

MISBAHUL-HUDA

The Guidance Light
in
the Attitude and Mystic Process of Men of Love

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**In the Name of Allah, the
Merciful, the Compassionate**

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The Translator's Preface

I should thank God Almighty for giving me the opportunity to translate this invaluable book which includes parts of the lectures of the great contemporary Gnostic, the late Haj Ismail Doulabi. He was knowledgeable about God, the Prophet (S.A.) and the Imams (A.S.) and guided many people during his blessed life. I attended some of his lectures and I really enjoyed his faith, love of God, knowledge, sincerity, and influential utterances.

The late Haj Ismail Doulabi changed people's attitude toward life, death, afflictions, heaven, hell, etc. by expressing God's love toward man. His emphasis was on monotheism and man's submission to God. Improving moralities by following the Prophet (S.A.) and Imams (A.S.) was the other important point on which he focused. He believed that all the creation is the fruit of love and man should never be disappointed because he has a Merciful and Compassionate God.

The first time I read Misbahul-Huda (The Guidance light) which is a collection of parts of the lectures of Haj Ismail Doulabi, categorized by subject by Engineer Mahdi Tayyeb, it had a very positive effect on my life. That is why I decided to translate the book into English because I thought the English

speakers should not be deprived from reading this significant book. I hope, in the near future, the book be translated into languages other than English and all the people benefit from the sincere words of this great Gnostic.

I would like to express my very great appreciation to Mrs. Shadi Ghaffari who edited one hundred pages of the book. I would also like to offer my special thanks to Mr. Hamed Safarnavadeh for the pagination of the book.

To make the text more understandable, the translation includes more than 600 footnotes. The translator tried to find most of the sources of the traditions. In some cases, the sources were not found and just the Arabic version of the tradition has been written in the footnotes.

It should be mentioned that the present book is free but I would appreciate if the readers donate as much as and in any way they want to a charity institution to help the orphan children, sick people, the retarded or any person in need in their own country.

Zahra Agha Muhammad Shirazi

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The Abbreviations used by the translator:

(A.S.) = /'Alaihe Salam/ "Peace be upon him" and also /Alaihemu Salam/ "peace be upon them" which has been used for Imams (A.S.), the Ahl al-Bait (A.S.) and the Prophets other than Prophet Muhammad (P.B.U.H.)

(S.A.) = /Salamullah 'Alaiha/ "Peace be upon her" which has been used for Zahra (S.A.) (the daughter of the Prophet (P.B.U.H.), and the wife of Ali (A.S.)) and Masoumah (S.A.), (The daughter of Imam Musa Kazim (A.S.) and the sister of Imam Reza (A.S.))

(P.B.U.H.) = "Peace be upon him" which has been used for the last prophet, Muhammad (P.B.U.H.)



To the Reader

At the beginning of 1360s, the Exalted God succeeded me in understanding one of the contemporary great Gnostics of the Shi'ites. This success, with His Grace, continued up to 1381 A.H. when he passed away. That great man in his brief reference to his mystical path said:

In my youth I made a pilgrimage to the holy Najaf. At that time I had a thirst for religious knowledge and science and I wholeheartedly liked to reside in Najaf and study in seminary (religious school); but my father who was old and had no other son to help him in his works didn't agree with my residing there. I pleaded Imam Ali (A.S.) to help me reside in Najaf and study and so much I beseeched and pressed my breast to the holy shrine that its hairs were cut and it was injured. I felt so bad that I didn't believe to be able to come back to Iran. I told myself either I stay in Najaf and study or if I am obliged to return, I will die here. When I spoke about the problem with the scholars of Najaf to be permitted to stay there, they told my duty

was to satisfy my father and to come back to Iran to help him. As a result neither my pleas to Imam Ali (A.S.) nor my recourses to the scholars helped me. With that disturbed mood my father and I made a pilgrimage Karbala. In the holy shrine of Aba ‘Abdillah (A.S.) everything was resolved and whatever I asked was fulfilled in a way that at the time of returning, I even walked faster than my father and we returned to Iran.

In Iran, the first persons who came to visit me as a pilgrim of the holy shrines were two sayyeds (descendants of Imam Ali (A.S.)). I directed them to the room and I went to bring something to entertain them. Returning to the room, the curtains were removed and I had a mood of inspiration/mystical unveiling. Holding the table cloth in my hand, I halted in my place for twenty minutes. I saw myself over the holy shrine of Aba ‘Abdillah (A.S.) and they made me understand that I could take whatever I asked for. Those two sayyeds were speaking to each other and told that I was in a spiritual ecstasy. It was the beginning of the way and that room became the above part of the holy shrine of Aba ‘Abdillah and there became the mourning place for Aba ‘Abdillah for thirty years and the people who came there cried without hearing the mourning rites. As a grace of Aba

‘Abdillah, many of the great men including the late Haj Molla Agha jan, the late Muhammad Taghi Bafghi and the late Shahabadi came to that place without my request and because of their own interest.

After that mystical unveiling, I encountered four people successively. The first was Sayyed Muhammad Sharif Shirazi. I was with him until he died. When we carried his corpse to **‘Shah Abd al-’Azim**, Muhammad Taghi Bafghi came and prayed for him. I saw that he prayed for my dear and he was also more admirable than the late Shirazi, so I was attracted to him to the extent that I didn’t go to Ghom. I found Sheikh’s house and visited him from that time until he made me familiar with Gholam Ali Ghomi nicknamed Tanoumasi. From that time I visited him whom I found nicer. At the same time I became familiar with Shahabadi and visited him. Finally I faced the fourth person [Muhammad Javad Ansari Hamedani] who was both the person and the path. He differed from others. Such a person has gone out of human skin and is free and every moment he is in a part of the world. He has no religion and is in the monotheism district. He is a pillar of light

that extends from the throne to the earth and the light of the Ahl al-Bait (A.S.) is achievable in that light rod.

First I was worshipping, going to the mosque, building altar and taking prayer leader [to the mosque]. Then I resorted to the Ahl al-Bait (A.S.) and to crying and mourning and holding circles for the remembrance of the Ahl al-Bait (A.S.). At the end I saw the person and loved him and reached to monotheism territory. God had mercy on me and at each stage, He showed me the prominent persons; and He caused me not to stop anywhere, rather I looked and took advantage and passed until I reached to the monotheism territory. During all these stages I knew just one whom I loved, and to whom I dedicated myself, my life and my family until he made me familiar with the next person. When I saw the next one higher than the previous person, I dedicated myself to him.

However, all the grants to me was because of the blessings of Imam Hussain (A.S.). Of course, one can achieve his goal by requesting other Imams too but Imam Hussain's way helps man achieve his goal sooner because Imam his ship moves faster in the unseen skies. Anybody who starting his movement in the spiritual path from Imam Hussain (A.S.) achieves his goal very soon.

Most of the efforts of that invaluable Gnostic was raising and improving moralities in his advocates. He focused on creating a change in people's attitude toward existence and life in a way that they see everything from the monotheism perspective and from the mirror of the beauty of God. He wanted they pay more attention to God and the Divine friends in a manner that they move their attention from anything other than God whether worldly or otherworldly. He tried to create a favorable opinion and certitude about God and his friends and dominate submission and contentment mood on them. At his presence there was so much hope in God's Grace that any disappointed would be hopeful and would be directed to perfection and unity district.

The present collection is the third version of the first notes of that honorable man's sessions during two decades. I tried to write considering his simple, intimate and effective spoken language. To make it more beneficial, I categorized it by subject. In this regard, three points worth mentioning. First, some phrases or sentences may be repeated in different parts of the book. Many a time the same phrase or sentence may carry other meanings related to other parts but to avoid the vastness of the present collection, that phrase or sentence is not repeated in other parts. Second, his speech is not limited to just those mentioned titles and if God graces me and I can write and publish other books, the readers will be familiar with his expressions about other titles. Third, all the points

pertaining to the headings of this book are not found in this book and in the next books other expressions related to these headings will be written.

In few cases where I have added some words or phrases, brackets have been used to show interpolation.

The Arabic version of the Holy Quranic verses and the traditions of the infallibles (S.A.) used in the book are categorized alphabetically on the basis of the letter of the first word of each verse or tradition and are presented in the appendix of the book. There are so many traditions in the book the Persian meaning of which have been used with no Arabic version, so they are not in the list of the traditions at end of the book.

The Arabic version and the Persian translation of the holy tradition related to Ali (A.S.)'s insight to luminosity to which he had special attention is written in the appendix. In many cases, some parts of this tradition have been cited in the book.

What adds to the authenticity of the book is that Mr. Doulabi confirmed the complete text of the book before publication and all his guidelines for spiritual journey toward Allah were considered. Therefore, if some parts of the book seem deficient or wrong, by thinking more about it and considering other phrases in the book, their real meaning will surely be clear. Of course the author's faults in the expression of some phrases may have caused some ambiguity.

If each point of the book is read frequently, in a way that it penetrates in the heart and soul, and it becomes part of one's being, the readers will have the most benefit in the path to Allah and in passing the perfection way. Mr. Doulabi states, "Our problem is not in lack of knowledge, but in the belief, certitude and the way of reaching belief and certitude is repetition and inculcation." Hence avoid reading the book fast to finish it. It is recommended that the reader who seeks perfection, once reads the whole book carefully to have a general view of all the points and then he studies some phrases of a subject precisely and thinks about their meaning. After that he repeats them the following day and even up to forty days in a way that they take root in his soul, heart and thought. Then he studies other phrases of the book in the same way.

Finally it is necessary to thank God to succeed me in writing this book, and I should thank all the dear persons who encouraged me to do it faster by their kind expressions. I should have special thank for the friends who helped me in different manners in writing the book.

May God accept my attempt and the publication of the book has some blessing for the honorable owner of these noble words and may it be effective for the wayfarers of the perfection way and the unity seekers. May we deserve His grace!

Mahdi Tayyeb

Tawhid

✿ It's been cited in the holy Quran that, “say ‘God’¹ then leave them alone, playing their game of plunging.” (VI: 91)² It means that leave them alone to play with their playthings. The one who is going deep into the sea of Tawhid is utterly different from he whose only end is cheating himself and others. The former is after beauty, after valuable, after love; while the latter is looking for vice and ugliness.

✿ “*La ilaha*” means that there’s no “ego”, there’s no “other”. That emphasis on “*illa*” indicates that “clean up what is left”. Then say, “Allah”. Now you see that there’s nothing and no one but God. Our Prophet (P.B.U.H.) had eradicated all that was beside Allah.

1. According to the Islamic belief, Allah is the proper name of God, and humble submission to his will, Divine ordinances and commandments is the pivot of the Muslim faith. «He is the only God, creator of the universe, and the judge of humankind.» «He is unique (*wāḥid*) and inherently one (*aḥad*), all-merciful and omnipotent.»

In this text, by using the word “God”, the term “Allah” in the Islamic sense of the word is intended.

۲. «قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ» سورة انعام، آیه ۹۱

(Al-An'am/The Cattle) 6:91

🌸 Prophet Muhammad (S.A.) had left no space between the servant and the Lord. He said “*La ilaha*”, means man himself; he removed man. Man who himself was the source of distance.

🌸 Clean your heart from everything but Allah. Say a firm “*illa*” to root what is left out and thus, make your essence clean. Then say, “Allah”, and it would seize your whole heart.

🌸 Imam Ali (A.S.) saw “*La ilaha illAllah*” (There is no God but Allah) in everything. In the prayer of the first ten days of Dhi-hajjah, he says, “(*La ilaha illAllah*) as many as the number of nights and times, as many as the number of sea waves, as many as the number of trees and thorns, as many as the number of stones and clods, as many as the number of winds and...”¹ (As many as the number of all these: *La ilaha illAllah*.)

🌸 “*Salam*” is God’s name and “*Salamon alaykum*” signifies that God is with you. That’s really nice to see God in every soul.

١. «لا إله إلا الله عَدَدَ اللَّيَالِي وَالدَّهُورِ، لا إله إلا الله عَدَدَ أَمْوَاجِ الْبُحُورِ، لا إله إلا الله وَرَحْمَتُهُ خَيْرٌ مِمَّا يَجْمَعُونَ، لا إله إلا الله عَدَدَ الشُّجَرِ وَالشَّجَرِ، لا إله إلا الله عَدَدَ الشَّعْرِ وَالْوَبَرِ، لا إله إلا الله عَدَدَ الْحَجَرِ وَ الْمَدَرِ» لا إله إلا الله عَدَدَ لَمَحِ الْعَيُونِ، لا إله إلا الله فِي اللَّيْلِ إِذَا غَشِيَ وَالصُّبْحِ إِذَا تَنَفَّسَ، لا إله إلا الله عَدَدَ الرِّيَّاحِ وَالْبَرَارِى وَالصُّخُورِ، لا إله إلا الله مِنْ الْيَوْمِ إِلَى يَوْمٍ يُنْفَخُ فِي الصُّورِ. سَيِّدُ بْنُ طَاوُوسٍ، إقبال الأعمال، ج ٢، ص ٤٨ و مجلسى، بحار الانوار، ج ٩٤، ص ١٢٠.

Seyyed Bin Tawous, Iqbalul A'amal, vol 2, p. 48 & Majlesi, Biharul Anwar, vol 94, p. 120

❁ There remain no worlds, no formalities and customs, and no reputation among people when you say “*La ilaha illAllah*”. “*La ilaha*” means that I discard whatever is fascinating me but Allah. Be careful! Say it if you think it is worth. Don’t say it without consideration. Because when the attractions of life are gone, you’ll regret it. God told prophet Moses (A.S.): “Throw down what is in your hand.” He told us, say “*La ilaha illAllah*”. That is to throw down whatever is fascinating you in life except Allah. Lest we are like Moses’ people and tell our prophet and his progeny that “*Make for us a god, as they have gods*”. (VII:138)¹ Meaning that give us of those worldly attractions which fascinate worldly men.

❁ Belief and Wilayah provides one with security and serenity. The secure territory is belief, not Mecca. You’ve seen that so many pilgrims were killed there in Mecca while performing the Hajj rites.² Such a security belongs to those who aren’t tyrants. “*Those who believe, and have*

١. «اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ» سورة اعراف، آیه ١٣٨

(Al-A'raf/The Heights) 7:138

2. A violent clash between Shia pilgrims and demonstrators and the Saudi Arabian security forces during the Hajj pilgrimage, which led to the deaths of over 400 people, occurred in Mecca on 31 July 1987. Since 1981, Iranian pilgrims had held an annual demonstration against Israel and the United States, but in 1987, a cordon of Saudi police and National Guards had sealed part of the planned demonstration route, leading to a confrontation between them and the pilgrims. This escalated into a violent clash, followed by a deadly stampede.

not confounded their belief with evildoing- to them belongs the true security; they are rightly guided.” (VI:82)¹ Turning away from justice or harming the others is kind of tyranny, yet the great oppression that we don’t pay attention to is covering the evident or uncovering the concealed. The Lord is the evident that will never be covered, and the man is the covered one that will never be found. The man is concealed forever. Trying to find himself, man will find God and he himself will still be covered. Man has no existence of his own to be found. God is the evident that would never be covered. The created shows its creator. (*La hawla wa la ghuwwata illa billah*) “There’s no might or power save in Allah.”² “Houl” is the external form and figure, and “Ghuwwah” is the internal power and energy. (*Bi hawlillahi wa ghuwwatihi aghumu wa agh’oud*) “I stand and sit with Allah’s Hawl and Ghuwwah.”³ If the external figure and the internal power both come from God, then what’s the man’s share in his actions? How can “man” be found in such an action? The man is the covered one that would never be found. In resurrection, the sun of Tawhid leaves no shadow for men. Man has nothing by his own to be seen. That’s why our Prophet (P.B.U.H.) said, “Poverty

١. «الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ» سورة انعام، آیه ٨٢ (Al-An’am/The Cattle) 6:82

٢. «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» كلینی، کافی، ج ٢، ص ٥٢١ و وسائل الشیعة، ج ٧، ص ٩١
Kulaini, Kafi, vol. 2, p.521 & Wasa’ilu Shia, vol.7, p.91

٣. «يَحُولِ اللَّهُ وَ قُوَّتِهِ أَقْوَمُ وَأَقْدَمُ» كلینی، کافی، ج ٣، ص ٣٣٨ و وسائل الشیعة، ج ٦، ص ٣٤١
Kulaini, Kafi vol. 3, p.338 & Wasa’ilu Shia, vol. 6, p. 361

is my honor”¹. “Oh men, you are the ones that have need of God; He is the All-Sufficient, the All-Laudable”. (XXXV: 17)² Our only honor is this poverty. If you come to see that God is the only doer in the world, and you don’t attribute His deeds to others, then you aren’t covering your belief with evildoing. It means that you should look at everything from the Divine prospect and speak only about Allah, till you reach security and Wilayah.

❁ When others speak highly about you, tell them that it’s from Allah and is done by Him. Lest you cover God and attribute it to yourself or others. There’s no sin greater than this. Paying attention to this fact, you’ll reach the secure territory. Anytime you want to speak highly about someone, speak about your Lord. Try and decide not to speak of anything nor anyone but Him from this day on. Remember Allah whenever you see beauty and goodness, the way Imam Ali (A.S.), the commander of the faithful, says in the prayer of the first ten days of Dhi-hajjah, “*La ilaha illallah as many as the number of everything in the world.*”

❁ According to the narrative “gheybat” is a grave sin. For instance it’s narrated that committing this sin is like

١. «الْفَقْرُ فَخْرِي» مجلسي، بحار الانوار، ج ٦٩، ص ٣٠ و عِدَّة الدَّاعِي، ابن فهد حلي، ص ١٢٣
Majlesi, Behar, vol. 69, p. 30 & eddato Daei, ibn fahad Heli, p. 123

٢. «يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ» سورة فاطر، آيه ١٥
(Al-Fatir/The Angles) 35:15

committing incest with one's mother in Ka'abah for seventy times, (we take refuge in Allah). Such a "gheybat" is about covering God and absenting Him; absenting Allah who is evident and has never been concealed.

❁ Once someone had encountered Fizzah (Fatima Zahra's maid) on her way to Mecca. He asked her, "Where are you coming from?" She answered, "From God's side" He continued, "Where do you go?" "To God," she answered. By this, she meant that she was going to a pilgrimage to Ka'abah. "What do you have as your provision?" He asked. "Piety" said Fizzah. "What is your vehicle?" "My feet"

❁ It's really nice for man to speak of God only. Try to converse with God alone. Even if you want to talk to others try and speak with God's tongue. God willing, your inner eyes of heart be open so that you'll only speak to Allah. A poor man should be crazy to talk to another poor like himself. Ask your wishes from Self-Sufficient God. The creatures are just instruments in God's hands. They're His creatures.

❁ *"Those who believe, and have not confounded their belief with evildoing-to them belongs the true security; they are rightly guided."* (VI:82)¹ The evildoing referred to in this verse, is covering God's acts with people's acts, God's attributes with people's attributes, and God's existence with

١. «الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ» سورة انعام، آیه ٨٢
(Al-An'am/The Cattle) 6:82

that of people. Belief is to see and confess that the only agent, the only owner of attributes and the only being is God. This is oppression to impute the acts, the attributes and the existence to the creatures and not to see God. The one who believes and doesn't confound his belief with oppression would be admitted to the secure territory and become rightly guided. So try to see God reflected in his creatures; not that the created beings become a barrier for you to see God. They should show the Maker. *[It is so valuable "to be in God's service, it's like a jewel. And deep inside that jewel lies godliness."]¹ Being God's servant, one can reach that sovereignty which is peculiar to Allah.* "I didn't see anything except I saw God before, after, with and inside it."² "Wherever you turn, there is the presence of God." (II:115)³ "I have turned my face to Him who originated the heavens and the earth, a man of pure faith; I am not of the idolaters." (VI:79)⁴ "There He was: God, and nothing was there with Him; and now it's the

١. «العبودية جوهرة كنهها ربوبية»

٢. «ما رايت شيئا الا و رايت الله قبله و بعده و معه و فيه» فيض كاشاني، علم اليقين، جلد ١، ص ٤٩
Feyz-e-Kashani-Ilmul Yaqin, vol.1, p.49

٣. «فَأَيْنَمَا تُولَّوْا فَتَمَّ وَجْهُ اللَّهِ» سورة بقره، آيه ١١٥
(Al-Baqarah/The Cow) 2:115

٤. «إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ» سورة انعام، آيه ٧٩
(Al-An'am/The Cattle) 6:79

same.”¹ “He is the first and the last, the Outward and the Inward; He has knowledge of everything.” (LVII:3)² “God bears witness that there is no god but He.” (III:18)³]

❁ There He was, by Himself, and He is, and will be.

❁ “*Inna lillah*” means that we are God’s artwork. We seek refuge in God it means we were inside God. This art was inside God and then He revealed it and so, we were created. “*Raj’ah*” is the return of man to where he originally used to be. “*Wa inna ilayhi raji’oun*” means that we’ll go back to Him. So we won’t go to a new place. We were by Allah side before this, and again we’ll go to Him.

❁ The artist loves his art. The art is incapable of loving the artist. The art can only reflect the artist. God loves His creatures, the created isn’t able to love God the way it behooves Him. The creatures are God’s beloved and show their Creator.

١. -«كَانَ اللَّهُ وَلَمْ يَكُنْ مَعَهُ شَيْءٌ وَالْآنَ كَمَا كَانَ» خوئی، منهاج البرائة، ج ١٩، ص ٢٧٢
Khu’ie, Minhajul Bara’ah, vol. 19, p.272

٢. «هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ» سورة حدید، آیه ٣
(Al-Hadid/Iron) 57:3

٣. «شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ» سورة آل عمران، آیه ١٨
(Al-c-Imran/The House of Imran) 3:18

✿ Every creature represents its creator. At whatever you look, a maker will be reminded. For instance, by looking at a carpet or a building, you will recall a great carpet weaver or an architect. What about yourself? If you see yourself in the mirror, that's God who is going to be reminded. It's narrated that: *"As man comes to know himself, he will know God."*¹ It means that whosoever looks into his soul, he'll see God. Reminding God, he'll reflect Allah; his flesh, his skin and his nature calls: *"La ilaha illAllah"*.

✿ The servant shows God. He doesn't have any existence on his own to be found. That's why when he looks at his soul, he sees God.

✿ The existence of God did not let any other existence to appear. His power did not let any other power to appear.

✿ Lest you look to find yourself. There is no existence except that of God to be found. God said "Be", and so we were created. You don't have any existence to be seen. Look at yourself and you will see God. Your bodies are His manifestation; where will you find yourself then? Imam Ali (A.S.) said, *"Praise belongs to God who manifests in His*

١. «مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ» مجلسي، بحارالانوار، ج ٢، ص ٣٢ و امام صادق عليه السلام، مصباح الشريعة، ص ١٣
Majlesi-Biharul Anwar, vol. 2, p. 32 & Imam Sadiq(A.S), Misbahu Shari'ah, p.13

creatures as His creatures."¹ If you look at yourself, you will see God. Repent immediately in case you saw your ego. Do not let yourself say "I", because it's the cover of oppression on your belief. When you say "*Praise belongs to my Almighty Lord, and I'm grateful to Him*"² in your sujudah, If you saw that you're admiring yourself and the greatness of God has presented itself in your deed, say, *Allahu Akbar* (God is Great). Don't say "I"; this "I" is the oppression which covers God.

❁ God is the evident who had never been and will never be hidden. In some narrative it's said that: "*Oh You, whose extent of emersion makes You absent.*"³ In Rajabiyah benediction, Imam Mahdi (A.S.) says: "*Oh God! You are hidden and secret though you are evident, and You are visible despite You are hidden.*"⁴ Imam Ali (A.S.), the commander of the faithful

١. «الْحَمْدُ لِلَّهِ الْمُتَجَلَّى لِخَلْقِهِ بِخَلْقِهِ» شريف رضى، نهج البلاغه، خطبهى ١٠٨ و مجلسى، بحار الانوار، ج ٣٤، ص ٢٤٠

Sharif Razi, Nahjul Balaqah, sermon 108 & Majlesi Beharul Anwar, vol. 34, p. 240

٢. «سُبْحَانَ رَبِّىَ الْأَعْلَى وَبِحَمْدِهِ» كلينى، كافى، ج ٣، ص ٣١٢ و حرر عاملى، وسائل الشيعه، ج ٥، ص ٤٦٠

Kulaini, Kafi, vol.3, p.312 & Hurr-e-Ameli-Wasa'ilu Shiah, vol.5, p. 460

٣. «يا غائباً من فرط الظهور» كلينى، كافى، ج ١، ص ١٢٩ و مجلسى، بحار الانوار، ج ٥٥، ص ١٣
Kulaini, Kafi, vol. 1, p. 129 & Majlesi Beharul Anwar, vol. 55, p. 13

٤. «يا باطناً فى ظهوره و يا ظاهراً فى بطونه و مكنونه» سيد بن طاووس، إقبال الأعمال، ج ٣، ص ٢١٤ و مجلسى، بحار الانوار، ج ٩٥، ص ٣٩٣
Seyyed Bin Tawous, Iqbalul A'amal, vol.3, p.214 & Majlesi-Biharul Anwar, vol.95, p.393

says, “Every manifest thing other than Him is hidden, but every hidden thing other than Him is incapable of becoming manifest.” (65th sermon of Nahjul Balagha)¹ And he says, “God’s emersion is beyond His secrecy.”² Therefore it’s proper to say, “May the eye that doesn’t see You be blind.”³

❁ The presence of my ego is the cause of my absence. As the ego disappears, my real essence emerges. I’m worthless while I believe in my ego and my own magnitude. But if I don’t believe in my own presence, then I am valuable. Man has no value when he is found, but when he is lost, he becomes valuable. That is “*La ilaha illAllah*”. If you come to see this, then you’re a Muwwahid (monotheist). There remain no monotheist when the “Oneness” appears: They both become one. “*The believers are like one single soul.*”⁴

١. «كُلُّ ظَاهِرٍ غَيْرِهِ غَيْرٌ بَاطِنٌ وَ كُلُّ بَاطِنٍ غَيْرِهِ غَيْرٌ ظَاهِرٌ» شَرِيف رَاضِي، نَهْجُ الْبَلَاغَةِ، خُطْبَةُ ٦٥، وَ مَجْلِسِي، بَحَارُ الْاَنْوَارِ، جلد ٤، صَفْحَةُ ٣٠٩

Sharif Razi, Nahjul Balaqah, sermon 65 & Majlesi, Biharul Anwar, vol.4, p.309

٢. «يَكُونُ ظَاهِرًا قَبْلَ أَنْ يَكُونَ بَاطِنًا» شَرِيف رَاضِي، نَهْجُ الْبَلَاغَةِ، خُطْبَةُ ٦٥ وَ مَجْلِسِي، بَحَارُ الْاَنْوَارِ، ج ٤، ص ٣٠٩

Sharif Razi, Nahjul Balaqah, sermon 65 & Majlesi, Biharul Anwar, vol.4, p.309

٣. «عَمِيَّتْ عَيْنٌ لَا تَرَاكَ» مَجْلِسِي، بَحَارُ الْاَنْوَارِ، ج ٩٥، ص ٢٢٦ وَ فَيْضُ كَاشَانِي، وَافِي، ج ٤، ص ٦٣

Majlesi, Biharul Anwar, vol.95, p.226 & Feyz-e-Kashani, Wafi, vol.4, p.63

٤. «الْمُؤْمِنُونَ كَنَفْسٍ وَاحِدَةٍ» مَجْلِسِي، بَحَارُ الْاَنْوَارِ، ج ٧٢، ص ١٨٣ وَ فَيْضُ كَاشَانِي، وَافِي، ج ١، ص ٧١

Majlesi, Biharul Anwar, vol.72, p.183 & Feyz-e-eKashani, Wafi, vol.1, p.71

*Imam Ali (A.S.) said, “We’re all Muhammad.”*¹ This “all” applies to the Ahlulbait’s friends too. You can smell Oneness in these remarks.

🌸 God, the prophet and Imams, and those who believe are all “believers”. “All the believers are like one single soul.” This hadith turned all of them to one single person. This is the meaning of Oneness (Ahad) in “Sincere Religion” surah. When it reached (Ahad), the creation, the world and isthmus were all ended up and the minor resurrection began. The minor resurrection is the advent of God’s *Hujjah* ² and it’s the neighbor of major resurrection. God is with the believers in heaven, but He isn’t with the wretched in hell, so the wretched do not exist. The eternal hell is inexistency; that is to be annihilated and gone. So the wretched won’t remain. When a believer recites: “*Qul Huwallahu Ahad*” (Say, ‘He is Allah, One) (CXII:1)³, he eliminates what basically doesn’t exist. And what really does exist, is there. Existence applies to the believers only. The wretched aren’t there.

١. «كُلُّنَا مُحَمَّدٌ» مجلسی، بحار الانوار، ج ٢٦، ص ٦ و ١٦ و حافظ برسی، مشارق أنوار الیقین، ص ٢٨٧
Majlesi, Biharul Anwar, vol.26, p.s 6&16 & Hafiz Borsi, Mashariqul Anwar Alyaqin, p.287

2. The person whose behavior and speaking signifies the criterion of truth and right doing.

٣. «قُلْ هُوَ اللَّهُ أَحَدٌ» سورهی اخلاص، آیه ١

❁ There is only one God and He has only one servant: Muhammad (S.A.). Imam Ali (A.S.) said, “*We’re all Muhammad.*” The word “*koullana*” (all of us) also applies to the believers. So there is no one except Muhammad (S.A.).

❁ “*Every day is Ashura and every land is Karbala*”¹; it refers to Wilayah. “*I set the entire earth a mosque, for you and your community*² (Ummah)”³, and “*He is with you wherever you are*” (LVII:4)⁴, “*Wherever you turn, there is the presence of God*” (II:109)⁵; these are about Tawhid. And “*The Wilayah of ‘Ali ibn Abi Talib is my fortress, so whoever*

١. «كَلَّ يَوْمَ عَاشُورَا وَكَلَّ اَرْضَ كَرْبَلَا»

2. *Ummah* (Arabic: أمة) is an Arabic word meaning «nation» or «community». It is distinguished from *Shab* (Arabic: شعب) which means a nation with common ancestry or geography. Thus, it can be said to be a supra-national community with a common history. It is a synonym for *ummat al-Islamiyah* (Arabic: الأمة الإسلامية) (the Islamic Nation), and it is commonly used to mean the collective community of Islamic peoples.

٣. «جَعَلْتُ لَكَ وَلِأُمَّتِكَ الْأَرْضَ كُلَّهَا مَسْجِدًا» مجلسي، بحارالانوار، ج ١٦، ص ٩٣ و نوري، مستدرک، ج ٢، ص ٥٢٩

Majlesi, Biharul Anwar, vol.16, p.93 & Mustadrak, Nouri, volume2, p.529

٤. «وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ» سورة حدید-آیه ٤

(Al-Hadid/Iron) 57:4

٥. «فَأَيْنَمَا تُولُوْا فَتَمَّ وَجْهُ اللَّهِ» سورة بقره، آیه ١١٥

(Al-Baqarah/The Cow) 2:115

enters into my fortress will be protected from fire.”¹ It implies Wilayah. And the tradition “*The word La ilaha illallah is my fortress, so whoever enters my fortress will be protected from my fire.*” is about Tawhid.

❁ “*Every day is Ashura and every land is Karbala*”. First we wished that we could be present there on Ashura, and our entire life we wished we could go to Karbala; but Ashura has developed to all the days in history, and Karbala extended itself and captured all the lands. Namely the destination has reached us, not that we’ve gone anywhere. The aim has melted both the intention and the intender inside itself. Allah’s existence, attributes and acts has melted the creatures’ existence, attributes and acts in itself and left nothing behind. Now look: In such a condition, are you in lack of anything for which you need help?

❁ Time and place don’t exist in reality. If we don’t pay attention to Place and Time, they will fade. There are no place and time wherein God and belief are. This hadith you’ve heard for sure, “*All the lands are Karbala and all the days are Ashura*”. That’s right; but you have not heard that: “*All of*

١. «وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ حِضْنِي فَمَنْ دَخَلَ حِضْنِي أَمِنَ مِنْ عَذَابِي» مجلسي، بحار الانوار، ج ٣٩، ص ٢٤٦ و صدوق، عيون اخبار الرضا عليه السلام، ج ٢، ص ١٣٦
Majlesi, Biharul Anwar, vol.39, p.246, & Sadough, Oyoun Akhbar Reza (A.S.), vol. 2, p. 136

you are Imam Housein (A.S.), all of you are orphans, captives and oppressed; the tents are ignited every day and...". It is due to this reason that you think and find it out yourself.

❁ When Zeinab (S.A.) was a child, Amir Al-mo'menin (A.S.) sat her on his feet and told her, say, "*one*", and she said, "*one*", then he told her to say, "*two*", she said, "no, there's no "*two*" after "*One*"¹. Imam (A.S.) kissed her. All numbers are made of one. One million means one million "*ones*", but Ahad (*One*) doesn't let anything else remain. "*There He was: God, and nothing was there with Him, and now it's the same.*"² "*So call not, along with God, upon anyone.*" (LXXII:18)³

١. «ما اطيعق ان اقول اثنين بلسان اجرسته بالواحد» جعفر الرّبعى (التّقدى)، زينب الكبرى عليها السلام، ص ٣٤ و ذبيح الله محلاتى، رباحين الشّريعة، ج ٣، ص ٥٤
Ja'afar Arrab'ie (Annaqdi), Zeinab-e-Kobra (A.S), p. 34 & Zabihullah Mahallati, Rayahinu Shari'ah, vol.3, p. 54

٢. «كَانَ اللَّهُ وَلَمْ يَكُنْ مَعَهُ شَيْءٌ وَالْآنَ كَمَا كَانَ» مازندرانى، شرح الكليني، كافي، ج ٣، ص ١٦٢ و صدر الدين شيرازى، شرح اصول الكليني، كافي، ج ٤، ص ٧
Mazandarani, Sharh-e-Kafi, vol.3, p.162 & Sadreddin Shirazi, Sharh-e- Osule Kafi, vol.4, p.7

٣. «لَا تَدْعُوا مَعَ اللَّهِ أَحَدًا» سورة جن آيه ١٨

❁ All numbers, even the high ones are made of one. One is a number, and the number is limited; but Ahad (One; the Infinite Existence) is not.¹

❁ May the spiritual wine of Tawhid prove wholesome to those who believe in His Oneness. Tawhid (Oneness) is so great though Ahad (one) is not. In Ahad (the Infinite Existence) the known God, the person who comes to know Him and the knowledge of Him, the worshiped God, the worshiper and the act of worshiping, the beloved God, the man who loves Him and the love of God, were all melted in His Oneness and nothing was remained of them as separate entities.

❁ It's narrated that, "*A believer is everything.*"² Not that everything and everyone is a believer. Prophet Muhammad (S.A.) alone is all those who are there in the world. "*The*

1. Ahadiyyah (Oneness): That we say and believe that "There's no God but Allah (Tawhid)" is such a great word and so immense a principle. Anyhow it's not exceeding the Infinite Existence (Ahad). Though great Tawhid is, it can't surpass Ahad. In Ahad (the Infinite Existence), the known God, the person who comes to know God, and the knowledge of God; the worshiped God, the person who worships God and the act of worshiping; the adored God (the God who is loved by man), and the person who loves God, and the adoration to God, they all melted in Ahad and nothing remained of them as separate entities. They all became one.

2. «الْمُؤْمِنُ كُلُّ شَيْءٍ» كليني، كافي، ج ٩، ص ١٠٣ و حرّ عاملی، وسائل الشیعة، ج ١٦، ص ١٥٧
Kulaini, Kafi, vol. 9, p. 103 & Hurr-e-Ameli-Wasa'ilu Shiah, vol. 16, p. 157

believers are like one single person.”¹ The believers have the qualities of God: God has not taken their qualities. God’s existence captured all, not that anyone or anything is God.

❁ God’s existence and beauty left no existence and beauty for others.

❁ No one could ever be separated from God, and God has never been separated from anyone. Because if somebody parts from God, he’d become His son, and if God get parted from someone, He would be his child. “...*Who has not begotten, and has not been begotten.*” (CXII:3)²

❁ “Say, ‘*He is God... who has not begotten, and has not been begotten*’.” (CXII:3)³. It means that neither God is separated from anyone nor a single soul has ever been separated from Him. Neither any wretched nor any blessed man could ever

١. «الْمُؤْمِنُونَ كَنُفُسٍ وَاحِدَةٌ» مجلسی، بحارالانوار، ج ٧٢، ص ١٨٣ و فیض کاشانی، وافی، ج ١، ص ٧١
Majlesi, Biharul Anwar, vol.72,p.183 & Feyz-e- Kashani-Wafi,vol.1,p.71

٢. «لَمْ يَلِدْ وَلَمْ يُولَدْ» سورة اخلاص، آیه ٣

(Al-Ikhlās/The Unity) 112:3

٣. ايضاً

Idem

be parted from Him. So He is always with us. “*And God is with you.*” (XLVII:37)¹ “*Lam yalid wa lam yulad*”; this verse lets no ‘other’ remain beside God.

❁ “*Surely God is with us.*” (IX:40)² We are not with God. He is with us, He is the dominant One. We are not dominant to be with Him.

❁ “*The Kingdom upon that day shall belong to God*” (XXII:55)³. Malakout (spiritual dominion) is your soul and Mulk (the kingdom) is your body. It’s clear that the spiritual dominion (Malakout) belongs to God, “*So glory be to Him, in whose hand is the dominion of everything*” (XXXIV:83)⁴. If you come to see that your body also belongs to God: (“*Blessed be He in whose hand is the Kingdom*” (LXVII:1)⁵ then your resurrection has come. The resurrection is the day of God’s manifestation. If you find it out that God is the owner of

١. «وَاللَّهُ مَعَكُمْ» سورة محمد، آیه ٣٥

(Mohammad) 47:35

٢. «إِنَّ اللَّهَ مَعَنَا» سورة توبه، آیه ٤٠

(Al-Taubah/Repentance) 9:40

٣. «الْمُلْكُ يَوْمَئِذٍ لِلَّهِ» سورة حج، آیه ٥٦

(Al-Hajj/The Pilgrimage) 22:56

٤. «فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ» سورة يس، آیه ٨٣

(Ya. Sin/Ya Seen) 36:83

٥. «تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ» سورة ملك، آیه ١

(Al-Mulk/The Kingdom) 67:1

your Mulk [“Say, “*O God, Master of the Kingdom*” (III:25)¹] you will be relaxed. And whatever you do, you are “*in the presence of a King Omnipotent.*” (LIV:55)²

❁ Think and contemplate to find yourself and to know God. By thinking and contemplating you can find what you’ve lost. You’ve lost yourself indeed.

❁ “*Truly with hardship comes ease.*” (XCIV:6)³ ‘Hardship’ is the darkness and gloom of one’s self. If you see properly, you can see God in yourself.

❁ Patience is so great. Allah said, “*Surely God is with the patient.*” (II:53)⁴ By ‘*WITH*’ He means that He is present in each bit of your being; not that He is beside you or that He is accompanying you, but basically “He” is “you”.

١. «قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ» سورة آل عمران، آیه ٢٦

(‘Al-e-Imran/The House of Imran) 3:26

٢. «عِنْدَ مَلِكٍ مُّقْتَدِرٍ» سورة قمر، آیه ٥٥

(Al-Qamar/The Moon) 54:55

٣. «إِنَّ مَعَ الْعُسْرِ يُسْرًا» سورة انشراح، آیه ٦

(Al-Inshirah/The Expansion) 94:6

٤. «إِنَّ اللَّهَ مَعَ الصَّابِرِينَ» سورة انفال، آیه ٤٦

(Al-Anfal/The Spoils of War) 8: 46

🌸 Imam Ali (A.S.) said, *“The perfection of believing in His Oneness is to regard Him Pure, and the perfection of His purity is to deny Him attributes, because every attribute is a proof that it is different from that to which it is attributed and everything to which something is attributed is different from the attribute.”*¹ (1st sermon of Nahjul Balaghah) So, God does not have any attribute; his attributes are Muhammad and his household (A.S.). Generous, merciful, forgiving and concealing... are Muhammad and his progeny (A.S.). If you accept this, you may gradually see that the merciful, forgiver and concealing are your own attributes.

🌸 *“There is no might and power (Houl and Quwwah) save in Allah.”*², *“With His might and power I stand and sit.”*³ Houl applies to our external mode and Quwwah is about our inward. Houl is the external figure and Quwwah is the internal power. When both of Houl and Quwwah belong to God, then what share do we have in our acts? Since He is the owner of our body and heart, what’s our role here?!

١. «كَمَالُ تَوْحِيدِهِ الْإِخْلَاصُ لَهُ وَكَمَالُ الْإِخْلَاصِ لَهُ نَفْيُ الصِّفَاتِ عَنْهُ لِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمَوْصُوفِ وَشَهَادَةِ كُلِّ مَوْصُوفٍ أَنَّهُ غَيْرُ الصِّفَةِ» شَرِيفِ رَاضِي، نَهْجُ الْبَلَاغَةِ، خُطْبَتُهُ أَوَّلُ وَ مَجْلِسِي، بحارالانوار، ج ٧٤، ص ٣٠٠

Sharif Razi, Nahjul Balaqah, Sermon 1 & Majlesi-Biharul Anwar, vol. 74, p.300

٢. «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» كَلِينِي، كَافِي، ج ٦، ص ٢٢١ وَ حَرَّ عَامِلِي، وَسَائِلُ الشَّيْعَةِ، ج ٥، ص ٤٦٥
Kulaini, Kafi, vol.6, p.221 & Hurr-e-Ameli, Wasa'ilu shiah, vol.5, p.465

٣. «يَحُولُ اللَّهُ وَقُوَّتُهُ أَقْوَمُ وَأَقْعَدُ» صَدُوق، تَوْحِيد، ص ٢٤٢ وَ شَرِيفِ رَاضِي، نَهْجُ الْبَلَاغَةِ، حِكْمَتُ ٤١٢
Sadouq, Tawhid, p.242 & Sharif Razi, Nahjulbalaqah, Wisdom 412

❁ Man struggles hardly and asks for others help as far as he doesn't know that the Divine might and power (*Houl & Quwwah*) is placed inside him; but when he comes to see that it's inside himself, he becomes automatic (self-motivated).

❁ When you saw that you have nothing of your own, and whatever you have is granted to you by God and His men, then it's time to understand that whatever you want them to do for you, you should do it yourself: YOU should forgive yourself, YOU should caress yourself.

❁ Everyone should take care of what is about himself: YOU should forgive yourself, YOU should caress yourself. Love makes one automate (self-motivated). Love paints one with Divine color; and when man saw that his hand is God's, and he wanted to be caressed by God, he begins to caress himself.

❁ Look at the good qualities you can acquire. However you try hard to develop those qualities in yourself, you can't get close to that level on which God stands: If you become grateful, God is the Most-grateful, if you become forgiving, God is the Most-forgiving....

❁ God's activeness left no room for others to be active. God's being Oft-returning left no room for the creatures to be repentant. God's forgiveness left no room for the creatures' gratefulness. God's beauty left no room for the creatures' vice.

✿ God's richness is looking for poverty. His knowledge is looking for ignorance, His existence is looking for inexistency; thus His richness destroyed poverty, His knowledge annihilated ignorance, His existence eliminated inexistency and His vitality eradicated death.

✿ Meeting a believer and visiting him, is in fact meeting and visiting God.

✿ It is related that, *“One who visits a believer has indeed visited God in His throne of heaven.”*¹

✿ The best visitation is that in which the person you have called on, won't be present. That's because in such a visit, you'll meet God directly: so this would be a sheer visitation of God.

✿ It's narrated that there are eight issues of yours which lie in God's hand: life and death, health and disease, wealth and poverty, wake and sleep. Well then, is there anything left for us to do on our own?

١. «مَنْ زَارَ مُؤْمِنًا فَقَدْ زَارَ اللَّهَ فِي عَرْشِهِ» مجلسی، بحار الانوار، جلد ١٠٠، ص ١١٩-١٤٠-١٤٤
Majlesi, Biharul Anwar, vol. 100, p.s 119-140-144

❁ “*The hand of God is with the congregation*”¹ namely it’s the hand of God that works in a congregation. Through such sayings, they (the Imams (A.S.)) wanted to show us God’s agency, though to a little extent.

❁ Marriages are made in this world but in fact they’re concluded in heaven. There would be no declaring as husband and wife in this world had it not been concluded in heaven. So God has primarily chosen your spouse for you and then you were declared as husband and wife. And you know, God always chooses the best for those who believe in him. So you should appreciate whatever He has bestowed to you. The value of the gift is about the gift giver. “Whatever comes from a friend’s side (God’s side) is nice.”

❁ Throughout your life, whenever you face any problem, know that God is the one who made it. Go promptly and speak to Him in private; ask Him, (What did You mean by blocking my way?) Our life’s problems and difficulties are caused by the beloved God who loves His servants, and it’s for this love that He wants them to get into trouble.

❁ God is the agent in all that happen in people’s life, and it’s due to the individuals’ own behavior that they get punished;

١. «يَدَ اللَّهِ مَعَ الْجَمَاعَةِ» شريف رضى، نهج البلاغه، خ ١٢٧ و مجلسى، بحار الانوار، ج ٦٥، ص ٢٨٩
Sharif Razi, Nahjul Balaqah, sermon 127& Majlesi, Biharul Anwar, vol.65, p.289

if God haven't punished them, their life didn't last. *"In retaliation there is life for you, men possessed of mind."* (II: 175)¹ *"Truly it's your own karma turning back to you."*²

❁ *"When a person is sad about his world situation, he is angry at God indeed"*³. That's because no one except God designs man's world situation. It's really too bad to be angry at God, and that's after so many years of praying and worshipping Him. Throughout our life we were His guest, how can we be angry at the landlord then? One should be so mean to be in a bad mood with such a landlord. Let's stop grumbling at the landlord, especially in others presence, since that's considered blasphemy. If you want to grumble, grumble at Him in private.

❁ Complaining about God to God Himself is sheer belief. Complaining about other creatures (behavior and action) to the Creator is dualism and complaining about the created beings to others is sheer blasphemy.

١. «فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ» سورة بقره، آيه ١٧٩

(Al-Baqara/The Cow) 2: 179

٢. «إِنَّمَا هِيَ أَعْمَالُكُمْ تَرُدُّ إِلَيْكُمْ» علم اليقين، ج ٢، ص ١٠٧٨

Ilmul Yaqin, vol.2, p.1078

٣. «مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا فَقَدْ أَصْبَحَ سَاخِطًا» مجلسي، بحارالانوار، ج ٧٠، ص ٨٩ و مفيد، اختصاص، ص ٢٦

Majlesi, Biharul Anwar, vol.70, p.89 & Mofid, Ekhtesas, p.26

🌸 Listen carefully when you recite the holy Quran, and you can hear God's voice reciting it. Pay close attention when praying, you'll see that God is praising and glorifying Himself. *"It's so valuable to be in service of God, it's like a jewel. And deep inside that jewel divinity lies."*¹ Being God's servant, one can reach that sovereignty which is peculiar to Allah." In servant's action lies God's action.

🌸 God is intervening in all the details of our lives, but we scarcely reminisce about Him. One should reminisce about Him from within. None of the abilities you think you have is yours; those are God's. Deny all that you've formerly done and confess that you weren't the one who did them. Who had made children? Who was that fed them? Who was worshipping God? Who was that attended nicely to the others? All were done by God.

🌸 See God inside that power which gives you child, provides you with your sustenance, and rescinds your will...

🌸 It's been cited in the glorious Quran that whatever good you happened to do, was done by God *"Whatever good visits*

١. «الْعُبُودِيَّةُ جَوْهَرٌ كُنْهَهَا الرُّبُوبِيَّةُ» امام صادق عليه السلام، مصباح الشريعة، ص ٧. عروسی حویزی، تفسیر نور الثقلین، ج ٤، ص ٥٥٦

Imam Sadiq(A.S), Misbahu Shari'ah, p. 7-Arousi Houwayzi, Tafsire Nour Althaqalayyan, vol. 4, p. 556

you, it is of God.” (IV:82)¹ and if you happened to commit any improper act, it was done by yourself “*Whatever evil visits you is of thyself.”* (IV:82)². But in case you regarded your improper act again and found that even such an act could be considered a good one (like a sin, which saved your soul from vanity) then you come to see that whatever you do, is done by God indeed. “*Everything is from God.”* (IV:80)³

❁ Vanity and duplicity would be meaningless for the person who believes that all his performances are actually performed by God. Not only it would be meaningless, but he'll regard himself as indebted to God for the success in obedience which Allah granted him.

❁ Whenever God told you to do something, you refused, and whenever He banned you from doing something, you insisted on doing it. Thus God saw that there's no route to salvation for you in this way, so He foreclosed your mind and put on what was to your benefit through your own hand, and then He turned your sensibility back to you. As you consciously began to think on what you have done, you were

١. «مَا أَصَابَكُمْ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ» سورة نساء، آیه ٧٩

(Al-Nisaa/The Woman) 4:76

٢. «مَا أَصَابَكُمْ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكُمْ» سورة نساء، آیه ٧٩

(Al-Nisaa/The Woman) 4:79

٣. «كُلُّ مِنْ عِنْدِ اللَّهِ» سورة نساء، آیه ٧٨

(Al-Nisaa/The Woman) 4:78

surprised: How could I ever do such a thing?! But what He has done for you through your hands was surely to your own benefit; even if it was a sin unwillingly committed, it would save your soul from vanity, pride and arrogance.

❁ Once a man bought some meat and took it home. Then he told his wife: prepare some food and when I'm back from my job, we will have our lunch. "Say, 'Insha'Allah' (If God will)", said his wife. "No need to say it (Insha'Allah). I'll come back by noon and we'll eat our lunch". But ironically, when he was going back to his home at noon, some police officers took him for a criminal at large and put him in jail for two-three days. When the officers found that they made a mistake, they let him go. The man went home and knocked on the door. "Who is it?" his wife asked. "Insha'Allah it is me", the man answered. God taught him "Insha'Allah" in practice.

❁ Prophet Muhammad (S.A.) told Imam Ali (A.S.): "I saw it myself, I heard it from myself and not a single soul has seen it; I saw that I am in God's grasp and all creatures are also there, and there is no place better, not more comfortable than that place. "If you accept God's will your life will be so sweet, but if you don't accept it and desire the adverse, which means trying to get out of God's grasp, since it's impossible your life would become bitter for you."

❁ All are in God's grasp. If you're fond of the host, there would be no place more enjoyable than that for you, and even if it was possible to be out of His grasp, you wouldn't have left it at any price. On the contrary, for the person who detest the host and feels hatred and envy towards him, there is no place more bitter and more agonizing than that, and he can't get free from God's grasp as hard he tries. Accordingly it would be such a torment for him (to live under such circumstances).
*"O God! There is no way to escape from Your kingdom."*¹

❁ There are some few hairs on the horse brow. If you grab them, the horse submits and gives in to you in spite of its power. These hairs are called 'Nasiah' (forelock). The believer sees that his (Nasiah) lies in God's hand and says:
*"O You in whose hand is my nasiah."*²

❁ *"And those who have taken to them protectors apart from Him- God is warden over them; you art not a guardian over them."* (XLII: 4)³ It means that: Don't worry my beloved (God is addressing the prophet here), they don't have any

١. «لَا يُمَكِّنُ الْفَرَارُ مِنْ حُكْمَتِكَ» سَيِّدُ بْنُ طَاوُوسٍ، إِقْبَالُ الْأَعْمَالِ، ج ٣، ص ٣٣٢ و كَفْعَمِي، الْبَلَدُ الْأَمِينُ، ص ١٨٨

Seyyed Bin Tawous, Iqbalul A'amal, vol.3, p.332 & Caf'ami, Albaladul Amin, p.188

٢. «يَا مَنْ بِيَدِهِ نَاصِيَتِي» سَيِّدُ بْنُ طَاوُوسٍ، إِقْبَالُ الْأَعْمَالِ، ج ٣، ص ٣٣٦ و كَفْعَمِي، الْبَلَدُ الْأَمِينُ، ص ١٩١

Seyyed Bin Tawous-Iqbalul A'amal, vol.3, p.336 & Caf'ami-Albaladul Amin, p.191

٣. «وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ» سُورَةُ شُورَى، آيَةُ ٦
 (Ash-Shura/The Counsel) 42:6

place except by my side any way and I'll be their protector. *"And whoso disbelieves, let not his disbelief grieve thee; unto Us they shall return"* (XXXI:23)¹

❁ Imam Ali (A.S.) said, God has created me and took me to Islam, and then it was Islam which took me to prophet Muhammad (S.A.). God Himself will take me forth from here on too.

❁ A farmer decided to share his agriculture with God so that God will send rain and bless him with the farming, and in return he would pick out God's share at the harvest and pay it up. In the first year, his farming was so fruitful. After reaping his harvest, when he was to divide the share, he told God "Happily You are self-sufficient, but I don't have fine housewares and living; with your permission, I'll take the whole harvest this year and pay yours the next year". In the second year, his farming was again very fruitful, but when he wanted to divide the share he said, "O Lord, I have some more necessary expenses, with Your permission, again I'll take the whole harvest for myself and next year I'll pay the entire debt altogether." It went like this for several years and each time the farmer evaded from paying God's share for some excuses. One year while reaping the harvest, it came to his mind to say that: "O God, you are not my partner." Suddenly he saw a large wall approaching him. As

١. «فَلَا يَحْزُنُكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ» سورة لقمان، آية ٢٣

he paid more attention, he saw that it was a violent flood. The frightened farmer hurried to flee and even left his shoes behind. His field of farming, his house and his living were all under the water. The farmer recognized his breach of promise with God and knew from where he was harmed; so, while he was foot bare and his shoes were gone by flood, he looked at the sky and said, “Yes my Lord, I’ve got it, but the day we became partners I had my shoes at least, but the flood You’ve sent left me completely barefoot.”

🌸 God is the All-Wise Sovereign, the Supreme Ruler, but He isn’t ruled over by any decree or any manner of wisdom. He is the Doer of what He wills. A ruler is one who can’t be ruled over by any sentence or decree, while the others are under the power of rule and wisdom; that’s to say their acts are to be performed according to what wisdom demands. For our part, we are under the decree of the holy Quran and Ahl al-Bait (A.S.). God and His saints aren’t ruled by any decree or any sort of wisdom; on the contrary, it’s the decree which is ruled over by them. Show me the “smallest name” of Allah, and I’ll show you His “*The Greatest Name*”¹. How could Allah’s name ever be a small one!?

1. “The Supreme, the Greatest Name of *Allāh* (اسم اعظم)” is the highest and most significant name of *Allāh*, the Almighty. He who has access to it will be given incredible powers by *Allāh*, the Exalted, and his wish is immediately executed in all worlds. The possessor of this Name is never dominated by anyone or anything.

Sustenance

❁ The creatures' sustenance (Rizq) is predestined and determined, and the All-provider is God. Our sustenance is not of our ability, and our greed and struggle will not increase its amount.

❁ Slowly and gently move towards the world; if God wills, He'll increase it for you. The amount of sustenance is not depending on individuals' attempts.

❁ Take no thought for your sustenance even for an hour. As you go to work, you should know that God is the Omnipotent who provides you with your sustenance, *"Surely God is the All-provider, the Possessor of Strength, and the Ever-Sure"* (LI:58)^۱

❁ There are two kinds of sustenance: one that comes after you, and the other that you go after. And at the end, it's not to reach you but the very sustenance which was seeking you.

۱. «إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ» سورة زاریات، آیه ۵۸

(Az-Zariyat/The Scatterers) 51:58

✿ God Himself supports and undertakes His servants' world affairs. What He wants them to do is proceeding to what relates to the other world (which is to thank God for His donations). But people are trying to fulfill their worldly requirements, as if God is incapable of supplying their needs. They abandoned their hereafter's affairs, and left it to God.

✿ If we leave our world affairs to God, He will supply our hereafter affairs too. But if we try to cover our world affairs by our own struggle, we will destroy our hereafter. Besides, since the sustenance is predestined and determined, our attempts would be in vain.

✿ Till now, whatever God allotted to you has reached you, and not a tiny bit of others property you devoured. Relax then! You didn't eat nor use something which didn't belong to you. And it will be the same from now on. If you trust this fact and come to believe it in your heart, you won't struggle in vain, nor will you put your hand on what belongs to others. When you come to believe this, even as you work you mean to obey God, not because you think that through working, you can achieve your sustenance.

✿ Up to now, you consumed your own sustenance, and what didn't belong to you, has never reached you. Even what you've provided in an illegal way (Haram way) and consumed, was defiled by your greed and struggle: were you patient it would have reached you exactly at the same

time. Thus you are the real *ascetic*¹, since you've never eaten anything but your own bread; and it will be like this from now on. So don't grieve over the past, nor dread for the future.

❁ You should know that what didn't reach you has not been yours from the first when the decrees and destinies were being decided.

❁ Shall we subtract the life's joys and sorrows, there would remain nothing (The resultant of life's joys and sorrows is ultimately zero) and we'll have no claim. Till now, what was supposed to reach us, has reached us and what wasn't ours didn't. It will be the same from now on. "Say, Naught shall visit us but what God has prescribed for us." (IX:51)² "*What visited you, was not to bypass you, and what bypassed you, was not to visit you.*"³

1. Abstinence or asceticism can be categorized in 3 different levels: a. hypocritical asceticism, b. real asceticism; that describes a lifestyle characterized by not making use (or very little use) of worldly pleasures, and c. intrinsic and genuine abstinence which means not being attached to the worldly desires, nor to be a captive of this world's love.

2. «قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا» سورة توبه، آیه ۵۱

(Al-Taubah/The Repentance) 9:51

3. «مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَ مَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبَكَ» مجلسی، بحار الانوار، ج ۲، ص ۱۵۵ و دیلمی، اعلام الدین، ص ۳۴۷.
Majlesi, Biharul Anwar, vol.2, p.155 & Deylami, A'alamu Ddin, p. 347

✿ It happens that before the Tashri' world (before the time this world was created, when there was no sign of the religious laws people should obey) God has allotted some sustenance to one of His servants to eat in the month of Ramadhan. Now, in holy Ramadhan, that servant suddenly forgets that he's fasting and he begins to eat, and after a short time he remembers that he ate while fasting. His fasting is thoroughly correct, and there would be no need to fast again (as a substitution for the former fasting). It was God who set that forgetfulness over His servant to eat the bread he had allotted him. Imam Ali (A.S.) says that whenever God wills something for His servant, He captures his mind and performs what He wishes through the servant's hand, and then He turns his mind back to him. Many of those benefits that God brought us were performed in this way; were it left to ourselves, we would never do it.

✿ God didn't ask us to perform ahead the worshipping acts of the next term, but we're asking Him the next years' sustenance, while it's not clear whether we would be alive till the next term.

✿ If a home-born servant, after a lifetime that he sat at his lord's table, becomes sad one day and says: 'What shall I eat tomorrow?' That would be an insult to his lord and by this sadness over his bread, he is hurting his lord. After a life time that we sat at God's table and ate His bread, it's not proper to grieve over our tomorrow's sustenance.

❁ Put an end to your greed for both this world and the other world, but accept whatever God is granting you.

❁ The Ahlulbait's friend is depending momentarily, and for all his needs on God. When he finds something, he uses it to the extent he needs and spares the rest. He doesn't store anything.

❁ Primarily man is submerged in the nature, and he doesn't understand Halal and Haram. So he eats whatever he finds. Then he comes to know that there are two kinds of sustenance: Halal and haram (legal and illegal ones), and so, he goes after the Halal one. Afterwards, he finds out it is permissible for him to utilize the world to the minimum extent and just in case of necessity (like eating the dead animal, which is Haram in normal situation, but is allowed in case of starvation, and just to the extent which the starving person is saved from death). But then he sees that God has such control over His creatures that He doesn't give them Haram sustenance; so, he (man) considers whatever he receives from God as Halal and eats and consumes without any concern.

❁ What you can see of God's donations to yourself, is measurable; but those you can't see, are great and infinite. May Allah Himself show us all that He has bestowed to us. The more we develop those good qualities in ourselves, the better we can see God's graces. God gives 'without reckoning'; it means He gives us infinitely and immeasurably,

and He doesn't ask us to reckon for what He gives us, and we never reckoned of being granted such great donations immeasurably.

❁ “*Truly God provisions whomsoever He will without reckoning.*” (III:33)¹ The term ‘without reckoning’ has three meanings 1) what God gave us, was not because of our good deeds. 2) God doesn't ask us to reckon for what He granted us. 3) He gives us infinitely and immeasurably.

❁ God won't ask the believers about the sustenance He had bestowed them, but He'll ask about their heart and their love which He entrusted them. God will ask His servants about this love and to whom they confided it. Now that Allah doesn't ask you about the sustenance He has bestowed you, you shouldn't ask Him about it either, since it's not proper to order the host. And don't complain about it either. Even if absentmindedly you did so, repent immediately.

❁ It's said in the holy Quran that, “*As for him whose provision is stinted, let he expend of what God has given*

١. «إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ» سورة آل عمران، آية ٣٧
(Al-e-Imran/The House of Iman) 3:37

him.” (LXV:7)¹ Imam Ali (A.S.) said, “Have you became poor, trade with God by giving money to charity (*Sadaqah*)^{2,3}. Sadaqah is the key of abundance in sustenance.

❁ Prophet Muhammad said, “Ali and I are the fathers of this community”⁴. The children eat at the table of their father, and they inherit what their father left. You know that Imam Ali (A.S.) used to take food to the poor. Isn't he doing it now?

١. وَ مَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ سورة طلاق، آية ٧

(Al-Talaq/The Divorce) 65:7

2. *Sadaqah* or Saddka (Arabic: صدقة, «charity»), plural *sadaqāt* (صدقات) is an Islamic term that means «voluntary [charity](#)». This concept encompasses any act of giving out of compassion, love, friendship (fraternity) or generosity.

Giving Saddka will not diminish a Muslim's wealth. It serves as expiation for sins and yields rewards in the next life. It is stated in the holy Quran: “For those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward”. Sura 57 (Al-Hadid), ayah 18

٣. «إِذَا أُمْلِقْتُمْ فَتَاجَرُوا اللَّهَ بِالصَّدَقَةِ» شريف رضى، نهج البلاغه، حكمت ٢٥٨ و حر، عاملی، وسائل الشیعه، ج ٩، ص ٣٧٢.

Sharif Razi, Nahjul Balaqah, Sermon 258 & Hour-e-Ameli-Wasa'ilu Shiah, vol.9, p.372

٤. «انا و على ابوا هذه الامة»

Contentment¹

❁ Imam Ali (A.S.) says, “*Blessed is the man who remembers the Resurrection, and doesn’t do any irregular and incalculable work, and is content with that amount of sustenance which suffices his needs, and is satisfied in God.*”²

❁ Contentment is a trait that can’t be defined. Contentment isn’t a matter of possession. Being content, one will be an honorable and glorious man and not being so, he will be abject and mean though he may have immense possession; that’s because such a man is ready to do any abjection imaginable.

1. Contentment or Qana’ah (Arabic: قَنَاعَة) has been defined as a resting of the mind without craving something else. The word “*qana’ah*” which is the Arabic equivalent for content has been used to refer to satisfaction and happiness in an absolute and unrestricted way. Contentment is used to signify individual morality and it has to do with making good use of available means and facilities in your life and avoiding extravagant and excessive use of Divine bounties, though they might be little. The benefit of being content is to enjoy all the things that you already have when you practice ease or contentment.

In this text, by using the terms “content” and “contentment”, the concept of (qana’ah) is intended.

٢. طوبى لِمَنْ ذَكَرَ الْمَعَادَ وَ عَمِلَ لِلْحِسَابِ وَ قَنَعَ بِالْكَفَافِ وَ رَضِيَ عَنِ اللَّهِ شَرِيفِ رَضَى، نهج البلاغه، حكمت ٤٤ و مجلسی، بحار الانوار، ج ٧٩، ص ١٧٩

Sharif Razi, Nahjul Balaqah, Sermon 44 & Majlesi-Biharul Anwar, vol.79, p.179.

“Noble is the man who lived a life of content, and abject is he who is covetous and voracious.”¹ A content man is satisfied with what God sends him. Coveting something which doesn’t belong to him, man won’t be content. “Yet glory belongs unto God, and unto His Messenger and the believers” (LXIII:8)²

❁ Being content, life passes easily in these days. It was so hard in the past. What makes life difficult today isn’t the essential expenses, but the unnecessary ones; and you know there’s no end to such expenses. If people were satisfied with the fulfilment of their essential needs, life would have passed easily.

❁ “Fasting” doesn’t mean to deprive yourself from everything absolutely, but forbearing from what invalidates the fast, and that is from morning azan to the sunset only. And there are so many things we can do in between, such as sleeping which does not invalidates the fast. The Ahlulbait’s friend is fasting in the world. Not being a high flyer, man won’t get bedraggled with the world anymore. Just like someone who is putting on a long cloak, and when he walks his cloak

١. «عَزَّ مَنْ قَنَعَ وَ ذَلَّ مَنْ طَمَعَ» ابن أبي الحديد، شرح نهج البلاغه، ج ١٩، ص ٥٠ و خوئی، منهاج الباعث، ج ٢١، ص ١٠

Ibn-e- Abil Hadid, Sharhul Nahjul Balaqah, vol.19, p.50 & Kho’ie-Minhajul Ba’ah, vol.21, p.10

٢. «وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ» سورة منافقون، آیه ٨

(Al-Munafiqun/The Hypocrites) 63:8

is dragging on the earth, dirtying his own clothes and dusting up around; now if he shortens his cloak a bit, he can walk easily and there would be no dirt by his side. It means that he doesn't ask for more than his essential needs in this world, not that he absolutely deprives himself from everything. If he succumbs to this figurative¹ fasting, he would achieve the real fasting that is Imam Ali (A.S.). Our religious rituals are only figurative at the beginning. However, if we fulfill them meticulously, we will achieve the reality. This means that our saying prayer may resemble the watered-down essence of Prophet Muhammad's soul, and our fasting may simulate the diluted essence of Imām Alī's (A.S.) soul. It's said in the glorious Quran that: "*Seek you help in patience and prayer.*" (II:42)² And about this verse our Prophet (P.B.U.H.) said, "O Ali, you are fasting and I am praying."³

1. The "reality" and "metaphor" (حقیقة و المجاز) refer to the stages a devotee faces and achieves while moving towards Allah's grace and love. Only a lean level of the ethereal realities is evident in this earthly world. Thus, whatever we see in this world is a shadow of a transcendental reality existing in the upper world. A good example is the religious rituals that a Muslim should perform in his/her life. If he/she has not yet attained the innate secrets of these rituals, they are still considered the "figurative" acts of worship. The "reality" shall only manifest itself when the essence of the Divine secrets is revealed to him/her.

۲. «اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ» سورة بقره، آیه ۴۵

(Al-Baqara/The Cow) 2: 45

۳. «يَا عَلِيُّ أَنْتَ الصَّوْمُ وَأَنَا الصَّلَاةُ»

❁ Greed means asking for more than what you really need. It was because of greed that Adam (A.S.) had been expelled from heaven and was parted from Eve. Adam and Eve ate the wheat while they didn't need to eat it, since they were provided with all kinds of heavenly aliment. When they did so their privacies became visible to them. Actually they were naked before eating the wheat, but they were so deeply immersed in God that they didn't see themselves. But then they saw themselves and were so embarrassed that they ran away till a fig tree gave each of them two leaves to cover their front and back. Our prophet taught us to put "Jaridatain" in a dead person's shroud. It means putting two pieces of fig wood under the dead body's armpit like two sticks. Angels will be surprised at the resurrection when they see the pieces of the wood and ask: "what are these?" and God would say, "I know. This dead man is talking to me through these woods; he says O God, please cover and clothe (my sins and mistakes) the way this fig tree covered our parents."

❁ Once upon a time prophet Solomon (A.S.) asked God to let him invite all creatures to a great feast to thank God for the pomp and kingdom He had granted him. God allowed him; and Solomon provided an enormous luncheon and invited all creatures to be his guests for a meal. On the due day, one hour before the beginning of the ceremony, a big fish called "Halu'a", came out of water and told the prophet (P.B.U.H.): "It seems that we're gonna be your guest for the lunch today." "Yes", said Solomon. "Then give me my meal, since it's time for me to eat." said Halu'a. Prophet Solomon (A.S.) asked the

fish to wait till other guests arrive, and then they would eat all together, but Halu'a didn't accept. So Solomon allowed the big fish to eat its meal earlier. Halu'a opened its mouth and ate up all that there was in one mouthful. Then he told Solomon, "I'm not full yet, it was only a half mouthful while I should eat three mouthfuls to become full, so two and half mouthfuls are remained yet." Seeing this, Solomon prostrated and confessed to his incapability before God and asked Him to save his face and send the aliment for his coming guests. Afterwards he asked Halu'a, "How does God make you full?" "He sends me a green leaf which makes me full." said the fish. It's said in the holy Quran that, "*Surely man was created avaricious (Halu'a).*" (LXX:19)¹ That is why no one but God can make a man full. By the time man reminds God in his heart, he becomes full. It was why old mothers and fathers said about their gluttonous children that: "unless God makes them full; they won't cease from eating." What a proper word it was.

❁ When you say "*Bismillah*", your hand becomes God's and when you eat by God's hand you will be full.

❁ Put an end to your greed. In this world, what there is not, isn't there, that's clear; but consider what there is as non-existent. Once and for all put a thorough end to your greed for the world.

١. «إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً» سورة معارج، آية ١٩

✿ In the trip, root your greed out and you will have a great journey. In this world, we are passengers.

✿ Uproot your greed for this world. And if you see that the more you try to improve your prayer and worship, the less you succeed, uproot your greed for the other world too. Hope, trust and reliance is proper in God alone.

✿ It's not good to expect others to do something for you. One shouldn't expect anyone at all, not even from God, Prophet (P.B.U.H.) and Imams (A.S.). Since the expectant is waiting to receive what he wishes for does not appreciate what has already been given to him and as a result he is not going to be thankful for them. The expectant doesn't see the host's benefactions, but he is after his own wishes only and focuses on those wishes. But 'hope' is good, meaning that one is hopeful about God's mercy and benefaction, whether he is awarded or not. And if he is not awarded, he won't nag. Friends should not also expect each other.

✿ Imam Ali (A.S.) says, *"The most fearsome things I fear for you are two: following the whim and length of desire. The former dissuades from (following) the truth, and the latter makes man forget hereafter."*¹

١. «إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ إِثْنَانِ: اتِّبَاعُ الْهَوَىٰ، وَطُولُ الْأَمَلِ؛ فَأَمَّا اتِّبَاعُ الْهَوَىٰ فَيُضِدُّ عَنِ الْحَقِّ، وَأَمَّا طَوْلُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ» كَلِينِي، كَافِي، ج ١٥، ص ١٥٢ و شَرِيف رَاضِي، نَهْجِ الْبَلَاغَةِ، خُطْبَةُ ٢٨.

❁ One who is bound to daydreaming and length of desire can't see what God has awarded him. That's because his thoughts are with what he has not been given.

❁ Covetousness causes one not to see what he has been awarded and always fretting for what he wishes to possess, but as it's harmful for him to have those, it's not going to be given him.

❁ To sit with God in private means that you shouldn't care about you past or future. "*Rise and appreciate the opportunity between two non-existent*"¹, that is, past and future.

❁ Forsaking past and future and living in the moment, you'd be liberated from aspirations, whims and wishes, then you're free to see God and His good men.

❁ Our prophet (P.B.U.H) said, "*My Lord! Make me one of those poor men.*"² That's because unlike the indigent who doesn't

١. «قم فاغتنم الفرصة بين العدمين»

٢. «اللهم أحييني مسكيناً و أمتني مسكيناً و احشرنى مع المساكين.» ابن ابى الحديد، شرح نهج البلاغه، ج ١١، ص ٢٣٢

Ibn-e- Abil Hadid, Sharhe Nahjulbalaqah, vol.11, p.232

«اللهم أحييني مسكيناً و أمتني مسكيناً و احشرنى فى زمرة المساكين.» مجلسى، بحار الانوار، ج ٦٩، ص ١٦ و ٣٠ و ٤٦ و ٤٩ و محدث نوري، مستدرک الوسائل، ج ٧، ص ٢٠٣

Majlesi, Biharul Anwar, vol.69, p.16 & 30 & 46 & 49 , & Muhaddith Nouri, Mustadrakul Wasa'iel, vol.7, p.203

have anything at all, a poor has something for one night and nothing for the other. This sentence means that give me something for one night so that I can be thankful with the rich, and nothing for the other so that I'd be patient along with the poor.

❁ When you call on a poorer man than yourself, you'll become thankful to God. But when you visit someone who is richer than you, either you become bad tempered and unhappy in God or your wife tells you that you don't care about our life at all, you're such a clumsy man! And in this way you won't be that happy with each other anymore. So it's beneficial that in worldly affairs, you keep company with those under your rate.

To See Oneself as God's Guest

❁ We are God's guest in this world and in the hereafter. One should observe party's rites. He should visit the host right after he enters the house. Then he should sit wherever the host suggests and eat whatever he dines. He should not order the host and ask anything except what he has prepared and does not love the house and the furniture and does not wish to own them.

❁ Not seeing and not visiting the owner, the guest thinks he is not a guest and he has entered the house for stealing. Therefore, until he knows the host, he should be careful but when he sees and recognizes the owner of the house, he can eat whatever he wants. The only duty of the guest is to do whatever the owner asks him and to take whatever he gives him. He shouldn't say that it is a little or that he wants something else.

❁ When we are a guest, it is good to be a real guest.

❁ Ramadhan is Allah's month and Allah's party. If you always deal with God, all the months will be Allah's party

and your breath will be praising, your sleep will be worship and your deeds will be accepted and your supplication will be fulfilled.

❁ “*Be benevolent to the guest even if he is infidel*”¹ and respect him. If you see yourself God’s guest, no matter who you are, the Generous God will surely help you generously and respect you.

❁ “*The great man of each nation is the one who serves them.*”² God and His saints know themselves as the servers of people and try to serve the guests.

❁ If you are afflicted in the party one night, do not bustle and preserve the host’s reputation.

❁ The guest is not inspected for what he has eaten. The guest is not questioned in this world or in the hereafter. Therefore, it is beneficial to be a guest because it has benefits both in this world and in the hereafter.

١. «أكرموا الضيف و لو كان كافرا» ابن أبي الحديد، شرح نهج البلاغة، ج ١٤، ص ٧٠
Ibn-e- Abil Hadid, Sharhul Nahjul Balaqah, vol 14, p. 70

٢. «أكرم القوم خادهم»

❁ In God's party when you recognize the host, seeing His Beauty makes you full and you don't need food. You will be full without being fed and you will be rich without having wealth.

❁ The host has hundreds of grieves one of which is not found in the guest.

❁ If you imagine yourself as a guest and the Exalted God as a host in this world, all grieves will be removed. The host has hundreds of sorrows one of which is not known to the guest.

❁ The guest is very intelligent. No one knows the secrets of the host as much as the guest.

Shortcomings, Afflictions, Sorrows and Worries

❁ “*Every day is Ashura and every land is Karbala.*”¹ In this world all days are Ashura and all places are Karbala. “*The world is a house full of afflictions.*”² In this world, one faces hardships of his own, one is sad about the other and yet another one is sad about all the people.

❁ The entangled man is the one who is grasped by the Friend (God). God, as a result of His love and His mercy on His servant, has entangled him so that He does something which is to the servant’s benefit.

❁ “*Calamity is for the friends.*”³ The first persons who affect the child by their eyes and make him sick as a result

١. . كل يوم عاشورا و كل ارض كربلا

٢. «دار بالبلاء محفوفة» صبحی صالح، نهج البلاغه، ص ٣٤٨ و ابن ابی الحدید، شرح نهج البلاغه، ج ١١، ص ٢٥٧

Sobhi Saleh, Nahjul Balaqah, p. 348 & Ibn-e- Abil Hadid, Sharhul Nahjul Balaqah, vol. 11, p. 257

٣. «البلاء للولاء» شرح مصباح الشریعة، ترجمہ عبدالرزاق گیلانی، ص ٣٥٦
Sharhu Mesbah Alsharia, Tr. Abdulrazzag Gilani, p. 356

because of their affection, are the parents, and that's out of their affection for their child. Thus when God looks at His servant with effusive love, He afflicts him.

❁ Disasters belong to the faithful. The more the faith of a person, the more will be his afflictions. It is said that a person had a donkey. This man didn't pray for quite a time, and ironically as he began to say his daily prayers, his donkey died. He bought another donkey. While taking it to the stable to tie, it kicked him. He said to the donkey: "Kick me again and I'll pray two rak'ats¹ (and as a result you'll die too)!"

❁ The holy Prophet (P.B.U.H.) stated, "*O Ali, whoever loves you will have enemies, whoever loves me will be poor and whoever loves God will be afflicted.*" (Affliction or "*Balaa*" means that the servant's life is agitated without his role or fault. As it is related in the tradition, the believer's heart is between God's two fingers: Majesty and Beauty, and He will change him as he wants. Or it is related that the servant in God's hand is like a dead corpse in the hands of its washer and He turns it to the direction He wishes.)

❁ It is narrated from Imam Ali (A.S.) and Hazrat Zahra (S.A.) that, "*His deeds are His words.*"² God speaks to us by His

1. A unit in a prayer

2. «فعله قول» مجلسی، بحار الانوار، ج ۸۸، ص ۱۸۲

actions. Any time He afflicts us, it means He has something to tell us. Grief is the Friend's message. Grief is His message. When you are sorrowful, be alone with Him and see what is that He has to tell you. *"All the doors are closed at night / Save the door of the Friend's house which is opened by the night"*

❁ Here "*night*" means hard times.

❁ When man is taken by grief, it is night. *"We have appointed the night and the day as two signs; then we have blotted out the sign of the night, and made the sign of the day to see"* (XVII:12)¹ Whoever is a friend of the letter writer and loves him is able to read even those words he has crossed out to hide from the strangers. The friend, when the sorrow comes, realizes that God, in this way calls him to Himself. The eminent people understand this code.

❁ God has stated, *"This is to remind you that you should not feel sad for what you have lost and you should not feel joyous for what you have been given."* (LVII:23)² We are sure that it's God who takes from us or gives us and God is Gracious and Knower of the benefits of his servants. So when

١. «و جعلنا الليل و النهار آيتين فمحونا آية الليل و جعلنا آية النهار مبصرة» سورة اسراء آيه ١٢
(Al-Israa/The Night Journey) 17:12

٢. «لکی لا تأسوا علی ما فاتکم ولا تفرحوا بما اتيکم» سورة حدید، آيه ٢٣
(Al-Hadid/Iron) 57:23

something is gone from our hand, our benefit is in not having it and when we are granted something, it is good for us to have it. Weren't there such a certitude, this was an unsound word of force (May God save us from having such a notion).

✿ Regarding the Ahl al-Bait friends, all things work for good and whatever happens, happens for something good. That is, no matter how they are afflicted, it is to their benefit.

✿ All the hardships imposed on man are in fact God's Graces. Imam Hassan Asgari (A.S.) states, "*There exists no calamity unless there is a grace encompassing it.*"¹

✿ "O God whose Grace is Grace and whose withholding is also Grace."² The one who is generous and rich is such. The good men are such. The friends of the Ahl al-Bait (A.S.) and believers are such. When they bestow, they grant and when they withhold, they also grant. But the worldly men are vice versa. When they take, they take and when they give again they take. People of the hereafter always grant while the worldly men always withhold and take.

✿ God's Mercy, Grace and Donation may be more in what He has not granted than in what He has.

١. «ما من بليّة الا و له فيها نعمة تحيط بها» مجلسي، بحار الانوار، ج ٧٥، ص ٣٧٤
Majlesi Beharul Anwar, vol.75, p. 374

٢. «يا من عطاؤه عطاء و منعه عطاء»

❁ Being grown up and married, a young man remembered his offences to his father and his father's kindnesses to him in childhood. He said to his father, "I have offended you much and you have been very kind to me. Forgive me." His father forgave him. After a while, the young man remembered his father's slap and his being offended because of it. Now he understood how that slap saved him from deviations and the great danger. So he went to his father and said, "Dear father, all your kindness was good but that slap was something else. Today I understand that the slap was more precious than all the kindnesses and I thank you."

❁ The day man is able to understand, he sees that the afflictions and hardships God has bestowed him have had good results and God's love through those hardships was not compared to His love through happiness. When the curtain is removed, man becomes sorrowful why he has been sorrowful for the worldly deprivations and sufferings. On that day he will be more grateful for the afflictions and deprivations than for the favors and comforts. *"Give me your kiss and your curse one by one / To see which one is sweeter"*

❁ The Commander of the Faithful (A.S.) confided his secrets to Komeyl who was attracted by his love. The Commander of the Faithful said to Komeyl: "The hearts are containers,

the container of knowledge, love, insight ..., and *the best of hearts are the greatest and the most inclusive.*"¹ Man's heart enlarges by being patient on the afflictions God causes.

🌸 At childhood, when a sheep was slaughtered and its belly was emptied, we took the balloon inside the belly that was very small and it was not possible to be blown in. But we put it between two stones and rubbed it. The more it was rubbed, the thinner and softer it became and it was possible to blow it more. We rubbed it so much that it became as large as a soccer ball and then we played with it. Of course, when the balloon was fresh, one could rub it. God and His good servants also rub you and me with hardships when we are fresh. We are afflicted by parents, friends, and strangers, our rights are not observed and we are insulted and we are not respected, and ... until by tolerating those afflictions and hardships, our heart enlarges.

🌸 All grief and sorrows of the world pertain to five things that have been mentioned in the holy verse, "*And we trial you by fear, hunger, shortage of property and souls and results.*" (II: 155)² The grief and sorrows of the world relate to man's self, not to his heart and soul. These pertain to the

١. «أَنَّ الْقُلُوبَ أَوْعِيَةٌ فَخَيْرُهَا أَوْعَاهَا» الامالي، شيخ طوسي، جلد النص، ص ٨٢٤
Tousi, Alamali, vol. alnas, p. 824

٢. «وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ» سورة بقره، آيه ١٥٥

self and this is the self that gets annoyed due to the hardships and misfortunes. But human's soul and his inside get pleased because of the shock that has happened to the self and has beaten it. The Prophet's weeping in missing his son, Ibrahim, concern his self. That is, his temperament and nature was sad and weepy and his heart was full of satisfaction of the Exalted God. Imam Ali's statement that "*The bitterness of the world is the sweetness of the hereafter*"¹ also confirms this point. Anguish belongs to self and delight belongs to heart and soul. The heart is full of Divine light and won't be sorrowful for such matters; therefore, in the continuation of the verse it is stated, "*Their Cherisher has granted them peace and mercy and they are the guided ones*". (II:157)² Body's afflictions lead to the heart's health.

❁ The very time you are sorrowful and you consider yourself the most deprived, you are granted with God's Grace and the relief is near. *Verily, with every straitened circumstance there is a relief.*" (XCIV:5)³

١. «مرارت الدّنيا حلاوة الاخرة» خوئي، منهاج البراعة في شرح نهج البلاغة، ج ٢١، ص ٣١٧
Menhajul Bara' fi Sharhe Nahjul Balaqah, vol. 21. P. 317

٢. «اولئك عليهم صلوات من ربهم ورحمة و اولئك هم المهتدون» سورة بقره، آيه ١٥٧
(Al-Baqara/The Cow) 2:157

٣. «انّ مع العسر يسراً» سورة انشراح آيه ٥
(Al-Inshirah/The Expansion) 94:5

❁ Once upon a time Majnun got sick and Leili cooked votive pottage for him so that he may regain his health. When he came to Leili's house to take some, Leila threw his dish down and broke it. Leila said, "This charity is for your health. Have you come to eat and remain sick?" In Islamic tradition, the same rule should be observed for "*Aghigha*" that the parents do for their child. The parents and the child must not eat from Aghigha (the animal which has been sacrificed). So Majnoon wasn't offended by Leili's work and said, "*If she was in love with others / She wouldn't break **my** dish*"

❁ Therefore, when we pray and demand something and God breaks our dish, and He doesn't fulfill our wish, we must know that God has done this to flourish us in the spirit and we shouldn't be offended by Him.

❁ God's good servants are like a father who throws his disobedient child out of the house and asks all the friends and relatives not to let him in when he goes to their houses. However, the father himself stands at the back of the door inside the house and is waiting open armed to embrace the son when he comes back. Sometimes God and His good servants treat some of their friends like this and close all doors on them to remind them that they have no other place than with them.

❁ It is related in the tradition that Loghman the wise told his son, "*Indeed, the world is a deep sea in which many people*

*have been drowned.”*¹ In another tradition, Imam (A.S.) stated, “*All of us, the members of the household of the Prophet, are savior arks but Imam Hussain’s (A.S.) ark is the fastest.*”² Sometimes a sage throws the person who doesn’t appreciate the value of the ship and acts in a restless manner into the sea and when he is taken out, he appreciates the value of the ship.

❁ A merchant and his servant embarked on a ship for a business trip. When the ship reached the middle of the sea and was shaking because of the waves, the servant who hasn’t ever seen a sea, started wailing. He was much told that the ship is safe and he shouldn’t worry but it was useless. A wise man in the ship told the merchant: “let me calm him down.” The merchant agreed. The wise man ordered them to take the servant’s hand and foot and throw him into the water. After the servant tossed in the water for a while, the wise man ordered to take him back into the ship. When the servant returned to the ship, he appreciated its value and sat calmly and with satisfaction. The household of the Prophet (A.S.) are God’s ships and save us in the turbulent sea of the world. “*All of us (the household of the Prophet) are savior ships.*”³ If we don’t appreciate it, the All-Wise God throws us out from the

١. «أَنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ قَدْ هَلَكَ فِيهَا عَالَمٌ كَثِيرٌ» مجلسي، بحارالانوار، ج ١٣، ص ٤١١
Majlesi Beharul Anwar, vol. 13, p. 411

٢. «كَلَّمْنَا سَفِينَ النِّجَاةِ وَ سَفِينَةَ الْحُسَيْنِ اسْرِعْ»

٣. «كَلَّمْنَا سَفِينَ النِّجَاةِ»

Ahlulbait's ship of satisfaction and submission, into the sea of the world's afflictions. Then when we taste the bitterness of plunging in the world and separation from the Ahlulbait (A.S.), He returns us into the savior ark. At that time we will appreciate the Ahlulbait's grace of love and Wilayah. Then the strikes resulted from the waves of the worldly afflictions wouldn't make us uneasy.

