or selling must avoid the following five things and, if not, must neither buy nor sell: (1) usury, (2) taking oaths, (3) concealment of an item's defects, (4) speaking highly of a commodity to be sold, and (5) finding fault with the commodity to be purchased.[2]

### *Objectives of Encouraging Commerce*

In particular, the Ahl al-Bayt (‘a) encouraged their followers to engage in commerce because they intended to achieve definite objectives for the virtuous community. These objectives can be summed up in the following points:

(1) Economic activity begets positive moral and spiritual results as mentioned in traditions already referred to. In plain words, economic activity is regarded as one of the most important social activities and people that engage in commerce gain the respect and esteem of others. All high-ranking personalities have engaged in economic commerce.

(2) Such business activities produce flexibility, freedom, and continuous motion. The nature of doing business

1- Shaykh al-Kulaynī, *al-Kāfī* 5:150, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 5:150-151, H. 2.

requires activity, travel, and building expansive relations with various social milieus and provides flexibility in choosing how to spend one's time, how to invest one's capital, and what categories of people to deal with.

(3) Such activities earn sizeable profits for those who participate in them. According to some traditions one attains up to nine tenths of his sustenance through commerce. Such wealth increases the financial capacity of the virtuous community and ensures a definite and considerable financial resource to its administration through the *khums* that are levied from such assets.

## AGRICULTURE

In its all-inclusive sense (which includes animal-husbandry) agriculture and agricultural investment are counted among the most important economic means for nations and communities both because they are chief sources of food and major sources of raw materials that are used in many essential, transformative and manual industries. Therefore, the Islamic economic theory has conferred upon agriculture the second level of importance after commerce and even the highest level under certain economic circumstances (such as a besiegement) or for certain social classes (such as working class). Moreover, no nation or community can ever achieve ideal independence unless there is sufficiency in agricultural production.

Increasing its importance, the funds obtained from agricultural activities are usually pure, legal, and free from legal obscurity. As a result, the Ahl al-Bayt (ʿa) are reported to have classified agriculture as the most lawful and pleasant of all professions.

In his book, *al-Kāfī*, Shaykh al-Kulaynī has reported through a valid chain on the authority of Sayyābah that a man seeking certainty said to Imam al-Ṣādiq (ʿa), "May Allah accept me as ransom for you! I heard some people saying that agriculture is disapproved of."

The Imam (ʿa) answered:

إِزْرَعُـوا وَاغْرِسُـوا، فَـلاَ وَاللهِ مَـا عَمِلَ النَّاسُ عَمَلاً أَحَلَّ وَلاَ أَطْيَبَ مِنْهُ.

You may sow and plant. By Allah (I swear), people have never been engaged in any job that is more lawful and more pleasant than agriculture.[131]

According to another tradition, the Imam (‘a) is reported as saying:

خَيْرُ الأَعْمَالِ الْحَرْثُ، يَزْرَعُهُ فَيَأْكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ.

The best of jobs is the sowing of a cultivated land from which both the good and the bad eat.[132]

According to a third tradition, the Imam (‘a) is reported as saying:

الزَّارِعُونَ كُنُوزُ الأَنَامِ، يَزْرَعُونَ طِيباً أَخْرَجَهُ اللهُ عَزَّ وَجَلَّ، وَهُمْ يَوْمَ الْقِيَامَةِ أَحْسَنُ النَّاسِ مَقَاماً وَأَقْرَبُهُمْ مَنْزِلَةً. يُدْعَوْنَ الْمُبَارَكِينَ.

Farmers are the treasures of all creatures. They plant pleasant things that Almighty Allah causes to grow. On the Day of Resurrection, they shall be the best of people in rank and the nearest in standing. They shall be called the blessed ones.[133]

According to an acceptably reported tradition, Imam al-Ṣādiq (‘a) is also reported as relating the following:

When he was asked about the best of income, the Holy Prophet (ṣ) answered:

زَرْعٌ زَرَعَهُ صَاحِبُهُ وَأَصْلَحَهُ وَأَدَّى

It is (the income from) a crop that is tended and refined by the planter who then gives its

131- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 13:193, H. 1.
132- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 13:194, H. 6.
133- Shaykh al-Kulaynī, *al-Kāfī* 5:261, H. 7.



حَقَّهُ يَوْمَ حَصَادِه.

due on its harvest day.

When he was asked about the next category in superiority, the Holy Prophet (ṣ) answered:

رَجُلٌ فِي غَنَمٍ لَهُ قَدْ تَبِعَ بِهَا مَوَاضِعَ الْقَطْرِ، يُقِيمُ الصَّلاَةَ وَيُؤْتِي الزَّكَاةَ.

It is the money of a man who tends his sheep leading them to rainwater and, at the same time, maintains prayers and defrays the *zakāt* tax.[134]

Due to the significance of agriculture and the fortune and reformation found therein, the Prophets and Imams used to work in agriculture in various stages of their lives.

Imam al-Ṣādiq (‘a) has reported the Holy Prophet (ṣ) as saying:

إِنَّ اللهَ جَعَلَ رِزْقَ أَنْبِيَاءِه فِي الزَّرْعِ وَالضَّرْعِ لِئَلاَّ يَكْرَهُوا شَيْئاً مِنْ قَطْرِ السَّمَاءِ.

Verily, Almighty Allah has made the sustenance of His prophets in agriculture and shepherding so that they would not resent any drops from the sky (i.e. rain).[135]

According to another tradition, the Holy Prophet (ṣ) is reported to have said:

مَا بَعَثَ اللهُ نَبِيّاً إِلاَّ زَرَّاعاً، إِلاَّ إِدْرِيسَ فَإِنَّهُ كَانَ خَيَّاطاً.

All the prophets that Almighty Allah has sent were farmers except (Prophet) Idrīs (‘a) who was a tailor.[136]

The Holy Prophet (ṣ) and Imam `Alī Amīr al-Mu'minīn (‘a)

134- Shaykh al-Kulaynī, *al-Kāfī* 5:260-261, H. 6.
135- Shaykh al-Kulaynī, *al-Kāfī* 5:260, H. 2.
136- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:25, H. 3.
The same is recorded in *`Awālī al-La'ālī* and other reference books of tradition, yet with a very little difference.

worked in agriculture. In this respect, Imam al-Ṣādiq (‘a) is reported to have said:

كَانَ أَمِيرُ الْمُؤْمِنِينَ، صَلَوَاتُ اللهِ عَلَيْهِ، يَضْرِبُ بِالْمُرِّ وَيَسْتَخْرِجُ الأَرَضِينَ، وَكَانَ رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، يَمُصُّ النَّوَى بِفِيهِ وَيَغْرِسُهُ فَيَطْلُعُ مِنْ سَاعَتِهِ، وَإِنَّ أَمِيرَ الْمُؤْمِنِينَ أَعْتَقَ أَلْفَ مَمْلُوكٍ مِنْ مَالِهِ وَكَدِّ يَدِهِ.

The Commander of the Faithful, peace of Allah be upon him, used a shovel and cultivated the soil. The Messenger of Allah, peace be upon him and his Household, used to take out the seeds (of date-palm trees) and then plant them, and they would grow from that moment. The Commander of the Faithful manumitted one thousand (bonded slaves) out of the money he had obtained from work with his own hands.[137]

In his book, *al-Kāfī*, Shaykh al-Kulaynī through a valid chain of authority has also reported the following account on the authority of Imam al-Bāqir (‘a):

لَقِيَ رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ، عَلَيْهِ السَّلاَمُ، وَتَحْتَهُ وَسْقٌ مِنْ نَوًى، فَقَالَ لَهُ: مَا هَذَا، يَا أَبَا الْحَسَنِ، تَحْتَكَ؟ فَقَالَ: مِائَةُ أَلْفِ عِذْقٍ، إِنْ شَاءَ اللهُ. فَغَرَسَهُ فَلَمْ يُغَادِرْ مِنْهُ نَوَاةً وَاحِدَةً.

One day, a man met the Commander of the Faithful (‘a) and found a small quantity of seeds (of the date-palm tree) beside him. “Abu’l-Ḥasan,” the man asked, “What is this beneath you?” The Commander of the Faithful (‘a) answered, “These shall be a thousand bunches, Allah willing.” Hence, the Imam (‘a) planted all these seeds without leaving even a single one.[138]

According to many traditions, Imam al-Bāqir, Imam al-Ṣādiq, and Imam al-Kāẓim (‘a) worked in agriculture.[1] that The other Holy Imams (‘a) also worked in this field when they had a chance. Traditions have asserted that agriculture was the general means of livelihood practiced by the Ahl al-Bayt (‘a).

137- Shaykh al-Kulaynī, *al-Kāfī* 5:74, H. 2.
138- Shaykh al-Kulaynī, *al-Kāfī* 5:74-75, H. 6.



It goes without saying that all economic activities are contingent upon God-wariness and defraying religious dues, including *zakāt* and others, because success and prosperity are conditional upon observation of such religious duties.

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

مَنْ زَرَعَ حِنْطَةً فِي أَرْضٍ فَلَمْ يَزْكُ زَرْعُهُ، أَوْ خَرَجَ زَرْعُهُ كَثِيرَ الشَّعِيرِ، فَبِظُلْمٍ عَمِلَهُ فِي مُلْكِ رَقَبَةِ الأَرْضِ، أَوْ بِظُلْمٍ لِمُزَارِعِهِ، أَوْ أَكْرَتِهِ، لأَنَّ اللهَ يَقُولُ: ﴿ۓ ڭ ڭ ڭ ڭ ۇ ۇ ۆ﴾

If someone plants wheat but the crop fails to produce or much barley grows in its place, this means that the planter must have committed a wrongdoing in ownership of that land or in employment of workers; that is, he must have wronged an employee in work or in wage. Almighty Allah says, “Wherefore, for the iniquity of those who are Jews, did We disallow to them the good things which had been made lawful for them. (4:160)”[2]

### *Social Objectives of Agriculture*

The Ahl al-Bayt (‘a) intended to achieve definite social objectives for the virtuous community in particular and

1- Shaykh al-Kulaynī, *al-Kāfī* 5:73-77, H. 1, 3, 7, 9, 10, 11, 13, 14, 15.

2- Shaykh al-Kulaynī, *al-Kāfī* 5:306, H. 9; *Tafsīr al-`Ayyāshī* 1:284-285, H. 304; al-Majlisī, *Biḥār al-Anwār* 103:66, H. 15.

wanted to create an accord between this economic activity and the political and social conditions of the community. Some of these objectives can be summed up in the following points:

(1) Agricultural activities have been presented as the best of deeds, as shown by the previously mentioned traditions, because they highlight man's spiritual connection with Almighty Allah and because they are the most pleasant, most lawful and purest means of earning money.

(2) Engagement in agricultural activities procures self-sufficiency for the individuals of the virtuous community. It also teaches them reliance on Almighty Allah alone in addition to self-dependency in managing their affairs. Under harsh social conditions a self-sufficient farmer can dispense with the help of others completely and has the freedom to manage his life, worship Allah and carry out his duties on his own initiative.

(3) Engagement in agricultural activities provides the members of the virtuous community with a safe refuge and averts direct contact with the despotic authorities and their officials. As a result, a good, yet proportional level of security is achieved for the individuals of the virtuous community who, under such circumstances, can practice their activities and private rituals freely, because the ruling authorities usually lack influence or power in the rural and agricultural regions. Therefore, such regions were important shelters for the descendants and followers of the Ahl al-Bayt (ʻa) who were pursued by the ruling authorities. These regions were also good grounds for promulgating the true guidance that is represented by the faith of Shīʻism.

(4) Agriculture, in its capacity as a vital economic activity, provides good income. It is regarded as one of the best



means of production and the best method of investment. It also increases the financial capacity of the virtuous community and ensures a considerable financial resource to the governing system of the community through *khums* and *zakāt*, as well as other dues which are levied from its assets.

## Real Estate

The Ahl al-Bayt (‘a) held real estate as one means of earning important funds. They also persuaded their followers to buy and keep real estate, preferring real property to ‘silent’ properties (i.e. currency).

Real estate contributes to construction and improvement of derelict lands. It thus can be a means of production when used as a farm or an orchard, a means of service and aid when used as a dwelling place, or a place of offering commercial services when used as a hotel, hospital, or commercial shop. Real estate, therefore, plays a vital role in human life in general.

A view at the narrations reported from the Ahl al-Bayt (‘a) shows that they laid stress on a number of aspects concerning real estate:

(1) Real estate helps achieve a livelihood and guarantees commercial work and reciprocal movement. Therefore, it is better than ‘silent’ property.

Through a valid chain of authority, Shaykh al-Kulaynī has reported on the authority of Murāzim that Imam al-Ṣādiq (‘a) advised Muṣādif, his servant, saying:



إِتَّخِذْ عُقْدَةً أَوْ ضَيْعَةً، فَإِنَّ الرَّجُلَ إِذَا نَزَلَتْ به النَّازِلَةُ أو الْمُصِيبَةُ فَذَكَرَ أَنَّ وَرَاءَ ظَهْرِه مَا يُقِيمُ بِه عِيَالَهُ كَانَ أَسْخَى لِنَفْسِه.

Betake yourself a building or a farm. When one is exposed to a misfortune or a conflict, one becomes readier to make self-sacrifice if one realizes that there is something left for the dependents to live on.[141]

Through a valid chain of authority, Shaykh al-Ṣadūq has reported that Imam al-Ṣādiq (‘a) used to say:

مَا يُخَلِّفُ الرَّجُلُ بَعْدَهُ شَيْئاً أَشَدَّ عَلَيْه مِنَ الْمَالِ الصَّامِتِ... يَجْعَلُهُ فِي الْحَائِطِ؛ الْبُسْتَانَ أو الدَّارَ.

No legacy is worse than silent property...it must be transferred into estates; i.e. in gardens or houses.[142]

(2) There is a moral and spiritual aspect in acquiring real estates which is associated with selflessness and altruism. To put in plainer words, the possession of a piece of real estate can bring comfort that there is security for one’s family members; as a result, this can be encouragement to sacrifice oneself for the sake of one’s faith if the need arises, given that individuals of the virtuous community have always been objects of pursuit and persecution by the tyrannical ruling authorities. This aspect has been confirmed by the previously mentioned report of Murāzim.

(3) The Ahl al-Bayt (‘a) cautioned their followers against selling their real estate unless they wanted to substitute it with

141- Shaykh al-Kulaynī, *al-Kāfī* 5:92, H. 5; al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:44, H. 3 as quoted from the previous reference book.

142- Sayyid al-Borojerdi, *Jāmi` Aḥādīth al-Shī`ah* 17:136, H. 8 as quoted from Shaykh al-Kulaynī, *al-Kāfī* 5:91, H. 2, 7 & Shaykh al-Ṣadūq, *man-lā-yaḥḍuruhul-faqīh* 3:170, H. 3642.

a better piece of real estate. They therefore encouraged their followers to hold real estate because it is blessed and brings about sustenance and good fortune unlike 'silent' money, which is unblessed and diminishes in value.

Referring to this fact, the Ahl al-Bayt ('a) are reported to have said:

ثَمَنُ الْعَقَارِ مَمْحُوقٌ إِلاَّ أَنْ يُجْعَلَ فِي عَقَارٍ مِثْلِه.

The financial return on an estate is unblessed unless it is used to purchase another estate.

Musmi` has reported that, seeking the advice of Imam al-Ṣādiq ('a), he said, "I have a land that many are asking me to sell and offering good prices."

The Imam ('a) answered:

يَا أَبَا سَيَّارٍ، أَمَا عَلِمْتَ أَنَّ مَنْ بَاعَ الْمَاءَ وَالطِّينَ وَلَمْ يَجْعَلْ ثَمَنَهُ فِي الْمَاءِ وَالطِّينِ ذَهَبَ مَالُهُ هَبَاءً؟

Abū-Sayyār, know that whoever sells water and mud (i.e. land or estate) but does not put its financial return in some other water and mud has verily lost his money in vain.

Musmi` said, "May Allah accept me as ransom for you! I will sell it at a good price and purchase a larger plot of land."

The Imam ('a) answered, "If so, there is no objection to selling it."

According to another narration, the Ahl al-Bayt ('a) are reported to have said:

مُشْتَرِي الْعُقْدَةِ مَرْزُوقٌ، وَبَائِعُهَا مَمْحُوقٌ.

A purchaser of real estate will be granted sustenance, but the seller of it will be deprived of blessing.[143]

143- Shaykh al-Kulaynī, *al-Kāfī* 5:92, H. 6, 8, 4.



(4) It is more highly recommended to purchase various estates in different places rather than in one place, as has been confirmed in the aforementioned report of Mu`ammar ibn Khallād from Imam al-Riḍā ('a).

As a distinctive feature, real estate assets are so blessed that they are free from suspicion and legal and moral confusion, which can accompany merchandise, transactions, or even manual professions.

## EPILOGUE

The principles that the Ahl al-Bayt (‘a) formulated for this system can be summarized in the following points:

(1) ***The Ahl al-Bayt (‘a) laid special emphasis on work,*** making use of all possible opportunities and prospects that are permitted by the general economic system of the Muslim community, such as ***cultivating unused lands***; pursuing economic activities like ***trade and agriculture***; ***owning real estate***; ***adopting professions and careers*** as well as other economic activities; and ***avoiding banned activities***, such as ***working with and assisting tyrannical rulers against the virtuous community*** (with particular exceptions).

(2) ***The Ahl al-Bayt (‘a)*** instructed their followers to ***maintain equilibrium***—between ***financial and religious duties*** imposed on them and between ***social and individual duties. For instance, they specified that paying zakāt to the ruling authority releases the people from liability in this matter. Likewise, they exempted khums (one-fifth) from spoils of war, extracted minerals and profits on diving, but levied it on the profit of earnings, to be paid as an equivalent of zakāt of commercial profits as is specified by non-Shī`ite Muslims.***

(3) They regulated economic and financial activities in both earning and spending. In addition to emphasizing general alms, the Ahl al-Bayt (‘a) instructed that religious dues must be spent on the individuals of the virtuous community exclusively.



(4) ***They utilized the common economic legislations of Islam, such as khums, in domains that served the individuals of the virtuous community, in particular, to maintain self-balance and self-sufficiency.***

(5) They deemed specific financial measures to be obligatory to bring about social solidarity through fulfilling the rights of one’s brethren-in-faith by, for example, aiding them financially to meet their needs.

(6) ***They put forward certain economic policies and guided the individuals of the virtuous community to work, economize, do business with their money, and use their property in the most appropriate ways. They also took much interest in the moral and spiritual aspects regarding earning profits and avoidance of dependence on others through working and doing business.***



*In the Name of Allah,*
*the All-beneficent, the All-merciful*

قال الله تعالى:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

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

For instance, refer to the following references:

*Sunnī*

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

*Shī'ah*

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

قال رسول الله ﷺ:

"إني تاركٌ فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said:

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

Some references:


- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358


# THE ROLE OF
# THE AHL AL-BAYT ('a)
## IN BUILDING THE VIRTUOUS COMMUNITY

## BOOK SIX:
THE SYSTEM OF SOCIAL RELATIONS
OF THE VIRTUOUS COMMUNITY

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

**BOOK SIX:**

THE SYSTEM OF SOCIAL RELATIONS
OF THE VIRTUOUS COMMUNITY

**ĀYATULLĀH SAYYID**
**MUḤAMMAD BĀQIR AL-ḤAKĪM**

***Translator***

**Badr Shahin**

***Cultural Affairs Department***
***Ahl al-Bayt[a] World Assembly***

نام كتاب: دور أهل البيت (ع) في بناء الجماعة الصالحة / ج 6
نويسنده: آية الله سيد محمد باقر الحكيم
مترجم: بدر شاهين
زبان ترجمه: انگليسى

*Title:* The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, **Book Six**: The System of Social Relations of the Virtuous Community
*Author*: Āyatullāh Sayyid Muḥammad Bāqir Al-ḥakīm
*Project supervisor*: Translation Unit, Cultural Affairs Department Ahl al-Bayt (‘a) World Assembly (ABWA)
*Translator*: Badr Shahin
*Editor*: Iffat Shah and Carol Ahmadi
Revised by: Ashraf Carl Eastman Ahmadi
*Publisher*: ABWA Publishing and Printing Center
*First Printing*: 2011
*Printed by*: Mojab
*Copies*: 5000
ISBN:
© Ahl al-Bayt (‘a) World Assembly (ABWA)
*All rights reserved.*
www.ahl-ul-bayt.org
info@ahl-ul-bayt.org

## Contents


**THE SYSTEM OF SOCIAL RELATIONS**

***Prelude —17***
*Definition of Social Relations —17*
*Family and the Social Relations System —17*
*Morality in Social Relations —19*
*Method of Research in Social Relations —20*

**PART ONE:**
**SYSTEM OF SOCIAL RELATIONS: FEATURES AND FOUNDATIONS**

**CHAPTER ONE:**
**FEATURES OF THE ISLAMIC CONCEPT OF SOCIAL RELATIONS**

***Openness in Social Relations —23***
*Making brethren-in-faith —24*
*Warning against aloofness and hostility —26*
*Indulgence —27*
*Isolation and Monasticism —27*

***Reinforcing the Social Structure —31***
*The Principle of Mutual Support and Aid —31*
*Enjoining the Right and Forbidding the Wrong —32*
*The Principle of Thinking Well Of Others —33*
*The Principle of Consultation —34*

***Substance of Social Relations —37***

***Equality and Fraternity —37***
*Respect of Man in General —39*

***Levels of Social Relations —43***
*Fraternity for Allah's Sake —47*
*False Friends and True Friends —49*

***Special Treatment —53***
*Relatives —54*
*Scholars —58*





*Neighbors —62*
*The Weak —64*
*The Holy Prophet's Pro7geny —66*

**CHAPTER TWO:**
**RULES AND FOUNDATIONS**

***Prelude —71***

***Religious and Conventional Laws —73***
*Obligatory and Forbidden Commitments —74*

***Controlling and Steering the Emotions —75***
*Self-Building and Control of Emotions —76*
*Nobility of Character and Control of Emotions —78*

***Justice and Fairness under All Circumstances —79***
*Maintenance of Justice among People —79*
*Protest against injustice —80*
*Giving others their rights even if it be against oneself —81*

***Nobility of Character and Indulgence —85***

***Charity and Taking the Lead in Charitable Behavior —91***
*Charitable Behavior towards all People —91*
*Charitable Behavior in Social Relations —91*
*Doing Good to Oneself —92*

***Good Example and Unique Behavior —94***

**PART TWO:**
**THE SUPERSTRUCTURE OF SOCIAL RELATIONS**

**CHAPTER ONE:**
**SUPERSTRUCTURE OF VARIOUS ASPECTS SOCIAL RELATIONS**

***Prelude —101***

***Aspect of Openness —103***
*Additional Indications of Openness —103*
*Exceptions —106*
*(1) Avoidance of situations that cause one to lose one's reputation —107*
*(2) Keeping away from wicked associates —109*

*(3) Keeping Away from Those of Forbidden Occupations —112*
*(4) Keeping Away from Those Afflicted by Infectious Diseases —114*

***Reinforcing the Social Structure —115***
*Holding Meetings —115*
*Sincerity in Dealing with Muslims —118*
*Mutual compassion, sympathy, and visiting —120*
*Restoring Estranged Parties to Friendly Relations —121*
*Respect of Neighbors and Consolidation of the Social Structure —124*
*Preventive Procedures —125*
*A. Avoid incurring the rancor, animosity, malevolence, disputation, and detestation of people —125*
*B. Responding to greetings and salutations, replying to messages and letters and exchanging letters as a substitute of visits and meetings —126*
*C. Fulfilling promises, even if it takes a whole year —126*
*D. Specific restrictions while choosing trustworthy friends —127*
*E. Maintenance of equilibrium in relations —127*

***Consultation: Restrictions and Outcomes —129***
*Significance of Consultation —129*
*Power and Backing —130*
*Determination and Perseverance —131*
*The Best Way to Understand Reality —131*
*Characteristics of Advisers —133*
*Duties of Advisers —136*

***Equality and Fraternity —138***

***Levels of Social Relations —141***
*Relations of General Courtesy —141*
*Relations of General Association —141*
*Relations of Special Association —143*

***Special Treatment —145***
*Invoking Blessings on the Holy Prophet (ṣ) and his Household (ʿa) —145*



*Kindness to the Holy Prophet's Progeny —147*
*Old Men —150*
*People of the Qur'ān —151*
*Faithful Believers —151*
*Neighbors —153*

**CHAPTER TWO:**
**SUPERSTRUCTURE OF RULES AND FOUNDATIONS**

***Religious and Traditional Laws —159***
*Compliance with Religious Duties —159*
*Abstaining from Forbidden Acts —163*

***Passivity and Control over Emotions —170***
*Control over emotions and praiseworthy qualities —170*

***Models of Praiseworthy Qualities —172***
*Sedulity in Obedience to Almighty Allah and Steadfastness against Disobedience —172*
*Chastity —173*
*Forbearance —173*
*Clemency —174*
*Modesty —175*
*Good Intention and Sound Heart —180*

***Control over Emotions and Blameworthy Qualities —181***
*Love of Domination —181*
*Anger —182*
*Envy —184*
*Disdain and Fanaticism —185*
*Arrogance, self-conceit, and boasting —187*
*Greed, Lethargy, and Foolishness —190*

***Control over Emotions and Association with People —193***
*Good Company —193*
*Laughter and Joking —196*
*Decorum and Unconstraint in Confidence —198*
*Disapproval of Contention and Disputation —200*
*Holding the Tongue and Saying Nothing but the Truth —200*
*Suppression of Rage and Steadfastness against Envy —204*

***Justice and Fair play —207***
*Injustice Forbidden —207*
*Restoration of Violations —207*
*Guiding towards the True Path after Misleading —208*
*Helping the Oppressors —210*
*Approval of and Remaining Silent over Wrongdoing —211*
*Applications of Fair play —212*
*Requital of Favors —212*
*Observance of Duties towards Brethren-in-Faith —214*
*Correcting one's Personal Flaws Rather than Criticizing Others —215*
*Speaking Well of People —216*
*Applications of Wrongdoing and Oppression —216*
*Killing and Hurting Muslims —217*
*Insulting a Muslim —219*
*Degradation of Faithful Believers —219*
*Imputing Dishonor to a Faithful Believer —221*
*Finding Fault with Faithful Believers —222*
*Revile and Speak Ill of Faithful Believers —223*
*Backbiting a Faithful Believer —224*
*Calumny —227*
*Talebearing —227*
*Distrust and Misgiving —228*

***Excellent Examples of Justice in Social Relations —230***
*Avoiding Confidential Talks in Public Sessions —230*
*Distributing Glances —231*
*Interrupting Speech —231*

***Good-manners Endear people —232***
*"A Faithful believer must be gentle and lenient" —232*

***Ranks of endearment to people and indulgence —234***
*Paying Visits and Exchanging Meetings —234*
*First Step: Meeting People with a Good Mien and Salutation —236*
*Being the First to Greet —236*
*Meeting People with a Cheerful Mien —237*
*Speaking Good Words —238*
*Second Step: Shaking hands, Embracing, Kissing, and*



*Expressing Love —239*
*Handshaking —239*
*Embracing and Kissing —240*
*Telling About Love —242*
*Third Step: Etiquettes of Conversation and Sitting in Sessions —243*
*Etiquettes of Participation in Sessions —243*
*Making room for new comers —243*
*Receiving and Bidding Farewell —244*
*Following the Instructions of the Host —245*
*Manner of Sitting —246*
*Modest Posture —246*
*Blessing the Sneezing —247*
*Manners of Conversation —249*
*Limits of Laughter and Joking —249*
*Acceptance of Favors and Kind Acts —251*
*Fourth Step: Respect and Reverence —252*
*Veneration and Reverence —253*
*Treating Muslims and Noble People with Deference —253*
*Using the Most Favorable Names —255*

***Kind Acts and Taking the Lead in Charity —257***
*Regulations of Kind Acts —258*
*Balance between Profit and Loss —258*
*Immediateness in Offering Kind Acts —259*
*Doing Kind Acts to Those Who Deserve Them —260*
*Responding to Kind Acts —263*
*Appreciation of Favors and Kind Acts —265*
*Fulfillment of Duties towards Others —268*
*Lenience with Companions —269*
*Granting the Brothers-in-Faith's Requests —269*
*Dispelling the Grief of a Faithful Believer —272*
*Concealing the Flaws of Believers and Repelling Evil from them —273*
*Giving Sincere Advice to the Believers —274*
*Conceding Rights —275*
*Pardon and Forgiveness —276*
*Acceptance of Apologies —278*
*Granting the Insolvent Debtor a Delay or Acquitting him of*

*Payment —280*
*Reprieving the Dead and the Alive from Debts —282*
*Precedence to Charity —284*
*Spending and Kind Acts —285*
*Holding Public Banquets —290*
*Advancing Money to Brothers-in-Faith —291*
*Dutifulness to Believers —292*
*Rewarding Evil with Good —295*

***Idealism and Distinctive Behavior —299***
*An Excellent Example and Social Relations —299*
*Relationship with Almighty Allah —300*
*Having Full Faith in Almighty Allah —301*
*Trust in Almighty Allah —302*
*Having the Best Concept of Almighty Allah —303*
*Love for Almighty Allah —305*
*Hope in and Fear of Almighty Allah —307*
*Features Expressing Distinctive Behavior —310*
*Patience —311*
*Asceticism; Abstinence from Lawful Worldly Pleasures —316*
*Satisfaction —321*
*Refraining from Forbidden Acts —323*
*Modesty —326*
*Honesty and fulfillment of Trusts —327*
*Straightforwardness —330*
*Excellent Examples —331*

# Book Six
# The System Of
# Social Relations


***Prelude***

***Part One: System of Social Relations: Features and Foundations***

- ***Chapter One: Features of Islamic Relations***
- ***Chapter Two: Rules and Foundations***

***Part Two: Superstructure of the System***

- ***Prelude***
- ***Chapter One: Superstructure and Applications of the Theory***
- ***Chapter Two: Superstructure of Rules and Foundations***

## PRELUDE

### *Definition of Social Relations*

In Islam, the general system of social relations, along with the duties and rights ensuing from it, is one of the crucial and basic pillars on which human society relies.

The social relations system can be defined as a set of duties, traditions, etiquette, rights, and obligations that organize the common relations between people in general with individuals of the virtuous community, and the correlation and behavior of the individuals of this virtuous community with one another.

Of course, this social relations system is different from the systems that organize the relations ensuing from special promises, covenants, and contracts such as contracts of matrimony, sale, lease, allegiance, and others. These naturally produce certain sorts of rights, duties, and other obligations. Certain persons undertake other sorts of rights, duties, and responsibilities because of certain positions and offices, such as Imamate, religious authority, management, or surety.

In conclusion, the system of social relations is a set of regulations that define man's social life and his personal responsibility towards the virtuous community. This system represents the foundation on which the other systems, which ensue from private contracts and obligations, rest so that these private systems may play their required roles in life and contribute to the attainment of perfection, because the social relations system deals with the root of social associations and human ties.

### *Family and the Social Relations System*

The historical root of the system of social relations is



marriage and the family unit. These expanded to form clans, tribes, and peoples, as is maintained by the Holy Qur'ān that reads:

O people! Surely, We have created you of a male and a female, and made you tribes and families that you may know each other. Surely, the most honorable of you with Allah is the one among you most careful of his duty. Surely, Allah is Knowing, Aware. (49:13)

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ 

require independent discussions.

***Second***: Because the main topic of this series of books is the building of the virtuous community, our discussion will be dedicated to the system of social relations of this community exclusively. Hence, we will deal with the general aspects of the virtuous community without discussions on the private relations that ensue from contracts and pledges.

We will highlight the foundations and vital rules of this system, its commitment to covenants, obligations, and reciprocal rights. We will also touch upon the principle of private behavior in social relations. This principle involves behavior arising from typical human situations, such as fatherhood, brotherhood, old age; comprehension, self-strife or self-purification; or contracts and obligations, such as matrimony.

Islam has conferred an advanced formula upon family through the many laws in this respect and released it from its naïve and primitive state. Constructing and firmly strengthening the family in virtue and uprightness plays a significant role in strengthening and developing the structure of general social relations.

### *Morality in Social Relations*

It is true that the system of social relations is a set of laws, legislations, obligations, rights, activities, regulations, manners, and rituals; however, at the same time, it expresses a moral prospect of social behavior and a doctrine-based understanding of the cosmos, life, man, the beginning of creation, and the finale.

This is why books on ethics have discussed this aspect of the social relations system. However, this system is more comprehensive and involves commitments and obligations related to other important topics in Islamic legislation.



### *Method of Research in Social Relations*

We will only discuss the general concept of the Ahl al-Bayt (‘a) with regard to some aspects of the Islamic concept of social relations, its rules and general foundations, and some of its special items, applications, and superstructure.

Through this discussion, we will discover the differences between the common Islamic frames and the distinctive features of the Ahl al-Bayt (‘a) in the social construction of the virtuous community. Differences are to be expected because the Ahl al-Bayt (‘a) wanted the virtuous community to act as an excellent example, pattern, and model for the Muslims. In addition, the Ahl al-Bayt (‘a) depended upon the genuine and perfect Islam that they had inherited and recognized from the Glorious Qur'ān and from their ancestor, the Holy Prophet—peace be upon him and them.

From time to time, we will refer to such distinctive particularities and features.

The discussion of this topic is divided into two chief parts; the first deals with features and foundations of social relations in the light of Islam, while the second deals with the superstructure and details of the forms and components of these social relations.

The first part is divided into two chapters, the first of which deals with the identification and definition of social relations in content, objectives, and scope. The second deals with the rules and general principles that identify these relations and control their progress and activities.

The second part includes the superstructure of social relations, which incorporates legislations dealing with the details of social relations and identifies various sorts of behavior that accomplish the objectives, embody the rules, and portray its numerous features.

# Part One:
# System Of Social Relations:
# Features And Foundations

## Chapter One:
## Features Of The Islamic
## Concept Of Social Relations

***1. Openness and Social Accessibility***

***2. Reinforcement of Social Structure***

***3. Elements of Social Relations***

***4. Levels of Social Relations***

***5. Special Treatment***

## OPENNESS IN SOCIAL RELATIONS

The Islamic concept of social relations—as taught by the Ahl al-Bayt (‘a)—highlights openness or social accessibility and expansion in building social relations and associations as opposed to seclusion, aloofness, and monasticism. It focuses on the naivety of human nature and directs it towards perfection in this important aspect. Human nature pushes man in the direction of associating with others, establishing strong ties with them, seeking their help in needs, and getting to know them more closely.

This natural inclination can be inferred from the Holy Qur'ān in its discussion regarding the creation of spouses:

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

One of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion. Most surely, there are signs in this for a people who reflect. (30:21)

More evidently, the Holy Qur'ān has stated that the purpose behind driving people into kinships and tribes was to create familiarity among people and to establish social relations:

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

O humankind! We have surely created you of a male and a female and made you tribes and families that you may know each other. Surely, the most honorable among you with Allah is the one who is most careful of his duty. Surely, Allah is Knowing, Aware. (49:13)

Furthermore, there are many Qur'ānic texts confirming the naïve nature of human beings.



As for the Ahl al-Bayt (‘a), reported instructions of the inclination towards social relations has been confirmed by them through their precepts and directives to their followers. For instance, according to a validly reported tradition, Murāzim has reported Imam al-Ṣādiq (‘a) as saying:

عَلَيْكُمْ بِالصَّلَاةِ فِي الْمَسَاجِدِ وَحُسْنِ الْجِوَارِ لِلنَّاسِ وَإِقَامَةِ الشَّهَادَةِ وَحُضُورِ الْجَنَائِزِ. إِنَّهُ لاَ بُدَّ لَكُمْ مِنَ النَّاسِ. إِنَّ أَحَداً لاَ يَسْتَغْنِي عَنِ النَّاسِ فِي حَيَاتِهِ، وَالنَّاسُ لاَ بُدَّ لِبَعْضِهِمْ مِنْ بَعْضٍ.

Always offer prayers in the mosques (of the non-Shī`ah Muslims) and show good neighborliness to people. Testify for rightful parties and attend their funeral ceremonies. Verily, you can never manage without other people. No one can manage without others throughout life, since people are in an indispensable need of each other.[1]

### *Making brethren-in-faith*

The Holy Imams of the Ahl al-Bayt (‘a), underscoring this trend in social relations, directed their followers towards making as many friendships and associations as possible.

In this respect, Imam al-Riḍā (‘a) is reported to have said:

مَنِ اسْتَفَادَ أَخاً فِي اللهِ اسْتَفَادَ بَيْتاً فِي الْجَنَّةِ.

Whoever makes another their brother-in-faith has in fact won a house in Paradise.[2]

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

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:399, S.1, H. 5.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:407, H.1.

أَكْثِرُوا مِنَ الأَصْدِقَاءِ فِي الدُّنْيَا، فَإِنَّهُمْ يَنْفَعُونَ فِي الدُّنْيَا وَالآخِرَةِ. أَمَّا فِي الدُّنْيَا، فَحَوَائِجُ يَقُومُونَ بِهَا، وَأَمَّا فِي الآخِرَةِ فَإِنَّ أَهْلَ جَهَنَّمَ قَالُوا: (مَا لَنَا مِنْ شَافِعِينَ. وَلاَ صَدِيقٍ حَمِيمٍ).

Make friends with as many people as possible in this world, for they shall benefit in this world and in the Hereafter. In this world, they may set right your worldly needs. In the Hereafter, the inhabitants of Hellfire shall say, "So now we have neither intercessors nor a true friend. (26:100-101)"[1]

Confirming this instruction, Imam al-Ṣādiq (‘a) is also reported to have said:

إِسْتَكْثِرُوا مِنَ الإِخْوَانِ فَإِنَّ لِكُلِّ مُؤْمِنٍ دَعْوَةً مُسْتَجَابَةً.

Make brothers-in-faith with as many people as possible, for each faithful believer has answered prayers.

إِسْتَكْثِرُوا مِنَ الإِخْوَانِ فَإِنَّ لِكُلِّ مُؤْمِنٍ شَفَاعَةً.

Make brothers-in-faith with as many people as possible, for each faithful believer will be granted [the] right to intercede.

أَكْثِرُوا مِنْ مُؤَاخَاةِ الْمُؤْمِنِينَ فَإِنَّ لَهُمْ عِنْدَ اللهِ يَداً يُكَافِئُهُمْ بِهَا يَوْمَ الْقِيَامَةِ.

Make brothers-in-faith with as many faithful people as possible, for they will have some privilege with Almighty Allah by which He shall reward them on the Day of Resurrection.[2]

Imam `Alī, the Commander of the Faithful (‘a), is reported to have composed the following poetic lines:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:407, H.5.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:408, H.1 & 567, H. 2. Similar reports of can be found in Sections: 135 and 136 of the same reference book.



عَلَيْكَ بِإِخْوَانِ الصَّفَاءِ فَإِنَّهُمْ
عِمَادٌ إِذَا اسْتَنْجَدْتَهُمْ وَظَهُورُ
وَلَيْسَ كَثِيراً أَلْفُ خِلٍّ وَصَاحِبٍ
وَإِنَّ عَدُوّاً وَاحِداً لَكَثِيرُ

Try to win pure-hearted brothers, for they become
Your trust and support when you seek their aid
A thousand associates and friends are not many,
But a single enemy is much too many!

### *Warning against aloofness and hostility*

With respect to the trend of building good social relations with people, the Holy Imams (‘a) warned their followers against aloofness, incurring the hostility of others, and disputing and arguing, as such things damage social relations.

One of the Infallible Imams (‘a) is reported to have said:

الإِنْقِبَاضُ عَنِ النَّاسِ مُكْسِبَةُ الْعَدَاوَةِ.

Detachment from people provokes hostility.[1]

Imam al-Ṣādiq (‘a) is reported to have quoted Imam `Alī (‘a) as saying:

إِيَّاكُمْ وَالْمِرَاءَ وَالْخُصُومَةَ فَإِنَّهُمَا يُمْرِضَانِ الْقُلُوبَ عَلَى الإِخْوَانِ وَيَنْبُتُ عَلَيْهِمَا النِّفَاقُ.

Beware of engaging yourselves in contention and dispute because these two matters poison your hearts towards your friends and act as a fertile source of hypocrisy.[2]

1- Ibn Abi'l-Ḥadīd, *Sharḥ Nahj al-Balāghah* 10:52. The author reports this tradition from Imam `Alī the Commander of the Faithful (‘a).
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:567, S. 135, H. 1.

⇨

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

مَا كَانَ جَبْرَئِيلُ يَأْتِينِي إِلاَّ قَالَ: يَا مُحَمَّدُ، إِتَّقِ شَحْنَاءَ الرِّجَالِ وَعَدَاوَتَهُمْ.

Every time (Archangel) Gabriel visited me, he would say to me, “O Muḥammad, beware of the hostility and animosity of others.”[1]

## *Indulgence*

Another indication of the trend of the Holy Imams towards building good relations with others is that they instructed their followers to gratify others by treating them leniently in matters of humor and disposition. According to an authentic tradition, Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

أَمَرَنِي رَبِّي بِمُدَارَاةِ النَّاسِ كَمَا أَمَرَنِي بِالْفَرَائِضِ.

My Lord ordered me to accommodate people with the same fortitude that He ordered me to have in obligatory (religious) duties.[2]

## *Isolation and Monasticism*

On the other hand, there are some traditions that can be taken to mean that secluding oneself and steering clear of social activities and associations with people could be the

The tradition following this one in this reference book reads that the Holy Prophet (ṣ) said: Whoever meets Almighty Allah enjoying the following three traits will enter Paradise from any gate he chooses: (1) good manners, (2) fear of God in public and private, and (3) forsaking contention even when he is right.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:408, H. 6, S. 7.

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:540, H. 1, S. 121.



most preferred course one might adopt.

In his book of *Rawḍat al-Kāfī*, Shaykh al-Kulaynī has reported through a valid chain of authority on the authority of Ḥafṣ ibn Ghiyāth that Imam al-Ṣādiq (‘a) delivered the following instruction:

إِنْ قَدَرْتَ أَنْ لاَ تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ، فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لاَ تَغْتَابَ وَلاَ تَكْذِبَ وَلاَ تَحْسُدَ وَلاَ تُرَائِيَ وَلاَ تَتَصَنَّعَ وَلاَ تُدَاهِنَ... نِعْمَ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ، يَكُفُّ فِيهِ بَصَرَهُ وَلِسَانَهُ وَنَفْسَهُ وَفَرْجَهُ.

If possible, you should never leave your house, because if you leave your house, then you must stop backbiting, telling lies, envying others, showing off, boasting, and sycophancy... How excellent a hermitage is a Muslim’s house wherein he casts his sight down and controls his tongue, his self, and his private parts...[1]

In the famous book of *tafsīr* (i.e. exegesis of the Holy Qur'ān) that is ascribed to `Alī ibn Ibrāhīm, Imam `Alī, the Commander of the Faithful (‘a), is reported to have said:

طُوبَى لِمَنْ لاَزَمَ بَيْتَهُ وَأَكَلَ كَسْرَتَهُ وَبَكَى عَلَى خَطِيئَتِهِ وَكَانَ مِنْ نَفْسِهِ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ.

Blessed is he who confines himself to his house, eats the least food possible, weeps for his sins, tires himself, and others are free of his annoyance.[2]

Following the course of the author of *Wasā'il al-Shī`ah* who commented on such traditions, we can interpretively say that these instructions are restricted to exceptional

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:283, H. 1. (The completion of the tradition is found in the margin of this reference book.)

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:284, H. 5. (Traditions of the same meaning can be found in the same chapter of this reference book.)

situations when one finds oneself too weak to resist the surrounding pressures and seductions; one can adopt seclusion cautiously when it becomes too difficult to avoid the disadvantages of association with others. As another interpretation, we may also say that these instructions stand to educate and warn people about the necessity to behave correctly when associating with others in society.

Almighty Allah has created man to attain perfection by undertaking responsibility and preferring right over wrong and good over evil within his circumstances in the universe and the progress of society. Thus, fleeing this divine trial and test—by fleeing from social life and obligations—will never achieve such perfection.

Considering these two interpretations of the seemingly contradictory traditions, it is unfeasible to adopt the second group (of traditions mentioned) because the traditions of the first type (i.e. emphasizing good social relations with others and playing active roles in social life) are congruous with the instructions of the Holy Qur'ān and the Holy Sunnah. In addition, these traditions are considerably more in number than the traditions of the second type, more reliable in chains of authority, more familiar with the scholars of the virtuous community, and more applicable to the deeds and manners of scholars and righteous people.

Commenting on this point, `Allāmah al-Ṭabrisī, in his famous (book of) *tafsīr* entitled *Majma` al-Bayān* says:

"Traditions warn against seclusion, detachment from people and communities, monasticism, and aloofness."[1]

Confirming this fact, the Holy Qur'ān says:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:285, H. 7, S. 51.



The Monasticism, which they invented for themselves, We did not prescribe for them. We prescribed only the seeking of the pleasure of Allah, but that they did not foster, as they should have done. (57:27)

گ ڳ ڳ ڳ ڱ ڱ ڱ ڱ ں

Monasticism—in the sense of fearing Almighty Allah and worshipping Him in private—was prescribed only to save those mentioned in the verse from being killed or from being forced to abandon the religion of Almighty Allah, but they did not promote monasticism as it was meant to be. Instead, they turned it into detachment from society, abstinence from legitimate matrimonial union, forsaking obligations and responsibilities, making it a profession in the end.[1]

1- Refer to the exegesis of this holy verse in *Majma` al-Bayān* by `Allāmah al-Ṭabrisī where he cites the tradition of Ibn Mas`ūd quoting the Holy Prophet (ṣ) as saying, "The monasticism of my nation is emigration (i.e. *hijrah*), jihad, prayer, fasting, Ḥajj, and `Umrah.

## REINFORCING THE SOCIAL STRUCTURE

The second purpose behind social relations is to reinforce the foundations of Muslim society and strengthen the social structure to maintain continuous progress towards social perfection. Correct social relations also help gain access to platforms of power, justice, welfare, and reconciliation, and help Muslim society face and solve various problems arising from social, political and economic practices. Social relations also aid in spirituality and self-perfection within the movement of humankind towards Almighty Allah.

Reinforcing the social structure depended on a number of essential principles mentioned below.

### *The Principle of Mutual Support and Aid*

Muslims in general and faithful believers in particular are required to support and aid each other. As has been previously cited, Imam al-Ṣādiq (‘a) is authentically reported to have said:

الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَخُونُهُ. وَيَجِبُ عَلَى الْمُسْلِمِينَ الاِجْتِهَادُ فِي التَّوَاصُلِ وَالتَّعَاقُدِ عَلَى التَّعَاطُفِ وَالْمُوَاسَاةُ لأَهْلِ الْحَاجَةِ وَتَعَاطُفِ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللهُ عَزَّ وَجَلَّ، رُحَمَاءَ بَيْنَكُمْ مُتَرَاحِمِينَ مُغْتَمِّينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الأَنْصَارِ

Muslims are brothers of each other. They neither wrong, nor disappoint, nor betray each other. The duties that are incumbent on Muslims towards each other are to exert effort in communication, agree on mutual sympathy, treat the needy as they treat themselves, and empathize with one another. If you abide by this, you will be exactly as Almighty Allah has ordered you to be: compassionate towards each other, merciful towards one another, regretful about missing any opportunity to help a brethren-in-faith, just like the conduct of the Anṣār during the lifetime of the Messenger of Allah (ṣ).[1]



عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ سَمِعَ رَجُلاً يُنَادِي يَا لَلْمُسْلِمِينَ، فَلَمْ يُجِبْهُ، فَلَيْسَ بِمُسْلِمٍ.

Whoever hears someone calling for the help of Muslims but fails to respond to him, is not actually a Muslim.[2]

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

مَنْ لَمْ يَهْتَمَّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ.

He who does not care about the affairs of Muslims is not Muslim.[3]

### *Enjoining the Right and Forbidding the Wrong*

In its capacity as one of the greatest divinely commissioned obligations and the highest and most honorable duties, the principle of enjoining the right and forbidding the wrong has been defined and introduced by traditions as:

سَبِيلُ الأَنْبِيَاءِ وَمِنْهَاجُ الصُّلَحَاءِ.

...The course of prophets and the manner of the righteous.

فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْفَرَائِضُ وَتَأْمَنُ الْمَذَاهِبُ وَتُحَلُّ الْمَكَاسِبُ

It is a great duty through which other duties are carried out, routes are secured, earnings are made legal,

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:542, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:108, S. 59, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:559, H. 1, S. 18.

وَتُرَدُّ الْمَظَالِمُ وَتُعَمَّرُ الأَرْضُ وَيُنْتَصَفُ مِنَ الأَعْدَاءِ وَيَسْتَقِيمُ الأَمْرُ.

aggressions are warded off, lands are nurtured, enemies are retaliated, and all affairs set aright.[1]

### *The Principle of Thinking Well Of Others*

Another principle of social relations is having good thoughts about others, assuming the best about the conduct of ones brethren-in-faith, closing one's eyes to their flaws, and concealing the defects of others to bind the social structure and prevent any cracks from appearing in it. On the authority of his infallible fathers, Imam al-Bāqir (‘a) has quoted Imam `Alī, the Commander of the Faithful (‘a), as saying:

ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِه حَتَّى يَأْتِيَكَ مِنْهُ مَا يَغْلِبُكَ، وَلاَ تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمَلاً.

Assume the best possible about the deed of your brother-in-faith unless you see in him something that tears down your assumption. Never deem evil any word uttered by your brother-in-faith as long as you can find an acceptable excuse for it.[2]

Abū-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

لاَ تُفَتِّشِ النَّاسَ فَتَبْقَى بِلاَ صَدِيقٍ.

Do not scrutinize people lest you remain friendless.[3]

Al-Ḍaḥḥāk ibn Mukhallad has reported that he heard Imam

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:595, H. 6, S. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:362, H. 3; Shaykh al-Ṣadūq, *al-Amālī*, pp. 380, H. 483; `Allāmah al-Majlisī, *Biḥār al-Anwār* 75: 196, H. 11 as quoted from the previous reference books.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:458, H. 2, S. 56.



al-Ṣādiq (‘a) saying:

لَيْسَ مِنَ الإِنْصَافِ مُطَالَبَةُ الإِخْوَانِ بِالإِنْصَافِ.

It is unfair to demand friends to be fair (with you).[1]

### *The Principle of Consultation*

Social relations in Islam are built up by seeking the counsel of other Muslims and making use of their experience and opinions and by sharing your experiences and affectionately advising them about performing certain acts.

Abū-Hurayrah has reported that he heard the Holy Prophet (ṣ) saying:

إِسْتَرْشِدُوا الْعَاقِلَ وَلاَ تَعْصُوهُ فَتَنْدَمُوا.

Seek the guidance of the reasonable and do not disregard their advice, lest you regret.[2]

Sulaymān ibn Khālid has reported that he heard Imam al-Ṣādiq (‘a) saying:

إِسْتَشِرِ الْعَاقِلَ مِنَ الرِّجَالِ الْوَرِعَ فَإِنَّهُ لاَ يَأْمُرُ إِلاَّ بِخَيْرٍ، وَإِيَّاكَ وَالْخِلاَفَ فَإِنَّ مُخَالَفَةَ الْوَرِعِ الْعَاقِلِ مَفْسَدَةٌ فِي الدِّينِ وَالدُّنْيَا.

Seek the advice of reasonable and pious men, because they order you only towards good. Beware of defying them, because to defy reasonable and pious men brings about corruption in religious and worldly affairs.[3]

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:458, H. 3, S. 56.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:409, H. 1, S. 9.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426, H. 5.

مُشَاوَرَةُ الْعَاقِلِ النَّاصِحِ رُشْدٌ وَيُمْنٌ وَتَوْفِيقٌ مِنَ اللهِ، فَإِذَا أَشَارَ عَلَيْكَ النَّاصِحُ الْعَاقِلُ فَإِيَّاكَ وَالْخِلاَفَ فَإِنَّ فِي ذَلِكَ الْعَطَبَ.

Seeking the counsel of wise well-wishers is a sign of judiciousness, blessing, and guidance to success by Almighty Allah, so if a wise well-wisher gives you advice, beware of defiance lest you come upon destruction.[1]

The qualifications of a true advisor specified by the Holy Legislator are rationality, piety, confidentiality and soundness of character.

Al-Ḥalabī has reported Imam al-Ṣādiq (‘a) as saying:

إِنَّ الْمَشُورَةَ لاَ تَكُونُ إِلاَّ بِحُدُودِهَا، فَمَنْ عَرَفَهَا بِحُدُودِهَا وَإِلاَّ كَانَتْ مَضَرَّتُهَا عَلَى الْمُسْتَشِيرِ أَكْثَرَ مِنْ مَنْفَعَتِهَا لَهُ. فَأَوَّلُهَا أَنْ يَكُونَ الَّذِي تُشَاوِرُهُ عَاقِلاً، وَالثَّانِيَةُ أَنْ يَكُونَ حُرّاً مُتَدَيِّناً، وَالثَّالِثَةُ أَنْ يَكُونَ صَدِيقاً مُؤَاخِياً، وَالرَّابِعَةُ أَنْ تُطْلِعَهُ عَلَى سِرِّكَ فَيَكُونُ عِلْمُهُ بِهِ كَعِلْمِكَ بِنَفْسِكَ، ثُمَّ يُسِرُّ ذَلِكَ وَيَكْتُمُهُ. فَإِنَّهُ إِذَا كَانَ عَاقِلاً إِنْتَفَعْتَ بِمَشُورَتِه، وَإِذَا كَانَ حُرّاً مُتَدَيِّناً جَهَدَ نَفْسَهُ فِي النَّصِيحَةِ لَكَ، وَإِذَا كَانَ صَدِيقاً

Surly, seeking of advice must be within limits; therefore, if one ignores (or violates) these limits, the harm will be more than the benefit. The first of these limits is that the consultant must be wise. The second is that he must be honorable and devout. The third is that he must be a brotherly friend. The fourth is that when you tell him about your secret, he must understand it exactly as you have explained and then he must keep it in confidence. If the advisor is wise, you will then benefit from his advice. If he is honorable and devout, he will make all possible efforts to give you the best advice. If he is

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426, H. 6.



مُؤَاخِياً كَتَمَ سِرَّكَ إِذَا أَطْلَعْتَهُ عَلَيْهِ، وَإِذَا أَطْلَعْتَهُ عَلَى سِرِّكَ فَكَانَ عِلْمُهُ بِهِ كَعِلْمِكَ بِهِ تَمَّتِ الْمَشُورَةُ وَكَمُلَتِ النَّصِيحَةُ.

your brotherly friend, then he will conceal your secret after you reveal it to him. If he understands your secret as you do, then he will give perfect counsel and advice.[1]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426-427, H. 8.

## SUBSTANCE OF SOCIAL RELATIONS

### EQUALITY AND FRATERNITY

The third aspect of social relations is that they must have sound foundations based on reality and values on the one hand and be a constituent of the social structure on the other.

Islam views as the best social relations based on equality. People are originally equal and each one is the counterpart of the other; therefore, no one can excel another in origin. Hence, the Holy Qur'ān declares:

O Mankind! Surely, We have created you of a male and a female, and made you tribes and families that you may know each other. (49:13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوباً وَقَبَائِلَ لِتَعَارَفُوا

The Holy Prophet (ṣ) has also declared:

All of you belong to Adam (equally), and Adam was created of dust.[1]

كُلُّكُمْ لآدَمَ وَآدَمُ مِنْ تُرَابٍ.

However, differences and privileges arise due to extraordinary factors that ensue from the movement of man, both individually and socially. Some privileges are real—such as piety, knowledge, education, and practice of virtues like patience and charity—while others are false and unreal (having riches, many children, material wealth and influence). A third category of privileges arises from talents divinely bestowed on certain individuals or the divine selection of certain individuals.

1- `Allāmah al-Majlisī, *Biḥār al-Anwār* 73:350, H. 13.



The nature of social relationship must be Islam-based and faith-based, which automatically becomes a relationship of equality among the individuals of a society ruled by the doctrines of Islam.

As a result, Muslims are brothers of one another. They are equal and comparable in spiritual values. Their ties and relations are similar to those who have the same father and mother. Islam has placed social ties and relations among people of the same faith on the same level and of similar worth and significance as blood ties and relations.

According to many validly reported traditions, this concept is corroborated by marriages performed at the time of the Holy Prophet (ṣ). For instance, Shaykh al-Kulaynī, in his book, *al-Kāfī*, has validly reported the story of the marriage of Juwaybir to the daughter of one of the chiefs of the Arab clans. Juwaybir—an ugly, short, dark skinned, needy man from al-Yamāmah—who embraced Islam devoutly, was ordered by the Holy Prophet (ṣ) to betroth the daughter of Ziyād, a chief of the clans of al-Madīnah. He said:

O Juwaybir, Almighty Allah, by means of Islam, has verily humbled men who were esteemed in the Era of Ignorance (*jāhiliyyah*) and, also by means of Islam, has honored others who were lowly in that era. In addition, by means of Islam, Almighty Allah has imparted nobility to men who were humble in that era and, by means of Islam, He has eradicated the baseless zeal of that era when people used to take pride in their clans and their lineages. Today, all people; the white and the black, the

يَا جُوَيْبِرُ، إِنَّ اللهَ قَدْ وَضَعَ بِالإِسْلاَمِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ شَرِيفاً، وَشَرَّفَ بِالإِسْلاَمِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ وَضِيعاً، وَأَعَزَّ بِالإِسْلاَمِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ ذَلِيلاً، وَأَذْهَبَ بِالإِسْلاَمِ مَا كَانَ مِنْ نَخْوَةِ الْجَاهِلِيَّةِ وَتَفَاخُرِهَا بِعَشَائِرِهَا وَبَاسِقِ أَنْسَابِهَا. فَالنَّاسُ الْيَوْمَ كُلُّهُمْ أَبْيَضُهُمْ وَأَسْوَدُهُمْ وَقُرَشِيُّهُمْ

وَعَرَبِيُّهُمْ وَعَجَمِيُّهُمْ مِنْ آدَمَ، وَإِنَّ آدَمَ خَلَقَهُ اللهُ مِنْ طِينٍ. وَإِنَّ أَحَبَّ النَّاسِ إِلَى اللهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ أَطْوَعُهُمْ لَهُ وَأَتْقَاهُمْ.

Qurayshite, the Arab, and the non-Arab, belong to Adam, and Adam was created by Almighty Allah from clay. Verily, the dearest of people to Almighty Allah on the Day of Resurrection shall be the most obedient to Him and the most pious.

To Ziyād, the father of the betrothed woman, the Holy Prophet (ṣ) said:

يَا زِيَادُ، جُوَيْبِرُ مُؤْمِنٌ، وَالْمُؤْمِنُ كُفْؤُ الْمُؤْمِنَةِ وَالْمُسْلِمُ كُفْؤُ الْمُسْلِمَةِ. فَزَوِّجْهُ يَا زِيَادُ.

O Ziyād, Juwaybir is a faithful believer, and every faithful male is the match of every faithful female and every Muslim male is the match of every Muslim female. So, give him your daughter in marriage.[1]

### *Respect of Man in General*

Although Islam considers faith to be the basis of social relations among Muslims, it does not dispense with the human side of these relations; rather, it considers the human side in the totality of its theory. The meaning becomes clear in Imam `Alī's following words to Mālik al-Ashtar:

1- Refer to this story in Shaykh al-Kulaynī's book *al-Kāfī* 5:339-343. It actually holds wonderful lessons and wisdom. The same lessons can also be inferred from the story of the marriage of Ḥabīb. In the same chapter of this reference book, there are other issues confirming this concept; therefore, it is recommended to have a look at them.



وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ وَالْمَحَبَّةَ لَهُمْ وَاللُّطْفَ بِهِمْ، وَلاَ تَكُونَنَّ عَلَيْهِمْ سَبُعاً ضَارِياً تَغْتَنِمُ أُكْلَهُمْ، فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخٌ لَكَ فِي الدِّينِ أَوْ نَظِيرٌ لَكَ فِي الْخَلْقِ.

Develop in your heart the feeling of love for your people and let it be the source of kindliness and blessing to them. Do not behave with them like a barbarian, and do not appropriate to yourself that which belongs to them. Remember that the citizens of the state are of two categories. They are either your brethren in faith or your brethren in kind.[1]

This trend can also be distinctly seen in the traditions that encourage courtesy in general with all people. Such traditions require preserving good social relations with people at the human level unless exceptional circumstances oblige one to disavow or rupture relations with certain people.

Sumā`ah has reported Imam al-Ṣādiq (‘a) as saying:

مُجَامَلَةُ النَّاسِ ثُلُثُ الْعَقْلِ.

To behave courteously with people is one-third of wisdom.[2]

Abū-Baṣīr has reported Imam al-Bāqir (or Imam al-Ṣādiq) to have narrated that a Bedouin from the Banū-Tamīm tribe came to the Holy Prophet (ṣ) and asked for an advice.

Giving his advice, the Holy Prophet (ṣ) said:

تَحَبَّبْ إِلَى النَّاسِ يُحِبُّوكَ.

Try to endear yourself to people and they will certainly love you.[3]

Another indication of this trend is the attitude of Islam towards unbelievers, as confirmed by the Holy Qur'ān. It

1- *Nahj al-Balāghah*, Letter No. 53.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:434, S. 30, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:433, H. 1.

makes a distinction between the unbelievers and foes who adopted an aggressive political or military attitude against Muslims and unbelievers who did not adopt aggressive attitudes. As is mentioned in *Sūrah al-Mumtaḥanah* (Sūrah 60), the Holy Qur'ān has warned against showing loyalty to and love for the former but it has permitted treating the latter with charity and fairness. Hence, it reads:

Allah does not forbid you to show kindness and deal justly respecting those who have not made war against you on account of your religion and have not driven you forth from your homes. Surely, Allah loves the doers of justice. Allah only forbids you to make friends with those who made war upon you because of your religion, drove you forth from your homes and backed up others in your expulsion. Whoever makes friends with them, these are the unjust. (60:8-9)

چ چ چ چ چ چ ڇ ڇ ڇ ڇ ڍ ڍ ڌ ڌ
ڈ ڈ ڈ ژ ژ ژ ڑ ک ک ک ک گ گ
گ گ گ گ گ ڳ ڳ ڳ ڳ ڱ ڱ ڱ ں
ں ڻ ڻ ڻ ۀ ہ ہ ھ

A third indication of this trend can be deduced from traditions confirmed by the Ahl al-Bayt (‘a) on the significance of calling to the “way” of Almighty Allah by means of conversations characterized by rationality. They insisted on maintaining general social relations with the non-believers and non-Muslims as well as all categories of people without discriminating between Muslims and non-Muslims through wise and excellent communication skills.

A fourth indication can also be observed in the texts of the Holy Qur'ān and the Holy Sunnah that warn against reviling unbelievers and aggravating them with unconstructive attitudes because they would naturally respond to such revilement with similar insults.



Islam has presented fraternity among Muslims as the content of social relations within the Muslim community. Islam has lined itself up with fraternity, which is a mixture of mutual loyalty, backing one another up, and social rights characterized by shared love, affection, humanitarian feelings and sentiments.

## LEVELS OF SOCIAL RELATIONS

The fourth aspect of social relations is that Islam has not overlooked the tangible realities that exist—despite the fact that it has adopted the principle of equality for all human beings and the principle of fraternity for the Muslim community—in the various extremes of social relations.

Islam has defined two main levels arising from social realities and has based relations on the mental, spiritual, and intellectual conditions of the parties involved.

The first of these levels is the general relationship that is imposed by the nature of man's existence in society wherein man connects with the individuals of his society and becomes part of it within the general frame of social relations.

Islam views the unity of the Muslim community as the common factor among all the extremes of this relationship.

Through this level of relationship, blood and property are saved from being shed or confiscated and covenants and pledges are fulfilled. In addition, public participation and contribution to social responsibilities is maintained, such as enjoining the right and forbidding the wrong, attending the common prayers and funeral ceremonies, visiting the sick, and trying not to miss social ceremonies like marriages and the like.

In an authentic narration, Shaykh al-Kulaynī has reported Mu`āwiyah ibn Wahab to have said that he once asked Imam al-Ṣādiq (‘a), "What should we do with respect to relations with our people and with others whom we come in contact with?"

The Imam (‘a) answered:



تُـؤَدُّونَ الأَمَانَـةَ إِلَـيْهِمْ، وَتُقِيمُـونَ الـشَّهَادَةَ لَهُـمْ وَعَلَـيْهِمْ، وَتَعُـودُونَ مَرْضَاهُمْ، وَتَشْهَدُونَ جَنَائِزَهُمْ.

You must safeguard the trusts that they deposit with you, bear witness for or against them, visit the sick among them, and attend their funeral ceremonies.[1]

The Ahl al-Bayt (‘a) rarely put conditions regarding maintaining this level of social relations, except for some general constraints, such as avoiding relationships that bring ill repute and associations with heretical people and those publicly known for corruption and deviation, as well as those who work in forbidden occupations. Details of these categories will be cited in the second part of this book.

Al-Fajī` al-`Aqīlī has reported that Imam `Alī the Commander of the Faithful (‘a) instructed his son, al-Ḥasan (‘a) saying:

إِيَّاكَ وَمَوَاطِنَ التُّهمَـةِ وَالْمَجْلِسَ الْمَظْنُـونَ بِـهِ الـسُّوءَ، فَـإِنَّ قَـرِينَ السُّوءِ يَغُرُّ جَلِيسَهُ.

Beware of presenting yourself in situations that bring about ill reputation and sessions known for evil, for a wicked friend may seduce him who sits with him.[2]

`Umar ibn Yazīd has reported Imam al-Ṣādiq (‘a) as saying:

لاَ تَصْحَبُوا أَهْلَ الْبِدَعِ وَلاَ تُجَالِسُوهُمْ فَتَكُونُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ. وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه وَسَلَّمَ: الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَقَرِينِهِ.

Do not keep company with heretical people and do not participate in their sessions, lest you be equated with them in the eyes of people. The Messenger of Allah (ṣ) has said, "Man follows the religion of his friend and companion."[3]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:5, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:422, S. 19, H. 4.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:430, S. 27, H. 1.

Ḥammād ibn `Amr and Anas ibn Muḥammad have reported on the authority of Anas's father that Ja`far ibn Muḥammad (al-Ṣādiq) ('a), on the authority of his fathers, quoted that the Holy Prophet (ṣ) instructed Imam `Alī ('a) saying:

يَا عَلِيُّ، مَنْ لَـمْ تَنْتَفِعْ بِدِينِـهِ وَلاَ دُنْيَاهُ فَلاَ خَيْرَ لَكَ فِي مُجَالَسَتِه.

O `Alī, it is worthless to keep the company of one whom you will not benefit either from his faith or his worldly affairs.[1]

A warning against associating with such categories of people means to avoid befriending or sitting with them. However, if we consider this warning general (i.e. to include all states of association), we can understand the reason behind it is that such social relationships might develop into friendships, even if at the minimal level, and it is better to avoid falling into any situation of suspicion that might tarnish one's reputation.

The second level is that of private relationship, conventionally called friendship (i.e. making friends with some people).

This level shares the general results, consequences, and commitments of the first level of relations but differs from it in certain additional conditions, rights, and duties, such as some financial and cultural rights. Discussing, teaching, and learning about religious affairs as well as some political affairs, like discussing general situations of the community, especially when the issues are very controversial, are permitted only among real friends.

Khaythamah has reported that Imam al-Ṣādiq ('a) told him:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:431, S. 28, H. 1.



أَبْلِغْ مَوَالِيَنَا السَّلاَمَ، وَأَوْصِهِمْ بِتَقْوَى اللهِ وَالْعَمَـلِ الـصَّالِحِ، وَأَنْ يَعُـودَ صَحِيحُهُمْ مَرِيضَهُمْ، وَلْيَعُدْ غَنِيُّهُمْ عَلَـى فَقِيـرِهِمْ، وَأَنْ يَـشْهَدَ حَـيُّهُمْ جَنَـازَةَ مَيِّـتِهِمْ، وَأَنْ يَتَلاَقَـوْا فِـي بُيُوتِهِمْ، وَأَنْ يَتَفَاوَضُوا عِلْـمَ الـدِّينِ، فَإِنَّ ذَلِكَ حَيَاةٌ لأَمْرِنَا، رَحِمَ اللهُ عَبْداً أَحْيَا أَمْرَنَا.

Convey my compliments to my loyalists and advise them to show reverence to Almighty Allah: the rich among them must help the poor, the powerful must help the weak, the living must attend the funeral ceremonies of the dead, and they must assemble at their homes and discuss issues of religion, for such meetings keep our work alive. May Allah have mercy upon a servant who keeps our work alive.[1]

Shaykh al-Kulaynī, through a valid chain of authority, has reported Maysir as saying:

Imam Abū-Ja`far (al-Bāqir) ('a) once asked me, "Do you (Shī`ite groups) often seclude yourselves in special meetings and exchange discourses and freely say what you have in mind?"

I answered, "Yes, I swear it by Allah. We often withdraw to exchange discourses and say freely that which is on our minds."

The Imam ('a) commented:

أَمَا وَاللهِ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْـكَ الْمَـوَاطِنِ. أَمَـا وَاللهِ إِنِّـي لأُحِـبُّ رِيحَكُمْ وَأَرْوَاحَكُمْ، وَإِنَّكُمْ عَلَى دِينِ اللهِ وَدِيـنِ مَلاَئِكَتِـهِ، فَـأَعِينُوا بِـوَرَعٍ وَاجْتِهَادٍ.

By Allah I swear, I do wish I were with you on some of these occasions. By Allah I swear, I do love your fragrance and your souls. You are verily following the very religion of Allah and the religion of His angels. Follow (us) by means of piety and diligence.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 6.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:567, H. 5.

### *Fraternity for Allah's Sake*

The Ahl al-Bayt (‘a) endeavored to develop such spiritual and intellectual relations that people would soar to their highest levels and exceed blood fraternity in human, social, and spiritual aspects. On achieving this, love and affection would be purely for Almighty Allah's sake and the outcome would be that one would love for his brother-in-faith whatever he loves for himself (i.e. equality in desires and hopes) and even consider one's brother-in-faith before himself.

A tradition reported from the Ahl al-Bayt (‘a) describes this perfective sphere of relations among the individuals of the virtuous community.

In his book, *al-Majālis*, al-Ḥasan ibn Muḥammad al-Ṭūsī has reported that, on the authority of his fathers, Imam al-Bāqir (‘a) quoted the Holy Prophet (ṣ) as saying:

إِذَا كَانَ يَوْمُ الْقِيَامَة يُنَادي مُنَاد منَ الله عَزَّ وَجَلَّ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ فَيَقُولُ: أَيْنَ جِيرَانُ الله جَلَّ جَلاَلُهُ فِي دَارِه؟ فَيَقُومُ عُنُقٌ منَ النَّاس فَتَسْتَقْبِلُهُمْ زُمْرَةٌ منَ الْمَلاَئكَة، فَيَقُولُونَ: مَا كَانَ عَمَلُكُمْ فِي دَار الدُّنْيَا فَصِرْتُمُ الْيَوْمَ جِيرَانَ الله تَعَالَى فِي دَارِه؟ فَيَقُولُونَ: كُنَّا نَتَحَابُّ فِي الله وَنَتَوَازَرُ فِي الله تَعَالَى. قَالَ: فَيُنَادي مُنَاد منْ عنْد الله تَعَالَى: صَدَقَ عبَادي. خَلُّوا سَبِيلَهُمْ.

On the Day of Resurrection, a spokesangel will cry out with a call heard by the last of the crowds in the same volume heard by the first. He will call out, “Where are the neighbors of Allah, the Majestic, in His abode?” Then, a group of people will stand up and will be received by a group of angels. “What were your deeds in the worldly abode due to which you are now the neighbors of Allah, the Exalted, in His abode?” The angels will ask. “We used to love each other for Allah's sake and help one another for His sake, too,” they will answer. An angel will say on behalf of



Allah, “True are the words of My servants. Clear the way for them.” Then they will walk into the neighborhood of Allah in Paradise without (their deeds) being accounted.

فَيَنْطَلِقُونَ إِلَى جِوَار الله فِي الْجَنَّة بِغَيْر حِسَاب.

Commenting on this, Imam al-Bāqir (‘a) said:

فَهَؤُلاَء جِيرَانُ الله فِي دَارِه، يَخَافُ النَّاسُ وَلاَ يَخَافُونَ، وَيُحَاسَبُ النَّاسُ وَلاَ يُحَاسَبُونَ.

These are verily the neighbors of Allah in His abode. When people will fear, these will not fear, and when people are stopped for settling their accounts, these will not be faced with it.[1]

In his book of *al-Kāfī*, Shaykh al-Kulaynī, reported Imam al-Ṣādiq (‘a) to have quoted the Holy Prophet (ṣ) as saying:

سِتُّ خِصَال مَنْ كُنَّ فِيه كَانَ بَيْنَ يَدَي الله عَزَّ وَجَلَّ وَعَنْ يَمِين الله... يُحِبُّ الْمَرْءُ الْمُسْلِمُ لأَخِيه مَا يُحِبُّ لأَعَزِّ أَهْله، وَيَكْرَهُ الْمَرْءُ الْمُسْلِمُ لأَخِيه مَا يَكْرَهُ لأَعَزِّ أَهْله، وَيُنَاصِحُهُ الْوِلاَيَةَ... إِذَا كَانَ مِنْهُ بِتِلْكَ الْمَنْزِلَة بَثَّهُ هَمَّهُ فَفَرِحَ لِفَرَحه إِنْ هُوَ فَرِحَ، وَحَزِنَ لِحُزْنه إِنْ هُوَ حَزِنَ، وَإِنْ كَانَ عِنْدَهُ مَا يُفَرِّجُ عَنْهُ فَرَّجَ عَنْهُ، وإِلاَّ دَعَا لَهُ... قَالَ

Whoever has six features in his personality shall be in the presence of Almighty Allah and to His right...A Muslim, who loves for his brother-in-faith whatever he loves for the dearest of his family members, dislikes for him whatever he dislikes for the dearest of his family members, acts honestly with him in terms of friendship... If he attains this rank with his brother-in-faith, when he passes his grievances on to him, his brother-in-faith will then certainly rejoice at his delight and feel sad on his grief. If he can do anything to relieve his

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:434, S. 15, H. 15.

رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ للهِ خَلْقاً عَنْ يَمِينِ الْعَرْشِ بَيْنَ يَدَيِ اللهِ وُجُوهُهُمْ أَبْيَضُ مِنَ الثَّلْجِ وَأَضْوَأُ مِنَ الشَّمْسِ الضَّاحِيَةِ. يَسْأَلُ السَّائِلُ: مَا هَؤُلاَءِ؟ فَيُقَالُ: هَؤُلاَءِ الَّذِينَ تَحَابُّوا فِي جَلاَلِ اللهِ.

brother-in-faith, he will certainly do so or, at least, pray for him...The Messenger of Allah (ṣ) said: "Almighty Allah has some creatures who will be positioned to the right of the Divine Throne in the presence of Almighty Allah. Their faces will be as white as snow and as brilliant as sunlight at forenoon. When it is asked about them, the answer will be that these are those who loved each other for the sake of Almighty Allah's majesty."[1]

The Ahl al-Bayt ('a) took into consideration the different levels of this private relationship. It is therefore possible to classify such private relations into general and special friendships. This classification is based on the degree of commitment to the doctrines and principles of Islam, and the profundity and firmness of religious values and ideals in behavior and practice. On the strength of this classification, faith and loyalty to the (divinely commissioned) leadership of the Ahl al-Bayt ('a) plays an important role in firming up such relations from which result the kind of rights and duties demonstrated by the previously cited traditions.

### *False Friends and True Friends*

Referring to another aspect in the variety of the levels of social relations, the Ahl al-Bayt ('a) differentiated between two categories of people: false friends and true friends. In one's association with the earlier category, it may suffice to

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:542, S. 122, H. 3.



say one has to meet people in society and associate with them because one's existence is dependent on their existence. Such a relationship is based on kind association, mutual feelings, and sympathetic treatment, named by the Ahl al-Bayt ('a) as 'courtesy' with the meaning good behavior with people.

The second category, true friends, represents individuals who must be chosen carefully as friends after observing their honesty, faithfulness, and good manners. Only then is it correct to lean on such friends, put one's trust in them, and depend on them in one's private affairs because they are known to stand by their friends in good and bad times and to be holders of their secrets and trusts.

Yūnus ibn `Abd al-Raḥmān has reported the following on the authority of Imam Muḥammad al-Jawād ('a):

In al-Baṣrah, a man stood up and asked Imam `Alī, the Commander of the Faithful ('a) to define friends.

The Imam ('a) said:

الإِخْوَانُ صِنْفَانِ: إِخْوَانُ الثِّقَةِ وَإِخْوَانُ الْمُكَاشَرَةِ. فَأَمَّا إِخْوَانُ الثِّقَةِ فَهُمْ كَالْكَفِّ وَالْجَنَاحِ وَالأَهْلِ وَالْمَالِ. فَإِذَا كُنْتَ مِنْ أَخِيكَ عَلَى ثِقَةٍ فَابْذُلْ لَهُ مَالَكَ وَيَدَكَ، وَصَافِ مَنْ صَافَاهُ، وَعَادِ مَنْ عَادَاهُ، وَاكْتُمْ سِرَّهُ، وَأَعْنْهُ وَأَظْهِرْ مِنْهُ الْحَسَنَ. وَاعْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَعَزُّ مِنَ الْكِبْرِيتِ الأَحْمَرِ. وَأَمَّا إِخْوَانُ

There are two kinds of friends—friends of confidence and friends of grimace. The friends of confidence are the refuge, the wings, the family and the wealth (of their friends). If you confide in a friend, you should give your wealth and help to him. You should also befriend his friend and antagonize his enemy. You should keep his secrets and defects (in confidence) and proclaim his good conduct. You should know, O asker, that the friends of confidence are as scanty as red sulfur. Regarding the

الْمُكَاشَرَةِ فَإِنَّكَ تُصِيبُ مِنْهُمْ لَذَّتَكَ. فَلاَ تَقْطَعَنْ ذَلِكَ مِنْهُمْ، وَلاَ تَطْلُبَنْ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ، وَابْذُلْ لَهُمْ مَا بَذَلُوا لَكَ مِنْ طَلاَقَةِ الْوَجْهِ وَحَلاَوَةِ اللِّسَانِ.

friends of grimace, you gain from them only your pleasure; therefore, you should not deprive them of your pleasure. Do not ask them for any further thing. Give them a happy mien and pleasant conversation as long as they give you their happy mien and pleasant conversation.[1]

Faith—in the sense of believing in the divinely commissioned leadership of the Ahl al-Bayt (‘a) and loyalty to them—is one of the basic conditions in the process of choosing friends of confidence. The duties of people towards their friends, confirmed by the Ahl al-Bayt (‘a), are exclusively for this category of friends.

Referring to this classification and variety in the level of social relations as well as the general and special conditions of these relations, there is a set of traditions reported from the Ahl al-Bayt (‘a) displaying other conditions and qualifications to be observed in identifying the level of one’s social relations with others. Some traditions have mentioned the positive characteristics that encourage such relations, such as piety, devoutness, rationality, prudence, nobility, and excellent morals, while other traditions have listed negative traits that discourage building relations, such as idiocy, corruption, fabrication, and stinginess.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:404, S. 3, H. 1.

2- Refer to al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:409-432, S. 8-9,11,15-18 and `Allāmah al-Majlisī, *Biḥār al-Anwār* 74:173-220 where you can find many traditions confirming that the Holy Imams of the Ahl al-Bayt (‘a) specified certain points as ⇨



More details will be cited in the second part of this book.

conditions of choosing friends of confidence and identifying friends of grimace. All are originally connected to the principles to which we have previously referred.

## SPECIAL TREATMENT

The fifth aspect of social relations is that there are certain categories of people who must be treated in a special manner.

Although Islam, in its social concept, believes that all human beings are equal and brothers of one another, we notice that the Ahl al-Bayt (‘a) dedicated special treatment in the field of social relations to certain groups of people because of various tangible reasons endorsed by human nature or factual reason-based criteria founded on public interest.

These reasons are humane, religious, and political, depending on the various aspects of the Islamic concept of social relations in general or social relations in particular, placing all affairs in their natural position in the general structure of society and the categories of social relations.

On many occasions, the Holy Qur'ān has referred to such special treatment, including the following:

Serve Allah and do not associate anything with Him and be good to parents and to the near of kin and the orphans and the needy and the neighbor from among (your) kin and the neighbor who is a stranger and the companion on a journey and the wayfarer and those whom your right hands possess. Surely, Allah does not love him who is proud, boastful. (4:36)

ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ



### *Relatives*

Relatives, especially next of kin and, more especially, parents, enjoy special privileges as regards social treatment. It is thus obligatory to sustain the root of social relations with relatives and it is impermissible to cut off family ties. It is also obligatory to honor and act piously towards one’s parents by means of acting obediently towards them and complying with their orders, yet within the limits of the religious laws.

Abū-Ḥamzah al-Thumālī has reported that Imam `Alī the Commander of the Faithful (‘a) delivered a speech in which he said:

أَعُوذُ بِاللهِ مِنَ الذُّنُوبِ الَّتِي تُعَجِّلُ الْفَنَاءَ.

I seek Allah’s protection against the sins that hasten death.

`Abdullāh ibn al-Kawwā' interrupted him, saying, “O Commander of the Faithful! Are there sins that hasten one’s death?” The Imam (‘a) answered:

نَعَمْ! وَيْلَكَ، قَطِيعَةُ الرَّحِمِ. إِنَّ أَهْلَ الْبَيْتِ لَيَجْتَمِعُونَ وَيَتَوَاسَوْنَ وَهُمْ فَجَرَةٌ فَيَرْزُقُهُمُ اللهُ. وَإِنَّ أَهْلَ الْبَيْتِ لَيَتَفَرَّقُونَ وَيَقْطَعُ بَعْضُهُمْ بَعْضاً فَيَحْرِمُهُمُ اللهُ وَهُمْ أَتْقِيَاءُ.

Yes, there are! Woe unto you! They are breach of family ties with one’s relatives. Even if faithless, family members who gather and help each other are provided sustenance by Almighty Allah. Some family members, who are pious, separate from one another and cut off their ties; as a result, Almighty Allah deprives them (of His sustenance despite their piety).[39]

`Anbasah al-`Ābid (the worshipper) has reported that a man

39- Shaykh al-Kulaynī, *al-Kāfī* 2:347-348, H. 7.

came to Imam al-Ṣādiq (‘a) and complained about his relatives. The Imam (‘a) advised him saying:

إِكْظُمْ غَيْظَكَ وَافْعَلْ.

Suppress your rage and treat them nicely.

The man said, “They do such-and-such to me!”

The Imam (‘a) said:

أَتُرِيدُ أَنْ تَكُونَ مِثْلَهُمْ فَلاَ يَنْظُرُ اللهُ إِلَيْكُمْ؟

Do you want to be like them? Then, Almighty Allah shall never look at you.[40]

In his famous Epistle on Rights, Imam Zayn al-`Ābidīn (‘a) says:

وَأَمَّا حَقُّ أُمِّكَ فَأَنْ تَعْلَمَ أَنَّهَا حَمَلَتْكَ حَيْثُ لا يَحْمِلُ أَحَدٌ أَحَدًا وَأَطْعَمَتْكَ مِنْ ثَمَرَةِ قَلْبِها مَا لا يُطْعِمُ أَحَدٌ أَحَدًا، وَأَنَّهَا وَقَتْكَ بِسَمْعِهَا وَبَصَرِهَا وَيَدِهَا وَرِجْلِهَا وَشَعْرِهَا وَبَشَرِهَا وَجَمِيعِ جَوَارِحِهَا مُسْتَبْشِرَةً بِذَلِكَ، فَرِحَةً مُوَابِلَةً، مُحْتَمِلَةً لِمَا فِيهِ مَكْرُوهُهَا وَأَلَمُهَا وَثِقْلُهَا وَغَمُّهَا حَتَّى دَفَعَتْهَا عَنْكَ يَدُ القُدْرَةِ وَأَخْرَجَتْكَ إِلَى الأَرْضِ فَرَضِيَتْ أَنْ تَشْبَعَ وتجوعَ هِيَ، وَتَكْسُوكَ وَتَعْرَى،

The right of your mother is that you know that she carried you where no one carries anyone, she gave to you the fruit of her heart which no one gives to anyone, and she protected you with her hearing, sight, hands, legs, hair, and skin as well as all her organs. She was highly delighted, happy, eager, and enduring the harm, pain, heaviness, and grief until the hand of power saved her from you and brought you out to this earth. She did not care if she went hungry as long as you ate, was naked as long as you were clothed, was thirsty as long as you drank, was in the sun as long as you were in the shade,

40- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:593, S. 149, H. 3.



وَتُرْوِيكَ وَتَظْمَأُ، وَتُظِلُّكَ وَتَضْحَى، وَتُنَعِّمُكَ بِبُؤْسِهَا، وَتُلَذِّذُكَ بِالنَّوْمِ بِأَرَقِهَا، وَكَانَ بَطْنُهَا لَكَ وِعَاءً، وَحِجْرُهَا لَكَ حِوَاءً، وَثَدْيُهَا لَكَ سِقَاءً، وَنَفْسُهَا لَكَ وِقَاءً، تُبَاشِرُ حَرَّ الدُّنْيَا وَبَرْدَهَا لَكَ وَدُونَكَ، فَتَشْكُرَهَا عَلَى قَدْرِ ذَلِكَ وَلا تَقْدِرُ عَلَيْهِ إِلاَّ بِعَوْنِ اللَّهِ وَتَوْفِيقِهِ.

was miserable as long as you were happy, and was deprived of sleeping as long as you were resting. Her abdomen was your container, her lap your seat, her breast your drink, and her soul was your fort. She protected you from heat and cold. You should thank her for all that. You will not be able to show her gratitude except through Allah’s help and grace of thanksgiving.

وَأَمَّا حَقُّ أَبِيكَ فَتَعْلَمَ أَنَّهُ أَصْلُكَ، وَأَنَّكَ فَرْعُهُ، وَأَنَّكَ لَوْلاهُ لَمْ تَكُنْ. فَمَهْمَا رَأَيْتَ فِي نَفْسِكَ مِمَّا يُعْجِبُكَ فَاعْلَمْ أَنَّ أَبَاكَ أَصْلُ النِّعْمَةِ عَلَيْكَ فِيهِ وَاحْمَدِ اللَّهَ وَاشْكُرْهُ عَلَى قَدْرِ ذَلِكَ وَلا قُوَّةَ إِلاَّ بِاللهِ.

The right of your father is that you know that he is your root and you are his branch. Without him, you would not be. Whenever you see anything in yourself that pleases you, know that your father is the origin of its blessing upon you. Therefore, praise Allah and thank Him in that measure. All power belongs to Allah.[1]

وَأَمَّا حَقُّ وَلَدِكَ فَتَعْلَمَ أَنَّهُ مِنْكَ وَمُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَشَرِّهِ، وَأَنَّكَ مَسْئُولٌ عَمَّا وَلِّيتَهُ مِنْ حُسْنِ الأَدَبِ وَالدَّلالَةِ عَلَى رَبِّهِ وَالْمَعُونَةِ لَهُ عَلَى طَاعَتِهِ فِيكَ

The right of your child is that you should know that he is from you and will be ascribed to you, through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct, pointing him in the direction of his Lord, and helping him to obey Him. So, act toward him with the behavior of

41- Ibn Shu`bah al-Ḥarrāni, *Tuḥaf al-`Uqūl*, pp. 363.

وَفـي نفْـسه، فَمُثـابٌ عَلَـى ذلـكَ وَمُعَاقَـبٌ، فَاعْمَـلْ فـي أمْـره عَمَـلَ الْمُتَزَيِّن بحُسْن أثره عَلَيْه في عَاجـل الـدُّنْيَا، الْمُعْـذر إلَـى رَبـه فيمَـا بَيْنَـكَ وبَيْنَهُ بحُسْن الْقيَام عَلَيْـه وَالأَخـذُ لَـهُ منْهُ. وَلا قُوَّةَ إلا بالله.

one who knows that he will be rewarded for doing good and punished for doing evil. In his affairs, behave with the actions of those who adorn their children with their good deeds and those who are justified before their Lord because they did well in the discipline and the custody of their sons. All power belongs to Allah.

وَأمّا حَقُّ أخيكَ فَتَعْلَمَ أنّهُ يَدُكَ الَّتـي تَبسُطُهَا، وَظَهْرُكَ الَّذي تَلْتَجِئُ إلَيـه، وَعزُّكَ الَّـذي تَعْتَمـدُ عَلَيـه، وَقُوَّتُـكَ الَّتي تَصُولُ بهَا، فَـلا تَتَّخـذْهُ سـلاحًا عَلَى مَعصية اللَّه ولا عُدَّةً للظُّلْم بحَقِّ اللَّـه، ولا تَـدَعْ نُـصْرَتَهُ عَلَـى نفْـسه وَمَعُونتـه عَلَـى عَـدُوِّه وَالْحَـوْلَ بَيْنَـهُ وبَيْنَ شَيَاطينه وتَأْديَـة النَّـصيحَة إلَيـه والإقبَال عَلَيْه في اللَّه فَإنْ انقَـادَ لرَبـه وَأحْسَنَ الإجَابَـةَ لَـهُ وَإلاّ فَلْيَكُن اللهُ آثرَ عنْدَكَ وَأكْرَمَ عَلَيْكَ منْهُ.

The right of your brother is that you know that he is your hand that you extend, your back from whom you seek refuge, your power upon which you rely, and your might with which you move. Take him not as a weapon with which to disobey Allah, nor as equipment with which to wrong Allah's creatures. Do not neglect to help him against his own ill intentions and against his enemy, prevent him from joining villains, give him good counsel, and associate with him for Allah's sake. If he obeys Allah and responds to Him properly, well and good, but if not, you should prefer and honor Allah more than him.

This special treatment with relatives involves the lineal tie, which designates the extension of man's existence and progress. It is experienced as a natural feeling, and has an ethical aspect, especially with reference to taking care of and acting piously towards parents, which is a sort of gratitude, good turn, lenience, and mercy to the old and the



weak. Hence, the Holy Qur'ān says:

گپپڀڀڳڳڳڳںڻڻٹٹۀۀہہ ھھےےۓۓڭڭۇۇۆۆ ۈۈۇۇۆۆ

Your Lord has commanded that you shall not serve any but Him, and be good to your parents. If either or both of them reach old age with you, say not to them so much as "Ugh" nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say: O my Lord! Have compassion on them, as they brought me up when I was little. (17:23-24)

Furthermore, special treatment with relatives has a significant social and organizational aspect related to Islam's attitude towards the general structure of society, on the supposition that family is the primary and paramount brick on which the social structure stands.

### *Scholars*

Islam has imparted special social behavior towards scholars and people of virtue and knowledge due to certain ethical, tangible, and social considerations.

As for the ethical, tangible consideration, Islam looks upon knowledge as having realistic worth that grants man a rank of perfection and elevation. The Holy Qur'ān thus says:

□ □ □ □ □ □ □ □ □

Allah will exalt those of you who believe and those who are given knowledge in high degrees. Allah is Aware of what you do. (58:11)

ى □□ □ □ □ □ □ □ □ □ ى ىى □

Say: Are those who know and those who do not know alike? Only the men of understanding

are mindful. (39:9)

As for the social consideration practically adopted by the Ahl al-Bayt (‘a), scholars occupy a distinguished social position represented in the leadership of the Islamic revolution in Iran and its authority over the Muslim nation.

As confirmed in their traditions, the Ahl al-Bayt (‘a) have been the worthiest to occupy this position and the only ones granted this authority by Almighty Allah because they possessed knowledge of an unmatched, unattainable degree.

Consequently, the leaders of Muslims must have full knowledge of Islam and be proficient enough to deduce religious laws from their sources.

Treating scholars in special ways has been advised in authentic traditions. Shaykh al-Ṣadūq, in his book of *al-Khiṣāl*, has reported Imam `Alī the Commander of the Faithful (‘a) as saying:

مِنْ حَقِّ الْعَالِمِ أَلاَّ تُكْثِرَ عَلَيْهِ السُّؤَالَ، وَلاَ تَسْبِقَهُ فِي الْجَوَابِ، وَلاَ تُلِحَّ إِذَا أَعْرَضَ، وَلاَ تَأْخُذَ بِثَوْبِهِ إِذَا كَسِلَ، وَلاَ تُشِيرَ إِلَيْهِ بِيَدِكَ، وَلاَ تَغْمُزَ بِعَيْنِكَ، وَلاَ تُسَارَّهُ فِي مَجْلِسِهِ، وَلاَ تَطْلُبَ عَوْرَاتِهِ، وَأَلاَّ تَقُولَ: قَالَ فُلاَنٌ خِلاَفَ قَوْلِكَ، وَلاَ تُفْشِيَ لَهُ سِرّاً، وَلاَ تَغْتَابَ عِنْدَهُ أَحَداً، وَأَنْ تَحْفَظَ لَهُ شَاهِداً وَغَائِباً، وَأَنْ تَعُمَّ الْقَوْمَ بِالسَّلاَمِ وَتَخُصَّهُ

Among your duties towards scholars are that you must not load them with too many questions. You must not precede them in answering. You must not insist when they avoid (answering a question). You must not impose upon them when they are tired. You must not point at them by extending a finger. You must not wink at them. You must not talk confidentially to them during their sessions. You must not inspect their flaws. You must not address them by stating opinions contradictory to theirs. You must not reveal their secrets. You must not backbite in their presence. You must support them in their



بِالتَّحِيَّةِ، وَتَجْلِسَ بَيْنَ يَدَيْهِ، وَإِنْ كَانَتْ لَهُ حَاجَةٌ سَبَقْتَ الْقَوْمَ إِلَى خِدْمَتِهِ، وَلاَ تَمَلَّ مِنْ طُولِ صُحْبَتِهِ، فَإِنَّمَا هُوَ مِثْلُ النَّخْلَةِ فَانْتَظِرْ مَتَى تَسْقُطُ عَلَيْكَ مِنْهُ مَنْفَعَتُهُ. وَالْعَالِمُ بِمَنْزِلَةِ الصَّائِمِ الْقَائِمِ الْمُجَاهِدِ فِي سَبِيلِ اللهِ، وَإِذَا مَاتَ الْعَالِمُ انْثَلَمَ فِي الإِسْلاَمِ ثَلْمَةٌ لاَ تُسَدُّ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّ طَالِبَ الْعِلْمِ لَيَشْيَعُهُ سَبْعُونَ أَلْفَ مَلَكٍ مِنْ مُقَرَّبِي السَّمَاءِ.

presence and defend them when they are absent. You must salute a group of people generally but greet them singly, sit in their presence, precede all others to meet their needs, and you must not become weary of long companionship with them. Verily, scholars are just like date-palm trees; therefore, you must be patient while waiting for their benefit to descend upon you. A scholar occupies the same standing of one who permanently fasts, performs acts of worship, and strives for the sake of Almighty Allah. When a scholar passes away, an irreparable crack occurs in Islam that continues up to the Day of Resurrection. Verily, when a seeker of knowledge passes away seventy thousand angels escort him and place him among the most favored inhabitants of heaven.[42]

In the famous Treatise on Rights, Imam Zayn al-`Ābidīn (‘a) says:

فَحُقُوقُ أَئِمَّتِكَ ثَلاَثَةٌ أَوْجَبُهَا عَلَيْكَ حَقُّ سَائِسِكَ بِالسُّلْطَانِ ثُمَّ سَائِسِكَ بِالْعِلْمِ، ثُمَّ حَقُّ سَائِسِكَ بِالْمُلْكِ... وَحَقُّ سَائِسِكَ بِالْعِلْمِ التَّعْظِيمُ لَهُ، وَالتَّوْقِيرُ لِمَجْلِسِهِ،

The rights of your leaders are three: the most incumbent upon you is the right of a person who trains you through authority, then of him who trains you through knowledge, and then of him who trains you through property. Each trainer is a leader... You must

42- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:551, S. 123, H. 2.

honor the right of the one who trains you through knowledge, by magnifying him, respecting his sessions,[1] listening to him, and attending to him with devotion. You must avoid raising your voice in his presence, avoid answering others by letting him answer, and avoid talking to anybody during his sessions. You must avoid

وَحُسْنُ الإسْتِمَاعِ إلَيْه، وَالإقْبَالُ عَلَيْه، وَأَلاَّ تَرْفَعَ عَلَيْه صَوْتَكَ، وَلاَ تُجيبَ أَحَداً يَسْأَلُهُ عَنْ شَيْءٍ حَتَّى يَكُونَ هُوَ الَّذي يُجيبُ، وَلاَ تُحَدِّثَ في مَجْلسه أَحَداً، وَلاَ تَغْتَابَ عِنْدَهُ أَحَداً،

43 Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:134, S. 3, H. 1.
*Translator's Note*: According to *Tuḥaf al-`Uqūl*, this paragraph has been mentioned in the following form:
The right of the one who trains you through knowledge is to magnify him, respect his sessions, listen well to him, attend to him with devotion, and help him convey to you the knowledge that you indispensably need. You can do so by emptying your mind to (receive) his information, pay attention to him, purify your heart for him, open your eyes wide before him by means of abandoning the appetites and the passions. You should also know that you are considered to be his messenger when you convey the information that he provides you to the ignorant ones that you meet. Therefore, it is binding upon you to convey it on his behalf properly, and avoid betraying him when you are conveying his message and representing him. All power belongs to Allah.

وَأَمَّا حَقُّ سَائِسِكَ بِالْعِلْمِ فَالتَّعْظِيمُ لَهُ وَالتَّوْقِيرُ لِمَجْلِسِهِ وَحُسْنُ الِاسْتِمَاعِ إِلَيْهِ وَالْإِقْبَالُ عَلَيْهِ وَالْمَعُونَةُ لَهُ عَلَى نَفْسِكَ فِيمَا لَا غِنًى بِكَ عَنْهُ مِنَ الْعِلْمِ بِأَنْ تُفْرِغَ لَهُ عَقْلَكَ وَتُحْضِرَهُ فَهْمَكَ وَتُزَكِّيَ لَهُ قَلْبَكَ وَتُجْلِيَ لَهُ بَصَرَكَ بِتَرْكِ اللَّذَّاتِ وَنَقْصِ الشَّهَوَاتِ وَأَنْ تَعْلَمَ أَنَّكَ فِيمَا أَلْقَى إِلَيْكَ رَسُولُهُ إِلَى مَنْ لَقِيتَ مِنْ أَهْلِ الْجَهْلِ فَلَزِمَكَ حُسْنُ التَّأْدِيَةِ عَنْهُ إِلَيْهِمْ وَلَا تَخُنْهُ فِي تَأْدِيَةِ رِسَالَتِهِ وَالْقِيَامِ بِهَا عَنْهُ إِذَا تَقَلَّدْتَهَا، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.



backbiting in his presence, defend him when something bad is attributed to him, cover up his defects, demonstrate his good points, avoid sitting with his enemies, and avoid incurring the hostility of one who is loyal to him. If you do these, then the angels of Almighty Allah will bear witness that you have tended to him adequately and have learnt his knowledge for the sake of Almighty Allah, and not for the sake of people.

وَأَنْ تَدْفَعَ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسُوءٍ، وَأَنْ تَسْتُرَ عُيُوبَهُ وَتُظْهِرَ مَنَاقِبَهُ، وَلاَ تُجَالِسَ لَهُ عَدُوّاً، وَلاَ تُعَادِيَ لَهُ وَلِيّاً، فَإِذَا فَعَلْتَ ذَلِكَ شَهِدَ لَكَ مَلاَئِكَةُ اللهِ بِأَنَّكَ قَصَدْتَهُ، وَتَعَلَّمْتَ عِلْمَهُ للهِ جَلَّ اسْمُهُ لاَ لِلنَّاسِ.

## *Neighbors*

Neighbors are also worthy of exceptional treatment to bolster social relations with others throughout the geographical area and establish a sound and powerful local social structure. Emphasizing the significance of this special treatment towards neighbors in his last will to his sons, Imam `Alī the Commander of the Faithful (‘a), referred to the Holy Prophet's instructions about neighbors.[1]

1- *Translator's Note*: In his will for Imam Ḥasan (‘a) and Imam Ḥusayn (‘a), Imam `Alī the Commander of the Faithful (‘a) said:
(Fear) Allah (and) keep Allah in view in the matter of neighbors, because they were the subject of the Prophet's advice when he went on advising in their favor until we thought he would allow them a share in inheritance.
(*Nahj al-Balāghah*, Sermon No. 64)

اللهَ اللهَ فِي جِيرَانِكُمْ، فَإِنَّهَا وَصِيَّةُ نَبِيِّكُمْ، مَا زَالَ يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُوَرِّثُهُمْ.

Shaykh al-Ṣadūq has reported another tradition carrying the same import in his books *Man-lā-Yaḥḍuruhul-Faqīh* and *`Iqāb al-A`māl* on the authority of Imam al-Ṣādiq (‘a) on the authority of his fathers (‘a) on the authority of the Holy Prophet (ṣ) who said:

مَنْ آذَى جَارَهُ حَرَّمَ اللهُ عَلَيْهِ رِيحَ الْجَنَّـة، وَمَـأْوَاهُ جَهَـنَّمُ وَبِـئْسَ الْمَصِيرُ. وَمَـنْ ضَـيَّعَ حَـقَّ جَـارِه فَلَـيْسَ مِنَّـا. وَمَـا زَالَ جَبْرَئِـلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّـهُ سَيُوَرِّثُهُ.

Whoever, harms his neighbor shall be deprived of the scent of Paradise by Almighty Allah and Hell shall be his final abode. What an evil destiny Hell is. (Archangel) Gabriel advised me in favor of neighbors so insistently that I believed that a share of inheritance would be decided for neighbors.[45]

Imam al-Ṣādiq (‘a) is also reported to have quoted his father (‘a) saying:

قَرَأْتُ فِي كِتَابِ عَلِيٍّ عَلَيْهِ السَّلاَمُ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه وَسَلَّمَ كَتَبَ بَيْنَ الْمُهَاجِرِينَ وَالأَنْصَارِ وَمَنْ لَحِقَ بِهِمْ مِنْ أَهْلِ يَثْرِبَ أَنَّ الْجَارَ كَالنَّفْسِ غَيْرُ مُضَارٍّ وَلاَ آثِمٍ، وَحُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمِّه.

In the Book of (Imam)`Alī (‘a), I read that the Messenger of Allah (ṣ) wrote a paragraph in the covenant that he wrote between the *Muhājirūn* (Muslim emigrants of Makkah), the *Anṣār* (Muslims of Yathrib), and the inhabitants of Yathrib, who joined them. It ran thus: Treat your neighbor as yourself; neither harm him nor attribute any sin to him. The sanctity of one’s neighbor is the same as the sanctity of one’s mother.[46]

45- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:488, S. 86, H. 5.
46- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:487, S. 86, H. 2.



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

إِعْلَمُوا أَنَّهُ لَـيْسَ مِنَّـا مَـنْ لَـمْ يُحْسِنْ مُجَاوَرَةَ مَنْ جَاوَرَهُ.

Know that whoever does not act nobly concerning the rights of his neighbor does not belong to our group.[1]

Imam al-Bāqir (‘a) reported the Holy Prophet (ṣ) as saying:

مَـا آمَـنَ بِـي مَـنْ بَـاتَ شَـبْعَانَ وَجَارُهُ جَائِعٌ.

Whoever spends his night satiated while his neighbor is hungry has never believed in me.[2]

Mu`āwiyah ibn `Ammār has reported that he asked Imam al-Ṣādiq (‘a) about the area of one’s neighborhood.

The Imam (‘a) answered:

أَرْبَعِينَ دَاراً مِنْ كُلِّ جَانِبٍ.

Forty houses on each side are included in neighbors.[3]

### *The Weak*

According to Islam, weak people must also be treated in special ways, including those whose weakness is due to the nature of their physical structure—such as children, women, old people, handicapped and retarded people. The human aspect in this special treatment is too clear to require confirmation.

Imam `Alī (‘a) is reported to have said:

وَارْحَمُوا ضُعَفَاءَكُمْ، وَاطْلُبُوا

Have mercy on the weak amongst you and pray that Almighty Allah has mercy on you because of your

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:489, S. 87, H. 5.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:490, S. 88, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:492, S. 90, H. 3.

showing mercy towards them.[50] الرَّحْمَةَ مِنَ اللهِ بِالرَّحْمَةِ لَهُمْ.

This distinctive treatment also includes the financially weak, such as the poor, the destitute, the wayfarers, and other categories of needy people.

Imam `Alī the Commander of the Faithful (‘a) has quoted the Holy Prophet (ṣ) as saying in one of his sermons:

Give alms to the poor and the needy amongst you. Have a high regard for the old amongst you. Have mercy on the young amongst you. Build good relationships with your relatives.[51] وَتَصَدَّقُوا عَلَى فُقَرَاءِكُمْ وَمَسَاكِينِكُمْ، وَوَقِّرُوا كِبَارَكُمْ وَارْحَمُوا صِغَارَكُمْ، وَصِلُوا أَرْحَامَكُمْ.

This special treatment also includes those deemed weak because of their social conditions, such as orphans, slaves, and low-wage employees whose social circumstances force them to be under the supervision and custody of others.

Imam al-Ṣādiq (‘a) has reported on the authority of his fathers (‘a) that the Holy Prophet (ṣ), in his instructions to Imam `Alī (‘a) said:

O `Alī, whoever carries out the following four acts, Almighty Allah shall build for him a house in Paradise: (1) providing a shelter for an orphan, (2) having mercy on the weak, (3) having compassion for parents, and (4) treating servants leniently. O `Alī, Paradise shall be unquestionably decided for the person who meets all the expenses of an orphan from his own wealth such that he makes him financially independent. O `Alī, whoever strokes the head of an orphan out of sympathy for him, on the Day of Resurrection, Almighty Allah shall grant him (a piece of) light for each single hair.[1] يَا عَلِيُّ، أَرْبَعٌ مَنْ كُنَّ فِيهِ بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ: مَنْ آوَى الْيَتِيمَ، وَرَحِمَ الضَّعِيفَ، وَأَشْفَقَ عَلَى وَالِدَيْهِ، وَرَفَقَ بِمَمْلُوكِهِ. يَا عَلِيُّ، مَنْ كَفَى يَتِيماً فِي نَفَقَتِهِ بِمَالِهِ حَتَّى يَسْتَغْنِيَ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ. يَا عَلِيُّ، مَنْ مَسَحَ يَدَهُ عَلَى رَأْسِ يَتِيمٍ تَرَحُّماً لَهُ أَعْطَاهُ اللهُ بِكُلِّ شَعْرَةٍ نُوراً يَوْمَ الْقِيَامَةِ.

50- Abu’l-Fatḥ al-Irbalī, *Kashf al-Ghummah* 3: 142; `Allāmah al-Majlisī, *Biḥār al-Anwār* 78:83, H. 85 as quoted from the previous reference book.

51- Shaykh al-Ṣadūq, *`Uyūn Akhbār al-Riḍā* 2:265, H. 53; `Allāmah al-Majlisī, *Biḥār al-Anwār* 96:356, H. 25 as quoted from the previous reference book.



### *The Holy Prophet’s Pro7geny*

Exceptional treatment has been confirmed for the Holy Prophet’s progeny from the descendants of Imam `Alī and Lady Fāṭimah—peace be upon them—due to their relationship to the Holy Prophet (ṣ) in order to honor him, acknowledge his right, and sanctify his standing.

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

No one’s head or hand must be kissed except the Messenger of Allah’s or one who is considered to represent him.[2] لاَ يُقَبَّلُ رَأْسُ أَحَدٍ وَلاَ يَدُهُ إِلاَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَوْ مَنْ أُرِيدَ بِهِ رَسُولُ اللهِ.

Al-Ḥusayn ibn Khālid reported Imam al-Riḍā (‘a) as saying:

Looking at our progeny is (a kind of) worship. النَّظَرُ إِلَى ذُرِّيَّتِنَا عِبَادَةٌ.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:560, S. 19, H. 1.

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:565, S. 133, H. 3.

The reporter asked, “Does this mean the Imams from your progeny or all of the Holy Prophet’s descendants?”

The Imam (‘a) answered:

بَلِ النَّظَرُ إِلَى جَمِيعِ ذُرِّيَّةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عِبَادَةٌ مَا لَمْ يُفَارِقُوا مِنْهَاجَهُ وَلَمْ يَتَلَوَّثُوا بِالْمَعَاصِي.

It includes all the descendants of the Prophet (ṣ) who neither violated his course nor are polluted by acts of disobedience to Allah.[1]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:620, S. 165, H. 1.

# Chapter Two:
# Rules And Foundations

***Prelude***

***1. Religious and Conventional Laws***

***2. Controlling and Steering Emotions***

***3. Justice meted out under all circumstances***

***4. Nobility of Character and Indulgence***

***5. Charity and Preceding Others in Charitable Behavior***

***6. Good Example and Unique Behavior***

## PRELUDE

The second area of discussion appertains to rules that identify the progress and direction of social relations and the foundations on which they are established.

These rules and foundations steer the progress of social relations towards self-perfection in the behavior of individuals and towards social perfection in the activities of the virtuous community.

At the same time, they outline the ethical background and social behavior of the individual by highlighting the role that ethics plays in achieving social perfection in an individual.

Without these ethical restraints, social relations turn into a mere formal mechanism, similar to customs and traditions, disintegrating as soon as the social structure suffers the least change. This has actually taken place under certain conditions like emigration from one society to another, cultural and social intrusions imposed on a society, or overthrow of political regimes. In Western societies, ethics has turned into barren laws and traditions lacking any significant connection to ethics, moral fiber, spirit, or sentiment.

The Ahl al-Bayt (‘a) summed up these rules in the following points:

1. Commitment to religious duties and conventional responsibilities

2. Controlling and directing one’s emotions

3. Deeming justice and fairness as the only level of comparison between others and oneself

4. Nobility of character and dealing with people in terms of forbearance and compassion

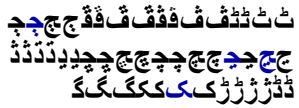
5. Charity and leading in charitable behavior

6. Distinguished behavior, acting as good example in general social conditions

These regulations are congruous with the Islamic aspects of social relations in trend, goals, form, and content. However, it is necessary to deal with each of these regulations in detail to shed light on the claimed congruity and connection.

## RELIGIOUS AND CONVENTIONAL LAWS

Commitment to the religious laws, reason-based pledges and covenants, as well as common conventional manners approved by the Holy Legislator, is in reality an ethical commitment towards Almighty Allah, the One and Only Lord and Creator Who has bestowed uncountable graces upon humankind. Almighty Allah had taken a pledge and a covenant from humankind that they would profess His Oneness in godhead and lordship, and obey and comply with His commandments and prohibitions in this world. Referring to this covenant, the Holy Qur'ān says:



When your Lord brought forth the children of Adam and, from their backs, their descendants, and made them bear witness against their own souls, "Am I not your Lord?" They answered, "Yes! We bear witness." Lest you should say on the Day of Resurrection, "Surely, we were heedless of this." Or, lest you should say, "Only our fathers associated others with Allah before, and we were an offspring after them: Will You then destroy us for what the vain doers did?" (7:172-173)

This commitment, therefore, is in reality the fulfillment of the pledge and covenant mentioned in the Holy Qur'ān and the acknowledgement of the religion and system of Islam, which Almighty Allah revealed to Muḥammad, His servant and messenger, peace be upon him and his Household. This religion came to guide humankind, organize their affairs, and build a virtuous human community so that the believers of this divine message who fulfill this covenant form the best nation.



These religious laws and regulations, including all commands and prohibitions, are based on actual advantage and disadvantage in both the individual and social movements of humanity. Obeying these religious laws is in truth achieving advantages and evading disadvantages. The second aspect of the Islamic concept of social relations, reinforcing the social structure, cannot be put into practice except by means of gaining advantages and warding off disadvantages.

Further, common conventional manners are just another expression of legitimate social commitments that people of a society agree to use as customs; therefore, conformity with these manners means conformity with people themselves and with society. This is in accord with the first aspect of social relations—openness and sociability.

### *Obligatory and Forbidden Commitments*

Positive and negative implementation of such regulation is found in the details about the superstructure of social relations.

As for the positive aspect, this regulation can be found in fulfillment of promises and covenants, restoration of securities to their owners, participation in funeral ceremonies, presence in congregational prayers and social gatherings, visiting the sick, and like matters that will be discussed in further detail in the second part of this book.

Regarding the negative aspect, application of regulation can be found in threatening others, causing them damage, violating their sanctities, scrutinizing their weaknesses, or spreading corruptive influences among them, which will also be discussed in the second part of this book.

## CONTROLLING AND STEERING THE EMOTIONS

The second constraint is to control one's emotions, feelings, and passions during involvement in certain events and in responding to the results and consequences of those events. When observed, this regulation embodies self-perfection in man's progress towards Almighty Allah.

Many traditions, reported from the Ahl al-Bayt ('a), emphasize such regulation as a means of attaining self-perfection.

In two books entitled *Man-lā-Yaḥḍuruhul-Faqīh* and *Thawāb al-A`māl*, Shaykh al-Ṣadūq has reported through a valid chain of authority on the authority of Shu`ayb al-`Aqarqūfī that Imam al-Ṣādiq ('a) said:

مَنْ مَلَكَ نَفْسَهُ إِذَا رَغِبَ وَإِذَا رَهِبَ وَإِذَا اشْتَهَى وَإِذَا غَضِبَ وَإِذَا رَضِيَ حَرَّمَ اللهُ جَسَدَهُ عَلَى النَّارِ.

Whoever controls himself when he desires, fears, craves, or becomes angry, Almighty Allah shall ban Hellfire from consuming his body.[1]

According to another tradition that is reported by Shaykh al-Kulaynī in *al-Kāfī* through a valid chain of authority on the authority of Ṣafwān al-Jammāl, Imam al-Ṣādiq ('a) said:

إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقٍّ، وَإِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ، وَإِذَا قَدَرَ لَمْ يَأْخُذْ أَكْثَرَ مِمَّا لَهُ.

A true faithful believer is he whose rage does not induce him to abandon what is right, whose approval (of something) does not induce him to indulge in the wrong, and whose power does not induce him to take more than his due.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:132, S. 1, H. 8.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:286, S. 53, H. 1.



## *Self-Building and Control of Emotions*

Without a doubt, self-building is one of the most imposing acts that man adopts in his progress towards self-perfection. According to an authentic tradition, the Holy Prophet (ṣ) is reported to have described self-building as 'the major jihad'.[1]

One aspect of self-building is controlling emotions and steering them towards what is right and approved by religious laws and divine goals.

In its subjective aspect, the significance of this regulation stems from educating and strengthening the human will to be in a permanent state of harmony with reason and religious laws in its choice and activity. The Holy Legislator has conferred a special significance upon reason and granted it a vital role in the progress of humanity and in guiding human will towards uprightness and helping human souls accomplish the final goal of their existence by controlling emotions during interaction.

In an authentic tradition, the Holy Prophet (ṣ) is reported to have said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:122, S. 1, H. 1.
Al-Sakūnī related the following on the authority of Abū-`Abdullāh al-Ṣādiq ('a):

> On seeing the armies returning from the battlefront, the Holy Prophet (ṣ) said, "Blessed are those who have performed the minor *jihad,* and have yet to perform the major one." When asked what the major *jihad* was, the Holy Prophet replied, "It is the *jihad* of the self (struggle against self)."

When Almighty Allah created the intellect (i.e. reason), He ordered it to come. So, the intellect did. He then ordered it to leave, and the intellect responded. Then, Almighty Allah declared, “By My Might and Majesty I take this oath, I have never created any creature dearer to me than you. I shall never deposit you in your perfect form except with those whom I love. Verily, it is you whom I will order, warn, punish, and reward.[1]

إِنَّ اللهَ سُبْحَانَهُ وَتَعَالَى خَلَقَ الْعَقْلَ ثُمَّ قَالَ لَهُ: أَقْبِلْ. فَأَقْبَلَ. ثُمَّ قَالَ لَهُ: أَدْبِرْ. فَأَدْبَرَ. ثُمَّ قَالَ: وَعِزَّتِي وَجَلاَلِي، مَا خَلَقْتُ خَلْقاً هُوَ أَحَبَّ إِلَيَّ مِنْكَ، وَلاَ أَكْمَلْتُكَ إِلاَّ فِي مَنْ أُحِبُّ. أَمَا إِنِّي إِيَّاكَ آمُرُ، وَإِيَّاكَ أَنْهَى، وَإِيَّاكَ أُعَاقِبُ، وَإِيَّاكَ أُثِيبُ.

According to another validly reported tradition, `Abdullāh ibn Sinān asked Imam al-Ṣādiq (‘a) whether the angels or mankind were more favored.

The Imam (‘a) answered:

`Alī ibn Abī-Ṭālib, the Commander of the Faithful, (‘a) said: Almighty Allah installed in angels reason without appetite, and in beasts appetite without reason; while in human beings, He installed both reason and appetite. Thus, a human being whose reason overcomes his appetite becomes more favorable than angels, but he whose appetite overcomes his reason becomes lowlier than beasts.[2]

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلاَمُ: إِنَّ اللهَ رَكَّبَ فِي الْمَلاَئِكَةِ عَقْلاً بِلاَ شَهْوَةٍ، وَرَكَّبَ فِي الْبَهَائِمِ شَهْوَةً بِلاَ عَقْلٍ، وَرَكَّبَ فِي بَنِي آدَمَ كِلَيْهِمَا. فَمَنْ غَلَبَ عَقْلُهُ شَهْوَتَهُ فَهُوَ خَيْرٌ مِنَ الْمَلاَئِكَةِ، وَمَنْ غَلَبَتْ شَهْوَتُهُ عَقْلَهُ فَهُوَ شَرٌّ مِنَ الْبَهَائِمِ.

1- Shaykh al-Kulaynī, *al-Kāfī* 1:10, H. 1; al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:160, H. 1.

2- Shaykh al-Ṣadūq, *`Ilal al-Sharā'i`* 1:4-5, H. 1; al-Ḥurr al- ⇨



### *Nobility of Character and Control of Emotions*

Controlling ones emotions contributes to self-perfection of individuals, which automatically has a great bearing on the self-perfection of the whole society.

Additionally, an individual characterized by uprightness and distinctive moral features leaves an undeniable impact on the other individuals of society. An upright individual’s social behavior will necessarily reflect his or her sound psychological reality.

For that reason, the Holy Qur'ān, highlighting this ethical aspect in behavior, has praised the Holy Prophet Muḥammad (ṣ) for the excellence of his morality:

Most surely, you conform to sublime morality. (68:4) گ گ گ ں ں

`Āmilī, *Wasā'il al-Shī`ah* 11:164, H. 2.

## JUSTICE AND FAIRNESS UNDER ALL CIRCUMSTANCES

The third rule in social relations is the commitment to justice and fairness with all people without discrimination. Hence, one is required to be fair even if such fairness forces him to confess his mistake in any incident or issue. This rule expresses the ethical background of the Islamic concept of social relations.

In its capacity as one of the most significant aspects of the social system, this rule has been adopted by Islam as the basis on which its whole system is established. Hence, the Ahl al-Bayt (‘a) regarded justice as an essential foundation of man’s relationship with Almighty Allah.

Second to divine mercy, justice is a pillar in man’s relationship with the Creator; in the production and distribution of wealth; in government; in judgment between parties of a dispute; and in man’s relationship with himself.

### *Maintenance of Justice among People*

The Ahl al-Bayt (‘a) emphasized justice and fair play as the basis of the social system in general and in social relations in particular. Imam al-Ṣādiq (‘a) said:

إِتَّقُوا اللهَ وَاعْدِلُوا، فَإِنَّكُمْ تَعِيبُونَ عَلَى قَوْمٍ لاَ يَعْدِلُونَ.

Fear Allah and act justly yourselves, for you are censuring people who do not establish justice.[1]

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

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:233, S. 37, H. 1.



الْعَدْلُ أَحْلَى مِنَ الشَّهْدِ، وَأَلْيَنُ مِنَ الزُّبْدِ، وَأَطْيَبُ رِيحاً مِنَ الْمِسْكِ.

Justice is sweeter than honey, softer than butter, and more fragrant than musk.[1]

### *Protest against injustice*

The Holy Imams of the Ahl al-Bayt (‘a) prohibited unjust treatment of the people. Usually, injustice is the result of misappropriation and disequilibrium in the accurate criteria of social relations.

Imam Muḥammad al-Bāqir (‘a) is reported to have said:

مَا مِنْ أَحَدٍ يَظْلِمُ مَظْلَمَةً إِلاَّ أَخَذَهُ اللهُ بِهَا فِي نَفْسِهِ وَمَالِهِ، فَأَمَّا الظُّلْمُ الَّذِي بَيْنَهُ وَبَيْنَ اللهِ فَإِذَا تَابَ غُفِرَ لَهُ.

No one commits a wrongdoing but that Almighty Allah shall punish him for it in his personal affairs or property. As for wrongdoings that one commits in his relationship with Almighty Allah, they are forgivable when the wrongdoer repents.[2]

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

مَا مِنْ مَظْلَمَةٍ أَشَدُّ مِنْ مَظْلَمَةٍ لاَ يَجِدُ صَاحِبُهَا عَلَيْهَا عَوْناً إِلاَّ اللهُ.

No act of injustice is graver than wronging one who has no helping power to repel it save Almighty Allah.[3]

Abū-Baṣīr has reported that two disputing men visited Imam al-Ṣādiq (‘a) and each one put forward his claim. After he had heard both of them, the Imam (‘a) said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:233, S. 37, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11: 338, S. 77, H. 3.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:338, S. 77, H. 1.

أَمَا إِنَّهُ مَا ظَفَرَ بِخَيْرٍ مَنْ ظَفَرَ بِالظُّلْمِ. أَمَا إِنَّ الْمَظْلُومَ يَأْخُذُ مِنْ دِينِ الظَّالِمِ أَكْثَرَ مِمَّا يَأْخُذُ الظَّالِمُ مِنْ مَالِ الْمَظْلُومِ. مَنْ يَفْعَلِ الشَّرَّ بِالنَّاسِ فَلاَ يُنْكِرِ الشَّرَّ إِذَا فُعِلَ بِهِ. أَمَا إِنَّهُ يَحْصِدُ ابْنُ آدَمَ مَا يَزْرَعُ، وَلَيْسَ يَحْصِدُ أَحَدٌ مِنَ الْمُرِّ حُلْواً، وَلاَ مِنَ الْحُلْوِ مُرّاً.

Truly, I say, he that gains something by unjust means has in fact gained no benefit. Verily, the wronged party seizes from the faith of the wronging party more than the wronging party seizes unjustly from the property of the wronged party. He that causes evil to people must not complain against the evil that is caused to him. Verily, the son of Adam (i.e. man) will reap only that which he has sown. No one can harvest sweetness from the bitter and no one can harvest bitterness from the sweet.

Upon hearing these words, the two disputing parties made up with each other and left.[1]

### *Giving others their rights even if it be against oneself*

The Ahl al-Bayt (‘a) urged their followers to be fair with all people by giving them their rights even if it went against their own interests. Hence, The Holy Imams (‘a) confirmed that the quality of faith (i.e. *īmān*) cannot be ascribed to anyone who does not treat all people equally and give each one his due even if he does not receive his own due.

Seemingly, any unjust act in social relations initially arises from one’s preferring oneself to others and giving one’s own right precedence over the rights of others. This trend then develops to include preferring certain individuals to others and giving the rights of a certain group precedence over the rights of the public. Justice will be established among all people when each person gives all others their

1- Shaykh al-Kulaynī, a*l-Kāfī* 2:334, H. 22.



due even if it is against oneself.

Imam Ja`far al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

سَيِّدُ الأَعْمَالِ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ وَمُوَاسَاةُ الأَخِ فِي اللهِ وَذِكْرُ اللهِ عَلَى كُلِّ حَالٍ.

Three acts are the masters of all deeds: (1) to treat people fairly even if it is against oneself, (2) to be cordial with your brothers in faith, and (3) to praise Almighty Allah in all circumstances.[1]

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ وَاسَى الْفَقِيرَ مِنْ مَالِهِ وَأَنْصَفَ النَّاسَ مِنْ نَفْسِهِ فَذَلِكَ الْمُؤْمِنُ حَقّاً.

He who financially comforts the poor from his wealth and gives people their dues, even if it be against his own interests, is a true and faithful believer.[2]

Abū-`Ubaydah al-Ḥadhdhā' has reported Imam al-Bāqir (‘a) as saying:

أَلاَ أُخْبِرُكَ بِأَشَدِّ مَا افْتَرَضَ اللهُ عَلَى خَلْقِهِ؟ إِنْصَافُ النَّاسِ مِنْ أَنْفُسِهِمْ وَمُوَاسَاةُ الإِخْوَانِ فِي اللهِ عَزَّ وَجَلَّ وَذِكْرُ اللهِ عَزَّ وَجَلَّ عَلَى كُلِّ حَالٍ، فَإِنْ عَرَضَتْ لَهُ طَاعَةٌ عَمِلَ بِهَا وَإِنْ عَرَضَتْ لَهُ مَعْصِيَةٌ تَرَكَهَا.

May I tell you about the most difficult duty that Almighty Allah has imposed on His creatures? It is to give others their rights against oneself, to equate brethren-in-faith with oneself, to praise Almighty Allah under all conditions, to perform any act of obedience to Almighty Allah whenever it is encountered, and to avoid any act of disobedience to Him whenever encountered.[3]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:225, S. 34, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:225, S. 34, H. 5.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:226, S. 34, H. 10.

The Ahl al-Bayt (‘a) instructed their followers strongly to love for their brethren-in-faith whatever they loved for themselves.

This instruction can be evidently seen in Imam `Alī’s instructive letter to his son, Imam Ḥasan (‘a), in which he said:

فَأحْبِبْ لِغَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ وَاكْرَهْ لَهُ مَا تَكْرَهُ لَهَا.

Love for the others whatever you love for yourself and hate for them whatever you hate for yourself.[1]

Imam al-Ṣādiq (‘a) also said:

أَوْحَى اللهُ عَزَّ وَجَلَّ إِلَى آدَمَ: إِنِّي سَأَجْمَعُ لَكَ الْكَلاَمَ فِي أَرْبَعِ كَلِمَاتٍ: وَاحِدَةٌ لِي، وَوَاحِدَةٌ لَكَ، وَوَاحِدَةٌ فِي مَا بَيْنِي وَبَيْنَكَ، وَوَاحِدَةٌ فِي مَا بَيْنَكَ وَبَيْنَ النَّاسِ... أَمَّا الَّتِي لِي فَتَعْبُدُنِي لاَ تُشْرِكُ بِي شَيْئاً. وَأَمَّا الَّتِي لَكَ فَأَجْزِيكَ بِعَمَلِكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ. وَأَمَّا الَّتِي بَيْنِي وَبَيْنَكَ فَعَلَيْكَ الدُّعَاءُ وَعَلَيَّ الإِجَابَةُ. وَأَمَّا الَّتِي بَيْنَكَ وَبَيْنَ النَّاسِ فَتَرْضَى لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ.

Almighty Allah, through revelation, addressed to Adam the following: I will summarize the whole wording for you in the following four statements...one statement is about Me, the other about you, the third about what is between you and Me, and the fourth is about what is between you and the people...The word that is for Me is that you must worship me without setting any partner with Me. The word that is for you is that I reward you for your deeds when you are in the most urgent need for that reward. The word that pertains to what is between you and Me is that you pray to Me and I respond to you. The word that pertains to what is between you and the people is that you accept for them whatever you accept for yourself and hate for them whatever you hate for yourself.[1]

1- *Nahj al-Balāghah*, Letter No. 31.



1- Shaykh al-Kulaynī, *al-Kāfī* 2:146, H. 13.

## NOBILITY OF CHARACTER AND INDULGENCE

The fourth rule according to the instructions of the Holy Imams of the Ahl al-Bayt (‘a) is showing nobility of character, kindness and leniency while interacting with people. This is the ethical basis of openness in social relations.

It is necessary to understand that the ethical tenor of social relations consists of love and affection. It is not an empty, formal relation or a mechanism that is based on mutual benefits and interests; rather, it is an emotional and sentimental tie because social relations cannot attain perfection through common or personal interests but through mutual love and affection.

Undoubtedly, good manners, showing affection to others, courtesy, and forbearance in dealing with people are expressions of this love and indicate the first important step on this path, remove all barriers and negative impacts that stand against love, and symbolize love at the time that its constituents and elements attain perfection.

Traditions corroborating this tenor and its outcomes have been reported from the Holy Prophet (ṣ):

Shaykh al-Kulaynī, through an authentic chain of authority, has quoted Imam al-Bāqir (‘a) as relating the following:

A Bedouin from the Banū-Tamīm tribe came to the Holy Prophet (ṣ) and asked for an advice. The Holy Prophet (ṣ) answered:



تَحَبَّبْ إِلَى النَّاسِ يُحِبُّوكَ.

Try to endear yourself to people and they will certainly love you.[1]

The author of *Wasā'il al-Shī`ah* has dedicated two sections, in the chapter on laws of association with people, to good manners and forbearance. In these sections, he has recorded numerous traditions confirming this fact and relating the perfection of faith to love and endearing oneself to others[2] because it has also been reported that true faith and religion are in reality love. Let us now cite a number of validly reported traditions that confirm these facts.

Imam Muḥammad al-Bāqir (‘a) is reported to have said:

إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَاناً أَحْسَنُهُمْ خُلُقاً.

Certainly, the most faithful of the believers have the best manners.[3]

Imam Ja`far al-Ṣādiq (‘a) is reported to have said:

إِنَّ الْخُلُقَ الْحَسَنَ يُمِيثُ الْخَطِيئَةَ كَمَا تُمِيثُ الشَّمْسُ الْجَلِيدَ.

Verily, good conduct dissolves sins in the same way that sunlight dissolves snow.[4]

He (‘a) is also reported as saying:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:433, H. 1.
2- Refer to al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:503-539, Chapter: Etiquettes of Association with People (*Aḥkām al-`Ishrah*), S. 104, 121. In addition, sections 29 and 30 are also full of other traditions demonstrating the importance of endearing oneself to others and associating with them with forbearance.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:503, S. 104, H. 1.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:504, S. 104, H. 6.

إِنَّ حُسْنَ الْخُلُقِ يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

Good manners promote to the rank of those who persistently observe fasting and spend their nights in acts of worship.[1]

He (‘a) is also reported as saying:

أَكْمَلُ النَّاسِ عَقْلاً أَحْسَنُهُمْ خُلُقاً.

The wisest of all people are those with the best manners.[2]

He (‘a) is also reported as saying:

إِنَّ اللهَ تَبَارَكَ وَتَعَالَى لَيُعْطِي الْعَبْدَ مِنَ الثَّوَابِ عَلَى حُسْنِ الْخُلُقِ كَمَا يُعْطِي الْمُجَاهِدَ فِي سَبِيلِ اللهِ يَغْدُو عَلَيْهِ وَيَرُوحُ.

Verily, Almighty Allah grants his servants a reward for good conduct equal to the reward of one who is frequently engaged in jihad in the way of Allah.[3]

He (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

أَمَرَنِي رَبِّي بِمُدَارَاةِ النَّاسِ كَمَا أَمَرَنِي بِالْفَرَائِضِ.

Just as my Lord ordered me to persevere in obligatory (religious) duties, so also He ordered me to observe forbearance.[4]

He (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

مُدَارَاةُ النَّاسِ نِصْفُ الإِيمَانِ وَالرِّفْقُ بِهِمْ نِصْفُ الْعَيْشِ.

Treating people with moderation is half of one’s faith, and to be lenient towards them is half of one’s sustenance.[5]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:504, S. 104, H. 4.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:504, S. 104, H. 9.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:505, S. 104, H. 15.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:540, H. 1, S. 121.
5- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:540, S. 121, H. 5.



Sufyān ibn `Uyaynah reported that he once asked al-Zuhrī whether he had met `Alī ibn al-Ḥusayn (Zayn al-`Ābidīn) (‘a). Al-Zuhrī answered, “Yes, I have met him. I have never met a person more virtuous than he is. By Allah, I have never known that he had a friend in secret or an enemy in public.”

Sufyān asked, “How was that?”

Al-Zuhrī answered, “Because all those who loved him envied him out of their abundant knowledge of his outstanding merits, and all those who hated him used to treat him with tolerance because he treated them with even more tolerance.”[1]

Fuḍayl ibn Yasār reported that he asked Imam al-Ṣādiq (‘a) whether to love and hate for Allah’s sake is part of faith. The Imam (‘a) answered:

وَهَلِ الإِيمَانُ إِلاَّ الْحُبُّ وَالْبُغْضُ؟

Is true faith anything other than such love and hate?

Then the Imam (‘a) said the following Qur'ānic verse to confirm his words:

...Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way. (49:7)”[2]

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:542, S. 121, H. 10.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:435, H. 16; al-Barqī, *al-Maḥāsin* 1:409, H. 930, published by the Ahl al-Bayt World Assembly.

Ṣafwān al-Jammāl reported on the authority of Abū-`Ubaydah Ziyād al-Ḥadhdhā' that Imam al-Bāqir (‘a) said to him:

يَا زِيَادُ وَيْحَكَ! وَهَلِ الدِّينُ إِلاَّ الْحُبُّ؟ أَلاَ تَرَى قَوْلَ اللهِ: ﴿ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ﴾؟ أَوَ لاَ تَرَى قَوْلَ اللهِ لِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِه: ﴿ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ﴾؟ وَقَالَ: ﴿□ □ □ □﴾ الدِّينُ هُوَ الْحُبُّ، وَالْحُبُّ هُوَ الدِّينُ.

O Ziyād, is religiousness anything other than love? Consider Almighty Allah’s saying (in the Holy Qur'ān), “Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful. (3:31)” Consider Almighty Allah’s saying to Muḥammad (ṣ), “Allah has endeared the faith to you and has made it seemly in your hearts. (49:7)” He has also said, “They love those who have fled to them. (59:9)” Thus, the religion is love and love is religion.[1]

Although love, mentioned in these traditions, stands for love for Almighty Allah, surely to love Muslims and faithful believers for His sake has to be a class of faith because such love stems from love for Almighty Allah and for His sake, as maintained by other traditions.

Sallām ibn al-Mustanīr has reported Imam al-Bāqir (‘a) as saying:

وِدُّ الْمُؤْمِنِ فِي اللهِ مِنْ أَعْظَمِ شُعَبِ الإِيمَانِ. أَلاَ وَمَنْ أَحَبَّ فِي اللهِ

When a believer loves (others) for the sake of Almighty Allah, this becomes one of the greatest parts of faith. Verily, he who

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:435, H. 17; al-Barqī, *al-Maḥāsin* 1:409, H. 931, published by the Ahl al-Bayt World Assembly.



وَأَبْغَضَ فِي اللهِ وَأَعْطَى فِي اللهِ وَمَنَعَ فِي اللهِ فَهُوَ مِنْ أَصْفِيَاءِ اللهِ.

loves, hates, gives, and withholds for the sake of Almighty Allah is one of His elite servants.[1]

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

مِنْ أَوْثَقِ عُرَى الإِيمَانِ أَنْ تُحِبَّ فِي اللهِ، وَتُبْغِضَ فِي اللهِ، وَتُعْطِيَ فِي اللهِ، وَتَمْنَعَ فِي اللهِ.

One of the firmest handles of faith is to love, hate, give, and withhold exclusively for the sake of Almighty Allah.[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:431, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 11:431, H. 2.

## CHARITY AND TAKING THE LEAD IN CHARITABLE BEHAVIOR

The fifth rule in the Islamic conception of social relations is to be charitable towards others. This act can be classified into two types:

### *Charitable Behavior towards all People*

The first type of charity is to behave charitably towards all people without taking into consideration whether a tie between the source and the target exists or not. Examples of this type of charity are public deeds of charitable people such as paving roads, digging wells, building guesthouses, endowing property for public purposes, feeding the hungry, helping the poor and the needy, building vocational institutes, and establishing educational, health, and cultural centers. Similar activities of charity, which demonstrate interest in the general affairs of Muslims can be described as deeds that are *fisabīlillāh* (i.e. in the way of Allah).

Such deeds, urged by Islam, are the most favorable and genuine form of charity, since they bring about a great reward and compensation and contribute to the perfection of individuals and communities. They are charitable acts that have no direct connection with social relations, although they have a broad-ranging effect on social relations.

### *Charitable Behavior in Social Relations*

The second type of charity is direct charitable behavior towards certain individuals or Muslims in general. This type of charity represents the basic pillar that helps perfect social relations. It also presents love and affection as being the actual purpose behind building good social relations.



It is the most powerful and effective means of gaining affection and love, evading social problems, and diminishing negative reactions in social relations. Finally, it is an image of the high moral standard of man. All these features are visible in traditions that stress the significance of doing good towards others.

For instance, Imam al-Ṣādiq (‘a) is reported to have said:

إِصْنَعِ الْمَعْرُوفَ إِلَى مَنْ هُوَ أَهْلُهُ وَإِلَى مَنْ لَيْسَ مِنْ أَهْلِه، فَإِنْ لَمْ يَكُنْ هُوَ أَهْلَهُ فَكُنْ أَنْتَ مِنْ أَهْلِه.

Do favor to those who deserve it and those who do not, because if they do not deserve it, you are worthy of doing it.[1]

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

إِصْنَعُوا الْمَعْرُوفَ إِلَى كُلِّ أَحَدٍ، فَإِنْ كَانَ أَهْلَهُ وَإِلاَّ فَأَنْتَ أَهْلُهُ.

Do favors to everybody. Even if they do not deserve them, you are worthy of doing them.[2]

### *Doing Good to Oneself*

In order to maintain equilibrium in this respect, Islam has rendered doing good to others as doing good to oneself. Hence, Almighty Allah says:

ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ

If you do good, you will do good for your own souls, and if you do evil, it shall be for your own souls also. (16:7)

In view of this, the Ahl al-Bayt (‘a) did not only instruct their followers to do good and behave charitably. They asked their followers to *precede all others* in charity in

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:528, S. 3, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:528, S. 3, H. 2.

such a way that the principle of conceding one's right and treating others kindly would become one of the social duties incumbent on true Muslims, as it raises one towards self-perfection and, at the same time, contributes to social perfection.

In this respect, Imam al-Bāqir (‘a) is reported to have said:

مَنْ خَالَطْتَ فَإِن اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِمْ فَافْعَلْ.

If you can take the lead among those with whom you associate, then do it.[1]

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

فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ) قَالَ: كَانَ يُوسِعُ الْمَجْلِسَ وَيَسْتَقْرِضُ لِلْمُحْتَاجِ وَيُعِينُ الضَّعِيفَ.

Regarding the holy verse, "Surely, we see you to be of the doers of good. (12:36)" He (i.e. Prophet Joseph (‘a)) was described thus because he used to make room in his assemblies for those who had just joined them, borrow money to give to the needy, and help the weak.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:401, S. 1, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:405, S. 4, H. 1.

## GOOD EXAMPLE AND UNIQUE BEHAVIOR

The sixth rule of social relations is to be perfect examples of social behavior. This basic pillar builds excellent social relations and leads people to perfection. It is, moreover, the best means of teaching others ethical behavior.[1]

The Holy Imams (‘a) ordered their followers to commit to this principle and play a vital role in persuading Muslims to emulate them.

Shaykh al-Kulaynī has reported, through an authentic chain of authority, that Ṣafwān ibn Yaḥyā reported Abū-Usāmah Zayd al-Shaḥḥām as saying that Imam al-Ṣādiq (‘a) said to him:

إِقْرَأْ عَلَى مَنْ تَرَى أَنَّهُ يُطِيعُنِي مِنْهُمْ وَيَأْخُذُ بِقَوْلِي السَّلَامَ، وَأُوصِيكُمْ بِتَقْوَى اللهِ عَزَّ وَجَلَّ، وَالْوَرَعَ فِي دِينِكُمْ، وَالاجْتِهَادَ للهِ، وَصِدْقَ الْحَدِيثِ، وَأَدَاءَ الأَمَانَةِ، وَطُولَ السُّجُودِ، وَحُسْنَ

Deliver my greetings to every one whom you consider to be obeying me and following my orders. (Say to them): I advise you to fear Almighty Allah, to act piously with regard to the affairs of your religion, to work painstakingly for the sake of Almighty Allah, to be honest in speech, to fulfill the trusts entrusted with you, to make prolonged prostration before Almighty Allah, and to observe good neighborliness. Verily, these are the traits with

1- In an independent thesis, I have discussed the topic of excellent example and its psychological and spiritual impacts, as well as its constructive role in societies. I hope I would be able to publish it in an independent book. Besides, in this series of books, I have discussed the topic of excellent example on a number of occasions, especially in the chapters on goals and particularities, and spiritual and moral contents of building a virtuous community. It is therefore pointless to repeat.

