الكافي

AL-KAFI

المجلد الثامن

Volume 8

Part I

للمحدث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة الاسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni

Well known as ‘The trustworthy of Al-Islam Al-Kulayni’

Who died in the year 329 H

كتاب الروضة

The Book - Garden (of Flowers)
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In the name of Allah, the Beneficent, the Merciful

He said that, 'I brought out this letter of Abu Abdullah asws.

In the Name of Allah, the Beneficent, the Merciful

He said, 'Narrated to me A-Hassan Ibn Muhammad, from Ja’far Ibn Muhammad Ibn Malik al-Kufi from al-Qasim Ibn Al-Rabi’ Al-Sahhaf from ‘Ismail Ibn Mukhallad Al-Sarraj from Abu Abd Allah (ع). He said that, 'I brought out this letter of Abu Abdullah asws to his companions -

In the Name of Allahazwj, the Beneficent, the Merciful. Having said that, Iasws ask your Lordazwj to grant you all good health. It is for you all to have tenderness, dignity and tranquility, and it is for you to be bashful and keep yourselves clear, just as the righteous people before you have done. It is for you to be courteous with the people of falsehood. You will bear injustices from them, and beware of disputing with them in what is between you and them. When you sit with them, and are alone with them and argue your differences with them, there is no way out for you but to sit with them and be alone with them, and argue with them by the dissimulation which Allahazwj has Ordered you for, that you should take to it regarding what is between you and them.

So if you are tested with that from them, that they wish to harm you and you can recognise abhorrence in their faces, and if Allahazwj the High does not Dispel them away from you, they would rob you. And what is in their chests of enmity and hatred is much more than what they display to you. Your gatherings and their gatherings
are one and the same, but your spirits and their spirits are different. You will not reconcile with them and you will never love them, ever, and they will never love you as well. Surely Allahazwj the High has Honoured you all with the truth and Made you to visualise it, and did not Make them to be deserving of it.

Be courteous to them and be patient with them, for they have no courtesy to you nor do they have patience over anything, and some of them are obsessed with tricking the others, for the enemies of Allahazwj have the ability to keep you from the truth. Allahazwj Protects you from that, so fear Allahazwj and hold back your tongues except from the good, and beware of letting your tongues to slip into speaking that which is false, and the slanderous, and the sinful, and the violation. So if you were to hold back your tongues from what is disliked by Allahazwj, from what Heazwj has Forbidden you from, it would be better for you with your Lordazwj than letting your tongues slip into what is disliked by Himazwj and what Heazwj has Prohibited you from.

There is destruction for the servant, with Allahazwj, and Repugnance from Allahazwj, and there will be deafness, and blindness, and muteness which Allahazwj will Make him to inherit on the Day of Judgement. So they will become just as Allahazwj has said: "[2:18] Deaf, dumb (and) blind, so they will not turn back", it means that they will not be speaking and will not have the Permission to present their excuses. And beware from what Allahazwj has Prohibited you from doing, and it is for you to remain silent except with regards to what Allahazwj has Benefited you by from the matters of your Hereafter and be Rewarded by Himazwj.

And be frequent in Exulting Hisazwj Holiness, and Glorification, and the Praising to Allahazwj, and the desires for what is with Himazwj from the Good which cannot be estimated, nor can anyone reach it (imagine), so occupy your tongues with that in order to avoid the false speech which would lead its owners to an eternity in the Fire for the one who dies upon it and does not repent to Allahazwj, and does not keep away from it.

And it is for you to supplicate, for the Muslims cannot be successful in the fulfillment of their wishes with their Lordazwj by any means higher than supplication and desiring from Himazwj, and appealing to Allahazwj, and the asking from Himazwj. So be desirous
in what you request to Allah\textsuperscript{azwj} so that He\textsuperscript{azwj} would Answer you to what you have supplicated to Him\textsuperscript{azwj} in order to be successful and be saved from the Punishment of Allah\textsuperscript{azwj}.

And beware of being greedy for yourselves to something from what Allah\textsuperscript{azwj} has Prohibited to you. For the one who violates what Allah\textsuperscript{azwj} has Prohibited to him here in the world, Allah\textsuperscript{azwj} would Place a block between him and the Paradise, and its Bounties, and its enjoyments, and its Prestige which will stand for all eternity for the inhabitants of the Paradise, for ever and ever.

And know that it is an evil misfortune for the one who takes the risk of endangering the obedience to Allah\textsuperscript{azwj} the Blessed, and to be disobedient to Him\textsuperscript{azwj}. So the choosing to violate what Allah\textsuperscript{azwj} has Prohibited from the pleasures of the world would cut its people off from the eternal-Bliss in the Paradise, and its pleasures, and its Prestige which will stand for all eternity for the inhabitants of the Paradise, for ever and ever.

And beware of being greedy for yourselves to something from what Allah\textsuperscript{azwj} has Prohibited to you. For the one who violates what Allah\textsuperscript{azwj} has Prohibited to him here in the world, Allah\textsuperscript{azwj} would Place a block between him and the Paradise, and its Bounties, and its enjoyments, and its Prestige which will stand for all eternity for the inhabitants of the Paradise, for ever and ever.

Woe be unto those! What a frustration they will face when they lose, and evil would be their condition with their Lord\textsuperscript{azwj} on the Day of Judgement. Seek Refuge with Allah\textsuperscript{azwj} that He\textsuperscript{azwj} would Protect you from being in a situation similar to theirs forever, and be in afflictions like their afflictions.

And there is no Might with us\textsuperscript{asws} or with you except by Him\textsuperscript{azwj}. So, fear Allah\textsuperscript{azwj}, O group of saved people, that Allah\textsuperscript{azwj} will Complete for you what He\textsuperscript{azwj} has Granted you with, for the matter will not be complete until He\textsuperscript{azwj} Makes you to enter into similar of what came upon the righteous ones before you, and until you face tribulation with regards to yourselves and your wealth, and until you hear from the enemies of Allah\textsuperscript{azwj}, a lot of painful words.

So, observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah\textsuperscript{azwj} and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah\textsuperscript{azwj} Mighty and Majestic. They will incriminate you, and even belie you about the truth, and be inimical towards you with regards to it, and be hateful towards you.
So, observe patience on that from them, and all that has been Ratified in the Book of Allah\textsuperscript{azwj} which Jibraeel\textsuperscript{as} Descended with upon your Prophet\textsuperscript{saww}, getting your Prophet\textsuperscript{saww} to hear the Words of Allah\textsuperscript{azwj} Mighty and Majestic: “[46:35] Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom).” Then He\textsuperscript{azwj} Said: “[35:4] And if they call you a liar, truly messengers before you were called liars”.

So observe patience on what they lie about and hurt you with, for they had belied the Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj}, and the Messengers\textsuperscript{as} from before him\textsuperscript{saww} and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah\textsuperscript{azwj} regarding them\textsuperscript{asws} whom Allah\textsuperscript{azwj} Created for Himself\textsuperscript{zw} in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Created them in the origin and the ones whom Allah\textsuperscript{azwj} has Named in His\textsuperscript{azwj} book in His\textsuperscript{azwj} Words: “[28:41] And We made them Imams who call to the fire”.

So, ponder over this and hold on to it, and do not be ignorant of it, for the one who is ignorant of this and the like of this which Allah\textsuperscript{azwj} has Made to be Obligatory in His\textsuperscript{azwj} Book from what Allah\textsuperscript{azwj} has Ordered for and Prohibited from, has disregarded the Religion of Allah\textsuperscript{azwj} and became disobedient to Him\textsuperscript{azwj}. Therefore he has necessitated (upon himself) the Outrage of Allah\textsuperscript{azwj}, and Allah\textsuperscript{azwj} will Fling him into the Fire upon his face’.

And he\textsuperscript{asws} said: ‘O group of Blessed ones, the victorious ones! Surely, Allah\textsuperscript{azwj} Completed for you what He\textsuperscript{azwj} Granted you all from the good, and know that it is not from the Knowledge of Allah\textsuperscript{azwj}, nor from His\textsuperscript{azwj} Commands that any one from the creatures of Allah\textsuperscript{azwj}, should take to opinions or analogies regarding his Religion. Allah\textsuperscript{azwj} Has Sent down the Quran and Made to be in it an explanation of all things, and Assigned for the Quran and the teaching of the Quran, its People\textsuperscript{asws}.

There is no leeway for the People\textsuperscript{asws} of knowledge of the Quran whom\textsuperscript{asws} Allah\textsuperscript{azwj} had Given to them of its Knowledge, that they\textsuperscript{asws} should take to desires, or opinions, or analogies with regards to it. Allah\textsuperscript{azwj} has Made them\textsuperscript{asws} to be needless from that
by what Heazwj has Given themasws from Hisazwj Knowledge, and Specialised themasws by it, and Placed in it Prestige from Allahazwj to Honour themasws by.

وَ هُمُ أُهْلُ الذَّكْرِ الْذِّينَ أَمَّرَ اللَّهُ لَهُمْ الْإِنْسانَ بِسَيَّارَتِهِمْ وَ هُمُ الْذِّينَ مِنْ سَأَلَهُمْ وَ قَدْ سَبَقَ في عِلْمِ اللَّهِ أَنْ يُصَلَّفُهُمْ وَ يَتَبَيَّعُ أَرْثَهُمُ

And theyasws are the Peopleasws of the Remembrance (Ahl Al-Zikr) whom Allahazwj has Ordered the people to ask themasws, and theyasws are the onesasws to be asked. And it has preceded in the Knowledge of Allahazwj that they should ratify themasws and follow theirasws footsteps. Heazwj Guided themasws, and Gave themasws from the Knowledge of the Quran with which theyasws guide (others) to Allahazwj by Hisazwj Permission, and to all the ways of the truth.

وَ هُمُ الْذِّينَ لَا يَرَوْنَ عَلَيْهِمْ وَ عَنْ عِلْمِهِمْ الَّذِينَ أَكْرَمْهُمْ اللَّهُ وَ جَعَلَ عِنْدَهُمْ إِلَى مَنْ سَبِّقَ عَلَيْهِ فِي عِلْمِ اللَّهِ.

And theyasws are the onesasws that Heazwj does not Want them to be released from, and from asking themasws, and from being taught by themasws which Allahazwj has Honoured themasws with and Made it to be with themasws, except for the one who has preceded in the Knowledge of Allahazwj, as being the miserable one in the origin of the creation underneath the shadow.

فَأُولَٰئِكَ الْذِّينَ يَرْغِبُونَ عَنْ سَوَاءٍ أُهْلِ الذَّكْرِ وَ الْذِّينَ أَنَا هُمُ اللَّهُ عَلَمُ الْقُرْآنِ وَ وَضَعْتُ عِنْدَهُمْ وَ أَمَرْنَاهُمْ وَ أُولَٰئِكَ الْذِّينَ يَحْكَمُونَ بِأَوْلاَمَهُمْ وَ أَرَاهُمْ وَ مَقَامِهِمْ حَتَّى دُفِّعُوا أَهْلُ الْيَمِينِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ كَافِرِينَ وَ جَعَلُوا أَهْلَ السَّلَاطَةِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ مُؤْمِنِينَ حَتَّى جَعَلُوا مَا أَحْلَ اللَّهُ فِي كُلِّ أَمَّةٍ حَراَماً وَ جَعَلَ مَا حَرَّمَ اللَّهُ فِي كُلِّ أَمَّةٍ حَراَماً

So these are the ones who turn away from asking the Peopleasws of the Remembrance (Ahl Al-Zikr) and the onesasws to whom Allahazwj has Granted the Knowledge of the Quran and Placed it in theirasws possession, and Ordered for asking themasws.

These are the ones who act on their desires, and their opinions, and their analogies to the extent that Satanla enters them¹, (as a result) they (try) to revert the believing people, in the Knowledge of the Quran with Allahazwj, as disbelievers, and try to make the misguided people, in the Knowledge of the Quran with Allahazwj, as believer, but to the extent that they declare what Allahazwj has Made Permissible, in many matters as being prohibited, and pronounce what Allahazwj has Prohibited, in many matters as being permissible.

فَتَفْلَكُ أٰصْلُ مَثَلَّهَا أُهْلَهَا وَ قَدْ عَهِدْنَا إِلَيْهِمْ رَسُولَ اللَّهِ (صَلِّي الله عَلَيْهِ وَآلهَ وَ سَلَّمَ) فَأَمَّنُ كُلُّ مَوْتَى فَأَصْلُهُا فَخَلِّنُوْا نَحْنُ بَعْدُ مَا قَضِيَ اللَّهُ عَزَّ وَ جَلُّهُ رَسُولَةُ (صَلِّي الله عَلَيْهِ وَآلهَ وَ سَلَّمَ) وَ بَعْدُ عَهِدَهُ الَّذِي عَهَدَهُ إِلَيْنَا وَ أَمَّنُ نَحْنُ بِحَرَائِفِهِ وَ نَرْسُوهُ (صَلِّي الله عَلَيْهِ وَآلهَ وَ سَلَّمَ)

So this is the origin of the fruit of their desires. And the Messengerasws of Allahazwj had taken an oath from them before hisasws passing away. So they said, ‘After Allahazwj Captures Hisazwj Messengerasws, we have the leeway of taking to the

¹ To share in their wealth, bodies and children.
consensus of the opinions of the people. After Allahazwj Mighty and Majestic Captured Hisazwj Messengerasws, and after hisasws oath which heasws took from usasws, and ordered usasws by, they opposed Allahazwj and Hisazwj Messengerasws.