❁ The afflictions and (life) examinations are God's secondary Grace that let man know his weaknesses and make it possible to remove them. Feeling of failure's detriment in the Divine examinations leads to taking longer steps in this route.

❁ When the friends of the Ahlulbait (A.S.) suffer for a little in worldly afflictions, their sins are wiped away. It is mentioned in the tradition that the Shiite's share of the hell is the fever they have from time to time. Since the Ahlulbait's friends are more sensitive, they suffer more from life difficulties.

❁ When a believer is afflicted, he becomes light. The Holy Quran also states: that a believer walks lightly on the ground.

❁ When the parents, out of kindness, undress their child and take him to the bath, the child cries. The same is true when God wants to purify His servant through afflictions and put on clean dress to him. Since the servant is ignorant, he cries and wails.

❁ If you don't winnow yourself like shocks of wheat before the wind to be purified, at least be pleased when the real masters winnow you. Afflictions and hardships take away the impurities.

❁ Limpid water is so salubrious. Its sound is also lovely. It doesn't spoil and people make use of it. It is good for the earth and it grows roses. The muddy water sounds bad and it is also damaging, but running, it pours into a puddle and its way is obstructed. Then its mud deposits and the water will be purified. The afflictions are the puddles which God brings about for those who rebel (those who go through the feelings of arrogance, oppression, vanity and insolence) and He blocks the way to purify them. If you control your wrath and rebellion against others, there is no need for the hole of afflictions and God does not bring them about.

❁ Whenever a believer rebels and becomes impure, God puts a puddle in his way in order to deposit its mud in and to be filtered. That is, a dam of afflictions and incidents will be made in front of him to be purified.

❁ Such clear water the holy Quran is. The kind of knowledge which is not accompanied with love and piety is a flow of muddy water. If the muddy water is poured into a pit and its way is blocked, its mud will be settled and the water will be

pure and limpid. The obstacles God bring about are exactly the same. Of course, if we ask forgiveness, there will be no need for obstacles and blocks.

❁ “*O, men possessed of mind, there is life in retaliation for you.*” (II:179)¹ There is no day without retaliation. You see the result of whatever you do. You see the result of every evil deed and it will be retaliated. If you embezzle one’s property, your property will be embezzled. In short, if there is no retaliation, everything would become a mess and life would fade away. That’s why “*there is life in retaliation.*” (II:179)²

❁ The sins you ask forgiveness for, you have retaliated yourself and those you don’t repent from will be retaliated by God in the form of events happening in your life.

❁ The problems of this world are punishments. The day man said “yes”, he didn’t speak it as firm as he had to and these problems are the requitals of that manner of saying. This requital is God’s grace, for by tolerating it, the sins are removed and man will be in tranquility. But man does not see the sin leading to his descent to the lower world. Surely,

١. «وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ» سورة بقره، آيه ١٧٩

(Al-Baqara/The Cow) 2:179

٢. «فِي الْقِصَاصِ حَيَوةٌ» ايضاً

there was something about us which called for our falling into this lower world, and then we had to remember God and His good servants to get out of it. The verse “*Verily, the one who purified his soul prospered*” (XC:2)¹, shows that the friends of the Ahl al-Bait (A.S.) will be purified at last and are saved from the lower world.

❁ There will be no suffering either worldly or other worldly for the believer unless its guarantor is God and God compensates for it.

❁ If there is a deficiency, any affliction or a shortage in life, the Exalted God will surely compensate for it in another way. In the past if someone was bald, he had a good voice instead, so that a dozen men having locks of hair gathered around him.

❁ God has deprived a few people from outward favors to warn others, but He has instead bestowed them some precious hidden favors inside their souls of which no one is aware.

❁ Imam Ali (A.S.) stated, “*Three things are of the faith treasures: first, hidden alms giving in the way of God, second, not speaking about calamities (except to an intimate friend)*”

١. «قد افلح من زكّٰها» سورة شمس، آیه ٩

and third, concealing sickness.”¹ The more you conceal the calamities, the greater your treasure will be. The greatest of all worships are fasting and being silent.

❁ The best of worships are fasting and keeping silent. “*The first of worships are being silent and fasting.*”² And “The best of worships are patience and being silent and waiting for the advent.” That is, eat nothing and keep silent. A believer fasts in his whole life and he doesn’t say a word.

❁ It has been narrated by prophet Muhammad (P.B.U.H.) that the best worships are two: Fasting and being silent. That is, you shouldn’t have any desire and idea of yourself and be satisfied with what God has destined for you, and have no complain and be silent.

❁ I hope you don’t see the shortcomings in the world, and if you do, you won’t mention it.

❁ God said that don’t say anything about what you see and I do not say anything about what I see. That is, you should be patient facing calamities and keep silent, and I won’t say anything seeing your deficiencies and faults.

١. «ثلاثة من كنوز الجنة: كتمان الصدقة و كتمان المصيبة و كتمان المرض» الارشاد في معرفة حجج الله على العباد، ج ١، ص ٣٠٣ و ج ٢، ص ٤١٦
Alershad fi Ma’refate Hojaj Allah alal Ebad, vol. 1, p. 303 & vol 2. P. 416

٢. «أول العبادة الصمت والصوم. افضل العبادة الصبر والصمت و انتظار الفرج»

❁ The louder you shout your pains out, the later you'll find the remedy. If you be polite and silent, God Himself may open the door.

❁ Control your mouth. Don't complain even if it is difficult for you. Speak of God's Goodness. Even if you think it's a lie, keep on praising God until it gradually reveals to you that God is truly Good and the time when you were praising God as a lie, you were true indeed and God was really Good.

❁ Grief is the night for the believer and the great sorrows and grieves are the Shiite's "*Laylatul-Ghadr*".

❁ Night is very good and useful for the wayfarer. When you are sorrowful, it is night. Don't escape from night, poverty, hunger, sickness etc. Keep silent, for the best worship is fasting and being silent. It is night in this world, it is day in resurrection, and "*Barzakh*" is "*Beyn-o-Tolu'ain*". The world is the night. "*Layla-tul-Ghadr*" means to appreciate the world's night and to benefit from it. This way, near the rising of the sun (*Matla'ul-Fajr*) the angels of God are sent to God's servant and honor him with respect. For God's love, or even God Himself wants to step in that heart.

❁ Whenever you are sorrowful, prostrate immediately and you will be comforted. “...and part of the night, prostrate before Him” (VI:26)¹

❁ When you become light, you will never see night. It’s for several years now that I’m not seeing any night.

❁ In Prophet Noah’s time, there was an old lady living with her orphans in a hut at the bottom of a valley, and whenever Noah (A.S.) got tired of building the Ark, he used to go to her hut and talk to her. Noah promised to inform her and embark her on the Ark when the flood was about to come. When the flood began, Noah forgot to tell her. When water was all over the land, Noah remembered the old lady and regretted not embarking her on the Ark. When the flood subsided, Noah saw a meadow far away. He went close and to his surprise, he saw it was the old lady’s house and it was not ruined and the old lady and her children were all safe and sound. He asked the old lady: “Didn’t you notice the flood and water all over the land?” She answered: “Once baking bread, I noticed that the bottom of my furnace was wet; it should have been a trace of that flood.”

❁ The flood of accidents does not harm the one who stays with God and he won’t even feel the existence of that flood.

١. «و من الليل فاسجد» سورة انسان، آيه ٢٦

❁ Keep telling yourself that God is with me. Paying attention to this fact will make even the death easy for man, let alone minor problems. And your saying is true, because God is with everyone.

❁ God has created us for happiness and not for grief. It's impossible that the One, Self-sufficient and Powerful God creates people for being sorrowful. If you believe in this good tiding and accept that we have been created for happiness, there would be no grief anymore. This good tiding is for the one who believes in it. When you understand that this world is mortal and so its problems and privations are temporary and finally some day they would come to an end, half of its grief would disappear. Difficulties and grief in this world are a means to happiness and joy.

❁ The past is past and it no longer exists. The future has not happened and does not exist. All grieves belong to the past and future. Now that there is no past and no future, why should one be sorrowful? There remains only present, and that has no grief.

❁ The worldly men are but all sorrow and grief. The Ahlulbait's (A.S.) friends are sometimes happy and sometimes sad at the beginning of their journey. God and the Divine men are all delight.

❁ Once, being a school boy, I was crossing the street. It seemed the kids had destroyed the bee's hive and the angry bees were to take revenge. While I was unaware, they attacked and stung my shaved head. On that time I had a complete head shave for school. Entering home, I wailed because of the extreme pain of the stings and my parents started caressing me and my mother rubbed some grape juice on it to neutralize the poison and calm the pain. I should say, though my head's twinge apparently annoyed me, I was happy because on one hand I didn't have to go to school for a few days and on the other hand there was my parent's sweet and enjoyable caresses. Deliberately, sometimes I wailed a little louder so that my parents would caress me more. Honestly dear friends, don't we do the same regarding God and his Imams (A.S.)? Aren't many of these wails we do for God and Imams for the joy we get from their caress and in this way we seek more caress? Of course, God and His saints caress the servants. While if we are fair, caressing suits them and paying attention and pleading suits us.

❁ Whenever you face obstacles in your works, know that God has caused them and if you want to get rid of them, you should sit with Him in private and fix your relationship with Him. Imam Ali (A.S.) states, "*Whoever repairs his relationship with God, God will repair his relationship with people.*"¹

١. «من اصلح ما بينه وبين الله، اصلح الله ما بينه وبين الناس» صبحی صالح، نهج البلاغه، ص ٤٨٣ و عدة الداعی و نجاح الساعی، ص ٢٣١
Sobhi Saleh, Nahjul Balaqah, p. 483 & Idato daei and Na[ho Saei, p 231

❁ Satan creates fear and sorrow with his lies. The Holy Quran quotes from Satan in the Judgment Day, “*I made a wrong promise to you.*” (XIV:22)¹

❁ When a believer says “no problem” in the face of difficulties, it cools down the fire of grief and revokes all sorrows.

❁ In the past, children played a game called “*Hamoumak mourche dare, beshino pasho khande dare*” (*The small bath has ants, sitting and standing has laughing*). This world is that small bath. No one can firmly sit in it forever. Today they are told to sit behind a desk in an office or to be the owner of this land and that house and tomorrow, they’re told to stand up and leave. These sitting and standing are both ridiculous. Lest you become sorrowful being told to leave. It is stated in the Holy Quran, “*Do not be sorrowful for what you lose and do not be happy for what you gain.*” (LVII:23)² Ali (A.S.) also stated, “*Piety lies between these two statements of the Holy Quran.*”

❁ Not having anything to eat for a few days and starving, Haj Molla Agha Jan went to a mosque to attend the public prayer

۱. «وعدتکم فاخلقکم» سوره ابراهیم، آیه ۲۲

(Ibrahim/Abraham) 14:22

۲. «لکیلا تأسوا علی ما فاتکم و لا تفرحوا بما اتاکم» سوره حدید، آیه ۲۳

(A-Hadid/Iron) 57:23

in the city of Kermanshah. After the prayer, the prayer leader recognized him and took him home. Haj Molla Agha Jan got happy while thinking the host would definitely entertain him and he would get rid of hunger. The host sat him down and took a book and started reading it to him. While listening, hunger was bothering Haj Molla agha Jan. As he began to think about this, the host who was reading the book said, “We have nothing to eat, listen carefully to the subject” and he continued reading. This was repeated again and the host said, “I told you that we don’t have anything to eat, then listen carefully to what I’m reading”. Finally Haj Molla Agha Jan was despaired of eating and submitted to hunger and as a result, he felt less hungry. Then the host made the bed and asked him to sleep. In the morning the host took the book again and started reading it to Haj Molla Agha Jan. In the meanwhile his son came in and said that they didn’t have anything to eat for the breakfast. The father gave him a book and told him to give the book to the shopkeeper and get something for their breakfast. But Haj Molla Agha Jan who has already submitted to hunger, no longer felt hungry. We feel the calamities and shortages up to the point that we have not submitted to them and we want to change the situation. When we submit to them and believe that the situation does not change and that’s the way it is, the main part of the pressure is gone.

❁ Any difficulty which you submit to, will fade away (Its painful effect will be gone.). If you submit to poverty, or you are satisfied with any kind of calamities that happen to you,

you will have a sweet life. Bear and forebear. The cure of suffering is bearing it. If you bear, the painful effects of the hardship will be removed.

❁ The subordinate cannot love the very superior, but he loves the superior for what he gives him. We went to take something from God, but He caught us with a net. Those were some seeds scattered to catch us. When stuck in the trap, the fool prey will flounder to get out, but the wise bird won't flounder. As Hafez states, "When the wise bird is trapped, it should be patient." When the owner of the net comes to catch the wise bird, it starts twittering. The net's owner says, "Why didn't you escape? Why didn't you go?" It says, "I had no power to move". Like that friend of Imam Ali (A.S.) who at the night of the martyrdom of Fatimah Zahra (S.A.), when everyone was told to go, he didn't go and when Imam Hassan (A.S.) asked him for the reason, he answered: "I didn't have the power to leave, and I couldn't go." Imam Ali (A.S.) said, "Then tell him to come in the house." When one cannot complain, God will support him.

❁ God stated, "*He made the earth a cradle for you.*" (XX: 53)¹ The servant is in the cradle, and the cradle swings sometimes to the right and sometimes to the left. It means it is sometimes poverty and sometimes wealth; sometimes sickness and sometimes health, sometimes sleep and some

١. «جعل لكم الارض مهداً» سورة طه، آيه ٥٣

other time wake, and When you put a baby in a cradle for the first time, its movement scares him and the baby begins to cry. But when the baby gets used to the cradle, whenever the cradle stops, he cries out to rock the cradle and then he falls into a deep sleep. The servant, when he comes to know that he is in a cradle, will have the same feeling.

❁ In the event of disaster, don't go after astute remedies because this will just make it worse.

❁ Be patient when tempered in the fire of hardships so that you will finely be matured.

❁ Multiplicity brings sorrow while monotheism is the killer of sorrow.

❁ When your companion is with you, why should you fret about ...? Your companion is your Creator. Is it possible for you to be apart from Him?

❁ In your faith journey, when you visit God's Hujjah, you will find peace and tranquility in a way that if the earth and the skies get upside down, you won't move at all. The owner of such a tranquility is Imam Zaman (May Allah, the Exalted, expedite his glorious advent). *"The believer is strong and firm as a mountain and the windstorm cannot move him at all"*.¹ The Holy

١. «المؤمن كالجبل الراسخ لا تحريكه العواصف» التحقيق في كلمات القرآن الكريم، ج ٤، ص ٦٧

Quran states: “*and We set the mountains as pegs for the earth.*” (LVIII:7)¹ When a believer sits among others, he calms everything down. The calmness of the mountains and the earth is the result of the believer’s presence. The person who is united with him and is his companion, no matter how much grief he has, those won’t have any effect on him and won’t harm him. The believer is like a desert tree that the windstorms have made it firm and strong. If the believer tolerates and withstands the world’s misfortunes for his faith, he will be strong. In the course of disasters like earthquake, flood, famine and costliness he is calm and unruffled, and others will turn to him seeking shelter as they find peace in his presence. Do not speak of the world’s sorrows to anybody. Be the companion of the great people and your sorrows will be removed. Attend Imam Hussain’s mourning ceremonies to get rid of your sorrows. Forgetting God and having weak faith, man has become terribly coward. It is said that two fellows were walking together when they heard a gunshot. One of them told the other: “Were you shot?” He said, “No” said his friend. The first one said, “So I must have been shot.” Then he fell down and died. If his friend was strong, he would have said, “I was shot. You be calm and sit. There is nothing to worry about.” Man’s value is in his quietness. Help your own self. Why don’t you sit calm and patiently? Why do you keep demanding help from others?

١. «والجبال اوتاداً» سورة نبا، آیه ٧

Keep telling yourself that there is nothing to worry about. Tell yourself that it's not really a problem. All grief and fear would fade away then.

❁ Muslims are like Qalil (little) water. Facing a minor problem, they will be offended. But faith will turn them into Kor (much and cleaner) water. A great believer is like the Kor water. Not only won't he become impure but the impure would also be pure coming in touch with him. That is if the weak people, being sorrowful and anxious because of facing problems, meet them, they would be calm and their grief and anxiety would fade away from their whole existence.

❁ Having a perfect relationship with God, man's living and death, glory and humiliation, poverty and richness will be the same for him.

❁ One should look at life with impartial view and with a pure heart so that he would see everything beautiful. In the world of mortality, the ugliest are the most beautiful, like the black mole on the white face of the lover. Consider your life's flaws in this world as the black mole which increases the beauty of the face by hundred times. If man knows that the misfortunes and afflictions of the world are like a black mole in a beautiful face which causes further beauty, he would be calm and have a happy life.

❁ The believer in this world is like a tourist and he, impartially, just watch the world. He won't cling onto it and won't take possession of anything and won't interfere in arguments and doesn't complain. He just watches and passes. Prophet Muhammad (P.B.U.H.) stated, "*The sightseeing of my nation is in God's month (Ramadhan).*"¹

❁ Heavenly people are sightseer of the world. They, accompanied with angels, Prophets and Imams, explore the earth and the sky and they just watch. They watch impartially and beautifully because they don't have any benefit. Getting rid of the world's greed, you will be a sightseer.

❁ While Bohloul's older child had broken the jug, he was beating his younger child. They asked him: "Why are you beating him?" He answered: "If I don't beat this one, he will be worse than his brother."

❁ I hope you won't feel any loss in this world, and if God desires to have your pocket picked, I hope He sends His best men to do it.

❁ Sometimes, when the good men want to admit somebody, they act in a way that all other people reject him. Sometimes, even they set things in a way that he will be unfairly accused and there is no way out of this accusation for him and

١. «سياحة أمتي في شهر الله»

everyone believes in what is said to have been done by him and the truth of that false accusation is proved. As a result, everyone leaves him and he is isolated. At this moment, the good men will invite him and introduce themselves to him. The proof for this in the Holy Quran is Prophet Joseph's story and the way he treated his blood brother, Benyamin. Joseph (A.S.) himself put the golden grail in Benyamin pack to make him stay there. His officers proclaimed that the ruler's vase is lost. Joseph's brothers said that they were not thieves and they haven't gone there for subversion. However, when Joseph (A.S.) inspected their packs and found the grail in Benyamin's pack, there was no way out of this for Benyamin to deny and his brothers to reject the accusation and to defend Benyamin in the situation, and everybody affirmed that Benyamin was the thief and rejected him. Benyamin was imprisoned and after his brothers' return, Joseph (A.S.) took Benyamin to himself and they sat at the same table. Likewise, were you in the same situation and everybody rejected you, know that the Existence Egypt ruler (Imam Zaman (May Allah, the Exalted, expedite his glorious advent)) may do the same to take someone to himself.

Submission

❁ Man's affairs are of two types: the greater part is fatalistic and compulsory. For instance, the choice between being male or female, to be born in the time of the prophets before Rasoulallah (S.A.) or at the last prophet's time, being healthy or having deficiencies in physical state..., all are compulsory. A small part of man's affairs is based on the free will. For example, that we pray and fast, arises from our free will. And this free will is for being thankful to the compulsory affairs done by God. But even in those voluntary actions we'll see that, no matter how hard we try, we are not able to thank God. The result and fruit of the freewill is that man comes to realize his inability. Reaching this stage, man offers his freewill to God with his own hands and submits to Him. As a result, the "I can't" of his voluntary affairs joins to the "I can't" of his compulsory affairs. Of course, when we say that man offers his free will to God with his own hands, the fact is that God Himself seizes his free will; otherwise, at the beginning, man is not willing to surrender his free will and not to use it. While applying the free will, God makes man understand that what God does is the best and what man does is all futile. As a result, man accepts to entrust his freewill to God and submits to Him in all affairs.

✿ Consider the expression “**I cannot**” in all your affairs; otherwise, you fail. Say, “I can’t, God is the only doer and if He wills, He enables me to accomplish the task; otherwise, I won’t be able to do it.”

✿ We have to realize that we are in God’s grasp and nowhere will be better than it. If you admit this, it will be the best place, and if you do not, it troubles you badly, for there is no way out of it.

✿ Since a believer is smart, he knows that God’s will prevails anyway; therefore, he surrenders to His will from the beginning. It is quoted in a Divine tradition, “*O, David, I will something and you will some other thing. It will not come to pass except what I have ordained. So if you submit to what I have desired, I will grant you what you desire and if you do not, I will hurl you in much difficulty in the path of obtaining what you desire and only what I have desired will happen.*”¹ If a believer does not surrender to His will, God will put him under such a pressure that he submits. That He stated, “If you submit to what I will, I will grant you what you will” doesn’t mean that the Exalted God is subject to His ignorant servant’s whims. But that since the servant is submitted to God’s will, whatever God wills for man will be delightful and pleasant for him as if he himself has desired it.

١. «يا داود، اريد و تريد و لا يكون الا ما اريد، فان أسلمت لما اريد أعطيتك ما تريد و ان لم تسلم لما أريد اتعبتك فيما تريد ثم لا يكون الا ما اريد.»

🌸 A whole year the crops and farms were destroyed by a plague of locusts. I even didn't go to my farm lest I'd be offended by seeing the Divine predestinations. An old villager told me, "When everything is going well, you don't need to care about it, just lie down and relax, and when the opposite happens, again you shouldn't care, just lie down and relax." I saw that he is telling the truth and besides, it suits my nature.

🌸 It is a common saying among the old wrestlers that when you face God, you should throw in the towel and submit.

🌸 In Ta'ziyah (Passion play concerning the martyrdom of Shia Imams) anyone who played the role of the corpse was comfortable, for he did not have to do anything. Others took him on their shoulders and he watched all people from above. In God's territory, it would be well for man to act as a corpse. You too be a corpse and see what happens.

🌸 *"You have only been granted a little knowledge."* (XVII: 85)¹ *"There is naught unless We possess its treasures and We don't bestow on you save a fixed quantity of it."* (XV: 21)² Now that we have no knowledge, we should be patient for what God does, for He knows and we don't know what

١. «و ما اوتيتهم من العلم الا قليلاً» سورة اسراء، آيه ٨٥
(Al-Israa/The Night Journey) 17:85

٢. «و ان من شيء الا عندنا خزائنه و ما ننزله الا بقدر معلوم» سورة حجر، آيه ٢١
(Al-Hijr/The Rock) 15:21

is good for us. If the veils are removed and we come to know the truth, we will be more grateful for the prayers He didn't fulfill than for those He did. Because we realize if He fulfilled those prayers, it was a misfortune for us. Now that it is so, let us concur with God. Success means concurrence of the servant with his Master. Should the wise concur with the ignorant or the ignorant with the wise? Who should be subject to whom?

❁ Whatever we asked God, He did not do and whatever God told us to do, we didn't either. Should the wise be subject to the ignorant or vice versa?

❁ God is All-knowing and He desires the benefaction of His servants. The servant is ignorant and follows his fancies and whims which are not to his benefit often. Taking this into consideration, shouldn't the servant be submitted to the Divine predestinations and not insist on his judgments and desires? In the battle of Ahzab , when the situation turned out to be problematic, the holy Prophet (P.B.U.H.) threw his staff, which he used to conduct the battle, on the ground and stated to God, *"O, God! If you do not want to be worshiped, then you won't be worshiped."*¹ That is, O God! Our aim is serving you and we have no independent idea or desire of our own. If it is destined that we should be defeated and the order of monotheism should be destroyed, we submit too.

١. «الهي ان شئت ان لا تعبد فلا تعبد»

❁ God inspired prophet David (A.S.) that a certain lady has been chosen as his wife. David (A.S.) went to that lady and told her about it but she replied, “I haven’t performed so many prayers and good deeds to be worthy of being your wife, yet there lives another lady in this quarter who has the same name and prays a lot, a mistake must have been made and that lady must have been chosen by God. David (A.S.) who was certain of the Divine guidance, asked her what she would do when she became poor and the lady replied, “I wouldn’t do anything, for I do not know whether poverty or wealth is better for me. I would surrender to what God has presented me with”. David then asked her what she would do when she became sick and she replied, “I wouldn’t do anything, for I do not know whether illness or health is better for me. I would submit to what God has presented me with.” David asked a couple of other questions such as these to which the lady replied in the same manner. Afterwards, David (A.S.) said, “With such a wisdom, submission and satisfaction that I find in you, I’m certain that there has been no mistake, and you are the one lady that has been chosen as my wife.

❁ “Ghadar” (the immutable decrees) signifies quantity and it is related to our understanding. God has not given the same amount of understanding to all of us. In Ghadar, it is the servant’s evaluation and he ponders about what he should or shouldn’t do. Ghadar changes in quantity. For example, as a result of your deed, 10 years will be added to your lifespan. But “ghazaa” (the Divine decree) is God’s and is certain and fixed and does not change. In the Divine decree,

it's predestined how long your life would be or what you are going to do. But the servant who is not informed, thinks whether to do or not to do this or that. That is, he thinks about quantity and amount. When the servant submits to the Divine decree, he feels relaxed. The wise servant takes shelter in the Divine decree (Ghazaa) from the immutable one (Ghadar) and submits to the Divine decree. Where you feel tired and weak of the immutable decree, take shelter in the Divine one and trust in God to relax. At the ditch of the place of the murder, my beloved lord Aba 'Abdillah (A.S.) stated to God, *"O God, I am content with your Divine decree."*¹

❁ Believers are of two groups, a group benefits from Immutable decree and works with thought and plan, and the other is subject to the Divine decree; that is, subject to God. However, finally the Divine decree prevails over Ghadar and everybody will be subject to the Divine decree. Some believers have subjected themselves to it earlier and are hence lightened. The great believers who are nigh to God have submitted themselves to the Divine decree and are free from needs. Whatever falls upon the residents of the heaven and hell comes from them.

❁ The believer is like a two or three year old child who sits on his father's lap, and suddenly decides to stand up and play and go wherever he desires. His father does not prevent him. Although he is watching over his child carefully, he lets him

١. «الهي رضا على قضائك»

play freely. Playing for a while, the child becomes tired and realizes that nowhere is better than his father's lap. So he returns to his father's bosom and takes the seat in the same place as before. After struggling for his desires on his own will and volition and getting tired, the believer finds that no place is better than the presence of God and His chosen ones. Therefore he returns to the bosom of God and His good servants and accepts God's immutable decree and submits to the Divine decree. The value of our freewill is in submitting ourselves to God and His chosen ones of our own will and volition.

❁ The whole value of our freewill is in the fact that we surrender to the fate and destiny of our own will and submit to God.

❁ A learned man meddles in God's affairs and states his own ideas and tacts before God. But the Servant yields to God's will and remains silent.

❁ Goodness has been imposed on us; imposed through mercy, not through compulsion. God is so benevolent that one cannot afford except to submit to His worship. "*Man is the slave of benevolence.*"¹ Half of man's affairs are imposed

١. «الانسان عبيد الاحسان» مجلسي، بحار الانوار، جلد ٧١، ص ١١٧
Majlesi Beharul Anwar, vol. 71, p. 117

on him and he does not have freewill in the other half either; meaning that God will do so much good to him that he will have no choice but to submit himself to God.

❁ When the wife and children submit to the father in a house, neighbors won't be informed of the household's faults and flaws, but when there is a quarrel and its noise rises, the faults will be revealed. Our faults and flaws were hidden when we were surrendered. And when Islam came, the faults were covered. "*Islam is but submission.*"¹ If we make peace with God, there remains no fault.

❁ When the father of a family submits to God's Hujjah, the children will also become his. So the children say about their father, "He has nothing to do with us and we have nothing to do with him."

❁ Yield to His command and be subject to Him to be a ruler. "*Serving God is a gem the essence of which is cherishing.*"² To be wise means to submit to Him and to surrender to His decree.

❁ In this world, man is not saved unless he surrenders to God and becomes His servant.

١. «الاسلام هو التسليم»

٢. «العبودية جوهرة كنهها الربوبية» كليني، كافي، ج ٣، ص ٤٠١

❁ One of the merchants went bankrupt, his checks bounced and his creditors put him under such a pressure that he became miserable. Being informed of his misfortunes, one of his friends told him that he would solve his problems. He said, "From tomorrow on when your creditors come after you, tell them what they are saying is right." The next day, the creditors came and stated, "You are indebted to us." The merchant said, "You are right." Then they told him: "These are your checks being bounced." He replied, "You are right." They added, "You must pay your debts." The man replied, "You are right." This sentence was repeated and finally the creditors told among themselves, "Because of much pressure, he has gone insane. On the other hand, he possesses nothing to be taken in place of our debts, so it would be better to ignore our debts. In that case he may recover and be able to provide for his wife and children at least." They agreed and told him, "Behold, these are your debts to us". He said, "You are right." They said, "We crossed them out and you are not indebted to us anymore." He said, "You are right." They added, "And these are your checks which have been torn to pieces." "You are right." the merchant replied. Thus the bankrupted merchant got rid of the creditors and his debts. That evening the same friend who has taught him to say "*You are right*" came and asked about his life. He told the story. That friend has lent the merchant a little sum of money a while back. Upon hearing what happened he said, "Well, you got rid of your creditors, but you can sure remember that you are indebted to me." The merchant said, "You are right."

His friend said, “This sentence will not compensate for my money.” He replied, “You are right.” His friend said, “I taught you this myself.” “You are right” replied the merchant.

✿ It’s fair to be such in God’s presence and whatever God and His good men tell him, the person says, “You are right.” He should confirm and accept what God says. Of course this has been taught to us by God and His good servants.

✿ Never fight with the Divine predestination; And if you do, do it fearfully, not audaciously. I myself am sometimes tired of the society and people’s deeds and at those moments, in truth, there is not satisfactory submission to the current predestinations in me. However, this state of mine is fearful.

✿ “Submission” is for the beginning of the way and “resignation” is for the end of it.

Satisfaction

❁ Prophet Moses (A.S.) encountered a blind and deaf man who didn't have arm or leg either. He was more like a piece of meat than a human being. Moses (A.S.) asked him, "How are you?" That is, what is your opinion about the world and about your Cherisher? He answered, "Who is better than me in this world? I don't have eyes, so I do not see what God does not want me to see. I don't hear, so I don't hear what He does not like. I don't have legs, so I cannot go where God does not want me to go. I don't have hand, so I cannot do what God does not want me to do and I don't beat anybody when God does not want me to beat. So in the whole world there is no one who is as well as I am. Moses was surprised of his wisdom, satisfaction and gratefulness. We should also interpret God's deeds in a favorable way until, God willing, we understand the value of His gifts— given or non-given. The true appreciation of each favor lies in comprehending its value.

❁ If the person who sees himself as the most deprived thinks a little about what God has granted him, he will see himself submerged in God's favors. The point is that we seldom think about God's favors and always think about

what we lack. No matter how much we try, God does not grant us what is not to our benefit. The more we try, the less we get and our desire will not be fulfilled. Never do we look at what we possess and we do not enjoy them either. Hence we are completely imbued by sorrow, unfulfilled desires and the feeling of destitute. Let us just think about the value of our healthy body organs. For instance, if our eyes are going blind and the world is ours, wouldn't we be ready to give the whole world to avoid blindness? And it is the same with other organs of our body. Our healthy body which God has granted us is worth a great deal. Greater than that is the favor of wisdom. Lacking the power of reasoning, no one respected us and we were not even able to control our property and we would have to be dependent on a guardian to survive. Yet, better than all these are the Divine guidance and love of God and His good man. With all these possessions, is there any deprived man?

❁ Be happy with what God has awarded you and don't be sad because of what He has not granted.

❁ Our benefit is in what God brings about for us.

❁ “*Indeed, there is ease in hardship....*” (XC:&6)¹ He didn't state, indeed there is ease after hardship but there is ease in hardship. It means that in the very hardship, not after it, there

١. «أَنْ مَعَ الْعُسْرِ يُسْرًا فَإِنَّ مَعَ الْعُسْرِ يُسْرًا» سورة انشراح، آیه های ٥ و ٦
(Al-Inshirah/The Expansion) 94:5&6

is ease and delight. Be patient with what God is bringing about in your life and submit to it so that its sweetness may appear.

🌸 A large lady was sitting in the courtyard of the Sacred Mosque pointing to the Ka'aba, she looked at me and said, "He (God) has done no good to me from the beginning till now." "Why?" I asked her. She replied, "He took my husband at the beginning of our life and throughout my life, one night I am satiated and have a good condition, and I am hungry the night after and" "How do you provide for yourself?" I asked. She replied, "Sewing". "What about your children?" I asked. She said, "They are all married." "How many times have you made pilgrimage to Mecca?" I asked. "This is the fourth" She replied. "How impudent you are" said I, "Many of the rich and the prosperous yearn to come to Mecca once, this is your fourth pilgrimage and you are still complaining of God. She laughed and went away. Be careful not to be sorrowful of God while visiting God and His good men. Being a little fair and paying attention to His favors, we will be in peace with God.

🌸 In the past, rice was considered an expensive dish, served on important occasions. A young boy used to imagine his wedding night and thought with himself that he would eat a good amount of rice on that night. At his wedding night, his father invited all the guests to dine and told his son, "Do not go to the table." The young man didn't know that a large

meal had been placed for him in the bridal chamber so that he could dine with his bride. He became much irritated with his father for preventing him from dining with other guests and having an enormous dinner. Late at night, after the guests left, his father told him, "Now you go to the bridal chamber." The young man being annoyed said, "... Let whoever ate the rice go to the bridal chamber!" Lest we are irritated of God and our Imams, and when the path which leads to our attachment to God and meeting Him is open to us and we are summoned, we act like that groom. Lest we be offended when we are alone with God and praying, or when the death comes to take us to the bridal chamber of the believers.

❁ Subconsciously we came to this world, subconsciously we live here and we are taken from this world in the same manner. It means our souls and our bodies were not and are not united. Let's be conscious. That is, let's be satisfied with God's actions.

❁ People enter, remain and leave the world subconsciously, meaning that they do not agree. If they know their creator and nurturer, and trust in Him and are satisfied with His actions, they will be conscious in this world and they will go consciously to the Hereafter. That is they will themselves accept whatever their creator will do with them.

❁ When the servant concords and accompanies with the lord, it is a blessing. When you behold that you have a good

God, what He has done to you was the best and what He has not done, was again the best, even if you insisted on having it while it was not to your benefit, then you will accord with God and you live consciously and leave consciously. If there isn't any satisfaction of God, nor any trust in Him, man's coming, being and leaving will be useless.

❁ God has brought you into this world and He will take you back (to the Resurrection). Let's be submitted to God inwardly. In that case it is as if you bring yourself and you take yourself back and you will be happier. If you do not submit, you will still be taken away, but it would be hard on you. Regarding the fact that He is knowledgeable and He wants your best, and that you don't know what's good and beneficial for you and you're just going after your desires and whims which mostly work to your disadvantage, you will submit to Him and ask for what He wills. From that time on, whatever happens is what you desire, as if you yourself have done them. *"Being satisfied with God's action, man will take part in His actions."*¹ Lest after a lifelong of praying and worshipping we come among those in war with God. *"Whoever is sorrowful because of his world affairs, he is definitely angry with God."*²

١. «من رضى بفعل قوم فهو منهم»

٢. «من اصبح على الدنيا حزينا فقد اصبح على الله سائطا» مجلسي، بحار الانوار، ج ٧٠، ص ٨٩
Majlesi, Biharul Anwar, vol.70, p. 89

❁ *“Whoever is satisfied with an action done by a group of people, then he will be considered of that very same group”¹.* The one who is content with God’s action is a Divine person. Being satisfied with God’s actions, it’s as if you yourself are doing the actions. One must be satisfied with God’s action.

❁ In the battle of Seffin, the spies of Mo’awiyah distributed some handouts among the army of Ali (A.S.) saying that Moa’wiyah has decided to break the dam overlooking the campaign of Imam’s army, so that the water would take them away. Malik Ashtar informed Ali (A.S.) but Ali (A.S.) said, “Don’t worry, this wouldn’t happen.” At night Amro’as took some soldiers to the height of the dam and ordered them to play the drums and make a lot of noise so that it would seem they were breaking the dam. Immediately Malik ordered the army of Ali (A.S.) to evacuate the valley. As soon as the valley was evacuated, the army of Mo’awiyah seized it. Malik understood that he has been deceived by Mo’awiyah and he remembered Ali’s statement. So, he ordered for attack and during a hard battle, they sent the army of Mo’awiyah out and they themselves resettled there. Then Malik went to Ali (A.S.) shamefully and said, “Are you pleased with me now?” Imam (A.S.) stated, “I was pleased with you, now I’m even more pleased.” The good men won’t be wrathful over their friends because of their faults. It’s we who should be pleased with them and if we are satisfied with them, they will be more pleased with us.

١. «من رضى بفعل قوم فهو منهم»

❁ Sorrow is the night and happiness is the day. Sorrow is the black hair and happiness is the white face. Sorrow is the trace of Majesty and happiness is the trace of Beauty. The hair covers the face and protects it and makes it beautiful. At the beginning, everyone asks for the day and is after joyfulness and expansion, but later on it is not clear which is better, night or day, in a way that some Gnostics prefer poverty to richness, sickness to health and contraction to expansion. But the Ahl al-Bait (A.S.) are not so and they wish for what God has determined for them.

❁ At first people are after wealth, health and facilities, and if God does not grant them, perhaps they will be annoyed and turn to an infidel. When they mature, God sometimes grants them and sometimes does not until there comes a day when they prefer poverty to wealth, sickness to health, and hardship to comfort. Of course, it is not clear from among poverty, wealth, health, sickness, comfort and hardship which is better. It depends on the person. Hence when Jabir came to Imam Sajjad (A.S.) and said, “I love hardship and deprivation”, Imam (A.S.) told him, “We are not so. We love whatever God brings for us.” Man first steps in the path of spirituality with good tidings and then he is ready to be warned. Warning is greater than the glad tidings. The kindness and gentleness hidden in the warning is more than that of in the good tidings.

❁ What God has determined for man, whether it is this world, or the hereafter, or none of them, is the best.

❁ That Imam Reza (A.S.) only puts his hand in ours, means he has given himself to us and that is enough for us. That is, he accepts us and takes us to the position of satisfaction. *“Reaching the state of satisfaction, there will be no wrath.”¹*

❁ If we are satisfied with God and His good men, we will go to heaven while alive.

❁ If one's relationship with God be that of sincerity, God will pat him on the head.

❁ Be in peace with your Cherisher to find way to the Peacemaker of the world.

❁ Whoever has a sweet and clear relationship with his God will find what he's lost.

❁ When you are satisfied with God, your heart bud blooms. Then its scent and beauty will be manifested.

❁ When your heart laughs, all is over and you have reached your destination. Whenever mercy rains and the Sun of Muhammad (P.B.U.H) shines, expose yourself to them so that your flower may bloom.

١. «لا سخط بعد الرضا»

❁ One who reaches the position of contentment in the path to Allah, will not be stuck in the way and will reach the destination. The same as the one who believes in Imam Reza (A.S.): such a person will also believe in the twelfth Imam. However, there might be the ones who believe in the Imams before Imam Reza (A.S.) and do not believe in all the twelve Imams, such as the followers of Zayydia and Ismaili sects.

❁ Satisfaction is superior to certitude and submission.

❁ In order to be really satisfied, man should at first bring about an artificial satisfaction for himself. The more you indoctrinate yourself to believe moral values, the better. As Imams (A.S.) have stated about forbearance, that “*If you are not forbearing, pretend to be so*”.¹

❁ Sit around with your friends sometimes while one of you says, “How merciful God has been to us!” The other says, “I don’t know how merciful He will be in the future!” The angels may be astonished because they have seen a few people who do not complain and are satisfied with God.

١. «ان لم تكن حليماً فتحلّم» وسایل الشیعه، جلد ١٥، ص ٢٦٨

❁ Imams (A.S.) declared, “*Be adornment and means of honor to us. Do not disgrace us in front of others.*”¹ That is in any case, keep your face satisfied, and don’t let your sorrows show up in your face. Don’t complain about us to others.

❁ Show your distress, tears or laughs to God. When praying, why don’t you show your smiles to God and you just show your frown and sorrows? Be laughing here and be sorrowful to the world. Nay, don’t even frown to the world; rather be happy when you are with your wife and children.

١. «كونوا لنا زيناً و لا تكونوا لنا شيناً» شيخ طوسي، الامالي، النص، ٤٤٠
Tousi, Alamali, vol. alnas, p. 440

Gratitude

❁ God's job is granting and the servant's job is to be grateful.

❁ “*Man is the slave of beneficence.*”¹ When man sees God's beneficence, he becomes His servant. Being a servant, he will be satisfied and appreciates Him.

❁ Whatever you are, good or bad, sincerely offer yourself to God. Confess your poverty, weakness and ignorance before God. Count God's favors for you and confess not being able to thank those favors. Counting the worldly and spiritual favors, you see yourself indebted to all in heaven and on earth, and you won't see it in yourself to fulfill these obligations. Then express your weakness to God and ask Him to free you from this debt. Then He inspires you to express your gratitude towards Him. Gratitude is of two types: Being thankful for the blessing and being thankful for the benefactor. “*Thanking for a favor, understanding the*

١. «الانسان عبيد الاحسان» مجلسي، بحار الانوار، جلد ٧١، ص ١١٧
Majlesi Beharul Anwar, vol. 71, p. 117

value of that favor”¹, means you understand and confess how good it is. “*Thanking the benefactor is understanding him.*”² It means you understand and confess that it was God who has granted you this favor.

❁ If you stop having unreachable dreams and regard your current being, you will be fair enough to confess that you are immersed in God’s favors and donations, and you are indebted to all people because they have produced and made available whatever you have, and you are not able to fulfill your debt. So you trust the fulfillment of this debt to God who is your Owner and Master and ask Him to help you to fulfill your debt. Finally, you will just be indebted to God and since you have nothing in the presence of God to return your debt to Him, God states, “*The miserable is in God’s security.*”³ The only thing you can do is to prostrate and express your gratitude to God.

❁ In the sky or in the earth, nobody is like me. Throughout all heaven and earth, I’m indebted to all. There is no living soul to whom I am not indebted. And I haven’t been able to do something to express my gratitude to them. Who can help such a person but his Creator?

١. «شكر النعم درك النعم»

٢. «شكر المنعم درك المنعم»

٣. «المفلس في امان الله»

❁ Search about God's favors granted to you and thank Him for them. Of course, we ourselves have nothing and whatever we have is God's blessing to us.

❁ Whenever you come to see one of God's favors and his blessings are manifested to you, salute Muhammad and his Ahl al-Bait (A.S.) and express your gratitude.

❁ Whenever God grants you a favor, whether worldly or spiritual, make it manifested.

❁ It is stated in the Holy Quran, "*And As for your Lord's blessing, declare it*" (XCIII:11)¹; when you think with yourself and say to yourself, "How kind God has been to me!" In fact, you are mentioning and expressing the favors.

❁ Greeting, praying, fasting, alms giving (Zakat) and all the worships are in fact gratitude toward God's favors. By expressing gratitude, the favors increase and at the same time the thankful person becomes God's friend.

❁ God increases His favors for the one who is grateful and grants him a higher power and life. That is, He removes the veil and shows the higher power and life he has granted him from the beginning.

١. «وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ» سورة ضحى، آیه ١١

🌸 God stated, *“If you are thankful, I increase your favors and if you are ungrateful, my chastisement is painful.”* (XIV:7)¹ The way we thank for a favor should suit that favor. Helping the poor and giving alms is the way of being thankful for having money, teaching others is the way of being grateful for one’s knowledge, and helping the weak is the way one can show his gratitude for his power. These are the ways of being thankful for the favors. The gratitude towards the donator is to worship God because He deserves worship, and not because of the favors He has granted us.

🌸 If you consider all the hardships that the pious went through during Reza Shah and his son’s reign, you understand that now it is a good time for the believers, because they are free to do whatever they want. Be grateful and prostrate God so that God increases the benefits of it.

🌸 When we survive after tolerating much injuries and losses, we say, “God had mercy on us”. Isn’t this ungratefulness towards all the mercy God has shown us from our birth till now? Is it the only case that God has mercy on you? And hasn’t there been any mercy up to now? Why didn’t you see God’s favors when you were in peace and comfort? Why do you see His mercy only when the danger is close to you?

١. «لئن شكرتم لازيدنكم و لئن كفرتم ان عذابي لشديد» سورة ابراهيم، آیه ٧
(Ibrahim/Abraham) 14:7

❁ When he has an accident and two of his relatives are killed and two others wounded, he says, “God had mercy on us (That I have not been injured)”. How unfair it is. Do you mean God hasn’t had mercy on you during fifty years of your life when you didn’t have any accident and you were healthy and just now He has mercy on you? You didn’t attribute your health and your healthy limbs to God and when you got sick and then cured after a long time of agony, you said God cured me. The Majesty of God didn’t let you see Him and ascribe the actions to Him.

Death and Annihilation

❁ The best of righteous actions is death (*disconnecting dependencies*). Waiting is more intense than death.

❁ The station of death is the world's last station and Hereafter's first station.

❁ Death always accompanies us. Our body is the death itself.

❁ Mawt (disconnecting from the world dependencies) always accompanies us. When we sleep, it is as if we die and practice death. While exhaling, in fact, we die and with inhaling we continue life.

❁ Mawt is too close. Mentioning it, we die. “*Say there is no god (death) save Allah (life) in order that you might prosper.*”¹ God states; “*He created death and life, that He*

١. «قولوا لا اله الا الله تغلبوا» نهج الفصاحة، ص ١٥، مقدمه چاپ دوم
Nahjul Fasaha, Introduction of the second edition, p. 15

might try you which of you is fairest in works.” (XIVII:2)¹ He has created death and life as two balls so that it would be determined who plays better. Its reward is attaining this truth that prophet Muhammad (S.A) is the messenger of Allah and *Imam Ali (A.S.) is Allah’s friend and the ordained heir to Prophet Muhammad (P.B.U.H.).²* The one whose heart receives faith is dead. One should prefer death to annihilation. Death means getting rid of your wishes and desires.

❁ Deciding to die, is death.

❁ Tell your conscience to be calm so that all the intention, will and desire leave you and you sit calm with your God alone.

❁ Imam Sajjad (A.S.) asked God, “*O, God provide me with evading the house of temptation and falsehood, that is, this world, and turning to the everlasting house, that is, hereafter, and preparation for disconnecting dependencies before*

١. «خلق الموت والحياة ليبلوكم ايكم احسن عملاً» سورة ملك، آيه ٢
(Al-Mulk/The Kingdom) 67:2

٢. «اشهد انّ محمد رسول الله و اشهد انّ علي ولي الله»

*death.*¹ Annihilation is different from death. Annihilation happens when one passes away and his corpse is buried, but death is disconnecting from the world dependencies.

❁ I had a horse in my youth. While riding, it passed a wall and its shadow fell on the wall. My horse looked at the shadow and imagined the shadow as another horse and it would roar sturdily and it tried to outrun. The faster it ran, the more it added its speed because it was behind its own shadow. If this continued, it would have killed me. But the wall came to an end and the shadow disappeared and my horse was calm then.

❁ In the world when you consider others' lives, your body which is your roadster desires to outrun them in worldly affairs and if you do not prevent it from vying, it will destroy you.

❁ Finally that horse died. He died a death that now when I behold a dead, I consider it not as dead and I know no one as dead.

❁ Courtesy and modesty toward God and His saints and toward your faithful brothers is death.

١. «اللهم ارزقني التجافى عن دار الغرور والانتابة الى دار الخلود والاستعداد للموت قبل حلول الفوت» خوئي، منهاج البراعة في شرح نهج البلاغة، ج ١٩، ص ٢٩٥
Menhajul Bara' fi Sharhe Nahjul Balaqah, vol. 19, p. 295

❁ Everything exists in modesty. “I don’t know” and “I can’t” is the same as death.

❁ Modesty emerges because of true faith. The greater man’s faith, the more perfect his modesty will be. Modesty finally ends in death. The perfection of faith is the real death before the Exalted God. The fact of “*Die before your death*”¹ is the same as resignation (of everything to God) and complete modesty.

❁ Death means silence. “*Listen to the Holy Quran and be silent.*” (II:204)²

❁ Dying is much easier than sitting silent.

❁ The path of faith is the path of death and in this path you die voluntarily and you submit to the Divine ordains and tolerate the world’s distresses.

❁ Death is submitting to God’s will and not having any opinions of your own and not objecting. The faithful servant is between the two hands of God: His Grandeur and His Beauty, like a dead corpse between the two hands of the washer of

١. «موتوا قبل ان تموتوا» مجلسی، بحار الانوار، ج ٦٩، ص ٥٩
Majlesi Beharul Anwar, vol. 69, p. 59

٢. «فاستمعوا له و انصتوا» سورة اعراف، آیه ٢٠٤
(Al-A’raf/The Heightss) 7:204

the dead. He turns the corpse to any side he desires and the corpse does not resist, object or suggest. “*The servant is like a dead corpse between the two hands of the washer of the dead*”¹. “*The believer’s heart is between the Merciful God’s fingers, and He will turn it as He wishes.*”²

❁ As the parents prepare a dress for an infant before its birth, for the one who achieves death, the garments of piety and satisfaction are prepared.

❁ Throwing the world’s love away from the heart is death.

❁ As you cease to set your hope on people, you reach the very essence of death. First when you had greed for the world, you were born and when you cut your greed off, you attained death.

❁ In the world there is no joy higher than death, accepting it and preparing for it. “*Remember the destructor of joys a lot.*”³ Death is so sweet that makes tasteless all sweet things that a believer has tasted throughout his life.

١. «العبد كالميت بين يدي الغسال»

٢. «قلب المؤمن بين أصبعين من أصابع الرحمان يقلبها كيف يشاء» صدرا، شرح اصول كليني، كافي، ج ١، ص ٤٠٠

Kulaini, Kafi, vol. 1, p. 400

٣. «اكثرُوا ذكر هادم اللذات» مجلسي، بحار الانوار، جلد ٣٣، ص ٥٨٧
Majlesi Beharul Anwar, vol. 33, p. 587

❁ Death destroys the joys. For the worldly people, death removes all the joys and pleasures of the world because of its bitter taste in their palate. But for the believers and those who are working for the hereafter, death is so sweet that the world joys and pleasures before that become small, blurred and extinct.

❁ Death is so sweet and joyful for the friends of Ahl al-Bait (A.S.) that with its coming, they become intoxicated. That is why it is called “sakarat”.

❁ *“Sleep is the brother of death.”*¹ Sleep is the younger brother of death. The holy Quran said, *“God takes the soul of the people at the time of their death, and for the one whose death is not near, takes his soul in sleep.”* (XXXIX:42)² For that, it is recommended to say these prayers while one is waking up: *“Praise be to God who revived me after making me dead and resurrection is toward Him, praise be to God*

١. «النَّوْمُ اخُ الْمَوْتِ» مجلسي، بحار الانوار، ج ٧٣، ص ١٨٩
Majlesi Beharul Anwar, vol. 73, p. 189

٢. «اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا» سورة زمر، آية ٤٢
(Az-Zumar/The Crowds) 39:42

*who returned my soul so that I praise and worship Him.”*¹ Sleeping is enjoyable and comforter, however, for a believer, death is much more comforting and sweet.

❁ He who reaches death enters and beholds the resurrection.

❁ An infant starts crying just after its birth. That is, where I have come is a bad place. Hence, he chooses the return path and takes the way back to death. Every breath is a step toward death. All move toward death, but the unbeliever dies with agony while a believer submits his spirit himself. We are constantly living in death and moving toward it. When you are praying, when you say “Allahu Akbar” “Allah is the greatest” and “There is no god save Allah”, when you forsake your possession, life and time, all these are death. Doing these with love, you will also enjoy.

❁ Let’s get ready for death. First we die and then we meet. Imam Ali (A.S.) said, “*Anyone who dies visits me.*”² One cannot visit him unless he dies, and that is submitting to death and desisting from wishes and desires.

١. «الحمد لله الذى احيانى بعد ما اماتنى و اليه التَّشور، الحمد لله الذى ردَّ علىَّ روحى لا حمده واعبدُه»
مصباح المتهجد و سلاح المتعبد، ج ١، ص ١٢٧
Misbahul Motehajid wa Selahul Motea’bed, vol 1. P. 127

٢. «فمن يمت يرنى»

❁ You have heard that Imam Ali (A.S.) said, “Anyone who dies sees me”; but you haven’t heard that he said anyone whom I look at offers his soul satisfactorily and reaches death.

❁ The moment of dying is a very nice moment. It is the time of God’s manifestation.

❁ The first night in the grave for the believer is his real night of consummation, for he meets his beloved. When the believer is put in the grave, he is told, “*Sleep like the sleep of a bride.*”¹ God forbid that a bride goes sorrowfully to her nuptial room. If we decrease our wishes and desires and be pious, we will meet death happily.

❁ Many people give their lives for a penny, but you, who give your life to meet God and His good servants, actually sell your souls at a very good price.

❁ Sayyed Jamal Golpaygani, at the moment of death, was singing Hafez poems in happiness and said, “It is forty years that I’ve been waiting for such a day. Today that the door is going to be opened, why shouldn’t I be happy and why shouldn’t I sing?”

١. «نم كنوم العروس»

❁ *“We are form God and to Him we return.” (II:156)¹*
This verse is like a password. It fades away all sorrows and removes all the obstacles toward God.

❁ When you make friend with Izrael (death angel), your grief is removed.

❁ You will find nothing like death which removes sorrow, enmity and rancor.

❁ When you accept death, all your sorrow and grief will be removed and become ineffective.

❁ You won't get calm until you return to your innate disposition, and confess the Oneness (Ahad) Essence. You should contact the Prophets and those friends of God to be calm both in this world and in the hereafter. When one achieves death, he contacts the Divine nature.

❁ The remembrance of death makes the world small in your eyes and enlarges the other world, and God.

١. «أَنَا اللَّهُ وَأَنَا إِلِيهِ رَاجِعُونَ» سورة بقره، آیه ١٥٦

❁ When a believer dies and attains death, he gets rid of the lusts and wrath that would make him warm and he will be cool in a way that when his corpse is washed with cold water, he screams, “Why are you pouring this hot water on me?”

❁ A king told his courtiers, “I have a sheep and I want to entrust it to one of you to keep it for a year and bring it back to me, it should neither get fat nor lose weight, just the same as its present condition.” All said that it is impossible, for if we graze the sheep, it will get fat and if we don’t, it will lose weight. A wise man from among them accepted to do it, and when the next year he returned the sheep back with no change, the king asked him, “How did you do it?” The wise man answered, “Every day I would graze the sheep but at the end of the day I would pass a wolf by it. This way, the sheep would lose all the weight it had gained. In such a way, the sheep has not changed after a year.” God will do the same with the friend of Ahl al-Bait (A.S.). That is, once in a while, God removes all his gains from the world joys and also from the probable sins he has committed (because of his tendency toward this world), by means of death manifestations such as poverty, sickness and dishonor. As a result He transfers him to the hereafter in the same case he has entered him into the world by his birth. Of course, if the friend of Ahl al-Bait (A.S.) thinks a little everyday about death, there will be no need of having death traces in his life.

❁ In my youth, I have read in a book and also I myself have experienced while farming that when the skin of a wolf is shredded and a sieve is made of it, and the seeds are sifted with that sieve, the farm won't be blighted. The wolf is so strong that the blights like locust and June bug are afraid of the plant the seeds of which has touched the wolf's skin. Imagine death as a wolf. Of course, one shouldn't disgrace the death, for death is very noble. But one should consider that if he touches death, no blight will touch him and neither Satan, nor the world, nor the lower self are able to harm him. That is why death is comparable to the wolf.

❁ Before reaching death whatever we say is considered backbiting. We can't see the scale until we die. (*Ali (A.S.) is the scale of actions.*)¹ And whatever we say is deviated. It is only after reaching death that whatever we do is beautiful.

❁ Jesus (A.S.) said "*The one who has not been born twice will never enter the celestial domain.*"² Once he is born from his mother's womb and then it's his birth from the womb of nature. Our Prophet (P.B.U.H.) also said, "*Die before your death.*"³ That is before you inevitably reach death through the

١. «علیّ میزان الاعمال»

٢. «لن یلج ملکوت السموات من لم یولد مرتین» کلینی، شرح اصول کافی، ج ١، ص ٣٦١
Kulaini, Kafi, vol. 1, p. 361

٣. «موتوا قبل ان تموتوا» مجلسی، بحار الانوار، ج ٦٦، ص ٣١٧
Majlesi Beharul Anwar, vol. 66. P. 317

perdition of the body, you yourself undergo death voluntarily and disconnect your dependencies. Both sayings refer to the same truth.

❁ It is “being prepared for the death” which is good, not “dying soon”. After this preparation, the life of this world will be very valuable. Imam Ali (A.S.) said, “*I won’t exchange one hour of this world for the entire hereafter.*” One should be prepared for death but he should not be in a hurry for it.

❁ “*Haste belongs to Satan.*”¹ You shouldn’t hurry for death but it’s good to be quick. That is, be prepared for death. “*Speed up for the forgiveness of your Cherisher and toward heaven.*” (III:133)²

❁ To bestow life is better than dying with agony. The believer offers his life with love but the unbelievers’ life is taken by force. Now that we understand all the worldly things will pass, so much the better to bestow it to the Friend and for God’s sake.

❁ The wretched soul is pulled out by force, but the friends of Ahl al-Bait (A.S.) bestow their souls willingly. Some of the

١. «العجلة من الشيطان» مجلسي، بحار الانوار، جلد ٦٨، ص ٣٤٠
Majlesi Beharul Anwar, vol. 68, p. 340

٢. «سارعوا الى مغفرة من ربكم و الجنة» سورة آل عمران، آيه ١٣٣
(Al-c-Imran/The House of Iman) 3:133

friends of Ahl al-Bait (A.S.) have been ready for thousands of years with their soul in their hands to bestow it, but it is not their turn yet. They implore to return what they've borrowed. God has hidden His divinity in the servant and it is the very trust. Man accepted this Divine trust because of being "*zaloum & jahoul*". That is, he was shrewd, and not tyrant and ignorant. Now the friends of Ahl al-Bait (A.S.) want to return this trust. And their long waiting for thousands of years is due to their spiritual state that is so pure that an hour of it seems thousands of years. The same as one who dreams just some seconds but in his dreamland, he beholds hundred years of events.

❁ When death comes, don't say, "Let me comb my hair and then I come." Go and on the way the wind will comb your hair.

❁ "*The forgetful and the worldly men are asleep.*"¹ The Shi'ites are drowsy, half asleep and half awake. The perfect ones who have submitted to death are awake. "*Achieving death, they are awakened.*"²

١. «الناس نيام»

٢. «فاذا ماتوا فانتبهوا»

❁ The holy Quran said, “*Are those who know equal to those who do not know?*” (XXXIX:9)¹ That is, are the awakened equal to the non-awakened? The holy Prophet (P.B.U.H.) said, “*People are asleep and when they attain death, they are awakened.*”² The one who attains death, his eyes will be opened and he will be conscious and will be touring God’s domain. When man is awakened, bread, butter, belly and coition are gone and finished. Even if he eats, he is accompanying others. No more does he need worldly food and outward prayers. He is nurtured from the other place. The holy Prophet (P.B.U.H.) said, “*My nation’s sightseeing is in God’s month (Ramadhan).*”³ This is the time and place which has been saved from the world and thus all its months are Allah’s month. Ali (A.S.) lived for 63 years and during that time he just ate 72 kilos of barely bread as food. Even this was merely for accompanying others, and his life and survival was not dependent on it.

❁ When man goes to a cemetery, he is tranquilized and is alleviated from the sorrow and sadness for the world. And so is visiting a believer who has submitted to death.

١. «هل يستوى الذين يعلمون و الذين لا يعلمون» سورة زمر، آية ٩
(Az-Zumar/The Companies) 39:9

٢. «الناس نيام فاذا ماتوا فانتبهوا» مجموعة ورام، ج ١، ص ١٥٠
Veram Collection, vol 1. P. 150

٣. «سياحة امتي في شهر الله»

❁ Once in youth, I encountered a teenager from Doulab who has attained spiritual perfection. He asked, "Where are you coming from?" I answered, "I have gone to the graveyard to make a pilgrimage to the dead." He said, "You who make a pilgrimage to the dead, come and visit me too." In this way, He implicitly told me that visiting the perfect ones who have attained death, at least has the blessings and effects of the pilgrimage of the dead about which good tidings have been mentioned in traditions.

❁ Regard yourself as the guest of God to attain death.

❁ Beneficence and love are sharper than any sword. Man is martyred by love sooner than by the sword. If you realize God's Beneficence, you will fall in love with Him, and you'll be martyred by love. The best way to attain death is this.

❁ The best remembrance in this world is the remembrance of death. The holy Prophet (P.B.U.H.) said, "*Remind a lot about the destroyer of joys (death).*"¹

❁ In the time of King Mahmoud, the courtiers were terribly jealous of Ayaz because of the great love and attention of the king to him. Once they spied to the king that every day before coming to the court, Ayaz goes to a house, and it is as if

١. «أكثر الذكر هادم اللذات» عيون الاخبار الرضا عليه السلام، ج ٢، ص ٧٠
Oyoun Akhbaru Reza (A.S.). vol. 2. P. 70

someone orders him to do something, and also at night when he leaves the king, he goes to the same house and reports the court news to that person. The king ordered that the house be investigated. When the guards entered the house, they saw just one room in the house on the wall of which a shepherd's cloak was hanging. They reported it to the king. The king asked Ayaz about it as he entered the court. Ayaz said, "That cloak hanging on the wall is what I used to put on before acquaintance with the king, when I was only a shepherd. Every day before coming to the court, I go to that room and put the cloak on and I remind myself not to forget my past, that I was a poor and lonely shepherd and whatever I have is the king's grace. At night again I do the same not to forget my past and the king's right upon me." It's fair that the friend of Ahl al-Bait (A.S.) also puts on the death and mortality cloak once or twice a day and remembers that what he has is God's grace and he has nothing of his own, neither worldly nor spiritual.

❁ *"He gives life and He takes life and He takes life and He gives life and he is the alive that does not die."* ¹In this verse "he" refers to the man who has passed death and life twice. So he dies no more. It is said in the tradition that "death" is beheaded in the resurrection as a black sheep.

١. «يحيى و يميت و يميت و يحيى و هو حى لا يموت» مجلسى، بحار الانوار، ج ٨٣، ص ١٦٥
Majlesi Beharul Anwar, vol. 83, p. 165

❁ In heaven, death is beheaded and mortality and perdition are annihilated.

❁ Our duty is to die and His is to give life.

❁ “Death” is a gradual affair and has some stages. A person’s body might have died but he is not aware that he has died and in the grave and the isthmus gets rid of the world’s fancies and accepts death. Some signs of life as hair and nail growth continue in the dead corpse for some days after death. Being buried, the corpse gradually decays and then changes to soil. The dead soil needs some time as well to turn into alive and normal soil. So death has stages that will be processed gradually. A person may have reached a stage of it but there are more stages to achieve yet.

❁ It is not the case that when a believer dies and is buried, all is finished. Death is gradual. Even the hair and nail grow for some time in the grave. In the agony of death only one system, the brain, stops working. It takes a long time to die completely. His skin, flesh, bones and hair should turn into soil. When they turn into soil, it is the dead soil. Then it takes a long time for the dead soil to change to a normal soil. So death is a gradual process. It starts with being born from the mother’s womb and continues till the ultimate stage. While a child, you died when you left your mother’s breast. You died as well when you left anything during your life. When given spirit, the fetus in the womb starts struggling, a struggle for

death after birth, he struggles much in his life. He says I am struggling hard for making money or for studying. All the people in the world are doing the same. And you who try to prevent yourself from food or sleeping to attain perfection are struggling as well.

❁ Whatever we asked for, God said, “No.” First we didn’t want to die. God said, “You must die.” Then we submitted to death and asked for death, but He said, “I have created you for living not for death. When we submitted to death, God said, “I have created you for survival, not annihilation.”

❁ Being revived in this world is good. The spirit being inspired into man at the time of worship, etc. in this world is great.

❁ It is seventy years, from my childhood, that I speak about death. Sometimes I talk about other things as well, but the very word of mine is death.

❁ Death resembles the burning of a butterfly and annihilation resembles the burning of a candle. There remains a corpse from butterfly, but the candle melts away and nothing remains of it.

❁ A young man had a rich father and he always took money from him and gambled it with his friends and lost. Once he

told them, “Now that you win all I have in gambling, at least play a bit slower to prolong the game and I feel the joy of gambling with you for longer.”

❁ We have nothing on our own, and God and His good servants win whatever they have bestowed us in gambling with us. One may tell them, “You will win everything at last, just try to win a little bit slower till I enjoy gambling with you.” That is, I live a long life to feel the joy of praying, obedience, the devotion of money and life for you for a longer period of time. Of course, we need to ponder to see if it is appropriate that one wishes the delay in death and visiting God for the sake of a greater enjoyment through obedience and worshipping.

Belief and Certitude

❁ All defects and imperfections are due to weakness of belief. And the result of all the prayers and worshipping acts is to make belief. Man inculcates in himself by prayers and worship, and through repetition and inculcation, belief and Certitude are created. Inculcation is so noble that at the time of burying a dead, it is recited and when inspiration is recited, Nakir and Monkar (two angels who question the dead in the grave) tell each other that he doesn't have any trouble now. So why shouldn't man inculcate in himself while being alive? You do inculcate in yourself and say, *“surely, the Exalted and Blessed God is a good Cherisher, and verily Muhammad (P.B.U.H.) is a good Prophet and verily Ali (A.S.), and his eleven descendants (A.S.) are good Imams and....”*¹ Belief is the believer's assistant. Be optimistic about God and His good men. It's good to be optimistic toward them. And even if apparently you were cheated by such an optimism, prostrate and thank God. “Most of the heaven people are simple and credulous.”² Those who don't accept God when He states

١. «إِنَّ اللَّهَ تَعَالَى تَبَارَكَ وَتَعَالَى نَعَمَ الرَّبِّ وَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلَهُ نَعَمَ الرَّسُولُ وَإِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَآوْلَادَهُ الْإِثْنَةَ الْوَاحِدَ عَشَرَ نَعَمَ الْإِثْمَةُ وَ...»

2. «أَكْثَرُ أَهْلِ الْجَنَّةِ الْبَلَه»

to people, “We have forgiven your sins as soon as you had repented”, they deprive themselves from God’s forgiveness and are not allowed to enter the heaven. Hence, it is said in tradition that in Arafat day, only those pilgrims are not forgiven in Arafat who doubt about being forgiven.

✿ Most of the heaven people are simple and credulous ones, for they attain belief and certitude sooner. “*Most of the heaven people are simple and credulous.*”¹ *Bolh* doesn’t mean fool and stupid, but simple and credulous. It is “the one who does good deed and is away from evil.” The blight of knowledge and smartness is being doubtful and incredulous. Isn’t that sort of simplicity and credulousness that leads man to heaven better than the doubtfulness, incredibility and smartness that leads him to hell?

✿ Once a princess accompanied by her maids went to a village for recreation. A naïve shepherd noticed her looking at him, so he went to his mother and said, “Go and propose to the princess on my behalf, because she was looking at me today and I know that she loves me.” It’s good that we be just as credulous in our relation with God and our masters and say that they love us.

✿ To attain all graces, nobilities and reward that have been mentioned in traditions, one thing is needed, and that’s belief.

١. «الفاعل للخير الغافل عن الشر»

If you believe, they are yours and you enjoy them. But if you don't, you will be deprived. Even the Imams have said that if a fictitious narration is fabricated and they ascribe it to us saying that if you do that work, such reward is given to you, and you believe in it and do it because of your love for us, it is on us to give you the reward. (The narratives of "Man Balaq"). Each verse and tradition that you believe in, will be your companion and it will be yours.

❁ Wait till you become hungry and thirsty in the way of the Hereafter, then take and eat even a fake narration, in love of those to whom it is ascribed. Of course, when you are sure about its being fictitious, you shouldn't accept it. Lest you investigate and raise doubt. The proof for it is the "Man balaq" narrations. Someone comes to you and lies to you and asks on my behalf for 500 tomans and you give him the money without asking him a document just because you are kind to me. While visiting me, you tell I gave the money you've asked to that person. Now, isn't it my duty to thank you for it? Surely I should thank you. Is it proper that I say, "Why have you given the money and why haven't you asked a document for it, and from now on whoever asks you for money, you should examine his document." Surely, it is not good. So you see that when you do according to a fake narration in which it was said if you have such and such invocation or you do that special worshipping act, you will be rewarded by God, you won't incur a loss and God bestows your reward. But

those who are doubtful are deprived even from many of the rewards which are narrated in true narrations because they do not act according to them due to their doubts.

❁ If you make your belief strong, whatever you believe in is true. If you believe that Satan had left and he exists no more, he won't exist.

❁ Strive in correcting your belief and in purifying your intentions as far as you can. The one who does not believe is not allowed in God's realm. The one who enters God's realm with belief won't get out of it. For such a person all the months are Allah's month. The light of certitude has no color. The colors like white, green, red and even black that people see are related to the glasses through which the light is reflected. Certitude cannot be put into words. It can only be described in terms of its signs and effects. For instance we say that the one who has attained certitude is a patient person.

❁ Certitude has no sound or definition. It should be recognized by its signs.

❁ In Allah's domain the sure believers neither cry nor laugh.

❁ If all the sins of the world are for the sure believers, they won't care and say that we have God. They won't be proud as well if all the worships of the world are theirs.

❁ By the advent of Imam Mahdi (A.S.), the days, months, and years would last long. Since certitude is near, time passes slowly. In the resurrection, time would be stopped: the Resurrection Day has no night because it has reached certitude.

❁ The closer we get to the advent, the return, and the resurrection, the slower the sun and the earth will rotate. So the days would last long. The believer walks slowly and he is not hasty. Being close to the advent, he gives up moving.

❁ “Death” is the first station of certitude.

❁ The black light is the best light. It signifies the state of certitude. One can observe the skies and the earth by black light with no need of eye or attention.

❁ Reaching certitude, a believer is not to be provoked in any way. Neither does fear move him nor does encouragement make him work. And God has said, “*To mourn neither for what you’ve lost nor for what you have gained*” (III:153)¹ “*Neither mourn for what you’ve lost, nor feel happy for what you have gained.*” (LVII:23)²

١. «لکیلا تحزنوا علی ما فاتکم و لا ما اصابکم» سوره آل عمران آیه ١٥٣
(Al-e-Imran/The House of Iman) 3:153

٢. «لکیلا تأسوا علی ما فاتکم و لا تفرحوا بما اتيکم» سوره حدید آیه ٢٣
(Al-Hadid/Iron) 57:23

❁ After many years of teaching, one of the great scholars in Najaf quitted teaching and cloistered himself. When they went after him, they found him very thin and slender in an upset condition. They asked him of the reason of leaving the classes and depriving the students. He said, “Just recently, it came to my mind that whatever we said about God and resurrection might be true, so this probability prevented me from what I have occupied myself a lifelong and made me feel like this.”

❁ A person went to the bakery to buy some bread. He saw a lot of people standing in the baker’s queue. He thought it would take him a long time to stand in the queue, so he told the others, “Why are you standing here while some blocks farther, free rice is distributed?” People trusted him and went there after free food. Accidently his words turned out to be true and those who went there, were given food. By and by, he thought to himself, “What if they give rice for free there?” So he left the queue and went there after food. The same happens in the way of God. First we sent people to the way of God without our belief in it and they got good result. Gradually, we ourselves believed in it and went toward Him.

❁ Do not relate the ambiguities and probabilities to the ordinary people, for it would disturb their certitude and they would be put into trouble.

Love

❁ Shiism is based on love. Imam Bagher (A.S.) said, “*Is religion anything but love? Religion is love and love is religion.*”¹

❁ Faith, Wilayah and love are all one and the same.

❁ Being faithful means to be in enmity with the enemy and to be a friend of the friend.

❁ Friend, the friend of the friend and the enemy of the enemy are on the path of salvation, but enemy, the enemy's friend and the enemy of the enemy's enemy are taking the path of perdition.

❁ “Love and Wilayah” were offered to the heaven, to the earth and to the mountains, but they didn't undergo it and they were afraid of it, and man became its bearer.

❁ In the verse, “*We offered the trust to the heavens and the earth and the mountains, but they refused to carry it and*

١. «هل الدين إلا الحب؟ الدين هو الحب و الحب هو الدين»

were afraid of it; and man carried it.” (XXXIII:72) ¹“Trust” means Wilayah. By offering Wilayah, all the creatures came into being but it was just the believer who accepted it and became its bearer.

❁ On the Day of Judgment, God does not ask the believer about water and bread, but he asks about His love and the place where it was used. *“Verily, on that day you are asked about the blessings (Wilayah and love).”* (CII:8)²

❁ God won’t ask the believer about the property He has granted, but He asks about his will, his conscious and his heart, and about where and how he has used them. Hence, when you want to give some money to a person, don’t be meticulous to know whether he is poor or not

❁ Heart should be given to the sweetheart, we shouldn’t sell it to the world.

١. «أَنَا عَرْضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ»
سوره احزاب، آیه ٧٢

(Al-Ahzab/The Confederates) 33:72

٢. «لَتَسْتَلْنَ يَوْمَئِذٍ عَنِ النَّعِيمِ (الولایه)» سوره تکوثر، آیه ٨

(At-Takathur/The Rivalry) 102:8

❁ Don't exchange love for anything else, for you will be defrauded and you sustain a loss. Seek after love. God has bestowed love for Himself, His saints, and believers, not that you buy something else with it.

❁ A group of people sell love to satiate their belly and pudendum. How fool they are. To buy love, you should dispense with your belly and pudendum. The holy Quran states, “*God buys the believers’ souls and properties to bestow to them the paradise in exchange.*” (IX:111)¹ Paradise is the shipping of Wilayah and the love of Ali (A.S.). The believers give their soul and property to buy the love of God’s good men. Do appreciate love; lest you sell it for valueless things. Love is only for God and His good men.

❁ Shaddad, Namrud and Pharaoh gave bread and water to people to buy their love in exchange, but the alert ones like Sahare said, “Take our water, bread, and our soul, but our love we have preserved for somewhere else and it’s not meant for you.”

١. «أَنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ» سورة توبه، آيه ١١١
(Al-Tubah/Repentance) 9:111

❁ The holy Quran states, *“If you are firm in having love for God and His friends and obeying them, you will be drunk with the refreshing water of Wilayah.”* (LXXII:16)¹ And *“God drank them with the pure wine.”* (LXXVI:21)²

❁ Majnoon has been waiting for Leili on her commuting route for some days. Being tired at a midnight, he fell asleep. At the very moment, Leili passed him and when she saw him sleeping, she put some walnuts in front of him and left. As Majnoon woke up, he saw the walnuts and understood that Leili has come and left and by putting those walnuts she wanted to say, *“You are not in love with me, so you’d better play with these walnuts. A lover never sleeps.”*

❁ Both in this world and in the hereafter, the believer swims in the water of Wilayah like a fish.

❁ Every day, the love of God and that of the Ahl al-Bait (A.S.), martyrs the lover hundreds of times and then, God and the Ahl al-Bait (A.S.) give life to him, just to become a martyr again. The servant says, *“My life is in my death and my being killed is in the life you grant me after death.”*³ God Himself

١. «و ان لَو استقاموا على الطَّرِيقَةِ لاسقيناهم ماءً غَدَقاً» سورة جن آیه ١٦
(Al-Jinn/The Jinn) 72:16

٢. «و سقاہم ربہم شراباً طہوراً» سورة انسان آیه ٢١
(Al-Insan/The Man) 76:21

٣. «فی موتی حیاتی و فی حیاتک قتلی»

takes the soul of the lover “*God takes the souls at death*”, and He does not leave it to Izrael or his subordinate angels. How easy and sweet is to give the soul to the Friend. The lover’s soul lies in the hands of the Beloved, even though he is apparently alive and he hasn’t died yet.

❁ The believer always seeks the Friend. He has come to the world seeking the Friend. And in the hereafter, he seeks the Friend as well. If you find Him, you need no preaching or advice. The one who is a friend of Muhammad (P.B.U.H.) and Imam Ali (A.S.) and Fatima (A.S.) and their progeny, his love will take him to the destination. “*What I consider wise is that the friends / Leave all works and be after friend.*”

❁ Through love, you can do anything, but through enmity, nothing is going to be done.

❁ The late Shahabadi used to say, “Living in a glass room in the depth of the sea, we can see the water and the fish but our thirst is not satiated.” So is the knowledge the known of which is not found, it won’t satiate the thirst. But with a tiny hole in the wall of the glass room, everyone will be completely satiated. When everything is proved by science, a bit of love will satiate man. And if it could be that the glass was totally broken, it would be much better. In that case, everyone in the room would be at the presence of God.

🌸 Just a scent of the Ahlulbait's love is better than all mortification prayers and worships.

🌸 Love's task is to change and to dye. Don't you see that the one you love has changed your morality and behavior and you've become like him? Our masters, being kind, dye us with the Divine color.

🌸 Imam Ali (A.S.) is love and love is Imam Ali (A.S.). If a bit of love for Ali enters your heart, you'll be altered and it is the best way to your salvation. Our deeds acceptance by God, depends on "love". If you pray but without love, the angels smell it and since it doesn't have the scent of Imam Ali's love, they return it and won't let it ascend. But when the prayer is accompanied with love, the angels of the seven skies, who investigate the deeds of human beings sky by sky, will send it up.

🌸 Let's invite God to our heart one night. Wherever there's love, God, the Prophet (P.B.U.H.) and the Imams are there.

🌸 *"We seek refuge to God that we should take any other but him in whose possession we found the goods."* (XII:23)¹ God and his friends will take whoever possesses the goods of Wilayah and love.

١. « مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعِنَا عِنْدَهُ » سورة يوسف، آية ٢٣

❁ Embracing his friend, a friend takes his friend with himself as he departs and leaves himself there. This is what Imams (A.S.) do with their friends.

❁ Love is like water and all creatures are thirsty. But the waters differ. From the muddy water to the most limpid one, all are water and each of the creatures has thirst for one kind. The lovers all have thirst for water.

❁ Man's heart overcomes all the body organs and even it overcomes his thought. Heart is the king of the body. Where heart goes, thought, hand and foot go as well.

❁ All limbs and organs of the body will work for whom the heart belongs to.

❁ God states; *“You can never attain goodness until you spend what you like in His way.”* (III:92)¹ When you send what you like to Him, your heart will go with it. The story of the camel and her child narrated by Molavi is a good example for this fact.

❁ Thought, hand, and foot will go to the place where heart goes. Send you heart toward God and His good servants: in

١. «لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تَحِبُّونَ» سورة آل عمران، آیه ٩٢
(Al-e-Imran/The House of Iman) 3:92

this way every facet of your being will be improved. To send your heart toward God, spend what you like in His way. Thus your heart will go with it. *“You can never attain goodness until you spend what you like in His way.”* (III:92)¹ Your heart is God’s trust to you, the trust which man bore alone. Give your heart to those who are people of heart, give your heart to the sweetheart. *“God enjoins you to return the trusts to their owners.”* (IV:58)² One must return the trust to its owner. *“Man is summoned with the one he loves.”*³ Your body organs will accompany and pursue your heart. Everyone is summoned with his beloved.

❁ One’s knowledge determine the value of his deeds. The purity of deed depends on the degree of knowledge. The deeds done out of love are purer.

❁ With his prayers, fasting and worship, the believer tells God: “However I’m under much pressure in your way and I suffer, I love you.”

١. «لن تنالوا البرَّ حتَّى تنفقوا ممَّا تحبُّون» سورة آل عمران، آیه ٩٢
(Al-e-Imran/The House of Iman) 3:92

٢. «إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا» سورة نساء، آیه ٥٨
(Al-Nisaa/The Woman) 4:58

٣. «المرء يحشر مع من أحبَّ» كلینی، شرح اصول کافی، ج ١، ص ٥١٩
Kulaini, Kafi, vol. 1, p. 519

❁ In the world market people say, “Don’t buy such and such thing, for it is full of water”. However, we emphasize on buying the watery things. Don’t buy the dry goods. Water is love and friendship. Don’t buy the dry sanctity. Don’t buy the strict command to the good and prohibition from the evil.

❁ Although the foods have been made of water, to digest them, it is necessary to drink water after and in the middle of. In spiritual affairs, love acts as water. Beside knowledge, effort, and worshipping acts which are the product of love, the love itself is needed. That is, you should do all your works with love so that they can take you nigh to God.

❁ One of the friends of the Ahl al-Bait (A.S.) who was poor met Imam Sadegh (A.S.) several times and said, “I’m poor.” Imam (A.S.) said, “You aren’t poor.” The last time he asked why he was not poor. Imam Sadegh (A.S.) said, “Do you agree to take the whole world and give part of the love of the Ahl al-Bait (A.S.) instead?” He said, “No, Lord. I don’t change your love with the whole world.” Imam (A.S.) said, “You see, you are not poor. Which wealth is more precious than this?”

❁ All things are created except love.

❁ Love was the first thing that God intended to create. The reason God created the world was love. The origin is

love. Resurrection is love. There is also love between these two. All is love. He said, “*Our foremost is Muhammad, our middle, our end and all is Muhammad.*”¹

❁ Love is essence and Wilayah is the act.

❁ There is no satiation in love. Even love of the world, such as love of wealth and position, is not satiated.

❁ During his reign, the second caliph accompanied by some soldiers, was passing Yemen. He wanted to visit Oweis-e-Gharani whom the holy Prophet (P.B.U.H.) has praised much. On his way, beside a stream, he saw an old shepherd whose face was sunburn. The caliph asked him about Oweis. The old man who was Oweis himself asked, “Why do you ask about Oweis?” He said, “When the holy Prophet (P.B.U.H.) was alive, he used to speak highly about him. We are his companions and want to know who Oweis is.” Oweis said, “If you are the Prophet’s close companion, tell me which of his tooth broke in Ohod?” They couldn’t remember. Then Oweis opened his mouth and showed his broken tooth and said it was the very tooth. “The moment the holy Prophet’s tooth broke in Ohod, my tooth broke in Yemen as well. This is the real love and unity.”

١. «أولنا محمد، أوسطنا محمد آخرنا محمد، كلنا محمد» المناقب للعلوي، الكتاب العتيق، ص ٦٧
Almanaghebel Alawi, Al-ketabul Atigh, p. 67

❁ Amity is the fruit of love. Amity is the material from which the friends of the Ahl al-Bait (A.S.) are made.

❁ Amity is the fruit of love. *“Those who believed and did righteous deeds, God will soon put their love in the hearts.”* (XIX:96)¹

❁ Desire is the fruit of love and love is the fruit of knowledge and knowledge is the fruit of worship.

❁ Light is the fruit of love.

❁ When Imam Reza (A.S.) entered Neyshabour, the scholars and the famous characters asked him to be their guest. Imam (A.S.) said, “I leave the camel’s bridle, wherever it kneels and sits, I go inside.” Hearing this, a poor old woman told herself, “the camel may kneel at my house door and Imam (A.S.) will be my guest.” Hence she cleaned the house and turned on samovar and was waiting. Imam’s camel knelt in front of this woman’s house and he was her guest. One should appreciate this doubt that is preferred to one thousand certitude. This doubt belongs to love. What is the love whose doubt is better than certitude?

١. «أَنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا» سورة مريم، آیه ٩٦
(Maryam/Mary) 19:96

❁ When love appears, the first religiosity and sanctity which is accompanied with deliberation, formality and artificiality will be removed. “*Wisdom speaks of atheism and faith / Love eradicates the atheism and faith*”

❁ Where there is Wilayah there is no religion.

❁ The more the love, the less the action will be. “*The believer’s intention is better than his deeds.*”¹ “*The believer shares all the good works with his intention. Anyone being contented with the actions of a group is of them.*”²

❁ The more the love, the more the quality and sincerity of the deeds and the less the worships will be. If love is perfect, the action and the doer which are the possession of the beloved vanish and the beloved takes their place and they reach the position of, “*He hears with Me and sees with Me*”.³

❁ The more the love and faith of a believer, the more his courage will be in being close to the beloved and not observing

١. «نية المؤمن خير من عمله» مصباح الشريعة، ترجمه مصطفوی، ص ١٨
Misbalu Sharia’, Tr. Mostafavi, p. 18

٢. «من رضى بفعل قوم فهو منهم» .

٣. «بی یسمع و بی ببصر» مولی الصالح مازندرانی، شرح کافی، الاصول و الروضة، ج ١، ص ٣٢٠
Mazandarani, Sharh-e-Kafi, Al-osoul val-rouzah, vol. 1. P. 320

some apparent rituals because he has become closer to God and has less fear and anxiety. *“The rituals among the friends are not observed.”*¹

❁ Wilayah breaks the frameworks and makes man great and brave.

❁ Heart is as a bud. God had appointed the bud of Wilayah and love of the Ahl al-Bait (A.S.) in the believers’ secret. At first this bud is hard. The worldly sun cannot bloom this bud. When the Divine mercy rains and Muhammad’s sun shines, the bud smiles and blooms. It’s only the scent of Muhammad and his household (S.A.) that causes the bud blooms. When the heart bud of man smiles to God and is satisfied with God and with his true self, he won’t be sad. Death opens the heart bud of the believer. This flower blooms with death and manifests its beauty and disseminates its perfume. Neither does the creature know the laughing heart nor does the laughing heart know any creature. Only God knows it and it knows God.

❁ The love of the Ahl al-Bait (A.S.) is the fire that nullifies all fires. Love is the cold fire.

❁ The fire of love is cold and it extinguishes the hell fire.

١. «تسقط الاداب بين الاحباب» نزهة النواظر، ترجمه معدن الجواهر، ص ٢٣
Nezhatul Nawazer, Tr. Ma’danul Jawaher, p. 23

❁ In tradition, it has been narrated, “*Love of Ali ibn Abi Talib (A.S.) is a favor which whoever bears it, no evil impairs him,*”¹ it means the real love which is very great. It doesn’t mean the fake love by just repeating the name of Ali to warm up.