الْجِـوَار. فَبِهَـذَا جَـاءَ مُحَمَّـدٌ صَـلَّى اللهُ عَلَيْـه وَآلـه وَسَـلَّمَ؛ كَـانَ يَـأْمُرُ بِـأَدَاء الْخَـيْط وَالْمَخِـيط. صِـلُوا عَـشَائِرَكُمْ، وَاشْـهَدُوا جَنَـائِزَهُمْ، وَعُـودُوا مَرْضَـاهُمْ، وَأَدُّوا حُقُـوقَهُمْ؛ فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرِعَ فِي دِينِه وَصَدَقَ الْحَدِيثَ وَأَدَّى الأَمَانَةَ وَحَسَّنَ خُلُقَهُ مَعَ النَّاسِ قِيلَ هَـذَا جَعْفَـرِيٌّ، فَيَـسُرُّنِي ذَلِـكَ وَيَـدْخُلُ عَلَـيَّ مِنْـهُ الـسُّرُورَ، وَقِيـلَ هَـذَا أَدَبُ جَعْفَرٍ. وَاللهِ لَحَدَّثَنِي أَبِي عَلَيْـه السَّلَامُ أَنَّ الرَّجُلَ كَانَ يَكُـونُ فِي القَبِيلَةِ مِنْ شِيعَةِ عَلِيٍّ عَلَيْه السَّلَامُ فَيَكُـونُ زَيْنَهَا، آدَاهُـمْ لِلأَمَانَـةِ، وَأَقْـضَاهُمْ لِلْحُقُـوقِ، وَأَصْـدَقَهُمْ لِلْحَـدِيثِ، إِلَيْـه وَصَـايَاهُمْ وَوَدَائِعُهُـمْ، تُـسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ: مَـنْ مِثْـلُ

which Prophet Muḥammad (ṣ) came. You should give back things with which you were entrusted to their owners, be the owners righteous or dissolute. The Messenger of Allah (ṣ) used to order his followers to fulfill their trusts even if they were only a thread and needle. Build good relationships with your clans, present yourselves at their funeral processions, visit the sick among them, and carry out your duties towards them. Verily, if one of you shows piety in his religious affairs, speaks nothing but the truth, and behaves politely towards the people, they will refer to him as belonging to Ja`far and they will say that this is the way Ja`far educates his followers. This thing will please me and fill me with delight. If one does the opposite, it is I who will be defamed and offended, since the people will then say that Ja`far has trained his followers in this manner. I swear by Allah that my father (‘a) told me that a (true) Shī`ite in a clan would be the best of its individuals, the most trustworthy, the most observant of their rights, and the most honest. The other individuals of that clan would always keep their wills and trusts with him.[1] When they would be asked about him, they

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:398 H. 2.



فُـلان؟ إِنَّـهُ آدَانَـا لِلأَمَانَـةِ وَأَصْدَقُنَا لِلْحَدِيثِ.

would answer that he was unmatched among them, since he was the most trustworthy and the most honest.

Kathīr ibn `Alqamah has reported that he once asked Imam al-Ṣādiq (‘a) for advice. The Imam thus (‘a) said:

أُوصِيكَ بِتَقْـوَى اللهِ وَالْـوَرَعِ وَالْعِبَـادَةِ وَطُولِ السُّجُودِ وَأَدَاءِ الأَمَانَـةِ وَصِـدْقِ الْحَدِيثِ وَحُسْنِ الْجِوَارِ. فَبِهَـذَا جَاءَنَـا مُحَمَّدٌ، صَلَّى اللهُ عَلَيْهِ وَآلِه. صِلُوا فِي عَشَائِرِكُمْ وَعُودُوا مَرْضَاكُمْ وَاشْـهَدُوا جَنَائِزَكُمْ، وَكُونُوا لَنَا زَيْناً وَلاَ تَكُونُـوا عَلَيْنَـا شَـيْناً. حَبِّبُونَـا إِلَـى النَّـاسِ وَلاَ تُبَغِّضُونَا إِلَيْهِمْ، فَجُرُّوا إِلَيْنَا كُـلَّ مَـوَدَّةٍ وَادْفَعُوا عَنَّا كُلَّ شَرٍّ.

I command you to fear Allah, relinquish prohibited acts, stick to devotional acts, prostrate yourself as long as you can, fulfill trusts, tell only truths, and treat your neighbor kindly. This is exactly what has been brought to us by Muḥammad—peace be upon him and his Household. Build up good relations with the members of your tribes. Visit the sick among them. Attend their funeral ceremonies. Represent us excellently (before others) and do not create a bad opinion of us. Draw people to fondness towards us and avert from us every evil...[1]

`Abdullāh ibn Abī-Ya`fūr has reported Imam al-Ṣādiq (‘a) as saying:

كُونُوا دُعَاةً لِلنَّـاسِ بِـالْخَيْرِ بِغَيْـرِ أَلْسِنَتِكُمْ، لِيَرَوْا مِـنْكُمُ الاِجْتِهَـادَ وَالصِّدْقَ وَالْوَرَعَ.

Act as heralds to goodness among the masses by other means than your tongues (i.e. speech) so that they can become aware of your diligence, honesty, and piety.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:400, H. 8.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:513, H. 1.

According to another narration of the same purport, the Imam (‘a) said:

كُونُوا دُعَاةً لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ، لِيَرَوْا مِنْكُمُ الْوَرَعَ وَالاِجْتِهَادَ وَالصَّلاَةَ وَالْخَيْرَ، فَإِنَّ ذَلِكَ دَاعِيَةٌ.

Act as heralds to goodness among the masses by other means than your tongues (i.e. speech) so that they can become aware of your abstention (from violating Almighty Allah’s prohibitions), diligence, prayers, and goodness. Verily, these things are heralds.[1]

By means of these rules and foundations, the Islamic concept of social relations reaches perfection. It is significant that the five aspects of social concept are based on a number of well-built foundations whose elements and details will be cited in the coming section of this book: the superstructure of the social relations system of Islam.

1- Shaykh al-Kulaynī, *al-Kāfī* 2:105, H. 10 & 2:78, H. 14.

# Part Two:
# The Superstructure
# Of Social Relations

***Prelude***

## Chapter One:
## Superstructure Of Various
## Aspects Social Relations

***1. Openness and Social Responsibility***

***2. Reinforcement of Social Structure***

***3. Contents of Social Relations***

***4. Levels of Social Relations***

***5. Special Treatment***

## PRELUDE

The superstructure of social relations denotes the details of the system of association as tackled by books of traditions (i.e. *ḥadīth*). This system is composed of a set of obligatory laws on social etiquette and manners, deals with the various forms of association with others, and presents the ideal and most accurate outline for building social relations.

Islam has identified the aspects of this concept, outlined its foundations and rules and established (ṣ)

In the coming chapters, we will briefly discuss the details of this concept and the relationship between these details and the two aspects of the Islamic concept of social relations. The correlation between the rules of the concept and its features on the one hand and the superstructure or details, on the other, will be made unmistakably clear.

However, details and demonstration of the outlines and elements of this concept is left for my independent book that is dedicated to the Islamic concept of social relations.[1]

This section is composed of two chapters. The first chapter deals with the superstructure, which confirms and clarifies different aspects of social relations.

The second chapter deals with the superstructure of the

1- Basically, I have depended upon traditions quoted from al-Ḥurr al-`Āmilī's comprehensive and voluminous book of *Wasā'il al-Shī`ah* (in full, *Tafṣīl Wasā'il al-Shī`ah ilā Taḥṣīl Masā'il al-Sharī`ah*); Volume Eight: *Kitāb al-Ḥajj*, Sections: *Aḥkām al-`Ishrah* (Laws of Association), as well as some other parts from Volume Eleven: *Kitāb al-Jihad*, Sections: *Jihad al-Nafs*, *al-Amr bi'l-Ma`rūf wa'l-Nahy `an al-Munkar*.



rules and foundations of the concept.

Discussion of details will follow the sequence adopted in the first section of this book.

## ASPECT OF OPENNESS

### *Additional Indications of Openness*

With regard to openness in social relations, the traditions of the Ahl al-Bayt (‘a) demonstrate this aspect.

(1) Traditions emphasize exchanging greetings, because salutation is often the key to building good social relations with others.

Through a valid chain of authority, Shaykh al-Kulaynī has reported Imam al-Bāqir (‘a) as saying:

إِنَّ اللهَ عَـزَّ وَجَـلَّ يُحِـبُّ إِفْـشَاءَ السَّلاَمِ.

Verily, Allah the Almighty and Majestic likes offering salutation.[1]

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

مِنَ التَّوَاضُعِ أَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ.

To greet everyone you meet is a sort of modesty.[2]

Instructing Imam `Alī (‘a), the Holy Prophet (ṣ) is reported to have said:

ثَـلاَثٌ كَفَّـارَاتٌ: إِفْـشَاءُ الـسَّلاَمِ، وَإِطْعَـامُ الطَّعَـامِ، وَالـصَّلاَةُ بِاللَّيْـلِ وَالنَّاسُ نِيَامٌ.

Three characteristics make amends for sins: (1) offering salutation, (2) feeding the needy, (3) offering prayers at night when others are asleep.[3]

(2) The Holy Imams (‘a) emphasized amity as a feature of true believers. In other words, a true believer must build

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 8:438, S. 34, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 8:438, S. 34, H. 4.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah*, 8:439, S. 34, H. 5.



good relations with all people and endear himself to them so that he is a well-liked person. Naturally, such amity is achievable only through wide-ranging relations and associations with others.

Imam al-Ṣādiq (‘a) quoted the Holy Prophet (ṣ) as saying:

أَفْـضَلُكُمْ أَحْـسَنُكُمْ أَخْلاَقـاً، الْمُوَطَّـأُونَ أَكْنَافـاً، الَّـذِينَ يَـأْلَفُونَ وَيُؤْلَفُـونَ، وَتُوطَـأُ رِحَالُهُمْ.

The best of you are those with the best manners, whose ‘sides are generously prepared’,[1] who have close relationships with people and people have close relationships with them, and whose carpets are always trodden.[2]

(3) Traditions have emphasized the forbidding of alienation and rupture of relations between Muslims. Islam believes it is necessary to keep the door wide open in social relations even if one party is unhappy. Things forbidden in Islam have grave consequences.

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

لاَ خَيْرَ فِي الْمُهَاجَرَةِ.

There is no good in breaking away (from others).[3]

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

مَا مِنْ مُؤْمِنَيْنِ اهْتَجَرَا فَوْقَ ثَلاَثٍ إِلاَّ وَبَرِئْتُ مِنْهُمَا فِي الثَّالِثَةِ.

I will definitely disavow any pair of believers who forsake each other for more than three days.

1- This is an Arab proverb indicating lenience, generosity, and hospitality.
2- Carpets of those who have good relations with others are usually trodden; i.e. they are frequently visited by people. See Shaykh al-Kulaynī, *al-Kāfī* 2:102. The tradition is also recorded in al-Ḥurr al-`Āmilī's *Wasā'il al-Shī`ah* 8:510, S. 105, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:584, S. 144, H. 2.

He was asked, "The wronging party deserves this, but why does this include the wronged party, too?"

The Imam (‘a) answered:

مَا بَالُ الْمَظْلُومِ لاَ يَصِيرُ إِلَى الظَّالِمِ فَيَقُولُ: »أَنَا الظَّالِمُ.« حَتَّى يَصْطَلِحَا؟

Why did the wronged party not go to the wronging party and claim that he was the wronging party so that they would make peace?[1]

Al-Qāsim ibn al-Rabī` has reported that he heard Imam al-Ṣādiq (‘a), in his instruction to al-Mufaḍḍal, saying:

لاَ يَفْتَرِقُ رَجُلاَنِ عَلَى الْهِجْرَانِ إِلاَّ اسْتَوْجَبَ أَحَدُهُمَا الْبَرَاءَةَ وَاللَّعْنَةَ، وَرُبَّمَا اسْتَحَقَّ ذَلِكَ كِلاَهُمَا.

Whenever two men leave one another and become estranged, one of them must be worth disavowal and curse, and sometimes both parties are worthy of it.

Mu`attab said, "May Allah make me your sacrifice. One may curse the wronging party, but why is the wronged party then cursed, too?"

The Imam (`a) answered:

لأَنَّهُ لاَ يَدْعُو أَخَاهُ إِلَى صِلَتِه، وَلاَ يَتَغَامَسُ لَهُ مِنْ كَلاَمِه. سَمِعْتُ أَبِي عَلَيْهِ السَّلاَمُ يَقُولُ: إِذَا تَنَازَعَ اثْنَانِ فَغَازَّ أَحَدُهُمَا الآخَرُ فَلْيَرْجِعِ الْمَظْلُومُ إِلَى صَاحِبِه حَتَّى يَقُولَ لِصَاحِبِه: »أَيْ أَخِي، أَنَا الظَّالِمُ.« حَتَّى يَقْطَعَ الْهِجْرَانُ

The wronged party may also be cursed because he does not call the other party to reconcile...I heard my father saying, "If two (of our Shī`ah) disagree with each other and one of them prevails over the other, the wronged party should come to the other and confess that he was wrong, so that their disagreement will

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:586, S. 144, H. 10.



بَيْنَهُ وَبَيْنَ صَاحِبِه، فَإِنَّ اللهَ تَبَارَكَ وَتَعَالَى حَكَمٌ عَدْلٌ يَأْخُذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ.

come to an end. Allah, the Blessed and Exalted, is surely a fair Judge and will certainly judge for the benefit of the wronged party."[1]

Imam al-Ṣādiq (‘a) has also reported on the authority of his father that the Holy Prophet (ṣ) said:

أَيُّمَا مُسْلِمَيْنِ تَهَاجَرَا فَمَكَثَا ثَلاَثاً لاَ يَصْطَلِحَانِ إِلاَّ كَانَا خَارِجَيْنِ مِنَ الإِسْلاَمِ، وَلَمْ يَكُنْ بَيْنَهُمَا وِلاَيَةٌ، فَأَيُّهُمَا سَبَقَ إِلَى كَلاَمِ أَخِيهِ كَانَ السَّابِقَ إِلَى الْجَنَّةِ يَوْمَ الْحِسَابِ.

Verily, any two Muslims that become estranged and refrain from reconciliation within three days will have certainly abandoned the religion of Islam, and their brotherhood-in-faith will be canceled. Hence, the party who precedes the other in making peace will also precede the other in entering Paradise.[2]

(5) Traditions have also highlighted the necessity of accepting the apologies of others. Hence, a true believer must accept the apology of those who had caused him pain. This trait reflects the significance of maintaining good social relations, blocking the door in the face of all sorts of rupture of relations, and eradicating the traces of the causes and effects of such dispute.

### *Exceptions*

Islam has determined a set of exceptions in this field so that this concept is complete and the significance of openness emphasized.

In our discussion of the fourth aspect of the Islamic concept

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:584, S. 144, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:585, S. 144, H. 5.

of social relations, we referred to some of these exceptions under general social relations. Hereinafter, we will refer to these exceptions generally by summing them in the following four points:

### *(1) Avoidance of situations that cause one to lose one's reputation*

Relations with people with bad reputations and suspicion must be avoided, because they injure the reputations of the person who wants to build relations with them. Examples of such relations are the following:

A. Relationships that bring accusations of sinful behavior or committing of illegal deeds, such as associations with certain women—and even certain men and children, are the first example. The same is applicable to associations with certain rich and luxury-loving people. Accusations can arise from the origin, form, or nature of these relations. Some traditions forbid such associations.

For instance, Imam al-Ṣādiq (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

ثَلاَثَـةٌ مُجَالَـسَتُهُمْ تُمِيـتُ الْقَلْـبَ: الْجُلُوسُ مَعَ الأَنْذَال، وَالْحَدِيثُ مَعَ النِّسَاءِ، وَالْجُلُوسُ مَعَ الأَغْنِيَاءِ.

Association with the following three categories of people **desensitize**s hearts: (1) sitting with dishonest or unscrupulous people, (2) talking to women, and (3) sitting with the rich.[1]

Imam al-Ṣādiq (‘a) has also reported Imam `Alī the Commander of the Faithful (‘a) as saying:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:421, S. 18, H. 1.



مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَـةِ فَـلاَ يَلُـومَنَّ مَنْ أَسَاءَ بِه الظَّـنَّ، وَمَـنْ كَـتَمَ سِـرَّهُ كَانَتِ الْخِيَرَةُ فِي يَدِه.

Whoever engages himself in situations of accusation should not blame those who have a bad idea about him. Whoever conceals his secrets will have public decisions in his hand.[1]

Imam al-Riḍā (‘a) is reported to have quoted Imam al-Ṣādiq (‘a) as saying:

إِتَّقُوا مَوَاقِفَ الرِّيَـبِ، وَلاَ يَقِفَـنَّ أَحَدُكُمْ مَعَ أُمِّه فِي الطَّرِيقِ، فَإِنَّهُ لَيْسَ كُلُّ أَحَدٍ يَعْرِفُهَا.

Avoid situations that bring about ill reputation. Avoid stopping even with your mothers in public places, because not everyone knows that this woman is your mother.[2]

B. Another example is relations that arouse accusations of doctrinal, ideological, or political deviation, such as accompanying, sitting with, studying under, and receiving from people who are heretical or aberrant. Some traditions warn against this.

Imam al-Ṣādiq (‘a) said:

لاَ تَصْحَبُوا أَهْلَ الْبِدَعِ، وَلاَ تُجَالِسُوهُمْ فَتَكُونُـوا عِنْـدَ النَّـاسِ كَوَاحِـدٍ مِـنْهُمْ. وَقَـالَ رَسُـولُ اللهِ صَـلَّى اللهُ عَلَيْـهِ وَآلِـهِ وَسَلَّمَ: الْمَرْءُ عَلَى دِينِ خَلِيلِه وَقَرِينِه.

Do not accompany heretics and do not participate in their sessions, lest people equate you with them. The Messenger of Allah (ṣ) has said, “Man follows the religion of his friend and companion.”[3]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:422, S. 19, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:423, S. 19, H. 5.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:430, S. 27, H. 1.

### *(2) Keeping away from wicked associates*

It is advisable to keep away from wicked individuals known for corruptive behavior. By accompanying such individuals, nothing is gained except harm and grievance. Besides, one is influenced by the company one keeps.

Imam `Alī the Commander of the Faithful (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

أُنْظُرُوا مَنْ تُحَادِثُونَ، فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ يَنْزِلُ بِهِ الْمَوْتُ إِلاَّ مُثِّلَ لَهُ أَصْحَابُهُ إِلَى اللهِ، فَإِنْ كَانُوا خِيَاراً فَخِيَاراً، وَإِنْ كَانُوا شِرَاراً فَشِرَاراً، وَلَيْسَ أَحَدٌ يَمُوتُ إِلاَّ تُمُثِّلْتُ لَهُ عِنْدَ مَوْتِهِ.

Inspect those with whom you exchange discourses. At the hour of death, Almighty Allah will display everyone’s companions before him. If righteous was their companion, they will be shown righteousness, but if evil was their companion, they will be shown evil. At the hour of everyone’s death, I will be shown to him, too.[1]

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

قَالَ عِيسَى عَلَيْهِ السَّلاَمُ: إِنَّ صَاحِبَ الشَّرِّ يُعْدِي، وَقَرِينُ السُّوءِ يُرْدِي، فَانْظُرْ مَنْ تُقَارِنُ.

Jesus (‘a) said: Truly, an evil companion infects and a wicked associate leads to perdition. So, inspect those whom you keep company with.[2]

On the other hand, associations with such corrupt individuals may be acceptable when the purpose is to guide them to the truth or to achieve a private legal interest that is intended for a worldly or religious benefit.

Wicked associates mentioned in traditions by descriptions or qualities are the following:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:411, S. 11, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:411, S. 11, H. 2.



A. Those morally deviated from the path of religion, such as corrupt (sinful) people, liars, those who break off family ties, stingy people, cowards, and foolish people.

Imam al-Ṣādiq (‘a) has reported the following:

كَانَ أَمِيرُ الْمُؤْمِنِينَ إِذَا صَعِدَ الْمِنْبَرَ قَالَ: يَنْبَغِي لِلْمُسْلِمِ أَنْ يَتَجَنَّبَ مُؤَاخَاةَ ثَلاَثَةٍ: الْمَاجِنِ الْفَاجِرِ، وَالأَحْمَقِ، وَالْكَذَّابِ. فَأَمَّا الْمَاجِنُ الْفَاجِرُ فَيُزَيِّنُ لَكَ فِعْلَهُ، وَيُحِبُّ أَنْ تَكُونَ مِثْلَهُ، وَلاَ يُعِينُكَ عَلَى أَمْرِ دِينِكَ وَمَعَادِكَ، وَمُقَارَبَتُهُ جَفَاءٌ وَقَسْوَةٌ، وَمَدْخَلُهُ وَمَخْرَجُهُ عَارٌ عَلَيْكَ. وَأَمَّا الأَحْمَقُ فَإِنَّهُ لاَ يُشِيرُ عَلَيْكَ بِخَيْرٍ، وَلاَ يُرْجَى لِصَرْفِ السُّوءِ عَنْكَ وَلَوْ أَجْهَدَ نَفْسَهُ، وَرُبَّمَا أَرَادَ مَنْفَعَتَكَ فَضَرَّكَ، فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ، وَسُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ، وَبُعْدُهُ خَيْرٌ مِنْ قُرْبِهِ. وَأَمَّا الْكَذَّابُ فَإِنَّهُ لاَ يُهْنِئُكَ مَعَهُ عَيْشٌ. يَنْقُلُ حَدِيثَكَ وَيَنْقُلُ إِلَيْكَ الْحَدِيثَ. كُلَّمَا أَفْنَى أُحْدُوثَةً مَطَّهَا بِأُخْرَى مِثْلِهَا، حَتَّى إِنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدَّقُ، وَيُفَرِّقُ بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيَنْبُتُ السَّخَائِمَ فِي الصُّدُورِ. فَاتَّقُوا اللهَ وَانْظُرُوا لأَنْفُسِكُمْ.

Whenever he ascended the *minbar* (to deliver a speech), Imam `Alī (‘a) would say, “A Muslim should avoid befriending three categories of people: the sinful, the foolish, and the liars. The sinful shows you his evil acts as good deeds, wants you to be like him, and does not assist you in the affairs of your religion and your life to come. It is offensive and arduous to befriend such an individual whose visit to you brings you dishonor. The foolish can neither advise you nor save you from any problem even if he does his best. Moreover, he may harm you although he intends to benefit you. His death is better than his life, his silence is better than his words, and his remoteness is better than his closeness. The liar deprives you of any pleasurable association. He tells others of your conduct and relates the conduct of others to you. Whenever he finishes telling one lie, he invents another so much so that even his true statements seem untrue. He sows enmity between people to plant malice in their hearts. Fear Allah and consider your own good.[1]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:416, S. 15, H. 1.

B. The socially ignoble and lowly, mentally and culturally retarded, such as the insane, the idiot, the mean, the timorous, the vile, the uncivilized, and the illegitimate.

`Ammār ibn Mūsā has reported that Imam al-Ṣādiq (‘a) advised him saying:

يَـا عَمَّـارُ، إِنْ كُنْـتَ تُحـبُّ أَنْ تَسْتَتِبَّ لَـكَ النِّعْمَـةُ، وَتَكْمُـلَ لَـكَ الْمُرُوءَةُ، وَتَصْلُحَ لَكَ الْمَعِيشَةُ فَلاَ تُشَارِكِ الْعَبِيدَ وَالسِّفْلَةَ فِي أَمْرِكَ، فَـإِنَّهُمْ إِن ائْتَمَنْـتَهُمْ خَـانُوكَ، وَإِنْ حَـدَّثُوكَ كَـذَبُوكَ، وَإِنْ نُكِبْـتَ خَذَلُوكَ، وَإِنْ وَعَدُوكَ أَخْلَفُوكَ.

O `Ammār, if you want graces to be poured on you constantly, manliness to be perfected for you, and livelihood to be stable for you, you must not share your affairs with servants and the lowly. If you entrust them with anything, they will betray you; if they speak to you, they will lie to you; if you are exposed to a misfortune, they will let you down; and if they promise you anything, they will fail to fulfill it.

`Ammār ibn Mūsā has also reported Imam al-Ṣādiq (‘a) as saying:

حُبُّ الأَبْرَارِ لِلأَبْرَارِ ثَوَابٌ لِلأَبْـرَارِ، وَحُـبُّ الْفُجَّـارِ لِلأَبْـرَارِ فَـضِيلَةٌ لِلأَبْرَارِ، وَبُغْضُ الْفُجَّارِ لِلأَبْرَارِ زَيْنٌ لِلأَبْـرَارِ، وَبُغْـضُ الأَبْـرَارِ لِلْفُجَّـارِ خِزْيٌ عَلَى الْفُجَّارِ.

The love of the righteous for the righteous is a reward for the righteous. The love of the sinful for the righteous is a merit for the righteous. The hatred of the sinful for the righteous is adornment for the righteous. The hatred of the righteous for the sinful is disgrace for the sinful.[1]

The Holy Prophet (ṣ) is reported to have said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:418, S. 16, H. 1.



خَمْسَةٌ يُجْتَنَبُونَ عَلَى كُلِّ حَال: الْمَجْذُومُ وَالأَبْـرَصُ وَالْمَجْنُـونُ وَوَلَدُ الزِّنَى وَالأَعْرَابِيُّ.

The following five categories of people must be avoided under all circumstances: (1) the leprous, (2) the mycobacterial,[1] (3) the insane, (4) the illegitimately born, and (5) the uncivilized.[2]

### *(3) Keeping Away from Those of Forbidden Occupations*

Traditions have also warned against associating with people who work in forbidden occupations and corrupt jobs and mock at religious laws and the manners of Islam, such as those mentioned in the following traditions:

Imam al-Ṣādiq (‘a) has reported his fathers (‘a) as saying:

سِـتَّةٌ لاَ يُـسَلَّمُ عَلَـيْهِمْ: الْيَهُـودِيُّ وَالنَّصْرَانِيُّ وَالرَّجُـلُ عَلَـى غَائطِه، وَعَلَى مَوَائد الْخَمْرِ، وَعَلَى الشَّاعِرِ الَّذِي يَقْذِفُ الْمُحْـصَنَات، وَعَلَـى الْمُتَفَكِّهِينَ بِسَبِّ الأُمَّهَاتِ.

The following six categories of people must not be saluted: (1) the Jews, (2) the Nazerites, (3) men while discharging excrement, (4) men sitting at tables where wine is served, (5) poets who traduce honorable women, and (6) those who mock the mothers of other people.[3]

Seemingly, salutation in the previous tradition means the traditional salutation of Islam (i.e. *salām*). However, to salute these categories of people with other forms of greetings (such as *good morning* and the like) is permissible.

1- Mycobacterium: Gram-positive, aerobic, filament-forming bacteria of the genus *Mycobacterium,* or the family Mycobacteriaceae, which include the agents of tuberculosis and leprosy. (*Oxford Talking Dictionary*)
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:431, S. 28, H. 4.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:432, S. 28, H. 5.

Similarly, al-Aṣbagh ibn Nubātah has reported Imam `Alī the Commander of the Faithful (‘a) as saying:

ستَّةٌ لاَ يَنْبَغِي أنْ يُسَلَّمَ عَلَيْهِمْ: الْيَهُودُ وَالنَّصَارَى، وَأصْحَابُ النَّرْدِ وَالشُّطْرَنْجِ، وَأصْحَابُ الْخَمْرِ وَالْبَرْبَطِ وَالطَّنْبُورِ، وَالْمُتَفَكِّهُونَ بِسَبِّ الأُمَّهَاتِ، وَالشُّعَرَاءُ.

The following six categories of people must not be saluted: (1) the Jews and the Nazerites, (2) those playing backgammon and chess, (3) those addicted to intoxicants, (4) those playing lutes and mandolins, (4) those who mock the mothers of others, and (5) poets.[1]

Apparently, poets mentioned in the previous traditions are intended to mean exclusively those who traduce honorable women or violate the religious laws and regulations, such as poets who praise tyrannical rulers and corrupt people. This exclusiveness is deduced from the Holy Qur'ān that reads:

ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ

As for poets, the erring people follow them. Have you not seen how they stray in every valley? And, how they say that which they do not do, save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a great reverse they will be overturned. (26:224-227)

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:432, S. 28, H. 6.



### *(4) Keeping Away from Those Afflicted by Infectious Diseases*

Other traditions have warned against associating with those afflicted by infectious diseases, as has been noticed in a previously mentioned narration as well as the following one.

Imam al-Ṣādiq (‘a), in the famous tradition of prohibitions (*ḥadīth al-manāhī*), is reported to has said:

وَكَرِهَ أنْ يُكَلِّمَ الرَّجُلُ مَجْذُوماً إلاَّ أنْ يَكُونَ بَيْنَهُ وَبَيْنَهُ قَدْرَ ذِرَاعٍ.

It is recommended for men to speak to a leprous individual from a distance of one arm between them.

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

فُرَّ مِنَ الْمَجْذُومِ فِرَارَكَ مِنَ الأَسَدِ.

Flee from the leprous as you flee from a lion.[1]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:431, S. 28, H. 2.

## REINFORCING THE SOCIAL STRUCTURE

At the level of reinforcing the social structure, we will notice a number of principles and methods, in addition to the previously cited ones, confirmed by Islam in general and the Ahl al-Bayt (‘a) in particular. These principles are as follows:

### *Holding Meetings*

Seeing it as one of the most favorable methods of strengthening the construction of the virtuous community, the Ahl al-Bayt (‘a) established organized meetings purposed to discuss religious and worldly affairs, because such meetings produce numerous beneficial consequences in the fields of religion, spirituality, and morality. These meetings were regarded as motivation for drawing near to Almighty Allah and as a form of invigorating the affairs of the Ahl al-Bayt (‘a) in addition to being opportunities to relax and beg for forgiveness for sins. The Ahl al-Bayt (‘a) expressed love for all such meetings and their wish to have personally participated in them.

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

تَـزَاوَرُوا فَـإِنَّ فِـي زِيَـارَتِكُمْ إِحْيَـاءً لِقُلُـوبِكُمْ، وَذِكْـراً لِأَحَادِيثِنَـا، وَأَحَادِيثُنَـا تُعَطِّـفُ بَعْـضَكُمْ عَلَـى بَعْـضٍ، فَـإِنْ أَخَذْتُمْ بِهَـا رُشِـدْتُمْ وَنَجَـوْتُمْ، وَإِنْ تَرَكْتُمُوهَـا ضَـلَلْتُمْ وَهَلَكْـتُمْ، فَخُـذُوا بِهَـا وَأَنَـا بِنَجَاتِكُمْ زَعِيمٌ.

(I advise you to) exchange visits, for such visits activate your hearts and make you mention our discourses. Verily, our discourses lead you to sympathize with one another. If you apply them to yourselves, you will be guided to the truth and you will be saved. However, if you abandon them, you will then be misled and steered towards perdition. So, apply our discourses and I guarantee your deliverance.[1]



In addition to the account of Shaykh al-Kulaynī, reporting Maysir as mentioned on page 46 there are other traditions, such as the following:

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

مَـا اجْتَمَـعَ ثَلاَثَـةٌ مِـنَ الْمُؤْمِنِينَ فَصَاعِداً إِلاَّ حَضَرَ مِـنَ الْمَلاَئِكَـةِ مِثْلُهُمْ، فَـإِنْ دَعَـوْا بِخَيْـرٍ أَمَّنُـوا، وَإِنِ اسْتَعَاذُوا مِـنْ شَـرٍّ دَعَـوُا اللهَ لِيَـصْرِفَهُ عَـنْهُمْ، وَإِنْ سَـأَلُوا حَاجَـةً شَـفَعُوا إِلَـى اللهِ وَسَأَلُوهُ قَضَاءَهَا.

Whenever three or more faithful believers meet, angels of their same number are surely present with them. When they (i.e. the believers) pray, the angels support their prayers; when they seek Almighty Allah’s protection against an evil, the angels pray to Him to ward off that evil from them; and when they beseech Him for a request, the angels intercede on their behalf and pray to Him to respond.[2]

Mu`attab, Imam al-Ṣādiq’s manumitted slave, has reported that he heard his master saying to Dāwūd ibn Sarḥān:

يَا دَاوُدُ، أَبْلِغْ مَوَالِيَّ عَنِّـي الـسَّلاَمَ، وَإِنِّي أَقُولُ: رَحِمَ اللهُ عَبْداً إِجْتَمَعَ مَعَ آخَرَ فَتَذَاكَرَا أَمْرَنَا، فَإِنَّ ثَالِثَهُمَا مَلَـكٌ يَـسْتَغْفِرُ لَهُمَـا، وَمَـا اجْتَمَـعَ

O Dāwūd, convey my greetings to my adherents and tell them that I say: May Allah have mercy upon a servant (of Him) who meets with another servant and talks about us. Verily, the third of them will be an angel imploring Almighty Allah to forgive them. Whenever two

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:567, S. 23, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:568, S. 23, H. 7.

اثْنَـانِ عَلَـى ذِكْرِنَـا إِلاَّ بَـاهَى اللهُ تَعَـالَى بِهِمَـا الْمَلائِكَـةَ، فَـإِذَا اجْتَمَعْتُمْ فَاشْتَغِلُوا بِالذِّكْرِ، فَإِنَّ فِي اجْتِمَاعِكُمْ وَمُذَاكَرَتِكُمْ إِحْيَاءَنَا، وَخَيْرُ النَّاسِ بَعْدَنَا مَنْ ذَاكَرَ بِأَمْرِنَا وَدَعَا إِلَى ذِكْرِنَا.

persons meet to mention us, Almighty Allah will certainly praise them before the angels. Hence, whenever you meet, you must engage in mentioning us. Verily, your meetings and your mention of our affairs revives our Leadership. The best of all people after us are those who exchange views about our affairs and call others to mention us.[1]

Khaythamah has reported Imam al-Ṣādiq (‘a) as saying to him:

أَبْلِغْ مَوَالِيَنَا السَّلاَمَ وَأَوْصِهِمْ بِتَقْوَى اللهِ الْعَظِيمِ، وَأَنْ يَعُودَ غَنِيُّهُمْ عَلَى فَقِيرِهِمْ، وَقَوِيُّهُمْ عَلَى ضَعِيفِهِمْ، وَأَنْ يَشْهَدَ حَيُّهُمْ جَنَازَةَ مَيِّتِهِمْ، وَأَنْ يَتَلاَقَوْا فِي بُيُوتِهِمْ، فَإِنَّ فِي لِقَاءِ بَعْضِهِمْ بَعْضاً حَيَاةً لأَمْرِنَا. رَحِمَ اللهُ عَبْداً أَحْيَا أَمْرَنَا.

Convey my compliments to my loyalists and advise them to show reverence to Almighty Allah: the rich among them must help the poor, the powerful must help the weak, the living must attend the funeral ceremonies of the dead, and they must assemble at their homes, for such meetings keep our issue alive. May Allah have mercy upon a servant who keeps our Leadership alive.[2]

Shu`ayb al-`Aqarqūfī has reported that he heard Imam al-Ṣādiq (‘a) saying to his companions:

إِتَّقُوا اللهَ وَكُونُوا إِخْوَةً بَرَرَةً مُتَحَابِّينَ فِي اللهِ، مُتَوَاصِلِينَ

Be in awe of Almighty Allah and be devout brethren-in-faith who love each other for the sake of Almighty Allah, meet each other constantly, and have

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:568, S. 23, H. 10.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 6.



مُتَرَاحِمِينَ. تَزَاوَرُوا وَتَلاَقَوْا وَتَذَاكَرُوا أَمْرَنَا وَأَحْيُوهُ.

mercy on one another. Always exchange visits, meet each other, mention our Leadership, and keep it alive.[1]

### *Sincerity in Dealing with Muslims*

The Holy Imams (‘a) taught their followers to act sincerely towards Muslims, to perform their duties towards them honestly, to advise them, to accept their advice, and to thank them when they inform them of their defects.

This principle is undoubtedly one of the most effective courses in reinforcing relations among individuals and firming up an unshakable foundation based on a sense of responsibility, mutual trust, and exchanging opinions to reach the truth.

Moreover, these principles must be applied according to the principle of wisdom and fair exhortation.[2]

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

يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يُنَاصِحَهُ.

Sincerity in treatment is a duty imposed upon a faithful believer towards other faithful believers.[3]

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

1-Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 9.
2- Introducing the bases of promulgation, the Holy Qur'ān reads, “Call unto the way of your Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! Your Lord is Best Aware of him who strays from His way, and He is Best Aware of those who go aright. (16:125)
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:594, S. 35, H. 1.

يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَالْمَغِيبِ.

It is obligatory upon every faithful believer to deal with the other faithful believers with sincerity, be they present or absent.[1]

The Holy Prophet (ṣ) is reported to have said:

الدِّينُ نَصِيحَةٌ... لله وَلِرَسُولِه وَلأَئِمَّةِ الدِّينِ وَلِجَماعَةِ الْمُسْلِمِينَ.

True religiousness is to act sincerely...towards Almighty Allah, His Messenger, the leaders of the religion, and the community of Muslims.[2]

Abu'l-`Udays has reported that Imam al-Bāqir (‘a) advised him saying:

يَا صَالِحُ، إِتَّبِعْ مَنْ يُبْكِيكَ وَهُوَ لَكَ نَاصِحٌ، وَلاَ تَتَّبِعْ مَنْ يُضْحِكُكَ وَهُوَ لَكَ غَاشٌّ، وَسَتَرِدُونَ عَلَى الله جَمِيعاً فَتَعْلَمُونَ.

O Ṣāliḥ, follow him who causes you to weep and acts towards you with sincerity, but do not follow him who makes you laugh but is cheating you. When you all will be gathered by Allah, you will be made to know the truth.[3]

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

أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عُيُوبِي.

The dearest of my friends to me is he who reveals my defects to me.[4]

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

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, S. 35, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, S. 35, H. 7.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:413, S. 12, H. 1.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:413, S. 12, H. 2.



لاَ يَسْتَغْنِي الْمُؤْمِنُ عَنْ خصْلَة وَبِه الْحَاجَةُ إِلَى ثَلاَث خصَال: تَوْفِيق مِنَ الله عَزَّ وَجَلَّ، وَوَاعِظ مِنْ نَفْسِه، وَقَبُول مَنْ يَنْصَحُهُ.

A faithful believer is not complete when in need of three characteristics: (1) Divine aid, (2) self-exhortation, and (3) acceptance of one who advises him.[1]

### *Mutual compassion, sympathy, and visiting*

The Holy Imams (‘a) ordered their followers to exchange feelings of compassion, kindness, and closeness and to exchange visits, because the emotional and spiritual aspects in building good social relations are the most important elements in strengthening and establishing a firm foundation for these relations.

The virtuous community that included the companions of the Holy Prophet (ṣ) are described in the Holy Qur'ān as:

پ پ پ پ پ

...harsh against the unbelievers, compassionate among themselves. (48:29)

ھ ھ ھ

... humble towards the believers... (5:54)

ک ک ک ک گ

As for the believing men and the believing women, they are guardians of each other. (9:71)

An independent chapter has been dedicated to this principle in the book of *Wasā'il al-Shī`ah*. Let us now refer to some traditions that demonstrate this principle, reference to which has been made on various occasions in the previous books of this series.

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

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:413, S. 12, H. 3.

الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَخُونُهُ. وَيَحِقُّ عَلَى الْمُسْلِمِينَ الإِجْتِهَادُ فِي التَّوَاصُلِ وَالتَّعَاقُدِ عَلَى التَّعَاطُفِ وَالْمُوَاسَاةُ لأَهْلِ الْحَاجَةِ وَتَعَاطُفِ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللهُ عَزَّ وَجَلَّ، رُحَمَاءَ بَيْنَكُمْ مُتَرَاحِمِينَ مُغْتَمِّينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Muslims are brothers to each other. They neither wrong, nor disappoint, nor betray each other. The duties that are incumbent on Muslims towards each other are to exert effort in communication, agree on mutual sympathy, treat the needy as they treat themselves, and empathize with one another. If you abide by this, you will be exactly as Almighty Allah has ordered you to be; compassionate and merciful towards one another and feeling regretful when missing any opportunity to help your brethren-in-faith, just like the conduct of the Anṣār during the lifetime of the Messenger of Allah (ṣ).[1]

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

رَحِمَ اللهُ امْرَأً أَلَّفَ بَيْنَ وَلِيَّيْنِ لَنَا. يَا مَعْشَرَ الْمُؤْمِنِينَ، تَآلَفُوا وَتَعَاطَفُوا.

May Allah have mercy upon a person who reconciles two of our adherents. O group of believers, adopt manners of affinity with each other and have sympathy for each other.[2]

### *Restoring Estranged Parties to Friendly Relations*

Traditions reported from the Holy Imams (‘a) urge reconciliation and describe it as even better than the performance of prayers and observance of fasting in

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:542, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:542, S. 124, H. 5.



general. Other traditions have underscored the significance and merits of conciliation, showing its great contribution to solidifying and consolidating general social relations among people and removing all barriers and differences that hinder concord and harmony in societies.

In their books of practical laws, master jurisprudents have dedicated an independent chapter to reconciliation (*Kitāb al-Ṣulḥ*) in which they mention in detail the traditions and laws on this topic.

According to a validly reported tradition, Imam `Alī the Commander of the Faithful (‘a) and Imam al-Ṣādiq (‘a) are reported to have said:

لَئِنْ أُصْلِحَ بَيْنَ اثْنَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدِينَارَيْنِ.

To make peace between two estranged persons is more favorable to me than to give two (golden) Dinars as alms.[1]

Imam `Alī the Commander of the Faithful (‘a) is also reported to have said:

صَدَقَةٌ يُحِبُّهَا اللهُ إِصْلاَحٌ بَيْنَ النَّاسِ إِذَا تَفَاسَدُوا، وَتَقَارُبٌ بَيْنَهُمْ إِذَا تَبَاعَدُوا.

The alms that Almighty Allah prefers is reconciling estranged parties and drawing close those who have been alienated from one another.[2]

In his final instructive will to his two sons (Imam Ḥasan and Imam Ḥusayn (‘a)), Imam `Alī the Commander of the Faithful (‘a) said:

أُوصِيكُمَا وَجَمِيعَ وَلَدِي وَأَهْلِي

I advise you (both) and all my children and members of my

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 13:162, S. 1, H. 1 & 13:163, H. 6.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 13:162, S. 1, H. 2.

وَمَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللهِ وَنُظْمِ أَمْرِكُمْ وَصَلاَحِ ذَاتِ بَيْنِكُمْ، فَإِنِّي سَمِعْتُ جَدَّكُمَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه يَقُولُ: صَلاَحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلاَةِ وَالصِّيَامِ.

family and everyone whom my writing reaches to fear Allah, to keep your affairs in order, and to maintain good relations among yourselves, for I have heard your grandfather (the Holy Prophet (ṣ)) saying, "Improvement of mutual differences is better than general prayers and fasting."[1]

Abū-Ḥanīfah, the cameleer of pilgrims, has reported the following:

One day, my son-in-law and I were engaged in a dispute about inheritance when al-Mufaḍḍal (ibn `Umar) passed by us. He paused for a considerable time and then invited us to his house. When we went there, he reconciled us by giving us four hundred Dirhams from his own money. When both of us gave him our word that we would not continue our dispute, al-Mufaḍḍal said, "In fact, these Dirhams are not from my personal fortune; rather, Abū-`Abdullāh (Imam al-Ṣādiq) (‘a) ordered me to reconcile any two of our faith whom I would see disputing about a matter."[2]

In addition, although telling lies is one of the gravest forbidden acts, the Holy Legislator has permitted it in peacemaking and disallowed telling the truth if it would cause alienation between disputing believers.

Hence, telling lies may be permitted when it is intended to restore two believing parties to friendly relations with one another or to dissolve their differences and disputations. However, telling lies in such situations is contingent upon

1- *Nahj al-Balāghah*, Sermon No. 47.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 13:162, S. 1, H. 4.



certain stipulations and circumstances.

Imam al-Ṣādiq (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

ثَلاَثَةٌ يَحْسُنُ فِيهِنَّ الْكَذِبُ: الْمَكِيدَةُ فِي الْحَرْبِ، وَعِدَتُكَ زَوْجَتَكَ، وَالإِصْلاَحُ بَيْنَ النَّاسِ، وَثَلاَثَةٌ يَقْبُحُ فِيهِنَّ الصِّدْقُ: النَّمِيمَةُ، وَإِخْبَارُكَ الرَّجُلَ عَنْ أَهْلِه بِمَا يَكْرَهُهُ، وَتَكْذِيبُكَ الرَّجُلَ عَنِ الْخَبَرِ.

Telling a lie is acceptable only in three situations: as a stratagem of battle, when making promises to one's wife, and for restoring friendly relations among people. Telling the truth is reproached in three situations: when the truth is malicious, when informing a husband about what he would not like to hear about his wife, and when denouncing a person's news to be a lie.[1]

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

الْكَلاَمُ ثَلاَثَةٌ: صِدْقٌ، وَكَذِبٌ، وَإِصْلاَحٌ بَيْنَ النَّاسِ. تَسْمَعُ مِنَ الرَّجُلِ كَلاَماً يَبْلُغُهُ فَتُخَبِّثُ نَفْسَهُ فَتَقُولُ: سَمِعْتُ مِنْ فُلاَنٍ قَالَ فِيكَ مِنَ الْخَيْرِ كَذَا وَكَذَا خِلاَفَ مَا سَمِعْتَهُ مِنْهُ.

Speech is of three categories: telling the truth, telling lies, and reconciliation between people...which means that if you hear some words from a party that may enrage the another party, you should inform the other party of the opposite of these evil words.[2]

### *Respect of Neighbors and Consolidation of the Social Structure*

The traditions of the Ahl al-Bayt (‘a) continually emphasize

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:578, S. 141, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:578, S. 141, H. 6.

respecting one's neighbors and treating them as special, since this principle plays a vital role in reinforcing the structure of society. There are two natural types of relationships: one of them is with neighbors and the other, which is more important, is with family. As a general and practical rule, the more neighbors cooperate with each other the more comfortable, stable, and secure the entire society becomes.

### *Preventive Procedures*

The Ahl al-Bayt (‘a) advised taking a number of practical, preventive measures to reinforce social relations, including the following:

### *A. Avoid incurring the rancor, animosity, malevolence, disputation, and detestation of people*

Imam al-Ṣādiq (‘a) has quoted the Holy Prophet (ṣ) as saying:

مَـا أَتَـانِي جَبْرَئِيـلُ قَـطُّ إِلاَّ وَعَظَنِي، فَآخِرُ قَوْلِه لِي: إِيَّاكَ وَمُشَارَّةَ النَّاسِ، فَإِنَّهَا تَكْشِفُ الْعَوْرَةَ وَتَذْهَبُ بِالْعِزِّ.

Every time (Archangel) Gabriel came to me, he would exhort me. The last thing he said to me was the following: Beware of incurring the hostility of people, because this will unveil the hidden and remove dignity.[1]

The Holy Prophet (ṣ) is also reported to have said:

أَلاَ إِنَّ فِي التَّبَاغُضِ الْحَالِقَةَ. لاَ أَعْنِي

Most certainly, provoking the disrespect of people is the genuine shaver. It does not

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:408, H. 6, S. 136.



حَالِقَةَ الشَّعْرِ، وَلَكِنْ حَالِقَةَ الدِّينِ.

shave the hair, but the faith.[1]

### *B. Responding to greetings and salutations, replying to messages and letters and exchanging letters as a substitute of visits and meetings*

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

رَدُّ جَـوَابِ الْكِتَـابِ وَاجِـبٌ كَوُجُوبِ رَدِّ السَّلاَمِ، وَالْبَادِي بِالسَّلاَمِ أَوْلَى بِاللهِ وَبِرَسُولِه.

Replying to messages is as obligatory as responding to greetings and salutations. He who takes the initiative of offering salutation is more favorable in the view of Almighty Allah and His Messenger.[2]

He (‘a) is also reported as saying:

التَّوَاصُلُ بَيْنِ الإِخْوَانِ فِي الْحَضَرِ التَّزَاوُرُ، وَفِي السَّفَرِ التَّكَاتُبُ.

In homelands, exchanging visits is a means of association. In travel, correspondence is the means of association.[3]

### *C. Fulfilling promises, even if it takes a whole year*

Imam al-Ṣādiq (‘a) has reported the Holy Prophet (ṣ) as saying:

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَـوْمِ الآخِـرِ

He who believes in Almighty Allah and in the Day of Resurrection must fulfill his

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:579, H. 7, S. 141.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:437, H. 1, S. 33.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:494, H. 2, S. 93.

promise.[1]

فَلْيَفِ إِذَا وَعَدَ.

### *D. Specific restrictions while choosing trustworthy friends*

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

الصَّدَاقَةُ مَحْدُودَةٌ، فَمَنْ لَمْ تَكُنْ فيه تِلْكَ الْحُدُودُ فَلاَ تَنْسِبْهُ إِلَى كَمَالِ الصَّدَاقَة، وَمَنْ لَمْ يَكُنْ فيه شَيْءٌ مِنْ تِلْكَ الْحُدُود فَلاَ تَنْسِبْهُ إِلَى الصَّدَاقَة. أَوَّلُهَا أَنْ تَكُونَ سَرِيرَتُهُ وَعَلاَنِيَتُهُ لَكَ وَاحِدَةٌ، وَالثَّانِيَةُ أَنْ يَرَى زَيْنَكَ زَيْنَهُ، وَشَيْنَكَ شَيْنَهُ، وَالثَّالِثَةُ أَنْ لاَ يُغَيِّرَهُ عَنْكَ مَالٌ وَلاَ وِلاَيَةٌ، وَالرَّابِعَةُ أَنْ لاَ يَمْنَعَكَ شَيْئاً مِمَّا تَصِلُ إِلَيْه مَقْدِرَتُهُ، وَالْخَامِسَةُ أَنْ لاَ يُسَلِّمَكَ عِنْدَ النَّكَبَاتِ.

Friendship is restricted to certain qualifications. Whoever does not have these qualifications completely cannot be a perfect friend, and whoever lacks all of these qualifications cannot be a friend. The first of these qualifications is that the friend’s inward and outward appearances must be the same. The second is that he must consider that which benefits his friend is also to his own benefit and that which harms his friend is harmful for him, also. The third is that neither wealth nor position must cause him to change his relationship with his friend. The fourth is that he must not prevent his friend from enjoying anything that is under his control. The fifth is that he must not let his friend down in misfortunes.[2]

### *E. Maintenance of equilibrium in relations*

In the coming discussion of control over passions, we will mention some traditions recommending maintenance of

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:515, H. 2, S.109.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:502, H.32, S.102.



equilibrium in social relations so that mutual decorum and respect remains intact and relations do not disintegrate. For example, confiding excessively in one another can lead to disappointment on both sides. Additional instructions and recommendations come under the title of ‘Laws of Social Association.

## CONSULTATION: RESTRICTIONS AND OUTCOMES

It is necessary to mention the subject of consultation and display some of its laws, limits, and outcomes because consultation is a significant foundation of social structure and an important goal of social relations.

### *Significance of Consultation*

Islam and the Ahl al-Bayt (‘a) have imparted a special significance to the question of consultation in their concept of government[1] and social relations.

In his book of *al-Maḥāsin*, al-Barqī has reported that Imam al-Ṣādiq (‘a) quoted the Holy Prophet (ṣ) as saying:

مُشَاوَرَةُ الْعَاقِلِ النَّاصِحِ رُشْدٌ وَيُمْنٌ وَتَوْفِيقٌ مِنَ اللهِ، فَإِذَا أَشَارَ عَلَيْكَ النَّاصِحُ الْعَاقِلُ فَإِيَّاكَ وَالْخِلاَفَ فَإِنَّ فِي ذَلِكَ الْعَطَبَ.

Seeking the counsel of the reasonable well-wisher is a sign of judiciousness, being blessed, and guidance to success by Almighty Allah; so, if a reasonable, well-wishing man gives you any advice, beware of defiance lest you come upon destruction.[2]

According to another narration also cited in the previous book, Imam al-Bāqir is reported to have said:

فِي التَّوْرَاةِ أَرْبَعَةُ أَسْطُرٍ: مَنْ لاَ يَسْتَشِرْ يَنْدَمْ، وَالْفَقْرُ الْمَوْتُ الأَكْبَرُ، وَكَمَا تَدِينُ تُدَانُ، وَمَنْ مَلَكَ اسْتَأْثَرَ.

In the Torah are the following four lines (of wisdom): He who does not seek the advice of others will surely regret. Poverty is the greatest death. If you subjugate, you will surely be subjugated. He who holds a position of leadership will surely act arbitrarily.[144]

1- Further discussions of this question have been cited in my book of *al-ḥukm al-islāmī bayna al-naẓariyyah wa'l-taṭbīq* (Islamic Government, Theory and Application); Chapter: Constitutional System, a Genuine System, pp. 113-137.

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426, H. 6.



Imam `Alī the Commander of the Faithful (‘a) is reported to have said:

الإِسْتِشَارَةُ عَيْنُ الْهِدَايَةِ.

Consultation is the very core of true guidance.[145]

To acquaint ourselves with the significance of consultation, we shall cite the following points that have been pointed out by the Ahl al-Bayt (‘a):

### *Power and Backing*

Consultation is the best support for man in his activities and advancement. It is therefore an actual reliable power in social relations.

In this regard, Imam al-Ṣādiq (‘a) has reported that the Holy Prophet (ṣ) instructed Imam `Alī the Commander of the Faithful (‘a) by saying:

لاَ فَقْرَ أَشَدُّ مِنَ الْجَهْلِ وَلاَ مَالَ أَعْوَدُ مِنَ الْعَقْلِ وَلاَ وِحْدَةَ أَوْحَشُ مِنَ الْعُجْبِ وَلاَ مُظَاهَرَةَ أَحْسَنُ مِنَ الْمُشَاوَرَةِ وَلاَ عَقْلَ كَالتَّدْبِيرِ وَلاَ حَسَبَ كَحُسْنِ الْخُلُقِ وَلاَ عِبَادَةَ كَالتَّفَكُّرِ.

No poverty is harsher than ignorance, no fortune better than the intellect, no loneliness drearier than pride, no victory like counseling, no intellect like moderation, no lineage like good manners, and no worship like pondering (over things).[146]

144- Al-Barqī, *al-Maḥāsin* 2:436.

145- *Nahj al-Balāghah*, Maxim No. 211.

146- Ibn Shu`bah al-Ḥarrāni, *Tuḥaf al-`Uqūl* (Masterpieces of Intellects), pp. 10, translated into English by Badr Shahin; Ansariyan Publications – Qum, 2001.

Confirming this fact, Imam `Alī the Commander of the Faithful (‘a) is reported to have said:

لاَ غِنَــى كَالْعَقْــلِ، وَلاَ فَقْــرَ كَالْجَهْلِ، وَلاَ مِيرَاثَ كَـالأَدَبِ، وَلاَ ظَهِيرَ كَالْمُشَاوَرَةِ.

No wealth is comparable to intelligence, no poverty comparable to ignorance, no heritage comparable to good manners, and no support comparable to consultation.[147]

### *Determination and Perseverance*

Consultation reflects resolve and determination because one who counsels with others naturally feels tranquil, steadfast, and eager to do the act for which he has sought consultation.

Imam al-Ṣādiq (‘a) has reported on the authority of his fathers (‘a) that the Holy Prophet (ṣ) was once asked to define perseverance. He answered:

مُشَاوَرَةُ ذَوِي الرَّأْيِ وَاتِّبَاعُهُمْ.

Perseverance is to consult with the judicious people and then follow their advice.

### *The Best Way to Understand Reality*

Consultation is the best way to get to know reality and truth. Through consultation, man gains insight into reality. The objective, unbiased, selfless opinions of experienced people make him adopt a certain view, position, or action.

Traditions of the Ahl al-Bayt (‘a) stress this fact. For instance, Imam `Alī (‘a) is reported to have said:

147- *Nahj al-Balāghah*, Maxim No. 54.



مَنِ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ، وَمَنْ شَاوَرَ الرِّجَالَ شَارَكَهَا فِي عُقُولِهَا.

He who acts solely according to his own opinion will be ruined, and he who consults other people shares in their understanding.[1]

الإِسْتِشَارَةُ عَيْنُ الْهِدَايَةِ.

Consultation is the very core of true guidance.[2]

Imam Ja`far al-Ṣādiq (‘a) is reported to have said:

إِسْتَشِرِ الْعَاقِلَ مِنَ الرِّجَالِ الْوَرِعَ فَإِنَّـهُ لاَ يَـأْمُرُ إِلاَّ بِخَيْـرٍ، وَإِيَّـاكَ وَالْخِـلاَفَ فَـإِنَّ مُخَالَفَـةَ الْـوَرِعِ الْعَاقِلِ مَفْسَدَةٌ فِي الدِّينِ وَالدُّنْيَا.

Seek the advice of the reasonable and pious men, because they order you to good. Beware of defying them, because to defy reasonable and pious men brings about corruption in religious and worldly affairs.[3]

Teaching Muḥammad ibn al-Ḥanafiyyah to seek consultation and take advantage of the opinions of reasonable people in order to attain the truth and arrive at the most apposite solution, Imam `Alī (‘a) is reported to have said the following in his instructive words to his son:

أَضْمُمْ آرَاءَ الرِّجَالِ بَعْضَهَا إِلَى بَعْضٍ، ثُمَّ اخْتَرْ أَقْرَبَهَا مِنَ الصَّوَابِ، وَأَبْعَدَهَا مِـنَ الإِرْتِيَـابِ. قَـدْ خَـاطَرَ بِنَفْسِه مَـنِ اسْـتَغْنَى بِرَأْيِـهِ، وَمَـنِ اسْـتَقْبَلَ وُجُـوهَ الآرَاءِ عَرَفَ مَوَاقِعَ الْخَطَأِ.

Compare different opinions of men with each other and then choose the one closest to reality and remotest from suspicion... He who depends solely upon his opinion takes risks, and he who receives different opinions will certainly learn to recognize erroneous ways.[4]

1- *Nahj al-Balāghah*, Maxim No. 161.
2- *Nahj al-Balāghah*, Maxim No. 211.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426, H. 5.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:429, H. 2.

### *Characteristics of Advisers*

According to the Ahl al-Bayt (‘a), persons whose advice is sought and opinions considered must be:

- Religious, pious, devout, and God-fearing
- Sincere in advising
- Wise and experienced
- Able to keep a confidence
- Moderate in personal moral standards (i.e., not characterized by stinginess, cowardice, or avarice)
- Upright in social circumstances
- Moderate in emotion[1]

Let us now cite a set of traditions mentioning the characteristics of advisers:

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

1- Some narrations have warned against seeking the advice of women. This may be because women are generally known for inclination to their emotions, and was a general feature of the women of that age. The same thing can be applied to the warning against seeking the advice of slaves because the social surroundings and the education of servants, at that time, made them unqualified to give good advice. However, al-Barqī, has mentioned in his famous book, *al-Maḥāsin* (2:437), that Imam Mūsā al-Kāẓim (‘a) sought the advice of some of his slaves at times. When he was asked about that, the Imam (‘a) would answer, “…It sometimes happens that Almighty Allah presents the most accurate opinion on the tongue of this slave.”



إسْتَشِيرُوا فِي أَمْرِكُمُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ.

In your affairs, seek the advice of those who fear their Lord.[1]

Imam `Alī (‘a) is reported to have said:

شَاوِرْ فِي حَدِيثِكَ الَّذِينَ يَخَافُونَ اللهَ.

In your affairs, seek the advice of those who fear Allah.[2]

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

مَا يَمْنَعُ أَحَدَكُمْ إِذَا وَرَدَ عَلَيْهِ مَا لاَ قِبَلَ لَهُ بِهِ أَنْ يَسْتَشِيرَ رَجُلاً عَاقِلاً لَهُ دِينٌ وَوَرَعٌ؟ أَمَا إِنَّهُ إِذَا فَعَلَ ذَلِكَ لَمْ يَخْذُلْهُ اللهُ، بَلْ يَرْفَعُهُ اللهُ، وَرَمَاهُ بِخَيْرِ الأُمُورِ وَأَقْرَبِهَا إِلَى اللهِ.

What prevents you, when you encounter an unbearable problem, from counseling with a wise, religious and pious man? If you do so, Almighty Allah will never disappoint you, but will raise you and lead you to the best solution and the one closest to Him.[3]

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

إِنَّ الْمَشُورَةَ لاَ تَكُونُ إِلاَّ بِحُدُودِهَا، فَمَنْ عَرَفَهَا بِحُدُودِهَا وَإِلاَّ كَانَتْ مَضَرَّتُهَا عَلَى الْمُسْتَشِيرِ أَكْثَرَ مِنْ مَنْفَعَتِهَا لَهُ. فَأَوَّلُهَا أَنْ يَكُونَ الَّذِي تُشَاوِرُهُ عَاقِلاً، وَالثَّانِيَةُ أَنْ يَكُونَ حُرّاً مُتَدَيِّناً، وَالثَّالِثَةُ أَنْ يَكُونَ صَدِيقاً مُؤَاخِياً، وَالرَّابِعَةُ أَنْ تُطْلِعَهُ

Actually, seeking advice must be within limits, so if one ignores (or violates) these limits, the harm will be more than the benefit. The first of these limits is that the consultant must be wise. The second is that he must be honorable and religious. The third is that he must be a brotherly friend. The fourth is that when you tell him about

1- Khālid al-Barqī, *al-Maḥāsin* 2:436.
2- Khālid al-Barqī, *al-Maḥāsin* 2:436.
3- Khālid al-Barqī, *al-Maḥāsin* 2:438, H. 26.

عَلَى سِرِّكَ فَيَكُونُ عِلْمُهُ بِهِ كَعِلْمِكَ بِنَفْسِكَ، ثُمَّ يُسِرُّ ذَلِكَ وَيَكْتُمُهُ. فَإِنَّهُ إِذَا كَانَ عَاقِلاً إِنْتَفَعْتَ بِمَشُورَتِهِ، وَإِذَا كَانَ حُرّاً مُتَدَيِّناً جَهَدَ نَفْسَهُ فِي النَّصِيحَةِ لَكَ، وَإِذَا كَانَ صَدِيقاً مُؤَاخِياً كَتَمَ سِرَّكَ إِذَا أَطْلَعْتَهُ عَلَيْهِ، وَإِذَا أَطْلَعْتَهُ عَلَى سِرِّكَ فَكَانَ عِلْمُهُ بِهِ كَعِلْمِكَ بِهِ تَمَّتِ الْمَشُورَةُ وَكَمُلَتِ النَّصِيحَةُ.

your secret, he must know it exactly as you know it and then he must keep it in confidence. If the consultant is wise, you will then benefit from his advice. If he is honorable and religious, he will make all possible efforts to give you the best advice. If he is a brotherly friend, then he will conceal your secret after you reveal it to him. If he knows your situation well, then he will give perfect counsel and advice.[1]

Imam al-Riḍā (‘a) has reported on the authority of his fathers that Imam `Alī (‘a) quoted the Holy Prophet (ṣ) as saying to him:

لاَ تُشَاوِرَنَّ جَبَاناً فَإِنَّهُ يُضَيِّقُ عَلَيْكَ الْمَخْرَجَ، وَلاَ تُشَاوِرَنَّ بَخِيلاً فَإِنَّهُ يُقَصِّرُ بِكَ عَنْ غَايَتِكَ، وَلاَ تُشَاوِرَنَّ حَرِيصاً فَإِنَّهُ يُزَيِّنُ لَكَ شَرَهَهُ. وَاعْلَمْ أَنَّ الْجُبْنَ وَالْبُخْلَ وَالْحِرْصَ غَرِيزَةٌ يَجْمَعُهَا سُوءُ الظَّنِّ.

Never counsel with a coward because they narrow the possibilities in your eyes. Never counsel with the niggardly because they hamper you from attaining your goal. Never counsel with the greedy because they beautify evil in your eyes. Be it known that cowardice, niggardliness, and greed are inclinations that when gathered give a false idea about things.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:426-427, H. 8.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:429, S. 26, H. 2. A similar words have been included with the famous epistle of Imam `Alī (‘a) to Mālik al-Ashtar, as mentioned in *Nahj al-Balāghah*.



Imam al-Ṣādiq (‘a) has reported from his fathers that the Holy Prophet (s) instructed Imam `Alī (‘a), saying:

يَا عَلِيُّ، لَيْسَ عَلَى النِّسَاءِ جُمُعَةٌ. وَلاَ تُوَلَّى الْقَضَاءَ، وَلاَ تُسْتَشَارُ. يَا عَلِيُّ، سُوءُ الْخُلُقِ شُؤْمٌ، وَطَاعَةُ الْمَرْأَةِ نَدَامَةٌ. يَا عَلِيُّ، إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ فَفِي لِسَانِ الْمَرْأَةِ.

O `Alī, women are not required to attend the Friday Congregational Prayers...They must not hold the office of chief justice and their guidance must not be sought. O `Alī, ill manners are inauspicious and obedience to women brings remorse. O `Alī, if inauspiciousness is found in something, it will be found on the tongues of women.[1]

According to another narration of a valid chain of authority, Imam al-Ṣādiq (‘a) quoted the Holy Prophet (s) as saying:

أُعْصُوهُنَّ فِي الْمَعْرُوفِ قَبْلَ أَنْ يَأْمُرْنَكُمْ بِالْمُنْكَرِ، وَتَعَوَّذُوا بِاللهِ مِنْ شِرَارِهِنَّ وَكُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ.

Do not listen to women in right things lest they enjoin you to do wrong things. Ask Allah’s protection against evil women and be cautious of the good ones.[2]

### *Duties of Advisers*

The previous narration shows that it is imperative for an adviser to be honest and sincere in giving advice and exert all possible effort to guide towards the truth and actuality.

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:429, S. 25, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 14:128, S. 94, H. 1. It is not improbable that such traditions about women and other social classes were said in consideration of the nature of general circumstances and morals of the women of that age, or in consideration of the sentimental side that can overcome women.

A tradition holds that an adviser is a trustee.[1]

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

If one whose advice is sought by his brother-in-faith does not give the best advice, Almighty Allah will deprive him of good reason.[2]

مَنِ اسْتَشَارَ أَخَاهُ فَلَمْ يَنْصَحْهُ مَحْضَ الرَّأْيِ سَلَبَهُ اللهُ رَأْيَهُ.

In addition to honesty and sincerity, an adviser is required to conceal the secrets of the advice-seeker, as is understood from the Holy Imam’s statement, “An adviser is a trustee.”

The previous discussion sufficiently proves that the Ahl al-Bayt (‘a) highlighted seeking advice in the field of social relations as being most important.

1- Al-Barqī, *al-Maḥāsin* 2:436.
2- Al-Barqī, *al-Maḥāsin* 2:438.

## EQUALITY AND FRATERNITY

These features can be clearly found in the various details of the system of social relations. All these details indicate the fact that equality and fraternity are genuine components for the establishment of social relations with others.

Other details, including the following have been mentioned so far:

- reinforcing the social structure by holding meetings, exchanging visits, and dealing with others sympathetically
- rules of commitment to social duties, forbearance, and courtesy in particular
- fulfillment of trusts, testifying for or against others, presence in funeral ceremonies, and visiting sick people
- forbidding killing of Muslims, seizure of their property, violation of their chastity and family, entering homes or looking in them before obtaining permission, safeguarding the chastity and dignity of all Muslims
- prohibition of defamation of character, insulting, backbiting, divulging secrets, imputing dishonor, wronging, disappointing, ambushing, accusing, frightening, making charges, offending, cursing, and scrutinizing the flaws of Muslims
- exchanging greetings and trying to be the first to greet, using kind words, respecting, honoring, meeting others with a smile and good mien, shaking hands, hugging, and kissing others as a sign of friendliness

Besides the above, Islam has also deemed it forbidden to greet the poor in a way different from greeting the rich. In this regard, Imam al-Riḍā (‘a) is reported to have said:

مَنْ لَقِيَ فَقِيراً مُسْلِماً فَسَلَّمَ عَلَيْهِ خِلاَفَ سَلاَمِه عَلَى الْغَنِيِّ لَقِيَ اللهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَهُوَ عَلَيْهِ غَضْبَانُ.

Whoever meets a poor Muslim and greets him in a way different from greeting a rich one, will find Almighty Allah angry with him when he will meet Him on the Day of Resurrection.[1]

The prohibition against belittling faithful believers because they are poor or humble is another indication of the significance of social fraternity and equality. In this connection, Imam al-Ṣādiq (‘a) reported the Holy Prophet (s) to have said:

مَنِ اسْتَخَفَّ بِفَقِيرٍ مُسْلِمٍ فَقَدِ اسْتَخَفَّ بِحَقِّ اللهِ، وَاللهُ يَسْتَخِفُّ بِهِ يَوْمَ الْقِيَامَةِ إِلاَّ أَنْ يَتُوبَ.

He who belittles a poor Muslim has in fact belittled Almighty Allah; therefore, Almighty Allah will belittle him on the Day of Resurrection unless he repents.[2]

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

مَنِ اسْتَذَلَّ مُؤْمِناً وَاحْتَقَرَهُ لِقِلَّةِ ذَاتِ يَدِهِ وَلِفَقْرِهِ، شَهَرَهُ اللهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلاَئِقِ.

Whoever humiliates and demeans a believer because of his meagerness and poverty, Almighty Allah shall expose him on the Day of Resurrection before all creatures.[3]

Imam al-Riḍā (‘a) reported on the authority of his fathers that the Holy Prophet (s) said:

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:442, S. 36, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:588, S. 146, H. 4.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:591, S. 147, H. 4.



خَمْسٌ لاَ أَدَعُهُنَّ حَتَّى الْمَمَاتِ: الأَكْلُ عَلَى الْحَضِيضِ مَعَ الْعَبِيدِ، وَرُكُوبِيَ الْحِمَارَ مُؤْكَفاً، وَحَلْبِي الْعَنْزَ بِيَدِي، وَلَبْسُ الصُّوفِ، وَالتَّسْلِيمُ عَلَى الصِّبْيَانِ.

I will never abandon the following five as long as I am alive: eating with the servants on the ground, riding beasts of burden unsaddled, milking goats with my own hands, wearing woolen clothes, and offering salutations to children.[1]

As has been already mentioned, Islam has deemed all Muslims equal to each other, especially in the question of marriage. This is another indication of the importance of equality and fraternity in Muslim society.

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:441, S. 35, H. 1.

## LEVELS OF SOCIAL RELATIONS

Although the Islamic concept of social relations believes in equality in the content of social relations, there are certain substantive social reasons imposing different levels in social relations. These levels are as follows:

***Relations of General Courtesy***

***Relations of General Association***

***Relations of Special Association***

### *Relations of General Courtesy*

Openness in relations, friendliness, forbearance, good association with others, control over personal sentiments and emotions, charitable behavior and taking the lead in goodness demonstrate a courteous relationship with all individuals of society.

### *Relations of General Association*

Relations of necessity, or general association, mean the state of association and companionship in various fields of life, such as earning ones livelihood, traveling, dwelling, being neighbors, studying, following a profession, etc. In such relations, man understands the natural limits of relations so that he can benefit from the vital and material advantages of life. Referring to this fact, the Holy Imam (‘a) says:

فَإِنَّكَ تُصِيبُ مِنْهُمْ لَذَّتَكَ، فَلاَ تَقْطَعَنْ ذَلِكَ مِنْهُمْ، وَلاَ تَطْلُبَنْ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ.

Regarding the friends of necessity, you gain from them only your need; therefore, you should not deprive them of their need. Do not ask them for any other thing.

In relations, it is required to exchange benefits and pleasures:



وَابْذِلْ لَهُمْ مَا بَذَلُوا لَكَ مِنْ طَلاَقَةِ الْوَجْهِ وَحَلاَوَةِ اللِّسَانِ.

Offer them a pleasant countenance and good words as long as they offer you a pleasant countenance and good words.[166]

The details concerning this level of relations (relations of necessity) can be found in laws regarding companionship on journeys and manners with companions,[167] relations between employees and employers, the etiquettes of teaching and learning, the etiquettes of attending meetings, delivering speeches, and talking with others. In this area, Islam instructs its followers to give seating to the newcomers, and to stand up, show respect, and address others with their favorite names and titles.

In this respect, Imam al-Ṣādiq (‘a) reported the Holy Prophet (s) to have said:

ثَلاَثٌ يُصَفِّينَ وِدَّ الْمَرْءِ لأَخِيهِ الْمُسْلِمِ: يَلْقَاهُ بِالْبِشْرِ إِذَا لَقِيَهُ، وَيُوَسِّعُ لَهُ فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ، وَيَدْعُوهُ بِأَحَبِّ الأَسْمَاءِ إِلَيْهِ.

Three things will prove your friendship to your Muslim brother: Welcoming him warmly, making room for him in meetings when he arrives, and calling him by his dearest names.[168]

Reported by Imam al-Ṣādiq (‘a) too, the Holy Prophet (ṣ) said:

إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ الْمُسْلِمَ فَلْيَسْأَلْهُ عَنِ اسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ

If one of you loves his Muslim brother, he must ask him his name, his father’s name, and

166- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:404, S. 3, H. 1.
167- Generally, these laws can be found in sections 30-34 of the etiquettes of travel in al-Ḥurr al-`Amilī’s book of *Wasā’il al-Shī`ah*.
168- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:409, S. 30, H. 2.

قَبيلَتِـه وَعَـشيرَته، فَـإنَّ مِـنْ حَقِّـه الْوَاجِـب وَصِـدْق الإخَـاء أنْ يَـسْأَلَهُ عَنْ ذَلِكَ، وَإلاَّ فَإنَّهَا مَعْرِفَةُ حُمْق.

his tribe's name, because this is one of the duties towards one's brother-in-faith and one of the features of true fraternity. If you do not do this, your acquaintance will be foolish.[1]

Islam has also set forth laws about private chatter in public sessions. In this respect, Imam al-Ṣādiq (‘a) is reported to have said:

إذَا كَانَ الْقَوْمُ ثَلاَثَةً فَلاَ يَتَنَاجَ مِنْهُمُ اثْنَانِ دُونَ صَاحِبِهِمَا، فَإنَّ فِي ذَلِكَ مَا يُحْزِنُهُ وَيُؤْذِيه.

If there are three persons sitting together, two of them must not talk to one another and leave out the third because this act saddens and injures him.[2]

### *Relations of Special Association*

The highest level of relations is the level of reliance, which represents the relations of true friendship and gives rise to certain duties and rights.

This level of relations specifies the characteristics of true friends, which include: good sense, piety, trustworthiness, keeping a confidence, supportiveness, generosity, honesty, observance of duties in general and prayers in particular, and sincerity in fraternal terms aimed at winning Almighty Allah's pleasure. The following traditions further amplify this level of association:

Imam al-Ṣādiq (‘a) has quoted Imam `Alī (‘a) as saying:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:501, S. 1, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:472, S. 72, H. 1.



لاَ عَلَيْكَ أنْ تَصْحَبَ ذَا الْعَقْلِ وَإنْ لَـمْ تُحْمَـدْ كَرَمَـهُ، وَلَكِـنِ انْتَفِـعْ بِعَقْلِه، وَاحْتَرِسْ مِنْ سَيِّئِ أخْلاَقِـه، وَلاَ تَدَعَنَّ صُحْبَةَ الْكَرِيمِ وَإنْ لَـمْ تَنْتَفِعْ بِعَقْلِـه، وَلَكِـنِ انْتَفِعْ بِكَرَمِـه بِعَقْلِـكَ، وَافِـرُرْ كُـلَّ الْفِـرَارِ مِـنَ اللَّئِيمِ الأَحْمَقِ.

It is not wrong on your part to accompany wise people even if you are deprived of their generosity; in fact, you may benefit from their wisdom, but beware of their ill manners. Do not forsake association with the generous even if deprived of their good sense. You can use your good sense to benefit from their generosity. Break away from idiots and despicable people.[1]

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

عَلَيْـكَ بِـالتِّلاَدِ، وَإيَّـاكَ وَكُـلَّ مُحَدِّثٍ لاَ عَهْدَ لَـهُ وَلاَ أمَانَـةَ وَلاَ ذِمَّةَ وَلاَ مِيثَاقَ.

Stand by old friends whom you have put to the test, and do not associate with inexperienced persons who observe neither their promises, nor trusts, nor covenants, nor pledges.[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:409, S. 8, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:412, S. 11, H. 3.

## SPECIAL TREATMENT

We will restrict the following discussion to introducing a few examples of special relations mentioned in the sections on the laws of association, and other examples mentioned in the sections on the rules and principles of social relations. These are comparatively limited, yet explain the hypothetical concept of this topic.

### *Invoking Blessings on the Holy Prophet (ṣ) and his Household (‘a)*

The topic of invoking Almighty Allah's blessings on the Holy Prophet and his Household (*ṣalawāt*) under all conditions and circumstances is one obvious expression of this special treatment. In this connection, we find that to begin any supplicatory prayer by invoking blessings upon the Holy Prophet (ṣ) and his Household (‘a) results in that supplication receiving a response, because Almighty Allah never rejects a prayer that is preceded by this invocation. Similarly, Almighty Allah, out of His magnanimity, responds to any prayer ending with an invocation of His blessings on the Holy Prophet (ṣ) and his Household (‘a). This fact has been reported from Imam `Alī (‘a) who says:

إِذَا كَانَتْ لَكَ إِلَى اللهِ سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِمَسْأَلَةِ الصَّلَاةِ عَلَى رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ سَلْ حَاجَتَكَ، فَإِنَّ اللهَ أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ فَيَقْضِيَ إِحْدَاهُمَا وَيَمْنَعُ الأُخْرَى.

If you would like your request to be granted by Almighty Allah, you must begin your prayer with invoking His blessings on His Messenger (ṣ) and then voice your request, because Almighty Allah is too generous to respond to a request and reject the other when two requests are placed before Him together.[1]

1- *Nahj al-Balāghah*, S. 2, No. 361. This saying has been also reported, through a valid chain of authority, from Imam al-Ṣādiq (‘a). Refer to *Jāmi` Aḥādīih al-Shī`ah* 15:239, H. 13.



Likewise, it is advisable to attach the convention of praising Almighty Allah immediately after sneezing[1] with invoking Almighty Allah's blessings on the Holy Prophet (ṣ) and his Household (‘a). Moreover, it is advisable to repeat this invocation of blessings under all conditions, including private matters, as an expression of taking interest in special treatment.

Ibn Abī-`Umayr has reported on the authority of one of his companions that a man sneezed in the presence of Imam al-Bāqir (‘a) and followed it with expressing thanks to Almighty Allah. Nevertheless, the Imam (‘a) did not address him with the conventional statement; rather, he said, "This man has violated our right!" Explaining this issue, the Imam (‘a) said:

إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ.

When you sneeze, you must say: alḥamdu lillāhi rabbi al-`ālamīna wa ṣallā allāhu `alā muḥammadin wa ahlibaytihī (All praise be to Allah, the Lord of the worlds. May Allah send blessings on Muḥammad and his Household).

The sneezing man therefore repeated this statement and only then, the Imam (‘a) addressed him with the conventional answer.[2]

1- One of the social conventions of Islam, it is highly recommended to say *alḥamdu lillāhi* (All praise be to Allah) immediately after sneezing. Upon hearing this phrase, it is highly recommended to address the sneezer with the statement: *yarḥamuka allāhu* (May Allah have mercy upon you), which is similar to the expression of *God bless you*. This practice is called *tasmīt,* in Arabic and Muslim jurisprudential terminology. [*Translator*]

2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:464, S. 63, H. 1.

In his epistle to al-Ma'mūn, Imam al-Riḍā (‘a) says:

الـصَّلاَةُ عَلَـى النَّبـيِّ صَـلَّى اللهُ عَلَيْـه وَآله وَاجِبَةٌ فـي كُـلِّ مَـوْطِن، وَعِنْـدَ الْعُطَاسِ وَالذَّبَائِحِ وَغَيْرِ ذَلِكَ.

Invocation of blessings on the Holy Prophet (ṣ) is obligatory in all situations including sneezing, slaughtering animals, and other situations.[1]

## *Kindness to the Holy Prophet’s Progeny*

Many traditions have been reported from the Holy Prophet (ṣ), on the authority of the Ahl al-Bayt (‘a), confirming imparting a special treatment to the Holy Prophet’s progeny, including the descendants of Imam `Alī (‘a), by doing favors and being kind to them.

In this respect, Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ صَنَعَ إِلَى أَحَدٍ مِنْ أَهْلِ بَيْتِي يَداً كَافَأْتُهُ بِهِ يَوْمَ الْقِيَامَةِ.

Whoever does a favor to any member of my household, I will reward him for it on the Day of Resurrection.[2]

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

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ: أَيُّهَـا الْخَلاَئِـقُ، أَنْـصِتُوا فَـإِنَّ مُحَمَّـداً صَـلَّى اللهُ عَلَيْـه وَآلـه يُكَلِّمُكُـمْ. فَتُنْـصِتُ الْخَلاَئِـقُ، فَيَقُومُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِـه

On the Day of Resurrection, a caller will cry out, “Listen! Muḥammad (ṣ) is talking to you.” As all creatures become silent, the Holy Prophet (ṣ) says, “O creatures, whoever of you has done any favor, act of kindness, or undertaking for me, may now stand up so that I can reward him

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:465, S. 64, H. 2.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:556, S. 17, H. 1.



فَيَقُولُ: يَـا مَعْـشَرَ الْخَلاَئِـق، مَـنْ كَانَـتْ لَـهُ عِنْـدِي يَـدٌ أَوْ مِنَّـةٌ أَوْ مَعْـرُوفٌ فَلْـيَقُمْ حَتَّـى أُكَافِئَـهُ. فَيَقُولُـونَ: بِآبَائِنَـا وَأُمَّهَاتِنَـا، وَأَيُّ يَد أَوْ أَيُّ مِنَّة وَأَيُّ مَعْرُوف لَنَا؟ بَـلِ الْيَـدُ وَالْمِنَّـةُ وَالْمَعْـرُوفُ لله وَلِرَسُوله عَلَـى جَمِيعِ الْخَلاَئِـق. فَيَقُولُ لَهُمْ: بَلَى، مَنْ آوَى أَحَداً مِـنْ أَهْـلِ بَيْتِـي، أَوْ بَـرَّهُمْ، أَوْ كَـسَاهُمْ مِـنْ عُـرْيٍ، أَوْ أَشْـبَعَ جَـائِعَهُمْ فَلْـيَقُمْ حَتَّـى أُكَافِئَـهُ. فَيَقُـومُ أُنَـاسٌ قَـدْ فَعَلُـوا ذَلِـكَ. فَيَأْتِي النِّدَاءُ مِنْ عِنْـد الله تَعَـالَى: يَا مُحَمَّدُ يَا حَبِيبِي، قَـدْ جَعَلْـتُ مُكَافَأَتَهُمْ إِلَيْـكَ، فَأَسْـكِنْهُمْ مِـنَ الْجَنَّة حَيْثُ شِئْتَ. فَيُسْكِنُهُمْ فِي الْوَسِيلَة، حَيْثُ لاَ يُحْجَبُونَ عَـنْ مُحَمَّدٍ وَأَهْلِ بَيْتِه عَلَيْهِمُ السَّلاَمُ.

for that.” The creatures will say, “May Allah accept our fathers and mothers as ransom for you! What sort of favor, act of kindness, or undertaking could we have done for you? All favors, kindness, and undertakings are Allah’s and yours over all creatures.” The Holy Prophet (ṣ) will then say, “Yes, there are such! Anyone who has accommodated any of my descendants, done an act of kindness to any of them, behaved charitably towards any of them, provided clothing to any of them who was destitute, or provided food to any of them who was hungry, may now stand up so that I can reward him.” Upon hearing this, some who have done such things in the worldly life will stand up. Then, a call from Almighty Allah will come to declare, “O Muḥammad, My dearest! I hand over rewarding these people to you, so you are allowed to make them occupy any place in Paradise that you wish.” The Holy Prophet (ṣ) will then, allow these people to dwell in an elevated position in Paradise called *al-Wasīlah* where they will not prevented from meeting the Holy Prophet and his Household (‘a).[1]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:556, S. 17, H. 3.

Imam al-Riḍā (‘a), on the authority of his fathers, has reported the Holy Prophet (ṣ) as saying:

أَرْبَعَةٌ أَنَا لَهُمْ شَفِيعٌ يَوْمَ الْقِيَامَةِ: الْمُكْرِمُ لِذُرِّيَّتِي مِنْ بَعْدِي، وَالْقَاضِي لَهُمْ حَوَائِجَهُمْ، وَالسَّاعِي لَهُمْ فِي أُمُورِهِمْ عِنْدَمَا اضْطُرُّوا إِلَيْهِ، وَالْمُحِبُّ لَهُمْ بِقَلْبِهِ وَلِسَانِهِ.

I will be the intercessor of four categories of people on the Day of Resurrection: (1) those who respect my descendants after my passing away, (2) those who satisfy the needs of my descendants, (3) those who make every effort to handle their affairs when necessary, and (4) those who love them sincerely in word and deed.[1]

Imam al-Bāqir (‘a), on the authority of his fathers, has reported the Holy Prophet (ṣ) as saying:

مَنْ أَرَادَ التَّوَسُّلَ إِلَيَّ وَأَنْ يَكُونَ لَهُ عِنْدِي يَدٌ أَشْفَعُ لَهُ بِهَا يَوْمَ الْقِيَامَةِ فَلْيَصِلْ أَهْلَ بَيْتِي وَيُدْخِلِ السُّرُورَ عَلَيْهِمْ.

Whoever wishes to make me his agency (before Almighty Allah) and to have an attribute for which I will intercede for him on the Day of Resurrection, may closely commune with my progeny and provide them with tranquility.[2]

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

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:556, S. 17, H. 6.
2- Shaykh al-Ṭūsī, *al-Amālī*, pp. 424, H. 947.
In *Wasā’il al-Shī`ah* 11:557, S. 17, H. 6, this tradition is reported in this way:

> Whoever wishes to make me his agency (before Almighty Allah) and to have an attribute for which I will intercede for him on the Day of Resurrection, may invoke blessings on my progeny, and provide them with tranquility.



إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللهُ الأَوَّلِينَ وَالآخِرِينَ، فَيُنَادِي مُنَادٍ: مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَدٌ فَلْيَقُمْ. فَيَقُومُ عُنُقٌ مِنَ النَّاسِ، فَيَقُولُ: مَا كَانَتْ أَيَادِيكُمْ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ؟ فَيَقُولُونَ: كُنَّا نَصِلُ أَهْلَ بَيْتِهِ مِنْ بَعْدِهِ. فَيُقَالُ لَهُمْ: إِذْهَبُوا فَطُوفُوا فِي النَّاسِ، فَمَنْ كَانَتْ لَهُ عِنْدَكُمْ يَدٌ فَخُذُوا بِيَدِهِ فَأَدْخِلُوهُ الْجَنَّةَ.

On the Day of Resurrection, a caller will cry out, “Anyone who has done a favor for the Messenger of Allah (ṣ) may stand up.” Some people will stand up. The caller will ask them, “What favor have you done for the Messenger of Allah (ṣ)?” They will reply, “After him, we communed with his progeny.” The progeny will then be told to go in the midst of the people and take those who have done favors to them by the hand and lead them to Paradise.[1]

## *Old Men*

Showing respect to old men is another form of special treatment in the category of weak people. In this regard, `Abdullāh ibn Sinān reported that Imam al-Ṣādiq (‘a) said to him:

إِنَّ مِنْ إِجْلَالِ اللهِ عَزَّ وَجَلَّ إِجْلَالَ الشَّيْخِ الْكَبِيرِ.

To respect old men is a kind of respect for Allah, the All-majestic.[2]

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

لَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرْ كَبِيرَنَا وَيَرْحَمْ صَغِيرَنَا.

He who does not respect our old men and does not show mercy toward our youngsters is not one of us.[3]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:558, S. 17, H. 7.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:466, S. 67, H. 1.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:467, S. 67, H. 3.

### *People of the Qur'ān*

Another form of special treatment is to show respect toward those versed in the religion and its laws, conveyers of the message of the Holy Qur'ān, and reciters of Almighty Allah's revealed verses.

In this connection, Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

إِنَّ أَهْلَ الْقُرْآنِ فِي أَعْلَى دَرَجَةً مِنَ الآدَمِيِّينَ مَا خَلاَ النَّبِيِّينَ وَالْمُرْسَلِينَ، فَلاَ تَسْتَضْعِفُوا أَهْلَ الْقُرْآنِ حُقُوقَهُمْ، فَإِنَّ لَهُمْ مِنَ اللهِ الْعَزِيزِ الْجَبَّارِ لَمَكَاناً.

The people of the Holy Qur'ān shall be in the highest rank that human beings can attain except for the Prophets and Messengers (of Almighty Allah). Hence, do not belittle the (special) ranks of the reciters of the Qur'ān, because they do enjoy a distinctive rank in the view of Allah, the Almighty and Omnipotent.[1]

### *Faithful Believers*

Another form of special treatment, such as providing comfort, is that which must be shown to faithful believers (*mu'min*)[2]. This has been emphasized in many validly reported traditions, like the following one reported by Shaykh al-Kulaynī on the authority of Abū-Ḥamzah al-

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 4:830, S. 4, H. 1.

2- It is advisable to refer to the huge number of traditions, mentioned in various sections of reference books of *ḥadīth*, such as *Wasā'il al-Shī`ah*, concerning the special treatment that must be shown towards the faithful believers. For instance, refer to vol. 11, pp. 569-601 where features of this special treatment with faithful believers manifest themselves, emphasizing the high level of social relations necessary with this distinguished group.



Thumālī, who related that he heard Imam al-Bāqir (‘a) quoting the following from the Holy Prophet (ṣ):

مَنْ سَرَّ مُؤْمِناً فَقَدْ سَرَّنِي، وَمَنْ سَرَّنِي فَقَدْ سَرَّ اللهَ.

Whoever gives pleasure to a faithful believer has in fact given pleasure to me, and whoever gives pleasure to me has given pleasure to Almighty Allah.[1]

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

مِنْ أَحَبِّ الأَعْمَالِ إِلَى اللهِ عَزَّ وَجَلَّ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ: إِشْبَاعُ جَوْعَتِهِ، أَوْ تَنْفِيسُ كُرْبَتِهِ، أَوْ قَضَاءُ دَيْنِهِ.

Among the most beloved acts in the view of Almighty Allah is to give pleasure to a faithful believer by satisfying his hunger, relieving his anguish, or helping him settle his debts.[2]

Another form of special treatment toward faithful believers is to settle their needs. In this respect, Imam al-Ṣādiq (‘a) is reported to have said:

وَمَنْ قَضَى لأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللهُ لَهُ يَوْمَ الْقِيَامَةِ مِائَةَ أَلْفِ حَاجَةٍ، مِنْ ذَلِكَ أَوَّلُهَا الْجَنَّةُ، وَمِنْ ذَلِكَ أَنْ يُدْخِلَ قَرَابَتَهُ وَمَعَارِفَهُ وَإِخْوَانَهُ الْجَنَّةَ بَعْدَ أَنْ لاَ يَكُونُوا نُصَّاباً.

Whoever fulfills the need of his brother-in-faith, Almighty Allah shall settle one hundred thousand of his needs on the Day of Resurrection. One of these needs is that he is allowed to enter Paradise and to take his relatives, associates, and friends to Paradise also provided that they are not opponents (of the Ahl al-Bayt).[3]

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

1- Shaykh Al-Kulaynī, *al-Kāfī* 2:188.

2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:570, S. 24, H. 6.

3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:576, S. 25, H. 1.

إِنَّ الْمُـؤْمنَ لَتَـرِدُ عَلَيْـهِ الْحَاجَـةُ لأَخيه فَلاَ تَكُونُ عِنْدَهُ، يَهْـتَمُّ بِهَـا قَلْبُهُ، فَيُدْخِلُهُ اللهُ بِهَمِّه الْجَنَّةَ.

Sometimes a faithful believer feels upset because he cannot solve the problem of one of his brethren-in-faith. As a result of this feeling, Almighty Allah allows him to enter Paradise.[1]

Another form of special treatment toward faithful believers is to relieve their agony or ease their difficulties. In this connection, Zayd al-Shaḥḥām has reported that he heard Imam al-Ṣādiq (‘a) saying:

مَنْ أَغَاثَ أَخَاهُ الْمُؤْمنَ اللَّهْفَـانَ عِنْـدَ جَهْده فَنَفَّسَ كُرْبَتَهُ وَأَعَانَهُ عَلَى نَجَاحِ حَاجَته، كَتَبَ اللهُ عَزَّ وَجَلَّ لَـهُ بِـذَلكَ ثِنْتَيْنِ وَسَبْعِينَ رَحْمَـةً مِـنَ اللهِ، يُعَجِّـلُ لَهُ مِنْهَا وَاحِدَةً يُصْلِحُ بِهَا أَمْرَ مَعِيشَته، وَيَـدَّخِرُ لَـهُ إِحْـدَى وَسَـبْعِينَ رَحْمَـةً لأَفْزَاعِ يَوْمِ الْقِيَامَة وَأَهْوَاله.

Almighty Allah will record seventy-two items of His mercy for whoever relieves the agony of his aggrieved brother-in-faith, drives away his sorrows, and helps him achieve his goal. By virtue of one of these, He will improve his financial affairs while the other seventy-one items will be stored for him when he faces the horrors and terrors of the Day of Resurrection.[2]

Other forms of special treatment towards faithful believers include being cooperative with them, supporting them, and advising them.

### *Neighbors*

Let us now refer to further details in the form of traditions that are reported from the Ahl al-Bayt (‘a):

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:576, S. 25, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:578, S. 29, H. 1.



Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

حُسْنُ الْجوَارِ يُعَمِّرُ الـدِّيَارَ وَيُنْسِئُ فِي الأَعْمَارِ.

Good neighborliness makes communities thrive and increases longevity.[1]

Abū-Mas`ūd has reported that Imam al-Ṣādiq (‘a) said to him:

حُـسْنُ الْجِـوَارِ زِيَـادَةٌ فِـي الأَعْمَارِ وَعِمَارَةُ الدِّيَارِ.

Good neighborliness increases longevity and makes communities thrive.[2]

Abū-Rabī` al-Shāmī has reported that Imam al-Ṣādiq (‘a) said the following while his house was packed with people:

إِعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَـنْ لَـمْ يُحْسِنْ مُجَاوَرَةَ مَنْ جَاوَرَهُ.

Be it known to you all that whoever does not observe good neighborliness with his neighbors, does not belong to us.[3]

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

حَدُّ الْجِوَارِ أَرْبَعُونَ دَاراً مِـنْ كُـلِّ جَانِـبٍ: مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِه وَعَـنْ يَمِينِـهِ وَعَـنْ شِمَالِه.

The border of neighborhood includes forty houses from all sides; the front, the back, the right, and the left.[4]

`Umar ibn `Ikrimah has reported the following narration from Imam al-Ṣādiq (‘a):

One day, a man from the Anṣār came to the Holy Prophet (ṣ) and complained that he had bought a house next to a man from whom neither goodness nor security from harm could

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:489, S. 87, H. 5.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:489, S. 87, H. 3.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:489, S. 87, H. 5.
4- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:491, S. 90, H. 1.

be expected. Immediately, the Holy Prophet (ṣ) ordered Imam `Alī (‘a), Salmān, Abū-Dharr, and probably al-Miqdād to go to the mosque and announce:

“Faithless is he whose neighbors are not safe from his harm.”

لاَ إِيـمَانَ لِمَنْ لَمْ يَأْمَنْ جَارُهُ بَوَائِقَهُ.

After they had declared this statement three times each, the Holy Prophet (ṣ) pointed to forty houses from all directions to be the limits of neighborhood.[1]

Al-Ḥasan ibn `Abdullāh has reported the Righteous Servant (i.e. Imam al-Kāẓim) to have said:

Good neighborliness does not mean to stop harm from neighbors; rather, it means to patiently endure the harm of neighbors.[2]

لَـيْسَ حُـسْنُ الْجِـوَارِ كَـفَّ الأَذَى، وَلَكِـنْ حُـسْنُ الْجِـوَارِ صَـبْرُكَ عَلَـى الأَذَى.

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

A faithful believer cannot escape one of the following three things although he may encounter all of them: he may be harmed by one of the members of his family who lives with him in the same house, or one of his neighbors, or one who impedes him from managing his affairs. Even if a faithful believer secludes himself on a mountain summit, Almighty Allah will send a devil

مَـا أَفْلَـتَ الْمُـؤْمِنُ مِـنْ وَاحِـدَةٍ مِـنْ ثَـلاَثٍ، وَلَرُبَّمَـا إِجْتَمَعَـتِ الـثَّلاَثُ عَلَيْهِ: إِمَّا بَعْضُ مَـنْ يَكُـونُ مَعَـهُ فِـي الدَّارِ يُغْلِقُ عَلَيْهِ بَابَـهُ يُؤْذِيـهِ، أَوْ جَـارٌ يُؤْذِيـهِ، أَوْ مَـنْ فِـي طَرِيقِـهِ إِلَـى حَوَائِجِهِ يُؤْذِيهِ. وَلَـوْ أَنَّ مُؤْمِناً عَلَى قُلَّةِ جَبَـلٍ لَبَعَـثَ اللهُ عَـزَّ وَجَـلَّ عَلَيْـهِ

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:487, S. 86, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:484, S. 85, H. 2.



from which the believer may seek refuge. Almighty Allah will designate for him friendship derived from his own faith due to which he will never feel lonely.[1]

شَيْطَاناً يُؤْذِيهِ، وَيَجْعَلُ لَهُ مِنْ إِيـمَانِهِ أُنْساً لاَ يَسْتَوْحِشُ مَعَهُ إِلَى أَحَدٍ.

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

A wicked neighbor is like a stab in the back. If this neighbor sees a kind act (from another neighbor), he conceals it; however, if he notices a misdeed, he divulges it.[2]

مِنَ الْقَوَاصِمِ الَّتِي تَقْصِمُ الظَّهْرَ جَـارُ الـسُّوءِ إِنْ رَأَى حَـسَنَةً أَخْفَاهَا وَإِنْ رَأَى سَيِّئَةً أَفْشَاهَا.

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:484, S. 85, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:491, S. 89, H. 1.

# Chapter Two:
# Superstructure Of Rules And Foundations

***1. Religious and Traditional Laws***

***2. Passivity and Control over Emotions***

***3. Justice and Fair play***

***4. Good manners and Being Loved by People***

***5. Kind Acts and Precedence in Charity***

***6. Idealism and Distinctive Behavior(unique, different)***

The superstructure of the rules and foundations of social relations plays a major role in man's self-perfection. Although these points have been discussed under the title of self-strife (struggle with the self), they will be mentioned hereinafter because they also play a chief role in social relations.

## RELIGIOUS AND TRADITIONAL LAWS

### *Compliance with Religious Duties*

Both religion and tradition have decided a number of rights and duties, some of which are as follows:

***1.*** It is obligatory upon Muslims to keep the secrets of their brethren-in-faith unrevealed, especially when they hear them saying something in a gathering or when they are asked to keep certain matters secret. A tradition holds that meetings be based on confidentiality.[1] However, there are certain exceptions in this connection.

Imam al-Bāqir (ʻa) is reported to have quoted the Holy Prophet (ṣ) as saying:

الْمَجَالِسُ بِالأَمَانَةِ.

Meetings must be confidential.[2]

Imam al-Ṣādiq (ʻa) is reported to have said:

الْمَجَالِسُ بِالأَمَانَةِ، وَلَيْسَ لأَحَدٍ أَنْ يُحَدِّثَ بِحَدِيثٍ يَكْتُمُهُ صَاحِبُهُ إِلاَّ بِإِذْنِهِ، إِلاَّ أَنْ يَكُونَ ثِقَةً أَوْ ذَكَرَ لَهُ بِخَيْرٍ.

Meetings must be confidential. It is therefore not allowed that anybody speak of an issue concealed by the person involved without obtaining his permission, unless the addressee is trustworthy or the issue entails good reputation of the person which it is about.[1]

1- This means that everything said in a meeting must be kept secret.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:471, S. 71, H. 1.



The Holy Prophet (ṣ) is reported to have said:

الْمَجَالِسُ بِالأَمَانَةِ إِلاَّ ثَلاَثَةَ مَجَالِسَ: مَجْلِسٌ سُفِكَ فِيهِ دَمٌ حَرَامٌ، أَوْ مَجْلِسٌ إِسْتُحِلَّ فِيهِ فَرْجٌ حَرَامٌ، أَوْ مَجْلِسٌ يُسْتَحَلُّ فِيهِ مَالٌ حَرَامٌ بِغَيْرِ حَقِّهِ.

All meetings must be held in confidence except three: an assembly in which honorable blood is shed, a gathering in which chastity of an honorable individual is violated, or an assembly in which one's property is wrongfully violated.[2]

***2.*** The Holy Legislator has urged that promises, pledges, and covenants must be fulfilled. Accordingly, promises have been raised to the level of covenants with regard to the obligation of fulfilling them.

In this respect, Imam al-Ṣādiq (ʻa) has quoted the Holy Prophet (ṣ) as saying:

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَفِ إِذَا وَعَدَ.

Whoever truly believes in Allah and the Last Day must keep faith with his promise.[3]

Hishām ibn Sālim has reported that he heard Imam al-Ṣādiq (ʻa) saying:

عِدَةُ الْمُؤْمِنِ أَخَاهُ نَذْرٌ لاَ كَفَّارَةَ لَهُ، فَمَنْ أَخْلَفَ فَبِخُلْفِ اللهِ بَدَأَ

A faithful believer's promise to his brother-in-faith is a non-expiable vow. Hence, whoever breaks his promise has in fact

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:471, S. 71, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:471, S. 71, H. 4.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:515, S. 109, H. 2.

broken his promise with Almighty Allah, exposing himself to His wrath. This is the meaning of Almighty Allah's saying, "O you who believe! Why do you say that which you do not do? It is most hateful to Allah that you should say that which you do not do. (61:2-3)"[1]

وَلمَقْتِه تَعَرَّضَ، وَذَلكَ قَوْلُهُ: ﴿ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﷸ ﷹ

guide, and mirror. The fifth right is that you must not eat your fill while he is hungry, quench your thirst while he is thirsty, and dress yourself while he is unclothed. The sixth right is that you must not have a servant while he does not have one—it is therefore obligatory upon you to send your servant to wash his clothes, cook food for him, and prepare his bed. The seventh right is that you must help him fulfill his oaths, accept when he invites you, visit his sick, present yourself in funeral ceremonies that relate to him, and take the initiative to resolve his needs. In this regard, you must not wait until he asks you to help him resolve his need; rather, you must be the first to take action. If you do all these things, then you will have bonded your friendship to his and his friendship to yours.[1]

أَنْ لاَ تَشْبَعَ وَيَجُوعُ وَلاَ تَرْوَى وَيَظْمَأُ وَلاَ تَلْبَسَ وَيَعْرَى. وَالْحَقُّ السَّادِسُ أَنْ يَكُونَ لَكَ خَادِمٌ وَلَيْسَ لأَخِيكَ خَادِمٌ فَوَاجِبٌ أَنْ تَبْعَثَ خَادِمَكَ فَتَغْسِلُ ثِيَابَهُ وَتَصْنَعُ طَعَامَهُ وَتُمَهِّدُ فِرَاشَهُ. وَالْحَقُّ السَّابِعُ أَنْ تَبَرَّ قَسَمَهُ وَتُجِيبَ دَعْوَتَهُ وَتَعُودَ مَرِيضَهُ وَتَشْهَدَ جَنَازَتَهُ، وَإِذَا عَلِمْتَ أَنَّ لَهُ حَاجَةً تُبَادِرَهُ إِلَى قَضَائِهَا، وَلاَ تُلْجِئَهُ إِلَى أَنْ يَسْأَلَكَهَا، وَلَكِنْ تُبَادِرُهُ مُبَادَرَةً، فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وِلاَيَتَكَ بِوِلاَيَتِهِ وَوِلاَيَتَهُ بِوِلاَيَتِكَ.

### *Abstaining from Forbidden Acts*

Many laws have been enacted by the Holy Legislator to command abstention from prohibited acts, such as:

***1.*** It is impermissible to enter the houses of others before obtaining their permission. Furthermore, it is obligatory to inform the occupants of a house before entering it because the souls of Muslims, and their properties, chastity, and

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:544, S. 122, H. 7.



private affairs are inviolable.

`Abd al-Raḥmān ibn Abī-`Abdullāh has reported that he asked Imam al-Ṣādiq (‘a) for an explanation of Almighty Allah’s saying in the Holy Qur'ān:

O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates. (24:27)

□ □ □ □ □ □ □ □ □ □ □ □ □

Imam al-Ṣādiq (‘a) answered:

Asking permission (in this verse) signifies making a sound with one’s shoes and giving the greeting.[1]

الإِسْتِيْنَاسُ وَقْعُ النَّعْلِ وَالتَّسْلِيمُ.

When entering a house, it is required to sit where the owner of the house instructs the guest to sit.

Imam al-Ṣādiq (‘a) is reported to have quoted his father as saying:

When you enter the house of one of your brethren-in-faith, you should sit where the owner of the house tells you to sit because he knows the private places in his house more than a guest does.[2]

إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ فِي رَحْلِهِ فَلْيَقْعُدْ حَيْثُ يَأْمُرُهُ صَاحِبُ الرَّحْلِ، فَإِنَّ صَاحِبَ الرَّحْلِ أَعْرَفُ بِعَوْرَةِ بَيْتِهِ مِنَ الدَّاخِلِ عَلَيْهِ.

***2.*** Islam has forbidden cunning, envy, cheating, and betrayal. In this connection, Imam al-Riḍā (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:454, S. 50, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:476, S. 78, H. 1.

مَـنْ كَـانَ مُـسْلماً فَـلاَ يَمْكُـرْ وَلاَ يَخْدَعْ، فَإِنِّي سَمِعْتُ جَبْرَئِيلَ يَقُـولُ: إِنَّ الْمَكْرَ وَالْخَدِيعَةَ فِي النَّارِ.

Whoever is a true Muslim, must not deceive or cheat others, for I have heard Archangel Gabriel say, “Deception and cheating lead to the Fire.”

لَـيْسَ مِنَّـا مَـنْ غَـشَّ مُـسْلماً، وَلَيْسَ مِنَّا مَنْ خَانَ مُسْلماً.

He does not belong to us who cheats a Muslim, and he does not belong to us who betrays a Muslim.

إِنَّ جَبْرَئِيلَ الـرُّوحَ الأَمِـينَ نَـزَلَ عَلَـيَّ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ فَقَالَ: يَا مُحَمَّد، عَلَيْكَ بِحُسْنِ الْخُلُقِ، فَإِنَّ سُوءَ الْخُلُـقِ ذَهَـبَ بِخَيْـرِ الـدُّنْيَا وَالآخِـرَةِ. أَلاَ وَإِنَّ أَشْبَهَكُمْ بِي أَحْسَنُكُمْ خُلُقاً.

The Trustworthy Spirit, Gabriel, descended to me from the Lord of the Worlds and said to me, “O Muḥammad, adhere to good manners because bad manners take away the wealth of this world and the next.” Verily, the most similar of you to me is the most mannerly.[1]

Imam `Alī (‘a) is reported to have said:

لَوْلاَ أَنَّ الْمَكْرَ وَالْخَدِيعَـةَ فِـي النَّارِ لَكُنْتُ أَمْكَرَ النَّاسِ.

Were it not for the fact that cunning and deception lead to Hellfire, I would have been the most cunning of all people.[2]

***3.*** Islam has forbidden telling lies in all of its forms and degrees and in all fields, especially in relations with others (except in a few situations, like peacemaking).

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

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:570, S. 137, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:571, S. 137, H. 4.



إِنَّ اللهَ عَزَّ وَجَلَّ جَعَلَ لِلشَّرِّ أَقْفَالاً وَجَعَلَ مَفَاتِيحَ تِلْكَ الأَقْفَالِ الشَّرَابَ، وَالْكَذِبُ شَرٌّ مِنَ الشَّرَابِ.

Verily, Almighty Allah has made locks for evils and made drinking intoxicants the master key of all evils. Nonetheless, telling lies is more horrible than drinking intoxicants.[1]

Imam `Alī (‘a) is reported to have said:

يَنْبَغِـي لِلرَّجُـلِ الْمُـسْلِمِ أَنْ يَجْتَنِـبَ مُؤَاخَاةَ الْكَذَّابِ، فَإِنَّهُ يَكْـذِبُ حَتَّـى يَجِيءَ بِالصِّدْقِ فَلاَ يُصَدَّقُ.

A Muslim individual is required to avoid association with liars, because liars are not believed even if they tell the truth.[2]

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

كَانَ عَلِيُّ بْنُ الْحُسَيْنِ، عَلَيْهِ السَّلاَمُ، يَقُولُ لِوُلْدِه: إِتَّقُوا الْكَذِبَ؛ الصَّغِيرَ مِنْهُ وَالْكَبِيرَ، فِي كُلِّ جِدٍّ وَهُـزْلٍ، فَإِنَّ الرَّجُلَ إِذَا كَـذِبَ فِـي الـصَّغِيرِ إِجْتَرَأَ عَلَى الْكَبِيرِ. أَمَـا عَلِمْـتُمْ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه قَـالَ: مَا يَزَالُ الْعَبْـدُ يَـصْدُقُ حَتَّـى يَكْتُبَـهُ اللهُ صِدِّيقاً، وَمَا يَزَالُ الْعَبْدُ يَكْـذِبُ حَتَّى يَكْتُبَهُ اللهُ كَذَّاباً.

`Alī ibn al-Ḥusayn (‘a) used to say to his sons, “Guard yourselves against telling lies, be they trivial or significant, serious or playful. If one lies about an insignificant matter, he will have the courage to lie in great things. Know that the Messenger of Allah (ṣ) has said: ‘Some servants (of Allah) keep on telling only the truth until they are recorded before Allah as being veracious forever. Other servants keep on telling untruths until they are recorded with Allah as liar forever.”[3]

Imam `Alī (‘a) is reported to have said:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:573, S. 138, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:573, S. 138, H. 6.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:576, S. 140, H. 1.

لاَ يَصْلُحُ مِنَ الْكَذِبِ جِدٌّ وَلاَ هُزْلٌ، وَلاَ أَنْ يَعِدَ أَحَدُكُمْ صَبِيَّهُ ثُمَّ لاَ يَفِي لَهُ. إِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورُ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ أَحَدُكُمْ يَكْذِبُ حَتَّى يُقَالَ: كَذِبَ وَفَجُرَ. وَمَا يَزَالُ أَحَدُكُمْ يَكْذِبُ حَتَّى لاَ يَبْقَى مَوْضِعُ إِبْرَةٍ صِدْقٌ، فَيُسَمَّى عِنْدَ اللهِ كَذَّاباً.

It is improper to tell untruths whether seriously or jokingly and it is improper to promise your child something and then fail to keep your promise. Verily, telling lies leads to sinfulness and sinfulness leads to Hellfire. One may keep on telling lies continuously until he is known as a liar and perpetually sinful. One may keep on telling lies continuously until his heart becomes void of any space for honesty, be it as tiny as a needle's place, and then he is recorded with Almighty Allah as liar forever.[1]

***4.*** Islam has warned against double-dealing and double-talk in social relations.

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

مَنْ لَقِيَ الْمُسْلِمِينَ بِوَجْهَيْنِ وَلِسَانَيْنِ جَاءَ يَوْمَ الْقِيَامَةِ وَلَهُ لِسَانَانِ مِنْ نَارٍ.

Whoever deals with Muslims with two faces and two tongues, will come on the Day of Resurrection having two tongues of fire.[2]

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

بِئْسَ الْعَبْدُ عَبْدٌ يَكُونُ ذَا وَجْهَيْنِ وَذَا لِسَانَيْنِ، يُطْرِي أَخَاهُ شَاهِداً وَيَأْكُلُهُ

Extremely wretched is the servant (of Allah) who has two faces and two tongues. He flatters his brother-in-faith in his presence but devours (i.e. backbites) him when he is absent. If

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:577, S. 140, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:581, S. 143, H. 1.



غَائِباً. إِنْ أُعْطِيَ حَسَدَهُ، وَإِنِ ابْتُلِيَ خَذَلَهُ.

his brother-in-faith gets something good, he will envy him, but if he is afflicted with a problem, he will disappoint him.[1]

***5.*** Islam has deemed forbidden cutting off one's relations with faithful believers, provoking their animosity, or intending evil to them.

Through various chains of authority, Imam al-Ṣādiq (‘a) is reported to have said:

إِذَا قَالَ الرَّجُلُ لأَخِيهِ الْمُؤْمِنِ: أُفٍّ، خَرَجَ مِنْ وِلاَيَتِهِ. وَإِذَا قَالَ: أَنْتَ عَدُوِّي، كَفَرَ أَحَدُهُمَا. وَلاَ يَقْبَلُ اللهُ مِنْ مُؤْمِنٍ عَمَلاً وَهُوَ مُضْمِرٌ عَلَى أَخِيهِ الْمُؤْمِنِ سُوءاً.

If one says to one's brother-in-faith, "Ugh!" then their friendship is ruptured. If one says, "You are my enemy!" then one of them has abandoned faith. Almighty Allah will never accept any deed of a believer who intends evil to his brother-in-faith.[2]

***6.*** Islam has warned against having bad opinions about faithful believers or accusing them of anything improper.

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

إِذَا اتَّهَمَ الْمُؤْمِنُ أَخَاهُ انْمَاثَ الإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ.

If a believer accuses his brother-in-faith of something, his faith will dissolve from his heart in the same way salt dissolves in water.[3]

Imam al-Ṣādiq (‘a) is also reported to have quoted Imam `Alī (‘a) as saying:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:582, S. 143, H. 2.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:611, S. 159, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:613, S. 161, H. 1.

ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِه حَتَّى يَأْتِيَكَ مِنْهُ مَا يَغْلِبُكَ، وَلاَ تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمَلاً.

Give the best probability to the deed of your brother-in-faith until you receive from him something that tears down the likelihood of good. Never deem evil any word that has been said by your brother-in-faith as long as you can find an acceptable excuse for it.[1]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:362, H. 3; Shaykh al-Ṣadūq, *al-Amālī*, pp. 380, H. 483; `Allāmah al-Majlisī, *Biḥār al-Anwār* 75: 196, H. 11 as quoted from the previous reference books.

## PASSIVITY AND CONTROL OVER EMOTIONS

### *Control over emotions and praiseworthy qualities*

It is noticeable that whenever Islam discusses the topic of the praiseworthy qualities that man must enjoy or the characteristics due to which one can be a true faithful believer, it lays much stress on qualities appertaining to the psychological aspect—emotions and passivity.

In this regard, Imam al-Ṣādiq (‘a) is reported to have said:

يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خِصَالٍ: وَقُوراً عِنْدَ الْهَزَاهِزِ، صَبُوراً عِنْدَ الْبَلاَءِ، شَكُوراً عِنْدَ الرَّخَاءِ، قَانِعاً بِمَا رَزَقَهُ اللهُ، لاَ يَظْلِمُ الأَعْدَاءَ، وَلاَ يَتَحَامَلُ لِلأَصْدِقَاءِ، بَدَنُهُ مِنْهُ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ. إِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ، وَالْحِلْمَ وَزِيرُهُ، وَالْعَقْلَ أَمِيرُ جُنُودِهِ، وَالرِّفْقَ أَخُوهُ، وَالْبِرَّ وَالِدُهُ.

A faithful believer is required to enjoy eight characteristics: he should be venerable in various situations, steadfast in misfortunes, thankful in luxury, satisfied with whatever sustenance Almighty Allah has determined for him; he should not oppress his enemies or overtax his associates, and he should tax his body and make people feel at ease because of him. Knowledge is the comrade of the faithful believer, clemency his supporter, patience the commander of his army, lenience his brother, and charity his father.[1]

The Holy Prophet (ṣ) is reported to have said:

ثَلاَثُ خِصَالٍ مَنْ كُنَّ فِيهِ إِسْتَكْمَلَ خِصَالَ الإِيمَانِ: إِذَا

The features of faithfulness are complete for those who enjoy three characteristics: if they are pleased, their pleasure does not lead them to

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:143, S. 4, H. 9.

رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ، وَإِذَا غَضِبَ لَمْ يُخْرِجْهُ الْغَضَبُ مِنَ الْحَقِّ، وَإِنْ قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

do wrong; if they are displeased, their displeasure does not cause them to relinquish that which is right; and if they have power over others, their power does not lead them to seize what is not theirs.[1]

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

أَلاَ أُخْبِرُكُمْ بِأَشْبَهِكُمْ بِي؟ أَحْسَنُكُمْ خُلُقاً، وَأَلْيَنُكُمْ كَنَفاً، وَأَبَرُّكُمْ بِقَرَابَتِهِ، وَأَشَدُّكُمْ حُبّاً لِإِخْوَانِهِ فِي دِينِهِ، وَأَصْبَرُكُمْ عَلَى الْحَقِّ، وَأَكْظَمُكُمْ لِلْغَيْظِ، وَأَحْسَنُكُمْ عَفْواً، وَأَشَدُّكُمْ مِنْ نَفْسِهِ إِنْصَافاً فِي الرِّضَا وَالْغَضَبِ.

May I introduce those who are the most closely related of all of you to me?....They are the most mannerly of all of you, the most tractable, the most pious to their relatives, the most affectionate to their brethren-in-faith, the most steadfast in accepting the truth, the most suppressive of their rage, the most forgiving, and the fairest whether he is satisfied or furious.[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:148, S. 4, H. 20.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:148, S. 4, H. 28.

## MODELS OF PRAISEWORTHY QUALITIES

### *Sedulity in Obedience to Almighty Allah and Steadfastness against Disobedience*

Sedulity in obedience to Almighty Allah and steadfastness against disobedience to Him manifest themselves on the top of the list of praiseworthy qualities and righteous deeds.

According to an authentic tradition, Imam al-Ṣādiq (‘a) is reported to have said:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُومُ عُنُقٌ مِنَ النَّاسِ فَيَأْتُونَ بَابَ الْجَنَّةِ، فَيُقَالُ: مَنْ أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ أَهْلُ الصَّبْرِ. فَيُقَالُ لَهُمْ: عَلاَمَ صَبَرْتُمْ؟ فَيَقُولُونَ: كُنَّا نَصْبِرُ عَلَى طَاعَةِ اللهِ، وَنَصْبِرُ عَنْ مَعَاصِي اللهِ. فَيَقُولُ اللهُ عَزَّ وَجَلَّ: صَدَقُوا. أَدْخِلُوهُمُ الْجَنَّةَ. وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: □ □ □ □ □ □

On the Day of Resurrection, a group of people will stand up and come towards the gate of Paradise. When asked about their identity, they will answer, “We are the people of steadfastness.” “In what fields have you practiced steadfastness?” they will be asked. “We have been sedulous in obedience to Almighty Allah and steadfast against disobedience to Him,” they will answer. Then, Almighty Allah will say, “They are truthful. Allow them to enter Paradise.” This is the explanation of Almighty Allah’s saying, “Only the patient will be paid back their reward in full without measure. (39:10)”[1]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:186, S. 19, H. 1.
In this very section of the reference book, there are many traditions implying the same idea. It is therefore advisable to refer to them.

### *Chastity*

Qualities like chastity of appetite (i.e. abstinence from going after illegally acquired provisions), private parts (i.e. abstinence from unlawful sexual intercourse), and sight (i.e. abstinence from unlawful glances) have been classified as the best acts of worship.

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

مَا عِبَادَةٌ أَفْضَلَ عِنْدَ اللهِ مِنْ عِفَّةِ بَطْنٍ وَفَرْجٍ.

There is no act of worship more favorable in the view of Almighty Allah than chastity of the appetite and private parts.[1]

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

كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ غَيْرُ ثَلاَثٍ: عَيْنٌ سَهِرَتْ فِي سَبِيلِ اللهِ، وَعَيْنٌ فَاضَتْ مِنْ خَشْيَةِ اللهِ، وَعَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللهِ.

All eyes will be weeping on the Day of Resurrection except for three eyes: an eye that spent a night sleeplessly for Allah’s sake, an eye that shed tears in fear of Allah, and an eye that was cast down in order not to gaze upon that which Allah has prohibited.[2]

### *Forbearance*

The quality of forbearance, which can be defined as pardoning and closing one’s eyes to flaws of others in situations of rage although there is power to punish, is considered one of the conditions on which the acceptance of one’s devotional acts are contingent. In other words, one cannot be regarded as true worshipper unless one is characterized by forbearance, which is also the best support

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:197, S. 22, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:200, S. 23, H. 1.



in one’s social movement and relations with others.

Muḥammad ibn `Abdullāh has reported that he heard Imam al-Riḍā (‘a) saying:

لاَ يَكُونُ الرَّجُلُ عَابِداً حَتَّى يَكُونَ حَلِيماً، وَإِنَّ الرَّجُلَ كَانَ إِذَا تَعَبَّدَ فِي بَنِي إِسْرَائِيلَ لَمْ يُعَدَّ عَابِداً حَتَّى يَصْمُتَ قَبْلَ ذَلِكَ عَشْرَ سِنِينَ.

Man cannot be a true worshipper unless he becomes forbearing. Among the Children of Israel, a man who devoted his entire life to worshipping Almighty Allah would not be considered a true worshipper unless he had stopped talking for ten years.[1]

Imam al-Bāqir (‘a) is reported to have quoted Imam Zayn al-`Ābidīn (‘a) as saying:

إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ أَنْ يُدْرِكَهُ حِلْمُهُ عِنْدَ غَضَبِهِ.

I admire men who control themselves in situations of rage.[2]

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَا أَعَزَّ اللهُ بِجَهْلٍ قَطُّ، وَلاَ أَذَلَّ بِحِلْمٍ قَطُّ.

Almighty Allah has never bestowed honor to anyone due to impatience and has never humiliated anyone because of forbearance.[3]

### *Clemency*

Clemency, which signifies gentleness or mildness in the exercise of authority or power as the opposite of violence and coarseness, has been encouraged by Islam, because it

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:210, S. 26, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:210, S. 26, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:211, S. 26, H. 7.

plays a significant role in the various fields of man's life.

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

الرِّفْقُ يُمْنٌ، وَالْخَرَقُ شُؤْمٌ.

Clemency is a blessing while harshness is an evil omen.[1]

Imam al-Bāqir (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

إِنَّ الرِّفْقَ لَمْ يُوضَعْ عَلَى شَيْءٍ إِلاَّ زَانَهُ، وَلاَ نُزِعَ مِنْ شَيْءٍ إِلاَّ شَانَهُ.

Clemency is an embellishment for everything, and its lack, ruins everything.[2]

Hishām ibn Aḥmar has reported that when he engaged himself in a dispute with someone belonging to the other sect, Imam al-Riḍā (‘a) advised him saying:

إِرْفِقْ بِهِمْ، فَإِنْ كَفَرَ أَحَدُهُمْ فِي غَضَبِهِ، وَلاَ خَيْرَ فِي مَنْ كَانَ كُفْرُهُ فِي غَضَبِهِ.

Treat them with clemency, because the word of disbelief is in most cases said when one is enraged. Worthless is he who utters the word of disbelief when enraged.[3]

### *Modesty*

Defined as decorum in manners and conduct, modesty elevates man and raises him to the highest rank. For this reason, Islam has added modesty to the list of righteous qualities.

Mu`āwiyah ibn `Ammār has reported that he heard Imam al-Ṣādiq (‘a) saying:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:213, S. 27, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:214, S. 27, H. 9.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:214, S. 27, H. 12.



إِنَّ فِي السَّمَاءِ مَلَكَيْنِ مُوَكَّلَيْنِ بِالْعِبَادِ، فَمَنْ تَوَاضَعَ لله رَفَعَاهُ، وَمَنْ تَكَبَّرَ وَضَعَاهُ.

In the heavens, there are two angels commissioned by Almighty Allah to watch over His servants' conduct; therefore, they will raise him who behaves modestly for the sake of Almighty Allah, but they will put down him who acts arrogantly.[1]

In the sense of traditions, modesty is defined as follows:

(التَّوَاضُعُ) أَنْ تُعْطِيَ النَّاسَ مَا تُحِبُّ أَنْ تُعْطَاهُ.

Modesty is to give people whatever you wish to receive from them.[2]

(التَّوَاضُعُ) دَرَجَاتٌ، مِنْهَا أَنْ يَعْرِفَ الْمَرْءُ قَدْرَ نَفْسِهِ فَيُنْزِلُهَا مَنْزِلَتَهَا بِقَلْبٍ سَلِيمٍ، لاَ يُحِبُّ أَنْ يَأْتِيَ إِلَى أَحَدٍ إِلاَّ مِثْلَ مَا يُؤْتَى إِلَيْهِ. إِنْ رَأَى سَيِّئَةً دَرَأَهَا بِالْحَسَنَةِ. كَاظِمُ الْغَيْظِ، عَافٍ عَنِ النَّاسِ، وَاللهُ يُحِبُّ الْمُحْسِنِينَ.

Modesty is of different ranks one of which is that one should know the actual value of oneself and then place it where it should be with sound heart. Therefore, one should never like for others that which one does not like for oneself. If he receives an evil act, he must repel it with a kind act. He must also suppress his anger and forgive others, for Allah loves those who do good to others.[3]

(التَّوَاضُعُ) أَنْ يَرْضَى بِالْمَجْلِسِ دُونَ الْمَجْلِسِ، وَأَنْ يُسَلِّمَ عَلَى مَنْ يَلْقَى، وَأَنْ يَتْرُكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقّاً، وَلاَ تُحِبَّ أَنْ تُحْمَدَ عَلَى التَّقْوَى.

Modesty is to content yourself to sit in a place less than your actual position, to greet whomever you meet, to avoid disputation even if you are right, and to dislike for yourself to be praised for your piety.[4]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:215, S. 28, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:215, S. 28, H. 5.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:215, S. 28, H. 6.
4- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 12:108, S. 107, H. 4.

Imam al-Ṣādiq (‘a) is reported to have narrated the following:

Al-Najāshī, the Abyssinian king, summoned Ja`far ibn Abī-Ṭālib and his companions and they responded to his summon. When they visited him, they found him sitting on the bare ground wearing ragged clothes. Seeing this scene, Ja`far and his companions felt great pity for the king that the colors of their faces changed. When the king noticed their surprise, he said to them, “All praise is due to Allah Who has given victory to Muḥammad and delighted him. May I convey to you this glad news?” “Yes, king!” answered Ja`far, “You may.” The king then said, “A few minutes ago, one of my spies in your country came to me and informed me that Almighty Allah had given victory to His Prophet, Muḥammad, and annihilated his enemies. Moreover, some personalities had been taken as prisoners. The two armies met in a shrubby vale called Badr. I know this place very well, because I used to shepherd my master’s sheep there, who was a man from the tribe of Ḍamarah.”

Ja`far then asked the king, “Why are you sitting on the bare ground and wearing such ragged clothes?”

The king answered, “Within the revelations of Almighty Allah to Prophet Jesus, we read that one of His servants’ duties towards Him is that whenever Almighty Allah bestows a blessing to one of His servants, that servant must in return show his Lord a sort of modesty. Carrying out this duty, I am showing a sort of modesty because Almighty Allah has favored me with the blessing of giving victory to Muḥammad.”

When the Holy Prophet (ṣ) was informed about this incident, he said:



إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةً، فَتَصَدَّقُوا يَرْحَمْكُمُ اللهُ، وَإِنَّ التَّوَاضُعَ يَزِيدُ صَاحِبَهُ رِفْعَةً، فَتَوَاضَعُوا يَرْفَعْكُمُ اللهُ، وَإِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزّاً، فَاعْفُوا يُعِزَّكُمُ اللهُ.

“Verily, almsgiving increases the wealth of its giver abundantly; therefore, give alms so that Almighty Allah will have mercy upon you. Likewise, modesty raises the modest persons’ eminence; therefore, show modesty so that Almighty Allah will raise your eminence. Forgiveness increases the forgivers’ dignity; therefore, forgive people so that Almighty Allah will confer dignity upon you.”[1]

Mu`āwiyah ibn Wahab has reported that he heard Imam al-Ṣādiq (‘a) saying:

أُطْلُبُوا الْعِلْمَ وَتَزَيَّنُوا مَعَهُ بِالْحِلْمِ وَالْوَقَارِ، وَتَوَاضَعُوا لِمَنْ تُعَلِّمُونَهُ الْعِلْمَ، وَتَوَاضَعُوا لِمَنْ طَلَبْتُمْ مِنْهُ الْعِلْمَ، وَلاَ تَكُونُوا عُلَمَاءَ جَبَّارِينَ فَيَذْهَبَ بِاطِلُكُمْ بِحَقِّكُمْ.

Seek knowledge and adorn yourselves with forbearance and solemnity while you do so. Behave humbly towards those whom you teach and behave humbly towards those from whom you receive knowledge. Do not be domineering scholars; otherwise, your right things will be eliminated by your wrong behavior.[2]

Muḥammad ibn Sinān has reported the following from one of the Holy Imams (‘a):

Jesus, the son of Mary, peace be upon both of them, said to his disciples, “O assembly of Apostles! I have a request. Fulfill it for me.” They said, “Your request is fulfilled, O Spirit of Allah!” Then he stood up and washed their feet. They said, “It would have been more proper for us to have done this, O Spirit of Allah!” Then he said:

1- Shaykh al-Kulaynī, *al-Kāfī* 2:121, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:219, S. 30, H. 1.

إِنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ الْعَالِمُ. إِنَّمَا تَوَاضَعْتُ هَكَذَا لِكَيْمَا تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ كَتَوَاضُعِي لَكُمْ. بِالتَّوَاضُعِ تُعْمَرُ الْحِكْمَةُ لاَ بِالتَّكَبُّرِ، وَكَذَلِكَ فِي السَّهْلِ يَنْبُتُ الزَّرْعُ لاَ فِي الْجَبَلِ.

Verily, it is more fitting for one endued with knowledge to serve the people. Indeed, I humbled myself so that you may humble yourselves before the people after me, even as I have humbled myself among you... Wisdom increases with humility, not by pride, and likewise plants grow in only soft soil, not in stone.[1]

Imam al-Ṣādiq (‘a) is reported to have narrated the following:

One Thursday evening, the Holy Prophet (ṣ) broke his fasting at Qabā Mosque and asked for something to drink. Aws ibn Khawlā, one of the Anṣār, brought him a mixture of milk and honey. As soon as the Holy Prophet (ṣ) neared it to his mouth, he put it aside and said:

شَرَابَانِ يُكْتَفَى مِنْ أَحَدِهِمَا بِصَاحِبِهِ. لاَ أَشْرَبُهُ وَلاَ أُحَرِّمُهُ، وَلَكِنْ أَتَوَاضَعُ لله، فَإِنَّهُ مَنْ تَوَاضَعَ لله رَفَعَهُ اللهُ، وَمَنْ تَكَبَّرَ خَفَضَهُ اللهُ، وَمَنِ إِقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللهُ، وَمَنْ بَذَّرَ حَرَمَهُ اللهُ، وَمَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ أَحَبَّهُ اللهُ.

This is a mixture of two drinks one of which complements the other. I neither drink it nor avoid drinking it; rather, I humble myself before Almighty Allah, because whoever humbles himself before Almighty Allah He will raise him. Whoever acts arrogantly, Almighty Allah will put him down. Likewise, whoever makes savings in his livelihood, Almighty Allah will provide him with abundant sustenance, but whoever squanders, Almighty Allah will deprive him of sustenance. Whoever mentions death too much, Almighty Allah will love him.[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:219, S. 30, H. 2.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:219, S. 31, H. 1.



### *Good Intention and Sound Heart*

Islam has enjoined to treat others with good intention and sound heart. These two traits can be achieved by founding one’s social relations on the fact that Almighty Allah witnesses the outward and inward thoughts and feelings. In this connection, Imam `Alī (‘a) is reported to have said:

مَنْ أَصْلَحَ مَا بَيْنَهُ وَبَيْنَ اللهِ أَصْلَحَ اللهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ، وَمَنْ أَصْلَحَ أَمْرَ آخِرَتِهِ أَصْلَحَ اللهُ لَهُ أَمْرَ دُنْيَاهُ، وَمَنْ كَانَ لَهُ مِنْ نَفْسِهِ وَاعِظٌ كَانَ عَلَيْهِ مِنَ اللهِ حَافِظٌ.

Whoever keeps in order his affairs with Allah (i.e. follows His orders sincerely), Allah will also put his affairs with men in order. Whoever arranges for his salvation, Allah will arrange his worldly affairs. Whoever preaches to himself, Allah will also protect him.[1]

1- *Nahj al-Balāghah*, *Sayings* No. 89.

## CONTROL OVER EMOTIONS AND BLAMEWORTHY QUALITIES

The Holy Legislator has forbidden a set of psychological and emotional tendencies, and passivity in the field of social relations. Negative emotions arouse a pessimistic attitude towards man's social and spiritual progress Islam has seriously warned against them.

These blameworthy qualities are:

### *Love of Domination*

Because the desire to dominate people is a psychological tendency that expresses itself through man's emotions and feelings, the Ahl al-Bayt (‘a) discouraged it, observing it in the corrupt chiefs of the Muslim community in that era. Holding a position of presidency has become a forbidden thing, in the view of some jurisprudents, if establishment of justice is not guaranteed, and there is the probability that it would lead to wronging the people or acting arrogantly—the two major serious effects of such positions.

Mu`ammar ibn Khālid has reported that Imam al-Riḍā (‘a) condemned someone because he was fond of domination. The Imam (‘a) commented,

مَا ذِئْبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ تَفَرَّقَ رِعَاؤُهَا بِأَضَرَّ فِي دِينِ الْمُسْلِمِ مِنَ الرِّئَاسَةِ.

The destruction caused by two ravenous wolves that attack a shepherdless herd does not injure the faith of a Muslim individual more than fondness for domination.[1]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:279, S. 50, H. 1.



`Abdullāh ibn Maskān has reported that he heard Imam al-Ṣādiq (‘a) saying:

إِيَّاكُمْ وَهَؤُلاَءِ الرُّؤَسَاءَ الَّذِينَ يَتَرَأَّسُونَ، فَوَاللهِ مَا خُفِقَتِ النِّعَالُ خَلْفَ الرَّجُلِ إِلاَّ هَلَكَ وَأَهْلَكَ.

Beware of those chiefs who are fond of domination. By Allah: any man after whom shoes are stamped heavily[1] will certainly perish and send others to perdition.[2]

Imam al-Ṣādiq (‘a) is also reported, on the authority of his fathers, to have quoted the Holy Prophet (ṣ) as saying within the famous tradition of prohibitions (*ḥadīth al-manāhī*)

أَلاَ وَمَنْ تَوَلَّى عُرَافَةَ قَوْمٍ أَتَى يَوْمَ الْقِيَامَةِ وَيَدَاهُ مَغْلُولَتَانِ إِلَى عُنُقِهِ، فَإِنْ قَامَ فِيهِمْ بِأَمْرِ اللهِ أَطْلَقَهُ اللهُ، وَإِنْ كَانَ ظَالِماً هَوَى بِهِ فِي نَارِ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ.

Verily, whoever assumes the leadership of a people shall come on the Day of Resurrection with both hands tied behind his neck. If he has managed their affairs according to what Almighty Allah has commanded, he will be released by Him, but if he has been unjust to his people, Almighty Allah will throw him into Hellfire; an evil destination indeed![3]

### *Anger*

The Holy Legislator and the Ahl al-Bayt (‘a) have warned against anger and its negative impact on social relations

1- This expression is a metonymy of flattering the leading personalities who are usually followed by a class of people who compete with each other in occupying the first line after them. [*Translator*]

2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:279, S. 50, H. 4.

3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:282, S. 50, H. 14.

and self-perfection. They have then presented some methods of treatment that will cure this psychological state that affects man's relations with others.

Pointing out the bad effects of anger, the Holy Imams (‘a) are reported to have said:

Anger spoils faith in the same way as vinegar does honey.[1]

الْغَضَبُ يُفْسِدُ الإِيـمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

Anger is the key to all evil.[2]

الْغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ.

A true believer is exclusively one whose anger does not make him transgress the truth when enraged.[3]

إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَقٍّ.

Whoever restrains his rage from people, Allah the Blessed and Exalted, will restrain the torture of the Day of Resurrection from him.[4]

مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللهُ تَبَارَكَ وَتَعَالَى عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ.

Any man who is angry with another must immediately sit down if he is standing up. If he does so, the unhealthy frenzy of Satan will depart from him. One who is angry with one of his relatives must come close and touch him, because a blood relation calms down when touched.[5]

فَأَيُّمَا رَجُلٍ غَضِبَ عَلَى قَوْمٍ وَهُوَ قَائِمٌ فَلْيَجْلِسْ مِنْ فَوْرِه ذَلِكَ، فَإِنَّهُ يَذْهَبُ عَنْهُ رِجْزُ الشَّيْطَانِ. وَأَيُّمَا رَجُلٍ غَضِبَ عَلَى ذِي رَحِمٍ فَلْيَدْنُ مِنْهُ فَلْيَمَسَّهُ، فَإِنَّ الرَّحِمَ إِذَا مَسَّتْ سَكَنَتْ.

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:286, S. 53, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:286, S. 53, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:286, S. 53, H. 3.
4- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:286, S. 53, H. 4.
5- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:286, S. 53, H. 6.



Shaykh al-Kulaynī has reported Mu`allā ibn Khunays to have quoted Imam al-Ṣādiq (‘a) as relating the following anecdote:

One day, a man asked the Holy Prophet (ṣ) to give him an all-inclusive advise. "Never be angry," the Holy Prophet (ṣ) taught. Contenting himself with this advice, the man left for home. He found them standing in lines and arming themselves to fight against another people. After he had also armed himself to participate in that fighting, the man recalled the Holy Prophet's advice not to be angry. He therefore threw his weapon away and walked towards the other party, saying: "Whatever wound or murder that was committed against you by my people, I will be responsible for it and I will pay its blood-money from my own fortune." Noticing the chivalry of this man, the other party declared, "We renounce any right that is ours against your people, because we are worthier of being lenient than you are." Thus, the two parties made up, their anger forgotten.[251]

## *Envy*

Defined as the feeling of resentfulness or discontented longing for the removal of another person's better fortune, situation, or the like blessings that Almighty Allah has endued him with, envy is forbidden by the Holy Legislator.

Imam al-Ṣādiq (‘a) said:

Verily, envy consumes one's faith in the same way as fire consumes firewood.[252]

إِنَّ الْحَسَدَ يَأْكُلُ الإِيـمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

251- Shaykh al-Kulaynī, *al-Kāfī* 2:304, H. 11.
252- Shaykh al-Kulaynī, *al-Kāfī* 2:306, H. 2.

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

Almighty Allah said to (Prophet) Moses, the son of `Imrān:

لاَ تَحْسدَنَّ النَّاسَ عَلَى مَا آتَيْتُهُمْ مِنْ فَضْلِي، وَلاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى ذَلِكَ، وَلاَ تُتْبِعْهُ نَفْسَكَ، فَإِنَّ الْحَاسِدَ سَاخِطٌ لنعَمِي، صَادٌّ لقِسَمِيَ الَّذِي قَسَّمْتُ بَيْنَ عِبَادِي، وَمَنْ يَكُ كَذَلِكَ فَلَسْتُ مِنْهُ وَلَيْسَ مِنِّي.

Never envy people for whatever favor I have bestowed upon them. Never strain your eyes after that favor and never yearn for it. Verily, an envier is resentful of my boons and critical of My division (of favors) that I have decided for My servants. Whoever is characterized by envy, does not belong to Me, nor do I belong to him.[253]

It is worth mentioning that envy is different from the feeling of delight that man feels when he notices that Almighty Allah has endued some people with His favors. In this respect, Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّ الْمُؤْمِنَ يَغْبِطُ وَلاَ يَحْسِدُ، وَالْمُنَافِقُ يَحْسِدُ وَلاَ يَغْبِطُ.

A true faithful believer feels glad but never envies, while a hypocrite envies and never feels glad (at seeing others being granted graces by God).[254]

### *Disdain and Fanaticism*

The Holy Legislator has also warned against the agitation of familial fanaticism and being overcome by the feelings and emotions that it arouses. However, partisanship that is not absolutely condemned in Islam has been delimited by

253- Shaykh al-Kulaynī, *al-Kāfī* 2:307, H. 6.
254- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:293, S. 55, H. 7.



Imam Zayn al-`Ābidīn as follows:

أَنْ يَرَى الرَّجُلُ شِرَارَ قَوْمِهِ خَيْراً مِنْ خِيَارِ قَوْمٍ آخَرِينَ، وَلَيْسَ مِنَ الْعَصَبِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ، وَلَكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ قَوْمَهُ عَلَى الظُّلْمِ.

Familial fanaticism is, considering wicked members of one’s own family to be better than righteous individuals of another family. To love the people of one’s family is not considered fanaticism; however, to help them practice wrongdoing is.[255]

From this definition as well as the general concept of tribalism, we can conclude that tribalism stands for taking sides with a certain party and acting loyally towards some people although they are recognized as wrong.[256]

255- Shaykh al-Kulaynī, *al-Kāfī* 2:308, H. 7.
256- Confirming this meaning, Shaykh al-Kulaynī has reported that Imam `Alī ibn al-Ḥusayn (‘a) said,

> Every act of tribalism will not be allowed Paradise except the tribalism of Ḥamzah ibn `Abd al-Muṭṭalib who embraced Islam in rage for the Holy Prophet (ṣ), his nephew, after the famous incident of the camel’s placenta being thrown on the Holy Prophet (ṣ).

*See* Shaykh al-Kulaynī, *al-Kāfī* 2:308, H. 5.
The incident involved is as follows:
Imam al-Ṣādiq (‘a) has reported that when the Holy Prophet (ṣ) was once in the Holy Mosque putting on new clothes, the polytheists threw on him a camel’s placenta covering all his clothes with it. He became so furious that he went to his uncle, Abū-Ṭālib, and said, “O uncle! How do you regard me among you?” “Why are you asking this, my brother’s son?” asked Abū-Ṭālib. The Holy Prophet (ṣ) narrated the whole story. Immediately, Abū-Ṭālib took his sword, called upon Ḥamzah, his brother, and ordered him, “Take this placenta and let us go to these people.” The people of Quraysh were around the Ka`bah ⇨

Tribalism has something to do with justice and fair play, to emotions and feelings that Islam has ordered to control and restrain. Many traditions forbidding tribalism, have been reported from the Holy Imams (‘a).

Imam al-Ṣādiq (‘a) is authentically reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ تَعَصَّبَ أَوْ تُعُصِّبَ لَهُ فَقَدْ خَلَعَ رِبْقَ الإِيمَانِ مِنْ عُنُقِهِ.

