

THE MODEL OF THE GNOSTICS

USWAT AL-ĀRIFEEN

(Biography of Ayatollah Bahjat)

By

● **Mahmoud al-Badri**

Translated by

● **Yasin T.al-Jibouri**

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Translated from the Arabic

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Yasin T. al-Jibouri

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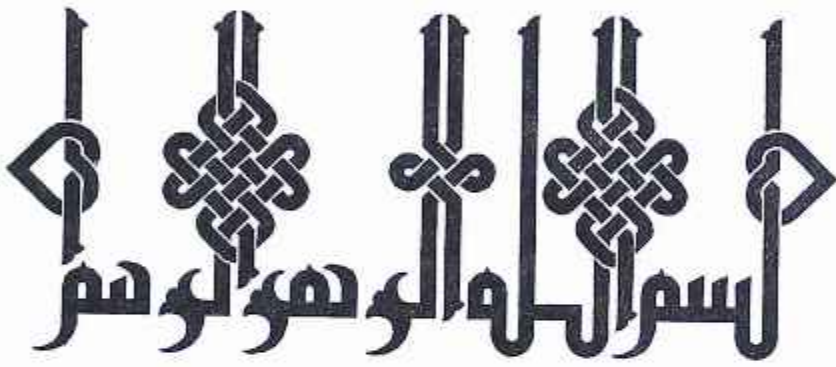
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*In the Name of Allāh, the most Gracious, the
most Merciful*

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PUBLISHER'S PREFACE

Ansariyan Publications, publishers of quality Islamic literature in various languages, is pleased to present this book to you which is one of the translated works of our brother, Yasin T. al-Jibouri. We have already published a number of books written or translated by al-Jibouri and are pleased to add this one, too, to the list. The first book written by al-Jibouri which Ansariyan published in 1421 A.H./2000 A.D. was *Fast of the Month of Ramadān: Philosophy and Ahkām* followed by *Allāh: The Concept of God in Islam* and *Kerbala and Beyond*. This book is one of his numerous translations.

Our readers often ask us to introduce the authors or translators to them; therefore, we are providing you below with a brief introduction of the translator of this book as follows:

Al-Jibouri was born in Baghdad, Iraq, in 1946 and lived most of his life in holy al-Kadhimiyya city. He obtained his B.A. in English on June 30, 1969 from the College of Arts, Baghdad University, and his M.A. in English from (then) Atlanta University (now Clark-Atlanta University), Atlanta, Georgia, on December 20, 1978, and in March of 1988 a Certificate with Honors in Microprocessors and Microcomputers from N.R.I. of Washington, D.C. in addition to three certificates in electronics and programming, including advanced programming, writing more than 100 programs.

He taught English as a second language at high schools in Iraq, a vocational institute in Saudi Arabia, and a University in the U.S. He edited and revised three English translations of the Holy Qur'ān: 1) by S.V. Mir Ahmed Ali, 2) by A. Yusuf Ali, and 3) by M.H. Shakir. He also edited several newsletters and magazines, including *Middle East Business Magazine*, a high quality business magazine headquartered in Arlington, Virginia, U.S.A., of which he became Senior Editor. Among the books he edited are:

- 1) *Socio-Economic Justice with Particular Reference to Nahjul-Balagha* by Dr. S.M. Waseem,
- 2) *A Biography of Leaders of Islam* by Sayyid Ali Naqi Naqwi, English translation by Dr. Sayyid Nazir Hasan Zaidi,
- 3) *Your Kalima and the Savior* by Wajahat Hussain

He is the first person ever to translate works of the martyred economist Imam Ayatullāh Muhammad Bāqir al-Sadr such as:

- 1) *Contemporary Man and the Social Problem*,
- 2) *A General Outlook at Rituals*,
- 3) *The General Bases of Banking in the Muslim Society*, and
- 4) *What Do You Know About Islamic Economics?*

He also translated and/or published numerous titles; among them are:

- 1) *A Biography of Muhammad Bāqir al-Sadr*,
- 2) *The Form of Islamic Government and Wilāyat al-Faqeeh*,
- 3) *About the World Political Situation From a Muslim's Viewpoint*,
- 4) *Our Faith* by Sayyid Muhammad Husain al-Jalali,
- 5) *A Biography of Imam al-Rida* by the late Shaikh Muhammad Jawad Fadlallah,

Publisher's Preface

in addition to a large number of political tracts, pamphlets, translations, and newsletters.

His translated works include the following:

- 1) The first four volumes of the series titled *Al-Islam Risālatuna*,
- 2) *Al-Muraja'āt: A Shi'i-Sunni Dialogue*, the first authentic English translation of *Al-Muraja'at* by Imam Sayyid Sharafuddeen Sadrud-Deen al-Musawi,
- 3) *Al-Shi'a hum Ahl al-Sunnah* by Dr. Muhammad al-Tijani al-Samawi,
- 4) *Al-Maqtal* (the martyrdom epic of Imam Husain) by Abd al-Razzaq al-Muqarram's book.

He also translated the following titles originally authored in Arabic by Rachad el-Moussaoui:

- 1) *Best Month, Best Night*;
- 2) *The Book of Istikhāra*;
- 3) *Weapon of the Prophets*;
- 4) *Miracles of the Holy Qur'ān*; and
- 5) *The Great Names of Allāh (Asmā' Allāh al-Husna)*. These titles do not carry the Translator's name, however.

He translated 2 books by the late Grand Ayatullāh Muhammed al-Shirazi: 1) *Canon: A Glimpse at the Islamic Law* and 2) *The Pathway to an Islamic Revival*.

He wrote several articles for *Islamic Monitor*, bulletin of the Islamic Research & Information Center.

He has written eight books:

- 1) Volume One of his autobiography titled *Memoirs of a Shi'a Missionary in America: Two Decades of Da'wah*.
- 2) *Fast of the Month of Ramadān: Philosophy and Ahkām*.
- 3) *The Ninety-Nine Attributes of Allāh*.
- 4) *Mary and Jesus in Islam*.
- 5) *Allāh: The Concept of God in Islam*.
- 6) *Muhammed: The Prophet and Messenger of Allāh*.
- 7) *Ghadir Khumm: Where Islam was Perfected*, and
- 8) *Kerbala and Beyond*

He was quite active in Islamic Da'wa work in the United States. He founded the Islamic Society of Georgia, Inc. (Atlanta, Georgia) in 1973, the Islamic Revival Movement in 1980, the International Islamic Society of Virginia, Inc. in 1982, and the *Iraq News Monitor* in 1992. Edited *Islamic Affairs* newsletter from January 1974 – June 1989.

On September 3, 2003, he returned to his homeland and resumed living in al-Kadhimiyya where he has so far translated five books one of which is this title in addition to *Kashf al-Reeba an Ahkam al-Gheeba* by Sheikh Taqi ad-Dīn Ibraim son of Ali al-Āmili, *Al-Sirāj: The Lantern* (towards the Path of Allāh) by Sheikh Hussain bin Ali bin Sadiq al-Bahrāni and *The Truth about the Shi'ah Ithna-Asheri Faith* by As'ad Wahid al-Qasim. All these books are available with Ansariyan.

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INTRODUCTION

Praise is due to Allāh, Lord of the Worlds. Praise to Allāh Who sent, from the gardens of His Mercy, trustees: messengers to guide people to the straight path. Then He made Imāmate and Wilāyat a fountainhead from which thirsty souls drink. Then He granted, from the mountain of His generosity, abundance of *fiqh* after the absence of His greatest *wali* (a.s) so the righteous remnant from among the seekers of the truth may quench their thirst from it.

Since that day, hundreds of years have passed. During them, many divine theologians came and went by; each was like a torch that lit the path for those who tread it. Some of them earned fame, their name became prominent, whereas some of them remained unknown during these centuries.

As regarding the creed's *faqīhs*, they had another pull when they mixed biographies in the *fiqh*-related views with conduct in the worlds of the unknown.

Our contemporary *faqīh*, Ayatollāh Bahjat, is one of those described by Imām Ali (a.s) in these words: "Great is the Creator in their hearts, so everything besides Him is in their eyes small." He is a great wise man. The light of his presence glitters in the shining of the Gnostics, and the souls in his revered audience sparkle. His student, mentor Rida Baqi Zadeh, author of *Bergi az Daftar Aftab*, says the following in the introduction to this book: "Since the day when breezes from the loved one blew upon me, when the flower of existence opened up, I was guided to the full truth in the self where success is achieved through pulls of the Lord. I realized that reaching the real loved one cannot be achieved except through guidance from one who is familiar with the path. I, therefore, resorted to

the Imāms (a.s) so I could uphold them and plead to them. It is then that this sacred tradition met me along the path: 'Keep company with those whose company reminds you of Allāh and whose logic increases your knowledge.' And thus it was. I upheld the fact that the adored One does not leave those who seek His path alone or lets them rely on themselves. The earth is never left without divine guides. I was looking for a role model that guides me to the path of the Loved One during the absence of the sun of the Household of Inspiration (a.s) so I could, through seeing him, polish the dust away from the heart and fuse myself through remembrance of the Loved One into all existence. During this time, I saw all of that and more. I saw it manifesting itself in the personality of one who is unique in his time, a wise Gnostic, one who drowns his soul into the remembrance of the Loved One, who is the light of the hearts of the seekers, the joy of the Gnostics, the perfect Gnostic, the Salmān (Solomon the Wise) of the time, the one who is truly loyal to the greatest Ayatollāh, Commander of the Faithful Ali ibn Abu Tālib (a.s), in his knowledge and practice, namely Ayatollāh Muhammad Taqi Bahjat, may Allāh prolong his broad shade. I knew that a truly Gnostic is not known except by Allāh or by a Gnostic like him, so I kept earnestly looking for everyone who could have breathed a fragrance of his holy breath, and about any written text from which the fragrance of his holy soul emanates, hence this book in your hands, dear reader, my final merchandise, having braved many hardships. I present it to those who seek the role model in the pure branches of knowledge.

"So, the study of biographies of such great men can instill hope for enlightening the minds of men of virtue, scholars, students, professors of the *hawza* (religious seminary), universities and the sons of the nation. The book in your hands, dear reader, is the summary of what has been written and said about this great

Introduction

divine Gnostic. In it, I try to acquaint the Arab reader with this Islamic personality that mixed the pursuit of knowledge with disseminating it as well as walking along the path of Allāh. He is described by imām Khomeini as one "... who enjoys the ability for 'death by choice'; in other words, he can extract his soul out of his body then returns it to it any time he wants. This is regarded as one of the lofty stations the Gnostics can reach along the trip to the path and Gnostic conduct."

CHAPTER ONE

Glimpses of the Life of Grand Ayatollāh Bahjat

Grand Ayatollāh Muhammad Taqi Bahjat Fomani was born in late 1334 A.H. (1925 A.D.) to a God-fearing family famous for its piety in the conservative city of Foman in the Gailan governorate. He was not yet sixteen months old when fate claimed the life of his mother so he would taste the bitterness of being an orphan while still a suckling baby. There is an interesting incident to narrate about why Ayatollāh Bahjat was named "Muhammad Taqi" which was narrated by one of those close to him, and I think that narrating it here is not without a nicety:

The father of Sheikh Bahjat passed away while his son was 16 – 17 of age after falling sick to an epidemic. He became bed-ridden, and his health condition deteriorated to the extent that his family lost hope for his recovery from the disease. The sheikh's father narrates that he heard in this state a call as if it was saying, "Leave him! You have nothing to do with him. He is father of Muhammad Taqi".

Then he lost consciousness as he was in that condition, so much so that his mother thought he had died. But after a short while, the father of the sheikh woke up and stood up and after that recovered his health fully.

A few years later, the sheikh's father decided to get married after having completely forgotten the incident of his falling

sick and the call which he had then heard. When he was blessed with his first son, he called him "Mehdi" after his own father (grandfather of Sheikh Bahjat). After that he was blessed with a daughter then with another son whom he named "Muhammad Hussain". He did not remember this incident except after he had been blessed with his fourth son; so, he decided to call him "Muhammad Taqi". But this son fell in a water pool and drowned. The sheikh's father again named his fifth son, with whom Allāh blessed him, with this same name, "Muhammad Taqi", who later became Grand Ayatollāh Bahjat.

Mahmoud Bahjat al-Kerbalā'i, father of Sheikh Bahjat, was one of the most highly respected of Foman's men. He always looked after the affairs of its people, providing for them many services such as endorsing their marriage contracts and transactions. He had a high poetic and literary taste, composing poems of praise and eulogy for Ahl al-Bayt, peace be with them, especially Imām al-Hussain. In this field, he has to his credit many elegies which remain recited by orators and lauders for more than half a century. Below is a *munājāt* (address) in honor of Ahl al-Bayt, peace be with them, which he had originally written in Persian:

Lord! By the Seal of the Messengers,
The Light of the Great Lord, His Honored Messenger,
By his broken molar teeth and wounded lips,
And by what he offered for the Qur'ān,
By the signs of the chest of the oppressed al-Zahra,
By the tears of the eyes of the Prophet's daughter,
By her broken rib that was crushed behind the door,
By her child, Muhsin, the infallible one,
Do forgive us, O Living, O Praiseworthy One!
By the chosen one, the oppressed Imām,
By his heart and insides that were poisoned,

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Do not deprive us of Your mercy, O Lord,
Do not burn us by the fire of Your might and ire.
Do forgive us, O Living, O Praiseworthy One!
By the ailing one, al-Sajjad, the best of those who adore,
By the tears of that ailing one,
By that neck that was chained by the evildoers,
By what he had suffered in the Kerbala tragedy,
Do forgive us, O Living, O Praiseworthy One!
By the knowledge of al-Bāqir, that divine light
For whom the Chosen One had testified:
Darkness is lit by the light of his knowledge,
His knowledge and clemency personify the Qur'ān's meaning,
Do forgive us, O Living, O Praiseworthy One!
By Ja'far al-Sādiq who was the symbol of righteousness,
The one who increased Islam in power and greatness,
Opening the gates of knowledge and good deeds to all beings,
And struggled in disseminating knowledge, creed and
conviction.
Do forgive us, O Living, O Praiseworthy One!
Lord! By the sanctity of Mousa ibn Ja'far,
By the status of that purified light,
By his deprivation and oppression in the purified progeny,
By the right of his *munājāt* and *ibtihāl*,
Do forgive us, O Living, O Praiseworthy One!
Lord! By Your clear light,
And by Your honored servant,
By his mouth full of poison and heart full of grief,
By the ladies of the ruler of Khurasan,
Do forgive us, O Living, O Praiseworthy One!
I am a slave of al-Taqi, the pious one,
One of those who love that Imām among the people,
Aimlessly roaming because of the fragrance of the drink of his
love.
So, by the right of that slain, poisoned, Imām,

Do forgive us, O Living, O Praiseworthy One!
By the greatness of al-Naqi, that Imām of the creed,
Who was grieved by the oppression of the foes,
The apple of the eyes of Taha and Ya-Sin,
The oppressed, the grieved, Imām,
Do forgive us, O Living, O Praiseworthy One!
Lord! By the right of the master of Askar,
The seeing eye of the Messenger,
By the Imām who was killed by al-Mu'tamid's poison,
And by his pure and purified soul,
Do forgive us, O Living, O Praiseworthy One!
By the ladies of the Seal of *wasis*,
The one in charge, the light of the eye and of the creed,
The just Imām, the victorious ruler,
And by his dear soul and honorable self,
Do forgive us, O Living, O Praiseworthy One!

Yes, indeed, Ayatollāh Bahjat was reared in the laps of a man whose heart was filled with the warmth of love for Ahl al-Bayt (a.s) and grief for their tragedies, particularly the tragedies that befell Abu Abdullah (a.s). He grew up in the environments of the mourning *majalis* for Imām al-Hussain, drinking of their springs. Since his early life, he avoided playing and having fun like other children. The signs of genius showed on him, and his face was painted with the marks of conviction and uprightness. It was obvious that this child would have a glorious future in the field of knowledge and attainment.

He completed his elementary studies at the city's traditional study circles (known as *katatib*), then he started his theological studies in the same city. Anyhow, his soul, which was thirsty for perfection, did not quench its thirst by what he had received of branches of knowledge in Foman; therefore, he left it after having finished the preparatory stage of religious sciences in it

Biography of Ayatollah Bahjat

and left for Iraq where he was honored by residing in sacred Kerbala in 1348 A.H. (1929 A.D.). Then, he was almost fourteen.

According to what was transmitted by one of his close students, His Holiness mentor Bahjat had told him that he had come of age and became a man of responsibility one year after his stay in Kerbala. Yes, the hand of the divine mercy remains caring for the righteous servants from birth to youthful age, the lights of love and kindness being compassionate to them so they would become in the future torches emitting light along the path of those who seek the most Kind One, the most Exalted, the most Great.

Thus, Ayatollāh Bahjat spent four of his honorable lifespan in holy Kerbala, inhaling the closeness to Abu Abdullah (a.s), the fragrance of the purity of his soul, cultivating himself thereby. During that period, he studied the largest portion of the books of *fiqh* and *usool* taught to him by the great scholars in that holy city.

In 1352 A.H. (1933 A.D.), he went to Najaf al-Ashraf to continue his studies and acquire theological branches of knowledge. He attended the courses of the *Sutooh* stage [an equivalent to a study for a Master's degree] under the tutelage of a number of Ayatollāhs including Ayatollāh mentor Murtada Taleqani. Despite that, his determination was not confined to continuing his studies, but he focused most of his attention on looking for the men of Allāh, His righteous servants, so he could satisfy his thirst from their fountainhead, the thirst of his soul which was eager to go through phases of perfection and reach the most sublime objective.

One of the students of the mentor says the following: "During two years which I spent as one of his lessons, I never heard him talk about himself except on very rare occasions. One of those occasions was when he talked about the process of lauding the moral status of his mentor, Naeeni the critic. He said, 'I used to participate during my young days in the congregational prayer services led by our mentor, al-Naeeni, and I sometimes used to realize some of his spiritual conditions during the prayers.'"

IN THE COURTYARD OF THE GENIUSES OF *FIQH* AND *USOOL*

Having completed the *Sutooh* stage and realized the lessons by great professors, such as Sayyid Abul-Hassan al-Isfahani, Agha Mirza al-Naeeni, he entered in the courtyard of knowledge and virtue so he could complete his higher studies at the hands of the great *ʿallāma* al-Hajj Sheikh Muhammad Hussain al-Gharawi al-Isfahani who is known as Kampani. Through his piercing intellect and sound judgment, he was able to follow the vibrations of deep intellectual waves and precise pursuits which *ʿallāma* Kampani used to dictate to his students through his swift and roving intellect, seeking help from Allāh, relying on Him, the most Great One, the most Sublime.

Sheikh Muhammad Taqi Musbāh says the following in this regard. "Ayatollāh Bahjat studied most of his fiqh with the late Sheikh Muhammad Kāzim Shirāzi, student of the late Mirza Muhammad Taqi Shirāzi, who is one of the prominent professors of al-Najaf al-Ashraf. He started studying the *Usool* at the hands of the late Naeeni and finished the greatest portion in the presence of the late Sheikh Muhammad Hussain Kampani al-Isfahani whether in the science of *Usool* or in other aspects and scopes."

BIOGRAPHIES, CONDUCT AND GNOSTICISM

During his studies, and shortly before reaching adolescence, Ayatollāh Bahjat paid attention to self-cultivation and moral perfection. He, therefore, since residing in Kerbala, kept looking for a professor of manners to embrace and cultivate him. He heard about Ayatollāh Sayyid al-Qādi being in Najaf al-Ashraf, so he felt honored to reside in this city so he could be inspired in manners by keeping company with his prominent mentor, the late al-Hajj Sheikh Muhammad Hussain al-Isfahani Kampani.

Sheikh Musbāh Yazdi says the following in this regard: "The impact of the late Sheikh Muhammad Hussain al-Isfahani was obvious on the conduct of the mentor, Ayatollāh Bahjat. He [Bahjat] used to quote some of his pursuits with admiration. We used to see samples of his conduct which reminded us of his citing the mentor. It was quite obvious that this mentor had a great impact on building his moral character."

The mentor also attended lessons in manners by Sayyid Abd al-Ghaffār in al-Najaf al-Ashraf before being tutored by the spiritual scholar and famous Gnostic, His Holiness Ayatollāh Sayyid Ali al-Qādi, may Allāh Almighty be pleased with him. He started his studies with him and drank of the spring of his niceties and care when he was eighteen; therefore, the mentor took long strides in the stages of Gnosticism even when he was in the prime of his youth.

Sheikh Musbāh Yazdi says the following: "The mentor benefited from being in the presence of the late al-Hajj Mirza Ali al-Qādi in as far as manners and morals are concerned and directly, and he was tutored by him for many years. Ayatollāh al-Qādi was a specialist in cultivating persons morally. Each of

the late *ʿallāma* Tabatabā'i, the late Ayatollāh Sheikh Muhammad Taqī al-Āmuli and the late Ayatollāh Sheikh Ali Muhammad Burujardi, as well as a large number of other great men of knowledge and even some religious authorities, from his lessons in manners and Gnosticism."

Ayatollāh Bahjat quotes some pursuits from other individuals such as Ayatollāh Sheikh Murtada Taleqāni. He says, "During those days, someone was trying to find out the number of those who were committed to reciting the supplication by Abu Hamzah al-Thumāli during the *qunoot* of the *witr* prayer rite during the eves of the month of Ramadān and in the shrine of Imām Ali (a.s). When this person made a count of these individuals, he found out that their number exceeded seventy men. The number of people who were committed to rituals and to spirituality at that time was a lot more than it is in our time, and this is regrettable. Of course, we do not know the unknown. Perhaps people undertake these forms of worship at their homes nowadays, but we can say for sure that the commitment for acts of adoration has seen a decline in our times. This is quite regrettable, indeed."

In his memoirs, one of the students of Bahjat, the mentor, has written the following: "Someone heard that more than seventy men were reciting the supplication by Abu Hamzah al-Thumāli in their *witr* prayers and in the shrine of Imām Ali (a.s), so he decided to verify the number of those who had committed themselves to so doing during his time. He found out that their number did not exceed fifty men, as I remember, and the person speaking was the Tehrani."

PHILOSOPHY

Ayatollāh Bahjat studied the signals of Ibn Sina (Avicenna) and the travels of the most highly spiritual persons with professor Ayatollāh Sayyid Hussain Baduba-Ay.

MIGRATION TO HOLY QUM

Ayatollāh Bahjat returned to his homeland, Foman, after having completed his studied in the lunar year 1363 A.H. (1944 A.D.). He stayed in that city for few months then decided to return to the theological seminary (*hawza*) in al-Najaf al-Ashraf. But prior to his departure for al-Najaf, he decided to make a pilgrimage to the shrine of the Lady of Ahl al-Bayt, Fātima the infallible one, peace be with her, in the city of holy Qum and to familiarize himself with the conditions at the theological seminary in it city. He stayed there for few months. But those days coincided with the demise of senior professors of al-Najaf al-Ashraf who passed away one after the other, something which prompted him to decide to stay in the holy city of Qum.

In this city, the mentor attended the classes by Grand Ayatollāh the late Hujjat Kuwah-Kamrah-Ay and distinguished himself among his students. Then he attended the classes of the late Ayatollāh Burujardi in the company of great Ayatollāhs such as imām Khomeini, Gulpaygani and others.

Sheikh Musbāh says the following in this regard: "Ayatollāh Bahjat was one of the distinguished students who maintained regular attendance of the classes offered by the late Ayatollāh Burujardi. It is customary in reference to the *Khārij* researches that some students are more distinguished than others in fixing the pursuits and submitting confusing matters than others. These students are more precise than their fellows, and their

confusing issues take sometimes a great scholarly shape, making answering them a matter that needs more precision and depth than other such issues. Ayatollāh Bahjat had thus a status in the classes of the late Ayatollāh Burujardi."

TEACHING

Ayatollāh Bahjat used to teach the high *Sutooh* in Najaf al-Ashraf when he was attending classes of major Ayatollāhs such as al-Isfahani, Kampani and Shirāzi. In other words, he used to teach and study at the same time, and this was his habit even after his migration to the holy city of Qum.

As regarding teaching the *Khārij* research, we can say that he started teaching *Khārij al-Fiqh* and the *Usool* for more than forty years, and he used to teach this subject at his house in order to avoid fame. Many men of virtue benefited from him during those long past years.

CHAPTER TWO

A QUICK LOOK AT SOME BIOGRAPHIES OF PROFESSORS OF HIS HOLINESS GRAND AYATOLLĀH SHEIKH BAHJAT

In this Chapter, we will cast a quick look at the life of some great professors who played a major role in building the scholarly life of the sheikh, his manners and spirituality.

Ayatollāh al-Mashkini says, "The professors of Sheikh Ayatollāh Bahjat enjoy a lofty scholarly station and a great prominence which make us look at them as we look at the stars in the sky."

GRAND AYATOLLĀH SAYYID ALI AGHA, THE JUDGE

Al-Hajj Mirza Sayyid Ali Agha, the judge, was born in the city of Tabriz on the 13th of the month of Thil-Hijja of 1282 A.H. (1865 A.D.). Having finished his preparatory study, he was tutored by his father, the late Hajj Sayyid Hussain, the judge. Then he attended the lectures of the late Mirza Mousa Tabrizi, author of the book titled *Hāshiyat al-Rasā'il*. He also attended the classes of Mirza Muhamamd Ali Qaraj Daghi and completed the classes in Arab and Persian literature by the famous poet Mirza Muhammad Taqi Tabrizi who is known as "Hujjatul Islam" and the one given the title "Nir". He quoted many poetic verses by him in both Arabic and Persian languages. Then he migrated to the city of al-Najaf al-Ashraf and was honored to reside in it in 1308 A.H. (1891 A.D.) when he was then 26 years old. In the city of Najaf, he was taught by these Ayatollāhs: Fadil al-Sharabyani, Sheikh Muhammad

Hassan Mamqani, Sheikh Sharī`at, Akhund Khurasani and al-Hajj Mirza Hussain al-Khalili.

Sayyid, the judge, was one of the most respected of the students of al-Hajj Mirza al-Khalili. He also studied in his presence the cultivation of manners.

Sayyid, the judge, was a Gnostic, a *faqīh*, a man of a great stature. He also had some miracles and revelations. *Allāma* Sheikh Agha Buzurg Tehrani wrote the following lines in his book *Tabaqāt A'lām al-Shī'a* while narrating his biography: "Sayyid Ali Agha Tabatabai Tabrizi, the judge, son of Mirza Hussain son of Mirza Ahmad son of Mirza Raheem, is a scholar, a *mujtahid*, a man of piety and asceticism. I befriended him and kept him company for scores of years, and I found stability in his style, youth in his nature and attributes, generosity in his own self and in his nature. He wrote an exegesis of the Qur'ān which starts from the beginning of the Qur'ān and ends with the ninety-second verse of Sūrat al-An`ām: 'Say: Allāh, then leave them in their wading sporting'".

As for his father, he, too, wrote an exegesis of the Holy Qur'ān, and their household has, since antiquity, been a house of knowledge, virtue and piety.

Allāma Hassan Zadeh al-Amuli says the following in his regard: "Ayatollāh Sayyid, the judge, was one of the wonders of time." Then he says, "One of the powerful statements of the late al-Hajj Sayyid Ali, the judge, is this: 'If one spends half his life looking for a perfect teacher, he does not make much of an achievement.'"

Allāma Hassan Zadeh quotes *allāma* Tabatabai saying the following while detailing the biography of Sayyid Ali, the

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judge: "The Sayyid was an amazing man. He nurtured many students and was tutored by many professors. He had very strong revelations, let alone his testimonial and Gnostic perfections, conduct and moral behavior."

Grand Ayatollāh al-Gharawi Isfahai

Allāma Sayyid Muhammad Hussain Isfahani, who is famous as Kampani, is one of the prominent *mutjahids* and great authorities of his time. Actually, he was a man of *fiqh* the like of whom is quite rare in all times.

The Sayyid was born in the city of al-Kāzimiyya (Baghdad, Iraq) on the second of Muharram of 1296 A.H. (December 27, 1878 A.D.) in the environments of a revered family known for its adherence to the creed and piety. His father, the late al-Hajj Muhammad Hassan, was a well known merchant in al-Kāzimiyya. He was given the title "Isfahani" because his ancestors were connected with the city of Isfahan. His father died when he was still a child, leaving him a huge fortune which he spent on the study of branches of knowledge and Islamic teachings as well as the attainment of good manners. Signs of intelligence and genius emanated from his face since his childhood. He completed his preparatory study in the city of al-Kāzimiyya then left it to be honored by residing in the city of knowledge and *ijtihad*, al-Najaf al-Ashraf, when he was no more than twenty years old. He studied *fiqh* and *usool* at the hands of a band of prominent professors such as al-Hajj Agha Rida Hamadani, Sayyid Fisharki, and Akhund Mulla Kāzim Khurasani. He attended lessons in philosophy and Gnosticism in the presence of the famous man of wisdom, al-Hajj Mirza Muhammad Istihbanati. He sat on the teaching chair in the city of al-Najaf al-Ashraf shortly after having resided there due to his genius and general acquisition.

He left behind him precious works dealing with *fiqh*, *usool* and philosophy. We would like to point out to some of them:

- his comment on *Maq'ad Kifayat al-Usool fi 'Ilm al-Usool*
- his comment on *Al-Makāsib fi 'Ilm al-Fiqh*
- a poem titled "the wise man's precious jewel" which deals with philosophy
- He also left a *dīwān* in Arabic and Persian poetry.

