

THE LAND OF THE LOVERS

An Exposition on Imam Zainol Abedin's Sahifeh Sajjadih

VOLUME 1

BY

Shaykh Husayn Ansariyan

**Translated by
Dr. M. Farrokhpey
Associate Professor**

Ansariyan, Husayn.

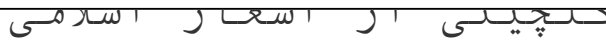
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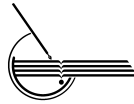
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TEL: ++ 98 251 7741744 FAX: 7742647

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INTRODUCTION

By the honorable scholar of Nahjolbalaqa and the instructor of Divine Knowledge, Mohammad Taqi Ja'afari

In The Name of Allah

One of those meaningful and constructive aspects of the positive dimensions of man is invocation and having communication with Allah. The lack of correct interpretation and sufficient explanation on these invocations on the one hand, and the great inclination of interest-centered individuals, on the other hand, has deprived numerous people at all times and in many communities of establishing rapport with the Absolute Perfection.

The only result of the destruction of those meaningful and constructive facts and truths was not merely the deprivation of men of beautiful, useful and desired phenomena; rather the human rational life, any minute of which could taste of eternity, has lost its very genuine Identity. Then there would remain nothing for the human wisdom.

Let us not conceive that the beauty, order and welfare in the so-called progressed countries could satisfy the conscience of humanity. And let us not assume that the inclination of the majority of the world population towards this earthly life is based on clear understanding of the truth behind life.¹ But if we observe carefully we will realize that their satisfaction with

¹ The Beneficent Allah not only humiliates this worldly life as against the eternal life, but considers the people's knowledge of this world only superficial and meager:

their life all depends on their interest in those means and representations of the world in which life is depicted very insignificantly.

Invocation is one of those meaningful concepts which build up human character.

Other such concepts are the following:

- | | |
|----------------------------|------------------------------|
| 1. <i>Right and Truth</i> | 7. Protection of self |
| 2. <i>Justice</i> | 8. Independence |
| 3. <i>Freedom</i> | 9. Prosperity |
| 4. <i>Knowledge</i> | 10. True love |
| 5. <i>Genuine Thinking</i> | 11. Human sublime character |
| 6. Active Conscience | 12. Constructive competition |

These are the truths the seeds of which are planted into the depth of human souls by the Great Gardner of creation.

Invocation makes man have direct relation with the center of creation which is God.

We might see the result of invocation in the satisfaction of our material needs; but this limitation is to take away the essence of this great truth which will deprive men of the useful consequences of invocation.

If we observe carefully the invocations and prayers which are taught to people by Holy Quran and if we analyze the invocations presented in Nahjolbalaqa and Sahifeh Sajjadih and other narration sources, we will vividly see that nothing could satisfy man's needs for perfection and growth like invocations.

With respect to the above sources, the benefits of the above-mentioned truths will be discussed here:

1) Invocation is the most fundamental factor of the growth in human knowledge about the secrets of the creation. This nature and creation has kept the majority of people in the dark prisons of ignorance. In any invocation we utter, there is a new connection with the creator.

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا.

[They know only a little of this world.]

2) Since at the time of invocation, which is the most serious time of our lives, man asks God to connect him with the best kind of virtues we could, therefore, safely say that invocation keeps us in this great temple of the world, which is a place of lust and eating for the ignorant ones, in a state of learning the truth and growth factors. Thus, we should observe that invocation is a great temple and a huge university in which man is taught the best courses on “man as he is” and “man as he should be”.

3) The first construction which invocation brings about is to produce a need in man to like to be in the absorption of perfection. Then invocation puts him there.

4) The one who knowingly engages in worshipping, prior to the inunciation of the first word, especially if that word is God's name, he will get into a strange mental-spiritual terrance which is not to be named except by the acceptance of God.

5) The constructive aspects of invocation concerning man's numerous dimensions are many, which are unfortunately not taken care of, however.

With the study of this book and with an entry into its contents, which is rightfully called the country of the lovers, this hope is enlivened in the human lovers of perfection that invocation has got its genuine status in man's culture and has its place as one of the most fundamental factors in the meaningful attempts in the world of rationalism. In the contents of this valuable book, which is rooted in the active thoughts of the great scholar, Mr. Haj Sheikh Hossein Ansaryan, we could find a clear statement on the interpretation of invocations and how man could be in the absorption of perfection, which is the school of the great prophets. The readers who read the contents of this book, which is an interpretation on Sahifeh Sajjadih written by Imam Ali Ibn Al-Hussein al-Sajjad (s) will encounter a perfect research which, I hope, will open up the door of spirituality to those who are deprived of this divine asset. I hope they, will get to a shiny, flourishing aspect of life.

Mohammad Taqi Ja'afari

Khordad/1/1370

PREFACE

In The Nam of Allah, The Beneficent, The Merciful

Upon the completion of the Islamic knowledge (Gnosticism)¹, which is a comprehensive and detailed explanation and interpretation, in twelve volumes, on the valuable, ethical-gnostic book called Mesbal Al-Sharia'ah and Meftah Al-Haqiqah, for some time I was contemplating on finding a way to go once again along the path of divine, prospering culture. But I could think of no specific issue. Then due to Allah's special observation and on the prosperous days of the annual of Glorious Prophet's birthday and Imam Sadiq's birthday, during a bright night, I thought about the edition of an explanation and interpretation of Sahifeh Sajjadih which is the product of heart and spirit, soul and heart, the mental state of the Imam of lovers, the life of Gnostics, The distinguished one among worshippers, The sire of prayers, the expert of Philosophers, the Unique among performers of nocturnal devotion, Imam Zeinol Abedin(s).

In order to get encouraged on this spiritual planning, with a lot of humiliation in the presence of Allah, I referred to the Holy Quran, which has always been my guide at hard times, and the holy verse of The Quran was presented to me:

وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا.

“And the ever-abiding, the good works, are better with your Lord in reward and better in expectation. 18:46.”

¹ Which was, due to the kindness of Allah, printed and published in the best format and was highly welcomed and appreciated by the scholars and lover Gnostics.

This holy verse took me by surprise. For two days I was pondering on this statement of Allah's.

The relevance of this verse to my work amazed me greatly and the spirituality of this valuable statement of the Great Friend kindled a strange enthusiasm in me to initiate the interpretation of Sahifeh Sajjadih.

During those two days, the Holy Quran was open in front of me. Whenever I passed it, I had a look at this precious verse, taking light from it till I heard the caller to prayer's (muezzin) voice, who with his lovely voice was inviting people to Maqreb prayer. While the Holy Quran was still in front of me, and I was staring at the holy verse, I started this God-asked-for planning, although confessing to my humbleness and lack of sufficient knowledge. My only resort in this feat is His favor and I humbly ask Him up to the last pages of this book not to cut his benevolence from this heart-broken poor writer: Nothing takes place without His consent, this we all know.

The bright-thinking Gnostics refer to Sahifeh, the book of Imam Sajjad (s) as "the Bible of the Infallible", and the scholars have referred to the sea of knowledge as "Zabur of Mohammad Household"¹

Sahifeh Sajjadih is the precious treasure of the king of the earth and the heavens, the prince of the country of magnanimity, the commander of the world of sincerity and love, the head of the Gnostics, the leader of the lovers, the sacred person Imam Sajjad(s).

This Collection contains treasures of knowledge, and we can find there whatever is necessary for human growth and perfection.

Sahifeh is a school, the teacher of which is the fourth Imam(s). This is the teacher who has taught world-dwellers during long centuries and has made it possible for individuals to reach their perfection in accordance with their talents.

Sahifeh is the roaring ocean of God's favors, whose pearls and corals are innumerable, and whose precious items are not countable.

Sahifeh is a burning and shining sun, the exposure of which will turn the man's sapling into a clean tree.

¹ Translator's note: zabur is any book but specially the Book of David (s): Behold the verse: وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

Sahifeh is Divine's hot sun. This sun, i.e., Imam Zainol Abedin(s), has risen in the east to educate and nourish the tree of human nature and will spread rays of light up to the eternity.

Sahifeh is the scale of pure and impure, right and wrong, light and darkness, life and death, the world Here and the Hereafter, and health and disease.

Sahifeh is God's spring of favors, the saver of darkness and the salvager of man from wrong-doing.

Sahifeh is the teacher of knowledge, a source of learning, the attractor of benevolence, the producer of kindness, the maker of one's personality, the initiator of miraculous acts, and the promoter of man to higher positions.

Sahifeh is an ingenious physician, the beloved of sincere hearts, comfort for lovers, Vameq for Azra, The describer of the East and west, the discoverer of truths, the remedy for pains, the destroyer of the hypocrites, and in fact the spring of God's favors.

Sahifeh is the comfort for the devotees, the stimulus for the hearts of the progressive ones, the strength of the young, the love of the lovers, the knowledge of the Gnostics; the resort for the wretched, the secrets of secret-keepers, the pain of the poor at night-time, the prayers of early-risers and the capital for the spirits of the hopeful ones.

Sahifeh is a treasure filled with jewels, which is unfortunately left unknown up to the present time and has not been used as it deserves. There has not been prepared any complete interpretation and description for this shore-less ocean, up to now.

The majority of twelve-Imam Shiites are unaware of both Nahjolbalaqa and Sahifeh.

These people are beside the shore-less sea, but they are thirsty; they are next to the greatest treasure of knowledge, but they are ignorant; they enjoy the richest mine of knowledge and the biggest source of sciences, but they are empty-handed.

These people provide themselves with every thing here, being unaware of the other world. They are careful of their bodies, but ignorant of their own spirits; they provide for their lusts, but they forget meaning and their positions.

Fifteen centuries have passed since the rise of Sahifeh, but the majority of people are still in dark regarding this unique divine investment.

Attention on the invocations of Sahifeh Sajjadih reveals that it is rationally and religiously compulsory that this collection should be taught in the Shiite schools and in cultural schools and should be included in the curricula of these institutes.

Sahifeh should be used as an important topic of curriculum so that through it in every branch of science, virtuous experts, generous graduates, kind and sumpathetic schoulers and devoted scientist could be trained.

It is necessary that the religion leaders teach some chapters from Sahifeh at the end of each day's lectures on jurisprudence and principles so that after graduating from jurisprudence and principles, these students will be pious, knowledgeable, expert, strong, sincere, devoted, Gnostics and lovers.

It is compulsory that the religion lecturers spend part of their time, especially during the months of Moharram, Safar and Ramathan on the knowledge of Sahifeh so that the audience could benefit from it. It is also necessary for every congregation Imam to present to the audience some sentences from this precious book after prayer or between the two prayers so that the audience could benefit from this heavenly sustenance.

The knowledgeable scholars, and the capable researchers have to explain and interpret this book so that in this way the facts in this unknown sorce become known and man and mankind could benefit from it.

Those who are affluent should encourage the others and themselves to spend their money in the publication of this work. They should be aware that one of the best ways to donate for God is financial assistance in this domain.

Without doubt, if this book is interpreted by knowledgeable scholars and true experts and if it gets published with the best quality and reach the people, it will have the best educational effects on them and through this thousands of people will know the facts and it may happen that from the sparks of this book the most evil-doers might change into the well- wishers.

Was it not for a Divine spark that the son of Yazid Riahi changed into the Divine Horr! Was it not for a spark from the Holy Quran that the most horrible highwayman became the teacher of Gnosticism! Was it not for a breeze from the heart of Musi Ibn Ja'afar who made a pious man out of a lustful drowned in epicurism!

Why should we still stand idly when we have at our disposal so many reasons and so many narrations and Quranic examples?

Now that it is the year 1367 and ten years have passed since the blood-filled Islamic revolution under the leadership of the son of Ali(s) and Zahra(s), the great Jurisprudent of our time, Imam Khomeini(s) took place and this happened after more than three hundred thousand martyrs on the way of the establishment of the government of the Quran, and after having thousands of prisoners of war and unaccounted- for military men and wounded soldiers, among the God- believing, brave people of Iran, and now that conditions are available for any kind of activities in the light of The Holy Quran, Nahjolbalaqa and Sahifeh Sajjadie, and now that the police special service called savak is not in operation any more and now that the interferences of Russia, Israel and the American- based government do not exist any longer, the idleness of experts, the laziness of the devoted ones, the lack of activity for the scholars, the time- wasting of the clergyman is, by God, a great sin which it seems to be unpardonable.

I, as the writer of these books, am now forty three years old and have spent nearly twenty three years of my life writing nearly twenty books on the propagation of the Islamic knowledge. My encouragement in carrying out this task was the thirst of Iranians for divine and Islamic thought and teachings. This desire for learning the Islamic knowledge was more felt after the Islamic Revolution. This inclination towards the Islamic teachings makes the responsibility of any official of the Islamic Republic even harder.

Here I will address the scientific centers for Shiite knowledge, the ministry of education officials, the learned clergymen, the knowledgeable teachers to make your endeavors to supply people with this treasure of Islamic knowledge in order to train people, especially the honorable young generation, who is the holder of the revolution, and who have shed their dear blood to protect the Islamic revolution. Any negligence of tasks and duties is punished in the divine courts on the day of Resurrection.

After the Islamic Revolution, the Filthy communists, the dirty Zionists and the hypocrite Christians cooperated together to demolish the Holy Quran, to annihilate Islam and to destroy the devoted clergymen and to cut by root the noble Islam of Muhammad(s). In this work they have spared no effort and every minute we witness a dirty crime in the areas of politics and economics.

Beside the political and economic crises which they brought about is a huge crime in the area of thought and culture.

These three hazardous enemies have collaborated to root out Islam. They have even given an impetus to this destruction by the use of universal mass media, seminars, conferences held in the east and west against Islam, especially against shiism;

It is for this reason that the officials of the Islamic government should spend most of its financial resources in the teaching of the Divine knowledge through school books and knowledgeable teachers. If they do not do this, they will have to suffer a severe trial on the Resurrection Day.

And if the mass Media of the Islamic country including television, radio, newspapers, and magazines, do not try to supply the Iranian people as well as other Moslem nations with the Islamic knowledge, they will be accountable.

And if the Friday prayers in all cities of the Islamic country are held without content and teach the mass of people nothing of the Islamic knowledge, the Friday prayer Imam is accountable to God and to the Infallible and to the Prophet(s).

O God! I am a tired servant, I swear to you I am extremely eager to meet you; take my hand because I lack perfection, I am heart-broken; I am feather less; why should I not mourn my departure from you?

O God! I am ashamed, I am ignorant, I am filled with sins; O Protector of the deprived! I am hopeless; what should I do because I am replete with sorrows and cares.

O God! On this path which you revealed to me I badly need your help; the interpretation and description of Sahifeh is beyond my power: because I am deprived of the light of knowledge; I am distant with knowledge: I only resort to you and ask for your benevolence in this great feat. If you bestow success up on me I will bring this huge task to fruition, but if you do not help me, I am helpless.

قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِي وَاشْدُدْ عَلَى الْعَرِيْمَةِ جَوَانِحِي.

“Empower my limbs and organs to serve you and strengthen my internal powers to decide firmly”.

All this asset is of yours. Every occurrence of each truth is the result of your benevolence and blessings. If you did not reflect your love rays on any heart, no body would dare to embark on positive tasks; and if you did not kindle hearts with your favor sparks nobody would go after knowledge and teaching it to others. All facts and truths, in all their manifestations, are the rays of your benevolence. No thinking person has ever doubted this in any areas of human life.

This writer will present first a short biography of the magnificent life of Imam Sajjad(s) and then will describe the fifty four invocations of Sahifeh. The elegant Sahifeh first initiated in the heavenly heart of the fourth Imam(s) in the highest degree of sincerity; then the clean and steady pen of Baqer Al-Olum(s) has taken it on the pages, and then the Imam Sadiq's spiritual ear has heard it from his generous grand-father Imam Zeinol Abedin, having written in on his heart and finally has submitted it to the men of virtues. And in this way it has remained intact. Now we possess it. And after this generation it will reach the coming generations of the human race. Anybody who wishes to attain human and divine positions should refer to this valuable source.

God's servant, Hossein Ansarian

15/8/1367; 25, Rabi'ol Awal 1409 AH

THE LUMINOUS LIFE OF IMAM ZAINOL ABEDIN (S)

THE BIRTH OF ZAINOL ABEDIN

In accordance with the most reliable narrations, Imam Sajjad(s) was born on Thursday of the significant month of Sha'aban, in the thirty eighth year of Hijraee, two years prior to the martyrdom of Imam Ali(s), in the city of Medina, from a generous father named Hossein(s) and a benevolent mother named Salafeh who was from a noble and deep-rooted household, who was called by Imam Ali(s) as Maryam.

Because of this noble birth and such magnificent roots, Imam Sajjad(s) was nicknamed as "Ibn Al-Kheyratein".

The leader of the God-believers, the Imam of Gnostics, the pivot of the pious, Imam Ali(s) in praising his wife Salafeh told his son:

وهي أمُّ الأوصياء الذرية الطيبة.

"My son, your mother Salafeh, will be the mother of the Infallible and is the root for a clean generation"

NAME, SURNAME AND NICKNAME OF ZAINOL ABEDIN

His dearest name is Ali. What is clear from the narrations, Ali was Hossein's eldest son. Hossein(s) had two other sons by the name of Ali, which were respectively called Ali Akbar, Ali Owsat, And Ali Asghar. [The

eldest was Ali Akbar; the middle one was Ali Owsat, and the youngest one was Ali Asghar].

The reason why Hossein(s) gave the name Ali to the three sons of his was his peculiar love towards his honorable father Imam Ali(s). By this selection he wanted to teach his people, the Moslems, a lesson; i.e., to adopt the best and most meaningful names for their children so that when they are called clean, divine features may be associated in the mind of the callers so that through this way a divine spark may strike the caller's heart.

Due to numerous states, features, characteristics, traits, perfections and ethics, that Imam had a lot of surnames, some of which appears below, and all of which had special meanings and manifestations throughout his life:

Seyyedol Abedin, Zainol Salehin, wareth of Elm Al-Nabiin, Vasiyol Vasiin, Khazen Vasaya Al-Morsalim, Imamol Mo'amenin, Menarol-qanetin wal khashen'in, Motehajjed, Zahid, Ahid, Adl, Sajjad, Bakka', Zol thafenat,¹ Imamol Ommah, Abol A'emmeh, Habib, Zaki, Amin, and Zainol Abedin.

There are two interesting narrations concerning his nickname "Zainol Abedin".

1) Omran Ibn Salim says: when zohri narrated a topic from Ali Ibn Hossein, he would say:

"Zainol Abedin narrated that..." Once Sofyan Ibn Oyyaneh asked him, "Why do you call him Zainol Abedin?"

He answered: I heard Sa'eed Ibn Mosayyeb saying that the Prophet said: On the Resurrection Day a caller would call: where is the ornament for the worshippers?"

يُنَادِي مُنَادٍ: أَيْنَ زَيْنُ الْعَابِدِينَ؟

"I foresee that my son Ali Ibn Hossein with dignity and prestige will rise among people to reach his special position".

The same narration is reported in the precious book called Elalol sharaie' by Saduq who has heard it from Ali Ibn Ibrahim Qommi, from Ibn Abbas, from the God's Messenger.²

¹ The callosities which appear on the forehead due to too much involvement in prostration.

² Manaqeb, Ibn Shahr Ashub, Vol 4,P 167.

2) At the dawn of one morning Imam Zainol Abedin(s) was worshipping God, a love-based invocation, a sincere prayer. Now Satan manifested in a horrifying posture in front of him to disturb the happy moments with his love. That Imam paid no attention to that fearful ghost and continued his bending, standing in worship. Suddenly, he heard a speaker from the invisible world, who cried three times, saying:

you are in fact Zainol Abedin

انت زين العابدين حقاً .

THE WORSHIP OF ZAINOL ABEDIN(S)

When he engaged in the act of ablution, Zainol Abedin's face turned yellow. Some of his household members asked him why his face color changed at the time of ablution. He answered "Do you know I am standing ready in front of who?"

When he stood praying, his body would tremble. In answer to a question raised concerning this, he answered: "I get this state of body and mind when standing in the presence of my love."

One day, when he was engaged in prostration (bowing down during prayer), the room was on fire and there was the danger of the spread of the fire. People shouted: Prophet's son, fire! Fire.

The people put the fire out, but that enchanted lover was still on prostration. When the prayer was over, they asked him: "What caused you to ignore our warning?" He answered:

"The fire of the next world."

Concerning the worshiper's prayers, a narration is reported from Imam Zainol Abedin(s):

إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً، فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَآخَرِينَ عَبَدُوهُ رَغْبَةً فَتِلْكَ عِبَادَةُ التَّجَارِ، وَإِنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا، فَتِلْكَ عِبَادَةُ الْأَحْرَارِ .

"A group of people worship God out of their fear of chastisement; this is the worship of the slaves and the coward servants. Some worship the Great love in a great zeal to arrive at the heaven; this is the work of the business men; and finally, a group worship Him to thank Him and because He deserves to be worshipped: This is the worship of the free men."

His worship was free from fear or zeal; rather, he wanted God for his Godship. In neither of his prayers did he expect rewards. He never started a prayer for fear of punishment.

If he missed the day's Nafeleh due to his too much activities, at night he compensated for it. He used to tell his children; this schedule is not compulsory for you, but I like you carry on with a program you have got used to. You could carry it out some time later if you missed it at the appointed time.

"Kashfol Qamme" says: Every twenty four hours he prayed one thousand raka'ats [Unit of prayer] and when the morning arrived he used to become unconscious. He would forget himself so much that with the breeze of wind he would sway right and left like a wheat stalk.

Imam Khomeini(s), the great gnostic of Divine knowledge in his "Adab Al-Salat" concerning such a prayer has said."

"Those who are attracted by the beauty of the Beautiful, the ones who are enchanted by the Everlasting Beauty, those who are drunken with the bowl of kindness, those who are in ecstasy, those who are free from both worlds, those who do not consider existence of any value, and those who have associated with Allah, those are the ones who are away from contemplation, observation and Involvement with Allah.

"Those who are the possessors of knowledge, and virtues, who are noble in their selves, who are benevolent in nature, will never prefer anything over prayers and from their invocations in private, they are only looking for God and search for honor, honesty, virtue and knowledge in their prayers."

"If such people consider the world, both here and there, their look is agnostic. In the world they are after truth and recognize all the creatures as manifestations of God, the Absolute Beauty".

From the presence of God, they love the mere presence and will see their servitude in complete association with the Absolute Prefect; and their eagerness for worship is of this kind.

"But we wretched ones are entangled by wishes and whims, are tied with the chains of lusts, deep in the prison of nature where we receive no fragrance of love, no pleasure of knowledge and Gnosticism or from virtues; we are not people of Gnosticism, neither are we the holders of true faith, we consider the divine worships as hard tasks and; invocation with God is

considered by us as too much; we are fond of nothing except the world, which is the grazing place for the beasts; we are inclined towards the nature, which is the resort of the tyrants. Our heart's insight towards the beauty of the Absolute Beauty is blind and our spiritual taste for Gnosticism is distant!"¹

Imam Baqir(s) says: My father, Imam Sajjad(s) did not refer to any affluence without going on prostration, without reading some verses from the Holy Quran which deal with prostration. When he got rid of a suffering, he would go on prostration. He did not end a prayer without using prostration. When he made two adversaries stop their disagreements, he went on prostration. In all cases his prostration was real; that is why my father was given the nickname Sajjad [A man who engages in many prostrations].²

On his divine temper, we read: His happiness with God's planning was his bed, and his joy in worships was his carpet; the confirmation of truth was his friend, and his avoidance of committing anything un-Godly was his sincerity; his robe was his prayer-rug and his shelter was his grave. His bedcover was his insistence in serving God and his sleep was his bowing towards God. His job it was to burn in the love of God.

Paying pilgrimage to Mecca and the prophet's haram was his business; his eagerness to serve people was his market; showing kindness was his fragrance; his job it was to worship; honor was his robe, prudence was his weapons, his palfrey was the ground, his capital was his hunger; his wish was a voyage to the Hereafter; and his satisfaction was in meeting with the Great love.³

THE SUPPLICATION OF ZAINOL ABEDIN (S)

At all phases of his life, Imam Sajjad(s) spent his time in supplication and prayers. His keenness in supplication and prayers was so strange that wherever his sacred name is called, mourning, insistence in worship, invocations and prayers will come to our mind.

¹ Flight in the kingdom of Heaven, Vol 1, P 258

² Behar, Vol 46, P 6.

³ Manaqeb, Ibn Shahr Ashub, Vol 4, P 165.

The Supplication of Khams Ashar, the supplication of Abu Hamzeh Thomali at the dawn of the month of Ramathan, some portions of the pilgrimage Aminollah, and fifty four invocations of Sahifeh are manifestations of the great soul of that Imam.

It would need God's special concern and it would take a long time and effort to describe the khams Ashar supplication and Abu Hamze invocation and Imam's other supplications which appear in Mesbah of Kafa'mi and in Zadol Mia'ad and Baladol Amin and Mafatih by Mohaddes Qommi.

This humble creature, this wretched one, and this miserable disabled writer wishes that God would enable him to describe and interpret all Sajjad's invocations, which are the source of Imam's knowledge.

Here we will refer to some portions of his supplications and hope they will save us from the satanic miseries we are entrenched in:

1) Asa'mi, the well-known literary man says: One night I had gone to pay pilgrimage to Mecca when I saw a handsome man hanging from the Mecca cloth, supplicating with the Lord in these words:

"Now the eyes are in deep sleep; and the stars are high in the sky. You are the king of everything. The kings and world-mongers have closed their doors to people and have the police guard their castles and houses so that nobody could bother them at night. But your doors of benevolence are open to the poor. A beggar like me have come here to gain your benevolence and blessings; O sacred being who are the most merciful." And then he whispered a poem with the following Content: You are the one who answer to the invocations of the poor in the darkness of the night! You are the one who open up a puzzle! Your guests are asleep around your house, but you are the keeper of all creation and are awake. I have risen to stand to the supplication which you have ordered. Please show me your blessings for the prestige of your house. Who else should a sinner resort to except you"?

I went after the suppliant. I found him to be Imam Sajjad, Imam Zainol Abedin(s).¹

2) Tavus, The jurisprudent says: I saw Ali Ibn Al-Hussein, Imam Sajjad(s) in God's house praying all night long. When he saw no body around, he stared at the sky, supplicating with the greatest of all loves, the most well-known of Gnostics, the Beloved of the lovers:

¹ Manaqeb, Ibn Shahr Ashub, Vol 4, P 150.

“O God, the stars of the sky have disappeared, eyes are asleep, your presence is ready for the arrival of beggars. A beggar like me has come to seek your benevolence. I hope you will let me meet the Great Prophet on the resurrection day”

Then he started weeping like the spring clouds, saying to the Great Friend:

“O God! I did not oppose you when I committed sins and at that time there was no doubt in my heart towards you; I was not ignorant towards your chastisement and I did not shun your punishment. This misguiding self of mine deceived me and it was my hope to be forgiven by you which made me to stumble. Now who is it to save me from your punishment? Which strong chord shall I put my hands on if you disassociate with me? I tremble the moment when you summon me for trial, when you let the sin-free people easily pass by and let the sinful ones fall in the Hell. On that day, I will either be among sin-free people to get salvage or I will be under the heavy load of sins to be punished by you. Woe to me that I added to my sins as my life progressed. I did not try to repent either.” Then he cried, saying:

“Will you burn me on Hell fire? O the end-point of my desires! Then what is going to happen to my love towards you?”

“O my sire, I have resorted to you while I am replete with sins, and I confess there is no one more sinful than me among your servants.”

Then he burst into tears, saying:

“You are free from any defects. People get themselves so involved in committing sins as if they were away from your observation and you are so patient towards them as if they had not committed sins. You show kindness to people in such a manner as if you needed their help, while your sacred being is needless of all.”

Then, he fell on the ground, passionately going on prostration. I went up to him. I took his head on my knees.

I started crying so strongly that some of my tears fell on his clean face. He then sat down, asking me: who is it that took me away from my Lord and made me busy paying attention to something else?

I replied: I am Tavus O son of the God’s prophet; what is the reason for this mourning and emotionalism? it is us the wrong _ doors who should cry in the presence of our Lord, why you? Your father was Hussein, your mother was Fatima, and your grand - father was the prophet.

He looked at me, saying: ah, ah, Tavus, leave the talking about father, mother, and grand - father aside. God has created the paradise for the obedient servant of his, whether he is a black person from Ethiopia or someone else. Have you not heard not heard the following verse from the Holy Quran:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ.

“So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other. Quran 23: 101”

I may swear to God that on the day of Resurrection nothing can help you except those good acts which you have sent in advance.

3) Tavus, the jurisprudent says: I saw Imam Sajjad praying in Hejr Ismael, chanting:

عَبْدُكَ بَابُكَ اسِيرُكَ بَفَنَّاكَ مَسْكِينُكَ بَفَنَّاكَ، سَائِلُكَ بَفَنَّاكَ يَشْكُو إِلَيْكَ مَا لَا يَخْفَى عَلَيْكَ، لَا تُرُدَّنِي عَنْ بَابِكَ.

Here is a small servant at your presence, a mortal prisoner, a mortal bedridden, a mortal beggar at your presence. He has come here to complain on something which you already know; be kind and do not throw him out of your home.¹

4) Imam Sadiq (s) says: One day Imam Mohammad Baqir(s) arrived at the home of his father, Imam Sajjad(s). Imam Sajjad was engaged in a prayer in an unprecedented manner. He looked yellow due to the lack of sleep. It seemed his eyes had burned because of excessive weeping; his forehead was wounded because of the repeated prostrations. His legs were hurt because of much standing position. Imam Baqir(s), seeing this condition, could not stop crying.

Imam Sajjad(s) was contemplating and turned to his son, saying: bring me the paper on which there are records of Ali's prayers. He read some of it and then put it down, saying: who can go on worshipping like Ali Ibn Abi Talib?²

5) One night he was engaged in supplication and worship. One of his children fell and broke his hand. The members of family shouted; the neighbors gathered; they brought a physician and he wrapped bandage

¹ Manaqeb, vol 4, p 148

² Manaqeb, vol 4, p 159 .

around the child's hand. In the morning, he saw his son's hand hanging from his neck. He asked for the reason. They told him it happened when he was absorbed in his prayers.¹

6) when Imam Sajjad(s) stood praying, his face changed colors and his posture at the time of prayer was like that of a poor servant standing in front of his Lord. His limbs trembled due to the reverie he was under. He acted in each prayer as if it were his last prayer.²

All this was because of his clean and heavenly heart and his vast knowledge of the great creator.

THE PERSONALITY OF ZAINOL ABEDIN(S)

He was elected by God as the fourth shining star in the sky of Imamate to be used as a sample for prosperity both here and in the hereafter by people from all stands of life.

His nephew says: I was encouraged by Fatima, daughter of Imam Hussein(s), to serve Imam Sajjad(s). Whenever I sat next to him, a door to goodness opened up to me. I got awe and reverie towards God inside me because of his reverie towards God inside me because of his reverie towards Allah. I learned a piece of useful knowledge from my association with him.¹

Ibn Shahab Zohri says: the best member of Bani Hashem was Imam Zainol Abedin(s).

Saeed Ibn Kolthum says: I was at the presence of Imam Sadiq(s). We talked about Imam Ali(s). The sixth Imam praised Imam Ali(s) in such a way as he deserved it.

Then, he said: He never ate a haram (unlawful, Islamically prohibited) food up to his last day of life. And he chose the more difficult plan of any two plans for God. Whenever the Prophet met with an accident, he was asked to help him out. Nobody except him could engage in prayers such as the Prophet (s). At the time of action, he looked like a person who was between the paradise and the hell. He hoped for God's reward and was frightened of His punishment. To satisfy God, he freed one thousand slaves through his hard works. The food of his family members was a mixture of oil, vinegar

¹ Manaqeb, vol 4, p 159 .

² OP Cit.

¹ Kashfol Qumme, vol 2, p 246 .

and dates. His dress was made of canvas. If his clothes sleeves were long he would ask for a pair of scissors to cut them. Among his Household he was unique in dress and jurisprudence.¹

A cursory look at the narrations on that Imam and attention to the depth of the invocation received from him will depict the sublime personality and the Godly-based human features of this sample of virtues, truths and genuine prosperity.

Zohri says: when I was with Imam Sajjad (s), we met Abdol Malik Ibn Marvan. The effects of worship on the face of Imam Sajjad (s) caused Marvan's great surprise.

Marvan told Imam Sajjad (s): From your countenance I can observe the effects of heavy worship. While you have a good record with God and you are part of the body of the Prophet (s) and you enjoy a great amount of virtues, you still engage in worship no less than Prophet, Ali, Fatima, Hassan and Hossein (s).

Marvan was engaged in praising Imam Sajjad (s) while the fourth Imam, said: "What you ascribed to me is not mine; rather, it belongs to the mercy and benevolence of God. It is just a manifestation of the great friend's confirmation. Tell me with what sort of power should I compensate for all this asset? The Prophet continued with his prayers so excessively that his legs used to swell. He engaged so much in fasting that he used to have dried mouth. They asked the Prophet: is it not the case that according to Holy Quran you are pardoned? Then, why so much prayers?

The great Prophet (s) replied: Don't you want me to be a thankful servant of God? I should thank God for selecting me for worship and he let me come out successful from a difficult exam. I only will thank Him. I swear to God I am not able to thank him for one tenth of all his sustenance and assets he has bestowed upon me even if my limbs go apart and my eyes pop out. I swear to God I will not quit praying him so much so that he may see me day and night like this.

If I did not have to carry the compulsory tasks towards my Household and people in general, I would gaze at the creation all my life so that the Great Allah may know that He is the best commander". Then Imam Sajjad (s) burst into tears and Abdol Malik too started crying. Then Imam said, "How far is the distance between a Hereafter-seeker and his trial to get at it and

¹ Behar, vol 46, p 75 .

the man who concentrates on the world, but lacks everything in the Hereafter”.

Abdollah Mobarik Says: I was going to Mecca when I saw a boy of seven or eight years of age going steadily towards the Harem (Mecca). I asked myself how it was possible for such a young child to cross the deserts to reach to Mecca. I went up to him asking where he was coming from. He said: from God. I asked him where he was headed for, He replied: towards God. I asked him: with whom did you pass this horrible desert? He answered: with the Benevolent God. I asked him where his camel was. He replied: My sustenance is virtue, my camel is my leg, and my objective is the Great Friend. I asked him which tribe he was from. He replied: Motallabi. I asked him who his father was. He replied: I am Hashemid. I told him to be more clear; He answered. I am Alavi, Fatemi. I asked him if he had written a poem. His answer was positive. I asked him to read. He read something with the following content:

“It is us who gather around the Kouthar Spring. We let the qualified thirsty ones drink from it and we will protect them on the Doomsday. Nobody could get to prosperity without our help. Anybody who has connection with us becomes prosperous. One who, through his faith and actions, makes us happy will become delighted. And any one who rose against us in enmity had some problems in his roots. Any one who confiscated our rights would be accountable to God in the Hereafter”.

When he finished reading this poem, he disappeared. I went to Mecca. I carried out the rituals. On the way back, I saw a group of people sitting on a big circle. I suddenly saw that young man among them. I asked people: who is this elegant young man? They replied: It is Ali Ibn Hossein (s).

ZAINOL ABEDIN'S MANNERS

Like his descent father, Zainol Abedin enjoyed all ethical virtues and was flawless in the areas of mannerism and ethics.

No event could stop him from manifesting God's traits. No sin was performed by him.

This poor writer referred to all books on narrations and history to find references to this Imam. I will present some of them here. I hope they will help us. These points could be seen in Beharol Anver, A'alamol Din, Kashfol Qemma, Managib of Ibn Shaher Ashub, E'lamol Vera, and Mostadrak Safineh.

1) HIS MEETING WITH A QUICK TEMPERED MAN

A man called that Imam names. The Imam did not answer him. Then the man went away. Imam returned to his friends asking them: Did you hear what he told me? Come with me, I will tell you what. I told him in reply.

The crowd said: we will come with you: the Imam started walking, reading this verse:

وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

“And those who restrain their anger and pardon me; and Allah loves the doers of good to others. Quran 3:134”

It became clear to us that Imam did not want to have anything to do with the abuser. Upon arriving at the door of the man, Imam wanted to see him. He said: Tell the house – owner I am Ali Ibn Hossein. The house – owner who was worried about revenge came to the door. Imam said: Some minutes ago you said something regarding me. If I deserve it, I ask God to pardon me. if I do not deserve it, I ask God to pardon you.

The home owner kissed the Imam's forehead, saying: O son of Prophet (s). What I said can not be found in you. It is me who should be pardoned by Allah.

2) HIS BEHAVIOR TOWARDS THE LEPERS

He was riding and passed a group of people suffering from Lepresy. Nobody wanted to associate with them.

They were eating lunch, when they saw the Imam, they invited him to their food.

He said: If I were not fasting, I would come and eat with you. When he arrived at home, however he ordered special food for them and then invited all of them and sat beside them, eating the food.

Let us like the Sire of believers, the Pride of the Devotees, help those helpless ones, treat amicably towards those deprived of any kindness and the needy ones. Let us be knowledgeable in the school of these lovers of the absolute Beauty for the rest of our lives.

3) IMAM'S SPEIAL PARDONING OF THE DEPOSED GOVERNOR—GENERAL

Hesham Ibn Ismaeel was appointed as the governor general of Medina by Abdol Malik Marvan.

This position led him to excessive pride, and tyranny.

And injustice. He committed unlawful crimes. One of the people who was hurt by him most was Imam Zainol Abedin (s).

When he was deposed, the new governor general called, Valid, got duty of fastening the previous governor to a column so that every person could retaliate him.

People heard him say that he was worried of Imam Zainol Abedin because he had suffered the most.

Imam ordered his followers not to trouble him. Then he went to see Hesham, telling him, I am worried about you, my cousin. What ever you need tell me. I will make it ready. Hesham shouted:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ.

“God knows where to put his message”.

4) I AM SECURE FROM YOU

Once he called one of his servants twice. He refused to answer. At the third calling he answered; Imam asked the reason for not answering the first two calls. He said:

O son of Prophet: I was safe from your punishment. The fourth Imam started thanking Allah: O God! I thank you that my servants feel safe with me.

5) WHERE IS THE SOURCE OF ALL OF THIS KINDNESS

There were many poor families in Medina who were supplied with their needs, but did not know what the source was. When Zainol Abedin(s) got martyred, all those plans were out of order. Then these families understood the source of their food and clothing.

6) I WILL PAY YOUR DEBTS

Zaid Ibn Osame Ibn Zaid started crying at his death - bed. Imam Zainol Abedin(s) was watching him and asked him for the reason. He answered: I owe people fifteen thousand Derhames. What I possess will not cover my debts however. Imam replied: I will pay all of your debts. Stop weeping because now you owe nobody anything. Then he paid the man's debts and rescued him in this way.

7) ON THE WAY TO THE MOSQUE

On a cold night one of his slaves saw him on the way to the mosque while having new dress and a fur turban on and having used fragrance. He asked: master, where are you going at this time of the night? He answered: I am going to the mosque of my grand – father to marry Hurol 'Ein.

How elegant it is for Moslems to go to Mosque with the best of their dresses and best kind of fragrance. They will become delighted in this way and the cleanliness of the mosque will be observed as well.

8) LEGAL SUSTENANCE IS GOD'S ALMS TO SERVANTS

To earn his sustenance, he used to leave home early every morning. When they asked him where he was going so early in the morning, he used to answer: I am going to give alms to my wives. They surprisingly would ask him: alms? He would answer: yes, what is earned through legal means is God's alms to servants.

9) I LOVE TO OBEY ABSOLUTELY

Imam Sajjad(s) says: I severely got sick. My father, Hossein (s) told me: what do you need? I answered: I wish not to put any duty on to God for myself. He will do for me anything that He deems advisable. I love to obey Him absolutely. My father said, well done, now you are like Ibrahim Khalil. When he was going to be put on fire, Jibrael asked him what he wanted. He answered: I will not appoint any task for God. I am happy with Allah. He is my best protector all my life.

10) A LOVELY STORY

One day his woman servant was pouring water from a pitcher on his hands to perform his ablution. Due to her lack of attention, the pitcher fell from her hands and hurt Imam's forehead.

Imam rose his head. The servant said: God says:

وَالْكَاطِمِينَ الْغَيْظَ.

“Those who restrain their anger” Imam said, “I restrained my anger”

The servant said:

وَالْعَافِينَ عَنِ النَّاسِ.

“and pardon men”. Imam said, “I pardoned you. “The servant said,

اللَّهُ يُحِبُّ الْمُحْسِنِينَ.

“And Allah loves the doers of good to others” Imam said, “you are free for God's sake.3:134”

11) A VERY STRANGE STORY

Imam Sadiq (s) says: There was a dissolute, wandering man in Medina who made people laugh with his strange and funny behaviors.

One day when Ali Ibn Hossein (s) with two of his servants were walking, the man followed the Imam to perform a joke. He took away the Imam's cloak in front of people, and ran away. Then he come back giving the cloak back to Imam. Taking no notice of him, Imam asked his servant who he was. They told him: He is a joker who makes people laugh. Imam said: Tell him: There is a day for God in which the wrongdoers are at loss.

12) A MARVEOUS EVENT

Imam Sadig (s) says: Imam Sajjad (s) in his journeys tried to remain unknown and used to carry out some tasks like other passengers.

Once, he went on a journey with a caravan. He helped them and did his job. Somebody among the travellers recognized him. He asked others whether they know that gentleman. They said “no”.

The man said; he is Ali Ibn Hossein (s). They gathered around him, kissing his hands and feet. They told him: “Did you want us to be punished by God?”

What could we do if we had accidentally hurt you? We would badly suffer, then”.

Imam Sajjad (s) said: Once I traveled with a caravan. They recognized me.

For the Prophet’s sake they went to extremes in treating me, which I did not deserve. Then, I was deprived of the right to help them. This time, I did not want to repeat the last time’s event. I like this trip, better.

13) THIS IS THE TRUE KINDNESS AND JUSTICE

Zainol Abedin (s) at the time of his death told his son, Imam Baqir (s): I went to hajj twenty times with my camel. Never did I strike it with the whip once. When it dies, bury it in a place so that the savage beasts will not tear it up. This is because the Prophet (s) has announced: A camel which arrives at the station Arafat, is of the heaven’s assets and God will give abundance to its breed. When the camel died, Imam Baqir (s) carried out what he had been told.

14) THIS IS THE EXTREME BENEVOLENCE

Imam Sadiq (s) has said: When Imam Zainol Abedin (s) went on fasting on a day, he used to ask his servants to slaughter a sheep and put it in a big pot. He used to enjoy the smell of the baking sheep. When it was near the breaking time of the fast (Iftar), he used to order for some trays to be ready. Then he used to send each portion of it to different houses. He used to break his fasting with a loaf of bread and some dates, however.

15) HELPING THE NEEDY

Imam Baqir (s) says: When dark covered every where, my father, Imam Sajjad (s), used to carry a leather bag filled with supplies of food and distributed it among the needy proportionate with their needs. But he used to cover his face so that he would remain unknown.

When he was given Qosl at his death, the black traces of that big leather bag were seen on the skin of his shoulders.

16) DISREGARD FOR WORLDLY ORNAMENTS

Imam Sadiq (s) says: He had woolen dress but when he wanted to engage in prayers, he used to put on rough dresses. He would not deliver it on rugs or on special prayer – cloth. His prostration was on the ground. He used to go to the Jabban Mountain, near Medina, and would sit on a burning stone. In

his lovely and Gold – ly – based prostration he used to weep so much that when he rose from it, it looked as if his face was drowned in the water.

17) BESIDE THE HOLY QURAN

Imam Sajjad (s) has said:

لَوْ مَاتَ مَنْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ لَمَّا اسْتَوْحَشْتُ بَعْدَ أَنْ يَكُونَ الْقُرْآنُ مَعِيَ.

“If all people died in the East and West, and if I were alone on the Earth, I would not fear anything since I am fond of Qoran and I am familiar with this huge source benevolence.”¹

18) A HUGE MIRACLE RELATED TO IMAM SAJJAD’S BEHAVIOR

Iqbal, which is the best book on supplication and invocation by Seyyed Ibn Tavus reports from Imam Sadiq (s):

When the holy month of Ramathan arrived, Imam Sajjad(s) would never punish any of his man–slaves or woman–slaves. If one of them committed a wrong action, there was a note book on which these wrong actions or short-comings got recorded. He would never show disrespect to his servants during this month.

When the last night of Ramathan arrived, Imam would gather all of them around him – self and opened up the book on which the wrong – doings were recorded. Then he called each servant with his or her special wrong – doing. He would tell each of them: you have committed this wrong – doing and you were not punished for it. Do you remember? They would say: yes, the son of the Prophet (s).

When he had the confession of all, he would ask them to repeat after him:

“O son of Hossein Ibn Ali: your God has recorded every action of yours as you have written our mistakes and short-comings in this book. The book which is with God tells the truth. Every big and small sin is written there and you will see justice on that special day as we see the record of our activities here in this book, now!

“O son of Hossein Ibn Ali, forgive us and pardon us as you wish God might forgive and pardon you. As you are the lover of God’s pardon and are

¹ Kafi vol 2, p 602

looking for that source of benevolence, please let us enjoy your pardon and blessing.

“O son of Hossein Ibn Ali! Remember your misery in front of the Great Love, that Sacred Being who is wise and knowing and will not do the weight of seed of injustice to anybody. He will weigh the actions of the servants and will witness that they have been done. Come and forgive us at a night like this and disregard our wrong-doings because God has said:

وَلْيَغْفِرُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ.

“They should pardon and run away. 24: 22”

Do you not love that Allah should forgive you?

He used to express words and inculcated his man-servants and woman – servants and used to shed tears, and cried, telling Allah:

“O God! you ordered me to forgive those who did us wrong; we pardoned them. Therefore, you forgive us, too, since in pardoning you are the first.

“O God! you commanded us not to turn away the beggars from our homes. Now we ourselves have come begging to your home. We are looking for your blessing and benevolence. Please do not send us away hopeless.”

He used to supplicate with God in this manner and continued weeping. Then he turned to his servants, telling them:

“I forgave you. Will you forgive me? I was not a good Lord for you. You saw my bad behaviors. I am not a good Lord”.

They would reply: “Our sire, although we saw nothing bad of you, we will forgive you.”

Then Imam Sajjad(s) would ask them to chant the following invocation:

“O God! Please forgive Hossein’s son, as he has forgiven us. Save him from the Hell fire, as he has made us free.” The man-servants and woman-servants used to chant this invocation and Imam (s) would say: “All of you are free. I set you free to reach God’s pardon and freedom from chastisement”. Then, he would summon them on the festival day of Fiter and helped them each so much as not to be in need.

Each year he did the same, freeing about twenty of his servants and would say: “God at Ramathan at the time of breaking the fasting (Iftar) pardons seventy thousand wrong-doers and when the last night of Ramathan comes,

He sets free from the fire equal to the month of Ramathan. I like God to put me on this schedule so that I may get free.”

Of course, it did not make any difference for him at that time he had bought the slaves. What was important for him was to set them free at the last night of Ramathan, although the time of their service to Imam was rather short.

He would carry out this magnificent program each year, and continued till he reached the Great Friend.

19) A MARVELLOUS PROGRAM

One of Zainol Abedin's cousins was financially in trouble. Imam Abedin(s) would take him money at night without being recognized. The cousins would spread the rumor that Ali Ibn Hossein does not have any family relation with me and does not observe the family ties. He would curse him. Imam used to hear but preferred to remain silent. When Imam (s) passed away, the cousin found out the truth. He would sit by the Imam's grave, crying for hours, from then on.

20) IMAM SAJJAD'S DEVINE CHARACTER

One day he was walking with some of his servants. A man called him names. The servants rushed at him, but Imam stopped them. The Imam came up to the man, saying: if you need any thing, let me know. The man got ashamed. Imam gave him his own clock and ordered his servants to pay him one thousand Derhams. The man was then, saying: “I witness you are from the Prophets' house hold.”

21) A SAMPLE OF THE GREATEST PERSEVERANCE

A guest arrived at Zainol Abedin's home. When a servant was taking hot meal in a tray and hurried downstairs, the tray went off his hand pouring the hot meal on one of the Imam's children, killing him at once. The slave was in a terrible state of mind but Imam said: “You did not do it on purpose; you are free for God”.

22) THE BEST SAMPLE OF VIRTUES

Imam Baqir (s) says: my father sent his servant for a job. But he delayed. Imam whipped him once. The servant said “O son of Hossein, you appoint me work and then hit me”. Imam burst into tears, saying: “O Mohammad Ibn Ali, my dear son, go to the Prophet's tomb and pray and say: O God, please forgive Ali Ibn Hossein on the Doomsday”. Then he freed the slave

for God. Abu Basir says: I asked Imam: “Is freedom the punishment for whipping only once?” Imam did not answer, however.

23) AN ABUDANCE MORE PECULIAR THAN TWO LOAVES OF BREAD

“Kemaloddin and Tamamol Ne'ma” are two of Saduq's books. He reports from Zohri: I was at Imam's presence when one of Imam's friends arrived. Imam asked him: “What is the news?” He replied: “Let me first tell you about myself. I owe somebody four hundred Dinars. I have nothing to pay him back. I have a big family; I can not support them”. Imam burst into tears. I said to the Imam: crying is for great sorrows. Everybody else said the same thing.

Imam (s) answered: “Is there any thing more disasterous than seeing your brother in need and not being able to fix it up?” The session was over. The hypocrites, hearing the news, started backbiting, saying: “How strange it is! These Imams claim that the sky and the earth are obedient to them and God will Satisfy their needs. Now they confess that they can not solve their brother's problems!”

The wretched man heard these non-senses and went to meet the Imam, saying: “The sarcasm of the enemy hurts me more than my poverty”. Imam (s) said: “God has opened up a way for your difficulty”. Then he called one of his servants; telling him: “Go fetch my food for the breaking of the fast”. The servant brought him two loaves of barley bread too hard to eat. Imam said: “Take these two loaves of bread. God has put abundance in these loaves for you.” The man took the loaves telling himself: “What have these got to do with my condition?” Satan was tempting him to cast doubt over the whole business. He was thinking hard when he arrived at the market. He exchanged one loaf with a pale and stale fish and another loaf with some salt. He went home, then. When he opened up the fish, he found two pearls there. He and his children thanked God for this great asset. At that time both the fisher and the salt-seller came up to his house, telling him the loaves of bread were impossible to eat. They told him: “Let your family enjoy the fish and the salt.”

When the fisher and salt-seller went, Zainol Abedin's servant came up to the man, telling him: “O man! God opened up your puzzle but Imam Sajjad has ordered us to take back the two loaves of bread since no body except us could eat them.

The man sold the pearls and could pay off his debts. Now people started telling nonsense once again: "At one occasion he can not solve the man's problem; at another occasion he has made this man so needless." When this was heard by Imam, he answered: "People used to utter such nonsense's behind the back of the Prophet (s), as well. People said how the Prophet could have gone from Mecca to Jerusalem in one night, while the distance between Mecca and Medina was twelve days, let alone the distance between Mecca and Jerusalem". Imam, then, said: "People are ignorant about us. They do not know that this position is given to us because of our absolute obedience to God. The God's men are so patient in the face of misery that nobody can excel them. There fore, God, the Almighty, has opened up all doors of abundance to them". He continued: "Lovers of God do not wish for anything except the things which God wants."

I had the desire to refer to some sections of Imam Sajjad's distinguished and highly valuable remarks and statements. However any section of his speeches which I referred to in Behar, vol.78, Kashfol Qomme, second volume, A'alamol Din of Deylami, and Tohafol Oql and Mohajjatol Beiza', and Mostadrak Safineh, and the precious book called wesa'el, Khesal, by Sheikh Saduq and Tafsir Borhan and Tafsir Nurossaqalein and other books on narrations, I found out that narrating those heavenly statements with no description or interpretation would be of no use. This is because our readers will not get anything out of these sentences on their own. Then, I thought, I could describe the invocations of Sahifeh Sajjedieh and make use of Imam's Statements there. This would be, I am sure, of more benefit to our readers. At the end of this topic, I have to readers. At the end of this topic, I have to refer to the story of Farzadaq, the poet, who in his confrontation with Hesham, the cruel man, revealed the heavenly personality of Imam.

The Forty sixth volume of Behar, narrates from twenty two famous sources that Hesham Ibn Abdol-Malik came to Mecca for pilgrinage. The crowd was so dense he could not touch the Stone. He stood on a high place, letting those wretched mercenaries go around him as if they went around great stone. At this time Zainol Abedin(s) arrived on the scene. When people saw him they gave him way to cross to get near the Stone. Somebody from Syria asked Hesham who he was. He said he did not know. Farzadaq shouted that he knew him. The Syrian asked "who is it?" Farzadaq wrote a beautiful elegy spontaneously in praise of Imam Sajjad on the spot. The content of this beautiful piece of poetry is reserved by Jami, the great Iranian poet.

Hesham become very angry over this praise on Imam Sajjad (s). And upon insulting Farzadaq, he imprisoned him at a place between Mecca and Medina and cut off his salary. Imam Sajjad (s), sent him twelve thousand Derhams to compensate for it and even apologized that it was not sufficient. The poet, being a greedless and free man, refused to accept it, saying: "I respect you a lot, and I believe in you. I wrote this poem out of my love for you, not for money". But, Imam Sajjad (s) convinced him that he should receive the gift.

Molla Mohammad Taghi Majlessi, the writer of Behar, in the description of Man la Yahzor tells us a sweet story concerning this poem by Jami.

A person in one of Jami's sessions said: "A woman saw Farzadaq, the poet, in her dream. She asked him about his condition. Farzadaq replied that God had forgiven him for the elegy that he had written". Jami, then, said: "All human beings deserve to be forgiven by God because of this elegy".¹

¹ introduction to Jami's collection of poetry p 201

THE FIRST INVOCATION

ON MONOTHEISM AND THE PRAISE OF ALLAH

الْحَمْدُ لِلَّهِ الْأَوَّلِ بِلَا أَوَّلَ كَانَ قَبْلَهُ، وَ الْآخِرِ بِلَا آخِرَ يَكُونُ بَعْدَهُ . الَّذِي قَصُرَتْ عَنْ رُؤْيَيْهِ
أَبْصَارُ النَّاطِرِينَ، وَ عَجَزَتْ عَنْ نَعْتِهِ أَوْهَامُ الْوَاصِفِينَ . ابْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ
ابْتِدَاعًا، وَ اخْتَرَعَهُمْ عَلَى مَشِيَّتِهِ اخْتِرَاعًا، ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِرَادَتِهِ، وَبَعَثَهُمْ فِي
سَبِيلِ مَحَبَّتِهِ . لَا يَمْلِكُونَ تَأْخِيرًا عَمَّا قَدَّمَ لَهُمْ إِلَيْهِ، وَلَا يَسْتَطِيعُونَ تَقْدِيمًا إِلَى مَا
أَخَّرَهُمْ عَنْهُ، وَ جَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ قُوَّةً مَعْلُومًا مَقْسُومًا مِنْ رِزْقِهِ لَا يَنْقُصُ
مَنْ زَادَهُ نَاقِصٌ، وَلَا يَزِيدُ مَنْ نَقَصَ مِنْهُمْ زَائِدٌ . ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا
مَوْفُوتًا، وَ نَصَبَ لَهُ أَمَدًا مَحْدُودًا، يَتَخَطَّأُ إِلَيْهِ بِأَيَّامِ عُمْرِهِ، وَيَرَاهُ بِأَعْوَامِ دَهْرِهِ،
حَتَّى إِذَا بَلَغَ أَقْصَى أَثَرِهِ، وَ اسْتَوْعَبَ حِسَابَ عُمْرِهِ، قَبَضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِنْ
مَوْفُورِ ثَوَابِهِ أَوْ مَحْدُورِ عِقَابِهِ، لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا، وَ يَجْزِيَ الَّذِينَ
أَحْسَنُوا بِالْحُسْنَى عَدْلًا مِنْهُ تَقَدَّسَتْ أَسْمَاؤُهُ، وَتَظَاهَرَتْ أَلَاؤُهُ، لَا يُسْأَلُ عَمَّا
يَفْعَلُ وَهُمْ يُسْأَلُونَ . وَالْحَمْدُ لِلَّهِ الَّذِي لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَةَ حَمْدِهِ عَلَى مَا
أَبْلَاهُمْ مِنْ مَنَنِهِ الْمُتَتَابِعَةِ وَأَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَةِ لَتَصَرَّفُوا فِي مَنَنِهِ فَلَمْ
يَحْمَدُوهُ وَتَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ، وَلَوْ كَانُوا كَذَلِكَ لَخَرَجُوا مِنْ خُلُودِ

الإنسانية إلى حدِّ البهيمة، فكأنوا كما وصَفَ في مُحْكَمِ كِتَابِهِ : (إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا) وَالْحَمْدُ لِلَّهِ عَلَى مَا عَرَّفَنَا مِنْ نَفْسِهِ وَأَهْمَنَا مِنْ شُكْرِهِ وَفَتَحَ لَنَا مِنْ أَبْوَابِ الْعِلْمِ بِرُبوبِيَّتِهِ وَدَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ لَهُ فِي تَوْحِيدِهِ وَجَنَّبَنَا مِنَ الْإِلْهَادِ وَالشَّكِّ فِي أَمْرِهِ، حَمْدًا نُعَمِّرُ بِهِ فِيمَنْ حَمَدَهُ مِنْ خَلْقِهِ ، وَنَسْبِقُ بِهِ مَنْ سَبَقَ إِلَى رِضَاهُ وَعَفْوِهِ حَمْدًا يُضِيءُ لَنَا بِهِ ظُلُمَاتِ الْبُزْخِ وَيُسَهِّلُ عَلَيْنَا بِهِ سَبِيلَ الْمُبْعَثِ وَيُشْرِفُ بِهِ مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْأَشْهَادِ يَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ)، حَمْدًا يَرْتَفِعُ مِنَّا إِلَى أَعْلَى عِلِّيِّينَ فِي كِتَابِ مَرْقُومٍ يَشْهَدُهُ الْمُقَرَّرُونَ، حَمْدًا تَقَرُّ بِهِ عُيُونُنَا إِذَا بَرَقَتِ الْإِبْصَارُ وَتَبَيَّضُ بِهِ وُجُوهُنَا إِذَا اسْوَدَّتِ الْإِبْشَارُ، حَمْدًا نُعْتَقُ بِهِ مِنَ أَلِيمِ نَارِ اللَّهِ إِلَى كَرِيمِ جِوَارِ اللَّهِ، حَمْدًا نُزَاحِمُ بِهِ مَلَائِكَتَهُ الْمُقَرَّبِينَ وَنُضَامُ بِهِ أَنْبِيََاءَهُ الْمُرْسَلِينَ فِي دَارِ الْمَقَامَةِ الَّتِي لَا تَزُولُ وَمَحَلِّ كَرَامَتِهِ الَّتِي لَا تَحُولُ ، وَالْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ ، وَأَجْرَى عَلَيْنَا طَيِّبَاتِ الرِّزْقِ وَجَعَلَ لَنَا الْفَضِيلَةَ بِالْمَلَكَةِ عَلَى جَمِيعِ الْخَلْقِ، فَكُلُّ خَلِيقَتِهِ مُنْقَادَةٌ لَنَا بِقُدْرَتِهِ، وَصَائِرَةٌ إِلَى طَاعَتِنَا بِعِزَّتِهِ. وَالْحَمْدُ لِلَّهِ الَّذِي أَعْلَقَ عَنَّا بَابَ الْحَاجَةِ إِلَّا إِلَيْهِ فَكَيْفَ نَطِيقُ حَمْدَهُ أَمْ مَتَى نُؤَدِّي شُكْرَهُ؟!، لا، مَتَى؟ وَالْحَمْدُ لِلَّهِ الَّذِي رَكَّبَ فِينَا آلَاتِ الْبَسْطِ، وَجَعَلَ لَنَا أَدَوَاتِ الْقَبْضِ، وَمَتَّعَنَا بِأَزْوَاجِ الْحَيَاةِ ، وَأَثَبَتْ فِينَا جَوَارِحَ الْأَعْمَالِ ، وَعَدَّدَنَا بِطَيِّبَاتِ الرِّزْقِ ، وَأَغْنَانَا بِفَضْلِهِ ، وَأَقْنَانَا بِمَنِّهِ ، ثُمَّ أَمَرَنَا لِيَخْتَبِرَ طَاعَتَنَا، وَنَهَانَا لِيَتْلِيَ شُكْرَنَا فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ وَرَكِبْنَا مُتَوَنِّ زَجْرَهُ فَلَمْ يَبْتَدِرْنَا بِعُقُوبَتِهِ ، وَلَمْ يُعَاجِلْنَا بِنِقْمَتِهِ بَلْ تَأَنَّنَا بِرَحْمَتِهِ تَكْرُمًا، وَانْتَظَرَ مُرَاجَعَتَنَا بِرَأْفَتِهِ حِلْمًا. وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى التَّوْبَةِ الَّتِي لَمْ نُفْعِدْهَا إِلَّا مِنْ فَضْلِهِ، فَلَوْ لَمْ نَعْتَدِ مِنْ فَضْلِهِ إِلَّا بِهَا لَقَدْ حَسُنَ بَلَاؤُهُ عِنْدَنَا، وَ جَلَّ إِحْسَانُهُ إِلَيْنَا وَ جَسَمَ فَضْلُهُ عَلَيْنَا، فَمَا هَكَذَا كَانَتْ سُنَّتُهُ فِي التَّوْبَةِ لِمَنْ كَانَ قَبْلَنَا لَقَدْ وَضَعَ عَنَّا مَا لَا طَاقَةَ لَنَا بِهِ، وَلَمْ يُكَلِّفْنَا إِلَّا وُسْعًا، وَ لَمْ يُجْشِمْنَا إِلَّا يُسْرًا وَلَمْ يَدْعُ لِأَحَدٍ مِنَّا حُجَّةً

وَلَا عُذْرًا، فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ وَ السَّعِيدُ مِنَّا مَنْ رَغِبَ إِلَيْهِ . وَ الْحَمْدُ لِلَّهِ
بِكُلِّ مَا حَمَدَهُ بِهِ أَذْنَى مَلَائِكَتِهِ إِلَيْهِ وَ أَكْرَمُ خَلِيقَتِهِ عَلَيْهِ، وَأَرْضَى حَامِدِيهِ لَدَيْهِ،
حَمْدًا يَفْضُلُ سَائِرَ الْحَمْدِ كَفَضْلِ رَبَّنَا عَلَى جَمِيعِ خَلْقِهِ . ثُمَّ لَهُ الْحَمْدُ مَكَانَ كُلِّ
نِعْمَةٍ لَهُ عَلَيْنَا وَ عَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ وَالْبَاقِينَ عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ
جَمِيعِ الْأَشْيَاءِ، وَ مَكَانَ كُلِّ وَاحِدَةٍ مِنْهَا عَدَدُهَا أَضْعَافًا مُضَاعَفَةً أَبَدًا سَرْمَدًا إِلَى
يَوْمِ الْقِيَامَةِ، حَمْدًا لَا مُنْتَهَى لِحَدِّهِ وَ لَا حِسَابَ لِعَدَدِهِ وَ لَا مَبْلَغَ لِعَاقِبَتِهِ وَ لَا
انْقِطَاعَ لَامِدِهِ، حَمْدًا يَكُونُ وَصْلَةً إِلَى طَاعَتِهِ وَ عَفْوِهِ، وَ سَبَبًا إِلَى رِضْوَانِهِ وَ ذَرِيعَةً
إِلَى مَغْفِرَتِهِ وَ طَرِيقًا إِلَى جَنَّتِهِ، وَ خَفِيرًا مِنْ نِعَمَتِهِ، وَ أَمْنًا مِنْ غَضَبِهِ، وَ ظَهِيرًا عَلَى
طَاعَتِهِ، وَ حَاجِزًا عَنْ مَعْصِيَتِهِ وَ عَوْنًا عَلَى تَأْدِيَةِ حَقِّهِ وَ وَظَائِفِهِ، حَمْدًا نَسْعُدُ بِهِ
فِي السُّعْدَاءِ مِنْ أَوْلِيَائِهِ وَ نَصِيرُ بِهِ فِي نَظْمِ الشُّهَدَاءِ بِسُيُوفِ أَعْدَائِهِ إِنَّهُ وَلِيُّ
حَمِيدٌ .

INVOCATION AS THE MOST POWERFUL PANACEA

Sahifeh Sajjadien contains the most precious and useful invocations and supplications under fifty four titles.

Sahifeh has created these lively and beautiful works of art following the Holy Quran, and the other heavenly books revealed to the Prophets.

Sahifeh has given extra strength to the constructions of invocations and supplications already laid down by Prophets, God's men, lovers, and Gnostics.

Not only does Sahifeh make zealous suppliants, sympathetic lovers and perplexed Gnostics out of men, it provides us with a complete course in highly Divine issues, Godly knowledge, principles, prospering rules and healthy programs.

An invocation is a truth which can be traced in Divine books, invocation books and in the collections of narrations.

An invocation is a truth which dominates over all particles of thing, elements and the creatures of this world. From this channel all beings are nourished both spiritually and physically.

If invocations did not exist, the life of the earth dwellers would be impossible. The very root of all creatures relies on invocations.

Invocation is the cause for the descent of all assets from the source of Benevolence and Abundance.

Some say: invocation can be regarded as the adoption of tasks for God and anybody who gets involved in this program has shown aggression towards God and it is considered as an act of insolence.

The same group of people contend that Allah is a sacred Being who is aware of all the internal and external needs of human beings and other creatures and He is able to carry out these on His own. He would not need us to tell Him what to do.

It seems this group of people are unaware of the commands issued in Quran, regarding invocation as a compulsory act:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ.

“And your Lord says: Call up on Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased. 40: 60”

In this sacred verse, Allah has ordered invocation and has promised to answer it and has doomed any tyrant who refuses to get involved in invocations.

These people are not aware of the context of invocations, however. An invocation is not a command from an inferior to a superior; rather, an invocation is the request of a beggar from the Great Rich, from the Benevolent and the Merciful. This is not definitely against wisdom, logic or common sense.

Another group is of the belief that Allah has predetermined the fate of man and it is impossible to change this course of action. What ever He has decided for us to happen will occur and invocations are irrelevant and of no value.

We should, however, let these people know that the issue of invocations is not outside the frame of the predetermined fate. And the consequences and results of this positive and rational movement are registered on his fate.

In other word, most of the servant's planning which are of benefit to him are related directly with invocations. It is then up to man to carry out God's commands in asking God for the expansion of his spiritual and physical sustenance.

Didn't all Prophets, men of God, lovers, and Gnostics spend their happiest moments of their sweet lives in supplications and invocations and didn't they reach what was to their advantage both physically and spiritually?

Most of the factors of growth and perfection of the servants of God are dependent upon Allah's will which will materialize only through invocations. That is why the issue of invocations is insisted upon in Islamic texts; and invocation is considered as a palfrey for the applicant to reach the table – cloth of God's spiritual and physical assets. Thus, if anybody engages in invocations, supplications and prayers to ask for his needs, he will get most of his needs. If a servant of God shows doubt or indifference towards invocations and if he is too proud to engage himself in invocations, he will suffer greatly by being deprived of God's graces.

It is strange that these skeptics believe in the cause and effect relations in the world, but are ignorant of the fact that invocations are among the most significant causes to let man reach his goals. Which part of this reasoning is in contradiction with fate, or Divine affairs or Allah's planning for us?

Invocation is, in fact, the same as the pre-determined fate and is in harmony with God's planning and administration. It is a firm principle, a Divine truth and fact. It is included in the framework of existence together with the principles of cause and effect and special conditions.

It is said in the Islamic narrations: the Merciful God loved the servant's supplications, invocations and begging. When the suppliant makes his forehead touch the ground in obedience, when he sheds tears, the clouds of benevolence will move, and the doors of the Unknown treasures will open up to him with the key of invocations, sooner or later this beggar of God's mercy will reach his goals.

Those who assume that mental ease, heart comfort and the remedy for problems could be earned through material means are at fault. Because man's tens of thousands of years have shown this to be untrue. What, in fact, is the key to these hard problems is our connection with the origin of existence and our praying him.

Through his prayers towards the Great love, i. e., the wise, Just, kind, Beneficent, Almighty, Dear, and Delicate, man could overcome his anxieties, pains, and hardships.

The flashy things on which people in this world rely could not be considered as pivots for us. If one day these glittering articles stop to exist, what would the material-oriented man do? What is he going to rely on then?

The materialistic people have shown in history that when they are entangled in the abyss of despair, sorrow, fright, and absurdity, they have no way but to resort to mental diseases.

The flashy and ornamental aspects of life, if used in the obedience of Allah, will not create a problem; rather, they will serve us to get our satisfaction and ease of mind. If it were not for this, why are the Prophets, God's men, and God lovers reported to have chanted the following all their lives?

الهي رِضاً بقضائك، أَصْبِرْ عَلَى بَلَائِكَ تَسْلِيماً لِأَمْرِكَ.

“O God! I am satisfied with the fate you have appointed for me; I am patient towards the disasters you have sent to me; and I am obedient toward your commands.”

The materialistic frame of life by itself and without spiritual aspects will result in nothing but mental disturbance, anxieties and worries. Man's sciences have found ways to heal material wounds, but they are unable to produce anything to ease our mental and spiritual calamities. The medicines for our internal wounds can be found in God's pharmacy. The Divine envoys keep the door of this pharmacy open to people where everybody may satisfy his spiritual needs.

The issues of faith and reliance on God and invocations, supplications, and prayers are so important that they could, even in the opinion of non-Islamic scholars, solve all our problems.

These scholars hold that the only means which could solve our mental problems is the belief in God and the Resurrection.

In fact, the factor of man's victory over pains, and worries is the establishment of connection with the Great Love.

But the mental conditions of those who are away from this spiritual sphere and do not involve themselves in supplication and invocations and show pride in shunning prayers altogether, will suffer greatly.

William James, who is among pragmatic philosophers, explains the role of faith and the dangers of not having faith in the following words:

“Faith is among the powers through which man can survive and its complete lack equals man’s fall”¹

The above issues are referred to in the Holy Quran in the following manner:

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنْ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ.

“And whoever associates others with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far distant place. 22:31”

He who has left the sphere of monotheism, and has put the real love aside, and has disconnected with the Great Truth, and has shunned the spiritual world and has, in fact, deprived himself of reliable strongholds, has fallen from a high position. During this descent, the vultures will get hold of him between the earth and the sky or he will be at the mercy of hazardous tornados.

In the precious interpretation of Nemuneh under this verse, we will read:

“The word “sky” in the above verse refers to monotheism and the adoption of any god except Allah causes man to fall from this sky. It is natural for stars and moon and sun to shine in this sky.

Lucky is the person who is at least a shining star in this sky, if he can not be the sun or the moon. But if a man falls from this lofty place, he will face one of the following two situations: either, in the middle of the way, before he reaches the ground, he is captured by vultures; in other words, with losing the reliable stronghold of faith he falls prey to uncontrollable wishes or whims, each of which can destroy his life completely; or he will be carried away by a deadly torrent which takes him away, smashing him to pieces. This issue refers to Satan, of course.

Without doubt, one who falls from the sky loses his determination power and is headed towards destruction with unexpected speed, and finally vanishes.

Ali (s) in Hekmat 138 (Nahjolbalaqa) says:

واذفعوا أمواج البلاء بالدعاء.

¹ William James, mental ease and religion, party summarized

“Let continuous hardships be away through invocations”.

Now after one thousand and five hundred years, this wise statement shows its value when the world scientists claim that continuous emotionalism leads to mental sickness.

The clinical and experimental observations have shown that the repeated stimulation of emotions can lead to body impairment in prone persons.

Thus, supplication, invocation and prayers are significant factors which can prevent numerous diseases and are considered as strong medicines for mental disturbances.

Imam Zainol Abedin(s) spent fifty seven years of his precious life encountering disasters, hazards, hardships and pains. He observed the last two years of Ali's government which was replete with the Saffein, and Nahravan wars and Bani Ommayeh's numerous crimes. Then Imam Zainol Abedin(s) was caught among the innumerable problems during his uncle's last ten years of life. Then he faced many calamities during his father's last ten years of life. And then, after the Karbala Event and the captivity of his household members, he spent thirty five years in numerous hardships which Marvani's cruel governors had created for him. But within those hard and alarming years due to his engagement in prayers, supplications and invocations he was immune against emotional turmoils and bodily ailments. He could defeat the waves of disasters with the help of his prayers at the dawn. Facing all those misfortunes, he used to tell God, “Please let me live longer and through your benevolence postpone my death”

TRUTH IS EVIDENT BUT SOME PEOPLE ARE IMPATIENT

The topic for the fifty four sections of Sahifeh Sajjadih is invocation. Since the issue in the first invocation concerns the praise of Allah, and due to the fact that during history a group of people, for some unknown reasons, were negligent of God, it was deemed crucial to have a discussion on the recognition of God and to show that that realization of Allah is not a difficult thing, at all. We want also to mention the fact that all the teachers of monotheism and theology including prophets, Imams, God's men, Gnostics, and philosophers have all concentrated their energies to correct man's opinion on God, the Creator, and not to reason for the existence of God. During the entire history, you could not find anybody who has doubted the existence of the Creator. Rather, those who are counted as skeptics, have never questioned the existence of God. In fact, they would say the pivot of

the world is the nature or accident. Now, if you ask these people if nature has determination or not, they would give you one of the two possible options. If they give positive answer, then they have accepted the existence of God. If they choose the other option, i.e., that nature lacks determination and wisdom, while every order in nature confirms the opposite, we could say they are just ignorant of the powers at work in the nature. In any case, as it is shown in the long and delicate narration reported by kafi, Imam Sadiq (s) says: those who are ignorant have to confess to the existence of God¹ anyhow.

All scholars who have made researches on this issue, say: the recognition of God, the Almighty, is possible through three ways:

- 1) The nature;
- 2) Research on creatures;
- 3) Reasoning and rational thinking;

1) THE NATURE

The feeling of theism (the recognition of God) and looking for God, like other instincts is innate in the nature of man. It is an undeniable truth.

Suppose we left a child in nature, away from social life and community. After a while, he will understand that he could not have created himself, because he did not previously exist and then came into being. It is not rational for something which did not exist to create it self. He would then generalize this thinking to other creatures such as the sun, moon, stars, trees, earth, vegetable and all other things that he can think about or touch.

He will then conclude that above all this delicate order in nature there should be a supreme power which he can not name, of course. He has to learn it later from God's Prophets. This is man's innate nature and Abraham's monotheism, which exists in each heart.

The conclusion that I and every creature have a Creator does not include the Creator, however. This is because firstly the Creator is above all reasoning's in creation and is the Creator of these reasonings.

Secondly, those nature attributes and the names of the sacred being which is the topic of the following verse:

¹ Behar, vol 3, p 67

لَيْسَ كَمِثْلِهِ شَيْءٌ.

“Nothing is like a likeness of Him. 42:11”

Refer to He who is eternal and will eternally dominate the whole creation and will be described by the following verse of the Holy Quran:

قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

“Say: He, Allah, is one; Allah is He on whom all depend; He begets not, nor is He begotten; and none is like Him. 112:1-4”

Anyway, this very precious sense of theism and looking – for – God is laid by Allah in every heart. As Motahhari says: it is some sort of spiritual attraction between the heart center and human sensation, on one hand, and the creation center, i.e., the supreme Initiator and the Absolute perfection, on the other hand. It is like the attraction between things and masses. Man has been under this mysterious power without knowing it himself. It seems as if there were an “I” inside “I”.

The issue of innate nature has always been the focus of attention in both religion – based texts and in texts on human knowledge in general. These scholars unanimously contend that the same Creator who has taught the plants the absorption of useful material from the ground, and has let birds know how or when to migrate from the cold localities to warmer ones and has given the child the reflex to suck its mother’s breast when born,¹ has laid the instinct of monotheism and God-loving deep inside human nature.

The topic is so clear that in the present century, which is the century of sins and opposition to truth carried out by the world imperialism, the scientists and psychologists and psychotherapists have officially announced that:

Man, behind his overt intelligence, has a hidden intelligence or instinct. They, thus, believe in the validity of the hidden or natural instinct.

These scholars recognize the ethical instinct, artistic instinct, scientific instinct, and the religious instinct of the human soul.

Regarding this topic, the knowledgeable Gnostics, the complete lovers have stated delicate topics relating instinct to the soul of man.

The point of departure between the philosophers and Gnostics starts here. Since Gnostics believe in natural love, they try to strengthen it and contend

¹ Islam and Human Ideas

that the center of the supreme, divine, heartfelt and genuine feelings and sensations should be fortified and the obstacles on the way of its progress should be removed. In other words, they believe the heart should get purified and then through the strong palfrey of love we should fly to heaven. But the philosophers wish to arrive at their objectives through wisdom, thought, and reasoning's. The Gnostic wants to fly; the philosopher wishes to ponder. The Gnostic wants to watch; the philosopher wishes to know.¹

Scientists like Carl, William James, Pascal the well-known mathematician, Bregson and, Jung, Freud's student, all confess to the power and effects of nature and have accepted it as genuine sensation in human being. From a cursory look at their articles and books, it becomes clear that belief in truth, and concentration on the creation is a natural action. The Holy Quran brings this topic up so elegantly:

فَبَاقُمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

“Then set your face upright for religion in the right state __ the nature made by Allah in which he has made men; there is no, altering of Allah's creation; that is the right religion, but most people do not know. 30:30”

Imam Sajjad (s), as well, in the beginning sentences of the first invocation of Sahifeh Sajjadih refers to the issue of nature:

ابْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ ابْتِدْعًا، وَ اخْتَرَعَهُمْ عَلَى مَشِيئِهِ اخْتِرَاعًا، ثُمَّ سَبَّلَكَ بِهِمْ طَرِيقَ ارَادَتِهِ، وَبَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ.

He created creatures through His power; and with His own determination dressed them the dress of existence and let them go as He wished and He enticed them towards His own love.

In the precious book called “Islam and man's ideas”, we will read: without doubt, if we ask those believers in God what their strongest reason is for their belief, they will definitely refer to their “natural sensation” as the most reliable source of their conviction. The effects of this natural, internal sensation are so great that they changed the direction of those who have always been under the material or philosophers ideology towards Allah.

¹ The principles of philosophy and the method of realism, vol 5, p 35.

Here, we will present the confessions of some of the most staunch materialistic philosophers who strongly believe in blasphemy; they are called the repentant philosophers:

Reign, the famous German philosopher, who was one of the serious followers of Darwin, under the continuous pressure of his internal nature, wrote a book called "The world is created", and has humbly confessed that there exists a Creator.

Rumen, another English philosopher, who first considered God as the result of material factors and who was a staunch follower of the foundation of materialism, was finally under the mysterious power of his internal nature and had to confess:

"All the scientific and philosophical foundations I have used to prove that the world is the result of unconscious matters is null and void. The world has a Creator as my internal nature forces me to admit and as the creation wisdom leads me to verify. The Creator is a fact."

Michael Faradeh, the English philosopher and researcher of natural sciences, physics and chemistry, who believed the whole world as the result of accidental combination and did not believe in any Creator, and who spent all his life in research in physics and chemistry, on one of the days of the year 1867 when he was on his bed, suffering from illness, and was asked what theory he was thinking on then, he answered:

I thank God that I am not thinking on any theory now. I humbly worship God and sincerely confess before Him. Now I am thinking only on Him whose existence my instinct, internal nature and all scientific foundations attest to. I recognize my God and I am sure that He will pardon all my nonsenses, shortcomings and sins.

2) RESEARCH AND FOCUSING ATTENTION ON CREATION

Since the inappropriate environmental factors, the wrong judgment of our wisdom, our thought, deviations, the aggression of books on blasphemy, the torrent of our lusts and instincts may all cover the beautiful features of internal, natural sensations and our instincts and deprive us of the divine agent called human nature, Islam has invited our external senses to identify and comprehend the world sensations and has asked our wisdom, as well to judiciously verify the foundations of existence so that through this way we may recognize the Great Love and remove the curtains of doubt over human nature.

3) THE REASONING AND THE RATIONAL PHILOSOPHY

Although tough and at times puzzling, reasoning is the safest way to recognize God.

The Holy Quran and the Islamic precious knowledge not only have not rejected reasoning as the feeble-minded individuals have erroneously assumed but also have encouraged this way of the recognition of God and have laid the groundwork on this kind of research.

The verses which are concerned with monotheism and the Resurrection, both those which are God's own words and the ones which are the Prophet's statements narrated by the Almighty God, sometimes refer to man's nature, or attract our attention towards God's works in the arena of creation. And sometimes they are pure reasoning to verify the existence of Allah and the issue of resurrection.

The reasonings and the discussions narrated in the best books on narrations concerning the issue of monotheism from the great Prophet and the Infallible ones include the method of reasoning.

I wished to refer to the different facets of reasoning as used in the Holy Quran and the Divine knowledge and in books on gnosticism and philosophy. But for two valid reasons, I decided not to do this:

The first reason is that these forms of reasoning are dealt with in many books accessible to the public. For instance, you may refer to the following:

The Holy Qoran, Nahjolbalaq, kafi principles, vol one, Beharol Anvar, volumes 3 and 4, Tabarssi Reasoning, Kefayatol Mowahedin: in this last source God's verses and the knowledge of the Infallible ones are recorded.

The scientific books which deal with reasoning are: Avicenna's Esharat, Mirdamad's Qabsat, Molla Sadra's Asfar and sublime knowledge, Shavahedol Robubieh, Arshieh, Khaje Tusi's Description on Tajrid Description on Esharat, Feiz Kashani's Osulol Ma'aref, Farabi's Fous, Molla Mehdi Naraqi's Elama ta Elahia, Ibn Torkeh's Tamhidol Qava'ed, Molla Abdollah Zonuzi's Lama'at Elahieyeh Haji Sabzevari's the collection of treatises, Molla Na'ima Taleqani's Aslel Osul, and other sources such as the five volumes of the principles of philosophy and the Method of Realism by the Allameh Tabatabaee with the footnotes by the great Islamic philosopher, Sheikh Morteza Motaheri.

The second reason why I did not mention all kinds of reasoning here in this book is that I am writing this book for the lay – man, for general public. I avoid referring to the complicated philosophical issues for fear that the reader might get bored and put the book aside completely and deprive himself of God's blessings. The experts may read those technical books on their own.

The understanding of deductive reasoning for the recognition of God is difficult for layman, especially when the major, the minor or the intermediate is absent: look at the following:

يا مَنْ دَلَّ عَلَى ذَاتِهِ بِذَاتِهِ.

“O God who have referred to your existence through your existence”

وَبِكَ عَرَفْتَكَ وَ أَنْتَ دَلَلْتَنِي عَلَيْكَ.

I recognized you through you yourself and you led me to yourself.

وَ اعْرِفُوا اللَّهَ تَعَالَى بِاللَّهِ.

And know Allah, the almighty, through Allah himself.

This kind of reasoning is hard for general people to grasp. And general people are not the followers of this kind of research. Rather, the revelation of monotheism in their heart is possible and easier through nature.

Akhund Molla Mohammad Na'ima Taleqani, the great Islamic researcher, one of the great teachers of Shiite Islamic centers in the twelfth century, and a great hero in philosophy, Gnosticism, logics, and narrations, in his book called Aslulosul, on page 103, in chapter 3 on the issue of Touhidol Wajib Ta'ala, Wa Ahadiyyata Wa Vahediyyeh, Concerning the use of reasoning for the recognition of Allah, says:

“Know that this high topic, i.e., the realization of monotheism and the understanding of God is the highest degree of perfection and the most sublime of goal of worshippers, and it is the desired objective for the thirsty souls for knowledge and the last wish of the well - wishers.

“But the comprehension of these sublime topics and high stages is only possible through the following factors:

Skill, habit, shrewd mind, special training, possessing the mental facts of the pious, being special among God – believers, observing Islamic codes at all times, holding the chord of sunnah, heavy self – disciplines, difficult trials,

shinning worldly ornamentations, full attention towards God being free from layman's customs, being clean from a filthy nature, the denial of bodily desires, the rooting out of satanic manners and through other means which God has provided for us."

After these sentences, Akhund Molla Na'ima continues with the following words: "what, however, is said about this significant topic, is of no benefit for those who did not have the prerequisites; in fact, they were drawn far from the truth by being exposed to these topics. Thus, those students who started to listen to these reasoning's without previous backgrounds were lost completely."

We have to repeat once again that we did not refer to strong logical reasoning, although it is the best way through which we could recognize Allah, simply because our readers could resort to the other two ways available: i.e., through their nature or through attention to the creature of the great Creator.

O my Lord! O Creator, O God of the two worlds, O beloved of all lovers, O the objective of the knowers, if only the hands of the misled, and the slaves to their lusts, did not interfere in man's life and if these dangerous thieves would let the inhabitants of the earth free during man's history, your recognition would not have been so difficult, especially when they have put so many curtains between you and us. You have told us in the Holy Quran that you are very near to us, even nearer than our veins: you have, as well, said:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ.

"He is with you wherever you are. 57: 4"

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا.

You have also said:

"And everyone has a direction to which he should turn. 2: 148"

O my Lord! let us be attracted by the attraction of your blessings. In order for us to know you, let us enjoy your benevolence. Enlighten our wisdom, heart, and soul with your lights. Let us dwell in the paradise of your knowledge and love. Please accept from me this description and interpretation which I want to offer with the help of the verses of Holy

Quran, narrations, scholar's words and the grosticism of the knowers. Please help this disabled and ignorant writer.