❁ The lovely people work wholeheartedly. Yield your heart to the good men, you will be calm. Love’s work is to burn and construct. It burns and constructs. Love path has poverty, sickness, slander, etc. Ali (A.S.) said, “*Anybody who loves us (the Ahl al-Bait (A.S.)) should be prepared for poverty.*”²

❁ When the worldly people (because of the love of the world) go blind and deaf toward the other worldly things, is it a great claim to say that the people of Allah and the believers go blind and deaf toward other than God? The believers’ eyes are blind to see other than God; and their ears are deaf to hear speeches not being Divine like slander and backbiting; and their tongue is stuck dumb by speeches other than the Divine persons and remembrance of the good men; and their hands are cut to do the works other than the Divine works like beating the oppressed; and their legs are broken to go to the paths other than that of the Divine paths.

١. «حَبَّ عَلِي بن ابی طالب حسنة لا تضرّ معها سيئة» مجلسی، بحار الانوار، ج ٣٩، ص ٢٤٨
Majlesi Beharul Anwar, vol. 39, p. 248

٢. «من احبنا اهل البيت فليستعدّ للفقر جلباباً» ابن ابی حدید، شرح نهج البلاغه، ج ١٨، ص ٢٧٥
Ibn-e- Abil Hadid, Sharhul Nahjul Balaqah, vol 18, p. 275

- ❁ The believer dies with love and revives with love.
- ❁ Love martyrs man. To be martyred for the friend is better than to be killed in the hands of the enemy.
- ❁ All the Shi'ites of Ali (A.S.) will finally be martyred by love.
- ❁ Some people's souls are taken by the angels. "*Those whose souls are taken by the angels.*" (XVI:32)¹ Some others' souls are taken by Izrael. "*The death angel takes your souls.*" (XXXII:11)² And others' souls are taken by God. "*God takes their souls at the moment of death.*" (XXXIX:42)³ God himself kills the lover and the beloved.
- ❁ In the Holy tradition God states, "*The one who seeks me finds me and the one who finds me knows me and the one who knows me loves me and the one who loves me I love and*

١. «الَّذِينَ تَتَوَفَّهِ الْمَلَائِكَةُ» سورة نحل آیه ٣٢

(An-Nhl/The Bee) 16:32

٢. «يَتَوَفَّاكُم مَلَكُ الْمَوْتِ» سورة سجده، آیه ١١

(As-Sajdah/The Prostration) 32:11

٣. «اللَّهُ يَتَوَفَّى الْإِنْسَانَ حِينَ مَوْتِهِ» سورة زمر، آیه ٤٢

(Az-Zumar/The Crowds) 39:42

the one whom I love I kill and the one whom I kill, his blood money is due on me and the one whose blood money is due on me I will be his blood money.”¹

❁ The love martyr has no need of ablution and shroud. God bathes him in the Kothar pond and shrouds him with the seventy silk dresses. The seventy dresses are seventy good attributes the first of which is the love of Ali (A.S.). The second is truth.

❁ “When love attains its highest stage, either they will be united or the beloved submits his soul and dies.”² The highest stage of love is the third veil of the heart. In the truth territory, the union and death happen simultaneously. That is why Ali (A.S.) stated, “Anybody who attains death sees me.”³

❁ An Arab asked the Prophet, “When is the Resurrection Day?” He said, “What have you prepared for the resurrection?” He replied, “No prayer, no fasting, no worship and no righteous deed. I have no valuable deed but I love you.” He said, “Man will be summoned with one whom he loves.”⁴

۱. «من طلبنی وجدنی و من وجدنی عرفنی و من عرفنی احبنی و من احبنی عشقنی و من عشقنی عشقته و من عشقته قتلته و من قتلته فعلی دیته و من علی دیته فاننا دیته»

۲. «الحب اذا وصل اشغف اما الوصل و اما الموت»

۳. «فمن یمت یرنی»

۴. «المرء یحشر مع من احب»

❁ King Mahmoud had a black slave called Ayaz whom he loved. Once in a year he held a special party in which he invited just the high officials and seniors and at the end he let everyone ask for something and he fulfilled their wishes immediately. One year at the end of the party, everybody asked for something including money, gold, jewelry, garden, farmland and cattle of horse, cow and sheep. It was the turn of Ayaz who was sitting near the king. Everybody was waiting to see what he asked regarding much love of the king for him. The king asked him what he wanted and Ayaz dropped his head down and after a minute put his hand on the king's shoulder meaning that: I love you yourself. All wanted you for your favors and gifts but I love you for yourself. The friend of the Ahl al-Bait (A.S.) wants God and His friends for themselves not for the graces and favors.

❁ O God, show us yourself. Let our heart be engaged with you and anyone other than you leaves us.

❁ God is intolerant of rivalry. If someone falls in love with other than Him, He either reveals their faults in a way that he desists them or makes him afflicted by an event so that he may eliminate them.

❁ Any time we fall in love with something, we should say to ourselves, there is something better than this. We should continue this until we reach God.

❁ Ponder about what God has done to you regarding love, concealing and moderateness to attain the Divine love. He said in the *Olel albab* (the men possessed of mind) tradition. “*Verily, the men possessed of mind used their thinking and as a result inherited God’s love.*”¹

❁ Astonishment is higher than eagerness and intimacy. Extreme love raises astonishment. The holy Prophet (P.B.U.H.) said, “*O God, increase my astonishment.*”²

❁ Be kind to become the beloved of the sky and the earth.

❁ All Prophets and Friends of God strived to love God. But our Prophet (P.B.U.H.) from the beginning threw in the towel and said, “The minor cannot love the Great, so I am not able to love God.” God said, Now that you understood this and confess, I love you and you are my beloved. The holy Prophet (P.B.U.H.) told us, “Follow me so that God loves you.”

❁ Pretending to love means: I am not the lover but I struggle to impose myself upon you and I want to get your love.

١. «أَنَّ أَوْلَى الْأَبَابِ الَّذِينَ عَمِلُوا بِالْفِكْرِ حَتَّى وَرثُوا مِنْهُ حُبَّ اللَّهِ» مجلسى، بحار الانوار، ج ٣٦، ص ٤٠٣

Majlesi Beharul Anwar, vol. 36, p. 403

٢. «رَبِّ زِدْنِي تَحِيْرًا»

❁ The real love comes from God. A servant is only able to express his love; that is, showing his love. This is also the reflection of God's love to the servant.

❁ The basis of Alavi religion is love of the Ahl al-Bait (A.S.) and their friends. Our master's love to us is much more than our love to them. Love and real kindness comes from them and we just pretend to express our love, like thankfulness. This is their love to us that returns to them in the form of pretending to love.

❁ Tooba tree is in heaven in Zahra's house and a branch of it has stretched to every believer's house and whatever the believer eats is, in fact, the benefit of that branch. This branch is the love of the Ahl al-Bait (A.S.) which is in any believer's heart.

❁ Allah, god and fascination all are love. It is the love of Ali (A.S.), Zahra (S.A.) and The one who makes you fascinated is Zahra (S.A.). You saw how they treated with her, her husband and her children, and she didn't complain about God even once.

❁ How can one love God without loving His servants? The servants are not separated from Him. Yet the lover of God loves all the particles of existence. "I am happy in the world with the one the world is happy with / I love the whole world, for it is from Him"

❁ Learning and teaching in the way of God is a worshipping act. Worshipping act is the prerequisite of knowledge and knowledge is the prerequisite of love.

❁ Worship and obedience increase love. The source and origin of all the love is Worship act and obedience.

❁ The real man himself is love. Wisdom is Allah's light and it keeps the love.

❁ God granted wisdom by the guidance of which you reach the threshold of love and Wilayah. Reaching there, the wisdom drop is lost in the love and Wilayah Sea. At its door it has been written, "*Enter you them with peace and in security.*" (XV:46)¹ On a flag at the holy shrine of Imam Hussain (A.S.) and also at the door of heaven this verse has been written.

❁ Wisdom is a bit of kindness which has shown itself. Wisdom measures and love goes measureless. The battle between love and wisdom is not a real one, the same as the wars of the players of Ta'ziyah (A passion play concerning the martyrdom of Imams (A.S.)). Finishing the play, the players sit around the same table and eat together friendly and in union.

١. «ادخلوها بسلام آمنين» سورة حجر، آیه ٤٦

❁ Love and Wilayah is sea and wisdom is a drop of it. First these two have an artificial war with each other to improve man. Finally they will be friends and the wisdom drop joins the sea of love and Wilayah.

❁ Feiz Kashani composed the following verses:

- ❁ Love came and dislodged the wisdom
- ❁ Behold what a child did with his father
- ❁ Wisdom had much hidden fault
- ❁ Love came and made them all art

❁ When love comes, wisdom's dos and don'ts would be removed.

❁ In nature, wisdom is father and love is the child. But in fact love is father and wisdom is the child. All creation is the fruit of love. In explaining the cause of creation, God said, I loved to be known, so love is the father. Although apparently the lover of God (Muhammad (S.A.)) is other Prophet's child, in fact all the Prophets are the lover's children. So he said,

*"I was a Prophet while Adam (A.S.) was in water and mud."*¹
 He also said, *"Adam (A.S.) and other Prophets will be under my flag in the resurrection."*²

❁ The Prophet of Islam (S.A.) is the origin of goodness. He is a father who has been born from a son. All other Prophets were wisdom and our Prophet was love. Wisdom is a drop of Love Sea. Our Prophet is a mercy to all the worlds and whatever the world people have comes from him.

❁ When you gather the first and the last wisdoms, it results in love, and it results in the love of Ali (A.S.) and the good men.

❁ Wisdom is the prerequisite for love. Sa'di talks reasonably and Hafez talks romantically. Sa'di is the introduction to Hafez and prepares us to enjoy Hafez.

❁ Wisdom is the lowered form of love. Love itself is not definable.

❁ Wisdom constructs and love destroys. Prophets construct and love destroys. Prophets brought the injunctions

١. «كنت نبياً و آدم بين الماء والطين» آداب الدينية للخرزانه المعينية، ترجمه عابدي، ص ٢٢١
 Adabul Diniya lel Khazae'natel Moeiniya, Tr. Abedi, p. 221

٢. «آدم و من دونه تحت لوائي» مجلسي، بحار الانوار، جلد ١٦ ص ٤٠٢
 Majlesi Beharul Anwar, vol. 16, p. 402

and determined the boundaries. Wilayah destroyed all. The Prophet of Islam (S.A.) brought prayer, fasting, zakat, pilgrimage, and jihad. Ali (A.S.) said, "I am prayer, I am fasting, I am pilgrimage and I am jihad and whoever does love me, his deeds are fruitless." Therefore, he destroyed everything and set a tavern. Amir (A.S.) also said, "The holy Prophet came and made the wisdom a ruler and put everything in order *"and I destroy everything."*¹ I help the Prophet in constructing, but the Prophet apparently was not alive to help me in destroying and he helps while returning."

❁ Being God's beloved is greater than loving Him. The one who becomes God's beloved is not capable to do anything concerning God. So he gets dominated and distressed and does nothing and God continuously serves him and he will be immersed in shame and modesty. When God created his lover and beloved who is the holy Prophet (P.B.U.H.), He beheld him kindly and he was immersed in modesty and perspired in shame. From each drop of the sweat a prophet was created. When the Prophet (P.B.U.H.) became God's beloved and he saw that he could do nothing for God, he focused on his love to people and embraced all kindly. God said to him, *"Tell people, 'if you love God, follow me to become God's beloved.'"*²

١. «و انا اخربه»

٢. «قل ان كنتم تحبون الله فاتبعوني يحببكم الله» الكليني، كافي، جلد ٨، ص ١٤
Kulaini, Kafi, vol. 8, p. 14

Through this way man becomes God's beloved. The beloved is permitted to do anything he wants. The lover desires that the beloved bears no trouble and he always serves him.

❁ The figurative love is the great bridge to the hereafter love.

❁ The figurative love converts the believer into wine in this world but after a while he understands the real love and changes to vinegar. Vinegar is Ali's food. Contrary to wine, vinegar cools the nature.

❁ When mothers got angry, they would curse their children and said, "May God overthrows you to the hot land". Which land is hotter than the love land and which supplication is better than this curse?

❁ All are lovers except the mad, but their love differs. When they blink looking at things, it means it is not my beloved.

❁ In the world, everybody loves except the mad and since they are moderate lovers, even if they love figuratively, their love is noble in the presence of God. "*Figurative is a great bridge to the reality.*"¹ While we pray, its appearance is

١. «المجاز قنطرة الحقيقة» خوني، منهاج البراعة في شرح نهج البلاغة، ج ١٣، ص ٣٩٣
Menhajul Bara' fi Sharhe Nahjul Balaqah, vol. 13, p. 393

figurative. Science and knowledge also have both figurative and real aspects. Except a mad, who walks without love, all people live with their figurative love and they should not leave it. Imams (A.S.) said, “Whoever leaves the world for the hereafter and leaves the hereafter for the world is not from us.” It means you shouldn’t leave your nature and continue your way cautiously. Figurative also reaches the truth. When one works to earn his family living, he works for God and God has motivated him to earn his household’s living. If only he knew this fact and paid attention to it. As a result, he himself liked to work and didn’t say I am entangled by my family.

🌸 In spring, especially in areas full of flower like Estahbanat of Fars, where there are so many rose gardens for extracting rose-water, the nightingales sit over the bunches of flowers and sing. Early in the morning in the allies of gardens, under the trees full of flowers, you can behold the nightingales’ corpses. They have died because of much singing from the evening to the dawn. The love of the lovers at the beginning is like that of the nightingales full of ardor.

🌸 The butterfly in the darkness of the night turns around the candle’s flame. At the beginning that it has not got used to the candle’s light, the light bothers it but after going around the candle for some time, it shelters in a dark place and blinks in order to be powerful to come toward the candle and go around it. At last the butterfly reaches the candle and

is burnt and offers his life to the candle and its burnt corpse falls down. The friends of the Ahl al-Bait (A.S.) do the same and offer their life to their beloved and their burnt corpses are left there.

🌸 At the darkness of night, a candle burns quietly in silence, illuminates and melts and leaves no corpse. The Ahl al-Bait (A.S.) are burnt in the way of God's love like a candle and are melted and illuminate and they leave no corpse. Hence, it is mentioned that their corpse remains in the grave just for three days and then it joins to their soul. After three days, if their grave is split, nothing is found in it. Their grave is in their lovers and shi'ites' hearts.

🌸 In showing its love to its beloved, the nightingale has much noise and it sings around the flower that much until it dies and falls down. The butterfly goes around the flame of candles silently and burns itself and offers its soul to the candle and falls but a corpse remains of it but the candle burns silently and is melted and leaves no corpse.

🌸 Take part in the funeral of the lovers of the Ahl al-Bait (A.S.) to learn the way of offering your soul the same as that butterfly. The prominent friends and the perfect Shi'ites who follow the Ahl al-Bait (A.S.) are candles. The candle speaks to the butterflies with shaking flames and asks them not to be disappointed because of their sins, no matter what kind of sin they have committed, and asks them to come because it

accepts them. If a wind blows, and a candle is extinguished, they will turn it on. The corpses of the candles are holy soil and they remain alive and sound even in the grave.

❁ Regarding the great men who do not express their love to the beloved, the term desire is used. Regarding the ordinary people who show off their love and become unconscious, the term love is used. The great men learn much from knowledge and love but they pretend to have understood nothing.

❁ Sometimes when we come to a God remembrance meeting, we leave ourselves in the house or mosque or the market. Imams (S.A.) ask for the Shi'ites themselves and their friends. They do not ask for their deeds and their money. God willing we also love Imams themselves and don't want them for the blessings of the world or even for that of the hereafter. Try to take your soul with you wherever you go. And do not leave it. If you are like this, offering your soul will be easy. That is, be careful for your love. Go wherever you like, and pay its due and come out but don't leave yourself there.

❁ The little kids play with their arms and legs, but their heart is in order and it accompanies them. The adults have ordered arms and legs but their hearts play and do not accompany them. Of course, the heart of the friends of Ali (A.S.) is not so engaged. Being a little careful, they feel relaxed.

❁ *Salavat* (saluting Muhammad (P.B.U.H.) and his household) is the very love and friendship and the entire first and the last are immersed in *Salavat*. Any worship anybody does is *Salavat*. I've heard that at the end of the world, people buy things by *Salavat*. I waited much but it didn't happen. But recently I understood that we have bought and sold with *Salavat*. There were two businessmen in our neighborhood. I bought from the man whom I liked and who liked me. So I bought by *Salavat*. I bought the bread from the good-manner baker and I liked him. Two persons came to buy something and I sold to the one whom I liked. In the preaching meeting, I listened to the preacher whom I liked. I sucked milk from the woman whom I liked. So in our lives, we bought and sold by *Salavat*. All the friends and Shi'ites of Ali (A.S.) walk by *Salavat* from childhood.

❁ If you pad an orphan on the head, God will love you. If you help an oppressed, God will love you. Do such so much to be certain that God and good men love you. When you are sure that God loves you, you will be as a bird which fled man at the beginning, but after a while when the host fed it, it fell in love with him and didn't leave the room anymore and whatever the host did to it, it didn't abandon him. The reason was that the bird had understood that the host loved him.

❁ God's domain is not lower than Joseph's. One of Joseph's prison mates forged a dream and asked Joseph to interpret it. After interpreting, that man said I lied and I have forged the

dream. Joseph (A.S.) said, it is too late and what I told will happen. We also lied and told God we loved Him. After we saw the sufferings and consequences of this friendship, we told we lied, but God said, “*It is too late and you have joined to our friend’s circle.*” (XII:41)¹

❁ Up to the time that we have heart, there is *Ein al-Yaghin*. When the beloved comes and takes the heart and sits in its place, it is *Hagh al-Yagin*.

❁ Love is the origin of religion. Commands and prohibitions belong to the by-products of the religion, but they are not observed in the domain of the principles of religion. When someone works on the basis of his love to God and the Ahl al-Bait (A.S.), even when he ties a piece of cloth to the holy shrine of the descendants of the Prophet, you shouldn’t command or prohibit him.

❁ From two believers who love each other, the one who loves the other more has a stronger faith.

(Yusuf/Joseph) 12:42

١. «قضى الامر» سورة يوسف، آية ٤١

Reminder

🌸 God said, “*Remember me, I will remember you.*” (II:15)¹ At first glance, the verse apparently means remember me so that I remember you, while its real meaning is: I remember you, you also remember Me. “*O God, You were invocator before any invocator.*”²

🌸 First man was neglectful of God. Then he decided to remember God. The more he tried, the less he could remember God, and God remembered him. “*You are the invocator before all invocators.*”³ That’s why man became forgetful again.

🌸 At the noon of resurrection, monotheism sun shines in such a way that the eyes will be above the cranium. The

١. «اذكروني اذكركم» سورة بقره، آيه ١٥

(Al-Baqara/The Cow) 2:15

٢. «انت الذاكر قبل الذاكرين» مجلسي، بحار الانوار، ج ٩٥، ص ٢٢٧
Majlesi Beharul Anwar, vol. 95, p. 227

٣. ايضاً
Idem

believer's eyes will be above their cranium in the resurrection and behold God's beauty. In the world also, God willing, try to look at the above in the world, your heart eye should behold God and His good men.

🌸 God states, "*God is not heedless of what you do.*" (II: 149)¹ That is, you shouldn't also be heedless. Remember Him much and be an invocator.

🌸 God is always God and we remember Him. You exist to the extent that you stay with God; otherwise, you don't exist.

🌸 The benefactor is better than the grace. Lest you should be heedless about the granter and just pay attention to the grace.

🌸 The heart should be busy with God's remembrance and hand should be engaged in the worldly affairs. This case is the opposite of those who apparently are engaged in the prayer and worship and their thought and heart are engaged in the remembrance of the world.

🌸 Your price is what you pay attention to. If you pay attention to God and his good men, you will be precious. You will be the person to whom you pay attention.

١. «وَمَا لَكُمْ لِمَا تَعْمَلُونَ» سورة بقره، آیه ۱۴۹

❁ If you remember God much, anywhere you look at is Qiblah. As God said, “*Wherever you look, it is God’s presence.*” (II:115)¹

❁ Nothing can calm the heart down as God’s remembrance and the good men’s remembrance. God’s remembrance and the good men’s remembrance is the safe territory and peace abode. As you regard that God is with you, it’s enough that you always praise God with your words. The important point is that you remember Him.

❁ The more you keep God’s remembrance in your heart, the less you will call Him just by words.

❁ Remembrance shows the separation and duality of the rememberer and the remembered. When unity comes, there is no place for remembrance.

❁ When a believer says, “*There is no god save Allah*”², all the angels and the beings of the skies and the earth understand it.

١. «إِنَّمَا تَوَلَّوْا فُتْمَ وَجْهِ اللَّهِ» سورة بقره، آیه ١١٥

(Al-Baqara/The Cow) 2:115

٢. «لَا إِلَهَ إِلَّا اللَّهُ»

❁ When a believer says *O Ali* wholeheartedly, there will be heard milliards of *O Ali* in the *Malakut* (*spiritual dominion*).

❁ “*O, the one whose Name is medicine and whose remembrance is the cure.*”¹ The fruit of calling His Name is remembrance. Cure is good. What is the advantage of the drug that does not cure? Sometimes the Name itself is a veil for remembrance.

❁ The remembered is better than remembrance. In some cases one is so engaged in remembering that he forgets the remembered.

❁ The aim of man’s creation is to know God and after knowledge, the aim is to reach the Divine love. These two are not achieved except with purifying and brightening the heart and this is not achieved save by God’s remembrance.

❁ God is above the science and the remembrance of the invocator. So the more the knowledge increases, the less the person pretends to know.

١. «يا من اسمه دواء و ذكره شفاء» مجلسی، بحار الانوار، ج ٨٧، ص ٦٢
Majlesi Beharul Anwar, vol. 87, p. 62

✿ God's attributes and His ethics make man full. Remember God as much as you can. Wherever you see there is God's remembrance either with words or with hand, you too accompany them.

✿ God's remembrance makes us eat less, speak less and sleep less. The hereafter makes man full. The faithful life is not in need of food.

✿ The believer is an invocator. The Prophet (P.B.U.H.) and the Imams are remembrance. God is the remembered. Finally the rememberer and the remembrance are annihilated in the remembered.

✿ God has not created forgetfulness in vain. He has created it to forget everything other than Him.

✿ Love brings forgetfulness. The lover just knows the beloved.

✿ God's remembrance causes forgetfulness of the world. Concerning nature's affairs, God willing, He treats His friends in a way that the pressures of shortcomings and hardships do not cause their remembrance of the world. Forgetfulness is a good thing; otherwise, God did not create it. But it has a position and its position is the world.

✿ God willing, your heart remembers God and you forget the rest. You won't know what you eat, what you wear, what you do. The forgetfulness after God's remembrance is good.

✿ No worship is higher than God's remembrance and no sin is worse than forgetfulness. The unforgiven sin is forgetting God.

✿ God's remembrance is resurrection. The Prophet's remembrance is prophecy. Ali's remembrance is Ali (A.S.). Better than remembrance is that you be a proof for remembrance. God said, "*There are excellent attributes for God.*"¹ He said, "*My servant! Obey me so that I may make you my parable.*"² That is, see me the obeyed of yourself. The obedient differs from the servant. The servant sees both himself and the Master, but the obedient does not see himself and he just sees the obeyed.

✿ Ponder much in the sermon No. 222 which is about remembrance.

١. «و له المثل الاعلى،» مجلسى، بحار الانوار، ج ٤، ص ٢١٤
Majlesi Beharul Anwar, vol. 4, p. 214

٢. «عبدى اطعننى حتى اجعلك مثلى» مجلسى، بحار الانوار، ج ١٠٢، ص ١٦٥
Majlesi Beharul Anwar, vol. 102, p. 165

The World and the Hereafter

❁ In the world both the loser and the winner are losers. In the hereafter both the winner and the loser are winners.

❁ The winners of the people of the world are losers, let alone its losers. The losers of the hereafter are winners, let alone its winners.

❁ The world is the falsehood city and falsehood wins in it and seemingly, the truth is defeated. In fact, although the truth is dominant, it does not appear its dominance and encountering the ignorant, it greets.

❁ The world, darkness and ignorance all are nonexistent and nonexistent does not exist. But God, hereafter and ... all exist and the existence exists. In short, existence exists and inexistency won't exist for ever.

❁ The inexistency of the world does not exist, its existence does not either. The existence of the hereafter exists and so does its inexistency. In the hereafter there are wakefulness, life, honor, richness, science, and there does not exist power,

sleeping, sickness, death, humility, poverty, ignorance, and weakness. So you see that the inexistency of the hereafter also exists.

❁ The honor of the world is humility, let alone its humility. The humility for the hereafter is honor, let alone its honor.

❁ The abject of the world is humiliated, and its dear is more humiliated. As for the hereafter, its dear is dear and its humiliated is dearer. The same is true for poverty and richness, death and life, annihilation and surviving, ugliness and beauty, etc. Provide a list of the characteristics of the world and the hereafter and put it in your prayer mat and whenever you pray, have a glance at it and study it. Doing this, you naturally incline to the hereafter and you find the honor which faces no humility and you reach a life against which there is no death, you reach an eternity at the presence of which there is no annihilation.

❁ That the holy Quran said, “*All are perishable.*” (LV:26)¹ This is related to the world and when the holy Quran said, “*Only the Essence of your Creator and Nurturer is Eternal*” (LV:27)², it belongs to the hereafter.

١. «كُلٌّ مِنْ عَلَيْهَا فَانٌ» سورة الرحمن، آیه ٢٦

(Ar-Rahman/The All-Merciful) 55:26

٢. «وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ» سورة الرحمن، آیه ٢٧

(Ar-Rahman/The All-Merciful) 55:27

❁ Consider this list in all cases to see your honor. As the holy Quran said, “*Honor belongs just to God, His messenger and the believers.*” (XXXV:35)¹ This is the honor against which there is no humility. The one who achieves this honor is dear in all cases.

❁ The world is totally nonexistent, Isthmus (Barzakh) is both nonexistent and existent, and hereafter is just existent. The friends of the Ahl al-Bait (A.S.) pass Isthmus (Barzakh) in this world. Whenever you face nonexistent and you don't find a sin or fault as its cause, you should be patient. One should be patient to pass Isthmus (Barzakh) and reach the hereafter. In the hereafter all the viable exist and all those that are about to go have already gone and perished.

❁ The day of the hereafter has no night. It is a beauty which has no ugliness. It is a richness that has no poverty. It is a life which has no death. It is a survival which has no annihilation. When you close your eyes to the world and look inside you, you reach such a day. So he said, “*There is a greater world inside you.*”²

(Al-Fatir/The Angles) 35:35

١. «وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ» سورة فاطر، آية ٣٥

Safi Interpretation, vol. 1, page 92

٢. «وَفِيكَ انْطَوَى الْعَالَمُ الْاَكْبَرُ» تفسير صافي، ج. ١، ص ٩٢

❁ This world is always a desert. Don't think that there is a city and a population. There are just God and His good servants and no one else exists.

❁ Both the night and the day of the world are night and both the night and the day of the hereafter are day. For the people of the hereafter even the calamities are sweet and they cause delight. For the people of the world even the joys cause sorrow.

❁ Ali (A.S.) states, *“The bitterness of the world is the sweetness of the hereafter and the sweetness of the world is the bitterness of the hereafter.”*¹

❁ The happiness of the prophets is not in the outward and worldly happiness but in the outward sorrows. The outward sorrow brings the inward and heart happiness.

❁ The world has first happiness and then sadness. In contrast, the hereafter has first sadness and hardship and at the end it has perpetual happiness. As soon as you taste the world's happiness, you should cry because it is temporary. Being patient for the hereafter affairs, and not complaining and not interfering, its happiness will be shown.

١. «مرارة الدّنيا حلاوة الاخرة و حلاوة الدّنيا مرارة الاخرة» خوئی، منهاج البراعة فی شرح نهج البلاغة، ج ٢١، ص ٣١٧

❁ All except the infallible were busy with the world. Meaning that God has imprisoned them in the world prison not to repeat the subversions. Then he sent the Prophets to return people from the lower world to God.

❁ The world is the believer's prison. Prison is the place of a sinful person. Although man's sin before being born was subconscious, it had its own effect. It is the same as the one who drinks wine as water and becomes intoxicated. To be purified of the traces of that sin, man should tolerate the prison in the world for a while.

❁ In Reza Khan's period, they imprisoned me for holding meeting for the recital of the tragedies of Karbala. One of the great men was also in prison. He was arrested because of not paying attention to the warning of a lieutenant. He has asked him and his wife not to walk in the street and to go to the pedestrian. I saw he was so sad. He didn't socialize with others. All the time he stood and was worried and said if they let me phone, I do something to be released immediately and to imprison the lieutenant. The man stayed in the prison that night and in the morning when he could inform those outside the prison, his order of releasing was issued and he was released.

❁ The world is also a prison. Those who are not interested in the worldly affairs will not be involved in the world.

Although the friend of the Ahl al-Bait (A.S.) lives in the world, he doesn't get involved with the worldly people and he does not enter in their struggle.

✿ Having a good and intimate friend and also being content and submitted removes the hardships of the prison and even makes it loving and enjoyable.

✿ The world is the believer's prison. The nature of prison is sadness. The more friends you have in prison, the less trouble you will face.

✿ The world is the prison of the believers. God does not chastise anyone twice. The infidel is free in the world and enjoys it, so after death, he goes to the prison. The believer bears hardships in the world; therefore, he goes to the heaven after death. *"The world is the prison of the believer and the heaven of the infidel."*¹ That's why Imam Hassan Mojtaba (A.S.) who has put on an expensive garment and had a beautiful horse, in response to a poor man who asked about it said, "If you knew which honor and ease is waiting for me after death and which hardship and chastisement awaits you, you would understand that compared to my hereafter position I'm living in prison and you are living in heaven in comparison with your hereafter. The more faithful a person is, the harder he

١. «الدُّنْيَا سَجَنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ» مجلسي، بحار الانوار، ج ٦، ص ١٥٤
Majlesi Beharul Anwar, vol. 6, P. 154

passes the life in the prison of the world. In the prison of the world two groups of people visit the believer. One group is the one who gives good tidings of liberty and serves him and is kind. Another group is the one who gives bad news to him and makes him sorrowful and bothers him. These two groups belong to the believer's deeds. The first group belongs to his good deeds and the second to the bad deeds. Prison is a trace of Majesty of God. Prison is not perpetual. The believers should be careful that this prison is temporary and finishes. So they should tolerate and accept it and act in a way that in prison the people who are kind visit them and give good tidings and they enjoy being there. God willing, He helps all of us who are in the prison, whether ruler and ruled, Commander and commanded, the learned and the ignorant, the imprisoned and the jailer and the inspector. All those who have taught us these facts, that is, the prophets and the guardians have had some opening to the outside of prison.

❁ If the world is a prison to you, may good tiding be to you that the Egypt dear of the existence who is the owner of affair (Imam Zaman, May Allah, the Exalted, expedite his glorious advent) accompanies the prisoner, as Yusuf who was the dear of Egypt accompanied his brother Benyamin.

❁ The one who has hereafter, his world will also be hereafter.

❁ The one who has hereafter has also the world. The one having 1000 tomans has one toman as well [Because there was a hundred, it's up to us]. One is inside one thousand. The world is inside hereafter.

❁ The world is the very night and the resurrection is the very day and the Isthmus (Barzakh) is between the two dawns. Shi'ites pass Isthmus (Barzakh) in this world.

❁ The night of the world is hard. At the night of the world prostrate to be lighted, but the night of the Isthmus (Barzakh) is sweet and beautiful. In the night of Isthmus (Barzakh), you will always say, "*Allah is the Absolute Pure, Allah is the Absolute Pure, Allah is the Absolute Pure.*"¹ The night of Isthmus (Barzakh) is the very night of *Ghadr*. In the night of Isthmus (Barzakh), although the day of resurrection hasn't started and it is night, it is a nice night.

❁ The world is totally hot. The people of the world haven't seen coldness. Isthmus (Barzakh) is sometimes hot and sometimes cool. The Shi'a passes Isthmus (Barzakh) in this world. Resurrection is totally cool.

❁ In the advent of *Imam Zaman* (May Allah, the Exalted, expedite his glorious advent), night is gone. Both day and night will be bright. Now in the world, nights are going to be short and days are long.

١. «سبحانهُ سبحانهُ سبحانه»

If your hearts approve, God shows you. Where there is no night, there is no sorrow and sadness. The Resurrection Day is just noon. In the resurrection, there is no poverty and wealth, sickness and health, sleep and wake, death and life, etc. There will be a richness which has no poverty, a health that faces no sickness and a life which sees no death. God willing, when we come to see resurrection, the hell has also been extinguished and there remains no ugliness.

❁ The existence shined to the good men and their shadows were created. The hereafter was the result of their beauty and the world was the result of their majesty and perfection. Facing Majesty, one should be polite. The religion laws are the very rituals. When you come to see beauty, just behold. The holy Prophet said, “*Whoever saw me has seen the truth.*”¹

❁ The world is the shadow of the hereafter. When we reach the hereafter, there will be no shadow. Since our Prophet belonged to the resurrection, he didn't have any shadow. In the resurrection, the monotheism sun is above the head and there will be no shadow.

❁ Whatever is in the world is the shadow of the hereafter.

١. «من رانى فقد راي الحق» كليني، شرح اصول كافى، ج ٢، ص ٥٦٩

❁ The world and the hereafter are the two sides of a very thin paper. One side of you is the hereafter and the other is the world. The world is the shadow of the hereafter. The shadow is somehow similar to its owner. Selecting hereafter, your world will be worth as well. From the beginning the legislator told, “Leave the shadow and regard its owner.” If you do this, the shadow will be worthy as well.

❁ The hereafter and the world differ much, the same as man’s photo and the man himself. Your appearance is the world and your inside is the hereafter. The organs and limbs belong to the world and your heart belongs to the hereafter. The thirst and hunger of the photo is not that much important. God willing, your inside won’t be thirsty and hungry.

❁ We died in the father’s loin because of its tightness and entered the mother’s womb. There we also died and entered into the world. When we die in the world, where will we enter and behold? If we continue the analogy, we understand the grandeur after this world.

❁ Sorrow and happiness for no reason are the manifestations of the traces of our deeds and while being in this mood, we are living in the Isthmus (Barzakh). But when there is no sorrow and no happiness, it is resurrection.

❁ The world is covered with the lusts and the hereafter with sufferings. This is for the start of the path. Afterwards, when man's nature becomes sound, it will be vice versa, man is reluctant to the world and eager for the hereafter.

❁ The beginning of the world is happiness and its end is sadness. The sorrow of the hereafter is at the beginning and its happiness occurs at the end. At first, we do the hereafter affairs with reluctance and then its sweetness is known.

❁ Hereafter is like a flower. Once you hand in to pick it up, first its torn troubles you and then its nice smelling makes you happy and it removes the sadness for the torn.

❁ The world and the hereafter are against each other. Whichever is taken seriously and paid attention to, the other will have less importance and will be as a play. The world is play and hereafter is serious.

❁ The world is amusement and play. You should look at it as a play and play well and enjoy it to refresh yourself and you could be happy for the hereafter's affair, and you grow. Two groups bear a loss. The first group are those who are serious about the world and they always are greedy and sorrowful and oppress and cheat. They make their world and their hereafter bitter and troublesome. The second group leave the world and don't take part in the play and since they don't refresh themselves, they don't grow in the affairs of the

hereafter that much and don't enjoy. The sharia rituals are the rules of the play in this world. When you play well and joyfully, your prayer and worships will also be nice.

❁ Keep telling yourself world's affairs will be OK. Take it as a play and joke, but play well.”*The world's life is just a play.*” (XLVII: 26)¹

❁ The world is the slope to the tomb. May Ali (A.S.) help us in the slopes!

❁ The creation world is subjected to the command world.

❁ The creation world means the world which is ignorance inside ignorance – and the command world is related to God and the Prophet (P.B.U.H.) and the Imams (A.S.) and is light inside light. The command world is the safe land. Wherever we enter with the heart, that is, with love, Wilayah and faith, it is the safe land. Whoever enters the command world visits the owner of the command (Imam Zaman, May Allah, the Exalted, expedite his glorious advent). The creation world is full of ignorance but the command world is full of knowledge and understanding. You are between these two worlds.

١. «أما الحياة الدنيا لعب» سورة محمد، آية ٢٦

❁ The world's allies are all dead end and the heads of the people in this world hit to the wall of the end of the alley and they return with the broken head and hands and this is enough for us as a lesson.

❁ The world is a dead end alley, whoever enters it, he finally returns. "*Verily to Allah we belong and to Him we shall return.*" (II:156)¹

❁ The world's alleys are dead end but hereafter's alleys are open end. The origin of generosity is God's richness and bravery reaches God's Power and ...

❁ The presidency of the world, the wealth in the world, and all the things in the world are pictures, lest you hand in to take the cardboard on which the edible picture is and eat it.

❁ The world is a mirage after which the thirsty one goes because he thinks it is water. When he reaches it, he understands it is not water. The minute he pauses, God's mercy reaches him in rain drops.

١. «أَنَا لِلَّهِ وَأَنَا إِلَيْهِ رَاجِعُونَ» سورة بقره بقره آیه ١٥٦

❁ The hereafter is the house of comfort and the world is the place of discomfort. Sometimes God grants us comfort in this world in order that we may know how sweet it is and appreciate it.

❁ In the world there is not comfort and tranquility. Even if you own the whole world, the minute you feel danger, you will be discomforted. But the one who entered the hereafter does not expect something otherwise. So the hereafter is the house of comfort. The hereafter is the house of comfort but in the world, there is no comfort. Paying attention to the hereafter also brings comfort. *“The hearts will be comforted by God’s remembrance”* (XIII:28)¹

❁ *“The hearing of the world is better than seeing it but the seeing of the hereafter is better than its hearing”*² When does hearing ever match seeing? Imam Ali (A.S.) said, *“Hearing of everything in the world is greater than its seeing and the seeing of the hereafter is greater than its hearing.”*

١. «الا يذكر الله تطمئن القلوب» سورة رعد، آيه ٢٨

(Ar-Ra’d) 13:28

٢. «كَلَّ شَيْءٌ مِنَ الدُّنْيَا سَمَاعَهُ اعْظَمَ مِنْ عَيَانِهِ وَكَلَّ شَيْءٌ مِنَ الْآخِرَةِ عَيَانَهُ اعْظَمَ مِنْ سَمَاعِهِ»
خويى، منهاج البراءة فى شرح نهج البلاغه، ج ١٤، ص ٢٢٨
Menhajul Bara’ fi Sharhe Nahjul Balaqah, vol. 14, P. 228

❁ The world is the believer's grave and "*the grave is either a garden of the paradise gardens or a dig of the digs of the hell.*"¹ God willing, fire is continuously decreased and paradise covers all.

❁ The world is the believer's grave. The grave of the Shi'ites of Ali (A.S.) is the very world, so they can find whatever has been narrated about grave in traditions in their secular life. In the world two groups visit a believer and they are his companions. The first group bothers him and makes him sorrowful. The second one is kind to him and gives good tidings and makes him happy. These two good and bad companions belong to man's deeds. These two duel each other and whoever wins, the other packs his bag and leaves there.

❁ God willing, we act in a way that our good friends increase. Ask God to help you to decrease the worldly friends and increase your good friends. The one whose nice friends go and his bad friends stay will suffer much but if the rubbishes go and the handsome remain, he will enjoy. God does not set two graves for the believer. If the believer is careful and finds that this world is his grave, then he does not feel straitness of the grave after death and resurrection account. But if he does not understand this, after death he feels straitness. The Prophets fulfill people's wishes and remove the straitness of

١. «أما روضة من رياض الجنان و أما حفرة من حفر النيران» طوسي، الامالي، النص، ص ٢٨
Tousi, Alamali, vol. Alnas. P. 28

the grave. The one who fulfills the wishes of somebody, in fact, has removed the straitness of the grave from him and God will also remove his grave straitness.

❁ Not having bread and money, and not having power to do something are the believer's grave straitness. Help to remove people's grave straitness. In that case, God removes your grave straitness in the world and after death. If you come to know the great men and you remove the grave straitness from one of them, the straitness is removed from all. God willing, God removes the grave straitness in the world from everybody.

❁ The world people are receivers. The receiver receives when he takes and receives even when he gives. Even when he does a good work, he asks about the reward. The generous gives when he gives and he gives even when he takes. God who seeks a loan from His servant and states, "*Who is he that will lend Allah a good loan?*" (II:245)¹ rewards 18 times. So he takes to give. It is the same as a father who borrows money from his son and gives interest to him. Of course, it is legal. Imam Hussain (A.S.) said, "*Is there anyone who helps me?*"² In fact he states: is there anyone whom I help?

١. «من ذالذى يقرض الله قرضاً حسناً» سورة بقره، آيه ٢٤٥

(Al-Baqara/The Cow) 2:245

٢. «هل من ناصر ينصرنى» ترجمه و تحقيق مفردات الفاظ قرآن، ج ٣، ص ١٢

Translationa and Research on Quranic Words, vol. 3. P. 12

❁ The one who transacts with God is a receiver up to the half way and a giver in the rest of the way.

❁ The world is the place of farming, trade and sightseeing. Try to be with your God while doing these.

❁ Enjoying the good pleasures of the world belongs to the believer. The unbeliever doesn't have real joy in the world. The share of the infidels from the world's joys is imaginary but the believer's joys are real.

❁ When God created man, he also created the world and then he said to them, "Do you want to go sightseeing there?" A group went to the loins and wombs and were engaged to the world affairs and forgot their first place. A few people who were the prophets and Imams, looking down, said, "Where do we want to go from our Cherisher's presence?" And immediately they returned. God said to them, "Where are the rest?" They said, "They are busy with world affairs." He said, "Isn't it a bad friendship to leave them there? Go and return them." The prophets came to the world. A group approved them and returned to God and another group didn't approve them and were involved in the world affairs. So they were three groups: those foremost in faith, the companions of the right and the companions of the left.

❁ Tomorrow is very close to today and today is very far from tomorrow.

✿ Every perishable is far but the eternal ones are near. Consider the world as a passed day and consider resurrection and hereafter as tomorrow. Ali (A.S.) states, “*How near tomorrow is to today.*”¹

✿ Be the possessor of the world not it's possessed. After death God makes man the owner of the sky and the earth. Man is the owned before death.

✿ The owner has will, and decides about himself and his dominion and does what he wants with his dominion. But the owned is at his owner's hand. There is much difference between the owner of the world and the owned by the world.

✿ Be the owner not the owned of your possessions in the world. Be just the owned of God and his friends who grant honor to you. Don't let the world harms your self-esteem and your free will and makes you its servant. (It is said in the holy tradition that God said, “*I created all things for you and I created you for myself.*”² Being the owned of the world is itself a separate religion which prevents man from obedience, worship and servitude.

١. «ما اقرب الغد من يوم»

٢. «خلقت الاشياء كلها لاجلك و خلقتك لاجلى» رياض السالكين فى شرح صحيفة سيد الساجدين، ج ١، ص ٥٥٨

✿ If man is the owner of his wealth, he expends it in any way he wants and when he loses them, he won't be sorrowful. But if he is the owned of the wealth, he will struggle abjectly for keeping it and if he loses them, he will be sorrowful. So be the owner not the owned. *"Piety doesn't mean that you shouldn't own something, but it means that nothing be your owner."*¹

✿ In the world, one should be careful that his wealth be the owned not him and the world neither controls him nor does it oblige him to serve it.

✿ Whoever turns his back to the world and goes toward the hereafter, God makes him the owner of the world.

✿ All of you should know that your spiritual dominion and your internal part is God's. God asks, *"Whose is the dominion today?"* (XL:16)² Good for the one who knows the dominion as God's.

✿ Once many years ago when sayyed Muhammad Hussain (Hussaini Tehrani) made an appointment with a doctor for me and we went to the clinic and were waiting for our turn in the waiting room. One of the rich men of that time accompanied

١. «ليس الزَّهْدُ ان لا تملك شيئاً و لكن الزَّهْدُ ان لا يملكك شئ»

٢. «لمن الملك اليوم» سورة غافر، آيه ١٦

with his veiled wife was among the sick. Their turn was sooner than that of us. He wanted to smoke. He offered us a cigar. I answered him, "How strange is the world! We went to smoke the cigarette but it smoked us. We went to buy a house, the house bought us. We went to attract a woman, the woman attracted us. We went to eat food, the food ate us. We went to put on the dress, the dress put us on." After saying some words like these, I said, "Have you heard these things so far?" He said, "No." I said, "I haven't also heard." He was pondering much. When it was their turn and they went to the doctor's office, Sayyed Muhammad Hussain told me, "What you did with him!"

❁ When voluntarily you seek world, it is good but if you see that the world attracts you toward itself, be careful because it is dangerous.

❁ The world is a pig in trough form. Lest we covet to take trough and it becomes clear that it is a pig and it does not release us and we be submerged in it.

❁ Consider perishables as passed because they will go. The viable will remain. There is no room for anxiety.

❁ The passable is impossible to stay and finally goes. *"All that dwell upon the earth is perishable and your Cherisher's*

Essence will remain, Magestic, Splendid.” (LV:26&27)¹ So just now you take it as gone. That is just now the world, darkness, ignorance and the rest are perishable. But God’s Might and the Truth Majesty are eternal and the eternal remains. So there is no reason to be sorrowful.

❁ The holy Quran said, “*Every soul tastes death*” (III: 185)², that is, just now it tastes death, and it does not mean that it will taste in the future. And he stated, “*All that dwell upon the earth is perishable and your Cherisher’s Essence will remain.*” (LV:26&27) ³That is, the world is perishable just now not in the future and only God and His good men are eternal. The world does not exist at all. Our attention and our speaking about the world have given existence to it. This story is like that of the two peasants who every night after their daily work went to a coffee shop for rest and recreation and they joked. One night one of them told the other, “Why don’t you give your debt?” And the other said, “I give your

١. «كَلَّ مِنْ عَلَيْهَا فَاَنْ وَ يَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَ الْاِكْرَامِ» سورة الرحمن، آيات ٢٦ و ٢٧
(Ar-Rahman/The Most Gracious) 55:26&27

٢. «كَلَّ نَفْسٌ ذَاتِقَةُ الْمَوْتِ» سورة آل عمران، آية ١٨٥
(Al-e-Imran/The House of Iman) 3:185

٣. «كَلَّ مِنْ عَلَيْهَا فَاَنْ وَ يَبْقَى وَجْهَ رَبِّكَ» سورة الرحمن، آيات ٢٦ و ٢٧
(Ar-Rahman/The Most Gracious) 55:26&27

debt.” This kidding repeated for two or three months, until it became serious. The first said, “Why don’t you pay your debt? It is for three months that every night you say I pay and you don’t.” The second said, “Which debt? What should I pay? I don’t owe to you.” The first said, “Don’t you owe me? That is why for three months you say I pay you and you don’t.” Their struggle continued and a man asked them about the struggle. The first said, “It is for three months that my friend says he makes his account clear, but he doesn’t.” The second said, “I don’t owe to him.” The man asked those present in the coffee shop. They said, “We witness it is for three months that this man wants to make his account clear and the second says, ‘I will do.’” Hearing the witness, it became clear for the man that there was some debt, so he took some money from the second and gave to the first to resolve the struggle. In fact there was no debt and speaking much about the matter has created this fake account. The world is also the same. We spoke so much about the world, in a way that what did not exist became existent. So if we remove our attention from the world and don’t speak about it, there will be no world.

❁ That the holy Quran has stated, “*They should laugh little and cry much*” means the place they are living in, that is, the world is not a good place. There is no sorrow and cry in the heaven.

❁ The holy Prophet (P.B.U.H.) said to God, “*O God, do not set our disaster in our religion and do not make the world*

our goal, and our greater aim and the ultimate point of our knowledge and do not dominate on us the one who has no mercy.”¹

❁ If our main goal is the hereafter, the pan of the balance of our hereafter becomes heavy and goes down. “*So whoever has a heavy balance of good deeds, he will live in a pleasing life in the Paradise.*” (CI:6)² Try to think even a little more about the hereafter.

❁ God the Exalted looks at your heart, intention and attention. If your heart attention and intention is mostly to Him, and His love has covered most of your heart, you are seeking God. To each side the pan of the balance is heavy, it goes completely down, if most of your heart attention is to the world, you are worldly. Having or not having the world is not important, interest in, attention to and dependence on the world is bad. Hence attention to the world is the world.

❁ The seeker of the world is woman because the women seek the ornament more. “*Most of women’s goal is life’s*

١. «اللهم لا تجعل مصيبتنا في ديننا ولا تجعل الدنيا أكبر همنا ولا مبلغ علمنا ولا تسلط علينا من لا يرحمنا» اقبال الاعمال، ج ٢، ص ٧٠٠

Ighbalul A'mal, vol 2. P. 700

٢. «فأما من ثقلت موازينه فهو في عيشة راضية» سورة قارعه، آيه ٦
(Al-Qari'a/The Clatterer) 101:6

ornaments.”¹ “The beauty of women is revealed by ornamenting and the beauty of men is revealed by using their wisdom.”² Many a woman who are men and many a man who are women.

✿ God has created the women in a way that she should keep her original ornament. Regarding this feature of women, Ali (A.S.) said, “The secular one is woman.” That the worldly people say, “I should accompany the habits and traditions of the people to be honorable” is a manifestation of feminine ethics. To disgrace oneself in the way of God and His good men is good. God and good ones are the clients of your soul, wealth and honor, so you sell them. In this world there are a few real men. Try to be a real man in this world.

✿ World is a carrion but using it to the extent of necessity and compulsiveness is not bad.

✿ Man in the world eats two kinds of food. One is water and bread for the body and the other is the remembrance of God and good men for the soul. To spend time for each should be on the basis of the value of each.

✿ Set the world as a margin for your work.

١. «هَمَّيْنِ زِينَةُ الْحَيَاةِ الدُّنْيَا» شرح آقا جمال خوانساری بر غرر الحکم و درر الکلم، ج ٢، ص ٤٩٥
Explanation of Khansari on Ghorarul Hekam and Dorarul Kalam, vol 2. P. 495

٢. «جَمَالُ النِّسَاءِ زِينَتُهُنَّ وَ جَمَالُ الرِّجَالِ عَقْلُهُمْ»

🌸 Look at the world just once. Looking at it for the first time doesn't have any problem. Look at the hereafter several times and look at the owner of the house forever.

🌸 The Prophet (P.B.U.H.) said, "Fleeing from the world, seeking the hereafter and being prepared for the death before its arrival are signs of the light in the heart."

🌸 If there were no wishes and whims and man was not busied with the nuts of this world, even for one blinking of the eye their souls did not stay in their bodies and they would fly to the hereafter at the presence of the Cherisher.

🌸 World is like a stick to which man relies at the beginning. He relies on the wealth, child, job, the advocates, etc. God said to Prophet Moses (A.S.), "Throw your stick." When he threw, he saw it was a dragon and was afraid of it. When he understood that it was a dragon, God said to him, "Now don't fear and take it again." Prophet Moses (A.S.) took its open mouth and it changed to a stick again. The vain wishes are dragons. The thief can steal the first stick but even if Prophet Moses (A.S.) is asleep, the thief and Satan are not able to take the second one. The first world is sorcery and the second world that is produced by faith is a miracle. The second world is very precious. The world after being close to death is the one about which Ali (A.S.) said, "I do not exchange one hour of it for the whole hereafter." God willing we also throw whatever God asks to throw.

❁ As God said to Prophet Moses (A.S.), “Throw your stick that you said I do this and that with”, and when he threw it and it changed to dragon, He said, “Do not scare and take it.” He also asks the believer to throw whatever he has from wealth, woman, child, position and reputation. After he throws them and sees that they were dragons and he himself became purified, He says you shouldn’t be afraid and take them again. God willing, He acts to us in a way that we throw whatever He asks us to throw.

❁ World is so imaginary that if you accompany me with your imagination, suddenly you see that you have passed away and have come to the other world.

❁ *“Leave the falsehood to be removed and perished.”*¹ Even we shouldn’t blame the world. Don’t speak about the world, whether its goodness or badness. Whatever you mention makes it great and its opposite side will be small. World and hereafter are contrary to each other.

❁ Whatever you mention will become great in your soul and its opposite side will be small. When you remember the world, its calamities and problems, both God and hereafter will become small in your soul and the sadness of the world will expand and after this world you would also be an indigent and loser.

١. «دع الباطل حتى يمحو»

❁ When does hearing ever match seeing? This is true for both the world and the hereafter. Speaking about anything of the world is greater than it. When you see it, you will find it smaller than what you've heard. Contrary to the hereafter that whatever they explain, it is greater than its explanation. In spite of all the explanations and descriptions of the hereafter in the Holy Quran, the holy Prophet (P.B.U.H.) said, *"No eye has seen it and no ear has heard it and it has not entered any human heart."*¹ The praised attributes are greater than their description.

❁ I hope God makes the world so small in our eyes that we pay no attention to it and when it comes and ends we don't pay attention. Paying attention to the world brings sorrow.

❁ Speaking about the hereafter makes it small and speaking about the world makes it great. Our duty is paying attention to the hereafter.

❁ God has accepted the improvement of our worldly affairs. But the people of the world act vice versa. They carry the heavy load of the world and leave the hereafter to God, while they should try for it.

١. «ما لا عين رأت ولا اذن سمعت ولا خطر على قلب بشر» صحيفة الامام الرضا عليه السلام، ص

🌸 God has said, “I undertake your world affairs and you undertake your hereafter affairs.” We act in a way that it seems our world affairs are with us and we leave our hereafter affairs to God.

🌸 Leave your world affairs to God and seek your hereafter.

🌸 Imams (A.S.) said, “Neither leave your world affairs for your hereafter nor leave your hereafter for your world.” It is very difficult to pass daily affairs and seek knowledge in the society. It is not an art to go to the deserts and eat its desert vegetables and pray.

🌸 The figurative is a bridge to truth. The figurative love reaches the truth. All being is nothing save love and affection. The world is figurative and the hereafter is the truth. The truth and figurative are two opposite sides. Focusing your love to one, you forget the other. Ali (A.S.) said, “*The world and the hereafter are two asymmetric enemies and two different ways. So anybody who loves the world and is dependent on it will have rancor in his heart for the hereafter and will be its enemy. These two are like the East and the west. The one who goes from one to other, the more he goes near one, the farther he will be from the other.*”¹ Hence, imam Sajjad

١. «أَنَّ الدُّنْيَا وَالْآخِرَةَ عَدَوَّانٌ مُتَفَاوَتَانِ وَ سَبِيلَانِ مُخْتَلِفَانِ. فَمَنْ أَحَبَّ الدُّنْيَا وَ تَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَ عَادَاهَا وَ هُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا شِئْنُهُمَا كَلَمَّا قَرَبَ مِنْ وَاحِدٍ بَعُدَ مِنَ الْآخَرِ» صبحی صالح، نهج البلاغه، ص ٤٨٦

(A.S.) said, *“After knowing the Exalted God and knowing His messenger; no act is better than rancor and enmity of the world”*¹ and he said, *“The love of the world is the origin of all the evils”*². Ali (A.S.) said about the world and the hereafter, *“Each of them has some children. So be the hereafter child and not the world’s because on the Resurrection Day each child joins to his father.”*³

❁ In the world eat your wealth with the people, but in the hereafter whatever you have will be yours because there everybody is rich and no one needs you.

❁ As to the hereafter, first be sorrowful for yourself and try to make yourself full. Then think about others and be busy. As to the world, first help others and then yourself.

❁ The infallibles are not polluted to the world even for one blinking of the eye.

١. «ما من عمل بعد معرفة الله عزّ وجلّ و معرفة رسوله افضل من بغض الدّنيا» كليني، كافي، ج ٢، ص ١٣٠

Kulaini, Kafi, vol. 2, p. 130

٢. «حبّ الدّنيا راس كلّ خطيئة» مجلسي، بحارالانوار، ج ٥٥، ص ٤٨
Majlesi Beharul Anwar, vol. 55, p. 48

٣. «ولكلّ منهما بنون، فكونوا من ابناء الاخرة ولا تكونوا من ابناء الدّنيا، فانّ كلّ ولد سيلحق بابه يوم القيامة» صبحي صالح، نهج البلاغه، ص ٨٤
Sobhi Saleh, Nahjul Balaqah, p. 84

Heaven and Hell

❁ There will be growth in the heaven too. God exalts the heaven people until they attain to His presence and approach Muhammad and his household (S.A.). The favors of the heaven are the rewards of the worships that man has performed in the world. But reaching God is possible just with the Divine Grace. Announcement has received from the heaven. For example, it has been announced that the one who has reached satisfaction will reach to Rezvan which is the highest level of the heaven. But there is no announcement of being nigh to God.

❁ The world is a story. The first letter of story (in Persian قصه) Gh changed to Gh (in Persian غصه) and it became sorrow. Story has neither sadness nor happiness. If the world has happiness, its happiness is little and temporary.

❁ The permanent happiness is good. The world is not for happiness.

✿ We should ask God the permanent things. The paradise is eternal but the hell will once be extinguished and finished. Paradise is the sincerity, fidelity, and dignity of God.

✿ Paradise is the Divine thicket and Ali (A.S.) is its lion.

✿ Imam Ali (A.S.) said, I am the dot under the letter B (ب) of *بسم الله الرحمن الرحيم* (*In the name of Allah, the Compassionate, the Merciful*). (I:1)¹ The letter B (ب) of heaven (in Persian بهشت) is also Ali (A.S.). The heaven without Ali (A.S.) should be left and ignored.

✿ The remembrance ceremonies of the Ahl al-Bait (A.S.) is at least the Pond of Kothar (a pond in the heaven).

✿ In the past when you read in the narrations that the adobes of the heavenly houses and castles were made of gold and jewelry, you would wonder and asked yourself, “How is it possible?” “Where are the castles?” But don’t you see that the speech of good people and visiting them makes heavenly castles for you? Their speech is the creator of gold and jewelry.

✿ The eight doors that are described for the heaven concern the characteristics of man himself. Otherwise, heaven is the

١. «بسم الله الرحمن الرحيم» سوره فاتحه، آیه ١

hostel of Ali (A.S.) and the hostel of the man of the two worlds does not have any door. The door is installed in a place where they want to close and not to let anybody enter. Hell has door. Don't go there because they don't let you enter.

❁ The path of heaven is easy and the pass of the hell is difficult and hard. Then why should we go to the hell? An example of it is truth and falsehood. The holy Prophet (P.B.U.H.) has been appointed for the easy Sharia.

❁ In the heaven there is no worship but obedience. Obedience belongs to the love. Worship is like taking a bath and changing dress to be clean to enter the heaven. The day we were born, God brought us to this world while we were clean. Prayer and worships clean and wash the pollutions and dirt covering our body. The same as the day we were born. That is, virgin and intact as the first day.

❁ “*We set them virgin and intact.*” (LVI:36)¹ Being virgin, the believers (men and women) visit God.

❁ The coolness of the world is the heaven's breeze and its hotness such as envy, wrath and greed is the hell's smoke and vapor.

١. «فَجَعَلْنَاهُنَّ ابْكَارًا» سورة واقعه، آیه ٣٦

❁ The hellish one enters heaven but the heavenly one does not enter the hell, because he has passed the hell before going to heaven. The unbeliever becomes believer but the believer does not become unbeliever.

❁ All the people enter the hell and all except the stubborn come out and enter the heaven. Imam Ali (A.S.) said in Komeyl prayer, “*You keep the stubborn in the hell forever.*¹ The one who is not rebellious to the Ahl al-Bait (A.S.) is possible to enter the heaven. The oppressed among the Sunnis who are not the enemy of the Ahl al-Bait (A.S.) and have done righteous deeds enter the heaven.

❁ The pious elevate with their piety and worships from the hell wall. It is possible that several times in the middle of the way they fall into the hell but finally they go up and because of their piety they enter the heaven. Those who love fly and go to the heaven. They are like electricity force. Flying, they accompany others and take them to the heaven. These follow Ali (A.S.).

❁ Finally, God shows the friends of the Ahl al-Bait (A.S.) that there is a ceremony for the vicious and sinners and their sorrows have finished. At last six of the people of coffin three of whom are from the past nation; that is, Pharaoh, Namroud and Shaddad and three of whom are from this nation remain.

١. «ان تخلّد فيها المعاندين» زادالمعاد، مفتاح الجنان، ص ٦٣

❁ The sinful will be burnt in the hell to remove their pollutions and to be cleaned. Then they go out of the hell and enter the heaven and finally only the hard-hearted and the stubborn remain there. The dirt of the bottom of the hell burn so much that they become hard like bricks of the brick-kilns so that fire does not affect them. Then God sends a powder and changes them to soil and this is their last chastisement. Then He sends a rain and from within the soil a plant in the form of blade grows until in future He joins the flower tree to that blade. Briefly speaking hell will be finished. The people of heaven also will find a way to the visit of God after a while.

❁ To be a little in the world, nature and hell is good because first of all, darkness, ignorance, hell and nature have a little share of light, science and heaven and they have come into existence by their beam, as the shadow that is a trace of light. Second, man understands the importance of the hereafter, heaven and being at the presence of God. If man tastes the pain of separation, the joy of union will be sweeter to him.

❁ No hell is harder than proximity of the one a person does not like. "Being the companion of the ignoble is a painful chastisement for the soul."

❁ Hell is the heaven's stove. The food of those in heaven comes from the hell. The people of the world struggle much and invent and discover and produce some productions and send it to the faithful to use.

❁ Seeing, hearing, touching, smelling, lust and wrath in addition to wisdom or love or faith that order those seven are eight doors of the heaven. But if wisdom or love or faith does not accompany them, they will be seven doors of the hell.

❁ According to the noble verse, *“Not one of you there is, but he shall go down to it”* (XIX:71)¹, all enter the hell even the believers, but the believers enter the hell to extinguish it and help others. Haven't you seen when you are sorrowful and you go to visit your friends or you see a great man, how calm and cool you will be. Hence, when they asked Imams (A.S.), “Do you also enter the hell?” They answered, “We passed the hell while it was extinguished.” When the friends of God and the believers enter the hell, it will be extinguished.

❁ Ali (A.S.) said, *“Verily, the space between truth and falsehood is just four fingers. Falsehood is that you say you heard and truth is that you say I saw.”* The space between world and hereafter and also between hell and heaven is four fingers.

١. «ان منكم الا واردها» سورة مريم، آیه ٧١

The world and the hell is I heard and the hereafter and the heaven is I saw. How good the sight is that is enabled by the prophecy sun and Wilayah moon.

❁ The question of the first night in grave is for the perfect, either good or bad one. Its reason is to be prepared for what is greater whether the greater grace or the greater beating. When the great man in a dominion wants to give something, he gives it to the perfect. The little ones all benefit from the perfect. When he wants to beat, he beats the perfect and it affects the inferior. It is the same in the Isthmus (Barzakh).

God's Promises Being Cash

✿ Whenever you take God's promises as cash, it is the very time specified and the Resurrection Day (Ma'ad).

✿ Everything is dependent on whether you want something or not. If you take it over in a good manner, the advent and the resurrection will also be cash.

✿ Man confronts the invitation letters in two ways. Once, he receives an invitation letter from somebody whom he loves. For example, he has invited him for the wedding ceremony of his child in the next week. Since he loves the host, he takes the invitation card and puts it in his pocket. Not looking at the wedding date, immediately he dresses up and goes to his friend's house. They tell him he has been invited for the next week; they welcome and receive him till the wedding day. The other case is when he receives an invitation letter from somebody whom he does not like. Not reading the letter, he leaves it on the niche and does not attend the wedding ceremony and after passing a year when the couple have a child and they invite him to their child ceremony, he remembers that he was invited to their wedding and he did not attend. God has also invited his servants to the party.

The hereafter people who love God receive an invitation letter about being a guest in the hereafter. Without paying attention that God has said that they are guest there, they are immediately prepared and go toward God. God does not return them from His house and welcomes them. But the people interested in the world who do not like God that much confront His invitation indifferently.

❁ The promise of the great man is the very promised. That they have said tomorrow is because tomorrow our mind will be open and we understand the truth.

❁ God's path is totally cash. Do all good actions in God's path. God does not have any on credit promise. When it is referred to tomorrow of the resurrection, it means when you become mature and your eyes open, you will understand better and you see your reward.

❁ Haj Mulla Agha Jan used to say, "*O brother, transact with God in cash.*"¹ What is more valuable than the prayer as its reward? The great man's promise is the very promised. Imam Ali (A.S.) said, "*The generous person's promise is cash and it is immediately fulfilled.*"² God has no promise on credit. Its being on credit is due to our heedlessness.

١. «أتجر نقد بنقد يا أخى»

٢. «وعد الكريم نقد و تعجيل»

❁ Consider the very action as its reward. Which reward is greater than the prayer, worships and the righteous deeds?

❁ Once Sheikh Muhammad Taghi Bafghi Yazdi was getting ready to tell Allah-o-Akbar for the congregation prayer that a woman entered from the confronting door to follow him. Passing Sheikh, she prayed for him and in a low voice she said, "May God ends you well." In response, Sheikh said which good fortune is better than this, God is greater than what they describe (Allah-o-Akbar) and started to pray.

❁ Sell in cash and buy in cash. Seeing the good men's light, the believer salutes Muhammad and his household (S.A.). Whenever the good men look at him, again he salutes Muhammad and his household unintentionally.

❁ Faith has ten stages. Every stage of faith has fake dawn, true dawn, twilight (which itself has ten different modes), midday, noon and afternoon. God asks, "*Isn't the dawn approaching?*" (XI:81)¹ The great One's question is meaningful. That is, open up your eyes, see that dawn has passed and it is midday.

❁ Once we had the honor to make a pilgrimage to Mashhad and went to see Mr. Millani in his house. Mr. Millani couldn't

١. «اليس الصّبح بقريب» سورة هود، آيه ٨١

come to our room for a while because of his religious authority and having lots of visitors. Later when he came to see us, he read this tradition, “*The one who is upset due to his worldly condition is wrathful toward God.*”¹ In the same meeting he asked me how long I was going to stay in Mashhad. I told we have booked our return ticket. He said, “The day after tomorrow is Mab’ath (the celebration of Prophetic mission), why don’t you stay one more day?” I told him “*Today is the uprising but you do not perceive.*”² Mr. Millani, to express his surprise, laughed with his Turkish dialect and said, “Ha, ha, ha.”

❁ The Day of Judgment is when man owns nothing and ownership is solely God’s. By God, do we have anything now and is there any owner other than God? Seeing this, you understand that the Resurrection Day is just now and you didn’t know. In fact the resurrection has been initiated before our creation. Seeing that just now is the resurrection, there will be no world prison, no Isthmus (Barzakh) and no grave.

❁ Love and Wilayah is cash. The believer is in his heaven in this world.

١. «من أصبح على الدنيا حزينا فقد أصبح على الله ساهطا» ابن أبي الحديد، شرح نهج البلاغة، ج ١٩، ص ٥٢

Ibn-e- Abil Hadid, Sharhul Nahjul Balaqah, vol19, p. 52

٢. «هذا يوم البعث ولكنكم كنتم لا تعلمون»

❁ *“Those who believed in God and did righteous deeds are just now in the gardens of delight.”* (XXII:56)¹ That is, *“just now hell encompasses unbelievers.”* (IX:49)² The promise of the pious is its very fulfillment. They haven’t promised on credit. It’s all cash. That they have said tomorrow of the resurrection, it is because our eyes and minds will be open then and we see and perceive the truth. *“Whose is today’s dominion actually?”* (XL:16)³ Anybody save God? *“It does belong to Allah, the One, the Omnipotent.”*⁴ How can it be on credit?

❁ Knowledge saves man. The eyes being opened, one can see the heaven just now.

❁ The Holy Quran said, *“Isn’t the dawn approaching?”* (XI:81)⁵ If you attend carefully, you see it is closer than

١. «فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ» سورة حج، آية ٥٦
(Al-Hajj/The Pilgrimage) 22:56

٢. «أَنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ» سورة توبه، آية ٤٩
(Al-Tubah/Repentance) 9:49

٣. «لَمَنَ الْمَلِكُ الْيَوْمَ» سورة غافر، آية ١٦
(Ghafir/The Forgiver) 40:16

٤. ايضاً
Idem

٥. «الْيَسَّ الصَّبْحُ بِقَرِيبٍ» سورة هود، آية ٨١
(Al-Hud/Hood) 11:81

anything close to you. In fact it is right now. The dawn of faith, the dawn of Muhammad's prophetic mission, the dawn of Ali's Ghadr and the dawn of the advent of Imam Mahdi (A.S.) are all right now.

❁ If you pay attention, the straitness of the grave and the like is perceived in this world. Like the bad tempered one who puts himself and others under pressure.

❁ There is a famous saying that people use when they hope other's help. They tell him: it will be a feather in your cap. It is the pure reality that whatever good you do, you have done to yourself. Its result is not related to others. "*Whoever does a bit good, he sees its result and whoever does a little bad, he sees its result.*" (XCIX:7&8)¹ The reward of good deeds is cash. Man's nature is so familiar with this that when people are upset, they tell each other you shouldn't have done such and such, for you have done it to yourself.

❁ As soon as I tell you are a good person, you say you yourself are good. God is the same. As soon as you tell, "O God, you are All-forgiving, All-concealer, All-merciful, etc.", God states, "You yourself are forgiving, concealer and merciful." love is like this.

١. «فمن يعمل مثقال ذرة خيرا يره و من يعمل مثقال ذرة شرا يره» سورة زلزال، آيات ٧ و ٨
(Az-Zilzal/The Earthquake) 99:7&8

☼ For the worker, when he works in the morning, it is the day of action and the world. The afternoon when he gets his reward, it is the day of reward and hereafter. Of course, God said, "It is better you pay his wage in the morning." This shows that he does the same. It is possible that you think if they give his wage in the morning, the worker works no more. One who acts like this says, "I didn't need his work. I wanted to give him some money but I wanted to respect his dignity. So I told him this is the wage of your work." At the beginning of the work we tell God that we work and you give us our wage. God who does not need our work tells, "You act and I pay your wage." If we pay attention, we understand that the time we start the work, he pays our wage.

The Absence of the Pious Originating from Their High Manifestation and Our Negligence

❁ To see something, one should detach from it and allow a distance and go to a place where the thing is not present, then looks at it to behold it. Is there any place where God is not present and from which we can see Him? Is it possible to be separated from God to see Him? God is our eye light, how can we see something within our eyeballs. That is why God said to Prophet Moses (A.S.), “*You will never see me.*”¹ When you become disappointed with your physical eye and close your eyes, and try to see God with your soul from within, after some time you find out that ‘you will never see Me’ was also for your inside, so do not get so busy within.

❁ God Almighty in response to Prophet Moses’s plead said, “*You will never see Me.*” (VII:143)² This not seeing is due to the intensity of manifestation of the Truth, not because of His being far away. That is, He is so near to you that is in your eyeball and is surrounding you, so you cannot see Him, since

١. «لن تراني» سورة اعراف، آيه ١٤٣

(Al-A'raf/The Heightss) 7:143

٢. ايضاً

Idem

seeing needs duality and distance. When perfect unity exists, there is no seeing. *“O, You Who have been hidden due to the intensity of Your light.”*¹

❁ If you approach something to your eyes to the extent that it attaches them, your eyes will be able to see it no more. In the supplication after Ale-Yasin Pilgrimage the concept of *“the light of the creature’s eyes”*² has been used about Imam Zaman (May Allah, the Exalted, expedite his glorious advent). What is nearer to the eyes than the light of eyes? So it became clear how close Imam Mahdi is to us and why our eyes do not see him.

❁ The eyes are as a pair of glasses and the power of seeing is something else. The ear is as an earphone and hearing power is something else. The one who sees and hears is Imam Mahdi. Imam Mahdi (A.S.) is *“the light of the eyes of the creatures”*³. The eye cannot see its light, close your eyes and do not seek anything outside.

❁ When something is near, it is not seen and paid attention and is forgotten, the same as one’s child. Since the child

١. يا من هو اختفى لفرط نوره

2. «نور ابصار الوری» زاد المعاد، مفتاح الجنان، ص 541
Zadul Ma’ad, Mafatihul Jenan, p. 541

٣. ايضاً

is always with the parent, the parent does not pay much attention to him. So God who is the creator and is always with His creatures is not seen and is forgotten.

❁ In the tradition of “Insight to Luminosity”, Imam Ali (A.S.) said to Salman and Abouzar, “*O Salman and O Jandab, verily, our dead body never dies and our absent in never absent and our killed have not been killed.*”¹ So there is no death, there is no absence. Our Imam is not absent.

❁ Our masters took our hands to pass us from the world market to the hereafter and God’s visit, but we were amused with the worldly goods and took out our hand from their hands. So we got lost in the world market and were hidden and lost in the veil of absence. God and Imams are not absent. Whatever is absent to the worldly men, is present to the believers.

❁ “*Awaiting Imam Mahdi’s advent is the very advent.*”² If waiting is completed, advent is achieved. “*Pray a lot for the haste of advent because it is in fact your advent.*”³ We should

١. « يا سلمان و يا جندب ان ميّتنا لم يمّت و غائبنا لم يغيب و ان قتلنا لن يقتلوا » مجلسى، بحارالانوار، ج ٢٦، ص ٦

Majlesi Beharul Anwar, vol. 26, p. 6

٢. «انتظار الفرج هو الفرج»

٣. «اكثرُوا الدّعاء بتعجيل الفرج فانّ ذلك فرجكم» مجلسى، بحارالانوار، ج ٥٢، ص ٩٢
Majlesi Beharul Anwar, vol. 52, p. 92

no more be veiled. God and His friends are not veiled. We should reach the advent. *“The path of the one who travels to You is short. Verily, you have not veiled yourself from your creatures, except that their desires (bad deeds or the very attention to their deeds and knowing themselves as the doer) have veiled them from You.”*¹

❁ Once in a party I faced one of the clergymen with whom I was a friend for some years. Kidding, he told me, tell us some of the unseen you get used to speak about. I told him, this is you who speak of the unseen. You have spoken about God, Prophet and Imams (A.S.), heaven, hell and angels at the pulpits throughout your life, have you seen any of them? So whatever you have told has been unseen, but whatever I tell, I see and tell. So I have not told about the unseen and I do not.

❁ I do not see any darkness, whatever exists is light and goodness.

❁ All the places are private. I see privacy even in busy places.

❁ Man covers God and presents himself. Opening their eyes, the people see the earth, the sky and the creatures and

١. «أَنَّ الرَّاحِلَ إِلَيْكَ قَرِيبُ الْمَسَافَةِ وَأَنْتَ لَا تَحْتَجِبُ عَنْ خَلْقِكَ إِلَّا تَحْبِثُهُمُ الْأُمَالُ (الاعمال) دُونَكَ»
 مصباح المتعبدو سلاح المتعبد، ج ٢، ص ٥٨٣
 Misbahul Motehajid va Selahul Motea'bed, vol 2, p. 583

they always speak about them. But the much I rub my eyes not to see God and see whatever the people see, it is not possible and wherever I look, I see God.

❁ When we concentrate on the unseen, whatever is clear and seen will be removed and hidden and whatever is unseen becomes clear and observed.

❁ As long as one's eyes get used to seeing badness and ugliness, he cannot see God and His friends who are thorough good and beautiful. One must clear his eyes of seeing badness and evilness to see the good.

- ❁ I bathed with my tears following what Sufis say,
- ❁ First be purified and then behold the Pure
- ❁ O, my Cherisher for that selfish pious who saw the shortcomings only
- ❁ Bring sigh in his perception mirror
- ❁ he impure eye is far averted from my sweetheart
- ❁ Behold his face through the purified mirror

Everything Being inside You

🌸 Seek whatever you have lost in your heart house; there you will see it. If other people have lost something and ask you about, looking at your heart house, you will find it. So much you sought your lost, and you didn't find it, now spend a little time for searching inside your heart, it may be found there.

🌸 God said, *“And on the earth are signs of Allah’s Power for people who believe with certitude, and also in yourselves [your body and soul] do you not observe [signs of Allah’s Power?”]* (LI:20&21)¹ And He said, *“In the near future We will show them Our Signs throughout the universe as Well as in their own souls to prove that this Qur’an is the truth.”* (XLI:53)² So, for meeting and uniting with God, you should have a look within you.

١. «و في الارض آيات للموقنين و في انفسكم افلا تبصرون» سورة ذاريات، آيات ٢٠ و ٢١
(Az-Zariyat/The Scatterers) 51:20&21

٢. «سنريهم آياتنا في الافاق و في انفسهم حتى يتبين لهم انه الحق» سورة فصلت، آية ٥٣
(Fussilat/The Distinguished) 41:53

🌸 God said, “*Then you people watch and wait; I shall too be waiting with you.*” (VII:71)¹ It means I am close to you but since you are seeking me far away, you do not see me. “*And also in yourselves [your body and soul] do you not observe*” (LI:21)² [signs of Allah’s Power?] “I said once I will unite you / He said behold well, you may have already united”

🌸 In the pilgrimage of the Jamea Kabirah, it is addressed to the people of the household that, “Your bodies are inside bodies, your souls are inside souls, and” Do you want to hear clearer than this that Ahl al-Bait (A.S.) are inside you? So to visit them and unite them, go inside yourself and seek them there.

🌸 It is said that the absence of Imam Zaman (May Allah, the Exalted, expedite his glorious advent) started with his going inside the basement of his father’s house; hence, when the Shi’ite go to make a pilgrimage, they take their head into a cellar. If we meditate and search in the basement of our inside, we may find Imam Zaman (May Allah, the Exalted, expedite his glorious advent).

🌸 Man’s self and body is the west and his outward is the east. In the story of Ibrahim (A.S.), when star, moon and sun

١. «فانتظروا اتي معكم من المنتظرين» سورة اعراف آيه ٧١
(Al-A'raf/The Heightss) 7:71

٢. «و في انفسكم افلا تبصرون» سورة ذاريات آيه ٢١
(Az-Zariyat/The Scatterers) 51:21

reached Ibrahim's self, they set. Imam Zaman (May Allah, the Exalted, expedite his glorious advent) advents from the west; that is, from your inside.

❁ That you witness in the pilgrimage of Wareth that the Imams (A.S.) were a light in all-lofty loins and pure wombs and the ignorance has not polluted them with its pollutions, how do you witness? Is it something other than this fact that you found a light of them inside you and you saw that they are pure?

The Return

❁ Imam Ali (A.S.) said, “*Our first, our last, our middle and our all is Muhammad (P.B.U.H.)*”¹ (Our all) also includes the Shi’ites and the lovers. In the return all the believers will manifest Ali (A.S.)

❁ The return is greater than advent. During the return, all the people represent Ali (A.S.). You will see Ali (A.S.) when you behold anybody.

❁ When man matures, the Imams (A.S.) drop in the world and return to the hereafter.

❁ Seeing the world after the hereafter is good. Passing from the world and reaching to the hereafter and visiting Imam and returning to the world with Imam is called the return.

١. «أولنا محمد و آخرنا محمد و اوسطنا محمد و كلنا محمد» مجلسي، بحار الانوار الانوار، ج ٢٦، ص ٦

Then to whoever you look, you improve and beautify him. Looking at people is good for them. Your look is a blessed and merciful look and completes others.

❁ Being born twice is good. It is also said in traditions that the return happens. At first I used to go to the mosque and communicated with the savants but I secluded and stayed at home for 20 years. Now, God returned me to the world and I am beside you.

God's Proximity

❁ God is far nearer to us than we think and we are much farther to Him than we think.

❁ No matter how far we are from God, He is near to us.

❁ God states, "*O, Prophet when my servants ask about me, I am near.*" (II: 186)¹ He didn't state, "Say, 'verily Allah is near.'" God is so near that there is no place for mediator. It means "*when the inviter invites me to his heart house, I respond.*" (II: 186)² First He mentioned responding then supplication. God's responding is sooner than the prayer's supplication. That is your wish is the effect of Our response. "*So they accept and respond me.*" (II:186)³ It seems as if,

١. «إذا سألك عبادى عنى فأنى قريب» سورة بقره، آيه ١٨٦

(Al-Baqara/The Cow) 2:186

٢. «اجيب دعوة الداع اذا دعان» سورة بقره، آيه ١٨٦

(Al-Baqara/The Cow) 2:186

٣. «فليستجيبوا لى» سورة بقره، آيه ١٨٦

(Al-Baqara/The Cow) 2:186

we take refuge in Allah, He is imploring that you accept this message. *That is, "as I believe in you as God,"* (II:186)¹ you believe in my word, too, *"so that you grow."* (II:186)² God is the spiritual Guide.

١. «وَلِيُؤْمِنُوا بِى» سورة بقره، آیه ١٨٦

(Al-Baqara/The Cow) 2:186

٢. «لَعَلَّهْم يَرْشُدُونَ» سورة بقره، آیه ١٨٦

(Al-Baqara/The Cow) 2:18

Trust and Favorable Opinion about God and the Ahl al-Bait (A.S.)

❁ *“Have good opinion about God and improve your intentions.”¹*

❁ Although it was said in the Holy Quran, “*Certainly conjecture cannot avail then against the truth.*” (X:36)², you see how important is the favorable opinion and good conjecture that God said, “*I am with my servant’s conjecture, so he should have no conjecture save the good one about me.*”³

❁ It is narrated in tradition that the one who reaches forty and does not use stick is rebellious. That is, if a person is forty years old and cannot rely on his beliefs and worships in

١. «حَسَنُوا ظَنُونَكُمْ بِاللَّهِ وَاصْلَحُوا نِيَّاتِكُمْ»

٢. «أَنَّ الظَّنَّ لَا يَغْنَى مِنَ الْحَقِّ شَيْئاً» سورة نجم، آيه ٢٨ و سورة يونس، آيه ٣٦
(Yunus/Jonah) 10:36

٣. «أَنَا عِنْدَ ظَنِّ عَبْدِي بِي فَلَا يَظُنُّ بِي إِلَّا خَيْراً» اعلام الدين في صفات المؤمنين، ص ٢٥٦
A’lamudin fi Sefatel Mo’menin, p. 256

a way that he trusts in God and he does not fear or tremble due to having the stick, he is rebellious. It means he has lost much and gained a little.

🌸 God willing, the goodness which God and Imams (A.S.) have set in you be manifested. The love of Muhammad and his household (S.A.) is a seed being planted in the believer's heart. It consumes the merciful rain and is going to bloom. Its blooming requires some effort and needs time. God asks, *"Do you grow this seed of love being planted in you or I do?"* (LVI:64)¹ We should say, *"You are the planter."*² Its farmer is God and its trainer is Muhammad and his household (S.A.). We have a good farmer and gardener. He knows what to do. In Khaje Hafez words: I'm growing by the Power that nourishes me.

🌸 Imam said, *"The farming crop is the farmer's, even if the farmer has usurped other's land."*³ The holy Quran said, *"Do you cause it to yield production or are We the*

١. «أأنتم تزرعونه أم نحن الزارعون» سورة واقعه، آيه ٦٤

(Al-waqi'ah/The Terror) 56:64

٢. «أنت الزارع» البرهان في تفسير القرآن، ج ٥، ص ٢٧٠

Alborhan fi Tafsirel Qura'n, vol. 5, p. 270

٣. «الزَّرعُ لِلزَّارعِ وان كان غاصباً» السرائر الحاوي لتحرير الفتاوى، ج ٢، ص ٣٣٣

Alsara'el Hawi Letahrireel Fatawi, vol. 2, p. 333

Producer?”(LVI:64)¹ Our farmer is God and Muhammad and his household (A.S.) and we are theirs. We should rely on our farmers and accept them.

❁ A good shepherd takes his cattle to the fountain-head from which he himself drinks and makes them sleep under the shadow of the tree under which he sleeps. The Prophet (P.B.U.H.) and Imams (A.S.) are the people’s shepherds and they are good shepherds. So to whichever pasture they take you, submit and enjoy it. Trust your shepherd.

❁ Trust in God and the Ahl al-Bait (A.S.) who are trainer and you are their trainees. Trust them and do not comment and do not interfere in their affairs. Submit to whatever they do to make you mature and to train you and do not comment. Too many cooks spoil the broth.

❁ God is the trainer and we are the trainee. To cook jam, one should use both sweetness and sourness. Sometimes it should be heated, sometimes cooled. God does the same with us. We should trust in our Trainer and should not comment about His work. We should submit to His work and give up.

❁ The conditions for the spiritual journey toward God are heart desire and inward seeking. The stronger the desire, the

١. «انتم تزرعونه ام نحن الزارعون» سورة واقعه، آيه ٦٤

shorter the way and reaching destination will be sooner. The outward deed is not as important as a condition. Hence, if sometimes in spite of your inward desire you don't succeed to do some of the recommended deeds or even the obligatory deeds, for example if some nights you were not successful in saying night prayer, or one day you were asleep and your morning prayer was missed, don't get sad. If your heart desire has not harmed, surely a benefit caused that God does not succeed you in doing it. For example, God may have taken its recommended deed from you to replace a greater deed. It is the same as a child who is weaned to be fed with different kinds of the best food. The child, being ignorant, cries and is not calm and demands that very milk. Or you have got used to doing this recommended deed and its habitual repetition does not grow you, so for some time, they take it and later again they make you successful in doing it. But what you do later is much more instructive and valuable. Or May God forgive us, continuous doing of that deed, might have exposed you to the vanity of worship and proud of doing righteous work. To save you from that vanity and pride, God did not succeed you in doing it for a while. What you should care about is the inward desire. But in the outward deeds trust in God and have high opinion about His saints who are the real trainers and do not be bad-tempered because of taking a worship from you and do not break your relation with them and do not quarrel with God.

❁ The pea cook poured the peas in a pot and put them on an intense fire and mixed them. At first, the peas were shouting

and said they burnt and they were jumping. Till one of the peas said, "It seems they want to make a cookie from us and put us in the king's circle and the king eats us." The peas said, "If it is so, the pea chef is doing a good job. If only he makes a more intense heat and mixes more." At this stage, the peas were almost roasted and contrary to the peas' desire the heat was lowered and the chef didn't mix them anymore. We are the same as the peas and God and our masters want to cook us. Sometimes a food which needs some hours to be cooked is put in a pressure-cooker and due to the inside pressure of the pot it is cooked in some minutes. God and His saints also sometimes advance us for one hundred years with a night's affliction so we should submit to afflictions and achieve the goal sooner.