He returned to the mercy of his Lord on the fifth of Dhul-Hijjah of 1361 A.H. (equivalent to the Gregorian date of December 14, 1942 A.D.) at an age exceeding 65 and was buried in the city of al-Najaf al-Ashraf beside the shrine of Imām Ali (a.s).

Grand Ayatollāh al-Hajj Sheikh Muhammad Kāzim Shirāzi

The mentor was born in 1290 A.H. (1873 A.D.) in the city of Shirāz. He was honored by making the pilgrimage to the holy sites in Iraq in the company of his parents in 1300 A.H. (1883 A.D.). He resided in the city of holy Kerbala where he started learning Arabic. His parents returned to Shirāz two years later, but he remained in Kerbala and kept himself busy with his elementary study. He returned to Shirāz fourteen years after his residence in Kerbala. He studied *al-Mutawwal* and *al-Ma'ālim* in the presence of the perfect scholar, al-Hajj Sayyid Muhammad Kazruni who is well known for his skill in teaching *al-Mutawwal*. He returned to Kerbala two years since he had resided in Shirāz, then went to Samarra in 1310 A.H. (1893 A.D.) in order to continue his studies. He studied the *rasā'il* and *makāsib* in the presence of the perfect scholar.

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Sheikh Hassan Ali Tehrani, who is famous for his knowledge and piety, and he regularly attended the classes of the late Ayatollāh Mirza Muhammad Taqi Shirāzi, till the day the mentor died.

He left Samarra for al-Kāzimiyya where he taught. Then he migrated to the city of al-Najaf al-Ashraf in order to establish a theological seminary. It is worth mentioning that he used to oversee the answers to most religious edicts of Ayatollāh Isfahani.

In 1366 A.H. (1947 A.D.), one year before his demise, he left the city of al-Najaf al-Ashraf with the intention to make the pilgrimage to the shrine of Imām al-Rida (a.s). The theological seminary in holy Qum and its dignitaries, such as Ayatollāh Burujardi, Hujjat, Faydh, Khunsari and al-Sadr, welcomed him. In 1367 he died and was buried in one of the chambers of the shrine of Imām Ali (a.s).

Grand Ayatollāh Mirza Muhammad Hussain al-Naeni

Ayatollāh al-Naeni was one of the most famous religious authorities of his time, one of the greatest critics and verifiers in the sciences of *fiqh* and *usool*, so much so that he was known as the *mujaddid* in the science of *usool* and the one who excelled in it.

The *'allāma* was born in a family known for its knowledge and distinction on the 17th of Dhul-Qi'da of 1376 A.H. (June 15, 1957 A.D.) in the city of Naeen in the governorate of Isfahan. He completed his elementary study in his home town then migrated to the city of al-Najaf al-Ashraf in order to continue his higher studies in *fiqh* and *usool*. He was taught by Grand Ayatollāh al-Hajj Mirza Muhammad Hassan Shirāzi Senior and

distinguished himself among his students. He also used to attend the classes of Ayatollāh Akhund Muhammad Kāzim Khurasani in order to demonstrate his humbleness and respect for his status.

The *`allāma* stood out among the scholars of al-Najaf al-Ashraf due to the abundance of his knowledge and to his acquisition of the sciences of mathematics, wisdom, philosophy and Gnosticism as well as skill in *fiqh* and *usool*. He cultivated the science of *usool*, coining anew, in a new form, distantly from difficulty and complexity, winning the admiration of those who were familiar with this art.

He also wrote books many of which were published including the following:

- a dissertation in what is doubtful to wear
- *Wasilat al-Najāt*
- Reports in the science of *usool* (which was printed several times)
- A dissertation in "there is no harm..."

Ayatollāh Naeeni paid special attention particularly to cultivating himself, so he never abandoned the performance of the night prayers, nor was he ever heard articulating a bad word. He used to organize his precious time and not waste it at all. He used to spend his time in either a scientific research, look after the affairs of people or help them with their needs. He was moderate with regard to what he ate or put on, and he was extremely cautious in faring with the public funds. He never took advantage of the blessed "Imām's share" and other rights stated in the Sharī'a for his own personal benefit. Rather, he used to meet his life's expenses from his personal income.

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As regarding his political and social services, he wrote a book titled *Tanbeeh al-Umma wa Tanzeeh al-Milla* [notifying the nation and clearing the name of the creed] during the black dictatorial epoch in Iran. In it, he explained through logic and wisdom the norms of despotism and dictatorship, reminding the scholars and jurists of their religious duty towards the situation then. He also explained in the book the limits of the powers of the ruler and the Islamic government, pointing out to the chapters of the admonishment by Imām Ali (a.s) to Mālik al-Ashtar.

This book won the attention of the struggling authorities at the time; therefore, Ayatollāh Akhund Khurasani and Ayatollāh Sheikh Abdullah al-Mazandarani issued their authorizations, supporting the revolution of the constitution and announcing its origins as being derived from the Islamic faith of the Prophet Muhammad (a.s).

Ayatollāh Naeeni and a group of his distinguished students were banished together with Ayatollāh Isfahani and Ayatollāh al-Khalisi [from Iraq] to Iran because of their struggle to change the government in Iraq.

Ayatollāh Naeeni entered the city of Qum after a short stay in the cities of Kermanshah and Hamadan, and he was busy teaching and performing the congregational prayer services. He returned to al-Najaf al-Ashraf after having stayed in the holy city of Qum for one year.

He joined his Lord on the 26th of Jumada I of 1358 A.H. (July 14, 1939 A.D.) after a lifetime of service, struggle and perseverance for nurturing a united generation that carries a Qur'ānic message.

Grand Ayatollāh Agha Diya ad-Deen al-Iraqi

Grand Ayatollāh Agha Diya ad-Deen al-Iraqi was born in the city of Sultan-Abad (Arak) in the year 1278 A.H. (1861 A.D.). He completed his preparatory study in his home town then migrated to the city of al-Najaf al-Ashraf in order to complete his study. He attended classes by great Ayatollāhs such as Muhammad Fisharki, Akhund Khurasani, Sayyid Kāzim Yazdi and the mentor of the *Sharī`a*, Isfahani.

Signs of his intelligence and genius were obvious during the first years of his study. He started teaching at an early age, and many students gathered around him because of his oratory and the ease of his explanation. He distinguished himself among great teachers following the demise of his professor, the late Akhund Khurasani. He studied *fiqh* and *usool* for more than thirty years and many students were nurtured by him. Some of them later became authorities for *taqlīd*. Among his works, one can point out to a book containing articles about *usool*. Finally, this working scholar moved to the mercy of his Lord in the city of al-Najaf al-Ashraf in the year 1361 A.H. (1942 A.D.).

Grand Ayatollāh Sayyid Abul-Hassan Isfahani

Ayatollāh Sayyid Abul-Hassan Isfahani was born in Madisa village, one of the villages of Lanjan district of the city of Isfahan. He completed his elementary study in the Nimarud School in Isfahan where he was taught by Mirza Abul-Ma`ali Kalbasi, benefiting greatly from him. He migrated to al-Najaf al-Ashraf in 1307 A.H. (1890 A.D.) in order to complete his study and attended classes by its great professors. He earned the degree of *ijtihād* in the classes offered by Ayatollāh Akhund Khurasani. He rose to distinction with Ayatollāh Naeeni after the demise of the late Ayatollāh Akhund Khurasani and Ayatollāh Muhammad Taqi Shirāzi. After the

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death of Ayatollāh Naeeni, he became the only religious authority for most of Shiite lands.

Imām al-Khomeini and another groups of contemporary jurists commented on his scholarly dissertation (*risāla*) due to its being inclusive. This great scholar joined his Lord on a Monday, the 9th of the month of Dhul-Hijja of 1365 A.H. (November 4, 1946 A.D.) in the city of al-Kāzimiyya. Addressing his holy body, Ayatollāh Muḥammad Hussain Kashifal-Ghita made these statements: "Congratulations to you the ascension to your Lord! How happy you have been alive and dead! Your life was joined with management and greatness, making people through it forget the past great ones, following the coming ones. You were also born twice: Once you earned experience and knowledge, and once you acted upon what you had attained."

He, may Allāh have mercy on his soul, was characterized by good attributes and characteristics, and his pure soul inspired one to be firm and steadfast for the sake of the Adored One. He surpassed his peers in managing the affairs, in administration and knowledge, and he was generous, articulate, orator, making his classes the most busy and popular among those offered at the theological seminary of al-Najaf al-Ashraf.

He participated in the struggle of the Muslim people of Iraq against colonialism and was banished to Iran together with some other struggling scholars. He had honorable stands towards the incidents at the Guharshad Mosque in the holy city of Mashhad.

Grand Ayatollāh Sheikh Murtada Taleqani

Sheikh (mentor) Murtada Taleqani was born in 1280 A.H. (1863 A.D.) in the city of Taleqan. He learned the Qur'ān and Persian literature in the city's *katateeb* then migrated to Tehran and from there to Isfahan so he could attend classes by its great scholars such as Ayatollāh Abul-Ma'ali al-Kerbalai, the man of wisdom Qashqa'i Mulla Muhammad Kashi and others.

He migrated to the city of al-Najaf al-Ashraf and was tutored at the hands of its great scholars such as Akhund Khurasani, Sayyid Kāzim Yazdi, the mentor of the Sharī'a Isfahani, Mirza Muhammad Taqi Shirāzi and others.

He paid attention to nurturing himself and purifying his soul so he could fold the stages of perfection and reach the ultimate objective. The mentor, may Allāh have mercy on him, abandoned the world and spent most of his time teaching and cultivating students. Many of them later on rose to distinction, becoming authorities and great scholars in our time.

The mentor, may Allāh have mercy on him, remained single all his life. He resided in the school of Sayyid Yazdi of the reliable niche in the city of al-Najaf al-Ashraf till he died there in 1364 A.H. (1945 A.D.).

The wise 'allāma Sayyid Hussain Badkubah-Ay

This 'allāma was born in 1293 A.H in the Dalan village in the city of Badkubah. He was tutored at the hands of his father, completing the preparatory study and that of literature in his presence. He migrated to Tehran following the death of his father and resided at the Sadr School in that city. He studied mathematics and philosophy at the hands of the late Sayyid Abul-Hassan Jalwah and the late Mirza Hashim Ashkuri. He

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also studied logic for seven years of continuous effort in the presence of his professors who taught this science.

He migrated to al-Najaf al-Ashraf and attended the classes offered by Grand Ayatollāh Akhund Khurasani. This coincided with the first days of his writing the *Kifaya* book. He also studied *fiqh* at the hands of Ayatollāh Sheikh Muhammad Hassan Mamqani. Soon many virtuous scholars gathered around him to benefit from his views and theories. Finally, he moved to the mercy of his Lord in the eve of the 28th of the holy month of Shawwal of 1358 A.H. (December 11, 1939 A.D.) in the bath house of the sacred shrine and was buried in the neighborhood of his holy grandfather, Imām Ali ibn Abu Tālib (a.s).

Grand Ayatollāh authority Kuwah-Kamrah-Ay

This authority Ayatollāh was a scholar who acted upon his knowledge, a perfect jurist, a virtuous traditionist, a skilled wise man, a precise man of *usool*, a verifier of narrators of *hadīth*, a man who acquired knowledge of what is rational and what is transmitted. He was born in the month of Sha`bān of 1310 A.H. (February/March 1893 A.D.) in the city of Tabriz to a religious family known for its piety.

His revered lineage goes back to the most respected Sayyid Muhammad al-Masri who is nicknamed al-Hijazi, one of the offspring of Ali al-Asghar son of Imām Ali ibn al-Hussain Zainul-`Ābidīn (a.s). The authority Ayatollāh enjoyed an exceptional intelligence and a swift roving intellect whereby he was able to complete his preparatory study at an astounding pace so he could study after it *fiqh*, *usool*, mathematics, logic, ancient and modern medicine as well as a generous amount of modern sciences such as physics and chemistry.

He completed the *Sutooh* stage in *fiqh* and *usool* at the hands of his father, the late Sayyid Ali Kuwah-Kamrah-Ay. He migrated to al-Najaf al-Ashraf in 1330 A.H. (1912 A.D.) when he was twenty years old. He attended classes of great professors such as *ʿallāma* Yazdi of Al-Urwah al-Wuthqa (the reliable niche), the mentor of the *Sharīʿa* Isfahani, Mirza Naeeni and Agha Diya ad-Deen al-Iraqi.

In 1349 A.H. (1931 A.D.), he returned to the seminary of the holy city of Qum and was one of the greatest of its scholars and senior professors.

He won the attention of Grand Ayatollāh al-Haeri, founder of the theological seminary in Qum, who asked him to lead the congregational prayer service in his place during the late years of his holy life. He also taught in his place after his demise and continued to teach and answer requests for edicts. He looked after people's affairs till the last moment of his life despite his weakness and deteriorating health.

The Sayyid, may Allāh have mercy on him, was a distinctive testimonial for the tradition transmitted from the Infallible Imāms (a.s), which says [in describing a true believer], "He disobeys his desires, obeys the command of his Lord, protects himself and safeguards his creed." He kept confidential matters to himself, so much so that even the closest people to him did not know him as he should have. He, may Allāh have mercy on him, was among those who won the honor of meeting the Imām of the Time, may Allāh hasten his reappearance. And he was precise in utilizing his time, an avid reader of scholarly and juristic books, not abandoning research or study even on his wedding night.

He left several books in various fields. We would like here to point to some of them:

1. *Kitāb al-Biya'* [book about real estate]
2. a collection of traditions and *usool*
3. his commentary about the book titled *Al-Kifaya*
4. *Lawāmi' al-Anwār al-Gharawiyya fī Mursalāt al-Āthār al-Nabawiyya*
5. *Mustadrak al-Mustadrak*

The Sayyid predicted the hour of his death; so, he gathered some scholars of the seminary and requested some pure soil from the shrine of Imām al-Hussain (a.s) which he put on his tongue and said, "The last of my ration from the world is the soil of al-Hussain." He consulted the Qur'ān regarding his destiny, so the 14th verse of Chapter al-Ra'd [thunder] came up: "To Him belongs the call of the truth". He, therefore, said in an audible voice: "We belong to Allāh, and to Him do we return," then his sacred soul parted from his body.

Having come to know about his demise, Ayatollāh Burujardi said, "Now my spine has been broken. The chamber may become a school or a mosque (after the example of the mosque and school of the Hujjatis)," and he instructed the chamber located beside the mosque to be a cemetery for himself and for the members of his family. This will was inspired to him in a vision.

Grand Ayatollāh Burujardi

Grand Ayatollāh Burujardi belongs to a respectable family known for its knowledge and piety. He is one of the Sayyids who belong to the Infallible Imāms, peace be with them. His lineage reaches Imām al-Hassan, the chosen one.

The Sayyid was born in 1292 A.H. (1875 A.D.) in the city of Burujard. He was taught by this city's scholars and completed a good deal of his preparatory study at the hands of his father. He migrated to Isfahan in 1310 A.H. (1893 A.D.) in order to continue his learning and acquire religious studies, and he was then eighteen years old. He was tutored by senior scholars of Isfahan such as grand Ayatollāhs and those bearing the title "Hujjatul-Islam" such as Abul-Ma'ali Kalbasi, Sayyid Mir Muhammad Taqi al-Mudarrisi and Akhund Mulla Muhammad Kashi, Mirza Jehangir Qashqai. He also taught jurisprudence and *usool* during his study in this city.

He migrated to al-Najaf al-Ashraf in 1318 A.H. (1901 A.D.) eight years after having resided in Isfahan and his earning the degree of *ijtihād* in it, and he was then twenty-six years old. He benefited from attending classes by great Ayatollāhs such as the Akhund Khurasani, author of *Al-Kifāya*, and *ʿallāma* Yazdi, author of *Al-Urwat al-Wuthqa*. He distinguished himself among the students of the late Akhund for he wrote commentaries about his book titled *Kifāyat al-Usool*.

He returned to the city of Burujard in 1328 A.H. (1910 A.D.) after a residency that lasted for ten years in the city of al-Najaf al-Ashraf during which he earned the *ijtihād* degree which was awarded to him by the most distinguished of its scholars. During his stay in Burujard, which lasted for more than 36 years, he founded a theological seminary to teach the researches of *Khārij al-Fiqh* and *Usool* in this city. During this period, he was emulated as an authority for *taqlīd* by most residents of the western and southern parts of Iran and some districts in the Khurasan governorates as well as other areas.

He resided in the city of Qum for few months after returning from making a pilgrimage to the shrine of Imām al-Rida (a.s).

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as insisted by Grand Ayatollāh al-Haeri and a group of other men of virtue in the theological seminary. During that period, he studied the *Khārij al-Fiqh* and *Usool* researches then returned to his birthplace, the city of Burujard. He returned to holy Qum in the holy month of Muharram of 1364 A.H. (January 1945 A.D.) after having become the greatest authority for the Shiites in the world.

More than 1,200 men of virtue as well as prominent *muftahids* used to attend his seminary classes.

CHAPTER THREE

HIS SCHOLARLY STATUS AND PARTICULAR TEACHING METHOD

He has many works some of which are:

1. his commentary on *Al-Kifaya*
2. his commentary on *Al-Nihaya* by Sheikh al-Tūsi
3. a dissertation in *Mustamsak al-Saheefa al-Sajjadiyya*
4. *Mustamsak al-Tahdheeb*
5. *Mustamsak Rijal al-Kashi*
6. *Tajrid Rijal al-Nejashi*

He left behind him many perpetual relics, including the grand mosque and its library in the holy city of Qum and the large mosque in the city of Hamburg in Germany.

He passed away on a Thursday/Friday, the 13th of the holy month of Shawwal of 1380 A.H. (March 31, 1961 A.D.), at an age exceeding eighty-eight years. His sacred body received an awesome sending away amidst crowds, and he was buried beside the resting place of Lady Fātima, the infallible one, peace be with her.

In this chapter, we will cast a quick look at the scholarly status of Grand Ayatollāh Bahjat, his genius and precision, and we will talk about his own method in teaching, then we will talk about his works and students.

SCHOLARLY STATUS

Ayatollāh Bahjat enjoys precision, genius and a lofty scholarly status. His professors, classmates and the most prominent of his students testified to it. Among these testimonials we would like to state the following interesting anecdote:

Once, the mentor objected to one of his students, the late Akhund, when the latter was teaching the requirements of the book *Kifayat* due to his being imprecise in determining these requirements, but he was faced in the next session anger and a great deal of objection from the students prior to the attendance of the professor due to his young age compared to them. As they were thus engaged, the professor entered the class and saw how they were. He, therefore, addressed them saying, "Leave the mentor Bahjat alone and do not pay attention to him." Everyone became silent, and they turned to the professor who said to them, "Yesterday, I reviewed the reports of the late Akhund and realized that the mentor, Bahjat, was quite right in his objection." He, then, started lauding the brilliance of the mentor, his genius and seriousness.

One of the scholars of al-Najaf al-Ashraf says that the mentor was one of those who asked the most complex questions and was a major critic during the class of the late Kampani. The late Ayatollāh Sheikh Murtada al-Haeri says, "Sheikh Bahjat attracted the attention of the professor through his precise theories and important queries, so much so that I remember the class went out of its normalcy once, and this continued for several days. As for us, we benefited from these criticisms and queries. The mentor did not stop criticizing running away after fame; otherwise, he would have proven that he was no less qualified than others if not the best among them."

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The late *'allāma* Muhammad Taqī al-Ja'fari says, "When we were being taught the *makasib* by the late Sheikh Kāzim Shirāzi, Bahjat, the mentor, who now is residing in Qum, used to attend his class, too. I very well remember that the late Sheikh Kāzim Shirāzi used to listen and often verify when faced by a confusing question by mentor Bahjat. Since then, Sheikh Bahjat became famous for his distinction and Gnosticism in the city of al-Najaf al-Ashraf."

Ayatollāh Sayyid Muhammad Hussain Tehrani says the following in his book *Anwar al-Malakūt*: "Ayatollāh Hajj Sheikh Abbas Qochani had willed to Sayyid Ali, the judge, to say that Grand Ayatollāh Sheikh Muhammad Taqī Bahjat used to attend the *fiqh* and *usool* classes of the late Grand Ayatollāh Hajj Sheikh Muhammad Hussain Gharawi Isfahani, who is famous as Kampani. When he returns to his chamber in the school of the late Sayyid, some students go to him and ask him to explain to them what they could not understand from their lesson. Quite often, they would find him asleep, so they would still ask him even as he was asleep, and he would provide them with sufficient and satisfactory answers. When he would wake up and they would talk with him about what they had asked him and about his answers, he would say that he had no idea at all about the whole thing."

Ayatollāh al-Mashkini says, "The sheikh whose biography is discussed occupies a prominent status among the *faqīhs* of the Shiites from the scholarly standpoint (with regard to *fiqh* and *usool*). Hujjatul-Islam wal Muslimeen Amjad has said, "The scholarly status of the mentor is very lofty. He is a great jurist, and I think the *mujtahids* have to sit in his class to learn the particulars of the sciences and what is interesting about them. In fact, the *Khārij* researches have to be taught by men of

virtue such as Ayatollāh Bahjat, rather than individuals who contend themselves with just relaying statements."

SCHOLARS URGE STUDENTS TO ATTEND HIS CLASSES

Sheikh Musbāh Yazdi says, "The moral and spiritual attractiveness of the mentor was the main reason which attracted me to his class in the beginning. But I realized, as time went by, that the mentor was distinguished by a prominent scholarly and juristic status; therefore, I tried to attend one of his classes so the class may be a medium to benefit from his knowledge and a means to benefit from his perfections and moral accomplishments. I, therefore, started studying the book of *tahāra* (cleansing) in his presence. In the beginning, I used to attend the class with some of my brethren in the chamber in the Faydi School. One year later, we moved to one of the chambers of the Khan School (the school of the late Ayatollāh Burujardi), and we used to study in that chamber for one or almost two years. After that we used to go to his house to benefit from his lecture because of his weakness. I finished a course in *tahāra* in his presence then I learned a course in *makāsib* (profit means) and options, and these researches exhausted more than fifteen years. We used to attain pursuits, in his presence, which were not submitted in many classes."

The mentor/professor Mutahhari used to often advise us to attend the classes of Ayatollāh Bahjat saying, "You must attend his classes, especially the *usool* class, because the mentor was one of the students of the late Muhammad Hussain Isfahani Kampani."

Professor Khosro-Hahi says, "I used to attend the "Khārij al-khāyrāt" class in *fiqh* taught by the late Grand Ayatollāh

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Sheikh Murtada al-Haeri, but his health deteriorated during the last days of his holy life; therefore, most of his classes were suspended because he could not be there. One day I found him getting out of the sacred precincts of Lady Fātima the Infallible, peace be with her, so I went to him, greeted him then said, 'Are you going to continue the class, professor?' He said, 'No.' Then he added saying, 'You are an ambitious young man, and I wish to teach you this criterion in choosing the suitable professor.' He went on to say, 'I advise you to attend the classes of professors who do not contend themselves with just relaying statements. Rather, you ought to attend classes of one who helps the student transform the *ijtihad* ability from the strength phase to the action phase.' I said to him, 'Whose classes do you suggest I should attend?' He said, 'Excuse me from having to answer this question.' I said to him, 'I am now attending the class of Grand Ayatollāh Bahjat.' It is then that indications of pleasure appeared on his face, and he said with a smile, 'The class of Ayatollāh Bahjat, as far as precision and context are concerned, meets this criterion. You must continue attending, for it is a useful class and constructive from the scholarly as well as the ethical standpoint.'"

MENTOR'S TEACHING METHOD

Sheikh Musbāh says the following about the mentor's teaching method: "The mentor used to try to submit a query in the beginning from the book by Sheikh Ansāri, then he would transmit what he sees as important from among others' views, especially the author *Al-Jawāhir* and the late Hajj Rida Hamadani. After that, he would start explaining his own viewpoint if he had an opinion about that query.

"On one hand, this method helped the students to be familiar with the views of senior professors. On the other, it would save

them a lot of time. Of course there is another teaching method which some professors may adopt. In it, the professor submits each query independently, stating the viewpoint of each professor about it. This method may be more useful for the beginner student, but it takes a lot of his time due to the repetition of pursuits and views in its regard.

"Through our review of classes by the mentor, we were able to earn many pursuits, important and minute points, most of which the mentor had orally obtained from his great professors."

Ayatollāh al-Mas'ūdi, who attended classes by Ayatollāh Bahjat for many years, becoming acquainted with his professor's teaching method, says, "Mentor Bahjat has his own teaching method. What is common among the scholars and religious authorities is that they submit a query in the Khārij topic and transmit the viewpoints of others in its regard. Then they reject some of these views and support the others. In conclusion, they accept one of these viewpoints or adopt another. But the sheikh did not follow this method. Rather, he would first submit a query then explain the sequence of deriving the conclusion for that query. If the student is familiar with the scholars' views, acquainted with their theories, before attending the class, he will know the person who adopts the viewpoint submitted by the professor in his class, and he will also realize that the professor critiques or supports any viewpoint. So, one who wants to attend the mentor's classes is supposed to review the scholarly principles and should familiarize himself with the viewpoints of others prior to attending the classes."

Ayatollāh Muhammad Hussain al-Ahmadi, the Yazdi *faqīh*, says the following about the professor's teaching method:

"When the professor starts submitting some queries or sub-queries, he compares the topic of the research with other similar researches, taking into consideration the particulars of the tradition, narrative or sacred verse which leads to the topic. The professor does so with particular rationale and intellectual mentality, then he earns the result in the research which is often a new scholarly outcome. In fact, the pursuits submitted result from the greatness of his intellect and the soundness of his view which he earned from Islam and from the Imāms, peace be with them, and this is the correct meaning of *ijtihad*."

EXHORTATION IN CLASS

Hujjatul-Islam wal Muslimeen, the Friday imām in the city of Kalajay, who attended classes of Ayatollāh Bahjat for many years, says, "It was customary for Ayatollāh Bahjat to admonish the students for almost ten minutes before starting the class. The admonishment itself was not his goal; rather, he wanted to remind us of the conditions of the past scholars. It was obvious that the goal of the attendance by Sheikh Musbāh of the classes of *Khārij al-Fiqh*, which were presented by the mentor for more than fifteen years, was to benefit from the mentor's morale and angelic spirit in addition to the scholarly benefit from the pursuits submitted by the mentor in his class."

Sheikh Musbāh says the following in this regard: "Quite often, Ayatollāh Bahjat would transmit to us a story or tradition which stirred our amazement, for we did not realize his insistence on explaining some obvious matters. One of the matters which he insisted on tackling, prior to starting his class, was the issue of the Imāmate of the Commander of the Faithful (a.s). We used to be stunned about this matter, not comprehending its philosophy, wondering: Does any of us doubt the Imāmate of the Commander of the Faithful (a.s) so

the mentor should make a reference to the evidences regarding his Imāmate?! Is it not better that he submits to us other ethical and moral pursuits so we may benefit from them? But after we were fifty or sixty of age, we realized the benefit of those pursuits which he was dictating to us more than forty years ago. It is as though he knew that there were matters which will be doubted or bypassed in the future. Had it not been for taking a special interest in these topics, we would not have had the sufficient motivation to review these matters. I benefit even nowadays from my own works relevant to the doctrinal issues or to other issues relevant to the queries which the mentor used to dictate to us more than forty years ago."

MENTOR'S WORKS

The sheikh (mentor) wrote many books in *fiqh* (jurisprudence) and *usool* (basic principles), but he did not publish most of them, so much so that he did not sometimes allow some people to publish these books at their own personal expenses without benefiting from the ways derived from the Sharī'a which make such publication possible (a reference to the *khums* tax some of which goes to the promotion of the creed via the publication of quality Islamic literature). He used to refuse their request saying, "The books of many great scholars have not yet been published. You, therefore, must publish their books. As for these, their turn is yet to come to be published."

As regarding the list of his works, some of which were published through the insistence and follow-up of his students, it included:

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PUBLISHED WORKS:

1. a dissertation explaining queries (in Arabic and Persian),
2. Pilgrimage rites. Some men of virtue wrote both these books based on the verdicts of Sheikh Bahjat and were published after earning his endorsement, may Allāh safeguard him.
3. *Waseelat al-Najat* (salvation method). This book contains the mentor's jurstic views in most chapters of jurisprudence listed in *Waseelat al-Najat* by Abul-Hassan Isfahani the first volume of which was published after obtaining the backing of the mentor,
4. *Jāmi' al-Masā'il* (collection of queries). This book contains a group of commentaries by the mentor about the book titled *Dhakheerat al-'Ibād* by the late Ayatollāh al-Gharawi Isfahani who is known as Kampani. It also contains the rest of that book up to the end of *fiqh*. This book was first published with bad typesetting and in few copies, and it was distributed to his students and close friends. Then the first volume of it was published and given the title *Jāmi' al-Masā'il* due to the abundance of branches of *fiqh* added to the original book and to their inclusion. This book is supposed to be published in five volumes.

