

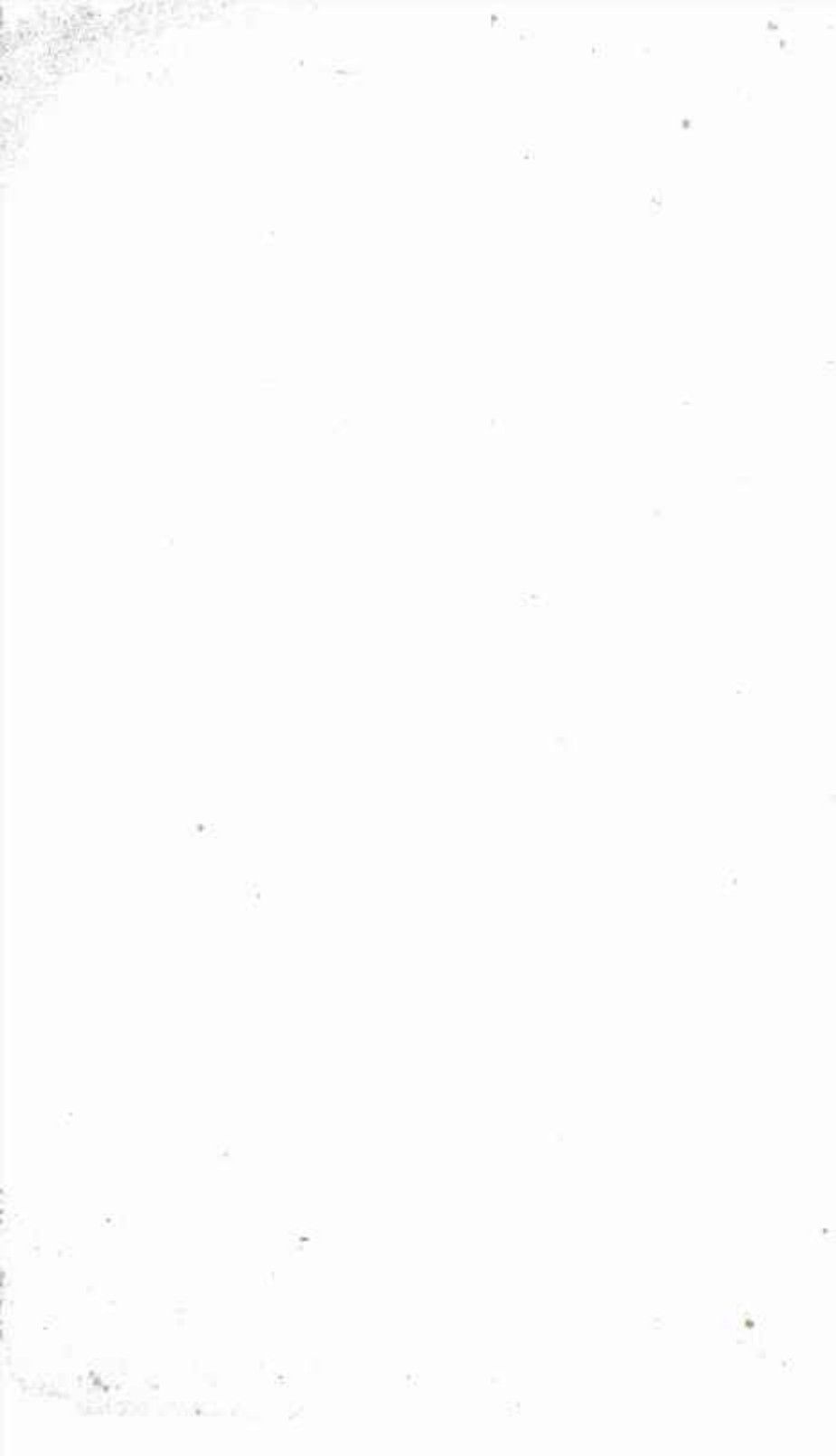
# **THE MAJOR SINS**

**Volume 1**

**BY  
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## *Brief biography of martyr-at-altar*

### **AYATULLAH DASTE GHAIB**

**T**he martyr Ayatullah Daste Ghaib Shirazi belonged to a 800-year old noble family of the well known learned Aalim Daste Ghaib and was himself a very pious person.

**D**ue to the religious atmosphere at home and a natural inclination towards Islam and morality, he moved to Najaf-e-Ashraf for higher education after early education in his home town. There he studied under the guidance of very learned religious scholars. After reaching the high level of 'Ijtihad', he returned to Shiraz.

**I**n Shiraz he got the mosque 'Ateeq', which was in a dilapidated condition, repaired at considerable cost and started teaching exegesis of the holy Quran and morality. Through his devoted efforts, the religious institution ('howza-e-ilmiah') attained great reputation in teaching jurisprudence, 'usool' and morality. Due to continuous struggle against the oppressive government of the late Shah, he was arrested a number of times and was put under house-arrest as well.

**A**fter the success of the Islamic revolution of Iran, he was appointed to the Guidance Council ('Majlis-e-Khabargan'), and at the request of the people of Shiraz, he was appointed the representative of Imam Khumaini and Imam for Friday prayers.

**T**he martyr Daste Ghaib has left many books, publications, research articles etc. on morality, jurisprudence, exegesis of the holy Quran. Some of his books are: 'the Major Sins', 'the Submissive Heart', 'Salat-ul-Khashieen', 'M'ad' 'Tauba' (Repentence), 'the Life of Hazrat Zahra' (s.a.), 'Isti'azali' and 'Thousand Questions'. He was a true symbol of love, affection, sincerity and piety.

**H**e was martyred, through a bomb attack, while proceeding from his home to lead the Friday prayers.

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# **THE MAJOR SINS**

**Volume 1**

**AYATULLAH DASTE GHAIB**

**THE FIRST CHAPTER**

**PIETY**

**The truth about Piety.**

## Piety.

In Arabic the source for 'taqwa' (i.e. piety) is 'waqaya', which means protection and restraint. In shariah it means restraining oneself from every such act which would be harmful in the hereafter. In other words, to desist from disobeying Almighty God is piety. So, when the meaning of piety was asked from Imam J'afar-e-Sadiq (a.s.), he said:

*'Obey the commands of God and keep away from what He prohibits'. (Safina-tul-Bahar vol. 2. p.678)*

On this basis, there are two aspects of piety: first, to obey God and follow His commands in such a manner that no obligatory command is left out. Obligatory commands are those which, if not followed, invite the wrath of Almighty God. Man should also try, as far as possible, not to leave out what is recommended as desirable. The 'desirable acts' according to shariah are those which invite reward from Almighty God but if these are not followed, then there is no punishment.

The other aspect of piety is to desist from what is prohibited ('haraam') and to give it up so that one escapes the wrath of Almighty God. 'Haraam' is that act of the

*servant of God by committing which one becomes liable to the wrath of God. In addition, it is better that man should also give up what is unbecoming. In shariah 'unbecoming' is what is appreciated if man desists from the same, but there is no sin from such an act. A person who desires the height of felicity and piety, should pay more attention to the other aspect of piety, that is, to avoid what is prohibited and the sin, due to the reason that if one desists from sin then, even if his other performance is of lesser importance, still it is accepted by Almighty God, as mentioned in the holy Quran:*

*"...verily, verily, Allah accepts only (the sacrifice) from those who safeguard themselves against evil with full awareness of divine laws." (5:27)*

*And the holy Prophet (S.A.W.S.) has said that a brief prayer by a pious person is sufficient just like a little salt is enough to make the food tasty. (Iddat-ul-Da'ee)*

### *Sin destroys the good deed.*

*Some grave sins destroy the virtuous deed - the details of which would be explained later. Briefly, it is more important to desist from sins than to perform good deed. To prove the same, some narrations are given below:*

Importance of desisting from the prohibited in the narrations:

First narration: Hazrat Imam J'afar-e-Sadiq (a.s.) has said: "not eating a morsel of prohibited food is better, for the blessings of Almighty God, than performing two thousand 'rak'at of desirable prayers." (Iddat-ul-Da'ee)

Second narration: Imam J'afar-e-Sadiq has said: "to return one dirham to its owner is equal to seventy acceptable hajj in the eyes of Almighty God." (Iddat-ul-Da'ee).

Third narration: The same Imam has said: "Try harder to perform good deed. If you cannot do that, then at least do not disobey God, for example if a person lays the foundation of a building and does not destroy it, then even if the progress is slow, yet the building rises high; as against that, if a person lays down a foundation and destroys it, then it is possible that its walls would never rise high." (Iddat-ul-Da'ee p.235).

The fire that destroys the tree of paradise.

The fourth narration: The holy Prophet (S.A.W.S.) has said: "If someone says 'subhan Allah' (God be praised), then Almighty God causes a tree to grow in the paradise for him." Hearing this, a Quraishi rose to say 'if it is so, then

there should be many trees for us in paradise'. The holy Prophet (S.A.W.S.) said: 'Yes, but beware, do not burn those trees by sending fire from here.' " (Iddat-ul-Da'ee p.235)

The fifth narration: "Jealousy destroys faith just like fire eats up the wood." (Usool-e-Kaafi & Iddat-ul-Da'ee).

Indulgence in the prohibited acts destroys the prayers

The sixth narration: The holy prophet (S.A.W.S.) said: "On the day of judgment there would be nations whose good deed would be as strong as the mountain of 'tahama'. In spite of these, the command of Almighty would be to throw them to hell." On hearing this someone asked: "o prophet of God, did they say their prayers?" He said "yes, they used to pray and fast and used to spend part of the night in prayers but whenever they used to get some worldly thing, they used to grab it (i.e. they used not to differentiate between the permitted and the prohibited)."

The rights of men are a hindrance in the acceptance of deed.

The seventh narration: The holy prophet (S.A.W.S.) said: "I have been commanded by Almighty God to warn my people not to enter any mosque in such a condition that any person's right, or debt, be on them. If anyone stands in prayers in such condition, then Almighty God would be



cursing him until he repays the person to whom he is indebted. (Iddat-ul-Da'ee) p.236)

*The eighth narration: The holy Prophet (S.A.W.S.) said: "There is a particular angel of God who loudly says every night from Bait-ul-Maqdas that Almighty God does not accept any act of a person who eats from illegally gotten wealth, whether his act is obligatory or desirable. (Iddat-ul-Da'ee).*

*The deed are accepted only when these are with piety.*

*The ninth narration: If you remain firmly standing in prayers like a piece of wood fixed in the earth and fast so much that you become weak like a dry wood and bend like a bow, even then Almighty God will not accept any deed unless you have the asceticism and piety which keep you away from sin. (Iddat-ul-Da'ee).*

*The sins do not allow the prayers to be accepted.*

*The tenth narration: The holy prophet Moosa (a.s.) passed near a person who was one of his companions. He was prostrating. When the prophet Moosa (a.s.) came back, he was still prostrating. Prophet Moosa (a.s.) said: "If I had the power to meet your requirement, I would do so." Almighty Allah sent revelation on the prophet Moosa (a.s.) conveying: "Even if this person prostrates to the extent*

that he loses his neck, even then I will not accept his deed until he desists from what I dislike and acts according to what I like; (i.e. he should desist from sins and perform prayers); otherwise, sins are a hindrance in the acceptance of prayer." (Iddat-ul-Da'ee).

To give up sins is the real prayer.

The eleventh narration: To give up the sins is the base for 'deen'. Therefore, keep away from the sins so that you become the greatest praying-person and pious; try to have the maximum piety; do not perform any act without piety; for sure that deed is acceptable to Almighty God which is with piety, even if the act is small. As stated by God in the holy Quran, He accepts only the deed of the pious ones. (Iddat-ul-Da'ee).

That means that if you desist from sin, even though your act might be minor, it is acceptable to Almighty God and any act which is accepted by the Lord of the Universe, cannot be called small or minor.

Avoid sin.

Keeping these narrations, one should worry more about avoiding the sins and remain very alert. Then only one acts justly, through which one should try to reach close to the high status and level of the progeny of the prophet

Muhammad (S.A.W.S.), so that these are not destroyed through the sin. One should remain very alert against such loss through the sins, which cause the loss of good deed by his own doing.

The good deed may be spoiled like dust.

Sulaiman bin Khalid says that he asked from Imam J'afar-e- Sadiq (a.s.) about the word of God: "We looked at the good deed of our servant, yet we destroyed the same like the particles of the dust." The Imam (a.s.) replied: "By God, even if their deed are white like (the then) Egyptian clothes and shining, yet when they have a chance to commit a sin or to get something illegal, then those persons do not give up these. In other words, their good deed are scattered like dust due to the fact that they are not pious and indulge in what is prohibited.

Allama Majlisi, (may God's grace be upon him), explains this tradition by saying that "due to the sins, prayers and obedience to God are destroyed."

A large number of pious persons will go to paradise.

Imam J'afar-e-Sadiq (a.s.) said: "The exalted God revealed to prophet Moosa (a.s.) that 'My servant cannot be near Me without three things'. Prophet Moosa (a.s.) submitted: 'O my Lord, what are those three things?'

*Almighty Allah revealed: 'Those three things are: asceticism in the world, to keep away from the sins and to shed tears due to fear from Me'. Prophet Moosa (a.s.) submitted: 'O God, what is the reward for one who follows these'? Almighty Allah revealed: 'Those who are ascetic, will go to paradise; those who shed tears due to My fear will have such a high status which will not be available to others; however, those who desist from disobeying Me (though they will have to answer about their deed in relation to all other creatures), there would be no accountability for them and they will enter the paradise without the same.'*

## THE SECOND CHAPTER

**The distinction between the grave and minor sins.**

Safeguarding from grave sins causes minor sins to be forgiven.

*If someone desists from grave sins then his minor sins are forgiven by Almighty God through His grace, as indicated in the holy Quran:*

*"If you avoid the great (major) sins which you are forbidden, We will remit from you (your minor) misdeeds, and We will make you enter an honourable entering (into paradise)." (4:31).*

The doors of paradise are open for those who abstain from sin.

*The holy Prophet (S.A.W.S.) said: "By God, who has control over my life, the doors of paradise would be opened for the servant of God who performs prayers five time a day, keeps fast in the month of Ramadhan, and keeps away from the major sins." Then he recited the above verse of the holy Quran. (Tafseer-e- Minhaj-us-Sadequain).*

Intercession.

*One who commits a major sin and does not repent, is a transgressor; to follow him in prayers is not permissible, his witness is not acceptable and after death he is liable to be punished by Almighty God. However,*

Almighty Allah, through His grace may pardon him and one reason for the same is the intercession by the holy Prophet Muhammad (S.A.W.S.). So, the holy prophet has himself said: "My intercession has been kept in store for the major sins of my Ummah". (Baharul Anwar vol. 2, Iddat-ul-Da'ee). He further stated: "My intercession is (reserved) for those in my Ummah who have committed major sins; however, for those who keep away from major sins, i.e. those who perform good deed, there is no accountability". (Baharul Anwar vol. 3, Iddat-ul-Da'ee).

Intercession should not be a cause for boldness (in sin).

In reality, there is no doubt about intercession as it is an indication of the honour, high status and dignity which the holy Prophet (S.A.W.S.) and the pious Imams have in the eyes of God; also it shows the regard that Almighty Allah has for others who may be allowed to intercede. Those who indulged in major sins would be handed over to those pious souls; rather through the grace of their intercession such sinners would be raised to high levels just like their friends. This is clear from the verses in the holy Quran, the correct information and many repeated and authentic traditions. Here, mentioning them all would involve lengthy discussion. However, the point which must be stated here is that the idea of intercession should neither cause boldness in committing sins nor should it mean avoidance of repentance.

### Committing suicide in the hope of being forgiven.

To commit sin and not to repent in the hope of intercession is like taking poison and giving one's hand in the mouth of a serpent. To expect that the doctor would reach and give treatment is against intelligence, as there is no certainty after taking the poison that the doctor and the medicine would become available. Another point is that it is possible that the doctor and the medicine both might be available, yet the poison has affected the veins and the heart and thus may cause death. Similarly, how can a sinner be sure that the intercession would be available just after death.

### Out of three types of death, one occurs.

Imam Muhammad, Taqi (a.s.) is reported to have quoted his ancestors: "Someone asked the leader of the faithful Imam Ali (a.s.) to explain the death. The Imam (a.s.) said: 'You have come to the learned and very well informed person. Now listen - man dies in one of the following three types of death: he is either given the blessings of everlasting reward, or the news of everlasting punishment or he is always in a state of worry and fear and acts with uncertainty and worry and does not know as to what type of death is in store for him. Therefore, it should be known that our friend must be obedient to God; he



would be given the good news of permanent blessings while our ill-wisher, who has been working against us, would be punished for ever. However, the person who is in a state of uncertainty and does not know what his end would be, while he is a faithful who has committed sins and has exceeded the limits of shariah, that is, he is a sinner and faces death in a state of fear, Almighty Allah does not consider him and our enemies as equal but he would be taken away from hell through our intercession. Therefore, (my friends) act according to shariah and follow the commands of Allah; do not consider the punishment by Almighty God as small or minor; there is no doubt that there are some such sinners as well who will receive our intercession after a lapse of three hundred thousand years.'

I worry about your state in 'barzakh'.

Umer bin Yazid says that he asked Imam J'afar-e-Sadiq (a.s.): "I have heard you saying that all my shiahs, whatever their extent of sin, would be in paradise." The Imam (a.s.) replied: "By God I have stated the truth - all of them will be in paradise." Again he asked: "(Will they be in paradise) even if their sins be many and major?" He replied: "On the day of judgment with the intercession of the holy Prophet (S.A.W.S.) or his vicegerent, all of you will be in paradise. However, by God, I fear for you in 'barzakh'." He asked: "O master, what is barzakh?" The Imam replied: "Barzakh is the grave - its period is from the

time of death till the day of judgment."

Tomorrow he would shed tears of blood.

The holy Prophet (S.A.W.S.), while addressing Ibne Masood, gave him the following advice: "You must not consider any sin small or minor and safeguard yourself against the major sins, as on the day of judgment, when the servant of God will look at his sins, he will uncontrollably shed tears of blood. At that time Almighty God will command that the day of judgment is one when everyone will see the good and bad deed himself and would wish that he would be far away from his sins." (Baharul Anwar vol. 17).

The holy Prophet (S.A.W.S.) also said: "There is no doubt that for every sin, the servant of God will be kept in hell for 100 years."