الحمد لله الاول بلا اول كان قبله و الاخر بلا آخر يكون بعده الذي قصرت عن رؤيته أبصار
الناظرين و عجزت عن نعته أوهام الواصفين.

All praises are for the Sacred Being who possess all the attributes of perfection. His existence is free from all defects. He is the origin of every creature. There was no one before Him. He is the reference and Resurrection of the creation. There is nothing after Him. The eyes are unable to see Him and the thoughts of the describers are incapable in describing Him.

IN THE PRAISE OF ALLAH AND ON THE MEANING OF AL HAMDOLELLAH (ALL PRAISE IS DUE TO HIM)

Hammd [حمد]: To praise the good attributes and it is optional. Madh [مدح]: To commend the good attributes; it is both optional and compulsory; Shokr [شكر]: To thank for His graces and favors.

Considering the difference among these three words and regarding the article {al} in front the word Alhamad [الحمد], we will realize that all praises are for that Sacred Being who is the Creator of all creatures and who is free to create. He is the beauty – creator, developer of all aspects of existence, and a guide to all objectives and inclinations. Anybody who praises some body else for his good work, is in fact indirectly praising Allah, since He is the Creator and anything good, and any proper adjective and good act is a drop of that Ocean, a reflect of that Light and a Ray from that Center.

In fact, by the use of the word Alhamdo lellah [الحمد لله] which we utter, and which is a comprehensive word we praise Allah.

The word “Alhamdo lellah” is a phrase filled with light which is uttered by the lovers in the world, which is the first life and by the paradise dwellers, in the Hereafter, which is the second and eternal life.

Imam Sadiq (s) says: One of the mules of Imam Baqir (s), my father, was lost. He said: I will praise it if I find it. When the mule was found and Imam was satisfied, he put on his dress and staring at sky, he said الحمد لله, adding nothing to it. Then he said: this word includes all the praises. I may not add anything to it.¹

¹ Kashfol Qamme, vol 2, p 330

God has taught His servants to use this expression to worship and praise Him. If this training had not been done, all the tongues would have been dumb to utter anything.

PRAISING GOD WITH THE LANGUAGE OF GNOSTICISM

In Tafsir Kabir, volume one, in the description of الحمد لله it is narrated from the Prophet (s):

إِنَّهُ قَالَ: إِذَا أَنْعَمَ اللَّهُ عَلَى عَبْدِهِ نِعْمَةً، فيقول العبدُ: الحمد لله؛ فيقبول الله تعالى: انْظُرُوا إِلَى عَبْدِي أَعْطَيْتُهُ مَا لَا قَدْرَ لَهُ، فاعطاني ما لَا قِيمَةَ لَهُ.

When God bestows a favor and grace upon His servant and he says الحمد لله, God will say: look at my servant, I gave him a cheap thing but he gave Me as a gift something of utmost value.¹

The explanation for this excellent narration is the following: when God performs a favor towards us, it is not strange for Him; rather, He has done it out of His Generosity, such as to feed a hungry man, to dress a naked one, to give water to the thirsty one and other assets which are given us out of His Benevolence.

But when a servant of God says الحمد لله it means: any praise which is uttered anywhere belongs to God, and all the possible praise which are not even uttered belongs to God as well. In the expression الحمد لله there are all the praises done by earth and the skies dwellers and by the residents of the paradise.

But the word الحمد لله also includes all the praises which will be used to worship God by all men and other creatures for ever and ever.

There is a delicate point here to discuss. The assets and affluence given by God to us are finite, but the content of the expression الحمد لله is infinite.

It is clear that when a finite amount is deduced from infinite, the infinite will continue to be infinite. The content of this narration is in fact the following: it is as if God wanted to say: My servant, when you say الحمد لله for a favor by Me, what you have done is an eternal worship; and an eternal worship inevitably deserves an eternal range of favors. Thus the servant deserves an eternal prosperity. Therefore, any God – believer who utters the expression الحمد لله will deserve eternal prosperity.

¹ Tafsir kabir, vol 1, p 223

A STRANGE ANECDOTE FROM GOD'S MEN

Fakhr Razi writes in his Description: The expression الحمد لله is a noble one which should be used in its proper time and place. If you use it properly, you will get your objectives; but, if you don't, you will not get what you want.

Sarri Saqati was asked: How should we praise Allah? He replied: It is thirty years since I have been repenting the use of الحمد لله out of its proper place.

People asked him: How? He replied: There was a horrible fire in Baqdad. All shops and houses were on fire. I was told my shop was immune from fire. When I heard this, I said الحمد لله . Then, when I thought about the content of this expression, I realized that I was happy for the immunity of my shop with no regards for people's property which were completely destroyed. It is thirty years since I have been asking for God's forgiveness.

To praise God is carried out due to the greatness of the Creator. This action is done through your heart, your tongue, and your eyes, ears, and hands and feet.

What God wants from us is to hear correctly, to say the truth, to carry out good action with our hands, and to walk for God. These are among the divine actions of our limbs.

The right thing for our hearts to carry out is to have faith in God and to realize that God possesses all the attributes of perfection, beauty and magnanimity. Of course, to attain this, we will need great endeavors on our parts.

The right thing for our tongues to do is to utter through our tongues what our hearts feel deep inside concerning God's attributes of benevolence and greatness and the expression الحمد لله is the most appropriate methods to confess to such a reality.

The right thing for our other limbs is that they should coordinate themselves with God's wishes so that they could represent God's attributes and sacred names. If you complete these three stages, you have been involved in the act of praising God for the infinite range of His blessings and favors.

Thus, all God's believers are given a chance to thank and praise God and no excuse can be accepted in this regard.

God through getting our wisdom involved with all aspects of creation shows Himself free from all defects and short-comings and makes us realize that He is the King, the Sacred and the Wise.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ.

“Whatever is in the heavens and whatever is in the earth declares the glory Allah, the king, the Holy, the Mighty, the Wise. 62:1”

The Holy Quran emphasizes that man should realize God’s perfection and beauty through his creation; it is become the language of works and traces is more eloquent than the language of news.

If a thousand people say there is fire at a certain place, but one crazy one says “there is no fire”, due to the fool’s expression there might be some doubts and confusion in our belief. But if a person observes smoke, which is the sign of fire, and says “fire”, everybody believes him even though a thousand people say they can not observe any fire. Thus, we see that signs and traces can not be ignored. So, the creation as a whole can be taken as signs which indicate the existence of that great Being, that sacred Entity and that Great Wise: the same Dear Being who is wise and who has sent us the most virtuous being, the Prophet Mohammad (s) and the most precious thing, the Quran to be read by us and to be used for our education. By reading this Glorious trace of God we will discern God’s perfection, glamour, and beauty. The Great Prophet tries to change us through his trainings: تَخَلَّفُوا بِأَخْلَاقِ اللَّهِ

“Equip yourself with Godly mannerism”

And having learned the book, we will get aquatinted with rightfulness, Islamically legal and illegal actions. Then the ground is set for theoretical and practical knowledge. Upon completing these high stages of growth and perfection, we may get at the stage where we could get involved in true worshipping and not in a superficial one. This is because the genuine worship is only possible for a believer if he possesses insight, truth, knowledge, love, faith and mannerism.

The sire of Gnostics, the head of the lovers, Imam Ali (s) has a lot of significant saying on Hamd praising God. Some sentences are given here as samples

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْحَمْدَ عَلَى عِبَادِهِ مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَى حَامِدِيهِ، وَطَرِيقاً مِنْ طُرُقِ مَنْ
الاعترافِ بِلَاهُوتِيَّتِهِ وَصَمَدَانِيَّتِهِ وَرَبَّانِيَّتِهِ وَفَرْدَانِيَّتِهِ، وَسَبَباً إِلَى الْمَزِيدِ مِنْ رَحْمَتِهِ، وَمَحَجَّةً لِلطَّلَابِ
مِنْ فَضْلِهِ؛ وَكَمَنْ فِي إِبْطَانِ اللَّفْظِ حَقِيقَةَ الاعترافِ لَهُ بِأَنَّهُ الْمُنْعَمُ عَلَى كُلِّ حَمْدٍ...

Praise be upon Allah, who gave the honor to his servants to engage in Hamd (praising God) without needing their praise. He Who put this word, which should be uttered from the very depth of one's heart, for us to confess to His Great Position and kingdom. He Who put Hamd as a means for his abundance over his servant. He who put it as a light on His servants.¹

Imam Sadiq (s) has employed the following way of Hamd:

الْحَمْدُ لِلَّهِ بِمَحَامِدِهِ كُلِّهَا عَلَى نِعَمِهِ كُلِّهَا حَتَّى يَنْتَهِيَ الْحَمْدُ إِلَى مَا يُحِبُّ رَبِّي وَيَرْضَى.

Praise be upon Allah for all his abundance which He has given to us.

Imam Sadiq (s) narrates from his father: a Prophet among Prophets said to Allah:

الْحَمْدُ لِلَّهِ كَثِيراً حمداً طيباً مباركاً فيه كما يَنْبَغِي لِكِرَمِ وَجْهِكَ وَعِزِّ جَلَالِكَ.

Praise be upon Allah, a blessed praise of the form which fits His benevolence, glamour, and dignity.²

God, then, revealed on him: Due to the rewards that this praise entailed, you have made a laborious job for the reward – registrars.

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ أَنَّهُ قَالَ: مَنْ قَالَ: الْحَمْدُ لِلَّهِ فَقَدْ آدَى شُكْرَ كُلِّ نِعْمَةٍ لِلَّهِ عَزَّوَجَلَّ عَلَيْهِ.

Imam Sajjad (s) has said: anybody who utters (al hamdolellah) الْحَمْدُ لِلَّهِ, he has in fact thanked Allah for all his abundance.³

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ بِمَلَأَهُ.

The Allah's Messenger said, "the expression "لا إِلَهَ إِلَّا اللَّهُ" will satisfy half of our tasks towards Allah, but "الْحَمْدُ لِلَّهِ" will complete our duties."

¹ Behar, vol, 93, p 20 q

² op cit

³ Behar, vol, 93, p 20 q

In the above sentences the fact was stressed that Hamd in its genuine sense should be uttered by the suppliant's heart, tongue and all his limbs, i.e., when the heart confesses to the creator and when the tongue utters the word الحمد لله, and when our limbs do not participate in sins then the conditions for the utterance of Hamd are met, or else using the word only through the tongue will not help since this word could be taught to some birds (such as parrots and minas) as well. In fact, Hamd consists of three facts: internal, by tongue and physical. This is the sense which is used in most precious narrations. You may pay attention to the following:

عَبْنُ ابْنِ نَبَاتَةَ قَالَ: كُنْتُ أَزْكِعُ عَبْدَ بَابِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَأَنَا أَدْعُو اللَّهَ، إِذْ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا أَصْبَعُ، قُلْتُ: لَبَّيْكَ، قَالَ: أَيَّ شَيْءٍ كُنْتَ تَصْنَعُ؟ قُلْتُ: رَكَعْتُ وَأَنَا أَدْعُو، قَالَ: أَفَلَا أَعَلَمْتُكَ دُعَاءَ سَمْعَتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟ قُلْتُ: بَلَى، قَالَ: قُلْ: (الْحَمْدُ لِلَّهِ عَلَى مَا كَانَ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ). ثُمَّ ضَرَبَ بِيَدِهِ الْيُمْنَى عَلَى مَنْكَبِي الْأَيْسَرِ وَقَالَ: يَا أَصْبَعُ لَئِنْ ثَبَّتَ قِدْمُكَ، وَتَمَّتْ وَلَا يُتَبَكَّ، وَانْبَسَطَتْ يَدُكَ، اللَّهُ أَرْحَمُ بِكَ مِنْ نَفْسِكَ!

Athbaq Ibn Nobata says: I was praying next to Imam Ali's house when he came out of his house. He called me and asked what I was doing. I answered: I was engaged in worshipping. Imam Ali (s) then asked: Do you want me to teach you the invocation which I learned from the Prophet(s). I answered: yes, please.

الْحَمْدُ لِلَّهِ عَلَى مَا كَانَ وَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

“Praise be upon Allah for all His abundance, and praise be upon Him at any moment”

Then he touched my left shoulder with his right hand, saying: If you are steady towards Allah, and if you wholeheartedly believe in His leadership, and if you are generous towards people as far as financial matters are the issue, the kind Allah will be kinder to you than yourself.

Senan Ibn Tarif says: I said to Imam Sadiq (s): “I fear to be dominated by negligence towards Allah when He has given us such an abundance” Imam asked for the reason. He gave it to me. Then I asked him for a thousand Derhams, and I received it. Then I begged Him to give me a servant. I received one, as well”.

Imam then asked me what words I offered upon receiving what I needed. I said I used الحمد لله (Praise is due to Allah).

Imam Sadiq (s), then, said: What you gave God was better than what you received from Him.¹

عن جعفر بن محمد عليهما السلام عن ابيه، عن جابر بن عبد الله، قال: قال رسول الله صلى الله عليه وآله: "لو أنَّ الدنيا كلها لقمة واحدة فأكلها العبد المسلم ثم قال: الحمد لله لكان قوله ذلك خيراً له من الدنيا وما فيها".

Imam Sadiq (s) reports from Imam Baqir (s) who reported from Jabir Ibn Abdollah who narrates from the Prophet (s) who has said: If the whole world were a morsel and then a Moslem ate it and then uttered (الحمد لله) this statement of his would be better for him than the world and what it contained.

In senenteen verses from the Holy Quran, Allah has called Himself (حميد) [Hamid], i.e. praiseworthy: Baqarah 267; Hud 73; Ibrahim 1,8; Hajj 24,64; Luqman 12, 26; Saba 6; Fatir 15; Ha Mim 42; Shura 28; Hadid 24; Mumtahene 6; Taghabun 6; Buruj 8; and Nisa 131.

In the Holy Quran the word (الحمد لله) is used seventeen times: Anam 1; Araf 43; Ibrahim 39; Nahl 75; Bani-Israel 111; Kahf 1; Moaminun 28; Naml 15,59,93; Ankabut 63; Luqman 25; Saba 1; Fatir 1,34; and Zumar 29, 47.

The sacred sentence (الحمد لله رب العالمين) is used in six verses from the Holy Quran: Fateha 2; Anam 45; Yunus 10; Saffat 182; Zumar 75; and Moamin [Qafir] 65.

The explanation of each verse of the above verses needs philosophical, and Gnostic expertise which this poor, needy and ignorant writer lacks. It is better for you to refer to the relevant books and sources so that you may equip yourself with the light contained in these verses and reach to the stages of Gnosticism and true love.

In the interpretation of Kashfol Asrar, in the first volume, in the third edition for the translation of Hamd, we will read:

"The expression (الحمد لله) is to praise Allah, the Abundance Giver, the Unique, One who is available without research, and is recognizable without being watched, and the One who is loved without being seen. He is

¹ Meshkat Al-Anvar, P 27

Almighty; He is immune of Annihilation; He is Almighty; He is ascribed by the attributes Glorious, the Beautiful; He observed the worshippers' weakness in the recognition of Him; and knew that however hard the believers tried, they would never reach it; and however hard they tried, they would not recognize Him. And the Holy Quran witnessed to the worshippers' inabilities:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ.

“And they have not honored Allah with the honor that is due to Him” [The Companies 67].

Allah praised Himself and taught His servants how to praise Him or else who would be able to use the expression الحمد لله.

Be aware that Hamd [Praise on Allah] has two phases: One is due when you confront the asset; the other is due to the Giver. What is due when you see the asset is for you to thank Him upon receiving it to-day and let you enter the paradise tomorrow. The Prophet (s) has said regarding this:

أَوَّلُ مَنْ يُدْعَى إِلَى الْجَنَّةِ الْحَمَّادُونَ لِلَّهِ عَلَى كُلِّ حَالٍ.

“The first who will enter the paradise are those whose job it was to praise Allah”

This is the case of those who praise Allah for His abundance. But there are those who praise Allah irrespective of the assets they receive or not: They would say: “O love! We have not come here to see the world only”.

الأَوَّلُ بِلاَ أَوَّلٍ قَبْلَهُ، وَ الْآخِرُ بِلاَ آخِرٍ يَكُونُ بَعْدَهُ.

The words (أَوَّل) [The first], and (آخِر) [The last] in this great invocation which is as wavy and stormy as the ocean, are taken from the third verse of the sacred surah Hadid from the Holy Quran and are, in fact, meaningful but short interpretations of that verse.

As it is evident from the famous narrations available to us, every verse of the Holy Quran, which has seventy deep structures and every deep structure has seventy deep structures of its own, was revealed to the clean heart of the Prophet (s) and then was transferred to the Infallible (s); regarding this topic, there is a description of the forty second invocation of Shifeh Sajjadih in the coming pages.

The Infallible ones (s) who possessed the first and last Divine knowledge, and who were complete human beings and each had at their disposal a

stormy ocean of earthly and heavenly knowledge, started to describe the verses of the Quran through their invocations, narrations, good manners and holy actions and left a complete and all-inclusive school behind which could satisfy any believer's questions on the worldly affairs and those of the Hereafter.

In the holy Surah of Hadid [The Iron], the content of the verses of which is marvelous, and intoxicating, and the issues of which are heart stimulants and spirit polishers and is the builder of the world Here and then, we will read:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.

“He is the First and the last and the Ascendant over all and the Knower of the hidden things, and He is Cognizant of all things. 57:3”

To describe the words “أول و آخر”, the first and the last, I will present the readers the results of our study of the verses of the Quran, invocations, narrations, the discussions of great Divine scholars and God lovers:

Before delving into the matter, let me discuss on two issues: one is time, the other one is place. Time is a phenomenon which came into being with the first creature. It is nothing except the movement of power into action, the change of a truth into truer; and a progression which has an end to it.

Place is location and a container, in which all elements rest or from which they change place. The two words “the first”, and “the last” are beyond the concepts of time and place.

The first and the last, like the expressions “Ascendent over all” and “the Knower of the hidden things”, and like all other attributes of Allah refer to the Being of Allah, the Being which contains all features of perfection. In fact, these attributes are the same as the Being Himself. In Allah the being is the Attributes and the Attributes are the same as the Being.

The attribute of each thing is different from its other attributes. For instance, the attribute knowledgeable is different from a person's other attributes such as “strong”, “Just”, or “generous”. But in Allah, the Almighty, there exists only unity. Regarding this issue, Imam Ali (s) says:

وَكَمَالُ الْإِحْلَاصِ لَهُ نَفْيُ الصِّفَاتِ عَنْهُ.

“To show perfect sincerity towards Him is to negate all his other extra attributes”

To explain more, Allah's attributes are not like the adjectives given to things; i.e., where adjectives are different from the things described. Allah's Being is the first, the last, Cognizant, Wise, Hearer, Seer, Witness, Creator, Giver, and ... all of which refer to the Unique truth.

The expression *نَفْيُ الصِّفَاتِ عَنْهُ* means not to separate Allah's Attributes from His Being. It is because there the adjectives and "things described" do not exist separately and side by side, because in Allah each attribute is Allah Himself, not an added adjective.

Allah is the First, but not the first that we imagine; He is the Last, but not the last which we conceive. The states of being First and Last are not bound by Time and Place and by other factors which are used in relation with other creatures. He is the First; it means He is the Origin of all works, hidden or apparent. He is the Goal of all hidden or apparent things. While he is the First, He is eternal; He is the Last; it means He is perpetual; not the first which has an origin, nor the last which rests on an end.

Somebody asked Imam Sadiq (s) the meaning of the holy verse: *هُوَ الْأَوَّلُ وَالْآخِرُ*, he answered:

الْأَوَّلُ لَا عَيْنَ أَوَّلَ قَبْلَهُ، وَلَا عَيْنَ بَدءٍ سَبَقَهُ وَآخِرٌ لَا عَيْنَ نِهَايَةٍ كَمَا يُعْقِلُ مِنْ صِنْفَاتِ الْمَخْلُوقِينَ، وَ لَكِنْ قَدِيمٌ أَوَّلٌ وَآخِرٌ لَمْ يَزَلْ وَ لَا يَزَالُ بِلَا بَدءٍ وَ لَا نِهَائِيَّةٍ، لَا يَقَعُ عَلَيْهِ الْحُدُوثُ، وَ لَا يَحُولُ مِنْ حَالٍ إِلَى حَالٍ، خَالِقُ كُلِّ شَيْءٍ.

He is the First, not from a first prior to Himself and not from a precedent before Him. He is the Last, not from any end, as assumed in the case of creatures. He is the First, the Last, without any reference to any beginning or end. There is no place there for changing from one state into another. He is the Creator of all things.¹

The Prophet (s) used to say to Him:

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ.

O God, you are the First prior to whom there was nothing; and you are the Last after whom nothing exists.

Imam Ali (s), the sire of believers, has said:

لَيْسَ لِأَوَّلِيَّتِهِ ابْتِدَاءٌ وَلَا لِآخِرِيَّتِهِ انْقِضَاءٌ هُوَ الْأَوَّلُ لَمْ يَزَلْ وَ الْبَاقِي بِلَا أَجَلٍ.

¹ Ma'ani Al-Akhbar, P 12.

For His being First, there is no first; and for His being Last, there is no end, either. He is the First who has always been and is an Eternal for Whom there is no ene.

Imam Mojtaba (s) has said:

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَكُنْ فِيهِ أَوَّلٌ مَعْلُومٌ وَلَا آخِرٌ مُتَنَاهٍ.

Praise be upon the Being who has always been. He is the one for Whom there is no end, he is Everlasting. Our wisdom may not understand Him. Imam Ali (s) says in the first sermon of Nahjolbalaqa, which is a miracle by itself:

“Pious men when sincerely confessed to the Allah’s uniqueness, will see Him so clean that He will not need any attribute.

Never will He be attributed by any attribute; this is because when we describe, we think the adjectives with which the thing is described are different identities.

Thus, in describing Allah, it seems as though He had an associate; such an individual is far from reality, however.

Allah is a Being to whom non – existence will not apply. There is no beginning for His existence.

He is the factory for the warm life, but He will not receive any light or heat except from the Eternal Determination and the Power of Perpetuality”.¹

I do not think that without the necessary requirements, to which we have already referred, an understanding of the science of the unknown world, two significant factors of which are monotheism and the recognition of Allah, would be feasible.

To reach the Divine truths, especially to grasp the depth of the supreme Divine concepts above all, an understanding of Allah’s names and attributes, would be impossible without requiring the plans which believers have raised in their essays. Up to the point when the obstacles are not removed from their hearts and souls, Individuals would not succeed in observing the Love’s beauty.

Many people of the world, even Moslems, are fond of the non – sense of this world: they spend most of their time satisfying their lusts and applying to their homes, shops, wealth, eating, and sleeping. They are exchanging

¹ Nahjolbalasqa, translated by Javad Fazel, P3 (with some corrections).

their dear life with some schemes which are of no use to them. They would not go after truth; and even if they went after truths, since they could not enjoy it, they would become tired and would quit the endeavor. This all happens because some obstacles, either financial, ethical or practical, have engulfed their hearts and souls. This is the case not only of some scholars, but of general public. This kind of people can not reach the sublime position since when they gather wealth, they wish to become Qarun, Firon (pharaoh), and Bala'am.

FIRST BE CLEAN AND THEN CAST YOUR EYES ON ALLAH

The writer of Asol Osul, who is among the well – known Gnostics and great philosophers of Islam, says at the end of his precious book:

“It is compulsory for every believer to research for the knowledge of the nunknown.

This kind of knowledge is used to equip the inner life with virtues and purify it against evils. The requirements for this movement, of course are being familiar with the fundamentals and the practical laws of Islam and the cleanliness of all limbs against the Islamic forbidden affairs”.

The basis of this knowledge is to obtain ethics, virtues and features from the news and narrations and the life patterns of the Infallible ones (s). Although wisdom is an important factor in obtaining Islamic knowledge, it can not be the only factor. In order to succeed, we should enlighten our wisdom with the light of the Infallible ones, since in their methods no errors may enter. For this purpose, you may refer to the chapter on Faith and blasphemy of the precious book called kafi since there we might find all that is good and all that is bad.

The other bases for this knowledge are the legitimate self – discipline (ascetism), and the worshipping God at the dawn and dusk.

Only through these conditions does the Gnostic attain the lofty positions and avoids the degenerating ones. Under such circumstances does he come near to the Great love. He loses his interest in the worldly possessions, concentrating on the kingdom of Heaven, and employing his wisdom for the preparation for the other world, rather than wasting it here.

Such a man loses his interest in the debased and mean matters of this world.

With his endeavors he will get rid of the wishes and whim, paying attention to the kingdom of Heaven.

He humbly asks the Almighty Allah to open up to him all His doors of blessings and abundance and to light his heart with special light of guidance so that he could observe the signs of Allah's magnanimity.

After these requirements, the Gnostic will arrive at this blessed discovery and under Allah's guidance he will discover wisdom, then he discovers his heart and later he discovers his spirit and soul. At this position, he is then ready to grasp the content of Allah's Names and Attributes and to watch the Great Beauty. At this Juncture, he will understand the Quran, narrations and the Islamic knowledge and will get to the Great truth which is the desired goal for every lover and gnostic.

الَّذِي قَصُرَتْ عَنْ رُؤْيَيْهِ أَبْصَارُ النَّاطِرِينَ، وَ عَجَزَتْ عَنْ نَعْتِهِ أَوْهَامُ الْوَاصِفِينَ.

“The sacred Being whom our ordinary eyes can not see and the describer's thoughts and ideas are unable to describe”.

THE FAULTY EYES AND THE LNEFFICIENT WISDOM

By “Sight” we mean encountering objects under specific conditions.

What are visible are the things and elements which are delimited by time, place and other physical properties. When conditions are absent, vision will become non-existent.

It is clear to every body that our limbs and body organs are limited in their functions. Our bodily and spiritual strength is limited, so is our power range of hearing, sight and wisdom.

Our sight is so limited that we may not see many material beings.

Our spirits, Jinns, angels, air pain, neutron, electron, some microbes and viruses are not visible to us, at all.

The Sacred Being of Allah, which is not similar to anything in this world, is beyond our power to see or observe.

Thus, our eyes are limited and finite, and the Being of Allah is infinite; therefore, we may not observe Him directly.

Abdollah Senan narrates from Imam Sadiq (s):

Allah is Great and High – ranking. Allah's servants are incapable to describe Him and may not observe Him. He is Delicate and Knowing. You may not describe him through quality, place and time. How could I quantitatively describe Him since He made the quantity what it is. I

recognized quality through His giving quality to what possesses quality. How could I describe Him with place terms when He created the concept of place; and I recognized place because He gave me the concept. He is both in and out of things. Eyes may never see Him, but He sees our eyes. There is no god except Him; He is the Mighty, the Wise, the Knowing.¹

Some of the Sunni scholars have misunderstood some of the verses of the Holy Quran and have presented some narrations dealing with the watching of God in the other world. But these narrations are fake.

They contend that it is possible for us at the Doomsday to see Allah directly. But the Infallible Ones (s), who are our salvage ship left from the time of the Prophet (s), contend that this would be impossible. In order to stand firm, they used the verses from the Quran and negated those narrations.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ.

“He it is who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity, they follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation, but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: we believe in it, it is all from our Lord; and none do mind except those having understanding. (3:7)

The following verses are referred to as the decisive ones:

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ.

“The Hand of Allah is above their hands. 48:10”

الرَّحْمَانُ عَلَى الْعَرْشِ اسْتَوَى.

The Beneficent God is firm in power. 20:5”

إِلَىٰ رَبِّهَا نَاظِرَةٌ.

“Looking to their Lord. 75:23”

وَجَاءَ رَبُّكَ.

“And your Lord comes. 89:22”

¹ Nahjolbalasqa, translated by Javad Fazel No.14, P115.

إِنَّهُمْ مُلَاقُوا رَبِّهِمْ.

“Surely they shall meet their Lord.11:29”

The above verses and other similar ones in the Holy Quran have some interpretations which are in harmony with the decisive concepts. This kind of interpretation may only be carried out by the genuine scholars. And these scholars are in reality the prophet (s) and the Infallible Ones(s).

The magnificent Nurol Thaqalein, in volume one, pages 260-265 deals with twenty five narrations, all of which contend that by genuine scholars is meant the Prophet (s) and the Infallible Ones(s). Borhan in its first volume, and Alamizan in its third volume, page 69 deal with this delicate issue:

Imam Ali (s) has said in Nahjolbalaqa:

أَيُّنَ الَّذِينَ زَعَمُوا أَنَّهُمْ الرَّاٰسِخُونَ فِي الْعِلْمِ دُونَنَا كِذْبًا عَلَيْنَا، أَنْ رَفَعَنَا اللَّهُ وَوَضَعَهُمْ، وَ أَعْطَانَا وَ حَرَمَهُمْ، وَ أَدْخَلَنَا وَ أَخْرَجَهُمْ ...

“Where are those who deceptively consider themselves like us the decisive ones in science and knowledge. These are the wretched ones who have transgressed over our rights. It is God who made our scientific positions lofty and their positions mean and low. It was Allah Who gave us from His knowledge reserves and deprived them of such blessings. It was He who let us enter His secrets, but rejected them”.¹

Thus, those scholars from sunni sect who rely on the surface of some verses of the Holy Quran and on some narrations and claim that they will see God either here or in the Here after, are in error and their claims are in contradiction with the decisive verses of the Holy Quran which are the source for the interpretation of the allegorical ones, and with the interpretations of the Prophet (s) and the Infallible Ones (s).

YOU WILL SEE HIM THROUGH THE EYES OF YOUR HEART:

If our appearance is equipped with Shariah and our inner self is lighted with the light of cognizance, and good mannerism and with complete faith, the eyes of our hearts are ready to see the truth and every heart, proportional with its capacity, may observe Allah’s Glamour, Glory, Beauty, and Magnanimity.

¹ Nurol Thaqalein, Vol 1, P 262.

Another interpretation for meeting and seeing Allah is conviction. This means man could reach such a lofty place as the doors of doubt are closed to him and his heart attains such a degree of perfection as to make it possible for man's eyes to see the secrets beyond the things.

Regarding this, let us read two narrations which Saduq narrates in his great book called Touhid.

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ أَبِيهِ، قَالَ: حَضَرْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَوَارِجِ فَقَالَ لَهُ: يَا أَبَا جَعْفَرٍ أَيُّ شَيْءٍ تَعْبُدُ؟ قَالَ: اللَّهُ، قَالَ: رَأَيْتَهُ؟ قَالَ: لَمْ تَرَ الْعَيْنُ بِمُشَاهَدَةِ الْعَيْنِ، وَلَكِنْ رَأَيْتُهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ، لَا يُعْرِفُ بِالْقِيَاسِ، وَلَا يُدْرِكُ بِتَالْحَوَاسِّ، وَلَا يُشَبِّهُ بِالنَّاسِ، مَوْصُوفٌ بِالْآيَاتِ، مَعْرُوفٌ بِالْعَلَامَاتِ، لَا يَجُورُ فِي حُكْمِهِ، ذَلِكَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ. قَالَ: فَخَرَجَ الرَّجُلُ وَهُوَ يَقُولُ: اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ.

Abdollah Ibn Senan narrates from his father: I went to see Imam Baqir (s). A man from Khavarej came to that Imam and asked him: what are you worshipping? Imam Baqir (s) replied: Allah. He asked Imam "have you seen Him?" Imam answered: the head's eyes may not see Him. Seeing Him is only possible through one's heart, the heart which is equipped with religion facts. You may not recognize Him through a comparison with other creatures. He is to be recognized only through His signs. The signs which are spread everywhere and are observable in what is called collectively as creation. He is not hejemonistic in His domination. He is unique.¹ When the Khareji was leaving Imam's home, he was reciting the following verse:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ.

"Allah best knows where He places His message. 16:124"

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: جَاءَ جَبْرٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ حِينَ عِبَدْتَهُ؟ فَقَالَ: وَبَلَّكَ مَا كُنْتُ أَعْبُدُ رَبًّا لَمْ أَرَهُ. قَالَ: وَكَيْفَ رَأَيْتَهُ؟ قَالَ: وَبَلَّكَ لَا تُدْرِكُهُ الْعَيْنُ فِي مُشَاهَدَةِ الْإِنْصَارِ، وَلَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ.

Imam Sadiq (s) has said, one of the Jewish scholars asked Imam Ali (s) whether he had seen his God at his prayers. Imam Ali (s) replied: Woe to you. I did not worship a God whom I could not see. He asked Imam Ali (s): How did you see Him? Imam Ali (s) answered: what do you think? God

¹ Touhid, P 109, Hadith 6.

may not be seen through the head's eyes. It is the clean heart which, with the power of his faith, could observe that Sacred Being.

There is a delicate point we should consider here: Every heart has a special capacity to appreciate religious facts. When the worshipper asks Allah for more, his request will not be answered. If it were answered, it would destroy the suppliant. This fact is shown in the verse 143 of the sacred Surah Araf [The Elevated Places]. Regarding this, there is an interpretation supplied by the interpreter of Almizan:

MOSES AND THE ISSUE OF SEEING GOD

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَبَعًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ.

“And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! Show me (Thyself), so that I may look upon Thee. He replied: you can not bear to see Me, but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His Glory to the mountain He made it crumble and Musa fell down in swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers.”

In summary, the act which we call seeing is a natural phenomenon and needs a material substance to be seen. But what we learn from the Holy Quran is that no creature has any similarity to Allah, the Almighty; no Time or Place may contain Him. And no from of Him may be observed.

Thus the objective of Musa Ibn Imran was not really to see Allah, because such a request was not becoming of him, who was one of the great five prophets. This request that Allah who is free from time and place should show Himself to man is more of a joke than reality.

Wherever Allah talks about Him being seen and observed, there are mentioned certain conditions. For instance, in the verse:

أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ؟ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ.

“Is it not sufficient as regards your Lord that He is a witness over all things? Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things, (41:53-54) we will observe such conditions.

Prior to the confirmation of the meeting with God, He has reasoned that Allah is everywhere and His presence does not rely on specific Time or Place or Direction. He is present everywhere and He encompasses all things.

This is the true meaning of meeting with God, and not seeing him through ordinary eyes and through limited Time and Place.

What Allah has confirmed in the Holy Quran concerning meeting with Him is not to be taken as ordinary observing with one's eyes; rather what is meant is through one's conscience and heart without our eyes being involved. Man could easily conceive God through his heart. If he is not able to conceive Him the reason might be that he is too much involved in the material things. But this knowing of God will never vanish in man. Nowhere in Quran is there any mention of the disappearance of this knowledge. Everywhere in the Quran this ignorance is interpreted as "negligence".

Of course, as it is understood from the Holy Quran, this knowledge which is interpreted as meeting with Allah, is only for true believers. As the Holy Quran says:

وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ.

"Some faces on that day shall be bright, looking to their Lord. 75:22-23"

The Resurrection Day is the place and time of such meeting and it will not take place in this world in which man has to satisfy his material needs.

This world is the place where we may set the stage to meet with Allah and to get to know the knowledge to comprehend His verses.

Thus, Moses (s) in his sentence:

رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ.

"My Lord! Show me Thyself so that I may look upon Thee"

has, in reality, asked Allah to provide him with the sufficient knowledge to be able to see Him mentally. Allah had previously given Moses hypothetical knowledge through which he could delve into Allah's signs.

Furthermore, he was appointed to the position of prophethood by Allah. Moses wished to have the knowledge to know Him better.

Naturally, meeting with God with the meaning intended and elaborated in the above lines, is confirmed in several places of the Holy Quran. And its

negation as used in لَنْ تَرَانِي “You can not bear to see Me” refers to this world only. It simply means so far as man is primarily concerned with his material needs, he will never attain such knowledge of his God. This meeting would only be possible when man dies and disconnects himself from this world. God, in the above verse, tells Moses that he is unable to meet with Him in this world through material eyes. He should first die, then he would get that knowledge of seeing Allah.

Thus, the sentence: وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ “But look at the mountain,” is not to be taken as the negation of meeting with Allah; rather, Allah wants to show Moses that he has not the power to observe God in the usual sense of the word. God’s manifestation to Moses would disintegrate Moses on the spot.¹

To describe anything, we have to conceive the truth and a concept of that thing. In the case of God, we may refer to His signs and creatures.

The issue of Allah’s names and attributes is a puzzle for earth - dwellers. If we wish to describe Allah we should say: I will describe you as you described yourself. And this description is the result of begging from Him. We have to describe Him with the terminology that He has employed to describe Himself. When we arrive at the other world, then we will be honored to meet with Him.

When we study the descriptions made by the describers and the Islamic knowledge which are recorded in precious books, and then compare this knowledge with the Holy Quran, we will get the point which Imam Sajjad (s) has referred to in the sentence:

عَجَزْتُ عَنْ نَعْتِهِ أَوهَامُ الْوَاصِفِينَ.

The imagination of scholars, philosophers, lovers, and those whose hearts are the base for your love, is unable to describe you. How could a poor, weak, limited entity like us describe the infinite. The best description of God is what he has described Himself.

If anybody wishes to recognize Him, he should refer to the Holy Quran and the invocations from the Infallible Ones (s) and spend years of research and get himself involved in hard endeavors and avoid doing unlawful acts and observe the principles of the faith.

However, this inability of the describers should not hinder us from thinking deeply on the issue of monotheism. They have not been successful to

¹ Almizan, Vol 8, Arabic Version, and Vol 8, P 338 the Persian Version.

describe God properly, but this is not a valid excuse for us not to put forward our best trial. Such a program is rejected in the Holy Quran. In the introduction to the fifth volume of Realism, Motahhari, the distinguished philosopher, writes, “They say: According to the Holy Quran the only way to recognize God is to study the nature with our senses. No doubt, the Holy Quran invites us to do so, but does Quran consider the study of nature enough by itself to solve all other problems which it has raised?”

The following problems are raised in the Holy Quran:

● لَيْسَ كَمِثْلِهِ شَيْءٌ.

“There is nothing like Him. 42:11”

● وَلِلَّهِ الْمَثَلُ الْأَعْلَى.

“And Allah is the loftiest attribute. 16: 60”

● وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى.

“And Allah’s are the best names. 7:180”

● الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ.

“The king, the Holy, the Quiver of peace the Granter of security the Guardian over all, the Almighty the supreme, the possessor of every greatness. 59:23”

فَأَيْنَمَا تُولُوْا فَثَمَّ وَجْهُ اللَّهِ.

“[Allah’s is the East and the west], therefore, whither you turn, thither is Allah’s purpose. 2: 115”

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ.

“And He is with you wherever you are. 57:4”

These are problems concerning the other side of our borders. How is it possible to know these issues through the study of nature. The study of nature will definitely familiarize us with the Might, Power and the Knowledge of the Creator, and permits us to know that He is aware of everything going around us. But the Holy Quran expects more from us: we should know, as well, that He is unexceptionally aware of every thing. How would it be possible for a finite being to know about the infinite?

The truth is that the study of nature leads us up to the border of super-natural. The study of nature will reveal to us that the nature is controlled or guided by the conscious Power and Might. But has this Power come from anywhere? Is it Eternal? Is it single or plural? Does it have all the attributes of perfection? Is it finite or infinite? Is it Holy and without fault? Do we meet with Him anywhere we go? Is He First and the Last? And the like...

The answers to these questions which are at issue in the Holy Quran could not be dealt with in the study of the nature. Thus, we come to the conclusion that man could never comprehend these problems and he has to believe blindly. Or if there is a way, it is not attainable through the study of nature, anyhow.

But we should be aware of the fact that all the above issues are indoctrinated to us by the Holy Quran as a series of lessons. And the study of nature is not enough by itself. Rather, there should be another way to know the truth which is confirmed by the Holy Quran.

That way, which is approved by the Holy Quran is through wisdom, reasoning and philosophy, which is more complete than the way based on heart or science. In other words, it is more comprehensive than the natural way”.

The content of Imam Sajjad’s statement is this: However hard the describers try to know God through the ways based on heart, science and wisdom, and gain something in this regard, and taste the monotheism which is discussed in the Holy Quran, but since their wisdom and heart are limited, they may not describe the Sacred Being who is Eternal, Apparent, Hidden, Knowing, Aware and Seeing.

Most scholars of religion, however, have used the above three techniques and have been inspired by the Holy Quran, the Prophet and the Infallible Ones (s) and have in this way understood the content of the above verses and have given us good books on monotheism. However, all these scholars have, in their lofty books, confessed to their inability to recognize God, fully.

Tabarsi, in his Ehtejaj, reports from Imam Ali (s):

دَلِيلُهُ آيَاتُهُ، وَ وُجُودُهُ إثْبَاتُهُ، وَ مَعْرِفَتُهُ تَوْحِيدُهُ، وَ تَوْحِيدُهُ تَمَيُّزُهُ مِنْ خَلْقِهِ، وَ حُكْمُ التَّمْيِيزِ يَبْنِيهِ صِفَةٌ لَا يَبْنِيهِ عَزْلَةٌ، إِنَّهُ رَبُّ خَالِقٍ، غَيْرُ مَرْئُوبٍ مَخْلُوقٍ، كُلُّ مَا تُصَوِّرَ فَهُوَ بِخِلَافِهِ.

His indicator is his verses; His Existence is His existence. His recognition is to consider Him Unique. When we say He is Unique, we say He is separate from His creatures; this separation rests on the separation of Attributes and not in Entity so that His Being would be finite. This is because He is the Creator, not the created. Whatever you conceive of God, it is not God.

When we consider the last sentence we will realize how weak the describers are in describing Allah. Sentences like the above are frequently found in the statements of the prophets and the Infallible Ones (s), especially in those of Imam Ali (s), statements which no philosopher has ever uttered. The Sacred Being of Allah is loftier than could be described in words.

The great philosopher, Allameh Tabatabaee, adds at the end of this sermon: The signs which indicate the Existence of the Creator are nothing compared with the Creator.

Imam Ali (s), seven day after the demise of the prophet (s), uttered a sermon on the first part of which he talked on monotheism:

الْحَمْدُ لِلَّهِ الَّذِي أَعْجَزَ الْأَوْهَامَ أَنْ تَنْبَالَ إِلَّا وُجُودُهُ، وَ حَجَبَ الْعُقُولَ عَنْ أَنْ تَتَخَيَّلَ ذَاتَهُ فِي امْتِنَاعِهَا مِنَ الشَّبَهِ وَ الشَّكْلِ، بَلْ هُوَ الَّذِي لَمْ يَتَفَاوَتْ فِي ذَاتِهِ، وَ لَمْ يَتَبَعْضْ بِتَجَزُّؤَةِ الْعَبْدِ فِي كَمَالِهِ، فَارَقَ الْأَشْيَاءَ لَا عَلَى اخْتِلَافِ الْأَمَاكِينِ، وَ تَمَكَّنَ مِنْهَا لَا عَلَى الْمُمَارَجَةِ، وَ عِلْمُهَا لَا بِأَدَاةٍ لَا يَكُونُ الْعِلْمُ إِلَّا بِهَا، وَ لَيْسَ بَيْنَهُ وَ بَيْنَ مَعْلُومِهِ عِلْمٌ غَيْرُهُ. إِنْ قِيلَ: (كَانَ) فَعَلَى أَرْثِيَّةِ الْوُجُودِ، وَ إِنْ قِيلَ: (لَمْ يَزَلْ) فَعَلَى تَأْوِيلِ نَفْيِ الْعَدَمِ، فَسُبْحَانَهُ وَ تَعَالَى عَنْ قَوْلِ مَنْ عَبَدَ سِوَاهُ، وَ اتَّخَذَ إِلَهًا غَيْرُهُ غُلُوءًا كَبِيرًا.

The whole topic is on Divine philosophy, on reasoning. It is on the path of monotheism with the help of thought and wisdom. A clean heart and a bright thought may grasp the content angle of Allah's Magnanimity. These sentences are a wavy ocean of knowledge, a treasure of knowledge and insight, and a lamp towards God. In the first and second sentences, Imam Ali (s) says: man's thought can not reach the depth of the matter.

"Praise be upon the Sacred Being of Allah who has deprived our imagination and wisdom of realizing the truth of Him. This is because He does not fit any shape or associate. He is separate from things not because of the material distance, and has dominated over things. He is the science and knowledge about Himself. If we say God was, the antecedent is eternal, and

if we say He will never vanquish, we have negated the non – existence of Him. Therefore, He is loftier than the one they have worshipped.”¹

Allameh Tabatabaee, in describing the above sentences, says: in these sentences three philosophical issues are discussed:

Firstly, in understanding and knowing Allah our mental images are not at work and He is independent of our images:

عَجَزْتُ عَنْ نَعْتِهِ أَوْهَامُ الْوَاصِفِينَ.

It is because our mind and images can not deal with Him. There is nothing for us except humbleness to offer.

Secondly, His knowledge on things is based on the entity of things, not on their images.

Thirdly, His antecedence and priority over things is not Time priority; rather, it is Absolute.

The first issue is based on the Absolute Uniqueness of Allah and the second issue is based on the Absolute Existence of Allah and the third issue is based on the Absolute infinity of God.

Ze'leb of Yemen said to Imam Ali (s): Have you seen your God?

Imam Ali (s) answered: Woe be on you. It would be impossible for me to worship Him if I had not seen Him. He asked: How? Imam Ali (s) answered: O Ze'leb, Allah may not be seen through sense eyes, but hearts have seen Him through Faith.

My God has got the most delicate meaning of delicacy; therefore He is not to be described through the ordinary meaning of kindness. He is the Greatest, but He can not be described with the ordinary meaning of “great” as we conceive it. He is the most Glorious, but he may not be defined by our concept of glory.

Although it is necessary to make use of Nature, observing His signs and sciences and paying attention to the Islamic knowledge, He may not be described through our limited concepts and percepts. The finite concept may not describe an infinite Being.

¹ Touhid Saduq, P73.

Now that we have explained the sentence *وَعَجَزَتْ عَنْ نَعْتِهِ أَوْهَامُ الْوَاصِفِينَ* we may refer to a magnificent narration from Saduq's excellent book called *Touhid*:

Mohammad Ibn Abi Omayr, one of the well-known narratorw, says: I went to see Musa Ibn ja'afar (s) and asked him to teach me monotheism. Imam replied: O Aba Ahmad! Concerning monotheism, do not go outside the border which the Holy Quran has set: it will cause your destruction. Be aware that He is Unique; Allah is He on Whom all depends. He begets nobody so He does not have any heirs; nor is He begotten to have associates. He did not select any companion, associate or children. He is alive, not to be dead; He is strong and Mighty, not to lose any of His Might. He is victorious, not to be defeated. He is most Patient, not to be in a hurry. He is Everlasting, not to have any end. He is so Steady as not to get destroyed. He is Constant, not to have any decay. He is Needless, not to require anything. He is Dearest, not to experience any wretchedness. He is Knowing, not to suffer from ignorance. He is Just, not to use tyranny. He is Generous, not to suffer from misery. He is the Being Whom our wisdom may not grasp, Whom our imaginations fail to comprehend. No Place may contain Him. Eyes can not see Him, but He looks all the time at our eyes. He is most Delicate and Knowing. Nothing resembles Him. He is Hearing and Seeing. When three people whisper, He is the fourth one; when fire people whisper, He is the sixth one; this is taken to mean that He is Omnipresent: He is present every where. More or less than this does not make any difference. All the existence is His Presence. He is the First, not to have any antecedent; He is the Last, nothing coming after Him. He is Old. He will not need the attributes given Him by His creatures.¹

In describing Him, even if we used what descriptions He, prophets, and the Infallible ones (s) have used, we would still be unable to describe Him as He deserves it. Rather, we should say: O God! You are the One You Have introduced Yourself in the Holy Quran; You are the One Whom the genuine invocations have described. But these are just a small portion of Your Attributes. What we understand from our Islamic knowledge and Heritage is in proportion to our own understanding of You; it does not fit Your Dignity. Since the beginning of our life we have tried through our knowledge, science, wisdom, divine knowledge to describe you as you deserve it, but we have failed. It is because what You possess we lack; what You are, we are not. We have to be content with worshipping You, to be Your humble

¹ Shaykh al-Saduq: *al-Tawhid*, P 76.

servants. In this way we may prosper and we may stone the devil of tyranny and adversity away from us.

اِبْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ اِبْتِدَاعًا، وَاخْتَرَعَهُمْ عَلَى مِثْلَيْهِ اِخْتِرَاعًا.

He created the creatures without any previous samples; He made them as He wished, them to be.

In the Holy Quran, the word بَدِيع “Wonderful Originator” has been used twice:

1) In the sacred surah Baqarah (The Cow), the verse 117:

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ.

“Wonderful Originator of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.”

2) And in the sacred surah Anam[The Cattle], the verse 101:

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.

“Wonderful Originator of the heavens and the Earth! How could He have a son when He has no consort, and He himself created everything, and He is the Knower of all things.”

In the Commentaries of the Holy Quran and narration and in the book on philosophy and lexicon, the word badi'a' بَدِيع is defined in the following manner bada': بَدَعَ means to initiate something with no antecedent. It does not imply bringing forth out of nothing because non-existence is not the base for existence. It simply means: the entity did not exist and the sacred Being who possesses all the Attributes of Perfection created it with no previous sample.

In other words, this marvelous and wonderful drawing of creation is not the same as the painter's painting in which colors and brushes are used; rather, it is the creator's Determination which has produced so many strange manifestations of His Glamor.

Osul kafi and the precious Commentary of Nur al-Thaqalein report from Imam Baqir (s) who has said:

إِنَّ اللَّهَ عَزَّوَجَلَّ اِبْتَدَعَ الْأَشْيَاءَ كُلَّهَا بِعِلْمِهِ عَلَى غَيْرِ مِثَالٍ كَانَ قَبْلَهُ، فَابْتَدَعَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ

يَكُنْ قَبْلَهُنَّ سَمَاوَاتٍ وَلَا أَرْضُونَ.

The Almighty God created everything with no previous sample; He created these with His Knowledge. He created all the skies and the earths with no precedence.¹

Sadorl Motea'llehin, whose philosophical reasoning is unique in his well-known Asfar, writes:

وَلَيْسَ الْإِبْدَاعُ وَالْإِنْشَاءُ تَرْكِيبًا وَلَا تَأْلِيفًا بَلْ تَأْسِيسًا وَإِخْرَاجًا مِنْ الْعَدَمِ إِلَى الْوُجُودِ.

God's Creation is not the combining and composing of some existing things; rather, it is the creating of creatures without resort to any previous precedence. In fact, it is the creation of some entity which did not previously exist.

Mirdamad, one of the distinguished Shiite philosophers, says: "By ebdaa' ابداع is meant the charge out of the definite non-existence into the text of being and steadiness in the eternal world." Elsewhere he says: "By ebdaa' ابداع is meant to originate the entity with no precedence based on matter or on Time."²

THE AMAZING STORY OF THE CREATION

The phenomenon of creation, its start and, in Imam Sajjad's words, its initiation and the invention of the world, is among the mysteries which are not resolved up to this juncture of time; that is why we hear different views on this issue from scholars.

What is unanimously agreed upon is the fact that there should be a beginning for this gigantic and vast arena of mysteries which is termed creation. There was a time when nothing of this mysterious event called "creation" was known. There was only God. It was He Who with His Determination decided to create the creatures. There was no precedent or sample around for creation. There was only God. How did creation occur? Nobody knows.

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا.

¹ Nur al-Thaqalein, Vol 1, P 100.

² The Dictionary of rational sciences, P 5.

“I did not make them witnesses of the creation of the heavens and the earth, not of the creation of their own souls. 18:51”

In the book called “The Beginning and the Death of the Sun,” we will read “The issue of the appearance of matter is beyond the scope of useful research. We should assume the presence of matter and then start delving into the matters of creation.”

What we get from the Holy Quran and strong narrations and from the statements of the scholars is the following: the world was composed of the particles of gas. But how did gases come into being. God knows. Nobody know its secrets.

But in the Holy Quran, we will read:

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ.

“Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: we come willingly. 41:11”

But in the narrations, we will read: Imam Ali (s) in the first sermon of Nahjolbalaqa says:

فَرَفَعَهُ فِي هَوَاءٍ مُنْفَتِقٍ، وَجَوٍّ مُنْفَهَقٍ، فَسَوَّىٰ مِنْهُ سَبْعَ سَمَاوَاتٍ...

“Then that foam raised the steam into the immense space and after purifying it, He created the seven skies.”

Imam Ali (s) in the sermon 90 says:

وَنَادَاهَا بَعْدَ إِذْ هِيَ دُخَانٌ فَالتَحَمَّتْ عُرَى أَشْرَاجِهَا

“Then He ordered the skies whose substance were steam and smoke to put together their split portions”

Beharol Anvar reports in the books called Elalol Sharaye’ and Oyun Akhbar Reza and Khesal that a Syrian man asked Imam Ali (s) about the original matter of the sky of the world. Imam answered: The original matters were gases and water.¹

The Commentators of Nahjolbalaqa and Imam Ali’s expression have said: without doubt, what Imam Ali (s) meant by “water”, was not the usual water

¹ Behar, Vol 58, P 88.

with which we are familiar. It was a liquid substance out of which the heavenly and earthly materials could have been produced.

عَيْنَ حَبَّةِ الْغُرْنِيِّ قَالَ: سمعت علياً عليه السلام ذات يَوْمٍ يُحْلِفُ: والذي خَلَقَ السَّمَاءَ مِنْ دُخَانٍ وماء.

Habba Orni says: I heard once Imam Ali (s) was swearing in this way: I swear to God Who created the sky out of gases and water.¹

Abdollah Ibn Salam asked the Prophet (s): What is the sky created of? He answered: From the foamed wave. He asked: what is the foamed wave? He answered: It is a still, stagnant water which was previously steam and vapor. He replied: you are right, O Mohammad (s).²

In the Commentary of Qommi, it is written:

“Then the smoke became frozen by God’s command.”

BUT IN THE SCIENTIFIC SOURCES:

The matter started from gases which were spread in the space. Then from the concentration of these gases, sodium (or thin fog) was produced.³

Dr Gamoff, the professor of Natural sciences of the Washington University, writes: the universe at its beginning was filled with gases in the space. The concentration and the temperature of these gases are beyond our imagination.⁴

The world is filled with Helium, Hydrogen, nitrogen, Argon, CO₂, neon, Krypton, and kezenon gases, all of which are ready to serve God.⁵

The astronomical documents indicate the fact that the infinite numbers of stars and the sky and our sun, as well, could not have been permanent. But most probably two milliard years ago they were created out of burning gases which were spread all over the Universe.⁶

¹ Op Cit, P 104.

² Islam and Astronomy, P 260.

³ The Appearance and Death of the sun.

⁴ "Quran and Nature" reported from Alnojum Fi Maselekaha.

⁵ Nur Danesh, P 37.

⁶ The story of the Earth, P 2.

The stars at the beginning of their genesis, were globes of thin and cold gases, but later on, due to their concentration they became warmer.

At the dawn of the genesis of the universe the density of stars must have been so thin that they could fill all the space around them. In this way, they produced concentrated gases.¹

Fifteen centuries ago, in the first sermon of Nahjolbalaqa Imam Ali (s) referred to the movement of the smoke and gases and to their change into the seven skies, in accordance with the latest scientific information we have today:

“Then the Almighty God with His new initiation opened up the dark and gloomy atmospheres gradually into bright and thin gases.”

George Gamoff, in his precious book called “One, two, three, the infinite”, writes: Whites Ziker has shown that the particles of the thin dusts which were spread at the places where the planets occupy to day within one hundred million years came together (concentrated) and produced the limited planets we know today.²

Sibork in the book “The Elements of the Universe” writes: Our solar system is composed of the gas concentration with which wind movement and the rotation of the planets and the sun is the remnant of the initial spinning movement.³

George Gamoff in last chapter of “The Appearance and the Death of the sun”, says: The story of the evolution of the universe starts from the space which was filled with a matter the heat and density of which were unbelievable. And in this matter the change of the nuclei of the elements was as easy as the boiling of an egg in the hot water. In this pre-historic kitchen of the universe, the amount of the different elements and their proportion was determined. That is why there are abundant sources of Iron and oxygen and very little amount of gold and silver.

Under immense pressures this concentrated hot gas contracted into matters of heavy density, losing its heat gradually.

¹ The Appearance and the Death of the sun, P 188.

² One, two, three, the Infinite, P 323.

³ The Elements of the Universe, P 178.

At specific phases of this expansion, the gas was cut into regular shapes and sizes, changing into the globe-like substances now present i.e., the stars of today.⁴

On the basis of both Islamic documents and the scientific records which rely on experimentation, we have learned that the original matter of the Universe was a mass of gas or dusts or in the terminology of the Holy Quran “smokes”.

According to the Holy Quran and in accordance with the first sentence of the first invocation of Sahifeh Sajjadih,

إِبْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ اِبْتِدَاعًا وَاخْتَرَعَهُمْ عَلَى مَشِيَّتِهِ اِخْتِرَاعًا.

And also based on reliable scientific views, this matter was dependant upon the Determination of the Almighty God whose power and might on everything is evident and the beautiful word الله represents him elegantly.

The wise scientists and the conscientious scholars who have carefully studied cosmology, advanced mathematics, physics and astronomy are all humble in the presence of Allah and knowingly admit His Existence. Since these scholars have realized that the whole universe is run through mathematical and scientific formulas and rules; they naturally conclude that these pieces of the existence are put next to one another through a wise One, that is Allah. He is the one who has put together the pieces of existence:

إِبْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ اِبْتِدَاعًا ...

For this reason Einstein said:

“There would not exist any foundations or science if we did not believe in the power which manages the universe. This conviction leads us to the scientific discoveries.”

He continues to say: “Without any doubt any precise scientific discussions is based on a religion-like opinion. That convictions is this: the universe is created on the basis of wisdom and this wisdom is understandable by us.”

He used to say, as well:

“The Gnostic sensation is the most elegant and the deepest of all sensations. It is He who implants the seeds of genuine sciences in our hearts. One who is unaware of this sensation, the one who may not get excited by great surprises, and the one who can not get amazed, is a dead person. We should

⁴ The Appearance and the Death of the sun, P 224

know that there exists something the depth of which is unknown to us. He manifests Himself in the form of the loftiest virtues and in the most amazing elegance. While our senses and skills are limited to comprehend only the simplest forms of these shapes and forms, we should go after this sensation and knowledge in our genuine faith.¹

In these profound sentences of Einstein, there are three fundamental issues:

1. This Universe is created on the basis of wisdom;
2. Man with all his rational capacities is just bewildered in front of the grandeur of Allah;
3. It would be impossible for anybody to comprehend the deep side of that sacred Being.

It seems as if Einstein had deeply studied the Islamic texts since what he has got through his searches in physics and mathematics and due to his thinking we have them explicit reported in the Holy Quran, in the narrations and in the invocations:

In nearly one thousand occasions, the Holy Quran has invited our wisdom to pay heed to the amazing process of creation so that we may reach the truth that the creation of the Universe is firmly based upon the Determination of the Absolute wisdom and on the Infinite Knowledge.

At the beginning of the second part of Aminollah Invocation, which consists of the most delicate issues, we will read:

اللَّهُمَّ إِنَّ قُلُوبَ الْمُخْبِتِينَ إِلَيْكَ وَالْهَيْتُ.

O God! The hearts of those who are humble in front of Your Grandeur are filled with awe and reverie towards You.

It is written in the Islamic distinguished sources and narrations that it is not advisable to think too much about God's Entity and Depth since this will only lead to our amazement, awe, reverie and bewilderment.

We should recognize that Clean and Majestic one only through His sacred Names, and Attributes. This will lead us to prosperity both Here and in the Hereafter.

John Alder, one of the great authors of the twentieth century writes in his valuable book called "Believing in God in the Twentieth century":

¹ The way to perfection, Vol 2, P 118.

“Not only will the principle of the truth of the creation, but also the details of creation, if they are studied carefully, lead us towards the belief in Allah.

For instance, look at the phenomenon of life on the Earth. Where did it come from, and where did it start?

The findings of numerous geologists have shown, beyond doubt, that there had not been any sign of life on the earth for long historical time. The deep layers of the archeological remnants lacked any signs of life. Only upon the upper layers, which have been studied in some centuries ago, did the investigators find the remnants of life. On the other hand, the volcanoes were active and their lava used to cover the surface of the earth, letting the surface of the earth be too hot for life to begin. That extreme heat made life impossible. It took the earth millions of years to cool down and to let creatures come into being. But where did these living creatures come from, anyhow?

To answer the above question, there are three hypotheses: According to the first hypothesis, the origin of life was the earth.

The second hypothesis says that life started automatically, without any external agent.

According to a third hypothesis life was created by the Eternal Initiator or Allah.

The first hypothesis is rejected on the basis of the fact that it is against all criteria and principles of nature. At every phase of the world of creation, an entity could create something, but that something may not create the originator. For instance, a carpenter creates a table, a man brings about a child, or a bird can create a nest; but the reverse is not true: A table may not create a carpenter, a child may not create a man, nor does a nest create a bird. Although the creation of life by a super might is in accordance with the laws and principles of nature, the creation of higher layers of life by materials which lack action and reaction power such as earth and stones is completely irrational. Furthermore, the features of the things which lacked the power of action and interaction have been studied by researchers. In none of them could the investigators find any sign of life.

This will lead us to the second hypothesis according to which life came into being automatically. Well-known researchers have concluded that life could not have been existent in this manner. Life could bring about life.

Then we will come to the third and the last hypothesis: Where did life come from and who is the creator? We mentioned above that life could not have been created automatically; neither was it created by material items. There is only one hypothesis in front of us: life was brought about by a Higher, and Invisible Creator Who is all around us and everywhere. This Initiator is called Allah.

When we observe that life as such is invisible, it will not be hard to imagine that the creator or initiator of life is Invisible, as well.

We could see living thing, but not their life. In the same way, when a person is dying we can not see his soul coming out of his body. His body, five minutes before death, is like his body five minutes after his death. Nevertheless, we are aware that his life has left. We are aware that his life has left him. So this is a right assumption: as the life itself is invisible, so is its creator.”¹

It would be needless to explain more than this. We are aware that the Islamic sources, especially the Holy Quran, say that the initial substance of creation was an immense mass of gases and millions of years of changes in these gases led to the creation of this mysterious and bewildering act of creation, which took place in accordance with the principles of logic and most systematically, was the sacred Being of Allah, the Almighty, who is well introduced through the endeavors of the Prophets, the Infallible ones (s), the great Islamic Gnostics and the heavenly bibles, especially the Holy Quran. They all have revealed Allah’s commands which will make man to prosper.

¹ Believing in God in the twentieth century, P 16.

SOME ANGLES OF THE MIGHTY WORLD OF CREATION

Man lives on the third planet of a small star located in a galaxy called the Inner Galaxy.

Man is so intelligent that he wishes to comprehend the amazing nature of the grandeur of the whole universe. The following statistics show how successful he has been in this regard:

The distances given here are based on the light year. To calculate this, let us know that light travels 186.000 miles or 300.000 kilometers each second. Then a light year equals $365 \times 24 \times 60 \times 186.000$ miles, or six trillion miles.

The distances among the stars in the Universe are so great that each space layer is considered a spot compared with other layers. For instance, the solar system which is called the first layer is considered a spot in the layer 2; the same applies to 2 compared with the layer 3 and so on.

The first layer or the solar system or the sun is 8 light minutes or 93 million miles away from the Earth.

The second layer or the nearest star: this star which is called Alfa century is 4.3 light years from the Earth. If a space-ship starts from the earth with the velocity of one million miles per hour, it will take three thousand years to reach to this very near star, very near indeed!

The third layer or the inner Galaxy: the galaxy which contains the Earth is similar to a bowl filled with stars, gases and dust which is 100.000 light year from us. Among its 100 million stars, the sun and the Alfa century are only a spot on the outer border of this spiral galaxy.

The fourth layer or the nearest galaxy: this galaxy is called Andromeda and is 2.2 light years away from the internal galaxy. In spite of this huge distance, astronomers consider it so close to us that they will call it a sister galaxy and assume it as a part of the internal galaxies.

Andromeda is spiral as well, on the borders of which young stars are dwelling and the old burned stars occupy inside it.

The fifth layer or the farthest galaxies: the kazars have been among the topics of the most astrological researches lately, the nearest one of which is indicated with the sign 3C-273 and is two million light years away from us.

Their farthest galaxy, which is shown by the sign 3C-147, is six billion light years from us.

Up to this point, astronomers contend that they have searched only half of the visible parts of the world and there are still more work to be done and more galaxies to be discovered.¹

The galaxy which contains the solar system and the neighboring planets has a circumference of 950 katrillion meters. In this galaxy, which contains our solar system, there are many kinds of stars some of which called the blue suns, have light 50.000 times stronger than those of our sun. This galaxy is filled with stars, gases and dusts.

The galaxies, and systems and constellations rotate around other bigger galaxies, as the Earth, the Mars and the Venus go around our sun.

Some of these galaxies rotate around themselves or other infinite spaces with the speed of 200 kilometers in a second.

The number of the galaxies counted so far exceeds one milliard. Each one of these galaxies possesses some stars which are thousand times larger than our sun. The galaxy which contains the Earth contains one hundred thousand million stars.

Thus after different epochs of marvelous actions and reactions, the systematic and rule-governed creation occurred and in one corner of this gigantic universe life was created-in Imam sajjad's words: these creatures included the things, the plants, the animals and man.

Of course, how sea and ocean water come into being and how the soil became ready for cultivation, and how the mines were constructed and finally how the earth became a place for life, are the topics of different books.

Upon its release from the sun, the earth gradually cooled down during centuries. On its outside first appeared a thin crust, and little by little it thickened. This outside layer became a curtain between the molten material inside the earth and the atmosphere.

Upon losing outward heat, the earth became contracted. The core of the earth, too, gradually lost its first gigantic volume; on the external portions of the earth there were huge ups and downs, creating the mountains and valleys.

In this way, lands and continents came into being. The gases in the earth atmosphere, upon losing their heat, liquefied and turned into rains, pouring

¹ The Heavenly message of Monotheism, reported from News week 25/5/1964.

down on the ground, and filling the holes of the earth, creating oceans, seas and lakes.

A comparison of the heights of the mountains with the depths of the oceans will reveal that the latter is longer than the former; the former being 8884 and the latter is 11521 meters, respectively.

God, the capable creator and the Great Prudent, prepared the soil for nurturing plants and for the preparation of food for beast and man alike. Inside the earth there were laid mines for his use. To use all this properly, God gave man wisdom.

He created rotation and movement for the earth; He created the air, the sun, the moon, the day and the night, the seasons, the mines the plants, the springs, the rivers, the deserts, the gardens, the nightingales and any pre-requisites of life and put man on this table of assets. God sent His Prophets and His Quran to man to educate him. He ordered man to use Divine laws in using these assets and abundance so that there would be justice on the face of the earth, and in order that corruption will not find the chance to originate.

THE MYSTERIOUS ISSUE OF LIFE

With the accumulation of means and factor for the creation of life on the earth, God decided to bring about a mysterious entity, the fact of which will never be revealed to anybody. Life, which is a ray of His commands and a reflection of His Being, caused the hustles and bustles of the living things.

Corsi Morrison, a well-known scientist of the western world, whose book called the “secrets of man’s creation” is actually based on the Islamic knowledge, has concisely put together the findings of the world’s famous scientists together with his own views concerning the creation of life:

Life is eternal. Countless centuries have gone by, different geological epochs are over, but life still goes on.¹

The continents have come out of the depth of the ocean water and have submerged once again, but life still goes on. Life is everywhere: in the ocean depth, on the sea waves, and on the sands beside the oceans.²

¹ Quran 55:27, And there will endure for ever the person of your Lord, the Lord of glory and honor.

² Quran 41:54, Now surely, He encompasses all things.

Any time that the Ice Age was over and freed some lands, life appeared there immediately.

Whenever there was an Ice Age again, once again life started once more.

Mountains have erupted from the surface of the Earth; earthquakes have had their role in the destruction of the earth. Some continents have been washed away into the ocean and the earthly remnants are to be observed at the bottom of the oceans: but life still goes on.

The white rocks of Dover, which is composed of the layers of chalk, lime and flintstone, are a living history of the marine creatures, plants in the preceding centuries. The green forests, oil, and gas are the result of the activities of the earth centuries ago and are kept for our use today.

These precious heritages have progressed man beyond his imagination. Fuel and oil are the very bases of human civilization. All these marvelous accidents happened only because life absorbed the sun rays and then kept them.¹

Life has defeated the changing conditions of water, earth and the air and has produced plants and animals in every corner of the earth.

In its different shapes, from the one-celled creatures to fishes, insects mammals, birds and from microbes and parasites and microscopic creatures up to plants, animals, mamutes, and man, life has defeated the natural elements and has forced them to take on new shapes.

Life creates animals of various forms on their ancestral samples and gives them such a power as to reproduce off springs of their own, forever.

Life is over-productive to the point which consumes its own extra production. But it severely controls its reproduction so that not to let populations of creatures go out of the limits. For instance, if the reproduction of locusts were not controlled, they would devastate all plants within a short time, leaving the animal life demolished altogether.

¹ Quran 16:12, And he has made subservient for you the night and the day, and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a person who ponders.

Quran41:37, And among His signs are the night and the day and the sun and the moon.

Quran 22:18, Do you not see that Allah is He, whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon.

Life is a skilful sculptor which designs the shapes and the forms of the living things; it is an artist which draws the format of each green leaf or tree stem and decorates the flowers, fruits, forests and the bird's wings with wonderful colors.

Life is a musician which has taught the birds to sing for love and has put something in the feeble songs of insects so that they can communicate with one another.

All these songs and sounds which are produced by the larynx of life, from the sounds of frogs in the spring, to the cackles of the hens, to the roaring of the lions, and to the horn of the elephants, are its manifestations. Above all it is the human voice which is more charming than that of other creatures.

Life has made man capable of producing all sorts of sounds and pitches of sounds and using them properly.

Life is a skillful engineer which has designed the leg of the locust and fly and man's muscles and joints and the automatic heart and the nervous systems of all animals and their blood circulations and lungs.

The same engineer has desined the lily of the valley and has scattered its seeds with the wind. This engineer has drawn the forms of the flowers and causes insects to carry their reproductive cells from one bush to the other to fertilize them.

Life is an amazing alchemist which provides fruits with flavor, spices with odor, and flowers with fragrance.

Life provides the butterflies and glowworms with a light and radiation which help them in their night love-making. The alchemy of life entails the prosperity of the world of being. It not only changes carbonic acid and water into wood and sugar with the help of the sunshine but also, during this process, provides man and other creatures with the life-giving element called oxygen.

Life is a wise historian who has written down for us every page of its evolution during the long periods of time and has told us its story in the heart of the granite. Only the smart eyes and hearts are needed to read it and interpret it.

Life has provided the beings with the excitement and eagerness to be alive.

The young lamb moves about happily and runs energetically without knowing why it is doing so.

The alchemist of life has colored the child's cheeks, has made its eyes to glow and his thin lips to smile. Matter, however, will never smile without life.

In order to nourish its creatures, life stores nutrient substances in the reproducing cells of the creatures. It has provided the mothers, breasts to feed their young. Life begets life. It satisfies new-borns with milk and anticipates their future needs. Life gives mother-love to mothers and love for family and their home land to men. This love makes men ready to fight for their country.

Life has provided all creatures with special means to defend themselves. Disguising by camouflage is one of these defense mechanisms. Feathers, horns and teeth, and claws are other mechanisms for the birds' animal's defense. Life strengthens their senses of smell, and sight to be used by animals at the moments of danger. Life sometimes gives the most innocent insect the ugliest form so that it would not be attacked by other creatures and thus may remain safe.

Matter would not do anything outside its specific laws. Particles and atoms are under the influence of such factors as the earth gravity, electricity, and the air actions and reactions. Matter has no initiative of its own; it is life only which brings about new forms of life at any moment. Without life the earth is nothing but a dead sea and an arid land and a desert. Matter with no life is motionless and stagnant. Matter houses life. That is the only function it may perform.

Man has been unable to understand the essence of life. Life has no weight, no dimension; neither does it have any geometrical form. But life has immense power. It gives the roots of the trees to burst the stones and go through them and protect the stem of the tree.

Life makes the tree roots to absorb tons of water daily and to change it into leaves and fruits. The oldest living thing on earth is a five-thousand year old tree. This length of time is only an instant compared with the life on the earth, however.

With a constant and infallible trial, life enlivens the corpse of the matter and in doing this it is impartial, showing no sympathy towards anything, and not feeling any satisfaction whatsoever. Yet, life is the very basis of any kind of

thinking apparatus. It is only through life that we are able to realize the creation of God, the Almighty, and to worship Him. Life is a means to materialize the intentions of the Complete Wisdom. Life is eternal.¹

Imam Zainol Abedin (s) states:

إِبْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ اِبْتِدَاعًا، وَاخْتَرَعَهُمْ عَلَى مَشِيئَتِهِ اخْتِرَاعًا.

God's inventions and novelties are innumerable. There is no power, except Him, who can perceive the qualities and quantities of all creatures. All the books written on the issue of creation are but one drop of God's grandeur. Just look at yourself and see the strange aspects of His creation within yourself.

On the basis of the researches done, any normal person is able to keep ten million memories in his brain. In other words, if we were to publish the whole memories of a single person, we would need a whole library in which there are several million volumes of books.

The number of the recorded memories of a huge electronic calculator is round one upto four millions. For each one of these memories there is used a thin magnetic circular wire.

The most recent machine of this sort invented so far, is a machine which through adding some auxiliary units to its central section, can house up to sixteen million news-units.

This recent electronic brain has a volume of twenty five cubic meters; and compared with the earlier brand which was produced in 1946 and which could memorize only 600 units, is far more advanced. However, man's capacity to memorize is not comparable with these electronic man-made devices. This is because one piece of man's brain as large as the end of a pin could process more information than these devices. There are ten millard nerve cells in man's brain, on the average, each one of which can process a thousand news-units.

Prior to the entry in the world of the foetus, did the womb, or zygote, or blood know what would the foetus, which for the time-being sat in a dark location, need in order to survive? Were they aware of the laws of light and sound so that they could provide the foetus with the strange mechanisms of sight and hearing?

¹ The Mystery of man's creation, P 51.

Were the womb, the zygote and blood aware of the fact that the foetus could only survive through the blood circulation for which hundred big and small veins are scattered throughout the body with delicate length and diameter.

Did the womb, the zygote and blood know the significance of the brain and the heart so as to put the brain in the skull made up of hard bones, and to locate the heart in the chest encompassed with the ribs?

Had the womb, the zygote and blood recognized hundreds of bones equipped with all sorts of muscles and related nerves? Even eyes were equipped with eyelashes and hands were equipped with nails.

The blood circulation is one of the world's most amazing ways of transportation. The length of the veins is longer than all the rail ways put together, which is estimated to be between one hundred and one hundred and fifty thousand kilometers.

This automatic apparatus works twenty four hours a day continually.

The blood circulation prepares the required blood for the body tissues. This system feeds the body cells the number of which is more than hundred milliards. It rectifies the cell damages, builds up white and red globules. Each second, it provides one million red globules for the lost ones.

When the veins get hurt, the blood circulation repairs them. And if a needle sticks in the finger and makes a hole in the small veins, it quickly repairs the damage.

If there is a small cut on the skin, coagulation takes place immediately surrounding the red globules. If this process did not occur, the wound and bleeding would cause one's death.

The blood circulation distributes five liters of blood every minute. It distributes more than seven thousand liters of blood every day and night.

Blood vessels are not ordinary pipes; rather they are live veins which are flexible and cause pulses.

The heart secretes blood piecemeal and sends it into the blood circulation. Then the veins make the blood flow regular so that a constant flow occurs in the blood vessels. At one's death, the veins become empty of blood.

The blood circulation carries out two functions: the arteries carry amino acids for the repairment of the body cells and sugar, which is the source of the body power. They also carry vitamins, hormones, and oxygen.

The blood which returns back to the heart through veins carry with it the CO₂, water and the decomposed cells and proteins.

Now let us see what happens to a piece of meat that we eat. The digestive system changes the proteins into amino acids. The walls of the small intestine are covered with hairy projections, the number of which exceeds five millions.

Each hairy projection rests on a blood vessel. The walls of the blood-vessels are porous. These pores refine the amino acids.

The kidneys control the amount of sugar required for the use of the muscles and amino acids which are required for the reconstruction of the cells.

A meal which contains lots of meat will include a lot of amino acids. The kidneys, however, store some of them and let the rest go out of the system. Blood, then, is ready to feed all cells proportional to their individual needs.

The sugar which we take with our tea, as well as the starch contained in bread and potato go the same way and change into glucose in the small intestine and then enter the liver. If the amount of sugar exceeds certain degree, the liver changes it into glycogen and stores it. When the muscles need fuels, the stored glycogen once again changes into glucose (the sugar contained in the grapes) and gradually leaves the liver. During heavy sports, the liver will make use of the stored glucose which will last between 12 to 24 hours.

The fats, too, are among the fuels of the body and upon passing the intestine walls change into fatty acids and enter the digestive system. If the storage of glycogen in the liver is finished, the liver may use its stores and provide us with fuels for a few weeks.

As it was mentioned earlier, the contents of the blood are significant: for instance, one of the proteins contains iodine which is good for the thyroid glands, a second one contains phosphorus which is good for the bones and a third contains calcium which is good for the strength of the bones and the teeth.

One liter of oxygen is also solved in the blood. This life-giving gas mixes with hemoglobine in the blood and prepares the good-looking red color of the blood. Although this action takes place in the lungs, the reverse action takes place in the cells, i.e., hemoglobine gives oxygen to the blood and receives CO₂ from it.

The most fascinating part of the blood circulation is the capillary system through which the veins and arteries are connected. The capillaries are so narrow that the red globules have to pass through it in a queue. It is here that the blood system does its main job, giving the sells the necessary materials and taking away the decayed cells.

Each cell rests in a saline solution and multiplies constantly. That solution acts as a care-taker to nourish the cells which are floating in it.

The vein blood contains different sediments such as CO₂, water, and the decayed proteins. The blood system carries these wastes into the kidneys and liver.

The kidneys are the refinery system which consist of very narrow pipes, the length of which is one hundred kilometers. They resemble two opposing beans and every 24 hours they purify and refine 200 liters of blood. The kidneys change the waste material, especially urea, ammonia and food wastes into urine which is then sent out from the body and they send back the 178 liters of the refined liquid into the blood system.

The liver controls the amino acids and sugar in the blood; the kidneys modify the amount of the mineral content of the blood.

The blood which enters the kidneys may contain great quantity of sodium, magnesium and phosphate. The kidneys control these minerals and modify the amount of each. When blood leaves the kidneys, it contains the exact amount of the necessary mineral for the function of the body.

Besides red globules, there are white globules the task of which is to defend the body against infection and blood decay. Some of these globules attack the microbes, eating them up.

There is a substance for the coagulation of the blood, the nature of which is still unknown to the chemists, however.

As we have already observed, the blood system and circulation and its web of arteries, veins and capillaries as well as the complicated structure of blood itself are all amazing phenomena, indeed. If we delve into the issue of creation, we will have to bend our heads in front of the Great Creator and we have to worship Him constantly.¹

The world is amazing; the world of skies, of plants, of animals, of men all depend on the determination of Allah.

¹ The Secrets of the world of creation, P 56.

اِبْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ اِبْتِدَاعًا، وَاخْتَرَعَهُمْ عَلَى مِثْيَتِهِ اخْتِرَاعًا.

It is advisable for the Moslem nations to refer to the Holy Quran, Nahjolbalaqa, Sahifeh Sajjadih and other sources on the Islamic knowledge in order to recognize Him and His commands. The recognition of Him causes prosperity both here and Hereafter and makes the man's capabilities to blossom and permits justice reign all over the world.

In the narrations on the Prophet (s), we will read:

اَعْرِفْكُمْ بِاللّٰهِ اَعْلَمَكُمْ بِكِتَابِهِ.

“The most cognizant of you of Allah are the most cognizant of you of His book.”

In order to recognize the Great Creator, there are three ways:

The cognizance of God's Nature;

2) The cognizance of His Attributes; and

3) The cognizance of His Actions.

God's Book, the Holy Quran talks about God's Nature, His Attributes and Names and His actions.

Nahjolbalaqa, Sahifeh, Invocations and the Islamic knowledge are all interpretations on the Holy Quran. These, together with the signs of God in the creation, will help us to recognize Him. All these sources will guide man to go through His path to reach Him.

But unfortunately today ninety percent of Moslems are ignorant of the Divine facts. Instead of preparing themselves for a journey towards Him, they are after their lusts. They are away from the world of light. All are proud and drunken. They do not realize that the source of these wars, struggles, and corruption all rests in our separation from Allah.

ثُمَّ سَلَكَ بِهِمْ طَرِيقَ اِرَادَتِهِ، وَبَعَثَهُمْ فِي سَبِيلِ مُحَبَّتِهِ لَا يَمْلِكُونَ تَأْخِيرًا عَمَّا قَبَدَهُمْ إِلَيْهِ، وَلَا يَسْتَيْطِعُونَ تَقَدُّمًا إِلَى مَا آخَرَهُمْ عَنْهُ.

“When He created creatures, He guided them in the direction of His determination. He put them on the way of His Love and Affection. This is done in such a way that creatures will not procrastinate, nor can they advance beyond what is predetermined”.

The elements of universe and creatures, including the galaxies, stars, the suns and moons were put in the specific paths. Their exact movements and their actions and reactions over one another, so meticulously predetermined, has produced such an amazing and awesome system of creation. The Holy Quran says:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى.

“Our Lord is He Who gave to everything its creation, then guided it to its goal. 20:50”

The creation of all mines which have a crucial role in man’s life is based on the determination and the judicial decision of that unique Allah.

The issue of plants should also be under our scrutiny: what is the relation between seeds, soil and weather? What sort of energy changes the seed into a tree, flowers and plants? What is the source of all these vitamins contained in the fruits?

The answer to all these questions rests on one word: His Kindness and Benevolence.

Researchers, scientists and scholars have done a lot of work concerning plants, and trees. All these findings lead us to His guidance.

The following topics are among the researches of botanists: the structure of plants, the functions of the plant organs, the entry of material into the body of the plant, the mechanism of water entry into the plant, the mechanism of the absorption of materials by the plant, the mechanism of the absorption of liquids and gases by the plant, the movement of liquids and materials within the plant, the consumption of the soul-less material by the plant in its construction, the structure of glucides, the production of protides, lipids, the movement of the material produced by the plant metabolism, light energy, chemical energy, mechanical energy, and finally the electric and heat energies.¹

Fifteen centuries ago, Imam Zainol Abedin (s) referred to these topics when he praised the Almighty God:

ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِرَادَتِهِ وَبَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ...

¹ "Plant physiology".

With the guidance of Allah and with the cooperation of the sun, soil, weather and water, plants are decorated green so that the world will look charming and desirable.

Walking on the grass obliterates sadness; why? It is because plants are green. If they were red, they would be hazardous to our nerves.

If the plants were black, would they cause our depression or happiness?

If the plants were not green, would man have a place for excursion; wouldn't man's depression be continuous? What would man do if all the plants were yellow, and if it were fall for ever? Would the eyes be safe if plants were all white? If you look for a long time at a plain full of snow, your eyes would get hurt; that is why opticians recommend special eye-glasses for snow.

Isn't the selection of green for plants a sign of the creator's wisdom and knowledge?

If a machine worked automatically and not a thinker interfered with it, it would not produce various products, its products would be the same.

A driver-less car will go in the direction which the slope of the ground determines.

The variety of products in a factory leads us to think that there should be a manager for it. The movement of a car in its desirable direction indicates the existence of a wise driver.

Now let us look at the amazing factory of creation and its wonderful products. Let us look at man, at the plants with green leaves, every one of which has a different color of its own.

Even the green color is not the same in all these green plants.

The enumeration of the kinds of fruits is just an impossible task. The number of the types of flowers seems infinite, too.

Fruits, too, are different in kind. They say there are three hundred different types of mangoes in India.

An agricultural engineer used to say that in Paris grapes gardens there are five thousand types of grapes which are called by numbers: For instance, the grape No 1752.

Is anybody able to count all types of apples?

Isn't this variety of produce and products a sign for the existence of a great thinker behind it?¹

The story of the guidance of animals is one of the mysterious actions of Him: The Holy Quran says regarding this:

مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

“There is no living creature but He holds it by its forelock; surely my Lord is on the right path. 11:56”

Corsi Morrison, in his book “The secret of Man’s creation”, has devoted one chapter on the intelligence of animals and reports the results of the researches of thousands of scientists:

Birds have an instinct for building nests: the swallow which builds up a nest in the root of your balcony goes to its winter resort in winter time and returns home when spring arrives.

Due to the cold weather, many birds, in the month of January, migrate to the warm locations in the southern part of Iran. They often travel hundreds of kilometers away from their nests; however, they will never lose their way.

Take a dove and put it in a sealed cage, taking it away for a long distance; then open up the cage. It will first circle the sky, but then moves towards its home.

The bee can find the direction of its nest even if it is caught in severe winds which easily root out trees.

Insects possess magnifying eyes, the power of which is not known to man. Eagles and vultures have got far-reaching eye-sights.

Most animals can find their ways at dark nights. They can feel the differences of temperature of the road and around it. They are even sensitive towards the very weak ultra-violet lights which are reflected from the road.

The owl’s piercing eyes at dark nights can see a small mouse moving in the grass.

Fishes have several beautiful eyes. Man lacks such eyes, however.

Animals’ eyes range from two to many. The bee may not see the colorful flowers the way we see them. It sees them with ultra-violet lights.

¹ Signs of Him, P 38.