❁ When you trust in your God, you sit comfortably. The heaven is a sitting place. "*In the abode of truth.*" (LIV:55)¹ In the world, one should practice sitting in God's remembrance sessions and the sessions held for the remembrance of the Ahl al-Bait (A.S.) and also in the prayer mat. You should sit in a manner as if you never desire to go or to stand. If we sit in a relax manner and comfortably, God's mercy will pour on us.

١. «فی مقعد صدق» سوره قمر، آیه ٥٥

🌸 God is the best painter (*Allah's color*) (II:138)¹. Let God paint you. Let the lower self and Satan's painting be removed so that the Divine color can be manifested (God's morality). When the sun (unity's sun in the resurrection) shines, the fake colors are removed.

🌸 One of the God's Names is Mo'men (believer). It means He believes in His power and His Craft and He knows whatever He makes and creates is right. God believes in His work not in ours. He knows that we deviate, but He believes in His work.

🌸 At first, it was supposed that we believe in God but it seems He believes in us. God says I believe in you, so you yourself account your deeds. Doesn't man mature when he sees God knows him as trustee?

🌸 Compulsion is a favor. Anybody who went to heaven, went with compulsion and anybody who went to hell, went willfully.

🌸 God knows you as the winner and you know yourself as the loser.

١. «صبغة الله» سورة بقره، آیه ١٣٨

❁ Don't doubt about the acceptance of the good deed which God has granted the success of its doing. Not wanting to accept, God didn't succeed one in doing it. You yourself should accept your works and till you don't accept them, they won't be accepted.

❁ If you know your worships and obedience as God's work (whatever good befalls you is from God), you won't doubt in its being accepted any more.

❁ One of God's Names is Mo'men (believer). The compassionate God believes in himself. You too believe in yourself to know at least when you pray two rak'ats, you tell the truth and don't doubt in its accuracy and acceptance.

❁ God is Trusting, Optimist and swiftly Satisfied. A generous man does not regard the trick of a cunning fellow. As Imam Hassan (A.S.) who bestowed his mule to a flatterer who praised him falsely with the hope of taking it. Of course, he knew his deceit. God willing, when somebody bestows something to a person, we have no objection. As the one who objected Imam Hassan (A.S.) and asked why he bestowed the mule to the flatterer while Imam knew he was not interested in him and Imam Hassan (A.S.) responded: The generous does not regard the deceit of the cunning fellow.

❁ “Announce My servant that I am the Forgiver, the Compassionate and my chastisement is a painful one.” (XV: 49&50)¹ That is, O My servant, come toward Me. If you stay where you are, it is a chastisement.

❁ God’s attributes of perfection are in His essence and existence. It is impossible that God be not All-compassionate, All-generous and All-forgiving and That is why He said, if you didn’t commit sins, I would create some nations to commit sins and I forgave them and I was merciful to them till this attribute of mine be manifested.

❁ In Komeyl supplication, Ali (A.S.) said to God, “O God, do you spoil the one you have nourished?”² We should trust in our trainer. God never leaves His servant to be spoiled. He works on His creature to let him achieve the goal.

❁ When man builds a factory, he thinks about its wastage and melts them and makes useful goods out of it. Does God let something be perished in His creation?

١. «نَبَأَ عِبَادِي أَنَا الْغَفُورُ الرَّحِيمُ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ» سورة حجر، آيات ٤٩ و ٥٠ (Al-Hijr/The Rock) 15:49&50

٢. «أَمْ تَضَيِّعُ مِنْ رَبِّيْتِهِ» المصباح للكفعمي، دعای کمیل، ص ٥٥٧
Almesbahul Kaf’ami, Komeyl Supplication, page 557

❁ The one who has made something, buys its wastes himself. God has created us out of remainder of Imams' (A.S.) nature. That is, He created us from fragments and extra of their mud.

❁ When somebody is rejected by all, then God shelters him and says I myself want you. "*All your sins have been forgiven except turning away from me / Approach me, approach me, approach me*"¹

❁ God the Exalted tolerated us to the extent that "*It is as if we have committed no sin*"² and even higher than that, He had mercy on us to the extent that it seemed *we had grace on Him*³ and He tolerated us to the extent as if we order and He carries the order. We order and He does. "*Call upon Me and I will answer.*" (XL:42)⁴

١. «كُلّ ذَنْبِكَ مَغْفُورٌ سِوَى الْإِعْرَاضِ عَنْنِي اِدْنِ مَنِّي، اِدْنِ مَنِّي، اِدْنِ مَنِّي» مناجات الهيات حضرت امير عليه السلام و ما نزل من القرآن في علي عليه السلام، مقدمه، ص ٤٠
Theology Invocation of Ali (A.S.), Introduction, p. 40

٢. «حَتَّى كَأَنِّي لَا ذَنْبَ لِي» مجلسي، بحار الانوار، ج ٩٥، ص ٨٣
Majlesi Beharul Anwar, vol. 95, p. 83

٣. «كَانَ لِي التَّطَوُّلُ عَلَيْكَ» مجلسي، بحار الانوار، ج ٩١، ص ١٣٢
Majlesi Beharul Anwar, vol. 91, p. 132

٤. «ادعوني استجب لكم» سورة غافر، آيه ٤٢
(Ghafir/The Forgiver) 40:42

✿ Since the Exalted God is Self-existent and no danger affects Him and He is absolute Rich, we feel calm. We should be completely relaxed because no danger affects our Self-existent.

✿ If a rich person in whom you trust tells you don't be sad about your debts and be calm, I'm your protector, his words affect you and you feel calm. The kind God who is Rich and Able has told you, "*Isn't Allah enough to help His servant?*" (XXXIX:36)¹ That is, O my servant, I help you in all your secular and hereafter shortages. This word of God makes man calm and tranquilizes him. That is why it is said, "*Behold, hearts will tranquilize by God's remembrance.*" (XIII:28)²

✿ Whenever you are afraid of your hereafter, remember your birth time that you were nothing and God created you and did so much good to you. In the hereafter you have the same God.

✿ Man at the beginning of the way sees everything vice versa. He relates any good he hasn't done God and says God didn't want that I do it and he ascribes his good work to himself and he says I have done it.

١. «اليس الله بكاف عبده» سورة زمر، آيه ٣٦

(Az-Zumar/The Crowds) 39:36

٢. «الا بذكر الله تطمئن القلوب» سورة رعد، آيه ٢٨

(Ar-Ra'd/The Thunder) 13:28

❁ The holy Quran states, *“And they, [the Jews] plotted [to Kill Isa Masih] and Allah also devised a Plot; and Allah is the Supreme-Deviser.”* (III:54)¹ He doesn’t state, *“The most severe devisers.”*² God’s devise includes the good part of the deviser servant. That is, God does well to the servant who had done badly. *“Do good to the one who had done bad to you then the enmity between you and him ends and he becomes your intimate friend.”* (XLI:34)³

❁ You see how God is kind to his creature that takes everybody even the cruel and the unbelievers toward Him by death.

❁ God did not leave even Shaddad and Namroud. Even if they submitted to death unwillingly, God did not leave them and took their life and took them to a place and He keeps them there so long that finally they confess.

❁ When Pharaoh was sinking in the Nile River, the last time he took his head out of water told to God, *“Just now I*

١. «مَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ» سورة آل عمران، آية ٥٤
(Al-e-Imran/The House of Iman) 3:54

٢. «أَشَدَّ الْمَاكِرِينَ»

٣. «ادْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ» سورة فصلت، آية ٣٤
(Fussilat/The Distinguished) 41:34

repented.” (IV:18)¹ God immediately said to Gabriel stick a little mud and slush to his mouth not to change his words and does not spoil it so that we investigate his work later.

✿ God guarantees man's path. If in God's way you faced a thief or the Satan, don't be sad. God is the guarantee and compensates.

✿ God has invited the people and in His way whoever suffers any loss, He is the guarantee, whether the worldly loss or the hereafter loss. If a thief pickpockets you or the Satan steals something, God is its guarantee and He Himself compensates.

✿ The loss of the way is compensated by the inviter. If in God's way you had some loss, He is the guarantee. *“Anyone who leaves his house to migrate toward God's way and the Prophet's way and death overcomes him, God's reward is due on Him.”*²

١. «تبت الان» سورة نساء، آيه ١٨

(Al-Nisaa/The Woman) 4:18

٢. «و من يخرج من بيته مهاجراً الى الله و رسوله لم يدركه الموت فقد وقع اجره على الله» سورة نساء، آيه ١٠٠

(Al-Nisaa/The Woman) 4:100

❁ If one of the Satan's arrows is shot to the target against the friend of the Ahl al-Bait (A.S.) and he returns one step back, because of the very blessing of it, he goes some steps forward.

❁ God does not feed anybody with the stale food. He gives fresh food. Whatever He grants is original. The unseen of the unseens is God's treasury and God grants everything fresh from His treasury.

❁ Do not forecast for your future to be similar to your past. Try to forecast better as far as it is possible. If possible, don't forecast at all. But if it is not possible for you, forecast well as far as you can. A believer's life is not the same even for two hours. Every hour of his life is better than the previous hour.

❁ Don't ask question, God may make you understand. Don't beg. God may make you rich. Don't press your heart; God may solve your problem. Consider a 'perhaps' in your life, whether in secular or hereafter affairs.

❁ If you look suspiciously at the following verse: "*You yourself read your letter of deeds since today you are sufficient for investigating your account*" (XVII:14)¹, you say God said, "Go and read your letter to see how bad it is and you yourself go to the hell." But if you look optimistically at it,

١. «اقرأ كتابك كفى بنفسك اليوم عليك الحساب» سورة اسراء، آيه ١٤
(Al-Israa/The Night Journey) 17:14

you say how good He is that He Himself did not look at it and trusted me and said I trust you, so you read it. In this case you yourself don't read it and you trust His grace and you tear it and go to the heaven.

The Route of Spiritual Journey toward Allah

❁ It is possible for each of you to go the way the Prophets went.

❁ “*Indeed Ibrahim (A.S.) was one of his Shi’ites.*” (XXXVIII: 83)¹ The follower of Imam Ali (A.S.) surely passes Ibrahim’s way and his afflictions including idol breaking, leaving woman and children, falling in fire, sacrificing the child and pilgrimage.

❁ Rajab is Ali (A.S.)’s month and the month of unloading. Unload the Ka’ba of your heart of idols by love, and Wilayah of Ali (A.S.). Sh’aban is the month of the Messenger of Allah and the month of ornamenting. Ornament and perfume the Ka’ba of your heart with the morality of Muhammad (P.B.U.H.) and cover it a new covering. Ramadhan is the month of manifestation and God’s month. Now the heart has become God’s house and God manifests Himself in it.

١. «أَنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ» سورة صافات، آية ٨٣

❁ “O, God you ordered me to refer to the traces, so now return me to yourself by the manifestations of the lights and with the guidance of observation and seeking sight so that the same way I came to you, I return to you from your traces while my secret is immune to look at the signs and my ambition is higher than my trust to it.”¹

❁ The return place is the same as the start point. “Put your head on the place you have drunk wine”

❁ The Holy Quran related from Isa (A.S.), “Greet to me the day I was born and the day I die and the day I will be resurrected.” (XIX: 33)² This is the path of everybody. Isa (A.S.) said, I submit God on each of those three days.

❁ Our life, from God toward God, is three days. A day I entered the world. A day I stayed there. And a day I returned to the same place. To visit God these three days are necessary. The first is being born and entering the world from the mother’s womb. Two other days are necessary that our Prophet taught them to those who believed in him. One is “*there is no god*” which is death (mawt) and belongs to the world and the next is “*except Allah*” which is life and

١. «الهي امرت بالرجوع الى الاثار فارجعني اليك بكسوة الانوار و هداية الاستبصار حتى ارجع اليك منها مصون السر عن انظر اليها و مرفوع الهمة عن الاعتماد عليها» مجلسي، بحار الانوار، ج ٩٥، ص ٢٢٦
Majlesi Beharul Anwar, vol 95, p. 226

٢. «السلام على يوم ولدت و يوم يموت و يوم ابعث حياً» سورة مريم، آيه ٣٣
(Maryam/Mary) 19:33

belongs to the hereafter. You yourself behold at which stage of the path you are. Have you reached death? How much of “*There is no god except Allah*”¹ did you confirm and pass?

❁ The one who accepted Islam has two veils to achieve the goal. One is attaining the love and Wilayah territory and the second is passing love and Wilayah territory and completing it. Then there is the ultimate destination that is monotheism dominion. The Muslim has two veils but the believer and the friend of the Ahl al-Bait (A.S.) has one veil and the Prophet and the Imams (A.S.) have no veil. There is no veil between them and God.

❁ Someone from inside made him do good work. He followed him and at last asked, “Who are you that take me to the way you want?” He answered you look at me to know me. Then he looked and saw and recognized. First he obeyed the order and then he could recognize.

❁ Repeating good works, you get used to them. Then habit leads to worship. Worship brings about knowledge. Then the good attributes will be created and finally it leads to Wilayah.

❁ Habits and worships need thought but the good attributes do not need it. The good attributes are better than good habits and worships.

❁ Those who work with the good attributes are like angels. They do not mature because they do not ponder.

❁ First you obeyed God and the habit was created. When you enjoyed this, you come to worship. When they took root in you, and you didn't enjoy more, then the good attributes were created in you. Habits lead to worships and worships lead to the good attributes. When you attain the good attributes, you have become human being because in that case the angels prostrate you.

❁ Many of us are still in the water and mud and haven't become human being. God finally takes us out of water and mud. When we reach to the stage of human being, we should salute Muhammad and his household (S.A.). Then we should benefit the light of Muhammad and his household (S.A.)

❁ When we become human being, the angels prostrate us as they prostrated our father Adam (A.S.).

❁ Isthmus (Barzakh) is the time when you see God one night and are contented, thankful and sure and you do not see God the other night and you are anxious, sad and unhappy and you nag. When you are afflicted, there is no hope opening in you because if there were, you wouldn't become sad and when you are joyful, there is no evil in you. That your mood

changes shows that you are passing your Isthmus (Barzakh) and God willing your Isthmus (Barzakh) will soon finish and you reach resurrection.

❁ World is night. Isthmus (Barzakh) is between two sunrises and resurrection is the day. When the friends of the Ahl al-Bait (A.S.) come to the world, at the beginning they are in Isthmus (Barzakh) and they pass it in the world.

❁ Perhaps there is no believer who always thinks about the world. Sometimes they become heedless of the world and incline to the hereafter. This is because of the blessing of the Wilayah which exists in the heart of the believer. For most of the believers the world is Isthmus. The grief, pains and attention to the world is hell for him and accompanying the good, God's remembrance and good works are heaven for him.

❁ The advent of Imam Zaman before resurrection is a must. In the path, the manifestation of Imam Zaman (May Allah, the Exalted, expedite his glorious advent) is before the manifestation of God.

❁ The late Haj Agha sayyed 'Abdol Hussain Moin Shirazi was in seclusion for prayers many years ago in Sahla mosque. In the midnight he observed some people were flying toward Sahla mosque from Iran and they were reciting these holy verses in group: The fleeing donkeys that flee from a wild lion. The next morning he visited Najaf and with some of his

scholar friends investigated the verses of Modathir surah to understand its secret. Finally they faced this holy tradition that elaborates the manner of going toward God in the school of the Ahl al-Bait (A.S.) and considers it against the path of those who educate, and are pious and lead an ascetic life. The next night when it was not one of the special times to present in the mosque of Sahla like Wednesday night or Friday night, we gathered with about one hundred of the friends in Sahla mosque and with the blessing of this Divine grace, the dinner was provided and the people were entertained. The next night also the late Mostafa Khomeini provided bread and Kabab and everybody ate. The text of this tradition which is a part of a long lecture of Imam Sadegh (A.S.) was as follows:

- ⊗ Indeed the men possessed of mind are those who thought until they inherited God's love from it.
- ⊗ Verily, when heart inherits God's love and is illuminated by it, grace goes rapidly toward it.
- ⊗ Therefore, when he resides in the grace position, he will be of men of benefits.
- ⊗ Then when he is a man of benefits, speaks reasonably, as a result, he will be smart and clever.
- ⊗ Then when he becomes clever, he acts powerfully.
- ⊗ When he acts powerfully, he knows the stages and seven classes.
- ⊗ Then when he resides in this stage, his thought (remembrance) will change by grace, wisdom and expression.

- ⊗ Then when he resides in this stage, he devotes his desire and love to his God.
- ⊗ Then when he does this, he will have a great position. As a result, he observes his Cherisher clearly in his heart.
 - . And he inherits wisdom in a way other than the scholars have inherited.
 - . And he inherits science in a way other than the way the scholars have inherited.
 - . And he inherits truth in a way other than the way the truthful have inherited.
- ⊗ Indeed the wise inherited the wisdom by choosing silence.
- ⊗ And indeed the scientists inherited the science by seeking knowledge and studying.
- ⊗ And indeed the truthful inherited the truth by being humble and by long worship.
- ⊗ Then anybody who does these goes either downward or upward and most of them go downward and don't go upward because they do not observe God's right and they do not do what God has ordered them and this is the attribute of the one who does not know God as He deserves and does not love God as He deserves.
- ⊗ Therefore their prayers, their fasts, their relations and science should not deceive you since they are the donkeys who flee.
- ⊗ [Regarding this noble tradition, if the friend of the Ahl al-Bait (A.S.) thinks about all the favors God

had bestowed him from the beginning of his life, “*It is due on any wise man to consider some time everyday for four works ...and thinks about what God, High and Glorious, has done to him.*”¹ “*What a good worship is thinking about God’s favors and graces.*”², he understands what God has done to him of His grace, benevolence, granting favors, toleration, concealing and forgiving without having any need or expecting compensation or having any indebtedness on him from before birth up to now. He perceives if somebody else has done one of these graces to him, he would have been in love with him. As a result this thought causes to have God’s love and thus he starts passing stages of perfection in the way mentioned in the tradition.]

❁ The tradition of *Ololalbab* (the men possessed of mind) is a shortcut. How much should man worship God to attain His love? This tradition says as soon as man started thinking, he had God’s love. When he possessed God’s love, his work improved and passed perfection stages one after the other.

❁ The holy Quran refers to the way a person becomes *Ololalbab*. That is, O my friend “*give good tidings to those servants of mine who listen to different speeches and choose*

١. «على العاقل ان يكون له اربع ساعات ... و ساعة يتفكر في ما صنع الله عزّ و جلّ اليه»

٢. «التفكر في آلاء الله نعم العبادة» ليني، عيون الحكم والمواضع، ص ٢٩
Oyounul Hekam val Mawaze’, p. 29

and accept and follow the best and nicest.” (XXXIX: 18)¹ They are those whom Allah has guided and they are the men possessed of mind. Doing this, man’s wisdom mature and then he acts according to the Ololalbab (the men possessed of mind) tradition.

❁ There are two ways to reach our true fathers: the first is obedience and worship and the second is love.

❁ There are two kinds of paths. One of them is graveled and bituminous and the other is shortcut. In both of them people might have accident and die but the shortcut, while being dangerous, reaches the destination fast.

❁ The path of worships, fasting, vigil, remembrance, supplication, mortifications and patience inherited from the Prophet and Imams (A.S.) is the path toward God. These are the graveled and bituminous ways. Some of the companions of the Prophet and Imams (A.S.) have insisted on reaching sooner to the destination. That is why the Prophet showed the shortcut and said, *“Whoever loves Ali and Hussain (A.S.) reaches the destination sooner”*. He said, *“Whoever loves Ali (A.S.), small disobediences do not harm him and the one whose eyelashes become wet with tears in Hussain’s mourning gathering and*

١. «فَبَشِّرْ عِبَادِيَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ، أُولَئِكَ الَّذِينَ هَدَيْتَهُمْ اللَّهُ وَ أُولَئِكَ هُم أُولُوا الْأَلْبَابِ،
سورة زمر، آیه ١٨

(Az-Zumar/The Crowds) 39:18

even the one who does not cry and just sits in that gathering and pretends to cry, the heaven will be incumbent on him.”
The love path is a shortcut.

❁ This nation does not need mortification. Were mortification needed, the Prophet (P.B.U.H.) and the Imams (A.S.) would undergo it, but they lived like others. They got married, and they had family. Undergoing mortification is not a great job. Go among people as a normal man, enter the market and business field and work. But treat people well. Coming back home at night, if you desire, do some recommended acts. Obeying God’s commands and living the way he loves is a great mortification. Don’t undergo mortification beyond this and do not make your student to undergo mortification. The legislator said when you slaughtered a sheep, let its arms and legs be free to struggle and don’t make it undergo mortification beyond the mortification of being slaughtered.

❁ A few inspiration unveilings happen to those who undergo mortification, but after that they will treat others in an ill-tempered manner. In addition, in relation to the world and the sins, they are like a cat that sits at a pool calmly and politely, but all of a sudden it jumps and catches the fish from the pool.

❁ Men of mortification flee from God-given mortification which is miracle to the self-made mortification which is sorcery. If you truly seek mortification, you should treat

with suitable ethics and good behavior in your life. You shouldn't escape from the problem God has created for your development and you shouldn't impose artificial hardships on yourself either.

❁ These outward Divine laws and what God brings forward in one's life are mortification for the people. Men of mortification desire to flee from God's mortification to the self-made ones.

❁ It is recommended when one slaughters a ship, he lets its arms and legs be free to struggle, because its pleasure of struggling cannot be compared to its all life's pleasure. A believer also struggles and develops.

❁ One day, near the end of his life, Haj Molla Agha Jan was sitting in one corner of the room and I was sitting in another one against him. We were in a pantry of a meeting for the recital of the tragedies of Karbala. There was no other person in the room and we were looking at each other. That love enthusiasm, or in other words, the heavenly breeze which he had in the past and made him daring and careless like the other men of love could not be seen in him. He, like my other pious friends, has become slim and calm. Suddenly we stood up and embraced each other in the middle of the room and he said to me, "All of them left." I understood that his work has been completed and he has reached the end. A little

time later, he went to Zanjan and died. Whatever you have including knowledge, art, worship, expressing love, piety, etc. leave you.

❁ There are two Divine officials as two colonels in the worldly life of every believer. When a servant is not sure and is worried about his daily bread and asks himself if tomorrow we don't have sustenance what we should do, they draw him out from the heaven and drop him into the hell. There is no God remembrance in the hell and he cries out. Tasting the hell fire, he finds out what has happened and is punished. As soon as he finds out, he is drawn out from the hell and entered into the heaven. This is repeated many times until the servant trusts in His God and becomes sure and from then on he will permanently be in the heaven.

❁ The holy Quran and the Ahl al-Bait (A.S.) reach each other at Kothar pool. In your being also these two reach each other and unite. Finally you yourself become the holy Quran and Imam.

❁ The holy soil of Karbala repels calamity and all the fevers, storms and earthquakes will be calmed by a bit of it. The believer changes to holy soil of Karbala. If a believer sleeps in a city, God repels the calamity from that city.

✿ A prayerful finally becomes the true prayer. That is the worshipper and worshipping acts will be lost in the worshiped. The scientist and the science lead to the known and the mystic and inner knowledge lead to the recognized.

✿ The perfect servant's deeds are joined to the Imams (A.S.) and his attributes to the Prophet (P.B.U.H.) and his essence to God.

✿ Anyone who finds his beloved, known and recognized, has reached the resurrection and knowledge.

✿ A stone turns into a piece of pearl or agate after many years of bearing pressure and then it becomes the ornament of a believer's hand. If we also bear the hardships of the way, we will become the ornament of our Imams.

✿ Imam Sadegh (A.S.) in the tradition of *Olelalbab* (the men possessed of mind) states that the believer acts in one of his evolution stages. That is, "*he acts in God's essence of power.*"¹

✿ A clergyman was sitting at a corner of Imam Rezs's holy shrine and telling himself, "It was I who did this or that" and he attributed all the works of the Prophets and Imam

١. «عمل في القدرة» مجلسي، بحار الانوار، ج ٣٦، ص ٤٠٤

(A.S.) to himself. The believer finally reaches to this point. Have a look at *Khotbatol Bayan*¹ of Imam Ali (A.S.). Imam (A.S.) attributes all the works of God and Prophets to himself.

❁ After searching in his spiritual dominion and improving it, the wayfarer returns to this world and becomes a caliph. The world is the perfection of human being.

❁ Perfection is that you sit on the ground calmly. It is God who appointed you the caliph in the earth. If you sit calmly on the ground, they will let you enter the heaven.

❁ In the past every house had a large pond. Sometimes the small children fell into the pond, sank and were suffocated. When their souls came out of their body, their corpse appeared on the water. God willing we sink in *Kothar* pond (a fountain of nectar in the paradise) and after dying, our body comes up and sits at *Kothar* pond. When the believer falls into *Kothar* pond, he will stay under the water for a while to lose the natural temperature, his vapor, his enthusiasm and natural bravery. Thus he leaves all the worldly and hereafter problems and after he becomes cool, his body which is more delicate than his soul comes upon the water. Then *Kothar* is beneath him and the light of the good is beneath his waist. All friends are there too. *Kothar* is either water, or knowledge or light.

We are of *Kothar* pond. How nice is it that man is drawn in the *Kothar* pond of the heaven and his corpse comes up on the water.

❁ In youth, when I set the cow or ass free to graze and eat wild grass near the stream between the farms, I controlled them from a distance in order that they may not enter other's farms. The minute one of them turned toward a farm, I would make a 'hey' and it would change its way and wouldn't go toward the farm. When I repeated this sometimes, it got used to it and didn't need any care and making 'hey'. Suppose man's soul as a cow or ass. After you watch and control it for some days, it will be tamed and you will be comforted.

❁ The chicken inside the egg presses the egg shell to come out of it. The hen also from the outside cares it. She has it under his wings and moves it from side to side and finally the hen pecks on the shell and cracks it so that the chicken may come out. The chicken thinks it was itself that cracked the egg and came out. The wayfarer is captive in the shell of nature world and struggles to come out, but he is ignorant of his Master's efforts to bring him out of this shell and they are the ones who crack the shell and save him from the nature world veil.

❁ At first, man is like a grain under soil in deep darkness. After it is given all the water (of love and insight), it sprouts. The sprout curves its neck and pushes the soil to crack it

(musing, praying and self-instruction). When the earth is cracked, a yellow and thin sprout comes out (wayfarer's body affliction after passing the veil of nature). Then, the sun shines upon it and it gradually becomes green and grows and brings up foliage, flower and fruit.

❁ When you activate a spinning top in a tray, first, it turns round the tray, but finally, it stops in a spot and turns around itself. The believer is such. First he turns round the world but finally turns round himself because he understands that the destination is within him, so he becomes self-centered. When the spinning top stops at a spot and turns round itself, it's not clear at all that it is moving. The believer is such too and finally, his appearance has no movement, however, he is faster and more hardworking than others. The late Haddad told me, "There is a pillow near my head but I have no time to put my head on it or pull it beneath my head." But about this late Haddad, people said, the religious authorities of Najaf give money to this Sayyed (descendent of Imams) and he eats and passes his life without working.

❁ Grape is poured into big vats called "*hobb*" to turn into vinegar. After a while, it alters by heat of sun or fire and converts into wine which is impure and prohibited and has a hot nature. Passing time, the transformation is over and the wine is changed into vinegar which is cold, calm and cooler and is the food of Ali (A.S.) and God's good men. The wayfarer also passes this route. First, he has the revolutionary state

and he is enthusiastic and tries to carry out his task with haste and pressure. But if he is patient, he will gradually become cool and calm and reaches his destination. In the society also when there is a revolution, there will be some disturbances and some innocent people may be aggravated. But perfection is in going from the revolutionary stage to the construction one, that is constructing and being submitted to the Divine destinations by which the society becomes calm and cool and everybody's right is observed.

❁ There was an old woman in Doulab who played tambourine in womanly celebrations and weddings. Being old, she repented and gave it up and even didn't take part in wedding celebrations. Once she was insisted to go to the wedding celebration of two Sayyed (the descendent of Imams) youngsters. She finally accepted. In the party, they said to her that Fatima Zahra (S.A.) was not happy that the wedding ceremony of her children would be quiet and boring, so let we play on the tray. She finally accepted. The women gave the tray from hand to hand and each played on it until it was old woman's turn. She took the tray and played on it. At first she said, "O God, don't write, don't write." Gradually he became enthusiastic and said, "If you wish write and if not don't write." At the end she said, "O God write, O God write." Repenting from the past works and giving them up, a believer goes through these three stages.

❁ In narrations, it is cited that Ibrahim (A.S.) and his wife, or Zahra (S.A.) foster and bring up in the other world the Shi'ite children who are aborted or die before puberty and deliver them to their parents in heaven in the resurrection. The wayfarer who passes away before perfection is also like an aborted child and reaches the destination in the other world after death.

❁ We are preys and God and His good servants are hunters. The prey cannot go after a hunter, the hunter should hunt it. At first God and His saints hunt us by an arrow of their glance and a manifestation of their beauty. Then they leave us who are hunted and we who have tasted the sweetness of the arrow will run after the hunter. “It is not surprising if a hunter runs after a prey / It is tasty when prey runs after the hunter”

❁ The believers get tangled in the net of God's good servants and they take them to destination. God's good men also shoot the enemies with arrow and send them away. Outstanding personalities also run after them by celestial music; that is, with pleasure, love and satisfaction.

❁ God servants get tangled by 'arrow', 'net', and 'celestial music'. Arrow is used for the escapees, net for the moderators and music and spiritual dominion songs for those nigh to Him.

❁ “*Verily, your Creator and Nurturer is watching all people from the ambush.*” (LXXXIX:14)¹ God hunts with *celestial music, net, and shot*. Muhammad and his household (S.A.) are the archers, their love is net and their remembrance is celestial music.

❁ In the past that I had some sheep in Doulab, every night we checked them and marked the ones having become quiet fat with hena and the next day, they separated them and took to the butchery to be beheaded. In order to flay the sheep’s skin easily and thoroughly, the slaughter would breathe into its skin by his breath and would inflate it. Sometimes he would punch its back and its fat, to make a place for it and to inflate it perfectly. Being separated from the meat, the skin was taken out. Under that skin, there was a thin skin over the meat.

❁ Every night, our masters separate some believers who have been matured and take them to the butchery and behead them (they take their lives). So they breathe into them by their breath, “*I breathed into him from my breath*” (XV:29)² and they punch them and when his skin and meat, that is, his body and soul or the world and hereafter were separated, they take off his skin. Beneath that skin is a thin skin called

١. « اِنَّ رَبَّكَ لَبِالْمُرْصَادِ » سورة فجر، آیه ۱۴

(Al-Fajr/The Dawn) 89:14

٢. « نَفَخْتُ فِيْهِ مِنْ رُّوحِيْ » سورة حجر، آیه ٢٩

(Al-Hijr/The Rock) 15:29

astral body. Soul enters the allegorical mold and with that body he enters the allegorical world and goes toward God. Then, allegorical body is also separated and a more gentle body called ghost is beneath it. Then the soul goes with it to the ghost world. Then the ghost is separated and beneath it is a gentler and small body called particle with which it enters the particle world. It becomes smaller and politer until it reaches the 'Wilayah moon' (Shi'ites are stars and take their light from Wilayah moon. The Wilayah moon also takes its light from the prophecy sun.) Then it reaches to the very prophecy sun and takes its light directly from it. Until finally it reaches to the absolute existence sun and the Great Resurrection would rise. Although the believer star, the Wilayah moon and the prophecy sun shine there, their light has no glitter in front of absolute sun of existence.

❁ Imam's method was to make their disciples stand on their feet and become independent because if they wanted to support them forever, they would never stand on their feet and pass the way lonely.

❁ The great men amuse us with speaking to us and they secretly put great things in our pockets. The reason is that we don't have capacity and if they show it to us, we will be proud of it and boast to others and claim. They will reveal them when we have the capacity and seeing them, we thank God and we consider them as gifts of God and not the result of our own effort and art.

❁ Concealing and forgiving your faults, God does not manifest your virtues because you may waste them and sell them cheap or the Satan rubs you. You can see them from inside, but he doesn't reveal them outwardly. When you become wise and you can protect them, He removes the curtain on the Resurrection Day and makes them manifest.

❁ When the destination becomes great and valuable in the eyes of the wayfarer, the way will be near, to the extent that the destination resides in the wayfarer heart and appears within him.

❁ The greater the destination is in the eyes of a person, the easier the hardships become and the shorter the distance will be.

❁ The more human understanding increases and he understands how dear and honorable the destination is, the easier traversing the path would be for him and he will not regard the obstacles, hardships and the long path. When the destination is noble and great, whatever happens in the way and whatever you lose, it is worth.

❁ If you wouldn't go forward, you should know that you are in a halting place and God knows how useful these halting places are for a wayfarer. You should wait to pass it. Implore forgiveness to pass it. But if you are going forward, salute Muhammad and his household (A.S.).

🌸 God opens the path to Karbala for some time and the believers benefit it and closes it for a time so that they appreciate and be thankful. He does the same in the hearts. He extends and expands a few days and obstructs and impedes the other days. Some days you like praying and some days you don't. If you didn't feel like praying, don't be worried and be patient; for God who is our Creator and nurturer has done this to make you grow. When the way is opened and everything is well, thank God and enjoy.

🌸 Not only are haste, struggle and pressure in going toward God vain but they also block the way. What causes the way to be near and open is politeness and modesty. One cannot take anything from God and His friends compulsorily. One can find his way to the house of the Ahl al-Bait (A.S.) just by politeness and modesty, as Salman did. It was Omar who wanted to enter the house of the Ahl al-Bait (A.S.) with pressure, force and breaking the door. In the presence of God's friends also have patience and courtesy to benefit. Don't be the cause of your deprivation by haste, force and insistence.

🌸 One should submerge in Ali's sea. As long as there is some understanding, if we search for our lost, we won't find it, but if we submerge, we will see it.

🌸 If someone said, "All these are dreams and imaginations." Say, "The good dreams and imaginations are better than the bad ones."

❁ In the morning it will be known what the one who keeps vigil has done. Imam Ali (A.S.) said, “*They praise those who keep vigil in the morning.*”¹

❁ Dream, inspiration unveilings and observations also have good and bad. Sometimes it is and sometimes not. But actual visions are all good and they are perpetual, because they belong to the heart, soul and the Beloved. In actual vision, the host (God) has come and has settled in the heart.

❁ Inspiration unveiling and observation sometimes exist, sometimes don't, sometimes are beautiful and sometimes are ugly but actual vision is perpetual and wholly beautiful. Actual vision is the vision of certitude (*Ein-al-Yaghin*). Imam Ali (A.S.), in the hadith of men possessed of mind (*Ololalbab*), said, “*He saw his Cherisher in his heart in an actual vision.*”² When a person reaches the level of actual vision, God enters his heart and won't ever leave it. The level of absolute truth (*Hagh-al-Yaghin*) is higher and is specific to the messenger Prophets of Allah.

❁ Some are attracted wayfarers. It means with worshipping acts and doing good actions and ..., they lead their way to receive the Divine attraction. So “*whoever is longing to*

١. «فعند الصباح يحمد القوم السرى» صدوق، الامالى، النص، ص ٦٢٠
Sadough, Alamali, Alnas, p. 620

٢. «عاين ربه فى قلبه»

visit his nurturer should do proper deeds.” (XVIII:110)¹ But some are attracted to the wayfarer, this means first they have received the Divine attraction and that has pushed them forward. These are at a higher class because whatever they do is based on desire. They are the doers but without incitation and motivation. As God is the doer without incitation because of His being so much Self-sufficient and Mighty.

❁ A naive person built a room and asked the carpenter to make a door for it. The carpenter said, “You should measure the size of the door and tell me so that I can make it for you.” The naive person went and measured the frame of the door with his hands. While holding his arms apart about the width of the frame, he went to the alley and told the people not to push him so that the space between his hands wouldn’t change. Some naive people have also determined a size and measure for the path to God and think God can only guide people to the perfection and destination at this size and they are always careful so that their size won’t change while God’s path is not limited to any size.

❁ Man is narrow-minded and has detailed accounts. He even limits God and His servants to his own accounts. A man was in seclusion for prayers at Sahla Mosque to do some deeds and to say litanies to see Imam Zaman (May Allah, the Exalted, expedite his

١. «فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا» سورة كهف، آیه ١١٠

(Al-Kahf/The Cave) 18:110

glorious advent). He didn't think that before the fortieth night Imam Zaman may come or he sends one of his friends. It happened that the fortieth night, being ready to do his prayer and litanies, somebody knocked at the door. He didn't think that he was Imam Zaman and told himself, "An intruder has come and is going to prevent me from my prayers and litanies." He opened the door and greeted the man unwillingly. The man entered the room. He gave a bowl of water and went toward his prayer mat to continue his work. The man said, it seems you had some work. He said, "Actually it is forty nights that I have been busy to do some deeds and tonight is the last night and I wanted to do it that you entered (It means you intruded). The man said, "Half of the house you bought belonged to the brother of the owner and the owner didn't give the money to him, so half of the house is not yours. Half of the carpet you bought from that man belonged to his wife and he didn't give the money to her, so half of the carpet is not yours." He mentioned the other cases like this. Then the man started shouting, "O thief, O thief and fainted." People rushed to his room but they didn't see anybody. When he was recovered, they said, "There is nobody here. Why did you shout?" He understood how he was examined and was ashamed of himself.

❁ A good shepherd is the one who takes the herd to the same fountain to drink from which he himself drinks. The Ahl al-Bait (A.S.) also take the Shi'ite and their friends to the same fountain from which they drink.

❁ Two days of a Shiite's journey to God is not the same and he is always dynamic. Even when he falls into a pit, it will be a sign of his walking. If he didn't move, he wouldn't fall into the pit. The falling is a necessary part in his journey.

❁ Every person has a personal path in the journey to God which is made of light and it is like a rope by which he climbs up and goes down. At this stage the ways are as numerous as creature's souls. But when a person passes the level of self, he will reach a thoroughfare toward which all paths of people's souls lead. The thoroughfare is the very right path. It ends to the destination, that is, monotheism. Ali (A.S.) said, I'm the right path. Therefore, one cannot reach monotheism except through Wilayah thoroughfare. So the mystics of all parties and religions who have passed the soul level have visited and accepted Ali (A.S.), even though they had prudent fear (concealing one's true beliefs when life is in danger) and haven't expressed their ideas. All those who have gone out of their soul house and reached to the thoroughfare are unified and have no discrepancies. Discrepancies are among those who have not passed the self. Of course, some of those who are in the thoroughfare are in the end of the way and have achieved the goal, some others are in the middle of the way and some at the beginning, but they don't have discrepancies and don't reject each other.

Visitation and Meeting

❁ From the judicial point of view, the testimony of the person is accepted who has observed (the case) himself. If somebody says I've heard that a person has done something, his witness is not accepted. Imam Ali (A.S.) said, "The distance between truth and falsehood is about the space between four fingers." That is the distance between eye and ear, between *I saw* and *I heard*. In our testimonies of *Azan*¹ (call to prayer), pre-prayer recitation and in saying *Tashahod*² (profession of the unity of God and the Prophethood of Muhammad (P.B.U.H.)), if the testimony is based on observation and seeing, it is worthy.

❁ Meeting is more important than the preparation for going to the party. Prayer, fasting and other worships are preparations and God's meeting is higher than them.

1. call to prayer

2. profession of the unity of God and the prophecy of Mohammad (S.A.)

❁ The reward of the deeds is meeting and visiting. Hereafter is the day of reward.

❁ Whatever you have in your coffer is a preparation for God's meeting. This is the reward for your worship, your piety and all your righteous deeds.

❁ The pleasure of the moment of meeting (God) makes you forget all the hardships of the way.

❁ Oweis Qarani said, "While praying, try to see God and if you couldn't, behave as if you feel God is seeing you."

❁ Concerning Divine knowledge and spiritual realities, eating is higher than hearing and seeing is higher than eating.

❁ While looking at us, the good will hide themselves from us, unless we have the capability. They look at us when we are asleep or neglectful. We grow by these glances. When we grow, we look at them too, then we have an eye contact and we will be martyred.

❁ Imam Sadegh (A.S.) said to a man who denied God, "Has it happened to you that you embark a ship and the ship is drowned and you hold a log floating on the water not to be drowned, then a wind blows and takes that log from you? He

said, “Yes.” Imam (A.S.) said, “At that moment, the one whom you hope to save you is God.” When you are disappointed from every one and close your eyes, you will see God.

❁ A man said to Imam Sadegh (A.S.), “*My master, show me who you are*”¹. Imam commanded that they throw him into the sea and after a little sinking in the water, he ordered to take him out. After they brought him out, he repeated his demand and Imam asked them to throw him into water again and this was repeated for three times. After taking him out from the water for the third time, he went to a corner and sat quietly. He was asked about his silence and being quiet. He said, “The last time they threw me into water, I was going to be drowned and the last time I could bring my head above the water, I saw there was no one except Imam Sadegh (A.S.) in the whole world. So when I was taken from the water and brought out by his order, I became calm and silent because I have fulfilled my wish.”

❁ You are one. You should see just one. That **one** is God’s Hojjat that is the reality of man.

۱. «سیدی عرفنی نفسک» مجلسی، بحار الانوار، ج ۵۳، ص ۱۸۷
Majlesi Beharul Anwar, vol. 53, p. 187

Desiring Only God

❁ A believer accepts no reward except attachment to God. He traverses all the earth, sky and heaven, but he is seeking just the attachment to God.

❁ *“They closed their eyes to what God has forbidden.”*¹ This is of virtuous attributes. Its first stage is not looking at non-Mahram (those not allowed to look). The second stage is when they encounter the unlawful or suspicious wealth; they cover their eyes and dispense with it. But the stage higher than these two is that they don’t look at other than God. This level belongs to the eminent people.

❁ Talk neither of the world, nor of the people, nor of yourself, but of God. After speaking just about God, you will forget whatever exists other than Him and you will forget anything but Him.

١. «غضوا ابصارهم عما حرم الله عليهم» مجلسی، بحار الانوار، ج ٦٤، ص ٣١٥
Majlesi Beharul Anwar, vol. 64, p. 315

❁ “What does he who found you lack and what does he who lack you find?”¹

❁ Lest a flower makes you neglectful of the gardener.

❁ The seminary student is the one who seeks God politely.

❁ In the perfection route one should seek perfection but with courtesy not with force.

❁ There are two types of quest. One is harmful and the other is beneficial. The quest accompanied with veracity and courtesy is useful for the servant and with it he becomes like Salman, a seminary student of the jurisprudence of Muhammad household (A.S.). If the quest is not accompanied with courtesy and he bustles, he will be like the second (Omar) who was a creditor and burnt the door and broke it. The better the servant’s courtesy and serenity is, the more God’s mercy will be.

❁ God has granted the following meaning for the verse in which He states, “*He leads astray whom He wills and He guides whom He wills.*” (XVI:93)² “*He grants sustenance*

۱. «ما فقد من وجدك و ما الّذی وجد من فقدک» مجلسی، بحارالانوار، ج ۹۵، ص ۲۲۶
Majlesi Beharul Anwar, vol. 95, p. 226

۲. «يُضِلُّ من يشاء و يَهْدِي من يشاء» سورة نحل، آیه ۹۳
(An-Nahl/The Bee) 16:93

to whom He wills.” (XLII:19)¹ That is, if you want, He grants you these favors. God guides the one who wants to be guided. (The implied pronoun in ‘wants’ refers to *whoever* and the doer of *guides* and *grants sustenance* is God.) He has opened all the doors and He desires prosperity, guidance and granting sustenance to the servants. The important point is that you yourself desire.

❁ The reason why the Prophet (P.B.U.H.) said, “*If only Muhammad was not created*”² might be the fact that he smelt a scent of perfume from himself and he didn’t want that there be any other beauty other than the Exalted God’s beauty. He wanted to state, “It is a pity that you have created anyone else besides Your (God’s) Kindness and Beauty.”

(Ash-Shura/The Counsel) 42:19

۱. «و یرزق من یشاء» سوره شوری آیه ۱۹

۲. «یا لیت لم یخلق محمد»

Inspiration Unveiling and Miracle

❁ Don't make yourself busy with inspiration unveilings or you will be wasting your life. Continue what you were doing to improve.

❁ *“Those endowed with miraculous power are neglectful of the real destination.”¹*

❁ Some people are left behind the door with inspiration unveilings and mortification for forty days and their way is blocked. If on your way, a dream or inspiration unveiling happens to you, be careful not to be distracted. These are the entertainments of the path. Continue your way and concentrate on the host and forget about yourself.

١. «أهل الكرامة لمحجوبون»

❁ In the verses of 111 to 115 of Ma'ida (The Food) Surah (V:111-115)¹, it is mentioned when Jesus (A.S.) invited the disciples to his way, they asked him a miracle. Jesus (A.S.) said, “Even **you** ask for a miracle! Fear God.” When they insisted, to assure them heartedly, he fulfilled their wish but he expected them more.

❁ The goal of the Ahl al-Bait(A.S.) was to invite people towards the Exalted God and to train perfect men. They didn't intend to show miracles. It's wrong to summarize all their virtues in the apparent miracles. Of course, the Exalted God has shown some miracles by them, but they desired that people completely focus on the Exalted God. They were careful lest people would be ignorant of Him and would focus on the servants.

١. «وَإِذْ أُوحِيَتْ إِلَى الْخَوَارِجِ أَنْ ءَامِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ» «إِذْ قَالَ الْخَوَارِجُونَ يَا عِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ» «قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهُ وَنَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَنَكُونَ عَلَيْنَا مِنَ الشَّاهِدِينَ» «قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ» «قَالَ اللَّهُ أَنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أَعَذِّبُهُ عَذَابًا لَا أَعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ» سورة مائدة، آيات ١١١ تا ١١٥

(Al-Ma'dah/The Table) 5: 111-115

Intention

❁ God, the Exalted regards your heart, intention and attention. If your heart attention and your consideration are mostly toward Him, and your heart is filled with His love, you seek God. Any pan of the scale which becomes heavier goes down completely. If you attend mostly to the world, you are men of the world. Having or not having the world is not important at all. Having interest in and love to and dependence on the world is blamable. So paying attention to the world is itself the world. *“O God, do not set the world a goal, our greater care and the ultimate and pick of our knowledge.”*¹

❁ The holy Prophet (P.B.U.H.) said, *“The believer’s intention is better than his deeds.”*² The servant himself is nobler than the worship.

١. «اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمًّا وَلَا مَبْلَغَ عِلْمِنَا» مجلسی، بحارالانوار، ج ٩٢، ص ٣٦١
Majlesi Beharul Anwar, vol. 92, p. 361

٢. «نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ» مجلسی، بحارالانوار، ج ٦٧، ص ٢٠٨
Majlesi Beharul Anwar, vol. 67, p. 208

❁ The intention is important. Pairing shoes and the highest works are the same. The more sincere and honest the intention is, the more valuable the work will be.

❁ Work wholeheartedly and with good intention. Make your heart clean and improve and purify your intention. Invite the pious to your heart house one night with a good intention. At the beginning, we move with imagination, dream and inspiration unveilings and at the end we reach seeing plainly and with certitude.

❁ When the deeds are purified, no angel can write its reward. *“And the pen dried.”*¹ God willing, He helps all the people reach that level.

❁ One night at the age of six, Imam Sadegh (A.S.) accompanied his father Imam Bagher (A.S.) in the Sacred Mosque. When Imam Bagher (A.S.) wanted to return home, Imam Sadegh (A.S.) asked his father to let him stay in the mosque up to the morning. When Imam Bagher (A.S.) returned to the holy mosque the next morning, he saw that Imam Sadegh's eyes have gone deep inside and his nose has become slender and bony. He understood that he has been awake till morning and has prayed continuously. So he said to him, “My dear why have

١. «وَجَفَّ الْقَلَمُ» مجلسي بحار الانوار، ج ٥، ص ٩٤

you pressed and bothered yourself that much?” Sometimes God rewards much to a small and little deed. That is, a great reward is given to a little deed with sincere intention. So it is not necessary to bother oneself with much deed, but one should purify his intention. Sincerity means worship and obedience without expecting reward and wage. The sincere person even intends not to enjoy his worship since in that case the pleasure of worship will be his motivation to do the deed. A modest person does something, but does not regard it and does not consider it.

✿ Whenever you want to do a good work and your way is blocked and doing it is impossible, examine your intention. It may have been harmed and it is not just for God; otherwise, if you want His help, He undertakes to remove the obstacles from your way.

✿ The friend of the Ahl al-Bait (A.S.) works wholeheartedly, for he longs to do all the good works in the world and is satisfied. So he contributes all those works and shares them.

✿ You can partake all the good works in the world with your intention. “*Whoever is contented with a nation’s work is as the one who is doing it.*”¹

١. «الرّاضى بفعل قوم كالداخل فيه معهم» مجلسى، بحار الانوار، ج ٩٧، ص ٩٦
Majlesi Beharul Anwar, vol. 97,, p. 96

❁ When your faithful brother worships, it is as if you are worshipping and its reward reaches to you too. The one who is contented with the deeds of a nation, he shares that deed. *“The one who is contented with a group deed, he is one of them.”*¹

❁ Try to be always benevolent to others and desire good things for God’s servants. A believer can bring good to the people of the skies and the earth by his heart, by a good intention and by praying. For example, it is mentioned in the tradition that the one who salutes Muhammad and his household (P.B.U.H.), its blessing reaches all the creatures in the world.

❁ Be careful, wherever you go, you seek for the good because in that case God showers you with whatever you seek.

❁ At first, the wayfarer moves with thought, imagination and dream. For example, when you sit at the table in your house, don’t pay much attention to the family members and imagine that you have invited some of the infallible members of the Ahl al-Bait (A.S.). Regarding this intention, you set the table, provide the food and entertain your family. Repeating

١. «من رضى بفعل قوم فهو منهم»

this, you will see the blessed effects of this noble intention on you and your family. The woman in the house also cooks food and sweeps with the same intention.

❁ Do not consider the number of the members of your family. With the intention of the same number receive the Imams (A.S.). Continue this work for some time and see what happens.

❁ Work wholeheartedly. All your capital and asset is this.

❁ Work with intention. For example in the bath wash yourself with the intention of washing away your soul from all the evil attributes and fancies and long run wishes. Cut your hair with the intention of cutting the sins and vain fancies from your body. Comb you hair with the intention of combing an orphan's head. Sweep the house and wash the clothes with the intention of removing the enemies of the Ahl al-Bait (A.S.) from your life and being. After working with good intention for some time, you will see that light will fill all your life space and your path to God opens.

❁ If you comb seventy times with good intention and attention, you will remove all the evil attributes. At last every three months comb your beard with this intention and do your best.

✿ At the end of the work of the late Navab Safavi and his friends when the government wanted to arrest them, Navab, Khalil Tahmasebi and Sayyed Abdol Hussain and Sayyed Muhammad Vahedi were hidden in our house in Doulab and the government with all its power couldn't find them. The first two nights they themselves came but the third night I intended to invite them. So I bought some meat on my way and came home and asked (my family) to skewer it and to lit fire in a brazier and give it to me in the second floor so that I make kabab for my guests. At first when I entered the room, Navab and his companions wanted to go to somewhere else but when they realized I liked them to be my guest at night, Navab told others, "Now that Haj Agha wants, we stay." By this intention of having four guests of the Imams' companions, I dropped my head down and I was busy with preparing the food and setting the table and I was telling myself these are the companions of Imam Hussain (A.S.) such as Zoheir, Boreir and others who are my guest tonight. Navab and his friends cleaned and prepared their guns and were careful the weapon's noise does not bother me and told each other; how bad it is that a person dies in bed. It's good that man is killed by weapon. I told them you are after killing three or four persons but I want no one to be left alive and all be died till there will be no one to display in the presence of God. In the midnight, while it was raining, Navab and his friends left. One or two days later when I was not at home, two trucks of military officials rushed our house. They surrounded the house and inspected. My mother had asked the colonel who was their commander why they have rushed to our house

and he, while his hands were trembling, had told, “We are after a thief.” My mother has told, “Do you think I will let a thief enter the place where my daughters and I are living.” The officials returned after finding nothing. The purpose of saying this story is that one can do great works with a good intention. With a good intention, one can share in all the good works from the beginning of the creation to the end of the world.

❁ Imam Ali (A.S.) was distributing sustenance among creatures in the fourth sky heartily and with his good intention and wholeheartedly and with his body also he took bread and date to the needy and distributed them at their houses. You should also do two tasks. Work both with your intention and with your body.

❁ Intention is as hollow as the reed. If the intention becomes good and pure, God will blow in it.

❁ Sincerity nullifies intention. The pure deed is the one whose doer is not after a good or bad intention to do it.

❁ Whatever God does is without special expectation. God neither needs to do something to supply His needs nor is frightened to do something to save Himself. Among men two groups do a deed impartially, the first are the mad and the other are the wise and complete people.

Recognition of God and His saints

❁ All the Hajj (pilgrimage) deeds have make up except the devotional stay in Arafat and nothing can replace it. Insight is the condition for the pilgrimage of God and nothing replaces it.

❁ God, Prophet (P.B.U.H.) and Imams should introduce themselves. We cannot recognize them.

❁ God dyes the friends of the Ahl al-Bait (A.S.) . He Himself said, “God’s coloring” and since nobody praised His deeds, He Himself praised it and said, “*Who dyes better than God?*” (II:138)¹ ”*God cannot be praised except by Him. God’s creatures also cannot be praised except by God.*”²

(Al-Baqara/The Cow) 2:138

١. «من احسن من الله صبغة» سورة بقره، آيه ١٣٨

٢. «لا يعرف الله الا بالله و لا يعرف المخلوق الا بالله»

❁ The reason we mention to prove God is just good for us. We exist because of His existence and it is not because of our existence that He exists. *“How can one be a reason for Your existence while he needs You for his existence?”*¹

❁ Sometimes it is noticed that after panegyriizing lifelong, a panegyrist and an invocator of the Ahl al-Bait (A.S.), to express their grandeur and benevolence would say, “They are so great and generous that with their blessing I have no shortage in my worldly life and considering their blessing whatever I wished in the world has been fulfilled.” This sentence spoils the result of his lifelong panegyriizing and invocation. Was all the panegyriizing for these worthless wares of the world? These worldly goods were given even to the unbelievers and evils. What kind of benevolence is it that you mention to express Ahlulbait’s favor?

۱. «کیف یستدلّ علیک بما هو فی وجوده مفتقر الیک» مجلسی، بحار الانوار، ج ۶۴، ص ۱۴۲
Majlesi Beharul Anwar, vol. 64, p. 142

Incapability, Poverty and Considering Oneself Empty-handed

❁ Man's weakness is the treasury of God's power.

❁ God's treasury is given to the weak.

❁ Realizing and admitting one's weakness and incapability in God's path opens the ways.

❁ Ali (A.S.) said, "The servant's faith would not complete unless he relies more on what is with God than on what is in himself. Our obedience and worships are with us but what is at the presence of God is much greater. Be hopeful about it. When you need something, whether the need be worldly or other worldly, stare at His treasury. He has all the things.

❁ As long as we think we are able to see the pious and visit them by means of our efforts, we cannot achieve our goals. When we use every art we have and we don't get the result, and we are disappointed of our deeds, God removes the curtain and shows to us. The Holy Quran stated, *[The disbelievers denied the messengers] "to the extent that the messengers despaired, thinking that they had been belied by*

their people; then Our Aid would come down to them.” (XII: 101)¹ And also the Holy Quran said, “In the near future We will show them Our signs throughout the universe as well as in their own souls.” (XLI:53)² That is, we show them the signs and they are not able to see them by their struggle.

❁ It's good that the same as the brothers of Yusuf we say to Imam Zaman (May Allah, the Exalted, expedite his glorious advent), *“O, Aziz! Distress has afflicted us and our family and we have now come with a scanty asset, so pay us full measure [of corn] and be charitable to us. Truly Allah does reward the charitable.” (XII:88)³*

❁ A thief went to a farm and took a sack with him. First, he put some pumpkin, water melon and melon in it. Then he added some apples, potatoes, eggplants and cucumber and some different vegetables like leek and basil. Then he closed it and was going to flee. Suddenly, the owner of the farm came with his servants. His servants arrested the thief and fastened him to a tree and asked their master what they should do

١. «حتّى اذا استياى الرّسل و ظنّوا أنّهم قد كذبوا جاء هم نصرنا» سورة يوسف، آیه ١١٠
(Yusuf/Joseph) 12:110

٢. «سنريهم آياتنا فى الافاق و فى انفسهم» سورة فصلت آیه ٥٣
(Fussilat/The Distinguished) 41:53

٣. «يا ايها العزيز مسنا و اهلنا الضرّ و جئنا ببضاعة مزجاء فاوف لنا الكيل و تصدق علينا انّ الله يجرى المتّصدين» سورة يوسف، آیه ٨٨
(Yusuf/Joseph) 12:88

with him. He ordered they take all the things in the sack one by one and throw them over the thief's head. The servants started and took the tender vegetable and throw it over his head, but the thief cried and said, "*O, God lead the outcome of our deeds to goodness.*"¹ He knew that the servants at the end could throw the pumpkin, watermelon and melon which he had first put into the sack. In the hereafter we should bear whatever we have put in our sack in this world. Of course the bottom of the sack of the friend of the Ahl al-Bait (A.S.) has a hole and it does not store any deed, whether righteous or non-righteous. As Ali (A.S.) wrote on Salman's shroud with his finger: "*Before the generous God was I presented without / Any good deeds or a sound heart*"²

❁ He asks forgiveness for the bad deeds. "*One who is remorseful and repentant of his sin is the same as the one who has no sin.*"³ He knows the good deeds as God's not as his. "*Every good and benevolence you received is from*

١. «اللّٰهُمَّ اجْعَلْ عَوَاقِبْ اُمُورِنَا خَيْرًا» شرح آقا جمال خوانساری بر غرر الحکم و درر الکلم، ج ٦، ص ١١٩

Explanation of Khansari on Ghorarul Hekam and Dorarul Kalam, vol 6. p.119

٢. «وفدت على الكريم بغير ذات من الحسنات و القلب السليم» زادالمعاد، مفاتيح الجنان، ص ٥٧٥

Zadul Ma'ad, Mafatihul Jenan, p. 575

٣. «التائب من ذنب كمن لا ذنب له» الصحيفة السجادية، ترجمه و شرح فيض الاسلام، ص ٣٩
Alsahifatul Sajadiya, Tr. Feizul Islam, p. 39

God.” (IV:79)¹ So the friend of the Ahl al-Bait (A.S.) is empty-handed. God loves the empty-handed because the one who goes to a generous person, it is shameful to take a provision with him. *“The most shameful deed is to take a provision / When a person goes to a generous person”*²

❁ The wayfarer should see himself empty-handed in the way and does not see himself and his deeds.

❁ The best favor of God to the pious and worshipper is that He takes their piety and worships and they see themselves empty-handed.

❁ The greatest wage is that God expands man’s understanding to understand and confess that, *“O God, we didn’t know you as you deserved to be known and we didn’t worship you as you deserved to be worshipped.”*³

❁ The reward of the one who works well is that he finally sees he could not find whatever he was after. *“We did not*

١. «ما اصابك من حسنة فمن الله» سورة نساء، آيه ٧٩

(Al-Nisaa/The Woman) 4:79

٢. «و حمل الزاد اقبح كل شيء اذا كان الوفود على الكريم» زاد المعاد، مفاتيح الجنان، ص ٥٧٥
Zadul Ma’ad, Mafatihul Jenan, p. 575

٣. «ما عرفناك حق معرفتك و ما عبدناك حق عبادتك» مرآة العقول في شرح اخبار آل رسول، ج ١٢، ص ١٥٥

Meratul ‘oghoul fi Sharhe Akhbare Ale Rasoul, vol. 12, p. 155

worship you as you deserved."¹ The mystic says, "We did not know you as you were deserved to be known."² The Holy Quran also stated, "[The disbelievers denied the messengers] to the extent that the messengers despaired, thinking that they had been belied by their people; then Our aid would come down to them." (XII:110)³ That is, when at the end they found that all their efforts were useless and they didn't achieve their goals.

❁ When it is time to give the reward, the servants would stop praying. In the afternoon when the worker's wage is given, the worker quits work.

❁ In the world every person has some work and position for a few days and finally he is retired. It's the same for worship and obedience and finally there comes a day when he is not allowed to worship.

❁ Whenever you say whatever I have is the result of the troubles I bore for my studying or is the outcome of the

١. «ما عرفناك حقَّ معرفتك و ما عبدناك حقَّ عبادتك» مرآة العقول في شرح اخبار آل رسول، ج ١٢، ص ١٥٥

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٢. «ما عرفناك حقَّ معرفتك» ايضاً

Idem

٣. «حتَّى اذا استياس الرّسل و ظنّوا أنّهم قد كذبوا جاءهم نصرنا» سورة يوسف، آيه ١١٠ (Yusuf/Joseph) 12:110

hard and unbearable asceticism or the consequence of much worships, you have covered God and have put on the injustice dress to your faith. But if you see everything you have as God's gift, then you have entered the security domain. In the tradition of men possessed of mind (*Ololalbab*) also it has been mentioned the reason of most of the failures of the men of science, wisdom, and asceticism is that they pay attention to and rely on their struggle, effort, worships and asceticism and they do not observe God's right and they do not see God's gifts.

❁ A husband and wife who were from Mashhad wanted to pass a river. The woman had a strong and large body but the man was weak and thin. The woman saw that her husband was not strong enough to cross the roaring flow of the river by himself, so she carried him in her shoulder and was crossing the river. Crossing the river, to cheer her husband, the woman told him, May God preserve you from evil eye, you are so heavy. The man, forgetting he is carried on his wife's shoulder, proudly said, "OK, May God preserve me from evil eye, I am a man." The pride the servant has as a result of the worshipping acts and good deeds due to God's guidance, success and power is the same as the claim of that man from Mashhad who was on his wife's shoulder.

❁ According to a tradition, “*All of you are going astray except the one whom I have guided.*”¹ To the same effect one can say, all of you are poor except the one whom I have made wealthy. All of you are weak except the one I have made strong. All of you are ignorant except the one I have given knowledge. All of you are dead save the one I have given life.

❁ They asked Salman whether he is slave or free. He said, “I was slave but I was donated to Muhammad (P.B.U.H.). They asked: “Are you ignorant or guided?” He said I was ignorant but I was guided by Muhammad (P.B.U.H.). They asked: “Are you poor or rich?” He answered I was poor and I became rich by Muhammad (P.B.U.H.).

❁ One of the friends told me you have 20 million tomans and I owe 20 million tomans. Let’s collect our possessions and divide them into two. The story of God and His servant is the same. The servant is absolute poverty, ignorance and inexistency and God is absolute wealth, science and existence.

❁ We have nothing and when we make friends with those who have everything, we will have everything too.

❁ Begging and poverty are our permanent situation.

١. «كلکم ضالّ الا من هدیته» مجلسی، بحار الانوار، ج ٥، ص ١٩٨
Majlesi Beharul Anwar, vol. 5, p.198

❁ Obedience, worships and piety are provisions. Provisions are used in the Isthmus (Barzakh) so that you take and eat and walk to reach to the destination. In the resurrection when you are at the presence of the Generous God, it would be better that you be empty-handed. That is, you do not see yourself and your good deeds. It is an honor to be empty-handed before the Generous God. It is very shameful that you present a provision or deed to the Generous. Provision is consumed in the way. Worships and deeds are good to pass the Isthmus (Barzakh). Reaching resurrection, we will sit at the Divine table by the intercession of Muhammad and his household (S.A.). Prophet Moses (A.S.) was addressed, *“Here is the holy domain, you should take out your shoes to enter it.”* (XX:12)¹

❁ No one is saved except with intercession. God owes no one for their deeds to deserve paradise.

❁ In the resurrection no one, from the first and the last, can be saved by his deeds. The deeds are the provisions between Isthmus (Barzakh) and resurrection to be consumed in the way. When they reach resurrection, they will be saved just with the intercession of Muhammad and his household (A.S.).

١. «إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى» سورة طه، آیه ١٢

❁ Whenever you saw that your hands are full, blow your hand palms to be sure they are empty. If you have something, give it to others.

❁ When I was in Mecca someone asked me to say Nesa's tawaf (circumambulation) prayer for her. I asked her to say the very unacceptable prayer which she didn't believe to be correct and then I would say the prayer on her behalf. When she said prayers, I saw how nice she said prayers. It is clear when someone sees herself empty-handed, her prayer would be more beautiful. I'll do the same to everyone who comes to me.

The Servant's Struggle and Agency Having No Role in Purification and Spiritual Journey toward God

❁ At first man relies on himself and is dependent on his understanding, recognition, agency, struggle and art, so he is not calm and always struggles in his mind, thought, appearance and actions. It is said when God made Adam's clay and blow the spirit in it, the spirit was blown just up to the man's waist and he stood to walk while the rest of his body was mud. Man cannot be calm while he sees some ability and art in himself. His efforts don't result except in ruin. When he uses all his art and ability and it becomes clear to him that his struggles do not work, he is not calm and does not trust in God so that He improves his affairs. That is why man should try to obey, pray and do righteous deeds as far as he finds ability in him. The reward of this effort is that he understands his knowledge, obedience, struggle and effort do not work. When he is disappointed of his doing, he quits struggling and leaves his recognition and deliberation and submits to the Divine contrivance. In this case, he has got rid of the veil of attention and the hope of his understanding and ability and he can see the agency of the Exalted God and his affairs are improved as well.

❁ To achieve the goal by his struggle and force, man becomes an artificial person. But if the work is done by God and by His success, he will be a real man. The first is magic and the second miracle.

❁ In any work, even in worship, if you see your doing and the creature doing, it is magic and if you see God as a doer, it is a miracle. A miracle and not a magic works.

❁ A person said, "What can we do to see God?" I told the Holy Quran states, "*In the near future We will show them Our signs throughout the universe as well as in their own souls.*" (XLI:53)¹ And thus, "*We showed Ibrahim the spiritual dominion of the heavens and the earth.*" (VI:75)² In all cases, it says, we showed them. Your problem is that you want to see by your act and deed.

❁ God states in the Holy Quran, "*So do not consider yourselves purified.*" (LIII:32)³ And "*Were it not for Allah's Favor and Mercy upon you, none of you people would have*

١. «سنريهم آياتنا فى الافاق و فى انفسهم» سورة فصلت، آيه ٥٣
(Fussilat/The Distinguished) 41:53

٢. «كذلك نرى ابراهيم ملكوت السموات والارض» سورة انعام، آيه ٧٥
(Al-Ana'm/The Cattle) 6:75

٣. «فلا تزكوا» سورة نجم، آيه ٣٢
(An-Najm/The Star) 53:32

ever become pure.” (XXIV:21)¹ It is in tradition that Imam Hassan (A.S.) and Imam Hussain (A.S.) are God’s Grace and Mercy.

❁ To visit Ali (A.S.), you should purify yourself. But you cannot purify yourself. Ask God to purify you.

❁ No one can overcome his soul and he will be defeated by it. Don’t worry if you are defeated by your soul. Sit behind the door and be sorrowful. God helps you to overcome your soul. Whenever you see your way closed, sit some minutes behind the door. God opens it.

❁ At first, the child told his father, I myself take this table. When he started to take it, he found himself unable to. He told if you take one corner of it, I’ll take it. Again he was not able to take it. He told his father if you take two corners of it, I’ll take it, but again he was unable to. This continued until finally he told I am not able, you yourself take it. Believer is the same. After all his struggles, when he sees he is not able to do anything, he trusts in God.

❁ God is busy with creation, so you too tell God, O God, advance me and remove my faults and attain me to perfection.

١. «و لو لا فضل الله و رحمته ما زكى منكم من احد ابداً» سورة نور، آیه ٢١
(An-Nur/The Light) 24:21

❁ Whatever God gives whether small or big is good and precious. More important than this is that if God offers us even his empty hand, it is enough for us. If God tells *come*, it is enough because God's command is his very creation and is "*Be and it will be.*" (XXXVI:82)¹ Did you see when Imam Hussain (A.S.) said, "come" to Zoheir, what happened and how he instructed him? I hope he tells *come* to us.

❁ By Ghadr night in the verse "*Ghadr night is better than one thousand nights*" (XCVII:3)² and by "long nights in the verse" (LXXVI:26)³ "*Some part of the night be prostrating for Him and praise Allah a longer part of the night*" (LXXVI:26)⁴ means Isthmus (Barzakh). Wherever you see you struggle much but you can't do anything and you can't say prayer well even for one rak'at, you have attained death and it is Isthmus (Barzakh). Whatever is shown there to the servant, he says God is higher and praises. God willing all of us find that we are not able to do anything and God does all things, only God. When you attain Ghadr night, the humanity

١. «كن فيكون» سورة يس، آية ٨٢

(Ya. Sin/Ya Seen) 36:82

٢. «ليلة القدر خير من الف شهر» سورة قدر، آية ٣

(Al-Qadr/The Power) 97:3

٣. «ليلاً طويلاً» سورة انسان، آية ٢٦

(Al-Insan/The Man) 76:26

٤. «و من الليل فاسجد له و سبّحه ليلاً طويلاً» سورة انسان، آية ٢٦

(Al-Insan/The Man) 76:26

spirit is blown in you and the angels are sent to you and congratulate you and prostrate you. *“After I fashioned him and breathed a spirit from My presence into him, then you all bow down to him.”* (XV:29&30)¹ So the Angels [following Allah’s Command] bowed down to him all together, *“The Angels and the Holy Spirit will descend therein by their Creator’s Command, [to the Saviour Imam-e-Zaman (A.S.)] to proclaim the ordainments about everything.”* (XCVII:4&5)² That night is a blessing and healthy night. *“Until the dawn of the promised morning.”* (XII:110)³ That is, coming down of the angels and congratulating and prostration continues until the resurrection morning.

❁ No one could do anything with his struggle. Even the Prophets, at the end, saw that their struggles have made the affairs worse and they were disappointed. *[The disbelievers denied the messengers] “To the extent that the messengers despaired, thinking that they had been belied by their*

١. «فَإِذَا سَوَّيْتَهُ وَنَفَخْتَ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ، فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ» سورة حجر، آيات ٢٩ و ٣٠

(Al-Hijr/The Rock) 15:29&30

٢. «تَنْزَلَ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ هِيَ» سورة قدر، آيات ٤ و ٥
(Al-Qadr/The Power) 97:

3. «حَتَّىٰ مَطْلَعِ الْفَجْرِ» سورة قدر، آية 5
(Al-Qadr/The Power) 97:

people.” (XII:110)¹ Our Prophet (P.B.U.H.) in ancient athlete's words threw in the towel and said to God, “*O God if you want not to be worshipped, you won't be worshipped.*”² At the end of the world God Himself came down and did all things.

✿ God has granted all the good qualities and deeds you have, and your struggle has had no role in creating them. Whatever good befalls you is from God.

✿ A great man wanted to help somebody and knew that he did not know the work and he would subvert, but in order to keep his self-esteem, he told him, “Come here and work.” He gave his wage, however he did it badly. God does the same with His servant.

(Yusuf/Joseph) 12:110

١. «حَتَّىٰ إِذَا اسْتَيْثَاسَ الرَّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كَذَّبُوا» سورة يوسف، آیه ١١٠

٢. «الهی ان شئت ان لا تعبد فلا تعبد»

Appreciating Opportunity

❁ “*Work for your world as if you will be alive forever.*”¹ (It is not late, don’t hurry, there is time) and “*for your hereafter work in a way as if you will die tomorrow.*”²

❁ (There is a little opportunity, be swift)

❁ “*Time is straitened and the way is long.*”³

❁ Ali (A.S.) said, “Past and future are both nonexistent; the present exists. One should appreciate the opportunity between two non-existents.”

❁ Ali (A.S.) said, “The past which has passed and the future has not come. Let’s appreciate the opportunity between these

١. «اعمل لدنياك كأنك تعيش ابداً» مجلسي، بحار الانوار، ج ٤٤، ص ١٣٩
Majlesi Beharul Anwar, vol. 44, p. 139

٢. «واعمل لاخرتك كأنك تموت غداً» ايضاً
Idem

٣. «الوقت ضيق و الطريق بعيد»

two non-existents that is your only cash asset. If you do this, you save yourself from sadness and get rid of wishes and whims. The believer is the son of time.”

❁ Ali (A.S.) said, “The hours pass fast to finish the day. The days pass fast to finish the months. The months have much speed to finish the years and the years have much speed to finish the life.” So we have a little opportunity and we should appreciate it and don’t waste it and we should hurry.

❁ The Divine breeze may reach every moment, *“Verily, in your life the Divine breeze appear. Be aware to expose yourself to it and don’t turn away from it.”*¹

❁ The Prophet (P.B.U.H.) saw a young man who has not attained puberty and had a smiling with good tidings on his lips. He greeted Prophet (P.B.U.H.). The Prophet (to improve him) told him, “Do you like me?” He said, “by God, yes.” The Prophet (P.B.U.H.) said, “As your father?” He said, “More.” He said, “As your mother?” He said, “By God more.” He said, “As yourself?” He said, “By God more.” He said, “As your Cherisher?” The young man in a loud voice said, “Allah, Allah, Allah, God has commanded me to like you. This word of you is not right, and it is not right if somebody else tells

١. «أَنَّ فِي أَيَّامِ دَهْرِكُمْ نَفْحَاتٍ، لَا تَعْرُضُوا لَهَا وَلَا تَعْرِضُوا عَنْهَا» خويى، منهاج البراعة فى شرح نهج البلاغة، ج ١٩، ص ٣٢٠

it.” (He repeated Allah three times, one for the action, the other for the attribute and the last for the essence or one for the world, the other for Isthmus (Barzakh) and the last for the resurrection.) Then the Prophet said, “Come near” and sat him beside himself and asked the companions, “Is there anybody to like me as this young man?” All looked down. This teenager has been perfected. There is no condition in God’s domain. If He wants someone to be completed, he may attain him to destination in one night. Don’t lose the speed in the hereafter affairs and don’t leave it to the old age.

❁ Today all men and women of the country are after nonsense. By nonsense we mean the works which are just amusements. Lest you go after nonsense and lag behind the principle. God wants you yourself. It is very bad that man’s creator wants the man and he neglects.

The Character of the Wayfarer

❁ The one who does a righteous deed should know himself indebted to God not a creditor to ask for heaven and reward.

❁ “*The believers close their eyes on whatever God has considered unlawful.*”¹ That is, they dispense with them.

❁ Good for the one who admonishes himself, and suffers his soul. Imam Sadegh (A.S.) said, “*The enemy will dominate the person whose heart does not advise and he doesn’t have an adviser inside and he does not have a companion and spiritual guide.*”²

❁ The more the heart is broken, the more precious it will be. God said I settle in the broken hearts. Satan cannot fascinate the broken hearts. Even if it fascinated, it leaves them, so they are respectful at the presence of God.

١. «غضوا ابصارهم عما حرم الله» مجلسی، بحارالانوار، ج ٦٤، ص ٣١٥
Majlesi Beharul Anwar, vol. 64, p. 315

٢. «من لم يكن له واعظ من قلبه و زاجر من نفسه و لم يكن له قرين مرشد استمكن عدوه من عنقه» مجلسی، بحارالانوار، ج ٧١، ص ١٨٧
Majlesi Beharul Anwar, vol. 71, p. 187

❁ Ali (A.S.) said, “*A talkative has more faults and the one whose faults increase will have less modesty.*”¹ The one whose modesty is less, has less fear to commit sin and the one who fears less to commit sin, his heart dies. So the one who speaks less, his heart will revive.

❁ When you know whatever good you do, in fact God has done “*whatever good afflicts you is God’s*”, (IV:79)² the inferiority of the action and humiliation in doing it do not lead to tiredness and despair. Doing something for the great one is valuable and great, whether it be small or big.

❁ Do the good actions even if they seem small.

❁ Never consider the small actions for the hereafter affairs as small and don’t miss them. There is no discussion of smallness or greatness for the hereafter. Even its small affair is a great one.

❁ Some years our main farm had vermin and all our products were lost. We had another small farm in another place, so to speak, a minor job, and we didn’t take its product

١. «من كثر كلامه خطائه و من كثر خطائه قلّ حيائه و من قلّ حيائه قل ورعه و من قل ورعه مات قلبه» تحف العقول، نص، ص ٨٩

Tohaful Oghoul, Nas, p. 89

٢. «ما اصابك من حسنة فمن الله» سورة نساء، آيه ٧٩

(Al-Nisaa/The Woman) 4:79

into account, but all our expenses were provided by it and it compensated for all the loss of the main farm. It is good that the believer has a recommended action beside his worshipping acts and obligatory actions like supporting a poor family or guardianship of an orphan. May these minor deeds save him in the Resurrection Day!

🌸 All living creatures are in motion. Man is also in motion. He both stimulates and moves others. It is good to move at the beginning and to be calm at the end. If you are not wise and you don't move, you should try to move to improve. See all the people of the world struggle to increase their money and worldly power, so you whose goal is much nobler should move.

🌸 Hide your need and conceal your sadness and sorrows, for your creator sees and it is precious. Manifest your happiness.

🌸 When the way is found, it is the beginning of having patience. By patience and perseverance you can achieve the goal. Basically, the first, the middle and the end of faith is patience.

🌸 Seeing everything has a time and term. It's not possible to see it sooner or later. God stated, *"When their term comes, they shall not put it back by a single hour or put it forward."*

(X:49)¹ One should not hurry in his wayfaring. If the embryo is born before being completed, it either will die or will be deficient. One should be patient and trust in his Creator and Cherisher. When we are complete, the Cherisher will bring us out of the veil.

❁ When we were falling in this world, they took so many dresses from our body until we reached this stage and became naked. Now that we want to come back we need some clothes. The best clothes are the clothes of piety and piety is Wilayah or the love of Ali (A.S.).

❁ Putting on piety clothes, we go to heaven. That is, to share God in our life.

❁ *“Verily, Allah is the supporter of the pious and the good-doers.”* (XVI:128)²

١. «إذا جاء اجلهم فلا يستأخرون ساعه و لا يستقدمون» سوره يونس، آيه ٤٩
(Yunus/Jonah) 10:49

٢. «أَنَ اللّٰهُ مَعَ الدّٰىنِ اتَّقُوا و الدّٰىنِ محسنون» سوره نحل، آيه ١٢٨
(An-Nahl/The Bee) 16:128

❁ God stated, “*I created the creatures to be known and manifested.*”¹ The creatures are the mirrors God created to see himself in. Each of us is a mirror. God willing, we keep this mirror clean.

❁ Our customs, rites and being affected by admiration and disapproval of people is itself an independent religion against God’s religion and hinders man from God’s way. First you should resist against them to be strong and should not sacrifice your honor and willing for it. After being strong, treat people with honor and free will in a way that life won’t be bitter for those who are not as great as you.

❁ Habits and customs are the barriers of the way. The more you abandon them, the more you improve.

❁ In the circumambulation of Ka’ba and the attempt between Safa and Marvah, if you are pushed and you go some steps further, you should come back and go again by your will. In God’s way, one should not go with other’s stimulation and pressure. He should pave the way by his will.

❁ When you are conscious, you do something and keep yourself in the way. God willing you be at the right path, even when you are negligent.

١. «فخلقت الخلق لكي اعرف» مجلسي، بحار الانوار، ج ٨٤، ص ٣٤٤
Majlesi Beharul Anwar, vol. 84, p. 344

❁ The main point is that man be internally trained in a way that he himself does good deeds. He shouldn't make himself do good deeds by force. He shouldn't do good works by incitation, habit or by mastered attribute, but he should do them voluntarily and by freewill. Worship means this.

❁ God existed, and exists now and will exist automatically in the future. God is self-motivated. The perfectness of the worshippers is dependent on being self-motivated. He does not work with other's incitation.

❁ God has created his worshippers with his Names, that is, with Muhammad and his household (A.S.). All of them are self-motivated and don't need anything else. They do sins themselves and do repeat themselves. The servant should know himself to know his creator.

❁ We should be automatic, but the creature cannot be automatic unless he finds himself.

❁ It is very good that man sits with himself in private. God is self-motivated and he has created you self-motivated. You too are automatic. The ink of pen is in it. God has also put your substance that is Muhammad and his household's light in you. If you see yourself beautiful, tell praise be to God and salute Muhammad and his household (S.A.) because your substance is of his light.

❁ The pure deed is the one whose doer is not looking for a personal and special goal and no external motivation makes him do it. The same as God's acts which act just due to His Perfection and Beauty and His act is impartial and He does them willingly and nobody makes Him do something. Two persons do pure acts: the absolute rich and the absolute poor. The poor one whose poverty is not removed, does impartially. In other words, among men two persons do pure and impartial acts: the mad one and the perfect worshiper. Meeting God is the result of pure act. *Therefore "whosoever is anxious to meet His Creator and Nurturer on the Day of Resurrection should do righteous deeds; and in the worship of his Creator and Nurturer should not consider any partner."* (XVIII:110)¹

❁ Pretending to be holy and religious means pretending to be pure and pious. However, holiness and piety are valuable.

❁ Man should be like a camel. It eats God's provision (thorn of the desert) (it does not eat of what is gained by its work and suffering) and does people's work and serves them. *"Do the disbelievers not look at the camel how it was created?"* (LXXXVIII:17)²

١. «فمن كان يرجوا لقاء ربه فليعمل عملاً صالحاً و لا يشرك بعبادة ربه احدا» سورة كهف، آيه ١١٠
(Al-Kahf/The Cave) 18:110

٢. «افلا ينظرون الى الابل كيف خلقت» سورة غاشيه، آيه ١٧
(Al-Ghashiyah/The Enveloper) 88:17

❁ The intention behind the tradition that man's perfection is in seeing people as camels; that is, as the camel eats desert thorn, the friend of the Ahl al-Bait (A.S.) also bears the nonsense and false accusation of people and as the camel that is profitable, it carries burden, milk and people eat its meat and use its wool and skin, the friend of the Ahl al-Bait (A.S.) serves people and benefits them. As the camel eats the product of his work but it often eats desert thorn, the friend of the Ahl al-Bait (A.S.) also eats God's provision and doesn't consider himself effective in providing his sustenance.

❁ The holy Prophet (P.B.U.H.) said, "I love three characteristics of children. First, they build and ruin and consider both works as a play and enjoy it. Second, they quarrel and reconcile after some minutes and they do not take revenge. Third, they do not know how this food and their needs are provided and they do not consider any humanistic logic for it and do not regard who has provided them."

❁ The actions are voluntarily and achievable and attributes are visible and observable. Practically, one should willfully observe the lawful and unlawful determined by God. In attributes, one should look inside himself and his good and bad attributes and should thank God for the good ones and ask Him to change the bad ones.

❁ It is mentioned in tradition that God has hidden four things in other four things: His satisfaction in righteous deeds. So

you do all righteous deeds to have done all the deeds which include God's contentment. He has hidden His wrath and anger in sins, so avoid all the sins to keep away from all the deeds deserving Divine wrath. He has hidden the Ghadr night in the nights of the year, so appreciate every night to have perceived Ghadr night. He has hidden his good men among the people. So respect all people to have respected His saints.

❁ Walking, Salman did not leave any special footprint of himself because he walked in a way that he put his foot on Imam Ali's footprint. So the friend of the Ahl al-Bait (A.S.) has no special distinction, idea or taste.

❁ Try to find a position among the good servants of God in any way you are able to, whether with cry or laugh.

❁ One of the poets liked the Ahl al-Bait (A.S.) and whenever he saw Imam Sadegh (A.S.), he greeted him. He was addicted to alcohol drinks. Once after drinking wine, he was passing a narrow alley and he had bad breath and at the same time Imam Sadegh (A.S.) was passing there. He was ashamed to salute Imam, so he turned toward the wall and made himself busy with his dress. When Imam (A.S.) reached him, came near him and greeted him and said, "In any state do not turn away from us and never turn your back."

❁ Imam Ali (A.S.) and Zahra (S.A.) said, *“His speech is His very deeds.”*¹ That is, God speaks to us by His deeds. As God speaks by His deeds, you too speak to God by your deeds. By your deeds, tell God, “O God, I have no knowledge, no understanding and no power. Prostration and bowing down are the actions by which we express our poverty, ignorance, inability, and nothingness. That is why Ali (A.S.) said, *“Islam is the very submission and the submission is the very certitude and certitude is the very acknowledgement and acknowledgement is the very confession and confession is the very doing and doing is the very acting.”*²

❁ Speak with God. However, I hope you don't speak to God and His good servants by your tongue but speak with your deeds. Be affectionate to the orphans and doing this, tell God and the good people, “I am an orphan, be affectionate to me.” Give something to the poor and doing this, tell God and the good ones, “I am poor, you too give me something.” Conceal people's faults and doing this, tell God and His good servants, “I have some faults, you too conceal them.”

❁ In the hereafter affairs first consider yourself and then others, but in the worldly affairs first consider others, and then yourself.

١. «فعله قول» مجلسی، بحار الانوار، ج ٨٨، ص ١٨٢

Majlesi Beharul Anwar, vol. 88, p. 182

٢. «الاسلام هو التسليم، والتسليم هو اليقين، واليقين هو التصديق، والتصديق هو الاقرار، والقرار هو الاداء، والاداء هو العمل»

❁ Practice sitting in the heaven in this world.

❁ This world is the place of standing and rising. Say [O, Messenger!], “*I admonish you to do one thing: Rise up for Allah’s sake.*” (XXXIV:46)¹ And the hereafter is the place of sitting, “*In the abode of Truth and in the presence of the Omnipotent Sovereign.*” (LIV:55)² One should practice sitting with God and his pious servants in this world. Before meeting, one should stand and work to be able to meet. After death and meeting the beauty of God’s Hojjat (Imam Zaman, May Allah, the Exalted, expedite his glorious advent) “*Whoever dies sees me*”³ the believers leave every work and sit.

❁ The affectionate people usually flatter at the presence of God and His friends. Flattery is the prerequisite to a visit.