There is no intercession for those who consider the prayers as unimportant.

To consider Prayers as unimportant is a major sin. In some narrations it is clearly mentioned that the one who considers the prayers as unimportant, would not have the benefit of intercession. Accordingly, Imam J'afar-e-Sadiq (a.s.) said: "Our intercession is not for those who consider the prayers as unimportant. The holy Prophet (S.A.W.S.)

has said: 'Anyone who considers the prayers as unimportant, is not one of us; by God he is not one of us; by God he cannot reach near me at the fountain of Kausar'. (Baharul Anwar).

Thus, it is clear that not safeguarding oneself from sins and committing these boldly and not to repent in the hope of intercession, is a sign of ignorance, arrogance and carelessness.

Too many sins destroy the faith.

Whatever has been mentioned about intercession, is good only when a person dies as a faithful. Sometimes it happens that a person becomes unfaithful due to too many sins and delay in repenting, and through doubt he reaches the point of denial of faith and dies in the same condition. He is like a person who takes so much poison that he dies before the help of the doctor reaches him. In such a state, the doctor cannot treat him. Similarly, the intercession of the one who would intercede, does not help him, as stated in the holy Quran:

"So, the intercession of the intercessors shall not avail them." (74:48).

In support of what has been stated above, one verse of the holy Quran and two narrations are quoted below,

which should be sufficient: In the holy Quran it is stated that:

*"Then evil was the end of those who did evil, for they belied the signs of Allah, and they used to mock at them." (30:10).*

### Sin blackens the heart.

The first tradition is from Imam J'afar-e-Sadiq (a.s.): "Every servant of God has a white spot in his heart; when he commits a sin, a black spot appears there; if he repents then the black spot disappears; if he gets too much involved in sin and keeps in the same condition, then the black spots on the heart spread till these cover the whole whiteness of the heart. When the white spot is completely covered with black, then such a person would never return towards righteousness. This tradition is directly in accordance with the command of Almighty God wherein it is stated:

*'Nay, in fact what they used to do has rusted their hearts.' (83:14). "* (the book Kaafi).

### There is no effect of sermons and advice on blackened hearts.

*It means that due to sins the heart of such a person*

has rusted and become completely black; he can neither reach the real truth through the inner eye nor recognize the same, nor can he find the path to righteousness. That is why Imam J'afar-e-Sadiq has said:

"Sometimes a person thinks of committing a sin but does not act accordingly while someone commits a sin and Almighty God sees it and says: 'By My honour, after the same I will never forgive you'. In other words, due to the sin, that person is totally deprived of the grace of God, through which he could be forgiven."

Allama Majlisi, while explaining the above tradition, says that the meaning of the above tradition of Imam J'afar-e-Sadiq is that the Imam has indicated that one should be afraid of all types of sins, as one may feel after every sin that there may not be any chance of being forgiven.

#### Worry about the previous sins.

The faithful should keep worrying and shedding tears about their previous sins as one cannot be sure as to which sin might cause his doom, as the Imam has not indicated the type of sin which may not be forgiven by Almighty God. However, one way of finding out such a sin is that about which one did not repent and did not feel ashamed; that is the sin which keeps one away from the

forgiveness of the Lord. Therefore, through humility and submission one should repent against those sins which he remembers and those that he remembers not. The method of repentance, God willing, will be discussed later.

Intercession is a cause of hope and not that of being proud.

From what has been stated above, it is clear that hope for intercession should not be a cause for pride and disobedience. In fact, hope for intercession provides courage for the sinner who has lost all hope and encourages him towards repentance so that he may attain higher status and may succeed in reaching near the Lord of the universe.

Still there should be fear and worry.

With hope for intercession, there should be no carelessness; with hope for intercession there should also be fear of God, as fear is not against intercession. It is possible that a person who hopes for the grace of Almighty God and the intercession, may fear God due to the same, otherwise it may be that he may get the benefit of intercession after a long period. In other words, he may suffer in 'barzakh' for a long time before intercession.

The shiahs of Ahle-Bait.

One of the narrations about the status of the Shiahs

and the lovers of Ahle-Bait and about their salvation is that the fire of hell cannot burn them. Therefore, such narration's are to strengthen our hope and the love of our masters should provide relief to us; yet these should not form the basis for our boldness in committing sin.

### Shiahs and the lovers (of Ahle-Bait).

There are two types of narrations about the above two groups; the first relate to the Shiahs while the other about those who loved and respected the Ahle-Bait. However, the level of the Shiahs is higher as they were ahead in learning and action; yet they did not consider themselves high enough to call themselves the Shiahs of Ahle-Bait (a.s.). For example, about Muhammad bin Muslim Saqafi, who was one of the honoured companions of Imam Muhammad. Baqir (a.s.) and Imam J'afar-e-Sadiq (a.s.), they had asked the Shiahs to refer their religious issues to him. Apart from this, in the books on 'Ilm-ul-Rajal' it is mentioned that during his period, no one was more learned in religious matters than Muhammad bin Muslim.

### Conversation between Muhammad. bin Muslim and Qadhi Shareek.

Once the above sage went to Qadhi Shareek with Abu Kuraibat-ul-Azdi. Shareek said angrily: 'the two are

*Ja'fri and Fatmi', i.e. the Shiah of Ahle Bait (a.s.). Hearing this, both of them started weeping. The Qadhi asked them the reason for the same. They said: 'You have indicated our association with a great person (i.e. Imam J'afar-e-Sadiq (a.s.)) while we are humble people with lesser piety.*

*The true followers of the Imam are the real Shi'ahs.*

*We can call a person as 'real Shi'ah' if he follows the Imams in word as well as deed. So, Imam Moosa bin J'afar (a.s.), also known as 'bab-ul-hawaij' says: 'Our Shi'ah is only the one who follows us in all aspects, including our deeds.' (Bahar-ul-Anwar).*

*Conversation of Imam Ali (a.s.) with some Shi'ahs.*

*One night the leader of the faithful, Imam Ali (a.s.) was going out of the mosque; it being a moonlight, there was visibility. Turning around, he saw some people following him and asked: 'who are you?' They replied: 'We are your Shi'ahs.' The Imam looked closely at their faces and said: 'What is the reason that no sign of being a Shi'ah is found on your faces?' They asked: 'O master, what are the signs of a Shi'ah?' The Imam (a.s.) replied: 'Their faces are pale due to long awakening at night; their eyes keep shedding tears due to fear of God; their waists bend down due to long prayers; their bellies look close to their back due to excessive fasting; their lips are dry due to long prayers*



and their faces reflect the fear of God.' (Baharul Anwar - quoted by Shaikh Toosi and Shaikh Mufeed) (may God be pleased with them.)

For further information of the readers, three narrations here would be sufficient.

Mere claim is not enough for being a Shiah.

1. Jabir (may God be pleased with him) quotes Imam Muhammad, Baqir (a.s.) as saying: 'Is it enough for someone to claim being Shiah and saying that he is a friend of Ahle Bait? By God, no one can be our Shiah unless he fears God and follows His commands.' (Kaafi).

2. Imam Jafer-e-Sadiq (a.s.) told Mufazzal bin Umer: 'If you want to recognize our true followers then look for a person who strictly safeguards himself from sins; fears his Creator more and has hope for His reward. When you see such persons, then you should know that these are our real followers.' (Kaafi).

3. I'sa bin Abdullah Qummi came to see Imam Jafer-e-Sadiq (a.s.). The Imam (a.s.) said: "If there are 100,000 persons living in a city and any non-Shiah among them is more pious than our Shiah, then he is not among us and we have no respect for him." That means that a Shiah should be better than others in faith, deed and piety.

*Almighty God considers such a person, as mentioned in the holy Quran:*

*"Verily, those who believe and do good deeds are the best of created beings." (98:7).*

*There is a tradition of the holy Prophet (S.A.W.S.) that by 'the best of created beings' are meant the Shialis of Imam Ali (a.s.), as indicated below: "O Ali, 'by the best of created beings' are meant you and your Shialis; on the day of judgment whatever Almighty Allah will give them as reward, they will be satisfied and happy with the same and those will be the ones liked by Almighty God." (Tafseer-e-Tabari, Manaqib-e-Khwarizmi, Sawaiq-e-Taleef by Ibne Hajar).*

### Guardianship ('wilayet').

*There is no doubt that one who is under the guardianship of Ahle Bait, he would be entitled to deliverance; rather he would be with the prophets (a.s.) and the Imams (a.s.). In this respect, Imam Reza (a.s.) has stated: 'Almighty Allah will make our true follower rise on the day of judgment in such a manner that his face will shine bright, and his arguments will be sound; Almighty Allah would provide those under our guardianship a place near the prophets, the martyrs and the truthful, who are the best companions.'*

### What is meant by guardianship?

Here, by guardianship is meant the love and true following of Ahle Bait in religious matters; following truly what has been commanded by God and keeping away from what has been prohibited; following the Ahle Bait in deed and manners. From the above definition of 'guardianship' it is clear that it means the love and following of Ahle Bait. The tradition of Zararah supports the above, wherein Imam Muhammad, Baqir (a.s.) has referred guardianship as 'following'.

### The guardianship of Imam Ali (a.s.) is a strong fort of God.

Its sense has been taken from the tradition 'Silsilatuz Zahab' which has been quoted by Shaikh Suddooq (r.) from Imam Reza (a.s.), as: "Almighty God says: 'The guardianship of Ali is My forte and whoever enters the same is safe from My punishment.'" There is no doubt that by entering the fort of the guardianship of Ahle Bait is meant keeping away from satanic and sensual desires and keeping distance from the enemies of Ahle Bait. Thus one gets their protection. Briefly, it means one should follow these pious souls in all words and deed, as one who follows anyone, for sure he takes protection in the fort of the protector. Thus, whoever commits a sin, he exits from the fort of Imam Ali (a.s.) in that condition and gets

*entangled in the trap of Satan and the sensual desires.*

*Seeking protection from a lion in a fort.*

*The religious guides have said that anyone who utters the words: 'I seek Allah's protection against Satan the reprobate' but practically follows the Satan, is like a person who is sitting near a fort and a lion is about to attack him and he tells the lion: 'if you attack me then I will seek protection in the fort'; despite danger he does not move away and does not enter the fort; finally the lion would kill him. If he had tried to enter the fort before that, he would have been safe.*

*One should enter the fort.*

*So, anyone who wants that he should be safe from all dangers, should enter the strong fort of Almighty God, which is through following Imam Ali (a.s.). If, God forbid, he has been trapped by Satan and is only saying with words that he is the follower of Imam Ali (a.s.), then it would not help.*

*Is only verbal statement, without deed, enough?*

*Imam Muhammad Baqir (a.s.), after explaining the qualities of the Shiah, asked Jabir (r.): "Is it enough for a person to say: 'I consider Imam Ali (a.s.) as my friend and*

consider myself under his guardianship' though he does not practically follow the Ahle Bait (a.s.)?" If someone says: 'for sure I consider prophet Muhammad (S.A.W.S.) as my friend as he is better than Imam Ali (a.s.) and I am the Shi'ah of Muhammad.' Then the answer to him would be that the holy prophet (S.A.W.S.) has himself emphasized that we should follow his progeny. It is surprising that though they claim to love the holy prophet, yet they do not follow his practice. Mere claim of love would not be enough. (Kaafi).

Therefore, you should fear God so that He is merciful towards you. No one is the relation of God and Almighty God likes most the one who fears Him most and acts in the best possible manner."

The aim is achieved through deed.

The Imam further said: "O Jabir, by God no one can achieve nearness to Almighty God without following Him. If our Shi'ahs have no deed of submission to God, then we cannot treat them as innocent and have no authority to get them freedom from the hell. Merely saying that 'I am a Shi'ah' is not acceptable to Almighty God. (If Almighty God so desires, He can punish the person as there is no promise by Almighty God that He would forgive one who just claims to be a Shi'ah. The standard is submission to God and the deed accordingly). So, whoever follows Allah,

he is our friend and whoever is a sinner, he is our enemy; our guardianship cannot be had except through piety and deed."

Types of piety in the opinion of Allama Majlisi (r).

According to Allama Majlisi (r.), there are four types of piety:

1. To keep away from what is prohibited in Shariah;
2. To keep away from what is doubtful, so that one does not get involved with what is prohibited;
3. To keep away from what is permissible, so as not to get involved with what is prohibited; for example not to enquire about the condition of other persons due to the fear that one may not become responsible for backbiting;
4. To keep away from all except Almighty Allah, so that the life may not be wasted in undesirable acts, even though there may not be a danger of indulging in prohibited acts.

We have received glad tidings from Ahle Bait (a.s.) and from many narrations through the Sunnis, which give great hope to the faithful, that through the love of Ahle Bait one keeps away from sensual desires and satanic feelings.

*This is so because if someone befriends a noble soul, then it is essential that he should befriend the noble soul's friends, have enmity with his enemies. Friendship with Satan and sensual desires are the biggest obstacles in the way of submission to Almighty God and the love of Ahle Bait (a.s.).*

*God willing, the friends of Imam Ali (a.s.) will keep away from satanic deeds due to love of Imam Ali (a.s.). Therefore, we learn that love, like guardianship of the great noble souls should not be taken as a cause for acquittal from hell; rather if one is a true lover of those noble souls, then he should not go near the sensual desires. To make the point more clear, following few brief traditions are quoted:*

*Love (of Imam Ali) (a.s.) keeps a person steadfast.*

*Imam Baqir (a.s.) said: "Whoever has been given the love of Imam Ali (a.s.) in his heart by Almighty Allah, he would not waver and not commit any sin; rather Almighty God would protect him and keep him steadfast in future as well." (Baluarul Anwar).*

*The will of Jabir Ansari (r.)*

*Jabir Ansari (r.) told Atiya Koofi in his will: 'If the first step of the lovers of Ahle Bait (a.s.) slips due to many sins, then Almighty God will give them the strength for the*

next step to be steadfast due to their love of Ahle Bait (a.s.).

Repentance prayer of angels for the friends of Imam Ali (a.s.)

Many narrations prove that the angels pray Almighty Allah seeking forgiveness for the friends of Ahle Bait (a.s.). So, a narration from Sunni brothers has been mentioned in Baharul Anwar that: "Almighty God has created 70,000 angels from the light ('noor') of Imam Ali (a.s.) who would be praying till the day of judgment for his and his friends being forgiven by Almighty Allah."

The love of Imam Ali (a.s.) destroys the sins.

There is a specific mention in the narrations that the friendship of Imam Ali (a.s.) destroys the sins. So, Ibne Abbas (r.) has quoted the following narration from the holy Prophet (S.A.W.S.): "The love of Imam Ali (a.s.) burns the sins like the fire burns the wood."

Worries and problems destroy the sins.

There is a tradition that the Exalted God makes the lovers of Ahle Bait (a.s.) suffer in this world so that they are relieved from the sins before death; if there are more sins, then through the pain at the time of death; if still more, then through punishment in 'barzakh' till the day o



judgment. However, if the sins still remain, then he would be punished in hell and would be taken out from there after getting rid of the burden of sin. A person who has the slightest love of Ahle Bait (a.s.) and the barest minimum of faith, will not remain in the hell for ever, as the everlasting punishment is meant for the infidels and the enemies of Ahle Bait (a.s.).

One can benefit from the extent of love for Ahle Bait (a.s.)

By the way, it may be mentioned that the short of long time of punishment would depend on how deep the love of Ahle Bait (a.s.) is in the heart of a person. If the love is deep, then the intercession would be earlier, even at the time of the agony of death. Syed Humairi has written in the biography that Syed Ismail Humairi (r.), who died in 173 H., was a poet writing poetry in honour of Ahle Bait. He wrote one ode each about different qualities of excellence of Imam Ali (a.s.). He would not be content unless he recited one ode in any gathering. At the time of his death, a miracle occurred, which is mentioned in the books of both Shi'ah and the Sunnis, like *Al-Ghadeer*, vol. 3, *Al-Aghani*, *Manaqib-e-Saricory*, *Kashf Al-Ghannia*, *Amali Sheikh Suddooq*, *Basharat-ul-Mustafa* and *Rajal-e-Kashfi*. Briefly, it is:

At the time of death of the Syed, a group opposing the Shi'ahs gathered. The Syed was a handsome red and

white man. The people were expressing grief. At that time a black spot appeared on his face and within no time it spread over the whole face, making it black. The opponents were happy and started gossiping. The Syed was quiet and senseless. As soon as he gained senses, he opened his eyes and facing Najaf-e-Ashraf, said: "O master of the faithful, o' centre of hope for the helpless, do you treat your friends like this?" They say that he repeated the sentence three times. By God, immediately a light appeared on his forehead which gradually spread on the whole face which lit like the moon on the 14th night. The Syed, being very happy, recited the following couplet extempore:

*'Those who presume that Imam Ali (a.s.) cannot get relief for his friends, are wrong. By God I have entered paradise and for sure Almighty Allah has forgiven my sins. So, be pleased, o those lovers of Imam Ali (a.s.) who remain his lover till the last moment and also love the other 11 Imams who are from his family.'*

*After that, the Syed affirmed his faith on the Unity of Almighty God, on the prophethood of the holy Prophet (S.A.W.S.) and the guardianship of Imam Ali (a.s.). Then closing his eyes, he died.*

*The sensual desires are an obstruction in the way of love.*

*Sometimes people forget the Ahle Bait (a.s.) at the*

time of death due to the love of worldly wealth and the excitement of sensual desires or due to the fact that they either have no love of the progeny of the holy prophet (a.s.) or very little of the same. So, at the time of death they remember what they love most. There are so many narrations about the same whose explanation here would be away from the main topic and a cause of lengthy discussion. Therefore, we confine ourselves to brief discussion.

It is an easy reward if someone can get it.

The faithful should try to have the maximum love of Ahle Bait (a.s.) in their hearts and keep away from the love of other things; they should avoid committing sins, particularly the major sins, so that by the grace of God they do not face punishment in the hereafter.

Do not waste divine blessing in sin.

Imam Jafer-e-Sadiq wrote the following letter to some of his friends: "If you wish that your life and hereafter may pass with best deed and in the best of conditions, and you may die in the same state, then consider God as truly Exalted. It may not be that you may waste His blessings into His disobedience and may become proud through undue advantage of the same. (It means that one should not waste divine blessings in sin). Respect everyone who

keeps remembering we Ahle Bait or shows that he loves us, whether he is telling the truth or not, as he would get the reward of punishment of his intentions." (Baharul Anwar).