So what is more audacious to Allahazwj, nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allahazwj, surely Allahazwj has Obligated Hisazwj creatures that they should obey Himazwj, and follow Hisazwj Commands during the lifetime of Muhammadasws, and after hisasws passing away.

Can those enemies of Allahazwj who are alleging that anyone who became a Muslim with Muhammadasws can take to his own words, and his own opinions, and his own analogies? But if he says, ‘Yes, then, surely, he has lied to Allahazwj and has strayed a far straying, and if he says, ‘No, it is not for anyone that he should take to his opinions, and his desires, and his analogies’, so he has argued against himself, and he is from the ones who allege that Allahazwj has to be Obeyed, and Hisasws Orders to be followed after the passing away of the Messengerasws of Allahazwj.

Allahazwj has said, and Hisazwj words are true: “[3:144] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful”, and that is something which they knew that Allahazwj is to be obeyed and Hisasws Commands are to be followed during the lifetime of Muhammadasws and (as well as) after Allahazwj had Made Muhammadasws to pass away. And if it was not for anyone from the people who were with Muhammadasws that they would take to their own desires, and their opinions, and their analogies in opposition to the orders of Muhammadasws, so similarly it is not for anyone from the people after Muhammadasws that they would take to their own desires, and their opinions, and their analogies’. 

Allahazwj said: ‘Leave the raising of your hands in the Prayer except for the one time when you open the Prayer, for the people have publicised you all by that2, and

2 To observe Taqeeya
Allah\textsuperscript{azwj} is the Helper, and there is no Might and there is no Power except by Allah\textsuperscript{azwj}.

And he\textsuperscript{asws} said: ‘Supplicate frequently to Allah\textsuperscript{azwj} for Allah\textsuperscript{azwj} Loves the ones from the believing servants that they should supplicate to Him\textsuperscript{azwj}, and Allah\textsuperscript{azwj} has Promised the believing servants for the Answering, and Allah\textsuperscript{azwj} has Destined the supplications of the Believers, on the Day of Judgement, to increase their deeds by it in the Paradise. So, frequently remember Allah\textsuperscript{azwj} in accordance with your abilities in every hour of the hours of the night and the day, for Allah\textsuperscript{azwj} has Ordered for frequent Remembrance (Al-Zikr) to Him\textsuperscript{azwj}, and Allah\textsuperscript{azwj} Remembers the one who remembers Him\textsuperscript{azwj} from the Believers. And know, that Allah\textsuperscript{azwj} never Remembers anyone from His\textsuperscript{azwj} believing servant except Remembering him with Goodness.

So give Allah\textsuperscript{azwj} from yourselves, the struggle in obedience to Him\textsuperscript{azwj} for Allah\textsuperscript{azwj} does not Accept anything from the good with Him except obedience to Him\textsuperscript{azwj}, and the avoidance of His\textsuperscript{azwj} Prohibitions which Allah\textsuperscript{azwj} has Prohibited in the apparent of the Quran and in its hidden. Allah\textsuperscript{azwj} Blessed and High has Said in His\textsuperscript{azwj} Book, and His\textsuperscript{azwj} Words are True: “[6:120] And abandon open and secret sin”.

And know that whatever Allah\textsuperscript{azwj} has Ordered you to avoid, so He\textsuperscript{azwj} has Prohibited it, and follow the footsteps of the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj}, and his\textsuperscript{saww} Sunnah, so adhere to it and do not follow your own desires, and your opinions, for you will go astray. The most misguided of the people with Allah\textsuperscript{azwj} is the one who follows his own desires and his opinion without (following the) Guidance from Allah\textsuperscript{azwj}.

And do good for yourselves in accordance with your abilities, for if you do good, it would be for your own selves, and if you violate, it would be against your own selves. And intermingle with the people and do not burden them upon your necks, including along with that the obedience to your Lord\textsuperscript{azwj}. And beware of insulting the enemies of Allah\textsuperscript{azwj} when they are listening to you, for the enemies will insult Allah\textsuperscript{azwj} without awareness, and it is better that you should know the penalty of insulting Allah\textsuperscript{azwj} and what it is.
He who has insulted the friends of Allahazwj is like he has insulted Allahazwj. And the one who is the most unjust with Allahazwj is the one who insults Allahazwj and the friends of Allahazwj, so don’t do it, don’t do it. Follow the Commands of Allahazwj.

And heasws said: ‘O you group for whom Allahazwj has Protected for them their affairs! It is for you to follow the footsteps of the Messengerasws of Allahazwj and hisasws Sunnah, and the footsteps of the Imamasasws of Guidance from the Peopleasws of the Household of the Messengerasws of Allahazwj from after himasws and theirasws Sunnah. So the one who takes to that has been guided, and the one who avoided that and abandoned it, went astray, because theyasws are the onesasws for whom Allahazwj Commanded (the people) to be obedient to, and for theirasws Wilayah.

And ourasws fatherasws the Messengerasws of Allahazwj has said: ‘The continuation upon the deeds in the following of the footsteps and the Sunnah, even though they may be little, is more Pleasing to Allahazwj and beneficial with Himazwj in the Rewards, than the struggle in the ‘Bittah) heresy, and the desires. Indeed, the following of the desires, and the following of the heresies (innovations) without Guidance from Allahazwj is misguidance, and every misguidance is heresy, and every heretic will be in the Fire. And nothing can be achieved from the good with Allah except by being obedient to Himazwj, and the patience and being agreeable, because the patience and being agreeable is from the obedience to Allahazwj.

And know, that a servant from the servants has not believed until he is happy with Allahazwj with regards to whatever Allahazwj has Done for him, and what he has done for Himazwj in accordance with what Heazwj Likes and Dislikes. And Allahazwj does not Do with the one who is patient and happy with Allahazwj except that which he is deserving of, and that which is better for him, from what he likes or dislikes.

And it is for you to “[2:238] Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah”, just as Allahazwj has Commanded theBelievers in Hisazwj Book which is in front of you.
And beware, and it is for you to love the poor Muslims, for the one who considers
them to be lowly due to his own arrogance, so he has slipped from the Religion of
Allahazwj, and Allahazwj has for him (a situation of) lowliness and hate. And the
Messengerasw of Allahazwj has said: ‘My Lord has Commanded me to love the
poor among the Muslims’. And know, that the one who belittles anyone from the
Muslims will meet Allahazwj having Hatred towards him and lowliness from Himazwj
to the extent that the people will hate him and Allahazwj will have intense Hatred towards
him.

And beware of injustices of some of you against the others, for it is not from the
characteristics of the righteous. The one who is unjust, Allahazwj has said: ‘My Lord has
Commanded me to love them, so he has disobeyed Allahazwj and Hisasw Messengerasw
and the one who disobeys Allahazwj and Hisasw Messengerasw and dies upon that,
would have died whilst being from the misguided ones.

And beware of (considering for yourself) greatness and arrogance, for the Arrogance
is the Robe of Allah Mighty and Majestic, so the one who disputed with Allahazwj
for Hisasw Robe, Allahazwj will Reduce him and Disgrace him on the Day of
Judgement.

And beware of helping against an oppressed Muslim, for he would supplicate to
Allahazwj against you and Heazwj would Answer him regarding you. Ourasws
forefatherasw the Messengerasw of Allahazwj used to say that: ‘The supplication of an
oppressed Muslims gets Answered’. And help each other, for ourasws forefatherasw
the Messengerasw of Allahazwj used to say that: ‘Helping a Muslim is better and
And beware of creating difficulties for anyone from your Muslim brothers if he owes you anything from before and he is insolvent, for our asws forefather the Messenger asws of Allahawj used to say: ‘It is not for a Muslim to make difficulties for a Muslim, and the one who is considerate to the insolvent will be Shaded by Allahawj by a shade on the Day in which there will be no shade except for His Shade’.

And beware, O group under the Mercy and preferred ones over the others, of withholding the Rights of Allahawj before you, day after day and hour after hour, for the one who makes haste in (giving) the Rights of Allahawj which are in front of him, then Allahawj has the Power over the Hastening to him for the multiplication of the good, either immediately or later on. And the one who delays the Rights of Allahawj, then Allahawj has the Power over Delaying his sustenance, and the one from whom Allahawj Withholds his sustenance, he would not have the ability to sustain himself. So give to Allahawj the Right from what He has Granted you so that He would Purify for you the remainder of it, and Complete for you from the Multiplication for you, the excessive Multiplication, the count of which is not known to any but Him, or its virtues, the Lord of the Worlds’.

And he asws said: ‘Fear Allahawj, O group, if you could, and dont be an embarrassment for the Imam asws, for the one who causes embarrassment for the Imam asws, he is the one who discredits the righteous people, the ones who follow the Imam asws of the Muslims for his asws virtues, the patient ones upon the payment of his asws rights, the ones who understand his asws sanctity.

And know, that the one who descends to that level with (respect) the Imam asws, so he has embarrassed the Imam asws (by associating himself with him asws). He would do that by cursing the righteous people the ones who (strictly) follow him asws from the Muslims for their virtues, the patient ones upon the paying of his asws rights, the ones who have recognised his asws sanctity, so his curse against (the pious ones) is for the enemies of Allahawj, as the Imam asws converts that curse into Mercy from Allahawj.
And he asws said: ‘The one who wishes to meet Allahazwj as a Believer, ‘Haqqan’ Haqqan’ (surely and truly), so he should befriend Allahazwj, and Hisazwj Messengerasws, and those who believedasws, and should distance himself from theirasws enemies, and accept whatever that has ended up with him from theirasws virtues, because theirasws virtues cannot be comprehended by the Angels of Proximity, or ‘النبيّ المرسل’3, the Messenger Prophetsas, but some among them. Have you not heard what Allahazwj has Mentioned from the virtues of following the Imamsasws of Guidance, and they are the Believers? Heazwj Said: “[4:69] And whoever obeys Allah and the Messenger, 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 godly company are they!”

This is just one perspective from the perspectives of the virtues of following the Imamsasws, so how can others (comprehend) themasws and theirasws virtues? And the one who wishes that Allahazwj should Complete for him his faith and he becomes a devout and true Believer, he should fulfill to Allahazwj Hisazwj Conditions which Heazwj Has Placed upon the Believers. Heazwj Has Placed the conditions of Hisazwj Wilayah along with the Wilayah of Hisasws Messengerasws, and the Wilayah of the Imamsasws of the Believers. He should establish the Prayer, and give the Zakaat, and give to Allahazwj goodly loans (Karza e Hasana), and avoid the immoralities, both openly as discreetly.

There does not remain anything from the detail of what Allahazwj has Prohibited, except that it is included in its entirety in Hisasws Statement. So the one who makes it to be his Religion in what is between himself and Allahazwj, being sincere to Allahazwj, and does not authorise for himself to ignore anything from this, so he is, in the Sight of Allahazwj, in Hisasws Triumphant Party, and he is from the true Believers.

3 The Higher status Prophetas who were Awarded with the Divine Books
And beware of insisting upon something from what Allahazwj has Prohibited in the Apparent of the Quran and its Hidden. And Allahazwj the High has Said: “[3:135] and (who) do not knowingly persist in what they have done” (Up to this point it is the narration of Al-Qasim Bin Rabie). It means that the Believers before them, when they forgot something from what Conditions Allahazwj had Placed upon them in Hisazwj Book, would come to the realisation that they had disobeyed Allahazwj in their avoidance of that thing. So they would seek Forgiveness and would not repeat it. So that is the meaning of the Statement of Allahazwj: “[3:135] and (who) do not knowingly persist in what they have done”.

And know that Heazwj has Commanded and Prohibited, so that there should be obedience in what Heazwj has Commanded for, and avoidance in what Heazwj has Prohibited from. So the one who has followed Hisazwj Commands has obeyed Himazwj, and has realised everything from the good, which is with Himazwj and the one who did not avoid what Allahazwj has Prohibited from, so he has disobeyed Himazwj. So if he were to die upon being disobedient to Himazwj, Allahazwj will Fling him upon his face in the Fire.

And know, that there is nothing else between Allahazwj and anyone from Hisazwj creatures, Angels of Proximity, or Messenger Prophetsas, or all others apart from that, except for their obedience to Himazwj. So strive in being obedient to Allahazwj if you wish to become true Believers, truly, and there is not Strength except by submission to Himazwj.