The worker-bees make different sizes of vestibules and labyrinths in their hives: the smaller vestibules are for the workers; the bigger ones are for the male bees. And the queens most probably live in special compartments.

The queen leaves her unproductive eggs in the male compartment, while she puts the fertilized eggs in the compartment of the female bees and the queen. The worker-bees wait for the arrival of the new generation of the bees and will prepare food, which is honey and wax, for the new-comers and will chew the food for them. But as soon as the male and female bees approach their maturity, they stop chewing and feed them natural honey. These female bees which are nourished in this way will change later into the worker-bees.

These bees chew food for the female bees which are in the queen's compartment. These bees will later on turn into the queen who lay fertilized eggs.

Dogs, with their strong sense of smell can distinguish what animals have passed near them. All animals have strong sense of hearing which is very limited in man.

A kind of water-spiders builds up a sphere nest similar to a ball and by fastening something heavy sends it to the depth of the water. Then it comes up, fills the hairs under its stomach with air; then it goes to the ball-shaped nest, blowing air into it, till it becomes inflated with air. It then lays its eggs in this nest, raising its children and protecting them in this closed nest.

This activity of the spider involves a series of engineering feats.

The salmon which has been living in the sea for years may turn back towards the river which has taken it to the sea.

If the salmon which is swimming along the river is taken and put into another river, it will turn back to its homeland, swimming even opposite the original direction.

More complicated and stranger than the behavior of salmon is the issue of snake-fish. Upon reaching maturity, these strange animals will swim towards a location in the southern part of Bermuda Islands, no matter where they are, and start laying eggs there and then die there. Those snake-fishes which come from Europe have to swim thousands of miles to reach this location.

The babies of snake-fishes which do not know anything of the world, start going back to their homeland and after crossing the seas and struggling against storms, waves and tides, return to the places from where their parents had come earlier. That is why snake fish is found in all lakes, seas and oceans of the world. These young snake-fishes start living in their homeland and upon reaching maturity, start going towards the Bermuda Islands and start the cycle once again.

Where does this sense of navigation and returning to one's homeland stem from? The snake-fish living on the shores of America, has never been seen in the waters of Europe; a snake-fish living in Europe has never been seen in the American shores, either. In order for the European snake-fish to reach the Bermuda Islands, it has increased its maturation time to one year or even longer. Do the cells which have constructed the snake-fish possess a sense of navigation and have possessed a determination of their own?

Animals seem to possess telepathy of some sort. If you put a female butterfly in the window of your room, she will emit some weak signs from her. After a few minutes a male butterfly will answer these signs. You could not believe it. But it happens and you can not create any disturbance on the way of this communication.

Do these weak creatures have some sort of special mechanisms for this communication?

A cricket, rubs its wings or feet together and makes an audible sound even upto one kilometer.

This male cricket moves six hundred tons of air in order to call his mate, and the female cricket has special mechanisms to warmly answer her lover's call.

If you take away a chick bird from its nest and raise it in some other location, it will start making a nest like its parents when it reaches maturity. Are these behaviors accidental or is there a general intelligence behind them?

The answer to these questions are neatly dealt with in Sahifeh:

ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِرَادَتِهِ وَبَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ ...

The story of the guiding of man which takes place through wisdom, nature, Prophethood, Imamate and the Holy Quran is a mysterious one, as well.

No school of thought has dealt with the definition of wisdom and its value as Islam has done through the Holy Quran and narrations. The value of each individual in front of God is measured by the amount of his use of wisdom. Wisdom is a means to arrive at the truth, and if it is used against one's wishes and whims, it is a means for his prosperity here and hereafter. Of course, it is proved during centuries that if wisdom is not helped by prophethood, Imamate, the Holy Quran and God's Benevolence, it will not bring about prosperity for man. Thus, there is a difference between those who rely on wisdom per se and those who rely on Allah's assistance, as well.

Those schools which have relied solely on wisdom have never been able to produce a sample of men and women who are produced in the systems based on prophethood and velayat.

This is a proven fact that wisdom without prophethood has always been dominated by instincts and animal desires and tendencies. Wisdom in such cases has emitted only weak glows. If wisdom lived side by side the prophethood, there would not be any sigh of injustice or discrimination.

The issues of strong versus weak, dominant versus dominated, the oppressor versus the oppressed, the exploiter versus the exploited, the free man versus the slave, all stem from man's deprivation of innocent governors.

Now, concentrate for a moment on the Holy Quran and its sacred verses. If its commands had been justly carried out, would there have been on the earth anything except justice, truth, affection and love?

The world is replete with corruption, injustice, debauchery and libertinism, treason, crimes and tyrannic discriminations. This has not been because of the lack of wisdom or thought or conscience or human nature. Rather, the real cause has been the separation of wisdom from Prophethood, guidance, revelation and Imamate. When wisdom is lonely nothing except disaster, injustice could be expected from human societies.

The radius for the brightness of wisdom is limited indeed. It could only deal with the discovery of material phenomena and a negligible amount of spiritual knowledge. And this little amount of glowing is not sufficient for man's prosperity both here and in the Hereafter. Man's extreme need to revelation can easily be observed in all aspects of life. And this fact is being confessed by the world scientific centers. Before long all nations will

express their needs towards the center of Revelation and will take sanctuary in the Prophethood.

At any rate, the life-giving school of Islam has devoted a huge amount of the verses of the Holy Quran and narrations to introduce wisdom and to show its significance. Regardless of its true value, wisdom should not be accounted for without recourse to the complete Wisdom, i.e., the Creator of the world and man.

Islam sees man's prosperity in his connection with wisdom, nature, Conscience, The Holy Quran, Prophethood and Imamate. Islam considers these factors as interacting one another.

Wisdom, together with material and spiritual science has a strange capacity to lead man towards growth. Wisdom with no Prophethood is an incomplete guidance and can never satisfy all man's needs.

Wisdom and prophethood are two glowing lights on the way of our lives. If man walked beside these two lights, he would get anything he desired for.

With the power of wisdom, man realizes the facts and notices the sweetness of reasoning and wisdom; and through this strong Divine power he can yield to God's determination and from there he will meet prosperity.

The love and affection to which prophets, God's men, Imams and Gnostics refer is the result of the connection of wisdom with prophethood; it is the result of the unity of wisdom and revelation.

If wisdom were coupled with sciences and revelation and if the world dwellers became truly religious, the world here would be a sample of the paradise, and everybody would be satisfied with their rights and would not involve to trespass over other people's rights. If wisdom is not coupled with religion and sciences however, this precious element which is the basis for man's prosperity will not find a chance to improve. If it is deprived of religion issues, it will be like a bird which has got only one wing: in that case this world will be good for him, but he will lose the other world.

Now that our world is 1367 of the solar calendar, schools, universities and libraries are scattered all over the world and the light of sciences has illuminated most parts of the world; however, due to the fact that there is no faith in some hearts, and because of man's separation from real Islam, life has been replete with all forms of corruption. For this reason, the world

population are deprived of security, and as a result, injustice prevails everywhere.

Faith in God and attention to the Doomsday which is the basis for prophethood of Mohammad (s) causes man's wisdom and capabilities to blossom and protects man against malice and corruption.

Wisdom coupled with faith causes the vigilance of man's conscience and prepares him to love truth and leads him towards virtues.

Experience has shown that science is not powerful enough to surface these love and affection. However, faith can cause these truths to manifest themselves.

A true believer is a well-wisher; he is patient and reliant on God; he is virtuous; he is the source of benevolence; he is clean; he is insightful; and he is a lover and a Gnostic.

If wisdom did not ask prophethood to help it, firstly it would not succeed in realizing the spiritual truths; secondly, it would fall prey to lusts and whims; in this way it would remain deprived of a true picture of the truths. To prove this, we would not need any reasoning: man's life has proved this in different eras.

As the great Gnostics have stated: wisdom together with velayat and prophethood is the position for affiliation with God; and wisdom minus prophethood equals separation from Allah.

The position of association with God is the position of possessing Divine features and morals; on the contrary, the position of separation from God is the position of possessing satanic characteristics.

Hafiz, the Iranian poet says:

The paradise's pastures receive water from association with God and stay fresh;

And the hell fire will endure the extreme heat because of you.

Mohammad Ibn Mohammad Darabi, the great Gnostic, in interpreting this poem of Hafiz, says:

Be aware that by "association with God" is meant to gain the features of Allah; and by "lack of association" is meant vicious manners. Some verses of the Holy Quran depict this issue clearly:

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا.

“On the day that every soul shall find present what it has done of good. 3:30”

And also:

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ.

“So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did. 36:54”

And the narration:

الَّذِي يَشْرَبُ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ إِنَّمَا يُجْرَحُ فِي جَوْفِهِ نَارَ جَهَنَّمَ.

“The sound of hell fire is heard in the stomach of the one who drinks in golden ware and in silverware”.

And the narration:

الظُّلْمُ ظُلُمَاتُ يَوْمِ الْقِيَامَةِ وَالنَّاسُ يُحْشَرُونَ عَلَى صُورِ أَعْمَالِهِمْ.

“Injustice equals the darkness of the Doomsday; And people will be judged by what they had done”.

And also the Hadith:

أَرْضُ الْجَنَّةِ قِيَعَانٌ وَغَرَاسُهَا لَا إِلَهَ إِلَّا اللَّهُ.

The earth of the paradise is barren, and its trees are saying there is no god but Allah.

What we have discussed so far is included in the following sentences by Imam Sajjad (s):

ثُمَّ سَلَكَ بِهِمْ طَرِيقَ إِزَادَتِهِ، وَبَعَثَهُمْ فِي سَبِيلِ مَحَبَّتِهِ، لَا يَمْلِكُونَ تَأْخِيرًا عَمَّا قَدَّمَ لَهُمْ إِلَيْهِ وَلَا يَسْتَبْطِغُونَ تَقَدُّمًا إِلَى مَا أَخَّرَهُمْ عَنْهُ.

“After clothing them with the dress of life, Allah guided them all in His own manner and excited them on the way of His love; now the creatures are dominated by Him, having no way to oppose Him.

Of course, this is not in opposition with man’s free will. Free will is in relation with man’s actions.

Man’s free will can not change the course of actions. Allah has decided for most creatures to go their own way and for some others to have free will of

their own. Neither one of these, however, has the power to interfere with His determination.

Anyway, all creatures are headed towards Him with love, some with evolutionary guidance, some with instinct guidance, and some with the guidance of wisdom, nature, conscience and prophethood. All these are just a reflection of His Determination, Decision, Love and Affection towards the creatures.

وَجَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ قُوتاً مَقْسُوماً مِنْ رِزْقِهِ، لَا يَنْقُصُ مِنْ زَادِهِ نَاقِصٌ، وَلَا يَزِيدُ مِنْ نَقْصٍ مِنْهُمْ زَائِدٌ.

“In the distribution of sustenance, Allah out of His Great Generosity assigns each creature a definite portion. The amount of this sustenance is dependant upon His wisdom and Expedience, and nobody could change this plan”.

Concerning the sustenance of animals, there is no room for discussion since they are not bound by religious bonds. But in the case of man who is responsible towards Allah and has to earn his living in right ways, we have a lot to say.

On the basis of the Quranic verses. The acceptance of the injustice of the tyrants and aggressors is forbidden. Any body who accepts injustice is a criminal as well.

The Almighty God has bestowed upon al human beings different rights: the right to eat, the right to have a shelter, the right to wear dresses. It is not fair for a few to benefit from all privileges at the expense of the deprivation of the majority of population. It is upto people to rise against the aggressors in the east and in the west of the world and have control over them so that sustenance could be distributed equally among every body.

If by observing the status of the aggressors and tyrants of the world and comparing it with the position of the deprived and the oppressed, a man says this is the wish of God or this is what God has decided, he is definitely wrong and is contradicting the Quran, wisdom, logic and the sound reasoning. He has, as well, leveled an accusation against God and has delivered a satanic judgment.

Changing the amount of sustenance is one thing and the government of the aggressors and their free exploitation of the assets at the expense of the deprived is quite another issue.

The government of the tyrants and their extravagance in material issues is a pain which could only be cured by the rise of the deprived people of the world.

These greedy dogs and wolves should be frightened away from the God-given assets so that the deprived could attain what they deserve.

The amount of sustenance is assigned to each servant through God's benevolence and he has to earn it in the right ways. An individual should not get involved in the multiplication of wealth, as it is forbidden by the Holy Quran. Little amount of sustenance does not imply one's deprivation; such a person does not have to ask people for help. This kind of sustenance is in fact an examination for the individual to pass.

Any body who is given ample sustenance should spend his extra income for the needs of the society and should not be carried away by his income. One who does not enjoy ample sustenance should be content with what he has and should not get himself involved in sins. This scarcity is not for ever. It will last for a certain amount of time: it is the time of trial and examination set out by God. The Holy Quran says wealth, ornaments, government are not in the hand of one individual; they constantly change hands.

Thus the large amounts of wealth which is in the hands of the oppressors are gained through tyranny and injustice and is not given by God. This is because God will not approve such an accumulation of wealth. At Doomsday these tyrants are accountable and are penalized by chastisement. The deprivation of nations who are living in poverty beside mines of gold and valuable metals or oil is not approved by God, either, This is the product of the government of tyrants and has nothing to do with God.

The verses of the Holy Quran which deal with the sustenance, the right and wrong incomes, the amount of sustenance are divided into five classes:

1. There are those verses which absolutely relate sustenance to God. These verses declare that what is rightfully assigned to people is correct and good and is away from evil. This is because Allah is the source of benevolence, blessings, favor and glory. His might is infinite and He wishes every servant good. The health and welfare of man depends on his obedience towards God's commands. Since the major factor for prayer is the legal sustenance, God will assign people rightful means of subsistence:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.

“Those who believe in the unseen and keep up prayer and spend out of what we have given them. 2:3”

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.

“Those who keep up prayer and spend benevolently out of what we have given them. 8:3”

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِينَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.

“To those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend benevolently out of what we have given them. 22:35”

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.

“These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what we have given them. 28:54”

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.

“Their sides draw away from their beds, they call upon their Lord in fear and in hope and they spend benevolently out of what we have given them. 32:16”

In these verses reference is made to men of God and the lover-Gnostics who are in connection with the world of unknown and who establish prayers, whose heart are filled with God’s fear and awe as they remember Him, who are patient for their religion with oceans of hardships, who answer bad and evil with good and generosity, and who worship God at the dawn. As we see at the end of each one of the five verses we will read: “They spend benevolently out of what we have given them”.

The essence of sustenance rests on God’s knowledge and benevolence. Whatever stems from His names and Attributes is correct, genuine, and flawless. This meaning is derived from the sentence:

وَمِمَّا رَزَقْنَاهُمْ ...

With regards to the above verses, nobody will ever dare to claim that there is any kind of sustenance except the clean one. This would be an utter accusation to the existence of Almighty God. God is free from any defect

and flaw, and He has the features of perfection, wholesome, justice, righteousness, benevolence and magnanimity.

2. There are, as well, those verses which explicitly deem as good and clean those sustences which are allocated by God, and have exempted the Manager of the world from allocating any unlawful sustenance. They have considered unlawfully-gained bread as a satanic act:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ.

“O Men! Eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the shaitan; surely he is your open enemy. 2:168”

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ.

“And eat of the lawful and good things that Allah has given you, and be careful of your duty to Allah, in whom you believe. 5:58”

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

“Eat, then, of the lawful and good things which you have acquired in war, and be careful of your duty to Allah; surely Allah is Forgiving, Merciful. 8:69”

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَةَ اللَّهِ إِنَّ كُنتُمْ إِيَّاهُ تَعْبُدُونَ.

“Therefore, eat of what Allah has given you, lawful and good (things), and give thanks for Allah’s favor if Him do you serve. 16:114”

In the above verses our attention is drawn to the lawful nature of our daily bread and we are warned against unlawful sustenance and we are ordered to be careful of our duties towards Allah. We are also told to thank God for the lawful sustenance we receive from Him.

From the sentences *مِمَّا رَزَقَكُمُ اللَّهُ وَمِمَّا غَنِمْتُمْ* (From what Allah has given you, and from what you have acquired in war) we could easily conclude that what Allah has given us is clean, lawful and good. It is not He who has opened up the unlawful way of gaining daily bread; rather, it is people who break the border of piety and follow the footsteps of Shaitan and the Aggression and sell their bright and prosperous tomorrow, when they could sit with Prophets, to the filthy things which they can get here in this world.

3. There are also those verses of the Holy Quran which exclusively relate the abundance or lack of it in sustenance to the expediency of life and warn us not to be quite satisfied or happy with this abundance and not to be

depressed for the lack of it, either. These two states of affairs are transient and temporary, however.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ.
 “Allah amplifies and straitens the means of subsistence for whom He pleases; and they rejoice in this world’s life, and this world’s life is nothing compared with the hereafter, but a temporary enjoyment. 13:26”

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا.
 “Surely your Lord makes plentiful the means of subsistence for whom He pleases and He straitens them; surely He is ever Aware of, Seeing, His servants. 17:30”

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.
 “Allah makes abundant the means of subsistence for whom He pleases of His servants, and straitens them for whom He pleases, surely Allah’s cognizant of all things. 29:62”

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ.
 “Do they not see that Allah makes ample provision for whom He pleases, or straitens? Most surely there are signs in this for a people who believe. 30:37”

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ.
 “Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens them for whom He pleases, and whatever thing you spend, He exceeds it in reward, and He is the best of sustainers. 34:39”

Thus, the amplification of the means of subsistence or lack of it are two kinds of exams put on the believers. This exam will find out those who have ample should spend for others and those who are in strait should keep their faith and honesty and be patient.

Once again we will observe that the range of means of subsistence which is righteous is within the framework of Divine laws and commandments. It is delimited by Him, and those who enjoy such means amply should help other Moslems. This is because the accumulation of wealth, even lawfully gained,

is forbidden and is used to destroy one's prosperity. On the other hand, the strain in the means of subsistence of the form which befalls the believer due to a catastrophe, depends on Allah. But if this state of the affairs happens due to one's living extravagantly or delving into sins, it is not related to God.

One who is able to discern the truth does not consider the range of subsistence as important. What is significant for him is to carry out his tasks. When he has abundant wealth, he will spend it freely on the needy, and when he is in dire poverty, he will be patient.

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

“His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is cognizant of all things. 42:12”

The Holy Quran, in some verses, attributes the strain in the means of subsistence to the purifying factors to keep the believer away from sins. It considers this state of affairs as man's savior and the connector of man to God.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ.

“And if Allah should amplify the provision for His servants, they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is aware of, seeing, His servants. 42:27”

Thus, the ample amount of provision does not indicate God's favor, or love towards anybody; neither does its absence show God's lack of interest in anybody.

For those who lack human traits such as Abulahab, Qarun, Busofyan, wealth is a permanent and eternal curse. On the other hand for those whose traits are like those of Salman, Buzar, Meqdad, Meitham, Komeyl, and Balal, wealth is a means to mobilize others on the path of prosperity and to practice patience for God and to attain eternal prosperity.

Concerning those who employ their wealth for vicious lusts and corruption and for the transient wishes and whims, the Holy Quran says:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

“And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah’s is the heritage of the heavens and the earth; and Allah is aware of what you do. 3:180”

Regarding those who spend their wealth for God, who satisfy the needs of the oppressed and help them out, the Holy Quran says:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى.

“Then as for him who gives away and guards against evil, and accepts the best, we will facilitate for him the easy end. 92:5-7”

If we Islamically treat the mines, seas and forests, which belong to all, and all are equal in exploiting them, and the wealth which we gain legally due to our personal endeavors, the prosperity of the society will be safeguarded. But if we treat these sources of wealth foolishly, the community will suffer greatly and a few will carry on injustice and will demolish all.

Now let us discuss on one sacred verse and on interesting narration:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا.

“And do not give away your property which Allah has made for you a means of support to those of the weak of understanding. 4:5”

إِنَّ مِنْ بَقَاءِ الْإِسْلَامِ وَبَقَاءِ الْمُسْلِمِينَ أَنْ تَصِيرَ الْأَمْوَالُ عِنْدَ مَنْ يَعْرِفُ فِيهَا الْحَقَّ وَيَصْنَعُ فِيهَا الْمَعْرُوفَ وَإِنَّ مِنْ فَنَاءِ الْإِسْلَامِ وَفَنَاءِ الْمُسْلِمِينَ أَنْ تَصِيرَ الْأَمْوَالُ عِنْدَ مَنْ لَا يَعْرِفُ فِيهَا الْحَقَّ وَلَا يَصْنَعُ فِيهَا الْمَعْرُوفَ.

One of the factors for the survival of Islamic culture and that of the Moslems is to entrust the financial affairs to somebody to recognize the Moslem’s rights and to invest the finance in good affairs. On the other hand, one of factors for the fall of the Moslems is for them to let their financial issues be guided by the ignorant.¹

In one of his invocations, Imam Sajjad (s) says to God:

نَعُوذُ بِكَ مِنْ تَنَاوُلِ الْإِسْرَافِ، وَمِنْ فَقْدَانِ الْكَفَافِ وَمِنْ مَعِيشَةٍ فِي شِدَّةٍ.

¹ Mostadrakol Vasae'l, Vol 2, Section 5, Hadith No 9.

“O God, at the time of abundance, I ask you to protect me from falling in the terrible well of extravagance, and when I lack the means of subsistence, I ask you to help me.”¹

Concerning wealth, or in the words of the Holy Quran and narrations “the lawful means of subsistence”, there are precious narrations in the Islamic sources:

قال رَسُولُ اللَّهِ ﷺ: الكَاسِبُ حَبِيبُ اللَّهِ

The Prophet (s) has said: One who is busy in a lawful business is God's friend.

قَالَ الصِّادِقُ عليه السلام: قَالَ اللَّهُ تَعَالَى: الْخَلْقُ كُلُّهُمْ عِيَالِي، فَاحْبُبْهُمْ إِلَى الطِّفْهِمْ بَيْنَهُمْ وَاسْعَاهُمْ فِي حَوَائِجِهِمْ.

Ibn Senan, the well-known narrator, says: Imam Sadiq (s) reports God having said: All people are my family members: the most beloved ones for Me are those who show affection towards people and make endeavors to resolve their problems.²

قَالَ رَسُولُ اللَّهِ ﷺ: نِعَمَ الْمَالِ الصَّالِحُ لِلْعَبْدِ الصَّالِحِ.

The Prophet (s) has said: How nice it is for a worthy believer to possess lawful wealth.³

In other words, a worthy man recognizes the lawful subsistence and then spends it in donations.

A man came to see Imam Sadiq (s), saying: pray God to increase my means of subsistence. Imam Sadiq (s) replied: I will not do so; go and find daily-bread in the way God has prescribed:⁴

لَيْسَ مِنَّا مَنْ تَرَكَ آخِرَتَهُ لِدُنْيَاهُ، أَوْ تَرَكَ دُنْيَاهُ لِآخِرَتِهِ.

One who sells his hereafter to this world or sells his world to his hereafter is not one of us.⁵

¹ The eighth invocation of Sahifeh.

² Westae's, Vol 6, section 27, P 583.

³ Ehyao'l olum, Vol 2, P162.

⁴ Foru' of kafi, Vol 5, P 78.

⁵ Most Islamic sources, such as waif, Mohjotol beiza, vesa'el shia'.

In explaining the following excellent narration:

نِعْمَ الْعَوْنُ عَلَى الْآخِرَةِ الدُّنْيَا.

“How excellent is this world to win the other.”¹

Jalaleddin says: One whose major objective is this world alone has lost his life in vain, because the circle of our wants and desires is endless and only spiritual desires could lead us on the right path.

One who employs this world to get the other is in the best condition.

It is useless to use all tricks in order to gain this world. It is better to use these tricks to stop worshipping this world.

It is more advisable for a prisoner who wants to escape the prison to cut an underway canal rather than try to close down the prison.

By world-worshipping I mean to forget God; I do not mean having wealth or a position. If an individual has a clear account of money and knows how to spend it wisely, he is a God-believer and in fact is carrying out worshipping.

If our possession of the worldly wealth is in accordance with the rules of the religious laws, then our action is harmonious with what the Prophet (s) has said: “How good it is for a true believer to have lawful wealth.”

If you let the love for money penetrate the depth of your heart, it is as though water had filled the inside of a ship. This concentrated water would make the ship sink. But if the love for money does not rest deep in our hearts, then it will be like the water outside and beneath the ship which will make it move smoothly.

This was the reason for Solomon (s) considering himself as poor and wretched in spite of this great wealth and possessions.

If an empty jug is sealed thoroughly, it will stay on the water surface. In the same way inside a true believer is empty of wishes, so he is above all in life; his jug of spirit is filled with Divine thoughts and reflections; however, he will consider himself as poor.

أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ.

“You are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One. 35:15”

¹ Op cit.

There are precious narrations concerning the wealth and the lawful income:

▶ قَالَ رَسُولُ اللَّهِ : طَلَبُ الْحَلَالِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ.

The Prophet (s) has said: It is compulsory for every man-Moslem and woman-Moslem to go after a lawful income.¹

▶ وَعَنْهُ : الْعِبَادَةُ سَبْعُونَ جُزْءًا، أَفْضَلُهَا طَلَبُ الْحَلَالِ.

The Prophet (s) has said: There are seventy portions to worship; the best part is to go after the lawful income.²

▶ وَقَالَ : مَنْ أَكَلَ مِنْ كَدِّ يَدِهِ نَظَرَ اللَّهُ إِلَيْهِ بِالرَّحْمَةِ ثُمَّ لَا يُعَذِّبُهُ أَبَدًا.

The Prophet (s) has said, as well, “One who eats out of his trials will enjoy God’s benevolence and will never be punished by God.”³

▶ وَقَالَ : مَنْ أَكَلَ مِنْ كَدِّ يَدِهِ حَلَالًا فَتُحِلَّ لَهُ أَبْوَابُ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ.

The Prophet (s) has also stated: All the doors of the paradise will open up to anybody who will eat out of his trial: he may enter his position from any gate he wishes.⁴

▶ وَعَنْهُ : مَنْ اكْتَسَبَ مَالًا مِنْ غَيْرِ جَلَّهِ كَانَ زَادُهُ إِلَى النَّارِ.

The Prophet (s) has said: Anybody who earns money through unlawful means has prepared for himself the fire of the Hell.⁵

▶ قَالَ النَّبِيُّ : مَنْ أَكَلَ الْحَلَالَ قَامَ عَلَى رَأْسِهِ مَلَكٌ يَسْتَغْفِرُ لَهُ حَتَّى يَفْرَغَ مِنْ أَكْلِهِ.

The Prophet (s) has said: there is an angel for anybody who eats lawfully and asks God to forgive him.⁶

▶ وَقَالَ : الْكَادُ عَلَى عِيَالِهِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

¹ Beharol Anwar, Vol 103, First section.

² Beharol Anwar, Vol 103, First section.

³ Op Cit.

⁴ Beharol Anwar, Vol 103, First section.

⁵ Op Cit.

⁶ Op Cit

The Prophet (s) has stated: One who tries hard to earn lawfully for his family members is like a warrior, fighting for God.⁷

وَعَنْهُ ► : مَنْ أَكَلَ الْحَلَالَ أَرْبَعِينَ يَوْماً نَوَّرَ اللَّهُ قَلْبَهُ.

The Prophet (s) has also said: God will lighten anybody's heart who eats legally earned daily-bread for forty days.²

From the sacred verses of the Holy Quran, narrations and Islamic news it could be understood that gaining one's daily bread lawfully is a kind of worship. And any worship under this worship is accepted by God. Any worship or donation which is rooted in illegal and unlawful means is of no value or merit.

From the discussions we have had so far we could conclude that earning one's income and spending it for God is a heavy duty for him.

4) There are also some Quranic verses which consider the means of subsistence as God's way to test people. It is upto man to enter this exam and show his talents. If he is wealthy, through spending benevolently he may gain high positions in front of God and people. If he does not have abundance, he may engage in patience in the face of hardships and depressions.

Concerning the fact that wealth in this world is only to test the believers, the content of the verses 17 to 33 from Surah Qalam (The Pen) is very enlightening: The story goes like this:

A man from Yemen, in the territory called Sana', who was true believer and always carried out God's commands, started cultivating a piece of barren land. After going through a lot of unsurmountable obstacles, he prepared a garden full of fruit trees. A good smell was around the garden; the garden was surrounded with tall trees. Sweet water filled the springs flowing in the garden.

The religious man used to walk around the garden, being amazed by this God-given asset. After his walk, he used to go to a corner and spend some time worshipping God.

In his supplications and invocations, he used to implore God to protect him against the temptations which wealth causes man to go astray.

⁷ Op Cit.

² Op Cit.

He used to ask God to let him use that wealth modestly and spend the rest on the poor.

And he carried out this planning as he had wanted to. At the harvest time he used to allocate some of the income to his family and the rest to the poor. Whenever he sold some of the produce he then opened the door of the garden to the poor, asking them to take away the fruits proportional to their needs.

The man's children, however, who were not as religious as he was and who were filled with material considerations and who had not taken lessons of generosity from their father, objected to their father's behavior, telling him: "the way you are treating the garden, you are doing us injustice and you are making hurdles on the way of our daily-bread. If you continue this way, you will make us poor and miserable."

The believing man told his children: I think you are mistaken. What is the use of accumulated wealth and how is it going to solve your problem? Let us suppose I had amassed lots of wealth since my youth in the form of bags of gold and silver and at the time of my death I had put it for your use. Then I would have to answer on the Doomsday where I had got that wealth.

My children! This garden is not mine, nor is it yours. It belongs to the Creator. We are obedient servants to Him. He has wanted us to use the amount we need and let the rest go to the needy ones. It is not fair to let a minority possess all the requirements of life and let the majority suffer among whom there are worthy believers who are honorable but who do not have enough to live on.

To thank God for his affluence, we have to feed the needy and to serve them well. I do not want to go any other way than this. My only love is God and I will not carry out any plan against Him. I endure in carrying out His objectives and I am happy that He has bestowed upon me all these assets.

My children: we are holding in trust what He has given us. We should not waste it. The needy, the sick, the wretched, the miserable, the orphans, even the animals all have to share in this wealth. Only in that case will God be content with us.

Only after these creatures were content with what they were after would we have the right to use our wealth. This has been my way of life since my youth and nothing may disturb my plan now.

And try to understand that in this way your wealth will multiply and is protected against disasters and will bring about God's blessings and is an interlude to future prosperity.

My children! Just give me time. You see that my hair has grown gray, my strength has deteriorated, my body has got a curve, I am suffering from different diseases, and I am going to die pretty soon. After my death you will be heirs to this possession. There are two ways open to you then: either you will follow my approach or you will choose the vicious way. If you give away to the poor freely, God will give you subsequent rewards. And if you go astray, God's chastisement will be yours.

Some time later, the benevolent man passed away.

Time passed swiftly. The garden was ready to be harvested: the fruits were ripe and ready to be picked up. The poor were very delighted because they wished to get some of the harvest to solve their problems.

The benevolent man's children started counseling. One of them said: there will not be any share for the poor from now on. We will sell the produce and become affluent. The other brother, who was like his father in manners, showed his dissatisfaction, saying: I will not agree with you. You think it is to your benefit not to give away the poor's shares. You will, as a result, lose every thing you have. Let us follow our father's way; then God's blessings will be yours.

The answer he received was: Do not talk on something which does not belong to you. Your sermon is of no worth to us, anyway.

The brother who was a true believer told them: Let us now pray to God since your prayer will stop you to engage in evils. But they did not pay attention to him.

They decided to enter the garden early the next morning and sell the produce, depriving the poor of their shares.

They ate dinner and went to bed. During their sleep a cloud full of thunder and lightning, sent by Almighty God, destroyed any fruit they had.

Early in the morning they entered their garden. Nothing was left of it. They were perplexed, saying: yesterday we had everything, now, we have none; perhaps we have entered a garden which is not ours. But the believing brother replied: No; this is your own garden.

You wretched guys! You became deprived prior to making the poor deprived. At the end of this story God says:

كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ.

“Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know! 68:33”

His Holiness lets his servants enjoy His full affection in order to grow; now if these servants appreciate His generosity, they will receive their rewards. However, if they became aggressors, they would severely be punished in one way or another.

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ.

“And know that your property and your children are a temptation, and that Allah is He with whom there is a mighty reward. 8:28”

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ فَيَا أَيُّهَا اللَّهُ يَا اسْتَطَعْتُمْ وَاسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شَحْخَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

“Your possessions and your children are only a trial, and Allah it is with whom is a great reward. Therefore be careful of your duty to Allah as much as you can, and hear and obey and spend, it is better for your souls; and whoever is saved from the greediness of his soul, these it is that are the successful. 64:15-16”

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ.

“And we will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits and give good news to the patient. Who, when a misfortune befalls them, say: surely we are Allah’s and to Him we will return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course. 64:15-16”

5) There are some other verses in the Holy Quran which consider wealth, ornaments and treasures as worthless and fatal compared to the spiritual matters and God’s satisfaction which are eternal and everlasting. These sacred verses recommend that we should not be fond of transient goods and not be carried away and tempted by worldly affairs. They recommend that

we change what we have here into good deeds and make our future with these worldly substances. This way of treating the world has been the way the Prophets (s) have always taken.

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى...

“Say: the provision of this world is short, and hereafter is better for him who guards against evil...4:77”

Those who guard against evil treat the provision of this world wisely. They use their time, energy, fame, honor, and knowledge to build up their hereafter. They would never sell truth to the untruth; neither will they sell their future prosperity to vices.

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسْبًا فَهُوَ لَا يَأْتِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ.

“Is he to whom we have promised a goodly promise which he shall meet with like him whom we have provided with the provisions of this world’s life, then on the day of resurrection he shall be of those who are brought up? 28:61”

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ.

“O my people! This life of the world is only a passing enjoyment, and surely the hereafter is the abode to settle. 40:39”

إِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ.

“(And embellishment of gold); and all this is naught but provision of this world’s, and the hereafter is with your Lord only for those who guard against evil. 43:35”

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَبِئْسَ الْمِهَادُ.

“A brief enjoyment! Then their abode is hell, and evil is the resting-place. 3:197”

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا.

“Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation. 18:46”

It is narrated from the Prophet (s):

ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم إصبعة في اليم، فليَنْظُرْ بِمَ يَرْجِعُ.

The Present world, compared with the hereafter, is like you enter one finger into the seawater: how much water can you absorb in this way?

It is also narrated from the Great Prophet (s):

مَا الدُّنْيَا فِي مَا مَضَى مِنْهَا إِلَّا كَمِثْلِ ثَوْبٍ شَقَّ بِاثْنَيْنِ وَبَقِيَ خَيْطُهُ، إِلَّا فَكَانَ ذَلِكَ الْخَيْطُ قَدْ انْقَطَعَ.

Compared with the past, the present is like a garment torn in two portions. Nothing is left except the thread which is also torn up.

The one who becomes proud of having this little world's provision and this fatal and transient item is, in fact, deprived of all truth and of God's blessings; as a result, he will indulge in all sorts of wishes and lusts and will sacrifice everything for his temporary wishes and whims. He will suffer severely, however.

From the above discussions, we will conclude the following:

- 1) Those verses which deal with the ample or meager means of subsistence will never impede our economic activities. According to the Holy Quran everybody has to carry out a business. It is forbidden to waste one's time idly and be a parasite over others. However, it is a divine action to take care of one's wealth in accordance with God's rules.
- 2) If affluence or poverty is the result of exploitation, the oppressed ones should rise against the aggressors in order to attain their human and divine rights.
- 3) The affluence which is the result of committing sins and involvement in crimes is not related to God's planning whatsoever.
- 4) The amount of means of subsistence is God's way to test and try the servants in order for them to grow. That is to say, it is the result of God's justice and wisdom towards man.
- 5) Through abundance, some of the believers will attain the paradise due to their helping the poor and spreading their wealth as alms and donations. It this way, they will insure their future. Through lack of abundance and little amount of means of subsistence, a second group of believers will enter the paradise due to their patience and because of their avoidance of getting involved in sins. This very struggle against evils is the best kind of reserves

for their future. That is to say, the very lack of wealth is a stoppage against indulging in sins. It is also a factor for cleanliness.

The vigilant and seeing men are living only for the truth; they die for the truth; they do not ask for anything except the truth; they know nothing but the truth. Their business, eating habits, dwelling places, manners, wealth, positions are for the sake of the truth.

This world is for them just a ladder for the hereafter; their assets are for the needy ones and for the helping of the public in general.

ثُمَّ ضَرَبَ لَهُ فِي الْحَيَاةِ أَجْلاً مَوْقُوتاً، وَنَصَبَ لَهُ أَمِداً مَحْدُوداً، يَتَخَطَّأُ إِلَيْهِ بِأَيَّامِ عُمْرِهِ، وَيَزْهَقُهُ بِأَعْوَامِ دَهْرِهِ، حَتَّى إِذَا بَلَغَ أَقْصَى أَثَرِهِ، وَاسْتَوْعَبَ حِسَابَ عُمْرِهِ، قَبَضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابِهِ، أَوْ مَحْذُورِ عِقَابِهِ، لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا، وَيَجْزِيَ الَّذِينَ أَحْسَنُوا الْحُسْنَى، عَدِلاً مِنْهُ تَقَدَّسَتْ أَسْمَاؤُهُ وَتَظَاهَرَتْ آلَاؤُهُ، لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ.

“Then Allah arranged the life span for every person in this world, determining a definite end for every creature. Every one comes one step near to his end each day and night till he passes away. He takes advantage of his days and nights. Then God summons him to give him rewards for the goodly works he performed on the earth or to give him chastisement for the evils he performed. This is the way of Allah’s justice. He is clean and fault-free. His sacred Names and Attributes are ever-lasting. His material and spiritual assets are continual. He is never responsible towards His servants; rather, it is the believers who are responsible in front of Allah”

The above subtle and elegant phrases and expressions indicate two significant facts:

- 1) There is a limited life-span for every creature;
- 2) Every body will go on trial upon his entry into the other world.

THE PRECIOUS JEWEL OF TIME

Every nation has an axiom or a proverb dealing with the precious value of time. The most famous of them is the expression: Time is gold.

But the magnificent Islamic culture has never evaluated time with the material things, however precious these things may be. This is because in the scale of justice and wisdom there is nothing equal to man's precious life.

Life-time in Islam is measured with the scale of faith, good deeds and good mannerism. One who has spent his days and nights to gain faith and knowledge and good mannerism has not wasted his time. He will definitely attain the paradise at the end.

To spend time in absurd activities, in satanic merry-making or in aggression, or in accumulating wealth is to waste it. And this will bring one to the fire of the hell.

Those who, at the Doomsday, suffer anxiety, torture and wretched-ness, are the ones who had wasted their time in this world. They had spent in vain the time which was given to them by Allah, the Almighty, to improve themselves.

On that day, these people awaken and find out that they should not have wasted their time. Then from among the hell fire they will resort to God: O God! Please send us back to the earth and allocate to us the same amount of life-span for the second time so that we would be doing good deeds. We would like to be like the well-wishers. But they are told: We gave you life to serve people; We even sent you prophets to teach you; but you did not benefit from Our assets.

This kind of question and answer, according to the Holy Quran, takes place between God and the hell-dwellers for five times. At the fifth and the last time, the tongues of the hell-dwellers become inactive and they become silent for ever.

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ.

“They said: O God! You took away our lives twice and gave them back to us twice. Then we confessed to our mistakes, errors and lack of attention. Is there any way for us to get rid of this hell! (In response, they are told) this is the punishment for your aggression against Allah. You were the ones who

appointed an associate for Allah. Now you have to see the consequences (And the God's verdict for you is for you to remain perpetually in the fire). 40:11-12"

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ... فَيَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ.

"(O our Prophet) Could you but see when the guilty shall hang down their heads before their Lord: Our Lord! We have seen and we have heard, therefore send us back, we will do good; surely now we are certain. 32:12-14"

"So taste, because you neglected the meeting of this day of yours; surely we forsake you; and taste the abiding chastisement for what you did."

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ.

"And they shall cry therein for succour: O our Lord! Take us out, we will do good deeds other than those which we used to do. Did We not persevere you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore taste; because for the unjust, there is no helper. 35:37"

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِجْنَا إِلَىٰ أَجَلٍ قَرِيبٍ لَّحُبِّ دَعْوَتِكَ وَتَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُم مِّن زَوَالٍ.

"And warn people of the day when the chastisement shall come to them, then those who were unjust will say: O our Lord! Respite us to a near term, so we shall respond to thy call and follow the apostles. What! Did you not swear before that there will be no passing away for you! 14:44"

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّا عِبدُكَ فَإِنَّا ظَالِمُونَ قَالُوا اخْسِئُوا فِيهَا وَلَا تُكَلِّمُونِ.

"They shall say: O our Lord! Our adversity overcame us and we were an erring people. O our Lord! Take us out of it; then if we return to evil surely we shall be unjust. He shall say: Go away into it and speak not to Me. 23:106-108"

The fact that they are prohibited to talk to Allah is a severe punishment indeed.

In contrast to these people, there are those who took their time in getting trained in the school of the Prophet and got good manners and engaged in goodly deeds: in other words, they worshipped Allah while on the earth.

These are people whose actions are for nobody except for God, who have no love except for Allah, who have no teachers except the Prophets and the Infallible (s).

The Prophets, Imams, Gnostics, lovers and advisers have all asked human beings to recognize the true value of time and to spend every moment of their lives in praying God and serving people and to avoid wasting their time in satisfying their desires.

The Islamic knowledge and the precious narrations all have guided man to spend their time in useful affairs.

قَالَ النَّبِيُّ ﷺ : إِنِّي الْمَحَارِمُ تُكْمِنُ أَعْبَدَ النَّيَاسِ، وَأَرْضَ بِمَا قَسَمَ اللَّهُ لِيكَ تُكْمِنُ أَعْنَى النَّيَاسِ، وَأَحْسِنَ إِلَى جَارِكَ تُكْمِنُ مُؤْمِنًا، وَأَحْبَبَ لِلنَّيَاسِ مَا تُحِبُّ لِنَفْسِكَ تُكْمِنُ مُؤَقِنًا، وَلَا تُكْثِرُ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقُلُوبَ.

The Prophet (s) has stated: In order to be the most pious among people, do not spend your time in performing sins; In order for you to be affluent be content with what God has given you through lawful business; in order to be considered a believer, do good deeds for your neighbors; in order to be a man of conviction, let others have what you wish to have; and avoid too much laughter since it will kill your heart.¹

وَقَالَ: مَنْ خَزَنَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ، وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ، وَمَنْ اعْتَبَدَ إِلَى اللَّهِ عَزَّوَجَلَّ قَبْلَ عُذْرِهِ وَجَاوَزَ عَنْهُ.

The Prophet (s) has stated as well; Allah will not disclose the defects of anybody who keeps his tongue from backbiting people and calling them names and hurting them through his ridiculing others. One who controls his anger will be safe against God's chastisement. And one who repents to God for what he has done wrong in the past by compensating through his good

¹ The collection of worram, P5.

deeds and good manners and by getting involved in what Allah likes, shall be forgiven by Allah.¹

Salman Farsi once went to visit Abudarda. He found Abudarda's wife in shabby dress. She was very depressed. He asked her for the reason. She answered: Your brother Abudarda is not fond of the world anymore. He is always engaged in prayers. Salman waited till Abudarda arrived. He welcomed Salman and brought him some food. Salman then said: Abudarda help yourself. Have some food. But he answered: I am fasting. Then Salman said: for God's sake, have some food. Abudarda replied: If you do not eat, I won't eat either. Finally, they ate. At night time when Abudarda was headed for prayer, Salman stopped him, telling him: you have got to do something for God; but you are also responsible towards your family. Sometimes go on fasting, but sometimes avoid fasting. Do your prayers on time. Do not reduce your time of sleeping. Give people what they deserve. Spend your time as it is specified by Allah, Prophets (s) and divine books, or else you are to be deprived of many God's blessings.

Abudarda went to meet the Prophet (s) and let him know what had occurred between him and Salman. The Prophet (s) confirmed what Salman had told Abudarda.²

قَالَ رَسُولُ اللَّهِ ﷺ : قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَكَانَ رِزْقُهُ كِفَافاً وَصَبَرَ عَلَى ذَلِكَ.

The Prophet (s) has said: One who is obedient to Allah in all aspects of his life and does not spend his time to obtain his means of subsistence unlawfully, will be successful and salvaged.

Regarding this issue, Bahaoddin Balkhi, known as Bahawalad has offered some pieces of advice and some valuable articles. We will refer here to some portions of them:

"I said: O man! In every bit of your lust there lies a demon; and demons gather around you because of that lust. Your inner side houses demons of all sorts. You were told to close two doors in order for the demons not to enter your body: those two doors are your throat and your lust. If you try to close these doors but you still see some temptations, it is because these doors are not thoroughly sealed off yet.

¹ The collection of worram, P4.

² The collection of worram, P2.

You were told to empty your bottle, i.e. your stomach from bread and fill it up with light. But you filled it up with whims and desires. You were then deprived of bread in order for you to take your lesson: *العاقِلُ تَكْفِيهِهِ الْإِشَارَةُ*.

We have addressed the wise, not the un-wise. Equip your ears with the ear-rings of intelligence. Purify yourself; be ready to serve others. Try to appreciate the differences between right and wrong and be pious, because they say: *الأولياءُ عرائسُ الله* ¹

The great Prophet(s) has said:

قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَكَانَ رِزْقُهُ كِفَافًا وَصَبَرَ عَلَى ذَلِكَ.

One who spends his time doing the right things and spares spending his time in wrong affairs and does not touch anything which is against God's will, has undoubtedly obtained the treasures in heaven.

O dear ones! The wrong affairs of this world are not worth even a little bit of your precious time.

Imam Sajjad (s), in an excellent narration, guides people how to spend their precious time:

إِنَّ أَحَبَّكُمْ عِنْدَ اللَّهِ عَزَّوَجَلَّ أَحْسَنُكُمْ عَمَلًا، وَإِنَّ أَكْثَرَكُمْ عِنْدَ اللَّهِ عَمَلًا أَكْثَرُكُمْ عِنْدَ اللَّهِ رَغْبَةً، وَإِنَّ أَبْجَاهَكُمْ مِنْ عَذَابِ اللَّهِ أَشَدُّكُمْ خَشْيَةً لِلَّهِ، وَإِنَّ أَقْرَبَكُمْ مِنَ اللَّهِ أَوْسَعَكُمْ خُلُقًا، وَإِنَّ أَرْضَاكُمْ عِنْدَ اللَّهِ أَسْبَغَكُمْ عَلَى عِيَالِهِ، وَإِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ.

“The dearest ones of you in front of the Glorious Allah is the most beneficent among you. The greatest one among you in action is the one who has the greatest heed towards Allah. The safest of you from Allah's chastisement is the one among you who fears Allah the most. The closest one of you to God is the one whose good manners every person can enjoy. God is satisfied most with anybody who provides his wife and with all their needs. And the dearest one of you for God is the one who contains himself from wrong-doings.”²

In order to comprehend the truth behind Imam Sajjad's statement, we have to spend our precious time getting the required knowledge. Without this process, it would be impossible to arrive at those truths.

¹ Ma'aref of Beha' valid, Vol 1, P 95.

² Belaqaatol Imam Ali Ibn Al-Hossein, P 194.

The Honorable Prophet (s) of Islam says: If men and women of my Ommat are careful in spending their time wisely, they will gain the paradise:

مَنْ سَلِمَ مِنْ رِجَالِ أُمَّتِي مِنْ أَرْبَعِ خِصَالٍ فَلَهُ الْجَنَّةُ: مَنْ الدُّخُولُ فِي الدُّنْيَا، وَاتِّبَاعُ الْهَوَى، وَشَهْوَةُ الْبَطْنِ، وَشَهْوَةُ الْفَرْجِ، وَمَنْ سَلِمَ مِنْ نِسَاءِ أُمَّتِي مِنْ أَرْبَعِ خِصَالٍ فَلَهَا الْجَنَّةُ: إِذَا حَفِظَتْ مَا بَيْنَ رِجْلَيْهَا، وَأَطَاعَتْ زَوْجَهَا، وَصَلَّتْ خَمْسَهَا، وَصَامَتْ شَهْرَهَا.

“Any one of the men of my ommat who defends himself against four traits and who will not spend his time on these four will be a paradise dweller: The four traits are: indulging in the world of wrong-doing; indulging in the whims and desires; filling the stomach with unlawfully-gained food (haram) and spending time in sexual affairs.”¹

“And those women of my Ommat who pay attention to four facts shall be paradise dwellers, as well: keeping their chastity, obeying their husbands, praying God five times a day and fasting in the month of Ramathan.”

And all these are the result of having faith in Allah and paying heed to the Resurrection Day and doing good deeds. We will see this issue brought up in the Holy Quran:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِّ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.

“As for those who believe and do good, surely they are the best of men. Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are will pleased with Him; that is for him who fears his Lord. 98:7-8”

Imam Muse Ibn Ja'afar (s), in a precious narration, shows us how to spend our life-time usefully:

اجْتَهِدُوا فِي أَنْ يَكُونَ زَمَانُكُمْ أَرْبَعَ سَاعَاتٍ: سَاعَةٌ لِمُنَاجَاةِ اللَّهِ، وَسَاعَةٌ لِأَمْرِ الْمَعَاشِ، وَسَاعَةٌ لِمَعَاشَرَةِ الْإِخْوَانِ وَالْثَّقَاتِ الَّذِينَ يُعَرِّفُونَكُمْ غُيُوبَكُمْ وَيُخْلِصُونَ لَكُمْ فِي الْبَاطِنِ، وَسَاعَةٌ تَحْلُونَ فِيهَا لِلذَّاتِكُمْ فِي غَيْرِ مُحَرَّمٍ.

Try to divide your 24 hours in the following manner:

1) Some portion for worshipping and supplication;

¹ Kalemato'l Rasul Al-A'azam, P 136.

- 2) Some part for earning life and managing family circle;
- 3) Some portion for meeting with your religion brothers, those who tell you what defects you have and are sincere to you;
- 4) and some portions for pleasures which are not unlawful.¹

Imam Baqir (s) says: Ali (s) prayed the night prayers in the kufe Mosque, then he called people three times, telling them:

بَحَّهَرُوا - رَحِمَكُمُ اللَّهُ - فَقَدْ نُودِيَ فِيكُمْ بِالرَّحِيلِ، فَمَا التَّعَرُّجُ عَلَى الدُّنْيَا بَعْدَ الْبَدَاءِ فِيهَا بِالرَّحِيلِ!
 بَحَّهَرُوا. رَحِمَكُمُ اللَّهُ. وَانْتَقِلُوا بِأَفْضَلِ مَا يَحْضُرُ تَكُمُ مِنَ الرِّزَادِ وَهُوَ التَّقْوَى، وَاعْلَمُوا أَنَّ طَرِيقَكُمْ إِلَى
 الْمَعَادِ، وَمَمَرُّكُمْ عَلَى الصِّرَاطِ وَالْهَوِيلِ الْأَعْظَمِ أَمَامَكُمْ؛ عَلَى طَرِيقِكُمْ عَقَبَةٌ كَيُودَدَةٌ، وَمَنَازِلُ مَهُولَةٌ
 مَخُوفَةٌ، لَا بُدَّ لَكُمْ مِنَ الْمَمَرِّ عَلَيْهَا وَالْوُقُوفِ بِهَا؛ فَإِنَّمَا بِرَحْمَةِ مِنَ اللَّهِ، فَتَجَادَّةٌ مِنْ هَوْنِهَا وَعَظِيمٌ خَطَرُهَا
 وَفُظَاعَةٌ مَنَظَرُهَا وَشِدَّةٌ مُخْتَبَرُهَا؛ وَإِنَّمَا بِهَلَكَةٍ لَيْسَ بَعْدَهَا انْجِبَارٌ.

“May God bless you all. Be ready for the journey to the other world. You are called to that ever-lasting abide; you are invited to join there. Then why are you procrastinating? You act as if you were not called upon to join the other world.

“May God bless you. Get prepared and take with you the best kind of provision, which is piety.

“Be aware that you have to enter the other world, and you have to pass the Sarat, A great fright is ahead of you; there is a rough journey ahead. There are awesome resting-places on your way. You have to cross them; they can not be discarded. The only Salvation you have is God’s blessings. These blessings can only be obtained through faith and good deeds. If you live neglectfully and meet some obstacles, there will not be any compensation.”

THE SECOND MARTYR AND HIS ATTENTION TOWARDS THE VALUE OF TIME:

The Second Martyr who is the interpreter of the excellent text of Loma’s, is one of the great jurisprudents of the world of Shiism. He is also a great scholar in the doctrines of Shiism.

In the precious treatise called Boqyatol-Morid, his student writes how significant time was for his master. He writes:

¹ Tohafol Oqul, P 433.

- 1) In order to manage home affairs, he used to carry fire-wood on a donkey every evening.
- 2) He used to perform his morning prayer in his home which was the mosque;
- 3) He used to storm when he sat at his table giving lectures. This showed he had amassed lots of knowledge when he was young.
- 4) He earned his life by his endeavors;
- 5) He served any guest he might have;
- 6) One of his peculiarities was his skill in writing at least thirty lines at one stroke;
- 7) He wrote two thousand books, two hundred volumes of which were in his own handwriting.
- 8) He had connections with the world of the invisible through his sleep and dreams. Sheikh Bahae's father writes: I went up to him; I found him deep in thoughts. I asked him why he was concerned. He replied: "I am the second Martyr because last night I dreamed that Seyyed Morteza had a party in which all scholars were gathered. When I entered he told me to sit next to the martyr sheikh. This shows I am going to be a martyr." He finally became a martyr.

SEYYED MAHDI QAZVINI AND HIS VIEW ON TIME:

The strange and spectacular traits of the great scholar seyed Mahdi Qazvine make us wonder at times. A man like him is a sample of genuine human traits. Mohaddes Qommi writes at the end of his *Montahiol Amal*:

These supernatural positions of this seyed were not unpredictable since he had learned knowledge and its application from seyed Baqir, who had got it from his uncle Bahrol Olum.

His great uncle brought seyed Mahdi up in such a way as he obtained great virtues.

Firstly, after his migration from Najaf Ashraf to Helleh, he started educating people. Thanks to his efforts more than one hundred thousand Arabs converted to twelve-Imam Shiites. He told me: when I arrived at Helleh I noticed that Shiites residing there had from the school of Shiism only the carriage of their dead to the city of Najaf. They did not observe even the simplest forms of the Islamic commands.

Because of his effective trainings, those people turned into performers of good deeds.

Secondly, his truly human characteristics included great patience, perseverance, piety, his supplications and prayers to God. Never did he ask his family members for anything, such as food, tea, coffee or a Hubble bubble.

He used to accept invitations but upon his presence at the host's house, he used to sit in a corner editing his books. He never took part in conversations unless he was asked a question.

At the month of Ramathan he used to perform his evening prayers with people at the mosque; then he performed the Nafeleh prayer and then he went home to break his fasting. Then, he would go back to the same mosque and performed his night prayer and then he used to return home. People then gathered together at the mosque. First a Quran reader read some verses. Another lecturer then used to read a sermon from Nahjolbalaqa. Then, a third man used to narrate some of the hardships of Imam Hossein (s). Then, one of the believers used to read special supplications for the month of Ramathan. They used to continue till very early in the morning which is called the dawn (or Sahar). They used to eat their food over there and then they scattered. Although he was old, he used to observe all the necessary prayers and supplications.

Thirdly, he has edited a great many number of books on jurisprudence, principles, Monotheism, Imamate and discourse, and the like. One of these books reasons that Shiite is the man's salvage and is called Tuba Laho and Hosn Me'ab.

THE VALUE OF TIME IN ALI'S VIEW:

إِنَّ الْمَغْبُوتَ مَنْ غُيِبَ عُمْرُهُ وَإِنَّ الْمَغْبُوطَ مَنْ أَنْفَدَ عُمْرَهُ فِي طَاعَةِ رَبِّهِ.

A loser is the one has wasted his time, and a winner, whom everyone will envy, is the one who has spent his time worshipping Allah.¹

إِنَّ الْعَاقِلَ مَنْ نَظَرَ فِي يَوْمِهِ بِعَدِهِ، وَسَعَى فِي فِكَاكِ نَفْسِهِ وَعَمِلَ لِمَا لَا بُدَّ لَهُ وَلَا مَحِيصَ عَنْهُ.

In fact a wise man is the one who sees his future in his present time and who considers this world as a harvesting-place for his hereafter: the one who

¹ Qurarol Hekam, the word Enna.

frees himself from his lusts and whim; the one who tries hard to avoid the hell fire and endeavors for a day which he has to meet anyway.¹

إِنَّ أَخْسَرَ النَّاسِ صَبْفَةً وَأَخْيَبَهُمْ سَبْعِيًّا رَجُلًا أَخْلَقَ بَدَنَهُ فِي طَلَبِ آمَالِهِ وَلَمْ تَسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ، فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَتِهِ وَقَدِمَ عَلَى الْآخِرَةِ بِتَبَعَاتِهِ.

In fact, the severest loser in bargaining his life and the most regretful one is the person who weakens his body strength to fulfil his wishes and then due to God's determination is deprived of attaining his wishes and who then departs from this world with much regrets.²

إِنَّ أَوْقَاتِكَ أَجْزَاءُ عُمرِكَ، فَلَا تُنْفِذْ لَكَ وَقْتًا إِلَّا فِيمَا يُنْجِيكَ.

No doubt the hours you spend are all parts and portions of your life-time. Thus, do not spend your time in anything unless it can save you, somehow.³

If you look at the world through the eyes of monotheism and prophets and God's men, you will observe that it is a place for human growth. If its assets are used in the right way by man, he can attain the supernatural world easily. He is then reluctant to use even one minute of his precious time in the wrong way. He sees this world as a prelude to the next world. But if this world is seen through the eyes of the material-minded people, it is a place for sensuality and for mistaking right for wrong and wrong for right. Under such circumstances man's features turn into the features of wolves and his spirit will change into stone.

Imam Ali (s), in the following sentences, refers to those seeing and alert persons who use every minute of their lives in satisfying God. He refers, as well, to those blind persons who add to their files and records nothing but injustice and tyranny.

إِنَّ الدُّنْيَا مُنْتَهَى بَصِيرِ الْأَعْمَى، لَا يُبْصِرُ مِمَّا وَرَاءَهَا شَيْئًا؛ وَالْبَصِيرُ يُنْفِذُهَا بِصِيرِهِ وَيَعْلِمُ أَنَّ الدَّارَ وَرَاءَهَا. فَالْبَصِيرُ مِنْهَا شَاخِصٌ، وَالْأَعْمَى إِلَيْهَا شَاخِصٌ، وَالْبَصِيرُ مِنْهَا مُتَزَوِّدٌ، وَالْأَعْمَى إِلَيْهَا مُتَزَوِّدٌ.

In fact, this world is the last resort and perspective for a blind man; he can not see anything beyond it (and for this reason, he will not pay attention to

¹ Op Cit.

² Op Cit.

³ Op Cit.

the Doomsday which is the focal point in the discussions of the divine books).¹

But a clear-thinker will realize that the true residence for man is the other world. He will spend his time here to satisfy his God and to prepare his provisions. But a blind person only tries for his needs here.

إِنَّ اللَّيْلَ وَالنَّهَارَ يَعْمَلَانِ فِيكَ فَاعْمَلْ فِيهِمَا، وَيَأْخُذَانِ مِنْكَ فَخُذْ مِنْهُمَا.

In fact, day and night will affect you. You too should make your influence over them. They take away your life-span; you, too, take spiritual advantages from your life.²

HOW AND WHEN TO SPEND TIME

In the Holy Quran and in narrations, it is shown how time should be spent. Thus, the tasks of people are pre-determined, and no body may refuse to carry out his responsibilities.

قَالَ رَسُولُ اللَّهِ ﷺ : مِمَّنْ سَبَلَكَ طَرِيقاً يَطْلُبُ فِيهِ عِلْماً سَبَلَكَ اللَّهُ بِهِ طَرِيقاً إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتَها لِطالِبِ العِلْمِ رِضاً بِهِ، وَإِنَّهُ لَيَسْتَغْفِرُ لَطالِبِ العِلْمِ مِمَّنْ فِي السَّمَاءِ وَمِمَّنْ فِي الْأَرْضِ حَتَّى الْخُبُوتِ فِي الْبَحْرِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ لَيْلَةَ الْبَدْرِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِيناراً وَلَا دِرْهماً وَلَكِنْ وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ مِنْهُ أَخَذَ بِحِطِّ وَافِرٍ.

God will direct to heaven anybody who spends his time in obtaining God's and devine knowledge. The angles will joyfully spread their wings for the real scholar to fly by them. Every body should ask God's blessings for divine scholars. The superiority of a scholar over a worshipper is like that of the moon of the fourteenth of the lunar calendar over other stars. In fact, the scholars and scientists are the heirs to the prophets. The prophets did not possess any wealth except knowledge. Anybody who acquires knowledge has got the complete satisfaction.³

¹ Qerarol Hekam, the letter Enna.

² Op Cit.

³ Behar, Vol 1, P 54.

وَقَالَ ► : أَرْبَعَةٌ تَلْزِمُ كُلَّ ذِي حِجَى وَعَقْلٍ مِنْ أُمَّتِي: اسْتِمْاعُ الْعِلْمِ، وَحِفْظُهُ، وَنَشِيرُهُ، وَالْعَمَلُ بِهِ.

The Prophet (s) has also said: There are four obligatory tasks for any one of my Ommah: The acquisition of knowledge, keeping it, spreading it among people and acting it out.¹

وَقَالَ ► : مَنِ تَعَلَّمَ الْعِلْمَ لِلتَّكَبُّرِ مَاتَ جَاهِلًا، وَمَنِ تَعَلَّمَهُ لِلْقَبُولِ دُونَ الْعَمَلِ مَاتَ مُنَافِقًا، وَمَنِ تَعَلَّمَهُ لِلْمُنَاطَرَةِ مَاتَ فَاسِقًا، وَمَنِ تَعَلَّمَهُ لِكَثْرَةِ الْمَالِ مَاتَ زَبَدِيْقًا، وَمَنِ تَعَلَّمَهُ لِلْعَمَلِ مَاتَ عَارِفًا.

The Prophet (s) has said, as well: Anybody who boasts of his knowledge will pass away ignorant; any body who does not carry out what he learns is a hypocrite; anybody who uses his knowledge to argue with people will die as a wrong-doer; and anybody who used his knowledge to multiply his wealth, will die as an infidel; and finally, anybody who learns something in order to act it out is a true Gnostic.²

وَقَالَ ► : لَا يَكُونُ الْعَبْدُ فِي السَّمَاءِ وَلَا فِي الْأَرْضِ مُؤْمِنًا حَتَّى يَكُونَ فَضِيْلًا، وَلَا يَكُونُ فَضِيْلًا حَتَّى يَكُونَ مُسْلِمًا حَتَّى يَسْلَمَ النَّاسُ مِنْ يَدِهِ وَلِسَانِهِ، وَلَا يَسْلَمَ النَّاسُ مِنْ يَدِهِ وَلِسَانِهِ حَتَّى يَكُونَ عَالِمًا، وَلَا يَكُونُ عَالِمًا حَتَّى يَكُونَ عَامِلًا بِالْعِلْمِ حَتَّى يَكُونَ زَاهِدًا، وَلَا يَكُونُ زَاهِدًا حَتَّى يَكُونَ وَرِعًا، وَلَا يَكُونُ وَرِعًا حَتَّى يَكُونَ مُتَوَاضِعًا، وَلَا يَكُونُ مُتَوَاضِعًا حَتَّى يَكُونَ عَارِفًا بِنَفْسِهِ، وَلَا يَكُونُ عَارِفًا بِنَفْسِهِ حَتَّى يَكُونَ عَاقِلًا.

The Prophet (s) has also stated, there are some actions dependant on some others: A worshipper from the sky and the earth is not truly a believer unless he is generous. Your being a true believer depends on your generosity. Your being a Moslem depends on the fact that others are safe from your tongue. People are not at ease with you unless you are knowledgeable. A man is not considered a scholar unless he acts on what he knows and preaches. He is not a true actor unless he is reluctant to engage in wrong-doings. He is not considered reluctant to do wrong unless he is clean. He is not clean unless

¹ The Messenger's speech, P 87.

² Op Cit, P 88.

he bows to God. And he is not decent and honest unless he recognizes his true self. And finally he does not recognize his very self unless he is wise.¹

وَقَالَ ► : أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّيَّاسِ نِيَامَ تَدْخُلُوا الْجَنَّةَ بِالسَّلَامِ.

He has also stated: be prepared to greet people first, feed others, visit your relatives; when people are asleep go on worshipping: only under these conditions will you enter the paradise in complete health.²

وَقَالَ ► : إِنَّهُ لَا نَبِيَّ بَعْدِي، وَلَا أُمَّةَ بَعْدَكُمْ، أَلَا فَاعْبُدُوا رَبَّكُمْ، وَصَلُّوا حَمْسَبَكُم، وَصُومُوا شَبَهْرَكُمْ، وَحُجُّوا بَيْتَ رَبِّكُمْ، وَادُّوا زَكَاةَ أَمْوَالِكُمْ طَيِّبَةً بِهَا أَنْفُسُكُمْ، وَأَطِيعُوا وِلَاةَ أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ.

And the Prophet (s) has said as well: there is no Prophet after me and there will be no more Ommah. Let us fast in the month of Ramathan; let us carry out hajj. Let us pay our due alms with all our hearts. You obey the Infallible ones (s) and the Jurisprudent so that you may enter the paradise.

وَقَالَ ► : مَنْ أَطْعَمَ مُؤْمِنًا لُقْمَةً أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَمَنْ سَبَقَهُ شَرِبَةً مِنْ مَاءٍ سَبَقَهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ، وَمَنْ كَسَاهُ ثَوْبًا كَسَاهُ اللَّهُ مِنَ الْإِسْتَبْرَقِ وَالْحَرِيرِ، وَصَلَّى اللَّهُ عَلَيْهِ وَالْمَلَائِكَةُ مَا بَقِيَ فِي ذَلِكَ الثَّوْبِ سِلْكٌ.

He has also stated: Anybody who feeds a believer a loaf will receive the heavenly fruits from God; and any body who gives a believer a drink of water will receive water from ZamZam. And any body who dresses a believer will receive silk dress from God and will be blessed by God upto the last moment when a tread of that dress still remains.

وَقَالَ ► : خَافُوا مِنَ اللَّهِ، وَصَلُّوا الرَّحِمَ، فَإِنَّهُمَا فِي الدُّنْيَا بَرَكَتٌ، وَفِي الْعُثْبَى مَغْفَرَةٌ، وَفِي صِلَةِ الرَّحِمِ عَشِيرٌ حِصَالٍ: رِضَا الرَّبِّ، وَفَرَحُ الْقُلُوبِ، وَفَرَحُ الْمَلَائِكَةِ، وَتَذْيَاءُ النَّيَّاسِ، وَتَرْغِيمُ الشَّيْطَانِ، وَزِيَادَةُ الْعُمْرِ، وَزِيَادَةُ الرِّزْقِ وَفَرَحُ الْأُمُوتِ، وَزِيَادَةُ الْمَرْوَةِ، وَزِيَادَةُ الثَّوَابِ.

The Messenger of God has stated: Be fearful of God and pay visits to your relatives. These two are the source of abundance here. There are ten advantages in paying visits to one's relatives: God's delight, the happiness of hearts, the angels' satisfaction, the people's admiration, Satan's anger, adding up to one's life-span, having abundance, the happiness of the

¹ The Messenger's Speech, P 108.

² Op Cit, P 109.

deceased, the increase in one's manhood, and finally an increase in the heavenly rewards.

وَقَالَ ► : إِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ تَزَلْ قَبْدًا عَبْدٌ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمرِهِ فِيْمَ أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيْمَ أَبْلَاهُ، وَعَمَّا اكْتَسَبَهُ مِنْ أَثْنِ اكْتَسَبَهُ وَفِيْمَ أَنْفَقَهُ، وَعَنْ حُبِّنا أَهْلَ الْبَيْتِ.

The Great Prophet (s) has also stated: On the Doomsday, each believer will be asked the following four questions: how he spent his life, how he spent his youth, how he earned and spent his wealth, and his love and affection towards us, the infallible ones(s).¹

وَقَالَ ► : يَا أَيُّهَا النَّاسُ ثَوَّبُوا إِلَى اللَّهِ قَبِيلَ أَنْ تَمُوتُوا، وَبَادِرُوا بِالْأَعْمَالِ الصَّالِحَةِ قَبِيلَ أَنْ تُشَيِّعَلُوا، وَأَصْلِحُوا الَّذِي بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ تَسِيْعِدُوا، وَأَكْثِرُوا مِنَ الصَّيْدَقَةِ تُرْزُقُوا، وَأَمُرُوا بِالْمَعْرُوفِ تُحْصَنُوا، وَانْهَوْا عَنِ الْمُنْكَرِ تُنْصَرُوا، إِنَّ أَكْيَسَكُمْ أَكْثَرُكُمْ ذِكْرًا لِلْمَوْتِ، وَإِنَّ أَحْرَمَكُمْ أَحْسَنُكُمْ اسْتِعْدَادًا لَهُ. أَلَا وَإِنَّ مِنْ عِلَامَاتِ الْعُقُلِ التَّحَايِي مِنْ دَارِ الْغُيُورِ، وَالْإِنَابَةِ إِلَى دَارِ الْخُلُودِ، وَالتَّزَوُّدَ لِسُكْنَى الْقُبُورِ، وَالتَّأَهُبَ لِيَوْمِ الشُّورِ.

The Honorable Prophet has also said: O people, prior to your death, repent all your sins; and engage in good deeds while you have freedom; make peace between yourself and your God so that you will prosper; pay lots of alms so that you will be given abundance; enjoin the good so that you may be safe against social harms; and forbid the evil so that you may get help; The cleverest one among you is the one who remembers death the most; and the most prudent among you is the one who is most capable and ready to receive death. Be aware that there are four signs for one being wise: not being proud, having love in the world Hereafter; compiling provisions for the other world; and being prepared for the Doomsday.²

It would take me a lot of energy to delve into all the details of this divine issue. Now you are familiar with Islam's view on how to spend one's time. Now it is time for me to deal with the second part of the first invocation of Sahifeh Sajjadih.

قَبَضَهُ إِلَى مَا يَدَبُهُ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابِهِ، أَوْ مَحْبُودِ عِقَابِهِ، لِيَجْزِيَ الَّذِينَ أَسْأَلُوا بِمَا عَمِلُوا، وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى، عَيْدًا مِنْهُ تَقْدَسَتْ، أَسْمَاؤُهُ وَتَظَاهَرَتْ أَلَاؤُهُ، لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ

¹ The Messenger's speech, P 115.

² The Messenger's speech, P127.

يُسْأَلُونَ.

“At the end of one’s life, one is accountable for what good he has performed and what the evil he has done. This is to punish the evil-doer for the evils he has done and to reward him for the good he has performed and for the prayer he has engaged in. This is the mere justice by God who is flawless and Whose assets are continual. He will do what He deems advisable and nobody is allowed to question His authority. Rather, it is man who is asked for what he has done, especially how he has spent his time.”

THE REWARD FOR ONE’S DEEDS

Out of His Affection, Allah Has bestowed upon man the following assets: wisdom and conscience; self and nature; spirit and heart; prophethood and imamate; velayat and honor; khelafat and guidance; knowledge and insight; body and soul; the earth and the sky; the sea and the desert; the air and the mountains; the mines and resources; clothing, foods and drinks and the like. Then man is asked to appreciate these blessings and spend each in its right place till he gets prosperity both here and in the hereafter. Those who spend God’s assets and abundance in the right manner and who spend their time worshipping Allah will definitely receive their rewards in the Hereafter. But those who do not appreciate God’s assets and spend their time being engaged in sins will meet Allah’s chastisement. These two approaches of Allah in treating us in the other world is His pure justice.

We human-beings should pay attention to the following important issues concerning Allah’s abundance:

- 1) God’s complete favors;
- 2) The amount of God’s favors;
- 3) The appreciation of God’s favors; and
- 4) The change of God’s favors.

1) God, the Almighty, has provided man with favors which are complete in nature. There is not any left out part to this favor. Regarding this, the Holy Quran says:

أَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ

مُنِيرٍ .

“And made complete to you His favors outwardly and inwardly. And among men is he who disputes in respect of Allah though having no knowledge, nor guidance, nor a book giving light. 31:20”

2) The amount of the God-given assets available to man is innumerable. Suppose you tried to count the human body cells. Also imagine you could count one thousand of them in one second. It will take us three hundred thousand years to count all of them! Let alone counting the assets given us by God. Regarding this, Allah says in the Holy Quran.

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

“And He gives you of all that you ask Him; and if you count Allah’s favors, you will not be able to number them; most surely man is very unjust, very ungrateful. 14:34”

3) Man should ask himself who has sent these favors, whom are they sent to, and for what purpose they are sent to man. Only in this way can he recognize the Giver of these assets and may he appreciate the value of them and how to use them. In this way, then, justice will dominate over our affairs. Regarding this, the Holy Quran says:

اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ.

“(O children of Israel) call to mind My favor which I bestowed on you and be faithful to your covenant with Me, I will fulfill My covenant with you; and of Me, Me alone you should be afraid. 2:40”

4) There are a group of people who disregard the Giver of the favors and convert these favors into sins, debauchery, and blasphemy. They deserve a nasty life. In contrast, there is a second group who spend these favors in places they are ordered to. These group are among God’s best worshippers and will deserve a clean and prosperous life. Regarding those who convert God’s favors into sins, God says:

أَلَمْ تَرَى إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ.

“Have you not seen those who have changed Allah’s favor for ungratefulness and made their people to alight into the abode of perdition. 14:28”

And we will find in another verse:

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

“And whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting evil. 2:211”

Now, observe God’s Prophet, God’s men, the Infallible Ones (s), the right-doers, the Gnostics, and the God-lovers who did not waste an atom of what they were given by God. Noah for instance, lived upto one thousand years on the earth without changing God’s favors into sins and blasphemy.

Then look at Solomon, the possessor of wealth and position, then at Joseph, the owner of wealth and Egypt’s treasures, then at Ibrahim, the great, the owner of herds of sheep, and finally look at Imam Ali (s) who possessed farms and government; these people never were ungrateful to what God had given them.

Shaqiq Balkhi told Harun: Being a governor is to be the Janitor and the door-keeper of the hell. Harun asked him: how? He answered: people have trusted you the treasury so that you may help the needy so that they would not involve in sins due to poverty and then get punished. People have given you swords to fight the God’s enemies and not to attack Moslems and destroy their cultures. They have let you carry a whip so that you force people to do right things so that the society may remain clean and safe. If you are not careful to carry out these tasks, you will end up in the hell.

Now let us observe the status of the well-wishers and wrong-doers from the view points of the Holy Quran and the narrations.

Every mature Moslem has to delve into the verses of the Holy Quran and the narrations thoughtfully and with deliberation or else he will be deprived of the benefits and advantages of these sources.

A careful observation of those verses of the Holy Quran which deal with death, the Doomsday, reward and punishment, will lead man to correct and rectify his inward and outward aspects and to help him control his organs from going astray.

The Holy Quran describes for us the quality of good death and the way the Death Angel treats us. Taking advantage of these descriptions is mandatory for all.

I will present below a glimpse of some of these aspects and will refer the reader to some volumes of the great scholar, Majlesi’s Behar.

THE STRANGE PHENOMENON OF DEATH

Death is a fact whose remembrance will break the tyrant's neck and will make the Kesras bow and will make the ceasars despair.

Everybody is afraid of death and all are waiting for its arrival. Its arrival is inevitable. When it arrives, it will drag people from castles into tombs, from the bright rooms full of chandeliers into small dark spaces, from the presence of beautiful women and men into the presence of worms and ants, from taking wines into sleeping on the earth, from the company of the relatives into the fright of loneliness and from the comfortable beds into the cold stone beds.

The sample of Gnostics, the Imam of the lovers, Imam Zainol Abedin (s), in his Abu Hamza Thamali invocation, at the Ramathan dawn says to God:

فَقَدْ أَفْنَيْتُ بِالتَّسْوِيفِ وَالْأَمَالِ عُمْرِي، وَقَدْ نَزَلْتُ مَنْزِلَةَ الْآيِسِينَ مِنْ خَيْرِي، فَمَنْ يَكُونُ أَسْبَوْاً حَالاً
مَتَى إِنَّ أَنَا نُقِلْتُ عَلَى مِثْلِ حَالِي إِلَى قَبْرِي لَمْ أُمَهِّدْهُ لِرَفْدَتِي، وَلَمْ أَفْرُشْهُ بِالْعَمَلِ الصَّالِحِ لِضَجْعَتِي.
وَمَا لِي لَا أَبْكِي وَلَا أَدْرِي إِلَى مَا يَكُونُ مَصِيرِي، وَأَرَى نَفْسِي تُخَادِعُنِي، وَأَيَّامِي تُخَيِّبُنِي، وَقَدْ خَفَقْتُ
عِنْدَ رَأْسِي أَجْنَحَهُ الْمَوْتِ، فَمَا لِي لَا أَبْكِي؟ أَبْكِي لِحُجُوجِ نَفْسِي، أَبْكِي لِظُلْمَةِ قَبْرِي، أَبْكِي لِضِيقِ
لَحْدِي، أَبْكِي لِسُؤَالِ مُنْكَرٍ وَنَكِيرٍ إِيَّايَ، أَبْكِي لِحُجُوجِي مِنْ قَبْرِي غُرْبَاناً ذَلِيلاً...

"In fact, I have wasted my time indulging in wrong wishes. I have reached a stage in which I have lost hope of any changing. Of my predicament. Now, tell me who is more miserable than me? Woe to me if I go to my grave under these conditions, a grave which I have not prepared in good conditions and I have not yet carpeted it with good actions. Why should I not cry when I know nothing of the things that may happen to me. Now, I have realized that my true Self has deceived me. Time, too, plays tricks on me. This happens when the eagle of death has spread its wings over me! Why should I not cry? I cry for the departure of my spirit and soul from my body, for the darkness of my tomb, for the small space in which I will stay, for the interrogation of Nakir and Monkar Angels, and I will cry for the moment when I have to leave the tomb naked and depressed and miserable.

For those who have spent their time worshipping their Allah, and who have always been anticipating the day when they could meet their Love, death is an easy and palatable affair. For others, it is Just misery."

عَنْ أَبِي جَعْفَرٍ ١٢ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَوْتُ الْمَوْتُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ بِتَالُوحِ وَالرَّاحَةِ
وَالْكُرَةِ الْمُبَارَكَةِ إِلَى جَنَّةٍ عَالِيَةٍ لِأَهْلِ الْخُلُودِ، الَّذِينَ كَانَ هَا سَبْعِيهِمْ، وَفِيهَا رَعْبَتُهُمْ. وَجَاءَ الْمَوْتُ بِمَا

فِيهِ، حَاءَ بِالشَّقْوَةِ وَالنَّدَامَةِ وَالْكُرَّةِ الْخَاسِرَةِ إِلَى نَارٍ حَامِيَةٍ لِأَهْلِ دَارِ الْغُرُورِ، الَّذِينَ كَانَ لَهَا سَبْعُهُمْ، وَفِيهَا رَغَبَتْهُمْ.

Imam Baqir (s) reports from the Holy Prophet (s), having said:

“O people! Remember death. Death is coming with a blessed and charming walk to take away to the paradise those who lived here but were anticipating the other world and used this world as a preparation for the other.

Death is coming to take away to the hell those who are slaves to their wishes and to the material issues!”¹

A man asked the Prophet (s): why do I hate death? The Prophet (s) asked him: Are you a rich man? He replied: yes. The Prophet asked him: Have you sent anything in advance to the other world? He replied: No! the Prophet (s) then replied: that is why you are afraid of death.

عَنِ الصَّادِقِ (ع) عَنْ أَبِيهِ عَنْ جَدِّهِ (ص) قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ (ع) بِمَاذَا أَحْبَبْتَ لِقَاءَ اللَّهِ؟ قَالَ: لَمَّا رَأَيْتُهُ قَدِ اخْتَارَ لِي دِينَ مَلَائِكَتِهِ وَرُسُلِهِ وَأَنْبِيَائِهِ عَلِمْتُ أَنَّ الَّذِي أَكْرَمَنِي بِهَذَا لَيْسَ يَنْسَانِي، فَأَحْبَبْتُ لِقَاءَهُ.

Imam Sadiq (s) reports from his father, who reports from his grandfather: People asked Imam Ali (s): Why are you so fond of death and dying and for the transform from here to there? He replied: The God who has appointed the right religion for His angels, Prophet and the Infallible Ones (s) will never forget me. That is why I am resless till I meet with Him.²

قَالَ رَسُولُ اللَّهِ (ص): شَيْئَانِ يَكْرَهُهُمَا ابْنُ آدَمَ: يَكْرَهُ الْمَوْتَ وَالْمَوْتُ رَاحَةُ الْمُؤْمِنِ مِنَ الْفِتْنَةِ، وَيَكْرَهُ قَلَّةَ الْمَالِ، وَقَلَّةُ الْمَالِ أَقْلٌ لِلْحِسَابِ.

The Prophet (s) has stated: Adam’s son is afraid of two things: He is frightened from death, which is in fact a safety for the believer from evil; he fears little wealth, which in fact is an asset by itself since it lowers one’s responsibilities in the other world.³

The narrator says: I told Imam Sadiq (s) that Abuzar is reported to have said: people abhor three things which I admire: death, poverty, and disaster.

¹ Behar, Vol 6, P 126.

² Behar, Vol 6, P 127.

³ Behar, Vol 6, P 128.

Imam (s) replied: you are not right in claiming this. What Abuzar meant was: death in praying God is better for him than life in committing sins; poverty in praying for him is better than affluence in committing sins, and disease and catastrophe in worshipping is better than health in aggression.

THE DEATH OF THE BENEFACTORS FROM THE VIEWPOINT OF THE HOLY QURAN

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ.

“(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised. 41:30”

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي.

“O soul that art at rest! Return to your Lord, well-pleased with Him, well-pleasing him, So enter among My servants, And enter into My servants, And enter into My garden. 89:27-30”

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

“Now surely the friends of Allah-they shall have no fear nor shall they grieve. Those who believe and guarded against evil. They shall have good news in this world’s life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement. 10:62-64”

THE DEATH OF THE EVIL-DOERS FROM THE VIEWPOINT OF THE HOLY QURAN

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيُقُولُونَ جَحْرًا مَّحْجُورًا.

“On the day when they shall see the angels there shall be no joy on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited. 25:22”

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا.

“Surely as for those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah’s earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort. 4:97”

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ.

“And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands; Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and because you showed pride against His communications. 6:93”

الَّذِينَ تَتَوَفَّاهُم الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ.

“Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! Surely Allah knows what you did. 16:28”

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَذْبَارُهُمْ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ.

“But how will it be when the angels cause them to die smiting their back. That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds. 47:27-28”

سُئِلَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ١: مَا الْمَوْتُ الَّذِي جَهَلُوهُ؟ فَقَالَ: أَعْظَمُ سُرُورٍ يَرِدُّ عَلَى الْمُؤْمِنِينَ، إِذْ نُقِلُوا عَنْ دَارِ النَّكَدِ إِلَى النَّعِيمِ الْأَبَدِ؛ وَأَعْظَمُ ثُبُورٍ يَرِدُّ عَلَى الْكَافِرِينَ، إِذْ نُقِلُوا عَنْ جَنَّتِهِمْ إِلَى نَارٍ لَا تَبِيدُ وَلَا تَنْفَدُ.

Imam Mojtaba (s) was asked: what is an unknown death? He answered: It is the best joy which occurs to the believers because they move from a home of hardships to an eternal house of prosperity. It is also the worst kind of misery and wretchedness which befalls the infidels since they move from the paradise of this world into the eternal hell of the other world.¹

Imam Zainol Abedin (s) was asked: what is the death? He replied: For a believer, death is like taking the dirty dress and chains off his body and putting on clean and a sumptuous dress.

¹ Mohjatol Beiza', Vol 8, P 254.

For the infidel, death is like taking a sumptuous dress off and putting on tough and rough dress. Death for him is like the movement from the presence of nice companions into the worst kind of resorts.¹

Imam Musa Ibn Ja'afar (s) arrived on the bed of a dying man who was speechless. The relatives of the man asked Imam (s): O son of the Prophet (s): we would like to know what death is.

Imam (s) replied: "Death is for the believers to get cleaned of their guilts and sins. In fact, it is their last torture and pain.

"Death is a refinery for the infidels for their features; it is their last joy. It is their last reward. This friend of yours is being purified now in the same way that a dress is cleansed in water. He is getting ready to live in his eternal resort."²

Imam Javad (s) went to visit a Shiite sick who was crying because of his death. Imam said: O believer, are you crying over a death whose nature you do not know. Suppose your body is entirely dirty and your body is covered with all sorts of wounds. Also suppose there is a special bath the water of which will heal all your ailments. How much would you be delighted? The dying man replied: I do not know. Imam replied: death is the same bath which washes away your sins and makes you free and provides you with all kinds of delights. This is not the case for crying. That man became calm, dying peacefully.³

In some books on Hadith, such as Jameol Akhbar, chapter 135, Shafi of Feis, section on death, and Mohjatol Beiza', Vol 8, P 259, we will read: Ibrahim told the Death Angel: How would it seem when you go to meet a wrong-doer? The Angel replied: Turn your face. Ibrahim did so. The Angel said: Now turn your face and look at me. When Ibrahim looked at him he found the Angel dark, and dirty in face, smelling , with dirty dress on, having fire coming out of his nostrils, letting smoke fill the space. Upon looking at the Angel, Ibrahim fainted. When he recovered his senses, Ibrahim found the Angel in his usual shape. He told the Angel: Looking at you is enough for a guilty man. When Ibrahim realized the Angel had a beautiful face when he meets a believer, he said: this reward would suffice a believer.

