

The Wilderness  
or  
The Path to Allah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# THE WILDERNESS OR THE PATH TO ALLAH

1<sup>st</sup> Edition

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Certified accurate by the English Translation Committee  
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Translated from the original Arabic *Al-Tayh aw al-Tareeq Ila Allah*:

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التيه  
أو  
الطريق إلى الله

السيد أحمد الحسن  
وصي ورسول الإمام المهدي عليه السلام

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## ABBREVIATIONS

- PBUH Peace be upon him/her (عليه/عليها السلام ~ *alaihi/alaiha as-salam*)
- PBUT Peace be upon them (عليهم السلام ~ *alaihom assalam*)
- PBUHAP Peace upon him and progeny (صلى الله عليه وآله وسلم ~ *salla Allahu alayhi wa alihi wa sallam*)
- SWT Praise Him and Exalt Him (سبحانه وتعالى ~ *sobhanahu wa ta'ala*)
- (M) The Mighty and The Majestic (عز وجل ~ *azza wa jal*)
- ﴿ ﴾ Indicate narrations from Ahlul Bayt PBUT
- ✽ ✽ Indicate passages from the Bible
- ﴿ ﴾ Indicate verses from the Quran
- « » Indicate explanations by Sayeed Ahmad al-Hassan PBUH within narrations, Bible passages or Quran verses
- Trans. not in the original arabic but added by the translators

## DEDICATION

To the Holy Prophet PBUHAF.

And the triumphant military leader.

And the successor of Aaron bin Imran PBUH.

Who led the Children of Israel out of the wilderness.

To one of the two men upon whom Allah has bestowed His grace, as He SWT said, ﴿Two men from those who fear said unto those upon whom Allah has bestowed His grace, “Enter upon them from the gate, for if you enter by it, you will be the ones who overcome. So rely on Allah if you were believers.”﴾ Surat al-Maidah (The Table Spread) 5:23.

To the master Joshua bin Noon PBUH.

My master, this poor one dedicates to you this unworthy commodity.

So give us full measure and give us of your charity.

Verily Allah rewards the charitable.





## INTRODUCTION

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

And praise is to Allah who said, ﴿<sup>28</sup> And We have not sent you except to all mankind as a bringer of glad tidings and a warner, but most of the people do not know. <sup>29</sup> And they say, “When is this promise, if you should be truthful?” <sup>30</sup> Say, “For you is the appointment of a Day of which you will not be delayed thereafter an hour, nor will you precede [it]”﴾<sup>\*</sup>

Praise is to You our Lord, as You introduced us to Your appointed promise which does not break, and Your cutting sword, Your compelling stone, and Your servant whom You have drawn to Yourself and are satisfied with to support Your religion, and have chosen by Your knowledge and protected him from guilt and made him innocent of faults and showed him the unseen, and blessed him and purified him from impurities and sanctified him from impurities and made his obedience Your obedience, and his support Your support, and introduced him to Your servants by the tongue of Your *Ummi*<sup>†</sup> Prophet PBUHAP, and by the tongue of the previous prophets, and mentioned him in the Torah and the Gospel and the Quran and warned Your servants of negligence, and You said, and Exalted is He who said,

In the name of Allah the Merciful, the Intensely Merciful ﴿<sup>27</sup> And the Day the wrongdoer will bite on his hands [in regret] he will say, “O, I wish I had taken with the Messenger a path. <sup>28</sup> O, woe to me! I wish I had not taken that one as a friend. <sup>29</sup> He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter.”﴾<sup>‡</sup>

In these pages are few from an abundance, and little from much of what is drawn into the souls of the believers. And in these pages is something from the past, something from the present and much for the future. And in the past there are undeniable lessons, and it is a divine way that does not change.

The SEAL PBUHAP said, ﴿By Whom my soul is in His hand, you will

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\*. Surat *Saba* (Sheba) 34:28-30.

†. *Ummi*: From *Umm al-Qura*, and it is the village around which all other villages center, and at the time of Prophet Muhammad PBUHAP, it was Mecca. And today it is al-Najaf in Iraq. —Trans.

‡. Surat *al-Furqan* (The Criterion) 25:27-29.

follow in the footsteps of those before you, pace by pace and speck by speck, such that you will not evade their way and the way of the Children of Israel will not evade you﴾.\*

And in these pages is a nation which went into the wilderness and exited it and a nation which went into it and is still in it, and in these pages is a direction toward the path of exiting the wilderness.

I, the poor one of little work and many faults, saw to write these pages so that they would be a cry in the face of the tyrants for every overpowered one, and so that they would be a cry from the Master of the oppressed ones, the Proof upon all creation, the Mahdi of this nation PBUH, a cry to every believing man and woman, by which he requests their support, and so that this cry would be a proof upon every apathetic one of his support PBUH today before his rise, and tomorrow after his rise.

Then I hope from Allah the Mighty, the Intensely Merciful, the Generous, that He makes it a proof from His proofs during the Day of Resurrection.

And all praise is to Allah, who created me, as it is He who guides me. My Lord, join me with the righteous ones, and do not embarrass me on the Day they are resurrected; the Day when neither wealth nor children will benefit anyone except he who comes to Allah with a sound heart.

My Lord, and accept from me this small work, and make the heart of the Man of Time<sup>†</sup> satisfied with me...

My Master, O Man of Time, O proof of Allah in His land, O remnant of the prophets and successors, O oppressed one whose right is violated, O dear one; Harm has touched us and our families and we come with this unworthy commodity, so give us full measure and give us of your charity, verily Allah rewards the charitable...

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\*. *Tafsir al-Ayashi* Vol. 1 page 303, Masnad Ahmad Vol. 5 page 340, Sunan al-Tirmithi Vol. 3 page 332, Majma al-Zawaed by al-Haithami Vol. 7 page 216.

†. Man of Time: *Sahib al-Zaman* who is Imam al-Mahdi PBUH.

*Patience has died in wait for you, O one who revives the sharia  
So rise as tolerance has left behind nothing but anxious abdomens*

*They [the disasters] tore apart the robe of grief  
and complained of the severing [Imam al-Mahdi's absence]  
to their connected one [the one with whom they have closest ties]*

*And the time has come for the sword to heal  
the aching hearts of your Shia*

*So any other than him would not revive this turbulent soul,*

*For how long is the stagnation,  
and your religion had its thin pillars demolished?  
The branches mourn its origins,  
and its origins mourn its branches [of the religion]*

*Ruling it are the ones who made halal its haram sanctities*

*Those whom if you amplify their virtue and exaggerate  
are still not worthy to be mentioned*

*So sharpen the blade of a sword, to which the souls are determined,  
obedient and submissive. [speaking to al-Mahdi PBUH from hereon]*

*If it calls for them they lighten for its call,  
and [even] if they are heavy they are fast.*

*Demand by it the blood of the murdered one in Karbala,  
among the finest Shia*

*What would ever incite you  
if you had patience over the horrific incident of al-Taf?*

*Do you see that a disaster would come,  
worse than that which has already come?*

*As al-Hussain is on the pure soil and within our souls,  
with the brave horses, he had his ribs crushed*

*And his infant is covered with the blood of the veins,  
so demand his infant*

*O the jealousy of Allah,  
call out for the impervious protection of the religion*

*And sharpen the swords of your revenge,  
for the necks of the cowardly transgressors*

*And let the soldiers of Allah fill this spacious land*

*And take away even the infants of the family of war,  
their girls and their boys.\**

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\*. Lines from a well-known poem by the poet of the progeny, Haydar al-Hilli (may Allah have mercy upon his soul). Taken from *Deewan al-Hilli* Vol 1 page 37.

*In the name of Allah, the Merciful, the Intensely Merciful*

Praise be to Allah, the Owner of sovereignty, Who sets the course of the skies and the stars, Controller of the winds, Causer of daybreak and Administrator of authority, the Lord of the worlds. All praise be to Allah, from whom out of fear of Him the sky and its inhabitants rumble, and the earth and its builders shake, and the sea and whatever swims in its depths surges.