And know, that there is nothing else between Allahazwj and anyone from Hisazwj creatures, Angels of Proximity, or Messenger Prophetsas, or all others apart from that, except for their obedience to Himazwj. So strive in being obedient to Allahazwj if you wish to become true Believers, truly, and there is not Strength except by submission to Allahazwj.

And heasws said: ‘And it is for you to obey your Lordazwj in accordance with your abilities, for Allahazwj is your Lordazwj. And know that the Islam is the submission, and the submission is the Islam. So the one who submits, so he has Islam, and the one who does not submit, there is no Islam to him. And the one wishes to do himself a favour, so he should obey Allahazwj, for the one who has obeyed Allahazwj has indeed done himself a favour.

And beware of being disobedient to Allahazwj if you were to do it. The one who violated by being disobedient to Allahazwj, so he has disfavoured himself, and there is no station between favour and disfavour. For the ones who have done a favour in the Sight of their Lordazwj, is Paradise, and for the ones who have violated in the Sight of
And know that no one from the creatures of Allah ﷺ can achieve the Pleasure of Allah ﷺ except by being obedient to Him ﷺ, and being obedient to His ﷺ Messenger ﷺ, and being obedient to the Masters of the Command ﷺ (Wali Al-Amr ﷺ) from the Progeny ﷺ of Muhammad ﷺ, and that the disobedience to them ﷺ is disobedient to Allah ﷺ. And do not deny their ﷺ virtues, be they great or small. And know, that the deniers are the liars, they are the hypocrites, and that Allah ﷺ Mighty and Majestic Said for the hypocrites, and His ﷺ Words are true, that:

"[4:145] Surely the hypocrites are in the lowest stage of the fire and you shall not find them as helpers."

And let no one from among you, whom Allah ﷺ has Necessitated upon his heart, obedience to Him ﷺ and being humble to Him ﷺ, should fear any one from the people from whom Allah ﷺ has Removed the qualities of the truth and did not Make him to be deserving of it. So the one whom Allah ﷺ has not Made to be deserving of the qualities of the truth, so these are the hypocrites, these are the Satans la among the Humans and the Jinn. And it is the Satans la among the Humans that trick, and plot, and deceive, and whisper (cast doubts) from some of them to the others, attempting to divert the people of the truth, whom Allah ﷺ has Honoured by Granting them the insight into the Religion of Allah ﷺ, and insight which Allah ﷺ has not Considered the Satans la among the Humans to be deserving of it. Intending thereby not to equalise the enemies of Allah ﷺ to the people of the truth, with regards to the doubt, and the denial, and the belying to end up being equal as Allah ﷺ the High has Described in His ﷺ Book: "[4:89] They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike". Then Allah ﷺ prohibited the people of the truth that they should take the enemies of Allah ﷺ as guardians or as helpers.
So do not let them scare you, and do not let them repulse you all from the consideration by the truth which Allah\textsuperscript{azwj} has Specialised you with from the tricks of the Satans\textsuperscript{[a] from the Humans, and their plots in your affairs. You should repel the bad by that which is good in what is between you and them, seeking by that the Pleasure of your Lord\textsuperscript{azwj} by being obedient to Him\textsuperscript{azwj}. And they are such that there is no good with them.

It is not permissible for you to display to them the Principles of the Religion of Allah\textsuperscript{azwj} (Usool Al-Deen\textsuperscript{[a}) for they are such that they would hear something from you, be inimical against you, and raise (the issue) against you, and strive for destroying you, and place in front of you that which you dislike.

And there is no remedy for you from them in the government of the corrupts. So understand your status in what is between you and the people of the falsehood, for it does not befit the people of the truth to descend to the level of the people of the falsehood. (This is due to the fact) that Allah\textsuperscript{azwj} did not Make for the people of the falsehood who does not understand His\textsuperscript{azwj} Perspective, the status which is with Him\textsuperscript{azwj} for the people of the truth.

The Statement of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} Book where He\textsuperscript{azwj} Said: “[38:28] Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?” He\textsuperscript{azwj} has Honoured yourselves rather than the people of the falsehood. And do not make Allah\textsuperscript{azwj} Blessed and High, and for Him\textsuperscript{azwj} is the Highest Example, and your Imams\textsuperscript{[b], and the Religion which you have made it to be for yourselves, to be exposed (vulnerable) to the people of the falsehood. Allah\textsuperscript{azwj} would be Angered against you, so you will perish. So, do not do it, do not do it (strictly observe Taqeeya).

O righteous people! Do not abandon the Commands of Allah\textsuperscript{azwj}, and the Command from your affairs for the obedience to Him\textsuperscript{azwj}, lest Allah\textsuperscript{azwj} Alters the Blessings for you. Love for the sake of Allah\textsuperscript{azwj} (the ones of similar qualities to yourselves), and hate for the Sake of Allah\textsuperscript{azwj} the ones who oppose you. And extend your cordiality and your advice to the ones who possess your qualities, and do not extend it to the ones who have abandoned your qualities, and are inimical towards you, and rebel against you, and wish for calamities to befall upon you. This is our\textsuperscript{[b] education

\textsuperscript{[a]} Salat, Zakat, Soam, Hajj and Wilayat, see for example Al-Kafi Vol. 2 Pg. 18.
which Allah azwj Has Educated us asws with. So take to it, and understand it and fetter it (to yourselves), and do not throw it behind your backs, whatever is compatible with your guidance and take to it, and whatever is along the lines of your own desires, discard it and do not follow it.

And beware of the arrogance against Allah azwj, and know that a servant is not afflicted by the arrogance against Allah azwj except that he is arrogant against the Religion of Allah azwj. Be upright for the Sake of Allah and do not turn back upon your heels, for your will have turn back as losers. May Allah asws Protect us. And beware from the arrogance against Allah azwj, and there is not strength for us asws or for you except by Allah azwj.

And he asws said: ‘If Allah azwj had Created a servant originally, in the original creation as a Believer, he will never die until Allah azwj Makes him to detest the evil and he distances himself from it, and the one whom Allah azwj has Made to detest the evil and he distances himself from it, Allah azwj will Cure him from the arrogance and the forcefulness which has entered into him. So his nature becomes soft, and his morals deteriorate, and his face darkens, and his morality gets displayed, and his shame becomes little, and Allah azwj Distances himself from it, and the one whom Allah azwj makes to distance himself from it, and he distances himself from it, and the disobedience to Allah azwj, and hates to obey Him azwj, and the obedient ones. So the condition of the Believers and the condition of the infidel are in contradiction. Ask Allah azwj for health, and seek it from Him azwj, and there is not might nor strength except by Allah azwj.'
Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allahazwj, and Hisazwj Wilayah, and the Wilayah of the onesasws Heazwj has Commanded for, it is the better result with Allahazwj in the Hereafter, than the kingdom of the world, even though its bounties, and its flowers, and its affluence may be prolonged in the disobedience to Allahazwj, and in the Wilayah of the oneasws whom Allahazwj has Forbidden from being in his Wilayah, and in his obedience.

Allahazwj has Commanded for the Wilayah of the Imamsasws whom Allahazwj has Names in Hisazwj Book in Hisazwj Statement: “[21:73] And We made them Imams who guided (people) by Our command” and theyasws are the onesasws for whomasws Allahazwj has Commanded the Wilayah for, and to be in theirasws obedience. And the ones whom Allahazwj has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allahazwj has Decreed for them the governance in the world over the friends of Allahazwj and the Imamsasws from the Progenyasws of Muhammadasaww.

They act in disobedience to Allahazwj in their governments, and in disobedience to Hisaswj Messengerasaww so that the Words of the Punishment become reality against them, and that you can end up being with the Prophetasaww of Allahazwj Muhammadasaww and the Messengersas before himasaww.

So ponder over what stories Allahazwj has Related to you in Hisaswj Book of the trials which the Hisaswj Prophetsas were Tested by, and the Believers followed themsa. Then ask Allahazwj to Grant you patience upon the affliction in the thick and thin, and the difficulties, and the prosperity, similar to which was Given to them.

And beware of debating with the people of the falsehood. And it is for you to follow the guidance of the righteous ones, and their dignified (manners), and their tranquility, and their forbearance, and their humbleness, and their distancing themselves from the Prohibitions of Allahazwj, and their truthfulness, and their loyalty, and their struggle for the Sake of Allahazwj in the deeds by being obedient to Himazwj. So if you were not to do that, then you will never rise to the status of the righteous ones from before you have with your Lordazwj.
And know that if Allahazwj Intends good for a servant, Heazwj opens his chest for the Islam. So Heazwj Grants him that he will speak the truth by his tongue, and bind his heart to him so that he will act in accordance with it. So if Allahazwj Gathers that to him, Heazwj Completes for him, his Islam, and if he were to die whilst being upon that, he would have died as being one of the true Muslims.

وَإِذَا لم يُرِدُّ الْلَّهُ بِعَدْيٍ خَيْرًا وَكَلِلًا إِلَى نَفْسِهِ وَكَانَ صَدْرَهُ ضَيْقًا حَرَجًا فَإِنْ جَرِىٰ عَلَى نَسَبِهِ حَقًا لَمْ يُعْقَدْ قَلْبًا عَلَيْهِ وَإِذَا لَمْ يُعْقَدْ قَلْبًا عَلَيْهِ فَإِذَا اجْتَمَعُ فَإِذَا اجْتَمَعُ عَلَيْهِ حَقًا بَيْنَ وُجُوهٍ فَوَهُوَ عَلَى تَلْكَ الْحَالِ كَانَ عَنُّ الْلَّهِ مِنَ الْمُنْفَقِينَ وَصَارَ مَا جَرِىٰ عَلَى نَسَبِهِ مِنَ الْحَقِّ الَّذِي لَمْ يُعْطِهِ الْلَّهُ أَنْ يُعْقَدْ قَلْبًا عَلَيْهِ وَلَمْ يُعْطِهِ الْعَمَلَ بِحَجْةٍ عَلَيْهِ يُومَ الْقِيَامَةِ

And if Allahazwj does not Intend good for a servant, Heazwj Leaves him to his own self, and his chest becomes constricted and an embarrassment for him. If a true (word) flows from his tongue, his heart does not accept it from him, and if his heart does not accept it from him, he does not follow Allahazwj and acts in accordance with it. So if that is gathered to him until he dies whilst being upon that condition, he, then, will be of the hypocrites with Allahazwj. And all that flowed upon his tongues from the truth which he did not follow Allahazwj and his heart did not accept it from him, and he did not act in accordance with it, would be a proof against him on the Day of Judgement.

فَأَفْسَقُوا الْلَّهُ وَسَلَوْنَ أَنْ يَخْرُجَ صَدْرُهُمْ إِلَى الْإِسْلَامِ وَأَنْ يَعْلَمُ الْبَيْنَمُ تَلْكَ الْحَقُّ حَتَّى يَتَوَقَّفُواَ وَأَنْ يَعْلَمُ الْقَلْبُ أَنْ يَعْلَمُ مَنْ تَلْقَبُ الْصَّالِحِينَ فِيْلِكَ وَلَا تَقُولُ إِلَى الْلَّهِ وَالْحَمْدُ لِلْهِ رَبِّ الْعَالَمِينَ

So fear Allahazwj and ask Himazwj that Heazwj should Open your chests for the Islam, and that Heazwj should Make your tongues to speak with the truth until you die whilst being upon that, and that Heazwj should Make your return (to the Hereafter to be like the) returning of the righteous ones before you. And there is not Strength except by Allahazwj, and Praise is due to Allahazwj the Lordazwj of the worlds.

وَمِنْ سَرَءٍ أَنْ يَعْمَ الْلَّهُ بِحُبِّهِ فَلَا يَعْلَمُ الْقَلْبُ أَنْ يُعْقَدَ قَلْبًا عَلَيْهِ إِلَى الْإِسْلَامِ وَإِلَى الْإِسْلَامِ فَيَكُونَ الْقَلْبُ عَلَيْهِ وَأَنْ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ

And the one who wishes that he should know whether Allahazwj Loves him, so he should act in obedience to Allahazwj and follow usasws. Have you not heard the Words of Allahazwj Mighty and Majestic to Hisazwj Prophetasww: “[3:31] Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful”

وَإِذَا أَنَّ الْلَّهَ لَمْ يَعْمَ الْلَّهُ بِحُبِّهِ فَلَا يَعْلَمُ الْقَلْبُ أَنْ يُعْقَدَ قَلْبًا عَلَيْهِ فِي طَاعَتِهِ إِلَى الْإِسْلَامِ وَلَا أَنْ يَعْلَمُ الْقَلْبُ أَنْ يُعْقَدَ قَلْبًا عَلَيْهِ إِلَى الْإِسْلَامِ وَأَنْ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ

And the one who dies whilst being in disobedience to Allahazwj, Allahazwj will Disgrace him and Fling him upon his face in the Fire. And Praise is due to Allahazwj, the Lordazwj of the worlds’. 
THE PARCHMENT OF ALI BIN AL-HUSAYN \( ^{asws} \) AND HIS \( ^{asws} \) SPEECH REGARDING THE ASCETISM

\( ^{14450} \) – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza who said, ‘I have not heard of anyone who was more ascetic (pious) than Ali \( ^{asws} \) Bin Al-Husayn \( ^{asws} \) except for what has reached to me from Ali \( ^{asws} \) Bin Abu Talib \( ^{asws} \).