AUTHOR'S READY-TO-PRINT WORKS:

1. the first volume of the book on prayers. The mentor presented in this book in his own way his new views, organizing the chapters and researches according to the order in existence in the book titled *Jawahir al-Kalām*.
2. the first volume of the collection of the science of *usool*. This book was written according to the order employed in the book titled *Kifāyat al-Usool* and was reviewed by the professor several times. This book contains the new

views of the mentor about many researches of the science of *usool*,

3. his commentaries on the *Manāsik* [rites] book by Sheikh al-Ansāri. This book contains the views of the mentor about the pilgrimage rites,

WORKS YET TO BE PUBLISHED:

1. the remaining volumes of the group on the science of *usool*,
2. his commentary on the *Makāsib* of Sheikh al-Ansāri. The mentor commented in this book about this work by al-Ansāri from the beginning to the end, then he submitted the researches which were not stated in it on the basis of the text of the book titled *Sharā'i` al-Islam*. The mentor also submits in this group his new viewpoints in the juristic researches,
3. the collection of *Kitāb al-Tahāra* (book on cleansing). The sheikh submits in this book his ideas in an innovative way and briefly according to the order of the topics in the book titled *Jawāhir al-Kalām*,
4. the remaining volumes of the collection on *Kitāb al-Salāt* (the book on prayers).

The mentor also collaborated with the late Hajj Sheikh Abbas Qummi in writing the book titled *Safeenat al-Bihār*. A large portion of this book was written by the hand of Ayatollāh mentor Bahjat.

HIS STUDENTS

Although the mentor was teaching at his house in order to shun fame, many students benefited and are still benefiting from his company. Many of them earned the degree of *ijtihad*.



CHAPTER FOUR

ETHICAL AND Gnostic CHARACTERISTICS OF HIS HOLINESS GRAND AYATOLLĀH BAHJAT

1. His Being Pious and God-Fearing

We have already stated that the mentor made an effort to cultivate himself since his very young age. He was and still is affording the attainment of knowledge and the purification of the soul a great deal of attention. He always insisted on continuous effort and inclusive conduct to strengthen man's moral building which enables him to continue the struggle and to achieve victory over immoralities and help him in his "supreme *jihad*" against his desires and inclinations.

He always believed in the ever-present need to uphold knowledge and good manners, warning against the perils of abandoning them, believing that the loss that can result from the uncultivated scholar and the science that is not purified is much, much greater than any other loss. The mentor is a sincere man, an eager one who always is keen to straightforwardness in all moments of his life along the path of Allāh. He endeavored to always be in contact with Allāh, the most Praised One, the most Exalted. He looks upon everything and everyone through divine and godly eyes. A senior *mujtahid* says the following in this regard: "It is not right to say that the sheikh was only a pious man; rather, he was piety itself." Ayatollāh Sheikh Jawād al-Kerbalā'i says, "One of the Sayyids who love the mentor and who are familiar with his condition

told me that the mentor used to spend most of his time every night contemplating on the currents of the Gnostic branches of knowledge. He never wasted his time, nor did he ever attend a gathering for fun. He always took precaution against idle talk. Whenever he went to the class or to visit the shrine of the Commander of the Faithful (a.s), he used to place his mantle over his head and not turn to anybody as he was walking. He is a man who keeps secrets especially about explaining his Gnostic conditions. He was secretive in showing the particular divine niceties which Allāh Almighty bestowed upon him."

2. His Asceticism and Simplicity of Lifestyle

The friends of Allāh do not look at the worldly appearances as ordinary people look at them. Rather, they look at the reality of life itself. They do not busy themselves except with securing their true future, always distancing themselves from the shackles of greed, living in the pure environment of content and humbleness. For this reason, they earn a soul from which the fragrance of spirituality and purity emanates. Ordinary people live in the darkness of ignorance, heedlessness and affluence. They indulge in ambitions and desires.

Mentor Ayatollāh Bahjat is regarded as one of the righteous friends of Allāh. He is an ascetic and Gnostic who always lived with humbleness, asceticism and renunciation of the world. He is one of the most outstanding ascetics of our time, for he realized the truth about the world and its implications and was attracted in all his existence towards the spiritual world. Materialism did not taint him; rather, he was liberated from all its shackles.

He not only distanced himself from the world and its appearances physically but made along this path wide practical

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strides in various fields of his daily life. His simple life, his residence at a small old house in the holy city of Qum, his lack of response to the demands of the scholars and ordinary people who continuously demanded him to change his residence, are all good evidences about his asceticism, humbleness and the greatness of his soul.

Sheikh Musbah Yazdi, pointing out to his asceticism and humbleness, says, "Ayatollāh Bahjat rented a house in the vicinity of the Hujjatiyya School, then he rented a small house in the beginning of Chahar Mardan Street, and that house did not have more than two rooms. He used to place a curtain in the middle of the room where we assembled while his family lived behind it as we were attending the class on the other side of the curtain. It is a very simple life distant from affectation and luxury and full of light and spirituality. Till our day, the mentor does not own a house big enough for a large number of visitors. There are no more than two or three small rooms in his house furnished with their floor covered with the same covering which he placed more than forty years ago. He did not change his house after he had become a *marji*' although it cannot accommodate the visitors and those who used to see him frequently and whose number was daily on the rise; therefore, the mentor used to sit during the feast or commemorative occasions at the Fatimiyya Mosque to receive people."

Ayatollāh Mas'udi says, "Many people offered the mentor to buy him a house but he always rejected such offers. I said to him many times, 'Master! This house is old and not fit for living, and it may not be permissible to live in it from the Sharī'a standpoint,' but he never listened to such talk nor gave it any significance."

3. His Adoration

Adoration and upholding rituals are regarded as a major element in one's success and perfection. The mentor had made long strides in this field that would place him to be a role model for others. The relationship and strong connection of Ayatollāh Bahjat with his Lord, his continuous remembrance of Him, his diligence in performing optional rites and his amazing *tahajjud* were all amazing and noteworthy.

As regarding the congregational prayer which the mentor used to uphold, it was one of the most wonderful, the best and the most sincere of prayers held in Islamic Iran. In this service, virtuous scholars, pious students, brave *mujahids* and all other types of people attended. This service is adorned with complete spirituality, so much so that sometimes, especially during the eves preceding Friday, there is a combination in it of the moaning of the mentor, the weeping of those praying, thus the souls ascend, the eyes weep and the hearts are polished.

Undoubtedly, there is neither a spiritual nor an angelic place such as this in any other congregational prayer service in our time. It is no wonder that the mosque used to be over-crowded with the faithful and the place too small most of the time, forcing many attendants, including those who used to go there from distant places to earn the blessing of this service, to leave the mosque even before the service had started. This prayer service has been the hope of Allāh's servants. It used to be attended by Ayatollāh Tabatabai, and Ayatollāh Bahā al-Dayni used to pay it his own special attention.

In this regard, Ayatollāh Muhammad Hassan al-Ahmadi, the *faqīh* of Yazd, transmits to us an interesting incident as follows:

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"Ayatollāh Bahā al-Dayni used to hold the congregational prayer service before Ayatollāh Bahjat during the nights of the month of Ramadan. One day, he wanted to send one of his relatives somewhere for an errand, but the man refused to go there saying, 'If I go, I will be deprived of the prayer service and of following your lead.' Ayatollāh Bahā al-Dayni said to him, 'Go and take care of this errand for me then perform the prayer following the lead of Ayatollāh Bahjat after eating your *iftar*.'"

Sheikh Musbāh, commenting about the congregational prayer service held by the mentor and its precedents, says, "Ayatollāh Bahjat used to follow a special program forty years ago. He used to take a walk before sunset to the Safa'i Quarter which was then an agricultural area and there was no construction in it. He would cross some farms then sit and perform the sunset and evening prayers in that place. Some brethren used to attend that prayer service, too."

One of those brethren says, "One night, Ayatollāh Bahjat made a statement following the prayer service saying, 'Had the rulers of the world known the pleasure felt by one during his act of adoration, they would have abandoned their authority.'"

After the mentor had bought his house where he now lives, most brethren used to go to this house to perform the prayers because it is closer to them than the previous place. Then the mentor was called to the Fatimiyya Mosque, and that mosque became the place of meeting of all those who wished to perform the prayer service with him leading as the imām. More than forty years had passed since this prayer service was being performed three times a day in this mosque. The mentor, during the last days, moved the place where he held his class

from home to this mosque where special feast and commemoration services were also held.

Ayatollāh mentor Jawad al-Kerbalā'i, describing the *tahajjud* of the mentor and his weeping during the night says, "Ayatollāh Bahjat was punctual in his prayers and nightly weeping especially during the nights preceding Fridays. One of the senior scholars said to me, 'I heard the mentor during one of the nights preceding Friday weeping profusely, addressing his Lord repeatedly as he was prostrating, 'Lord! Who else besides You can I turn to in order to remove my harm and look into my affair.... etc.?'"

4. His Ziyāra and Pleas

The mentor starts his daily program, despite his advanced age, by paying a visit to the shrine of Lady Fātima the Infallible, peace be with her. He daily is honored by performing the rites of the *ziyāra* to Lady Massouma and stands before the sacred shrine with humility and full respect then recites the Ashura *ziyāra*. The author of the book titled *Anwār al-Malakūt* cites mentor Abbas Qawjani, trustee of the late Mirza Ali Agha the judge, the following interesting narrative:

"Quite often, Ayatollāh Bahjat would go to the Sahla Mosque [in Kūfa] and spends the night alone till the morning in that mosque. One night, when the mosque's lamp was not lit and it was quite dark, the mentor needed to renew his ablution in the middle of the night, so he needed to get out of the mosque and go to its eastern side where the toilets were. As he was walking in the dark, he felt a little bit scared. Suddenly, a light appeared before him and kept lighting the way for him like a lamp till the mentor completed his ablution and returned to the mosque.

Once the mentor was inside the mosque, that light disappeared."

5. His Humbleness

Among the other prominent dimensions in the spiritual personality of the mentor are humility, flight from fame and opposing inclinations. The mentor did not allow the publication of his edicts till after the demise of all past authorities who were older than him and even his fellows who used to study with him although he is considered as one of the most famous men of *fiqh* and *ijtihad* and one of the most prominent professors of holy Qum's theological seminary. Despite all of this, the mentor did not permit the publication of his edicts except after the scholars had insisted on it. He also did not permit the use of the ways allowed by the Sharī'a for the publication of his scholarly dissertation (*risāla*), always emphasizing to the orators at the *majālis* which he held that they should not mention his name. This indicates his God-fearing nature, piety and the opposing of his desires.

Hajj Quds the mentor says the following about his humbleness: "One day, I and my guest, the late Hujjatul-Islam Nasr-Allāh Lahuti, visited mentor Bahjat. My guest said to the mentor, 'I have heard someone criticizing you in the city of Mashhad during my visit to that city, and I felt very angry about it.' Mentor Bahjat said, 'It has been cited in our narratives the following: 'They charged a scholar who desired the world,' so I was quite surprised at this answer, for if the life of this man was desirous of the world, what about us?!"

6. His Life, Conduct and Spiritual Status

Past incidents relevant to mentor Bahjat's life story and moral conduct go back to scores of years. He is one of the students of

the perfect Gnostic, His Holiness Ayatollāh Sayyid Ali Agha, the judge. He used to win the attention of that great theological scholar. The mentor won respected Gnostic stations even when he was in the prime of his youth, and many of those who were close to the late Ayatollāh, the judge, testified to it. They said, "We are familiar with his Gnostic stations and are acquainted with the phases of lifestyle and conduct which he undertook, but we maintain a pledge to him not to say a word in this regard." The mentor used to also earn the attention of Imām Khomeini who visited and met him in the city of Qum at the beginning of the revolution.

The author of the book titled *Anwār ul-Malakūt* writes the following in this regard: "Grand Ayatollāh Hajj Sheikh Muhammad Taqi Bahjat Fomani is regarded as one of the students of the sign of the truth and the pillar of Gnosticism, the unique scholar, the late Hajj Mirza Ali Agha, the judge from Tabriz, may Allāh Almighty be pleased with him, in the city of al-Najaf al-Ashraf. He used to have many revelations and divine *ghaiibi* conditions during the time of the late Mirza Agha, and he earned a lofty status of behavior and distinction. This distinction was the reason which prompted the late judge to pay him his special attention."

Also, Sheikh Diya ad-Deen al-Amuli, son of Grand Ayatollāh Hajj Sheikh Muhammad Taqi Amuli, conveyed to the attending students of the class of Ayatollāh Bahjat and in the presence of the mentor that he saw with his own eyes the late Mirza Ali, the judge, following the mentor as he was leading the prayer service.

7. Acquaintance with the Unknown and Manifestation of Temporal Miracles

His Holiness Ayatollāh Bahjat is regarded as one of the righteous servants of Allāh who earned, by permission of Allāh, lofty stations that enabled them to witness worlds of the unknown (*ghaib*). Perhaps the repetition by the mentor of the plea "O One Who Veils!" whenever he was alone and in the presence of people, as he stood and sat, is the reason behind this fact.

Sheikh Musbāh of Yazd says the following in this regard: "It seems the mentor earned a Gnostic station and moral perfections which enabled him to witness some unknown worlds. He would witness some realities such as those of individuals with his own subconscious sight, but he did not like people seeing him as such; therefore, he used to quite often repeat the plea "O One Who Veils!" and pleads to Allāh, the most Exalted, the most Great, to veil him and to veil whatever he saw."

In fact, the likes of these matters are regarded to be among the temporal miracles (*karāmāt*) which are not undertaken except by Allāh's friends. The manifestation of these *karāmāt* is the fruit of continuous struggle against the self and of opposing inclinations. The mentor, Ayatollāh Bahjat, is regarded as one of the prominent personalities that have taken care of cultivating the self and to belong exclusively to Allāh, the most Exalted One, the most Great; therefore, it is not at all unlikely if he has such *karāmāt* and supernatural things. Rather, those who kept the mentor saw with their own eyes examples in support of this matter.

Pointing out to some evidences in this regard, Sheikh Musbāh says the following: "The individuals who kept Ayatollāh Bahjat company for several years saw during these years matters which could not be termed except as *karāmāt* or supernatural things. Here below we would like to review some examples of these *karāmāt*: When imām Khomeini was in exile (apparently in Turkey), many men of virtue and supporters used to be subjected to unfair measures by the security authorities at the time. If they articulated a word or behaved in a particular way, they would be banned from ascending the pulpit and be thrown in jail in unknown places and for long periods of time. Among the persons who were arrested by the security authority then is Sheikh Jannati. We were worried about him because all evidences pointed out to the security authority going to torture him. I remember that I went to mentor Bahjat, may Allāh Almighty protect him, and told him about the matter. He contemplated for a short while then said, 'You will, by the will of Allāh, bring me the good news of his release.' True, such a statement could have been made by anybody, but the statement of the mentor during those circumstances was like glad tidings to us because we were sure the mentor had *ghaibi* knowledge in this regard and that the problem would come to an end peacefully. This is so because there were other similar matters which we presented to the mentor (such as we would ask him to pray for a particular person), but he would never give us such an answer. Indeed, we would say that a particular person is in jail and will not be easily released."

Here is another sample about his *karāmāt*, may Allāh protect him. One day, a family wanted to marry her daughter off. Both families of the bride and groom as well as the guests assembled on the wedding night. But the enemies of this family kidnapped the bride from her house before the ceremonies started. This worried the members of the bride's family, and they kept

looking for her wherever they thought it possible to find her, but all was in vain. Anyway, this matter caused a great deal of confusion to the bride's parents because they were unable to do anything. One friend who was a neighbor of this family said, 'I thought a lot about the matter but I found no solution for this problem. Then it crossed my mind to go to the mentor Bahjat, perhaps he could find a solution for it. I went to him hastily and narrated the incident to him. The mentor lowered his head as he contemplated. Then he simply said, 'Go to the holy precincts of Lady Fātima the Infallible, perhaps she went there.' I, therefore, returned, having been convinced to do just that. I told the bride's family what the mentor had said, so they went to the shrine of Lady Fātima the Infallible and actually found their daughter there. I do not remember precisely how the matter was, but I know that the bride's family never thought of finding the bride in a place such as that."

Here is another sample of the mentor's *karāmāt*: A friend has said, "My wife was pregnant, and I was going to travel before the blessed month of Ramadan, so I went to the meeting place of mentor Bahjat to bid him farewell and to ask him to pray for me. He said to me, 'Allāh will bless you with a son; so, name him Muhammad Hassan,' although he did not even know that my wife was pregnant, let alone knowing the gender of the fetus and the date of birth. Sure enough, Allāh blessed us with a son on the fifteenth of the blessed month of Ramadān, so we named him Muhammad Hassan."

Quite often, such matters would take place to the mentor, but he did not want to manifest them, so much so that he did not accept the transmission of this brief summary, but we transmitted it so the believers may get to know that Allāh, the most Exalted and the most Great, pays attention to some of His friends with His divine care even during our time. If the

servants tread the straight path of adoration, Allāh Almighty will lead them to the right guidance: "... And those who struggle on Our account, We shall guide them to Our path."

The path to perfection and humanity is not closed. Even in our time, anyone who wants to tread the path of nearness to Allāh can reach lofty stations of perfection and nearness to Allāh in the shade of care of the Imām of the Time, may Allāh hasten his reappearance, and at the hands of servants who live among the people such as mentor Bahjat. All these matters can instill hope in the souls and increase our conviction.

These are fixed realities and not a mockery. They are visible realities in existence, and we can see them and realize their impacts, then we can liberate ourselves from the shackles of this world, its ornament and adornment and realize that pleasure is not confined to the animal or Satanic ones; rather, man is qualified to reach moral perfections and pleasures which cannot be compared with these material pleasures. But unfortunately, due to the weakness of knowledge and of conviction on one hand, and the assault of the internal and external Satanic factors (from the jinns and mankind) on the other, has caused us to be unaware of such precious jewels.

In this regard, Sayyid Mas'ūdi says, "Anyone who visits the mentor realizes he talks about the particular things which he feels. I used to go in the company of Sheikh Musbah to his class, and we (I and Sheikh Musbāh) used to talk sometimes about the political and economic issues or about our livelihood matters because the students' living condition was bad then. But the mentor used to surprise us when he would start talking about the same topic as if he was sitting with us, and we were sure the mentor knew all the subjects which we discussed. For example, when we talked with each other wondering what to

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do. how bad our living condition was, how we had debts to repay while not having food for a single day..., the mentor used to start, as soon as he arrived, with these words, 'Yes, the condition of the students was bad during our time, too. They did not have anything, and they were hungry and poor, but they persevered.' Then he would start narrating some incidents about the life of the scholars of the past. I was one day, I recall, talking with Sheikh Musbāh. I said to him, 'We do not have anything, and we cannot live only on bread.' When mentor Bahjat came and sat on the pulpit, he said, 'One day, the late Sheikh Murtada al-Ansāri went to his father in the morning and said, 'We have nothing but bread.' The Sheikh said, 'But we have freshly baked bread!' It seemed as if Sheikh al-Ansāri believed that the freshness of the bread compensated for eating anything else with it. These words lessened our pain because we used to eat bread with cheese."

Ayatollāh Sheikh al-Kerbalā'i says, "The late Hajj Abbas Qojani, one of the students of the late Ayatollāh Mirza Ali the judge, conveyed to me in a special meeting after having praised the status of Ayatollāh Bahjat the following: 'I was going to perform the pilgrimage to Imām al-Rida in one of my travels to Iran, then I went to the meeting place of Sheikh Bahjat. In a special meeting, I very much insisted on him to talk to me about his personal conditions and the divine niceties which Allāh bestowed upon him and about his Gnostic revelations. He conveyed to me more than twenty important matters and special divine niceties, then he took upon me a pledge not to inform anyone about them,' but I transmitted one of those matters to some friends and I (al-Kerbalā'i went on) insisted on him to tell me that matter. He said, 'The mentor told me he could see what is behind him if he so wished'."

Sheikh Jawad al-Kerbalā'i adds saying, "After several years, I traveled to Iran and went to the meeting place of Sheikh Bahjat and said to him in a private meeting, 'Have the matters which you told me several years ago remained as they are till now?' The sheikh said, 'Yes'."

One of those close to the mentor says, "I went one day to Foman town. One day before my return, I visited Sayyid Areeb, one of the town's scholars, who gave me some bullions and asked me to give one of them to Sheikh Bahjat. After my return, I gave the sheikh one of those bullions. Some time after that, I wanted to return to Foman town, so Sheikh Bahjat gave me one thousand tomans and said, 'Give this money to Sayyid Areeb and do not tell him who sent it to him.' I sat in the shop of that merchant till he returned. I found him puzzled, so I asked him about what had happened. He said, 'When I gave the money to Sayyid Areeb, he said, 'Few days ago, a portion of our house collapsed, and the builder demanded one thousand tomans to rebuild it. I did not have much money, so I told the builder to be patient and not to start the work yet. As I was thus engaged, you brought me this sum which exactly equals the wage demanded by the builder.'"

A theologian friend said to me, "One day, one of our relative women was afflicted with cancer. The doctors were unanimous about having a surgery for her as soon as possible, saying if that surgery was not done, the cancer would spread to other parts of her body. We were hesitated about it: Should we do the surgery or not? We decided to go to Sheikh Ayatollāh Bahjat and ask him to do the *istikhara* for us. I went to the mentor and told him about the matter, asking him to do the *istikhara* on our behalf. The mentor did the *istikhara* and said, 'The surgery is not necessary,' giving me some money to spend it by way of charity on behalf of the patient, then he ordered me to dissolve

a small piece of the soil of the Master of Martyrs (a.s) in Zamzam water so the patient could drink it every day seeking to recover. He also ordered me to feed a large number of the poor or offer them charity with some money and to ask them to supplicate for the patient to heal. We carried out the mentor's instructions to the letter, and our patient went to the shrine of Imām al-Rida (a.s), pleading to him. She remained in the sacred shrine for three days pleading and supplicating to Allāh to heal her. During those three days, strange spiritual conditions happened to her, so much so that she did not feel any pain after she had returned home. I, therefore, went to the sheikh to tell him about it. He asked, 'How is the condition of your patient?' I said, 'Praise to Allāh!,' and I narrated to him all what had happened in Mashhad city. The sheikh said, 'Follow the same past instructions and let the doctor examine her.' When the patient visited the doctor, he asked her with amazement, 'Have you done something, or did you go somewhere?!' The patient asked him, 'What do you mean?' The doctor said, 'The marks of sickness have shrunk from you in an incredible way; so, there is no need to have any surgery, and we will treat the remainder of the tumor with medication.' Now, after the passage of a long time since that incident, our patient enjoys very good health, and she has fully recovered from that ailment, Praise to Allāh. What is noticeable in this issue is the *istikhara* which the sheikh did and his saying, "The surgery is not necessary'."

One of the students of the *hawza* (theological seminary) wrote me once saying, "I was studying in Tehran and periodically visiting Qum. I was also acting upon the will of my father who had told me to visit Sheikh Bahjat whenever I visited Qum. So, I used to visit the sheikh whenever I visited the city. One day, my father disclosed the secret behind his will to me saying, 'My eyes were cooled one day when I saw the beauty of the Imām

of the Time (al-Mahdi), may Allāh hasten his reappearance, at the Palasar Mosque located in the shrine of Lady Fātima the Infallible, peace be with her, but my shyness and the greatness of the Imām prevented me from embracing the Imām like a lover who reached his beloved one after a long time of separation, but I saw after a moment Ayatollāh Bahjat sitting in the same place where I had seen the Imām.' My late father used to think that this meeting indicated the greatness of the sheikh and his connection with the Imām of the Time, may Allāh hasten his reappearance."

This man added saying, "After my father's death, I saw that he had written in his will the following statement: 'Give the books which I bought to the Imām of the Time, may Allāh hasten his reappearance, even though it may be through someone who can see him. And Sheikh Muhammad Taqi Bahjat, may Allāh resurrect me and gather me in his company and from him I plead to supplicate for me, *may* be the sought person.' The word "may" was placed between two parentheses in the will. I took my late father's will and gave it to Sheikh Bahjat to read. The Sheikh said, 'He has written the word MAY in the will. Go and give the books to someone who you are sure is in contact with the Imām of the Time, may my soul be his sacrifice.'"

ʿAllāma al-Tehrani says the following in this regard: "One of the greatest scholars, His Holiness Ayatollāh Hajj Sheikh Muhammad Taqi Fomani Rashti, may his high shade endure, visited me in the holy city of Mashhad. He pointed out in his speech to something which cannot be interpreted except his own acquaintance with hidden things and with the Utopian *ghaibi* matters. I had a heart stroke in the month of Shawwal of 1413 A.H. (April 1993 A.D.) and was kept four nights in the intensive care unit and nine nights in the general disease unit in the Al-Qaim Hospital in the holy city of Mashhad. Then I was

released by the hospital after my health, praise to Allāh, had improved, so I returned home and started my studies and scholarly pursuits. One day, I was visited by the Sheikh with one of the students, and there was nobody in our house except myself and my oldest son, Hajj Sayyid Muhammad Sādiq. Allāh had enabled me to perform the *tahajjud* and the *qiyām* of the night before being afflicted with this ailment, but I had ceased doing so during my sickness. After my return home, I stopped performing this act due to laziness or indifference or lack of determination although I used to stay awake for long hours in the night for emergency reasons. When the Sheikh came to visit me, and after the greeting and usual formalities, he said to me without any introduction, 'The *qiyām* during the night or the night prayer (and I do not remember the exact wording) is the conveyance of the night.' I remained silent and said nothing, as if I was not admonished by such guidance and did not decide to resume the night prayer. The talk dealt with other matters, but the Sheikh returned to the previous talk and said, 'I saw in *Bihār al-Anwār* this tradition: Allāh Almighty has written this in His perfect Book: 'Truly the rising by night is most potent for governing (the soul) and most suitable for (framing) the speech (in prayer and praise)' (Qur'ān, 73:6). Since I knew that my oldest son, Muhammad Sādiq, was one of those who observed the *tahajjud*, I realized that the pursuits submitted by the Sheikh without any introduction were meant to attract my attention and to wake me up from my indifference so I may not abandon this important matter even in the case of my sickness."

Sayyid Quds says the following: "One of the theologians of Mazandaran, who occupied the post of head of the justice directorate in one of the governorates in Iran, conveyed to me that when Ayatollāh Kohastani Mazandarani went to join his Lord, his son went to Grand Ayatollāh Sheikh Bahjat. The

Sheikh said to him, 'When your father departed, a great commotion took place in the hereafter world.'

Sayyid Khosro-Shahi says the following in this regard: "I heard one of the students saying, 'After my marriage, I rented a house in the city of Qum. Having settled in the house, I suffered from an unbelievable financial crisis, so much so that I could no longer buy a dinner meal. Our conditions did not permit borrowing a sum of money from someone, so I got out of the house and was honored by visiting the Infallible Lady, peace be with her. After the *ziyāra* and during my performance of the ceremonial farewell of the shrine, I felt that someone was putting some money in my hand after having approached me from the back. He said, 'This money is for you.' I turned my head to the back, and it was Ayatollāh Bahjat. He did so although I did not inform him about my need for the cash."

A student narrated to me an incident similar to this. I remember a statement by Ayatollāh Bahjat. He used to say, "Is it possible the Lord ignores us or leaves us to look after our own selves?! Therefore, the students must not worry about anything as long as they perform their duties because the Lord is their Protector and He never ignores them."

Hujjatul-Islam wal Muslimeen, the flag of guidance, says, "One of the students conveyed this to me: 'I wanted to go to Gailan for religious propagation one day, so I brought my family's expenses, but I did not have the trip's fare; therefore, I went to perform the *ziyāra* of the daughter of Ahl al-Bayt, peace be with them, to whom I complained and remonstrated saying, 'My Lady! We have dedicated ourselves to your service, you Ahl al-Bayt, and we want to convey the religion of your grandfather, but we do not have even the expense of the trip, and the matter is entrusted to you.' Then I went out and

intended to perform the congregational prayer under the leadership of Ayatollāh Bahjat. I performed the noon and afternoon prayer rites. After the prayers, the Sheikh looked behind him and beckoned to me, and I was in the second row, so I thought he meant someone else. But he again beckoned to me and said, 'I mean you!' I stood up from my place and got close to him. He told me to accompany him. I went with the Sheikh, and there were other people with us. When we reached the Sheikh's house, he said to me, 'Wait here till I return.' He entered the house, and few moments later he returned and in his hand there were two hundred tomans, and this sum was at the time a small fortune. He gave me the cash, so I said, 'What should I do with this money?' He said, 'Did you not ask for the money?' I then remembered the issue and said to the Sheikh, 'But this is a lot of money!' He said, 'No, it is not, because there are others who need this money, and you will be able to take care of their needs, too.' Anyway, I bade the Sheikh farewell and went to Tehran. There, I saw some friends in Charagh-Gaz Street, and they wanted to go to Gailan also for religious propagation and they did not have money to pay the trip's fare. I said to them, 'Do not think about it, the money has arrived.' We went together and had our lunch then rode the bus and went to Gailan. When we arrived there, all the money had gone."

This same person conveys this incident, too: "I heard someone saying, 'I wanted to go for the pilgrimage, so I went to Ayatollāh Bahjat and said to him, 'Allāh prevented a big catastrophe from happening to us when our car turned upside down as it was speeding, but none of us was hurt, praise to Allāh.' The Sheikh said, 'A similar incident had taken place to you twenty or twenty-five years ago, and you also were not harmed.' I remembered the incident, and the Sheikh was quite right in his statement.'"