### The darkness of sin and the light of repentance.

Some persons asked Imam J'afar-e-Sadiq (a.s.) the meaning of the verse in the holy Quran: "Allah is the guardian of those who believe. He brings them out of darkness into light ..." (2:257). The Imam (a.s.) said: "It means that Almighty God takes them away from the darkness of sin towards repentance and forgiveness, as they have the guardianship of the 12 innocent Imams (a.s.)." He further stated about another part of the same verse, i.e. "And those who disbelieve, the false gods are their guardians who take them out of light into darkness; ..." (2:257), "there is no other intention of God other than that those who were under the light of Islam, yet they followed the oppressive rulers who were the illegal occupants of the rulership, therefore, such followers went away from the light of Islam towards the darkness of disbelief. Therefore, Almighty God made the fire of hell as their compulsory final abode.

### The major and minor sins.

From the previous discussions it is clear that the sins are of two types: major and minor. We have also

learnt the distinctive features of the major sins and the consequences of the same. Now we will explain what is meant by the major sins and their type.

On this issue, the opinions of the learned ulama are different from one another. By explaining those, the shape of this book would change. As our intention is to be brief and assist the common man, therefore, those who want to go into details, should refer to the commentary on the book *Kafi* and '*Arba'eene Sheikh Bahai*' (r).

On this issue, according to the research of the learned ulama and the following of "marj'a", the authentic word is that of the grand Ayatullah Syed Muhammad. Kazim Tabatabai Yazdi, the expert on Islamic jurisprudence as explained by Ahle Bait (a.s.), who has explained in the chapter on the conditions of the leader of the prayers in '*urwatul wusqa*'. We will confine ourselves to that and briefly mention his expert opinion. He has indicated four ways of determining the major sin thus:

#### What is major sin?

1. Major sin is that which has been clearly indicated in the holy Quran and the traditions as such. More than 40 such sins have been clearly indicated in the traditions of Ahle Bait (a.s.). Now, we will explain the same.

2. Every sin is a major one about which it is either clearly mentioned or implied in the holy Quran or authentic tradition that the one who commits the same, he would go to hell. For example the tradition of the holy Prophet (S.A.W.S.) is:

Whoever willingly gives up the obligatory prayers, Almighty God and the holy Prophet(S.A.W.S.) are not responsible for him. In this tradition, there is an indication of the promise of hell though it is not specifically said so. However, in other traditions, there are clear arguments in explanation of these words. For example in the words of Imam Muhammad. Baqir (a.s.) and Imam J'afar-e-Sadiq (a.s.):

"Every sin is a major sin about which Almighty God has promised hell."

Another true tradition, quoted by the son of the Imam, Abdul Azim Hasani, which will be related later, mentions that there is no difference between the words of authentic traditions and those of the holy Quran.

3. Every sin which is for sure acceptable as a major sin according to the holy Quran and the authentic traditions. If any sin is considered bigger than the one mentioned above, then that is also a major sin. For example killing a person is a major sin which is such in

accordance with the holy Quran as well as the traditions. So, in the authentic tradition quoted by Ibne Mahboob, the killing of a person has clearly been considered a major sin and in the holy Quran, the killer has been considered fit for punishment. So, if a sin is considered as a greater sin than the killing of a person, which is a major sin, then that would also be taken as a major sin. For example, in the words of Almighty God as mentioned in the holy Quran, mischief mongering is considered a bigger sin than killing a person. Thus, we are sure that mischief mongering is a major sin.

4. The sin which the faithful and the true followers of shariah consider as major, is such. If it is certain that the learned religious scholars have considered a sin from the beginning till the time of the appearance of the 12th Imam (a.s.) as a major sin, then it would be taken as such. For example, to make the mosque in the holy K'aba unclean with the intention of harming its sanctity, or throwing away of the holy Quran etc. are considered as major sins.

The four ways of determining a major sin, as stated by the learned Syed, have been explained above. Of the first category among these are those about which a categorical injunction is available. The details of the other three ways, through either of which a major sin is proved, are discussed below:

The actual words in the book 'Urwatul Wusqa' about the four ways.

1. A major sin is one which is clearly proved in accordance with the injunctions of the holy Quran and sunnah. These (which are more than 40) will be discussed at their appropriate place under the relevant topic.

2. If there is an implied punishment in the holy Quran and the traditions for the commitment of a sin, then it is a major sin.

3. If punishment for a sin is clearly indicated in the holy Quran and sunnah, then a sin which is considered as greater than that would also be considered as a major sin.

4. If the authorities on Shariah consider a sin as major, then it is so.

Now we will talk about the perception of the major sins and the traditions about the same, which will be elaborated at the appropriate place.

The first narration.

1. Suddooq (r.) wrote in "U'yoon-al-Akhbar" that (the son of Imam) Abdul Azeem bin Abdullah al Hasan has quoted the following tradition: "I heard from Ima



Muhammad. Taqi (a.s.), who said that he heard from his father Imam Reza (a.s.) who said that he heard it from Moosa Kazim (a.s.) that one day Umroo bin Ubaid came to Imam J'afar-e-Sadiq (a.s.), and while sitting down, recited the following verse from the holy Quran: 'Who shun the major (heinous) sins...' (42:37) then he kept quiet for some time. The Imam (a.s.) asked him the reason for the same. He said: 'I wanted to know the major sins from the holy Quran and to copy the same.' Then the Imam (a.s.) said: 'O Umroo, the worst sin among the major sins is to associate someone with Allah, as given in the holy Quran: '..... Surely whoever associates (aught) with Allah, Allah then forbids him the garden ...'(5:72) ' ".

2. The Imam said: "After that, losing hope from the mercy of God is also a major sin, as stated in the holy Quran: '...Verily only they despair of Allah's mercy who do not believe.' (12:87)".

3. Not being afraid of Almighty God's sudden revenge and wrath is a major sin, as mentioned in the holy Quran: "...But none feels secure from the plan of Allah except the people (who are) losers." (7:99)

4. Disinheritance by parents is also a major sin, as Almighty Allah has mentioned in the Quran that: "And duteous to his parents, and neither insolent nor disobedient."(19:14). Here the disobedient has been

*indicated as insolent and unfortunate.*

5. To kill a faithful one intentionally is major sin, as stated in the holy Quran: "And who so kills a believer intentionally, his recompense is hell; he shall abide therein, and Allah's wrath is upon him and His curse; and He has prepared a great torment for him." (4:93).

6. To accuse any chaste man or woman of adultery or sodomy is a major sin as indicated in the holy Quran: "Verily those who accuse protected (chaste), unsuspecting, believing women shall be cursed in this world and the hereafter; and for them shall be a grievous chastisement." (24:23).

7. To swallow the property of the orphans (unjustly) is a major sin, as mentioned by Almighty Allah in the holy Quran: "Verily, those who swallow the property of the orphans unjustly, swallow only fire into their bellies, and they shall soon enter into the blazing fire." (4:10)

8. To run away from the holy war instead of advancing towards it, is a major sin, as mentioned in the holy Quran: "And whosoever turns his back to them on that day, except it be in a stratagem of fighting, or for the purpose of joining (his own) contingent, then he deserves the wrath of Allah, and his abode is hell; and what an evil destination!" (8:16).

9. To take usury is a major sin, as commanded by Almighty Allah in the holy Quran: "Those who swallow down usury will not (be able to) rise up (at resurrection) except as he whom Shaytan has prostrated by his touch arises. This is because they say: 'Trading is only like usury', whereas Allah has decreed trading lawful and has forbidden usury." (2:275).

10. Sorcery is a major sin as indicated in the holy Quran: "...and indeed they knew that he who traded in that (art) will have no share in the happiness of the hereafter. And vile was the price for which they sold their souls, had they but known." (2:102)

11. Adultery is one of the major sins, as mentioned in the holy Quran: "Those who do not invoke any god apart from Allah, and do not slay any soul which Allah has forbidden except for a cause which is just, and who do not commit adultery - and whosoever does this shall meet the wages of sin; the torment will be doubled for him on the day of resurrection, and he shall live for ever in disgrace." (25:68,69).

12. One of the major sins is the false oath, as mentioned in the holy Quran: "Verily, those who barter their covenant with Allah and their oaths at a paltry price, have no share in the hereafter, and Allah will not speak to

them, nor look at them on the day of resurrection, nor will He purify them; and for them (shall be) a painful punishment."(3:77).

13. One of the sins about which there is a clear injunction, is deception. In this regard, Almighty Allah says: "It is not for any prophet to deceive. He who deceives (uses treachery), shall bring his fraud with him on the day of resurrection; then every soul shall be paid in full what he has earned, and they shall not be dealt with unjustly. Is he who abides by the pleasure of Allah like him who has brought on himself the wrath from Allah and whose abode shall be the fire? What an evil destination (it is)!" (3:161,162).

14. Not to pay the obligatory zakah is a major sin about which Almighty God has said the following in the holy Quran:

"...and to those who hoard gold and silver and do not spend it in Allah's way, announce the news of painful chastisement." (9:34).

15. False witness is a major sin, as commanded by Allah in the holy Quran: "...shun vain words." (22:30)

16. "... and do not conceal evidence; and whoever conceals it, then surely his heart is sinful; and Allah knows

what you do." (2:283)

17. Drinking the intoxicants is a major sin, as Almighty Allah has prohibited the same just like He has prohibited idol worship. In the holy Quran, it is stated that: "They ask you (O Muhammad) about intoxicants and games of chance. Say: 'In both of them there is a great wrong and a means of (some) profit for men; but their sin is greater than their profit.' ..." (2:219).

18. Not to say the regular prayers deliberately, is a major sin.

19. To deliberately give up the obligatory requirements of 'deen' is one of the major sins, as the holy Prophet (S.A.W.S.) has said that whoever does not say his prayers deliberately, he is not under the protection of Almighty God and the holy Prophet (S.A.W.S.).

20. To break the covenant is a major sin, about which Almighty God has said in the holy Quran: "And those who break the covenant (made) with Allah after it is pledged..." (13:25).

21. To break relations with the kin is also a major sin, as mentioned in the holy Quran: "...and cut asunder what Allah has commanded to be joined, and make mischief in the land; - theirs shall be the curse and theirs shall be the

evil abode." (13:25).

When Imam J'afar-e-Sadiq (a.s.) completed his talk about the major sins, then Umroo bin Ubaid went out crying and saying: "whoever says something by himself and denies your knowledge and high status, is destroyed."

(The first narration ends here):

### The Second Narration.

The son of Mahboob is reported in 'Saheeh' to have said: "Some of my friends and I wrote a letter to Imam Reza (a) asking what is the number of major sins and what is their true definition? The Imam (a) replied: 'The major sins are those for which the punishment from Almighty God is the fire; if someone desists from those (or repents), then Almighty removes them from his record. These are the following seven types:

1. To kill someone when his killing is forbidden in shariah;
2. For a person to be disinherited by his parents;
3. To charge interest;
4. To return to ignorance after the migration;
5. To charge a pious women with adultery;
6. To swallow the property of an orphan;
7. To run away from the battle field.' " (Wasail-e-Shiah, the book on Holy War).

### The third tradition.

Abee Samit has quoted Imam Jafer-e-Sadiq (a.s.) as saying that: "The biggest among the major sins is to associate someone with Almighty Allah; the others being, to kill someone, except when permitted by shariah; to swallow the property of an orphan; to be disinherited by parents; to abuse pious women with adultery; to deny the commands of the Exalted God in regard to 'deen'".

Abdur Rahman the son of Kaseer has quoted the Imam (a.s.) as saying: (8) "The denial of the rights of the Ahle Bait is a major sin." Abee Khadija has quoted the Imam (a.s.) thus: (9) "To assign false words towards Almighty God, the holy Prophet (S.A.W.S.) or his vicegerents is a major sin." Suddooq (r.) has quoted that: (10) "to deny someone's rights in a will is considered as a major sin." In the book 'Kunzul Fatawid' the tradition is quoted that: (11) "To legalise disturbance in the premises of the holy Ka'aba (which has been declared by Almighty God as the place of peace) is a major sin."

### The fourth tradition.

In the book "U'yoonul Aklibar", Fazal bin Shuzan, while quoting authentic sources, has referred to the letter written by Imam Reza (a.s.) to Mamoon regarding

avoidance of the major sins, briefly enumerated as: "(1) To kill those whose killing has been prohibited by Almighty Allah; (2) to commit adultery; (3) to commit theft; (4) to drink wine; (5) to be disinherited by parents; (6) to run away from the battle field; (7) to swallow the property of an orphan illegally or through force; (8) to eat the dead, blood, pork or the meat of an animal which has been slaughtered without the name of Almighty Allah being taken at that time; (9) to take usury after it is proved as such; (10) to acquire illegal wealth; (11) to gamble; (12) not to weigh correctly; (13) to charge pious women with adultery; (14) to commit sodomy; (15) to despair of the mercy of the Exalted God; (16) not to be afraid of sudden wrath of God; (17) losing hope of the mercy of God; (18) to assist the oppressors; (19) to befriend the oppressors; (20) to take false oath; (21) to withhold someone's rights without any hardship or compulsion; (22) to lie; (23) to be proud; (24) to be prodigal; (25) to spend money, except in obedience to the commands of God; (26) to deceive; (27) not to give due importance to Hajj; (28) to fight against God and His friends; (29) to keep busy in fun and amusement; (30) to commit sins repeatedly." God willing, the explanations and elaboration of these and other narrations would be given while discussing the major sins.

#### Solution to a major issue.

In regard to the major sins, some persons object as



to why;

1. it has not been explained in detail in the holy Quran and why their number has not been fixed?;

2. there is difference in the traditions of the pious souls (a.s.)? In some narrations their number is 5, 7, 9, 21 or 31. In the narration quoted from Ibne Abbas (r.), about 700 major sins have been enumerated.

Now we will answer the above two questions.

The answer to the first question.(1)

By not fixing the number of major sins in the holy Quran, Almighty God has been very kind to his servants and great wisdom is hidden in the same. For example, if the number was fixed, then persons would safeguard themselves from those sins only and due to ignorance and sensual desires, they would dare commit other sins and would ignorantly think that due to any other sin, no harm would befall. This way they would become bold in evil and sin and would indulge in all that is prohibited.

Remember, he would be a bad servant, having a bad character, that shows boldness in the limits provided by the merciful God and perform the acts which have been prohibited by Almighty Allah. In fact, such boldness

*encourages a person to commit major sins.*

*Since Almighty God has prohibited his servants against committing minor sins, if carelessness is observed in this respect, then one would become bold in regard to the major sins.*

*Repetition of minor sins is also a major sin.*

*In this regard, it may be added that to repeat the minor sins causes these to become major sins as it is certain that in such a case, these are treated as major sins. God willing, we will throw more light on this point while discussing 'the insistence on committing minor sins'.*

*Therefore, it is clear that the wisdom and grace of the Exalted God is hidden in not specifying the major sins so that His servants may avoid other sins and may not get involved in the major sins. Considering minor sins as insignificant causes these to be major sins.*

*To get involved in evil causes deprivation from reward.*

*(It could also be an answer to the first question). Due to the involvement of a person in the evil of minor sins a person is deprived of the benefit of grace and reward from Almighty God which he would be entitled to by not committing the same. As every evil act, which has been*

prohibited by Almighty Allah, causes ill effect in this world or the hereafter, therefore, a minor sin causes the heart of a person to get relatively dark, though his sin may be forgiven due to it not being a major one. Also, if a person has the opportunity to commit a major sin, yet safeguards himself from the same, then he may be forgiven the minor sin. If he does so for the pleasure of Almighty God, then he becomes entitled to reward.

From the above we learn that due to minor sins, one would suffer in this world and the hereafter and would be deprived of the reward due for not committing a sin. Perhaps the pious Imam (a.s.) had the same feeling when he said: "May God forgive the sinners. For sure, these people have been deprived of the reward for good deed; (that is, that they could not get the reward for avoiding the sin.)"

#### The answer to the first question (contd.) (2)

#### One should have recourse to Ahle Bait (a.s.)

This topic has also been referred to in the holy Quran briefly but the holy Prophet (S.A.W.S.) and the pious Imams (a.s.), who had the treasure of the knowledge, wisdom and the revelations from Almighty Allah in their hearts, have learnt the details and the explanations of the same through the revelations. The servants of God were commanded to refer to these pious souls, as mentioned in

the holy Quran:

"...And we sent to you the dhikr (the reminder, the Quran) so that you may make clear to mankind what has been sent down to them, and so that they may reflect." (16:44).

Further: "...so ask the people of dhikr (the Quran) if you do not know." (16:43).

Why are Ahle Bait (a.s.) 'ahle dhikr'?

We have many narrations that by 'ahle dhikr' are meant the Ahle Bait of the holy Prophet (S.A.W.S.). One of these is: when Imam Reza (a.s.) said in the gathering with Mamoon that "we are 'ahle dhikr' ", then many ulama sitting there said: "by 'ahle dhikr' are meant the Jews and Christians and 'dhikr' means Taurah and Bible." Then the Imam (a.s.) replied: "God be praised; how is it possible? and how is it correct that the Exalted God may command Muslims that they refer to the ulama of Jews and the Christians? In fact, if someone refers to them then they would say that their 'deen' is the true one and better than Islam. Would you accept such an invitation?" Then Mamoon asked the Imam (a.s.) to quote any verse of the holy Quran in support of his words. The Imam (a.s.) said: "Yes. By 'dhikr' are meant the holy Prophet (S.A.W.S.) and his progeny. The following verse of the holy Quran

supports the same: '...Allah has indeed sent down a reminder to you, a messenger who recites to you the clear signs of Allah ...' ". (65:10,11).

Shahristani, one of the Sunni ulama has quoted Imam J'afar-e-Sadiq (a.s.) as saying: "We are 'ahle dhikr' ". Some other narrations state that Almighty Allah has mentioned some very important issues briefly in the holy Quran. Through the exegesis and explanation of the same it becomes known that the Exalted God has commanded His servants to refer to Ahle Bait (a.s.), to consider themselves linked to the Ahle Bait (a.s.) and constantly benefit from their knowledge so that the people may attain real and ever lasting felicity through the love and guardianship of Ahle Bait (a.s.).