Abu Hamza said, ‘Whenever Ali \( ^{asws} \) Bin Al-Husayn \( ^{asws} \) spoke regarding the ascetism (self restrain), those who were present with him \( ^{asws} \), (their eyes) would be filled with tears’.

Abu Hamza said, ‘And I read a Parchment in which was the speech on ascetism from the speeches of Ali \( ^{asws} \) Bin Al-Husayn \( ^{asws} \), and I wrote down what was in it. Then I came to Ali \( ^{asws} \) Bin Al-Husayn \( ^{asws} \), so I presented what was in it to him \( ^{asws} \). He \( ^{asws} \) recognised it, and corrected (my mistakes) from what I had (in my notes)’.

In the Name of Allah \( ^{azwj} \), the Beneficent, the Merciful. Allah \( ^{azwj} \) is sufficient for us \( ^{asws} \). And beware of the plots of the unjust ones, and the rebellion of the envious ones, and the threats of the aggressors.

O you Believers! Do not be deceived by the tyrants and those who follow them, from the people who covet this world, those that are inclined towards it, those who have been deceived by it, those who go towards it, and to its lifeless ruins, and its chaff which will be defunct tomorrow. And be cautious of what Allah \( ^{azwj} \) has Cautioned you from it, and abstain with regards to what Allah \( ^{azwj} \) has Told you to abstain from it, and do not incline towards what is in this world, inclining like the ones who has taken it to be as a house for permanent dwelling.
By Allahazwj, that which is in it is evidence for you and a warning from the changing of its days, and its conditions, and its examples, and it’s playing with its people. It raises the fallen one and degrades the honourable one, and it will return its people to the Fire tomorrow.

In it, there is a significant learning and warning, that the affairs which you come across every day and night from the darkness of the strife, and the new innovations, and the unjust traditions, and the commotions of the era, and the dignity of the Sultan, and the whisperings of the Satan, all discourage the hearts from taking lessons from it, and boggle it from finding guidance, and the recognition of the people of the truth, except for a few whom Allahazwj has Protected. There is no one who will understand the changing of its days, and the alteration of its conditions, and hurtful consequences of its strife except for the one who is Protected by Allahazwj and Makes him to approach the way of guidance, and travels on the road purposefully.

Then (he obtains) help against that by the ascetism, frequent thinking, paying attention to patience in order to notice the warning, and abstain from the immediate delights of the world, and defy its pleasures, and desire the Eternal Bliss of the Hereafter, and strive for it a striving. And he monitors the approaching of death and the passing away of the life with the unjust people. He looks at what is in the world with an illuminated vision, and the strife-taking place, and the misguidance of the innovations, and the injustices of the unjust kings.

By myasws life, you have matters from the past which were from days in which were free from strife, pre-occupations and engagements which have evidenced for you on avoiding the misguided and the people of innovation (Heretics) who rebel and create mischief in the earth without any right to do so. So seek Help from Allahazwj and return to the obedience of Allahazwj and the obedience of the oneasws who is the foremost for the obedience and to be followed and obeyed.
So beware of the danger before the remorse and the regret before proceeding to Allahazwj and the pausing in front of Himazwj, and no people ever went to Allahazwj after having disobeyed Himazwj except to Hisazwj Punishment, and no people preferred the world over the Hereafter at all except that evil was their return, and evil was their journey. The Knowledge, by Allahazwj and the deeds are nothing but two harmonious matters. So the one who recognises Allahazwj fears Himazwj, and the fear urges him to the deeds in obedience to Allahazwj and that the heads of the knowledge and those that follow them recognise Allahazwj so they work (do deeds) for Himazwj and desire towards Himazwj, and Allahazwj has Said: “[35:28] Those truly fear Allah, among His Servants, who have knowledge”.

So do not seek anything from this world by being disobedient to Allahazwj, and preoccupy yourselves in this world by obedience to Allahazwj, and seize its days, in a way to ensure your salvation ‘Tomorrow’ from the Punishment of Allahazwj. That is the smallest consequence and the lowest form of excuse and the hope for the salvation. So give priority to the Commands of Allahazwj and the obedience to the ones asws whose obedience Allahazwj has Made it to be more than obligatory in all the matters in front of you. Do not give priority to the commands, which come to you from being obedient to the tyrants about the attractions of this world as oppose to that of Allahazwj but rather submit to Himazwj, and to the Masters of the Commandasws (Ul Al-Amr) from among you.

And know that you are all servants of Allahazwj and weasws are with you. There is a Rulerazwj Who will Rule over usasws and you tomorrow, who is the Chief of the rulers. And Heazwj will Make you to pause and Question you, so prepare the answer before the pausing and the Questioning and presentation to the Lordazwj of the Worlds on the Day in which no soul shall speak except by Hisazwj Permission.

And know that Allahazwj, on that Day, will neither Ratify a liar nor will Heazwj Belie a truthful one, nor will Heazwj Reject the excuse of a deserving one, nor Excuse the one who has no justification, as Heazwj has the Proof over Hisazwj creatures by the Messengersas and the successorsas of the Messengersas. So fear Allahazwj, servants of Allahazwj, and welcome the correctors to yourselves, and the obedience to Allahazwj and the obedience to the onesasws whom Allahazwj has Made to be Guardians regarding it. Perhaps the remorseful ones may regret for having wasted their yesterday regarding the Side of Allahazwj (Jumb Allahazwj i.e. Aliasws), and wasted the Rights of Allahazwj. And seek Forgiveness from Allahazwj and repent to Himazwj for
He Accepts the repentance, and Forgives the sins and Knows what you are doing.

And beware of the company of the disobedience ones, and the help of the unjust ones, and the compulsions of the mischievous ones. Be cautious of their strife and distance yourselves from their places. And know that the one who opposes the Guardians of Allah, and makes it to be a Religion without the Religion of Allah, and issues commands other than the commands of the Guardians of Allah will be in the Inflamed Fire, which consumes the bodies from which its spirit is absent, and which have been overcome by its misfortune. (At present) they are dead, not feeling the heat of the Fire, and had they been alive they would have found their suffering in the heat of the Fire.

And take a lesson, O people of vision, and Praise Allah for what He has Guided you with, and know that you cannot escape from the Power of Allah to another power. Allah Sees your deeds, as well as His Messenger, then to them will be your resurrection. So benefit from the advice, and educate yourselves with the discipline of the righteous.

Abu Al-Hassan Musa having said: ‘Amir-ul-Momineen used to bequeath to his companions saying: ‘ bequeath you to fear Allah for it is happiness for the truthful seeker, and a heavy shackle for the runaway fugitive.

And be aware of the piety realising it within yourselves, and remember Allah with a sincere Remembrance, being revived by it, and journey upon the path of salvation.

Look at this world with the vision of the ascetics, the ones who have parted from it, for it dislodges its residents and causes distress to the affluent ones who (superficially) feel safe. Do not hope for those that are turned away from it, not knowing what it is that will come from it. So await patiently for the prosperity upon the arrival of the afflictions from it, and the survival from it up to the end.
So its happiness is tainted with the grief, and the survival in it is up to the weakness and the fragility. So it is like a garden, the pasture of which is dense causing those who look at it, to wonder at it. Its drinks are sweet, its covering (soil) is good, its roots are excited in the ground, and its branches drip moisture until the grass reaches its due level. The scent gets triggered under the blades and gets separated from it in the morning, just as Allah azwj has Said: “[18:45] then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things.” Look at this world and the numerous things which cause you to wonder, and the scarcity of the things which benefit you.”
SERMON OF AMIR –UL- MOMINEEN asws AND IT IS THE SERMON OF THE MEANS (AL-WASEELA)

H 14452 - Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Ali Bin Ukaayat Al-Tamimy, from Al-Husayn Bin Al-Nazar Al-Fahry, from Abu Amro Al-Awzaiy, from Amro Bin Shimr, from Jabir Bin Yazeed who said:

'I came up to Abu Ja'far asws, so I said, 'O son asws of the Messenger saww of Allah aswj, the differing among the Shiites in this Doctrine causes me pain'. He asws said: 'O Jabir, shall I not suffice you with the meanings of their differences, from where they are differing, and from which perspective they are separating?' I said, 'Yes, O son asws of the Messenger saww of Allah aswj'.

He asws said: 'So do not differ if they differ, O Jabir. The one who fights against the Master asws of the Era (Imam asws of his time) is like the one who has fought against the Messenger saww of Allah aswj in his saww days. O Jabir, listen attentively'. I said, 'As you asws like'. He asws said: 'Listen attentively, and make it reach to wherever your ride takes you, that Amir-ul-Momineen asws preached to the People at Al-Medina, seven days after the passing away of the Messenger saww of Allah aswj, and that was when he asws was free from collecting the Quran and compiling it.

He asws said: 'Praise be to Allah aswj Who has Prevented the imaginations to grasp Him aswj except for His aswj Existence, and Veiled the intellects to think about His aswj Essence due to the restrictions of Him aswj having no similarities or images. But He aswj is the One in Whose Essence there are no differences nor any division into a number of parts due to the Perfection. He aswj is separate from the things, not due to being in a different place, and He aswj is in things, not being mixed within them, and He aswj Knows these, not by the use of tools. And He aswj is not Knowledgeable except by it, and there is nothing between Him aswj and His aswj Knowledge, any other knowledge. He aswj is the Knowledgeable by Himself aswj.

En qill kan fa'ee Na'awal a'zaaliyyihaa al-wujud wa en qill l ma'azl fa'ee Na'awal Naq al-a'dam fihsanahu wa ta'iyyaq ya'alli qawil min am hidha w a'zam qublaha ilani.
If it is said that He was, it would be interpreted as the eternal existence, and if it is said that He will never cease (to exist), it would be interpreted as the negation of the non-existence. He is Glorious, and higher than the words of those who worship other than Him and have taken a god other than Him. He is Higher and Greater. We praise Him with a Praise of those of His creatures who has Pleased Him, and He has Made it to be more than Obligatory upon Himself to Accept it.

And hereby testify that there is no God but Allah, One, with no Associates for Himself, and I testify that Muhammad is His servant and His Messenger. These two testimonies elevate the words and increase the deeds. Light is the Scale from which these two are raised from, and heavy is the Scale on which is raised from. And by these two is the victory of the Paradise, and the Messenger. These two testimonies elevate the words and increase the deeds. Light is the Scale from which these two are raised from, and heavy is the Scale on which is raised from. And by these two is the victory of the Paradise, and the Prayers.

And it is by the testimony that you will be entering the Paradise, and by the Prayers that you will be consuming the Mercy. Send the greetings frequently upon your Prophet. “[33:56] Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation”.

O you people! There is no nobility higher than Al-Islam, nor a prestige more honourable than the piety, nor a stronghold better than devoutness, nor an intercessor more excellent than repentance, nor a robe more majestic than good health, nor a protection more secure than safety, nor a wealth better at dispelling poverty than contentment with conviction/certainty, nor a treasure more enriching than being satisfied.

And the one lives at the subsistence level and the reduction in comfort, so he has made the preparations for the rest, and the desires is the key to the fatigue, and the monopolisation follows from affliction, and the jealousy is a scourge on the Religion, and the greed is an invitation to the indulgence in the sins and the reason for the deprivation, and the transgression is a driver to the destruction, and greed gathers all the defects. Perhaps a failed greed, a false hope leads to the dispossession and a business trade to incur a loss. The one who gets involved in the matters without
looking at the consequences will be exposed to misfortunes, and the most evil of the collars (humiliation) for a Believer is the sin.

O you people! There is no treasure more beneficial than the knowledge, and no honour higher than the forbearance, and no nobility more eloquent than the ethics, and no affliction greater than anger, and no majesty more decorative than the intellect, and nothing is more disgraceful than the lies, and no protection safer than silence, and no absentee which is nearer than the death.

O you people! There is no wealth more valuable than the intellect, and no poverty more intense than the ignorance, and no preacher which is more profound than the sound advice, and no reasoning like the contemplation, and no worship like the pondering, and no demonstration more reliable than the consultation, and no affliction greater than the self-conceit, nor piety like refraining from the Prohibitions, and no forbearance like patience and silence.

O you people! In the human being there are ten qualities, which are revealed by his tongue and becomes witness to his hidden thoughts, it is a ruler by which he decides between what to be said, and the words by which he returns the answer, and an intercessor (limbs) by which he achieves the needs, and a describer (senses) by which he recognises the things, and a commander (decision) by which he
commands for the good, and a preacher by which he prohibits from the ugly (deeds), and a consoler by which he gives solace to the sorrows, and a conscious by which he clears the malice, and an articulator by which he gives pleasure to the ears.