❁ The believer is cunning and tries to have a good position at God and his friends’ presence by flattery and glibness. However we should impose ourselves by fraud. Anyway, One should find a way in the Friend’s heart by any trick.

(Saba/Sheba) 34:46

۱. «أَتَمَّا اعْظَمُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ» سورة سبأ، آیه ۴۶

(Al-Qamar/The Moon) 54:55

۲. «فِي مَقْعَدِ صَدَقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ» سورة قمر، آیه ۵۵

Nahjul Balagha, Tr. Dashti, p. 611

۳. «فَمَنْ يَمُتْ يَرْنِي» نهج البلاغه، ترجمه دشتی، ص ۶۱۱

✿ We contrive and flatter to be close to Him. Then we understand that He is nearer to us and all of our tricks have been vain. Hence when the Ahl al-Bait (A.S.) were asked, “what is trick?” They said, “Not deceiving.” Leaving trick is the greatest trick, the trick of Muhammad and his household (A.S.) is above all the tricks.

✿ Believer is cunning and all his worships and righteous deeds are to find a way to God and His pious servants. Hence, Ali (A.S.) said to God, “*O God, the Concealer of the faults, the knower of the unseen and the remover of grieves, how could I plan and seek a remedy.*”¹ Trick is good if it is for proximity to God and making friends. God also likes this kind of trick, but if it is for disunion, enmity and being far from God and his saints, it is bad and God does not like it.

✿ When God’s Glory rises, man will be busy with worshipping. When God’s beauty, grace and benevolence rise, man will be busy with flattery. The flatterer just speaks of the good qualities of the other person. He does not consider whether he merits or not.

✿ The more aware the person’s conscious is and the more he pays attention to the grace, grant, concealing and tolerating of his master, the better wayfaring he will have.

١. «فكيف حيلتي يا ستار العيوب ويا علام القلوب ويا كاشف الكروب» مجلسي، بحار الانوار، ج ٨٤، ص ٣٤١

🌸 Imam Hassan Mojtaba (A.S.) said, “If you greeted people and they did not respond, appreciate it. If you requested people to lend you some money and they did not give, appreciate it. If you proposed them, and they did not accept, appreciate, and”

🌸 We should practice being a student. At first the teacher tells the student listen to me, then he asks him to pay attention and finally he asks him to pay attention wholeheartedly.

🌸 We should learn being a student from the story of Prophet Moses (A.S.) and Khizr. Khizr told Prophet Moses (A.S.), “Whatever I do, don’t ask any question. Keep quiet and look. Whenever I deemed it advisable, I remove the curtain from the secrets of my works.” We too should be a student at the presence of God and the Ahl al-Bait (A.S.) to benefit. Let’s learn from Prophet Moses (A.S.)’s politeness that whatever Khizr told him, “You cannot tolerate”, Prophet Moses (A.S.) entreated and he pleaded considering himself inferior so that Khizr may let him accompany.

🌸 Not being able to move swiftly with love, at least be a good student. The same as Khizr who asked Prophet Moses (A.S.) not to speak nor express his ideas nor ask and object about what he saw. You too should be such in the presence of your real teachers who are God, Muhammad and his household (S.A.) and whatever they do, keep quiet.

❁ In the way of perfection and journey to Allah, the wayfarer should know one person. Obey the person God determined for you and exposed you to and try to profit from being with him and whenever you attain a position that you need a person of higher rank, God sends him to you. If there is an honest will and quest in you, even if the mentor you have is not a real one, God is able to convey whatever is needed for your guidance by his tongue. To struggle much for finding a guide and mentor everyday is not only unnecessary, but also harmful. It is an ancient saying that *two cooks spoil the broth*.

❁ Unless the body is calm, and demands, anger and ambitions and ... which belong to the body are not subsided, the lost are not found. Whenever you come to learn something, you should suppress the desires of the body and whatever belongs to it.

❁ When good deeds come up, don't ask anybody to do it. Appreciate it and do it yourself as far as you can.

❁ Try to move but motionless. As the one who sits in a ship and the ship moves him through waves, your heart and your inside should be calm and stable and your body should move and work.

❁ The spiritual foods are like the body foods. As far as you are hungry and you have appetite, eat and whenever you are about to be full, you cease eating.

❁ Ignore all your worships and prayers and say “O God, how far I am from you and remembering you. It is not I who remembers you.”

❁ The same as investigating your wealth once in a year to see if something has been added to it in order to pay its one-fifth (Khoms), investigate your spiritual and moral trade to see if you have improved.

❁ Paying attention to a herd of sheep drinking water at a stream, you see the last sheep that is at the lowest part, after drinking, leaves there and stands at the highest part and drinks. The other sheep do the same and go to a higher part to drink more limpid water until they reach the source of aqueduct. At the source also you see some sheep whose head is inside the outfall of the aqueduct. All are seeking more pure and limpid water. This is the humanity world shadow which cast over the natural world. The sheep compete in drinking. The believers compete in drinking life water, in remembering God. They compete each other to do good works. The Holy Quran said, “*And those foremost in faith will be foremost and ahead of others.*” (LVI:10)¹ This group will be the nearest to Allah; and said, [O, men!] “*Compete one another in attaining forgiveness from your Creator and*

١. «السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ» سورة واقعه، آیه ١٠

Nurturer and the garden of Paradise” (LVII:21)¹ and He said, “*Precede in doing good deeds.*” (II:148)² The believer wants to go to the source of life water.

❁ The Holy Quran said, “Whoever competed is nigh to God.” Paying attention, you see all the people are competing except the mad. In all radio and TV programs, in sport fields, in business, in politics and all other places people are competing each other and the one who wins will receive the gifts and scores. So this word of the Holy Quran works both in the figurative world and real world. One can see this case but its genuine case will happen in the hereafter and the Prophet and his household (A.S.) are close to God. In the figurative world the competitors and winners are many but in real situation and hereafter, the competitors of love and friendship are few, in a way that when you pay careful attention, you see just Muhammad and his household (A.S.) precede others is this competition. So “*a great number of the first and a few from the last have preceded and were close to God.*” (LVI:13&14)³

١. «سابقوا الى مغفرة من ربكم و جنة» سورة حديد، آيه ٢١

(Al-Hadid/Iron) 57:21

٢. «فاستبقوا الخيرات» سورة بقره آيه ١٤٨

(Al-Baqara/The Cow) 2:148

٣. «ثلة من الاولين و قليل من الاخرين» سورة واقعه، آيات ١٣ و ١٤

(Al-waqi'ah/The Terror) 56:13&14

❁ Man competes in what his benefit is, whether that is worldly or other worldly. You too compete in doing good deeds. Doing this, you improve in your journey. Not competing, you don't improve and stay and become old and die before achieving your goal. Competing improves. It is not achieved save through thinking. When man thinks and sees that the cool water is in front of him, he precedes to drink it.

❁ Sometimes preceding in thinking good works is better than doing them. *"The believer's intention is better than his doing the action."*¹ Sometimes a strong believer intends to do something and as a result of it, others succeed in doing it.

❁ Don't say, "They went and we go as well; they said and we also tell." Say, "They didn't go but we go, they didn't tell but we tell." In God's way no one believed in the Prophets' speeches and didn't follow them, but you go after them.

❁ In the world, do whatever you can for others. At least greet them happily and with a good mood. To visit the poor, go to their house. Any position you have, paying attention to those at lower level is a worshipping act. Becoming faithful, advise those at lower level kindly, expend whatever you have

١. « نية المؤمن خير من عمله » مجلسي، بحار الانوار، ج ٦٧، ص ٢٠٠
Majlesi Beharul Anwar, vol. 67, p. 200

in the world impartially and donate whatever you have of the hereafter and good temper. Doing this, you will see that your prayers and worships will be more valuable.

❁ We should sit with those at lower level so that the saints sit with us.

❁ You don't follow the evil doers and the sinful, but if they came toward you and greeted you, you treat them nicely. Not doing this and feeling vanity, and rejecting them, the great ones will also not pay attention to you. God also tells, "Why did you, who had committed so many sins that I didn't consider, behave with my servant in this way? It is not clear whether he has committed whatever you consider a disobedience intentionally." Briefly, you should not reject a person for his disobedience because finally you should go and kiss his hand and bring him to open your journey path.

❁ God willing your breasts be so vast that if all the people of the world and all the disobedients wanted to come into the house of the Ahlulbait, (A.S.) you accept and don't sulk and don't say now that they come, we do not stay here and go out.

❁ God said to Adam: I have collected all the good for you in four words. The first is what belongs to God: that you do not associate with him any cherisher or worshipped. The second relates to the human being that his deeds and their

results return to him. The third is what belongs to both God and human being: that the servant prays and God responds. The forth is about the worshipper and other worshippers that he does to others what he likes others do to him.

❁ Imam Ali (A.S.) about alchemy said, “Make iron (solid) with the volatile.” That is, coordinate and accompany the body with the soul which is volatile and entangle, coordinate and accompany it in the body cage.

❁ Ali (A.S.) said, *“I recommend you to five points that if you ride the camels more swiftly to attain them it is worth: None of you hopes save his Cherisher and fears none save his sin and none of you should be embarrassed to say I don’t know when he does not know the answer. And none of you should be ashamed to learn the thing he does not know and I recommend patience because the position of patience is as the position of the head in the body and the body which lacks head is useless and the faith that has no patience is the same.”*¹

❁ God willing, our senses move toward God and we are sensitive about God. This sensitivity makes knowledge and

١. «أوصيكم بخمس لو ضربتم إليها آباط الابل لكانت لذلك أهلاً: لا يرجون احد منكم إلا ربّه، ولا يخافن إلا ذنبه، ولا يستحيين احد منكم اذا سئل عما لا يعلم ان يقول لا اعلم، و لا يستحيين احد اذا لم يعلم الشئ ان يتعلمه، و عليكم بالصبر فان الصبر من الايمان كالرأس من الجسد، ولا خير في جسد لا رأس معه، ولا في ايمان لا صبر معه» صبحى صالح، نهج البلاغه، ص ٤٨٢

causes perfection in man. Why are we sensitive about the world and we lose our self-confidence because of the expenses or dangers but we aren't sensitive about the hereafter and we don't lose our self- confidence?

❁ If you use your experiences and be far from the world and whatever is useless, then everything will be valuable. You understand how much virtue is in the Friday prayer, Friday body ablution and congregation prayer are excellent.

❁ Once the holy Prophet (P.B.U.H.) was passing beside a wall with his companions. Inside the garden some people were gambling. One of the gamblers repeatedly lost. Finally he said, "I have nothing, so I lose myself." The Prophet seeing this stage said surprisingly, "What a gambler!"

❁ In the gambling of the love with God and His good servants it is good that man learns from this gambler. God has also introduced the saving path as the love of God and his friends and devoting wealth and soul.

❁ First jihad is with the wealth and then with the soul. Lest while you haven't devoted your wealth, you want to struggle with your soul.

❁ If you use whatever you have hidden and saved in God's way, it will improve much. You shouldn't come to this session while keeping your wealth and reputation for yourself,

because in that case you won't grow and waste your life. Sometimes some people are not allowed to enter the court of God and His good servants because of an empty pitcher to which he is dependent and cannot give it to others.

❁ “*A tradesman is God's friend.*”¹ Anyone who trades is a tradesman. In all your works try to trade. Give your wealth to God, God grants you wealth again. Give your perfection, your science, whatever you have to God. God grants it again to you. Trading is good and makes man the friend of God.

❁ There were two workers who picked the cucumber. The first picked once a day and the second twenty times a day. They asked the first one, “How many times do you pick cucumber?” He said, “My friend and I pick cucumber twenty one times a day.” In worships and the good works you do with others, you may pay more attention to whatever the group has done and do not pay attention to what you have attained. So, in each worship and righteous deed, first you do individually to see how much you benefited. When you were successful in your trade, accompany your friend and do it.

❁ It is good that man is obedient and pays attention that he is obeying.

١. «الكاسب حبيب الله»

❁ Knowledge, wealth and rank are man's positions and they should follow man not that man follows them. Honor belongs to man and man does not take his honor from his positions. The one who follows his positions will not grow.

❁ The more the servant is silent in front of his masters and does not express his opinion, the better it will be for him and it is more probable that the masters accept him. It is said that a mother had three daughters who were at the age of marriage and were beautiful and good tempered. However, since they stumbled, nobody wanted to marry them. When a suitor was to come to their house, their mother asked them not to speak so that their fault won't be revealed. When the suitor came and the mother was speaking with him, a fly entered the room. One of the girls who wanted to expel it said, "F f fly." One of her sisters told her, "Didn't mother t t tell you no no not speak?" The third girl who was happy that he hasn't spoken said, "Praise is due only to Allah that I di di didn't s s speak." As a result the problem of all of them was revealed and they lost the suitor.

❁ Since the servant is ignorant, how much he tries to speak well, he is not able to. It is said a mother in the wedding of his daughter recommended her that when he went to the bride chamber and the groom came toward her, she speaks well in a way that the groom loves her. When the groom came toward her, she remembered her mother's recommendation and wanted to speak of some pleasant topic. So she said,

“Rock candy is over the niche.” The groom said, “I have no stomach ache to eat rock candy.” So it is advisable for the servant to be silent and not to speak in front of his masters.

❁ God granted us smartness and shrewdness to attain the hereafter but we often use it for the world affairs.

❁ During your life, try to be in a place where God is shown to you and leave all other places.

❁ The friends of the Ahl al-Bait (A.S.) are good. God willing, they become good doers.

❁ A person was of age and was living in Iran. He was resorting to Imam Ali (A.S.) and said, “Dear Ali, succeed me to make a pilgrimage to you at the end of my life and I come to Najaf and die there.” He was prepared to go to Najaf. He became sick and had a fever there and everyday he became worse. He remembered his speech to Imam Ali (A.S.). He understood that this sickness was a prelude to his death. So he was fearful and put on quickly and ran to Imam Ali’s holy shrine and said, “Dear Ali, I was kidding and I don’t want to die here.” Imam Ali said to Izrael (the death angel), “Stop taking his soul. We have added thirty years to his life.” Izrael brought the news of increasing his life span to him and added you didn’t do a good work that for living longer broke your promise with Ali. God willing we do not break the promises with our masters.

❁ When you work, you don't pay attention to the wage but look at the wage giver.

❁ God said, "And those who strive in Our Straight Path sincerely, We will surely guide [by Inspirations] to Our Ways." (XXIX:69)¹ That is, if you move well from heart to lip, I will show you the rest.

❁ In the soul of each person there is a personal road which is his very justice with God and creature. God states, "Pass this road straightly and in a good manner and do not betray Me and yourself." When you passed it, I show you all the things. When you come out of your personal road, you find God's guidance and He shows you all His ways.

❁ God willing, we shouldn't be like those who didn't pay attention to the Prophet speech in Ohod battle to gather the booty and emptied the mountain cliff. Lest we treat contrary to the Prophet's word for achieving the world property.

❁ The life of this world finishes. Spend all your power, eye tear, and wealth in God's way and while you are alive complete your work. If you don't use them in the way of God, you will die and you lose all of them.

١. «وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا» سورة عنكبوت، آیه ٦٩

❁ Each of us has a small Lord inside us. Sometimes speak to him to be able to speak. You sit and speak with God so that the small master is able to speak with God. A small kid has the same case. At first, one should waste some time to teach him to speak. When he is able to speak, the one who taught him to speak becomes silent and the child repeats whatever he has learned. When the small master is able to speak, whether you use your lips to speak or not, whether you are awake or asleep, you perpetually speak to God.

Companionship

❁ “*Companionship is effective*”¹ and makes the person the same as the person who accompanies him. If this fact is understood well, teaching and learning will be finished and the universities will be closed. When you accompany a person with kindness you will become the same as him.

❁ Companionship is effective. We should sit with God and His friends. “The perfection of my companion influenced me / Otherwise, I am the same soil that I am”

❁ The soil by accompanying takes Muhammadi perfume. “*And be firm in association with the humble worshippers who pray to Allah, morning and evening, seeking His Pleasure; and do not let your eyes overlook them, desiring the ornaments the world life.*” (XVIII:28)² One should not associate with the worldly people.

١. «المجالسة مؤثرة» ارشاد القلوب ترجمه مسترحمی، ج ٢، ص ٢٢٥
Ershadul Gholoub, Tr. Mostarhemi, vol. 2, p. 225

٢. «واصبر نفسك مع الذين يدعون ربهم بالغداة والعشي يريدون وجهه ولا تعد عيناك عنهم تريد زينة الحياة الدنيا» سورة كهف، آیه ٢٨
(Al-Kahf/The Cave) 18:28

❁ The very God's color works in the creation. Companionship is very effective and gives color to man. God willing, we are painted with those God's colors. God's color is fixed and it does not vanish. "*And what color is better than Allah's Monotheism?*" (II:138)¹ The color of piety, faith, serenity, fidelity and ... belong to God and Muhammad and his household (A.S.) The world colors will vanish as soon as resurrection sun shines but the colors of God will always be more transparent. Tell yourself now that we should be colored, it is good that God and His good servants paint us.

❁ Imam Sadegh (A.S.) said, "If I sit for one hour with the one in whose religion I trust, for me it is better than seventy years worshipping." He did not state it is better than some years worshipping for him. Companionship is effective. We should be alone with God for ten minutes round the clock and taking ablution, we sit at our prayer mat and tell God and our masters we have come to sit with you.

١. «من احسن من الله صبغة» سورة بقره، آيه ١٣٨

The Leaders of the Way, the Divine Saints

❁ Paying attention to the world, multiplicity and nature causes grief and sorrow. Multiplicity brings sorrow. But the individuals and Divine people remove grief and sorrow. The Divine men and some individual are few and their meeting is very crucial for us and we should appreciate it. They are the signs of God's way.

❁ Some of the believers are like the Qalil (little) water; if they pollute themselves, meeting a great man who is like the Kor water, they will be cleaned.

❁ In the world, one should see the beauty of the good people and walk like them. If we always look at this or that person and we want to be like them, we will be neglectful of God and Prophet (P.B.U.H.).

❁ *“One should go wherever God's flag goes.”¹*

❁ The Prophet of Islam is as *the sun* (XCI:1)¹ and Imams are as *the moon* (XCI:2)². The friends and Shi'ites of the Ahl al-Bait (A.S.) are as the stars. When you are not able to approach sun and moon, benefit from *the stars* (XVI:16)³ to feel the smell of Imam.

❁ Danger is in two things: abuse of the superior's tolerating the inferior's and superiors not tolerating the inferiors.

❁ The Holy Quran said, "*You who believe! Do not put your own will and wish ahead of Allah's Command and Messenger's guidance.*" (XLIX:1)⁴ At the presence of the friends of God we should be careful and we shouldn't have much prejudice and we shouldn't command the good and prohibit the bad. When that companion of Imam Hussain (A.S.) in Ashura said to him that it is noon and time of saying prayers and Imam Hussain said, "*You reminded me of the*

١. «وَالشَّمْسُ وَضُحَاهَا» سورة شمس، آیه ١

(Ash-Shams/The Sun) 91:1

٢. «وَالْقَمَرُ إِذَا تَلَّيَهَا» سورة شمس، آیه ٢

(Ash-Shams/The Sun) 91:2

٣. «وَالنَّجْمُ هُمْ يَهْتَدُونَ» سورة نحل، آیه ١٦

(An-Nahl/The Bee) 16:16

٤. «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ» سورة حجرات، آیه ١

(Al-Hujurat/The Apartments) 49:1

prayer, May God appoint you one of the saying prayers."¹ However that companion's work was good, a better work was also imaginable and that he was courteous and was silent. Perhaps in the sentence of Imam Hussain there is a gentle irony that whether he should remind the infallible Imam about saying prayers or vice versa.

❁ In the story of returning the sun of Ali (A.S.) we saw that when he (A.S.) said to his army, "I do not say prayers in this land and I continue my way to another land to say prayers", some of those who were sanctimonious said, "If we wait to go to another land the sun sets and we miss the prayer, so they stayed there and said prayer. Imam Ali (A.S.) continued his way with some of his truthful friends. When they went out of that land, the sun has set but Imam Ali (A.S.) returned the sun by God's power and performed the afternoon prayer and then the sun set. Didn't the enemies fight with the Ahl al-Bait (A.S.) with the excuse of the legal law? Didn't they set fire on the house of Ali (A.S.) because they believed in the legal law that if someone is not present in the Muslim's gathering, his house should be fired? Didn't they fight Imam Hussain (A.S.) with the legal law of Judge Shorayh with the excuse that Imam Hussain in Tarviyeh day instead of becoming Mohrem (the one who has put on Pilgrimage dress) for the obligatory hajj has left Mecca and has gone toward Karbala and has disobeyed the allegiance and obedience of the caliphate of

١. «ذكرت الصلوة، جعلك الله من المصلين» مجلسي، بحار الانوار، ج ٤٥، ص ٢١
Majlesi Beharul Anwar, vol. 45, p. 21

God's messenger? In short if somebody is of the friends of God and we accept him in that rank, it is meaningless to mention the laws and urge him to do them. This is seeing oneself superior than the friend of God. The Holy Quran said, "*O, you who believe! Do not raise your voice above the voice of the Messenger*" (XL:2)¹, that is, do not claim that you are holier and more knowledgeable than the Prophet. The Holy Quran said from Loqman who said to his son, "And lower your voice because the ugliest voice is the bray of the donkey" (XXXI:19)². Some have said that God does not blame anybody because of the feature he has granted. This verse refers to the second who claimed much and rejected the Prophet's words.

❁ The day of Ashura was full of saying prayers. "*They are the ones who perform their Prayers regularly.*" (LXX:23)³ But because one of the companions of Imam Hussain (A.S.) said, "Mr. It is time for saying prayers." Imam Hussain (A.S.) prayed for him and started to say prayers. His work was good but better than that was that he would be courteous and remained silent. One could understand from the supplication of Imam

١. «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ» سورة حجرات، آیه ٢
(Al-Hujurat/The Apartments) 49:2

٢. «وَإِغْضُضْ مِنْ صَوْتِكَ، إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ» سورة لقمان، آیه ١٩
(Luqman/Lukman) 31:19

٣. «الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ» سورة معارج، آیه ٢٣
(Al-Ma'arij/The Stairways) 70:23

Hussain (A.S.) that he didn't do a good work. Wherever we went to say something, it was not beneficial. It is advisable to be silent and polite.

❁ Humiliating one of the friends of God has its own effect even if it is a result of carelessness. God states, *"The one who insults one of my friends is, in fact, fighting me."*¹

❁ If you know a person prominent, do not show and introduce him to others without his permission. If you do this, those who do not accept him bother you. Yahooda who showed Isa (A.S.) to his enemies, by Divine power, became immediately like Isa and the Jews took him instead of Isa (A.S.) and was crucified on the cross.

❁ When the one who has power looks at you, he satiates you from the secular and the next world aspects.

١. «من اهان لى ولياً فقد بارزنى بالمحاربة» كلينى، كافى، ج ١، ص ١٤٤
Kulaini, Kafi, vol. 1. P. 144

Some of God's Saints

❁ Our engineer friend (the late Sayyed Jalal Tanavosh) was a great man. He visited all the good friends in Najaf. I saw nobody more successful than him in visiting relatives and friends. He observed everybody's right and did good to everybody. At the beginning of the revolution he was apart from work for five years and was at home and had a simple life with his wife (the daughter of the late Ayatollah Ansari Hamedani) and said I want to know what God wanted to do with me that made me sit at home. His late father (Sayyed Muhammad Reza Tanavosh) explained when Sayyed Jalal was born, he took him under the sky and recited call to prayer to his ear and asked God to make him Alavi (a lover of Ali (A.S.)). During his youth he was abroad for 20 years, first in India, and then in America. During this time he didn't say prayers and didn't recite the Holy Quran but when he returned, he attended Agha Sayyed Muhammad Hussain (Hussaini Tehrani)'s lectures in Ghaem Mosque. There he became familiar with the late Haj Agha 'Abdol Hussain Shirazi with whom he visited the late Ayatollah Ansari Hamedani and he became his son-in-law and was perfected. I saw Imam Ali (A.S.) did his work and the father's prayer was fulfilled. When he came to Iran he was the first or the second

person in weaving engineering and they asked him to teach in Poly Technique University and many authorities wanted to absorb him to themselves but he chose another way and continued it. When he died, he had nothing of the worldly wealth.

❁ The late Mollavi who recently died in Mashhad was a friend of the Ahl al-Bait (A.S.) and he trained the beloved of the household especially the beloved of Imam Reza (A.S.). It was well known that he has visited Imam Zaman (May Allah, the Exalted, expedite his glorious advent) in his youth. Of course, he denied it. When he was in Najaf, he didn't stay in the city and walked at the suburb. When he was informed that there was a session with the friends, he attended it and drank a cup of tea with them and was there for some minutes. In recent years when he was in Mashhad next to Imam Reza (A.S.), he made a pilgrimage to him every morning and had a special mood. He took his shoes off and entered the campus barefoot. In one of the campuses, there was a chamber in which there were some graves. The owner of that chamber has given him its key and every day he prayed and did his works for one or two hours. His house which was next to the campus was the house of mourning of Zahra (S.A.) After making pilgrimage, he went to his house and the people who wanted to see him or wanted to ask something or had some wishes went there. Even when he was not there, those who had some wishes, went there and asked for it. He was a nice and blessed person.

❁ God had determined me as the shield of the calamities of the friends of the Ahl al-Bait (A.S.), as on Ashura day two friends of Aba 'Abdillah (A.S.) were as a shield against the enemy's arrows to let them say prayers.

❁ One of God's friends who lately passed away was the one whom without mentioning his name I have hinted so many times in my speeches that there is a person who is higher than me. Of course, he was hidden and I have seen no one who had known him the way he should have been known, even his kids and those who think knew him. He has died from his childhood and was living with death and did not pay attention to the world at all. In his childhood he went to school for some times in Doulab but he was not interested in attending school and left school. His parents blamed him for this. Then he went to Ghom to Borhan School to study the clergy lessons. He was not interested and returned to Doulab. He told me wherever I attend to learn something, I see the instructors are not able and if I test them they cannot answer well. He was not attracted to any business. When their parents saw he did not study and did not work, asked him to leave their house. Because of his self-esteem he left the house while he was not mature. He was in the alley and slept two nights in Doulab mosque. The third night he came to our house where now Alzahra School is built.

❁ From the time of his childhood he attended the preaching and mourning meetings for the recital of the tragedies of

Karbala. Forty to fifty children accompanied him. He sat at the last row and was thinking. In the middle of the session suddenly he stood and all the children stood with him and they left there. He wanted to say that the session was not useful from that time on.

❁ I was about 10 years older than him. When he was 5 years old, one day about 9 or 10 o'clock while I was walking in the alleys of Doulab, I saw through the window of a mosque that he and fifty small girls and boys went to the mosque and he was the prayer leader and they performed the congregation prayer. It was a very nice scene. That is why I did not pass there. I walked outside the mosque and looked at them through the window until they finished their prayer and they left the mosque. When he saw me, he looked at me anxiously to object my work. However I was 10 years older than him, I was ashamed much because of that glance.

❁ He was mature from childhood. He told me I was one or two years that whenever my older brother wanted to come to your house to attend the meeting of the recital of tragedies of Karbala, I cried and asked him to bring me to your house and when I was in my brother's bosom, I was paying attention to you and I was looking at you but you paid attention to others. This sentence of him made me old. I saw God's friends love their friends from childhood. And I saw that he is higher than me and has more relation to Wilayah light. When two believers visit each other, the one with more love is greater.

One can conclude that Imams love to us is more than that of us to them. Once when he was 15, he came to our house and sat in a corner of the room and relied to a cushion and I was entertaining him. When he wanted to leave, he said, "When you were so sad, sit in a place I am sitting and you will relieve." He was greedy and insatiable in perfection and knowledge.

✿ Near Pol Dokhtar there is a village where a dome has been built. Under it there are two graves. One of the graves belongs to a Sayyed who was a scholar and the prayer leader of that village and the other belongs to one of the people of the village. The story of these two graves is that many years ago in one of the days of holy Ramadhan, a villager invited the prayer leader for breaking the fast to his house and he accepted. At night the prayer leader went to the villager house but the villager has not come back. His family entertained him and after call to prayer they asked him whether he would say prayers first or break his fasting. The guest said that he would say prayers until the host comes and they would break fasting together and started his saying prayers. The family was preparing the food and were observing his saying prayers. After finishing his saying prayers, they asked him why the voice of the animals and the river roar and other noises were heard while he was praying. The guest asked if it was supposed not to hear the voices and they said that whenever our master was saying prayers, no voice was heard. The guest surprised but didn't show it. The host reached the house and asked the guest if they should

break their fast or he said his prayer. The guest said you first say your prayers. When the villager was saying prayer, the scholar saw that there was no noise in the village and silence dominated. Then he understood the high spiritual position of that apparently simple villager and bequeathed whenever he died, they buried his corpse near that villager and now these two are buried close to each other.

The Accompanying Friend

❁ First find your friend accompanying you in your life and then go your way. “*First find the friend, and then pass the way.*”¹ Count God as a friend as well.

❁ Don’t leave the friends from the beginning to the end of your life. If you leave them, it is dangerous and Satan and imaginations will accompany you. Even when you want to enter the nature well, don’t cut your relation with your friends until they help you when you are in need. I have seen those having cut their relationship were alone and had a bad life.

❁ Every good affair happening to us from outside such as having a good friend or success in doing good actions, etc. is due to our inside good relationship with God. Sometimes the result of the pure action of some years is that the Exalted Truth grants a Divine friend who is the best way for our saving.

١. «الرفيق ثم الطريق» مجلسي، بحار الانوار، ج ١٣، ص ٤٢٨
Majlesi Beharul Anwar, vol. 13, p. 428

❁ If you are after a perfect friend, you will be alone. Of course it is not bad because in that case God will be your friend. *O the friend of the one who has no friend.*¹

١. «يا رفيق من لا رفيق له» زادالمعاد، مفاتيح الجنان، دعای جوشن کبیر، ص ٤٣٧
Zadul Ma'ad, Mafatihul Jenan, Joshan Kabir supplication, p. 437

The Circles of the Men of Insight

❁ The goodness of the general sessions is that everybody will benefit to the extent of his capacity. On the other hand the friends will be preserved because when a man is surrounded with different types of people, he is kept and there will be no trouble for him.

❁ The circles of those who remember the Ahl al-Bait (A.S.) is Kothar pool and it purifies and cleans man. It is a garden of the heaven's gardens.

❁ Just now you are in Kothar pool. You reason and meditate to understand. Aren't remembering circles of God and the Ahl al-Bait (A.S.) a Kothar Pool?

❁ I don't know what I want to tell and you don't know what you want to hear. This is the best purity in lecture that we have no plan for our lecture and we are waiting for God's sustenance.

❁ The pure action has the best effect in improving human and his attachment to God and his friends. In the sessions

that are held for more than twenty years neither you, the listener, know what you will hear nor do I, the lecturer, know what I will speak about. Do you know any purer action than this? If they ask you which scientific points you have learned in these circles, you have nothing to answer because in these sessions they give life not bread and you leave your life subconsciously and gradually and you die. Then if they ask you, "Why do you attend these circles?" You answer, "Because of the one whom we love." And if they ask me, "Do they understand and digest all your words?" I say, "No." And if they say, "Why do you go to the circle?" I answer, "Because of the love of the people in the session." Love causes pure action.

❁ In these sessions neither the listener comes to the circle for hearing a special point neither the speaker knows what he wants to tell before the session. Whatever the listener receives is from God. Here just God's power works. The scent of the pure action was felt here. The pure action happens when the person is conscious in such a state and understands this fact.

❁ When you go to the circles in which there is God's remembrance, intend that you are always with them and leave your other works and imaginations. When you want to leave there, you go without the intention of leaving. Never intend to go. The one who leaves somewhere without the intention of leaving, it is as if he hasn't left. That is, you go in a way as if you leave your heart there.

❁ It is better that in the God's remembrance circle the Shiite enter with ablution and ghusl (washing the whole body). Before entering, ask forgiveness and salute Muhammad and his household (A.S.) and go inside with much attention. The same as when you enter Imam's holy shrine and you ask permission for it. These circles are also the holy shrine of the Ahl al-Bait (A.S.).

❁ In the past, my speeches and the goods I sold returned to me when I got home, and I put them in their own place but recently nothing returns.

❁ The circles on the earth are of four types. In one type of them the speaker is conscious and takes benefit but the listeners are not conscious and do not benefit. In another type the listeners are conscious and get benefit but the speaker is not conscious and do not benefit. These two groups are allowed. In the third group both the speaker and listener are conscious and get benefit. This circle is for the wise and pondering people. The fourth type is the one none of whom are conscious and both lose. It is better that such a circle does not hold.

❁ In the circles where the speaker speaks purely and sincerely and the listener listens purely, there will be some goodness. If both of them be pure, it will be the best case. If

the listener listens sincerely with truth and purity even if the speaker is not such, God helps the listener to listen what he needs from the speeches of the speaker.

❁ All your friends all over the world will speak about the same things which are heard in the current session.

❁ These sessions are full of the angels. If anybody coughs or yawns, the session will be dissolved and the speaker and listeners should wait for the session to be ordered and then they start speaking.

Asking Forgiveness

❁ God, the Exalted, has established two stable shelters for this nation, one is His Prophet (P.B.U.H.) who is a mercy for all beings and now is in the believers' heart and the other is asking forgiveness. So long as man has repentance and asking forgiveness, the general disaster afflicting the previous nations will not afflict this nation.

❁ Ali (A.S.) said, *"I am surprised of the one who is used to being despaired while he is accompanied with asking forgiveness."*¹

❁ Whenever you are sad, ask forgiveness for yourself, for all the faithful men and women, the alive or the dead or the ones who will be born. When you become sorrowful, it is as if your body wrinkles and when you ask forgiveness these wrinkles unfold.

١. «عجبت لمن يقنط و معه الاستغفار» مجلسي، بحار الانوار، ج ٩٠، ص ٢٨٤
Majlesi Beharul Anwar, vol. 90, p. 284

❁ Repentance and asking forgiveness paves the way. They shouldn't be abandoned. The holy Prophet (P.B.U.H.) asked forgiveness 70 times a day.

❁ Don't abandon asking forgiveness 70 times each afternoon. Generally the Shi'ite will be sad in the afternoon and near the evening and this sadness will be removed by asking forgiveness. The heart will be cleansed by this action and the Satan has no way to the clean heart.

❁ *"The believer repents much and that's why God loves him."* (II:222)¹ The cleaner the room, the more the little rubbish will be seen. The believer's heart will be cleansed by asking forgiveness. Then the more delicate sins could be seen and hence he asks forgiveness again.

❁ The repentant are those who always clean the hearts house, so if there is a little trash in it, it is seen and he also repents for it. Therefore they are always repenting. The cleaner they become, the newer sins will be discovered. Otherwise, when the heart house is dirty, the bad things also will not be seen. If some friends are so sensitive and become offended soon, it is due to their cleanness and purity of their soul. In Kufa

١. «أَنَّ اللَّهَ يَحِبُّ التَّوَّابِينَ» سورة بقره، آیه ٢٢٢

mosque rituals it is said,”*O God, you are you and I am I. You return much to forgiveness and I return much to the sin. The believer is full of sin and repentance.*”¹

❁ “*I ask forgiveness for each sin and obedience.*”² So the servant asked forgiveness for all his deeds, whether good or bad ones. He rejected doing any deed by himself and what remained were God’s actions. Then he saw that all actions were God’s.

❁ Seeing his Guardian, the servant thanks and seeing himself, he asks forgiveness.

❁ Repenting, the sinful people become God’s new guests and God loves them.

❁ God’s oft-forgiving means God does not consider any sin for his creatures and does not pay attention to his creature’s sins. The one who forgives some and does not forgive the others is not oft-forgiving. Therefore, just your belief is important. Of course, when you believe in it, you tell yourself: OK, the pot cap is open, where is the cat’s modesty. Then you will be shameful and avoid the sins.

١. «اللَّهُمَّ انت انت و انا انا، انت العَوَاد بالمغفرة انا العَوَاد بِالذَّنوب»

٢. «لِكُلِّ مَعْصِيَةٍ وَ طَاعَةٍ اسْتَغْفِرُ اللَّهَ»

🌸 God's oft-return and oft-forgiveness left nothing for the creature. Our asking forgiveness is for us to believe in being forgiven.

🌸 That they said ask forgiveness 70 times every day is for repeating to believers to believe. That is repeat too much to believe that God has forgiven you.

🌸 God said, "I haven't written your sin at all to forgive it. The angels have written them and you cleaned them by asking forgiveness."

🌸 Most of asking forgiveness of people is for the friend's sin. The friend's sin is as our sin. The special people's asking forgiveness is asking forgiveness for considering the things other than God. Seeing other than God and speaking about what is other than God is covering God and it is oppression and one must ask forgiveness for it not to see things other than Him and not to speak about other than Him.

🌸 The meaning of "*I ask forgiveness from my Cherisher and I return to Him*"¹ is that you tell yourself forgive the people. Those in high position should ask forgiveness for those lower; otherwise, they will have problem in their affairs. The

١. «استغفر الله ربِّي و اتوب اليه»

Prophet's asking forgiveness for his people and the angel's asking forgiveness for the believers proves this fact. To be forgiven, you should forgive the people.

❁ Most of the sadness of God's friends is due to the people's sins and to remove them, they should "*ask forgiveness for your sins, for the believer, men and women.*" (XLVII:19)¹

❁ Whenever you become sad, ask forgiveness. Forgiveness is man's safety. Don't regard why you have become sad. Whether somebody bothered you or you have committed a sin. Some people know their being a sin. You say why I don't do my work well. He knows himself a sin. When you become sad, ask forgiveness. Whether you have your sorrows or the believer's sorrows, asking forgiveness removes the sadness. As when you commit an error, all are hurt. For example when a few people are ungrateful to God's favors, all are hurt. Asking forgiveness, you do a favor to all save yourself.

❁ When the believers repent, they repent their friend's sins. Once the friend sins are forgiven, man's heart will be cleansed.

١. «واستغفر لذنبك وللمؤمنين والمؤمنات» سورة محمد، آیه ١٩

❁ We repent for our friend's sins. If our friends have problems, we are questioned in God's presence. At the time the students can't answer the questions, their teacher will be questioned. The younger's responsibility will be on the elder's shoulders. So ask forgiveness for the friends and younger's 70 times a day as the holy Prophet (P.B.U.H.) asked forgiveness for the people's sins.

❁ Ask forgiveness for your friend's sins 70 times a day. Otherwise, your way will be blocked. Asking forgiveness, you will find an empty place around yourself. Then Ali (A.S.) sits beside you. Asking forgiveness is one of two of Divine safeties.

❁ The right of your friend on you is that you ask forgiveness for him and he asks it for you. We should bear our friend's burden and ask intercession and apologize at the Exalted God's throne. Say prayers (two rak'ats) and say, "O God, I forgave anybody doing bad to me." Then see what God does to you.

❁ Ask forgiveness for your properties. Remember your family tree and ask forgiveness for them to solve your problems. Salute Muhammad and his household (A.S.) for the holy Prophet, the Imams and all other Prophets and messengers to let the sky and the earth accompany and help you.

❁ Making happy the sorrowful, whether by giving money or by words or by sitting beside them, is the atonement for the sins.

❁ The noble's asking forgiveness is cursing the enemies of the Ahl al-Bait (A.S.).

❁ A friend of the Ahl al-Bait (A.S.), an old woman, visited Imam Sadegh (A.S.) and put two coats he has woven and said, "I have perpetually saluted Muhammad and his household while weaving one of them and cursed your enemies weaving the other. Now I request you to take one of these for yourself and give me the other to wear. Imam Sadegh (A.S.) took the one she has cursed the enemies of the Ahl al-Bait (A.S.) while weaving for himself and gave to her the one she saluted while weaving.

Getting Rid of the Credits and Debts

❁ It's good for man to have no trace and he unites with God. We should forget our good deeds and ask forgiveness soon for our bad deeds and forget in order to be traceless.

❁ One should release and void oneself. Forgive anyone having oppressed you and ask God to forgive him. Forget any good you have done to anybody. Observe the rights of those to whom you owe and pray for them and ask God to observe their right. Ask God, the Prophet and the Imams to help you in observing the rights of those to whom you owe. You do this to be released to visit and remember God.

❁ You say prayers in two rak'ats and then tell, "O God I, the weak and low, forgive anybody doing bad to me, you too who are Powerful and High, forgive me and make contented anybody I have oppressed." God can give him from this treasury that much to make him contented with you. Forgive any good you have done to anybody. Then you will have enough time to sit with God and His friends.

🌸 You forgive those who have bothered you so that God makes those whom you've bothered forgive you.

🌸 I owe the whole world, the creatures of the sky and the earth because they have had a hand in my existence and have provided the material and spiritual sustenance for me. So I owe them. I am not able to fulfill their right. Nobody save God can fulfill the rights. You and others are also such. All of us are destitute to fulfill the rights and debts. "*The destitute is in God's safety.*"¹ If you confess to this fact, God Himself observes their rights.

١. «المفلس في امان الله»

Instructions

❁ All the components of the world speak to God and ask us to speak to God.

❁ In round the clock, especially at midnight, sit with your God in private for ten minutes. Take ablution and sit on your praying mat and tell I have come to visit you. If you remembered your faults and worldly thoughts, ask forgiveness for a few times, they will be removed and your heart space will be empty and bright. Then salute to have more light. If you do it perpetually, these ten minutes dominate all the minutes of your day and night.

❁ Anytime you think and see ugliness in yourself, ask forgiveness. This removes the ugliness. Salute Muhammad (P.B.U.H.) and his household, it increases the beauty.

❁ That I don't recommend some recommended actions as the Friday body ablution or the night prayer, etc., is due to their greatness and nobleness and is because you shouldn't lower them and they won't become a habit of you. The advisable actions are voluntary because of their greatness.

❁ The very precious works have been considered recommended. The recommended actions validate the obligatory ones and also bring beauty. The creatures are in the hell. They come out of it by the obligatory actions and they achieve the heaven degrees by the recommended actions.

❁ The recommended actions cause love. Justice does not cause love but grace and benevolence brings love. A recommended action leads to friendship as a gift does so.

❁ The obligatory deeds belong to common people and the recommended actions belong to the nobles. Haven't you heard God said, *"Indeed he will be close to me by the recommended actions, to the extent that I love Him. When I love Him I become his ear by which he hears, I become his eyes by which he sees and I become his tongue by which he speaks and I become his hand by which he takes. If he asks me, I respond and if he requests, I grant him."*¹

❁ Don't be too impatient about the recommended actions. The late Haj Agha Hussain Ghomi with all his scientific position and business was bound to recite Ashura pilgrimage every day in the holy shrine with 100 curse and 100 greetings.

١. «أَنَّهُ لِيَتَقَرَّبَ إِلَيَّ بِالنَّافِلَةِ حَتَّى أَحِبَّهُ، فَإِذَا أَحْبَبْتَهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يَبْصُرُ بِهِ وَلِسَانَهُ الَّذِي يَنْطِقُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، إِنْ دَعَانِي أَحْبَبْتَهُ وَ إِنْ سَأَلَنِي أَعْطَيْتَهُ» كليني، كافي، ج ٢، ص ٣٥٢

❁ The Holy Quran said, “*And some part of the night be prostrating for Him and praise Allah a longer part of the night.*” (LXXVI:26)¹ In the world’s night one should take the extreme advantage of prostration and in the long night of Isthmus (Barzakh), one should praise God. Whenever we are distressed, we should prostrate.

❁ “*And some part of the night be Prostrating for Him.*” (LXXVI:26)² It means the night of the world. Prostration is very precious. Have a long prostration at night. Any time there is sorrow and sadness, whether they are worldly or other worldly, it is night. “*And praise Allah a longer part of the night*” (LXXVI:26)³ it means Isthmus (Barzakh). By prostration at the world night, one reaches the Isthmus (Barzakh). There, one should only praise and say praise is to Him, praise is to Him, praise is to Him. That is, He is above every good deed we think. Resurrection is a day and does not have any night. That is sorrow and sadness has no way to the resurrection.

١. «و من اللَّيْلِ فاسجد و سبِّحه طويلاً» سورة انسان، آيه ٢٦

(Al-Insan/The Man) 76:26

٢. «و من اللَّيْلِ فاسجد» ايضاً

Idem

٣. «و من اللَّيْلِ فاسجد» ايضاً

Idem

❁ Have at least one long prostration round the clock. No worship is like prostration.

❁ Prostrating much on Imam Hussain's holy soil changes the temper.

❁ After evening prayer raise your hands and tell, "O, the Provider of Needs" seven times. Then ask for your requests to be fulfilled. Does it remain any request after seven times telling this phrase? What should I tell since the sorrow leaves the heart when you come?

❁ By saluting Muhammad and his household (P.B.U.H.) the closed paths will be opened.

❁ The beekeepers smoke frankincense beside the hives at Thursday nights to empower the bees so that they may be able to fly to faraway on Friday and bring more nectar. The believers are the honey bees and saluting is like the frankincense smoke in their journey. It empowers them.

❁ The holy Prophet (P.B.U.H.) said, "*Whoever salutes me once, there remains no sin for him.*"¹

١. «من صلى على مرة لا يبقى عليه من المعصية» مجلسي، بحار الانوار، ج ٩١، ص ٦٣
Majlesi Beharul Anwar, vol. 91, p. 63

❁ If you salute by pointing, delicately and whole-heartedly, it raises up to the seventh sky. But if you salute just loudly, it does not raise much. The same is true for greeting.

❁ As sometimes the intense light irritates the eye and the eye can see no longer, the existence light also due to its intensity has irritated the inside and the inside eyes cannot see. As well as they anoint the eye that cannot see with kohl and it will be able to see, by saluting the heart eye will be open and seer. The faith kohl is saluting on Muhammad and his household (P.B.U.H.).

❁ No worship is as saluting Muhammad and his household (P.B.U.H.) God did not say about any worship, “I do it so you do”, e.g. about saying prayers, fasting or any other worship. But about saluting, He said God and His angels salute the Prophet, so you believers also salute him. God willing when you salute, you see that God is saluting his beloved and see that He also salutes you while you are saluting.

❁ The holy Prophet (P.B.U.H.) said, “Recite Tawhid Surah three times at night when you are going to sleep. It equals complete reciting of the Holy Quran.” Say a Tasbihete Arba’a: 34 times “*Allah is the greatest*”¹, 33 time “*Praise belongs to*

Allah”¹, and 33 times “*Glory be to Allah*”². It equals an Umrah pilgrimage. Make all the Prophets contented with yourself by saying “*O Allah, salute Muhammad and his Ahl al-Bait (A.S.) and salute all the prophets and messengers all together*”³, and ask forgiveness for all believers, men and women, by telling “*O Allah forgive the believers, men and women.*”⁴

❁ When you say, “*O Allah, salute Muhammad and his Ahl al-Bait (A.S.) and salute all the prophets and messengers all together*”⁵ the previous Prophets, for example, Noah after thousands of years of worship will see what they have achieved and also will see the blessing of this salutation by Muhammad and his household and his nation and they found this more beneficial than their worships. When they see this, they will also salute our Prophet (P.B.U.H.) and his nation.

❁ Recite the dawn supplication even once in Ramadhan dawn....“O Allah. I ask you by Your most shining ranks...”⁶

١. الحمد لله

٢. سبحان الله

٣. «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ»

٤. «اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ»

٥. «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ»

٦. «اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ بَهَاءِكَ» دعاء سحر

✿ We were in a water bag in the mother's womb not to be hurt. In the world if we recite Tawhid Surah six times paying attention to the above, down, in front, behind and right and left, we will be in a bag not to be hurt.

✿ Kasa tradition belongs to the attachment. Heaven is lower than attachment. By this tradition, the heart of the Shi'ite and friends of the household goes to proximity and returns and by repeating it, this going and returning repeats so much that it does not return and will stay in the proximity forever.

✿ The supplication of "*O the one who reveals the beautiful*"¹ *written in the keys of heavens*² is very precious.

✿ Tasbihate Arba'a of Zahra (S.A.) removes the bad thoughts.

✿ Don't miss the wakefulness between two rises.

✿ One of the things the taste of which is not forgiven for me is the wakefulness between two rises. It is of heaven hours. The space is calm at that time.

١. « يا من اظهر الجميل » مجلسی، بحار الانوار، ج ٨٣، ص ٧٥
Majlesi Beharul Anwar, vol. 83, p. 75

٢. « مفاتیح الجنان »
Mafatihul Jenan, The Keys of Heavens

❁ In holy tradition, it is mentioned that God states, “If a person is awakened and does not take ablution has oppressed me and if he takes ablution and does not say prayers (two rak’ats) has oppressed me and if he says prayers and doesn’t ask me anything, he has oppressed me and if he asks me something and I don’t respond I have oppressed him.” This last expression means, O my servant I am not oppressor.

❁ Any time you sneeze, raise your hands toward the sky and say, “*I believe in your Cherisher; so you hear me and Allah salutes Muhammad and his household (A.S.).*” (XXXVI: 25)¹ From this invocation an angel is created and goes to the unseen of the unseens and worships and remembers God for you.

❁ When you want to say prayers and you see that you are not in a good mood for saying prayers and you don’t like your voice, bring your voice a little down. When you face with a problem in doing recommended actions, start again and bring your voice down. When you see your prayer is not good and you are not in a good mood, drink a little water and restart it and recite more slowly, then see how beautiful it will be.

❁ The slower and with lower voice, the remembrance will be more related to the skies. Even the time you don’t utter

١. «أَتَى آمَنَتُ بِرَبِّكُمْ فَاسْمَعُونَ» سورة يس، آية ٢٥

the words by your lips, it finds its way to the place where even the previous Prophets found no way. As the poet said, “I am the speaker of ‘I worship you’ and ‘I request your help’ automatically”

❁ Be awake for two or three nights and say night prayer. After that if you could say night prayers no more. Fast for two or three days. Then don’t fast if you can. The other good deeds are the same. Our deed is so little. Our deed is only the first two or three doings.

❁ Whether in the worldly or in the hereafter affairs, when you take the first step, taking the second step will be easier. Taking the third step is even easier than the second one. Thus when you take some steps, you will run automatically.

The Ahl al-Bait (A.S.)

❁ God has no name. God's name is Muhammad and his household (A.S.). Provider of sustenance, Forgiver, Concealer, etc. are Muhammad and his household (A.S.). However, about God we have, *"For God, there are good Names and better Parables"*¹, but the household (A.S.) said, *"We are good names and better parables."*²

❁ Muhammad, Ali, Hassan and Hussain are the names of Adam. Muhammad and his household (A.S.) created Adam and gave him their names. They gave him their names not themselves. So, they said, *"we are our Cherisher's creature and the creatures are our creatures."*³ People (Nas) means forgetful. The Ahl al-Bait (A.S.) are higher than people. They were in Adam that the angels prostrated him.

١. «له الاسماء الحسنی والامثال العلیا» مصباح المتعبد و سلاح المتعبد، ج ٢، ص ٤٦٤
Misbahul Motehajid va Selahul Motea'bed, vol. 2, p. 46

٢. «نحن الاسماء الحسنی والامثال العلیا»

٣. «نحن صنائع ربنا والخلق من بعد صنائعنا» مجلسی، بحار الانوار، ج ٥٣، ص ١٧٨
Majlesi Beharul Anwar, vol. 53, p. 178

❁ The angels prostrate to Adam. Adam prostrates to Muhammad and his household (A.S.).

❁ When Satan disobeyed prostrating Adam, God asked him, *“Are you arrogant or you are one of those who consider themselves superior over others?”* (XXXVIII: 75)¹ The superior are Muhammad and his household (A.S.) who prostrated no one except God. The reason the angels prostrated to Adam was the higher light which was in Adam’s being. In fact the angels prostrated to that light.

❁ *“Allah is the light of skies and the earth.”* (XXIV:35)² The skies and the earth all have souls and their souls are Ali and his progeny. They have been created by Muhammad and his household’s light.

❁ The Ahl al-Bait (A.S.) are perfect men who dominate all other things other than themselves and have great capacity and all the particles and beings take existence light from the radius of their being. In Rajab supplication it is said, “So you filled your sky and earth from them until it became clear that there is no God save you”³ and also in the Great

١. «أستكبرت ام كنت من العالين» سورة ص، آیه ٧٥

(Sad/Suad) 38:75

٢. «الله نور السموات والارض» سورة نور، آیه ٣٥

(An-Nur/The Light) 24:35

comprehensive pilgrimage there are seven entries expressing greatness and the being capacity of those great people. *“Your remembrance is in the rememberers and your names in the names and your corpses in the corpses and your souls in the souls and your selves in the selves and your traces in the traces and your graves in the graves.”*¹

❁ The Prophet and his household (A.S.) are God’s treasures and God has treasures to which no one has reached from the beginning of the creation up to now.

❁ *“In the houses from which God has permitted his Name be raised and remembered.”* (XXIV:36)² These houses are the houses of the Ahl al-Bait (A.S.) from which the people of the sky and Allah’s angels have learnt remembrance. “First we praised God and then the angels praised Him.”³

❁ Muhammad and his household (P.B.U.H.) visited God and contacted Allah’s face, so they became Allah’s face and showed God among people.

١. «فَهِم مَلَأَتْ سَمَائِكَ وَارْضَكَ حَتَّى ظَهَرَ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ» مصباح التَّهَجُّدِ وَ سَلَاكِ الْمَتَعَبِدِ، ج ٢، ص ٨٠٤

Misbahul Motehajid va Selahul Motea’bed, vol. 2, p. 804

٢. «فِي بَيْتِ أَذْنِ اللَّهِ أَنْ تَرْفَعَ وَ يَذْكُرَ فِيهَا اسْمَهُ» سورة نور، آية ٣٦
(An-Nur/The Light) 24:36

٣. «سَبَّحْنَا وَ سَبَّحَتِ الْمَلَائِكَةُ»

❁ Imam and the Holy Quran are sent by the Cherisher of the worlds. What we see and know of Imam and the Holy Quran is their descended truth.

❁ Imam Hadi (A.S.) said about the Ahl al-Bait (A.S.) in the Great Comprehensive Pilgrimage “Your remembrance is in the rememberers and your names in the names and your corpses in the corpses and your souls in the souls and your selves in the selves and your traces in the traces and your graves in the graves.”¹

❁ So find them inside yourself. [Similar to the concepts mentioned in the Great Comprehensive Pilgrimage is in the salutation narrated from Imam Reza (A.S.). He said about that Salavat, “If it is recited once in the Muslim cemetery, the chastisement will be removed from the dead of the cemetery for 10 years and if it is recited twice, it will be removed for 40 years and if it is recited thrice, the punishment will be removed forever. And if it is recited at the father and mother grave, their due is fulfilled.” That Salavat is as follows: *“O God, salute Muhammad and his household so long as salutation remains and salute Muhammad and his household so long as blessings remain and salute Muhammad and his household so long as mercy remains. O God, salute the soul of Muhammad and his household which is in the souls and*

١. «ذكركم في الذّكرين و اسمائكم في الاسماء و اجسادكم في الاجساد و ارواحكم في الارواح و انفسكم في النفوس و اثاركم في الآثار و قبوركم في القبور» من لا يحضره الفقير، ج ٢، ص ٦١٦
Man la Yahzarahul Faghih, vol. 2, p. 616

salute the corpse of Muhammad and his household which is in the corpses and salute the grave of Muhammad and his household which is in the graves and salute the face of Muhammad and his household which is in the faces and salute the soil of Muhammad and his household which is in the soils and salute the light of Muhammad and his household which is in the lights. By your Mercy, O the most Merciful of the Merciful.”¹

❁ All except Him are immersed in the ‘Mim’ of Ahmad who is God’s beloved. “*Our first is Muhammad, our middle is Muhammad, our last is Muhammad. All of us are Muhammad.*”² All also includes the shi’ite and the lovers. We are the container and they are the contained. Its container is also Muhammad (P.B.U.H.).

❁ God willing Muhammad and his household (A.S.) enter our heart and they become the owner of the house. When they come, we won’t be there.

١. «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ مَا دَامَتِ الصَّلَوَاتُ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ مَا دَامَتِ الْبَرَكَاتُ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ مَا دَامَتِ الرَّحْمَةُ اللَّهُمَّ صَلِّ عَلَى رُوحِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي الْأَرْوَاحِ وَصَلِّ عَلَى جَسَدِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي الْأَجْسَادِ وَصَلِّ عَلَى قَبْرِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي الْقُبُورِ وَصَلِّ عَلَى صُورَةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي الصُّوَرِ وَصَلِّ عَلَى تَرَبُّةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي التُّرَابِ وَصَلِّ عَلَى نُورِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي الْأَنْوَارِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ»

٢. «أَوْلَانَا مُحَمَّدٌ، أَوْسَطُنَا مُحَمَّدٌ، آخِرُنَا مُحَمَّدٌ، كُلُّنَا مُحَمَّدٌ» تفسير القمى، مقدمه ج ١، ص ١٨
Tafsir Alghomi, Introduction of vol. 1, p. 18

❁ This honor is enough for the friends of the household that they are under the shadow of Muhammad and his household. The friends of the household couldn't directly use the sunshine of monotheism, so when it shined on Muhammad and his household (A.S.), and their shadow was under their feet, they used it.

❁ The uncleanness and the impurity of a thing are because of the exterior and interior pollution of the things. The purified Imams, according to the purification verse, had absolute cleanness.

❁ All the previous Prophets had at least one case of abandoning the better or they had a weak point. Only our Prophet and his household (S.A.) had no weak point in life. They did not utter even one word.

❁ God said, "*O my servant, obey me to make you like myself.*"¹ The Prophet (P.B.U.H.) and the Imams (A.S.) also can make their disciples as themselves. Muhammad (P.B.U.H.) makes Muhammad and Ali (A.S.) makes Ali.

❁ The small cannot define the great at all; rather he makes the great small by his definition. That is why the great should represent themselves.

١. مجلسی، بحار الانوار، ج ١٠٢، ص ١٦٥

❁ What we ascribe to Imams (A.S.) according to our mind is an image we draw inside ours to the extent of our understanding and there is a great gap between this and their reality. No one can understand their reality. Therefore, they themselves said, *“Consider us lower than cherishment rank and tell whatever you want about our graces. But you should know (how much you are extravagant in your ambitions) you cannot reach the truth of our virtue.”*¹

❁ Except the infallibles, all the people imitate. The scholars, the gnostics and the virtues, the worshipers and ... imitate. Even the Prophets who were not messengers used the Islam Prophet light and imitated.

❁ Our Prophet (P.B.U.H.) took all with himself to God. Only the oppressors insisted on not accompanying him and they fell in the middle of the way and annihilated and the rest went toward God.

❁ Reciting the Holy Quran, saying prayers, fasting and worships are not useful and do not work unless you taste intercession and take a step in it. No one is saved except with Muhammad's intercession. When Muhammad (P.B.U.H.) starts interceding, he says all the tribes and people are mine

١. «نَزَّلُونَا عَنِ الرَّبِّيَّةِ وَ قُولُوا فِي فَضْلِنَا مَا شِئْتُمْ وَ لَنْ تَبْلُغُوا»

and takes them to the heaven freely. The one interceded is permitted to intercede 40 persons. Try to taste intercession in the world.

❁ The Ahl al-Bait (A.S.) are like a carrier who embrace God's creature and take them towards God. The upper they go, some people fall until at last a few remain.

❁ Imam Ali (A.S.) takes the Sunnite who have neither love nor enmity to him and have good manner and deed to the eighth station of the heaven which is the lowest one. Ali (A.S.) is generous to everyone. The enemies and the stubborn draw themselves aside and deprive themselves; otherwise, Ali (A.S.) doesn't know anybody as his foe. The spiteful says, *"I admit the hell but don't admit the shame of being dominated by Ali"*¹ I stay in the hell and I don't follow Ali (A.S.). But the rest follow Imams and pass the hell and go to the heaven. Lest you should say in this world I do not obey Ali (A.S.) to be dishonored by the worldly people.

❁ Ali (A.S.) is the cupbearer of Salsabil and he makes his followers, friends and even the one who is neither his friend nor enemy drink it.

❁ Imams (A.S.) not only grace everybody to the extent of their capacity but they also enlarge the very capacity.

❁ Some years ago, when my father was young, a lady (one of Imam Ali's descendants) went to my grandfather's door. The men were not at home. My mother who was the new bride of the family and my uncle's wife were at home. My mother went to the door. That Sadat lady who has had some guests asked for some eggplant herb (chilak) which was used for cooking instead of wood and it was cheap. My mother, respecting her sister-in-law who was saying prayers asked the lady to wait for some minutes in order to ask her permission. But that lady did not wait and returned. Meanwhile my father arrived and his wife told him the story. Immediately my father took some herb to the lady's house. That night my father dreamed it was announced that all the members of the family would go to Karbala the same year. Since my father thought the dream would not be realized, he didn't relate it. Months passed and he forgot the story until the herald of Karbala journey caravan invited those interested in going to the journey to accompany them and my father and all my brothers decided to go to Karbala and left farming and farm animals to others and they closed the door and went. While journeying, my father remembered the story of his dream and taking the eggplant grasses to that lady from Imam Ali's descendent and saw that the dream came true. The Ahl al-Bait (A.S.) do not leave any kindness without answer. So do not belittle any good work. Sometimes these small works have great results.

❁ In the neighborhood of martyr Motahari an unveiled woman lived who had become veiled all at once. She has

related that they hadn't been religious at all. Once they traveled to Mashhad for recreation and some days they passed in the playgrounds. The last day when they were going to return to Tehran, passing the street in front of the holy shrine of Imam Reza, I glanced at the portico of Imam Reza (A.S.). I greeted and passed. At night I dreamed that Imam Reza (A.S.) said, "Whoever recites the supplication of *"O the One by Whose finger the complicated ties are opened"*¹ (which is in Mafatih-ul-Jenan and Sahifa Sajjadia), we help him." Waking up, I recited it and my whole life changed and the religious and spiritual soul dominated our life. Imams (A.S.) do not leave even the least expression of respect and love without answer.

❁ The good servants of God have the habit of benevolence and generosity. *"They do well to their inferiors even if they are bad."*² Of course, sometimes with a father's tone pleading his offspring they told us, *"Be our adornment."*³ Or like Ali (A.S.) who told to Imam Hassan and Imam Hussain in order that we listen, "Lest those who do not believe in the Holy Quran surpass you in applying it and benefit and you be deprived."

١. «يا من تحلّ به عقد المكاره» مجلسي، بحار الانوار، ج ٩٥، ص ١٩
Majlesi Beharul Anwar, vol. 95, p. 19

٢. «عادتكم الاحسان و سجيّتكم الكرم» مجلسي، بحار الانوار، ج ٩٩، ص ١٣٢
Majlesi Beharul Anwar, vol. 99, p. 132

٣. «كونوا لنا زيناً» بشارة المصطفى لشيعته المرتضى، ط القديمة، النص، ص ١٦٩
Besharat Almostafa le Shia" Almortaza, Alnas, p. 169

❁ Nothing is more valuable than sitting in the presence of the Ahl al-Bait (A.S.) in the heaven and near God and no other place is like it.

❁ Ali (A.S.) and his offspring are the teachers of the nature. Teacher is the material from which God has created us.

❁ Body belongs to nature and heat belongs to Muhammad and his household (A.S.). The heart of the friends of the household of Prophet is from the nature of Muhammad and his household (A.S.) Tin is something other than normal soil. It is a very pure and clean soil. Muhammad and his household (A.S.) are teachers of nature. Nature, a hidden truth in your secret, needs such a teacher which is also in your secret.

❁ The stature of the Imams is resurrection. When the resurrection comes, all the things become precious.

❁ *“Anyone for whom God has not granted light is lightless.”* (XXIV:40)¹ We all walk with the Imam’s light.

❁ Whoever smells the fragrance of God’s good servants in the world, and makes up his eyes with the kohl of the light of Muhammad and his household (A.S.) will be sighted in the Judgment Day. Remembering the good servants of

١. «من لم يجعل الله له نوراً فما له من نور» سورة نور، آیه ٤٠

God is the kohl of heart eye. Do not desist from the kohl of this household. This kohl at least will make an inborn blind sighted. This is what Isa (A.S.) whose all possessions are from Muhammad (P.B.U.H.) did.

❁ A woman whose husband had passed away and had a son of him didn't marry with the hope that his son would grow up and support her. But she saw that his son was very feeble and weak and would easily fall to the ground by children smaller than him. She found out that other children have father and by relying on their father feel powerful and not having a father, her son is so weak. To solve the problem, she went to a painter and asked him to draw a powerful athlete and draw the athlete's armlet in his arm. He took the painting and hung it in the room and draw a curtain on it. Then she called her son and told, "Do you want to see your father?" The son enthusiastically said, "Yes." His mother gradually pulled aside the curtain and told him about the power of his father. The more the painting appeared, the more the constricted bones of the boy opened and he felt more power. When the portrait emerged completely, the boy got such an energy that toppled boys older than him easily. Shi'ite also in the period of absence is like that son who does not see a father besides him. If somebody is able to describe Imam (A.S.) as he really is, the Shi'ite will be so alive and powerful that nobody in the world can defeat him.

❁ Whenever the head of a nation becomes happy, blessing pours for that nation. When Muhammad and his household (A.S.) become happy, blessing will pour for their nation.

❁ Whoever reminds Ali (A.S.) and his offspring with his lips and accepts them has taken one degree of heaven and will finally be a member of the heaven. But it takes much time and suffering to reach to that point. It is better we enter heaven just now, by communicating with good servants of God with our heart.

❁ When the Ahl al-Bait (A.S.) apparently came, they did not come, so communicate with them by your hearts.

❁ We benefit from both the birthday and the day of the martyrdom of Imams. They attained union even in their martyrdom.

❁ Whenever your child laughs and kisses you, you too do the same with Muhammad (P.B.U.H.) and Imam Ali (A.S.) who are the father and grandfather of this nation.

❁ Children enjoy bothering their parents and making them angry. The adults also are eager to frighten their masters. We should be careful not to bother our masters.

❁ Once when Prophet (P.B.U.H.) was passing an alley to perform congregation praying, he saw some boys playing. They

asked him to play with them and he accepted and played with them. The call to prayer finished and the believers were waiting for coming of the Prophet in lines of mosque crowd, but the children didn't let him go. When the companions saw that Muhammad (P.B.U.H.) did not come, they came out of the mosque and tried to find him. They saw the children were playing with him and didn't let him go to the mosque. They requested him to go to the mosque. Muhammad (P.B.U.H.) said, "See if the children accept to sell me to you." Finally the children agreed to get some walnut and let him go. Muhammad (P.B.U.H.) sent one of the companions to the house to bring some walnut and the children sold their majesty in worth of some walnuts. We should be careful not to sell God, Prophet and Imams (A.S.) to some walnut the same as those kids.

❁ One of the companions of the Ahl al-Bait (A.S.) who was rich suggested the servant of Imam Sadegh (A.S.) to leave him the position of being servant to him and he would give all his possessions to him. Finally the servant accepted to do this contract and told about it to Imam Sadegh (A.S.) and asked his permission. Imam Sadegh (A.S.) said, "Do as you like." He came to the rich man to change their positions. While taking out the old and simple rag livery, he became aware of his loss. He cried loudly and told, "I regret and I do not change this position with any other thing in the world."

❁ Set your foot in the footstep of Imam (A.S.). You are not allowed to go ahead of them but don't say, I don't deserve to put my feet in their footsteps." This is the saying of imperfect lovers. Did you see how Salman put his foot in the footsteps of Ali?

❁ It is not right to go ahead of the Imams (S.A.). Follow them or go opposite (face to face) them. If they let, going opposite is better than going behind.

❁ In the wedding ceremony, they were short of food. Father of the groom told the cook, "Don't tell anybody about this, I will solve the problem." Then he went to the yard and one by one called the guests and softly told them, "You are our close one, don't go to the room to sit at the table." This speech was so much pleasant for the guest that not only didn't he want dinner, but also he became proud and grew tall. May I be sacrificed for the disobedience for which the Prophet (P.B.U.H.) tells a person you are our close friend and intercedes him in the Resurrection. In the resurrection, nobody, even the previous Prophets cannot be saved except by the intercession of Muhammad and his household (A.S.)

❁ Bless be upon the magnanimity of the Ahl al-Bait (A.S.) who treat with their inferior servant in a way that he thinks they love and pay attention to no one the same as him.

❁ Is anybody contented to exchange his friend with some other person? God had just one friend and granted it to the man. However, He made all creatures to serve him.

❁ The late Shahabadi related that a Sunnite scholar has written a book against Shiism and has told that the book burns the Shia like thunderbolt. But the same scholar has related from Ayesha that a night Muhammad (P.B.U.H.) was in her chamber and at midnight she couldn't find him. She searched all the chambers of his wives and he was not there. Then she saw he was standing on the roof of her chamber and has raised his hands toward the sky and swore God by Imam Ali (A.S.) and said, "*O God, by Ali's right, O God, by Ali's right*"¹ and prayed. I said, "Didn't you find a man better than Ali that you swore God by him?" He said, "By the one to whose hand power is my life, I looked at the sky and no one was better than Ali. I looked at the earth and there was nobody better than Ali; that is why I swore by his right.

❁ The Holy Quran said, "*Seek help through patience and prayer*" (II:45)² and the Prophet (P.B.U.H.) said, "*O Ali, you are the fasting and I am the prayer.*"³

١. «الهي بحق عليّ، الهي بحق عليّ»

٢. «استعينوا بالصبر والصلاة» سورة بقره، آيه ٤٥

(Al-Baqara/The Cow) 2:45

٣. «يا عليّ انت الصّوم و انا الصّلوّة»

❁ The Prophet (P.B.U.H.) said, *“O, Ali no one recognized God the way He deserves as you and I did and no one recognized you as you deserve save God and I.”*¹

❁ The Prophet (P.B.U.H.) said, *“O Ali, you were with other messengers in secret and you are with me both in secret and open.”*² A light from Ali (A.S.) is in the secret of all of the friends of the Ahl al-Bait (A.S.) and they walk with that light.

❁ All the Prophets benefited Ali (A.S.) in their secret and they called God in secret with Ali (A.S.) but those who understood and recognized/knew him in their secret became near angels.

❁ Only the Prophets, the near angels, and the friends of the Ahl al-Bait (A.S.) who are perfect and their hearts have been examined by faith have known Ali (A.S.). Others benefit Ali (A.S.) but they do not know him. They are in the middle of the way.

❁ Imam Ali (A.S.) said, *“The Prophet (P.B.U.H.) and I were one light that was divided into two. One was placed in the loin of Abdullah and the other in Abutaleb’s. I helped the Prophet (P.B.U.H.) in the world and the Prophet will help me in the return.”*

١. «يا علي ما عرف الله حق معرفته غيري و غيرك و ما عرفك حق معرفتك غير الله و غيري»
 روضة المتقين في شرح من لا يحضره الفقيه، ج ٥، ص ٤٩٢
 Rozatul Mottaghin fi Sharhe Man la Yahzorhul Faghih, vol. 5, p. 492

٢. يا علي كنت مع الانبياء سراً و معي سراً و جهراً»

❁ The worship of every worshipper has something from Ali (A.S.). The angels were nourished from Ali's grace and favor. All the messengers benefited from the knowledge and favors of Ali (A.S.). Ali was in the secret of all the messengers.

❁ Light in the creation means the light of Ali (A.S.)

❁ Khizr is the special student of Ali (A.S.). The Shi'ites accompany Imam Ali (A.S.). Work with the light of Ali (A.S.) that accompany you in the deep darkness of the world and hereafter.

❁ A person was sad because he permanently spoke about God, His good servants and spiritual and religious facts. He told himself, why I don't eat what has been granted to me and I give it to others. Once in an inspiration unveiling he saw that Ali (A.S.) gave him a big glass of milk. Being happy, he took the glass and drank it quickly. But some milk split over his lips and some to his beard and dress. Seeing this scene, he noticed that Imam Ali (A.S.) wanted to make him understood the virtues were more than his capacity. What you express is what spilled from your capacity and is others.

❁ Imam Ali (A.S.) said, *“The world descended me and descended me to the extent that it is said Mo’awiyah and Ali.”*¹ How much disaster and majesty is hidden in this statement!

❁ One night when I was young, walking in the desert, I thought, “Why do we say Ali, Ali one hour and the next hour we say Omar, Omar and speak of the money and the world?” (The world lifetime means Omar. When you say one O, Ali, Omar and the world lifetime and the world and the hell all vanish.) I told myself “Is Ali (A.S.) equal to Omar, Ali in goodness and Omar in badness, that once we say Ali, Ali and the other time we curse Omar?” I told myself, “Is it possible that Ali be taller than Omar even a bit?” I told myself, “O God, is it possible that Ali be a little taller?” I saw that all the Prophets have told that Ali is taller. I told, “I love that bit of tallness that Omar is not present there.” One can find there salutation to Muhammad and his household (A.S.) against which there is no curse. You don’t mention anybody other than Ali that you want to curse him. You do not remember other than Ali, much to their regret, even in cursing.

❁ *“Advising his son, Loqman told him, Indeed, the world is a deep sea in which many groups were perished and drawn.*

١. «الدَّهْرُ انْزَلَنِي ثُمَّ انْزَلَنِي حَتَّى يَقَالَ مَعَاوِيَةُ وَ عَلِيٌّ» خُوْثِي، مِنْهَاجُ الْبِرَاعَةِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ، ج ١٠، ص ٩

So your faith should be the ship and your trust in God its sail. If you delivered, it is because of God's mercy and if you are perished, it is due to your sins."¹

❁ The sky is water, the earth is water and the faith in God is the ship. The captain of the world ship in which we are sitting is Ali (A.S.). The person in a ship is free of all anxiety, unless he knows that he is in the ship. If the passenger is asleep or is busy with his works, the captain is alert and not heedless even for a moment. So if the ship shakes, you trust in God.

❁ In the verse "*Verily, in Allah's Sight the most honorable of you is the most pious of you.*" (XLIX:13)² By piety the Wilayah of Ali (A.S.) is considered. Whoever is pious is the student of the school of Imam Ali (A.S.). All the pious are the students of this school but in different classes, some in higher classes and others in lower ones. It is the same as the Prophets who are not different but are in different classes and degrees. The believers are also different in classes. Each of the students of this school should respect the higher level students who are more pious and he should take care of the lower ones.

١. «اذ قال لقمان و هو يعظه يا بني انّ الدّنيا بحر عميق قد هلك فيها عالم كثير. فاجعل سفينتك فيها الايمان واجعل شراعها التّوكل. فانّ نجوت فبرحمة الله و ان هلكت فبذنوبك» تفسير القمى، ج ٢، ص ١٤٤

Tafsir Alghomi, vol. 2, p. 164

٢. «انّ اكرمكم عندالله اتقيكم» سورة حجرات، آيه ١٣

(Al-Hujurat/The Apartments) 49:13

❁ Zolfaghar means the sword with two edges. Ali (A.S.) cleans the throne with one edge and the earth with the other. With one edge, he cleans the up and with the other, he cleans the down.

❁ There was a king who loved a young man. His ministers and courtiers were jealous of him. They wanted to put him out of Sultan's sight. They slandered him. Finally the king was influenced by their slanders and ordered that they throw him in the cage of the lions in the zoo. He fled while being taken to the zoo and went to the desert. He saw that a lion is coming toward him. He was frightened and ready to die. But the lion came near him while his mouth was open and it was groaning and the young man understood that a thistle has gone into his mouth and he is looking for a man to take it out. The young man took the thistle out carefully. The lion sat near the young man and after that he took care of the young man. Whenever he was hungry, the lion hunted a bird for him and he cooked it and ate. After a while the young man felt homeless for his family and told the lion, "You stay here. I will go and come back after some days." Then he entered the city in secret and stayed by his family for some days. Somebody announced the king that the young man has come back. The king ordered to take him and to throw him in the cage of lions in front of the king. The day it was supposed they do this, the people saw that a lion came from the desert and went toward the cage of the lions and spoke to them and returned. It was the lion from the mouth of which the young man took the thistle. It has come to recommend the lions not to hurt

the young man. When the ceremony started and they threw the young man inside the cage, the king saw that the lions go around the young man and they don't hurt him. Therefore, he ordered to bring the young man to him and asked him about the secret of the event. He explained the event for the king. The king understood that he is innocent and behaved him friendly. Ali (A.S.) is God's lion. He continually said that there was a bone in his throat and asked help. The friends of the Ahl al-Bait (A.S.) are like that young man who took the thistle out.

❁ Ali (A.S.) is a candle and his lovers are butterflies. There remains a burnt corpse from the butterfly but the candle's whole being is burnt and gives light and is melted and does not leave any corpse.

❁ The people went to take the world, the world took them. Ali (A.S.) is no less than the world. If you go to take Ali, you see that Ali takes you.

❁ Imam Ali (A.S.) made his will to Hassan and Hussain (A.S.) that when they put his body in the coffin, they take the back of it and its front will raise itself and goes. When Hassan and Hussain (A.S.) wanted to raise the coffin, a rider came from far and told them, "Let I take the front of it." They told our father has willed that we don't let anybody take its front. The

rider put aside his mask and they saw that Ali (A.S.) himself is taking his body. The Shi'ite soul is the very body and corpse of the Imams (A.S.). The Imams take their corpses themselves.

❁ They buried Imam Ali (A.S.) in the Adam's skull. This is a hint that any owner of light and soul who came from generation of Adam, Ali (A.S.) is in his brain and you too if you are Adam, Ali (A.S.) is in your head.

❁ The origin of Tooba's tree is in the heaven in the house of Ali (A.S.) and her majesty Zahra (A.S.) and in each house there is a branch of it.

❁ While Zahra (S.A.) was saying prayer, five lights were scattered in the sky of Madina, the white, yellow, green, red and black lights. The white light is beautiful but is for the beginning of the way. The black light is superior to all other lights and it is knowledge light and one cannot see other than God in that light. Zahra (S.A.) had all the five manifestations.

❁ The Kothar pond belongs to Zahra (S.A.) Kothar means large quantity. Large quantity belongs to Zahra and One belongs to God and large quantity belongs to Zahra (S.A.) and she manages the affairs of the world of large quantity.

❁ Kothar means large quantity. That is, its water is much. Twelve streams are branched out of that pond.

❁ All the friends of the Ahl al-Bait (A.S.) are Mahram (intimate) to Zahra (S.A.) and whoever is intimate to her does not go to the hell.

❁ A mother suckles her child secretly and always takes care that the kid doesn't bother the father lest the father compensates. Lady Zahra (S.A.) also loves the friends of the Ahl al-Bait (A.S.) and says whoever loves me is my child. Zahra (S.A.) is the mother of all the believers.

❁ When I was young, my father advised me to be kind to the animal I rode and at least not to beat it and if I wanted to beat it, don't beat on its face. The face is respectful even the face of the animal. The face belongs to the Face of God. May God curse those who slapped the daughter of the Prophet across her face!

❁ It is good that the followers of other religions are not informed what the last Prophet's nation did to their Prophet's daughter and her descendants despite all kindness and benevolence of the Prophet for them. Otherwise, this nation couldn't raise its head in front of other nations. God concealed this disgrace from the sight of other nations.

❁ Imams (A.S.) said, "Our grand grandmother, Zahra (S.A.) in the desert of resurrection gathers our friends from among the doom people the same as a hen gathers grain from many rocks and motes and takes them to the heaven. They said, Zahra

(S.A.), riding on a camel of light, will enter the resurrection and our friends taking the fringes of the saddle of the camel, Zahra (S.A.) takes them to the heaven. God willing you see all these here and don't postpone it to after death.

❁ It is related in tradition that her majesty Zahra (S.A.) gathers her friends in the resurrection desert the same as a hen gathers good grains from among the gravel. If your eyes are open, you can see it today.

❁ The late Haj Molla Agha Jan Zanjani (Sheikh Muhammad 'Atigh) was a lover of Imam Hussain (A.S.). Because of this love he was wandering in cities and villages for a long time and wherever he went, he took the white scarf he used around his head and fastened it around his waist and in the circles of remembrance of Imam Hussain (A.S.) he commemorated the martyrs of Karbala and raised a tumult. Once passing a village during Moharam, he saw that, the men gathered in the house of a villager in the name of Imam Hussain and drank tea and spoke and there was no recital of tragedies of Karbala and no mourning. Haj Molla Agha Jan objected them that why you have such a mourning circle. At night he dreamed Zahra (S.A.). She said, "Why did you dissolve my son's circle?" The next day Haj Molla Agha Jan apologized people of that circle. The Ahl al-Bait (A.S.) consider their friends remembrance of them in any way. So we shouldn't belittle the circles of remembering them.

❁ Apparently Mirza Habib Khorasani (who was a scholar and an expert in the law of Islam and there exists a collection of poems of him) performed his prayer toward the holy shrine of Imam Reza (A.S.). After his prayer, someone told him, “O Master, Qibla was not this side and you were wrong.” He answered, “May all my sure prayers be sacrificed for this mistake.”

Karbala, Ashura, Imam Hussain, Crying, and Lamenting

❁ Ashura is the manifestation of God.

❁ Ashura day is the day of appearance of there is no god save Allah.

❁ Up to the noon of Ashura is the servant's work and from noon on it is God's work.

❁ Praying, fasting, the Holy Quran, faith and ... each has four seasons. The spring of the faith is Ashura.

❁ At first God martyred Imam Hussain (A.S.) by love and then Shemr martyred him by sword.

❁ The advent of Imam Zaman (May Allah, the Exalted, expedite his glorious advent) is the reward of Karbala. All the calamities of the world gathered in Karbala and its reward became this master.

❁ The foundation of the creation system is on the inferior's sacrificing for the superior. All the nature beings sacrifice themselves for the believer. The believer sacrifices himself for the Ahl al-Bait (A.S.) and they sacrifice themselves for God.

❁ *"The houses from which God has allowed His remembrance raises to the skies."* (XXIV:36)¹ Those houses are like Artizin well. Karbala is one of them.

❁ Everything is created from water. Fish which is created from water and its food is water and is submerged in water always says water, water. The streams seek the rivers, the river seeks the sea and the sea seeks the ocean. The oceans also tell water, water and look at the sky. The creature that does not have any creator save God constantly seeks his creator.

❁ At the seventh night of Moharam it was announced that the water is abandoned to the companions and the household of Aba 'Abdillah, and their family were afraid. At the present time also at the seventh night of Moharam that it is said the water is abandoned to the family of the Ahl al-Bait (A.S.), the Shi'ites are shocked. Shock is different from fear and scare. In fear and scare one can continue but being shocked, one is exhausted.

١. «فی بیوت اذن الله ان ترفع» سوره نور، آیه ٣٦

❁ In Karbala there were both famine of water and famine of love.

❁ In the afternoon of Ashura, after martyrdom of Aba ‘Abdillah and his companions and after the tents were burnt and burgled, in the real world, our master Imam Hussain (A.S.) stood and joined his holy head to his body and then he joined the heads of all the companions to their bodies and they sat around him. Then he used one of his hands as a cup and poured water from the fingers of another hand in it and satiated all the companions. Then a circle was held and the sealed Prophet (P.B.U.H.) and Ali (A.S.) and Zahra (S.A.) and Imam Mojtaba and all the Prophets and the friends of the Ahl al-Bait (A.S.) were present. And Imam Hussain (A.S.) hold a party to thank God for the successes of the Ashura day He has granted him and his companions and he entertained all the Prophets and friends of the Ahl al-Bait (A.S.) .

❁ Nowhere has a love like the one in Ashura arisen among figurative people and Gnostics.

❁ Arafat in the Shi’ite pilgrimage is the recognition of Imam Hussain (A.S.) and the pilgrimage without understanding Arafat and stopping in Arafat is not accepted.

❁ He told, “All the lands are Karbala and all the days are Ashura” and he didn’t state that all of you are Imam Hussain. He let it to you that you understand it.

❁ All the days are Ashura and all the lands are Karbala. So search and seek Imam Hussain (A.S.) in you.

❁ Once in a year Ashura kills and revives the Shi'ites and it is an example of death before you are died.

❁ A man did not observe the sharia laws but whenever he faced the mourning flag of Imam Hussain (A.S.), he greeted him. When he died, they investigated his deed case and they saw that he should go to the hell. So his decree of going to the hell was issued. The angels took his case and took him toward the hell. He saw the flag of Imam Hussain (A.S.) while going to the hell. He stood and told the angels taking him that he never passed these flags without greeting and that time he should also go and greet him and then he would go toward the hell. The angels told it was not possible. You are a bad person and you should go to the hell. While discussing, Aba 'Abdillah (A.S.) who was standing under the flag looked at them and with this glance, that person and the angels accompanying him saw themselves at the presence of Aba 'Abdillah (A.S.). He asked what they were discussing about. The angels presented his case to him. Aba 'Abdillah (A.S.) had a look at it and said to that person, "What is this?" (That is, it is not a good case.) And he returned the case to the angels and the angels went to take him to the hell. But in the middle of the way, they saw they were going toward the heaven. They were surprised. They looked at his case and saw that

Aba ‘Abdillah (A.S.) with that glance has written on it, “O you who change the bad deeds into the good ones.” The angels took that person to heaven and delivered him.

❁ Moharam month is one of the perfection months and love and mourning for Imam Hussain (A.S.) takes man sooner to the destination. *“All of us are the household of the saving ships but the ship of Imam Hussain (A.S.) runs faster.”*¹

❁ All the Ahl al-Bait (A.S.) are the ships of saving but the ship of Imam Hussain runs faster and while moving, other ships leave there and let the ship of Imam Hussain (A.S.) pass. Imam Hussain (A.S.) moves fast toward God and God’s manifestation toward him is also fast. Passing God’s way is hard but by Imam Hussain’s help passing it is very easy and simple.

❁ The manifestation of Imam Hussain (A.S.) is equal to that of God.

❁ Imam Hussain (A.S.) is the manifestation of God. It is said in tradition that God will be with the one who makes a pilgrimage to him with knowledge (M’arefat) (or makes a pilgrimage to him in the Arafa day) *“God will be mixed with him.”*² No scholar has dared so far to elaborate and explain this expression.