His Holiness Hujjatul-Islam wal Muslimeen Sheikh Shushtari says. "A man went to Ayatollāh Sheikh Bahjat and said, 'Your Holiness, Sheikh! I do not wake up for the night prayer; so, what should I do? Please supplicate for me so I may wake up at the right time.' The Sheikh asked him, 'What time you want to wake up?' The man said, 'At three o'clock after midnight.' The Sheikh said, 'Go, for you will wake up at this hour by the will of Allāh.'"

Sheikh Shushtari goes on to say, "Many years have passed since this incident. The man said to me, 'Since then, I have been waking up at the determined hour; therefore, I never abandoned the night prayer for a single day, and this is one of the *karāmāt* of Ayatollāh Bahjat.'"

8. His Special Care For Sharī'a Matters

One of the important characteristics whereby Sheikh Bahjat is distinguished and which can be witnessed at the first look is his special care for observing the norms of conduct according to the Sharī'a (Islamic legislative system) and the tradition of Ahl al-Bayt, peace be with them. Sheikh Musbāh says the following in this regard, "Shiite scholars of etiquette, all of them save those who are deviated in their way of thinking and conduct, agree that the right path to perfection is the path of adoration, that man cannot reach any moral station without obeying Allāh, the most Exalted and Great, and without acting upon His commandments. But the attention paid by the scholars to observing the Sharī'a etiquettes and the tradition of Ahl al-Bayt, peace be with them, is not equal. Sheikh Bahjat, may Allāh protect him, is regarded as one of the most distinguished [theologians] for observing these norms. He observes in his conduct particularly interesting behavioral habits which cannot be easily described. I am going to mention

this incident which I remember, perhaps it will remain in history so those who wish to act upon the commandments of the Sharī'a may get to know to what extent one must observe the commandments of the Sharī'a:

"The Sheikh inherited from his father a small plot of land suitable for planting rice. It was financing some of his domestic expenses. The Sheikh was used to give a measure of rice, though it could be a few kilo grams of it, to his friends and neighbors when they brought the crop to his house. Once, I left Qum city for some time during the days of struggle. Nobody knew anything about my place of residence, not even our close relatives. During that period, the Sheikh had sent our house a sack of rice once and a good sum of money some other time. What was noticeable is that he sent us the money through his wife and son Ali. His wife brought the money and gave it to my wife as his son, Ali, was standing at the entrance to the alley.

"When I returned home, I kept thinking about the secret that prompted the Sheikh to send his wife to our house, but I soon realized that this was one of the etiquettes of the Islamic Sharī'a. According to Islamic ethics, if the husband is traveling, nobody should go to his house. If it is necessary to go to his house, a woman has to go. There are minutely interesting statements articulated by the friends of Allāh, their conducts, the way they stood up or sat down, which cannot be comprehended except through the study of a complete branch of knowledge, let alone undertaking them and acting upon them. These matters are the ones that raise the servant in his adoration and endear him to his Lord, granting him a lofty status. The Sheikh used to advise anyone seeking his advice to observe what is taken for granted by the Sharī'a. He always emphasized observing what the Sharī'a regards as taken for

granted, believing that the matters where doubt is entertained or confusing matters fall in the second degree of importance."

The Sheikh derives useful evidence in this field which I learned from him and which I sometimes used in my sermons and in other places. He says that Allāh Almighty wants to guide His servants to perfection; therefore, He quite often mentions the things which have the greatest impact on man's happiness and on determining his fate. So, if we want to know the matters that cause man's happiness, we have to know the matters which Allāh, Praise and Exaltation belong to Him, emphasizes more than others. This is so because any pursuit more stressed in the Qur'ān, traditions and statements of Ahl al-Bayt, peace be with them, will have a role in perfecting man and determining his fate in a greater way. Observing the prayers is one of the most important of these matters because we may not find in any chapter of *fiqh* the like of all these Qur'ānic verses which call for upholding the prayers and all these narratives which are cited about observing its timing, etiquette and the necessity of performing them with full attention of the heart.

Sometimes the Sheikh used to say the following by way of jesting: "We look for something for our own perfection which neither Allāh nor His Messenger nor any Imām has sanctioned."

Ayatollāh Sheikh Jawad al-Kerbalā'i says the following in this regard: "Ayatollāh Bahjat used to say this to me in a special tone: 'Whenever you get to know what the Sharī'a holds as taken for granted, such as abandoning sins, observing what is obligatory and what is highly commendable, the recitation of the Qur'ān during solitude, earning the qualifications of health, the acceptance of your adoration and its inclusion of secrets such as prayers and other rituals, so you may get to know their

results..., do not come to me to ask me for instructions to lead you to the right conduct and to the path to Allāh Almighty, as though a mentor from the unknown comes to you and guides you to the path! Are these matters that are taken for granted and are issued by the most pure Sharī`a not sufficient for you to act upon as they should be acted upon so you may reach the anticipated goal?' I came to know from the statement of the mentor that one who is seeking the path must safeguard the manifestations of the holy Sharī`a, must keep things to himself with regard to spiritual conditions and not manifest them except to those who are worthy of them, and the latter are indeed few. The mentor also said this to me when I was studying ethics in Qum city: 'Tell the scholars issues which they understand and do not tell them things above their level of comprehension'."

9. Personified Practical Emulation

One of the distinctions that set Ayatollāh Bahjat apart from the rest of scholars and *mujtahids* is his practical emulation of the Infallible Ones, peace be with them. You see this clearly from his statements and actions, his standing and sitting, his speech and silence, during his acts of adoration, when he supplicates, and when he interacts with people. This distinction makes everyone, even when one is unaware, heading in the direction of Allāh, the most Praised One, the most Exalted.

Sheikh Musbāh says the following in this regard: "I came to know the Sheikh in 1373 A.H. (1954 A.D.) when I went to Qum city. His house was in the neighborhood of the Hujjati School, and I used to see him on my way or in the shrine almost every day. His shining face, when he moved or was still, when he stood or sat down, attracted attention to him and gave the impression that this man was living in a special spiritual

atmosphere. His interests in other matters surpassed the interests of individuals in some matters.

"He tied himself to adoration, to standing for the prayers during the *sahar* (pre-dawn) times, his pilgrimage to the shrine of the Infallible Lady Fātima, peace be with her, and by other programs which he did every day. These matters used to attract the attention of everyone especially those who were looking for a practical role model to emulate. His personal actions and piercing looks intensified the effect of these factors. His impact on some individuals was spiritual, making them get attracted to him in an amazing way. Anyway, such characteristics are the catalyst that prompted me to get to know the mentor, to know what sets him apart, what distinguished him.

"It is for the above reasons that I kept asking friends and other individuals whom I thought might be familiar with the Sheikh and his spiritual conditions and scholarly status. From my research, I came to know that the mentor enjoyed an excellent status from both scholarly and spiritual standpoints. Thereafter, the Sheikh gradually permitted me to be present at his house and to benefit from his admonitions."

10. Urging Others to Seek Perfection and Spirituality

His Holiness Ayatollāh Hajj Jawad al-Kerbalāi wrote me saying, "Several years ago, I heard from Grand Ayatollāh Hajj Abul-Qasim al-Khoei and before then from Grand Ayatollāh Bahjat (may Allāh expand his shade) that Sayyid al-Khoei said in the research of using a word in more than one meaning the following: 'Such use for the word is impossible because it requires the 'existence' of both observations: what is spontaneous and what is independent in the same usage.'

"But Ayatollāh Bahjat said to Sayyid al-Khoei at the time, 'It is possible one's soul reaches a stage of power which enables it to combine both'.

"In fact, the Sheikh utilized this pursuit to attract the attention of Ayatollāh Sayyid al-Khoei to the need to attain divine branches of knowledge and to be adorned with the attributes of the friends of Allāh, so Ayatollāh al-Khoei asked him about the reason why he presented this pursuit, then he asked him, after hearing his answer for the first question, 'Who should I refer to?' Ayatollāh Bahjat said, 'You should refer to His Holiness Ayatollāh Sayyid Ali, the judge.' Then Ayatollāh Bahjat intervened to arrange a meeting between Ayatollāh, the judge, and Sayyid al-Khoei in the courtyard of our master, Abul-Fadl al-Abbas (a.s), and the meeting lasted for more than one hour and a half. After that Sayyid al-Khoei said to me (al-Kerbalā'i went on), 'I surrendered to them and accepted their statement. Sayyid Ali, the judge dictated to me a special program to follow in all its conditions (in special attires and *thikr* which must be repeated in certain installments). I brought all the conditions and decided to start the *a`māl* (highly recommended religious practice) at 2:00 pm in a suitable and quiet spot in the sacred Alawi shrine. But unfortunately, when I brought everything and wanted to start reciting the *thikr*, I forgot its wording and kept trying to remember it, but it was in vain, so I lost hope and said to myself: 'O father of Qāsim! You were not sought to do this!' The statement was: 'There is no god but He, and those who seek reliance should rely on Allāh.'"

Grand Ayatollāh Sayyid Abdul-Kareem Kashmiri, one of the students of the unique Gnostic Sayyid Ali Agha, the judge, says, "I was sitting with some friends and talking with them at the shrine of the Commander of the Faithful (a.s) in al-Najaf al-Ashraf because I was exhausted by the study and research. As

we were thus, Ayatollāh Bahjat entered. I waited for a short while till I was distant from my friends. He whispered in my ears saying, 'We were not created for sporting!' This statement ignited fire in my heart and caused a coup in my existence, intensified my puzzlement and caused me to look for the truth. Thereafter, Allāh Almighty enabled me to be present in the meeting place of the late, the judge."

Sayyid Mas'ūdi says the following in this regard: "The mentor used to take care of culturing others by advising them to do this and not that, or it is better it should be done this way and not that, etc. One day, I came to his meeting place and said, 'O Your Holiness the Sheikh! Our living condition has become quite harsh, and we have no money; what should we do?' The Sheikh taught me a *thikr* which I kept repeating all my life. Since that day, I never suffered any financial hardship. The mentor advised me to keep the *thikr* for myself."

11. Order, Work Programs

One of the mentor's students writes the following: "The mentor adheres to precision and order in his actions, so much so that he has programmed himself to articulate a particular *thikr* after he leaves home till he reaches the mosque. Thereafter he articulates another *thikr*, and so on, so he may not waste his time. He also put a program for daily optional acts of adoration (*nawafil*) in this same way."

A man of virtue in Qum city writes the following: "One day, I stood before the alley where the house of Ayatollāh Bahjat stood so I would accompany him on his way to the mosque, but I stayed till the dark without seeing the mentor coming out of his house. I, therefore, thought that he had already left for the mosque before my arrival at the alley, so I went to the mosque.

but I did not find him there. I bade a friend with me farewell then returned to take advantage of the opportunity to ask the mentor a question as he was on his way to the mosque. I kept thinking, as I was walking along the way of a question to ask him, but I did not have a question in advance. In fact, my goal behind intruding on the mentor and asking him a question was to get some words out of him, to urge him to speak, because I believe the words of these servants of Allāh and their spirituality bear an impact on the souls. You may find in their speech a word or an interesting point that stimulates one and wakes him up from indifference. Anyhow, I thought of this question for the mentor: 'There is a verse in the Holy Qur'ān that says that Allāh Almighty replaces bad deeds with good ones; what does it mean? How can a bad deed be replaced with a good deed?' When the mentor came close, I greeted him then said to him, 'Your Holiness the Sheikh! I have a question. Do you allow me to submit it?' He raised his hand in objection and firmly said, 'No, not at all, I have neither time nor temper for it: the time for prayers has already passed and people are waiting. As for yourself, you must not ask such questions!' Then he looked at the mausoleum of the Infallible Lady, peace be with her, greeted her, bowed, then entered the mosque.

"In all reality, I was surprised by this strict answer, and I trembled. I retreated for few steps backwards then entered the mosque behind the mentor for the prayers. I kept thinking about the mentor's answer, what he meant by it and what prompted him to thus answer me. This thinking continued after the prayers, too. I was sure the stand of the Sheikh was for my own good, and that there were three possibilities which would justify it: The first: The Sheikh wanted to let me understand that one must prepare himself for the prayers beforehand. He must direct himself to Allāh Almighty with *thikr* and supplication so his soul will be ready for the prayer service, for

speaking with Allāh, the most Exalted, the most Great. He, too, was busy with the *thikr* when he came to the mosque, and he was thus preparing himself for the prayer. The other (second) possibility is that the Sheikh saw me as I came and tried to ask him as soon as he had arrived, and he wanted to let me understand that what I did was not appropriate. But I was simply returning from the mosque and wanted to take advantage of the opportunity to benefit from him on the way. The third possibility was the Sheikh knowing what I had on my mind and realizing my objective behind asking him the question: My question was only an excuse and a way to get the Sheikh to say something, so the Sheikh informed me of what I had on my mind. No wonder, the Sheikh himself had told some friends that in the past, in the city of al-Najaf al-Ashraf, the students [of theology] used to go from one point of the earth to the other without leaving their place [what is called "tayy al-ard", folding the distances of the earth]. Any student who could not do so was singled out thus from among the students. In other words, these matters should be ordinary for the students and the scholars."

12. Continual *Thikr* Practice

Hujjatul-Islam wal Muslimeen Khosro-Shahi says this: "One of the distinctive characteristics of Ayatollāh Bahjat is his continuously articulating *thikr*. One day, when the Sheikh was returning from the mosque home following the congregational prayer service, he turned to the students who were following him on the way and asked them, 'Do you have any business with me?' They said they did not but wanted to walk with him to earn the honor of his company. The Sheikh said, 'I have a private program; it is a *thikr* which I articulate on my way to the mosque and back home, but when I see you, I think you have some business with me, so I stop the *thikr*. When I reach

home, I see that my program was not completed and I feel angry with myself about that."

13. Thinking before Speaking

Sayyid Khosro-Shahi also says the following: "One of the distinctive characteristics of the Sheikh is that whenever he wanted to say something, he would first think about his statement before articulating it. He even thinks of how to explain what he is seeking, how to coin the sentences and the words so his statement may be brief on one hand, clear and indicative of his objective on the other."

14. Keeping Spiritual Conditions Private

Sayyid Musbāh says the following in this regard: "Among the distinctive attributes whereby the Sheikh is characterized is his keeping to himself his spiritual stations. Seldom does he say anything or behave in any way which gives one the impression that he undertook something supernatural or has supernatural knowledge. But the individuals who are familiar with his life and who lived and befriended him for a long time used to sometimes see certain things which could not be understood except due to his supernatural ability and lofty spiritual status; the mentor does have super spiritual abilities."

15. Indirect Cultivation

In this regard, Sayyid Musbāh also says, "We used to attend the class of the Sheikh before few minutes before he would start it so we could benefit from his moral lessons. The Sheikh, too, used to be present before the class started and sit in the room where the class was held. He would start his talk by offering advice indirectly and in various ways. In other words, as soon as he sat, he would mention a tradition or a historical incident

which suited our behavior the day before, as if he was criticizing our conditions and reminding us of the shortcomings in our norms of conduct through the medium of mentioning this tradition or that incident. This is accepted by all the brothers. Everyone says that the Sheikh talks about matters which fully applied to our life. He solves the problems of our life, reminding us of our shortcomings and errors by mentioning this tradition or that incident. Anyhow, his cultivating method in dealing with others was indirect. He never told us to do this or not to do that, or that we made this particular wrongdoing. Rather, he would remind us of our mistakes and shortcomings of deeds by mentioning a suitable tradition, a historical incident or an expressive story and make us consider correcting our mistakes.



CHAPTER FIVE

MARJI'IYYA OF GRAND AYATOLLĀH SHEIKH BAHJAT, HIS WISDOM AND POLITICAL AWARENESS

Marji'iyya

Sheikh Bahjat is regarded as one of the most famous *faqīhs* (jurists) in our time. He taught the subjects of Khārij al-Fiqh and Usool for more than thirty years, but he, despite all of this, was always avoiding becoming a *marji` taqlīd*.

Commenting about the reason why the mentor [finally] accepted to be a *marji`* and how his condition did not change following his acceptance of this responsibility, Sayyid Musbāh says, "The house of Ayatollāh Bahjat did not change after his acceptance of the *marji`iyya*. Since it was not possible to hold the meetings and visits at his house, these meetings had to take place at the Fatimiyya Mosque during the *Eid* (feast) days and on commemorative occasions. I think the acceptance of the mentor of the *marji`iyya* responsibility is one of his *karāmāt*, may Allāh safeguard him. In other words, the circumstances of his life and age, which exceeded eighty years, did not require him to shoulder such a responsibility. The individuals who knew him closely could not believe that he would agree to bear the banner of the *marji`iyya* and accept its responsibility. There is no doubt that the acceptance of the Sheikh of this responsibility was only due to his deep feeling that accepting this matter was a specific obligation. We have to say that the conduct of the Sheikh in our time, despite all this piety and asceticism, had driven the argument home against others. One can be a religious authority (*marji`*) and at the same time live

with simplicity and without changing the way he dressed himself, ate, resided or undertook his other matters of life."

After the demise of the late Ayatollāh Sayyid Ahmad Khunsari, the Sheikh started correcting the first and second volumes of the book titled *Dhakirat al-'Ibād* which is now called *Jāmi' al-Masā'il*. He ordered it to be distributed to only a select group from among his students. He also permitted the publication of his scholarly dissertation (the collection of his edicts, *fatāwa*) prior to the demise of the able authority, His Holiness Grand Ayatollāh Araki.

Finally, when the teachers' university published an explanation introducing seven persons, including His Holiness Grand Ayatollāh Bahjat, with regard to the *marji'iyya*, and after notifying his *marji'iyya* by another number of scholars such as Ayatollāh al-Mashkini, Ayatollāh Jawadi Amuli, etc., and after continuous insistence and persistence, the mentor agreed to get his practical dissertation (his *fatāwa*) published and distributed in large numbers. But he did not agree to print his name on the book's cover. One of those connected with the Sheikh says the following in this regard, "The Sheikh sent a recommendation to the university of the teachers of the *hawza* after having become familiar with the fact that this university wanted to identify his name as a *marji' taqlīd* in which he said, 'I do not accept my name to be mentioned'."

After the demise of the late Araki and a statement had been issued by the *hawza's* teachers' university, and after the mentor had seen that his name had been printed, he said, "Do not permit my edicts to be given to anyone". He was requested to explain what he had meant, so he said, "Be patient till everyone publishes his edicts. After that, if there is someone who remains without emulating others and wants to emulate us, it is

then that you should print my edicts." Several months (after this statement), the Sheikh's dissertation was published by some Lebanese brothers.

His Political Views

Hujjatul-Islam wal Muslimeen Qadas wrote the following lines about the author: "Sheikh Bahjat, in the *khirāj* chapter, the distribution of prohibitive earnings, and before delving into the chapter about *wilāyat al-faqīh* and whether this *wilāyat* is absolute, or whether it is restricted and limited by some *fiqh* chapters (quoting the gist here), 'We all know that the easy-to-practice Islamic faith is the last religion, and that the Islamic laws and rulings are the last laws and rulings put forth by Allāh Almighty for people. No other prophet will come after the Seal of Prophets (a.s), nor will Allāh send any book after the Holy Qur'ān. This Book remains a book for law till the Judgment Day, and the Purified Progeny (a.s) keep explaining it. Obviously, the Islamic nation that follows Muhammad (a.s) during the time of the Infallible Imām (even if the Imām is jailed or exiled) can know its obligations, though with a great difficulty, through the path of the Infallible Imām (a.s)'."

But the talk is about the time period of the great *ghaiba* (occultation) of the Imām of the Time, may Allāh hasten his reappearance. There can be no more than three assumptions during this time: The first assumption is the idling of the Book, the rulings and the theological laws. The second assumption is to keep these rulings standing on their own, that is, they themselves become the means for self-sustenance. The third assumption is that these rulings need a manager, a ruler, someone who explains them and who is the *waliyy al-amr* or the *mujtahid* who is qualified for such leadership.

As regarding the first assumption, it is false for certain reasons, rational and textual evidences, due to the Islamic creed, which is easy to practice, being the last and will remain dominant till the Resurrection Day.

As for the second assumption, it, too, is false because the law cannot be carried out and safeguarded except by one person or by many. So, we have to accept the third assumption and say that *waliyy al-amr* is the one who must safeguard the Islamic community in all its affairs and dimensions.

On the other hand, the Islamic community needs several institutions such as an army, education and culture, courts of justice, etc. The hand of the juristic *waliyy*, therefore, has to remain spread out in all moral and financial affairs and the *faqīh* remains explaining and clarifying the rulings of the Sharī'a, a guide for people and one who solves their problems. We conclude from this that the juristic *waliyy* must enjoy all the undertakings of the Infallible Imām (a.s) save being the Imām himself so he may be able to implement the legislative code of Islam: otherwise, in case there are no official governmental institutions, the enemies of Islam will not invite him to implement the codes with ease and convenience. We can also use evidence from the posterity and say that no society, nor any state, can endure when chaos and anarchy prevail: therefore, there has to be a law and a government. It is obvious that the government of apostasy and oppression in the Islamic community will eradicate the Islamic creed, and this violates our first assumption in which we said that the Islamic creed must endure till Judgment Day through rational and cited evidences. Allāh Almighty has said the following in His Book: "If anyone desires a religion other than Islam, it will never be accepted from him, and in the hereafter he will rank among those who have lost (all spiritual good)" (Qur'ān, 3:85). Then

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Sheikh Bahjat tackles, after this introduction, the limitation of the privileges of the *faqīh waliyy*.

Wisdom and Political Awareness

In the beginning, we will present the views of two students of the mentor in this field:

Sheikh Musbāh Yazdi says, “Allāh blessed the mentor with unique attributes and self abilities that are not acquired [but, rather, divinely bestowed]. He enjoys particular brilliance and discretion, has a clear and precise vision in individual, social and political issues, something which wins him one’s admiration; so, how can a man who has so deeply delved into the practical and worship issues realize matters as precise as these?”

People who see the Sheikh from a distance as he prays or teaches may think that he does not care about political and social issues. But I tell you that the Sheikh encouraged me the most to get involved in political and social issues. He used to admonish his friends and students to care about these issues, and he used to think that the non-interference of the adhering believers would let those who are not qualified take control of them and be in charge of political and social issues, and the Islamic community will then swerve from the straight path. When the Sheikh was teaching us *fiqh* or ethics, he used to emphasize that we should not remain distant from political and social issues.

He always used to admonish us to carry out activities in these fields, especially in the field of cultural work, so much so that he used to dispatch special recommendations to His Holiness

Imām Khomeini about some political issues, and once I and a brother carried one of these recommendations to the imām.

Ayatollāh al-Mas'ūdi used to say the following: "The enemies of Islam, since the inception of Islam and till our day, have been able to harm Islam as much as they can." He used to sometimes talk about what he used to tell the shah saying, "These folks have destroyed everything; they want to finish Islam." I remember (in 1963 or 1964), when the imām started his struggle against the shah, how the mentor was asked this question: 'Do you not think that Sayyid Khomeini is moving faster than he is asked?' The mentor answered, 'Do you not think that he is moving at a pace less than what is required of him?!'"

It seems that what is meant by the slow pace here is the mentor's belief that the imām had to declare *jihād*. Hujjatul-Islam wal Muslimeen Fihi says the following in this regard: "When the imām [Khomeini] was banished to Turkey, Sheikh Bahjat said this once during his class: 'Is there anyone who would kill some traitor leaders in this state?'"

Quite often, individuals affiliated with various political sides used to go to the sheikh and talk about their opposition to some political issues, but the sheikh was not impressed by their statements. Rather, he always treaded the straight path, maintaining his independence and personal norm of conduct. He never defended those with vested interests or the dissidents; rather, as one of the prominent scholars says (and he is one of the top officials in the political system of the holy Islamic Republic and a student of Sheikh Bahjat), "Many prominent men of virtue in the theological seminary enlisted in the political activity and struggle against the buried Pahlevi regime with encouragement and emphasis from the sheikh."

Yes, the sheikh was referring to political issues in his class, dispatching recommendations to His Holiness Imām Khomeini, receiving revolutionaries and *mujahids*, assisting them during the days of the Islamic Revolution and holy defense. Imām Khomeini and Sayyid Ali Khamenie visited him at his house and they maintained continuous link with this in-depth *faqīh*. All this indicates the awareness of the sheikh and his interest in political issues.

We must also point out to the releases of the sheikh on the occasion of the elections after his becoming the *marji` taqlīd*, may Allāh safeguard him. The sheikh explained in these releases the conditions of the voter and the candidate for the post of President of the republic, the Islamic Shura council and the command council of experts. Following is the full text of the two releases which were issued by the sheikh's office on the occasion of the elections:

FIRST CALL

In the Name of Allāh, the most Gracious, the most Merciful.

Praise to Allāh, Lord of the worlds, and blessings unto the master of prophets and unto his progeny, the pure, the custodian masters. I have repeatedly been asked about the ruling of attending elections, and following is the answer to this question:

I will in my answer deal with the negative and positive aspects. Anyone who wants to attend the elections has to remember that those who deserve to be the protectors of the believers' creed and lives, their representatives in dealing with their affairs, have to be believing men who enjoy full and sufficient reason and not fear anyone while obeying Allāh. They must also be

distant completely from bribes, intimidations and the like. They must not look at matters as they were but as they should be and how they should not be, and they must be pious, God-fearing, preferring to please Allāh rather than anything else.

But if they lack some of these attributes, they cannot be relied upon and electing them will be false (having no positive effect). Nay! It is not permissible, and anything doubtful must be avoided. The investigation (into the suitability of the individuals) must be full and distant from love and hatred and such psychological matters, for Allāh witnesses and sees how you fare in elections and nominations.

As regarding those who are characterized by these merits and their election is permissible, to elect them will be a duty on anyone who is able and capable if it is possible the candidates who lack such attributes would win enough votes. Look at the countries of disbelief how they elect and how they get elected, who the voters are, what ways were there through which they were elected, what views they submitted in their meetings, what deeds their countries do on the basis of their man-made laws and in violation of the laws of reason and creed, even contrarily to the laws of their man-made creeds, for any sound mind realizes the extent of corruption of these matters and how much further corruption they can incur.

You must oppose these corrupt deeds, their causes and outcomes the origins of which do not agree with the principles of any genuine creed or any law accepted by reason. May Allāh protect you and our own selves from all slips through Muhammad and his pure progeny, peace and blessings of Allāh be with them all, and peace be with you, the mercy of Allāh and His blessings.

(Signed) the servant of Allāh Muhammad Taqi Bahjat.

SECOND CALL

In the Name of Allāh, the most Gracious, the most Merciful.

Praise to Allāh, Lord of the Worlds, peace and blessings with the Master of Prophets, Muhammad, and with his progeny, the masters, the custodians, the purified ones.

In answer to a repeated question about the subject of elections, and while taking into consideration the reminders to which we pointed out last year and which were not relevant to any particular time or place, we pointed out in it at the time the necessary attributes with which the voters and the candidates should be adorned, and this method is the best, the most general, the most complete and the most enduring in pointing out individuals by name, I say the following: It is narrated about Hudhaifah, Allāh be pleased with him, that he said, "They used to ask the Messenger of Allāh (a.s) about goodness, and I used to ask him about evil."

We must know what evil is and who are the evil ones so we may avoid them, and we must know what goodness is and who are those who act upon it so we may embrace them. The voters and the candidates must work with awareness and caution while applying major things in minor things, whole things in particularities, and they have to prefer the Pleasure of Allāh over pleasing others. They must also examine the matter from the religious standpoint and from that of righteous wise persons and not stop in the light while continuing their movement in the dark. They must be fully distant from paying bribes or accepting them, for it is the method of the unbelieving states, and they must not befriend anyone other than the wise religious persons who are familiar with the matters related to the Sharī`a, the faithful in their ideology and practice, the God-fearing, the good managers, the courageous ones, the moderates in

ideology and in direction, and they must not create problems for the Muslims which cannot be solved with regret.

They must be fully distant from selling the country and from those who sell their country and who are embraced by the states of apostasy. Notice the final ends of those who sell their country. We saw in the past, and we now see, that the states of apostasy have no mercy towards even those who used to serve them. Nothing, hence, remains except regret and the evil outcome for those who follow them. You must know that all shortcomings in existence in the Islamic states originate from the states of apostasy. As regarding the shortcomings of the self, they originate from shortage in belief and shortcoming from applying Islam.

Nobody except the Infallible Ones (a.s) can say this: "I know" or "I see everything". Also, nobody can say, "I do not know, nor do I see anything". Rather, every ordinary worker knows some matters and he has to move and not stop in the way but deduct what is unknown from what is known as much as possible. He has to take precaution and stop and examine the matters which he does not know till he feels comfortable about them and not regret having done them.

These pursuits are in answer to questions by the faithful which they submitted in this field and to drive the evidence home against them so they may not themselves stay nor cause the other believers to stay.

As regarding the individuals who are undecided, I said to them in the past and I now say again: See which party is closer to the *wilāya* of the Commander of the Faithful Ali (a.s), which is more firm in its practical belief in Imām al-Mahdī (may Allāh hasten his reappearance), which of them is more waiting for

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him and wants to change the religious issues, and which of them does not want it, which one is moderate in its way of thinking, which one changes color in belief or in action, which one enjoys piety, truthfulness and trustworthiness, which one is more in its attributes like apostasy and hypocrisy and which is distant from that. Finally, they must know which of them is closer to Allāh Almighty and to the Seal of Messengers and of the *wasis*, blessings of Allāh be upon them all, and may Allāh hasten their ease.