¹ Ma'ani Al-Akhbar, P 289.

² Mohjatol Beiza', Vol 8, P 256.

³ Ma'ani Al-Akhbar, P 290.

THE ISSUES OF THE GRAVE AND THE BARRIER:

After the soul is taken from the body, the second phase of dying is the tomb. In fact, the grave is the same as the barrier for man. There are some verses which point out to this fact. Each person's barrier is a reflex of his moral, and ethical and ideological status.

For a believer, the barrier is a place for ease, prosperity and company of clean souls and God's abundance. For an infidel, the Barrier is a place for hardships and meeting the dirty souls and filthy corpses.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِي لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ.

"Until when death overtakes one of them, he says: Send me back, My Lord, send me back; Haply I may do good in that which I have left. By no means! it is a mere word that he speaks; and before them is a Barrier until the day they are raised. 23:99-100"

Regarding the chastisement of the evil-doers at the Barrier, the Holy Quran states:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ.

"The fire; they shall be brought before it every morning and evening and on the day when the hour shall come to pass; Make Firon's people enter the severest chastisement. 40:46"

Concerning the delights of the well-wishers at the Barrier, the Holy Quran says:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ.

"And reckon not those who are killed in Allah's way as dead; nay, they are alive and are provided sustenance from their Lord. 3:169"

The interpretation of Nur Al-Thaqalein, which is one the most important Shiite interpretations, reports Imam Baqir (s) having said that this verse was revealed to the Prophet (s) related to the martyrs of the Holy wars of Badr and Ohod.

Ibn Masud reports from the Prophet (s): God addressed the martyrs of Ohod asking them: what do you desire? They replied: O God! What greater desire can we have when we are surrounded with your ever Lasting innumerable blessings and assets, resting under your heavens. The only desire we ask for

is to let us go back to the world once again and get martyred for you once more.

But God said: My commandment is infallible and irrevocable and that is that nobody shall return to the world after his or her death. Now that our condition is as it is, send our best wishes to the Prophet and send our good news to those who remained alive and tell them not to worry. Here their status is referred to in the following verses:

يَا لَيْتَ قَوْمِي يَعْلَمُونَ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ.

“O would that my people had known of that On account of which my Lord has forgiven me and made me of the honored ones.36:26-27”

In the story of Habib, the carpenter, which is told in the sacred Surah ya seen, verses 26,27, we have the same issue brought up.

فِي الْكَافِي، عَنِ الصَّادِقِ ٭ قَالَ: إِنَّ لِلْقَبْرِ كَلَامًا فِي كُلِّ يَوْمٍ يَقْبُولُ: أَنَا بَيْتُ الْعُرْبَةِ، أَنَا بَيْتُ الْوَحْشَةِ، أَنَا بَيْتُ الدُّودِ، أَنَا الْقَبْرُ، أَنَا رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّيرانِ.

It is reported from Imam Sadiq (s) in the honorable book called kafi: Imam is reported to have said: the grave has different speeches each day: among them are the following: I am the house of exile, the house of fright, the resort of worms. I am the grave. I am either a garden of paradise or a hole of the hell holes.¹

The account of the Barrier has its roots in the Quran, and divinity. Everybody has to pass it. It is excellent for the believers but hard and nasty for the infidles.

What influences the status of the Barrier is our ideas, morals and deeds. If an individual has right and divine ideas and if he follows the Prophets and the Infallible Ones (s), the Barrier would Just be a paradise for him. On the other hand, if man bears wrong ideas and nasty morals, such as greed, pride, aggression, jealousy, stinginess, hard speech, back-biting, accusation, and blaming, the Barrier would be a hole out of the holes of the hell. He may not escape it, however.

A STATEMENT BY THE MARTYRD MORTEZA MOTAHHARI

Motahhjari in his valuable book called “the Divine Justice” reports from his teacher Mirza Ali Agha Shiraze, a great jurisprudent and a devoted Lover,

¹ Al-Mahajjah al-Baydhaa, P 301.

who has said: One day in Isphahan, while teaching Nahjolbalaqa, he started crying and said: Last night during a hard deliberation, I found out the status of my Barrier in the following shape: After my death, people and my relatives saw me off to the grave. At the time of burying I noticed a black dog enter my grave. I cried and shouted, but nobody heard me. When the grave was covered and every body had left, fright took control over me. Suddenly, a piercing light illuminated my grave. I became extremely delighted that the dog immediately escaped from my grave. I asked the light who it was. He answered: I am Hossein Ibn Ali. Be at ease till the Doomsday. That dog was some of your vicious characters, which were not dominant, however.¹

... وَهُبُو يُنَادِي يَا أَهْلِي يَا وَلَدِي لَا تَلْعَبَنَّ بِكُمْ الدُّنْيَا كَمَا لَعِبْتُ بِي، فَجَمَعْتُ الْمَالَ مِنْ حِلِّهِ وَغَيْرِ حِلِّهِ ثُمَّ خَلَقْتُهُ لِعَيْرِي، فَالْمُهْنَأَلُهُ وَالتَّبِعَةُ عَلَيَّ، فَاحْذَرُوا مِثْلَ مَا حَلَّ بِي.

The Great Prophet (s) has said: The spirit of the diseased cries after his death: My relatives and children, be careful not to be carried away by the world in the way that it has deceived me. I collected some wealth through legal and illegal means and left it for my heirs. Now they are enjoying it, but I have to account for it. Avoid the misery in which I am now.²

¹ The Divine Justice, P 251.

² The Philosophical Resurrection, Vol 1, P 298.

AN EXEMPLARY STORY FROM SALMAN

Salman Farsi was appointed as the governor of Mada'en by Imam Ali(s). Asbaq Ibn nobaateh says: I was with Salman in Madaen and I used to pay him visits frequently. One day, I went to meet him while he was sick, the same illness which finally caused his death. I frequented his house. His illness became severe and he was sure his end had come. One day he told me: O Asbaq the Prophet (s) had told me that when I approached death a dead man would talk to me. Now I want to know if I am going to die pretty soon or not.

Asbaq says: I told him: tell me what to do for you. He said: Go and take me a coffin and spread the rug which they spread inside the coffin, then take me to the graveyard with four people.

Asbaq did what he was told to. He rose up to carry out Salman's orders. They, then, took Salman to the graveyard and laid down the coffin. He said: draw me towards Mecca. Then he said loudly:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ عَرْصَةِ الْبَلَاءِ، السَّلَامُ عَلَيْكُمْ يَا مُحْتَجِبِينَ عَنِ الدُّنْيَا.

"My greeting to you, the dwellers of the Land of hardships; greetings to you who have left the world."

But he received no answer. He greeted them once more, saying: Please answer me. I am Salman Farsi, the close friend of the Prophet. He had told me one of you, dead people, would speak to me when my time is over. I want to know if I am dying or not.

Now, one of the dead souls answered him. It told Salman: I hear your voice. Ask me what you want. Salman asked it: Do you belong to the Barrier or to the Paradise. The soul answered it was one of those which had received God's blessings and belonged to the Paradise. Salman asked the soul about its death. Salman then ordered his followers to lay him on the ground and started talking with God.

You are the one who have control on everything; you are the One to Whom all shall return; you are the One Who protect everyone; nobody may interfere with the chastisement you appoint to people. I believed in you and I have followed your Messenger. I have confirmed your book. Now is the time for the fulfillment of your promise. You are the one Who will not break

your promise. Take away my soul and let me join you. Let me rest beside your favors. He then prayed and passed away.¹

A STRANGE STORY OF THE BARRIER OF THE DEAD:

Several years ago there lived a true believer in one of the cities of Iran. His eldest son, too, was as pious as his father. Both of them lived in dire poverty, living in a dilapidated house. In order to keep their prestige and not to ask people for help, they lived economically. For instance, they used to use the city water for drinking and cooking, but for washing they used the water from the well in their house.

Over the well they had built a small room in order to keep its water clean and for people to stand under it when they draw water out. This father and son did not employ a worker to draw water; rather they did it themselves.

One day these two discussed that the ceiling over the shelter of the well was ruined. They decided to repair it by themselves since they did not have the budget to bring home a builder.

On the appointed day, they covered the well with boards to protect the water from getting dirty. They made some clay adding straw to it. The father performed the job of a builder and the son acted as a worker. When the ceiling of the shelter was repaired, the father noticed that he had lost his ring. He thought he had put it next to the pond when he wanted to wash his hands. But it was not there. He searched for it for two days, with no result. He was really sorry for his ring. Several years later he passed away.

The pious son says: Some times later I dreamed about my father. I saw him in my dream and I knew he had passed away several years back. He told me he had borrowed five hundred tumans from a man and asked me to pay the debt. The son awoke, but did not take the dream seriously. Some time later, the father came to the son's dream repeating the old story. The son told him: in order for me to be certain that it is you, give me a signal. The father said: Do you remember the story of the ring I lost when we were repairing the shelter over the well? I said: yes, I remember. My father replied after death many issues come to light for the dead person. After death I realized I had put my ring in the clay in the ceiling. Now, in order for you to realize that it is your dad talking to you, remove the clay, you will find it.

¹ Resurrection, Vol 1, P 315 reported from Behar Vol 6, P 762.

Early in the morning, the son acted as he was told without telling anybody about his communication with his father. Finally he found the ring.

The son, then, prepared the money, taking it to the market. He found the man and asked him if his father owed him anything. The man spoke of five hundred tumans. He said the father had asked him for this money and he had given it to him without asking for any receipt and some time later he passed away. The son asked the business man why he had not come to them for his money. The businessman replied he could not have done so since he did not have any receipt. The son gave him the money, telling him the whole story.¹

THE ADVENTURE OF THE WRITER OF THE PRESENT BOOK REGARDING THE BARRIER

I, Hossein Ansayan, the writer of these lines together with a friend in the year 1345 on a Wednesday night entered Qum from the Jamkaran Mosque. The city of Qum was in complete darkness. Nobody was seen on the streets. We two were waiting for a taxi to take us to my house which was next to Ayatollah Hojjat's home.

By chance a taxi arrived. The face of the driver was completely different from others. He seemed to be a thoroughly pious man. He asked our destination. My friend replied graveyard. The driver took us to the Vady Asselam Graveyard, telling us: I am a friend of the Janitor. Let me knock on the door. He knocked on the door. The keeper opened the door. We entered the place, each one of us went upto an empty grave, contemplating for some time.

At this time a cloak-wearing man approached us. The driver recognized him and called him, telling him: you are a man of God and you have been here since the beginning of the construction of this graveyard, You have been keeping this place and have been engaged to recite Quran for some of these dead people, receiving your salary from the heirs of these dead ones. If you know of any secret relating to this place, please let us know.

The Janitor said: I know a lot of things about this place; here I will narrate to you one of them.

One day a dead man was brought here from the city of Hamadan. From the relatives and companions it could be understood that the man used to be a pious man. When he was buried one of his children called me, saying: Are

¹ Philosophical Resurrection, Vol 1, P 323.

you ready to recite some verses of the Holy Quran over the grave of our father for certain period of time and receive your wage? I said I would do what they told me. For several months the Janitor recited some verses of the Quran on each Friday night over the grave. But one Thursday I was too busy to perform my duty. But the day after I went and did my job. The following week, the children of the dead man came upto me telling me: last Friday night our father came to us in our dream, complaining that you had deprived him of the God's assets on that night.

THE ADVENTURE OF MOHADDETH QUMI RELATING TO THE BARRIER

Haj Sheikh Abbas Qumi, the great narrator and scholar, who has written more than fifty volumes of useful books, is one of the most pious men of God whose chastity and faith nobody may doubt. He has had a lot of adventures, one of which I will mention here. It was narrated to me by his son Haj Mirza Ali Agha Mohaddes. He said;

Due to the great volume of edition and worship, my father fell ill in Nafaf. The physicians were unable to cure him. One day, while in great pain he told my mother: My dear and kind spouse, fetch me a teapot with an empty bowl. He asked us to raise him from his bed. He sat on his bed, telling us: using my fingers I have been writing "the God said," "Imam Sadiq said," and "Imam Baqir said," for the last fifty years. These fingers should be spiritually effective now. If they are not so, they had better be cut off. Then he kept his fingers above the bowl, pouring water over them from the teapot. Then he drank the water. After some hours he was completely cured.

He, as well, narrated the following event from his father, telling us: My father, Mohaddes Qumi was suffering from a severe eye-ache. The Iraqi physicians were unable to cure him. One day, he asked my mother to take him the book called *Osul Kafi*. She gave it to my father. My father said: the writer of this book, Koleyni, was one of the most pious men of his day and his book is a source of miraculous, spiritual events. It could not be ineffective. He rubbed the book on his eyes once or twice. Two hours later, there was no sign of the pain.

He also narrated the following adventure: I became a preacher due to my father's recommendation. It was arranged for me to preach for ten nights in the city of Qum. The people of Qum appreciated and welcomed me because of my eloquence in speech and due to the fact that I was my father's son.

One night I was discussing on a certain narration when a man named Haj sheikh Mehdi Pairn Shahri shouted among the audience, asking me: what is the source of this narration? I replied: I do not know the source, I have heard it from the religion scholars. But he shouted at me again warning me: Do not say anything you have heard when you are preaching. Find the source and then preach it.

This act of his was too much for me. I became so depressed that I decided on the spot to quit preaching for good and all. That night I saw my father in my dream. Smiling, he told me: My son forget about your wrong decision. This is because preaching is a significant craft. This task used to be carried out by Prophets. By the way, the narration under discussion is on such and such a book on page such and such. Tomorrow night refer to the source so that the sheikh might get satisfied.

Haj Mirza Ali Aqa said: When my father, Mohaddes Qumi passed away next to the grave of Imam Ali (s), the Imam of the Gnostics, and the sample for lovers, we buried him next to his teacher Haj Mirza Hossein Nury and went back home. There was commotion in our house till midnight. When I slept I saw my father in my dream. I asked him about his conditions. He answered: since my arrival at the Barrier, I have met Hossein (s) three times.

THE STRANGE ADVENTURE OF AYATOLLAH AQA SEYYED JAMALEDDIN REGARDING THE BARRIER

He narrates the following: One day it was extremely hot when I attended the Vadi Asselam in the city of Najaf to read some verses from the Quran. To escape heat, I sat under the shelter over one of the graves. At this moment I noticed a crowd of the dead, dirty in appearance and clothed in shabby dress, approaching me and asking me to ask God to help them. They told me about their plight and asked me to interfere and ask God to forgive them. I blamed them for having been careless while they were in the world. I told them: Go away you aggressors!

He said these dead used to be Arab Sheikhs who used to live in abundance.¹

The honorable Prophet (s) has stated: Over any dead person there arrived two angels called Nakir and Monkar. They ask the dead one: What is your opinion on the Prophet? If the man is pious, he would say: The Prophet is God's obedient servant and His Messenger. I confess that God is One and that Mohammad (s) is His Messenger. Then the two angels would say: we

¹ The study of Resurrection Vol 1, P 142.

expected you to say such words. Next they widen his grave seventy meters by seventy meters and illuminate it like the day light. Then, they tell him: take your rest. He would, however, say: Let me go to tell my relatives on my conditions. However, they would tell him: Now close your eyes, take your rest. You are like that bride who will not wake up unless kissed by her bridegroom. Then he sleeps till he is summoned by God on the Doomsday.

But if the dead person were an infidel, having no relations with faith or religion, he would be ignorant of the prophet when he were asked relevant questions on religion. He would say: I am not sure; I repeat what I have heard from people. Then, the angels would say: We knew you would answer in such words. They order the grave to narrow to the extent that it tightens the dead person inside. The man will suffer continually till he is summoned on the Doomsday.¹

Upon the end of the Barrier term, it is time for the Doomsday to start. On that day the good-doers and evil-doers will receive their rewards. According to the Holy Quran, the Doomsday starts with the trumpet being blown.

THE BLOWING OF THE TRUMPET OR THE INTERLUDE TO THE DOOMSDAY:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ.

“And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! They shall stand up, awaiting. 39:68”

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ. فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ.

“So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other. Then as for him whose good deeds are preponderant, these are the successful. And as for him whose good deeds are light these are they who shall have lost their souls, abiding in hell. 23:101-103”

¹ Al-Mahajjah al-Baydhaa, Vol 8, P 309.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ. قَالُوا يَا وَيْلَنَا مِٰنَ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ.

“And the trumpet shall be blown, when lo! From their graves they shall hasten to their Lord. They shall say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth. 36:51-52”

فَإِذَا نُفِخَ فِي النَّاقُورِ فَذَلِكَ يَوْمٌ عَسِيرٌ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ .

“For when the trumpet is sounded, That, at that time, shall be a difficult day, For the unbelievers, anything but easy. 74:8-10”

Thus when the trumpet is blown all the dead come to life and both the good and the bad ones run to God’s presence to get their rewards or chastisement.

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا.

“So by your Lord! We will most certainly gather them together and the Shaitans, then shall we certainly cause them to be present round hell on their knees. 19:68”

THE NAMES OF THE DOOMSDAY

The Doomsday is a strange day. It is when all come together. It is when all records and files will be judged impartially. It is when every body should go on trial and receive his or her punishment if they deserve it. It is when every one has to cross the Sarat. It is the day which leads to paradise for the believers and to hell for the unbelievers. That day has got different names based on people’s ideas. Feiz Kashany, in his Al-Mahajjah al-Baydhaa, refers to these names and has asked everybody to pay attention to these names wholeheartedly. He has asked us to study our status with regards to these names and take our lessons. Here are those names, each one of which has got a mystery inside it.

(يوم القيامة، يوم الحسرة، يوم الندامة، يوم المحاسبة، يوم المسألة، يوم المسابقة، يوم المناقشة، يوم المنافسة، يوم الزلزلة، يوم الدمدمة، يوم الصاعقة، يوم الواقعة، يوم القارعة، يوم الراجفة، يوم الرادفة، يوم الغاشية، يوم الداهية، يوم الآزفة، يوم الحاقبة، يوم الطامة، يوم الصاخة، يوم الطلاق، يوم الفراق، يوم المساق، يوم القصاص، يوم التناد، يوم الحساب، يوم المآب، يوم

العذاب، يوم الفرار، يوم القرار، يوم اللقاء، يوم البقاء، يوم القضاء، يوم الجزاء، يوم البلاء، يوم البكاء، يوم الحشر، يوم الوعيد، يوم العرض، يوم الوزن، يوم الحق، يوم الحكم، يوم الفصل، يوم الجمع، يوم البعث، يوم الفتح، يوم الخزي، يوم عظيم، يوم عقيم، يوم عسير، يوم الدين، يوم اليقين، يوم النشور، يوم المصير، يوم النفخة، يوم الصيحة، يوم الرجفة، يوم الرجّة، يوم الزجرة، يوم السكر، يوم الفزع، يوم الجزع، يوم المنتهى، يوم المأوى، يوم الميقات، يوم المعاد، يوم المرصاد، يوم القلق، يوم العرق، يوم الافتقار، يوم الانكدار، يوم الانتشار، يوم الانشقاق، يوم الوقوف، يوم الخروج، يوم الخلود، يوم الوعيد، يوم التغابن، يوم عبوس، يوم معلوم، يوم موعود، يوم مشهود، يوم لا ريب فيه، يوم تبلى السرائر، يوم لا تجزي نفس عن نفس شيئا، يوم تشخص في الأبصار، يوم لا يغني ملوى عن ملوى شيئا، يوم لا تملك نفس لنفس شيئا، يوم يُدعون الى نار جهنم دعا، يوم يسحبون في النار على وجوههم، يوم تقلب وجوههم في النار، يوم لا يجزي والد عن ولده شيئا، يوم هم بارزون، يوم هم على النار يُفْتَنُونَ، يوم لا ينفع مال ولا بنون، يوم لا ينفع الظالمين معذرتهم ولهم اللعنة ولم سوء الدار، يوم ترد فيه المعاذير، يوم تخشع فيه الأبصار وتسكن الأصوات، و يقل فيه الالتفات، و تبرز الخفيات و تظهر الخطيئات و الخبيثات، يوم يساق العباد ومعهم الأشهاد ويشيب الصغير، ويسكر الكبير، فيومئذٍ وُضِعَت المِيزَانُ، ونشرت الدواوين، وُيَرِّزَتُ الْحُجُجُ، وأُعْلِيَ بِالْحَمِيمِ، وزفرت النار، ويئس الكفار، وسُيْجِرَتِ النيران، و تغيرت الألوان، وخرس اللسان، ونطقت جوارح الإنسان، ف”يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ!“).

Regarding these names and attributes, on that day, everybody will be treated in accordance with what he or she has done. If they have gone the right direction they will receive their rewards; otherwise, they will end up in the hell. Now it is the time to refer to some of rewards for good deeds and some of the punishments for the evil acts.

THE REDEEMER ACTS ON THE DOOMSDAY

قَالَ رَسُولُ اللَّهِ ﷺ : تَمَنُّ الْجَنَّةِ إِلَّا إِلَهَ إِلَّا اللَّهُ.

The Prophet (s) has stated: The price of the paradise is the expression لا اله الا الله [There is no God except Allah].¹

For sure, anybody who exprees “لا اله الا الله” with recognition should receive the paradise, since this expression nullifies aggression shaitan, very self, instincts and wrong lusts. This expression equals the prayers, hajj, alms, one fifth of one’s possession (khoms), directing others to do what is lawful and prohibiting them to get involved in evils. Any speaker who wholeheartedly uses this expression shall get the paradise as a reward. It is for this reason that the Prophet (s) has brought up this issue in another narration:

لَيْسَ شَيْءٌ إِلَّا وَلَهُ شَيْءٌ يَعْدِلُهُ إِلَّا اللَّهُ عَزَّوَجَلَّ، فَإِنَّهُ لَا يَعْدِلُهُ شَيْءٌ؛ وَلَا إِلَهَ إِلَّا اللَّهُ، فَإِنَّهُ لَا يَعْدِلُهُ شَيْءٌ؛ وَدَمْعَةٌ مِنْ خَوْفِ اللَّهِ، فَإِنَّهُ لَيْسَ لَهَا مِثْقَالٌ، فَإِنْ سَالَتْ عَلَى وَجْهِهِ أَمْ يَرْهَقُهُ قَتَرٌ وَلَا ذَلَّةٌ بَعْدَهَا أَبَدًا.

For everything in this world there is a parellel except for the following three items:

Firstly, for the sacred Being of Allah;

Secondly, the expression لا اله الا الله for which there is no tone (of course speech should go side by side with actions (مَنْ تَقَلَّتْ مَوَازِينُهُ).

Thirdly, the tears which come to eyes due to our fright from God. Any face which receives this kind of tears shall receive no misery.²

The Holy Quran, Nobovvat (belief in the Prophethood), Imamate (belief in the Imams), Faith in the Prophets, belief in the angels, good deeds, good morals, right ideas are all dependent over the expression “لا اله الا الله”. Any body who uses this elegant expression with cognizance shall receive the paradise as a reward; or else nasty figures such as Shemr, Omar Sa’ad, Moavieh, Yazid, Khali and Senan used to employ this expression only with their tongues, not deep inside.

¹ The Rewards for actions, P 14.

² The Rewards for actions, P 14.

One of the bases for Monotheism is the expression “لا إله إلا الله”. It is for this reason that the Prophet (s) has stated:

خَيْرُ الْعِبَادَةِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ

“The best kind of worship and prayer is the use of “لا إله إلا الله”¹.

In one section of a lengthy narration, we will read: The Prophet (s) told people: O crowd of people, Those of you who use the expression “لا إله إلا الله” with true belief without mingling anything with it will meet God and will receive the paradise as a reward. Now Imam Ali (s) rose and said, how could a believer use this expression and how should he stop mixing anything with it? The Prophet (s) answered: He should not use this expression in order to gain financial reward, to engage in wrong-doing, to enslave himself, or to involve in serfdom. Unfortunately, there are some people whose sayings are those of the well-wishers but whose actions are those of the devils. They use this expression orally but will not stop performing any crime.

Thus belief and action should go hand in hand, they should be harmonious. Or else, mere saying of it will not solve any problem.

عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا دَخَلَ الْجَنَّةَ وَإِحْلَاصُهُ بِهَا أَنْ يَخْجِرَهُ لَا إِلَهَ إِلَّا اللَّهُ عَمَّا حَرَّمَ اللَّهُ عَزَّوَجَلَّ.

The sixth Imam (s) has said: Anybody who uses the expression “لا إله إلا الله” with sincerity shall obtain the paradise. His sincerity here is taken to mean the avoidance of engaging in wrong acts.²

In his trip to Neishabor, in the well-famed narration of Selselatol Zahab, the eighth Imam (s) narrates from his ancestors narrating from the Prophet (s):

لَا إِلَهَ إِلَّا اللَّهُ حِصْنِي، فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي فَلَمَّا مَرَّتِ الرَّاحِلَةُ نَادَى: بِشُرُوطِهَا، وَأَنَا مِنْ شُرُوطِهَا.

“The expression “لا إله إلا الله” is my strong fortification. Anybody who enters this stronghold is immune from punishment. When his palfray started

¹ The Rewards for actions, P 16.

² The Rewards for actions, P 19.

to move, he added: Of course all this depends on certain conditions and I am one of those conditions.”¹

This simply means a confession that I am the true Imam, not the Bani Abbass governors. The expression “لا اله الا الله” has meaning next to our velayat, not next to the Bani Abbass governors who use this expression without meaning it.

THE CONDITION FOR BEING A MONOTHEIST IS TO CONFESS TO ALI’S VELAYAT

In a significant narration, Abu Saeed Khodry Says: One day some of the Prophet’s followers, including Imam Ali (s) were gathered around the Prophet (s). The Prophet (s) said: Anybody who utters “لا اله الا الله” shall enter the paradise. Then two of his followers uttered this expression. The Prophet (s) then said: it is a fact if this person (referring to Imam Ali (s)) and his Shiite followers utter this expression, it will be accepted. Once again those two persons said: we will use this expression. Then the Prophet (s) put his hand over Imam Ali’s head, saying then: The sign for your following him is not to break your allegiance with Imam Ali, not to occupy his position and not to contradict him.

قال أبو عبد الله ﷺ: إِنَّ اللَّهَ تَعَالَى ضَمِنَ لِلْمُؤْمِنِ ضِمَانًا، قَالَ: قُلْتُ وَمَا هُوَ؟ قَالَ: ضَمِنَ لَهُ أَنْ هُوَ أَقَرَّ لَهُ بِالرُّبُوبِيَّةِ، وَلِمُحَمَّدٍ ﷺ بِالنُّبُوَّةِ، وَلِعَلِيٍّ بِالْإِمَامَةِ، وَأَدَّى مَا افْتَرَضَ اللَّهُ عَلَيْهِ، أَنْ يُسَيِّكَنَّهُ فِي جَارِهِ، وَلَمْ-يَحْتَجِبْ عَنْهُ. قَالَ: قُلْتُ فَهَذِهِ الْكَرَامَةُ الَّتِي لَا يُشَبِّهُهَا كَرَامَةُ الْآدَمِيِّينَ! قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: اْعْمَلُوا قَلِيلًا تَنْعَمُوا كَثِيرًا.

Mofazzal Ibn Omar Kufi narrates from Imam Sadiq (s) having stated: God has insured for the believer an action. Mofazzal asked what the action was. God has guaranteed the believer to be next to Him if he confesses in Monotheism, in Mohammad’s prophethood and in Imam Ali’s leadership and if he carries out his duties. Mofazzal says he told the Prophet (s): I swear to God there is no parallel to this asset. Then the Prophet (s) said:² Do little, but enjoy a lot.³

¹ The Rewards for actions, P 22.

² The Rewards for actions, P 39.

³ The Rewards for actions, P 39.

عَنْ أَبِي عَبْدِ اللَّهِ ﷺ: مَنْ تَوَضَّأَ وَتَمَدَّدَ كُتِبَتْ لَهُ حَسَنَةٌ، وَمِنْ تَوَضَّأَ وَلَمْ يَتَمَدَّدْ حَتَّى يَجِفَّ وَضُوءُهُ كُتِبَتْ لَهُ ثَلَاثُونَ حَسَنَةً.

The sixth Imam (s) has said: there is one piece of reward for anybody who performs ablution and dries his face. But there are thirty pieces of reward for anybody who performs ablution without drying his face.¹

عَنْ أَبِي عَبْدِ اللَّهِ ﷺ قَالَ: مَنْ تَطَهَّرَ ثُمَّ أَوَى إِلَى فِرَاشِهِ بَاتَ وَفِرَاشُهُ كَمَسْجِدِهِ.

Imam Sadiq (s) has said: If a person performs ablution prior to his going to bed, his bed will be a mosque for him.²

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ آبَائِهِ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّوَجَلَّ أَوْجِبَ الْجَنَّةَ لِشَابٍ كَانَ يُكْثِرُ النَّظَرَ فِي الْمِرْآةِ فَيُكْثِرُ حَمْدَ اللَّهِ عَلَى ذَلِكَ.

Imam Sadiq (s) narrates from his grand-fathers reporting from the Prophet (s): God will bestow the paradise upon the youth who frequently looks at the mirror, thanking God for the asset of the youth he has received from God.³

قَالَ رَسُولُ اللَّهِ ﷺ: مِنْ أَسْبَغَ وَضُوءَهُ، وَأَحْسَنَ صِلَاتَهُ، وَأَدَّى زَكَاةَ مَالِهِ، وَكَيْفَ غَضَبِهِ، وَسَجَنَ لِسَانَهُ، وَاسْتَغْفَرَ لِتَذْنِبِهِ، وَأَدَّى النَّصِيحَةَ لِأَهْلِي بَيْتِ نَبِيِّهِ، فَقَدْ اسْتَكْمَلَ حَقَائِقَ الْإِيمَانِ، وَأَبْوَابُ الْجَنَّةِ مُفْتَتَحَةٌ لَهُ.

The Prophet (s) has stated: The doors of the paradise will be open to anybody who carries on ablution desirably, who performs his prayers well, who pays his due alms, who extinguishes his rage, who does not indulge in sins related to his tongue, who asks God to forgive his sins, who is benevolent towards the Infallible ones, and whose faith is complete.⁴

عَنْ أَبِي عَبْدِ اللَّهِ ﷺ: مَنْ مَشَى إِلَى الْمَسْجِدِ لَمْ يَضَعْ رِجْلَهُ عَلَى رَطْبٍ وَلَا يَابِسٍ إِلَّا سَبَّحَتْ لَهُ الْأَرْضُ إِلَى الْأَرْضَيْنِ السَّابِعَةِ.

¹ The Reward for actions, P 44.

² Op Cit, P 48.

³ Op Cit, P 63.

⁴ Op Cit, P 64.

The sixth Imam (s) has said, "Anybody who goes towards the mosque, from any step which he takes, praises will be uttered for Allah and its rewards are recorded for him."¹

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: يَا أَبَانَ، هَذِهِ الصَّلَوَاتُ الْخَمِيسُ الْمُفْرُوضِيَّاتُ مِمَّنْ أَقَامَهُنَّ وَحَافَظَهُنَّ عَلَى مَوَاقِيتِهِنَّ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَلَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ الْجَنَّةَ، وَمَنْ لَمْ يُصَلِّهُنَّ بِمَوَاقِيتِهِنَّ فَبِذَلِكَ إِلَيْهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ.

Aban Ibn Taqleb says: Imam Sadiq (s) has said: If a person performs prayers five times and takes special attention, he will meet with God while he has a guarantee from Allah who will let him enter the paradise. But if he does not pay due attention and does not consider the time of the prayers, he will not have such assurance from Allah. God may forgive him or may punish him.²

قَالَ رَسُولُ اللَّهِ ﷺ: مِمَّنْ أَسِيرَحَ فِي مَسْجِدٍ مِنْ مَسَاجِدِ اللَّهِ عَزَّوَجَلَّ سِرَاجًا لَمْ تَزَلِ الْمَلَائِكَةُ وَحَمَلَةُ الْعَرْشِ يَسْتَغْفِرُونَ لَهُ مَا دَامَ فِي ذَلِكَ الْمَسْجِدِ ضَوْءٌ مِنَ السِّرَاجِ.

The Prophet (s) has said: Anybody who lights a light in any mosque, he will constantly be praised by angels who ask God to forgive his sins as far as the light is turned on.³

عَنْ أَبِي جَعْفَرٍ ﷺ قَالَ: مَنْ أَدَّنَ سَبْعَ سِنِينَ مُحْتَسِبًا، جَاءَ يَوْمَ الْقِيَامَةِ وَلَا ذَنْبَ لَهُ.

Imam Baqir (s) has said: Anybody who calls for Salāt (prayer) for seven years will enter the gathering place of mankind on the Resurrection Day (Mahshar) with no sins.⁴

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: أَيُّمَا مُؤْمِنٍ سَجَدَ لِلَّهِ سَجْدَةً لِشُكْرِ نِعْمَةٍ فِي غَيْرِ صَلَاةٍ، كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ سَنِيَّاتٍ، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ فِي الْجَنَانِ.

Imam Sadiq (s) has stated: Any believer who thanks God for His assets at any time other than the prayer-time, will receive ten rewards from Allah and

¹ The Rewards for actions, P 67.

² Op Cit, P 70.

³ Op Cit, P 71.

⁴ Op Cit, 76.

ten of his sins will get obliterated and his status in the paradise will raise ten times.¹

عَيْن أَبِي عَبْدِ اللَّهِ ﷺ قَالَ: لِلْمُصَلِّي ثَلَاثُ خِصَالٍ إِذَا قَامَ فِي صَلَاتِهِ يَتَنَاسَرُ عَلَيْهِ الْبَرُّ مِنْ أَعْنَاقِ السَّمَاءِ إِلَى مَفْرَقِ رَأْسِهِ، وَتَخَفُّ بِهِ الْمَلَائِكَةُ مِنْ تَحِيَّتِ قَدَمَيْهِ إِلَى أَعْنَاقِ السَّمَاءِ، وَمَلَكٌ يُنَادِي: أَيُّهَا الْمُصَلِّي لَوْ تَعَلَّمُ مَنْ تُنَاجِي مَا انْفَتَلَتْ.

Imam Sadiq (s) has declared: There are three advantages for any prayer-performer: (1) When he starts praying, there are blessings from the heaven upto his head; (2) The angels will surround him from his feet upto the heavens; (3) An angel calls him, saying: O performer of the prayer, if you knew whom you are supplicating, you would pay no attention to anything else.²

قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَتَى الْجَمَاعَةَ إِيمَانًا وَاحْتِسَابًا اسْتَأْنَفَ الْعَمَلَ.

The Prophet (s) has said: Any body who participates in praying in order to attract Allah's satisfaction and delight should carry out this act in order for his sins to be entirely forgiven.³

Asbaq Ibn Nabateh says: Imam Ali (s) has said: When the earth dwellers engage in sins, Allah will punish them accordingly. But when Allah observes that the aged people, despite their weakness engage in praying and children are being taught to recite the Holy Quran, He will postpone the punishment of the sinners.⁴

قَالَ أَمِيرُ الْمُؤْمِنِينَ ﷺ فِي وَصِيَّتِهِ: اللَّهُ اللَّهُ فِي الزَّكَاةِ فَإِنَّهَا تُطْفِئُ غَضَبَ رَبِّكُمْ.

Towards the end of his honorable life Imam Ali (s) stated: For God's sake observe alms. It will extinguish God's anger.⁵

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: مَنْ حَجَّ يُرِيدُ بِهِ اللَّهُ وَلَا يُرِيدُ بِهِ رِبَاءٌ وَلَا سُمْعَةً، غَفَرَ اللَّهُ لَهُ الْبَتَةَ.

¹ The Rewards of Actions, P 83.

² Op Cit, P 84.

³ Op Cit, 87.

⁴ Op Cit, P 91.

⁵ Op Cit, P 107.

Imam Sadiq (s) has said: Any body who performs the Hajj ceremony for God's sake and not for publicity, shall be forgiven by Allah.⁶

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنِ أَبِي جَعْفَرٍ عليه السلام قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عليه السلام يَقُولُ: أَيُّمَا مُؤْمِنٍ دَمَعَتْ عَيْنَاهُ لِقَتْلِ الْحُسَيْنِ عليه السلام حَتَّى تَسِيلَ عَلَى خَدِّهِ، بَوَّاهُ اللَّهُ تَعَالَى بِهَا فِي الْجَنَّةِ غُرْفًا يَسْكُنُهَا أَحْقَابًا. وَأَيُّمَا مُؤْمِنٍ دَمَعَتْ عَيْنَاهُ حَتَّى تَسِيلَ عَلَى خَدِّهِ فِيمَا مَسَّنَا مِنَ الْأَذَى مِنْ عِيدُونَا فِي الدُّنْيَا بَوَّاهُ اللَّهُ فِي الْجَنَّةِ مَبُوءًا صِدْقٍ. وَأَيُّمَا مُؤْمِنٍ مَسَّهُ أَذًى فِينَا فَيَدَمَعَتْ عَيْنَاهُ حَتَّى تَسِيلَ عَلَى خَدِّهِ مِنْ مَضَاضَةٍ مَا أَذَى فِينَا، صَبَّرَ اللَّهُ عَنْ وَجْهِهِ الْأَذَى، وَأَمَنَهُ يَوْمَ الْقِيَامَةِ مِنْ سَخَطِهِ وَالنَّارِ.

Mohammad Ibn Moslem narrates from Imam Baqir (s) who in his turn narrates from Imam Sajjad (s), saying: God will settle in the pavilions of the paradise any believer who sheds tears on his cheeks for the martyrdom of Imam Hossein (s). Allah will give an appropriate location in the paradise to any believer who sheds tears for the catastrophes which we have suffered in this world. And God will forgive any believer who suffers any harm on the way of gaining our friendship.²

عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: الْحَافِظُ لِلْقُرْآنِ وَالْعَامِلُ بِهِ مَعَ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ.

Imam Sadiq (s) has said: The reciter of the Holy Quran and the performer of Quran's commands is always accompanied by angels.³

عَنِ أَبِي بَصِيرٍ، عَنِ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: سَمِعْتُهُ يَقُولُ: أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى دَاوُدَ إِنَّ عَبْدِي الْمُؤْمِنَ إِذَا أَذْنِبَ ذَنْبًا ثُمَّ رَجَعَ وَتَابَ مِنْ ذَلِكَ الذَّنْبِ وَاسْتَحْيَى مَنِّي عَبْدًا ذَكَرَهُ، غَفِرْتُ لَهُ وَأَنْسَيْتُهُ الْخَفْظَةَ؛ وَأَبْدَلْتُهُ الْحَسَنَةَ وَلَا أُبَالِي، وَأَنَا أَرْحَمُ الرَّاحِمِينَ.

Abu Basir narrated from Imam Sadiq (s): God revealed to His Prophet David, saying: If my believer commits a sin and then repents and then remembers the sin and becomes shameful, he will be forgiven by Me and I will make his angels forget his sins.⁴

⁶ The Rewards for actions, P 108.

² Op Cit, P 118.

³ Op Cit, P 228.

⁴ The Rewards for actions, P 292.

I will do this because I am the kindest of all kind ones.

عَنِ أَبِي جَعْفَرٍ عليه السلام قَالَ: مُعَلِّمُ الْحَيْرِ- يَسْتَغْفِرُ لَهُ دَوَابُّ الْأَرْضِ وَحَيْثَانُ الْبُحُورِ وَكُلُّ صَغِيرَةٍ وَكَبِيرَةٍ فِي أَرْضِ اللَّهِ وَسَمَائِهِ.

Imam Baqir (s) has said: All creatures on the earth and all the fishes and any big and small creatures on the earth shall ask God to forgive any teacher who teaches and preaches good things to people.¹

قَالَ رَسُولُ اللَّهِ ﷺ: مُجَالَسَةُ أَهْلِ الدِّينِ شَرَفُ الدُّنْيَا وَالْآخِرَةِ.

The Prophet (s) has stated: Associating with believing people is a means of honor both here and in the hereafter.²

عَنِ أَبِي جَعْفَرٍ عليه السلام قَالَ: أَرْبَعٌ مِمَّنْ كُنَّ فِيهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ، مِمَّنْ آوَى الْيَتِيمَ، وَرَحِمَ الضَّعِيفَ، وَأَشْفَقَ عَلَى الْوَلَدِ، وَرَفَقَ بِمَمْلُوكِهِ.

Imam Baqir (s) has said: God will prepare an abode in the paradise for anybody who has the following four characteristics:

- 1) protecting the orphans;
- 2) being kind towards the weak people;
- 3) being kind and generous towards one's parents;
- 4) being kind towards one's inferiors.³

عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: سَبْعَةٌ يَقْبَلُ: مِمَّنْ كَفَّ نَفْسَهُ عَنْ أَغْبَاضِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ، وَمِمَّنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ أَفَالَهُ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ.

Abu Hamseh Thamaly says: I heard Imam Baqir (s) saying: God will divert the chastisement on the Resurrection Day from any body who does not play with people's honor. God will forgive anybody who suppresses his anger towards people.⁴

¹ Op Cit, P 293.

² Op Cit, P 295.

³ Op Cit, P 298.

⁴ The Rewards for actions, P 298.

عَبْنُ أَبِي عَبْدِ اللَّهِ ﷺ قَالَ: ثَلَاثَةٌ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ حِسَابٍ: إِمَامٌ عَادِلٌ، وَتَاجِرٌ صَبْدُوقٌ، وَشَيْخٌ أَفْنَى عُمُرِهِ فِي طَاعَةِ اللَّهِ.

The sixth Imam (s) has stated: God will take three groups of people to the paradise without accountance: a just ruler, an honest businessman, an aged man who has spent his life worshipping Allah.¹

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ﷺ قَالَ: مَنْ أَشْبَعَ جُوعَةَ مُؤْمِنٍ وَضَعَ اللَّهُ لَهُ مَائِدَةً فِي الْجَنَّةِ يَصْدُرُ عَنْهَا الثَّقَلَانِ جَمِيعاً.

Imam Sadiq (s) has said: God will prepare a table-cloth full of all sorts of foods and nourishments to feed all jinns and men for any believer who feeds a hungry God-believer.²

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ أَقْرَضَ مُسْلِمًا قَرْضًا يُرِيدُ بِهِ وَجْهَ اللَّهِ إِلَّا حَسِبَ اللَّهُ لَهُ أَجْرَهُ بِحَسَابِ الصَّدَقَةِ حَتَّى يَرْجِعَ إِلَيْهِ.

The sixth Imam (s) has said: Anybody who provides a God-believer with interest-free loan will be considered by God as a person who pays alms daily.

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ، عَنِ آبَائِهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَرْضُ الْقِيَامَةِ نَارٌ مَا خَلَا ظِلُّ الْمُؤْمِنِ، فَإِنَّ صَدَقَتَهُ تُظِلُّهُ.

The sixth Imam (s) narrates from his ancestors: Every gathering place on the Resurrection Day is filled with fire except for the believer's shelter which is free from fire since his having paid alms in the world acts as a shelter for him.

Thus, we will note here that the verses of the Holy Quran, narrations, and news, have all stated the rewards and punishments for all human actions. For further information you are invited to delve into these sources.

INJURIOUS ACTIONS ON THE DOOMSDAY

Concerning the punishments for the evil-doers, besides the verses of the Holy Quran, there are some strange narrations, some of which will be dealt with here:

¹ Op Cit, P 299.

² Op Cit, P 306.

عَنْ أَبِي عَبْدِ اللَّهِ (ع): إِيَّاكُمْ وَالْعَفْلَةَ، فَإِنَّهُ مَنْ عَفَلَ فَإِنَّمَا يَعْغُلُ عَلَى نَفْسِهِ، وَإِيَّاكُمْ وَالتَّهَاقُوتَ بِأَمْرِ اللَّهِ عَزَّوَجَلَّ، فَإِنَّهُ مَنْ تَهَاوَنَ بِأَمْرِ اللَّهِ أَهَانَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

Imam Sadiq (s) has said: I warn you against negligence because anybody who acts negligently will be a loser. I also warn you against belittling God's commands because if you disregard God's commandments, you will be miserable on the Doomsday.¹

عَنْ مُوسَى بْنِ جَعْفَرٍ (ع): مَلْعُونٌ مَنِ اتَّهَمَ أَخَاهُ، مَلْعُونٌ مَنِ غَبَشَ أَخَاهُ، مَلْعُونٌ مَنِ لَمَّ يَنْصَبِحَ أَخَاهُ، مَلْعُونٌ مَنِ اغْتَابَ أَخَاهُ.

The following four group of people shall not receive God's blessings: the accuser, the fainter, evil-wisher, and the back-biter.²

سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ: لَوْ جَحَدَ أَمِيرَ الْمُؤْمِنِينَ (ع) جَمِيعُ مَنْ فِي الْأَرْضِ لَعَذَّبَهُمُ اللَّهُ جَمِيعاً وَأَدْخَلَهُمُ النَّارَ.

Imam Hossein Ibn Ali says: I heard Imam sadiq (s) saying: If everybody on the earth denies the Imamate leadership and obedience of Imam Ali (s), they will be severely punished by Allah and will be sent to the hell.³

عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ: مَنْ ادَّعَى الْإِمَامَةَ وَلَيْسَ مِنْ أَهْلِهَا فَهُوَ كَافِرٌ.

Imam Sadiq (s) has said: Any body who claims he is fit for the Imamate and leadership for Moslems but does not deserve it, is an infidel.⁴

عَنِ أَبِي جَعْفَرٍ (ع) قَالَ: فِي كِتَابِ عَلِيِّ (ع): ثَلَاثُ خِصَالٍ لَا يَمُوتُ صَاحِبُهَا أَبَداً حَتَّى يَرَى وَبَاهُنَّ: الْبَغْيُ، وَقَطِيعَةُ الرَّحِمِ، وَالْيَمِينُ الْكَاذِبَةُ يُبَارِزُ اللَّهُ بِهَا.

Imam Baqir (s) reports from Imam Ali's writings: There are three traits the owners of which will not die unless they receive punishment here in this world: injustice, cutting family ties, and fake swearing.⁵

عَنْ رَسُولِ اللَّهِ (ص) أَنَّهُ كَانَ يَقُولُ: الْمَكْرُ وَالْحَدِيدَةُ فِي النَّارِ.

¹ The punishments for actions, P 453.

² Behar, Vol 78, The words of the seventh Imam (s).

³ Loc Cit, P 468.

⁴ Op Cit, P 479.

⁵ The Rewards for actions, P 493.

The Prophet (s) used to repeat the following: playing tricks on people and deceiving them are two sins the performer of which shall definitely receive the hell fire.¹

قَالَ عَلِيٌّ (ع): تَحْرُمُ الْجَنَّةُ عَلَى ثَلَاثَةٍ: النَّمَامِ، وَالْقَتَالِ، وَعَلَى مُدْمِنِ الْخَمْرِ.

Imam Ali (s) has said: Three groups of people shall never enter the paradise: talebearers, murderers, and wine-drinkers.²

عَنْ أَبِي عَبْدِ اللَّهِ (ع): مَنْ تَعَصَّبَ عَصَبَهُ اللَّهُ عَزَّوَجَلَّ بِعِصَابَةٍ مِنَ النَّارِ.

Imam Sadiq (s) has said: One who is prejudiced without any sound reason shall receive a fore-head band of fire.³

عَنِ أَبِي عَبْدِ اللَّهِ (ع): قَالَ: ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّوَجَلَّ إِلَيْهِمْ: ثَانِي عِطْفِهِ، وَمُسْبِيلُ إِزَارِهِ خِيَلَاءَ، وَالْمُنْفِقُ سِلْعَتُهُ بِالْإِيمَانِ، إِنَّ الْكِبْرِيَاءَ لِلَّهِ رَبِّ الْعَالَمِينَ.

Imam Sadiq (s) has said: Three groups of people shall be deprived of God's mercy: those who are proud, those who walk on the ground with pride and those who sell their goods through lies. Then he added: in fact magnanimity is special to God.

عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ (ع): قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ.

Imam Baqir (s) has said: Anybody who carries even one atom of pride and haughtiness in his heart shall never enter the paradise.⁴

عَنْ أَبِي عَبْدِ اللَّهِ (ع): أَيُّمَا نَاشٍ نَشَأَ فِ قَوْمِهِ ثُمَّ لَمْ يُؤَدِّبْ عَلَى مَعْصِيَتِهِ كَانَ اللَّهُ عَزَّوَجَلَّ أَوَّلَ مَا يُعَاقِبُهُمْ فِيهِ أَنْ يَنْقُصَ مِنْ أَزْرَاقِهِمْ.

Imam Sadiq (s) has said: Any tribe of people who do not punish or blame their adolescent for the wrong-doing he might have engaged in, shall receive a reduction from God in their subsistence.⁵

قَالَ رَسُولُ اللَّهِ (ص): مَنْ أَذْنَبَ ذَنْبًا وَهُوَ ضَاحِكٌ دَخَلَ النَّارَ وَهُوَ بَاكٍ.

¹ Punishments for Actions, P 479.

² Op Cit, P 497.

³ Op Cit, P 799.

⁴ Op Cit, P 499.

⁵ The Rewards for actions, P 503.

The Prophet (s) has said: Any body laughing while have performing an evil shall enter the Barrier weeping.¹

عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: شَاهِدُ الزُّورِ لَا تَزُولُ قَدَمَاهُ حَتَّى تَجِبَ لَهُ النَّارُ.

Imam Sadiq (s) has said: Anybody who gives false witness shall receive the hell on the spot.²

قَالَ أَبُو عَبْدِ اللَّهِ: مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ يَعْلَمُ أَنَّهُ كَاذِبٌ فَقَدْ بَارَزَ اللَّهَ عَزَّوَجَلَّ.

Imam Sadiq (s) has said: Anybody who falsely utters a swearing in order to confirm or nullify a right, has risen against God.³

عَنْ عِبَادِ بْنِ كَثِيرٍ النَّوَّائِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه السلام عَنِ الْكِبَائِرِ قَالَ: كِبْلُ شَيْءٍ أَوْعَدَ اللَّهُ عَلَيْهِ النَّارَ.

Obbad Ibn Kathir Navva' says: I asked Imam Baqir (s): what are the great sins? Imam replied: Those actions for which God has promised the hell fire.⁴

Imam Baqir (s) has said: On the Resurrection Day, God will raise some people from their graves with their hands fastened to their necks so tightly as to be unable to pick up even the lightest article, who are being followed by some angels blaming them and announcing: these are among those who did not pay their due alms out of their abundance which God had given them.⁵

عَنْ حَمَّادِ الرَّازِيِّ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ خَرَجَ رُوحُ الْإِيمَانِ مِنْهُ.

Hammad Razi says: Imam Sadiq (s) has stated: Anybody who for not valid excuse abstain from fasting even one day in the holy month of Ramathan, shall lose his faith.

¹ Op Cit, P 504.

² Op Cit, P 508.

³ Op Cit, P 510.

⁴ Op Cit, P 526.

⁵ The Rewards for actions, P 530.

عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ عَزَّوَجَلَّ: لِيَأْذَنَ بِحَرْبٍ مِنِّي مَنْ أَدَّلَ عَبْدِي الْمُؤْمِنَ، وَلِيَأْمَنَ مِنْ غَضَبِي مَنْ أَكْرَمَ عَبْدِي الْمُؤْمِنَ.

Moa'll Ibn Khonais says: Imam Sadiq (s) has said: God has declared: Anybody who belittles my believing servant has prepared himself to fight with me. And anybody who honors and respects my believing servant shall be immune against my anger.¹

قَالَ رَسُولُ اللَّهِ - ﷺ : أَرْبَعَةٌ لَا تَدْخُلُ بَيْتًا وَاحِدَةً مِنْهُمْ إِلَّا خَبِرَ وَلَمْ يُعْمَرْ بِالْبِرْكَةِ: الْخِيَانَةُ، وَالسَّرِقَةُ، وَشُرْبُ الْخَمْرِ، وَالزِّنَا.

The Prophet (s) has stated: there are four nasty things if one of which enters your life, it shall ruin your life: treason, theft, drinking and adultery.²

عَنْ أَبِي عَبْدِ اللَّهِ ﷺ قَالَ: مُدْمِنُ الزِّنَا وَالسَّرَقِ وَالشُّرْبِ كَعَابِدٍ وَثَنٍ.

Imam Sadiq (s) says: The punishment for a person who habitually engages in adultery or theft or drinking is like the punishment of an idolater.

Imam Sadiq (s) also has said: keep your religion through your piety, needlessness and the ignoring of the king's or sultan's presents. Be aware any believer who humbles himself for money will he be made nameless by God and will have God's anger. If a believer gains some wealth as the result of belittling himself in front of a tyrant he will lose God's blessings. If he spends some portion of such wealth in hajj or freeing a slave, his action will not be considered.³

قَالَ رَسُولُ اللَّهِ - ﷺ : لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا لَمْ يَتَخَاوُنُوا، وَأَدُّوا الْأَمَانَةَ، وَآتَوْا الزَّكَاةَ؛ وَإِذَا لَمْ يَفْعَلُوا ذَلِكَ ابْتُلُوا بِالْفَقْطِ وَالسِّنِينَ.

The Prophet (s) has said: the activities of my Ommah are benevolent and blissful if they do not betray one another, if they keep people's deposits, and if they pay their due alms. But if they do not carry out these instructions, they will end up in draught.⁴

¹ Op Cit, P 536.

² Op Cit, P 551.

³ The Rewards for actions, P 559.

⁴ Op Cit, P 572.

Imam Sadiq (s) says Imam Ali (s) has said: There is a mill in the hell which grinds. Then he said: Don't you want to know what it grinds? The followers asked what does it grind? He answered: it grinds the corrupt scholars, the libertine reciters, the tyrant governors, the treacherous ministers, and the liar heads of the villages.

Then Imam Ali (s) added: There is a city in the hell called Hathineh. Don't you ask me what it contains? The followers asked: what? The hands which shook the hands of a genuine and well-wishing leader and Imam in allegiance but later broke the allegiance.¹

عَنِ الْمُعْصُومِ: كُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ سَبِيلُهَا إِلَى النَّارِ.

From the Infallible (s): Any religious innovation leads to one's destruction and misleading, and any misleading ends up in the hell fire.²

عَنْ أَبِي عَبْدِ اللَّهِ (ع): مَنْ وَلِيَ شَيْئًا مِنْ أُمُورِ الْمُسْلِمِينَ فَضَيَّعَهُمُ ضَيَّعَهُ اللَّهُ تَعَالَى.

Imam Sadiq (s) has said: God will deprive the official of his favors who has accepted the task of managing the Moslems' affairs, but does not perform his duties properly.³

قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ: أَيُّنَ الظَّالِمَةِ وَأَعْوَانُهُمْ وَمَنْ لاقَ هَبْمَ دَوَابٍّ أَوْ رَتَبَ هُمْ كَيْسًا أَوْ مَدَّ هُمْ مَدَّةَ قَلَمٍ، فَأَخْشَرُوهُمْ مَعَهُمْ.

The Prophet (s) has said: when the Doomsday arrives the herald will announce: where are the aggressors and tyrants and their partners and associates who prepared the inkpot for them or fastened their sacks for them. Thus, all associates of tyrants are tyrants as well.⁴

عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَنْ أَبِيهِ (ع) قَالَ: لِلزَّانِي سِتُّ خِصَالٍ: ثَلَاثٌ فِي الدُّنْيَا، وَثَلَاثٌ فِي الْآخِرَةِ أَمَّا الَّتِي فِي الدُّنْيَا فَيَذْهَبُ بِنُورِ الْوَجْهِ، وَيُورِثُ الْفَقْرَ، وَيُعَجِّلُ الْفَنَاءَ. وَأَمَّا الَّتِي فِي الْآخِرَةِ فَسَبْخُ الرَّبِّ، وَسُوءُ الْحِسَابِ، وَالْخُلُودُ فِي النَّارِ.

Imam Sadiq (s) narrates from his father having said: For the adulterer there are six chastisement: Three of which occur here and the next three in the

¹ Op Cit, P 577.

² Op Cit, P 587.

³ Op Cit, P 592.

⁴ The Rewards for actions, P 593.

other world: The punishments for him in this world are: The loss of light on his face, his poverty, and his unexpected death. His punishments in the other world are: God's rage, bad record, and entry into the fire.¹

وَالْحَمْدُ لِلَّهِ الَّذِي لَوْ حَيَسَ عَيْنَ عِبَادِهِ مَعْرِفَةً حَمِيدَةً عَلَى مَا أَبْلَاهُم مِّن مَّنِّهِ الْمُتَتَابِعَةِ،
وَأَسْبَغَ عَلَيْهِمْ مِّن نِّعَمِهِ الْمُتَظَاهِرَةِ لَتَصَيَّرُوا فِي مَنِّهِ فَلَمَّ يَحْمَدُهُ، وَتَوَسَّعُوا فِي رِزْقِهِ فَلَمَّ
يَشْكُرُوهُ؛ وَلَوْ كَانُوا كَمِثْلِكَ لَخَرَجُوا مِّنْ حُدُودِ الْإِنْسَانِيَّةِ إِلَى حَيْدِ الْبَهِيمِيَّةِ فَكَانُوا كَمَا
وَصَفَ فِي مُحْكَمِ كِتَابِهِ: إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

All praise is due to Allah who taught His servants how to appreciate His blessings and favors. If the servants were not taught this talent, they would spend God's assets with no thanks and appreciations. Regarding this, we read in the Holy Quran:

إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

"They are nothing but as cattle; nay, they are straying farther off from the path. 25:44"

¹ Op Cit, P 598.

THE POSITION OF PRAISING GOD AND ITS MEANS AND TOOLS

From the above verse it could be realized that to stay a human being, we must thank God for what He has bestowed upon us. Anybody who refrains from doing so is not considered a human being.

The tools to recognize the asset-Giver and the assets are wisdom, man's nature, conscience, Nobovvat (Prophethood), Imamate and the Holy Quran. The tools for praising God are our limbs and organs.

How miserable are those who merely engaged in eating, sleep and lusts! How wretched and tyrant are those who did not thank the Creator for His favors! Quran considers them lower in rank than animals. This is because animals lacking wisdom, and conscience, carry on the duties they are created for and perform them skillfully.

And how lucky are those who make use of wisdom, nature, conscience, Nobovvat, Imamate and the Holy Quran to recognize the Creator and His favors! These are better than the angels.

Here I will present you two excellent narrations concerning cognizance. Then I will deal with true human beings. Later I will pick up the explanation for the sentences from Sahifeh. These two narrations are well-documented.

عَبْنِ رَسُولِ اللَّهِ: جُلُوسُ سَاعَةٍ عِنْدَ مُذَاكِرَةِ الْعِلْمِ أَحَبُّ إِلَى اللَّهِ مِنْ قِيَامِ أَلْفِ لَيْلَةٍ يُصَلِّي فِي كُلِّ لَيْلَةٍ أَلْفَ رُكْعَةٍ، وَأَحَبُّ إِلَيْهِ مِنْ أَلْفِ غَزْوَةٍ، وَمِنْ قِرَاءَةِ الْقُرْآنِ كُلِّهِ اثْنِي عَشَرَ أَلْفَ مَرَّةٍ، وَخَيْرٌ مِنْ عِبَادَةِ سَنَةٍ صَامَ نَهَارَهَا، وَقَامَ لَيْلَهَا.

وَمَنْ خَرَجَ مِنْ بَيْتِهِ لِيَلْتَمِسَ بَاباً مِنَ الْعِلْمِ كَتَبَ اللَّهُ عَزَّوَجَلَّ لَهُ بِكُلِّ قَدَمٍ ثَوَابَ نَجِيٍّ مِنَ الْأَنْبِيَاءِ وَثَوَابَ أَلْفِ شَهِيدٍ مِنْ شُهَدَاءِ بَدْرٍ، وَأَعْطَاهُ بِكُلِّ حَرْفٍ يَسْمَعُ أَوْ يَكْتُبُ مَدِينَةً فِي الْجَنَّةِ.

وَطَالِبُ الْعِلْمِ يُحِبُّهُ اللَّهُ وَتُحِبُّهُ الْمَلَائِكَةُ وَالنَّبِيُّونَ، وَلَا يُحِبُّ الْعِلْمَ إِلَّا السَّعِيدُ، وَطُوبَى لِطَالِبِ الْعِلْمِ.

وَالنَّظَرُ فِي وَجْهِ الْعَالِمِ خَيْرٌ مِنْ عِبَادَةِ أَلْفِ رَقِيبَةٍ، وَمِنْ أَحَبِّ الْعِلْمِ وَجَبَتْ لَهُ الْجَنَّةُ، وَيُصْبِحُ وَيُمْسِي فِي رِضَى اللَّهِ، وَلَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَشْرَبَ مِنَ الْكَوْثَرِ وَيَأْكُلَ مِنْ ثَمَرَةِ الْجَنَّةِ، وَلَا يَأْكُلُ الدُّودُ جَسَدَهُ، وَيَكُونُ فِي الْجَنَّةِ رَفِيقَ خَضِرٍ.

The Prophet (s) has said: Spending one hour with God at the Forum of knowledge is better than praying a thousand nights, in each night of which a thousand of three postures: standing, genuflection and prostration are performed. Spending one hour with God at the forum of knowledge is superior to a thousand holy wars. It is also better than twelve thousand times of reciting the whole Quran and a year of prayers.

For any step a man takes in order to solve a chapter of science and knowledge, the following rewards are considered: A reward like that of the prophet's, the reward of a thousand martyrs of the holy wars. For any word that he writes, there is a city in the paradise for him.

The acquirer of knowledge is beloved by God, angels and the Prophet alike. It is the prosperous one who goes after the acquisition of knowledge. Such a person is lucky indeed.

Looking at the face of a scholar is better than freeing a thousand slaves. Paradise belongs to the men of knowledge. A scholar spends his day and night to seek for God's satisfaction. When he passes away he will drink Zam Zam water. He will eat the fruits of the heaven. The earth worms shall not eat his body. At the paradise he is a company to Khezr.

عَنِ الصَّادِقِ (ع): لَوْ يَعْلَمُ النَّاسُ مَا فِي فَضْلِ مَعْرِفَةِ اللَّهِ تَعَالَى مَا مَبَدُّوا أَعْيُنَهُمْ إِلَى مَا مَنَعَ بِهِ الْأَعْيَادَ مِنْ زَهْرَةِ الْحَيَاةِ الدُّنْيَا وَنَعِيمِهَا، وَكَانَتْ دُنْيَاهُمْ أَقْلًا عِنْدَهُمْ مِمَّا يَطَّوُّونَ بِأَرْجُلِهِمْ، وَلَتَنَعَمُوا بِمَعْرِفَةِ اللَّهِ وَتَلَذُّوا بِهَا تَلَذُّ مَنْ لَمْ يَزَلْ فِي رَوْضَاتِ الْجَنَانِ مَعَ أَوْلِيَاءِ اللَّهِ.

إن معرفة الله تعالى أنس من كل وحشة، و صاحب من كل وحدة و نور من كل ظلمة و قوة من كل ضعف و شفاء من كل سقم.

قد كان قوم قبلكم يقتلون و يحرقون و ينشرون و تضيق عليهم الارض برحبها فما يردهم عما هم عليه شئ مما هم فيه من غير ترة وتر من فعل ذلك بهم و لا اذى بما

نَقَمُوا مِنْهُمْ (وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ). فَاسْأَلُوا رَبَّكُمْ دَرَجَاتِهِمْ،
وَصَبِرُوا عَلَى نَوَائِبِ دَهْرِكُمْ تَدْرِكُوا سَعِيَهُمْ.

If people knew how significant it is to recognize the Great Giver, they would not consider important the things which are important for the infidels. The world then would be as mean and worthless as the earth below their steps. Their enjoyment of knowledge then would be like that of the Prophet in heaven.

The recognition of the Creator is immunity against fright and terror; it is a companion for one's loneliness; it is light for any darkness; it is strength in the face of weakness and it is a cure for any pain.

Before you, there used to live a tribe and people who were burned and tortured, and who were mutilated. The earth in their view looked a small place. But because of their knowledge they did not refrain from worshipping God. Their only offence was their faith in God.

Ask Allah to give you the same status which He gave them. Be patient in the recognition of hardships so that you may earn what they did earn.

THE SUBLIME STATUS OF THE MEN OF KNOWLEDGE

The Great Spirit is the same as the human spirit. It is also termed the First wisdom. The writer of the book *Asrarol Talebin* considers the celestial (holy) spirit the same as man's true nature. God created it first in the lahut world.

The Great Spirit which is taken to be the same as the man's true nature is man's active intelligence which is the source for human speech power. In the terminology of religion by "active intelligence" is meant "Jibrael" which is also called "The angel Gabriel" and Holy Spirit (Ghost).

Man's position is a strange one. And nobody except God recognizes this position. God has established tools and means for man to reach his real position. These means are Nobovvat, Imamate, wisdom, Quran and His suplime Names. It is upto us to appreciate these spiritual blessings. And our appreciation is taken to mean the recognition of the Creator and His assets.

و الحمد لله على ما عرفنا من نفسه، و ألهمنا من شكره، وفتح لنا م أبواب العلم بربوبيته،
ودلنا عليه من الإخلاص له في توحيده، وجنبنا من الإلحاد والشك في أمره، حمدا نعبّر به
فيمن حمده من خلقه، ونسبى به من سبق إلى رضاه وعفوه.

All praise is due to Allah, the Lord of the worlds Who let us recognize His Sacred being and revealed to us how to thank Him and open the door of His Divinity to us and led us to sincerity from blasphemy and dubiety regarding His commandments. O God let us perform our praise and thanks to you in such away as to excel others in satisfying you and in begging you for your pardons.

The above elegant expressions stress on the following delicate points:

- 1) Teaching to His servants the recognition of Him;
- 2) Revealing to us how to thank Him;
- 3) Opening the doors of science and knowledge to His Divinity;
- 4) Pointing out sincerity in Monotheism; and
- 5) Keeping man away from blasphemy and associating no God with Him.

1- THE RECOGNITION OF GOD THROUGH HIS REVELATION

In order to recognize Him, There is no way but thinking on the creation of the creatures, the Prophethood of the Prophets, and the revelation which is manifested in the Holy Quran and the Imamate of the infallible Ones (s).

Through thinking we could only conclude that there is one Creator. But through this tool we are not able to grasp what His Glorious Names are and what the aims for creation are and what duties man is supposed to carry out. In order to understand these issues we should resort to the Holy Quran, and the statements of the Prophet and the sacred Infallible Ones (s). This is the true meaning of the recognition of God through His guidance and this is what Imam Sajjad (s) refers to as *بك عرفتك*.

The initial revelation to our true self is done by God. And this guidance makes the human self ready to learn through man's wisdom, senses and hearts. This is what is referred to in the sacred surah of Al-Shams [The Sun]:

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا.

“And the soul and Him who made it perfect. Then He inspired it to understand what is right and wrong for it. 91:7-8”

The self gets its impetus from this revelation. This is merely God’s way to let us recognize Him. The end-point of this man’s movement is coming close to God and getting His satisfaction and attaining the paradise. Man has got to go through certain stages of ideology and arriving at the right morality and performing good deeds to arrive at this final objective in his perfection.

This is the only way open to man in perfecting and purifying his real self and getting himself free from the satanic blasphemy and dubiety. Anybody who assumes there is another way is just ignorant:

لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ.

“Far from His glory be what they set up with Him. 9:31”

Man is animal in action and potentially a human being. Man’s nature, due to the domination of the material factors and because of his bodily habits has been ignorant of his true nature and is dominated by his bodily wishes. Man is suffering from deviations in morality. In some individuals this domination is so great that they are heading for the world of beasts.

In this regard men are of different classes and layers.

Some individuals, whose hearts become influenced rather swiftly belong to the layer of God’s men.

And this is based on the following:

قَبْلَ مَنْ قَبْلَ لَا لِعِلَّةٍ، وَرَدَّ مَنْ رَدَّ لَا لِعِلَّةٍ.

“His acceptance or rejection is not based on any reason”

جَذْبَةٌ مِنْ جَذَبَاتِ الْحَقِّ يُوَازِي عَمَلِ الثَّقَلَيْنِ.

“One attraction of God’s attractions equals the two actions of jinns and human beings”

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ.

“Allah is the guardian of those who believe. He brings them out of the darkness into the light. 2:257”

There is yet a second group who in contrast to the first group are absorbed by God with no trial. Because of God's guidance the light of faith reflects from the very inner portion of these people. Although their outer nature is imprisoned in the world of materialism, from within they are addressed by their inner spiritual manifestations, believing in the following verse from the Holy Quran:

يَا صَاحِبَي السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ.

“O my two mates of the prison! Are sundry lord better or Allah the One, the Supreme? 12:39”

Thus, these kind of people awaken from sleep because of the revelation that they receive from inside themselves and will become ashamed of having wasted their time, saying:

يَا حَسْرَتًا عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ.

[Lest a soul should say]: “O woe to me! For what I fell short of my duty to Allah. 39:56”

These awakened people will realize that there are three important issues facing them and losing any one of them means a great loss indeed:

Firstly, they should endeavor to start to move from where they are and leave their temoral bodily enjoyments and through their obedience of the commandments of the Holy Quran, try not to waste their precious time.

Secondly, they should discipline their true selves in such a way as to adopt themselves to the divine ethics. This stage belongs to having faith.

The third stage belongs to one's benevolence since at this stage they are ready to grasp the genuine monotheism.

We should know that benevolence has got different facets. This is because the true self after being warned by the inner invocation, passes through the world of beasts and then enters the world of divinity. Thus, the book of genesis, like the book of religion, has got seven portions.

لَأَنَّ لِلنَّفْسِ مِنْ حَيْثُ قُوَّتِهَا الْعَامِلَةِ فِي ضَبْطِ الْأُمُورِ الدُّنْيَاوِيَّةِ بَطْنًا أَوَّلًا، وَلِسَانُهُ: يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا. وَطَلَبُ صَاحِبِهِ: رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ.

وَلِلنَّفْسِ مِنْ حَيْثُ غُبُورِهَا إِلَى طَلَبِ الْأُمُورِ الْآخِرِيَّةِ مِنْ جِهَةِ قُوَّتِهَا الْعَاقِلَةِ الْمُنَوَّرَةِ بِنُورِ الشَّرْعِ
بَطْنًا ثَانِيًا:

This is because the true self has capacity to record the worldly affairs and it conforms to what Allah has said: They know the outward of this world's life.(30:7) But there are some people who say: "Our Lord! Give us in the world, and they shall have no resting place. 2:200" And the true self in its pursuit of the affairs in the hereafter which stems from the light of religion has got a second portion.

This stage belongs to the common Moslems and believers. Sadreddin Rumi recognizes this stage as the first stage of the benevolence. He believes:

الإِحْسَانُ فِعْلٌ مَا يَنْبَغِي لِمَا يَنْبَغِي كَمَا يَنْبَغِي.

"Benevolence is an appropriate action for the appropriate ones with an appropriate manner."

Rumi has included the wills and advice in the benevolence and says:

فَاعْبُدْ رَبَّكَ كَأَنَّكَ تَرَاهُ.

"Worship God as though you could see Him." According to him this is the middle stage of benevolence.

And the following statements from Imam Ali (s) belong to this stage:

لَوْ كُشِفَ الْغِطَاءُ مَا ازْدَدْتُ يَقِينًا.

"If the curtains are raised my conviction will increase"

وَلَمْ أُعْبُدْ رَبًّا لَمْ أَرَهُ.

"I would not worship the God whom I have not seen."

وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.

"The light in my sight is based on the prayer"

وَالآنَ قِيَامَتِي قَائِمٌ.

"Now my Doomsday has started"

وَكُنْتُ سَمْعَهُ وَبَصَرَهُ.

"I will be His ears and eyes."

When we look at the creation, we will conclude that the very base of the construction of this world is carefully established. Every bit of creation rests on its appropriate position.

The world is like a book which is edited by a knowledgeable writer. Every sentence, discourse, chapter includes a series of meanings. The order in which these elements are arranged indicates a specific objective.

Every body could read the sentences of the book of creation to a certain degree and find out a range of meanings out of it and realize the objectives and aims behind its creation. Every body can vividly understand the wise and thoughtful Will behind the creation. Of course, anybody who has a vast knowledge of natural sciences would be more capable of grasping the objectives behind the establishment of this rule-governed system.

The Holy Quran, with a unique persuasion, guides people to study the book of creation and the structure of the creatures.

The recognition of God should be based on logical bases and not merely on imitation. Man in his attempt to recognize God could drag the ring of monotheism out of the ocean of logic to ornament his hand of faith only when he dresses the recognition of God with the garment of reasoning and gets his conviction through wisdom and bases his conviction on valid and logical reasoning so that the satanic persuasion could not weaken the very bases of his faith.

Islam condemns imitation in carrying out all its commandments, especially in the acceptance of the principle of monotheism. A true believer should accept the fundamental principles of Islam on the basis of wise reasoning. The following verses of the Holy Quran all refer to this issue:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ ...

“Call to the way of your lord with wisdom...16:125”

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ .

“And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book. 22:8”

Those who judge on monotheism without any proper knowledge and logic are severely reproached since science and knowledge is based on reasoning and because the logic of God's book rests on reasoning, as well.

The Holy Quran reproaches blind imitation and blames those who have accepted the religion of their ancestors without knowledge and valid reasoning.

On the acceptance of the facts on the basis of wisdom and reasoning there are a lot of news and statements in the precious books of Shiite such as Kafi, Man la yahzar, Touhed, and Behar.

The great philosopher, Avecina says:

مَنْ قَالَ أَوْ سَمِعَ بِغَيْرِ دَلِيلٍ فَلْيُخْرِجْ عَنْ رِثْقَةِ الْإِنْسَانِيَّةِ.

“Anybody who says anything or accepts anything without sound reasoning should be excluded from humanity.”

Any construction which is based on a shaky foundation will fall apart and will easily get destroyed.

It would be impossible to build a twenty-story building over clay pillars. Obviously such a building should be based on strong columns.

Our beliefs, especially in religion and religious laws should be based so strongly over logical foundations that the satanic temptations would not be able to penetrate into them.

A faith which has its roots in our wisdom and Divine truth may not be shaken with the storms of doubts and suspicions.

This profound truth and this universal law is dominant over our individual and social affairs. This fact is significant not only in basic sciences but also in the act of God recognition. The issue of monotheism, which is the most significant topic in our personal and social life, makes us ready for the Doomsday and promises a bright future. Such a science can not be childish and could not be based on foolish imitation. This fact is clearly dealt with in the sacred verses of the Holy Quran and in narrations and religious news.

In the statements of our religious leaders, for instance, in the sermons of Nahjolbalaqa and in Touhid Mofazzal and in some invocations and within some of the reasoning's of the Infallible ones (s), special attention and stress is focused on Monotheism together with reasoning and recourse to the natural sciences.

Naturally, this is the best way to let common people recognize God. Let us see how the very construction of the creatures lead us towards the omnipotent God.

The answer is clear: In the same way, the very creation of a piece of work leads us to believe in its creator, the features of that work, too, to a large extent, reveals the features of the creator.

Let us give you an example. We human individuals are not directly aware of one another's inner thoughts and morals and mental characteristics. I can not be aware of your decisions and ethical features; neither can you recognize my inner side. However, to a large degree we recognize one another.

We scientifically believe in a certain person and accept him as a scholar. because we have seen some oral and written works of him. We recognize one as a jurisprudent, another as a philosopher, another as a mathematician and still a fourth one as a literary man. Why? Because from the first one we have heard jurisprudent discussions, from the second one we have heard philosophical debates, from the third one we have heard mathematical issues and from the fourth one we have heard literary discussions.

Because of the common features which should exist between the Creator and the created, it would be impossible to hear knowledge from an ignorant person, or philosophical discussions from a jurisprudent, or from a philosopher discussions on jurisprudence or mathematics.

For instance, anybody who has read Jawaher knows that its writer should be a great jurisprudent, even if he has not seen him. The very nature of the book indicates the greatness of the jurisprudent.

Somebody might say: The certainty that we have regarding these issues does not necessarily mean that there is not probability of error. Rather, it means that the probability of error is so small that no wise person would consider it. The probability of error to occur is accidental. For instance, regarding the book called Jawaher, we are certain that its writer must be a great jurisprudent. But this does not mean that there is no probability that he might not have been a jurisprudent and the work might have been published all by chance. No the probability exists that the writer of Jawaher might not have been a jurisprudent and that his writing are arranged by chance. But this probability is so weak as to be negligible. Thus, we will say: we are certain that the writer of this book must have been a great jurisprudent, with no doubt. The probability in this regard is not calculated with fractions such as one hundredth, one thousandth, or one millionth, etc. Rather, it is the fraction of a number which is beyond our imagination. For instance, we could imagine a digit one plus zeros from here to the moon.

Thus, we may add: this amount of probability which is not countable is acceptable.

For instance, we may assume that Saadi was not a genius even if we see so many of his literary works; we may also assume that he, by chance, was able to produce these literary works. In the same way, we might assume Ave Sina was not an expert in philosophy or in medicine. And his works might have been produced by chance.

Although the existence of such assumptions can not be denied, we have no doubt that Saadi was a genius in literature and Ave Sina was an expert in the philosophical and medical domain. Those who have led men to recognize God through the studying of the book of creation want these men to be sure of the Creator's wisdom as they can be sure of the positions of Saadi, Ave Sina and the writer of Jawaher after they have read the works of these scholars.

Corsi Morrison on page nine of his book Called "the secret of Man's creation" writes: take ten coins, marking them from one to ten and put them in your pocket. Then try to take them out in accordance with their numbers from One to ten. Take one coin but put it back in your pocket prior to taking the second coin. Thus the probability to receive number one is one out of ten. The probability of getting one and two together will be one out of a hundred. The probability of getting one, two, three consecutively is one out of a thousand. The probability to get one, two, three and four consecutively would be one in ten thousand. Thus, the probability to get much more numbers consecutively would become gradually smaller. Finally, the probability of getting from one to ten consecutively could be one in ten milliard.

For the life to start on the earth, there are so many conditions and factors involved that from the mathematical perspective it would be impossible for these conditions to have been produced by mere chance. Thus, we have to imagine that there is a thinking agent in this world which has planned life to occur. If we accept this undeniable fact, we should as well believe that there should be a clear intention behind these mathematical and delicate operations.

Another wonder in the world is the world of living things which can not be explained through chance factors.

From the onset of life, male and female were produced to guarantee the continuation of life.

The reproductive organs, both in plants and animals, both in male and female, are so complicated and amazing that no body could think their creation was with no act of pre-determination.

When we study the plant and animal limbs and organs, we will be so entirely amazed that even a study of ten books could not absorb our attention so deeply. This observation will lead us to confess to the might and power of an immense Being.

The wonders of creation are not counable. In every corner of creation we will observe indications of Determination, Will God's intention.¹

The present bulk of works on the recognition of God, the huge amount of philosophy regarding God's recognition, the great number of poems and Gnostic discussions concerning God, the great amount of persuit of God all are the result of the same revelation to which the Holy Quran refers and the consequence of the same heed which Imam Sajjad(s) refers to.

This revelation has caused the shcholars to delve into scientific researches of great magnitude and has made artists such as Saadi, Hafiz, Babatahir and Jalaaladdin to create those magnificent pieces of art.

This revelation has led thousands of scholars towards Gnostics and has given thousands of precious books to the human treasure of knowledge. It is this revelation which has aroused a willing in people to recognize Allah and has led them toward the loved One (i.e. Allah).

And in this process, the Holy Quran, Nobovvat and Imamate have associated with the revelation to enrich the tree of faith and to save it from any deterioration and to open up more ways for the improvement of man and to open all the doors of knowledge to the believers.

Now, let us refer to some of the products of this revelation:

Basically, each plant is composed of very tiny particles called cells or plant cells. These cells are of different shapes: some are oval, or global or six-sided. Some are spindling and some are cylindrical. Each one has got the following three portions, each of which has got an amazing structure.

¹ The Principles of philosobfy of Realism, Vol 5, P 39.

- 1) Protoplasm: This is the living matter whose mysteries are not revealed to man yet. We do not know how it operates. What we are aware of is that it includes elements such as carbon, hydrogen, nitrogen, oxygen, phosphorus, sulfur, Iron and sodium, and the like, plus water to a large degree.
- 2) The Nucleus: It also consists of different elements and portions. There are numerous strings in it which contain chromosomes. These latter are of crucial significance, however.
- 3) Membranes or the outer layer. This portion also consists of two different parts: First, the outer part which is shiny and hard and contains tiny chanel through which water and other elements are absorbed; the second part, while being quite delicate, plays an important role in the protection of the cell.

THE STRUCTURE OF THE LEAVES

Leaves vary in shapes a great deal. Their shape is determined in accordance with the tree and the soil structure. The leaves of the desert plants, which do not benefit from sufficient water, are thick and thorny which, would not let the internal humidity evaporate. But the leaves of the trees on the riversides are wide and thin in which evaporation easily takes place. The underground leaves as well as the floating leaves have different shapes and structures adapted to their environment. The cross section of a leaf under a microscope will show the following parts:

- 1) the bark or the outer skin which is tough and usually un-penetrtable, protecting the underlying layers. This part lacks chlorophile;
- 2) The tissues which contain chlorophile and are made of long prism-shaped cells containg chlorophile all over. These tissues absorb (Co₂) in the sunlight decomposing it into oxygen and cadbon and reserving the carbon and expelling the oxygen. This function is useful in two ways: making the plant growth possible and purifying the environment.
- 3) The wood vessels, i.e., the special pipes in which the raw plant juice flows;
- 4) The carrying vessels through which the transformed juice reaches the plant cell. This transformation of the raw plant juice takes place through the activity of the chlorophile, and is used to feed the cells.
- 5) The chlorphiled hypodermis in which there is less chlorophile than the upper parts. That is why the color of the two sides of a leaf differs so greatly.

- 6) The indo-derm of the leaf which is similar to the outer skin or bark.
- 7) The tiny pores which exist in the indo-derm which make transpiration possible.

One of the most amazing functions of the leaves is respiration. They, like men and animal, absorb the oxygen of the air, making its (Co₂) free. This is not to be mistaken with carbon-absorption. Like water animals which make use of the soluble oxygen, the water plants, too, get their required oxygen from the water.

The plant respiration depends on the light, heat, humidity and the type of the plant. This is a proven fact by the researchers.

THE STRUCTURE OF THE FLOWERS

The structure of floweres is even more complicated and amazing than that of the leaves. A flower consists of four major parts:

- 1) The flower cup: It is covered with green leaves whose function it is to cover the surface of the blossoms and to protect the flower leaves and the corolla.
- 2) The corolla: These are the principal flower leaves which are of different colors. The high heed and delicacy in the coloring of these flower leaves make us wonder and admire the creator.
- 3) The Navel of the flower: Inside each flower there are stamens which are collectively known as the nave. The number of these stamens are different in each flower.

Above these stamens there are some tiny and yellow swollen parts. Each part consists of a tiny bag which includes four holes which house the pollen.

The pollens are tiny, microscopic structures which act like the sperm of the male animals. After the action of fertilization between the pollens and the female organs, the plant seeds are produced. The pollens by themselves have intricate structure inside. Each one contains protoplasm, fat materials, sugar, starch and nitrogen. Each pollen consists of two nucli, one bigger than the other one. The bigger one is called the growth nucleus and the smaller one is named the generative nucleus.

- 4) The pistil: This part rests on the flower axis above which there is a swollen part called nosegay. The surface of pistil is covered with a sticky material. This last part protects the male seeds and helps them grow.

Below the pistil there is a protruded section called the ovary which contains tiny ovules which stick to the walls of the ovary through their tail stalks. These latter absorb the required water and material. The ovules, too, have amazing structures by themselves.

THE DISSEMINATION AND FERTILIZATION OF THE PLANTS

When the pollen bags burst open and the pollens rested on the female nosegay, they grow rapidly. In order for the pollen to reach the female nosegay there are different approaches which make any observer amazed. One way is for the insects to do this job without them being aware what they are performing. Due to the special color and smell and the sugary substance of the flowers, the insects move towards them, sitting on them, carrying the pollens with their wooly feet from one place to another. This action is especially significant in flowers which have the male and female fertilization organs on two separate poles.

As we have already said, when the pollens rest on the nosegay, they start growing. The bigger nucleus which is the same as the nourishing uncles starts to grow and moves toward the ovary and when it comes close enough to it, it vanishes altogether. But the smaller nucleus passes through the narrow pipe and enters the ovary and mingles with the sperms and the marriage of these two takes place at a dark location. In this way, fertilization occurs and the zygote is produced.

Now I ask for your genuine judgement: Isn't the structure of a flower or its leaves or a microscopic cell more delicate and complicated than that of a picture frame or a watch which you can see but you become aware of its intelligent and wise builder? Is there any wise man who may attribute these strange structures and differing functions to mere and pure chance?

Suppose there were nothing in this world except a small branch of a tree. Doesn't the amazing structure of this tree-branch lead us to an intelligent, knowledgeable, all-knowing, supernatural power who has created it?

The secrets hidden in the plant world are so great in number as to be impossible for a man to recognize in his life-time. There are some scholars, however, who have revealed some portions of these secrets. Some examples will demonstrate these researches:

1) The art hidden in the plant roots: the hairy fibres absorb the required water and material for the different limbs and branches of a plant. They lead these materials to the stem and upper branches in contradiction to the gravity which leads every-thing towards the center of the earth. The distance for the passage of material from the roots upto the highest branch might sometimes be more than forty meters. How does this happen?