O Allah, send Your prayers upon Muhammad and the Family of Muhammad, the arks moving in the overwhelming depths. Whoever boards these arks is safe and whoever leaves them drowns. Whoever proceeds without them is an apostate, and whoever lags behind them is bound to disappear, and whoever abides by them survives.



## THE WILDERNESS OF THE CHILDREN OF ISRAEL

The Children of Israel wandered in Sinai for forty years after their exodus from Egypt with Moses and Aaron PBUT, and this wilderness was a punishment for them due to their rebellion against Moses PBUH and against the divine command to enter the Holy Land (Palestine), and this wilderness was also to reform them and free them from the corrupt manners which were instilled in their souls as a result of the tyranny of Pharaoh and his people over them in Egypt, and the mentioning of the wilderness has come in the Quran, the Almighty said,

﴿<sup>20</sup> And when Moses said to his people, “O my people, remember the favor of Allah upon you when He appointed among you prophets and made you kings and gave you that which He had not given anyone among the worlds. <sup>21</sup> O my people, enter the Holy Land which Allah has written for you and do not turn back and [thus] become losers.” <sup>22</sup> They said, “O Moses, indeed within it is a people of tyrannical strength, and indeed, we will not enter it until they leave it; so if they leave it, then we will enter.” <sup>23</sup> Two men from those who fear said to those on whom Allah has bestowed His grace, “Enter upon them from the gate, for if you enter by it, you will be the ones who overcome. So rely on Allah if you were believers.” <sup>24</sup> They said, “O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are sitting right here.” <sup>25</sup> [Moses] said, “My Lord, indeed I do not possess except myself and my brother, so part us from the defiantly disobedient people.” <sup>26</sup> [Allah] said, “Then indeed, it is forbidden to them for forty years, they will be lost throughout the land. So do not grieve over the defiantly disobedient people.”﴾<sup>\*</sup>

Before the wilderness, the Children of Israel used to live in Egypt, and the first of them to inhabit Egypt was Joseph son of Jacob PBUT. And then he invited his parents and brothers to Egypt when he was forced to become a minister over the treasury by one of the pharaohs. And from that time Israel, or the prophet of Allah Jacob son of Isaac son of Abraham PBUT, and his sons moved from the life of the desert, where they used to herd some livestock, to Egypt and to the life of the city and stability.

And after that, the progeny of the prophet of Allah Jacob continued

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\*. Surat *al-Maeda* (The Table Spread) 5:20-26.

living in Egypt, calling for monotheism and the religion of truth, and abandoning the worship of idols and the deification of the Pharaoh. And perhaps this call would sometimes be made overtly or covertly at other times, and the numbers of the Children of Israel in Egypt increased.

And the call for the Truth clashes with the interests of the oppressive rulers from among the Pharaohs, so these oppressors feared the loss of their sovereignty and feared the transfer of the worldly rule to the great prophets from the Children of Israel. Therefore, they practiced the harshest types of oppression and terrorism upon the Children of Israel, so they humiliated and oppressed them, they killed their children, prevented them from practicing their acts of worship and the rites of Allah, and they tried in every way to suppress the teachings of the religion of monotheism and to force the Egyptians and the Children of Israel into polytheism and disbelief in Allah and His religion, and to obey the Pharaoh and all that he commanded them with from the worship of statues and images and killing the believers. And if it was not for the doctrine of awaiting, which was existent for the Children of Israel and acquired in their souls from the glad tidings of the prophets PBUH about the [coming of the] awaited successor who will destroy Pharaoh and Haman and their soldiers, not a single believer would have remained among them, and they would not have gathered around this savior when he arrived. But unfortunately it was a gathering of oppressed people around a leader who would save them only from the injustice of a tyrant, and they did not realize that this leader was a great prophet sent to them to sanctify them and purify their souls and restore the religion of monotheism and its teachings, which had almost been obliterated.

And Moses PBUH was sent with signs and clear proofs, but Pharaoh and Haman and their affluent soldiers from the Children of Israel, like Qarun, were arrogant and they continued in their transgression and in harming whoever believed in Moses PBUH. The Almighty said, ﴿<sup>23</sup> And we did certainly send Moses with Our signs and a clear authority <sup>24</sup> to Pharaoh, Haman, and Qarun; but they said, "A magician and a liar." <sup>25</sup> And when he brought them the Truth from Us, they said, "Kill the sons of those who have believed with him and keep their women alive." But the plan of the disbelievers is not except in error. <sup>26</sup> And Pharaoh



said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land." <sup>27</sup> But Moses said, "Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account." ﴿﴾\*

After this stage, it was necessary to migrate in the vast land of Allah, and Moses PBUH and the Children of Israel exited Egypt migrating in the way of Allah. But it did not please Pharaoh to see those oppressed ones free and out of his grasp and oppression, so he and his soldiers followed them, and that was the great incident and trial; the Children of Israel stood with the sea ahead of them, and the army of Pharaoh was beginning to appear behind them, so they became frightened and they said, "We are to be captured," and they did not notice that the one who led them to this place was a great prophet sent from Allah SWT, so he PBUH alerted them that they were migrating to Allah by saying, ﴿[Moses] said, "No! Indeed, my Lord is with me; He will guide me."﴾†

So Allah inspired unto him to strike the sea with his staff and so the sea split for him; because the sea is a servant from the servants of Allah, and the sea does not hold to stand as an obstacle before this faithful servant who is relying upon Allah, and the sea does not hold to stand as an obstacle before this torrential stream of faith, and the sea does not hold to stand as an obstacle before Moses PBUH, because Moses is a human and everything on the earth is created to serve the human, who is the creation with the most extensive ability to know Allah, but if he obeyed Satan, he becomes more ignorant and harder than stone, and from the stones are those from which rivers burst, and from them are those which collapse out of fear of Allah.

And this miracle was the last sign that Pharaoh and his soldiers saw from Moses PBUH, but their hearts were harder than stone, so they did not stand in astonishment but walked between two mountains of water while their souls were filled with stubbornness and arrogance. So they were drowned; so away with them.

And the Children of Israel survived and they crossed the sea and found themselves in a desolate desert after they lived in the fertile valley of the Nile. But Moses PBUH came to them with the glad tidings

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\*. Surat *Ghafir* (The Forgiver) 40:23-27.

†. Surat *ash-Shuara* (The Poets) 26:62.

and the divine command to enter the Holy Land and he promised them victory from Allah. And after all these signs and miracles which they had seen in Egypt, and after the sea had split and drowned Pharaoh and his soldiers, it should have been that they did not hesitate to obey, and they were supposed to have certainty of victory, but they rebelled and refused to enter the Holy Land!!

**And probably the most important reasons for this refusal are:**

1. The weakness of their faith in the prophethood of Musa PBUH and his message, as many of them saw him as a leader, not as a great prophet; moreover some of them even rebelled against his leadership PBUH.

2. Weakness of piety and weakness of fear of Allah, such that it led them into rebelling and disobeying carelessly.

3. Weakness of the souls, fear of the tyrants, submission and surrender to them and enjoyment of injustice, hence abandoning jihad in the way of Allah.

4. The concern for this worldly life more than the hereafter, and hence the love of this world was entrenched in their souls, along with the attachment to life in an unnatural way, as is the case of many Muslims today.

5. The spread of self-love among them such that some of them saw themselves as better than Moses and Aaron PBUT and they did not accept their leadership over them!! As stated in the Torah, Book of Numbers Chapter 16: \*<sup>1</sup>Now Korah the son of Izhar, son of Kohath, son of Levi, and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took men. <sup>2</sup>And they rose up before Moses, with a number of the people of Israel, 250 chiefs of the congregation, chosen from the assembly, well-known men. <sup>3</sup>They assembled themselves together against Moses and against Aaron and said to them, "You have gone too far! For all in the congregation are holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?" <sup>4</sup>When Moses heard it, he fell on his face...<sup>12</sup> And Moses sent to call Dathan and Abiram the sons of Eliab, and they said, "We will not come up. <sup>13</sup>Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you must also make yourself a prince over us?"\*

And In the Quran came that which is close to this meaning.