I plead to Allāh, the Great, to grant success to the faithful to act upon whatever pleases Him and to avoid whatever He detests in every place and time, and peace be with you, the blessings of Allāh and His peace.

(Signed) the most insignificant one, Muhammad Taqi Bahjat

CHAPTER SIX

AYATOLLĀH BAHJAT ACCORDING TO OTHERS

View of Imām Khomeini

The imām [Khomeini] used to pay Ayatollāh Bahjat his personal attention, and citing some incidents in this field may provide the best evidence.

Ayatollāh al-Mas'ūdi says, "During the four or five years when I was serving the imām, I remember that the imām said to me the following two or three times, 'We will go tomorrow to the house of Sheikh Bahjat, so be prepared for it.' On the next day, we would go to the house of the sheikh (the same house where he now resides) and sit in the first room which was then carpeted with the same bedding which has always been there. The imām would signal to me to get out. I would exit the house as the imām kept talking with the sheikh for about half an hour, then he would come out of the house and we would return together. As regarding the subject of their discussion, I have no knowledge of it; only Allāh knows it.

"Sheikh Bahjat used to sometimes say to me during the days of struggle (during the years 1963 and 1964), 'Tell Sayyid Khomeini to slaughter two heads of sheep tomorrow morning at such an hour seeking nearness to Allāh Almighty.' I would go to the imām and tell him so, and the imām used then to say to me, 'Tell the butcher (Farji who is still alive) to slaughter two heads of sheep on our account, and I shall pay him their price later.' The sheikh also said to me one, 'Tell the imām to slaughter three heads of sheep'. The imām would then order

three heads of sheep to be slaughtered. All these matters used to go on between the imām and Sheikh Bahjat, and we were witnessing them outwardly; we had no knowledge of what they implied.

"Also, when the imām was residing in Chamran, Sheikh Bahjat once said to me, 'I have a small letter which I wish you get it to reach the imām.' I would take the letter from him, put it in an envelope then deliver it to the imām. Anyhow, the relationship between the mentor and the imām was very strong. I remember that the imām once went in the company of Sheikh Hassan San'i to the sheikh's house several times. We (I and Sheikh San'i) were at the service of the imām when he was residing in the holy city of Qum, and Sheikh Bahjat used in turn to pay his special attention to the imām."

One of the imām's students says, "After the release of the imām and his arrival at holy Qum in 1963, people held massive celebrations in all quarters of this city. The house of the imām was then over-crowded with people, and Ayatollāh Bahjat was one of those who used to go to the imām's house every day. He would stand for few minutes at the door of one of the house rooms. When it is suggested to him to sit inside the room, he would say, 'I commit myself to coming here and to standing at this place for few minutes to pay homage to this great personality.'"

Sheikh Musbāh Yazdi says the following in this regard somewhere else, "The late Sayyid Mustafa [son of imam Khomeini] (may Allāh be pleased with him) cites his late father the imām (may Allāh elevate his station) saying, "When the imām saw the simplicity of the life of the sheikh, he took a sum of money from Sayyid Burujardi (with whom he had a strong tie) in order to give it to Sheikh Bahjat, but the sheikh refused

to accept this sum. On the other hand, the imām did not see that there was any benefit in returning this sum to Sayyid Burujardi; therefore, he had to think of a way to tackle this issue. He, therefore, said to the sheikh, 'I give you a grant from my own money, and forgive me for not returning this sum.' Thus did the sheikh accept the sum as a grant from the imām's own money."

Sheikh Musbāh says the following in reference to the special attention which the imām used to pay to Sheikh Bahjat: "Once, the command experts were honored to visit the late imām. They asked him for instructions in ethical issues, so the imām referred them to Grand Ayatollāh Sheikh Bahjat. They said to him, 'But the sheikh does not accept anyone.' The imām said, 'Keep insisting till he agrees.'"

SHEIKH BAHJAT FROM THE VIEWPOINT OF OTHER SCHOLARS

1. **Allāma Tabatabai:** "Sheikh Bahjat is a true righteous servant of Allāh."
2. **Ayatollāh Bahā al-Deen:** "Sheikh Bahjat is regarded as the richest man in the world (spiritually)."
3. **Ayatollāh Fakkour:** Ayatollāh Muhammad Hassan al-Ahmadi says, "Ayatollāh Fakkour used to pay Sheikh Bahjat a special attention and used to say, 'Sheikh Bahjat is one of the exceptional individuals especially in the spiritual sphere.'"
4. **Ayatollāh Hajj Sayyid Abdul-Kareem Kashmiri:** Sayyid Kashmiri was asked once about the person whom he knew as a perfect mentor. He said, "He is Sheikh Bahjat, Sheikh Bahjat."

5. **Sayyid Fahri**, too, was asked this question: "Who is the person whom you know as a perfect mentor?" He said, "He is Sheikh Bahjat, Sheikh Bahjat."
6. **Ayatollāh Sheikh Abbas Qawchani**: Sheikh Musbāh Yazdi says this: "Among the individuals who believed that Sheikh Bahjat enjoyed lofty spiritual perfections is Sheikh Abbas Qawchani, the *wasi* of the late Sayyid Ali, the judge who was living in the city of al-Najaf al-Ashraf (and his son is now occupying the post of representative of the *wali al-faqīh* in the headquarters of the joint command), for he used to say, 'When Sheikh Bahjat was young, and before becoming twenty years old (the expression Sheikh Qawchani used was "before a beard could be seen on his face"), he had already attained lofty stations with which I became familiar through our friendship and strong tie. The Sheikh took from me a Shar`i pledge not to narrate any of it to anyone." I think (Sheikh Musbāh continued to say) he meant the "death by choice". The Sheikh had attained these stations during such a young age, and you can imagine his station in nearness to the Almighty after having become eighty years old, after a long age of traditions, conduct and straightforwardness in adoration and in acting upon the obligations. This is the reason which makes any good believer feel attracted to him upon seeing him especially when he sees how he worships. Let people participate in his prayer service if Allāh enables them to do so, for there are many blessings in it.
7. **Ayatollāh Mashkini**: Ayatollāh Bahjat occupies a very lofty station among the Shiite scholars from the scholarly standpoint in *fiqh* and *usool*. Likewise, his mentors occupy a very lofty station, so much so that we

must look upon them as we look at the stars in the sky; therefore, writing books about the personality of the Sheikh and its dimensions is a must.

8. **Ayatollāh `Allāma Muhammad Taqi al-Ja`fari:** "Traditions state that if one does not visit a scholar for forty days, his heart dies. Another text is this: 'Visiting scholars is more loved by Allāh Almighty than circling the Ka`ba seventy times.' Ayatollāh Bahjat is a true evidence for the scholars in these traditions. Looking at him and visiting him is equivalent to achieving a perfect admonishment. Whenever I meet him, the effect of such a meeting lingers in my soul for several days. In fact, he is a warner to us."
9. **Ayatollāh Badla:** "The stations of Sheikh Bahjat were clear since we used to attend the class of Ayatollāh Burujardi, and it was then obvious that the Sheikh was fit for these stations."
10. **Hujjatul-Islam Musbāh Yazdi:** "Ayatollāh Bahjat incorporated in him the precisions of the late Mirza Muhammad Taqi Shirāzi through his prominent students such as Sheikh Muhammad Kāzim. He also sums up the excellences of the late Naeeni and the late Sheikh Muhammad Hussain Isfahani, as well as the moral culturing by the late Qadi. These professors brought up an inclusive personality which is regarded as one of the greatest blessings in our time. It is suitable to benefit from the moments of his lifespan as much as possible. Allāh Almighty bestowed upon the mentor special distinctions and self gifts which he did not acquire from anyone. Yet he, despite all of this, has been concealing his spiritual stations, not permitting anyone who knows anything about them to talk about

them.” Sheikh Musbāh also says, “Ayatollāh Bahjat also took care of scholarly matters, dealing with them with precision. He used to think that a class is an obligation, something serious, and he used to vest special attention upon matters of *fiqh*. He also used to be interested in worship and moral issues, believing they are the second wing for man’s ascension and perfection.”

11. **Ayatollāh Taheri Shams:** “Ayatollāh Bahjat reached a lofty level and a sublime horizon (in *fiqh*), so much so that if he looked at rulings and Islamic legislations, he would be able to derive a *fatwa* that pleases Allāh Almighty, and there is no dispute in this matter.”
12. **Ayatollāh Sheikh Jawad al-Kerbalā’i:** “During my stay in Tehran and Qum during these years, I heard from some people pursuits which indicated that the mentor, Ayatollāh Bahjat, enjoyed special divine niceties; so, congratulations to him, then congratulations again to him.”
13. **Ayatollāh Adheri Qummi:** “Grand Ayatollāh Sheikh Bahjat is regarded as one of the students of Grand Ayatollāhs Naeeni and the Isfahani critic, and he has valuable first findings in achievement and teaching. Virtuous men of the theological seminary in Qum received classes at his hands for more than fifteen years, becoming skillful *mujtahids*. The sheikh was famous for his piety and godliness in the holy city of Qum in addition to his academic fame which invaded the horizons. As some brethren say, it cannot be said that the mentor was just pious; rather, he is piety itself. Piety and equity are the best qualities with which the authorities for *taqlīd* are characterized. The sheikh was

characterized by these two qualities, personifying them in his own self.”

14. **Ayatollāh Mas`ūdi Khomeini:** “Very few are the likes of Sheikh Bahjat in all ages; therefore, we must benefit from him in the best way, especially since he had achieved a lofty degree from the moral and ethical standpoint. Let everyone, especially the youths and those looking for morals, go to him to learn their lessons because the existence of the sheikh personifies spirituality and manners. Even looking at his face has innumerable ethical and moral benefits.”
15. **Hujjatul-Islam wal Muslimeen Fiqhi:** “If the humanity tree had produced another good fruit besides the Infallible Ones (a.s), one such fruit is the holy presence of Grand Ayatollāh Sheikh Bahjat.”
16. **One of the Men of Virtue of Najaf City:** “Sheikh Bahjat was a scholar, a Muslim *mujtahid*, since the days of his youth, and he was held as trustworthy by some elite persons since then, so much so that the scholars used to agree on emulating him whenever they traveled to holy Kerbala at that time.”
17. **Author of the Book *Khazīnat al-'Ulemā'*:** “Ayatollāh Hajj Sheikh Muhammad Taqi Bahjat Gharwi Fomani is regarded as one of the great Ayatollāhs, senior teachers, well known scholars of the theological seminary and one of those of whom knowledge in the Gailan governorate and Foman County is proud. He is a distinguished scholar, a cultured, righteous, ascetic and God-fearing man who turned his face away from the world and its appearances and took to a great deal of contemplation and remembrance of the Almighty. Virtuous teachers and scholars of Qum’s theological

seminary looked after him and paid him their special attention.”

18. **Ayatollāh Muhammad Hussain Ahmedi, the *faqīh* from Yazd:** “We are certain Ayatollāh Bahjat will be one of the pilgrims of Allāh on the Judgment Day. If we cannot benefit from his lectures properly, it will be judged against us, and we will have no answer when our Lord asks us.”
19. **Hujjatul-Islam wal Muslimmen Amjad:** “The mentor is regarded as one of the prides of scholars of our time. Anyone who knows him, in one way or another, knows that he acquired a lofty station on account of his knowledge and spirituality... I think there is no peer for him in knowledge and spirituality. In other words, he is an angel living on earth. We, therefore, have to benefit from the blessings of his presence.”
20. **Professor Khosroe Shahi:** “Grand Ayatollāh Bahjat cannot be known [as he should be], nor can his spiritual perfections, except if one cultivates his soul and expands his existence. This is so because anyone can realize things according to the capacity of his existence. If we, therefore, want to know the perfections of the mentor, we have to cultivate our souls and expand the cycle of our existence so we may be able to benefit from his perfections and spirituality.”
21. **Professor Hadawi:** “Ayatollāh Bahjat is the personification of the meaning of conduct and *ijtihād* on the path of Allāh and the truth. More briefly, he is a statute of a lifetime of *jihād*.”

CHAPTER SEVEN

FOUNTAIN OF WISDOM A GROUP OF TEACHINGS AND INSTRUCTIONS BY GRAND AYATOLLĀH SHEIKH BAHJAT

In this section, we will discuss short statements by the sheikh that are fraught with wisdom and some of the precious brief answers which his holiness presented to questions in various subjects and issues.

1. Treatment of Pretension and Value of Knowledge

A virtuous man in Qum's theological seminary writes the following:

“They asked his holiness the sheikh: ‘One may do a good deed in the way of Allāh in which he conforms to all sincerity, but the insinuations of the devil, such as love for fame, showing off and reputation may find their way to his mind. Will this state of mind be regarded as pretension, and will it void the good deed?’ The sheikh answered, ‘Pretension is relevant to acts of worship. Pretension in worship is prohibitive, and it is said it voids [good deeds], too. But there is no problem with pretension in issues other than adorations. But pretension itself can be a cure for pretension. This takes place when pretension is lifted through sound contemplation. Let me give you an example: One may need to earn the respect of the police commissioner and attract his attention. In this case, he may go to a policeman and try to influence him to make him a link between himself and the commissioner. It is better this person must here pay attention and say to himself: ‘This policeman is

only a link. Even if he writes something or mediates in the issue, the one who will put the paper in the right place and in the end settles the matter is the police commissioner. Therefore, what is right is to attract the attention of the police commissioner directly and without an intermediary. In other words, pretension must be applied to a higher end.”

Had this person been wise and if he knew that there is a higher station than that of the police commissioner, such as the minister, the prime minister or the president, for example, he will then say this to himself: It is better that I present my good deed to the minister or the prime minister or the president of the republic. That is to say, one must act upon pretension to impress the strongest ranks. If this happens, pretension will be a cause for treatment for pretension itself. So, if pretension in acts of worship is for the sake of the Strongest, the One Who has the highest position in the world, that is, Allāh, Praise and Exaltation belong to Him, there is no problem in this pretension, and it will be a treatment for itself.

Traditions state that one who turns during the prayer to make a show to people will be herded by Allāh in the form of a donkey. This in fact is the reality. Is not the one who shows his deed to the policeman in the presence of the minister or the police commissioner a donkey?! Yes, he is a donkey in the human form to which he is accustomed. If you tell him that he is a donkey, he will be angry with you. But we must tell him not to be angry because his deeds all day and night are like that; so, “Why are you so angry?!”

But Help, Help from ignorance, for it takes man to Turkistan instead of Mecca! Since Day One, the ignorance of Eblis was the reason for Adam’s problem. Satan said, “Then, by Your might [do I swear], I will put them all in the wrong [path],

except Your servants among them, the sincere and purified ones” (Qur’ān, 38:82-83). Eblis was ignorant, although before then he used to be a worshipper but not a man of knowledge, and his deed was incomplete. Did he not say to Allāh Almighty when He ordered him to prostrate to Adam: “I am better than him: You created me from fire, whereas You created him from clay” (Qur’ān, 38:76)?! This was the minor argument of Eblis. As for his major one, it is his reasoning that anything created out of fire is higher, whereas anything created out of clay is lower! We must ask: Why so and according to what proof?!

This outward outfit is not angelic. Look at the symmetry and beauty of the peacock and the difference between it and the other birds and animals. Likewise, man's soul cannot be compared with that of jinns or angels. The human soul can ascend to whatever Allāh wills even if it is outfitted with an outfit made of clay. An outfit does not make an attribute. If one wears a mantle made in Naeen and another wears a mantle made in Afghanistan, will that be any evidence for one's inferiority and the other's superiority? When we, too, become ignorant, we will then be like Eblis, and we will stray as he did. The characteristic of straying is that it transgresses; i.e. a straying person causes others to stray, too; so, beware of ignorance.

It is ignorance if that person says that the Holy Qur’ān contains this verse: “It is He Who has spread out the earth for (His) creatures” (55:10); therefore, there is no difference among people; all are equal in possessing and utilizing the earth. He does not know that the wording of the verse connotes an outcome and a benefit, and he also does not know that he must take note of the other verses which interpret this verse. These ignorant folks cause others like them to stray. They come and bring the Qur’ān with them in the beginning, but their end goal

is to take the Qur'ān away from the hands of people. There will be none to object when they say, "Burn the Qur'ān!" We laugh at this matter, finding it amusing, but the truth is that unless we are strong in our argument, they will chase us out. They spend wealth to buy these ignorant folks. The result is that this ignorance will create a new religion. Did not one Bahā'i person say that the name of "Sayyid Ali Muhammad al Bab" exists in your Qur'ān, too, in this verse: "Haa-Meem-Ayn-Seen-Qāf" which means "The Qaim is Sayyid Ali Muhammad" when it is read from left to right?! So, we nowadays need knowledge and deduction more than anything else because the matter is one related to creed. We have to stand in the face of this ignorance and these imported ignorant folks; they want to train their henchmen and spend their wealth on them; so, we have to learn logic very well so we may be able to answer them; otherwise, the wolves will eat us and digest us.

2. Conditions of Vigilance of the Heart, Finding Pleasure in Adoration and Prayers

Sayyid Gharawiyan writes the following: "The mentor was asked once the following question: 'Your Holiness the mentor! Our lifespan has expired while we are yet to feel the pleasure in our adoration especially in our prayer. What should we do in order to taste a little of what our Infallible Imāms (a.s) have said?' The mentor shook his head and said, 'It is a general affliction and a pain which we all feel.' They said, 'Anyway, the matter is relevant, and it has many levels. Some people, such as your holiness, have sublime levels, whereas others, such as our own selves, have no level. What should we do?' He answered saying, 'Perhaps I wish to be in your own level.' They said, 'Your holiness the sheikh! It is not a matter of courtesy; it is a fact.'" With distinctive humbleness, the sheikh answered, 'Your aunt is like you,' meaning by this axiom that

'I am just like you.' Anyway, after some lengthy insistence, the sheikh said, 'The feeling of pleasure during the prayer requires two types of introductions. The first type is: introductions beyond the sphere of prayer. The second type is the introductions within the framework of the prayers. The matters which we should uphold before the prayer, that is, outside its sphere, is that one does not commit sins, nor should he pollute the heart with acts of disobedience to the Almighty. Disobedience taints the purity of the soul and puts out the light of the heart. As regarding the matters which must be observed in the prayer, they are: One must surround himself with an iron barrier so he fears none save Allāh. In other words, he has to shift his thinking from anything and anyone other than Allāh, and his concern is about nothing except Allāh. If his mind is occupied by something else unconsciously, he has to stop mentioning that thing as soon as he becomes aware of it.'"

Ayatollāh Quddas, one of the students of Sheikh Bahjat, says this: "I asked the sheikh once what I should do so that my heart may become more attentive during prayers. The sheikh lowered his head in contemplation. Then he raised his head and said, 'It is only that the heater is too little.' I understood what he meant. He wanted to say this: 'Your knowledge and inner conviction is weak; otherwise, it is not possible for the heart not to be attentive when the knowledge is present.'" Ayatollāh Muhammad Hassan Ahmadi, the *faqīh* from Yazd, said the following in this regard: "When you face the *qibla*, and when you recite the Hamd Chapter and the other chapter, be attentive to their meanings so the connection may remain safeguarded."

Professor Khosroe-Shahi says, "Once Ayatollāh Bahjat was asked this question: 'What should we do in order to achieve our heart's full attention during the prayer?' He said, 'One of the major factors which cause the heart to be attentive during

the prayer is that we should control our five senses (vision, hearing, etc.) all day long because we must prepare the necessary introductions in order to gain the heart's attentiveness during the prayer.”

In another place, someone asked the sheikh this: “What should we do so our earnestness may increase in obeying the commandments of Allāh especially with regard to the prayer?” The Sheikh said, ‘Seek help from the Imām of the Time (a.s) before performing the prayer, then carry out the obligation in its absolute completeness.”

Another person asked him this question: “What should we do so our mind may focus and our heart may be attentive during the prayer?” The sheikh wrote this in his answer: “In the Name of the Almighty: At the moment when you face [the *qibla*], go with your own choice.”

3. Sincerity of Intention, Conjoining Knowledge and Deed

The sheikh was asked, “What should we do so our intention may be sincere when we seek to wear the turban?” The sheikh answered, “Let the Sharī’a be the criterion for your deeds. Look and see if this deed agrees with or violates the Sharī’a. If we want to have such doubts, we should doubt all our acts of adoration and prayers, for what would inform us whether our intention is sincere or not? Should we abandon the performing of the obligations simply because we are not sure about the sincerity of our intention?” The sheikh added saying, “So, let your intention be to conjoin your knowledge to your deed, and neither should lag behind the other. Most of our calamities result from knowledge and deed being separate from each other. The knowledge of some people lag behind their deed, whereas it is ahead of that of others, such as in your case. The

knowledge of some people once lags behind their deed and once goes ahead of it; therefore, your intention must be to act upon your knowledge, and let your knowledge accompany your deed.”

Sayyid Khosroe-Shahi says the following in this regard, “Ayatollāh Bahjat used to always emphasize the necessity of knowledge being inseparable from deed. One day he said, ‘A man with knowledge but without deed is like the lamp that lights the path to people while burning itself by itself.’”

4. Reliance on and Trust in Allāh

Sheikh Musbāh says, “Once Sheikh Bahjat said, ‘I was sitting in the room but I kept hearing the voice of the children playing in the courtyard. The son of our neighbor was playing near the door. A beggar came to him and said, ‘Go home and bring me something from there.’ The child said, ‘Why do you not ask your mother [for something]?’ The beggar said, ‘I have no mother; so, go to your mother and bring me something from her.’ The sheikh adds saying, ‘I understood from the dialogue of this child with that beggar that the child thought he could get anything he wanted from his mother due to his trust in her and reliance on her.’” Then he deducts this: If we trust in Allāh Almighty as this child trusts his mother and asks Allāh, the most Exalted One, to grant us what we need, we would not have suffered from any problem and all our needs would have been taken care of.”

5. Result of Human Perfection

Hujjatul-Islam wal Muslimeen Quddas says, “I said this once to the sheikh, ‘A student saw in a vision that he was praying at a holy site. Whenever he prostrated, he would hear the sands

praising the Almighty with him.” The sheikh said, “When man reaches perfection, he will see and hear this even when he is awake.”

6. Serving the Imām of the Time (a.s)

Hujjatul-Islam wal Muslimeen Quddas also says, “I said this to the sheikh once. ‘My going to one of the villages and presence there for Islamic propagation has a good impact. People in this village are very merciful. They listen to the speech and follow it, but they are poor. They do not pay for the months of Muharram and Ramadan except very little, unlike other areas which are spiritually weaker but financially stronger.’ The sheikh said, ‘If you are busy serving Imām al-Mahdī, the Imām of the Time, may Allāh hasten his reappearance, do you think the Imām will neglect and not think about you?!’”

7. Precision in Narrating Traditions

Hujjatul-Islam Quddas also says, “Forty-five years ago, I talked with the sheikh about my work program during the blessed month of Ramadan and said to him, ‘I do not ascend the pulpit in the daytime during the blessed month of Ramadan and do so during only the nights.’ The sheikh asked why, I said, ‘I am not certain about the accuracy of many pursuits which I present on the pulpit and am concerned some of them may be false.’ The sheikh asked me, ‘Are you sure about their accuracy during the night?!’ I then realized from the statement of the sheikh that this method was not sound.”

8. Practical Call

Hujjatul-Islam Lutfi says, “I went once to Sheikh Bahjat following the morning prayers service and asked him to

admonish me. He said, "Be callers upon people to the path of Allāh but not with your tongues."

It seems, the author says, the sheikh wanted to attract the attention of the seeker of the admonishment, who is one of the men of spirituality, to the best call: the call through practice, not through words.

9. Avoiding Transgressions

Ayatollāh Sheikh Jawad al-Kerbalā'i, one of the scholars of ethics, says, "I was honored to know Ayatollāh Bahjat since distant time and benefited from some of his perfections and admonishments. Here are some of these perfections and admonishments:

"The sheikh used to always emphasize abandonment of transgressions and say, 'Allāh has bestowed His boon on all classes of His friends through His special niceties, making the abandonment of transgressions a means to seek nearness to Him. Since the levels of man's knowledge and love for his Creator are numerous, so are the levels of abandoning transgression, too, so much so that it has been said that the good deeds of the righteous are the bad ones of those who are close to Him.'"

One of the students who had just joined the theological seminary in Qum said, "I went to Sheikh Bahjat and said to him, 'I have come to the theological seminary in order to pursue theological sciences. What should I do in order to be a successful student?' The Sheikh lowered his head in contemplation then said, 'There is no difference between a student and a non-student; what is important is to avoid transgressions.'"

Somewhere else the sheikh was asked about the best *dhikr*. He said, "I think the best *dhikr* is the practical *dhikr*, i.e. abandoning transgression in belief and in action. Everything needs this matter, whereas this does not need anything: It generates everything good."

The sheikh was also asked this question: "Through what deed, other than teaching and caring about the Book of Allāh and the exegesis of Ahl al-Bayt (a.s), can we strengthen ourselves for piety and treading towards the Adored One?" Answering this question, the sheikh wrote saying, "In His Name, the most Exalted One. It is through continuous determination to abandon transgression in belief and in action."

One of the men of virtue says, "I wrote a letter to Ayatollāh Sheikh Bahjat and asked him this question: 'What should we do so our love for our Creator and for the Imām of our Time (a.s) may increase?' He wrote this in his answer: 'Abandon transgressions and perform the prayers as soon as they are opportune.'"

Sayyid Quddas says the following in this regard: "One day I talked with Sheikh Bahjat saying, 'Have we considered a program and a specific time for this distraction (of disobeying the Lord and not acting upon His commandments)? That is, will a day come when we abandon transgression? Or will we continue as we are? If our intention is not to continue this status, let us sit and put a specific time for it, say a month, six months, a year or many years. What is important is that we must realize the seriousness of this situation and at least put an end to it.'"

10. Secrets of the Prayer

Somewhere else, the Sheikh wrote the following: "The similitude of the prayer is like the Ka'ba and the *Takbirat al-Ihrām* in it: It is abandoning everything save Allāh and entering in His Holy Presence. Standing in it is like the lover speaking to the one he loves. Bowing is the slave bowing down before his Master. Prostration is the ultimate submission, the feeling of nothingness and of humility to Him. When a slave finishes the prayer, he offers the greeting as a gift. Such is the trip that is filled with mysteries."

11. Ethics of Ziyāra

Hujjatul-Islam wal Muslimeen Khosroe-Shahi says, "Once, I and some friends were determined to visit the shrine of Imām al-Rida (a.s). We went to Ayatollāh Sheikh Bahjat and asked him about the ethics of *ziyāra*. He contemplated for a short while then said, 'One of the most important norms of ethics of *ziyāra* is that we should believe that there is no difference between the life and the death of the Infallible Ones (a.s).' He did not say anything else other than this statement. After we had sat with some friends contemplating on the gist of this statement, we deducted that the ethics of *ziyāra* may be summarized in this statement. And I asked him once, 'It has been said with regard to the *ziyāra* of the Infallible Lady (a.s) that whoever visits her shrine fully knowing her esteem will deserve Paradise. So, what is the meaning of 'fully knowing her esteem'?' He answered me in one sentence thus: 'He must believe that her status is less than that of the Infallible Ones and greater than that of all others.'"

12. Conforming to Moderation in Teaching and Educating the Offspring and Finding Diversity for Them

In a special meeting with the genius child who knows the Holy Qur'ān by heart, namely Muhammad Hussain Tabatabai, and his father, Sheikh Bahjat addressed the son thus: "I hope you will not shrink from moderation. Do not pressure him [the child], nor should he pressure himself. For example, do not require him to memorize *Nahjul-Balagha* or the *Saheefa Sajjadiyya* after having memorized the Qur'ān. Let his task be easy, distant from hardship. I also ask him to travel quite often, to set aside some of his time to play and legitimate pastime, and I commend to him to change his environment because this is very effective. Some people travel abroad to replace their blood, but I think traveling by itself compensates for it. I plead to Allāh to grant you success to cultivate him outwardly and inwardly, in form and in essence."

Some people said to the sheikh, "What type of travel do you mean since Muhammad Hussain travels always abroad? Do you mean making such trips more often?" The sheikh said, "No. Let his contacts be more. For example, he goes to Chamkran Mosque every week. This by itself is a good change. Seeking the means of nearness is very useful. You should visit the resting places of the Sayyids who belong to the Imāms (a.s) because each of these Sayyids has his own characteristic and impact, just like the fruits each one of which has a particular vitamin. By the will of Allāh, you should not forget this. If this is not available, walking in an open space and being regular in offering supererogatory supplications following the obligatory prayers has a great deal of impact. Anyway, we just have to remind you of these matters."

Biography of Ayatollah Bahjat

During that meeting, we sensed some cultivating points to which we would like to point out as follows:

1. When Muhammad Hussain Tabatabai (the flag-post of guidance) entered the chamber of the sheikh, the sheikh welcomed him warmly. As he was shaking hands with him, he said, "Lord! Let him be one of the spiritual scholars who act upon their knowledge!" Then he seated him in his own place, on his own bedding, as he sat near him on the carpet.
2. The sheikh asked Muhammad Hussain's father: "Does he recite the Qur'ān every day?" Sayyid Tabatabai said, "Yes. He recites one chapter every day." The sheikh said, "This much suffices to retain in memory. Let him divide this chapter on the prayer times." After that the sheikh recited two traditions relevant to memorizing the Qur'ān: "One who memorizes the Qur'ān gets the prophetic mission inscribed between his sides except he receives no revelation." "One who is with the Qur'ān is with the Prophet's Progeny, and one who is with the Prophet's Progeny is with the Qur'ān."
3. Sayyid Tabatabai thanked Sheikh Bahjat and asked him to pray for Muhammad Hussain. The sheikh said, "If one of you wants to memorize the Qur'ān, let him recite this supplication three times every morning and evening," then he rubbed Muhammad Hussain's head with his hand as he recited this supplication: "Lord! Let me be in Your shielded fort in which You place whoever You please!"