2) Transplantation of branches: Another mystery of the plant world is the act of grafting two different sorts of fruit trees. In this way, through grafting apple with pear, for instance, we could produce two different kinds of fruits on a single tree. The laboratory implanted in the tree is marvelous, indeed.

3) The correction of the defects: Another peculiarity of the trees is the correction of the defects. If a branch of certain trees is separated from the tree and is planted in the ground, it will grow as a complete tree with strong roots. The roots, by the way, are so strong that they will remove any obstacle from their way. Sometimes this movement takes place peacefully by the change in the direction of the root. But sometimes the root will act out belligerently and will destroy the building or even huge rocks on their way.

4) The sensitive plants: The branches of some plants are sensitive and feel the environmental factors as the animals do. This feeling is so great that they will contract themselves if you come close to them.

5) The meat-eating plants: The branches of these trees are like the hunter's traps.

The way these trees act is to throw their branches over and around anybody who is trapped by them. Under such circumstances there is no escape for the trapped one. After a while a poisonous juice is poured on the trapped one. It makes the trapped one digestible for the tree.

JOHN GLEN, THE ASTRONAUT, CONFESSES TO THE EXISTENCE OF AN INTELLIGENT BEING GOVERNING OVER THE CREATION:

Upon his return to the earth, this well-known astronaut wrote an article which was published in the United States. He writes:

"I can not open my eyes without wondering and being puzzled at the beauties of the world.

A glimpse at the world will reveal the fact that there is an active Agent which controls the affairs in this world. When I was being selected for this space journey, I was given a hand-book containing all sorts of issues concerning space. Two chapters of this article influenced me greatly.

In order to understand them, we should know what a light year is. Light travels 300,000 kilometers a second. This means each second light could

travel seven times round the earth. Now let us suppose a piece of light has traveled straight for one year. The distance traveled by this piece of light is called a light year. This distance is 9,500,000,000,000 kilometers.

Now let us see what this article says about the greatness of the world. The diameter of the galaxy is nearly 10,000 light year. Our sun, which is a very small star compared with other stars, is 30,000 light-year away from the center of the galaxy.

Thus, it would be impossible to imagine the immense dimensions of the distances in the distances in the solar system alone.

What we have said so far concerns the huge world around us. Now. Let us return to the micro-world of the atom.

Atoms are similar to the solar system in that they have complicated internal structures. Electrons rotate around the nucleus in each atom in accordance with a pre-determined order.

What I wish to convey to my readers is that order reigns over every thing in this world. This rule applies not only to the atoms but also to the immense aspects of creation, i.e., the galaxies which are away from us thousands of light-years.

Could we ever claim that this is mere accident? Did a molten mass of materials start spontaneously to rotate around some other celestial body. I strongly doubt it. Every movement in this world is established in accordance with a specific plan.

The huge world of stars all convince me that there is a Creator. There should be a force to keep these rotating bodies on their orbits.

Now we should accept the fact that it would be impossible to measure God with scientific scales. Nor could we reach the spiritual forces through our senses. These forces are not perceptible. But aren't there other intangible forces which we accept without feeling them?

An air-plane might have the strongest engines and be equipped with the most delicate machines. It would not, however, be able to work without an un-felt impetus. In order to work properly, a plane should be guided and led. But what is its leader? It is the compass, for sure. But the force which operates the compass is beyond our imagination. It can never be seen, touched, and tasted. But we are aware that this force exists because we perceive it.

Next to the pilot, we will observe an apparatus which navigates the plane. We are sure that the force which runs the hands of the compass is always at work. When we travel, we owe our safety to the proper function of this mechanism. We are certain that its proper function will let us arrive at our destination.

So are the religious and spiritual forces. Let us put ourselves at their disposal to avoid going astray and to ensure arriving at prosperity. Although our senses will not feel them, their effects are felt in our life. Then why should we doubt their existence?¹

So this is the truth behind revelation and what Imam Zainol Abedin (s) meant in the sentence discussed above.

Faith in God has numerous effects in man's individual, social, family, political, economic and even physical status. This is valid to the extent that the researchers start their research with the following sentence. Faith in God not only keeps man's integrity, but it safeguards his physical and mental health, as well.²

This much attention towards the recognition of God is the result of revelation. This revelation leads man towards truth and the Prophet and the Infallible ones (s), and the sciences. The safety of our thoughts, souls, physiques, society and families is the result of this very revelation. Regarding this, let us note the following:

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ تَقُولُونَ بِاللَّهِ وَرَسُولِهِ
وَنُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ.

“O you who believe! Shall I lead you to a merchandise which may deliver you from a painful chastisement? You shall believe in Allah and His Apostle, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know! 61:10-11”

Naturally, human body, like his soul, becomes inflicted with the disasters of everyday life. And these diseases, either through the entry of microbes into one's body, or through accidents or aging, will make life miserable for man.

The medical sciences and psychology teach us that the psychosomatic diseases are prevalent in the world today. These diseases may attack man

¹ The Things worth knowing in the world of science, P 8.

² Analyzing religion through science, P 73.

because of his mental disturbances. The microbe-caused diseases could not have any effect over anybody who is mentally stable. Conversely, a man who suffers from mental disturbances will be ready to come under the attack of microbes.

The Holy Quran, fifteen centuries ago, made this issue completely clear. The Holy Quran bases one's mental and bodily health over true faith and has ordered us to follow the right path of faith if we wish to be away from physical and mental disturbances.

The Holy Quran considers the faith in God extremely significant and has ordered man to have complete faith in the sacred Being of God.

For anybody who believes in God and in the Resurrection and for the one who ascribes everything to God there is no difference (for him) between bad and good: anything which comes from Allah is good and acceptable.

Remember the sentence usually written over the doors of our great grand fathers' houses:

أَفْوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ.

"I entrust my affair to Allah, Surely Allah sees the servants. 40:44"

Our grandfathers used to observe this expression each day and they ascribed everything to Allah only.

They truly believed that they should ask God for His assistance. Thus, they welcomed anything which they received from Him: they used to fight the nature with the weapon of faith; thus, they were content with what they were given and they never developed any mental diseases.

In contrast, people who do not have strong faith, plan all day with no result whatsoever. What they get is worry and insecurity. All the defects which attack us, such as psycho-somatic disturbances like ulcers, blood pressure, and heart attacks, result from lack of faith. Or else, a believer is certain that pain or gain is given by God; there fore, in the face of hardships, he will not give up; he will never complain and does not go to extremes in his emotions. He acts as the Holy Quran wants him to act:

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ.

"So that you may not grieve for what has escaped you, not to be exultant at what He has given you. 57:23"

This is evident. If a man knows the content of this holy verse, he will never indulge in arrogance or pride when he has a social position or when he is at the peak of youth; he will never hurt others, either, Nor will he become disturbed mentally when his social stats is denied.

Nowadays, some people are after social positions and functions. They, however, forget people and ignore them altogether.

The Holy Quran teaches us that the worldly pains or joys are transient. A wise man will never become overjoyed or exultant when he is affluent; neither does he become depressed when he is poor economically. A genuine believer knows that what he gets from Allah is in his benefit both mentally and physically. Therefore, he will face the problems bravely.

Thus, if man appreciates Godly revelations, he will both become aware of worldly affairs and will possess mental welfare. Regarding this, the Holy Quran states:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ.

“Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah’s remembrance are the hearts set at rest. 13:28”

The misery and mental difficulties of some people at the present century is due to their lack of firm beliefs in religion.

In order for man to enjoy mental security and calmness, he should involve every cell of his body in the act of invocation and supplication, praying Allah.

REVELATION SHOWS US HOW TO THANK GOD

Upon looking at the affluence and riches available to us, we have to thank God for what He has given us.

Revelation teaches us where to look for assets, how to use them and who has given them to us.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا.

“Then He inspired it to understand what is right and wrong for it. 91:8”

If you follow the inspiration of your heart you will gain another inspiration which is revelation and which is dealt with in the Holy Quran. In that Holy Book, you will get the assurance that thanking God for His affluence is compulsory. The Holy Quran has guided us in this path:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ.

“Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me. 2:152”

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ.

“O you who believe! Eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve. 2:172”

وَرَزَقْنَاكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ.

“And (He) gave you of the good things that you may give thanks. 8:26”

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ.

“And Allah has brought you forth from the wombs of your mother-you did not know anything-and He gave you hearing and sight and hearts that you may give thanks. 16:78”

Upon having declared that thanking God and appreciating Him for his affluence is compulsory, God says that uttering this appreciation is to man's benefit:

وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ.

“And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then Allah is Self-sufficient, Praised. 31:12”

The Holy Quran considers the grateful believers as a distinct group. However the number of such people, according to the Holy Quran, is Low.

اعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ.

“Give thanks, O Family of Dawood! And very few of My servants are grateful. 34:13”

وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُنْفِثْهُ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ.

“And whoever desires the reward of the hereafter I shall give him of it; and I will reward the grateful. 3:135”

3) Opening the doors of science and knowledge towards Divinity:

The holy word rabb (God) literally means “Owner” and “instructor”. In the whole world there is no real owner, nor a genuine progressive instructor except the Almighty God.

The word “rabb” is frequently used in the Holy Quran and in invocations and supplications and other books on the Islamic knowledge. If any body is absorbed by this word he is neither an aggressor, nor is he inflicted by aggression. He will not be deceived by the alien cultures, either.

The comprehension of the term divinity is effective in freeing man from the satanic webs of evil-doings and desires.

An understanding of this holy term educates man to the degree that he will become the source of generosity, honor, knowledge, conscience, and manhood. In the words of the Holy Quran, this word will create an honorable tree.

Iqbal (The Pakistani Gnostic), based on the Holy Quran, considers as the most educated man any man who is connected with God. He says this kind of education consists of three stages: (1) obedience; (2) self-control; and (3) being God’s envoy on the earth.

Obedying God in all aspects of life and showing obedience towards prophets and the Infallible ones(s) is necessary. Then we should keep this obedience unaffected by the evils; and finally we should reach the position of being God’s envoy on the earth.

The door which God opened to us to recognize His Divinity is the door of Nobovvat (Prophethood) and Imamate [belief in Imams (s)]. Imam Ali(s) says in the first sermon of Nahjolbalaqa:

وَاصْطَفَى سُبْحَانَهُ مِنْ وَلَدِهِ أَنْبِيَاءَ، أَخَذَ عَلَى الْوَحْيِ مِيثَاقَهُمْ، وَعَلَى تَبْلِيغِ الرِّسَالَةِ
أَمَانَتَهُمْ.

“The Almighty God selected some of the off springs of His Prophets and through revelation He appointed them to propagate the ideas of the Prophethood, and trustworthiness.”

The covenant for the propagation of the ideas of the Prophethood is the greatest covenant ever.

Naturally there should be a spirit void of any whims and wishes to receive revelation. Any internal fault would darken the revelation.

A Prophet should base his private life on the revelation. Being a usual human being, he has the task to act as an intermediary between God and people.

The most difficult part of a Prophet's life, however, is to stay away from any sign of self-interest.

Imam Ali(s) adds to what we heard from him above:

“God appointed some Prophets out of the nations to help people act in accordance with the innate covenant which they have with their God. The Prophets will remind people of the God's forgotten assets given them. The Prophets are supposed to lead people towards faith through sound reasoning and to excite and enrich people's hidden intellects. They are also supposed to reveal to people God's signs of grandeur: such as the lofty skies over them and the earth cradle under their feet and the necessary sustenance.”

The function of Prophethood is explained in the following verses of the Holy Quran:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

“Those who follow the Apostle-Prophet, the Ummi, whom they find written down with them in the Tawrat and the Injeel (The Old Testament and the New Testament) who enjoins them good and forbids them evil, and makes lawful to them impure things, and removes from them their burden and the shackles which were upon them; so as for those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful. 7:157”

These holy verses emphasize the following issues:

- 1) man's uprising against injustice;
- 2) showing the Divine signs;
- 3) the teaching of the Holy Quran which embodies human life and existence;
- 4) the teaching of wisdom to man;

- 5) Enjoining the good and forbidding the evils;
- 6) Removing the obstacles which make hindrances on the man's progress;
- 7) And Light in life which makes man to improve:

In the words of the leader of the pious ones, we shall read:

- 1) To excite men to carry out the contract which they have with their God;
- 2) To remind men of the God-given assets;
- 3) Conveying the Islamic teaching through sound reasoning;
- 4) Enriching man's wisdom;
- 5) Showing the God's signs in the lofty skies over the head on man and the earth cradle under his feet.
- 6) Showing people how God's signs will help them when their strength does not exist any longer;
- 7) Educating people how to behave moderately and how to distinguish between right and wrong.

These are among the Divine revelation on the earth which are explicitly stated in the Holy Quran. Imam Ali's statements in Nahjolbalaqa and his behaviors and manners showed these principles in action.

The great Prophet of Islam has said on the issues of Imamate and Velayat, which are revealed to him by God:

إِنَّ اللَّهَ خَلَقَنِي وَعَلِيًّا مِنْ شَجَرَةٍ أَنَا أَصْلُهَا، وَعَلِيٌّ فَرْعُهَا، وَالْحَسَنِ وَالْحُسَيْنَ مَمْرُثُهَا، وَالشَّيْعَةَ وَرَثَتُهَا، فَهَلْ يَخْرُجُ مِنَ الطَّيِّبِ إِلَّا الطَّيِّبُ؟ وَأَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا، فَمَنْ أَرَادَ الْمَدِينَةَ فَلْيَأْتِهَا مِنْ بَابِهَا.

وَفِي لَفْظٍ خُذِيفَةً عَنْ عَلِيٍّ (عليه السلام): أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا، وَلَا تُؤْتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا.
وَفِي لَفْظٍ: أَنَا مَدِينَةُ الْعِلْمِ وَأَنْتَ بَابُهَا، كَذَبَ مَنْ زَعَمَ أَنَّهُ يَدْخُلُ الْمَدِينَةَ بِغَيْرِ الْبَابِ. قَالَ اللَّهُ عَزَّوَجَلَّ: وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا.

Allameh Amini reports the above narrations in his book Alqadir from 143 scholars of sunni sect. He also reports 21 scholars who have confirmed the authenticity of these reports. The Great Prophet (s) has said:

“Imam Ali (s) and I are of the same tree: I am the root, Imam Ali (s) is my trunk, Imam Hassan and Imam Hossein are our fruits and the Shiite are our leaves. Does the clean one produce anything but clean?”

“I am the city of knowledge and Imam Ali (s) is the entrance to that city. Anybody who wishes to enter this city should pass through this gate.”¹

The variations to this narration are the following:

- 1- أنا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بِأُجْهًا، فَمَنْ أَرَادَ الْبَيْتَ فَلْيَأْتِ الْبَابَ.
- 2- أنا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بِأُجْهًا، فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْبَابَ.
- 3- أنا دَارُ الْحِكْمَةِ وَعَلِيٌّ بِأُجْهًا.
- 4- أنا دَارُ الْعِلْمِ وَعَلِيٌّ بِأُجْهًا.
- 5- أنا مِيزَانُ الْعِلْمِ وَعَلِيٌّ كَقَتَاةٍ.
- 6- أنا مِيزَانُ الْحِكْمَةِ وَعَلِيٌّ لِسَانُهُ.
- 7- أنا الْمَدِينَةُ وَأَنْتَ الْبَابُ، وَلَا يُؤْتَى الْمَدِينَةَ إِلَّا مِنْ بَابِهَا.
- 8- عَلِيٌّ أَخِي وَمَنْنِي وَأَنَا مِنْ عَلِيٍّ فَهُوَ بَابُ عِلْمِي وَوَصِيِّي.
- 9- عَلِيٌّ بَابُ عِلْمِي وَمُبَيِّنٌ لَأَمَّتِي مَا أُرْسِلْتُ بِهِ مِنْ بَعْدِي.
- 10- أَنْتَ بَابُ عِلْمِي.

It is evident for the Moslem nation that the Prophet's knowledge was transferred to the sacred being of Imam Ali (s). In return, Imam Ali's knowledge was transferred to his offspring from Imam Hassan (s) to Imam Mahdi (s). In order to recognize God, the Ommat has to refer to the Infallible Ones (s), For knowledge contained, for instance, in Nahjolbalaqa, Sahifeh Sajjadih, Kafi, Wafi, Tahzib, Istebars, Man la Yahzar, Wasa'el and Shafi.

¹ Alqadir, Vol 6, P 79.

4. LEADING PEOPLE TOWARDS SINCERITY IN MONOTHEISM:

All praise is due to Allah who attracted our attentions towards sincerity in our prayers and faith through the verses of the Holy Quran and the knowledge handed down to us from the Great Prophet (s) and the Infallible Ones (s).

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ...

“Therefore serve Allah, being sincere to Him in obedience; Now, surely, sincere obedience is due to Allah alone. 39:2-3”

إِلَّا الَّذِينَ تَبَايَعُوا وَاصْلَحُوا وَاعْتَصَمُوا بِتِلْكَ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَإُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَيُوفِ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا.

“Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah; these are with the believers and Allah will grant the believers a mighty reward. 4:146”

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ.

“Say: I am commanded that I should serve Allah, being sincere to Him in obedience. 39:11”

قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي.

“Say: Allah it is Whom I serve, being sincere to Him in my obedience. 39:14”

وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ.

“And we shall have our deeds and you shall have your deeds, and we are sincere to Him. 2:139”

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

“Therefore call upon Allah, being sincere to Him in obedience, though the unbelievers are averse. 40:14”

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

“He is the living, there is no god but He, therefore call on Him, being sincere to Him in obedience. All praise is due to Allah, the lord of the worlds. 40:65”

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ.

“And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright and keep up prayer and pay the poor-rate, and that is the right religion. 98:5”

فِي مَوَاعِظِ النَّبِيِّ لَابِنِ مَسْعُودٍ: يَا ابْنَ مَسْعُودٍ إِذَا عَمِلْتَ عَمَلًا فَأَعْمَلْ لِلَّهِ خَالِصًا لِأَنَّهُ لَا يَقْبَلُ مِنْ عِبَادِهِ إِلَّا مَا كَانَ خَالِصًا.

Among the advice given to Ibn Mas'ud by the Great Prophet (s) is the following: “O son of Mas'ud; if you wish to do any deed for Allah, do it clearly and be sincere; no impure action is accepted by Allah.”¹

قَالَ عَلِيٌّ (ع): طَوْبُ لِمَنِ أَخْلَصَ لِلَّهِ عَمَلُهُ وَحُبُّهُ وَبُغْضُهُ وَأَخْبَذَهُ وَتَرَكَهُ وَكَلَامُهُ وَصَمَتُهُ وَفِعْلُهُ وَقَوْلُهُ.

Imam Ali (s) has stated: How lucky is the person whose action, friendship, enmity, giving and taking, speech and silence and his promise are pure and sincere for God.²

قَالَ الصَّادِقُ (ع): إِنَّ رَبَّكُمْ لَرَحِيمٌ يَشْكُرُ الْقَلِيلَ، إِنَّ الْعَبْدَ لَيُصَلِّي الرُّكْعَتَيْنِ يُرِيدُ بِهَا وَجْهَ اللَّهِ فَيُدْخِلُهُ اللَّهُ بِهَا الْجَنَّةَ.

Imam Sadiq (s) has said: your God is kind. He will appreciate even your smallest service towards Him. If a believer performs only two rounds of prayers sincerely, he will be granted the paradise.³

عَنِ الرِّضَا، عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَخْلَصَ عَبْدٌ لِلَّهِ عَزَّوَجَلَّ أَرْبَعِينَ صَبَاحًا إِلَّا جَرَتْ يَنَابِيعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ.

The eighth Imam (s) reports from his parents reporting from the Great Prophet (s): “The springs of knowledge will flow from the heart towards the tongue of any believer who keeps clean and sincere for God only for forty days.”⁴

¹ Mostadrak Safinah, Vol 3, P 316.

² Mostadrak Safineh Vol 3, P 317.

³ Op Cit.

Imam Askari (s) has said: I will severely blame myself for having done nothing for a true and sincere believer if I turn the whole world into Just one loaf and put it in his mouth. And if I deprive an infidel from such loaf and let him suffer great hunger and thirst but at the last moment of his sufferings present him with a sip of water, I will think I have wasted God's favors and assets.¹

KEEPING MAN AWAY FROM POLYTHEISM AND BLASPHEMY

God, out of His favors, keeps man away from any form of blasphemy including worshipping the world, worldly positions, indulging in voluptuous life, giving way to one's wishes, being fond of aggression, and satan worshipping.

As soon as the pure and sincere faith dominates one's life, the foundation of blasphemy and polytheism will be shaken.

In the sacred surah luqman, it is stated that blasphemy is a great injustice and aggression and anybody who is under its domain upto the day of his death shall be deprived of God's favors. His repentance at the moment of death will not be accepted, however.

Setting up anything with God will make ineffective the good things that one has performed:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ.

“And if they had set up others with Him, certainly what they did would have become ineffectual for them. 6:88”

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ.

“But Allah has endeared the faith to you and He has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way. 49:7”

ENDEARING THE FAITH

The appreciation of the beauty and use of anything forces us to love that thing.

⁴Mostadrak Safineh Vol 3,

¹ Op Cit, Vol 3, P 317.

The almighty God wishes to show the greatness of faith through mentioning the good aspects of it and the rewards one might get in using it in his life. The following sacred sentence:

وَرَزَيْنَاهُ فِي قُلُوبِكُمْ.

shows that the heart is the location for faith.

The sentence:

وَكَرِهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ.

Opposes unbelief, transgression and disobedience to faith. As we know, one of the ways to define an item is to resort to its opposites. Thus, faith is the opposite of unbelief, transgression and disobedience. In this way we will know the true nature of faith.

Unbelief is to negate the existence of God and the Prophet (s). On the other hand, faith is to believe in God and the Prophet (s). Indulging in transgression is to tear all curtains of piety and to attack the privacy and self-esteem of people. Thus, faith has a heart-felt dimension and will hinder people from inflicting harms over people. Disobedience is the guilt and sin of disregarding divinity. Therefore, faith will stop us from indulging in sins.

Thus, we will appreciate God's favor for His endearment of faith in the eyes of Moslems. This is because faith is the way to save us from vices and evil-doings; it is the gateway to prosperity and true luck.

MAKING MAN ABHOR UNBELIEF, TRANSGRESSION AND DISOBEDIENCE

Hating something occurs when we become aware of its harms, repulsive features and its evils. Through the explanation of the harms of something we may educate people to hate it. The Holy Quran in the sentence:

وَكَرِهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ.

says that God has made you hate blasphemy and unbelief.

Unbelief is to deny God and His favors. This evil feature is the source of the evil doing.

Disobedience is distinct from transgression in that a transgressor is one who was obedient and then became disobedient. But transgression implies that a person was disobedient from the outset and has never been inclined to obey God.

Each one of the cases of unbelief, transgression and disobedience is against one's belief. Neither one of these is in harmony with faith. Each one tries to root out one's faith.¹

As we see in the above sacred verse of the Holy Quran, God has made the human heart to love the truth and to hate the evil. Polytheism or associating another power with God is worse than unbelief, transgression and disobedience. Holy Quran has warned us against it at different junctures and occasions.

According to the Holy Quran associating another power with God or polytheism is to put another power next to God and to obey it. This sin is extremely hazardous and is unpardonable. To study it in depth, you are advised to refer to Behar.

The Mecca Idolaters, the sun-worshippers, the money mongers, the assistants to Saqifeh and the evil group of Omavids and Abbassids and the servants to Aggressors are all true examples of the polytheists.

حَمْدًا يُضِيءُ لَنَا بِهٖ ظُلُمَاتِ الْبَرِّخِ، وَيُسَبِّحُ عَلَيْنَا بِهٖ سَبِيلَ الْمَبْعَثِ، وَيُشِيرُ بِهٖ مَنَازِلَنَا عِنْدَ
مَوَاقِفِ الْأَشْهَادِ، يَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ، يَوْمَ لَا يُغْنِي مَوْلَى عَنِ
مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ.

حَمْدًا يَرْتَفِعُ مِنَّا إِلَى أَعْلَى عِلِّيِّينَ فِي كِتَابٍ مَرْفُومٍ، يَشْهَدُهُ الْمُرْتَبُونَ، حَمْدًا تَقَرُّ بِهٖ عُيُونُنَا إِذَا
بَرَقَتِ الْأَبْصَارُ، وَتَبَيَّنَّ بِهٖ وُجُوهُنَا إِذَا اسْوَدَّتِ الْأَبْشَارُ، حَمْدًا تُعْتَقُ بِهٖ مَنَ أَلِيمِ نَارِ اللَّهِ إِلَى
كَرِيمِ جَوَارِ اللَّهِ.

Praise is due to Allah, a praise which will illuminate the darkness of the Barrier to us and will facilitate our entry into the Doomsday and will make our houses honorable in front of witnesses. The Doomsday is the time when everybody will get the reward for what he has done and every body will be treated justly. It is a day when favoritism will not work and the disobedient ones will be severely punished.

A praise which will be exultant towards the Heavens is due to Allah. Such a praise will be recorded in a letter which will be kept by the loved ones by God. Let us send to Allah a praise which will light our eyes when we stare at the world wonders. Let us send to Allah such a praise which will change

¹ The interpretation of the surah Hujurat (The Chambers; Quran 49).

the color of our face from the blackness of the shame which our sins have inflicted upon us. We need to send to Allah a praise which will free us from the torturing pain surrounding as and will take us next to God's generosity and favors.

حَمْدًا نُرَاجِمُ بِهِ مَلَائِكَتَهُ الْمُقَرَّبِينَ، وَنُضَامٌ بِهِ أَنْبِيَاءُهُ الْمُرْسَلِينَ فِي دَارِ الْمَقَامَةِ الَّتِي لَا تَزُولُ وَنَحْبَلُ كَرَامَتِهِ الَّتِي لَا تَحُولُ. وَالْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ، وَأَجْرَى عَلَيْنَا طَيِّبَاتِ الرِّزْقِ.

We will send God such a praise that could rise so loftily as to be next to the angels. We wish to be able through this praise to come together with God's Prophets. Our praise is due to Allah Who provided us with the beauties of His creation, Who made us a synopsis of all creation, and Who gave us clean and legal subsistence.

وَجَعَلْ لَنَا الْفَضِيلَةَ بِالْمَلَكَةِ عَلَى جَمِيعِ الْخَلْقِ، فَكُمُلْ خَلِيفَتِهِ مُنْقَادَةً لَنَا بِقُدْرَتِهِ، وَصَائِرَةً إِلَى طَاعَتِنَا بِعِزَّتِهِ. وَالْحَمْدُ لِلَّهِ الَّذِي أَعْلَقَ عَنَّا بَابَ الْحَاجَةِ إِلَّا إِلَيْهِ، فَكَيْفَ نُطِيقُ حَمْدَهُ؟ أَمْ مَتَى نُؤَدِّي شُكْرَهُ؟! لَا مَتَى:

All praise is due to Allah Who through His Might and power made us superior to all creatures. Thus, because of Him, all creatures are at our service; praise is due to Allah Who prohibited us to resort to anybody except Him. How could we, feeble and weak servants, appreciate His favors. How could we thank Him? No, we are unable to do so.

وَالْحَمْدُ لِلَّهِ الَّذِي رَكَّبَ فِيْنَا آلَاتِ الْبَسْطِ، وَجَعَلَ لَنَا أَدَوَاتِ الْقَبْضِ، وَمَتَّعَنَا بِأَرْوَاحِ الْحَيَاةِ، وَأَثْبَتَ فِيْنَا جَوَارِحَ الْأَعْمَالِ، وَغَذَّانَا بِطَيِّبَاتِ الرِّزْقِ، وَأَغْنَانَا بِفَضْلِهِ، وَأَقْنَانَا بِمَنِّهِ.

ثُمَّ أَمَرْنَا لِيَحْتَبِرَ طَاعَتَنَا، وَهَمَانَا لِيَتَلَيَّ شُكْرَنَا، فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ، وَرَكَّبْنَا مُتَبُونَ زَجْرِهِ، فَلَيْمَ يَبْتَدِرْنَا بِعُقُوبَتِهِ، وَلَمْ يُعَاجِلْنَا بِنِقَمَتِهِ، بَلْ تَأَنَّنَا بِرَحْمَتِهِ تَكْرُمًا، وَانْتَظَرْنَا مُرَاجَعَتَنَا بِرَأْفَتِهِ حِلْمًا.

All praise is due to Allah who established in us the apparatus of expansion and contraction (veins, cartilages, bones, nerves, blood, flesh, tongue, larynx, epiglottis, stomach, liver, kidneys, etc.)

All praise is due to Allah Who provided us with the Devine spirit, faith spirit, movement spirit, the lust spirit and the body spirit.

Jaber has recorded a narration from Imam Baqir(s); this narration is recorded in Osul Kafi.

The Divine spirit is for the elites of the religion through which they recognize everything. Through the spirit of faith everybody engages in worshipping Allah. The spirit of movement is for war against the enemy and for obtaining one's sustenance. The lust spirit is for eating, drinking and enjoying life. And the body spirit is for movement. All these five spirits are for the Prophets and the Infallible Ones (s); four of them are for the elite and three of them are for the infidels.

Praise is due to Allah Who provided us with organs of different sorts to carry out our tasks: He established for us our eyes, ears, tongues, hands, feet, lusts and stomachs to use them in solving our daily problems.

All praise is due to Allah Who provided us with legal and clean subsistence and empowered us by His powers and let us enjoy his favors.

Then through the Prophets, The infallible ones (s), wisdom, human Nature, and conscience He ordered us to obey and worship Him so that He might evaluate our sincerity in our worship. He, as well, prohibited us from performing certain affairs so that He might weigh our piety. This examination is carried out by Him not to solve any ambiguity concerning us, but to open for us the ways of improvement.

Regarding the act of thanking God, Imam Sadiq (s) has said the following:

شُكْرُ النِّعْمَةِ اجْتِنَابُ الْمَحَارِمِ.

“To Thank God means to avoid carrying out what is forbidden by God.”

Thus, anybody who avoids doing what is forbidden by God has passed the examination of appreciating God's favors.

Despite all the favors God has bestowed upon us, we outrageously have ignored thanking him. We have been riding the palfrey of disobedience. Although we have committed sins to a large degree, God has not hurried to punish us on the spot; He has been patient; instead He has helped us with even more favors. He has protected us against disasters”

وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى التَّوْبَةِ الَّتِي لَمْ نَعْلَمْهَا إِلَّا مِنْ فَضْلِهِ، فَكَلِمَ لَمْ نَعْتَبِدْ مِنْ فَضْلِهِ إِلَّا بِهَا لَقَدْ حَسَنَ بَلَاؤُهُ عِنْدَنَا، وَجَلَّ إِحْسَانُهُ إِلَيْنَا، وَجَسَمَ فَضْلُهُ عَلَيْنَا. فَمَا هَكَذَا كَانَتْ سُبُتُّهُ فِي التَّوْبَةِ لِمَنْ كَانَ قَبْلَنَا، لَقَدْ وَضَعَ عَنَّا مَا لَا طَاقَةَ لَنَا بِهِ، وَلَمْ يُكَلِّفْنَا إِلَّا وَبَعَاءً، وَلَمْ يُجَسِّمْنَا إِلَّا يُسْرًا، وَلَمْ يَدَعْ لِأَحَدٍ مِّنَّا حُجَّةً وَلَا عُذْرًا، فَالْهَالِكُ مِمَّنْ هَلَكَ عَلَيْهِ، وَالسَّعِيدُ مِمَّنْ رَغِبَ

إِلَيْهِ.

All praise is due to Allah Who taught us the truth behind repentance and Has led us to repent and to ask for His forgiveness. We could not have understood the significance of forgiveness without His guidance.

The method of repentance for the previous nations was harder than the one set for us now. Repentance can be carried out by us much easier now. God did not ask us for anything which is beyond our power. He did not ask us for impossible acts. He did not let any excuse for us. We must obey Him; there is no escape in this affair; however.

An unlucky person among us is the one who disobeys God, and the lucky one is he who carries out God's commands.

والحمد لله بكل ما حمده به أدنى ملائكته إليه، وأكرم خليفته عليه و أرضى حامديه لديه حمدا يفضل سائر الحمد كفضل ربنا على جميع خلقه.

ثم له الحمد مكان كل نعمة له علينا وعلى جميع عباد الماضيين والباقيين، عدد ما أحاط به علمه من جميع الأشياء، ومكان كل واحدة منها عددها أضعافا مضاعفة أبدا سرمداً إلى يوم القيامة. حمداً لا ينتهي لحده ولا حساب لعدده ولا مبلغ لغايته ولا انقطاع لأمره.

Praise is due to Allah, a kind of praise which is carried out by God's closest angels and by His dearest creatures and by His fittest admirers. A kind of praise is due to Allah which is the best kind of praises.

We praise God for every piece of favors which He has bestowed upon us, and upon our ancestors and upon our offspring, a praise as huge as the number of all creatures. May this praise be continued up to the Doomsday.

A praise is due to Allah which is endless, the number of which is infinite, the end of which is beyond us and the time of which is ever-lasting. A continuous and eternal praise for God."

حمداً يكون وصلة الى طاعته و عفوه، وسببا إلى رضوانه، وذريعة إلى مغفرته، وطريقا إلى جنته، وخفيرا من نعمته، وأمنا من غضبه، وظهيرا على طاعته، وحاجزا عن معصيته، وعونا على تادية حقه ووظائفه. حمداً نسعد به في السعداء من أوليائه، ونصير به في نظم الشهداء بسيوف أعدائه، إنه ولي حميد.

Praise is due to Allah; a praise which causes man to obey Him, to attract His consent and satisfaction; a praise which will pave the way to the paradise for us; a praise which will protect us against God's rage, which will protect our prayers, which will hinder us from engaging in sins, and which will causes us to carry out our duties towards Allah.

Praise is due to Allah; a praise through which we may be among the lucky ones who have received Allah's favors; a praise through which we may be considered among the martyrs who lost their lives in war against Allah's foes. God's sacred Being is the most honorable attribute ever.

**Wednesday 10/3/1368, corresponding to the 25th of Shavval,
The day of the martyrdom of the Golrious and Rightous Imam Sadiq(s)
Hossein Ansaryan**

THE LAND OF THE LOVERS

An Exposition on Imam Zainol Abedin's Sahifeh Sajjadih

VOLUME 2

BY
Shaykh Husayn Ansariyan

Translated by
Dr. M. Farrokhpey
Associate Professor

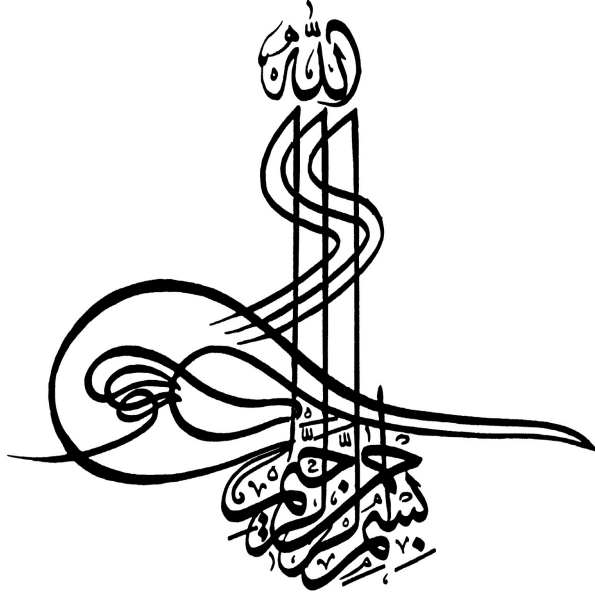
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الَّذِي مَنَّ
نَبِيِّهِ ▶ دُونَ

وَالْحَمْدُ لِلَّهِ
عَلَيْنَا بِمُحَمَّدٍ

الْأُمَمِ الْمَاضِيَةِ وَالْقُرُونِ السَّالِفَةِ، بِقُدْرَتِهِ الَّتِي لَا تَعْجُزُ عَنْ شَيْءٍ وَإِنْ عَظُمَ، وَلَا يَفُوتُهَا شَيْءٌ وَإِنْ لَطُفَ. فَخَتَمَ بِنَا عَلَى جَمِيعِ مَنْ ذَرَأَ، وَجَعَلَنَا شُهَدَاءَ عَلَى مَنْ جَحَدَ، وَكَثَرْنَا بِمَنْهِ عَلَى مَنْ قَلَّ.

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ أَمِينِكَ عَلَى وَحْدِكَ، وَنَجِيبِكَ مِنْ خَلْقِكَ، وَصَفِيكَ مِنْ عِبَادِكَ، إِمَامَ الرَّحْمَةِ، وَقَائِدَ الْخَيْرِ، وَمِفْتَاحَ الْبَرَكَاتِ كَمَا نَصَبْتَ لَأَمْرِكَ نَفْسَهُ * وَعَرَّضَ فِيكَ لِلْمَكْرُوهِ بَدَنَهُ * وَكَاشَفَ فِي الدُّعَاءِ إِلَيْكَ حَامَتَهُ * وَحَارَبَ فِي رِضَاكَ أَسْرَتَهُ * وَقَطَعَ فِي إِحْيَاءِ دِينِكَ رَحِمَهُ * وَأَقْصَى الْأَدْنِيْنَ عَلَى جُحُودِهِمْ * وَقَرَّبَ الْأَقْصَيْنِ عَلَى اسْتِجَابَتِهِمْ لَكَ.

وَوَالَى فِيكَ الْأَبْعَدِينَ * وَعَادَى فِيكَ الْأَقْرَبِينَ * وَآذَابَ نَفْسَهُ فِي تَنْبِيْغِ رِسَالَتِكَ * وَاتَّعَبَهَا بِالْأَعْيَادِ إِلَى مِلَّتِكَ * وَشَغَلَهُ بِالنُّصُوحِ لِأَهْلِ دَعْوَتِكَ * وَهَاجَرَ إِلَى بِلَادِ الْعُرْبَةِ، وَمَحَلَّ النَّاسِ عَنْ مَوْطِنِ رَحْلِهِ، وَمَوْضِعِ رَحْلِهِ، وَمَسْقِطِ رَأْسِهِ، وَمَنْاسِ نَفْسِهِ، إِرَادَةً مِنْهُ لَا عِزَازَ دِينِكَ، وَاسْتِئْصَارَ أَعْلَى أَهْلِ الْكُفْرِ بِكَ * حَتَّى ظَهَرَ أَمْرُكَ، وَعَالَتْ كَلِمَتُكَ، وَلَوْ كَرِهَ الْمُشْرِكُونَ * اللَّهُمَّ فَمَارْفَعُهُ بِمَا كَدَحَ فِيكَ إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ جَنَّاتِكَ * حَتَّى لَا يُسَاوَى فِي مَنْزِلٍ، وَلَا يُكَافَأُ فِي مَرْتَبَةٍ، وَلَا يُوَازِيهِ لَدَيْكَ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ.

وَعَرَّفَهُ فِي أَهْلِهِ الطَّاهِرِينَ وَأَمَّتِهِ الْمُؤْمِنِينَ مِنْ حُسْنِ الشَّفَاعَةِ أَجَلًا مَا وَعَدْتَهُ * يَا نَافِذَ الْعِدَّةِ، يَا وَافِيَ الْقَوْلِ، يَا مُبْدِلَ السَّيِّئَاتِ بِأَضْعَافِهَا مِنْ الْحَسَنَاتِ إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ.
وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا بِمُحَمَّدٍ نَبِيِّهِ ► دُونَ الْأُمَمِ الْمَاضِيَةِ وَالْقُرُونِ السَّالِفَةِ، بِقُدْرَتِهِ الَّتِي لَا تَعْجُزُ عَنْ شَيْءٍ وَإِنْ عَظُمَ، وَلَا يَفُوتُهَا شَيْءٌ وَإِنْ لَطُفَ.

All praise is due to Allah for the creation and bringing forth of the lofty being of Hathrat Mohammad(s) who was appointed by Him to direct and guide world people towards the right path. However, the previous nations were all deprived of this sacred being. Through His might, He bestowed upon us the being of Mohammad(s). His might and power is aware of all activities going on which are not discerned by human sight.

THE CREATION OF MOHAMMAD(S) IS THE MOST MAGNIFICENT NEWS OF CREATION

Our tongue is just unable to describe in depth the features of a man who is unique in the whole creation, beyond whom there is no wiser, or loftier or more magnanimous one. Our pen is just unable to depict his true features. Our thought is just too weak to appreciate him wholly. In order to describe him, I do not have any other way except resorting to the sacred verses of the Holy Quran, which are God's speech and to the narrations and the religious news which are the miracles of the men of God.

Defining the Great Prophet(s) of Islam in this volume is like pouring the wholly sea in an earthen pot.

He is the first wisdom; he is the closest to God; and he is the most complete of beings. He is distant from all worldly and selfish motives. We will notice the following features for Mohammad(s) in the most authentic narrations:

- 1- أَوَّلَ مَا خَلَقَ اللَّهُ الْعَقْلَ.
- 2- أَوَّلَ مَا خَلَقَ اللَّهُ نُورِي.
- 3- أَوَّلَ مَا خَلَقَ اللَّهُ رُوحِي.
- 4- أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ.

5- أَوَّلُ مَا خَلَقَ اللَّهُ مَلَكًا كَرِيمًا.

The five series of description belong to only one truth and one light. They are differing titles for just one single being. The highest manifestation of God's revelation is found in him. He needs nothing and nobody except God; neither does he observe any body but Allah.

No pen can ever depict this sacred being since he is God's most magnificent Messenger.

The more a being is distant from the worldly shackles, the closer he is to God. He was a sacred being who did not need even his physique. He was the manifestation of

أَقْبَلَ إِلَى الدُّنْيَا رَحْمَةً لِلْعَالَمِينَ.

This shows that his light is manifest in all beings in the world: he is the most beloved and the purest of all creatures. Besides, one who associates with him is a perfect being who deserves the paradise. And one who ignores him belongs to the hell. This fact may be discerned in the following narration which is reported at the beginning of the book on wisdom by kafi of his book called Osul:

عَنِ أَبِي جَعْفَرٍ ٥ قَالَ: لَمَّا خَلَقَ اللَّهُ الْعَقِيلَ اسْتَنْطَقَهُ ثُمَّ قَالَ لَهُ: أَقْبِلْ فَأَقْبَلَ ثُمَّ، قِيَالَ لَهُ: أَذْبَرْ، فَأَذْبَرَ، قَالَ: وَعِزَّتِي وَجَلَالِي مَا خَلَقْتُ خَلْقًا هُوَ أَحَبُّ إِلَيَّ مِنْكَ، وَلَا أَكْمَلْتُكَ إِلَّا فِيمَنْ أُحِبُّ. أَمَا إِنِّي إِيَّاكَ أَمُرُ، وَإِيَّاكَ أُنْهَى، وَإِيَّاكَ أَعاقِبُ، وَإِيَّاكَ أَثِيبُ.

The Prophet Mohammad(s) is the most magnificent creature, the summary of the two worlds; He is the light for all beings, the flower of all flower gardens, the light of the garden of creation. He is the most elegant manifestation of (وما أَرْسَلْنَاكَ (And we have not sent you but to all the men as a bearer of good news 34:28); he is the nightingale of the garden of (وَمَا يَنْطِقُ عَنِ الْهَوَىٰ "He does not speak out of desire. 53:3"

The Prophet(s) is the key to the hidden treasures, the torch for the society of believers and the giver of the mercy:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

(And we have not sent you but as a mercy to the worlds. 21:107)

The Prophet Mohammad(s) is the base for all existence and non-existence; he is the manifestation of the hidden world and of intuition; he is the

discloser of the secret of مَنْ رَأَى; he is the discloser of the heavenly revelation; he is the describer of the content of نَحْنُ الْآخِرُونَ السَّابِقُونَ and he is the discloser of the secret لَا يَعْلَمُونَ إِنَّهُمْ لَا يَهْدِي قَوْمِي إِنَّهُمْ. He is the wakeful of لَا يَنَامُ قَلْبِي. He is the resident of أَبِي عِنْدَ أَبِي and he is the candle for لِي مَعَ اللَّهِ. He possesses the titles and attributes of a sublime God's messenger; he is our assistant on the Doom's Day; he is the leader to the believers; he is Abulqasem Mostafa, Ahmad, Mahmoud, and Mohammad(s).

Mohyeddin talks on Hathrat Mohammad's attributes in the following manner:

صَلَوَاتُ اللَّهِ وَمَلَائِكَتُهُ وَحَمَلِيَّةُ عَرْشِهِ وَجَمِيعُ خَلْقِهِ مِنْ أَرْضِهِ وَسَمَائِهِ عَلَى سَيِّدِنَا وَنَبِيِّنَا أَصْبَلِ الْجُودِ،
وَعَيْنِ الشَّاهِدِ وَالْمَشْهُودِ، أَوَّلِ الْأَوَائِلِ.

أَتَى هُمْزَمَلَى عُمُوخُونَ كَبْتُ لِكُنْكَوْخُونَ إِيْنْ هَبُوْ پارَقْلِيْطَارُ وَحَارِ قُبْذَسْ هَبُوْبِتْ شَارِرُنْجِي شَمِيْ هَبُوْبِتْ
قَلْبِ لَوْخُونَ كُلِّ مِندَى وَهَبُوْبِتْ مَتَحَرَّرَ خُونِ كُلِّ مِندَى دِمِرُونِ الْوُخُونَ.

Lahiji in the interpretation of Golshan Raz explains the line of poetry with the content "There is just one line from the onset to the end": From the first wisdom to the lowest which is the human state and then from humanity to the Divine there is one circle on which all creatures make their journey: They all come from the deep layers and then go there once again:

كَمَا بَدَأَكُمْ تَعُودُونَ.

"So shall you also return. 7:29"

God's great wisdom has made it imperative that this journey on the above-mentioned circle should be carried out with a guide who possesses God's attributes. Those groups of people who are guided in this manner are superior to others and possess the attributes of the men of God. They are God's men because they are obedient to the Prophets.

On this journey, the Prophets acts like caravan-masters because they have been trained and educated for this specific task. As the caravan-masters manage the camels and their loads, so do the Prophets protect people from going to extremes in their moral affairs. They lead people towards the right path.

In comparing the prophets to the caravan-master there is an allegory to human spirit which sometimes goes out of control; at this stage it is called baqara in the terminology of Gnosticism. Upon being trained, it will be

called badaneh which is a being trained, it will be called badaneh which is a camel which becomes slaughtered in Mecca on the festival Day of Azha. The story goes like this: The Prophets are the guides to people. And the true guidance is special only to those people who have submitted the camel of self to the sword of the disobedience of one's self to be slaughtered with it. It is as though the mission of the Prophets had been to connect these people to God:

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

“And Allah invites to the abode of peace and guides whom He pleases into the right path. 10:25”

The Prophet excel other people in that they have connected with God and have given up their very existence to join Allah and have adopted God's attributes. In this transformation some are closer to God than others.

The complete and whole person who is absorbed by God is Hathrat Mohammad(s). Other men of God possess Only some of God's attributes. That is why the statement:

كُنْتُ نَبِيًّا وَآدَمُ بَيْنَ الْمَاءِ وَالطِّينِ.

Is issued to include him.

THE STRANGE SECRET IN MOHAMMAD'S CREATION AND HIS GENEALOGY:

Ibn Babereih, also called Saduq who, in authenticity and sincerity, is unique among Shiite scholars, reports from Imam Jaafar Ibn Sadiq(s) who reports from the sample of world's pious ones Imam Ali(s), saying: God created the Prophet Mohammad's spirit prior to the creation of the skies, the earth, the heaven, the pen, the paradise or the other prophets. With this spirit, God created the following twelve curtains:

(1) The curtain of power; (2) The curtain of magnanimity; (3) The curtain of grace; (4) The curtain of generocity; (5) The curtain of prosperity; (6) The curtain of benevolence; (7) The curtain of status; (8) The curtain of guidance; (9) The curtain of Prophethood; (10) The curtain of excellance; (11) The curtain of reverence and (12) The curtain of forgiveness.

Then God put that spirit behind the curtain of power for twelve thousand years, saying:

سُبْحَانَ رَبِّيَ الْأَعْلَى.

The spirit was then put behind the curtain of magnanimity for eleven thousand years it was saying:

سُبْحَانَ عَالِمِ السِّرِّ.

The spirit was then put behind the curtain of grace for ten thousand years, saying:

سُبْحَانَ مَنْ هُوَ قَائِمٌ لَا يَلْهُو.

The spirit was then put behind the curtain of generosity for nine thousand years, saying:

سُبْحَانَ الرَّفِيعِ الْأَعْلَى.

Then the spirit was put behind the curtain of prosperity for eight thousand years, saying:

سُبْحَانَ مَنْ هُوَ دَائِمٌ لَا يَسْهُو.

The spirit then was put behind the curtain of benevolence for seven thousand years, saying:

سُبْحَانَ مَنْ هُوَ غَنِيٌّ لَا يَفْتَقِرُ.

The spirit was then put behind the curtain of status for six thousand years, saying:

سُبْحَانَ الْعَلِيمِ الْكَرِيمِ.

Then the spirit was laid behind the curtain of guidance for five thousand years, saying:

سُبْحَانَ ذِي الْعَرْشِ الْعَظِيمِ.

The spirit was then put behind the curtain of Prophethood for four thousand years, saying:

سُبْحَانَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ.

Then the spirit was laid behind the curtain of excellance for three thousand years, saying:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ.

The spirit then was put behind the curtain of reverence for two thousand years, saying:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

And finally the spirit was put behind the curtain of pardon for a thousand years, saying:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ.

Then God wrote the Prophet's name on the table; and the name was shining for four thousand years. Then his superior name was shown by God which lasted for seven thousand years. This spirit or light was still shining till it was laid in Adam's sperm by God.¹

Later this spirit or light was transferred from Adam to other people till it reached Abde Manaf and then it reached Hashem. From Hashem it reached Abdolmottaleb; then it reached Abdollah. According to him all his fathers were monotheist and pious. And some of them, such as Ibrahim, Ismael and Nuh were among the great Prophets:

أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّائِحَةِ وَالْأَرْحَامِ الْمُطَهَّرَةِ.

This is because clean wombs do not coincide with idolatry and the rejection of truth. Therefore, those who assume the Prophet's fathers were atheists are either ignorant or hypocrites or liars.

After Abde Manaf, Amrolala, who was a distinguished man came to be the head of the Qoraish Household. Since he used to have many guests and since many camels were slaughtered in his parties and since many camel bones used to be broken at his parties he was consequently called Hashem. After him, his greatest son, called Abdolmottaleb resumed the leadership of Qoraish and the protection of kaaba (Mecca).

Abdolmottaleb was distinguished among Qoraish tribe to the degree that he excelled all his predecessors. Among his triumphs are the following:

1. He was the substitute for Hashem, his father, and continued to keep his father's feats. He kept his father's guest-house to entertain everybody even the birds and the desert beasts.

Hashem used to slaughter a camel each day and put it on the mountain of Mecca to feed the beasts. Abdolmottaleb, too, continued this good custom.

¹ Hayatol Qolub, Vol.2, P3.

2. Abdolmotalleb and his elder son Harith reconstructed the ZamZam well once again and surfaced its water after years of hiding for the people of Mecca and those tribes who attended Mecca. In this process, he discovered a lot of Gold which he dedicated to the house of kaaba.

3. Besides these honors, he got the honor to serve Hathrat Mohammad Ibn Abdollah(s).

Abdolmotalleb's newly-married son left Mecca towards yathreb in business where he passed away when quite young.

At this time, his young wife, Bent wahab, was pregnant with a boy who was destined to light up the world's darkness.

The bride, who was away from her husband's tomb, gave birth to her son whose protection was carried out by his grandfather, Abdolmotalleb. So far as he was living, he used to nurture his beloved nephew and at the time of his death he used to utter Mohammad's name. He did not recommend anything to his household except for the protecton of Mohammad(s).

4. The people of Mecca, including the tribes of Qoraish or thaqif, Hawazen and Batun were all idolaters. There were some Christians and Jews among them as well. It was only the Hashem Household, especially Abdol motalleb, who believed in the religion of Ibrahim Khaleel. Abdol motalleb took pride in worshipping God among other idolaters.

Believing in God was one of the honors of Abdolmotalleb which caused him to be reckoned as among God's men. One good reason for his piety is his struggle against Abrahe, the king of Ethiopia, who had come to destroy the house of Mecca with his elephants, with no success, however.

Without getting terrified in front of Abraha's superficial glory, Abdol motalleb only asked him to return the plundered camels to him. Finally, as Abdol motalleb had anticipated, Abraha's army was annihilated by a great number of birds which were God's army.

Among his axioms are: A tyrant will not die unless he is punished in this world. There is another world after this one in which every body will be treated Justly. If a tyrant is not punished here, he will definitely be chastised in the other world.

Concerning soul and the world of souls, the great Gnostics say that soul is a unique phenomenon; it is, in their view, the mover of the bodies of the plants by nature; it is the mover of the beasts with their own option; and it is

at the stage of wisdom in man. The soul is a delicate and unanalyzible substance. It comes from God: it is the God's command itself. The body, on the other hand, is a dirty analyzible substance belonging to this world. Now let us see how the world of souls operates:

When God decided to create the world of souls first He looked at the most elite light. That elite was lighted and burned. From this the soul of Mohammad(s) was then created. Later from the elite, God created the souls of the prophets; then from the elite, God created the souls of His men. Later the souls of Gnostics and then the souls of the pious ones, and then the souls of the believers then the souls of the un-believers, then the souls of the infidels, then the souls of the beasts and finally the souls of the plants were created.¹

GOD'S GOOD NEWS CONCERNING MOHAMMAD(S):

The kind God, through His heavenly books and Prophets gave the good news of the appearance of Hathrat Mohammad(s).

Reporting all those good news requires several volumes. However our policy in this book is to be short in exposition. Therefore, only some samples will be presented here:

When Ibrahim and Ismael(s) built the house of kaaba, which is the most spiritual building in creation, they asked God for some favors. Among their request was the appearance of Mohammad(s) among human beings:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ.

“Our Lord! And raise up in them an Apostle from among them who shall recite to them thy communications and teach them the book and the wisdom, and purify them; surely thou art the Mighty, the Wise. 2:129”

This was the request of that hero of monotheism and his son concerning Mohammad(s). That is why the Prophet(s) is reported to have said:

أَنَا دَعْوُهُ إِبْرَاهِيمَ.

“I am the result of Ibrahim's invocation.”²

¹ Zobdatol Haqayeq, P50.

² Al-Mizan, Vol.1, P39.

In the above verse from the Holy Quran, Ibrahim and Ismael offer three reasons for their request from God for the Prophet's Prophethood:

The first aim is the reading of God's signs to people. This sentence refers to the awakening of ideas by the attractive verses of the Holy Quran which are revealed to the Prophet(s).

Yatlu (meaning recitation) which is from the base "talavat", literally means arranging things successively. When things are read systematically, Arabs use the word talavat. Thus, successive reading is an introduction to getting people educated.

The second aim is the teaching of the Holy Quran. This is because the third objective, which is real education, does not materialize unless people are made aware.

Then the third aim, which is cleansing, is introduced. Tazkieh means both cleansing and causing growth. Thus man's scientific and practical perfection is mentioned as the third objective of Mohammad's Prophethood.

The point to be stressed here is that human knowledge is limited and is mixed with a lot of ambiguous points and frequent errors. Human knowledge is not hopeful of what it knows; this is because it has been aware of so many errors of the practioners.

Then it is time for Prophets to come among people equipped with knowledge based on revelation to remove people's errors and to teach them what they do not know and ensure them of what they already know.

It should be mentioned here that half of our personalities consists of wisdom; the other half is our wishes and instincts. Thus we will need both training and education. Our wisdom should grow and our desires and instincts should be directed towards the right path. Thus, Prophets are both trainers and educators; they will bring about both education and nurturing.¹

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ ...

"Those who follow the Apostle-Prophet, the Ummi, whom they find written down with them in the Tavrat and the Injeel... 7:157"

Since the Prophet(s) is not referred to by name and is only described with the adjectives "messenger, prophet and Ummi", and since they are followed by the expression.

¹ Tafsir Nemuneh, Vol.1, P 456.

الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

“whom they find written down with them in the Tavat and the Injeel”, we will conclude that Mohammad(s) is described both in Tavat and Injeel with these three adjectives.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ.

“And when Isa, son of Marium, said: O children of Israel! Surely I am the apostle of Allah to you, verifying that which is before me of the Tavat and giving the good news of an Apostle who will come after me, his name being Ahmad; but when he came to them with clear arguments they said: This is clear magic. 61:6”

We see how wrong the deprived ones of wisdom think about the unique person who is appointed by God to let people enjoy prosperity both here and in the Hereafter.

Mohammad(s) is the only unique pearl of the sea of creation. He is the instructor whose knowledge excels that of the angels, jinn or human beings. He is the prophet who culminates the status of Prophethood but seems to those people as a magician and his miracles seem to them as magic. What could be said to these animals which look like men?

For ignorance there is such a darkness which could only be illuminate by the light of knowledge. And for the wickedness there is such a blackness which could be eliminated only through the lightness of knowledge. For doubts there are such clouds of darkness which could not be eliminated except by the rays of truth. For tyranny there are such curtains which could not be removed except by the rays of justice.

Hathrat Mohammad(s) was such a light whose rays reached every quarter of the world of humanity. These rays reached men's hearts and penetrated their thoughts to rescue the believers from errors.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ.

“Allah is the guardian of those who believe. He brings them out of the darkness into the light; and as to those who disbelieve, their guardians are shaitans who take them out to the light into the darkness. 2:257”

Thus, those believers who follow Hathrat Mohammad(s) are the distinguished ones who have become illuminated; they are knowledgeable as against the ignorant ones; they are complete as against the defective ones; they are complete as against the defective ones; they are men of conviction among others who are victims to their own anxieties and doubts; they are men of justice where others are stuck deep inside injustice; they are after truth while others have forgotten the truth: but God will make them forget themselves, however.

And those who believed in Islam got rid of the darkness of ignorance, wickedness, doubts, aggression, and going astray: they then started to live properly.¹

أَوْمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا.

“Is he who was dead when we raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? 6:122”

¹ The Prophet of Light, P6.

A DISTURBING ADVENTURE

This title is used in the precious book of Anisol A'alam written by Mohammad Sadiq Fakhrol Islam who was one of the most distinguished holy leaders of Christianity and then was converted into the prosperous religion of Islam and was led to the right path of life while suffering a lot of hardships.

Mohammad Sadiq Fakhrol Islam writes: I was one of the most distinguished members of Nazarenes (The Christians). I was baptized in Orumieh Church and got my education in the presence of the Christian scholars. Among my instructors were Robie Yuhanna Bekir and Qessis Yuhanna John and Robie Azhe and other teachers from the sect of protestanism. I had teachers from the Cathlec sect such as Robie Talu and Qessis Kurkez and among other monks and nuns. At the age of twelve I was a graduate in the study of the Tavat and Injeel and in other Christian Knowledge. I had become a Qessis. Then I decided to study other religions. After suffering a lot of hardships I had the honor to be the student of a great Qessis of the Cathlec sect. He enjoyed a great fame in piety. The members of Cathlec sect everywhere in the world got the answers to their questions from this scholar. In return, they would send him precious gifts. I used to attend his lectures on the ideology of different nations. There were many other students in his lectures besides me.

Each day there were four hundred or more students in his presence. There were many nuns who took part in these lectures as well.

The lecturer had a special liking towards me, however. He had appointed me as the key-bearer of his stores of food and beverages. He had submitted to me all the keys except for one key to a small store-room. I thought the small-room was the treasure-room. Then I used to tell myself this Qessis is a world-monger and used to utter:

تَرَكْتُ الدُّنْيَا لِلدُّنْيَا.

(He expresses piety in order to get more wealth).

For sometime I was engaged in studying the beliefs of Nazarenes (Christians) until I reached the age of seventeen. Then the Qessis became ill and told me: O my spiritual son, tell the students I may not teach them today.

I left the Qessis and found the students engaged in discussing scientific topics. In their research they came upto the word Farqelita in soryanin and piroclotus in Greek whose emergence after the Christ was reported in the sections 14, 15 and 16 of the fourth enjeel by Yuhanna. There Jesus Christ had said:

“After me Farqelita will come.”

The text for the enjeel verse in the original language runs like this:

أَنَا هُمَزْمَلِي عَمُوحُونَ كَيْتْ لِكَيْتِكُوحُونَ يُونِ إِيْنْ هِيُوْ پارْقَلِيْطَارْ وَخَارْ فَيُدَسْ هِيُوْبِتْ شَارِيْبِيْ شَمِّيْ
هِيُوْبِتْ قَلْبْ لُوْحُونَ كُلْ مِّنْدَى وَهِيُوْبِتْ مَتَخِرُوْ خُونْ كُلْ مِّنْدَى دِمْرُونْ إِلْوُحُونَ.

“I have told you something when I was with you. But Farqelita, the spirit of the truth will advise you and will lead you towards the right path. He will teach you a lot.”

These students, then, got into a hot discussion, each one having a specific opinion of his own. Coming to no definite result, they scattered.

Then, I returned to the Qessis. He asked me: O my spiritual son, what was today's discussion on? I told him about their differing opinions on the word Farqelita. He asked me what my idea was on the issue. I replied I had chosen the opinion of a certain scholar. He told me: you have done nothing wrong. But the truth is different from what they say. They are not aware of the true meaning of this sacred name. Only the genuine scholars know the true meaning of this word. I threw myself at the feet of the lecturer, asking him: O reverend father: you are well aware of the fact that I have gone through a lot of hardships in order to learn. You know that I am a zealous follower of Christianity. I spend all my life worshipping. What happens if you give me the honor to know the meaning of this term?

The lecturer then burst into tears, saying: O my spiritual son: I will not withhold anything from you. Although knowing the meaning of this word brings forth a lot of good results, we will both be killed by Christians if the meaning of this word is spread. I will tell you on condition that you would never utter the meaning of this word in my name. Both of us will be in danger if the meaning of the word is revealed. They might even take off my corpse from the grave to burn it if they know I had told you the secret.

I assured him I would not utter it to anybody. Then he said:

This name is one of the sacred names of the Prophet of Islam. It means Ahmad and Mohammad. Then he gave me the key to the small store-room. He asked me to open up a certain safe and take him certain books. I took the books to him. These two books were written in soryani and Greek prior to the appearance of Mohammad(s). The pages of the books were skin. In these twq books the word Farqelita was translated as Ahmad and Mohammad(s).

Then he continued: O my son: be aware that the Christian scholars, interpreters and translators all agreed, prior to the appearance of Mohammad(s), that the word meant Hathrat Mohammad(s). After his appearance, however, the Qessis and priests distorted all the books on interpretations, dictionaries and translated texts and invented another meaning for this word which was not meant by the auther of enjeel. They committed all this in order to collect more wealth and engage in more jealousy.

From the style and order which is used in the present-day enjeel it is clear that by the word Farqelita is neither meant substitution nor the descending spirit on Youmoddar.¹ This is because in Jesus Christ's word the appearance of Farqelita depends on the departure of Christ(s): Jesus Christ has said: Farqelita will come as soon as I go.²

This is because the gathering of the two qualified prophets at the same time is not proper. This is in contrast with the descent of the ghost on the day of Youmoddar. By the word ghost here is meant the Holy Ghost who descended when Jesus Christ and the apostles existed.

The author of the first enjeel or Mathew in the third section says: As soon as Jesus Christ(s) came out of the Jordon River getting baptized by Yahya, the baptizer, the Holy Ghost, in the form of a pigeon, descended upon him (Mathew, section 3,16).

With the presence of Jesus Christ, the ghost had descended upon the twelve apostles. This is vividly stated by the author of the first enjeel in the tenth section:

Jesus Christ(s), strengthened the twelve apostles when he sent them to the cities of Israel to expel the evil ghosts and to cure the diseases.

¹ By Yaumoddar is meant the day of penticast. According to Christianity on that day the Holy Ghost descends on the aostles and the arranged-for Farqelita is interpreted as that day (The Acts of the Prphets, section 2: Verses 1-12).

² Yuhanna, section16:7.

By the word “strengthening” here is meant spiritual and not physical strength. And by spiritual strengthening is meant the confirmation of the Holy Ghost.

In the twentieth verse of the above-mentioned section Jesus Christ, addressing his apostles, says:

It is because it is not you who talk; rather, it is through the soul of your father that you can talk. By “The soul of your Father” is meant the Holy Ghost, indeed.

In the same way the author of the third enjeel in the ninth section vividly states that Jesus summoned his twelve disciples giving them the power to heal all diseases and control all devils.

The author of the third engeel in the tenth section says that the disciples confirmed the existence of the Holy Ghost. (Here by disciples is meant those seventy students of Christ).

In the seventeenth verse, it says: those seventy students returned happily, saying: O God, even the evils obey your name.

Thus, the descent of the ghost did not rest on the departure of Jesus Christ(s). If the word Farqelita had meant the Holy Ghost, then Jesus would have contradicted himself. A prophet would never have done that, however. Thus by the word Farqelita is meant nobody except Ahmad and Mohammad.

Then, I asked him: what is your opinion on Nazarenes? He answered: the religion of Nazarenes is abolished because of the appearance of Mohammad's religion. He repeated this for three times.

Then, I asked him: now, what is the path to salvation? He said: the only available path to salvation is to follow Moahmmad(s). I asked him: are his followers people of salvation? He just said: well-done, well-done, well-done.

Then, I asked him: what stops you, then, to follow Mohammad's religion?

He answered: O my spiritual son. I only realized the truth behind Islam at the old age. Internally, I am a Moslem, but externally I can not leave my social position that I now have. You see how Christians respect me. They will kill me if they suspect that I am a Moslem. Even if I escape them, the Christian kings will ask the Moslem kings to hand me over under the pretext

that I am the manager of the church treasures and that I have embezzled them. I doubt the Moslem authorities could protect me then.

O my spiritual son. My staying among Moslems will not be to my benefit. If I stay among them I will live as a desparate and poor person. They would not respect me and I would die of hunger among them.¹

I fear God. I can not stand hardship. Internally I am a follower of Mohammad(s).

Then the lecturer burst crying. I cried too. After my crying I asked the man: O reverend father, Do you order me to accept Islam?

He answered: If you wish for salvation, you have to accept God's religion. Since you are young, God may prepare you worldly means so that you may not die of hunger. I will always pray for you. You should confess on Doom's Day that I was internally a Moslem. Most Qessis internally feel as I do. They do not dare to free themselves from worldly status. Or else there is no doubt that today Islam is God's religion.

Since I have seen the above mentioned two books and I have heard this lecturer's statements the love of Mohammad's has gone through me to the degree that this world is a worthless thing to me. I was not carried away by the short-lived status of this world. I said good-bye to the lecturer. He gave me some money for my journey.

The only thing I carried with me were two or three volumes of books. At a midnight I entered the city of Orumyyeh. I went to the house of Hassan Aqa Mojtahed the same night. He became very happy when he observed my desire to turn into a Moslem. I asked him to carry out the ceremony. I asked him not to tell anybody about my turning into Islam for fear that my relatives might hurt me. Then at night I carried out the ceremony of ablution and I repented my blasphemy. Coming out of the bath I once again uttered the Islamic motto and both internally and externally I converted into a Moslem:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا لَوْلَا أَنْ هَدَانَا اللَّهُ مَا كُنَّا لِنَهْتَدِيَ.

¹ Islam is a religion of love, piety, assistance, health and loyalty. If the old man had accepted Islam, he would have been protected and would have been respected upto his last day of life. What he told Fakhrol Islam stems from his fear and his suspicion. What he said stems from his desire to keep his worldly status.

I thank God that He did not let me die in blasphemy. After the recovery from the ceremony of circumcision I started reciting the Holy Quran and studying Islamic knowledge. Then I left for Atabat to continue with my studies. I was busy worshipping God in those sacred places.

The accidents that I went through during my stay in Karbala, Najaf, and Kazemein are not to be written. On the day of Qadir khom in the presence of Imam Ali(s), I observed the world of ghosts, the barrier and the Doom's Day. I could visualize the souls of the sacred ones. I repeatedly saw in my dreams Hathrat Mohammad(s), Hathrat Sadiq(s) and other Infallibes.

There were twenty six problems for me concerning the principles of religion. Nobody could solve them for me. Nobody could satisfy me by giving me the right answer. I asked God to help me solve them. I resorted to Mohammad(s). Then at one night, In my dream, I met with Hathrat Rasul and Imam Sadiq(s). I asked the Prophet(s) for dolution. He asked Hathrat Sadiq(s) to answer my question.

Then that Hathrat opened up the questions for me and I found out the truth behind the Ethna Asharyyeh religion.¹

THE SIGNIFICANT ISSUE OF THE BIRTH OF MOHAMMAD(S)

With his marriage, Abdollah opened up a new chapter to his life. He made life happy for himself with his marrying Ameneh. After a while he joined a caravan leaving Mecca for Damascus for business. When he left Mecca, Ameneh was pregnant. After several months the caravan came back. Abdollah's father was waiting for his son. His bride was also looking at the caravan, hoping to see her husband. But there was no sign of Abdollah. After research it became clear that on the way home abdollah had fallen ill in Yathreb, staying there for recovery. This news made everyone cry.

Abdolmotalleb sent his eldest son, Harith, to Yathreb to take Abdollah with him. But when he entered Medina, he found out that Abdollah had passed away of the disease he had been inflicted with. Upon his return, Harith told the story to his father and Ameneh. What was left from Abdollah were five camels, a few sheep and a woman-slave called Omme Ayman who became Mohammad's nurse later on.²

¹ Anisol A'alam, Vol.1, P 6.

With the death of Abdollah, the Prophet of Islam became an orphan even before he was born. He became orphan to recognize the status of the orphan and to take care of Moslems later on. He became orphan to receive more favors from God and to perceive better God's favors.

When Abdollah passed away, Ameneh was not, in fact, lonely. God was with her. The God of Mohammad(s) had not left her alone. The God of the world had not let her alone. This is because Mohammad(s) was to guide the world. Although the death of her husband was a torture to Ameneh, her body felt a great joy by keeping her child inside herself, why? Because she used to hear good news concerning her child. Didn't God order the mother of Moses to put him in a box and to throw the box in the river to let God carry him on the waves of the river? Yes, it was God Who saved the life of Moses the klim(s) in this way. Why the door of God's favors was open to the mother of Moses and not to the mother of Mohammad(s)?

But this door was also open to Mohammad's mother since she continuously received good news from within herself that the child she was carrying was to become the master of all creatures. He would become the torch for humanity and a teacher for man.

O offended lady, be content that you end up lucky. Your child is God's true and genuine substitute on earth. Be happy and rejoice.

Trust God to help him out of any evil. Do not worry since God is his guardian.

Ameneh(s) used to hear sounds and see magnificent manifestation. She was delighted. The time of pregnancy was nearing its completion. The child was ready to be born and so was prosperity for human kind. Mohammad(s) was getting ready to enter the world.

Ibn Ishaq writes in Syhareye Nabavvieh: Ameneh, the daughter of Wahab, the mother of the Prophet(s), used to say that when she became pregnant with God's messenger she was told: you are pregnant with the master of this Ommat. He was told to utter the following when Mohammad(s) was born:

أَعِيذُهُ بِالوَاحِدِ مِنْ شَرِّ كُلِّ حَاسِدٍ.

"I ask God to protect him against any jealousy."

² The Eternal light, P 118.

Based on authentic narrations, Allameh Majlesi, in his precious work *Maraatol Oqul*, interpretation on *Osul Kafi*, writes:

The Imamy Shiites respect the beliefs of Abutalib, Ameneh, and Abdollah Ibn Abdolmotalleb and Mohammad's ancestors upto Hathrat Adam(s).

The symbol for piety, virtue and dignity, Ameneh says: when I received his male seed from Abdollah there was a light which lighted the skies and the earth.

There was famine for consecutive years. But upon the transfer of that male seed to Ameneh it began to rain and people prospered to the degree that that year was called the year of victory.

The year Mohammad(s) was born is called *Amol Fil*. It was the year when Abraha wanted to attack the kaaba (Mecca) with his many elephants but he and his elephants were completely destroyed.

Mohammad's birthday occurred on the morning of the seventeenth of Rabiul Awall. It is proper to listen to what Ameneh says concerning his birth:

She says: I was worried for several days. I knew he was going to be born. That night pain started. I was alone in my room. I was thinking about my lost husband and my staying in Batha, away from my homeland Yathreb. I was shedding some tears. I decided to call Abdolmotalleb's daughters next to my bed.

Suddenly, I heard a voice. I saw some women gathering together around me, talking about me.

Their voice was so quieting as I forgot about my pain.

I raised my head to see who are gathering around me.

How beautiful they were! How elegant they were. What fragrance they have used. There was light around their faces.

I thought they were Qoreyshi ladies. I wondered how they had entered my room and I did not know who had informed them of the event.

As it was the Arab custom, I cordially asked them where they had come and who they were.

The woman sitting on my right side said: I am Mary, the mother of Christ, Emran's daughter.

The second one introduced herself as Asyeh, the God-believing wife of pharaoh.

The other two women were two angels. A warm and soft hand touched my side. My pain went away. But then there was some eerie felt in the space of the room. Then there was a spiritual light.

In this heavenly light I could see my son in my bosom. He then put his forehead on the ground whispering something. I became delighted.

The three white-clothed creatures had taken my son away from my bosom. I did not know who they were. They were not of Hashem Household. Neither were they Arabs. Maybe they were not even human beings. Btu I was not worried. And I lacked the power to take back my child from them.

These three had brought a tub and an ewer together with a piece of silk, whiter than cloud and very soft. They washed my son in the tub and put a seal between his shoulders. Then they wrapped him in the silk and took him to the heavens.

For several minutes I was speechless. Btu suddenly I was able to shout:

Omme Othman! Omme Othman!

I tried to tell her not to let them carry my son but all of a sudden I saw my beloved son lying in my bosom.¹

STRANGE INCIDENTS ON THE BIRTH OF MOHAMMAD(S)

It is reported from Imam Sadiq(s) who has said that the Satan used to ascend to the seventh sky listening to the sky news. But when Jesus Christ(s) was born, satan was deprived of three skies. It could ascend only upto the fourth sky. But when Mohammad(s) was born, Satan was prohibited to ascend to any sky.

When Mohammad(s) was born, the Qoraishi said it was the time for the Doom's Day.

When Mohammad(s) was being born, Amr Ibn Omayye who was the wisest at the pre-Islamic time, said: look at the stars which are people's guide in finding their way; if one of them falls, it is time for all creatures to get destroyed.

¹ The First Infallible, P 30.

The day Mohammad(s) was born, every idol in any place of the world collapsed. The kasra veranda shook and fourteen notches of it broke away. The Saveh lake which was worshipped for years just sank and became dry. There was water in the Semaveh desert and the Fars Fire temple which was on for a thousand years was extinguished.

The most learned magus dreamed that night that a camel killed some Arab horses, passed the Tigris River and entered their city. On that night the Kasra Arch broke in the middle. The Tigris River broke in to two sections and there was a castle inside it.

On that night there was a light from Hijaz and spread all over the world reaching the east. Any king throne was overthrown.

All kings lost their speech on that day. The monks lost their knowledge and the magic of the magicians was not effective any more.

Amenah says: when my son was born, he put his hands on the floor and raised his head, looking all around. Then there was a light which made everywhere illuminated. Through that light I could see the castles in Damascus. In that light there was an announcer who said: you have given birth to the best person in the world, call him Mohammad.

It is narrated on page 454, volume one of *Osul kafi*, on page 302 *Rouze Kafe*, and on page 297, fifteenth volume of *Beharol Anwar*: When Mohammad(s) was born, Fatima, Assad's daughter, and Ali's mother came to Aboutaleb with a lot of Joys, informing him of the birth. Abu Talib told her: Are you amazed? You will become pregnant and will give birth to a vizir for him.

THE NICKNAMES, TITLES AND NAMES OF MOHAMMAD(S)

He is the referent for all good and proper nicknames, names and titles.

Obviously every name denotes its referent; it tells about the personality it stands for. It is the habit and custom of people to be unique and distinct from others. This makes communication possible among people. They will in this way recognize one another.

THE NICKNAMES

The prophet's first nickname was Abolqasem.

Prior to his prophethood God gave him a son named Qasem who passed away in Mecca before Prophet's emigration.

God decided that this obedient servant of God enjoy His special favor.

Other nicknames for that Hathrat are Abuttaher and Abuttayyeb. After his Prophethood, God gave him a son named Abdollah, nicknamed as Tayyeb and Taher. Beyond doubt, Mostafa was the basis for cleanliness; his body was clean and his soul void of any sins; his body and soul were immune against evils. His soul was free from any want except worshipping God. His attention was centered towards God only.

Our beloved Prophet(s) was not only clean both mentally and physically, but was decided to make everyone clean. He did his best to cleanse people's souls. He was determined to clean those ready from their defects and to equip them with high morals.

Years after the Prophet's emigration there was another son for the Prophet(s) called Ibrahim. Thus, the Prophet got the nickname Abu Ibrahim. After the birth of Ibrahim, Jibraeel came to the Prophet to give God's revelation to him. At that moment, Jibraeel used this nickname by saying:

السَّلَامُ عَلَيْكَ يَا إِبْرَاهِيمَ.

Who was Ibrahim? He was the son of the Prophet. He died early in life. But The Prophet had among his ancestors a father called also

Ibrahim. It was Ibrahim, the God's khalil. In the sacred verse 109 of the surah saffat (37) God says:

وَسَلَامٌ عَلَىٰ إِبْرَاهِيمَ.

“Peace be on Ibrahim”.

Ibrahim Khalil Al-Rahman was a Prophet who was loyal to God and believed in one God and vehemently invited people to monotheism.

It was Ibrahim who, together with his staunch son Ismaeel(s) cleaned kaaba (Mecca) of the idols and made it a place to worship only one God.

Another nickname of the Prophet was Abu Al-Sebtin, since he was the grandfather to Hassanein (Hassan and Hossein), his dearest grandsons. His family foundation was based on these two and his Shariat got light out of these two. They were two significant branches of his life. These two were of

comfort to him both here and in the other world. His shariat was strengthened because of these two.

Mohammad(s) was the father of these two. These two founded the tree of velayat and were the speaker for the righteous commandments of Islam.

Two other nicknames of the Prophet(s) were Abol Aramel and Abol Masakin which were appropriate titles for him. His heart was full of affection and his soul was a tidy ocean of generosity. Wherever an orphan existed, he was his father and where there was a poor he helped him out and protected him.

The widows forgot their panic and pain since they were under his protection and the poor were at ease due to his generosity. He was happy when he saw people happy and he felt depressed when he found people in pain.

He was a wise and caring gardener who had come to take care of the world garden. Wherever he observed a broken branch he cared a lot. He preferred assisting the needy to any other thing. This is because he had come to the earth to fulfil his task of helping others. He had come to awaken people to go the right path.

Associating with people kindly and amicably is the method of Mohammad(s).

A true believer always works and with his incomes helps others.

Islam wants us to sincerely worship God and protect others and care for them in accordance with his power since the essence of God's religion is loving the truth and caring for others.

NAMES

His name was Mohammad(s) which is, after the names of Allah, the most magnificent name.

The word “Mohammad” means “Praised” or “the praiseworthy one”.

The dear Prophet Mohammad(s) has excelled all in his perfection. In knowledge and wholeness he is supreme. In him wisdom, anger, lusts, and desires have all become moderate. He has justice, wisdom, bravery and piety.

Since he has these supreme qualities, he is to be praised by all.

He was a lover of God, a giver of good news. Therefore, he is the most praiseworthy of all creatures.

His other name is Ahmad. He is the substitute of Allah over the earth.

Among people, he deserves praise the most. Anybody who follows him deserves praise as well.

TITLES

The Great Prophet(s) has got numerous titles all of which are relevant to his supreme spiritual features.

Among his titles one is Aqeb, meaning he has come after all other Prophets to educate people.

After him nobody will deserve Prophethood since he is the last name in the list and his book is the last one sent from the heaven.

Another one of his titles is khatam, which means he terminates the list of the Prophets. He was also Fateh, meaning he was victorious in his mission. His prophethood was complete and whole. Therefore, his principles and religion do not need any complementizer. This was the very secret of his being the last one.

In accordance with God's commands he declared:

لَا نَبِيَّ بَعْدِي.

God has praised him in the Holy Quran through this expression and guided people to realize this fact. God in the fortieth verse of the surah Ahzab (The Allies) refers to him as:

خَاتَمُ النَّبِيِّينَ.

(The Last of the Prophets).

His other names is Hasher since the gathering of people on the day of judgment depends on him. Among mankind anybody who enjoys prosperity owes it to him and therefore praises him.

His arrival was to help God and to propagate monotheism. He therefore annihilated idolatry altogether.

Anybody who listened to him got rid of the satan's mischiefs and entered the divine realm. Therefore, his other name is mahi, one who cancels the evil and annihilates blasphemy. Thus, he is the terminator of prophethood. He is

the only one who deserves the names Aqeb, Khatam, Hasher, and Mahi, discussed above.

Since our great leader, Mohammad(s) was of the Arab race, his other name is Arabi. And since his birthplace was Mecca, he was called Makki. And since Mecca and the territory in the south west of Hijaz is called Tehame, he has the name Tehami, as well. And since that place is a great desert, it is called Batha; therefore the Prophet's other name is Abtahi. His other names are Yathrebi and Madani since he migrated to Yathreb which is also called Madina. He has also the name Qorashi since he is related to Nather Ibn Kananeh which is also called Qoraish. His other name is Hashemi since his great grandfather was called Hashem. He was also called Motallebi since his grandfather was Abdolmotalleb. His other name was Zohari since his mother was the daughter of Vahab Ibn Abd Menaf Ibn Zohreh.

Our great Prophet(s) was Mostafa, meaning he was perfect. He was void of any imperfection. He believed in God without any doubt. He was selected by God to guide people. He was always sincere with people and God alike. He was always loyal. Prior to his Prophethood, he was called Amin among people because he was extremely trustable. People could rely on him in their wealth and secrets.

God sent Mohammad Mostafa(s) to the mankind so that we could follow his way, to be steady in his path till they prosper both here and in the Hereafter.

He was a Prophet of repentance. Since his religion is moderate, and since people enjoy God's favors, due to God's benevolence people are always free to repent from the wrong they had committed and to correct their ways of life. People should know that God forgives and is that he generous and giving. Mohammad(s) was a Prophet of benevolence.

In the verse 107 of surah Anbiya (The Prophets) God has called him:

رَحْمَةً لِّلْعَالَمِينَ.

“A mercy to the worlds.” God says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

“And we have not sent you but as a mercy to the worlds”

He brought the means for prosperity for many, but there are some wicked souls who did not benefit from his benevolence.

In the Holy Quran we will read that Mohammad(s) was Abdollah because he had earned the lofty position of being God's proper servant.

Attaining the lofty position of being God's sincere servants requires one to destroy his pride and selfishness.

It was mere truth, sincerity and sound reasoning that he came, selected by God, to lead people to the right path, to teach them that this world is but transient and that the other world is eternal, ever-lasting. Thus, the wise ones make the best in this world to prepare the provision for the other world.

Mohammad(s) was God's favor, sent by Him, God's substitute on earth, God's messenger.

He was a genuine believer of God and His shariat; he was loyal to the previous prophets; he was appreciative towards God's assets; and he was a preacher of the Islamic sacred laws.

He was confirmed by Allah.

He was God's special asset; he was kind towards people; he was the morning of prosperity; he was the true dawn; he was the true guide to people; and he was a light for religion and for people.

He was elected by Allah; he was a guide to people; he was the one to be imitated in manners; and he had got pureness from God.

He was a scholar of hidden knowledge; he was thankful towards God's favors; he was extremely patient towards events; he remembered God continuously; he was content with what God had bestowed upon him; he was a genuine judge; he was the leader of people, putting them on the right path; he was the reader of God's Quran.

He was the harbinger of monotheism and prosperity; he was the essence of progress for people.

He was resolute in the right path of shariat and he was infallible.

He was modest, sincere, pious and hard working.

To the last moment of his life he did not refrain from fighting for God. He was zealous to guide people on the right path.

He brought people the good news of God's benevolence and would prohibit people from going astray. He was giving. He forgave people for their wrong-doings.¹

THE INFANCY AND CHILDHOOD

Upon his birth, Abdolmotaleb asked his daughters Atekeh and Safiyeh to search for a proper nurse for Mohammad(s). They asked the Bani Hashim nursing mothers but he did not suck the breast of anyone of those women.

Abdolmotaleb, extremely depressed, left home to attend kaabe (Mecca) sitting there, thinking.

Now an elderly man from Qoraish, called Aqil Ibn Abi Waqqas, came upto Abdolmotaleb, asking him the reason for his worries. Abdolmotaleb said: O sheikh of Qoraish, my newly-born nephew does not suck any woman's breast; therefore I can not eat or drink anything. I do not know what to do. Aqil said: Among Qoraish women I know one who is called Halimeh, the daughter of Abdolah Ibn Al-Harith, who is unique in honesty and status. Upon hearing this, Abdolmotaleb sent a servant towards the tribe of Bani Sa'ad Ibn Bakr, in the vicinity of Mecca, asking for Abdollah Ibn Harith.