#### The answer to the second objection.

From the above traditions and narrations, it becomes clear that our pious Imams (a.s.) were not in favour of exactly specifying the major sins due to their prudence. The wisdom and the secret considerations for brief explanations have been mentioned earlier. That is the reason why sometimes they have indicated in brief but meaningful words the meaning of the major sins. The following narration in 'Sahih-e-Hilli' (r.) from Imam J'afar-e-Sadiq (a.s.) illustrates the point. The Imam (a.s.) said: "The major sins are those for which Almighty God has

commanded that the one who commits the same would be punished in hell."

### The major sins under other sins.

Sometimes the pious Imams (a.s.) used not to specify the major sins as one major sin could come under another major sin and, therefore, it was not mentioned. The narration by Ubaid bin Zararah refers, wherein Imam J'afar Sadiq (a.s.) has said: "According to Imam Ali (a) the major sins are the following seven: (1) to deny the existence of God, (2) to slay a respected person, (3) to be disinherited by the parents, (4) to take usury after it becomes clear, (5) to swallow the wealth of an orphan with force or oppression, (6) to run away from the holy war, (7) to return to ignorance after hijra." Ubaid bin Zararah asked: "Are these the most major sins?" The Imam (a.s.) replied: "Yes". Ubaid again asked: "Is swallowing one dirham of an orphan greater sin or ignoring the prayer?" The Imam (a.s.) replied: "To give up the prayer is relatively a greater sin". Ubaid again asked: "Why did you not mention the giving up of prayers as a major sin?" The Imam (a.s.) asked him: "Which was the first major sin that I mentioned?" Ubaid said: "to deny the existence of God." The Imam (a.s.) said: "One who ignores his prayers is a disbeliever and there is no need to give any argument for the same." (As ignoring the prayers is infidelity, therefore, the Imam did not mention it).

*From the above, we learn that, in the traditions that have reached us, the major sins have not been elaborated completely and with their explanation. There is no authentic tradition wherein the actual number of major sins is indicated with their explanation and that we may be able to say with confidence that there is no other major sin.*

*We have earlier referred to the book of prince Abdul Azim al-Hasani (r). By concentrating on it we learn that Imam J'afar-e-Sadiq (a.s.) quoted 21 major sins from the Holy Quran in answer to Umroo bin Ubaid. He (Ubaid) did not have the patience to listen to more and left weeping. If he had the patience and could bear more, then the Imam (a.s.) was going to indicate more sins. I want to state that our intention in this book is not to explain those major sins which are certainly categorized as major sins nor the sins mentioned herein are the only sins. The other sins which may not be proved as major sins and are not clear, are also being mentioned in this book.*

*These sins are also not proved as minor sins. Therefore, the pious persons should safeguard themselves against these sins as well, as there is a possibility that these may be the major sins but we might not have been able to prove these as such. Up to this point we have discussed the major sins and have provided some information regarding these. Now, we will discuss those major sins which have definitely been categorized as such.*

**THE THIRD CHAPTER**  
**DEFINITELY DEFINED MAJOR SINS.**



### Associating a partner with Allah.

The first major sin is to associate a partner with Allah and the holy Prophet (S.A.W.S.), the leader of the faithful Imam Ali (a.s.), Imam J'afar-e-Sadiq (a.s.), Imam Kazim (a.s.), Imam Reza (a.s.) and Imam Jawwad (a.s.) have given clear guidance that 'the biggest sin is the association of a partner with Allah'. (Wasail-e-Shiah, the book on Jihad). In support of the same, there is the following quotation from the holy Quran:

"Verily, Allah does not forgive that a partner should be associated with Him, but besides that, He forgives whom He pleases; ..." (4:48).

It means that if one dies associating a partner with Allah, then he is not fit for being forgiven; apart from him, anyone may be forgiven by Allah, as mentioned in the holy Quran:

"Surely whoever associates (aught) with Allah, Allah then forbids him the garden, and his abode is the fire; and for the unjust there will be no helpers." (5:72)

"...Do not associate anything with Allah. Verily, to associate others with Allah is the greatest iniquity." (31:13).

*"...And who so associates partners with Allah, he has indeed devised a great sin." (4:48).*

*As every Muslim clearly believes the association of any partner with Allah as a major sin, just like the bright light of the day, therefore, it was not considered necessary to quote the verses of the holy Quran and the narrations of the pious Imams. However, what is more important is to understand the meaning of the word 'shirk' (associating partner/s with Allah) and what a major sin it is so that one desists from all the major sins. In the holy Quran, it is mentioned that:*

*"Worship Allah and do not join any partners with Him; ..." (4:36).*

*Let it be clearly understood that one who associates any partner with Allah is the opposite of one who believes in one God. There are many stages of 'shirk' (the association of any partner with Allah):*

- 1. Unity and 'shirk' in the entity of God Himself;*
- 2. Unity and 'shirk' in the attributes of God;*
- 3. Unity and 'shirk' regarding the actions of Allah;*
- 4. Unity and 'shirk' in relation to obedience of God;*
- 5. Unity and 'shirk' regarding the prayers.*

God willing, we will discuss each one of the above in detail.

The first stage:

Unity in the entity of God.

It means that the Lord must be accepted as Unique, existing for ever, since the beginning till the end; He is the Real Cause for the creation of the whole universe, whether known or unknown and to believe in other causes in this respect is 'shirk'. The 'Sanvia' group believes that there are two creators of the universe, both existing for ever, one is 'Yazdan', the creator of good and the other is 'ahraman' the creator of evil. In the holy Quran, Almighty Allah has clearly contradicted this belief, by saying:

"...Say ( O Muhammad): 'All is from Allah'..."  
(4:78).

One sentence is enough in reply to the 'sanvia' belief, that no real evil exists in the universe and whatever was, is, or will be is all good, or at least good is much greater and stronger than evil, which is subordinate to good. However, we do not want to get into a detailed discussion of this topic, as we would go away from our main discussion.

### The Christians are also polytheists.

The Christians believe in trinity, i.e. God, His son (i.e. Jesus Christ) and Gabriel and they believe in each one having a particular effect. Almighty God contradicts them in the holy Quran thus:

"Surely they disbelieve who say: 'Allah is the third of three', (because) there is no god save the One God. ..." (5:73).

Similarly the Hindus and Buddhists also believe in trinity.

### Idol worship is polytheism.

It is also a type of polytheism when idolaters assume one god each for every type of creature, whom they call 'the god of each type'. They say that for water there is a separate god and the creator of air for example is another god. To contradict their belief, Almighty God has said in the holy Quran:

### The second stage.

### Unity in the attributes of God.

By believing in the Unity in the attributes of God is

meant that one must believe that the attributes of God like life, knowledge, divine power, intention, etc. are within Him and not separate from Him. In addition, one must also believe that whatever qualities have been given to mankind, are temporary and as a grace from the Exalted God; (for example, life, knowledge and some authority that have been bestowed on man were not originally part of him but were given later.) Here we learn that polytheism is of two types: the first one is to believe the attributes of God as not being within Him; (in fact, the true faithful must believe that as Almighty God has existed for ever, therefore, all His attributes are also since the beginning). The other type of polytheism is for example the belief of 'Ashaira' that there are many who have existed for ever, which is clearly an incorrect belief and is out of our current topic.

All the good qualities of the creatures are due to God's grace.

The true faith in the Unity of God and the reality is to believe that all good qualities and their various levels that are assigned to the creatures have in fact been given to them due to the grace and kindness of Almighty God. So, we believe that the knowledge, power and chastity of the prophets and the pious Imams (a.s.) and all the other high qualities of excellence that they possessed, were bestowed on them by Almighty God and these were not originally their own. Briefly, the whole system of the creatures in the

universe is dependent on Almighty God for creation and sustenance and does not exist by itself. Similarly, for anyone to have high qualities means that these are secondary to him and not original, as he is surely dependent on God for these and could not create the same. Almighty God alone, through His plan and prudence, bestows good qualities and provides sustenance to whomsoever He likes.

#### Self-praise through ignorance.

It is clear before every intelligent, faithful and honest person that the Lord of the universe is the only one who has all the most excellent qualities. However, sometimes those believing in the Unity of God, through ignorance, say something in self-praise like 'my knowledge, my authority, my intention, my wealth, my understanding, my power, etc.' which are close to polytheism. Instead, if one would say, 'my knowledge or my authority, which God has given me, my wealth which is a gift and trust from God etc.' then it would be correct and appropriate and really this would be true belief in the Unity of God.

However, a true believer in Unity of God is one whose words are not different from what he actually believes. Such a person presents himself most humbly before his Creator and is all the time afraid of falling from

*the grace of God through ingratitude. Another sign of such a person is that he is not happy through the praise and flattery of others.*

*The pious persons are afraid of own praise.*

*The leader of the faithful Imam Ali (a.s.), while relating the qualities of the pious persons says in 'Khutba-e-Hammam': "when anyone may start praising the other, then the pious one (being praised) is fearful and says that 'I know myself better than the others and my Lord knows me and my conscience better.' Then, turning his attention to his Lord, he submits: 'O my Lord, do not hold me responsible for what they say in my praise; I am not worthy of these words of praise; enable me not to be proud of it and forgive my sins which this person does not know'". (Khutba-e-Hammam, Nahjul Balagha).*

*No one shares the attributes of God.*

*How can a faithful person associate anyone else in the praise of Almighty God, who is Unique and incomparable, when he says many times in the day and night 'God be praised', meaning also that he considers Almighty God beyond having any partner; further, when he also repeats, 'Praise be to Allah', further meaning that no one else deserves the true praise?*

Briefly, the faithful believe that nothing exists except with the mercy of God and whatever one has got, is only through the Lord, and all are dependent on Him for their self and their qualities. So, Almighty Allah has said in the holy Quran:

*"O mankind, it is you who stand in need of Allah. Allah is He who is self-sufficient, owner of praise."* (35:15).

That is the reason why true believers avoid self-praise as well praise by others, as indicated in the above sermon by the leader of the faithful, Imam Ali (a.s.). One should also avoid saying something like 'I have that quality or excellence' which is indicative of self-conceit.

#### The words of the holy Prophet (S.A.W.S.)

A person knocked at the door of the holy Prophet (S.A.W.S.) and the holy Prophet (S.A.W.S.) inquired from inside as to who he was. The person said: 'I'. The holy Prophet (S.A.W.S.) was angry, came outside the house and asked: "Who was it that said 'I'? It should be known that except Almighty God, no one else deserves this word, as He himself says: 'I am Omnipotent, Vanquisher.' "

#### Qarun became polytheist.

Qarun became polytheist due to the reason that he



said: "It has been given to me because of the knowledge I possess." ... (The Holy Quran, 28:78). When Qarun considered himself as part of sustenance, which is an attribute of Almighty God, then Allah replied: "Did he not know that Allah has destroyed, before him, many generations who possessed far more strength than he, and more wealth? ...". (28:78). Now, if Qarun had any power and authority of his own, then why could he not save himself from destruction?

It is a fundamental point that knowledge, power, life and other qualities that the creatures have, are not their own but have been bestowed by Omnipotent God.

### The third stage.

#### Unity in action and polytheism.

'By Unity in action, is meant that we should have faith that all matters, whether physical, moral or beyond this world, are managed, planned and controlled by no one else except Almighty God. Further, it should be believed that in sustenance and divinity no one is His partner in any way and this belief should be uniform in respect of all creatures in the universe. In the holy Quran it is stated that:

"Allah is He who created several heavens and as

many earths. His commandments are sent down among them so that you may know that Allah has power over all things. Allah encompasses everything in (His) knowledge." (65:12).

We should have complete faith that Almighty has created innumerable stars which have not yet been discovered. With the help of modern scientific instruments billions of stars have been discovered, which are a world in themselves, and are moving in their own orbit without clashing with one another. In the holy Quran, it is stated that:

"...And the stars are made subservient to you by His decree. ..." (16:12)

One of the stars is the sun which is thousands of times larger than our earth and provides light for the whole earth which reaches us in a few seconds; its light helps in sustaining life on earth. Glory be to God, the Greatest, the most Eminent.

Millions of colours from colourless water!

He is God who enables innumerable flowers and smelling plants to grow, provides a variety of colours in the leaves and fruits, has given the smelling power to human beings who can distinguish between a fragrant smell and

*bad odour, has given the power to see things as well as the ability to visualize His power and authority.*

*One who splits the seed-grain, the date-stone.*

*"Verily, Allah (it is) who split the seed-grain and the date-stone (for sprouting). ..."* (The holy Quran, 6:96).

*He spreads half the plant (or tree) down to take root and to look for its food, while He makes the other half to rise slowly to its height, creating flowers and fruit of various colours and kind. The soil, water and the air may be the same, yet plants having different colours and tasteful fruit etc. grow out of these. Man was also given the ability to distinguish between different tastes, so that he may understand the grace, kindness and the greatness of Almighty God and may be able to recognize Him.*

*Three veils of darkness. (The holy Quran 39:6)*

*Almighty God is one who created all the different types of animals, (including men) from the sperm. Man was created within three veils: (1) belly, (2) womb and (3) membrane. Through His perfect divine power He also gave man intelligence so that man could reflect about the iracles and His signs and visualize his inner self and her creatures, etc.*

### Milk from unclean blood.

Almighty God is one who gave pure milk from unclean blood, which reaches the offspring of men and animals through the nipples. He has stated in the holy Quran:

"... We gave you to drink what is in their bellies - from betwixt the (conjunction of) faeces and the blood (vessels) - pure milk, easy to swallow for those who drink (it)." (16:66)

When the child is unable to eat any other type of food, the exalted God provided him milk to drink. He is the one who grants life and death to all the creatures. Whatever benefit or reward one gets, is due to Him and whatever harm is done to someone by anyone else, is also through His will and permission. In the holy Quran it is mentioned that:

"...Say (O Muhammad): Verily all is from Allah."

### He provides livelihood, accepts the prayers

Lord is the one who provides livelihood to creatures; to distribute the subsistence, to increase or reduce the same, is in the hands of God alone; He is so kind that He accepts the prayers of everyone and fulfills

wants. He protects anyone, that He wishes, from evil. Briefly, the true meaning of Unity in action is to understand the meaning of 'verily, there is no power and no strength with any one except Allah', and then to have complete faith in the same; in other words the meaning of 'there is no god except Allah' is the same.

All effect is due to the grace of God.

Just like all life is given by Almighty God, similarly, all effect is through His grace, whether in quantity or quality. So, experience and intuition have shown that sometimes the effect of something is reverse of what is normal, due to the will of God - for example the fire of Namrud (did not burn prophet Ibrahim and) became cold due to the will of God. The details of such effects would be discussed later.

There is no limit to his Lordship.

Almighty God is the one who redresses the grievances and forgives the miserable. He is the fountain-head of all that is good. He has most excellent names like Allah, the Creator, the Maker, the Fashioner, etc. The words 'Lord of the universe' has a central place among the names of Allah, though other names and actions of Allah reflect his lordship. Briefly, his grace and kindness is unlimited as indicated in the holy Quran:

"Say (O Muhammad): Were the sea to become ink for (writing of) the words of my Lord, surely the sea would be exhausted before the words of my Lord could be exhausted, even if we bring another (sea) like it to add thereto." (18:109).

### The strength of man.

In fact man owes his existence to God and whatever power he has in his actions, has also been given by Almighty Allah. The exalted God has granted man strength, knowledge, intention etc. so that he may be able to perform the deed, whether good or evil. If a person does not reflect on a vast variety of what is in the universe, then he is himself like a picture on the wall. All that exists in the universe, awakens an intelligent person to its reality. One who does not believe in God, is not intelligent. Can any person cause a sweet fruit to grow from wood, or does he know the secret of making the flowers of hundreds of different colours bloom through thorny plants?. Almighty God, the absolute authority, who is above all need, all faults, created, among others, the sun and the moon, which help in determining day and night; He is the one who does not need any constitution, any treasury, etc.; He creates designs without the help of colours, brush etc. He enables a spring to come out of stones, causes rain from the clouds, provides honey through the bee and enables a worm to

produce silk, etc. If all the creatures jointly talk about the grace and blessings of the Exalted God till the doomsday, then also they would not be able to count these. In the holy Quran, an indication of the same is given in the following words:

"...If you count the blessings of God, you will never be able to number them. ..." (14:34).

Human power is within the will of God.

Human power is limited and is within the will of God. For example, man plans to do something, yet sometimes he changes his intention or he does not have the strength to complete the same. In fact, (if Almighty God so wishes), He checks a person from doing something if it is against His will. Somebody asked the leader of the faithful, Imam Ali (a.s.): "How did you recognize Almighty God?" The Imam (a.s.) said: "I recognized Him through the cancellation of intentions and loss of courage." (Nahj-ul-Balagha).

It is the height of the faith in Unity of God to have complete trust in Him, to recognize Him as having control over everything in the universe and to have the original power over the things having different effects. Very few persons reach that high level of the faith in Unity of God. When a person is quite sure that everything in the

universe, whether relating to matter or beyond matter, functions within the overall control of none else than Almighty God, then he develops some feelings, one of them being the fear of God.

### Fear of God.

A person having complete faith in God is not afraid of anything except Almighty God and the sins committed by him, as he knows that animals, birds, insects, 'jinn', human beings, angels and other creatures all are the arm of God and cannot harm or benefit a person without His permission. When that is the faith, then there is no fear of anyone else. It is said that 'if all the swords of the earth are taken up against a person, yet they cannot harm him, if Almighty God does not permit the same.' One should assume the friendship or enmity of persons towards him through the permission of God. As stated earlier, the ultimate height of faith is that one should not fear anything except Almighty God. The holy Prophet (S.A.W.S.) used to say while prostrating: "O God, if Thy anger is not on me, then I am not worried about anything." (Biharul Anwar vol. 15).

### Hope from God.

A true faithful also does not have any hope from anyone else, if he has complete faith that in the univer



none has any effective power or authority except Almighty God. In this regard, Imam Ali (a.s.) has said: "You should not have hope from anyone else except your Lord." (Sermon in Nahj-ul-Balagha). As stated earlier, everything has been created by Almighty God and exists due to His grace. Similarly, any kindness that is extended by one person to another, is through the blessing of God. In the holy Quran it is stated that 'blessing is only through God'. At another place, Almighty God has stated in the holy Quran:

*"And should Allah bring you harm, then there is none but He who could remove it, and if He wishes you good, there is none who could take away His grace; ..."*  
(10:107).

At another place in the holy Quran, Almighty Allah has mentioned:

*"Whatever bounty you have, is from Allah; ..."*  
(16:53).