Whoever takes sides with someone fanatically or is patronized on account of tribalism, has in fact taken off the loop of faith from his neck.[257]

### *Arrogance, self-conceit, and boasting*

Islam has forbidden arrogance and conceit, and forbidden their demonstration while dealing with people.

Imam al-Bāqir (‘a), or Imam al-Ṣādiq (‘a), is authentically reported to have said:

لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنَ الْكِبْرِ.

He never enters Paradise that has any amount of arrogance in his heart, be it as insignificant as the weight of a grain of mustard.[258]

It has been also reported that the first act of disobedience to Almighty Allah was based on arrogance; that is the

when Abū-Ṭālib, accompanying Ḥamzah and the Holy Prophet (ṣ), came to them. As they saw him, they knew for sure that he was extremely angry. Then, Abū-Ṭālib ordered Ḥamzah to throw that placenta on their upper lips, without missing any one of them. When Ḥamzah finished, Abū-Ṭālib turned his face to his nephew and said, “Thus do we regard you among us, son of my brother!” *See* Shaykh al-Kulaynī, *al-Kāfī* 1:449, H. 30.

257- Shaykh al-Kulaynī, *al-Kāfī* 2:308, H. 2.

258- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:306, S. 60, H. 1.



disobedience shown by Satan when he demurred through pride, and so became a disbeliever.[259]

Arrogance is defined as despising people and ridiculing the truth. According to some validly reported narrations, this kind of arrogance is the gravest.

`Abd al-A`lā ibn A`yun reported Imam al-Ṣādiq (‘a) to have quoted the Holy Prophet (ṣ) as saying

إِنَّ أَعْظَمَ الْكِبْرِ غَمْصُ الْخَلْقِ وَسَفَهُ الْحَقِّ.

The gravest kind of arrogance is to despise creatures and to ridicule the truth.

The reporter asked, “What is meant by despising creatures and ridiculing the truth?”

The Imam (‘a) explained,

يَجْهَلُ الْحَقَّ وَيَطْعَنُ عَلَى أَهْلِهِ. فَمَنْ فَعَلَ ذَلِكَ فَقَدْ نَازَعَ اللهَ عَزَّ وَجَلَّ رِدَاءَهُ.

It is to disregard the truth and look down on those who follow it. Whoever does so has in fact tried to divest Almighty Allah of His garment.[260]

Muḥammad ibn `Umar ibn Yazīd has reported that his father said to Imam al-Ṣādiq (‘a), “I usually eat the best quality of food, use the best perfumes, ride on the most comfortable animals, and make my servant follow me. Do such deeds include any sign of arrogance? If so, I will no longer do any of them.”

Imam al-Ṣādiq (‘a) nodded his head down and then said:

إِنَّمَا الْجَبَّارُ الْمَلْعُونُ مَنْ

The accursed people for their arrogance are only those who

259- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:308, S. 61, H. 2.

260- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:306, S. 60, H. 3.

despise people and ridicule the truth. غَمَصَ النَّاسَ وَجَهَّلَ الْحَقَّ.

The man said, “As for me, I do not ignore the truth. As for despising people, indeed, I do not know what this means!”

*The Imam (‘a) explained,*

He who disparages people and behaves tyrannically towards them is the true arrogant.[261] مَنْ حَقَّرَ النَّاسَ وَتَجَبَّرَ عَلَيْهِمْ فَذَلِكَ الْجَبَّارُ.

As inferred from their traditions, the Ahl al-Bayt (‘a) have explained the reason behind arrogant behavior to be feelings of imperfection and a senses of inferiority that the arrogant find in themselves.

Imam al-Ṣādiq (‘a) said:

Any arrogant behavior is because of inferiority that the arrogant find in themselves.[262] مَا مِنْ أَحَدٍ يَتِيهُ إِلاَّ لِذِلَّةٍ يَجِدُهَا فِي نَفْسِهِ.

Similarly, the Imam (‘a) is reported to have said:

Any man who behaves arrogantly or tyrannically must feel a sense of inferiority within himself.[263] مَا مِنْ رَجُلٍ تَكَبَّرَ أَوْ تَجَبَّرَ إِلاَّ لِذِلَّةٍ يَجِدُهَا فِي نَفْسِهِ.

As is confirmed in many traditions, stubbornness and refusal to respect others are examples of arrogance.

In a validly reported tradition, Ḥusayn ibn Abi’l-`Alā' has reported that he heard Imam al-Ṣādiq (‘a) saying:

261- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:307, S. 60, H. 5.
262- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:303, S. 59, H. 2.
263- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:303, S. 59, H. 3.



Arrogance can be found in evil people of various classes. Arrogance is the robe of Almighty Allah; therefore, whoever tries to divest Him of His robe, will increase in nothing but lowliness. الْكِبْرُ قَدْ يَكُونُ فِي شِرَارِ النَّاسِ مِنْ كُلِّ جِنْسٍ. وَالْكِبْرُ رِدَاءُ اللهِ، فَمَنْ نَازَعَ اللهَ رِدَاءَهُ لَمْ يَزِدْهُ إِلاَّ سِفالاً.

Proving his statement, the Imam (‘a) reported the following story:

One day, the Holy Prophet (ṣ) was in one of the public ways of Madīnah where a black woman was picking up dung. It was informed to make way for the Holy Prophet (ṣ), but she refused and said, “The way is too wide.” Some of the Holy Prophet’s companions tried to punish her, but the Holy Prophet (ṣ) said, “Leave her! She is a tyrant.”[1]

### *Greed, Lethargy, and Foolishness*

The Holy Legislator has discommended another set of emotions and passions because their effects and results are negative and harmful to man’s social and personal progress. When such emotions are borne in mind, man becomes a captive of others, violates the rights of others, or isolates and detaches himself from society.

Greed is one of these emotions that bring about an ill behavioral consequence.

Imam al-Bāqir (‘a) said:

Terribly evil is the slave (of God) who is steered by his greed. Terribly evil is the slave who is humiliated by his desire.[2] بِئْسَ الْعَبْدُ عَبْدٌ يَكُونُ لَهُ طَمَعٌ يَقُودُهُ. وَبِئْسَ الْعَبْدُ عَبْدٌ لَهُ رَغْبَةٌ تُذِلُّهُ.

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:303, S. 59, H. 4.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:321, S. 67, H. 2.

Imam `Alī ibn al-Ḥusayn (‘a) has said:

رَأَيْتُ الْخَيْرَ كُلَّهُ قَدِ إجْتَمَعَ فِي قَطْعِ الطَّمَعِ عَمَّا فِي أَيْدِي النَّاسِ.

I have perceived that the entire good lies in cutting off one’s greed for what others possess.[1]

In its social aspect, lethargy is another discommended condition that results in violation of the others’ rights.

In his instruction to Imam `Alī (‘a), the Holy Prophet (ṣ) is reported to have said:

وَإِنْ كَسِلْتَ لَمْ تُؤَدِّ حَقّاً.

If you slacken, you will not be able to carry out any of your duties.[2]

The Holy Prophet (ṣ) is also reported to have said within a lengthy discourse,

لِأَنَّهُ إِذَا كَسِلَ فَقَدْ ضَيَّعَ الْحُقُوقَ.

... if he is lethargic then he will have violated rights.[3]

In one of his addresses to his son, Imam al-Kāẓim (‘a) is reported to have said:

وَإِيَّاكَ وَالضَّجَرَ وَالْكَسَلَ؛ فَإِنَّهُمَا يَمْنَعَانِكَ حَظَّكَ مِنَ الدُّنْيَا وَالآخِرَةِ.

Beware of weariness and lethargy, because these two deprive you of your share from this worldly life and the Next Life.[4]

Foolishness and ignorance, defined as psychological and spiritual conditions due to which man goes against the social limits and rules of conduct in speech and discourse

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:321, S. 67, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:320, S. 66, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:320, S. 66, H. 3.
4- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:320, S. 66, H. 4.



with people in general, are among the discommended feelings. Also considered the best examples of misbehavior, foolishness and ignorance push individuals to say and act without deliberation or reasoning.

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

إِنَّ السَّفَهَ خُلُقٌ لَئِيمٌ، يَسْتَطِيلُ عَلَى مَنْ هُوَ دُونَهُ وَيَخْضَعُ لِمَنْ هُوَ فَوْقَهُ.

Verily, foolishness is a mean trait. The foolish have the cheek to challenge those of a lower class and submit to those of an upper class.[1]

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

لاَ تَسْفَهُوا، فَإِنَّ أَئِمَّتَكُمْ لَيْسُوا بِسُفَهَاءَ.

Do not be foolish, because your Imams are not such.[2]

According to another validly reported tradition, Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّ أَبْغَضَ خَلْقِ اللهِ عَبْدٌ إِتَّقَى النَّاسُ لِسَانَهُ.

Verily, the most offensive creature of Almighty Allah is a sharp-tongued servant (of Him) whom people try to avoid due to his impudence.[3]

مَنْ كَافَأَ السَّفِيهَ بِالسَّفَهِ فَقَدْ رَضِيَ بِمَا أَتَى إِلَيْهِ، حَيْثُ إِحْتَذَى مِثَالَهُ.

Whoever repays the foolish with foolishness has in fact been satisfied with what he receives from the foolish, because he has imitated them.[4]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:322, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:322, H. 2.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:322, H. 4.
4- Shaykh al-Kulaynī, *al-Kāfī* 2:322, H. 3.

## CONTROL OVER EMOTIONS AND ASSOCIATION WITH PEOPLE

The Holy Legislator and the Ahl al-Bayt (‘a) present some details to express the principle of controlling the emotions, which is a significant article in the Islamic concept of social relations.

### *Good Company*

The leading entry is the observance of good company and establishment of good relations with one’s companions, friends, and other categories of people with whom one has to deal in social life.

Abu’l-Rabī` al-Shāmī has reported that he once visited Imam al-Ṣādiq (‘a) and found his house suffocated with people of various nationalities, among whom were people from Khurāsān, Syria, and other countries. He could not find any place to sit when Imam al-Ṣādiq (‘a), who was leaning on a pillow said:

يَا شِيعَةَ آلِ مُحَمَّد، إِعْلَمُوا أَنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يَمْلِكْ نَفْسَهُ عِنْدَ غَضَبِه، وَمَنْ لَمْ يُحْسِنْ صُحْبَةَ مَنْ صَحِبَهُ وَمخَالَقَةَ مَنْ خَالَقَهُ وَمُرَافَقَةَ مَنْ رَافَقَهُ وَمُجَاوَرَةَ مَنْ جَاوَرَهُ وَمُمَالَحَةَ مَنْ مَالَحَهُ.

O Followers of Muḥammad’s Household! Let everyone know! Whoever does not control himself in rage, not act kindly towards his companions, not behave courteously with those with whom he deals, not keep good company with those who accompany him, not act kindly towards his neighbors, and not behave warmly towards his partners in a meal, does not belong to us (i.e. the Ahl al-Bayt).[1]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:402, H. 3.



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

مَا يُعْبَأُ بِمَنْ سَلَكَ هَذَا الطَّرِيقَ إِذَا لَمْ يَكُنْ فِيهِ ثَلاَثُ خِصَال: وَرَعٌ يَحْجِزُهُ عَنْ مَعَاصِي اللهِ، وَحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ، وَحُسْنُ الصُّحْبَةِ لِمَنْ صَحِبَهُ.

He who follows the path (of Shī`ism) will never be supported unless he acquires the following three qualities: (1) piety that precludes him from committing acts of disobedience to Almighty Allah, (2) forbearance with which he controls himself whenever he is enraged, and (2) good company with those who accompany him.[1]

The Ahl al-Bayt (‘a) have given some instructions, which actualize good company, if obeyed. Imam al-Ṣādiq (‘a) is reported to have said:

لَيْسَ مِنَ الْمُرُوءَةِ أَنْ يُحَدِّثَ الرَّجُلُ بِمَا يَلْقَى فِي السَّفَرِ مِنْ خَيْرٍ أَوْ شَرٍّ.

It is unmanly to divulge what you have faced in your journeys, whether good or bad.[2]

The Holy Imams (‘a) have also instructed their followers to ask about the conditions of their companions after they leave each other.

Al-Mufaḍḍal ibn `Umar has reported that he visited Imam al-Ṣādiq (‘a) after coming back from a journey. “Who accompanied you in your journey?” the Imam asked.

“One of my brethren-in-faith did,” answered al-Mufaḍḍal.

“How is he now?” asked the Imam.

“I do not know anything about him since we returned home,” answered al-Mufaḍḍal.

The Imam (‘a) then said:

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:402, H. 4.
2- Khālid al-Barqī, *al-Maḥāsin* 2:103; Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:402, H. 6.

أَمَـا عَلِمْـتَ أَنَّ مَـنْ صَـحِبَ مُؤْمِناً أَرْبَعِينَ خُطْوَةً سَأَلَهُ اللهُ عَنْهُ يَوْمَ الْقِيَامَةِ؟

You should have known that whoever accompanies a faithful believer for forty steps will be asked about him by Almighty Allah on the Day of Resurrection.[1]

It is highly recommended to ask the person with whom you sit about his name, surname, lineage, and conditions, yet without being curious or causing him embarrassment. Traditions have discommended not asking about these things.

The following tradition that is reported by Imam `Alī ibn al-Ḥusayn (‘a) from the Holy Prophet (ṣ) shows some examples of good company: One day, the Holy Prophet (ṣ) asked his companions,

تَدْرُونَ مَا الْعَجْزُ؟ أَنْ يَبْدُرَ أَحَدُكُمْ بِطَعَامٍ يَصْنَعُهُ لِصَاحِبِهِ فَيُخْلِفُهُ وَلاَ يَأْتِيهِ، وَالثَّانِيَةُ أَنْ يَصْحَبَ الرَّجُلُ مِنْكُمُ الرَّجُلَ أَوْ يُجَالِسَهُ يُحِبُّ أَنْ يَعْلَمَ مَنْ هُوَ وَمِنْ أَيْنَ هُوَ، فَيُفَارِقُهُ قَبْلَ أَنْ يَعْلَمَ ذَلِكَ، وَالثَّالِثَةُ أَمْرُ النِّسَاءِ؛ يَدْنُو أَحَدُكُمْ مِنْ أَهْلِهِ فَيَقْضِي حَاجَتَهُ وَهِيَ لَمْ تَقْضِ حَاجَتَهَا... يَتَحَرَّسُ وَيَمْكُثُ حَتَّى يَأْتِيَ ذَلِكَ مِنْهُمَا جَمِيعاً.

Do know what incompetence is? Incompetence appears in three situations. (1) When one of you does not go to a companion’s home who has invited you and prepared a meal for you. (2) When one of you accompanies or sits with someone but leaves him before knowing who your companion is and where he is from. (3) When one of you approaches his wife and takes the pleasure he wants from her without making sure she also took pleasure from him. You must make proper advances towards your wife and prolong the process of intercourse until you both take pleasure.[2]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:403, H. 8.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:500, H. 1.



According to another tradition, these three acts are also a sign of alienation.

Imam al-Bāqir (‘a) has quoted his grandfather, the Holy Prophet (ṣ), as saying:

ثَلاَثَةٌ مِنَ الْجَفَاءِ: أَنْ يَصْحَبَ الرَّجُلُ الرَّجُلَ فَلاَ يَسْأَلُهُ عَنِ إِسْمِهِ وَكُنْيَتِهِ، وَأَنْ يُدْعَى الرَّجُلُ إِلَى طَعَامٍ فَلاَ يُجِيبُ، أَوْ يُجِيبُ فَلاَ يَأْكُلُ، وَمُوَاقَعَةُ الرَّجُلِ أَهْلَهُ قَبْلَ الْمُلاَعَبَةِ.

Three acts fall under alienation: (1) to accompany someone without asking him about his name and surname, (2) to reject an invitation to a banquet or to respond but refuse to eat, and (3) to copulate with the wife before courting her.[1]

According to a third tradition, Imam al-Ṣādiq (‘a) has quoted the Holy Prophet (ṣ) as saying that to ask one’s companion about his name and identity is an obligatory duty and a sign of true fraternity:

إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ الْمُسْلِمَ فَلْيَسْأَلْهُ عَنِ اسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ وَعَشِيرَتِهِ، فَإِنَّ مِنْ حَقِّهِ الْوَاجِبِ وَصِدْقِ الإِخَاءِ أَنْ يَسْأَلَهُ عَنْ ذَلِكَ، وَإِلاَّ فَإِنَّهَا مَعْرِفَةُ حُمْقٍ.

If one of you loves his Muslim brother, he must ask him about his name, his father’s name, and his tribe’s name, because this is one of the duties towards one’s brother-in-faith and one of the features of true brotherhood. If you do it not, it will be an association of idiocy.[2]

### *Laughter and Joking*

In his social life, man may come upon laughter-stimulating

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:501, H. 4.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:501, S. 1, H. 3.

situations due to joking or exciting scenes. Such being the case, man is required to restrain the emotions aroused by such situations and avoid loud bursts of laughter. In this connection, Imam al-Ṣādiq (‘a) is reported through a valid chain of authority to have said:

| | |
|---|---|
| The source of guffaw is Satan.[1] | الْقَهْقَهَةُ مِنَ الشَّيْطَانِ. |
| The laughter of the faithful believers is the smile.[2] | ضَحِكُ الْمُؤْمِنِ تَبَسُّمٌ. |

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

| | |
|---|---|
| When you guffaw, you may say thereafter, “O Allah, (please) do not detest me.”[3] | إِذَا قَهْقَهْتَ فَقُلْ حِينَ تَفْرُغُ: اللَّهُمَّ لاَ تَمْقُتْنِي. |

Expressions of laughter must also be restrained with respect to reason for laughter. Hence, Imam al-Ṣādiq (‘a) is reported to have said:

| | |
|---|---|
| It is inane to laugh for no incentive (to laugh).[4] | إِنَّ مِنَ الْجَهْلِ الضَّحِكَ مِنْ غَيْرِ عَجَبٍ. |

The Holy Imams (‘a) have called for repressing laughter and joking, because these two lead to negative social effects not to mention their negative personal effects.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

| | |
|---|---|
| Beware of joking, because it removes self-respect. | إِيَّاكُمْ وَالْمِزَاحَ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ. |

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:479, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:479, H. 3.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:403, H. 3.
4- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:479, S. 82, H. 1.



| | |
|---|---|
| Over-laughter deadens the heart. | كَثْرَةُ الضَّحِكِ تُمِيتُ الْقَلْبَ. |
| Over-laughter melts faith in the same way as water melts salt.[285] | كَثْرَةُ الضَّحِكِ تُمِيتُ الدِّينَ كَمَا يُمِيثُ الْمَاءُ الْمِلْحَ. |

Imam `Alī the Commander of the Faithful (‘a) is reported to have said:

| | |
|---|---|
| Beware of poking fun at each other, because it begets rancor and reflects on spite. It is also the minor revilement.[286] | إِيَّاكَ وَالْمِزَاحَ فَإِنَّهُ يَجُرُّ السَّخِيمَةَ وَيُورِثُ الضَّغِينَةَ، وَهُوَ السَّبُّ الأَصْغَرُ. |

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

| | |
|---|---|
| Do not jest with others; lest, they encroach upon you.[287] | لاَ تُمَازِحْ فَيُجْتَرَأَ عَلَيْكَ. |

### *Decorum and Unconstraint in Confidence*

Islam teaches abidance of decorum in friendship and association and constraint in conduct while expressing emotions of affection and love. Trusting someone, loving or hating must depend upon logic and observation of the special qualities necessary in a true associate or friend. These instructions do not violate the other instructions of learning about people in general and openness in social relations.

According to a validly reported tradition, Imam al-Kāẓim (‘a) has said:

285- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:480-481, H. 1, 2.
286- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:482, H. 9.
287- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:482, H. 11.

لاَ تُـذْهِبِ الْحـشْمَةَ بَيْنَـكَ وَبَيْنَ أَخِيكَ؛ أَبْقِ مِنْهَـا فَـإِنَّ ذَهَابَهَا ذَهَابُ الْحَيَاءِ.

Do not thrust out decorum between your friend and you; rather, keep some of it, because absence of decorum leads to absence of diffidence.[288]

About the exegesis of this holy verse: "*And you commit evil deeds in your assemblies*. 29:29", Ibn `Abbās and Imam al-Riḍā (‘a) are reported to have said that these people, who were the people of Sodom and whose Prophet was Lot, used to compete in farting in their assemblies without any decorum or diffidence.[289]

About trusting others blindly, Imam al-Ṣādiq (‘a) is reported to have said:

لاَ تَثِقْ بِأَخِيكَ كُـلَّ الثِّقَـةِ، فَـإِنَّ صَرْعَةَ الاِسْتِرْسَالِ لَنْ تُقَالَ.

Do not put absolute trust in your friend, because the blow of absolute confidence is incurable.[290]

Imam `Alī (‘a) is reported to have said:

أَحْبِبْ حَبِيبَكَ هُوناً مَـا فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمـاً مَـا، وَأَبْغِـضْ بَغِيضَكَ هُوناً مَا فَعَسَى أَنْ يَكُـوَنَ حَبِيبَكَ يَوْماً مَا.

Love your friend up to a limit, for it is possible that he turns into your enemy someday, and hate your enemy up to a limit, for it is possible that he turns into your friend someday.[291]

Previously in this book, we have come upon the conditions

288- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:501, H. 2.
289- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:503, H. 8 as quoted from *Majma` al-Bayān*, a reference book of exegesis of the Holy Qur'ān by al-Ṭabrisī.
290- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:501, H. 1.
291- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:502, H. 7.



and qualities required for choosing friends and associates. These conditions and qualities are actually regarded as criteria of confidence and reliance.

### *Disapproval of Contention and Disputation*

Another feature of the required control over emotion is to avoid being drifted by feelings of avenging oneself on others in discourses and discussions, because this will eventually turn into contention and disputations against which the Holy Legislator has warned.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has quoted Imam `Alī (‘a) as saying:

إِيَّاكُمْ وَالْمِرَاءَ وَالْخُصُومَةَ فَإِنَّهُمَـا يُمْرِضَانِ الْقُلُـوبَ عَلَـى الإِخْـوَانِ وَيَنْبُتُ عَلَيْهِمَا النِّفَاقُ.

Beware of engaging yourselves in contention and disputation, because these two matters sicken your hearts towards your friends and act as fertile sources of hypocrisy.[292]

### *Holding the Tongue and Saying Nothing but the Truth*

Another feature of control over emotions that is highly recommended by the Ahl al-Bayt (‘a) is to ***control the desire to speak by imposing precise supervision over it.*** Strict warning has been issued on the unrestricted use of the tongue by the Holy Legislator Who knows about the damages caused by a slip of the tongue, especially in the field of social relations.

Imam al-Ṣādiq (‘a) has reported that Luqmān the wise said to his son,

292- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:567, S. 135, H. 1.

يَا بُنَيَّ، إِنْ كُنْتَ زَعَمْتَ أَنَّ الْكَلاَمَ مِنْ فِضَّةٍ فَإِنَّ السُّكُوتَ مِنْ ذَهَبٍ.

O son, if you claim that speech is silver then silence must be gold.[293]

This pithy saying has become a proverb expressing the importance of keeping silent.

According to a validly reported tradition, Imam al-Riḍā (‘a) has said:

مِنْ عَلاَمَاتِ الْفِقْهِ الْعِلْمُ وَالْحِلْمُ وَالصَّمْتُ؛ إِنَّ الصَّمْتَ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ. إِنَّ الصَّمْتَ يُكْسِبُ الْمَحَبَّةَ. إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ.

Knowledge, forbearance, and keeping silent are signs of sagacity. Indeed, silence is one of the doors to wisdom. Indeed, silence yields affection. Indeed, silence is the guide to every item of decency.[294]

Imam al-Ṣādiq (‘a) is reported to have narrated the following account:

The Holy Prophet (ṣ) said to someone who had visited him, “May I guide you to a matter that will make you enter Paradise if you do it?”

“Yes, you may,” said the man.

“Give others from that with which you are endued by Almighty Allah,” instructed the Holy Prophet (ṣ).

“What if I am needier than the one to whom I should give?” asked the man.

“You may then support the oppressed,” instructed the Holy Prophet (ṣ).

“What if I am too weak to support them?” asked the man.

293- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:528, H. 5.
294- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:527, H. 1.



“You may then give proper advice to the clumsy,” instructed the Holy Prophet (ṣ).

“What if I am clumsier than they are?” asked the man.

“Then,” the Holy Prophet (ṣ) instructed, “You must control your tongue except from saying good things. Does it not please you to have one of these qualities, one of which draws you towards Paradise?”[295]

On the other hand, the Holy Imams (‘a) have highlighted the significance of speech when it becomes necessary to say something or when good results are expected.

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

كَلاَمٌ فِي حَقٍّ خَيْرٌ مِنْ سُكُوتٍ عَلَى بَاطِلٍ.

To speak the truth is better than keeping silent in the face of the wrong.[296]

Imam `Alī ibn al-Ḥusayn (‘a) is reported to have said:

الْقَوْلُ الْحَسَنُ يُثْرِي الْمَالَ، وَيُنْمِي الرِّزْقَ، وَيُنْسِئُ فِي الأَجَلِ، وَيُحَبِّبُ إِلَى الأَهْلِ، وَيُدْخِلُ الْجَنَّةَ.

Pleasing talk increases wealth, promotes sustenance, postpones the death term, endears to family members, and leads to Paradise.[297]

Demonstrating the accurate balance between speech and silence, the Holy Prophet (ṣ) is reported to have said to Abū-Dharr,

يَا أَبَا ذَرّ، الذَّاكِرُ فِي الْغَافِلِينَ كَالْمُقَاتِلِ فِي الْفَارِّينَ فِي سَبِيلِ

O Abū-Dharr, he who mentions Almighty Allah among the unmindful is just like a warrior for the sake of Almighty Allah

295- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:527, H. 4.
296- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:529, H. 10.
297- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:530, H. 16.

among absconders. O Abū-Dharr, to sit with a righteous person is better than sitting alone, but to sit alone is better than sitting with a wicked person. Likewise, to speak wisely is better than keeping silent, but to keep silent is better than saying evil things. O Abū-Dharr, forsake verbosity and use the fewest words to express your view. O Abū-Dharr, the least thing due to which one is described as liar is to narrate whatever he hears. O Abū-Dharr, nothing needs to be detained for as long as possible, than the tongue. O Abū-Dharr, Almighty Allah is present at the tongue of every one who articulates; therefore, one must fear Almighty Allah and know what he says.[1]

الله. يَـا أَبَـا ذَرّ، الْجَلِـيسُ الـصَّالِحُ خَيْرٌ مِـنَ الْوَحْـدَة، وَالْوَحْـدَةُ خَيْـرٌ مِنْ جَلِيسِ الـسُّوء، وَإِمْـلاَءُ الْخَيْـرِ خَيْـرٌ مِـنَ الـسُّكُوت، وَالـسُّكُوتُ خَيْـرٌ مِـنْ إِمْـلاَءِ الـشَّرِّ. يَـا أَبَـا ذَرّ، أُتْرُكْ فُضُولَ الْكَلاَم، وَحَسْبُكَ مِنَ الْكَلاَمِ مَا تَبْلُغُ بِـهِ حَاجَتَـكَ. يَـا أَبَـا ذَرّ، كَفَى بِالْمَرْءِ كَذِباً أَنْ يُحَـدِّثَ بِكُلِّ مَا سَمِعَ. يَا أَبَا ذَرّ، إِنَّهُ مَـا مِـنْ شَـيْءٍ أَحَـقُّ بِطُـولِ الـسِّجْنِ مِـنَ اللِّسَان. يَا أَبَا ذَرّ، إِنَّ اللهَ عِنْدَ لِـسَانِ كُلِّ قَائِلٍ، فَلْيَتَّقِ اللهَ امْرُؤٌ وَلْيَعْلَمْ مَا يَقُولُ.

Imam al-Ṣādiq (‘a) is reported to have said to a man who had spoken too much,

O man, you are humiliating and belittling speech. When He sent His messengers, Almighty Allah did not send them to distribute gold and silver; rather, He sent them with speech. He has also introduced Himself to His creatures through words, indications of Him, and signs.[2]

أَيُّهَا الرَّجُلُ، تَحْتَقِرُ الْكَلاَمَ وَتَسْتَصْغِرُهُ! إِنَّ اللهَ لَمْ يَبْعَثْ رُسُلَهُ حَيْثُ بَعَثَهَا وَمَعَهَا فِضَّةٌ وَلاَ ذَهَبٌ، وَلَكِنْ بَعَثَهَا بِالْكَلاَمِ، وَإِنَّمَا عَرَّفَ اللهُ نَفْسَهُ إِلَى خَلْقِهِ بِالْكَلاَمِ وَالدِّلاَلاَتِ عَلَيْهِ وَالأَعْلاَمِ.

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:531, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:533, H. 5. Refer also to ⇨



### *Suppression of Rage and Steadfastness against Envy*

In the same field of control over emotions, the Ahl al-Bayt (‘a) have taught their followers to suppress their feelings when they are enraged, or have the desire to defend and avenge themselves upon those who maltreat them, especially when they are right or wronged. In such situations, it becomes necessary to employ one’s reason, good sense, and willpower to overcome such surging feelings and sweeping passion.

Imam al-Ṣādiq (‘a) is reported through a valid chain of authority to have said:

The best of gulps is anger that is swallowed despite being unbearable, for the size of reward is always proportionate to the size of misfortune. Almighty Allah has never loved a people but that He tries them with afflictions.[1]

نِعْمَ الْجُرْعَةُ الْغَيْظُ لِمَـنْ صَـبَرَ عَلَيْهَا، فَإِنَّ عَظِيمَ الأَجْـرِ لَمِـنْ عَظِـيمِ الْـبَلاَءِ. وَمَـا أَحَـبَّ اللهُ قَوْماً إِلاَّ ابْتَلاَهُمْ.

Through a valid chain of authority, Imam al-Ṣādiq (‘a) is also reported to have said that Imam `Alī ibn al-Ḥusayn (‘a) used to say,

I do not prefer having the best kind of camels as recompense for exposing myself to humiliation. I have never swallowed anything dearer to me than a gulp which I do not requite.[2]

مَـا أُحِـبُّ أَنَّ لِـي بِـذُلِّ نَفْـسِي حُمُـرَ الـنَّعَمِ، وَمَـا تَجَرَّعْـتُ جُرْعَةً أَحَبَّ إِلَيَّ مِنْ جُرْعَةٍ لاَ أُكَافِئُ بِهَا صَاحِبَهَا.

Counting the qualities that should be enjoyed by His

to Sections 117-120 of vol. 8 where you can find tens of narrations indicating the same topic.
1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:523, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:523, H. 2.

righteous servants, Almighty Allah says (in the Holy Qur'ān),

...Those who restrain their anger and pardon men. Allah loves the doers of good to others. 3:134

ٹ ٹ ٹ ٹ ٹ ڈ ڈ ڎ ڎ ڈ ڈ ڎ ڎ ڈ ڈ ڎ ڎ

## JUSTICE AND FAIR PLAY

As has been previously clarified, justice and fair play is founded on the conception that justice is obligatory and injustice is forbidden. The most evident application of justice in social relations is fair play, which means that one must treat all people with justice and fairness even if it be against one's own interest.

### *Injustice Forbidden*

Injustice is forbidden not only in personal practice; rather, man is required to refuse all elements of injustice. This situation can be embodied in the following issues:

### *Restoration of Violations*

One who has wronged another, by seizing his property or violating one of his rights, and he then feels sorry and stops doing wrong is required to restore the rights that he has violated. This act is called restoration of violations.

In this respect, Imam al-Bāqir (‘a) is reported to have said:

الظُّلْمُ ثَلاَثَةٌ: ظُلْمٌ يَغْفِرُهُ اللهُ، وَظُلْمٌ لاَ يَغْفِرُهُ اللهُ، وَظُلْمٌ لاَ يَدَعُهُ اللهُ. فَأَمَّا الظُّلْمُ الَّذي لاَ يَغْفِرُهُ فَالشِّرْكُ. وَأَمَّا الظُّلْمُ الَّذي يَغْفِرُهُ فَظُلْمُ الرَّجُلِ نَفْسَهُ في مَا بَيْنَهُ وَبَيْنَ اللهِ. وَأَمَّا الظُّلْمُ الَّذي لاَ يَدَعُهُ فَالْمُدَايَنَةُ بَيْنَ الْعِبَادِ.

Wronging is of three categories; a category Allah will not forgive, another Allah will forgive, and a third Allah will not overlook. The category that Allah will not forgive is to worship other deities beside Almighty Allah. The category that Allah will forgive is the wronging that one commits against himself secretly. The third category that Allah will not overlook is His servants wronging each other.[1]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:342, H. 1.



Wahab ibn `Abd-Rabbih and `Ubaydullāh al-Ṭawīl have reported that an old man from the tribe of Nakha` said to Imam al-Bāqir (‘a), “I have been a governor since the time of al-Ḥajjāj up to now. Will my repentance be accepted now?”

The Imam (‘a) did not answer. The man repeated the same question, but this time the Imam (‘a) answered,

لاَ، حَتَّى تُؤَدِّيَ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ.

No. It will not be accepted until you restore all the rights that you have violated.[1]

Abū-Baṣīr has reported that he heard Imam al-Ṣādiq (‘a) saying:

مَنْ أَكَلَ مِنْ مَالِ أَخِيهِ ظُلْماً وَلَمْ يَرُدَّهُ إِلَيْهِ، أَكَلَ جَذْوَةً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ.

Whoever devours any amount of his brother-in-faith's property unlawfully, intending not to restore it, will consume a firebrand on the Day of Resurrection.[2]

One who has committed a moral wrongdoing against anyone—such as backbiting, disgracing, defaming, or any kind of moral violation and aggression—is religiously required to seek forgiveness from these people after repenting before Almighty Allah, imploring His forgiveness, doing charitable acts on their behalf, rehabilitating them, and doing acts that can be considered a restoration of their rights.

### *Guiding towards the True Path after Misleading*

Almost certainly, the worst example of moral wrongdoing is to lead someone astray and to lead him from the path of

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:342, H. 3.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:342, H. 4.

truth towards the wrong path. One who has committed such a grave wrongdoing and then repents must exert all efforts to restore the one whom he has misled to the path of the truth and guide him in the right direction.

Imam al-Ṣādiq (‘a) is reported to have related the following narration:

Once, a man sought worldly prosperity through legal means, but he could not gain anything. He then tried to seek it through illegal means, but he still failed. Satan then inspired him, thus, “May I lead you to a matter that will bring you worldly prosperity in abundance and make huge numbers of people follow you?” “Yes,” answered the man, “You may.” Satan said: “You may contrive a tenet and call people to follow it.” The man did and many people responded to and obeyed him. After he had gained abundant worldly prosperity, he began to feel sorry for what he had done. He therefore said to himself, “What a terrible thing I have done! I have invented a false tenet and called people to follow it. I do not believe that my repentance will be accepted unless I make every single person who has followed my fake tenet renegade it.” He therefore began to come to his followers who had responded to his call and tell them that his tenet was baseless and that he himself had invented it. However, every one of them belied him and insisted on following that fake tenet, saying, “You have only started suspecting your own belief and abandoned it.” As a result, he tied himself to a chain to the neck and vowed not to release it until Allah would accept his repentance. Then, Almighty Allah revealed to one of His prophets, saying, “Tell this man that I swear by My Honor that I shall never respond to him even if all his organs will be torn apart unless he restores those who died following his fake tenet to life and makes them abandon their belief.”[1]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:343, H. 1.



### *Helping the Oppressors*

Just as it is forbidden to practice any wrongdoing, so also it is forbidden to help any wrongdoer oppress others. Such people are helpers of oppressors. `Abdullāh ibn Sinān has reported that he heard Imam al-Ṣādiq (‘a) saying:

مَنْ أَعَانَ ظَالِماً عَلَى مَظْلُومٍ لَمْ يَزَلِ اللهُ عَلَيْهِ سَاخِطاً حَتَّى يَنْزَعَ مِنْ مَعُونَتِهِ.

Whoever helps a wrongdoer oppress another, Almighty Allah will be wrathful towards him until he retreats his help from that oppressor.[1]

Imam `Alī (‘a) is reported to have said:

لِلظَّالِمِ مِنَ الرِّجَالِ ثَلاَثُ عَلاَمَاتٍ: يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ، وَمَنْ دُونَهُ بِالْغَلَبَةِ، وَيُظَاهِرُ الْقَوْمَ الظَّلَمَةَ.

The oppressor among people has three signs: he oppresses his superior by disobeying him, oppresses his junior by posing authority over him, and supports other oppressors.[2]

Imam `Alī ibn al-Ḥusayn (‘a) is reported to have said within a long discourse,

إِيَّاكُمْ وَصُحْبَةَ الْعَاصِينَ وَمَعُونَةَ الظَّالِمِينَ.

Beware of making friends with the disobedient and helping the oppressors.[3]

Imam al-Ṣādiq (‘a) has reported on the authority of his fathers that the Holy Prophet (ṣ) said:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ: أَيْنَ أَعْوَانُ الظَّلَمَةِ، وَمَنْ لاَقَ لَهُمْ

On the Day of Resurrection, a caller shall call out, “Where are the helpers of oppressors,

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:345, H. 5.
2- *Nahj al-Balāghah*, Saying No. 350.
3- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 12:128, H. 1.

including those who filled an inkpot, tied a bag, or sharpened a pen for them? Bring them together with the oppressors."[1]

دَوَاةً، أَوْ رَبَطَ كِيساً، أَوْ مَدَّ لَهُمْ مُدَّةَ قَلَمٍ؟ فَاحْشُرُوهُمْ مَعَهُمْ.

### *Approval of and Remaining Silent over Wrongdoing*

In addition to the forbiddance of practicing wrongdoing, it is forbidden to swallow, accept, or remain quiet over a wrongdoing.

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

He who practices wrongdoing personally, he who helps him, and he who is pleased with his deed—these three are partners in that deed.[2]

الْعَامِلُ بِالظُّلْمِ وَالْمُعِينُ لَهُ وَالرَّاضِي بِهِ شُرَكَاءُ ثَلَاثَتُهُمْ.

As for anyone who excuses a wrongdoer for his wrong deed, Almighty Allah shall set up over him one who wrongs him. Then, if he prays, his prayers will not be responded and he will not be compensated for the wrong that has befallen him.[3]

مَنْ عَذَرَ ظَالِماً بِظُلْمِه سَلَّطَ اللهُ عَلَيْهِ مَنْ يَظْلِمُهُ، فَإِنْ دَعَا لَمْ يُسْتَجَبْ لَهُ، وَلَمْ يَأْجِرْهُ اللهُ عَلَى ظُلَامَتِه.

He who wishes survival for an oppressor has in fact wished for Almighty Allah to be disobeyed.[4]

مَنْ أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعْصَى اللهُ.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:130, H. 11.
In the same chapter, you can find many traditions appertained to the same topic. However, some of these traditions have been previously mentioned in this book.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:345, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:345, H. 2 (Ed. Dār Iḥyā' al-Turāth).
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:345, H. 5.



### *Applications of Fair play*

In the field of fair play, the Ahl al-Bayt (‘a) guided their followers to a set of applications, besides loving for one’s brothers-in-faith whatever one loves for oneself.

### *Requital of Favors*

One of the practical applications of fair play is to recompense a service received from someone with the same service or even better. To this trait, the Holy Qur'ān has referred, saying:

Is the reward of goodness aught but goodness? (55:60)

ۋ ۋ ۇ ۇ ۆ ۆ

Similar to this is to respond to one’s greeting with a similar greeting or even better. The Holy Qur'ān thus says,

When you are greeted with a greeting, greet with a better greeting than it or return it. (4:86)

ې □ □ □ □ □ □ □

Repaying for an act of kindness has been confirmed in many traditions. Imam al-Ṣādiq (‘a) is thus reported to have said:

The Commander of the Faithful (i.e. Imam `Alī) used to say, “He who repays a person with the same kindness that was done to him has in fact rewarded that person. He who repays with a double kindness is considered grateful. He who thanks for a kindness that has been done to him is considered noble. If he realizes that the kindness he has done to someone

كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ: مَنْ صَنَعَ بِمِثْلِ مَا صُنِعَ إِلَيْهِ فَإِنَّمَا كَافَأَهُ، وَمَنْ أَضْعَفَهُ كَانَ شَكُوراً، وَمَنْ شَكَرَ كَانَ كَرِيماً، وَمَنْ عَلِمَ أَنَّ مَا صَنَعَ إِنَّمَا صَنَعَ إِلَى نَفْسِه لَمْ يَسْتَبْطِئِ

النَّاسَ فِي شُكْرِهِمْ وَلَمْ يَسْتَزِدْهُمْ فِي مَوَدَّتِهِمْ، وَلاَ تَلْتَمِسْ مِنْ غَيْرِكَ شُكْرَ مَا أَتَيْتَ إِلَى نَفْسِكَ وَوَقَيْتَ بِهِ عِرْضَكَ، وَاعْلَمْ أَنَّ الطَّالِبَ إِلَيْكَ الْحَاجَةَ لَمْ يُكْرِمْ وَجْهَهُ عَنْ وَجْهِكَ فَأَكْرِمْ وَجْهَكَ عَنْ رَدِّهِ.

is in fact for himself in the first place, he will neither find people[1] slow in thanking him nor will he expect them to show him more love. Hence, you must not expect others to thank you for that which you have done for yourself and that by which you have saved your personality. Be it known to you that one who has asked you for something he needed did not save his face against yours; therefore, you should save your face against rejecting him.[2]

`Alī ibn Sālim has reported that he heard Imam al-Ṣādiq (‘a) saying:

آيَةٌ فِي كِتَابِ اللهِ مُسَجَّلَةٌ.

There is an unconditional verse in the Book of Allah.

“Which verse is it?” asked `Alī.

The Imam (‘a) answered,

﴿ق و و ق﴾ جَرَتْ فِي الْمُؤْمِنِ وَالْكَافِرِ، وَالْبَرِّ وَالْفَاجِرِ؛ مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَعَلَيْهِ أَنْ يُكَافِئَ بِهِ، وَلَيْسَتِ الْمُكَافَأَةُ أَنْ يَصْنَعَ كَمَا صُنِعَ بِهِ، بَلْ يَرَى مَعَ فِعْلِهِ لِذَاكَ أَنَّ لَهُ الْفَضْلَ الْمُبْتَدَأَ.

It is this verse: “Is the reward of goodness aught but goodness? (55:60)” This verse is applicable to the believers, the unbelievers, the pious, and the sinful. Whoever is done a favor must recompense for it. To recompense does not mean to do the same favor that was done to him; rather, he must realize that the one who has done him a favor has also had the priority of initiation.[1]

1- i.e. those to whom he had done that kindness.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:536, H. 1.



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

لَعَنَ اللهُ قَاطِعِي سَبِيلِ الْمَعْرُوفِ... الرَّجُلُ يُصْنَعُ إِلَيْهِ الْمَعْرُوفُ فَيَكْفُرُهُ، فَيَمْتَنِعُ صَاحِبُهُ مِنْ أَنْ يَصْنَعَ ذَلِكَ إِلَى غَيْرِهِ.

May Allah curse those who obstruct the path of favors... This happens when the one receiving a favor does not show gratitude. As a result, the one who has done the favor will stop doing any further favors to anyone else.[2]

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ أُتِيَ إِلَيْهِ مَعْرُوفاً فَلْيُكَافِئْ بِهِ، فَإِنْ عَجَزَ فَلْيُثْنِ عَلَيْهِ، فَإِنْ لَمْ يَفْعَلْ فَقَدْ كَفَرَ النِّعْمَةَ.

Whoever receives a favor must repay it. If he is too weak to repay, he must then thank for it. If he does not do so then he has been ungrateful.[3]

### *Observance of Duties towards Brethren-in-Faith*

Another practical example of fair play is to acknowledge the duties towards brothers-in-faith in the same way as they have done, because duties of the faithful believers towards one another must be reciprocal. This fact has been confirmed in the traditions that have pointed out these duties, such as the following one that is reported from Imam al-Ṣādiq (‘a),

أَمَا يَسْتَحْيِي الرَّجُلُ مِنْكُمْ أَنْ

Is it not shameful that your neighbors acknowledge their duties

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:537, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:539, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:539, H. 2.

يَعْرِفَ جَارُهُ حَقَّهُ وَلاَ يَعْرِفَ حَقَّ جَارِه؟

towards you but you do not acknowledge your duties towards them?[321]

### *Correcting one's Personal Flaws Rather than Criticizing Others*

In this connection, Imam al-Bāqir (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

ثَلاَثُ خِصَالٍ مَنْ كُنَّ فِيه أَوْ وَاحِدَةٌ مِنْهُنَّ كَانَ فِي ظِلِّ عَرْشِ اللهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: رَجُلٌ أَعْطَى النَّاسَ مِنْ نَفْسِه مَا هُوَ سَائِلُهُمْ، وَرَجُلٌ لَمْ يُقَدِّمْ رِجْلاً وَلَمْ يُؤَخِّرْ رِجْلاً حَتَّى يَعْلَمَ أَنَّ ذَلِكَ للهِ رِضىً، وَرَجُلٌ لَمْ يُعِبْ أَخَاهُ الْمُسْلِمَ بِعَيْبٍ حَتَّى يَنْفِيَ ذَلِكَ الْعَيْبَ عَنْ نَفْسِه، فَإِنَّهُ لاَ يَنْفِي مِنْهَا عَيْباً إِلاَّ بَدَا لَهُ عَيْبٌ، وَكَفَى بِالْمَرْءِ شُغْلاً بِنَفْسِه عَنِ النَّاسِ.

Whoever possesses all, or at least one of the following traits, shall be under the shade of Almighty Allah's Throne on the day when there shall be no other shade but His. (1) He gives people what he wants from them, (2) he does not move a step forward or backward unless he has been sure that this step will please Allah, and (3) he does not blame his Muslim brother for any flaw until he removes the same flaw from himself. Thus, whenever he tries to release himself of a flaw, he will find in himself another flaw that requires correction. Indeed, to be engaged in amending one's personal flaws saves one from seeking out the flaws of others.[322]

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

كَفَى بِالْمَرْءِ عَيْباً أَنْ يَتَعَرَّفَ مِنْ عُيُوبِ

It is disgraceful enough to point out those flaws in

321- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:399, H. 4.
322- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:228, H. 1.



النَّاسِ مَا يَعْمَى عَلَيْه مِنْ أَمْرِ نَفْسِه، أَوْ يَعِيبَ عَلَى النَّاسِ أَمْراً هُوَ فِيه لاَ يَسْتَطِيعُ التَّحَوُّلَ عَنْهُ إِلَى غَيْرِه، أَوْ يُؤْذِيَ جَلِيسَهُ بِمَا لاَ يَعْنِيه.

people which are present in you, to discredit people for things that you yourself cannot get rid of, or to annoy the one who sits with you with things that do not concern you.[323]

### *Speaking Well of People*

Another practical example of fair play is to speak of people the very words that you would like them to say about you, to think well of them, to take their words and deeds with the most favorable probability, and to praise and commend them.

Interpreting this holy verse: "Speak fairly to the people, (2:83)" Imam al-Bāqir (‘a) is reported to have said:

﴿ ﴾ قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ فِيكُمْ.

This means that you must say about people the best words that you would like to hear from them about yourselves.[324]

The abovementioned points have been a few examples of fair play.

### *Applications of Wrongdoing and Oppression*

The Holy Legislator has defined many practical examples of wrongdoing and oppression against people, based on man's all-inclusive concept of justice and injustice. These examples have been mentioned in the traditions reported from the Ahl al-Bayt (‘a). In this regard, the Holy

323- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:229, H. 3.
324- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:563, S. 21, H. 3.

Legislator has endued Muslims with sanctity and inviolability, the observance of which requires a special treatment in the totality of social relations. A practical application of this sanctity and inviolability requires forsaking and rejecting misbehavior and many misdeeds. The most important will be cited hereinafter:

### *Killing and Hurting Muslims*

The chief forbidden acts in the field of wrongdoing and oppression are to murder, hurt, and terrorize Muslims even by a single word or an intentional look that reveals plotting evil against them. The same is applicable to any act that helps in committing such wrongdoings. Let us now present a set of traditions indicating this tenor.

Hishām ibn Sālim has reported that he heard Imam al-Ṣādiq (‘a) saying:

قَالَ اللهُ عَزَّ وَجَلَّ: لِيَأْذَنْ بِحَرْبٍ مِنِّي مَنْ آذَى عَبْدِيَ الْمُؤْمِنَ، وَلْيَأْمَنْ غَضَبِي مَنْ أَكْرَمَ عَبْدِيَ الْمُؤْمِنَ.

Allah, the Almighty and Majestic, says, “He that hurts My faithful servant must be apprised of war from Me, and he that honors My faithful servant must be secured against My wrath.”[325]

Ḥammād ibn `Uthmān has reported Imam al-Ṣādiq (‘a), directly or indirectly, to have said:

يَجِيءُ يَوْمَ الْقِيَامَةِ رَجُلٌ إِلَى رَجُلٍ حَتَّى يُلَطِّخَهُ بِدَمِهِ، وَالنَّاسُ فِي الْحِسَابِ، فَيَقُولُ: يَا عَبْدَ اللهِ، مَا لِي وَلَكَ؟ فَيَقُولُ:

On the Day of Resurrection, while people are stopped for the settlement of accounts, a man will approach another and stain him with his blood. The latter will ask, “O servant of Allah, what is there between you and me?” The earlier

325- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:587, H. 1.



أَعَنْتَ عَلَيَّ يَوْمَ كَذَا وَكَذَا فَقُتِلْتُ.

will say, “On such-and-such day, you helped others against me and I was killed because of that.”[326]

According to a validly reported tradition, Imam al-Bāqir (‘a) has said:

إِنَّ الْعَبْدَ يُحْشَرُ يَوْمَ الْقِيَامَةِ وَمَا أَدْمَى دَماً، فَيُدْفَعُ إِلَيْهِ شِبْهُ الْمِحْجَمَةِ أَوْ فَوْقَ ذَلِكَ، فَيُقَالُ لَهُ: هَذَا سَهْمُكَ مِنْ دَمِ فُلَانٍ. فَيَقُولُ: يَا رَبِّ، إِنَّكَ تَعْلَمُ أَنَّكَ قَبَضْتَنِي وَمَا سَفَكْتُ دَماً. قَالَ: بَلَى، وَمَا سَمِعْتَ مِنْ فُلَانِ بْنِ فُلَانٍ كَذَا وَكَذَا فَرَوَيْتَهَا عَنْهُ فَنُقِلَتْ حَتَّى صَارَتْ إِلَى فُلَانٍ فَقَتَلَهُ عَلَيْهَا. فَهَذَا سَهْمُكَ مِنْ دَمِهِ.

On the Day of Resurrection, a man who has never shed any blood when resurrected, will be given a glass full of blood, and told, “This is your share from the blood of so-and-so!” The man will object, “O Lord, You know for sure that You grasped my soul before I ever shed any blood.” He will be told, “No, you have. You heard some words from so-and-so and related them until they reached so-and-so who, because of it, killed that man. Therefore, this is your share in his blood that was shed.”[327]

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظْرَةً لِيُخِيفَهُ بِهَا أَخَافَهُ اللهُ عَزَّ وَجَلَّ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ.

Whoever stares at a faithful believer in order to frighten him, Almighty Allah will frighten him on the day when there will be no shade save His.[328]

326- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:615, H. 1.
327- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:615, H. 3.
328- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:614, H. 1.

### *Insulting a Muslim*

To insult or disappoint a faithful believer is another sort of wrongdoing.

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

لَمَّا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: يَا رَبِّ، مَا حَالُ الْمُؤْمِنِ عِنْدَكَ؟ قَالَ: يَا مُحَمَّدُ، مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ، وَأَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي.

When the Holy Prophet (ṣ) was ascending the heavens, he asked Almighty Allah, “O Lord, what is the prestige of the faithful believers in Your view?” The Lord replied, “O Muḥammad, whoever insults any of My friends has indeed fought against Me. I am the swiftest in supporting My friends.”[1]

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

مَا مِنْ مُؤْمِنٍ يَخْذُلُ أَخَاهُ وَهُوَ يَقْدِرُ عَلَى نُصْرَتِهِ إِلاَّ خَذَلَهُ اللهُ فِي الدُّنْيَا وَالآخِرَةِ.

Any believer who puts down his brother-in-faith while he has the ability to support him shall most certainly be disappointed by Almighty Allah in this world and the Next World.[2]

### *Degradation of Faithful Believers*

To humiliate, despise, or belittle a faithful believer is another form of wrongdoing.

In this respect, al-Mu`allā ibn Khunays has reported that he heard Imam al-Ṣādiq (‘a) saying:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:588, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:589, H. 9.



قَالَ اللهُ عَزَّ وَجَلَّ: لِيَأْذَنْ بِحَرْبٍ مِنِّي مَنْ آذَى عَبْدِيَ الْمُؤْمِنَ، وَلْيَأْمَنْ غَضَبِي مَنْ أَكْرَمَ عَبْدِيَ الْمُؤْمِنَ.

Allah, the Almighty and Majestic, says, “He that hurts My faithful servant must be apprised of war from Me, and he that honors My faithful servant must be secured against My wrath.”[1]

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

لَقَدْ أَسْرَى رَبِّي بِي فَأَوْحَى إِلَيَّ مِنْ وَرَاءِ الْحِجَابِ مَا أَوْحَى، وَشَافَهَنِي أَنْ قَالَ لِي: يَا مُحَمَّدُ، مَنْ أَذَلَّ لِي وَلِيّاً فَقَدْ أَرْصَدَ لِي بِالْمُحَارَبَةِ، وَمَنْ حَارَبَنِي حَارَبْتُهُ. قُلْتُ: يَا رَبِّ، وَمَنْ وَلِيُّكَ هَذَا؟ فَقَدْ عَلِمْتُ أَنَّ مَنْ حَارَبَكَ حَارَبْتَهُ. فَقَالَ: ذَاكَ مَنْ أَخَذْتُ مِيثَاقَهُ لَكَ وَلِوَصِيِّكَ وَلِذُرِّيَّتِكُمَا بِالْوِلاَيَةِ.

Indeed, my Lord made me ascend to the heavens and then revealed to me from behind the Screens what he meant to reveal. He spoke to me saying, “O Muḥammad, whoever humiliates any of My friends has actually waged war against me, and whoever makes war on Me, I will make war on him.” I asked, “O Lord, who is Your friend? I now know for sure that You will wage war against him who wages war against You” The Lord said, “My friend is he from whom I had taken covenant to be loyal to you, your successor, and your descendants.”[2]

Abū-Hārūn has reported that he was present when Imam al-Ṣādiq (‘a) said to a group of people who were visiting him,

مَا لَكُمْ تَسْتَخِفُّونَ بِنَا؟

Why are you belittling us?

A man from Khurāsān stood up and said, “God forbid it! How can we belittle you or belittle any of your affairs?”

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:587, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:590, H. 2.

The Imam (‘a) addressed him saying:

بَلَى، إِنَّكَ أَحَدُ مَنِ إِسْتَخَفَّ بِي.

Yes, it was. You were one of those who belittled me!

The man said, “God forbid it! How can I ever belittle you?”

The Imam (‘a) reminded:

“Woe to you! Did you not hear so-and-so ask you, while we were near al-Juḥfah, to carry him behind you on your riding animal for just a short distance, because he was too tired to continue walking? Nevertheless, you did not even turn your head towards him. Thus, you belittled him.”

وَمَنِ إِسْتَخَفَّ بِمُؤْمِنٍ فَبِنَا إِسْتَخَفَّ وَضَيَّعَ حُرْمَةَ اللهِ عَزَّ وَجَلَّ.

Whoever belittles a faithful believer has actually belittled us and violated the sanctity of Almighty Allah.[1]

### *Imputing Dishonor to a Faithful Believer*

Another example of wrongdoing is to blame and impute dishonor to a faithful believer because of his having committed a sin or an evil act. However, to forbid someone from or to advise him not to do evil with the intention of deterring him from committing a sin is quite different from blaming or imputing dishonor to him.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَنْ عَيَّرَ مُؤْمِناً بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ.

Whoever imputes dishonor to a faithful believer because of committing a sin will not die before he commits the same sin.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:592, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:596, H. 1.



مَنْ لَقِيَ أَخَاهُ بِمَا يُؤَنِّبُهُ أَنَّبَهُ اللهُ فِي الدُّنْيَا وَالآخِرَةِ.

Whoever addresses his brother-in-faith with reprehensive words, Almighty Allah will reprehend him in this world and the Next World.[1]

### *Finding Fault with Faithful Believers*

To run after the faults of the faithful believers in order to injure them and take advantage of these faults to expose their sanctities and ruin their personalities—is another example of wrongdoing and oppression, both of which are forbidden in Islam. Imam al-Ṣādiq (‘a) is reported to have said:

أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللهِ أَنْ يَكُونَ الرَّجُلُ يُؤَاخِي الرَّجُلَ وَهُوَ يَحْفَظُ زَلَّاتِهِ فَيُعَيِّرَهُ بِهَا يَوْماً مَا.

The situation in which a servant is remotest from Almighty Allah is when one befriends another in order to count his faults so that he can someday impute dishonor to him because of them.[2]

Isḥāq ibn `Ammār has reported that he heard Imam al-Ṣādiq (‘a) quoting the Holy Prophet (ṣ) as saying:

يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُخْلِصِ الإِيمَانَ إِلَى قَلْبِهِ، لاَ تَذُمُّوا الْمُسْلِمِينَ وَلاَ تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ تَتَبَّعَ عَوْرَاتِهِمْ تَتَبَّعَ اللهُ عَوْرَتَهُ، وَمَنْ تَتَبَّعَ اللهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي بَيْتِهِ.

O assembly of those who have declared Islam with their tongues, but have not yet felt the sincerity of faith in their hearts! Do not censure the Muslims and do not run after their defects. Verily, whoever runs after their defects, Almighty Allah will run after his defect. And when Almighty Allah runs after the defects of someone, He shall certainly expose him even if he confines himself to his house.[3]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:596, H. 4.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:594, H. 1.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:594, H. 3.

### *Revile and Speak Ill of Faithful Believers*

To revile, curse, and speak ill of a faithful believer are examples of wrongdoings.

According to a validly reported tradition, Imam al-Kāẓim (‘a) said about two persons, who reviled one another,

الْبَادِئُ مِنْهُمَا أَظْلَمُ، وَوِزْرُهُ وَوِزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَعْتَذِرْ إِلَى الْمَظْلُومِ.

The one who began this abusive act is more responsible than the other; he is therefore answerable for his abuse and the abuse of the other person unless he apologizes to the wronged party.[1]

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

A man from the tribe of Tamīm came to the Holy Prophet (ṣ) and asked for an advice. The Holy Prophet (ṣ) said:

لاَ تَسُبُّوا النَّاسَ فَتَكْسِبُوا الْعَدَاوَةَ لَهُمْ.

“Do not revile people; lest you incur their animosity.”[2]

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

إِنَّ اللهَ عَزَّ وَجَلَّ خَلَقَ الْمُؤْمِنَ مِنْ عَظَمَةِ جَلاَلِهِ وَقُدْرَتِهِ، فَمَنْ طَعَنَ عَلَيْهِ أَوْ رَدَّ عَلَيْهِ قَوْلَهُ فَقَدْ رَدَّ عَلَى اللهِ.

Verily, Almighty Allah has created the faithful believers from the greatness of His Majesty and Omnipotence. Therefore, he who speaks ill of a believer or answers him abusively will have answered Almighty Allah abusively.[3]

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

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:610, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:610, H. 2.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:612, H. 5.



إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ صَاحِبِهَا تَرَدَّدَتْ بَيْنَهُ وَبَيْنَ الَّذِي يَلْعَنُ، فَإِنْ وَجَدَتْ مُسَاغاً وَإِلاَّ رَجَعَتْ إِلَى صَاحِبِهَا، وَكَانَ أَحَقَّ بِهَا، فَاحْذَرُوا أَنْ تَلْعَنُوا مُؤْمِناً فَيَحِلَّ بِكُمْ.

When a curse comes out from the mouth, it hesitates between its addressor and the addressee. If it does not find a justifiable reason to go towards the addressee, it returns to its addressor, who then becomes worthier of it. Thus, beware of cursing a faithful believer lest you will be afflicted with that curse.[1]

### *Backbiting a Faithful Believer*

To speak ill of a faithful believer behind his back thus exposing his hidden defects is another form of wrongdoing. Expressed as backbiting, this deed has been openly forbidden in the Holy Qur'ān that describes it as eating the flesh of the dead:

...nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it. (49:12)

ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ

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

مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَتْهُ عَيْنَاهُ وَسَمِعَتْهُ أُذُنَاهُ فَهُوَ مِنَ الَّذِينَ قَالَ اللهُ عَزَّ وَجَلَّ: ﴿ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﴾

Whoever informs about a faithful brother what his eyes have seen and ears heard, is included with those about whom Almighty Allah says, “Surely, as for those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement. (24:19)”

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:613, S. 160, H. 1.

Within the paragraphs of his famous instructions to Abū-Dharr, the Holy Prophet (ṣ) is reported to have said:

يَا أَبَا ذَرّ، إِيَّاكَ وَالْغِيبَةَ، فَإِنَّ الْغِيبَةَ أَشَدُّ مِنَ الزِّنَا.

O Abū-Dharr, beware of backbiting, because it is indeed graver than committing adultery.

"Why is that, Allah's Messenger?" Abū-Dharr asked.

The Holy Prophet (ṣ) answered,

لأَنَّ الرَّجُلَ يَزْنِي فَيَتُوبُ إِلَى اللهِ، فَيَتُوبُ اللهُ عَلَيْهِ. وَالْغِيبَةُ لاَ تُغْفَرُ حَتَّى يَغْفِرَهَا صَاحِبُهَا. يَا أَبَا ذَرّ، سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، وَأَكْلُ لَحْمِهِ مِنْ مَعَاصِي اللهِ، وَحُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ.

That is so because when man commits adultery and then repents before Almighty Allah, his repentance may be accepted. As for backbiting, it is not forgiven unless the one backbitten forgives. O Abū-Dharr, to revile a Muslim is wickedness, to fight against him is infidelity, to eat his flesh is one of the acts of disobedience to Almighty Allah, and the inviolability of his properties is as sacred as the inviolability of shedding his blood.

"What is backbiting, Allah's Messenger?" Abū-Dharr asked.

The Holy Prophet (ṣ) answered,

ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ.

To backbite your brother-in-faith means informing others of things about him that he dislikes to be known.

"What if I mention real things about him?" Abū-Dharr asked.

The Holy Prophet (ṣ) answered,



إِعْلَمْ أَنَّكَ إِذَا ذَكَرْتَهُ بِمَا هُوَ فِيهِ فَقَدِ اغْتَبْتَهُ، وَإِذَا ذَكَرْتَهُ بِمَا لَيْسَ فِيهِ فَقَدْ بَهَتَّهُ.

Be it known to you that if you mention things that he really has then you have backbitten him, but if you mention things that he does not have then you have calumniated him.[1]

Imam al-Ṣādiq (ʻa) is reported to have said:

مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْهُمْ، وَحَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ، وَوَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ كَانَ مِمَّنْ حَرُمَتْ غِيبَتُهُ، وَكَمُلَتْ مُرُوَّتُهُ، وَظَهَرَ عَدْلُهُ، وَوَجَبَتْ أُخُوَّتُهُ.

As for him who treats people with fairness, tells them the truth only, and fulfills his promises to them, it is then forbidden to backbite him, his manliness is perfect, his decency is apparent, and it is obligatory to regard him as a true brother.[2]

It is worth mentioning that scholars of Muslim jurisprudence have made some exceptions in the forbiddance of backbiting. They have therefore excluded from this law backbiting the sinful who openly commit evil, depending upon some traditions such as the following:

Imam al-Ṣādiq (ʻa) is reported to have said:

إِذَا جَاهَرَ الْفَاسِقُ بِفِسْقِهِ فَلاَ حُرْمَةَ لَهُ وَلاَ غِيبَةَ.

If a sinful commits sins openly, he is then deprived of any inviolability and to backbite him is not considered forbidden.[3]

Imam al-Riḍā (ʻa) is reported to have said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:598, H. 9.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:597, H. 2.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:604, H. 4.

If one speaks ill of another behind his back, this is not considered backbiting when this thing is familiarly known by people, but if he mentions about him something that is not known by people, he has then backbitten him. If he mentions something that is not true about him, he has then calumniated him.[1]

مَنْ ذَكَرَ رَجُلاً مِنْ خَلْفِه بِمَا هُوَ فِيهِ مِمَّا عَرَفَهُ النَّاسُ لَمْ يَغْتَبْهُ، وَمَنْ ذَكَرَهُ مِنْ خَلْفِه بِمَا هُوَ فِيهِ مِمَّا لاَ يَعْرِفُهُ النَّاسُ إِغْتَابَهُ، وَمَنْ ذَكَرَهُ بِمَا لَيْسَ فِيهِ فَقَدْ بَهَتَهُ.

### *Calumny*

Calumny means falsely accusing people. To calumniate a believer is more serious than backbiting him.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

Whoever falsely accuses a believing man or woman with something that he or she does not actually do or have, Almighty Allah will send him in the stinking sap unless he declares that person as free from that charge... A stinking sap is the pus cast out from the prostitutes’ pudenda.[2]

مَنْ بَهَتَ مُؤْمِناً أَوْ مُؤْمِنَةً بِمَا لَيْسَ فِيهِ بَعَثَهُ اللهُ فِي طِينَةِ خَبَالٍ حَتَّى يَخْرُجَ مِمَّا قَالَ... صَدِيدٌ يَخْرُجُ مِنْ فُرُوجِ الْمُومِسَاتِ.

### *Talebearing*

Defined as the spreading of malicious gossip, talebearing is an example of wrongdoing, because it poisons social relations among believers and leads to separation from each other.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:604, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:603, H. 1.



According to an authentic report, Imam al-Ṣādiq (‘a) has quoted the Holy Prophet (ṣ) as saying:

May I inform you about the most wicked of you all?... They are those who spread malicious gossip, cause dissension among lovers, and append false flaws to the flawless.[1]

أَلاَ أُنَبِّئُكُمْ بِشِرَارِكُمْ؟ الْمَشَّاؤُونَ بِالنَّمِيمَةِ، الْمُفَرِّقُونَ بَيْنَ الأَحِبَّةِ، الْبَاغُونَ لِلْبُرَاءِ الْمَعَايِبَ.

Within the paragraphs of his famous instructions to Abū-Dharr, the Holy Prophet (ṣ) is reported to have said:

O Abū-Dharr, talebearers shall not be allowed to enter Paradise. O Abū-Dharr, talebearers shall never get a break from the torture of Almighty Allah in the Hereafter. O Abū-Dharr, those who are two-tongued and two-faced in this world shall have two faces of fire. O Abū-Dharr, meetings must be based on trust. To divulge the secrets of your friend is betrayal. Therefore, refrain from that and refrain from presenting yourself in meetings where flaws are pursued.[2]

يَا أَبَا ذَرّ، لاَ يَدْخُلُ الْجَنَّةَ الْقَتَّاتُ. يَا أَبَا ذَرّ، صَاحِبُ النَّمِيمَةِ لاَ يَسْتَرِيحُ مِنْ عَذَابِ اللهِ فِي الآخِرَةِ. يَا أَبَا ذَرّ، مَنْ كَانَ ذَا وَجْهَيْنِ وَلِسَانَيْنِ فِي الدُّنْيَا فَهُوَ ذُو وَجْهَيْنِ فِي النَّارِ. يَا أَبَا ذَرّ، الْمَجَالِسُ بِالأَمَانَةِ، وَإِفْشَاؤُكَ سِرَّ أَخِيكَ خِيَانَةٌ، فَاجْتَنِبْ ذَلِكَ وَاجْتَنِبْ مَجْلِسَ الْعَثْرَةِ.

### *Distrust and Misgiving*

To distrust and have a negative idea about a faithful believer is another form of wrongdoing.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:616, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:617, H. 4.

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

إِذَا إِتَّهَمَ الْمُؤْمِنُ أَخَاهُ إِنْمَاثَ الإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ.

If a faithful believer has misgivings about another faithful believer, faith will melt in his heart in the same way as salt melts in water.[1]

Imam al-Ṣādiq (‘a) is also reported to have quoted Imam `Alī (‘a) as saying:

ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ حَتَّى يَأْتِيَكَ مِنْهُ مَا يَغْلِبُكَ، وَلاَ تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمَلاً.

Give the best probability to the deed of your brother-in-faith until you receive from him something that tears down your good probability. Never deem evil any word that has been said by your brother-in-faith as long as you can find an acceptable excuse for it.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:613, S. 161, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:362, H. 3; Shaykh al-Ṣadūq, *al-Amālī*, pp. 380, H. 483; `Allāmah al-Majlisī, *Biḥār al-Anwār* 75: 196, H. 11 as quoted from the previous reference books.

## EXCELLENT EXAMPLES OF JUSTICE IN SOCIAL RELATIONS

The Holy Legislator has emphasized practicing justice in social relations and associations. The purpose behind such emphasis is to reveal the necessity of this rule in firming up its superstructure. In this connection, we can mention a few examples that carry special denotations.

### *Avoiding Confidential Talks in Public Sessions*

The Holy Legislator has warned against holding a confidential talk between two persons when there is a third person sitting with them. The Holy Qur'ān has censured some Muslims who returned to holding secret counsels after they had been forbidden to do so:

ڈ ڈ ڈ ڈ ڈ ژ ژ ژ ڑ ک ک ک گ گ گ

Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger. (58:8)

According to an authentic tradition, Imam al-Ṣādiq (‘a) has said:

إِذَا كَانَ الْقَوْمُ ثَلاَثَةً فَلاَ يَتَنَاجَ مِنْهُمُ اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ فِي ذَلِكَ مَا يُحْزِنُهُ وَيُؤْذِيهِ.

If there are three persons sitting together, two of them must not talk confidentially to one another and leave their third mate, because this act saddens and injures him.[1]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:472, S. 72, H. 1.

### *Distributing Glances*

If a person speaks to a number of people or sits with them, it will be appropriate to distribute his glances among them fairly; that is to look at each of them equally. In this respect, Imam al-Ṣādiq (‘a) is reported through a valid tradition, to have said:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يُقَسِّمُ لَحَظَاتِهِ بَيْنَ أَصْحَابِهِ، فَيَنْظُرُ إِلَى ذَا وَيَنْظُرُ إِلَى ذَا بِالسَّوِيَّةِ. وَلَمْ يَبْسُطْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ رِجْلَيْهِ بَيْنَ أَصْحَابِهِ قَطُّ، وَإِنْ كَانَ لَيُصَافِحُهُ الرَّجُلُ فَمَا يَتْرُكُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ التَّارِكَ، فَلَمَّا فَطِنُوا لِذَلِكَ كَانَ الرَّجُلُ إِذَا صَافَحَهُ قَالَ بِيَدِهِ فَنَزَعَهَا مِنْ يَدِهِ.

The Messenger of Allah (ṣ) used to distribute his glances among his companions equally. He used to look at each one of them in an equal manner. He has never stretched his legs while he was sitting among his companions. When he shook hands with them, he would never leave their hands until they would do. When they realized this manner, they would quickly pull their hands away.[1]

### *Interrupting Speech*

It is required not to break one’s discourse or interrupt him while talking. Shaykh al-Kulaynī has reported through a familiar chain of authority that Imam al-Ṣādiq (‘a) quoted the Holy Prophet (ṣ) as saying:

مَنْ عَرَضَ لأَخِيهِ الْمُسْلِمِ الْمُتَكَلِّمِ فِي حَدِيثِهِ فَكَأَنَّمَا خَدَشَ وَجْهَهُ.

Whoever interrupts the discourse of his brother-in-faith, it will be as if he has scratched his face.[2]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:499, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:472, S. 73.

## GOOD-MANNERS ENDEAR PEOPLE

In the previous demonstration of principles and rules of social relations, we learnt that good manners, i.e. courtesy endears people and corresponds to openness (in social relations) as well as its moral content, that is love. Moreover, if this love is intended purely for the sake of Almighty Allah, it will turn, as required, into faith, belief, and doctrine. Animosity, disputation and argument are forbidden, because incurring the hostility and hatred of people are prohibited.

### *“A Faithful believer must be gentle and lenient”*

We may add to the aforementioned discussion that the Holy Legislator has strongly encouraged the believers to be gentle and lenient in the totality of their social relations with others. According to a validly reported tradition, Imam al-Ṣādiq (‘a) has quoted the Holy Prophet (ṣ) as saying:

أَلاَ أُخْبِرُكُمْ بِمَنْ تُحَرَّمُ عَلَيْهِ النَّارُ غَداً؟ الْهَيِّنُ الْقَرِيبُ، اللَّيِّنُ السَّهْلُ.

May I inform you of those who shall be forbidden to Hellfire? They are the gentle, easily contacted, lenient, and simple ones.[1]

Other traditions have confirmed this fact. For instance, it is reported that one of the Holy Imams (‘a) has said:

الْمُؤْمِنُونَ هَيِّنُونَ لَيِّنُونَ، كَالْجَمَلِ الأَلِفِ إِنْ قِيدَ إِنْقَادَ، وَإِنْ أُنِيخَ عَلَى صَخْرَةٍ إِسْتَنَاخَ.

True believers are gentle and lenient. They are like tame camels—they obey when they are driven, and kneel down even on a rock when made to kneel down.[2]

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:510, S. 106, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:234, H. 14.

This pertains to social relations. As for political relations and commitment to duties, pledges, and covenants as well as questions related to faith and belief, faithful believers are required to be strong, sturdy, and durable. It is therefore important for faithful believers to combine lenience in social relations and sturdiness in principles and faith.

Confirming this, it is related that faithful believers must be characterized by happy mien and bright appearance. In this regard, one of the Holy Imams (‘a) is reported to have said:

صَنَائِعُ الْمَعْرُوفِ وَحُسْنُ الْبِشْرِ يُكْسِبَانِ الْمَحَبَّةَ وَيُدْخِلاَنِ الْجَنَّةَ. وَالْبُخْلُ وَعُبُوسُ الْوَجْهِ يُبْعِدَانِ مِنَ اللهِ وَيُدْخِلاَنِ النَّارَ.

Acts of kindness and bright appearance yield affection and give allowance to Paradise, while stinginess and frowning drive away from Almighty Allah and lead to Hellfire.[1]

Imam al-Bāqir (‘a) is reported to have narrated that a man came to the Holy Prophet (ṣ) and asked for an advice. One advice given to him was,

إِلْقَ أَخَاكَ بِوَجْهٍ مُنْبَسِطٍ.

Receive your brother with cheerful mien.[2]

Ḥasan ibn al-Ḥusayn has reported that he heard Imam al-Ṣādiq (‘a) quoting the Holy Prophet (ṣ) as saying:

يَا بَنِي عَبْدِ الْمُطَّلِبِ، إِنَّكُمْ لَنْ تَسَعُوا النَّاسَ بِأَمْوَالِكُمْ، فَالْقَوْهُمْ بِطَلاَقَةِ الْوَجْهِ وَحُسْنِ الْبِشْرِ.

O sons of `Abd al-Muṭṭalib, you will not contain people with your fortunes; therefore, meet them with a bright face and happy mien.[3]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:103, H. 5.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:512, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:512, H. 4.

## RANKS OF ENDEARMENT TO PEOPLE AND INDULGENCE

### *Paying Visits and Exchanging Meetings*

We have shed light on the significance of exchanging visits to achieve the emotional objective of building good social relations with people; namely, love. The encouragement of paying visits makes possible meetings of the faithful believers and gives a better chance to practice courtesy and indulgence.

Confirming the significance of paying visits, the Holy Prophet (ṣ) has said within his instruction to Imam `Alī (‘a),

سِرْ أَرْبَعَةَ أَمْيَالٍ زُرْ أَخاً فِي اللهِ.

Walk four miles and visit a brother-in-faith.[1]

Shu`ayb al-`Aqarqūfī has reported that he heard Imam al-Ṣādiq (‘a) saying to his companions,

تَزَاوَرُوا وَتَلاَقَوْا.

Always exchange visits and meet each other.[2]

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

التَّوَاصُلُ بَيْنَ الإِخْوَانِ فِي الْحَضَرِ التَّزَاوُرُ.

In homelands, exchanging visits is the means of association among brothers-in-faith.[3]

Imam al-Ṣādiq (‘a) is also reported to have mentioned that to pay visit to a brother-in-faith is one of the duties towards him.[4]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:248, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 12:21, H. 9.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:494, S. 93, H. 2.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:545, H. 8.

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

لاَ تَمَلَّ مِنْ زِيَارَةِ إِخْوَانِكَ؛ فَإِنَّ الْمُؤْمِنَ إِذَا لَقِيَ أَخَاهُ فَقَالَ لَهُ: مَرْحَباً، كُتِبَ لَهُ مَرْحَباً إِلَى يَوْمِ الْقِيَامَةِ، فَإِذَا صَافَحَهُ أَنْزَلَ اللهُ فِي مَا بَيْنَ إِبْهَامَيْهِمَا مائَةَ رَحْمَةٍ، تِسْعَةٌ وَتِسْعُونَ مِنْهَا لأَشَدِّهِمَا حُبّاً لِصَاحِبِهِ، ثُمَّ أَقْبَلَ اللهُ عَلَيْهِمَا بِوَجْهِهِ فَكَانَ عَلَى أَشَدِّهِمَا حُبّاً لِصَاحِبِهِ أَشَدَّ إِقْبَالاً، فَإِذَا تَعَانَقَا غَمَرَتْهُمَا الرَّحْمَةُ.

Never be weary of visiting your brothers-in-faith. When a believer meets one of his brothers-in-faith and says “hello,” (the reward of) a permanent salutation will be recorded for him up to the Day of Resurrection. If he shakes hands with him, Almighty Allah will send one hundred items of mercy between their thumbs, ninety-nine of which will be for the more loving of the two to the other. Then, Almighty Allah will advance to both of them with His Face, but He will advance more to the more loving of the two to the other. If they embrace each other, they will be surrounded with mercy.[1]

The Ahl al-Bayt (‘a) established a general objective for such visits, meetings, and indulgent behavior. The objective was to create a high-level rank of mutual love, affection, and spiritual and moral association among faithful believers. Expressing this objective, Imam `Alī (‘a) says,

خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مُتُّمْ مَعَهَا بَكَوْا عَلَيْكُمْ وَإِنْ عِشْتُمْ حَنُّوا إِلَيْكُمْ.

Associate with people in such a manner that if you die they weep over you and if you are alive they crave for your company.[2]

This indulgent behavior is not an ordinary ostentation that can be understood as an attempt to gain personal interests

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:564, H. 3.
2- *Nahj al-Balāghah*, Saying No. 10.



or a state of hypocrisy; rather, it is an act involving a real goal and content; namely, love and affection.

The Holy Legislator has taken much interest in setting up excellent principles, rules, and regulations in favor of achieving the best results of these visits and associations. These principles and regulations will be cited after the following steps:

### *First Step: Meeting People with a Good Mien and Salutation*

Meeting people is regarded as the first step of building good social relations with people. The form and method of meeting have therefore been the first step in endearing oneself to people. In the course of achieving this goal, Islam has advised of a number of matters at the top of which are the following three:

### *Being the First to Greet*

Islam has urged being the first to offer salutation and taking the initiative in greeting the person one meets. According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

الْبَادِي بِالسَّلاَمِ أَوْلَى بِاللهِ وَرَسُولِهِ.

The first to offer salutation is nearer to Allah and His Messenger (ṣ).[1]

According to another validly reported tradition, Imam `Alī ibn al-Ḥusayn (‘a) has said:

إِنَّ مِنْ أَخْلاَقِ الْمُؤْمِنِ إِبْتِدَاءَهُ

One of the traits of a true believer is that he should be the first to

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:435, H. 1.

الْمُؤْمِنِينَ بِالسَّلاَمِ عَلَيْهِمْ.

greet the other believers.[1]

Through a valid chain of authority, the Holy Prophet (ṣ) is reported to have said:

إِبْدَأُوا بِالسَّلاَمِ قَبْلَ الْكَلاَمِ، فَمَنْ بَدَأَ بِالْكَلاَمِ قَبْلَ السَّلاَمِ فَلاَ تُجِيبُوهُ.

Precede greeting to talking. Hence, do not answer him who begins with talking before greeting.[2]

Islam has given greeting a special importance making it the slogan of Muslims and setting up many detailed rules of etiquette so that it would take a distinctive position in mutual association among Muslims. The author of *Wasā'il a-Shī`ah*, for instance, has dedicated more than twenty sections of his book to explaining the details of these etiquettes and rules. It is therefore advisable to refer to these sections.[3] Some of these details have already been mentioned within the previous sections of this book while others will be hopefully cited in the coming books on the systems of rituals and acts of worship.

### *Meeting People with a Cheerful Mien*

The second matter in the first step towards endearment to people is to meet Muslims with a bright face and cheerful mien:

In this respect, Imam al-Ṣādiq (‘a) reported the Holy Prophet (s) to have said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:436, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:436, H. 4.
3- Refer to Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:435-454 & 456-458.



ثَلاَثٌ يُصَفِّينَ وِدَّ الْمَرْءِ لأَخِيهِ الْمُسْلِمِ: يَلْقَاهُ بِالْبِشْرِ إِذَا لَقِيَهُ، وَيُوَسِّعُ لَهُ فِي الْمَجْلِسِ إِذَا جَلَسَ إِلَيْهِ، وَيَدْعُوهُ بِأَحَبِّ الأَسْمَاءِ إِلَيْهِ.

Three things will prove your friendship to your Muslim brother. Warmly welcoming him, making room for him in meetings when he arrives, and calling him by his dearest names.[1]

Smiling at brothers-in-faith comes under the same title. Imam al-Bāqir (‘a) is reported to have said:

تَبَسُّمُ الْمُؤْمِنِ فِي وَجْهِ أَخِيهِ حَسَنَةٌ، وَصَرْفُهُ الْقَذَى عَنْهُ حَسَنَةٌ. وَمَا عُبِدَ اللهُ بِمِثْلِ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِ.

To smile in the face of a brother-in-faith is a rewardable deed and to ward off motes from him is a rewardable deed, too. Almighty Allah has never been worshipped by any better act than giving pleasure to a faithful believer.[2]

### *Speaking Good Words*

The third leading matter in the first step towards endearment of oneself to people is to speak good words when meeting a brother-in-faith. Many traditions have borne confirmations on exchanging greetings and speaking affectionately.

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

إِنَّ اللهَ عَزَّ وَجَلَّ يُحِبُّ إِفْشَاءَ السَّلاَمِ.

Verily, Almighty Allah likes exchanging greetings.[3]

Imam al-Ṣādiq (‘a) is reported to have said within a long discourse,

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:409, S. 30, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:483, H. 2.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:438, H. 1.

كَانَ عَلِيٌّ عَلَيْهِ السَّلاَمُ يَقُولُ: لاَ تَغْضَبُوا وَلاَ تُغْضِبُوا. أَفْشُوا السَّلاَمَ، وَأَطِيبُوا الْكَلاَمَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلاَمٍ: (السَّلاَمُ الْمُؤْمِنُ الْمُهَيْمِنُ).

Imam `Alī (‘a) used to say, “Do not be angry and do not enrage others. Exchange greetings, be courteous, and pray at night when people are asleep; you will easily be allowed into Paradise. Almighty Allah says, ‘He is Allah... the Giver of peace, the Granter of security, the Guardian over all... (59:23)’”[372]

### *Second Step: Shaking hands, Embracing, Kissing, and Expressing Love*

Choosing the most appropriate manner in dealing with others is the second step through which courtesy, indulgence, and endearment of oneself to others can be practiced. In this step, the Holy Legislator has highlighted, urged, and advised of a number of manners.

### *Handshaking*

To shake hands with others when meeting them gives expression to affection, love, and friendliness.

Through a valid chain of authority, Imam al-Bāqir (‘a) is reported to have said:

إِنَّ الْمُؤْمِنَيْنِ إِذَا إِلْتَقَيَا فَتَصَافَحَا أَقْبَلَ اللهُ عَلَيْهِمَا بِوَجْهِهِ، وَتَسَاقَطَتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَسَاقَطُ الْوَرَقُ مِنَ الشَّجَرِ.

When two believers meet and shake hands, Almighty Allah will advance to them with His Face and their sins will fall from them in the same way as leaves fall from trees.[373]

372- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:438, S. 34, H. 3.
373- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:554, H. 2.



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

تَصَافَحُوا فَإِنَّها تَذْهَبُ بِالسَّخِيمَةِ.

Shake hands with each other, because this act removes rancor.[374]

Other traditions have confirmed the significance and vital role that shaking hands plays in building good social relations, in the capacity of its being another motto raised by Islam.[375]

### *Embracing and Kissing*

To embrace and kiss each other is another manifestation of love and affection as well as an expression of courtesy.

A tradition holds that Imam al-Bāqir and Imam al-Ṣādiq (‘a) have said:

أَيُّمَا مُؤْمِنٍ خَرَجَ إِلَى أَخِيهِ يَزُورُهُ عَارِفاً بِحَقِّهِ كَتَبَ اللهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً، وَمُحِيَتْ عَنْهُ سَيِّئَةٌ، وَرُفِعَتْ لَهُ دَرَجَةٌ، فَإِذَا طَرَقَ الْبَابَ فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ، فَإِذَا إِلْتَقَيَا وَتَصَافَحَا وَتَعَانَقَا أَقْبَلَ اللهُ عَلَيْهِمَا بِوَجْهِهِ، ثُمَّ بَاهَى بِهِمَا الْمَلاَئِكَةَ فَيَقُولُ: أُنْظُرُوا إِلَى عَبْدَيَّ تَزَاوَرَا وَتَحَابَّا

Any believer who leaves his house intending to visit a brother-in-faith as an acknowledgement of his duty towards him, Almighty Allah shall record for him a reward for each step he walks, erase an evildoing he has committed, and raise him a rank. If he knocks the door of his brother-in-faith, the doors of the heavens shall be opened before him. If they meet, shake hands, and embrace each other, Almighty Allah shall advance to them with His Face and then take pride in them before the angels, saying, “Look at these two servants of Mine. They have

374- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:554, H. 5.
375- Refer to S. 27 of the same previous reference book.

فيَّ؛ حَقٌّ عَلَيَّ أَلاَّ أُعَذِّبَهُمَا بِالنَّارِ بَعْدَ ذَلِكَ الْمَوْقِفِ.

visited and loved each other for My sake. It is thus incumbent upon Me not to torture them with Hellfire after this situation of them."[1]

According to another authentic tradition, Imam al-Ṣādiq (‘a) has said:

إِنَّ الْمُؤْمِنَيْنِ إِذَا إِعْتَنَقَا غَمَرَتْهُمَا الرَّحْمَةُ، فَإِذَا إِلْتَزَمَا لاَ يُرِيدَانِ بِذَلِكَ إِلاَّ وَجْهَ اللهِ وَلاَ يُرِيدَانِ غَرَضاً مِنْ أَغْرَاضِ الدُّنْيَا، قِيلَ لَهُمَا: مَغْفُورٌ لَكُمَا فَاسْتَأْنِفَا. فَإِذَا أَقْبَلاَ عَلَى الْمُسَاءَلَةِ قَالَتِ الْمَلاَئِكَةُ بَعْضُهَا لِبَعْضٍ: تَنَحَّوْا عَنْهُمَا، فَإِنَّ لَهُمَا سِرّاً وَقَدْ سَتَرَهُ اللهُ عَلَيْهِمَا.

When two faithful believers embrace each other, mercy will spread over them. If they touch each other for no other purpose than seeking nearness to Almighty Allah, without having any worldly point, it will be then said to them, "You are forgiven. So, go on in this manner." If they hold a confidential talk, the angels will then say to each other, "Step aside! These two have a secret that Almighty Allah has covered for them."[2]

It has been narrated that when Ja`far ibn Abī-Ṭālib returned from Abyssinia (after years of refuge), his return concurred with the conquest of Khaybar at the hands of Imam `Alī (‘a). Once his eyes fell on Ja`far, the Holy Prophet (ṣ) walked twelve steps forward to receive Ja`far. He then embraced, kissed him between the eyes, wept, and said, "Indeed, I do not know for which matter I am happier. Is it for your return, Ja`far, or is it for the conquest of Khaybar that Almighty Allah has given at the hands of your brother?" Thus, the

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:563, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:563, H. 2.



Holy Prophet (ṣ) wept for joy when he saw Ja`far.[378]

Through an authentic chain of authority, Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّ مِنْ تَمَامِ التَّحِيَّةِ لِلْمُقِيمِ الْمُصَافَحَةَ، وَتَمَامُ التَّسْلِيمِ عَلَى الْمُسَافِرِ الْمُعَانَقَةُ.

Shaking hands is the consummate greeting of a resident, while embracing is the consummate greeting of one going on a journey.[379]

### *Telling About Love*

The third matter in the second step towards endearing oneself to people is to tell the brothers-in-faith that you love them. To reveal this emotion can be once expressed practically through shaking hands, embracing, and kissing, or by directly saying it.

Concerning the second way, it is reported through a valid way of narration that Imam al-Ṣādiq (‘a) has said:

إِذَا أَحْبَبْتَ رَجُلاً فَأَخْبِرْهُ بِذَلِكَ، فَإِنَّهُ أَثْبَتُ لِلْمَوَدَّةِ بَيْنَكُمَا.

If you love somebody, you should inform him, because this way firms up affection between you and him more strongly.

According to another tradition,

فَإِنَّهُ أَبْقَى لِلْمَوَدَّةِ وَخَيْرٌ فِي الإِلْفَةِ.

... because it maintains affection and increases familiarity.

According to a third tradition, the Imam (‘a) is reported to have said:

إِذَا أَحْبَبْتَ أَحَداً مِنْ إِخْوَانِكَ

If you love one of your brothers-in-faith, you should inform him

378- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:559, H. 1.
379- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:449, S. 44, H. 1.

about that. Prophet Abraham (‘a) said, “‘My Lord! Show me how You give life to the dead?’ He said, ‘What! And do you not believe?’ He said, ‘Yes, but that my heart may be at ease.’” (2:260)[380]

فَأَعْلِمْهُ ذَلِكَ؛ فَإِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ قَالَ: (رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى. قَالَ: أَوَلَمْ تُؤْمِنْ؟ قَالَ: بَلَى، وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي).

### *Third Step: Etiquettes of Conversation and Sitting in Sessions*

The third step towards courtesy and indulgence is commitment to good manners during sessions and conversations. Islamic legislation has taken special interest in this topic, revealed through the following points:

### *Etiquettes of Participation in Sessions*

Islam has specified certain etiquettes for sitting in public sessions as well as certain manners of behavior in public assemblies and meetings. Some of these etiquettes are as follows:

### *Making room for new comers*

One of these etiquettes is to make room and place in sessions and to leave these sessions once they are terminated. In this respect, the Holy Qur'ān says,

O you who believe! When it is said to you, “Make room in (your) assemblies,” then make ample room, Allah will give you ample; and when it is said, “Rise up,” then rise up; Allah will exalt

□ □ ی ی ی □ □ □ □ □ □
□ □ □ □ □ □ □ □ □ □ □ □
□ □ □ □

380- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:434, S. 31, H. 1, 2, 3.



those of you who believe, and
those who are given knowledge
in high degrees. (58:11)

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

Persons sitting in one place in summer are required to leave a space that is as long as the arm bone between each couple of them so that none of them will make narrow the place of the others.[1]

يَنْبَغِي لِلْجُلَسَاءِ فِي الصَّيْفِ أَنْ يَكُونَ بَيْنَ كُلِّ إِثْنَيْنِ مِقْدَارُ عَظْمِ الذِّرَاعِ لِئَلاَّ يَشِقَّ بَعْضُهُمْ عَلَى بَعْضٍ.

About the exegesis of the holy verse,

Surely, we see you to be of the doers of good. (12:36)

□ □ □ □ □

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

Prophet Joseph (‘a) used to make room in sessions, ask for loans for the needy, and help the weak.[2]

كَانَ يُوَسِّعُ الْمَجْلِسَ، وَيَسْتَقْرِضُ لِلْمُحْتَاجِ، وَيُعِينُ الضَّعِيفَ.

In addition to the above, there are other etiquettes decided by the Holy Legislator in this regard.[3]

### *Receiving and Bidding Farewell*

Another behavior to be practiced in general sessions is to receive and bid farewell those who join and leave these sessions.

Through a familiar way of narration, Imam al-Ṣādiq (‘a) is

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:405, S. 4, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:405, S. 4, H. 1.
3- Refer to *Wasā'il al-Shī`ah*.

reported to have quoted the Holy Prophet (ṣ) as saying:

مِنْ حَقِّ الدَّاخِلِ عَلَى أَهْلِ الْبَيْتِ أَنْ يَمْشُوا مَعَهُ هُنَيْئَةً إِذَا دَخَلَ وَإِذَا خَرَجَ.

One of the duties that are incumbent upon a host towards the visitor is to walk with him for a short distance when he comes in or leaves the house.[1]

### *Following the Instructions of the Host*

It is mannerly to sit where the owner of the house orders you to sit, because he knows better the most suitable places in his house to sit in, be it for the sake of honoring the guest or for the sake of the internal affairs of his house. In this regard, the Holy Prophet (ṣ) is reported to have said:

إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ الْمُسْلِمِ فِي بَيْتِهِ فَهُوَ أَمِيرٌ عَلَيْهِ حَتَّى يَخْرُجَ.

When you enter the house of one of your brothers-in-faith, you should be obedient to his orders until you leave.[2]

Imam al-Ṣādiq (‘a) is reported to have quoted his father (‘a) as saying:

إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ فِي رَحْلِهِ فَلْيَقْعُدْ حَيْثُ يَأْمُرُهُ صَاحِبُ الرَّحْلِ، فَإِنَّ صَاحِبَ الرَّحْلِ أَعْرَفُ بِعَوْرَةِ بَيْتِهِ مِنَ الدَّاخِلِ عَلَيْهِ.

When you enter the house of one of your brethren-in-faith, you should sit where the owner of the house orders you to sit, because he knows the gaps in his house more than the guest does.[3]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:471, S. 70.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:471, S. 70.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:476, S. 78, H. 1.



### *Manner of Sitting*

Sayyid `Abd al-`Aẓīm al-Ḥasanī has reported that the Holy Prophet (ṣ) used to sit in one of three positions. (1) He used to squat; i.e. to sit with the hams resting on the backs of the heels, (2) he used to rest on the knees, or (3) he used to twist one leg and stretch the other on it. He never sat cross-legged.[1]

However, some traditions reported from the Ahl al-Bayt (ṣ) hold that it is acceptable to sit cross-legged for purpose of timely rest. Imam `Alī ibn al-Ḥusayn (‘a) is reported to have said:

إِنَّمَا جَلَسْتُ هَذِهِ الْجَلْسَةَ لِلْمَلاَلَةِ.

I have sat in this way because of fatigue.[2]

Apparently, the abovementioned three ways of sitting represented the utmost of courtesy on the one hand and the saving of place on the other, which suited the social and life situations of that time.

### *Modest Posture*

To behave modestly in sitting is to choose the nearest space to sit in. In this regard, Imam al-Ṣādiq (‘a) is reported through a valid chain of authority to have said:

مَنْ رَضِيَ بِدُونِ الشَّرَفِ مِنَ الْمَجْلِسِ لَمْ يَزَلِ اللهُ وَمَلاَئِكَتُهُ يُصَلُّونَ عَلَيْهِ حَتَّى يَقُومَ.

He who accepts to sit in a less suitable place for his prestige, Almighty Allah and His angels will keep on blessing him until he leaves.[3]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:472, S. 74, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:473, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:474, H. 1.

This modesty is also reported to have been one of the Holy Prophet's manners. Imam al-Ṣādiq (‘a) is reported to have said:

كَانَ رَسُولُ الله صَلَّى اللهُ عَلَيْـه وَآلـه إِذَا دَخَلَ مَنْزِلاً قَعَدَ فِي أَدْنَى الْمَجْلِسِ إِلَيْهِ حِينَ يَدْخُلُ.

The Messenger of Allah (ṣ) used to sit in the narrowest space he found in houses he visited.[1]

In this connection, it is worth mentioning that it is recommended to sit facing the kiblah direction and to avoid sitting opposite to sunlight so as to avoid the moral and material consequences stemming from it.[2]

### *Blessing the Sneezing*

One of the prophetic traditions is to bless the person who sneezes. This means to address the sneezing person with the statement of ‘*yarḥamukallāhu* (Allah may have mercy upon you)’. The sneezer may then answer with the statement of ‘*yahdīkumullāhu wa yuṣliḥu bālakum* (May Allah guide you and improve your condition)’ or similar statements like *‘yaghfirullāhu lakum wa yarḥamukum* (May Allah forgive you and have mercy upon you)’ or *‘yaghfirullāhu lanā walakum* (May Allah forgive you and us)’. Following the example of the Holy Prophet (ṣ), the Holy Imams (‘a) laid stress on this social manner.

In this regard, Imam al-Ṣādiq (‘a) is reported to have said:

لِلْمُسْلِمِ عَلَى أَخِيـه الْمُـسْلِمِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْـه إِذَا لَقِيَـهُ، وَيَعُـودَهُ إِذَا مَـرِضَ، وَيَنْـصَحَ لَـهُ إِذَا غَـابَ، وَيُـسَمِّتَهُ إِذَا عَطَسَ؛ يَقُـولُ: الْحَمْـدُ لله رَبِّ الْعَـالَمِينَ لاَ شَرِيكَ لَهُ. وَيَقُولُ: يَرْحَمُـكَ اللهُ. فَيُجِيـبُ يَقُـولُ لَـهُ: يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَـالَكُمْ. وَيُجِيبَـهُ إِذَا دَعَـاهُ، وَيُـشَيِّعَهُ إِذَا مَاتَ.

Some duties of a Muslim towards his brother-in-faith are: to greet him when they meet, to visit him when he is ailed, to act sincerely towards him while he is absent, to bless him when he sneezes. After one sneezes, he says immediately, ‘alḥamdu lillāhi rabbi'l-`ālamīna lā sharīka lahū (All praise is due to Allah the Lord of the Worlds; there is no partner -in Lordship- with Him)’. His brother-in-faith may address him with the statement of ‘yarḥamukallāhu (Allah may have mercy upon you)’, and the sneezer then replies with the statement of ‘yahdīkumullāhu wa yuṣliḥu bālakum (May Allah guide you and improve your condition)’. Also, to accept his invitations, and to participate in his funeral ceremony.[1]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:474, H. 2.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:475, S. 77-78.



Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

إِذَا عَطَسَ الرَّجُلُ فَسَمِّتُوهُ وَلَوْ كَانَ مِنْ وَرَاءِ جَزِيرَةٍ.

If one sneezes, then you must bless him even if he is on the other side of an island.[2]

In this connection, a set of manners and instructions have been shown up. For instance, one is required to say ‘*alḥamdu lillāhi* (All praise is due to Allah) immediately after sneezing. It is also instructed to repeat the invocation of blessings upon the Holy Prophet and his Household three times immediately after sneezing and to repeat the same invocation three times when sneezing is repeated. It is also acceptable to bless the Dhimmi (a non-Muslim enjoying

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:459, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 8:459, H. 2. More narrations of the same purport have been mentioned in the same section of this reference book.

protection of the Islamic state) when sneezing. Other manners have also been mentioned in this connection.[1]

### *Manners of Conversation*

The Ahl al-Bayt (‘a) practiced a set of manners during conversations. The following manners are some more examples:

1. It is *obligatory to conceal whatever is said in private sessions because “meetings must be based on trust.* It is therefore, disallowed to reveal an issue concealed by the person involved in it before obtaining his permission, unless the addressee is trustworthy or the issue entails the good reputation of that person.”[2]

2. If there are *three persons sitting together, two of them must not talk confidentially to one another* and leave their third mate to wonder what they need to hide from him.

3. It is discommended to interrupt the discourse of somebody, because, it is reported from the Holy Prophet (ṣ), *“Whoever interrupts the discourse of one’s brother-in-faith, is as if he has scratched his face.”*

### *Limits of Laughter and Joking*

As mentioned earlier, laughter must always be controlled. It has also been mentioned that the source of guffawing is Satan. In view of this, the Holy Imams (‘a) have called for being moderate in joking, because overdoing it begets rancor, reflects on spite, and brings up malice.

1- Refer to Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, Vol. 8 Etiquettes of Association, Sections 57-66.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:471, S. 71, H. 3.



On the other hand, joking that is neither excessive nor borders on indecency is something approved of by the Holy Legislator, because it expresses a sort of amicability and endearment of oneself to others, as well as consistency with the spiritual and psychological situations of dialogue and conversation within the frame of the public social manners.

Through a valid chain of authority, Mu`ammar ibn Khallād is reported to have asked Imam al-Riḍā (‘a) whether it is acceptable or not to joke together and laugh in sessions.

The Imam (‘a) answered,

لاَ بَأْسَ مَا لَمْ يَكُنْ... فُحْشاً. إنَّ رَسُولَ الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ يَأْتِيهِ الأَعْرَابِيُّ فَيُهْدِي إلَيْهِ الْهَدِيَّةَ ثُمَّ يَقُولُ مَكَانَهُ: أَعْطِنَا ثَمَنَ هَدِيَّتِنَا. فَيَضْحَكُ رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ. وَكَانَ إذَا إغْتَمَّ يَقُولُ: مَا فَعَلَ الأَعْرَابِيُّ؟ لَيْتَهُ أَتَانَا!

There is no objection to this unless there is indecency. A Bedouin used to come to the Holy Prophet (ṣ) and offer him a present. When the Holy Prophet (ṣ) would accept it, the Bedouin would say jokingly, “Well, give me the price of my present!” The Holy Prophet (ṣ) would laugh for that. Then, when the Holy Prophet (ṣ) would be distressed, he would say, “Where is that Bedouin? I wish he were present now!”[1]

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

إنَّ اللهَ يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بِلاَ رَفَثٍ.

Verily, Almighty Allah does love the one who jokes in assemblies, yet without indecency.[2]

Yūnus al-Shaybānī is reported to have said that Imam al-Ṣādiq (‘a) asked him, “Do you exchange pleasantries with

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:477, S. 80, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 8:478, S. 80, H. 5.

each other?"

"Very little," al-Shaybānī answered.

The Imam (ʻa) remarked,

فَلاَ تَفْعَلُوا، فَإِنَّ الْمُدَاعَبَةَ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّكَ لَتُدْخِلُ بِهَا السُّرُورَ عَلَى أَخِيكَ. وَلَقَدْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يُدَاعِبُ الرَّجُلَ يُرِيدُ أَنْ يُسَرَّهُ.

Do not abandon them, because pleasantry is part of good nature. Through pleasantry, you give delight to your brother-in-faith. The Messenger of Allah (ṣ) used to exchange pleasantries with men in the intention of pleasing them.[1]

Al-Faḍl ibn Abī-Qurrah reported Imam al-Ṣādiq (ʻa) as saying:

مَا مِنْ مُؤْمِنٍ إِلاَّ وَفِيهِ دُعَابَةٌ... الْمِزَاحُ.

There is no (true) faithful believer except that he enjoys good-natured remarks; that is joking.[2]

### *Acceptance of Favors and Kind Acts*

It is recommended to accept favors and kind acts when they are offered, because acceptance of such acts are considered amicability, endearment to people, and good manners. Many traditions encourage accepting such acts, maintaining that none except a "donkey" may refuse. Such kind acts can take many forms, such as making room in a session and offering a cushion to sit on, a perfume, or any other thing, which carries an indication of honoring one in public sessions and assemblies.

Through a valid way of narration, `Abdullāh ibn Ja`far reports in the book of *Qurb al-Isnād* that Imam al-Ṣādiq (ʻa),

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:478, S. 80, H. 4.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:477, H. 3.



on the authority of his fathers, quoted the Holy Prophet (ṣ) to have said:

إِذَا عُرِضَ عَلَى أَحَدِكُمُ الْكَرَامَةُ فَلاَ يَرُدَّهَا، فَإِنَّمَا يَرُدُّ الْكَرَامَةَ الْحِمَارُ.

If a kind act is offered to you, you must not refuse it, because only donkeys refuse acts of kindness.[1]

When he was asked about the meaning of acts of kindness, Imam al-Riḍā (ʻa) answered,

ذَلِكَ فِي الطِّيبِ يُعْرَضُ عَلَيْهِ وَالتَّوْسِعَةِ فِي الْمَجَالِسِ؛ مَنْ أَبَاهُمَا كَانَ كَمَا قَالَ.

Acts of kindness are such as perfumes that are offered to somebody and rooms that are made in sessions. He who refuses such acts is as exactly as what has been said about him.[2]

According to other narrations, cushions that are offered to a new comer in a session as well as any other such acts are added to acts of kindness.[3]

### *Fourth Step: Respect and Reverence*

In the fifth rule of the Islamic concept of social relations, all comportments of kindness and favor are undoubtedly examples of courtesy, amicability, and endearment of oneself to people. More details and clarifications will be mentioned in the coming discussion of the superstructure of this fifth rule.

Respect and reverence fall under and are examples of acts of kindness and favor. However, because this topic is also related to the topic of meetings among believers, it is

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:470, H. 7.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:470, H. 5.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:477, H. 3 & 4.

appropriate to mention it in this discussion of amicability and endearment of oneself to people, because it has been dedicated to this topic.

The special interest taken by the Holy Legislator in this topic can be noticed through the set of laws, regulations, and etiquettes set down by Him, some of which are as follows:

### *Veneration and Reverence*

Confirmation on the necessity of deferring to one's companions has been made through many traditions. For instance, Imam al-Ṣādiq (‘a) is reported to have said:

كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلاَمُ يَقُولُ: عَظِّمُوا أَصْحَابَكُمْ وَوَقِّرُوهُمْ، وَلاَ يَتَهَجَّمْ بَعْضُكُمْ عَلَى بَعْضٍ.

Abū-Ja`far (al-Bāqir) (‘a) used to say, "Venerate and have respect for your companions, and do not assail each other."[1]

In the previously mentioned discussion of special treatments, we have mentioned some traditions revealing the Ahl al-Bayt's teachings about respecting and showing consideration for old people and celebrated personalities. In these traditions, the Holy Imams (‘a) have said that showing respect to such people is a sort of veneration of Almighty Allah.

### *Treating Muslims and Noble People with Deference*

The Ahl al-Bayt (‘a) have also instructed treating Muslims in general and noble personalities in particular with deference and to confer honor upon persons who join public meetings. Some aspects of this instruction have been previously cited in the course of the disapproval of rejecting acts of kindness.

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 12:15, H. 5.



Besides, the approval of this manner can be inferred from the Holy Prophet's behavior with `Adī ibn Ḥātam, as reported by Imam `Alī (‘a) who said:

When `Adī ibn Ḥātam visited the Holy Prophet (ṣ), he allowed him to enter his house which had no furniture at all except a rug made of palm leaves and a pillow made of skin. The Holy Prophet (ṣ) offered them to `Adī to sit on.[1]

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ أَكْرَمَ أَخَاهُ الْمُؤْمِنَ بِكَلِمَةٍ يُلَطِّفُهُ بِهَا، وَفَرَّجَ عَنْهُ كُرْبَتَهُ لَمْ يَزَلْ فِي ظِلِّ اللهِ الْمَمْدُودِ عَلَيْهِ مِنَ الرَّحْمَةِ مَا كَانَ فِي ذَلِكَ.

He who confers honor upon his brother-in-faith by a nice word and relieves his agony will stay under the shade of Almighty Allah that covers him with mercy as long as he is in that state.[2]

The Holy Prophet (ṣ) is reported to have said:

إِذَا أَتَاكُمْ شَرِيفُ قَوْمٍ فَأَكْرِمُوهُ.

If an eminent person comes to you, you should confer honor upon him.[3]

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

إِذَا أَتَاكُمْ كَرِيمُ قَوْمٍ فَأَكْرِمُوهُ.

If a person that is reputed among his people comes to you, you should confer honor upon him.[4]

Exegetes have explained that an eminent person intended in

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:468, H. 4.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:591, S. 31, H. 2.
3- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:468, H. 1.
4- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:469, H. 2.

the previous traditions stands for the wealthy, the highborn stands for the doer of kind acts, and the honorable stands for the pious.[408]
Actually, this instruction is not limited to these persons; it is more expansive.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَنْ أَتَاهُ أَخُوهُ الْمسْلِمُ فَأَكْرَمَهُ فَإِنَّمَا أَكْرَمَ اللهَ عَزَّ وَجَلَّ.

He who honors his brother-in-faith who visits him has in fact honored Almighty Allah.[409]

### *Using the Most Favorable Names*

It is also recommended to call people with the most favorable names to them and to call them with their dearest surnames to them, because this involves veneration and endearment of oneself to them.

Shaykh al-Kulaynī has reported through a valid chain of authority that Imam al-Riḍā (‘a) said:

408- Al-Ḥurr al-`Amilī has reported the following in his book of *Wasā'il al-Shī`ah* 12:100, H. 1: Al-Ḥajjāl has reported that he said to Jamīl ibn Darrāj that the Holy Prophet (ṣ) was reported to have said, “*If a person that is reputed among his people comes to you, confer honor upon him.*” Jamīl confirmed this. “What is meant by a reputed person?” al-Ḥajjāl asked. “I asked Abū-`Abdullāh (Imam al-Ṣādiq) about this,” Jamīl answered, “He said that *a reputed person is the wealthy.”* “What is meant by the highborn?” al-Ḥajjāl asked. *“A highborn is he who does kind acts,”* answered Jamīl. “What is meant by honor?” al-Ḥajjāl asked. “*Honor is piety,”* answered Jamīl. [*translator*]
409- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:590, H. 1.



إِذَا كَانَ الرَّجُلُ حَاضِراً فَكَنِّهِ، وَإِذَا كَانَ غَائِباً فَسَمِّهِ.

When you want to refer to a present man, you may use his surname, and when he is absent, you may use his first name.[410]

This is so because reference to an absent person requires more accuracy than the present; therefore, to mention the name of an absent person makes the others know him better, while to mention the present with the surname does not require much introduction.

The Holy Prophet (ṣ) is reported to have called his companions with the dearest names to them as a sign of conferring honor upon them and making their hearts incline towards him. He would also give nicknames to those who did not have one. After that, all people would call them with these nicknames used by the Holy Prophet (ṣ). He would also use nicknames for childless women and those who had not yet given birth to any child. Making their hearts incline towards him, the Holy Prophet (ṣ) used to give nicknames to children, too.

In this regard, it is reported that `Umar, once asked Ṣuhayb, “Why are you called by a nickname while you are childless?”

He answered, “It was the Holy Prophet (ṣ) who nicknamed me Abū-Yaḥyā.”[411]

Abū-Bakrah has reported that the Holy Prophet (ṣ) nicknamed him so after he had ridden a young she-camel (bakrah) that led him to al-Ṭa'if.[412]

410- Shaykh al-Kulaynī, *al-Kāfī* 2:671, H. 2.
411- *Sunan Ibn Mājah* 2:1231, H. 3738. [*translator*]
412- Al-Haythamī, *Majma` al-Zawā'id* 6:190. [*translator*]

## KIND ACTS AND TAKING THE LEAD IN CHARITY

In our discourse about the fifth rule in the superstructure of the Islamic concept of social relations; namely, kind acts and taking the lead to charity, we can touch on expansive horizons, because the majority of the previously cited items and details fall under this topic although some of them are possess other features as well.

For instance, we have referred to the topics of exchanging salutations and forbiddance of separation and alienation among Muslims within the first aspect of openness in social relations, because these topics act as two demonstrations of openness in social relations. Meanwhile, to begin with greeting others and to mend one's ruptured relations are acts of kindness to the other party.

The same thing is applicable to principles of social solidarity, supporting and helping each other, and enjoining the right and forbidding the evil. These three principles have been previously discussed under the rule of reinforcing the social structure. The same thing is also applicable to other items like thinking well about others initially, overlooking their maltreatment or abuse, behaving modestly, and enduring the malicious acts of the envious. Although the last two features have been previously mentioned under the rule of control over sentiments and emotions, they have something to do with acts of kindness and taking the lead in charitable deeds.

Besides, the totality of the manners of amicability, courteous behavior, and mannerliness, are also sorts of kind and charitable acts. So are the majority of religious and social duties and commitments, which are considered acts of kindness in the totality of man's movement in the field of building good social relations with others.



In view of this fact, we will devote our discussion of the superstructure of this rule to mentioning four aspects related to the rule of kind acts and taking the lead in charity.

### *Regulations of Kind Acts*

This aspect discusses the general guidelines and regulations of kind acts. In the coming points, a general glance will be taken at these guidelines and regulations.

### *Balance between Profit and Loss*

It goes with saying that kindness is well-liked act that, in the majority of its applications, expresses altruism, because it is founded on the concepts of fraternity, justice, and equality among believers. Nonetheless, a doer of kind acts must take into account that he must not cause himself damage and loss more than the advantage and profit offered to his brother-in-faith. For instance, when one offers an amount of money or a title in compensation of another amount or title, the advantage for oneself must be more than, or at least equal to, the profit that he offers to the others. This is in the field of transactions and financial compensations. This warning has been mentioned in traditions reported from the Ahl al-Bayt (ʿa). In this connection, al-Ḥasan ibn Muḥammad al-Ṭūsī, in his book of *al-Majālis*, has reported through a valid chain of authority that Ismāʿīl ibn Khālid heard Imam al-Ṣādiq (ʿa) saying:

جَمَعَنَا أَبُو جَعْفَرٍ (الْبَاقِرُ) عَلَيْهِ السَّلَامُ فَقَالَ: يَا بَنِيَّ، إِيَّاكُمْ وَالتَّعَرُّضَ لِلْحُقُوقِ، وَاصْبِرُوا عَلَى

Abū-Jaʿfar al-Bāqir (ʿa) gathered us (i.e. his sons) and said, "O sons, beware of exposing yourselves to violating the rights of the others, and act patiently towards catastrophes. When one

النَّوَائِبِ، وَإِنْ دَعَاكُمْ بَعْضُ قَوْمِكُمْ إِلَى أَمْرٍ ضَرَرُهُ عَلَيْكُمْ أَكْثَرُ مِنْ نَفْعِهِ لَهُ فَلاَ تُجِيبُوهُ.

of your folks asks you to engage yourselves in a matter that causes you bigger damage than the profit he gains, then do not respond to him."[1]

Shaykh al-Kulaynī, in his book of *al-Kāfī*, has referred to the same in several traditions reported from Imam al-Ṣādiq and Imam al-Kāẓim (‘a):

لاَ تَدْخُلْ لأَخِيكَ فِي أَمْرٍ مَضَرَّتُهُ عَلَيْكَ أَعْظَمُ مِنْ مَنْفَعَتِهِ لَهُ.

Do not engage yourself in an issue that causes you bigger damage than the profit it brings to your brother-in-faith.

لاَ تَبْذُلْ لإِخْوَانِكَ مِنْ نَفْسِكَ مَا ضُرُّهُ عَلَيْكَ أَكْثَرُ مِنْ مَنْفَعَتِهِ لَهُمْ.

Do not give from yourself to your brothers-in-faith things that cause you bigger damage than the profit they gain.[2]

### *Immediateness in Offering Kind Acts*

An act of kindness should be done as immediately and secretly as possible and should be belittled in the eyes of the one to whom it is done, because this brings about spiritual, mental, and social outcomes to the doer of the kind act in particular and the people of favors in general. In this respect, Shaykh al-Kulaynī, in his book of *al-Kāfī*, and Shaykh al-Ṣadūq, in his books of *Man-Lā-Yaḥḍuruhul-Faqīh* and *al-Khiṣāl*, have reported that Imam al-Ṣādiq (‘a) said:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:544, H. 6.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:544, H. 1 & 2.



رَأَيْتُ الْمَعْرُوفَ لاَ يَتِمُّ إِلاَّ بِثَلاَث: تَصْغِيرِه، وَسَتْرِه، وَتَعْجِيلِه، فَإِنَّكَ إِذَا صَغَّرْتَهُ عَظَّمْتَهُ عِنْدَ مَنْ تَصْنَعُهُ إِلَيْهِ، وَإِذَا سَتَرْتَهُ تَمَّمْتَهُ، وَإِذَا عَجَّلْتَهُ هَنَّأْتَهُ، وَإِذَا كَانَ غَيْرَ ذَلِكَ سَخَّفْتَهُ وَنَكَّدْتَهُ.

I have found that favors are worthless unless belittled, veiled, and provided immediately. If you belittle your favor, you will surely make it great in the eyes of the one to whom you have done it. If you cover it up, you will surely have accomplished it. If you offer it as soon as possible, you will surely have given it pleasantly; otherwise, you will destroy it and give unpleasantly.[1]

Imam `Alī (‘a) is reported to have said:

لاَ يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلاَّ بِثَلاَث، بِاسْتِصْغَارِهَا لِتَعْظُمَ، وَبِاسْتِكْتَامِهَا لِتَظْهَرَ، وَبِتَعْجِيلِهَا لِتَهْنُؤَ.

The settling of the others' needs cannot be consummated except by three attributes: it must be belittled so that it will be great in the eyes of those to whom it was made. It must be given secretly so that it will be manifested. It must be immediate so that it becomes pleasant.[2]

Through a valid chain of authority, Ḥamrān has reported that he heard Imam al-Bāqir (‘a) saying:

لِكُلِّ شَيْءٍ ثَمَرَةٌ، وَثَمَرَةُ الْمَعْرُوفِ تَعْجِيلُ السَّرَاحِ.

Everything has a fruit, and the fruit of doing a favor is to do it as immediately as possible.[3]

### *Doing Kind Acts to Those Who Deserve Them*

It is important to do kind acts and favors to those who

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:542, H. 1.
2- *Nahj al-Balāghah*, Saying No. 101.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:543, H. 2.

deserve them only; i.e. the virtuous people, because it is unfit to do favors to unworthy people.

It is worth mentioning that this regulation is not in violation of the aforementioned advice of doing favors to all people, because this advice is applicable when the one to whom a favor is done is unknown. Generally, it is highly suggested to do favors due to love for favor, but when one discovers that the one to whom a favor is intended to be done is wicked and unworthy enough to receive such acts, then the favor done to him will be useless and, moreover, bring about negative results under certain conditions. One of these negative results is that such a wicked person, when denying or acting ungratefully towards the favorer, will cause cessation of doing favors to others.

In this connection, many traditions, confirmed by many others, have been validly reported from the Holy Imams of the Ahl al-Bayt (‘a).

Sayf ibn `Umayrah has reported that Imam al-Ṣādiq (‘a) said to al-Mufaḍḍal ibn `Umar,

يَا مُفَضَّلُ، إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَشَقِيٌّ الرَّجُلُ أَمْ سَعِيدٌ، فَانْظُرْ سَيْبَهُ وَمَعْرُوفَهُ إِلَى مَنْ يَصْنَعُهُ، فَإِنْ كَانَ يَصْنَعُهُ إِلَى مَنْ هُوَ أَهْلُهُ فَاعْلَمْ أَنَّهُ إِلَى خَيْرٍ، وَإِنْ كَانَ يَصْنَعُهُ إِلَى غَيْرِ أَهْلِهِ فَاعْلَمْ أَنَّهُ لَيْسَ لَهُ عِنْدَ اللّهِ خَيْرٌ.

O Mufaḍḍal, if you want to know whether someone is wretched or blessed, you should regard who receives his favor and act of kindness. If he does them to worthy people, then let it be known to you that he is heading for goodness, but if he does them to unworthy people, then let it be known to you that he will deserve no item of goodness with Allah.[1]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:532, H. 1.



Imam `Alī (‘a) has said:

مَنْ كَانَ لَهُ مِنْكُمْ مَالٌ فَإِيَّاهُ وَالْفَسَادَ، فَإِنَّ إِعْطَاءَهُ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَإِسْرَافٌ، وَهُوَ يَرْفَعُ ذِكْرَ صَاحِبِهِ فِي النَّاسِ، وَيَضَعُهُ عِنْدَ اللّهِ، وَلَمْ يَضَعِ امْرُؤٌ مَالَهُ فِي غَيْرِ حَقِّهِ وَعِنْدَ غَيْرِ أَهْلِهِ إِلاَّ حَرَمَهُ اللّهُ شُكْرَهُمْ وَكَانَ لِغَيْرِهِ وِدُّهُمْ، فَإِنْ بَقِيَ مَعَهُ بَقِيَّةٌ مِمَّنْ يُظْهِرُ الشُّكْرَ لَهُ وَيُرِيدُ النُّصْحَ فَإِنَّمَا ذَلِكَ مَلَقٌ وَكَذِبٌ، فَإِنْ زَلَّتْ بِهِ النَّعْلُ ثُمَّ إِحْتَاجَ إِلَى مَعُونَتِهِمْ وَمُكَافَأَتِهِمْ فَأَلأَمُ خَلِيلٍ وَشَرُّ خَدِينٍ. وَلَمْ يَضَعِ امْرُؤٌ مَالَهُ فِي غَيْرِ حَقِّهِ وَعِنْدَ غَيْرِ أَهْلِهِ إِلاَّ لَمْ يَكُنْ لَهُ مِنَ الْحَظِّ فِي مَا أَتَى إِلاَّ مَحْمَدَةُ اللِّئَامِ وَثَنَاءُ الأَشْرَارِ مَا دَامَ مُنْعِماً مُفْضِلاً وَمَقَالَةُ الْجَاهِلِ: مَا أَجْوَدَهُ! وَهُوَ عِنْدَ اللّهِ بَخِيلٌ. فَأَيُّ حَظٍّ أَبْوَرُ وَأَخْسَرُ مِنْ هَذَا الْحَظِّ؟! وَأَيُّ فَائِدَةِ مَعْرُوفٍ أَقَلُّ مِنْ هَذَا الْمَعْرُوفِ؟! فَمَنْ كَانَ مِنْكُمْ لَهُ مَالٌ فَلْيَصِلْ بِهِ الْقَرَابَةَ، وَلْيُحْسِنْ مِنْهُ الضِّيَافَةَ،

Let him who has riches beware of extravagance, because to give out of that wealth unduly is certainly wastefulness and lavishness. Although it honors the giver among people, it disgraces him in the view of Almighty Allah. If man gives out his wealth improperly or to those who do not deserve it, then Almighty Allah will deprive him of their gratefulness, and their love, too, will be for others. Only slavish flatterers and liars will show him false gratitude and give him insincere advice. Then, if he slips and needs their help and compensation, they will prove themselves as the worst comrades and the most ignoble friends. Yet again, anyone who gives out of his wealth unduly or to people who do not deserve it, will have no reward except praise of the lowly, commendation of the wicked—as long as he gives them munificently and benignly—and the ignorant will express their admiration of his generosity while he is regarded as stingy by Almighty Allah. Is there then any fate more ill-omened than this? Is there a more profitless favor? He who has some riches must use it in fields like building good

وَلْيَفُكَّ بِهِ الْعَانِيَ وَالأَسِيرَ وَابْنَ السَّبِيلِ، فَإِنَّ الْفَوْزَ بِهَذِهِ الْخِصَالِ مَكَارِمُ الدُّنْيَا وَشَرَفُ الآخِرَةِ.

relations with relatives, receiving guests hospitably, releasing paupers, prisoners, and wayfarers. If he does so, he will then win good reputation in this world and honor in the Hereafter.[419]

Within his instructive words to Imam `Alī (‘a), the Holy Prophet (ṣ) said:

يَا عَلِيُّ، أَرْبَعَةٌ تَذْهَبُ ضَيَاعاً: الأَكْلُ عَلَى الشَّبَعِ، وَالسِّرَاجُ فِي الْقَمَرِ، وَالزَّرْعُ فِي السَّبْخَةِ، وَالصَّنِيعَةُ عِنْدَ غَيْرِ أَهْلِهَا.

O `Alī, four matters go waste: to eat after satiety, to light a lamp in the moonlight, to seed in briny land, and to do favors to the undeserving.

### *Responding to Kind Acts*

When Almighty Allah blesses one of His servants with gifts and blessings, the servant must undertake their responsibility through spending more and offering more acts of kindness. Naturally, people will betake themselves to those upon whom Almighty Allah has conferred open boons and disturb them with requests. As a result, much pressure and stress will be caused to these wealthy people. Treating this situation, the Ahl al-Bayt (‘a) have maintained, as a regulation, that wealthy people must undergo the burden of the graces they are enjoying and must endure such pressures by responding to the requests of people. If they do so, this will conduce to the permanence, stability, and continuity of these boons; otherwise, they will expose these boons to elimination. To this fact and inescapable norm that is applicable to all divine boons, the

419- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:532, H. 3.



Ahl al-Bayt (‘a) have called the attentions of the virtuous community from amongst their followers. Imam al-Ṣādiq (‘a) is thus reported to have said:

مَنْ عَظُمَتْ نِعْمَةُ اللّهِ عَلَيْهِ إشْتَدَّتْ مَؤُنَةُ النَّاسِ إلَيْهِ؛ فَاسْتَدِيمُوا النِّعْمَةَ بِاحْتِمَالِ الْمَؤُنَةِ، وَلاَ تُعَرِّضُوهَا لِلزَّوَالِ، فَقَلَّ مَنْ زَالَتْ عَنْهُ النِّعْمَةُ فَكَادَتْ أَنْ تَعُودَ إلَيْهِ.

The more graces Almighty Allah confers upon someone, the more people move towards him with requests. Therefore, make graces permanent for yourself by means of bearing the burdens (caused to you by people). Do not expose these graces to elimination, because it rarely happens that graces, which have been removed from someone, are given back to him.[420]

Abān ibn Taghlib has reported that Imam al-Ṣādiq (‘a) said to Ḥusayn al-Ṣaḥḥāf,

يَا حُسَيْنُ، مَا ظَاهَرَ اللّهُ عَلَى عَبْدٍ النِّعَمَ حَتَّى ظَاهَرَ عَلَيْهِ مَؤُنَةَ النَّاسِ، فَمَنْ صَبَرَ لَهُمْ وَقَامَ بِشَأْنِهِمْ زَادَهُ اللّهُ فِي نِعَمِهِ عَلَيْهِ عِنْدَهُمْ، وَمَنْ لَمْ يَصْبِرْ لَهُمْ وَلَمْ يَقُمْ بِشَأْنِهِمْ أَزَالَ اللّهُ عَزَّ وَجَلَّ عَنْهُ تِلْكَ النِّعْمَةَ.

O Ḥusayn, whenever Almighty Allah abundantly graces someone, He overburdens him with requests of people. Hence, he who treats them patiently and responds to their requests will be graced more by Almighty Allah because of them, but he who neither treats them patiently nor responds to their requests, Almighty Allah will remove those graces from him.[421]

Imam `Alī (‘a) is reported to have said:

420- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, H. 1.
421- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, H. 3.

In each and every grace, there is a duty to be carried out towards Almighty Allah. If one carries out that duty, Almighty Allah will increase that grace from him, but if one fails to fulfill it, one will risk permanence of that grace.[1]

إِنَّ لله تَعَالَى فِي كُلِّ نِعْمَةٍ حَقّاً، فَمَنْ أَدَّاهُ زَادَهُ اللّهُ مِنْهَا، وَمَنْ قَصَّرَ خَاطَرَ بِزَوَالِ نِعْمَتِه.

There are certain servants of Almighty Allah who are graced exclusively, in order to benefit other servants. He therefore makes these graces unwavering in their hands as long as they give generously. But if they refrain, Almighty Allah will deprive them of these graces and transfer them to other servants.[2]

إِنَّ لله عِبَاداً يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، فَيُقِرُّهَا فِي أَيْدِيهِمْ مَا بَذَلُوهَا، فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ ثُمَّ حَوَّلَهَا إِلَى غَيْرِهِمْ.

### *Appreciation of Favors and Kind Acts*

When Almighty Allah endues a servant of Him with a favor directly or through another servant who acts kindly towards him and does him a favor, then it is necessary for the servant to appreciate this boon and favor. Being thankful for favors makes their flow continuous for the grateful, while ingratitude causes favors to fade away. One of the best varieties of thanksgiving is to do favors to others, to act kindly towards them, to thank the Munificent Lord, and to thank His charitable servants.

Muḥammad ibn `Ajlān has reported that he heard Imam al-Ṣādiq (‘a) saying:

Remain in the neighborhood of blessings. أَحْسِنُوا جِوَارَ النِّعَمِ.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:550, H. 7.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:550, H. 10.



“How can we remain in the neighborhood of graces?” asked the reporter.

Imam al-Ṣādiq (‘a) answered,

By thanking those who have favored you with those blessings and fulfilling your duties towards these favors.[1] الشُّكْرُ لِمَنْ أَنْعَمَ بِهَا وَأَدَاءُ حُقُوقِهَا.

Dāwūd ibn Sarḥān has reported that he, along with others, was in the presence of Imam al-Ṣādiq (‘a) when Sadīr al-Ṣayrafī entered, offered a salutation, and sat down. The Imam (‘a) then said to him,

O Sadīr, the more riches one may hold, the stronger will be Almighty Allah’s argument against him. If you can, try to repel this argument against yourself. يَا سَدِيرُ، مَا كَثُرَ مَالُ أَحَدٍ قَطُّ إِلاَّ كَثُرَتِ الْحُجَّةُ لله تَعَالَى عَلَيْهِ، فَإِنْ قَدِرْتَ تَدْفَعُونَهَا عَنْ أَنْفُسِكُمْ فَافْعَلُوا.

“O son of Allah’s Messenger!” asked Sadīr, “How can we repel it?”

The Imam (‘a) answered,

You can repel it by means of spending your wealth to fulfill the requests of your brothers-in-faith. O Sadīr, receive graces by means of remaining in their neighborhood. Thank those who have bestowed you with graces, and bestow upon those who have thanked you with graces, for if you do all that, then you will deserve increase of graces from Almighty Allah and sincerity بِقَضَاءِ حَوَائِجِ إِخْوَانِكُمْ مِنْ أَمْوَالِكُمْ... تَلَقَّوُا النِّعَمَ يَا سَدِيرُ بِحُسْنِ مُجَاوَرَتِهَا، وَاشْكُرُوا مَنْ أَنْعَمَ عَلَيْكُمْ، وَأَنْعِمُوا عَلَى مَنْ شَكَرَكُمْ، فَإِنَّكُمْ إِذَا كُنْتُمْ كَذَلِكَ إِسْتَوْجَبْتُمْ مِنَ اللهِ الزِّيَادَةَ، وَمِنْ

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:552, H. 3.

from your brothers-in-faith. Hence, Almighty Allah says, "If you are grateful, I shall certainly give you more. (14:7)"[1]

إِخْـوَانِكُمُ الْمُنَاصَـحَةَ: (لَـئِنْ شَكَرْتُمْ لأَزِيدَنَّكُمْ).

Falling under the same regulation, to reward an act of kindness with a similar act or with even a doubly better act, or with a prayer of goodness and excellent reward for the doer of that act of kindness is another way of appreciating favors.

The Holy Prophet (ṣ) is reported to have said:

It is sufficient commendation to say to your brother-in-faith who has done you a favor, "May Allah reward you with goodness." When a reference to him is made in a session from which he is absent, it is sufficient to say, "May Allah reward him with goodness." If you do so, you will have rewarded him adequately.[2]

كَفَـاكَ بِثَنَائِـكَ عَلَـى أَخِيـكَ إِذَا أَسْدَى إِلَيْكَ مَعْرُوفاً أَنْ تَقُولَ لَهُ: جَزَاكَ اللهُ خَيْراً، وَإِذَا ذُكِرَ وَلَيْسَ هُوَ فِي الْمَجْلِسِ أَنْ تَقُولَ: جَزَاهُ اللهُ خَيْراً. فَإِذاً أَنْتَ قَدْ كَافَأْتَهُ.

The Ahl al-Bayt (ʻa) have thus encouraged showing gratitude for favors and disapproved of ingratitude. In this respect, Imam al-Ṣādiq (ʻa) is reported to have said:

May Allah curse the interrupters of the way to favors... This is when the one whom has been done a favor does not show gratitude. As a result, the one who has done the favor will stop doing any further favor to anyone else.[3]

لَعَنَ اللهُ قَاطِعِي سَبِيلِ الْمَعْرُوفِ... الرَّجُـلُ يُـصْنَعُ إِلَيْـهِ الْمَعْـرُوفُ فَيَكْفُرُهُ، فَيَمْتَنِعُ صَاحِبُهُ مِنْ أَنْ يَصْنَعَ ذَلِكَ إِلَى غَيْرِهِ.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:552, H. 7.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:537, H. 7.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:539, H. 1.



He (ʻa) is also reported to have quoted the Holy Prophet (ṣ) as saying:

Whoever receives a favor must return it. If he is incapable of doing so, he must then thank for it. If he does not, he has been ungrateful.[1]

مَنْ أُتِيَ إِلَيْهِ مَعْرُوفاً فَلْيُكَافِئْ بِهِ، فَإِنْ عَجَزَ فَلْيُثْنِ عَلَيْهِ، فَإِنْ لَمْ يَفْعَلْ فَقَدْ كَفَرَ النِّعْمَةَ.

`Ammār al-Dahnī is reported to have said that he heard Imam Zayn al-`Ābidīn (`Alī ibn al-Ḥusayn) (ʻa) saying:

Verily, Almighty Allah loves sympathetic people and His grateful servants. Allah, the Blessed and Exalted, will ask one of His servants on the Day of Resurrection, "Have you thanked so-and-so?" The servant will answer, "No, but I have thanked You, O Lord, instead!" The Lord will say, "As long you have not thanked him, this means that you have not thanked Me!" The most thankful to Almighty Allah are also thankful to people.[2]

إِنَّ اللهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ، وَيُحِبُّ كُلَّ عَبْدٍ شَكُورٍ. يَقُولُ اللهُ تَبَـارَكَ وَتَعَـالَى لِعَبْـدٍ مِـنْ عَبِيـدِهِ يَـوْمَ الْقِيَامَـةِ: أَشَـكَرْتَ فُلاَنـاً؟ فَيَقُـولُ: بَـلْ شَـكَرْتُكَ يَـا رَبِّ. فَيَقُولُ: لَمْ تَشْكُرْنِي إِنْ لَـمْ تَـشْكُرْهُ... أَشْـكَرُكُمْ للهِ أَشْكَرُكُمْ لِلنَّاسِ.

## *Fulfillment of Duties towards Others*

The second aspect of doing favors to others is to carry out the duties that Almighty Allah has made obligatory upon Muslims towards each other and towards the faithful believers. Let us refer to another set of examples and applications that express the superstructure of this aspect, not to forget that some of these are obligatory and others recommended.

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:539, H. 2.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:539, H. 3.

### *Lenience with Companions*

When one accompanies another on a journey or associates with him in a school or a certain task, the two parties will be bound to observe certain duties towards each other. According to these duties, they are required to be lenient with each other and to do acts of kindness and favors to one another. These duties have been confirmed in many traditions reported from the Ahl al-Bayt (‘a).

Imam al-Ṣādiq (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَا إصْطَحَبَ إثْنَانِ إلاَّ كَانَ أعْظَمَهُمَا أجْراً وَأحَبَّهُمَا إلَى اللهِ عَزَّ وَجَلَّ أرْفَقُهُمَا بِصَاحِبِهِ.

When two persons accompany each other, the one who is more lenient with his companion than the other shall be the one of greater reward and the dearest to Almighty Allah.[430]

Imam al-Ṣādiq (‘a), on the authority of his fathers, is reported to have quoted the Holy Prophet (ṣ) as saying:

إذَا كُنْتُمْ فِي سَفَرٍ فَمَرِضَ أحَدُكُمْ فَأقِيمُوا عَلَيْهِ ثَلاَثَةَ أيَّامٍ.

When one of your companions in a journey feels sick, you must reside there for three days.[431]

### *Granting the Brothers-in-Faith’s Requests*

Another duty towards one’s brother-in-faith is to grant his requests, because this is one of the general duties of Muslims towards each other. Many traditions, reported from the Ahl al-Bayt (‘a), have confirmed the recommendation of such acts in general and the abundant

430- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:492, H. 2.
431- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:492, H. 3.



rewards obtained due to doing such acts, not to mention the positive and worldly fruits that are gained as a result of this act.

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

إنَّ الْمُؤْمِنَ لَتَرِدُ عَلَيْهِ الْحَاجَةُ لأَخِيهِ فَلاَ تَكُونُ عِنْدَهُ، يَهْتَمُّ بِهَا قَلْبُهُ، فَيُدْخِلُهُ اللهُ بِهَمِّهِ الْجَنَّةَ.

It happens that a faithful believer feels upset because he cannot solve the problem of one of his brethren-in-faith. Because of this feeling, Almighty Allah allows him into Paradise.[432]

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

مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إلاَّ نَادَاهُ اللهُ تَبَارَكَ وَتَعَالَى: عَلَيَّ ثَوَابُكَ وَلاَ أرْضَى لَكَ بِدُونِ الْجَنَّةِ.

No Muslim grants the request of his brother-in-faith but that Allah, the Blessed and Exalted, calls upon him, “Your reward shall be identified by Me, and I shall not accept for you anything less than Paradise.”[433]

Ismā`īl ibn `Ammār has reported that he once said to Imam al-Ṣādiq (‘a), “Is it true that a faithful believer is mercy for the other faithful believers?”

“Yes, it is true,” answered Imam al-Ṣādiq (‘a).

“How is that?” asked Ismā`īl.

The Imam (‘a) answered,

أيُّمَا مُؤْمِنٍ أتَى أخَاهُ فِي حَاجَةٍ فَإنَّمَا ذَلِكَ رَحْمَةٌ مِنَ اللهِ سَاقَهَا إلَيْهِ

Whenever one asks his brother-in-faith for a request, this will be mercy carried and brought forth by Almighty Allah to him.

432- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:576, S. 25, H. 3.
433- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 11:576, S. 25, H. 4.

If he grants his brother-in-faith's request, then he will have accepted that mercy, but if he rejects to help him while he has the power to do so, then he will have in fact rejected the mercy of Almighty Allah Who has carried it and brought forth to him. Then, Almighty Allah will save this mercy up to the Day of Resurrection when the one rejected shall judge about it. He will then have the right to take it for himself or to give it to anyone else. However, I know for sure that he shall not hesitate to take it for himself. O Ismā`īl, whoever rejects to grant his brother-in-faith's request while he has the power to do so, Almighty Allah shall put him under the power of a serpent that will keep on biting him in his grave from the thumb until the Day of Resurrection, whether he will be forgiven or tortured.[434]

وَسَيَّبَهَا لَهُ، فَإِنْ قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ بِقَبُولِهَا، وَإِنْ رَدَّهُ عَنْ حَاجَتِه وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِه رَحْمَةً مِنَ اللهِ عَزَّ وَجَلَّ سَاقَهَا إِلَيْه وَسَيَّبَهَا لَهُ، وَادَّخَرَ اللهُ عَزَّ وَجَلَّ تِلْكَ الرَّحْمَةَ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَكُونَ الْمَرْدُودُ عَنْ حَاجَتِه هُوَ الْحَاكِمَ فِيه، إِنْ شَاءَ صَرَفَهَا إِلَى نَفْسِه وَإِنْ شَاءَ صَرَفَهَا إِلَى غَيْرِه... أَسْتَيْقِنُ أَنَّهُ لَنْ يَرُدَّهَا عَنْ نَفْسِه. يَا إِسْمَاعِيلُ، مَنْ أَتَاهُ أَخُوهُ فِي حَاجَةٍ يَقْدِرُ عَلَى قَضَائِهَا فَلَمْ يَقْضِهَا لَهُ سَلَّطَ اللهُ عَلَيْه شُجَاعاً يَنْهَشُ إِبْهَامَهُ فِي قَبْرِه إِلَى يَوْمِ الْقِيَامَةِ مَغْفُوراً لَهُ أَوْ مُعَذَّباً.

Imam al-Ṣādiq (‘a) is likewise reported to have said:

Any faithful believer who rejects to grant his brother-in-faith's request while he has the power to do it, Almighty Allah shall put him under the power of a serpent that will keep on biting him in his grave from the fingers.[435]

أَيُّمَا مُؤْمِنٍ سَأَلَ أَخَاهُ الْمُؤْمِنَ حَاجَةً وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا فَرَدَّهُ عَنْهَا سَلَّطَ اللهُ عَلَيْه شُجَاعاً فِي قَبْرِه يَنْهَشُ مِنْ أَصَابِعِه.

434- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:577, S. 25, H. 5.



### *Dispelling the Grief of a Faithful Believer*

Another duty incumbent upon believers is to dispel the grief of one's brothers-in-faith who are afflicted with a hardship or exposed to an ordeal or distress.

Zayd al-Shaḥḥām has reported that he heard Imam al-Ṣādiq (‘a) saying:

Whoever relieves the agony of his aggrieved brother-in-faith, drives away his sorrows, and helps him achieve his goal, Almighty Allah will record for him seventy-two items of His mercy. One of them will improve his livelihood affairs, while the other seventy-one items will be stored for him when he faces the horrors and terrors on the Day of Resurrection.[436]

مَنْ أَغَاثَ أَخَاهُ الْمُؤْمِنَ اللَّهْفَانَ عِنْدَ جَهْدِه فَنَفَّسَ كُرْبَتَهُ وَأَعَانَهُ عَلَى نَجَاحِ حَاجَتِه، كَتَبَ اللهُ عَزَّ وَجَلَّ لَهُ بِذَلِكَ ثِنْتَيْنِ وَسَبْعِينَ رَحْمَةً مِنَ اللهِ، يُعَجِّلُ لَهُ مِنْهَا وَاحِدَةً يُصْلِحُ بِهَا أَمْرَ مَعِيشَتِه، وَيَدَّخِرُ لَهُ إِحْدَى وَسَبْعِينَ رَحْمَةً لِأَفْزَاعِ يَوْمِ الْقِيَامَةِ وَأَهْوَالِه.

Imam `Alī, the Commander of the Faithful (‘a), is reported to have said:

To render relief to the distressed and to help the oppressed make amends for great sins.[437]

مِنْ كَفَّارَاتِ الذُّنُوبِ الْعِظَامِ إِغَاثَةُ الْمَلْهُوفِ وَالتَّنْفِيسُ عَنِ الْمَكْرُوبِ.

435- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:579, S. 25, H. 10.
436- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:578, S. 29, H. 1.
437- *Nahj al-Balāghah*, Saying No. 23.

### *Concealing the Flaws of Believers and Repelling Evil from them*

Concealing the flaws, defects, and whatever sins their brothers-in-faith commit secretly or inadvertently, and deny whatever wickedness is ascribed to them as long as they refuse to admit it, and regard it as false accusation against them is another duty of Muslims.

In this respect, Shaykh al-Kulaynī, in *al-Kāfī*, has quoted Imam al-Bāqir (‘a) as saying:

يَجِبُ عَلَى الْمُؤْمِنِ أَنْ يَسْتُرَ عَلَيْهِ سَبْعِينَ كَبِيرَةً.

It is obligatory upon faithful believers to conceal seventy great sins committed by their brothers-in-faith.[438]

In *al-Ja`fariyyāt*, Imam `Alī (‘a) is reported to have said:

لَوْ وَجَدْتُ مُؤْمِناً عَلَى فَاحِشَةٍ لَسَتَرْتُهُ بِثَوْبِي.

Even if I find a believer committing a sin, I will certainly conceal him with my dress (or with his dress, according to another form of the tradition).

Al-Quṭb al-Rāwandī, in his book of *Lubb al-Albāb*, has reported the aforesaid statement of Imam `Alī (‘a) within a dialogue with the Holy Prophet (ṣ).[439]

Imam `Alī (‘a) is also reported to have said:

أَيُّهَا النَّاسُ، مَنْ عَرِفَ مِنْ أَخِيهِ وَثِيقَةً فِي دِينٍ وَسَدَادِ طَرِيقٍ فَلاَ

O people! If a person knows his brother to be steadfast in faith and of correct ways, he should not lend ear to what people may say about him. Sometimes, the bowman shoots arrows but the arrow goes astray. Similarly, talk can be off the point. Its wrong perishes, while Allah is the Hearer and the Witness. There is nothing between truth and falsehood except four fingers.

يَسْمَعَنْ فِيهِ أَقَاوِيلَ الرِّجَالِ. أَمَا إِنَّهُ قَدْ يَرْمِي الرَّامِي وَتُخْطِئُ السِّهَامُ، وَيُحِيلُ الْكَلاَمُ، وَبَاطِلُ ذَلِكَ يَبُورُ، وَاللهُ سَمِيعٌ وَشَهِيدٌ. أَمَا إِنَّهُ لَيْسَ بَيْنَ الْحَقِّ وَالْبَاطِلِ إِلاَّ أَرْبَعُ أَصَابِعَ.

He was asked the meaning of this whereupon he closed his fingers together and put them between his ear and eye, and said:

الْبَاطِلُ أَنْ تَقُولَ: سَمِعْتُ. وَالْحَقُّ أَنْ تَقُولَ: رَأَيْتُ.

Falsehood is to say, “I have heard so.” The truth is to say, “I have seen it.”[440]

### *Giving Sincere Advice to the Believers*

Among the duties of believers towards each other are to give them sincere advice and to act faithfully towards them. In this connection, Shaykh al-Kulaynī, in his book of *al-Kāfī*, has reported through a valid chain of authority that Imam al-Bāqir (‘a) and Imam al-Ṣādiq (‘a) said:

يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَالْمَغِيبِ.

It is obligatory upon believers to act sincerely towards their brothers-in-faith, be they present or absent.[441]

It has been previously cited that the Holy Prophet (ṣ) is reported to have said:

الدِّينُ النَّصِيحَةُ... للهِ

Religion is to act sincerely... towards Almighty Allah, His

438- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:593, H. 1.
439- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 16:187, H. 2 &3. In the same chapter, there is another number of traditions on the same topic.



440- *Nahj al-Balāghah*, Sermon No. 141.
441- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, S. 35, H. 2.

Messenger, the leaders of the religion, and the community of Muslims.[442]

وَلِرَسُـــوله وَلأَئِمَّـــة الـــدِّين وَلِجَمَاعَة الْمُسْلمينَ.

Through a valid chain of authority too, Imam al-Ṣādiq (‘a) is reported to have said:

Any believer who acts insincerely while he is trying to solve the problem of his brother-in-faith, has in fact betrayed Almighty Allah and His Messenger.[443]

أَيُّمَا مُؤْمنٍ مَشَى فِي حَاجَة أَخيه فَلَمْ يُنَاصحْهُ فَقَدْ خَانَ اللهَ وَرَسُولَهُ.

## *Conceding Rights*

The third aspect in the topic of doing favors and acts of kindness to others is to concede one’s rights to others and avoid demanding them with one’s rights. This is in fact the most superior act of kindness and the most excellent exercise of courageous will in the conduct of affairs, as expressed by the Holy Qur'ān that states,

But, indeed, if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs. (42:43)

ی ی ی ی □ □ □ □

Besides, the reward of forgiving and pardoning others is received directly from Almighty Allah:

The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah, for (Allah) loves not those who

ھ ھ ے ے ۓ ۓ ڭ ڭ ڭ ڭ ۇ ۇ ۆ ۆ ۈ ۈ

442- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:549, S. 35, H. 7.
443- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:596, H. 2.



do wrong. (42:40)

The Ahl al-Bayt (‘a), who are reported to have said that conceding of rights is the most excellent moral standard in this world and the Next World, have laid much emphasis on this point through a set of features to be mentioned hereinafter:

## *Pardon and Forgiveness*

The Ahl al-Bayt (‘a) have emphasized pardoning and forgiving evildoers, especially when one can punish them or regain one’s violated rights. As a result of pardoning the evildoer, many advantages are gained; some are material that are gained in this worldly life, others moral, and others in the Hereafter. Those will be great and abundant. For each advantage, there are many traditions reported from the Ahl al-Bayt (‘a).

As for the worldly advantages, Shaykh al-Kulaynī has reported through a valid chain of authority that Ibn Faḍḍāl quoted Imam al-Riḍā (‘a) as saying:

Whenever two parties meet, victory shall definitely be for the more forgiving.[444]

مَا إلْتَقَتْ فِئَتَانِ قَطُّ إلاَّ نُصِرَ أَعْظَمُهُمَا عَفْواً.

Similarly, Shaykh al-Kulaynī reported Ismā`īl ibn Ziyād al-Sakūnī to have quoted Imam al-Ṣādiq (‘a) as saying that the Messenger of Allah (ṣ) has said:

Adhere to pardoning, because it increases in the servants (of Allah) nothing but dignity. Therefore, pardon each other so that Allah will

عَلَيْكُمْ بِالْعَفْوِ فَإِنَّ الْعَفْوَ لاَ يَزِيدُ الْعَبْدَ إلاَّ عِزّاً، فَتَعَافَوْا

444- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:518, S. 112, H. 1.

confer dignity upon you.[445] يُعِزَّكُمُ اللهُ.

Shaykh al-Ṣadūq has reported the Holy Prophet (ṣ) as saying:

The forgiveness of kings perpetuates their kingdoms.[446] عَفْوُ الْمَلِكِ أَبْقَى لِلْمُلْكِ.

Imam `Alī (‘a) is reported to have said:

Pardon is the tax of victory.[447] الْعَفْوُ زَكَاةُ الظَّفَرِ.

As for the moral results of pardoning, Sharīf al-Raḍī, in *Nahj al-Balāghah*, has quoted Imam `Alī (‘a) as saying:

If you overpower your enemy, then pardon him by way of thankfulness to Allah, for being able to subdue him.[448] إِذَا قَدَرْتَ عَلَى عَدُوِّكَ فَاجْعَلِ الْعَفْوَ عَنْهُ شُكْراً لِلْقُدْرَةِ عَلَيْهِ.

The most capable of pardoning is he who is the most powerful to punish.[449] أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ.

These two words demonstrate the items of self-perfection that are gained due to pardoning others while there is power to punish them. Pardoning others is a sort of thanking Almighty Allah for bestowing the pardoner the power to punish. It is also a feature that distinguishes the pardoner from others and gives him preference over the others.

As for the great reward and return of pardoning, the Ahl al-

445- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:519, S. 112, H. 2.
446- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:519, S. 112, H. 5.
447- *Nahj al-Balāghah*, Saying No. 211.
448- *Nahj al-Balāghah*, Saying No. 11.
449- *Nahj al-Balāghah*, Saying No. 52.



Bayt (‘a) have explained the abundant reward that shall be given exclusively to the people of forbearance and forgiveness on the Day of Resurrection. In this respect, Imam al-Bāqir (‘a) has quoted the Holy Prophet (ṣ) as saying:

On the Day of Resurrection, a caller will call out in such a loud voice that the last ranks will hear as clearly as the first ranks, “Where are the people of preference?” A group of people will then stand up. While receiving them, the angels will ask, “What is this preference that distinguished you from the others through this call?” They will answer, “In our worldly lives, we used to endure the annoyance that was directed to us and we used to pardon those who maltreated us.” Then, a caller from the side of Almighty Allah will call out, “True are My servants! Make them a way to enter Paradise without calling them to account.”[450] إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُنَادِي مُنَادٍ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ، فَيَقُولُ: أَيْنَ أَهْلُ الْفَضْلِ؟ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ فَيَسْتَقْبِلُهُمُ الْمَلَائِكَةُ فَيَقُولُونَ: مَا فَضْلُكُمْ هَذَا الَّذِي نُوديتُمْ بِهِ؟ فَيَقُولُونَ: كُنَّا يُجْهَلُ عَلَيْنَا فِي الدُّنْيَا فَنَحْمِلُ، وَيُسَاءُ إِلَيْنَا فَنَعْفُو. فَيُنَادِي مُنَادٍ مِنَ اللهِ تَعَالَى: صَدَقَ عِبَادِي، خَلُّوا سَبِيلَهُمْ لِيَدْخُلُوا الْجَنَّةَ بِغَيْرِ حِسَابٍ.

## *Acceptance of Apologies*

To accept the apology of an individual who had committed an offensive deed and then apologized is an act of kindness and an expression of relinquishing rights.

Shaykh al-Ṣadūq, in *man-lā-yaḥḍuruhu'l-faqīh*, has reported that Imam al-Ṣādiq (‘a), on the authority of his

450- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:520, S. 112, H. 10.

fathers, reported the following statement within the Holy Prophet's instructive will to Imam `Alī ('a):

يَـا عَلـيُّ، مَـنْ لَـمْ يَقْبَـلْ مِـنْ مُتَنَصِّلٍ عُذْراً، صَـادقاً كَـانَ أوْ كَاذِباً، لَمْ يَنَلْ شَفَاعَتِي.

O `Alī, he who rejects the apology of any one apologizing, be he truthful or untruthful, will be deprived of my Intercession (on the Day of Resurrection).[451]

In his instructive will to his son Muḥammad ibn al-Ḥanafiyyah, Imam `Alī ('a) is reported to have said:

لاَ تَصْرِمْ أخَاكَ عَلَى إرْتِيَـاب، وَلاَ تَقْطَعْهُ دُونَ إسْتِعْتَاب، لَعَلَّ لَهُ عُذْراً وَأنْتَ تَلُومُ بِـهِ. إقْبَـلْ مِنْ مُتَنَصِّلٍ عُذْراً صَـادقاً كَـانَ أوْ كَاذِباً فَتَنَالَكَ الشَّفَاعَةُ.

Do not desert your friend due to suspicion and do not leave him before you tell him why. Perchance, he has an excuse for your annoyance. Accept the apology of any one apologizing, be he truthful or untruthful, so that you will win the Intercession.[452]

In *Rawḍat al-Kāfī*, Shaykh al-Kulaynī has reported that Imam al-Riḍā ('a) quoted Imam `Alī ibn al-Ḥusayn (Zayn al-`Ābidīn) ('a) as saying to his son,

إنْ شَتَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ تَحَـوَّلَ إلَيْكَ عَنْ يَسَارِكَ فَاعْتَـذَرَ إلَيْـكَ فَاقْبَـلْ عُذْرَهُ.

If one reviles you while on your right side, and then turns to your left side and apologizes, you should accept his apology.[453]

It is noticeable that the three previously mentioned traditions have come in the form of instructive wills by the Holy Infallibles ('a) to their sons or family members. This

451- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:533, H. 1.
452- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:553, H. 2.
453- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:553, H. 3.



may prove that the deed of accepting apologies is considered the highest rank of self-perfection.

### *Granting the Insolvent Debtor a Delay or Acquitting him of Payment*

The Ahl al-Bayt ('a) have urged their followers to grant the debtors, who experience harsh circumstances that prevent them from paying back their debts, a delay or extension of time to pay, because this is one of the religiously commissioned duties which the Holy Qur'ān has emphasized. It would however be better to remit such debtors from repaying their debts by changing the debt into charity.

In this respect, the Holy Qur'ān reads,

□ □ □ □□ □ □ □ □ □ پ □□ □ □ □□

If the debtor is in a difficulty, grant him time until it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew. (2:280)

Many traditions have been validly reported from the Ahl al-Bayt ('a) confirming this feature in various styles.

`Abd al-Raḥmān ibn Abī-`Abdullāh has reported that Imam al-Ṣādiq ('a) narrated the following:

On one hot day, the Messenger of Allah (ṣ) bent his palm and said, "Which one of you wishes to be protected from Hellfire?"

"We all do," they answered.

The Holy Messenger (ṣ) repeated this question three times and they repeated the same answer each time. Then, he said:

مَنْ أَنْظَرَ غَرِيماً أَوْ تَرَكَ الْمُعْسِرَ.

"He that respites a debtor or remits an insolvent one will be shaded against the Hellfire."

Imam al-Ṣādiq (‘a) then added:

`Abdullāh ibn Ka`b ibn Mālik has narrated that his father once detained a debtor in the mosque. The Holy Messenger (ṣ) came towards the two and then entered his house while they were still sitting there. He then went out at midday, exposed his veil, and said, "O Mālik, are you, along with your debtor, still sitting?"

"Yes, we are," my father answered, "May Allah accept my parents as ransom for you!"

Then, the Holy Messenger (ṣ) extended his hand and asked my father to take half of the amount that was in his palm. My father did and said, "May Allah accept my parents as ransom for you!"

The Holy Messenger (ṣ) then asked me to surrender the other half of the amount so that the debtor would be freed from repaying that debt. My father then took half of the amount and surrendered the other half.[454]

Mu`āwiyah ibn `Ammār has reported Imam al-Ṣādiq (‘a) as saying:

مَنْ أَرَادَ أَنْ يُظِلَّهُ اللهُ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ؟

Which one of you wishes to be shaded by the shade of Allah on the day when there shall be no shade except His?

The Imam (‘a) repeated this question three times, but people were too diffident to answer. However, he said thereafter,

454- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:546, H. 2.



فَلْيُنْظِرْ مُعْسِراً أَوْ لِيَدَعْ لَهُ مِنْ حَقِّهِ.

He that respites a debtor or remits his right to him will be so.[455]

Imam al-Ṣādiq (‘a) is also reported to have narrated the following:

صَعِدَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْمِنْبَرَ ذَاتَ يَوْمٍ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَيُّهَا النَّاسُ، لِيُبْلِغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ. أَلاَ وَمَنْ أَنْظَرَ مُعْسِراً كَانَ لَهُ عَلَى اللهِ عَزَّ وَجَلَّ فِي كُلِّ يَوْمٍ صَدَقَةٌ بِمِثْلِ مَالِهِ حَتَّى يَسْتَوْفِيَهُ.

One day, the Messenger of Allah (ṣ) climbed the minbar and, after praising Almighty Allah, said, "O people, let the present inform the absent of this. Whoever grants respite to an insolvent debtor, alms as much as his money will be recorded for him by Almighty Allah every day until he receives his debt in full.

Imam al-Ṣādiq (‘a) then added,

□ □ □ □□ □ □ □ □ □ □ پ □□ □ □ □□

If the debtor is in a difficulty, grant him time until it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew. (2:280)

إِنَّهُ مُعْسِرٌ فَتَصَدَّقُوا عَلَيْهِ بِمَا لَكُمْ عَلَيْهِ، فَهُوَ خَيْرٌ لَكُمْ.

This means that if you remit the insolvent debtor from the amount that he owes you, then this will be best for you.[456]

### *Reprieving the Dead and the Alive from Debts*

One of the most favorable sorts of alms and the highest degree of charity is to acquit the debtors, especially the dead,

455- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:546, H. 1.
456- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:546, H. 4.

from the debts that they failed to repay. By thus doing, the debtors are done double charity by lending them money or by acquitting them from repaying the creditor's due.

This sort of charity and condescension of rights has been highlighted by the Ahl al-Bayt (‘a) through many traditions.

Shaykh al-Kulaynī, in al-Kāfī, has reported that Ḥasan ibn Khunays said to Imam al-Ṣādiq (‘a), "A man who has died owed `Abd al-Raḥmān ibn Sayyābah an amount, but when we begged `Abd al-Raḥmān to release the dead man from that debt, he rejected."

The Imam (‘a) commented,

وَيْحَهُ! أَمَا يَعْلَمُ أَنَّ لَهُ بِكُلِّ دِرْهَمٍ عَشَرَةً إِذَا حَلَّلَهُ، فَإِذَا لَمْ يُحَلِّلْهُ فَإِنَّمَا لَهُ دِرْهَمٌ بَدَلَ دِرْهَمٍ.

Woe to him! He should have known that he would be given ten Dirhams for each Dirham if he released the dead man from that debt, but he would gain a single Dirham for each Dirham if he did not.[457]

Mu`attab is reported to have said that Muḥammad ibn Bishr al-Washshā' once visited Imam al-Ṣādiq (‘a) and asked him to mediate between him and Shihāb to grant him respite to the end of that season, for he owed Shihāb one hundred Dinars. The Imam (‘a) sent some people to invite Shihāb to be present before him. When Shihāb came, the Imam (‘a) said to him, "You already have an idea about the condition of Muḥammad who is our adherent. He has told me that he owes you one thousand Dinars, which he has not used up on his stomach or private parts; rather, it has been used up as debts on others and deposits he had put with others. I

457- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:548, H. 1.



will therefore be glad if you release him from repaying this amount to you."

Shihāb answered, "It seems that you are one of those who claim that the rewards of the debtor will be given to the creditor as compensation of his due in the debtor's liability!"

Imam al-Ṣādiq (‘a) replied, "Yes, I do claim so according to what I have received."

The Imam (‘a) then added,

اللهُ أَكْرَمُ وَأَعْدَلُ مِنْ أَنْ يَتَقَرَّبَ إِلَيْهِ عَبْدُهُ فَيَقُومُ فِي اللَّيْلَةِ الْقَرَّةِ وَيَصُومُ فِي الْيَوْمِ الْحَارِّ وَيَطُوفُ بِهَذَا الْبَيْتِ ثُمَّ يَسْلُبُهُ ذَلِكَ فَتُعْطَاهُ، وَلَكِنْ للهِ فَضْلٌ كَثِيرٌ يُكَافِئُ الْمُؤْمِنَ.

Almighty Allah is too generous to deprive a servant (of Him), who worships Him on chilly nights, observes fasting for His sake on burning days, and circumambulates this House, of his rewards and transfers them to you! Nay! Almighty Allah has innumerable rewards with which He awards the believers.

Upon hearing this, Shihāb declared that he would release Muḥammad from that debt.[458]

### *Precedence to Charity*

The fourth aspect of kindness and favor is that a believer must precede others in doing acts of kindness and deeds of favor. This precedence in charity can be attained when man takes the initiative in doing kind acts and favors to people, while its highest rank is achieved when man does favors to those who maltreat, wrong, or rupture relations with him. This sort of kindness is expressed as rewarding evil with good. In conclusion, there are two levels of precedence to

458- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:548, H. 2.

charity. The first is to take the initiative to doing acts of kindness and the second is to reward evil with good.

### *Spending and Kind Acts*

To spend on one's friends, brothers-in-faith, and Muslims in general, be it by way of charity or gift, is regarded as one of the financial acts of kindness to be practiced as a recommendation. In the word of Imam `Alī (‘a), such deeds protect against shameful death.[459] Much emphasis has been laid by the Holy Qur'ān on spending. For instance, Almighty Allah says,

By no means shall you attain righteousness unless you give freely of that which you love. (3:92) ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾

Many other traditions, reported from the Ahl al-Bayt (‘a), have highlighted the recommendation, significance, and results of giving alms and doing charitable acts. For instance, the Holy Imams (‘a) are reported to have said:

459- Imam `Alī (‘a) is reported to have said,
The best means by which seekers of nearness to Allah, the Glorified and Exalted, seek nearness (to Him) is, by believing in Him and His Prophet (ṣ). They fight in His cause for it is the high pinnacle of Islam. They establish prayer for it is the basis of community. They pay zakāt for it is a compulsory obligation. They fast during the month of Ramaḍān for it is the shield against chastisement. They perform Ḥajj and `Umrah of the House of Allah for these two acts banish poverty and wash away sins. They regard kinship highly for it increases wealth and life. They give alms secretly for it covers shortcomings. They give alms openly for it protects against a bad death. They extend benefits to people for it saves from positions of disgrace. (*Nahj al-Balāghah*, Sermon No. 110)



إِنَّ الصَّدَقَةَ تَقْضِي الدَّيْنَ وَتُخْلِفُ بِالْبَرَكَةِ.
Almsgiving helps in settling the debts and increases blessing.

إِنَّ الصَّدَقَةَ تَدْفَعُ مِيتَةَ السُّوءِ.
Almsgiving dispels bad death.

الْبِرُّ وَالصَّدَقَةُ يَنْفِيَانِ الْفَقْرَ وَيَزِيدَانِ فِي الْعُمْرِ.
Charity and almsgiving drive out poverty and extend the span of life.

إِنَّ اللهَ لَيُعْطِي بِالْوَاحِدَةِ عَشَرَةً إِلَى مِائَةِ أَلْفٍ فَمَا زَادَ.
For one act of charity, Almighty Allah rewards ten to one hundred thousand fold and even more.

إِسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.
Increase sustenance by means of almsgiving.

إِنَّ الصَّدَقَةَ مَا تَقَعُ فِي يَدِ السَّائِلِ حَتَّى تَقَعَ فِي يَدِ الرَّبِّ جَلَّ جَلَالُهُ.
Alms do not reach the hand of the beggar before falling in the Hand of the All-majestic Lord.

أَرْضُ الْقِيَامَةِ نَارٌ مَا خَلاَ ظِلَّ الْمُؤْمِنِ، فَإِنَّ صَدَقَتَهُ تُظِلُّهُ.
The land of the Resurrection is entirely fire, except the shade of the faithful believers, because their alms shall cast a shadow over them.

الصَّدَقَةُ جُنَّةٌ مِنَ النَّارِ.
Almsgiving is protection against Hellfire.

دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ.
Cure your patients with alms.

لاَ يَكْمُلُ إِيمَانُ الْعَبْدِ حَتَّى يَكُونَ فِيهِ أَرْبَعُ خِصَالٍ: يُحْسِنُ خُلُقَهُ، وَتَسْخُو نَفْسُهُ، وَيُمْسِكُ
The faith of any servant (of Almighty Allah) does not attain perfection before he or she enjoys four features: (1) good manners, (2) generosity, (3) abstinence from extra speech, and (4) over-

spending of money.[460]

الْفَضْلَ مِنْ قَوْلِهِ، وَيُخْرِجُ الْفَضْلَ مِنْ مَالِه.

Owing to the importance of this topic, the Ahl al-Bayt (‘a) have treated its various aspects and manners in detail through many traditions that can be referred to in books of traditions. They have also highlighted the following instructions:

1. The only intention of almsgiving must be to seek nearness to Almighty Allah.

2. It is necessary to give alms, be it little or much.

3. Avoid rejecting any beggar.

4. Initiate giving secret alms.

5. Give alms on certain times.

6. Almsgiving precedes being rewarded, compared to other recommended acts of worship.

7. Treat all creatures, including animals with charity—yet in different ways.

8. It is more favorable to give alms to relatives.[461]

Public charity and spending occupy a major portion in the traditions of the Ahl al-Bayt (‘a).

In this regard, Imam al-Ṣādiq (‘a) is reported to have said:

إِنَّ مِنْ بَقَاءِ الْمُسْلِمِينَ وَبَقَاءِ الإِسْلاَمِ أَنْ تَصِيرَ الأَمْوَالُ عِنْدَ مَنْ يَعْرِفُ فِيهَا الْحَقَّ وَيَصْنَعُ

A reason for the perpetuation of Muslims and Islam is that the funds are kept in the hands of people who have full awareness of their duties towards these funds and who do favors and acts

460- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:255-259.
461- Refer to al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:255-336.



الْمَعْرُوفَ، وَإِنَّ مِنْ فَنَاءِ الإِسْلاَمِ وَفَنَاءِ الْمُسْلِمِينَ أَنْ تَصِيرَ الأَمْوَالُ فِي أَيْدِي مَنْ لاَ يَعْرِفُ فِيهَا الْحَقَّ وَلاَ يَصْنَعُ فِيهَا الْمَعْرُوفَ.

of kindness. However, a reason for the extinction of Muslims and Islam is that funds are placed in the hands of those who neither have acquaintance of their duties towards these funds nor do they do any act of kindness.[462]

Imam al-Ṣādiq (‘a) is also reported to have quoted the Holy Prophet (ṣ) as saying:

كُلُّ مَعْرُوفٍ صَدَقَةٌ.

Every act of kindness is alms.[463]

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

الْمَعْرُوفُ شَيْءٌ سِوَى الزَّكَاةِ، فَتَقَرَّبُوا إِلَى اللهِ عَزَّ وَجَلَّ بِالْبِرِّ وَصِلَةِ الرَّحِمِ.

A kind act is different from zakāt. Therefore, seek nearness to Almighty Allah by means of charity and building good relations with relatives.[464]

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

صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ. وَكُلُّ مَعْرُوفٍ صَدَقَةٌ. وَأَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الآخِرَةِ. وَأَهْلُ الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الآخِرَةِ. وَأَوَّلُ أَهْلِ الْجَنَّةِ دُخُولاً إِلَى الْجَنَّةِ أَهْلُ الْمَعْرُوفِ. وَإِنَّ أَوَّلَ أَهْلِ

Doing favors protects against violent death. Secret almsgiving extinguishes the ire of the Lord. Regard of relatives prolongs the span of life. Every favor is charity. People of charity in this world will also be the people of charity in the world to come. Similarly, people of evil in this world will be the people of evil in the world to come. People of

462- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:521, H. 1.
463- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:521, H. 2.
464- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:522, H. 7.

النَّارِ دُخُولاً إِلَى النَّارِ أَهْلُ الْمُنْكَرِ.

charity will be the first to enter Paradise and people of evil will be the first to enter Hellfire.[465]

Abū-Baṣīr has reported that his companions and he mentioned something about the wealthy Shī`ah in the presence of Imam al-Ṣādiq (‘a) who, as if he did not like what he had heard about them, said:

يَا أَبَا مُحَمَّد: إِذَا كَانَ الْمُؤْمِنُ غَنِيّاً وَصُولاً رَحِيماً لَهُ مَعْرُوفٌ إِلَى أَصْحَابِه، أَعْطَاهُ اللهُ أَجْرَ مَا يُنْفِقُ فِي الْبِرِّ مَرَّتَيْنِ ضِعْفَيْنِ، لأَنَّ اللهَ يَقُولُ فِي كِتَابِه: ﴿ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ﴾

O Abū-Muḥammad, when a faithful believer is wealthy, seeking good relations with others, being merciful, and doing favors to his companions, then Almighty Allah will reward him two fold as compensation for the charity he has shown towards others. This is because Almighty Allah says in His Book: “It is not your wealth nor your sons that will bring you nearer to Us in degree, but only those who believe and act righteously; these are the ones for whom there is a multiplied reward for their deeds while secure they reside in the dwellings on high. (34:37)”[466]

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

أَيُّمَا مُؤْمِن أَوْصَلَ إِلَى أَخِيه الْمُؤْمِن مَعْرُوفاً فَقَدْ أَوْصَلَ ذَلِكَ إِلَى رَسُول اللهِ صَلَّى اللهُ عَلَيْه وَآله.

Any faithful believer does a favor to his brother-in-faith has in fact done it to the Messenger of Allah (ṣ).[467]

465- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:523, H. 10.
466- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:524, H. 13.
467- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:524, H. 15.



### *Holding Public Banquets*

Another feature of taking the lead to charity is to invite people to public banquets and to serve people with food. For the importance of such banquets, Islam has made them part of religious activities and penances. For instance, the penance of violating certain religious obligations is to feed a certain number of people or to serve them with food. Islam has also recommended Muslims to invite people to public banquets on social ceremonies, such as marriage, return from a journey, and the like.

Several traditions that are reported from the Ahl al-Bayt (‘a) have mentioned the merit and significance of this act. For instance, Imam al-Ṣādiq (‘a) is reported through a valid chain of authority to have said:

مِنَ الإِيمَانِ حُسْنُ الْخُلُقِ وَإِطْعَامُ الطَّعَامِ.

Good manners and serving food to people are signs of true faith.[468]

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

مِنَ الْمُنْجِيَات إِطْعَامُ الطَّعَامِ وَإِفْشَاءُ السَّلاَمِ وَالصَّلاَةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

To serve people with food, offer salutations, and offer prayers at night while others are asleep are within the redeeming things.[469]

Through a valid chain of authority too, Imam al-Bāqir (‘a) is reported to have said:

إِنَّ اللهَ عَزَّ وَجَلَّ يُحِبُّ إِهْرَاقَ

Indeed, Almighty Allah loves slaughtering animals (for providing

468- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:554, H. 2.
469- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:554, H. 5.

people with meat) and offering food to people.[1]

الدِّمَاءِ وَإِطْعَامَ الطَّعَامِ.

According to another validly reported tradition, Imam al-Ṣādiq (‘a) reported his father (‘a) to have quoted the Holy Prophet (ṣ) as saying:

Sustenance is swifter to him who serves people with food than a knife to a hump.[2]

الرِّزْقُ أَسْرَعُ إِلَى مَنْ يُطْعِمُ الطَّعَامَ مِنَ السِّكِّينِ فِي السَّنَامِ.

### *Advancing Money to Brothers-in-Faith*

The third feature of taking the lead to charity is to lend money to the brothers-in-faith to satisfy their needs and save them from being humbled, render them relief, and put an end to their adversities. The Ahl al-Bayt (‘a) are reported to have urged this sort of kind act, preferred it to giving alms, and matched it to ritual prayers and fasting.

Through a valid chain of authority too, Shaykh al-Kulaynī has quoted Imam al-Ṣādiq (‘a) as saying:

On the gate of Paradise, the following is inscribed: alms are rewarded tenfold and a loan eighteen.[3]

مَكْتُوبٌ عَلَى بَابِ الْجَنَّةِ: الصَّدَقَةُ بِعَشَرَةٍ وَالْقَرْضُ بِثَمَانِيَةَ عَشَرَ.

According to the report of Shaykh al-Ṣadūq, the Holy Prophet (ṣ) has said:

Alms are rewarded tenfold, a loan eighteen, regard of relations with brothers-in-faith twenty, and regard of relations

الصَّدَقَةُ بِعَشَرَةٍ، وَالْقَرْضُ بِثَمَانِيَةٍ عَشَرَ، وَصِلَةُ الإِخْوَانِ بِعِشْرِينَ، وَصِلَةُ الرَّحِمِ بِأَرْبَعَةٍ وَعِشْرِينَ.[473]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:554, H. 6.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:554, H. 8.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:545, H. 3.



with the relatives twenty-four.

According to another report of Shaykh al-Kulaynī, `Uqbah ibn Khālid has reported that `Uthmān ibn `Imrān said to Imam al-Ṣādiq (‘a), “I am a wealthy man and if some people come to me begging, but it might not be the time of defraying the zakāt. What should I do?”

The Imam (‘a) replied,

To us, a loan is rewarded eighteen folds and all alms ten. What will harm you if you, claiming being wealthy, give him? When the time of defraying the zakāt comes, you can reduce this amount from it. O `Uthmān, never reject a beggar, because it is considered most grievous in the view of Almighty Allah.[474]

الْقَرْضُ عِنْدَنَا بِثَمَانِيَةَ عَشَرَ، وَالصَّدَقَةُ بِعَشَرَةٍ، وَمَاذَا عَلَيْكَ إِذَا كُنْتَ كَمَا تَقُولُ مُوسِراً أَعْطَيْتَهُ؟ فَإِذَا كَانَ إِبَّانُ زَكَاتِكَ إِحْتَسَبْتَ بِهَا مِنَ الزَّكَاةِ. يَا عُثْمَانُ، لاَ تَرُدَّهُ فَإِنَّ رَدَّهُ عِنْدَ اللهِ عَظِيمٌ.

### *Dutifulness to Believers*

The fourth feature of taking the lead in charity is to treat the faithful believers dutifully, to give pleasure to them, to be lenient with them, and to give presents to them. Such acts entail more kindness and favor and take the lead in charity. Several traditions have encouraged such kind acts.

Through a valid chain of authority, Shaykh al-Kulaynī reports Abū-Ḥamzah al-Thumālī to have heard Imam al-Bāqir (‘a) quoting the Holy Prophet (ṣ) as saying:

Whoever gives pleasure to a faithful believer has in fact given pleasure to

مَنْ سَرَّ مُؤْمِناً فَقَدْ سَرَّنِي، وَمَنْ

473- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:546, H. 5.
474- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 6:208, H. 2.

سَرَّنِي فَقَدْ سَرَّ اللهَ عَزَّ وَجَلَّ.

me, and whoever gives pleasure to me has in fact given pleasure to Allah the Almighty and Majestic.[475]

Al-Mufaḍḍal ibn `Umar is reported to have quoted Imam al-Ṣādiq (‘a) as saying:

لاَ يَـرَى أَحَـدُكُمْ إِذَا أَدْخَـلَ عَلَـى مُؤْمِنٍ سُرُوراً أَنَّهُ عَلَيْهِ أَدْخَلَـهُ فَقَـطْ، بَلْ وَاللهِ عَلَيْنَا، بَـلْ وَاللهِ عَلَـى رَسُـولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه.

If one of you gives pleasure to a faithful believer, he must not feel that he has given pleasure to that person only; rather, he has given pleasure to us and to the Messenger of Allah. I swear it by Allah.[476]

According to an authentic tradition, Imam al-Ṣādiq (‘a) is reported to have said:

أوحى اللهُ عَزَّ وَجَلَّ إِلَى دَاوُدَ عَلَيْهِ الـسَّلاَمُ: إِنَّ الْعَبْـدَ مِـنْ عِبَـادِي لَيَـأْتِينِي بِالْحَـسَنَةِ فَأُبِيحُـهُ جَنَّتِـي. فَقَـالَ دَاوُدُ عَلَيْـهِ الـسَّلاَمُ: يَـا رَبِّ، وَمَـا تِلْـكَ الْحَـسَنَةُ؟ قَـالَ: يُـدْخِلُ عَلَـى عَبْـدِيَ الْمُـؤْمِنِ سُـرُوراً وَلَـوْ بِتَمْرَةٍ. قَالَ دَاوُدُ: يَا رَبِّ، حُقَّ لِمَنْ عَرَفَكَ أَلاَّ يَقْطَعَ رَجَاءَهُ مِنْكَ.

Allah, the Glorified and Majestic, revealed to (Prophet) David (‘a) saying, “A servant of Mine may do a single good deed due to which I allow him to My Paradise.” “What is that good deed, O Lord?” Prophet David (‘a) asked. The Almighty Lord answered, “That good deed is to give pleasure to My faithful servant, even by way of giving him a single date.” Prophet David (‘a) commented, “O Lord, he who knows You has the right not to stop having hope in You.”[477]

Jamīl has reported that he heard Imam al-Ṣādiq (‘a) saying:

475- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:569, H. 1.
476- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:570, H. 3.
477- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:570, H. 7.



إِنَّ مِمَّا خَصَّ اللهُ بِه الْمُؤْمِنَ أَنْ يُعَرِّفَهُ برَّ إِخْوَانِه وَإِنْ قَلَّ. وَلَيْسَ الْبِرُّ بِالْكَثْرَةِ، وَذَلِكَ أَنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِه: ﴿□ □ □ □ ى ى﴾ ثم قال: ﴿□ □ □ □ □ □ □ □﴾، وَمَنْ عَرَّفَهُ اللهُ عَزَّ وَجَلَّ بِذَلِكَ أَحَبَّهُ، وَمَنْ أَحَبَّهُ اللهُ تَبَارَكَ وَتَعَالَى وَفَّاهُ أَجْرَهُ يَوْمَ الْقِيَامَةِ بِغَيْرِ حِسَابٍ. يَا جَمِيلُ إِرْوِ هَذَا الْحَدِيثَ لِإِخْوَانِكَ فَإِنَّهُ تَرْغِيبٌ فِي الْبِرِّ.

One of the distinctive features that Allah has given exclusively to a faithful believer is that He makes him recognize and do charitable acts to his brothers-in-faith, even if it be a trivial amount, because charity is not required to be very much. This is because Almighty Allah says in His Book: “They give them preference over themselves, even though poverty was their own lot.” He then says, “Those saved from the covetousness of their own souls are the ones that achieve prosperity. (59:9)” He whom Allah makes to recognize this fact has in fact loved him, and he who is loved by Allah the Blessed and Exalted, shall be given his reward perfectly on the Day of Resurrection without calling to account. O Jamīl, spread this discourse among your brothers-in-faith, because it will arouse their desires to charitable.[478]

Bakr ibn Muḥammad is reported to have said that the majority of Imam al-Ṣādiq’s instructions to us was focused on doing charitable acts and having regard for our brothers-in-faith.[479]

Sa`dān ibn Muslim has quoted Imam al-Ṣādiq (‘a) as saying:

478- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:591, H. 1.
479- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:592, H. 4.

مَنْ أَخَذَ مِنْ وَجْهِ أَخِيهِ الْمُؤْمِنِ قَذَاةً كَتَبَ اللهُ عَزَّ وَجَلَّ لَهُ عَشْرَ حَسَنَاتٍ، وَمَنْ تَبَسَّمَ فِي وَجْهِ أَخِيهِ كَانَتْ لَهُ حَسَنَةٌ.

Whoever removes a mole from the face of his brother-in-faith shall be given ten rewards by Almighty Allah, and whoever smiles in the face of his brother-in-faith will be given a reward.[480]

Zayd ibn Arqam has quoted the Holy Prophet (ṣ) as saying:

مَا فِي أُمَّتِي عَبْدٌ أَلْطَفَ أَخَاهُ فِي اللهِ بِشَيْءٍ مِنْ لُطْفٍ إِلاَّ أَلْطَفَهُ اللهُ مَنْ خَدَمِ الْجَنَّةِ.

No servant from my nation offers any item of kindness to his brother-in-faith but that Almighty Allah shall certainly order the servants of Paradise to serve him.[481]

### *Rewarding Evil with Good*

The second level of taking the lead to charity is to reward evil with good, which is also the second highest rank of charity. The carrying out of the obligatory duties is considered the first of the highest ranks of charity, the foregoing of rights to others is the second, and taking the initiative to doing charity is the third. Above all, rewarding evil with good is considered the highest level of kindness and charity. Referring to this level of charity, the Holy Qur'ān has ascribed rewarding evil with good to the features of the special believers. On more than one occasion, it has listed it with the obligatory duties of the Prophets:

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﷽ ﷾ ﷿ ﷽ ﷾ ﷿

While receiving them, the angels will ask, "Why are you given preference?" They will answered, "In our worldly lives, we used to build good relations with those who ruptured their relations with us, give those who deprived us, and pardon those who wronged us." Then, it will be said to them, "True are you! Enter Paradise."[484]

يُنَادي مُنَاد: أَيْـنَ أَهْـلُ الْفَـضْلِ؟ فَيَقُومُ عُنُقٌ مِـنَ النَّـاسِ فَتَتَلَقَّـاهُمُ الْمَلاَئِكَـةُ فَيَقُولُـونَ: وَمَـا كَـانَ فَـضْلُكُمْ؟ فَيَقُولُـونَ: كُنَّـا نَـصِلُ مَنْ قَطَعَنَـا، وَنُعْطِي مَـنْ حَرَمَنَـا، وَنَعْفُو عَمَّنْ ظَلَمَنَـا. فَيُقَـالُ لَهُـمْ: صَدَقْتُمْ، أُدْخُلُوا الْجَنَّةَ.

Muḥammad ibn `Alī ibn al-Ḥusayn has reported that Imam `Alī (‘a), in his instructive will to his son Muḥammad ibn al-Ḥanafiyyah, said:

Your brother should not be more firm in his disregard of kinship than you in paying regard to it, and you should exceed him in doing good to him than his doing evil to you.[485]

لاَ يَكُونَنَّ أَخُوكَ عَلَى قَطِيعَتِـكَ أَقْـوَى مِنْكَ عَلَى صِلَة، وَلاَ عَلَى الإِسَاءَة إِلَيْكَ أَقْدَرَ مِنْكَ عَلَى الإِحْسَانِ إِلَيْه.

Zurārah is reported to have heard Imam al-Ṣādiq (‘a) saying:

The nature of us, the Ahl al-Bayt, is to pardon those who wrong us.[486]

إِنَّـا أَهْـلُ بَيْـتٍ مُرُوَّتُنَـا الْعَفْـوُ عَمَّـنْ ظَلَمَنَا.

`Alī ibn Ja`far ibn Muḥammad (Imam al-Ṣādiq’s son) has reported that Muḥammad ibn Ismā`īl asked the permission

484- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:520, H. 2.
485- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:522, H. 7.
486- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:522, H. 8.



of his uncle, Imam al-Kāẓim (‘a), to leave for Iraq. The Imam (‘a) gave him permission. Then, Muḥammad said, "O uncle, I would like you to give me some advice."

The Imam (‘a) said, "I advise you to fear Almighty Allah against shedding my blood."

The Imam (‘a) then handed him a bag containing one hundred and fifty Dinars, and he took it. The Imam (‘a) then gave him another bag of one hundred and fifty Dinars, and he took it. He (‘a) then gave him a third bag of one hundred and fifty Dinars, and he took it. He (‘a) finally gave him a fourth bag of one thousand and five hundred Dirhams, and he took it, too. `Alī ibn Ja`far discussed the matter with the Imam (‘a) because he deemed these amounts too much, but the Imam (‘a) answered, "I gave him such big amounts so that my argument against him will be more weighty when he disregards me after I have treated him well."

However, Muḥammad informed al-Rashīd, the `Abbāsid ruler, against Imam al-Kāẓim (‘a), claiming that the Imam (‘a) appointed himself as the caliph and tributes were paid to him. Hence, the ruler gave him one hundred thousand Dirhams and he died that very night.[487]

487- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:522, H. 9.

## IDEALISM AND DISTINCTIVE BEHAVIOR

An excellent example has its own aspects of influence on people's behavior. The creation of ideal and excellent examples has been one of the most significant goals that the Ahl al-Bayt (‘a) aimed at in building a virtuous community.

The current discussion is aimed at thrashing out the superstructure of creating an excellent example—as sketched out by the Ahl al-Bayt (‘a)—as well as its role in and influence on social relations.

### *An Excellent Example and Social Relations*

The Ahl al-Bayt (‘a) have noticeably confirmed the existence of a relationship between an excellent example and social relations and the significant role it plays in strengthening the foundations of these relations to achieve the aim pursued.

In *Nahj al-Balāghah*, Sharīf al-Raḍī has reported Imam `Alī (‘a) as saying:

مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللهُ عَلاَنِيَتَهُ، وَمَنْ عَمِلَ لِدِينِهِ كَفَاهُ اللهُ أَمْرَ دُنْيَاهُ، وَمَنْ أَحْسَنَ فِي مَا بَيْنَهُ وَبَيْنَ اللهِ كَفَاهُ اللهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ.

Whoever sets right his inner side, Allah sets right his outer side. Whoever performs acts for his religion, Allah accomplishes his acts of this world. Whoever deals in acts between him and Allah in a good way, Allah turns the dealings between him and other people good.[1]

This statement indicates the existence of a relationship between self-reformation and setting right one's social

1- *Nahj al-Balāghah*, Saying No. 423.



relations with people. It also maintains that attaining the rank of excellent example stands for self-perfection and social perfection at the same time.

As has been previously mentioned in the discussion of association with others, the Ahl al-Bayt (‘a) have advised associating with the righteous people, because associates have some influence on their associates' social relations and general behavior. Any associate who is righteous and an excellent example of virtue influences the nature of the others. Based on this fact, the Holy Prophet (ṣ) is reported by Ibn `Abbās to have answered those who asked him who the best ones to sit with are,

مَنْ تُذَكِّرُكُمُ اللهَ رُؤْيَتُهُ وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ وَيُرَغِّبُكُمْ فِي الآخِرَةِ عَمَلُهُ.

They are those whose appearance reminds you of Allah, whose speech increases your knowledge, and whose deeds make you desirous of attaining (the rewards of) the Hereafter.[1]

In this connection, we can classify the features of excellent examples that influence social relations into two classes:

***First***: Features expressing the relationship between the excellent exemplar and Almighty Allah. These features, as expressed by Imam `Alī (‘a), are "Whose dealings between himself and Allah are good…"

***Second***: Features expressing the distinctive behavior of the excellent exemplar in social relations

### *Relationship with Almighty Allah*

This category comprises belief in Almighty Allah, bearing good idea about Him, trust in Him, love for Him, hope for

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 8:412, H. 4.

Him, and fear of Him.

### *Having Full Faith in Almighty Allah*

In the field of having full faith in Almighty Allah, Imam al-Ṣādiq (‘a) is reported to have said:

لَيْسَ شَيْءٌ إلاَّ وَلَهُ حَدٌّ... حَدُّ التَّوَكُّلِ الْيَقِينُ... حَدُّ الْيَقِينِ أَلاَّ تَخَافَ مَعَ اللهِ شَيْئاً.

Everything has a limit... the limit of putting trust in Almighty Allah is to have full faith in Him... and the limit of having full faith in Almighty Allah is to fear nothing save Him.[1]

This tradition is an expression of the holy verse that reads:

ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ

Those who deliver the messages of Allah and fear Him, and do not fear anyone but Allah; and Allah is sufficient to take account. (33:39)

The following validly reported tradition demonstrates the relationship between full faith and social relations.

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

مِنْ صِحَّةِ يَقِينِ الْمَرْءِ الْمُسْلِمِ أَنْ لاَ يُرْضِيَ النَّاسَ بِسَخَطِ اللهِ وَلاَ يَلُومَهُمْ عَلَى مَا لَمْ يُؤْتِهِ اللهُ؛ فَإِنَّ الرِّزْقَ لاَ يَسُوقُهُ حِرْصُ حَرِيصٍ وَلاَ يَرُدُّهُ كَرَاهِيَةُ كَارِهٍ. وَلَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ

A sign of the validity of a Muslim’s full faith is that he does not please people by means that brings forth the ire of Almighty Allah and does not blame them for matters that Almighty Allah has not given to him. Sustenance does not descend because of acquisitiveness or stop due to refusal. If you try to escape getting your sustenance as you try to escape death, it will surely catch

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:158, H. 4.



مِنَ الْمَوْتِ لأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ. إِنَّ اللهَ بِعَدْلِهِ وَقِسْطِهِ جَعَلَ الرَّوْحَ وَالرَّاحَةَ فِي الْيَقِينِ وَالرِّضَا وَجَعَلَ الْهَمَّ وَالْحُزْنَ فِي الشَّكِّ وَالسَّخَطِ.

up with you as same as death does when it will unquestionably overtake you. Out of His justice and fairness, Almighty Allah has made comfort and rest to reside in full faith and satisfaction. Likewise, He has made distress and sadness to reside in dubiety and dissatisfaction.[1]

### *Trust in Almighty Allah*

Trust in Almighty Allah in social and political activities is a significant quality enjoyed by those who play the role of excellent examples in the society. Of course, committing one’s soul to Almighty Allah follows exerting all possible efforts to fulfill one’s responsibilities as perfectly as possible.

Imam Zayn al-`Ābidīn (‘a) is reported to have narrated the following: One day, I left my house and sat inclined against a wall. Suddenly, I noticed that a man clad in white was gazing at me, “`Alī ibn al-Ḥusayn,” the man said, “Why do you look so distressed and sad? Are you sad for a worldly affair? The sustenance of Almighty Allah is present for both the righteous and the sinful.”

“No,” I answered, “I never feel sad for such affairs, because the matter is as exactly as you have just said.”

“Then,” the man said, “If you are sad for the Hereafter, it is most surely a true promise that is judged by an All-omnipotent Judge.”

“No,” I answered, “I am not sad for that either, because it is as exactly as you have just said.”

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:158, H. 5.

"What are you so sad for then?" asked the man.

"In fact," I answered, "I fear the consequences of this sedition of Ibn al-Zubayr due to which people are bewildered."

The man laughed and said, "O `Alī ibn al-Ḥusayn, have you ever seen anyone who prayed to Almighty Allah but He did not respond to him?"

"No," I answered, "I have not."

"Have you ever seen anyone who had trust in Almighty Allah but He disappointed him?" the man asked.

"No," I answered, "I have not."

"Have you ever seen anyone who begged Almighty Allah but He did not give him?" the man asked.

"No," I answered, "I have not."

Then, the man disappeared.[1]

In this narration, the Imam (ʻa) mentioned a social problem, which was the sedition of Ibn al-Zubayr and its consequences on the masses. The answer came to guide him to put his trust in Almighty Allah, because the Imam (ʻa) had nothing to do in the face of this problem.

### *Having the Best Concept of Almighty Allah*

Having the best concept of Almighty Allah in ones line of conduct, as well as in ones worldly life and life hereafter, achieves great results in one's entire life.

In *al-Kāfī*, Shaykh al-Kulaynī, through a valid chain of authority, has reported Imam al-Riḍā (ʻa) as saying:

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:166, H. 1.



أَحْسِنِ الظَّنَّ بِاللهِ، فَإِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِيَ الْمُؤْمِنِ بِي، إِنْ خَيْراً فَخَيْراً وَإِنْ شَرّاً فَشَرّاً.

Always have the noblest idea about Almighty Allah, for He says, "I am as exactly as My believing servant thinks of Me, whether good or bad."[1]

According to a validly tradition that is reported by Burayd ibn Mu`āwiyah, Imam al-Bāqir (ʻa) has said: We find written in Imam `Alī's book that the Messenger of Allah (ṣ) said from the minbar:

وَالَّذي لاَ إِلَهَ إِلاَّ هُوَ، مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَالآخِرَةِ إِلاَّ بِحُسْنِ ظَنِّه بِاللهِ وَرَجَائِه لَهُ وَحُسْنِ خُلُقِه وَالْكَفِّ عَنِ إِغْتِيَابِ الْمُؤْمِنِينَ. وَالَّذي لاَ إِلَهَ إِلاَّ هُوَ، لاَ يُعَذِّبُ اللهُ مُؤْمِناً بَعْدَ التَّوْبَةِ وَالإِسْتِغْفَارِ إِلاَّ بِسُوءِ ظَنِّه بِاللهِ وَتَقْصِيرٍ مِنْ رَجَائِه لَهُ وَسُوءِ خُلُقِه وَإِغْتِيَابِ الْمُؤْمِنِينَ. وَالَّذي لاَ إِلَهَ إِلاَّ هُوَ، لاَ يَحْسُنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللهِ إِلاَّ كَانَ اللهُ عِنْدَ ظَنِّ عَبْدِه الْمُؤْمِنِ، لأَنَّ اللهَ كَرِيمٌ بِيَدِه الْخَيْرُ يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ

I swear by Allah save Whom there is no god: no good of this world or the Hereafter has been granted to any believer except by his having a good idea about Almighty Allah, putting his hope in Him, behaving courteously, and abstaining from backbiting faithful believers. I swear by Allah save Whom there is no god: Almighty Allah will not punish any believer (in Him) after repenting and imploring His forgiveness except because of his having a bad idea about Him, showing lack of hope in Him, behaving impolitely, and backbiting believers. I swear by Allah save Whom there is no god: no servant (of Him) bears a good idea about Him except that He will be as good as the idea that the servant bears about Him. This is because Almighty Allah is All-generous and has full authority over all that is good. He is

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:180, H. 1.

به الظَّنَّ ثُمَّ يُخْلفُ ظَنَّهُ وَرَجَاءَهُ. فَأَحْسِنُوا بِالله الظَّنَّ وَارْغَبُوا إِلَيْه.

therefore too generous to disappoint the good idea and the hope that His servant has about Him. Therefore, hold a good idea about Almighty Allah and turn your hopes to Him.[1]

Undoubtedly, having such a good idea about Almighty Allah has a natural reflection on one's view about the constancy and continuity of one's social relations with others.

Shaykh al-Ṣadūq, in *man-lā-yaḥḍuruhu'l-faqīh*, through his chain of authority, has reported the following paragraph to be a piece of Imam `Alī's instructive will to his son, Muḥammad ibn al-Ḥanafiyyah:

وَلاَ يَغْلِبَنَّ عَلَيْكَ سُوءُ الظَّنِّ بِالله عَزَّ وَجَلَّ؛ فَإِنَّهُ لَنْ يَدَعَ بَيْنَكَ وَبَيْنَ خَلِيلِكَ صُلْحاً.

Having an ill idea about Almighty Allah must never control you, lest it destroy any item of conciliation between your friend and you.[2]

### *Love for Almighty Allah*

Love for Almighty Allah is one of the greatest qualities that affect all fields of life. Confirming this fact, the Holy Qur'ān says,

ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ

Say, "If you do love Allah, then follow me so that Allah will love you." (3:31)

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ

Those of faith are overflowing in their love for Allah. (2:165)

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:181, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:181, H. 6.



Laying much stress on this meaning in social relations, the traditions of the Ahl al-Bayt (‘a) have demonstrated that all social relations must be founded on the basis that one must love or hate for no purpose other than seeking nearness to Almighty Allah. They have also confirmed that the reality of religion is this love and sincere affection.

In *al-Kāfī*, Shaykh al-Kulaynī has reported through a valid chain of authority that Abū-`Ubaydah al-Ḥadhdhā' reported Imam al-Ṣādiq (‘a) as saying:

مَنْ أَحَبَّ لله وَأَبْغَضَ لله وَأَعْطَى لله فَهُوَ مِمَّنْ كَمُلَ إِيمَانُهُ.

He who loves, hates, and gives for the sake of Allah is actually enjoying a perfect faith.[1]

According to another validly reported tradition, Abū-Ḥamzah al-Thumālī has reported Imam Zayn al-`Ābidīn (‘a) as saying:

إِذَا جَمَعَ اللهُ الأَوَّلِينَ وَالآخِرِينَ قَامَ مُنَادٍ فَنَادَى يُسْمِعُ النَّاسَ فَيَقُولُ: أَيْنَ الْمُتَحَابُّونَ فِي الله؟ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ، فَيُقَالُ لَهُمْ: إِذْهَبُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ. فَتَلَقَّاهُمُ الْمَلاَئِكَةُ فَيَقُولُونَ: إِلَى أَيْنَ؟ فَيَقُولُونَ: إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ. وَيَقُولُونَ: وَأَيُّ حِزْبٍ أَنْتُمْ مِنَ النَّاسِ؟ فَيَقُولُونَ: نَحْنُ

On the day when Almighty Allah shall assemble the past and the late generations, a caller will cry out in such a loud voice that all people can hear him, "Where are those who loved each other for the sake of Allah?" A group of people will then stand up and they will be allowed to Paradise without settling any account with them. On their way to Paradise, the angels will meet them and ask where they are going. "We are going to Paradise without any account being settled with us," they will answer. "Which party of people are you?" the angels will ask. "We have loved each other for the sake of

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:431, H. 1.

الْمُتَحَابُّونَ فِي اللهِ. فَيَقُولُونَ: أَيَّ شَيْءٍ كَانَتْ أَعْمَالُكُمْ؟ قَالُوا: كُنَّا نُحِبُّ فِي اللهِ وَنَبْغَضُ فِي اللهِ. فَيَقُولُونَ: نِعْمَ أَجْرُ الْعَامِلِينَ.

Allah," they will answer. "What deeds have you done?" the angels will ask. "We used to love and hate others for the sake of Allah," they will answer. "How excellent a recompense for those who work and strive!" the angels will say.[1]

According to a third authentically reported tradition, Abū-Ubaydah Ziyād al-Ḥadhdhā' reported that Imam al-Bāqir (‘a) said to him,

يَا زِيَادُ وَيْحَكَ! وَهَلِ الدِّينُ إِلاَّ الْحُبُّ؟ أَلاَ تَرَى قَوْلَ اللهِ: ﴿ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ﴾؟ أَوَ لاَ تَرَى قَوْلَ اللهِ لِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ﴿ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ﴾؟ وَقَالَ: ﴿□ □ □ □﴾ الدِّينُ هُوَ الْحُبُّ، وَالْحُبُّ هُوَ الدِّينُ.

O Ziyād, is religion anything other than love? You should have considered Almighty Allah's saying (in the Holy Qur'ān), "Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful. (3:31)" You should have considered Almighty Allah's saying to Muḥammad (ş), "Allah has endeared the faith to you and has made it seemly in your hearts. (49:7)" He has also said, "They love those who have fled to them. (59:9)" Thus, religion is love and love is religion.[2]

### *Hope in and Fear of Almighty Allah*

A servant of Almighty Allah is supposed to have hope in

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:432, H. 6.

2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:435, H. 17; al-Barqī, *al-Maḥāsin* 1:409, H. 931, published by the Ahl al-Bayt World Assembly.



Him under all circumstances, no matter how harsh the conditions he may experience, how intense the situations he may face, or how many sins he might have committed. At the same time, a servant is supposed to fear Him under all circumstances, no matter how good the conditions may be and how frequent his acts of worship.

Describing the manners of true believers, the Holy Qur'ān, on more than one occasion, has referred to this quality of hope in and fear of Almighty Allah, which is one of the high ranking qualities of true believers:

Their limbs do forsake their beds of sleep, while they call on their Lord, in fear and hope. (32:16) ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ

Those whom they call upon do desire for themselves means of access to their Lord, - even those who are nearest, they hope for His mercy and fear His wrath. (17:57) □ □ □ □ □ □ □ □ □ □ □ □ □ □

Call on Him with fear and longing in your hearts, for the mercy of Allah is always near to those who do good. (7:56) ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ

`Alī ibn Ibrāhīm reports Imam al-Ṣādiq (‘a) to have said:

كَانَ أَبِي يَقُولُ: إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلاَّ وَفِي قَلْبِهِ نُورَانِ: نُورُ خِيفَةٍ وَنُورُ رَجَاءٍ؛ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا، وَلَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا.

My father used to say: There is no believer without two lights in his heart—light of fear and light of hope. If you weigh each one, it will not outweigh the other.[1]

Ḥammād ibn `Īsā reports Imam al-Ṣādiq (‘a) to have said:

كَانَ فِي مَا أَوْصَى بِهِ لُقْمَانُ لِابْنِهِ أَنْ قَالَ: يَا بُنَيَّ، خَفِ اللهَ خَوْفاً لَوْ جِئْتَهُ بِبِرِّ الثَّقَلَيْنِ خِفْتَ أَنْ يُعَذِّبَكَ اللهُ، وَارْجُ اللهَ رَجَاءً لَوْ جِئْتَهُ بِذُنُوبِ الثَّقَلَيْنِ رَجَوْتَ أَنْ يَغْفِرَ اللهُ لَكَ.

Luqmān, the wise, said to his son: Fear Allah so much so that you think He will punish you even if you do all the good deeds of Jinn and men. Meanwhile, have so much hope in His Mercy that even if you commit all the sins of all Jinn and men, He will forgive you.[2]

Sharīf al-Raḍī has reported that Imam `Alī (‘a) said in one of his sermons:

يَدَّعِي بِزُعْمِهِ أَنَّهُ يَرْجُو اللهَ، كَذَبَ وَالْعَظِيمِ! مَا بَالُهُ لاَ يَتَبَيَّنُ رَجَاؤُهُ فِي عَمَلِهِ؟ فَكُلُّ مَنْ رَجَا عُرِفَ رَجَاؤُهُ فِي عَمَلِهِ، وَكُلُّ رَجَاءٍ ـ إِلاَّ رَجَاءَ اللهِ ـ فَإِنَّهُ مَدْخُولٌ، وَكُلُّ خَوْفٍ مُحَقَّقٌ، إِلاَّ خَوْفَ اللهِ فَإِنَّهُ مَعْلُولٌ، يَرْجُو اللهَ فِي الْكَبِيرِ، وَيَرْجُو الْعِبَادَ فِي الصَّغِيرِ، فَيُعْطِي الْعَبْدَ مَا لاَ يُعْطِي الرَّبَّ! فَمَا بَالُ اللهِ جَلَّ ثَنَاؤُهُ يُقَصَّرُ بِهِ عَمَّا يُصْنَعُ بِهِ بِعِبَادِهِ؟ أَتَخَافُ أَنْ تَكُونَ فِي رَجَائِكَ لَهُ كَاذِباً؟ أَوْ تَكُونَ لاَ تَرَاهُ لِلرَّجَاءِ مَوْضِعاً؟ وَكَذَلِكَ إِنْ هُوَ خَافَ عَبْداً مِنْ عَبِيدِهِ، أَعْطَاهُ مِنْ خَوْفِهِ مَا لاَ يُعْطِي رَبَّهُ، فَجَعَلَ خَوْفَهُ مِنَ الْعِبَادِ نَقْداً، وَخَوْفَهُ مِنْ خَالِقِهِ ضِماراً وَوَعْداً.

He claims according to his own thinking what he hopes from Allah. By Allah, the Great, he speaks a lie. The position is that his hope (in Allah) does not appear through his action although the hope of every one who hopes is verified through his action. Every hope is so, except the hope in Allah, the Sublime, if it is impure; and every fear is established except the fear for Allah if it is unreal. He hopes big things from Allah and small things from others but he gives to others (consideration that) he does not give to Allah. What is the matter with Allah, glorified be His praise? He is accorded less (consideration) than what is given to His creatures. Do you ever fear to be false in your hope in Allah? Or do you not regard Him the center of your hope? Similarly, if a man fears man he gives him (such consideration) out of his fear, which he does not give to Allah. Thus, he has made his fear for men ready currency while his fear from the Creator is mere deferment or promise.[1]

1- Al-Ḥurr al-`Āmilī, *Wasā’il al-Shī`ah* 11:170, H. 4.
2- Al-Ḥurr al-`Āmilī, *Wasā’il al-Shī`ah* 11:170, H. 6.



### *Features Expressing Distinctive Behavior*

The second class of the features that are supposed to be enjoyed by those playing the role of excellent examples in the society is the features that express distinctive behavior in social relations. We have already cited a number of these many features in the current discussion, because they have had connections with topics like modesty, chastity, forbearance, amnesty, lenience, and suppression of rage.

Let us now refer to another set of features that hold special significance in social relations and play the role of excellent exemplars in these relations; namely, patience, asceticism, pudency, fulfillment of trusts, satisfaction, abstinence from forbidden acts, and straightforwardness in action.

1- *Nahj al-Balāghah*, Sermon No. 160.

### *Patience*

In his social activities and relations with others, man may be exposed to problems, complications, ordeals, pangs, tribulations and tests due to which he is always in urgent need for energy and power in order to overcome all these difficulties, pass the examinations successfully, and undergo these pressures. This energy is no more than patience, steadfastness, and sedulity. In the Holy Qur'ān, there are many verses confirming, praising, and commending patience as well as counting the recompense and rewards that Almighty Allah has decided for the patient, the steadfast, and the sedulous.

The most effective of all traditions that commend patience is one that is reported by Shaykh al-Kulaynī, in his book of *al-Kāfī*, Section: Patience. This tradition gathers both Qur'ānic verses and Prophetic maxims:

Ḥafṣ ibn Ghiyāth has reported Imam al-Ṣādiq (‘a) as addressing him with the following words:

يَا حَفْصُ! إنَّ مَنْ صَبَرَ صَبَرَ قَليلاً، وَإنَّ مَنْ جَزَعَ جَزَعَ قَليلاً. عَلَيْكَ بالصَّبْرِ في جَميعِ أُمُورِكَ، فَإنَّ اللهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَمَرَهُ بِالصَّبْرِ وَالرِّفْقِ،

O Ḥafṣ, whoever perseveres will in fact persevere for a short while [502] and whoever breaks down will also break down for a short while.
You must thus abide by perseverance in all of your affairs. Verily, Almighty Allah has sent Muḥammad (ṣ) (as His messenger) and ordered him to be patient and lenient. He thus says, “Bear patiently what they say and avoid them with a becoming avoidance. Leave Me to deal with the rejecters, the lords of ease and plenty. (73:10-11)”[1]
He also says, “Repel evil with what is best, when lo! He between you and whom was enmity would be as if he were a warm friend. None is made to receive it but those who are patient and none is made to receive it but those who have a mighty good fortune. (41:34-35)”
So, the Holy Prophet (ṣ) kept on dealing with them patiently until they forged unbearable things against him and accused him falsely of these things; therefore, he was distressed at what they had forged against him. As a result, Almighty Allah revealed to him the following: “Surely, We know that your breast straitens at what they say! Therefore, celebrate the praise of your Lord and be of those who make obeisance. (15:97-98)”
They then belied and accused him of fabrications that he felt sad for that. So, Almighty Allah revealed

فَقَالَ: ﴿ڑ ک ک ک ک گ گ گ گ ڳ ڳ﴾ وَقَالَ تَبَارَكَ وَتَعَالَى: ﴿ک ک گ گ گ گ ڳ ڳ ڳ ڳ گگ گگ ں ڻ ڻ ڻ ۀ ہ ہ ہ﴾ فَصَبَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتَّى نَالُوهُ بِالْعَظَائِمِ وَرَمَوْهُ بِهَا. فَضَاقَ صَدْرُهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ڃ ڃ ڃ ڃ ڃ ڃ چ چ چ چ ڇ ڇ ڇ ڇ ڇ ڇ﴾ ثُمَّ كَذَّبُوهُ وَرَمَوْهُ، فَحَزِنَ لِذَلِكَ. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ے ۓ ۓ ڭ ڭ ڭ ڭ ۇ ۇ ۆ ۆ ۈ ۈ ۇٴ ۋ ۋ ۅ ۅ ۉ ۉ ې ې ى ى ئا ئا □ □ □ □ □ □ □﴾ فَأَلْزَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَفْسَهُ الصَّبْرَ. فَتَعَدَّوْا فَذَكَرُوا اللهَ تَبَارَكَ وَتَعَالَى وَكَذَّبُوهُ. فَقَالَ: قَدْ صَبَرْتُ فِي نَفْسِي وَأَهْلِي وَعِرْضِي، وَلاَ صَبْرَ لِي عَلَى ذِكْرِ إِلَهِي. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ڤ ڤ ڤ ڦ ڦ ڦ ڄ ڄ ڄ ڄ

502- The Holy Imam (‘a) means that one who takes patience will take patience for a little time, because he either takes patience for his whole age, which is relatively little (if compared to the other life, which is the reward of his patience) or for the time of the tribulation, which is also little.

503- Shaykh al-Kulaynī, *al-Kāfī* 2:88-89, H. 3; Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:207, H. 1 (as quoted from the earlier reference book).

to him the following: “We know indeed that what they say certainly grieves you, but surely they do not call you a liar, but the unjust deny the communications of Allah. Certainly, messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them. (6:33-34)”

Although the Holy Prophet (ṣ) committed himself to patience, they transgressed all limits when they began to speak irreverently of Almighty Allah and belied Him. So, the Holy Prophet (ṣ) said, “I have borne patiently what they said about myself, my family, and my honor, but I cannot stand anymore what they are speaking profanely of my Lord.” So, Almighty Allah revealed the following: “Bear patiently what they say. (73:10)” So, the Holy Prophet (ṣ) remained patient under all conditions.

Then, Almighty Allah gave him the good tidings of the Imams being from his offspring and ascribed perseverance to them, saying, “We made of them Imams to guide by Our command when they were patient and they were certain of Our communications. (32:24)” Only then, the Holy Prophet (ṣ) declared, “The position of patience to faith is as same as the position of the head

﴿ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ فَصَبَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْه وَآله في جَميعِ أَحْوَاله. ثُمَّ بَشَّرَ في عِتْرَته بالأَئمَّة وَوُصِفُوا بالصَّبْر، فَقَالَ جَلَّ ثَنَاؤُهُ: ﴿ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ثَنَاؤُهُ: ﴿ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ فَعِنْدَ ذَلكَ قَالَ صَلَّى اللهُ عَلَيْه وَآله: الصَّبْرُ منَ الإيمَان كَالرَّأْس منَ الْجَسَد. فَشَكَرَ اللهُ عَزَّ وَجَلَّ ذَلكَ لَهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ فَقَالَ صَلَّى اللهُ عَلَيْه وَآله: إِنَّهُ بُشْرَى وَإِنْتِقَامٌ. فَأَبَاحَ اللهُ عَزَّ وَجَلَّ لَهُ قِتَالَ الْمُشْرِكينَ فَأَنْزَلَ: ﴿ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ فَقَتَلَهُمُ اللهُ عَلَى يَدَيْ رَسُول اللهِ صَلَّى اللهُ عَلَيْه وَآله وَأَحِبَّائه، وَجَعَلَ لَهُ ثَوَابَ صَبْره مَعَ مَا ادَّخَرَ لَهُ في الآخرَة. فَمَنْ صَبَرَ وَاحْتَسَبَ لَمْ يَخْرُجْ منَ الدُّنْيَا حَتَّى يُقِرَّ اللهُ لَهُ عَيْنَهُ في أَعْدَائه مَعَ مَا يَدَّخرُ لَهُ في الآخرَة.



to the body.”

For this situation, Almighty Allah thanked His Prophet and revealed to him the following: “The good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently and We utterly destroyed what Pharaoh and his people had wrought and what they built. (7:137)” The Holy Prophet (ṣ) understood the good tidings and the punishment of Almighty Allah mentioned in this verse.

Then, Almighty Allah allowed him to fight against the polytheists, saying, “Slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush. (9:5)” “Kill them wherever you find them. (2:191)” So, Almighty Allah slew them at the hands of His Messenger (ṣ) and those who love Him. He also kept for His Messenger (ṣ) the reward of patience along with what He has already kept for him in the Hereafter.

Succinctly, whoever draws on patience will never depart this world before Almighty Allah delights him concerning his enemies not to mention what He has stored for him in the Hereafter.

Muḥammad ibn `Alī ibn al-Ḥusayn has reported that Imam `Alī (‘a), in his instructive will to his son Muḥammad ibn al-Ḥanafiyyah, said:

أَلْـقِ عَنْـكَ وَارِدَاتِ الْهُمُـومِ بِعَـزَائِمِ الـصَّبْرِ. عَـوِّدْ نَفْـسَكَ الـصَّبْرَ، فَـنِعْمَ الْخُلُـقُ الـصَّبْرُ، وَاحْمِلْهَا عَلَى مَـا أَصَابَكَ مِـنْ أَهْوَالِ الدُّنْيَا وَهُمُومِهَا.

Throw away from yourself the coming distresses through the determinations of patience. Accustom yourself to patience, for it is the most excellent trait, and acclimatize yourself to bearing patiently the horrors and distresses of this worldly life that inflict you.[1]

Abū-Baṣīr is reported to have quoted Imam al-Ṣādiq (‘a) as saying: I heard Abū-Ja`far (i.e. Imam al-Bāqir) (‘a) saying:

إِنِّي لأَصْبِرُ مِنْ غُلاَمِي هَذَا وَمِـنْ أَهْلِـي عَلَـى مَـا هُـوَ أَمَـرُّ مِـنَ الْحَنْظَلِ. إِنَّهُ مَنْ صَبَرَ نَالَ بِـصَبْرِه دَرَجَـةَ الـصَّائِمِ الْقَـائِمِ، وَدَرَجَـةَ الشَّهِيدِ الَّـذِي قَـدْ ضَـرَبَ بِـسَيْفِه قُدَّامَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِه.

I am training myself to endure the harm of my servants or wife, tasting a flavor that is bitterer than colocynth. Verily, one who behaves patiently will be awarded the rank of fasting people who spend nights in acts of worship and the rank of martyrs who fought the enemies defending the Holy Prophet(ṣ).[2]

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

إِنَّا صُبَّرٌ وَشِيعَتُنَا أَصْبَرُ مِنَّا.

We are patient indeed, and our Shī`ah are more patient than we are.

The reported asked, “How come your Shī`ah are more patient than you are?”

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:208, H. 3.
2- Al-Ḥurr al-`Āmilī, *Wasā’il al-Shī`ah* 11:209, H. 5.



The Imam (‘a) answered,

لأَنَّا نَصْبِرُ عَلَى مَـا نَعْلَـمُ وَشِـيعَتُنَا يَصْبِرُونَ عَلَى مَا لاَ يَعْلَمُونَ.

This is so because we bear patiently matters with which we have full acquaintance, while our Shī`ah bear matters that they do not know.[1]

### *Asceticism; Abstinence from Lawful Worldly Pleasures*

In his lifetime and subsistence, as well as social relations, man may be exposed to the pressures of whims and the various worldly desires and appetencies. This matter may confuse the entire movement of one who intends to respond to all these desires and epidemics. He is therefore in urgent need for an objective view to this world and whatever therein so that he becomes competent enough to deal with all these things rationally by using his reason, interest, and whatever leads him eventually to true perfection.

Abstinence from lawful worldly pleasures implies acquaintance with the reality of this world and its position in man’s life, as well as the true factual view about it. From this cause, we can notice the Holy Qur'ān inspiring abstinence from worldly pleasures by saying:

ڈ ڈ ڤ ڤ ڤ ڤ ڤ ڤ ڃ ڃ
ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ چ چ
چ چ ڍ ڍ ڈ ڈ ڈ ڈ ژ ژ ڑ ڑ
ک ک ڪ ڪ گ گ گ گ ڳ ڳ
ڳ ڳ گ گ ں ں ڻ ڻ ڻ ۀ
ہ ہ ھ ھ ھ ھ ے ے ۓ ۓ
ۀ ہ ہ ہ ہ ھ ھ ے ے ۓ
ۀ ہ ہ ہ ہ ھ ھ ے ے ۓ

Know you all that the life of this world is but play and amusement, pomp and mutual boasting, and multiplying in rivalry among yourselves, riches and children. Here is a similitude: How rain and the growth, which it brings forth delight the hearts of the tillers; soon it withers; you will see it

1- Shaykh al-Kulaynī, *al-Kāfī* 2:93, H. 25.

grow yellow; then it becomes dry and crumbles away. However, in the Hereafter is a penalty severe for the devotees of wrong, and forgiveness from Allah and His good pleasure for the devotees of Allah. And what is the life of this world but goods and chattels of deception. Be you foremost in seeking forgiveness from your Lord and a garden of Bliss the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers. That is the grace of Allah, which He bestows on whom he pleases. And Allah is the Lord of grace abounding. No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence. That is truly easy for Allah. In order that you may not despair over matters that pass you by nor exult over favors bestowed upon you. For Allah loves not any vainglorious boaster. (57:20-23)

In the blessed heritage of the Ahl al-Bayt (‘a), there are many traditions confirming this trend and explaining it within the line of conduct that is supposed to be adopted by those playing the role of excellent exemplars in society.

Muḥammad ibn Yaḥyā has reported on the authority of al-Haytham ibn Wāqid al-Ḥarīrī that Imam al-Ṣādiq (‘a) said:

مَنْ زَهِدَ فِي الدُّنْيَا أَثْبَتَ اللهُ الْحِكْمَةَ فِي قَلْبِهِ وَأَنْطَقَ بِهَا لِسَانَهُ

For those who abstain from pursuing worldly pleasures, Almighty Allah will fix wisdom in their hearts, make it glide on their tongues, show them the malady and remedy of the worldly defects, and move them from this world to the Abode of Peace safe and sound.[1]

وَبَصَّرَهُ عُيُوبَ الدُّنْيَا دَاءَهَا وَدَوَاءَهَا وَأَخْرَجَهُ مِنَ الدُّنْيَا سَالِماً إِلَى دَارِ السَّلاَمِ.



Ḥafṣ ibn Ghiyāth is reported to have heard Imam al-Ṣādiq (‘a) saying:

جُعِلَ الْخَيْرُ كُلُّهُ فِي بَيْتٍ وَجُعِلَ مِفْتَاحَهُ الزُّهْدُ فِي الدُّنْيَا. قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لاَ يَجِدُ الرَّجُلُ حَلاَوَةَ الإِيمَانِ فِي قَلْبِهِ حَتَّى لاَ يُبَالِيَ مَنْ أَكَلَ الدُّنْيَا. حَرَامٌ عَلَى قُلُوبِكُمْ أَنْ تَعْرِفَ حَلاَوَةَ الإِيمَانِ حَتَّى تَزْهَدَ فِي الدُّنْيَا.

The entire goodness has been put in a house the key of which is abstinence from worldly pleasures. The Holy Prophet (ṣ) has said, “No man can find the true sweetness of faith in his heart before he stops caring for who should hold the world.” Your hearts are forbidden to taste the sweetness of faith before you abstain from worldly pleasures.[2]

Abū-Ḥamzah is reported to have quoted Imam al-Bāqir (‘a) as saying:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ: إِنَّ مِنْ أَعْوَنِ الأَخْلاَقِ عَلَى الدِّينِ الزُّهْدَ فِي الدُّنْيَا.

The Commander of the Faithful (‘a) has said, “Abstinence from worldly pleasures is the most helpful of all traits in attaining religiousness.”[3]

`Alī ibn Hāshim ibn al-Burayd has reported on the authority of his father that someone asked (Imam) `Alī ibn al-Ḥusayn (‘a) to

1- Shaykh al-Kulaynī, *al-Kāfī* 2:128, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:128, H. 2.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:128, H. 3.

define asceticism.

The Imam (‘a) said:

عَشَرَةُ أَشْيَاء، فَأَعْلَى دَرَجَة الزُّهْد أَدْنَى دَرَجَة الْوَرَع، وَأَعْلَى دَرَجَة الْوَرَع أَدْنَى دَرَجَة الْيَقِين، وَأَعْلَى دَرَجَة الْيَقِين أَدْنَى دَرَجَة الرِّضَا. أَلاَ وَإِنَّ الزُّهْدَ فِي آيَة مِنْ كِتَاب الله عَزَّ وَجَلَّ: ﴿لِكَيْلا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلا تَفْرَحُوا بِمَا آتَاكُمْ﴾.

Asceticism is of ten ranks the highest of which is the lowest rank of piety and the highest rank of piety is the lowest rank of conviction (i.e. full faith in Almighty Allah). The highest rank of conviction is the lowest rank of satisfaction. Asceticism has been explained in a verse of the Holy Qur'ān that reads, “In order that you may not despair over matters that pass you by nor exult over favors bestowed upon you. (57:23)”[1]

Jamīl ibn Darrāj reported Imam al-Ṣādiq (‘a) to have narrated the following story:

One day, the Messenger of Allah (ṣ) passed by a dead young goat whose ears had been cut and which was thrown on a dunghill. Upon seeing this dead goat, the Holy Prophet (ṣ) asked his companions, “What is the value of this dead animal?” They answered, “If it was alive, it would not be worth more than one Dirham!”

The Holy Prophet (ṣ) commented, “I swear by Him Who grasps my soul in His Hand: the world is more inferior in the sight of Almighty Allah than this dead goat in the sight of its owner.”[2]

Al-Zuhrī, Muḥammad ibn Muslim ibn Shihāb, has reported that when Imam `Alī ibn al-Ḥusayn Zayn al-`Ābidīn (‘a)

1- Shaykh al-Kulaynī, *al-Kāfī* 2:128, H. 4.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:128, H. 9.



was asked to identify the best act in the view of Almighty Allah, he answered,

مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَة الله عَزَّ وَجَلَّ وَمَعْرِفَة رَسُوله صَلَّى اللهُ عَلَيْه وَآله أَفْضَلُ مِنْ بُغْض الدُّنْيَا. وَإِنَّ لذَلكَ لَشُعَباً كَثيرَةً وَلِلْمَعَاصي شُعَباً. فَأَوَّلُ مَا عُصِيَ اللهُ به الْكبْرُ، وَهِيَ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ. وَالْحِرْصُ وَهِيَ مَعْصِيَةُ آدَمَ وَحَوَّاءَ حِينَ قَالَ اللهُ عَزَّ وَجَلَّ لَهُمَا: (فَكُلاَ مِنْ حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَذه الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالمينَ.) فَأَخَذَا مَا لاَ حَاجَةَ بِهِمَا إِلَيْه فَدَخَلَ ذَلكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَة. وَذَلكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لاَ حَاجَةَ به إِلَيْه. ثُمَّ الْحَسَدُ وَهِيَ مَعْصِيَةُ ابْنِ آدَمَ

After recognition of Almighty Allah and His Messenger (ṣ), no other act is better than hating this world. There are various forms of hating this world and there are various types of acts of disobedience to Almighty Allah. The first act of disobedience to Almighty Allah was self-conceit, which was committed by Satan who refused and was haughty and, so, became one of the unbelievers. The second act of disobedience was greed, which was committed by Adam and Eve [1] when Allah, the Exalted and Majestic, said to them, “Enjoy its good things as you wish, but approach not this tree, or you run into harm and transgression.” Although they did not need the fruit of that tree, they ate it and this greed remained with their offspring until the Day of Resurrection. In this manner, the children of Adam (i.e. human beings) always seek things that they do not need. The third act of

1- In the faith of the Imāmiyyah Shī`ah, warning Prophet Adam against eating from that tree was in the form of leading him to more integrity and more guidance. Hence, Prophet Adam’s breaking of this warning being expressed as act of disobedience is just metaphorical, not literal.

حَيْثُ حَسَدَ أَخَاهُ فَقَتَلَهُ. فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَحُبُّ الدُّنْيَا وَحُبُّ الرِّئَاسَةِ وَحُبُّ الرَّاحَةِ وَحُبُّ الْكَلاَمِ وَحُبُّ الْعُلُوِّ وَالثَّرْوَةِ. فَصِرْنَ سَبْعَ خِصَالٍ، فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا، فَقَالَ الأَنْبِيَاءُ وَالْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ: حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ. وَالدُّنْيَا دُنْيَيَانِ: دُنْيَا بَلاَغٍ وَدُنْيَا مَلْعُونَةٌ.

disobedience was envy, which was committed by Adam's son when he killed his brother out of envy. Several things were derived from envy: love for women, love for this world, love for supremacy, love for comfort, love for speech, love for headship, and wealth. These are seven characteristics all of which are gathered in the love for this world. Having recognized this fact, the Prophets and men of wisdom all said, "The love for this world is the root of all sins. This world is of two types: the world that is a means of our delivery to the Hereafter, and the damned world."[1]

### *Satisfaction*

Satisfaction occupies an aspect in the psychological background of those who train themselves to abstain from worldly pleasures. They therefore become capable mentally and spiritually of hold back their personal whims and desires. In view of that, man is required to discipline himself on being marked by this feature.

The Holy Qur'ān has put stress on this feature on many occasions, such as the following verses:

ﭐ ﭑ ﭒ ﭓ ﭔ

Let not their wealth nor their sons dazzle you. (9:55)

1- Shaykh al-Kulaynī, *al-Kāfī* 2:130, H. 11.



ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ 

for an advantageous solution.

The Imam (‘a) thus said to him,

إِنْ كَانَ مَا يَكْفِيكَ يُغْنِيكَ فَأَدْنَى مَا فِيهَا يُغْنِيكَ، وَإِنْ كَانَ مَا يَكْفِيكَ لاَ يُغْنِيكَ فَكُلُّ مَا فِيهَا لاَ يُغْنِيكَ.

If that which is sufficient to you satisfies you, then you will be satisfied by the least of the worldly gains, but if that which is sufficient to you never satisfies you, then all the gains of this world will never satisfy you.[1]

### *Refraining from Forbidden Acts*

Refraining from the forbidden acts is considered the other aspect of the psychological background of abstinence from worldly pleasures and whims. To refrain from violating the prohibitions of Almighty Allah makes it obligatory upon man to choose from the worldly affairs only those which have been deemed lawful by Almighty Allah Who says in this regard:

ٹ ٹ ٹ ٹ ٹ ٹ ڤ ڤ ڤ ڤ ڦ ڦ ڦ ڦ ڄ ڄ ڄ ڄ ڃ ڃ ڃ ڃ چ چ چ چ

Say, “Who has forbidden the beautiful gifts of Allah, which He has produced for His servants, and the things, clean and pure, which He has provided for sustenance?” Say, “They are, in the life of this world, for those who believe, and purely for them on the Day of Judgment.” Thus do We explain the signs in detail for those who understand. (7:32)

Likewise, to practice refraining from the forbidden acts imposes upon man to avoid all atrocities, sins, filth, and

1- Shaykh al-Kulaynī, *al-Kāfī* 2:139, H. 10.



falsities. After believing and putting full trust in Him, Almighty Allah has preceded this feature to all others, saying:

ک ک ک ک گ گ گ گ ڳ ڳ

Those who avoid the greater crimes and shameful deeds, and, when they are angry, even then forgive. (42:37)

Comporting with the Holy Qur'ān, the Ahl al-Bayt (‘a) have given much emphasis to the significance of and the role played by refraining from forbidden acts in the social relations. In this respect, `Alī ibn Ibrāhīm has reported on the authority of `Amr ibn Sa`īd ibn Hilāl al-Thaqafī that he said to Imam al-Ṣādiq (‘a), “I cannot meet you except once in many years; therefore, please teach me something which I should adopt.” The Imam (‘a) said:

أُوصِيكَ بِتَقْوَى اللهِ وَالْوَرَعِ وَالإِجْتِهَادِ. وَاعْلَمْ أَنَّهُ لاَ يَنْفَعُ إِجْتِهَادٌ لاَ وَرَعَ فِيهِ.

I advise you to fear Almighty Allah, refrain from forbidden acts, and work diligently. Be it known to you that diligence without refraining from forbidden acts is worthless.[1]

Imam Mūsā al-Kāẓim (‘a) is reported to have said that he very frequently heard his father saying:

لَيْسَ مِنْ شِيعَتِنَا مَنْ لاَ تَتَحَدَّثُ الْمُخَدَّرَاتُ بِوَرَعِهِ فِي خُدُورِهِنَّ، وَلَيْسَ مِنْ أَوْلِيَاءِنَا مَنْ هُوَ فِي قَرْيَةٍ فِيهَا عَشَرَةُ آلاَفِ رَجُلٍ فِيهِمْ مِنْ خَلْقِ اللهِ أَوْرَعُ مِنْهُ.

He, about whose devoutness even women that are confined to their houses do not speak, is not regarded as one of our Shī`ah (i.e. partisans). He, who lives in a village of ten thousand persons among whom there is an individual more devout than he is, is not regarded as one of our loyalists.[2]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:76, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:79, H. 15.

Ḥannān ibn Sadīr has reported that Abu'l-Ṣabbāḥ al-Kinānī said to Imam al-Ṣādiq (‘a), “Great is the extent of harassment we are suffering from people because of you!”

The Imam (‘a) asked, “What kind of harassment are you encountering from people?”

Al-Kinānī said, “Whenever we dispute with someone, he immediately gibes at us, saying, ‘You are a malicious Ja`farite!’”

The Imam (‘a) said, “So, people are gibing at you because of me!”

Al-Kinānī answered, “Yes, they are.”

The Imam (‘a) said:

مَا أَقَلَّ، وَاللهِ، مَنْ يَتَّبِعُ جَعْفَراً مِنْكُمْ! إِنَّمَا أَصْحَابِي مَنِ اشْتَدَّ وَرَعُهُ، وَعَمِلَ لِخَالِقِهِ، وَرَجَا ثَوَابَهُ. فَهَؤُلاَءِ أَصْحَابِي.

By Allah I swear, too little are those who follow Ja`far amongst you! My followers are only those who show intense piety, dedicate their deeds to their Creator, and desire His rewards. These are exclusively my followers.[1]

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

كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ غَيْرُ ثَلاَثٍ: عَيْنٌ سَهِرَتْ فِي سَبِيلِ اللهِ، وَعَيْنٌ فَاضَتْ مِنْ خَشْيَةِ اللهِ، وَعَيْنٌ غَضَّتْ عَنْ مَحَارِمِ اللهِ.

All eyes will be weeping on the Day of Resurrection except for three eyes: an eye that spent a night sleeplessly for Allah’s sake, an eye that shed tears in fear of Allah, and an eye that was cast down against what Allah has prohibited to gaze.[2]

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

1- Shaykh al-Kulaynī, *al-Kāfī* 2:77, H. 6.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah*, 11:200, S. 23, H. 1.



فِي مَا نَاجَى اللهُ عَزَّ وَجَلَّ بِهِ مُوسَى عَلَيْهِ السَّلاَمُ: يَا مُوسَى، مَا تَقَرَّبَ إِلَيَّ الْمُتَقَرِّبُونَ بِمِثْلِ الْوَرَعِ عَنْ مَحَارِمِي، فَإِنِّي أُبِيحُهُمْ جَنَّاتِ عَدْنٍ لاَ أُشْرِكُ مَعَهُمْ أَحَداً.

Within the confidential talks of Allah, the Almighty and Majestic, with (Prophet) Moses (‘a) are the following words: “O Moses, no means used by those who seek nearness to Me has ever been better than refraining from My prohibitions. As a result, I will allow them exclusively to the Paradisiacal gardens of perpetual abode.[1]

## *Modesty*

Modesty is a high moral and psychological standard that prevents from rushing towards lusts and from being under the drift of passions. It also grants intellects an opportunity to hold sway over the line of conduct and to choose the best. From this cause, the importance of this feature has been confirmed in man generally and in women particularly with regard to the fact that women’s lusts are more irrepressible than men’s are. Modesty alone can control such lusts. Through a valid chain of authority, Shaykh al-Kulaynī, in *al-Kāfī*, has reported Imam `Alī (‘a) as saying:

خَلَقَ اللهُ الشَّهْوَةَ عَشَرَةَ أَجْزَاءٍ، فَجَعَلَ تِسْعَةَ أَجْزَاءٍ فِي النِّسَاءِ وَجُزْءاً وَاحِداً فِي الرِّجَالِ؛ وَلَوْ لاَ مَا جَعَلَ اللهُ فِيهِنَّ مِنَ الْحَيَاءِ عَلَى قَدْرِ أَجْزَاءِ الشَّهْوَةِ لَكَانَ لِكُلِّ رَجُلٍ تِسْعُ نِسْوَةٍ مُتَعَلِّقَاتٌ بِهِ.

Almighty Allah has created lust in ten parts nine of which were put in women while only one part in men. Had it not been for the modesty that Almighty Allah has put in women according to the amount of their lusts, every nine women would have been passionately attached to one man.[2]

1- Shaykh al-Kulaynī, *al-Kāfī* 2:80, H. 3.
2- Shaykh al-Kulaynī, *al-Kāfī* 5:338, H. 1.

This is why the Ahl al-Bayt (‘a) have considered modesty to be inseparable part of faith; therefore, without modesty, there is no faith.

Through a valid chain of authority, Shaykh al-Kulaynī, in *al-Kāfī*, has reported Imam al-Ṣādiq (‘a) as saying:

الْحَيَاءُ مِنَ الإِيـمَانِ وَالإِيـمَانُ فِي الْجَنَّةِ.

Modesty is part of faith, and faith leads to Paradise.[1]

Mu`ādh ibn Kathīr is reported to have quoted Imam al-Bāqir or Imam al-Ṣādiq (‘a) as saying:

الْحَيَاءُ وَالإِيـمَانُ مَقْرُونَانِ فِي قَرَنٍ، فَإِذَا ذَهَبَ أَحَدُهُمَا تَبِعَهُ صَاحِبُهُ.

Modesty and faith are tied with the same rope; therefore, if one of them goes, the other will follow it.[2]

Aḥmad ibn `Abdullāh has reported one the authority of *one of our companions* that one of the Holy Imams (‘a) quoted the Holy Prophet (ṣ) as saying:

الْحَيَاءُ حَيَاءَانِ: حَيَاءُ عَقْلٍ وَحَيَاءُ حُمْقٍ، فَحَيَاءُ الْعَقْلِ هُوَ الْعِلْمُ، وَحَيَاءُ الْحُمْقِ هُوَ الْجَهْلُ.

Modesty is of two categories; Modesty of reason and modesty of idiocy. The modesty of reason stands for knowledge, while the modesty of idiocy stands for ignorance.[3]

### *Honesty and fulfillment of Trusts*

Honesty and trustworthiness are the most distinctive features that act as excellent examples and directly relate to social

1- Shaykh al-Kulaynī, *al-Kāfī* 2:106, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:106, H. 4.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:106, H. 6.



relations. Before he was commissioned as prophet, the Holy Prophet (ṣ) had been well-known for his honesty and trustworthiness—two features that greatly and positively influenced the movement of the Islamic promulgation.

Giving much emphasis to these two features and showing their significance, the Holy Qur'ān enjoined Muslims to be characterized by them, warned against violating them, described, on more than one occasion, the faithful believers as carrying them, and even described the Prophets as carrying them. It has thus said:

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ

Those who faithfully observe their trusts and their covenants. (23:8)

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

Also mention in the Book the story of Ismā`īl. He was strictly true to what he promised and he was a messenger and a prophet. (19:54)

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast and deny themselves, for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward. (33:35)

Shaykh al-Kulaynī, in *al-Kāfī*, has reported through a valid

chain of authority that Imam al-Ṣādiq (‘a) said:

Verily, Almighty Allah has never sent any prophet except that he be honest and fulfill the trusts of all people, be they righteous or sinful.[1]

إِنَّ اللهَ عَزَّ وَجَلَّ لَمْ يَبْعَثْ نَبِيّاً إِلاَّ بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ.

Isḥāq ibn `Ammār and others have reported Imam al-Ṣādiq (‘a) as saying:

Do not be deceived by their prayers and fasting, for they have habituated themselves to performing prayers and observing fasting so customarily that they will feel desolate if they neglect them. Yet, you should test them through honesty and fulfillment of trusts.[2]

لاَ تَغْتَرُّوا بِصَلاَتِهِمْ وَلاَ بِصِيَامِهِمْ؛ فَإِنَّ الرَّجُلَ رُبَّمَا لَهِجَ بِالصَّلاَةِ وَالصَّوْمِ حَتَّى لَوْ تَرَكَهُ اسْتَوْحَشَ، وَلَكِنِ اخْتَبِرُوهُمْ عِنْدَ صِدْقِ الْحَدِيثِ وَأَدَاءِ الأَمَانَةِ.

`Amr ibn Abi’l-Miqdām has reported that in his first visit to him, Imam al-Bāqir (‘a) said to him,

Learn how to be honest before you study ḥadīth.[3]

تَعَلَّمُوا الصِّدْقَ قَبْلَ الْحَدِيثِ.

Abū-Kahmas has reported that when he conveyed the greetings of `Abdullāh ibn Abī-Ya`fūr to Imam al-Ṣādiq (‘a), the Imam (‘a) said:

Peace be upon you and him. When you visit `Abdullāh, convey my greetings and say to him, “Ja`far ibn Muḥammad says, ‘Consider the matters due

عَلَيْكَ وَعَلَيْهِ السَّلاَمُ. إِذَا أَتَيْتَ عَبْدَ اللهِ فَأَقْرِئْهُ السَّلاَمَ وَقُلْ لَهُ: إِنَّ جَعْفَرَ

1- Shaykh al-Kulaynī, *al-Kāfī* 2:104, H. 1.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:104, H. 2.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:104, H. 4.



to which `Alī (‘a) attained such a supreme position with the Messenger of Allah (ṣ) and then commit yourselves to them. In fact, `Alī (‘a) attained the position that he attained with the Messenger of Allah (ṣ) due to two things: honesty and fulfillment of trusts.’”[1]

بْنَ مُحَمَّدٍ يَقُولُ لَكَ: اُنْظُرْ مَا بَلَغَ بِهِ عَلِيٌّ عَلَيْهِ السَّلاَمُ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَالْزَمْهُ، فَإِنَّ عَلِيّاً عَلَيْهِ السَّلاَمُ أَنَّمَا بَلَغَ مَا بَلَغَ بِهِ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الأَمَانَةِ.

`Abdullāh ibn Abī-Ya`fūr has reported Imam al-Ṣādiq (‘a) as saying:

Act as heralds to goodness in the milieus of people by other means than your tongues (i.e. speech) so that they can become aware of your diligence, honesty, and piety.[2]

كُونُوا دُعَاةً لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ، لِيَرَوْا مِنْكُمُ الاِجْتِهَادَ وَالصِّدْقَ وَالْوَرَعَ.

## *Straightforwardness*

To be straightforward, steadfast, and resolute in work is one of the features of those who play the role of excellent examples in society, because it has a big bearing on the building of man’s personality and the development and establishment of good social relations with others.

The Ahl al-Bayt (‘a) have called the attentions to this feature when they advised their followers to endure and continue on a certain work for one year at least so that the others would not think of them as unsteady and irregular. Besides, the results of any deed cannot come to sight in a short period;

1- Shaykh al-Kulaynī, *al-Kāfī* 2:104, H. 5.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:513, H. 1.

therefore, it is necessary to be patient and wait so that one can learn with certainty whether this deed is valid or invalid.

In *al-Kāfī*, Shaykh al-Kulaynī, through a valid chain of authority, has reported Imam al-Bāqir (‘a) as saying:

أَحَبُّ الأَعْمَالِ إِلَى اللهِ عَزَّ وَجَلَّ مَا دَاوَمَ عَلَيْهِ الْعَبْدُ وَإِنْ قَلَّ.

The most cherished deed in the sight of Almighty Allah is the work in which a servant persists, no matter how little it may be.[1]

Through another valid chain of authority, Shaykh al-Kulaynī has reported Imam `Alī ibn al-Ḥusayn (‘a) to have said:

إِنِّي لأُحِبُّ أَنْ أُدَاوِمَ عَلَى الْعَمَلِ وَإِنْ قَلَّ.

I do love to keep doing a certain work, no matter how little it may be.[2]

إِنِّي لأُحِبُّ أَنْ أُقْدِمَ عَلَى رَبِّي وَعَمَلِي مُسْتَقِرٌّ.

I surely would love that when I meet my Lord, I will have been constant in my work.[3]

### *Excellent Examples*

Through their guidelines and advice, the Ahl al-Bayt (‘a) have aimed at building a virtuous community and excellent examples in Muslim society. They have sometimes directed their partisans towards the necessity of adorning themselves with the highest Islamic moral standards that represent this excellent example and, on other occasions, condemned them for showing vicious traits.

Let us now refer to some pieces of discourse in which the Ahl al-Bayt (‘a) have depicted the picture of true Shī`ah and sublime excellent examples in the virtuous community.

1- Shaykh al-Kulaynī, *al-Kāfī* 2:82, H. 2.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:82, H. 4.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:82, H. 5.



Ḥamrān ibn A`yun has quoted Imam al-Ṣādiq (‘a) as narrating the following account:

Imam `Alī ibn al-Ḥusayn (‘a) was sitting in his house when the door was knocked. He asked one of his bondmaids to open the door. “We are a group of your Shī`ah,” they shouted from behind the door.

As soon as he heard this statement, the Imam (‘a) jumped so hurriedly that he was about to fall down. When he opened the door, he moved back and said:

كَذَبُوا! فَأَيْنَ السَّمْتُ فِي الْوُجُوه؟ أَيْنَ أَثَرُ الْعِبَادَة؟ أَيْنَ سِيمَاءُ السُّجُود؟ إِنَّمَا شِيعَتُنَا يُعْرَفُونَ بِعِبَادَتِهِمْ وَشَعَثِهِمْ. قَدْ قَرَّحَتِ الْعِبَادَةُ مِنْهُمُ الآنَاف، وَدُثِرَتِ الْجِبَاهُ وَالْمَسَاجِدُ؛ خُمْصُ الْبُطُون، ذُبُلُ الشِّفَاه، قَدْ هَيَّجَتِ الْعِبَادَةُ وُجُوهَهُمْ، وَأَخْلَقَ سَهَرُ اللَّيَالِي وَقَطَعَ الْهَوَاجِرُ جُثَثَهُمْ؛ الْمُسَبِّحُونَ إِذَا سَكَتَ النَّاسُ، وَالْمُصَلُّونَ إِذَا نَامَ النَّاسُ، وَالْمَحْزُونُونَ إِذَا فَرِحَ النَّاسُ؛ يُعْرَفُونَ بِالزُّهْد، كَلاَمُهُمُ الرَّحْمَةُ، وَتَشَاغُلُهُمْ بِالْجَنَّة.

You are lying. Where are the marks on the faces? Where are the signs of worship? Where are the features of prostration? Our Shī`ah are only those who are characterized by much worship and shagginess. Their noses are impaired due to worshipping, and their foreheads, as well as the other organs of prostration, are effaced. Their stomachs are atrophied and their lips are withered. Worship has changed their faces, staying up at nights has fatigued them, and hot weather has affected their bodies. They praise Almighty Allah when other people are silent, offer prayers when other people are asleep, and are sad when other people are happy. Their distinctive feature is asceticism, their wording is mercy and their main concern is (how to win) Paradise.[1]

1- `Allāmah `Allāmah al-Majlisī, *Biḥār al-Anwār* 65:169, H. 30.

Jābir (ibn `Abdullāh) has reported Imam al-Bāqir (‘a) as saying to him,

يَا جَابِرُ، إِنَّمَا شِيعَةُ عَلِيٍّ عَلَيْهِ السَّلاَمُ مَنْ لاَ يَعْدُو صَوْتُهُ سَمْعَهُ وَلاَ شَحْنَاؤُهُ بَدَنَهُ؛ لاَ يَمْدَحُ لَنَا قَالِياً، وَلاَ يُوَاصِلُ لَنَا مُبْغِضاً وَلاَ يُجَالِسُ لَنَا عَائِباً. شِيعَةُ عَلِيٍّ عَلَيْهِ السَّلاَمُ مَنْ لاَ يَهِرُّ هَرِيرَ الْكَلْبِ، وَلاَ يَطْمَعُ طَمَعَ الْغُرَابِ، وَلاَ يَسْأَلُ النَّاسَ وَإِنْ مَاتَ جُوعاً. أُولَئِكَ الْخَفِيضَةُ عَيْشُهُمُ الْمُنْتَقِلَةُ دِيَارُهُمْ؛ إِنْ شَهِدُوا لَمْ يُعْرَفُوا، وَإِنْ غَابُوا لَمْ يُفْتَقَدُوا، وَإِنْ مَرِضُوا لَمْ يُعَادُوا، وَإِنْ مَاتُوا لَمْ يُشْهَدُوا؛ فِي قُبُورِهِمْ يَتَزَاوَرُونَ.

O Jābir, the true Shī`ah of `Alī (‘a) are only those whose voices do not exceed their hearings and detestations do not exceed their bodies. They neither praise those who detest us, nor have regard for those who hate us, nor associate with those who revile us. The true Shī`ah of `Alī (‘a) do not bark like dogs, covet like crows, or beg people openly even if they starve. Their earnings are hardly sufficient. Their dwellings are roving. When they are present, they are not recognized. When they are absent, they are not missed. When they are sick, nobody visits them. When they die, nobody participates in their funeral ceremonies. They exchange visits in their graves.

Jābir asked, “Where can I find such people?”

The Imam (‘a) answered,

فِي أَطْرَافِ الأَرْضِ بَيْنَ الأَسْوَاقِ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: (ھ ہ ہ ہ ے ۓ).

You will find them living in the outskirts among the marts. They are those intended in Allah’s saying, “They are humble towards the believers and dignified before the unbelievers. (5:54)”[1]

1- `Allāmah `Allāmah al-Majlisī, *Biḥār al-Anwār* 65:168, H. 28.



Ab-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

شِيعَتُنَا أَهْلُ الْوَرَعِ وَالإِجْتِهَادِ وَأَهْلُ الْوَفَاءِ وَالأَمَانَةِ وَأَهْلُ الزُّهْدِ وَالْعِبَادَةِ؛ أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ، الْقَائِمُونَ اللَّيْلَ الصَّائِمُونَ النَّهَارَ، يُزَكُّونَ أَمْوَالَهُمْ وَيَحُجُّونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

Our Shī`ah are the people of piety, diligence, faithfulness, and honesty. They are also the people of asceticism and worship. They offer fifty-one units of prayer in a single day and night. They pass their nights with worship and their days with fasting. They purify their wealth, go on pilgrimage to the House of God, and refrain from committing any forbidden act.[1]

Ibn Abī-Najrān has reported that he heard Imam al-Riḍā (‘a) saying:

مَنْ عَادَى شِيعَتَنَا فَقَدْ عَادَانَا، وَمَنْ وَالاَهُمْ فَقَدْ وَالاَنَا، لأَنَّهُمْ مِنَّا، خُلِقُوا مِنْ طِينَتِنَا. مَنْ أَحَبَّهُمْ فَهُوَ مِنَّا، وَمَنْ أَبْغَضَهُمْ فَلَيْسَ مِنَّا. شِيعَتُنَا يَنْظُرُونَ بِنُورِ اللهِ، وَيَتَقَلَّبُونَ فِي رَحْمَةِ اللهِ، وَيَفُوزُونَ بِكَرَامَةِ اللهِ. مَا مِنْ أَحَدٍ مِنْ شِيعَتِنَا يَمْرَضُ إِلاَّ مَرِضْنَا لِمَرَضِهِ، وَلاَ إِغْتَمَّ إِلاَّ

Whoever antagonizes our Shī`ah is antagonizing us and whoever shows loyalty to them is showing loyalty to us, because they are part of us. They were created from the same clay from which we were created. He who loves them is one of us, but he who hates them does not belong to us. Our Shī`ah see through the light of Almighty Allah, move about in the mercy of Him, and will win the dignity of Him. We feel the same pains that any one of our Shī`ah feels during ailment, we become grieved whenever any of them becomes

1- Shaykh al-Ṣadūq, *Ṣifāt al-Shī`ah*, pp. 2; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:167, H. 33 as quoted from the previous reference book.

إِغْتَمَمْنَا لِغَمِّهِ، وَلاَ يَفْرَحُ إِلاَّ فَرِحْنَا لِفَرَحِهِ، وَلاَ يَغِيبُ عَنَّا أَحَدٌ مِنْ شِيعَتِنَا أَيْنَ كَانَ فِي شَرْقِ الأَرْضِ أَوْ غَرْبِهَا، وَمَنْ تَرَكَ مِنْ شِيعَتِنَا دَيْناً فَهُوَ عَلَيْنَا، وَمَنْ تَرَكَ مِنْهُمْ مَالاً فَهُوَ لِوَرَثَتِهِ. شِيعَتُنَا الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَيَحجُّونَ الْبَيْتَ الْحَرَامَ وَيَصُومُونَ شَهْرَ رَمَضَانَ وَيُوَالُونَ أَهْلَ الْبَيْتِ وَيَتَبَرَّؤُونَ مِنْ أَعْدَائِهِمْ. أُولَئِكَ أَهْلُ الإِيمَانِ وَالتُّقَى، وَأَهْلُ الْوَرَعِ وَالتَّقْوَى، مَنْ رَدَّ عَلَيْهِمْ فَقَدْ رَدَّ عَلَى اللهِ، وَمَنْ طَعَنَ عَلَيْهِمْ فَقَدْ طَعَنَ عَلَى اللهِ؛ لأَنَّهُمْ عِبَادُ اللهِ حَقّاً، وَأَوْلِيَاؤُهُ صِدْقاً. وَاللهِ إِنَّ أَحَدَهُمْ لَيَشْفَعُ فِي مِثْلِ رَبِيعَةَ وَمُضَرَ فَيُشَفِّعُهُ اللهُ فِيهِمْ لِكَرَامَتِهِ عَلَى اللهِ عَزَّ وَجَلَّ.

grieved, and we feel happy whenever any of them feels happy. No one of our Shī`ah can be out of our auspices, whether he was in the east or the west of the earth. The debt that is left by any one of our Shī`ah is in our responsibility while the estate is his heirs'. Our Shī`ah are those who perform the prayers, defray the zakāt tax, go on the Ḥajj Pilgrimage to the Holy House of Allah, observe fasting during the month of Ramaḍān, declare their loyalty to the Prophet's household, and declare their disavowal of the enemies of them. Those are the people of faith and God-fearing, and the people of piety and devoutness. He who rejects them is rejecting Allah, and he who defames them is speaking ill of Allah, because they are the true servants and the genuine disciples of Him. By Allah I swear, each individual of them will be granted (on the Day of Resurrection) the right to intercede for as many people as the individuals of the tribes of Rabī`ah and Muḍar. This is Almighty Allah's honor to them.[1]

To end, let us present this admirably superb discourse,

1- `Allāmah al-Majlisī, *Biḥār al-Anwār* 65:167, H. 25.



known as the description of the God-fearing, in which Imam `Alī (‘a) describes the partisans of the Ahl al-Bayt (‘a). A few paragraphs of this discourse have been previously cited within the particularities of the virtuous community.[1]

1- Al-Karāchakī in his book of *Kanz al-Fawā'id* has reported on the authority of Abū-Ḥamzah al-Thumālī on the authority of Yaḥyā ibn Ummi'l-Ṭawīl that Nawf al-Bakkālī said:
I have had some requests to be granted by the Commander of the Faithful, Imam `Alī ibn Abī-Ṭālib (‘a). Therefore, I sent to him Jundab ibn Zuhayr, al-Rabī` ibn Khuthaym, and his nephew Hammām ibn `Abādah ibn Khuthaym, who was well-known for asceticism and devoutness. We all thus came to meet Imam `Alī (‘a) who was about to leave to lead a congregational prayer in the mosque. Followed by us, he directed towards a group of people, who seemed to be indulging in luxury, exchanging jokes and amusing each other. When they knew that Imam `Alī (‘a) was approaching them, they stood up hurriedly and greeted him. The Imam (‘a) responded to their greeting and asked, "Who are you?" "We are a group from your Shī`ah," they answered. "O group," the Imam (‘a) said, "Why can I see neither the marks of Shī`ism nor the adornment of bearing love for us—the Ahl al-Bayt—on your appearances?" Embarrassed, they could not find any answer.
Then Jundab and al-Rabī` approached the Imam (‘a) and asked, "O Commander of the Faithful, what are the marks and specifications of your Shī`ah?" Showing no desire to answer them, the Imam (‘a) said, "O two men, fear Allah and do good deeds, for Allah is with those who fear Him and those who do good deeds."
Hammām ibn `Abādah, who was diligently devoted to worship, said to him "O Commander of the Faithful, I beseech you in the Name of Him Who has conferred honor upon all of you—the Ahl al-Bayt—and given you exclusively and endowed you with special favors, please tell us about the specifications of your Shī`ah."
"Do not put me under an oath," the Imam (‘a) said, "I will tell you all about these specifications."
The Imam then took Hammām from the hand and led him to the

⇨

أَمَّا بَعْدُ، فَإِنَّ اللهَ ـ سُبْحَانَهُ وَتَعَالَى ـ خَلَقَ الْخَلْقَ حِينَ خَلَقَهُمْ غَنِيّاً عَنْ طَاعَتِهِمْ آمِناً مِنْ مَعْصِيَتِهِمْ، لأَنَّهُ لاَ تَضُرُّهُ مَعْصِيَةُ مَنْ عَصَاهُ، وَلاَ تَنْفَعُهُ طَاعَةُ مَنْ أَطَاعَهُ، فَقَسَمَ بَيْنَهُمْ مَعَايِشَهُمْ، وَوَضَعَهُمْ مِنَ الدُّنْيَا مَوَاضِعَهُمْ. فَالْمُتَّقُونَ فِيهَا هُمْ أَهْلُ الْفَضَائِلِ: مَنْطِقُهُمُ الصَّوَابُ، وَمَلْبَسُهُمُ الاِقْتِصَادُ، وَمَشْيُهُمُ التَّوَاضُعُ. غَضُّوا أَبْصَارَهُمْعَمَّا حَرَّمَ اللهُ عَلَيْهِمْ، وَوَقَفُوا أَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ لَهُمْ. نَزَلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلاَءِ كَالَّتِي نَزَلَتْ فِي الرَّخَاءِ. لَوْ لاَ الأَجَلُ الَّذِي كَتَبَ اللهُ عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرْفَةَ عَيْنٍ، شَوْقاً إِلَى الثَّوَابِ، وَخَوْفاً مِنَ الْعِقَابِ. عَظُمَ الْخَالِقُ فِي أَنْفُسِهِمْ فَصَغُرَ مَا دُونَهُ

Now then, Allah the Glorified, the Sublime, created (the things of) creation. He created them without any need for their obedience or harm from their sinning, because the sin of anyone who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood, and has assigned them their positions in the world. Thus, the God-fearing in it are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They keep their eyes closed to what Allah has made unlawful for them, and they put their ears to that knowledge which is beneficial to them. They remain in the time of trials as though they remain in comfort. If there had not been fixed periods (of life) ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their heart, and, so, everything else appears small in their eyes.

mosque where he (‘a) offered a two-unit short prayer, sat down, turned his face towards us, and, encompassed by people from all sides, praised and thanked Almighty Allah and said,…
(*quoted from `Allāmah al-Majlisī’s Biḥār al-Anwār 65:192, H. 48*).



فِي أَعْيُنِهِمْ، فَهُمْ وَالْجَنَّةُ كَمَنْ قَدْ رَآهَا، فَهُمْ فِيهَا مُنَعَّمُونَ، وَهُمْ وَالنَّارُ كَمَنْ قَدْ رَآهَا، فَهُمْ فِيهَا مُعَذَّبُونَ. قُلُوبُهُمْ مَحْزُونَةٌ، وَشُرُورُهُمْ مَأْمُونَةٌ، وَأَجْسَادُهُمْ نَحِيفَةٌ، وَحَاجَاتُهُمْ خَفِيفَةٌ، وَأَنْفُسُهُمْ عَفِيفَةٌ. صَبَرُوا أَيَّاماً قَصِيرَةً أَعْقَبَتْهُمْ رَاحَةً طَوِيلَةً، تِجَارَةٌ مَرْبِحَةٌ، يَسَّرَهَا لَهُمْ رَبُّهُم. أَرَادَتْهُمُ الْدُّنْيَا وَلَمْ يُرِيدُوهَا، وَأَسَرَتْهُمْ فَفَدَوْا أَنْفُسَهُمْ مِنْهَا. أَمَّا اللَّيْلَ فَصَافُّونَ أَقْدَامَهُمْ، تَالِينَ لأَجْزَاءِ الْقُرْآنِ يُرَتِّلُونَهَا تَرْتِيلاً، يُحَزِّنُونَ بِهِ أَنْفُسَهُمْ، وَيَسْتَثِيرُونَ بِهِ دَوَاءَ دَائِهِمْ، فَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعاً، وَتَطَلَّعَتْ نُفُوسُهُمْ إِلَيْهَا شَوْقاً، وَظَنُّوا أَنَّهَا نُصْبُ أَعْيُنِهِمْ، وَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْغَوْا إِلَيْهَا مَسَامِعَ قُلُوبِهِمْ، وَظَنُّوا أَنَّ زَفِيرَ جَهَنَّمَ

Thus to them Paradise is as though they see it and are enjoying its favors.[1] To them, Hell is also as if they see it and are suffering punishment in it. Their hearts are sorrowful, they are protected against evils, their bodies are thin, their needs are scanty, and their souls are chaste. They endured (hardship) for a short while, and in consequence they secured comfort for a long time. It is a beneficial transaction that Allah made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by a ransom. During a night they are upstanding on their feet reading portions of the Qur'ān and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse creating eagerness (for Paradise) they pursue it avidly, their spirits turn towards it eagerly, and they feel as if it is in front of them. And when they come across a verse, which contains fear (of Hell), they bend the ears of their hearts towards it, and feel as though the sound of Hell and its cries are reaching their ears. They bend

1- *Nahj al-Balāghah*, Sermon No. 193.

themselves from their backs, prostrate themselves on their foreheads, their palms, their knees and their toes, and beseech Allah, the Sublime, for their deliverance. During the day, they are enduring, learned, virtuous and God-fearing. Fear (of Allah) has made them thin like arrows. If any one looks at them, he believes they are sick, although they are not sick, and he says that they have gone mad. In fact, great concern (i.e., fear) has made them mad. They are not satisfied with their meager good acts, and do not regard their major acts as great. They always blame themselves and are afraid of their deeds. When anyone of them is spoken of highly, he says: "I know myself better than others, and my Lord knows me better than I know. O Allah do not deal with me according to what they say, and make me better than they think of me and forgive me (those shortcomings) which they do not know. The peculiarity of anyone of them is that you will see that he has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge, with forbearance, moderation in riches, devotion in worship, gracefulness in starvation, endurance in hardship, desire for the lawful, pleasure in guidance

وَشَهِيقَهَا فِي أُصُولِ آذَانِهِمْ، فَهُمْ حَانُونَ عَلَى أَوْسَاطِهِمْ، مُفْتَرِشُونَ لِجِبَاهِهِمْ وَأَكُفِّهِمْ، وَأَطْرَافِ أَقْدَامِهِمْ، يَطْلُبُونَ إِلَى اللهِ فِي فَكَاكِ رِقَابِهِمْ. وَأَمَّا النَّهَارَ فَحُلَمَاءُ عُلَمَاءُ، أَبْرَارٌ أَتْقِيَاءُ، قَدْ بَرَاهُمْ الْخَوْفُ بَرْيَ الْقِدَاحِ، يَنْظُرُ إِلَيْهِمُ النَّاظِرُ فَيَحْسَبُهُمْ مَرْضَى، وَمَا بِالْقَوْمِ مِنْ مَرَضٍ، وَيَقُولُ: قَدْ خُولِطُوا! وَلَقَدْ خَالَطَهُمْ أَمْرٌ عَظِيمٌ! لاَ يَرْضَوْنَ مِنْ أَعْمَالِهِمُ الْقَلِيلَ، وَلاَ يَسْتَكْثِرُونَ الْكَثِيرَ، فَهُمْ لأَنْفُسِهِمْ مُتَّهِمُونَ، وَمِنْ أَعْمَالِهِمْ مُشْفِقُونَ. إِذَا زُكِّيَ أَحَدٌ مِنْهُمْ خَافَ مِمَّا يُقَالُ لَهُ، فَيَقُولُ: أَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي، وَرَبِّي أَعْلَمُ مِنِّي بِنَفْسِي! اللَّهُمَّ لاَ تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاجْعَلْنِي أَفْضَلَ مِمَّا يَظُنُّونَ، وَاغْفِرْ لِي مَا لاَ يَعْلَمُونَ. فَمِنْ عَلاَمَةِ أَحَدِهِمْ أَنَّكَ تَرَى لَهُ قُوَّةً فِي دِينٍ، وَحَزْماً فِي لِينٍ، وَإِيمَاناً فِي يَقِينٍ، وَحِرْصاً فِي عِلْمٍ، وَعِلْماً فِي حِلْمٍ،



and hatred from greed. He performs virtuous deeds but still feels afraid. In the evening, he is anxious to offer thanks (to Allah). In the morning, his anxiety is to remember (Allah). He passes the night in fear and rises in the morning in joy — fear lest night is passed in forgetfulness, and joy over the favor and mercy received by him. If his self refuses to endure a thing that it does not like, he does not grant its request towards what it likes. The coolness of his eye lies in what is to last forever, while from the things (of this world) that will not last he keeps aloof. He transfuses knowledge with forbearance, and speech with action. You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget (Allah) he is counted among those who remember (Him), but if he is among the rememberers he is not counted among the forgetful. He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him. Indecent speech is far from him, his utterance is lenient, his evils

وَقَصْداً فِي غِنىً، وَخُشُوعاً فِي عِبَادَةٍ، وَتَجَمُّلاً فِي فَاقَةٍ، وَصَبْراً فِي شِدَّةٍ، وَطَلَباً فِي حَلاَلٍ، وَنَشَاطاً فِي هُدىً، وَتَحَرُّجاً عَنْ طَمَعٍ. يَعْمَلُ الأَعْمَالَ الصَّالِحَةَ وَهُوَ عَلَى وَجَلٍ، يُمْسِي وَهَمُّهُ الشُّكْرُ، وَيُصْبِحُ وَهَمُّهُ الذِّكْرُ، يَبِيتُ حَذِراً، وَيُصْبِحُ فَرِحاً، حَذِراً لَمَّا حُذِّرَ مِنَ الْغَفْلَةِ، وَفَرِحاً بِمَا أَصَابَ مِنَ الْفَضْلِ وَالرَّحْمَةِ. إِنِ اسْتَصْعَبَتْ عَلَيْهِ نَفْسُهُ فِيمَا تَكْرَهُ لَمْ يُعْطِهَا سُؤْلَهَا فِيمَا تُحِبُّ. قُرَّةُ عَيْنِهِ فِيمَا لاَ يَزُولُ، وَزَهَادَتُهُ فِيمَا لاَ يَبْقَى، يَمْزُجُ الْحِلْمَ بِالْعِلْمِ، وَالْقَوْلَ بِالْعَمَلِ. تَرَاهُ قَرِيباً أَمَلُهُ، قَلِيلاً زَلَلُهُ، خَاشِعاً قَلْبُهُ، قَانِعَةً نَفْسُهُ، مَنْزُوراً أَكْلُهُ، سَهْلاً أَمْرُهُ، حَرِيزاً دِينُهُ، مَيِّتَةً شَهْوَتُهُ، مَكْظُوماً غَيْظُهُ. الْخَيْرُ مِنْهُ مَأْمُولٌ، وَالشَّرُّ مِنْهُ مَأْمُونٌ. إِنْ كَانَ فِي الْغَافِلِينَ كُتِبَ فِي الذَّاكِرِينَ، وَإِنْ كَانَ فِي الذَّاكِرِينَ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ. يَعْفُو عَمَّنْ ظَلَمَهُ، وَيُعْطِي مَنْ حَرَمَهُ، وَيَصِلُ مَنْ

قَطَعَهُ. بَعيداً فُحشُهُ، لَيِّناً قَوْلُهُ، غَائباً مُنْكَرُهُ، حَاضراً مَعْرُوفُهُ، مُقْبلاً خَيْرُهُ، مُدْبراً شَرُّهُ. فِي الزَّلاَزِل وَقُورٌ، وَفِي الْمَكَارِه صَبُورٌ، وَفِي الرَّخَاء شَكُورٌ. لاَ يَحِيفُ عَلَى مَنْ يُبْغِضُ، وَلاَ يَأْثَمُ فِيمَنْ يُحِبُّ. يَعْتَرِفُ بِالْحَقِّ قَبْلَ أَنْ يُشْهَدَ عَلَيْه. لاَ يُضَيِّعُ مَا اسْتُحْفِظَ، وَلاَ يَنْسَى مَا ذُكِّرَ، وَلاَ يُنَابِزُ بِالأَلْقَاب، وَلاَ يُضَارُّ بِالْجَار، وَلاَ يَشْمَتُ بِالْمَصَائِب، وَلاَ يَدْخُلُ فِي الْبَاطِلِ، ولاَ يَخْرُجُ منَ الْحَقِّ. إِنْ صَمَتَ لَمْ يَغُمَّهُ صَمْتُهُ، وَإِنْ ضَحِكَ لَمْ يَعْلُ صَوْتُهُ، وَإِنْ بُغِيَ عَلَيْه صَبَرَ حَتّى يَكُونَ اللهُ هُوَ الَّذِي يَنْتَقِمُ لَهُ. نَفْسُهُ مِنْهُ فِي عَنَاء، وَالنَّاسُ مِنْهُ فِي رَاحَة. أَتْعَبَ نفسه لاخرَته، وَأَرَاحَ النَّاسَ مِنْ نَفْسِه. بُعْدُهُ عَمَّنْ تَبَاعَدَ عَنْهُ زُهْدٌ وَنَزَاهَةٌ، وَدُنُوُّهُ مِمَّنْ دَنَا مِنْهُ لِينٌ وَرَحْمَةٌ، لَيْسَ تَبَاعُدُهُ بِكِبْر وَعَظَمَة، وَلاَ دُنُوُّهُ بِمَكْر وَخَدِيعَة.

are non-existent his virtues are ever present, his good is ahead and mischief has turned its face (from him). He is dignified during calamities, patient in distresses, and thankful during ease. He does not commit excess over him whom he hates, and does not commit sin for the sake of him whom he loves. He admits truth before evidence is brought against him. He does not misappropriate what is placed in his custody, and does not forget what he is required to remember. He does not call others bad names, he does not cause harm to his neighbor, he does not feel happy at others misfortunes, he does not enter into wrong and does not go out of right. If he is silent, his silence does not grieve him, if he laughs, he does not raise his voice, and if he is wronged, he endures until Allah takes revenge on his behalf. His own self is in distress because of him, while the people are in ease from him. He puts himself in hardship for the sake of his next life, and makes people feel safe from himself. His keeping away from others is by way of asceticism and purification, and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not by way of vanity or feeling of greatness, nor his nearness by way of deceit and cheating.



*In the Name of Allah,*
*the All-beneficent, the All-merciful*

قال الله تعالى:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

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

For instance, refer to the following references:

*Sunnī*

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

*Shī'ah*

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

قال رسول الله ﷺ:

"إني تاركٌ فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said:

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

Some references:


- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358


**THE ROLE OF**

# THE AHL AL-BAYT ('a)

**IN BUILDING THE VIRTUOUS COMMUNITY**

**BOOK SEVEN:**

THE RITUAL SYSTEM OF THE VIRTUOUS COMMUNITY

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

**BOOK SEVEN:**

THE RITUAL SYSTEM

OF THE VIRTUOUS COMMUNITY


**ĀYATULLĀH SAYYID**
**MUḤAMMAD BĀQIR AL-ḤAKĪM**


***Translator***

**Badr Shahin**


***Cultural Affairs Department***
***Ahl al-Bayt[a] World Assembly***



نام كتاب: دور أهل البيت (ع) في بناء الجماعة الصالحة / ج 7
نويسنده: آية الله سيد محمد باقر الحكيم
مترجم: بدر شاهين
زبان ترجمه: انگليسى

*Title:* The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, **Book Seven**: The Ritual System of the Virtuous Community
*Author*: Āyatullāh Sayyid Muḥammad Bāqir Al-ḥakīm
*Project supervisor*: Translation Unit, Cultural Affairs Department Ahl al-Bayt (‘a) World Assembly (ABWA)
*Translator*: Badr Shahin
*Editor*: Iffat Shah and Carol Ahmadi
Revised by: Ashraf Carl Eastman Ahmadi
*Publisher*: ABWA Publishing and Printing Center
*First Printing*: 2011
*Printed by*: Mojab
*Copies*: 5000
ISBN:


© Ahl al-Bayt (‘a) World Assembly (ABWA)
*All rights reserved.*


www.ahl-ul-bayt.org
info@ahl-ul-bayt.org

## Contents


**THE RITUAL SYSTEM OF THE VIRTUOUS COMMUNITY**

***Preface — 13***

***Significance of Rituals — 18***

***The Role of Acts of Worship — 20***

*Distinctive Features of Worship in Islam — 21*
*All-inclusiveness — 21*
*Transcendentality — 22*
*Physical Awareness — 22*
*Social Aspect — 23*
*The Ahl al-Bayt (‘a) and Public Rituals — 24*
*Prophetic Tradition and Sectarian Rituals — 29*

***Prelude — 33***

**CHAPTER ONE: RITUALS OF THE AHL AL-BAYT**

***Ceremonies of commemorating Imam al-Ḥusayn’s Martyrdom — 39***

*1. The First Ten Days of Muḥarram — 40*
*2. The Months of Muḥarram and Ṣafar — 43*
*3. Weekly Sessions — 44*
*4. Sessions in the Month of Ramaḍān — 45*
*5. Private Occasions — 46*

***Commemorating The Anniversaries Of The Holy Infallibles — 48***

*Commemorating the deaths and martyrdoms of the Holy Infallibles (‘a) — 48*
*Celebrating the Birthdays and Glad Occasions of the Holy Infallibles (‘a) — 52*

***Visiting The Tombs And Shrines Of The Holy Infallibles — 57***

*Legitimacy of visiting the graves — 57*
*The Cultural Content of Visiting the Tombs — 62*
*Pilgrimage to the Tombs of the Holy Prophet (ṣ) and the Holy Imams (‘a) Buried in al-Baqī` Cemetery — 66*





*Visiting Imam al-Ḥusayn’s tomb — 69*
*Visiting the Tomb of Imam `Alī (‘a) — 74*

***General And Timed Visitations Of Imam `Alī’s Tomb — 79***

*General Visits — 79*
*Timed Visitations — 79*
*Visiting the Holy Imams (‘a) — 84*
*Epilogue — 90*
*Visiting Saints and the Imams’ (‘a) Descendants — 94*
*Common Times of Ziyārah — 96*
*Comprehensive Formulas of Ziyārah — 97*

**CHAPTER TWO: THE GENERAL RITUALS OF ISLAM RITUALS OF SPECIFIC DAYS AND NIGHTS**

***Rituals Of Specific Days And Nights — 105***

*The Ahl al-Bayt’s Method Concerning the Rituals of Particular Days and Nights — 107*

***The Night Of Qadr — 108***

*The Date of the Night of Qadr — 110*
*Devotional Acts on the Night of Qadr — 111*

***`Īd Al-FiṬr And `Īd Al-AḌḤā — 115***

***Thursday Nights and Fridays — 116***

***The Four Eves — 120***

*The Night Before `Īd al-Fiṭr — 120*
*The Night Before `Īd al-Aḍḥā — 121*
*The Eve of the 1st of Rajab — 122*
*The Eve of the 15th of Sha`bān — 123*

***The Four Blessed Days — 125***

*The Day of Divine Mission — 125*
*The Holy Prophet’s Birthday — 126*
*The Day of Ghadīr — 126*
*The Day of Spreading the Earth — 131*

***The Day Of ‘Āshūrā’ — 133***

*The Umayyads and `Āshūrā' — 135*

***Other Specific Days — 139***

*Day of Mubāhalah: Invoking Allah’s Curse upon the Lying Party — 139*

*The Twenty-Fifth of Dhu'l-Ḥijjah — 141*
*The Day of `Arafāt; the Ninth of Dhu'l-Ḥijjah — 141*
*Conclusion — 142*

**CHAPTER THREE:**
**MOSQUES AND HOLY PLACES**

***Mosques and Holy Places — 147***
*The Role of Mosque — 147*
***The Ahl al-Bayt's View about Holy Places — 149***
***Laws Of Mosques — 154***
***The Holy House, the Sacred Mosque, and Makkah — 159***
***The Prophet's Mosque (Masjid Al-Nabī) — 167***
*Other Holy Sites in the Prophet's Mosque — 170*
***Other Mosques in al-Madīnah — 174***
***Al-Kūfah And Its Mosques — 180***
*The Great Mosque of Kūfah — 183*
*Imam `Alī's Tomb and Wādī al-Salām — 190*
*Sahlah Mosque — 193*
***Imam Al-Ḥusayn's Sanctuary — 196***
*Imam al-Ḥusayn's Soil — 198*
*Response of Prayers under his Dome — 201*
*Optionality of Performing the Prayers in Complete or Shortened Form — 203*
***Other Mosques and Holy Places — 205***
*Jerusalem and the Furthest Mosque — 205*
*The Khīf Mosque — 206*
*Burāthā Mosque — 208*
*Imam al-Riḍā's Holy Shrine — 210*
*Qum: the Tomb of Lady Fāṭimah the Daughter of Imam al-Kāẓim ('a) — 212*

# Book Seven:
# The Ritual System
# Of The Virtuous Community


***Preface***

***Prelude***

***Chapter One: Rituals of the Ahl al-Bayt***

***Chapter Two: The General Rituals of Islam Rituals of Specific Days and Nights***

***Chapter Three: Mosques and Holy Places***

## PREFACE

A general review of the Islamic system demonstrates that rituals and acts of worship play an important role in deeds, behavior, words, ceremonies and anniversaries.

Rituals and acts of worship in Islam are inseparably related. Rituals (*sha'ā'ir*)—defined as ceremonies, rules of etiquette, and activities that distinguish the Muslim nation from other nations—are mixed with the Islamic practice of worship in both form and content. Islamic practices of worship are rituals, such as prayer, fasting, Ḥajj, and *zakāt*, and Islamic rituals are practices of worship, such as the celebrations on the feast days and other days related to Islamic occasions. Even social ceremonies, such as marriage and the like, not to mention social activities, such as offering salutations and beginning with the *basmalah* (i.e. utterance of *bismi-llāhir-raḥmānir-raḥīm*), are originally acts of worship through which nearness to Almighty Allah is sought.

In the Holy Qur'ān, acts of worship during the Ḥajj Pilgrimage have been described as rituals on more than one occasion, such as the following:

Behold! Ṣafā and Marwah are among the RITUALS of Allah. So, there shall be no blame on those who visit the House in the Month or at other times and go round them. And if anyone does good deeds voluntarily, be assured that Allah is He Who recognizes and knows. (2:158) (emphasis added)

ﮋ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽



As for the camels, We have made them RITUALS of the religion of Allah for you. For you, therein is much good. (22:36)

ﮋ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

Discussing the obligatory practices of the Ḥajj Pilgrimage, the Holy Qur'ān says:

Such is his state. And whoever holds in honor the RITUALS of Allah (in the sacrifice of animals) this is surely from piety of heart. (22:32)

ﮋ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

Discussing the situation of *al-Muzdalifah*, where we are commanded to mention Almighty Allah, the Holy Qur'ān calls it *al-mash`ar al-ḥarām* (the Sacred Place of Rituals) saying:

When you pour down from Mount `Arafāt, then celebrate the praises of Allah at the Sacred Place of RITUALS, and celebrate His praises as He has directed you, even though before this, you went astray. (2:198)

ﮋ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

The distinctive battle cry upon which all the individuals of a party in a war agree and which distinguishes them from the other party, is called *shi`ār* (i.e. a slogan). This word is derived from the root *sh-`-r*, which is also the root of the word *sha'ā'ir* (rituals).

Imam al-Ṣādiq ('a) is thus reported to have said:

Our *shi`ār* (war cry) is *yā-Muḥammad yā-Muḥammad* (O Muḥammad, O Muḥammad). Our *shi`ār* in the Battle of Badr was *yā naṣrallāhi iqtarib iqtarib* (O victory of Allah, come nigh! Come nigh!) The Muslims *shi`ār* in the

شِعَارُنَا يَا مُحَمَّدُ يَا مُحَمَّدُ. وَشِعَارُنَا يَوْمَ بَدْرٍ يَا نَصْرَ اللهِ إِقْتَرِبِ إِقْتَرِبْ.

وَشِـعَارُ الْمُـسْلمينَ يَـوْمَ أُحُد يَـا نَـصْرَ الله إقْتَـرِبْ. وَيَوْمَ بَني النَّضير يَـا رُوحَ الْقُـدُس أرِحْ، وَيَـوْمَ بَنـي قَيْنُقَاعٍ يَا رَبَّنَـا لاَ يَغْلِبَنَّـكَ، وَيَوْمَ الطَّائف يَا رِضْـوَانُ، وَشِعَارُ يَوْمِ حُنَيْنٍ يَـا بَنـي عَبْـد الله يَـا بَنـي عَبْـد الله، وَيَـوْمِ الأَحْـزَاب هُـمْ لاَ يُبْـصرُونَ، وَيَـوْمِ بَنـي قُرَيْظَةَ يَا سَلاَمُ أسْلمْهُمْ، وَيَوْمِ الْمُرَيْسيع وَهُـوَ يَـوْمُ بَني الْمُصْطَلَق ألاَ إلَـى الله الأَمْرُ، وَيَوْمِ الْحُدَيْبيَـة ألاَ لَعْنَـةُ الله عَلَـى الظَّـالمينَ، وَيَوْمِ خَيْبَرَ يَوْمِ الْقَمُوص يَـا عَلـيُّ آتهـمْ مـنْ عَـلٍ، وَيَوْمِ الْفَتْحِ نَحْنُ عبَـادُ الله حَقّاً حَقّاً، وَيَـوْمِ تَبُـوكَ يَـا أحَدُ يَا صَمَدُ، وَيَـوْمِ بَنـي الْمُلَوَّحِ أمِتْ أمِتْ، وَيَـوْمِ صِفّينَ يَا نَصْرَ الله، وَشِعَارُ

Battle of Uḥud was *yā naṣrallāhi iqtarib* (O victory of Allah, come nigh!) Their *shi`ār* in their battle against Banu'l-Naḍīr was *yā rūḥa alqudusi ariḥ* (O Holy Spirit! Give us rest!) Their *shi`ār* in their battle against Banū Qaynuqā` was *yā rabbanā lā yaghlibunnaka* (O Our Lord! Let them not overcome You!) Their *shi`ār* in their battle in al-Ṭa'if was *yā riḍwān* (O All-pleasing!) The *shi`ār* in the Battle of Ḥunayn was *yā banī `abdillāh yā banī `abdillāh* (O sons of Allah's Servant! O sons of Allah's Servant!) The *shi`ār* in the Battle of al-Aḥzāb (the Allies) was *hum lā yubṣirūn* (They cannot see!) The *shi`ār* in their battle against Banū-Qurayẓah was *yā salāmu aslimhum* (O Source of peace! Make them surrender!) Their *shi`ār* in the Battle of al-Muraysī` (i.e. their battle against Banu'l-Muṣṭalaq) was *alā ilallāhi al-amru* (Verily, Allah's is the whole command). Their *shi`ār* on the Ḥudaybiyah Encounter was *alā la`natullāhi `alā alẓẓalimīn* (Verily, the curse of Allah is on the wrongdoers). Their *shi`ār* in the Battle of Khaybar (the day of the phalanx) was *yā `aliyyu ātihim min `aliyyin* (O All-high! Come to them from above). Their *shi`ār* on the Day of Conquest was *naḥnu `ibādullāhi ḥaqqan ḥaqqan* (We are the servants of Allah; truly, truly). Their *shi`ār* in the Battle of Tabūk was *yā aḥadu yā ṣamadu* (O One and Only! O Eternally Besought of all!). Their *shi`ār* in their battle against Banu'l-Mulawwaḥ was *amit amit* (Cause to



الْحُسَيْنِ عَلَيْـهِ الـسَّلاَمُ يَـا مُحَمَّـدُ، وَشِـعَارُنَا يَـا مُحَمَّدُ.

die! Cause to die!). Their *shi`ār* in the Battle of Ṣiffīn was *yā naṣrallāhi* (O Allah's victory!). The *shi`ār* of Ḥusayn was *yā Muḥammad* (O Muḥammad!). Our *shi`ār* is also *yā Muḥammad* (O Muḥammad!).[1]

About the exegesis of the following holy verse:

O you who believe, violate not the RITUALS of Allah nor of the sacred month... (5:2)

ۀۀ ہہ ہہ ھھ ھھ

The author of the Arabic-Arabic dictionary of *Lisān al-`Arab* has quoted al-Zajjāj as saying that, the *rituals* of Allah stand for all practices through which Almighty Allah is worshipped. Almighty Allah has made these practices rituals (i.e. symbols) for us. They thus include all rituals of the Ḥajj Pilgrimage, such as the situations whereon a pilgrim should halt, perform *sa`y* (walk between al-Ṣafā and al-Marwah), and perform *dhabḥ* (slaughter animals offered as sacrifice for the sake of Almighty Allah)… etc.[2]

This concept of rituals shows that Islamic rituals stand for all the acts of worship that require a special and distinctive congregation by which Muslims are distinguished from others, such as the ritual Ḥajj Pilgrimage, the Friday Prayer, and other congregational prayers. There are some rituals that Muslims alone celebrate that distinguish them from other nations, such as the feast days, especially the Lesser Bairam (`Īd al-Fiṭr) and the Greater Bairam (`Īd al-Aḍḥā). Then there are those rituals performed at certain places dedicated to Islamic litanies and devotional acts which Muslims deem sacred and reverential—such as mosques, especially the Sacred Mosque in Makkah, the Prophet's Mosque in al-

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:105, H. 1.

Madīnah, and the Furthest Mosque in al-Quds (Jerusalem). In addition to these, are places whereon pilgrims are commanded to stop, such as Mount `Arafāt, al-Muzdalifah, and the Hills of Ṣafā and Marwah. Other religious acts, both verbal and practical, on which Muslims agree unanimously and use to get to know each other and be distinguished from other communities, include forms of salutation and greeting.

Acts of worship are the formulae and special practices that Almighty Allah has established for His servants to express their relation with Him and bring them nearer to Him. These include prayers, supplications, fasting, almsgiving, defraying of the *zakāt* and *khumus* taxes, and expressions of praise that glorify and magnify the Lord within certain formulae and at certain times.

Almighty Allah, out of His grace and favor, has opened the door wide for human beings to dedicate all their acts to seek nearness to Him and worship Him. In turn, they respond to the divine command and appeal for divine guidelines. The acts of worship mentioned in this discussion are specific prescribed formulas.

Before we start, let us refer, albeit briefly, to the significance of rituals and acts of worship, as well as their roles in Islam and the logic for their legislation.[3]

2- Ibn Manẓūr, *Lisān al-`Arab* 4:414.

3- I have discussed in some detail the role of rituals within my thesis on the *Basmalah* in my exegesis of Sūrah al-Fātiḥah and Sūrah al-Jumu`ah, which is now in print. Our mentor, Martyr Sayyid al-Ṣadr, has also discussed the acts of worship in an independent thesis attached to his *Risālah* (a thesis on the practical laws of Islam) entitled *al-Fatāwā al-Wāḍiḥah* under the title of 'A General Glance at Acts of Worship'. For more information in this regard, it is advisable to refer to these theses.

## SIGNIFICANCE OF RITUALS

Rituals are one of the consistent strategies in the religious code of Islamic law because they point out invariable social needs in human life. For this reason, such rituals are not subject to variability when the methods of social lives or the circumstances of civil progress in human life change. This becomes clear by pursuing the following four needs:

***First***: These rituals signify a framework that safeguards the virtuous community from loss, and guarantees its persistence and unity against breakup and disunion. This, of course, indicates an invariable social need in the existence of humanity.