O you people! There is no good in keeping silent about the 'الْحَكْم' (the Command) just as there is no good in speaking out of ignorance. And know, O you people, that the one who does not control his tongue will regret, and the one who does not learn will be ignorant, and the one who does not forbear will not content, and the one who is not deterred does not learn, and the one who does not know is insulted, and the one who do es not forbear will not content, and the one who is ignorant, and the one who ponders will be dignified, and the one who is arrogant will be humiliated.

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O you people! The death is (better) before the lowliness, and the endurance before the apathy, and the accounting before the Punishment, and the grave is better than the poverty, lowering the sight is better than looking at a great deal, and the time, a day is for you and a day against you. So if it is for you, do not be ungrateful, and if it is against you, observe patience. So with both of them you will be Examined. (And in another copy – 'And with both of them you will be Tested')

O you people! The strangest of what is in the human being is his heart, and in it are matters of wisdom and the antibodies to the one who opposes him. When there is prosperity for him, greed humiliates him, and if greed excites him, the thriftiness destroys him, when despair overpowers him, the remorse kills him, and when the anger presents itself, the rage intensifies, and when he is happy and satisfied he forgets to conserve, and when fear seizes him he gets preoccupied by caution, and when security is widened for him his honour makes him complacent (and in another
copy 'pride takes him over'), and when new bounties come up for him pride takes him over, and when he is benefitted by money his richness makes him oppressive, and when poverty bites him he is preoccupied by the affliction (and in another copy 'he strives in the weeping'), and when he is inflicted by hardship anxiety injures him, and when the hunger exhausts him he is disabled by the weakness, and when he over-eats he is upset by indigestion, so every deficiency is harmful to him, and every excess spoils him.

O you people! The one who is miserly will be disgraced and the one who is generous will be the master, and the one who increases his wealth becomes the leader and the one who increases his forbearance becomes noble, and the one who ponders regarding the Essence of Allah azwj becomes an Atheist, and the one who frequents in something becomes known for it, and the one frequently jokes will be taken lightly, and the one who frequently laughs his prestige goes away, the one who has no ethics will corrupt. The best deed is the maintenance of honour by wealth. There is none who sits with the ignorant ones who is reasonable, for the one who sits with the ignorant ones should ready himself for (a lot of) talk (against him).

And he asws said: 'Neither did the rich one obtain salvation from death by his wealth, nor did the poor one due to his scarcity'. O you people! Had the death been (a commodity) which could be bought, the good and the honourable ones of the world, as well as the wicked and the greedy ones would have bought it.

O you people! There are witnesses for the hearts which hold them back from being the people of excesses, and there is insight for the understanding, which alerts the self and caution it from the danger. And for the heart there are memories of desires, and the intellect admonishes and prohibits from it. And in the experiences there is an appellant, which is a reliable guide to the right way. It is sufficient for yourself what you would not like it to happen to others, and it is upon you that the same should be for your believing brother, and in it upon him, likewise. The one who considers his own opinion to be self-sufficing from him would endanger him, and the pondering before the deeds would keep you safe from remorse. And the one who welcomes different opinions would understand the places of mistakes. And the one who refrains from the useless matters his opinion would balance the intellects.
The one who fortifies his carnal desires so he has kept his respect, and the one who restrains his tongue is trusted by people and will achieve his needs. And in the alteration of the situations the jewels of the men become known, and the passing days make apparent the inner selves. And there is no enjoyment in the swiftness of lightning for the one who goes through darkness. And the one who is recognised by the wisdom, the eyes will notice him with reverence and prestige. The most noble of riches is the avoidance of wishes, and the patience is a shield against poverty, and the greed is a sign of poverty, and the stinginess is the gown of destitution, and the cordiality with the relatives is beneficial, and the sympathy of the poor is better than the disloyal rich.

Counselling is like a cave for the one who listens to it, and the one who does not restrain his eyes, his regrets increase. And the (passage of) time has made it to be more than obligatory for the one who avails it, to thank it. The tongue does very little justice in displaying the ugly and the good. The one who constricts his ethics, his family get tired of him. And the one who seeks, achieves it for a long time, and very little of what is wished is sincere. Modesty clothes you with dignity, and in the extensiveness of the morals is a treasure for the sustenance, and how many from the people remain in their sins until the end of their days. And the one who robes himself with bashfulness as his clothing his faults are hidden from the people.

And intend moderation in your speech, for the one who intends it will incur light expenses, and in the opposition to the ego is guidance for you. And the one who recognises the ‘days’ (his end) will never be oblivious from the preparation. Nay! Along with every sip (of drink) is (possibility of) choking, and in every morsel is (the possibility of) suffocation. Bounties cannot be achieved except by the decline of other (bounties), and for every breath is life, and for every grain is a consumer, and you are the morsel of the death.

And know, O you people! The ones who walk upon the face of the earth will end up in its belly, and the nights and the days, they dispute (they accelerate) regarding the destruction of the life-span.
O you people! Ingratitude for the bounties is wickedness, and the company of the ignorant is ominous. The softness of the speech is from the prestige. And from the (acts of) worship are displayed by the tongue (make it heard) and increase the greetings.

The one who is angry with the one over whom he has no power to injure, his grief would be prolonged and it will punish his soul. The one who fears his Lord will refrain from committing injustices. The one who is good with the words would display his pride. And the one who does not recognise the good from the evil, is like an animal.

Indeed the corruption destroys the provisions (of the Hereafter). How little is the difficulty (of today) as compared with the great destitution tomorrow. Far it is! Far it is from being compared. And what is your antipathy due to, except for your indulgence in acts of disobedience and the sins. So how close is the rest to the tiredness, and the misery from the Bounties. The hardships are not painful after which there is the Paradise, and the goodtime is not the (lasting) comfort after which there is the Fire. And every bounty apart from the Paradise is insignificant, and every affliction apart from the Fire is healthy.

And turning away from correcting the consciences leads to the major sins. Purification of the deeds is more difficult than the deed itself, and the sincerity of the intention from the corruption is more difficulty upon the performer of the deed than the lengthy Jihaad. Far it is! Had it not been for the piety I would have been the shrewdest of the Arabs.
O you people! Allah azwj the High Promised His aswj Promise is True, and Allah azwj does not Go against His aswj Promise. Surely Al-Waseela is on the steps of the Paradise and is at the peak of the nearness (to Allah azwj), and is a total security at the very end of it. There are a thousand staircases, and what is between one staircase and the other there is a staircase of aloe, to a staircase of gold, to a staircase of clouds, to a staircase of air, to a staircase of corals, to a staircase of camphor, to a staircase of ambergris, to a staircase of gems going up to a staircase of jewels, to a staircase of aquamarines, to a staircase of pearls, to a staircase of rubies, to a staircase of emeralds, to a staircase of corals, to a staircase of camphor, to a staircase of ambers, to a staircase of aloe, to a staircase of gold, to a staircase of clouds, to a staircase of air, to a staircase of Light which encompasses all of the Gardens.

And on that Day the Messenger saww of Allah azwj would be seated wearing two Garments – a Garment of the Mercy of Allah aswj and a Garment of the Light of Allah aswj. On him saww will be a Crown of the Prophet-hood and a Garland of the Light of Message, the Light of which will illuminate the whole of the Pausing Place (Station in the Hereafter).

And on that Day, asws will be upon the High Level, and it will be lower than his saww Level, and on me asws would be two Garments – a Garment of purple Light and a Garment of Camphor. And the Messengers as and the Prophets saww would have paused upon my asws staircase, with the Flags of the Eras and the Proof of the ages on our asws right, and they asws will have Majestic Garments of Light and the Prestige. There is no Angel of Proximity, and no Messenger Prophet saww who will look at us asws except that he will be stunned by our asws Light.

And stranger than our asws Illumination and our asws Majesty is the Al-Waseela on our asws right, and on the right of the Messenger saww of Allah aswj will be a cloud stretching out as far as the eye can see. A Call will come out from it: 'O people of the Pausing Place! Goodness is for the ones who loved the successor asws and believed
in the Prophet saww, the ‘Ummý’⁵ of the Arabs. And the one who disbelieved, so the Fire is Prepared for him.

And on the left of Al-Waseela, from the left of the Messenger saww of Allah azwj will be a shade. A Call will come out from it: ‘O people of the Pausing Place! Goodness is for the ones who loved the successor asws and believed in the ‘Ummý’ Prophet saww, the one saww for whom is the High Kingdom. There is no success for anyone, nor happiness for the soul, and the Paradise except for the one who is meeting his Creator with the sincerity for these two asws and the follower of the stars (Imams asws) from these two asws. Be convinced, O people of Al-Wilayah of Allah azwj, of the whitening of your faces, and the prestige of your seating, and the honour of your return and your success today, with bliss, facing each other.

And O people of the deviation, and the diverters from Allah azwj, Mighty is His azwj Remembrance, and from His azwj Messenger saww, and from His azwj Path, and the Flags of the eras, be convinced of the blackening of your faces, and the Wrath of your Lord azwj, a Recompense of what you used to do before. And there is none from the Messengers as who preceded and none from the Prophets as of the past except that he as had informed his as community of the Messenger saww to come after him as, and the good news of the Messenger saww of Allah azwj, and bequeathed to his as community, and described him saww to his as community his saww qualities, and that they should follow him saww and be upon his saww Law, so that they would not stray with regards to him saww after him as. So the ones who would face destruction and straying afterwards would only be after the occurrence of the reasons and the warnings, and having been acquainted with the evidence, and the arguments having been established.

So the communities lived in hope about the Messengers as and the Prophets as to come, if they were in difficult circumstances in the absence of a Prophet as after their Prophet as, in their great difficulties and disasters, so they were at the time in a state of hope. And there have never been a difficulty which was greater, and nor a disaster greater like the difficulties with the Messenger of Allah saww, because Allah azwj Ended the Warnings, and the Reasons, and Cut-off through him saww the Arguments, and the

⁵ Mecca
Reasons between Him\textsuperscript{azwj} and His\textsuperscript{azwj} creatures, and Made him\textsuperscript{saww} to be His\textsuperscript{azwj} Door which was between Him\textsuperscript{azwj} and His\textsuperscript{azwj} servants, and as His\textsuperscript{azwj} Authority which nothing would be Acceptable except by him\textsuperscript{saww}, nor any nearness to Him\textsuperscript{azwj} except by being obedient to him\textsuperscript{saww}.

وَقَالَ فِي مَعْحَمَ كِتَابِهِ مِنْ يُطُولُ الرَّسُولُ فَقُدْ أَطَاعَ اللَّهَ وَمِنْ نَوْئِي فَمَا أَرْسَلَنا عَلَيْهِمْ حَيَّزًا طَاعَتُهُ وَمُضِيقًا بِمَعْصِيَتِهِ فَكَانَ ذَلِكَ ذَيَّلاً عَلَى مَا فَوَضَّ إِلَيْهِ وَشَاهِداً لَهُ عَلَى مِنَ الْبَعْثَةِ وَعَصَا وَبِنَّ ذَلِكَ فِي غِيْرِ مُؤْسِمٍ مِنْ الْكِتَابِ الْعَظِيمِ

And He\textsuperscript{azwj} Said Decisively in His\textsuperscript{azwj} Book: “[4:80] Whoever obeys the Messenger, he indeed obeys Allah and whoever turns back, so We have not sent you as a keeper over them”. So He\textsuperscript{azwj} Joined obedience to Himself\textsuperscript{azwj} with obedience to him\textsuperscript{saww}, and disobedience to Himself\textsuperscript{azwj} with disobedience to him\textsuperscript{saww}. So that was the Evidence which was Delegated to him\textsuperscript{saww}, and a Testimony against the one who obeys him\textsuperscript{saww}, and disobeys him\textsuperscript{saww}, and between that in other places from the Great Book.

فَقَالَ تَذَكِّرْ وَتَعَلَّمْيَا فِي الْخَرَيجِ عَلَى أَثَابِهِ وَالْقُرْبَى فِي نَصْدِيفِهِ وَالْفُوْقَ بِدِعْوَتِهِ قَلَّ إِنَّكُمْ لَحْبُونَ اللَّهَ فَاتِبِحُونِي

So the Blessed and the High Said in the Incitement to follow him\textsuperscript{saww}, and the Exhortation with regards to his\textsuperscript{saww} ratification, and the acceptance of his\textsuperscript{saww} Call: “[3:31] Say, (O Muhammad, tell to mankind): If you love Allah, follow me; Allah will love you and forgive you your sins”. So following him\textsuperscript{saww} achieves the Love of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Pleasure, and the Forgiveness of the sins, and the completeness of the success, and the necessitation of the Paradise. And in the turning away from him\textsuperscript{saww} achieves the Enmity of Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Wrath, and His\textsuperscript{azwj} Harshness, and remoteness from Him\textsuperscript{azwj}, and a dwelling in the Fire and that is His\textsuperscript{azwj} Statement: “[11:17] and whoever of the (different) parties disbelieves in it, the Fire will be their promised meeting-place”, meaning the striving against him\textsuperscript{saww} and disobedience to him\textsuperscript{saww}.