Now, it is clear that all those that exist in the material and non-material world, are the servants of God and are helpless before Him. In the holy Quran it is mentioned that:

*"There is none in the heavens and the earth but must come to Arrahman as a servant."* (19:93).

If someone has hope from someone else, then Almighty God gracefully changes it to hopelessness so that the person may return to his true Lord. In the book "Iddat-ad-Da'ee" it is indicated that Almighty God dissociates a person with all the connections that he has with the others.

To thank the True Benefactor.

Those having full faith in Almighty God having complete command over everything, should thank their True Benefactor, as all good is under His control and He gracefully grants what He wishes. That is why it is said that: "All praise be to God."

It is essential to thank other helpers.

If one is getting his bread or other benefit through someone else, then it is essential to thank him. However, one who assists should be thanked as having been provided by Almighty God the means for the same as well as through His command, and not as the main basis of good. Our pious Imams (a.s.) have said: (1) "Not to thank the helper is like not thanking the Creator." (Biharul Anwar vol. 15). (2) "Among you the most thankful to God is one who thanks the people most." (Safinatul Bihar vol. 1). However, there is no doubt that if someone considers another person as a permanent source of benefit, then h

becomes a polytheist.

The hidden polytheism in praising others.

Imam J'afar-e-Sadiq (a.s.), has given the exegesis of the following verse of the holy Quran, thus:

"And most of them (not only) do not believe in Allah (but also they) associate others with Him." (12:106).

"If someone keeps saying that 'if such and such person was not there, then I would have been ruined'; or 'if such and such person was not there, then I would have got such a thing' or 'if so many persons were not there, then my children would have perished', then it implies that his faith is such, and if that is really so, then he is a polytheist." The Imam (a.s.) further said: "If someone says that: 'If Almighty God had not been merciful to me through such and such a person, then I would have perished', then there is no harm in it; rather this is true faith in the Unity of God."

Imam J'afar-e-Sadiq (a.s.) and the thankful beggar.

Masm'a bin Abdul Malik narrates that once Imam J'afar-e-Sadiq (a.s.) was staying in Mina, when a beggar asked for alms. The Imam (a.s.) directed someone to give him a bunch of grapes. The beggar said that he did not

need these; rather he would have some money. The Imam (a.s.) said: "May God grant you further means", and did not give him anything else. After that, another beggar came to him. The Imam (a.s.) gave him three grapes with his own hand. The beggar picked these and said: "All praise be to Allah, the Lord of universe, who gave me sustenance." The Imam (a.s.) asked him to stay and gave him more grapes twice, with both his palms full of these. The beggar thanked Almighty God again. The Imam (a.s.) asked him to stay and asked his slave as to how much money he had with him. He said, about 20 dirham. The Imam (a.s.) gave that money to the beggar. He took these and said: 'All praise is due to God; O God, this sustenance is from Thee, Thou are one and have no partner.' For the fourth time, the Imam (a.s.) asked him to stay and gave him the shirt which he himself was wearing. The beggar put it on and said: 'thank God who has, in His Grace, given me dress and made me happy.' The beggar, then turning toward the Imam (a.s.) said: 'O bondsman of God, may God grant you better reward' and went away. Masm'a the narrator, says that if the beggar had not addressed the Imam and kept praising God, then the Imam (a.s.) would have kept giving him more. (the book Kaafi).

### Unity of God and Trust in Him.

Remember, all means are under the control of one who has created those means. Therefore, the true faithful

should have all expectations from the Creator only, whether these relate to benefit or to remove any problem or worry. He should know that all means are under the will of God. Even if the means of welfare become available to him, yet if Almighty God does not wish so, then he would not benefit from these. Similarly, if all worldly means are cut off, yet Almighty God wishes so, then He may provide him with whatever He wishes. Likewise, if all means to harm a person are available, yet Almighty God wishes to protect him, then no harm could come to him.

#### Unity of God and submission.

The true faithful should submit to the will of God unconditionally, and should not utter a word in matters like respect or disrespect, health or disease, wealth or poverty, life or death and the obligatory commands regarding what must be done and what is prohibited. In these matters, one should not express one's opinion as well, like saying 'why did it happen like that?' or 'it should have been like that', or 'why did it not rain?' or 'why is the air so hot?' or 'why did Almighty God not give me wealth or children?' or 'why did so and so die young while so and so, being old, still lives?' or 'why did Almighty God command such and such a thing to be obligatory and such and such prohibited?'. In fact, a person who talks like this, considers himself as a sort of a partner in the divinity of God and his Lordship.

In the book *Kaafi* it is stated that Imam J'afar-e-Sadiq (a.s.) said: "If some persons pray Almighty God, who has no partner, regularly say their prayers, give zakah, perform hajj and fast, yet they object to the commands of Almighty God or the decisions of the holy Prophet (S.A.W.S.) and say 'why was such and such thing not done' or even if they do not utter these words but feel so in their heart, then also they would be polytheists." Then the Imam (a.s.) recited the following verse from the holy Quran:

"But no, by your Lord, they will not be (true) believers until they make you a judge in what they dispute amongst themselves, and then do not find any vexation (at all) within themselves against what you decide, and submit with fullest submission." (4:65).

After that Imam J'afar-e-Sadiq (a.s.) said: "You must submit". (*Usool-e-Kaafi*, Book - Faith & disbelief, chapter polytheism, hadith 6).

Majlisi (r.) mentions in the explanation to *Kaafi* that this tradition of the Imam supports the view that to show unhappiness with what Almighty God does or not to submit to what the pious Imams (a.s.) have directed, is polytheism.

On this basis, when the faithful suffer, then it is

*obligatory that they should desist from uttering a word, or feeling in their hearts, about the will of Almighty God. However, to shed tears etc., on the death of a relative or friend is not only allowed by is a good practice. However, to say: 'Why did it happen?, it should not have happened.' is clearly prohibited.*

### Unity of God and His love.

*The true faithful should be absolutely sure that the Lord provides all blessings to him and the whole universe Himself; whatever one gets, through whatever source, are due to the grace of the Exalted God; the outwardly means are also within the authority of Almighty God. Therefore, He deserves true love and attachment. One should befriend anyone only through the consideration that person is the 'beloved of God', and none else. To love the prophets, the pious Imams, angels and the faithful is like loving Almighty God Himself.*

*However, to like something assuming that it is due to God's blessing, so that one may thank God for the same and attain nearness to Him, amounts to praying God. To love the children, wealth or life with that feeling is prayer. On the other hand, if one loves these things directly, ignoring the blessing of God, then it is polytheism. If the love of a thing is stronger than that of God so that in case of a conflict between the two, one prefers the love of another*

thing, then it is not only polytheism but is also prohibited and punishable. If someone loves worldly wealth more than God, then it is not possible for him to spend the money in accordance with the commands of religion. There are many verses of the holy Quran and tradition in this regard but for the sake of brevity, three traditions are given here.

1. Someone asked Imam J'afar-e-Sadiq (a.s.) the meaning of the following verse of the holy Quran:

"The day when neither wealth nor sons will be of any avail; save to him who comes to Allah with a submissive heart." (26:88- 89).

The Imam (a.s.) replied that the submissive heart is that when one is presented before Almighty God (on the day of judgment), then there should be the love of God only in his heart and no one else's. Any heart which is polytheistic and has doubt, is fit to suffer in misery. (Usool-e-Kafi, chapter. Loyalty).

2. Imam J'afar-e-Sadiq (a.s.) has stated: "No one can have sincere faith in God unless he loves Him more than self, parents, children, wife, other persons and wealth. (Safinatul Bihar, vol. 1).

3. In the days of the kingdom of prophet Sulaiman (a.s.), a male swallow said to its female: "why do you stop



*me from mating? I have so much strength that if I want, I can lift the dome of prophet Sulaiman in my beak and throw it in the river."*

*When prophet Sulaiman (a.s.) learnt of what the swallow had said, he smiled, called both to his court and asked whether the swallow could act as it claimed. The swallow said: 'No, but I wanted to impress my mate so that it may become awe-struck, and there should be no punishment for the talk between lovers.' Prophet Sulaiman said to the female swallow: "Why are you avoiding it when it is claiming to love you?" The swallow said: 'O prophet of God, it is a liar, it is not my friend and loves another one.' Prophet Sulaiman felt very sad and wept; he did not come out of his prayer room for 40 days and prayed to Almighty God that He may, in His grace, enable the male swallow not to love any swallow other than its mate. (Safinatul Bihar vol. 2).*

#### The fourth stage.

#### Unity of God, obedience, polytheism.

*If a faithful truly believes that there is only one who is the real Creator, Sustainer, Planner, Patron of the whole universe, who has no partner in His Divinity and Lordship, then he does not obey anyone except Almighty God, nor does he consider anyone else worthy of command.*

The faithful considers only the Exalted God as worthy of worship and considers all creatures, including himself, as being humble, weak and insignificant. All the creatures have neither control over their means of sustenance nor the ability to defend against any loss, nor life, death, reward nor punishment in the hereafter, as total guardianship and authority rests with God alone. However, if Almighty God Himself allocates the guardianship to someone and makes him responsible over His creatures, then that person so appointed should compulsorily be obeyed as he is appointed by God.

#### The authorities loved by Allah.

The guardianship authorized by Almighty God extends to the prophets, the pious Imams, the assigned ulama during the brief invisibility of the 12th Imam (a.s.) and the most learned jurists during the long invisibility of the 12th Imam (a.s.). About them the holy Quran says:

"He who obeys the messenger, then, surely, he obeys Allah, and he who turns away (remember) We have not sent you to watch over them." (4:80).

The holy Quran further says: "...Accept what the messenger gives you, and refrain from what he forbids, and fear (the wrath of) Allah; ..." (59:7).

Almighty Allah has further stated in the holy

Quran: "O you who believe! Obey Allah, and obey the messenger and those vested in authority (from) among you; ..." (4:59).

About 'those vested in authority among you', there are different views among the Sunni Muslims - some say that it means the rulers. This statement is devoid of knowledge and argument, as, if there is a ruler who is not just, is not an expert in jurisprudence, is not against sensual desires, is not obedient to his Lord, etc., then such a ruler has contradictory qualities. How can he be fit to be obeyed in religious issues? Other points are beyond the range of our discussion. However, taking the example of the statement of Hazrat Umer: "two functionary marriages ("mut'ah al hajj" and "mut'ah nissa"), were lawful in the days of the holy prophet (S.A.W.S.) and I declare the two as unlawful." Now, if someone takes him as 'in authority', then he should treat 'mut'ah as lawful according to the holy prophet (S.A.W.S.), as stated by himself, while treating it as unlawful, according to his direction. When there are two different directions about the same issue, then it is a case of combination of two contraries.

Love Ali (a.s.) as directed by the holy Prophet (S.A.W.S.), or love Mo'aviah.

Mo'aviah considered war with Imam Ali (a.s.) as obligatory while the holy Prophet (S.A.W.S.) had

prohibited it, saying: "to fight Ali (a.s.) is like fighting with me." Mo'avia gave directions for malice against Imam Ali (a.s.) while the holy Prophet (a.s.) had directed the friendship of Ali (a.s.) as obligatory and the Exalted God has commanded the friendship of Imam Ali (a.s.) and his progeny as the reward for spreading the message of Allah by the holy Prophet (S.A.W.S.), as stated in the holy Quran:

"...Say (O Muhammad) 'I do not ask of you any recompense for it (the toils of prophetship) save love of (my) relatives.' ..." (42:23).

In this situation, it is compulsory to love Imam Ali (a.s.) and to have peace and friendship with him. To consider Mo'avia as one in authority amounts to have malice towards Imam Ali (a.s.) and to fight with him. (In this situation also it is a combination of two contraries.)

'Vested in authority' is not reserved for a particular group.

According to the above quoted verse, the status of 'vested in authority' is not reserved for those high in society or the rulers only, as the Exalted God has mentioned the same after obedience to Him and the holy Prophet (S.A.W.S.), which means that the obedience to those 'vested in authority' is just like the obedience to the holy prophet. Accordingly, the holy prophet (S.A.W.S.)

and those 'vested in authority' are one and the same in respect of obedience. The obedience to the holy Prophet (S.A.W.S) is obligatory for each and every one and is not reserved for any particular group. Similarly, the obedience of those 'vested in authority' is obligatory for everyone. In fact, one 'vested in authority' is above any sort of sin and he must be obeyed completely and with mental peace.

Are ulama covered under 'those vested in authority'?

From the above it is clear that the saying of some persons that by 'those vested in authority' are meant the ulama, is not correct as the ulama are not innocent and are liable to make errors. That is the reason that the views of different ulama are often at variance with one another. It may also be mentioned that innocence has to do with inner self and is not visible to ordinary persons. Therefore, the selection of 'those vested in authority' has to be by Almighty God and his Prophet only.

The 12 Imams are 'those vested in authority'

In many books of the Shiahs and the Sunnis, reliable traditions are available that the 12 Imams have been declared as 'those vested in authority'. One of the very well known tradition, which is a 'repeated one' among the Shiahs as well as the Sunnis, is being mentioned here for reference.

The holy Prophet (S.A.W.S.) relates who is 'vested in authority.'

Jabir Ibne Abdullah Ansari (r.) narrates: "I asked the holy Prophet that I know Almighty God and the holy Prophet (S.A.W.S.) but I do not know who are 'those vested in authority'. The holy Prophet (S.A.W.S.) said: 'O Jabir, those vested in authority are the caliphs and the Imams of the Muslims after me. The first among them are Ali ibne Abi Talib (a.s.); after him are, in sequence, Hasan, (a.s.) Husain (a.s.), Ali ibne Husain (a.s.), Muhammad bin Ali (a.s.) who has been mentioned in Torah as Baqir, when you meet them, pay my salutation to them. After them are Jafer (a.s.), Moosa (a.s.) Ali (a.s.), Muhammad (a.s.) Ali (a.s.), Hasan (a.s.), Hasan (a.s.)'. Then, when the holy Prophet took the name of 'Hujjat ibnul Hasan', then he said that: 'he would be having my name and his patronymic ('kuniyat') would be the same as mine; he would be the authority and the one who would remain till this world lasts according to the will of God ('baqiyatul Lal'); Almighty God would enable him to conquer the East and the West (the whole world); he would remain invisible for his followers for such a long time that, except the faithful, others would not vouch for his existence."

Jabir (r.) says: "I asked, 'O holy Prophet (S.A.W.S.)', will the Shiah benefit from his remaining invisible? The Prophet (S.A.W.S.) said: 'Yes, the people

would benefit like the world benefits from the sun while it is hidden under the clouds.' "

From the above tradition, we learn that obedience to the progeny of the holy Prophet, as mentioned above, is like obeying God (the exegesis 'Minhaj-us-Sadeqain'). Those who want to know more about it, they should refer to the book 'Ghayat-ul-Maraam', wherein, under chapter 59, four traditions mentioned by the Sunni Muslims and 14 by the Shiah Muslims are recorded. In the same book, in chapter 140, under 'Imamat', 4 traditions from the Sunni Muslims and 27 from the Shiahs are given.

#### Obedience to Just Mujtahid.

Now we can say that during the period of invisibility of the 12th Imam (a.s.), obedience to the most learned jurist ('faqih jam'e sharait') is obligatory like that of the Imam as his official position is through the guidance of the Imam (a.s.). In the royal charter of the Imam (a.s.) it is written: "Seek guidance from one who is ('Asna ashari' Shiah and the follower of Ahle Bait (a.s.)), the narrator of our traditions, follows what we have declared as legal or illegal, knows our directions. Therefore, you should accept what he directs. For sure, I declare such a person as your leader. When he gives directions in accordance with our instructions, then if someone does not obey him, then he does not accept the command of Almighty God to that

extent and considering it as minor, declines it. To disobey our directions is the limit to polytheism." (Kaafi).

Truly free jurist is fit for following.

For the jurist, the conditions are that he should not be greedy towards worldly benefits, should not seek popularity and status, should not be jealous. Such a jurist should be followed even though there may be another jurist more pious than him. A tradition of Imam Hasan Askari (a.s.) on the issue has been quoted by Sheikh Ansari (r.) in the book 'Ulūhijj', which is as follows:

"If among the jurists there is one who controls his worldly desires, enforces the commands of religion, checks his sensual desires and completely follows his Imams (a.s.), then people should follow him. Following him is obligatory like that of the Imams (a.s.)."

Obeying parents is like obeying God.

Obeying parents is like obeying those whose obedience is obedience to God. Therefore, to hurt them is forbidden in the holy Quran. The Exalted God has commanded in the holy Quran to obey parents just after commanding His own obedience:

"Your Lord has commanded that you shall no



worship (any) but Him, and do good to the parents, if one or both of them reach old age with you, (then) do not say fie to them, nor chide them, but say gentle words to them, and lower to them the wing of humility out of compassion, and say: 'O my Lord! have mercy on them just as they nourished me when I was small'." (17:23,24)

Parents cannot forbid the obligatory nor recommend what is forbidden.

Here it is necessary to know that the parents are not to be obeyed in everything. Their obedience is conditional that they must not forbid the obligatory nor recommend what is forbidden. In this respect, to strictly follow the commands of Allah and the holy Prophet (S.A.W.S.) is a must, as there is a clear command in the holy Quran in this respect:

"We have enjoined on man goodness to parents; but if they strive to make you associate with Me that of which you have no knowledge, then do not obey them. ..." (29:7).

The ground in support of following the parents is very strong and the children should not make them unhappy as it is forbidden in the holy Quran. Thus, if the parents ask for some act to be done or to refrain from the same, and the children do not obey them, then the parents are likely to be hurt. In such a case, their obedience is

*obligatory and opposition is forbidden.*

*Details about parents' hurt feelings due to their opposition.*

*In a situation where the parents instruct for something to be done or not done, but are not hurt if the children do not obey them, then such a disobedience is not forbidden in shariah. For example, if the parents ask their son not to travel, but are not unhappy if he still travels, then the journey is all right. On the other hand, if the journey causes pain to the parents, then it is forbidden. In that case, even shortening the prayer in journey or not fasting, is not permitted and these commands must be followed fully.*

*Wife should obey the husband.*

*For the wife to obey the husband is considered equal to obeying God and the holy Prophet (S.A.W.S.). In the holy Quran, it is mentioned:*

*"Men have authority over women, on account of that by means of which Allah has made the one of them to excel the other, and on account of what they spend out of their property; therefore, the righteous women are obedient guarding the hidden which Allah has guarded....." (4:34).*

*The Exalted God has excelled men over women and*

made men their protector as He has given qualities like more intelligence, better and sound planning ability, more physical strength, to men. Moreover, men provide food, dress, house, dower, etc. to their wives. Therefore, the pious women obey their husbands in regard to what God has commanded and in the absence of husbands, protect themselves from sin.