***Second***: These rituals pinpoint the genuineness of the Muslim nation and its identity among other nations and enhance the feelings of glory and dignity in relation to Islam, such feelings being the invariable need of humanity.

***Third***: These rituals play a role in the achievement of the essential objective of the divine mission of Islam. This objective is to grant success to the processes of divine enlightenment and bring about a social shift towards righteousness. The rituals, at an individual level, through sustained verbal or practical repetition produce an effect on the mental (i.e. sensory, emotional, and rational) substance of man, creating conformity of the interior with the exterior, the form with the content.

They also play a role on the social level, by creating a general tradition that can influence people more than laws and enactments. In other words, these rituals contribute effectively in creating a state of constancy, steadiness, and public harmony in both the individual and society.

***Fourth***: The rituals influence numerous immutable needs.

In the field of education, they create a public custom that contributes to controlling the social behavior of individuals.

In the field of politics, they manifest the power, coherence, dignity, and honor of the Muslim community through collective practices, such as the congregational prayers, Friday prayers, and the Ḥajj Pilgrimage, which build the confidence of insecure individuals by participating in collective movements with others.

In the field of social relations, they strengthen social relations among Muslims and create a spirit of collective responsibility, cooperation, mutual understanding, and cordiality among them, in addition to reciprocity of benefits and interests, as is in the Ḥajj Pilgrimage about which Almighty Allah says:

...That they may witness benefits for them. (22:28) ﴿ ﮒ ﮓ ﮔ ﴾

In the field of propagation, these rituals provide doctrinal contents and intellectual and moral concepts. In addition, they can provide the best means of expressing political and social ideas.

## THE ROLE OF ACTS OF WORSHIP

In the religious code of Islamic law, acts of worship do not change when social lifestyles or the circumstances of civil progress in human life change.[4]

This indispensable invariability stems from the fact that worship gives expression to the relationship between man and his Lord, which is an invariable, perpetual, and innate relationship. This urgency can be better manifested through the following points:

***First***: Humanity is in urgent need of association with Allah, the Perfect in excellence, so that people can continue to progress and avoid exposing themselves to deviation due to a state of aloofness or stagnancy. Sometimes, people fall in the swamp of paganism and immoderation when they change their relatively tight allegiances into boundless allegiances, thus causing the advance towards perfection to stop.

Representing a balanced practical expression of affiliation, worship develops a belief in Almighty Allah by means of devotional acts that strengthen affiliation and, at the same time, give a boost to refutation of all other boundless allegiances and deities.

***Second***: For practical (i.e. social) progress, humanity is required to do certain acts intended for the good of the community as a whole. However, at times, individuals carry out other acts for their personal interest. In the former

4- In the discussion of this topic, it may be useful to benefit by the essay of our mentor, Martyr Sayyid Muḥammad Bāqir al-Ṣadr, which is included in his *Risālah* in the chapter entitled, A General Glance at Acts of Worship.

acts (i.e. acts intended to achieve public interests), the matter is the opposite. In these acts, the efforts exerted may not be compatible with the personal advantage that one might be able to gain within the community; rather, they can be at the expense of personal interests. Such being the case, acts of worship play a significant role in urging human beings to act for the sake of Almighty Allah alone, thus playing a significant role in encouraging people to do things for the sake of public interest, leaving behind egoism and personal interests.

***Third***: Human society is always in need of undertakings that bind individuals to abide by the system that rules their society. These undertakings, at times, take the form of material and physical punishments enacted by society against those who violate its regulations and, at other times, they take the form of an inner feeling of responsibility towards these regulations and laws. However, the penal law has limited influence since it is impossible for this law to pursue all the actions and movements of individuals, whereas an inner feeling of responsibility is always present. Worship can develop this feeling of responsibility because worship can enhance in man his relationship with Almighty Allah and his feeling that he is under an incessant monition of Him *"from Whom is not hidden the least little atom in the heavens or on earth."*

### *Distinctive Features of Worship in Islam*

There is also another set of distinctive features marking worship in the religion of Islam. These distinctive features are as follows:

### *All-inclusiveness*

In the religion of Islam, worship includes all aspects of human life—personal, social, and political. In addition,



Islam expects its believers to demonstrate devotion to divine worship in every act (drinking, eating, enjoying entertainment and appetencies, etc.), opening the door to seek nearness to Almighty Allah and confirming one's connection with Him in all his deeds and activities.

### *Transcendentality*

For each act of worship, there is a psychological and spiritual, visible and observable, external and material, or generally social explanation. Sometimes, scientific advancement proves this fact because it presents new horizons of understanding the transcendental role of acts of worship.

In addition to this, in the ritual acts of worship, like prayer, fasting, and Ḥajj, we observe an aspect of transcendentality in devotional behavior, the objective of which is to strengthen people's relationships with the unseen world and escalate belief in it. For instance, such transcendental aspects can be witnessed in the number of the cycles (or units) of each prayer, as well as the circumambulation of the Holy Ka`bah (*ṭawāff*), the walking between Ṣafā and Marwah (*sa`y*) and other acts, which cannot be explained by any word except devoutness or compliance with divine commands.

### *Physical Awareness*

In addition to transcendentality, we observe physical awareness in the Islamic acts of worship, since man is a compound of spirit and material. In order to bring the acts of worship within the fold of these two aspects, Islam has laid much emphasis on intention and sincerity on one hand, and compliance with Allah's commands on the other. Attention to Almighty Allah (i.e. presence of heart) and compliance with His commands represent the spiritual

aspect of the human self. Islam has laid equal emphasis on the aspect of physical awareness in acts of worship, as is noticed in the performance of the ritual prayer and Ḥajj Pilgrimage. Details like the necessity of directing the face towards the Holy Ka`bah, standing erect, genuflecting, prostrating in prayers, circumambulating the Holy Ka`bah, walking between Ṣafā and Marwah, and throwing pebbles at the statues of Satan in the ritual Ḥajj Pilgrimage, explain this aspect, which is also visible in other obligatory and supererogatory acts.

Islam is a religion unlike the other two extremist trends seen today. One of these cancels out the physical embodiment of devotional acts, supposing them to be a purely spiritual and psychological state, while the other trend considers worship to be no more than an external, physical practice that is devoid of any intentional and spiritual significance, thus changing it into a pagan state.

### *Social Aspect*

In addition to those things mentioned, a social aspect can be observed in the majority of Islamic devotional acts which intends to establish and cement mutual relationships between the individuals of society. It is true that the basic objective of worship is to cement the relationship between humanity and the Lord, but the social aspect is still a secondary yet vital objective in some acts of worship, such as the ritual Ḥajj Pilgrimage, the congregational prayers, the Friday prayer, the `Īd prayers, *jihad*, *zakāt*, and others.

Additionally, the rituals themselves have a social aspect. They aim at unifying the Muslim nation and establishing its identity by acts such as turning ones face towards the Ka'abah in prayer, celebrating two feast days, and participating in the Friday prayers.



In keeping with the Islamic theory, the Ahl al-Bayt (‘a) encouraged their followers to pay much attention to this aspect and emphasized it in an exhaustive and splendid way. They presented examples and models and explained details of these rituals and acts of worship to make them encompass the daily, weekly, and annual life of every Muslim individual. Through such means, the Ahl al-Bayt (‘a) have been in a position to strengthen the spiritual and social structure of the virtuous community, deepen the Shī`ite Muslim's connections with Almighty Allah, and build a righteous entity inside the Muslim community.

In the coming discussion, I will not deal with such well-known Islamic models of devotional acts like the ritual prayer, fasting, Ḥajj Pilgrimage, *zakāt*, and *jihad*, or such rituals like celebrating the two feast days, the ritual offering of salutation, or like matters, which are obviously familiar to all. I will take up the rituals and acts of worship exclusively discussed by the Ahl al-Bayt (‘a) in their endeavors to build a virtuous community.

### *The Ahl al-Bayt (‘a) and Public Rituals*

The Ahl al-Bayt (‘a), through their discourses and methods of education, took much interest in the congregational rituals of Islam. They are thus reported to have said:

بُنـيَ الإِسْـلاَمُ عَلَـى خَمْـسٍ: عَلَى الصَّلاَةِ وَالزَّكَاةِ وَالـصَّوْمِ وَالْحَـجِّ وَالْولاَيَـةِ، وَلَـمْ يُنَـادَ بِشَيْءٍ كَمَا نُودِيَ بِالْولاَيَةِ.

Islam is based on five things: ṣalāt (performance of obligatory prayer), zakāt (poor-rate), ḥajj (pilgrimage to the Holy House in Makkah), ṣawm (observance of fasting), and wilāyah. Nothing stands confirmed like the confirmation of wilāyah.[5]

5- Shaykh al-Kulaynī, *al-Kāfī* 2:18, H. 1.

According to an authentic narration that is reported from `Alī ibn Ibrāhīm, Zurārah has reported Imam al-Bāqir (‘a) as saying:

بُنـيَ الإِسْـلاَمُ عَلَـى خَمْـسَة أَشْيَاء: عَلَـى الـصَّلاَة وَالزَّكَـاة وَالْحَجِّ وَالصَّوْمِ وَالْوِلاَيَة.

Islam is based on five things: ṣalāt (performance of obligatory prayer), zakāt (poor-rate), Ḥajj (pilgrimage to the Holy House in Makkah), ṣawm (observance of fasting), and wilāyah.

Zurārah asked, “What is the best among these things?”

The Imam (‘a) answered:

الْوِلاَيَةُ أَفْضَلُ، لأَنَّهَا مِفْتَاحُهُنَّ، وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ.

The best of them is the wilāyah, because it is the key to the others and the walī (divinely designated leader) is the guide for them.

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

The Imam (‘a) answered:

الصَّلاَةُ؛ إِنَّ رَسُولَ الله صَلَّى اللهُ عَلَيْـهِ وَآلِه قَالَ: الصَّلاَةُ عَمُودُ دِينِكُمْ.

Then comes the prayer, for the Messenger of Allah (ṣ) has said, ‘Prayer is the pillar of your religion.’

Zurārah asked, “What is next?”

The Imam (‘a) answered:

الزَّكَاةُ، لأَنَّهُ قَرَنَهَا بِهَا وَبَدَأَ بِالصَّلاَةِ قَبْلَهَـا. وَقَـالَ رَسُـولُ الله صَـلَّى اللهُ عَلَيْهِ وَآلِه: الزَّكَاةُ تُذْهِبُ الذُّنُوبَ.

Zakāt. Almighty Allah has coupled it with prayer and mentioned prayer first. The Messenger of Allah (ṣ) has said, ‘Defrayment of the zakāt relieves one of sins.’

Zurārah asked, “What is next?”

The Imam (‘a) answered:

الْحَـجُّ، قَـالَ اللهُ عَـزَّ وَجَـلَّ: ﴿ ﴾

Ḥajj. Almighty Allah has said, ‘Pilgrimage to the House is



incumbent upon men for the sake of Allah, upon every one who is able to undertake the journey to it. Whoever disbelieves, then surely Allah is Self-sufficient above any need of the worlds. (3:97)’ The Messenger of Allah (ṣ) has said, ‘One accepted Ḥajj is better (in reward) than offering twenty supererogatory prayers. Whoever circumambulates this House seven times and follows it with offering a correctly-done two-unit prayer, Almighty Allah shall forgive him his sins.’ He (ṣ) has also said many things about the `Arafāt Day and the Muzdalifah Day.

Zurārah asked, “What is next?”

The Imam (‘a) answered:

الصَّوْمُ.

Then comes fasting.

Zurārah asked, “Why has fasting come last of all?”

The Imam (‘a) answered:

قَالَ رَسُولُ الله صَلَّى اللهُ عَلَيْه وَآله: الصَّوْمُ جُنَّةٌ مِنَ النَّار. إِنَّ أَفْضَلَ الأَشْيَاء مَا إِذَا فَاتَكَ لَمْ تَكُنْ مِنْهُ تَوْبَةٌ دُونَ أَنْ تَرْجِعَ إِلَيْه فَتُؤَدِّيَهُ بِعَيْنِه. إِنَّ الصَّلاَةَ وَالزَّكَاةَ وَالْحَجَّ وَالْوِلاَيَةَ لَيْسَ يَقَعُ شَيْءٌ مَكَانَهَا دُونَ أَدَائِهَا. وَإِنَّ الصَّوْمَ

The Messenger of Allah (ṣ) has said, ‘Fasting is an armor against Hellfire.’ The best of all things is a duty that if you miss it, you do not need to repent; rather, you can later carry it out exactly as you are required to do. As for the prayer, the zakāt, the Ḥajj Pilgrimage, and wilāyah, nothing can compensate for them when they are missed, while you can make up for the fasting if you miss it, fail to

observe it, or travel during its days. Such being the case, you can recompense the sin of missing fasting with almsgiving, without need for fasting during other days as compensation. As for the other four pillars, nothing at all can replace them and save you from failing to do them. After recognition of Almighty Allah, the prime act, acme, key, door to all things and the pleasure of the All-beneficent Lord is the obedience to the Imam. Allah, the Exalted and Majestic says, 'Whoever obeys the Messenger, indeed he has obeyed Allah, and as for those who turn away, We have not sent you as a keeper over them. (4:80)'. Verily, if one spends his nights in acts of worship, fasts during the days of his lifetime, gives his entire fortune as alms, and goes on Ḥajj Pilgrimage every year of his lifetime, but does not recognize loyalty to the Representative of Allah on Earth, and does all his deeds without this basis, he will not have any right to receive the reward of Almighty Allah nor be regarded as one of the people of true faith. The doers of good among these people (i.e. those recognizing the loyalty to the Imams) will enter Paradise by Almighty Allah's mercy.[6]

إِذَا فَاتَكَ أَوْ قَصَّرْتَ أَوْ سَافَرْتَ فِيه أَدَّيْتَ مَكَانَهُ أَيَّاماً غَيْرَهَا وَجَزَيْتَ ذَلِكَ الذَّنْبَ بِصَدَقَة وَلاَ قَضَاءَ عَلَيْكَ. وَلَيْسَ مِنْ تِلْكَ الأَرْبَعَة شَيْءٌ يَجْزِيكَ مَكَانَهُ غَيْرُهُ. ذُرْوَةُ الأَمْرِ وَسَنَامُهُ وَمِفْتَاحُهُ وَبَابُ الأَشْيَاء وَرِضَا الرَّحْمَنِ الطَّاعَةُ لِلإِمَامِ بَعْدَ مَعْرِفَته. إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿ٱ ٻ ٻ ٻ ٻ پ پ پ پ ڀ ڀ ڀ ڀ﴾ أَمَا لَوْ أَنَّ رَجُلاً قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ وَتَصَدَّقَ بِجَمِيعِ مَاله وَحَجَّ جَمِيعَ دَهْرِه وَلَمْ يَعْرِفْ وِلاَيَةَ وَلِيِّ اللهِ فَيُوَالِيَهُ وَيَكُونَ جَمِيعُ أَعْمَاله بِدِلاَلَته إِلَيْه، مَا كَانَ لَهُ عَلَى اللهِ عَزَّ وَجَلَّ حَقٌّ فِي ثَوَابِه وَلاَ كَانَ مِنْ أَهْلِ الإِيمَان. أُولَئِكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِه.

6- Shaykh al-Kulaynī, *al-Kāfī*, 2:18-19, H. 5.



Sulaymān ibn Khālid reported Imam al-Bāqir ('a) as saying:

May I inform you about the foundation, branch, and pinnacle of Islam? The foundation of Islam is prayer, its branch the *zakāt*, and its pinnacle *jihad*. I can also inform you about the doors to goodness, if you wish... Fasting is a protective shield against Hellfire. Almsgiving and spending the late hours of the night in remembrance of Almighty Allah, remove sins. Almighty Allah says, "Who forsake their beds to cry unto their Lord in fear and hope..." (32:16)"[7]

أَلاَ أُخْبِرُكَ بِالإِسْلاَمِ أَصْلِه وَفَرْعِه وَذُرْوَة سَنَامِه؟ أَمَّا أَصْلُهُ فَالصَّلاَةُ وَفَرْعُهُ الزَّكَاةُ وَذُرْوَةُ سَنَامِه الْجِهَادُ. إِنْ شِئْتَ أَخْبَرْتُكَ بِأَبْوَابِ الْخَيْرِ. الصَّوْمُ جُنَّةٌ مِنَ النَّارِ، وَالصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَة، وَقِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ بِذِكْرِ اللهِ: ﴿ڳ ڳ ڳ ڳ﴾.

It seems important to consider the fact that *jihad* is a branch of the pillar of *wilāyah*, which is one of the foundations of Islam, as has been mentioned in the abovementioned tradition. The same is applicable to the duty of enjoining the right and forbidding the wrong. Moreover, the duty of defraying the *khumus* tax is also a component of the pillar of *wilāyah*, even if it is not attached to the *zakāt*. The one who alone has the right to command *jihad*, enjoin the right and forbid the wrong is the religious referential authority, and the basis of paying the *khumus* tax is loyalty to the divinely designated leadership of the Holy Imams ('a).

We, thus, understand why *jihad* is the pinnacle of the religion in the same way as *wilāyah* and obedience to the Imam is its pinnacle also, because *jihad* is one of the

7- Shaykh al-Kulaynī, *al-Kāfī*, 2:23, H. 15.

examples of obedience to the Imam (‘a).

In fact, various statements confirm this about each of the other Islamic public devotional acts as well.

### *Prophetic Tradition and Sectarian Rituals*

In the sphere of rituals and devotional acts in which the Ahl al-Bayt (‘a) took great interest, the following question arises:

Can the mentioned rituals and acts of worship be considered innovations (*bid`ah*) because they are not familiar to Muslims in general?

Such questions have been raised by some people, especially the Wahhābi sect. They are answered in detail within the sectarian aspect of this discussion.[8] However, let us present two brief synoptic answers here:

First Answer: As has been confirmed in many Prophetic traditions that are reported by both Sunni and Shī`ite narrators, the Ahl al-Bayt (‘a) represent the other Weighty Thing, besides the Holy Qur'ān, that interprets the Holy Qur'ān and explains the Prophet Tradition (Sunnah) and the religious code of Islamic law. They are also the one and only referential authorities of Islam in its genuine form, to whom the Holy Prophet (ṣ) explained all the details of the code of Islamic law and the Holy Qur'ān and ordered Muslims to refer to them. As has been proven in my research about the referential authority of the Ahl al-Bayt (‘a) in the field of the exegesis of the Holy Qur'ān,[9] they are the most acquainted

8- Such topics are discussed in the volume dealing with the doctrinal aspect although they have also been discussed in many other books, especially the writings of the Sunnite and Shī`ite writers who have considered the doctrines of the Wahhābi faction.

9- For further details, the reader is advised to refer to my book of ⇨



with the Islamic mission, the most truthful of all people, the most knowledgeable, and the most accurate in understanding and recognizing the religion of Islam.

In this field, Shaykh al-Kulaynī, through a valid chain of authority, has reported Imam al-Bāqir (‘a) as saying:

Archangel Gabriel brought down from Heaven two pomegranates to the Holy Prophet. Imam `Alī (‘a) met him and said, “What are these in your hand?” He answered, “This one is for Prophethood; so, you have no share in it. The other is for knowledge.” The Holy Prophet (ṣ) then split the second pomegranate into two halves, gave Imam `Alī (‘a) one half, took the other half for himself, and said, “You are my partner in knowledge and I am yours.” Accordingly, each single item of knowledge that the Holy Prophet (ṣ) received from Almighty Allah was taught by him to `Alī. This knowledge then came to us.

While saying ‘us’, Imam al-Bāqir (‘a) put his hand on his chest (i.e. referred to himself and the other Holy Imams).[10]

Rituals and acts of worship exclusively practiced by the Shī`ah have been mentioned and highlighted in many traditions of the Ahl al-Bayt (‘a). They enjoy the highest level of legality and consideration in their capacity as genuine Islamic traditions, because the Ahl al-Bayt (‘a) are more knowledgeable than anybody else regarding Islam, its fundamentals, secondary issues, traditions, and etiquettes.

*`Ulūm al-Qur'ān*, Chapter: *al-Tafsīr wa'l-Mufassirūn fī `Ahdi Rasūlillāh* (Exegesis and Exegetes of the Holy Qur'ān in the Age of the Holy Prophet).

10- Shaykh al-Kulaynī, *al-Kāfī* 1:263, H. 3.
There are also tens of traditions demonstrating the same topic about the knowledge of the Holy Imams (‘a).

***Second Answer***: The rituals and acts of worship exclusively practiced by the virtuous community include no single item that violates Islamic rituals in form or content, nor deflects or draws them away from their goals, roles, or previously mentioned features. Rather, these rituals have come to confirm, deepen, and follow other Islamic rituals in method and manner.

These rituals and acts of worship represent a general line of conduct approved by Islam, such as in the different varieties of prayers, supplications, and *ziyārah* (a body of statements uttered while visiting the tomb of a holy person, usually reported from the Holy Imams (‘a)). They also commemorate and celebrate any occasion that is firmly connected to Islam and its events and figures, such as the anniversaries of the Holy Prophet’s birthday, the Holy Prophet’s Mission, the Day of Ghadīr, and the like. They often confirm and sublimate an Islamic thought or missionary activity, such as dedicating to worship the months of Ramaḍān, Sha`bān, and Rajab, and the Nights of Qadr (the Nights of Power on one of which the Holy Qur'ān was first revealed; 19th, 21st, and 23rd of Ramaḍān).

The Ahl al-Bayt’s interest in these special rituals was concordant with the general role of these rituals. They wanted the virtuous community and their followers to be distinguished in particularities and identity at least at the physical, spiritual, and mental levels. In fact, the Ahl al-Bayt (‘a) wanted their followers to coexist with people without blending in with their conditions; rather, they wanted them to be distinguished from others by acting as excellent exemplars. However, the followers of the Ahl al-Bayt (‘a) were not allowed to practice the general rituals and devotional acts of Islam freely and efficiently because of certain political factors. We have referred to some of these in the previous book of the security system of the



virtuous community.

In the coming pages, we will discuss the system of rituals used in the building of the virtuous community, dividing our discussion into a prelude and two chapters. The first chapter is dedicated to discussing the ***rituals of the Ahl al-Bayt (‘a)*** while the second to discussing the ***general rituals of Islam***.

## PRELUDE

A general review of the books of traditions, supplications, and formulas of *ziyārah*, as well as the actual practices of the Ahl al-Bayt's followers, gives us a set of major rituals that the Ahl al-Bayt ('a) were concerned about and urged their partisans and followers to practice. These rituals rally around the Ahl al-Bayt's confirmations regarding practicing the general rituals of Islam and were also confirmations of the Ahl al-Bayt ('a) themselves.

As true defenders of Islam and the natural extension of the Islamic Mission, the Ahl al-Bayt ('a) emphasized the practice of the general rituals of Islam, considering them the most significant foundation in building a virtuous community. They ('a) expressly and widely maintained the practice of the general rituals of Islam (including prayers, Ḥajj Pilgrimage, *zakāt*, and fasting) and commanded their followers to establish them under all circumstances, no matter how difficult it might be.

As for the second confirmation, it is founded on the Ahl al-Bayt's view of Islamic theory which is based on five pillars: prayer, *zakāt*, fasting, Ḥajj Pilgrimage, and *wilāyah*. The most important of these five pillars is the *wilāyah*, according to the Ahl al-Bayt ('a) because no confirmation has been made on any of these five pillars that compares with the confirmation made on *wilāyah*, which is the protector of the other four pillars and the *walī* (authority) is the guide towards the other pillars being conversant with them. Moreover, prayer, *zakāt*, fasting, and the Ḥajj Pilgrimage depend upon *wilāyah* to be accepted.

The Ahl al-Bayt ('a) are the pivot and purport of *wilāyah*.



Many verses of the Holy Qur'ān confirm this— the Verse of *Mawaddah* (love),[1] the Verse of *Taṭhīr* (purification),[2] the Verse of *Khumus*,[3] the Verse of *Wilāyah*,[4] and many others— in addition to many traditions of the Holy Prophet (ṣ) that were reported without interruption, such as Ḥadīth al-Ghadīr,[5] Ḥadīth al-Thaqalayn,[1] Ḥadīth al-Safīnah,[2] and

---

1- The Holy Qur'ān reads:
Say: I do not ask of you any reward for it, but love for my near relatives. (42:23)

پ پ پ ٹ ٹ ٹ ٹ

2- The Holy Qur'ān reads:
Allah only desires to keep away impurity from you, O people of the House, and to purify you a thorough purifying. (33:33)

ڈ ڈ ڈ ڑ ڑ ڑ ک ک ک

3- The Holy Qur'ān reads:
Know that whatever thing you gain, a fifth of it is for Allah, and for the Messenger and kinsmen of the Messenger… (8:41)

ٻ ٻ ٻ ٻ پ پ پ پ پ

4- The Holy Qur'ān reads:
Only Allah is your real leader and His Messenger and those who believe; those who keep up prayers and pay the poor-rate while they bow in prayer. (5:55)

□ □ □ □ □ □ □ □ □ ٻ ٻ ٻ □ □

5- The Holy Prophet (ṣ) is reported to have said:

⇨

many other Ḥadīth.

Hence, expressing love, affection, and loyalty to the Ahl al-Bayt (‘a) becomes one of the devotional pillars of Islam

أَيُّهَا النَّاسُ، مَنْ كُنْتُ مَوْلاَهُ فَهَـذَا عَلِيٌّ مَوْلاَهُ. اَللَّهُـمَّ وَالِ مَـنْ وَالاَهُ، وَعَـادِ مَـنْ عَـادَاهُ، وَانْـصُرْ مَـنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَأَحِبَّ مَنْ أَحَبَّهُ، وَأَبْغِضْ مَنْ أَبْغَضَهُ.

O people, whoever has taken me as master, `Alī is now his master. O Allah, (please) be the friend of him who takes `Alī as master, be the opponent of him who antagonizes `Alī, give victory to him who supports `Alī, disappoint him who disappoints `Alī, love him who loves `Alī, and hate him who hates `Alī.

Al-Ḥākim al-Ḥasakānī, *Shawāhid al-Tanzīl* 1:191.

1- The Holy Prophet (ṣ) is reported to have said:

إِنِّي أُوشَكُ أَنْ أُدْعَى فَأُجِيبُ، وَإِنِّـي تَـارِكٌ فِـيكُمُ الثَّقَلَـيْنِ: كِتَـابَ اللهِ عَـزَّ وَجَـلَّ وَعِتْرَتِـي. كِتَـابُ اللهِ حَبْـلٌ مَمْـدُودٌ مِـنَ الـسَّمَاءِ إِلَـى الأَرْضِ، وَعِتْرَتِـي أَهْلُ بَيْتِي. وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَـنْ يَفْتَرِقَـا حَتَّـى يَـرِدَا عَلَـيَّ الْحَـوْضَ. فَـانْظُرُوا كَيْفَ تُخَلِّفُونِي فِيهِمَا.

I am about to be called, and I shall certainly respond. I am thus leaving behind amongst you the two weighty things—the Book of the Exalted and Majestic Allah and my progeny. The Book of Allah is a rope extending from the heavens to the earth. My progeny are the members of my household. The All-subtle and All-aware Lord has informed me that these two shall never separate from each other until they join me on the Divine Pond. Now, consider how you shall regard me through these two things.

Aḥmad ibn Ḥanbal, *al-Musnad* 3:17.

2- The Holy Prophet (ṣ) is reported to have said:

إِنَّمَـا أَهْـلُ بَيْتِـي مِثْـلُ سَـفِينَةِ نُـوحٍ: مَـنْ رَكِبَهَـا نَجَـا وَمَـنْ تَخَلَّفَ عَنْهَا غَرِقَ.

Verily, the parable of my Household is like the parable of Noah’s ark—whoever embarks on it shall be saved, but he who fails to join it shall be drowned.

Al-Muttaqī al-Hindī, *Kanz al-`Ummāl* 6:216.

For further details, refer to al-Fayrūzābādī’s *Faḍā'il al-Khamsah fi’l-Ṣiḥāḥ al-Sittah*.



and one of the Islamic rituals when and if it is practiced within the legal and reason-based formulas and methods prescribed by the Ahl al-Bayt (‘a).

For this reason, the Ahl al-Bayt (‘a) have not left the virtuous community and the other Muslims without identifying and explaining a set of general formulas and methods to be used as rituals expressing this love as a sign of loyalty to them.

With respect to the two major kinds of rituals, we must discuss a set of topics including the rituals of the Ahl al-Bayt (‘a), the activities on general days and nights, etiquettes and manners, mosques and holy places. Independent chapters will discuss each of these topics.

# Chapter One:
# Rituals Of The Ahl Al-Bayt

The majority of private rituals practiced by the virtuous community directly or indirectly relate to the Ahl al-Bayt (‘a). However, in this discussion, we aim at dedicating our discussion to the rituals that basically focused on the Ahl al-Bayt (‘a) in their capacity as persons of a superior standing with Almighty Allah and enjoying the position of Imamate and divinely designated leadership of the Muslim community. Thus, the following topics fall under this title:

1. Commemorating Imam al-Ḥusayn’s Martyrdom
2. Commemorating Anniversaries of the Holy Infallibles (‘a)
3. Visiting Tombs and Shrines of the Holy Infallibles (‘a)

## CEREMONIES OF COMMEMORATING IMAM AL-ḤUSAYN'S MARTYRDOM

Besides expressing loyalty to the Ahl al-Bayt (‘a) in general and Imam al-Ḥusayn (‘a) in particular, the ceremonies of commemorating Imam al-Ḥusayn's martyrdom, as well as the anniversaries appertaining to the Holy Infallibles (‘a), are actually meetings which discuss doctrinal, moral, social, historical affairs, and issues related to the daily and current affairs of Muslims. In one aspect of their content, the social aspect, these ceremonies resemble the Friday Prayers during which Muslims gather to listen to the sermons delivered by the preacher who usually discusses various aspects of their current affairs and reminds them of Almighty Allah.[1] In another aspect, these ceremonies are held to deliberate knowledge and ethics.

We have previously discussed the ceremonies commemorating Imam al-Ḥusayn's martyrdom in the Second Book of this series which discussed the cultural aspect of building a virtuous community. We have also discussed the philosophy of such ceremonies, their spiritual, cultural, and political outcomes, rituals recommended by the Holy Imams (‘a) and, other rituals invented by people.

Although the ceremonies commemorating Imam al-Ḥusayn's martyrdom, represent an anniversary of one of

1- Of course, meetings that are held for commemorating Imam Ḥusayn (‘a) can never be substitutes for the Friday Prayers that include discourses and performance of prayer. Yet, they can represent an *extension* of the ritual content of the Friday Prayer in which we can find the root and the Islamic line of these rituals.



the Holy Imams (‘a), an independent chapter has been dedicated to discussing this anniversary due to its significance and particularities. The Ahl al-Bayt (‘a) gave this anniversary so much importance and consideration that it has turned into a cultural, spiritual, and behavioral school for building a virtuous community.

Hereafter, I will briefly discuss the ceremonies and the times when the followers of the Ahl al-Bayt (‘a) solemnly commemorate Imam al-Ḥusayn's martyrdom. These ceremonies can be classified into five major classes:

### *1. The First Ten Days of Muḥarram*

The followers of the Ahl al-Bayt (‘a) hold special ceremonies on the first ten days of Muḥarram (the first month in the Islamic Calendar). Wherever they are, the individuals of the virtuous community gather to condole with and weep for Imam al-Ḥusayn (‘a) as well as discuss current cultural and doctrinal issues. For them, the commemoration of this anniversary is almost a doctrinal duty, since some individuals of the virtuous community may not participate in any other doctrinal celebration the whole year, but never miss commemorating this anniversary. During this commemoration, they concern themselves with serving others with food dedicated to this occasion, meeting together, and expressing their grief for Imam al-Ḥusayn's martyrdom by a demonstration of sorrow.

The focus of the individuals of the virtuous community, in commemorating this anniversary, varies according to the variety of their cultural, intellectual, and social levels as well as the surrounding political circumstances. Therefore, some of them hold ceremonies and spend large amounts of money to gather as large a congregation as possible. They select the most skillful orators, speakers, and lecturers. At

the same time, the virtuous community attends and participates in such sessions to benefit culturally, spiritually, and emotionally.

At the same time, there is immense desire to become close to Imam al-Ḥusayn (‘a) by presenting oneself at his holy shrine or, from afar,[1] by offering him salutations and greetings, complaining to him about personal problems, pledging allegiance to him, and renouncing his enemies, cursing them, and rejecting their barbarian acts.

On such days, both the ordinary and the elite media of the individuals of the virtuous community weep for Imam al-Ḥusayn (‘a) and demonstrate grief and pain on the cruelties perpetrated upon him and his companions in Karbala.

Another practice that manifests itself particularly in this season and on these days is the pubic serving of food and drink dedicated to Imam Husayn (‘a) in remembrance of the three days and nights of his thirst and hunger.

Traditions from the Ahl al-Bayt (‘a) report these practices in the first ten days of the holy month of Muḥarram.

Some other practices through which the Ahl al-Bayt’s followers express their grief for Imam al-Ḥusayn’s tragic saga bear no supportive evidence from the Ahl al-Bayt (‘a). They are:

- organizing public processions and marches
- roaming in streets to express loyalty to and grief for Imam al-Ḥusayn (‘a)

1- In the coming chapter about the ritual of *ziyārah*, we will refer independently to the formulas of *ziyārah* of Imam Ḥusayn (‘a) as well as the other Holy Imams of the Ahl al-Bayt (‘a) that are recommended at certain times from both near and afar.



- holding theatrical performances aimed at representing some aspects of Imam al-Ḥusayn’s tragic saga—his journey to Karbala, the burning of the tents of the women and children after massacring his companions, the journey of those who were taken as captives after the battle, or other grievous events to which Imam al-Ḥusayn (‘a) was exposed—or all the events that took place in Karbala

All of the above are inventions of ordinary people to express their emotions and feelings.[1]

1- Unfortunately, such activities, sometimes performed by individuals of the vulgar or non-religious class of the community in violation of good public sense, are basically disallowed and are in whole or in part too far from the goals intended by the Holy Imams (‘a). They believe that such activities inappropriately express sentiments and emotions (such as the practice known as *taṭbīr* which entails striking the head with sharp instruments so as to make blood flow as an expression of mourning for Imam al-Ḥusayn (‘a) whose blood was shed on such days). The scholars, the jurisprudentially mindful people, and the well-aware segment of the virtuous community do not participate in such incompatible activities; rather, they deny them through their statements, words, and lastly in their hearts when they cannot find anybody to hear when they anticipate sedition, discrepancy, or dispute which make the harm greater than the benefit.
Because of certain political circumstances through which these rituals passed when the tyrannical and unjust rulers worked towards annihilating them to uproot them from their origin, some ordinary people acted fanatically regarding these rituals in the same way they did towards Imam Ḥusayn (‘a). At the same time, some scholars kept silent or even permitted the practice of these rituals for the endurance of the commemoration. This was because the public represented the popular power that stood against the tyrannical rulers. In addition, scholars could not find any point of evidence proving the forbiddance or the illegality of ⇨

On the tenth day of Muḥarram, these rituals and ceremonies attain their climax when markets are shut down and almost all the individuals of the virtuous community participate in the condolence ceremonies and food is prepared to feed all the participants.

### *2. The Months of Muḥarram and Ṣafar*

The rest of the days of Muḥarram and Ṣafar (the second month in the Islamic calendar) have a secondary place of importance for holding sessions for condolence ceremonies

practicing such rituals, so they deemed them legal according to the general jurisprudential rule of the legality of all things unless there is an evident proof demonstrating the opposite. Furthermore, under such circumstances, the practice of these rituals achieved an advantage or repelled a disadvantage not to mention the fact that they were the best way to gather and attract the attention of the masses towards commemorating Imam Ḥusayn's martyrdom.
However, the correct stand, towards the practice of such rituals, taken by Ayatollah Sayyid Muḥsin al-Ḥakīm, Imām Khumaynī, and his successor, Ayatollah Sayyid `Alī al-Khāmana'ī, in addition to many Shī`ite master scholars, was that the disadvantage caused by such rituals to the virtuous community has become greater than their advantage nowadays. They deform the portrait of the virtuous community and act as an obstacle between the guidance of the Holy Imams (‘a) and the genuine understanding of Islam on the one hand, and the general Muslim masses on the other. Besides, the practice of these rituals arouses a spurious issue that is forbidden by Islam, because some people consider the practice of these rituals to be a devotional act intended to seek nearness to Almighty Allah, while there is no authoritative evidence (i.e. mentioned in the Holy Qur'ān and Sunnah) proving this either particularly or generally. Such practices fall under a general topic, and all its parts are considered acts of worship. However, Almighty Allah best knows the truth.



of Imam al-Ḥusayn's martyrdom. Public condolence meetings are organized by individuals and communities in private and public places. Each ten days of these two months are taken as a new term similar to the first ten days of Muḥarram, dedicating each day and night to a certain occasion for which its special ceremonies are held. These terms end on the twentieth of Ṣafar, the day of Arba`īn, which is the fortieth day after Imam al-Ḥusayn's martyrdom. Hence, the last ten days are dedicated to the occasion of the arrival of the captives in Madīnah, followed by the demise of the Holy Prophet (ṣ), which falls on the twenty-eighth day of Ṣafar and which we shall mention later.

The general mark of the ceremonies held on the rest of the days of Muḥarram and Ṣafar is the holding of assemblies (*majālis*; sing. *majlis*). The ceremonies on the day of Arba`īn, include processions and marches organized and destined for the two holy shrines in Karbala, Imam al-Riḍā's holy shrine in Mashhad, the shrine of Lady Fāṭimah, the daughter of Imam Mūsā al-Kāẓim (‘a) in Qum, or for public places of worship, such as mosques, Ḥusayniyyahs, and religious places. These processions and marches are organized for the purpose of commemorating Imam al-Ḥusayn's martyrdom, pledging allegiance to him, and commemorating the anniversary of the captives' return to Karbala, as maintained by some reports.

### *3. Weekly Sessions*

The third category are weekly or monthly assemblies that the followers of the Ahl al-Bayt (‘a) hold regularly in public places or in their houses, as a response to the Holy Imams (‘a) who, according to many traditions, called their followers to hold such sessions and meetings.

The issues of Imam al-Ḥusayn's martyrdom and loyalty to the Ahl al-Bayt (‘a) have become the pivot of these

sessions, as instructed by the Holy Imams (‘a). However, discourses in such sessions can also be about a variety of doctrinal, ethical, behavioral, historical, erudite topics, etc.

Communities and individuals choose a certain day or night in the week or the month for holding such sessions as much as their conditions allow. These sessions and meetings have thus become a continuously open school throughout the year. The individuals of the virtuous community and the followers of the Ahl al-Bayt (‘a) arrange days and times among them so that everybody can benefit from these meetings although the majority may choose Thursday nights and Fridays because these nights and days enjoy a special significance among the other days of the week. By virtue of these meetings, social relations among the followers of the Ahl al-Bayt (‘a) become well-established and positive and many religious and worldly benefits are gained. For instance, after orators mention the Ahl al-Bayt (‘a) and discuss religious topics, the sessions for knowledge-seekers turn into scientific researches, for men of letters into literary forums, and for merchants into exchange of commercial viewpoints.

### *4. Sessions in the Month of Ramaḍān*

The fourth category of ceremonies commemorating Imam al-Ḥusayn’s martyrdom are assemblies during Ramaḍān, when nights of this blessed month of devotion turn into educational seasons. During the public sessions, the most distinctive feature is the remembrance of Imam al-Ḥusayn’s martyrdom in addition to discussion regarding, most comprehensively, Islamic issues and topics concentrating on ethical, spiritual, and behavioral issues, the laws of Islam and the recitation of the Holy Qur'ān. However, intellectual, doctrinal, and historical issues are also discussed in such sessions.

From a cultural aspect, there can be found an equipoise



between the sessions of Ramaḍān and the sessions of Muḥarram and Ṣafar. The latter sessions concentrate on political issues and the uprising against oppression, tyranny, and corruption, and their historical goals, factors, and causes, in addition to the sentimental and emotional aspects of Shī`ite beliefs. The former assemblies concentrate on ethical and spiritual issues, laws of Islam appertaining to human behavior, especially the issues of prayer, fasting, almsgiving, and the like. In addition to the recitation of the Holy Qur'ān, doctrinal aspects regarding the fundamentals of religion, such as monotheism, Prophethood, divine revelations, and eschatology are discussed. The common points between these two types of sessions pertain to the general conditions of the virtuous community and the issue of Imam al-Ḥusayn’s martyrdom and uprising.

### *5. Private Occasions*

The fifth and last grouping include assemblies held on special occasions to commemorate Imam al-Ḥusayn (‘a). The Holy Imams of the Ahl al-Bayt (‘a), in their plan of building a virtuous community, took great interest in the issue of holding meetings to gather their followers on various occasions. In these meetings, discourses revolve around the issue of Imam al-Ḥusayn’s martyrdom and uprising. For instance, in funeral eulogies ceremonies are held for solacing the relatives of the deceased. In these ceremonies, the Holy Qur'ān is recited and the tragedy of Imam al-Ḥusayn (‘a) and his companions is mentioned to seek nearness to Almighty Allah and alleviate the grief of the bereaved.

On other occasions, such as returning from the Ḥajj Pilgrimage or long journeys, moving to a new house, opening a private or public foundation, recovering from a

disease, or private issues that socially require the holding of a meeting, assemblies are held to seek nearness to Almighty Allah, to gain blessings by mentioning Imam al-Ḥusayn (‘a) and to commemorate Imam al-Ḥusayn (‘a). Thus, such meetings have become one of the distinctive features of the virtuous community.

## COMMEMORATING THE ANNIVERSARIES OF THE HOLY INFALLIBLES

Commemoration of the anniversaries of the Holy Infallibles (‘a) is of two kinds:

Commemorating their deaths and martyrdoms

Celebrating their birthdays and their joyful occasions

### *Commemorating the deaths and martyrdoms of the Holy Infallibles (‘a)*

The Holy Imams of the Ahl al-Bayt (‘a) counseled their followers to keep their memories alive and memorialize their anniversaries. The individuals of the virtuous community, therefore, commemorate the deaths and martyrdoms of the thirteen Infallibles; namely, the Holy Prophet (s), Lady Fāṭimah al-Zahra, and the eleven Imams, before Imam al-Mehdi (‘a), who is still living. The anniversaries of some eminent figures among their followers such as, Lady Khadijah al Kubra, Muslim ibn `Aqīl, Lady Zaynab bint Ali, Zayd ibn `Alī ibn Husayn, Abū-Ṭālib, Umm al-Banīn, and others are also commemorated.

According to the belief of the virtuous community, Imam `Alī ibn Abī-Ṭālib (‘a) and his son Imam al-Ḥusayn (‘a) were slain by the sword, while the other Holy Imams (‘a), with the exception of the Awaited Imam al-Mahdī (‘a), who is still alive, were poisoned to death. Although this general concept has not been proven through historical events except for Imam Ḥasan, Imam al-Kāẓim, and Imam al-Riḍā (peace be upon them all), orators and preachers accept it as truth on the basis of a validly reported tradition that quotes Imam al-Riḍā (‘a) as saying:

Not one of us—the Ahl al-Bayt—died, except that he was slain or poisoned to death.[21] مَا مِنَّا إِلاَّ مَقْتُولٌ أَوْ مَسْمُومٌ.

Another fact is that there is not complete consensus upon the dates of their martyrdoms and deaths. Nevertheless, the individuals of the virtuous community have generally committed themselves to certain traditions in this respect, relying upon the inference of their scholars and historians.

More or less, the dates of the Holy Infallibles' deaths and martyrdoms are distributed over the months of the year (on the Islamic calendar) except for the month of Sha`bān[22]. Thus, associated ceremonies form an annual cycle, soundly entrenched in the social milieu of the virtuous community.

The related assemblies concentrate on the life of the commemorated Imam and the injustice he had to encounter. In addition, an analysis of the historical events that took place during his lifetime is presented. Other Islamic or Shī`ite beliefs and some of the ethical instructions and sermons of the commemorated Imam are also recalled. Usually, such meetings end by recounting the martyrdom of the commemorated Imam or some tragic aspects of Imam al-Ḥusayn's saga.

These meetings are another form of commemorating Imam al-Ḥusayn's martyrdom (*al-Majālis al-Ḥusayniyyah*) with some concentration on the life of the commemorated Imam (‘a).

In the general milieu of the virtuous community, there is special interest in commemorating the Holy Prophet, Imam `Alī, Lady Fāṭimah al-Zahrā', Imam Hasan, in addition to

21- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:32, H. 2.

22- The month of Sha`bān is considered to be the month of birthdays and glad occasions.



Imam al-Ḥusayn—peace be upon them all. Special commemoration rituals of the other Imams (‘a) are often performed in the regions where they are buried. For instance, there is special interest in commemorating the anniversary of the martyrdom of Imam al-Kāẓim (‘a) in the city of al-Kāẓimiyyah, Iraq, whose people, on that day, hold special ceremonies and rituals, shut down the marts, and participate in public processions. The same thing is applicable to the people of Mashhad, Iran, when they celebrate the anniversary of Imam al-Riḍā's martyrdom and the people of Sāmarrā' on the anniversary of Imam al-Hādī's martyrdom.[23]

Let us now mention a list of the familiar dates on which the deaths and martyrdoms of the Holy Infallibles (‘a) have been recorded and are well known by the individuals of the virtuous community:

1. Death of the Holy Prophet (ṣ): 28th of Ṣafar

2. Martyrdom of Imam `Alī ibn Abī-Ṭālib (‘a): 19th-21st of Ramaḍān because he was injured on the nineteenth of Ramaḍān and passed away on the twenty-first

3. Martyrdom of the All-veracious Lady Fāṭimah al-Zahrā' (the Luminous) (‘a): 8th of Rabī` II, 15th of Jumādā I, and 3rd of Jumādā II. There are several traditions mentioning various dates of her martyrdom. Ceremonies of commemorating her martyrdom are usually held on the last two dates although, sometimes, such ceremonies continue

23- In the past, processions were held in the city of Sāmarrā' on the occasion of Imam al-Hādī's martyrdom and people from various regions of Iraq would participate. However, the ruling authorities of the tyrannical regime of the Baathists, out of their antagonistic attitude towards the Ahl al-Bayt (‘a) and their followers, suppressed and then banned the activities of that day.

for twenty days between these two dates. In Iraq, some ceremonies are held on the earlier date.

4. Martyrdom[24] of Imam Ḥasan ibn `Alī (‘a): 7th of Ṣafar (in Iraq) and 28th of Ṣafar in Iran, (which falls on the same date of the anniversary of the Holy Prophet’s demise).

5. Martyrdom of Imam al-Ḥusayn (‘a): 10th of Muḥarram.

6. Martyrdom of Imam `Alī ibn al-Ḥusayn Zayn al-`Ābidīn (‘a): 25th of Muḥarram. This anniversary is also commemorated on the twelfth of Muḥarram.

7. Martyrdom of Imam Muḥammad ibn `Alī al-Bāqir (‘a): 7th of Dhu’l-Ḥijjah.

8. Martyrdom of Imam Ja`far ibn Muḥammad al-Ṣādiq (‘a): 25th of Shawwāl.

9. Martyrdom of Imam Mūsā ibn Ja`far al-Kāẓim (‘a): 25th of Rajab.

10. Martyrdom of Imam `Alī ibn Mūsā al-Riḍā (‘a): 17th of Ṣafar (in Iraq), or the last day of Ṣafar (in Iran).

11. Martyrdom of Imam Muḥammad ibn `Alī al-Jawād (‘a): the last day of Dhu’l-Qa`dah.

12. Martyrdom of Imam `Alī ibn Muḥammad al-Hādī (‘a): 3rd of Rajab.

13. Martyrdom of Imam Ḥasan ibn `Alī al-`Askarī (‘a): 8th of Rabī` I.

24- It is well-known that Imam Ḥasan (‘a) was poisoned to death; he is therefore considered martyred. [*Translator*]



### *Celebrating the Birthdays and Glad Occasions of the Holy Infallibles (‘a)*

In addition to commemorating the anniversaries of the deaths and martyrdoms of the Holy Infallibles (‘a), the individuals of the virtuous community celebrate their birthdays and glad occasions, creating some equilibrium between the grievous occasions and joyful ones.

Of course, celebrating such joyful occasions differs from celebrating grievous ones; therefore, the individuals of the virtuous community celebrate these joyful occasions in a way different from celebrating the deaths and martyrdoms of the Holy Infallibles (‘a). These celebrations are therefore characterized by the following features:

1. Colorful decorations replace black flags of grief and sorrow.

2. Performances and discourses concentrate on remembering the virtues of the Ahl al-Bayt (‘a) by means of sermons and recitation of laudatory compositions and hymns with the participation of the audience.

3. Literary expressions of happy emotions is the general feature of these celebrations. Festivals and carnivals are held, and numerous poets, men of letters, and orators participate therein. However, on certain occasions, such as the birthday of the Awaited Imam al-Mahdī (‘a), educational and doctrinal discourses are delivered, because this anniversary is regarded as the best opportunity to put forth the topic of his blessed birth. Hence, these occasions bring together the two most required kinds of discourse.

Unlike commemorating the deaths and martyrdoms, which does not exclude any of the Holy Infallibles (‘a) who were martyred, the celebrations of the anniversaries of their birthdays are usually dedicated to some of them, because

the individuals of the virtuous community aim at bringing into view the injustice, oppressions, and ordeals to which the Holy Infallibles (‘a) were exposed more than their joyful occasions. This is because injustice and oppression were the most eminent phenomena in the history of the Holy Infallibles (‘a) as well as the history of their followers.

Besides, the tragedies and sorrows of the Holy Infallibles further equip the individuals of the virtuous community with patience and steadfastness, and make them follow the examples of the Ahl al-Bayt (‘a) exactly as they are required to do.

Moreover, such interest may have come from instructions of the Holy Imams (‘a) such as the following sayings of Imam `Alī ibn al-Ḥusayn Zayn al-`Ābidīn (‘a):

إِنَّمَا أَعْيَادُنَا مَآتِمُنَا. Verily, our festivals are commemorations of our deaths.

الْقَتْلُ لَنَا عَادَةٌ وَكَرَامَتُنَا مِنَ اللهِ الشَّهَادَةُ. Being slain is our propensity, and martyrdom is the honor that Almighty Allah confers upon us.

Finally, the most accurate understanding of these festivals and days of joy is to spend them doing acts of worship and true recognition of Almighty Allah, serving people and expecting rewards only from the Almighty.

A view at these joyful occasions demonstrates that they are utterly intermixed with the anniversaries of deaths and martyrdoms, except for the two months of Muḥarram and Ṣafar, which are totally dedicated to grievous occasions, and the month of Sha`bān, which is dedicated to joyful occasions. However, the dates of the Holy Imams’ (‘a) birthdays are more expansive. Accordingly, equilibrium between the two kinds of occasions can be found in a better



and more expansive way although there is a preponderance of the grievous occasions over the joyful ones.

Let us now mention a list comprising the dates of the Holy Infallibles’ (‘a) birthdays generally celebrated by the individuals of the virtuous community:

1. Birthday of the Holy Prophet (ṣ): 17th of Rabī` I, which coincides with the birthday of Imam Ja`far ibn Muḥammad al-Ṣādiq (‘a). Although there are many narrations holding that the Holy Prophet (ṣ) was born on the twelfth of Rabī` I, which is celebrated by our non-Shī`ah brothers, the followers of the Ahl al-Bayt (‘a) always celebrated the anniversary of his birthday on the seventeenth of the same month.[25]

2. Birthday of Imam `Alī ibn Abī-Ṭālib (‘a): 13th of Rajab.

3. Birthday of Lady Fāṭimah al-Zahrā' (‘a): 20th of Jumādā II.

4. Birthday of Imam Ḥasan ibn `Alī al-Mujtabā (‘a): 15th of Ramaḍān.

5. Birthday of Imam al-Ḥusayn ibn `Alī (‘a), the martyr: 3rd of Sha`bān.

6. Birthday of Imam `Alī ibn Ḥusayn, Zayn al-`Ābidīn (‘a): 5th of Sha`bān.

7. Birthday of Imam `Alī ibn Mūsā al-Riḍā (‘a): 11th of Dhu’l-Qa`dah.

8. Birthday of the Awaited Imam al-Mahdī (‘a): 15th of Sha`bān.

25- The Islamic Republic of Iran has been interested in both of these dates and gathered them in one week, giving it the name of the Muslim Unity Week, because the Holy Prophet (ṣ) is the best representation of unity among Muslims. More details about this topic will be cited in the coming chapter about the distinctive days.

It would certainly be asked why these holy Infallibles have been given such special interest other than the others—peace be upon them all—as regards celebrating their birthdays.

The answer is that the birthdays of the other holy Imams (‘a) are celebrated, yet limitedly. As for the previously mentioned Infallibles (‘a), the anniversaries of their births have been given special interest because definite historical events and moral particularities expressly appertain to these Imams (‘a), which highly motivate the individuals of the virtuous community.

The Holy Prophet (ṣ), is the last Messenger of Almighty Allah to humanity.

Imam `Alī (‘a), being the first of the Holy Imams (‘a) and the successor of the Holy Prophet (ṣ), represents the doctrinal epitome of the virtuous community.

Imam Ḥasan (‘a), the first grandson of the Holy Prophet (ṣ), represents the first point in the extension of the Holy Prophet’s progeny.

Imam al-Ḥusayn (‘a) is the martyred grandson of the Holy Prophet (ṣ) whose birth was accompanied by grief and sorrow.

Imam Zayn al-`Ābidīn’s birthday falls a day after the birthday of his father, Imam al-Ḥusayn (‘a). The followers of the Ahl al-Bayt (‘a) celebrate the birthdays of Imam al-Ḥusayn, `Abbās ibn `Alī (‘a), and Imam Zayn al-`Ābidīn (‘a) on three successive days respectively; the third, fourth, and fifth of Sha`bān. These three persons are gathered under one topic: the tragedy of Karbalā'.

Imam al-Ṣādiq (‘a) represents the doctrinal and jurisprudential school to which the virtuous community belongs.



Imam al-Riḍā’s birthday is widely celebrated in Iran because of the period of time he spent in the country and the existence of his grave therein. He therefore represents a symbol of the loyalty of the Iranian people to the Ahl al-Bayt (‘a).

The awaited Imam al-Mahdī (‘a) represents the everlasting symbol of the divinely commissioned leadership of the Ahl al-Bayt (‘a), who still exists among the Muslim nation.

## VISITING THE TOMBS AND SHRINES OF THE HOLY INFALLIBLES

### *Legitimacy of visiting the graves*

Visiting the tombs of the Holy Prophet (ṣ), the Holy Imams (‘a), the prophets (‘a), the saints, and the descendants of the Holy Imams (‘a) is regarded as the most important ritual emphasized by the Ahl al-Bayt (‘a) and dutifully observed by the virtuous community. Such visits (or pilgrimages) are a significant phenomenon in the lives of the virtuous community.

In their capacity as a sort of Ḥajj (i.e. pilgrimage), these visits, in both content and form, are considered one of the general rituals of Islam, since traditions have described them as a complementary part of the ritual Ḥajj Pilgrimage.

On the other hand, Muḥammad ibn `Abd al-Wahhāb and his followers known as Wahhābis discommend and even forbid visiting or going on pilgrimage to tombs or building structures and domes on them. Nevertheless, numerous are the traditions that are uninterruptedly reported from the Ahl al-Bayt (‘a), not to mention the Holy Prophet (ṣ) and the honorable companions, confirming the recommendation of visiting the tombs.

Hereinafter, I will mention some traditions reported from the Ahl al-Bayt (‘a), confirming the act of visiting the tombs as one of the highly advisable acts and the leading mottos of the virtuous community.

Shaykh al-Kulaynī, in *al-Kāfī*, Shaykh al-Ṣadūq, in *`Uyūn Akhbār al-Riḍā* and *`Ilal al-Aḥkām*, and Ibn Qawlawayh, in *Kāmil al-Ziyārāt*, have reported through a valid chain of authority that Imam al-Riḍā (‘a) said:



إِنَّ لِكُلِّ إِمَامٍ عَهْداً فِي عُنُقِ أَوْلِيَاءِهِ وَشِيعَتِهِ، وَإِنَّ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ وَحُسْنِ الأَدَاءِ زِيَارَةَ قُبُورِهِمْ. فَمَنْ زَارَهُمْ رَغْبَةً فِي زِيَارَتِهِمْ وَتَصْدِيقاً بِمَا رَغِبُوا فِيهِ كَانَ أَئِمَّتُهُمْ شُفَعَاءَهُمْ يَوْمَ الْقِيَامَةِ.

The disciples and followers of every Imam (‘a) are connected to him with a binding covenant that they must fulfill. Among the elements of an excellent fulfillment of these covenants is indeed the visiting of the Imams’ (‘a) tombs. Hence, if one visits their tombs eagerly and with the intention of gaining their (the Imams’) desire, the Imams will intercede for him on the Day of Resurrection.[26]

According to another validly reported tradition, Zayd al-Shaḥḥām has reported that he asked Imam al-Ṣādiq (‘a), “What is the reward of one who visits (the tomb of) one of you?”

The Imam (‘a) answered:

كَمَنْ زَارَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه.

He (who visits one of us) will be rewarded the same reward of one who has visited the Messenger of Allah (ṣ).[27]

According to another validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَا خَلَقَ اللهُ خَلْقاً أَكْثَرَ مِنَ الْمَلاَئِكَةِ، وَإِنَّهُ لَيَنْزِلُ مِنَ السَّمَاءِ كُلَّ مَسَاءٍ سَبْعُونَ أَلْفَ مَلَكٍ يَطُوفُونَ بِالْبَيْتِ لَيْلَتَهُمْ، حَتَّى إِذَا طَلَعَ الْفَجْرُ إِنْصَرَفُوا إِلَى قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِه فَسَلَّمُوا عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ

Almighty Allah has not created a category of creatures greater in number than angels. Verily, seventy thousand angels descend everyday to circumambulate the Holy House (of God). Then, they circumambulate the Holy Ka`bah. Then, they visit the tomb of the Holy

26- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:116, H. 1.
27- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:117, H. 5.

أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَعْرِجُونَ إِلَى السَّمَاءِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. ثُمَّ تَنْزِلُ مَلاَئِكَةُ النَّهَارِ سَبْعُونَ أَلْفَ مَلَكٍ فَيَطُوفُونَ بِالْبَيْتِ الْحَرَامِ نَهَارَهُمْ، حَتَّى إِذَا دَنَتِ الشَّمْسُ لِلْغُرُوبِ إِنْصَرَفُوا إِلَى قَبْرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحَسَنِ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ ثُمَّ يَعْرِجُونَ إِلَى السَّمَاءِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

Prophet (ṣ) to offer greetings. Then, they visit the tomb of Imam `Alī, the Commander of the Faithful (‘a) to offer greetings. Then, they visit the tomb of Imam Ḥasan (‘a) to offer greetings. Then, they visit the tomb of Imam Ḥusayn (‘a) to offer greetings. They then ascend back to the skies before sunrise. Then, the angels of daylight descend to circumambulate the Holy House (of God) all the day. Before sunset, they leave to visit the tomb of the Holy Prophet (ṣ) to offer greetings. Then, they visit the tomb of Imam `Alī, the Commander of the Faithful (‘a) to offer greetings. Then, they visit the tomb of Imam Ḥasan (‘a) to offer greetings. Then, they visit the tomb of Imam Ḥusayn (‘a) to offer greetings. They then ascend to the skies before sunset.[28]

According to another tradition that is reported through numerous chains of authority, Abū-`Āmir al-Tabbānī, the preacher of Ḥijāz, has reported that he visited Imam al-Ṣādiq (‘a) and asked, “O son of Allah’s Messenger, what is the reward of one who visits the tomb of the Commander of the Faithful (Imam `Alī) (‘a) and those who construct it?”

28- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:117, H. 8.



يَا أَبَا عَامِرٍ، حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمُ السَّلاَمُ عَنْ عَلِيٍّ عَلَيْهِ السَّلاَمُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَهُ: وَاللهِ لَتُقْتَلَنَّ بِأَرْضِ الْعِرَاقِ وَتُدْفَنُ بِهَا. قُلْتُ: يَا رَسُولَ اللهِ، مَا لِمَنْ زَارَ قُبُورَنَا وَعَمَّرَهَا وَتَعَاهَدَهَا؟ فَقَالَ لِي: يَا أَبَا الْحَسَنِ، إِنَّ اللهَ تَعَالَى جَعَلَ قَبْرَكَ وَقَبْرَ وَلَدِكَ بِقَاعاً مِنْ بِقَاعِ الْجَنَّةِ وَعَرَصَةً مِنْ عَرَصَاتِهَا، وَإِنَّ اللهَ جَعَلَ قُلُوبَ نُجَبَاءَ مِنْ خَلْقِهِ وَصَفْوَةً مِنْ عِبَادِهِ تَحِنُّ إِلَيْكُمْ وَتَحْتَمِلُ الْمَذَلَّةَ وَالأَذَى، فَيَعْمُرُونَ قُبُورَكُمْ وَيُكْثِرُونَ زِيَارَتَهَا تَقَرُّباً مِنْهُمْ إِلَى اللهِ وَمَوَدَّةً مِنْهُمْ لِرَسُولِهِ. أُولَئِكَ، يَا عَلِيُّ، الْمَخْصُوصُونَ بِشَفَاعَتِي الْوَارِدُونَ حَوْضِي، وَهُمْ زُوَّارِي غَداً فِي الْجَنَّةِ. يَا عَلِيُّ، مَنْ عَمَّرَ قُبُورَكُمْ وَتَعَاهَدَهَا فَكَأَنَّمَا أَعَانَ سُلَيْمَانَ بْنَ دَاوُدَ عَلَى بِنَاءِ

The Imam (‘a) answered:

O Abū-`Āmir, my father narrated to me on the authority of his father, on the authority of his grandfather, Ḥusayn ibn `Alī, on the authority of (Imam) `Alī, that the Messenger of Allah (ṣ) said to him (i.e. Imam `Alī), “By Allah I swear this: you shall be slain in the land of Iraq and you will be buried therein.” Imam `Alī (‘a) asked, “O Allah’s Messenger, what will be the reward of one who visits our tombs, constructs them, and protects them?” The Holy Prophet (ṣ) answered, “O Abu’l-Ḥasan, Almighty Allah has verily chosen your tomb and the tomb of your son to be sites and courtyards of Paradise. He has also made the hearts of excellent persons from amongst His creatures and choice persons from amongst His servants long for you and endure humiliation and harm for your sake. They will thus build your tombs and frequently visit them, to seek nearness to Allah and show love for His Messenger. O `Alī, it is these who shall deserve my intercession exclusively and who shall join me at the Divine Pond. In Paradise, they shall be my visitors. O `Alī, whoever constructs and protects your graves, is regarded as if he has helped (Prophet) Solomon the son of (Prophet) David build the Sacred Mosque of Jerusalem.

بَيْتِ الْمَقْدِسِ، وَمَنْ زَارَ قُبُورَكُمْ عَدَلَ ذَلِكَ ثَوَابَ سَبْعِينَ حِجَّةً بَعْدَ حِجَّةِ الإِسْلاَمِ، وَخَرَجَ مِنْ ذُنُوبِهِ حَتَّى يَرْجِعَ مِنْ زِيَارَتِكُمْ كَيَوْمِ وَلَدَتْهُ أُمُّهُ، فَأَبْشِرْ وَبَشِّرْ أَوْلِيَاءَكَ وَمُحِبِّيكَ مِنَ النَّعِيمِ وَقُرَّةِ الْعَيْنِ بِمَا لاَ عَيْنٌ رَأَتْ وَلاَ أُذُنٌ سَمِعَتْ وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ. وَلَكِنَّ حُثَالَةً مِنَ النَّاسِ يُعَيِّرُونَ زُوَّارَ قُبُورِكُمْ كَمَا تُعَيَّرُ الزَّانِيَةُ بِزِنَاءِهَا! أُولَئِكَ شِرَارُ أُمَّتِي، لاَ أَنَالَهُمُ اللهُ شَفَاعَتِي وَلاَ يَرِدُونَ حَوْضِي.

Whoever visits your tombs will be given the reward of going on Ḥajj Pilgrimage seventy times after the obligatory Ḥajj, and he will be free of sins like the day on which his mother gave birth to him until he returns home after visiting your tombs. So, receive these glad tidings and convey to your loyalists and devotees the glad tidings of bliss and delight of the eye in such a way that no eye has ever seen, no ear has ever heard, and no heart has ever imagined. However, dregs of the society will impute dishonor to the visitors of your tombs in the same way as dishonor is imputed to an adulteress for her sin. These are the evilest of my nation. May Allah never allow them to enjoy my intercession and may they never approach my Pond.[29]

Traditions especially emphasize visiting the tombs of the Holy Prophet (ṣ), Imam al-Ḥusayn (‘a), and Imam `Alī (‘a) because the Holy Prophet (ṣ) and these two holy Imams (‘a) represent the epitome of the beliefs of the virtuous community, in addition to the special outcome in the field of cultural, spiritual, and political education gained from visiting them.

In the coming chapter of *Ziyārah*, we will notice that all emphasis has been generally laid on visiting the Holy Prophet’s tomb, while visiting the tombs of the Holy Imams (‘a) has only been attached to this visit. Special visits have been emphatically mentioned for Imam `Alī ibn Abī-Ṭālib and

29- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:120, H. 22.

⇨



Imam al-Ḥusayn, peace be upon them.

### *The Cultural Content of Visiting the Tombs*

In the previous discussion of the cultural foundations under the title of visiting Imam al-Ḥusayn’s tomb, we have looked into the spiritual, political, and social outcomes of such visits. They also stand for a practical and spiritual embodiment of the interrelation between the individuals of the virtuous community and the Holy Infallibles (‘a). A visitor of their tombs believes that he is visiting that Imam (‘a) in his house. Almighty Allah “*has permitted them to be exalted so that His name may be remembered in them*”. The visitor, by reciting the paragraphs of the *Ziyārah* formula, believes he is talking to the Imam who, beyond doubt, can hear his words, understand what he says, and answer him.

The best presentation of this fact is the following formula of seeking permission (*isti'dhān*) by a visitor before entering any of the holy shrines of the Holy Infallibles (‘a). This form reads as follows:

اَللَّهُمَّ إِنِّي وَقَفْتُ عَلَىٰ بَابٍ مِنْ اَبْوَابِ بُيُوتِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِه وَقَدْ مَنَعْتَ النَّاسَ اَنْ يَدْخُلُوا إِلاَّ بِإِذْنِه فَقُلْتَ: ﴿يَا اَيُّهَا الَّذِينَ اَمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ اَنْ يُؤْذَنَ لَكُمْ﴾ اَللَّهُمَّ إِنِّي اَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ

O Allah, I am standing at one of the doors of Your Prophet’s Houses—may Your blessings be upon him and his Household—and You have prevented people to enter there before they obtain his permission. You have thus said, “O ye who believe! Enter not the Prophet's houses until leave is given you.” O Allah, I believe in the sanctity of the owner of this holy shrine in his absence just as I believe in it in his

The same chain of authority of this tradition is mentioned for traditions No. 23, 24, and 25 of the same reference book.

الشَّريف في غَيْبَته كَمَا اَعْتَقدُهَا في حَضْرَته وَاَعْلَمُ اَنَّ رَسُولَكَ وَخُلَفَاءَكَ عَلَيْهِمُ السَّلاَمُ اَحْيَاءٌ عِنْدَكَ يُرْزَقُونَ يَرَوْنَ مَقَامي وَيَسْمَعُوَن كَلاَمي وَيَرُدُّونَ سَلاَمي وَاَنَّكَ حَجَبْتَ عَنْ سَمْعي كَلاَمَهُمْ وَفَتَحْتَ بَابَ فَهْمي بلَذيذ مُنَاجَاتهمْ وَإِنّي اَسْتَاْذنُكَ يَا رَبِّ اَوَّلاً وَاَسْتَاْذنُ رَسُولَكَ صَلَّى اللهُ عَلَيْه وَآله ثَانياً وَاَسْتَاْذنُ خَليفَتَكَ الإِمَامَ الْمَفْرُوضَ عَلَيَّ طَاعَتُهُ…

presence. I also know with certainty that Your Messenger and Your Representatives—peace be upon them—are alive, finding their sustenance in Your presence. They can see my place, hear my words, and respond to my greetings. You have prevented my hearing from receiving their words, but You have opened the door of my understanding to taste the sweetness of my confidential speech with them. I thus ask Your permission—O my Lord—first of all, and secondly the permission of Your Prophet—peace be upon him and his Household—and the permission of Your Representative, the Imam, obedience to whom is incumbent upon me...

You may here mention the name of the visited person, and then continue:

وَالْمَلاَئكَةَ الْمُوَكَّلينَ بهَـذه الْبُقْعَة الْمُبَارَكَة ثَالثاً اَاَدْخُلُ يَا رَسُولَ الله اَاَدْخُلُ يَـا حُجَّـةَ الله اَاَدْخُـلُ يَـا مَلاَئكَةَ الله الْمُقَرَّبينَ الْمُقيمينَ في هَذَا الْمَشْهَد فَاْذَنْ لي يَا مَوْلاَيَ في الدُّخُول اَفْضَلَ مَا اَذنْتَ لأَحَد مـنْ اَوْليَائـكَ فَـإِنْ لَـمْ اَكُـنْ اَهْـلاً

...and thirdly (permission of) the angels commissioned to supervise this blessed area. May I enter, O Messenger of Allah? May I enter, O Proof of Allah? May I enter, O angels of Allah—the intimate, the residing in this shrine? So, (please) permit me to enter, O my Master, with the best of permission that you have ever conferred upon any of your intimate adherents. If I do not deserve such permission, then you are worthy of not conferring



لذَلكَ فَاَنْتَ اَهْلٌ لذَلكَ.

it upon me.[1]

All formulas of *ziyārah* uttered at the tombs of the Holy Infallibles (‘a) carry doctrinal, monotheistic, Islamic, and spiritual aspects. They are: repeating the *takbīr* statement (*allāhu-akbar*: Allah is the Most Great) one hundred times, and uttering the two statements (*shahādatayn)* of Islam—I bear witness that there is no god save Allah and that Muḥammad is His messenger. They all offer salutation to the Holy Imams (‘a), mention them by names, and utter words of praise, glorification and gratitude to Almighty Allah for granting the bliss of visiting the shrine—all these are direct doctrinal, moral, and spiritual lessons given to the visitors of these tombs.

Encyclopedias of traditions (i.e. *Ḥadīth*) have dealt with this subject matter so expansively that the encyclopedias of the followers of the Ahl al-Bayt (‘a) and the virtuous community have been characterized by expatiating upon this topic. Since the first century of Shī`ite writings, many books dealing exclusively with the formulas of *ziyārah* and supplicatory prayers have been written. Some are: *Kāmil al-Ziyārāt* by Ibn Qawlawayh, *Miṣbāḥ al-Mutahajjid* by Shaykh al-Ṭūsī, *Al-Mazār al-Kabīr* by Shaykh Muḥammad al-Mashhadī, *Al-Mazār* by al-Shahīd al-Awwal, *Al-Miṣbāḥ* by Shaykh al-Kaf`amī, and many others. All these books substantiate the special interest in the ritual and devotional *ziyārah* and supplicatory prayers.[2]

1- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 311-312 as quoted from Shaykh al-Kaf`amī’s *al-Balad al-Amīn*.

2- All-inclusive and relatively concise, the book of *Mafātīḥ al-Jinān* can be considered the best and most famous book ever written in the field of rituals and etiquettes of *ziyārah* and supplicatory prayers. It was compiled by the late master ⇨

In this discussion, we will refer, yet generally, to the major sections of *ziyārah* and to some of the most important times and occasions observed by the individuals of the virtuous community, leaving the details to the extensive books on this topic. Basically, we will depend upon the well-known book of *Mafātīḥ al-Jinān*.

There are general etiquettes and manners for *ziyārah,* which a true faithful believer must observe because they correspond to an aspect of the blessed rite of *ziyārah*. The most important in this connection is spiritual purity, attained by ritual bathing and ablution, and the material cleanliness of body and clothes, attained by removing impurities and dirt. Another is the frequent remembrance of Almighty Allah, by repeating words of glorification, praise, and thanks to Him for granting this blissful boon.

It is worth mentioning that there are certain manners and etiquettes in this regard, including saying certain supplications, offering certain prayers, and choosing certain times for traveling (i.e. going on pilgrimage for visiting a holy shrine). Because traveling is the first step towards *ziyārah*, these manners and etiquettes have been mentioned as a prelude to the etiquettes of pilgrimage and *ziyārah*.[1]

researcher and traditionist, Shaykh `Abbās al-Qummī, recently in Farsi, based upon a variety of the most reliable reference books. Up to now, millions of copies of this book have been published, being read by all milieus in all countries. Moreover, the book has been translated into Arabic and Urdu, as well as many other languages. For thorough acquaintance with the details of all issues, etiquettes, and best times of *ziyārah* and supplications, it is highly advised to refer to this book.

1- About the etiquettes of traveling and the etiquettes of *ziyārah*, refer to *Mafātīḥ al-Jinān*, pp. 302-306 and 306-311 respectively, where these etiquettes are mentioned briefly.



### *Pilgrimage to the Tombs of the Holy Prophet (ṣ) and the Holy Imams (‘a) Buried in al-Baqī` Cemetery*

Many corroborated traditions have confirmed great reward for visiting the tomb of the Holy Prophet (ṣ) while others have deemed it obligatory upon those who can do it after accomplishment of the obligatory rites of the Ḥajj Pilgrimage. Other traditions sternly forbid shunning a visit to the Holy Prophet's tomb as a sort of alienation from him. Many other traditions assert that visiting his tomb results in entrance into Paradise.

Among these traditions, Imam al-Ṣādiq (‘a) is reported to have said:

إِذَا حَجَّ أَحَدُكُمْ فَلْيَخْتِمْ حَجَّهُ بِزِيَارَتِنَا؛ لأَنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

Any one of you who goes on the Ḥajj Pilgrimage must conclude his Ḥajj by visiting us, because it is the completion of the Ḥajj.[33]

Imam `Alī, the Commander of the Faithful (‘a), is reported to have said:

أَتِمُّوا بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَجَّكُمْ إِذَا خَرَجْتُمْ إِلَى بَيْتِ اللهِ؛ فَإِنَّ تَرْكَهُ جَفَاءٌ وَبِذَلِكَ أُمِرْتُمْ، وَأَتِمُّوا بِالْقُبُورِ الَّتِي أَلْزَمَكُمُ اللهُ عَزَّ وَجَلَّ زِيَارَتَهَا وَحَقَّهَا، وَاطْلُبُوا الرِّزْقَ عِنْدَهَا.

When you go on pilgrimage to the House of Allah, complete your Ḥajj by visiting the Messenger of Allah(ṣ) because to avoid doing so is a sort of alienation from him which you have been ordered to avoid. Also, complete your Ḥajj with visitation of the tombs that Almighty Allah has ordered you to visit and carry out your duties towards them. Seek sustenance therein.[34]

33- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 14:324, H. 1.

34- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:139, H. 2.

Imam al-Bāqir (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ زَارَنِي حَيّاً أَوْ مَيِّتاً كُنْتُ لَهُ شَفِيعاً يَوْمَ الْقِيَامَةِ.

Whoever visits me in my lifetime or after my death, will receive my intercession on the Day of Resurrection.[35]

Imam Ḥasan ibn `Alī (‘a) is reported to have asked the Holy Prophet (ṣ), “O father, what is the reward of one who visits you?” The Holy Prophet (ṣ) answered:

يَا بُنَيَّ، مَنْ زَارَنِي حَيّاً أَوْ مَيِّتاً أَوْ زَارَ أَبَاكَ أَوْ أَخَاكَ أَوْ زَارَكَ، كَانَ حَقّاً عَلَيَّ أَنْ أَزُورَهُ يَوْمَ الْقِيَامَةِ فَأُخَلِّصَهُ مِنْ ذُنُوبِه.

O son, he who visits me in my lifetime or after my death, or visits your father, your brother, and you, will put me under the duty of visiting him on the Day of Resurrection to deliver him from (the consequences of) his sins.[36]

According to another tradition that is reported through a valid chain of authority, the Holy Prophet (ṣ) said to Imam al-Ḥusayn ibn `Alī (‘a):

يَا بُنَيَّ، مَنْ أَتَانِي زَائِراً بَعْدَ مَوْتِي فَلَهُ الْجَنَّةُ، وَمَنْ أَتَى أَبَاكَ زَائِراً بَعْدَ مَوْتِه فَلَهُ الْجَنَّةُ، وَمَنْ أَتَى أَخَاكَ زَائِراً بَعْدَ مَوْتِه فَلَهُ الْجَنَّةُ، وَمَنْ أَتَاكَ زَائِراً بَعْدَ مَوْتِكَ فَلَهُ الْجَنَّةُ.

O son, whoever comes to me to visit me after my death will be awarded Paradise. Whoever comes to your father to visit him after his death will be awarded Paradise. Whoever comes to your brother to visit him after his death will be awarded Paradise. Whoever comes to you to visit you after your death will be awarded Paradise.[37]

35- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:139, H. 3.
36- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:140, H. 7.
37- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:144, H. 16.



According to another tradition, Imam al-Riḍā (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي فَقَدْ زَارَ اللهَ تَعَالَى.

He who visits me in my lifetime or after my death has in fact visited Almighty Allah.[38]

Zayd has reported that he asked Imam al-Ṣādiq (‘a) as to what the reward of one who visits the tomb of the Holy Prophet (ṣ) would be.

The Imam (‘a) answered:

كَمَنْ زَارَ اللهَ فِي عَرْشِه.

It shall be as if he has visited Almighty Allah on His Throne.[39]

It is also reported that Imam al-Ṣādiq (‘a) was once asked, “Is it lawful to visit (the tomb of) your father?” “Yes, it is,” answered the Imam (‘a). “What is then the reward of one who visits him?” he was asked. He answered:

الْجَنَّةُ إِنْ كَانَ يَأْتَمُّ بِه.

The reward will be Paradise for those who believe in (and follow) his Imamate.

“What is the punishment of one who shuns visiting him out of purposeful alienation from him?” he was asked. The Imam (‘a) answered:

الْحَسْرَةُ يَوْمَ الْحَسْرَةِ.

The punishment will be intense regret on the Day of Regret.[40]

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

مَنْ زَارَنِي غُفِرَتْ لَهُ ذُنُوبُهُ وَلَمْ يَمُتْ فَقِيراً.

Whoever visits me will have his sins forgiven and will be saved from dying in poverty.[41]

38- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:139, H. 4.
39- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:145, H. 31.
40- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:145, H. 36.
41- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:145, H. 34.

Because of its priority over all other visits and because it is the criterion and example of visiting the tombs of the other Holy Infallibles (‘a), confirmations have been made regarding visiting the tomb of the Holy Prophet (ṣ).

It goes without saying that visiting the tombs of the Holy Prophet and the Holy Imams—peace be upon them—is one of the best activities and rites that is practiced by the individuals of the virtuous community who pay more interest to such visits in the seasons of Ḥajj Pilgrimage and `Umrah (minor Ḥajj). They therefore endure various sorts of suffering and harm, especially in the days when the custodians and keepers of these shrines exert pressure on the visitors and accuse them of baseless charges.

### *Visiting Imam al-Ḥusayn's tomb*

Visiting the holy shrine of Imam al-Ḥusayn (‘a) at all times is very highly recommended, whether directly by presenting oneself at his holy shrine,[42] or indirectly, by saluting him from afar. However, to visit Imam al-Ḥusayn (‘a) in his holy shrine, or from the holy shrines of Imam `Alī (‘a) or the

42- According to some traditions, presenting oneself in the holy shrine of Imam Ḥusayn (‘a) is obligatory upon those who have the ability to do so. Although we cannot name the scholars who have issued this verdict, it is probable that such obligation has been decided according to the political circumstances of a certain age which required the issuance of such a verdict, or it has been determined in order to confirm the obligation of love for, loyalty to, and connection with the Ahl al-Bayt (‘a). At any rate, such a verdict can, in the least, act as an indication of the extremely high recommendation and desirableness of this act, just like the high recommendation of participating in congregational prayers, although not obligatory, by the Holy Prophet (ṣ) who threatened setting on fire the house of those who would abstain from participating in them.



other Holy Imams (‘a), or any other shrine would bring about a bigger reward, as has been held by some traditions that identify certain places from which one may visit Imam al-Ḥusayn (‘a).

Other traditions assert that the reward of visiting any of the Holy Imams (‘a) is the same as visiting the tomb of the Holy Prophet (ṣ).

Other traditions read:

مَنْ زَارَ وَاحِداً مِنَّا كَانَ كَمَنْ زَارَ الْحُسَيْنَ عَلَيْهِ السَّلاَمُ.

Whoever visits any one of us will be as if he has visited Ḥusayn (‘a).[43]

Accordingly, the same merits and rewards are gained when any of the tombs of the Holy Infallibles (‘a) is visited.

The most famous formula of *ziyārah* that can be recited upon visiting the eleven martyred Holy Imams (‘a) is the formula known as *amīnullāh*, which begins with this statement:

اَلسَّلاَمُ عَلَيْكَ يَا اَمِينَ اللهِ فِي اَرْضِه وَحُجَّتَهُ عَلَىٰ عِبَادِه

Peace be upon you; O trustee of Allah on His lands, and proof of Allah for His servants.

This formula has been described by `Allāmah al-Majlisī as the best formula in both text and chain of authority. It is highly advisable to repeat this formula of *ziyārah* perseveringly at all the holy shrines.

Through a valid chain of authority, Jābir ibn `Abdullāh has reported that Imam Zayn al-`Ābidīn (‘a) made a pilgrimage to the tomb of Imam `Alī (‘a) and uttered this very formula

43- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:118, H. 10.

of *ziyārah* therein.[44]

It is also noteworthy that visiting the tomb of Imam al-Ḥusayn (‘a) has been given the greatest emphasis in the uninterruptedly reported traditions that have also mentioned a great reward ensuing from visiting his tomb. According to other traditions, visiting the tomb of Imam al-Ḥusayn (‘a) may be more favorable than visiting the tombs of the succeeding Imams (‘a). Through numerous chains of authority, some traditions have identified certain times of visiting Imam al-Ḥusayn’s tomb with certain formulas of *ziyārah*, while others have mentioned other general formulas that can be uttered when his tomb is visited at any time. Great rewards have been reported for visiting his tomb at these identified times or at all times.

The compilations of formulas of *ziyārah* have identified

44- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 350.
Citing it with the general forms of *ziyārah* to the tomb of Imam `Alī (‘a), the author of the aforesaid book added the following words of Imam al-Bāqir (‘a):
Indeed, any one of our adherents (Shī`ah) who pronounces these words at the tomb of Amīr al-Mu'minīn (‘a) or the tomb of one of the Holy Imams (‘a) shall certainly have his prayer lifted up on a ladder of light, carrying the seal of the Holy Prophet’s ring. It shall be kept so until it will be delivered to the Rising Imam of Muḥammad’s Household, Imam al-Mahdī (‘a), who will receive the one who offered the prayer with good tidings, greetings, and honor.

مَا قَالَ هَذَا الْكَلاَمَ وَلاَ دَعَا بِهِ أَحَدٌ مِنْ شِيعَتِنَا عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ أَوْ عِنْدَ قَبْرِ أَحَدٍ مِنَ الأَئِمَّةِ إِلاَّ رَفَعَ اللهُ دُعَاءَهُ فِي دُرْجٍ مِنْ نُورٍ وَطُبِعَ عَلَيْهِ بِخَاتَمِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكَانَ مَحْفُوظاً حَتَّى يُسَلَّمَ إِلَى قَائِمِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلاَمُ، فَيَلْقَى صَاحِبَهُ بِالْبُشْرَى وَالتَّحِيَّةِ وَالْكَرَامَةِ.



certain times for visiting his tomb. Hereinafter, a list of the best times at which Imam al-Ḥusayn’s tomb can be visited is provided according to chronological sequence based on the Islamic calendar:

1. *Ziyārah* of `Āshūrā' on the tenth of Muḥarram with a special formula[45]

2. *Ziyārah* of Arba`īn on the twentieth of Ṣafar with a special formula

3. *Ziyārah* on the first of Rajab with a special formula that is identical to the formula dedicated to the fifteenth of Sha`bān

4. *Ziyārah* on the fifteenth of Rajab night and day with a special formula that is identical with the formula to be said on the first of Rajab

5. *Ziyārah* and invocation of blessings upon Imam al-Ḥusayn (‘a) on his birthday, the third of Sha`bān with a special formula

6. *Ziyārah* on the fifteenth of Sha`bān night and day, which is the same formula as that of the first of Rajab

7. *Ziyārah* on the Qadr Nights (19th, 21st, and 23rd of Ramaḍān) with a special formula

8. *Ziyārah* on the nights of `Īd al-Fiṭr (the first of Shawwāl) and `Īd al-Aḍḥā (the tenth of Dhu’l-Ḥijjah) with a special formula

45- The formulas of *ziyārah* dedicated to certain times can be viewed in the book of *Mafātīḥ al-Jinān*, pp. 438-469. The compiler of this book has arranged them in chronological order beginning with the *ziyārah* on the first of Rajab. As for `Allāmah al-Majlisī, in *Biḥār al-Anwār* Vol. 98, he has dedicated an extensive chapter to these formulas mentioning all narrations pertaining to visiting the tomb of Imam Ḥusayn (‘a).

9. *Ziyārah* on the days of `Īd al-Fiṭr and `Īd al-Aḍḥā with a special formula

10. *Ziyārah* on the Day of `Arafāt, the ninth of Dhu'l-Ḥijjah, with a special formula

Among all these times, the *ziyārah* for the night of the fifteenth of Sha`bān and the Day of `Arafāt enjoy a special significance concerning the great reward that is gained by those who go on *ziyārah* pilgrimage to the tomb of Imam al-Ḥusayn (‘a) at these two times. The individuals of the virtuous community specially wish to go for *ziyārah* at these two times. Some traditions hold that visiting Imam al-Ḥusayn's tomb at these two times may have more rewards than a recommended Ḥajj or `Umrah and that Almighty Allah looks with the eye of mercy and forgiveness at the visitors of Imam al-Ḥusayn's tomb before he takes a similar look at those halting on Mount `Arafāt.

The two *ziyārah* of `Āshūrā' and Arba`īn also acquire a special interest for the individuals of the virtuous community because they are connected with commemorating the anniversary of Imam al-Ḥusayn's martyrdom when large ceremonies and large well-organized processions are held. In addition to these timed *ziyārah*, there are other formulas addressed to Imam al-Ḥusayn (‘a) at different times from near or afar. In *Mafātīḥ al-Jinān*, Shaykh `Abbās al-Qummī has mentioned seven such general formulas of *ziyārah* the most famous of which is the one known as *ziyārah al Wārith*.[46]

Besides these formulas, there are general etiquettes and manners observed by one who visits the holy shrine of Imam al-Ḥusayn (‘a), the most important of which is that a visitor

46- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 422-430.



must be ritually pure, by performing the ritual ablution before entering the holy shrine, and physically clean, by putting on clean clothes and ridding oneself of all impure items. Within these etiquettes are praying to Almighty Allah, making every effort to become closer to Him, and repeating phrases glorifying, praising, and thanking Him. It is also required to observe all the etiquettes that need to be done in the presence of the Imam. Of course, these etiquettes must also be observed when visiting the Holy Prophet and the other Holy Imams, peace be upon them all.[47]

### *Visiting the Tomb of Imam `Alī (‘a)*

In the previously cited traditions about visiting the tomb of the Holy Prophet (ṣ), we have come to know the great reward and the fabulous outcomes resulting from visiting the tomb of Imam `Alī ibn Abī-Ṭālib (‘a).[48] Herein, we will present other traditions in this regard.

Shaykh al-Kulaynī has reported that Abū-Wahab al-Qaṣrī visited Imam al-Ṣādiq (‘a) in Madīnah and said, “May Allah accept me as ransom for you! I have come to visit

47- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 411-422; `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:134-138.

48- Visiting Imam Ḥusayn's tomb has preceded visiting Imam `Alī's, although visiting the tombs of all the Holy Imams (‘a) is in itself equal in merit with the virtue of the visited Imam (‘a). However, more emphasis has been laid in traditions on visiting Imam Ḥusayn's tomb than any other. This may be because of the nature of Imam Ḥusayn's tragedy as well as the political and spiritual circumstances that have encompassed visiting his tomb. On account of such highly emphasized instruction, the individuals of the virtuous community have paid more interest to visiting Imam Ḥusayn's tomb. Another reason may be the relatively many formulas of *ziyārah* that have been reported by the Holy Imams (‘a) to be addressed to Imam Ḥusayn (‘a).

you, but I have not visited the tomb of the Commander of the Faithful (Imam `Alī)."

The Imam (‘a) answered:

بِئْسَ مَا صَنَعْتَ! لَوْلاَ أَنَّكَ مِنْ شِيعَتِنَا مَا نَظَرْتُ إِلَيْكَ! أَلاَ تَزُورُ مَنْ يَزُورُهُ اللهُ مَعَ الْمَلاَئِكَةِ وَيَزُورُهُ الأَنْبِيَاءُ وَيَزُورُهُ الْمُؤْمِنُونَ؟

So evil is what you have done. Were it not that you are one of our partisans, I would never look at your face. You should have visited him who is visited by Almighty Allah along with His angels, the Prophets, and the faithful believers.

"I did not have any idea about that," Wahab apologized.

The Imam (‘a) added:

فَاعْلَمْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ أَفْضَلُ عِنْدَ اللهِ مِنَ الأَئِمَّةِ كُلِّهِمْ، وَلَهُ ثَوَابُ أَعْمَالِهِمْ، وَعَلَى قَدْرِ أَعْمَالِهِمْ فُضِّلُوا.

So now, be it known to you that the Commander of the Faithful is more favorable in the view of Almighty Allah than all the other Imams, and he has the reward of their good deeds. They have preference to one another according to each one's deeds.[49]

According to another validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَا خَلَقَ اللهُ خَلْقاً أَكْثَرَ مِنَ الْمَلاَئِكَةِ، وَإِنَّهُ لَيَنْزِلُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ فَيَأْتُونَ الْبَيْتَ الْمَعْمُورَ فَيَطُوفُونَ بِهِ، فَإِذَا هُمْ طَافُوا بِهِ نَزَلُوا فَطَافُوا بِالْكَعْبَةِ، فَإِذَا طَافُوا بِهَا أَتَوْا

Almighty Allah has not created a category of creatures bigger in number than angels. Verily, seventy thousand angels descend everyday to circumambulate the Much-Frequented House. Then, they circumambulate the Holy Ka`bah. Then, they visit the

49- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:257, H. 3.



قَبْرَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَسَلَّمُوا عَلَيْهِ، ثُمَّ أَتَوْا قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَسَلَّمُوا عَلَيْهِ، ثُمَّ أَتَوْا قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَسَلَّمُوا عَلَيْهِ، ثُمَّ عَرَجُوا. وَيَنْزِلُ مِثْلُهُمْ أَبَداً إِلَى يَوْمِ الْقِيَامَةِ.

tomb of the Holy Prophet (ṣ) to offer greetings. Then, they visit the tomb of Imam `Alī, the Commander of the Faithful (‘a), to offer greetings. Then, they visit the tomb of Imam al-Ḥusayn (‘a) to offer greetings. They then ascend back to the skies. Everyday and up to the Day of Resurrection, a similar number of angels descend and do the same thing.

Imam al-Ṣādiq (‘a) has also said:

مَنْ زَارَ أَمِيرَ الْمُؤْمِنِينَ عَارِفاً بِحَقِّهِ غَيْرَ مُتَجَبِّرٍ وَلاَ مُتَكَبِّرٍ كَتَبَ اللهُ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ، وَغَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَبُعِثَ مِنَ الآمِنِينَ، وَهَوَّنَ عَلَيْهِ الْحِسَابَ، وَاسْتَقْبَلَتْهُ الْمَلاَئِكَةُ، فَإِذَا انْصَرَفَ شَيَّعَتْهُ إِلَى مَنْزِلِهِ، فَإِنْ مَرِضَ عَادُوهُ، وَإِنْ مَاتَ تَبِعُوهُ بِالاِسْتِغْفَارِ إِلَى قَبْرِهِ.

Verily, if one visits the Commander of the Faithful (‘a) with full recognition of his right[50] without being arrogant or conceited, Almighty Allah shall determine for him the reward of one hundred thousand martyrs, forgive his past and coming sins, include him with the secured group (on the Day of Resurrection), and make easy for him the calling to account. He will be also received by the angels. As he returns home (after the ziyārah), these angels will visit him when he is ill. When he dies, these angels will follow him to his grave, imploring Almighty Allah to forgive him.

50- To recognize the right of Imam `Alī (‘a) is to acknowledge his divinely commissioned leadership, to carry out the obligation of obedience to him and to accept him as the true successor of the Holy Prophet (ṣ). [*Translator*]

The Imam (‘a) also said:

وَمَنْ زَارَ الْحُسَيْنَ عَلَيْهِ السَّلاَمُ عَارِفاً بِحَقِّهِ كَتَبَ اللهُ لَهُ ثَوَابَ أَلْفِ حِجَّةٍ مَقْبُولَةٍ، وَأَلْفِ عُمْرَةٍ مَقْبُولَةٍ، وَغَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ.

Whoever visits Ḥusayn (‘a) with full recognition of his right, Almighty Allah will establish for him the reward of one thousand times an accepted Ḥajj Pilgrimage and one thousand times an approved `Umrah Pilgrimage, and will forgive all his sins, the past and the coming.[51]

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

إِنَّ اللهَ عَرَضَ وِلاَيَتَنَا عَلَى أَهْلِ الأَمْصَارِ، فَلَمْ يَقْبَلْهَا إِلاَّ أَهْلُ الْكُوفَةِ، وَإِنَّ إِلَى جَانِبِهَا قَبْراً لاَ يَأْتِيهِ مَكْرُوهٌ فَيُصَلِّي عِنْدَهُ أَرْبَعَ رَكَعَاتٍ إِلاَّ رَجَعَهُ اللهُ مَسْرُوراً بِقَضَاءِ حَاجَتِهِ.

Almighty Allah had offered the loyalty of our leadership to the people of the countries, but none accepted it except the people of Kūfah. To the side of this city, there is a tomb which no aggrieved one comes to visit and offers a four-unit prayer therein except that Almighty Allah makes him return with the pleasure of having his request granted.[52]

Referring to Imam `Alī (‘a), Imam al-Ṣādiq (‘a) is also reported to have said:

يَا بْنَ مَارِدٍ، مَنْ زَارَ جَدِّي عَارِفاً بِحَقِّهِ كَتَبَ اللهُ لَهُ بِكُلِّ خُطْوَةٍ حِجَّةً مَقْبُولَةً وَعُمْرَةً مَبْرُورَةً. يَا بْنَ مَارِدٍ، وَاللهِ مَا يُطْعِمُ اللهُ النَّارَ قَدَماً

O son of Mārid, as for any one who visits the tomb of my grandfather with recognition of his right, Almighty Allah shall decide for him the reward of an acceptable Ḥajj and admissible `Umrah for each step he takes. O son of Mārid, I swear by Allah

51- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:257, H. 1.
52- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:259, H. 7.



تَغَبَّرَتْ فِي زِيَارَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ مَاشِياً كَانَ أَوْ رَاكِباً. يَا بْنَ مَارِدٍ، اُكْتُبْ هَذَا الْحَدِيثَ بِمَاءِ الذَّهَبِ.

that He shall never give to Hellfire a foot that was dusted in the course of visiting the Commander of the Faithful (‘a), be he walking or riding. O son of Mārid, write down this saying with golden ink.[53]

53- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:260, H. 10.

## General And Timed Visitations Of Imam `Alī's Tomb

Visits to Imam `Alī's tomb are classified into general (that are made at any time) and timed (that are made at certain times).

### *General Visits*

Shaykh al-Qummī, in *Mafātīḥ al-Jinān*, has mentioned seven formulas of *ziyārah* of Imam `Alī (‘a) that may be said when his tomb is visited at any time. The first formula is reported from Shaykh al-Mufīd, Shaykh al-Shahīd, Sayyid Ibn Ṭāwūs, and other scholars. The second and most important is the one known as *ziyārah of amīnullāh* to which a previous reference has been made.

The earlier formula comprises some etiquettes to be carried out by the visitor from the moment he leaves his house up to arriving in Kūfah. Afterwards, the visitor is advised to walk to the holy shrine of Imam `Alī (‘a) in the holy city of Najaf up to uttering the formula of bidding the Imam farewell (known as *wadā`*). This formula also includes a form of *ziyārah* of Prophets Adam and Noah, the Holy Prophet Muḥammad, and Imam al-Ḥusayn, peace be upon them all.[54]

A greater number of general formulas of *ziyārah* has been mentioned by `Allāmah al-Majlisī in *Biḥār al-Anwār*.[55]

### *Timed Visitations*

There are four formulas of *ziyārah* to be said while visiting

54- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 339-361.
55- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:263-354.



the tomb of Imam `Alī (‘a) at special times.

***First***, the formula of *ziyārah* to be said while visiting Imam `Alī's tomb on the Day of Ghadīr is regarded as the most comprehensive, since it comprises the totality of concepts and merits related to Imam `Alī (‘a). On the Day of Ghadīr, Imam `Alī (‘a), by divine command, was appointed the next leader, Imam, and vicegerent of the Holy Prophet (ṣ). On this day, which falls on the eighteenth of Dhu'l-Ḥijjah, the Holy Prophet (ṣ) ordered all pilgrims to gather in a crossroad near a spring called Khumm and declared the famous sermon that is known as Ḥadīth al-Ghadīr.[56]

In the words of Shaykh al-Qummī, this formula of *ziyārah* has been reported through many valid chains of authority from Imam `Alī ibn Muḥammad al-Hādī al-Naqī (‘a) when he visited his grandfather, Imam `Alī (‘a), and said this formula on the Day of Ghadīr when Mu`taṣim, the `Abbāsid ruler, summoned him to Baghdad. Shaykh al-Mufīd has also reported this formula, yet without mentioning its transmitters, from Imam Ḥasan al-`Askarī (‘a) on the authority of his fathers, peace be upon them.[57]

About the merits of visiting Imam `Alī (‘a) on the Day of

56- Ḥadīth al-Ghadīr reads,
The Holy Prophet (ṣ) said:
Behold! `Alī is (now) the master of every one who regards me as his master. O Allah, (please) support whoever supports `Alī; and be the enemy of whoever incurs the hostility of `Alī; and aid whoever aids `Alī; and forsake whoever forsakes `Alī; and make truth and rightness follow `Alī wherever he goes.

أَلاَ مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ، اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَأَدِرِ الْحَقَّ مَعَهُ حَيْثُمَا دَارَ.

57- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:359, H. 6.

Ghadīr, Imam al-Riḍā (‘a) is reported to have said to Aḥmad ibn Abī-Naṣr:

يَا ابْنَ أَبِي نَصْرٍ، أَيْنَمَا كُنْتَ فَاحْضَرْ يَوْمَ الْغَدِيرِ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ؛ فَإِنَّ اللهَ تَعَالَى يَغْفِرُ لِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ وَمُسْلِمٍ وَمُسْلِمَةٍ ذُنُوبَ سِتِّينَ سَنَةً، وَيَعْتِقُ مِنَ النَّارِ ضِعْفَ مَا أَعْتَقَ فِي شَهْرِ رَمَضَانَ وَفِي لَيْلَةِ الْقَدْرِ وَلَيْلَةِ الْفِطْرِ.

Listen, son of Abū-Naṣr! Wherever you are, try your best to present yourself at the tomb of the Commander of the Faithful (‘a) on the Day of Ghadīr. Verily, Almighty Allah, on this day, forgives the sins of sixty years of each faithful believer and Muslim individual, male and female. On this day too, Almighty Allah releases from Hellfire two times as many people as He releases during the month of Ramaḍān, the Night of Qadr Night, and the Night of `Īd al-Fiṭr.[58]

`Allāmah al-Majlisī and Shaykh al-Qummī, in *Biḥār al-Anwār* and *Mafātīḥ al-Jinān* respectively, have mentioned other formulas of *ziyārah* to be addressed to Imam `Alī (‘a) on the Day of Ghadīr. One of these formulas is the famous *ziyārah* of *amīnullāh*.

***Second***, there is a special formula to be said on visiting the tomb of Imam `Alī (‘a) on the anniversary of the Holy Prophet’s birthday. Shaykh al-Mufīd, Shaykh al-Shahīd in *Al-Mazār* and Sayyid Ibn Ṭāwūs in *Iqbāl al-A`māl* have reported that Imam al-Ṣādiq (‘a) addressed a certain formula of *ziyārah* to Imam `Alī (‘a) on the anniversary of the Holy Prophet’s birthday and then dictated it to Muḥammad ibn Muslim al-Thaqafī, his trustworthy companion.

This formula, which contains words ascribing virtue,

58- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:358, H. 2.



knowledgeability, and struggle for the sake of Almighty Allah to Imam `Alī (‘a), as well as statements declaring loyalty to him, renunciation of his enemies, and recognition of his divinely commissioned leadership, has been recorded by `Allāmah al-Majlisī, in *Biḥār al-Anwār*, and Shaykh al-Qummī, in *Mafātīḥ al-Jinān*.[59]

***Third***, there is a special formula that is reported to be addressed to Imam `Alī (‘a) when he is visited on the night and the day of the appointment of the Prophet to the Divine Mission (*al-mab`ath*), which is widely and unanimously celebrated on the twenty-seventh of Rajab by the individuals of the virtuous community.[60]

59- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:358; Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, p. 374.

60- It is historically known that the beginning of the Holy Prophet’s Divine Mission is inseparably attached to the revelation of the Holy Qur'ān, which undoubtedly was in the month of Ramaḍān and, more specifically, on the Night of Qadr, as is maintained by the following two verses of the Holy Qur'ān:

The month of Ramaḍān is that in which the Qur'ān was revealed. (2:185) ﮋ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ 

This formula has been reported by Shaykh al-Mufīd, al-Shahīd, and Sayyid Ibn Ṭāwūs from whom `Allāmah al-Majlisī reported it. However, he then commented that he had not been acquainted with its chain of authority nor had he been informed about the dedication of a special formula to this anniversary, although, he added, the matter is one of the facts unanimously believed by the Shī`ah.[61] Shaykh al-Qummī has mentioned three different forms of this formula.

***Fourth***, a special formula has been reported to be addressed to Imam `Alī (‘a) on the day of his martyrdom, the twenty-first of Ramaḍān.

Shaykh al-Kulaynī, in *al-Kāfī*, and Shaykh al-Ṣadūq, in *al-*

departure from the material world.
The other kind was the entire revelation that took place in the month of Ramaḍān and on the Night of Qadr, which is called the stage of perfection. Referring to this division in the revelation of the Holy Qur'ān, Almighty Allah has said:
This is a Scripture the revelations whereof are perfected and then expounded. It comes from One Wise, Informed. (11:1) ﴿ڱ ڱ ڱ ڱ ں ں﴾
However, Almighty Allah knows best.

61- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:383.
Shaykh al-Qummī has put forth a question as to why these two formulas of *ziyārah* that are dedicated to the anniversaries of the Holy Prophet's birthday and his Divine Mission are exclusively addressed to Imam `Alī (‘a) rather than the Holy Prophet (ṣ) himself. He then answers that because Imam `Alī (‘a) is of the same self as the Holy Prophet (ṣ), to visit him should be the same as visiting the Holy Prophet (ṣ). Furthermore, this dedication to Imam `Alī (‘a) has been made to stress the precedence of Imam `Alī (‘a) over all the other companions of the Holy Prophet (ṣ). Nevertheless, he has been exposed to impartiality in this regard. Shaykh al-Qummī then cites two traditions confirming this fact. See *Mafātīḥ al-Jinān*, pp. 378-379.



*Amālī*, have reported that on the day when Imam `Alī (‘a) departed life as a martyr, the place was convulsed with weeping and people were stunned just like the day of the departure of the Holy Prophet (ṣ). Weeping and hurrying, a man came repeating the ritual statements of misfortune (i.e. We are Allah's and to Him shall we return) and saying, "This day has the vicegerency of the Holy Prophet (ṣ) been interrupted." When he arrived at the door of Imam `Alī's house, he said:

رَحِمَكَ اللَّهُ يَا اَبَا الْحَسَنِ كُنْتَ اَوَّلَ الْقَوْمِ إِسْلاَماً وَاَخْلَصَهُمْ إِيمَاناً...

May Allah have mercy upon you, O Abu'l-Ḥasan (‘a). You were the first of all in accepting Islam and the most sincere of all in faith...

All the attendants kept silent until this man finished his words. He then wept, causing all the companions of the Holy Prophet (ṣ) to weep. They then searched for the man, but in vain. It is believed that this man was al-Khiḍr (‘a).[62]

## *Visiting the Holy Imams (‘a)*

In addition to their emphasis on visiting the Holy Prophet, Imam `Alī, and Imam al-Ḥusayn (peace be upon them all), the Ahl al-Bayt (‘a) have laid similar emphasis on visiting the tombs of the Holy Imams (‘a) in general. This emphasis has been reported by many traditions (some of which have been previously cited under the topic of "Visiting the Holy Imams' (‘a) Tombs") which validate each other, some of which a reference will be made hereinafter.

Zayd has reported that he asked Imam al-Ṣādiq (‘a) about

62- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:355-379.
Shaykh al-Qummī has noted that the words of this formula of *ziyārah* are greatly similar to the words of the one dedicated to the anniversary of the Divine Mission.

the reward of one who visits the tomb of the Holy Prophet (ṣ). The Imam (‘a) answered:

كَمَنْ زَارَ اللهَ فِي عَرْشِه.

It shall be as if he has visited Almighty Allah at His Throne.[63]

Zayd further asked, “What is the reward of one who visits any one of you?”

The Imam (‘a) answered:

كَمَنْ زَارَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه.

He (who visits one of us) will be rewarded the same reward of one who has visited the Messenger of Allah.[64]

`Īsā ibn Rāshid has reported that he asked Imam al-Ṣādiq (‘a), “May Allah accept me as ransom for you! What is the reward of one who visits the tomb of Ḥusayn (‘a) and offers a two-unit prayer therein?”

The Imam (‘a) answered:

كُتِبَتْ لَهُ حِجَّةٌ وَعُمْرَةٌ.

He will be given the reward of one Ḥajj Pilgrimage and one `Umrah Pilgrimage.

“Is the same reward given to one who visits the tomb of any of the Imams, to whom obedience is obligatory?” asked the reporter. The Imam answered:

وَكَذَلِكَ كُلُّ مَنْ أَتَى قَبْرَ إِمَامٍ مُفْتَرَضَةٍ طَاعَتُهُ.

The same reward will be given to any one who visits the tomb of any of the Imams, obedience to whom is obligatory.[65]

`Abd al-Raḥmān ibn Muslim has reported that he visited Imam al-Kāẓim (‘a) and asked, “Which is better: to visit the tomb of Imam `Alī (‘a), Imam al-Ḥusayn (‘a), or one of

63- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:145, H. 31.
64- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:117, H. 5.
65- `Allāmah al-Majlisī, *Biḥār al-Anwār* 100:119, H. 18.



the other Holy Imams (‘a)?”
The Imam (‘a) answered:

يَا عَبْدَ الرَّحْمَنِ بْنَ مُسْلِمٍ، مَنْ زَارَ أَوَّلَنَا فَقَدْ زَارَ آخِرَنَا، وَمَنْ زَارَ آخِرَنَا فَقَدْ زَارَ أَوَّلَنَا، وَمَنْ تَوَلَّى أَوَّلَنَا فَقَدْ تَوَلَّى آخِرَنَا، وَمَنْ تَوَلَّى آخِرَنَا فَقَدْ تَوَلَّى أَوَّلَنَا، وَمَنْ قَضَى حَاجَةً لأَحَدٍ مِنْ أَوْلِيَاءِنَا فَكَأَنَّمَا قَضَاهَا لِجَمِيعِنَا. يَا عَبْدَ الرَّحْمَنِ، أَحْبِبْنَا وَأَحْبِبْ فِينَا وَأَحْبِبْ لَنَا وَتَوَلَّنَا وَتَوَلَّ مَنْ يَتَوَلاَّنَا وَأَبْغِضْ مَنْ يُبْغِضُنَا. أَلاَ وَإِنَّ الرَّادَّ عَلَيْنَا كَالرَّادِّ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه جَدِّنَا، وَمَنْ رَدَّ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه فَقَدْ رَدَّ عَلَى اللهِ. أَلاَ يَا عَبْدَ الرَّحْمَنِ، مَنْ أَبْغَضَنَا فَقَدْ أَبْغَضَ مُحَمَّداً، وَمَنْ أَبْغَضَ مُحَمَّداً فَقَدْ أَبْغَضَ اللهَ جَلَّ وَعَلاَ، وَمَنْ أَبْغَضَ اللهَ جَلَّ وَعَلاَ كَانَ حَقّاً عَلَى اللهِ أَنْ يُصْلِيَهُ النَّارَ وَمَا لَهُ مِنْ نَصِيرٍ.

O `Abd al-Raḥmān ibn Muslim, he who visits the first of us has in fact visited the last of us and he who visits the last of us has in fact visited the first of us. He who shows loyalty to the first of us has in fact shown loyalty to the last of us and he who shows loyalty to the last of us has in fact shown loyalty to the first of us. He who grants the needs of one of our loyalists, it is as if he has granted it for all of us. O `Abd al-Raḥmān, bear love for us, bear love for others on the basis of your love for us, and bear love for others for the sake of your love for us. Show loyalty to us, show loyalty to those who are loyalists to us, and detest those who detest us. Most surely, he who objects to us is the same as those who object to our grandfather, the Messenger of Allah, and he who objects to the Messenger of Allah (ṣ) has in fact objected to Almighty Allah. O `Abd al-Raḥmān, most surely, he who detests us has in fact detested Muḥammad (ṣ), and he who detests Muḥammad (ṣ) has in fact detested the All-exalted and All-majestic Lord, and whoever detests the All-exalted and All-majestic Lord, it will be then binding on Allah to expose him to Hellfire and for him there shall be no helper.[66]

66- `Allāmah al-Majlisī, *Biḥār al-Anwār* 100:121, H. 26.

Moreover, many traditions have conveyed the merits of visiting the tombs of each one of the Holy Imams (‘a). In the previous discussion of visiting the tomb of the Holy Prophet (ṣ), we cited some traditions appertaining to the merits of visiting the tombs of the Holy Imams (‘a) who are buried at al-Baqī` Cemetery. Let us now refer to more traditions in this respect.

Muḥammad ibn Aḥmad ibn Dāwūd reported Ibn Sinān to have asked Imam al-Riḍā (‘a) about the reward of one who visits the tomb of his father (Imam al-Kāẓim (‘a)).

The Imam (‘a) answered:

الْجَنَّةُ، فَزُرْهُ. Paradise is the reward. Therefore, you should visit him.[67]

According to another tradition, Zakariyyā ibn Ādam al-Qummī is reported to have quoted Imam al-Riḍā (‘a) as saying:

إِنَّ اللهَ نَجَّا بَغْدَادَ لِمَكَانِ قُبُورِ الْحُسَيْنِيِّينَ فِيهَا. Almighty Allah has delivered Baghdad from destruction because it contains the tombs of the descendants of Ḥusayn (‘a).[68]

According to a number of traditions, the visitation to Imam al-Kāẓim's tomb is similar in reward to visiting Imam al-Ḥusayn's.

According to another tradition, visiting the tomb of Imam al-Kāẓim (‘a) is similar to visiting the tombs of the Holy Prophet (ṣ) and Imam `Alī (‘a), although the latter enjoy special merits.[69]

Confirming the validity of each other, many other traditions,

67- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:2, H. 5.
68- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:2, H. 6.
69- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:4, H. 19.



some of which have been validly transmitted, hold great merits for visiting the tomb of Imam `Alī ibn Mūsā al-Riḍā (‘a).

For instance, Ja`far ibn Muḥammad ibn `Imārah has reported on the authority of his father that Imam al-Ṣādiq (‘a), on the authority of his fathers, quoted the Holy Prophet (ṣ) as saying:

سَتُدْفَنُ بِضْعَةٌ مِنِّي بِأَرْضِ خُرَاسَانَ، لاَ يَزُورُهَا مُؤْمِنٌ إِلاَّ أَوْجَبَ اللهُ عَزَّ وَجَلَّ لَهُ الْجَنَّةَ وَحَرَّمَ جَسَدَهُ عَلَى النَّارِ. A piece of my flesh will be buried in Khurāsān. No faithful believer visits him but that Almighty Allah shall be bound to award him Paradise and prohibit Hellfire from consuming his body.[70]

According to another tradition, Imam al-Riḍā (‘a) has said:

وَاللهِ مَا مِنَّا إِلاَّ مَقْتُولٌ شَهِيدٌ. By Allah I swear, all of us will be killed as martyrs.

"Who will kill you, O son of Allah's Messenger?" the Imam (‘a) was asked.

He answered:

شَرُّ خَلْقِ اللَّهِ فِي زَمَانِي يَقْتُلُنِي بِالسَّمِّ ثُمَّ يَدْفُنُنِي فِي دَارٍ مَضِيعَةٍ وَبِلاَدٍ غُرْبَةٍ أَلا فَمَنْ زَارَنِي فِي غُرْبَتِي كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ وَمِائَةِ أَلْفِ صِدِّيقٍ وَمِائَةِ أَلْفِ حَاجٍّ وَمُعْتَمِرٍ وَمِائَةِ أَلْفِ مُجَاهِدٍ وَحُشِرَ فِي The wickedest of all the creatures of Allah in my time will kill me with poison and will bury me in a lost place and a strange land. Verily, whoever visits me in that far away land, Allah, the Almighty and Majestic, will record for him the reward of one hundred thousand martyrs, one hundred thousand veracious ones, one hundred thousand performers of Ḥajj and `Umrah, and one hundred thousand strivers (i.e.

70- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:31, H. 1.

زُمْرَتَنَا وَجُعِلَ فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ رَفِيقَنَا.

warriors for Allah's sake), and he will be resurrected with us and made our companion in the highest ranks of Paradise.[71]

Imam `Alī, the Commander of the Faithful (‘a), is reported to have quoted the Holy Prophet (ṣ) as saying:

سَتُدْفَنُ بِضْعَةٌ مِنِّي بِأَرْضِ خُرَاسَانَ مَا زَارَهَا مَكْرُوبٌ إِلاَّ نَفَّسَ اللهُ كُرْبَتَهُ وَلاَ مُذْنِبٌ إِلاَّ غَفَرَ اللهُ ذُنُوبَهُ.

A piece of my flesh will be buried in Khurāsān. No agonized person visits him but that Allah shall certainly relieve him, and no sinful but that Allah shall certainly forgive him.[72]

As for the merits of visiting the tombs of the other Holy Imams (‘a), Imam Ḥasan ibn `Alī al-`Askarī (‘a) is reported, within the formula of *ziyārah* reported from to him, to have said:

قَبْرِي بِسُرَّ مَنْ رَأَى أَمَانٌ لِأَهْلِ الْجَانِبَيْنِ.

My tomb shall be in Sāmarrā'. It is safety for the people of the two banks (of the river).[73]

Imam `Alī al-Hādī (‘a) is reported to have taught one of his companions a supplicatory prayer, one of whose introductory paragraphs reads as follows:

وَقَدْ سَأَلْتُاللهَ عَزَّ وَجَلَّ أَلاَّ يُخَيِّبَ مَنْ دَعَا بِهِ فِي مَشْهَدِي.

I have besought Allah, the Glorious and Majestic, not to disappoint any one who repeats this supplication at my shrine.[74]

Muḥammad al-Ḥimyarī is reported to have received a

71- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:32, H. 2.
72- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:33, H. 10.
73- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:448, H. 2.
74- `Allāmah al-Majlisī, *Biḥār al-Anwār* 50:127, H. 5.



document from Imam al-Mahdī (‘a) comprising the method of visiting him and offering salutation to him.

Apart from these unfamiliar reports, there have not been reported any other traditions holding the merits of visiting the tombs of the other Holy Imams (‘a) except the general traditions to which we have referred in the previous discussions.

At any rate, the quotations of special formulas of *ziyārah* that are dedicated to these Holy Imams (‘a) have been founded on the fact that visits to their tombs are too clear to require special texts, since they can be maintained by the large number of traditions that confirm, generally or specifically, recommendation of such visits. This may be the reason for the existence of special formulas of these Imams (‘a) in reference books of *ziyārah*—such as Ibn Qawlawayh's *Kāmil al-Ziyārāt*, Shaykh al-Ṣadūq's *al-Mazār*, and Shaykh al-Mufīd's *al-Mazār*—whose compilers lived close to the ages of the Holy Imams (‘a). In plain words, the existence of numerous and detailed formulas as well as other brief formulas that are reported from the Holy Imams (‘a) themselves clearly prove that this trend was established by the Holy Imams (‘a) in their plans of building a virtuous community. They then taught their followers this trend and their followers, in turn, have taken it up since then.[75]

## *Epilogue*

Before closing this discussion, it seems suitable to mention, yet briefly, two significant points, the details of which will be mentioned in another volume about the doctrinal aspect

75- Such formulas of *ziyārah* can be found in *Mafātīḥ al-Jinān* and volumes 100-102 of *Biḥār al-Anwār*.

in the Ahl al-Bayt's role in building a virtuous community.

- When visiting the tombs of the Holy Infallibles ('a), a visitor is bindingly required to avoid doing any act that may be understood as ascribing partners to Almighty Allah or worshipping the one buried in the visited tomb.

Owing to the seriousness of this issue, the Holy Imams ('a) have emphatically warned against such practices. In this respect, Zurārah has reported that he asked Imam al-Bāqir ('a) whether it was or was not permissible to offer a prayer among tombs.

The Imam ('a) therefore instructed:

صَلِّ بَيْنَ خِلاَلِهَا وَلاَ تَتَّخِذْ مِنْهَا شَيْئاً قِبْلَةً، فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه نَهَى عَنْ ذَلِكَ وَقَالَ: لاَ تَتَّخِذُوا قَبْرِي قِبْلَةً وَلاَ مَسْجِداً؛ فَإِنَّ اللهَ عَزَّ وَجَلَّ لَعَنَ الَّذِينَ إِتَّخَذُوا قُبُورَ أَنْبِيَاءِهِمْ مَسَاجِدَ.

You may offer a prayer in the empty areas between tombs but, you must never take any tomb as kiblah, since the Messenger of Allah (ṣ), warned against doing thus, "Do not take my tomb as kiblah or as place of prostration, because Almighty Allah has cursed those who had taken the tombs of their prophets as places of prostration."[76]

According to another validly reported tradition, it has been instructively warned against circumambulating tombs. Al-Ḥalabī has reported Imam al-Ṣādiq ('a) as saying:

لاَ تَشْرَبْ وَأَنْتَ قَائِمٌ، وَلاَ تَطُفْ بِقَبْرٍ، وَلاَ تَبُلْ فِي مَاءٍ نَقِيعٍ، فَإِنَّهُ

Do not drink (water) while you are standing up, do not circumambulate a tomb, and do not urinate in stagnant water. If one violates these

76- `Allāmah al-Majlisī, *Biḥār al-Anwār* 100:128, H. 7, as quoted from Shaykh al-Ṣadūq's *`Ilal al-Sharā'i`*.



مَنْ فَعَلَ ذَلِكَ فَأَصَابَهُ شَيْءٌ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ.

instructions and, as a result, something bad happens to him, he should then blame none but himself.[77]

Beyond doubt, this warning against taking the tombs as kiblah or prayer-places and against circumambulating them, means that it is forbidden to make these tombs in themselves kiblah by turning ones face towards them in prayer or prostrating before them, but there is no objection when such tombs lie in the direction of the kiblah. There is also no objection in establishing a mosque or a building around tombs. As understood from the topic of the tradition and the ruling mentioned therein, this warning is intended to avoid worshipping those buried in the tombs and deem worship of Almighty Allah far above all considerations.

Confirming this fact, all formulas of *ziyārah* are focused on believing in Almighty Allah as the One and Only God. They begin with statements of deeming Him greater than all things, praising Him, and thanking Him for granting the opportunity to visit the tomb of such holy persons, which is in fact a divine bliss. They strengthen the relationship between people and their religious leaders, the Holy Prophet and Imams (peace be upon them all) because they were the best individuals to establish the prayers, give

77- `Allāmah al-Majlisī, *Biḥār al-Anwār* 100:126, H. 3.
Having cited this tradition, the author of the book assumed that circumambulating a tomb might have meant excreting on a tomb, because the Arabic word '*ṭāf*' may be interpreted as circumambulation or excretion. He then cites points of evidence inferred from the Arabic language and from other traditions to prove his claim. Actually, this assumption is closer to reality than the earlier because it suits the other parts of the tradition all of which concentrate on anticipation of a physical contaminant. However, Almighty Allah knows best.

alms, enjoin the right, forbid the wrong, strive for the sake of Almighty Allah just as striving should be, and convey the messages of their Lord. In addition, these formulas include many other concepts of true monotheism.

- The tombs of the Holy Prophet and the Imams, peace be upon them all, are visited because they carry the bodies of these great figures who "*are alive and provided sustenance from their Lord*," in the words of the Holy Qur'ān. As a result, they hear the words of their visitors and respond to their greetings and salutations. A visitor is therefore required to derive from them all that he can attain when he visits them in their lifetimes, to express loyalty to them, love for them, and feelings of contact with them, to show them respect, to obey them, and to try his best to pattern his life after their examples. A visit to their tombs must never be only a soulless, physical exercise that expresses nothing but sanctification of dead, yet great, individuals and must never be blind imitation of pagan practices that are far removed from belief in Almighty Allah and the true eternal life of these holy persons. Such visits express belief in the eternal existence of these holy persons who embody a divine content and a special relationship with Almighty Allah. Once again, visits must be in response to the divine command of showing loyalty to them, following their examples, supporting them, and showing them reverence.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَا مِنْ نَبِيٍّ وَلاَ وَصِيُّ نَبِيٍّ يَبْقَى فِي الأَرْضِ أَكْثَرَ مِنْ ثَلاَثَةِ أَيَّامٍ حَتَّى يُرْفَعَ رُوحُهُ وَعَظْمُهُ وَلَحْمُهُ إِلَى السَّمَاءِ، فَإِنَّمَا تُؤْتَى مَوَاضِعُ آثَارِهِمْ لأَنَّهُمْ يُبَلَّغُونَ مِنْ بَعِيدٍ السَّلاَمَ وَيَسْمَعُونَهُمْ فِي مَوَاضِعِ آثَارِهِمْ مِنْ قَرِيبٍ.

When a prophet or a successor of a prophet dies, his soul, bones, and flesh are raised to the heavens in less than three days. However, their graves are visited because they are conveyed the greetings of those who greet them from a distance and they can hear those who visit them at the place of their graves.[78]



### *Visiting Saints and the Imams' ('a) Descendants*

Derived from the traditions that call attention to visiting the tombs of the Holy Prophet (ṣ) and Imams ('a) and deal with the logic for and the outcomes of such visits, a general trend of visiting, building, and frequenting these tombs has been created among the milieus of the virtuous community. Moreover, the founding of many cities has been the result of a shrine or a tomb of an Imam or a descendant of an Imam therein, such as the cities of Najaf, Karbala, Qāsim, Ḥamzah, `Alī al-Sharqī, `Alī al-Gharbī, and many other cities in both Iraq and Iran. Thousands of well-constructed shrines of the Holy Imams' ('a) descendants or those related to them, as well as many scholars and saints, can be seen in Iraq. In Iran, as well as other Muslim countries, thousands of shrines are established.

The most famous shrines after the shrines of the Holy Imams ('a) are the following:

78- `Allāmah al-Majlisī, *Biḥār al-Anwār* 100:130, H. 13, as quoted from Ibn Qawlawayh's *Kāmil al-Ziyārāt*.
Apart from the meaning of raising to the heavens mentioned in this tradition and elaborately discussed by `Allāmah al-Majlisī, the most important point in this tradition is the last paragraph on which the Holy Imams ('a) wanted to shed light.

- ◊ Al-`Abbās ibn `Alī (‘a) at Karbala
- ◊ Muslim ibn `Aqīl at Kufa
- ◊ Al-Qāsim the son of Imam Mūsā al-Kāẓim (‘a) in Iraq
- ◊ Lady Fāṭimah al-Ma`ṣūmah the daughter of Imam Mūsā al-Kāẓim (‘a) in the holy city of Qum[79]
- ◊ Sayyid Aḥmad the son of Imam al-Kāẓim (‘a) at Shiraz
- ◊ Sayyid `Abd al-`Aẓīm al-Ḥasanī at Ray, southern Tehran[80]
- ◊ Lady Zaynab bint `Alī (‘a) in Syria

According to one tradition her shrine is in Damascus, but according to another tradition her tomb is in Cairo, along with a shrine of Imam al-Ḥusayn's head.[81]

79- About this great lady, some traditions hold that Imam al-Riḍā (‘a) has recommended visiting her tomb in Qum, saying:

مَنْ زَارَهَا فَلَهُ الْجَنَّةُ. Paradise is the reward of one who visits her.

This tradition has been reported in the books of *Kāmil al-Ziyārāt* by Ibn Qawlawayh and *Thawāb al-A`māl* and *`Uyūn Akhbār al-Riḍā* by Shaykh al-Ṣadūq. *See* `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:265, H. 1.

80- Some traditions, yet incompletely transmitted, hold that Imam Ḥasan al-`Askarī (‘a) has likened a visit to the tomb of `Abd al-`Aẓīm al-Ḥasanī to a visit of Imam Ḥusayn's tomb. *See* `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:268.

81- Historians disagree about the place of Lady Zaynab's tomb. Some say that she was buried in the outskirts of Damascus, others in Cairo, Egypt, and others in other places. However, the first two burial places are familiarly known by the followers and devotees of the Ahl al-Bayt (‘a) as well as by Muslims in general. About the burial place of Imam Ḥusayn's head there is also disagreement. Some believe that the head was buried in Damascus while others believe it to have been carried to Cairo and buried there. However, the followers of the Ahl al-Bayt (‘a) generally believe that the head was buried in Karbala with the Imam's body by the captives when they returned from Kūfah.

⇨



These tombs are frequently visited by the individuals of the virtuous community who live in their vicinities. Usually and on certain nights and days, they gather at these tombs, which are visited by people coming from a distance and from other countries.

The practice of visiting the tombs and reciting the formulas of *ziyārah* therein, by the followers of the Ahl al-Bayt (‘a), is a weekly—if not a daily exercise for those who live nearby.

### *Common Times of Ziyārah*

Although there are no certain times for visiting the holy shrines of the Holy Prophet (ṣ), the Holy Infallibles (‘a) and their descendants, there are particular religious occasions on which these shrines are visited with special interest and in large numbers because they provide the best opportunities for people to make a visit.

For instance, the anniversaries related to the Holy Imams (‘a) or their descendants—such as their birthdays, deaths, and martyrdoms—acquire a special reason for visiting the celebrated Imam (‘a) or holy person.

Thursday nights and Fridays also hold a special significance because they are ritually preferred to the other nights and days and because they represent the weekend of Muslims. Traditions have mentioned great reward and merit for those who visit Imam al-Ḥusayn's tomb on Thursday nights.

Other important days are the feast days because they are blessed holidays.

In addition, the summer holiday is also a factor of encouragement since families find a good opportunity to travel and practice the religious ritual of visiting, especially for those who live in remote regions. Accordingly, on such occasions, some holy shrines, such as those of Imam Riḍā, Imam al-Ḥusayn, Imam `Alī,[82] and Lady Zaynab in Damascus, peace be upon them all, witness a great presence of visitors that sometimes amount to more than one million.

### *Comprehensive Formulas of Ziyārah*

In addition to the special formulas that are exclusively addressed to a certain holy person while visiting his tomb, there are other comprehensive formulas that can be

82- Under certain circumstances, the number of visitors to some holy shrines decreases relatively because of the political conditions of the country in which these shrines exist. For instance, there was a remarkable decrease in the number of the visitors to the holy shrines in Iraq because the criminal regime of the Baathists were hostile towards the visitors, banned such visits, and exerted pressure on them and on all people generally. In Iran during the days of the eight-year Iraq-Iran war imposed on Iran and due to the blockade exercised on the Islamic Republic of Iran by the governments of the countries where followers of the Ahl al-Bayt (‘a) live, the number of visitors to the holy shrines decreased. However, it can be obviously observed that the number has began to incredibly increase these days, as reports have it that five million persons presented themselves in the holy shrine of Imam Riḍā (‘a) to participate in the pilgrimage of Arba`īn last year, and three million for the pilgrimage on al-Ghadīr. On other occasions, several million present themselves at this holy shrine to celebrate other anniversaries.



addressed to all the Holy Imams of the Ahl al-Bayt (‘a) at their holy shrines and the shrines of their descendants without exception.

These comprehensive formulas comprise excellent texts, with respect to their linguistic structure, and include lofty all-inclusive contents with respect to denotation.

The most famous of these comprehensive formulas are the following:

1. The briefest among all the other comprehensive formulas of *ziyārah*, the *ziyārah* of *amīnullāh*, to which a previous reference has been made, is the most highly considered and most precise in content, in the words of Shaykh al-Qummī. Although brief, this formula covers statements of greetings addressed to the visited holy person, statements of praying to Almighty Allah for oneself, and statements of confidential talk with Him.

2. Most comprehensive and most famous, the Major Comprehensive Formula of *Ziyārah* (*al-Ziyārah al-Jāmi`ah al-Kabīrah*) is reported from Imam `Alī ibn Muḥammad al-Hādī (‘a). Describing this formula, `Allāmah al-Majlisī states that it is the most accurate with respect to its chain of authority, the most inclusive, the most eloquent with respect to its expression, the most persuasive with respect to its meaning, and the highest in standing.[83]

A number of scholars have undertaken the mission of explaining, elucidating, and construing the paragraphs of this formula in general and the sections that give a

83- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:144. Some details about this formula of *ziyārah* have been mentioned in the pages 127-144 of this reference book. It has been also mentioned in Shaykh `Abbās al-Qummī's *Mafātīḥ al-Jinān*, pp. 544.

somewhat false impression in particular, trying their best to decode such mysterious meanings in order to close the door in the face of any possible objection or criticism. Amongst such scholars are `Allāmah al-Majlisī, the father of the compiler of *Biḥār al-Anwār*, Sayyid Muḥammad ibn `Abd al-Karīm al-Ṭabāṭabā'ī, known as Sayyid al-Borojerdī, Sayyid `Abdullāh Shabbar, and many others.

3. The comprehensive formula of *ziyārah* known as *al-Ziyārah al-Jāmi`ah li-A'immat al-Mu'minīn* (the Comprehensive Formula of *Ziyārah* of the Imams of the Faithful) has been reported by Sayyid Ibn Ṭāwūs from the Holy Imams (‘a), in *Miṣbāḥ al-Zā'ir*. He mentions certain etiquettes in this formula, practiced during the journey of visit. Coming in the second place after the abovementioned Major Comprehensive Formula, this formula includes highly considered doctrinal, social, and political imports. It has been also reported by `Allāmah al-Majlisī as the fifth formula.[84]

4. Ibn Qawlawayh, in *Kāmil al-Ziyārāt*, Shaykh al-Kulaynī, in *al-Kāfī*, and Shaykh al-Ṣadūq, in *`Uyūn Akhbār al-Riḍā* and *man-lā-yaḥḍuruhu'l-faqīh*, have reported that Imam al-Riḍā (‘a), when asked about presenting oneself at the shrine of Imam Mūsā al-Kāẓim (‘a), said:

“You may pray in the mosques surrounding his tomb. It is however acceptable to say the following (form of *Ziyārah*) at all the shrines of the Imams (‘a):

Peace be upon Allah's friends and well-chosen ones! Peace be upon Allah's trustees and beloved ones...

اَلسَّلاَمُ عَلَى اَوْلِيَاء الله وَاَصْفِيَائِه
اَلسَّلاَمُ عَلَى أُمَنَاء الله وَاَحِبَّائِه...

84- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:162; Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, Appendix, pp. 577.



This formula of *ziyārah* is acceptable at all visits. You may then invoke Almighty Allah’s blessings upon the Holy Prophet and his Household, peace be upon them all, by mentioning their names respectively. You may also imprecate His curse on their enemies and then pray to Him for any thing you wish for yourself as well as for the believing men and women.” This formula of *ziyārah* is brief and all-inclusive.[85]

Amounting to fourteen, `Allāmah al-Majlisī has referred to another set of comprehensive formulas most of which have not been ascribed to any of the Holy Imams (‘a); therefore, there is the probability that these formulas have been composed by ordinary people.

Within the supplications on the Day of `Arafāt, Shaykh al-Qummī has mentioned another comprehensive formula of *ziyārah* ascribed by Sayyid Ibn Ṭāwūs to Imam al-Ṣādiq (‘a). However, this formula is lengthy and lacks confirmation.[86]

In addition to these comprehensive formulas, the compilers of books regarding *ziyārah* have mentioned other formulas dedicated to the days of the week. They have therefore dedicated each day to one or more of the Holy Infallibles. Saturday is dedicated to the Holy Prophet, Sunday to Imam `Alī ibn Abī-Ṭālib, Monday to Imams Ḥasan and Ḥusayn, Tuesday to Imams Zayn al-`Ābidīn, al-Bāqir, and al-Ṣādiq, Wednesday to Imams al-Kāẓim, al-Riḍā, al-Jawād, and al-Hādī, Thursday to Imam al-`Askarī, and Friday to Imam al-Mahdī, ***peace be upon them all***. The compiler of *Miṣbāḥ al-Zā'ir* has added Lady Fāṭimah al-Zahrā' to the Holy Prophet, peace be upon them both, by dedicating an

85- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:126; Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 543.
86- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:126-209; Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 552.

invocation of blessings upon her.

The author of *Biḥār al-Anwār* has also mentioned a tradition corroborating this division of days along with formulas of *ziyārah* that are dedicated to each Imam (ʻa) on his day and formulas of invocations of blessings upon each one of them.[87]

87- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:210-230.

# Chapter Two:
# The General Rituals Of Islam
# Rituals Of Specific Days And Nights

***1. The Night of Qadr***

***2. `Īd al-fiṭr and `Īd al-Aḍḥā***

***3. Thursday Night and Friday***

***4. The Four Nights***

***5. Day of `Āshūrā'***

***6. `ĀshūRā' and the Umayyads***

***7. Other Days***

## RITUALS OF SPECIFIC DAYS AND NIGHTS

Islam has defined certain laws and duties to be performed as religious rituals on specified days and nights. For all Muslims, the first of Shawwāl (`Īd al-Fiṭr), the tenth of Dhu'l-Ḥijjah (`Īd al-Aḍḥā), and Fridays are known to be days of performing certain Islamic rituals. On the first two days, considered the most celebrated feast days in Islam, a prayer similar to the congregational Friday Prayer is offered, but with a slight difference. The ritual sermon is delivered after completing the prayer, while the sermon of the Friday Prayer is delivered prior to the performance of the prayer. The other difference is that the Friday Prayer is offered after midday, while the `Īd Prayer is offered during the early hours of the day.

On the two days of `Īd, it is obligatory to give alms under a certain title. On `Īd al-Fiṭr, a poor-rate called *zakāt al-fiṭrah* (fast-breaking rate) must be paid, and on `Īd al-Aḍḥā, an offering must be made by a pilgrim who is performing the obligatory Ḥajj. Furthermore, it is highly recommended to give voluntary alms on these days, especially in the form of slaughtering an animal as an offering by those other than pilgrims performing the Ḥajj. Other rituals and acts of worship, such as certain supplications and exchanging visits among brethren-in-faith and relatives, are also highly advised and customarily carried out by Muslims.

On Fridays, it is obligatory to hold the well-known Friday Prayer, of which an indication has been made in the Holy Qur'ān,[88] which is sometimes binding and at other times

88- The Holy Qur'ān reads:

⇨



optional according certain conditions mentioned by scholars in their theses of practical laws (*Risālah*).

Suspending all their usual daily activities, Muslims dedicate the days of `Īd to acts of worship and righteous deeds.

The Night of Qadr is the most known amongst the nights specified for performing specific rituals. It is the night that Almighty Allah has bestowed with special honor and esteem, preferring it to one thousand months. It is also the night on which He revealed the Holy Qur'ān and specified for decreeing the affairs of man and making clear every wise affair. He has thus said:

Begin with the Name of Allah, the Most Gracious, the Most Merciful. Surely, We revealed it on the grand night. And what will make you comprehend what the grand night is? The grand night is better than a thousand months. The angels and the Spirit descend in it by the permission of their Lord for every affair. Peace prevails until the break of dawn. (97:1-5)

ﺃ ﺏ ﺏ ﺑ ﺃ ﺏ ﺏ ﺑ ﺑ ﭖ ﭖ ﭖ ﭖ
ﭖ ﭘ ﭘ ﭦ ﻥ ﻧ ﻧ ﭦ ﭦ ﭨ ﭨ ﭨ ﭨ
ﭨ ﭪ ﭪ ﭪ ﭪ ﭫ ﭫ ﭫ ﭫ ﭬ ﭬ ﭬ ﭬ
ﭮ ﭮ

O you who believe, when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading. That is better for you, if you knew. But when the prayer is ended, then disperse abroad in the land and seek Allah's grace, and remember Allah much, that you may be successful. (62:9-10)

ﺃ ﺏ ﺏ ﺑ ﺑ ﺏ ﺑ ﺑ ﭖ ﭖ ﭘ ﭦ ﻥ ﻧ ﻧ
ﭦ ﭦ ﭨ ﭨ ﭨ ﭨ ﭨ ﭪ ﭪ ﭪ ﭪ ﭫ ﭫ ﭫ ﭬ ﭬ
ﭮ ﭮ ﭯ ﭯ ﭰ ﭰ

He has also said:

Surely, We revealed it on a blessed night. Surely, We are ever warning. Therein, every wise affair is made distinct, a command from Us. Surely, We are the senders of messengers. (44:3-5)

پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ ٹ ٹ ڤ ڤ ڤ ڤ

There is a consensus among Muslims on honoring this blessed night, which falls in the month of Ramaḍān as is understood from the Holy Qur'ān, although there is disagreement as to which night of Ramaḍān it is.

### *The Ahl al-Bayt's Method Concerning the Rituals of Particular Days and Nights*

In this discussion, I refer to the Islamic method preserved by the Ahl al-Bayt (‘a) and provided to the Muslim community through their knowledge of the religious code of law—one of their distinctive features.

## THE NIGHT OF QADR

In terms of honor, significance, and standing, the Night of Qadr is considered the most important night in the whole year, since Almighty Allah has revealed an entire Sūrah (i.e. chapter of the Holy Qur'ān) with regard to it, introducing it as the night on which all wise affairs are made clear. In addition, many traditions report the merit, distinction, significance, and outcome of this night. Here are some examples in which the Holy Imams (‘a) are reported to have said:

فَالْمَلاَئِكَـةُ فِيهَـا لَـمْ تَـزَلْ تَخْفِـقُ بِأَجْنِحَتِهَا بِالسَّلاَمِ وَالرَّحْمَةِ مِنْ لَـدُنْ صَلاَةِ الْمَغْرِبِ إِلَى طُلُوعِ الْفَجْرِ.

On the Night of Qadr, the angels keep on flapping their wings with peace and mercy from the time of the sunset prayer (*maghrib*) up to the break of dawn.

وَلاَ يَحِلُّ لِكَوْكَبٍ أَنْ يُرْجَمَ بِهِ فِيهَا حَتَّى يُصْبِحَ.

On the Night of Qadr, no flaming asteroid is thrown until morning.

وَالْعِبَادَةُ وَالْعَمَلُ الصَّالِحُ فِيهَا خَيْرٌ مِنْ عِبَادَةِ أَلْفِ شَهْرٍ.

On the Night of Qadr, worship and righteous acts are more valuable than the devotional acts of one thousand months.

الْعَمَلُ فِيهَا يُعَادِلُ التَّهَيُّؤَ لِلْجِهَادِ فِي سَبِيلِ اللهِ أَلْفَ شَهْرٍ.

Devotional acts on the Night of Qadr are equal (in reward) to preparing oneself to struggle for the sake of Allah for one thousand months.[89]

89- Refer to the exegesis of Sūrah al-Qadr (No. 97) in the following two reference books of *tafsīr*: *al-Durr al-Manthūr* and ⇨

In conclusion, the merits of the Night of Qadr as inferred from the Holy Qur'ān and Sunnah are:

1. The Night of Qadr is an opportunity and a bliss that Almighty Allah has granted the individuals of this Muslim community so that they may express their existence and embody their goals and aspirations by performing righteous acts, showing repentance to Almighty Allah, and reverently imploring His Mercy. When he chooses the most appropriate time for performing a deed, man can achieve whatever he wishes to achieve and then give to his deeds great and expansive aspects and values that should be more extensive than the defined term of man's life in this world. This fact is visible in some deeds performed under special circumstances and regarded as the best time for doing them. For instance, the Holy Prophet (ṣ), describing the situation of Imam `Alī ('a) when he responded to `Amr ibn `Abd-Wudd's mocking remarks against Islam and bravely fought and killed him in the Battle of al-Khandaq (the ditch), is reported to have said:

ضَـرْبَةُ عَلـيٍّ يَـوْمَ الْخَنْـدَقِ تَعْدِلُ عِبَادَةَ الثَّقَلَيْنِ.

The stroke of `Alī on that day of the Battle of al-Khandaq is equal to the total worship of both groups of creatures (men and jinn).

This was because of its value in that specific time and under those special circumstances.