13. Value of the *Tahajjud* and the Standing During the *Ashār*

Ayatollāh Muhammad Hussain Ahmadi, the *faqīh* of Yazd, says, "The sheikh used to highly recommend *tahajjud* and prayers during the *ashār* [pre-dawn times], so much so that he often used to say, "The Prophet (a.s) earned divine knowledge due to his *tahajjud* and standing during the times of the *ashār*."

The sheikh believes the night prayers and the *tahajjud* during the *ashār* as well as regular prayers and optional adoration are all very important.

It is narrated about the senior scholars upon whom Allāh bestowed sublime stations that they used to resort to the *ashār* and to celebrate the Names of Allāh during them if they wanted to ask something of Allāh or earn His boons because dedicating time solely to Allāh Almighty and to worshipping him during the *ashārs* has its own effect. The sheikh used to always emphasize this fact.

14. Continuous Dhikr

Ayatollāh Muhammad Hussain Ahmadi also says this: "One of the attributes to which the sheikh used to point out quite often is that one must always be engaged in performing *dhikr* because one who does so will always see himself in the presence of the Lord, talking to Him. The sheikh used to mention some narratives in this field from time to time.

15. One Should Not Admire His Good Deeds

Professor Khosroe-Shahi says, "Ayatollāh Bahjat used not to see the acts of righteousness and adoration which he performed and always used to say, "What a better person is that who,

when doing something good, says he has not done anything, but if the same deed is done by others, he says how great it is! In other words, he believes we have to underestimate our deeds while admiring and magnifying those of others.”

16. First Step in Treading the Path Towards Allāh

Professor Khosroe-Shahi also says this: “Ayatollāh Bahjat used to say, ‘The first station earned by one who treads the path of seeking nearness to Allāh is seeing the distance between him and his Lord. He, therefore, maintains this distance and not keep himself far from the Lord. If he cannot shorten the distance, he must not lose hope. What is important is to maintain this distance, that is, he must not first distance himself, then he has to gradually shorten this distance and gets closer to his Lord, the most Exalted, the most Great.’”

17. Earning Support of the Imām of the Time (a.s)

He also says, “The sheikh used to say the following in his chats: ‘We, students [of theology], have to think about how we can earn the support of our master, the Imām of the Time, may Allāh hasten his reappearance. That is, we have to know how to study and work in order to win his support and pleasure. Every student must keep this matter on the top of the list of his priorities (at every time, during his study and after he completes it). He must always think about how his deeds and norms of conduct should be in order to win the support of the Imām (a.s). If the student thinks about this matter and treads this path, he will not face in his life any deviation in action, speech and conduct. He will not then undertake any conduct which does not suit him, and the crises will not confuse him.’”

18. Necessity of Avoiding Moral Lowliness and how to Reach this Goal

Khosroe-Shahi also says this: “The sheikh used to stress avoiding moral sins and say, ‘Prolonging the prostration is one of the acts of adoration which break Satan's back. If one prolongs his prostration, he has to stand before a mirror and notice the place of prostration marked on his forehead, whether the prostration left a mark on his forehead or not. If there is a mark, he must rub it till he wipes it out so that he may not be characterized by pretension.’”

Somewhere else, Ayatollāh Bahjat describes the role of knowing the Truthful One as a very important and essential one in removing moral sins. He says, “All moral sins originate from weakness in knowing Allāh, Praise and Exaltation are His. If one realizes that Allāh, the most Praised and Exalted One, is always and in any condition more beautiful than everything beautiful, he will never then abandon feeling comfortable with Him.”

In another place, the sheikh [mentor] was asked: “What should we do so we may distance ourselves from pretension?” He said, “You must greatly stick to believing in a perfect creed.”

Somewhere else the sheikh was asked about a treatment for anger. He said, “You must perform abundant prayers with full conviction.”

The sheikh was also asked, “What is the cure for conceit?” He wrote the following in answer: “In His Name, the most Exalted One. Sticking greatly to perfect conviction is the treatment for conceit.” Someone asked him about a treatment for unholy

insinuations. He wrote this in answer: "Abundant testimony about the Unity of Allāh is the cure for such insinuations."

19. Value of Intellect and of Contemplation

Khosroe-Shahi says, "The sheikh used to stress monitoring what the tongue utters and say, 'We have to safeguard our tongue, think twenty four hours but speak for only one hour. That is, we have to contemplate and meditate all day long but talk for one single hour. And even this lone hour may be too long.'"

20. Status of Information and Knowledge

Khosroe-Shahi also says, "Once, on his way from home to the shrine, the sheikh said to the students in his company, 'What a great blessing it is when Allāh made you among those who tread the path of seeking knowledge, for knowledge is indeed a great blessing!' Then the sheikh made a comparison between knowledge and wealth and said, "Knowledge is better for you than wealth because it guards you while you guard wealth. There is another difference between knowledge and wealth: Spending depletes wealth, whereas knowledge increases when disseminated.' Thus did the sheikh encourage the students to earn knowledge."

21. Student's Duties

Khosroe-Shahi also says this: "In the area of encouraging education, culturing and encouraging beginner students to undertake this matter, the sheikh used to emphasize that the students should not abandon learning, studying and researching under any circumstance. He used to say, 'What should be observed at the beginning of educational achievement is acting upon the obligations as they should be and avoiding

prohibitions.’ But he talks differently with the students who undertook a long stride along the path and arrived at a relatively high academic level. I remember he said this to me once when he was going from home to the mosque to lead the congregational prayers: ‘The students started their studies with the *Muqaddimat* (Introductions). They will then study the *Ma’ālim* (Features) and *Maghna* (indispensable studies).’ Then he asked me, ‘What will they study thereafter?’ I said, ‘They will study the Lam’a.’ He asked, ‘Then what?’ I said, ‘Al-Makāsib’ Then he asked, ‘Then what?’ I said, ‘Al-Kifāya.’ He asked, ‘Then what?’ I said, ‘The Khārij studies.’ He asked, ‘Then what?’ I said, ‘They attain the status of ijtiḥad.’ He asked, ‘Then what?’ This was a great lesson and an important piece of advice which the sheikh provided in this short phrase: ‘Then what?’ It seems from his statement that he thinks knowledge is not sought for itself but as means to seeking nearness to Allāh. This point was a signal and a warning to the students who earned a higher academic level.”

22. Non-Reliance on Life

Khosroe-Shahi also says the following: “Ayatollāh Bahjat used to say that life is a large hotel: We do not know from where people come to it or who goes to it.”

23. Interest in Spirituality

Hujjatul-Islam wal Muslimeen Khosroe-Shahi also says this: “Ayatollāh Bahjat used to say, ‘Had one looked after his soul as much as he looks after his body, he would not have had any worry or concern. But unfortunately humans endeavor to secure their physical needs only. For example, one goes to the doctor and asks about the useful nutrition, but he does not attempt to know what benefits his soul. At any rate, had one endeavored to attain spirituality as much as he attempts to earn

material things, he would not have suffered any grief in his life. We, therefore, have to know the things that benefit our souls. What is commendable, for example, is useful and effective, and we have to endeavor to perform them.”

24. Moderation in Apprehension and Anticipation

Also, Khosroe-Shahi says the following: “Once I asked Sheikh Bahjat about fear and hope emphasized by scholars of ethics a great deal. He said, ‘It is the apprehension and the sought anticipation which do not go beyond the limits of moderation. If it goes beyond the limit of moderation, it is not useful because non-moderate fear causes one to lose hope of the mercy of Allāh. Non-moderate anticipation causes one to be rude towards the Lord.’ I also heard this narrative from him: ‘It has been narrated about the Messenger of Allāh (a.s) that the believer stands between two kinds of fear: fear of what has passed and fear of what remains.’ In other words, we must be concerned about falling short and must not undertake it once more.”

25. Reliance on the Lord

He also is quoted as having said once, “Had we trusted our Master as the small child trusts his parents, all our affairs would have improved.”

26. Acting Upon Knowledge

He has also said that Ayatollāh Bahjat used to say, “Had people acted upon their knowledge, all their affairs would have improved. That is, if they perform their duties, abandon what is prohibitive and endeavor to perform what is commendable as much as they can, their affairs will improve.”

27. Love for what is most Perfect Prevents Evils

A man asked His Holiness Ayatollāh Bahjat, "I have loved a woman, and loving her has captivated me; so, what should I do?" In answer, the sheikh wrote the following: "A wise man loves perfection, completion, what is more beneficial and most lasting, and he gives precedence for such love over loving anything else. Also, loving what is most perfect shuns afflictions, contrarily to loving anything else."

28. Great Status of Prayer

Sheikh Bahjat was requested to write a brief and terse statement about prayer so it would be engraved in memory. The sheikh wrote this: "Among the wise statements about the great status of prayer in its lofty station is the famous speech of the Infallible One: 'Prayer is the ascension of the faithful' for those who are convinced about the truth in this statement and seek this station without shrinking from conviction.' Peace, blessing and mercy of Allāh be with you." (Signed:) Servant of Allāh Muhammad Taqi Bahjat.

Hujjatul-Islam wal Muslimeen Fihi says, "One day, Ayatollāh Bahjat said, 'If one adheres to performing the prayer on time, he will arrive at the anticipated station.'"

29. Path of Nearness to Allāh

A man asked the sheikh this question: "I wish to seek nearness to Allāh, the most Exalted, the most Great; so, what is the path and the norm of conduct [for achieving this goal]?" In answer, Ayatollāh Bahjat wrote the following: "In His Name, the most Exalted One. If the seeker is truthful, abandoning sins suffices for one's lifespan even if it may be a thousand years."

Somewhere else a man asked him this question: "I have set my mind to be near to the Lord. I hope you can provide me with guidance: Does this deed need a professor or what?" The sheikh wrote this in answer: "In the Name of the most Exalted One. Knowledge is the professor, while the teacher is the means and nothing else. You have to act upon what you learn and be persistent about it. This will suffice because 'One who acts upon what he knows will be permitted by Allāh to inherit the knowledge with which he is not familiar'. The Holy Qur'ān states this: 'And those who strive in Our (cause) We will certainly guide them to Our paths, for truly Allāh is with those who do right' (Qur'ān, 29:69). If you get no result, be informed you did not perform the deed properly. You should also set aside an hour a day to study theological sciences."

Somewhere else the sheikh was asked: "Does the path to Allāh require the presence of a professor? If there is no professor available, what should be done?" Answering this question, the sheikh wrote the following: "In the Name of the most Exalted One. Your professor is your own knowledge. Act upon what you know, it will suffice you for that which you do not know."

A man wrote this to the sheikh: "Tell me, please, how one can attain the feeling of being in comfortable company with Allāh and with the Purified Imāms (a.s)." In answer, the sheikh wrote the following: "This is possible through obeying Allāh, His Messenger (a.s) and the Imāms (a.s) as well as abandoning the sins in belief and in action."

30. Method of Self-Discipline

It was said to the sheikh that some students in Lebanon asked for ethical admonishments and necessary instructions in this regard, and they inquire about a method for self-discipline.

“We,” they added, “hence, request Your Holiness to guide us in this field.”

The sheikh said, “One of the most useful things in this regard is to remind the students who attend your daily classes one Sharī'a-related narrative in the chapter of self-discipline stated in the book titled *Wasā'il al-Shī'a* and also the narratives transmitted in a chapter on the ethics of companionship in the Hajj chapter in *Wasā'il al-Shī'a*. Of course, this deed must be accompanied by contemplation and doing all what you know.”

Ayatollāh Bahjat, in another recommendation in this regard, says, “Anyone who brings about every day one tradition in the chapter of self-discipline in the book titled *Wasā'il al-Shī'a* and contemplates about the clear matters in it and acts upon it will see that he is transformed completely only one year from that time.”

31. True Asceticism

The sheikh was asked what true asceticism is and how we can be truly ascetic. He said, “Asceticism is that you control your self and monitor the permission of Allāh Almighty to do or not to do each action.”

32. Method to Firm Relationship with Ahl al-Bayt (a.s) especially with the Imām of the Time (a.s)

The sheikh was also asked: “How can we firm our relationship with Ahl al-Bayt (a.s), especially with the Imām of the Time (a.s)?” He said, “Obedience to Allāh, after having come to know Him, causes love for Him just as it causes loving those whom Allāh Almighty loves, namely the prophets and *wasis*. The one who is the most loved by Allāh from among the latter is Prophet Muhammad (a.s) and his Progeny (a.s). and the

nearest to us from among them is the Imām of the Time, may Allāh hasten his reappearance and ease.”

33. The Path of Knowing Allāh

The sheikh was asked, “What is the path to knowing Allāh?” He said, “The path to knowing Allāh is knowing the self (*nafs*). We know that we did not create ourselves and we can never do that. Likewise, others like us did not do it either. So, the One Who created us is the Absolutely Able One, Allāh Almighty. The path to getting close to Him and to thanking Him for His blessings is to obey Him. The hardship in this obedience is only in the beginning and will not endure for long till it becomes, to those who seek nearness to Allāh, sweeter than anything else.”

34. Foot Kissing is not Prohibitive

His Holiness Ayatollāh Bahjat was asked, “Is it prohibitive to kiss one’s foot or not?” He said, “No. There is no problem with kissing one’s foot, but there is a problem in prostrating before anyone other than Allāh.”

35. Status of Supplication

The sheikh believes that supplication enjoys a lofty status and is convinced that Allāh is the One Who judges all affairs of life.

Professor Hadawi says, “My daughter was once sick, so I went to the sheikh and asked him to supplicate for her. The sheikh said, ‘You have to recite this supplication three times a day: ‘Lord! Do cure her with Your own cure, give her Your own healing, and grant her health from You.’ After the third time, recite this: ‘Through Imām al-Kadhīm (a.s), for she is Your bondmaid and the daughter of Your slave.’”

CHAPTER EIGHT

EXCERPTS FROM LESSONS BY HIS HOLINESS GRAND AYATOLLĀH SHEIKH BAHJAT

We in this Chapter will be sitting under the pulpit of the class of Grand Ayatollāh Bahjat so we may benefit from his explanations and instructions which he dictated on appropriate occasions to some of the students of purely Islamic branches of knowledge:

1. Status and Position of Ahl al-Bayt (a.s), Value of Praising them, Loyalty to them, Mourning them

In a special meeting, Ayatollāh Bahjat met some of those who laud Ahl al-Bayt (a.s) and delivered on this occasion a speech in which he referred to the status of Ahl al-Bayt (a.s), position, the value of praising them and being loyal to them. Following is the text of this speech which the author cites from a taped audio cassette as follows:

“The brethren who are busy lauding Ahl al-Bayt (a.s), those who recount the virtues of the Imāms (a.s) and the tragedies that befell them, must know their position, what action they undertake and why. They must know that they are practically implementing the commandment of being ‘kind to the Prophet’s kindred’ to which the Holy Qur’ān refers. Whether they recount the virtues of Ahl al-Bayt (a.s) or their tragedies, they thus repay the wage of conveying the Message and keep people firm on the path of the Qur’ān. The Qur’ān states the

following: 'Say: I do not ask you for a reward for it other than being kind to my kindred' (Qur'ān, 42:23). If someone says, 'Suffices us the Book of Allāh and we have no need fore anything else', we will say, 'Which book are you referring to? Is it the one in which the verse referring to kindness to the Prophet's kindred? Can you say that you have no need for Ahl al-Bayt (a.s)? Which book do you mean? Is it the one in which this verse exists: 'This Day I have perfected your religion for you, completed My favor upon you, and have chosen Islam for you as your religion' (Qur'ān, 5:4)? Can this religion be complete without the mastership of Ahl al-Bayt (a.s)? Which Qur'ān do you mean? Is it the same Book in which the following verse exists: 'Your (real) friends are (no less than) Allāh, His Apostle, and the (fellowship of) the believers, those who establish regular prayers and regular charity, and they bow down humbly (in adoration)' (Qur'ān, 5:58)?! Yes, had all these verses not been in your Qur'ān, you have the right to say, 'Suffices us the speech of Allāh'. So, we have to know that there is a great obligation on our shoulders, and the teachers and lauders have to understand that loving these [kindred] is above everything and it cannot be relinquished. If we love Allāh, will we be able not to love those whom He loves?! Will we then be able not to love the deeds which He loves? Can one love Allāh but not love those whom He loves? And can he love deeds which Allāh Almighty hates? Can this be at all? So, this statement of 'Suffices us the Book of Allāh, and we need nothing else', is a blatant lie. It is as though one who says so says about the night as being daylight and says about daylight as being the night.

"There are many verses in the Book of Allāh similar to this verse: 'Be with the truthful'. This Book has distinguished the attribute of the pious ones from the sinners. Look and see who the sinners are and who the pious are; can there be a belief in

casting doubt and in distinguishing? If so, it is the same like one who says, 'I believe in half the Qur'ān and do not believe in its other half'. Three hundred years ago, the Jews and the Christians said, 'The condemnation of the Jews and the Christians must be deleted from the Qur'ān, and nothing must be kept in the Qur'ān except the worship matters.' Will the Qur'ān then remain the same if we thus divide it? We will then say that the adoration, too, is not necessary either. The polytheists will say, 'We, too, would like to maintain our status and our sins, and it is not necessary that we should believe in the Unity of Allāh because we have our idols which we believe will intercede on our behalf' ('our intercessors with Allāh').

"So, if we suppose there is distinguishing, most people are idolaters and not believers; so, there can be no distinguishing in the religion of Allāh. There can be no believing in part of the Book and disbelieving in the rest."

At the time of his death, someone admonished his sons thus: "Sons! Do not listen to those who call upon you towards *Tawhīd*, accept the creed and deny the existence of Allāh as much as you can because if you are vanquished, and if you accept the existence of Allāh, you will not be safe from the evil of these folks, and you will be their followers. If they, for example, say that in performing the ablution, a woman must pour the water on the palm of her hand whereas the man must pour it behind the elbow, do you not have the right to do the opposite of what they say? At any rate, you must come to know what praise is, what mentioning the calamity is, what weeping and causing others to weep is."

Some people are prevented by their ignorance from understanding that these tears, which were the way of all prophets (a.s) to attain the Pleasure of Allāh and to express

anxiety about meeting Him, are the way to attain the pleasure of Allāh with regard to the issue of His friends, too. So is the case regarding loving them: I weep when I see their calamities and am happy when they are happy, sad when they are sad. The proofs are many in this field:

The first evidence is that the prophets used to weep out of their fear of Allāh just as they wept because they were eager to meet Him. So, if one recognizes the prophets, he must recognize weeping, too.

Here is another issue: What we cite and is fixed in our texts is that one must say this as he enters the holy precincts of the martyrs: "May I enter, O Allāh? May I enter, O Messenger of Allāh?" Permission to enter must be obtained from them, but who are those who understand this matter and believe in it?

"If your eyes shed their tears, it is the sign that permission has been granted."

In other words, these tears are connected to the highest of heights. But the fools say, "We seek refuge with Allāh against weeping! This is superstitious!" whereas it is [in reality] connected to the higher world.

One highly regarded deed recorded in our texts is one by the mother of Dawood (David). It is so detailed, some people cannot finish it during the period from the afternoon till sunset. This deed indicates that your eye must be tearful in the last prostration. If your eye sheds tears, it is a mark that your supplication is answered. Some people claim that tears have no effect (while it is connected with the highest of heights). It is from there that permission is sought, and it is from there that a plea is answered. Therefore, anyone who has a serious need

must come to know that he has to take to prayers and commendable acts of worship mentioned for needs to be met. So they may get to know that their pleas are answered, their eyes must be tearful after they plead, supplicate and pray, even though it may be as little as the wing of a fly. The tear in the eye is a mark of a positive response.

Yes, the matter is that our glasses are not clear, and we lack understanding. Suppose we plead to Allāh to grant us a house, but Allāh sees it is not in our best interest that He should grant us a house; what, then, should one do? Will He invalidate our plea? No, He gives us more than what we ask for. For example, He tells the angel to increase one's lifespan a few years, while this wretch imagines that his plea was not answered and that his efforts were fruitless because he does not know that Allāh granted him more than what he had asked for. He does not understand this matter. We must think well of Allāh, and our glasses must be wide and clear.

2. The Ziyāra

His Holiness Ayatollāh Bahjat met a crowd of those who perform the *ziyāra* of the sacred shrine of Imām al-Rida (a.s), and in this gathering he delivered a statement in which he talked about the *ziyāra* of Imām al-Rida and his sanctities. The author obtained these teachings and instructions through Hujjatul-Islam wal Muslimeen Hajj Muhammad Sadr al-Adyan, representative of the publication and printing foundation administered by the sacred shrine of Imām al-Rida (a.s), and this text has been corrected. We present it to you via one of those close to the sheikh as follows:

“Let your *ziyāra* come from the heart. Seek permission upon entering. Do not enter the shrine except when you are ready to

do so. When you ask Imām al-Rida (a.s) to permit you to enter, saying, 'Shall I enter, O Proof of Allāh?'. refer to your heart at that moment and see if there is a change in it or not. If there is a change in your condition, be informed that the Imām granted you permission. The way to enter in the presence of the master of martyrs is weeping. If your eye is tearful, enter, for it is a sign that the Imām al-Husain (a.s) has permitted you to enter if your condition is helpful; otherwise, it is better if you perform some other commendable good deeds.

“Fast for three days and bathe then go to the shrine and once more seek permission to enter. Performing the *ziyāra* of the shrine of Imām al-Rida (ع) is better than visiting that of Imām al-Husain (a.s) because many Muslims visit Imām al-Husain (a.s), whereas only Shi’a Ithna-Asheris visit Imām al-Rida (a.s).

“Many people asked Imām al-Rida (a.s) and sought his favorable response, and they obtained their pursuit. Pay attention, believe! Healing comes when Allāh decrees. One of the Iraqi immigrants had a cancerous tumor, and it was necessary to operate a surgery for him. The surgery was quite risky, so he asked Imām al-Rida (a.s) to heal him. During the night, he saw the Infallible Lady (a.s) in a vision saying to him, ‘You will be healed, and you do not need the operation.’ Look and see the strong connection between the Imām and his sister and how the brother was asked while his sister answered!

“All these *ziyāras* are sound. Recite the great inclusive *ziyāra* and the *ziyāra* of Ameen-Allāh silently. It is not necessary to count your needs to the Imām (a.s) for he knows them! Do not exaggerate in your pleas! Let your visit be one of the heart, for Imām al-Rida (a.s) said to someone once, ‘Some people’s weeping annoyed me!’”

Someone has said that he rests his hope on two things: The first is that he never recited the Qur'ān while being lazy, as some people recite it, as if they recite the Shahnama book, for the Qur'ān there is existence similar to that of the Prophet's Progeny (a.s). The second is that he wept during the commemorative get-togethers for Imām al-Husain (a.s).

Once, Grand Ayatollāh Burujardi suffered from an eye pain. Ayatollāh Sayyid Burujardi says, "I wiped my eyes on the Ashura day with a little mud from the meeting commemorative of the tragedy of Imām al-Husain (a.s). Since then, I have never had any pain in my eyes, nor have I ever needed to use spectacles!"

After the incident of the [terrorist] explosion at the sacred shrine of Imām al-Rida (a.s), someone saw Imām al-Rida (a.s) in his sleep, so he asked him, "Where were you at the moment of explosion?" The Imām said, "I was in Kerbala."

This statement has two meanings: The first is that Imām al-Rida (a.s) had gone that day to Kerbala. The second is that this incident took place in Kerbala, too. In other words, the enemies attacked the shrine of Imām al-Husain (a.s), demolishing it then setting it on fire!

A man entered the sacred shrine of Imām al-Rida (a.s), and he saw in front of him a good looking Sayyid reciting the *ziyāra*. He went near him and heard him mentioning the names of the Infallible ones (a.s) one by one, saluting them. When he reached the name of the Imām of the Time (a.s) (may Allāh hasten his holy reappearance), he did not articulate one word. That individual realized that that Sayyid was our master, the Imām of the Time, peace of Allāh be with him and may our lives be sacrificed for his sake.

Quite few are the miracles witnessed in the holy precincts of Imām al-Rida (a.s).

Someone saw in a vision that he went to the shrine of Imām al-Rida (a.s). As he was there, he saw the dome cracking. Then he saw Prophet Jesus (a.s) and his mother (a.s) descending on the shrine, so he placed for them a bench on which they sat and started reciting the *ziyāra* of Imām al-Rida (a.s).

The next day this man went to the mausoleum awake but found it empty of people. Then he saw the dome crack and that Jesus (a.s) and his mother (a.s) were descending upon the shrine. They sat on a bench and started reciting the *ziyāra* of Imām al-Rida (a.s). They recited the ordinary *ziyāra* of Imām al-Rida (a.s). Having finished reciting the *ziyāra*, they went back along the same path. The condition resumed its normality. The shrine was crowded with people, and the noise of the pilgrims filled everywhere anew.

The last word is that we must act upon our knowledge and take precautions with regard to the matters with which we are not fully familiar. Regarding these matters, let us lean on precaution.

3. Pieces of Advice to Martyrs' Families

In the Name of Allāh, the most Gracious, the most Merciful

Everyone must know that he must take care of the rest of deeds he has to do and pay attention to those that perish. Good deeds, divine acts of adoration, and everything which brings one closer to his Lord will endure with man, and man will take it with him; it will be in his company till the Resurrection Day, even beyond Resurrection.

Man's good deed is the remnant that does not perish. Everyone must know that acts of obedience to the Lord, deeds of adoration, those that bring one closer to his Maker, do not end when life ends. They do not disappear when the soul is separated from the body. These deeds remain firm. Rather, they will be spiritually in sync for all persons in the Hereafter.

Do not take to heedlessness. The martyrs, their families, and those who treaded this path, those who were martyred along this path, have crowns placed on their heads the value of which is not known except by Allāh. But we cannot see this crown except after we exit this form of being, this status of existence. Some people of perfection may see this crown on the heads of some people in this life.

There is no doubt that in the martyrdom of one's kin there is a divine bliss bestowed by Allāh. Martyrdom by itself is a cause for happiness rather than grief. This grief which we feel is due to our having lost the company of the martyr. We do not realize that his condition is better than ours, nor can we imagine the boon which Allāh Almighty bestowed upon him. He died as a believer, a martyr. As for ourselves, we do not know how we will depart from this life and how we will die: Shall we die as believers or not?

We must understand that martyrdom is one of the causes of happiness, for it elevates the status of man and not lowers it.

This abode is not permanent; rather, one must take of it whatever benefits him in the abode of eternity. It is in the Hereafter that one will know the value of this ration, and he will know whether it suffices or not.

What if one blesses the Prophet once then presents its rewards to a deceased person? Only Allāh knows its value, meaning and form. One must direct his attention to the way a deed is done and not to its quantity. If someone spends a little money purely for the sake of Allāh, and if someone else gives out measures of gold and silver while his deed is not purely for the sake of Allāh, the first deed will endure whereas the second will perish.

Man grows and achieves perfection every moment, and it is impossible for one to do good and the deed is overlooked: "Nor is (there as much as) the weight of an atom on the earth or in the heavens that is hidden from your Lord" (Qur'ān, 10:62).

We must pay attention to the goodness and evil that comes out of man: In the Hereafter, each will assume a form, and only Allāh knows how many will be those who will see these deeds and the reward which Allāh will determine for them.

Do not think that little or much matters. No, what matters is how the deeds were done, the extent of sincerity in them in seeking the pleasure of Allāh Almighty.

One must look at the book of the Sharī'a and what it requires him to do, what he must do in this case and what he must not.

We are guests of Allāh sitting around His table. He sees us and knows what we do and what we want to do. He knows our intentions more than we know them. We imagine some things and think they will materialize, but they will not. Yet Allāh, Praise and Exaltation belong to Him, knows the ultimate aim of all matters.

The knowledge of Allāh Almighty encompasses everything, and His angels and messengers fill every place and space. They are on our right side, on our left, on all our sides.

We, therefore, cannot hide anything from Allāh Almighty.

Since Allāh is all-Hearing, all-Seeing, all-Knowing, omnipotent and loves some matters while hating others, of course this love and hatred is for our own sake; otherwise, there is no difference between the matters for Him. Does it not suffice us that He knows what we manifest and what we hide?

Once cursed Satan stood before Prophet Yahya (John the Baptist) (a.s) and said to him, "I would like to give you five pieces of advice." Prophet Yahya (a.s) said, "Well, speak!" Satan started advising Prophet Yahya (a.s), giving him a wise statement in the beginning. His second, third and fourth pieces of advice were also good. It was then that Prophet Yahya (a.s) interrupted him saying, "Go away! I do not want to hear any more because you will do your foul deed in the fifth advice; otherwise, you are not Satan!" Indeed, Satan is the caller to evil, and all those pieces of advice were introductions to his foul deed in the end.

Pay attention also to the Westerners faring with us according their spies. All what they did against us was done through their spies.