And it is worthy for us to remember that self-love and arrogance are a moral disease that doomed the children of Adam and cast many of them into the abyss of hell, and how much did Satan fulfill his promise by tempting the son of Adam through arrogance? How much has arrogance been the main obstacle which prevents people from obeying and believing the prophets P<sub>BUT</sub>? And the most arrogant people over the prophets and the successors P<sub>BUT</sub> are the wealthy and the affluent and the leaders of the people, the Almighty said,

❖ And We did not send into a village any warner except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers." ❖<sup>\*</sup>

As they see themselves better than the prophets and the successors P<sub>BUT</sub>, and better than every religious or worldly leader that is assigned by Allah, and they envy them for what Allah gave them, the Almighty says,

❖<sup>54</sup> Or do they envy people for what Allah has given them of His favor? But We had already given the family of Abraham the Scripture and the Wisdom and conferred upon them a great sovereignty. <sup>55</sup> And some among them believed in it, and some among them were averse to it. And sufficient is hell as a blaze. ❖<sup>†</sup>

And from that which has passed, we know that the hearts of the Children of Israel who set out with Moses P<sub>BUH</sub> contained a lot of moral corruption. Therefore, the wilderness with which Allah punished them for refusing to enter the Holy Land was necessary to purify their souls and bring them back to the sound nature of monotheism and goodness.

Also, during the forty years in the wilderness a generation from the Children of Israel was raised in the desert, and they were the sons and the grandchildren of those who set out with Moses P<sub>BUH</sub>. And they did not have a home to settle in nor much from the ornaments of this world which would draw them toward it and tie them to its people, and they were not under the authority of any tyrant who would inflict them with the worst of torture and instill fear and weakness in their souls. Therefore they were raised to be free and lovers of freedom. And prob-

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\*. Surat *Saba* (Sheba) 34:34.

†. Surat *an-Nisa* (The Women) 4:54-55.

ably the miracles which they saw in the wilderness had a great impact in their upbringing of high faith and spirituality. So in the wilderness a generation grew which was faithful, strong, brave and qualified to carry and spread the divine message, qualified to fight the darkness and qualified for jihad in the way of Allah and entering into the Holy Land.

And from here, the reason is made clear behind the divine care for these parents and sending them a great prophet from *Uli al-Azem*\* who is Moses PBUH, even though the majority of them were corrupt and were not fit to carry the divine message. Moreover, all of those who set out with Moses PBUH died in the wilderness, and none of them remained except Caleb and Joshua PBUT, so that Joshua PBUH would later lead the children and grandchildren to the entrance of the Holy Land and victory over the tyrants.

And in conclusion, the benefit from the wilderness is that it was a reformatory process as well as a punishment, and its main goal was the reformation of the souls of the Children of Israel and raising them on the refusal of injustice and corruption and the refusal of rulers of oppression and tyranny after they inclined toward this injustice and surrendered to it, and after they did not move a muscle to change their bad situation in Egypt. And the location of the wilderness had a major influence, being that it is a wilderness; therefore a person would take refuge in Allah in it and rely upon Him and fortify himself by the allegiance of Allah and remembrance of Him.

Also, the character of Moses PBUH had a major influence on the reformation of the Children of Israel and qualifying them to carry the divine message. So this divine existence, which Allah SWT had made for Himself and for the support of His religion, as mentioned in the Quran,<sup>†</sup> fought in the way of Allah alone when he was in the palace of Pharaoh, so he helped the oppressed ones and he stood in the face of the arrogant ones, and when there was no option but to use force, he killed one of those oppressors as mentioned in the Quran. The Almighty said,

﴿And he entered the city at a time when its people were unaware and he found therein two men fighting, one of his own followers and

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\*. People of Intense Abilities.

†. Imam Ahmad al-Hassan PBUH is referring to His saying SWT, ﴿And I made you for Myself. <sup>42</sup> Go, you and your brother, with My signs and do not slacken in My remembrance. Go, both of you, to Pharaoh. <sup>43</sup> Indeed, he has transgressed.﴾ Surat *Ta Ha* (طه) 20:41-43.

the other of his enemies. And his follower asked for his support against he who was of his enemies. So Moses struck him with his fist and killed him. He said, "This is of Satan's work. Verily, he is an obvious misleading enemy."\*

As for his saying PBUH, ﴿“This is of Satan's work”﴾, he perhaps said this and meant by it the matter which resulted in the killing, or he probably meant by it the killed person himself, for he is a work of Satan considering that whoever taints the nature within him of monotheism and good is Satan.†

And Moses PBUH left Egypt after that incident, afraid for his religion and vigilant for the mercy of Allah, vowing to Allah upon what He has given him from strength, faith and guidance, that he will never be of support to the oppressor, not even with silence regarding his oppression.

So he migrated to Allah leaving behind the despicable materialistic world and the extravagance of Pharaoh's palace, satisfied and content with the provision of Allah's sustenance, so Allah bestowed upon him [the blessing] to follow a great prophet, who is Jethro (Shoayb) PBUH, and to marry one of his daughters. And he stayed with him for ten years, herding livestock, and may it be that is from the arrangement of Allah for Moses PBUH.

Then Allah wished to bring him back to his people in Egypt after this absence from them to take them out of the darkness into the light and out of slavery into freedom. So he brought out of them a good and divine generation who are qualified to carry the divine message as previously mentioned, and he would not have been able to bring out these free children who are submissive to Allah from those slaves who are rebellious against the command of Allah, if it was not for the mercy of Allah and His favor upon them, and if it was not for this sacred existence, Moses PBUH, whom Allah has made and purified.



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\*. Surat *al-Qasas* (The Story) 28:15.

†. Imam Ahmad al-Hassan PBUH did not give a definite answer because he did not declare that he was a messenger from Imam al-Mahdi PBUH at the time this book was written. If he were to give a definite interpretation of the Quran before this declaration, it would reveal that he was in contact with Imam al-Mahdi PBUH.



## THE WILDERNESS IN THE ISLAMIC NATION

The Muslims lost the way after the passing of the Messenger of Allah, Muhammad bin Abdullah PBUHAP, as Abu Bakr and a group of hypocrites jumped to authority and he usurped the successorship of the Messenger of Allah PBUHAP. And most of the companions failed to support the successor of the Messenger of Allah PBUHAP who was appointed by Allah, Ali bin Abi Talib PBUH, as the Messenger of Allah PBUHAP appointed him by the command of Allah to be the Prince of Believers and the khalifa of the Messenger of the Lord of the Worlds PBUHAP after him in Ghadir Khum in the Farewell Pilgrimage (*Hujjat al-Wadaa*). And not only did they usurp the right of Imam Ali PBUH and the right of Mankind to receive the Word that there is no god but Allah, and Muhammad is His Messenger, but it also extended to the attempt of Omar bin al-Khattab and a group of hypocrites to burn the house of Fatima al-Zahraa PBUH and she is the only daughter from the lineage of the Messenger of Allah PBUHAP. And loving kindness towards her, and towards al-Hassan and al-Hussain and Ali PBUT, was obliged by Allah in the Quran. The Almighty said,

﴿“I do not ask you for any payment for this message [but] only loving kindness of the kinship.”﴾\*

And when this attempt did not succeed in forcefully making the Imam PBUH go out to pay allegiance to Abu Bakr, they broke into the house of Fatima al-Zahraa PBUH and broke her rib, and they caused her to miscarry her fetus and a nail pierced into her chest, and she is the one about whom the Messenger of Allah PBUHAP said, ﴿“[She is] the mother of her father and a piece of me. And Allah satisfies by her satisfaction and He angers for her anger. And [she is] the Lady of the women of the worlds from the first ones and the last ones.”﴾†

So Muslims would not have evaded the wilderness and the wilderness would not have evaded them after they had walked the same path of the Children of Israel, pace by pace. The Messenger of Allah PBUHAP said, ﴿“By Whom my soul is in His hand, you will follow in the

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\*. Surat *ash-Shura* (Consultation) 42:23.