2. The Night of Qadr is the night on which decrees about the affairs of humans are decided. In plain words, it is the night wherein all divine decisions for the whole year are taken. Generally, divine decisions are made according to universal (i.e. material) order and discipline and according to the divine system that rules the sequence of causes and

*Nūr al-Thaqalayn*.



effects. At other times, divine decisions are made according to divine commands that are beyond the limits of the universal system. To this fact, the Holy Qur'ān has referred in many verses, such as the following:

أ ب ب ب ب ب ب

Our command is but as the twinkling of an eye. (54:50)

□ □ □ □ □ □ □ □ □ □ □ □

His command, when He intends anything, is only to say to it, "Be" and, it is. (36:82)

The month of Ramaḍān is a time for the faithful to ascend the ranks of perfection by performing acts of devotion, and also a time to gain Divine decisions that are compatible with Divine mercy.

### *The Date of the Night of Qadr*

Although traditions reported from the Holy Prophet (ṣ) and the Ahl al-Bayt ('a) agree that the Night falls in the month of Ramaḍān, they disagree about its precise date. Some traditions hold that such disagreement, or concealment, has been done on purpose, and it is aimed at making the righteous people practice as many righteous deeds, supplications, whispered prayers, and implorations to Him as possible. In this respect, one of the Infallibles ('a), when asked which night was the Night of Power (the twenty-first or the twenty-third of Ramaḍān), he did not identify it but said:

مَا أَيْسَرَ لَيْلَتَيْنِ فِي مَا تَطْلُبُ!

So easy it is to act on two nights in order to win one's desire.

مَا عَلَيْكَ أَنْ تَفْعَلَ خَيْراً فِي لَيْلَتَيْنِ؟

What will harm you if you act righteously on two nights?

The nineteenth, twenty-first, and twenty-third nights of Ramaḍān are familiarly known to be the Nights of Qadr. However, the last is the most confirmed, according to the

many traditions available. This night is also called the Night of al-Juhanī, one of the Muslims who lived in the outskirts of Madīnah. When al-Juhanī asked the Holy Prophet (ṣ) to identify for him a night in which he should occupy himself exclusively in acts of worship, the Holy Prophet (ṣ) named the twenty-third night of Ramaḍān. Using this as proof, traditions mention more acts of worship to be practiced on this night than any other night.[90]

### *Devotional Acts on the Night of Qadr*

Consistent with the nature of the Night of Qadr, the devotional acts dedicated to this night are mostly common to the three nights. The acts are divided into two categories: common (to the three nights) and particular (to each night).

Traditions urge that the following acts be practiced on all three nights, one of which is expected to be the Night of Qadr:

- Bathe
- Offer a two-unit prayer imploring divine forgiveness
- Utter the supplication of release from Hellfire and granting of all requests in the name of the Holy Qur'ān
- Utter the supplication of granting requests in the name of the Holy Qur'ān and the faithful believers and then beseech in the names of Almighty Allah and the Fourteen Infallibles (‘a)
- Perform *ziyārah* of Imam al-Ḥusayn (‘a)
- Spend the whole night in acts of worship

90- It is not inaccurate to say that these three nights are interrelated in the sense that the first night is an introduction to the third, the second a preparation for it, and the third the Night itself. Thus, the manner is perfected on the night of the twenty-third of Ramaḍān.



- Offer one hundred units of prayer, utter as many appeals for divine forgiveness as possible, and supplicate for worldly and religious desires for oneself and one’s parents, relatives, friends, and other believers, both alive and dead
- Utter as many invocations of blessings upon the Holy Prophet and his Household (s) as possible
- Utter litanies of praise, thankfulness, glorification, and exaltation, exclaim God to be the Most Great, and profess Him as the One and Only God:

Specific supplications have been mentioned for these nights. In this respect, Shaykh al-Kaf`amī reports Imam Zayn al-`Ābidīn (‘a) prayed using the supplication that begins with the following statement:

اللَّهُمَّ إِنِّي اَمْسَيْتُ لَكَ عَبْداً دَاخِراً لاَ اَمْلِكُ لِنَفْسِي نَفْعاً وَلا ضَرّاً…

O Allah: surely, I am on this evening Your passive slave; I have no control over harm or benefit to myself...

Reading the famous *Du`ā' al-Jawshan al-Kabīr* and *Du`ā' al-Jawshan al-Ṣaghīr* supplications are also reported to be recommended on these nights since these two supplications comprise verses expressing glorification of Almighty Allah as well as proclamations of His greatness and declarations that He is the One and Only God. These supplications can fill the whole night and thus fulfill the recommended act of spending the whole night in devotional acts.

- Seeking more religious knowledge—concerning religious laws, ethics, and concepts—is regarded, in the words of Shaykh al-Ṣadūq, as the best act one may perform on these nights[91]

91- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 225-226.

Besides these, there are certain acts dedicated to each of these three nights.

Imploring divine forgiveness (*istighfār*) one hundred times and repeatedly invoking His curse on the slayers of Imam `Alī (‘a) are two acts that are identified to be performed exclusively on the nineteenth night. This is because on this night, Imam `Alī (‘a) was fatally wounded by the poisoned sword of `Abd al-Raḥmān ibn Muljam, the accursed Kharijite.

There are also two other supplications generally repeated on every night of Ramaḍān, and on this night exclusively. The first supplication begins with this statement:

اللَّهُمَّ اجْعَلْ فِيمَا تَقْضِي وَتُقَدِّرُ مِنَ الأَمْرِ الْمَحْتُومِ...

O Allah: at the time of making decisions that are inevitable…

The second begins with the following statement:

يَا ذَا الَّذِي كَانَ قَبْلَ كُلِّ شَيْءٍ...

O He Who has always been there before all things…

Being more probably the Nights of Power, the twenty-first and twenty-third nights of Ramaḍān are marked by additional devotional acts. On the twenty-first night, the acts and supplications of the last ten nights of Ramaḍān, distinguished by devotional acts, also begin. On these nights, the Holy Prophet (ṣ) used to fold his bed and ready himself for worship. He furthermore used to confine himself to the mosque where a tent made of camel hair was set up for him.

Traditions have also laid emphasis on spending the twenty-first night of Ramaḍān with prayers, supplications, invocations of blessings upon the Holy Prophet and his Household (s), and cursing their enemies and oppressors. On this night, Imam `Alī (‘a) departed life as a martyr; it is



therefore advised to read his *ziyārah*.[92]

The most probable Night of Qadr, the twenty-third night of Ramaḍān has other special acts, including recitations from the Holy Qur'ān, especially certain *sūrahs* such as *al-`Ankabūt, al-Rūm,* and *al-Dukhān*, as well as repetition of Sūrah al-Qadr one thousand times. It is also highly recommended to perform or read the *ziyārah* of Imam al-Ḥusayn (‘a) on this night.

The following supplication to hasten the relief of Imam al-Mahdī (‘a) is highly recommended:

اَللَّهُمَّ كُنْ لِوَلِيِّكَ الْحُجَّةِ ابْنِ الْحَسَنِ صَلَوَاتُكَ عَلَيْهِ وَعَلَى آبَائِهِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ وَلِيّاً وَحَافِظاً وَقَائِداً وَنَاصِراً وَدَلِيلاً وَعَيْناً حَتَّى تُسْكِنَهُ اَرْضَكَ طَوْعاً وَتُمَتِّعَهُ فِيهَا طَوِيلاً

O Allah, (say) “be” for Your representative, al-Ḥujjah (the Proof), the son of Ḥasan—Your blessings be on him and on his forefathers—now and for all time, as our Imam, guardian, leader, helper, guide, and watcher such that You permit him to prevail on Your lands extending his reign forever.

It is of course highly advisable to repeat this supplication at all times.

Some short supplications mentioned in reference books of supplications are also recommended for this night.

Finally, it seems important to say that the days that follow the Nights of Qadr enjoy special value and significance similar to the Nights of Qadr just as Thursday nights (the eves of Friday) acquire special significance from Fridays. This is maintained by validly reported traditions.[93]

92- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 227-234.
93- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 236.

## `Īd al-Fiṭr and `Īd al-Aḍḥā

The two days of `Īd merge with each other in a set of common laws:

- It is forbidden to fast on these two days.
- It is obligatory, or recommended under certain conditions, to perform a special prayer the details and conditions of which are available in the books of practical laws by scholars.
- It is obligatory, or recommended under certain conditions, to defray a special poor-rate.
- It is recommended to supplicate Almighty Allah and exchange visits with brethren-in-faith.

Moreover, the Ahl al-Bayt (‘a) have emphasized other matters for these two days:

- Carry out certain acts and utter certain litanies and supplicatory prayers, especially on `Īd al-Fiṭr: In *al-Ṣahīfah al-Sajjādiyyah*, there is a supplication to be read exclusively on these two days.
- Bathe
- Adorn oneself, use perfume, wear one’s best clothes, and be clean
- Perform the *ziyārah* of Imam al-Ḥusayn (‘a)
- The special merit of these two days doubles the reward of any recommended act

## Thursday Nights and Fridays

Thursday nights and Fridays excel all other days in eminence and honor. In traditions reported from the Ahl al-Bayt (‘a), Friday is described as a most luminous day. Every hour Almighty Allah releases six hundred thousand persons from Hellfire, doubles rewards for good deeds, erases the punishments of the evildoings committed thereon, raises ranks, grants requests, relieves people from agonies, responds to prayers, forgives sins, accepts repentance, sends sustenance, and takes vengeance against the offenders on behalf of the offended.

In this connection, let us cite three validly reported traditions:

1. Imam al-Riḍā (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

إِنَّ يَوْمَ الْجُمُعَة سَيِّدُ الأَيَّام؛ يُضَاعفُ اللهُ عَزَّ وَجَلَّ فِيه الْحَسَنَات وَيَمْحُو فِيه السَّيِّئَات وَيَرْفَعُ فِيه الدَّرَجَات وَيَسْتجيبُ فِيه الدَّعَوَات وَيَكْشفُ فيه الْكُرُبَات وَيَقْضي فِيه الْحَوَائجَ الْعظَام. وَهُوَ يَوْمُ الْمَزِيد؛ لله فِيه عُتَقَاءُ وَطُلَقَاءُ منَ النَّار. مَا دَعَا فِيه أَحَدٌ منَ النَّاس وَعَرَفَ حَقَّهُ وَحُرْمَتَهُ إلاَّ كَانَ حَقّاً عَلَى الله عَزَّ وَجَلَّ أَنْ يَجْعَلَهُ منْ عُتَقَاءه وَطُلَقَاءه منَ النَّار.

Verily, Friday is the master of days. On Fridays, Almighty Allah doubles the rewards (for good deeds), erases punishments (for evildoing), raises ranks (of faith), responds to prayers, relieves people from misfortunes, and grants grand requests. Friday is the day of bonus. Almighty Allah, on Fridays, releases numerous individuals from Hellfire. When a person prays to Him on Friday, believing in the true standing and the sanctity of this day, it will be incumbent upon Almighty Allah to release that person from Hellfire. If that individual dies on that day

فَإِنْ مَاتَ فِي يَوْمِه أَوْ لَيْلَتِه مَاتَ شَهِيداً وَبُعِثَ آمِناً، وَمَا إِسْتَخَفَّ أَحَدٌ بِحُرْمَتِه وَضَيَّعَ حَقَّهُ إِلاَّ كَانَ حَقّاً عَلَى اللهِ عَزَّ وَجَلَّ أَنْ يُصْلِيَهُ نَارَ جَهَنَّمَ إِلاَّ أَنْ يَتُوبَ.

or its eve, he or she will be considered like a martyr and be secure when resurrected (on the Day of Judgment). Conversely, if anyone belittles the sanctity of this day and disrespects its standing, it will be incumbent upon Almighty Allah to cast that person into Hellfire unless he or she repents thereafter.[94]

2. Imam al-Bāqir (‘a) is reported to have said:

مَا طَلَعَتِ الشَّمْسُ بِيَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ. وَإِنَّ كَلاَمَ الطَّيْرِ إِذَا لَقِيَ بَعْضُهَا بَعْضاً: سَلاَمٌ سَلاَمٌ، يَوْمٌ صَالِحٌ.

Sunlight never fell on a day better than Friday. When birds meet each other on this day, they greet each other, saying: Peace! Good day![95]

3. Imam al-Ṣādiq (‘a) is reported to have said:

مَنْ وَافَقَ مِنْكُمْ يَوْمَ الْجُمُعَةِ فَلاَ يَشْتَغِلَنَّ بِشَيْءٍ غَيْرِ الْعِبَادَةِ، فَإِنَّ فِيهِ يُغْفَرُ لِلْعِبَادِ وَتُنَزَّلُ عَلَيْهِمُ الرَّحْمَةُ.

On Fridays, do not engage yourselves with anything other than acts of worship, for the servants’ shortcomings are forgiven and Divine mercy descends on Fridays.[96]

When meeting the qualifications and conditions mentioned by master jurisprudents in their theses of practical laws, it is also obligatory to perform the Friday Prayer.

In addition, another set of recommended acts are performed on Thursday nights and Fridays. The details of these acts can be referred to in books on supplications and

94- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 29.
95- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 30.
96- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 30.



recommended acts. However, the following list comprises the most prominent of these acts:

- Bathe (*ghusl*) on Fridays (some scholars deem this to be obligatory)
- Recite the Holy Qur'ān, especially Sūrahs al-Kahf (No. 18), al-Raḥmān (No. 55), al-Aḥqāf (No. 46), al-Mu'minūn (No. 23), and al-Wāqi`ah (No. 56).
- Spend liberally on dependents, give alms, and do charitable acts, especially for one’s family members
- Wear dressy clothes, be neat and tidy, and use perfume
- Offer special prayers, such as those attributed to the Holy Prophet, Imam `Alī, Lady Fāṭimah al-Zahrā', and Ja`far al-Ṭayyār (the two-winged), peace be upon them all, as well as prayers attributed to the Holy Imams (‘a). Repeat as frequently as possible the invocation of blessings upon the Holy Prophet and his Household (s).
- Read supplications and litanies dedicated to Fridays, such as *Du`ā' Kumayl*, Imam Zayn al-`Ābidīn’s Supplication on Friday, *Du`ā' al-Simāt*, and many others, such as the two supplications beginning with the following two statements respectively:

اللَّهُمَّ مَنْ تَهَيَّأَ فِي هَذَا الْيَوْمِ اَوْ تَعَبَّأَ اَوْ اَعَدَّ وَاسْتَعَدَّ…

O Allah, if one, on this day, prepares oneself or takes pains or gets ready ...

اللَّهُمَّ يَا شَاهِدَ كُلِّ نَجْوَى وَمَوْضِعَ كُلِّ شَكْوَى…

O Allah, Witness of all the secrets of the hearts, Hearer of all complaints...

- Repeat the Four Statements of Glorification (*al-Tasbīḥāt al-Arba`ah*) and the other famous litanies
- Read the *ziyārah* of Imam al-Ḥusayn (‘a) on Thursday nights and the Holy Prophet (s) and the other Holy Imams (‘a) on Friday mornings. Visit graves and one’s brothers-in-faith.
- Learn about religious laws and affairs

## THE FOUR EVES

The night before the Day of `Īd al-Fiṭr, the night before the Day of `Īd al-Aḍḥā, the eve of the 1st of Rajab, and the eve of the fifteenth of Sha`bān are four nights having the same significance and merit and are recommended to be spent in acts of worship.

Imam al-Ṣādiq (‘a) has reported, on the authority of his fathers, that Imam `Alī (‘a) liked devoting himself to worship four nights in the year: the eve of the 1st of Rajab, the eve of the 15th of Sha`bān, the night before `Īd al-Fiṭr, and the night before immolation (`Īd al-Aḍḥā).

There are some common acts advised for these four nights. They are as follows:

- Read the *ziyārah* of Imam al-Ḥusayn (‘a)—an act performed on all distinctive nights of the year, as is maintained from a general review of this act
- Bathe on all these nights except the night before `Īd al-Aḍḥā
- Read the supplication that begins with the following statement:

يَا دَائِمَ الْفَضْلِ عَلَى الْبَرِيَّةِ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ

O He Who is continuous in His Favor upon creatures! O He Who openhandedly bestows gifts!....

Each one of these four nights is spent in worship.

### *The Night Before `Īd al-Fiṭr*

Numerous traditions talk about the merits of spending this night in acts of worship. Reports say that this night is not

less significant than the Night of Qadr. Recommended acts:

- Bathe
- Spend the night in acts of worship, such as prayers, supplications, entreaties for divine forgiveness; stay overnight in mosques
- Utter the "Four Statements of Exclaiming Almighty Allah's Greatness" (*al-Takbīrāt al-Arba`ah*) immediately after Sunset, in the Evening, at Dawn, and during `Īd Prayers
- Offer a variety of prayers in order to pass the whole night in acts of worship
- Read the *ziyārah* of Imam al-Ḥusayn (‘a)
- Read the supplication that begins:

يَا دَائِمَ الْفَضْلِ عَلَى الْبَرِيَّةِ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ

O He Who is continuous in His Favor upon creatures! O He Who openhandedly bestows gifts!....

### *The Night Before `Īd al-Aḍḥā*

The doors of the skies are opened on this blessed night. Special supplications are reportedly read on this night while stopping at *al-mash`ar al-ḥarām* (the Sacred Place of Rituals) by those performing the Ḥajj Pilgrimage rites. Other devotional acts, in addition to spending the night in acts of worship, offering prayers, and supplicating include:

- Read the *ziyārah* of Imam al-Ḥusayn (‘a)
- Read the supplication that begins:

يَا دَائِمَ الْفَضْلِ عَلَى الْبَرِيَّةِ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ

O He Who is continuous in His Favor upon creatures! O He Who openhandedly bestows gifts!....



- Offer a six-unit prayer with special recitations.[97]

It is not improbable to say that bathing on this night is one of its recommended acts, although no tradition confirms it. However, this act has been seen as a phenomenon attached to the acts of all blessed nights and days. Yet, Almighty Allah knows best.

It is also remarkable that nothing important has been mentioned in traditions about the devotional acts on this night, nor have books on devotional acts and supplications mentioned any special act for this night. The reason may be that the acts of this night have come within the rituals of the Ḥajj Pilgrimage.

### *The Eve of the 1st of Rajab*

A set of acts mentioned in books on recommended acts and supplications on this blessed night are:

- Bathe. Some scholars report the Holy Prophet (ṣ) to have said:

مَنِ إغْتَسَلَ فِي أوَّلِ رَجَبٍ وَوَسَطِه وَآخِرِه خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

If one bathes himself on the first, middle, and last of Rajab, he will be released from all of his sins and return pure of sins just as on the day of his birth.

- Read the *ziyārah* of Imam al-Ḥusayn (‘a)
- Offer a variety of prayers dedicated to this night
- Read some supplications dedicated to this night[98]

97- Refer to al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 5:222. Although this tradition has been reported in connection with the night of `Īd al-Fiṭr, it came to include the night of `Īd al-Aḍḥā, as maintained by the expression "the night of `Īd".

98- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 140-141.

### *The Eve of the 15th of Sha`bān*

The Ahl al-Bayt (‘a) have honored and glorified this exceptionally blessed night. For example, Imam al-Ṣādiq (‘a) has reported that when Imam al-Bāqir (‘a) was asked about the merits of the eve of mid-Sha`bān, he said:

هِيَ أَفْضَلُ اللَّيَالِي بَعْدَ لَيْلَةِ الْقَدْرِ، فِيهَا يَمْنَحُ اللهُ الْعِبَادَ فَضْلَهُ وَيَغْفِرُ لَهُمْ بِمَنِّه، فَاجْتَهِدُوا فِي الْقُرْبَةِ إِلَى اللهِ تَعَالَى فِيهَا؛ فَإِنَّهَا لَيْلَةٌ آلَى اللهُ عَزَّ وَجَلَّ عَلَى نَفْسِه أَلاَّ يَرُدَّ سَائِلاً فِيهَا مَا لَمْ يَسْأَلِ اللهَ الْمَعْصِيَةَ. وَإِنَّهَا اللَّيْلَةُ الَّتِي جَعَلَهَا اللهُ لَنَا أَهْلَ الْبَيْتِ بِإِزَاءِ مَا جَعَلَ لَيْلَةَ الْقَدْرِ لِنَبِيِّنَا عَلَيْهِ السَّلاَمُ، فَاجْتَهِدُوا فِي دُعَاءِ اللهِ تَعَالَى وَالثَّنَاءِ عَلَيْهِ.

It is the most favorable night after the Night of Qadr. On this night, Almighty Allah bestows His favors upon His servants and grants them His pardon out of His conferral of benefit to them. Therefore, you should exert all efforts to seek nearness to Him on this night, because He—the Majestic and Honorable—has decided not to reject any asker as long as he does not ask for an act of disobedience to Him. Almighty Allah has chosen this night for us, the Ahl al-Bayt, in the same way as He has chosen the Night of Qadr for our Prophet, peace be upon him. You should thus pray and thank Him diligently.[99]

According to another validly reported tradition, Zurārah asked Imam al-Bāqir (‘a) to say something about the eve of mid-Sha`bān. The Imam (‘a) thus said:

يَغْفِرُ اللهُ عَزَّ وَجَلَّ فِيهَا مِنْ خَلْقِه لأَكْثَرَ مِنْ عَدَدِ شَعْرِ مُغْرَى كَلْبٍ، وَيُنْزِلُ اللهُ عَزَّ وَجَلَّ فِيهَا مَلاَئِكَةً إِلَى السَّمَاءِ الدُّنْيَا وَإِلَى

On this night, Almighty Allah forgives as many of His creatures as the hairs on the horses of the Kalb Tribe. He also orders angels to descend to the

99- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 5:238, H. 3.



الأَرْضِ بِمَكَّةَ.

lowest sky and to the earth—Makkah.[1]

One of the most magnificent blessings of the last hours of this night is that the Twelfth Imam al-Mahdī, may Allah hasten his Relief, was born in the year AH 255.

In addition to the general recommendation of passing this night in devotional acts, specific acts reported are:

- Bathe, for it results in alleviating the punishments for one’s sins
- Read the *ziyārah* of Imam al-Ḥusayn (‘a): many traditions have come that lay stress on the significance of this *ziyārah*, as previously cited.
- Read special supplications, one of which is the famous *Du`ā' Kumayl* Supplication, immediately after offering the Shaf` Prayer during the last hours of the night
- Invoke blessings of Almighty Allah upon the Holy Prophet and his Immaculate Household (ṣ)
- Offer special prayers, one of which is the famous prayer attributed to Ja`far al-Ṭayyār
- Perform the prostrations the Holy Prophet (ṣ) is reported to have performed on this night[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 5:238, H. 1.
2- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 165-170.

## THE FOUR BLESSED DAYS

The four most blessed days of the year are the 27th of Rajab (the Day of Divine Mission), the 17th of Rabī` I (the Holy Prophet's birthday), the 18th of Dhu'l-Ḥijjah (the Day of Ghadīr), and the 25thof Dhu'l-Qa`dah (the Day of Spreading the Earth).

These days enjoy great merits. It is therefore better to introduce them according to the traditions reported from the Ahl al-Bayt (‘a), and present all the devotional acts dedicated to these days and mentioned in books on devotional acts and supplications.

The Ahl al-Bayt (‘a) reported fasting on these days as equal in reward to fasting for sixty months.

### *The Day of Divine Mission*

The Day of Divine Mission, the 27th of Rajab is the day on which the Holy Prophet (ṣ) was practically designated as a Messenger of Almighty Allah and his Prophethood was revealed to him. The recommended acts on this day are as follows:

- Bathe
- Fast
- Repeatedly invoke blessings upon the Holy Prophet and his Immaculate Household (ṣ)
- Read *ziyārah* of the Holy Prophet (ṣ) and Imam `Alī (‘a)
- Offer a special twelve-unit prayer, with each two units separated by a *taslīm* statement, done in a special way, followed by recitation of the Holy Qur'ān and a special litany



- Read the supplication that is reported from Imam Mūsā al-Kāẓim (‘a) who recited it on his way to Baghdad when Hārūn, the `Abbāsid ruler, ordered his police forces to summon the Imam (‘a) to Baghdad after being arrested on this day

The eve of the Day of Divine Mission is also a blessed night for which certain acts of worship are dedicated.[1]

### *The Holy Prophet's Birthday*

The 17th of Rabī` I is a blessed day on which the Holy Prophet (ṣ) was born according to the most famous traditions believed as authentic by the Twelver Imāmiyyah Shī`ah.

The following devotional acts are recommended:

- Bathe
- Fast
- Perform the *ziyārah* of the Holy Prophet (ṣ) directly by visiting his holy tomb or indirectly by addressing him with definite statements of salutation from afar. It is also recommended to perform or read *ziyārah* of Imam `Alī (‘a).
- Offer a special prayer followed by a special supplication cited for this day[2]

### *The Day of Ghadīr*

According to traditions reported from the Ahl al-Bayt (‘a), the Day of Ghadīr, the 18th of Dhu'l-Hijjah, is considered

1- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 148 & 152.
2- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 296.

the most significant of all festival days. On this day, Imam `Alī, the Commander of the Faithful (‘a), was appointed as the successor and Imam after the Holy Prophet (ṣ). Immediately after the completion of the last ritual pilgrimage of the Holy Prophet (ṣ), known as the Farewell Pilgrimage, this declaration came and subsequently the Holy Prophet (ṣ) ordered all Muslims to swear allegiance to Imam `Alī (‘a) as their next leader. This took place at a crossroad where the Holy Prophet (ṣ) ordered all Muslims to gather to hear his declaration and appointment of Imam `Alī (‘a) as their next leader. At this very place, he received a divine revelation, saying:

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﹀ ﹁ ﹂ ﹃ ﹄ ﹅ ﹆ ﹇ ﹈ ﹉ ﹊ ﹋ ﹌ ﹍ ﹎ ﹏ ﹐ ﹑ ﹒ ﹓ ﹔ ﹕ ﹖ ﹗ ﹘ ﹙ ﹚ ﹛ ﹜ ﹝ ﹞ ﹟ ﹠ ﹡ ﹢ ﹣ ﹤ ﹥ ﹦ ﹧ ﹨ ﹩ ﹪ ﹫ ﹬ ﹭ ﹮ ﹯ ﹰ ﹱ ﹲ ﹳ ﹴ ﹵ ﹶ ﹷ ﹸ ﹹ ﹺ ﹻ ﹼ ﹽ ﹾ ﹿ ﺀ ﺁ ﺂ ﺃ ﺄ ﺅ ﺆ ﺇ ﺈ ﺉ ﺊ ﺋ ﺌ ﺍ ﺎ ﺏ ﺐ ﺑ ﺒ ﺓ ﺔ ﺕ ﺖ ﺗ ﺘ ﺙ ﺚ ﺛ ﺜ ﺝ ﺞ ﺟ ﺠ ﺡ ﺢ ﺣ ﺤ ﺥ ﺦ ﺧ ﺨ ﺩ ﺪ ﺫ ﺬ ﺭ ﺮ ﺯ ﺰ ﺱ ﺲ ﺳ ﺴ ﺵ ﺶ ﺷ ﺸ ﺹ ﺺ ﺻ ﺼ ﺽ ﺾ ﺿ ﻀ ﻁ ﻂ ﻃ ﻄ ﻅ ﻆ ﻇ ﻈ ﻉ ﻊ ﻋ ﻌ ﻍ ﻎ ﻏ ﻐ ﻑ ﻒ ﻓ ﻔ ﻕ ﻖ ﻗ ﻘ ﻙ ﻚ ﻛ ﻜ ﻝ ﻞ ﻟ ﻠ ﻡ ﻢ ﻣ ﻤ ﻥ ﻦ ﻧ ﻨ ﻩ ﻪ ﻫ ﻬ ﻭ ﻮ ﻯ ﻰ ﻱ ﻲ ﻳ ﻴ ﻵ ﻶ ﻷ ﻸ ﻹ ﻺ ﻻ ﻼ ﻽ ﻾ 

O Messenger, deliver what has been revealed to you from your Lord. And if you do it not, then you have not delivered His message. And Allah will protect you from the people. (5:67)

Having received this divine command, the Holy Prophet (ṣ) climbed a pulpit made of the saddles of camels and stated:

مَنْ كُنْتُ مَوْلاَهُ فَهَذَا عَلِيٌّ مَوْلاَهُ. اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ.

Behold! `Alī is now the master of everyone who has regarded me as his master. O Allah, (please do) support whoever supports `Alī and be the enemy of whoever incurs the hostility of `Alī...[104]

This declaration came after the Holy Prophet (ṣ) had called the audience to witness that he had conveyed the Divine Message perfectly, and that he had a greater claim on the faithful believers than they had on themselves.

This event has been reported by Muslim traditionists and

104- Shaykh al-Kulaynī, *al-Kāfī* 1:292, H. 3.



historians of various sects.

After this declaration, Almighty Allah revealed the verse known as the Verse of Perfecting the Religion, which reads,

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﹀ ﹁ ﹂ ﹃ ﹄ ﹅ ﹆ ﹇ ﹈ ﹉ ﹊ ﹋ ﹌ ﹍ ﹎ ﹏ ﹐ ﹑ ﹒ ﹓ ﹔ ﹕ ﹖ ﹗ ﹘ ﹙ ﹚ ﹛ ﹜ ﹝ ﹞ ﹟ ﹠ ﹡ ﹢ ﹣ ﹤ ﹥ ﹦ ﹧ ﹨ ﹩ ﹪ ﹫ ﹬ ﹭ ﹮ ﹯ ﹰ ﹱ ﹲ ﹳ ﹴ ﹵ ﹶ ﹷ ﹸ ﹹ ﹺ ﹻ ﹼ ﹽ ﹾ ﹿ ﺀ ﺁ ﺂ ﺃ ﺄ ﺅ ﺆ ﺇ ﺈ ﺉ ﺊ ﺋ ﺌ ﺍ ﺎ ﺏ ﺐ ﺑ ﺒ ﺓ ﺔ ﺕ ﺖ ﺗ ﺘ ﺙ ﺚ ﺛ ﺜ ﺝ ﺞ ﺟ ﺠ ﺡ ﺢ ﺣ ﺤ ﺥ ﺦ ﺧ ﺨ ﺩ ﺪ ﺫ ﺬ ﺭ ﺮ ﺯ ﺰ ﺱ ﺲ ﺳ ﺴ ﺵ ﺶ ﺷ ﺸ ﺹ ﺺ ﺻ ﺼ ﺽ ﺾ ﺿ ﻀ ﻁ ﻂ ﻃ ﻄ ﻅ ﻆ ﻇ ﻈ ﻉ ﻊ ﻋ ﻌ ﻍ ﻎ ﻏ ﻐ ﻑ ﻒ ﻓ ﻔ ﻕ ﻖ ﻗ ﻘ ﻙ ﻚ ﻛ ﻜ ﻝ ﻞ ﻟ ﻠ ﻡ ﻢ ﻣ ﻤ ﻥ ﻦ ﻧ ﻨ ﻩ ﻪ ﻫ ﻬ ﻭ ﻮ ﻯ ﻰ ﻱ ﻲ ﻳ ﻴ ﻵ ﻶ ﻷ ﻸ ﻹ ﻺ ﻻ ﻼ ﻽ ﻾ 

This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion. (5:3)

Traditions that are reported from the Ahl al-Bayt (‘a) have also confirmed that making the Day of Ghadīr a feast day is based on the Holy Prophet’s instruction to Imam `Alī (‘a) to do so. In this respect, Shaykh al-Kulaynī has reported on the authority of `Abd al-Raḥmān ibn Sālim that his father asked Imam al-Ṣādiq (‘a), whether Muslims have other feast days besides `Īd al-Fiṭr, `Īd al-Aḍḥā, and Fridays.

The Imam (‘a) answered:

نَعَمْ، أَعْظَمُهَا حُرْمَةً. الْيَوْمُ الَّذِي نَصَّبَ فِيهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ وَقَالَ: مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ...

Yes, they have. There is still the holiest feast day, which falls on the day when the Messenger of Allah (ṣ) appointed the Commander of the Faithful, Imam `Alī (‘a), as his successor and the coming leader of the Muslim community. On that day, the Holy Prophet (ṣ) declared, ‘Whoever has regarded me as his master must now regard `Alī as his master...’

The Imam (‘a) was asked, “What are the acts that should be done on that day?”

He (‘a) instructed:

On this day, mention Allah and Glorify His remembrance by fasting, doing devotional acts, and mentioning the Holy Prophet and his Household (ṣ). The Holy Messenger of Allah (ṣ) instructed the Commander of the Faithful (‘a) to celebrate this day as a feast day. Similarly, all the prophets used to order their successors to celebrate the eighteenth of Dhu’l-Ḥijjah as a feast day.[105]

تَذْكُرُونَ اللهَ عَزَّ ذِكْرُهُ فِيهِ بِالصِّيَامِ وَالْعِبَادَةِ وَالذِّكْرِ لِمُحَمَّدٍ وَآلِ مُحَمَّدٍ؛ فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَوْصَى أَمِيرَ الْمُؤْمِنِينَ أَنْ يَتَّخِذَ ذَلِكَ الْيَوْمَ عِيداً، وَكَذَلِكَ الأَنْبِيَاءُ كَافَّةً، لِذَا يُوصُونَ أَوْصِيَاءَهُمْ بِذَلِكَ فَيَتَّخِذُونَهُ عِيداً.

Another tradition reads:

The prophets used to order the days on which they nominated successors to be taken as feast days.[106]

فَإِنَّ الأَنْبِيَاءَ كَانَتْ تَأْمُرُ الأَوْصِيَاءَ الْيَوْمَ الَّذِي كَانَ يُقَامُ فِيهِ الْوَصِيُّ أَنْ يُتَّخَذَ عِيداً.

Other traditions have referred to a historical root for this day holding that, on this day, Almighty Allah accepted the repentance of Prophet Adam (‘a) who, as a result, observed fasting as an expression of thanking Him for this grace. It is also the day on which Almighty Allah delivered Prophet Abraham (ṣ) from the fire—he therefore observed fasting as an expression of thanking Him for this grace. On this day too, Prophet Moses (‘a) appointed Prophet Aaron (‘a) as his successor and he therefore observed fasting as an expression of thanking Him for this grace. It is also the day on which Prophet Jesus (‘a) declared Simon the Zealot as his successor and observed fasting as an expression of thanking Him for this grace. It is finally the day on which Prophet Muḥammad (ṣ) declared Imam `Alī (‘a) as his

105- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 7:323, H. 1.
106- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 7:323, H. 2.



successor, demonstrating `Alī’s excellence and worthiness for this position. This day is therefore a day of fasting, worship, establishment of good relations with brethren-in-faith, and attainment of the All-beneficent Lord’s pleasure, in addition to being a day of showing defiance to Satan.[107]

In books of devotional acts and supplications, a set of acts has been mentioned to be done on this day:

- Bathe
- Fast
- Perform or read the *ziyārah* of Imam `Alī (‘a)
- Offer certain prayers that are dedicated to this day
- Supplicate and thank Almighty Allah for this great grace of the divinely designated leadership of Imam `Alī (‘a). In his book of *Iqbāl al-A`māl*, Sayyid Ibn Ṭāwūs has cited a set of long supplications to be read on this day.
- Adorn, dress up, and express joy and pleasure
- Give generously, grant the requests of those asking for them, show regard to relatives, present gifts to dependents, and serve food to the faithful believers in general, and those observing fast on this day in particular

107- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 7:327, H. 12.
Apart from the authenticity of these traditions as a whole or some of their details, the Day of Ghadīr is still one of the holy days in which the Ahl al-Bayt (‘a) took special interest, regarding it as a joyful day to be celebrated by the Muslim nation and the virtuous community.

- Visit one's brethren-in-faith, shake hands with them, fraternize with them, and send them presents
- Repeatedly invoke blessings upon the Holy Prophet and his Household (ṣ)
- Pay greater attention to acts of worship and obedience to Almighty Allah[108]

### *The Day of Spreading the Earth*

The 25th of Dhu'l-Qa`dah is celebrated as the Day of Spreading the Earth because Imam al-Riḍā (‘a) is validly reported to have said:

إِنَّ الأَرْضَ دُحِيَتْ وَانْبَسَطَتْ مِنْ تَحْتِ الْكَعْبَةِ الْمُشَرَّفَةِ فِي هَـذَا الْيَـوْمِ، وَفِـي لَيْلَتِـهِ وُلِـدَ إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ وَوُلِدَ فِيهَا عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلاَمُ.

On the twenty-fifth of Dhu'l-Qa`dah, Prophet Abraham, peace be upon him, was born, and Prophet Jesus son of Mary (peace be upon them both) was born, and the earth was spread on the water where the Holy Ka`bah is now situated. Hence, if one observes fasting on this day, he will earn the reward of fasting for sixth months.[109]

On this day, it is reported that the Holy Ka`bah descended from the heavens down to earth and Divine mercy descended on Prophet Adam (‘a).

Thus we can recognize the significance of this day, which signifies the creation of the earth and the Much-Frequented House and the descending of Divine mercy down to the earth. Moreover, on this day, Prophets Abraham and Jesus, peace be upon them, were born.

108- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 276-281.
109- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 7:322, H. 1.



In books of devotional acts and supplications, a set of acts is mentioned for this day:

- Fast
- Bathe
- Offer a special prayer of two units in each of which Sūrah al-Fātiḥah is recited once and Sūrah al-Shams repeated five times. After completing this prayer before noon, a special supplication is read.
- Read a supplication that is specified for this day and reported by Shaykh al-Ṭūsī in *Miṣbāḥ al-Mutahajjid*
- Perform or read the *ziyārah* of Imam al-Riḍā (‘a), as maintained by Sayyid al-Dāmād in his epistle entitled *al-Arba`at Ayyām*
- Perform acts of worship and remember Almighty Allah as much as possible. The same acts are recommended for the night before the Day of Spreading the Earth.[110]

110- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 248-250.

## THE DAY OF ‘ĀSHŪRĀ’

The 10th of Muḥarram, the Day of `Āshūrā' is the day on which Imam al-Ḥusayn ibn `Alī (‘a), the Holy Prophet’s grandson and the son of the Veracious Lady Fāṭimah al-Zahrā' (‘a), was slain. The Imam (‘a) was martyred in such an astounding way that its like cannot be found in the history of humankind. The Imam (‘a), eighteen family members, and approximately seventy companions—among whom were old men, master scholars, grand Ṣaḥābah (companions of the Holy Prophet (ṣ)), Tābi`ūn (followers of the Holy Prophet’s companions), as well as children, women, boys, youth, adolescents, and an infant son of Imam Husayn (‘a). They were all slain after they were besieged and prevented from obtaining water to drink such that they departed this life thirsty—and this for no crime other than their refusal to swear allegiance to Yazīd, the notorious tyrant.

Along with his family members and companions, Imam al-Ḥusayn (‘a) fought bravely, showing the highest degree of resoluteness, steadfastness, endurance, maintenance of principles, and high moral standards in dealing with events, sparing no efforts in making clear the truth and goals for which they were ready to sacrifice their lives. As a result, they left a great impact on the progress of Islam and humanity.

We have already discussed the results of this event and explained the rites related to it.

To the followers of the Ahl al-Bayt and the individuals of the virtuous community, `Āshūrā' is seen as a day of expressing grief and sorrow. Following the example of the Holy Imams of the Ahl al-Bayt (‘a), all the individuals of the virtuous community, like no other day, participate in



such rites and hold large meetings.

There are certain etiquettes and rites for this day. The most important of these are the following:

- Perform *ziyārah* of Imam al-Ḥusayn (‘a). An earlier indication has been made to the special formula of *ziyārah* on this day.
- Hold sessions commemorating Imam al-Ḥusayn’s martyrdom, express sorrow and weep for him, read the story of his martyrdom, and practice other acts of condolence previously referred to.
- Refrain from striving for any worldly benefit. In this respect, Imam al-Riḍā (‘a) is reported to have said:

مَنْ تَرَكَ السَّعْيَ فِي حَوَائِجِه يَوْمَ عَاشُورَاءَ قَضَى اللهُ لَهُ حَوَائِجَ الدُّنْيَا وَالآخِرَة، وَمَنْ كَانَ يَوْمُ عَاشُورَاءَ يَوْمَ مُصِيبَتِه وَحُزْنِه وَبُكَائِه جَعَلَ اللهُ يَوْمَ الْقِيَامَة يَوْمَ فَرَحِه وَسُرُورِه وَقَرَّتْ بِنَا فِي الْجَنَّة عَيْنُهُ، وَمَنْ سَمَّى يَوْمَ عَاشُورَاءَ يَوْمَ بَرَكَة وَادَّخَرَ لِمَنْزِلِه فِيه شَيْئاً لَمْ يُبَارِكْ لَهُ فِي مَا إِدَّخَرَ وَحُشِرَ يَوْمَ الْقِيَامَة مَعَ يَزِيدَ وَعُبَيْدِ اللهِ بْنِ زِيَادٍ وَعُمَرَ بْنِ سَعْدٍ لَعَنَهُمُ اللهُ.

If one refrains from striving for any worldly benefit on the tenth of Muḥarram, Almighty Allah will grant him all his needs for this world and the world to come. If one considers the tenth of Muḥarram a day of sadness and weeping, Almighty Allah will make the Day of Resurrection a day of delight and happiness; and he will be delighted with us in Paradise. If one considers the tenth of Muḥarram to be a blessed day and stores up any annual nutriment on this day, Almighty Allah will not bless that which he stored up and will add him to the gang of Yazīd, `Ubaydullāh ibn Ziyād, and `Umar ibn Sa`d—may Allah curse them all.[111]

111- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:394, H. 7.

- Exchange such words of condolence with believers: “May Allah magnify our rewards for suffering the misfortune of Imam al-Ḥusayn’s martyrdom, and may He include you and us with the group of those who demand vengeance for him with his heir, Imam al-Mahdī (‘a), successor of the Household of Prophet Muḥammad (ṣ).”
- Serve food and water to the believers and participants of processions
- Curse and declare renunciation of those who slew Imam al-Ḥusayn (‘a), and those who approved of their crime and imitated them up to the Day of Resurrection
- Repeat Sūrah al-Tawḥīd (*al-Ikhlāṣ*, No. 112) as much as possible

### *The Umayyads and `Āshūrā'*

The Umayyads used to deem blessed the tenth of Muḥarram, i.e. the Day of `Āshūrā', and regard it as a day of feast and celebration. They set themselves against the Ahl al-Bayt (‘a) to mislead the Muslims and divert them from the reality of the events that took place on the tenth of Muḥarram and the goals of Imam al-Ḥusayn’s uprising against them. They forged many lies against the Holy Prophet (ṣ) in this connection and fabricated many sayings with regard to fasting on this day and getting its blessings. Al-Bukhārī and Muslim reported Ibn `Abbās as having said, “I have not seen the Prophet (ṣ) laying so much stress on fasting on any day like the day of `Āshūrā' or any month like the month of Ramaḍān.”

They also reported Abū-Mūsā al-Ash`arī as saying, “The (Jewish) people of Khaybar used to fast on the day of `Āshūrā', taking it for a joyful day and ordering their



women to put on the best of their jewelry and clothes. Seeing them, the Prophet (ṣ) ordered us to fast on that day, too.”[112]

From the totality of the traditions reported in Sunni and Shi`ite reference books of Ḥadīth in this regard, we can conclude that the tenth of Muḥarram was an exceptional day for the Arabs of the pre-Islamic era and the Jews who used to take it as a feast day. The Holy Prophet (ṣ) also used to fast on this day, but when the obligatory fasting of the month of Ramaḍān was revealed, he abandoned fasting on this day.

However, the Umayyads, after slaying Imam al-Ḥusayn (‘a), revived this tradition and made it a day of feast, blessing, and celebration. To further solidify the matter, they seduced some Ṣaḥābah under promise of money to testify to such abandoned and abrogated traditions to wreak vengeance upon the Ahl al-Bayt (‘a) and conceal the grave crime they had committed. Al-Bukhārī, Muslim, al-Tirmidhī, and Ibn Dāwūd reported `Ā'ishah to have said, “In the pre-Islamic era, the people of Quraysh, as well as the Prophet (ṣ), used to fast on the day of `Āshūrā'. When he settled in Madīnah, he sometimes fasted on that day and sometimes overlooked it. When the fasting of the month of Ramaḍān was decreed, the Prophet (ṣ) abandoned fasting on the day of `Āshūrā'. Therefore, you may fast on it or forsake it.”[113]

Through a valid chain of authority, Shaykh al-Kulaynī has reported that Najiyyah ibn al-Ḥārith al-`Aṭṭār asked Imam al-Bāqir (‘a) about fasting on the day of `Āshūrā'.

---

112- Manṣūr `Alī Nāṣif, *al-Tāj al-Jāmi` lil-Uṣūl* 2:90. Other traditions are found on pages 88-92 of the same book.
113- Manṣūr `Alī Nāṣif, *al-Tāj al-Jāmi` lil-Uṣūl* 2:89.

The Imam (‘a) answered:

صَـوْمٌ مَتْـرُوكٌ بِنُـزُول شَـهْرِ رَمَضَانَ، وَالْمَتْرُوكُ بِدْعَةٌ.

Fasting on this day has been repealed by the divine command of fasting in the month of Ramaḍān. To perform an abrogated matter is considered innovation (bid`ah).

Najiyyah then asked Imam al-Ṣādiq (‘a) about the same issue and received the same answer given to him by Imam al-Bāqir (‘a).

The Imam (‘a) then added:

أَمَا إِنَّهُ صَوْمُ يَوْمٍ مَا نَزَلَ بِه كِتَابٌ وَلاَ جَرَتْ بِه سُنَّةٌ إِلاَّ سُنَّةَ آل زِيَاد بِمَقْتَلِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلاَمُ.

Verily, to take this day (of `Āshūrā') as a day of fasting is neither determined by any Divine Book nor accepted as a norm, except as invented by the Family of Ziyād on account of their slaying Ḥusayn ibn `Alī, peace be upon him.[114]

According to another well-reported (*ḥasan*) tradition, Imam al-Ṣādiq (‘a) has said:

مَنْ صَامَهُ كَانَ حَظُّهُ مِنْ صِيَامِ ذَلِكَ الْيَوْمِ حَظَّ ابْنِ مَرْجَانَةَ وَآلِ زِيَادٍ.

If one fasts on the day of `Āshūrā', he will be rewarded nothing but the recompense of the son of Marjānah (i.e. `Ubaydullāh) and the family of Ziyād.

The reporter asked, “What was their recompense on that day?”

The Imam (‘a) answered:

النَّارُ! أَعَاذَنَا اللهُ مِنَ النَّارِ وَمِنْ عَمَلٍ يُقَرِّبُ إِلَى النَّارِ.

Fire! May Allah save us from the Fire and from any act that advances one towards it.[115]

114- Shaykh al-Kulaynī, *al-Kāfī* 4:146, H. 4.
115- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 7:340-341.



Shaykh al-Ṣadūq, in *`Ilal al-Sharā'i`*, has reported that `Abdullāh ibn al-Faḍl al-Hāshimī once asked Imam al-Ṣādiq (‘a) how it came about that the people regarded the Day of `Āshūrā' as a day of celebration.

The Imam (‘a) wept and then said:

لَمَّا قُتِلَ الْحُسَيْنُ عَلَيْهِ السَّلاَمُ تَقَرَّبَ النَّاسُ بِالشَّامِ إِلَى يَزِيدَ فَوَضَعُوا لَهُ الأَخْبَارَ وَأَخَذُوا الْجَوَائِزَ مِنَ الأَمْوَالِ، فَكَانَ مِمَّا وَضَعُوا لَهُ أَمْرُ هَذَا الْيَوْمِ وَأَنَّهُ يَوْمُ بَرَكَةٍ لِيَعْدِلَ النَّاسُ فِيهِ مِنَ الْجَزَعِ وَالْبُكَاءِ وَالْمُصِيبَةِ وَالْحُزْنِ إِلَى الْفَرَحِ وَالسُّرُورِ وَالتَّبَرُّكِ وَالإِسْتِعْدَادِ فِيهِ. حَكَمَ اللهُ بَيْنَنَا وَبَيْنَهُمْ.

When Ḥusayn, peace be upon him, was slain, the people of Shām tried to win the favor of and pay court to Yazīd. They fabricated narrations to his benefit and, in return, received financial prizes from him. One of these fabricated matters was that they made up many things regarding this day, introducing it as a day of blessing so that the people would show joyful appearance, seek its blessings, and ready themselves for festivals instead of showing sorrow and weeping, and taking this day as an unfortunate day, and expressing sadness. May Allah judge between us.[116]

It is therefore necessary for every righteous Muslim individual to be on one’s guard against this perverted act that aims at misleading the Muslims and driving them away from the historical truth and the noble standing of this great day.

116- `Allāmah al-Majlisī, *Biḥār al-Anwār* 44:270.
A tradition that is reported in *Wasā'il al-Shī`ah* 7:341, H. 7 demonstrates the same meaning.

## OTHER SPECIFIC DAYS

The Holy Imams of the Ahl al-Bayt (‘a) informed the individuals of the virtuous community of other blessed days significant because of incidents that took place thereon.

### *Day of Mubāhalah: Invoking Allah’s Curse upon the Lying Party*

On the 24th of Dhu’l-Ḥijjah, the Holy Prophet (ṣ) entered upon a mutual invocation of curse (i.e. Mubāhalah)[117] with the Christians of Najrān saying that each party would invoke Almighty Allah’s curse upon the lying party so that the truthful party would be distinguished and the lying party cursed. Readying himself for this challenge, the Holy Prophet (ṣ) put on a garment, covered Imam `Alī, Lady Fāṭimah al-Zahrā', Imam Ḥasan, and Imam al-Ḥusayn—peace be upon them—with it, and supplicated Almighty Allah, saying:

اللَّهُمَّ إِنَّهُ كَانَ لِكُلِّ نَبِيٍّ مِنَ الأَنْبِيَاءِ أَهْلُ بَيْتٍ هُمْ أَخَصُّ الْخَلْقِ إِلَيْهِ. اللَّهُمَّ وَهَؤُلاَءِ

O Allah, verily, each Prophet had family members who were the nearest to him. O Allah, these are my Household, so

117- Mubāhalah is a method of exchanging curses between two parties each of which claim truthfulness. Hence, a party challenges the other and they agree on imprecating the curse of Almighty Allah on the lying party. Following this method, the Holy Prophet (ṣ) challenged the Christians after they had denied his saying that Prophet Jesus (‘a) was a mortal human being whom Almighty Allah created from dust, just like Prophet Adam (‘a). Due to their denial, the Holy Prophet (ṣ) called them to enter upon a mutual invocation of curse with him so that the lying party would be cursed by Almighty Allah. This incident has been documented by the Holy Qur'ān.



أَهْلُ بَيْتِي؛ فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً.

(please) remove uncleanliness from them and purify them with a thorough purification.

Immediately after that, Archangel Gabriel descended carrying the Verse of Purification (Āyat al-Taṭhīr):

ڈ ڈ ڈ ژ ژ ڑ ڑ ک ک ک ک

Allah only desires to keep away the uncleanliness from you, O people of the House, and to purify you a thorough purifying. (33:33)

Subsequently, the Holy Prophet (ṣ) accompanied this Household as his partners in the invocation of Almighty Allah’s curse upon the lying party. As soon as the Christians’ eyes fell on the Holy Prophet’s Household (ṣ), they realized that those individuals were the most truthful and that chastisement would be the share of any one who opposed them. They, therefore, did not dare to participate in that invocation and, instead, they agreed to pay a tribute (*jizyah*) to the Holy Prophet (ṣ).

Recording this great incident, the Holy Qur'ān says,

و و ۋ ۋ ې ې ې ې □ □ □ □
□ □ □ □ □ □ □ □ □ □
□ □ □ □ □

But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah upon the liars. (3:61)

There are certain recommended acts to be carried out on this anniversary, such as bathing, fasting, offering a special

prayer, and saying a special supplication.[118] The method of this prayer can be seen in Shaykh al-Ṭūsī's book of *Miṣbāḥ al-Mutahajjid.*

On this day too, Imam `Alī (‘a), while offering a prayer and, more precisely, in genuflection (bowing position), gave his ring as alms to a poor man who was begging in the mosque. Therefore, Almighty Allah revealed the following holy verses:

Only Allah is your actual leader and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow down. And whoever takes Allah and His messenger and those who believe as guardians, then surely the party of Allah are they that shall be triumphant. (5:55-56)



## *The Twenty-Fifth of Dhu'l-Ḥijjah*

On this blessed day, Sūrah *al-Dahr* (or *al-Insān* No. 76) was revealed praising the Ahl al-Bayt (‘a) for they had observed fasting for three consecutive days and given their fast-breaking food to a poor man, an orphan, and a captive, respectively, for three days. In view of this, the adherents of the Ahl al-Bayt (‘a) are required to imitate their leaders on these three days and give alms to the poor.

## *The Day of `Arafāt; the Ninth of Dhu'l-Ḥijjah*

The Day of `Arafāt is one of the most significant days of the year. However, we will shed light on the rites of this day in a coming chapter on the Ḥajj Pilgrimage.

118- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 282.



## *Conclusion*

After this review of the most significant nights and days of the year, it seems proper to discuss the general trend that can be concluded from this review. In this connection, we may face a number of issues the most important of which are the following:

***First Issue***: These holy nights are generally spent in acts of worship, because the night enjoys the distinctive feature of privacy with Almighty Allah through confidential prayers which are one kind of devotional act. The other feature of such nights is physical and moral purity represented by bathing.

***Second Issue***: The joyful holy days emphasize bathing, perfuming oneself, and dressing up They are also marked by social activities that affect even the prayers on these days, such as the Friday and the `Īd congregational prayers. On these days too, emphasis has been laid on exchanging visits, spending, and doing charitable acts, as well as other social activities.

***Third Issue***: These particular nights and days require us to express our loyalty to and love for the Ahl al-Bayt (‘a) as well as bond ourselves with them, pattern our acts after their examples, glorify their deeds, and declare renunciation of their enemies. Such deeds symbolize a general aspect that includes all the holy nights and days. This can be seen obviously through confirmations in the visitations of Imam al-Ḥusayn (‘a) and Imam `Alī (‘a), invoking of Almighty Allah's blessings upon the Holy Prophet and his Household (ṣ), and joining these days and nights to anniversaries related to them.

***Fourth Issue***: Fasting, in its capacity as a devotional act, enjoys distinction on such holy days. Although it is forbidden to observe fasting on the two days of `Īd, fasting

on the other holy days is highly advised. As for Fridays, no special confirmation for fasting has been made in traditions except in special cases, such as when asking for having one's request granted or completing a three-day fast that begins on Wednesdays.

***Fifth Issue***: Such holy days and nights are distributed among the devotional seasons in most of the months of the year, including Rajab, Sha`bān, Ramaḍān, Shawwāl, Dhu'l-Qa`dah, Dhu'l-Ḥijjah, and Rabī` I. If we combine the special anniversaries of the Ahl al-Bayt (‘a), the holy days and nights will cover almost the whole year.

***Sixth Issue***: The majority of these rites and recommended acts represent part of the general sketch the Holy Imams of the Ahl al-Bayt (‘a) have set forth for educating their followers spiritually and morally, building unwavering willpower within them, taking them towards self-perfection, and healing all their psychological and spiritual defects.

***Seventh Issue***: Noticeably, these special days and nights, are seen as extensions of Fridays, the two days of `Īd, Thursday nights, and the Nights of Qadr. In plain words, the rites and activities of these days and nights form the origin from which the rites and activities of the other holy days have branched out. This leads us to the conclusion that the traditions of the Ahl al-Bayt (‘a) about the merits of these days and nights have been the outcome of their expansive knowledge of the Islamic law or their genuine and veritable view of Islamic law on the strength of Imam `Alī's saying:

عَلَّمَنِي رَسُولُ اللهِ أَلْفَ بَابٍ مِنَ الْعِلْمِ، يَنْفَتِحُ لِي مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ.

The Messenger of Allah (ṣ) taught me a thousand doors of knowledge each door of which opens before me another thousand doors.

# Chapter Three:
# Mosques And Holy Places

***The Ahl al-Bayt's View about Holy Places***

***Rules of Mosques***

***1. The Holy House, the Sacred Mosque, and Makkah***

***2. The Prophet's Mosque***

***3. Mosques of Madīnah***

***4. Kūfah and its Mosques***

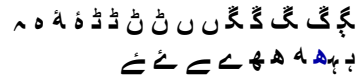
***5. The Holy Shrine of Imam al-Ḥusayn ('a)***

***6. Other Mosques and Holy Places***

## MOSQUES AND HOLY PLACES

Mosques and holy places are privileged in the Ahl al-Bayt's view and characterized by expansiveness, all-inclusiveness, and profundity. A 'holy place' is one of the items upon which all Muslims agree unanimously and all divine religions accept with admissibility. To the Muslims, the general title of a holy place is mosque (*masjid*) which is the Muslims' place of worship to which the Holy Qur'ān has referred many times:

He only shall tend Allah's mosques that believes in Allah and the Last Day and observes proper worship and pays the poor-due and fears none save Allah. For such only is it possible that they can be of the rightly guided. (9:18)



Set your faces upright toward Him at every *masjid* and call upon Him, making religion pure for Him only. As He brought you into being, so return you to Him. (7:29)



The mosques are only for Allah, so pray not to anyone along with Allah. (72:18)



### *The Role of Mosque*

The word ***'masjid'*** is the Muslim term for a place of worship. For instance, a place for public worship for a Christian is a church, a place for Jewish worship is a temple, and a place of meeting for Jewish or Sabaean worship is a synagogue. Referring to all these terms, the Holy Qur'ān says:



Had there not been Allah's repelling some people by others, certainly, there would have been churches, temples, synagogues, and mosques pulled down, in which Allah's name is much remembered. And surely, Allah will help him who helps His cause. Most surely, Allah is Strong, Mighty. (22:40)



Mosques were not just restricted to worship but played a significant role in Islamic legislation, Islamic culture, education, general activities, and political and spiritual mobilization. In the earliest period of Islam, mosques were used for administration of the affairs of the Islamic state, administration of justice, and judgment of disputes. Mosques were thus devotional, cultural, political and social foundations that played effective roles in Muslim communities and gained the sacredness, veneration, and respect of all.

Thus, we come upon a large number of traditions, reported from the Holy Prophet and his noble Household (ṣ), about the laws, etiquettes, and affairs of mosques as well as how to venerate, sanctify, and construct them materially and devotionally. Such traditions also include the reward of frequenting, praying in, and occasional confinement to mosques.[119]

119- Books of Muslim jurisprudence and Ḥadīth have dealt with all these aspects in various chapters, the most important of which are the sections on the place of prayer within Book of Prayer (*kitāb al-ṣalāt*).

## THE AHL AL-BAYT'S VIEW ABOUT HOLY PLACES

In the traditions of the Ahl al-Bayt (‘a), other holy places are also sacred, including the homes and holy shrines of the Holy Prophet and his Household (ṣ) and places that are historically associated with prophets and saints who had offered prayers there or other events related to them took place there.

Some holy texts show that the Holy Qur'ān pays considerable attention to historical sites and monuments that embody the movements, circumstances, and deeds of these personalities, especially their praise of Almighty Allah, and the necessity of strengthening such sites and events historically.

This idea can be fundamentally concluded from the confirmation of some historical events, the establishment and practice of some rites, and the concepts that the Holy Qur'ān has established as a part of the features of the Islamic mission. It can be also concluded from some Prophetic traditions.

Let us now refer to some features involved:

***First***: Relating the story of the Sleepers of Ephesus, the Holy Qur'ān confirms that the believers who prevailed on the affairs of the people of that time, decided to erect a mosque over the graves of the Sleepers as a sign of exalting the incident of these righteous men who had rejected paganism and tyranny:

Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ



Judgment. Behold, they dispute among themselves as to their affair. Some said, “Construct a building over them (their remains). Their Lord knows best about them.” Those who prevailed over their affair said, “Let us surely build a place of worship over them.” (18:21)

***Second***: Prophet Abraham’s Standing-place, which is a place upon which he stood while building the Holy Ka`bah, is highly praised in the Holy Qur'ān and it is deemed obligatory, on the consensus of all Muslims, to offer a two unit prayer there after performing the ritual circumambulation of the Ka`bah. The Holy Qur'ān thus reads:

Take you the station of Abraham as a place of prayer. (2:125)

ﯤ ﯥ ﯦ ﯧ

***Third***: As unanimously agreed by Muslims, it has been made obligatory to include the site that is called Ḥijr Ismā`īl (the fence built by Prophet Ishmael (‘a) around the tomb of his mother) with the ritual circumambulation even though it is not part of the Holy Ka`bah itself. Likewise, it is recommended to offer prayers on that site because it is the graveyard of Prophet Ishmael’s mother as well as a group of prophets.

***Fourth***: The Holy Qur'ān has confirmed the act of hastening between the hills of Ṣafā and Marwah as one of the rituals determined by Almighty Allah. In this respect, the Holy Qur'ān says:

Behold! Ṣafā and Marwah are among the RITUALS of Allah. So, if those who visit the House in the Ḥajj Season or at other times should compass them round, there

ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ

is no sin in it. And if any one obeys his own impulse to good, be sure that Allah is He Who recognizes and knows. (2:158)

Historically, running seven times between Ṣafā and Marwah, as a ritual, is a repetition of the running of Hajar, Prophet Ishmael's mother, between these two hills in order to save her child from thirst, which culminated in gaining the water of the Zamzam Spring.

Shaykh al-Kulaynī has reported through a valid chain of authority that Imam al-Ṣādiq (ʻa) said:

When (Prophet) Abraham (ṣ) left behind him his child Ishmael (ʻa) at Makkah, the child felt terribly thirsty. His mother walked towards Ṣafā and climbing it, cried out, "Is there any friend in these deserts?" As she received no answer, she walked towards Marwah and repeated the same words. She received no answer. She then returned to Ṣafā and continued running between these two places, which were full of trees, seven times. Accordingly, Almighty Allah determined running back and forth seven times at this site as a religious tradition.[120]

***Fifth***: In its capacity as the earliest kiblah (i.e. direction towards which faces are turned in prayers), a place where past prophets used to worship Almighty Allah, and the origin of the Holy Prophet's ascension into heaven, the Furthest Mosque (of Jerusalem) has been determined to be an object of glorification and honor.

***Sixth***: Muslims unanimously agree upon the necessity of having a high regard for the Qubā Mosque "*whose foundation was laid from the first day on piety*" as expressed in the Holy Qur'ān. This mosque was also the

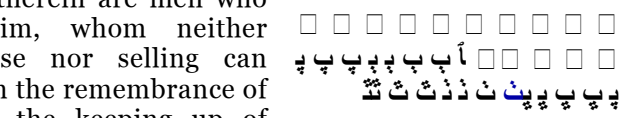
120- Shaykh al-Kulaynī, *al-Kāfī* 4:202, H. 2.



place where the Holy Prophet (ṣ) offered a prayer on his way to Madīnah and resided for some time before he entered the city. Therefore, Muslims erected a mosque at that place. Further details will soon follow.

***Seventh***: The Holy Qur'ān has strongly asserted that there are certain houses that Almighty Allah has permitted to be exalted and that His Name should be mentioned therein. These are houses that the righteous inhabit. The Holy Qur'ān has thus said:

In houses which Allah has permitted to be exalted and in which His name is remembered in the mornings and the evenings, therein are men who glorify Him, whom neither merchandise nor selling can divert from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate. They fear a day in which the hearts and eyes shall turn about. (24:36-37)



Rooted in this conception, the Ahl al-Bayt (ʻa), familiar with the history of the divine missions, took it upon themselves to revive the features of the previous divine missions and the mission of Islam and urge sanctification of these places and commemoration of the events that took place in them.

The Sacred Mosque (in Makkah), the Prophet's Mosque (in Madīnah), and the Furthest Mosque (of Jerusalem) are endowed with special veneration and respect by all Muslims.

Some Muslim traditionists have reported that pilgrimages must not be made to any places other than these three

mosques,[121] which are given such exclusive respect and religious regard. In addition, the Holy Qur'ān has mentioned these three mosques, especially the Sacred Mosque of Makkah.

As for the Ahl al-Bayt (‘a), they have endowed mosques with a vast and all-inclusive concept quantitatively and qualitatively.

Concerning quality, the Ahl al-Bayt (‘a) have ordered showing respect to these holy places, explained their historical importance, and performed many devotional acts there.

There are other holy places besides the abovementioned three mosques, which have gained great respect and sanctity. These include: Masjid e Kūfah, Masjid e Qubā, Masjid e Khīf, Masjid e Sahlah (or Suhayl), Imam al-Ḥusayn's shrine, the Valley of Peace (*wādī al-salām*) in Najaf, Imam `Alī's shrine, Masjid e Burāthā, Imam Riḍā's shrine in Ṭūs (Khurāsān), and the other shrines of the Holy Imams of the Ahl al-Bayt (‘a).

121- Manṣūr `Alī Nāṣif, *al-Tāj al-Jāmi` lil-Uṣūl* 1:224.
This tradition is reported by the five Sunni master traditionists; namely, al-Bukhārī, Muslim, Ibn Dāwūd, al-Tirmidhī, and al-Nasā'ī. However, the traditions reported from the Ahl al-Bayt (‘a) show that such special respect is not dedicated to these three mosques exclusively.

## LAWS OF MOSQUES

Before entering upon the details of the most important mosques, it seems appropriate to point out some general laws of mosques.

1. Offering prayers in mosques is a generally accepted act of worship and the best mosque in this regard in the Sacred Mosque of Makkah. For a single prayer there is a reward equal to one million prayers at other places. In the Prophet's Mosque, a single prayer is equal in reward to ten thousand prayers at other places. In the Kūfah Mosque a single prayer is equal to one thousand prayers. In the Furthest Mosque a single prayer is also equal to one thousand prayers. In a mosque dedicated to congregational prayer, one prayer is equal in reward to one hundred prayers at other places. In the mosque of ones tribe (or the area where one lives), a single prayer is equal to twenty-five prayers. Finally, in the mosque of a market or place of business a single prayer is equal to twelve prayers at other places.

It is also recommended to set apart a place in one's house for prayer although the laws of mosques are not applicable to such places. For women, it is better to offer prayers in their houses and the best part of their home (for offering the prayers) is their private room.

2. It is recommended to offer prayers at the shrines of the Holy Imams (‘a), which are houses that Almighty Allah has ordered to be exalted and that His Name be mentioned therein. Moreover, these shrines are even better than some mosques.

3. It is recommended to offer prayers at different places because each place where one offers a prayer will testify on the Day of Resurrection. It is reported that Imam al-Ṣādiq (‘a) was asked whether one should offer all the supererogatory

prayers at the same place or at different places.

The Imam (‘a) answered:

لاَ، بَلْ هُنَا وَهُنَا، فَإِنَّهَا تَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ.

In fact, it is better to offer them at different places because each place will testify for the offerer of the prayer on the Day of Resurrection.[122]

4. It is discommended for the neighbor of a mosque to offer his prayers at any other place than the neighboring mosque unless there is an obstacle preventing him from doing so, such as rain or the like. In this regard, the Holy Prophet (ṣ) is reported to have said:

لاَ صَلاَةَ لِجَارِ الْمَسْجِدِ إِلاَّ فِي مَسْجِدِهِ.

No prayer is accepted from the neighbor of a mosque except those offered therein.[123]

It is recommended to avoid sharing a meal or a drink with one who abstains from presenting himself in mosques. It is further recommended to avoid counseling with him, making any marriage contracts with him, and even neighboring him.

5. It is discommended to leave a mosque untended, for Imam al-Ṣādiq (‘a) is reported to have said:

ثَلاَثَةٌ يَشْكُونَ إِلَى اللهِ عَزَّ وَجَلَّ: مَسْجِدٌ خَرَابٌ لاَ يُصَلِّي فِيهِ أَهْلُهُ، وَعَالِمٌ بَيْنَ جُهَّالٍ، وَمُصْحَفٌ مُعَلَّقٌ قَدْ وَقَعَ عَلَيْهِ غُبَارٌ لاَ يُقْرَأُ فِيهِ.

Three will complain to Almighty Allah: an empty mosque that is not attended by its locals, an educated person who lives among ignorant people, and a copy of the Qur'ān that is covered with dust because nobody recites it.[124]

122- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:472, H. 2.
123- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:478, H. 1.
124- `Allāmah al-Majlisī, *Biḥār al-Anwār* 83:385, H. 63.



6. It is recommended to go habitually to mosques, for the Holy Prophet (ṣ) is reported to have said:

مَنْ مَشَى إِلَى مَسْجِدٍ مِنْ مَسَاجِدِ اللهِ فَلَهُ بِكُلِّ خُطْوَةٍ خَطَاهَا حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ عَشْرُ حَسَنَاتٍ وَيُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ وَيُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ.

Whoever goes to any of the mosques of Allah walking, Allah shall record for him ten rewards, erase ten of his evildoings, and raise him ten ranks for each step he makes until he returns home.[125]

7. It is recommended to build a mosque, which brings about a great reward. In this regard, the Holy Prophet (ṣ) is reported to have said:

مَنْ بَنَى مَسْجِداً فِي الدُّنْيَا أَعْطَاهُ اللهُ بِكُلِّ شِبْرٍ مِنْهُ مَسِيرَةَ أَرْبَعِينَ أَلْفَ عَامٍ؛ مَدِينَةً مِنْ ذَهَبٍ وَفِضَّةٍ وَلُؤْلُؤٍ وَزَبَرْجَدَ.

Whoever builds a mosque in this world, Almighty Allah shall give him a city of gold, silver, pearl, and aquamarine that is too vast to be traversed with forty thousand years of walking for each hand span of that mosque.[126]

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

مَنْ بَنَى مَسْجِداً بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ.

Whoever builds a mosque, Almighty Allah shall build a house in Paradise for him.[127]

8. It is forbidden to gild mosques and paint pictures in mosques.

9. It is impermissible to sell a mosque, be it sound or ruined, or to add it to one’s personal property.

10. It is forbidden to defile a mosque. However, if a

125- `Allāmah al-Majlisī, *Biḥār al-Anwār* 83:367, H. 25.
126- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:486, H. 4.
127- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:481, H. 2.

mosque becomes unclean, it is then obligatory upon those managing it to remove the impurity as immediately as possible. It is also forbidden to introduce things into the mosque that violate its sanctity.

11. It is recommended for true believing men to take the lead in presenting themselves in mosques and to stay there for as long a period as possible, lagging behind the others while leaving.

12. It is recommended to offer services to mosques, such as lighting lamps, cleaning up, sweeping, and dusting.

It is also recommended:

- to enter mosques by placing the right foot in before the left and to leave them by placing the left before the right
- to take heed whether one's shoe or sandal carries dirt or impurity
- to face the direction of the kiblah
- to supplicate and praise Almighty Allah and to invoke His blessings upon the Holy Prophet and his Household (ṣ)
- to be ceremonially pure and to have performed the ritual ablution (*wuḍū'*).

13. It is recommended to offer a two-unit prayer in the mosque immediately after entering it. However, to offer the obligatory, supererogatory, or other recommended prayers substitutes for this prayer.

14. It is recommended to perfume oneself before heading for mosques and to put on one's best and cleanest clothes.

15. In mosques, it is discommended:



- to use them as one's pathway unless one offers a two-unit prayer there every time one passes through
- to give off one's phlegm or mucus there
- to sleep there unless it is necessary to do so
- to raise one's voice except for declaring the call to prayer (*adhān*) or like things, such as giving a direction, or delivering a sermon, an address, or a lecture
- to throw or fling pebbles
- to recite poetic compositions except exhortative poems and the like, such as eulogies of the Ahl al-Bayt (ʻa)
- to engage in trade
- to discuss personal worldly affairs, because a mosque is a place of worship and public interest
- to show weapons and put them in the direction of the kiblah
- to allow those entrance into the mosque who have eaten malodorous things, such as onion, garlic, and the like, because their smell will annoy the attendants and performers of prayers
- to allow children or mad people into the mosque
- to take the mosque as a place of making tools and like crafts
- to take off one's clothes, show the private parts—even if one is sure that none can see him—and to uncover one's navel, knee, or thigh
- to pass wind or do any other things that are in violation of general civic behavior

## THE HOLY HOUSE, THE SACRED MOSQUE, AND MAKKAH

The Holy House is the Ka`bah. In the words of the Holy Qur'ān:

Most surely, the first house appointed for men is the one at Bakkah, blessed and guidance for the nations. In it are clear signs; (for example) the standing-place of Abraham. And whoever enters it shall be secure. And pilgrimage to the House is incumbent upon men for the sake of Allah, upon every one who is able to undertake the journey to it. (3:96-97)

گ گگ ڳ ڳ ڳ ڳ ں ڻ ڻ ڻ ۀ ہ ہ ھ ھ ے ے ۓ ۓ ڭ ڭ ڭ

The Sacred Mosque is the great mosque surrounding the Holy Ka`bah. Inside this mosque, there lies the standing-place of Prophet Abraham (ṣ), where the Holy Qur'ān has ordered everyone visiting it to pray, saying:

Take you the station of Abraham as a place of prayer. (2:125)

ۋ ۉ ې ې ې

Therefore, the Sacred Mosque is the earliest place of worship known by humanity throughout history.

On many occasions, the Holy Qur'ān has referred to this mosque as *al-masjid al-ḥarām* (the Sacred Mosque). It has also referred to other issues and rites related to this mosque, such as the Holy Ka`bah, the Holy House, its building, its designation as a refuge and sanctuary for mankind, and its sanctification for those who compass it around and use it to stand, genuflect, or prostrate therein in prayer. Moreover, other issues like the Ḥajj Pilgrimage are



also related to the Sacred Mosque, since all these deeds are practiced therein.

In the coming chapter about the Ḥajj Pilgrimage, it will be cited that the Holy House at Makkah was the objective of pilgrimage two thousand years before the creation of Prophet Adam (ʻa), the father of humanity. Other traditions have confirmed that the place of this house was the first thing created by Almighty Allah on this globe. Then, He, the Almighty, spread the earth from beneath it.[128]

From other traditions, we can conclude that the design of the Holy House and the rite of circumambulating it had been determined since the issuance of the divine decree to create Adam[129] about which the Holy Qur'ān reads:

Behold, your Lord said to the angels, "I will create a vicegerent on earth... (2:30)

ٱ ٻ ٻ ٻ پ پ ڀ

Furthermore, Almighty Allah has chosen a rough land—expressed by the Holy Qur'ān as "*a valley unproductive of fruit*"—to carry this house so that He would test the obedience of His servants towards Him and the scope of their compliance with His command of glorifying this house and making pilgrimages to it.[130]

Some other validly reported traditions reveal that the borders of the Sacred Mosque erected by Prophet Abraham (ṣ) were so vast that they covered the whole area between Ḥazūrah, an area in the vicinity of the Sacred Mosque, and Mas`ā, the location where the ritual of *sa`y* is carried out. As some other traditions hold that the borders of the Sacred Mosque

128- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:1-3, H. 1, 2, 4, 5, & 6.
129- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:5, S. 2.
130- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:19, S. 3.

extended between Ṣafā and Marwah, this means that it was more expansive than its current building.[131]

At the time of Prophet Abraham (ṣ), the area of the Holy Ka`bah was nine cubits. At the time of the Quraysh, it was expanded to eighteen cubits, and to twenty-seven cubits in the time of al-Ḥajjāj.[132]

The site of Ḥijr Ismā`īl is not part of the Holy Ka`bah, rather a graveyard of Hajar, Prophet Ishmael's mother, and a group of prophets. It was encircled because it was discommended to tread on the graves within.[133]

Other validly reported traditions indicate that the Black Stone was in Paradise, but it was Almighty Allah Who put it in its current place after He had made a covenant with all the creatures. On the Day of Resurrection, this stone shall testify to those who kept this covenant and fulfilled their pledge to the Lord. Accordingly, a pilgrim, when kissing the Black Stone, is required to say the following supplication:

اَللَّهُمَّ أَمَانَتِي أَدَّيْتُهَا وَمِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُوَافَاةِ...

O Allah, I have fulfilled my trust and I have performed my covenant so that You may witness for me that I have fulfilled it.[134]

The Holy Ka`bah occupies a great status before Almighty Allah Who has declared it and the Sacred Mosque as highly sacred by endowing it with special creational effects,

131- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:23-25, H. 1-5.
132- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:25, H. 8.
133- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:25, H. 12.
134- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:31-32, H. 5 & 6.



enacting certain religious laws for it, and establishing a great reward for those who sanctify and circumambulate it and offer prayers within the Sacred Precinct.

The Holy Qur'ān has related the story of the owners of the elephants whom Almighty Allah pelted with stones of baked clay by way of swarms of flying creatures because they intended to demolish the Holy Ka`bah. Before that, traditions report the divine punishment that afflicted the people of Tubba` when they devised to demolish the Holy Ka`bah. Later, they changed their opinion and paid high regard to it.[135]

It was Almighty Allah's will to inflict a penalty on any tyrant who intended any evil to the Holy Ka`bah.

Imam `Alī ('a) is reported to have said:

مَكَّةُ حَرَمُ اللهِ وَالْمَدِينَةُ حَرَمُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالْكُوفَةُ حَرَمِي؛ لاَ يُرِيدُهَا جَبَّارٌ إِلاَّ قَصَمَهُ اللهُ.

Makkah is the sanctuary of Almighty Allah, Madīnah is the sanctuary of the Messenger of Allah (ṣ), and Kūfah is my sanctuary. There is no tyrant that intends evil to these places but that Almighty Allah shall shatter him.[136]

The Holy House and its interests precede all other interests in Makkah because of this special sacredness, as maintained by some traditions.[137]

Almighty Allah has forbidden the polytheists from entering the Sacred Mosque. As declared by the Holy Qur'ān:

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ

O you who believe, surely

135- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:41.
136- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:50, H. 19.
137- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:58, H. 1 & 2.

the idolaters are unclean, so they shall not approach the Sacred Mosque after this year. (9:28)

Other validly reported traditions hold that whoever makes mischief in the Holy Ka`bah should be sentenced to death.[138]

Through a valid chain of authority, Imam al-Bāqir (‘a) is reported to have said:

لاَ يَنْبَغِي لأَحَدٍ أنْ يَرْفَعَ بِناءً فَوْقَ بِنَاءِ الْكَعْبَةِ.

It is improper to build any edifice higher than the Ka`bah.[139]

There are many traditions asserting the distinctive status of the Holy Ka`bah:

Through a valid chain of authority, Imam al-Bāqir (‘a) is reported to have said:

إنَّ اللهَ عَزَّ وَجَلَّ مَا خَلَقَ بُقْعَةً فِي الأَرْضِ أَحَبَّ إلَيْهِ مِنْهَا، وَإنَّ النَّظَرَ إلَيْهَا عِبَادَةٌ.

Verily, Allah the Exalted and Majestic has not created any area on the earth dearer to Him than the Ka`bah. To take a look at it is a sort of devotional act.[140]

The Holy Prophet (ṣ) is reported to have said:

إنَّ النَّظَرَ إلَيْهَا يَهْدِمُ الْخَطَايَا هَدْماً.

Just looking at the Holy Ka`bah utterly knocks down sins.[141]

Through a valid chain of authority too, Imam al-Ṣādiq (‘a)

138- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:59, S. 11.
139- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:83.
140- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:63, H. 6.
141- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:65, as quoted from al-Barqī’s *al-Maḥāsin*.



is reported to have said:

إنَّ لله تَعَالَى حَوْلَ الْكَعْبَةِ عِشْرِينَ وَمائَةَ رَحْمَةً، مِنْهَا سِتُّونَ لِلطَّائِفِينَ وَأَرْبَعُونَ لِلْمُصَلِّينَ وَعِشْرُونَ لِلنَّاظِرِينَ.

Verily, Almighty Allah has decreed one hundred and twenty mercies to surround His Holy House; sixty for those who circumambulate it, forty for those who offer prayers there, and twenty for those who look at it.[142]

According to another validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَنْ نَظَرَ إلَى الْكَعْبَةِ فَعَرِفَ مِنْ حَقِّنَا وَحُرْمَتِنَا مِثْلَ الَّذِي عَرِفَ مِنْ حَقِّهَا وَحُرْمَتِهَا، غَفَرَ اللهُ لَهُ ذُنُوبَهُ كُلَّهَا وَكَفَاهُ هَمَّ الدُّنْيَا وَالآخِرَةِ.

Whoever looks at the Ka`bah and acknowledges that our standing and sacredness is similar as the Ka`bah’s standing and sacredness, Almighty Allah shall forgive him all of his sins and save him from the griefs of this world and the Next.[143]

Prayers that are offered in the Sacred Mosque are the best of all prayers, as also prayers offered in the Prophet’s Mosque, as maintained by some traditions. One prayer that is offered in the Sacred Mosque is equal in reward to one thousand prayers that are offered in the Prophet’s Mosque, while one prayer in the Prophet’s Mosque is equal in reward to one thousand prayers that are offered in other mosques or even one hundred thousand prayers that are

142- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:64, as quoted from Shaykh al-Kulaynī’s *al-Kāfī*.
143- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:66, H. 15. This tradition is decided as valid, because it has been reported from Ibn Abī-`Umar on the authority of `Alī ibn `Abd al-`Azīz.

offered in other mosques.[1]

According to another tradition, Abū-Ḥamzah al-Thumālī has reported Imam al-Bāqir (‘a) as saying:

مَنْ صَلَّى فِي الْمَسْجِد الْحَرَام صَلاَةً مَكْتُوبَةً قَبِلَ اللهُ مِنْهُ كُلَّ صَلاَة صَلاَّهَا مُنْذُ يَوْمٍ وَجَبَتْ عَلَيْه الصَّلاَةُ، وَكُلَّ صَلاَة يُصَلِّيهَا إِلَى أَنْ يَمُوتَ.

Whoever performs an obligatory prayer in the Sacred Mosque, Almighty Allah shall determine admissible all the prayers he had performed since the time prayers were made obligatory upon him to perform and the prayers he will perform up to his death time.[2]

Owing to the high regard of the Sacred Mosque and the Holy Ka`bah, Almighty Allah has given preference to the holy city of Makkah over other places. It has thus been reported that Makkah is the best of all places, the Holy House the best of all parts of Makkah, and the area between the Black Stone and the Station of Abraham (ṣ) and the gate of the Ka`bah the best areas of the Holy House. This area is also called Ḥaṭīm Ismā`īl (‘a).[3]

Innumerable texts also report the merits of this city, the merits of doing devotional acts and righteous deeds there, and the merits of living in its vicinity. Also, painful chastisement is reported to be the share of anyone who commits sins therein. In this respect, the Holy Qur'ān says:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:536, H. 3, 4, 5, 7, 8; `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:146-148, H. 4, 5, 10 as quoted from Shaykh al-Kulaynī's *al-Kāfī* and Shaykh al-Ṭūsī's *Tahdhīb al-Aḥkām*.

2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:536, H. 1 & 2.

3- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:69 as reported by Maysarah.



ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ

Whoever shall incline therein to wrong unjustly, We will make him taste a painful chastisement. (22:25)

Besides, Almighty Allah has decided Makkah to be a safe haven for every one who enters there up to the Day of Resurrection. It is also impermissible to hunt on land and to uproot trees of this city except in a few cases. It is also inadvisable to carry weapons openly or to frighten people therein. Moreover, many regulations have been instituted with regard to this holy city.

There are certain etiquettes, manners, and rites to be done in the Holy Precinct of Makkah, the Sacred Mosque, and the Holy Ka`bah. Some of these rites have been cited in the previous chapter on the rites of the Ḥajj Pilgrimage. However, the readers are advised to acquaint themselves with the other laws, etiquettes, and recommended acts found in books on the Ḥajj Pilgrimage.

## THE PROPHET'S MOSQUE (MASJID AL-NABĪ)

Situated in the holy city of al-Madīnah, the Prophet's Mosque is the next in merit after the Sacred Mosque. As has been cited, to offer one prayer in this mosque is equal in reward to one thousand prayers that are offered in other mosques. According to other traditions, a single prayer is even equal in reward to ten thousand prayers offered in other mosques.[147]

Within the area of the Prophet's Mosque, there is a garden of Paradise, which is the distance between his house, which is now his burial place, and his minbar (pulpit).

In his book of *al-Kāfī*, Shaykh al-Kulaynī has reported through a valid chain of authority that Mu`āwiyah ibn Wahab asked Imam al-Ṣādiq (‘a) about the authenticity of the following tradition that is ascribed to the Holy Prophet (ṣ):

The area between my house and minbar is a garden of Paradise.

مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّة.

The Imam (‘a) answered confirmatively and added:

The house of `Alī and Fāṭimah, peace be upon them, lies in the area between the house in which the Holy Prophet (ṣ) is buried and the door that is facing the street going to al-Baqī` Cemetery. If you enter from that door, the wall would hit your left shoulder if it was still there.

وَبَيْتُ عَلِيٍّ وَفَاطِمَةَ عَلَيْهِمَا السَّلاَمُ مَا بَيْنَ الْبَيْتِ الَّذِي فِيهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَى الْبَابِ الَّذِي يُحَاذِي الزُّقَاقَ إِلَى الْبَقِيعِ. فَلَوْ دَخَلْتَ مِنْ ذَلِكَ الْبَابِ وَالْحَائِطُ مَكَانَهُ أَصَابَ مِنْكَبَكَ الأَيْسَرِ.

147- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:543, H. 1, 2, & 3..



The Imam (‘a) then referred to other houses and quoted the Holy Prophet (ṣ) as saying:

A single prayer that is offered in my mosque is equal to one thousand prayers that are offered in other mosques except the Sacred Mosque, which is more meritorious (than my mosque).[148]

الصَّلاَةُ فِي مَسْجِدِي تَعْدِلُ أَلْفَ صَلاَةٍ فِي غَيْرِهِ إِلاَّ الْمَسْجِدَ الْحَرَامَ فَهُوَ أَفْضَلُ.

Another tradition holds that the Holy Prophet's tomb is on a canal of Paradise.[149]

According to a number of traditions some of which are validly reported, Imam al-Ṣādiq (‘a) has said that to offer a prayer in the house of Lady Fāṭimah (‘a) is more preferable than offering prayers in the area defined as a garden of Paradise and thus known as *Rawḍah*. Shaykh al-Kulaynī in *al-Kāfī* has reported that Yūnus ibn Ya`qūb asked Imam al-Ṣādiq (‘a) whether it is better to offer a prayer in the house of Lady Fāṭimah (‘a) or in the *Rawḍah*.

The Imam (‘a) answered, "To offer a prayer in Fāṭimah's house is better."[150]

According to another tradition, to offer prayers in the Holy Prophet's houses, one of which is of course the house of Imam `Alī (‘a), is equal to offering prayers in the Prophet's Mosque or even producing a bigger reward.[151]

As has been previously mentioned, the house of Imam `Alī and Lady Fāṭimah, peace be upon them, is situated in the area between the house in which the Holy Prophet (ṣ) is

148- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:542, H. 1.
149- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:543, H. 4.
150- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:547, H. 1.
151- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:543, H. 4.

buried and the door facing the street that goes to al-Baqī` Cemetery.[152]

According to a narration deemed as valid by a group of scholars, the area of the Prophet's Mosque is three thousand and six hundred cubits.[153]

The borders of the Prophet's Mosque and the *Rawḍah* have been mentioned in two authentic traditions. Abū-Baṣīr al-Murādī is reported to have quoted Imam al-Ṣādiq (ʻa) as saying:

حَدُّ الرَّوْضَةِ فِي مَسْجِدِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِه إِلَى طَرَفِ الظِّلاَلِ، وَحَدُّ الْمَسْجِدِ إِلَى الإِسْطوَانَتَيْنِ عَنْ يَمِينِ الْمِنْبَرِ إِلَى الطَّرِيقِ مِمَّا يَلِي سُوقَ اللَّيْلِ.

The borders of the Rawḍah in the Prophet's Mosque extend to Ṭaraf al-Ẓilāl, and the border of the Prophet's Mosque extends from the two columns to the right of the minbar up to the public way behind Sūq al-Layl.[154]

Muḥammad ibn Muslim is reported to have asked the Imam (ʻa) about the borders of the Prophet's Mosque, and he was answered:

152- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:542, H. 1.
Unfortunately, all these traces have been wiped out because the Wahhābi sect (which dominates in Makkah and Madīnah) does not respect the signs and traces of Islamic history. Moreover, it attempts to totally obliterate such traces.
It seems that the "door facing the street that goes to al-Baqī` Cemetery" indicates the door that presently is to the back of the shrine that currently stands on the Holy Prophet's tomb, which is the north eastern corner of the shrine.
153- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:546, H. 2.
154- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:546, H. 3.



الإِسْطوَانَةُ الَّتِي عِنْدَ رَأْسِ الْقَبْرِ إِلَى الإِسْطوَانَتَيْنِ مِنْ وَرَاءِ الْمِنْبَرِ عَنْ يَمِينِ الْقِبْلَةِ، وَكَانَ مِنْ وَرَاءِ الْمِنْبَرِ طَرِيقٌ تَمُرُّ فِيهِ الشَّاةُ وَيَمُرُّ الرَّجُلُ مُنْحَرِفاً وَكَانَ سَاحَةُ الْمَسْجِدِ مِنَ الْبِلاَطِ إِلَى الصَّحْنِ.

It extends from the column that is situated near the head of the tomb to the two columns lying behind the minbar to the right side of the kiblah direction. Behind the minbar, there was a narrow way in which a sheep could pass but a man must pass aslant. The yard of the mosque extended from the court to the patio.[155]

### *Other Holy Sites in the Prophet's Mosque*

In addition to the mosque, the *Rawḍah*, the houses of the Holy Prophet (ṣ), and the house of Imam `Alī and Lady Fāṭimah (ʻa), which are highly regarded and enjoy special merits, there are other sites inside the Prophet's Mosque that are considered blessed and meritorious, such as the Prophet's minbar and niche where he used to offer prayers.

Shaykh al-Kulaynī in *al-Kāfī* has reported through a valid chain of authority that Mu`āwiyah ibn `Ammār quoted Imam al-Ṣādiq (ʻa) as saying:

إِذَا فَرِغْتَ مِنَ الدُّعَاءِ عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِه فَأْتِ الْمِنْبَرَ فَامْسَحْهُ بِيَدِكَ وَخُذْ بِرُمَّانَتَيْهِ، وَهُمَا السُّفْلاوَانِ، وَامْسَحْ عَيْنَيْكَ وَوَجْهَكَ بِهِ فَإِنَّهُ يُقَالُ إِنَّهُ شِفَاءٌ لِلْعَيْنِ. وَقُمْ عِنْدَهُ وَاحْمَدِ اللهَ وَاثْنِ عَلَيْهِ وَسَلْ حَاجَتَكَ؛

When you accomplish your prayers near the tomb (of the Holy Prophet (ṣ)), you may come to the minbar, pass your hand over it, hold the two lower pommels, and then rub your face and eyes, for this act brings about eye healing. You may then offer prayers there, praise and thank Almighty Allah, and implore Him for

155- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:546, H. 1.

فَإِنَّ رَسُولَ الله صَلَّى اللهُ عَلَيْه وَآله قَالَ: مَا بَيْنَ قَبْرِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّة وَمِنْبَرِي عَلَى تُرْعَة مِنْ تُرَعِ الْجَنَّة. وَالتُّرْعَةُ هِيَ الْبَابُ الصَّغِيرُ. ثُمَّ تَأْتِي مَقَامَ النَّبِيِّ صَلَّى اللهُ عَلَيْه وَآله فَتُصَلِّي فِيه مَا بَدَا لَكَ.

settling your needs. The Holy Prophet (ṣ) has said, "The area between my house and minbar is a garden of Paradise and my minbar is standing on a canal of Paradise." This canal is the small door. You may then go to the Holy Prophet's standing-place and offer as many prayers as you like.[156]

One of the other places regarded special is Maqām Jibra'īl (the Standing-place of Archangel Gabriel) where the Archangel would stop to gain permission from the Holy Prophet (ṣ) to enter.

Shaykh al-Kulaynī in *al-Kāfī* has reported through a valid chain of authority that Mu`āwiyah ibn `Ammār quoted Imam al-Ṣādiq ('a) as saying:

You may come to the standing-place of Gabriel, which is under a drainpipe, because at this very place, Archangel Gabriel used to stop to seek permission from the Holy Prophet (ṣ) before he would visit him. You may say these words at this place:

اَيْ جَوَادُ اَيْ كَرِيمُ اَيْ قَرِيبُ اَيْ بَعِيدُ اَسْاَلُكَ اَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَاَهْلِ بَيْتِه وَاَنْ تَرُدَّ عَلَيَّ نِعْمَتَكَ.

O All-magnanimous! O All-generous! O Nigh! O Remote! I beseech You to send blessings upon Muḥammad and his Household and to grant me this blessing of Yours over again.[157]

Amongst the other consecrated places in the Prophet's

156- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:270, H. 1.
157- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:271, H. 1.



Mosque are the three columns; namely, Abū-Lubābah's[158] Column, known as *Usṭuwānat Abī-Lubābah* or *Usṭuwānat al-Tawbah* (The Repentance Column) and the other two columns following it towards the Holy Prophet's prayer-place, standing-place, and niche. Those who visit the Holy Prophet's tomb and mosque perform certain rites at these columns.

These certain rites and recommended acts have been mentioned by Shaykh al-Kulaynī in *al-Kāfī* and Shaykh al-Ṭūsī in *Tahdhīb al-Aḥkām* with many traditions of valid chains of authority.

For instance, Muḥammad ibn al-Ḥasan has reported on the

158- Abū-Lubābah, Bashīr ibn `Abd al-Mundhir, of the Anṣār (supporters; Muslims of Yathrib who accepted and received the Holy Prophet (ṣ) and the emigrants of Makkah), was one of the Holy Prophet's companions (*Ṣaḥābah*). During the Battle of Badr, the Holy Prophet (ṣ) ordered him to stay in Madīnah, yet he allotted a share of the spoils of war for him. This column carrying his name has a story:
When the Holy Prophet (ṣ) besieged the Jews of Banū-Qurayẓah, they pleaded for conciliation, but the Holy Prophet (ṣ) refused, asking them to accept the condition to agree to any decision made by Sa`d ibn Mu`ādh in this regard. They therefore asked him to grant them respite so that they could take counsel with Abū-Lubābah because, to them, he was a good adviser. Abū-Lubābah advised that they should not accept this condition because it would lead them to be sentenced to death. Afterwards, he felt sorry for giving this advice, seeing it as betrayal and disloyalty to the Holy Prophet (ṣ). He therefore repented and decided to tie himself to a column in the Prophet's Mosque, refraining from having any food. Because this state lasted for seven days, the man fainted. Then, Almighty Allah's acceptance of his repentance was revealed to the Holy Prophet. (ṣ) When he was informed of the acceptance of his repentance, he asked the Holy Prophet (ṣ) to come to untie him personally. *See* Al-Māmuqānī, *Tanqīḥ al-Maqāl* 1:175.

authority of Mu`āwiyah ibn `Ammār that Imam al-Ṣādiq (‘a) said:

> While residing in Madīnah for three days, you may observe fasting for three days beginning with Wednesday. On Tuesday night, you may offer a prayer at Abū-Lubābah's Column, which is also called the Column of Repentance to which Abū-Lubābah tied himself until he was excused by Almighty Allah. You may spend Wednesday thereat. The next night and day (i.e. Thursday), you may offer prayers near the next column, which is situated behind the Holy Prophet's (ṣ) standing-place. Fasting on Thursday, you may spend the next night and day (i.e. Friday) at the next column, offering prayers and sitting there. You may then fast on Friday. If possible, you should abstain from talking except when necessary. Do not leave the mosque except for an urgent need, and do not sleep at all as long as you are there. If you do all that, you will gain much reward. On Friday, thank and praise Almighty Allah and invoke His blessings upon the Holy Prophet and his Household. Then, pray to Him to grant you your requests. Include these words with your prayer:

O Allah, whatever I need from You whether I have mentioned it or not, whatever entreaty, which I have besought from You or not; I turn my face towards You, beseeching You to grant it in the name of Your Prophet, Muḥammad, may Allah bless him and his Household, the Prophet of Mercy. Settle all my needs for me, be they insignificant or great.

اَللَّهُمَّ مَا كَانَتْ إِلَيْكَ مِنْ حَاجَةٍ شَرَعْتُ اَنَا فِي طَلَبِهَا اَوْ إِلْتِمَاسٍ اَوْ لَمْ اَشْرَعْ سَأَلْتُكَهَا اَوْ لَمْ اَسْأَلْكَهَا فَإِنِّي اَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآله نَبِيِّ الرَّحْمَةِ فِي قَضَاءِ حَوَائِجِي صَغِيرِهَا وَكَبِيرِهَا.

If you do all that, then you will deserve to have your requests granted, Allah willing.[159]

159- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:274, H. 1.

## OTHER MOSQUES IN AL-MADĪNAH

In the holy city of al-Madīnah, there are other mosques that have the honor to be places where the Holy Prophet (ṣ) offered prayers, or which he himself ordered to be built.

The most important and most preferred of these mosques is the Qubā Mosque about which Almighty Allah revealed the following verse of the Holy Qur'ān:

Certainly, a mosque founded on piety from the very first day is more deserving that you should stand in it. In it are men who love that they should be purified, and Allah loves those who purify themselves. (9:108)

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ

The Holy Prophet (ṣ) is reported to have said:

Whoever visits Qubā Mosque and offers therein a two-unit prayer, will return with the reward of `Umrah.[160]

مَنْ أَتَى مَسْجِدِي مَسْجِدَ قُبَا فَصَلَّى فِيهِ رَكْعَتَيْنِ رَجَعَ بِعُمْرَةٍ.

Another important site is Faḍīkh Mosque, the place where the sun was returned for Imam `Alī, the Commander of the Faithful (‘a) and where the Holy Prophet (ṣ) offered prayers.

In Madīnah, there are also Masjid e Aḥzāb (Mosque of the Allies), which is the place where the Holy Prophet (ṣ) prayed to Almighty Allah to grant Imam `Alī (‘a) victory over `Amr ibn `Abd-Wudd al-`Āmirī in the Battle of the

160- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:548, H. 3 & 10:278, H. 5.

Allies (or *Khandaq*).

There is also the Ummu-Ibrāhīm's Chamber (known as *mashrabat ummi-ibrāhīm*), which is the residential place of the Holy Prophet (ṣ) during his residence in Qubā on his way to Madīnah. In this place too, the Holy Prophet (ṣ) offered prayers.

There are also the Uḥud Mosque and the graves of the martyrs of the Battle of Uḥud among which is the grave of Ḥamzah ibn `Abd al-Muṭṭalib, the Holy Prophet's uncle and the master of martyrs.

In *al-Kāfī*, Shaykh al-Kulaynī has reported that Mu`āwiyah ibn `Ammār quoted Imam al-Ṣādiq (ʻa) as saying:

> Make sure that you will not leave any of the following sites unvisited: Qubā Mosque (the mosque founded on piety from the very first day), Ummu-Ibrāhīm's Chamber, al-Faḍīkh Mosque, the graves of the martyrs, and Masjid al-Aḥzāb, which is also called the Conquest (*fatḥ*) Mosque.
>
> We have been informed that the Holy Prophet (ṣ), whenever visiting the graves of the martyrs, would say:

اَلسَّلاَمُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ.

Peace be upon you because you were constant; how excellent is then the issue of the abode!

> Among the prayers that are performed at Masjid al-Aḥzāb are the following:

يَا صَرِيخَ الْمَكْرُوبِينَ وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَيَا مُغِيثَ الْمَهْمُومِينَ إِكْشِفْ عَنِّي ضُرِّي وَهَمِّي وَكَرْبِي وَغَمِّي كَمَا

O He Who aids the aggrieved! O He Who responds to the supplication of the distressed! O He Who helps the depressed! (Please do) remove my distress, my grief, my anguish, and my dejection in the same way You relieved the grief of Your



كَشَفْتَ عَنْ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ هَمَّهُ وَكَفَيْتَهُ هَوْلَ عَدُوِّهِ فِي هَذَا الْمَكَانِ.

Prophet—peace be upon him and his Household—and saved him from the horror of his enemies at this very place.[161]

`Uqbah ibn Khālid is reported to have asked Imam al-Ṣādiq (ʻa), "When we visit the mosques that are around Madīnah, with which one should we start?"

The Imam (ʻa) instructed:

> You should start with Qubā Mosque where you should offer as many prayers as you can, for this place is the first mosque of this area in which the Holy Prophet (ṣ) offered prayers. You may then go to Ummu-Ibrāhīm's Chamber and offer a prayer therein, for it was the residence and prayer-place of the Holy Prophet (ṣ). You may then go to al-Faḍīkh Mosque and offer a prayer therein, for your Prophet (ṣ) offered a prayer therein. After visiting all the sites at this side, you may move to the other side of Mount Uḥud and start with the mosque that is situated on the side of al-Ḥīrah wherein you may offer a prayer. You may then pass by the tomb of Ḥamzah ibn `Abd al-Muṭṭalib and offer him salutation. Then, come to the martyrs and stop at their graves, greeting them with the following statement:

السَّلاَمُ عَلَيْكُمْ يَا اَهْلَ الدِّيَارِ اَنْتُمْ لَنَا فَرَطٌ وَإِنَّا بِكُمْ لاَحِقُونَ

Peace be upon you, O inhabitants of these graves. You have preceded us, and we shall certainly join you.

You may then go to the mosque that lies in the vast place beside the mountain on your right. Then, head for Mount Uḥud and offer a prayer therein. It is the place from where the Holy Prophet (ṣ) started off to contend with the

161- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:275, H. 1.

polytheists at Mount Uḥud. The army of the Muslims, under the command of the Holy Prophet (ṣ), resided there until the time of prayer. They performed the prayer there. You may then return to the graves of the martyrs and offer as many prayers as Almighty Allah has determined for you. Then, head forward until you arrive at Masjid al-Aḥzāb to offer prayers and supplicate before Almighty Allah there because in the Battle of al-Aḥzāb the Holy Prophet (ṣ) prayed to Almighty Allah at this place. Ammār ibn Mūsā has reported Imam al-Ṣādiq (‘a) as saying that the incident of the sun recourse for Imam `Alī (‘a) took place at Faḍīkh Mosque.

There are some other famous mosques in Madīnah, such as the following:

- Al-Kiblatayn Mosque wherein the following holy verse of changing the direction of kiblah was revealed:

Indeed, We see the turning of your face to heaven, so We shall surely turn you to a kiblah which you shall like. Turn then your face towards the Sacred Mosque. (2:144)

ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ

- Masjid al-Ghumāmah (Mosque of the Cloud), which is the place where a cloud cast a shadow over the Holy Prophet (ṣ) who had suffered from the heat of the sun.
- The five mosques attributed to Abū-Bakr, `Umar, `Uthmān, Imam `Alī (‘a), and Lady Fāṭimah (‘a).
- Masjid al-Mubāhalah (Mosque of the Mutual Invocation of Curse), which is the place where the Holy Prophet (ṣ) challenged the Christians of Najrān and called them to invoke Almighty Allah’s curse upon the lying party.



- Masjid e Salmān al-Fārisī (the Persian)[162]
- The place of the Holy Prophet’s overnight stay (*mu`arras*) during his journey back from Makkah to Madīnah. At this place, he also offered prayers.

About these places, Shaykh al-Kulaynī has reported a set of traditions, in his book of *al-Kāfī*, one of which is the following validly reported one:

Mu`āwiyah ibn `Ammār has reported Imam al-Ṣādiq (‘a) as saying:

When you leave Makkah and head for Madīnah, you will pass by Dhu’l-Ḥalīfah Mosque, which lies on the way between Makkah and Madīnah. There, you may visit the place of the Holy Prophet’s overnight stay. If it is the time of an obligatory or supererogatory prayer, you must perform it there. If not, you may reside there for a while, because the Holy Prophet (ṣ) used to stay overnight and offer prayers there.[163]

On the way between Makkah and Madīnah, there lies the Ghadīr Khumm Mosque, which is the place where the Holy Prophet (ṣ) stopped and declared Imam `Alī (‘a) as his successor and the next leader and Imam of the Muslim nation.

In this connection, Shaykh al-Kulaynī has reported through a valid chain of authority that `Abd al-Raḥmān ibn al-Ḥajjāj asked Imam al-Kāẓim (‘a) about the merit of offering a prayer at al-Ghadīr Mosque in daylight during a journey. The Imam (‘a) answered:

You may offer a prayer there, because it is rewardable. My

162- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 334-335.
163- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 10:289, H. 1.

father used to order me to do so.[164]

This list of holy places and mosques at Madīnah and other places proves what has been previously mentioned in the introduction of this discussion. The Ahl al-Bayt's view about holy places is based on the concept of maintaining those Islamic sites and sacred places associated with the divine mission, since they enjoy special sacredness where devotional acts are practiced as expressions of thanking Almighty Allah and respecting His commands and prohibitions.

164- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:292, S. 22.

## AL-KŪFAH AND ITS MOSQUES

The Ahl al-Bayt (‘a) viewed the city of Kūfah as distinctive because of various significances.

As for its historical significance, this city is connected with previous divine missions and prophets.

As for its political significance, this city has always been loyal to the Ahl al-Bayt (‘a).

As for its cultural significance, this city has played a significant role in promulgating the culture of the Ahl al-Bayt (‘a).

As for its future significance, this city is predicted to contribute greatly to the advent of the Awaited Imam al-Mahdī, may Allah hasten his reappearance.

In many traditions that are unanimously acceptable, the significance of Kūfah has been confirmed, apart from some details that cannot be proved by scholarly methods.

The results of these truths, which are reported from the Holy Imams of the Ahl al-Bayt (‘a), have been certified through some scientific (archeological) surveys and some ancient texts found in divine books, such as the Torah and the Psalms of David (‘a).[165]

In this respect, Abū-Bakr al-Ḥaḍramī has reported that he asked Imam al-Bāqir (‘a) to name the best region after the holy precincts of Almighty Allah and the Holy Prophet (ṣ).

The Imam (‘a) thus answered:

165- Some of our brethren are doing some surveys in this regard, hoping that they would be successful to publish them in the near future.

الْكُوفَةُ؛ هِيَ الزَّكِيَّةُ الطَّاهِرَةُ. فِيهَا قُبُورُ النَّبِيِّينَ وَالْمُرْسَلِينَ وَغَيْرِ الْمُرْسَلِينَ وَالأَوْصِيَاءِ الصَّادِقِينَ. وَفِيهَا مَسْجِدُ سُهَيْلٍ الَّذِي لَمْ يَبْعَثِ اللهُ نَبِيّاً إِلاَّ وَقَدْ صَلَّى فِيهِ، وَفِيهَا يَظْهَرُ عَدْلُ اللهِ، وَفِيهَا يَكُونُ قَائِمُهُ وَالْقُوَّامُ مِنْ بَعْدِهِ. وَهِيَ مَنَازِلُ النَّبِيِّينَ وَالأَوْصِيَاءِ وَالصَّالِحِينَ.

It is Kūfah! It is the perfect and pure city. In this city, there are the graves of the prophets—both messengers and non-messengers—and the veracious successors (of prophets). There is also the Mosque of Suhayl, in which all the Prophets that Almighty Allah had sent offered prayers. From this city will the Justice of Allah appear; and in this city will be His Rising Imam and the leaders who will succeed him. It is also the abode of the prophets, the successors, and the righteous.[166]

Sulaym—the manumitted slave of Ṭirbāl—and other reporters have reported Imam al-Ṣādiq (‘a) as saying:

نَفَقَةُ درْهَمٍ بِالْكُوفَةِ تُحْسَبُ بِمِائَةِ درْهَمٍ فِي مَا سِوَاهَا، وَرَكْعَتَانِ فِيهَا تُحْسَبُ بِمِائَةِ رَكْعَةٍ.

To give as alms a single dirham at Kūfah is recorded as giving one hundred dirhams as alms in other cities. Likewise, to offer a two-unit prayer thereat is regarded as offering one hundred-unit prayer.[167]

`Āṣim ibn `Abd al-Wāḥid al-Madīnī has reported that he heard Imam al-Ṣādiq (‘a) saying:

مَكَّةُ حَرَمُ اللهِ، وَالْمَدِينَةُ حَرَمُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَالْكُوفَةُ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلاَمُ. إِنَّ

Makkah is the sanctuary of Almighty Allah, Madīnah the sanctuary of Muḥammad (ṣ), and Kūfah the sanctuary of `Alī ibn Abī-Ṭālib. `Alī has deemed sacred the city of

166- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:524, H. 10.
167- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:526, H. 2.



عَلِيّاً حَرَّمَ مِنَ الْكُوفَةِ مَا حَرَّمَ إِبْرَاهِيمُ مِنْ مَكَّةَ وَمَا حَرَّمَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنَ الْمَدِينَةِ.

Kūfah in the same way Abraham (ṣ) had deemed Makkah sacred and Muḥammad (ṣ) had deemed Madīnah sacred.[168]

Isḥāq ibn Yazdād has reported that a man came to Imam al-Ṣādiq (‘a) and said that he had transferred all his property into gold and silver and sold all his country estates, intending to migrate to another country. “Should I move to Makkah?” the man asked.

“No,” said the Imam (‘a), “because the people of Makkah blaspheme Almighty Allah publicly.”

“Should I move to the sanctuary of Allah’s Messenger (i.e. Madīnah)?’ asked the man.

“No,” said the Imam (‘a), “because the people of Madīnah are more wicked than the people of Makkah.”

“Where should I move?” asked the man.

The Imam (‘a) suggested:

عَلَيْكَ بِالْعِرَاقِ الْكُوفَةِ؛ فَإِنَّ الْبَرَكَةَ مِنْهَا عَلَى اثْنَيْ عَشَرَ مِيلاً هَكَذَا وَهَكَذَا، وَإِلَى جَانِبِهَا قَبْرٌ مَا أَتَاهُ مَكْرُوبٌ قَطُّ وَلاَ مَلْهُوفٌ إِلاَّ فَرَّجَ اللهُ عَنْهُ.

You should choose Kūfah, Iraq because blessing is only twelve miles away from this city to the side of which there is a tomb. Whoever agonized or distressed comes to it shall be certainly relieved by Almighty Allah.[169]

168- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:399, H. 43.
169- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:404, H. 60.
This guideline of the Imam (‘a) might be given to express the manners of the people of that time exclusively. However, this tradition obviously entails one of the distinctive features of the city of Kūfah.

Abū-Usāmah has reported that he heard Imam al-Ṣādiq (‘a) saying:

الْكُوفَـةُ رَوْضَـةٌ مِـنْ رِيَـاضِ الْجَنَّة؛ فِيهَا قَبْرُ نُـوحٍ وَإِبْـرَاهِيمُ عَلَيْهِمَـا السَّلاَمُ وَقَبْـرُ ثَلَاثَمائَـة نَبِـيٍّ وَسَـبْعِينَ نَبِيّـاً وَسِـتُّمائَة وَصِيٍّ وَقَبْرُ سَيِّدِ الأَوْصِيَاء أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ.

Kūfah is one of the gardens of Paradise where exist the tombs of Prophets Noah and Adam—peace be upon them—as well as three hundred and seventy prophets, six hundred successors (of prophets), and the tomb of the master of the prophets’ successors; namely, the Commander of the Faithful, peace be upon him.[170]

In addition, there are other holy places in Kūfah due to which this city enjoys great importance, merit, and sacredness.

### *The Great Mosque of Kūfah*

At the top of the list of holy places is the Great Mosque of Kūfah whose sacredness, as well as the merits of offering prayers and acts of worship therein, have been mentioned in many traditions reported from the Ahl al-Bayt (‘a) some of which are the following:

Shaykh al-Kulaynī in *al-Kāfī*, Shaykh al-Ṣadūq in *al-Majālis* and *al-Amālī*, al-Barqī in *al-Maḥāsin*, Ibn Qawlawayh in *Kāmil al-Ziyārāt*, and Shaykh al-Ṭūsī in *Tahdhīb al-Aḥkām*, report Hārūn ibn Khārajah as saying that Imam al-Ṣādiq (‘a) once asked him, “O Hārūn ibn Khārijah, what is the distance between your house and the Kūfah Mosque? Is it about a mile?”

“No,” answered Hārūn, “probably less than that.”

170- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:404, H. 61.



The Imam (‘a) further asked, “Do you perform all your prayers therein?”

“No,” answered Hārūn, “I do not.”

The Imam (‘a) commented:

أَمَا لَـوْ كُنْـتُ بِحَضْرَتِه لَرَجَوْتُ أَلاَّ تَفُوتَنِي فِيه صَلاَةٌ، وَتَدْرِي مَا فَضْلُ ذَلِكَ الْمَوْضِعِ؟ مَا مِـنْ عَبْـدٍ صَـالِحٍ وَلاَ نَبِـيٍّ إِلاَّ وَقَـدْ صَلَّى فِـي مَسْجِدِ كُوفَانَ، حَتَّى إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْـهِ وَآلِـه لَمَّـا أُسْـرِيَ بِـه قَـالَ لَـهُ جَبْرَئِيلُ: أَتَدْرِي أَيْنَ أَنْتَ السَّاعَةَ يَا رَسُـولَ اللهِ؟ أَنْـتَ مُقَابِـلُ مَـسْجِدِ كُوفَانَ. قَالَ: فَاسْتَأْذِنْ لِي رَبِّي حَتَّى آتِيَـهُ فَأُصَـلِّي رَكْعَتَيْنِ. فَاسْـتَأْذَنَ اللهَ عَـزَّ وَجَـلَّ فَـأَذِنَ لَـهُ. وَإِنَّ مَيْمَنَتَـهُ لَرَوْضَـةٌ مِـنْ رِيَـاضِ الْجَنَّـة، وَإِنَّ وَسَطَهُ لَرَوْضَـةٌ مِـنْ رِيَـاضِ الْجَنَّـة، وَإِنَّ مُـؤَخَّرَهُ لَرَوْضَـةٌ مِـنْ رِيَـاضِ الْجَنَّـة، وَإِنَّ الـصَّلاَةَ الْمَكْتُوبَـةَ فِيـه لَتَعْدِلُ أَلْـفَ صَلاَة، وَإِنَّ النَّافِلَـةَ فِيـه لَتَعْـدِلُ خَمْـسَمائَة صَـلاَة، وَإِنَّ الْجُلُـوسَ فِيـه بِغَيْـرِ تِـلاَوَة وَلاَ ذِكْـرٍ لَعِبَادَةٌ، وَلَوْ عَلِمَ النَّاسُ مَا فِيـه لأَتَـوْهُ

Had I been present in the precinct of that mosque, I would have never missed any prayer that I could perform there. Do you know the merits of that place? All Prophets and virtuous saints offered prayers at the Kūfah Mosque, including the Holy Prophet Muḥammad (ṣ). When he was taken to the heavens, Archangel Gabriel (‘a) said to him, ‘O Muḥammad (ṣ), do you know where you are now? You are now opposite the Kūfah Mosque.’ The Holy Prophet (ṣ) thus asked permission from his Lord to visit the mosque and offer a two-unit prayer. He was thus permitted. Verily, to the right side of this mosque is a garden of Paradise, in the middle of it a garden of Paradise, and behind it also a garden of Paradise. To offer an obligatory prayer therein is equal in reward to offering one thousand prayers (at other places), to offer a supererogatory prayer therein is equal in reward to offering five hundred prayers, and to sit there without reciting or saying any devotional statement is considered to be an act of worship. If people were to

realize the merits of visiting this place, they would certainly come to it, even crawling.[171]

وَلَوْ حَبْواً.

Shaykh al-Ṭūsī in *Tahdhīb al-Aḥkām*, and Shaykh al-Ṣadūq in *man-lā-yaḥḍuruhu'l-faqīh*, have reported on the authority of `Alī ibn Mahziyār that Imam al-Ṣādiq (‘a) said:

The border of the Kūfah Mosque, as sketched by (Prophet) Adam, extends to the end of the Sarājīn quarter. As for me, I dislike entering there riding.

حَدُّ مَسْجِد الْكُوفَة آخِرُ السَّرَاجِينِ خَطَّهُ آدَمُ، وَأَنَا أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِباً.

“Who changed the borders of the mosque, then?” asked the reporter. The Imam (‘a) answered:

First of all, it was changed by Prophet Noah’s flood. It was then changed by Khosrow, the Persian king, and al-Nu`mān, the Arab king. Finally, it was changed by Ziyād ibn Abī-Sufyān.[172]

أَمَّا أَوَّلُ ذَلِكَ فَالطُّوفَانُ فِي زَمَنِ نُوحٍ، ثُمَّ غَيَّرَهُ أَصْحَابُ كِسْرَى وَالنُّعْمَانِ، ثُمَّ غَيَّرَهُ زِيَادُ بْنُ أَبِي سُفْيَانَ.

Najm ibn Ḥaṭīm has reported Imam al-Bāqir (‘a) as saying:

If people were to realize the favors they might gain when they visit Kūfah Mosque, they would certainly travel to it from remote countries. One obligatory prayer in this mosque is equal in reward to one Ḥajj and to offer a supererogatory prayer therein is equal in reward to one `Umrah.[173]

لَوْ يَعْلَمُ النَّاسُ مَا فِي مَسْجِدِ الْكُوفَةِ لأَعَدُّوا لَهُ الزَّادَ وَالرَّوَاحِلَ مِنْ مَكَانٍ بَعِيدٍ؛ إِنَّ صَلاَةً فَرِيضَةً فِيهِ تَعْدِلُ حَجَّةً، وَصَلاَةً نَافِلَةً فِيهِ تَعْدِلُ عُمْرَةً.

Shaykh al-Ṣadūq, in *man-lā-yaḥḍuruhu'l-faqīh*, has

171- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:521, H. 3.



reported Imam `Alī (‘a) as saying:

Trips should not be taken except to three mosques—the Sacred Mosque of Makkah, the Holy Prophet’s Mosque, and the Kūfah Mosque.[174]

لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ، الْمَسْجِد الْحَرَامِ، وَمَسْجِد الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَمَسْجِدِ الْكُوفَة.

Al-Aṣbagh ibn Nubātah has reported that Imam `Alī (‘a) addressed the following words to the people of Kūfah:

O people of Kūfah, Almighty Allah has bestowed something upon you that He has not given to any other people. It is the merit of this prayer-place of yours, which was the house of Adam (‘a), the house of Noah(‘a), the house of Idrīs (Enoch)(‘a), the prayer-place of Abraham(ṣ), the Friend of Allah, the prayer-place of al-Khiḍr (‘a), my brother, and my prayer-place. Verily, this mosque of yours is one of four mosques chosen by Almighty Allah for the people. On the Day of Resurrection, I see this mosque brought forward, clad in two white garments like the costume worn by Muḥrims (i.e. those entering into the sacred state before performing the ritual Ḥajj Pilgrimage). It will then intercede

يَا أَهْلَ الْكُوفَة، لَقَدْ حَبَاكُمُ اللهُ عَزَّ وَجَلَّ بِمَا لَمْ يَحْبُ بِهِ أَحَداً، مِنْ فَضْلِ مُصَلاَّكُمْ بَيْتُ آدَمَ وَبَيْتُ نُوحٍ وَبَيْتُ إِدْرِيسَ، وَمُصَلَّى إِبْرَاهِيمَ الْخَلِيلِ، وَمُصَلَّى أَخِي الْخِضْرِ، وَمُصَلاَّيَ، وَإِنَّ مَسْجِدَكُمْ هَذَا لأَحَدُ الْمَسَاجِدِ الأَرْبَعَةِ الَّتِي إِخْتَارَهَا اللهُ عَزَّ وَجَلَّ لأَهْلِهَا. وَكَأَنِّي بِهِ قَدْ أُتِيَ بِهِ يَوْمَ الْقِيَامَةِ فِي ثَوْبَيْنِ أَبْيَضَيْنِ يَتَشَبَّهُ بِالْمُحْرِمِ وَيَشْفَعُ لأَهْلِهِ وَلِمَنْ يُصَلِّي فِيهِ فَلاَ تُرَدُّ شَفَاعَتُهُ. وَلاَ تَذْهَبُ الأَيَّامُ وَاللَّيَالِي حَتَّى يُنْصَبَ

172- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:523, H. 8.
173- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:525, H. 14.
174- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:525, H. 16.

الْحَجَرُ الأَسْوَدُ فيه. وَلَيَأْتِيَنَّ عَلَيْه زَمَانٌ يَكُونُ مُصَلَّى الْمَهْدِيِّ مِنْ وُلْدي، وَمُصَلَّى كُلِّ مُؤْمن، وَلاَ يَبْقَى عَلَى الأَرْض مُؤْمنٌ إلاَّ كَانَ به أَوْ حَنَّ قَلْبُهُ إلَيْه. فَلاَ تَهْجُرُوهُ وَتَقَرَّبُوا إلَى الله عَزَّ وَجَلَّ بالصَّلاَة فيه وَارْغَبُوا إلَيْه في قَضَاء حَوَائجكُمْ، فَلَوْ يَعْلَمُ النَّاسُ مَا فيه منَ الْبَرَكَة لأَتَوْهُ منْ أَقْطَار الأَرْض وَلَوْ حَبْواً عَلَى الثَّلْج.

for its people and for those who used to offer prayers therein, and its intercession will not be rejected. Soon will the Black Stone be installed in this mosque. In a coming age, this mosque will be the prayer-place of Mahdī, one of my descendants, and the prayer-place of all true faithful believers. At that time, there will be no faithful believer on this globe but that he will be in this place or will have his heart yearning for it. Should people come to know the blessing found in this mosque, they would come to it from the furthest regions of the world even crawling on snow.[175]

Moreover, some traditions have mentioned more merits and rewards for visiting this mosque than those mentioned for the Furthest Mosque of Jerusalem.

In this respect, Muḥammad ibn Ya`qūb has reported Imam al-Ṣādiq (‘a) as narrating the following:

One day, a man came to Imam `Alī (‘a), who was in the Kūfah Mosque, and greeted him, saying, “Peace and Allah’s mercy and blessings be upon you, O Commander of the Faithful.”

As the Imam (‘a) responded to his greeting, the man said, “I have intended to head for the Furthest Mosque (of Jerusalem) and I thus wanted to greet and bid you farewell before I leave.”

“What do you expect from this journey?” the Imam (‘a) asked.

175- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:526, H. 18.



“I expect to attain its reward and merit,” answered the man.

The Imam (‘a) advised:

فَبِعْ رَاحلَتَكَ وَكُلْ زَادَكَ وَصَلِّ في هَذَا الْمَسْجد؛ فَإنَّ الصَّلاَةَ الْمَكْتُوبَةَ فيه حجَّةٌ مَبْرُورَةٌ وَالنَّافلَةَ عُمْرَةٌ مَبْرُورَةٌ وَالْبَرَكَةَ منْهُ عَلَى اثْنَيْ عَشَرَ مِيلاً. يَمينُهُ يُمْنٌ وَيَسَارُهُ مَكْرٌ. وَفي وَسَطه عَيْنٌ منْ دُهْن وَعَيْنٌ منْ لَبَن وَعَيْنٌ منْ مَاء شَرَابٌ للْمُؤْمنينَ، وَعَيْنٌ منْ مَاء طَاهر للْمُؤْمنينَ. منْهُ سَارَتْ سَفينَةُ نُوح، وَكَانَ فيه (نَسْرٌ) وَ(يَغُوثُ) وَ(يَعُوقُ)، وَصَلَّى فيه سَبْعُونَ نَبيّاً وَسَبْعُونَ وَصيّاً أَنَا أَحَدُهُمْ. مَا دَعَا فيه مَكْرُوبٌ بمَسْأَلَة في حَاجَة منَ الْحَوَائج إلاَّ أَجَابَهُ اللهُ تَعَالَى وَفَرَّجَ عَنْهُ كُرْبَتَهُ.

If so, you may sell your riding-animal, consume your provisions, and pray at this mosque, for performing an obligatory prayer at this mosque is equal (in reward) to performing one Ḥajj, and offering a supererogatory prayer to performing one `Umrah. The blessed area is only twelve miles away from the mosque where its right side is felicity while its left side is ill omen. In its center, there is a spring of oil, a spring of milk, a spring of fresh water for the believers, and a spring of pure water for them, too. From this place, the ark of Prophet Noah (‘a) set off, where there had been the idols Naṣr, Yaghūth, and Ya`ūq.[176] At this place too, seventy prophets and seventy successors of prophets, one of whom is myself, offered prayers. No agonized person prays to Almighty Allah for any request without his prayer being granted by Allah and his agony relieved.[177]

It is maintained by many traditions that at the Kūfah

176- These idols, also mentioned in the Holy Qur'ān (71:23), were worshipped by the heathen people of Prophet Noah.
177- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:528, H. 1.

Mosque there are stations ascribed to some prophets and Imams of the Ahl al-Bayt (‘a). For instance, the station of Imam `Alī, the Commander of the Faithful (‘a), is situated at the seventh column of the mosque, the station of Imam Ḥasan (‘a) at the fifth, the station of Prophet Abraham (ṣ) at the third, and the station of Archangel Gabriel (‘a) at the fifth, directly behind the Kindah Gate.[178]

Books on supplications and formulas of *ziyārah* have mentioned special devotional rites, prayers, supplications, and whispered prayers to be practiced at the Kūfah Mosque, such as the two-unit prayer of granting requests. In each unit Sūrah al-Fātiḥah (No. 1), Sūrah al-Falaq (No. 113), Sūrah al-Nās (No. 114), Sūrah al-Tawḥīd (No. 112), Sūrah al-Kāfirūn (No. 109), Sūrah al-Naṣr (No. 110), and Sūrah al-Qadr (No. 97) are recited. Upon accomplishment, the famous Tasbīḥ al-Zahrā' litany[179] is said and then one’s request is made through supplication. Once one does all that, his request will be granted by Almighty Allah and his prayers will be responded to, Allah willing.[180]

178- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:530. Section: Recommendation of Offering Prayers at the Seventh and Fifth Columns of al-Kūfah Mosque.

179- *Tasbīḥ al-Zahrā'* is a famous litany comprising one hundred words of praising Almighty Allah. The most famous and considerable form of it is to say *allāhu-akbar(u)* (Allah is the Greatest) thirty-four times, *alḥamdu-lillāh(i)* (Praise be to Allah) thirty-three times, and *subḥānallāh(i)* (Glory be to Allah) thirty-three times. Further details about this litany can be found in books on devotional acts, especially Shaykh `Abbās al-Qummī’s famous one of *Mafātīḥ al-Jinān*. [Translator]

180- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:532; Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 386-401 where details of the devotional rites at al-Kūfah Mosque are mentioned.



### *Imam `Alī’s Tomb and Wādī al-Salām*

In Kūfah is the tomb of Imam `Alī (‘a), which is situated at the back of the city by the side of the white hills. This region is called Gharī and Najaf. It was too dry to support vegetation. After the appearance of Imam `Alī’s tomb in this area, the people of Kūfah used to bury their dead people there. The modern city of Najaf was established around the tomb of Imam `Alī (‘a) and then became the central city of the Najaf Governorate. The city of Kūfah became a district attached to it.

The method and merits of visiting the tomb of Imam `Alī (‘a) have been cited within the chapter on the virtues of this holy place.

Naṣīr al-Dīn al-Ṭūsī has reported on the authority of Muḥammad ibn Muḥammad ibn al-Faḍl, the nephew of Dāwūd al-Raqqī, that Imam al-Ṣādiq (‘a) said:

أَرْبَعُ بِقَاعٍ ضَجَّتْ إِلَى اللهِ أَيَّامَ الطُّوفَانِ: الْبَيْتُ الْمَعْمُورُ فَرَفَعَهُ اللهُ، وَالْغَرِيُّ وَكَرْبَلاءُ وَطُوسُ.

On the days of Noah’s flood, four regions cried to Almighty Allah: the Much-Frequented House, which Almighty Allah thus raised, Gharī, Karbalā', and Ṭūs.[181]

In his book, entitled *Faḍl al-Kūfah*, Muḥammad ibn `Alī ibn al-Ḥasan al-`Alawī reports, through a chain of authority connected to `Uqbah ibn `Alqamah Abu’l-Janūb, that Imam `Alī (‘a) purchased the area between the Khawarnaq Palace and Ḥīrah in Kūfah, (or the area between Najaf and Ḥīrah, according to another narration), with forty thousand Dirhams and called some people to witness the contract. “Why have you, Commander of the Faithful (‘a), purchased this land at such a high price while it is barren?” they asked.

He answered:

181- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:231, H. 22.

I have heard the Messenger of Allah (ṣ) saying, "Kūfān! Kūfān! The first of it shall be returned to the last of it (because of complete destruction to which this city will be exposed). From this region, seventy thousand individuals shall be resurrected and allowed to enter Paradise without settling an account with them." I, therefore, would like these people to be resurrected from my property.[182]

سَمِعْتُ مِنْ رَسُول الله صَلَّى اللهُ عَلَيْهِ وَآلِه يَقُولُ: كُوفَانُ كُوفَانُ؛ يُرَدُّ أَوَّلُهَا عَلَى آخِرِهَا، يُحْشَرُ مِنْ ظَهْرِهَا سَبْعُونَ أَلْفاً يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ. فَاشْتَهَيْتُ أَنْ يُحْشَرُوا مِنْ مِلْكِي.

Badr ibn Khalīl al-Asadī has reported on the authority of a man from Shām that Imam `Alī ('a) said:

The first region (of the earth) on which Almighty Allah was worshipped is behind Kūfah. That was when Almighty Allah ordered the angels to prostrate themselves before Adam ('a); so, they did at the place behind Kūfah.[183]

أَوَّلُ بُقْعَةٍ عُبِدَ اللهُ عَلَيْهَا ظَهْرُ الْكُوفَةِ، لَمَّا أَمَرَ اللهُ الْمَلاَئِكَةَ أَنْ يَسْجُدُوا لآدَمَ فَسَجَدُوا عَلَى ظَهْرِ الْكُوفَةِ.

Ḥabbah al-`Aranī has reported that he once accompanied Imam `Alī ('a) to Kūfah. There, the Imam ('a) stopped at Wādī al-Salām as if he were talking to some people. Following him, I stood with him for so long that I felt worn out. I then sat for a long time until I grew weary. So, I stood up again until I felt tired and had to sit down again. Again, I sat down for so long that I felt weary. The third time, I stood up, gathered my garment, and said, "O Commander of the Faithful ('a), I feel pity for you because you have been standing for such a long time. Would you like to rest for a while?" I then put the garment on the

182- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:231, H. 21.
183- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:232, H. 25.



ground so that he could sit on it.

The Imam ('a) then said to me, "O Ḥabbah, this has been no more than a discourse with a faithful believer—a kind of pleasure."

"O Commander of the Faithful ('a)," I said, "Are they communicating?"

The Imam ('a) answered, "Yes, they are. If you were now allowed to see the unseen, you would see them in meetings speaking to one another."

"Are they bodies or spirits?" I asked.

The Imam ('a) answered:

They are spirits. There is no faithful believer that dies in any region on this earth except that his soul is allowed to join Wādī al-Salām, which is also an area in the Garden of Eden.[184]

أَرْوَاحٌ، وَمَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بِقَاعِ الأَرْضِ إِلاَّ قِيلَ لِرُوحِهِ: إِلْحَقِي بِوَادِي السَّلاَمِ. وَإِنَّها لَبُقْعَةٌ مِنْ جَنَّةِ عَدْنٍ.

Ṣafwān al-Jammāl has reported that he once accompanied Imam al-Ṣādiq ('a) on a journey from Madīnah to Ḥīrah. When they passed over Ḥīrah, the Imam ('a) asked Ṣafwān to lead the riding-animals to the road that led to Gharī. When they reached that place, the Imam ('a) took out a thin rope made of coir which he had carried with him and then moved many steps away from the road towards the west. He then stretched that rope and stopped at its other end. He then tapped the ground with his hands and took a handful of dust that he smelt for a long time. He then walked towards the place where Imam `Alī's tomb lay. On the tomb, he spread the dust with his blessed hand, took a handful of it, smelt it, and

184- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:234, H. 26.

sobbed so heavily that I thought he had passed away. When he recovered consciousness, he said, "This is, by Allah, the burial place of the Commander of the Faithful (‘a)."

The Imam (‘a) then drew a sketch.

I asked him, "O son of Allah's Messenger (‘a), what had made the rightful members of Muḥammad's Household (‘a) refrain from showing this burial place to the people?"

The Imam (‘a) answered, "They feared lest the descendants of Marwān and the Khawārij would damage this place."

Ṣafwān then asked the Imam (‘a) how to visit the tomb of Imam `Alī (‘a), and the Imam (‘a) instructed:

To visit his tomb, you should bathe yourself, put on two new or clean and ceremonially pure garments, and use a perfume, although it is acceptable without this. When you are about to leave your house, you may say, "I am leaving my house, seeking Allah's bounty... etc."[185]

### *Sahlah Mosque*

Sahlah (or *Suhayl*) Mosque is one of the holy places of Kūfah. Many traditions report the merits of this mosque, such as Imam al-Ṣādiq's saying:

مَا مِنْ مَكْرُوبٍ يَأْتِي مَسْجِدَ السَّهْلَةِ وَيُصَلِّي فِيهِ رَكْعَتَيْنِ بَيْنَ الْعِشَائَيْنِ وَيَدْعُو اللهَ عَزَّ وَجَلَّ إِلاَّ فَرَّجَ اللهُ كُرْبَتَهُ.

Any aggrieved person who visits al-Sahlah Mosque, performs the Maghrib and `Ishā' Prayers thereat, and supplicates, Almighty Allah will most certainly have his grief relieved by Him.[186]

185- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:235, H. 1.
186- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:441, H. 20.



Other traditions hold that Sahlah Mosque is the place where the prophets and righteous persons offered prayers since the time of Prophet Abraham (ṣ) and even before that.

Shaykh al-Kulaynī has reported on the authority of `Abdullāh ibn Abān that he, accompanied by others, visited Imam al-Ṣādiq (‘a) who asked if any one of them had something to tell about Zayd ibn `Alī, the Imam's uncle. One the attendants thus related, "I do. One night, we gathered at the house of Mu`āwiyah ibn Isḥāq al-Anṣārī who called us to visit Sahlah Mosque and to offer a prayer thereat. However, something happened to Zayd and prevented him from going there."

Commenting on this event, the Imam (‘a) said:

أَمَا وَاللهِ لَو اسْتَعَاذَ اللهَ بِهِ حَوْلاً لأَعَاذَهُ. أَمَا عَلِمْتَ أَنَّهُ مَوْضِعُ بَيْتِ إِدْرِيسَ النَّبِيِّ عَلَيْهِ السَّلاَمُ الَّذِي كَانَ يَخِيطُ فِيهِ، وَمِنْهُ سَارَ إِبْرَاهِيمُ إِلَى الْيَمَنِ بِالْعَمَالِقَةِ، وَمِنْهُ سَارَ دَاوُدُ إِلَى جَالُوتَ، وَإِنَّ فِيهِ لَصَخْرَةً خَضْرَاءَ فِيهَا مِثَالُ كُلِّ نَبِيٍّ، وَمَنْ تَحْتَ تِلْكَ الصَّخْرَةِ أُخِذَتْ طِينَةُ كُلِّ نَبِيٍّ؟ وَإِنَّهُ لَمُنَاخُ الرَّاكِبِ... الْخِضْرِ عَلَيْهِ السَّلاَمُ.

By Allah (I swear), if he had sought Almighty Allah's protection in the name of that place, he would certainly have been given protection for a whole year at least. Do you not know that the Sahlah Mosque is the place where Prophet Idrīs (‘a) lived and used to sew. From this place too, Prophet Abraham (ṣ) lead the Giants towards Yemen. Likewise, from this place, Prophet David (‘a) moved to confront Goliath. In this place, there is a green rock on which the picture of each prophet was carved and from beneath this rock, the clay of every prophet (from which they were created) was taken. The Rider also resided at this place... i.e. al-Khiḍr (‘a).[187]

187- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:533, H. 3.

Ṣāliḥ ibn Abi'l-Aswad has reported Imam al-Ṣādiq (‘a) as saying:

أَمَـا إِنَّـهُ مَنْـزِلُ صَـاحِبِنَا إِذَا قَامَ بِأَهْلِه.

Sahlah Mosque is the house where our Master (i.e. Imam al-Mahdī (‘a)) shall reside along with his family members.[188]

188- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:533, H. 4.

## IMAM AL-ḤUSAYN'S SANCTUARY

In the previous section on pilgrimages to the tombs of the Holy Imams (‘a), we have cited the great reward and merits of visiting the tomb of Imam al-Ḥusayn (‘a), the Master of Martyrs. This pilgrimage acquires a distinctive importance with regard to the spiritual, cultural, political, individual, and communal significance of the Event of Karbalā'.

Moreover, Imam al-Ḥusayn's sanctuary (also called *al-ḥā'ir al-ḥusaynī*; the place where water would not flow over his tomb on various occasions), represented by Imam al-Ḥusayn's holy shrine, enjoys great merit that no other place can ever have.

Many traditions report the merits of this sanctuary, such as the following one reported by Shaykh al-Kulaynī, Shaykh Ibn Qawlawayh, and Shaykh al-Ṭūsī, through several chains of authority, from Imam al-Ṣādiq (‘a):

إِنَّ لِمَوْضِعِ قَبْرِ الْحُسَيْنِ عَلَيْهِ الـسَّلاَمُ حُرْمَـةً مَعْرُوفَـةً؛ مَـنْ عَرَفَهَا وَاسْتَجَارَ بِهَا أُجِيرَ.

The place of Ḥusayn's tomb enjoys a well-recognized sanctity. Whoever recognizes and seeks refuge through it, shall be protected.

The reporter then asked the Imam (‘a) to mark out the borders of that place.

The Imam (‘a) answering him said:

إِمْسَحْ مِنْ مَوْضِعِ قَبْرِهِ الْيَوْمَ خَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ نَاحِيَةِ رِجْلَيْهِ وَخَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ نَاحِيَةِ رَأْسِهِ. وَمَوْضِعُ قَبْرِهِ مِنْ يَوْمِ دُفِنَ رَوْضَةٌ مِنْ

From the current place of his tomb, survey twenty-five cubits from the side of his feet and twenty-five cubits from the side of the head. Since the day he was buried, the place of his tomb has been a garden of Paradise.

رِيَـاضِ الْجَنَّـةِ. وَمِنْـهُ مِعْـرَاجٌ تُعْـرَجُ فِيـهِ بِأَعْمَالِ زُوَّارِهِ إِلَى السَّمَاءِ. وَمَا مِـنْ مَلَـكٍ فِـي الـسَّمَاءِ وَلاَ فِـي الأَرْضِ إِلاَّ وَهُـمْ يَسْأَلُونَ اللهَ أَنْ يَأْذَنَ لَهُـمْ فِي زِيَـارَةِ قَبْرِ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ، فَفَوْجٌ يَنْزِلُ وَفَـوْجٌ يَعْرُجُ.

From this place, the deeds of his visitors ascend to the heavens. All the angels of the heavens and of the earth are always asking Almighty Allah to permit them to visit Ḥusayn's tomb. Thus, a group (of angels) is seen descending while another is ascending.[189]

On the authority of his father, `Umar ibn Thābit has reported Imam al-Bāqir (‘a) as saying:

خَلَـقَ اللهُ كَـرْبَلاَءَ قَبْـلَ أَنْ يَخْلُـقَ الْكَعْبَةَ بِأَرْبَعَةٍ وَعِشْرِينَ أَلْفَ عَـامٍ، وَقَدَّسَهَا وَبَارَكَ عَلَيْهَـا، فَمَـا زَالَـتْ قَبْـلَ أَنْ يَخْلُـقَ اللهُ الْخَلْـقَ مُقَدَّسَـةً مُبَارَكَةً وَلاَ تَزَالُ كَـذَلِكَ، وَجَعَلَهَـا اللهُ أَفْضَلَ الأَرْضِ فِي الْجَنَّةِ.

Almighty Allah had created Karbalā' twenty-four thousand years before he created the Ka`bah. Since then, He deemed it sacred and blessed it. Karbalā' has thus always been sacred and blessed even before He created the creations and for all time to come. He has made it the best of all the regions of the earth in Paradise.[190]

Muḥammad ibn Sinān reports on the authority of someone he had not named that Imam al-Ṣādiq (‘a) said:

One day, Imam `Alī (‘a) led some people on a journey. When he was about one or two miles away from Karbalā', he moved toward it. When he arrived at the place where the martyrs of Karbalā' would be martyred, he said:

189- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:400, H. 4.
190- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:404, H. 5.



قَبْرٌ فِيهَا مِائَتَا نَبِـيٍّ، وَمِائَتَـا وَصِـيٍّ، وَمِائَتَـا سِـبْطٍ شُهَدَاءُ بِأَتْبَاعِهِمْ.

This is a place which contains the bodies of two hundred prophets, two hundred successors of prophets, and two hundred descendants of prophets along with their followers, all of whom were martyred.

Circumambulating that place, the Imam (‘a) took out his feet from the stirrup of his riding-animal and said repeatedly:

مُنَاخٌ وَكَافٌ وَمَصَارِعُ شُـهَدَاءَ لاَ يَسْبِقُهُمْ مَنْ كَانَ قَبْلَهُمْ وَلاَ يَلْحَقُهُمْ مَنْ كَانَ بَعْدَهُمْ.

This is a residence where the martyrs who were never excelled by those that existed before them and shall never be surpassed by those who will exist after them will be martyred.[191]

## *Imam al-Ḥusayn's Soil*

In addition to the sacredness and the rewards obtained from visiting the holy shrine of Imam al-Ḥusayn (‘a), Almighty Allah has given this place further positive (i.e. material) particularities one of which is that the soil of this place brings about healing for the sick. Accordingly, master jurisprudents have permitted using a very small amount of this soil for healing purposes even though it is generally forbidden to eat any amount of soil.[192]

191- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:405, H. 6.
192- Imam Mūsā al-Kāẓim (‘a) is reported to have said:

⇨

Many traditions recommend seeking healing from the soil of Imam al-Ḥusayn's tomb. For instance, Shaykh al-Kulaynī has reported on the authority of Yūnus ibn al-Rabī` that Imam al-Ṣādiq (‘a) said:

عِنْـدَ رَأْسِ الْحُـسَيْنِ عَلَيْـهِ الـسَّلاَمُ لَتُرْبَـةٌ حَمْرَاءُ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلاَّ السَّامَ.