١. «كلنا سفن النجاة و سفينة الحسين اسرع»

٢. «يخالطه الله بنفسه»

❁ Imam Hussain (A.S.) is a channel and stream between God and creature. Whoever accompanies him, he takes him up. When your relationship with Imam Hussain is good, your worship will finish and the world ends and you have gone to your original place.

❁ A sighted person was saying prayers toward the holy shrine of Imam Hussain (A.S.) in Haram. The servant of Imam Hussain (A.S.) told him the Qibla is not this side. The man pointed to the holy shrine and answered, “My Qibla: isn’t this Qibla?” And he repeated the question several times. The servant was shocked and went backward and became silent. It is said that at the time of the advent of Imam Zaman (May Allah, the Exalted, expedite his glorious advent) the Qibla is turned toward Karbala.

❁ The closing of Karbala path is the result of ingratitude of people. I remember many years ago when the Iraq government prevented Iranian pilgrims to enter that country, I was in Karbala and I went to the Hussainiyeh (a place where the mourning of Imam Hussain is held) which was close to the holy shrine of Aba ‘Abdillah (A.S.) and it was the residence of Iranian pilgrims. All of them were anxious and concerned and wanted to return to Iran to start their work and to visit their families. I told myself how much ignorance and ungratefulness there is that they are close to the shrine of Imam Hussain (A.S.) and they plead the path be opened and they go outside Karbala. This ungratefulness caused that

many years the path was closed. Of course, the martyrs of the war between Iran and Iraq who took part in the war because of the love for Imam Hussain (A.S.) compensated somehow for that ungratefulness. This time that the path is opened if you were successful to make a pilgrimage to Karbala, be careful and don't be ungrateful. And after a lifelong wish for the pilgrimage of Imam Hussain (A.S.) when you go there, don't pass your time in the markets from the first day.

❁ In the first decade of Muharram, the manifestation of Imam Hussain (A.S.) changes the world. The night before Tasua (the ninth day of Muharram) and the night before Ashura (the tenth day of Muharram), if the inside eye is open, one will see that every believer and unbeliever is sorrowful in the world. When the creator becomes sorrowful, how can one expect the creatures not to be so? Is it possible that all the Shi'ites be distressed and others will not be? The people of the world will also have trouble in this decade and as a result they will be sorrowful.

❁ All the calamities will be nullified by the remembrance of Karbala. Imam Reza (A.S.) said, "*O son of Shabib, whenever you want to cry, cry for my ancestor, Imam Hussain (A.S.)*"¹

❁ The sorrow of Karbala nullified other sorrows.

١. «يابن الشَّبيب ان كنت باكياً لشيء فابك للحسين بن علي بن ابي طالب» صدوق، الامالي، ج النص، ص ١٣٠

❁ The one who cries in the mourning for Imam Hussain (A.S.) and causes others to cry or becomes sorrowful, the fire of this world and that of the hereafter does not burn him. The friends of the Ahl al-Bait (A.S.) in the remembrance circles of Imam Hussain (A.S.) are like Ibrahim (A.S.) for whom God made the fire cold.

❁ Sadness without the possibility of crying is very hard. It is called grief. The treasury of sorrow and sadness of Ashura is Zeinab's heart.

❁ Grief is very strange. It is comparable to the pressure pot the door of which is closed.

❁ When a heart is broken, it will be blessed by God. Satan has no work with the broken heart. Appreciate yourself. Your easy breaking hearts are the result of the blessing of Imam Hussain (A.S.)

❁ Crying is the key to heart and the sorrowful and grieved hearts are opened by crying. He cries so much that a flower is grown in his heart. Grief is the sever sadness that has no crying. When sorrows are added to each other, the heart is broken and then crying starts and heart becomes calm. Crying is the believer's arm. Karbala is the believer's arm. Imam Hussain (A.S.) was created for crying; that is, he is the martyred of the tears.

❁ The tear for the world is salty and the tear for the hereafter is sweet. The first weakens the eye and make a wound in it. The second makes the eye beautiful and shiny.

❁ *“So they should laugh a little and cry much.” (IX:82)¹*
“If the clouds do not cry, how can the grass laugh?” “Crying is a remedy for each incurable disease / The crying eye is a fountain of God’s Grace”

❁ The broken heart will not have a hard sorrow any more.

❁ After death there is no crying. Everywhere is light. The crying for Imam Hussain (A.S.) is so noble and effective that if a person has a recital of tragedies of Karbala and crying of Imam Hussain once before death, it is enough for his whole life.

❁ The one who cries for Imam Hussain (A.S.) will be sensitive and when God’s saints and the worshippers of God embrace him, he feels it and enjoys.

❁ In this nation, Imam Hussain (A.S.) is the creator of crying.
“In the presence of God that one does not expect sadness / The holy ones’ heads are on the sorrowful knees”

١. «فليضحكوا قليلاً وليبكوا كثيراً» سورة توبه، آيه ٨٢

❁ While he is the creator of crying, he makes the believers essence to laugh. In the afternoon of Ashura, after mourning and crying, the children and the young will make fun and laugh unintentionally if the adults do not prevent them to do so. While that time is the beginning of the calamities of the family of Imam Hussain (A.S.) and they should be sorrowful. This inside joy and happiness belongs to Imam Hussain (A.S.)

❁ Haj Hadi Abhari who was crazy about the love of the Ahl al-Bait (A.S.) and Imam Hussain (A.S.), sometimes in the mourning circles of Imam Hussain (A.S.) he recited the tragedy of Karbala in a lovely way and cried in a way that changed everybody's mood. When everybody cried and he was inebriated (because of the love) told himself, "Why are you crying?" Crying is women's work. Then he took his silk Yazdi handkerchief and while everybody was crying, stood and danced.

❁ Recite Ashura pilgrimage even once in your life with 100 curses and 100 greetings and don't deprive yourself.

❁ The text of Ashura pilgrimage is God's inspiration that has been inspired to Imams and is something like the Holy Quran. If you recite Ashura pilgrimage with 100 curses and 100 greetings every day in your house, you see God. Imam Hussain is the manifestation of love. The Imams held a mourning session during Muharram month and they cried.

❁ The Arba'in Pilgrimage of Imam Hussain is the Arafat of the believers' spiritual journey. The pilgrimage of anyone who understands Arafat is accepted.

❁ Karbala and Ashura has a wine that melts all the sins.

❁ Beating on the breast as a sign of mourning is very nice and beneficial. Be careful to beat on your breast some times in the year. When a person beats on his breast, either the Imam goes inside the soul of that breast beater or the breast beater goes inside Imam. In your lifelong even once take your shirt off and beat your breast for Zahra (S.A.) or for Imam Hussain (A.S.) for half an hour.

❁ Beating on the breast for Imam Hussain (A.S.) makes the body light, clean and beautiful so that the image of the good servants of God is seen in it.

❁ In the mourning time of the Ahl al-Bait (A.S.) especially for Imam Hussain, some nights set black cloth or black flag and put black clothes on your children and gather and read some old mourning verses which is nearer to your nature and beat on your breasts. Then you see what God and the Ahl al-Bait (A.S.) do with you concerning graces and favors.

❁ While mourning, human opens his heart and Imam Hussain (A.S.) enters it.

❁ In Imam Hussain (A.S.) system, even hypocrisy is praised. If you donate your wealth or beat on your breast, it is good. When the companions went to the frontiers, they boasted and introduced themselves. Showing off in Imam Hussain ceremonies has reward. Of course, it is better that you show your work to God and Imam Hussain. And tell, “O God, see what I am doing. Dear Hussain, see what I am doing.”

❁ Imam Hussain (A.S.) and Abolfazl (A.S.) attacked the enemy army before Ashura noon and they made them go back to the Kufa gate that is 18 farsakhs. Imam Hussain while pursuing the enemy said, “My brother, O Abolfazl.” Abolfazl also replied, “O my master and my guardian.” Thus they became aware of each other’s situation. Near the Kufa gate God inspired Imam Hussain’s heart, “O dear Hussain whatever I promised you including prosperity, and hereafter position and intercession of the nation of your ancestor, I fulfill and if you prefer not to be martyred, it is Ok.” Imam Hussain saw it was as if God said, “If you do not fulfill your promises I fulfill them and do not break my promises.” That is why he put his sword inside its shield. The enemy has heard that when Imam Hussain puts his sword inside its shield, everything is Ok. He got its lost power and dared to attack and from that time there were martyrdoms. Whenever you see the work you are doing decreases your benefits, you stop.

❁ Haj Molla Agha jan said, “In the afternoon of Ashura the enemy took the scarf from the head of Zeibab (S.A.) and her hair

were seen, I am sure that nobody could look at her, because it is not possible to look at the sun of the hereafter after merging into four seas and its light having been decreased and changed to the sun of the sky of the world. How is it possible to look at Zeinab who is God's sun which has not gone into any sea?

❁ At the beginning of my youth my father and I traveled to Karbala. We were passing Mossayeb Bridge which is at the fourth farsakh of Karbala over Euphrates. I was carrying the luggage and it was as if the Euphrates water was crying Hussain, Hussain and I am thirsty, I am thirsty was heard from the voice of its water. I was so confused that I fell several times but I didn't let my father understand it. While passing the alley, we were going toward the holy shrine, we reached a place that they told it was Zeinabiye Hill. Hearing this upset me and I fainted and I was going to fall on the ground that my father helped me and I relied to the wall. While going toward Abolfazl shrine my father told he was ashamed of Abolfazl (A.S.) because in his first trip to the shrine he was a groom and while reciting Ziyaratname, he sat at the corner of portico and without paying attention he took out the sack for pipe and used it. The servant of Abolfazl (A.S.) came toward him and told, "Here and pipe?" Hearing this he became conscious and was really ashamed and extinguished his pipe. From that time on he was ashamed of Abolfazl (A.S.). I told my father this is not a fault. If there is a good place

for doing this it is this place. Where is more comfortable for doing this action. Hearing this, he had a good mood and we went toward the holy shrine of Abolfazl (A.S.)

❁ Once when haj hadi Abhari and I went to Karbala, I felt a grave grief in a way that I even couldn't cry, hence I stayed at home with this mood and haj Hadi entertained me and sometimes he went to the holy shrine alone. One day he told himself loudly, "It is good to go out and walk." I accompanied him and went toward the suburb from the street in front of the holy shrine of Abolfazl. There was farming at the side of the road. I sat beside the bean bush unintentionally and it is said that the bean bush makes one sorrowful. When I thought about this point, my grief increased and I burst into tears and tears were running and I felt relieved. We stood and walked a little more. This time we sat near the violet flowers which make man happy. My mood completely changed and I was not sorrowful any more. Haj Hadi also lit a pipe and we went toward the city. When we entered the city, I saw everybody was cleaning his house and cleaning their houses, as if they were preparing themselves for the party. First I thought the guest is haj Hadi. As soon as I thought about this, haj Hadi understood and saluted Muhammad and his household (S.A.) and run and was far from me. That is, I am not that guest. Meanwhile somebody told me, "But nobody has entertained him as this man." Hearing it, I turned and suddenly I saw the hole of slaughtering place and the slaughtered bodies and

holy heads. Watching this scene, I became upset much and I was going to fall that haj Hadi found out and helped me to rely on the wall to feel better.

❁ Imam Hussain (A.S.) said something to each person according to the capacity of that person, but its real reason was not known. Imam Hussain (A.S.) said to God that he wanted to sacrifice himself for Him.

❁ It is said that Imam Hussain (A.S.) was martyred in order that the sinful be forgiven. Is it possible that any wise man kill his 14 year old child to save his cow? No, Imam Hussain himself loved to be martyred for his beloved and wanted to visit Him.

❁ Haj Mulla Agh Darbandi in the secrets of martyrdom states that in the morning of Ashura God ordered the sun to move slowly, that is why the time before noon in Ashura lasted 70 hours to let the companions go to the frontier one by one and do what is due on them.

❁ Wahab Nasrani who was a new Christian groom saw Imam Hussain (A.S.) in the way of Karbala and fell in love with him and joined to him with his mother and his wife. He was martyred in Karbala and he proved Isa (A.S.) innocent with this work and was a reputation for all the Christian in the world. I see all the Christian beautiful because of him.

❁ Sayyed ibn Tawoos who is a great character lived in the time of the absence of Imam Zaman (May Allah, the Exalted, expedite his glorious advent). He has a book about the place of martyrdom of Imam Hussain titled Lohouf. He writes in the introduction of his book if there were not the people's rituals and customs about mourning when they lost a dear, I would urge people to be happy and joyful because of the success of Imam Hussain in sacrificing everything for God. Since people are used to mourn when they lose a member, I have written Maghtal.

❁ Be polite while you recite the tragedy of Karbala. Imagine that the Ahl al-Bait (A.S.) who are the holder of mourning are sitting in the corner of gathering, in that case do you recite in the same way? Did you mention the calamities of her offspring in front of Zahra (S.A.) so sorrowfully? Do you want to make fire in the heart of the afflicted and make her cry?

❁ A person who played drum and sang in his palestra during his youth in Doulab, being old, started panegyriizing and because he was illiterate, he has learned some of the expressions of the tragedies of Karbala of other eulogizer and recited them. He expressed the calamities of the Ahl al-Bait (A.S.) as hard and deplorable as possible because he wanted to make people cry. I was against this action and several times I wanted to ask him to recite more polite and briefer but it was not possible. Once in the inspiration unveiling mood I saw him whose face and even his eyelashes were full of white

ants and he was separating them continuously by his nails from his face and poured down but immediately new ants appeared.

Pilgrimage of the Ahl al-Bait_(A.S.)

❁ Pilgrimage means the presence of the pilgrim at the pilgrimaged.

❁ When a pilgrim in his homeland intends to go toward the holy shrine of each of the members of the Ahl al-Bait_(A.S.), the owner of that holy shrine sends an angel to the homeland of that pilgrim to accompany him. That angel goes to pilgrimage with the pilgrim and when he wants to return, they accompany him and bring him to his homeland and return to the owner of the holy shrine and the owner orders them to stay in the holy shrine and worship instead of the pilgrim.

❁ The holy shrine of the Ahl al-Bait_(A.S.) smells the homeland and the pilgrim feels comfortable there. That is why the first time a pilgrim arrives and makes a pilgrimage to the holy shrine, after pilgrimage he feels sleepy and slumbers. It is because the soul feels comfortable. In other words, Imam tells him, “You became tired, so first take a rest and then come and visit us and speak to us.”

❁ As when a guest or a pilgrim arrives and makes a pilgrimage to the holy shrine of Imams (A.S.), Imams (A.S.) tap on their head and he is sleepy and slumbers in the holy shrine. That is, in fact the Imams (A.S.) have made him asleep to feel relax and be prepared for visiting and speaking to Imam, in Isthmus (Barzakh) also we sleep to rest and to be prepared to enter the heaven. There is no sleep in heaven.

❁ That entering the holy shrine of Imam (A.S.), you say “*O, my Lord! Let my entry be by truth and Honor and likewise my exit by the gate of Truth and Honor.*” (XVII:80)¹ It means, “O, God let me go toward my master sincerely and then I come toward you sincerely.”

❁ When you go to the holy shrines of Imams (A.S.) don't enter quickly. Stop at the door and recite the entrance permission to be eager and a drop of tear appears on your eye. First send your heart. The tear is the sign of entrance permission. Then you enter and visit and greet Imam (A.S.) as those who visited and greeted him while he was alive apparently. Long Ziaratnameh (prayers read at the time of performing a pilgrimage) sometimes makes man neglected of the Imam whom he is at his presence. Inside courtyard and the holy shrines treat respectfully to the pilgrims and the servants.

١. «رَبِّ ادْخُلْنِي مَدْخَلَ صَدَقٍ وَاخْرُجْنِي مَخْرَجَ صَدَقٍ» سورة اسراء، آیه ٨٠
(Al-Israa/The Night Journey) 17:80

Whatever is told, you consider it from Imam (A.S.), be polite and accept it. The tumult noise above the voice of every pilgrim includes the voice of angels.

❁ In the holy shrine of Imams (A.S.) look down and listen. You see that the angels, the Prophets, the saints, and the pilgrims all say, hello, hello. “Only the word Salam is exchanged between them repeatedly.” (LVI:26)¹

❁ Keep the sentences you hear in the holy shrine of Imams (A.S.) and work on them.

❁ In the holy shrine of Imams (A.S.) serve the pilgrims. Two or three services might be as helpful as 70 years worship.

❁ If somebody is neglected in the noble places and treats neglectfully, it is worse than the heedlessness in other places. That is why they said, “*Make a pilgrimage and return.*”² Whenever you visit a friend of God, meet him and return soon because you may stay and be neglectful and treat in an insulting manner.

❁ Every time I had the honor to make a pilgrimage to Mashhad, my friends invited me and I accompanied them and

١. «لَا قِيْلَ سَلَامًا سَلَامًا» سورة واقعه، آيه ٢٦

(Al-waqi'ah/The Terror) 56:26

٢. «زُرْ فَانصَرَفْ»

I was not alone when I made a pilgrimage to Imam Reza (A.S.). Once I decided to go to Mashhad alone without telling my friends. Travelling, I saluted Muhammad and his household (S.A.) not to see my friends. When our bus arrived to the garage of Mashhad, I saw hajj Hadi Abhari who was a lover of the Ahl al-Bait (A.S.) and a friend of mine. He was standing near the garage gate and was smoking a pipe. He had a strong sense of smell and because of the love for the Ahl al-Bait (A.S.) and their friends, he could find me anywhere I was. The same way he used to find the pilgrims who returned from the holy shrine towns. Visiting him, I thought it was not possible that I make a pilgrimage alone but soon I got that Imam Reza (A.S.) had sent him to see me off.

❁ Many years ago one of the friends asked me to accompany him to Mashhad. I told I have some work. You go and after some days, God willing, I join you. Some days later I went to Mashhad but when I visited him, he told me anxiously, “Do you come now?” I told, “What has happened?” He told, “What did you want to happen?” I got that during pilgrimage he was not in a good mood as in his previous pilgrimages. I told him, “Ok, hasn’t Imam Reza (A.S.) the right to tell, ‘you take your laughter to other places and come to me crying?’” He laughed. The minute he laughed I told him, “Keep this smile and go to the holy shrine in this mood and circumambulate.” He went and returned and I saw he was in a good mood and his needs had been fulfilled. Try to pilgrim Imams (A.S.) in a good mood and be satisfied with God.

✿ Whenever you are satisfied with God, in fact, you have made a pilgrimage to Imam Reza (A.S.) and when you have done it, you will be satisfied with God.

✿ The holy shrine of Imam Ali (A.S.) prevents the crying for Karbala.

✿ The good servants of God precede in greeting. No one could precede the holy Prophet (P.B.U.H.) in greeting. Today also when we greet the Prophet and the Imams (A.S.), and make a pilgrimage to them, in fact we are answering their greeting and visiting. Until there is no greet or attention from them, no one succeeds in greeting and paying attention to them.

✿ The Ahl al-Bait (A.S.) are the household of God. The Shi'ites are the household of Muhammad and his household (A.S.). The soul of the household is in the presence of God and their bodies are in the shi'ites' hearts. *"And their grave is in the hearts of those who love them."*¹

✿ It is mentioned in the tradition that the bodies of Imams (A.S.) stay in the grave no more than 3 days and after three days, they join to their souls. It is also mentioned that the soul of the Shi'ites is from the material of the body of Imams (A.S.) and that *"the real grave of Imams is inside the heart*

١. «و في قلوب من والاه قبره» زادالمعاد، مفاتيح الجنان، ص ٥١١
Zadul Ma'ad, Mafatihul Jenan, p.511

of their friends.”¹ The real friends of Imams (A.S.) who go to the holy shrines, take the grave of Imam with themselves to the holy shrine. That is why the other pilgrims also benefit. When at night these real friends sleep toward the holy shrine in the houses close to it and their breasts is toward it, shape the Imam body in the holy shrine and the pilgrims benefit.

❁ *“The grave of Imam Hussain (A.S.) is in the heart of his beloved.”*² The body of the Prophet and Imams (A.S.) doesn’t remain more than three days in the grave. The real grave of them is the heart of the believers. Their body is our soul. In Comprehensive Pilgrimage, it is mentioned that your corpses are in the bodies.

❁ When you wanted to make a pilgrimage to Imam Hussain (A.S.), go alone and when you go to make a pilgrimage, don’t pay attention to others, just pay attention to him. God willing, when you want to make a pilgrimage, first you take a pilgrimage body ablution in the Hussaini stream which is near the holy shrine of Abolfazl (A.S.). It has been separated from Euphorates and its water is muddy and it has some holy soil and its water wails while flowing. You take pilgrim ablution and with short steps and slowly without speaking to others and paying attention to your surrounding go toward the holy shrine. Every step you take toward the holy shrine,

١. «قبورنا في قلب من والانا، قبورنا قلوب شيعتنا»

٢. «قبره في قلب من والاه»

the angels and light pour on your head. When you reach to the holy shrine, above the shelves of shoes it has been written: “*We salute you O Aba ‘Abd Allah, We salute you O Aba ‘Abd Allah, We salute you O Aba ‘Abd Allah*”¹ It is a real pilgrimage. It is as if the pilgrim tells: O Aba ‘Abdillah, I sacrifice myself for you. Then he sees as if it is not good and he is not calm. Again he says O Aba ‘Abdillah, I sacrifice myself for you. And the third time he says the same words. Inside the holy shrine at the downward of the holy shrine there is a place that they have buried the martyr’s bones. If you are conscious while you pass there, you feel that under your feet is deep like a sea.

❁ In my youth sometimes I cried some days and nights for Imam Hussain (A.S.). One of these days when meeting for the recital of tragedies of Karbala was held in my house and the friends had gathered, after crying much, I went from the room to the balcony in front of the room and I lied and observed that the angels came from the sky in groups and circumambulated inside my breast and returned to the sky and another group came.

❁ Once when my friends and I went to Najaf to pilgrim the holy shrine of Ali (A.S.), suddenly I saw that the holy shrine became empty. It was as if I was inside the shrine and there was a great pool with the limpid water in the middle and there were many green crystal glasses on the edge of the

۱. «صلی الله علیک یا ابا عبدالله، صلی الله علیک یا ابا عبدالله، صلی الله علیک یا ابا عبدالله»

pool. Ali (A.S.) was sitting on a bed the height of which was half meter higher than the pool. I was also sitting next to him and was watching. A group of angels who had long garments with folds about the waist and had both wings and hands were standing near the pool and waiting for the order of Ali(A.S.). From the outside of tomb the voice of some pilgrims was heard that said, "O Ali, O Ali." Sometimes Imam Ali (A.S.) pointed by the short stick he had in his hand and those angels filled a cup of the water of that pool and poured it on the head of the pilgrims. Immediately the voice of salutation to Muhammad (P.B.U.H.) and his household was heard from everybody. Sometimes with his hint they filled one cup and poured it over a person's head and the voice of Salavat of one person was heard from the outside of the holy shrine. Meanwhile I saw as if someone jumped to the sky. The angels took him by the order of Muhammad (S.A.) and took him inside the holy shrine from the top and put him to sleep beside the pool and they filled the cups continuously and poured inside his mouth, but whatever they gave him, he didn't desist and always told, "O Ali, O Ali." They poured so much of those cups inside his mouth that he became full and then they took it and throw toward the sky.

Imam Zaman (May Allah, the Exalted, expedite his glorious advent)

❁ If Imam Zaman (May Allah, the Exalted, expedite his glorious advent) caress us, he will pour science and patience inside us.

❁ The land of the advent of Imam Zaman (May Allah, the Exalted, expedite his glorious advent) is different from the land of the world, “*The day when the land changes to another land.*” (XIV:48)¹

❁ Imam Zaman (May Allah, the Exalted, expedite his glorious advent) after the advent states, “*O people of the world, anybody who wants to look at Adam, Noah, Ibrahim, Prophet Moses (A.S.), Isa, Muhammad, Ali, Hassan ..., looks at me.*”² If somebody is not able to see the truth, that is to see Imam Zaman, does not enter resurrection.

١. «يوم تبدل الارض غير الارض» سورة ابراهيم، آيه ٤٨

(Ibrahim/Abraham) 14:48

٢. «يا اهل العالم من اراد ان ينظر الى آدم، نوح، ابراهيم، موسى، عيسى، محمد، علي، حسن ... فلينظر الى»

❁ If you don't see the stature of God's Hojrat, you won't know the resurrection and you don't understand it. You will visit God's Hojrat even one day before resurrection.

❁ A great man (the late Ayatollah Muhammad Javad Ansari Hamedani (God's mercy be on him) was asked, "Is it possible to see Imam Zaman (May Allah, the Exalted, expedite his glorious advent)?" He said, "When it is possible to see God, how isn't it possible to see Imam who is His creature?"

❁ We want to see something. Something is different from Imam Zaman (May Allah, the Exalted, expedite his glorious advent). The one who sees Imam Zaman (May Allah, the Exalted, expedite his glorious advent) and observes his handsomeness doesn't want to see anything else.

❁ Apparently we say our master comes but in fact we go and meet him. We went to the back of the wall of the world and were lost. We should come out from that wall and see that Imam Zaman (May Allah, the Exalted, expedite his glorious advent) was present from the beginning.

❁ We are like a child whose father takes his hand to take him somewhere. And they pass a market. The child is attracted to the windows of the shops and leaves the father's hand and is lost in the market and when he understands that he is not able to see his father, he thinks his father is lost, while he himself is lost. The Prophets and Imams are the fathers of the

creatures. They take their hands to pass them from the market of the world in health. Most of the creatures are attracted to the world goods and have left the father's hand and are lost in the world market. Imam Zaman (May Allah, the Exalted, expedite his glorious advent) is not lost and absent, we are lost and veiled.

❁ Neither our waiting is such that they come toward us, nor is our movement such that we go that side and we see them. If you are really waiting, why aren't you thin and don't stay at home? As soon as you are really waiting, he arrives. Is it good that man be so indifferent? When one of your friends delays for one hour in his trip, you struggle much. If you are waiting, what are the traces of it? If you are waiting, the sorrows of the world should vanish. If the Imam himself delayed, you shouldn't quarrel and shouldn't continuously say hurry. Of course, asking for the advent hurrying is good for the beginners, but there is a stage higher than this. It is when you are disappointed of your struggle and you sit at home and you are waiting wholeheartedly. Higher than this stage is when you are not waiting for the door to be knocked and you are disappointed of waiting. Imam Zaman (May Allah, the Exalted, expedite his glorious advent) has sat close to such a person and all the angels look at them. The one who can visit him but the cognizance of him has filled him so that he can be patient and he doesn't go toward him will meet Imam Zaman (May Allah, the Exalted, expedite his glorious advent). He sees that his heart, which was a closed and crying

bud up to yesterday, is open and blossomed today and its perfume has covered all his being and here he understands that he has come.

❁ We have three groups of waiters:

❁ The one who remembers Imam much from far away, and is waiting to see him until he sees some signs and traces from his Imam that it is said that *the best works is waiting for the advent of Imam (May Allah, the Exalted, expedite his glorious advent)*.¹

❁ The one who has seen a trace, or some manifestation of Imam, that they have said, “*Indeed the advent of Imam Zaman (May Allah, the Exalted, expedite his glorious advent) is your advent.*”² That is waiting and praying brings advent for you.

❁ If waiting is completed and the love is at its outmost, he reaches to the stage that whether or not he sees Imam Zaman (May Allah, the Exalted, expedite his glorious advent), it has no effect in his certitude, but he sees him all the time with his heart. The same as the holy Prophet (P.B.U.H.) and Oweis

١. «افضل الاعمال انتظار الفرج» مجلسی، بحار الانوار، ج ٧٥، ص ٢٠٨
Majlesi Beharul Anwar, vol. 75, p. 208

٢. «فان ذلك فرجكم» مجلسی، بحار الانوار، ج ٥٢، ص ٩٢
Majlesi Beharul Anwar, vol. 52, p. 92

Gharani that apparently haven't seen each other but they were never separated from each other. Imam Sajjad (A.S.) states, *"The real waiters at the time of absence are better than all the people in all the times because they have attained so much wisdom and knowledge that there is no difference between absence and presence for them."*¹ The one to whom the absence and presence of Hojjat (May Allah, the Exalted, expedite his glorious advent) is the same can visit him. Up to the time when a person wants that Imam Zaman (May Allah, the Exalted, expedite his glorious advent) comes and punishes bad people severely and takes revenge of the cruel, he cannot see him. Whenever you are servant and you submit and see God's agency in every event and accept it, then you are prepared to meet Hojjat of God.

❁ It is mentioned in traditions that when Imam Zaman (May Allah, the Exalted, expedite his glorious advent) appear, people see that they have already seen him. That is, you see he is the same neighbor of you, the son of Mashhadi Ali. Imam Zaman (May Allah, the Exalted, expedite his glorious advent) is all the creatures but people are not Imam Zaman (May Allah, the Exalted, expedite his glorious advent). That you see is not the son of Mashhadi Ali any more. Since Imam Zaman accepted him, he changed him and became of the pious. Now the son of Mashhadi Ali means the son of Imam Ali (A.S.). When Imam Zaman (May Allah, the Exalted,

١. «أَنَّ أَهْلَ زَمَانٍ غَيَّبَتْهُ أَفْضَلُ أَهْلِ كُلِّ زَمَانٍ لِأَنَّ اللَّهَ عَاتَاهُمْ مِنَ الْعَقْلِ وَالْفَهْمِ وَالْمَعْرِفَةِ حَتَّى صَارَتْ الْغَيْبَةُ عَنْهُمْ بِمَنْزِلَةِ الْمَشَاهِدَةِ»

expedite his glorious advent) comes, all the people show his qualities and anybody that looks at them thinks about him. When they see the trained, they remember the trainer. In return also all the people show the qualities of Muhammad (P.B.U.H.) and Ali (S.A.). Today also if God awakens us, to whoever we look, we see the Nurturer and we remember Him and speak about Him.

❁ That it has been narrated that belie anybody who claimed he had seen Imam Zaman (May Allah, the Exalted, expedite his glorious advent) means what he has seen is just a brief light of Imam Zaman (May Allah, the Exalted, expedite his glorious advent) and seeing him is at a higher level than this. On the other hand when somebody sees something, he shouldn't tell others. Hence, our duty is belying, however that person may have been truthful.

❁ When you desire something, write a letter to Imam Zaman (the twelfth Imam, May Allah, the Exalted, expedite his glorious advent) and drop it into a current stream or give it to the Saba breeze or the dawn wind. They give it to him.

❁ In all the times 313 pious men exist who are the companions of Imam Zaman (May Allah, the Exalted, expedite his glorious advent) and they are the pins for the ground tent. The believer is as firm as a mountain. And God set the mountains as the pins of the earth.

❁ You don't know what happens in the future. There will be no one who does not love Imam Hussain (A.S.). It started 50 years ago and you don't know what happens when it reaches to your children. Since the Holy Quran belongs to all men, when the sun of the Holy Quran rose, it overshadowed the whole world. Even if some say we are Christians or Jew or ..., the Holy Quran does not pay attention and tells you are mine. Good for you who confess and you willingly drink this wine. It will be poured in their throat by force. Soon some news will be heard. Imam Sadeq (A.S.) said, "*God improves his friend's affairs in one night.*"¹ The devices are provided today: telephone, telex, radio, television, satellite and Suddenly the earth will be cleaned. All the creatures are tired and they are after peace and salvation day and night and as soon as it is announced, all will accept. When they become distressed, they accept.

❁ The Holy Quran said, When our Prophets became disappointed, "*thinking that they had been belied by their People*"(XII:110)² and couldn't do anything, our help reached them. In another reading, the translation of this verse will be: even the Prophets who did not have a book told, "Lest God's promises for help are not right and they are diluted."

١. «يصلح الله امره في ليلة» مجلسي، بحار الانوار، ج ١٣، ص ٤٢
Majlesi Beharul Anwar, vol. 13, p. 42

٢. «و ظنوا أنهم قد كذبوا» سورة يوسف، آية ١١٠
(Yusuf/Joseph) 12:110

❁ God willing, He grants that day which is very nice.

❁ The agitations and unrests which have emerged in our time in the world include an important good bearing. The world is suffering the agony of childbirth and soon it will give birth to a child.

❁ Before a rain, a hurricane blows and causes much dust and sweep all the litter, thorn and brushwood. But if we wait a little, there will be no wind and it rains and then the clouds pass and it will be gentle and sunny. Tumults and turbulences which have appeared around the world in our time give good bearing of a gentle weather and a clear and sunny sky of the advent age.

❁ Before his reaching and being seen, we can see the dust of the movement of the horse of the rider who comes from far away. The dust and Tumults and turbulences in our age give news of approach of the rider of Hejaz, that is, Imam Zaman (May Allah, the Exalted, expedite his glorious advent).

❁ Why are those who for years have told, “O the owner of time hurry your advent”¹ angry with the problems and turbulences and cannot tolerate them? These are the

١. «عَجَلْ عَلَى ظَهْرِكَ يَا صَاحِبَ الزَّمَانِ»

introduction to the advent. Therefore, either they desist the prayer for the advent of Imam Zaman or leave intolerance and submit to the status quo.

❁ After every chaos there is some solitude which suits it. The more the chaos, the greater the solitude after it is. In the end of the world, there is much chaos to the extent that *“they express their disdain for each other and they curse each other.”* (XXIX:25)¹

❁ In the advent time, Imam Zaman (May Allah, the Exalted, expedite his glorious advent) will cut the theft and swindling hand and not the humanity hand; otherwise, by cutting the hand of the body, no problem is solved. When you cut the thief's and swindler's hand, their comrades will be their hand and they commit theft and swindling by them.

❁ It is in tradition that Imam Zaman (May Allah, the Exalted, expedite his glorious advent) judges with the judgment of David (A.S.). David (A.S.) issued the unseen law and was not dependent on the witnesses and reasons. During his time a poor person asked legal sustenance from God. A day a cow broke the door of his house and entered. He thought that his prayers were accepted, so he slaughtered it and barbequed its meat and he ate it with his family. The owner of cow who

١. «يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضاً» سورة عنكبوت، آیه ٢٥
(Al-Ankabut/The Spider) 29:25

was searching for the cow understood that the poor man has killed and eaten the cow. He took him to David (A.S.) and David (A.S.) asked the reason of the work. He told I was praying for seven years for the legal sustenance and when the cow broke the door and entered I told myself my prayers have been accepted. That is why I slaughtered it and we ate it.

❁ David said to the owner of the cow, "You dispense with your complaint." The owner of the cow became angry and objected to the judgment. David (A.S.) said, "You should give half of your possessions in addition to the cow." The owner of the house became very anxious. David (A.S.) said, "Give all your possessions." Due to this verdict, there was some tumult among people. David (A.S.), accompanying people, came to the grave of the father of the person who has slaughtered the cow and made him alive and asked the reason of his death. He told the father of the owner of the cow was my slave. He killed me and took all my possessions. Then it became clear that in addition to the point that all the possessions of the owner of the cow belonged to that poor person, the owner of the cow himself and his children are the children of the slave of his father and belong to him. Imam Zaman (May Allah, the Exalted, expedite his glorious advent) also judges this way.

Fulfilling the Right of Faith and Worshipping Acts

❁ Ahl (people) differs from companion. The companions may be separated one day but it is not possible that Ahl (people) be separated. Ahl (people) of heaven are good. The companions of the heaven may be separated. The companions of the hell will also be saved from the fire one day but the Ahl (people) of fire are there permanently.

❁ One should be capable of being in heaven and among the blessed. The companion of the heaven is not worthy that much. The Ahl al-Bait (A.S.) are important. “*Salman is of us, Ahlulbait.*”¹ It is not important to be the companion of the Prophet. Many untruthful people may be the companion of the Prophet.

❁ Try to be Ahl (people) of whatever you do. Whether you pray or do business, you should be its Ahl (people) and you shouldn't be hypocrite. You should do it in the best way and you shouldn't be “*They, [the hypocrites] are hesitating and*

١. «سلمان منّا اهل البيت» مجلسی، بحار الانوار، ج ١٠، ص ١٢٣
Majlesi Beharul Anwar, vol. 10, p. 123

swaying between this and that belonging neither to these nor to those.” (IV: 143)¹ Anybody who loves Ali (A.S.), any work he does is its Ahl (people). The one who accepts Ali (A.S.) is Ahl (people) of the heaven. Of course the one who is Ahl (people) of heaven, it may take one thousand years to pass the Isthmus (Barzakh) and goes to heaven. During this time, sometimes he is in the hell and sometimes in the heaven until he becomes heavenly.

❁ Everything has a name, an attribute and an essence. Essence is good. For example, an apple has a name ‘apple’ and it has some attribute including types and kinds and features of apples about which one can write some books. But what is useful is the apple itself. Eating a small apple is better than name and attribute of all the apples. Religion and faith also have a name, an attribute and an essence. Claiming faith and pretention of religion is name. All the sciences and books for understanding religion are attributes but the essence and truth of religion is good. A bit of the truth of faith is preferred to all the name, appearance, sciences and books.

❁ People are of three groups. A group worship God with the name. These are unbelievers. Another group worship God with name and meaning. These are pagans and a group worship with meaning. These are monotheists. The Holy Quran states, “*Some people worship God verbally.*”

١. «مذبذبين بين ذلك لا إلى هؤلاء ولا إلى هؤلاء» سورة نساء، آية ١٤٣
(Al-Nisaa/The Woman) 4:143

(XXII:11)¹ First man believes verbally then he believes both verbally and by meaning and at last he believes in the named and meaning.

❁ Lest you be busy with appearance, words and idioms a lifelong. What is important is the quality and inside, lest you play with rules and words and be heedless of the origin and kernel.

❁ Make complete and beautiful any work you do in relation to God, until you reach to its truth.

❁ In the market of wood sellers in every mansion several trunk of wood is transacted but at the end of the day when you ask how much have you obtained? They say, for example, 10000 tomans, but a woodcarver takes a small piece of wood and works much on it and designs on it and he sells that piece of wood 100000 tomans or more. Sometimes it will be so valuable that no price can be determined for it. In worship deeds also worshipping much is not worthy and working well on it and observing its right is useful.

١. «وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ» سورة حج، آیه ١١

❁ Prophet (P.B.U.H.) said, “*When one of you does a work, he should do it firmly.*”¹

❁ We should help the Holy Quran and God and whether we are neglectful or conscious, we shouldn’t play with it.

❁ “*O believers, shall I direct you to a commerce that shall deliver you from a painful chastisement? You shall believe in God and His Messenger, and struggle in the Way of God with your possessions and yourselves. That is better for you, did you but know.*” (LXI:10&11)² God states to the believers you believed first verbally. Now believe wholeheartedly in God and Prophet and give your wealth and soul for him to be saved. After secondary faith, jihad with wealth and soul also differs. Man will be in a way that even in sleep he spends and does jihad. That is, it takes root in his mind.

❁ When the wayfaring of the one who is very truthful is completed, he will do legal laws unpretentiously and without contriving.

١. «إذا عمل احدكم فليتقن» كليني، كافي، ج ٣، ص ٢٦٣

Kulaini, Kafi, vol. 3, p. 263

٢. يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ الْيَمِّ؟ تَوَمَّنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ، سورة صف، آيات ١٠ و ١١ (The Ranks/Saff) 61:10&11

❁ The verses, traditions and narrations are witnesses and signs of the way. If you saw a tradition that is according to or close to your spirit, it will be your witness. That is, man should move in the truth way until he touches and finds the verses and souls wholeheartedly.

❁ The science is recognized with the known and love with the beloved. One should observe the practical traces of science, love, and knowledge in a person and also he should see its fruit.

❁ The second to insult Salman (A.S.) asked, “Is your beard better or that of the dog’s tail?” Salman (A.S.) said, “If I pass the Serat Bridge, my beard is better; otherwise, the dog’s tail is.”

❁ Recite the Holy Quran, Ashura pilgrimage, Sh’abaniyeh supplication, night prayer once but in the best way. It is not necessary that you recite so many times. In much reciting, there is the danger of reciting as a habit and reciting senseless and repeating without attention.

❁ Keep your pilgrimage, remembrance, and worship up to the next pilgrimage, remembrance and worship. Don’t do bad work, don’t speak impolitely and don’t quarrel. If you preserve well your good deeds up to the next good deed, they will be permanent and you will be permanently in pilgrimage, remembrance and worship.

The Religious Laws

❁ The apparent works, even worshipping, is world and ethics and remembering and knowing God is hereafter.

❁ In worship and obedience what you do inwardly is the greater jihad and whatever you do overtly is the smaller jihad.

❁ All our deeds are the husk of our faith and it keeps the faith not to be spoiled. That is why doing religious laws is obligatory. Love is the kernel and the laws are the husk. The husk keeps the kernel and without it the kernel will be harmed.

❁ God's religion expresses three laws, the law of treating to superiors: that is, father, mother, instructor, Imam, Prophet and God, the law of treating to inferiors that is; children, students and ... and even the nature, animal, plant, the inanimate and the law of treating to those at the same level who are the believers.

❁ One should submit to superiors and be gracious to the inferiors and keeps and trains them. About those at the same level, one should treat with goodness and justice and whatever he wants for himself wants for them.

❁ In brief, Islam religion is a religion compatible with man's nature and taste. Before you accept Islam, Islam has overcome you.

❁ The easiest way is God's way because it is according to man's taste and nature. The Divine laws for a natural man are fresher than the cold water for the thirsty in the heat of the noon in Hejaz desert.

❁ This impostor soul of man, to be free, is always pessimist and considers the way blocked. For example, it says, "There is much distance between us and the Ahl al-Bait (A.S.). There is much distance between us and the Cherisher of the cherishers." Since some people are themselves blocked in the defile, they say the way is blocked and thus close God's way. The wretched himself has some problem. But the Salmans went and reached and attained the position of "we are the Ahl al-Bait (A.S.)".

❁ Never take steps opposite to your nature.

❁ The mothers swaddle tightly the hands and feet of their kids not to be crooked. Being mature, the Prophets tied our hands and feet with the religious laws not to swerve.

❁ When we say prayers or we fast, we want to say that we want You; whatever pressure we tolerate in the way you ascend us toward yourself, again we want to reach You.

Prayer

❁ We should take such an ablution that we always be with ablution and we say a prayer that it is as if we are always saying prayer. Good for “*those who perform their prayers constantly!*” (LXX:23)¹

❁ The secrets of ablution are these: By washing the face which is related to God, one washes his attention from other than God; by washing the right hand, he considers the companions of right; by washing the left hand, he fulfills the worldly needs of the North companions not to trouble him. By touching the head with wet finger-tip, he investigates the angels, by touching the right foot with wet finger-tip, he investigates the legal animals and the plants and eatable minerals and by touching the left foot with wet finger-tip, he investigates the animals with illegal meat, plants and the poisonous natural material.

١. «الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ» سورة معارج، آية ٢٣

✿ While taking ablution, take it in a way that it is as if He is having you taken ablution. Washing your face, wash it from anything other than Him and clean gloominess of paying attention to the world of multiplicity and looking at the sins and faults so that you may deserve looking at Him. While washing your right hand, wash all the right hands and the believers and while washing the left hand, look at the people of the world, the wretched and the oppressors and wash them to make their worldly life better and they don't cause any problem for the believers. By touching the head with wet finger-tip, be kind to the angels and the people of the sky and by touching the feet with wet finger-tip, fulfill the needs of the animals and the earthy beings. The better and with more attention you take ablution, the more attention you will have in your prayer. To have attention in prayer, you should pay attention in taking ablution.

✿ If we want not to have distractions in prayer and it be accepted, we should be careful in our taking ablution.

✿ Ablution is light and ablution over ablutions is "*light over light*". (XXIV:35)¹ Zakat (legal alms) and Khoms (one fifth) also are ablution of the wealth that cleans it. The Zakat of the body is also fasting.

١. «نور علی نور» سوره نور، آیه ٣٥

❁ One could wash all the vice attributes with ablution and cleans them.

❁ While taking ablution, drink some water of your face which is pouring down. This water cleans your inside and makes your nature transparent.

❁ While saying prayers try to make your mouth full of love and with every sentence you express, the same as the one who has some water in the mouth, try to swallow it.

❁ Attention to prayer is the prayer itself. If you attend, you are praying; otherwise, you are where your heart is.

❁ Say prayers calmly and gradually, perhaps you remember that you are speaking with God and God is speaking with you. In praying be yourself and don't let be distracted. Be careful and see who is saying prayers.

❁ It is recommended to say three Takbirs (calling God great by saying: *Allahu Akbar*¹) at the beginning of prayer and the fourth Takbir be said with the intention of takbiratol Ehram. The performer of prayer throws away one of his lower selves by each Takbir and considering the four lower selves of human beings, after the fourth Takbir, nothing remains of him. It's God Himself who says the prayer from now on and

it is He Who is the praiser and the praise teller and it is He Who bows, calls great and says: There is no god save Allah and praises God.

❁ As such it is recommended to say six Takbir and the seventh Takbir be said with the intention of Takbiratol Ehram. By saying these seven Takbirs they pass through the seven curtains of heart or the seven stairs of sky and reach the place where there is no one except God.

❁ Prostration is the trace of the Beauty of God and Bowing is the trace of God's

❁ Glory. When God's Glory is represented, the person bows and when God's beauty is appeared, he prostrates.

❁ In prayer, the first prostration is the death from the world. The session between two prostrations is Isthmus (Barzakh). The second prostration is the death from the Isthmus (Barzakh). While you finish your prostration, it is resurrection. Hence, in Tashahod (profession of the unity of God and the Prophethood of Muhammad (P.B.U.H.)), you testimony to "there is no god save Allah". The first prostration is the thankfulness of the favors of the world. And the second prostration is the thankfulness of the favors of the thereafter like the Prophet (P.B.U.H.) and the Imams (A.S.).

❁ The salutations of the end of the prayer are the ones which God gives to himself, his messenger and His righteous servant.

❁ After saying the prayer, you rub your hands to your place of prostration and then rub it to your face. Then you rub your right side of body with your left hand and your left side of the body with your right hand. The left side means the cruel and you tell them that you like them and you provide them in a way that they be amused and do not prevent your movement. On the right side are your friends and you are kind to them. Your face belongs to God. When you do an action, think a little to know what you do.

❁ After your prayers, speak to God. Say, “O God, you are sufficient and I am poor. You are Mighty and I am humble. You are the owner and I am the owned etc.” when you speak to God you are able to speak well to the people.

❁ If you saw that you are not contented with your prayers and worships, after each prayer say, “*O God, guide me on your part and grant me your grace and spread your mercy on me and send down your blessings to me.*”¹ Which music is better than the words and remembrances of prayer and which dance is nicer than the movements in prayer.

١. «اللهم اهدني من عندك وافض علي من فضلك وانشر علي من رحمتك وانزل علي من بركاتك» من لا يحضره الفقيه، ج ١، ص ٣٢٥

❁ In prayer, the lost are found. One should try to find his main lost in the prayer.

❁ In the world, *“the parable of prayer and fasting are the Prophet and Ali (A.S.)”*¹

❁ Good for those who see the principles of religion in by-products of religion. They see Ali (A.S.) in their prayers.

❁ We should try to be the named of prayer, that is, we be the people of the prayer.

❁ At the beginning of the prayer that you say Allaho Akbar, (Allah is the greatest) if your eyes are open and you are able to see your own truth, you see that your structure is resurrection, your head is on the right angel of the throne and your toes are in the seventh story of the ground. You see yourself that has filled all the things. *“It has filled the pillars of everything.”*² To say it simpler, you are representing Ali.

❁ Saying prayer, listen carefully to your voice and be careful. Gradually you see, it is not you who recites the phrases of prayer and a gentle breath accompanies your voice and a noble and oppressed being in inside you who prays.

١. «و له الامثال العلياء والكبرياء والآلاء».

٢. «ملات اركان كل شيء» زادالمعاد، مفاتيح الجنان، ص ٦٠

❁ All the exalted creatures and all the good servants of God love prayer. When a young man is praying alone, all of them pay attention to him.

Fasting

❁ One night three poor who have recently entered Medina in the Prophet mosque asked people to invite them as their guests. The Prophet (P.B.U.H.) took one of them to his home. The second was taken by Ali (A.S.). There was no one to take the third. Therefore he stayed in the mosque and was God's guest. Tomorrow when the three men met, they asked about their last night's dinner. The first told that he ate bread and vinegar in the Prophet's house. The second told he ate barley bread and salt and the third told he looked much at the ceiling of the mosque to be provided by God but nothing was provided so he was hungry. Jibrail was sent down to the Prophet and said that God has said whatever He looked in the heaven and His creatures, He couldn't find anything deserving my servant save hunger so I entertained him with hunger.

❁ Eating is not the condition for being alive. The inhabitants of Kahf were sleeping in the cave more than 300 years and didn't eat anything but they were alive. May God want to keep us without any food! In Ramadhan that God has a party, He entertains His guests with hunger. If there was something better than hunger, he would entertain them with. Whoever becomes God's guest, he will leave gradually eating and

drinking. He pays much attention to God and His science and kindness satiates him. The believer eats, sleeps and puts on unwillingly. That is, he is not inclined to them.

❁ The fasting of Ramadhan cleans the soul and Fetriyah (alms given on the festival at the end of Ramadhan) cleans the body.

❁ The general fasting is avoiding whatever breaks the fast. The special fasting is avoidance of the non-Divine attributes and morals. The very special fasting is avoidance of other than God. I ask God for forgiveness from whatever is other than the friend.

❁ As far as the Shi'ite has not met God's good servants, he is fasting. The time of meeting is the Fetr festival (the festival held after the fasting month) of Shi'ite which he should break his fast.

Pilgrimage to Mecca

❁ It is said while circumabulating, your left side should be toward Mecca. The reason is that your heart be toward Mecca because the heart is on the left side of the body. The aim is not that you bother yourself not to divert. Your heart should be toward God and in the right way, and then you walk naturally.

❁ In the pilgrimage to Mecca, stopping in the Arafat is obligatory and it does not need any provision. Hence, if one does not perceive Arafat between noon and sunset, his pilgrimage is not accepted. In the internal pilgrimage which is passing toward God and meeting Allah, if one does not have the knowledge, his going toward God is invalidated. After stopping in Mash'ar, when Haji enters Mena on the Ghorban festival, and throws the stone toward Satan, and slaughters the sheep as a sign of slaughtering his soul and shaves his head as a sign of being a servant of God, He accepts him as a guest for three nights in Mena. It is recommended even if he is not able to slaughter, he should put his hand on the hand of the one who is slaughtering with the intention that he is slaughtering himself. If a person takes vigil these three nights in the Sacred Mosque and does not sleep, even if his

pilgrimage is not invalidated, it is the only punishment of the absence of the party of God and it is not equal to the virtue of being in Mena.

❁ When Haji (the pilgrim of Mecca) in the pilgrimage ceremony on the day of Ghorban festival slaughters a sheep in Mena and shaves his head, it means, “O God I killed my soul and I preferred the humbleness of worshipping you to the honor of the world because the humbleness of worshipping you is more valuable than the honor of whatever is other than you.” This means, “O God, I want to be only your servant.”

❁ Drink zamzam water three sips: One for your body health, the second for your soul health and the last for knowledge and understanding.

Abstinence from Sanctimoniousness and Pretending to Be Religious

❁ The Abbasid Caliph to martyr Imam (A.S.) called one of his officials and asked him, "What do you sacrifice for me?" He told, "I sacrifice all my wealth." The caliph said, "No, go." Then he again called him and asked the same question. He told, "I sacrifice all my wealth and also my soul." The caliph said "No, go." Then he called him and repeated the question and he said, "I sacrifice my wealth, soul and religion." The caliph said, "This is good." Now you go and martyr Imam.

❁ In the cruelty system if someone wants to be accepted, he should sacrifice his religion. If in the good servant's system we are not ready to overlook our religion, how do we expect to be accepted? The friend of the Ahl al-Bait (A.S.) has no religion but the love of God and the good ones before God. *"O religion of the one who has no religion."*¹ Lest sanctimoniousness separates us from the good servants of God.

١. «يا دين من لا دين له»

Knowledge and Ignorance

❁ It is good to work with knowledge. God willing He grants us His light and the light of His friends. When knowledge gets strong, that wise one, because of finding a way to causer of all causes, can carry things out without any instruments.

❁ Everyone's salvation is by science and knowledge. Science even makes it possible for man to get the poison of snake and cure the one who is bitten by snake.

❁ Ignorance does such harm to his owner which no enemy does to his foe.

❁ When man is ignorant and loses himself, he says, "Let's search till we find God." That is because he is ignorant. If the destination and the lost are the closest objects, he won't see them. But when the light of understanding and knowledge is found, he would see nothing but the Exalted Truth. Everywhere he looks he sees God; he would find nowhere that God the Exalted is not present. *"Every direction you turn,*

God's Presence is there." (II:115)¹ See the great difference between knowledge and ignorance. *"Are those who know and those who do not know alike?"* (XXXIX:9)²

✿ All Prophets and all Holy Books have come for the elimination of ignorance.

✿ The common people have two veils (ignorance and ignorance of ignorance), the fallible saints have one veil (ignorance and knowledge of ignorance), and the infallible has no veil (knowledge).

✿ The key to richness is feeling poverty in God's court and the key to power is declaration of ignorance, and the key to knowledge is confession and acknowledgement to ignorance. *"I don't know is half of knowledge."*³ If you believe in your ignorance, the path towards knowledge opens up to you. Say 'I don't know' three times, one for the world, the other for Isthmus (Barzakh), and the third one for resurrection. That

١. «إِنَّمَا تَوَلَّوْا فَنَمَّ وَجْهَ اللَّهِ» سورة بقره، آیه ١١٥

(Al-Baqara/The Cow) 2:115

٢. «هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ» سورة زمر، آیه ٩

(Az-Zumar/The Crowds) 39:9

٣. «لَا أَدْرِي نَصْفَ الْعِلْمِ» كلینی، شرح اصول کافی، ج ٢، ص ٣٠١

Kulaini, Kafi, vol. 2, p. 301

is, not only do I not know now, but I won't know for ever. When you confess to your ignorance, the Divine knowledge treasures will be opened to you.

❁ Confession to not knowing and not being able grows one. 'I do not know' is half of knowledge and I cannot is half of potentiality. If you declare it two times, it means I don't know and I can't know just now and I won't know and I can't know forever. One of them is for the world and the other for the hereafter. When you mention it two times, it becomes all knowledge and all potentiality. Of course, confession to 'I don't know' and 'I can't' is difficult but *"the best deeds are the most difficult ones."*¹

❁ All knowledge and invention of the people of this world has come out of the household of Prophet (P.B.U.H.).

❁ We have three letters of the knowledge up to the time when we have not understood Wilayah. When we understand Wilayah, and see the beauty of God's friend, we have achieved a deep understanding of knowledge and learn the other 27 letters of it.

❁ It is enough for Shias and lovers of the household of Prophet (A.S.) to study with Muhammad and his household.

١. «افضل اعمال احمرها» فيض الاسلام، ترجمه و شرح نهج البلاغه، ج ٧، ص ١١٩٦
Feizul Islam, Translation of Nahjul Balaqah, vol. 7, p 1196

In Ziyarate Jamee (Comprehensive Pilgrimage) it is said, *“God has taught us knowledge of the religion by our love and Wilayah towards you.”*¹ Affection means love. Wilayah means to obey. Wilayah is the result of love.

❁ People who invoke and praise God much have light and by a glance destroy the ignorance of the people around them.

❁ *“Receive knowledge from the words of great people.”*² *“For every broken heart there is a reward.”*³ Receive knowledge from those heartbroken.

❁ The learned is troubleshooter. If someone studies and causes trouble for people and impede God’s path, he is not a learned. The learned simplifies. A learned means the one who attempts to simplify the religious laws and examines the verses and traditions to make them easier for people to understand. For example, if I wash something two times to clean it, he searches to see if it is possible to suffice to one time, and he doesn’t want to prove that we should wash it three times.

١. «بمحبَّتكم و ولايتكم علّما الله معالم ديننا»

٢. «خذوا العلم من افواه الرّجال» لهوف منظوم يا معارج المحبة، ص ٢٦

The versified Lohouf, p. 26

٣. «لكل كبد حرّاء اجر» الوافي، ج ٢٤، ص ٢٠٩

Al-Wafi, vol. 24, p 209

❁ The learned is troubleshooter. God forgive that a person, by education, instead of solving the problems of people, creates doubt and hesitance within them and shakes their belief.

❁ The learned is the one who summarizes a huge book and by extraction makes it half. See what Ali, the first learned of the household of Muhammad (A.S.) has done. He said, “All the Quran is in Tawhid chapter and all the Tawhid chapter is in its ‘Bismillah Rahmane rahim’ (In the Name of Allah, the Compassionate, the Merciful) and all the ‘Bismillah Rahmane rahim’ is in its initial (b) of ‘Bismillah’ and all ‘B’ is in the dot under ‘B’.” See how he extracted continually until he reached to a dot. This is a rule and should be obeyed. You should not tell your child everything you know. Extract the essence and hand it to him.

❁ Jurisprudence is that you find the good aspect of every disaster that happens to you or to others. Poverty, disease, hardships ..., everything that may happen, you find the good part of it.

❁ Learned is the one who dives and scoops good stuff for people from God’s treasury.

❁ Learned is the one who knows and understands, the one who recognizes the problems. There are two ways to become a learned: one is to study and the other is to love. The one

who loves is a learned and he distinguishes right from wrong, good from bad, and proper from improper with no need to study.

❁ Divine knowledge is like water. You should do something that water, like Artizin well, bubbles from your inside. Taking the knowledge from others by listening and reading is like pouring water into the well. That water after a while gets rancid and fusty. You should spend a little time and by studying, dig your inside till you reach the water. The goal of studying is to contemplate, not to read books. Of course, while digging a well when one reaches a hardpan, he pours some water so that the earth gets soft and can be dug. That much application of words and writings of others is useful. When the water streams from your inside, thank, drink and also give it to others.

❁ Man will not achieve salvation by mere reading God's Word. Do not say, "I understand" soon. First you should read, then understand, and after that you become a proof of it. When you achieve a right word, do not give up until you become an evidence of it.

❁ Knowledge is different from the known. God willing your knowledge reach the known. It means it crystallizes in you in a way that if you are asked what your knowledge is, you say come and see.

The Divine Knowledge

❁ Our problems will not be solved by wisdom and philosophy. Divine Grace, God's knowledge and the inherent knowledge will solve our problems.

❁ To achieve God's knowledge two things are needed: one piety in the world and the other to act according to one's knowledge *"God grants knowledge to the one who is reluctant towards the world, with no need of training."*¹ *"The one who acts according to his knowledge, God will give him knowledge of the unknown."*²

❁ What Imam Bagher (A.S.) said, "One who acts according to his knowledge, God will teach them what he doesn't know" is true about all believers. By this tradition all the seeming teaching and learning will be abolished. But why don't we practice it? May God forgive us. Don't we know our Imams truthful or don't we want to follow them? We go to school, spend money and study with difficulty but we do not practice

١. «من زهد في الدنيا علمه الله بغير تعليم» نهج الفصاحة، ص ٧٦٦

Nahjul Fasaha, p. 766

٢. «من عمل بما علم ورثه الله ما لم يعلم»

this tradition. There is no end to study with difficulty and much expense but we do not practice this tradition. There is no end to God's knowledge. May God forgive us. Don't we know our Imams truthful or don't we want to follow them? We go to school, spend money and study with difficulty but we do not practice this tradition. There is no end to study with difficulty and much expense but we do not practice this tradition. There is no end to God's knowledge. If you practice this tradition, however clever you may be, God possesses more knowledge to give you. Another Tradition from that Imam (A.S.) is that, "*Everyone who demands knowledge without education and training should be pious and unwilling about the world.*"¹ This tradition is about Prophets, that is, lovers of God and the household of Prophet, and prominent figures. If you are not a highflyer and you expect less and do not pollute yourself with secular matters, God gives you this knowledge. This tradition is not about me and you who by any praise or encouragement ascend and by a mere discouragement descend. Of course we are not that much rigid not to descend after we have ascended and surrounded by pride.

١. «من زهد في الدنيا علمه الله بغير تعليم» نهج الفصاحة، ص ٧٦٦

❁ Imam Ali (A.S.) states, *“Knowledge is not in the sky to come down to you, nor in the earth to rise up to you, it’s created in your hearts, be good-tempered like spiritual ones so that it will unfold to you.”*¹

١. «ليس العلم فالسّماء لينزل اليكم ولا فى الارض ليصعد لكم، بل مجبول فى قلوبكم؛ تخلقوا باخلاق الرّوحانيّين حتّى يظهر لكم»

Keeping away from Useless Discussions and Scientific Arguments

🌸 You mind your own business; don't consider the discussion of predestination and free will.

🌸 God said, *"If you do not know, ask the reminders."* (XVI: 43)¹ First investigate and make sure that you don't know. It's probable that in your consideration you find out that the answer to all your questions is within you. But if you find that you don't know, ask. Ask only to understand and comprehend and not to show off your knowledge or to prove other's ignorance. Ali (A.S.) said, "Ask for understanding not for showing off and argument."² When you want to ask something, ask it from praisers of God not from everyone you know. If the one you are asking is not a praiser of God, do not ask.

(An-Nahl/The Bee) 16:43

١. «فاسألوا اهل الذكر ان كنتم لا تعلمون» سورة نحل، آیه ٤٣

٢. «سل تفقها و لا تسئل تعنتاً» تفسير نور الثقلين، ج ١، ص ٤٧
Tafsire Nourul Thaghain, vol. 1, p. 47

✿ Whenever a question comes to your mind, don't ask me immediately. Try to find the answer yourself. Otherwise you would disappoint me; because I find that you did not take advantage of all the things that I talked about during these years. Then I may leave you and go to the other world.

✿ For scientists, the best way to reach God is to believe and go straight and to shun any argument.

✿ In scientific arguments, the soul usually interferes and it leads to debate.

✿ “*In pilgrimage (Haj) there is no place for argument.*”¹ Haj means “*to intend (towards God)*”². So everyone who intends to see God is pilgrim (Haji). We are all Hajis and have the intention to find him, so we should not argue in this path. The one who intends to go towards God should not debate with others about religious issues, let alone the secular ones. “*Quit discussion and argument even if you are right.*”³ Keep away from argument. Whenever I saw two people debating, they did not say a word to each other anymore. They did not even

١. «لا جدال في الحج» مجلسي، بحار الانوار، ج ٩٦، ص ١٦٩
Majlesi Beharul Anwar, vol. 96, p. 169

٢. «الحج قصد» لسان العرب، ج ٢، ص ٢٢٦
Lesanul Arab, vol. 2, p.226

٣. «اترك المراء ولو كنت محققاً» مجمع البحرين، ج ١، ص ٣٩٠
Majma'ul Bahrein, vol 1, p. 390

greet each other. Usually in scholarly schools, arguments lead to this result and that's why they rarely salute. It is rare that in arguments friendship remain. Today they discuss and tomorrow they would not talk to each other.

Truth

❁ Shia's path is the path of truth.

❁ The beginning of the path is truth. *"And he who has brought the truth and those who confirmed it are the real pious."* (XXXIX:33)¹ *"In the abode of Truth, in the presence of the Omnipotent Sovereign."* (LIV:55)² Acknowledge the truth and be with the truthful all the way. *"Be with the truthful to be truthful."* (IX:119)³

❁ If believers gather together truthfully for God, it would be: *In the abode of Truth and in the presence of the Omnipotent*

١. «والَّذِي جَاءَ بِالصَّدَقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ» سورة زمر، آیه ٣٣
(Az-Zumar/The Crowds) 39:33

٢. «فِي مَقْعَدِ صَدَقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ» سورة قمر، آیه ٥٥
(Al-Qamar/The Moon) 54:55

٣. «كُونُوا مَعَ الصَّادِقِينَ» سورة توبه، آیه ١١٩
(Al-Tubah/Repentance) 9:119

Sovereign. (LIV:55)¹ Everyone who attains the truth is among the pious and his breath is praising God, his sleep is worship, his attempt is appreciated, and his deeds are accepted.

✿ Truth is the secure territory.

✿ Truth is man's reformer. A truthful and sincere man has no work to do. "*Relief is in truth.*"² The one who is truthful doesn't need to plan or to contrive. "*Salvation is in truth.*"³ God has created creation nature by truth.

✿ Truth is the best policy in the world and hereafter. Truth is superior to all politicians' strategies.

✿ Imam Ali (A.S.) said, "*The truth is God's sword in His earth and sky.*"⁴ Truth is influent everywhere. It works and goes on.

١. «في مقعد صدق عند مليك مقتدر» سورة قمر، آية ٥٥

(Al-Qamar/The Moon) 54:55

٢. «الرَّاحَةُ فِي الصِّدْقِ»

٣. «النَّجَاءُ فِي الصِّدْقِ» ارشاد قلوب، ترجمه مسترحمی، ج ٢، ص ١٢٤ و صالح مازندرانی، کلینی، شرح کافی، الاصول و الروضة، ج ٩، ص ٣٢٨

٤. «الصِّدْقُ سَيْفُ اللَّهِ فِي أَرْضِهِ وَ سَمَائِهِ» مصباح الشريعة ترجمه مصطفوی، متن، ص ٣٢٦
Misbah Alsharia, Tr. Mostafawi, text, p. 326

❁ Balal Habashi, the muezzin of the holy Prophet (P.B.U.H.) was a black man and he also couldn't pronounce some sounds such as /sh/ and so in the call to prayer, instead of /ashhad/ he said /as-had/. Some sanctimonious people were nagging all the time and objecting his election as muezzin and said, "Who is this black slave that Prophet had chosen as the one to call the prayer?" His Tajvid (science of reciting the holy Quran with proper intonation) was not right and he had no rank and position. They repeated their objection several times until one evening Prophet (P.B.U.H.) told them: "Do as you wish. Change him if you want." So they asked Balal not to call the prayer the next morning. But that night lasted so long and people were waiting for the dawn to say their prayers. Finally they could not wait anymore and they asked Prophet (P.B.U.H.) why the night was so long. He said, "Because you have annoyed Balal. Unless he calls out to prayer, the night won't come to an end." So they were compelled to ask Balal to come to the mosque and to call out to prayer. Immediately the night was over.

❁ What is valuable to God is truth and inward sincerity not social and scientific positions, nor attention to appearance of worship and sanctimoniousness. God protects truth and truthful people.

❁ The more truthful your intention and deeds be, the more valuable they would be.

❁ Truth guarantees one against loss. The witness for this reality is “*Man Balagh*”¹ traditions which say if someone acts according to a tradition attributed to the infallibles and in it a reward is promised for doing a good work, even if the tradition would have been forged, that reward is given to the doer.

❁ God states, “*Be with the truthful people.*” (IX:119)² It seems ironically it means now that you are not yourself truthful, accompany them in order to enjoy their truth and their truth affects you.

❁ One of the people of Lorestan said that one of his fellow-townsmen which had a large body was in prison and he received 10 pennies (shahi) for providing his food every day. Seeing that he could not buy that much food to be filled, he bought popcorn because it was voluminous and salty, and it needed water and so it filled him. He who was a naïve man, one day turned to the sky and said, “O my God, you know me. I am that man, the son of that man. O God, you have imprisoned me and my daily bread is 10 cents popcorn, and then you are boasting of kindness to your servants. If being provider is so, it is good to be done by everyone.

١. «من بلغ»

٢. «كونوا مع الصادقين» سورة توبه، آيه ١١٩

☼ God likes truth. Talk to God truthfully, say what you want. You saw that when it was drought in Israelites and whatever Prophet Moses (A.S.) and his tribe prayed and asked for the rain, it did not rain. Finally, it was inspired to Prophet Moses (A.S.) that if Barkh prays, it will rain. Prophet Moses (A.S.) decided to find Barkh and ask him to pray. Finally he reached to Barkh who was a nomadic black man and asked him to pray for the rain. Barkh turned his head to the sky and said, “Oh, God why don’t you send rain? Perhaps your clouds have been dried or the clouds do not obey you anymore; if also you want to chastise this tribe, because your life is long and the time is much, it is not late.” When Barkh said several sentences like this, the clouds appeared and it rained much. While Prophet Moses (A.S.) himself had a sharp tongue speaking to God, for example in the process of his tribe being calf worshiper, he said to God, “*Oh, God, all these are Your trial.*” (VII:155)¹ And in the case of pharaoh, he said to God, “*O our Nurturer! You have given Firown and his chiefs luxury and wealth in the life of this world to mislead people from your way*” (X:88)²; however Barkh’s words were heavy for Prophet Moses (A.S.) and wanted to reprimand him for his

١. «ان هي الا فتنتك» سورة اعراف، آيه ١٥٥

(Al-A'raf/The Heightss) 7:155

٢. اتيت فرعون و ملاءه زينته و اموالاً في الحيوه الدنياه ربنا ليضلوا عن سبيلك» سورة يونس، آيه

((Yunus/Jonah) 10:88

boldness towards God; at this time, it is inspired that leave Barkh to be in his mood, he makes us laugh several times each day.

❁ Whether you are good or bad, offer yourself to God truthfully and say, “O God, whatever I am I belong to You.”

Supplication

❁ The sky and the earth are firm due to supplications.

❁ The Holy Quran is descended to the servant's heart and its reflection is supplication. Supplication is the ascending Holy Quran. We have come from the celestial world and should go there.

❁ Pray, remember God, flatter, implore. God desires his servants speak to him. Speaking to God is, in fact, elevating and ascending of the Holy Quran. First, the Holy Quran came down and descended, now that you pray, it returns to its first place and you also return to your first place.

❁ When you say, "O God, I have no one and nothing except you, God is intolerant of rivalry and fulfills your wishes." "*O my Master, O my Master, You are Rich and I am poor.*"¹ "*Does*

١. «مولای یا مولای انت الغنی و انا الفقیر» ابن المشهدی، المزار الكبير، ص ١٧٤
Ebnul Mashadi, Almazrul Kabir, p. 174

anybody have mercy on the poor except the Rich?”¹ When you wish your prayer come true, give priority to your friends and neighbors and countrymen and first pray for them.

❁ *“Who is He that answers supplication when one calls Him desperately and removes his disaster?”* (XXVII:62)² The entire world is distressed, but they do not have enough understanding to know this situation. The distressed is responded who understands his distress. That is why He said, *“When he understood his distress and prayed to save himself”* (XXVII:62)³.

❁ First there is answer and accepting, and then supplication. The servant’s pray is a trace of the previous acceptance. Whoever is given supplication, the acceptance has already been given. Appearing the state of prayer in the servant is a sign that God wants to fulfill his wishes.

١. «هل يرحم الفقير إلا الغني...» أيضاً

Idem

٢. «أمن يجيب المضطر إذا دعاه و يكشف السوء» سورة نمل، آيه ٦٢

(An-Naml/The Ant) 27:62

٣. «إذا دعاه» أيضاً

Idem

❁ God said, *“I respond to the invocation of the supplicant when he calls on Me.”* (II:186)¹ The reason acceptance is mentioned before supplication is that God’s acceptance is the first step and then there is the servant’s prayer. Basically, the appearance of the servant’s request and pray is a trace of God’s acceptance. The righteous deed and the worship you succeeded to do are of the traces of God’s acceptance. His acceptance is prior to your action, so now you have done your work, you should be sure he has accepted and this is you who should accept your action.

❁ Perhaps the Ahl al-Bait (A.S.) did fulfill none of our worldly requests so far, and if we see that some of our requests are fulfilled, it is because they have been predestined prior to our request and we imagined that our request was fulfilled. It is because they are compassionate towards us and they know that most of our foolish requests are not to our benefit. Essentially, all their efforts was to say us to abandon this world and pay attention to the heaven and the other world; then we want to break the door by praying and recourse, and throw ourselves to the world’s hell fire, so they do not let. In Mathur prayer it is said, *“Thanks to God Who does whatever He wants and does not do what the others want.”*²

١. «اجيب دعوة الدّاع اذا دّاعان» سورة بقره، آيه ١٨٦

(Al-Baqara/The Cow) 2:186

٢. الحمد لله الذي يفعل ما يشاء و لا يفعل ما يشاء غيره

❁ Pray, but if it is not accepted, do not quarrel with God, and have a good relationship with Him because you are ignorant and He is Aware and Knowledgeable. God has not been wrong to understand his mistake by your pray and to correct it. God does not also grudge to give it up by your implore and gives you something that was good for you and he did not give you because of being avaricious.

❁ In our prayers whatever is not to our benefit, God leaves it for tomorrow, and whatever is useful for us, he gives us immediately. God does not like so much the worldly ornaments and beauties for the believers, but he gives them the other world soon. The one who has the other world, whether he is full or hungry also enjoys the world. God bestows whatever is pure goodness. Whenever richness is good for the believer, He grants it and whenever poverty is good for him, He bestows poverty. So those who understood this fact, whatever He does, they are silent. God willing, we do not quarrel with God whenever He grants much or less.

❁ God keeps us unaware of the prayers which are harmful for us; as a result when we pray several times and it is not fulfilled, we forget our very request.

❁ Say what you want to God but not to people. If you want, curse and if you want, ask for goodness. Whatever God does for someone is good and right for him. Of course when someone curses the other, God and his friends do not fulfill

immediately, but they keep him waiting for some time so that he may overlook it. I saw an Arab woman in the holy shrine of Abolfazl (A.S.) whose house has been usurped. First she asked him to annihilate the usurper and return her house to her. A few minutes later she said, "Take my house of him and give me and then do whatever you want with him." A few minutes later she said, "You yourself know to take the house of him or not, but give me a house like that house." I, seeing this scene, could not tolerate and came out, because I saw, in this process, that woman would dispense with house and will ask goodness for that man. Detaining of God's good servants has also such reasons.

❁ When He postpones your wishes, he wants to give you something greater; but you pay attention to your request and do not see that grant. You asked bread, he gave life; you told what I can do with life, I want bread.

❁ Sometimes father gives money to his naughty child and says go and buy whatever you like for yourself. The child becomes happy, but he does not know that because father did not like him, he sent him out this way.

❁ As far as we feel that we can do something, we are dependent on our deeds and we say to God, "We are working, you give us reward." But when we see that we cannot do anything and He does every work, we beg him and pray. Although begging disgraces one, having reputation is for

disgracing; but disgracing before God, not before people. Also when all the people use all their struggles and apply all their knowledge and art and see that they achieved nothing, they beg God. I recently saw the guy who was knowledgeable and claimed Godhood. He had beard and begged. All are such. Begging is the work all should do. Do not always implore this and that person to pray for you, you yourself pray. But when you want to pray, first pray for the neighbor and friend and unfamiliar and the people of your county, because then the doors will be opened to you.

❁ The more the need, the closer the relation with God will be. The other world is the place of need.

❁ Ponder about your supplication to improve it, lest you ask God for all roasted pea and raisins from childhood to 80 years old. Write your needs in a letter on the paper or on your heart addressing God, but at the beginning write on the paper and put it on your prayer mat or every other place. After two or three months when you are happy, read it carefully and cross out the parts you have exaggerated and have been impolite to God, and correct and revise them and finally make a fair copy of them. Keep the first letter too. Two or three months later, do this job on the corrected letter. Continue this work for two or three years. Then compare the last letter with the first, and see to which stage you have reached and how much you have grown up. Your spiritual guide Who was changing

the letter is God Who accompanies you. At last you reach something which is better than your request; you reach to the One to whom you were writing letters.

❁ Do not propose your request and pray soon, work on it and ask the Great one a great request. Do not be like that Arab who gave shelter to the Prophet in Taef in the beginning of Prophetic mission and when the Prophet had power, he came to the Prophet and asked some cows and sheep as a reward of his service, and when he went, the Prophet regretfully said, “He did not ask me something even at that level of the Israelite’s old woman.” The burial place of Jusef (A.S.) was surrounded by water. Prophet Moses (A.S.) was ordered by God to transfer Josef’s body to a high place. To show the burial place of Josef to the Prophet Moses, the 300 year old woman asked Moses to promise her to fulfill her wish. God stated to Prophet Moses (A.S.), “Promise, its expense is on my charge and it is a part of the very mission.” The old woman said to Prophet Moses (A.S.), “My request is to be changed into a young and healthy girl and to be your wife and accompany you and be at the same rank with you in the heaven.”

❁ It is good to have high ambition. Seek higher ranks as far as you can, but do not express, because it will be nullified. Hide whatever you want to be inside you, say to God, “Oh God, you have created so many good servants and great men, make me like one of them.” “Have a high ambition, for the world / Men have reached somewhere by high ambition”

❁ Salman is enough reason for us that we can be of the Ahl al-Bait (A.S.). If we close the way on ourselves and say there is much distance between them and us then we have deprived ourselves.

❁ A young woman of Doulab had gone to Mecca for the first time and she had heard that in the first glance at Ka'ba, the pilgrim's wishes are fulfilled. As soon as she glanced at Ka'ba, she said to God, "O God, I do not know other people's prayers. O God, I want you yourself." After she found her consciousness, because of the womanly modesty she thought that she has said a bad word; so she had a fever and she lied down in bed in caravan for some days. I also went to visit her. She, having a favorable opinion about me, described her story. With God's favor I made her understood that she had proposed the best request and she hadn't used a bad word. Understanding gradually that God has inspired such a valuable request to her, she became better. Sometimes not being aware, God inspires us great prayers and then accepts those prayers immediately.

❁ *"Call me to your heart in order that I fulfill your wishes"* (XL:40)¹ and I enter your being. When He comes say, *"My heart is your house and I am your servant."*²

١. «ادعوني استجب لكم» سورة غافر، آيه ٤٠

(Ghafir/The Forgiver) 40:40

٢. «الهي البيت بيتك و العبد عبدك» كليني، كافي، ج ٤، ص ٤١٠

Kulaini, Kafi, vol. 4, p. 410

❁ God can do everything. That's why doing bad works, the disappointed ones say in their prayers. *"O God, if I am of the wretched people in your view in the original book, then make me prosperous"*¹; because you erase and confirm whatever you want and the original book is with you.

❁ Begging is a trade in which there is no loss and damage. Recite Imams' prayers. They knew the value of begging.

١. «ان كنت عندك فى ام الكتاب شقياً فاجعلنى سعيداً فانك تمحو ما تشاء و تثبت و عندك ام الكتاب» مجلسى، بحار الانوار، ج ٨٣، ص ١٤٧

Asking Only from God and Relying on Him

❁ In earthly and heavenly affairs, wherever you feel distress at heart, transact with God inwardly.

❁ God says, “I swear by my honor and glory that if anyone puts his hope in someone but me, I’ll defeat and disappoint him.” He closes every door until they come back toward Him and then he’ll immerse them in His mercy and kindness. “All the doors will be closed at night / Save the friend’s door that will be opened at night”

❁ Trust God in your worldly affairs and entrust your heavenly ones to Him.

❁ If man thinks a little bit of what God has done to him from the beginning, he’ll see how Kind God has been to him. He has given us many things without our planning for him. It has been narrated that when God predestines some good for his servant, He forecloses his wisdom, and without any contriving or attention, grants him the mercy and then He gives back the knowledge to man. When the worshiper understands he does not know his benefit and it is God who

knows what is truly good for him and that He is always benevolent to him, he empowers God for himself; like someone who doesn't understand judicial issues and chooses a knowledgeable lawyer and devolves him the power to pursue his case to achieve the goal. When someone hires a lawyer he has a specific goal and also he knows himself as the main owner of the task. A worshiper who trusts in God is the same, after seeing how Knowledgeable and Benevolent God is, he decides to make himself free and leaves all the affairs to God, to let Him do in any way He thinks is to his benefit. In entrusting, the worshiper has neither taste nor goal. The day when he is to entrust his property to God, by the time he sees the lawyer he'll see the real owner is the one he always knew as a lawyer, so leaving the properties to Him will be senseless and He was the owner from the beginning.

✿ Always have more hope for what you don't have rather than what you have. Imam Ali (A.S.) states, *"Your hope for what you are disappointed of should be more than your hope for you are hopeful about"*¹. *"One cannot attribute faith to a servant unless he has more trust in God's power than his power."*²

١. «كن لما لا ترجوا أرجى منك لما ترجو» كليني، كافي، ج ٥، ص ٨٣
Kulaini, Kafi, vol. 5, p. 83

٢. «لا يصدق ايمان عبد حتّى يكون بما فى يدالله اوثق منه بما فى يده» صبحى صالح، نهج البلاغة، ص ٥٢٩
Sobhi Saleh, Nahjul Balaqah, p. 529

❁ Greed is a wish without limitations and merit. A believer's greed is in God, "*O God, I covet to you.*"¹

❁ To covet to human beings is bad and to covet to God is good, "*The One I covet to forgives my sins in the Resurrection Day.*" (XXVI:82)² The right place for greed is in the presence of God and His good servants, and neglect is for the world and the worldly people.

❁ Coveting to men is bad, but coveting to God is so nice. Greed is a wish without paying attention to capability and merit, and has no limits. Greed's mouth has one lip under the seventh floor of the earth, and another above the throne. God said, "*Man is created covetous.*" (LXX:19)³ Nothing but God's treasury will quench it. Angels and animals are not like this. God has created men fitted to his treasury.

❁ "*Perfection is in avoiding greed to what is in people's hands.*"⁴ That is, God is enough for us.

١. «الهي اليك طمعت»

٢. «الذي اطمع ان يغفرلي خطيئتي يوم الدين» سورة شعرا، آيه ٨٢
(Ash-Shu'araa/The Poets) 26:82

٣. «خلق الانسان هلوعا» سورة معارج، آيه ١٩
(Al-Ma'arij/The Stairways) 70:19

٤. «الكمال كل الكمال قطع الطمع عما في ايدي الناس»

❁ God states, “*Is not Allah’s Guardianship sufficient for His obedient worshipper?*” (XXXIX:36)¹ Isn’t God sufficient for you in regard to whatever you are scared of in this world and the next one: poverty, sickness, slander, sin, Satan, death, hell, and ...?

❁ In anybody from the Prophets to the lowest people, no wish will rise unless the above verse nullifies it. Did you see how God gave you the Greatest Name? God willing, you remember this verse whenever you are in trouble and in need of something, whether worldly or other worldly because it removes all the troubles and wishes. This verse is like a father’s speech to his son that says, “My son why are you sad? Am I not here for you that you are sorrowful?”

❁ When I was young, I used to make my father to pay one fifth (khoms). Several times whenever I saw a learned or sayyed that attracted me, I asked my father to give his one fifth. In Reza khan period Muhammad Balkhi was exiled to ‘Abd al-’Azim. I went to him for giving the Imam’s share because he was in Najaf. I asked him if he had permission to take the Imam’s share or not. He replied, “While I was coming back from Najaf, I thought about taking permission from sayyed Muhammad Kazem Yazdi, the author of ‘Orvah for being able to earn my livelihood by taking Imam’s share. But when I opened the Holy Quran, this verse came,

١. «اليس الله بكاف عبده» سورة زمر، آية ٣٦

“Is not Allah’s Guardianship sufficient for His obedient worshipper?” (XXXIX:36)¹ So I forgot about it and came back to Iran.

❁ When we say, *“In the Name of Allah,”*² we give all the power to God.

❁ There was a person whose son’s name was Ne’mat Allah (God’s gift). At first when he was young, his father used to call him Ne’mat (gift), and said Ne’mat: give that, bring me this. When he grew up he was called with his full name Ne’mat Allah, like: Ne’mat Allah, give me this, bring me that. Later he was only called by the last part of his name, Allah. This is the process for all human being. First they ask for mercies and gifts, then they see mercy in God and at the end they want God himself.

❁ If we have a sickness and we talk about it with an unqualified person, finding the cure is much harder. We shouldn’t reveal God’s secrets. Complaining from God to God is the very faith. Doing the same for a faithful man is good too, but complaining from people to other people is infidelity.

(Az-Zumar/The Crowds) 39:36

١. «اليس الله بكاف عبده» سورة زمر، آیه ٣٦

٢. «بسم الله»

❁ When it is said complaining from God to God is the very faith, it means that there is no one but God. It's He who has brought troubles and it is He who can remove them. There is no other person to tell him all these.

❁ Imam Ali (A.S.) said, *“How nice it is to be humble for the poor (whether the world's poverty or richness or those of the hereafter) in order to reach what is close to God!”*¹ But better than that is the poor's heedlessness in front of the rich because of their trust in God.

١. «ما احسن تواضع الاغنياء للفقراء طلباً لما عند الله و احسن منه تيه الفقراء على الاغنياء اتكالاً على الله» صبحى صالح، نهج البلاغه، ص ٥٤٧

Ethics

❁ Prophet Muhammad (S.A.) said, “Good for those whose minor holy war (Jihad) finished and their major holy war remained.” Major holy war means a war with having ethics as weapons. Minor holy war’s period is passed. We have to conquer the world by ethics.

❁ Major holy war is for ethics. Having chastity, not being talkative, not backbiting, etc. are the major holy war.

❁ There are 70 slopes between the world and hereafter which belong to the good and bad attributes.

❁ There are 70 good attributes which are man’s companions of Karbala and will be martyred along the way.

❁ In a way that you are going, you have to be like Imam Hussain’s companions who went to war one by one and were martyred. Those attributes must be used moderately and one by one until you reach the destination.

❁ All these good attributes will take root in men. The one who is oft-forgiving is neither indebted nor creditor to anybody. He has forgiven and so he is forgiven. Other attributes like concealer are the same.

❁ I have seen how Toba tree (name of a tree in paradise) has branches in the believer's heart. Anyone who clings firmly to a good attribute, in fact is clinging to a Toba's branch which will lead him to paradise. May you cling to most of its branches in your heart!

❁ It's said that once Imam Ali (A.S.) said, "Anyone who keeps one good attribute and works on it until it completes, I accompany him to enter the paradise in the Resurrection Day." When a good attribute from Imams rises in you, work on it and make it complete. We don't have the capacity to have all their good attributes at the perfection level. If you complete even one of their attributes that you like and incline to, it will help you to achieve your goal.

❁ In short, the gist of ethics can be expressed in two words: Don't be hurt and don't hurt.

❁ The infernal group say, "Why are you here? Here is ours." Heavenly people make room for the newcomers, and that's why hell is full and heaven is empty.

✿ We should be God's trustee. If He showed us something, we shouldn't disclose the creature's secrets.

✿ There is a great joy in forgiving which cannot be found in revenge. God likes the heart in which there is no tiff of anybody.