†. *Masnad Ahmad* Vol. 4 page 5, *Sahih al-Bukhari* Vol. 4 page 210, *Sahih Muslim* Vol. 7 page 141, *Sunan al-Tirmithi* Vol. 5 page 360, *Fathail al-Sahaba* by al-Nisai, page 87, and many other references from both the Shia and Sunni sect which mention the favor of Fatima al-Zahra the Truthful PBUH.

footsteps of those before you, pace by pace and speck by speck, such that you will not evade their way and the way of the Children of Israel will not evade you.” ﴿۞﴾\*

And this nation lost its chance and supported its enemy and fought its supporter and Imam and angered its Lord, so it began to enter the wilderness and astray from then until it settled in the heart of the desert today. So from Muawya and Ziad to Yazeed and the son of Ziad, and Muslim bin Aqaba to Marwan, Abdul-Malik and his children, and al-Hajjaj to the Abbasids, al-Saffah and al-Mansoor al-Dawaniqi and al-Hadi and al-Mahdi<sup>†</sup> and al-Rasheed, the misguided ones, to al-Ameen [the safe] and al-Mamoon [the entrusted] who are not to be trusted, to al-Motawakkel [the dependant] on Satan, to... and to... a terrible journey that this nation went through. So how many cities had their sanctities violated, their good people killed and the honor of their women transgressed. And even the city of the Messenger of Allah PBUHAP and the Holy Kaaba were not spared. (Yazeed (Allah curse him) sent Muslim bin Aqaba, who is more worthy of being called a criminal [rather than Muslim —Trans.], to Madeena and over ten thousand Muslims were killed including seven hundred companions, and over a thousand virgins were raped, and this did not satisfy him; he moved toward the Holy Kaaba [planning to destroy it —Trans.], but Allah SWT destroyed him as He destroyed the people of the Elephant.)<sup>‡</sup>

And how extensively were the free ones tortured and the good ones killed, and how many of them spent time in jails and dark dungeons, wherein you cannot recognize night from day. And if you looked into what the Umayyad children and the Abbasid children did to the Muslims, you would be filled with horror, and if you knew about their debauchery and disbelief and how much they withdrew from the religion,

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\*. *Tafsir al-Ayashi* Vol. 1 page 303, *Masnad Ahmad* Vol. 5 page 340, *Sunan al-Tirmithi* Vol. 3 page 322, *Majma al-Zawaid* Vol. 7 page 216 by different wording yet same meaning.

†. Abbasid rulers who are not to be mistaken with Imam al-Hadi and Imam al-Mahdi PBUH -Trans.

‡. Imam Ahmad al-Hassan PBUH is referring to the bloodshed which occurred in al-Harra on the 28th of Thul-Hujja in the year of 64 A.H., in which Yazeed transgressed the city of the Messenger of Allah PBUHAP for three days, during which murders and assaults against people's honor occurred; and the details are greater than that of which the tongue can speak. And whoever wants to learn more about this should refer to the books which mention the events in detail. Also, the Imam PBUH refers to what happened on the 3rd of Rabi al-Awwal of the same year, in which the army of Yazeed surrounded the Sacred House of Allah and burned the House and the Mosque.



your wonderment would increase.

al-Masoody said about one of them who is al-Waleed bin Yazeed bin Abdul Malik in the book of *Murooj al-Thahab*, "Ibn Aisha sang, so al-Waleed admired him and said, 'Well done, by Allah, repeat it by the right of the worshipper of the sun,' so he repeated and al-Waleed said, 'Repeat by the right of Umayya.' So he repeated. So al-Waleed went to the singer and did not leave a part of his body except that he kissed it, then al-Waleed leaned in to kiss his urethra, so the singer turned away from him, so al-Waleed said, 'By Allah I shall kiss it.' And he insisted until he kissed it, and he gave him one thousand dinars and a donkey, and he said, 'Walk with the donkey over my carpet,' so he did. And then al-Waleed placed a bath in a garden and filled it with wine, in which he used to swim with the obscene ones and drink from it until it would recede. And he once approached his own daughter and said, 'Whoever observes what people do dies from grief.'"<sup>\*</sup>

Al-Sayed al-Mortatha said in the book of *Al-Amali* that Abu Obaidullah al-Mazrabani said that Ahmed bin Kamel said that al-Waleed bin Yazeed was a heretic and he opened the Quran one day and he saw, ﴿And they requested victory from Allah, and disappointed, [therefore], was every obstinate tyrant﴾,<sup>†</sup> so he took the Quran as a target and began shooting arrows at it, while saying,

"You are warning every obstinate tyrant...so I am that obstinate tyrant.

So if you meet your Lord...say, 'O Lord, al-Waleed has pierced me.'"<sup>‡</sup>

And I am indeed sorry to convey the history of such filth, and what I mentioned is only a small portion of that history. And if this history was nothing but the killing of the progeny of the Messenger of Allah PBUHAF by these oppressive rulers and expelling them to the ends of the land, where nowadays, we find the lineage of the Messenger of Allah PBUHAF living in Iran, Afghanistan, India, and all the countries distant from the city of their grandfather PBUHAF, then this would be enough proof that they went far away from the religion and that they fought Islam, and this would be enough proof for their grudge against the Messenger of Allah PBUHAF.

\*. Refer to *Al-Kuna wal Alqab*, Vol. 1 page 346.

†. Surat Ibrahim (Abraham) 14:15.

‡. *Al-Amali* by Sayyed al-Mortatha Vol. 1 page 90.

And this injustice and corruption continues to this day; our wealth is in the hands of tyrants, they are using it for all kinds of corruption in the land and towards the servants, and they are bestowing it upon whoever worships them without Allah. The likes of their prisons were never known throughout history, in them there are forms of torture that make the body shiver, and their armies are equipped with all types of weapons, not to defend the Islamic countries, but to oppress the Muslim people. And whoever calls out that there is no god but Allah and calls the Muslims to rule by what Allah sent down gets thrown into those dark dungeons or gets killed. And we do not know when this wilderness and astray will end and when Islam will return to rule the Muslims like it did in the days of the Messenger of Allah PBUHAF, and when justice will spread in the Islamic countries, and therefore throughout the earth. But we know for certain that it will come back, because the Messenger of Allah PBUHAF promised us and told us that Islam will come back fresh in the end times by the hands of his son, al-Mahdi PBUH.

And this blessed appearance of this great reformer will not be fulfilled until the reasons for his absence are lifted and a generation within this nation arises which is ready to carry the divine message to all the people of the earth, in order for the divine promise of making this religion victorious to be fulfilled. So if we really want justice to be fulfilled on earth and want to come out of this desert and this wilderness and want the appearance of Imam al-Mahdi PBUH, we have to go back to the Islam that Allah wants, not the Islam that the tyrants want. Allah said,

❖ And We certainly sent unto every nation a messenger, “Worship Allah and avoid tyranny.” So among them were those whom Allah guided, and among them were those upon whom error was deservedly decreed. So proceed through the earth and observe how the end of the deniers was. ❖\*

Those tyrants, who took over the nation with the help of America, though they show enmity toward it to complete the chapters of this abhorrent play, want to marginalize Islam and make the core of the Muslim empty and deprived of any faith in Allah, only coated with religious shells which have no truth. And if they could discard these

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\*. Surat *an-Nahl* (The Bees) 16:36.

shells and fight them they would not hesitate, like they did in Turkey today. And whoever doubts that they are agents of America and Zionism, especially those who pretend that they are their enemy, let him refer to their dark history and he will find that for each day they remain in power, they serve their masters, the Americans and the Zionists, by the wars they wage on the Muslims and the Arabs, and by oppressing every Islamic movement and religious awakening, and whoever wants further proof let him refer to the Torah, Book of Daniel, and he will find that in the region of the Middle East, there are ten kings who are agents of America, or as is symbolized, an Iron Kingdom, eating and stomping on all the kingdoms of the earth, but Allah willing the Mahdi of this nation PBUH will stomp on it, just as it was mentioned in the Book of Daniel itself.

Moreover, a tyrant cares only about himself and that which keeps him in power, and his throne stands only upon blood and remains, so he kills whoever rejects his rulership and oppression, and he occupies the people with crises that never end except by the ending of his rulership, so he wages wars and plants prejudices and Satanic shouts between the tribes, he even deprives the people of bread so that they are always occupied with acquiring it. Life under the shadow of the tyrant is humiliation; moreover, it is death in life, it is the loss of this world and the hereafter.