فَإِنَّ اللَّهَ تَذَكِّرَ اسْمَهُ اسْتَحْلَحَ بِي بِيَدِي أَصْطَادُهُ وَأَفْقَيَ يِبْنِي جَهَادٍ وَجَعِلَ زَاغًا لِلْمَوْجِينِ وَحَيَايْاً مَوْتٍ عَلَى الْجَبَالِ وَسِبْقًا عَلَى الْمُجَرَّمِينَ وَشُدَّ بِي آذَرَ رَسُولُهُ وَآَرَمَ مَنْ بَيْنَهُ وَقَرَنَّ بِعَهْدَهُ وَهَلَأَ بِأَحَكَمَهُ وَأَخَصَّي بَصِيبَتِهِ وَأَصْطَلَ بَخَالَتِهِ فِي أَمْثِلَهُ قَالَ ( صَلِّي اللَّهُ عَلَيْهِ وَآَلِهَةِ ) وَأَقَمُّ حَسَنَةَ الْمُحَاجِرِينَ وَالْأَلْحَمْرَ وَأَغْصَسَ بِهِمْ الْمَحْقَاقِ أَيْنَ الْمَانِثُوُنَ مِنْ مُوتِي إِلَيْهِ لَا نَبِيٌّ بَعْضُهُنَّ

Allah\textsuperscript{azwj}, Blessed is His\textsuperscript{azwj} Name, Tested His\textsuperscript{azwj} servants by me\textsuperscript{asws}, and killed those that opposed Him\textsuperscript{azwj} by my\textsuperscript{asws} hand, and annihilated those that strived against Him\textsuperscript{azwj} by my\textsuperscript{asws} sword, and Made me\textsuperscript{asws} to be a Means of nearness to Him\textsuperscript{azwj} (Zulfat) for the Believers, and a ground of death for the toughest tyrants, and His\textsuperscript{azwj} Sword against the criminals, and Strengthened by me\textsuperscript{asws} the back of His\textsuperscript{azwj} Messenger\textsuperscript{saww}, and Honoured me\textsuperscript{asws} by helping him\textsuperscript{saww}, and Privileged me\textsuperscript{asws} with his\textsuperscript{saww} knowledge, and Gifted me\textsuperscript{asws} with his\textsuperscript{saww} Laws, and Favoured me\textsuperscript{asws} for his\textsuperscript{saww} successorship, and Chose me\textsuperscript{asws} for his\textsuperscript{saww} Caliphate in his\textsuperscript{saww} community. So he\textsuperscript{saww} said when he\textsuperscript{saww} mobilised the Emigrants and the Helpers in their gathering: 'O you people! Surely, Ali\textsuperscript{asws} is from me\textsuperscript{saww} like Haroun\textsuperscript{as} was from Musa\textsuperscript{as} except that there is no Prophet\textsuperscript{as} to come after me\textsuperscript{saww}.
So the Believers understood that the Messenger saww was speaking on behalf of Allah azwj. They recognised me asws that I was not his brother by his father as or his mother as was the case with Haroun saww who was the brother of Musa as from his as father and his as mother as, nor was I a Prophet as. The Prophet-hood has ended. But, that was from him saww appointing me asws as the Caliph just as Musa as had appointed Haroun as as the Caliph when he as said: “[7:142] Take my place among my people, and act well and do not follow the way of the mischief-makers.”

And his asaww words when a group spoke saying, ‘We are the friends of the Messenger of Allah azwj’. So the Messenger asaww of Allah azwj went out to the Farewell Pilgrimage, then came up to Ghadeer Khumm. So he asaww ordered for something resembling a Pulpit to be prepared to him asaww. Then he asaww ascended it, grabbed my asws arm and raised it to the extent that the whiteness of his asaww armpits were seen, and said in a raised voice in that forum: ‘The one to whom I asaww was the Master of, so Ali asws is his Master. Our Allah azwj! Befriend the one who befriends him asws, and be Inimical to the one who is an enemy to him asws. Thus, upon my asws Wilayah is the Wilayah of Allah azwj, and upon my asws enmity is the enmity against Allah azwj.

And Allah azwj, Mighty and Majestic Revealed in that day: “[5:3] This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion”. So upon my asws Wilayah was the completion of the Religion, and the Pleasure of the Lord azwj, Majestic is His azwj Remembrance. And Allah azwj, Blessed and High, Revealed it especially for me asws and Honoured the Gifting it for me asws as (a sign of) greatness, and its gifting from the Messenger of Allah asaww, and it is the Statement of the High: “[6:62] Then are men returned unto Allah, their protector, the (only) reality: Is not His the command? And He is the swiftest in taking account.”

If asws were to mention my asws merits, its loftiness would be great, and it's listening prolonged. And about me asws, two miserable ones before me asws disputed with me asws
regarding that in which they had no rights over it, and they rode their misguidance, and believed in the ignorance. So evil is what was to them, what they returned to, and evil is what they made as a cradle for themselves. They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, ‘Alas! If only there was the distance between the East and the West between me and between you’. So evil is the friend who answered him, the miserable one upon his ragged condition, “[25:28] O woe is me! would that I had not taken such a one for a friend. [25:29] He verily led me astray from the Reminder after it had reached me. Satan was ever man’s deserter in the hour of need”.

So asws am the Reminder from which he went astray, and the Way from which he deviated, and the Belief which he denied, and the Quran from which he fled, and the Religion which he belied, and the Path from which he digressed. And the debris which they lived upon in their constant pride, they were on it on the verge of the Fire prepared for them - an evil return amongst the wicked group, to a condemned destination. There will be shouting curses at each other grumbling in regret. There will be no rest for these two; nor a respite from their inevitable Punishment.

The people never ceased to be the worshippers of the idols and being the custodians of the idols, establishing rituals for them, and designated certain offerings for them in order to seek nearness to them. And they made for them titles such as ‘Al-Bahayra, and Al-Waseyla, and Al-Sa‘ebat, and Al-Haam’. They distributed these idols by casting lots by arrows, wondering about Allah Mighty is His Remembrance. They were confused about the guidance, hastening to the remoteness, and they had been overcome by Satan who had flooded them with the darkness of ignorance, having breastfed them with ignorance and weaned them with misguidance.

Allah Brought us out to them as a Mercy, and Informed about us as being higher than them, and Removed the Veil of Light from us for those that sought us, and Preferred the ones who followed it (the Light), and we were a support for the ones who ratified it. So honour followed after the disgrace, and the plenty after the scarcity. And their hearts and their eyes revered them, and the tyrants yielded to them, and its respective communities became the people of the Bounties, being worthy of mention, and prestigious, and ease, and security after fear, and union after having been separated.
And Ma’d Bin Adnan was illuminated (famous) due to usasws and weasws inserted them in the Door of Guidance, and weasws entered them into the House of Peace, and weasws clothed them with the garment of Belief, and they became famous due to usasws in the worlds, and the effects of the righteous people appeared for them in the days of the Messengerasws, from a striving protector, and an obedient worshipper, and an ascetic retreater, and they preserved the trusts and became as such until when Allâhaazwj Mighty and Majestic Called back Hisazwj Prophetasws and Raised himasws to Himselfazwj.

That was not after himasws except like a moment of pulse, or a glimmer of lightning for them to return back and turn back upon their heels, and they blocked the Door and destroyed the houses, and changed the effects of the Messenger of Allâhaazwj, and turned away from hisasws rulings, and distanced themselves from hisasws Light, and they changed hisasws Caliph with an alternate. They took to him, and they were unjust in doing so, and they thought that the one whom they had chosen from the descendants of Abu Kohafa (Abu Bakr) is higher in status than the oneasws whom the Messengerasws of Allâhaazwj had chosen to be in hisasws place, and that the Emigrants from the progeny of Abu Kohafa were better than the Emigrants and the Helpers of the Rabbi of the Law Hashim Bin Abd Manafs. Nay! The first false testimony which occurred in Al-Islâm was their testimony that their companion (Abu Bakr) is the one whom the Messengerasws of Allâhaazwj had made to be the Caliph.

So when the matter of Sa’d Bin Ubada was what it was, they retracted from that and said that the Messengerasws of Allâhaazwj passed away and did not appoint a Caliph. So the Messenger of Allâhaazwj, the good, the Blessed, was the first one in Al-Islâm against who the false testimony was borne. And after a little while they found out the evil of what (they came to know and found out the consequences of the evil of what) the former ones had established. And they had an alternative and an opportunity to recover from the death, and had the time to turn around from the lure of pride, and be in a tranquil condition, and the realisation of the deeds.
Allah \( \text{azwj} \) had repented Shaddaad Bin Aad, and Thamud Bin Abbuwad, and Bal'am Bin Ba'our, and Bestowed upon them His \( \text{azwj} \) Favours, both apparent as well as hidden, Supplied them with the wealth, and the (prolongation) of their lives, and Granted them the land, so that due to these Blessings they would Remember the Signs of Allah \( \text{azwj} \), and they would recognise and be awed by Him. So before they reached their (allocated) time, and enjoy their meal, Allah \( \text{azwj} \) was not Unjust to them, but they had been unjust to their own selves.

Indeed! For every term there is a writing. So when the writing reaches its term, and it is uncovered for you about what would befall the unjust ones, and what the greatest losers have got to, you will run towards Allah \( \text{azwj} \) Mighty and Majestic from what they had been involved in and to what they are proceeding to.

Nay! And I \( \text{asws} \) am among you, O you people, like Haroun \( \text{asws} \) was in the people of the Pharaoh \( \text{la} \), and like the Door of Hitta in the Children of Israel, and like the Ark of Noah \( \text{asws} \) in the people of Noah \( \text{asws} \). I \( \text{asws} \) am the Great News (Al-Nabaa Al-Azeem), and the Great Truthful (Al-Siddique Al-Akbar), and after a little while you will come to know what had been Promised to you. And is this anything else but (was committed) for a morsel of food, and a sip of drink, light sleep. Then the disgrace will be necessitated upon them in the world, and on the Day of Judgement they will be returning to intense Punishment. And Allah \( \text{azwj} \) is not Oblivious (forgetful) of what they have done. So what is the Recompense for the one who turned away from His \( \text{azwj} \) Proof \( \text{asws} \) and denied His \( \text{azwj} \) Argument, and opposed His \( \text{azwj} \) Guides \( \text{asws} \), and turned away from His \( \text{azwj} \) Light and stormed (his way) into the darkness, and exchanged water for the mirage, and Bounties for the Punishment, and the success for the misery, and prosperity for the poverty, and the ease for the hardship.
Nay! This is the Recompense of what they had sown and done before. So be certain of the Promise and of its reality, and be assured of what has been Promised on the Day of the coming of the ‘Scream’ (Dooms Day), with the Truth. “[50:42] The day when they shall hear the cry in truth; that is the day of coming forth. [50:43] Surely We give life and cause to die, and to Us is the eventual-coming [50:44] The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us”.
SERMON OF AL-TAALUTIYYA

Amir-ul-Momineen asws gave a sermon to the people at Al-Medina.

Amir-ul-Momineen asws said: ‘All Praise is due to Allah azwj besides Whom azwj there is no god but Him azwj. He azwj was Alive without (dependence on) any quality and without reliance on anything but on Himself azwj to exist nor can there be ‘where’ for Him azwj, nor He azwj is within anything, nor He azwj is upon anything, nor there is a beginning place for Him azwj, and He azwj is not strong after having Created a thing, nor was He azwj weak before anything came into being, nor was He azwj alone before He azwj Began anything, nor is there anything which Resembles Him azwj, nor was He azwj without a Kingdom before He azwj Created it, nor will He azwj be without it after it goes away. He azwj is a Living God without having a lifespan, and He azwj was the Owner before He azwj Created anything, and will be the Owner after having Creating the Universe.

And there cannot be for Allah azwj ‘How’ nor ‘Where’, and No limit to be Recognised by, and nothing resembles Him azwj and He azwj does not age due to the Duration of His azwj. Remaining, nor does He azwj weaken due to being Alone, nor does He azwj get scared like His azwj creatures do due to something. But, He azwj is All Hearing without having ears, He azwj is All Seeing without having eyes, and He azwj is Almighty without deriving strength from His azwj creatures. The gaze of the lookers cannot perceive Him azwj, and the ears of the listeners cannot sense (hear) Him azwj.

If He azwj Intends something, it would be without any consultation, or demonstration, or informing, or asking anyone about anything from His azwj creatures, of His azwj Intention. The vision cannot perceive Him azwj, but He azwj Sees all visions. And He azwj is the Kind, the Aware, and I asws testify that there is no god except Allah azwj, One,
having no associates for Himazwj, and Iasws testify that Muhammadasws is Hisazwj servant. Heaswj Sent himasws with the Guidance, and the true Religion, to overcome all the religions even though the Polytheists may not like it. So heasws preached the Message, and Iasws follow the evidence.