✿ Forgive others so that God may forgive you. *"God treats you the way you treat others."*¹

✿ Jesus Christ (A.S.) and his disciples reached their destination after passing a long way. Jesus (A.S.) brought water to wash his disciples' feet? They all said, "How are we supposed to sit here and you wash our feet? You have to sit and let us wash your feet." Jesus (A.S.) asked, "Washing a friend's feet is a good thing or a bad thing?" They all said, "It's good." So Jesus said, "Do I or you have priority in doing good deeds?" They said, "You do." Then Jesus said, "So sit down and let me wash your feet."

✿ When you become knowledgeable, don't keep distance from the ignorant. When you are wealthy don't be far from the poor.

✿ All the evil in the world have their root in three things. The first is arrogance which caused Eblis to disobey God's

command and not to prostrate Adam and so was driven away from heaven. The second is greed that caused Adam and Eve who had all the favors in the heaven to ask more and to eat wheat without real need for it and so they were driven away from heaven. And the third one is envy that caused Cain to kill Abel. Arrogance, greed and envy are traces of love of the world.

❁ Noticing weaknesses and faults will keep a man away from arrogance. Being pleased with what God has given him and knowing that what He hasn't given him was not necessarily needed and shouldn't be his and doesn't matter how hard he tries, he won't reach it, will keep him away from greed. Being envious and jealous and wanting to see others not having what God wants them to have will hurt no one but the envier, his faith and his safety. Knowing this will keep him away from envy.

❁ A proud person won't have a good relation with the soil and so the earth won't like him as well.

❁ God is pure and no one can be arrogant in front of Him. Anyone who is humble will be called by God. It has been narrated that angels will tell the person who is humble: *Come up*.¹ And they will hit the proud person's head and say,

“Go down.”¹ Remove arrogance in your children from the beginning and let them work as much as you do and when you are building let your child help in picking stone or soil so that their pride will fade away. You work too, take soil for losing your pride.

❁ The believer who has knowledge, forbearance, and satisfaction has reached the destination.

❁ Chastity is the neighbor of infallibility.

❁ A man's accomplishment is that he does not reject others as far as possible. A man who is very close to God will be that much strong that he never rejects anybody and he accepts anyone to the extent of his capacity and helps him. Another accomplishment is to be good and act kindly in return of being treated badly. “Communicate with the person who has no relation with you, and forgive the one who has been cruel to you and give to him who has withhold you.”² Since this action is against man's nature and lower self, it has more sincerity. Otherwise, being good to good people is not something to be mentioned at all and is for the beginners.

١. ضع

٢. «صل من قطعك واعف عمن ظلمك واعط من حرمك واحسن الى من اساء اليك» مصباح الشريعة، ص ١٥٩

Misbah Alsharia', p.159

❁ Smiling and having a smile on your lips is good, for it makes man feel fresh and happy and it's not like a boisterous laugh to make sad people unhappy.

❁ Have fun and start being humorous from inside your family. Remember Imam Ali (A.S.) was humorous and so because of this he was called unqualified for being caliph.

❁ Saying hello is from the great one (in rank) to the low. God to Prophets, Prophets to the people

❁ Salutation came from God addressing the Prophet and it was dispatched from the Prophet to all except Him.

❁ Prophet Muhammad (P.B.U.H.) who was sheer light passed the world which is darkness territory by saying hello.

❁ When two people say hello to each other all the faults and tiffs between them will be removed.

❁ Entering the house, say hello to your wife and children.

❁ Since man was ignorant, and he was always acting and cheating, he changed even the function of greeting. He greeted whenever it had worldly benefit for him and if it had no benefit, he left and did not greet.

❁ He says, I saluted, but it's not clear when he saluted. Or he says. I will salute. It's not clear when he wants to salute. An ignorant person behaves like this.

❁ The holy Prophet said, *"A generous person is close to God, people and heaven and also away from the hell. And a stingy person is away from God, people and heaven and close to hell."* Generosity is not just related to property and money, it also consists of your morals. Overlook yourself.

❁ Don't be afraid of spending your money. Be afraid of being stingy and niggardly. If you wasted your money and didn't have anything, God compensates it.

❁ Imam Ali (A.S.) said, *"I am wondering of a stingy person who lives like beggars in the world and in the hereafter should be accountable like wealthy people."*¹ If someone is very stingy, he has bought poverty for himself. Stinginess of a person leads to his poverty.

❁ A timid person has no idea of religion. As soon as he fears he leaves religion.

١. «عجبت للبخیل يعيش فی الدنیا عیش الفقراء و يحاسب فی الآخرة حساب الاغنياء» خوئی، منهاج البراعة فی شرح نهج البلاغة، ج ٢١، ص ١٩٢
Menhajul Bara' fi Sharhe Nahjul Balaqah, vol. 21, p. 192

❁ Do not worship God when you are angry, and don't pray, because wrath keeps angels away. When we're cool, hell is away from us as well.

❁ Genies are very powerful. "*Wrath is subdivision of madness*"¹ so wrathful person gains an extraordinary strength.

❁ We have two kinds of backbiting, both of them are sin. The first one is that your senses and heart is not with Imams and it seems as if you aren't present. The other is that you talk vainly in the absence of the one who is not contented.

❁ Backbiting is like a fire which sets everywhere in fire. Backbiting causes getting away from all especially God.

❁ Backbiting darkens very much and opens the wrong way to the backbiter. The way of Ali (A.S.) opens to the one who doesn't backbite.

❁ Edris (A.S.) said, "If a person at the beginning of his entrance to a gathering says *In the Name of Allah, the Compassionate, the Merciful and Allah salutes Muhammad and his Ahl al-*

١. «الغضب ضرب من الجنون»

Bait (A.S.),¹ there will be no backbiting in that gathering. God creates an angel from this recitation that if someone wants to backbite, he'll dissuade him."

❁ Regret and envy are good and jealousy and stinginess are bad.

❁ Vying is not good in the worldly affairs, but for hereafter affairs, it is good. It means if you saw that someone is doing a good work, say, "Why should I not do it?"

❁ In the world of creatures, walk slowly, say hello, walk slowly and pass and do not argue. The perishables are not creditable.

❁ Beautiful person is the one whose nature and essence is pure and innocent. Beautiful person is that much preoccupied by his beauty that doesn't have time to talk about others' defect and to backbite them. If someone saw a bad behavior in a believer who is his brother or sister, in fact he has seen his own bad behavior, because a believer is the mirror of a believer. A beautiful person standing in front of a mirror just sees beauty and he enjoys that beauty.

❁ Talk about all those goodness and beauty which is around you and everywhere in the world (the world is full of these

١. «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ»

things), talk about those beautiful people. I wonder how he can find ugliness among all the goodness and beauty and talk about it and commit backbiting. God willing, your essence (nature) is trained in a way that you see nothing save goodness, beauty and perfection, and talk about nothing except goodness and beauty.

🌸 Everybody needs a trustee, even the thief who are not themselves trustworthy need a trustworthy person to whom they entrust their things. Due to the blessing of the Prophet Muhammad (P.B.U.H.) .who was trustworthy, all people like the trustworthy people. If you also preserve your faith and be trustworthy, all the inhabitants of the skies fall in love with you.

🌸 The late sayyed Abdol Hadi Shirazi who was a source of general religious imitation for Shi'ites before the late Broujerdi said regretfully and weeping, "While I was student of seminary in (Najaf seminary), we took part in moral courses for twelve sessions but now, there is not even one session for such a course in whole Najaf seminary."

🌸 Islam came for ethics (morality). Prophet Muhammad (P.B.U.H.) introduces his mission as accomplishment of moral generosities. But it's for years and years Hozeye Elmie (religious school) has eliminated morality lessons completely. But lately some of the students of seminary incline to ethics individually but it is rare.

Modesty and Politeness

❁ “Modesty for faith is like the head for the body.”¹ The one who doesn’t have modesty lacks faith.

❁ Modesty is veil for a man. Modesty belongs to spirit and faith. Shame belongs to the body and soul. “*There is no modesty in religion*”² means there is no shame in religion. Shame causes the person does not seek to remove his ignorance and to receive religious knowledge.

❁ Prophet Muhammad (P.B.U.H.) with all his goodness was modest toward the beauty of God and said, “I wish I weren’t created.” In a place You are, others have no manifestation.

❁ I hope you had such modesty that you couldn’t offend even a bird and don’t walk so rapidly that birds on the ground fear. I had a friend from Lorestan who said to me God hasn’t

١. «الحياء من الايمان كالرأس من الجسد»

٢. «لا حياء في الدين»

forgiven me because while I don't have the intention to bother the birds on the ground, they fear and fly away when I'm walking.

❁ Politeness and modesty opens the closed doors and impoliteness closes those open doors. If you go politely, the way will be opened to you and if you go impolitely, the way will be closed to you.

❁ Having no modesty caused that Omar prevented Prophet Muhammad's daughter to go her way in that alley in a way that Zahra (S.A.) didn't have any way to go or come back, and he acted insolently.

❁ The late Shah Abadi was very modest. I have seen many scholars. I have been friend with late Shah Abadi. He came to our home a lot. I have never seen a scholar man like him with such knowledge who had that much modesty. If on his way a child faced him and asked lots of questions, he answered all his questions and modesty prevented him to interrupt him and to continue his way.

❁ Politeness and readiness bring merit.

❁ A polite person finds his way to the lands, skies and God's good servants. Religious rituals are all politeness. "We ask God his success in politeness / The impolite is deprived of the cherisher's kindness"

❁ The word politeness has been taken from love. Politeness of tongue is remembrance. Politeness of body is fasting. Politeness of property is alms. Religious laws are such politeness behaviors. The more the kindness is, the greater the politeness is. The holy Prophet's politeness was so much that he said to God, "I wish Muhammad weren't created."

❁ One should be very polite so that kindness may rise. "*When kindness appears, politeness moves away.*"¹ The two become united. It's here that the worshipper does God's job and God does worshiper's job.

❁ Imams (A.S.) wish that we were polite and didn't hurt others, so that they accompany us. If we be a little polite, Imams (A.S.) see God in us. Do you behold how exultant you become when your child prays? What about Imams (A.S.) who are our real fathers?

١. «بين الاحباب تسقط الاداب» نزهة النواظر، ترجمه معدن الجواهر، ص ٢٣
Nezhatul Nawazer, Tr. Ma'danul Jawaher, p. 23

Unification and Abstinence from Disunion

❁ Once Prophet Muhammad (P.B.U.H.) addressed the audience in the mosque and said, “Come closer.” They came closer. He again said, “Come closer. They joined together and came closer. For the third time he said, “Come closer.” One of those present said impolitely, “We came close as far as we could.” Prophet Muhammad (P.B.U.H.) didn’t reply him and after a pause, for the fourth time said, “Come closer and join together.” Perhaps in the first time, he meant this world, in the second time, the Isthmus (Barzakh), in the third time, resurrection, and in the fourth time attachment. Unification and love is needed everywhere.

❁ *“The believers are like one person.”¹*

❁ The spirit and heart of a person is like qalil (little) water. When they join together, the water becomes kor (cleaner) water. Our holy Prophet was flowing creek. A little water in contact with defilement becomes unclean. But unclean things in contact with Kor water become pure.

١. «المؤمنون كنفس واحدة» وافي، ج ١، ص ٧١

✿ The heart of those believers who join together become kor water. When joined to Imam Ali (A.S.), it has joined to the sea. The lonely person is just a little water and in contact with defilement becomes unclean, but kor water never becomes unclean but it also purifies unclean things.

✿ Shaking hands is very important. Kissing each other is very good. We have a narrative that says, “When two persons shake hands, each one of them finds knowledge and light to the extent of both of them.”

✿ Believer means the trustee of God, Prophet and believers. When believers are all together, that place is a security territory.

✿ Prophet Muhammad (P.B.U.H.) said, “*The most hateful things in my eyes are divorce and separation.*”¹ Every disunion and separation is divorce. Divorce is not just related to a woman and her husband. Our Prophet loves everything that brings unification.

✿ Disunion is a bad thing. Be away from that and pay more attention to unification.

١. «ابغض الاشياء عندى الطلاق»

❁ Wherever there is disunion and dispute, devils and pickpockets are all together. Pass away there and be preoccupied to your own job.

❁ From childhood up to now I have never liked something as the love of people to each other.

Having Favorable Opinion about Creatures

✿ God said, “*And say [O, Messenger!], Act as much as you can; soon Allah will observe your deeds and so will His Messenger and the believers.*” (IX:105)¹ The infallible said, “*They do not look at what God has prohibited.*”² God and his Prophets do not look at their servant’s bad deeds, and they just look at their good deeds. That is why the holy Prophet (P.B.U.H.) said to Ali (A.S.) who never did sins, “*You’re chivalrous of this nation.*”³

✿ An ignorant person just sees negative points of people and looks at all things with pessimism, but a mystic always sees the good things. The art is that you make a flower out of thistle, not a thistle out of flower. Seeing just defects and badness makes the eye and heart sight defective and sometimes blinded and on the contrary seeing goodness and positive points, makes one’s heart clear-sighted and glowing

١. «قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون» سورة توبه، آيه ١٠٥
(Al-Tubah/Repentance) 9:105

٢. «غَضُوا ابصارهم عما حَرَّمَ الله» مكارم الاخلاق، ص ٤٧٦
Makaremul Akhlagh, p. 476

٣. «انت فتى هذه الامه»

and man reaches tranquility and sure soul. The one who is used to looking at just ugly things and never sees goodness and beauty will never see God, his Prophet and angels who are sheer goodness and beauty. If somebody wants to see them, he must purify his sight from badness and ugliness and get used to looking at beautiful and good things. *“It’s I who is famous to be in love / It’s I who has never contaminated his eye, looking at the bad”*

❁ Ugly people just talk in an ugly way. And those beautiful guys never talk of something except beauty.

❁ A person who becomes full of fault sees his and other’s fault.

❁ Although Imams (S.A.) said, *“The most beloved brothers in my eyes are those who donate my fault to me,”*¹ a friend does not see any fault in his friend to notify him.

❁ *“A believer is the mirror of another believer.”*² Each believer purifies his own mirror, that is, he purifies his brother to see himself in it. It means that he denies each badness and ugliness from his brother who is believer.

١. «أحبّ اخواني الّی من اهدى الّی عیوبی» کلینی، کافی، ج ٢، ص ٦٣٩
Kulaini, Kafi, vol. 2, p. 639

٢. «المؤمن مرآة المؤمن» مجلسی، بحار الانوار، ج ٧١، ص ٢٦٨
Majlesi Beharul Anwar, vol. 71, p. 268

✿ All guesses and judgments we make about others are sewing. In the case that a person is inevitably sewing for others, he must sew well. The reward for this is that if he considers clothes larger, God will also grows that person to the extent of the clothes.

✿ Judging and valuing others inside you is like sewing for them. God willing, you always sew well. Cut and sew good clothes for the servants of God. Have high opinion about others. Try to cut and sew the clothes that fit the person or are larger because if you are firm in so doing, God is able to grow that person to fit the dress or folds the dress hem to fit as well. But if the dress is short, nothing can be done. Practice having favorable opinion about the believers. God and Muhammad and his household (A.S.) are also believers, so try to have favorable opinion about them. One must never have bad opinion about the servants of God. If a servant is like this, since he cuts and sews well, the Exalted God entrusts His servants' guardianship to him. It has been mentioned in the holy tradition that the Exalted God acts according to His servant's belief and his favorable opinion. *"I am at the presence of my servant's opinion about me, so he should have favorable opinion about me."*¹

١. «انا عند ظنّ عبدي بي فلا يظنّ بي الاّ خيراً» عدة الداعي و نجاح الساعي، ص ١٤٤
Edatul Daei va Najaho Saei, p. 144

❁ If you try to see just beauty and not ugliness, you may become the one who says to a bald, “You have ringlet and as a result he will have ringlet.”

❁ Inspire yourself and console yourself and say that all the things others say is true. Even if he tells lies, it is true. God has not permitted you believe in the ugliness. Doing this, God will do the same.

❁ Have high opinion about your believing brothers and sisters until you see no fault in them, but if you saw something and you thought it as bad, you consider it as good to the extent that you haven’t seen anything from him at all. If you couldn’t, at least say to yourself that this is just one bad case and he has lots of good deeds that I am not aware of. If you do so, God will do the same with you.

❁ The holy Quran said, “*Do not investigate other’s defects.*”¹ The infallible said, “*Try to have favorable opinion about your believing brother and deny bad thoughts occurring to your mind about others to the extent that there has been no badness.*”

❁ Be curious in finding beauties and goodness. And do not search for finding ugly things and sins.

🌸 God willing, you avoid the badness you've heard in a way that you deny the badness itself in the world. Badness, lie and ... don't have a basic root. When you don't talk about it and you do not listen to it, it will be gone. Good and pure attributes belong to God and it has a fixed color which doesn't fade. But badness has a fake color that is gone by the rising of the sun and does not exist anymore. One aspect relating to illegality of backbiting is that you have talked about badness. You must not talk not about the bad qualities until it would be effaced from society and that person.

🌸 God avoided to look at sins of believers and said, "In my view you don't have any sin at all." You are also compelled to accept it because you can't say to your God that I have sin but you aren't aware of that. Because now God did this with you, you do the same with your inferiors as well.

🌸 God doesn't have attributes. Attributes of God are Muhammad and his household (P.B.U.H.). Forgiveness of God is the forgiveness of Muhammad and his household (A.S.), so come and be sure that forgiveness of Muhammad and his Ahl al-Bait (A.S.) did not leave any sin for people.

🌸 I hope friends of the household of Muhammad don't consider anybody as sinner on the earth and if they see a sinner, they say to themselves that God is Forgiver, Merciful and Benevolent.

Good Conduct

❁ The Commander of Faithful (A.S.) said, *“If anyone improves his relationship with God, He will improve his relationship with people.”*¹

❁ Faith is accompanied by willingness and free choice not by force. We should associate with others willingly and willingness should be ahead and love should come forward.

❁ *“A faithful person has happiness in his face and sorrow in his heart.”*² Hide your sorrows and grieves and tolerate them lonely, reveal happiness and share it with your friends.

❁ Whatever you do, you do to yourself. It has been said in a holy narration, *“You will be dealt with alike the way you deal with others.”*³ *“If you do well, you have done to yourself*

١. «من اصلح ما بينه وبين الله اصلح الله ما بينه وبين الناس» صبحی صالح، نهج البلاغه، ص ٤٨٣
Sobhi Saleh, Nahjul Balaqah, p. 483

٢. مؤمن بشره في وجهه و حزنه في قلبه» صبحی صالح، نهج البلاغه، ص ٥٣٣
Sobhi Saleh, Nahjul Balaqah, p. 533

٣. «كما تدين تدان»

and it is the same when you do badly.”¹ Whatever good you do in fact you have done to yourself. If you bathe a believer’s corps, shroud him, pray for him, say prayers in his funeral procession and bury him; it seems that you have washed ceremoniously your corpse and shrouded yourself and prayed for yourself and you were in your funeral procession and buried your own corpse; so if after your death no one does the same with your corpse, it is not important.

❁ If the corpses of two people need shroud, and you want to give your own, you probably give it to which you like more. This well indicates that you are looking for yourself and are giving the shroud to yourself.

❁ First God said, “Anyway you behave; I will do the same with you.” Then He said, *“Deal with people in a way that I deal with you.”*²

❁ In any way you would like to be treated by God and His saints, treat your subordinates. You should treat people kindly in order to receive kindness. God changes faults to goodness. You too treat people in this way.

١. «ان احسنتم احسنتم لانفسكم و ان اساتم فلها» كليني، كافي، ج ٨، ص ٧
Kulaini, Kafi, vol. 8, p. 7

٢. «تخلّقوا باخلاق الله» صدرا، شرح اصول كليني، كافي، ج ١، ص ٢٢٧
Kulaini, Kafi, vol. 1, p. 227

❁ Prophet Muhammad (P.B.U.H.) said, *“Tolerating people is half of faith and treating gently with them is half of the worthy life.”*¹

❁ The Imams and their real friends are able to accompany and associate with all groups of people. In this world they can associate with the inhabitants of nature and hell, they can also associate with the inhabitants of heaven and those believers who believe in the hereafter and do good deeds; moreover they have intimacy and association with those nearest to God. This is resulted from their greatness and their expansion of breast that attributes of God Almighty have been manifested in them.

❁ Associate with people who are weaker and lower than you and be kind to them whether in material or spiritual matters, so that God and His good servants accompany you and show kindness to you.

❁ The believer is the protector of the believer and the vicious is the ornament of the believer. Be fair to your friends and tolerate your enemies. Do not repulse anyone and treat kindly with all people.

❁ Do not reject anyone because your way will be blocked.

١. «مدارة النَّاس نصف الايمان والرفق بهم نصف العيش» كليني، كافي، ط اسلامية، ج ٢، ص ١١٧
Kulaini, Kafi, vol. 2, p. 117

❁ Comrade is the one who does not let his friend alone even if he is sinful, in the same way that God does not let His servants alone even if they are sinful. It has been said in the narrative that a believer is indebted to his faithful brother *“To help him, whether he is cruel or oppressed.”*¹ To help a cruel person means to prevent him from cruelty.

❁ One of the comrades said, “All human beings are son of servants and some of them are good and quiet, whereas others are naughty and noisy.” The father thinks more of his naughty and noisy children and spends more time with them. God and His saints are exactly like this. Naturally He Who considers all the creatures, whether quiet or naughty, alike His children, likes them all and wishes their welfare and He has sympathy and grief for them not enmity and rancor.

❁ A sighted and Gnostic’s look at naughty and noisy people is like a doctor’s look at his sick which is a well-wisher and compassionate look. Whatever the very naughty person who has oppressed you does is in fact God’s work the occurrence of which was to your benefit. Therefore that naughty person did not cause loss to you, whereas he caused a loss to himself. Therefore, he is in need of sympathy and compassion not enmity and hostility.

١. «ان ينصره ظالماً و مظلوماً»

❁ Do not harm anyone's honor and free will as God has observed His creature's honor and free will either. He said, *"There is no force and reluctance in religion."* (II:256)¹ Also He said, *"Tell truth has been brought by your lord, whoever wants to believe will believe and whoever wants will be disbeliever."* (XVIII:29)² He has said, *"We have guided him to the right path, whether he be thankful and accepts it or be ingratitude and does not accept it."* (LXXVI:3)³ The believer's honor and reputation are of high value. For this, the reward of good loan (money loaned without interest) is more than giving alms because in lending money, the believer would have his honor. It is good for the one who lends money to decide not to take it back unless the borrower wants to return it. He should tell her, "I lend this money to you, whenever you could, return it"; so as the borrower remains honorable.

❁ Prophet Muhammad (P.B.U.H.) said, *"Establish relation with the person who has broken off with you and forgive the one who has oppressed you and bestow the one who did deprive you from his donation and do good to the one who did wrong*

١. «لا اكراه فى الدين» سورة بقره، آيه ٢٥٦

(Al-Baqara/The Cow) 2:256

٢. «قل الحق من ربكم فمن شاء فليؤمن و من شاء فليكفر» سورة كهف، آيه ٢٩

(Al-Kahf/The Cave) 18:29

٣. «انا هديناه السبيل اما شاكرًا و اما كفورًا» سورة انسان، آيه ٣

(Al-Insan/The Man) 76:3

to you.”¹ This is against human being’s temper. It is obvious that this transaction has a big advantage. It is good that you do well to the one who has done the same to you, but the best work and a sign of generosity is to do well to the one who has done evil to you. If you do this, then you’ll become a real great man. This is the manner of God; He will treat us in the same way. We do wrong to Him and His saints but they do not hinder their donation and virtue and do not deprive us. Whatever the Prophet (P.B.U.H.) has said in this relation are the attributes of God and he wants to teach us and wants to make us the same as God in ethics. This is very invaluable. It is the bitter wine that Hafez says, *“I want a bitter wine/ the inebriety of which is too much.”* Yesterday, you were weak and deprived; he oppressed you and did not supply your demands. Now that you have power and possibilities, it’s better to forgive him and supply his demands. This is hard for man’s temper but not for the friends of the Ahl al-Bait (A.S.).

۱. صل من قطعک واعف عمن ظلمک واعط من حرمک و احسن الی من اساء الیک

Family

❁ Human's perfection is in the contentment of his family. Man's perfection is gained when his family is contented with him.

❁ Every woman, whose husband is pleased with her, is dear to God, also every man whose wife is pleased with him, is dear to God. Man's and Woman's perfection is in this point and other points are not so important. God is contented with such man and woman. Having good behavior with women is the art of religion. A man who treats his wife kindly, is respected everywhere. The woman whose husband is satisfied with her does all her works well. A perfect example of a faithful couple is Imam Ali (A.S.) and Zahra (S.A.) who were two souls and spirits in one body.

❁ The best work is to be kind with the spouse and children. Prophet Muhammad (P.B.U.H.) said, *"The best among you is the best in behavior toward his family and I am the best among you in my behavior with my family."*¹

١. «خيركم خيركم لاهله وانا خيركم لاهلي» من لا يحضره الفقيه، ج ٣، ص ٤٤٣
Man la Yahzarahul Faghih, vol. 3, p. 443

❁ Do whatever you can, spend money for your wife, be kind to her so that you'll be united.

❁ The man and his wife should be optimist to each other and each of them should know his defects and does not ascribe the defect to the other. Seeing defects is not a good at all.

❁ Whenever you want to leave the house, make your family content and then go out. Before you come back ask for forgiveness and salute Muhammad and his household (S.A.) and put away your sadness and come cheerful to the house. Members of the family should welcome you cheerfully. Man and woman's perfection is in this.

❁ If your wife and child seem ugly and bad to you, tell yourself. "Look good, God has created them! Is God's creature ugly or bad?"

❁ Be careful that remembrance circle does not make you lazy and does not cause you to leave alone your wife and child.

❁ Not quarreling should be a condition for life and association. Unity and friendship is the source of all goodness.

❁ Learn the courtesy of talking to children, wife and husband from the Kasa tradition.

🌸 Serve your wife with the intention of serving Fatima Zahra (S.A.). If a woman does housework with the intention of serving the members of the Ahl al-Bait (A.S.), she will gain profit and will have a happy life.

🌸 *“Woman is like the sweet basil, she is not a champion.”*¹ Among vegetables sweet basil is spoiled sooner. Do not struggle with the woman, smell her.

🌸 Prophet Muhammad (P.B.U.H.) said, *“No Prophet was offended like me.”*² Maybe half of his nuisance was from those two women, but he never said no to them and always tolerated them.

🌸 If a woman tolerates a man, she will participate in half of his good deeds.

🌸 Tolerate the elders of your family, woman with husband, children with their father and they should respect him.

🌸 The elder of the family should not be incited and lose his control. Even if the members of family make so much noise, he should not get angry.

١. «المرأة ريحانة ليست بقهرمانة» من لا يحضره الفقيه، ج ٤، ص ٣٩٢
Man la Yahzarahul Faghih, vol. 4, p. 392

٢. «ما أودى بنبيّ بمثل ما أوديت»

✿ Diminishing lusts and adjusting them are the least results of marriage.

✿ A person saw a beautiful woman and told Imam Ali (A.S.) see (how beautiful she is!) Imam Ali (A.S.) said, “*A woman is anyway a woman and they are all the same concerning lusts*”.¹ This is enough for this world but for the hereafter, if the woman is bad, man’s patience and tolerance grows him and if she is good, her goodness would help him much

✿ Hardship and calamities cause growth. Woman is a misfortune. God willing, no house is without misfortune. One misfortune is enough. This is profitable for man’s natural desire; also if there is belief and union, it would be excellent for his verity.

✿ The Holy Quran states about marriage, “*So that you feel tranquility in your spouse presence.*” (XXX:21)² It means the tranquility of heart and this will be realized when there is faith.

✿ Always sit with the one weaker than you in worldly affairs because you will be happy. Take a wife from a family

١. «أما هي امرأة كامرأة» وسائل الشيعة، ج ٢٠، ص ١٠٦

Wasa'ilu Shia, vol. 20, p. 106

٢. «لتسكنوا إليها» سورة روم، آية ٢١

(Ar-Rum/The Greeks) 30:21

poorer than yours, because that woman becomes happy and considers you a good and gentle man and serves you with contentment till the end of her life. Why do you take wife from a rich family that you will be obliged to serve him in an unhappy manner and with suffering and she always humiliates you?

❁ When the boy and the girl choose each other, that is enough. Lest you pose conditions and impose heavy dowry, milk price (money given as a gift to a bride's mother as compensation of having nursed her), expensive ceremonies, and trousseau and things like that. Do not destroy family life from its beginning. Considering condition will invalidate marriage. Of course, the Islamic agreement won't be destroyed; but their belief would not be firm, because when you speak about conditions, the couple would panic and the agreement will be canceled. When the couple is very anxious and sorrowful for their expense and debt at the wedlock night, their child won't like to come to this stressful and sorrowful world. As a result, they are forced to split the mother's side and take out the child by force. When the couple chose each other, let them do whatever they want freely according to their capability.

❁ Any marriage being held by God, that is, God has concluded a marriage contract, is OK; otherwise, it would be canceled. Have you not seen that some weddings were canceled? The reason is that they were not divine. So if you

married and your wife seemed ill tempered, you should not call others guilty, she was chosen for you by God and this choice leads you to perfection. She is the best wife for you and if you look wisely, you'll understand that among all the women in the world you would have definitely chosen her. So be content and thank God. Half of the marriage is Divine.

❁ The child is the king for seven years after their birth and you should obey them, the next seven years they will be the minister and you should consult with them and ask about their opinion. After that, they become a servant and will obey the command of God and His good servants.

❁ Daughter is mercy and son is gift. Mercy will protect you and you should protect the gift. We would take care of the gift, whereas mercy will take care of her owner. Prophet Muhammad's mercy for the world has been manifested in Zahra (S.A.).

❁ Prophet Muhammad (P.B.U.H.) kissed between the breasts of his daughter every day and smelled the scent of heaven. You, do the same with your daughter, especially if her name is Fatimah.

❁ When a person observes their parent's rights, the beauty of the Imams will be revealed. Never spoil their rights because your way will be blocked. Whether they are dead or alive, do whatever you can in order to make them content.

❁ Make your parents content with yourself. Kiss your mother and his leg. When they are happy and content with you, they'll pray for you wholeheartedly and this affects your spiritual journey.

❁ Kiss your mother, kiss her leg till she cries, then you yourself will cry by her tears. Then you'll be succeeded in your work and all the closed doors will be opened by God. The sentence which said, "The heaven is under the foot of mother means be humble to her."

Command to the Good, Training and Improvement

❁ A person who commands to the good and prohibits from the evil will be praised by a group of people and will be denied by others. As he invites people by speech, a group of people agree with him and others disagree. But if he invites them with his good deeds and behavior, people directly go to God and thank Him and will not pay attention to him. So it is not harmful. The first one is Islam and the second one is faith. Imam Sadegh (A.S.) said, *“Invite people not with words.”*¹

❁ When wise Loghman passed away, his body was made ready to be buried. Two of his students were looking at his body told each other that Loghman advised us a lot during his life but he never advised us like today. Practically he taught us that we have to be surrender and have absolute silence and do not judge and do not express personal inclination and admit Divine predestinations.

١. «كونوا دعاة الناس بغير السنتكم» مجلسي، بحار الانوار، ط بيروت، ج ٦٧، ص ٣٠٩
Majlesi Beharul Anwar, vol.67, p. 309

❁ As God reveals himself to his creatures by his deeds, you also show yourself to your inferiors with your temper and deeds.

❁ Ali (A.S.) said, “*By uprooting badness from your heart reap it from other’s hearts.*”¹ When the person purifies himself, he will not see any badness and evil in people.”

❁ A ram was standing in front of mirror and saw his picture in it. As he came forward and went backward, he saw the other ram did the same. The ram showed its horn to the ram before him and saw the ram in the mirror did the same. Finally it attacked the ram in the mirror and the mirror broke and it understood it was fighting with itself. Believer is the mirror of a believer. If you see a person attacks you, in fact, it is you who appear in his existence mirror. Combating with mirror means nothing. Improve yourself.

❁ In verse 71 of Tawba (Repentance) Surah, first Wilayah and love among the believers is posed and then the commandment to the good and prohibition from evil. If there is love, commandment and prohibition affect.

١. «أحصد الشرَّ من صدر غيرك بقلعه من صدرك» صبحی صالح، نهج البلاغه، ص ٥٠١
Sobhi Saleh, Nahjul Balaqah, p. 501

✿ Scorpio and poisonous snake are better than those persons who bite people in the name of commandment and admonition and bother them and disgust them from religion and the holy saints.

✿ Commandment is effective when the person believes in you, accepts and likes you. Wherever the Holy Quran states, *“Do this or that to believers”*, it means “those who believe in you.”¹

✿ In commanding and prohibiting, do not behead the principles of religion with the by-products of it. The religious laws are the by-products. God’s and his holy saints’ love and Wilayah are religion principles. They burnt the house of Imam Ali and Zahra (S.A.) with the excuse that if someone resigns from Muslim’s community and does not come in their community, after three days his house has to be burnt. Mu’awiyah told Yazid, *“If you want to quarrel with Imam Hussain (A.S.), kill him with his ancestor’s sword.”*² So Yazid took the apostasy decree of Imam Hussain (A.S.) from Judge Shorayh because Imam Hussain (A.S.) left his pilgrimage to Mecca in the middle and rose against God’s khalife of Allah’s Messenger (A.S.). They martyred Imam Hussain (A.S.) by a jurisprudence decree (fatwa).

۱. «مومنین بک»

۲. «فاقتله بسيف جدّه»

❁ Do not force people to do according to the religious laws in a way that they become hatred and it injures the origin of their religion, that is, their love to God and Ahl al-Bait (A.S.) . Like a child whose mother sent him to work in a smithy. Every day she woke him up early in the morning and said, “Go to master!” The child was pressed so much that at last he said, “O lord! Kill my master not to see him or make him blind not to see me!” (His pray was just for his master!)

❁ The parents should be careful not to attack their child’s love by forcing him to do his prayers and decrees. If parents like their child’s saying prayer, the child himself will say his prayer. There is no need to force. If the child hates his parents, he will hate religion and doing decrees. When parents are kind toward their child, even if they be heedless for some days, they shouldn’t be worried. Finally he will embrace religion and eagerly accept all decrees. Acting with hatred and without eager has no beneficial effect and no reward. Let your children accept religion and worship willingly. Trees are pruned and their branches are cut in winter. If this is done in spring trees will be damaged and the place of cutting branches will get black and dry. We have to command and prohibit a person when he is cool and in a good manner. When he is sad and angry, commanding and prohibiting has no influence on him. Perhaps he acts stubbornly and injures his love to God, to the holy saints and to you.

❁ Do not admonish children too much because their nature will be destroyed.

❁ If one day you see your child himself wakes up and performs ablution and says his prayer in a hideaway, you should know that praying attracted your child. So thank God by prostrating. From that time on, do not stimulate him to say prayer.

❁ The recent youngsters do not like stimulation. There is no need to command and prohibit them that much. They are good by nature. Help them to achieve perfection with deserving manners and qualities, good intention and good prayers for them. Try to make them a lover of saying prayers, not just ask them to say prayers. Some people stop others by their deeds and behaviors. They make young people forsake saying prayers with their much commandment and prohibition and with their malignity. The sanctimonious and severe people make the work worse.

❁ In traditions, it is said, “In the doomsday, people command doing evil and prohibit doing well.” It means that their commandment and prohibition has the reverse effect because they will annoy people with their deeds and beliefs and disgust them of the religion.

❁ We can make a person become Muslim and say the testimonies by force, but one cannot have faith by force, lest you oblige your child to say prayers.

❁ Children are good and beautiful by nature. Do not bother them so much. Most parents spoil their children since they do not know much. When we do not have enough knowledge and cannot help them, we should at least leave them alone and do not always command and prohibit them and annoy them. It is with this so-called training that parents mislead their children who are born good-natured and cause them to become Jewish or Christian. Great Prophet (P.B.U.H.) said, *“Each child is born with the Divine nature until his parents make him Jewish or Christian.”*¹ In my opinion do not train the child. You yourself step in the right way. The child is beside you and act and step the same. Noticing your behavior and deeds is enough for him. As Imams (A.S.) always said, “Invite people to God by your deeds, not by your words.”

❁ *“Each infant is born with the Divine nature but his parents make him Jewish or Christian.”*² The parents teach them to tell lies and to be bad. They introduce badness to children in the name of prohibiting from badness; otherwise, there is but goodness in the child’s nature.

١. «كل مولود يولد على الفطرة حتى يكون ابواه يهودانه او ينصرانه» المرتضى، امالي، ج ٢، ص ٨٢
Almortaza, Amali, vol 2, p. 82

٢. ايضاً

❁ Obliging people to worship and do the religious laws has no benefit. It is like buying fresh and good fruits from market and sticking them to sycamore and elm. After some days the fruits will wither and dry and fall down. We have to draw people to God with action and deeds not with words. It helps them to become fruit trees and fruits of religious laws and prayers emerge from inside of them.

❁ Those who commit a sin have not yet attained puberty. The disobedience of immature person is not very important. Do not get angry. Puberty and maturity do not just happen by getting older.

❁ Imam Ali (A.S.) said, *“Overlook the sin of the chivalrous. Even if they commit a sin, God’s hand is in their hand and raises them.”*¹

❁ Sometimes God grants these lazy and shameless persons good qualities such as generosity or courage. Therefore I believe you should not repulse them from you.

❁ You committed much sin and God asked you not to be worried. Your morning prayer is missed and you tell yourself it is not important! So you do the same for other’s faults and do not repulse them from yourself.

١. «أقبلوا ذوى المروءات عثراتهم فما يعثر منهم عائر إلا ويد الله بيده يرفعه» صحى صالح، نهج البلاغة، ص ٤٧١

❁ As God and his saints do not turn away from their friends when they commit a sin and do not withhold their patronages from them, you also behave your friends like this. If they make a mistake do not turn away from them and even if there is some loss, God is guarantor and will compensate.

❁ A rich man had some sons. One day, one of his sons asked his father to give his portion of his property and let him live by himself. Father gave his portion and he went. After a while son's money finished and he became a laborer. One day he thought that his father has a lot of laborers and he can be one of them and his father pays him. For this purpose he came to his father and asked him to employ him. Father said, "It is none of your business. Go and stay with your brothers. You do not need to work." On the prosperity of his return, father sacrificed a calf. When other sons who had lived with their father and did not leave him saw their father sacrificed a calf for his rebellious son and did not sacrifice even a goat for his obedient sons became angry. Of course their reaction was so bad because they were ignorant and careless. They paid attention to sacrificed calf and forgot their father's hospitality in these years to themselves. The story of God and his servants is the same, lest we should not bear if God forgives one of his remorseful servants and we sulk.

❁ If you object a child's homework or painting, he will be offended and frowned. He will get sad and perhaps even after forty years he will remember your behavior and try to

retaliate your act because you reproached him. When a child behaves like this, what about God and his saints? Is it logical to criticize their followers? Shia's and Imam Ali's lovers are children of Imams. If you criticize them, their lord will be offended and in fact you offend yourself.

❁ When you hear someone respects your child or grandchild or kisses him, you feel joyful and get happy. Also you thank him. What about Imams (A.S.)?

❁ We should not instigate those who are thirsty and starving to drink and eat. A naïve man subverts even if he wants to do a good deed. Stimulating those who are thirsty in God and Ahl al-Bait (A.S.) is a vain endeavor.

❁ *“A person who does not accept messengers’ and advisor’s advices will be punished by passing of time.”¹*

١. من لم يودّبه الابوان يودّبه الزمان» علل الشرايع، ترجمه مسترحمی، النص، ص ٧٧
Ilalu Sharaya', Tr. Mostarhemi, Anas, p. 77

Donation and Self-sacrifice

❁ Anyone who sacrifices himself in the way of God for the believers (men and women), God will devote Himself to him.

❁ The path of forgiveness is very long. When a person is immersed in his friend, he will devote everything to him. In the love path of God and Ahl al-Bait (A.S.) we have to devote everything.

❁ Each person will be rewarded as much as he devotes in God's way but his intention has to be God not being rewarded. First he has to devote money and repute, then ethics and morals and at last his soul and essence. A human being should be devoted and devotes himself completely to God like a gambler who loses everything and finally will lose himself too. In love's gambling with God and his saints we have to be devoted.

❁ When you decide to go toward God, drop the heavy material you hold in order to be light and to walk more easily. It means with your wealth, power, knowledge and whatever you have help your inferiors to pass the way easier.

❁ Money should be a bridge to God. We must expend in the way of God to reach him.

❁ Disgracing is good but in the way of God.

❁ The true lover first devotes his wealth and reputation and then he sees that he hasn't sacrificed himself which is more important than all his belongings. In fact, his alms-giving has been for himself. Understanding this, he is revolted and he sacrifices himself wholeheartedly. The one who devotes himself, in fact has sacrificed everything. Sacrificing embraces all the good doings and benefactions. The one who sacrifices is sincere in all his works and the Exalted Truth dominates him.

❁ God said, "I exchange your soul and wealth with paradise." We wanted to sell our soul and wealth and transact with Him, becoming conscious, we saw that our soul, wealth and all our property is His and He is the Owner. Therefore, the very transaction was invalidated because his ownership is and has been fixed and needs no transaction.

❁ When Imam Hussain (A.S.) invited one of the companions to accompany him in Karbala journey, he sent a sword and a horse to Imam Hussain (A.S.) and said this sword has been made by the one who made your father's Zolfaghar and this horse is the mate of your father's horse. You accept these and excuse me from going to this journey. Imam Hussain (A.S.)

answered him that I want you yourself; otherwise, I myself have my father's sword and horse and do not need them. God too said at first, "Devote your wealth for me", but later he said, "Devote your essence for me" and at last he said, "I want you yourself and do not need your wealth and essence."

The Believer

❁ The believer is noble to God. He will not exchange one string of believer's hair to all sky and earth.

❁ The owner of property knows the worth of it. God will never sell one string of believer's hair to the entire world. You are not aware of your worth thus sometimes you deal in vain. Bohloul had a cripple donkey; he gave it to an auctioneer to sell the donkey. The auctioneer started propagating about the donkey, that it's not an ordinary one; it is Boragh (name of the horse of the Prophet Muhammad (P.B.U.H.)). It is the one with which the honorable Prophet (P.B.U.H.) ascended. This propagating continued until Bohloul himself believed in auctioneers' utterance and cried, "I don't sell this donkey, I don't sell it." Then he gave the auctioneers his remuneration and retook the donkey. The body of the believer is verily like Boragh with which he prays and ascends to the heaven. Many a time God and his saints say that you are valuable but you don't believe and count yourself bad and cheap. The problem is in your belief. The one who feels inferiority and despised deals in vain. If there is a person capable of truly

expressing the value and grace of the friend of the Ahl al-Bait (A.S.) and he believes in it, he will never exchange it with the worthless merchandise of this world anymore.

❁ We have been made by God and Imams (A.S.). They believe in their deeds, let us believe in ourselves as well.

❁ Do not depreciate yourselves. No matter how much you see yourselves inferior, God is capable of making you worthy.

❁ He asks, “Pray for me, so that God may accept me and my deeds. “I tell him, “Do you accept yourself and your deeds?” He strongly answers, “No.” But the point is that you yourself should accept it. Your acceptance is important.

❁ As soon as the fetus in their mother’s womb becomes four months and the soul is blown in them, their blood-money becomes ten times. The servant in this world prays and worships God, and then the love of Ali (A.S.) will appear in his heart. At that moment his honor will be ten times and God will never exchange him with anything.

❁ “*The believer is everything*”¹ and he embraces every other thing. But the unbeliever is nothing. The Exalted God

١. «المؤمن كل شيء»

in one of the holy traditions states, “The skies and earth do not have the capacity for me but the heart of the believer has.” See how much Great the heart of the believer is!

✿ Faith makes man great, he will be like the one standing on the top of a mountain looking at ants, their coming and going and he sees their origin and destination simultaneously. He sees people like this, and he knows everything about their past and future.

✿ Our body, soul and spirit is a container of body, soul and spirit of Imams (A.S.). We are the container, and they are the contained. I should be sacrificed for such a container that has such a contained.

✿ *“The heart of the wise man is the coffer of Divine secrets.”*¹

✿ *“The vicious and the pure surely are not equal. But the abundance of the vicious surprises you!” (V:100)*² *“So that God makes a distinction between the vicious and the pure.”*

١. «صدر العاقل صندوق سرّه» صبحی صالح، نهج البلاغة، ص ٤٦٩
Sobhi Saleh, Nahjul Balaqah, p. 469

٢. «لا يستوى الخبيث ولا الطيّب ولو اعجبك كثرة الخبيث» سورة مائدة، آیه ١٠٠
(Al-Ma'idah/Tha Table) 5: 100

(VIII: 37)¹ God makes a distinction between the vicious and the pure, for the pure is the fixed but the vicious penetrates into it, so God will take it out.

❁ The friends of Prophet's household are as pure land which with the permission of the nurturer bring forth its plants but others are as impure land which raise nothing but useless plants.

❁ Believers and friends of the Ahl al-Bait (A.S.) are the sprouts of the heaven. The sprout is raised from an old tree; it grows fast and bears fruits. But the young is like a sapling just planted. It takes much time to grow and bear fruits.

❁ The sprout bears fruits soon; the tree itself may take ten years to yield fruit but the sprout gives fruits within two years, the shi'ite youth are sprouts of Prophet and his Ahl al-Bait (A.S.) . Imam Hassan (A.S.) and Imam Hussain (A.S.) are masters of the young of heaven people.

❁ The heart of the believer is the heaven house; all people of the world can be the guest of it. The prayer of the believer is its sample.

١. «لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ» سورة انفال، آيه ٣٧

(Al-Anfal/The Spoils of War) 8:37

❁ When the heart becomes sad, there would be no space in it for the other things. The heart of the believer is so much vast that has the room for all heaven, earth, throne, and even for God himself. But when it becomes sad, it is small.

❁ The hell flees from the believer, because his cold fire will extinguish the fire of the hell. The fire of believer's love is cold and pleasurable.

❁ We have two lands: the clay land and the heart land. The heart land belongs to Imam Zaman (May Allah, the Exalted, expedite his glorious advent), the believer sits on the heart land. If you are still in between, God will lead you to be one sided.

❁ *“The heart of the believer is the place for the love of the Ahl al-Bait (A.S.).”* (XXIV:36)¹ It rains from the believer's heart to the sky, like Karbala ground in Ashura.

❁ The deeds of the believer belong to Imam (A.S.), his characteristics belong to the holy Prophet (P.B.U.H.) and his essence belongs to God.

١. «فی بیوت اذن الله ان ترفع» سوره نور، آیه ٣٦

❁ The essence of the believer calls, *“There is no god but Allah”*¹, his behavior calls *“Muhammad is God’s Messenger”*² and his actions call: *“Ali is God’s friend.”*³

❁ Concerning soul, Satan and world, the pious is like an eighteen month camel which neither allows riding nor carries load and nor milks.

❁ The friends of the Ahl al-Bait (A.S.) and people of heaven eat appetizingly. Appetite is unlimited. *“Its eatables are perpetual.”* (XIII:35)⁴ *“Everything the souls may desire is ready there.”* (XLIII:71)⁵ But the people of the world eat in hunger. After little eating they will be full, but after a while they again become hungry. Repletion and hunger belong to the body, but appetite is something different, it belongs to the soul. In heaven one will eat and drink with appetite.

❁ All the worldly or heavenly results considered for violation and desertion of external injunctions of religion are for the

١. «لا اله الا الله»

٢. «محمد رسول الله»

٣. «علي ولي الله»

٤. «اكلها دائم» سورة رعد، آيه ٣٥

(Ar-Ra’d/The Thunder) 13:35

٥. «ما تشتهي النفس» سورة زخرف، آيه ٧١

(Az-Zukhruf/The Ornaments) 43:71

Muslim while the actions of the believer are influenced from his inside. Islam belongs to the worldly life, but faith belongs to the hereafter.

❁ It is said in tradition that, “God may love one but not his deeds, and he may love one’s deed but not the person himself.” On the Resurrection Day, first the person and then his deeds will be weighted. As the value of a ring mostly depends more on the carat of the gold, rather than its weight and form, the value of the deeds also depend more on the insight and perfection of its doer rather than its amount and appearance.

❁ God may love one but not his deeds, on the contrary, God may love one’s deeds but not the person himself. The important point is that he would be the beloved of God, like the friends of the Ahl al-Bait (A.S.) . The enemies of the Ahl al-Bait (A.S.) are ignored, even though the appearance of their deeds is good.

❁ The one who is good himself, his deeds are good too.

❁ “*Believers know sweetness, choose it, eat it, make it and sell it.*”¹ They make others familiar with sweetness and also make them eat it. Good temper, good deeds, knowledge,

١. «المؤمنون حلويون»

God's remembrance, and His love and His saint's love are all sweet. Honorable Prophet (P.B.U.H.) with his good behavior showed sweetness to others.

❁ The believer is like perfume that introduces itself with its scent. The believer with his deeds and manner also introduces himself.

❁ The word of the pious in the world is remembrance, his silence is thinking and his opinion is a warning. The world is a trade place for God's saints and servants.

❁ There are four seasons and days and nights for the believer. His different conditions are like round the clock time and four seasons that differ from each other.

❁ The joy and sorrow of the Ahlulbait's beloveds are the true ones.

❁ The Ahlulbait's friend doesn't smile except for his being near God and His good servants, he never cries unless for his separation from them.

❁ The believer who has been created with the essence of household of Prophet is like the pure water which is clear and cleans.

❁ At doomsday, the believer is a stranger in the world. The honorable Prophet said, “*Lucky are the strangers*”¹, for the stranger in the world are the close in the Resurrection Day. The strangers are close to each other. Even in their brotherhood contraction in Ghadir Day, they will forgive all their brotherhood rights, save going alone to the heaven.

❁ The love, knowledge and God’s remembrance are like water. The believer is like a fish which is made of water and is plunged in it, but it always says water, water. There is a big fish in the oceans called Heyoun. Sometimes it comes to the shore and for some days it jumps up and down until it dies. In the last day its skin splits and it moults. Then from beneath the skin two wings emerge with which it flies and returns to ocean, the believer is like Heyoun fish, when he is in the world, he prostrates and raises his head so much until he moults and the wings emerge and he ascends to his homecoming.

❁ When Prophet Moses (A.S.) asked God, “*My Cherisher, show Yourself to me*” (VII:143)², so that I may look at You, God replied, “*You don’t have the ability to see me*

١. «طوبى للغرباء» كليني، کافی، ط دارالحديث، ج ٢، ص ٣٠٥

Kulaini, Kafi, vol. 2, p. 305

٢. «رَبِّ ارْنِي انْظُرَ إِلَيْكَ» سورة اعراف آیه ١٤٣

(Al-A'raf/The Heightss) 7:143

but look at the mountain” (VII:143)¹. “God manifested in the mountain.” (VII:143)² It is said in tradition that, “The believer is like mountain”³ and we should look at God’s men who are the manifestation of God.

❁ *“The believer is firm like a mountain.”⁴ The wind of problems and difficulties don’t move the believer.*

❁ The clothes of the believer in the sky and earth and in heaven are from silk, it means freedom.

❁ Each believer dies twice, once he dies and once he would be martyred, if he dies, God will return him to life to accompany Imam Mahdi (A.S.) and becomes martyred, but if he martyrs at first, God brings him back to life, then he will have the ordinary death. The best time for sacrifice is after achieving death and visiting God.

١. «لن تراني و لكن انظر الى الجبل» سورة اعراف، آيه ١٤٣
(Al-A'raf/The Heightss) 7:143

٢. «فلما تجلّى ربّه للجبل» ايضاً
Idem

٣. «المؤمن كالجبل» التحقيق في كلمات القرآن الكريم، ج ٤، ص ٦٧
The Research in the Quran Words, vol, 4, p.67

٤. «المؤمن كالجبل الراسخ لا يحركه العواصف» ايضاً
Idem

❁ The believer is like flower, when it is not watered, it wilts and begs for water. But when it is watered, it will be fresh. When God's and His good servant's remembrance doesn't reach to the believer, he will be disappointed, falls his head down and pleads. When he remembers God, he will be happy and raises his head to the sky and thanks.

❁ The believer is very wise and smart, he even deceives Satan. Every one escapes from Satan, but Satan himself escapes from a believer. Every one fears from fire, but the fire fears from the believer and flees. If Satan says something to the believer, it leads to his growth. When Satan told Jesus, "If you are pious, why are you searching for a clod to put it under your head to sleep?" Jesus (A.S.) threw the clod toward Satan and it turned to dust, then he said, "From now on I will never put clod under my head." Satan said, "And until I am alive won't say anything to the believer."

❁ As fetus in his mother's womb is put in a bag of water beside the placenta to be protected from dangers, the believer also in both world and nature's womb is surrounded by a cover of faith and piety, so difficulties and incidents can't harm him.

❁ *Honorable Prophet (P.B.U.H.) repeatedly said, "How much I'm eager to see my brothers."*¹ His companions asked,

١. «آه آه شوقاً الى اخواني» التحصين في صفات العارفين، ص ٢٣

“We are your brothers, aren’t we?” He said, “No, you are my companions, but my brothers are those who live in the doomsday and believe in me without seeing me before.”

❁ The believer is sensitive and fearful but the brutal is neither sensitive nor fearful, he is lower than the beasts. Believer’s fear and sensitivity gradually becomes less with God’s remembrance. *“Be sure that real tranquility for the hearts rests in Allah’s Remembrance.”* (XIII:28)¹ The perfect believer like the brutal lacks zeal. The one who achieves the highest rank of perfection is like the cruelest from this view.

❁ Being sensitive is good to the extent that it leads you to calmness. After that sensitivity disappears and the certitude comes. God willing, those who sensitized the believer accompany him and take his sensitivity and give them spirit and calmness instead and lead him to honor and certitude.

❁ Kowthar is God’s treasury. The Ahlulbait’s friend who has discovered God’s treasury will not be contented with whatever blessing is granted to him, even more than that given to previous messengers, and they say again: O God, what is this? If you give that much to a child, he doesn’t accept either.

١. «الا بذكر الله تطمئن القلوب» سورة رعد، آية ٢٨

🌸 When you have held a small fish in your hand, it jumps into the ocean fearlessly, the believer also jumps into the Wilayah seas courageously as well.

🌸 Imam Ali (A.S.) was speaking with the soil of desert and poured soil on it. His followers asked him, “Why do you do such?” Imam Ali (A.S.) replied, “My heart is the ocean of knowledge but I can’t see the competent one to teach him this knowledge, so I plant this truth like seed in the earth and it will grow in the doomsday.” God willing, we would be those soils that have been grown. How much excellent it would be if the planter himself would sit beside his cultivation. God willing, Ali (A.S.) will come and accompany us.

🌸 Muhammad and his family (A.S.) are the household of God and Shi’ites and the Ahl al-Bait (A.S.) are Muhammad and his family (S.A.)

🌸 Men of the Ahl al-Bait (A.S.) like Imams (A.S.) are fathers or like holy descendents of Imam are the brothers of their friends and followers. The women of the Ahl al-Bait (A.S.) are their mothers or sisters.

🌸 Honorable Prophet (P.B.U.H.) in his ascension journey saw a line of camels and asked Gabriel (A.S.) about it, Gabriel said, “Each thirty thousand years a star raises and up to now I’ve seen it for thirty thousand times and during this time I’ve seen this line of camels crossing here, and they are still

continuing. The honorable Prophet (P.B.U.H.) asked about the load of the camel and Gabriel said, “These are the load of virtues of your cousin Ali (A.S.)”

❁ Considering some traditions that say the believer will not achieve perfection until he sees people as camels, one may claim that in fact the lines of camels are the representation of lovers of Imam Ali (A.S.), whose hearts were full of his love and kindness. This caravan is going from the start of creation, they are born in groups, cross the world and die but this caravan is still going its way.

❁ In doomsday, the world and hereafter of the believer will be the same. It is the same for them whether they have shortage of water or shortage of faith and whether they lose their money or their bridge.

The Faithful's Disobedience

❁ Disobedience for the friends of the Prophet's household (A.S.) is like a borrowed dress. It is impossible that the faithful like disobedience. Even if it be done under the pressure of their instinctive and natural aspects. *"And for you he made infidelity, viciousness and disobedience hated and abominable."*¹ When disobedience is done with hatred and detestability, it won't be written. On the day of resurrection the faithful's borrowed dress is taken off and they put it on the vicious and in return the good deeds of the vicious which is borrowed is taken from them and put on the believers.

❁ Disobedience for the followers of Ali (A.S.) is like a borrowed dress which they wear under the effect of social traditions and in order to be like others; while they have the dress on, they are in pain and look forward for a chance to take it off. Sin which is of hell nature, for the faithful who have heaven nature is borrowed. Just like the bad nature itself which is borrowed from the enemies of the Prophet's household and

١. «وكره اليكم الكفر والفسوق والعصيان» الهدايا لشيعةائمة الهدى، مجذوب تبريزى، شرح اصول كافى، ج ١، ص ٥٦

Alhadaya leshia't A'ematel Hoda, Sharhe Osoule Kafi, vol. 1, p. 56

entered the being of the faithful. On the day of resurrection all the borrowed attributes with all their effects will be given back to their owners.

❁ It is impossible for real believers to like sin, but it is possible for them to do sin under the pressure of lust and reluctantly, but the point is that they won't be charged for a sin committed reluctantly. The holy Quran states that the magicians after admitting their faith to God told pharaoh, *"For those magic performances that you made us to do."* (XVI:106)¹

❁ If you get engaged with worldly matters reluctantly, it is like you have not been engaged at all. Use this world reluctantly and just for supplying your needs, in this case it is like you haven't come to this world at all. Even if one does a sin because of the pressure of his instinct and natural aspects, it would not be written in his record of deeds. *"Except the one who is forced to pretend to infidelity while his heart is sure with faith."* (XVI:106)²

❁ For the followers of Ali (A.S.) and the lovers of the Prophet's household (A.S.) it is impossible to like sin from that aspect that

١. «و ما اكرهتنا عليه من السحر» سورة طه، آیه ٧٣

(Ta-Ha) 20:73

٢. «الّا من اكره و قلبه مطمئنّ بالايمان» سورة نحل، آیه ١٠٦

(An-Nahl/The Bee) 16:106

it is disobedience of God. Maybe, they would do a sin under the pressure of lust and natural desires but while engaged in the sinful deed, they dislike themselves and feel ashamed. This means he has reluctance to commit sin. *"To repent of sins, feeling regret is enough."*¹ *"One who repents of sin is like one who has not committed a sin at all."*² According to this, the followers of Ali (A.S.) remain intact. *"This (being the followers of Ali (A.S.)) is the blessing with the presence of which no evil could harm the believer."*³

❁ Heart is created from the light of Muhammad (P.B.U.H.), so it is very vast and noble.

❁ The heart of the followers of the Prophet's household (A.S.) is pure and innocent. It has not committed and will not commit any fault. It is impossible that the faithful like disobedience. Their bodies may commit sin under the pressure of instincts and desires. Their bodies belong to nature. God willing, their bodies change as well. One who rolls in Karbala, his body also would become holy soil. *"God would change their bad*

١. «كفى بالنَّدَم توبة» الخصال، ج ١، ص ١٦

Alkhesal, vol. 1, p. 16

٢. «التائب من الذنب كمن لا ذنب له» الصحيفة السجادية، ترجمه و شرح فيض الاسلام، ص ٣٩
Alsahifatul Sajadiya, Tr. Feizul Islam, p. 39

٣. «حَبَّ عَلَىٰ بَنِ ابِي طَالِب حَسَنَةً لَا تَضُرُّ مَعَهَا سَيِّئَةٌ» مجلسي، بحار الانوار، ط بيروت، ج ٣٩، ص ٢٤٨

Majlesi Beharul Anwar, vol. 39, p. 248

deeds into good.” (XXV:70)¹ Consider evil deeds as this very body. The believer’s heart has no evil within. God changes the bodies too. At this moment the believers would be of the altered, meaning those who have been changed. The bodies of the faithful at the end of their lives would also be altered.

❁ The heart of the lovers of the Prophet’s household (A.S.) is created from the light of chastity, so it is impossible for their heart to like sin. That is why the minute they commit a sin due to the pressure of lusts and body desires, they say, “I wish I hadn’t committed it.” Hence the sin of the lovers of the Prophet’s household (A.S.) hasn’t been written. God willing, you yourself believe in this truth so that you would enjoy it. In the court of God everything is right and no sin has been written for the lovers of the Prophet’s household (A.S.). In order to gain profit from this truth, you should believe in it. Your belief is the condition. Inculcate this idea to yourself that all creation is good and you yourself are one of God’s creations, so you are good too. All the time don’t tell yourself, “I’m bad.”

❁ The heart is innocent and has not sinned. The heart is covered by dust and at doomsday God will remove the dust by the afflictions and clear the heart and nature. Imam Mahdi (A.S.) comes as a teacher of nature.

١. «يبدل الله سيئاتهم حسنات» سورة فرقان، آية ٧٠

❁ Our soul is from the command world and is innocent. Our soul is from the light and the remainder of the nature of Muhammad and his descendants (A.S.), but our body is from other creatures. The soul has the potential to rise. Ali (A.S.) about the virtuous said, *"If God had not assigned a specific hour of death for them, their souls would not have settled within their bodies."*¹ The body of the Prophets is of the nature of our soul. It is innocent.

❁ The love which exists in the believer's essence is God's assistant. It is innocent and it is from the nature of Muhammad and his household (A.S.). Our heart is of the remainder of the nature of Muhammad and his household (A.S.), it's innocent and there is no evil in it and all of the good is within it. So try to do your deeds with your heart.

❁ When they do good deeds and worship, they ask me to pray for its acceptance. I ask them, "Do you, yourself, accept it so that I ask for its acceptance by God?" They say confidently, "No." when you do not believe in what you've done, how can I ask for its acceptance. First of all, you yourself must admit that God has succeeded you in the good doing, and if God did not want to accept it, He wouldn't have given you the chance to do it. If you believe in what you've done, you'll find out that God has already accepted it.

١. «لولا الاجل الذى كتب الله عليهم لم تستقر ارواحهم فى اجسادهم طرفة عين» صفات الشيعة، ص ٢٠

❁ When his prayer is missed or he commits a sin, he withers. This feeling of his is better than the time when he had done something good but was not sure of its being accepted.

❁ God is “*the One who can change the evil to the good.*”¹ He develops your understanding and unveils. So you see what God made you do and you thought it as evil was in fact good with much blessing. This means God changes disobedience into good deed. Above this, He changes the disobedient. That is, He shows that you who thought yourself as bad and full of sin are pure as the first day of birth “*As He brought you into being, so you shall return to Him too*”. (VII:29)² “*We will turn it back to the state We first created it.*” (XXI:1-4)³ “*The ignorance has not polluted you with its contaminations and has not worn on you dresses of darkness.*”⁴

١. «مبدل السيئات بالحسنات» مجلسي، بحار الانوار، ط بيروت، ج ٩٧، ص ٤١٦
Majlesi Beharul Anwar, vol. 97, p. 416

٢. «كما بذاكم تعودون» سورع اعراف، آيه ٢٩
(Al-A'raf/The Heightss) 7:29

٣. «كما بدانا اول خلق نعيده» سورة انبياء، آيه ١٠٤
(Al-Anbyaa/The prophets) 21:1-4

٤. «لم تنجسك الجاهلية بانجاسها و لم تلبسك من مدلهفات ثيابها» مجلسي، بحار الانوار، ط بيروت، ج ٩٧، ص ١٨٧
Majlesi Beharul Anwar, vol. 97, p. 187

❁ *"He changes the evil into the good"*¹, one meaning of this phrase is clearing and removing of the evils and writing the good deeds instead. A better meaning for it is that God changes the disobedient's concupiscence which is evil. Another meaning of it is that God removes the veil so it becomes clear what He has allowed His servant to do and the servant has considered it as evil, in fact it has had many blessings. Through this understanding, evil is changed into benevolence and goodness. Just like a sin which prevents man from vanity.

❁ A sanctimonious person came to Imam Sadegh (A.S.) and asked, "Some of those who call themselves the lovers of the Prophet's household commit many sins, are we allowed to call them vicious?" Imam (A.S.), who was sitting, became a bit angry and sat on his knees stating, "I refuge to God, if anyone calls our lovers iniquitous (Imam did not reject their doing sins)." The man said, "what should I call them?" Imam (A.S.) said, "If you want, you are allowed to call their doing iniquitous but they themselves are not so." The man said, "What would happen to them after all these sins?" Imam replied, "In their worldly life they will face problems like poorness and illness, and through these difficulties God would pity them and have mercy on them and pure them of their sins and after death they'll enter heaven." The man said,

١. «مبدل السيئات بالحسنات» مجلسي، بحار الانوار، ط بيروت، ج ٩٧، ص ٤١٦
Majlesi Beharul Anwar, vol. 97, p. 416

“What if this did not happen?” Imam said, “At the moment of death when they see that they are losing all their dearest, in the pressure of dying, God would have mercy on them, clear their sins and take them to heaven.” The man said, “What if this didn’t happen?” Imam replied, “When within their grave they find themselves alone and departed and in the Isthmus (Barzakh) God sees them in pressure, He will have mercy on them and forgive their sins, so they’ll enter heaven.” The man asked, “What if this did not happen?” Imam grew angry again and replied, “If this did not happen, in spite of our enemies, we will come and ask for their forgiveness and hold their hands and take them to heaven.”

❁ In traditions, it is mentioned that at the time of the advent of the last Imam (may God hurry his advent) repents are not accepted. This means that doing sin by the friend is something unbelievable so how could they admit his repent. Of course, this fact has some other meaning in relation to the enemies.

❁ Before entering this world, for certain you have been blended with the light of Wilayah and your nature had been pure. It could not be said for sure that after coming to this world you have become impure. So believe in your purity because doubt does not invalidate certitude.

❁ The essence of Shia is from the remainder of Wilayah nature and water. *“Our followers (Shia) are created from the remainder of our essence and are blended with our*

Wilayah water."¹ So the essence of Shia is noble and pure. It is doubtful whether it has been made impure in this world. So we believe in its previous state and purity and consider it as pure.

❁ If you find a problem in your life and do not know whether God has forgiven you or not, because you are sure that God has created you pure and Muhammad and his descendants (A.S.) have made you pure natured, believe in your previous state and in your purity. It means that certitude would not be invalidated by doubt. So move into certitude by believing in your previous state.

❁ In old days, in order to clean brazen and cupreous dishes they first rubbed a bit soil and sand on it and after that they started cleaning them. A dish that has been touched by dog's mouth should be rubbed with earth or sand to be cleaned. In some cases God makes His servant perform a sin to make him pure. Through this sin the servant of His becomes disgraced and ashamed in His presence, so he is made pure from vanity and is altered to a state of repent and detest of sins. In this way he would move to the path of obedience and would be one of the heaven people.

١. «شيعتنا خلقوا من فاضل طينتنا و عجنوا بماء ولايتنا» مجلسي، بحارالانوار، ط بيروت، ج ٥٣، ص ٣٠٣

Willingness and Reluctance

🌸 God said, “*That is, invite me to your heart house and I’ll fulfill and enter it.*” (XL:40)¹ God and His Prophet and the Prophet’s household do not recourse to force. Man himself should desire them so that they would enter his heart.

🌸 On your pilgrimage and worship, first prepare your heart.

🌸 Whenever you want to speak, first weigh what you want to say with your heart, if it is in agreement with it, perform your speech.

🌸 Wilayah is that very willingness. Just as we ourselves reject a gift offered with detest and obligation, whatever it be, worship and prayer done without belief in Wilayah (unwilling) would not be accepted. The tongue of the wise moves behind their heart, first their heart desires and next their tongue performs.

١. «ادعوني استجب لكم» سورة غافر، آية ٤٠

❁ It has been mentioned in a holy tradition, “*Whoever is discontented with his worldly affairs in fact is angry with God.*”¹ Ali (A.S.) has also said, “*Whoever is discontented with his worldly affairs is in fact angry with his Divine predeterminations.*”² The prayers and deeds of such a person would be with reluctance. If this worshipping has no retribution, it would have no reward either.

❁ Before any worship, contemplate a little, desire and delight will follow it. Then start your prayers. It is like reading the permission to enter the holy shrines. If there be desire in prayer the probable shortcomings could be ignored. God accepted Bilal’s /s/ as /sh/ because of the desire that Bilal had.

❁ If man is not hungry and eats (whether spiritual or bodily hunger), he would dislike the food.

❁ *Laylatol Raghaeb*³ (The night of high desires) which is the first Thursday night of Rajab, that is a night that high

١. « من اصبح على الدنيا حزينا فقد اصبح على الله ساخطاً » مجلسي، بحارالانوار، ج ٧٠، ص ٨٩
Majlesi Beharul Anwar, vol. 70, p. 89

٢. ايضاً

Idem

٣. «ليلة الرغائب»

desires and loves are directed towards God, but won't be accepted without belief in the Wilayah of Ali (A.S.) The month of Rajab is the month of Ali (A.S.).

❁ Many years ago I knew a young man who had reached a state of spiritual perfection. Hearing about him, Sayyed Muhammad Hussain Hussaini Tehrani several times asked me to take him to this young man. Once I took him. The host brought some tea, I took a cup but Sayyed Hussain did not. The young man told him, "Even if you do not want tea, right now take it and try to make yourself want it." We must be careful not to reject what God or His saints want to grant us. Sheikh Muhammad Kufi whose meetings with the last Imam (A.S.) was known, many times with so much pity and sorrow had retold, "Once lying down, a very honorable man surrounded by a few other men offered me a bowl of water. I said that I was not thirsty and that I did not like to drink water. The companions of that honored man told me, "Take the water and do not refuse it" but I insisted that I was not thirsty. I asked them who that man was that I shouldn't have rejected his hand. They replied this man is the master of all creation. I thought they meant that he is a learned man and did not understand what they said. Being in such thoughts, the man and his companions disappeared from my sight. At this moment I understood that by the master of all creation they meant Imam Mahdi (May Allah, the Exalted, expedite his glorious advent). I became very sorrowful and grieved that I had rejected my master's offer and so had deprived myself from such a blessing.

❁ *“Heaven is implied in sorrow and difficulty and hell within delights and desires.”*¹ This is for the beginning of the path but as you go further, it becomes vice versa. This means as you move forward in the path of God, good deeds, meeting with the faithful one and going on pilgrimages and all spiritual issues would be like heaven for you. They would be joyful and delightful and you would move towards them with all your heart and desire. On the other hand, worldly affairs would be sour and sorrowful for you and you would move towards them reluctantly. The chief point is that we move towards God and good deeds with delight and go towards worldly matters with reluctance. It has been mentioned in tradition of men possessed of mind, *“They set their desire and love to their creator.”*² It means even their worldly desires would find Godly directions.

❁ If love of the world be prominent in one, he'd move towards goodness and heaven with dislike but towards badness and hell with delight. If the desire and longing for God and the other world become prominent and the love of this world be decreased, it would be vice versa. This means such a person moves towards heaven with desire and delight and moves in the path of God with joy and he is willing to go to the circles of the remembrance of the Ahl al-Bait (A.S.) but he

1. «حَفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحَفَّتِ النَّارُ بِالشَّهَوَاتِ» تفسير نور الثقلين، ج 4، ص 44
Tafsire Nooru Thaghalain, vol. 4, p. 44

2. «وَجَعَلَ شَهْوَتَهُ وَمَحَبَّتَهُ فِي خَالِقِهِ» فضائل اميرالمومنين عليه السلام، ص ١٦٥
Ali (A.S.)'s Virtues, p. 165

would move to this world and hell and ignorance with dislike. This verse of the holy Quran would take place, *“He set the love of faith as your beloved and for you he made infidelity, debauchery and disobedience abominable.”*¹ Anything done reluctantly is as if not done at all. *“Except the one who is forced to pretend to infidelity while his heart is calm and sure with faith.”* (XVI: 106)² That is why the magicians who were forced by Pharaoh to do magic *“and whatever of magic you made us do unwillingly”* (XX: 73)³ returned to their essence and became followers of Prophet Moses (A.S.).

١. «حَبِّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ» سورة هجرات، آیه ٧

(Al-Hujurat/The Apartments) 49:7

٢. «أَلَا مِنْ أَمْرِهِ وَ قَلْبِهِ مَطْمَئِنُّ بِالْإِيمَانِ» سورة نحل، آیه ١٠٦

(An-Nahl/The Bee) 16:106

٣. «وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ» سورة طه، آیه ٧٣

(Ta-Ha) 20:73

Soul Insight

❁ He has created us great and also He Himself is great. The worth of each creation depends on his creator. God has created us. So the Great God has created us and he has created great (human has been created great).

❁ He has created the servants mighty and great and also an All-mighty an All-noble has created them, that is, both his servants are mighty and great and their Creator is Mighty and Great.

❁ God has created you great. You are mighty. Do not beg might from others. Might is in your own nature.

❁ If you give a lot of money to a poor man disrespectfully and throw it down to him, he would say take your money with yourself and spend it for your father's funeral. All people are great and noble and mighty at the presence of God. So they cannot tolerate insult and contempt.

❁ The worth of each creation refers to his creator. When you want to value the price of something, you ask to which factory it belongs. So what about human being?

❁ See how great and noble is the nature of human being that knowing it is equivalent to knowing God and is the mirror of truth. “*Whoever knows himself, he has known his God.*”¹ Imam Ali (A.S.) states, “*Whoever does not know himself knows nothing.*”²

❁ Human being is the sample of God on earth. God has wholly manifested in men. “*And there is superior example for God.*” (XXX:27)³

❁ All the earth is Karbala and all the time is Ashura; so Imam Hussain (A.S.) is all the time everywhere. In doomsday everything is cash. In doomsday everything is held in human being even God will behold in human, let alone Imam and God’s friend.

١. «من عرف نفسه فقد عرفه ربه» مصباح الشريعة، ترجمه مصطفوی، متن، ص ٢٥٧
Misbah Alsharia, Tr. Mostafawi, text, p. 257

٢. «الجاهل بنفسه جاهل بكل شيء» غرر الحکم و درر الکلم، ص ٧٥٥
Ghorarul Hekam and Dorarul Kalam, p. 755

٣. «وله المثل الاعلى» سورة روم، آیه ٢٧
(Ar-Rum/The Greeks) 30:27

✿ All dignities and positions about God's saints in the narrations written in books are ours. The dignities and positions we are unable to get and are exclusive and belong to them have not been told and written.

✿ Men can become a Satan, genie, animal, angel and higher than angel.

✿ The stature of the soul is from the 7th floor of the sky to A'la Elliyin (the highest of the high. The soul belongs to Imam.

✿ Each creation shows its creator, because our Creator is alive and eternal and He does not die, nor do events affect Him, His creatures don't die either.

✿ A king had a pampered boy in a court, he saw if his boy is pampered such, he would not deserve to be his successor and the day he gets the power, would hurt people and makes unfair remarks. So he ordered his officials on the pretext of sightseeing to take him to a desert beside a ruined village and leave him there and come back. They did this. The prince was walking in the desert with those aristocratic clothes and talked to himself and he thought people who lived in the side villages are his servants and told them what to do and what not ... sentences like put my throne here or bring my breakfast....People first guessed he was crazy but two or three wise and intelligent men found that these aristocratic

clothes and these desires didn't match the desert and this boy should be a prince and have come from a place where these things were provided for him. This human taste that whatever he wants to buy, he would ask if the salesman has the better one (although the salesman gives him goods with high quality) and when he wants to get married, he searches for the most beautiful and perfect girl in the world and this characteristic that, for example, when he goes to an office and stays waiting, he objects why they keep him waiting; all show that he is a prince. The king has sent him to the desert in order to make him grow up. If we consider these desires of human such as eternal life, endless richness and strength, we understand that he is not from this desert because these things cannot be in this world that one day he should have seen them and now desires them. Have you ever thought where these tastes and desires have come from and been hidden inside us?

❁ The main desires of human cannot be found in this world. Endless wealth, so much strength and eternal life, and He is like a prince who was taken to a village and left there and he talked to himself and gave orders about the things he has had in palace heedless of the fact that there was a village and those things didn't exist there. These wishes show that man does not belong to the village of nature. Someday he has lived in the court of existence sultan and today he desires the same court.

❁ When man's potential appears, there is no need for equipment, device or movement.

❁ There is potentiality in human being that if it is actualized, it will have the features of all the things after being trained. These features will appear without any movement or equipment.

❁ *"He created death and life to try you which of you is fairest in works."*¹Who are you that He created these two things (body and soul) for your trial?

❁ You are not the life that ends in death, the knowledge that has ignorance in front and the strength that has weakness. You are the rich in which no poverty penetrates, the knowledge on which no ignorance affects and the strength to which no weakness enters.

❁ Examine your soul chest and see why you love beauty, goodness and light. Why do you love good people even if you yourself are not good?

❁ God does not love the servant tells about his badness, because whoever he be, he is the creation of Him and God

١. «خلق الموت (جسم) والحيوة (روح) ليلوكم ايكم احسن عملاً» تحف العقول، ترجمه جعفرى، ص

has created him as a good person. If you know yourself as a bad person, finally He will tell you come back to your creator! A bad penny always turns up. As God covers you, you hid yourself as well and do not talk about your badness.

❁ If you always object and complain about your sins and Divine punishments and you don't feel content of the Exalted God, whoever notices this case will say, "What kind of master they have that they are so hopeless of being forgiven and improving their deeds.

❁ God is better than His favors. He has created his favors for us and has created us for Himself.

❁ *"Oh God, how can I beg for might when you fixed me in humiliation and how can I not request might when you have attributed me to yourself."*¹ Horse is the best animal for riding but if the owner is not conscious, it often throws him down. Our lower soul is that very horse.

❁ God willing, He considers us as a rider and not animal for riding. This nature and body are ours, lest they should ride us. This body is as a donkey but if you perform prayers and

١. «الهي كيف استعزّ وفي الذلة اركزتني ام كيف لا استعزّ و اليك نسبتي» مجلسي، بحار الانوار، ط بيروت، ج ٥، ص ٢٢٧

remember God by means of it, it will become Boragh (the Messenger's horse). That is, an animal for riding by which one can ascend.

❁ If I waste all my life and property for the food, pack-saddle and horse shoe of this donkey so when should I ride on it?

❁ In the world most steeds ride on their riders. Body and nature is the donkey of human. When donkey isn't hungry and is full, it kicks and brays but when it is hungry, it doesn't kick and bray and obeys its owner.

❁ The soul is like a dragon when its master is ignorant. When insight comes, it changes to stick like Prophet Moses (A.S.)' stick.

❁ Five senses, lust, and wrath are the seven doors of the hell and if wisdom dominates them, they become the eight doors of the heaven.

❁ The lower soul is a fake dawn and it is nonexistent or maybe it is related to breath. That is, it is very temporary. The poem: "The lower soul is a dragon, when has it died?" has also been said by the very lower soul. I hope you come

to the point that you say I feel so bad about my lower soul that I never remember it. *“Leave the falsehood so that it is removed and ruined.”*¹

❁ The one who imitates doesn't have lower self to dread about its rebellion. The lower self belongs to the expert in the law of Islam who is a scholar and is independent. He may claim and annoy people. There is a possibility that a person moves from nature and gets to high spiritual ranks and he has never seen the lower self in his way.

❁ In benefactor families, children are also pious and obedient and their lower self doesn't rise. God willing, He Himself will improve those who are wise and claim. If such people undergo a little mortification and serve God's creatures, their lower self become bored and tired and is gone. Not doing this, the time will punish them. When pride overcomes them and they claim, they face problems and they become punished and their lower self will subside.

١. «دع الباطل حتّى يمحو»

Meditation, Intellection and Reminding

❁ Meditation and intellection are the great holy war for our salvation.

❁ The way of growing is in meditation, intellection and reminding, that is, using and benefiting from remembrance, thoughts and intellect.

❁ A person who wants to buy a house thinks about it for some days, how about the person who wants to find a way to the landlord?

❁ *“Beauty of women appears by using their ornaments and beauty of men appears by using their wisdom.”¹*

❁ The more we use our thought and intellect, the gentler it becomes and works better.

١. «جمال النساء زينتهنّ و جمال الرجال عقلمهم»

❁ Meditation means using our thoughts, intellection means using our wisdom and reminding is benefiting from remembrance. These three are the conditions for man's salvation and the Holy Quran emphasizes on them.

❁ The fact that sheep is a noble animal and each of its organs is lawful, pure and useful is because it is a ruminant animal. It means that it tastes whatever it devours and it thinks about how delicious the food is. Man should also study and ponder on whatever he hears about knowledge, intelligence and perfection. Man also can become noble by using his thought and intellect.

❁ The ruminants have lawful meat. A pious man who performs the prayers, recites the Holy Quran and worships God, sip them in order to make their tastes apparent. These are heaven food and food of the Ahl al-Bait (A.S.). So we should eat them with contemplation in order to enjoy more. Try to feel their taste by studying and meditation. If you taste the prayer, you will find God's Hojjat in it and if you study and taste the Holy Quran and obey its rules, you won't need the universe.

❁ In order to open the soul taste and tasting heaven food in remembrances, supplications and worship, one should sip them... that is one should contemplate and study about them. The same as lawful animals which bring the food to their mouth and chew the cud, one should cud-chew the soul food

to get the real taste of it and let it be digested and attracted by soul and body. The sessions of God remembrance and His good servants are the pasture of believers.

❁ The heart of the believer is like a bud. Thinking about, reasoning on and remembering God's favors, the believer will fall in their love. When he is in love of them, he will be satisfied with them. When he gets pleasure, his heart bud smiles and cheers up and it is all over with him.

❁ If you think a little, you will find the way soon. We see in the tradition of men possessed of mind that when you meditate, God's kindness covers you and the remained way passes by kindness.

❁ Imam Ali's kindness spring is in your heart. Mediate a little and work on yourself to reach water. If you are thoughtful, think and if you are interested in remembering God, remember Him and if you are a person who works on his heart, work on it which is the most worthy.

❁ Meditate a little during the day and night and consider who has given you this good father and mother, this healthy body and this healthy brain, this wife and child and all these blessing gifts. *"The wise man should allocate some time*

during each round the clock... and thinks about what God has done to him.”¹ “Pondering on God’s gifts is a good worship.”²

❁ One who doesn’t have meditation, intellection and remembrance doesn’t grow up. Every night after doing prayers, sit a quarter and think. If the thoughts coming to your mind are beautiful, thank God and salute Muhammad and his household (A.S.) and if they are bad, ask forgiveness. Whatever you see beautiful is God’s action and whatever you see ugly, in yourself or others, ask forgiveness and forgive to see everything is beautiful and has been done by God. It is good to take note about whatever you think every night, everything that comes to your mind, whatever God has granted you and whatever you have done, both ugly and beautiful.

❁ You don’t need to be separated from life and to seclude. If you think a quarter every night, gradually it encompasses all your time and whatever you do, you always remember God and this does not prevent your world deeds. God remembrance doesn’t mean shutting the doors on you. Thinking a quarter about where you were, where you are now and where you will go is enough.

١. «على العاقل ان يكون له ساعات ... ساعة يتفكر في ما صنع الله عز وجل اليه» مجلسي، بحارالانوار، ط بيروت، ج ٦٧، ص ٦٤

Majlesi Beharul Anwar, vol. 67, p. 64

٢. التّفكّر في آلاء الله نعم العبادة

❁ If you think, you will find everything. “*One hour thinking is better than being seventy years worshipping.*”¹ By an hour, it means the moments you find the lost you were searching for. When you seek it, it is not thinking, when it is found, it is thinking. This moment is better and higher than worshipping seventy years. If I sit one minute to find the defect or goodness of my deed, it causes well-being in my work so that it gets ahead about seventy years. We have different kinds of time, the time of Prophet Muhammad coming, the moment of the advent of Imam Zaman (May Allah, the Exalted, expedite his glorious advent.) and the moment of the start of resurrection. Seventy years of worshipping is one side and the moment of meeting Prophet or Imam Zaman (May Allah, the Exalted, expedite his glorious advent) or God is in another side.

❁ Even once a month meditate after performing prayers and investigate what you have done. By thinking, one can find such businesses one dealing of which is worth seventy years of previous businesses.

❁ Taking lesson leads to human growth. If someone does not take lesson, his work will be postponed. God works on him continuously but he does not look, neither sees nor takes lesson. For example, when he is far from God, God will

١. «فكرة ساعة خير من عبادة سبعين سنة» نهج الفصاحة، ص ٥٩٠

close the doors to him but because he doesn't take lesson, he doesn't understand why the doors have been closed to him. And he won't find out God wisdom implied in this work.

Read Your Soul Book

❁ I hope you study your soul's book before any other book.

❁ A scholar entered a village and the villagers invited him to preach for a period of ten days. He accepted and took the payment for it in advance. At the first night after saying the prayer in the mosque and at the beginning of his speech said, "Do you know what I want to say?" The audience said, "Yes." The scholar said, "So when you know, what can I say?" And he came down from the pulpit. At the second night, first he asked, "Do you know what I want to say?" This time they answered, "No." He said, "What can I say to the people who do not know?" Then he came down of the pulpit. At the third night, the audience decided to be divided into two groups; one group says yes and the other says no. when the scholar went up the pulpit and asked the same question, a group answered yes and the rest answered no. The wise said, "So those who know explain to those who do not know." Then he came down of the pulpit and left the village by night. A few years later, again he came to that village, the villagers who remembered the preaching of few years ago, requested the wise to preach in the mosque that night. He accepted and started his preaching after the prayer and said, "Do you

know that if I had the authority what I would do with you?” People were surprised and thought deeply of their actions and deeds. Finally they were thinking about what they deserve to be done with them with their deeds. Some people who had raised their heads toward the pulpit said, “What are you going to do with us?” The learned put his head down and thought deeply for some minutes. Those few people also put their head down and thought deeply about what he would do with them. When the scholar was sure that all of them were thinking about themselves and their deeds, raised his head and said if I had your authority, I would leave you in the very state you are. Saying this, he came down from the pulpit. Those present had benefited much in this session. Musing and thinking about oneself is very invaluable.