The Greek philosopher Plato says in the description of the government of the tyrant and its formation, "Among the callers for democracy and the protectors of the people, he who is their most violent and most crafty stands out. So he exiles the wealthy or executes them, he cancels debts and divides the lands and provides protection for himself from the evil conspiracies. So the people become happy with him and he seizes the authority for himself. And in order to empower himself and distract the people from himself and perpetuate the need for him, he announces war with his neighbors after he had made peace with them, so he can focus on fulfilling his wish from within, and he beheads every competitor or critic, and eliminates every virtuous man and draws a group of mercenaries closer to him and gives generously to the poets whom we exiled from our city, so they praise him with compliments excessively. And he demolishes the structures and starves the people in order to feed his guards and entourage. So the people realize that he

switched from freedom to tyranny, and this was the original government [the same as the previous one].”

As for the slaves of the tyrant and his mercenaries, they are under the illusion that they are safe and that their lives are secure and settled, for as long as they continue in the service of the tyrant no harm shall touch them, as their master is powerful, he cuts the necks while the people are submissive and have surrendered to injustice.

And this is an illusion, because fire remains under the ashes. The Almighty said,

﴿The example of those who take supporters other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.﴾\*

And the truth is known to whoever follows the history of the nations and the peoples, that the end of every tyrant and his mercenaries is through the revolution of the weakened and the oppressed, and those who have oppressed will know to which return they will be returned.

As for those who surrendered to the tyrants and submit to them while claiming that they are Muslims, they are out of the allegiance of Allah but they do not know. The Almighty said,

﴿Have you not seen those who claim to have believed in what was sent down to you, and what was sent down before you? They wish to refer legislation to tyranny, while they were commanded to reject it; and Satan wishes to lead them far astray.﴾†

And the tyrants push them into wars with the Islamic nations and they will not cease helping them due to fear of them, and they fight the supporters of Allah and they violate the sanctities of the believers. So what state is worse than theirs and what disbelief is greater than their disbelief, and they support the enemies of Allah?

The Almighty said, ﴿Those who believe fight in the way of Allah, and those who disbelieve fight in the way of tyranny. So fight against the supporters of Satan. Indeed, the plot of Satan has ever been weak.﴾‡

And perhaps some of them use the excuse that they fear the tyrants and fear being killed, but it is an ugly and unacceptable excuse, for if the weapon must be carried, let us carry it in the face of the tyrants, not in support of them.

\*. Surat *al-Ankabut* (The Spider) 29:41.

†. Surat *an-Nisa* (The Women) 4:60.

‡. Surat *an-Nisa* (The Women) 4:76.

The Almighty said, ﴿Indeed, those whom the angels take [in death] while unjust toward themselves — [the angels] will say, “In what [condition] were you?” They will say, “We were oppressed in the land.” The angels will say, “Was not the earth of Allah spacious for you to migrate therein?” For those, their refuge is hell — and it is an evil destination.﴾\*

And the Almighty said, ﴿<sup>32</sup> Those who were arrogant will say to those who were oppressed, “Did we avert you from guidance after it had come to you? Rather, you were criminals.” <sup>33</sup> Those who were oppressed will say to those who were arrogant, “Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals.” But they will confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?﴾†

Also, supporting the tyrants and taking refuge in them is forbidden, for leaving jihad and abandoning the commanding of good and forbidding of evil is forbidden, and shifting away from the life of the Muslims does cancel the test, and whoever becomes apathetic about the matters of the Muslims is not one of them, even if he is a cleric claiming to be a general representative of the Imam [al-Mahdi] ربه. And let each Muslim look at his heart and what is within it, is it the fear of Allah, or the fear of the tyrant? And the two fears do not gather in the heart of the believer, as the fear of Allah makes the tyrants more despicable than a mosquito in the eyes of the believer, so they do not have any influence on the believer or on his decisions, except where the obligatory *taqiyya*‡ is concerned. The Almighty said,

﴿Have you not seen those who were told, “Restrain your hands [from fighting] and establish prayer and give zakat”? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with greater fear. They said, “Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time.” Say, the enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to

\*. Surat *an-Nisa* (The Women) 4:97.

†. Surat *Saba* (Sheba) 34:32-33.

‡. Concealment of religion due to fear of harm —Trans.

you, [even] as much as a thread [inside a date seed].”❖\*

And praise is to Allah that the Islamic nation today is starting on the path of returning to Allah, and on the path of the Islamic religious awakening that we see every day to be expanding to include all the Islamic countries and threatening the thrones of the tyrants who took over this nation and did their best to drown the Muslim youth in their materialistic and sexual desires, and they spread nightclubs, alcohol and debauchery in the Islamic countries, and broadcast through television and through others all that which Allah has forbidden from music and naked women and stories about the lives of the Westerners, the goal of which is dismantling the Islamic family, but Allah foiled their plans and destroyed their building from its foundation and the roof shall collapse on their heads soon, Allah willing.

And these tyrants, just like the previous ones, are under the illusion that they can eradicate the real characteristics of the religion of monotheism, and disfigure Islam and kill the true ideologies which threatens their thrones, especially the ideology of waiting for al-Mahdi PBUH, but they are far from it; and the Quran which is between our hands exclaims in our ears,

❖<sup>5</sup> And We wanted to confer favor upon those who were oppressed in the land and make them Imams and make them inheritors <sup>6</sup> and empower them in the land and show Pharaoh and Haman and their soldiers through them that which they had feared.❖†

❖<sup>105</sup> And We have written in the Book of Psalms after the remembrance that the earth is inherited by My righteous servants. <sup>106</sup> Indeed, in this is a declaration for a worshipping people.❖‡

❖Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession upon the earth just as He granted it to those before them and that He will surely establish their religion for them which He has preferred for them and that He will surely substitute for them, after their fear, security. They worship Me, not associating anything with Me. But whoever disbelieves after that, then those are the defiantly disobedient.❖§

And the meanings that were brought by the Messenger of Allah

\*. Surat *an-Nisa* (The Women) 4:77.

†. Surat *al-Qasas* (The Stories) 28:5-6.

‡. Surat *al-Anbya* (The Prophets) 21:105-106.

§. Surat *an-Nur* (The Light) 24:55.

PBUHAP exclaim in our ears, ﴿“If only one day was left of this world, one of my sons would come out and fill it with justice as it was filled with tyranny and oppression.”﴾\*

And al-Mahdi PBUH is among us. Muslims benefit from him just as the earth and its inhabitants benefit from the sun when covered by clouds.†

O Muslim men and women, O beloved ones, believe in Allah and disbelieve in the tyrant, and hold on to the most trustworthy handhold, which is the Proof of Allah (*Hujjatullah*) in His land, al-Mahdi PBUH, and know that the belief in Allah is inseparable from the disbelief in the tyrant, and they are one matter, just like the fading of darkness and the emergence of light, for nothing can be understood from the fading of darkness except the emergence of light.

The Almighty said, ﴿The right course has become clear from the wrong. So whoever disbelieves in tyranny and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is All-Hearing and All-Knowing.﴾‡

Fear Satan and the desires of the self and follow that which the Messenger of Allah PBUHAP and his pure Progeny PBUT brought to you from Allah SWT. Allah forgives all guilt, but He does not forgive associating others with Him.

The Almighty said, ﴿Indeed, Allah does not forgive association with Him, and He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.﴾§

And believing in the tyrant, referring to him, supporting him, submitting and surrendering to him are all acts of association with Allah and misguidance from the straight path of Allah, and what a great misguidance it is. Do you see that if a disbeliever in Allah or someone

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\*. *Oyoon Akhbar al-Retha* PBUH, Vol. 1 page 397. *Masnad Ahmad* Vol. 1 page 99, and many other references from the books of both Shia and Sunni sect.

†. The Imam PBUH is referring to the narration in which Jabir bin Abdullah al-Ansari said, “O Messenger of Allah, do his [Imam al-Mahdi’s] followers benefit from him in his absence?” So Muhammad PBUHAP said, ﴿“I swear by the One Who sent me with the prophecy that they take from his light and benefit from his authority in his absence in the same way people benefit from the sun if covered by the clouds. O Jabir, this is from the content of the secret of Allah, and from His stored knowledge, so withhold it from anyone except its rightful people.”﴾ *Kamal al-Deen wa Tamam al-Nima* page 253.