Be on your guard, and be attentive to your sides, for they sometimes contact their spies through a number of intermediaries. Allāh will grant us success over such people so their lies may not deceive us. They may be truthful in the beginning, but in the end they want to sell us their lies.

It is said that the first person to obtain an oil concession in Iran was an Italian businessman who was able to buy the concession for an exorbitant price. Since he was a believing Christian, he dedicated the revenues from this concession to disseminate the faith of Christ or, as he claimed, dedicated the funds "in the cause of God in order to disseminate His religion".

The revenues oil revenues in this man's land were during the administration of Muzaffar ad-Deen Shah, as it seemed. Soon, the British government became informed of this issue, and there was no notary public at that time to document the records. The commercial operations were carried out via ordinary documents. The British sent someone to befriend this man and ordered him to do everything he could to win his favor. This individual started worshipping with that Christian, participating with him in all his acts of adoration. He kept worshipping day and night till the oil man felt comfortable that his fellow was a righteous man.

One day, the man took advantage of his fellow's inattentiveness and stole the oil document from him which he brought to the British government. The poor man realized that his fellow was the one who stole the document. After some time, he died of extreme grief.

Be aware, they watch us just as the angels watch our thoughts and deeds!

These cursed folks know what we want to do after many years because they find a way to know, using the spies and reading the minds of people and their intentions. You must be attentive; we have no other choice except to plead to Allāh and to resort to Him. So, hold on to the Qur'ān and to the Prophet's Progeny (a.s).

You will find the branches of knowledge of this Progeny in many books such as *Nahjul-Balagha*, and you will find the deeds of the Progeny in books such as *Al-Saheefa al-Sajjadiyya*. You can find its obligatory deeds in the like of these practical dissertations. So, let them not rob you of these matters, for we are distinguished from the rest of Muslims and from others as well by these two origins which benefit us in our life and in our Hereafter. They are useful for our life because if we seek nearness to Allāh through them when we are sick or suffering from hardships, Allāh will grant us ease. This distinguishes the Shiites while the Sunnis lack it. The Sunnis do not permit juristic scholars to "interfere" in intellectual matters because the authority in such matters has to be Hassan al-Ash'ari or al-Mu'tazili. Likewise, with regard to the issues of the Sharī'a, the authority has to be Abu Haneefa or al-Shāfi'i, for example. They [Sunnis] wonder about the Shiites believing in one person as head of the intellectual as well as Sharī'a-related matters.

Our Imāms (a.s) are the authorities for branches of knowledge as well as intellectual matters. They also are authorities in the legislative matters and in the obligations. The Sunnis do not know that these matters are quite easy for our Imāms, for there are other matters that are particularly relevant to our Imāms (a.s): pleas to the Almighty, shields against evildoers and precautions, etc.

Through these matters, we can get to know how to plead to Allāh, how to adore Him, the deeds which bring us closer to Him, even we can, through these matters, make our times filled with remembrance of Allāh, obedience to Him and not shrink from obeying Him in any of our deeds.

Pay attention, this is the age of wolves who buy you then place poison in your food after they obtain what they want. They kill

you after using you in exchange for sums which you could hardly dream of. Be vigilant lest they mislead you, for you will then lose this life and the Hereafter. Did they not do that in the past? Did they not take the armies from Baghdad to Lebanon in order to fight alongside the Christians against the Muslims?

The military coup staged by Abdul-Kareem Qassim was for this reason. This is what prompted him to change the type of government in Iraq [from monarchy to republic]. Anyhow, these folks do not leave you till you sacrifice yourselves for their sake.

During World War II, it is said that only twelve thousand English fighters were killed, and most victims who were killed in this war were settlers in colonies (from India and elsewhere). As for stupid Russia, it alone offered more than thirty million victims in this war. And when they distributed the loot, each of America, England and Russia got a third of the booty, whereas Russia's losses were thirty million, while America did not contribute except weapons and funds, and England lost only twelve thousand men!

This is the expected result when the stupidity of these meets the cunning of those.

Are you, then, ready to give up the Qur'ān and the Prophet's Progeny (a.s)? They are not ready to give up what they seek!

And peace be with you, the mercy of Allāh and His blessings.

4. Instructions for the Youths and Adults

In the Name of Allāh, the most Gracious, the most Merciful

The youths and adults must know that they have to increase their knowledge and conviction to parallel their adolescence and growth, and their conviction must accompany their knowledge.

Be informed that we, Muslims, are distinguished from others through the Qur'ān and the Prophet's Progeny (a.s). If we, therefore, lose the Qur'ān, we will be like other unbelievers, and if we lose the Progeny, we will be like the Muslims who have no conviction.

So, we have to look after these two matters and deepen our knowledge of them day after day as we grow.

We must warn everyone against deviation from the path because there are those who want to mislead them. Beware they may take away these two pristine principles from you.

We say: If you do not believe in Islam and in the Qur'ān, produce something similar to the Qur'ān or at least produce one chapter like its chapters. They say: No, we cannot produce anything like it, and we will not produce its like, nor will we accept Islam! Such talk can have no answer because they say, "We know but we do not act [according to our knowledge]."

To these folks who claim they are with the Qur'ān but not with the Progeny we say, "Such is the Progeny, and such are its virtues. These are its supplications, rulings, sermons and messages. This is *Nahjul-Balagha*. This is *Al-Saheefa Al-Sajjadiyya*. If you want us to abandon the Progeny, bring forth something similar to these matters so we may abandon the Progeny. These are the deeds of the Imāms (a.s). This is their

conviction. These are their *karāmāt* and miracles. Beware lest they should take them away from you.

Do you know how much they would pay us if we relinquish these matters? They would give us plenty, but this money is worthless because they will take it from us tomorrow indirectly and get rid of us, too. They are not loyal to us, and they will finish us after they get what they want from us.

Finally, we have to deeply contemplate upon the Qur'ān and learn its diction so it may remain protected from error. Let us act upon our knowledge, and let us recite it correctly, and let us recite it correctly when we pray.

We, the Persians, have also to acquaint ourselves with some simple exegeses and look for an exegesis that simplifies for us how to comprehend the Qur'ān. For example, we have to study *Nahjul Sadiqeen* from time to time. Rather, we have to review it from beginning to end because it is a good book and is written in Persian. If we find something better, there is no objection to reviewing what is better, but is there a better book than it?

Let us memorize the Qur'ān so it may always be with us, and let us fortify ourselves by the Qur'ān. Let us make it the means for our protection from the world's dissensions and hardships. Let us plead to Allāh not to separate us from the Qur'ān, and let us also plead to Him not to separate us from the Progeny because the Qur'ān is with the Progeny, and the Progeny is with the Qur'ān. If we lose one, we will have lost both. Let us beware against their lying to us and selling us their lies. Let us beware of buying books from the people. We cannot distance ourselves from the Qur'ān and the Progeny because if we do so,

we will fall into the laps of the wolves, and only Allāh knows if we will be able to rid ourselves of them or not.

Beware of those who may misguide you from these two principles.

Let those of you who go to school be aware of their teacher: Does he tread on the Right Path, or does he not? This is so because if the teacher deviates via bribe or something else, woe unto his students! Why? He will sell his students falsehood whether directly or indirectly.

Be aware, work cautiously. Do not say anything before making sure what you say is accurate.

You have to be cautious, and do not permit anyone to inject uncertain matters in what we hold as certain, mixing our milk with water. If someone says a thousand words of the truth, let us contemplate on these words then contemplate on whether the 1001 word is a word of conviction or one of doubt which does not substitute the truth a bit.

If you hear a word from someone about you, you must ascertain whether this word is accurate and complete, whether it agrees with reason, with creed, or not.

Be informed that Allāh Almighty knows everything about us. He knows what we do when we are alone, and He knows what we do before people. He knows what we say and when we are silent. If someone becomes acquainted with the fact that the owner of this world knows all what we do, when we are alone, what we think, writing down one's good intention and does not write down his bad intention except after acting upon it and

making sure that he did not repent it; it is then that everything will come to an end.

I mean by this statement to say that if one gets to know that Allāh knows everything, he will then understand everything: He will understand what he must do and what he must not, what benefits him and what harms him, etc. Is it correct that we dispute as we sit at the table of the Lord? For example, is it right if one of us says this: "I saw this food before anyone else; therefore, this food is mine"? Another person may say, "I took this food before you did; therefore, I must eat it," and so on.

All these disputes which take place among governments are of this sort. They all sit at the table of the most Great One Who sees them all, and the constitution is clear, too. Everyone knows what the Lord likes and what He dislikes. He loves benevolence in truth and hates harming people without a just cause. He knows all these matters, and we, too, know that He ordered us to uphold them, and He sees them all; so, should we act upon what Allāh has commanded us to do?

One does not commit a sin in front of another person although he is an ordinary person, for he may be weaker than I am and is unable to overpower me, but he may look askance at me and may turn into an enemy who may kill me once he has the opportunity.

But Allāh is not like that. He is omni-Potent, all-Knowing, and He ordered us and knows those of us who know and who do not know, for He knows everything.

Can we hide our affairs from Him? Or should we announce our deeds to Him, thinking that He does not do anything and does not punish us for them? Is Allāh really like that? Can we really

hide anything from Him? Will that thing really remain hidden from Him? Man and others who serve Him may be so insolent to the extent that they are as though they do not hear or understand that there is One Who hears, sees, knows, is able, merciful and gracious.

He can reward a deed even though it may be as little as the weight of an atom. It is stated in the Gospel of St. Barnabas, which is the most accurate of all Gospels, that prophet Jesus (a.s) sought once to intercede for Eblis saying, "Lord! Eblis worshipped You a great deal and used to give admonishment and guide to Your path; so, do forgive his slipping away and his sinning!" Allāh, the most Great, the most Exalted, said, "I am ready to forgive him; so, let him come up and say that he committed sins and that he seeks My mercy." Jesus (a.s) was very glad for having performed such a great task the like of which does not exist, for the earth, since the time of Adam (a.s), has been filled with corruption, and he will thus be a means to end this corruption. He called upon Satan saying, "Come and hear the glad tiding!" Satan said, "You talk too much!" Prophet Jesus (a.s) said, "You do not know, and had you known, you would have been keen enough to comprehend." Satan said, "I told you not to mind such talk, for there is too much talk already!" Prophet Jesus (a.s) said, "You do not know that Allāh wants to put an end to all this corruption with two words." Satan asked, "What is the matter?" Prophet Jesus (a.s) said, "You must stand in the presence of the Lord and say, 'Lord! I have sinned, so do forgive me.'"

Look and see how we do our own souls injustice when we do not repent to Allāh Almighty, where will we then be going? Every path other than that of going back to Him will end up in the fall and in regret. Well, if you know that the end of this

path is regret, why do you insist like that on continuing to tread upon it?

Satan then said, "No! Rather, He should admit His mistake. Why? My troops are more numerous than His. There are angels who did not prostrate to Adam but followed me, and there are those among the jinns who do not believe in Allāh, and there are the idolaters from among the humans, and all these are my hosts!"

He felt conceited because he has so many followers, not knowing that the large numbers or quantities mean nothing on the Day of Judgment. The more the number, the more hell will say, "Is there any more?"

Prophet Jesus (a.s) said, "Be gone, for you shall be stoned! I pleaded to Allāh to forgive you, but you refused and felt haughty."

What is meant is that the solution for these pursuits revolves round "knowledge and ignorance". The foundation of this issue is the ignorance of this wretch. You, ignorant one, say, "One who was created of fire cannot submit to one created of clay." Is Adam created only of clay? Is he not created of clay and something else pure? And you, too, are not created only of fire; rather, you have a soul, and Allāh gave you responsibility and ordered you to prostrate to Adam, but you refused.

So, each human being, jinn, devil and angel is a combination of soul and body. But this wretch thought the body alone is the criterion for distinction.

You, ignorant one, did you not know that the angels were unable to answer in the divine test and could not tell Allāh

about the "names" saying, "Praise to You! We do not know save what You taught us!?" It is then that the most Great and Exalted One said to Adam, "Adam! Inform them of their names." whereupon he informed them of all names.

Now, having come to understand that Adam became [through his knowledge] superior to all angels, in all their greatness and various ranks, and realized that Adam is advanced over you and over all angels, you return and say without shame, "You created me of fire and created him of clay."

Is this talk appropriate? Or did you not once more comprehend the matter?

Do you see that the criterion is knowledge and ignorance? If you do not know that man must act upon his knowledge, you must now repent to Allāh after having come to know it, and you have now to at least answer this question: "Will my repentance be accepted or not?"

Look and see how unaware we are, how we do our own souls injustice, because we rush what is obvious, and it is here that the ultimate objective lies: If we do not crush our information and do not act upon what we do not know, the matter would have come to an end, and we would have become among the happy ones.

We must not rush our knowledge with our feet because this behavior causes regret. If man acts upon what he knows, everything will become clear for him, and he will march without a halt, without a stop. If he sees that he has stopped marching, let him be assured that he trampled with his foot upon some of his knowledge: "As for those who strive in Our

(cause), We will certainly guide them to Our paths, for truly Allāh is with those who do right" (Qur'ān, 29:69).

One who acts upon what he knows will be spared what he does not know.

Nobody can say that he knows nothing, and if he says it, he will tell a lie, for all people, with the exception of the Infallible Ones (a.s), know some matters and are ignorant of others. If they act upon what they know, they will get to know what they do not know.

Act upon what you know, and stop doing what you do not know till matters become clear for you. If you act upon your knowledge, what is unknown will be disclosed for you; therefore, we have to get to know why we halted our deeds.

We have to act upon what we know and take precautions regarding what we do not know so we will never regret.

May Allāh grant you success regarding whatever He loves and is pleased with, and may He grant you the joy of absolute spiritual and physical safety; surely He responds to supplications, and peace be with you, the mercy of Allāh and His blessings.

CHAPTER NINE

EXCERPTS FROM PIECES OF WISDOM AND INSTRUCTIONS BY HIS HOLINESS GRAND AYATOLLĀH BAHJAT

FIRST ADMONISHMENT

Praise to Allāh alone, blessings unto the master of prophets, Muhammad, and his Progeny, the pure *wasīs*, and a curse upon their enemies from the early generations and the last.

Those with reason know that the basis of the movement of beings is to know the engine needed for motion, i.e. knowing what causes movement, the mechanism of movement, what is connected to movement.

In other words, it is knowing the beginning and the end as well as the purpose behind the movement because beings undertake every moment towards a certain goal.

The difference between a man of knowledge and an ignorant person is knowledge of what is behind the events or not knowing how to deal with them, the variation of their positions in the succession, and whatever has anything to do with the different levels of their knowledge of initiation.

If we know what causes the movement, the good administration and wisdom through the system which dominates the movements, we will then focus on its creating and legislating will.

So, congratulations to anyone who knows all of this, and woe unto anyone who does not!

Regarding the outcomes of these movements, an ignorant person will say, "How I wish I was never created!" whereas the knowledgeable person will say, "How I wish I am created seventy times so I may tread the path towards the pursuit then return and treat it anew and am martyred on the path of righteousness anew!" So, do not entertain regrets about your life.

I frankly say this: If one spends half his life remembering the One Who truly is the Grantor and spends the other half in indifference, that half [the first] is regarded as the most precious of the days of his lifetime, while the other half is considered to be among the days of his death, rather, worse than death, because death by itself neither harms nor benefits anyone.

A knowledgeable person obeys Allāh, does whatever pleases Him, acts upon what he knows and is cautious about what he does not know till he gets to know. He is in a continuous state of getting to know. His deed, hence, is conjoined with the evidence, and his success, too, is conjoined with the absence of evidence. Can we obey Allāh without arming ourselves with knowledge, and will our life's caravan reach the sought goal safely?

Can our existence originate from Allāh while our weakness from anyone other than Him, the most Exalted One?! If so, the stimulating force does not last except to the believers and is not weakness except to others.

Now, if we in this phase possess conviction, it is for the sake of applying these attributes and conditions. We must get to know that it is necessary to know that this resulting movement, from beginning to end, is an opposition to the false inner motivations. If this matter does not achieve all our aspirations, at least it suffices us to win the happiness of being connected with the pleasure of this supreme principle: "The best ration of one making the trip to you is the strength of determination."

Praise to Allāh firstly and lastly, and blessings unto Muhammad and his pure progeny, and a perpetual curse upon their enemies, all of them.

Holy Mashhad, Rabi` al-Awwal 1417

SECOND ADMONISHMENT

In the Name of the most Exalted One

I ask those who seek admonishment these questions: "Have you acted upon the admonishments which you have so far heard? Do you know that Allāh Almighty lets one who acts upon what he knows inherit the knowledge of what he does not know? If one does not act upon what he knows, is it right that he expects more of such knowledge? Should the call to Allāh be by the tongue [alone]? Did Allāh not order us to be callers to Him but not with our tongues? Should we learn the reaching method or do we know it already?"

Can we obtain the answers to these questions in the following verse of the Holy Qur'ān: "As for those who strive in Our (cause), We will certainly guide them to Our paths, for truly Allāh is with those who do right" (Qur'ān, 29:69)?

And we can get it in the following tradition about the Infallible One (a.s): "Allāh will let one who acts upon what he knows inherit the knowledge of what he does not know" and "One who acts upon what he knows will be spared what he does not know."

May Allāh grant us success to act upon our knowledge and to be cautious with regard to what we do not know. Indeed, my success comes only from Allāh. Upon Him do I rely, and to Him do I return, and peace be with you, the mercy of Allāh and His blessing.

Holy Mashhad
Rabi' al-Awwal 1417

THIRD ADMONISHMENT

In His Name, the most Exalted One

We all know that achieving the pleasure of Allāh Almighty can be in adoring Him, in seeking nearness to Him, although He is rich in Himself and does not His servants' conviction. We, therefore, know that the servants are the ones who need to get close to the One Who initiates all nice things, and they also need such nearness to continue.

We, therefore, know that our benefit from getting to be near to Him will be according to the degree of our involvement in remembering Him: The more we endeavor to obey and serve Him, the more we get closer to Him and we benefit from this nearness, and the difference between us and Salmān the Persian, peace of Allāh be with him, will be in the degree of such obedience and remembrance.

We also know that there are deeds in this world with which we will be tested, and we have to know that these deeds, if pleasing to Allāh Almighty, are regarded as service, obedience and adoration of the most Exalted and Great One.

We, therefore, have to know that remembering Allāh and obeying Him must be our life's goal so we may reach the last degree of nearness to the Divine; otherwise, we will regret after we see how others reached lofty stations while we lagged behind from reaching our goal.

May Allāh enable us to abandon being busy with doing anything but seeking His Pleasure. We so plead in the name of Muhammad and his Progeny, blessings of Allāh with them all.

Holy Mashhad
Rabi' al-Awwal 1417

FOURTH ADMONISHMENT

In His Name, the most Exalted One

I said, "Alf [Alpha]". He said, "Then what?" I said, "Nothing. This letter suffices whoever knows what it means."

I have repeatedly said and I once more say that if the Name of Allāh is mentioned to someone, and he feels comfort upon hearing it, he needs no preaching because he knows what he should do and what he should not. He knows he has to act upon what he knows and be cautious about doing what he does not know.

And may peace be with you, the mercy of Allāh and His blessing.

FIFTH ADMONISHMENT

In His Name, the most Exalted One

There is no *dhikr* better than the practical one, and there is no practical *dhikr* better than abandoning transgression in beliefs and deeds. It seems that abandoning transgression is not done only by absolute articulation but by continuous monitoring [of our actions].

Surely Allāh is the One Who grants success.

The servant of Allāh, Muhammad Taqi Bahjat

SIXTH ADMONISHMENT

In His Name, the most Exalted One

Anyone who believes in the Creator and in being fully convinced, believing in the prophets and *wasis* (blessings of Allāh be with them all), seeking their help in belief and in action, regulating his movements and stillness according to their orders, ridding his heart of everything other than Allāh in his adoration, praying to Allāh with a sincere heart, being a follower of Imām al-Mahdī (may Allāh hasten his reappearance) with regard to doubts, opposing those who oppose the Imām and agreeing with those who agree with the Imām, condemning those condemned by the Imām, seeking mercy of Allāh for those for whom the Imām seeks mercy (even in the general sense)... such an individual lacks no perfection, nor does he bear any affliction.

The servant of Allāh Muhammad Taqi Bahjat

SEVENTH ADMONISHMENT

In His Name, the most Exalted One

There is a group that deals with admonishment and oratory through a treatment having an advance intention. It is as though they speak and listen in order to speak and hear. This is a serious mistake because teaching and learning are not independent of each other; rather, they are conducive to action. The Infallible Ones (a.s) are quoted as having said (in order to explain this matter and to encourage others to uphold it) the following: "Invite people to Allāh but not with your tongues. Speak through action. Learn from action. Listen practically. The teacher should learn from the students how to teach."

We are often requested by some to pray for them, and when we ask them about the reason, they explain their pains to us. When we describe the medicine for them, they go back and repeat their request that we again pray for them instead of they act upon what we had prescribed for them. What a difference there is between what we tell them and what they want! They confuse the condition for [acceptance of] the supplication with the supplication itself. We must not get out of the scope of our obligations. Rather, we must deduct conclusions from the deed because it is impossible for the deed to be the outcome, and it is also impossible for us to earn a result without undertaking an action.

I plead to Allāh that we not only remain talkers but also doers. Do not undertake an action without knowing it. Let us stop where knowledge stops. And let us act upon what we know and be cautious about what we do not know till we come to know, for going this way has no room for regret.

We must not look at each other. Instead, we must look at the notebook of the Sharī'a, and let us follow its commandments while abandoning its prohibitions.

May peace, the mercy of Allāh and His blessings be with you.

EIGHTH ADMONISHMENT

In His Name, the most Exalted One

Praise to Allāh only, blessings upon the master of His prophets and upon his good Progeny, and may all their enemies be cursed.

A group of believing men and women has requested advice, and I see a number of confused issues about this request including the following:

1. Advice is provided about the particulars of matters, while admonishment is more general than totalities and particularities. Strangers do not advise each other.
2. "Allāh will let one who acts upon what he knows inherit the knowledge of what he does not know". "One who acts upon what he knows will be spared what he does not know." "As for those who strive in Our (cause), We will certainly guide them to Our paths, for truly Allāh is with those who do right" (Qur'ān, 29:69). Act upon what you know and be cautious regarding what you do not know till the matter becomes clear to you. If it is not clear to you, be informed that you did not act upon some knowledge. Objection stands against one who seeks admonishment but does not act upon it because it is certain he had heard some admonishments but did not act upon them; otherwise, the matter would have been clarified for him and he would have needed no admonishment.

3. All people know they must read the “practical *fatwas*” and apply them to their actions and distinguish through them between what is permissible and what is prohibitive. So, they cannot say, “We do not know what we must do and what we must not.”
4. Look at the deeds of those in whom you believe. Act upon what they do with your own choice, and stop doing what they prohibit with your own choice. This is the best way to reach lofty goals. “Invite people to Allāh but not with your tongues.” Admonishments through actions are better and much more effective than oral admonishments.
5. Obviously, daily recitation of the Qur’ān and of appropriate supplications in times and places as well as supplications after prayers, frequent visits to mosques and sacred places, visiting scholars and righteous men and keeping them company are among the matters which please Allāh and His Messenger. One who performs these deeds can expect an increase in insight and feel happy with adoration, *ziyāra* and recitation day after day. The opposite is also true; i.e., keeping company with indifferent people increases one’s cruelty and makes a servant feel uncomfortable with acts of adoration and *ziyāra*. Keeping company with those whose conviction is weak causes it to be impossible to reach the high degrees and lofty spiritual conditions which result from acts of adoration, *ziyāras* and recitations; rather, it leads to worse conditions. So, keeping company with those weak in conviction makes one lose his good faculties. Keeping them company increases one’s desire to follow their corrupt manners with the exception of sitting with those whom one has to accompany or sitting with someone in order to show him the right guidance. “Keep company with those seeing whom reminds you of Allāh and increases your knowledge, and those whose deeds make you desire the Hereafter.”

6. It is obvious that abandoning transgression in belief and in action makes one need nothing else. Anything else needs them, while they do not need anything else; rather, they increase good deeds and prevent bad ones. "I have not created the jinns and mankind except to adore Me." Adoration here is abandoning sinning in belief and in action. Some people think that we are past the stage of abandoning transgressions! They are heedless of the fact that a transgression is not relevant to the well known major sins only. Rather, insistence on committing small sins is regarded as a major sin, too. For example, casting a sharp look at one who is expected to obey you with the intention to scare him/her is considered as a prohibitive harm. Likewise, smiling for the transgressor with the intention to encourage him/her is regarded as assisting one's transgression. The good as well as the bad manners according to the Sharī'a have all been explained in books and in practical dissertations.

Keeping a distance from scholars and the righteous will make those who steal the creed take advantage of the opportunity to buy conviction and those who follow it for a trifling price. This is what we have tested and have always noticed.

We plead to Allāh, the most High, the most Able, to grant us success in these sacred Islamic feasts and to make our determination to abandon transgression be firm and deeply rooted, a gift for our feast, because it is the key to happiness in the life of this world and in the Hereafter, so that abandoning transgression becomes our faculty. A transgression to one with such faculty is like a thirsty person drinking poison, or like a hungry person eating the meat of a dead person.

Of course, had this path been hard till the end, the omni-Potent and most Merciful Creator would not have obligated us to tread upon it.

My success comes from Allāh. Upon Him do I rely, to Him do I return, and praise is due to Allāh first and last, and blessings be with Muhammad and his pure Progeny, and a perpetual curse be upon all their enemies.

Rabi' al-Awwal 17, 1419 A.H. (July 12, 1998 A.D.).

NINTH ADMONISHMENT

In His Name, the most Exalted One

We, grownups and youngsters, must know that the only path to achieving happiness in this life and in the Hereafter is worshipping Allāh, the most Exalted One, the most Great, and worship is abandoning transgressions in belief, in theory, and in action.

If we act upon what we know and be cautious about what we do not know till it becomes clear for us, we will never regret it at all. If the determination to do so is firm and deeply rooted in the servant, Allāh Almighty is more apt to grant him success and to help him.

Peace be with you, the mercy of Allāh with Muhammad and the Progeny of Muhammad, and may a curse be on all their enemies.

CHAPTER TEN

TALES NARRATED BY HIS HOLINESS GRAND AYATOLLĀH SHEIKH BAHJAT

1. VALUE OF PRAYER IN ITS EARLY TIME:

Sheikh Musbāh says, "Ayatollāh Bahjat used to quote the late Qadi saying, 'If one of you performs the obligatory prayer in its early time and does not reach high stations, let him curse me!' Or, according to another version of the narrative, he said, 'Let him spit in my face.'"

There is a great mystery in the early prayer time, and there is a difference between "Safeguard the prayers" and "Uphold the prayers".

If one who prays pays special attention to his prayer and sticks to performing it when it is first due, this deed by itself has many effects even if he does not pray it with a full heart.

2. KEEPING SUNAN ALIVE:

Hujjatul-Islam wal Muslimeen Quddas, one of the students of Ayatollāh Bahjat, says, "The sheikh always used to advise us not to let the *sunan* be forgotten, so much so that otherwise, innovations will replace them. One day he said this to us: 'Ayatollāh Hajj Sheikh Murtada Taleqani (one of the professors of manners and one of the most brilliant scholars in al-Najaf al-Ashraf) was invited to partake of the *iftār* with a number of scholars, including Grand Ayatollāh the late al-

Khoei. When food was presented and everyone sat at the table, Sheikh Hajj Murtada Taleqani said, 'There is no salt on the table!' And he did not stretch his hand to the food although the distance between the place where the food was served and the kitchen was quite long, and it seems that the food was coming from another house. Anyway, the sheikh did not stretch his hand to the food till they brought table salt. The others, too, did not stretch their hands to the food out of their respect for the sheikh, including the late Ayatollāh al-Khoei. After the *majlis* had been concluded, and when they all wanted to disperse, Sayyid al-Khoei addressed Sheikh Taleqani saying, 'Your Holiness, Sheikh, if you were tied to this Sunnah to this extent, it would be better to carry with you a little salt so people do not have to wait for you like that.' It is then that Sheikh Taleqani took out a small bag of salt which he was carrying in his pocket and said, 'I was carrying salt with me, but I wanted this good Islamic tradition to be observed.'"