At the head of Ḥusayn's tomb, there is red soil that holds remedy for all maladies except death.[193]

`Abdullāh ibn Ya`fūr reports that he once said to Imam al-Ṣādiq (‘a), "Some people take a piece of the soil of Imam al-Ḥusayn's tomb and it benefits them; however, when others do this, they do not find any benefit. Why is that?"

The Imam (‘a) commented:

لاَ وَاللهِ، لاَ يَأْخُذُهُ أَحَدٌ وَهُـوَ يَرَى أَنَّ اللهَ يَنْفَعُهُ بِه إِلاَّ نَفَعَهُ بِهِ.

This is untrue. I swear it by Allah. Every one who takes from this soil and believes that Almighty Allah will benefit him by it, will certainly find benefit.[194]

Shaykh al-Ṭūsī has reported on the authority of Zayd al-Shaḥḥām that Imam al-Ṣādiq (‘a) said:

وَلاَ تَأْخُذُوا مِنْ تُرْبَتِي شَيْئاً لِتَبَرَّكُـوا بِـهِ، فَـإِنَّ كُـلَّ تُرْبَـةٍ لَنَـا مُحَرَّمَـةٌ إِلاَّ تُرْبَةَ جَدِّيَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا الـسَّلاَمُ، فَـإِنَّ اللهَ عَـزَّ وَجَـلَّ جَعَلَهَـا شِفَاءً لِشِيعَتِنَا وَأَوْلِيَائِنَا.

Do not eat any amount of the soil of my grave for seeking blessing, because the soil of our graves is forbidden for eating except the soil of the grave of Ḥusayn ibn `Alī (‘a), my grandfather. Almighty Allah has made this soil carry remedy for our Shī`ah and loyalists.

*See* al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:414.

193- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:408, H. 1.

194- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:409, H. 2.



Verily, Almighty Allah has made the soil of Ḥusayn's tomb a remedy for all maladies and security against all feared matters. When you intend to use any amount of it, kiss it, pass it over both your eyes and the other body organs and then say the following:

اَللَّهُمَّ بِحَقِّ هَـذِهِ التُّرْبَـةِ وَبِحَـقِّ مَـنْ حَلَّ بِهَـا وَثَـوَى فِيهَـا وَبِحـقِّ جَـدِّهِ وَاَبِيهِ وَأُمِّهِ وَاَخِيهِ وَالاَئِمَّةِ مِنْ وُلْدِهِ وَبِحَـقِّ الْمَلاَئِكَـةِ الْحَـافِّينَ بِـهِ إِلاَّ جَعَلْتَهَا شِفَاءً مِنْ كُلِّ دَاءٍ وَبُرْءاً مِنْ كُـلِّ مَـرَضٍ وَنَجَاةً مِـنْ كُـلِّ آفَـةٍ وَحِرْزاً مِمَّا اَخَافُ وَاَحْذَرُ.

O Allah, for the sake of this dust, for the sake of him who resided in it and occupied it, for the sake of his grandfather, his father, his mother, his brother, and the Imams from his descendants (‘a), and for the sake of the angels who surround him, [I beseech You to] make it a remedy for all maladies, a cure for all diseases, a security against all epidemics, and a refuge against whatever I fear.

After that, one may use it.

Abū-Usāmah commented, "Since I have used it from early times, I have found it exactly as Imam al-Ṣādiq (‘a) had said. Since then, I have never faced any misfortune, thanks to Almighty Allah."

It is also recommended to use rosaries whose beads are made of the clay of Imam al-Ḥusayn's tomb. One of the merits of such rosaries is that the reward of praising and glorifying Almighty Allah is recorded for one who carries such rosaries in the hand even if he is inattentive.

Muḥammad ibn `Abdullāh ibn Ja`far al-Ḥimyarī reports that he once wrote a letter to a Jurisprudent asking him whether it is or not permissible to use rosaries made of the clay of Imam al-Ḥusayn's tomb and whether there is a merit in doing so.

My letter, he said, was answered back as follows:

تُسَبِّحُ بِه، فَمَا فِي شَيْءٍ مِنَ السُّبَحِ أَفْضَلُ مِنْهُ، وَمِنْ فَضْلِه أَنَّ الْمُسَبِّحَ يَنْسَى التَّسْبِيحَ وَيُدِيرُ السُّبْحَةَ فَيُكْتَبُ لَهُ ذَلِكَ التَّسْبِيحُ.

You may use it (i.e. the clay) in making rosaries, for there are no rosaries better than those made of this clay. One of the merits of glorifying Almighty Allah using such rosaries is that when one, having such a rosary in the hand, omits uttering words of glorification, the reward of it is still recorded for him.[195]

### *Response of Prayers under his Dome*

Another distinctive merit of Imam al-Ḥusayn's holy shrine is that all supplicatory prayers offered under the dome of this shrine will be responded.

In the word of Aḥmad ibn Fahad, it is reported that Almighty Allah has compensated Imam al-Ḥusayn (‘a) for his martyrdom with four characteristics:

(1) He has made the clay of his tomb a remedy for ailments

(2) He responds to all prayers offered under the dome of his tomb

(3) He made the other Holy Imams (‘a) descend from him

(4) He has determined the days during which his tomb is visited to be added to the lifespan of its pilgrims

Shu`ayb al-`Aqarqūfī has reported that he once asked Imam al-Ṣādiq (‘a) about the reward of visiting the tomb of Imam al-Ḥusayn (‘a), and he answered:

195- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:420, H. 1.



يَا شُعَيْبُ، مَا صَلَّى عِنْدَهُ أَحَدٌ وَدَعَا دَعْوَةً إِلاَّ اسْتُجِيبَ عَاجِلَةً وَآجِلَةً... أَيْسَرُ مَا يُقَالُ لِزَائِرِ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ: قَدْ غُفِرَ لَكَ فَاسْتَأْنِفِ الْيَوْمَ عَمَلاً جَدِيداً.

O Shu`ayb, whoever offers a prayer at his tomb or supplicates, will certainly have his supplication responded sooner or later....The least thing said to a pilgrim of Imam al-Ḥusayn's tomb is the following: You are forgiven; therefore, make for yourself a new beginning on this day.[196]

Many other traditions have reported many rewards for those offering prayers and performing devotional acts at the tomb of Imam al-Ḥusayn (‘a).

Ja`far ibn Muḥammad ibn Ibrāhīm has reported Imam al-Bāqir (‘a) to have addressed the following words to someone:

مَا يَمْنَعُكَ إِذَا عَرَضَتْ لَكَ حَاجَةٌ أَنْ تَأْتِيَ قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَتُصَلِّي عِنْدَهُ أَرْبَعَ رَكَعَاتٍ، ثُمَّ تَسْأَلُ حَاجَتَكَ؟ فَإِنَّ الصَّلاَةَ الْمَفْرُوضَةَ عِنْدَهُ تَعْدِلُ حِجَّةً، وَالصَّلاَةَ النَّافِلَةَ عِنْدَهُ تَعْدِلُ عُمْرَةً.

What prevents you, when you need any of your requests to be granted, from coming to the tomb of Ḥusayn (‘a), offering a four-unit prayer there, and then imploring for what you need? Verily, an obligatory prayer that is performed there is equal to one Ḥajj Pilgrimage and a supererogatory prayer to one `Umrah.[197]

Abu'l-Numayr has reported Imam al-Bāqir (‘a) as saying:

إِنَّ وِلاَيَتَنَا عُرِضَتْ عَلَى أَهْلِ الأَمْصَارِ فَلَمْ يَقْبَلْهَا قَبُولَ أَهْلِ

The (divinely designated) loyalty to our leadership was offered to the people of all countries, but none accepted it like the acceptance of the people of Kūfah.

196- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:422, H. 4.
197- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:406, H. 3.

الْكُوفَةِ شَيْءٌ، وَذَلِكَ أَنَّ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فِيهِ، وَإِنَّ إِلَى لُزْقَتِهِ لَقَبْراً آخَرَ، يَعْنِي قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ، وَمَا مِنْ آتٍ أَتَاهُ يُصَلِّي عِنْدَهُ رَكْعَتَيْنِ أَوْ أَرْبَعاً ثُمَّ سَأَلَ اللهَ حَاجَتَهُ إِلاَّ قَضَاهَا لَهُ، وَإِنَّهُ لَيَحُفُّهُ كُلَّ يَوْمٍ أَلْفُ مَلَكٍ.

This is because the tomb of the Commander of the Faithful (‘a) lies there. Next to him, there is another tomb (that is the tomb of Imam al-Ḥusayn (‘a)). No visitor comes to that tomb, offers a two or four-unit prayer, and then prays to Almighty Allah to grant him his request but that He shall certainly grant him that request. Everyday, one thousand angels surround this tomb.[198]

### *Optionality of Performing the Prayers in Complete or Shortened Form*

The holy shrine of Imam al-Ḥusayn (‘a) is one of the four places where it is optional to perform the obligatory prayers in complete or shortened form by travelers.[199] The other three places are the city of Makkah (or the Sacred Mosque specifically), the city of Madīnah (or the Holy Prophet's Mosque specifically), and the Kūfah Mosque. This verdict has been issued by a large number of scholars and well-qualified jurisprudents.[200]

In this connection, Ḥammād ibn `Īsā has reported Imam al-

198- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:406, H. 4.

199- One of the unanimously agreed upon laws of Islam is that a traveler, under certain circumstances, is required to perform the obligatory prayers in shortened (i.e. *qaṣr*) form; that is to lessen the four-unit prayer into two units. Exempted from this general law are the travelers to four defined places, one of which is the holy shrine of Imam Ḥusayn (‘a). [*Translator*]

200- See, for example, Sayyid Muḥsin al-Ḥakīm, *Minhāj al-Ṣāliḥīn* 1:361, Q. 71 and Sayyid Abu'l-Qāsim al-Khū'ī, *Minhāj al-Ṣāliḥīn* 1:255, Q. 952.



Ṣādiq (‘a) as saying:

مِنْ مَخْزُونِ عِلْمِ اللهِ الإِتْمَامُ فِي أَرْبَعَةِ مَوَاطِنَ: حَرَمِ اللهِ، وَحَرَمِ رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَحَرَمِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ، وَحَرَمِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلاَمُ.

Of the collective knowledge of Almighty Allah it is revealed to perform the (obligatory) prayer in the complete form at four places; (1) the Sanctuary of Almighty Allah, (2) the Sanctuary of His Messenger (ṣ), (3) the Sanctuary of the Commander of the Faithful (‘a), and (4) the Sanctuary of Ḥusayn ibn `Alī (‘a).[201]

Similarly, Ziyād al-Qandī has reported Imam al-Riḍā (‘a) as saying to him:

يَا زِيَادُ، أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي؛ أَتِمَّ الصَّلاَةَ فِي الْحَرَمَيْنِ وَبِالْكُوفَةِ وَعِنْدَ قَبْرِ الْحُسَيْنِ.

O Ziyād, I love for you whatever I love for myself and I hate for you whatever I hate for myself. Perform the prayers in the complete form at the two Sanctuaries (of Makkah and Madīnah), in Kūfah, and at the tomb of Ḥusayn (‘a).[202]

201- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 5:543, H. 1.

202- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 5:546, H. 13.

## OTHER MOSQUES AND HOLY PLACES

### *Jerusalem and the Furthest Mosque*

The Furthest Mosque (*al-masjid al-aqṣā*) is the place to which the Holy Prophet (ṣ) was carried at night (during his Night Ascension to the heavens) and to which the Holy Qur'ān has referred to, saying:

Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the Furthest Mosque of which We have blessed the precincts so that We may show to him some of Our signs. Surely, He is the Hearing, the Seeing. (17:1)

ٱ ٻ ٻ ٻ ٻ پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ

According to other traditions, the Furthest Mosque (of Jerusalem) was the place from which the Holy Prophet (ṣ) started his night ascension to the heavens.[203] At that place too, there is a famous rock known to be the very place of the Holy Prophet's ascension to the skies.

About the merit of this mosque, a famous tradition upon which all Muslims unanimously agree reports the following:

Luggage must not be packed except for travel to three mosques: the Sacred Mosque (of Makkah), the Prophet's Mosque, and the Furthest Mosque.[204]

لاَ تُشَدُّ الرِّحَالُ إلاَّ إلَى مَسَاجِدَ ثَلاَث: الْمَسْجِد الْحَرَامِ وَمَسْجِد النَّبِيِّ صَلَّى اللهُ عَلَيْه وَآله وَالْمَسْجِد الأَقْصَى.

203- Al-Ḥuwayzī, *Tafsīr Nūr al-Thaqalayn* 3:103, H. 10 as quoted from `Alī ibn Ibrāhīm's famous book of *Tafsīr* (exegesis of the Holy Qur'ān).
204- *Ṣaḥīḥ al-Bukhārī* 2:56; *Ṣaḥīḥ Muslim* 4:126.



Traditions that are reported from the Ahl al-Bayt (ʻa) confirm this distinctive feature. In this respect, Abū-Ḥamzah al-Thumālī has quoted Imam al-Bāqir (ʻa) as saying:

The most distinctive mosques are four: (1) the Sacred Mosque (of Makkah), (2) the Prophet's Mosque, (3) the Mosque of Jerusalem, and (4) the Kūfah Mosque. An obligatory prayer performed at these mosques is equal (in reward) to one Ḥajj Pilgrimage and a supererogatory prayer to one `Umrah.[205]

الْمَسَاجِدُ الأَرْبَعَةُ الْمَسْجِدُ الْحَرَامُ، وَمَسْجِدُ رَسُول الله صَلَّى اللهُ عَلَيْه وَآله، وَمَسْجِدُ بَيْت الْمَقْدِس، وَمَسْجِدُ الْكُوفَة. الْفَرِيضَةُ فِيهَا تَعْدِلُ حجَّةً، وَالنَّافِلَةُ فِيهَا تَعْدِلُ عُمْرَةً.

Al-Sakūnī has reported Imam al-Ṣādiq (ʻa) on the authority of his father on the authority of Imam `Alī (ʻa) as saying:

One prayer offered at the mosque of Jerusalem is equal to one thousand prayers, one prayer at the Great Mosque is equal to one hundred, one prayer at the tribe mosque is equal to twenty-five, and one prayer at the mosque of the market is equal to twelve, while one prayer at one's house alone is considered one only.[206]

صَلاَةٌ فِي بَيْت الْمَقْدِس تَعْدِلُ أَلْفَ صَلاَة، وَصَلاَةٌ فِي الْمَسْجِد الأَعْظَم مائَةُ صَلاَة، وَصَلاَةٌ فِي مَسْجِد الْقَبِيلَة خَمْسٌ وَعِشْرُونَ صَلاَةً، وَصَلاَةٌ فِي مَسْجِد السُّوق إثْنَتَا عَشْرَةَ صَلاَةً، وَصَلاَةُ الرَّجُل فِي بَيْته وَحْدَهُ صَلاَةٌ وَاحِدَةٌ.

### *The Khīf Mosque*

Among the other holy places that are deemed sacred by

205- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:551, S. 64, H. 1.
206- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:551, S. 64, H. 2.

Muslims is the Khīf Mosque at Minā, which is the grand mosque there. A number of traditions from the Ahl al-Bayt (‘a) report the merits of this mosque, the merits of offering devotional acts therein, and the method of offering such acts.

Shaykh al-Kulaynī has reported through a valid chain of authority that Imam al-Ṣādiq (‘a) said:

صَلِّ فِي مَسْجِد الْخيف وَهُوَ مَسْجِدُ مِنَى، وَمَكَانُ مَسْجِد رَسُول الله صَلَّى اللهُ عَلَيْه وَآله عَلَى عَهْده عنْدَ الْمَنَارَة الَّتي فِي وَسَط الْمَسْجِد، وَفَوْقَهَا إِلَى الْقِبْلَة نَحْواً مِنْ ثَلاَثِينَ ذِرَاعاً وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا وَخَلْفهَا نَحْواً مِنْ ذَلكَ. فَتَحَرَّ ذَلكَ فَإِن اسْتَطَعْتَ أَنْ يَكُونَ مُصَلاَّكَ فيه فَافْعَلْ؛ فَإِنَّهُ قَدْ صَلَّى فيه أَلْفُ نَبِيٍّ، وَإِنَّمَا سُمِّيَ الْخيفَ لأَنَّهُ مُرْتَفِعٌ عَنِ الْوَادي، وَمَا ارْتَفَعَ عَنِ الْوَادي سُمِّيَ خيفاً.

Offer prayers at the Khīf Mosque, which is the mosque of Minā and the place of the Holy Prophet’s prostration, specifically near the column that is in the center of this mosque and about thirty cubits towards the kiblah direction and to its left, right, and back. Investigate this very place and make it your prayer-place, if possible, because one thousand prophets offered prayers here. This mosque has been called so because it is mounting up the valley, and every mounting place is called khīf.[207]

Other traditions have mentioned the merits of offering prayers and devotional acts at this mosque. Shaykh al-Ṣadūq, through a valid chain of authority, has reported Imam al-Bāqir (‘a) as saying:

مَنْ صَلَّى فِي مَسْجِد الْخيف

Whoever offers one hundred units of prayers at the Khīf Mosque before he leaves it, his prayers will be

207- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:534, H. 1.



بِمِنَى مِائَةَ رَكْعَة قَبْلَ أَنْ يَخْرُجَ مِنْهُ عَدَلَتْ عِبَادَةَ سَبْعِينَ عَاماً، وَمَنْ سَبَّحَ اللهَ فيه مِائَةَ تَسْبِيحَة كُتِبَ لَهُ كَأَجْرِ عِتْقِ رَقَبَة، وَمَنْ هَلَّلَ اللهَ فيه مِائَةَ تَهْلِيلَة عَدَلَتْ أَجْرَ إِحْيَاءِ نَسَمَة، وَمَنْ حَمِدَ اللهَ فيه مِائَةَ تَحْمِيدَة عَدَلَتْ أَجْرَ خَرَاجِ الْعِرَاقَيْنِ يَتَصَدَّقُ بِهِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ.

equal in reward to doing acts of worship for seventy years. Whoever glorifies Almighty Allah at this mosque one hundred times, will have the reward of manumitting a slave. Whoever professes Almighty Allah’s being the One and Only God at this mosque one hundred times, his words will be equal to the reward of giving life to a human being. Whoever praises Almighty Allah one hundred times at this mosque, his doxology will be equal to the reward of giving as alms for Almighty Allah’s sake the tributes of both Kūfah and Baṣrah in Iraq.[208]

Shaykh al-Kulaynī has also quoted Imam al-Ṣādiq (‘a) as saying:

صَلِّ سِتَّ رَكَعَاتٍ فِي مَسْجِدِ مِنًى فِي أَصْلِ الصَّوْمَعَةِ.

Offer six units of prayer at the center of the Minā Mosque.[209]

### *Burāthā Mosque*

One of the famous mosques of Baghdad, the Burāthā Mosque is situated on the road between Baghdad and Kāẓimiyyah. In his book of *Mu`jam al-Buldān*, al-Ḥamawī, one of the historians of the fifth century, has referred to this mosque. Likewise, traditions reported from the Ahl al-Bayt (‘a) have referred to this mosque. Shaykh al-Qummī, in his book of *Mafātīḥ al-*

208- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:535, H. 1.
209- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:535, H. 2.

*Jinān*,[210] has also mentioned this mosque and its merits with some details.

Let us now cite a tradition that is reported by Shaykh al-Ṣadūq, in *man-lā-yaḥḍuruhu'l-faqīh* and Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām*, on the authority of Jābir ibn `Abdullāh al-Anṣārī, the magnificent companion of the Holy Prophet (ṣ):

Upon his return from fighting the evil forces, Imam `Alī (‘a) led about one hundred thousand men in a congregational prayer at Burāthā. Upon completion, a Christian man came out from his hermitage and asked about the commander-in-chief of our army. He was thus led to Imam `Alī (‘a).

“Are you a prophet, sir?” asked the Christian.

“No, I am not,” answered Imam `Alī (‘a), “the prophet, who is my master, has died.”

“So, you are a prophet’s successor, are you not?” asked the man.

“Yes, I am,” answered Imam `Alī (‘a) and asked the man to sit with him, “Why have you asked these questions?” asked Imam `Alī (‘a).

The man explained, “This hermitage was established here because of this place, which is Burāthā. In the divinely revealed books, I have read that no one except a prophet or a prophet’s successor would lead such a group in a prayer at this place. I have just come to declare my conversion to Islam.”

So, the man became a Muslim and accompanied us to Kūfah. On their way, Imam `Alī (‘a) asked him, “Do you know who offered prayers at this place?”

“Jesus and his mother (‘a) did,” answered the man.

“May I tell you more,” suggested Imam `Alī (‘a).

“Yes, please,” answered the man.

210- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 488-490.



“The Friend of Allah (i.e. Prophet Abraham (ṣ)) also offered prayers at this place,” informed Imam `Alī (‘a).[211]

### *Imam al-Riḍā’s Holy Shrine*

About the merits, rewards, and significance of visiting the tomb of Imam `Alī ibn Mūsā al-Riḍā (‘a) in the land of Khurāsān, many traditions have been reported in a supportive manner. Some of these have been previously cited in the discussion of pilgrimages to the Holy Imams (‘a).

In addition to the merits and rewards of making pilgrimages to this place, many other traditions and texts have confirmed the sanctity of the blessed tomb. As has been previously cited, Imam al-Ṣādiq (‘a) is reported to have said:

أَرْبَعُ بِقَاعٍ ضَجَّتْ إِلَى اللهِ أَيَّامَ الطُّوفَانِ: الْبَيْتُ الْمَعْمُورُ فَرَفَعَهُ اللهُ، وَالْغَرِيُّ وَكَرْبَلاءُ وَطُوسُ.

On the days of Noah’s flood, four regions cried to Almighty Allah: the Much-Frequented House, which Almighty Allah thus raised, Gharī, Karbalā', and Ṭūs.[212]

Shaykh al-Ṣadūq, in his books of *man-lā-yaḥḍuruhu'l-faqīh*, *al-Majālis*, and *`Uyūn Akhbār al-Riḍā*, has reported through a valid chain of authority that al-Ḥasan ibn `Alī ibn Faḍḍāl quoted Imam al-Riḍā (‘a) as saying:

إِنَّ بِخُرَاسَانَ لَبُقْعَةً يَأْتِي عَلَيْهَا زَمَانٌ تَصِيرُ مُخْتَلَفَ الْمَلائِكَةِ فَلا يَزَالُ فَوْجٌ يَنْزِلُ مِنَ السَّمَاءِ وَفَوْجٌ يَصْعَدُ إِلَى أَنْ يُنْفَخَ فِي الصُّورِ.

There is an area in Khurāsān where angels will come and go. All the time a group of angels will be landing there from the sky and another group will be departing from there to go to the heavens. This will continue forever until the Trumpet is sounded.

211- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:549, H. 1.
212- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:231, H. 22.

"Which area is this?" the Imam (‘a) was asked.

He answered:

هِيَ بِأَرْضِ طُوسَ فَهِيَ وَاللَّه رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّة مَنْ زَارَنِي فِي تِلْكَ الْبُقْعَة كَانَ كَمَنْ زَارَ رَسُولَ اللَّه صَلَّى اللهُ عَلَيْه وَآله وَكَتَبَ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ ثَوَابَ أَلْف حَجَّة مَبْرُورَة وَأَلْف عُمْرَة مَقْبُولَة وَكُنْتُ أَنَا وَآبَائِي شُفَعَاءَهُ يَوْمَ الْقِيَامَة.

It is in the land of Ṭūs and it is, by Allah, a garden of Paradise. Whoever visits me in this area will be as if he has visited the Messenger of Allah (ṣ) and Almighty Allah will record for him the rewards of one thousand Ḥajj Pilgrimages, one thousand `Umrahs, and my fathers and I will be his intercessors on the Resurrection Day.[213]

Al-Ṣaqr ibn Dalaf has reported that he heard `Alī ibn Muḥammad ibn `Alī al-Riḍā (i.e. Imam al-Hādī (‘a)) saying:

مَنْ كَانَتْ لَهُ إِلَى الله حَاجَةٌ فَلْيَزُرْ قَبْرَ جَدِّيَ الرِّضَا عَلَيْه السَّلاَمُ بِطُوسَ وَهُوَ عَلَى غُسْلٍ، وَلْيُصَلِّ عِنْدَ رَأْسِه رَكْعَتَيْنِ، وَلْيَسْأَل الله تَعَالَى حَاجَتَهُ فِي قُنُوته، فَإِنَّهُ يَسْتَجِيبُ لَهُ مَا لَمْ يَسْأَلْ مَأْثَماً أَوْ قَطِيعَةَ رَحِم. إِنَّ مَوْضِعَ قَبْرِه لَبُقْعَةٌ مِنْ بِقَاعِ الْجَنَّة لاَ يَزُورُهَا مُؤْمِنٌ إِلاَّ أَعْتَقَهُ اللهُ

Whoever has a request to be granted by Almighty Allah should visit the tomb of al-Riḍā (‘a), my grandfather, in Ṭūs after performing the ritual bath. He should then offer a two-unit prayer at the side of the Imam's head and ask Almighty Allah to grant him his request in the ritual supplication of that prayer (i.e. qunūt). If he does all that, his request will certainly be granted unless he has asked for a sin or a matter that leads to cutting off of family ties. Verily, the place of his tomb is an area of Paradise. Any

213- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:445, H. 4.



تَعَالَى مِنَ النَّارِ وَأَدْخَلَهُ دَارَ الْقَرَارِ.

believer that visits it will be released by Almighty Allah from Hellfire and allowed into the Abode of Settlement.[214]

## *Qum: the Tomb of Lady Fāṭimah the Daughter of Imam al-Kāẓim (‘a)*

In the sight of the Ahl al-Bayt (‘a), the city of Qum has a special significance and a vital role in the history and life of the virtuous community. In its cultural aspect, this city seems to occupy the second place after the city of Kūfah because it has been joined with this city in many traditions.[215] As for the scholastic aspect of Shī`ism, the

214- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:446, H. 2.

215- Muḥammad ibn Sahl ibn Alyasa` has reported Imam al-Ṣādiq (‘a) as saying:

إِذَا فُقِدَ الأَمْنُ مِنَ الْعِبَاد وَرَكِبَ النَّاسُ عَلَى الْخُيُول وَاعْتَزَلُوا النِّسَاءَ وَالطِّيبَ فَالْهَرَبَ الْهَرَبَ عَنْ جِوَارِهِمْ.

When security is lacking and people ride on their horses and isolate themselves from women and perfume, flee from their vicinity.

"May Allah accept me as ransom for you," said the reporter, "Where should we flee to?"

The Imam (‘a) answered:

إِلَى الْكُوفَة وَنَوَاحِيهَا أَوْ إِلَى قُمَّ وَحَوَالَيْهَا فَإِنَّ الْبَلاَءَ مَدْفُوعٌ عَنْهُمَا.

Flee to Kūfah and its districts or Qum and its outskirts, for tribulation shall be repelled from these two cities.

`Allāmah al-Majlisī, *Biḥār al-Anwār* 57:214, H. 29.

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

أَهْلُ خُرَاسَانَ أَعْلاَمُنَا، وَأَهْلُ قُمَّ أَنْصَارُنَا، وَأَهْلُ الْكُوفَة أَوْتَادُنَا ، وَأَهْلُ هَذَا السَّوَاد مِنَّا وَنَحْنُ مِنْهُمْ.

The people of Khurāsān are our signs, the people of Qum our supporters, the people of Kūfah our pillars, and the people of Iraq are from us and we are from them.

⇨

religious school of Qum is seen as an extension of the religious school of Kūfah and the second educational site that comes after it. From the city of Kūfah, people from the Ash`ar Tribe migrated to Qum and scholars of the virtuous community arrived successively in this city down the ages. Some texts predict that this city would play a major role in the life of the virtuous community.[1]

`Allāmah al-Majlisī, *Biḥār al-Anwār* 57:214, H. 30.

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

قُمٌّ عُشُّ آل مُحَمَّد وَمَأْوَى شِيعَتِهِمْ، وَلَكِنْ سَيَهْلِكُ جَمَاعَةٌ مِنْ شَبَابِهِمْ بِمَعْصِيَةِ آبَاءِهِمْ وَالإِسْتِخْفَافِ وَالسُّخْرِيَةِ بِكُبَرَاءِهِمْ وَمَشَايِخِهِمْ، وَمَعَ ذَلِكَ يَدْفَعُ اللهُ عَنْهُمْ شَرَّ الأَعَادِي وَكُلَّ سُوءٍ.

Qum is the refuge of Muḥammad’s Household (ṣ) and the shelter of their partisans (i.e. Shī`ah). However, a group of their youths will be annihilated for disobedience of their fathers and the belittling and mocking of their grand personalities and chiefs. Otherwise, Almighty Allah will ward off from them their enemies and every misfortune.

`Allāmah al-Majlisī, *Biḥār al-Anwār* 57:214, H. 31.

1- About the history of the city of Qum, Imam al-Ṣādiq (‘a), having mentioned the city of Kūfah, said:

⇨



This prediction has come true due to the harsh circumstances encountered by the religious school of Najaf in this age and the great favor of Almighty Allah endowed upon Iran where the government of Islam was established under the leadership of the religious leader, Imām Khumaynī, and the active contribution of the religious school of Qum towards this great achievement.

سَتَخْلُو كُوفَةُ مِنَ الْمُؤْمِنِينَ وَيَأْزِرُ عَنْهَا الْعِلْمُ كَمَا تَأْزِرُ الْحَيَّةُ فِي جُحْرِهَا، ثُمَّ يَظْهَرُ الْعِلْمُ بِبَلْدَةٍ يُقَالُ لَهَا قُمٌ، وَتَصِيرُ مَعْدِناً لِلْعِلْمِ وَالْفَضْلِ حَتَّى لاَ يَبْقَى فِي الأَرْضِ مُسْتَضْعَفٌ فِي الدِّينِ حَتَّى الْمُخَدَّرَاتُ فِي الْحِجَالِ، وَذَلِكَ عِنْدَ قُرْبِ ظُهُورِ قَائِمِنَا، فَيَجْعَلُ اللهُ قُمَّ وَأَهْلَهُ قَائِمَيْنِ مَقَامَ الْحُجَّةِ، وَلَوْلاَ ذَلِكَ لَسَاخَتِ الأَرْضُ بِأَهْلِهَا وَلَمْ يَبْقَ فِي الأَرْضِ حُجَّةٌ، فَيَفِيضُ الْعِلْمُ مِنْهُ إِلَى سَائِرِ الْبِلاَدِ فِي الْمَشْرِقِ وَالْمَغْرِبِ، فَيَتِمُّ حُجَّةُ اللهِ عَلَى الْخَلْقِ حَتَّى لاَ يَبْقَى أَحَدٌ عَلَى الأَرْضِ لَمْ يُبَلَّغْ إِلَيْهِ الدِّينُ وَالْعِلْمُ، ثُمَّ يَظْهَرُ الْقَائِمُ وَيَصِيرُ سَبَباً لِنِقْمَةِ اللهِ وَسَخَطِهِ عَلَى الْعِبَادِ، لأَنَّ اللهَ لاَ يَنْتَقِمُ مِنَ الْعِبَادِ إِلاَّ بَعْدَ إِنْكَارِهِمْ حُجَّتَهُ.

Kūfah will be empty of true believers, and knowledge will leave this city as a snake leaves its hole. Then, knowledge will emerge in a town called Qum, which will then become the center of knowledge and superiority until there will remain there no single individual, even women in their boudoirs, uneducated in religious knowledge. That will be at a time close to the advent of our Rising Imam (i.e. al-Mahdī). Hence, Almighty Allah will make the city of Qum and its inhabitants take the place of His Proof, the Imam. Without this, the earth would certainly sink with its people and there would not be anyone playing the role of Allah’s proof on earth. Knowledge will then spout forth from this city to the peoples in the west and the east of the earth and none will remain too remote to receive the knowledge of the religion. Then, the Rising Imam will become the cause of Almighty Allah’s chastisement and wrath on the [disobedient] creatures. This is because Almighty Allah does not chastise any people except after they deny His argument against them.

`Allāmah al-Majlisī, *Biḥār al-Anwār* 57:214, H. 31.

As a result, a vital development in the religious school of Qum as well as its role and status took place.

The existence of the tomb of Lady Fāṭimah al-Ma`ṣūmah the daughter of Imam Mūsā al-Kāẓim (‘a) in the city of Qum has been significant in the development and growth of the educational and religious state of this city. In addition, traditions reported from Imam al-Riḍā (‘a) about the merits of visiting the tomb of this lady are considered another factor in the development of religious studies in this city, being the center of an important class of narrators during certain stages of the history of Shī`ism.

In the previous discussion of the pilgrimages to the tombs of the Holy Imams (‘a) and their descendants, we have referred to the recommendation of visiting the tomb of this lady, considering this tomb to be one of the most important and famous tombs of the Holy Imams’ (‘a) descendants.[1]

1- Refer to Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 562. The following traditions are quoted from this book:
Shaykh al-Ṣadūq, through a seemingly authentic series of narrators, has reported Sa`d ibn Sa`d to have asked Imam al-Riḍā (‘a) about Fāṭimah, his sister and the daughter of Imam Mūsā ibn Ja`far (‘a). Imam al-Riḍā, peace be upon him, answered:
Whoever visits her (tomb) will be awarded Paradise. مَنْ زَارَهَا فَلَهُ الْجَنَّةُ.
Through another valid series of narrators, Shaykh al-Ṣadūq reports Imam Muḥammad al-Jawād ibn al-Riḍā (‘a), as saying:
Whoever visits the tomb of my paternal aunt in Qum will be awarded Paradise. مَنْ زَارَ قَبْرَ عَمَّتِي بِقُمٍ فَلَهُ الْجَنَّةُ.
`Allāmah al-Majlisī has reported from some books of formulas of *Ziyārah* that `Alī ibn Ibrāhīm reported on the authority of his father that Imam al-Riḍā (‘a) said to Sa`d al-Ash`arī al-Qummī:
“O Sa`d, we have a tomb in your city.”
“May Allah accept me as ransom for you!” answered Sa`d, “Do ⇨



you mean the tomb of Fāṭimah the daughter of Mūsā ibn Ja`far (‘a)?”
The Imam answered in the affirmative and added:
Whoever visits her with full recognition of her standing will be awarded Paradise… مَنْ زَارَهَا عَارِفاً بِحَقِّهَا فَلَهُ الْجَنَّةُ.



*In the Name of Allah,*
*the All-beneficent, the All-merciful*

قال الله تعالى:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

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

For instance, refer to the following references:

*Sunnī*

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

*Shī'ah*

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

قال رسول الله ﷺ:

"إني تارك فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said:

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

Some references:


- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358


# THE ROLE OF
# THE AHL AL-BAYT ('a)
## IN BUILDING THE VIRTUOUS COMMUNITY

## BOOK TWO:
GENERAL RULES AND FUNDAMENTALS

# THE ROLE OF
# THE AHL AL-BAYT

## IN BUILDING THE VIRTUOUS COMMUNITY

**BOOK TWO:**

GENERAL RULES AND FUNDAMENTALS


**ĀYATULLĀH SAYYID**
**MUḤAMMAD BĀQIR AL-ḤAKĪM**


***Translator***

**Badr Shahin**


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



نام كتاب: دور أهل البيت (ع) في بناء الجماعة الصالحة / ج ٢
نويسنده: آية الله سيد محمد باقر الحكيم
تهيه كننده: اداره ترجمه، اداره كل پژوهش مجمع جهاني اهل بيت (ع)
مترجم: بدر شاهين
زبان ترجمه: انگليسى

*Title:* The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, **Book Two**: General Rules and Fundamentals
*Author*: Āyatullāh Sayyid Muḥammad Bāqir Al-ḥakīm
*Project supervisor*: Translation Unit, Cultural Affairs Department Ahl al-Bayt (*‘a*) World Assembly (ABWA)
*Translator*: Badr Shahin
*Editor*: Iffat Shah and Carol Ahmadi
Revised by: Ashraf Carl Eastman Ahmadi
*Publisher*: ABWA Publishing and Printing Center
*First Printing*: 2011
*Printed by*: Mojab
*Copies*: 5000
ISBN:


© Ahl al-Bayt (*‘a*) World Assembly (ABWA)
*All rights reserved.*


www.ahl-ul-bayt.org
info@ahl-ul-bayt.org

## Contents

### GENERAL BASIS AND FOUNDATIONS

***PREFACE* —13**

**CHAPTER ONE:**
**IDEOLOGY AND CREED**

*The Holy Qur'ān and Sunnah; the Sources of faith —17*
*Integration between Faith and Sect —19*
*Comprehensibility of Doctrines —25*
*Freedom of Thought and Sound Logic —29*

**CHAPTER TWO:**
**ETHICAL ASPECT**

*The Role of Ethics in the Formation of Religious Laws —35*
*Distinction between Islam and Faith —38*
*Faith and Deed —42*
*Pattern of Conduct and Morality —49*
*Decency and Good Manners —51*
*Method of Self-Purification —53*

***Struggle With The Carnal Self: Proposition And Approach —54***
*Proposition —54*

***The Way —57***
*More Methods for Struggle with the Carnal Self —60*

**CHAPTER THREE:**
**CULTURAL ASPECT**

*Prelude —63*

***First Project Cultural And Educational Courses —67***

***Freedom of Thought and Sources of Islamic Education —68***
*First Line: Freedom of Thought and Accurate Ijtihād —68*
*Ijtihād and Vitality of Islamic Law —70*



***Seeking Knowledge and Learning —72***
*Second Line: Promotion of Seeking of Knowledge —72*
*Knowledge and Opinion —74*
*Recording the Ḥadīth —76*
*Propagation of Knowledge and Learning —77*

***Variety in Educational Methodology —81***
*Third Line: Variety in Methods of Educating and Teaching —81*
*Supplicatory Prayer (Du`ā') —81*
*Bequest (Waṣiyyah) —82*
*Epistle (Risālah) —83*
*More Styles —83*

***Variety in Topics of Education —84***
*Fourth Line: Miscellaneous Education and Scientific Specialization —84*

***Second Project Cultural And Scientific Establishments —86***

***Shī`ite Seminaries (Ḥawzah `Ilmiyyah) —88***
*Schools of Kūfah and Qum —89*
*Graduation of Well-Versed Jurisprudents —90*
*Graduation of Missionaries —92*
*Surmounting New Problems —92*
*Maintenance of Islamic Heritage —93*
*Masjid and Ḥusayniyyah —95*
*The Virtuous Community and Mosque —95*
*The Virtuous Community and Ḥusayniyyah —97*

***Commemoration of Imam al-Ḥusayn's Martyrdom —99***

***Commemoration of Imam al-Ḥusayn's Martyrdom and the Virtuous Community —101***
*(1) Prescribed Rituals —101*
*A) Grief and Weeping —101*
*Logic for Weeping —105*

*B) Significance of Ziyārah —109*
*The Various Aspects of Ziyārah —113*
*Commemorating Imam al-Ḥusayn's Martyrdom —118*
*Significance and Aspects —119*
*Basic Objectives —124*
*2) Innovative Rituals —125*

**CHAPTER FOUR:**
**SPIRITUAL AND MORAL ASPECT**

***Spirit of Piety and Combining Faith with Practice —131***
***Real Supporters of the truth —135***
***Love for and Loyalty to the Ahl al-Bayt (‘a) —140***
***Self-Sacrifice and Altruism —145***
***Moral Features of Imam al-Ḥusayn's (‘a) Uprising —146***
*Clash between Right and Wrong —146*
*Moral Values —147*
*The Massive Dimension of Sacrifice —148*
*Clarity in Seeking the Truth —149*
*Multifaceted Tragedy —150*
*Determination for Martyrdom —150*
*Heir of the Divine Message and the Messenger (ṣ) —151*
***The Tragedy and the Morale —152***
***Perseverance —158***
***Treatment Of Psychological Pressures —168***
***Inextinguishable Torch of Hope —175***
***The Issue of Imam Mahdī (‘a) —179***
*Clarity in Carrying out Religious Duties —183*
*Maintenance of Divine Values —184*
*Perseverance and Steadfastness —185*
*Contribution to Justice —185*
*Great Hope —186*
*Revenge for the Oppressed —187*

# Book Two:
# General Basis And Foundations


***Chapter One: Ideology and Faith***

***Chapter Two: Moral Aspect***

***Chapter Three:Cultural Aspect***

***Chapter Four:Mental Aspect***

# Preface

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

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

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

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

# Chapter One:
# Ideology And Creed

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

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

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

### *The Holy Qur'ān and Sunnah; the Sources of faith*

The Holy Imams (‘a) strictly abided by the ideas that can easily be inferred from the Holy Qur'ān and the authentic Sunnah; therefore, they cited texts from the Holy Qur'ān and Prophetic traditions as accurate proofs of the ideas they discussed. In addition, they always presented beliefs that were compatible with human nature. This fact is visible in their verbal demonstration of these beliefs and also in their style of providing arguments and discussing other ideas.[1]

1- Examples on such discussions can be seen in Shaykh al-Majlisī's book of *Biḥār al-Anwār*, Vol. 10, Shaykh al-Ṭabrisī's *al-Iḥtijāj*, and Shaykh al-Kulaynī's *Uṣūl al-Kāfi*, Chapter: Faith and Unbelief (*kitāb al-īmān wal-kufr*). Books on the biographies of the Holy Imams (‘a) are also full of reports on their discussions of other beliefs. All such discussions prove that the Holy Imams (‘a) depended upon the Holy Qur'ān and Sunnah in their debates. For instance, let us refer to two examples only:

1. ***Lady Fāṭimah al-Zahrā''s Sermon***: “O Muslims! Is my inheritance usurped?! O son of Abū-Quḥāfah, is it in the Book of Allah that you inherit your father's property, yet I do not inherit my father's? Surely, you have done a strange thing! Have you deliberately deserted the Book of Allah and turned your back on it?
Allah said, “And Solomon was David's heir. (27:16)”
He also said about Yaḥyā (‘a) (Prophet John) son of Zachariah (‘a): “Oh, give me from Thy presence a successor who shall be my heir and also heir to the house of Jacob. (19:5-6)”
He also said, “And those who are akin are nearer one to another in the ordinance of Allah. (8:75)”
He also said, “Allah enjoins you concerning your children: The male shall have the equal of the portion of two females. (4:11)”

⇨



He also said, “Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives. (2:180)”
You claim that I have no position and no inheritance from my father, and there is no kinship between us. Did Allah distinguish you with a verse, from which He excluded my father? Or, do you say: the people of two religions do not inherit from each other? Are my father and I not of one religion? Or, are you more aware of the Qur'ān than my father and my cousin?
So, here it is before you! Take it with its noseband and saddle! It shall dispute with you on the Day of Punishment; what a fair judge Allah is, the master is Muhammad (ṣ), and the appointment is the Day of Resurrection. At the time of the Hour, the wrongdoers shall lose, and it shall not benefit you to regret then! For every Message, there is a time limit, and you shall know to whom a punishment that will confound him comes, and upon whom a lasting doom will fall.” (*al-Iḥtijāj*, 102).

2. ***Argument of Imam `Alī Amīr al-Mu'minīn (‘a) on fighting the people of al-Baṣrah***:
Al-Aṣbagh ibn Nubātah reported that he was standing by Imam `Alī (‘a) on the day of the Battle of the Camel when a man stood before him and said, “O Amīr al-Mu'minīn, those people (against whom we will fight) declare the Unity of Allah and so do we, confess that there is no god save Allah and so do we, and perform the prayers and so do we. For what reason will we then fight them?”
The Imam (‘a) answered, “We will fight them according to what Almighty Allah has revealed in His Book.”
The man asked, “As for me, I do not have full knowledge with all that which Almighty Allah has revealed in His Book; so, please explain it to me.”
The Imam (‘a) answered, “We fight them according to what has been revealed in Chapter (*Sūrah*) al-Baqarah.”
The man asked, “I do not have knowledge with all that which Almighty Allah has revealed in *Sūrah* al-Baqarah, so please explain it to me.”

⇨

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

### *Integration between Faith and Sect*

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

The Imam (‘a) answered, “It is exactly the following verse (*āyah*): ‘We have made some of these messengers excel over others; among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Jesus son of Mary, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends. (2:253)’ Verily, it is we who have believed and it is they who have denied.”
The man added, “Verily, those people have denied. I swear it by the Lord of the Ka`bah.”
He then attacked the enemies and fought them until he was martyred, may Allah have mercy upon him.” (*al-Iḥtijāj*, pp. 169-170).



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

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

In this respect, Shaykh al-Kulaynī has reported Imam al-Bāqir and Imam al-Ṣādiq (‘a) as saying:

الإِيـمَانُ إِقْـرَارٌ وَعَمَـلٌ، وَالإِسْـلاَمُ إِقْرَارٌ بِلاَ عَمَلٍ.

Faith is to profess and act, and Islam is to profess without acts.[1]

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

مَنْ أَحَبَّ لَنَا عَاصِياً فَهُوَ عَاصٍ؛ وَمَنْ أَحَبَّ لَنَا مُطِيعاً فَهُوَ مُطِيعٌ: وَمَـنْ أَعَـانَ ظَالِمـاً فَهُـوَ ظَـالِمٌ: وَمَنْ خَـذَلَ ظَالِمـاً فَهُـوَ عَـادِلٌ. إِنَّـهُ لَـيْسَ بَـيْنَ اللهِ وَبَـيْنَ أَحَـدٍ قَرَابَـةٌ، وَلاَ تُنَـالُ وِلاَيَتُنَـا إِلاَّ بِالطَّاعَةِ.

Whoever loves a person who is disobedient to us is himself disobedient to us, whoever loves one that is obedient to us is actually obedient to us, whoever assists a wrongdoer is actually a wrongdoer, and whoever hinders a wrongdoer is actually just. Verily, there is no proximity between Almighty Allah and any person. Loyalty to us cannot be attained except by means of obedience.[2]

In the book of *`Uyūn Akhbār al-Riḍā*, it is recorded that Ibrāhīm ibn Muḥammad al-Hamdānī reported Imam al-Riḍā (‘a) as saying:

1- Shaykh al-Kulaynī, *Al-Kāfī*, 2:24, H. 2.
2- Shaykh al-Ṣadūq, *`Uyūn Akhbār al-Riḍā* 1:260.

مَنْ خَذَلَ عَادلاً فَهُوَ ظَالِمٌ. وَلا يَنَالُ أَحَدٌ وَلايَةَ اللَّه إلاَّ بالطَّاعَة. وَلَقَدْ قَالَ رَسُولُ اللَّه صَلَّى اللهُ عَلَيْه وَآله لبَنِي عَبْد الْمُطَّلب: ائْتُوني بأَعْمَالكُمْ لاَ بأَنْسَابكُمْ وَأَحْسَابكُمْ. قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلاَ أَنسَابَ بَيْنَهُمْ يَوْمَئذ وَلاَ يَتَسَاءلُونَ. فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُوْلَئكَ هُمْ الْمُفْلحُونَ. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُوْلَئكَ الَّذينَ خَسرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالدُونَ. ﴾

Whoever hinders a decent person is actually a wrongdoer. No one can attain loyalty to Allah except by means of obedience to Him. The Holy Messenger of Allah—may Allah bless him and his Household—once said to the sons of ‘Abd al-Muṭṭalib, “Bring me your deeds, not your ancestries or lineages.” Almighty Allah says, “When the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other. Then, as for him whose good deeds are preponderant, these are the successful, and as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell. (23:101-103)”[1]

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

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

b) Infallibility from sinning or misinterpretation; and,

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

Imam Muḥammad al-Bāqir (‘a) is reported to have said:

1- These traditions can be also found in al-Ḥurr al-`Amilī’s *Wasā'il al-Shī`ah* 11:446.



إنَّ الْعلْمَ الَّذي نَزَلَ مَعَ آدَمَ لَمْ يُرْفَعْ، وَالْعلْمُ الَّذي يُتَوَارَثُ، وَكَانَ عَليٌّ عَالمَ هَذه الأُمَّة، وَإنَّهُ لَمْ يَهْلَكْ منَّا عَالمٌ قَطُّ إلاَّ خَلَفَهُ منْ أَهْله مَنْ عَلمَ مثْلَ علْمه أَوْ مَا شَاءَ اللهُ.

Verily, the knowledge that was brought down to the earth with Adam has not been taken back. Knowledge is transmitted among generations through inheritance. ‘Alī (‘a) was the most knowledgeable of this nation. Whenever a knowledgeable individual of us (i.e. the Ahl al-Bayt (‘a)) passes away, another knowledgeable one—from his household holding the same knowledge as he, or any other amount that Allah decides for him—will succeed him.[1]

Ḍurays al-Kannāsī is reported to have said that he once visited Imam al-Ṣādiq (‘a) and found Abū-Baṣīr there. The Imam (‘a) said:

إنَّ دَاوُودَ وَرِثَ علْمَ الأَنْبيَاء وَإنَّ سُلَيْمَانَ وَرِثَ دَاوُودَ وَإنَّ مُحَمَّداً وَرِثَ سُلَيْمَانَ وَإنَّا وَرِثْنَا مُحَمَّداً وَإنَّ عنْدَنَا صُحُفَ إبْرَاهيمَ وَأَلْوَاحَ مُوسَى.

Verily, (Prophet) David (‘a) inherited the knowledge of the prophets. (Prophet) Solomon (‘a) then inherited David’s. Most surely, (Prophet) Muḥammad (ṣ) inherited Solomon’s and we inherited Muḥammad’s. We also possess the Scriptures of (Prophet) Abraham (‘a) and (Prophet) Moses (‘a).

Abū-Baṣīr commented, “This is real knowledge.”

The Imam (‘a) answered:

يَا أَبَا مُحَمَّد! لَيْسَ هَذَا هُوَ الْعلْمَ؛ إنَّمَا الْعلْمُ مَا يَحْدُثُ باللَّيْل وَالنَّهَار يَوْماً بيَوْمٍ وَسَاعَةً بسَاعَةٍ.

Abū-Muḥammad, this is not knowledge. True knowledge is to know what happens during the night and day, each day and every moment.

1- Shaykh al-Kulaynī, *al-Kāfī* 2:24, H. 3.

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

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

Muḥammad ibn al-Ḥasan al-Maythamī has reported that he heard Imam al-Ṣādiq (‘a) stating:

إنَّ اللهَ عَـزَّ وَجَـلَّ أَدَّبَ رَسُـولَهُ حَتَّـى قَوَّمَـهُ عَلَـى مَـا أَرَادَ، ثُـمَّ فَوَّضَ إِلَيْه. فَقَالَ عَزَّ ذِكْرُهُ: ﴿وَمَا آتَاكُمُ الرَّسُـولُ فَخُـذُوهُ وَمَـا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ فَمَـا فَـوَّضَ اللهُ إِلَى رَسُولِه فَقَدْ فَوَّضَهُ إِلَيْنَا.

Allah, the Almighty and Majestic, has verily disciplined His Messenger (ṣ) so highly that He made him as exact as He wanted him to be. He then delegated the affairs to him, saying, “Take what the Messenger assigns to you and deny yourselves that which he withholds from you.” Whatever has been granted to the Messenger of Allah (ṣ) by Him has been granted to us.[1]

1- Shaykh al-Kulaynī, *al-Kāfī* 1:268, H.9.



For that reason, the individuals of the virtuous community did not suffer from schism or ambivalence between the commands issued by the political rulers of the Muslim community and the verdicts that were issued by specialist scholars of Muslim jurisprudence. In fact, these scholars used to issue verdicts either out of their private understandings of the Holy Qur’ān and Sunnah or their references to presumptive matters like the rules of analogy (*qiyās*), equitable preference (*istiḥsān*), and acceptable advantages (*al-Maṣāliḥ al-Mursalah*). They would adopt unfounded rules whenever they failed to come upon the religious text that revealed the accurate law of an issue. At other times, they issued verdicts that were in violation of religious texts, especially when they depended upon their personal views (*ijtihād*), because in their conception these religious texts were remote from equitable preference and the achievement of acceptable social advantages that they estimated through personal understanding of social conditions. It happened sometimes that such jurisprudents (i.e. issuers of verdicts) came under threat of prosecution by the ruling authorities because of such contradictions. For instance, Abū-Ḥanīfah (the founder of the Ḥanafiyyah school of law) was arrested and imprisoned by al-Manṣūr, the `Abbāsid ruler, because he issued a verdict supporting two sons of `Abdullāh al-Maḥḍ. Another example is Aḥmad ibn Ḥanbal (the founder of the Ḥanbaliyyah school of law) who exposed himself to maltreatment by the ruling authorities because of his attitude towards the issue of the creation of the Qur’ān and his disagreement with al-Ma'mūn, the `Abbāsid ruler, on this issue.

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

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

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

### *Comprehensibility of Doctrines*

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

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

1. Divine justice (*`adl*)
2. Imamate (*imāmah*)
3. Fatalism (*jabr*) and indeterminism (*ikhtiyār*)
4. Predestination (*qadar*)
5. Disbelief (*kufr*) and belief (*īmān*) and their relationship to personal acts and behavior
6. Infallibility or inerrancy (*`iṣmah*)
7. Decency
8. Death and life
9. Norms of history
10. Divine test
11. Loyalty (to the divinely designated leaders)
12. Love and hatred
13. Ethics
14. The advent of al-Mahdī in the last period of time
15. Details of the Final Abode, such as:
    a) The period between burial and the final judgment (*barzakh*)
    b) The resurrection (*ba`th*)
    c) Raising to life (*nushūr*)
    d) The Divine Pond (*ḥawḍ*)
    e) The Discriminating Bridge (*sirāṭ*)
    f) Vision (*ru'yah*)
    g) The calling to account (*ḥisāb*)
    h) Intercession (*shafā`ah*)
    i) Paradise and Hellfire
    j) Chastisement and comfort
    k) Immortality in Hellfire or Paradise
16. Rational good and evil of things

17. Divine Revelation

18. Reason

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

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

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

Furthermore, the history of Islam witnessed wide-ranging



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

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

---

1- *Ḥadīth al-thaqalayn* reads:
The Holy Prophet (ṣ) is authentically reported to have said:

إِنِّي مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ؛ كِتَابَ اللهِ وَعِتْرَتِي، أَهْلَ بَيْتِي، مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَبَداً، وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Verily, I am leaving among you two precious things: the Book of Allah and my progeny, the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond.
*Kanz al-`Ummāl* 1:185, 189.
*Ḥadīth al-safīnah* reads:
The Holy Prophet (ṣ) is reported to have said:

إِنَّ مَثَلَ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ؛ مَنْ رَكِبَهَا فَقَدْ نَجَا وَمَنْ تَخَلَّفَ عَنْهَا فَقَدْ غَرِقَ.

The like of my Household in this nation is the Ark of Noah; whosoever embarked upon it was saved, but whoever turned away from it was drowned.

⇨

### *Freedom of Thought and Sound Logic*

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

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

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

مَنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ فَقَدْ كَفَرَ. إِنَّ دِينَ اللهِ لاَ يُدْرَكُ بِالْعُقُولِ.

Whoever interprets the Qur’ān according to his own opinion has definitely become a disbeliever. Verily, the religion of Allah cannot be comprehended through opinions.[1]

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

Ayyūb ibn al-Ḥurr has reported that he heard Imam al-Ṣādiq (‘a) saying:

*Kanz al-`Ummāl* 1:186.

1- See the author’s book of *Muḥāḍarāt fī `Ulūm al-Qur’ān*, Chapter: Exegesis and Interpretation of the Holy Qur’ān & Chapter: Exegesis in the View of the Ahl al-Bayt (‘a).



كُلُّ شَيْءٍ مَرْدُودٌ إِلَى كِتَابِ اللهِ وَالسُّنَّةِ؛ وَكُلُّ حَدِيثٍ لاَ يُوَافِقُ كِتَابَ اللهِ فَهُوَ زُخْرُفٌ.

All things must be referred to the Book of Allah and to the Sunnah. Any tradition that is not compatible with the Book of Allah is fake.[1]

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

مَا أَتَاكُمْ عَنَّا مِنْ حَدِيثٍ لاَ يُصَدِّقُهُ كِتَابُ اللهِ فَهُوَ بَاطِلٌ.

Any discourse that is not supported by the Book of Allah must be false.[2]

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

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

(1) Freedom of thought

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

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

These distinctive features also enabled this community to

1- Shaykh al-Kulaynī, *al-Kāfī* 1:69, H. 3; Al-Barqī, *al-Maḥāsin* 1:347, H. 127 ; `Allāmah al-Majlisī, *Biḥār al-Anwār* 2:242, H. 37.

2- Al-Barqī, *al-Maḥāsin* 1:347, H. 128; `Allāmah al-Majlisī, *Biḥār al-Anwār* 2:242, H. 38.

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

# Chapter Two:
# Ethical Aspect

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

### *The Role of Ethics in the Formation of Religious Laws*

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

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

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

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

He cannot be questioned concerning what He does and they shall be questioned. (21:23) □ □ □ □ □ □

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



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

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

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

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

لاَ جَبْـــــــرٌ وَلاَ تَفْـوِيضٌ؛ بَـلْ أَمْـرٌ بَيْنَ أَمْرَيْنِ.

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

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

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

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

Allah sets forth a parable: consider a slave, the property of another, who has no power over anything, and one whom We have granted from Ourselves a goodly sustenance; so, he spends from it secretly and openly. Are the two alike? All praise is due to Allah! Nay, most of them do not know. (16:75)

ﻕ ﻖ ﻗ ﻘ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ
ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ
ﮊ ﮋ ﮌ ﮍ ﮎ

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

Say: Are those who know and those who do not know alike? (39:9)

□ □ □ □ □ □ □ □ □

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

Not alike are the good and the evil. (41:34)

ﮎ ﮏ ﮐ ﮑ

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

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



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

### *Distinction between Islam and Faith*

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

The dwellers of the desert say, “We believe.” Say, “You do not believe but say, ‘We submit’ and faith has not yet entered into your hearts. And, if you obey Allah and His Messenger, He will not diminish aught of your deeds. Surely, Allah is Forgiving, Merciful. The (true) believers are only those who believe in Allah and His Messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allah. They are the truthful ones. (49:14-15)

ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ
ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ

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

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

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

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

Imam Muḥammad al-Bāqir (‘a) has said:

اَلإِيـمَانُ مَا إِسْتَقَرَّ فِي الْقَلْبِ وَأَفْضَى بِه إِلَى الله عَزَّ وَجَلَّ وَصَدَّقَهُ الْعَمَلُ بِالطَّاعَة لله وَالتَّسْلِيم لأَمْرِه. وَالإِسْلاَمُ مَا ظَهَرَ مِنْ قَوْل أَوْ فِعْل، وَهُوَ الَّذي عَلَيْه جَمَاعَةٌ مِنَ النَّاس مِنَ الْفِرَق كُلِّهَا. وَبِه حُقَنَت الدِّمَاءُ وَعَلَيْه جَرَت الْمَوَارِيثُ وَجَازَ النِّكَاحُ وَاجْتَمَعُوا عَلَى الصَّلاَة وَالزَّكَاة وَالصَّوْم وَالْحَجِّ فَخَرَجُوا بِذَلكَ مِنَ الْكُفْر وَأُضِيفُوا إِلَى الإِيـمَان. وَالإِسْلاَمُ لاَ يُشْرِكُ الإِيـمَانَ

Faith (*īmān*) is what settles in hearts, revealed to Almighty Allah, and is verified by practicing acts of obedience to Him and submission to His decrees. Islam, on the other hand, stands for the words and deeds that one says or does publicly. Accordingly, Islam is that which is adopted by groups of people of all sects. Due to declaration of the creed of Islam, one's blood is spared, laws of inheritance are applied to him, and marriage is permitted. Both Muslims and faithful are equal in performing the obligatory prayers, paying the poor-rate, observing the (obligatory) fasting, and undertaking the ritual pilgrimage (ḥajj). By doing these acts, they depart atheism and attach



وَالإِيـمَانُ يُشْرِكُ الإِسْلاَمَ وَهُمَا فِي الْقَوْل وَالْفعْل يَجْتَمعَان، كَمَا صَارَت الْكَعْبَةُ فِي الْمَسْجد وَالْمَسْجِدُ لَيْسَ فِي الْكَعْبَة. وَكَذَلكَ الإِيـمَانُ يُشْرِكُ الإِسْلاَمَ وَالإِسْلاَمُ لاَ يُشْرِكُ الإِيـمَانَ. وَقَدْ قَالَ اللهُ تَعَالَى: ﴿ قَالَتْ الأَعْرَابُ آمَنَّا. قُلْ لَمْ تُؤْمنُوا، وَلَكنْ قُولُوا: أَسْلَمْنَا، وَلَمَّا يَدْخُلْ الإِيـمَانُ فِي قُلُوبكُمْ.﴾ فَقَوْلُ الله عَزَّ وَجَلَّ أَصْدَقُ الأَقْوَال.

themselves to faith. Islam does not necessarily beget faith while faith always accompanies Islam, even though both Islam and faith meet in words and deeds. Just as the Ka`bah lies in the Sacred Mosque while the Sacred Mosque is not situated in the Ka`bah, so also does faith accompany Islam while Islam does not necessarily beget faith. Almighty Allah has said, "The dwellers of the desert say, 'We believe.' Say, 'You do not believe but say, we submit; and faith has not yet entered into your hearts." Verily, the saying of Almighty Allah is the most truthful of all sayings.

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

The Imam (‘a) answered:

لاَ. هُمْ يَجْرِيَان فِي ذَلكَ مَجْرىً وَاحـداً. وَلَكـنَّ لِلْمُـؤْمن فَـضْلاً عَلَى الْمُسْلم فِـي أَعْمَالهمَـا وَمَـا يَتَقَرَّبَان بِه إِلَى الله عَزَّ وَجَلَّ.

"No, the same laws and rulings are applied to both Muslims and faithful believers. However, a faithful believer enjoys preference over a Muslim in deeds and acts of seeking nearness to Allah, the Almighty and Majestic."

The reporter asked, "Almighty Allah says, 'Whoever brings a good deed, shall have ten like it (6:160),' while you have just said that Muslims and faithful believers both perform the prayers, pay the poor-rate, observe fasting, and go on the ritual pilgrimage! How do you explain this preference?"

The Imam (‘a) answered:

“Almighty Allah has also said, ‘Who is it that will offer Allah a goodly gift, so He will multiply it for him manifold. (2:245)’ Those who receive multiplication of their acts by Almighty Allah are the faithful believers. Each good act of theirs will increase seventyfold. This is the preference for the faithful believers. Their acts Almighty Allah will multiply manifoldly according to the degrees of their faith. Moreover, Almighty Allah imbues faithful believers with uncountable virtues as He wills.”

أَلَـيْسَ قَـدْ قَـالَ عَـزَّ وَجَـلَّ: ﴿فَيُـضَاعِفَهُ لَـهُ أَضْـعَافًا كَثِيرَةً؟﴾ فَالْمُؤْمِنُونَ هُـمُ الَّـذِينَ يُـضَاعِفُ اللهُ عَـزَّ وَجَـلَّ لَهُـمْ حَـسَنَاتِهِمْ لِكُـلِّ حَـسَنَةٍ سَـبْعِينَ ضِـعْفاً. فَهَـذَا فَـضْلُ الْمُـؤْمِنِ، وَيَزِيـدُهُ اللهُ عَلَـى قَـدْرِ صِـحَّةِ إِيـمَانِهِ أَضْعَافاً كَثِيرَةً. وَيَفْعَلُ اللهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ مِنَ الْخَيْرِ.

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

The Imam (‘a) answered:

“No, it does not. Such conversion only attaches him to belief and takes him out of disbelief. Let me cite for you an example that will make you understand the preference of faith over (profession of) Islam. If you see a man in the Sacred Mosque, can you testify that you saw him in the Ka`bah?”

لاَ. وَلَكِنَّهُ قَدْ أُضِيفَ إِلَى الإِيـمَانِ وَخَرَجَ مِنَ الْكُفْرِ. وَسَأَضْرِبُ لَـكَ مَثَلاً تَعْقِلُ بِهِ فَـضْلَ الإِيـمَانِ عَلَى الإِسْلاَمِ: أَرَأَيْتَ لَـوْ بَـصُرْتَ رَجُلاً فِـي الْمَسْجِدِ، أَكُنْـتَ تَـشْهَدُ أَنَّـكَ رَأَيْتَهُ فِي الْكَعْبَةِ؟

The reporter answered, “No, I cannot.”

The Imam (‘a) asked:

“If you see a man in the Ka`bah; can you testify that you have seen him in the Holy Mosque?”

لَوْ بَصُرْتَ رَجُلاً فِي الْكَعْبَـةِ، أَكُنْـتَ شَاهِداً أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ؟



The reporter answered, “Yes, I can.”

The Imam (‘a) asked, “How is that?”

The reporter answered, “This man cannot arrive at the Ka`bah before he enters the Sacred Mosque.”
The Imam (‘a) said:

“You are right and you have done well! Such are faith and Islam.”[1]

قَدْ أَصَبْتَ وَأَحْسَنْتَ. كَذَلِكَ الإِيـمَانُ وَالإِسْلاَمُ.

## *Faith and Deed*

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

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

1- Shaykh al-Kulaynī, *al-Kāfī* 2:26-27, H.5.

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

In his book of *al-Kāfī*, Shaykh al-Kulaynī, through a valid chain of authority, has reported Jamīl ibn Darrāj as saying:

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

He (‘a) answered:

“It is to profess that there is no deity save Allah and Muḥammad is His messenger.” شَـهَادَةُ أَنْ لاَ إِلَـهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُهُ.

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

The Imam (‘a) answered, “Yes, it is.”

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

The Imam (‘a) clarified:

“One’s faith is not substantiated without action, which is part of faith.”[1] لاَ يَثْبُـتُ لَـهُ الإِيـمَانُ إِلاَّ بِالْعَمَـلِ، وَالْعَمَلُ مِنْهُ.

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

In *al-Kāfī*, Shaykh al-Kulaynī has reported that Ḥammād ibn `Amr al-Nuṣaybī said that someone once asked the knowledgeable Imam (‘a) the following question:

1- Shaykh al-Kulaynī, *al-Kāfī* 2:38, H.6.



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

The Imam (‘a) answered:

“It is verily the deed without which no other deed will be accepted.” مَا لاَ يُقْبَلُ عَمَلٌ إِلاَّ بِهِ.

“What is that?” asked the man.

The Imam (‘a) explained:

“It is belief in Almighty Allah (i.e. faith), which is the highest of all deeds in rank, the most sublime in measurement, and the most honorable in standing.” اَلإِيـمَانُ بِاللهِ، الَّذِي هُوَ أَعْلَى الأَعْمَالِ دَرَجَةً وَأَسْنَاهَا حَظّاً وَأَشْرَفُهَا مَنْزِلَةً.

“Please, tell me whether faith is both word and deed or only word without deed,” asked the reporter.

The Imam (‘a) answered:

“Faith is deed all in all. Word (i.e. utterance of the creed of faith) is only part of that deed according to a decree of Almighty Allah that He has shown in His Book with obvious light and firm argument to which the Book (i.e. Qur’ān) testifies and upon which it calls.” الإِيـمَانُ عَمَـلٌ كُلُّـهُ، وَالْقَـوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللهِ بَيَّنَـهُ فِـي كِتَابِـهِ، وَاضِـحٌ نُـورُهُ، ثَابِتَةٌ حُجَّتُـهُ، يَـشْهَدُ بِـهِ الْكِتَـابُ وَيَدْعُو إِلَيْهِ.

“Please, describe this to me so that I can understand it,” requested the reporter.

The Imam (‘a) said:

“Faith is of various states, ranks, classes, and standings. Some people hold the most perfect degree of faith, others an extremely deficient degree, and others a ponderously إِنَّ الإِيـمَانَ حَـالاَتٌ وَدَرَجَـاتٌ وَطَبَقَاتٌ وَمَنَـازِلُ فَمِنْـهُ التَّـامُّ الْمُنْتَهِـي تَمَامُهُ وَمِنْـهُ النَّـاقِصُ الْمُنْتَهِـي نُقْـصَانُهُ

abundant degree.” وَمِنْهُ الزَّائِدُ الرَّاجِحُ زِيَادَتُهُ.

The reporter asked, “Can faith be perfect, increasable, and deficient?”

The Imam (‘a) answered, “Yes, it can.”

The reporter asked, “How is that?”

The Imam (‘a) said:

“Verily, Allah, the Blessed and Exalted, has imposed faith on the organs of human beings, spread it out and distributed it among them. Therefore, every organ in the human body is ordained with a sort of faith that is completely different from other sorts imposed upon other organs. One of these organs is one’s heart with which he can realize, comprehend, and understand things. It is the chief of the body and all other organs cannot do or stop doing anything except by its command. Other organs are his hands with which he can hold things, his feet with which he can walk, private parts that receive commands from the heart, the tongue with which he can utter (the texts of) the Book and testify to it, the eyes with which he can see, and ears with which he can hear. The faith that Almighty Allah has imposed on man’s heart is different from that which He has imposed upon the tongue; the faith imposed upon the tongue is

إِنَّ اللهَ تَبَارَكَ وَتَعَالَى فَرَضَ الإِيـمَانَ عَلَى جَوَارِحِ بَنِي آدَمَ وَقَسَّمَهُ عَلَيْهَا وَفَرَّقَهُ عَلَيْهَا؛ فَلَيْسَ مِنْ جَوَارِحِهِمْ جَارِحَةٌ إِلاَّ وَهِيَ مُوَكَّلَةٌ مِنَ الإِيـمَانِ بِغَيْرِ مَا وُكِّلَتْ بِهِ أُخْتُهَا، فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَيَفْقَهُ وَيَفْهَمُ، وَهُوَ أَمِيرُ بَدَنِهِ الَّذِي لاَ تُورِدُ الْجَوَارِحُ وَلاَ تَصْدُرُ إِلاَّ عَنْ رَأْيِهِ وَأَمْرِهِ، وَمِنْهَا يَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا وَرِجْلاَهُ اللَّتَانِ يَمْشِي بِهِمَا وَفَرْجُهُ الَّذِي البَاهُ مِنْ قِبَلِهِ وَلِسَانُهُ الَّذِي يَنْطِقُ بِهِ الْكِتَابَ وَيَشْهَدُ بِهِ عَلَيْهَا، وَعَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا، وَأُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا. وَفُرِضَ عَلَى الْقَلْبِ غَيْرُ مَا فُرِضَ عَلَى اللِّسَانِ،



different from that imposed upon the eyes; the faith imposed upon the eyes is different from that imposed upon the hearing; the faith imposed upon the hearing is different from that imposed upon the hands; the faith imposed upon the hands is different from that imposed upon the feet; the faith imposed upon the feet is different from that imposed upon the private parts; and the faith imposed upon the private parts is different from that imposed on the face. The part of faith that is imposed upon man’s heart is to profess, recognize, testify, submit, avow and accept that there is no deity but Allah. Also, that He is the One and Only, without any partner, Singular, eternally besought of all, has taken neither consort nor son, and that Muḥammad—may He bless him and his Household—is His servant and messenger.”[1]

وَفُرِضَ عَلَى اللِّسَانِ غَيْرُ مَا فُرِضَ عَلَى الْعَيْنَيْنِ، وَفُرِضَ عَلَى الْعَيْنَيْنِ غَيْرُ مَا فُرِضَ عَلَى السَّمْعِ، وَفُرِضَ عَلَى السَّمْعِ غَيْرُ مَا فُرِضَ عَلَى الْيَدَيْنِ، وَفُرِضَ عَلَى الْيَدَيْنِ غَيْرُ مَا فُرِضَ عَلَى الرِّجْلَيْنِ، وَفُرِضَ عَلَى الرِّجْلَيْنِ غَيْرُ مَا فُرِضَ عَلَى الْفَرْجِ، وَفُرِضَ عَلَى الْفَرْجِ غَيْرُ مَا فُرِضَ عَلَى الْوَجْهِ. فَأَمَّا مَا فُرِضَ عَلَى الْقَلْبِ مِنَ الإِيـمَانِ فَالإِقْرَارُ وَالْمَعْرِفَةُ وَالتَّصْدِيقُ وَالتَّسْلِيمُ وَالْعَقْدُ وَالرِّضَا بِأَنْ لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، أَحَداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَلاَ وَلَداً، وَأَنَّ مُحَمَّداً، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، عَبْدُهُ وَرَسُولُهُ.

The Holy Imams of the Ahl al-Bayt (‘a) said one’s faith is decided on the above grounds. They also believed that Almighty Allah’s commissioning with a duty must be in the scope of man’s ability and power.

1- Shaykh al-Kulaynī, *al-Kāfī* 2:38, H.7.

It has been narrated on the authority of `Ammār ibn al-Aḥwaṣ that Imam al-Ṣādiq (‘a) said:

إنَّ اللهَ عَزَّ وَجَلَّ وَضَعَ الإيـمَانَ عَلَى سَبْعَة أسْهُم: عَلَى البرِّ وَالصِّدْق وَالْيَقين وَالرِّضَا وَالْوَفَاء وَالْعِلْم وَالْحِلْم. ثُمَّ قَسَّمَ ذَلكَ بَيْنَ النَّاس. فَمَنْ جُعلَ فيه هَذه السَّبْعَةُ الأَسْهُم فَهُوَ كَاملٌ مُحْتَملٌ. وَقَسَمَ لبَعْض النَّاس السَّهْمَ وَلبَعْض السَّهْمَيْن وَلبَعْض الثَّلاَثَة حَتَّى انْتَهَوا إلَى السَّبْعَة... لاَ تَحْملُوا عَلَى صَاحب السَّهْم سَهْمَيْن وَلاَ عَلَى صَاحب السَّهْمَيْن ثَلاَثَةً فَتَبْهَضُوهُمْ.

Verily, Allah, the Almighty and Majestic, has placed faith on seven qualities: piety, honesty, certitude, contentedness, loyalty, knowledge, and forbearance. Next, He distributed these qualities among people. He who won all these seven qualities is definitely perfect (in faith) and capable (of deserving all these seven qualities). He then granted some people one quality, two qualities, and three qualities up to seven...Do not impose two qualities of faith upon him who has been granted one only and three qualities upon him who has been granted two only and so on up to all seven, lest you overburden them.[1]

In a validly reported tradition, Sadīr has reported that Imam al-Bāqir (‘a) addressed him as follows:

إنَّ الْمُؤْمنينَ عَلَى مَنَازلَ؛ منْهُمْ عَلَى وَاحدَة، وَمنْهُمْ عَلَى اثْنَتَيْن، وَمنْهُمْ عَلَى ثَلاَث، وَمنْهُمْ عَلَى

Verily, the believers are of various ranks. Some of them hold one rank only, others two, some others three, some others four, some five, some others six, and some others

1- Shaykh al-Kulaynī, *al-Kāfī* 2:42, H.1.
To impose two qualities of faith upon one who has been granted only one…etc.—this means to charge one who has only one quality of faith with an act that cannot be done except by one who enjoys two qualities or more is unacceptable because he will not be able to undertake such.



أرْبَع، وَمنْهُمْ عَلَى خَمْس، وَمنْهُمْ عَلَى ستّ، وَمنْهُمْ عَلَى سَبْع. فَلَوْ ذَهَبْتَ تَحْملُ عَلَى صَاحب الْوَاحدَة ثنْتَيْن لَمْ يَقْوَ، وَعَلَى صَاحب الثِّنْتَيْن ثَلاَثاً لَمْ يَقْوَ، وَعَلَى صَاحب الثَّلاَث أرْبَعاً لَمْ يَقْوَ، وَعَلَى صَاحب الأَرْبَع خَمْساً لَمْ يَقْوَ، وَعَلَى صَاحب الْخَمْس ستّاً لَمْ يَقْوَ، وَعَلَى صَاحب السِّتّ سَبْعاً لَمْ يَقْوَ، وَعَلَى هَذه الدَّرَجَات.

seven. If you impose (an act that cannot be done except by those who enjoy) two ranks upon one who has one rank only, he will certainly fail to undertake it. If you impose three ranks upon one who has two only, he will fail to undertake it. If you impose four ranks upon one who has three only, he will fail to undertake it. If you impose five ranks upon one who has four only, he will fail to undertake it. If you impose six ranks upon one who has five only, he will fail to undertake it. If you impose seven ranks upon one who has six only, he will fail to undertake it. So also are the other ranks[1] of faith.[2]

In view of this, one’s faith is threatened when one deviates from practical behavior and abandons ethical conduct. Likewise, one’s faith is increased and perfected when one abides by the highest moral standards of behavior.

This also reveals to us a method of education and management. The more perfect one’s faith is, the more authorized to hold higher grades of duties and responsibilities. Similarly, whenever entrusting some responsibilities with some people, it is necessary to take into consideration their level of faith in order to restrict to them the duties that are rendered to those of lower ranks of

1- This may be an indication of the grades mentioned by Almighty Allah in the holy verse that reads, “They are of varying grades in the sight of Allah. (3:163)
2- Shaykh al-Kulaynī, *al-Kāfī* 2:45, H. 3.

faith, as is instructed in the aforementioned tradition.

Beyond doubt, such a method of understanding faith and the role that moral standards play in the composition of this faith has great positive effects on behavioral and moral commitments and on the undertaking of responsibilities and tasks.

### *Pattern of Conduct and Morality*

The Holy Imams (‘a) firmly instructed their companions and followers to play the role of excellent exemplars and models of trust and reliance for the Muslim community.

Presenting the philosophy of history, the Holy Qur’ān refers to two kinds of exemplars:

***The first kind*** is the ‘Excellent Exemplar’ (*al-uswah al-ḥasanah*) that is perfect in ideals, values and moral commitments, such as the exemplary role played by Prophet Abraham (‘a), his companions, and Prophet Muḥammad (ṣ) as well as other Prophets and Messengers of Almighty Allah. In this respect, the Holy Qur’ān reads:

Certainly, you have in the Messenger of Allah an excellent example for him whose hope is Allah and the latter day and remembers Allah much. (33:21)

□ □ □ □ □ □ □ □ □ □ □ □ □ □ ی ی ۑ ۑ

Indeed, there is for you a good example in Abraham and those with him when they said to their people: Surely, we are clear of you and of what you serve besides Allah. (60:4)

ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ے ے ۓ ۓ ڭ ڭ ڭ ۇ

Certainly, there is for you in them a good example, for him who fears Allah and the last day. (60:6)

ٱ ٻ ٻ ٻ ٻ پ پ پ پ ڀ ڀ



These are they to whom We gave the Book and the Wisdom and the prophecy; therefore, if these disbelieve in it, We have already entrusted it to a people who are not disbelievers in it. These are the ones whom Allah has guided; therefore, follow their guidance. (6:89-90)

ۋ ۋ ۉ ۉ ۋ ۋ ۅ ۅ ۆ ۆ ې ې ى ى ئا ئا ئە ئە ئو ئو ئۇ ئۇ ئۆ ئۆ ئۈ ئۈ

***The second kind*** is the wicked exemplar (*al-uswah al-sayyi'ah*) which relies upon power, authority, and external domination. This is specifically the pattern of oppressors, tyrants, leaders of evil, ruling authorities, and the rich. Referring to these wicked exemplars, the Holy Qur’ān states:

Nay! They say: We found our fathers on a course and surely, we are guided by their footsteps. (43:22)

□ □ □ □ □ ی ی ۑ ۑ □ □ □

They shall say: O our Lord! Surely, we obeyed our leaders and our great men, so they led us astray from the path. (33:67)

ڃ ڃ ڃ ڃ ڃ ڃ ڃ

Usually, man acts upon one of the following two basic factors in the issue of exemplar:

***First***, sound human nature and the effects of righteousness, decency, and sentiment within man’s inner self.

***Second***, whims, lusts, fear, craving, and the points of weakness and defect in man’s inner self.

The Holy Imams of the Ahl al-Bayt (‘a) urged their followers to mobilize and utilize the first factor in order to attain this social and human position.

`Abdullāh ibn Abī-Ya`fūr has reported Imam al-Ṣādiq (‘a)

as saying:

كُونُوا دُعَاةً لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ، لِيَرَوْا مِنْكُمُ الإِجْتِهَادَ وَالصِّدْقَ وَالْوَرَعَ.

Act as heralds to goodness in the milieus of people by other means than your tongues (i.e. speech) so that they can become aware of your diligence, honesty, and piety.[1]

Ibn `Abbās has reported that the Holy Prophet (ṣ) was asked about the best of associates. He answered,

(خَيْرُ الْجُلَسَاء) مَنْ تُذَكِّرُكُمُ اللهَ رُؤْيَتُهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ، وَيُرَغِّبُكُمْ فِي الآخِرَةِ عَمَلُهُ.

(The best associate) is he who reminds you of Almighty Allah when you see him, increases your knowledge when he speaks, and awakens your desires for the Hereafter when he acts.[2]

Imam Zayn al-`Ābidīn (‘a) is reported to have said:

إِنَّ أَبْغَضَ النَّاسِ إِلَى اللهِ عَزَّ وَجَلَّ مَنْ يَقْتَدِي بِسُنَّةِ إِمَامٍ وَلاَ يَقْتَدِي بِأَعْمَالِهِ.

Verily, the most hated of all people by Allah—the Almighty and Majestic—is one who follows the beliefs of a leader but does not imitate his conduct.[3]

### *Decency and Good Manners*

The Holy Imams of the Ahl al-Bayt (‘a) conferred a vital role upon decency[4] in practical social life. According to the

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:513, H. 1.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 8:412, H. 4.
3- Shaykh al-Sadur, *al-Khiṣāl* 1:21, H. 62; `Allāmah al-Majlisī, *Biḥār al-Anwār* 71:178, H. 25.
4- Decency (*`adālah*) is a supreme rank of straightness and righteousness on the path of the religion, or mental disposition ⇨



Ahl al-Bayt (‘a) School, decency is essential in people who hold such offices, positions, and acts like rulership, judicature, governmental offices, issuance of religious laws, leading congregational prayers, testifying in litigations, divorces, and other offices listed in books on the practical laws of Islam. This is clear-cut evidence regarding the fact that decency, as a quality, is of great importance, since it plays a vital role in social life.

Decency is so important that it is preferred to knowledge and experience. Hence, knowledge of a person who lacks decency and piety is worthless. Moreover, knowledge without piety denotes mischief. Therefore, the Holy Imams (‘a) have intensely warned against wicked scholars (i.e. knowledgeable persons who lack decency).

Thus, decency has occupied a special position in the mentality and psychological and spiritual conditions of the followers of the Ahl al-Bayt (‘a). It has also had a profound impact on the attitudes of jurisprudents, judges, politicians, and managers of public activities.

Such understanding of decency is missing in other Muslim sects or the religious milieus to which these sects belong. For instance, other Muslim sects admit, yet with discrepancy, that a decadent person (*fāsiq*) may lead a congregational prayer and rule over the Muslim community. They also show lenience regarding the capacity of witnesses.

Without a doubt, decency holds a connotation wider than trustworthiness and reliability; therefore, it engrosses a wide-ranging moral aspect.

Naturally, decency that is essential in witnesses differs in

that prevents man from falling prey to prohibitions and abandoning obligatory acts or repenting after committing a sin.

degree from decency essential in rulers, governors, judges, and issuers of verdicts (*mufti*). In the latter, decency must be of a higher degree in order to be compatible with the significance of these offices and enable such people to handle their psychological and social pressures easily.

### *Method of Self-Purification*

The Holy Imams (‘a) have instituted certain methods for the virtuous community to attain self-purification and the required degree of high morality. One of these is struggle with the carnal self.

## STRUGGLE WITH THE CARNAL SELF: PROPOSITION AND APPROACH

### *Proposition*

We need to understand the Islamic approach and proposition of struggle with the carnal self as a topic. Briefly, we can allude to the following aspects:

***First***: Human life is extensively long in the sense that it is not restricted to existence in this world, which is in fact short and limited when compared to the eternal life of human beings. This worldly existence is a period of test and tribulation but, because of its short term, it is treated as a period of “play, idle talk, pageantry, and boasting.” On the other hand, the other eternal life is the Hereafter in which the reality of all actions and their just consequences materialize.

***Second***: The basis of perfection of human life is the human soul, or *self*, not the physical aspect—the body—because that which survives and continues to exist and develop is the *self* not the body, which eventually perishes, reverses in nature, changes, and transforms.

Thus, struggle with the carnal self is an element of perfection of the human self.

***Third***: Almighty Allah created man and gave him reason, recognition of Him, a general inclination towards true guidance, and recognition of truths and causes of advantages and disadvantages, yet in a general manner. Almighty Allah also placed in man fancies and lusts that can allure him towards worldly life in order to test and try him on the one hand and to make these fancies act us a motivating power on the other. Hence, these are two factors, both parallel and opposite, that

create human activity.

Besides, Almighty Allah has granted man the capability of creating personal activities, notions about the future, and arriving at generalizations. As a result, human volition has been the decisive factor in man's movement and choice of certain acts.

Whenever man applies his reason to direct his will and choice and prevail over them, he will advance on the path of perfection. On the other hand, if man allows his fancy and lusts to prevail over his will and direct his actions, he will slip onto the path of deterioration and regression.

In the earlier hypothesis, the passions—directed by reason and knowledge—become energy that propel towards perfection, while in the latter, they become destructive and detrimental energy.

***Fourth***: Out of His kindness, mercy, magnanimity, wisdom and infinite knowledge, Almighty Allah sent the prophets with books, missions and guidance through Divine revelation in order to lead humanity towards the truth especially when facts are confused and the truth resembles falsehood or when man fails to realize and appreciate the truth or his benefit and loss.

The average person fails to recognize these truths and advantages; therefore, the prophets and messengers of Almighty Allah undertake the missions of conveying His messages, leading humanity to righteousness, teaching the Holy Book and wisdom, judging with justice between people in matters wherein they differ and witnessing their conduct and activity.

***Fifth***: If human will coincides with the Divine Legislative Will represented by Divine edicts, laws, and provisions, the human self will attain perfection because it will be compatible with the truth and its advantages. To achieve this, man is required to



strive against his fancies and control his lusts in order to make them fall in line with the religious laws.

Moreover, struggle with the self—against fancies and lusts—intrinsically leads to self-perfection, which is the groundwork of human perfection, just as physical self-perfection can be attained through physical exertion and sports.

Islam has set up a definite course to overcome psychological strife of the self and attain self-perfection. Of course, this course has certain pillars, foundations, and practical forms. The following is a summary of these pillars and foundations in addition to other general aspects that relate to the practical forms and methods. Details are postponed for another occasion.[1]

1- In my exegesis of *Sūrah al-Jumu`ah* (No. 62) I have thrashed out the course of purification and education in Islam. In the discussions of the 'Social Relations System' and 'Rituals and Acts of Worship System', I will introduce an aspect of this topic.

## THE WAY

The pillars of the Ahl al-Bayt's Islamic method of struggle with the carnal self are as follows. The detailed features can be obtained from discussions published on the topic of struggle with the carnal self or self-purification.[1]

***First***: One of the foundations of struggle with the carnal self, according to Islam and the Ahl al-Bayt's instructions, is to strengthen one's ties with Almighty Allah through:

(1) Strong faith in Him

(2) Full trust in Him

(3) A good concept of Allah

(4) Sincerity in deed and intention

(5) Love for Him

(6) Fear of Him

(7) Hope in Him

***Second***: *The second foundation of struggle with the carnal self is to comply with reason that guides towards the truth.* One of the features of complying with reason is to depend upon knowledge and erudition to face ignorance and fancies and avoid falling under their influence. In view of this fact, *Divine punishment and reward will be in*

1- I have dealt with this topic, in some details, in my lectures of Ramaḍān, 1413-1414. Traditions in this respect are overlooked on account of briefingbrevity. However, these traditions can be seen in al-Ḥurr al-`Amilī's *Wasā'il al-Shī`ah*, Vol. 11, Section: Self-StrifeStruggle with the Carnal Self, Section: Enjoining the Right and Forbidding the Evil, and other sections.



*accordance with one's reason.* It is strongly recommended to consult one's reason and then give preference to it over fancy in all matters that one may face in life.

***Third***: The other foundation of struggle with the carnal self includes the avoidance of disobedience to Almighty Allah, sins, and wrongdoing and the practice of piety, chastity and restraint when the self inclines towards evil and lusts. The next stage is identifying one's development in the struggle against the carnal self, control over tendencies, and use of faculties of the self within legal restrictions. The positive and negative psychological and spiritual consequences on life are connected to such commitment to contend with the self.

***Fourth***: The fourth foundation of struggle with the carnal self can be summarized in the following points:

(1) Be steadfast in obeying Almighty Allah

(2) Be committed to religious duties

(3) Forsake acts of disobedience

(4) Avoid committing forbidden acts

(5) Withstand psychological and external pressures by means of refraining from surrendering, accepting, or submitting to them

(6) Persist in the path of obedience

(7) Shun all acts of disobedience

(8) Strengthen factors of patience

(9) Develop willpower and capability for endurance

(10) Control one's emotions and passivity by strengthening one's willpower

***Fifth***: Another foundation of struggle with the carnal self is the practice of calling oneself to account and monitoring one's deeds and activities as well as emotions, feelings, and senses. By doing this one can figure out the scope of compatibility of one's acts, behavior, emotions and feelings with religious laws, Islamic morals, perfective features and noble goals that Almighty Allah has put before man along his progress towards self-perfection.

***Sixth***: The other foundation is to repent and frequently turn to Almighty Allah whenever one feels that he has deviated from the path of truth and the straight course of justice, and whenever one falls into sin and wrongdoing or unwittingly commits offences. As soon as man finds himself performing such wrong deeds, he must hurry to repent by feeling sorry, confessing that he has committed a sin, determining to commit himself to religious duties, and compensating for the financial or moral wrongdoings that he may have committed against others.

***Seventh***: The seventh foundation is to detect sources of lustful drives, such as egoism and pursuance of desires like "women, sons, and hoarded treasures of gold and silver." It also requires detecting psychological tendencies in one's personality, such as rage, envy, hunger for power, arrogance, cavorting about, avarice, laziness, tribal or national fanaticism, ignorance-based zealotry, wronging others, inclination to transgression, violation of others' rights, and so on. The stage following detection must be to remedy these drives and be watchful of them.

***Eighth***: Creation of immunity, resistance, impregnability, and refuge against fancies inside the human self can play a major role in the establishment of the high level of struggle



against the carnal self that guides man in his progress towards self-perfection. To achieve such strength in the inner self, one needs to commit oneself to performing recommended acts and avoiding forbidden acts. Such commitment builds a defensive fence around the self to prevent it from falling under the influences of fancies. When this is done, the *self* climbs more steps towards self-perfection.

### *More Methods for Struggle with the Carnal Self*

In addition to the above, other methods of struggle with the carnal self can be derived from general Islamic teachings, as follows:

***(1) Supplicatory prayers (pl. ad`iyah/sing. du`ā') and remembrance of Almighty Allah (i.e. dhikr):*** The Holy Imams of the Ahl al-Bayt ('a) set a course of supplicatory prayers and words and statements of *dhikr* that cover all the hours of days and nights. They also invited attention to the importance of devotional acts practiced on nights such as:

The Qadr Nights (the 19th, 21st, and 23rd of Ramaḍān); Thursday nights (i.e. the nights before Fridays);

The nights preceding the Feast Days (i.e. `Īd—the 1st of Shawwāl and 10th of Dhu'l-Ḥijjah);

The eves of Islamic occasions such as the eves of the Holy Prophet's birth, the Divine Mission, `Īd al-Ghadīr, the 15th of Sha`bān…etc.

In addition to these nights, certain days of the year are of special significance with regard to acts of worship, such as:

The first nine days of Dhu'l-Ḥijjah;

The Tashrīq Days (the 11th, 12th, and 13th of Dhu'l-Ḥijjah);

The `Īd Days, including the day of `Īd Ghadīr;

The Holy Prophet's birthday;

The anniversary of the Divine Mission;

The day of `Āshūrā', and other special days.

***(2) Special Recommended Prayers:*** The Holy Imams of the Ahl al-Bayt ('a) prescribed a number of voluntary prayers to be performed at any time. These are prayers ascribed to the Fourteen Infallibles, Ja`far al-Ṭayyār's Prayer, and other prayers, as well as other general prayers to be voluntarily offered on particular nights that have special devotional acts, such as the nights of Ramaḍān and Islamic anniversaries.

***(3) Other Acts of Worship***: The Holy Imams ('a) have also recommended other devotional, yet voluntary, acts such as fasting, confinement to mosques (*i`tikāf*), `Umrah, visitations to the tombs of the Holy Prophet (ṣ), the Holy Imams ('a) and the righteous servants of Almighty Allah. Statements of glorification of Almighty Allah (*dhikr*), giving alms from one's wealth for the sake of Allah, and visiting one's relatives, neighbors, brethren-in-faith and even Muslims in general are included.

The minute details of all these devotional acts can be found in reference books of *ḥadīth* on chapters dedicated to certain subjects like struggle with the carnal self, self-perfection, skill in social relationships, affiliation with one's brethren-in-faith and excellent moral behavior. Practicing such devotional acts escalates the moral aspects and behavioral commitments and strengthens the personality at both individual and social levels.

Details of these acts are discussed in the coming book on Rituals and Acts of the Worship System.

# Chapter Three
# Cultural Aspect

## *Prelude*

Culture, or education, occupies the third place of importance in the process of building the virtuous community. It can portray the correct features of this community, since it represents the proportionally detailed outlines of the doctrinal and moral content and the foundation on which the superstructure of the virtuous community can be established. The institutions, programs, and consequences of education can maintain the endurance and continuity of this structure in addition to connecting with the doctrinal and moral aspects. Education helps make these aspects become part of the culture by which the nation abides.

Education is a well-fortified shelter that can maintain the doctrines and morals of the nation on the one hand and supply the people with a high moral spirit on the other.

It can also hold together the nation and the virtuous community from all parts of the world to unify them on their path, affairs, and goals. This is so because education monitors the details of the social structure and supplies all aspects with the concepts it needs at political, economic, social, organizational, or security levels and even at the levels of form, content, and purport.

The Ahl al-Bayt (‘a) School has granted the educational



aspect a special privilege and particular significance through their actions and by building the virtuous community.

No doubt, the Holy Qur’ān, being the richest source of Islamic education in the view of the Ahl al-Bayt (‘a), has been the object of their greatest interest. For that reason, Imam `Alī Amīr al-Mu'minīn (‘a) took the initiative of compiling the Holy Qur’ān based on its revelation and interpretation.

In this respect, `Amr ibn Abī’l-Miqdām has reported on the authority of Jābir that he heard Imam al-Bāqir (‘a) saying:

مَا إدَّعَى أَحَدٌ مِنَ النَّاسِ أَنَّهُ جَمَعَ الْقُرْآنَ كُلَّهُ كَمَا أُنْزِلَ إلاَّ كَذَّابٌ؛ وَمَا جَمَعَهُ وَحَفِظَهُ كَمَا نَزَّلَهُ اللهُ تَعَالَى إلاَّ عَلِيُّ بْنُ أَبِي طَالِبٍ وَالأَئِمَّةُ مِنْ بَعْدِه.

None may claim that he compiled the entire Qur’ān as exactly as it was revealed but a liar. None compiled and preserved it as exactly as it was revealed except `Alī ibn Abī-Ṭālib (‘a) and the Imams (‘a) after him.[1]

Likewise, Imam `Alī (‘a) was the first to compile, write down and preserve the Prophetic Traditions (Sunnah), because these traditions are considered the second source of Islamic culture. His efforts resulted in the Comprehensive Document (*al-Ṣaḥīfah al-Jāmi`ah*) that was transferred to the Holy Imams (‘a) thereafter.

Abū-Baṣīr has reported Imam al-Ṣādiq (‘a) as saying:

---

1- Shaykh al-Kulaynī, *al-Kāfī* 1:228, H. 1.
Undoubtedly, ‘compilation’ in this tradition must stand for collecting the Holy Qur’ān with all of its peculiarities that went along with it, beginning with the reasons for the revelation of its verses and its inferences including the Holy Prophet’s explanations of it.

يَا أَبَا مُحَمَّدٍ! وَإِنَّ عِنْدَنَا الْجَامِعَةَ. وَمَا يُدْرِيهِمْ مَا الْجَامِعَةُ؟ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً بِذِرَاعِ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَإِمْلاَئِهِ مَنْ فَلْقِ فِيهِ وَخَطِّ عَلِيٍّ بِيَمِينِهِ. فِيهَا كُلُّ حَلاَلٍ وَحَرَامٍ وَكُلُّ شَيْءٍ يَحْتَاجُ النَّاسُ إِلَيْهِ حَتَّى الأَرْشَ مِنَ الْخَدْشِ.

O Abū-Muḥammad, we do have the *Jāmi`ah* with us. What do they know about the *Jāmi`ah*? It is a seventy-cubit long document that was measured and directly dictated by Allah's Messenger (ṣ) and handwritten by `Alī (‘a). It includes all that which is lawful and unlawful and everything people may need, even matters that are as minute as the expiation for a scratch.[1]

Abū-Baṣīr has also reported that he heard Imam al-Ṣādiq (‘a), talking about the verdicts of Ibn Shabramah, saying:

أَيْنَ هُوَ مِنَ الْجَامِعَةِ؟ أَمْلَى رَسُولُ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَخَطَّهُ عَلِيٌّ بِيَدِهِ. فِيهَا جَمِيعُ الْحَلاَلِ وَالْحَرَامِ حَتَّى أَرْشُ الْخَدْشِ فِيهِ.

How can he be compared with the *Jāmi`ah*? It is the dictations of Allah's Messenger (ṣ) and the handwriting of `Alī (‘a). It comprises all that which is legal and illegal even matters that are as minute as the expiation for a scratch.[2]

Additionally, Imam `Alī (‘a), after the Messenger of Allah (ṣ), was the most knowledgeable of all people, the most skilled in judgment, and the most experienced in the lawful and the unlawful issues as well as the interpretation of the Holy Qur'ān. He was verily the door to the city of the Holy

1- Shaykh al-Kulaynī, *al-Kāfī* 1:239, H. 1; al-Ṣaffār, *Baṣā'ir al-Darajāt*, p. 143, H. 4 and pp. 151-152, H. 3; al-Majlisī, *Biḥār al-Anwār* 26:22, H. 11.
2- Al-Ṣaffār, *Baṣā'ir al-Darajāt*, p. 145, H. 15; al-Majlisī, *Biḥār al-Anwār* 26:35, H. 61 (quoted from the earlier reference book).



Prophet's knowledge.

At the level of practice, Imam `Alī (‘a) was the most liberal of all people in cultural and educational aspects after the Holy Prophet (ṣ). He was the first to set courses and invent new branches in the sciences of education. He is thus the founder of a number of sciences, such as jurisprudence (*fiqh*), ḥadīthology, exegesis of the Holy Qur'ān (*tafsīr*), syntax (*naḥw*), and many others.[1]

The same course of Imam `Alī (‘a) has been followed by the other Holy Imams (‘a), their followers and partisans who, directed by the Holy Imams (‘a), founded the Islamic sciences.[2]

In the field of education, while building the virtuous community, the Holy Imams (‘a) worked on diagnosing and constructing two important projects:

1- This subject will be discussed in further detail in the coming book regarding the intellectual referential authority.
2- Refer to Sayyid Ḥasan al-Ṣadr, *Ta'sīs al-Shī`ah li-`Ulūm al-Islām* (The Shī`ah: Founders of the Sciences of Islam). This book has been summarized in *Al-Shī`ah wa-Funūn al-Islām* (The Shī`ah and Islamic Arts) and *Mu'allifū al-Shī`ah fī'l-Islām* (Shī`ite Authors in Islam) by Sayyid `Abd al-Ḥusayn Sharaf al-Dīn.

## FIRST PROJECT
## CULTURAL AND EDUCATIONAL COURSES

Any educational course plays a major role in successfully strengthening the cultural aspect of the virtuous community by making its individuals competent enough to fulfill their requirements and fill the gaps of their cultural needs.

While building the virtuous community culturally, the Ahl al-Bayt (‘a) adopted four cultural policies that complemented each other. These policies are as follows:

## FREEDOM OF THOUGHT
## AND SOURCES OF ISLAMIC EDUCATION

### *First Line: Freedom of Thought and Accurate Ijtihād*

Freedom of thought and accurate *ijtihād* forms the general framework and foundation of educational policy. A reference to this point, which is one of the distinctive features by which the jurisprudence of the Twelver Imāmiyyah sect outmatches other sects and jurisprudential schools, has been made in the previous chapter regarding intellectual and doctrinal aspects. We saw that the Holy Imams (‘a) had a clear-cut goal and accurate course on which their educational school was set up and its scientific foundations framed. This framework was established on the following foundations:

***First***: The Holy Qur’ān and the authentic Sunnah (traditions) of the Holy Prophet (ṣ) are the essential sources of Islamic culture in all fields such as historical-philosophy, socio-philosophy, Muslim jurisprudence, ethics, ideology, cosmology, literature, and linguistics.

***Second***: The principle of the referential authority of the Ahl al-Bayt (‘a) must be observed in understanding Islam, its convictions and in obtaining Islamic law. In fact, Islamic texts, history and Prophetic traditions have suffered inaccuracy in interpretations and explanations in addition to variety and multiplicity in situations and trends.

The policy of the Ahl al-Bayt (‘a) School firmly attests that the Holy Imams (‘a) are the referential authorities in obtaining an accurate understanding of Islam in addition to being the divinely appointed leaders of the Muslim nation and the legitimate representatives of the Holy Prophet (ṣ). The famous *ḥadīth al-thaqalayn* (Tradition of the Two

Weighty Things) has referred to this very fact, as has been previously cited.[1]

***Third***: Jurisprudential rules and fundamental principles of Islam can be inferred from the Holy Qur'ān and Sunnah—the two sources of Islamic legislation. General rules and universal laws can be applied in order to deal with the latest developments. The Holy Legislator has left the Representative of the Holy Prophet (ṣ), the Holy Imam (ʻa) or a well-qualified jurisprudent, to deduct laws from their sources.

Inasmuch as the Islamic system is the final divinely revealed code of law, it must cover all ages and times. In view of this fact, jurisprudents and well-versed scholars are required to play the role of inferring the secondary and circumstantial religious laws from their sources in order to meet with the latest circumstances, on condition that such inference is based on the general laws of Islam. Furthermore, jurisprudents and scholars are required to assess the legal situation and human responsibility towards every event and condition.

As a part of the mission, competent scholars are required to implement the Qur'ānic verses regarding Islamic law in their inferences regarding new developments that occur in Muslim life in general. They are also required to apply historical concepts and norms to their inferences attributed to the social and political conditions of the Muslim community.

***Fourth***: Considerable attention has been paid by the Holy Imams (ʻa) to teach their followers the precise method of

1- Proofs on this fact will be cited in a coming book about the referential authority of the Ahl al-Bayt (ʻa) within this series.



inference of religious laws from their sources and the accurate approach of using the Islamic texts (i.e. texts of the Holy Qur'ān and Sunnah) in the most appropriate way. They are expected to compare the texts, which seem to be contradictory, with one another in order to come up with an acceptable result and to uncover points of concurrence and connection between them and also prefer some texts over others on the basis of certain regulations and standards that are defined in *`Ilm al-Uṣūl* (Fundamentals of Muslim Jurisprudence).

The Holy Imams of the Ahl al-Bayt (ʻa) asserted the significance of familiarization with the abrogating and abrogated, decisive and allegorical, general and particular, concise and elaborate texts of the sources of the religious legislation before a process of inference of religious laws is carried out. They also emphasized the use of the method of dealing with such texts and understanding some of them in the light of others. This matter was one of the gifts in which Imam `Alī (ʻa) used to excel over the other companions of the Holy Prophet (ṣ), since it was one of his peculiar excellences.

## *Ijtihād and Vitality of Islamic Law*

The objective of such meticulous freedom of thought was to accomplish the following two significant matters:

***First***: Freedom of thought aimed at creating among every generation a class of well-qualified scholars competent enough to infer religious laws from their genuine and fundamental sources. This was done to avoid falling into chaotic situations due to reliance upon the opinionism[1] in

1- Opinionism (in Islamic traditions) is the trend of using personal views and conjectures in the issuance of religious ⇨

which the opinionists (*aṣḥāb al-ra'y*) had fallen; in other words, the Ḥadīthists had become inert by depending upon a single text and not subjecting these single texts to perfect comprehension by comparing them to other texts. In fact, the totality of Almighty Allah's words (i.e. the Holy Qur'ān), the Holy Prophet's traditions (i.e. Sunnah), and the Holy Imams' ('a) reported discourses are considered one word—one explaining the other—just like the uninterrupted speech of an individual when the first, middle, or the last part of that speech indicates the speech as a whole.

***Second***: Freedom of thought aimed at maintaining the vitality of the religious code of Islamic law and sustaining its capability to adapt itself to the changing circumstances and developments, without (1) falling victim to the perils of distortion, falsification and imitating other jurisprudential schools, (2) interpreting the sacred texts inappropriately, or (3) challenging the truth due to the political and cultural chaos into which the Muslim world had fallen as a result of the spread of seditious matters and painful events suffered by Muslims all through history.

verdicts.

## SEEKING KNOWLEDGE AND LEARNING

### *Second Line: Promotion of Seeking of Knowledge*

The second line in the educational course of the Holy Imams ('a) is urging seeking of knowledge in general and knowledge of the religious law in particular. In the Ahl al-Bayt ('a) School, seeking knowledge has become a religious duty, the violation of which brings about accountability. Books of ḥadīth have dedicated separate chapters to this subject, since many traditions, such as the following, have confirmed it:

Imam al-Riḍā ('a) has reported Imam `Alī Amīr al-Mu'minīn ('a) as saying:

سَمِعْتُ رَسُولَ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، يَقُولُ: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ... بِهِ يُطَاعُ الرَّبُّ، وَبِهِ تُوصَلُ الأَرْحَامُ، وَبِهِ يُعْرَفُ الْحَلاَلُ وَالْحَرَامُ. اَلْعِلْمُ إِمَامُ الْعَمَلِ، وَالْعَمَلُ تَابِعُهُ: يُلْهَمُهُ السُّعَدَاءُ وَيُحْرَمُهُ الأَشْقِيَاءُ.

I heard the Messenger of Allah (ṣ) saying, "Seeking knowledge is obligatory upon every Muslim... Through it, the Lord is obeyed (properly), kinships are observed, and lawful and unlawful (matters) are recognized. Knowledge is the leader of deed while deed is its follower. Knowledge is inspired in the blessed but withheld from the wretched."[1]

Imam al-Ṣādiq ('a) is reported to have said,

1- Shaykh al-Ṭūsī, *al-Amālī*, pp. 487-488; al-Majlisī, *Biḥār al-Anwār* 1:171, H. 24 (quoted from the earlier reference book).

لَوْ عَلِمَ النَّاسُ مَا فِي الْعِلْمِ لَطَلَبُوهُ وَلَوْ بِسَفْكِ الْمُهَجِ وَخَوْضِ اللُّجَجِ.

Had people realized the benefits of knowledge, they would have certainly sought it even by exposing themselves to death and the toil of tumults.[1]

Zayd al-Zarrād has reported Imam al-Ṣādiq (‘a) as saying:

قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ عَلَيْهِ السَّلاَمُ: يَا بُنَيَّ؛ إعْرِفْ مَنَازِلَ الشِّيعَةِ عَلَى قَدْرِ رِوَايَتِهِمْ وَمَعْرِفَتِهِمْ، فَإِنَّ الْمَعْرِفَةَ هِيَ الدِّرَايَةُ لِلرِّوَايَةِ، وَبِالدِّرَايَاتِ لِلرِّوَايَاتِ يَعْلُو الْمُؤْمِنُ إِلَى أَقْصَى دَرَجَاتِ الإِيمَانِ. إِنِّي نَظَرْتُ فِي كِتَابٍ لِعَلِيٍّ عَلَيْهِ السَّلاَمُ فَوَجَدْتُ فِي الْكِتَابِ: إِنَّ قِيمَةَ كُلِّ امْرِئٍ وَقَدْرَهُ مَعْرِفَتُهُ.

Imam (Abū-Ja`far) al-Bāqir ('a) said, “O Son, you can recognize the ranks of the Shī`ah according to their reports and knowledge. Verily, knowledge is to have acquaintance with the traditions. Through familiarity with traditions, a believer can mount up to the furthest rank of belief. As I looked at it, I found the following in the Book of `Alī (‘a): “The value and worth of each individual is his/her knowledge.”[2]

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

إِعْرِفُوا مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا يُحْسِنُونَ مِنْ رِوَايَاتِهِمْ عَنَّا، فَإِنَّا لاَ

You can recognize the standings of our Shī`ah (i.e. adherents) through recognizing the amount of their reporting of our traditions in a proficient way. We cannot regard the

1- Ibn Abī-Jumhūr, *`Awālī al-La'ālī* 4:61, H. 9; al-Majlisī, *Biḥār al-Anwār* 1:171, H. 53 (quoted from the earlier reference book).

2- Shaykh al-Ṣadūq, *Ma`ānī al-Akhbār*, p. 1, H. 2; al-Majlisī, *Biḥār al-Anwār* 2:184, H. 4 (quoted from the earlier reference book).



نَعُدُّ الْفَقِيهَ مِنْهُمْ فَقِيهاً حَتَّى يَكُونَ مُحَدِّثاً... اَلْمُؤْمِنُ يَكُونُ مُفَهَّماً، وَالْمُفَهَّمُ مُحَدَّثٌ.

jurisprudents among them as true jurisprudents until they prove themselves as reporters of our traditions...A believer can receive understanding of things (from the angels), and one who receives understanding is actually talked to by the angels.[1]

In this respect, the Holy Imams of the Ahl al-Bayt (‘a) did not stop at touching this matter in general terms; rather, they portrayed the steps leading to it. These steps are as follows:

### *Knowledge and Opinion*

The Holy Imams (‘a) laid much stress on adopting the Qur’ānic methodology of research, highlighting the role of science and positivism in obtaining knowledge as opposed to the course of adopting conjecture and surmise. As has been previously cited, the Holy Imams (‘a) attached acquaintance with the religious laws to the authentic resources of these laws. In addition, they asserted that the dependence upon these resources must be consistent with the methodology of research founded on study and learning derived from the true scholars, the Ahl al-Bayt (‘a).

As a result of these instructions, the Holy Imams (‘a) blocked the way of adopting surmise and personal views, opinions and conjecture, such as the so-called principles of equitable preference (*istiḥsān*), analogy (*qiyās*), acceptable advantages (*al-maṣāliḥ al-mursalah*) and similar invented principles. Divine truths, religious laws and the details of

1- Al-Kashshī, *Ikhtiyār Ma`rifat al-Rijāl* 1:61, H. 2; al-Majlisī, *Biḥār al-Anwār* 2:82, H. 1 (quoted from the earlier reference book).

advantages and disadvantages related to these laws cannot be realized except by Divine revelation and inspiration. This is granted to prophets and divinely selected individuals or by learning, erudition, recording, and taking from the true scholars who are the Household of the Holy Prophet (ṣ) and trustees of Divine revelation.

The Holy Prophet (ṣ) is reported to have said:

مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ.

He who acts without knowledge will bring about more corruption than correction.[1]

Imam ʻAlī Amīr al-Muʼminīn (ʻa) said:

إنَّ النَّاسَ آلُوا بَعْدَ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، إلَى ثَلاَثَةٍ: آلُوا إلَى عَالِمٍ هُدىً مِنَ اللهِ قَدْ أَغْنَاهُ اللهُ بِمَا عَلِمَ عَنْ غَيْرِهِ، وَجَاهِلٍ مُدَّعٍ لِلْعِلْمِ لاَ عِلْمَ لَهُ، مُعْجَبٍ بِمَا عِنْدَهُ، قَدْ فَتَنَتْهُ الدُّنْيَا وَفَتَنَ غَيْرَهُ، وَمُتَعَلِّمٍ مِنْ عَالِمٍ عَلَى سَبِيلِ هُدىً مِنَ اللهِ وَنَجَاةٍ. ثُمَّ هَلَكَ مَنِ إدَّعَى وَخَابَ مَنِ إفْتَرَى.

After the departure of Allah's Messenger (ṣ), the people separated into three groups. One group represented the scholars that were truly guided by Almighty Allah Who made them needless of other than Him due to the knowledge He gave them (i.e. the Ahl al-Bayt (ʻa)). Another group represented the ignorant ones who pretended to be knowledgeable while they lacked knowledge. They were admirers of what they had. They were tempted by this world while they themselves tempted others. The third group represented those who were learning from scholars for the sake of finding Allah's guidance and salvation. Beyond these three categories, perdition befall him who claims falsely and frustration befall him who forges lies.[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:12, S (section) 4, H. 13.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:7, S. 3, H. 4.



Imam al-Bāqir (ʻa) is reported to have said:

مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَلاَ هُدىً مِنَ اللهِ لَعَنَتْهُ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ، وَلَحِقَهُ وِزْرُ مَنْ عَمِلَ بِفُتْيَاهُ.

He who gives a verdict without knowledge and true guidance will be cursed by the angels of mercy and the angels of chastisement and will be responsible for the deeds of those who acted upon his verdict.[1]

Answering the question of his companion who asked him to mention the creatures' duty towards Almighty Allah, Imam al-Ṣādiq (ʻa) is reported to have said:

أَنْ يَقُولُوا مَا يَعْلَمُونَ، وَيَكُفُّوا عَمَّا لاَ يَعْلَمُونَ، فَإِذَا فَعَلُوا أَدُّوا إِلَى اللهِ حَقَّهُ.

They are required to say only that which they know and refrain from that which they do not know. If they do so, then they will have carried out their duty towards Almighty Allah.[2]

### *Recording the Ḥadīth*

In addition to memorizing, reflecting on, and comprehending the Holy Qur'ān, the Holy Imams (ʻa) highlighted the significance of reporting, memorizing, and recording the Ḥadīth. In this regard, history has recorded a precedence for the Ahl al-Bayt (ʻa) and their followers who were the first to record, maintain, and circulate the Ḥadīth, especially after the Holy Sunnah had been in danger of extinction due to negativity shown by the second caliph in the earliest age of Islam. When the suggestion of recording

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:9, S. 4, H. 1, 11, 14.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 18:12, S. 4, H. 10.
Refer to Chapter: Qualifications of Judges in the same reference book, S. 6 (*Illegality of Analogy and Conjectures*), H. 14, 15, 20, 21.

the Ḥadīth was put before him, the second caliph rejected it, claiming that such records would have a negative bearing on retaining the Holy Qur'ān and distract the public from it (i.e. the Holy Qur'ān).[1]

As a result of the trend of recording and reporting the Ḥadīth under the encouragement of the Holy Imams (‘a), their companions attained high ranks in jurisprudence and general knowledge in which they excelled over all others.[2]

By virtue of these instructions, the companions of the Holy Imams (‘a), in successive ages, endeavored to write down and record the *aḥādīth* (plural of *ḥadīth*). These recordings were known as *al-Uṣūl al-Arba`mi'ah* (The Four Hundred Principles). Some of the Holy Imams'(‘a) companions, such as Abān ibn Taghlib and `Ubaydullāh ibn `Alī al-Ḥalabī referred to these recordings.[3] The Holy Imams (‘a) praised those companions who undertook this work, including Burayd ibn Mu`āwiyah al-`Ajlī, Abū-Baṣīr, Muḥammad ibn Muslim, and Zurārah ibn A`yun.[4]

### *Propagation of Knowledge and Learning*

The Ahl al-Bayt (‘a) instructed their companions and followers to seek knowledge and learn. They highlighted these two activities as much as they focused on retaining and recording the Ḥadīth. Consequently, these practices became as important as recording the Ḥadīth.

1- Ibn Sa`d, *al-Ṭabaqāt al-Kubrā* 5:140; Ibn `Abd al-Barr, *Jāmi` Bayān al-`Ilm* 2:147; al-Dhahabī, *Tadhkirat al-Ḥuffāẓ* 1:4-5; al-Muttaqī al-Hindī, *Kanz al-`Ummāl* 5:239, H. 4865.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:61, S. 8, *Ṣifāt al-Qāḍī* (Qualifications of Judges), H. 35.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:72-3, S. 8, H. 80-81.
4- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:57-59, H. 14, 16, 21.



As a result, the Ahl al-Bayt (‘a) managed to pave the way for making seeking of knowledge easy-to-obtain and within reach by the individuals of the virtuous community despite the difficult political circumstances encountered by these individuals. They suffered constant harassment by the ruling authorities who also imposed economic and educational boycotts on them.

Shaykh al-Kulaynī, in his book of *al-Kāfī*, has reported Mu`āwiyah ibn `Ammār as saying, I asked (Abū`Abdullāh) Imam al-Ṣādiq (‘a), "There is a reporter of your traditions who spreads them among people so as to show them and your partisans the right way. There is, on the other hand, a worshipper among your partisans that does not have such ability to report your traditions. Which one is better?"

The Imam (‘a) answered:

الرَّاوِيَةُ لحَديثِنَا يَشُدُّ بِه قُلُوبَ شِيعَتِنَا أَفْضَلُ مِنْ أَلْفِ عَابِدٍ.

A reporter of our traditions who strengthens the hearts of our Shī`ah (partisans) is better than a thousand worshippers.[1]

The Holy Prophet (ṣ) is reported to have said:

تَذَاكَرُوا وَتَلاَقَوْا وَتَحَدَّثُوا؛ فَإِنَّ الْحَدِيثَ جَلاَءٌ لِلْقُلُوبِ. إِنَّ الْقُلُوبَ لَتَرِينُ كَمَا يَرِينُ السَّيْفُ، جَلاَؤُهُ الْحَدِيدُ.

Hold sessions of discussions, meet each other, and exchange discourses. Verily, discourses polish hearts. Just as swords rust and are then polished by iron, so also do hearts rust.[2]

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:52, S. 8, H. 1.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:52, S. 8, H. 3.
According to other forms of this tradition, the Holy Prophet (ṣ) said, "Just as swords rust, so also do hearts rust, and discourses are the polish of the rust of the hearts."

Imam Ja`far al-Ṣādiq (‘a) is reported to have said:

مَـنْ أَرَادَ الْحَـدِيثَ لِمَنْفَعَـةِ الدُّنْيَا لَمْ يَكُنْ لَـهُ فِي الآخِـرَةِ نَـصِيبٌ؛ وَمَـنْ أَرَادَ بِـهِ خَيْـرَ الآخِرَةِ أَعْطَاهُ اللهُ خَيْـرَ الـدُّنْيَا وَالآخِرَةِ.

He who learns the science of reporting any traditions for the sake of gaining a worldly benefit will have no share (of benefit) in the Hereafter, but he who learns it for the sake of gaining the benefits of the Next World will be granted by Allah the benefits of this world and the Next World.[1]

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

مَـنْ حَفِـظَ مِـنْ أَحَادِيثِنَـا أَرْبَعِـينَ حَـدِيثاً بَعَثَـهُ اللهُ يَـوْمَ الْقِيَامَـةِ عَالِمـاً فَقِيهاً.

He who retains forty of our traditions, Almighty Allah, on the Day of Resurrection, will include him with the well-versed scholars.[2]

Muḥammad ibn Muslim has reported the following:

I asked Imam al-Ṣādiq (‘a), “When I hear a tradition from you, is it acceptable to add or delete part of the statement when I convey it to others?”

The Imam (‘a) answered:

إِنْ كُنْتَ تُرِيدُ مَعَانِيَهُ فَلاَ بَأْسَ.

If your intention is to explain its meaning, it is then agreed.[3]

This policy is the only reason for the continuity of the Ahl al-Bayt’s cultural momentum and the endurance of their scientific and cultural centers in spite of the difficult circumstances they had to encounter. In addition, one of the most prominent features and evident characteristics of the

1 Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:52, S. 8, H. 4.
2- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:52, S. 8, H. 5.
3- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 18:52, S. 8, H. 9.



scientific policy of the Ahl al-Bayt (‘a) School is free education with which this school, along with all its branches, has withstood all pressures and difficulties.

At the same time as the ruling authorities strongly supported the official schools of the other Muslim sects by means of massive donations, they exercised pressure and official persecution against the schools of the Ahl al-Bayt’s followers in addition to depriving them of any support, donations or aid. Nevertheless, the Ahl al-Bayt’s schools endured in such an increasing manner that they occasionally excelled all the other officially supported schools that would have collapsed and vanished if governmental aid had stopped.

Among the major reasons for such endurance and continuity was the method of free education, the propagation of seeking knowledge and the adoption of seeking nearness to Almighty Allah through learning.

In fact, this is still the general feature of these schools and their prevailing methodology with regard to dealing with all educational activities appertaining to the individuals of the virtuous community at all levels, including teaching, propagation, communication of religious laws, writing books, or any other level of education.

## VARIETY IN EDUCATIONAL METHODOLOGY

### *Third Line: Variety in Methods of Educating and Teaching*

In addition to the current styles for preaching sermons, reporting traditions and composing poetry that were widely known in the earliest era of Islam, the Holy Imams (‘a) took much interest in other styles that were new methods for general education because they were unfamiliar practices and behaviors. These styles included supplicatory prayers (*du`ā’*), bequests (*waṣiyyah*), epistles (*risālah*), statements (*bayān*), formulas of visitation (*ziyārah*), sessions (*majlis*), general gatherings (*ijtimā`*) including congregational commemoration of Imam al-Ḥusayn’s martyrdom (*al-majālis al-ḥusayniyyah*).

### *Supplicatory Prayer (Du`ā')*

In the educational system of the Ahl al-Bayt (‘a), supplications (or supplicatory prayers) have transformed into a perfect school that teaches doctrines, ethics, Islamic and social concepts, human relationships and high moral standards as well as self-purification, high discipline, and expression of relationships with Almighty Allah.

Through his famous supplications (*du`ā’*) and whispered prayers (*munājāt*), Imam `Alī Amīr al-Mu'minīn (‘a) founded this style for which he is famed. The most famous of his supplications is one reported by Kumayl ibn Ziyād al-Nakha`ī and known as *Du`ā’ Kumayl*.

One of the distinctive and famous formulas of supplication of the Ahl al-Bayt (‘a) is Imam al-Ḥusayn’s ‘*Supplication on the Day of `Arafah*’.

Taking advantage of this style, yet more expansively, Imam



`Alī ibn al-Ḥusayn Zayn al-`Ābidīn (‘a) produced an extensive collection of supplications, the role and impact of which has been considerable on the educational course of the Shī`ah. It was the most successful style of treating the educational and moral degradation that struck Muslim society on the one hand and overcoming the difficult political circumstances that Imam Zayn al-`Ābidīn (‘a) had to encounter after the martyrdom of his father and the proscription that the Umayyad ruling authorities imposed on him, on the other hand.[1]

### *Bequest (Waṣiyyah)*

The style of using bequests was started by the Holy Prophet (ṣ) who addressed Imam `Alī (‘a) with a number of political, educative, and edifying instructions. Continuing this style, Imam `Alī (‘a) instructed his son Ḥasan (‘a), as well as his other sons, through a number of bequests. After that, this style became another idiosyncratic course adopted by the Holy Imams of the Ahl al-Bayt (‘a), who left such a valuable asset of bequests—touching on various educational features—that they can be compiled in a voluminous book.[2]

---

1- The *al-Ṣaḥīfah al-Sajjādiyyah* (also called *Psalms of Islam*) by Imam Zayn al-`Ābidīn (‘a) is one of the clearest examples in this respect.

2- Examples on such precepts are: The Holy Prophet’s precept to Imam `Alī (‘a) (*Tuḥaf al-`Uqūl* by Ibn Shu`bah al-Ḥarrānī), Imam `Alī’s precept to Imam al-Ḥasan (‘a) (*Nahj al-Balāghah*), Imam al-Bāqir’s precept to Jābir al-Ju`fī (*Tuḥaf al-`Uqūl*), Imam al-Ṣādiq’s precept to Muḥammad ibn al-Nu`mān (*Tuḥaf al-`Uqūl*), and Imam al-Kāẓim’s precept to Hushām ibn al-Ḥakam (*Tuḥaf al-`Uqūl*).

### *Epistle (Risālah)*

The style of epistles can be seen in the instructive and educational letters and statements of Imam `Alī (‘a) in the *Nahj al-Balāghah.* The same style is visible in the epistles that the Holy Imams (‘a) used to send to their partisans and followers, such as the epistles of Imam al-Bāqir (‘a), Imam al-Ṣādiq (‘a), and Imam al-Kāẓim (‘a), that contained many precise and varied details of educational guidelines.[1]

### *More Styles*

In coming books of this series, we will discuss in detail other styles, such as *Ziyārah* (Ritual Systems); the Ḥusaynī Assemblies (Educational Foundations); and general gatherings (System of Social Relations).

In these books, we will have a look at the great, organized work of the Ahl al-Bayt (‘a) and the variety of educational styles they engendered, some of which have become substantial establishments and distinctive ventures.

1- Examples on such epistles are: Imam al-Ṣādiq’s Epistle to his followers (*al-Kāfī* 8:397), Imam al-Bāqir’s Epistle to the entirety of the Shī`ah and his companions (*al-Kāfī* 8:230), Imam al-Hādī’s Epistle of refutations of the Fatalists and Indeterminists (*Tuḥaf al-`Uqūl* 341), and Imam `Alī’s Instructive Epistle to his companions (400 instructions compiled in *Tuḥaf al-`Uqūl* 66-83).

## VARIETY IN TOPICS OF EDUCATION

### *Fourth Line: Miscellaneous Education and Scientific Specialization*

The Holy Imams of the Ahl al-Bayt (‘a) took much interest in the variety of educational and scientific specializations because they believed that their followers must master such variety and specialization in various human and natural domains.

Not satisfied with the multiplicity and variety in educational information, the Holy Imams (‘a) urged their followers to adopt specialization in fields of knowledge in order to be able to reach high levels in various educational issues. Since the beginning, the Holy Imams of the Ahl al-Bayt (‘a) realized the significance of enlarging the fields of human and natural sciences. They also foresaw the expansion in the horizons of knowledge as well as intellectual conflicts and doctrinal deviations that the Islamic world would face, such as tendencies of infidelity, atheism, exaggeration, fanaticism, opinionism, personal views, and adjacency with the Greek, Indian, Persian, and Byzantine civilizations.

As a result of such efforts, specialization in various branches of science was practiced not only in later ages of Islamic history when educational affairs and branches ramified and expanded, but also in past ages, particularly in the beginning of the second century of Hijrah, and under the special direction of the Holy Imams (‘a). For instance, Hushām ibn al-Ḥakam was specialized in theology, Zurārah ibn A`yun and Muḥammad ibn Muslim in issuance of religious verdicts, Abān ibn Taghlib in the sciences of the Holy Qur’ān, and Sulaym ibn Qays, Lūṭ ibn Yaḥyā, and Abān al-Aḥmar al-Bujalī in history.

In natural sciences, Jābir ibn Hayyan, who received his knowledge directly from Imam Ja`far al-Ṣādiq (‘a), not only specialized in chemistry but also established the foundations of this science. In addition, al-Mufaḍḍal ibn `Umar and many other prominent companions of the Holy Imams (‘a) were specialists.[1]

Such comprehensiveness and specialization represented a policy in the educational building of the virtuous community aimed at meeting the requirements, filling the gaps and meeting the needs of this community on the one hand, and granting them their independence in construction, movement, and self-dependence on the other. This enabled the virtuous community to take its normal position in the Muslim nation in the capacity of its being a pioneering group that undertook its mission of safeguarding, reinforcing, and protecting Islam.

Naturally, such specialization does not mean turning away from the other fields of knowledge. In fact, the companions and followers of the Holy Imams (‘a) dealt with the other sciences by means of research and learning side by side with their specialization, concentrating on a certain branch of science so that the educational movement would be comprehensive and characterized by profundity and power.

1- Refer to Sayyid Ḥasan al-Ṣadr, *Ta'sīs al-Shī`ah li-`Ulūm al-Islām* (The Shī`ah; the Founders of the Sciences of Islam).

## SECOND PROJECT
## CULTURAL AND SCIENTIFIC ESTABLISHMENTS

After identifying the sources of Islamic culture and organizing the general courses to be taught, the Holy Imams of the Ahl al-Bayt (‘a) devoted their attention to building educational and scientific establishments.[1] They also encouraged others to activate establishments, such as mosques, which were the first educational and worshipping establishments known in Muslim societies. They also founded other educational establishments unfamiliar to Muslims, where special sessions were held by the Ahl al-Bayt (‘a) and through the efforts of the virtuous community for the purpose of propagating and teaching their traditions. With the passage of time, these establishments became one expansive educational establishment that included the congregational commemoration of Imam al-Ḥusayn’s martyrdom (currently known as *al-Majālis al-Ḥusayniyyah*).

Interest grew in these educational establishments for two reasons that are related to the cultural aspect:

The ***First Reason*** was to instill these educational approaches into the mainstream to ensure its continuity under all circumstances.

The ***Second Reason*** was that these unique approaches were not capable of being maintained by public establishments, no matter how competent they happened to be. Also, the

1- Each of these establishments can be a topic for a complete, expansive study. Nevertheless, we have to refer to the basic features of these establishments for brevity.

opportunities offered by these establishments would be limited to the followers of the Ahl al-Bayt (‘a). For these two reasons, the Holy Imams (‘a) took a considerable interest in creating special establishments.

In the following sections, we shall refer to certain establishments that had a great impact on the educational aspect of the lives of the followers of the Ahl al-Bayt (‘a).

## SHĪ`ITE SEMINARIES (ḤAWZAH `ILMIYYAH)

Since their first day, Muslims were forming debate groups in the form of assemblies (*ḥalqah*) to confer the various branches of their sciences. Such sessions progressed into famous schools in the history of Islam, such as the School of Kūfah, Madīnah, Baṣrah, Mecca, Cairo, Andalusia and many others. In the tradition of the Ahl al-Bayt’s followers, such schools are called *ḥawzah* (seminaries).

Moving with this stream, which was familiar to Muslims, the Ahl al-Bayt (‘a) established these schools to not only teach the general knowledge of Islam but also activate schools of other fields of knowledge and Islamic sciences in all the cities of the Muslim world. This role became more evident during the age of Imam al-Bāqir and Imam al-Ṣādiq—peace be upon them. They played a distinctive role in educating and disseminating knowledge among the entire Muslim community. As has been previously cited, the major Muslim scholars and scientists studied under the Holy Imams (‘a).[1]

Likewise, the Holy Imams (‘a) played a major role in the establishment of schools, especially for their followers and partisans (Shī`ah), within a special course which they drew up to build the virtuous community. This interest originated from their belief in the vital role the educational establishment could play in founding the pillars of education.

---

1- This discussion will be further discussed in the topic of the intellectual referential authority within my encyclopedia entitled ‘The Role of the Ahl al-Bayt (‘a) in Muslim Life’.

### *Schools of Kūfah and Qum*

The School of Kūfah was one of the private schools in the history of the Ahl al-Bayt (‘a). Shī`ism found its way to Iraq at the beginning of the Islamic conquest of Iran along with the earliest prominent companions of the Holy Prophet (ṣ), such as Ḥudhayfah ibn al-Yamān and Salmān al-Fārsī. They participated in this conquest and were the first to hold the highest governmental offices of the Islamic caliphate in the city of Madā'in, along with `Ammār ibn Yāsir, `Abdullāh ibn Mas`ūd, and many others.

The School of Qum, a branch of the School of Kūfah before it became an independent school specializing in the sciences of the Shī`ah, was then established in this small town by sincere followers of the Ahl al-Bayt (‘a) to avoid being harassed by the ruling authorities.

Other schools in the Muslim east followed the Schools of Kūfah and Qum, such as the schools in Ray (southern Tehran), Khurāsān (northern Iran), Isfahan (central Iran), Afghanistan, and Jabal `Āmil (southern Lebanon).

After that, the School of Kūfah, from which four thousand scholars graduated, each of whom used to say, “Ja`far ibn Muḥammad al-Ṣādiq (‘a) taught me…”, developed to extend to Baghdad. That was during the ages of Imam al-Ḥasan al-`Askarī (‘a) and the ‘Four Envoys’ in the Age of the Minor Occultation.

It distinctively expanded during the periods of Shaykh al-Mufīd, al-Sharīf al-Murtaḍā, and Shaykh al-Ṭūsī in whose age this school moved to the cities of Najaf, Ḥillah, and Karbalā' respectively. Finally, it settled in the holy city of Najaf in the last couple of centuries.

Passing through different stages, the School of Qum kept on swinging between expansion and contraction until it



became the second most important school in the Shī`ite world in modern history after the School of Najaf.[1]

### *Graduation of Well-Versed Jurisprudents*

The Holy Imams (‘a) took much interest in establishing religious seminaries. To achieve this goal, they encouraged their followers to embark upon teaching, issuing verdicts, and holding meetings and assemblies dedicated to such subjects. A firm, influential methodology was set up for running such schools in order to put into action a set of scientific, educational, and spiritual objectives and contribute to the achievement of other social, political, and organizational goals, the details of which will be discussed in the following books of this series.

However, the principal goal was to maintain the momentum of *ijtihād*. In addition to the graduation of proselytizers from all countries where the followers of the Ahl al-Bayt (‘a) existed, the most important objective of the scholastic courses in these schools was to graduate well-versed scholars and researchers in fields like Muslim jurisprudence, *Uṣūl*, preliminary sciences to these two fields and other Islamic sciences. Actually, this curriculum remained consistent for ages until the latest developments of the modern age made it necessary to add some new courses to it.

As a result, we can see that such schools (*ḥawzah*) are abounding with large numbers of well-versed jurisprudents (*mujtahid*) in every age and among every generation and social class. It is also noticeable that these schools differ

1- The history of these schools involves many details. I expect to have the opportunity to discuss these details in my book on the virtuous referential authority, which deals with the applied aspect and the history of the virtuous community after the Occultation.

from one another competitively in the quality and quantity of their graduates and in the profundity of the jurisprudential, fundamental, and Islamic studies that they teach.

However, such increasing interest in the achievement of this goal resulted in negative consequences that affected the nature of the scientific outcome of these schools and their capability of achieving other goals. It is thus noticed that there are gaps, both wide and limited, in the yield of other Islamic fields of knowledge, such as exegesis of the Holy Qur'ān, Islamic doctrine, philosophy, ethics, Ḥadīth, history, and literature. This is so because there was always urgent need for *ijtihād* (i.e. deep specialization) in the fields of *fiqh* and *Uṣūl*, and some other fields of knowledge which did not need such specialization.[1]

Nevertheless, these schools made speedy progress in opening the door to Ijtihād and maintaining the graduation of well-versed scholars in the various fields of Islamic sciences even in the harshest circumstances through which the Islamic world passed.

They could also stand steadfast in the face of attempts at distortion which were encountered by other religious schools in the Islamic world, such as al-Azhar in Cairo and the al-Zaytūnah Schools of the Indian subcontinent, plus the schools of Mecca, Madīnah, Baghdad, and other places.

1- During the age of the referential authority of Sayyid Muḥsin al-Ḥakīm in the holy city of Najaf and Sayyid al-Burūjirdī in Qum, several attempts were made to rectify the progress of the scholastic courses of these schools and fill the gaps found therein. These attempts developed greatly to reach their climax after the victory of the Islamic Revolution in Iran when a large movement of reformation began to bear fruit.



### *Graduation of Missionaries*

Among the other objectives of these schools was to graduate preachers, missionaries, envoys to other countries and teachers for subsidiary religious seminaries.

In this respect, these schools had to face a big problem. This was the absence of a curriculum competent enough in form and content to achieve these objectives directly and respond to the requirements of the latest developments and the various stages, especially in the new regions of the followers of the Ahl al-Bayt (‘a). This was so because the level of general knowledge of the Muslim nation, as well as the type of knowledge and the new cultural and educational problems, were different and more progressive than the previous ones. Besides, the multiplicity, ramifications, and reciprocity of the branches of knowledge, in addition to the existence of modern scientific and technical methods, not to mention other channels of development—all required a new treatment of the curricula at both levels of form and content so as to spare time for the students, summarize knowledge for them, and supply them with useful means in practical fields.

In view of this, the idea of specialization in the various fields of knowledge became practicable and more effective since it would meet realistic requirements.

### *Surmounting New Problems*

In spite of all the problems mentioned, the religious seminaries were able to surmount them, albeit partially, by means of increasing their personal scientific competence to enable a student to acquire scientific and technical knowledge through personal effort widening the horizons of knowledge.

The following features of these schools have helped in the

achievement of all that has been accomplished in the discipline:

(1) Freedom of thought and research

(2) Freedom in choosing classes and instructors

(3) Freedom in controlling and utilizing time suitably

(4) The financial system of these schools which is, to a great extent, controlled by the social and cultural requirements of the virtuous community

(5) The system of social relations that drives students to respond to the cultural requirements of the Muslim nation

Another factor was the moral course of the religious seminaries that arouses religious responsibility, prompts the highest degrees of piety and asceticism, and induces mental and spiritual education.

These factors have made the students of these religious seminaries move speedily to fill these gaps and stand steadfast against temptation.

### *Maintenance of Islamic Heritage*

Among the other objectives of the religious seminaries was the maintenance of Islamic heritage in general and the heritage and culture of the Ahl al-Bayt (‘a) in particular. They were to provide Islamic thought, doctrine, history, and other researches related to Islam with the new, genuine, and pure thought based purely on Islamic resources and intended to face the other ideological trends.

We notice that these schools and seminaries continued to produce profound research and wide-ranging cultural investigation to maintain this heritage, such as research in the biography of reporters of Ḥadīth (*`ilm al-rijāl*) and Islamic encyclopedias of Ḥadīth and jurisprudence.



These seminaries produced grand scholars and reformers in various scientific fields, such as Avicenna, Shaykh al-Mufīd, Sharīf al-Murtaḍā, Sharīf al-Raḍī, Shaykh al-Ṭūsī, Shaykh Naṣīr al-Dīn al-Ṭūsī, al-Muḥaqqiq al-Ḥillī, `Allāmah al-Ḥillī, Shaykh al-Ṭabrisī, al-Shahīd al-Awwal (First Martyr; Muḥammad ibn Makkī), al-Shahīd al-Thānī (Second Martyr: Zayn al-Dīn al-`Āmilī), Ibn Ṭawūs, Shaykh al-Bahā'ī, Sayyid al-Dāmād, Mulla Ṣadrā (Ṣadr al-Dīn al-Shīrāzī), `Allāmah al-Majlisī (Muḥammad Taqī); Shaykh al-Majlisī (Muḥammad Bāqir), al-Fayḍ al-Kāshānī, al-Muḥaqqiq al-Karakī, al-Waḥīd al-Bahbahānī, Sayyid Baḥr al-`Ulūm, Shaykh Kāshif al-Ghiṭā', Shaykh al-Jawāhirī (known as *Ṣāḥib al-Jawāhir*), Shaykh al-Anṣārī, and al-Shīrāzī the reformer.

In the past century, these seminaries produced master scholars such as Jamāl al-Dīn al-Afghānī, Shaykh al-Ākhūnd al-Khurāsānī, Shaykh al-Mamuqānī, Shaykh al-Nā'īnī, al-Muḥaqqiq al-`Irāqī, Sayyid al-Burūjerdī, `Allāmah Kāshif al-Ghiṭā', `Allāmah Sharaf al-Dīn, Sayyid Muḥsin al-Amīn, Shaykh al-Balāghī, Sayyid al-Ḥakīm, `Allāmah al-Ṭabāṭabā'ī, Sayyid al-Khumaynī, Martyr Muṭahharī, Martyr al-Ṣadr, Sayyid al-Khū'ī, and many others who played a major role not only in the Shī`ite world but also in the Islamic world as a whole. These scholars have enriched the Islamic scientific schools with new theories as they have written scientific encyclopedias and research papers on Muslim jurisprudence, the sciences of the Holy Qur’ān, various fields of Islamic knowledge, history, and doctrine. In addition, they approached with great determination the events through which they served Islam and its blessed renaissance and boldly faced international colonization, atheism, and local tyranny.

### *Masjid and Ḥusayniyyah*

Since the beginning, the mosque (*masjid*) has played the role of an educational institution, not to mention its religious and administrative roles in the Muslim community. Sermons, lessons, and lectures were delivered in mosques and people frequented mosques in order to quench their thirst from this spring of Islamic education.

Following this pattern, the followers of the Ahl al-Bayt (‘a) used mosques to link the general culture with religious duties on the strength of belief in Almighty Allah and thus confer sacredness upon them (i.e. cultures). It was one of the religious duties to seek knowledge, as expressed by the Ḥadīth that states:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ.

Seeking of knowledge is obligatory upon every Muslim.[1]

The followers of the Ahl al-Bayt (‘a) patterned this course after the Holy Prophet (ṣ) and his noble companions lead by Imam ‘Alī ibn Abī-Ṭālib (‘a)—the Master of the Successors of the Prophets. During his reign as caliph, he changed the mosque into a perfect Islamic foundation of rule, judicature, jihad, and social attitudes, and made education act as one of the basic features of this foundation.

### *The Virtuous Community and Mosque*

In the various regions of the Muslim world, the followers

1- Shaykh al-Kulaynī, *al-Kāfī* 1:30-31; Abū’l-Fatḥ al-Karājakī, *Kanz al-Fawā'id* 2:107; Ibn Abī-Jumhūr, *`Awālī al-La'ālī* 4:70, H. 36; al-Majlisī, *Biḥār al-Anwār* 1:177, H. 54 (as quoted from the previous reference book); al-Muttaqī al-Hindī, *Kanz al-`Ummāl* 10:57-79, S. *Kitāb al-`Ilm*.



of the Ahl al-Bayt (‘a) had to encounter the problem of the aggression and harassment of the tyrannical ruling authorities against them, their culture, thoughts, and doctrines. Because of this, they could rarely find an opportunity to make use of mosques as cultural foundations, since mosques were under the management of the ruling authorities. They therefore had to choose other places away from the watchful eyes of the tyrants and their agents to study their religion, teach others, and exchange viewpoints in the various fields of life and culture.