O you community which has been deceived, and understood the deception of the deceiver who deceived it, but still persisted upon what it recognised, and wandered randomly in its seduction. And the truth had been clarified but they still turned away from it, and the path was made clear but they still deviated from it.

But, by the Oneazwj Who Split the seed and stemmed life from it, had you sought the knowledge from its Mine, and drank the water with its sweetness, and kept the good in its place, and take the path which was clear, and approached the truth by its programme the way would have been set out for you, and the signs would have appeared to you, and Al-Islam would have been illuminated for you. So you would have eaten plentiful, and there would have been no breadwinner among you who would have failed (to earn), nor any injustice would have been done to any Muslim or allies. But, you walked upon the path of the darkness, so your world became dark for you by its vastness. And the doors of knowledge were closed to you so you spoke knowledge was your salvation, and the successorasws of your Prophetasws, and the

And you followed the misguided people so they misguided you, and you abandoned the Imamsasws so theyasws abandoned you. So you took control (of your own affairs) through judging by your own desires. When a matter was mentioned, you asked the Peopleasws of the Remembrance (Ahl Al-Zikr), so when theyasws issued a verdict (Fatwa) to you, you said, ‘This is exactly the knowledge’. So how come you have abandoned himasws and neglected himasws, and opposed himasws? Slowly (but surely), just wait a little while, and you will harvest all of what you have cultivated, and you will find the evil of what you have done and sought.

By the Oneazwj Who Split the seed and stemmed life from it, you knew that Iasws was your Master and the oneasws whom you had been Commanded (for being obedient to), and Iasws am more knowledgeable than you all and the oneasws by whose knowledge was your salvation, and the successorasws of your Prophetasws, and the

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best of your Lord, and the tongue (speaker) for your light (guidance), and the knowledge by which you can correct yourselves.

So slowly (but surely) what has been narrated will descend upon you all, what has been promised, that which descended upon the communities before you. And Allah Mighty and Majestic will Question you all about your Imams with whom you will be raised, and to Allah Mighty and Majestic you will be going to tomorrow.

But, by Allah, if had for me, the number of companions which Talut had, or the number of the people at Badr who oppose your enemies, would have struck by the sword until you would have come to the truth, and you would have repented sincerely. So that would have been more suitable than mending the rifts and taking to friendliness. Our Allah, Judge between us with the truth, and You are the Best of the Judges'.

He (the narrator) said, ‘Then he went out from the Masjid. He passed by a herd in which were around thirty sheep, so said: ‘By Allah, if had for me for the sake of Allah and His Messenger, the number of these sheep, would have removed the son of the woman who ate unhealthy things, from his kingdom’.

He (the narrator) said, ‘When it was evening, three hundred and sixty men had pledged allegiance to him, to the death. So Amir-ul-Momineen said to them: ‘Come to us (in the morning) to the Aljaar having shaved (your heads)’. And Amir-ul-Momineen shaved (his head). No one from the people remained loyal, except for Abu Dharr, and Ali-Miqdad, and Huzayfa Al-Yamani, and Ammar Bin Yasser, and Salman.

So he raised his hands towards the sky and said: ‘Our Allah. The people have weakened just as the Children of Israel had weakened Haroun. We hide what we hide and what we proclaim, and there is nothing which is hidden from You in the earth, nor in the sky. Make me to pass away as a Muslim, and Associate me with the righteous ones’.
But, by the House (Kaaba), and the Leading up to the House (and in another copy, ‘Al-Muzdalifa’), and the walking to the throwing of the pebbles, had it not been for the oath which the Ummey Prophet asws had taken from measws, I asws would have returned the opposition to the gulf of the death, and asws would have sent upon them thunderbolts of the death, and after a little while they will come to know’.

14454 – A number from our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father who said:

'I was in the presence of Abu Abdullahasws when Abu Baseer came up to himasws and he was panting. So when he took his seat, Abu Abdullahasws said to him: 'O Abu Muhammad, what is this heavy breathing for?' He said, 'May I be sacrificed for youasws', O sonasws of the Messengerasws of Allahazwj, great is my age, and my bones are creaking, and my term (death) is approaching, besides that I do not know what will happen to me from the matters of the Hereafter'.

Abu Abdullahasws said: 'O Abu Muhammad, and you are saying this?' He said, 'May I be sacrificed for youasws', and how can I not say this?' Heasws said: 'O Abu Muhammad, but do you know that Allahazwj the High has Honoured the young ones among you, and is Bashful towards the elderly?' He said, 'May I be sacrificed for you, so how has Heazwj Honoured the young, and been Bashful towards the elderly?' Heasws said: ‘Allahazwj has Honoured the young ones (too much) to Punish them, and is too Bashful towards the elderly to bring them to the Reckoning’. He said, 'May I be sacrificed for youasws, is this especially for us, or for (all) the people of Tawheed (Believe in the Unity of Allahazwj)?' Heasws said: ‘No, by Allahazwj, it is only for you (Shites) especially, apart from the whole world’.

He said, ‘May I be sacrificed for youasws, we are being named by a name which is breaking our backs, and killing our hearts, and our blood has been declared lawful to be shed in the Hadeeth which are being narrated to them from their scholars’. Abu Abdullahasws said: ‘Is it ‘Al-Rafiza’ (the rejectors)?’ He said, ‘Yes’. Heasws said: ‘No, by

6 Resident of Mecca
Allah\(^{azwj}\), they are not the ones who have named you as such, but it is Allah\(^{azwj}\) Who has Named you all with it.

But, do you know, O Abu Muhammad that seventy men from the Children of Israel rejected the Pharaoh\(^{la}\) and his people, when they detected his misguidance. So they attached themselves with Musa\(^{as}\) when they detected his\(^{as}\) guidance. So they were named (referred to) in the army of Musa\(^{as}\) as Al-Rafiza (The Rejectors) because they had rejected the Pharaoh\(^{la}\), and they were the most intense worshippers in that army, and very intense in their love for Musa\(^{as}\) and Haroun\(^{as}\) and their\(^{as}\) offspring.

So Allah\(^{azwj}\) Mighty and Majestic Revealed unto Musa\(^{as}\) that: “Establish this name for them in the Torah, for I\(^{azwj}\) has Named them with it, and have Gifted it to them”. So Musa\(^{as}\) established the name for them, then Allah\(^{azwj}\) Mighty and Majestic Reserved this name for you all to the extent that we\(^{asws}\) have Gifted it to you.

O Abu Muhammad, they rejected the good, and you have rejected the evil. All the people have separated into sects, and they all divided into branches. You have branched out with the People\(^{asws}\) of the Household of your Prophet\(^{as}\), and you did what they did, and you chose what Allah\(^{azwj}\) had Chosen for you, and you wanted what Allah\(^{azwj}\) wanted. So received glad tidings upon glad tidings, for By Allah\(^{azwj}\) you (Shiites) are ones with whom Allah\(^{azwj}\) is Merciful, the ones whose good deeds will be Accepted, and the sins being Overlooked. The one who does not come to Allah\(^{azwj}\) Mighty and Majestic, with what you are upon, on the Day of Judgement, the good deeds will not be Accepted from him, nor will his sins be Overlooked. O Abu Muhammad, have I\(^{asws}\) made you happy?’ He said, ‘May I be sacrificed for you\(^{asws}\), increase it for me’.

He\(^{asws}\) said: ‘O Abu Muhammad, Allah\(^{azwj}\) Mighty and Majestic has Assigned Angels to cut-off the sins from the backs of our\(^{asws}\) Shiites just like the leaves get cut-off in the autumn by the wind, and that is His\(^{azwj}\) Statement, the Mighty and Majestic: “[40:7] Those who bear the Throne and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe”. By Allah\(^{azwj}\), their Seeking of Forgiveness is for you (Shiites) apart from the other
creatures. O Abu Muhammad, have I\textsuperscript{asws} made you happy?’ He said, ‘May I be sacrificed for you\textsuperscript{asws}, increase it for me’.

He\textsuperscript{asws} said: ‘O Abu Muhammad, Allah\textsuperscript{azwj} has Mentioned you (Shiites) in His\textsuperscript{azwj} Book. He\textsuperscript{azwj} said: ‘[33:23] Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least’.

You all have been loyal to the Covenant which Allah\textsuperscript{azwj} has Taken from you, of our\textsuperscript{asws} Wilayah, and you never exchanged us\textsuperscript{asws} for others. Had you not done that, Allah\textsuperscript{azwj} would have Reproached you just as He\textsuperscript{azwj} Reproached them where He\textsuperscript{azwj} Majestic is His\textsuperscript{azwj} Remembrance, Said: ‘[7:102] And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors’. O Abu Muhammad, have I\textsuperscript{asws} made you happy?’ He said, ‘May I be sacrificed for you\textsuperscript{asws}, increase it for me’.

He\textsuperscript{asws} said: ‘O Abu Muhammad, Allah\textsuperscript{azwj} has Mentioned you in His\textsuperscript{azwj} Book: ‘[15:47] (they shall be) as brethren, on raised couches, face to face’’. And Allah\textsuperscript{azwj} has not Intended by this other than you (Shiites), O Abu Muhammad. So, have I\textsuperscript{asws} made you happy?’ He said, ‘May I be sacrificed for you\textsuperscript{asws}, increase it for me’.

He\textsuperscript{asws}: ‘O Abu Muhammad, ‘[43:67] The friends shall on that day be enemies one to another, except those who guard (against evil)’, and Allah\textsuperscript{azwj} has not Intended by this other than you (Shiites). O Abu Muhammad, have I\textsuperscript{asws} made you happy?’ He said, ‘May I be sacrificed for you\textsuperscript{asws}, increase it for me’.

He\textsuperscript{asws} said: ‘O Abu Muhammad, Allah\textsuperscript{azwj} Mighty and Majestic has Mentioned us\textsuperscript{asws} and our\textsuperscript{asws} Shiites, and our\textsuperscript{asws} enemies in a Verse from His\textsuperscript{azwj} Book. The Mighty and Majestic Said: ‘[39:9] Are those who know equal with those who know not? But only men of understanding will pay heed’. So we\textsuperscript{asws} are the ones who know, and our\textsuperscript{asws} enemies are the ones who do not know, and our\textsuperscript{asws} Shiites are the men of understanding. O Abu Muhammad, so have I\textsuperscript{asws} made you happy?’ He said, ‘May I be sacrificed for you, increase it for me’.
So he asws said: ‘O Abu Muhammad, By Allah azwj, Allah azwj has not Made an Exception for anyone from the successors as of the Prophets as and their as followers except for Amir-ul-Momineen asws and his asws Shiites. So He asws Said in His asws Book, and His asws Words are True: “[44:41] The day on which a friend shall not avail (his) friend aught, nor shall they be helped, [44:42] Save those on whom Allah shall have mercy; surely He is the Mighty the Merciful” Meaning by that Ali asws and his asws Shiites. O Abu Muhammad, have I asws made you happy?’ He said, ‘May I be sacrificed for you asws, increase it for me’.

He asws said: ‘O Abu Muhammad, Allah azwj the High has Mentioned you all when He aszw Said: “[39:53] Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful”’. And Allah azwj has not Intended by this other than you (Shiites). So, have I asws made you happy, O Abu Muhammad’ He said, ‘May I be sacrificed for you asws, increase it for me’.

So he asws said: ‘O Abu Muhammad, Allah azwj has Mentioned you all in His aszw Book: “[17:65] Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as a Protector”. And Allah azwj has not Intended by this but the Imams asws and their asws Shiites. So, have I asws made you happy, O Abu Muhammad?’ He said, ‘May I be sacrificed for you asws, increase it for me’.

So he asws said: ‘O Abu Muhammad, Allah azwj has Mentioned you all in His aszw Book. He aszw Said: “[4:69] these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the righteous, and a goodly company are they!” So the Messenger asaw of Allah asuw in the Verse is from among the Prophets asw, and we asws, in this subject are the ‘truthful and the martyrs’, and you all are the ‘righteous’, therefore adopt this name by the righteousness as Allah azwj Mighty and Majestic has Named you. O Abu Muhammad, so, have I made you happy?’ He said, ‘May I be sacrificed for you asws, increase it for me’.

قال يا أبا محمد لقد ذكرت الله تعالى في كتابه فقلا فأولكك من الذين أنعم الله عليهم من النبلاء والصديقين والشهداء والصالحين وحسن أولئك رفيقا فوق سائر الله ( صلى الله عليه وسلم ) فهم الله نحن في هذا الموضوع الصديقين وشهداء والإثما الصالحين قسموا بالصالح كما سماك الله عز وجل يا أبا محمد فهل سررتكم قال قلت جعلت فأنا زدني

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He said: ‘O Abu Muhammad, Allah has Mentioned you all when He Narrated about your enemies in the Fire by His Statement: “[38:62] And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?” And Allah has not Meant, and not Intended by this other than you (Shiites). You have become as the evil people in the eyes of this world, and by Allah, you will be in the Paradise you will be in delight whereas in the Fire you will be sought. O Abu Muhammad, so have I made you happy?’ He said, ‘May I be sacrificed for you, increase it for me’.