Apart from this, the holy Prophet (S.A.W.S.) has said: "if it was permitted that human beings should prostrate before men, then I would first of all command that wives should prostrate before their husbands." (Wasail-e-Shiah, chapter. 181 'Nikal').

Sharing the bed with husband is obligatory for wife.

There are many traditions about the wife obeying the husband, but the important point to remember is that it is desirable and like the best prayer for women to obey their husbands in all respects. However, according to the learned jurists, it is obligatory for wives to allow copulation to husband; also the wife must take the husband's permission to go out even if she wants to visit her parents, even if they are ailing. If the wife goes out without the permission of the husband, then the angels curse her till she returns.

Desirable expenditure with the permission of the husband.

The wife should seek the husband's permission in the desirable expenditure, even if it is from her own funds, and the wife's offering is subject to husband's permission. However, for obligatory expenditure like on hajj, zakah, 'chums' or doing good to parents and relations, the permission is not required and even if the husband asks her not to spend the money, then also she can spend it. If a wife follows her husband to seek the blessings of God, whether those deeds are obligatory or desirable, then surely she has followed the Exalted God and the holy Prophet and it is considered as the best form of prayer.

Oppressive ruler should not be followed.

The prayer of God and following Him and those appointed by Him is obligatory. Therefore, obeying the holy Prophet (S.A.W.S.), the 12 Imams and their vicegerents and those appointed according to the shariah, is obligatory. However, to refer to the oppressive rulers for filing a suit or other decisions, to visit the courts for the purpose or to support them is prohibited in the same manner as referring to the devilish rulers. To get something from such courts is unlawful even if it is a person's own legal wealth or property. In this regard, Imam Jafar-e-Sadiq (a.s.) has said: "If someone files a suit in the court of an oppressive ruler, then for sure he has

appointed the devilish authorities as his judge and whatever he gets from there, is illegal and prohibited, even if it is legally his right." (Wasail-e-Shiah, chapter 12, 'Qazaa'). The holy Quran prohibits from referring to the oppressive ruler:

"...and then if you quarrel concerning any matter, refer it to Allah and His messenger. ..." (4:59).

Non-practicing 'alim' is not to be followed.

Like not referring to the oppressive ruler, it is prohibited that a learned person, who does not practice according to the shariah and is keen to get worldly benefit or wealth, must not be approached for religious issues. The conditions for the true jurist have been explained earlier. In this respect, only two traditions are presented here.

The greedy learned are robbers.

A tradition from Imam Jafer-e-Sadiq is: "When you see a learned jurist who is involved in worldly greed, do not consider him as a religious authority. For sure, a person becomes like what he prefers. The Exalted God revealed to prophet Daud (a.s.) that: 'O Daud! do not involve between Me and you such a religious person who loves the world. He will stop you from loving Me. Verily, such ulama are robbers who check My servants from ap-

proaching Me. The least that I can do for them is that I will take away from them the pleasure of nearness to Me.' " (Usool-e- Kafi).

### Jurist for God alone.

A tradition of Imam Muhammad. Baqir (a.s.) is: "If someone acquires knowledge to pose as one of the learned or to argue with the fools or to attract people as a leader, then he has got a place of fire (in the hereafter) for himself. For sure, leadership is for one who deserves it, but not for the learned. (Kaafi).

### People commit error.

In fact, all those persons who have gone away from Ahle Bait (a.s.) or the learned ulama appointed by them, deliberately and lean towards others for worldly pleasures, such persons commit grave error and have been addressed thus by the holy Quran:

"Have you then seen him who takes for his god his vain desire. ..." ((45:23).

### The fifth stage.

#### Unity of God and polytheism in prayer.

Almighty God has most graciously invited all His servants to pray Him, to get various benefits through His kindness and attain such heights which none has seen, heard or imagined earlier. According to the holy Quran:

"No soul knows what delights of the eye are kept hidden (in reserve) for them - as a recompense for what (good) they had been doing. (32:17).

#### The Lord is much above and beyond man, created from clay.

Man, created from clay, cannot reach near the Exalted God without the intercession of the holy Prophet (S.A.W.S.) or the pious Imams (a.s.), whom All-knowing and All-wise God appointed for the guidance of man so that he may attain nearness to Him through the prayers, with the continued support of the pious souls.

Through the intercession, a person's nature changes like copper changes into gold through chemical reaction. Similarly, through devoted prayers, the dark side of human being is reformed and one can get the benefits of both the worlds by attaining nearness to God.

### Sincere devotion.

For prayer to be accepted by Almighty God, there are some requirements. The first condition is that one should be sincerely devoted. To be sincere in deed is like life in the body. If one is not sincere in prayers, then one gets further away from his Creator rather than getting near Him. There are many verses in the holy Quran regarding the same, some of which are given below:

"They were not commanded except that they should worship Allah, be sincerely devoted to Him in religion, ..." (98:5)

"Say (O Muhammad): 'I worship Allah, sincerely devoted to Him in my religion.'" (39:14).

"...And call on Him with sincere devotion, exclusively devoted to Him in religion; ..." (7:29).

"...Therefore, whosoever desires to meet his Lord, let him do good deeds, and associate no one in the worship of his Lord." (18:110).

### Hypocrite is polytheist.

From reliable traditions the meaning emerges that



any person who does something for show, is polytheist and hypocrite and would be punishable by Almighty God, whether he makes that show in what is obligatory or desirable; whether he is a regular hypocrite or not. In other words, such a person prays to be near the people, to show himself to be respectable and to make them happy; in addition, he desires to be submissive to God and seeks His pleasure and nearness.

Some other relevant verses of the holy Quran are given below:

"Verily, the hypocrites only try to deceive Allah, but He is over-reaching them. When they stand up for prayer, they stand up languidly (without earnestness), only to be seen of men, and they remember not Allah but a little; wavering between that (and this), (belonging) neither to these (believers) nor to those (infidels); ..." (4:142,143).

"Woe to those who pray, but who are heedless of their prayer, who (want) to be seen (show off their good deeds). (107:4-6)

Hypocrisy is minor polytheism.

The holy Prophet (S.A.W.S.) has said: "For sure, what I worry about you most is the minor polytheism." Someone asked: "O prophet of God! what is meant by

minor polytheism?" The holy Prophet (S.A.W.S.) said: "It is hypocrisy. On the day of judgment, when Almighty God would be deciding the fate of His servants, then He would address the hypocrites thus: 'You should refer to those for whose pleasure you used to do good deeds in the world. Seek the reward for your deeds from them. Is it possible? (Certainly not).' " (Biharul Anwar).

### Hypocrite deceives himself.

Someone asked the holy Prophet as to how to get salvation on the day of judgment. The holy Prophet (S.A.W.S.) said: "The salvation lies in that one should not try to deceive Almighty God. For sure, if some one tries to deceive God, He gives him similar punishment in return; and takes away the faith from him. If a person has intelligence, he deceives himself and not God." Someone asked: "How can a person deceive God?" The holy Prophet (S.A.W.S.) said: "The person obeys God but his intention is to please someone else. You should fear God and keep away from hypocrisy. For sure hypocrisy is polytheism. For sure, on the day of judgment, the hypocrite would be called by four different names, i.e. o unbeliever!, o sinner!, o cunning !, o loss-sustainer ! your deed was futile and your reward has been lost; today you have no value; go and seek reward from the one for whom you acted." (Biharul Anwar).

The fire of hell is sorrowful about hypocrites.

Imam Muhammad, Baqir (a.s.) and Imam J'afar-e-Sadiq (a.s.) have stated: "For sure, if some one has performed a good deed with the intention of seeking God's blessings and reward in the hereafter, yet if the pleasure of other human beings is also sought through the same, then it would be considered as polytheism." (Biharul Anwar).

The holy Prophet (S.A.W.S.) has stated: "For sure, the hell fire and the hell dwellers cry due to the hypocrites." Some one asked: "O prophet of God, how does fire cry?" He said: "Through extra heat in which the hypocrites are burning."

The leader of the faithful Imam Ali (a.s.) has stated: "For sure, Almighty God sent down the prophet Muhammad (S.A.W.S.) so that he may guide them towards worshipping God and prohibiting them from worshipping human beings." (Safinatul Bihar).

Sometimes prayer drags a person towards fire.

Abu Baseer quotes Imam J'afar-e-Sadiq as saying that on the day of judgment a person, who used to worship God, would be brought forward and would be told that though he used to pray, yet his intention was that the people should praise him by saying how good his prayers

used to be. Then he would be thrown in the fire. Another person would be brought next who would be the one who used to recite the holy Quran. He would be told that his intention used to be that the people should praise him for his sweet voice and musical recitation. He would also be taken towards the fire. A third person would be brought in who had died while performing 'jihad'. He would be told that his intention for the holy war was that the people may say that such and such a person was very brave etc. He would also be taken to hell. The fourth person would be the one who used to spend lots of money in the way of God. He would be told that his intention was that people may call him generous. He would also be taken to hell. (La'ali al Akhbar, chapter 8).

There are many traditions, rather repeated narrations that a hypocrite is a polytheist. For the faithful, this should be enough.

#### Preference for devotion and curse for hypocrisy.

Many traditions tell us that the hypocrite would be a loser in the hereafter, would be deprived of the reward for his deed, would burn in the hell fire and may not get his desired benefit in this world as well. In other words, he wanted to be respected in this world but would not get that respect as well; rather he would get shame and disgrace. In the holy Quran, it is stated:

"He loses this world and the hereafter; that is a manifest loss." (22:11).

As against him, a devoted person, apart from the reward in the hereafter, would also be respected in this world. Imam J'afar-e-Sadiq (a.s.), while giving the exegesis of the following verse of the holy Quran:

"...Therefore, whosoever desires to meet his Lord, let him do good deeds, and associate no one in the worship of his Lord." (18:110)

said that a person who performs good deeds but not for the blessings of God, rather he does it to be praised by people and wishes that people should see and hear what he does so that he may gain popularity, he is the one who has associated others in praying Almighty God. After that the Imam (a.s.) said that every servant of God who keeps his good deeds hidden (performs them for the blessings of God only) is rewarded in this world as well and Almighty God in His grace makes these known. On the other hand, if a person hides his evil deed and does good to make a show, then, as time passes, Almighty God makes his bad deed known and he is disgraced.

True deed is reflected.

Imam J'afar-e-Sadiq (a.s.) has said that if someone

plans that he would please God even though his deed may be small, then Almighty God enhances the same and it is more visible to the people. On the other hand, if some one works hard, gets tired etc., yet his aim is to show off and be praised by the people, then Almighty God would make his deed look small (and people would hate him). (The book Kafi).

Show off from the angle of jurisprudence.

If someone is involved in major sins like 'polytheism in prayers', and intends to sincerely repent, then first of all he should be really ashamed, then he should firmly determine not to commit such a sin again in future; next he should resolve to pray only Almighty God. That means that first he should repent and seek forgiveness from the Exalted God, then he should perform all those prayers not properly performed earlier, whether part or full prayers were hypocritical, with someone other than God in mind. For example, if someone pays obligatory zakah in obedience to Almighty God's command, yet he either wanted to get some benefit from the receiver or waiver of some loss or he paid zakah due to the fact that the receiver was an elderly or respectable person, then it is binding that he should pay the full amount of Zakah again purely for the blessings of God.

Whether part of the prayer is for show or the whole of it, does not make any difference. In fact, even if a

*desirable deed like 'qunoot' is performed hypocritically, then it should be solemnly repeated. If the prayer is performed for show, like joining the congregational prayers, or sitting in the first row or saying prayers at the earliest time (with the same intention), then such prayer is null and void.*

### *Hypocrisy in matters other than prayers.*

*There are no clear commands about hypocrisy being prohibited in purely worldly affairs, which are not part of worship. Therefore, the learned jurists have not given any judicial verdict about the same. However, the path to salvation is that the faithful should avoid hypocrisy in all cases - even in the permissible ones. The main source for hypocrisy is the worldly wealth, respect and love. When one acquires the bad habit of love of world and its wealth and one gets hardened in it, then slowly hypocrisy takes route in worship of Almighty God as well.*

*The late Faiz Kashani (r.), in his book 'Mahejjatul Baiza' says about hypocrisy in worship and non-worship: 'There are five types of deed in hypocrisy -*

- (1) relating to body,*
- (2) physical and dress-related,*
- (3) related to words,*
- (4) activity-related, and*

(5) following some one and related to external issues.

Each one of these either refers to worldly issues or the hereafter. Each type is discussed below.

(1) Body-related hypocrisy.

By body-related hypocrisy in prayers is meant that a person may make his body weak and say that due to the fear of God, remaining awake at night, less sleep and less food, the body has become weak, or he may keep his lips dry so that people may think that he is fasting, or he may show to be busy in matters related to hereafter so that people may consider him very pious. The other type of body-related hypocrisy is that a person may make himself physically strong, smart etc., with the intention that people may like him.

(2) Physical and dress-related hypocrisy.

To get the moustache shaved with the intention that people may consider him to be strictly following the religious commands, or to walk gracefully and to show the mark of prostration on the forehead, or to wear torn out dress to show that he has given up the worldly pleasures, etc. All these refer to hypocrisy related to hereafter.



*Hypocrisy in worldly issues is that a person may put on very fine dress etc. so that people appreciate the same.*

#### *Hypocrisy in words.*

*If a person moves his lips to show that he is praying or starts lecturing others to show his learning and superiority or he narrates the commands of Allah regarding what is obligatory and what is prohibited, but he is not sincere in either of these, then all this will be taken as hypocrisy in issues relating to hereafter.*

*Similarly, to show the people his excellence so that people may respect him and accept his learning, or to express an opinion with the intention that people may consider him well informed and knowledgeable, or to flatter each and every person and to express verbal kindness with the intention that people may like him a lot, are all forms of worldly hypocrisy.*

#### *(4) Hypocrisy in deed.*

*To recite long chapters from the holy Quran in prayers before the people, to lengthen 'ruko'oo' and prostration, to show that one is deeply engrossed in prayer, to keep obligatory and desirable fasts, to perform hajj and other pilgrimage, to offer feasts, to give charity, with the*

only intention that people may consider him a religious person who worships a lot, are all deeds regarded as hypocrisy in deed related to hereafter.

To spend money in a gathering, etc., according to the people's wishes, so that people may consider him generous, or to invite a large number of persons in parties, etc., are the deeds which are considered hypocrisy in deeds related to worldly affairs.

(5) Hypocrisy related to external issues.

The previous four types of hypocrisy were concerned with the self of the person. The fifth type of hypocrisy refers to external issues related to this world and the hereafter. The example of such hypocrisy towards the hereafter is that of a person who sits in the gathering of the pious and learned persons just for show, without the real intention to learn something from them, or he may go to meet those persons or invite them at his home to show to the people that he keeps their company. Similar is the hypocrisy in worldly affairs, like frequent visits to the rulers or kings so that people may be impressed by his connections and he may thus cheat the simple persons and gain some benefit.

Hypocrisy depends on intention.

Be it known that hypocrisy actually depends on the

real intention of the person. In other words, every deed done to show to the people or to attain a higher status in their eyes or to please them, is hypocrisy, whether it relates to worldly affairs or to hereafter. In the above five examples, hypocrisy is not attracted unless a person determines to commit hypocrisy. For example, cleanliness with the intention of obedience to God or to please Him is prayer, while if it is for show, then it is hypocrisy. Similarly, to put on fine dress or to construct a decent house, if done to thank the blessings of God is prayer while if it is for show, then it is hypocrisy. (For a detailed study of this topic, i.e. hypocrisy, refer to the book 'The Submissive Heart' by the same author).

### Severing the ties of kinship.

One of the major sins is severing the ties of kinship. It has been explained by Hazrat Imam J'afar us Sadiq (A.S), Imam Moosi Kazim (A.S.), Imam Ali Reza (A.S.) and Imam Muhammad Taqi (A.S.). The Holy Quran has mentioned such people hellish and cursed by Allah. Such people are told to be those who are at a loss.

Imam Zainul Abedeen (A.S.) says: 'Beware of those who sever kinship because I have found such people cursed at three places in the Holy Quran':

1. In the chapter 'Cow' (Al-Baqarah) Allah says:

*'Those people who break the solemn promise which they made with Allah, they sever that relation which He ordered to join. (It is severance with kith and kin). They create trouble on earth and these are the ones who would be at a loss.'*

In Quranic terms loser (*khasir*) is a person who would be doomed on the day of judgment. The next two verses also denote that one who severs the ties of kinship is a cursed one.

2. In the chapter Thunder (*Raad*), it has been said that those people who break their solemn promise with Allah (*sever with kin*), which has been ordained by Him, are the mischief mongers on earth, who are cursed by Allah and their abode is wretched.

3. It is said in the chapter Muhammad (S.A.W.S.):  
*'Can it not be expected from you that you would create trouble on earth and sever the ties of kinship if you are made the patron of the people? This is done only by those people who have been cursed by Him and they have been made deaf and blind.'*

Condemnation of the severance of ties with kin as found in the Traditions.

There are many traditions in connection with the severance of the ties of kinship. Some of those are

mentioned here. The Prophet (S.A.W.S.) says: 'Beware enmity amongst yourselves (specially the enmity between kin) is ruinous. I do not mean falling of hair from head, but the destruction of your faith.'

Imam J'afar Sadiq (A.S.) says: 'Beware of "Haliqa" because it slays people.' The reporter asked him what was the meaning of "Haliqa"? The Imam (A.S.) replied: 'It was severance of ties with kin.'

#### The worst act in front of Allah.

A person came in the presence of our prophet (S.A.W.S.) and asked: 'What was the worst act in front of Allah?' In reply our Prophet (S.A.W.S.) said: 'To regard anyone a companion of Allah.' That person asked: 'What was the next worst act?' The prophet (S.A.W.S.) replied: 'Severance of the ties of kinship.' The person asked again about the act which was the worst after that. He (S.A.W.S.) replied: 'To tell people to do bad deeds and hold them back from doing a good deed.'