‡. Surat *al-Baqara* (The Cow), 2:256.

§. Surat *an-Nisa* (The Women) 4:48.



who associates others with Allah, fasts and prays, that his prayer and fasting are accepted? The acts of worship were made for the worshipper to prove through them the obedience to Allah, so if he is obedient to the tyrant and is an enemy of Allah, what meaning is left for his acts of worship? The moment in which a human being obeys the orders and rules of a tyrant is a moment of disbelief in Allah and exit from the allegiance of Allah into the allegiance of the tyrant, and from the light into the darkness.

The Almighty said, ﴿Have you not seen those who claim to have believed in what was sent down to you, and what was sent down before you? They wish to refer legislation to tyranny, while they were commanded to reject it; and Satan wishes to lead them far astray.﴾\*

Thus the path of return to Allah and His allegiance is the same path of disbelief in the tyrant and exit from his allegiance, and truthfully, they are both one path, and it is the straight path by which the acts are accepted, because they are for Allah the One, the Alone. So if we really want the true return to the authentic Islam of Muhammad PBUHAW, we have to believe in all that was brought by Muhammad bin Abdullah PBUHAW, we must believe in all of Islam and its rulings, and not believe in whatever suits our desires and abandon the rest. We must adhere to the path that was drawn by the successors of Muhammad PBUT, they are the arks of survival, and whoever proceeds without them is an apostate, and whoever lags behind them is bound to disappear, and whoever abides by them survives.

As for those who disbelieve in some of the Book and believe in some of it, they will eventually find themselves panting toward a mirage in the desert. And let there be for us, as believers, a good example in the magicians who believed in Moses PBUH, and such believers were far from the divine method, moreover they were supporters of the tyrant and they initially stood with Pharaoh (may Allah curse him) to argue against Moses PBUH. But when they went against their desires the truth was shown to them, so they believed in Allah and disbelieved in Pharaoh, and the light of the truth shone in their hearts, and the darkness of the tyrant was lifted from their insight. And this time, they stood with Moses PBUH to fight in the way of Allah and to fight Pharaoh (may Allah curse him) and to clarify to people his lies, weak-

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\*. Surat *an-Nisa* (The Women) 4:60.



ness and shame.

Allah said: ﴿<sup>70</sup> So the magicians fell down in prostration. They said, “We have believed in the Lord of Aaron and Moses.” <sup>71</sup> [Pharaoh] said, “You believed him before I gave you permission. Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring.” <sup>72</sup> They said, “Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree for this worldly life.﴾<sup>\*</sup>

For those believing servants, the world became extremely small in their eyes. Thus Pharaoh’s threat (may Allah curse him) of cutting off their hands and legs and crucifying them had no impact on their decision to follow the Truth, and they did not prefer life, rather the truth of this life and this materialistic world which Pharaoh and Haman and Qarun and the likes of them flock towards was made clear to them, and the magicians passed the test and overcame the obstacle, so they won the satisfaction of Allah and for them is *Toobah*<sup>†</sup> and a good return.

The Slaughtered One of the progeny of Muhammad, al-Hussain PBUH, said,

﴿“If this world is considered precious...then the home with the reward of Allah is higher and more noble.

And if the divisions of livelihood are predestined... then the lack of one’s concern about the gain is more beautiful.

And if all moneys are collected for leaving behind... then what is the matter with the one miserly about a thing left behind.

And if the bodies were created for death... then to be killed by the sword for Allah is better.”﴾<sup>‡</sup>

And we should raise the question, is it not time for our hearts to be subject to the call of Allah and for us to repent a true repentance to Allah so that we support the supporters of Allah, and fight the enemies of Allah, and make Islam a constitution and a method for our life, and make the Quran a slogan for us, and the word that there is no god but

\*. Surat *Ta Ha* (آه) 20:70-72.

†. Name of a tree in paradise —Trans.

‡. *Bihar al-Anwar* Vol. 44 page 374, *Motheer al-Ahzan* page 32, *Manaqib Aal Abi Talib* Vol. 3 page 246, and other references with slight differences.

Allah a refuge and a fortress for us!!

Is it not time for us to say to the tyrant, “Decree whatever you desire to decree, for you can only decree (regarding) this life of the world”!!

Is it not time for us to choose the rule of Islam and to reject the rule of the days of ignorance!!

Is it not time for our hearts to shine with the light of the Truth, so that the darkness of the tyrant can be lifted from it!!

Will we remain in this wilderness, and in this desert panting towards a mirage, while the exit is in our hands, and the water is so near to us?

The Almighty said, ﴿And you are not a guider of the blind away from their misguidance. You will only make hear those who believe in Our verses so they are Muslims [in submission to Allah].﴾\*



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\*. Surat *ar-Room* (The Romans) 30:53.

## ISLAM, THE POLITICS AND THE RULE

The tyrants who are ruling the Islamic countries today are trying to spread an idea among the common Muslims which is the the separation of religion and state, for which they raise a slogan (The religion is for the religion, and the state is for the state), and those ignorant ones did not innovate this idea, rather they brought it from the materialistic West. And this materialistic idea would have never been spread in the West among the Christians and Jews if the Gospel and the Torah had not been altered, and if the monks and the priests had not been flocking towards this world and the authorities at that time.

And this is a fallacy that no Muslim who is acquainted with the Islamic religion even generally would fall for, as the Islamic religion spoke of every minor and major issue in the life of the people, it also spoke of the acts of worship in their entirety so there is no economic or social issue that the Islamic jurisprudence did not convey, as well as the military matters, the cases of jihad, dealing with non-Muslims and also the covenants, contracts and reconciliation. And politics is none other than all these things combined. But tyrants are not satisfied with this, as politics for them is the tricks and the deception which they practice to take over the Islamic people. Their politics is against the people, whereas the politics which Allah wants is for the interest of the people, and whoever wants to deviate from the politics which Allah defines in Islam is deviating towards the darkness of the days of ignorance.

The Almighty said, ﴿Then is it the ruling of the [days of] ignorance that they desire? But who is better than Allah in ruling for a people who have certitude?﴾\*

The Almighty said, ﴿And whoever does not rule by what Allah has sent down, then those are the disbelievers.﴾†

The Almighty said, ﴿And whoever does not rule by what Allah has sent down, then those are the oppressors.﴾‡

The Almighty said, ﴿And whoever does not rule by what Allah has sent down, then those are the defiantly disobedient.﴾§

Politics is strongly bonded to the rule and the ruler, as the policy of

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\*. Surat *al-Maida* (The Table Spread) 5:50.

†. Surat *al-Maida* (The Table Spread) 5:44.

‡. Surat *al-Maida* (The Table Spread) 5:45.

§. Surat *al-Maida* (The Table Spread) 5:47.

the tyrant is trickery, deception, harming the people, besieging them culturally, intellectually, and economically and spreading corruption and oppression between the servants.

As for the policy of the Prophet PBUHAP or the infallible or whoever represents them, it is spreading mercy among the people and the worship of Allah, pushing people towards intellectualism and contemplation, spreading justice and fairness in the society, providing people with their livelihood and securing them economically.

The goal of the tyrant is himself and his stay in power, and the goal of the Prophet PBUHAP is the people, taking them out of the darkness and into the light, and spreading justice among them.

And so if this is the case, is it sensible that Allah SWT leaves the Muslims after the Messenger of Allah PBUHAP without appointing infallible leaders for them, who preserve the religion and spread justice among the people?!

How [is that so]? And He is the Wise, the Expert, who did not leave the small family without a leader, and stated in the Quran that men are the guardians of the women!!

Is it sensible that Allah SWT left the Islamic nation without a specified leader, for the matter to be in the hands of the enemies of Allah, for the likes of Yazeed bin Muawya to kill al-Hussain PBUH, transgress Madina and attack the House of Allah with catapults?!!