The servant brought Abdollah Ibn Harith to Abdolmotaleb within a short period of time. Now the elderly men of Qoraish were gathering around him. Upon seeing him, Abdolmotaleb showed him a lot of respect, telling him: I have sent for you to let your daughter breast-feed my nephew if you permit her to. If he accepts your daughter's milk, I will make you and your tribe wealthy.

Upon hearing this, Abdollah became extremely delighted and left there swiftly to announce the good news to his daughter.

Halimeh performed the ceremony of ablution and put on her nice fragrance and put on elegant dress and came to Abdolmotaleb with his father and husband.

Her right breast had dried for years; therefore, she put her left breast into Mohammad's mouth. But he did not pay attention to her left breast; he would prefer the right one. She finally put Mohammad's mouth onto right breast, telling him: my dearest, this part is dry. But upon touching the right breast by Mohammad's mouth, milk started to pour out. Halimeh and others

¹ Tala'at Haqq, P 17.

became puzzled. That generous woman said: O my beloved son; your work is strange. I swear to God my twelve children all were fed with my left breast; none of them was fed by the right one.

Abdolmotalleb became extremely delighted and told Halimeh: If you stay with us, I will offer you a thousand Derhams a month plus a Roman dress plus thirty kilos of bread and meat. But Halimeh refused Abdolmotalleb's offer.

Abdolmotalleb then said: now that you wish to return to your own residence I will entrust my son to you on two conditions:

My first condition is that you should respect him to the extreme and you should take good care of him. Halimeh answered; I swear to God as soon as I saw him I immediately loved him, so you do not have to recommend anything.

Abdolmotalleb's second condition was that Halimeh should bring back the child each Friday because he could not tolerate being away from the son for a long time.¹

The desert-dwelling Arabs and the Bani Sa'ad tribe well remembered three years of famine on their land, having received no rain. Their cattle were on the verge of destruction, as a result.

But on the day when Halimeh started breast-feeding the child (Mohammad) conditions started to change drastically.

Suddenly the clouds gathered above and started pouring rain. The ground became green and the sheep's breasts were filled with milk. Not only did Banne Sa'ad tribe get rid of draught but the other tribes became prosperous as well. The poorest tribe became the richest.

Mohammad's maturation was amazing as well. When he was four years of age, he could accompany his foster brother, zamreh to the desert, grazing the cattle. He loved the job of a shepherd.

The previous prophets, too, were fond of the job of a shepherd. Each one of them was a shepherd for some time. They, in fact, practice guiding animals prior to guiding human beings.

¹ Hayatol Qolub, P100.

Among the Prophet we know, Ibrahim and his sons Ishaq and Ismael, Moses and Jesus Christ(s) each had the dress of a shepherd on for a while till they changed this dress into the dress of prophethood and started guiding people.

The Bani Sa'ad tribe in general, and Halimeh in particular, noticed strange things in this Hashemi child.

Examples for these strange behaviors were his unusual maturation and growth, his adult-like speech, and his divine meaningful silence.

On the day when he wanted to go to the desert with his brother zomreh, Halimeh took his hand and led him to her tent and combed his black, curly hairs, putting some collyrium on his eyes and let him wear a necklace consisting of some engraved beads.

Looking at the beads, Mohammad(s) asked: what are these?

This is talisman

What is its use?

The bearer of it is immune against the evils of jinns and Ens.

Laughingly, Mohammad tore the necklace, saying:

I have somebody who will protect me against all evils. I would not need this necklace.¹

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ وَوَجَدَكَ ضَالًّا فَهَدَىٰ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ.

“Did He not find you an orphan and give you shelter? And find you lost (i.e. unrecognized by men) and guide them to you? And find you in want and make you to be free from want? 93:6-8”

Halimeh Sa'adieh breast-fed Mohammad(s) for two years and took care of him for five years and then returned him to Ameneh and Abdolmotalleb.

From the day when Ameneh lost her generous husband she was looking forward to going to Medina to pay tribute to her husband's tomb and to pay a visit to her relatives.

She started her trip to Medina with Mohammad(s) and a kind woman called Omme Imen. She stayed there for a month. She met her husband's tomb and her relatives. However, the trip to this city and the house reminded Mohammad of his father. So he was extremely depressed. Another

¹ The First Infallible, P34.

distressing factor for Mohammad was the loss of his mother on the way back at a place called Abwa'.

Omme Imen took the orphan to Mecca and delivered him to his honorable grandfather Abdolmotalleb.

Now the third disaster occurred to Mohammad(s): his honorable grandfather, too, passed away. He kept crying at the funeral.

Prior to his death, Abdolmotalleb asked his beloved son Abutalib to take care of Mohammad(s). Abdollah, the father of Mohammad, and Abutalib both shared a mother.

Abutalib, the father to Imam Ali(s) acted as a kind father to the Prophet(s). The hardships Abutalib endured were unique.

But the conditions at Abutalib and Abdolmotalleb time were different.

Abdolmotalleb who and high politico-social standard among his people and reigned Batha like a throne-less king, could easily protect Mohammad(s). But Abutalib lacked such a power to protect Moahmmad(s).

As Mohammad(s) became oldr, the number of his enemies increased as well.

Abutalib was extremely worried about Mohammad's life so much so that when he wanted to head toward Damascus for trade, he had to take his beloved nephew with him.

This trip of Mohammad(s) sent the first wave of monotheism among the idols and idolators of Mecca.

On this trip, the secrets which were hidden to people of Mecca and even to Abutalib were disclosed. The burden of protecting Mohammad(s) was now becoming heavier and heavier each day on Abutalib's shoulders.

The Qoraish went to trade two seasons out of four seasons of the year. As the Quran says (106:2):

رَحَلَهُ الشِّتَاءُ وَالصَّيْفُ.

During the winter they used to take the produce of Damascus to Yemen and during the summer they took the Yemeni produce to Damascus.

During that summer in Hijaz, the caravan was passing the Batha Sands. However, the heat did not hurt Mohammad at all Since there was a piece of cloud over his head during this trip.

God, through his benevolence, had established this piece of cloud over the caravan for their protection against the desert heat because of one person. Nobody knew why this extreme heat had become tolerable. Why does it have a spring-like flavor to it?

Travelling on the Hijaz desert during summer is completely hard and at times hazardous. It causes sun-burning poisoning and other disturbances.

But the weather of Damascus and Syria during summer is not biting; rather, it is soul-freshening. Caravans from Mecca to Syria usually suffer a lot of hardships: but it was not the case this time.

On this trip nobody got sick; nobody was hurt with heat. The camels, under their heavy loads, dancingly walked; they behaved as though they had come from pastures.

One of the merchants from Bani Thaqif, known as Jandab, repeated the expression: "What a blessed journey?" several times.

In the Bani Sa'ad tribe they called Mohammad a "blessed one" because they could vividly notice that the Bani Sa'ad had risen from the ashes of poverty onto the gold of prosperity by Mohammad(s).

Some eyes secretly watched Mohammad(s), but he was, as usual, deep in his thoughts. Finally, they reached Damascus. There they could see trees, flowers and green pastures.

Every body rejoiced; everybody was smiling; they went forward; they passed the fertile lands.

THE AMAZING STORY OF BAHIRA, THE MONK

The Qoraish caravan was heading forward when from distance the city of Bosra appeared with all its glories. But from the Mecca caravan the city was not that important. So they decided to stay next to the village of Bahira, six kilometers away from the city.

For years, in a temple, next to the village of Bahira, there was an old monk worshipping God. He was a Christian. He was not only a pious man, but a learned man, as well.

This man was knowledgeable in different religions and was aware of social changes. They said even he could predict people's future because of the ascetism he had gone through.

This monk was called Serjius and was living in a temple next to the village of Bahira; he was extremely pious.

Only God knows what he was thinking on the previous night because when he woke up the following day he was a completely different person.

He sometimes left the temple looking at the distance. It was as though he were waiting to see a traveler.

At the mid-day there was a weak stretch of dust in the distance. It was clear that a caravan was coming from Hijaz to Damascus. Serjius was looking at the sky instead of the road.

The caravan was getting nearer and closer and the dust was becoming thicker and darker. Finally the caravan rested beside a pasture away from the road.

The monk now focused on the caravan. He was not aware that his servant, too, was watching the caravan.

- It is you?

- Yes, your reverend

- Did you watch the Qoraishi caravan?

- Yes, it is a big one.

The lip of serjius trembled a little and then said:

- Yes, very big. Bigger than before.

After a minute, he said:

- Tell the masters of Arab to be my guests tonight.

The servant got close to the caravan and greeted the merchants. Then he conveyed the monk's message in the following manner:

“Tonight the Arab lords are our guests at the temple.”

These merchants who had passed this path many times in the past had never been treated so elegantly and had never heard such a nice title before.

What does it mean? Who is the Arab lord among us, they wondered.

They accepted the monk's invitation, each one feeling pride in being called a Lord.

They wanted to go to the Last member because they did not want to lose the title of Lord.

Thus, the monk had invited the Lords. Anybody who did not attend the ceremony was not considered a Lord. Thus the issue that night was not haring dinner on the table of a generous Christian; rather, the title "Lord" was at stake.

Everybody was to attend the party. But what about the merchandise. They could not trust the slaves, not the camel driver. Was it advisable to leave everything unprotected and attend the meeting?

What was to be done? Who is the one who is man enough to sacrifice being not Lord and stay with the merchandise?

They looked at each other for a solution. But nobody dared to ask the other to stay with the merchandise.

But suddenly everybody's eyes fell on Mohammad(s).

Trustworthy, trustworthy!

This was the first time Mohammad(s) got the title "trustworthy". He would stay with the merchandise. He had made up his mind.

Abtalib furiously cried: My nephew is the Lord of Lord. He must attend the party of Serjius.

But Mohammad(s) sadi: No, my dear uncle. I prefer to stay next to the merchandise.

Nobody could believe his ears. How is it possible for a Qorashi youth, a Hashemi raised by Abdlomotaleb to show this degree of sacrifice and grace?

Serjius has asked the Arab Lord to attend his party. For a young man, this is a good charce. If he loses this chance, he will never get it again. At what Juncture could he then receive such a title?

They asked him: why don't you want to attend, dear?

He answered: let me stay alone. I will both keep your merchandise and think. When the wealthy Arabs sqw that the issue of guarding the merchandise was solved, they became delighted. They put on their constly clothes and headed for the temple.

The sun had not yet set in the water of the Mediteranean sea and the monk was standing at the entrance of the temple waiting for the guests. He saw the merchants. He looked up at the sky. Where was the piece of cloud, he asked himself.

The guests arrived and greeted him. He answered them in the usual manner. Then he welcomed them and asked them: Didn't my servant convey me invitation?

Yes, he invited us to be your guests.

Didn't he ask everybody to attend?

Yes, he did so.

Serjius then said sorrowfully: it seems not everybody is present now, however.

One Qoraish impolite man said: only an orphan stayed there to watch the merchandise.

Abutalib's hand touched his sword: you rascal. I would not tolerate these idle talking. Mohammad is not an orphan. He is a trustworthy person.

The monk was embarrassed. Others interfered and the issue was solved. They explained to the monk that there was a Youngman with them and since he was trustworthy they asked him to watch the caravan in their absence while they are here.

The monk became happy and asked them: will you accept my guarantee of your merchandise? I will guarantee to compensate any loss to your merchandise. Then go and get him.

They were sitting eating when the eyes of serjius fell on that piece of cloud. He saw the cloud was moving over the head of Mohammad(s). then Mohammad(s) arrived.

The monk, who was extremely puzzled, was staring at Mohammad, telling him: come nearer, I want to see you better.

The Arabs were busy eating bread and meat. Only Abutalib was carefully listening to the monk's words:

- What is your name?

- Mohammad.

The monk waited a little and repeated the name Mohammad several times. Then he asked:

- From which tribe?
- From Qoraish.
- From which family?
- From Ale Hashim Ibn Abd Manaf.
- Why didn't you want to attend my party?
- I had accepted to guard the merchandise. Besides, I preferred to be alone.
- What to do in private?
- To think, to watch the skies, the stars, and the world.
- What are you thinking on?

Mohammad stayed silent. The monk repeated his question. Then he said he wanted to see Mohammad more.

- I am in front of you, see me.
- I want to see between your shoulders.
- I let you do that.

The monk went behind Mohammad. The merchants now had become curious. What was the old man to see?

Serjius turned down Mohammad's shoulders as if he were studying a sacred book. Then he told himself: it is him.

Abutalib, who was silent upto this moment, asked: What do you mean?

The monk replied: this is the one who is mentioned by Christ to come after him.

The monk then asked Abutalib: what is your relation with this youth?

- He is my son.
- It is not so.
- Why isn't it so?
- Because he should be an orphan.

The smile went off Abutalib's lips. How did you know he is an orphan? Yes, he is orphan; he is my nephew.

- Then take care he remains anonymous. Do you understand, O Arab Lord? If the jews find out who he is, they will kill him.

- What wrong has he done that you fear they might kill him?

The monk was pre-occupied. After a while he answered;

His future, what he will produce, those events which will occur to him.

Abutalib asked: Do you know that his future is hidden.

- I have read in the sacred writing on his shoulders what was readable and I have heard from the white cloud that was over his head what I should hear. What else am I supposed to say?

After some silence: let us eat some meat and bread.¹

HIS YOUTH

The youth of the Messenger of God included three phases: being a shepherd, engaging in trade, and serving his people.

It is narrated from the Prophet(s): there is no Prophet who has not served as a shepherd. People asked him: O Messenger of God, Even you? Yes, he answered.

In another narration, in answer to the above question, the Prophet(s) answered: Yes, I have engaged in the act of shepherding for the people in Qararit.

Abu salamat Ibn Abdol Rahman narrates that a group of people brought some fruits from Arak for the Prophet(s). He said: collect the darker ones since I did the same thing when I was a shepherd. They asked him: were you ever a shepherd? He answered? He answered: Yes, and there is no Prophet who has not been a shepherd.

When he was 24 years old, the Prophet(s) used to lead a herd of cattle to the desert like Moses.

¹ The First Infallible, P 38.

The Prophet(s) picked up the job of a shepherd so that he could one day rescue this herd of men who are miserable and who are under the pressures of the wolves of lust, anger, injustice, lies and the illegal actions.

Mohammad(s), while living in his uncle's house, acted as a shepherd.

Then his uncle complained: this is not a lucrative job. Mohammad(s) looked amicable at his uncle, asking him: what else am I supposed to do?

Abutalib answered: the same job that your ancestors were engaged in: that is the trade, my dear And then he made the suggestion: Khadijeh is one of the wealthiest merchants in city. Her trade extends to Egypt and Ethiopia. She is looking for a trustworthy man to entrust in him her trade. My dear son, intratuce yourself to her.

But the Prophet's self-esteem and moral high status made it difficult for him to go straight to Khadijeh and make the suggestion. So he told his uncle: Maybe she will send for me. This happened incidentally. And she sent somebody to ask Mohammad(s) for discussion. Khadijeh told him: what has made me fond of you is your honesty and trustworthiness. I am ready to pay you twice as others and I will appoint to you two slaves of mine to be at your service.

The Prophet(s) discussed his meeting with Khadijeh with hisuncle. His uncle said: this is a means of the life God has prepared for you.

The Qoraish caravan was ready to move. Khadijeh's merchandise was with this caravan. She gave Mohammad(s) a fast camel together with precious articles and asked his two slaves to obey Mohammad(s) wholeheartedly.

The caravan reached its destination. The merchandise was sold and Mohammad(s) made more profits than others. He also bought some goods from Tehameh.

In this voyage, Mohammad passed the Land of Ad and Thamud for the second time. The abominable silence which governed that unyielding people led him more to the other world. Furthermore, he remembered the days when he crossed the desert with his uncle. The caravan got close to Mecca. Addressing Mohammad(s), Meysareh told him: It is better for you to arrive at Mecca letting Khadijeh know of the big profit we have made this year. The Propeht(s) found Khadijeh in her pavilion. She welcomed him and asked him enter the pavilion. He told Khadijeh all about Mohammad's grandeur on this trip. Meysareh added:

When we reached Bothra, Mohammad and I sat under a tree. There was a monk there called Nastura. He said: nobody sits under this tree except for the Prophet. Then he asked me if I except for the Prophet. Then he asked me if I could see any red spots in Mohammad's eyes. I said yes. He said: He is the last Prophet of God.

Meysareh continued: once in bargaining there was some agument between Mohammad and a merchant. The merchant said: you swear to Lot and Ozza, then I will accept your words. But Mohammad(s) replied: To me the most wicked creatures are Lot and Ozza which you worship.¹

Twenty years prior to Mohammad's Prophethood, a man arrived in Mecca, in the month of Zelqa'adah, with a merchandise. Ath Ibn Vael bought it but refused to pay the due price. There was a quarrel between them. That man saw the Qoraish men sitting next to kaaba. He started moaning and sang some songs. He excited those men with pride. Now Zobeyr Ibn Abdolmotalleb rose and some men followed suit and gathered at the house of Abdollah Ibn Jadan and vowed to protect the oppressed ones.

When the meeting was over, they came to Ath Ibn Vael and took the goods away he had bought and returned it to its original owner.

Mohammad(s) was one of the participants in this meeting, which secured the rights of the oppressed. About the significance of this contract he said:

“At the home of Abdollah Jad'an I observed a pact. If today (the days of Prophethood) I had been invited to it, I would have participated without any delay. I would not break my promise even if I received the most precious assets.

Mohammad's entry into this contract gave it such a momentum and significance that everybody was obliged to carry out its articles. This pact came to be known as Helfol Fozul.

The witness to this happened at the governorship of valid Ibn Ontabeh, the nephew of Mo'avieh Ibn Abu Sofyan, who had been appointed by the latter as the governor of Medina.

Imam Hossein(s), who never accepted injustice all his life, got into dispute with the governor of Medina over a piece of territory. In order to break the foundations of injustice, Imam(s) told the governor:

¹ The Eternal Light, P 156; The translation of Nehajatol Erab, P 102; Behar, Vol 15, P 18.

If you do me injustice, I swear to God I will draw my sword and will stay at the Mosque of the Messenger of God and invite people to the contract to which their ancestors vowed to stay loyal. Then Abdolah Ibn Zobeir rose and repeated the same sentence and added that they would rise and carry out justice or they would prefer to die.

Hossein Ibn Ali's invitation was accepted by all brave men like Mesvar Ibn Makhrameh and Abdol Rahman Ibn Othman who came to assist Hossein(s). The governor got frightened and quit his unjust dealing.

THE STORY OF THE MARRIAGE

Khadigeh's great soul and her chastity and virtues could not be expressed in words.

It was destined for Mohammad(s) to have a unique wife through whom he could have a daughter such as Fatima who was to become the mother to eleven Infallible Imams to continue the culture of truth upto the Doom's Day.

Khadijah had already heard about Mohammad's human characteristics but the description of Meysareh, the slave, of Mohammad(s) at the end of their voyage brought khadijah's heart closer to him.

My lady: you do not know what a nice man Amin (Mohammad) is. He is just great! He is kind! He is a true gentleman! His face, his manners, his speech, his stature, his kindness are extra-ordinary. He was my master, but he talked to me like a brother. He used to help me. He nursed the camels with me. I have stories to tell about this man. I have seen strange things of him. On the journey two of our camels became sick. I became upset, but he smiled at me, trying to comfort me. He went upto the camels, he touched them. They rose as if they had got rejuvenated by his touch.

Meysarah continued to describe Mohammad(s) and Khadijah listened carefully. Now Khadijah was not listening any more since she had connected with Mohammad, the Amin, directly through her thoughts. She and Amin had now common grounds in cleanliness and virtues. Now there was no need for Meysarah to talk. She said: stop talking. You have made my love towards him twice. You and your spouse are free to go. I will also pay you tow hundred Derhams plus two horses plus a costly dress.

Khadijeh then told Varaqe Ibn Nofel, the wise one, what she had heard. He replied to her that the owner of such traits should be a prophet.

The Islamic scholars have written on Khadijeh, this superb human-being in the following words. "Khadijeh is one of the most virtuous women of the paradise". Sheikh Saduq reports from the Great Prophet(s).

"The paradise is fond of four women: Marium, Assyieh, Khadijeh and Fatima. Khadijeh was the first woman who accepted Mohammad as a Prophet(s)."

One day there were some people visiting Khadijeh. Among the visitors there was one Jewish scholar. Accidentally, Mohammad(s) passed by. The scholar asked Khadijah to take part in their meeting for a while. The Jewish scholar asked Mohammad to let him observe the signs of Prophethood on his face. The Amin (Mohammad) accepted. Khadijeh told the scholar: If his uncles become aware of your curiosities about him, they will become upset since they fear the Jews might hurt him.

The Jewish scholar replied: It is impossible to hurt Mohammad since he is being trained and protected by God to guide people. Khadijeh asked him: How do you know? He said: I have seen the signs of the Prophet at the End of Time. Among his signs are that he has lost his both parents and his uncle takes care of him and marries a woman of Qoraish. Then he pointed to Khadijeh, telling him: How lucky is a woman who becomes his wife!

One night Khadijeh saw in her dreams that a burning sun turned round over the city of Mecca and then came down to her house. She described her dream to Varaqe. He said: you will marry a man who will become famous all over the world.

These facts together with Khadijeh's own pureness, cleanliness, health, virtue and piety which had kept her safe from the customs of the pre-Islamic era, caused her to make a proposal of marriage to Mohammad(s).

Mohammad(s), in his free time, used to go to the Mountain of Hara next to the cave, thinking and contemplating on the creation. It had become clear to him that everything except God is perishable. He had separated himself from everything and had joined God.

Mohammad(s) got himself involved in various activities: he was a shepherd, and a gardener; he drew water from the wells, he fed the camels and the sheep and he used to take care of the date-trees.

Whatever jobs they recommended he would carry out, paying the wages he received to his uncle to relieve him of his hardships.

The uncle was content with his nephew, who was a reminder of his dead-brother. Something ambiguous worried him. He asked himself: what should be done? What is wrong?

Through a woman called Nafiseh, the wise, pious and honorable Khadijeh sent her proposal to Mohammad(s). The Prophet discussed the proposal with his uncles. Finally, the marriage with the marriage portion of five hundred Derhams took place.

When the marriage ceremony was held with the participation of the relatives of the both sides, Abutalib read the following sermon:

“All praise is due to God who put us among Ibrahim and Ismaeel offsprings and made us the bases of Ma'ad, and the tribe of Mozar and the keeper of Kaaba and chose us a house to which everybody wishes to attend. That is the place of security. Thanks to Him for letting us govern this territory.

You have known Mohammad(s). He has proposed to Khadijeh, the daughter of Khoild, and has paid her marriage portion from my possessions. I swear to God this is a huge event.”

Khadijeh was a chaste, kind and sincere woman. She was wise and intelligent. She had told Mohammad that she loved him and she was sincere.

By her action, Khadijeh on the surface, belittled herself by marrying an orphan. But deep inside she was aware that she had raised her spiritual status upto the heavens.

The wealthy and proud women of Qoraish stopped communicating with her. The girls who were around her day and night stopped seeing her. But she did not care a bit.

This learned lady acted as an adviser to Mohammad(s). She was the only woman who got this status in Mohammad's life. She spent about forty million gold coins of her wealth in spreading Mohammad's ideology. Upto her death she was Mohammad's Only wife and after her death this dignity was enough for her.

The Prophet(s) loved Khadijeh after her death as much as he did when she was alive. This caused Ayeshe use sarcasm on several occasions.

Ayeshe says: we had slaughtered a sheep. The Prophet(s) sent some portions of it to Khadijeh's old friends. Mohammad remembered Khadijeh so dearly that I became jealous. I told him: O Messenger of God, You count no woman in this world except Khadijeh.

The Prophet(s) became silent. This silence of his made a fire inside me. I asked him: Isn't it enoygh to talk of a gray-haired old lady? Thank God after her you have had young girls as wives. I felt he became angry and said:

“That is enough, Ayeshe. When Khadijeh loved me I had nobody to care for me. When she confirmed my Prophethood, others denied me. On those days when I was poor, her wealth helped me. Above all, I have Fatima from her.”

When Khadijeh was alive, she was a true friend to the Prophet(s). When in trouble from the infidels, he relied on Khadijeh for comfort.

The three-year-long compulsory stay at Abutalib's Sha'ab and her problems due to her loneliness made Khadijeh ill. Her only friend was Mohammad(s) since all the Qoraish women had left her because of her marriage to Mohammad.

The lady who was once the queen of Qoraish and the master of Hijaz, and who was the envy of all women was extremely lonely.

The lady, whose business was the most lucrative one in the Arab trade world, rested on a mat now at her death. There were nobody around him except his honorable husband and her small daughter, Fatima. Her other two daughters, Zeinab and Roqayya were not in Mecca that day.

Little by little, her breathing became harder and harder. The Prophet(s) ordered others to take Fatima out of the room and he took Khadijah's skinny hands in his own hands.

For the last moment of her life, Khadijeh opened her eyes and saw the Prophet's eyes filled with tears. She said:

O Prophet of God, be content with me.

The Prophet replied: I hope my God, too, is satisfied with you. Khadijeh then asked: Where is Fatima?

Don't worry about her. Your God will protect her.

My God is a good guardian. That would be enough.

Then, the Prophet leaned over Khadijah and said: Now, Jibraeel revealed onto me and sends God's greetings to you. Khadijah, becoming extremely satisfied, said:

إِنَّ اللَّهَ هُوَ السَّلَامُ وَمِنْهُ السَّلَامُ وَإِلَيْهِ يَعُودُ السَّلَامُ وَعَلَىٰ جِبْرَائِيلَ وَعَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ.

On her last berath, she witnessed to the uniqueness of God and to the Prophethood of Mohammad and left world for ever.

THE RECONSTRUCTION OF KAABA

When Mohammad(s) was thirty five years of age, he took part in the rebuilding of kaaba and Qoraish tribe was content with his decision.

The reason for the reconstruction of Kaaba was stated by Ibn Abbas and Mohammad Ibn Jabir Ibn Mo'tam as the Followinf: Flood which came from The surrounding mountains entered the Kaaba and sometimes over flew it. The Qoraish were worried it might get ruined.

The height of Kabba was a little more than one's stature. The Qoraish wanted to make it taller and build a roof over it. But they did not want to destroy the building. But after the treasure of the Kaaba was stolen, they decided to rebuild it.

When everybody was ready for the rebuilding and reconstructing of kaaba, Abu Vahab Ibn Amr Ibn A'ez Ibn Omran Ibn Makhzum, who was the uncle of Prophet's father tore away a piece of the stone of kaabe which then fell down and stood in its place. Addressing the Qoraishi, he said: you should not use any illegal money in building this house.

While they had decided to rebuild the kaaba, people were frightened to destroy it. So they postponed their activity. But valid said: I will start this job. Taking an axe in his hand and standing over the wall of kaaba, he said: O God, you know our intention is right. Please protect us from going astray. Then he ruined part of Kaaba.

People waited that night to see what could happen to Valid. They said: if he is dead, we will not ruin the kaaba any more and will restore the ruined part. If nothing happens, it shows God is happy with us and will continue with our work. The following day Valid resumed his work. People, too, helped him since they reached the bases Ibrahim had laid.

Then, they were ready to collect stones for the kaaba. The Prophet(s), too, carried the stones. When the building reached the stage where the black stone. Should be fixed, there were disagreement among Qoraish tribes. Each tribe wanted to fix it by their own. The dispute became severe and they were ready to fight.

The Qoraish tribes waited for four or five nights and then gathered in the mosque to discuss the issue.

The eldest man of Qoraish, Abu Omayye Ibn Moqayreh, said: O Qoraish, let the first person who enters the mosque decide what to do. Now, Mohammad(s), enters the mosque. When they saw him, they said: this is Mohammad, the trustworthy, we will accept his decision. When Mohammad was close, they told him the story. He spread his cloak over the ground and put the stone on it and then said: one man should come from the four Qoraish tribes and four of them should hold the cloak and raise it. They did so and the Prophet(s) put the stone in its proper location. In this way, the Great Prophet stopped blood-shed through his wisdom, and intellect.

THE MAGNIFICENT EVENT OF PROPHETHOOD

The history of creation, no doubt, has not seen any event more magnificent, greater, more honorable and more profitable than that of the Prophethood of Mohammad(s).

In this great event, the foundations were laid for the mental, spiritual, and intellectual growth of man. The bases for the growth of sciences and man's great civilization were founded through this event. An unextinguishable light began to glitter in the heart of darkness and an unvanishable sun began to shine from the horizon.

As it is stated in the last verse of the sacred surah of Baqarah:

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ.

“The apostle believes in what has been revealed to him from his Lord”, that Hathrat, son the on the twenty seventh of the month of Rajab accepted the revelation with complete assurance, quiet and peace of mind. Through his acceptance of the revelation, he resumed the act of awakening the ignorance-stricken world prior to the advent of Islam.

The historians have claimed that after the descent of Jibraeel to Mohammad, he returned home, and being in doubt whether it was revelation or something else, he informed Khadijeh of the event and she assured him that he was the Prophet of the Ommat. Historians claim that Khadijeh then went to Varqa, who assured her that Mohammad was the Prophet. They also claim that Adas, the jew, too confirmed Mohammad's Prophethood till Mohammad became quiet. Nothing can be more wrong than the above claims, however. These claims are in contradiction with the verses of the Holy Quran. It seems they are the fabrications of the jews of those days whose crimes are not hidden from anybody's sight. I am amazed why the Sunni scholars and some Shiite simple-hearted learned ones level this sort of accusation against Islam.

Is it not the general belief that Mohammad(s) is superior to all angels, Ins and jinns alike? We read in the Holy Quran that the position of Prophethood was bestowed upon Yahya when he was but a child. We read in the Holy Quran that upon his birth, Jesus Christ stated the principles of God's religion. This is even more true in the case of Mohammad(s) who is the last Prophet and from whose heart the Holy Quran rose and shone in those dark years.

These writers would not have committed these errors, however, if they had referred to their wisdom, the Holy Quran, Nahjolbalaqa and Divine knowledge for more verification.

Imam Asqari(s) has stated:

“When the Prophet(s) was forty years old, God found his heart the best, the most obedient, and the greatest of all hearts. Therefor, He bestowed upon his eyes a greater light. Then God ordered the doors of the sky to open and let huge groups of angels come over the earth. Mohammad(s) was surrounded by God's favors from every direction. Then Gabriel revealed himself to him. Shaking Mohammad's arm, he said: O Mohammad: Read. Mohammad(s) asked: what should I read?”

What Mohammad(s) had in view was: should I read to you the verses of the creation, or the verses of souls or the verses of the Holy Quran?

Gabriel answered:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.

“Read in the name of your Lord who created. He created man from a clot. Read and your Lord is most honorable, who taught to write with a pen, Taught man what he knew not. 96:1-5”

The revelation started with the following basic issues: the reading of the secrets of creation, the reading of God's names and attributes, the issue of pen, the issue of education and the issue of learning. These five issues are the very foundation of all divine and human knowledge and of the growth and the evolution of human wisdom.

Upon the return of the angels to heaven, Mohammad(s) left the Hara Mountain for Mecca. Every stone and tree that he passed by conveyed their respect to him and told him in their specific language:

السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ.

When he returned home, the rays of the light in his face illuminated the house. Khadijeh asked: What is this light in your face? Mohammad(s) replied: This is the light of the Prophethood. Say:

لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ. ▶

Then Khadijeh witnessed to Mohammad's Prophethood and sincerely believed in him.¹

Then Mohammad(s) told khadijah: I feel extremely cold. Cover me with more clothes. When she put a blanket over him, he went to sleep. Once again the angel of revelation was revealed to him, saying:

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ.

“O you who are clothed. Arise and warn, and your Lord do magnify. 74:1-3”

The Prophethood of Mohammad(s) was an answer to man's all spiritual, material, and worldly needs. It was a panacea for man's mental, spiritual and physical pains. Now nobody could resort to any excuse anymore.

The point at issue here is that we are human beings by nature; therefore, man looks for quietness and peace of mind. All we do in life is to arrive at such an objective. Of course, sometimes we commit errors in selecting the best path of action. Unfortunately, we will realize our errors when we do not have any more chances left.

¹ Hayatol Qolub, P 370.

Now, if we wish to turn into real human beings, we have to be alert and not to waste our precious time and follow these true leaders' light. We should take the axe and destroy the doors of whims and unnatural desires and make our souls free.

We should stop procrastinating our affairs. We should make our provisions for our future. We should benefit from our beloved Prophet(s).

In adjusting ourselves to the acts of the leaders of Monotheism, we should put forth our best efforts so that we could get free from our lust-ridden actions and return to the heavenly traits of those great leaders.

It is time for us to decide to stay on the path of perfection. We should not fall prey to Shaitan's ways, however.

The world at the time of Prophethood was a strange world. It is shown in the verses of the Holy Quran and narrations and in history that the world was empty of right ideas and good morals.

At that time idolatry in its different disguises and forms, the governments of superstitions, illogical ideology, moral vices, wrong-doings, tyranny by the despotic leaders, prostitution, and evil-doings all prevailed.

At that time, there was no security and ease of mind. There was no sign of spirituality, honesty, humanity, or loyalty.

At that time only lusts, anger, meanness, debauchery, hypocrisy, and stupidity and burying girls alive were rules of the day.

On such a day, God selected Mohammad(s) to free the world, through the teachings of the Holy Quran, from the evil-doings and to open to man the doors of prosperity.

MOHAMMAD(S) IN THE MIRROR OF THE HOLY QURAN

A great part of the Holy Quran deals with the making known of the Great Prophet's objectives. It would be impossible to mention and interpret all those verses of the Holy Quran which deal with this significant issue. Here we will select only some samples to make known some aspects of that Divine personality and his aims.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ.

“He it is Who sent His apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse. 9:33”

The religion of truth is a collection of true, correct, and logical principles and ideas: it is a belief in the Almighty God, Prophethood, the Imamate of Imams; it is a belief in the angels, the Holy Quran, the Doom's Day; it is a belief in good morals and ethical principles which will lead to man's prosperity.

Then the Great Prophet(s) was appointed by Allah as a prophet to propagate and spread these three principles among people in order for them to go the right path and abstain from going astray.

God's guidance in its natural form prevails everywhere and finds its manifestation in the rule-governed activities of man. If a man is outside this circle of guidance, he readily would get corrupt and would carry out corruption. He would instantly be deprived of God's favors. For this very reason, God elected His Prophet(s) to bring forth a true religion to make His servants benefit from it.

The great differences that exist between those trained in the true school of Islam and those who have been deprived of such a training is so clear as to need no explanation.

Those who are equipped with the religion of truth possess a clean heart filled with affection and love towards God and will remain completely healthy. They possess, in general, ethical values and in the words of the Holy Quran, are a source of favors, generosity, piety and proper actions.

But those who are away from the religion of truth possess the hearts of the wolves, the spirits of the wicked, and the organs of the beasts. Their activities are negative, their existence is harmful and their presence is nuisance. They do nothing but destroy other people's rights and do harm to others in general.

The one who is away from the right path will not see any hindrance in carrying out actions involving injustice, deception, treachery, lying and leveling accusation, and engaging in theft, debauchery, jealousy, and accumulating wealth. He is deep inside these vices and is deprived of all phases of honesty, health, loyalty, assisting others, piety, manhood, seeking the truth, struggle against injustice, and generosity, all of which are the results of not believing in the true religion of God.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا .

“O Prophet! Surely We have sent you as a witness, and as a bearer of good news and as a warner and as one inviting to Allah by His permission, and as a light-giving torch. 33:45-46 »

IN ALL HIS ACTIVITIES AND SAYINGS, THE PROPHET(S) IS ALWAYS A WITNESS OF GOD FOR PEOPLE

As we see in the twenty first verse of the sacred surah of Ahzab (The Allies), the Great Prophet(s) of Islam is a good sample for humanity upto the Doom's Day.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا.

“Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much. 33:21”

The most generous Prophet of Islam used to say:

مَنْ أَحْيَى سُنَّتِي فَقَدْ أَحْيَانِي، وَمَنْ أَحْيَانِي كَانَ مَعِيَ فِي الْجَنَّةِ.

“One who enlivens my ways of life has kept me alive and one who keeps me alive will enter the paradise with me.”

Imam Sadiq(s) has said: I do not like to see a Moslem leave this world having not carried out the Prophet's ways of life at least once.

We see in a narration:

خَيْرُ السُّنَنِ سُنَّةُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

The best ways of life are those adopted by God's Prophet(s).

Why? This is because the Great Prophet(s) was directly and indirectly raised up in God's ways. God let His own names and attributes manifest in Mohammad(s). This was so evident that he mirrored God's traits and characteristics. He has declared:

أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي.

“God educated me and it was a good education.”

There are many references in the Holy Quran to the Prophet's behavior:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ.

“Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you. 3:159”

إِنَّكَ لَعَلَىٰ خُلُقِي عَظِيمٌ.

“And most surely you conform yourself to sublime morality. 68:4 »

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ.

“Say: if you love Allah, then follow me, Allah will love you and forgive you your faults.3:31”

Sheikh Mofid reports from Imam Baqir(s) who has said that the Great Prophet(s), at the time of his demise, said:

لَا نَبِيَّ بَعْدِي وَلَا سُنَّةَ بَعْدَ سُنَّتِي.

There will be no Prophet after me and there is no right ways of life after me, either.

The Prophet of God has said:

أَكْرِمُوا أَوْلَادِي وَحَسِّنُوا آدَابِي.

Respect my offsprings and carry out my ways of life well.

Imam Ali(s) has stated:

فَاقْتَدُوا بِهَدْيِ رَسُولِ اللَّهِ ﷺ فَإِنَّهُ أَفْضَلُ الْهَدْيِ وَاسْتَوُوا بِسُنَّتِهِ فَإِنَّهَا أَشْرَفُ السُّنَنِ.

Follow the ways and approaches of the Prophet in your life because they are the best ways of life. His methods in life are the most honorable ones.

Imam Ali(s) in his Nahjolbnaalaqa has encouraged us to follow our honorable Prophet because he is a great man worthy of following those who follow him are lucky ones. The most beloved man for God is the one who closely follows his Prophet and imitates the ways which that great man has followed and has set for us to follow.

The Prophet(s) always begged God to lead him towards the right mannerisms and to keep him away from the vices.

اللَّهُمَّ حَسِّنْ خُلُقِي وَخُلُقِي، اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ.

And Allah accepted the Prophet's invocation and provided him with the sacred verses of the Holy Quran.

Saeed Ibn Hoshsham says: I asked the Prophet's wife about his behavior. She asked me: Don't you recite the Holy Quran? I answered positively. She then added, "His manners are based on the Holy Quran." The Prophet(s) carried out what the Holy Quran had taught him to do and he carried out the Quranic commands swifter, better and more sincerely than others.

خُذْ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ.

"Take to forgiveness and enjoin good and turn asid from the ignorant. 7:199"

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

"Surely Allah enjoins the doing of justice and the doing of good to others and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful. 16:90"

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ.

"And be patient and your patience is not but by the assistance of Allah. 16:127"

وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ.

"(O my son) and bear patiently that which befalls you; surely these acts require courage. 31:17"

مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ.

"So pardon them and turn away; surely Allah loves those who do good to others. 5:13"

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ.

"Repel evil with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend. 41:34"

It is upto the people to follow the great Prophet(s) closely and learn what the Holy Quran taught him. In this way people could arrive at the worldly prosperity and could benefit abundance in the Hereafter. In doing this, they could avoid going astray. God Has made our obligations clear. There is no excuse for anybody, however.

Concerning the Prophet's right mannerisms, generosity and pardoning, Imam Ali(s) has said:

Among the prisoners-of-war of the tribe called Tei who were brought into Medina there was a girl who told the Prophet(s): O Mohammad, what would happen if you made me free so that I could escape the reproaches of the Arab tribes. I say this because I am the tribal chief's daughter . My father used to protect and give shelter those who lacked it. He used to free the Prisoners-of-war. He used to supply the travelers with food; he would greet others and would never let any needy go without his need having been met. I am the daughter of Hatam Ta'ee.

The Great Prophet(s) replied: O girl, what you said are the characteristics of a true believer. If your father were a Moslem, I would ask God's blessings for him. Then the Prophet(s) added: let the girl be free because her father loved good mannerism and Allah loves good morals.

When the girl was being freed, Abu Bardat Ibn-e Dinar rose from his place and asked the Great Prophet(s). O, Messenger of God, Does God love good morals? The Great Prophet(s) replied: I swear to God, in Whose power lies my life, that only the possessors of good morals may enter the paradise.

Then the Prophet(s) added: Among the good morals that Islam recommends are the following: proper association with people, being generous towards them, being lenient to them, and treating them amicably; spreading among people the right ways of living, and feeding them; being the first in greeting them; paying visits to the sick, whether the sick person is a well-wisher Moslem, or a sinner; taking part in the Moslem's funeral processions; treating the neighbors kindly, whether they are Moslems or not; paying respects to the senior citizens; accepting people's invitations and inviting them; pardoning people; reconciling two disagreeing persons, being honorable and magnanimous; making sacrifices; suppressing one's anger and rage and then pardoning the wrong-doer.

Islam has prohibited the following features and considers them among sins:

Performing useless actions; involving in music and songs of any sort; treason, hypocrisy, and unfounded revenge; telling lies, back-biting, jealousy, greed, injustice, aggression, tricks, evesdropping, agitating people, lack of association with relatives, being bad-tempered, pride, selfishness, improper praise of others, cursing others, spite and animosity, theft and aggression.

Anas says: The Prophet(s) never refrained from giving us the right pieces of advice; he always recommended that we carry out the right things. A good sample of what the Prophet(s) believed in was the following sacred verse from the Holy Quran:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

“Surely Allah enjoins the doing of justice and the doing of good to others and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful. 16:90”

We should, however, be aware of the fact that the Prophet(s) possessed all the high standards of morals prior to teaching them to others; in the same way, he did not have the pernicious features that he advised people to avoid.

Moaz says: The Prophet(s) told me: I recommend to you that you be pious in all worldly affairs; that you get involved in honesty and decency; that you keep your promises; that you do not take part in treason; that you respect your neighbors; that you treat the orphans generously; that you be amicable in speech; that you volunteer to be the first in greeting people; that you take part in good deeds; that you curtail your wishes; and that you be faithful. The Prophet(s) recommended the following, as well: the understanding of the Quran, the love for the Hereafter; the fear of the Resurrection Day; being humble; avoiding cures; to avoid refuting the teller of the truth and confirming the liar; not obeying the sinner; to avoid disobeying the just leader; and to avoid performing sins and corruption. The Prophet(s) recommended that I repent secretly for any sin I have performed secretly.

This is how the Prophet(s) invited people to the proper mannerisms, piety, and good deeds.

The Prophet(s) was the most enduring, righteous, and pious of all men. He never touched any woman who was not his wife.

The Prophet(s) was the most generous of all. He never kept any money. Rather, he would stay out of his home at nights to give the money he had to a needy person.

From what Allah had given him, the Prophet(s) would spend some with contentment and would freely give away the rest to the needy.

The Prophet(s) used to make his own shoes; he would repair his clothes himself and would help the family members with their house chores.

The Prophet(s) was unique in modesty; he would not stare at people; he would accept the invitation of anybody and would compensate for any favor he would receive, even for a sip of milk.

He would not make use of alms; he would accept the invitation of the slave-girls as well as that of the needy. He would not get impatient for his own benefits, but he would get upset when he was faced with injustice. He would carry out benefits, but he would get upset when he was faced with injustice. He would carry out justice even if it was not in his own interest. Even at the time of need, he would never ask a non-Moslem for assistance.

Once a friend of his was murdered by the Jews. The Prophet(s) did nothing but carry out the justice.

At times he would fasten a piece of rock on his stomach to struggle with hunger, but he would eat anything which was available.

He would avoid asking for anything and would eat any clean and lawful food.

The Prophet(s) liked to eat bread, dates, meat, sweet paste, honey, and melon.

Prior to his visiting God the Prophet(s) went on being hungry. He had not eaten wheat-bread for three consecutive days when he met with God. He had refrained from eating. Rather, he had preferred to give the food to the needy.

The Prophet(s) would accept people's invitation without delay. He would pay a visit to the sick. He would take part in the funeral processions. And he would walk among his foes without any body-guards.

The Prophet(s) was more silent than any body else. His good nature and affability was unique to him. His eloquence in speech was superior, as well. Worldly affairs did not frighten him. He would wear anything which he gained lawfully. He would sit next to the slaves and non-slaves alike.

The Prophet(s) would make use of any palfrey: Donkeys, mules, horses and camels made no difference for him.

He loved fragrance; he would refrain from bad smells. He would associate with the poor and would respect the scientists and scholars. Through his

generosity he could attract the decent people. He would assist his relatives with no discrimination.

The Prophet(s) would accept the reason for any apology. When he engaged in humor he would say nothing but the truth. He would not engage in boisterous laugh. He would not condemn lawful plays and games. Some ignorant people might speak harshly with him, but the Prophet(s) was most patient. He used to have a camel and sheep on whose milk he and his family would feed. In the matter of food and clothes he and his slaves and family members were equal.

The Prophet(s) would not spend his time in getting involved in anything except for God. He would attend at his followers' gardens. He would never humiliate a poor man for his poverty. A king's glamour had no effect on him. He would invite both the king and the poor to the right path of the faith.

The Prophet(s) would not read or write. He was grown up in the deserts, grazing the flocks of the cattle. He was an orphan. But God had taught him all the standards of good mannerism and all the knowledge essential for this world and Hereafter.

During his life, the Prophet(s) never used curses. He avoided cursing any aggressor Moselem, either the servants or the slaves. In the Ohod Holy war, his companions asked him to curse his foes. He replied: My Prophethood was a favor offered to people by Allah. I was appointed as a Prophet to bless people, not to curse them.

Anas says: I served the Prophet(s) as a servant. Never did I hear reproachment from him. And if his family members rebuked me, he would say: let him alone. He never criticized his sleeping place. If there was a bed spread on the floor, he would rest on it, or else he would sleep on the floor with no bed or pillows.

The compassionate God Has described him in the Torah (The Old Testament) in the following words: Mohammad(s), my selected servant is neither quick-tempered, nor cruel, nor harsh in manner. He would not punish; rather he pardons. His birth place is Mecca. He is extremely knowledgeable.

In the Bible, God has described Mohammad(s) in the same manner: Mohammad(s) was the first to greet people. He patiently listened to people when they spoke to him about their miseries. When he shook hands with a

person he would not draw back his hand first; rather he would let the other person draw back his hand.

The Prophet(s) would shorten his prayer if anybody entered his room while he was praying. He would then ask what the person needed. Upon satisfying the person's needs, he would then resume his praying.

The Prophet(s) had not specified any particular place for his staying. He would sit at any location which was available. He usually sat facing Mecca. He would spread his aba (cloak) on the ground for a visitor to sit on, even if the visitor was a stranger.

He would treat any visitor as if he were his closest relative. In his presence there were modesty, decency and respect.

To show respect and care towards others, the Prophet(s) would call people by their nicknames. If anybody lacked a nickname, he would create one for him.

He was late to get angry and first to pardon and reconcile.

The Prophet(s) was the kindest of all and cared for people more than anybody else. He was the most helpful man for others. When he rose from his place, he would say:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

He was the most eloquent. He spoke little but conveyed significant information when he talked. He would say: I use the most eloquent form of language. The paradise residents would speak like me.

The Prophet(s) was logical in his discourses. He used some pauses between two sentences to give time to his listener to comprehend his intentions. When he talked, his language was filled with melodies. He used to change his pitches a lot.

Most of the time, he was silent. He would not talk unless he had to. He always told the truth whether he was delighted or irritated. In his giving advice he was sincere. He considered himself one member of society and would not consider any privileges for his own.

He was the most sociable person among others. But he would contemplate and think deeply on those occasions when the holy verses were revealed to him: at those critical moments he would deliberate on the Doom's Day.

Under hard situations, he would ask God for His assistance and guidance and begged God: O God! Show me the right way so that I may follow it. Let me know the indecent actions so that I will avoid them.

Imam Hossein(s) says: I asked my father, Imam Ali(s) about the Prophet's morals. He answered: Prior to entering the house, he would ask for permission. The Prophet(s) would divide his time in three portions: One Portion of time was spent on Praying; another part of his time was spent to associate with his family and the third part was spent for resting. However, during his rest, he would meet with his followers and with people in general. He would consider more prestige for those who were learned. Of course, this respect was proportional with their faith.

There were some individuals who needed something. The Prophet(s) would satisfy their needs. He would assign some jobs to people so that they might be useful to themselves and others. He would ask people to let him know if any person was in need of anything. In his estimation anybody who could give him such information would have a strong position on the Doom's Day.

The Prophet(s) avoided getting involved in argument, talkativeness or anything which was irrelevant to him. He would not do the following concerning people: he would not backbite; nor did he reproach anybody; nor did he try to find fault with others.

He would not embark on any discussion unless it brought him heavenly reward; and when he started a discussion, his audience were attentive.

The Prophet(s) showed extreme prudence in four things: he did the right thing so that others could follow him suit; he avoided performing viscious deeds so that people refrain from them; he tried to do what was in the interest of people; and performing those affairs which could bring forth the reward both here and in the Hereafter.¹

We will continue our discussion concerning the status of the Prophet(s) by referring to the Holy Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

“And we have not sent you but as a mercy to the worlds. 21:107”

¹ Al-Mahajjal Betha: The Prophet's Morals and The Means of livelihood.

The Great Prophet(s) got the position of Prophethood at a time when ignorance and superstition dominated over the world and tyranny, plunder, homicide, burying the girls alive were the rules of the day.

It was a time of disunion and hypocrisy; when human thought was not functioning properly. It was a time when human conscience was dormant. The people in Iran and Rome and Saudi Arabia were suffering from tyranny and injustice. There was nobody for them to resort to. The oppressed ones were getting annihilated by the oppressors. Man was caught in the claws of corruption. There was no sign of monotheism, light, and mental health. It was a time when the scientists were made fun of. The free men were being taken as slaves. Man had shut down all the doors of prosperity. Men did not pay any attention to human dignity. And in the words of the Holy Quran in the sacred verse 103 of A'lay Imran (The Family of Imran): Men were on the brink of a pit of fire before the time of Prophethood.

وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ .

It was under such conditions that Mohammad(s) was appointed by Allah as a prominent Prophet to bring forth blessings for humanity and to save man from the quagmires of corruption, and to open the doors of prosperity to man.

The Great Prophet(s) used to frequently utter the following utterance for the people Mecca:

فَإِنِّي قَدْ جِئْتُكُمْ بِخَيْرِ الدُّنْيَا وَالْآخِرَةِ .

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ .

“Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error. 3:164”

It is a fact that, prior to the prophethood of Mohammad(s), people were in mere corruption. Through the Prophet(s), God put forward three programs for the salvation of man from corruption.

- 1) The recitation of God's communications;
- 2) The purification of self from rascalities and vices;

3) The teaching of the Book and the wisdom.

Man's ignorance towards monotheism, faith, the resurrection, the Book, and the punishment on the Doom's Day and the domination of shaitan over him and his engagement in his numerous lusts had put him in a precarious and devastating situation.

To awaken people from pure corruption, the prophet of Islam read to them three types of verses:

- 1) The verses on creation
- 2) The verses on man
- 3) the verses on shariat

1) THE VERSES ON CREATION

These verses attract our attention to the creator:

وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى.

“I swear by the night when it draws a veil, and the day when it shines in brightness, And the creating of the male and the female. 92:1-3”

وَالشَّمْسِ وَضُحَاهَا وَالْقَمَرِ إِذَا تَلَاهَا وَالنَّهَارِ إِذَا جَلَاهَا وَاللَّيْلِ إِذَا يَغْشَاهَا وَالسَّمَاءِ وَمَا بَنَاهَا وَالْأَرْضِ وَمَا طَحَاهَا وَنَفْسٍ وَمَا سَوَّاهَا.

“I swear by the sun and his heat, And the moon when she follows him, And the day when it shows it, And the night when it draws a veil over it, and the heaven and Him who made it, And the earth and Him who extended it, And the soul and Him who made it perfect. 91:1-7”

وَالْفَجْرِ وَلَيَالٍ عَشْرٍ وَالشَّفْعِ وَالْوَتْرِ وَاللَّيْلِ إِذَا يَسْرِ.

“I swear by the daybreak, and the ten nights, And the even and the odd, and the night when it departs. 89:1-4”

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ.

“Will they not then consider the camels, who they are created? And the heaven, how it is reared aloft, And the mountains, how they are firmly fixed, And the earth, how it is made a vast expanse? 88:17-20”

Will they not think on the majestic castle above our heads which contends all the magnificent stars, galaxies, and clouds?

Will they not consider the mountains which lie on the earth and are firmly connected to its core and function as its protector so that it would not go apart in the face of storms and floods?

Would they not think about the expanse of the earth which stores all sorts of minerals and nourishments inside?

الَّذِي خَلَقَ فَسَوَّى وَالَّذِي قَدَّرَ فَهَدَىٰ وَالَّذِي أَخْرَجَ الْمَرْعَىٰ فَجَعَلَهُ غُثَاءً أَحْوَىٰ.

“(Your Lord) Who creates, then makes complete, And who makes things according to a measure, then guides them to their goal, And who brings forth herbage, then makes it dried up, dust-colored. 87:2-5 »

وَالسَّمَاءِ وَالطَّارِقِ وَمَا أَدْرَاكَ مَا الطَّارِقُ النَّجْمُ الثَّاقِبُ.

“I swear by the heaven and the comer by night; And what will make you know the comer by night is? The star of piercing brightness. 86:1-2”

أَلَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكُهَا فَسَبَّوْهَا وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضَبْحَهَا وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا وَالْجِبَالَ أَرْسَاهَا مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ.

“Are you the harder to create or the heaven? He made it. He raised high its height, then put it into a right good state. And He made dark its night and brought out its light. And the earth, He expanded it after that. He brought forth from its water and its pasturage. And the mountains, He made them firm, A provision for you and for your cattle. 79:27-33”

أَلَمْ يَجْعَلِ الْأَرْضَ مِهْبَادًا وَالْجِبَالَ أَوْتَادًا وَخَلَقْنَاهُمْ أَزْوَاجًا وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا وَجَعَلْنَا اللَّيْلَ لِبَاسًا وَجَعَلْنَا النَّهَارَ مَعَاشًا وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا وَجَعَلْنَا سِرَاجًا وَهَّاجًا وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا وَجَنَّاتٍ أَلْفَافًا.

“Have we not made the earth an even expanse? And the mountains as projections thereon? And we created you in pairs, and we made your sleep to be rest to you, And we made the night to be a covering, And we made the day for seeking livelihood. And we made above you seven strong ones, And we made a shining lamp, And we send down from the clouds water pouring forth abundantly, that we may bring forth thereby corn and herbs, And gardens dense and luxuriant. 78:6-16”

When the Holy Quran, through the verses, enticed human reasoning and wisdom to think on the phenomenon of life and on the creation of so many differing kinds of things, plants, animals and invisible beings whose number is beyond our imagination, the scholars, philosophers and learned elite started to find out some of the secrets of the world and through their continual efforts tremendous amounts of information were collected. No doubt, all these feats took place due to the Holy Quran which encourages man to deliberate on the creation. Below you will read an article by professor Rezerford, most part of which is referred to in the Holy Quran. First read the article; then look at the verses of the Holy Quran. Then, you will observe the miracles of the Holy Quran.

At the outset, you would ask the following question: what is the relationship between the researches on the creation of the western scholars and the Holy Quran? To answer this question we should say that the west was deprived of books, libraries, sciences, and universities upto five centuries ago. The movement of the Islamic science and knowledge from East to west caused the renaissance and awakening of people and created knowledge and insight and centers of education. This fact is accepted by all western scholars. They have written books and articles on this issue. However, the reference to all those sources are beyond the scope of the present work. Thus, we will observe that the vigilance and enlightenment of the Western nations and their scientists are closely related to the Holy Quran and have been influenced by the Prophethood of the Prophet Mohammad(s).

PROFESSOR RAZ FORD'S ARTICLE

“After centuries of vehement discussions over the appearance of life over the earth, there are now some researches which provide us with a more exciting and at times more horrifying answer than Darwin's Theory of evolution which considered man as an offspring of primates.

An observation of these researches reveals to man that life began in its earliest forms in the seas of the earth [Imam Ali(s) in his first sermon of Nahjolbalaqa refers to this same phenomenon as “Zabad”].

It is nearly three billion years sine the first stage of the Earth life has come to an end. At that time the heat on the surface of the earth depended on nothing else except on the sunshine.

The first layer of the earth was a barren desert covered with molten metals which was always made turbulent by continual earthquakes.

Steams and burning geysers were emitted from the spores and holes of the first layer of the earth and scattered all around. Finally, the atmosphere of the earth was saturated with steams and the dark, thick clouds stopped the sun rays from penetrating into the earth atmosphere.

Then it was time to rain: the dense clouds poured down torrents of water. This lasted for centuries till all the holes on the earth were filled with water and great oceans and seas were created. Then the clouds dissipated and the sun began to shine on the earth. But the earth was still a life-less globe consisting of rocks, and water. Although the main agents of life such as Hydrogen, Carbon, Nitrogen and especially oxygen existed on the earth, they were not free and would not create the conditions for life.

For instance, the oxygen in the atmosphere was mixed with water vapor (because the atmosphere was a mixture of water vapor, Amonia and methan). As a general rule, the oxygen of the earth atmosphere was found either mixed with hydrogen or in the iron mineral or with other earth minerals. Thus, the oxygen was not free.

The nitrogen supply was not free either. Carbon was contained in the atoms of the heavy metals (such as iron carbide) buried in the earth. Definitely everything was against the theory that at some time these elements might turn into life.

There were some terrifying events taking place on the life-less earth: The volcanoes began to erupt. The Ultra-violet rays were attacking the earth and the oceans. The tornadoes and violent and destructive windstorm had made the oceans turbulent. As a result of these turmoils the life-making elements were solved in the sea water.

The rain carried the chemical elements that were scattered in the atmosphere's vapors and the rivers started to cut valleys on their way to the seas. The chemical treasures, in this way, were being carried towards the seas. Thus, the sea became the cradle for life.

The oceans now had become a store for chemical elements. During the day the sun turned the surface of the shores into burning ovens but the surfaces of the seas, due to the currents of cold water, remained moderate in temperature.

Inside the seas, the chemical substances which were carried there by the torrential rains started to mix with the minerals contained in the rocks.

If we were present at the sea when life was appearing, we would observe the sea as it is to day: it looked wavy, blue in the clean weather and gray in the cloudy weather and foamy at the time of storms. But at that time the waves struck over rocks which were free from any contamination: there were no signs of snails or algae on the rocks. On the shores of the seas there were no mollusk or the dead fish bodies.

Now it was time to look for the carbohydrates since they were responsible for bringing forth the earliest chemical stages of life. The molecules comprising hydrogens and carbons created marvelous energy. Their growth reminded us of the living creatures. Carbohydrates did not stay idle; rather they multiplied tremendously, collecting different groups of atoms all around themselves, creating bigger units.

For decades, chemists assumed that carbohydrates, like other organic materials, were formed only through the activities of live cells. But further investigations have revealed now that carbohydrates were created without the help of other living cells.

Upon the release of some of the agents of life there was something missing, and that was the body and outer form of life.

In order to find out how such a form and body is made let us observe what happens when a mass of organic particles are inside the ocean. These dangling particles are absorbed towards one another and make a jelly-like substance. The chemists call this state of the matter choloide: this is a state between liquid and solid (gelatin, ovi albumen or egg white, oil drops, are among choloides). If we pour choloides into water, they will not dissolve; rather, they will remain intact as drops inside water.

The life-less carbohydrates, too, were agitated inside water through the sea currents, forming slippery (mucous) drops. Recently the peculiar traits of these mucous drops have been researched with delicate scientific means.

These drops are assumed to possess a magnetic property which causes the surrounding water particles to come close to one another to build up concentrated layers. Thus, the jelly drop is covered with an amazing outer layer through which the soluble substances can pass. These jelly drops are independent entities despite the fact that they are related with the outer environment.

These drops were the physical manifestations of the cellular protoplasm. They had gathered together to build up larger entities through certain chemical activities.

At our time, the ozone which exists in the upper layers of the atmosphere, protects the protoplasme of the delicate living cells against the ultra-violet rays. But at the outset of the creation of life there was no ozone in the earth atmosphere to stop the passage of these rays into the oceans. Thus, these ultra violet rays prepared the life particle. The light from these ultra violet rays made the jelly drops ready for the start of life.

We are not aware how long it took the first manifestation of life to appear. With the passage of time the jelly drops were being “baked” in the warm seas and inside them numerous chemical compositions were being created. Now those drops or seeds which were strong enough survived and those which lacked stamina simply vanished.

Within the past millions of years drastic changes and improvements have taken place on the earth due to the functions of different catalysts, i.e., materials which make the chemical actions and reactions take place.

Most probably, the first catalysts were composed of small particles of clay which were brought into the seas. These sticky pieces of clay brought the particles together making easy the later chemical activities.

With the passage of time, the structure of the early jelly seeds became more complicated and formed larger clusters of molecules.

Finally, after a complicated series of chemical actions and reactions, and within an unlimited area of time there came into existence extremely complex particles called proteins.

The issue is now being presented in such a way that we could assume the appearance of this particle has been completely accidental. But the truth is that man has discovered the protein only after the passage of an unlimited amount of time. We simply do not know how the first protein came into being.

Inside the amazing structure of the particle of protein there are large degree of electric potentials and mutual interactions of acids and bases. There are also expansions and contractions inside this particle. This complex structure has got a huge chemical power. It can develop at all sides; it can expand and contract; it can lengthen, shorten and bend.

Both proteins and some molecules called Acid Nucleic, which develop in the seas, contain the secrets of life.

With the passage of thousands of years these substances produced protoplasms, enzymes, Insulines, and hemoglobines. They, too, produced the muscles, and organs and coordinated their mutual activities. They, subsequently, put the heart's pulses, the respiratory functions, and the functions of nerves in order.

The main step in the production of life, however, took place when proteins and acid nucleic miraculously combined together to produce protoplasm. It appears that a long string composed of acid nucleic which contained large amounts of nitrogen and phosphorus, was responsible for the creation of life. What a huge conception of the unlimited power of the Great Creator!"¹

Now let us observe some of the verses of the Holy Quran which deal with the creation of the earth and the sky and which refer to water as the origin of man:

أَوَلَمْ يَرَى الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ.

"Do not those who disbelieve see that the heavens and the earth were closed up, but we have opened them; and we have made of water everything living, will they not then believe? 21:30"

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

"And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks up on two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things. 24:45"

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ.

"And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings; and when He pleases He is all-powerful to gather them together. 42:29"

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

¹ Interesting points of the world of science, P 11.

“Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path. 11:56”

In fact, the first objective of the prophethood of the prophet Mohammad(s) was to read to people the verses from the Holy Quran so that through this means the ignorant ones might awaken and the wrong-doers might be led towards the right path and the foundation of mental growth might be laid and the world might be free from corruption, tyranny, filth, and aggression.

While living, the Prophet Mohammad(s), through the Holy Quran and what he had learned from the supernatural world, taught people the issues of creation. In this way, he could pave the way for human progress and growth. Thus, man could study the world and look for its mysteries. This made man establish schools and universities and publish books and articles on creation. Now let us return to those verses from the Holy Quran which deal with creation as such.

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا.

“Do you not see how Allah has created the seven heavens one above another, And made the moon therein a light, and made the sun a lamp? And Allah has made you grow out of the earth as a growth: Then He returns you to it, then will He bring you forth a new bringing forth: And Allah has made for you the earth a wide expanse, that you may go along therein in wide paths. 71:15-20”

The issue of seven heavens and some of the mysteries related to the earth, however, have not been solved yet. Regarding this, there is a vague perspective in front of our eyes and this has made us wonder a great deal. Now, let us observe some of these breath-taking issues:

The world which the astronomers depict for us consists of thousand millions galaxies and each galaxy houses thousand million stars.

Alongside one of these galaxies, the galaxy of the solar system, there is a star, which is hot and is of a medium size. Like other old stars, it has changed its color into yellow. This gold-plated star is our sun, which is the king of all stars.

At an indefinite time in the past, for some unknown reasons, some heavenly bodies were attracted by the sun and started to rotate it. The earth is one of those heavenly bodies.

The earth outer crust is only a dozen kilometers thick. Inside it, rocks and metals, are like a mass of dough with a melting heat; however, the layers of basalt and graphite over them, keep the earth from being hot on the outer crust.

Man and his companions, the animals, live between two sources of fire; one is the fire which is trapped inside the earth and the other one is the sun which sends its rays over the earth crust continually. A little change in the sun's radiation over the earth, either its increase or decrease is extremely hazardous to man's existence over the earth.

The astronomical physics teaches us that the clear, cloudless sky is a collection of innumerable suns whose rays are scattered in different directions.

Dividing the sky into several sections and taking photos from each section will make it possible to assign numbers to the stars of the blue dome above our head (here the first sky is meant). This is currently done at the observatories. At the college observatories there are some glass wards thirty five centimeters by forty centimeters, which depict more than two thousand galaxies. However, the number of the galaxies which make up the universe is more than five hundred millions.

How many stars are there in each galaxy? Some of the sections of the sky have already been studied by the astronomers. One young astronomer from the Harvard University has numbered two million stars in only one portion or section of the sky. According to the information gathered from these observatories each galaxy contains at least one hundred billion stars.

In order to grasp the great expansions of the universe, let us do a little research:

Let us assume that the volume of the earth is of the same size as the dot used at the end of this sentence. The diameter of this dot is nearly a half millimeter. Having in mind that the true diameter of the earth globe is 13,000 kilometers, we have reduced the true size of the earth globe 26,000,000,000 times. After reducing the other distances or diameters on the globe, we will get the following numbers:

- The distance between the earth and the moon is 16 milimeters;
- The distance between the earth and the sun is 6 meters;
- The distance between the earth to the nearest fixed star is 1617 kilometers;
- The diameter of our galaxy is nearly 37.600.000 kilometers.

Such are the relations and distances in the world in which we live.¹

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ أَلَّا تَطْغَوْا فِي الْمِيزَانِ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ وَالْأَرْضَ وَضَعَهَا لِلْأَنْبَاءِ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ.

“The sun and the moon follow a reckoning. And the herbs and the trees do adore Him. And the heaven, He raised it high, and He made the balance, that you may not be inordinate in respect of the measure. And keep up the balance with equity and do not make the measure deficient. And the earth, He has set it for living creatures; therein is fruit and palms having sheathed clusters, And the grain with its husk and fragrance. 55:5-12”

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ.

“And the heaven, We raised it high with power, and most surely We are the markers of things ample. And the earth, We have made it a wide extent; how well have we then spread it out. And of everything We have created pairs pairs that you may be mindful. 51:47-49”

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ تَبْتَرَّةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ وَنَزَّلْنَا مِنْ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ حَبَّاتٍ وَحَبَّ الْحَصِيدِ وَالنَّخْلَ بَاسْنِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ.

“Do they not then look up to heaven above them now, We have made it and adorned it and it has no gaps? And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds, to give sight and as a reminder to every servant who turns frequently to Allah. And we send down from the cloud water abounding in good, then we cause to grow thereby gardens and the grain that is reaped, And the tall palm-trees

¹ Interesting points of the world of science, P 27.

having spadices closely set one above another, A sustenance for the servants, and we give life thereby to a dead land; thus is the rising. 50:6-11”

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ وَفِي خَلْقِكُمْ وَمَا يَبُذُّ مِنْ دَابَّةٍ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ
الرِّيَّاحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ.

“Most surely in the heavens and the earth there are signs for the believers. And in your own creation and in what He spreads abroad of animals there are signs for a people that are sure; And in the variation of the night and the day, and in what Allah sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and in the changing of the winds, there are signs for a people who understand. 45:3-5”

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ
فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ.

“Who made the earth a resting place for you and the heaven a canopy and Who sends down rain from the cloud, then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know. 2:22”

بِسمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

“Say: He, Allah is One. Allah is He on Whom all depend. He begets not, nor is He begotten. And none is like Him.”

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.

“He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things. 2:29”

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَّا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ.

“And there is no animal that walks upon the earth nor a bird that flies with its two wings but they are genera like yourselves; we have not neglected anything in the Book, then to their Lord shall they be gathered. 6:38”

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ.

“And He it is who sends down water from the cloud, then We bring forth with it buds of all plants, then We bring forth from it green foliage from which We produce grain plied up in the ear; and of the palm-tree, of the sheaths of it, come forth clusters of dates within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe. 6:99”

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ.

“He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who know. 10:5”

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ.

“He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear. 10:67”

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلَّابَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ.

“Allah is He who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you. And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day. 14:32-33”

وَأَرْسَلْنَا الرِّيَّاحَ لَوَافِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ.

“And We send the winds fertilizing, then send down water from the cloud so we give it to you to drink of, nor is it you who store it up. 15:22”

VERSES ON MAN

These verses attract our attention towards man's internal and external creation. They as well, depict Allah's power and might:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ.

“He who created death and life that He may try you-which of you is best in deeds and He is the Mighty, the Forgiving. 67:2”

Death is the transition of this limited world into an unlimited arena to get the rewards for one's good deeds and get punished for his or her wrongdoings.

The next world, whose gate is the death, is the world which the Holy Quran, one hundred and twenty four thousand prophets, the twelve Infallible Imams, the divine philosophers, the Gnostics and God-Lovers have told us about. The disbelievers of the next world do not have any valid reasons to present for their premises.

Let us not look at the eighteenth and nineteenth centuries in which empirical and physical sciences (like behaviorism in psychology) dominated man's thinking. The rational man easily set aside those premises and started to accept the truth. Let us read the following article written by Norman Vincent pepl so that we may grasp the reality. It will show us that the disbeliever's reasoning is based on the lack of logic. The premises which are rooted in sound logical reasoning and are based on man's nature, logic, wisdom, the prophets' righteous proclamations and the Imam's insight can not be negated:

“When I learned of my mother's death, I went to the church so that I could deliberate in private in that spiritual environment. I wanted to feel her presence in the church because she had previously told me: “Any time you pray in this church, I will be with you.” I sat at my special desk. My eyes fell on the old and torn bible which was my loyal associate in my trips. I had a desire to find a means of comfort on that gloomy day. I laid my hand on the sacred book, gazing at a vague spot in the space. Suddenly, I felt two soft hands touching my head; I became extremely delighted.

I am a curious man by nature. In accidents of the world, I always look for the reasons and I carefully analyze the situation. I thought perhaps the sensation of those two hands was an illusion which was created due to my mother's death. However, I could not easily accept this explanation. From that day on, I have always believed that my mother is not dead and that she will always be alive.

Nothing has ever shaken my conviction that eternal life exists. I do believe on the eternality of life; this concept is irrevocable to me. I am positively certain that after death I will find my dear friends and nothing may separate me from them. And I firmly believe that everybody will preserve his or her specific personality in that huge, extended world. There is no pain there for any believer.

Man will improve and perfect himself there. This is due to the fact that life without spiritual betterment and progress is useless.

Years back I read the following sentence written by a scientist: 'At death man's life becomes extinct like a candle's flame'.

In those days when the empirist philosophy was the rule of the day and was followed by most people, such claims looked fascinating since they could easily entice people to accept them. But nowadays, these philosophers are asked to present the rationale behind their ideology.

The truth is that such philosophizings are baseless and these philosophers could never prove their ideas.

In fact, human nature as such, which is the very foundation of our conviction, is the most reliable proof for our conviction, is the most reliable proof for our belief and faith.

When God wishes man to arrive at some truth, He will first plant the seed of this truth in man's conscience. Man's desire for eternal life is so widespread that nobody could ever deny it.

Man has not reached the supernatural truths through his mathematical reasoning. Rather, his internal belief, conviction, and revelation have helped him to arrive at these truths and facts.

Inspiration plays a crucial role in the understanding of scientific facts. As Burgeson, the French philosopher, puts it: It has frequently happened that a scientist grasps a scientific fact through revelation and inspiration. The

reverse is also true in that the scientific researches have helped a scientist to believe in revelation.

The old conception of a materialistic scholar is not helpful any more. Sir James John has declared: Everything in this world is in turmoil. And Einstein's theory has revealed that energy and matter are interchangeable; both are the same thing.

When I was interviewing the wife of Edison, the great inventor, I asked her husband's opinion concerning the Hereafter. She said that her husband was of the belief that soul is a real entity which is separated from the body at death. When Edison was dying his physician heard him saying: Every thing is amazing and beautiful in the next world.

Now, let us listen to the statements of a nurse who has observed many people at their death. She said:

It seems most dying people see things at their moments of death. Most often they talk about light and good melodies. Some others seem to be looking at some familiar faces. An unexpected wonder is often observed in the looks of these dying persons. I was sitting next to the bed of my dying friend. At the last moments of his life prior to death, he addressed his son saying: I see beautiful mansions. In one of them there is light; it is for me. It is wonderful. Then he was silent forever.

This son was telling us: My father was a man of knowledge; he would never say anything without proof. What my father told us was true; I have no doubt about it.

Doctor Tesley Watz, a physician in London, once told me: I was sitting next to a dying patient of mine. His hands were in my hands. Then I started to hold his hands more firmly. But the patient said: let go of my hand; how magnificent is over there.

On his last moments of life, Rousseau uttered the following succinct expression: Be at your ease. Look how charming is the sky over there! I am going there.¹

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى أَلَمْ يَكُ نُطْفَةً مِنْ مَنًى يُمْنِي ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى فَجَعَلَ مِنْهُ
الرَّؤُوحَيْنِ الذَّكَرَ وَالْأُنثَى.

¹ Interesting points of the world of science, P 203.

“Does man think that he is to be left to wander without an aim? Was he not a small seed in the seminal elements, than he was a clot of blood, so He created him then made him perfect. Then He made of him two kinds, the male and the female. 75:35-39”

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ثُمَّ السَّبِيلَ يَسَّرَهُ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ.

“Cursed be man! How ungrateful is he! Of what thing did He create him? Of a small seed; He created him, then He made him according to a measure, then as for the way: He has made it easy for him. Then He causes him to die, then assigns to him a grave. 80:17-21”

أَلَمْ نجعلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ.

“Have we not given him two eyes, And a tongue and two lips? 90:8-9”

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ.

“Certainly we created man in the best make. 95:4.”

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ خُلِقَ مِنْ مَّاءٍ دَافِقٍ يُخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ.

“So let man consider of what he is created: He is created of water pouring forth, coming from between the back and the ribs. 86:5-7”

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُبُلَالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

“Then we made him a small seed in a firm resting-place, then we made the seed a clot, then we made the clot a lump of flesh, then we clothed the bones with flesh, then we caused it to grow into another creation, so blessed be Allah, the best of the creators. 23:12-14”

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا.

“And He it is who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful. 25:54”

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا.

“Surely We have created man from a small life-germ uniting itself: We mean to try him, so We have made him hearing, seeing. 76:2”

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ.

“He created man from a small seed, and lo! He is an open contender. 16:4”

Man's story of creation is marvelous and breath-taking, indeed. So are those sacred verses of the Holy Quran which deal with the Allah's signs revealed to man. Nowadays every feature of man's creation is the topic of a specific science.

Not a man, not even a tribe of men, could possibly have access to all secrets of man's creation. For every limb and organ of men there are lots of researches available. We should read these to appreciate the complexities of creation.

The sacred verses of the Holy Quran and the narrations and the Islamic news have all had their crucial role to lead man toward his inner being. Such verses were introduced above. To grasp them fully one needs to study the interpretations on these verses, books on physiology, psychoanalysis and psychology since there are points in those verses which we could not understand except with the help of above-mentioned scientific books.

THE VERSES OF THE HOLY QURAN

The great prophet of Islam reckoned it as his duty to read the Holy Quran to people so that they might get familiar with God's commands and wishes which cover all aspects of man's life.

He was obliged to read to people the verses from the Holy Quran, which had been righteously revealed to him so that people could find the ways which would lead them to prosperity.

The Prophet(s) of Islam during his twenty three years as the prophet read the verses of the Holy Quran whether he was on voyage or at home. He read the verses at the time of war or peace, at the mosque or at the market-place, on the street or crossroads, at day or night, directly or indirectly. He taught people the true meaning of those verses. He made people ready to act on those verses. He put forth tremendous amounts of energy. He spared nothing from his people upto the last moment of his blessed life.

In all aspects of life, the Prophet(s) performed his human and divine responsibilities and upto the Doom's Day people of the world owe him a lot.

In order to cure people's mental and spiritual disturbances, he presented a valuable, and curing prescription called the Holy Quran. With this monotheistic prescription he left no pain incurable.

Through the Holy Quran, the Prophet of Islam could teach people that it is God's speech. He led people to realize that this Holy book could take them to prosperity.

The Prophet(s) presented the Holy Quran to people to save their wisdoms and lives. Through this book, he could ignite people's insight.

By teaching the Holy Quran to people, he could let people realize that God is the very foundation of everything, that this world is only a planation and field to be sowed for the Hereafter.

Although the verses of the Holy Quran are based on man's nature, wisdom and conscience, the Qoreish's aggressors and tyrants, sometimes ridiculed the Great Prophet(s) and would ask him to present an act of miracle to prove his point. The Prophet(s) then would read some of the verses in order to answer their questions. He would tell them: My miracle is this Quran which is sent by God. He sometimes challenged them to bring forth a book like Quran if they ever could. The inability of the Qoreish in presenting a book similar to the Quran proved that this Holy Book was God's speech. He used to recite the following:

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

“Say: if men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others. 17:88”

The Holy Quran invites people to believe in monotheism and to carry out Allah's commands in order to achieve prosperity both here and in the Hereafter. The Holy Quran prohibits people from engaging in idolatry and aggression and orders them to carry out justice and refrain from getting involved in injustice, transgression, prostitution and evil-doings.

The Holy Quran explicitly proclaims: Everybody is equal in front of God.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

“Surely the most honorable of you with Allah is the one among you most careful of his duty. 49:13”

The Holy Quran warns those people who find an associate for God and who arrange their lives on the wrong premises of atheism and blasphemy and those who worship a life-less idol and those who get themselves involved in aggression. It promises them a severe chastisement and spreads the news that there is a judgment-day for people in the Hereafter.

As of the Doom's Day, the Holy Quran speaks so forcefully that the hearts of people tremble, saying: the judgment-day is near; it arrives at people quite unexpectedly. When it comes mothers would forget their children. Every person would forget everything except himself or herself. The world becomes turbulent; the sky becomes split; the stars get scattered; the seas become dry and the graves cloven. That is the day when people would see what they had sent there as provisions while they were alive.

On the Resurrection Day, people come face to face with a file on which every action of theirs is recorded. They would meet the paradise and the hell; the former is in its most desirable manifestation, and the latter in its most horrendous form and shape.

The Holy Quran says people's records will determine on the Doom's Day whether they belong to the paradise or to the hell.

On that day, when the infidels, the wicked, the polytheists, and the libertines look at their records they will become horrified and would shout:

يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا.

“Ah! Woe to us! What a book is this! It does not omit a small one nor a great one, but numbers them all; and what they had done they shall find present there; and your Lord does not deal unjustly with anyone. 18:49”

The Holy Quran states: when people are judged justly, the well-doers will receive God's blessings and will stay in the paradise for ever. The wrong-doers will go to the hell and will stay there eternally. If some of these people have committed wrong after they had become believers, they would stay at the Barrier for some time, the length of which is determined by God's blessings.

Man listens to these facts. Those who accept them are salvaged and those who do not comply they will belong to the hell. This applies to Qoreish who heard all of these facts but strongly denied them. They showed their hatred toward the man who revealed these facts to them.

The Prophet(s), used to tell them: your atheist fathers are in eternal chastisement and you will soon meet the same fate if you persist in your adolatry. The only way available to you is for you to deny your fathers' customs and turn to and believe in God and become convinced that the Prophet Mohammad(s) is sent by God to guide you.

Then, upon accepting Islam, you will have to adapt your life with the Prophet's life standards and obey his commands. But if you disobey, God will punish you in the hell and that is where you will stay with your fathers.

Through the recitation of the Holy Quran, the Prophet(s) warned people of the Resurrection Day and made them fearful of the punishments they would encounter. He used to make them think and deliberate on what had happened to the previous nations. Those nations who considered their prophets as liars even if these prophets presented them with their miracles. They called the prophets the mad ones, the magic-stricken. They even murdered some of the prophets and threatened the rest. Then God arranged a severe punishment for them.

The Prophet Mohammad(s) read them the story of the storm, from the Holy Quran, in which the guilty nation of Noah (Nuh) were drowned. He told people of the wind which destroyed the Od nation when they disobeyed the Hud. He told them about the heavenly shout which annihilated the Thamud nation. He also told them about the stones which were poured on the heads of the Lut (Lot) nation. Finally, the Prophet(s) read to the world's nations what had happened to Firon (Pharaoh) and to his nation when they disobeyed the Musa's (Moses') invitation.

The Prophet Mohammad(s) reads to people those verses which order people to walk on the earth to observe what happened to the wrong-doers. He warns people to be prudent not to receive these inevitable punishments.

The Prophet(s), through reciting the sacred verses of the Holy Quran, used to advise people to care about their future prosperity. Those people whose hearts are fascinated by the manifestations of the Holy Quran will listen carefully to the Prophet(s). Those people will listen to him whose wisdoms are dominated with the rules of logic. There were many who listened to the

Prophet(s) when he recited the verses from the Holy Quran, but never believed in his statements.

THE MAGNIFICENT STORY OF SALMAN FARSI

Ibn Abbas has been narrated to have said: Salman himself told me:

I am an Iranian and I was born in a village called Jey in Isphahan. My father was a farmer and was loved by his fellow-villagers. He loved me a lot. He loved me so much that he had imprisoned me at home like a girl. I was a Zoroastrian and was devoted to the Magian cult. I was so much absorbed in this conviction that I accepted the position of the special servants of the fire-temple. My father used to keep the fire burning, not letting it go off.

My father had a big garden. One day he was busy building something and could not attend to the garden. He told me: My dear son, today I am busy. I cannot go to the garden. You go there and let me know what is going on. He advised me to return quickly since he cared for me a great deal.

Salman continues to say: I set off toward the garden. I passed a Christian church where people were busy praying. I was not aware of these religious affairs before since my father always kept me at home.

Upon hearing the sounds from the church I entered the church to see what was going on. When I observed their prayer I told myself: I swear to God this religious ceremony is better than the one we observe. And I did not leave there till it was the sunset.

I left my father's field and garden. Instead, I asked those prayers at the church where I could find the origin and the spring of their religion. They told me it was in Damascus. I returned to my father and found out that he had sent people every where to look for me. When he saw me, he asked me: Where were you my son? Had I not asked you to attend to the garden?

I answered: My dear father: I was passing a group of people who were busy praying in a temple (church). I was fond of their religion and stayed with them until the sun-set. My father replied: My dear son, that religion does not have anything to offer. The religion of yours and of your fathers' is better than that. I replied: I swear to God their religion is better than ours.

Salman continues to report: My father got frightened; he put fetters on my feet and imprisoned me at home for some time. I sent somebody to the Christians asking them to let me know when their merchants' caravan would

return from Damascus. I asked them to inform me of the exact time of their return to that city.

Some time later I was informed of their departure to Damascus. I took off my fetters and went to meet the caravan. We started for Damascus. Upon my arrival at that city I asked for the most learned man in the principles of Christianity.

They mentioned the name of a bishop in their church. I told him: I have become fond of your religion. I would like to stay with you and serve you and the church and learn from you and pray with you. He let me in. However, he turned out to be a dishonest man since he collected alms from the Christians for his own use and would not give away any of it to the needy. He had piled seven jars of gold and silver in this way. When I noticed his dishonesty, I hated him a lot.

When he died and the Christians gathered for his funeral ceremony, I told them: this man was a crook since he collected alms for his own benefit, refusing to give away any of it to the poor. They asked me: How do you know? I answered: I will take you to his treasure. They asked me to do so. They were led to the treasure. They then took out the seven jars of gold and silver. When they saw this treasure they said: we swear to God we will not bury him. They then hung his corpse, stoning it. They, then, appointed some one else as their bishop. Salman continues: this new bishop was a unique man. Nobody was like him. I had seen nobody so sincere in his prayers. He was not fond of this world; instead, he showed inclination towards the Hereafter. He spent all his time praying. I had loved nobody more than him.

I spent with him for a while. When he was going to die, I told him: I have been with you and I liked you more than anything else in this world. Now, you see that you are wanted by God. What would you order me to do?

He answered: My dear son. I swear to God that people have been going astray. They have forgotten decent habits. I do not see anybody who believes what I believe in, except for a man in Mousel who is of the same conviction as I am. Try to reach him.

The man continues: when the man died and the funeral was over I went to Mousel to meet the man. I told him: A certain man advised me to come and meet you prior to his death and told me you are of the same conviction as he is. He wanted me to stay with him. I carried out his demand and stayed. Gradually I found out he was the right person. But soon death came upto

him, too. I told him: I was supposed to stay with you. Now you are departing me. Who would you recommend that I could meet. What would you recommend that I see? The man replied: My dear son! I swear to God I do not know of anybody who is of the same conviction as I am, except for a man who lives in Nathibein. I went to that location and found the man, telling him my story.

He asked me to stay with him and I did what I was told to. I found him of the same conviction but then it was his turn to pass away. When he was on the verge of dying, I asked him who he would recommend that I should see.

He answered: My dear son, I swear to God I do not know of anybody who is of the same conviction as I am except for a man who lives in Amurieh. Go and meet with him.

When the funeral procession was over, I arrived at Amurieh, found the man, telling him my story. He asked me to stay with him. He was of the same conviction as his associates.