#### To do a good deed in reply to the bad deed of a relation.

A person complained to Imam J'afar us Sadiq (A.S.) about his own relations. The Imam (A.S.) told him to cool down and suggested him to do a good turn to them. The man told Imam (A.S.) that his relations were giving him all sorts of trouble and there was no bad deed which

they did not do to him. Then the Imam (A.S.) asked him whether he wanted to sever the bond of kinship with them? Did he like not to be kind to them? If he had behaved in such a way, Allah would not be kind to him.

Allama Majlisi (r.a.) said that if you were kind to your bad relations, they would feel it one day and repent for their behavior. The blessing of Allah would help all the relations. If your bad relation did not repent, then the blessing of Allah would be always with you. It shows that we should always be kind to our relations though they had severed the ties of kinship with us. The Prophet (S.A.W.S.) has told that we should be kind to our relations though they had severed the ties of kinship and have nothing to do with you.

Imam J'afar us Sadiq (A.S.) says that there are those bad deeds which the doer of those sees their result before leaving the world. The first bad deed is cruelty. The second is severing the ties of kinship and the third is the false swearing.

The death approaches because of severing the ties of kinship.

Hazrat Ali (A.S.) says in one of his lectures: 'I seek the refuge of Allah from those kin who make the death nearer to me.' A man asked: 'master, is there any sin which causes the death to come sooner?' The Imam (A.S.) said: 'Yes, severing the ties of kinship. Those families

*which live together and take care of one another get the blessing of Allah. And those families who cut off the ties and live apart, they are deprived of His blessings. Their lives are shortened despite their piety.'*

*All died because of severing the ties of kinship.*

*A companion of Imam J'afar us Sadiq (A.S.) complained to him about his (the man's) relations. They were his first cousins (from his father's side) who had bothered him a lot. The house which belonged to him was taken away from him. He was given just a room to live in. If he were complaining to the state, he would get everything back from them. The Imam (A.S) advised him to be patient. The man returned satisfied. In 131 Higri all his relations died as a result of an epidemic. Once the same companion went to see the Imam (A.S).The Imam (A.S) enquired him about his (the man's) relations. The companion replied, by Allah all have died. The Imam (A.S) said "It happened just because they were unkind to you and they had ignored your rights and had severed the bonds of kinship".*

*Deprivation from the Blessing of Allah.*

*Imam J'afar us Sadiq (A.S) reports that the prophet of Allah (S.A.W.S) said: "When people declare about their knowledge and don't act according to it, profess their love*

*but hate in their hearts and sever the ties of kinship, at this point Allah deprives them of His blessings, their wisdom becomes vain for them and their foresight is of no avail to them.*

*The prophet of Allah (S.A.W.S) says: "Out of all the sins cruelty and severance of the ties of kinship are such sins that the person who commits them, Allah punishes him severely in this world and a greater punishment is stored for him on the day of judgment."*

*At another place the Prophet (S.A.W.S.) said, 'A person who severs the ties of kinship will not enter in paradise.'*

*Jaber s/o Abdullah has learnt from Imam Muihammad-e- Baqir (A.S) and who received it from the prophet (S.A.W.S) that: "Gabriel reported me that the fragrance of the paradise will be smelt from a distance of thousand years (light years), but the disinherited person, one who severs the ties of kinship and the old raper will not feel it. Nay the fragrance of paradise will be smelt from a distance of two thousand light years, but the disinherited and one who severs the ties of kinship will not be able to feel it.'*

*Our prophet(S.A.W.S) said that no dua (request to Allah) is accepted as a result of severance of the ties of*



kinship.

The prophet (S.A.W.S) has said that Allah will pardon every one on the Night of Qadr except drunkard, disinherited, severer of the ties of kinship and one who has enmity for a momin.

Bond of kinship is a must.

Allah says, 'Be afraid of transgressing My orders through which you request My favour and beware of severing the bonds of kinship.' The most important point to ponder upon in this verse is that Allah has mentioned His fear with the fear of family affairs- having bonds with kith and kin.

Imam Muhammad Baqir (A.S) has said the same thing in the Tafseer (explanation) 'Majmaul bayan'. Imam J'afar Sadiq (A.S) in 'Osool-e-Kaafi' has explained the above verse in this manner that 'Arham' means all relations not only the close ones. No doubt Allah has ordered to have bonds with all relations. Bonds of kinship are so important that He has mentioned them with His own name.

Bonds of kinship and piety are equated with namaz and zakah.

Imam Ali Reza (A.S) has said that Allah has mentioned three things with other three things in the holy Quran.

1. The order of Namaz and Zakah is together. If some one offers his prayer and doesn't pay poor tax (zakah) when he is able enough to do so then his Namaz is not accepted.

2. He has ordered to thank the parents with his own thanks. If one doesn't thank one's parents it means he is not thanking Allah.

3. He has ordered to have piety and bonds of kinship. One cannot be a pious person if one doesn't observe the bond of kinship.

The Rights of relations and easy accountability on the day of judgment.

Allah has said in the Quran, 'of course Allah has ordered for justice and doing good turns to others. He has also ordered to give help to the relations.

It has been said in Chapter Thunder (R'ad) 'Those

people who keep the bonds of kinship as has been ordered by Him and also are afraid of rigid accountability on the day of judgment.'

The above mentioned meanings of the above verse clearly indicate that the bonds of kinship if kept help in the accountability on the day of judgment. Imam J'afar Sadiq (A.S) also has explained the above verse, that bonds of kinship make easy the accountability.'

A relation of Imam J'afar Sadiq (A.S) who was Imam's (A.S) enemy.

Imam J'afar Sadiq (A.S) told in his last will, 'Give seventy dirhams to my cousin Hasan Fatus.' Some one asked him (A.S) why he was so kind to a person who had attacked him (A.S.) with a sword'?

Imam (A.S) told in reply, 'Don't you want me to be included among those persons about whom Allah says that they keep the ties of kinship. There is no doubt about it that Allah has created paradise and made it clean and full of fragrance; its fragrance can be felt from a distance of 2 thousand light years, but a disinherited person and one who cuts the ties of kinship are deprived of it.'

### Traditions about the ties of kinship.

There are many traditions regarding the ties of kinship being a must. One of the traditions which was told by the prophet of Allah (S.A.W.S) and reported by Imam Muhammad Baqir (A.S) goes like this: 'I advise my followers who are present here and one not present and their coming generations who are still in the wombs of their mothers and the backs of their fathers that they must keep the ties of kinship even with those who live at a distance of one year. Because the ties of kinship is the most necessary part of the religion and which has been ordained by Allah'.

The person who keeps the ties of kinship can easily walk on the Bridge of Sirat.

Imam Muhammad Baqir (A.S) cited from Abuzar Ghafari (R.A) who has reported from the prophet of Allah (S.A.W.S), 'sirat (there is bridge over the hell on which every one has to walk on) will have the ties of kinship and deposits on its both sides, those who keep the ties of kinship and return the deposits will pass easily over the bridge of sirat. Those who sever the ties of kinship and embezzle the deposits will fall straight in the hell and their other good deed would be of no avail to them.'

### The benefits of keeping the ties of kinship in this world.

There are many traditions regarding the benefits of the ties of kinship in this world i.e. longevity of life, delaying of death, repulsion of miseries, increment in sustenance, relief from the poverty and the enlargement of the progeny, etc.

Three traditions of our prophet (S.A.W.S) have been reported by Imam J'afar Sadiq (A.S) in the court of Mansoor-e-Darwaniqi.

1. 'Allah let a man to live for thirty years instead of dying just after three years because he had kept the ties of kinship. It also can happen as a result of severance of ties of kinship, but one could die just in three years instead of living for thirty. Our prophet (S.A.W.S) also added that Allah erases anything He likes and writes any thing He wishes. Allah changes in the circumstances of the people if He wishes.'

2. Paying the rights of relations enlivens the homes and increases lives whether the man who does this is a sinner.'

3. Ties of kinship makes the accountability easy and protects from the sudden death.'

Imam J'afar Sadiq (A.S) told Maiser, 'The time of your death was postponed by Allah several times because of your keeping the ties of kinship and helping your relations.'

Ties of Kinship are the cause of prolongation of life.

It has been reported about Imam J'afar Sadiq (A.S) that he told Maiser that his life was really prolonged. And asked him what had he done? Maiser answered that he used to work as a labourer when he was young and the wages was only five dirhams which he gave to his uncle. Once Yaqub Maghrabi visited Imam Musa ibne J'afar Sadiq (A.S) to whom Imam (A.S) said: 'you had an argument with your brother about a house and both of you exchanged swearing words at each other and had a cut off. Such act is not in my religion nor in my forefathers' religion. So you must be afraid of Allah. Be afraid of His wrath; death will separate you as a result of this; your brother will die in this journey and you will repent.

That person (Yaqub) said, 'my master I may die for you. When am I going to die?' Imam (A.S) replied, 'your death was nigh, but as you did a good turn to your aunt and kept the ties of kinship, your life has been prolonged for twenty years (or months).' It happened as Imam (A.S) had told that his brother died during the journey and was buried there.

The benefit of keeping the ties of kinship on the day of judgment.

Keeping the ties of kinship benefits one not only in this world, but also in the hereafter. One gains spiritual heights too. Imam J'afar-e-Sadiq (A.S) says, 'keeping the ties of kinship elevates the moral standards; creates generosity (because one who keeps the ties of kinship has to be gentle with one's own relations). As a result of the repetition of gentle behaviour this becomes the habit of that person. As a result of being good to one's own relations and helping them the person becomes generous. The mind (jealousy, enmity and other sins) becomes clean and pure.'

Keeping the ties of kinship is the cause of acceptance of all good deeds.

Imam Muhammad Baqir (A.S) says that all the deeds of a person become pure as a result of keeping the ties of kinship. (It means that whatever act is done by a person who keeps the ties of kinship becomes perfect and in this way they are accepted by Allah). His wealth increases, miseries and calamities are repulsed. The accountability on the day of 'judgment' becomes smooth and the death also distances from such a person.'

Hand of friendship towards a person who cuts the ties of kinship.

Hazrat Syed Sajjad (A.S) says: There are two acts which are regarded the best by Allah. One of them is the action leading a person towards the assembly which is for 'jihad' or congregational prayer. The other act is that which lends the hand of friendship towards a person who wants to sever the ties of kinship. The prophet of Allah (S.A.W.S.) says: 'No doubt there is a place in paradise which is reached only by three kinds of persons, first one is the just leader (Imam), second the keeper of the ties of kinship and the third is such a man of family who is patient despite hunger and poverty.

Good return (sawab) of keeping the ties of kinship.

Once the prophet of Allah (S.A.W.S) described the good return (sawab) of keeping the ties of kinship in this manner: "If a person approaches his relation to help him with his money and blood to fulfill the duty of being his kin, Allah grants him (the person who acts like this) the reward equal to forty martyrs. At each step four thousand good deeds are awarded. His position is elevated and he is regarded like a person who had prayed Allah for hundred years."

At another occasion our prophet (S.A.W.S.) declared: "The sawab of giving alms for the sake of Allah is 10 times and for lending money is 12 times (because loan



doesn't mar self respect); doing a good turn to the co-religionists is 20 times and keeping the ties of kinship (being good to relations and paying their rights) is 24 times."

The meanings of keeping the ties of kinship and their severance.

As there are no special meanings found in the Holy Religious laws for keeping the ties of kinship and their severance, so whatever is generally understood by the public is regarded proper. The relations from the father's side and also from the mother's side, direct relations or indirect one (distant relations) are all considered relations. Also the descendants of the daughter also are respectable. 'They Keep those ties (the ties of kinship) which have been ordained by Allah.' Quranic verse -(its meaning)

Uroa s/o Yazeed asked the meanings of this verse to Imam J'afar Sadiq (A.S). He (A.S) said: It means to keep the ties of kinship with all whether they are Mahram (Ladies can come in front of such men without a veil) or Na-Mahram (the ladies shouldn't come in front of such men without a veil) close or distant relations or they are related after many generations.

There is no difference between a rich or poor relation.

Generally people regard rich or famous relations as their kin and treat them in a good manner, but to a poor relation the treatment is just the opposite and the poor person has nothing to do with them. The holy religious law doesn't differentiate between the poor and the rich relations. Proximity of relationship enhances the responsibility. His/her rights are considered to be very important.

What is the ties of kinship?

Whatever proper action is taken by one for one's relations is understood as keeping the ties of kinship. To greet (say salam) one's relation, which is a very ordinary thing, or returning his greeting in a proper way is also regarded as keeping the ties of kinship.

Imam J'afar Sadiq (A.S) has said that keeping the ties of kinship and good turns to your co-religionists helps in the accountability at the day of judgment and also keeps away from sins. Therefore you must keep the ties of kinship and be good to your co- religionist. That deed could be as ordinary as greeting warmly or returning the greeting.

'Keep the ties of kinship. It could be as little as offering a glass of water,' said our sixth Imam (A.S)

### The degrees of keeping the ties of kinship.

The second martyr (R.A) tells about the degrees of keeping the ties of kinship in this way. Traditions confirm to it that the ties of kinship means treating other in such a way as we treat ourselves. We must wish the same things for our relations what we wish for ourselves. the second thing that we can do for our relations is to help them in their difficulties. To benefit them is the third act which we can do for our relations. It means that we must try to be beneficial to them in legal and proper ways. (It could be providing a job or finding a business for them; by teaching religion and by becoming a source for their salvation on the day of judgment) the fourth thing is being good to the wards of those relations whose responsibility he has to provide food to them (i.e. the wife of his brother and step mother for whom his brother and father are responsible respectively) is greeting them to a lesser degree, is sending your good wishes to them. The lowest of these all is to pray for one's relations in their absence and encouraging them in their presence for doing any good deed. \*

### What is meant by severance of the ties of kinship?

As 'keeping the ties of kinship' are understood by the judgment of the people, in the same manner 'the severance of the ties of kinship' are judged. If not changing greetings, turning away faces, not being at talking terms

and not having any regarded are considered 'severance of the ties of kinship' by others, then it means that. And also not replying to a letter, not visiting, not going to see while one is ill and not to go to see when one returns from the journey are regarded as neglecting the rights of kin then it is 'severance of the ties of kinship'.

The standard of severance of the ties of kinship for near and distant relations.

There is no doubt that the standard of keeping the ties of kinship and severing the ties of kinship is not the same for the public, in regard to near and distant relations. It may be that the same kind of act can be considered severance of kinship for one relation not for the others. The same manner of behaviour with a pious and learned person may be thought severance of the bonds of kinship and for the other it may not be regarded so. In case of doubt one must shun from behaving in a manner one does because there is a fear of crossing the boundaries of the realm of 'major sins'.

Looking down at the poor relations is also severing the tie of kinship.

Worst type of severance of the ties of kinship is misbehaving with the poor relations; despite being wealthy and holding a place of importance in the society, not t

regard them as relations and also to be conceited in their presence, but behaving properly with the rich ones; such a person is not keeping the ties of kinship, but obeying the idol of wealth. That person has great regard for such a wretched world. It cannot be called keeping the ties of kinship.

How far keeping the ties of kinship is a must.

If the behaviour of a person with his relations is taken as severance of the ties of kinship, then he must change his attitude to them so that the ties of kinship are observed which are ordained, for example if a poor relation cannot provide his own daily requirement and requests his own well to do relation to help him for medical treatment or to pay back a loan then it is an obligation for the rich relation to grant the request. If the rich relation did not help his poor relation then he severed the ties of kinship which is a sin.

If one comes to know that one of his relations is in need of a certain thing then one must provide it if one can afford. In case there is a fear of becoming poor, facing difficulties and miseries then it is not a must for one. If there is a doubt of committing a sin while keeping ties of kinship then also it is not obligatory. For example, a relation of a person who keeps the ties of kinship, returns from a long journey, goes to see him (which is necessary in

the eyes of the people), is forced to commit a sin (i.e. listen music or to see the faces of na-mehrams) then to keep the ties of kinship is not necessary.

The standard of keeping the ties of kinship and its severance.

If there is any doubt at a juncture whether keeping the ties of kinship is obligatory or not, then it must be left to the judgment of the people. If the people regard it severance of ties of kinship, then one mustn't act upon it. In short, the voice of the public is the standard for 'keeping the ties of kinship' and 'its severance'. Not to say salam (greeting), not doing a little good deed, not helping in need of a minor help and also not going to visit (to one's relation) are regarded severance of the ties of kinship and doing them are considered keeping the ties of kinship.

Keeping the ties of kinship is optional for some relations if it is not obligatory.

Often it has been found that if one relation severs the ties of kinship with the other then the other retaliates in the same manner. The other relation justifies his own action, but this is 'haram' or not permitted according to the code of Islam. Our prophet (S.A.W.S) says 'do not sever the ties of kinship with your relation even if they don't keep the ties of kinship'.

An edict of Imam Jafer Sadiq (A.S).

Abdullah s/o Sunaan (R.A) says that he reported to Imam Jafer Sadiq (A.S) about his (Abdullah) desire of keeping the ties of kinship with his cousin, but that cousin wanted to sever the ties of kinship. 'We desires to have close connection with him, but the cousin does not want. Now as a result of this attitude of the cousin we desire to severe the ties of kinship with him. Do you allow me to do so'?

Imam (A.S) said 'remember, if you keep the ties of kinship with your relation despite his negative behaviour, he may be impressed by your good action and begin to behave properly and fulfill his duty as a relation. In this way you both have the blessing of Allah. If you sever the ties of kinship with your cousin, you both will be deprived if His blessing'.

A good turn for a bad one.

The prophet of Allah (S.A.W/S) says: 'if someone is dishonest with you, you don't become dishonest with him; otherwise you be like him. Don't sever your ties with your relation even if he does. If you begin to have nothing to do with him then you will be like him'.

The prophet of Allah (S.A.W.S.) persuades us to be good to bad people and says: 'do you want me to tell you the things which are beneficial.' He was requested: 'please do so,' in the reply to the request he (S.A.W.S.) said these three qualities, firstly to have ties of kinship with one who severs them; secondly to give some one who deprived you; thirdly to pardon him who was cruel to you.'

Severance of the ties of kinship and 'Infidel or Muslim' relation.

The obligation of the rights of kinship are indicated in the traditions of the infallible, it doesn't matter if the relation is 'Shiah' or 'Sunni' pious and abstainer or corrupt and sinner, whether he is a Muslim or kafir, the ties of kinship are a must to be kept. If any Muslim relation becomes a kafir he still remains a relation. Ibne Hamid once asked Imam J'afar Sadiq (A.S) whether his non-Muslim relation had any rights of kinship or not? Hazrat (A.S) replied 'why not 'the rights of relations always remain (even if the relation is a kafir). If the relation is a Muslim, he has two rights, firstly because he is a relation and secondly being a Muslim.