Moreover, any person who owns a small ship with a group of workers, does he leave them without appointing a leader for the ship? And if he left them without a leader and the ship sank, do we not describe this person to be ignorant and unwise? Then how do we accept that Allah SWT left His ship filled with His servants roaming the space without a leader?!

A nuclear war between those servants today is enough to sink this ship and turn it into pieces scattered in space, so is it wise to leave the people of the ship without a divine law and jurisprudence, and without a just infallible leader who implements this law? Allah SWT is far from that, the Just, the Wise, the King, the Holy One.

And we as Muslims agree that the law and the jurisprudence in this age is the Islamic religion, the seal of the religions. And Allah SWT appointed just, pure and infallible leaders to attend to the matters of this world and the religion with justice and fairness, but the tyrants

usurped their right and took over the wheel forcefully, and people failed the pure leaders and did not support them, so they lost their fortune and angered their Lord.

And Muslims agreed that their number is twelve, as it was mentioned in the authentic and frequent narration from the Prophet PBUHAF,\* and we say that the first of them is Ali PBUH and their seal is al-Mahdi PBUH. And the narration of the successors, ﴿“the twelve who will come after me,”﴾ is not fulfilled except by them. And each one of them claimed the Imamate and the religious and wordly leadership of the nation, and stated who would be the one to come after him; also the Prophet PBUHAF stated all of them by [their] names.

And the people of every age agreed that they [Ahlul Bayt PBUH] are the most perfect and most knowledgeable people of their time, and it was not reported by anyone that they sought knowledge from any of the people, rather their knowledge is divine by inspiration from Allah, and they are the progeny of Muhammad PBUHAF, and they are from the progeny of Abraham PBUHAF, whose Imamate was stated by the Quran, and hellfire was promised to whoever disobeys it. The Almighty said,

﴿<sup>54</sup> Or do they envy people for what Allah has given them of His favor? But We had already given the family of Abraham the Scripture and the Wisdom and conferred upon them a great sovereignty. <sup>55</sup> And some among them believed in it, and some among them were averse to it. And sufficient is hell as a blaze.﴾<sup>†</sup>

And the Muslims have agreed upon the Imamate of their seal who is al-Mahdi PBUH, and that the one who is a disbeliever in him is like the one who is a disbeliever in the Messenger of Allah, and the narrations which mention him are in the hundreds. And unfortunately many who are Muslim by name will disbelieve in him at the time of his blessed appearance and they will stand with the Sufyani, the leader of misguidance, who claims Islam and to be defending Muslims. The Almighty said,

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\*. The Messenger of Allah PBUHAF said, ﴿“The religion remains as long as there are twelve khalifas from Quraish.”﴾ *Masnad Ahmad* Vol. 5 page 86, and in page 87, Jabir bin Samra narrated that he heard the Messenger of Allah PBUHAF say in the pilgrimage of farewell, ﴿“This religion will remain apparent to whoever fights it and it remains unharmed by an enemy or a disagreeer as long as twelve khalifas from my nation pass, they are all from Quraish.”﴾ This narration is also in *Sahih Muslim* with slight differences in Vol. 6 page 3, and *Sunan Ibn Dawood* Vol. 2 page 309.

†. Surat *an-Nisa* (The Women) 4:54-55.

﴿Have you seen he who has taken as his god his own desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?﴾<sup>\*</sup>

Although they will know him by the signs and the miracles, they will misinterpret them in a way that they will make the land-swallowing of the army of the Sufyani seem like a natural occurrence, just as their predecessors made the death of the army of Abraha al-Habashy seem like an occurrence due to plague and not divine torment.

And the proofs for the Imamate of the first of the Imams, who is Ali PBUH, are too many to be counted, one of them being the saying of the Prophet PBUHAP, ﴿“Ali PBUH is the most just among you”﴾,<sup>†</sup> and ﴿“Greet him by Prince of Believers”﴾,<sup>‡</sup> and ﴿“You are the khalifa after me”﴾,<sup>§</sup> and ﴿“You are the guardian of every believing man and woman after me”﴾,<sup>¶</sup> and ﴿“You are to me in the rank of Aaron to Moses PBUH”﴾.<sup>\*\*</sup> And Aaron, in his lifetime, was the successor of Moses.

And he himself is the same as the Prophet himself in the Quran, in the verse of *Mubahala*.<sup>††</sup> The Almighty said,

﴿Then whoever argues with you about it after [this] knowledge has come to you, say, “Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then perform

\*. Surat *al-Jathiya* (Crouching) 45:23.

†. *Tafsir al-Qortobi* Vol. 15 page 162, *Sharh Nahj al-Balagha* by Ibn Abi al-Hadeed Vol. 1 page 18, *Ahkam al-Quran* by Ibn Arabi Vol. 4 page 43, *al-Mostasfa* by al-Ghazali page 170, *Tareekh Dimashq* Vol. 51 page 300.

‡. *al-Iqtisad* by al-Toosi page 203, *al-Nokat al-Itiqadiyya* by al-Mofeed page 41, *al-Yaqeen* by Ibn Tawoos page 312, *Bihar al-Anwar* Vol. 37 page 111.

§. *The Ten Letters* by al-Toosi, page 97. In a narration ib Shawahid al-Tanzeel, Vol. 2 page 276, Anas said, ﴿“A planet landed on the earth in the time of the Prophet PBUHAP. So the Prophet PBUHAP said, ‘Look at this planet, the owner of the house in which it will land is the successor after me.’ So we looked to see that the planet landed in the house of Ali bin Abi Talib, so a group of people said, ‘Muhammad erred in his love for Ali.’ So Allah sent down the verses, ﴿By the star when it descends, Your companion [Muhammad] has not strayed, nor has he erred, Nor does he speak from inclination. It is not but a revelation revealed.﴾” Surat *an-Najm* (The Star) 53:1-4﴾”

¶. *Yanabie al-Mawadda* Vol. 1 page 112, *The Ten Letters* by al-Toosi page 97, and it is also narrated in many references by slight differences.

\*\* *Masnad Ahmad* Vol. 1 page 179, and also in Vol. 6 page 396. *Sahih Muslim* Vol. 7 page 120. It is also narrated by slight differences in *Sahih Bukhari* Vol. 4 page 208.

††. *Mubahala*: It is a gathering between the successor of Allah PBUH and the masters of the people who deny the successor PBUH, in which each of them swears to the honesty of his method, and disowns the strength of Allah and His Might if he were to be a liar.

mubahala and invoke the curse of Allah upon the liars [among us].”﴿\*

And the interpreters agreed that the Prophet PBUHAP brought out Ali and Fatima, the two Hassans [al-Hassan and al-Hussain]. And Fatima PBUH is the women because she is the Lady of the women of the first and the last; Allah said regarding Abraham that he is a nation though he is just one person.† And the two Hassans are the sons, and there is no disagreement about this. And Ali PBUH is the self of the Prophet PBUHAP.‡

As for claiming that what is meant by the self in the verse is the self of the Prophet PBUHAP, then this is nothing but following a desire and making the words of Allah SWT like useless chatter, and Allah SWT is greatly above useless chatter, as there is no meaning for a person to call himself, while it is already present with him.

\*. Surat *Aal-e-Imran* (The Family of Imran) 3:61.

†. Imam Ahmad al-Hassan PBUH is referring to His saying SWT, ﴿Indeed, Abraham was a nation, devoutly obedient to Allah, against the path of the others, and he was not of those who associate others with Allah.﴾ Surat *an-Nahl* (the Bees), 16:120.