❁ I who speak in these sessions leaf through your soul book and speak about it. Now you yourself leaf through your soul book and read it. This is also the Holy Quran. The apparent Holy Quran has been written on the paper by ink but your soul book has been written by light handwriting.

❁ Whenever God tries you and you defeat a little, don't grieve. This trial was necessary so that you can find out your defects. You try a little more and it will be compensated. Trial is God's Grace and is useful and necessary for the creatures' growth. The holy Prophet (P.B.U.H.) asked God, “Not to try my nation.” God said, “It is not possible, they should be tried.” The Prophet (P.B.U.H.) said, “So try them in a way that

other nations do not understand.” He said, “I try them in a way that even you do not find it out.” When the Holy Quran said, “*Read the Book of your deeds! Today you are sufficient as a reckoner for your own deeds*” (XVII:14)¹; it became clear that even God does not look at it. In one sense it means “*before your deeds being calculated, you yourself calculate them.*”² In another sense, it means O my servant, it is not necessary that you bring your account to me, you want to be good and I treat you the way you want.

🌸 God in answer to the Prophet’s request that he said, “Leave my nation’s account to me so that they will not be disgraced before other nations”, said, “I will ask them in a way that you will not understand and they will not be disgraced in front of you.” And from the noble verse, “*Read the Book of your deeds! Today you are sufficient as a reckoner for your own deeds!*” (XVII:14)³ one can conclude that God is All-concealer and All-forgiving and He himself does not look at the deed letter and he trusts investigating your account to you. Do you see what the benevolent God did to us by his Grace and Mercy?

۱. «اقراء کتابک کفی بنفسک الیوم علیک حسیباً» سوره اسراء، آیه ۱۴
(Al-Israa/The Night Journey) 17:14

۲. «حاسبوا قبل ان تحاسبوا» شرح آقا جمال خوانساری بر غرر الحکم و درر الکلم، ج ۷، ص ۶۶
Explanation of Khansari on Ghorarul Hekam and Dorarul Kalam, vol 7, p. 66

۳. «اقراء کتابک کفی بنفسک الیوم علیک حسیباً» سوره اسراء، آیه ۱۴
(Al-Israa/The Night Journey) 17:14

❁ A young boy was sent to work in a merchant's cell chamber, during the first days, he swept the cell and made tea and he took care of not approaching the cashbox since he was an amateur and maybe they did not rely on him. After a few days, the merchant gave him a list of goods with some money and said, "Go and buy these goods and deliver them to my house." The boy did this and brought the list of the bought things with their price to the merchant. The merchant said "It is not necessary to show me, if you do not have enough money, take more money from the cashbox and if your money is more than your needs, put it into it. So tear the list and throw it away." When the boy felt the trust of the merchant, he became joyful and felt proud. Returning home at night, he told the story of the merchant's trust to his parents with much joy and honor. God has done the same to all his servants and told them, "*Read the Book of your deeds! Today you are sufficient as a reckoner for your own deeds!*" (XVII: 14)¹ It means I trust you. You yourself reckon your account, I do not look at it. How this speech makes the servants feel honor and grows them!

❁ While obeying God's orders, I wanted to study my soul's book and my deed letter, first I wrote my sins in a very small handwriting and enlarged my good deeds but later when I became more conscientious, I crossed them out and wrote my good deeds in small handwriting and enlarged my sins.

١. «اقرأ كتابك كفى بنفسك اليوم عليك حسيباً» سورة اسراء، آيه ١٤
(Al-Israa/The Night Journey) 17:14

Finally, as a result of my changing moods, I could not read my own writings because it was too scratchy. So I crumpled it and threw it away and hoped for God's Grace and Mercy.

❁ When God states, "Read the Book of your deeds! Today you are sufficient as a reckoner for your own deeds", you too do not read your deed letter. Throw it in Euphrates water to be purified.

The Holy Quran

❁ Both the Holy Quran and the creatures are descended (the book of legislation and the book of creation). *“It has been descended by the Cherisher of the worlds.”* (LVI:80)¹

❁ Holy Quran and human being are both descended from the same place so the Holy Quran is familiar to human being.

❁ Narrations are the moral aspect and Holy Quran is the Divine aspect of the Prophet (P.B.U.H.). Although the Holy Quran has been narrated by the holy Prophet, your attention is not to the Prophet while reading it and it directly connects you to God.

❁ The Holy Quran is an acquainted voice above all voices. It is even above the voice of Prophet and his household (A.S.). There is no speech sweeter and better than the Holy Quran. It is as much familiar that we suppose that we ourselves had delivered this speech one day. It is as if one day we have told it.

١. تنزيل من رب العالمين «سوره واقعه، آيه ٨٠»

❁ *“Holy Quran is expressions, allusions, wits and facts, but Holy Quran’s expressions are for the public, allusions for the noble classes, wits for the saints and facts for the Prophets.”¹*

The Holy Quran is the voice of love. I have not seen a voice better than the voice of love. The voice of love can be tasted and understood but it cannot be described. God’s Graces can be perceived but not described.

❁ God has said the most mysterious words in the Holy Quran clearly but implicitly. A friend of God and the one united with Him understands the love language, that is, the beloved allusions very well.

❁ The Holy Quran is the friend’s letter and the language of the kind people is an implicit language. The kind ones understand allusions. If you become kind, you will understand the Holy Quran. “Whoever is aware of allusions is of those who give good tidings”

❁ Recite the Holy Quran every day.

❁ The friend of the household recites the Holy Quran by their tongue, characteristics and nature. He recites the Holy Quran wholeheartedly.

١. «القرآن عبارات و اشارات و لطايف و حقايق فامّا العبارات للعوام والاشارات للخواص واللطائف للاولياء والحقايق للانباء»

❁ When you are attracted by a Holy Quran's verse and you haven't digested it completely and haven't eaten and been full, do not pass it. Cleaning your dish completely is recommended. The holy Prophet (P.B.U.H.) cleaned his dish completely with finger so that the dish did not need to be washed.

❁ Take a word of the Holy Quran and sip it and taste it. Then if you need more, look for the next word.

❁ The creator of a word is inside his word. Recite the Holy Quran to join to the creator of it. Looking by your heart is beyond reciting. God states, *"Whoever has looked at me has indeed seen the truth."*¹

❁ The creator of a word will appear in his word. Imam Sadiq (A.S.) says, *"Indeed God is revealed in his speech but his creatures cannot see him."*²

❁ Apparently, first we should recite the Holy Quran and if we are not literate, we should take ablution and we look at it, if we are blind, we should take ablution and touch the Holy Quran. The Holy Quran itself is effective and its light will penetrate into our heart. Touching inwardly is beyond all.

١. «من رانى فقد راي الحق» كليني، شرح اصول كافي، ج ٢، ص ٥٦٩
Kulaini, Kafi, vol. 2, p. 569

٢. «لقد تجلّى الله في كلامه و لكنّ الخلق لا يبصرون»

“No one should touch it but the pure ones.” (LVI:79)¹ “Ali (A.S.) is touched in God’s essence.”² Touching the Holy Quran is the same as meeting Imam Ali.

❁ The first stage is reciting the Holy Quran. If you are contented, look at it and higher than this is touching the Holy Quran.

❁ If you do not understand the Holy Quran, ask its creator who is within the speech to make you aware of it.

❁ God descended His Word once. The Prophet and his household (A.S.) descended the Truth Word for the second time for the people so that they may understand. We shouldn’t descend it more.

❁ If you don’t understand the Holy Quran, ask the Owner of the Word Who accompanies the Word to help you understand.

❁ *“Ar-Rahman is the One Who taught reading of the Divine Text to the Holy Messenger; and the One Who created man*

١. «لا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ» سورة واقعه، آية ٧٩

(Al-waqi’ah/The Terror) 56:79

٢. «عَلَى مِمْسُوسٍ فِي ذَاتِ اللَّهِ» مرآت العقول في شرح اخبار آل الرسول، ج ١٠، ص ٣٩٦
Meratul Oghoul fi Sharhe Akhbare Ale-Rasoul, vol. 10, p. 396

and taught him to express himself by speech.” (LV:1-3)¹ And man started to pray. When you recite the Holy Quran, God talks to you and when you pray, you talk to God. Anyone who is not human should not speak and should be silent. Before teaching the Holy Quran, we were nothing; we had no name and value. Before being human, man is not worthy “Was not there a time that man was of no significance to be mentioned?” (LXXVI:1)²

❁ *“Ar-Rahman is the One Who taught reading of the Divine Text to the Holy Messenger; and the One Who created man.” (LV:1-3)³ It was after teaching the Holy Quran that this creature was called mankind and before that he was not mankind. After teaching the Holy Quran and “instruction of man” (LV:3)⁴ his tongue will be eloquent by wisdom.*

❁ One of the spiritual scholars usually walked from Najaf to Karbala to make a pilgrimage of Imam Hussain (A.S.). One day, one of his friends wanted to accompany him. They

١. «الرَّحْمَنُ عَلَّمَ الْقُرْآنَ، خَلَقَ الْإِنْسَانَ، عَلَّمَهُ الْبَيَانَ» سورة الرحمن، آيات ١ تا ٣
(Ar-Rahman/The All-Merciful) 55:1-3

٢. «هل أتى على الإنسان حين من الدهر لم يكن شيئاً مذكوراً» سورة انسان، آية ١
(Al-Ensan/The Man) 76:1

٣. «الرَّحْمَنُ عَلَّمَ الْقُرْآنَ، خَلَقَ الْإِنْسَانَ، عَلَّمَهُ الْبَيَانَ» سورة الرحمن، آيات ١ تا ٣
(Ar-Rahman/The All-Merciful) 55:1-3

٤. «عَلَّمَهُ الْبَيَانَ» سورة الرحمن، آية ٣
(Ar-Rahman/The All-Merciful) 55:3

went together and during the way they started to recite some chapters of the Holy Quran to enjoy the opportunity. After some minutes, one of them became silent and listened to the other who was reciting the Holy Quran, then they did vice versa. Finally both of them became silent surprisingly and they saw that the Holy Quran was recited so they both listened to the voice.

❁ All the Holy Quran is hidden in Hamd (Al-Fateha) chapter and all the Hamd chapter in it Bismillah erahmane rahim (*In the Name of Allah, the Compassionate, the Merciful*) (1:1)¹ and all the Bismillah erahmane rahim in (B) of bismillah and all of (B) is hidden in the dot under B (ب in Persian). Ali (A.S.) said, I am the dot under B of Bismillah erahmane rahim. The dot has nothing. This is the utmost of Ali's humbleness before his Cherisher. But all the letters, words and written works and sciences are created by this dot. All the Holy Quran is Ali (A.S.).

❁ Emphasis on the outward of reciting and Tajvid (science of reciting the Holy Quran with proper intonation) will spoil Holy Quran meetings. When a young person goes to a Holy Quran meeting by his own heart and the teacher continually finds fault with his reciting in relation to Tajvid, he will be ashamed and this will harm his love for Holy Quran. But if

١. «بسم الله الرحمن الرحيم» فاتحه، آیه ١

they let him to read freely and do not find his mistakes, after some time when he hears others' reciting, he will correct himself while making profit of the light of the Holy Quran.

❁ Trying just to correct our way of reciting the Holy Quran, the kernel and truth of the Holy Quran will be lost. How imprudent we should be that like the Sunnites make noise when the Holy Quran is recited. Holy Quran states, *“And when the Holy Qur'an is recited, give you ear to it and Keep silent, so that you may receive Mercy.”* (VII:2-4)¹ Give you ear means listening and its prerequisite is not talking and being silent, but keep silent has a high meaning. That is, not only your tongue but all your outward and inward should be silent and heed and pay attention and digest what you listened.

❁ God said, “Listen and be quiet when the Holy Quran is recited” but the Sunnites instead of being quiet shout and say, “Allah, Allah.” Probably they are afraid of the Holy Quran and it prevents them to make profit of the Holy Quran's light.

١. « إذا قرأ القرآن فاستمعوا له وانصتوا لعلكم ترحمون » سورة اعراف، آیه ٢٠٤
(Al-A'raf/The Heightss) 7:2-4

Nahjal-Balaghah

🌸 Holy Quran is descended and Imam Ali (A.S.) is the top student of the Holy Quran and Nahjol-Balagheh is his word and the reflection of the Holy Quran. If you want to be a learner of the Holy Quran, read and study Nahjol-Balaghah many times.

🌸 I hope you read Nahjol-Balaghah many times after the Holy Quran and before and more than any other book.

🌸 When God said, *“If you intend to count Allah’s Bounties, you cannot compute them”* (XIV:34)¹, Imam Ali (A.S.) said, *“Thank God whom the prayers cannot praise him completely and the enumerators are not able to count his favors.”*² It is clear that Ali (A.S.) is the top student of God’s class and Nahjol-Balaghah is the student of the Holy Quran and has answered that verse.

١. «ان تعدّوا نعمة الله لا تحصوها» سورة ابراهيم، آيه ٣٤

(Ibrahim/Abraham) 14:34

٢. «الحمد لله الذي لا يبلغ مدحته القائلون ولا يحصى نعمائه العادّون» خوئی، منهاج البراعة فی شرح نهج البلاغة، ج ١، ص ٢٩٣

Menhajul Bara’ fi Sharhe Nahjul Balaqah, vol. 1, p. 293

The Beneficial Books

❁ Molla Nazar Ali Taleghani's book, *Kashef al Asrar*, and Molla Abdollah Ghotb's book, *Makatib* are beneficial for reading. To benefit from these two books, read some pages of each for ten nights or even for forty nights, then read some other pages in the same way. By doing this, you become acquainted with the author's intention.

❁ Put the pamphlet of the tradition of Ali's Insight to Luminosity (the light of faith) in your prayer mat and read it carefully once a day for forty days, then you will reach the very Commander of the faithful.

❁ Talking about his actions, Agha Najafi Ghoochani, in his two books, *East Journey* and *West Journey*, has admonished the believers to do right and to avoid sin. That is why his writings are so impressive.

❁ The late Naraghi's book, *Meraj al Sa'adat*, is very worthy. Ordinary people are not able to understand its value.

❁ Some people believe that the Greatest Name exists in Khaje Abdollah Ansari's words, although they have been written in Persian. These are his common words written by him and he has spoken to God truthfully.

❁ The late Mirza Agha Maleki Tabrizi's books are full of light.

Satan

✿ God has even created Satan for man's perfection in order that Satan sends away the impure people from heaven and enters the pure ones into it.

✿ I announce you that it is possible to overcome Satan, *"Feeble indeed is Satan's plot."* (IV:76)¹

✿ The devil neglects the one who says 'In the Name of Allah' when he wants to do something and that person can go on his way. When his being becomes 'In the Name of Allah', the genies and the devils escape from him.

✿ When man understands Wilayah and love, Satan will submit to him.

✿ Satan's being (existence) is nominal, one can tell himself, "There is no Satan at all."

١. «انَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا» سورة نساء، آية ٧٦

✿ Although Satan requested God to give him life until the Day of Judgment, God said to him, “*Until the determined time I respite you*” (XV:38)¹. Perhaps that certain time was an hour later, perhaps Satan has been destroyed at all, so do not talk about Satan talk about good people.

✿ Two people were discussing at a meeting. One of them was talking about Satan’s existence and deceits and gave reasons about them, and the other was proving that Satan is pertaining to non-existence and his deceits are weak. Then when they asked me to give my opinion, I thought that even if I were too foolish, I had to help the one who considered Satan to be weak and destroyed him.

✿ When I was young, one of the Najaf’s clergymen came to Tehran for curing, and I invited him to be my guest and asked him to perform the congregation prayer in the deserted mosque of our village the prayer leader of which had died some years before and the congregation prayer was not performed in it, and [promised to] take him to Tehran every day to be visited by doctors. A few days after the performing the congregation prayer, the ex-prayer leader’s heirs wrote a letter to the new prayer leader and asked him not to let the mosque of their ancestors be usurped and gave the letter to him. After reading it, he gave it to me to read. When I

١. «يوم الوقت المعلوم» سورة حجر، آیه ٣٨

read it, I became too sorry and sad that people were like that. This mosque was deserted for many years and now that the congregation prayer was said in it for some days, they wanted to hinder it. In the way to home I was so depressed that the clergyman understood. He said to me, “Don’t worry, if someone does something for the sake of God, God himself will remove the obstacles. One should not be worried about obstacles. The only thing that should be paid attention is that the intention must be Divine and pure. God will do other things himself.” His words gave me a good mood and God, himself, removed that obstacle. The point that the clergyman mentioned is very important and always helps the believers throughout the route.

❁ When someone is invited to a party and wants to enter the house to visit the host, it is the host’s responsibility to prevent the watchdog, fastened beside the door for taking the strangers away from the house, from hurting the guest and make him let the guest enter. Satan is the watchdog of God’s throne. Eliminating the obstacles such as the devil is the host (God)’s responsibility. You should do just one work, paying attention to the host. *“It is due on us to help the believers.”* (XXX:47)¹ *“O the devil! Verily you can never oppress my servants.”* (XV:42)² Satan is like the watchdog of God’s

١. «كَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ» سورة روم، آیه ٤٧

(Ar-Rum/The Greeks) 30:47

٢. «أَنْ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ» سورة حجر، آیه ٤٢

(Al-Hijr/The Rock) 15:42

house. For the Exalted God is the Guarantor of His own way, he says to Satan, “He is our friend, let him enter.” However, if someone has a malicious purpose and steals something, the devil does not let. The Satan itself told: “*By Your honor! I will mislead all of men, except the sincere worshippers of you among them.*” (XV:40)¹

١. فَبَعَثْنَاكَ لِاٰغْوِيَنَّهُمْ اٰجَمِيْنَ اِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِيْنَ» سورة حجر، آيه ٤٠»

The Enemies of the Ahl al-Bait (A.S.)

❁ Whatever goodness there is in the world has come from the pure generation of the Ahl al-Bait (A.S.). Whenever it is thought of goodness, you are its beginning, principle, by-product, treasury, place and end. Also whatever badness there is in the world has come from the vicious generation of the devil, origin of which is the very first, second, and third one. When mischief and sedition are reminded, you are its beginning, principle, minor or secondary material, treasury, place and end. So it is said that when Imam Zaman (May Allah, the Exalted, expedite his glorious advent) appears, he will take those two persons out of the grave and resurrect them and sentence them and prove that they were guilty of all original and last sins. The basis of the vicious generation is weak and when Imam Zaman (May Allah, the Exalted, expedite his glorious advent) appears, he will destroy it.

❁ There are six people who are the firewood of the hell, three from antecedent nations: Pharaoh, Namrood and Shaddad, and three from this nation: the first, the second, and the third.

❁ Parallel to the grandeur and magnificence of Fatimah Zahra (S.A.) who is a Divine treasury, someone at the side of

darkness rose from this nation and transgressed the Divine treasury and oppressed her in a way that all the nation should bear the disgrace and humiliation of this action forever.

❁ The first and the second who became caliph in this world school considered all the presents to be absent and all absents to be present.

❁ The cruel people are like dry firewood which is polluted and does not become clean except by burning. But the friends of the Ahl al-Bait (A.S.) of Islam are washed in the pond of Kothar and are cleaned.

Different Secrets and Facts

❁ In the lands where people remember God and prostrate a lot, the gist of the Earth is extracted in that land, *“The safe Holy Shrine to which everything’s product and extract are absorbed and gathered.”* (XXVIII:57)¹

❁ Wherever the oppression is less, the blessings are more.

❁ An oppressed person’s sigh influences everything and each person is punished as much as his faith, for the oppressed person is under the protection of God, even if he is infidel. So the authorities should be careful not to imprison an innocent and oppressed person.

❁ God forbid that someone is being oppressed in a society, because in that case all the members of that society will be troubled. God is the supporter of the oppressed people. God forbid that a person oppresses the ones who believe in God. If someone is oppressed, all should pay for it. It doesn’t matter

١. «حرماً آمناً يجبي اليه ثمرات كل شيء» سورة قصص، آيه ٧٥

if someone oppresses his soul and imprisons it in order that it may not become violent, but he should be careful not to oppress another person and imprison an oppressed one.

❁ “*All the believers are as a single body.*”¹ If one is oppressed in society, or if one is sorrowful, all the people will have problem.

❁ “All the believers are as a single body.” Therefore if someone oppresses a believer, it is as if he has oppressed all, and if he does good to one, it will be as if he has done good to all.

❁ In a factory which has one thousand workers and employees, if one of the staff works well and makes profit to the factory, all of the one thousand staff will benefit and if he works badly, all of the staff will be harmed.

❁ The one who makes a sad person happy has made him alive and “*the one who makes someone alive, it is as if he has made alive all the creatures.*” (V:32)²

١. «المؤمنون كنفس واحدة» كليني، شرح اصول کافی، ج ١، ص ٤٧٧
Kulaini, Kafi, vol. 1, p. 477

٢. «من احيها فکانما احيا الناس جميعا» سورة مائده، آیه ٣٢
(Al-Ma'idah/The Table) 5:32

❁ Good deeds influence everywhere and every one. If you do something good, you will help the good doers and you exculpated them. The entire world is the supporter of your good deeds and then (at that time) you have answered the following questions in the best way: *“Is there any one to help me.”*¹ *“And who helps me in the way to God?”*²

❁ Seeking help from an inferior by a superior is actually an invitation to help him. *“Is there any one to help me?”*³ And who helps me in the way to God? Also means this.

❁ Islam is our preserver not vice versa.

❁ The first spark of Mr. Khomei’s movement was the day when I went to his class session, held in the Greatest Mosque of Ghom, in the covered part of the mosque next to the late Mr. Brooujerdi’s tomb, and I watched this great Sayyed from a far distance while he was teaching hundreds of theology students. That day the merchants of Ghom went on strike, for the king’s government hadn’t answered Mr. Khomeini’s telegraph. Lots of citizens of Ghom entered the covered part of the mosque in the middle of the class (meeting) and sat

١. «هل من ناصر ينصرني» ترجمه و تحقيق مفردات الفاظ قرآن، ج ٣، ص ١٢
Translation and Research on the Quran Words, vol. 3, p. 12

٢. «و من انصارى الى الله»

٣. «هل من ناصر ينصرني» ترجمه و تحقيق مفردات الفاظ قرآن، ج ٣، ص ١٢
Translation and Research on the Quran Words, vol. 3, p. 12

behind the seminary students. Mr. Khomeini after a few minutes said, "The ones who have come recently, please stand up so that I can see you." The crowd stood up and Mr. Khomeini looked at them and then said, "Now sit down." (The first time they sat down without permission, so in order to keep his dignity, he made them stand up and then sit down with permission.) And then he said, "One of you stands up and tells me why you have gone on strike and come here." One of the people stood up and said, "Since the government didn't answer your telegraph, the business is not tasty and is meaningless to us." The second one stood up without permission and meddled and said, "Of course this teaching class and discussion in seminary is also meaningless." Mr. Khomeini didn't let him continue and said, "Well". Then he addressed the seminary students and audience, "In this movement that has been started at this time and will not be limited to Ghom and even in the whole country in future, you should not assume that we tend to protect Islam and Koran, but our goal is not relinquishing the Koran and Islam." (It means that God, himself, is the protector of Koran and Islam. "*Islam is the best and the superior and nothing can be better and superior than it.*"¹ Islam and Koran do not need us to be protected. We need Koran and Islam.)

❁ 'Amen' has four letters each of which has been written on Heaven, Throne of God, Tablet, and Pen; on the forehead

١. «الاسلام يعلو ولا يعلى عليه» خوئی، منهاج البراعة، ج ١٧، ص ١٤٩
Menhajul Bara' fi Sharhe Nahjul Balaqah, vol. 17, p. 149

of Gabriel, Michael, Israfil, and Israel; and in the Koran, Old and New Testaments of Bible, and the Psalms [David's book]. When a servant says 'Amen', the first four shake, the second four prostrate themselves, and the third four leaf through. At least it means: "O my servant! I have accepted your prayer."

❁ It is said in a holy tradition that when the great concern of a servant is God and he wills to do wrong, God will make a barrier between that action and the servant. It means that he shows Himself to him.

❁ Today animals have a minor role in man's superficial life. Animality will also become less inside him and only the wisdom will remain and man will join to the angels.

❁ The urine and excrement of animals whose meats are religiously permissible, are clean, but the bad features and rascal temperaments in man makes them unclean. Otherwise, why the clean and permissible food should become unclean? When the destination is God and his Messenger and Imam's love, they make the man clean from whatever other than themselves.

❁ God has always moved us towards completion and perfection and we have passed from loins and wombs and each one has come from a city and we have found each other and now we have gathered together.

✿ Every one of us has come from the unseen of the unseens and passed the loins and wombs and unwillingly and unintentionally faced each other here. From here we are going to the unseen of the unseens. We may not see each other in the future anymore.

✿ Sometimes a piece of stone is located in the river's path and water and stalks in water get caught under that stone and they stay there for a time, but as soon as that stone moves, the water opens up a way, and all of those stalks scatter, each goes somewhere. In the river which has come from the invisible world and flows to the sea of existence, there is also a piece of stone that we are standing behind and speaking to each other. As soon as that piece of stone moves, every person will go somewhere and perhaps they will never see each other. As the late Allameh Tabatabaee says, "I am the rascal stalk joined to the flood / The one going took me to the depth of the sea, too"

✿ The place where God created you has no time and place. So you can say that God has created you one hour ago, although in the world of time (this materialistic world) this one hour may be more than one billion years.

✿ God has created you with His power and you have come to this session and are sitting before me. It hasn't taken even half an hour from the beginning of creation up to now, but in view of the people of the world it has taken a lot of time.

Such as Ashab-e-Kahf (Kahf Companions) after waking up said, “We have slept for one day or less”; although they had slept for three hundred years in the view of the people of the world.

❁ To utter words is very effective. If you say, ‘praise be to God’, you feel relief and if you think something good will happen, it will surely occur.

❁ There is no person who possesses the light of faith and is not clergyman, but there are clergymen without light. Some people have reached high spiritual ranks, but do not possess the light of faith. A bit of the light of faith is worth more than lots of spirit.

❁ Spirit and light are two separate things. Some of the spiritual people who are separated from the dependencies of the world have no light. The spiritual man needs light. Spirit and being separated from the world dependences is like eye. Eye is not able to see without light. The friend of the household of Prophet has light.

❁ Individuality makes the society, society spoils individuality.

❁ The followers of the other Divine religions are mixed with our Prophet people even if they themselves do not know. All are under Islam umbrella. Some of them are Muslims cordially but they prevaricate.

❁ The people around you are of two groups. The lefties who take when they take and even they take when they give (they take your faith). And the righties who give when they give and even, they give when they take (they give reward). Try to be of the righties.

❁ The one who comes and wants to meet God takes all people even the unbelievers with him to the door (of the court).

❁ Every little is not little. Is two ounces of gold little? Is a little wisdom granted to man little? So every little is not little. Whatever God granted and is eternal is not little.

❁ Every person who knows God is the owner of people's soul and wealth. Good for the one who such a person takes his wealth and soul.

❁ If you see someone does not like to go to the altar and avoids being the prayer leader, make him enter the altar and throw away the one who likes and seeks to be in this position.

❁ Those who love ornament are women even if they are men in appearance. The men who pay much attention to the clothes, house and worldly ornaments are women. Some women who are very brave and have much potential are men.

❁ The child has come from God and there weren't 'I don't have', 'I cannot', and 'I do not know' there. That is why here he does not consider whether anybody is around him or not. He says to the space that I'm hungry. If you tell him we have nothing in the house, he says it seems you didn't understand what I told. I'm hungry. His nature has not yet been polluted to the means and instruments.

❁ The Holy Quran said, "*Surely the ears and the eyes and the hearts will be questioned.*" (XVII: 36)¹ The eye and ear are excuses. Heart is the main point. The heart is somewhere near navel. When you say my hand, my eye, my ear, or myself, pay attention where you hear /m/ sound. The heart is there.

❁ Imam Ali (A.S.) said, "The distance between truth and falsehood is to the extent of four fingers, between eye and ear, between I saw and I heard." The tongue informs about the seen and the heard. That is why the tongue is not questioned, rather hearing and seeing are questioned. Hearing and seeing

١. «أَنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّهُ أَوَّلُكَ كَانَ عَنْهُ مَسْئُولٌ» سورة اسراء، آيه ٣٦
(Al-Israa/The Night Journey) 17:36

are two windows to the heart. Heart means benefits. That is man's income coffer. The heart is questioned how much certitude and certainty you have reached.

✿ A person gave Bohlool some money to give to the poor. He gave it to one of the rich. The one who has given the money asked about its reason. Bohlool said, "Do you know better or God?" He was poor and God gave him wealth, the others who were rich, God did not grant them wealth.

✿ In Isthmus (Barzakh), it is thousands of years that the beautiful have taken their heads in their hands to offer and it is not their turn yet. It is even told to some of them, "Why are you waiting that much? They do not treat you nicely. But they say, "Even if they do not treat us nicely, this waiting is good."

✿ Prevention of pregnancy in women is harmful. Different God-given potentials to every woman to be pregnant should be appeared; otherwise, it will be shown in different sicknesses.

✿ The science the Prophets have brought are of three letters, *"Some men worship Allah by their lips."* (XII:11)¹ *"The one who worships the name is an unbeliever and the one who*

١. من الناس من يعبد على حرف، سورة حج، آية ١١

worships name and meaning is a polytheist."¹ The one who just worships the named is a theist. 'Love' (in Persian عشق) has also three letters. So perhaps what the Prophets have brought is love.

❁ The Prophets and Imams have come to the world following us and for the sake of us. It is mentioned in the tradition, *"If it were not for the sake of Shi'ites, God would ascend us from among the people to his throne."*²

❁ The good seeker audience caused the Prophets come down; otherwise, they did not come to the earth. The friends were good natured and the Prophets liked the good natured. That is why the Prophets seeking the good natured came down to the earth.

❁ Being born, Muhammad ibn Abi Bakr was in Ali ibn Abi Talib's bosom. That is why Ali (A.S.) said, "Do not call him Muhammad ibn abi Bakr but call him Muhammad ibn Ali."

❁ All the creatures except Him are helpers of the Truth Word. It means *"its root is fixed but the falsehood has its*

۱. «من عبد الاسم فقد كفر و من عبد الاسم والمعنى فقد اشرك» درخشان پرتوی از اصول کلینی، ج ۲، ص ۷۰

Derakhshan Parowi az Osoule Koleini, vol. 2, p. 70

۲. «إذا لرفعنا الله اليه» مجلسی، بحار الانوار، ط بیروت، ج ۶۴، ص ۳۵۱
Majlesi Beharul Anwar, vol. 64, p. 351

root on the soil.” (XIV:24)¹ “It has been uprooted from the earth and is not stable.” (XIV:26)² Every new thing is old in God’s court; we have recently perceived it.

❁ Majesty is veil and under the veil is Beauty.

❁ The truth of every perfection in this world is in the above world that it has converted to one per ten billion and it has appeared in this world. If it is multiplied ten times by ten, it returns to its original reality. *“We belong to God and to Him we return.” (II:156)³*

❁ Whatever is in the outer world, whether in angels, genies, animals, plants or the inanimate all are the shadows of the real world and humanity world! All the secrets of the outward world is clear to the one who has found its way to the real world.

❁ Whatever is seen in this world is a shadow and photo of what is in the truth and humanity world; that is why everything is meaningful and understandable for the one

١. «و اصلها ثابت» سورة ابراهيم، آيه ٢٤

(Ibrahim/Abraham) 14:24

٢. «اجتثت من فوق الارض مالها من قرار» سورة ابراهيم، آيه ٢٤

(Ibrahim/Abraham) 14:26

٣. «أنا لله و أنا اليه راجعون» سورة بقره، آيه ١٥٦

(Al-Baqara/The Cow) 2:156

who has entered into the humanity world and has understood its truth and he knows its secrets and mysteries. If sometimes I use an example for something in the apparent world, it does not mean that I have understood those facts by these things. Since God has shown me those facts, I have understood the shadow and picture of those things in this world and retell them to you.

❁ There is a bird which stands and opens its beak and another bird hunts the food and puts it into its beak. There is also a snake that brings its head up and a bird hunts its food and puts it into its mouth. Whatever is in angel, genie, animal, plant and inanimate, its real form is in human being. Do you not see yourself who work and endeavor and give your salary to the poor?

❁ When the heart reaches to God, it says He is, He is, He is and when it reaches to the affliction and Satan, it says, it isn't, it isn't, and it isn't.

❁ People are of three groups: the Prophets, the followers of the Prophets and the rest, in other words, the spiritual world, the learner and the inferior ones. Or one can say they are teachers, students and little kids who aren't of age and don't go to school.

❁ The Shi'ites have three dawns: One is the creation morning of Adam, the next is the advent morning of Imam Zaman

(May Allah, the Exalted, expedite his glorious advent) and the other is the resurrection morning. Every morning that you get up, it is resurrection. Practice until you have a better morning every day. If you pay attention, you grow.

❁ All have store (in Persian دکان). That is they have two existences: the world and the hereafter. If there is bad merchandise in a store, the wise do not buy anything. On the other hand, if the buyer is inexpert, he doesn't buy even the precious goods.

❁ A father used to buy fruit and candies just when he had a guest. His boy decided to invite people to have more candy and fruits at home. Hence, without informing his father, every night he told the local grocer that his father had invited him to his house. One night the grocer told his father, "You invite me every night to your house, so one night you come to our house." The father told him, "When did I invite you?" He told, "Do you think every night I come to your house without invitation? Your son tells me that you have invited me." The father called his son and asked. "Do you invite him every night?" He said, "Yes." The father asked, "Why?" He answered, "Because when we have a party, you buy much food and fruit and we eat as well." The father saw that he is right. Therefore you tell God, "Whenever we sit with a dear, we do a good work and you have mercy on us, I too tell everybody my Master has invited you to our house."

❁ The people of our country are all oppressed. They are either oppressed of the world or the oppressed of their soul. The shrewd also are oppressed by their souls. In the Shi'ite religion, everybody is oppressed.

❁ Angels are very powerful. One angel can dominate all the sky and the earth.

❁ Each of the angels has a determined position and rank and do not tend to go higher. It is interested in its own position.

❁ If you look at whatever is among man as a Divine action, you see that all are right.

❁ There is no fear of the sin by which others are benefited. Adam and Eve's sin benefited us and caused that we come into being; otherwise, there was no procreation in the heaven. God himself wanted that they do this, hence wherever they went, the tree appeared to them and finally they ate its fruit and God evicted them from paradise.

❁ The judge should be a helper and supporter of the accused and when somebody accuses him, he asks for proof and witness of the accuser and emphasizes on the innocence of the accused.

❁ Whenever you wanted to consult the Holy Quran for deciding your procedure, you do it upturned. That is, if you

did it to give a determined money to somebody and its result was bad, consider a more quantity and then do consult again and you do this so much until the result is good. Lest you consult the Holy Quran downwardly, and you consider less quantity until you reach to zero.

❁ In tradition it has been mentioned if on the shroud of a believer dead forty persons write, “We testimony that he has been a good person”, God states, “I am ashamed to investigate his account and I send him to heaven without accounting.” Just now when you confess the goodness of a person and you testimony, this testimony is written on his body. The real shroud is this body. That is why God considers your testimony enough and will not investigate his account.

❁ It is very good that God does not forgive what is due to men. The reason is that in the resurrection day, heaven will be incumbent for a person. The creditors cling to him and ask for their demand and do not let him go. Because of the Divine law, the angels draw him toward heaven and those clung to him will go to heaven as well.

❁ That in tradition is related that a large house, a compatible woman and an easy-paced steed show prosperity of man, by large house, the heart house is meant. The greater the heart house, the more prosperous the person is. By compatible woman, they mean the submitted soul and by a speedster steed, they mean the obedient body.

❁ That it has been mentioned in tradition that you teach swimming, riding and shooting to your children, by swimming they mean teach them to swim in the deep sea of the world and not to be submerged. By riding they mean teach them how to ride the body steed not to be insolent and it does not dominate them and does not drag them this and that side to be tired and at last they overthrow and kill them. By shooting they mean teach them to throw the supplication arrow. Learning these three, then obey God and do not consider what you earn and the amount of your sustenance.

❁ In tradition it is mentioned that do not seek a good friend because you will be alone, and do not seek legal sustenance because you will be without sustenance, and do not seek the sincere deed because you will be without deed. Of course, if the Pure Imams (A.S.) permitted seek them, since when you are alone, your friend is God *“O, the One who is the friend of the one who has no friend.”*¹ And when you are without sustenance, your provider is God, and when you are without any deed, the Grace and Mercy of God suffices you.

❁ The holy Prophet (P.B.U.H.) said, *“People are asleep.”*² That people walk does not show that they are awake, as some people walk in their sleep.

١. «يا رفيق من لا رفيق له» مجلسی، بحارالانوار، ط بیروت، ج ٩١، ص ٣٩١
Majlesi Beharul Anwar, vol. 91, p. 391

٢. «الناس نيام» مجلسی، بحارالانوار، ط بیروت، ج ٩٠، ص ٨٣
Majlesi Beharul Anwar, vol. 90T p. 83

✿ Gabriel said to the holy Prophet after your death I come to the ground ten times and each time I take something, once the zeal, once bravery, and When he takes the zeal, innocence substitutes it. When he takes bravery, power replaces it.

✿ A sage was passing a place with a number of scalp bones. He told his servant, "Take one of them and throw a grain of sand in his ear cavity." The ear cavity was closed and sand did not enter it. He told him, "It is not useful for him, you drop it and take another scalp and throw a grain of sand in its ear." The sand entered one ear and exited the other. He told to his servant, "This is not useful too, drop it and take another one." The sand entered the ear but it did not exit." The sage said, "This is good. Take it." The people are also divided into three groups concerning the wise speeches and the third group is useful.

✿ The perfection of each thing is to go somewhere for which God has created it.

✿ Do you see the trees? When they bloom, some of their blooms fall because of the wind and storm and some others that have changed to fruit fall when they are premature due to cold and freezing and there remains the amount that God has destined and they mature and at last the gardener picks them. Those who die immature, mature in the Isthmus (Barzakh) world and resurrection.

❁ The holy Prophet (P.B.U.H.) brought whatever deserved man's talent and nothing remained for the other to bring.

❁ First man had sat on the ground and soil and rather he had slept there. The Prophets (P.B.U.H.) came and told, "*You get up for God.*" (IV:127)¹. Some of them got up. In the resurrection all the people sit "*in the abode of Truth and in the presence of the Omnipotent Sovereign.*" (LIV:55)² There is much difference between sitting in the world and sitting in the hereafter. The former is death and annihilation and the latter is life and eternity.

❁ It is impossible that one reaches knowledge of Allah and theism but does not know Ali (S.A.). The Gnostics of Sunnites such as Mohyuddin Arabi knew Ali (A.S.) but since they were living among the Sunnites, they concealed it. However, they were known and the Sunnites called them Rafezi. It is interesting that since the Shi'ite Gnostics remember God much, and apparently speak less about Imams (A.S.), the Shi'ite say they have become Sunnite. One must be careful not to speak without knowledge and one should not judge others.

١. ان تقوموا لله، سورة سبأ، آیه ٤٦»

(Saba) 34:46

٢. «فی مقعد صدق عند ملیک مقتدر» سورة قمر، آیه ٥٥

(Al-Qamar/The Moon) 54:55

🌸 Ali (A.S.) said, *“The one who does not help and bestow his relatives, it’s but one person does not help the relatives but many won’t help him.”*¹

🌸 *“God’s hand is with the community.”*² In a circle one heart breaks and because of that one heart God will have mercy on all the people present there and even all the country.

🌸 The Holy Quran states about the stages of man’s creation, *“We gave them power and weakness continuously and his last stage is weakness.”* Weakness is very good. It is stronger than inability. It has also been mentioned in the Kasa tradition the holy Prophet (P.B.U.H.) said to Zahra (S.A.), *“I find weakness in my body.”*³

🌸 The one who accepts some responsibility by people’s demand, his conscious tells him you should work for God.

🌸 All the quarrels of people with each other are because of God’s predestinations which have been occurred by other’s

١. «من يقبض يده عن عشيرته فأنما تقبض منه عنهم يد واحده و تقبض منهم عنه ايد كثيرة»
صحيح صالح، نهج البلاغة، ص ٦٥

Sobhi Saleh, Nahjul Balaqah, p. 65

٢. «يدالله مع الجماعة» صحيح صالح، نهج البلاغة، ص ٣١
Sobhi Saleh, Nahjul Balaqah, p. 31

٣. «أني اجد في بدني ضعفاً» مسكن الفوائد عند فقد الاحبة و الولاد، حديث كساء، ص ١٥٣

hands. In these struggles they are beaten much but these beatings are useful for them. At last they all compromise. The result of all wars is peace. "The good tiding came that the grief time will not last." That the Holy Quran said, "*The end of all the quarrels is peace and all will be thankful to God*"¹ because by these struggles God's will which is beneficial for them is actualized. God himself who wanted to actualize whatever He wanted by these struggles, when they were quarreling said, "*Praise belongs to Allah.*"²

✿ Throughout history the earth has had agony of childbirth once in a time and some crisis dominated the world and great men such as Prophets or the Imams emerged. Today the world has agony of childbirth.

✿ Head and brain are forgetful especially when one will be of age but heart and faith have no forgetfulness.

✿ That the Sufis turn around them and shake their hands while hearing, it means it is not important for me to lose all my property, it is important that I myself exist.

✿ All the people from Jews, Christians and followers of other religions are the last Prophet's nation. In the Resurrection

١. «آخر دعواهم ان الحمد لله رب العالمين» مصباح الشريعة، ترجمه مصطفى، متن، ص ٤٤٣
Misbah Alsharia, Tr. Mostafawi, text, p. 443

٢. «الحمد لله»

Day when every nation goes toward his Prophet and all the Prophets with their nations come to the last Prophet and ask for his intercession, it becomes clear that all are Prophet's nation. God said to the Prophet of Islam that I have created you for all the people and did not exclude even one person. The acceptance of the very people here is not important. Today all the creatures including man, animal, prosperous and vicious eat from Muhammad's table.

❁ In this world no deed will be without retaliation. Retaliation is a requisite to the survival of creation. Either goodness or badness, God will retaliate both of them.

❁ When man approaches the Judgment Day, everybody leaves him. Wife, child, friend and acquaintance all will leave him. He will become alone and nostalgic in the vicinity of the Judgment Day. The holy Quran said, *"And all of them will come to His Presence singly and alone on the Day of Resurrection."*¹ Muhammad (P.B.U.H.) said, "Good for the strangers."² The one who is alone in this world will be among the good in the hereafter.

١. «كلهم آتية يوم القيامة» سورة يونس، آية ٩٩

(Yunus/Jonah) 10:99

٢. «طوبى للغرباء» كليني، كافي، ط دار الحديث، ج ٢، ص ٣٠٥

Kulaini, Kafi, vol. 2, p. 305

❁ My life span is shorter than all of you because I have lost all my past.

❁ As you saw Him from a distance and as you became interested in Him, even if your mouth couldn't be opened to greet Him, this state of you is already considered to be salutation and He must return your greeting.

❁ The great and substantial festival is the time when we return to God. That day is very invaluable and is a spiritual journey toward the Resurrection Day. The festival day is "*the day of gathering, the day of communication, the Friday, and the day when the first and the last are gathered.*"¹

❁ The fact that those bodies do not rot in the grave is because their worldly bodies have decayed in their lifespan and the hereafter body has been made instead.

❁ When the twelfth Imam (A.S.) advents, frightening will captivate the oppressors, frightening is greater than fear. It disables the body.

❁ The one who is stronger, and more active and pensive has more inner sensitiveness.

١. «يوم الجمع، يوم المجموع، يوم الجمعة، و يوم يجمع الاولين والآخرين»

✿ Sometimes when the patient is spiritually stronger than the visitor, it is actually the patient who visits the visitor. Sometimes in the funeral procession the holder of the coffin is spiritually stronger and he carries the corpse and delivers it to God but sometimes the dead person is stronger and he is the one who carries with himself the companions of his corpse to God.

✿ From the time of Adam to fifty or sixty years ago, the life of man was the same as usual and the people were in thought of their food, clothes and other requirements of their life and the very requirements were sometimes little and sometimes a lot. But from then on all the human beings have concerned about ornaments and even they have relinquished some of their requirements for these ornaments.

✿ Donation of wealth, apparent worships, and war against the enemies of God are all minor holy war. When you do something wholeheartedly, when you lose your reputation and when you show good behavior, they are all considered to be superior Jihad.

✿ Apparent affairs are religious rites and the motto for moving the common sense.

❁ The Sacred Mosque, the mosque of the Prophet, Kufa mosque and under the Dome of the Imam Hussain (A.S.) smell the real homeland of the human beings; hence, the prayer can say his complete prayers there.

❁ Appreciate the religious center (Hussainiye) of the Doulab's Maktab al-Zahra. When this place was a house and not a religious center, a lot of the great people such as the blessed Haj Hadi Abhari, Sheikh Muhammad Taghi Bafghi, Haj Molla Aghajan and Shah Abadi have spent here many nights till the morning. The traces of their presence have been left there.

❁ Ghom is a good place. I have never been fed up with Ghom. Whenever I leave Ghom, I look back. The whole of this land is Holy shrine. It is the land of peace and security. Their people are contented and they have serenity. I have not seen wealthy but greedy merchants in Ghom. All of these facts are due to its land. Ghom is the holy shrine of us (Ahlulbait).

❁ Masoumah (S.A.) made the friends of her brother, the Excellency Reza, seminary students and scholars. She even attracted the scholars from Najaf to Ghom. Whenever you go to Ghom, decide to visit Masoumah (S.A.) by visiting the holy shrine on the arrival to Ghom and sit for a while in the holy

shrine and inform her that you have come to visit her. If you have other affairs put them aside and do not put anything prior to your pilgrimage.

✿ Whoever visits Fatimah Masoumah (S.A.) is like the one who has visited Imam Reza (A.S.)

✿ That has been said whoever visits Abdol'azim (A.S.) is like the one who has visited Imam Hussain (A.S.) is true. Abdol'azim is very great.

Hope and Good Tiding

❁ Ali (A.S.) said, *“A perfect jurisprudent does not disappoint the people from the mercy of God and his Divine grace and also he does not relieve them from the Divine artifice.”*¹

❁ Religious jurisprudence is problem-solving not problem-making. Jurisprudent is the one who makes the people hopeful in the mercy of God not the one who makes them hopeless.

❁ In the holy tradition God states, *“If the ones who have turned away from me only knew how much I love them, they would die eagerly”*². The ones who have turned away from God, it is actually their appearance which has turned away from Him by ignorance but their deep conscience is toward Him. The path to death and the way of returning to God is to know that God loves us and he is eager that we return to him.

١. « الفقيه كلّ الفقيه من لم يقنط الناس من رحمة الله و لم يؤيسهم من روح الله و لم يؤمنهم من مكر الله » تفسير نور الثقلين، ج ٢، ص ٥٢

Tafsire Noor Althaghalain, vol. 2, p.52

٢. «لو علم المدبرون عني كيف اشتياقي بهم لماتوا شوقاً»

❁ “Announce [O, Messenger] to My obedient worshippers that verily, I am the Forgiving Merciful.”¹ It’s nice and even nicer when he says that if you do not come close to me, I will torture you. “And [they should also be informed] that My Torment is the most painful one.” (XV:50)² This statement, more than the preceding statement, conveys the fact that God loves his worshipers. It is in the same way as a mother says to her child that if you do not eat this delicious food, I will beat you.

❁ In the Divine threats, compassion is more than good tidings.

❁ When man has a grandchild, he will pay attention more to him than to his child and he also takes care of him more, and the reason is that his grandchild is one generation farther than his child. I will give this good news that God will more take care of his worshipper who keeps distance from Him.

❁ If you get used to the Holy Quran, you will find the verses of torture sweet.

١. «نَبَأُ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ» مجلسي، بحارالانوار، ط بيروت، ج ٦، ص ٢
Majlesi Beharul Anwar, vol. 6, p. 2

٢. «وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ» سورة حجر، آيه ٥٠
(Al-Hijr/The Rock) 15:50

❁ A worried Arab went to see the Prophet (P.B.U.H.) in the mosque and asked him who runs the people's affairs in the Resurrection Day. The Prophet (P.B.U.H.) said, "*God does.*"¹ The Arab who had become so much delighted by this answer snapped three times and left the mosque as if his problems had been solved and his anxiety had been left behind. There were three snaps one of which was for the deeds and the other for the attributes and the last for the essence or we can say that one of them was for the worldly wealth, the other for the Isthmus (Barzakh) and the third for the Resurrection Day. Prophet (P.B.U.H.) said to his companions, "That man was ignorant on entering into the mosque and he became jurisprudent on leaving the mosque."

Fear and Warning

❁ “*Be afraid of the wrath of the forbearance.*”¹ God and His Ahl al-Bait (A.S.) are meek. “The grace of God compromises with you / When it exceeds due bounds, it disgraces you”

❁ Reaching the good servants of God involves having politeness. Warnings are for creating courtesy and politeness in man. But the friend of the Ahl al-Bait (A.S.) needs not to be warned. Their own compassion created politeness.

❁ All of the torturous signs of God are for people to set out from this world and to progress, but when they start to move on, one should open the way for them and speak of the grace and beauty of God and give them hope.

❁ Some have said that the word Azab (chastisement) driven from Azab means refreshing, but this is not true. Fire and

١. «اتَّقُوا مِنْ غَضَبِ الْحَلِيمِ» صالح مازندرانی، شرح کافی، الاصول و الروضة، ج ١٠ ص ٧٨
Mazandarani, Sharh-e-Kafi, Al-osoul val-rouzah, vol. 10, p.78

torture and punishment are right. But all of them are for purifying and growing. *“As often as their Skins are roasted wholly, We shall change them for other skins that they may taste the punishment”* (IV:56)¹ so that they taste the agony, feel the pain and moan once more and accept God, submit to him and approach the hell and then they will be seized and brought to paradise.

❁ As the father and mother tell their child that if you do not eat this good and delicious food, I will invite the bogey to eat you, God and his Prophets say that if you do not say your prayers, you will be beaten up and tortured

١. لَمَّا نَضَاجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا آخَرَ لِيَذُوقُوا الْعَذَابَ» سورة نساء، آية ٥٦»
(Al-Nisaa/The Woman) 4:56

Society and Social Jobs

❁ It has been said in tradition, “*Be among the people but be not with them.*”¹ That is, socialize with people bodily but be separate from them heartily.

❁ Society is fire. The one who can put out the fire must enter it.

❁ If God brings forward a position for which the person has not struggled but other people insist on and he accepts that position to benefit people and not to be benefited, it has no problem. That is, others request that he accepts the position and he decides to benefit them. However, if one humiliates himself to gain that position, then he invites calamity and trouble.

١. «كن في النَّاسِ و لا تكن معهم» الغيبة للنعماني، النص، ص ٢١٠
Alghibat lel No'mani, Alnas, p. 210

Management

❁ As God said, “*Read your book.*” (XVII:14)¹ A good manager is the one who says to his employees that I believe in you, and if you control your work yourself, I do not permit any one to interfere in your affairs. A good manager is the one who hides the faults of his employees and he is not the one who strives to search their imperfections and find faults with them.

❁ If you are the head of a department and you come across with one or two mistakes from your subordinate, don’t show you have understood. When he understands you were able to reveal his faults and you didn’t mind them and you trust him, he will improve automatically.

١. «اقرا كتابك» سورة اسراء، آيه ١٤

❁ Manager means the one who tolerates. Anyone who tolerates his subordinates is a better manager. When he does such, others will obey him and work wholeheartedly.

❁ The due of the peasant on the governor is that he tolerates them and makes them happy. The due of the ruler on the peasant is that he obeys and does not nag and complain. If one of these rights is not observed, that nation will be afflicted so that they may be annihilated. So ask God to have good rulers and obedient peasants. If you do your peasant duty well, even if the ruler is bad, God changes him. If these two rights are observed, then God, Prophet (P.B.U.H.), Imams (A.S.) and all the truth will be seen there. Imams (A.S.) said, “If you do not observe our rights and bother us, God will dominate a ruler over you who has no mercy.”

❁ In the sermon 216 of Nahjol-balagha Ali (A.S.) states, “of the greatest rights God has considered obligatory is the right of the ruler over the peasant and the right of the peasant over the ruler. If both observe the other’s right, everything will be improved. But if one of them does not observe, that is, the ruler is not a benefactor of the peasant and does not fulfill his needs or the peasant does not obey the ruler, there will be a mess and it will be the same as a land which is ploughed three times, everything is destroyed and ruined. Every person is a supervisor of some persons in his life such as his family, his workers, or employees and mutually himself has a supervisor such as father, coach or head. So

he is both ruler and peasant.” This saying of Ali (A.S.) is right about everybody. That is, he should observe both the right of the peasants and rulers. All the creatures are the peasants of God and Muhammad and his household (A.S.). God forbid that some people backbite his ruler or reveal the secrets of their peasants instead of tolerating them.

Appendix

- ❖ The Arabic Version of the Tradition of the Insight to Luminosity of the Commader of the Faithful (A.S.)
- ❖ The English Translation of the Tradition of the Insight to Luminosity of The Commader of the Faithful (A.S.)

The Arabic Version of the Tradition of the Insight to Luminosity of the Commader of the Faithful (A.S.)

بسم الله الرحمن الرحيم

أقول^١: ذكر والدى رحمه الله أنه رأى فى كتاب عتيق جمعه بعض محدثى أصحابنا فى فضائل أمير المؤمنين عليه السلام بهذا الخبر، ووجدته أيضا فى كتاب عتيق مشتمل على أخبار كثيرة. قال: روى عن محمد بن صدقة أنه قال: سأل أبوذر الغفارى سلمان الفارسى رضى الله عنهما يا أبا عبد الله ما معرفة الامام أمير المؤمنين عليه السلام بالنورانية؟ قال: يا جندب^٢ فامض بنا حتى نسأله عن ذلك، قال: فأتيناه فلم نجده. قال: فانتظرناه حتى جاء قال صلوات الله عليه: ما جاء بكما؟ قالوا جئناك يا أمير المؤمنين نسألك عن معرفتك بالنورانية قال صلوات الله عليه: مرحبا بكما من وليين متعاهدين لدينه لستما بمقصرين، لعمري أن ذلك الواجب على كل مؤمن ومؤمنة، ثم قال صلوات الله عليه: ياسلمان ويا جندب قالوا: لبيك يا أمير المؤمنين، قال عليه السلام: إنه لا يستكمل أحد الايمان حتى يعرفنى كنه معرفتى بالنورانية فاذا عرفنى بهذه المعرفة فقد امتحن الله قلبه للايمان وشرح صدره للاسلام وصار عارفا مستبصرا، ومن قصر عن معرفة ذلك فهو شاك ومرتاب، ياسلمان ويا جندب قالوا: لبيك يا أمير المؤمنين، قال

1. Majlesi Beharul Anwar, vol. 26, p. 1

2. Jondab is the nickname of Abuzar (R.A.)

عليه السلام: معرفتي بالنورانية معرفة الله عز وجل ومعرفة الله عز وجل معرفتي بالنورانية وهو الدين الخالص الذي قال الله تعالى: «وما امروا إلا ليعبدوا الله مخلصين له حنفاء وقيمو الصلاة ويؤتوا الزكاة وذلك دين القيمة.»¹ يقول: ما امروا إلا بنبوة محمد صلى الله عليه وآله وسلم وهو الدين الحنيفية المحمدية السمحة، وقوله: «يقيمون الصلاة» فمن أقام ولايتي فقد أقام الصلاة وإقامة ولايتي صعب مستصعب لا يحتمله إلا ملك مقرب أو نبي مرسل أو عبد مؤمن امتحن الله قلبه للايمان. فالملك إذا لم يكن مقرباً لم يحتمله، والنبي إذا لم يكن مرسلًا لم يحتمله والمؤمن إذا لم يكن ممتحنًا لم يحتمله، قلت: يا أمير المؤمنين من المؤمن وما نهايته وما حده حتى أعرفه؟ قال عليه السلام: يا أبا عبد الله² قلت: لبيك يا أخا رسول الله، قال: المؤمن الممتحن هو الذي لا يرد من أمرنا إليه بشئ إلا شرح صدره لقبوله ولم يشك ولم يرتب.

اعلم يا باذر أنا عبد الله عز وجل وخليفته على عباده لا تجعلونا أرباباً وقولوا في فضلنا ما شئتم فانكم لا تبلغون كنه ما فينا ولا نهايته، فان الله عز وجل قد أعطانا أكبر وأعظم مما يصفه واصفكم أو يخطر على قلب أحدكم فاذا عرفتمونا هكذا فأنتم المؤمنون. قال سلمان: قلت: يا أخا رسول الله ومن أقام الصلاة أقام ولايتك؟ قال: نعم يا سلمان تصديق ذلك قوله تعالى في الكتاب العزيز «واستعينوا بالصبر والصلاة وإنها لكبيرة إلا على الخاشعين»³ فالصبر رسول الله صلى الله عليه وآله وسلم والصلاة إقامة ولايتي، فمنها قال الله تعالى: «وإنها لكبيرة» ولم يقل: وإنهما لكبيرة لان الولاية كبيرة حملها إلا على الخاشعين، والخاشعون هم الشيعة المستبصرون، وذلك لان أهل الاقاويل من المرجئة والقدرية والخوارج وغيرهم من الناصبية يقرون لمحمد صلى الله عليه وآله ليس بينهم خلاف

1. (Bayyina/The Clear Evidence) 98:5

2. Aba 'Abdillah is the nickname of Salman

3. (Al-Baqara/The Cow) 2:45

وهم مختلفون في ولايتي منكرون لذلك جاحدون بها إلا القليل. وهم الذين وصفهم الله في كتابه العزيز فقال: «إنها لكبيرة إلا على الخاشعين» وقال الله تعالى في موضع آخر في كتابه العزيز في نبوة محمد صلى الله عليه وآله وسلم وفي ولايتي فقال عز وجل: «وبئر معطله وقصر مشيد»¹ فالقصر محمد والبئر المعطله ولايتي عطلوها وجحدوها، ومن لم يقر بولايتي لم ينفعه الاقرار بنبوة محمد صلى الله عليه وآله وسلم ألا إنهما مقرونان. وذلك أن النبي صلى الله عليه وآله وسلم نبي مرسل وهو إمام الخلق، وعلى من بعده إمام الخلق ووصي محمد صلى الله عليه وآله، كما قال له النبي صلى الله عليه وآله: «أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي» وأولنا محمد وأوسطنا محمد وآخرنا محمد، فمن استكمل معرفتي فهو على الدين القيم كما قال الله تعالى: «وذلك دين القيمة»² وسابين ذلك بعون الله وتوفيقه. يا سلمان ويا جندب قال: لبيك يا أمير المؤمنين صلوات الله عليك. قال: كنت أنا ومحمد نورا واحدا من نور الله عز وجل، فأمر الله تبارك وتعالى ذلك النور أن يشق فقال للنصف: كن محمدا وقال للنصف: كن عليا، فمنها قال رسول الله صلى الله عليه وآله وسلم: «على مني وأنا من على ولا يؤدي عني إلا على» وقد وجه أبا بكر براءة إلي مكة فنزل جبرئيل عليه السلام فقال: يا محمد قال: لبيك، قال: إن الله يأمرك أن تؤديها أنت أو رجل عنك، فوجهني في استرداد أبي بكر فرددته فوجد في نفسه وقال: يا رسول الله أنزل في القرآن؟ قال: لا ولكن لا يؤدي إلا أنا أو علي. يا سلمان ويا جندب قال: لبيك يا أخا رسول الله، قال عليه السلام: من لا يصلح لحمل صحيفة يؤديها عن رسول الله صلى الله عليه وآله وسلم كيف يصلح للامامة؟ يا سلمان ويا جندب فأنا ورسول الله صلى الله عليه وآله وسلم كنا نورا واحدا صار رسول الله صلى الله عليه وآله وسلم محمد المصطفى، وصرت أنا وصيه المرتضى، وصار محمد الناطق، وصرت أنا الصامت، وإنه لا

1. (Al-Hajj/The Pilgrimage) 22:45

2. (Al-Bayyinah/The Clear Evidence) 98:5

بد فى كل عصر من الاعصار أن يكون فيه ناطق وصامت، يا سلمان صار محمد المنذر وصرت أنا الهادى، وذلك قوله: عز وجل: «إنما أنت منذر ولكل قوم هاد»^١ فرسول الله صلى الله عليه وآله وسلم المنذر وأنا الهادى. «الله يعلم ما تحمل كل اثنى وما تغيض الارحام وما تزداد وكل شئ عنده بمقدار عالم الغيب والشهادة الكبير المتعال سواء منكم من أسر القول ومن جهر به ومن خلفه يحفظونه من أمر الله»^٢. قال: ف ضرب عليه السلام بيده على الاخرى وقال: صار محمد صاحب الجمع وصرت أنا صاحب النشر، وصار محمد صاحب الجنة وصرت أنا صاحب النار، أقول لها: خذى هذا وذرى هذا، وصار محمد صلى الله عليه وآله وسلم صاحب الرجفة وصرت أنا صاحب الهدى أنا صاحب اللوح المحفوظ ألهمنى الله عز وجل علم ما فيه. نعم يا سلمان ويا جندب وصار محمد يس والقرآن الحكيم^٣، وصار محمد ن والقلم^٤، وصار محمد طه ما أنزلنا عليك القرآن لتشقى^٥، وصار محمد صاحب الدلالات، وصرت أنا صاحب المعجزات والآيات، وصار محمد خاتم النبيين وصرت أنا خاتم الوصيين، وأنا الصراط المستقيم^٦ وأنا النبأ العظيم الذى هم فيه مختلفون^٧ ولا أحد اختلف إلا فى ولايتى، وصار محمد صاحب الدعوة وصرت أنا صاحب السيف، وصار محمد نبيا مرسلا وصرت أنا صاحب أمر النبي صلى الله

1. (Ar-Ra'd/The Thunder) 13:7
2. (Ar-Ra'd/The Thunder) 13:8-11
3. (Ya-Sin/Ya Seen) 36:1-2
4. (Al-qalam/The Pen) 68:1
5. (Ta Ha) 20:1-2
6. (Al-Fatihatu'l Kitabtu'l Kitab/The Opening) 1:6
7. (An-Naba/The Great news) 78:2-3

عليه وآله وسلم قال الله عزوجل: «يلقى الروح من أمره على من يشاء من عباده»¹ وهو روح الله لا يعطيه ولا يلقي هذا الروح إلا على ملك مقرب أو نبي مرسل أو وصي منتجب، فمن أعطاه الله هذا الروح فقد أبانه من الناس وفوض إليه القدرة وأحى الموتى وعلم بما كان وما يكون وسار من المشرق إلى المغرب ومن المغرب إلى المشرق في لحظة عين، وعلم ما في الضمائر والقلوب وعلم ما في السموات والأرض. يا سلمان ويا جندب وصار محمد الذكر الذي قال الله عزوجل: «قد أنزل الله إليكم ذكرا رسولا يتلو عليكم آيات الله»² إني أعطيت علم المنيا والبلايا وفصل الخطاب، واستودعت علم القرآن وما هو كائن إلى يوم القيامة، ومحمد صلى الله عليه وآله وسلم أقام الحجة حجة للناس، وصرت أنا حجة الله عزوجل، جعل الله لي ما لم يجعل لاحد من الاولين والآخرين لا لنبي مرسل ولا لملك مقرب. يا سلمان ويا جندب قالا: لبيك يا أمير المؤمنين، قال عليه السلام: أنا الذي حملت نوحا في السفينة بأمر ربي، وأنا الذي أخرجت يونس من بطن الحوت بأذن ربي وأنا الذي جاوزت بموسى بن عمران البحر بأمر ربي، وأنا الذي أخرجت إبراهيم من النار بأذن ربي، وأنا الذي أجريت أنهارها وفجرت عيونها وغرست أشجارها بأذن ربي. وأنا عذاب يوم الظلة، وأنا المنادي من مكان قريب قد سمعه الثقلان: الجن والانس وفهمه قوم. إني لاسمع كل قوم الجبارين والمنافقين بلغاتهم وأنا الخضر عالم موسى وأنا معلم سليمان بن داود وأنا ذو القرنين وأنا قدرة الله عزوجل. يا سلمان ويا جندب أنا محمد ومحمد أنا وأنا من محمد ومحمد مني، قال الله تعالى: «مرج البحرين يلتقيان بينهما برزخ لا يبغيان»³. يا سلمان ويا جندب قالا: لبيك يا أمير المؤمنين، قال: إن ميتنا لم يمّت وغائبنا لم يغيب وإن قتلنا لن يقتلوا.

1. (Ghafir/The Forgiver) 40:15

2. (At-Talq/Divorce) 65:10-11

3. (Ar-Rahman/The Most Merciful) 55:19-20

يا سلمان ويا جندب قالا: لبيك صلوات الله عليك، قال: عليه السلام: أنا أمير كل مؤمن ومؤمنة ممن مضى وممن بقى، وايدت بروح العظمة، وإنما أنا عبد من عبيد الله لا تسمونا أربابا وقولوا فى فضلنا ما شئتم فإنكم لن تبلغوا من فضلنا كنه ما جعله الله لنا، ولا معشار العشر. لانا آيات الله ودلائله، وحجج الله وخلفاؤه وامناؤه وأئمته، ووجه الله وعين الله ولسان الله، بنا يعذب الله عباده وبنا يثيب ومن بين خلقه طهرنا واختارنا واصطفانا، ولو قال قائل: لم وكيف وفيهم؟ لكفر وأشرك، لانه لا يسأل عما يفعل وهم يسألون. يا سلمان ويا جندب قالا: لبيك يا أمير المؤمنين صلوات الله عليك، قال عليه السلام: من آمن بما قلت وصدق بما بينت وفسرت وشرحت وأوضحت ونورت وبرهنت فهو مؤمن ممتحن امتحن الله قلبه للايمان وشرح صدره للاسلام وهو عارف مستبصر قد انتهى وبلغ وكمل، ومن شك وعند وجد ووقف وتحير وارتاب فهو مقصر وناصب. يا سلمان ويا جندب، قالا: لبيك يا أمير المؤمنين صلوات الله عليك، قال عليه السلام: أنا احيى واميت باذن ربى، أنا انبئكم بما تأكلون وما تدخرون فى بيوتكم باذن ربى، وأنا عالم بضماير قلوبكم والائمة من أولادى عليهم السلام يعلمون ويفعلون هذا إذا أحبوا وأرادوا لانا كلنا واحد، أولنا محمد وآخرنا محمد وأوسطنا محمد وكلنا محمد فلا تفرقوا بيننا، ونحن إذا شئنا شاء الله وإذا كرهنا كره الله، الويل كل الويل لمن أنكر فضلنا وخصوصيتنا، وما أعطانا الله ربنا لان من أنكر شيئا مما أعطانا الله فقد أنكر قدرة الله عز وجل ومشيته فينا. يا سلمان ويا جندب، قالا: لبيك يا أمير المؤمنين صلوات الله عليك، قال عليه السلام: لقد أعطانا الله ربنا ما هو أجل وأعظم وأعلى وأكبر من هذا كله قلنا: يا أمير المؤمنين ما الذى أعطاكم ما هو أعظم وأجل من هذا كله؟ قال: قد أعطانا ربنا عز وجل علمنا للاسم الاعظم الذى لو شئنا خرقت السماوات والارض والجنة والنار ونعرج به إلى السماء ونهبط به الارض ونغرب ونشرق وننتهى به إلى العرش فنجلس عليه بين يدى الله عز وجل ويطيعنا كل شئ حتى السموات والارض والشمس والقمر والنجوم والجبال والشجر والدواب والبحار والجنة والنار، أعطانا الله ذلك كله بالاسم الاعظم الذى علمنا وخصنا به، ومع هذا كله نأكل ونشرب ونمشى فى الاسواق ونعمل هذه الاشياء بأمر ربنا

ونحن عباد الله المكرمون الذين لا يسبقونه بالقول وهم بأمره يعملون.^١
 وجعلنا معصومين مطهرين وفضلنا على كثير من عباده المؤمنين، فنحن
 نقول: الحمد لله الذى هدانا لهذا وما كنا لنهتدى لولا أن هدانا الله^٢ وحقت
 كلمة العذاب على الكافرين^٣، أعنى الجاحدين بكل ما أعطانا الله من الفضل
 والاحسان، يا سلمان ويا جندب فهذا معرفتى بالنورانية فتمسك بها راشدا
 فانه لا يبلغ أحد من شيعتنا حد الاستبصار حتى يعرفنى بالنورانية فاذا
 عرفنى بها كان مستبصرا بالغيا كاملا قد خاض بحرا من العلم، وارتقى
 درجه من الفضل، واطلع على سر من سر الله، ومكنون خزائنه.^٤

1. (Al-Anbiyaa/The Prophets) 21:27

2. (Al-A'raf/The Heights) 7:43

3. (Az-Zumar/The Crowds) 39:71

4. (Al-Anbiyaa/The Prophets) 21:27

The English Translation of the Tradition of the Insight to Luminosity of the Commander of the Faithful (A.S.)

I¹ say, my father whom God may bless has mentioned that he has seen this tradition in a book collected by one of the Shi'ite narrators about the virtues of the Commander of the Faithful. I also found it in an ancient book including several traditions. He told that it has been narrated from Muhammad ibn Sadagha:

Abuzar Gahffari asked Salman Farsi, may God be happy with both, "O Aba Abdillah, what is the Commander of the Faithful's insight to luminosity?" [Salman] said, "O *Jondab*², let's ask Ali (A.S.)." Then we went to visit him but we did not find him.

[Abuzar] said, "We waited until he came." He stated, "What caused you to come here?" Abuzar and Salman said, "O Commander of the Faithful, we have come here to ask you

۱. مجلسی، بحارالانوار، ج ۲۶، ص ۱، حدیث ۱

Majlesi Beharul Anwar, vol. 26, p. 1

۲. جندب نام ابوذر (ره) است.

Jondab is the nickname of Abuzar (R.A.)

about your insight to luminosity.” He stated, “Good for you, my two friends, who are faithful to your religion and do not neglect it. By my soul, that insight is incumbent on each believer, man and woman.” Then He (A.S.) stated, “O Salman and Jondab!” Both of them said, “Yes, the Commander of the Faithful!” Ali (A.S.) stated, “Nobody will have perfect faith unless he knows me with my deep insight. Then when he recognizes me with this insight, verily God has tried his heart with faith and has expanded his breast for Islam and has become a clear-sighted mystic. And anybody who neglects such an insight and does not reach it is a doubter and an uncertain person. O Salman and o Jondab!” They said, “Yes, the Commander of the Faithful!” He stated, “My insight to luminosity is the insight of the Glorious and Dignified God and the insight of the Glorious and Dignified God is my insight to luminosity. And it is the same pure religion about which God stated, *“They were commanded but to serve and worship God sincerely and turn away from serving others and to perform the prayer, and pay the alms and that is the right and straight religion.”* (XCVIII:5)¹ God stated, “They were not enjoined but to the prophecy of Muhammad (P.B.U.H.); and it is the religion and rite of easy monotheism of Muhammad.” And this Word of God who stated, “They perform prayer”, so whoever has set up my guardianship, he has in fact performed prayer. And setting up my guardianship is hard and no one can bear it save the angel at the presence

١. «وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقِيَمَةِ» سورة يٰنٰه، آيَة ٥

of God or the messengered Prophet or the servant whom God has tried his heart. So if the angel is not at the presence of God, it does not bear setting up my guardianship and if the Prophet is not messengered, he will not bear it and if the believer is not tried, he will not bear it.

I said, "O the Commander of the Faithful, who is the believer and what is the highest degree and boundary of faith? [Please express it] so that I know." Ali (A.S.) stated, "O *Aba Abdillah*!"¹ I said, "Yes, brother of God's Messenger!" He stated, "A tried believer is the one to whom whatever of us reaches expands his breast for its acceptance and is not inflicted by doubt and uncertainty.

O Abazar know that I am the servant of the Glorious and Dignified God and His successor for His servants. Do not consider us as gods and then whatever you desire say about our virtues (so much you try, and in your supposition you fly high) you are not able to understand the depth, the truth and the highest degree of what is inside us. And the Glorious and Dignified God has granted more and greater than what he describes, what I describe or what occurs in the heart of each of you. Then when you know us in this way, you are a believer.

Salman said, "I said, 'O brother of God's Messenger! Has whoever performs the prayer set up your guardianship?' He stated, "Yes, Salman! This word of the Exalted God in the

1. Aba 'Abdillah is the nickname of Salman

Glorious Quran confirms this fact that He stated, ‘And seek help [from Allah when facing difficulties] through patience and prayer; *“this seems a hard task indeed, except to the humble and submissive believers in Allah.”* (II:45)¹ Patience is God’s Messenger and prayer is setting up my guardianship.” That is why the Exalted God stated, “This seems a hard task indeed” and He did not state, “Those two are hard indeed”; because bearing guardianship is indeed great and hard save to the humble. The humble are the clear-sighted and the intelligent. That is why all those who believe in the diverted speech such as Morjeah, Ghadariah, Khavarej and other Nasebis, all confess to the prophecy of Muhammad (P.B.U.H.), whereas all but a little group differ in my guardianship and they deny it and they are stubborn about it. They are those whom God has described in His Glorious Book and has stated “It is a hard task indeed save to the humble.” And the Exalted God in another part of his Glorious Book stated about the prophecy of Muhammad (P.B.U.H.) and my guardianship, *“And so many wells were left idle, and so many well-built and luxurious palaces left deserted.”* (XXII: 45)² So by palace, Muhammad (P.B.U.H.) is considered and idle well means my guardianship that they left idle and denied it. Anybody who does not confess my guardianship, confession to the prophecy of Muhammad (P.B.U.H.) does not benefit him.

١. وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ «سوره بقره، آیه ٤٥»

(Al-Baqara/The Cow) 2:45

Those two are the partners of each other. That is because the Prophet is the messengered Prophet and he is also Imam and the leader of people and after him, Ali (A.S.) is the Imam and the leader of people and inheritor of Muhammad (P.B.U.H.) as the Prophet stated to him, "You to me are the same as Haroun to Moses except that after me no Prophet comes." The first of us is Muhammad (P.B.U.H.) and the middle of us is Muhammad (P.B.U.H.) and the last of us is Muhammad (P.B.U.H.). Therefore, the one who makes my insight complete has a right and firm religion. As the Exalted God states, "*And that is the right and straight religion*" (XCVIII:5)¹ and I will soon express this fact with God's help and the Divine success.

O Salman and O Jondab! Both told, "Yes, the Commander of the Faithful, may God's peace be upon you!" He said, "Muhammad (P.B.U.H.) and I were one light originated from the light of the Glorious and Dignified God, then the Blessed and Exalted God enjoined that light to be divided into two. He asked half of it to be Muhammad (P.B.U.H.) and the other half to be Ali (A.S.)." That is why the Prophet stated, "Ali is of me and I am of Ali and no one save Ali is in charge of mission on my behalf." And verily, the holy Prophet (P.B.U.H.) sent Aba Bakr with Baraa' Surah to Mecca. Then Gabriel (P.B.U.H.) descended and stated, "O Muhammad! He stated, "Yes." Gabriel stated, "Verily God enjoins you to do that mission yourself or let a person chosen by you do it." Then the Prophet sent me to that place to return Abi Bakr. I returned him. He felt anxious

١. «وَبِئْرُ مُعَظَّلَةٍ وَ قَصْرِ مَشِيدٍ» سورة حج، آیه ٤٥

inside and said, “O Messenger of God! Had a verse revealed about me?” Prophet (P.B.U.H.) stated, “No, but no one save Ali or I will do this mission.” O Salman and O Jondab! They stated, “Yes, the messenger of God!” He to whom God’s peace be upon stated, “How can the one who is not capable to carry a letter from the Messenger of God be capable to be Imam?”

O Salman and O Jondab! The Messenger of God and I were one and a unique light. The Messenger of God (P.B.U.H.) was chosen and I became his satisfied successor. So Muhammad (P.B.U.H.) became speaking and I became silent.

O Salman! Muhammad became the admonisher and warner and I became the leader and this is the very Word of the Glorious and Dignified God that “[O Prophet] you are only a warner and to every nation there is a guide.” (XIII: 7)¹ The Messenger of God is the warner and I am the leader. *“Allah knows what every female bears and that which the wombs fall short of their completion and that which they, [the wombs] increase. And everything with Him has its due proportion and measure. Allah is the Knower of the unseen and the visible; and He is the Supreme Exalted Great. So it is the same to Allah whether any of you conceal his speech or declare it openly; whether he [who says] is in the darkness*

١. «إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ» سورة رعد، آیه ٧

of the night or he is in the light of the day. For each, there are angels before and behind who guard him by Allah's Command." (XIII: 8-11)¹

[Abuzar] said, then Ali (A.S.) clapped once and stated, "Muhammad (P.B.U.H.) became the owner of the gathering and I became the owner of dispersion. Muhammad (P.B.U.H.) became the owner of heaven and I became the owner of hell so that I can tell it to take this and to leave that. Muhammad (P.B.U.H.) became the owner of "Rajfah" and I became the owner of "Hoddah". I am the owner of the guarded tablet and God has revealed to me all knowledge in it."

Yes. O Salman and O Jondab! Muhammad (P.B.U.H.) became "*Ya Seen, I swear by the Quran full of wisdom*" (XXXVI:1-2)² and Muhammad (P.B.U.H.) became "*Nun. By the Pen*" (LXVIII:1)³ and Muhammad (P.B.U.H.) became "*Ta. Ha. We have not sent down the Quran to thee to be (an occasion) for thy distress*" (XX:1-2)⁴ and Muhammad (P.B.U.H.) became

١. «اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ (٨) عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ (٩) سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ الْقَوْلِ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ (١٠) لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِمَّنْ أَمَرَ اللَّهُ» سورة رعد، آيات ٨ تا ١١ (Ar-Ra'd/The Thunder) 13:8-11

٢. «يس (١) وَالْقُرْآنِ الْحَكِيمِ (٢)» سورة يس، آيات ١ و ٢ (Ya-Sin/Ya Seen) 36:1-2

٣. «ن والقلم» سورة القلم، آية ٦٨ (Al-qalam/The Pen) 68:1

٤. «طه (١) مَا أُنزِلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (٢)» سورة طه، آيات ١ و ٢ (Ta Ha) 20:1-2

the owner of guidance and directions and I became the owner of miracles and signs. And Muhammad (P.B.U.H.) became the last Prophet and I became the last (immediate) successor. I am “*the straight path*” (I:6)¹, I am “*the Great News about which they differ and dispute*” (LXXVIII:2&3)² [the great news in which they (the nation of the doomsday) differ in] and no one (of the people of Islam) has differed save in my Wilayah. He became the owner of invitation and I became the owner of sword. Muhammad (P.B.U.H.) became the messengered Prophet and I became the owner of the command of the Prophet (P.B.U.H.). The Glorious and Dignified God states, “*God sends [angel of] spirit to whomever of His servants he desires.*” (XXIII:15)³ And that is the Divine spirit that he does not grant or send to anybody save to the close angel or to the messengered Prophet or to the chosen successor. Anybody to whom God grants this spirit, He has separated him from others and has left the power to him. Such a person revives the dead and knows what has been and what is and he goes from the east to the west in a twinkle of an eye and he knows what is in the inside and in the heart of people and he knows what is in the heavens and the earth.

١. «أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ» سورة فاتحه، آية ٦
(Al-Fatihatu'l Kitabtu'l Kitab/The Opening) 1:6

٢. «عَنِ النَّبِيِّ الْعَظِيمِ (٢) الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ (٣)» سورة نبا، آيات ٢ و ٣
(An-Naba/The Great news) 78:2-3

٣. «يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ» سورة غافر، آية ١٥
(Ghafir/The Forgiver) 40:15

O Salman and O Jondab! And Muhammad (P.B.U.H.) became reminder that the Glorious and Dignified God states, *“Indeed Allah has sent down to you a reminder and also a Messenger who recites to you Allah’s Words of Revelation.”* (LXV:10-11)¹ Verily I have been given the knowledge of death, disasters and what separates truth from falsehood. I was entrusted the knowledge of the Quran and whatever will happen up to the resurrection day. Muhammad (P.B.U.H.) set up God’s Hojjat, a Hojjat for people and I became the hojjat of the Glorious and Dignified God. God considered for me something that he did not consider for anyone from the first and the last, neither did He consider for any messengered Prophet nor for the close angel.

O Salman and O Jondab! They stated, “Yes, the Commander of the Faithful!” Ali (A.S.) stated, “I am the one who carried Noah in the Ark with God’s command, I am the one who brought Yunus out of the fish body, I am the one who passed Moses from the sea with God’s command. I am the one who brought out Ibrahim from the fire with God’s permission; I am the one who caused the streams to flow and who split the fountains and planted the trees. I am the chastisement of the canopy day. I am the one who called from the near place that Thaqalan (genie and man) heard it and a group understood it. Verily I make the cruel and the hypocrite hear by their

١. «قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (١٠) رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ» سورة طلاق، آيات ١٠ و ١١
(At-Talalq/Divorce) 65:10-11

own language. I am the learned Khizr of Moses and I am the teacher of Solomon, son of David. I am Dholgharnain and I am the power of the Glorious and Dignified God.

O Salman and O Jondab! I am Muhammad and Muhammad is me. I am of Muhammad and Muhammad is of me. God the Exalted states, *“He merged two seas and between them there is a limbo and distance that they do not transgress each other.”* (LV:19&20)¹

O Salman and O Jondab! They stated, “Yes, the Commander of the Faithful!” He stated, “Verily our dead does not die and our absent will not be absent and verily our killed are never killed.”

O Salman and O Jondab! They stated, “O you whom God’s peace be upon, yes.” He to whom God’s peace be upon stated, “I am the commander and governor of every believer, man and woman, the ones who passed away and those who are living. I have been confirmed with a great spirit and [with all these positions] I am a servant of God’s servants. You do not call us God and then you speak of our grace whatever you want and you will not understand our grace and the depth of what God has considered for us and even you do not understand one per ten billion of it; because we are the signs and the Divine reasons and we are God’s hojjats and his successors and His trustees and His Imams and we are

١. «مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩) بَيْنَهُمَا بَرْزُخٌ لَا يُفِيدَانِ» سورة الرَّحْمَنِ، آيات ١٩ و ٢٩
(Ar-Rahman/The Most Merciful) 55:19-20

God's face, God's eye and God's tongue. God chastises His servants by us (and for us) and He awards them by us (and for us) and God purified us from among his nation and he chose and selected us and if a speaker says why, how and when, he has indeed become polytheist; because *"God is not accountable [to anybody] and people should be accountable [at the presence of God]."* (XXI:23)¹

O Salman and O Jondab! They stated, "Yes, the Commander of the Faithful upon whom God's peace be!" Ali (A.S.) stated, "Anybody who believes in whatever I told and confirms whatever I explained, interpreted, elaborated and clarified is a tried believer whose heart God has tried for faith and has expanded his breast for the admission of Islam and he is the clear-sighted mystic and a seer who has reached to the highest degree, maturity and perfection and anybody who is doubtful and disputes, denies, halts and wanders is faulty and Nassebi (the enemy of the commander of faithful).

O Salman and O Jondab! They stated, "Yes, the Commander of the Faithful upon whom God's peace be!" Ali (A.S.) stated, "I revive with my God's command and I cause to die and I inform you of what you eat and what you store in your houses with God's permission. And I am aware of the hidden of your hearts and the Imams of my progeny- God's peace be upon them- know and do these when they desire and

١. «لَا يُسْتَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْتَلُونَ» سورة انبياء، آيه ٢٣

will because all of us are one. The first of us is Muhammad (P.B.U.H.), the last of us is Muhammad (P.B.U.H.) and the middle of us is Muhammad (P.B.U.H.) and all of us is Muhammad (P.B.U.H.) So do not separate us. When we wish something, God wishes it and when we abhor something, God abhors it. Woe and all the woe to the one who denies our grace, characteristics and whatever God has granted us. Because anyone who denies whatever God has granted us has indeed denied the Divine power and will.”

O Salman and O Jondab! They stated, “Yes, the Commander of the Faithful upon whom God’s peace be!” Ali (A.S.) stated, “Verily, our Cherisher has granted us something which is better, greater, higher and larger than all these.” We said, “O the Commander of the Faithful, what God has granted you that is greater and higher than these?” He stated, “Our Cherisher, the Glorious and Dignified God has granted us the information of the Greatest Name and if we desire, we are able to split the skies, the earth, the heaven and the hell by it, and to go up in the skies and to go down into the earth by it and we go to the east and to the west by it and we ascend to the highest point of the throne and sit on the throne at the presence of the Glorious and Dignified God. And all the things obey us even the skies, the earth, the sun, the moon, the stars, the mountains, the trees, the creeping animals, the seas, the heaven and the hell. God has taught all these by means of the Greatest Name he has granted us and has made us peculiar with them and having all these we eat, we drink, and we walk in the markets and we do all these by our God’s

command. We are the servant of God who possess generosity *“They do not precede Him in speech and (only) according to His commandment do they act”* (XXI:27)¹ God has set us infallible and purified and has given us preference to many of his servants. So we say, *“All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us.”* (VII:43)² And *“the word of the chastisement has been realized against the unbelievers.”* (XXXIX:71)³ By means of unbelievers, I mean those who deny whatever God has granted us of grace and benevolence.

O Salman and O Jondab! This is my insight to luminosity. So be guided and recourse to it that none of our Shi'ites reach the highest degree of clear-sightedness unless he knows me by luminosity. So when he recognizes me with luminosity, he will be a clear-sighted person who has achieved his goal and is a perfect man who has immersed in a sea of knowledge and has reached a degree of grace and is informed of a secret of the Divine secrets and of His hidden treasures.

١. «لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهٖ يَعْمَلُونَ» سورة انبياء، آيه ٢٧
(Al-Anbiyaa/The Prophets) 21:27

٢. «وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِى هَدٰىنَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِىْ لَوْلَا اَنْ هَدٰىنَا اللّٰهُ» سورة اعراف، آيه ٤٣
(Al-A'raf/The Heights) 7:43

٣. «لَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ» سورة زمر، آيه ٧١
(Az-Zumar/The Crowds) 39:71