Sixth Imam's Companion Dawood Ruqqi (R.A)

Dawood Ruqqi (R.A) said that he was, sitting in t company of the Imam (A.S) and he (the Imam (A.S) starte



speaking and said, 'O Dawood your actions were presented to me on Thursday. I was pleased to see that you kept the ties of kinship with your cousin. I also know that your keeping the ties of kinship (despite his severance of the ties of kinship ) will become the cause of his death'. The Companion (R.A) of Imam J'afar Sadiq (A.S) says, 'my cousin kept enmity with me. He was a very mean person. I went to Mukkah when I came to know about his poverty. I gave him enough money so that he could meet his both ends. This was the act which was presented to you (a.s.) and you (a.s.) reported to me about it'.

The behaviour of the sixth Imam (a.s.) with his relations who were his enemies.

The ties of kinship must never be severed with our enemies and kafir relations. To support this we find many examples from the lives of our Imams (a.s.) who treated those persons well who turned their backs from the rights of them (a.s.) and were blood thirsty enemies too, which is 'kufir'. The Imam(a.s.) told in his will that 70 dinars should be given to Hasan Iftus. Hasan Iftus was a relation of the imam (a.s.) who had pulled his sword towards the imam (a.s.) . The good behaviour of our Imam(a.s.) was due to the relationship. Abdullah s/o Hasan was a relation of the sixth Imam (a.s.) who was rude to Imam (a.s) and had quarreled with him (a.s). This man had asked the Imam (a.s.) to swear allegiance to his (Abdullah's) son. Despite

this rudeness Imam (a.s.) never did anything against him and didn't sever the ties of kinship with him. History has nothing to say anything contrary to this.

Imam's (a.s.) discourse with Abdullah Hasani.

One day Abdullah who met the sixth Imam (a.s.) in a street of Madina and started arguing with the Imam (a.s.) and told lots of things against him (a.s.) some people gathered there when they saw this. Imam (a.s.) was very gentle to him inspite of his severance of the ties of kinship by behaving rudely. The next day Imam (a.s.) went to his house to guide him to the right path. He (a.s.) told him that he (Imam) read a verse of the Quran the previous night which meant 'They are those people who keep the ties of kinship which have been ordained by Allah'. When Abdullah heard this he understood that the Imam (a.s.) was guiding him. He cried and said. 'I had forgotten this verse.' After this the Imam (a.s.) and Abdullah embraced each other.

The grief of Imam J'afar Sadiq (a.s.) for the cruelty to the Sadaat-e-Hasani.

When Mansoor-e-Dawaniqi put Abdullah-e- mahez and many other Sadaat-e-Hasani in the prison of Kufa, Imam(a.s.) was very much grieved though those people were against Imam(a.s.). He was grieved so much he was

bed-ridden for twenty days . He wrote and sent a letter to prison in Kufa expressing his grief and consoling them. He was in complete contact with them all the time. He cried on their imprisonment.

There is no harm in having the ties of kinship with some Kafir relations.

There is no doubt that according to Islamic injunctions having the ties of kinship is a must and its severance prohibited. Even having the ties of kinship with some kafir relations is not bad. But in fact there is no difference between Kafir and Muslim and in the same manner sinner and pious. No one must be confused at a ruling about having hatred with Kafirs then how can it be possible to have ties of kinship with them? The thing is having ties of kinship is a manifestation of good behaviour which people consider a proper act, but hatred is an inner feeling. One should keep the ties of kinship in practice though must keep hating the Kafir relations.

There should be no help to Kafir relations in their ruthless actions.

The severance of the ties of kinship becomes a must if by keeping the ties of kinship with a wicked or Kafir relation his wickedness and sins increase. Even if there is a possibility of decreasing his infidelity or sins through not maintaining the ties of kinship, still the ties must be

severed. This problem takes this form according to Nahi unil munkir (asking people not to sin). If by not keeping the ties of kinship infidelity and sins don't decrease or there is no chance of decrease, then not keeping the ties of kinship would be prohibited.

Abhorrence with the enemy of religion.

In another case severance of the ties of kinship becomes obligatory when an infidel or wicked relation is bent upon the enmity of Islam. In the chapter Mujadila 59 verse 22 Allah says 'you will not see those who believe in Allah and the day of judgment to be the friends of the enemies of Allah and the prophet (S.A.W.S.) even if they are their fathers, sons, brothers or of the same family'. This verse clearly mentions the severance of the ties of kinship is obligatory if the relation is an enemy of Allah, prophet (S.A.W.S.) or the religion (Islam).

To have the ties of kinship is obligatory if one is not an enemy openly.

Allah does not refrain you from doing justice and doing a turn to those who don't fight you and also don't drive you away from your homes. No doubt Allah is a friend of those who do justice. Allah refrains you from having friendship with those people who fought you because of your religion, drove you away from your homes

and helped those in this connection. Those people who are the friends of such persons are considered cruel. It means that if the relation is not openly the enemy then keeping the ties of kinship is obligatory.

You have to travel a long distance for keeping the ties of kinship.

It is optional in the code of holy religion that we must travel a long distance if needed for keeping the ties of kinship. The prophet of Islam (S.A.W.S.) told Hazrat Ali(a.s.) that he (a.s.) must go to a certain place which is at a distance of two-year journey if it is needed for doing a good turn to his (a.s.) parents. For keeping the ties of kinship with his (a.s.) relations he (a.s.) must travel to the place which is at the distance of one year's journey; for visiting a sick person you must walk a distance of one mile. You have to escort a funeral to a distance of two miles and for visiting your brothers in faith you should go to a distance of four miles.

It has been said previously that if a person goes on a journey to visit his relations, he gets the reward of 40 thousand good deed at each step he takes for this purpose, his 40 thousand sins are pardoned and he is elevated to 40 thousand ranks above his position.

Staying away from relations, but keeping in touch.

During his reign the leader of the faithful wrote to his (a.s.) workers 'to keep in touch with their own relations,

but must not live in their neighbourhood'. Late Naraqī has explained this sentence in his book 'Merajussaada' in these words, 'Living in the neighbourhood becomes the cause of hatred, jealousy and severance of the-ties of kinship'. It is very common nowadays. If the relations live apart, their friendship lasts longer. There is a saying in Persian 'Distance and friendship'. Distance and friendship go together.

### The ties of kinship with spiritual father.

Wise people know it perfectly well that a person has two types of abilities. One is spiritual and the other physical. For physical growth man has one's parents. The teacher infuses spiritualism for the rest of one's life. As a matter of fact, for achieving real life after death the teacher plays a major part. He is the spiritual father. Hazrat Muhammad (S.A.W.S.) has said that man achieves spiritual heights by having their love and obedience to them. This takes a man nearer to Allah. A man who enters the spiritual strong fortress of Hazrat Muhammad (S.A.W.S.) and Hazrat Ali (a.s) who were great teachers of spiritualism, he begins to show spiritual powers and hidden spiritualism manifests itself. The doors of knowledge and mysticism are opened upon him. Truth and wisdom come to his mind. He finds a clean sinless and humane life. Human spirit couldn't progress any further than animal form if those venerated personalities were not amongst the people; humanity, would not achieve its height if those

venerated personalities were not amongst the people.

The greatest blessing was the prophethood of the prophet of Allah (S.A.W.S.)

To achieve the perfect spirit a man must become the spiritual son of these most revered personalities and have love and devotion to them.

In chapter three Ale-Imran verse 164 we recite 'Allah showered a great blessing on the believer that He appointed a person (S.A.W.S) from their ranks who recites the verses of Allah and purifies their minds. He (S.A.W.S.) teaches them the book of Allah and things full of wisdom though they had gone completely stray before it'. This verse of the Holy Quran clearly explains the appointment of the prophet of Allah(S.A.W.S) by Him was a great blessing that He had made the believers indebted for this. Sending of a prophet like Hazrat Muhammad (S.A.W.S) was a great blessing of Him.

The love of Ahle Bait and worldly gains.

Yunus s/o Abdur Rehman told Imam J'afar Sadiq (a.s.),Allah has ordained us to love you respected members of the prophet's (s.a.) family. In my opinion this blessing (the love of Ahle Bait) is better than all things in this world and in the hereafter'. Imam (a.s) was displeased at this remark and said, 'you have thought it in a wrong way, the world and all it contain are nothing, some are for eating

and some for wearing, you have equated our love with mundane things whilst our love is indefinite and ever lasting'.

It was mentioned briefly under the title of 'the rights' of parents that one becomes disowned by spiritual father too. If one slackens in fulfilling his rights one automatically is disowned by him. Though it is not possible for everyone to fulfill the rights of a spiritual father, therefore an ordinary person must try his level best to be careful about the rights of these sacred personalities and admit his humility and worthlessness.

#### Who are the spiritual relations.

It is also obligatory to have ties of kinship with 'spiritual relations'. As severance of the ties of kinship are prohibited with the physical parents and other relations in the same manner it is prohibited with the spiritual parents. The prophet (S.A.W.S.) and Imams are on the top list of the spiritual parents. There are two kinds of the spiritual relations, one the descendants of the progeny of the prophet (s.a.), which means the chain of Sadaat. The other kind of spiritual relations are 'Believers' and 'shiahs'. They are all the spiritual children of the revered spiritual personalities. As a result of this they are all brothers to each other. The Holy Quran has mentioned this in chapter Hujrat 49 verse 10 'All Momins are brothers to each other'. They are a link of the big chain of the spiritual father (S.A.W.S)



### The Rights of Sadaat.

Allama Hilli compiled a book called 'Qawne-dul Ahkam' for his son Fukhrul Mohaqqaqeen. At the end of this he has advised his son in this manner, 'your duty should be to have the ties of kinship with the pure offspring of sadaat. Allah has ordained that love and friendship with them is the reward to our prophet (S.A.W.S.) for performing the task which he (S.A.W.S.) was ordered by Him. The holy Quran says this in sura Shoorah 42 verse 22, 'O prophet (S.A.W.S.) say I do not want any reward for the work of prophethood save the love of my relations (members of my household)'. One of the traditions of our prophet (S.A.W.S.) goes like this. 'I will recommend to Allah for His blessing for four types of persons, though they might have done all the sins of all the people in the world: (1) A person who helps my progeny and their offspring, (2) a person who helps them with money when they were in monetary difficulties, (3) a person who expressed his love to them in words and in deeds as well, and (4) a person who helped them in their need when they were homeless or in the captivity of their enemy.'

Is there any right of our prophet (S.A.W.S.) on any one ?

Hazrat Imam J'afar Sadiq (a.s.) has said that crier would cry on the day of judgment 'O, people be quiet because the prophet (S.A.W.S.) wants to say something'. The prophet (S.A.W.S.) would stand and say 'stand up any one who has done any good turn to me. I want to pay it back'. All the people would say with one voice, 'our parents should be sacrificed for you, we have no right or

reward for doing any good turn to you or any good deed to you. In fact good acts were to all the creatures by Allah and you (S.A.W.S.)  
Service to sadaat and a high place in paradise.

The Prophet (S.A.W.S.) would say 'I am indebted to all those people who provided help or shelter to any of my 'ahle bait' or did a good turn to them, clothed them while they were hungry. Stand up one who did any of these things'. Then some people would stand up who had done such deeds.

Allah would declare: 'O Muhammad O my beloved, I have apportioned the reward of good deeds to them just for your sake. They will get a place in paradise which you (S.A.W.S) like for them." Allah will keep them in the neighbourhood of the prophet (S.A.W.S) and His (S.A.W.S.) progeny (a.s.) there will be no veil between them.

The rights of the co-believers.

There are many traditions regarding the rights of momineen and co-brethren of the faith, but we would present here a few. Moallah s/o Khunais asked Imam J'afar Sadiq (a.s.) about something. The question went like this: what are the rights of brothers in faith '? Hazrat (a.s.) replied, 'There are seven obligatory rights of a momin (believer) .If some one neglects even one them, one becomes disobedient to Allah and he doesn't get any thing from

Him'. Moallah asked, 'what are they'? He (a.s.) replied, 'I am afraid you may remember them, but will not act upon them.' Moallah said, 'Allah willing this will not happen'.

Imam Jafer Sadiq (a.s.) told, 'The most easy out of them is you wish for other what you want for yourself and don't wish for other which you don't like for yourself'.

Imam (a.s.) has explained other six rights in this manner:

The second right is, 'you should abstain from enraging him. Try to get his consent and accept what he says'.

The third right is, 'you help him with your life, wealth, tongue, hand and feet'.

The fourth right is, 'you guide him and tell him such things which can lead him to his good'.

The fifth right is, 'Don't eat to your fill if your brother in faith is hungry. Don't quench your thirst if he is thirsty. Don't wear nice clothes if he cannot afford to have such clothes.'

The sixth right is, 'If you have a servant then send this one to him to do some of his (brother in faith's) work'.

And the seventh right of a brother in faith is, 'If he

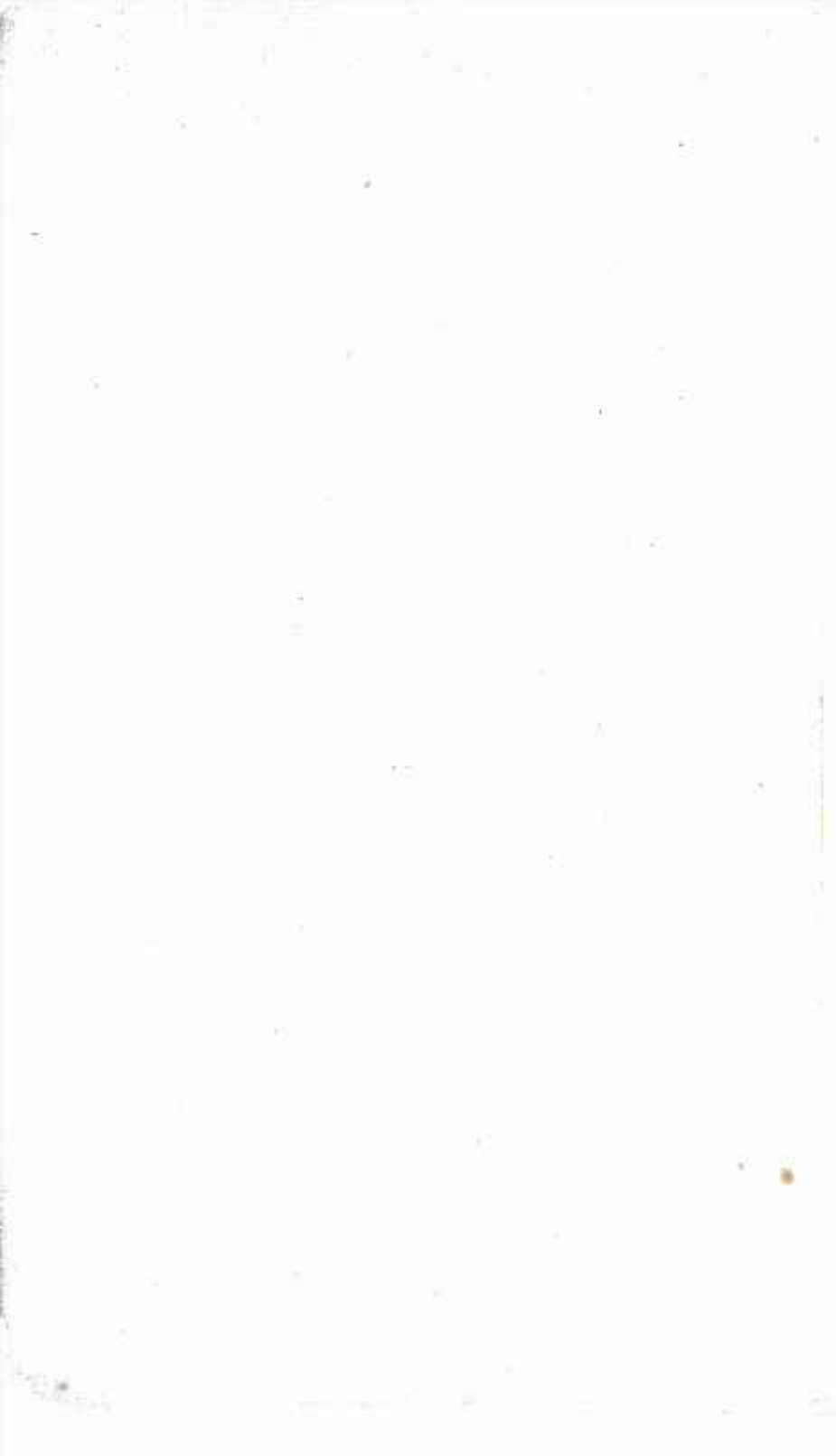
swears for something you must accept it. Accept his invitation. Go to see him if he falls ill. Attend his funeral if he dies. If you come to know about his needs help him before he asks you for help'.

Keeping the ties of kinship with the Imams (a.s.)

Imam Ali Reza (a.s) has said, 'if you cannot visit (pay homage at their shrines ) us, then you must see our good and loving friends. In this way he will get the reward equal to one which he would get by visiting us. If he wants to have the ties of kinship but fails to do so then he must keep the ties of kinship with our pious friends. This act will help him in getting the reward equal to keeping ties of kinship with us. To have respect and esteem for a brother in faith is like respecting the spiritual father (the infallible leaders). In the same manner the insult of a brother in faith is like insulting the spiritual father (the infallible leaders).

Because of this, far reaching effects have been told for such an action.

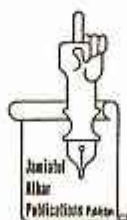
As this discussion is getting very lengthy we are avoiding going in more details about this topic. We pray to Allah so that He may help us in keeping the ties of kinship. He also may help us in fulfilling the duty of looking after the right of other people.





## OUR ENGLISH PRESENTATIONS.

- 1) THE MAN WHO SHAKES THE WHOLE WORLD Part 1-& 11.
- 2) JOURNEY OF THE UNSEEN WORLD.
- 3) ARE YOU FREE OR SLAVE ?.
- 4) CONTEMPORARY MAN & SOCIAL PROBLEMS.
- 5) ISLAMIC DOCTRINES.
- 6) EASY ISLAMIC DOCTRINES.
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