So he said: ‘O Abu Muhammad, there is none from the Verses Revealed Which Guides to the Paradise, nor Mentions it addressees with goodness except that it is regarding us Shiites. And there is none from the Verses Revealed Which Mentions its addressees with evil, or Points to the Fire except that it is regarding our enemies and the ones who are opposed to us. So, have I made you happy, O Abu Muhammad?’ He said, ‘May I be sacrificed for you, increase it for me’.

So he said: ‘O Abu Muhammad, There is no one upon the Nation of Ibrahim except for us, and our Shiites, whereas the rest of the people are remote from that. O Abu Muhammad, have I made you happy?’ And in another report, he said: ‘This is enough’.
HADEETH OF ABU ABDULLAHasws WITH AL-MANSOUR IN HIS PROCESSION

So heasws said: ‘Iasws was walking with Abu Ja’far Al-Mansour, and he was in his procession, and he was upon a horse and in front him were horsemen and behind him were horsemen, and Iasws was upon a mule by his side. He said to me, ‘O Abu Abdullahasws, it is befitting for youasws to be happy with what Allahazwj has Given us from the strength and the victory for us, and the honour, and do not tell your people that youasws and the Peopleasws of yourasws Household are more deserving of this Command (Caliphate) than we are, lest youasws provoke us against youasws and them.

Heasws said, ‘Iasws replied: ‘And the one who has related this to you from measws has lied’. He said to measws, ‘Will youasws swear an oath on what youasws are saying?’ Iasws said: ‘The people are magicians, meaning they would love to spoil measws (myasws position) in front of you. So do not listen to them, for people are more in need of you than you are of us’. He said to measws, ‘Do youasws remember the day when I asked youasws ‘Is there a kingdom for us?’, and youasws said, ‘Yes, very lengthy and vast’, you will not cease to be in the time in your command and the space in your world until you will harm usasws by shedding sacred blood in a sacred Month, in a sacred city?’ So Iasws understood that he has memorized the Hadeeth. So Iasws said: ‘Perhaps Allahazwj Mighty and Majestic will Suffice for you, for Iasws did not apply this especially for you, but rather this is a Hadeeth which Iasws reported to you. Maybe it is for someone else from the people of your household who will govern that’. He was silent from measws.'
When I returned to my home, one of our friends came up. He said, 'May I be sacrificed for you. By Allah, I saw you in the procession of Abu Ja'far (Al-Mansour) and you were upon a mule and he was upon a horse, and he was speaking to you like an overseer speaks to an underling. So I said to myself, 'This is the Proof of Allah upon the creatures and the Master of this command (Caliphate) who should be followed, and this other one is acting by compulsion, and he kills the children of the Prophets, and this other one is acting by compulsion, and he kills the children of the Prophets, and he is in his procession, and you are upon a mule', so that entered a doubt in me to the extent that I feared for my Religion and myself.

He said: 'I said: Had you seen those who were around me, and in front of me, and behind me, and on my left from the Angels, you would have despised him and despised what he was indulging in'. He said, 'Now my heart is tranquil'.

Then he said, 'Until when will these be ruling (us), or until when will we get rest from them (their injustices)?' I said: 'Do you not know that there is a time allocated for everything?' He said, 'Yes'. So said: 'Would it benefit you if you come to know that this command (Caliphate), when it goes, it would be quicker than the blink of an eye? If you come to know their condition in the Presence of Allah Mighty and Majestic and how it would be, you would have been intense in your hatred of them. And if you were to struggle, and the people of the earth were to struggle to include them in more severity than what they are already in from the sins, you would not be able to. So do not let Satan excite you.'
and you will see the people of the falsehood to have achieved high positions above the people of the truth, and you will see the evil having been manifested with no one preventing it and actually finding excuses for its committers, and you will see the mischief having appeared, and the males satisfying themselves with the males, and the women satisfying themselves with the females, and you will see the Believer maintaining silence with no one accepting his words, and you will see the mischievous lying and no one refuting his lies and his falsity, and you will see the young ones belittling the grownups, and you will see the relatives with their relationships being cut-off, and you will see the one who is praised for his mischief and he laughs at it and his words are not being refuted.

and you will see the young boy being obedient as the women are, and will see the women getting married to men, and you will see the praises being increased, and you will see the man spending the wealth in ways other than in obedience to Allahazwj with no one preventing him or holding back his hand, and you will see the onlookers seeking Refuge with Allahazwj from what they see the (situation of the) Believers are in from the struggling, and you will see the neighbour hurt his neighbour and there is no one to prevent him, and you will see the infidel rejoicing at what they see in the Believer to be in, becoming happier at what he sees in the earth from the mischief, and you will see the intoxicants being drunk openly and the ones who do not fear Allahazwj Mighty and Majestic gathering for it,
and you will see the femininity appearing in the children of Al-Abbas and their usage of dyes and combs like the usage of these by the woman for her husband, and the men giving wealth for their genitals, and the man competing for the man and envying him, and the wealthy would be considered more honourable than the Believer, and the usury becoming publicised and he does not care, and the women being praise for their adultery, and you will see the woman preparing her husband to be married to the men, and you will see most of the people and the best of the households helping the women on their mischief,

and you will see the Believer in grief, belittled, humiliated, and you will see the innovations and the adultery becoming apparent, and you will see the people arguing by false testimonies, and you will see the Prohibited being made to be permissible and the Permissible being made to be prohibited, and you will see the Religion being taken by the opinion and the Book and its Regulations being neglected, and you will see the night not being taken as a cover for one to be audacious against Allah (azwj), and you will see the Believer not being able to deny except by his heart, and you will see a great amount of wealth being spent in ways which arouse the Anger of Allah (azwj) Mighty and Majestic, and you will see the rulers going closer to the people of disbelief and distancing themselves from the people of the good, and you will see the rulers accepting bribes for the Judgements, and you will see the rulers welcoming the one who gives more,

and you will see the (forbidden) near relatives being married (incest) and being satisfied by it, and you will see the man killing another one based upon false accusation and upon conjecture, and differing with the man who sacrifices his self and his wealth, and you will see the man living upon the gifts of the women, and you will see the man knowingly eating from the immoral earnings of his woman and lives by it, and you will see the woman overpowering her husband and doing what he does not like and spend on her husband, and you will see the man hiring out his woman and his slave girl and is pleased with the lowest of the food and the drink, and you will see a lot of the faith in Allah (azwj) Mighty and Majestic by the false pretence, and you will see the gambling becoming apparent,
and you will see the intoxicating drinks being sold openly and there is no one to prevent it, and you will see the women giving themselves to the people of disbelief, and you will see the Masjids having been decorated, and you will see the Limits (Penalties of the Law) being neglected and being used in accordance with whims, and you will see the neighbour respecting the neighbour out of fear from his tongue,

and you will see the shedding of the blood being taken lightly, and you will see the man seeking the leadership for coveting the world and to make himself famous by bad mouthing so that he would be feared and the matters would depend upon him, and you will see the Prayer being taken lightly, and you will see the man who has a lot of wealth then not purifying it (Zakaat) since he acquired it, and you will see the dead being exhumed from his grave, hurt and his shroud being sold, and you will see that the anarchy to have increased, and you will see the man jubilant and in the morning intoxicated not caring about what the people think of him, and you will see the animals being married to him, and you will see the animals ride upon each other,
and you will see the man come out to his Prayer place and return and there would be no signs of any gains upon him, and you will see the hearts of the people to have become hard and their eyes frozen, and the Remembrance to have become heavy upon them, and you will see the illegal money to be apparent and contested for, and you will see the Praying one who is Praying just to be seen by the people, and you will see the Faqih gaining understanding for other than Religion, to covet the world, and the leadership, and you will see the people to be with the one who overcomes, you will see the seeking of the unlawful to be praised and magnified, and you will see the illegal money to be apparent and contested for, and you will see the musical instruments appear in the two Sacred Places (Al-Haramain) acts being committed which Allah does not Like with no hindrance preventing these and no one coming in between these and the ugly acts, and you will see the people and the women copulating like the copulation of the animals, with no one expressing abhorrence out of fear from the people, and you will see the man spending a great deal in ways other than the obedience to Allah and being prevented easily (to spend) in the obedience to Allah, and you will see the impiousness to have appeared and the belittling of the parents, and be in the most evil of the condition of the people with the children who will be happy with the one who throws accusations at them, and you will see the people, and you will see the women to have overcome upon the kingdom and to have overcome over all the commands brought about only
and you will see the man who passes a day in which he did not commit any great sins from the immoralities, or the understating of the weights or the measures, or unlawful acts, or drinking intoxicating drinks, he would become depressed and sad to have wasted that day from his life, and you will see the Sultan hoarding foodstuffs, and you will see the wealth of the near relatives being distributed in the false ways, and to be drunk by it the intoxicating drinks, and you will see the Masjids being filled from those who do not fear Allah, and the Call to Prayer (Azaan) being given for the payment, and you will see the Masjids being filled from those who do not fear Allah, and the Prayers for the payment, and you will see the intoxication being utilised as medication and being prescribed to the sick to be cured by it.

and you will see the people to have equaled regarding the avoidance of the enjoining of the good and the forbidding of the evil and the avoidance of the making of the Religion by it, and you will see the people of the truth wasted unnoticed, and you will see the Call to Prayer (Azaan) being given for the payment and the Prayer for the payment, and you will see the Masjids being filled from those who do not fear Allah, gathering therein for the backbiting and eating of the flesh of the people of the truth and the intoxicating drinks would be described therein, and you will see the intoxicated ones Praying with (leading) the people having no understanding and will not be stained due to his intoxication, and when he is intoxicated he is respected and feared, and feared to be ignored, not being punished and being excused for his intoxicated state,

and you will see the one who eats the wealth of the orphans being praised for his righteousness, and you will see the judges issuing Judgements in opposition to what Allah has Ordered, and you will see the rulers entrusting to the treacherous for the greed, and you will see the rulers to have placed the inheritance to the people of the mischief and those audacious against Allah, taking from them and leaving with them what they desire, and you will see upon the Pulpits preachers preaching the piety but the speaker does not practice what he has preached, and you will see the Prayer to have been taken lightly at its prescribed times, and you will see the Charity given by intercession not intending by it the Perspective of Allah and being given for seeking the (good will of) people,
and you will see the people to be mainly concerned with their stomachs and their genitals, not caring what they eat and who they have relationship with, and you will see the world welcoming them, and you will see the banners of the truth to be a lesson for the one who is cautious and seeks salvation with Allah\textsuperscript{azwj} Mighty and Majestic, and know that the people are subject to the Wrath of Allah\textsuperscript{azwj} Mighty and Majestic, but rather He\textsuperscript{azwj} has Given them respite of life which He\textsuperscript{azwj} Wants to Give them.

So become expectant and spare no effort for Allah\textsuperscript{azwj} Mighty and Majestic to See you to be against what they are indulging in. If the Punishment descends upon them and you were to be among them, you can hasten to the Mercy of Allah\textsuperscript{azwj}. If you were to hesitate you will be involved in it, and you should have come out from what they are indulged in from the audacities against Allah\textsuperscript{azwj} Mighty and Majestic. And know, that Allah\textsuperscript{azwj} does not Waste the Recompense of the good doers, and that the Mercy of Allah\textsuperscript{azwj} is very Near to those who do good'.

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فَكُنْ مَتَرَقِبًا وَ اجْتَهِدْ لِيَرَاكَ اللَّهُ عَزّ وَ جَلّ فِي خَلَافِ مَا هُمْ عَلَيْهِ فَإِنْ نَزَّلَ بِهِمْ العِدَابَ وَ كَانَتِ فِيهِمْ عَجْلَتْ إِلَى رَحْمَةِ اللَّهِ وَ إِنْ أَخْرَجْتُمْ كُلَّهُمْ وَ كَانَتِ قدَ خَرَجَتْ مِنْ فِيهِمْ يَوْمَ يُصِيبُ أَحَدَ الْمُحْسِنِينَ وَ أَنْ رَحْمَةُ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ .

So become expectant and spare no effort for Allah\textsuperscript{azwj} Mighty and Majestic to See you to be against what they are indulging in. If the Punishment descends upon them and you were to be among them, you can hasten to the Mercy of Allah\textsuperscript{azwj}. If you were to hesitate you will be involved in it, and you should have come out from what they are indulged in from the audacities against Allah\textsuperscript{azwj} Mighty and Majestic. And know, that Allah\textsuperscript{azwj} does not Waste the Recompense of the good doers, and that the Mercy of Allah\textsuperscript{azwj} is very Near to those who do good'.

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