3. CLEMENCY AND GENEROSITY OF THE IMĀMS (a.s):

Sayyid Quddas says, "One day Sheikh Bahjat talked about the generosity and open-handedness of the Imāms (a.s) saying, 'In Iraq, there is a small town near the place where the Tigris and Euphrates rivers meet called al-Musayyab. A Shiite man used to pass by this town from time to time whenever he went to perform the *ziyāra* of the Commander of the Faithful (a.s), and a Sunni man, too, was residing in this same town. The latter quite often used to make fun of the Shiite man whenever he saw him going to visit the shrine of the Commander of the Faithful (a.s), so much so that he dared once to speak ill of the holy Imām (a.s), so the Shiite man was very angry and he complained about this matter to the Commander of the Faithful (a.s) during one of his visits. During that night, he saw the

Imām (a.s) in a vision and once more complained to him about this matter. The Imām (a.s) said, 'He [the Sunni man] has done us a favor, and we cannot punish him in the life of this world no matter what sins he commits.' The Shiite man asked, 'What favor is it? Did he do you a favor when he dared to speak ill of you?' The Imām (a.s) said, 'No, but he was sitting one day at the meeting place of both rivers, the Tigris and the Euphrates, and he was looking at the Euphrates. He remembered the Kerbala story and the thirst of Imām al-Husain (a.s), so he said this to himself: 'Omer ibn Sa'd was wrong when he killed those men as they were thirsty, and it was better for him to give them water then kill them.' A tear trickled down his eyes out of grief for Abu Abdullah (a.s); therefore, it became mandatory on us never to punish him in this life.' The Shiite man says, 'I woke up from my sleep and returned to al-Musayyab and met the Sunni man on the road who said this to me in ridicule: 'Did you visit your Imām, and did you convey our message to him?!' I said, 'Yes, I conveyed your message to him, and I carry his message to you.' The man laughed and said, 'What is this message which you carry to me?' I narrated to him the incident from beginning to end. The Sunni man lowered his head to the ground and kept thinking: 'O Lord! Nobody at that moment was near me, and I did not talk about this incident to anyone; so, how did the Imām (a.s) become familiar with it?' Then he said, 'I testify that there is no god save Allāh, and that Muhammad is the Messenger of Allāh, and that Ali, the Commander of the Faithful, is a friend of Allāh and the *wasi* of the Messenger of Allāh.'"

4. VALUE OF ABLUTION AND PURIFICATION:

Sayyid Quddas also said, "One day, I went to the house of Sheikh Bahjat a few minutes before the start of the class, and I found a sheikh sitting there. Sheikh Bahjat was paying him a

special attention. A few minutes later, the sheikh said, 'This man does not go to bed before performing his ablution. Even if he woke up several times during the night, he would still perform the ablution every time he woke up.'

5. PERSONALITY OF SHEIKH MUHAMMAD HUSSAIN KAMPANI

Sheikh Musbah Yazdi says, "One day, Sheikh Bahjat said, 'Sheikh Muhammad Hussain was a great scholar, so much so that if you get acquainted with his scholarly productions, you will imagine he does not do any other job except study and research all day long. And if you became acquainted with his worship program, you will imagine that he keeps himself busy doing nothing but worshipping.' The late Sheikh Muhammad Hussain Kampani used to say, 'I attended the class of the late Akhound Khurasani, author of the *Kifaya* book, for thirteen years. During this period, I did not miss his class except one single night (it seems the sheikh used to teach at night). During that night, I was going to visit both Jawad Imāms (a.s) in al-Kāzimiyya. My return was chaotic, so I could not attend the class, but I used to guess the pursuits which the professor was going to submit prior to my attendance. When I reached Najaf and talked with the friends, I saw that all the pursuits which the professor had submitted were the ones which I guessed and wrote prior to my attendance, and my writings almost lacked nothing.' Sheikh Kampani used to commit himself to regularly attending the class of the professor despite his lofty scholarly position. He did not miss the class except one single night although he was capable of writing the lesson's pursuits prior to his attendance.

"Besides these invaluable scholarly activities, he was committed to his adoration programs, too. Whoever saw him

worshipping could hardly believe that he was doing anything else besides worshipping. He was regular in reciting the *Ashura ziyāra* and the *ziyāra* of Ja'far al-Tayyar, may Allāh be pleased with him. According to the prevailing tradition among Najaf's scholars who used to hold weekly commemorative *majālis* on Thursdays or Fridays, so the *majlis* could be an opportunity for friends, professors and students [to gather] on one hand, and a means to seek nearness to Allāh on the other. Sheikh Kampani used to hold a commemorative *majlis* every Thursday, and he used to commit himself to sitting in the place where tea is prepared or keep himself busy arranging people's shoes, etc. As he was thus engaged, his tongue quickly moved, and he was muttering words the meaning of which we did not comprehend, but we used to wonder about the *dhikr* which the sheikh was reciting as he stood up or sat down. One day a close friend of his asked him (this was the late Sheikh Ali Muhammad Burujardi, may Allāh be pleased with him), 'Our sheikh! What is this *dhikr* to which you commit yourself and not leave even when you offer the Salam?' The sheikh smiled and said after a short contemplation, 'It is better if one recites Surat al-Qadr [chapter of the Night of Power] a thousand times a day.'"

6. FEELING PLEASED WITH WHATEVER PLEASES ALLĀH

Hujjatul-Islam wal Muslimeen Quddas, one of the students of Sheikh Bahjat, says, "One day I went to the house of Sheikh Bahjat a few minutes before the start of the class because often the sheikh used to attend the classroom when some of his students come (even if it is one single student), and he would narrate a story, a tradition or a moral lesson till all the students gather. For this reason, I went to the house of the sheikh early, hoping to hear those pursuits. Luckily, when the sheikh heard my voice as I said 'Ya Allāh!' as I entered, he came to the

room early and said this to me after the greeting and the salutation, 'In the city of Najaf, a handsome Iranian youth was with us from the people of Hamadan, and he was famous for being neat and physically well formed. One day, this youth became paralyzed to the extent that he could not walk without leaning on a cane. I tried not to meet him because I used to think that he would feel embarrassed due to his particular condition; therefore, I used to avoid meeting him so I would not add one more grief to his griefs. One day, I got out of the alley and saw him standing in the street, so I had no choice except to meet him. Without contemplating, I asked him, 'How do you feel? (but I was upset with having said so and kept saying this to myself: 'What empty talk is this?! Do you not see in what condition he is?!). But contrary to my expectation, when he opened his mouth to answer my question, his speech was like cool water with which he put out the fire of what I had felt inside. He kept praising and thanking Allāh with a spirit filled with activity and pleasure as if he was drowned in the blessings of Allāh, the Praised and the most exalted One. I felt relieved and my grief departed from me.'"

7. BLESSING AND GREATNESS OF THE *WILĀYA*

Hujjatul-Islam Quddas also says this: "One day the sheikh talked about the *wilāya* and its greatness. He said, 'One day, a Sayyid prepared food for ten or fifteen men from among the people of knowledge in the city of Najaf or al-Kāzimiyya, but the messenger of this man made a mistake and called all the students of the school whose number exceeded sixty or seventy. When the guests arrived, the man noticed that the food was not enough for all these guests whom the place could not accommodate. He considered informing Ayatollāh Hajj Sheikh Fath Ali al-Kāzimi about it. When the latter heard about it, he said, 'Do not do anything till I attend.' When the sheikh

attended, he said, 'Bring me a clean piece of white cloth.' then he opened the pot and looked at the rice, covering it with the piece of cloth. He said, 'Bring me the plates. As I cool the food, you should distribute the food.' He kept repeating these words: 'This Ali is the best of humans, and whoever denies it disbelieves.' He fed through the blessing of Ali's lofty status all the guests without the food decreasing one tiny bit.

"One of the students of the sheikh (Tehrani) narrated this incident in a different way thus: 'The sheikh used to narrate the incident like this: 'One day, the late Mirza Hussain Nawari, author of *Mustadrak al-Wasā'il*, asked someone to invite a hundred persons to partake of the food during the Thursday and Friday evenings, but that person invited a hundred persons to have dinner on a Thursday (whereas Mirza Hussain Nawari had prepared food for one person only on that day, and he meant to tell the man to prepare food—for the hundred persons—the next day). When the Mirza realized what had happened, he said, 'Inform the Akhund Mulla Fath Ali Sultani (who was then residing in Samarra) about it.' When the late Mulla became acquainted with the matter, he said, 'Do not do anything till I get there.' When he attended, he said, 'Bring me a good piece of cloth,' then he put that piece of cloth on the pot, rubbing his hand on it three times and saying each time, 'Ali (a.s) is the best of humans; whoever denies it commits apostasy,' then he ordered them to distribute the food. All the guests were fed.'"

8. VALUE OF SINCERITY IN ACTION

Sayyid Quddas also says this: "One day the sheikh talked about the rewards for a deed of righteousness (no matter how small) saying, 'A scholar of Najaf offered one day by way of charity one dirham to a destitute man (whereas he had nothing in his

pocket other than that dirham), In his vision he saw that night that he was invited to a spacious orchard where a beautiful mansion was in it the like of which he never saw. He asked who the orchard and the mansion belonged to. He was told they were for him. He was very surprised and said to himself, 'I did not do anything to be worthy of all this recognition.' They said to him, 'Are you surprised?' He said, 'Yes.' They said, 'Do not be surprised; it is the reward for the dirham which you gave that poor man by way of charity in sincerity and in love for benevolence.'"

9. KEEPING A FIRM FOOT ON THE CREED

Sayyid Quddas also says the following:" One day the sheikh talked about keeping one's foot firm on the creed and safeguarding piety and Godliness. He said, 'One of the great spiritual leaders saw someone in the courtyard of the shrine of the Commander of the Faithful (a.s). His submission, humbleness and good manners drew attention to him, and his age, which exceeded seventy, increased his dignified look. The spiritual scholar went to that man and asked him about his condition, his state of mind and how his life was. The man said, 'Since I reached adolescence and till now, I never committed a sin deliberately.' There is no doubt that such precision, monitoring and persistence produce such fruits."

10. ATTENTION PAID BY THE IMĀM OF THE TIME (a.s) FOR TRUE SHIITES

Sayyid Quddas also says, "One day the sheikh said, 'A God-fearing doctor who believed in the *wilāya* of the Commander of the Faithful (a.s) wanted to know the names of the supporters of the Hujja Imām [al-Mahdi] (a.s). As he was sitting in his medical office, which was located in his house, a man entered, greeted him, sat and said, 'Your Holiness the Sayyid! The

supporters of the Hujja (a.s) are so-and-so,' naming them quickly one after the other. Among them was the name 'Bahram'. Anyway, the man, in just few minutes, counted three hundred and thirteen names then said, 'These are supporters of al-Mahdi (a.s),' then he stood up, bade the doctor farewell and went out. The doctor said, 'When that man left, I woke up from my condition of unawareness and kept asking myself, 'Who was this man?! Was I asleep or awake? So, I asked my wife, who was in the next room, if anyone was in my room. She said, 'Yes, a man came and he was speaking quickly'. I, therefore, realized I was not asleep, and that this man was not an ordinary person.'"

11. SEEKING THE LORD WHOLEHEARTEDLY

Sayyid Quddas also says the following, "One day the sheikh said, 'It was customary in Najaf al-Ashraf for the students to observe the times of the *ziyāra*, perform the visit of the holy sites on foot in the form of crowds and groups, and they used to stop walking during the night to perform the night prayers individually. During one of those trips, a spiritual Sayyid (a sheikh who was accompanying one of those hordes) kept a distance between himself and the others so he could perform the night prayers by himself. Suddenly, the group heard the sound of a lion roaring nearby, so they were greatly frightened, but they saw the lion getting closer to that sheikh. They, therefore, said to themselves, 'We belong to Allāh, and to Him shall we return'" because they were unable to do anything at all about it. The lion got closer to the man till he stood beside him as the sheikh was (apparently) reciting the *witr* prayer. The lion stood near him for few minutes looking at him, and the sheikh was standing without making any motion. A few minutes later, the lion went away without harming the sheikh in the least. When it was a little bit far from them, the group went to the

sheikh and, after the sheikh had already completed his *witr* prayer, they said to him, 'How courageous and firm you are! You were not afraid of the lion and did not run away from it! How strong your heart is, and how great your courage is!' The sheikh said to them, 'I was not only afraid of the lion but terrified! But I felt that fleeing away from it would be futile because I would not then be able to rid myself of it, so I told myself that if it was my destiny to die, it would be better I died as I was busy worshipping my Lord, so my soul stabilized and my firmness increased.'

"Hujjatul-Islam wal Muslimeen Sayyid Tehrani narrated this incident to me from Ayatollāh Bahjat thus: 'Sheikh Bahjat used to transmit the same incident from time to time this way: 'There was a man in Najaf who was famous for being unafraid of the lion and that he stood once near a lion in the desert. Once this man was asked about the truth in this story, so he said, 'No, I was, indeed, afraid of the lion, but I once was praying in the desert, and as I was busy performing the prayer, a lion came to me from the mountain side. I told myself that I would not be able to get rid of it; so, it would be better if I continued my prayers. It would be good if it ravished me as I was busy praying; therefore, I did not stop performing my prayers, and I did not undergo any reaction till the lion got near to me and circled me then returned from where it had come from.'"

12. CARE PAID BY AL-ZAHRA (a.s) TO HER OFFSPRING

Sayyid Quddas also says this: "One day the sheikh said, 'One of the wealthy men of Rasht, who was then living in al-Najaf al-Ashraf, married his daughter off to a poor Sayyid who descended from the lineage of the Imāms (a.s), but she did not

care about her husband and did not prepare food for him because she had lived in the midst of a wealthy family. One day she saw in her dream Lady Fātima al-Zahra (a.s) saying this to her: 'Daughter! Why do you not improve your conduct with my son, and why do you not cook food for him?' She said, 'I am not ready to cook food for this man.' Lady Fātima al-Zahra (a.s) insisted on her, but she did not change her statement, whereupon Lady Fātima al-Zahra (a.s) said to her, 'Bring the ingredients needed to be cooked, place them in the pot and on the stove, and everything would be ready.' She woke up puzzled about this incident, but she wanted to try the matter. She placed the ingredients on the stove as al-Zahra (a.s) had ordered her. At the time of lunch or dinner, the food was ready, and the aroma of the stew was filling the house. This woman continued to cook the food this way, so much so that some guests who stayed over for the evening with her husband, having partaken of the food, said they had never tasted such food like that as long as they lived.'"

13. HOW FRIENDS OF ALLĀH LIVE

Sayyid Quddas also says this: "The sheikh said the following one day: 'They carried the coffin of one of the good persons in al-Najaf al-Ashraf for burial there, and the coffin was escorted by a man who recited the Holy Qur'ān and whom they had rented to accompany the coffin and recite the Qur'ān till they would reach their destination. One night, everyone was asleep when the man started reciting Chapter Yasin. When he reached this sacred verse 'Did I not take your pledge, O descendants of Adam, ... etc.', he did not articulate the word 'pledge' properly, so he kept repeating the word trying to pronounce it correctly. It was then that he heard a voice from the coffin pronouncing this word correctly twice or three times for him. The senses of the man who was reciting the Qur'ān were shaken, for how

could a deceased person, who had been dead for days, articulate this word like that?’

“Hujjatul-Islam wal Muslimeen Sayyid Tehrani, one of the students of this sheikh, wrote this incident to me like this: ‘I remember that the professor (Sheikh Bahjat) used to narrate this incident to us from time to time as follows: ‘They were bearing the coffin of one of the scholars of al-Najaf al-Ashraf. When they reached a house on the way [to the cemetery], they placed the coffin in an unsuitable place. One of the persons who attended the funeral said, ‘I saw the place was not suitable for the coffin, so I moved it somewhere else, sat beside it and started reciting Surat Yasin. When I reached this verse: ‘Did I not take your pledge, O descendants of Adam, ... etc.’, I could not pronounce the word ‘pledge’ properly because I am not an Arab. As I was reciting this verse, I heard a voice from inside the coffin articulating this word twice in a clear voice and in a sound Arabic pronunciation.’”

Sayyid Quddas also says this: “During the time of the Czar, a person had a room in one of the science schools in Tehran. This person was well known for his *karāmāt*, but he was restricted so he could not do anything that would indicate his status. One day, it was circulated among the students that the man could die of his own will whenever he wanted to. Some people went to him and said, ‘We came today to you so we could see one *karāma* [temporal miracle] performed by you.’ He tried his best to be excused from having to do that, but they did not accept his excuse, so he felt obliged to accept (and I do not remember whether or not he took a pledge from them never to talk about this matter as long as he was alive) and said to them, ‘I am going to sleep; so, do not pronounce my name and leave me alone.’ He slept facing the Qibla, articulated the Shahada, then his soul departed from his body. They turned his

body from one side to the other, but he really was dead, or so they thought. They burnt his foot with a match so they would make sure that he was dead. He was, indeed, dead. A few minutes later, the man breathed again and woke up, sitting. He said to them, 'Did I not tell you to leave me alone?'

14. CULTIVATING THE NAFS: A CONDITION TO EARN SERVING THE IMĀM OF THE TIME (a.s)

Hujjatul-Islam wal Muslimeen Quddas says that the sheikh one day said, "In Tehran, there was a scholar teaching the 'two lam'as'. One day, this scholar heard that one of his ordinary students was undertaking supernatural deeds. The knife of the professor which he used to use quite often for writing (they used to write at that time with reeds for which they needed a knife to sharpen their pens) was lost, so he was angry with his sons and family members thinking they were the ones who took it away from his pocket then lost it somewhere. Several days passed by and the knife could not be found. The professor did not forget about his knife even after the passage of this period. One day that student said to the professor after the end of the class, 'Your Holiness the sheikh! You forgot your knife in the pocket of your old vest; so, what sin did your children commit?' The professor remembered that he actually had put the knife in the pocket of his vest, but he wondered about the student and how he came to know about it. He realized that the student was connected with the friends of Allāh, so he said this to him one day, 'I have some work with you after the class.' After the students had gone, he said to him, 'I am sure you are connected with the Imāms (a.s); so, can you meet the Imām of the Time (a.s)?' He kept insisting on him to answer this question, so the student had to admit that he was connected with the Imām of the Time (a.s), whereupon the professor said to him, 'If you see the Imām again, convey my Salam to him

and tell him that I am eager to see him, and I request him that we meet even if it is for just few minutes.'

"Several days passed by and the student said nothing. The professor did not dare to ask him because he was concerned lest the Imām (a.s) should have refused to accept to meet him, but he found himself forced to ask him after his patience had run out: 'Did you convey my message to the Imām (a.s), and what was his answer?' The student tried to dodge the answer but the professor said to him, 'Tell me and do not be shy, for you are only a go-between messenger ("And the Messenger has only to convey the clear notification"). The student said, 'The Imām (a.s) said, 'It is not necessary that we should appoint a time for him to meet; so, let him cultivate himself, and I shall go to him myself.'"

15. RESULT OF SEEKING NEARNESS TO ALLĀH THROUGH THE MEDIUM OF IMĀM AL-RIDA (a.s)

Sayyid Quddas also says, "One day the sheikh told us that one of the scholars of al-Najaf al-Ashraf came from Tehran for medical treatment after being afflicted with a serious illness. Having visited the doctors and undergone complete tests, he was told he had to undergo a brain surgery. The sheikh, therefore, was very sad and asked the doctors to permit him to travel to holy Mashhad. After receiving this honor and pleading to Allāh through the medium of Imām al-Rida (a.s), he saw in a vision one night that a gracious man came to him and said, 'Why are you sad like that? We saw it is right that you should be treated by only medicine, and you do not need the operation.' He woke up and said to those in his company, 'I have obtained the result; so, let us go to Tehran.' When they went back to Tehran, the doctor said to him, 'Do not grieve, for we have seen that we should treat you with medicine only, and

you do not need the surgical operation.' He, hence, became more convinced, having seen how this statement which he heard when awake was similar to that which he had heard in the vision. He was healed from his sickness after having thus sought help from Allāh through the medium of pleading to Imām al-Rida (a.s).”

16. REAL ZIYĀRA

Sayyid Quddas also says that one day the sheikh said, “People in the past used to travel to the holy city of Mashhad on backs of camels and mules. Once, some farmers of the Chasib area of holy Qum went to visit the shrine of Imām al-Rida (a.s). After their return, they saw on the road a man from their village carrying a large bundle of animal feed. They reprimanded him saying, ‘O old man, leave working for this world, for it will not avail you, and go to Mashhad at lest once,’ and they kept chiding and speaking ill of him. The sheikh said to them, ‘You went to visit the Imām; did the Imām answer your greeting?’ They said, “What is this you are talking about? Can a dead Imām respond to the greeting?’ The sheikh said, ‘What is the meaning of a dead or a living person? The Imām sees and hears our speech, and what is the use of a visit if it is undertaken by one side?’ They said to him, ‘Can you do that yourself?’ He said, ‘Yes.’ Then he stood in the direction of Mashhad and said, ‘Peace be with you, O Eighth Imām!’ An answer was heard saying, ‘And peace be with you, so-and-so!’ The farmers, thereupon, regretted what they had said to the old man and felt ashamed of themselves.”

17. SATISFACTION OF SHEIKH ANSĀRI

Sayyid Quddas also says this: “The sheikh was talking one day about the conviction of Sheikh Ansāri, may Allāh elevate his station, saying, ‘The mother and grandmother of the sheikh's

daughter were living with the sheikh in the same house. One day, the sheikh wanted to discipline his granddaughter, so she sought shelter with her grandmother. The sheikh's mother asked him, 'What has she done?' The sheikh said, 'I gave her bread, but she cries and insists on getting food other than bread; does fresh bread need any other sort of food with it?'"

18. SEEING THE LIGHTS OF THE QUR'ĀNIC VERSES

Ayatollāh Tehrani says that Grand Ayatollāh Bahjat had said, "During the time of our youth, there used to be a blind man who would open the Qur'ān and put his finger on any verse he is asked about. I wanted to tease him one day, so I asked him, 'Where is such-and-such verse?' He opened the Qur'ān and put his finger on the verse. I said to him, 'No it is some other verse!' He said to me, 'Are *you* blind?! Do you not see the verse?!'"

19. SIGNIFICANCE OF STUDENT CULTURING

Ayatollāh Sayyid Mousa Shubairi Zenjani says that Ayatollāh Bahjat transmits this incident: "When Sheikh Mahmoud al-Hilli went to Najaf, we went to welcome him, then he came to our house to reciprocate the visit. When Ayatollāh al-Khoei heard about the sheikh coming to our house, he came to visit him so people may have more regard for the sheikh. But Sheikh Mahmoud was one hour late, and Sayyid al-Khoei kept waiting till he came to the house. Sayyid al-Khoei said to him, 'I wished you had told us something about Agha Hassan Ali Nakhudki Isfahani so we may not depend on Qur'ānic verses and narratives alone to prove the highest world but benefit from some individuals and their spiritual statuses, too.' Sheikh Mahmoud al-Hilli said, 'Sheikh Hassan Ali used to enjoy an abridged record of pursuits and worlds, and if you continue this

branch of knowledge (culturing the students) with a generous amount of care, you will serve Islam better. Moreover, Sheikh Hassan Ali was the mentor of one of you.' Sayyid Bahjat said, 'He meant Sayyid Burujardi.'"

20. CONTEMPLATION IS BETTER THAN A YEAR'S ADORATION

Sayyid Quddas says that Sheikh Bahjat said the following once: "One day, a scholar in al-Najaf al-Ashraf woke up during the *sahar* (pre-dawn) time to perform the night prayer. He called upon his son who was sleeping in his room to rise and perform the night prayer. The son said, 'Alright, I will rise.' The sheikh kept himself busy with the prayer, but the son did not leave his bed, so the sheikh called upon him once more to rise and pray. The son said, 'Alright, I will rise right now, father.' The sheikh rose to complete his prayer, but the son did not move from his place, so the sheikh called upon him for the third time, whereupon the son said, 'Father! I was thinking about the same thought about which Imām al-Sadiq (a.s) said, 'One hour's medication is better than a year of adoration.' Ayatollāh Bahjat yelled at him and said..., well, Sheikh Bahjat did not articulate that word, but we understood it from the tone of his statement, that is, he said to him, 'You son of...! The thought which is better than a year of adoration (or better than sixty years according to some narratives) is the one that calls upon one to perform the night prayer, not to lie down on his bed till (morning) prayer time due to this excuse!'"

21. SUCCESS COMING FROM PROTECTION AGAINST SINNING

Sayyid Quddas also says, "One day, the sheikh talked about the scholars and the righteous committing no sins, not even before they reach adolescence and said, 'One of the great scholars of

Najaf used to say: ‘During my childhood, I was safeguarded from sinning in an obligatory, not optional, way. Whenever I wanted to do something prohibitive, something happened to me and prevented me from doing it.’”

22. IMPACT OF THE “WAHSHA” PRAYER ON THE DEAD

Sayyid Quddas also says that one day Sheikh Bahjat talked about the impact of the righteous deed and the acceptance of the pure deed. He said, ‘The late Ayatollāh Hajj Sheikh Fath Ali Kazmini (one of the grand Ayatollāhs who combined in them the knowledge of *fiqh*, *usool* and *irfan*) was teaching in the holy precincts of the Jawad Imāms (a.s) [al-Kadhimiyya city]. People used to quite often bring a coffin during his class, so it became customary for him to perform the “wahsha” prayer during the night for each coffin which he saw. One night he saw in his vision one of the dead dignitaries of al-Kāzimiyya from among his kinsfolk, so he asked him about his condition. He said, ‘My condition was bad, but the prayer of the sheikh came to my rescue and eased my condition.’”

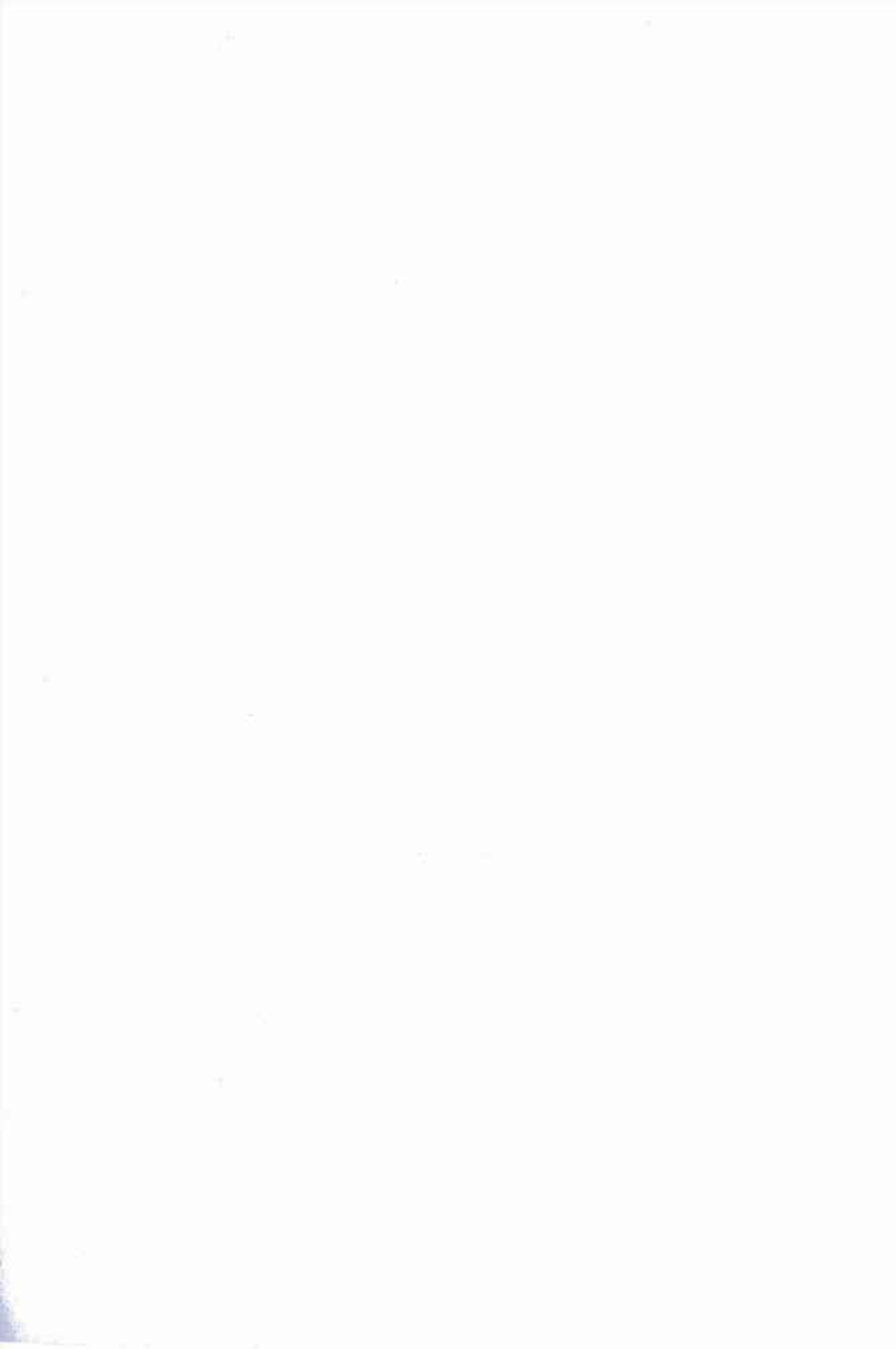
23. ROLE OF OBLIGATIONS IN THE LIFESTYLES OF GREAT MEN

Sayyid Quddas also says that one day the sheikh [Bahjat] said, “Some Tehran merchants came once to al-Najaf al-Ashraf and went to Sheikh Ansāri to pay the *khums* of their wealth to him. When they saw the lifestyle of the sheikh and the simplicity of his house, they kept whispering to each other saying, ‘This is the meaning of imām and leader: living simply and humbly like the way Imām Ali (a.s) used to live, not the life of Mulla Ali Kunni who lives in a mansion.’ The sheikh over-heard them thus talking as he was busy writing, so he yelled at them saying, ‘What are you saying?! I deal and live with some students, and

I do not need a life more complicated than this one. But the Akhund Mulla Ali Kunni lives with the likes of King Nasir ad-Deen. If he does not commend a life such as this, Nasir ad-Deen would not go to his house, for the Mulla is living his life in order to protect the creed.”

And our last supplication is: Praise to the Lord of the Worlds.

الحمد لله رب



أسوة العارفين

باللغة الانجليزية

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