Salman continues to report: I found a job over there and I could afford buying some female cows and several sheep. When his death was close, I told him I was recommended to come over to see you; now that you are departing me, what would you recommend that I do? This man, too, like others told me: I swear to God, I do not know of anybody who is of our conviction. But fortunately the day of the arrival of a prophet who is of the religion of Ibrahim(s) is near. He will get to the position of prophethood in the Arab land. His migration place is between two rough lands. There are date-palms over there and he has some observable signs. One of his traits is that he would not accept alms but accepts gifts. There is a prophethood seal between his shoulders. Go there to meet with this man.

Salman continues: He, like others died. The funeral was over and I stayed in Amurieh for some time. There came a group of Banikalb merchants. I asked them to take me to the Arab lands. I told them to accept my cows and sheep in lieu of the expenses. They accepted and they took me to the region of Al-Qora. But they very unhumanely sold me as a slave to a jew. I stayed with him, but looking at the date-palms, I realized that I was in the right location.

At that time, a relative of this Jew bought me from him and took me to Medina. I recognized the place from my earlier knowledge from this land.

At this time, Mohammad(s) had got the heavenly position of the prophethood and was staying in Mecca. Since I was a slave, I was not allowed to move around till the Prophet(s) migrated from Mecca to Medina.

I was on a date-palm, gathering dates for my master, who was sitting beneath the tree. One of his cousins came up to him, telling him: May God kill ous and khazraj who are now at Qoba with a man who came here today from Mecca. They think he is the Prophet(s).

Salman, then, continues: when I heard this, I became so perplexed that I thought I would fall on my master, who was beneath the tree. I climbed down the tree and asked the cousin: what did you say? My master became nervous and slapped me on the face, saying: It is none of your business, go, get on with your work. I replied I Just wanted to know what he says is right or wrong.

Salman says: I had some provision of food. At the evening I took it to Qoba to meet with God's Prophet(s). I met him, telling him: I have got the news that you are a well-wishing, and generous man. But there are some people with you who are strangers and in need of food. This food is alms. I assume you will need it more than they do. I took the food to him, then. The Prophet(s) asked his companions to eat it, but he refused to touch it. I told myself: this is one of his signs.

I went to the market place and purchased something. At that time the Prophet(s) had returned to Medina. I went to meet him and I told him: I have noticed you would not like to take alms. This food is a gift from me to you. Then, the prophet took some of it, asking his companions to take some as well. I told my self: this is the second sign of his prophethood.

At another occasion I met with the God's Prophet(s) at a place called Baqi'. He had come there to take part in the funeral procession of one of his friends. The Prophet(s) was sitting among his followers. I greeted him and went behind him to have a look at his shoulders, looking for the seal of the Prophethood. When the Prophet(s) noticed I was looking for something, he let his robe go away from his shoulders. I delightedly saw the seal of the prophethood there. I recognized it. I started kissing it, weeping.

The prophet(s) ordered me to turn back. I did so and sat at his front and told him my whole adventure. The Prophet(s) was delighted when his followers heard what I had to say.

Salman was still a slave and was not allowed to take part in the Holy wars of Badr.

The Prophet(s) told me: write a contract with your master. I did so. I promised to raise three hundred saplings of date-palm and irrigated them properly and pay him forty woggieh of gold.

Then the Prophet(s) told his followers: Help out your brother. They helped me through giving me the saplings of the date-palm. Some gave me thirty, some others twenty and some of them provided me with fifteen or ten saplings proportional to their capabilities. Finally, there were the three hundred date-saplings ready.

Then the Prophet(s) said: O Salman, go and dig the ground for these saplings. When you are ready, come and see me; I will then plant them for you. I did what I was told to. Of course, my friends helped me a great deal. When I was through I went up to the Prophet(s) and told him what I had done. The Prophet(s) planted all the saplings. I swear to God, who possesses Salman's life in His hands, none of those saplings became dry. In this way, I could pay to my owner what I owed him, except for the gold. By chance, people had brought the weight of one egg of gold to the Prophet(s). The Prophet(s) asked: what has that Iranian who wrote a contract for his freedom done so far? I was taken to him. He told me: Take this and pay to your master. I swear to God it was 40 woggieh of gold. I paid it to my master and became a free man. I could, in this way, take part in the Holy war of Khandag with the Prophet(s). I was never absent from any war since then.¹

The Prophet Mohammad(s) diligently and among a storm of blasphemy recited to people those secret verses which presented the fundamental principles of the religion.

He made it clear to people that the Creator of the Universe is Unique, with no associate. Assuming any associate for Allah would make man miserable, and will put him in the ever-lasting fire of the hell.

The Prophet(s) told men that he had been appointed as a Prophet(s) by Allah as He had previously assigned to man some other Prophets.

He recited to the people of the world that their faith would not be complete unless they confessed from the very bottom of their heart that God is unique and that His envoy, Mohammad(s) is genuine.

¹ Nehayatol Erab, Vol.1, P 134.

The Prophet(s) read to the people that in their engagement in affairs they should always remember God and what ever they do should be done sincerely.

The Prophet(s) recited to the people that Allah has ordered us to engage in justice, to assist the relatives, to be amicable towards the orphans, and to the miserable, to do good to our parents, and to obey them-except in the cases when they disobey God. He read to the people of the world that God prohibits them from getting involved in sins, from killing others, from killing children, from adultery, from unfounded pride, from deception, from saying nonsense and from going idle.

The Prophet(s) spread the good news of Allah's favors towards those who believe and perform the righteous things and obey Allah. He informed people of the chastisement which is in store for those who disobey Allah.

As it was mentioned earlier, the Great prophet(s) of Islam, remained a teacher from the time when he was raised to the position of the prophethood till the time when he joined Allah.

The Prophet(s) continually read the Holy Quran to the Moslems and interpreted for them those sections which needed interpretation and more explanations. In sum, he taught the Divine knowledge to people.

The Great Prophet(s) used to recite to people from the Holy Quran:

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ.

“Inform My servants that I am the Forgiving, the Merciful. 15:49-50”

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِي إِذَا دَعَانِي فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ.

“And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way. 2:186”

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا.

“Say: if the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted. 18:109”

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ

مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ.

“The apostle believes in what has been revealed to him from his Lord, and so do the believers; they all believe in Allah and His Angels and His books and His apostles; we make no difference between any of His apostles; and they say: We hear and obey, Our Lord! Thy forgiveness do we crave, and to Thee is the eventual course. 2:285”

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

“Those who believe in the unseen and keep up prayer and spend out of what We have given them. And who believe in that which has been revealed to you and that which was believed before you and they are sure of the hereafter. These are on a right course from their Lord and these it is that shall be successful. 2:3-5”

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ.

“Surely the true religion with Allah is Islam. 3:19”

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَّا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ.

“Therefore for whomever Allah intends that He would guide him aright, He expands his breast for Islam, and for whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe. 6:125”

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمِمَّا كَانَتْ مِنْ الْمُشْرِكِينَ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ.

“Ibrahim was not a Jew nor a Christian but he was an upright man, a Muslim, and he was not one of the polytheists. 3:67-68”

Those who believe in the Book think that anybody who wants to be on the right way should be a Jew or a Christian. But Allah in His Quran tells Mohammad(s) to talk in the following way:

بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

“Say: Nay! We follow the religion of Ibrahim, the Hanif (upright man), and he was not one of the polytheists. 2:135”

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَحَاجِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ.

“O you who believe! Bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in the way of Allah, such a striving as is due to Him, He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper! 22:77-78”

قَدْ أَفْلَحَ الْمُؤْمِنُونَ. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ. وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ. وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ. إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ. فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ. وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ. وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ. أُولَٰئِكَ هُمُ الْوَارِثُونَ. الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

“Successful indeed are the believers, who are humble in their prayers, And who keep aloof from what is vain, And who are givers of poor-rate, And Who guard their private parts, Except before their mates or those who their right hands possess, for they surely are not blameable, But whoever seeks to go beyond that, these are they that exceed the limits; And those who are keepers of their trusts and their covenant, And those who keep guard on their prayers; these are they who are the heirs, who shall inherit the Paradise; they shall abide therein. 23:1-11”

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

“Surely the men who submit and the women who submit, and the believing men and the believing women and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the men who guard their private parts and the women who guard and the men who remember Allah much and the women who remember-Allah has prepared for them forgiveness and a mighty reward. 33:35”

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ
وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

“The dwellers of the desert say: We believe. Say: you do not believe but say, we submit; and faith has not yet entered into your hearts; and faith has not yet entered into your hearts; and if you obey Allah and His Apostle, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful. 49:14”

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ. الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُمِيزُونَ الرِّقَابَ وَيُنفِقُونَ أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ
رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.

“Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust. Those who keep up prayer and spend benevolently out of what We have given them. These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honorable sustenance. 8:2-4”

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ. وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَحَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ. الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبَاطِمِينَ وَالْعَبَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ. وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمِنْ يَغْفِرُ
الدُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ. أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ.

“And obey Allah and the Apostle, that you may be shown mercy. And hasten to forgiveness from your Lord; and a garden, the extensiveness of which is as the heavens and the earth, it is prepared for those who guard

against evil. Those who spend benevolently in ease as well as in straitness, and those who restrain their anger and pardon men; And Allah Loves the doers of good to others. And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-and who forgives the faults but Allah, and who do not knowingly persist in what they have done. As for these-their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the Laborers. 3:132-136”

In the above verses the expression *يُحِبُّ الْمُحْسِنِينَ* “Allah loves the doers of good to others” refers to the term “to give away abundantly”. The stem of this word is “Ehsan”.

By Ehsan “giving away abundantly” is meant to obey Allah as much as we can and not to get tired or bored in this regard, and not to be negligent of our duties towards Allah.

Three most used words in the Holy Quran are the words Iman (faith), Islam and Ehsan (giving away freely). These words are semantically related, however. The Prophet(s) of Islam endeavored to make the meanings of these words known with no ambiguity.

One day, the Prophet(s) was among his followers when a man asked him what Iman or faith meant. The Prophet(s) answered: By Faith (Iman) is meant believing in Allah, His Angels and his prophets, and the Resurrection.

The man, then, asked: what is meant by Islam? The Prophet(s) replied: it means believing in Allah and not associating anybody with Him and keeping up prayers and paying the poor-rate and go on fasting during the month of Rmathan. Then the man asked: what is meant by Ehsan? The Prophet(s) replied: To worship Allah as if you saw him. This is because even if you will not see Him, He will see you anyhow. Then the man asked : when is the Doom's Day due? The Prophet(s) answered:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ.

“Surely Allah is He with whom is the knowledge of the hour. 31:34”

The Great Prophet(s) of Islam not only used the truth of faith, Islam and Ehsan in his teachings and instructions, but he practically showed the consequences of such a belief to people in his daily communications with people.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ. وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزَاهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ.

“And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah knows what you do. And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because one nation is more numerous than another nation. Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed. 16:91-92”

The Prophet(s) at any suitable situation read to people from the Holy Quran those verses which recommended the righteous deeds and prohibited the wrong ones so that people could choose the right way:

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَهَوًّا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَّرَ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عِدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ.

“And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind them there by lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved. 6:70”

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ.

“And He it is who has created the heavens and the earth with truth; and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the knower of the unseen and the seen; and He is the Wise, the Aware. 6:73”

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ.

“And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis [Mecca] and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly. 6:92”

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ.

“That is Allah, your Lord, there is no God but He; the Creator of all things, therefore serve Him, and He has charge of all things. Vision comprehends Him not, and He comprehends all vision; and He is the Knower of subtleties, the Aware. Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you. 6:102-104”

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ.

“Follow what is revealed to you from your Lord; there is no God but He; and withdraw from the polytheists. 6:106”

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ.

“And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lords shall be their return, so He will inform them of what they did. 6:108”

أَفَعَيِّرَ اللَّهُ أَتْبَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ.

“Shall I then seek a judge other than Allah? And He it is who has revealed to you the Book which is made plain; and those who We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers. 6:114”

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا قَيِّمًا لِيُنْذِرَ بَأْسًا شَدِيدًا مِنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا مَا كَثِيرٌ فِيهِ أُبْدًا.

“All praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness. Rightly directing, that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward, staying in it for ever. 18:1-3”

وَقِيلَ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمَرْ وَمَنْ شَاءَ فَلْيُكْفَرْ إِنََّّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحْيَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِيْثُوا يُعَاقَبُوا بِمِآءٍ كَالْمُهْلِ يَشْوِي الْوُجُوْهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَقَبًا. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا.

“And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely we have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting place. Surely as for those who believe and do good, we do not waste the reward of him who does a good work. 18:29-30”

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا.

“Wealth and children are an adornment of the life of this world; and the ever-abiding the good works, are better with your Lord in reward and better in expectation. 18:46”

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَبْعُ مِائَةٍ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُجْتَسِنُونَ ضَعُفُوا وَلَكِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَلَاؤُوا آيَاتِي وَرُسُلِي هِزُوا إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا.

“Say: Shall we inform you of the greatest losers in their deeds? These are they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands. These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore we will not set up a balance for them on the day of resurrection. Thus, it is that their recompense is hell, because they disbelieved and held My communications and My apostles in mockery. Surely as for those who believe and do good deeds, their place of entertainment shall be the gardens of paradise. Abiding therein; they shall not desire removal from them. 18:103-108”

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَبَانَ صَادِقَ الْوَعْدِ وَكَبَانَ رَسُولًا نَبِيًّا وَكَبَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ
وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا.

“And mention Ismail in the Book; surely he was truthful in his promise, and he was an apostle, a prophet. And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased. 19:54-55”

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ.

“Certainly we have revealed to you a Book in which is your good remembrance; what! Do you not then understand? 21:10”

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ.

“And we did not send before you any apostle but we revealed to him that there is no god but me, therefore serve Me. 21:25”

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ.

“Every soul must taste of death and we try you by evil and good by way of probation; and to us you shall be brought back. 21:35”

Now if we wished to represent all the Holy verses of the Holy Quran which the righteous Prophet(s) of Islam recited to the people, then we would have to bring all the verses here in this pamphlet, which would be an impossible task.

What we presented above were just samples from the Holy Quran which the Prophet(s) read to people to let them get familiar with heavenly truth. Those verses brought up the material, spiritual, individual, social, political, economic, emotional and ethical issues.

THE PURIFICATION OF THE SELF

The second part of the sacred verse 164 from the Surah A'lay Imran (the Family of Imran) which we will start to describe shortly, deals with the purification of he self:

يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ.

“Reciting to them His communications and purifying them.”

By the use of “Self” (or soul), which the Great Prophet(s) was intended to purify through God's communication or verse from the Holy Quran, is the

impetus for man's concupiscence, lust, rage, instincts and his other wills and desires. If these drives are not properly taken care of and do not get purified they will turn into whims and caprices which will in turn send pernicious storms toward man's wisdom, heart, spirit and body; and this will ruin one's world and his hereafter.

The libertines, liars, crooks, wicked ones, oppressors, tyrants, criminals, wrong-doers, devils and ignorant ones, come to being because of engagement in whims and unrealistic desires.

Man's instincts, desires and lusts should be curbed and delimited by the Islamic educational codes; otherwise there would occur irreparable damages to humanity as such.

If these whims and desires are controlled, however, then the manifestations of justice would be felt everywhere.

In his Madarejil Qods, Qazzali says:

يُطْلَقُ النَّفْسُ عَلَى الْجَامِعِ الصِّفَاتِ الْمَذْمُومَةِ الْمُضَادَّةِ لِلْقُوَى الْعَقْلِيَّةِ.

“Self is the place in which all rascalities and vices are gathered to oppose the divine forces.”

If these rascalities are not cured in time , they will get momentum to the destruction of one's wisdom.

The control of instincts and lusts are among divine's and man's significant issues. This is so important that a struggle against lusts and wrong instincts are called a major holy war and the best of wars.

Sheikh Bahae writes:

إِنَّ رَسُولَ اللَّهِ ﷺ بَعِثَ سَرِيَّةً فَلَمَّا رَجَعُوا قَالَ: مَرَحَبًا بِقَوْمٍ قَضَيْوا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ عَلَيْهِمُ الْجِهَادُ الْأَكْبَرُ قِيلَ: يَا رَسُولَ اللَّهِ وَمَا الْجِهَادُ الْأَكْبَرُ؟ قَالَ: جِهَادُ النَّفْسِ. ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَفْضَلُ الْجِهَادِ مَنْ جَاهَدَ نَفْسَهُ الَّتِي بَيْنَ حَبِيئِهِ.

The Great prophet of Islam(s) dispatched a group of men to the battle field. When they returned from the front, the Prophet(s) admired them, saying: you brave men took part in the minor holy war, but do not forget your major holy war. The men asked: O Prophet of Allah, what do you mean by major holy war? The Prophet(s) answered: a struggle against “Self”. Then he added: The best holy war is a war against one's lust.

The divine philosophers tell us: struggle against one's lusts should take place since these lusts take on beastly, brutal and satanic traits.

THE BEASTLY CHARACTERISTICS OF THE LUSTS

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ.

“And those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode. 47:12”

وَاتِلْ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَمَانَ مِنْ الْغَاوِينَ. وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ.

“And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those who go astray. And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he holls out his tongue; and if you leave him alone he holls out his tongue; this is the parable of the people who reject our communications; therefore relate the narrative that they may reflect. 7:175-176”

THE SATANIC TRAITS OF THE LUSTS

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ.

The hypocrites are like satan:

“Like the shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds. 69:16”

Or else, if we put aside the satanic traits of human nature, what we are left with is pure wisdom. Man will keep his divine characteristics if these acute lusts are taken away from him.

We should put forth a lot of energy to struggle against these beastly, tyranic and satanic traits of our lusts in order to put down turbulences in our spirits.

Saadi, the famous Iranian poet writes: Somebody was asked the meaning of the following expression:

أَعْدَى عَدُوِّكَ نَفْسُكَ الَّتِي بَيْنَ جَنْبَيْكَ.

He answered: This expression simply means the following: You will turn any foe into friend if you do him a favor; but this rule does not apply to the self because the more you do it favors, the more aggressive it will get.

How few are those who have engaged in struggling against their lusts through the instructions which the Great Prophet(s) have provided them with.

Once Bohlul was asked: Can you tell us the number of the insanes of the city? He answered: To count the lunatics in the City is difficult. Ask me how many wise ones there are.

We have got to get ourselves free from sins, wrong-doings, and lusts. We should add to our spiritual dimension. A ship which has got the essential loads and has got the sufficient weights would not get disturbed by the tornadoes or sea storms: rather, it will remain steady in the face of storms and turbulences. When man gets heavy with the major weight which is the Holy Quran, and the minor weight which are the Infallibe Ones, he will become assured of himself and will stay unbroken by any tempest or typhoon.

If you could get yourself free from any bodily and spiritual weight and if you could put aside lusts and whims by resorting to the Holy Quran and Prophethood and Imamate, you would ascend to the unseen Heavens.

The great and well-known philosopher, Allameh Tabatabaee, in his excellent work "Al-Mizan" writes: I was busy praying at Sahle Mosque, at the Edris position. After Hamad, I was reciting from the sacred surah Suad (Quran: 38) when I noticed my spirit rose high in the heaven but my body was still resting on the ground. From up I could easily see my body. After a while I came to myself.

Almighty Allah, in His Holy Quran, concerning the dignity of Edris says:

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا.

"And we raised him high in the heaven."

The Gnostics, divine lovers, the vigilants, based on the Quranic knowledge assert:

There are two types of trees in the unseen world:

- 1) The Tube tree.
- 2) The Zoqqum tree.

For each of these two trees there are certain branches. Any one of the ethical trait belongs to the Tuba tree and any aspect of vices belongs to one branch of the Zoqqum tree.

If man would not rise to struggle with his whims and unrealistic desires and let them remain active, each one of them will eventually turn into a pernicious babit.; They would penetrate into his soul and would permanently stay there. Then man would become one of the branches of the Zoqqum tree to furnish the necessary firewood of the hell. The story of the blessed works is the reverse of this. We will read in kafi:

السَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ، فَمَنْ كَانَ سَخِيحًا أَخَذَ بِعُصْنٍ مِنْهَا، فَلَيْمَ يَتَرَكُهَا ذَلِكَ الْعُصْنُ حَتَّى يُدْخِلَهُ الْجَنَّةَ. وَالشُّحُّ شَجَرَةٌ فِي النَّارِ، فَمَنْ كَانَ شَحِيحًا أَخَذَ بِعُصْنٍ مِنْهَا، فَلَمْ يَتَرَكُهَا حَتَّى يُدْخِلَهُ النَّارَ.

Generosity is a tree in the paradise, and a generous one has a branch of it in his hand. That branch will not let him go unless he enters the paradise. And stinginess is a tree in the hell and a stingy one is hanging from this tree. That tree will not let him go until he is in the hell.

One who suffers from lusts and rascalities not only destroys himself but he will as well endanger other people's rights. From here we will appreciate the Prophet's endeavors to help us extinguish the fire of lusts in ourselves.

The superficial pain of one's heart may kill him; but the hidden pain, which is brought about by getting involved in sins is even more devastating and destructive:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا.

“There is a disease in their hearts, so Allah added to their disease (and they shall have a painful chastisement because they lied). 2:10”

It is considered a great worship to think about one's past and to realize that the pleasure taken out of a sin is not eternal, but that its consequences remain for ever. It is also a worship to ponder on the fatal nature of this world and the eternal nature of the next world and to think about those who wished for some unrealistic items in life but never got them and it is a worship to consider the fate of the well-wishers and the ill-fate of the wrong-doers.

In the sixth volume of Beharol Anwar, Imam Baqir(s) reports from the Great Prophet(s) an important narration concerning people's death.

قَالَ رَسُولُ اللَّهِ ﷺ: النَّاسُ اثنان: واحدٌ أراح، وآخرٌ استراح. فأما الذي استراحَ فَبِالمُؤْمِنِ، إذا ماتَ استراحَ مِنَ الدُّنْيَا وَبَلائِهَا. وأما الذي أراحَ فَالكافرُ، إذا ماتَ أراحَ الشَّجَرَ وَالِدَّوَابَّ وَكَثِيرًا مِنَ النَّاسِ.

“Concerning death there are two sorts of people: Those who get rid of the world through their death, and those who through their death relieve others from misery. The first group consists of the believers who, through their death get rid of much troubles. The second group or the infidels are those who through their own death get people out of troubles. In fact, these will set free people, beasts and trees by their death.

Trees and animals in their own language tell us they would not like to serve the disbelievers. They say they will get rid of the disbelievers or infidels if these people would not exist any more.

There is a well-known narration reported from the Prophet of Islam(s):

دَخَلَ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ اسْمُهُ مُجَاشِعٌ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ الطَّرِيقُ إِلَى مَعْرِفَةِ الْحَقِّ؟ فَقَالَ: مَعْرِفَةُ النَّفْسِ.

فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ الطَّرِيقُ إِلَى مُوَافَقَةِ الْحَقِّ؟ قَالَ: مُخَالَفَةُ النَّفْسِ.
 فَقَالَ: يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى رِضَا الْحَقِّ؟ قَالَ: سَخْطُ النَّفْسِ.
 فَقَالَ: يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى وَضْعِ الْحَقِّ؟ قَالَ: هَجْرُ النَّفْسِ.
 فَقَالَ: يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى طَاعَةِ الْحَقِّ؟ قَالَ: عِصْيَانُ النَّفْسِ.
 فَقَالَ: يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى قُرْبِ الْحَقِّ؟ قَالَ: التَّبَاعُدُ مِنَ النَّفْسِ.
 فَقَالَ: يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى ذِكْرِ الْحَقِّ؟ قَالَ: نِسْيَانُ النَّفْسِ.
 فَقَالَ: يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى أَنْسِ الْحَقِّ؟ قَالَ: الْوَحْشَةُ مِنَ النَّفْسِ.
 فَقَالَ: يَا رَسُولَ اللَّهِ فَكَيْفَ الطَّرِيقُ إِلَى ذَلِكَ؟ قَالَ: الْإِسْتِعَانَةُ بِالْحَقِّ عَلَى النَّفْسِ.

A man named Mojashe' asked the Prophet(s):

How could we recognize Allah?

Prophet(s): By recognizing your self.

The man: How could we be in agreement with Allah?

Prophet(s): Through disagreeing with the self.

The Man: How could we get Allah's Satisfaction?

Prophet(s): By being angry with the self.

The Man: How could we meet with Allah?

Prophet(s): To distance from self.

The Man: How could we remember Allah?

Prophet(s): by forgetting your self.

The Man: How could we get all of these?

The Prophet(s): By asking God to let you fight against your self.

عَبْنُ أَبِي عَبْدِ اللَّهِ   قَالَ: كُنْتُ مَعَ أَبِي حَتَّى انْتَهَيْنَا إِلَى الْقَبْرِ وَالْمَنْبَرِ. وَإِذَا أَنَاسٌ مِنْ أَصْحَابِهِ، فَوَقِفَ عَلَيْهِمْ فَسَلَّمَ وَقَالَ: وَاللَّهِ إِنِّي لِأَحِبُّكُمْ وَأَحَبُّ رِجَالِكُمْ وَأَزْوَاحِكُمْ، فَأَعِينُونِي عَلَى ذَلِكَ بِتَوَرَّعٍ وَاجْتِهَادٍ، فَإِنَّكُمْ لَنْ تَنَالُوا وَلَا تَنَالُنَا إِلَّا بِالتَّوَرَّعِ وَالِاجْتِهَادِ.

Imam Sadiq(s) says: I was accompanying my father, Imam Baqir(s), to the Holy grave of the Great Prophet(s). There we found a group of my father's friends. Imam Baqir(s) stood near them, and greeted them. He then said, "I swear to God I love you, your odor, and your souls. Through your Friendship help me to arrive at our growth. It is only through your trials and devotion that you will understand us and be loved by us."¹

Staying on the right path is impossible except through your struggle against your self.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ.

"What! Is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error. 39:22"

In Islam all that make our hearts glimmer are clearly referred to and all that make our hearts hurt are also mentioned. What make our hearts mirky are sins and letting our whims and desires free. Our struggle against our desires makes the Allah's light enter our souls.

The Purification of self was among the Prophet's duties. And the Prophet(s) put forth lots of effort concerning the carrying out of this task.

¹ The collection of Worram, Vol.2, P 90.

The Prophet(s) let people realize the good and bad things about the self and taught people how to equip themselves with the necessary means to fight the self. He could train great numbers of men and women believers. Not any school could have been more successful in this regard than the Prophet(s).

When the Prophet(s) was raised to the holy position of the Prophethood he was given a Book which was a healing for the pains of the heart, self and rational abilities. Allah describes that Book in the following words:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ.

“O men! There has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers. 10:57”

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

“Indeed, there has come to you light and a clear Book from Allah; with it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path. 5:15-16”

Through the Holy Quran, the Prophet(s) could make the hearts luminous and the self purified. He could train Balal out of the colored ones, Sohaib out of the slaves, Abuzar out of the desert-dwellers, Salman out of the non-Arabs, and Khadijeh, Zahra and Zeinab out of the class of women.

In the book “The Perfect Man” we will see the following topic: Man's ascension is only possible through four means:

- 1) Divine Knowledge: The Holy Quran, the statements of the Prophet, Imams and the Infallible ones(s);
- 2) Good speech;
- 3) Good deeds;
- 4) Good morality.

These four items, which are attainable only through the struggle against whims and desires, are so significant that the following judgements are made around them:

One who lacks these four is not a human being at all; one who has them all is a man and he who makes complete use of them is a perfect man.

Only when you recognized the Quranic truth and the Divine knowledge and when you could spiritually benefit from the Holy Quran and the narrations, and when you put up worship, could you then set the stage for a thorough struggle against whims and desires and for the purification of your self. Remember the light which comes out of this endeavor will lighten all facets of your life. This was the light which the Great Prophet(s) was asking Allah for:

اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ بَسَارِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ لِي فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا.

O God! Let there be light in my heart, on my tongue, in my eyes, in my ears, on my right side, on my left, over my head, under my feet, in front of me, behind me and in my breath, and I beg you to magnify that light for me.”

The divine scholars inform us that by “light” here is meant the Holy Quran and Allah's special favor. The great Prophet(s) begs Allah to fill him with the truth contained in the Holy Quran. This wish of the Prophet(s) was fulfilled by Allah on his creation and this light was revealed to the Prophet through the descent of the Holy verses.

قَالَ أَمِيرُ الْمُؤْمِنِينَ (ع): الْعَارِفُ مَنْ عَرَفَ نَفْسَهُ فَأَعْتَقَهَا وَتَزَهَّيَا عَنْ كُلِّ مَا يُبْعِدُهَا.

A genuine Gnostic is the one who has recognized his own self and its potentials for good or evil and who has freed it of all rascalities and vices and has purified it so that it could not come between him and his God.

If you recognized your true self, you would get rid of your deceptive self-concept and would try to rectify it through the instructions of the Holy Quran, Prophethood and Imamate and would arrive at the conclusion that your self and spirit are God's assets given to you and that you should protect it against the evils and rascalities.

Our self-interest, haughtiness, pride, greed and jealousy are obstacles between the self and Allah and would hinder the radiation of God's rays of favor towards the self.

In his “Fath thalet”, Meybody writes: Sheikh Sa'd Al-din Homovi arrived at a river while he was riding a horse. The horse could not cross the river.

He ordered to make the water mirky and muddy. The horse, then, could cross the river. He said: At first he could not cross the river since he only saw himself. As soon as the self-worshipping is cured and man could distance himself from it, the movement of self towards Allah starts and would arrive at a place which Imam Sadiq(s) has predicted and this prediction is reported by Koleyni in kafi:

إِنَّ رُوحَ الْمُؤْمِنِ لِأَشَدُّ اتِّصَالًا بِرُوحِ اللَّهِ مِنْ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا.

The connection of a believer's spirit to Allah is closer than the connection of the sun's rays to the sun itself.

Imam Ali(s), concerning the virtuous believers, says in his Nahjolbalaqa:

صَحِبُوا الدُّنْيَا بِأَبْدَانٍ أَرْوَاحُهَا مُعَلَّقَةٌ بِالْمَحَلِّ الْأَعْلَى.

“They are present here with their bodies, but their spirits belong to the heavens.”

These spirits are obedient towards Allah's commands and what He prohibits. Whatever engagement they have is for Him and they endeavor to meet with Him.

Imam Baqir(s) reports: Some people come up to the Prophet(s), telling him:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، فَقَالَ ﷺ: مَنِ أَنْتُمْ؟ قَالُوا: مُؤْمِنُونَ، قَالَ: فَمَا حَقِيقَةُ إِيمَانِكُمْ؟ قَالُوا: الرِّضَا بِقَضَاءِ اللَّهِ، وَالتَّفْوِيزُ إِلَى اللَّهِ، وَالتَّسْلِيمُ لِأَمْرِ اللَّهِ، قَالَ: عُلَمَاءُ حُكَمَاءُ كَادُوا أَنْ يَكُونُوا مِنَ الْحِكْمَةِ أَنْبِيَاءَ، فَإِنْ كُنْتُمْ صَادِقِينَ فَلَا تَبْنُوا مَالًا تَسْكُنُونَ، وَلَا تَجْمَعُوا مَالًا تَأْكُلُونَ، وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ.

They greeted the Prophet(s). The Prophet(s) asked them who they were. They replied: we are believers. The Prophet(s) asked: what is the essence of your conviction? They answered: Our satisfaction with Allah's commands and our consent towards the fate which Allah has arranged for us. Then the Prophet(s) said: these are men of wisdom and knowledge. They want to be like the Prophets. If you are telling the truth, do not construct a building in which you are not willing to reside and do not pile up anything which you do not wish to eat and be frightened towards the God to whom you will return.

Amali Tusi narrates from Imam Baqir(s) who has said: When the great Prophet performed the religious service at Hajj, he said:

لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ كَانَ مُسْلِمًا. قَالَ أَبُو ذَرٍّ: يَا رَسُولَ اللَّهِ، مَا الْإِسْلَامُ؟ قَالَ: الْإِسْلَامُ عُرْيَانٌ، وَلِبَاسُهُ التَّقْوَى، وَزِينَتُهُ الْحَيَاءُ، وَمَلَائِكَةُ الْوَرَعِ، وَكَمَالُهُ الدِّينُ، وَثَمَرُهُ الْعَمَلُ الصَّالِحُ، وَلِكُلِّ شَيْءٍ أَسَاسٌ وَأَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ.

Nobody will enter the paradise except for the Moslem. Abuzar asked the Prophet(s): O Messenger of Allah, what is Islam? He replied: Islam is naked; its dress is piety; its embellishment is modesty; its strength and perfection lie in religion and its fruit is good deeds. There is a base for everything and the base of Islam lies in one's love towards the Infallible(s).

Concerning the perfection of self and spirit, Abu Hamzeh Thamali reports the following statement from Imam Baqir(s):

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمُلَ إِسْلَامُهُ، وَأَعْيَنَ عَلَى إِيْمَانِهِ، وَحَقَّقَتْ دُنُوبَهُ، وَلَقِيَ رَبَّهُ وَهُوَ عَنْهُ رَاضٍ، وَلَوْ كَانَ فِيمَا بَيْنَ قَرْبِهِ إِلَى قَدَمِهِ دُنُوبٌ حَطَّهَا اللَّهُ تَعَالَى عَنْهُ، وَهِيَ: الْوَفَاءُ بِمَا يَجْعَلُ اللَّهُ عَلَى نَفْسِهِ، وَصِدْقُ اللِّسَانِ مَعَ النَّاسِ، وَالْحَيَاءُ بِمَا يَقْبَحُ عِنْدَ اللَّهِ تَعَالَى وَالنَّاسِ، وَحُسْنُ الْخُلُقِ مَعَ الْأَهْلِ وَالنَّاسِ.

There are four traits in a Moslem which will make his Islam perfect: these traits will strengthen his faith, will obliterate his sins and will prepare him to meet Allah while Allah is satisfied with him: the fulfillment of what Allah has set for him, being honest with people; being shameful of doing the forbidden acts; and being amicable towards one's family and people.

The writer of Adeb Al-Nafs says: A good human being has got four characteristics: Chastity of self, piety, abstinence towards worldly possessions, and abstention from performing sins.

Do not ever associate with the internal untameable self and its wishes, whims and the external satan. Always be prepared to defy these two since both of them give you chances ninety nine times out of one hundred but they would catch you on the hundredth time.

If these two call you to depend on life, tell them this world is just fatal; If they entice you towards the wrong lusts, tell them they are the source of despair; if these two force you to engage in false pride, just see how you came into this world; Allah is the owner, and you are just His servant, nothing more.

One Gnostic says: I heard about the virtues of a religious individual. I decided to meet him. When I saw him, I started to talk to him. He was silent. I tried once more. He was still silent. I said: For God's sake look at

me. He raised his face while his eyebrows were long enough to cover his eyes. I begged him: please give me a piece of advice. By body gesture he let me understand that he could not talk. He let me understand that talking leads us towards committing sins. I spent a day with him. He uttered only two sentences:

1) O God! One who knows You, why should he bother about somebody else?

2) O God! One who knows that the treasure of everything is with you, why should he rely on some body else?

I answered: These two sentences are enough for me. I returned to the village next. I asked people how long that man was living there. They answered: 90 years. I asked them why he did not talk to me. They informed me that for the previous fifty years he had said nothing except of God.¹

A STRANGE STORY ON FAZLI AND HARUN

Harun came to Hajj together with his entourage with a lot of magnanimity and arrogance, displaying pompous behaviors. When he was going round the Kaaba, he kicked a grasshopper under his foot but did not know the consequences of this action of his or what kind of obligations this might incur on him.

Harun heard Fazil Ayyaz had been in Masjed Al-Haram. In order to find a religious solution for the crime he had committed at the House of God, Harun sent Ma'mun to invite Fazil to come to Harun. Ma'mun came up to Fazil and greeted him, saying: Harun asks you to come over. Fazil did not reply. Ma'mun returned telling Harun: you sent me to somebody who does not care about your words.

Harun moved furiously towards Fazil, while his entourage were frightened. When he saw Fazil, he told him: O fazil, you had to come and pay me a visit. Am I not your governor? While I was performing pilgrimage I accidentally killed a grasshopper. What should I do now? Fazil burst crying, telling him: what kind of shepherd are you when you ask your sheep a question? It is upto the shepherd to secure the place and life conditions for his cattle, to supply them with proper grass and fresh, sweet water. Now that

¹ Adab Al-Nafs, P58.

you are unable to solve a religion problem, how could you ever guide this cattle?

A STRANGE POINT REGARDING IMAM ALI(S)

One of Followers of the Infallible Ones(s) says he had heard the sacred verse:

أَمَّنْ هُوَ قَانَتْ آنَاءَ اللَّيْلِ.

“What! He who is obedient during hours of the night, 39:9” was revealed to the Prophet(s) describing Imam Ali's status. Then I decided to observe his worships and traits closely. At the dusk Imam Ali(s) prayed to gether with his followers. Then he performed his Asha (night) prayer. I got his permission, then, to attend his home. Most of the night he spent his time either praying or reciting the Holy Quran. Early in the morning he performed his morning prayer at the mosque. Then he got himself engaged in the people's affairs. Then it was time for his noon and afternoon prayers. After that he was busy communicating with people. I told him “You do not have any free time to spend on yourself.” He replied “If I rest during the day, I will spoil the affairs of the people. If I rest at night, my hereafter will be spoilt. Thus, during the day I am busy with people's affairs and at night I am busy with mine.”

THE EFFECTS OF GOOD WORKS AND EVIL-DOINGS

Man's good works which are at issue in the Holy Quran and the Islamic knowledge lead to the heart's strength and glory and to the stability in one's faith. And evil-doings will bring about the heart's murkiness and weakness in one's conviction.

قَالَ رَسُولُ اللَّهِ ﷺ: وَجَدْتُ الْحَسَنَةَ نُورًا فِي الْقَلْبِ وَزِينًا فِي الْوَجْهِ وَقُوَّةً فِي الْعَمَلِ. وَوَجَدْتُ الْخَطِيئَةَ سَوَادًا فِي الْقَلْبِ وَوَهْنًا فِي الْعَمَلِ وَشَيْنًا فِي الْوَجْهِ.

The Prophet(s) has said: “I found the performance of good actions as a light for one's heart, a grace and prestige for one's face and strength in one's action. I also found the performing of evil as a darkness in one's heart, a weakness in one's activities and a cause for one's disgrace.”

سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَيُّ حَسَنَةٍ أَفْضَلُ عِنْدَ اللَّهِ؟ قَالَ: حُسْبُ الْخُلُقِ، وَالتَّوَضُّعُ، وَالصَّبْرُ

عَلَى الْبَلِيَّةِ، وَالرِّضَا بِالْفَضَاءِ. قَالَ: أَيُّ سَيِّئَةٍ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: سُوءُ الْخُلُقِ، وَالشُّحُّ الْمُطَاعُ.

A man asked the Prophet(s): which good thing is the best one in God's view? The Prophet(s) answered: good-temper, modesty, patience and perseverance at the time of calamity and contentment with what God sends on us. Then the man asked the Prophet(s): which evil doing is the worst in God's view? He answered: bad-temper and jealousy.

Good temper, modesty, and perseverance are among man's heavenly nature and bad-temper and jealousy stem from man's evil self. In order to equip our self with heavenly traits and to cleanse our self from the evil traits, we will need to put forth a lot of endeavors and as the Prophet(s) says, it will require a major struggle on our part.

IBN ARABI'S STRANGE STORY ON HIS STRUGGLE AGAINST SELF

Ibn Arabi reports: A prince accompanied by his entourage was passing a road when he met with a God's genuine believer. The prince asked the scholar: O sheikh, Is my prayer accepted by God in my present dress? The scholar burst in laughter. The prince asked for the reason for his laughter. The scholar said: I was laughing at your stupidity. O prince, you resemble a dog who has fed on a corpse and his body is covered with blood and excrement and now needs to pass urine but he is careful not to receive any excretion of urine so that he may stay clean.

Your stomach is filled with filth, you have done the believers a lot of injustices; you are not frightened of the mischiefs you have performed and now your only worry is for you to perform your prayer dressed in this costume?

The prince climbed down from his palfrey, sat humbly on the ground, crying. He abandoned his social position and accompanied the scholar. After three days the sheikh gave him a piece of a rope, telling him; now you are my guest no more; take this rope, go to the desert and collect some firewood and sell it for your sustenance. He went to the desert and gathered some firewood and started selling it. When people saw him, they were sorry for him and wept for him. Ibn Arabi says: that prince was my uncle. His case resembles the issue brought out in the following holy verse:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ.

“And as for him who fears to stand in the presence of his Lord and forbids the soul from Low desires” (Then surely the garden will be his abode). 79:40”

In Musabih Al-qolub we see an account of Mahmud Qaznavi who had gone to the hunting with his entourage. Suddenly there appeared a phoenix (the fabulous bird of good omens) in the air. The troops decided to rest under the bird's shadow. All of them hurried to take shelter against heat under its feathers. The only one who refused to go under the bird's feather was Ayaz. Mahmud asked him: why didn't you go there to shelter against the heat? He answered: which prosperity is greater for me than staying under the protection of a king like you?

This story is told so that you could be aware that anybody who abandons everything except Him, and walks on the road of His service will get the genuine prosperity and will receive God's favors in six stages:

1- وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ.

“And He is with you wherever you are. 57:4”

2- الْمُؤْمِنُ يَمْشِي عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ اللَّامِعِ

A believer's passage from the Path is like a stunning and dazzling light.

3- حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا.

“Until when they come to the Garden and its doors shall be opened. 39:73”

4- وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ.

“And the keepers of it shall greet them warmly. 39:71”

5- وَخُورٌ عَيْنٌ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ.

“And pure, beautiful women, the like of the hidden pearls. 56:22-23”

6- وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ.

“And best of all is Allah's goodly pleasure which they will enjoy. 9:72”

قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى يُبَاهِي بِالشَّيَابِ الْعَابِدِ الْمَلَائِكَةَ، يَقُولُ: انْظُرُوا إِلَى عَبْدِي تَرَكَ شَهْوَتَهُ مِنْ أَجْلِي.

The Prophet(s) said: when Allah observes a young believer, He takes pride in saying to the angles: O angels! Have a look at my young servant who has abandoned engaging in whims and desires for My sake.

وَقَالَ ﷻ: إِنَّ أَحَبَّ الْخَلْقِ إِلَى اللَّهِ عَزَّوَجَلَّ شَابٌّ حَدَّثَ السِّرَّ فِي صُورَةٍ حَسَنَةٍ جَعَلَ شِبَابَهُ وَجَمَالَهُ لِلَّهِ وَفِي طَاعَتِهِ، ذَلِكَ الَّذِي يُبَاهِي بِهِ الرَّحْمَانُ مَلَائِكَتَهُ، يَقُولُ: هَذَا عَبْدِي حَقًّا.

The Great Prophet(s) has also said: The most beloved creature for the Almighty God is the beautiful Jovenile who has spent his youth and beauty for God and has worshipped Him. He is the same person in whose case Allah takes pride in saying to the Angels: this is my true servant.

Imam Baqir(s) asked Soleymna Ibn Jaafar: Who is a generous one? He answered: In our view they are the young ones. Imam Baqir(s) replied: the kahf followers were old ones but Allah called them the youth:

يَا سُلَيْمَانُ، مَنْ آمَنَ بِاللَّهِ وَاتَّقَى فَهُوَ الْفَتَى.

O Solomon, He who believes in Allah and stays away from all sins, he is a generous one, no matter at what age he is.

Abuzar, the honorable and generous student of the Great Prophet(s), who had acquired his knowledge from the Prophet(s), used to give advice to people concerning the purification of self:

Let us assume that this world consists only of two sessions: then

- 1) One session is for the acquisition of legal sustenance;
- 2) One session is for the provision for the hereafter. The third session is hazardous.

Assume also that your speech consists of only two words:

- 1) One word is for the hereafter;
- 2) One word is for the acquisition of legal sustenance.

Assume, as well that your wealth consists of two portions:

- 1) One Derhame for your dependants.
- 2) One Derhame as the provisions for your hereafter. A third Derham is dangerous to keep.

Assume too that this world consists of two hours only.

- 1) One hour which has already passed, and you lack the power to return it.
- 2) Another hour which you might not have the hope to enjoy it. Now that you are still living spend your time in worshipping God and spend it in

doing good and refrain from committing sins; or else you would be destroyed.

In a significant narration, the Great Prophet(s) of Islam has stated:

زِينَةُ الدُّنْيَا ثَلَاثَةٌ: الْمَالُ، وَالْوَلَدُ، وَالنِّسَاءُ.
 وَزِينَةُ الْآخِرَةِ ثَلَاثَةٌ: الْعِلْمُ وَالْوَرَعُ وَالصَّدَقَةُ.
 وَأَمَّا زِينَةُ الْبَدَنِ: قِلَّةُ الْأَكْلِ وَقِلَّةُ النَّوْمِ وَقِلَّةُ الْكَلَامِ.
 وَأَمَّا زِينَةُ الْقَلْبِ: فَالصَّبْرُ وَالصَّمْتُ وَالشُّكْرُ.

We have three embellishments in this world: wealth, children, wife.

We have three ornaments for the other world: Knowledge, piety, poor-rate.

There are three embellishments for the body: eating, sleeping, and speaking meagerly. There are three embellishments for the heart: Patience, silence and thanking God.

From the Prophet(s) we should learn the principles of growth, education and the ways of combat against whims and unrealistic wishes. This is because the Prophet(s) was the messenger for blessings, the instructor for the Holy Quran and the Polisher of the hearts.

قَالَ رَسُولُ اللَّهِ ﷺ: أَرْبَعَةُ جَوَاهِرَ تُزِيلُهَا أَرْبَعَةٌ: أَمَّا الْجَوَاهِرُ، فَالْعَقْلُ وَالِدِّينُ وَالْحَيَاءُ وَالْعَمَلُ الصَّالِحُ.
 أَمَّا الْعَصَبُ فَيُزِيلُ الْعَقْلَ، وَأَمَّا الْحَسَدُ فَيُزِيلُ الدِّينَ، وَأَمَّا الطَّمَعُ فَيُزِيلُ الْحَيَاءَ، وَأَمَّا الْغِيْبَةُ فَيُزِيلُ
 الْعَمَلَ الصَّالِحَ.

“The Prophet(s) has said: there are four precious jewels for which there are four destroyers. Those four priceless jewels are: wisdom, religion, modesty, and good deeds. The destroyer of wisdom is anger; the demolisher of religion and one's conviction is jealousy; the obliterator of modesty is greed and the remover of the good deeds is back-biting.”¹

It was revealed to Isa Ibn Imran: I have included six items within six other things but people look for them in six other locations, but each time they fail to find them.

- 1) I have set comfort and security in the paradise, but people look for them on the earth;
- 2) I have placed knowledge in hunger; but people look for them in satiety;

¹ Al-Mawez Al-Adiden, P 122.

- 3) I have located honor in rising for prayer at night time, but people wish to get it from the statesmen;
- 4) I have put exaltation in meekness; but people look for it in their pride;
- 5) I have stipulated the legally earned sustenance as the precondition for the suppliant's supplication to be answered; but people look for it in commotion;
- 6) I have put freedom from want (=wealth) in contentment; but people look for it in the multiplicity of possessions.

The sixth Imam(s), who had got his insight and knowledge from the Great Prophet(s), one day asked one of his students who had been purified by him: During your stay with me, what did you learn? The student answered: I learned eight issues from you. Imam(s) told him: tell me what you have learned. The student answered:

- 1) Every lover departs from his beloved one at the time of his death. But during my life I did my best to fall in love with something which could never leave me alone: That is the good actions.

وَمَنْ يَعْمَلْ خَيْرًا يُجْزَ بِهِ.

Imam replied: Well done!

- 2) I have seen some people who take pride in their genealogy; some others are proud of their wealth. But I have noticed that these do not deserve my full attention. Rather, a sign for great pride rests in the place where Allah has said:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ.

“Surely the most honorable of you with Allah is the one among you most careful of his duty. 49:13”

I tried to do my duties so that I would be honored with Allah. Imam answered: well done.

- 3) I noticed some people indulge in pleasures and give way to their whims and desires, then I noticed what Allah says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ.

“And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden-then is the abode.” I tried

not to let my self be carried away with unrealistic desires. Imam(s) answered: well done. 79:40-41”

4) I have seen anybody who could put his hand on something valueable, he would not let it go. But I noticed what Allah has said:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ.

“Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward? 57:11”

5) I saw some people show jealousy towards one another. Then I noticed what Allah has said:

نَحْنُ فَسَمَّيْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْخِيًّا وَرَحْمَةُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ.

“We distribute among them their livelihood in the life of this world, and we have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass. 43:32”

I did not envy anybody and I did not regret for anything I had Lost. Imam then said: Well done.

6) I noticed some people show enmity towards one another over the worldly issues and I noticed what a calamity the hatred was. But I noticed what Allah has stated:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا.

“Surely the Shaitan is your enemy, so take him for an enemy. 35:6”

So I engaged myself in showing hatred towards Shaitan (Satan), and I did not leave any empty room in my heart for hatred towards the Moslems. Imam, hearing this, replied: well done.

7) I have noticed people do a lot of damage to others in their hard struggle to prepare their livelihood. To reach their financial interests, they would disregard lawful and legal ways of getting their sustenance. But I noticed what Allah has stated:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِي إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ.

“And I have not created the jinn and the men except that they should serve Me. I do not desire from them any sustenance and I do not desire that they should feed Me. Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong. 51:56-58”

I realized that His Promise is right and His statement is righteous. I became calm and became delighted upon hearing His promise. Therefore, I went after lawful subsistence and I was content in what He had given me and I spent my extra time worshipping Allah. Imam(s) replied: Well done.

8) I noticed some people depend on their health, some rely on their wealth and some have confidence in their peers. But I relied on what Allah has said:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ.

“And whoever is careful of his duty to Allah, He will make for him an outlet And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him. 65:2-3”

Then I stopped depending on anybody except Allah. Imam(s) then said: All the heavenly Books: i.e. Old testament, New testament (Bible), Zobur, and Furqan all refer to these eight issues of yours.¹

Relying on the sacred verses of the Holy Quran and the Prophet's tradition and the knowledge of the Infallible ones(s), all the vigilant Gnostics, the watchful God-Lovers and those who are determined to purify their very selves have stated that the main roots of immoral actions rest on three things: lust, anger and whims and wishes.

And from these three vices there grow the seven off shoots of: greed, stinginess, self-interest, false pride, illegal innovations, blasphemy, and jealousy.

THE TREATMENT OF THE ETHICAL FOULS

The treatment of these vices relies on the application of the sacred surah of Hamd. In the expression “بِسْمِ اللَّهِ” there are three names: Allah, Rahman (The Beneficent) and Rahim (The Merciful). One who tries to recognize the knowledge related to Allah and who realizes That Allah is the merger of all good attributes and who is convinced that there is no beloved, and world

¹ Al-Mawae'z Al-Adidah, P 208.

and universe director except Him and that the whole existence relies on Him, will be free from worshipping wishes and whims and will engage in anything except Allah. This is a proven fact that giving way to wishes is being away from knowledge and is the result of disregarding the great Love.

يَا مُوسَى خَالَفَ هَوَاكَ فَإِنِّي مَا خَلَقْتُ خَلْقًا نَارَعَنِي فِي مُلْكِي إِلَّا الْهَوَى.

O Moses, struggle against your wishes since there is no opponent in the whole world except whims.

To cut from the truth results in the engagement of wishes and desires. When the whims dominate over your existence, they will create both internal and external turbulences against which nothing may resist.

One who pays heed to the truth of the Beneficent Allah, his heart will be decorated with this attribute and his wisdom will be illuminated. His spirit, heart and soul will be safe against the satanic fire of whims and wishes.

One of the consequences of rage is wishing for superiority. If we consider the sacred verse:

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ.

“The kingdom on that day shall rightly belong to the Beneficent God, 25:26”

There will remain no place for wrath or rage.

One who realizes the truth of God's being Merciful, and tries to let his heart shine with this attribute will remain safe from others' injustices toward himself.

With a regard for the truth of الله “All praises are due to Allah,” man will arrive at the position of praising Allah and thanking Him. This is because an asset, such as thanking, should be used in the proper position which Allah, the Giver, has stipulated. Only under such conditions will he stay away from wrong desires. And since an appreciator is not bound by his lusts, he will stay immune against jealousy, and greed. These two vices of man's lust.

With the assistance of الرحمن (The Beneficent), and الرحيم (The Merciful) and مَالِكِ يَوْمِ الدِّينِ (Master of the Day of Judgment) the rage will be rooted out and with the help of إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (Thee do we serve and thee do we beseech for help) the two pernicious branches of self-concept and pride will be broken off, for ever.

When man is on the right path, he will get rid of his wishes and when wishes and whims are gone the plague of blasphemy and heresy will be demolished. By considering the hazardous conditions of those upon whom God's wrath is leveled and those who have gone astray, who have risen against godly truth due to their jealousy towards men of Allah, and who then have encountered Allah's wrath, the pernicious aliment of Jealousy, like a bird, will fly away from the cage of our heart.

If we did not pay the due attention to our self and nature, they will then be at the mercy of all fouls and will be away from all virtues. At that time then all windows of deliverance and salvation will be closed on man and nothing is left of him except for evil and mischief and loss.

It is urgent that we privately try our self and examine it carefully.

Ibn Semak used to address his self everyday telling it:

يَا نَفْسُ تَقُولِينَ قَوْلَ الرَّاهِدِينَ، وَتَعْمَلِينَ عَمَلِ الْمُنَافِقِينَ، وَفِي الْجَنَّةِ تَطْمَعِينَ! هَيْهَاتَ، هَيْهَاتَ، إِنَّ لِلْجَنَّةِ قَوْماً آخَرِينَ، وَلَهُمْ أَعْمَالٌ غَيْرُ مَا تَعْمَلِينَ.

O Self, you talk like the pious ones, but act out like the hypocrites and mischief-makers. And then you wish to enter the paradise! How far away you are from the truth! The paradise is for those whose actions are different from yours.

If the man's self is not taken care of, it will fall prey to the external and internal satans and it will cause man to stay away from God and turn into firewood for the hell. The Holy Quran, in this regard, says:

قَالَ فِيمَا أُغْوِيْتَنِي لِأَفْعِدَنَّ لَهُمْ سِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَا تَنبَهُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ قَالَ اخْرِجْ مِنْهَا مَذْذُومًا مَبْدُورًا لِمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ.

“The Sheitan told God: As thus hast caused me to remain disappointed I will certainly lie in wait for them [Your servants] in thy strait path. Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; Until thou shalt not find most of them thankful. 7:16-18”

Then Sheitan was told: Get out of this state, despised, driven away; whoever of them will follow you, I will certainly fill hell with you all.”

Imam Baqir(s) has excellently interpreted the above sacred verse: in front (in advance), behind you (behind), from right (from your right side), and left (From the left). Thus, the meaning of the above verse will be the following:

مِنْ بَيْنِ أَيْدِيهِمْ، مَعْنَاهُ أَهْوَنُ عَلَيْهِمْ أَمْرَ الْآخِرَةِ.

“From the front”, means I will make the issue of hereafter seem so insignificant in their view that they would forget it altogether. And when they forgot it, then they would engage in all sort of vices.

مِنْ خَلْفِهِمْ: أَمْرُهُمْ يَجْمَعُ الْأَمْوَالَ وَالْبُخْلَ بِهَا عَنِ الْخُفُوقِ لِنَبَقَى لَوَرَّثَتِهِمْ.

“From the behind” means I will encourage them to amass wealth and to be parsimonious so that all the wealth shall go to the heirs and they themselves shall be deprived of the spiritual benefits of their wealth.

عَنْ أَيْمَانِهِمْ: أَفْسِدُ عَلَيْهِمْ أَمْرَ دِينِهِمْ بِتَرْكِ الْضَّلَالَةِ وَتَحْسِينِ الشُّبْهَةِ.

“From the right” means I will adorn deception and perversion and admire doubt and dubiety so that the issue of faith and religion shall never be raised.

عَنْ شَمَائِلِهِمْ: بِتَحْيِيْبِ اللَّذَاتِ إِلَيْهِمْ وَتَغْلِيْبِ الشَّهَوَاتِ عَلَى قُلُوبِهِمْ.

By the expression “From the left”¹ I mean I shall make them Love wrong wishes and unfounded lusts so that they get drowned in materialistic issues. That is the time when they will abandon thankfulness and will spend all their material and spiritual assets in wrong ways. Then if this is done, the family and society will perish.

If the self is not rectified and not educated with godly principles, it will undergo many devastating and strange conditions, which are sometimes hard to correct.

Those conditions make the self to befriend the Satan and go astray and do all sorts of mischiefs.

The Holy Quran has defined and divided those conditions and states of mind in seven stages:

1. The self commanding to do evil
2. The disillusioned self

¹ Majma'ol Bayan, Vol 4, P 403.

3. The pledged self
4. the wishful self
5. The corruptible self
6. The stupefying self
7. The displayer self

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي.

“Most surely man's self is wont to command him to do evil, except such as my Lord has had mercy on. 12:53”

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْعَذَابُ بُعْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتًا عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاجِرِينَ.

And Follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive; Lest a soul should say: O woe me! For what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn. 39:55-56”

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ.

“Every soul is held in pledge for what it earns Except the people of the right hand. 74:38-39” who are the active students and followers of the prophets and Imams, who are immune in Day of Judgment against any pain and torture.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ.

“And as for him who fears to stand in the presence of his Lord and forbids the soul from Low desires, then surely the garden shall be his abode. 79:40-41”

وَقَدْ خَابَ مَنْ دَسَّاهَا.

“And he will indeed fail who corrupts it. 91:10”

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ.

“And who forsakes the religion of Ibrahim but (except for) he who makes himself a fool. 2:130”

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ.

“[And they brought his shirt with false blood upon it] He said: Nay, your souls have made the matter light for you, but patience is good and Allah is He whose help is sought for against what you describe. 12:18”

Man's self, which is the center for wishes, whims, instincts and lusts, should be controlled by Divine rules. It is because only godly rules may restrict the refractory self. If those rules are not made use of, then storms like those of Adz and Thamud may be created inside man to the extent that man's spiritual, godly features may be demolished altogether.

One of the merchants of Hamadan [homeland of Baba Tahir, the Iranian well-known poet] came to visit Baba Taher. He said: God has made me affluent. Select this girl so that I may help you financially to marry her. Baba's age was not suitable for the young girl. He could have accepted. However, he thought his marriage might destroy the fate of another man who could enjoy the girl more emotionally. So he refused. Then, he told the merchant:

I have the Love for Ali(s) in my mind,

I have the dream to go to the garden;

I have cut with this world,

I dream of the other world, instead.

أَوْحَى اللَّهُ تَعَالَى إِلَى عِيسَى ﷺ: يَا بَنَیْ مَرْیَمَ، عِظْ نَفْسَکَ، فَإِنَّ اتَّعَظْتَ فَعِظِ النَّاسَ وَإِلَّا فَاسْبِغْ
مِنْیْ.

Allah revealed onto Jesus(s): O son of Mary, preach your self. If you are ready to be preached, then preach to others, or else you should be ashamed of yourself.

Man's diseased self should be treated with the Holy Quran and the Prophet's tradition and we should be serious in this affair.

Woe be to those who humiliate God's and His Prophet's speech and refrain from accepting advice and preaches. How miserable is the one who takes people's material warnings, but forgets about God's spiritual warnings.

Feiz, the great philosopher and scholar says:

“If a Jewish physician warns you against taking a delicious food, you would accept his advice, but you would not believe the Prophet's statements which are safe and sound because they are miraculous and are approved by God.

“It is strange that you would take off all your clothes if a child tells you there is a scorpion in your clothes. You would accept his statement without asking for logical reasons. But the acceptance of the Prophet's statements are heavy on you. Are their statements less valid than a child's statements.

You would refrain from a burning match, but you are not afraid of the hell's fire?”

If a man would not accept God's statements easily and if he were to imitate the satanic affairs in place of taking lessons from logic and truth, he would not be allowed to say that he is a Moslem, neither may he claim that he is the Prophet's follower.

قَالَ رَسُولُ اللَّهِ ﷺ: سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي يُحِبُّونَ خَمْسًا، وَيَنْسَوْنَ خَمْسًا: يُحِبُّونَ الدُّنْيَا وَيَنْسَوْنَ
الْآخِرَةَ، وَيُحِبُّونَ الْمَالَ وَيَنْسَوْنَ الْحِسَابَ، وَيُحِبُّونَ النِّسَاءَ وَيَنْسَوْنَ الْحُورَ، وَيُحِبُّونَ الْقُصُورَ وَيَنْسَوْنَ
الْقُبُورَ، وَيُحِبُّونَ النَّفْسَ وَيَنْسَوْنَ الرَّبَّ، أُولَئِكَ بَرِيئُونَ مِنِّي وَأَنَا بَرِيءٌ مِنْهُمْ.

The Prophet(s) has said: A time will come that my followers will fall in love with five things and will forget five other things: They would love the world but would forget the Hereafter; they would be fond of gathering wealth but would forget that they would be asked to account for it later; they would fall in love with women but would forget the angels (Hura); they would like to possess strong constructions, but would forget the graves; and finally they would love their selves but would forget Allah. They hate me and I hate them.

Sadr Al-Mote'lehin in his book called Hedayat Al-Talebin says: Man's self is:

1. Either honorable, which is opposed to miser,
2. Or is strong, as opposed to being weak
3. Or it is a mixture of these two: man's self is both honorable and strong.

The honorable self, which is earned only through his owner's hard attempts and trials is trained by God's knowledge and is both wise and free.

Opposed to it is the miserable self which is deprived of wisdom and freedom and virtues, and as a whole is deprived of God's favors.

Man's strong self is the one which yields to truth and facts and is an agent in carrying out God's truth; opposed to it is man's weak self which is at satan's services.

The mixed self belongs to the Prophets and Imam and the infallible ones(s).

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

“Certainly you have in the Apostle of Allah an excellent exemplar. 33:21”

قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَقَلْبٍ لَا يَحْشَعُ، وَعَمَلٍ لَا يُرْفَعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَنَفْسٍ لَا تَشْبَعُ.

The Prophet(s) has said: O God please protect me against a knowledge which can not be applicable and would not result in any benefit; protect me against a heart which is not humble before you; protect me, too, against an action which is not acceptable by you; protect me against a supplication which would not be answered by you; And finally protect me against a self which is insatiable regarding the worldly wishes and whims.

Sahl Ibn Abdollah has said: There are three attributes for man's self: Either it is inflicted by blasphemy, or hyocrisy, or discord. These attributes would not let the self be free except when man is engaged in self-discipline, carrying out the obligations and abandoning the illegal actions.

Observing the truths has a tremendous effect on man's vigilance, growth and movement.

There was a Jew, named Mokhayariq. He used to deliberate on the Prophet(s). When the Ohod Holy War was going to occur, he went to see the Jewish wise men, asking them: Is this the man who Moses has foreseen to arrive? They replied: No, he resembles him. He asked: What do you mean by resemblance? He is the one, but you cowards deny the truth. He came up to the Prophet(s) and accepted Islam and devoted his immense wealth onto the Prophet(s). His wealth helped the Prophet(s) a lot. Later, to defend the truth, he took part in Ohod's holy war and got martyrd.

When man's self is not properly educated, his possessor would be tyrant if he is a governor, would be a miser if he is wealthy, and he would be a hypocrite if he is a scientist.

It is reported in narrations: At the resurrection The Hell's Fire would speak to three kinds of people:

1) It will tell the politicians: You are the ones who got power from Allah, but you refused to use justice and the tyrant went unpunished. Then the fire swallows them, as the birds do with seeds.

2) It will tell the rich: You were the ones who were affluent but did not give away from what you had. Then it will swallow them up, too.

3) It will tell the scholars: you were the ones who were tidy outside, but guilty inside. And then it swallows them up.

These regulations are mentioned regarding self-discipline.

الأَوَّلُ تَرْكُ الْمَعَاصِي، وَهَذَا هُوَ الَّذِي بُنِيَ عَلَيْهِ قِيَامُ التَّقْوَى وَأُسِّسَ عَلَيْهِ أَسَاسُ الْآخِرَةِ وَالْأَوَّلَى. وَمَا تَقَرَّبَ الْمُتَقَرِّبُونَ بِشَيْءٍ أَعْلَى وَأَفْضَلَ مِنْهُ.

The first thing you are supposed to carry out is to abandon your sins. Being virtuous relies heavily on it. It is the root of the world actions and the Hereafter. Those who are loved by God did not find anything better than abandoning the sins.

Moses asked the man whose story is mentioned in the holy surah of kahf (The cave: Quran:18): What have you done so that I am supposed to learn from you? How did you arrive at this stage? He answered: I abandoned engaging in sins.

الثَّانِي الْإِسْتِغَالُ بِالطَّاعَاتِ مَعَ حُضُورِ الْقَلْبِ.
الثَّالِثُ عَدَمُ الْعُقْلَةِ.

الرَّابِعُ الْحُزْنُ الدَّائِمُ، قَالَ: إِنِّي لَا أَسْكُنُ إِلَّا فِي قَلْبٍ مُحْزُونٍ.

In self-discipline, the second stage is to be honest when you perform your prayers; the third stage is to abandon negligence; the fourth stage is the deep sorrow in your heart for what you have done wrong. God says: I am only in the worried hearts.

Sheikh Bahae in his book “Arba'in,” narrates from the Prophet(s) the following ten programs for the ethics of the right-doers, i.e., those who have adorned their selves with prudence. Sheikh adds: If you delve into these ten programs, you will find the most significant attributes of the infallible and the Gnostics. The most advanced God's servants and worshippers enjoy these attributes:

- 1) Silence in those occasions when truth is not the issue;
- 2) Eating little;
- 3) Forcing one's self to worship;
- 4) Deliberating on life

- 5) Supplication: by tongue, by heart and in action;
- 6) Taking lessons from your past;
- 7) Speaking logic;
- 8) Satisfying people's needs;
- 9) Fear from sins and their punishment;
- 10) Hope in God.

As soon as man Is qualified with these traits, he is ready to Join the heavenly positions.

يَا عَلِيُّ، سَبْعَةٌ مَنْ كُلِّ فِيهِ فَقَدْ اسْتَكْمَلَ حَقِيقَةَ الْإِيمَانِ وَأَبْوَابُ الْجَنَّةِ مُفْتَحَةٌ لَهُ: مَنْ أَسْبَغَ وَضُوءَهُ، وَأَحْسَنَ صِلَاتَهُ، وَأَدَّى زَكَاةَ مَالِهِ، وَكَيْفَ غَضَبَهُ، وَسَجَنَ لِسَانَهُ، وَاسْتَغْفَرَ لِتَذَنُّبِهِ، وَأَدَّى النَّصِيحَةَ لِأَهْلِ بَيْتِ نَبِيِّهِ.

The Prophet(s) told Imam Ali(s): Any body who carries the following seven programs, has reached to the root of faith and the doors of heaven are open to him: One who (1) performs ablution in the right manner; (2) carries out the prayer properly; (3) pays the alms as prescribed by Islam; (4) does not engage in rage; (5) keeps his tongue from non-truth; (6) repents for his guilts; and (7) rises to preach in favor of the Infallible(s) and the prophet(s).

عَيْنَ أَمِيرِ الْمُؤْمِنِينَ (ع): طُوبَى لِمَنْ عَصَى فِرْعَوْنَ هَيَّوَاهُ وَأَطَاعَ مُوسَى تَقْوَاهُ، طُوبَى لِمَنْ ذَكَّرَ الْمَعَادَ وَاسْتَكْتَفَرَ مِنَ الزَّادِ، طُوبَى لِمَنْ رَاقَبَ رَبَّهُ وَخَافَ ذَنْبَهُ، طُوبَى لِمَنْ أَشْبَعَرَ التَّقْوَى قَلْبَهُ، طُوبَى لِمَنْ حَافِظَ عَلَى طَاعَةِ رَبِّهِ، طُوبَى لِمَنْ خَلَا مِنَ الْغِلِّ صَدْرُهُ وَسَلِمَ مِنَ الْغَشِّ قَلْبُهُ.

It is narrated from Imam Ali(s): How lucky is the person who rises against his Faraoh of whims and obeys his Moses of virtues; how prosperpous is the one who remembers the resurrection and adds up to his provisions; how lucky is the one who cares for God and fears his sins; how happy is the one who makes his self appreciate virtue and how prosperous is the one who cares for his obedience towards his God; and how lucky is the one whose breast is free form deception and his heart is void of spite.

The Gnostics have said:

مَنْ أَمَاتَ نَفْسَهُ يُلَفُّ فِي كَفَنِ الرَّحْمَةِ وَيُدْفَنُ فِي أَرْضِ الْكَرَامَةِ، وَمَنْ أَمَاتَ قَلْبَهُ يُلَفُّ فِي كَفَنِ اللَّعْنَةِ وَيُدْفَنُ فِي أَرْضِ الْعُقُوبَةِ.

Any body who kills lusts and whims and wishes in his self, will be wrapped up in the shrouding of blessing and will be buried in the ground of magnanimity; and anybody who makes his heart empty of God's life and terminates his spiritual and heavenly life, will be wrapped up in the shrouding of curses and will be buried in the tomb of torture and chastisement.

A DELICATE POINT

The Honorable Prophet(s) was asked:

Are you more handsome than Joseph (Yusef)?

The Prophet(s) replied:

هُوَ أَصْبَحُ مِنِّي وَأَنَا أَمْلَحُ مِنْهُ.

From the viewpoint of face, he was more handsome than I am, but I am more charming [I have more salt] and witty than he was.

The use of salt in this expression is based on two points:

- 1) salt melts itself in other materials so that those materials can stay fresh and tasty. The Prophet(s), too, melted himself in all sorts of had-ships and sufferings so that men could stay away from vices, and injustices.
- 2) Dogs are among filthy and unclean beasts. They would not come out clean even if they are washed in seven seas: rather, they would become more unclean. But if they stay in the salty land, they will change their nature and will become clean.

If this dog of our commanding self stayed in the salty land of Shariat of the Prophet(s), which is a mixture of opinions, ethics and action, it would come out clean.

The accounts of those individuals who rose, due to the blessings of the Prophet(s) and his blessed traditions, to struggle with their self, and reached to the highest ranks of austerity, patience, reliance on Allah, being content with God, and monotheism, are worth reading.

The following story depicts some exemplars of the struggles of God's men under the guidance of the Prophet(s) against wishes and whims.

THE AMAZING STORY OF FAZIL AYYAZ AND DAVOUD

TA'EE

One day, Fazi Ayyaz came up to the door of Davoud Ta'ee. He heard Davoud's mourning and lamentation. He shouted: O Davoud, If you had heard the Prophet's statement:

لَا يَدْخُلُ النَّارَ مَنْ بَكَى مِنْ خَشْيَةِ اللَّهِ.

“One who weeps from God's fear shall never enter the hell-fire,” and had known that one drop of such tears would extinguish the fire of torture, you would never have wept to this extent. What is the matter with you? Open the door because I have come to meet you.

Davoud answered: My fear of God stops me from talking to people. Now I am busy cleansing my spirit and rectifying my heart.

A woman from Davoud's neighborhood came up to the door, telling Fazil: be patient till the prayer time arrives. He will go to the mosque then. Meet him there since he will not spend his time talking to people.

Now it was the prayer time. Davoud attended the mosque and Fazil followed him. Then he asked Davoud to attend his house. He saw a broken jar full of water, under the sun. The man lived in a small room, with meager furniture.

Fazil told Davoud: Put this jar in a cool place so that its water becomes cool. Davoud answered: I am not confident of my self; the cold water might lead me towards satisfying my other wishes.

Fazil then advised him: Davoud, why don't you make your house more attractive? He replied: The elegance of a house depends the elegance of your self. It is enough for me. I would not need any elegant residence.

Fazil says: Prior to this visit, Davoud was very handsome. There was nobody as handsome as he was. But this time I found him pale, thin, and wretched. I asked him: what is the matter? He replied: O Fazil: there are eight sorrows which would not let me live properly and have put me under these conditions:

1) The time of death: we read in the Holy Quran:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ.

“Every soul shall taste of death. 3:185”

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ.

“Wherever you are, death will over-take you, although you are in lofty towers. 4:78”

كَأَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ وَقِيلَ لِمِيقَاتٍ رَاقٍ وَظَنُّوا أَنَّهُ الْقَرَارُ وَالتَّقَمُّتُ السَّيَاقُ بِالسَّيَاقِ إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ.

“Nay! When it comes up to the throat, And it is said: Who will be a magician? And he is sure that it is the hour of parting, And affliction is combined with affliction; To your Lord on that day shall be the driving. 75:26-30”

فَلَوْلَا إِذَا بَلَغَتِ الْخُلُوفَ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ.

“Why is it not then that when the soul comes up to the throat, And you at that time look on? 56:83-84”

2) To stay in the tomb: it is a house with no doors, a narrow, and dark place, a place of terror, a house where your pillow is a piece of rock, where your dress is a shrouding; it is a place from which you may not escape. I do not know which of the two following signs will be assigned to me:

1- رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ.

2- حُفْرَةٌ مِنْ حُفَرَاتِ النَّارِ.

A garden from the paradise or a well of the hell-fires.

3) The voice of the two angels who will ask: “Who is your God?”

مَنْ رَبُّكَ؟

I wonder if I could ever answer. To answer this question properly, one needs to know whether he has irrigated the sapling of monotheism with his conviction, ethics and proper action or not. If I have already wasted my time, what answer should I supply?

4) The sorrow of being exposed to the blowing of the trumpet:

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ قَالُوا يَا وَيْلَنَا مَبْنٍ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ.

“And the trumpet shall be blown, when lo! From their graves they shall hasten on to their Lord. They shall say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth. 36:51-52”

O Fazil: at that time my body shall be returned to me and they will make me ready in the tomb to attend the resurrection ritual. But I wonder in what shape and form I will attend there because there are two verses concerning this in the Holy Quran

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَيدُوفُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ.

“On that day when some faces shall turn white and some faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved. And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall abide. 3:106-107”

5) When I attend the doomsday (the day of judgment), I do not yet know if they would assign me to the fire attendant or to the angel of blessings, who will announce:

ادْخُلُوهَا بِسَلَامٍ آمِينَ.

“Enter them in peace, secure. 15: 46”

6) The accountability makes me tremble:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُنْ حَسَنَةً يَضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا.

“Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward. 4:40”

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ.

“So, he who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it. 99:7-8”

7) My sorrow is for the moment when my actions and deeds will be weighed, and measured:

وَالْوِزْنُ يُوْزَنُ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلُمُونَ.

“And the measuring out on that day will be just; then as for him whose measure of good deeds is heavy, those are they who shall be successful. And as for him whose measure of good deeds is light, those are they who have

made their souls suffer loss because they disbelieved in Our communications. 7:7-8”

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَفْرَعُوا كِتَابِيهِ.

“Then as for him who is given his book in his right hand, he will say: Lo! Read my book. 69:19”

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ.

“And as for him who is given his book in his left hand he shall say: O would that my book had never been given me. 69:25”

8) Allah uses both mercy and anger. The realization of His mercy in this world are the Holy Quran, Prophethood, our duties; and his mercy is manifested in the other world as the heaven and the paradise. The realization of Allah's anger and rage in the other world is the severe chastisement and the eternal hell. And this is the final stage of which I know nothing.

قَالَ عَلِيٌّ (ع): أَكْثَرُ مَصَارِعِ الْعُقُولِ تَحْتَ بُرُوقِ الْمَطَامِعِ.

Imam Ali(s) has stated: the main factor behind the failure of the wisdoms is the thunder of lusts, wishes and whims.

The Prophet(s) has said:

لَوْلَا أَنَّ الشَّيَاطِينَ يَحُومُونَ عَلَى قُلُوبِ بَنِي آدَمَ لَنَظَرُوا إِلَى مَلَكَوَاتِ السَّمَاءِ.

If the devils of wishes and whims did not surround the hearts of Adam's children, then they would look upward towards the secrets of the heavens.

The Prophet(s) was passing a grave yard when he pointed to a grave, saying: the residents of these two graves are now under torture for the sins they had committed. They, he added:

لَوْلَا تَكْثِيرٌ فِي كَلَامِكُمْ وَتَمْرِجٌ فِي قُلُوبِكُمْ لَرَأَيْتُمْ مَا أَرَى وَلَسَمِعْتُمْ مَا أَسْمَعُ.

If you did not speak but the truth, and if your hearts were not replete with improper traits, then you could see what I can see and you would hear what I hear.¹

Imam Ali(s) has stated:

فَيَا عَمَلُوا وَالْعَمَلِ يُرْفَعُ، وَالتَّوْبَةُ تَنْفَعُ، وَالِدُّعَاءُ يُسْمَعُ، وَالْحِمَالُ هَادِيَةٌ، وَالْأَفْلَامُ جَارِيَةٌ، وَبَادِرُوا

¹ Masnad Ahmad, Vol 5, P 266.

بِالْأَعْمَالِ عُمْراً نَاقِصاً، أَوْ مَرَضاً حَاسِئاً، أَوْ مَوْتاً خَالِئاً.

Now that you are healthy and capable, do what is good. Now repentance is in your favor and your supplications are answered to; now it is the quiet time. Your deeds are being recorded by God's agents. Do whatever is good prior to the time when you are bed-ridden and would not be able to rise, since the death would arrive at any moment.¹

THE STRANGE STORY OF A CLEAR-SIGHTED YOUTH AND SALMAN FARSI

Ibn Abi Amir narrates from Imam Sadiq(s): In the Bazar of Kufeh, Salman reached the location of the blacksmiths. He saw a young man fallen on the ground and people were gathering around him. People asked Salman to say something in the ear of the youth so that he might rise. Salman sat beside the man. When the youth regained his consciousness he said to Salman: When I was crossing this section and saw the blacksmiths lowering their hammers down over the anvils, I remembered this verse:

وَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ.

“And for them are whips of iron. 22:21”

I lost my senses from the fright of the doom's day. Salman told him: you deserve to be my brother. Salman was enchanted by him. They were together up to the day when the youth fell ill. He was dying when Salman was beside him. Salman said loudly:

يَا مَلَكُ الْمَوْتِ ارْزُقْ بِأَخِي.

“O Angel of Death, have mercy on my brother”

He heard it said:

إِنِّي بِكُلِّ مُؤْمِنٍ رَفِيقٌ.

“I will have mercy on any believer.”

Kashf Al-Qammeh narrates from Imam Sadiq(s): A man came up to Jesus Christ(s), telling him: I have committed adultery; make me pure and clean. Christ asked people to stone him. The guilty man shouted: only those innocent ones may stone me. Everybody went away except for Christ and yahya (John).

¹ Nahjobalaqa, Sermon 221.

John came nearer and asked Salman: give me a piece of advice. He replied: Do not let your self be free with wishes and whims. He asked for more advice: Do not blame a guilty one; John insisted for more advice. He said: Do not engage in rage. John said: That would be enough for me.

The clear-sighted men of God have declared:

One's heart is the rider of the body, which is its palfrey. If the rider is intelligent and far-sighted, he will guide the palfrey in the right path so that it will not fall into the pits. But if the rider were ignorant and negligent, it would let the palfrey go at any direction it wished to and would leave its rider lonely in the desert of life.

AMIR KABIR'S STRANGE STORY

Amir kabir was one of the famous politicians in the history of Iran. He was one of the greatest politico-religious personalities of Iran who did his best to let this nation prosper.

If the devil of colonialism had not annihilated that clear-sighted and intelligent and devoted citizen of Iran, Iran would have prospered tremendously and would have been free from all the calamities which befell Iran upto the Islamic Revolution of Iran, headed by Imam Khomeini(s).¹

Amir kabir was a free man, a realistic, well-wisher, individual, and a sympathizer for others. He controlled his self severely. He would hinder injustice towards the innocent citizens.

Abdollah Mostoufi writes: A man complained to Amir Kabir that he had given to the Judge to keep for him a pack of cashmere scarf containing gold coins. But when he came back from his trip he asked the judge for his package. Upon opening it up he noticed that the gold coins were gone but silver coins were placed for them. The strange thing was that the package had not been opened up, nor had it been torn. The man added he could not say anything to the judge because he did not have any valid reasons to prove his point.

¹ The edition of this section coincided with the demise of Ayatollah Imam Khomeini(s), the leader of the Islamic Revolution of Iran, when all the world mourned for him. This writer took part in that enormous procession, mourning for his death. I took part in those rituals, being highly depressed.

Amir Kabir realized that he was telling the truth. He took the package and studied it and told the man to go away and return sometime later but be mouth-shut.

At night, Amir went to his bed. At mid-night, he woke up and burned the cashmere quilt the size of a big coin.

The following night Amir noticed the quilt was changed. He did not say anything. After several nights he noticed the cashmere quilt was once more in its place. It was darned so skillfully no body could distinguish anything wrong. He compared the repaired part of the man's package with the quilt and realized both repairs had been done by the same expert. He asked the Janitors what they had done to the quilt. The Janitors became fearful. But he told them: Do not get frightened. I did it on purpose myself. Take the darner to me. When the darner was present, Amir asked him: Did you darn it yourself. The man said: yes. Then Amir summoned the judge and took the gold coins back and gave them to the owner. Later he punished the judge.

مَنْ غَضَّ بَصَرَهُ عَنِ الْمَحَارِمِ، وَأَمْسَكَ نَفْسَهُ عَنِ الشَّهَوَاتِ، وَعَمَّرَ بَاطِنَهُ بِدَوَامِ الْمُرَاقَبَةِ، وَظَاهِرَهُ بِاتِّبَاعِ السُّنَّةِ وَجَدَ خَلَاوَةَ النَّحَاةِ.

One who protects his self against lusts, wishes and whims, and constructs his deep inside and adorns his face with his obedience of the prophet's traditions, will be salvaged both here and in hereafter.

سُئِلَ عَنِ أَحْمَدَ بْنِ رُوَيْحٍ كَيْفَ حَالُكَ؟ قَالَ: كَيْفَ حَالُ مَنْ كَانَ دِينُهُ هَوَاهُ، وَهَمَّتُهُ دُنْيَاهُ، لَيْسَ بِصَالِحٍ تَقِيٍّ وَلَا بِعَارِفٍ نَقِيٍّ.

Ahman Ibn Rovaim was asked: How are you? He replied: How could a person be whose religion is his self, his determination is the world and when the scholar is not pious and the Gnostic is not clean.

قِيَمَةُ كُلِّ إِنْسَانٍ بِقَدْرِ هَمَّتِهِ، فَإِنْ كَانَتْ هَمَّتُهُ الدُّنْيَا فَلَا قِيَمَةَ لَهُ، وَإِنْ كَانَتْ هَمَّتُهُ رِضَى اللَّهِ فَلَا يُمَكِّرُ اسْتِدْرَاكُ غَايَةِ قِيَمَتِهِ وَلَا الْوُقُوفُ عَلَيْهَا.

Any person's value depends on the degree of his determination. If the objective of his determination is materialistic, then he is valueless. If he is resolute to satisfy God, then his value is so high you may never find out its extent.

God's men, who rely on the Holy Quran, and on the Prophet's statements and on the sayings of the infallible ones(s) make the following suggestions for the cleansing of self:

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ، وَبِقَلَّةِ الطَّعَامِ، وَقَلَّةِ الْمَنَامِ، وَقَلَّةِ الْكَلَامِ، وَهَجْرَانِ الْمَعَاصِي وَالْآثَامِ، وَمُواظَبَةِ الصَّيَامِ، وَدَوَامِ الْقِيَامِ، وَتَرْكِ الشَّهَوَاتِ عَلَى الدَّوَامِ، وَاجْتِمَالِ الْجُفَا مِنْ جَمِيعِ الْأَنْامِ، وَتَرْكِ مُجَالَسَةِ السُّبْقَهَاءِ وَالْعَبَاقِ، وَمُصَاحَبَةِ الصَّالِحِينَ وَالْكَرَامِ، وَإِنْ خَيْرَ النَّاسِ مَنِ يَنْفَعُ النَّاسَ، وَخَيْرَ الْكَلَامِ، مَا قَلَّ وَدَلَّ وَالْحَمْدُ لِلَّهِ وَحْدَهُ.

I advise you to engage in the following:

1. Piety both openly and in private;
2. Eating little;
3. Sleeping little;
4. Speaking little;
5. Avoiding sins;
6. Taking care of fasting; and
7. Continuation of nightly prayers;
8. Permanent abandon of ungrounded wishes and whims;
9. Tolerating the people who are hurting you and the offending neighbors;
10. Severing friendship with the fools;
11. Associating with the dignitaries;
12. Indeed the best people are the most beneficent ones, and the best speech is the shortest and the most meaningful one. Thanks are due to Allah.

The beloved prophet of Islam(s) was standing next to a tomb when they took a corpse into the grave. He wept so much that the ground became wet with his tears. He then said:

ما هذِهِ الدَّاهِيَةُ الْعُظْمَى!

“How difficult and hard it is to enter this program”

Then he addressed his followers, saying:

إِخْوَانِي لِجَمَلِ هَذَا فَأَعِدُّوا.

“My brothers, prepare yourself for such a moment.” They asked the Prophet(s) how they could prepare themselves. The Prophet(s) replied:

إِثْبَانُ الْفَرَائِضِ، وَاجْتِنَابُ الْمَحَارِمِ، وَاخْتِمَالُ الْمَكَارِمِ.

“Perform the religious precepts and obligations; Avoid performing the taboos and equip yourselves with the righteous things.”