Nevertheless, they never deserted the mosque; rather, they always established firm relationships with it as they practiced the Islamic rituals in the mosques even under the most vehement circumstances because they believed that the mosque was not only a place of study but also a place of worship, supplication, and confidential talk with Almighty Allah. In addition, mosques were a communication device of the Muslim nation.

The Holy Imams of the Ahl al-Bayt (‘a) worked earnestly toward keeping and maintaining this connection between their followers and mosques.

Whenever they would find an opportunity, the followers of the Holy Imams (‘a) made mosques their starting points for cultural work. As has been previously cited, al-Kūfah Mosque was one of the major centers of the Ahl al-Bayt (‘a) School throughout the Islamic era.

Likewise, the mosques of the regions in which the followers of the Ahl al-Bayt (‘a) could find some freedom and security were used as centers of Islamic education without seeking alternative locations, such as mosques in Iran, Iraq, Lebanon, and other regions.

Additionally, the followers of the Holy Imams (‘a) took much interest in building, reconstructing, and concerning

themselves with mosques—a fact that is witnessed in all Muslim regions that are inhabited by followers of the Ahl al-Bayt (‘a).

### *The Virtuous Community and Ḥusayniyyah*

In the regions where the followers of the Ahl al-Bayt (‘a) could not find freedom and security, they would betake themselves to other places in order to maintain their culture, doctrines, and history. This was the reason for establishing places that are currently known as *Ḥusayniyyah*[1] because the original idea was to find centers in which they could speak freely and securely, as is derived from many traditions reported from the Holy Imams (‘a).

The main subject discussed in such places was Imam al-Ḥusayn (‘a) and the atrocities he encountered. Later on, this idea developed so largely that the followers of the Ahl al-Bayt (‘a) established many such *Ḥusayniyyah*s as cultural and social centers.

Attending to the religious and ritual role of mosques, they would dedicate one part of such buildings to worship and another part to commemoration of the martyrdom of Imam al-Ḥusayn. This guaranteed more freedom of work and activity and kept the mosque away from the religiously discommended or banned matters, taking into consideration the fact that jurisprudents from the Ahl al-Bayt School (‘a) believed in keeping mosques free of ceremonial impurity. They also hold it unlawful for the menstruous and the ceremonially impure to remain in mosques and it is not

1- Such places are ascribed to Imam Ḥusayn (‘a) because the ceremonies of commemorating his martyrdom and the lectures about his uprising and its spiritual, moral, political, social, and doctrinal features were held therein.



recommended to eat and sleep in mosques or to bring children therein. Of course, such rulings are not applicable to *Ḥusayniyyah*s. There are also other specific acts and practices discommended in mosques but not in *Ḥusayniyyah*s.

In addition, *Ḥusayniyyah*s are originally dedicated to holding and practicing certain social and cultural ceremonies, such as mourning ceremonies, particular events, general festivals, and establishment of loan offices and public libraries that may help those who gather therein.

In view of this, *Ḥusayniyyah*s have changed into special cultural foundations that the followers of the Ahl al-Bayt (‘a) have adopted for the sake of proclaiming the Islamic culture. Likewise, they have become the springboard to the establishment of a wide-ranging cultural foundation that the followers of the Ahl al-Bayt (‘a) have as a distinctive feature. This foundation is namely the commemoration of Imam al-Ḥusayn’s martyrdom (*al-sha`ā'ir al-ḥusayniyyah*). Nevertheless, *Ḥusayniyyah* is in fact an extension of the Islamic foundation of mosques.

## COMMEMORATION OF IMAM AL-ḤUSAYN'S MARTYRDOM

Commemorating Imam al-Ḥusayn's martyrdom has been one of the significant fundamentals that the Ahl al-Bayt (‘a) established in the field of cultural activities. It has also been one of the distinctive features of their followers and devotees. This fundamental includes holding ceremonies commemorating Imam al-Ḥusayn (‘a) and his martyrdom, collective recital of *ziyārah* (formulas to be said when visiting the tombs of the Holy Imams (‘a)), and other ceremonies that will be described.

Actually, commemoration of Imam Husayn's martyrdom is regarded as one of the significant objectives that the Ahl al-Bayt (‘a) adopted in building a virtuous community. It is important because they relied on it in their movement inside the Muslim nation, and it received inspiration from Imam al-Ḥusayn's uprising and venerated and highlighted the various political, cultural, doctrinal, and spiritual aspects of its goals.

The Holy Imams (‘a) laid the foundation of this commemoration, giving it a purely religious color and defining its form and contents so that it corresponded with the significant role these ceremonies needed to play.

As for the form, these ceremonies must be utterly compatible with the circumstances of the tragic saga of Karbalā' and the circumstances of the Ahl al-Bayt's followers.

As for the contents, they must be compatible with the political, spiritual, cultural, and doctrinal aspects of Imam al-Ḥusayn's (‘a) uprising and martyrdom.

Beyond doubt, Imam al-Ḥusayn's uprising has had a far-reaching impact on movements of the Muslim nation and



has resulted in safeguarding Islam and the Muslim nation from a variety of distortions.

The ceremonies of Imam al-Ḥusayn's martyrdom have played a great role in consummating the role of Imam al-Ḥusayn's uprising. This role is mainly consecrated within the virtuous community, even though it has had some impact on the Muslim milieus in general.

Because the cultural aspect is one of the basic, most important goals among its multifaceted goals, we will single out a rather comprehensive discussion on these ceremonies and include other aspects in order to round off its benefits.

## COMMEMORATION OF IMAM AL-ḤUSAYN'S MARTYRDOM AND THE VIRTUOUS COMMUNITY

The commemoration of Imam al-Ḥusayn's martyrdom can be organized in the following two major sections according to its form and contents:

### *(1) Prescribed Rituals*

The first section deals with the ceremonies held according to authentic and forthright instructions reported from the Ahl al-Bayt (‘a). Their authenticity depends upon their performance:

### *A) Grief and Weeping*

In addition to all reasonable semblances of grief, sorrow, and complaint about the offensive carried out against the grandson of the Holy Prophet (ṣ), many traditions that are reported from the Holy Imams of the Ahl al-Bayt (‘a) have referred to the significance of weeping over Imam al-Ḥusayn's martyrdom. These sorrowful slogans of protest obviously express the emotional and spiritual reaction to Imam al-Ḥusayn's tragedy and introduce the persecution he had to encounter and the brutal crime that was committed against him.

Many other traditions have asserted that the Holy Imams (‘a) did weep for Imam al-Ḥusayn (‘a), as a token of protest that was initially instituted and raised by Imam ‘Alī ibn al-Ḥusayn Zayn al-‘Ābidīn (‘a).

In his book of *Kāmil al-Ziyārāt*, Ibn Qawlawayh has reported that a servant of Imam Zayn al-‘Ābidīn (‘a) saw him while he was prostrating before Allah and weeping. He asked, “O ‘Alī ibn al-Ḥusayn (‘a), has the time of the



termination of your grief not yet come?”

The Imam (‘a) raised his head, looked at him, and answered:

وَيْلَكَ! وَاللهِ لَقَدْ شَكَا يَعْقُوبُ إِلَى رَبِّهِ فِي أَقَلَّ مَا رَأَيْتُ حِينَ قَالَ: "يَا أَسَفِي عَلَى يُوسُفَ!" وَإِنَّهُ فَقَدَ إِبْناً وَاحِداً. وَإِنِّي رَأَيْتُ أَبِي وَجَمَاعَةَ أَهْلِ بَيْتِي يُذْبَحُونَ حَوْلِي.

Woe to you! By Allah I swear, (Prophet) Jacob (‘a) complained to his Lord for less than what I have seen, saying, “O my sorrow for Joseph!” That was because he had lost one son only. As for me, I saw my father and a group of my household lying slain around me![1]

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

بَكَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ عِشْرِينَ ـ أَوْ أَرْبَعِينَ ـ سَنَةً. وَمَا وُضِعَ بَيْنَ يَدَيْهِ طَعَامٌ إِلاَّ بَكَى عَلَى الْحُسَيْنِ حَتَّى قَالَ لَهُ مَوْلىً لَهُ: "جُعِلْتُ فِدَاكَ يَا بْنَ رَسُولِ اللهِ! إِنِّي أَخَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ!" قَالَ: "إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللهِ. إِنِّي لَمْ أَذْكُرْ مَصْرَعَ بَنِي فَاطِمَةَ إِلاَّ حَنَقَتْنِيَ الْعَبْرَةُ.“

‘Alī ibn al-Ḥusayn wept for (his father) Ḥusayn ibn ‘Alī (peace of Allah be upon them all) for twenty or fourty years. Whenever he was served with food, he would weep for Ḥusayn (‘a). Once, one of his servants said to him, “May Allah accept me as ransom for you, O son of Allah's Messenger (ṣ)! I fear you will die (by weeping so much).” The Imam answered, “I only complain of my grief and sorrow to Allah. Whenever I recall the killing of Fāṭimah's sons, tears gush out.”[2]

1- Al-Majlisī, *Biḥār al-Anwār* 46:110, H. 4, as quoted from *Kāmil al-Ziyārāt*.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 2:922, H. 7.

This intensive practice of weeping of Imam Zayn al-'Ābidīn ('a) cannot be interpreted as mere emotional reaction to the scenes that he had witnessed in those days of Muḥarram, after which he was not able to suppress his feelings and emotions. In addition to this understanding, this practice must have apprised his followers of a well-determined plan based on the tragic truth the Imam ('a) had to personally suffer. This confirms its profundity and enormity so much so that this tragedy permanently exists as an issue experienced by the Muslim nation since the time it took place and as a basic motive for the virtuous community.

After Imam Zayn al-'Ābidīn ('a), other Holy Imams ('a) offered further insight when they propounded it as a third example of holding in honor the rituals of God.[1] This was done by declaring an objection to injustice and personally reacting to the issue and goals of the tragedy of Karbalā', and undertaking a course of self-purification and self-discipline. As a result, weeping over Imam al-Ḥusayn's martyrdom has changed into an act of worship practiced by people individually and collectively.

The Ahl al-Bayt's emphasis on the significance of actually weeping and trying to weep for Imam al-Ḥusayn ('a) and the reward of such acts shows that this act has become an example of weeping recommended by Almighty Allah, similar to weeping out of fear of Him.

In this regard, Imam al-Ṣādiq ('a) is reported to have asked Fuḍayl, "Do you regularly gather and mention us?"

Fuḍayl answered, "Yes, we do."

1- This is an indication of Almighty Allah's remark mentioned in the Holy Qur'ān, "Whoever holds in honor the rituals of Allah, such should come truly from piety of heart. (22:32)"



The Imam ('a) commented,

إنَّ تِلْكَ الْمَجَالِسَ أُحِبُّهَا، فَأَحْيُوا أَمْرَنَا يَا فُضَيْلُ. فَرَحِمَ اللهُ مَنْ أَحْيَا أَمْرَنَا. يَا فُضَيْلُ، مَنْ ذَكَرَنَا أَوْ ذُكِرْنَا عِنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ مِثْلُ جَنَاحِ الذُّبَابِ غَفَرَ اللهُ لَهُ ذُنُوبَهُ وَلَوْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ.

I love these assemblies. Bring to life our affairs (i.e. deeds), O Fuḍayl. May Allah have mercy upon him who revitalizes our deeds! O Fuḍayl, if one mentions us or listens to our deeds and his eyes shed a tear that is as little as a fly's wing, Allah will forgive all his sins even if they were as vast as the foam on the seas.[1]

Abū-Hārūn al-Makfūf (the blind) has reported that he once visited Imam al-Ṣādiq ('a) who asked him to say an elegy about Imam al-Ḥusayn ('a). Abū-Hārūn recited the elegy in an ordinary way, but the Imam ('a) said, "Do not recite it in this ordinary way; rather, chant it as you do at the graves."

So, Abū-Hārūn started with this verse, "Pass by Ḥusayn's grave and say to his pure bones."

As he saw Imam al-Ṣādiq ('a) weeping, Abū-Hārūn stopped. The Imam ('a) commanded him to continue. He went on until the end of the lamentation. The Imam ('a) then asked for more, so Abū-Hārūn chanted another elegy beginning with, "O Maryam, mourn for your master and weep soulfully for Ḥusayn ('a)."

Imam al-Ṣādiq ('a) then wept, his body heaving with sobs, and women also began to wail. When they stopped, the Imam ('a) said to Abū-Hārūn:

1- Al-Ḥimyarī al-Qummī, *Qurb al-Isnād*, p. 36, H. 117; `Allāmah al-Majlisī, *Biḥār al-Anwār* 44:282, H. 14 as quoted from the earlier reference book.

If one recites an elegy about Ḥusayn (‘a) and makes ten persons weep, Paradise will be his reward. If he makes nine persons weep, Paradise will be the reward...If he makes even one person weep, Paradise will still be the reward. If one mentions Ḥusayn (‘a) and weeps, Paradise will also be his reward.[1]

مَنْ أَنْشَدَ فِي الْحُسَيْنِ فَأَبْكَى عَشَرَةً فَلَهُ الْجَنَّةُ... مَنْ أَنْشَدَ فِي الْحُسَيْنِ فَأَبْكَى وَاحِداً فَلَهُ الْجَنَّةُ. مَنْ ذَكَرَهُ فَبَكَى فَلَهُ الْجَنَّةُ.

## *Logic for Weeping*

If we take into consideration the following consequences of weeping, we can understand its significance:

First: There is a political facet in weeping for Imam al-Ḥusayn (‘a). Weeping is generally the best human and social method—sound and gentle—to condemn wrongdoing and express the profundity of this tragedy and the transgressions to which Imam al-Ḥusayn (‘a) and his noble goals were exposed. The political significance of this method manifests under circumstances of ordeal, repression of freedom and terrorism, when all other aspects fail to convey the truth.

In various stages of history, the followers of the Ahl al-Bayt (‘a) have been experiencing difficult and brutal conditions; therefore, the method of weeping has been the most appropriate in expressing and abiding by their political posture.

We can now clearly understand Imam Zayn al-‘Ābidīn's inclination to this method considering his psychological state due to his presence in Karbalā' during that tragedy.

1- Allamal al-Majlisī, *Biḥār al-Anwār* 44:287, H. 25 as quoted from *Kāmil al-Ziyārāt*.



This issue highlights a significant truth about the Ahl al-Bayt's strategy about political issues: a faithful individual is required to demonstrate his political belief through this practice—under all circumstances—despite the fact that it represents the least degree of faith. Hence, it is imperative for a believer to be duly conscious of political ideology and belief. Many reports that deal with the duty of enjoining the right and forbidding the wrong confirm this. Such reports focus on condemning that which is wrong, even if only in one's heart when higher levels of condemnation are impossible (such being described as the lowest level of faith).

Second: At the same time, weeping represents, at minimum, a moral and subjective reaction to the tragedy of Karbalā', an arousal of Muslims' emotions towards the event and its goals, and detachment from the enemies, their acts and wicked purposes.

This moral aspect of weeping became one of the natural means through which the Ahl al-Bayt (‘a) maintained the morality of unification. The virtuous community stood by the right party, faced wrongdoers despite pressures at various levels, including the external pressures of despotic rulers and the internal pressures of personal desires and lust.

Third: Because weeping has some bearing on tenderheartedness, wakefulness of the conscience, and awareness of the sentiments, it promotes a course of self-purification from sins and raises sensitivity towards the pains of humanity, deviations of the community and issues of persecution and justice.

The issues of hardheartedness, tenderheartedness, and reverence are the most important factors that create an impact on the personal progress of humanity. Relying on

this fact, the Holy Qur'ān treated and criticized hardheartedness and praised tenderheartedness and reverence on many occasions, some of which are as follows:

Thenceforth were your hearts hardened: they became like a rock and even worse in hardness. (2:74)

ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ

Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and the Truth revealed to them, and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. (57:16)

ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ

Do they not then earnestly seek to understand the Qur'ān, or are there locks upon (their) hearts? (47:24)

ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ

They (i.e. the Jews) say, 'Our hearts are the wrappings.' Nay, Allah's curse is on them for their blasphemy. Little is it they believe. (2:88)

ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ

Woe to those whose hearts are hardened and cannot celebrate the praises of Allah! They are manifestly wandering in error. (39:22)

ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ



Allah has revealed from time to time the most beautiful Message in the form of a Book, consistent with itself, yet repeating its teaching in various aspects. The skins of those who fear their Lord tremble thereat; then their skins and their hearts do submit to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but those whom Allah leaves to stray can have none to guide. (39:23)

ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ

The state of hearts and setting a seal on them, mentioned in the Holy Qur'ān, is the state of hardheartedness. The opposite state is that of purity, reverence, fear, tenderness, leading to tranquility.

Based on this fact, the Holy Legislator has encouraged weeping for fear of Him. Thus, an eye that weeps for fear of Allah is, according to sacred texts, in line with the eyes abstaining from violating His prohibitions and staying awake to guard in His way.[1] In addition to its political and moral aspects, weeping enjoys a spiritual and sentimental aspect.

No doubt, weeping is the finest way of cleansing the filth from the hearts and preparing them to respond to improvement. This is linked to justice and injustice. The motives of weeping that stir up such emotional and sentimental feelings have an impact on man's outlook on life and reaction to various socio-politico-economic issues. When feelings towards wrong and oppression are aroused

1- `Allāmah al-Majlisī, *Biḥār al-Anwār* 93:329.

in a person and when he reacts to such feelings, he will undoubtedly think about the causes of injustice and the standards of justice and resort to methods of commitment to it. Usually, discussions of such ideas surface after stimulation of such feelings.

### *B) Significance of Ziyārah*

Originally, Ziyārah of Imam al-Ḥusayn (‘a) indicated presence near his tomb. Later, it took on a broader aspect appertaining to paying tribute to the Ahl al-Bayt (‘a) since it required visitation of Imam al-Ḥusayn (‘a) on various occasions from near and far. After that, visitations to Imam al-Ḥusayn's tomb paved the way for visiting the shrines of the other Holy Imams (‘a), their descendants and followers.

According to certain reports, the first to have visited Imam al-Ḥusayn's grave was Imam Zayn al-‘Ābidīn (‘a), forty days after his martyrdom (ceremonially called *al-arba`īn*), on his return from Shām (currently Syria) to Madīnah.[1]

Subsequently, the other Holy Imams (‘a) recommended visiting Imam al-Ḥusayn's tomb. According to traditions, some of which will be cited hereinafter, visiting Imam al-Ḥusayn's tomb is a duty required by every Shī`ite individual who believes in Imam al-Ḥusayn's Imamate.

Authentic traditions, reported from the Holy Imams (‘a), have mentioned the great rewards ensuing from this blessed act of devotion as well as its preference to the recommended (i.e. not obligatory) pilgrimage to Mecca (*‘umrah*).

1- Some reports indicate that the first to have visited Imam Ḥusayn (‘a) on the forty-day occasion was Jābir ibn `Abdullāh al-Anṣārī, a grand and revered companion of the Holy Prophet (ṣ). See al-Muqarram, *Maqtal al-Ḥusayn*, p. 360.



Shaykh al-Ṭūsī in his book of *Miṣbāḥ al-Zā'ir* has recorded a form of the *ziyārah* that is different from the famous one that is recited on the day of ‘Āshūrā'. Through a valid chain of authority, he has also reported this formula of *ziyārah* from ‘Abdullāh ibn Sinān, the author of *al-Mazār al-Kabīr*, as follows:

On the tenth of Muḥarram (‘Āshūrā') of one year, I visited my master Abū-‘Abdullāh Ja‘far ibn Muḥammad (al-Ṣādiq) (‘a) and found him gloomy, apparently aggrieved, with tears flowing from his eyes like pearls. I asked, “O Son of Allah's Messenger (ṣ)! What is making you weep? May Allah never cause your eyes to weep!”
The Imam (‘a) answered, “Are you inattentive? Do you not know that Ḥusayn ibn ‘Alī (‘a) was martyred on this day?”
I then asked, “O master, what do you say about fasting on this day?”
The Imam (‘a) answered:

صُمْهُ مِنْ غَيْرِ تَبْيِيت، وَأَفْطِرْهُ مِنْ غَيْرِ تَشْمِيت، وَلاَ تَجْعَلْهُ يَوْمَ صَوْمٍ كُمْلاً، وَلْيَكُنْ إِفْطَارُكَ بَعْدَ صَلاَةِ الْعَصْرِ بِسَاعَةٍ عَلَى شَرْبَةٍ مِنْ مَاء، فَإِنَّهُ فِي مِثْلِ ذَلِكَ الْوَقْتِ مِنْ ذَلِكَ الْيَوْمِ تَجَلَّتِ الْهَيْجَاءُ عَنْ آلِ رَسُولِ اللهِ وَانْكَشَفَتِ الْمَلْحَمَةُ عَنْهُمْ وَفِي الأَرْضِ مِنْهُمْ ثَلاَثُونَ صَرِيعاً فِي مَوَالِيهِمْ، يَعَزُّ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَصْرَعُهُمْ. وَلَوْ كَانَ فِي الدُّنْيَا

You may abstain from eating and drinking on that day but without a predetermined intention of ritual fasting and you may break your abstinence from eating and drinking but without prearrangement. Do not fast for the whole day; rather, you must break your fast an hour after the Afternoon (‘Aṣr) Prayer with a drink of water. At this very time of that day, the combat with the family members of Allah's Messenger (ṣ) terminated and the massacre ended while thirty of their supporters were thrown on the ground. Their slaying is very hard for Allah's Messenger (ṣ). Had he been alive then, he would have been the one

consoled for their death.

O `Abdullāh ibn Sinān, the best act you may do on this day is to dress yourself in clean clothes, undo the buttons, and uncover your arms, just like those stricken by a disaster. At midday, you may take leave to a wasteland or a place where nobody can see you, go to an empty house you own, or keep yourself secluded. You may offer a four-unit (*rak`ah*) prayer with genuflection (*rukū`*) and prostration (*sujūd*). After each two units, you say the *taslīm* (the concluding statement of prayers). In the first unit, you recite Sūrah al-Ḥamd (*al-Fātiḥah*, No. 1) and Sūrah al-Kāfirūn (No. 109) and in the second Sūrah al-Ḥamd and Sūrah al-Tawḥīd (*al-Ikhlāṣ*, No. 112). You then offer another two-unit prayer, reciting in the first unit Sūrah al-Ḥamd and Sūrah al-Aḥzāb (No. 33) and in the second Sūrah al-Ḥamd and Sūrah al-Munāfiqūn (No, 63) or any other part of the Holy Qur'ān as much as is easy.

You then say the *taslīm* and turn your face towards Ḥusayn's tomb and place of rest. You then call to mind the way he, his sons and family members were slain. You salute him, invoke Allah's blessings upon him and Allah's

يَوْمَئِذ حَيّاً لَكَانَ صَلَوَاتُ الله عَلَيْه هُوَ الْمُعَزَّى بِهِمْ...

يَا عَبْدَ الله بْنَ سِنَان! إنَّ أَفْضَلَ مَا تَأْتي به في هَذَا الْيَوْم أنْ تَعْمَدَ إلَى ثِيَاب طَاهِرَة فَتَلْبَسُهَا وَتَتَسَلَّبُ... تُحَلِّلُ أَزْرَارَكَ وَتَكْشفُ عَنْ ذِرَاعَيْكَ كَهَيْئَة أَصْحَاب الْمَصَائب، ثُمَّ تَخْرُجُ إلَى أَرْض مُقْفِرَة أَوْ مَكَان لاَ يَرَاكَ به أَحَدٌ أَوْ تَعْمدُ إلَى مَنْزِل لَكَ خَال، أَوْ في خلْوَة مُنْذُ حِينَ يَرْتَفعُ النَّهَارَ فَتُصَلِّي أَرْبَعَ رَكَعَات تُحْسنُ رُكُوعَهَا وَسُجُودَهَا وَخُشُوعَهَا، وَتُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْن. تَقْرَأُ في الأُولَى سُورَةَ الْحَمْد وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَفي الثَّانيَة الْحَمْدَ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ ثُمَّ تُصَلِّي رَكْعَتَيْن أُخْرَيَيْن تَقْرَأُ في الأُولَى الْحَمْدَ وَسُورَةَ الأَحْزَاب وَفي الثَّانيَة الْحَمْدَ وَ﴿إذَا جَاءَكَ الْمُنَافقُونَ﴾ أَوْ مَا تَيَسَّرَ منَ الْقُرْآن.

ثُمَّ تُسَلِّمُ وَتُحَوِّلُ وَجْهَكَ نَحْوَ قَبْر



الْحُسَيْن عَلَيْه السَّلاَمُ وَمَضْجَعه. فَتُمَثِّلُ لنَفْسكَ مَصْرَعَهُ وَمَنْ كَانَ مَعَهُ منْ وُلْده وَأَهْله. وَتُسَلِّمُ وَتُصَلِّي عَلَيْه وَتَلْعَنُ قَاتليه وَتَبْرَأُ منْ أَفْعَالهمْ، يَرْفَع اللهُ عَزَّ وَجَلَّ لَكَ بذَلكَ في الْجَنَّة منَ الدَّرَجَات وَيَحطَّ عَنْكَ منَ السَّيِّئَات. ثُمَّ تَسْعَى منَ الْمَوْضع الَّذي أَنْتَ فيه إنْ كَانَ صَحْرَاءَ أَوْ فَضَاءً أَوْ أَيَّ شَيْءٍ كَانَ خَطَوَات، تَقُولُ في ذَلكَ: إنَّا لله وَإنَّا إلَيْه رَاجعُونَ؛ رضىً بقَضَاء الله وَتَسْليماً لأَمْره. وَلْيَكُنْ عَلَيْكَ في ذَلكَ الْكَآبَةُ وَالْحُزْنُ. وَأَكْثرْ منْ ذكْر الله سُبْحَانَهُ وَالاسْترْجَاع في ذَلكَ الْيَوْم.

فَإذَا فَرَغْتَ منْ سَعْيكَ وَفعْلكَ هَذَا، فَقفْ في مَوْضعكَ الَّذي صَلَّيْتَ فيه ثُمَّ قُلْ: اَللَّهُمَّ عَذِّبِ الْفَجَرَةَ الَّذينَ شَاقُّوا رَسُولَكَ وَحَارَبُوا أَوْلِيَاءَكَ وَعَبَدُوا غَيْرَكَ وَاسْتَحَلُّوا مَحَارِمَكَ، وَالْعَنِ الْقَادَةَ وَالأَتْبَاعَ

curse upon those who slew him, and distance yourself from their crimes. By doing so, Almighty Allah will raise your rank in Paradise and absolve you from your evildoings.

You then take some steps in the place where you are, be it desert, an empty space, or any other area, repeating the following words:

"We are Allah's and unto Him shall we return. We are pleased with His decree and we submit to His decisions."

Depression and sadness should be manifest on your mien. You should also mention Almighty Allah as much as you can and repeat the previous statement.

When you finish walking while doing the previous acts, you should stop in the same place where you offered the prayers and say the following statements:

"O Allah, torture the wicked ones who contended with Your Messenger (ṣ), fought against Your Representatives (ʻa), worshipped other deities than You, and violated Your prohibitions. Curse the leaders and the followers as well as those who loved them, those who participated with them, and those who approved of their

وَمَنْ كَانَ مِنْهُمْ فَخَبَّ وَأَوْضَعَ مَعَهُمْ أَوْ رَضِيَ بِفِعْلِهِمْ لَعْناً كَثِيراً. اَللَّهُمَّ وَعَجِّلْ فَرَجَ آلِ مُحَمَّدٍ وَاجْعَلْ صَلَوَاتِكَ عَلَيْهِ وَعَلَيْهِمْ وَاسْتَنْقِذْهُمْ مِنْ أَيْدِي الْمُنَافِقِينَ الْمُضِلِّينَ وَالْكَفَرَةِ الْجَاحِدِينَ وَافْتَحْ لَهُمْ فَتْحاً يَسِيراً وَأَتِحْ لَهُمْ رَوْحاً وَفَرَجاً قَرِيباً وَاجْعَلْ لَهُمْ مِنْ لَدُنْكَ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ سُلْطَاناً نَصِيراً. ثُمَّ ارْفَعْ يَدَيْكَ وَاقْنُتْ بِهَذَا الدُّعَاءِ وَقُلْ وَأَنْتَ تُومِي إِلَى أَعْدَاءِ آلِ مُحَمَّدٍ...

crimes with much cursing. O Allah, hasten the Deliverance of Muḥammad's Family (‘a). Shower on them Your blessings and save them from the grasp of the misleading hypocrites and the contemptuous unbelievers. Grant them (‘a) manifest victory. Confer upon them soothing mercy and approaching relief, and furnish them with an overcoming authority from You over Your enemy and theirs."
You then raise your hands, pointing to their (‘a) enemies, and say the following... etc.[1]

Investigation of the political, ethical, social, and spiritual denotations of this sublime *ziyārah* requires a lengthy discourse, especially when we take into consideration the historical aspect and the reactions of the despotic ruling authorities to it during the various stages of history. However, let us now refer to a number of basic aspects briefly. (ṣ)

### *The Various Aspects of Ziyārah*

***First Aspect***: This *ziyārah* represents the same set of principles represented by the rituals of Ḥajj according to

1- `Allāmah al-Majlisī, *Biḥār al-Anwār* 101:303-307 as quoted from Shaykh al-Ṭūsī's *Miṣbāḥ al-Zā'ir*.



the Islamic ruling, yet in a special framework and a restricted goal, which is to refine the virtuous community and the genuine line of the Ahl al-Bayt's followers in accordance with the purposes behind Imam al-Ḥusayn's uprising.

Such refinement can be achieved through loyalty to this Islamic standard, namely Imam al-Ḥusayn (‘a), and by responding to his call in the capacity of a caller to Almighty Allah. This response has been introduced in the following formula:

لَبَّيْكَ دَاعِيَ اللهِ! إِنْ كَانَ لَمْ يُجِبْكَ بَدَنِي عِنْدَ إِسْتِغَاثَتِكَ وَلِسَانِي عِنْدَ إِسْتِنْصَارِكَ، فَقَدْ أَجَابَكَ قَلْبِي وَسَمْعِي وَبَصَرِي. سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً.

Here I am responding to you, O caller to Allah. If my body could not respond to your call when you called for aid and my tongue could not respond to your call for help, then, verily, my heart, my hearing, and my sight have responded to you. Glory be to our Lord! Most surely, the promise of our Lord was to be fulfilled.[1]

***Second Aspect***: The Holy Imams of the Ahl al-Bayt (‘a) aimed at connecting the movement of the virtuous community and the genuine line of Islam to Imam al-Ḥusayn's Islamic standard and his religion-based situations. In view of differences in their conditions, which required variety in their provisional political affairs, the Holy Imams (‘a) needed to confirm a fixed line to be followed by their movement and a clear-cut practice for their school. This line signifies the objection to oppression and injustice, which was declared by Imam al-Ḥusayn (‘a) in his first sermon delivered to the

1- Imam al-Ḥusayn's formula of Ziyārah on the fifteenth of Rajab and Sha`bān, as quoted from Abbās al-Qummī's *Mafātīḥ al-Jinān*.

people of al-Kūfah, saying:

أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، قَالَ: مَنْ رَأَى سُلْطَاناً جَائِراً مُسْتَحِلاً لِحَرَامِ اللهِ، نَاكِثاً لِعَهْدِه، مُخَالِفاً لِسُنَّةِ رَسُولِ اللهِ، صَلَّى اللهُ عَلَيْهِ وَآلِه، يَعْمَلُ فِي عِبَادِ اللهِ بِالإِثْمِ وَالْعُدْوَانِ، فَلَمْ يُغَيِّرْ عَلَيْهِ بِقَوْلٍ وَلاَ فِعْلٍ كَانَ حَقّاً عَلَى اللهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ. أَلاَ وَإِنَّ هَؤُلاَءِ قَدْ لَزِمُوا طَاعَةَ الشَّيْطَانِ، وَتَوَلَّوْا عَنْ طَاعَةِ الرَّحْمَنِ، وَأَظْهَرُوا الْفَسَادَ، وَعَطَّلُوا الْحُدُودَ، وَاسْتَأْثَرُوا بِالْفَيْءِ، وَأَحَلُّوا حَرَامَ اللهِ وَحَرَّمُوا حَلاَلَهُ، وَإِنِّي أَحَقُّ بِهَذَا الأَمْرِ.

O people: Verily, Allah's Messenger (ṣ) has said, "He who realizes that an unjust ruler is violating the prohibitions of Allah, breaching his pledge with Him, opposing the traditions of His Messenger (ṣ) and oppressing His servants yet does not try to change that through his deeds or words, then Allah will definitely place him with that ruler." Verily, those rulers have acted in accordance with Satan, abandoned their obedience to the All-beneficent God, made overt mischief, infringed upon the provisions of Allah, seized booty, violated the prohibitions of Allah, and prohibited that which Allah has deemed lawful. Most certainly, it is my duty, more than anyone else, to oppose them.[1]

The Holy Imams of the Ahl al-Bayt (ʻa) took much interest in consolidating this fixed line in an unambiguous, clear way by concentrating on visiting Imam al-Ḥusayn's tomb, rendering homage to him, responding to his call, showing loyalty to his devotees and followers, and announcing hostility towards his enemies and all those who support and follow them.

1- Muḥammad ibn Jarīr al-Ṭabarī, *Tārīkh al-Umam wa'l-Mulūk* (known as *Tārīkh al-Ṭabarī*) 4:304; Ibn al-Athīr, *al-Kāmil fi'l-Tārīkh* 4:48 (with little difference).



***Third Aspect***: The Holy Imams (ʻa) worked towards educating the individuals of the virtuous community on commitment to the doctrinal, ethical, and political concepts present in the texts of the *ziyārah* that are addressed to Imam al-Ḥusayn (ʻa) on various occasions.

Visiting Imam al-Ḥusayn's tomb was consecrated within a certain season to express commitment to these multifaceted concepts. As a result, a cultural line, which is characterized by attentiveness and firmness, was created in the milieus of the virtuous community.

***Fourth Aspect***: By way of connecting with Imam al-Ḥusayn's movement, the Holy Imams (ʻa) introduced the virtuous community politically and socially and opened the doors for other Muslims to join this movement. This fact explains the following two events that manifested themselves eminently throughout history associated with the visitation to Imam al-Ḥusayn's tomb.

***First Event***: The despotic authorities and the criminal tyrants practiced suppression and violence against the Muslims who visited the holy shrine of Imam al-Ḥusayn (ʻa). Throughout history, these visitors had to encounter various sorts of injury: some were killed, some fined, some their hands cut off and others persecuted. The holy tomb of Imam al-Ḥusayn (ʻa) was exposed to many attempts of ruination at the hands of despotic rulers, such as al-Mutawakkil, the `Abbāsid ruler (822-861 AD), the Wahhābis at the end of the thirteenth century of Hegira, and the `Aflaqi[1] rulers of Iraq (1968-2003).

1- Michel Aflaq (1910-1989), an anti-Islam leader and the founder of al-Baʻth Socialist Party, fought against Islam in general and against the rituals of the Shīʻah in particular.

***Second Event***: The Holy Imams (‘a) adopted the course of precautionary dissimulation (*taqiyyah*) and worked on safeguarding their followers and keeping them away from all risks and pain. However, they enlightened their followers on the necessity of reciting the *ziyārah* no matter what menace they faced, since visiting Imam al-Ḥusayn's tomb came to be regarded by them as a fight for the sake of Allah (i.e. jihad).

Imam Muḥammad al-Bāqir (‘a) is reported to have said:

مُرُوا شِيعَتَنَا بِزِيَارَةِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَلَيْهِمَا السَّلاَمُ، فَإِنَّ إِتْيَانَهُ مُفْتَرَضٌ عَلَى كُلِّ مُؤْمِنٍ يُقِرُّ لِلْحُسَيْنِ، عَلَيْهِ السَّلاَمُ، بِالإِمَامَةِ مِنَ اللهِ عَزَّ وَجَلَّ.

Command our followers to visit the tomb of Ḥusayn ibn ‘Alī (‘a), for this deed is obligatory upon each and every believer who has confessed to the divinely commissioned leadership of Ḥusayn (‘a).[1]

Imam Ja‘far al-Ṣādiq (‘a) is reported to have said:

لَوْ أَنَّ أَحَدَكُمْ حَجَّ دَهْرَهُ ثُمَّ لَمْ يَزُرِ الْحُسَيْنَ بْنَ عَلِيٍّ، عَلَيْهِمَا السَّلاَمُ، لَكَانَ تَارِكاً حَقّاً مِنْ حُقُوقِ اللهِ وَحُقُوقِ رَسُولِهِ، صَلَّى اللهُ عَلَيْهِ وَآلِهِ، لأَنَّ حَقَّ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَرِيضَةٌ مِنَ اللهِ عَزَّ وَجَلَّ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ.

If you go on Ḥajj every year for your entire lifetime but miss visiting Ḥusayn ibn ‘Alī (‘a), you will have abandoned one of the duties towards Allah and towards His Messenger (ṣ). Carrying out the duty towards Ḥusayn (‘a) is verily obligatory upon each Muslim by a command of Almighty Allah.[2]

1- Shaykh al-Mufīd, *al-Mazār*, p. 37.
2- Shaykh al-Mufīd: *al-Mazār*, p. 37.



### *Commemorating Imam al-Ḥusayn's Martyrdom*

The ceremonies commemorating Imam al-Ḥusayn's martyrdom (*al-majālis al-ḥusayniyyah*) are the assemblages that the followers of the Ahl al-Bayt (‘a) hold on the days of the great disaster, in Muḥarram and Ṣafar, and on other days of the year. In these assemblages, Muslims gather to recollect the events of the tragedy of Karbalā' as well as probe other religious issues.

Originally, these ceremonies expressed deep grief for Imam al-Ḥusayn's martyrdom (‘a). They recalled the terribleness of the calamity that befell Imam al-Ḥusayn (‘a) and his family members, and pointed out the savagery of the Umayyad band in general and Yazīd the tyrant in particular, revealing the deep-rooted hatred and animosity they had against Islam, the Messenger (ṣ), and his Household (‘a).

In the following stages, these ceremonies developed into a mobile school of the Ahl al-Bayt's followers to meet the cultural, political, emotional, and social needs of the virtuous community whose individuals could move freely in the midst of these ceremonies under all circumstances.

Since the first days of the tragedy of Karbalā', such sessions were first held in Shām when Yazīd began to retreat in the face of the mass denunciation of the tragedy.

This mass wakefulness was the result of the all-inclusive enlightenment that Lady Zaynab and Imam Zayn al-`Ābidīn (‘a) spread among the public when their caravan, carrying them as captives, entered Shām and they were presented in the court of Yazīd ibn Mu`āwiyah. Some traditions confirm that Imam Zayn al-‘Ābidīn (‘a) held a three-day funeral

ceremony in Shām.[1]

The other members of the Holy Prophet's household and some of his wives, such as Ummu-Salamah, also held funeral ceremonies in al-Madīnah as soon as the surviving members of Imam al-Ḥusayn's family, headed by Imam Zayn al-'Ābidīn ('a), returned home.[2]

Whenever they had an opportunity and especially on the first ten days of the month of Muḥarram, the Ahl al-Bayt ('a) continued to hold such ceremonies. They also encouraged their followers and devotees to do the same, as has been previously cited.

Although discussions of the history, aspects, consequences, and logic for these ceremonies of commemorating Imam al-Ḥusayn's martyrdom are too extensive for one book, we will hereinafter refer to some of these aspects briefly:

### *Significance and Aspects*

***First***: These ceremonies contribute to the preservation of the great event of Imam al-Ḥusayn's uprising, which also embodies a Divine proposal the purpose of which is to draw the Muslim nation's attention towards safeguarding the final Divine message of Islam against loss, distortion, and deformation.

1- Sayyid `Abdullāh Shubbar, *Jalā' al-`Uyūn* 2:264.

2- Muḥammad ibn Sa`d, in his famous book of *al-Ṭabaqāt al-Kubrā*, has recorded that when she was informed about the martyrdom of Imam Ḥusayn ('a), Ummu-Salamah, the Holy Prophet's wife, cried out, "Did they have the courage to do it? May Allah fill their houses and their graves with fire!" She then wept so heavily that she lost consciousness. See also Ibn Ḥajar al-`Asqalānī's *al-Bidāyah wa'l-Nihāyah* 8:218.



Since the beginning, the tyrannical authorities attempted to misrepresent the truth by presenting Imam al-Ḥusayn's uprising as mutiny against the legal authority, as an act of rebellion aimed at destroying Muslim unity. They also tried to cast a shadow on Imam al-Ḥusayn's personality and on the goals, background, causes, and circumstances of his uprising. The masses need to learn the truth of this great uprising in the history of Muslims. In the beginning Yazīd, the tyrant, tried to absolve himself from the responsibility of this catastrophic massacre and cast the blame on `Ubaydullāh ibn Ziyād, the commander-in-chief. However, the reason-based planning of the Ahl al-Bayt ('a) reiterated the features of this uprising in such ceremonies and saved the truth from being hidden or lost. As a result, Imam al-Ḥusayn's uprising, with all its details and attributes, has been well-protected in the history of Islam.[1]

***Second***: These ceremonies keep the following significant aspects existent, active, and influential in Islamic life in general and the milieus of the virtuous community in particular:

A) These ceremonies activate the conscience of Muslims. One of the basic goals of this uprising was to shake, revive and move this conscience whenever it was exposed to death or cultural anesthesia, or whenever it buckled under the psychological pressures or methods of terrorism that lead to

1- It is natural to find small differences in the details of the event. Not all the accounts that relate the details of Imam Ḥusayn's martyrdom are adopted as truths; rather, such details and special situations are aimed at presenting the basic features, trends, plans, reasonable grounds, backgrounds, and tragedies of this uprising, although there may be differences in depiction.

absence of willpower despite acquaintance with the truth.[1]

The tragedy of Karbalā' has thus become a moving factor not only for the present generation but also for all generations throughout the ages.

A pioneering role in this field has been played by the Ahl al-Bayt (‘a) through their magnificent depictions that embodied the tragedy in the most effective way. Additionally, poets of the Ahl al-Bayt (‘a) School have contributed to portraying and presenting this tragedy through the elegies they have composed in various stages of Muslim history.

We can understand the reason for the traditions that urged composing and reciting poetry on the tragedy of Imam al-Ḥusayn (‘a) in particular.[2] We can also understand the reason for the voluminous poetic heritage on Imam al-Ḥusayn (‘a), which is too huge to find its match in human literature as a whole.

B) These ceremonies reveal the politico-cultural recognition of the events by which the Muslim sects in general and the virtuous community in particular are passing, since this community has been characterized by profound and unique recognition of all political events and its commitment to Islamic principles and revolutionary ethics.

1- In my book entitled *Thawrat al-Imām al-Ḥusayn* (Imam al-Ḥusayn's Uprising), I have discussed this goal in further detail.

2- Imam al-Ṣādiq (‘a) is reported to have said:

مَا مِنْ أَحَد قَالَ فِي الْحُسَيْنِ شِعْراً فَبَكَى وَأَبْكَى بِه إِلاَّ أَوْجَبَ اللهُ لَهُ الْجَنَّةَ وَغَفَرَ لَهُ.

As for any one who composes poetic verses about Imam Ḥusayn (‘a) and weeps for him or makes others weep, Almighty Allah shall certainly award him Paradise and forgive his offenses.

See al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 10:464, H. 1.



C) These ceremonies shed light on the need of a genuine Islamic inspection of the Islamic system of government and its components. It is necessary to stipulate the correct attitude regarding the Islamic system of government and have the competence of distinguishing between right and wrong practices within this system, along with the capability of distinguishing between the red, green and grey lines so that a more comprehensive understanding is achieved of the issues that menace Islam which must be confronted and resisted.

***Third***: The ceremonies of commemorating Imam al-Ḥusayn's martyrdom maintain the human and social relations among the members of the virtuous community and the other Muslims who interact with them. However, such interactions must be within the accurate frame of these relations—a frame that represents the goals and moralities of Imam al-Ḥusayn (‘a).

Just as these sessions and ceremonies have provided great opportunity to confirm such relations and strengthen the bonds of mutual love and affiliation among the members of the virtuous community and increase the spirit of cooperation and fraternity, so also have they become opportunities for spending, giving, offering, and attending to the feeble and poor after recognizing their condition. This can be accomplished because the largest congregations of Muslims of various social and religious levels attend such sessions and celebrations.

This aspect in the Ahl al-Bayt's (‘a) plan (of commemorating Imam Husayn's martyrdom) has preserved the unity of the virtuous community in its social and human relations throughout history regardless of the difficulties, ordeals, and pain the members of this community have to face.

***Fourth***: These sessions and ceremonies of commemorating Imam al-Ḥusayn's uprising and martyrdom have contributed to spreading the genuine Islamic culture, which faced several attempts of ideological and physical debarments and terrorism at certain stages of its history as well as unavailability of both human and material potential for promulgating this culture.

The culture of the Ahl al-Bayt (‘a) School, in its various aspects including the doctrinal, ethical, behavioral and historical has been characterized by the features and peculiarities of genuine Islam as practiced by the Ahl al-Bayt (‘a). Opportunities to promulgate this culture were not always available; rather, they were even banned at certain times. Secondly, religious establishments, such as seminaries, mosques, and other cultural centers, were neither helpful nor available. As a result, the virtuous community was threatened by dissolution, loss, ignorance, or baseless fanaticism.

To tackle these needs, the Ahl al-Bayt (‘a) recommended establishing the commemoration of Imam al-Ḥusayn's uprising and martyrdom, thus establishing mobile cultural schools. Shaykh al-Kulaynī, through a valid chain of authority, has reported Maysar as saying:

Imam Abū-Ja‘far (al-Bāqir) once asked me, “Do you (Shī‘ite groups) usually seclude yourselves to exchange discourses and say whatever you have in mind freely?”

I answered, “Yes, I swear it by Allah. We usually seclude ourselves to exchange discourses and say whatever we have in our minds freely.”

The Imam (‘a) commented:

أَمَا وَاللهِ، لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ. وَأَمَا وَاللهِ، إِنِّي لأُحِبُّ

By Allah I swear, I do wish I were with you on even some of these occasions. By Allah I swear, I do love your fragrance and your souls. You are following the very religion of Allah and the religion of His angels. So, help (us) by means of piety and diligence.”[1]

رِيحَكُمْ وَأَرْوَاحَكُمْ. وَإِنَّكُمْ عَلَى دِينِ اللهِ وَدِينِ مَلاَئِكَتِهِ. فَأَعِينُوا بِوَرَعٍ وَاجْتِهَادٍ.



## *Basic Objectives*

In view of the aforementioned display of the goals and outcomes of commemorating Imam al-Ḥusayn's uprising and martyrdom, we can ascertain that the nearer these ceremonies get to achieving their objectives in the most appropriate forms of practice the more they fulfill the actual function that the Holy Imams (‘a) planned.

However, when practiced in unacceptable forms, they will definitely fail to achieve their goals and be just like prayers performed without cordial attention to Almighty Allah.

The objectives of practicing these rituals and ceremonies are summarized below:

The *first objective* is to create a spiritual, mental, and emotional attachment to Imam al-Ḥusayn (‘a), the Ahl al-Bayt (‘a), and the purposes of this great uprising.

The *second objective* is to accurately inspect, at two levels of policy and religion, the issue of government rule and political events that the Muslim nation faces, including the issues of injustice, justice, enjoining the right, forbidding the wrong, and constructing the divine system of rule.

The *third objective* is to implant the features of genuine moral education in the virtuous community's political and social movement. Such features can be represented through

1- Al-Hurr al-Amili, *Wasā'il al-Shī`ah* 11:567, H. 5.

self-sacrifice, altruism, steadfastness, feelings of responsibility towards Muslim issues of resisting injustice and tyranny, abiding by what is right, fulfillment of pledges and covenants, sincerity to Almighty Allah, perseverance, and compliance with principles.

The *fourth objective* is to spread Islamic culture and cognizance of its various aspects, such as recognition of Islam, studying its fundamentals, raising the degree of feeling in human souls, and awakening sentiments and consciences.

The *fifth objective* is to strengthen the relations of fraternity, mutual love, and cooperation among the believers as well as take interest in their affairs, provide them with the required advice, help the poor and the feeble among them, bring into being more joint liability among them, and present them as a powerful, invulnerable and united community.

### *2) Innovative Rituals*

The second section of this discussion deals with the rituals associated with the commemoration of Imam al-Ḥusayn's uprising and martyrdom, which have not been prescribed or recommended by the Holy Imams (ʻa). These rituals have been invented by their followers in various stages of history. These include organizing processions for expressing grief and sadness for Imam al-Ḥusayn's martyrdom (*al-mawākib al-ḥusayniyyah*) and rituals of representing and acting out the scenes of Imam al-Ḥusayn's tragedy in addition to other rituals that may be invented in the future.

Discussion in this respect can be based on the following two topics:

***The First Topic*** is dedicated to the legal justifications of



performing such rituals about which we cannot find a tradition reported from the Ahl al-Bayt (ʻa) at the three levels of words, deeds, and confirmation.

The best justification in this respect is the idea that any practice or act is regarded as a traditional expression of glorifying Imam al-Ḥusayn (ʻa) or showing sorrow for his tragedy, especially if such a practice or act was common during the ages of the Holy Imams (ʻa), or a tradition reminding of his tragedy and goals. Such practice and act will thus be legal according to the following Qur'ānic rule:

Whoever holds in honor the symbols of Allah, such (honor) should come truly from piety of hearts. (22:32) ﴿ذَٰلِكَ وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ﴾

To describe Imam al-Ḥusayn (ʻa) as 'the Vengeance of Allah' is one of His symbols or signs and rituals that hold Imam al-Ḥusayn (ʻa) in honor is to hold in honor signs of Allah. Besides, many traditions of general purport have instructed showing sorrow for Imam al-Ḥusayn (ʻa) and proclaiming his tragic event on the days of 'Āshūrā' (the first ten days of Muḥarram).

***The Second Topic*** is about the limits and framework in which these innovative ceremonies and rituals are practiced to satisfy the aforementioned Qur'ānic rule.

The first kind is legally correct under all circumstances because its forms and contents have been mentioned in traditions reported from the Ahl al-Bayt (ʻa). It, therefore, represents a fixed line.

As for the second kind, its legality must include the same contents and purport that Almighty Allah has decided for it; that is, the symbols of Allah must be held in honor. It is not sufficient to claim that the effectuation of such ceremonies is for Imam al-Ḥusayn (ʻa) and not for holding in honor the symbols of Allah, as long as their form expresses a

traditional reason-based style of holding honor. Hence, such practices must be in line with the legitimate content of Imam al-Ḥusayn's uprising, as has been previously explained.

This content can be restricted to two basic lines:

***The Positive Line,*** which entails the goals determined for holding the ceremonies of commemorating Imam al-Ḥusayn's uprising and martyrdom in their third line. As much as these ceremonies achieve the goals cited in the previous five points, these practices express holding in honor the symbols of Almighty Allah.

***The Negative Line*** entails that these practices must not violate the sacredness of Islam and the Ahl al-Bayt ('a) School and must not deform the view of this School. This may happen when these practices take a form that is incompatible with the actual goals that the Ahl al-Bayt ('a) decided for them. Such distortion is obvious in some unwanted practices that are irreconcilable with any act of worship or behavior that the Holy Legislator has accepted to be an expression of connecting with, loving, honoring or glorifying Almighty Allah, as well as other forms that reasonable people acknowledge in social life. Some unwanted practices are disgusting to pure sentiment, sound human taste and reason. In fact, such practices are only expressions of uncontrolled passions, reckless emotions, and imaginations without legitimate basis since they cannot be sanctioned by Islamic law. They are therefore practiced by naive people who lack acquaintance with Islamic culture and stand rejected by the well-versed scholars of jurisprudence and divinity.

established to implant the spiritual and moral aspect in the virtuous community from their reported traditions and instructions for their followers and the treatment of issues.

# Chapter Four
# Spiritual And Moral Aspect

The spiritual and moral aspect is important in Islamic theory, because it is associated with the issues of feelings, emotions, and spiritual and moral senses. Coming after doctrine, ethics and culture, this aspect occupies the fourth rank in importance, since it is founded on the fact that man's behavior, which is the natural consequence of willpower and determination, directly acts upon this aspect, whereas the other three aspects represent the basis, background, and foundation on which these sentiments and feelings rely. They are also the starting point of these three aspects. Feelings, emotions and sentiments stand for the stirring energy that supplies human behavior with motion, activity, and agitation although such behavior is submissive to man's willpower and its cause.

By virtue of this, there is a balanced relationship between man's feelings and actions. Man's determination, steadfastness and willpower become stronger and more powerful when there is compatibility between these feelings and reasonable, ethical, and cultural foundations.

For this reason, the Holy Imams of the Ahl al-Bayt (‘a) took much interest in the spiritual and moral aspect. They worked on directing it on the course that was compatible with both general goals of building a virtuous community and doctrinal, ethical, and cultural foundations.

We can observe the major lines that the Ahl al-Bayt (‘a)

## SPIRIT OF PIETY AND COMBINING FAITH WITH PRACTICE

The Holy Imams of the Ahl al-Bayt (‘a) fed their followers with the spirit of piety and the combining of faith with practice through the following features:

***First Feature***: They worked towards enhancing the spirit of piety and establishing a firm connection with Almighty Allah through the following three major ways:

***First Way***: The Holy Imams (‘a) laid stress on and instructed the course of prayer, supplication, and confidential talk with Almighty Allah. Their great interest in supplication and their superb supplicatory prayers are numerous.

Their prayers and supplications cover all times and circumstances and take various forms, such as post-prayer supplications, supplications at each hour of the day and night, special supplications on special occasions and during religious seasons, such as supplications in the months of Ramaḍān, Sha‘bān, Rajab, and Dhi’l-Ḥijjah as well as occasions like feast days. There are also various prayers offered on special occasions. The supplicatory heritage of the Ahl al-Bayt (‘a) encompasses many books that are voluminous, well known, and common to all ages.

They have left for us extensive supplications that carry educational and cultural features. Some of these include:

Imam ’Alī’s supplication reported by Kumayl ibn Ziyād al-Nakha‘i (known as *Du‘ā’ Kumayl*)

Imam al-Ḥusayn’s supplication on the Day of `Arafah (the ninth of Dhu’l-Ḥijjah)

Imam Zayn al-‘Ābidīn’s supplication that is reported by



Abū-Ḥamzah al-Thumāli, the supplication known as *Du‘ā’ al-Jawshan*

Imam Zayn al-‘Ābidīn’s supplications in *Al-Ṣaḥīfah al-Sajjādiyyah*, and many more.

In addition to their previously noted cultural aspects, these supplications and prayers represent a great spiritual domain that builds in the inner selves of worshippers a connection with Him through piety and a combination of fear and hope in Him.

***Second Way***: The Holy Imams (‘a) entered upon the styles of written or specifically delivered bequests (*waṣiyyah*) and excellent exhortation. As has also been mentioned, not only do such styles represent cultural and educational aspects but they also embody spiritual and moral trends.

Imam Ja‘far al-Ṣādiq (‘a) has reported the following from his infallible fathers (‘a):

The Holy Prophet (ṣ) said:

مَنْ لَمْ يُحْسِنِ الْوَصِيَّةَ عِنْدَ مَوْتِه كَانَ نَقْصاً فِي عَقْلِه وَمُرُوَّتِه.

Whoever fails to write his will before his death lacks reason and manliness.

He (ṣ) was asked, “How should writing of one’s will be, Allah’s Messenger?”

He (ṣ) instructed:

إِذَا حَضَرَتْهُ الْوَفَاةُ وَاجْتَمَعَ النَّاسُ إِلَيْهِ قَالَ: اَللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، الرَّحْمَنُ الرَّحِيمُ؛ إِنِّي أَعْهَدُ إِلَيْكَ أَنِّي أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ

In the last hours of his life and when people gather around him, he must say: “O Allah! O Designer of the heavens and the earth! O Knower of the unseen and seen! O Most Beneficent! O Most Merciful! I confide in You that I bear witness that there is no god save You alone, without

وَحْـدَكَ لاَ شَـرِيكَ لَـكَ، وَأَنَّ مُحَمَّـداً عَبْـدُكَ وَرَسُـولُكَ، وَأَنَّ السَّاعَةَ آتِيَةٌ لاَ رَيْبَ فِيهَا، وَأَنَّكَ تَبْعَـثُ مَـنْ فِـي الْقُبُـور، وَأَنَّ الْحِسَابَ حَـقٌّ، وَأَنَّ الْجَنَّـةَ حَـقٌّ، وَمَا وَعَدَ اللهُ فِيهَا مِنَ النَّعِيمِ وَمِنَ الْمَأْكَلِ وَالْمَشْرَبِ وَالنِّكَاحِ حَـقٌّ، وَأَنَّ النَّارَ حَقٌّ، وَأَنَّ الإِيمَانَ حَـقٌّ، وَأَنَّ الـدِّينَ كَمَـا وَصَـفْتَ، وَأَنَّ الإِسْلاَمَ كَمَا شَـرَعْتَ، وَأَنَّ الْقَـوْلَ كَمَـا قُلْـتَ، وَأَنَّ الْقُـرْآنَ كَمَـا أَنْزَلْـتَ، وَأَنَّـكَ أَنْـتَ اللهُ الْحَـقُّ الْمُبِينُ. وَإِنِّي أَعْهَدُ إِلَيْكَ فِي دَارِ الـدُّنْيَا أَنِّـي رَضِـيتُ بِـكَ رَبّـاً وَبِالإِسْلاَمِ دِيناً وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِه نَبِيّاً وَبِعَلِيٍّ عَلَيْـهِ السَّلاَمُ إِمَامـاً، وَبِـالْقُرآنِ كِتَابـاً، وَأَنَّ أَهْـلَ بَيْـتِ نَبِيِّـكَ عَلَيْـهِ وَعَلَـيْهِمُ السَّلاَمُ أَئِمَّتِـي. اَللَّهُـمَّ أَنْـتَ ثِقَتِـي عِنْـدَ شِـدَّتِي، وَرَجَـائِي عِنْـدَ كُرْبَتِـي، وَعِدَّتِي عِنْدَ الأُمُورِ الَّتِي تَنْزِلُ بِي، وَأَنْـتَ وَلِيِّـي فِـي نِعْمَتِـي، وَإِلَهِـي

Your having any associate. I bear witness that Muḥammad (ṣ) is Your servant and messenger and that the Hour shall undoubtedly come. You shall raise the dead from their graves, and the Questioning will take place. Paradise is true, and that which You have promised to be therein—such as bliss, eating, drinking and marriage—is true. Hellfire is true, and Faith is true, and the (true) religion is as exactly as You have described, and Islam is exactly as You have established, and all that which You have said is exactly the truth, and the Qur'ān is as exactly as what You have revealed, and You are verily Allah, the Manifest Truth. I also confide in You in this world that I submit to You being my Lord, Islam being my religion, Muḥammad being my Prophet, ʻAlī being my Imam, the Qur'ān being my Book, Your Prophet's Household—peace be upon him and them—being my Imams. O Allah, in You I trust at the time of tribulation. You are my only provision when misfortunes befall me, You are my patron in blessings, and You are my God and the God of my ancestors. So send blessings upon Muḥammad and his Household and do not make me depend on my own self even for the twinkling of an eye.



وَإِلَـهُ آبَـائِي، صَـلِّ عَلَـى مُحَمَّـدٍ وَآلِه، وَلاَ تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَـيْنٍ أَبَـداً، وَآنِـسْ فِـي قَبْـرِي وَحْشَتِي وَاجْعَلْ لِي عِنْـدَكَ عَهْـداً يَـوْمَ أَلْقَـاكَ مَنْـشُوراً. فَهَـذا عَهْـدُ الْمَيِّـتِ يَـوْمَ يُوصِـي بِحَاجَتِـهِ. وَالْوَصِيَّةُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ.

Please, entertain me in my grave and my loneliness and keep my confidence in You active for the day on which I shall meet You."

This is the covenant of the moribund when he makes his will, which is obligatory upon each Muslim individual."[1]

***Third Way***: The Holy Imams (ʻa) worked towards connecting faith with deed. In addition to its doctrinal contribution to understanding the reality of faith and unbelief, this course carries a spiritual and moral aspect that builds the spirit of piety and connection with Almighty Allah. As a rule, faith is not realized unless it is connected with deed, behavior, and commitment.

Shortly in this book, I will cite many traditions confirming that true Shīʻah are those who represent actual piety, diligence, and steadfastness in tribulations and ordeals and are forerunners in worship and asceticism.

1- ʻAllāmah al-Majlisī, *Biḥār al-Anwār* 13:193, H. 1 as quoted from Sayyid Ibn Ṭawūs, *Falāḥ al-Sā'il*.

## REAL SUPPORTERS OF THE TRUTH

***Second Feature***: The Ahl al-Bayt (‘a) worked towards creating an emotional and sentimental connection with the virtuous community. They laid emphasis on affiliation with the virtuous entity by:

(1) Ingraining genuineness and reality in their followers

(2) Providing them with profound historical roots

(3) Securing their belief in the Ahl al-Bayt’s school to the highest levels

(4) Promoting as righteous the creed in which a righteous individual believes by means of standards, proofs and logical evidence so that belief evolves from mere reason-based states to spiritual, psychological and emotional commitments to faith. Such evolution depends on testifying that:

(a) Their doctrines are the true and genuine doctrines of Islam, utterly free from doubt and spuriousness

(b) Their community is the best of all communities and groups

(c) They are part of the Ahl al-Bayt (‘a) because they are the worthiest in loyalty and the nearest to them

(d) They are the only group that fulfils the Divine Covenant as it should be fulfilled

(e) Their love for and loyalty to the Ahl al-Bayt (‘a) are the things that shall benefit them on the Day of Resurrection

(f) They shall resort to the Holy Prophet (ṣ) on the Day of Resurrection according to the glad tidings conveyed to them by the Holy Imams (‘a)



More than one Imam has confirmed these facts to increase their followers’ level of faith. From these confirmations, we conclude that the Holy Imams (‘a) aimed to achieve a certain degree of emotional and sentimental momentum and deepen their followers’ commitment to and confidence in the virtuous community.

Let us now refer to some examples so that the idea will be clearer:

1. `Imrān ibn Maytham has reported that Ḥabbābah al-Wālibiyyah said to him, “I will tell you about a discourse that I have heard from your master, al-Ḥusayn ibn ‘Alī (‘a). He said:

وَالَّذِي جَعَلَ أَحْمَسَ خَيْرَ بُجَيْلَةٍ، وَعَبْدَ الْقَيْسِ خَيْرَ رَبِيعَةٍ، وَهَمْدَانَ خَيْرَ الْيَمَنِ؛ إِنَّكُمْ خَيْرُ الْفِرَقِ. مَا عَلَى مِلَّةِ إِبْرَاهِيمَ إِلاَّ نَحْنُ وَشِيعَتُنَا.

I swear by Him Who has caused (the clan of) Aḥmas to be the best of (the tribe of) Bujaylah, has caused ‘Abd al-Qays to be the best of Rabī‘ah, and has caused Ḥamdān to be the best of the Yemen, you are verily the best of sects. None is following the faith of (Prophet) Abraham (‘a) except us and our Shī‘ah (partisans).[1]

2. ‘Umar ibn Yazīd has reported that Abū-‘Abdullāh (Imam al-Ṣādiq) (‘a) once said:

أَنْتُمْ، وَاللهِ، مِنْ آلِ مُحَمَّدٍ.

By Allah, I swear that you all are verily part of Muḥammad’s Household (‘a).

I asked, “May Allah accept me as ransom for you! Do you mean that we are part of them?”

The Imam ('a) answered:

---

1- Al-Barqī, *al-Maḥāsin* 1 :243, H. 449-450. Following the faith of Prophet Abraham (‘a) stands for true and utter commitment to his religion.

نَعَمْ، وَاللهِ، مِنْ أَنْفُسِهِمْ.

Yes! I swear by Allah. You are part of Muḥammad's Household (‘a) itself.

He repeated it three times. He (‘a) then gazed at me, I gazed at him and he said:

يَا عُمَرُ؛ إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ: ﴿ ﴾

O ‘Umar, Allah the Blessed and Exalted says in His Book: “Most surely, the nearest of people to Abraham (‘a) are those who followed him and this Prophet (ṣ) and those who believe and Allah is the guardian of the believers. (3:68)”[1]

3. Abū-Dharr is reported to have said:

وَاللهِ، مَا صَدَقَ أَحَدٌ مِمَّنْ أَخَذَ اللهُ مِيثَاقَهُ فَوَفَى بِعَهْدِ اللهِ غَيْرُ أَهْلِ بَيْتِ نَبِيِّهِمْ وَعِصَابَةٍ قَلِيلَةٍ مِنْ شِيعَتِهِمْ. وَذَلِكَ قَوْلُهُ تَعَالَى: ﴿ ﴾

By Allah I swear, none of those with whom Almighty Allah made His covenant fulfilled this covenant except their Prophet’s Household (‘a) and a small group of their partisans. This is the meaning of Almighty Allah’s saying (in the Holy Qur’ān), “And We did not find in most of them any faithfulness to the covenant, and We found most of them to be certainly transgressors. (7:102)”[2]

4. Yūnus ibn ‘Abd al-Raḥmān has reported Kulayb al-Asadī

1- *Tafsīr al-Qummī* 1:105 (the tradition is reported through a valid chain of authority); `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:84, H. 1 (as quoted from the previous reference book).
2- *Tafsīr al-`Ayyāshī* 2:23, H. 59; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:85, H. 7 (as quoted from the previous reference book).



as saying that he heard Imam al-Ṣādiq (‘a) saying:

أَمَا وَاللهِ، إِنَّكُمْ لَعَلَى دِينِ اللهِ وَمَلاَئِكَتِهِ. فَأَعِينُونَا عَلَى ذَلِكَ بِوَرَعٍ وَاجْتِهَادٍ. عَلَيْكُمْ بِالصَّلاَةِ وَالْعِبَادَةِ. عَلَيْكُمْ بِالْوَرَعِ.

By Allah, I swear positively, you are following the religion of Allah and of His angels. So, help us by means of piety and diligence. Abide by prayer and worship. Abide by piety.[1]

5. Abū’l-Ṭufayl has reported that Imam `Alī Amīr al-Mu'minīn (‘a) once ascended the pulpit and said:

إِنَّ اللهَ بَعَثَ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالنُّبُوَّةِ وَاصْطَفَاهُ بِالرِّسَالَةِ، فَأَنَالَ فِي النَّاسِ وَأَنَالَ. وَعِنْدَنَا أَهْلَ الْبَيْتِ مَفَاتِيحُ الْعِلْمِ وَأَبْوَابُ الْحِكْمَةِ وَضِيَاءُ الأَمْرِ وَفَصْلُ الْخِطَابِ. وَمَنْ يُحِبَّنَا أَهْلَ الْبَيْتِ يَنْفَعْهُ إِيمَانُهُ وَيُتَقَبَّلْ مِنْهُ عَمَلُهُ. وَمَنْ لاَ يُحِبَّنَا أَهْلَ الْبَيْتِ لاَ يَنْفَعْهُ إِيمَانُهُ وَلاَ يُتَقَبَّلْ مِنْهُ عَمَلُهُ وَإِنْ أَدْأَبَ اللَّيْلَ وَالنَّهَارَ لَمْ يَزَلْ.

Verily, Almighty Allah has sent Muḥammad—peace be upon him and his Household—with prophethood and chosen him for conveying His Message. Therefore, he promulgated the religion for the people some of whom accepted and others rejected. We, the Ahl al-Bayt (‘a), hold the keys to knowledge, the doors to wisdom, the light of all affairs, and the most decisive speech. Whoever loves us—the Ahl al-Bayt (‘a)—will benefit from his faith and will have his deeds accepted, but whoever does not love us will not benefit from his faith and will not have his deeds accepted even if he works every day and night ceaselessly.[2]

6. Burayd al-`Ajalī, Zurārah ibn A`yun, and Muḥammad

1- Muḥammad ibn `Alī al-Ṭabar, *Bishārat al-Mustafa*, pp. 84-85, H. 15; p. 225, H. 50; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:87, H. 14 (as quoted from the previous reference book).
2- Al-Barqi, *al-Maḥāsin* 1:316, H. 629.

ibn Muslim—all these are authentic reporters who have said that Imam Muḥammad al-Bāqir (‘a) said to them:

مَا الّذي تَبْغُونَ؟ أمَا لَوْ كَانَتْ فَزْعَةٌ مِنَ السَّمَاءِ لَفَزِعَ كُلُّ قَوْمٍ إلَى مَأْمَنِهِمْ، وَلَفَزِعْنَا إلَى نَبِيِّنَا وَفَزِعْتُمْ إلَيْنَا. فَأَبْشِرُوا ثُمَّ أَبْشِرُوا ثُمَّ أَبْشِرُوا! لاَ وَاللهِ، لاَ يُسَوِّيكُمُ اللهُ وَغَيْرَكُمْ، وَلاَ كَرَامَةَ لَهُمْ.

What more are you seeking? If a horrible thing happens in the heavens and people resort to a place to protect them, we shall resort to our Prophet (ṣ) and you shall resort to us. So, enjoy the glad tidings! Enjoy the glad tidings! Enjoy the glad tidings! By Allah I swear, He shall never treat you like others and they will have no dignity with Him.[1]

1- Al-Barqi, *al-Maḥāsin* 1:261, H. 105.

## LOVE FOR AND LOYALTY TO THE AHL AL-BAYT (‘A)

***Third Feature***: With regard to their relationship with the virtuous community, the Holy Imams (‘a) not only provided authentic proofs and valid demonstrations but also made use of emotions and feelings in order to strengthen love and loyalty. They also connected it to many significant values and ideals on the one hand and relevance people’s lives on the other.

As a result, love for the Ahl al-Bayt (‘a) has played a major role in keeping their followers steadfast against the pressures and pains they had to encounter. They have even given up their lives and properties and faced all sorts of ordeals and pains for the sake of the love they had for the Ahl al-Bayt (‘a).

This sort of education, which was initially established by the Holy Qur’ān, had a great impact not only on the Ahl al-Bayt’s partisans and followers but also on Muslims in general. Consequently, the issue of love for the Ahl al-Bayt (‘a) has become a standard by which a Muslim individual, sober in behavior and conduct, is distinguished from other Muslims pretending to follow Islam but lacking in human and Islamic feelings. Such individuals have been afflicted with hostility and malice towards the Ahl al-Bayt (‘a).

Love of the Ahl al-Bayt (‘a), in the capacity of their having been the Holy Prophet’s kith and kin has been confirmed by the Holy Qur’ān that reads:

﴿پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ﴾

Say: I do not ask of you any reward for it but love for my near relatives. (42:23)

This love for the “near relatives” has been also confirmed by authentically reported uninterrupted traditions of the Holy Prophet (ṣ) in both meaning and words. Moreover, invoking Almighty Allah’s blessings upon the Ahl al-Bayt (‘a) is a part of the obligatory prayers so that love for them naturally has an

impact on Muslims in general and becomes a common trend among them.

The merit, outcome, and reward of invocations of Divine blessings upon the Holy Prophet (ṣ) and the Ahl al-Bayt (‘a) will be discussed in further details in the coming book on Acts of Worship within this series.

Muḥammad ibn Idrīs al-Shāfi‘ī is well-known for composition of poetic verses proving the existence of this common trend among Muslims and referring to some political tendencies that opposed this trend for political and non-religious reasons.

Some of al-Shāfi‘ī’s poetic verses are as follows:

*O Household of Allah’s Messenger, love for you is a duty imposed by Allah and revealed in the Qur’ān.*
*It is sufficient for you that he who does not send blessings upon you will have his prayers nullified.*

He has also composed the following:

*If love for Muḥammad’s Household (‘a) is a protest (against religion), then let both men and jinn witness that I am protesting (rāfiḍī).*[1]

Besides its great moral value, this love has cultural and political functions.

As for its cultural function, it has turned hearts towards true guidance, uprightness, and surrender to the culture and instructions of the Ahl al-Bayt (‘a).

As for its political function, it defends the Ahl al-Bayt (‘a) and their followers and provides ample opportunity to

1- Ibn Ḥajar, *al-Ṣawā`iq al-Muhriqah*, p. 133 ; al-Shablanjī, *Nūr al-Abṣār*, p. 104.



believe in their Divinely ordained leadership and their efficacious role in the history of Islam.

For these reasons, the political enemies of the Ahl al-Bayt (‘a) waged political campaigns against them and attempted to extinguish the torch of this love and loyalty and presented alternatives and other loyalties. They also attempted to debilitate this loyalty to the Ahl al-Bayt (‘a) and fight the issue of love for them. In order to achieve these vicious goals these political enemies used fanaticism, antagonism and hatred as weapons, always ready to commit inhumane crimes against the Ahl al-Bayt (‘a) and their followers.

In fact, the issue of love and affection for the Ahl al-Bayt (‘a) has always been clear at all levels, including authentic religious texts, historical facts, and practices in the ages of the Holy Prophet (ṣ), the Companions (*Ṣaḥābah*), the Followers (*Tābi`ūn*) and the other righteous Muslims.

Hundreds of traditions that are reported from the Holy Prophet (ṣ) and the Ahl al-Bayt (‘a) have laid the foundation of this love and considered it to be a basic goal and a means of winning Almighty Allah’s reward, pleasure, and forgiveness. In this regard, the Holy Prophet (ṣ) is reported to have said,

الإِسْلاَمُ عُرْيَانٌ؛ فَلِبَاسُهُ الْحَيَاءُ، وَزِينَتُهُ الْوَقَارُ، وَمُرُوءَتُهُ الْعَمَلُ الصَّالِحُ، وَعِمَادُهُ الْوَرَعُ. وَلِكُلِّ شَيْءٍ أَسَاسٌ، وَأَسَاسُ الإِسْلاَمِ حُبُّنَا أَهْلَ الْبَيْتِ.

Islam is naked. Modesty is its dress, faithfulness its adornment, good deeds its personality, and piety its pillar. Everything should have a basis. The basis of Islam is the love for us—the Ahl al-Bayt (‘a).[1]

Imam ’Alī Amīr al-Mu'minīn (‘a) is reported to have said,

1- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 11:141, H. 6.

عَلَيْكُمْ بِحُبِّ آلِ نَبِيِّكُمْ، فَإِنَّهُ حَقُّ اللهِ عَلَيْكُمْ وَالْمُوجِبُ عَلَى اللهِ حَقَّكُمْ. أَلاَ تَرَوْنَ إِلَى قَوْلِ اللهِ تَعَالَى:

﴿پ پ پ ٺ ٺ ٺ ٿ ٿ﴾

You are advised to love your Prophet’s Household (‘a). This is your duty towards Almighty Allah due to which He shall fulfill His promise to you. Have you not considered Almighty Allah’s saying:

“Say: I do not ask of you any reward for it but love for my near relatives. (42:23)”[85]

Imam Ja‘far al-Ṣādiq (‘a) has reported Imam ‘Alī (‘a) as saying:

ذِكْرُنَا أَهْلَ الْبَيْتِ شِفَاءٌ مِنَ الوَعْكِ وَالأَسْقَامِ وَوَسْوَاسِ الرِّيَبِ. وَحُبُّنَا رِضَا الرَّبِّ تَبَارَكَ وَتَعَالَى.

To mention us, the Ahl al-Bayt (‘a), is the cure of apathy, disease, and suspicion. To love us is the pleasure of the Blessed and Exalted Lord.[86]

Imam Ja‘far al-Ṣādiq (‘a) has also reported the Holy Prophet (ṣ) as saying:

أَنَا شَافِعٌ يَوْمَ الْقِيَامَةِ لأَرْبَعَةِ أَصْنَافٍ وَلَوْ جَاؤوا بِذُنُوبِ أَهْلِ الدُّنْيَا: رَجُلٌ نَصَرَ ذُرِّيَّتِي، وَرَجُلٌ بَذَلَ مَالَهُ لِذُرِّيَّتِي عِنْدَ الضِّيقِ، وَرَجُلٌ أَحَبَّ ذُرِّيَّتِي بِاللِّسَانِ وَالْقَلْبِ، وَرَجُلٌ سَعَى فِي حَوَائِجِ ذُرِّيَّتِي إِذَا طُرِدُوا أَوْ شُرِّدُوا.

On the Day of Resurrection I will certainly intercede for these four categories of people, even if they are overburdened with the sins of the inhabitants of this world: (1) those who support my descendants, (2) those who spend their wealth for my descendants when they are in distress, (3) those who express love for my descendants through their speech and with their heart, and (4) those who exert efforts to satisfy the needs of my descendants when they are pursued and banished.[1]

85- `Abd al-Wāḥid al-Āmudī, *Ghurar al-Ḥikam wa Durar al-Kalim*, No. 6244.
86- Al-Barqī, *al-Maḥāsin* 1:135, H. 171.



Ḥannān ibn Sadīr has reported Imam al-Bāqir (‘a) as saying:

مَا ثَبَّتَ اللهُ حُبَّ عَلِيٍّ عَلَيْهِ السَّلاَمُ فِي قَلْبِ أَحَدٍ فَزَلَّتْ بِهِ قَدَمٌ إِلاَّ ثَبَتَتْ لَهُ قَدَمٌ أُخْرَى.

As for one in whose heart Almighty Allah fixes the love for ‘Alī (‘a), if one of his feet slips (from the Discriminating Bridge), the other foot will certainly be steady.[2]

Al-Fuḍayl reported Imam al-Riḍā (‘a) to have quoted Imam al-Bāqir (‘a) as saying:

حُبُّنَا إِيمَانٌ وَبُغْضُنَا كُفْرٌ.

To love us is faith and to hate us is unbelief.[3]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:556, H. 2.
2- Shaykh al-Ṭūsī, *al-Amālī*, pp. 132-133, H. 212; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:199, H. 3 (as quoted from the previous reference book).
3- Al-Barqī, *al-Maḥāsin* 1:247, H. 463.

## SELF-SACRIFICE AND ALTRUISM

***Fourth Feature***: The Holy Imams of the Ahl al-Bayt (‘a) solidified in the souls of their followers the spirit of self-sacrifice, altruism, and readiness to give up worldly pleasures for the sake of faith and principles. They ('a) also spread among them the spirit of struggle for the sake of principles and supreme goals.

In order to achieve these goals, the Holy Imams (‘a) used various means and exposed themselves to various tribulations. They (‘a) suffered all sorts of pain and ordeals patiently and sacrificed personal matters for the sake of achieving the public interests of Islam. They (‘a) were also ready to make any sacrifice required, including giving up their lives, the lives of their family members and companions. They (‘a) made their household subject to captivity and their wealth and prestige to usurpation and aggression for the sake of achieving these goals.

They (‘a) always became the targets of enemies’ assaults and conspiracies, struggling to save Islamic principles.

The issue of Imam al-Ḥusayn’s martyrdom has thus become the climax and the most eminent symbol of self-sacrifice. The same thing can be applied to all the Holy Imams (‘a) who never desisted in giving up everything possible in all fields of life for the sake of safeguarding Islam.

The Holy Imams (‘a) trained their followers in the spirit of self-sacrifice and altruism demonstrated by Imam al-Ḥusayn’s astounding tragedy in the history of Islam to make self-sacrifice manifest itself as a signpost indicating the path to the truth. It also revealed the injustice that befell the Holy Prophet’s Household (‘a) and unmasked the hideous face of the Umayyad dynasty.

## MORAL FEATURES OF IMAM AL-ḤUSAYN'S (‘A) UPRISING

In the previous discussions on the cultural aspects of building a virtuous community, I have dealt with the issue of Imam al-Ḥusayn’s martyrdom from the cultural, ethical, and doctrinal viewpoints. Under this title, I will attempt to study the moral features of this uprising in a methodical way.

The following spiritual and moral features are found in Imam al-Ḥusayn’s uprising:

### *Clash between Right and Wrong*

The issue of Imam al-Ḥusayn’s martyrdom is the clearest representation of the conflict between right and wrong and belief and disbelief with regard to the extreme deviations that eventually led to unbelief and vacated the Islamic concept of its actual components within the Muslim community. The issue also depicts the incontrovertible situation of the righteous party who were exposed to this great injustice, irresponsible behavior and disgrace because of their principled stand.

Imam al-Ḥusayn’s situation and attitude to this clash is incontestable and agreed upon by all Muslims without exception despite the political and cultural efforts the Umayyad rulers and their followers exerted to disfigure the great uprising and paint the position of Yazīd and the Umayyad ruling authorities with a color of religious legality.

Also, they made other attempts to keep the public silent and made them surrender to the unjust rulers and submit to their rule by presenting themselves as religiously legal authorities. This culture spread among the public after the

ruling authorities despotically controlled and dominated the Islamic homeland.[1]

Hence, the issue of Imam al-Ḥusayn’s martyrdom has survived as a signpost which directs towards true guidance those who stray off and wander in the murk of distortion and deception and from which the strivers, revolutionists, and freedom fighters obtain accurate potential, power, and determination.

### *Moral Values*

Imam al-Ḥusayn’s historic uprising and then martyrdom upholds all human and moral values. It therefore embodies a school of genuine Islamic teachings.

The secret of the endurance of this great uprising in influence and interaction lies in its tremendous moral content, which is compatible with basic human nature. The uprising of Imam al-Ḥusayn ('a) embodied dignity, decorum, self-esteem, courage, altruism, kindness to everyone including enemies, steadfastness on principles, and endurance in misfortunes, pain, and difficulties. It also demonstrated exertion of all possible efforts to guide and save the lives of the people as well as maintain an ideal relationship with one’s relatives, friends, and followers and the leadership, the community, and other people of different nationalities. In fact, representatives of other peoples and nationalities stood by Imam al-Ḥusayn (‘a) and suffered part of his astounding tragedy.

When put into practice during times of tribulation and colored with blood and sacrifice, these values and ideals attain a special significance that is different in profundity,

1- Further details about this topic have been cited in some of my other studies.



rank and level from all other values and ideals when raised as mere cultural slogans.

### *The Massive Dimension of Sacrifice*

Imam al-Ḥusayn’s uprising is distinguished by its high rank and massive magnitude of sacrifice for the sake of Islam and the Muslim nation. Besides giving up his soul and wealth as well as the souls of his sons, brothers and companions, Imam al-Ḥusayn ('a) sacrificed other family members and his women exposing them to the ordeal of captivity and aggression.

However, Almighty Allah protected them and saved them from the consequences and other tragic ramifications of captivity.

Moreover, Imam al-Ḥusayn (‘a) sacrificed himself and the group of virtuous, righteous, and honorable scholars and individuals who stood with him. Each one of these companions could have become a great school of knowledge and ethics or a prominent guide and instructor of the Muslim community.

When facing such perils in the conflict against unbelief and deviation, one might hang back or choose to keep silent and surrender because the conflict would require a massive amount of sacrifice. Throughout history, many people who had good intentions, sound ideas, and clear prospects stopped, developed reservations, or failed to carry on their conflicts against injustice because of the massive pressure of the enemies.

This fact was visible in the responses of some virtuous personalities during the time of Imam al-Ḥusayn (‘a). Some advised the Imam (‘a) not to head for Iraq, such as Muḥammad ibn al-Ḥanafiyyah, ‘Abdullāh ibn Ja‘far, and ‘Abdullāh ibn ‘Abbās who were the closest to him (‘a) and

shared his views about the ruling regime. However, they did not agree with his views about self-sacrifice and altruism.

### *Clarity in Seeking the Truth*

Imam al-Ḥusayn’s uprising and martyrdom contrasts the fairness and truth of his own stance and the injustice with which he was treated. At the same time it reveals the falsity and viciousness of the party led by Yazīd. Due to this clarity, feelings were shaken and the way was opened before the Muslim nation to aggressively participate in this tragedy and its objectives.

This clarity was one of the main objectives that Imam al-Ḥusayn (‘a) planned in his uprising. He (‘a) paved the way for his uprising through dexterous informative work, powerful political speech, efficacious interaction with the masses and by adopting the preferable approach to the prerequisites and needs of that stage of Islam.

As a result, the Muslim community asked the Imam (‘a) to take the leadership and confront the despotic rulers. Public support was gathered by educating and spiritually arousing the masses to respond to the Imam’s uprising. Although the people did not have enough willpower, courage, and determination to participate in his revolutionary action, they believed in the validity of the objectives and motives of the uprising.

Undoubtedly, the clarity of objective in the uprising of Imam al-Ḥusayn (‘a) was obvious but the Muslim nation had cold feet and responded to his calls for uprising with dejection and betrayal. These two factors had a great impact on stirring up the moral spirit of the virtuous community whose members felt sorrow, pain, and regret and vowed to do something lest such a painful encounter take place again.



It was improbable that those who had committed the sin (of abandoning the Imam (‘a)) would feel sorry and regretful. What was possible was that all those who could comprehend and apply the incident to their lives would understand this aspect and feel sorry and regretful for having missed contributing to the Imam’s uprising. Maybe they would not allow the political conditions of their own time to descend to such level of lowliness and retardation and thus avoid falling in the same trap in which the others had fallen or face the same fate the others had faced.

### *Multifaceted Tragedy*

The tragedy of Imam al-Ḥusayn (‘a) has multifaceted misfortunes including crimes like the following committed by Yazid’s followers:

(1) They brutally killed Imam al-Ḥusayn’s sons, brothers, cousins and children, including infants and adults.

(2) They also killed many leaders, chiefs, scholars, young and old men, women, friends and followers of Imam al-Ḥusayn (‘a).

(3) His family members and those of the martyrs were subjected to plundering, robbery, captivity, and mayhem.

(4) Psychological and physical torture, material and mental aggression, that took various forms, was inflicted on the bereaved members of his (‘a) and the martyrs’ families.

These excesses supplied Imam al-Ḥusayn’s great uprising with a spiritual and moral momentum.

### *Determination for Martyrdom*

Imam al-Ḥusayn’s group of active supporters was fully determined to attain martyrdom and sacrifice everything for the sake of the matter and question, and were prepared for the consequences even if they had to face them seventy

times. This was the state of Imam al-Ḥusayn (‘a) and his devotees who knew the consequences and the fact that their uprising was not powerful enough to overthrow Yazīd’s ruling regime.

In conclusion, the martyrdom of Imam al-Ḥusayn (‘a) and his followers came after their determination to achieve martyrdom. This fact gives their martyrdom a spiritual level difficult to imagine. Generally, martyrdom that is determined and chosen bears great spiritual and moral fruit.

### *Heir of the Divine Message and the Messenger (ṣ)*

Imam al-Ḥusayn (‘a) was heir to the divine message of Islam and the Messenger (ṣ) who nurtured him in childhood. He was also of Allah’s Messenger (ṣ) who showed deliberate care towards the sons of his daughter Fatimah (‘a) and cousin ‘Alī ibn Abī-Ṭālib (‘a) in order to heavily burden Muslims’ consciences when this son would be martyred. Imam al-Ḥusayn (‘a), together with Imam al-Ḥasan (‘a), Lady Zaynab and Lady Kulthum (‘a)—his brother and sisters—represented the remaining offspring of the Holy Prophet (ṣ).

## THE TRAGEDY AND THE MORALE

***Fifth Feature***: In addition to their sacrifices and emphasis on self-sacrifice by bringing to the fore the issue of Imam al-Ḥusayn’s uprising and martyrdom, the Holy Imams (‘a) confirmed that their followers will be exposed to various sorts of tribulations and ordeals.

In this respect, Sharīf al-Raḍī (the compiler of *Nahj al-Balāghah*) has recorded that when Sahl ibn Ḥunayf al-Sā‘idī passed away in Kūfah immediately after his return from the Battle of Ṣiffīn, Imam ‘Alī Amīr al-Mu'minīn ('a) was visibly grieved because he was one his best friends. He (‘a) said:

لَوْ أَحَبَّنِي جَبَلٌ لَتَهَافَتَ. — Even if a mountain loves me, it will definitely collapse.[1]

Explaining this word, Sharīf al-Raḍī states that ordeals pounce upon one who loves Imam ‘Alī ('a) and afflict him with various sorts of misfortunes. Such ordeals attack none but the pious, upright, well-chosen, and good people. Similar to this meaning is another maxim of Imam ‘Alī in which he says:

مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيَسْتَعِدَّ لِلْفَقْرِ جِلْبَاباً. — Whoever loves us, the Ahl al-Bayt (‘a), must ready himself for poverty with which he must dress himself.[2]

Moreover, trials and tests are among the inevitable necessities of true faith, since they measure the degree of faith one has.

---

1- *Nahj al-Balāghah*, Maxim No. 111.
2-*Nahj al-Balāghah*, Maxim No. 112.

Shaykh al-Kulaynī, through a valid chain of authority, has reported ‘Abd al-Raḥmān ibn al-Ḥajjāj as saying that when the trials that smite the faithful believers in particular were discussed before Imam al-Ṣādiq (‘a), he commented as follows:

سُئِلَ رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَآله: مَنْ أَشَدُّ النَّاسِ بَلاَءً؟ فَقَالَ: النَّبِيُّونَ، ثُمَّ الأَمْثَلُ فَالأَمْثَلُ. وَيُبْتَلَى الْمُؤْمِنُ بَعْدُ عَلَى قَدْرِ إِيمَانه وَحُسْنِ أَعْمَاله. فَمَنْ صَحَّ إِيمَانُهُ وَحَسُنَ عَمَلُهُ إِشْتَدَّ بَلاَؤُهُ، وَمَنْ سَخُفَ إِيمَانُهُ وَضَعُفَ عَمَلُهُ قَلَّ بَلاَؤُهُ.

Allah’s Messenger (ṣ) was asked, “Who are the most afflicted with ordeals in this world?” He (ṣ) answered, “They are the Prophets (‘a) and then the nearest to them descending downwardly. A faithful believer is tested according to the amount of his faith and good deeds. Those whose faith is sound and deeds are excellent will be tested more intensely than the others. Those whose faith is deficient and deeds are weak are tested the least.”[1]

Imam Muḥammad al-Bāqir (‘a) is reported to have said,

إِنَّ اللهَ لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلاَءِ كَمَا يَتَعَاهَدُ الرَّجُلُ أَهْلَهُ بِالْهَدِيَّةِ مِنَ الْغَيْبَة وَيَحْمِيه مِنَ الدُّنْيَا كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ.

Verily, Almighty Allah is attentive towards the faithful believers through calamities in the same way as an absent husband attends to his wife with gifts. He also protects them from worldly seductions in the same way that a physician protects his patient.[2]

Al-Ḥusayn ibn `Alwān has reported that Imam al-Ṣādiq (‘a) said the following to Sadīr:

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 2:6-9, H. 1. In the same chapter of this reference book, there are several authentically reported traditions demonstrating the same thing.
2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 2:6-9, H. 9.



إِنَّ اللهَ إِذَا أَحَبَّ عَبْداً غَتَّهُ بِالْبَلاَءِ غَتّاً. وَإِنَّا وَإِيَّاكُمْ، يَا سَدِيرُ، لَنُصْبِحُ بِهِ وَنُمْسِي.

Verily, when Almighty Allah loves one of His servants, He will thrust him abruptly into tribulations. O Sadīr, you and we are entering upon morns and eves with such tribulations.[1]

Addressing their partisans, the Holy Imams (‘a) confirmed that none deserves to be Shī‘ite except certain individuals who are ready to make such high-ranking sacrifices. They (‘a) used to test the sincerity and honesty of their true Shī‘ah (i.e. followers) through their propensities towards self-sacrifice.

Describing the righteous among his companions, Imam `Alī Amīr al-Mu'minīn (‘a) ascribed this feature to them, saying:

أَنْتُمُ الأَنْصَارُ عَلَى الْحَقِّ، وَالإِخْوَانُ فِي الدِّينِ، وَالْجُنَنُ يَوْمَ الْبَأْسِ، وَالْبِطَانَةُ دُونَ النَّاسِ، بِكُمْ أَضْرِبُ الْمُدْبِرَ، وَأَرْجُو طَاعَةَ الْمُقْبِلِ، فَأَعِينُونِي بِمُنَاصَحَةٍ خَلِيَّةٍ مِنَ الْغِشِّ، سَلِيمَةٍ مِنَ الرَّيْبِ؛ فَوَاللهِ إِنِّي لأَوْلَى النَّاسِ بِالنَّاسِ.

You are the supporters of the Truth, the brethren in faith, the shield on the Day of Tribulation, and (my) trustees among the rest of the people. With your support, I strike he who turns away and hope for the obedience of he who comes forward. Therefore, extend to me your support, which is free from deceit and pure from doubt because, by Allah, I am the most preferable of all for the people.[2]

Similarly, many traditions have been reported from the Holy Imams (‘a) concerning their encouragement of their followers to sacrifice themselves, risk themselves, give, offer, and strive for the sake of Almighty Allah.

Let us display some of these facts, instructions, and

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 2:6-9, H. 11.
2- *Nahj al-Balāghah*, Sermon No. 118.

guidelines:

Abū-Jamīlah has reported Imam al-Ṣādiq (‘a) as saying that Imam ‘Alī Amīr al-Mu'minīn’s precept for his companions was as follows:

إعْلَمُوا أنَّ الْقُرْآنَ هُـدَى اللَّيْـلِ وَالنَّهَارِ وَنُورُ اللَّيْلِ الْمُظْلِـمِ عَلَـى مَـا كَـانَ مِـنْ جَهْـدٍ وَفَاقَـةٍ. فَـإِذَا حَضَرَتْ بَلِيَّـةٌ فَـاجْعَلُوا أمْـوَالَكُمْ دُونَ أنْفُسِكُمْ، وَإِذَا نَزَلَـتْ نَازِلَـةٌ فَـاجْعَلُوا أنْفُسَكُمْ دُونَ دِينِكُمْ. وَإِعْلَمُـوا أنَّ الْهَالِـكَ مَـنْ هَلَـكَ دِينُهُ، وَالْحَرِيبُ مَنْ حُرِبَ دِينَـهُ. أَلاَ وَإِنَّـهُ لاَ فَقْـرَ بَعْـدَ الْجَنَّـةِ، أَلاَ وَإِنَّهُ لاَ غِنَـى بَعْـدَ النَّـارِ؛ لاَ يُفَـكُّ أَسِيرُهَا وَلاَ يَبْرَءُ ضَرِيرُهَا.

Be it known to you that the Qur’ān is guidance during night and day and in the dim of gloomy nights, because it suffices from all fatigue and indigence. If you are afflicted with a tribulation, you must protect yourselves with your wealth, but if a catastrophe afflicts you, you must then protect your religion with your souls. Know that one who has truly perished is he whose religion has perished, and one who has truly been despoiled is he whose religion has been despoiled. Verily, there shall be no poverty after Paradise and there shall be no wealth after Hellfire whose captive shall never be released and whose blindness shall never be cured.[1]

Imam ‘Alī (‘a) is reported to have said:

أَمَّـا بَعْـدُ، فَـإِنَّ الْجِهَـادَ بَـابٌ مِـنْ أَبْـوَابِ الجَنَّـةِ، فَتَحَـهُ اللهُ لِخَاصَّـةِ أَوْلِيَائِه، وَهُوَ لِبَاسُ التَّقْوَى، وَدِرْعُ اللهِ الحَصِينَةُ، وَجُنَّتُهُ الوَثِيقَـةُ، فَمَـنْ

Now then, surely jihad (i.e. striving for Almighty Allah’s sake) is one of the doors of Paradise, which Allah has opened for His chief friends. It is the dress of piety and the protective armor of Allah and His trustworthy shield. Whoever

1- Shaykh al-Kulaynī, *al-Kāfī* 2:216, H. 2.



تَرَكَـهُ رَغْبَـةً عَنْـهُ أَلْبَسَهُ اللهُ ثَـوْبَ الـذُّلِّ، وَشَـمِلَهُ الـبَلاَءُ، وَدُيِّـثَ بِالـصَّغَارِ وَالقَمَـاءَةِ، وَضُـرِبَ عَلَـى قَلْبِه بِالأَسْـهَابِ، وَأُدِيـلَ الحَقُّ مِنْهُ بِتَـضْيِيعِ الجِهَـادِ، وَسِـيمَ الخَـسْفَ، وَمُنِعَ النَّصَفَ.

abandons it, Allah covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him because of missing jihād. He has to suffer ignominy, and justice is denied to him.[1]

3. Shaykh al-Kulaynī, in his book of *al-Kāfī*, has reported on the authority of Imam al-Ṣādiq (‘a) that the Holy Prophet (ṣ) said,

اَلْخَيْرُ كُلُّهُ فِي السَّيْفِ وَتَحْتَ ظِلِّ السَّيْفِ. وَلاَ يُقِـيمُ النَّـاسَ إلاَّ الـسَّيْفُ. وَالـسُّيُوفُ مَقَالِيدُ الْجَنَّةِ وَالنَّارِ.

The entirety of goodness lies in swords and under their shadows. Nothing amends people except swords. Swords are verily the keys of Paradise and Hellfire.[2]

Although this evaluation and comprehensive understanding of jihad has expansive denotations, the Holy Imams (‘a) did not stop at it; rather, they expounded and explained its laws and gave it more expansive significance in practical life—significance that includes honest words, distinguished behavior, and virtuous deeds.

We can observe that these high spirits of propensity towards self-sacrifice and strife for Almighty Allah’s sake

1- *Nahj al-Balāghah*, Sermon No. 27.

2- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:5, H. 1.
The authenticity of this tradition is corroborated by other traditions that are mentioned in the same chapter of this reference book.

are among the basic features identifying the followers of the Ahl al-Bayt (‘a). They also perpetuate this spiritual momentum in the Muslim nation to face the various circumstances to which they are exposed.

## PERSEVERANCE

***Sixth Feature***: The Holy Imams (‘a) imbued their followers with the spirit of resistance and perseverance and tolerance at times of misfortune, pain and ordeal during confrontations in order to overcome their enemies.

The Holy Qur’ān has laid great emphasis on perseverance. The Holy Prophet (ṣ), too, expresses the significance of perseverance through many pieces of advice and teaches us to learn lessons from the experiences of the earlier Prophets (‘a). The Holy Qur’ān thus reads:

Therefore, bear up patiently as did the messengers endowed with constancy bear up with patience. (46:35)

□ □ □ □ □ □ □

Those who were sure that they would meet their Lord said, “How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.” And when they went out against Goliath and his forces they said, “Our Lord, pour down upon us patience, make our steps firm, and assist us against the unbelieving people.” So, they put them to flight by Allah's permission. (2:249-251)

چ چ چ چ ڍ ڍ ڌ ڌ ڌ ڌ ڎ ڎ ڑ ڑ ک ک ک ک گ گ گ گ گ گ گ گ ڳ ڳ ں ں ڻ ڻ ۀ ۀ .

To arouse the spirit of steadfastness and perseverance in their followers, the Holy Imams (‘a) used many methods that we can observe in their discourses, precepts, and practices:

(1) They emphasized the significance and role of perseverance in the accomplishment of man’s spiritual perfection and success in this world and the Hereafter by

drawing their attention to what the Holy Qur'ān had corroborated in this field, and through their discourses. Many traditions have been reported from them in this field. For instance, the famous book of *Wasā'il al-Shī'ah* has an independent chapter dealing with this subject. The Holy Imams ('a), through numerous traditions, intended to implant this aspect in their followers' mentalities.

Ḥafṣ ibn Ghiyāth has reported Imam al-Ṣādiq ('a) as addressing him with the following words:

يَا حَفْصُ! إنَّ مَنْ صَبَرَ صَبَرَ قَليلاً، وَإنَّ مَنْ جَزَعَ جَزَعَ قَليلاً. عَلَيْكَ بالصَّبْرِ في جَميعِ أُمُورِكَ، فَإنَّ اللهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّداً صَلَّى اللهُ عَلَيْه وَآله فَأَمَرَهُ بالصَّبْرِ وَالرِّفْقِ، فَقَالَ: ﴿ڑ ک ک ک ک گ گ گ گ ڳ ڳ ڳ﴾ وَقَالَ تَبَارَكَ وَتَعَالَى: ﴿ک ک گ گ گ گ ڳ ڳ ڳ ڳ ڱ ڱ ڱ ڱ ں ں ڻ ڻ ڻ ڻ ۀ ۀ ہ ہ﴾ فَصَبَرَ رَسُولُ الله صَلَّى اللهُ عَلَيْه وَآله حَتَّى نَالُوهُ بِالْعَظَائِمِ وَرَمَوْهُ

O Ḥafṣ, whoever perseveres will in fact persevere for a short while[100] and whoever breaks down will break down for a short while.
You must thus persevere in all your affairs. Verily, Almighty Allah has sent Muḥammad (ṣ) (as His messenger) and ordered him to be patient and lenient. He thus says, "Bear patiently what they say and avoid them with a becoming avoidance. Leave Me to deal with the rejecters, the lords of ease and plenty. (73:10-11)"
He also says, "Repel evil with what is best, when lo! He who was your enemy would be as if he were a warm friend. None is

100- The Holy Imam ('a) means that one who is patient will be so for a short while, because he is either patient for his whole life, which is relatively short (when compared to the other life, which is the reward of his patience) or for the time of tribulation, which is also short.



بِهَا. فَضَاقَ صَدْرُهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ ڃ﴾ ثُمَّ كَذَّبُوهُ وَرَمَوْهُ، فَحَزِنَ لِذَلِكَ. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ے ۓ ۓ ڭ ڭ ڭ ڭ ۇ ۇ ۆ ۆ ۈ ۈ ۇٴ ۋ ۋ ۅ ۅ ۉ ۉ ې ې ى ى ئا ئا ئە ئە ئو ئو ئۇ ئۇ ئۆ ئۆ ئۈ ئۈ ئې ئې﴾ فَأَلْزَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْه وَآله نَفْسَهُ الصَّبْرَ. فَتَعَدَّوْا فَذَكَرُوا اللهَ تَبَارَكَ وَتَعَالَى وَكَذَّبُوهُ. فَقَالَ: قَدْ صَبَرْتُ فِي نَفْسِي وَأَهْلِي وَعِرْضِي، وَلاَ صَبْرَ لِي عَلَى ذِكْرِ إِلَهِي. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ڤ ڤ ڤ ڄ ڄ ڄ ڄ ڃ ڃ ڃ ڃ چ چ چ چ ڇ ڇ ڇ ڇ﴾ فَصَبَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْه وَآله فِي جَمِيعِ أَحْوَالِه. ثُمَّ بَشَّرَ فِي عِتْرَتِه بِالأَئِمَّة وَوَصَفُوا بِالصَّبْرِ، فَقَالَ جَلَّ ثَنَاؤُهُ: ﴿ڃ ڃ چ چ چ چ

made to receive it but those who are patient and none is made to receive it but those who have a mighty good fortune. (41:34-35)"
So, the Holy Prophet (ṣ) continued to deal with them patiently until they forged unbearable things against him and accused him falsely of these things; therefore, he was distressed at what they had forged against him. As a result, Almighty Allah revealed to him the following: "Surely, We know that your breast straitens at what they say! Therefore, celebrate the praise of your Lord and be of those who make obeisance. (15:97-98)"
They then belied and accused him of fabrications that made him sad. So, Almighty Allah revealed to him the following: "We know indeed that what they say certainly grieves you, but surely they do not call you a liar, but the unjust deny the communications of Allah. Certainly, messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them. (6:33-34)"

101- Shaykh al-Kulaynī, *al-Kāfī* 2:88-89, H. 3; Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:207, H. 1 (as quoted from the earlier reference book).

Although the Holy Prophet (ṣ) committed himself to patience, they transgressed all limits when they began to speak irreverently of Almighty Allah and belied Him. So, the Holy Prophet (ṣ) said, “I have borne patiently what they said about myself, my family, and my honor, but I cannot stand anymore what they are speaking profanely of my Lord.” So, Almighty Allah revealed the following: “Bear patiently what they say. (73:10)” So, the Holy Prophet (ṣ) remained patient under all conditions.

Then, Almighty Allah gave him the good tidings of the Imams being from his offspring and ascribed perseverance to them, saying, “We made of them Imams to guide by Our command when they were patient and they were certain of Our communications. (32:24)” Only then, the Holy Prophet (ṣ) declared, “The position of patience to faith is as the position of the head to the body.”

For this situation, Almighty Allah thanked His Prophet (ṣ) and revealed to him the following: “The good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently and We utterly destroyed what Pharaoh and his

﴿ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ 

سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لاَ يُنَالُ فِيهِ الْمُلْكُ إِلاَّ بِالْقَتْلِ وَالتَّجَبُّرِ، وَلاَ الْغِنَى إِلاَّ بِالْغَصْبِ وَالْبُخْلِ، وَلاَ الْمَحَبَّةُ إِلاَّ بِاسْتِخْرَاجِ الدِّينِ وَاتِّبَاعِ الْهَوَى. فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْفَقْرِ وَهُوَ يَقْدِرُ عَلَى الْغِنَى، وَصَبَرَ عَلَى الْبُغْضَةِ وَهُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ، وَصَبَرَ عَلَى الذُّلِّ وَهُوَ يَقْدِرُ عَلَى الْعِزِّ آتَاهُ اللهُ ثَوَابَ خَمْسِينَ صِدِّيقاً مِمَّنْ صَدَّقَ بِي.

After me, there shall come upon people an age in which sovereignty cannot be gained except by means of killing and arrogance, wealth cannot be obtained except by means of usurpation and stinginess, and amicability cannot be attained except by means of disregarding the religious affairs and pursuing the whims. So, as for him who lives in that time and tolerates poverty while he can be rich, tolerates humility while he can be a master, and tolerates people's displeasure while he can obtain their respect, Almighty Allah will give him the rewards of fifty veracious men who have believed in me.[1]

(2) The Holy Imams (‘a) interpreted tribulations and ordeals (that afflict the faithful believers) to be means of nearness to Almighty Allah and divine favor. Providing examples, they referred to their personal tribulations and ordeals. Previously, I have introduced some traditions demonstrating this issue.

(3) The Holy Imams (‘a) averred that submission to and satisfaction with such tribulations and ordeals are in themselves high ranks of belief in Almighty Allah Who confers them upon none but His elite servants. Of course, this fact stirs up in souls the feelings of satisfaction, tranquility, steadfastness, and resistance. A statement in a

1- Shaykh al-Kulaynī, *al-Kāfī* 2:91, H. 12; al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:208, H. 2 (as quoted from the earlier reference book).



famous formula of *ziyārah* reads:

اَللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدَرِكَ، رَاضِيَةً بِقَضَائِكَ... صَابِرَةً عَلَى نُزُولِ بَلاَئِكَ.

O Allah, cause my soul to be fully tranquil with Your decrees, satisfied with Your providence... and steadfast against affliction of Your tribulations.[1]

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

رَأْسُ طَاعَةِ اللهِ الصَّبْرُ وَالرِّضَا عَنِ اللهِ فِي مَا أَحَبَّ الْعَبْدُ أَوْ كَرِهَ. وَلاَ يَرْضَى عَبْدٌ عَنِ اللهِ فِي مَا أَحَبَّ أَوْ كَرِهَ إِلاَّ كَانَ خَيْراً لَهُ فِي مَا أَحَبَّ أَوْ كَرِهَ.

The apex of obedience to Almighty Allah is perseverance and satisfaction with Allah regardless of whether His servant likes or dislikes the circumstances. Whenever a servant is pleased with Almighty Allah in what he likes or dislikes, this shall certainly be better for him than the matter that he liked or disliked.[2]

Imam `Alī ibn al-Ḥusayn (‘a) is reported to have said:

الزُّهْدُ عَشَرَةُ أَجْزَاءٍ؛ فَأَعْلَى دَرَجَاتِ الزُّهْدِ أَدْنَى دَرَجَاتِ الْوَرَعِ. وَأَعْلَى دَرَجَاتِ الْوَرَعِ أَدْنَى دَرَجَاتِ الْيَقِينِ. وَأَعْلَى دَرَجَاتِ الْيَقِينِ أَدْنَى دَرَجَاتِ الرِّضَا.

Asceticism is of ten grades the highest of which is the lowest grade of piety. The highest grade of piety is the lowest grade of conviction. The highest grade of conviction is the lowest grade of satisfaction.[3]

(4) The Holy Imams (‘a) assured their followers that their fate and future was the same as their own.

1- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, Ziyārah of *Amīn Allāh*.
2- Shaykh al-Kulaynī, *al-Kāfī* 2:60, H. 1.
3- Shaykh al-Kulaynī, *al-Kāfī* 2:62, H. 10.

(5) The Holy Imams (‘a) also explained in detail the great rewards that their followers will win for attaching themselves to them and suffering because of it.

Such attachment and sufferings shall be the reason for acceptance of their deeds and redemption on the Day of Resurrection.

Al-‘Alā' ibn Muḥammad has reported that he asked Imam al-Bāqir (‘a) about the meaning of the following holy verse:

These are they of whom Allah changes the evil deeds to good ones, and Allah is Forgiving, Merciful. (25:70)

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ

The Imam (‘a) answered:

يُـؤْتَى بِـالْمُؤْمِنِ الْمُـذْنِبِ يَـوْمَ الْقِيَامَـةِ حَتَّـى يُقَـامَ بِمَوْقِـفِ الْحِسَابِ، فَيَكُـونُ اللهُ تَعَالَى هُـوَ الَّذِي يَتَوَلَّى حِسَابَهُ لاَ يُطْلِعُ عَلَى حِسَابِهِ أَحَداً مِنَ النَّاسِ. فَيُعَرِّفُهُ ذُنُوبَهُ، حَتَّى إِذَا أَقَرَّ بِسَيِّئَاتِهِ قَالَ اللهُ عَزَّ وَجَلَّ لِلْكَتَبَـةِ: "بَـدِّلُوهَا حَسَنَاتٍ وَأَظْهِرُوهَـا لِلنَّـاسِ." فَيَقُـولُ النَّاسُ حِينَئِذٍ: "أَمَا كَانَ لِهَـذَا الْعَبْـدِ سَـيِّئَةٌ وَاحِـدَةٌ؟!" ثُـمَّ يَأْمُرُ اللهُ عَزَّ وَجَلَّ بِهِ إِلَى الْجَنَّـةِ. فَهَـذَا تَأْوِيـلُ الآيَـةِ، وَهِـيَ فِـي

A faithful believer, who has committed sins, will be brought on the Day of Resurrection for questioning. It will be Almighty Allah Who takes upon Himself the calling to account of such servants so that none will witness it. Then, Almighty Allah displays the sins that servant had committed and the servant will confess to them. After that, Almighty Allah will order the Noble Writers to change these sins into good deeds and then show them to the people. As they see these records, the people will say to each other, “This servant has not committed any single sin all his life.” Then, Almighty Allah will determine Paradise for that servant. This is the interpretation



of the verse. This is for our Shī‘ah exclusively.[1]

الْمُذْنِبِينَ مِنْ شِيعَتِنَا خَاصَّةٌ.

On the authority of his fathers, Imam al-Riḍā (‘a) has reported the Holy Prophet (ṣ) as saying:

To love us, the Ahl al-Bayt (‘a), erases the sins and doubles the rewards. Verily, Almighty Allah shall take upon Himself the responsibility of our lovers’ wrong deeds against others except for the deeds that have caused loss and injustice to other faithful believers. He shall order the wrongdoings to change into good deeds.[2]

حُبُّنَـا، أَهْـلَ الْبَيْـت، يُكَفِّـرُ الـذُّنُوبَ وَيُـضَاعِفُ الْحَـسَنَات. وَإِنَّ اللهَ تَعَـالَى لَيَتَحَمَّـلُ عَـنْ مُحِبِّينَـا أَهْـلَ الْبَيْـت مَـا عَلَـيْهِمْ مِـنْ مَظَـالِمِ الْعِبَـادِ إِلاَّ مَـا كَـانَ مِنْهُمْ فِيهَا عَلَى إِضْرَارٍ وَظُلْمٍ لِلْمُؤْمِنِينَ. فَيَقُولُ لِلسَّيِّئَاتِ: "كُونِي حَسَنَاتٍ."

In vol. 68 of *Biḥār al-Anwār*, there is a section entitled ‘*bāb al-ṣafḥ* (Section: Pardoning)’ comprising many authentic traditions that demonstrate the same purport of this tradition.

If we combine these traditions with the other ones that specify piety and diligence as stipulations for joining the community of Shī‘ism, we can conclude that the virtuous community cannot include anyone except those who are characterized by piety and diligence; however, if such individuals commit sins, they shall be forgiven by Almighty Allah on account of their loyalty to the Ahl al-

1- Shaykh al-Mufīd, *al-Amālī*, pp. 298-299, H. 8; Shaykh al-Ṭūsī, *al-Amālī*, pp. 72-73, H. 105; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:100, H. 4 (as quoted from the earlier reference books).
2- Shaykh al-Ṭūsī, *al-Amālī*, p. 164, H. 274; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:100, H. 5 (as quoted from the earlier reference book).

Bayt (‘a) and their sufferings because of this loyalty.

## TREATMENT OF PSYCHOLOGICAL PRESSURES

***Seventh Feature***: The Holy Imams (‘a) dealt with all the elements of the psychological campaigns and political and informational attacks that their enemies waged against their followers.

There are two strong negative issues, which mentally influenced the virtuous community:

***First Issue***: The virtuous community was a minority compared to the majority of Muslims, especially during the ages of the Holy Imams (‘a). Despite fewness in number, the virtuous community used to live within the expansive Muslim communities without having an independent entity or community. This fact made the members of the virtuous community feel mental and spiritual distress.

Such psychological distress has been usual for all the small faithful communities throughout the history of divine messages. In many verses, the Holy Qur’ān has treated this problem by referring to the small and big numbers of the parties of right and wrong, indicating that fewness in number is usually observed for virtuous communities, while deviation and perversity usually accompany the larger communities. For instance, the Holy Qur’ān reads,

Most men will not believe though you desire it eagerly. (12:103) □ □ □ □ □ □ □

Very few of My servants are grateful. (34:13) □ □ □ □ □

Most of them will not believe. (26:8) گ گ گ گ گ

Most surely, most of the partners act wrongfully towards one another save those who believe and do good. Very few are they. (38:24)

ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ

***Second Issue***: The followers of the Ahl al-Bayt (‘a) were accused of protesting (*rafḍ*), sowing dissension among the Muslims, and opposing the larger Muslim community that aimed at imposing sieges on the virtuous community attempting to make it seem unorthodox and remote from the truth isolating it from the larger Muslim community.

Some such charges developed into formal verdicts claiming members of the virtuous community to be atheistic, perverted, apostate, and therefore, killing or banishing them!

The followers of the Ahl al-Bayt (‘a) used to feel great distress because of such charges and besiegement; The Holy Imams (‘a) treated these two issues directly by finding solutions to them; and indirectly by confirming that it was Almighty Allah Who selected certain individuals to be their followers. As a result, to tolerate these charges and accompanying suffering patiently would bring about great rewards.

They also assured their followers that their fate is connected to their Imams’ (‘a) fate and that the Holy Qur’ān makes exclusive references to them in the capacity of their being the only followers of the true religion of Almighty Allah.

The following are some examples of such confirmations:

`Utaybah, the reed trader, has reported that he told Imam al-Ṣādiq (‘a) that a man said to him, “Do not ever be a *Rāfiḍī*.” The Imam (‘a) commented:



وَاللهِ، لَنِعْمَ الإِسْمُ الَّذي مَنَحَكُمُ اللهُ مَا دُمْتُمْ تَأْخُذُونَ بِقَوْلِنَا وَلاَ تَكْذِبُونَ عَلَيْنَا.

By Allah I swear, how excellent this title is, which Almighty Allah has bestowed upon you, as long as you carry out our commands and avoid forging lies against us.[1]

Abū-Baṣīr has reported that he said to Imam al-Bāqir (‘a), “We have been given a title because of which the ruling authorities are shedding our blood, confiscating our properties, and persecuting us.”

The Imam (‘a) asked, “What is that title?”

Abū-Baṣīr answered, “It is *Rāfiḍah*!”

The Imam (‘a) commented,

إنَّ سَبْعِينَ رَجُلاً مِنْ عَسْكَرِ فِرْعَوْنَ رَفَضُوا فِرْعَوْنَ فَأَتَوْا مُوسَى عليه السلام. فَلَمْ يَكُنْ فِي قَوْمِ مُوسَى أَحَدٌ أَشَدَّ إجْتِهَاداً وَأَشَدَّ حُبّاً لِهَارُونَ مِنْهُمْ. فَسَمَّاهُم قَوْمُ مُوسَى الرَّافِضَةَ. فَأَوْحَى اللهُ إلَى مُوسَى أَنْ أَثْبِتْ لَهُمْ هَذَا الإِسْمَ فِي التَّوْرَاة، فَإِنِّي نَحَلْتُهُمْ. وَذَلِكَ إسْمٌ قَدْ نَحَلَكُمُوهُ

Seventy men from the military forces of Pharaoh had protested (*rafḍ*) against Pharaoh and joined (Prophet) Moses (‘a). They thus were the most diligent and they loved (Prophet) Aaron (‘a) more than anyone else did in the community of Moses (‘a). As a result, the other followers of Moses (‘a) called them *Rāfiḍah*. Almighty Allah revealed to Moses (‘a) to record this title for them in the Torah, as gifted by the Lord to them. Hence, this title has been gifted to you by Almighty Allah.[2]

1- Al-Barqī, *al-Maḥāsin*: 1:256, H. 487; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:96, H. 1 (as quoted from the earlier reference book).
2- Al-Barqī, *al-Maḥāsin* 1:257, H. 489; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:97, H. 3 (as quoted from the earlier reference book).

اللهُ.

‘Alī ibn ‘Aqabah ibn Khālid has reported the following from his father:

Mu`allā ibn Khunays and I visited Abū-‘Abdullāh (Imam al-Ṣādiq (‘a)) When he looked at us, he welcomed us. He then sat down and said,

أَنْتُمْ، وَاللهِ، أُولُوا الأَلْبَابِ فِي كِتَابِ اللهِ. قَالَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿ ﭦ ﭧ ﭨ ﭩ ﴾ فَأَبْشِرُوا، أَنْتُمْ عَلَى إِحْدَى الْحُسْنَيَيْنِ مِنَ اللهِ. أَمَا وَإِنَّكُمْ إِنْ بَقِيتُمْ حَتَّى تَرَوْا مَا تَمُدُّونَ إِلَيْهِ أَعْنَاقَكُمْ، شَفَى اللهُ صُدُورَكُمْ وَأَذْهَبَ غَيْظَ قُلُوبِكُمْ وَأَدَالَكُمْ عَلَى عَدُوِّكُمْ. وَهُوَ قَوْلُ اللهِ تَبَارَكَ وَتَعَالَى: ﴿ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﴾ وَإِنْ مَضَيْتُمْ قَبْلَ أَنْ تَرَوْا ذَلِكَ، مَضَيْتُمْ عَلَى دِينِ اللهِ الَّذِي رَضِيَهُ لِنَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَبَعَثَهُ عَلَيْهِ.

By Allah (I swear), you are verily those described in the Book of Allah as being endued with understanding. Allah, the Blessed and Exalted, says, “It is those who are endued with understanding that receive admonition. (13:19)”
You are the object of Almighty Allah’s glad tidings of winning one of the two weighty things.
If you survive until you witness that thing to which you are extending your necks (i.e. what you ardently wish), then Almighty Allah will heal your breasts, remove the rancor of your hearts, and give you a hand over your enemies.
This is the word of Allah, the Blessed and Exalted, in the Qur’ān saying, “...and He heals the breasts of Believers and stills the indignation of their hearts. 9:14-15)”
If you pass away before you can witness that, then you will have passed away following the very religion of Allah that He has accepted for His Prophet (ṣ) and for



which He has appointed him.[110]
Muḥammad ibn Isḥāq al-Tha‘labī has reported that he heard Ja‘far ibn Muḥammad al-Ṣādiq (‘a) saying:

نَحْنُ خِيَرَةُ اللهِ مِنْ خَلْقِهِ، وَشِيعَتُنَا خِيرَةُ اللهِ مِنْ أُمَّةِ نَبِيِّهِ.

We are the elite choice of Allah among His creatures and our Shī‘ah are the elite choice of Allah among the community of His Prophet (ṣ).[111]

Muḥammad ibn Qays and ‘Āmir ibn al-Simṭ reported Imam Muḥammad al-Bāqir (‘a) to have quoted the Holy Prophet (ṣ) as saying:

يَأْتِي يَوْمَ الْقِيَامَةِ قَوْمٌ عَلَيْهِمْ ثِيَابٌ مِنْ نُورٍ، عَلَى وُجُوهِهِمْ نُورٌ، يُعْرَفُونَ بِآثَارِ السُّجُودِ. يَتَخَطَّوْنَ صَفّاً بَعْدَ صَفٍّ حَتَّى يَصِيرُوا بَيْنَ يَدَيْ رَبِّ الْعَالَمِينَ. يَغْبِطُهُمُ النَّبِيُّونَ وَالْمَلَائِكَةُ وَالشُّهَدَاءُ وَالصَّالِحُونَ. أُولَئِكَ شِيعَتُنَا، وَعَلِيٌّ إِمَامُهُمْ.

On the Day of Resurrection, a group of people dressed in clothes of light with luminous faces identified by the signs of prostration will come. They will pass the rows until they stand in front of the Lord of the Worlds. The prophets (‘a), the angels, the martyrs, and the righteous people will be glad for them...These are our Shī‘ah, and ‘Alī (‘a) is their Imam.[112]

110- Al-Barqī, *al-Maḥāsin* 1:272-273, H. 137; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:93, H. 35 (as quoted from the earlier reference book).
111- Muḥammad ibn `Alī al-Ṭabarī, *Bishārat al-Muṣṭafā*, p. 32, H. 17; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:43, H. 88 (as quoted from the earlier reference book).
112- Shaykh al-Ṣadūq, *Faḍā'il al-Shī`ah*, pp. 30-31, H. 26; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:68, H. 123 (as quoted from the earlier reference book).

Abū-Baṣīr has reported that he heard (Imam) Ja‘far ibn Muḥammad al-Ṣādiq (‘a) saying:

We are the Household of mercy, the House of grace, and the House of blessing. In the earth, we are the structure and our Shī‘ah are the handles of Islam. The supplicatory prayer of (Prophet) Abraham (‘a) was for none save our Shī‘ah and us. Up to the Day of Resurrection, Almighty Allah has excluded us from the sway of Satan (Iblīs), saying, “Surely, as regards My servants, you have no authority over them. (15:42)”[113]

نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ، وَبَيْتِ النِّعْمَةِ، وَبَيْتِ الْبَرَكَةِ. وَنَحْنُ فِي الأَرْضِ بُنْيَانٌ، وَشِيعَتُنَا عُرَى الإِسْلاَمِ. وَمَا كَانَتْ دَعْوَةُ إِبْرَاهِيمَ إِلاَّ لَنَا وَشِيعَتِنَا. وَلَقَدْ إِسْتَثْنَى اللهُ إِلَى يَوْمِ الْقِيَامَةِ إِلَى إِبْلِيسَ فَقَالَ: ﴿ ﴾

Ibn ‘Abbās is reported to have said,

As revealed in this holy verse: “As for those who believe and do good, surely they are the best of men. (98:7)” When it was revealed, Allah’s Messenger (ṣ) said, “These are your Shī‘ah and you, ‘Alī (‘a). On the Day of Resurrection, your Shī‘ah and you shall be pleased and well-satisfied, while your enemies shall be enraged and have their heads raised aloft.[114]

لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿ ﴾ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه: هُوَ أَنْتَ يَا عَلِيُّ وَشِيعَتُكَ. تَأْتِي أَنْتَ وَشِيعَتُكَ يَوْمَ الْقِيَامَةِ رَاضِينَ مَرْضِيِّينَ، وَيَأْتِي عَدُوُّكَ غِضَاباً مُقْمَحِينَ.

113- *Tafsīr al-`Ayyāshī* 2:243; `Allāmah al-Majlisī, *Biḥār al-Anwār* 68:35-36, H. 75 (as quoted from the earlier reference book).

114- Shaykh al-Ṭūsī, *al-Amālī*, pp. 405-406, 671, H. 1414 (with ⇨



Being pleased and well-satisfied is an indication to this verse, which follows the earlier one:

Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein forever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord. (98:8)

little difference in the order of words but not in the meaning); *Tafsīr al-Ṭabarī* 30:171; Jalāl al-Dīn al-Suyūṭī, *al-Durr al-Manthūr* 8:589; Ibn Ḥajar, *al-Ṣawā`iq al-Muḥriqah*, p. 161.

## INEXTINGUISHABLE TORCH OF HOPE

***Eighth Feature***: The Holy Imams (‘a) endeavored to keep the torch of hope and the far-reaching view of human perfection active to help endure all suffering in the future and ensure the continuity of human progress and achievement of goals.

Islam has always urged its followers to maintain hope and has forbidden despair no matter how difficult the circumstances be, how unsurpassable the obstacles, and how unbearable the pain.

In this respect, Almighty Allah says in the Holy Qur’ān,

Respite will be granted until the messengers give up hope of their people and come to think that they were treated as liars. Then Our help reaches them and they are delivered into safety as We will. Never will those who are in sin escape Our punishment. (12:110)

ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ

Do you think that you shall enter the Garden of bliss without such trials as came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit that even the Messenger (ṣ) and those of faith who were with him cried, “When will come the help of Allah?” Ah! Verily, the help of Allah is always near. (2:214)

ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ

Under the harshest circumstances, the Holy Prophet (ṣ) used to talk to his companions about hope and a bright future. In the battles of Uḥud and al-Aḥzāb (the Allies), he promised them the conquest of the countries of Khosrow the Persian, and Caesar the Roman, which were two great powers of that time.



The enemies of Islam, the hypocrites, and the ill-hearted ones attempted to arouse doubts and implant despair and despondency among Muslims so as to achieve their wicked goals, as is cited in *Sūrah al-Aḥzāb* (No. 33) because as soon as the torch of hope is extinguished and desperation creeps into the soul, man is defeated after which he buckles before surrounding pressures and his despair becomes a lethal weapon. At all times, psychological wars focus on one chief goal, which is, extinguishing the spirit of hope.

However, the most important reason for building the virtuous community was the issue of expecting the advent of the Rising[115] Imam, Mahdī (‘a). The Holy Imams (‘a), besides confirming the advent of the last Imam (‘a) after his occultation and asking their followers to believe in and wait in eager expectation of him, strove to make their followers live the state of actual expectation of the Imam’s advent in all ages including the ages of the Holy Imams (‘a) themselves. Accordingly, their followers used to experience the likelihood that each Imam (‘a) might be the promised and expected one to undertake the mission. This state supplied the virtuous community with a dynamic and spiritual motive of achieving the final victory by overcoming the corrupt conditions of society caused by its doctrinal and moral deviations.

However, this presentation had some negative impacts on the virtuous community who were contemporaries of some

115- The Arabic word *al-Qā'im* means one who rises to undertake the mission. It is the chief title of Imam Mahdī, the promised and expected.

of the Holy Imams (‘a). They believed that the Imam of their age was the expected Imam and were not mentally prepared to accept the death of that Imam. This very thing occurred to Imam Mūsā ibn Ja‘far al-Kāẓim (‘a), because his political movement was so powerful that his companions believed him to be the Promised Imam. Hence, when he was poisoned in prison, these companions could not believe that he had died. Consequently, some of them believed that Imamate ended with him and a problem took place in the milieus of the virtuous community after his martyrdom. However, some of them believed in the Imamate of his successor, Imam ‘Alī ibn Mūsā al-Riḍā (‘a) who managed to overcome this problem afterwards.[116]

In fact, such negative consequences soon vanish when the Holy Imams (‘a) overcome them because of their capacity to convince their followers with the truth. The positive consequence always remains prevalent in the milieus of the virtuous community.

In this manner, the expectation of the Promised Imam became a sort of worship—which the Holy Prophet (ṣ) maintained to be the most favorable of all devotional acts—that the virtuous community practiced and took action on its basis. Subsequently, paving the way for the advent of the Promised Imam has become one of the features of this expectation and one of the effective factors of moving towards setting up the government of ultimate justice.

To conclude, the issue of expecting the advent of the Promised Imam—may Allah hasten his advent—and the confirmation of the particularities and features of this

116- These circumstances will be discussed in further detail in one of the coming books of this series when we discuss the situations of each of the Holy Imams (‘a) independently.



expectation during the Minor and the Major Occultation have had a huge impact on the spiritual aspect that distinguishes the virtuous community from other communities. Such an impact is not visible in other Muslim communities. The reason is not that they do not believe in the idea of Imam Mahdī (‘a) because it is one of the issues about which all Muslims agree unanimously. The actual reason is that belief in the existence and life of Imam Mahdī (‘a) is not found in the other Muslim communities at the same level and in the same form as is adopted by the individuals of the virtuous community.

It seems appropriate to take a general look at the matter of Imam Mahdī (‘a) as well as its spiritual and moral outcomes.

## THE ISSUE OF IMAM MAHDĪ (‘A)

Like Imam al-Ḥusayn’s uprising and martyrdom the issue of Imam Mahdī (‘a) has great relevance to the building of the virtuous community. The relevance is doctrinal, ethical, educational, and spiritual. Of course, to display the details of all of the pertinent items requires a lengthy dissertation[117] because this issue represents an entire interpretation of history that corresponds with the Qur’ānic idea entailing that the earth shall be eventually inherited by the righteous servants of Allah:

117- The issue of Imam Mahdī (‘a) requires a survey of many aspects some of which are as follows:
In its ***doctrinal aspect***, we need to introduce concepts and evidence that prove the existence of the ostensibly absent Imam as well as explanations of this unique phenomenon in human life.
The ***cultural aspect*** deals with the philosophy, perfection, perpetuity, theoretical compatibility with the idea of the infallibility of the Imams (‘a) and commitment to the instructions and guidelines of this issue. Accordingly, this issue is included in the core of the cultural establishments and courses.
The ***historical aspect*** deals with the life and political conditions of Imam Mahdī (‘a), his occultation, signs of his dvent and, the future of humanity when he undertakes his mission.
The ***moral aspect*** deals with the practice of a certain system of morals during the expectation of the Imam’s advent.
The ***spiritual aspect*** correlates with the moral aspect.
The dear reader can refer to hundreds of books that have dealt with Imam al-Mahdī, one of which is the unique, though small, thesis that my mentor, Martyr Sayyid Muḥammad Bāqir al-Ṣadr, wrote under the title of ‘*baḥth ḥawla al-mahdī* (A Study on Mahdī (‘a))’.



Verily, We have written in the Scripture, after the Reminder: My righteous servants will inherit the earth. (21:105)

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ

Allah has promised such of you as believe and do good work that He will surely make them succeed the present rulers in the earth even as He caused those who were before them to succeed others. Also, that He will surely establish for them their religion which He has approved for them and will give them in exchange safety after their fear. They serve Me. They ascribe nothing as partner unto Me. Those who disbelieve henceforth, they are the miscreants. (24:55)

ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ

The moral and spiritual aspect contributes to understanding the Holy Imams’ (‘a) reason for building the virtuous community on the basis of expecting the advent of Imam Mahdī (‘a).

According to the followers of the Ahl al-Bayt (‘a) Imam Mahdī (‘a) represents a living embodiment of the aforementioned historical fact (of the inheritance of the earth by the virtuous servants of Almighty Allah) not only at the level of the unpredicted future but also at the level of the experienced present. (In Iran, Iraq and Lebanon) this belief has begun to embody the actual existence and life of Imam Mahdī (‘a). These followers and partisans believe in the existence and birth of Imam Mahdī (‘a) and the fact that he is witnessing all the harsh conditions through which Muslims are passing. He is observing and interacting in all human and social experiments and will execute the

government of ultimate Divine justice in the future of human progress.

A faithful believer who suffers distress, doubt or confusion in the credibility of facts and norms of history which the Holy Qur’ān talks about, such as the final win of the righteous over the wicked and the final victory of right over wrong must read the following verse of the Holy Qur’ān:

Say: The truth has come and falsehood has vanished. Surely, falsehood is a vanishing thing. (17:81)

ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ

Most surely, We help Our messengers and those who believe in this world's life and on the day when the witnesses shall testify. (40:51)

ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ

He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse. (9:33)

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ

Another Divine norm is the custom of replacement in human communities:

O you who believe, whoever from among you turns back from his religion, then Allah will bring a people. He shall love them and they shall love Him, lowly before the believers, and mighty against the unbelievers. They shall strive hard in Allah's way and shall not fear the censure of any censurer. This is Allah's Favor bestowed on whom

ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ



He pleases. Allah is the Ample-Giver, Knowing. (5:54)

If you turn back, He will bring in your place another people. Then, they will not be like you. (47:38)

ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ

Another Qur’ānic norm is the relationship between piety and the descent of boons and blessings:

If the people of the towns had believed and guarded (against evil), We would certainly have opened up for them blessings from the heaven and the earth, but they rejected so We overtook them for what they had earned. (7:96)

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ

Another norm is the progress of human nature towards perfection and belief in Almighty Allah:

Then, set your face upright for religion in the right state—the nature made by Allah in which He has made men. There is no altering of Allah's creation. That is the right religion, but most people do not know. (30:30)

ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ

Another norm is the fact that man represents Almighty Allah on earth and man’s preference over angels as a result of this representation:

When your Lord said to the angels, “I am going to place in the earth a viceroy.” They said, “What! Will You place in it such as shall make mischief in it and shed blood and we celebrate Your praise and extol Your holiness?” He said, “Surely, I know what you do not know.” (2:30)

ٱ ب ب ب ب پ پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ ٹ ٹ ڤ ڤ ڤ ڤ

All these norms and facts may bring about an important question in the mind of the faithful individual when he sees pain, ordeals, and corruption prevail in the entire earth and notice that right is not practiced and wrong is rampant. However, when he contemplates the existence of Imam Mahdī (‘a) who will achieve all his hopes and put into practice the credibility of all these norms and facts, things becomes very clear and evident for him.

Moreover, the issue of Imam Mahdī (‘a), which is a central concern in the building of the virtuous community, entails the following moral facts:

### *Clarity in Carrying out Religious Duties*

An individual who believes in the existence of Imam Mahdī (‘a) and in his expected advent can clearly feel divine duty and religious commandments when he intends to perform any religious activity. He can also feel that all his deeds, service, struggle and sacrifices are being carried out under the blessed standard and the special care of Imam Mahdī (‘a).

This clarity in carrying out the religious duties grants a huge moral impetus to proceed and work—an impetus that is similar to the moral one obtained by those who fought under the standards of the prophets and messengers and achieved great triumphs and made sweeping changes in human society.



With the increase of man’s feelings of the approaching divine reality, looming divine care, and getting closer to the actual power as represented by Almighty Allah, man’s feelings of achieving victory and carrying out duty grow manifold. Of course, to feel the care of the Holy Imam (‘a) and to associate oneself with him in motion and activity make one feel a nearness to Almighty Allah and His care as well as desire to comply with His commands.

### *Maintenance of Divine Values*

The belief in the advent of Imam Mahdī (‘a) maintains one’s principles, values and divine ideals. It also encourages ceaseless endeavor to achieve human perfection away from the worldly concepts of gain and loss, material profit or the attainment of authority, power, and domination.

All these principles, values, and ideals are inspired from the concept of Imam Mahdī (‘a) and from the objectives he is divinely ordained to achieve; namely, the establishment of the ultimate Divine justice on earth.

Generally, any progression that is intended for Almighty Allah and the Divine message which are ascribed to the Unseen World, and to Imam Mahdī (‘a)—who is ascribed to the perceived world—can derive all these significances from him, because he plays the greatest role in the history of humanity, which shall be eventually realized.

Perception of these concepts will be steadier and more profound for those who believe in the advent of the Promised Imam (‘a) than for others; therefore, they can preserve a high spirit, which moves on the strength of gallant human values and ideals in tandem with their own progression.

### *Perseverance and Steadfastness*

Those who believe in Imam Mahdī (‘a) attain spirits of perseverance and steadfastness from him. They can attain perfection through these two features and act as models bearing suffering and trials. Through his blessed existence, Imam Mahdī (‘a) represents the great and most excellent example of perseverance and steadfastness, because he can see, incur, feel, and interact with all the pain and ordeals during his lifetime. Nevertheless, he perseveres, exposes himself to Almighty Allah’s trial for the sake of achieving great goals and waits for the appropriate opportunity to undertake his stately role.

On the other hand, the long duration of his occultation, despite his actual existence gives him the chance of being subjectively perfect because of experiencing such ordeals and tribulations. His progression will be perfect so that he will undertake his mission, which is unique in the history of humanity, completely and competently. Besides, the political, social, ideological, and mental conditions of humanity, which are other outcomes of such experience and suffering, will make it necessary to establish such a Divine government.

Such perfection will eventually give great impetus and high moral spirits of perseverance and steadfastness to those who believe in the advent of Imam Mahdī (‘a) and help them move towards human perfection.

### *Contribution to Justice*

The belief in the advent of Imam Mahdī (‘a) makes one feel that all deeds and activities contribute to his historical role and pave the way for the establishment of his government of ultimate justice.

It is unreasonable to weigh up the role, deeds and activities



of a faithful individual on the balance of the goals he achieved in his relatively short span of life, or on the balance of what he could achieve and what reformations could be achieved in one’s society. It is unfair to renounce all these deeds and activities because they seem to have been worthless in influence and in achieving goals. An individual who believes in the advent of Imam Mahdī (‘a) feels that he is undertaking his private role in the sequence of events, goals and deeds that, altogether, end up with the establishment of the virtuous human society in the future.

Naturally, such feelings raise the moral spirit of man vis-à-vis his activities, deeds and sacrifices. They make his goal so great that it covers all such activities, deeds, efforts, and sacrifices no matter how major and difficult, or how minor and limited his efforts might be.

### *Great Hope*

The belief in the advent of Imam Mahdī (‘a) furnishes its believer with a great, incessant, and inextinguishable hope in the achievement of victory regardless of the time that it takes. It also grants the feeling that the round must reach its finish and that looking forward to a better future must be incessantly continuous.

Hope is undoubtedly one of the greatest motivations that supplies people with the capacity to go on with steadfastness, perseverance and sacrifice.

A soldier who believes that his progress will be completed by other soldiers who will achieve victory after him is ready to give himself up and make greater sacrifices than a soldier who believes that when he falls in the battlefield, his progress will stop and he will lose the battle.

Similarly, a soldier who is engaged in a battle while he believes that there are other battles to enter in order to

obtain victory does not stop when he loses the first round; rather, he continues to move forward. Such feelings cannot be found except with those who believe in the idea of Imam Mahdī’s promised advent, because he shall lead the battle persistently until he reaches the end. This belief makes hope so lively and ablaze that it pushes man towards motion and activity under all circumstances.

### *Revenge for the Oppressed*

Those who believe in Imam Mahdī (‘a) as the Divinely commissioned reformer who will establish a government of ultimate Divine justice and give each one his due, feel that they will eventually be able to avenge the torment which the faithful believers were exposed to and punish the criminals who committed such crimes and offenses against humanity.

Apart from the individual’s role in this process of vengeance, which is related to the idea of the Return (*raj‘ah*)[118] and its political and social purports, revenge will be imposed upon those who imitated their criminal ancestors. It is logically proven that the past and the present criminals form one trend of the same thought, behavior,

118- The Return (or *raj`ah*) is an idea mentioned in the traditions reported from the Ahl al-Bayt (‘a), entailing that the virtuous and the righteous, as well as the unbelievers and hypocrites shall be returned to this world after their death so as to witness the victory of right over wrong and the wronged persons shall defeat the wrongdoers. More light shall be shed on this idea in one of the coming books of this series.
In their doctrinal books, scholars of the Imāmiyyah Shī`ah have dealt with this topic in detail. (See, for instance, *the Faith of the Imāmiyyah Shī`ah*, by Shaykh al-Muẓaffar, Chapter: *Our Doctrine concerning the Return (Raj‘ah))*.



goals, and fate; therefore, to take revenge upon the last of them is to take it upon the former generations, also.

The idea of taking revenge and retaliating—which stands for making reprisals for the values and principles of right and justice—is a sound Islamic idea to which the Holy Qur’ān has referred on more than one occasion, such as the following:

Fight them; Allah will punish them with your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people. (9:14)

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

Traditions have also spoken about this idea when they described Imam al-Ḥusayn (‘a) as the Vengeance of Allah[119] and that Imam Mahdī (‘a) will avenge his murder and raise the slogan of “Revenge for Ḥusayn.”[120] A formula of *ziyārah* of Imam al-Ḥusayn (‘a) comprises the following statement:

(Please) bind our revenge with his revenge.[121]

وَاقْرِنْ ثَأْرَنَا بِثَأْرِهِ.

This feeling symbolizes a great spiritual power in the inner selves. Almighty Allah has conferred upon man such a

119- In the famous *Ziyārah of Wārith*, the following statement is mentioned:
“Peace be upon you, O Allah’s revenge and the son of His revenge…” See *Mafātīḥ al-Jinān*.
120- (*yā lithārāt al-ḥusayn*): Refer to Shaykh al-Ṣadūq, *`Uyūn Akhbār al-Riḍā* 2:268-269, Shaykh al-Ṣadūq, *al-Amālī*, pp. 192-193, H. 202; `Allāmah al-Majlisī, *Biḥār al-Anwār* 44:286, H. 23 (as quoted from the earlier reference books).
121- Shaykh al-Mufid, *al-Mazār*, pp. 410-411.

feeling and man inclines to it naturally in his lifetime because it represents one of the motives of man’s progress.

Islam has taken much interest in this motive and feeling lest it may swerve and change into a meager expression of one of man’s instincts and miss its target—human perfection. However, Islam has subordinated the feelings of taking revenge, retaliating, and giving vent to one’s anger to certain values and principles to save them from becoming mere expressions of certain psychological feelings and sensual tendencies. It is clear that the question of revenge and retaliation in the issue of Imam Mahdī (‘a) does not involve taking revenge from certain persons; rather it is punishing the corrupted reality of man which inevitably brings about justice, right, and goodness.