The great Prophet(s) once asked who a poor person was. They replied: One who does not have wealth. The Prophet(s) answered: No; a poor person is the one who enters the hell on the Doom's Day although he has done some right things. They asked the Prophet(s): How come a man who has done good things has still got to go to the hell.? The Prophet(s) replied: He has to go to the hell because:

1. He owed people, but did not pay back;
2. He used to curse;
3. He had done injustice to some; and
4. He owed to some people their poor-rate

The honorable Luqman, who is praised by God in the Holy Quran for his wisdom, stood at the apex of the pyramids of the pious people at his time, was once asked: were you not a slave of so and so tribe? He answered: yes, I was. He asked him: How did you arrive at such a position?

Luqman answered: By telling the truth, by keeping people's deposits, by abandoning futile activities, by disregarding women whom I was not allowed to look at, by keeping my tongue and being pious in eating. Any body who does not possess these traits is meaner than me; any body who has more traits of this kind than me is superior to me, and finally, anybody who just carries these things is equal to me.¹

Jesus Christ(s) says: I saw Shaitan with five donkeys with five kinds of merchandise and goods on them. I asked Shaitan: What are they? Shaitan answered: these are goods. I am looking for customers. I asked shaitan: what are your goods? It answered:

1. Tyranny, and its customers are the governors;
2. False pride, and its customers are those who possess titles;
3. Jealousy, and its customers are the scientists;

¹ Al-Mava'ez Al-A'didah, P 67.

4. Treason, and its customers are the merchants.
5. Deception and slyness and its customers are women.¹

قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ خَزَنَ لِسَانَهُ سَبَتَرَ اللَّهُ عِبْرَتَهُ، وَمَنْ كَبَفَ غَضَبَهُ كَبَفَ اللَّهُ عَنَّهُ عَذَابَهُ، وَمَنْ
اعْتَذَرَ إِلَى اللَّهِ عَزَّوَجَلَّ قَبِلَ عُذْرُهُ وَتَجَاوَزَ عَنْهُ.

The honorable Prophet(s) has said: Anybody who refrains from speaking nonsense, God will cover his evils; anybody who refrains from getting involved in rage, God will protect him against chastisement; and anybody who asks God for forgiveness, God will pardon him.

In order to be able to move towards purity, there are said to be seven obligations:

1. Accepting the truth which is called "Islam;"
2. Believing in the truth, Nobovvat (Prophethood) Imamate, the Holy Quran, the Doom's Day, these are called "faith;"
3. Carrying out the commands and orders which are stipulated for the welfare of man both here and in the hereafter; this is called "action"
4. Avoiding the forbidden which is stipulated to keep man clean; this is termed "struggle".
5. Getting involved in true and genuine repentance which will include compensating for the past, returning to people their possessions, and asking God for forgiveness;
6. Getting involved in lawful business in order to free oneself from greed, poverty and wretchedness;
7. Piety which stands on top of anything else.

قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُنبِّئُكُمْ بِإِلْمُؤْمِنٍ؟ الْمُؤْمِنُ مَنِ اتَّصَلَتْهُ الْمُؤْمِنُونَ عَلَى أَمْوَالِهِمْ وَأَمْوَالِهِمْ،
وَالْمُسْلِمُ مَنِ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدَيْهِ، وَالْمُهَاجِرُ مَنِ هَجَرَ السَّيِّئَاتِ وَتَرَكَ مَا حَرَّمَ اللَّهُ
عَلَيْهِ.

"The great Prophet(s) has stated: Let me tell you who a pious person is. A pious person is the one who is trusted by all pious people regarding their possessions and affairs. A true Moslem is the one whose tongue and hands

¹ Mava'ez, P 276.

do not hurt other Moslems, and an abandoner is the one who refrains from engaging in anything wrong.”

The section on purification, which is one of the greatest objectives of the Prophet(s), is not the one to be dealt with thoroughly in such a small space which is available to us. What we saw concerning this grave topic was just a glimpse of the content of the expression وَيُزَكِّيهِمْ from the sacred surah A'lay Imran (The Family of Imran), the verse 164 (Quran 3:164).

TEACHING THEM THE BOOK AND THE WISDOM IN THE NEXT SECTION, WE WILL READ

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.

“And teaching them the Book and the wisdom, although before that they were surely in manifest error. 3:164”

By “Teaching them the Book” is meant to get the surface meaning contained there.

Concerning the teaching of wisdom, the scholars have said: Some have said by “Wisdom” is meant “The deep structure of the verses and concepts of which only the Prophets and the Infallibles are aware.” Some others say by “Wisdom” is meant “Shariat,” which the great Prophet(s) tried to teach people through his actions and behavior. Some others contend that teaching wisdom is a way to prepare people to get the convincing science which is the science of religion, and by the science of religion is meant the foundations of belief, ethics, practice and heavenly knowledge.

Some others have said: by wisdom is meant to get similar to the truth, and the Prophet(s) is the teacher of this assimilation: This is shown in his belief and action:

تَخَلَّقُوا بِأَخْلَاقِي اللَّهُ.

“Equip yourselves with God's manners.”

However, some others have declared: By wisdom is meant the true knowledge whose effects are felt in every piece of worldly affairs. For a wise man, the world is not a place for pleasure-taking, or ornament, or taking pride or adding up to one's wealth or having children. Rather, for him, the world is a place where there are all means of progress, development

and getting at perfection and man could, by making proper use of assets, form the frame of his eternal prosperity.

To sum up: the wise God, send the wise Quran to the wise Prophet(s) to make a wise nation out of an ignorant one:

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ.

Upon having shown the heavenly features of Mohammad(s), the Holy Quran persists strongly on people's following of his instructions:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ.

“Say: Obey Allah and the Apostle; but if they turn back; then surely Allah does not love the unbelievers. 3:32”

... ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ.

“Then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. 3:81”

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

“And obey Allah and the Apostle, that you may be shown mercy. 3:132”

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ.

“(O you who believe) Obey Allah and obey the Apostle and those in authority from among you. 4:59”

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا.

“And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the Prophets and the truthful and the martyrs and the good, and a goodly company are they! 4:69”

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

“Whoever obeys the Apostle, he indeed obeys Allah. 4:80”

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

“And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back and be careful of your duty to Allah. 59:7”

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ

وَرَسُولُهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا.

“And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying. 33:36”

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

“And whoever obeys Allah and His Apostle, he indeed achieves a mighty success. 33:71”

MOHAMMAD(S) IN NAHJOLBALAQA

A main section of Nahjolbalaqa is devoted to introducing the personality of Mohammad(s) and his aims in his prophethood. Here only a small portion of that introduction is presented:

إِلَى أَنْ بَعَثَ اللَّهُ سُبْحَانَهُ مُحَمَّدًا رَسُولَ اللَّهِ ﷺ لِنَجَازِ عِدَّتِهِ، وَتَمَامِ نُبُوتِهِ، مِأْخُودًا عَلَى النَّبِيِّينَ مِثَاقُهُ، مَشْهُورَةً سَمَائُهُ، كَرِيمًا مِلَادُهُ، وَأَهْلِيلِ الْأَرْضِ يَوْمَئِذٍ مَلِكٌ مُتَفَرِّقَةٌ، وَأَهْوَاءُ مُنْتَشِرَةٌ وَطَرَائِقُ مُتَشَتِّتَةٌ بَيْنَ مُشَيِّبِهِ لِلَّهِ بِخَلْقِهِ، أَوْ مُلْحِدٍ فِي اسْمِهِ، أَوْ مُشْبِرٍ إِلَى غَيْرِهِ، فَهَيْدَاهُمْ بِهِ مِنَ الضَّلَالَةِ، وَأَنْقَذَهُمْ بِمَكَانِهِ مِنَ الْجَهَالَةِ.

Then Allah appointed Mohammad(s) as His Prophet to fulfill the promise He had given to other prophets, to terminate the issue of prophethood with Mohammad's appointment. This happened while Allah had got the confession of other Apostles prior to Mohammad(s) regarding his prophethood and this confession showed that Mohammad(s) was unique. His name and fame spread all over the universe; his birth was generous. In those days, world people had different religions which were not acceptable. They were replete with strange innovations. Some indicated that God had human traits and some used blasphemy regarding His names and some associated another god with Him. Thus, God, through sending Mohammad(s) as His Apostle, saved people from wretched ness and going astray.¹

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْدِّينِ الْمَشْهُورِ، وَالْعِلْمِ الْمَأْثُورِ، وَالْكِتَابِ الْمَسْبُوطِ، وَالنُّورِ السَّاطِعِ، وَالْضِّيَاءِ اللَّامِعِ، وَالْأَمْرِ الصَّادِعِ، إِزَاحَةً لِلشُّبُهَاتِ، وَاحْتِجَاجًا بِالْبَيِّنَاتِ، وَتَحْذِيرًا بِالْآيَاتِ،

¹ The First Sermon.

وَتَخَوِّفًا بِالْمُلْأَاتِ، وَالنَّاسُ فِي فِتْنٍ الْجَدَمَ فِيهَا حَبْلُ الدِّينِ، وَتَرَعُرَعَتْ سَوَارِي الْيَقِينِ، وَاخْتَلَفَ النَّجْرُ،
وَتَشَبَّهَتِ الْأُمُرُ، وَضَاقَ الْمَخْرَجُ، وَعَمِيَ الْمَصْبَدُ، فَالْهُدَى خَامِلٌ، وَالْعَمَى شَامِلٌ، عُصْنِي الرَّجْمَانُ،
وَنُصِرَ الشَّيْطَانُ، وَخُذِلَ الْإِيمَانُ...

I truly and wholeheartedly confess to the fact that Mohammad(s) is God's servant who is sent by Allah with a religion which is perfect. God accompanied him with miracles. God sent him with the Holy Quran. God sent him with brilliant light and with illuminated brightness and with discrete command to suppress the blasphemy and to talk logic with people and to manifest his miracles and illuminate them with the verses of the Holy Quran and to frighten them of the tortures that the previous nations were inflicted with.¹

Allah appointed Mohammad(s) as a prophet when the nations of the world were encountered with numerous calamities in which the chord of religion and faith had broken. The pillars of faith had been trembling. There was disagreements regarding the religion; the escape from the disasters was pericarious. There was no means in the world to guide people out of their predicament. The light to the right path was out, misguidance prevailed. Man was an enemy of God and a friend to Shaitan. Faith was considered worthless and its bases were wrecked.

إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بَذِيرًا لِلْعَالَمِينَ، وَأَمِينًا عَلَى التَّنْزِيلِ، وَأَنْتُمْ مَعْشَرُ الْعَرَبِ عَلَى شِبَرٍ دِينَ وَفِي
شَرِّ دَارٍ، مُنِيخُونَ بَيْنَ حَجَارَةٍ خُشْبِيٍّ وَحَبَابِ صُبٍّ، تَشْبِرُونَ الْكِدْرَ، وَتَأْكُلُونَ الْجَشْبَ، وَتَسْفِكُونَ
دِمَاءَكُمْ، وَتَقْطَعُونَ أَرْحَامَكُمْ، الْأَصْنَامُ فِيكُمْ مَنْصُوبَةٌ، وَالْآثَامُ بِكُمْ مَعْصُوبَةٌ.

Allah appointed Mohammad(s) as the Prophet who warned people against God's chastisement. God trusted him on what He revealed unto him you Arabs, at that time you were the followers of the worst kind of faith and lived under the worst kind of environment. You used to live in stony locations among most poisonous snakes. You used to drink the muddy water and to eat coarse foods and to murder one another and used to keep distance from your relatives. You used to have idols of all sorts and you did not refrain from committing sins.

This was how the Arabs lived in those adversity stricken conditions. They used to be influenced by evil faith, beliefs and ethics. How hard did the

¹ Sermon 2.

generous leader of Islam try to put these people on the right path! Only God knows!

إِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا ﷺ وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَابًا، وَلَا يَدَّعِي نُبُوَّةً، فَسَاقَ النَّيَاسَ حَتَّى بَوَّاهُمْ مَحَلَّتَهُمْ وَبَلَّغَهُمْ مَنَاجِيَهُمْ، فَاسْتَقَامَتِ قَنَائِهِمْ، وَاطْمَأَنَّتِ صَفَائِهِمْ.

When Allah appointed Mohammad(s) as a prophet, there was nobody among Arabs who could read. Nobody did claim to be the Prophet. That sacred being guided them onto the right path so that they could stand in human position. He placed them at ease and saved them from calamities. He gave them freedom. He quelled their worries.¹

أَرْسَلَهُ عَلَى حِينِ فِتْرَةٍ مِنَ الرُّسُلِ، وَطَوَّلَ هَجْعَةَ مِنَ الْأُمَمِ، وَاعْتَرَمَ مِنَ الْفِتَنِ، وَانْتَشَرَ مِنَ الْأُمُورِ، وَتَلَطَّطَ مِنَ الْحُبُوبِ، وَالْدُّنْيَا كَاسِنَتْهُ النُّورِ، ظَاهِرَةً، الْغُيُوبِ، عَلَى حِينِ اصْفِرَارٍ مِنْ وَرَقِهَا، وَإِيَّاسٍ مِنْ ثَمَرِهَا، وَاعْجُورٍ مِنْ مَائِهَا، قَدْ دَرَسَتْ مَنَارُ الْهُدَى، وَظَهَرَتْ أَعْلَامُ الرَّدَى، فَهِيَ مُتَّحِمَةٌ لِأَهْلِهَا، عَابِسَةٌ فِي وَجْهِ طَالِبِهَا، ثَمَرَهَا الْفِتْنَةُ، وَطَعَامُهَا الْجِيْفَةُ، وَشَعَارُهَا الْخَوْفُ، وَدِثَارُهَا السَّيْفُ...

When Allah appointed Mohammad(s) as a prophet to lead those who had gone astray, there was no prophet available. Different sects have spent their time in a prolonged duration of sleep and negligence. There were calamities spread everywhere; there was chaos everywhere. The fire of wars was still on and the light in the world had gone behind thick, dark clouds. People did not benefit from their life, their nature, their wisdom, knowledge and sciences. There was no sign of salvage, either. Rather, the flags of destruction and misery were erected. The world had turned into the enemy of men. The result was wide-spread corruption.

There was nothing left on the earth except for fear and insecurity. Nothing ruled over people except swords.

حَتَّى أَفْضَيْتُ كَرَامَةَ اللَّهِ سُبْحَانَهُ إِلَى مُحَمَّدٍ ﷺ فَأَخْرَجَهُ مِنَ أَفْضَلِ الْمَعَادِنِ مُنْبَتًّا، وَأَعَزَّ الْأُرُومَاتِ مَعْرَسًا، مِنَ الشَّجَرَةِ الَّتِي صَدَعَ مِنْهَا أَنْبِيَاءُهُ، وَانْتَجَبَ مِنْهَا أُمَنَاءُهُ. عِتْرَتُهُ خَيْرُ الْعِزِّ، وَأُسْبَرَتُهُ خَيْرُ الْأَسْرِ، وَشَجَرَتُهُ خَيْرُ الشَّجَرِ، نَبَتْ فِي حَرَمٍ، وَبَسَقَتْ فِي كَرَمٍ، لَهَا فُرُوعٌ طَوَالٌ، وَثَمَرَةٌ لَا تُنَالُ، فَهِيَ إِمَامٌ مِنَ اتَّقَى، وَبَصِيرَةٌ مِنَ اهْتَدَى، سِرَاجٌ لَمَعَ ضَبُوءُهُ، وَشِهَابٌ سَبَطَ نُورُهُ، وَزَيْدٌ بَرَقَ لَمْعُهُ، سِنِيرَةٌ الْقَصْدُ، وَسُنَّةُ الرُّشْدِ وَكَلَامُهُ الْفَضْلُ، وَحُكْمُهُ الْعَدْلُ؛ أَرْسَلَهُ عَلَى حِينِ فِتْرَةٍ مِنَ الرُّسُلِ وَهَفْوَةٍ عَنِ

¹ Sermon 33.

الْعَمَلِ، وَعَبَاوَةٍ مِّنَ الْأُمَمِ.

Allah then appointed Mohammad(s) as a prophet. God got Mohammad(s) out of the best mines, from the dearest roots. Allah got Mohammad(s) out of the sacred tree from which He had produced His previous Prophets. He had chosen His dependable and trustable prophets from that tree. Mohammad's household was among the noblest, his relatives were among the most generous ones. His pedigree was among the best ones. That pedigree has got high branches with noble fruits to which no body could have access.¹

That sacred being is the leader of the pious ones, is the light of the seeing people, is a burning candle, is a twinkling star and a flint from which brilliant lights scatter around.

His method is perseverance, his way is the right path, his speech is the distinguisher between the right and the wrong and his orders and commands are compatible with justice.

When he arrived at the lofty position of Prophethood, there was no other Prophet. People were misled away from the right path; the nations of the previous prophets were living in dire ignorance.

بَعَثَهُ وَالْيَاسُ ضِيَالًا فِي حَيْرَةٍ، وَخَابِطُونَ فِي فِتْنَةٍ، قَدِ اسْتَهْوَتْهُمْ الْأَهْوَاءُ، وَاسْتَزَلَّ لَهُمُ الْكِبْرِيَاءُ،
وَاسْتَحَقَّتْ لَهُمُ الْجَاهِلِيَّةُ الْجَهْلَاءُ، حَيَارَى فِي زَلْزَالٍ مِّنَ الْأُمَرِ، وَبَلَاءٍ مِّنَ الْجَهْلِ، فَبَالَغَ فِي النَّصِيحَةِ،
وَمَضَى عَلَى الطَّرِيقَةِ وَدَعَا إِلَى الْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ.

When Allah sent Mohammad(s) to people as a prophet, people had been misled and were wondering. They were on the path of errors; they were driven by their unfounded wishes and whims; they were misguided by false pride and haughtiness; they had become light-headed due to their ignorance and their distance from the right way.

While these people were exposed to misery and all sorts of corruption and ignorance, the generous prophet of Islam(s) did not spare a moment in advising them and did his best to drive them towards wisdom, and rightly advice.²

مُسْتَقَرُّهُ خَيْرٌ مُّسْتَقَرَّرٍ، وَمُنْبُئُهُ أَشْرَفُ مُنْبِتٍ، فِي مَعَادِنِ الْكَرَامَةِ، وَمَمَاهِدِ السَّبَاطَةِ، قَدْ صُرِفَتْ نَحْوُهُ

¹ Sermon 93.

² Sermon 94.

أَفْعِدَهُ الْأَبْرَارَ، وَثَبَّتَ إِلَيْهِ أَرْزَمُهُ الْأَبْصَارِ، دَفَنَ اللَّهُ بِهِ الضَّعَائِنَ، وَأَطْفَأَ بِهِ النَّوَائِرَ، أَلْفَ إِخْوَانًا، وَفَرَّقَ أَقْرَانًا، أَعَزَّ بِهِ الدِّلَّةَ، وَأَدَلَّ بِهِ الْعِزَّةَ، كَلَامُهُ بَيَانٌ، وَصَمْتُهُ لِسَانٌ.

The location out of which the Prophet(s) emerged was the noblest place. He was raised in the mines of health and magnanimity. The hearts of the benevolent ones were absorbed by him and the eyes were turned towards his amazing personality.

Through Mohammad's appointment to the lofty position of Prophethood, Allah annihilated the roots of ancient hatred and enmity; Allah put off the fire of animosities, and established friendship among people and let there be disagreement between faith and blasphemy. Through His prophet, Allah turned the believers' wretchedness into prosperity and changed the infidels' glory into dire misery. His speech was the indicator of truth and his silence was equal to his speech.¹

أَمَّا بَعْدُ فَإِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَابًا، وَلَا يَدْعِي نُبُوَّةً وَلَا وَحْيًا، فَقَاتَلَ مَنْ أَطَاعَهُ مِنْ عَصَاةٍ، يَسُوفُهُمْ إِلَى مَنَاجِيهِمْ، وَيُبَادِرُ بِهِمُ السَّاعَةَ أَنْ تَنْزِلَ بِهِمْ، يَخْسِرُ الْحَسِيرُ، وَيَقْتَفُ الْكَسِيرُ، فَيَقِيمُ عَلَيْهِ حَتَّى يُلْحِقَهُ غَايَتُهُ، إِلَّا هَالِكًا لَا خَيْرَ فِيهِ، حَتَّى أَرَاهِمُ مَنَاجِيَهُمْ، وَبَوَاهِمُ مَحَلَّتَهُمْ، فَاسْتَدَارَتْ رِحَالُهُمْ، وَاسْتَقَامَتْ قَنَاتُهُمْ...

The Benevolent Allah selected the pure and sacred being of Mohammad(s) among the Arabs as a Prophet while none of them could read or write. There was no claimer among them for the position of Prophethood.

Then, Mohammad(s), assisted by the believers, fought against the aggressors and helped them find their way to salvage. He helped them out of their sinful ways prior to their inevitable and imminent death.

The Prophet(s) helped out of their plight those who had been bent under the weight of their sins and assisted them to find their ways to prosperity. This applied to all except for those who were mean by nature. He did all his best to show them the way of salvage on the mountain of knowledge so that the wanderers could find their way. In the indoctrination of his prophethood he is reliable. He is a witness over the believers on the Doom's Day. You have appointed the Prophet(s) as an asset for the people of the world. He is your true messenger to bring blessings to people.²

¹ Sermon 95.

² Sermon 103.

إِخْتَارَهُ مِنْ شَجَرَةِ الْأَنْبِيَاءِ، وَمَشِيكَاتِ الضَّيَّاءِ، وَدُؤَابَةِ الْعَلْيَاءِ، وَسِرَّةِ الْبَطْحَاءِ، وَمَصَابِيحِ الظُّلُمَةِ، وَيَنَابِيعِ الْحِكْمَةِ.

Allah selected Mohammad(s) out of the pedigree of prophets. He elected him out of the best ones, from the land of Mecca and out of the darkness abolishers and out of the fountain-head of wisdom.

طَبِيبٌ دَوَّارٌ بِطَبِّهِ، قَدْ أَحْكَمَ مَرَاهِمَهُ، وَأَحْمَى مَوَاسِمَهُ، يَضَعُ مِنْ ذَلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ، مِنْ قُلُوبٍ غُمِي، وَأَذَانٍ صُمٍّ، وَالسِّنَّةِ بُكْمٍ، مُتَتَّبِعٌ بِدَوَائِهِ مَوَاضِعَ الْعَفَلَةِ، وَمَوَاطِنَ الْحَيْرَةِ، لَمْ يَسْتَضِيئُوا بِأَضْوَاءِ الْحِكْمَةِ، وَلَمْ يَفْدَحُوا بِزِنَادِ الْعُلُومِ الثَّاقِبَةِ، فَهُمْ فِي ذَلِكَ كَالْأَنْعَامِ السَّائِمَةِ، وَالصُّخُورِ الْقَاسِيَةِ.

The Prophet(s) is a physician who goes around steadily. He has his ointments and his equipments ready to treat the sick ones. Those hearts which are void of intelligence and those ears which are unable to listen to the truth and those tongues which are tight in explaining the reality, all need salvation, to lead them towards their true natures. Then their affairs became orderly and their direction was the straight way.

حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا ﷺ شَهِيداً وَبَشِيراً وَنَذِيراً، خَيْرَ الرِّبِّيِّ طِفْلاً، وَأَنْجَبَهَا كَهْلاً، وَأَطْهَرَ الْمُطَهَّرِينَ شَيْمَةً، وَأَجْوَدَ الْمُسْتَمْطَرِينَ دِمَةً.

(Prior to the Advent of Islam, the world population were under the worst kind of wretchedness and deviation) Allah appointed the Prophet(s) to be witness to the world dwellers and to give the benevolent the good news of salvation and to warn the wrong-doers of the horrible chastisement.¹

At his youth, Mohammad(s) was of the highest rank in creation and at his old age, he was the most magnanimous creature in the world. His nature and creation was the noblest and his generosity was beyond expectation.

حَتَّى أَوْرى قَبْساً لِقَابِسٍ، وَأَنَارَ عِلْماً لِحَابِسٍ، فَهُوَ أَمِينُكَ الْمَأْمُونُ، وَشَهِيدُكَ يَوْمَ الدِّينِ، وَبَعِيثُكَ نِعْمَةً وَرَسُولُكَ بِالْحَقِّ رَحْمَةً.

Your generous Prophet put forth his best trials to kindle the candle of salvation so that the world dwellers could benefit from it and lit the sign of treatments which the Prophet can supply.

This heavenly physician, with his medicines and treatment, can treat the illness of ignorance, and wandering. Some of the sick ones have not made

¹ Sermon 104.

use of the lights of wisdom and Gnostics and have not lit the bright candles of knowledge. Therefore, they are like the grazing beasts and the motionless rocks.¹

قد حَقَّيرَ الدُّنْيَا وَصَبَّرَهَا، وَأَهْوَنَهَا وَهَوَّنَهَا، وَعَلِمَ أَنَّ اللَّهَ زَوَّاهَا عَنْهُ اخْتِيَارًا، وَبَسَّطَهَا لِعَبِيدِهِ اخْتِقَارًا، فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ، وَأَمَاتَ ذِكْرَهَا عَنْ نَفْسِهِ، وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنَيْهِ، لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشًا، أَوْ يَرْجُو فِيهَا مُقَامًا. بَلَغَ عَنْ رَبِّهِ مُعْذِرًا، وَنَصَحَ لِأَمَّتِهِ مُنْذِرًا، وَدَعَا إِلَى الْجَنَّةِ مُبَشِّرًا.

The Holy and Sacred Prophet(s) belittled this world and considered it insignificant. He did not give any great value to it. It was evident for him that the Almighty God has optionally decided to keep Mohammad(s) away from this world and has given this meager and insignificant world to others. Therefore, that superman showed his unwillingness towards it and kept his inward desires distant from it. He did not desire to watch the ornaments of the world; neither did he want to stay there long.

He, on behalf of God, let people know the religions obligations and warned his followers against the tortures and chastisement of the other world. He gave people the good news of the godly rewards.

أَرْسَلَهُ دَعِيًّا إِلَى الْحَقِّ، وَشَاهِدًا عَلَى الْخَلْقِ، فَبَلَغَ رِسَالَاتِ رَبِّهِ غَيْرَ وَاوٍ وَلَا مُقْصِرٍ، وَجَاهِدَ فِي اللَّهِ أَعْدَاءَهُ غَيْرَ وَاهِنٍ وَلَا مُعْذِرٍ، إِمَامٌ مَنِ اتَّقَى، وَبَصُرَ مَنِ اهْتَدَى.

Allah sent the sacred being of Mohammad(s) to invite people towards truth and with his actions, behaviors, ethics, and speech, be a witness for the world dwellers. He wasted no time in letting the world know of God's commands. He fought the foes of Islam without showing any sign of weakness. He is the leader of the pious ones.²

فَبَعَثَ اللَّهُ مُحَمَّدًا ﴿۱﴾ بِالْحَقِّ لِيُجْرِجَ عِبَادَهُ مِنْ عِبَادَةِ الْأَوْثَانِ إِلَى عِبَادَتِهِ ۖ وَمَنْ طَاعَ الشَّيْطَانَ إِلَى طَاعَتِهِ، بِقُرْآنٍ قَدْ بَيَّنَّهُ وَأَحْكَمَهُ، لِيَعْلَمَ الْعِبَادُ رَبَّهُمْ إِذْ جَهِلُوهُ، وَلِيَقْرَأُوا بِهِ بَعْدَ إِذْ جَحَدُوهُ، وَلِيُنْشِئُوهُ بَعْدَ إِذْ أَنْكَرُوهُ.

Allah appointed Mohammad(s) as His true and rightful prophet to save His servants from worshiping the idols and call them to pray Him and to be His obedient servants. Allah sent him to prohibit them from following Shaitan and to lead them towards Allah. This He made possible through the Holy

¹ Sermon 105.

² Sermon 115.

Quran so that the servants should recognize their Allah since they were previously unaware of Him. Allah sent Mohammad(s) to confess to Him while they denied him before and to solidify God's position in their hearts while they did not believe before.

أَرْسَلَهُ عَلَىٰ حِينٍ فَتْرَةٍ مِنَ الرُّسُلِ، وَطُولِ هَجْعَةٍ مِنَ الْأُمَمِ وَأَنْتِقَاصِ مِنَ الْمُبْرَمِ، فَجَاءَهُمْ بِتَصْدِيقِ
الَّذِي بَيْنَ يَدَيْهِ، وَالنُّورِ الْمُقْتَدِي بِهِ، ذَلِكَ الْفِرَاقُ فَاسْتَنْطَقُوهُ، وَلَيْنَ يَنْطِقَ، وَلَكِنْ أَخْبَرَكُمْ عَنْهُ: إِلَّا
إِنَّ فِيهِ عِلْمٌ مَا يَأْتِي وَالْحَدِيثَ عَنِ الْمَاضِي، وَدَوَاءَ دَائِكُمْ، وَنَظْمَ مَا بَيْنَكُمْ.

It was long after the arrival of other prophets when Allah decided to appoint Mohammad(s) as His Messenger. Different religious sects of the world had been in a prolonged sleep and a state of ignorance. The very foundation of the religion had been shattered. Then the Prophet(s) came to people while he was confirming the previous heavenly Books and presented people with the Quran and asked people to follow it. Ask the Quran to present to you the truth. Be aware that Quran contains knowledge of all sorts, for instance the knowledge about the past. It is panacea for all ailments and it puts in order all that pertains to you.¹

فَإِنَّ اللَّهَ جَعَلَ مُحَمَّدًا ► عَلَمًا لِلْسَّاعَةِ وَمُبَشِّرًا بِالْآخِرَةِ، وَمُنْذِرًا بِالْعُقُوبَةِ. خَرَجَ مِنَ الدُّنْيَا حَمِيصًا، وَوَرَدَ
الْآخِرَةَ سَلِيمًا...

Allah let Mohammad(s) be a sign and icon of the resurrection, the giver of the good news of the paradise, and the warner of the chastisement. He passed away while he was hungry and entered the other world in good health.²

إِتْبَعَتْهُ بِالنُّورِ الْمُضَى، وَالْبَرْهَانَ الْجَلِيَّ، وَالْمُنْهَاجَ الْبَادِي، وَالْكِتَابَ الْهَادِي، أَسْرَرَتْهُ خَيْرُ أَسْرَرَةٍ،
وَشَجَرَتْهُ خَيْرُ شَجَرَةٍ، أَغْصَانُهَا مُعْتَدِلَةٌ، وَثَمَارُهَا مُنْهَدِلَةٌ، مَوْلَدُهُ بِمَكَّةَ، وَهَجْرَتُهُ بِطَبِيبَةَ، عَلَا بِهَا دِكْرُهُ،
وَأَمْتَدَ مِنْهَا صَوْتُهُ، أَرْسَلَهُ بِحُجَّةٍ كَافِيَةٍ، وَمَوْعِظَةٍ ضَافِيَةٍ، وَدَعْوَةٍ مُتَلَافِيَةٍ، أَظْهَرَ بِهِ الشَّرَائِعَ الْمَجْهُولَةَ،
وَقَمَعَ بِهِ الْبِدَعَ الْمَدْخُولَةَ، وَبَيَّنَّ بِهِ الْأَحْكَامَ الْمَقْصُولَةَ...

Allah, the Almighty, sent the Prophet(s) with illuminating light. He appointed him with vivid and explicit reasons. Mohammad(s) was the vivid way and a book of guidance.

¹ Sermon 157.

² Sermon 159.

His household was the best one and his pedigree the best. The branches of that tree (pedigree) are straight and erect and its fruits (which are the knowledge) are available to everybody. He was born in Mecca and he migrated to Medina. There he became well-known and started inviting people to his faith.

Allah sent him with sufficient reasons and let him invite people to the worldly prosperity and success in the next world. He made the Shariat commands become known and the innovations obsolete. He made evident to His servants those commands which should obligatorily be carried out by the believers.¹

أَمِينٌ وَخِيَّةٌ، وَخَاتَمُ رُسُلِهِ، وَبَشِيرٌ رَحْمَتِهِ، وَنَذِيرٌ نَقْمَتِهِ.

Mohammad(s) was the reliable conveyer of Allah's revelation; he was the last one of the prophets; he was the giver of the good news of the paradise; and he was the warner of the chastisement of the Resurrection Day.²

ثُمَّ إِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا ﴿ بِالْحَقِّ حِينَ دَنَا مِنَ الدُّنْيَا الْإِنْقِطَاعُ، وَأَقْبَلَ مِنَ الْآخِرَةِ الْإِطْلَافُ، وَأَظْلَمَتْ بَهْجَتُهَا بَعْدَ إِشْرَاقٍ، وَقَامَتْ بِأَهْلِهَا عَلَى سَاقٍ، وَخَشِبْنَ مِنْهَا مِهَادٌ، وَأَزَفَ مِنْهَا قِيَادٌ، فِي انْقِطَاعٍ مِنْ مُبَدَّتِهَا، وَاقْتِرَابٍ مِنْ أَشِيرَاتِهَا، وَتَصِيرُ مِنْ أَهْلِهَا، وَأَنْفِصَامٍ مِنْ حَلَقَتِهَا، وَانْتِشَارٍ مِنْ سَبَبِهَا، وَعَفَاءٍ مِنْ أَعْلَامِهَا، وَتَكْشُفٍ مِنْ عَوْرَاتِهَا، وَقِصَرٍ مِنْ طُولِهَا.

جَعَلَهُ اللَّهُ سُبْحَانَهُ بَلَاغًا لِرِسَالَتِهِ، وَكَرَامَةً لَأُمَّتِهِ، وَرَبِيعًا لَأَهْلِ زَمَانِهِ، وَرَفْعَةً لَأَعْيَانِهِ، وَشَرَفًا لَأَنْصَارِهِ...³

Then the Almighty God appointed Mohammad(s) equipped with righteousness and honesty while the world was nearing its end and the Hereafter was shortly coming and when the pleasure of this world was fading and when the world had inflicted its dwellers with all sorts of hardships and the world was no more a steady place. Allah appointed Mohammad(s) while the world was heading towards destruction. And all these were the signs for the annihilation of the chord, the disappearance of the signs, the manifestation of the faults and the shortening of its duration.

¹ Sermon 160.

² Sermon 172.

³ Sermon 172.

The Almighty God appointed the Prophet(s) to let people get acquainted with Shariat. He sent the Prophet(s) to bring about prosperity for people, and to cause them to feel exalted.

أَرْسَلَهُ بِالضِّيَاءِ، وَقَدَّمَهُ فِي الإِصْبَاطِ، فَرَبَّقَ بِهِ الْمَفَاتِقَ، وَسَاوَرَ بِهِ الْمُغَالِبَ، وَذَلَّلَ بِهِ الصُّبُوعَةَ،
وَسَهَّلَ بِهِ الْحُزُونََ، حَتَّى سَرَّحَ الضَّلَالَ عَنْ يَمِينٍ وَشِمَالٍ.¹

The Almighty God sent to men His Messenger equipped with the light of knowledge and Nobovvat (Prophethood). He put Mohammad(s) in front of all creatures. Through him, God bridged the gaps, and through him defeated those who had gone astray. He made easy the hardships through him. Allah, through His prophet(s) resolved man's problems. Allah sent mischievousness away from man through him.

Here, The description and analysis of the first sentence of the second supplication of Sahifeh comes to an end. I will, God willing, deal with the other parts of the supplication.

فَخَتَمَ بِنَا عَلَى جَمِيعِ مَنْ ذَرَأَ، وَجَعَلَنَا شُهَدَاءَ عَلَى مَنْ جَحَدَ، وَكَثَّرْنَا بِمَنِّهِ عَلَى مَنْ قَلَّ.

“Then Allah let us be the last ommah; the Almighty God let us be the witness and reason for those who deny the truth. Allah considered our spiritual significance very high.”

Those people whose hearts are based resurrection and those spirits whose ethics rely on the Quranic verses and those bodily actions which are based on the commands of the Holy Quran are all witnesses over all the world dwellers. These people are the true followers of Mohammad(s).

A true believer should be a witness for all other nations in the ethical issues, directions and applications as stipulated by the Holy Quran, God's Prophet(s) and the Infallible(s). Other nations and Non-Moslem peoples should realize the magnificence of truth, ethic, faith, the Prophet's behaviors and the Infallibles traits by just looking at a Moslem.

In one of the most significant books on narration, Imam Sadiq(s) is reported to have stated:

كُونُوا دُعَاءَ لِلنَّاسِ بِغَيْرِ أَلْسِنَتِكُمْ، لِيَرَوْا مِنْكُمْ الْوَرَعَ وَالْإِجْتِهَادَ وَالصَّلَاةَ وَالْحَيَّرَ، فَإِنَّ ذَلِكَ دَاعِيَةٌ.

Through your behaviors you should invite others towards the truth. Others should see in you honesty, chastity, trial on God's way at all phases of life

¹ Sermon 204.

and prayers. It is because these actions, etics, faith, and beliefs will lead all towards the straight way.

Concerning Safvan Ibn Yahya, who was a witness on others, we read in important books on personalities:

1. He was the close follower of Imam Musa Ibn Ja'afar(s) and Imam Reza(s) and Imam Javad(s) and he made the best use of Divine Blessings.
2. He was considered by Imam Reza(s) a man of dignity, benevolence and honor;
3. In the worldly affairs and issues related to the other world, he was at the service of Imam Reza(s) and the ninth Imam(s).
4. He was the most authoritative, the most reliable and the most pious of all people of his time.
5. He was considered an authority in piety and service to God.
6. The Vaqefiyyeh took a large amount of money to seduce him into their sect, but they failed because of the strength of his faith.
7. He, and Abdollah Ibn Jandab, and Ali Ibn No'aman, vowed in front of Mecca, that any one of those three who lived longer should perform fasting, praying, and giving the alms to the poor. Those two died and Safvan performed one hundred and fifty roka't of prayers for himself and for those two. He paid three portions of alms each year.
8. On a hajj pilgrimage, one of his neighbors gave him some money to give to his wife and child in Kufeh. He said: Wait a minute. Then he went to the camel driver, asking him: the weight of this much money will be added to my weight; Do you let me carry it?
9. When Safvan passed away in Medina, Imam Javad(s) sent him his special shroud, to be wrapped in.

There is a significant narration with the following content, from Sheikh Saduq, related to the issue that a believer should be a sample of piety for others:

قَالَ أَبُو عَبْدِ اللَّهِ (ع): لَيْسَ مِنْ شِيعَتِنَا مَنْ قَالَ بِلِسَانِهِ وَخَالَفَنَا فِي أَعْمَالِنَا وَآثَارِنَا، وَلَكِنْ شِيعَتُنَا مَنْ وَافَقَنَا بِلِسَانِهِ وَقَلْبِهِ، وَاتَّبَعَ آثَارَنَا، وَعَمِلَ بِأَعْمَالِنَا، أُولَئِكَ شِيعَتُنَا.

The individual who only verbally declares that he is a Shiite, but practically he is against us, does not belong to us. A true Shiite is the one who agrees

with us with his heart and tongue; the one who follows us closely and does as we do act: these are among our Shiites.

Amr Ibn Saeed asked Imam Sadiq(s): please give me a piece of advice. Imam(s) answered: I suggest that you perform piety and honesty and go the straight path. Be aware that little trial without piety is of no use.”

The Holy Quran depicts the features of a true believer in the following manner:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.

“Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith and in their Lord do they trust. Those who keep up prayer and spend benevolently out of what we have given them. These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honorable sustenance. 8:2-4”

At the end of the surah Bayyinah, Allah says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.

“As for those who believe and do good, surely they are the best of men. Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein forever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord. 98:7-8”

In the following verses, the Holy Quran insists that you nation should be the bearers of witness to other nations in your beliefs; ethics and in your actions and being a bearer of witness is possible only in the light of the Holy Quran and by following Mohammad(s) in all phases of your life.

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا.

“And thus we have made you a medium (Just) nation that you may be the bearers of witness to the people and that the Apostle may be a bearer of witness to you. 2:143”

لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ.

“That the Apostle may be a bearer of witness to you and you may be bearers of witness to the people. 22:78”

In some narrations the word “witness” is translated as the Infallible ones(s) and some of the interpreters will refer the meaning and the content of this kind of verses to the Doom's Day, i.e., that this nation will be the bearers of witness to the actions of other nations on the Doom's Day. These senses are not in contradiction, however.

In the treasury of creation there is no jewel more precious than Islam and Islam means the true beliefs, ethical, good deeds. Islam was well presented by the Prophet(s) and through the Velayat of the Infallible(s):

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

“This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion. 5:3”

We may read in one of the sacred narrations:

أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى مُوسَى ﷺ أَنْ يَا مُوسَى، مَا خَلَقْتُ خَلْقًا أَحَبُّ إِلَيَّ مِنْ عَبْدِي الْمُؤْمِنِ...

It was revealed onto Moses(s): O Musa I have not created a more beloved creature than a believing servant.¹

مَثَلُ الْمُؤْمِنِ عِنْدَ اللَّهِ عَزَّوَجَلَّ كَمَثَلِ مَلَكٍ مُقَرَّبٍ، وَإِنَّ الْمُؤْمِنَ عِنْدَ اللَّهِ عَزَّوَجَلَّ أَعْظَمُ مِنْ ذَلِكَ...

For God a believer is like an angel who is beloved to God, and indeed a believer is even more highly regarded by God than such an angel.²

The Prophet(s) has stated:

إِنَّ الْمُؤْمِنَ أَعْظَمُ حُرْمَةً مِنَ الْكَعْبَةِ

The reverence for a believer is more superior than that for Ka'aba.

Imam Ali(s) has stated:

وَفَضَّلَ حُرْمَةَ الْمُسْلِمِ عَلَى الْحَرَمِ كُلِّهَا.

And God increased a Moslem's reverence due to his being equipped with Islam.³

¹ Tohid, Saduq, P 416.

² Javame' Hadith.

Concerning the obedient Moslem, we will read in the Holy Quran:

وَمِنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا.

“And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they! 4:69”

Thus, the magnanimous traits of a believers are vividly depicted in the sacred verses of the Holy Quran and in the narrations. You may refer to those verses and narrations in *Osul Kafi*, *Man La Yahtharahl Faqih*, *Touhid*, *Thavab Al-A'mal*, *Khethal*, *Majmu'eh Varram*, *Tohaf Al-Oqul*, *Mahjattol Beitha*;, *Shafi*, *Vafi*, and the like. Such a book will not be able to carry all those verses or narrations, however.

³ Nahjolbalaqa, Sermon 166.

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ أَمِينِكَ عَلَى وَحْيِكَ، وَبَحْيِيكَ مِنْ خَلْقِكَ، وَصَفِيَّكَ مِنْ عِبَادِكَ، إِمَامَ
الرَّحْمَةِ، وَقَائِدَ الْخَيْرِ، وَمِفْتَاحَ الْبَرَكَةِ.

“O God, Send your blessings to Mohammad(s) since he was trustworthy of Your revelation and was the selected one out of your creatures. He was your noblest and most distinguished servant. He was the leader of blessings, the pioneer in goodly actions and the key to magnanimity”

Indeed, Mohammad(s) was the trustworthy of God's revelation; he brought to people for twenty three years as a prophet all the rules and regulations of Islam concerning good and evil actions, although he was confronted with the worst kind of hardships.

On his farewell hajj, on the day of Sacrifice (Qorban), at Khayf Mosque, as an introduction to a significant lecture, Mohammad(s) stated:

“O God, be my witness that I stated for people all those things which will take them to the paradise and will keep them from your chastisement.”

The Holy Quran ordered Mohammad(s) to tell people:

وَأَوْحِي إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ.

“And this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. 6:19”

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ.

“O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; Surely Allah will not guide the unbelieving people. 5:67”

In accordance with the belief of the interpreters, of course disregarding those who are not just in their statement and therefore are lacking in humanity, and according to the unanimous belief and view of the narrators in hundreds of books verse was revealed onto Mohammad(s) to announce the Velayat and Caliphate of Imam Ali(s). Although its announcement could have made all sorts of dangers for Mohammad(s), the keeper of God's revelation, at a place called Qadir Khom, while tens of thousands observers, based on the above verse, introduced Imam Ali(s) as his successor, and while doing so, he uttered those heavenly, eloquent sentences:

مَنْ كُنْتُ مَبْلُوهً فَعَلَيَّ مَبْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعِبَادِ مَنْ عَادَاهُ، وَأَنْصُرِ مَنْ نَصَرَهُ، وَاجْبُدْ مَنْ خَذَلَهُ.

“Anybody who follows me should follow Ali(s). O God, Let his friends be yours and his foes be your foes. Help those who help him, and leave alone those who choose to betray him. Cease helping them, O God.”

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا.

“Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account. 33:39”

In all aspects of the delivery of God's message, i.e., oral, ethical, practical and educational, Mohammad(s) was an evidence for this sacred verse.

وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ.

“(If they submit then indeed they follow the right way;) and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.3:20”

Mohammad's delivery of God's message was based on logic, and reasoning and did not leave anything ambiguous. While the world mongers, materialists, pleasure-seekers, libertines, and some jews and Christians, due to their hatred towards Mohammad(s) left him, he did not leave the delivery of God's message and let people know godly commands and heavenly knowledge.

Mohammad(s) was God's Apostle for the following traits that he had: because of his honesty, and worships; his knowledge and his wisdom; his sobriety and piety; his generosity; truthfulness and magnanimity; his loyalty; his faith and ethical considerations; his personality and benevolence; his insight; his personality and benevolence; his insight; his care and blessings; his heart and spirit; his humbleness; his cleanliness of spirit; his perseverance; his services to God; his nobovvat (Prophethood).

THE IMAM OF MERCY

Mohammad(s) was Allah's blessings among people and was the giver of good news from Allah to people.

The Holy Quran, on the one hand, introduces Mohammad(s) as the source of mercy:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

“And We have not sent you but as a mercy to the worlds. 21:107”

And as the bearer of Good news, on the other hand:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا.

“And We have not sent you but to all the men as a bearer of good news. 34:28”

He was the blessing of God. His Quran, his statements and his instructions and commands were all the providers of man's prosperity both here and in Hereafter. A blessed life in this world is a life which is immune against wishes and whims, shaitan and aggression, enmity and disgrace. Rather, it is God's mercy which by itself is the product of following that Prophet(s). Paradise and paradise garden which is loftier than paradise and which is available only through obeying the prophet(s) is God's blessing. Imam Zain Al-Abedin has called the Prophet(s) as “the Imam of mercy.”

Indeed the Holy Quran and the Prophet's explanations on this heavenly book, which is the most precious jewel of the treasury of the creation, and which was preached by the honorable Prophet of Islam(s) is the true blessing of God, a blessing which got to people because the Prophet(s) was a blessing.

The pure and clean life means man's arrival at God's mercy in this world and God's blessing in the Hereafter means the paradise and the garden of paradise. We will never reach God's blessing in the Hereafter unless we are connected to the Holy Quran, which is Mohammad's heavenly Book, and we related to the Prophethood of Mohammad(s), and we are obedient to his orders.

Mohammad(s) was the manifestation of God's vast source of blessings both from the point of view of his character and his Prophethood.

His nobovvat (Prophethood) was the terminator of Prophethood; religion became perfect due to his Prophethood; God's spiritual blessing became prefect in the light of his blessed existence; his religion became a means for worldly blessing and prosperity in the Hereafter; because of his heavenly mercy the Holy Quran was revealed to man. All of these are the manifestations of God's blessings.

Now, we will delve into the concept of God's blessings as it is explained in the Holy Quran:

God's special blessing manifests itself in this and is translated into action in the form of ethical behavior. Its result is eternal security. God's special blessing is translated into the paradise in the other world. Mohammad(s) has made all of this possible for humanity.

Nobody in this world will ever get God's blessings unless he complies with Mohammad's rules and regulations.

THE WAYS TO GET THE GOD'S BLESSINGS

Now we will deal with some of those sacred verses of the Holy Quran which are concerned with the ways to get the blessings of God.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ. وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ. الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبَاطِمِينَ الْعَظِيمِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ. وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمِنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهَ وَلَمْ يَصِرُوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ. أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعَمَ أَجْرُ الْعَامِلِينَ.

“And obey Allah and the Apostle, that you may be shown mercy. And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is as the heavens and the earth, it is prepared for those who guard against evil. And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-and who forgives the faults but Allah, and who do not knowingly persist in what they have done. As for these-their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the Laborers. 3:131-136”

Within these sacred verses certain stipulations are set to gain the God's one has to be obedient to Him and to the Apostle, and the Garden is reserved for those who guard against evil. To get the God's Love, one has to be bound by good ethics. To be forgiven by God, one has to do decent things and refrain from evil. And in order to enter the paradise, one has to obey God's commands. And all these blessings are the direct consequences of the Prophethood of Mohammad(s).

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ.

“And this is a Book We have revealed, blessed; therefore follow it and guard against evil that mercy may be shown to you. 6:155”

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ.

“And when the Quran is recited, then listen to it” and remain silent, that mercy may be shown to you. 7:204”

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

“And keep up prayers and pay the poor-rate and obey the Apostle, so that mercy may be shown to you. 24:56”

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ.

“The believers are but brethren, therefore make peace between your brethren and be careful of your duty to Allah that mercy may be had on you. 49:10”

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخُوفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَمُونَ.

“And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course. 2:155-157”

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ.

“Surely those who believed and those who fled their home and strove hard in the way of Allah those hope for the mercy of Allah and Allah is Forgiving, Merciful.”

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمًا.

“Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path. 4:175”

فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ...

“So indeed there has come to you clear proof from your Lord, and guidance and mercy. 6:157”

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ.

“And certainly We have brought them a Book which We have made clear with knowledge, a guidance and a mercy for a people who believe. 7:52”

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ.

“And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good to others. 7:56”

قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ.

“Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and a guidance and a mercy for a people who believe. 7:203”

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ.

“Those who believed and fled their homes, and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers of their objects. Their Lord gives them good news of mercy from Himself and His good pleasure and gardens, wherein Lasting blessings shall be theirs. Abiding therein for ever; surely Allah has a Mighty reward with Him. 9:20-22”

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ.

“O men! There has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers. Say: In the grace of Allah and in His mercy-in that they should rejoice; it is better than that which they gather. 10:57-58”

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِّلْمُسْلِمِينَ.

“We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit. 16:89”

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ.

“So were it not for the grace of Allah and His mercy on you, you would certainly have been among the Losers. 2:64”

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَا تَبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا.

“And were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few. 4:83”

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ.

“Then as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest achievement. 45:30”

THE PIONEER OF BLESSINGS

The generous Prophet(s) of Islam in all phases of his life was a true guide and torch towards humanity and good deeds.

That unique person, through the Holy Quran, showed to man every program for engaging in good deeds. He translated the meaning of blessing and good deeds through his deeds, actions, ethical values and eloquent speeches.

One can not achieve any blessing either here or in the Hereafter without the help of that great Prophet(s).

Prior to his Prophethood, the world people were unaware of the meaning of blessing and good deeds. What they considered a blessing was in fact a mischief. That burning torch of guidance, i.e., Mohammad(s), taught people the true meaning of blessing. He invited all people to equip themselves with blessings at all phases of their lives.

The life-giving instructions of the Prophet of Islam(s) were a light which glimmered in the dark life of humanity.

The vigilance of the east was due to his Prophethood and the world civilization has a deep root in his Prophethood.

It is necessary for us, now, to delve into the issue of blessing in the verses of the Holy Quran as well as in the narrations handed down to us so that we get better acquainted with the meaning of blessing which was put forth by the great prophet(s) of Islam.

THE ISSUE OF BLESSING IN THE HOLY QURAN

The Holy Quran considers as a blessing anything which is to the benefit of man, family and society and ultimately leads to the right reward in the hereafter.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ.

“And if they had believed and guarded themselves against evil, reward from Allah would certainly have been better; had they but known this. 2:103”

In this sacred verse, the Holy Quran considers faith and piety as two sources of blessing. This blessing manifests itself as an eternal reward for those who are faithful to Allah. In this sacred verse the presence of faith in a way is interpreted as his prosperity and lack of it is regarded as man's calamity.

It is the faith and piety which leads to one's mental health. It will cause a man's welfare and prosperity. And by faith is meant love towards truth and belief in the resurrection. Piety will stop a man from getting involved in wrong doing.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ.

“And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do. 2:110”

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ.

“And that you fast is better for you if you know. 2:184”

In this sacred verse the important issue of fasting is brought out and is considered a source of blessing for man.

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِي يَا أُولِيَ الْأَلْبَابِ.

“And make provision, for surely the provision is the guarding of oneself, and be careful of your duty to Me, o men of understanding. 2:197”

يَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ.

“And they ask you concerning the orphans, say: to set right for them their affairs is good, and if you become co-partners with them, they are your brethren. 2:220”

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَدَىٰ وَاللَّهُ عَنِّي حَلِيمٌ.

“Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing. 2:263”

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ...

“If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you. 2:271”

To dispense with money and to help the needy and to assist the honorable ones are considered of high value in the Holy Quran.

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُخَضَّرًا ...

“On the day that every soul shall find present what it has done of good and what it had done of evil. 3:30”

وَلَنَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

“And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful. 3:104”

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ.

“And whatever good they do, they shall not be denied it, and Allah knows those who guard against evil. 3:115”

وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

“And that you abstain is better for you, and Allah is forgiving, Merciful. 4:25”

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

“O you who believe! Obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the Last day; this is better and very good in the end. 4:59”

What is better in this world than obeying Allah and His Apostle? In solving our feuds or quarrels there is no judgment better than that of Allah's or His Apostle's.

If the nations had gone through the conditions that are stipulated in the above sacred verse, they would never have met with calamities that they are faced with now.

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى.

“Say: the provision of this world is short, and the hereafter is better for him who guards against evil. 4:77”

وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ.

“(We have sent down to you) Clothing that guards against evil; that is the best. 7:26”

وَالِىَ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ.

“And to Madyan We sent their brother Shu'aib. He said: O my people! Serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers. 7:85”

فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ.

“Therefore if you repent, it will be better for you. 9:3”

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ.

“Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know. 9:41”

وَالِىَ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ
إِنِّى أَرَأَكُمْ بِخَيْرٍ وَإِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ.

“And to Madyan We sent their brother Shu'aib. He said: O my people! Serve Allah, you have no god other than Him, and do not give short measure and weight: surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day. 11:84”

بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ.

“What remains with Allah is better for you if you are believers. 11:86”

وَلَا جُزْءُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ.

“And certainly the reward of the hereafter is much better for those who believe and guard against evil. 11:86”

Although faith and piety are usually accompanied by all sorts of hardships, they are ultimately to the benefit of man. This is because, based on the Holy Quran and the Islamic supreme knowledge, the only way for man's salvage both here and in hereafter, is the way of piety and faith.

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلِبِذَارِ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ.

“And it is said to those who guard against evil: What is it that your Lord has revealed? They say: Good for those who do good in this world is good and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard against evil. 16:30”

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

“And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end. 17:35”

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا.

“Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation. 18:46”

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ.

“And do not stretch you eyes after that with which We have provided different classes of them, of the splendor of this world's life, that We may thereby try them; and the sustenance given by you Lord is better and more abiding. 20:131”

ذَٰلِكَ وَمَنْ يُعِظَّمْ خُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ.

“That shall be so; and whoever respects the sacred ordinances of Allah, it is better for him with his Lord. 22:30”

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

“O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful. 24:27”

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيِكُمْ تَفْرَحُونَ.

“So when he came to Sulaiman, he said: what! Will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present. 27:36”

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ.

“And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand? 28:60”

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ.

“And those who were given the knowledge said: Woe to you! Allah's reward is better for Him who believes and does good, and none is made to receive this except the patient. 28:80”

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ.

“O you who believe! Shall I lead you to a merchandise which may deliver you from a painful chastisement? 61:10-11”

قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ.

“Say: what is with Allah is better than sport and better than merchandise, and Allah is the best Sustainers. 62:11”

فَافْرُؤُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

“Therefore read as much of it as is easy to you, and keep up prayer and pay the poor-rate and offer to Allah a goodly gift, and whatever of good you send on before-hand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful. 73:20”

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا.

“He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good. 2:269”

وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ.

“And if the followers of the Book had believed it would have been better for them. 3:110”

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا.

“And if they had done what they were admonished, it would have certainly been better for them and best in strengthening them. 4:66”

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ.

“O people! Surely the Apostle has come to you with the truth from your Lord, therefore believe, it shall be good for you. 4:170”

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ.

“Obedience and a gentle word was proper; but when the affair become settled, then if they remain true to Allah it would certainly be better for them. 47:21”

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ.

“Therefore be careful of your duty to Allah as much as you can, and hear and obey and spend, it is better for your souls. 64:16”

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ.

“So, he who has done an atom's weight of good shall see it. 99:7”

THE KEY TO THE BLESSINGS

The pre-Islamic world was a world inflicted by injustice and was void of divine truth.

The Prophet's mission and a burning torch such as the Holy Quran which he had to guide the nations of the world with brought about drastic changes in all aspects of human's life.

The wisdoms had stopped working, the Prophet(s) enlivened them. Man's knowledge was restricted to certain boundaries, he widened those borders. Man was unaware of the divine world, he made him aware of such a world. The acquisition of knowledge was the prerogative of a selected few, he widened the scope of its acquisition. The very bases of civilization were shaking, he founded a civilization in which our modern civilization has its roots. The ways to progress were shown and depicted by him and his successors, i.e., the Imams(s).

The Moslems, thanks to his very existence, achieved the highest points of progress and development. There arose among them some great scholars in all branches of science. They set out some great libraries and for this, all nations are indebted to them.

One of the famous European scientist, Called Lepry, writes, “If the names of Islam and Moslems had been deleted from the history of the world, the European Renaissance would have lagged behind for centuries.”

In his book called “the History of the Islamic civilization”, Gustav Le Bon writes, “During the ninth and tenth centuries AD, i.e., at the time when the Islamic civilization had reached its peak of success in Andelos, the so-called European scientific centers included some clumsy castles in which our European ancestors used to live a semi-nomadic life and took pride in not being able to read or write. Among them the most learned ones were the ignorant monks who wasted their time in digging for the ancient Greek or

Roman books in order to engrave their letters on the animal skins and to write their nonsense words on them.

This nomadic state remained with the Europeans for a long time. There was a little degree of vigilance among the European people towards the end of the twelfth century but this was due to some connections which had taken place with the Moslems."

Gostav Le Bon, then, continues, "In the year 1130 AD, there was founded a translation house at a place called Tolaitaleh in Europe by the Bishop Rimond. They translated the Arabic books into Latin. These translations had a tremendous impact over Europeans who became able to observe new horizons in science.

In this translation house both the books of Mohammad Zakarya Razi and those of Ave Sina, Ibn Roshd of Andelos, who were among the Islamic scholars, were translated into latin. Above all, the works of Galenus, De'mocrite, Plato, Aristotle, Euclide, Archimede, and Claudius, which had been previously rendered into Arabic from Greek, were translated from Arabic into Latin."

In his book called, "The History of Medicine," Dr Le Kirk, after having mentioned the names of more than three hundred famous Arabic books which had been translated into latin, writes:

"The knowledge we have of the Greek sciences in the Middle Ages were through these translations. Through these translations we were able to get hold of the ancient Greek books. This could not have been done through the monks who were even ignorant of the name of Greece. Thus, all the nations of the world should be appreciative and indebted to the Moslems who have done a great service to the world knowledge and have done a lot to keep this treasure out of hazards."

Regarding the degree of the thought deterioration and degeneration of the European nations, Gustav Le Bon writes, "In 999 AD, Gerbert carried out some studies and got to the position of the pope under the name of Sylvester. But when he wanted to spread his knowledge in Europe people thought his ideas were unnatural and accused him of having been driven out of the Jesus circle. They thought Shaitan had possessed his soul."

This French Scholar continues to report. "Up to the fifteenth century a narration did not have any significance unless it was taken out of the Moslem Scholars' works." Then he adds, "George Bacon, Leonardo de piez,

Arnovilano, Rimond Lul, Saint Thomas, Albert the Great, Alfonse the tenth, all of these were either direct students to the Moslem Scholars or they were the narrators of their ideas.”

Monsieur Renant writes. “What Albert the Great (Whose researches had a tremendous effects on the thoughts of the Europeans) possessed was due to Ave Sina, the Great scholar of the Moslem world. All the philosophical ideas of Saint Thomas were adopted from the philosophy of Ibn Roshd of Andelos, the great scientist of the world of Islam. All the European colleges were based on the Islamic books for five hundred years. In some branches of science, notable in medicine, the views of the Moslem physicians are still valid. Up to the end of the 19th century, Ave Sina's books were used in France and there were some commentaries written on them.

Since the beginning of the thirteenth century, the philosophy of Ibn Roshd of Andelos was taught in the European schools. When in 1473 AD, Lewis, the eleventh, issued the order for general education, he ordered for the Ibn Roshd's philosophical books to be taught. In the Italian universities, especially at the Pad u university, the influence of the Islamic sciences was not less than that in other parts of Europe.”

Gustav Le Bon continues to write, “Our European ancestors gradually dispensed with their barbaric mannerisms through their relations with Moslems and learned from Moslems such human traits as mercy, Love towards wives and children and loyalty towards one's promises.”

During the Crusades, the Europeans proved to be ways behind the Moslems in human traits.

Saint Barthe'lemy in his book called “Quran”, writes: Through their relations with the Arabs and Moslems, our European nobility put aside their vicious customs and manners and rectified them through their imitation of the Moslems in the Middle Ages. Those proper mannerisms now active in Europe were adopted from the Moslems. The Islamic civilization had a tremendous impact on the world; as a result, the nomadic European tribes adopted human traits. The Moslems opened up the gates of sciences and philosophy to the European nations who were entirely illiterate and ignorant. Moslems had been our masters for six hundred years.

The same crusades made the Europeans leave their vicious mannerisms and nomadic of the Renaissance which was the direct result of the propagation

of the Islamic knowledge and sciences and literature at the European colleges.

At the end of his book, Gustave Le Bon summarizes his discussions by writing, "Firstly, we should be aware that no nation in the world could ever excel the Islamic civilization. Secondly, the advancement the Moslems got was impossible for other nations. This was because Moslems had a great progressive religion which is still the most lively religion in the world. One of the prerogatives of the Moslems was the training of the European scholars."¹

Mrs Dr Ziggrid Hunkeh has written a three-volume book called "The Islamic culture in Europe", which is translated into Persian by Morteza Rohbani. Ziggrid in the introduction of this book writes, "This book intends to express a long-delayed thankfulness and appreciation which we owe to the Moslems."

Dr Ziggrid, through her elaborate research, has proved that the whole world owes their progress and advancement of sciences to the Moslems, the Islam whose founder was the honorable Mohammad(s).

Let us believe that nobody, except God, is ever able to describe the generosities of the sacred being, called Mohammad(s).

¹ "The Islamic Ideology and culture from jule La Boom's Perspective." P 345.

كَمَا نَصَبَ لِأَمِيرِكَ نَفْسِيهِ، وَعَرِضَ فِيكَ لِلْمَكْرُوهِ بِدَنِّهِ، وَكَاشَفَ فِي الدُّعَاءِ إِلَيْكَ حَامَتَهُ،
وَحَارَبَ فِي رِضَاكَ أَسِيرَتَهُ، وَقَطَعَ فِي إِحْيَاءِ دِينِكَ رَحِمِيهِ، وَأَقْصَى الْأَدْنَى عَلَى
جُحُودِهِمْ وَقَرَّبَ الْأَقْصَى عَلَى اسْتِجَابَتِهِمْ لَكَ، وَوَالَى فِيكَ الْأَبْعَدِينَ، وَعَادَى
فِيكَ الْأَقْرَبِينَ.

“In order to carry out your commands, Mohammad(s) made himself ready. He put himself in hazardous positions in order to propate your religion. He cut his relations with his close relatives who did not intend to accept your Holy Quran. He quarreled with his own tribe to make you satisfied. He put aside all his family bonds to enliven your religion. He kept distant from his relatives who did not believe in you. He accepted a hard life just for your sake and tolerated them through his amicable manners. He made friends with all sorts of people because of You. And he cut his friendly ties with those who opposed you.”

The content and meaning of the above statements will be clear only through a glimpse at the ignorance prevalent at the pre-Islamic Era. This look at the events then will depict the hardships and calamities the Prophet(s) had to go through in order to make the teachings of Islam known.

In those days only one sixth of the population of Arabia were city dwellers, mostly living in the southern sections (Yemen, Adan, Hathar Mout), in the northern and north-western areas such as Hyreh and Qassan. Some of the population also lived in the three main cities of Hijaz: namely, Mecca, Yathreb and Tayef. The rest of the population lived a nomadid life. The bases of their lives were reliant on the tribal traditions.

The nomadic Arabs obeyed no rules and regulations. Rather, they heavily relied on their tribes. They did to others what the extremist nationalists and racialists did in modern times with other races, and nations: they plundered, annihilated, murdered anything they wanted to destroy and they used deception, conspiracies and lies wherever they wanted to.

The nomadic Arabs obeyed no governmental systems and possessed no diplomacy. Their nationality and identity relied on the tribe. A tribe consisted of some families headed by an elderly sheikh of the tribe.

A tribe was a social unity which was self-sufficient. All other tribes were strangers and could be plundered at any moment by a tribe. This did not hold only in those cases where there was an agreement between two tribes to live at peace with each other. But these kinds of pacts and agreements did not last long. It could easily be broken by one member of either tribe.

Thus for the members of a tribe whose protection and pride heavily rested on their clan, it was natural for them to take pride in being a member of a specific tribe and to enjoy certain prejudices related to their clans.

The reasons for the inter-tribal fights rested on the seizure of pastures and most often on their long-standing prejudices.

The Land of Arabia used to train hard-working warriors. If you added this spirit of being warriors to the tribal prejudices and clan nationalism, you would find the root for many blood-sheddings.

It was lawful for any member of a tribe to hunt the wife, wealth or life of any member of the opposing tribe and any tribe which was harassed in this way was rightful to take revenge.

It was a common saying among the nomads that the only remedy for blood-shed is blood-shed. The story of Shanfarah clearly shows the degree of prejudice in taking revenge. He was once insulted by one of the members of Bani Salman tribe and decided to kill one hundred of them. Finally, after encountering a lot of hardships in setting ambushes, he was able to kill only ninety nine of them!

The Arab Era is synonymous with the war events of the nomad Arabs. These fights usually were sparked by a small conflict among two members of two tribes and usually lasted for forty years. One such case was the fight called "Besus". This continued until there was no warrior left and then peace would follow through arbitration.

The greatest disaster occurred to a person if he was rejected by his own tribe. He then was left alone, subject to any mischievous action. He might even get sold as a slave or his wealth would get stolen. Anybody could then dispense with him.

Plundering through formal means was considered a way of life. This was because the wealth, life and safety of others were not respected. Theft and looting was common even among the Christian tribe of Bani Taqleb. But blood-shed was not allowed while plundering was going on. An Arab poet called Qotami, has written the following poem: "It is our job to plunder the neighbors and to assault them"

The nomadic Arab, in his lyrics and odes, considers a great sign of pride to involve in plunder and blood-shed.

Marriage was usual for a girl at the age of eight or nine. The only conditions were the parents' consent and the payment of the marriage portion.

Polygomy was extremely prevalent. A wife was considered as an asset among a father's or husband's or a boy's other assets. She was handed down to the heirs after the husband's death. Thus, one could easily marry the wife of one's father.

It was forbidden to marry girls from other tribes. This did not apply to Qoraish tribe which was allowed to marry any girl outside their circles.

One other way to lawfully possess another man's wife was to set a fight. If he defeated his husband, then he could possess his wife. Some Arab tribes, notably Bani Assad and Tamim, used to put their daughters alive in graves.

Idolatry was practiced among the nomadic Arabs in different shapes.

Idolatry took different shapes: animals, plants, human beings, jinn, angels, stars and even stones were common models for idolatry.

A cubic stone called "Lot" was used among the Tayef tribes as an idol. It was surrounded by pastures and trees. Cutting trees, hunting and blood-shed were forbidden around this idol. The Meccan people used to pay pilgrimage to this location.

The dearest god was Ozza which was equal to Venus. It was in a place called Nakhleh, in the eastern part of Mecca. It was worshipped more than other idols. The shrine of Ozza consisted of three trees and human sacrifices took place there.

Manta was the god of chance and destiny. Its temple was a black stone in Qadaid on the way of Mecca to Yathreb. It belonged to Oos and Khazraj. These three idols were goddesses and assembled the angels.

Ba'al was the symbol for the spirits of the springs and subterranean canals. Most probably a well full of clean water in a desert could easily be worshipped.

Since caves were connected with under-ground forces and gods they were considered sacred. The Qabqab idol-temple at Nakhleh was discovered because it was in a cave.

Zat Anvat in Nakhlen, on which people used to hang articles, was worshipped for years by the people of Mecca.

Zavel Shara, a mass of carved four-angled rocks, was respected by people.

"The spirit of the cultivable land" was a well-wisher god to whom sacrifices should be offered.

"The spirit of the barren land" was a vicious bevel which had to be avoided.

Besides these public gods, each nomadic Arab had an idol at home. When he or she got home, he or she would go around the god and at the time of a trip, they first got the permission from the god and then took it with them.

The nomadic Arabs used to put aside some portions of their agricultural produce and the cattle off springs for their idols.

Azlma were wooden rods used for telling one's fortune and making consultation. They played a significant role in people's destiny and they were even used to find out the identity of the true parent for a child.

These rods were located in front of Hobal and the ceremonies were carried out by a monk.

These rods were also used for a special kind of gambling.

Once Amraolqeis, the well-known poet, consulted these rods to revenge his father's blood. The results were negative for three consecutive times. Throwing the rods to the face of the idol, the poet said: the hell with you! If your own father had been killed, would you still have forbidden yourself from taking revenge?¹

¹ Mohammad(s), the last of the Prophets, Vol 1, P 46.

It was under such abhorring situations that Muhammad(s) got the mission of a prophet.

Mohammad(s) started his sacred mission when the clouds of ignorance had made dark the sky of humanity, when corruption was widespread, when idoltry had taken the place of monotheism, when figures such as Mazdak and Mani had their ideology and were governing over the people's thoughts, when debauchery and lawdness were considered to be honorable acts, when bloodshed and tyranny were commonplace, when humanity was put on the threshold of annihilation, when women were deprived of their rights and were buried alive with their dead husbands.

People such as Abujahl and Abu Sofyan were dominating over the life and wealth of people in a desert, barren land on the hot rocks of which the blood of the innocent ones was seen and its graves were filled with the girls being buried alive.

The Prophet(s) got his mission in a land where rocks and wood were people's idols, people whose job it was to engage in robbery, and plundering, who lived under deplorable conditions, whose main source of sustenance was raising camels and grazing them and were surrounded by poisonous snakes; people who drank filthy water and fed on barley bread mixed with the powder of the date seeds and on locusts and lizards; people who were in the habit of killing their brothers and were drowned in the murky water of superstitions.

In such a quagmire the boat of man's abominable life was wandering aimlessly. Everybody was dissatisfied with his life; everybody lived with no hope. Ignorance had made life miserable for humanity.¹

Under such conditions did the Prophet(s) of Islam begin his mission and endeavored to change man's life through the Holy Quran. The people who had got the habit of worshipping idols, who had been engaged in all sorts of family and social problems made numerous unsurmountable barracks on the way of the Prophet's teachings; hardships which in the word of the Holy Quran were devastating. But helped by God, and due to his perseverance, patience, and prudence, the Great Prophet(s) could resolve all these Problems and was able to lead people in the right path.

The Qoraish chiefs, who were involved in usury, corruption, aggression, injustice, amassing wealth through keeping the idols, got alarmed at the

¹ The History of the Prophets, P 384.

teachings of Islam. God's right way and the Quranic verses and Mohammad's invitations to Islam frightened these chiefs tremendously. They were well aware that they would lose their social dignities through Mohammad's invitations.

Abu Lahab, Abu jahl, Abu Sofyan, Valid, Shibeh, Atabeh and other despots were well aware that the hand-made idols were useless for themselves and for the people. But since they earned great fortunes through keeping these idols, they preferred to keep people in the dark altogether.

The closing down of the idol-temples was translated into losing Jobs and incomes. They had already kept people in the dark for a long time for their own pleasure-seeking lives.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَهُوَ الْحَقُّ عَلَيْهِمُ الْحَبَائِثُ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ.

“Those who follow the Apostle-Prophet, the Umme, whom they find written down with them in the Tavat and the Injeel, who enjoins them good and forbids them evil and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so as for those who believe in him and honor Him and help Him, and follow the light which has been sent down with Him, these it is that are the successful. 7:156”

They would have lost all the privileges and prerogatives if the shackles had been removed from their wisdom, if they had known that God is not inclusive goods in the hand of the monks, idol-temple keepers and others, and they had known that everybody is on the same relations with God, and finally if they had known that all are created equal.

These chiefs could not stand the wise attacks of the Prophet(s) over their false idols. But Abulahab, Abujahl and Valid who were the pioneers of this atheistic movement looked at the scene rather differently:

They were aware that people would not undergo slavery if they felt the taste of freedom.

What would you think those people who consider wealth as prosperity would do under such conditions? Definitely they would look at money as a

solution. So they decided to hinder Mohammad's teachings through their wealth. So they had to resort to money to extinguish the God's light.

We will read in the Ya'aqubi History: "The Qoraish told Abutalib: Your nephew insults our gods; he calls us maniacs; he accuses our followers as idiots. Tell him to stop instigating against us. We will, in return, supply him with ample amounts of money. When Mohammad(s) heard this, he replied: God has not appointed me to collect money or to invite people to be world-mongers; rather, He has commissioned me to give people His invitation to the right way.

Now that the Qoraish leaders saw that they could not tempt Mohammad(s) through money, they decided to force Abu Talib to cut his relation with the Prophet(s). A group of this tribe came up to Abu Talib and said: We will give you Omarat Ibn Valid Ibn Moqayreh, who is a strong and wise youth, as your own son and give us Mohammad(s) so that we will kill him."

This story is recorded by most historians. It clearly depicts the Qoraishi's mannerisms and their lust for money and usury.

In the eyes of those money-mongers, Omarat was more appropriate than Mohammad(s) to attract money and to repel loss. When the Qoraish chiefs repeated their demand and got nothing from Abu Talib, he was told by Mo'atam Ibn Oday: "Abu Talib, I swear to God your relatives told the truth and they were just."

But Abu Talib replied: what an unjust demand? You want me to accept your son as my own son, but instead receive my son to kill him? This is sheer tyranny. I would never accept your proposal. Go away and do anything you wish.

Now that they did not succeed in this way, the Qoraish chiefs thought of another plot, a way which is usually adopted by the stupid ones at the time of danger. It is the customs of the idiots to call names or to ridicule others when confronted with an impasse.

The Qoraish, too, rose to insult and assault Mohammad(s) and in this way they spared nothing. Abu Lahab, his wife Omme Jameel, Hakam Ibn Abi Al-As, A'qaba Ibn Abi Moi't are among those who hurt Mohammad(s) most.

When Mohammad at the Okaz Market invited people to Islam, Abu Lahab used to follow him and tell people that his nephew was a liar and urged

people not to take him seriously. Another plot they used was to ask children to harass Mohammad(s).

Once when Mohammad(s) was praying, some of these aggressors gave their servant a camel's rumen filled with dung to put over the body of Mohammad(s) when he bent to perform adoration. This contaminated his sacred shoulder and back.¹

Following their continual harassments, the Qoraish decided to murder Mohammad(s). And they told Abu Talib to warn him not to continue with his work or he should be ready to die. Abu Talib told Mohammad(s) what he had heard. Mohammad(s) replied: My dearest uncle: If they put the sun in my right hand and the moon in my left hand, I would not quit inviting people to this faith.

Abu Talib left home and courageously told the Qoraishi what he had heard.

Upon realizing that Abu Talib would not cease protecting his nephew, the Qoraish leaders gathered at their usual meeting-place at Dar Al-Nadvah. After a lot of discussions, they signed a treaty with the following content: From then on no one of the Qoraish was allowed to enter into any trade transaction with any member of the Bani Hashim, nor was he permitted to have a dialogue with anyone of the latter tribe. They signed it and hung it at the Ka'aba.

When Abu Talib heard of the content of the treaty, he hurriedly left home and asked the Qoraish: what is this horrible news? They replied: O Abu Talib, surrender your nephew to us and be our chief. He replied: How unjust you are! Should I submit my son to you to kill him?

Then Abu Talib went upto Bani Hashim Saying:

عَلَيْكُمْ يَا بَنِي هَاشِمٍ وَحِصْنُ الشَّعْبِ.

“O Bani Hashim, to save your life, enter the Abi Talib Sha'ab.”

Then all of them took refuge to Sha'ab of Abi Talib, which was a valley between two mountains.

Abu Jahl, As Ibn Vae'l, Nathr Ibn Harith, and Aqaba Ibn Abi Moi't guarded the entrances to the valley so that nobody could bring food to the Moslems taking shelter in the Sha'ab.

¹ Mohammad(s), the last of the Prophet, P 209.

Nobody could openly take provisions to the sha'ab, but Abu Al-As Ibn Rabi', the Prophet's son-in-law, during the nights, would put some provisions including food, wheat, and dates over his camel and painstakingly would take it to the sha'ab and then would release the camel to go to the Sha'ab to take its goods and items there.

Since Abu Talib feared Abu Jahl and his associates, he used to change the prophet's sleeping-place several times each night, so that he could stay alive.

They stayed in the Sha'ab for three years, living in pure poverty. They had to endure a lot of sufferings and their children's crying for food could be heard all over the sha'ab.

As long as Abu Talib and khadijeh Kobra were alive, the Prophet(s) could tolerate the harassments of the infidels, but when these two passed away, the Prophet(s) could tolerate no more and could stay in Mecca no longer. Towards the end of the month of Shavval he went to Tae'f accompanid by Zeid Ibn Harithe and met with three of the chiefs of thaqif: Abd Ibn Amr, Mas'ud Ibn Amr and Habib Ibn Amr, who were three brothers, and invited them to Islam. Each one of them answered to the Prophet(s) harshly. One of them answered impolitely: Your telling the truth resembles my having stolen the curtain of ka'aba. Your prophethood is sheer hoax. The other said: Was your God that weak to have appointed you as His Prophet? The third one said shamelessly: I swear to my god that I am not willing to listen to your statements. It is because if you sere the prophet(s), I would not be allowed to talk to you because of our rank; and if you were not a prophet, then I would not talk to you since you are not my equal. The Prophet(s), being disillusioned, asked them not to reveal his invitation. But they let everybody know and betrayed him. People then ridiculed and harassed him and threw so many rocks at his feet that they started bleeding.

Musa Ibn Aqabe says: the extent of blood was so great that his sandals were covered with blood. He fell to the ground because of bleeding excessively. People then would take him up and continue making fun of him.

According to some narrations, only Zeid Ibn Harithe defended the Prophet(s). His head, too, was hurt several times. Then the Prophet(s) had to leave Tae'f.

There was a garden in the outskirts of Tae'f. In that garden Atabah, and Sheiban, the sons of rabia', together with their servant Edas, used to live. The prophet sat in the shade of the garden wall, still bleeding. When Atabah

and Sheibah saw him in that horrifying situation, they let their servant take some grapes to the Prophet(s). The prophet said:

• ◡ ◡

“In the Name of Allah, the Beneficent, the Merciful.”

Edas asked: This statememen I have never heard before. The Prpohet(s) asked where are you from? He replied: from Neinava. The Prophet(s) asked: the city of Yunus Ibn Matta, the God's true servant?

Edas asked the Prophet(s): How did you recognize Yunus? The Prophet(s) replied: My God has informed me. Then he invited Edas, and Edas became a Moslem and fell to the ground, performing adoration. He then started kissing the bleeding feet of the Prophet(s). When he went back to his masters, they asked him: what had this man done to you that you kissed his legs? Edas replied: He let me know something that only the Prophet is aware of. They laughed at him telling him: “This man let you forget about your Christianity.”

The Prophet(s) stayed in Tae'f nearly one month. He carried out his mission of iniviting people to Islam. Nobody accepted this faith in that city. The Prophet(s) had to return to Mecca. On his way back, he sat in the shade of a vine, supplicating and saying:

اللَّهُمَّ أَشْبِكُو إِلَيْكَ ضَبْعَفَ قُوَّتِي، وَقَلَّةَ حِيلَتِي، وَهَوَانِي عَلَى النَّاسِ، أُنَيْتَ أَرْحِمَ الرَّاحِمِينَ، أُنَيْتَ رَبُّ الْمُسْتَضْيِعِينَ، وَأُنَيْتَ رَبِّي، إِلَى مَيْنٍ تَكِلُنِي؟ إِلَى بَعِيدٍ يَتَجَهَّمُنِي، أَوْ إِلَى عَيْدٍ مَلَكَتْهُ أُمْرِي؟ إِنْ لَمْ يَكُنْ بِكَ عَلَيَّ غَضَبٌ فَلَا أَبَالِي وَلَكِنْ عَافَيْتُكَ هِيَ أَوْسَعُ لِي. أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرِقَتْ لَهُ الظُّلُمَاتُ، وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ مِنْ أَنْ يَنْزِلَ بِي غَضَبُكَ أَوْ يَحُلَّ عَلَيَّ سَخَطُكَ، لَكِنْ لَبَّكَ الْعُتْبَى حَتَّى تَرْضَى، وَلَا قُوَّةَ إِلَّا بِكَ.

O God! I complain to you of my wretchedness, lack of stamina and my inabilities in front of people. You are the kindest of all kinds; you are the God for the wretched ones; you are my God. Are you going to leave me alone in front of the infidels who reject me altogether? If you are not angry with me, then I will not fear others. Your kindness is what I desire for. I take shelter in your light by which everything is illuminated and through which all the worldly affairs are organized. I will ask for your pardons and forgiveness to the degree that you get satisfied with me. There is no power beyond yours.¹

¹ The Conducts of the Prophet(s), P 418.

Thus, as Imam Zain Al-Abedin(s) has stated: the Prophet(s) suffered a lot of hardships and endured many disasters in order to invite people to the right ways of Islam. But he carried out his mission with love and energy. This he explicitly refers to in the following statements:

وَأَذَابَ نَفْسِهِ فِي تَبْلِيغِ رِسَالَتِكَ، وَأَتْعَبَهَا بِالْدُعَاءِ إِلَى مِلَّتِكَ، وَشَعَلَهَا بِالنُّصْحِ لِأَهْلِ دَعْوَتِكَ، وَهَاجَرَ إِلَى بِلَادِ الْعُرَبِ وَتَحَلَّى النَّبَأِ عَنِ مَبُوطِنِ رَحْلِهِ وَمَوْضِعِ رِجْلِهِ وَمَسْبَقِطِ رَأْسِهِ وَمَبَاسِ نَفْسِهِ، إِرَادَةً مِنْهُ لِإِعْزَازِ دِينِكَ، وَاسْتِنصَاراً عَلَى أَهْلِ الْكُفْرِ بِكَ، حَتَّى اسْتَتَبَ لَهُ مَا حَاوَلَ فِي أَعْدَائِكَ، وَاسْتَتَمَّ لَهُ مَا دَبَّرَ فِي أَوْلِيَائِكَ، فَتَهَيَّأَ إِلَيْهِمْ مُسْتَفْتِحاً بِعَوْنِكَ، وَمُتَّقَوياً عَلَى ضِرَاعِهِ بِبَصِيرِكَ، فَعَزَّاهُمْ فِي عُقْبِرِ دِيَارِهِمْ، وَهَجَمَ عَلَيْهِمْ فِي بُحْبُوحَةِ قَرَارِهِمْ، حَتَّى ظَهَرَ أَمْرُكَ، وَعَلَتْ كَلِمَتُكَ وَلَوْ كَرِهَ الْمُشْرِكُونَ.

In order to put out your messages, that person (the Prophet) made himself tired and hurt and suffered a lot in order to publicize the new faith and got involved in offering advice to improve humanity.

He then migrated from his homeland, where his relatives used to settle and headed for unknown districts. All this he did to publicize your faith.

The Prophet asked Your assistance to overcome the infidels and succeeded with your help. All was done for the prosperity of those who are your true servants.

While he was asking for your assistance He entered the wars with your adversaries. He staged war against them even in their houses. He made an assault on them in their residence, till your faith was revealed to them, although the infidels did not like it.

اللَّهُمَّ فَبَارِزْهُ بِمَا كَبَدَاجَ فَيْكَ إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ جَنَّتِكَ، حَتَّى لَا يُسَاوَى فِي مَنْزِلَةٍ، وَلَا يُكَافَأُ فِي مَرْتَبَةٍ، وَلَا يُؤَاوَاهُ لَدَيْكَ مَلِكٌ مُقَرَّبٌ، وَلَا نَجِيٌّ مُرْسَلٌ، وَعَرِّفْهُ فِي أَهْلِيهِ الطَّاهِرِينَ وَأُمَّتِهِ الْمُؤْمِنِينَ مِنْ حُسْنِ الشِّفَاعَةِ أَجَلٌ مَا وَعَدْتَهُ، يَا نَافِذَ الْعِتْدَةِ، يَا وَاقِيَ الْقَبُولِ، يَا مُبْدِلَ السَّيِّئَاتِ بِأَضْيَاعِهَا مِنْ الْحَسَنَاتِ، إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ.

O God! For the hardships that Mohammad(s) has gone through to advance and publicize your faith, put him in the loftiest place of your paradise, a place unoccupied by any other one, either the angels or other Prophets.

Please be kind towards him and his infallible ones, and towards the believers. You have always carried out your promises and have never

broken anyone of them. You change the evils into good things, you are the most generous.

The End

25/7/1368

**Co-inciding with the night of 17th of
the month Rabi' Al-Awal 1410 AH,**

Hossein Ansaryian