‡. I suffice by what al-Fakhr al-Razi mentioned, as he said, “It was narrated that Muhammad PBUHAP, after presenting the proofs to the Christians of Najran, and after their persistence of their ignorance, he PBUHAP said, ﴿Allah has commanded me to perform mubahala with you if you do not accept the proofs.﴾ So they said, “O Aba al-Qasim, we will go back and look into our matter and then return to you.” So when they returned they said to their leader, “And this is what occurred, O worshipper of Christ, what do you see?” So he said, “I swear by Allah, you Christians have known that Muhammad is a sent prophet, and that he came to you with the truthful words concerning the matter of your man. And by Allah, never has a prophet done mubahala with people and their elderly one lived or their young one grew. And if you perform mubahala, you will be eliminated. So if you refuse and insist on your religion and insist remaining on that which you are upon, say farewell to the man and leave to your country.” And the Messenger of Allah PBUHAP came carrying al-Hussain and holding the hand of al-Hassan, and Fatima was walking behind him and Ali (may Allah be satisfied with him) was behind her saying, “If I say a dua, say Amen after it.” So the bishop of Najran said, “O Christians, I see faces which if they were to ask Allah to remove a mountain from its place, He would have done so for their sake. Do not perform mubahala and thus perish, so no Christian remains on the face of the earth until the Day of Resurrection.” They then said, “O Abu al-Qasim, we see it best not to perform mubahala with you and that we acknowledge for you to believe in your own religion.” So Muhammad PBUHAP said, “If you refuse mubahala, become Muslims. You will receive whatever the Muslims receive and you must give whatever the Muslims must give.” So they refused, so he PBUHAP said, “I call you to the battlefield.” And they replied, “We do not have the energy to fight the Arabs, but we reconcile with you so that you do not invade us nor make us change our religion, and for that we give you in each year two thousand garments, a thousand in Safar and a thousand in Rajab, and thirty iron armors.” So he reconciled with them upon that basis. And he said, “I swear by the One Whose Hand holds my soul, that perishing had loomed over the people of Najran, and if they had performed mubahala then they would have turned into monkeys and pigs, and they and their valley would have caught on fire, and Allah would have eliminated Najran and its inhabitants, including the birds in its trees. And one year would not have passed by them before they had all been eliminated.”﴿  
*Tafseer al-Razi* Vol. 8 page 85.



And the Almighty said, ﴿Your ally is none but Allah and His Messenger and those who have believed, those who establish prayer and give zakat while they are bowing.﴾\*

And most of the interpreters agreed that this verse is about Ali PBUH, when he gave his ring in charity while he was bowing.<sup>†</sup> And the plural form [those] is to include his eleven sons after him, so he PBUH and his eleven sons after him, who are the sons of the Prophet PBUHAP from Fatima PBUH, are more worthy to handle the matters of the believers after the Messenger of Allah PBUHAP, as their allegiance is derived from the allegiance of the Messenger of Allah PBUHAP, whose allegiance is derived from the divine allegiance.

And since this verse was associated with the allegiance of Allah, then there is no meaning which would define it other than the allegiance of sovereignty and handling and arranging the worldly and the religious matters, and the Almighty said,

﴿O you who have believed, obey Allah and obey the Messenger and those in authority among you.﴾<sup>‡</sup>

Those in authority here are the twelve infallible Imams PBUT after the Prophet PBUHAP, and if it [those in authority] was anyone other

\*. Surat *Al-Maeda* (The Table Spread) 5:55.

†. The major clerics of the Sunni sect stated that it descended regarding Ali PBUH, and I suffice by that mentioned by al-Hakim al-Haskani and al-Fakhr al-Razi, they narrated that Abu Thar al-Ghafari said, “At one time, I prayed with the Messenger of Allah PBUHAP the prayer of Thuhr and a poor person asked for charity in the mosque and nobody gave him, so he raised his hands to the sky and said, “O Allah, witness that I asked for charity in the mosque of the Messenger of Allah and nobody has given me anything.” And Ali PBUH was bowing in prayer so he pointed to him by the finger of his right hand, on which he had a ring. So the man came and took the ring from his finger, and the Prophet PBUHAP saw that. So when the Prophet PBUHAP was done with his prayer, he lifted his head to the sky and said, “O Allah, my brother Moses asked You and said, “My Lord, expand for me my chest [with assurance] and ease for me my task, and untie a knot from my tongue that they may understand my speech. And appoint for me a minister from my family, Aaron, my brother. Increase through him my strength and let him share my task.” And You gave him a speaking Quran: “We will strengthen your arm with your brother.” O Allah, and I, Muhammad, Your prophet and Your Chosen One, O Allah expand for me my chest [in assurance] and ease for me my task, and appoint for me a minister from my family, Ali, my brother. Increase through him my strength,” Abu Thar said, “By Allah, before the Messenger of Allah PBUHAP finished his speech, Gabriel descended upon him from Allah and said, ‘O Muhammad, congratulations to you on what Allah has bestowed for you in your brother.’ He said, ‘What is that, O Gabriel?’ He said, ‘Allah has commanded your nation to announce allegiance to him until the Day of Resurrection, and He sent down a Quran unto you: ﴿Your ally is none but Allah and His Messenger and those who have believed, those who establish prayer and give zakat while they are bowing.﴾”<sup>‡</sup> *Shawahid al-Tanzeel*, Vol. 1 page 230, al-Fakhr al-Razi in his interpretation, Vol. 12 page 26.

‡. Surat *An-Nisa* (The Women) 4:59.



than them, then the command would have meant giving absolute obedience to one who disobeys or commits mistakes, and it is absolute obedience because it is associated with obedience to Allah SWT. And this is not true that those in authority are other than the infallible Imams PBUT; because this means that Allah SWT commands us to obey His enemies, and in the least, it means the command to disobey Allah, and Allah is the refuge from such.

So it is clarified that the ones commanded to be obeyed after the Prophet PBUHAP are Ali and his infallible sons PBUT. And their infallibility from sins is mentioned in the Quran. The Almighty said,

﴿Verily Allah wishes to remove from you the impurity, O people of the household, and to purify you with extensive purification.﴾\*

And the Prophet PBUHAP stated that they are Ali, Fatima and the two Hassans PBUT, as mentioned in the interpretation by many interpreters.†

And the Prophet PBUHAP said in the Farewell Pilgrimage in Ghadeer Khum during noontime, ﴿“O people, am I not more worthy of you than yourselves?” They said: “Yes, O Prophet of Allah,” he said, “Whoever’s master I am, Ali is his master, O Allah support whoever supports him, be an enemy to whoever is his enemy, grant victory to whoever makes him victorious, fail whoever fails him and let the Truth turn with him wherever he turns.”﴾‡

\*. Surat *al-Ahzab* (The Coalition) 33:33.

†. Shadad Abi Ammar said, “I entered the house of Waifa bin al-Asqaa and other people were present, so they mentioned Ali. And when they left, he said to me, ‘Shall I not tell you about what I have seen from the Messenger of Allah PBUHAP?’ I said, ‘Do so.’ He said, ‘I went to Fatima (may Allah be satisfied with her) asking her about Ali, so she said, “He went to the Messenger of Allah PBUHAP.” So I sat there waiting for him until the Messenger of Allah PBUHAP came with Ali, Hassan and Hussain, holding each one by the hand until he entered. So he brought closer Ali and Fatima and made them sit next to him, and Hassan and Hussain were both on his lap. He then covered them all with his cloak and said this verse: ﴿Verily Allah wishes to remove from you the impurity, O people of the household, and to purify you with extensive purification.﴾, and he PBUHAP then said, “O Allah, those are my progeny, those are my progeny.”” *Masnad Ahmad* Vol. 4 page 107.

‡. Abdul Rahman Ahmad al-Bakri mentioned in his book *From the Life of the Khalifa Omar bin al-Khattab*, page 321, “Muhammad bin Ahmad al-Bayrooni al-Khawarzmi, who died in 440 A.H. said in the incidents of the month of Thul-Hujja, ﴿“And the eighteenth day is called Ghadeer Khum, and it is the name of a station in which the Prophet PBUHAP stayed after the Farewell Pilgrimage, and he held the arm of Ali bin Abi Talib PBUH and said, ‘O people, am I not more worthy of you than yourselves?’ They said: ‘Yes, O Prophet of Allah,’ he said, ‘Whoever’s master I am, Ali is his master, O Allah support whoever supports him, be an enemy to whoever is his enemy, grant victory to whoever makes him victorious, fail whoever fails him and let the Truth turn with him wherever he turns.’”﴾

In this narration the Prophet ﷺ proved that the allegiance to him is the allegiance to Ali ibn Abi Talib ﷺ [after him], and the Prophet ﷺ is more worthy of the believers than themselves, and this is a frequent narration from the Prophet ﷺ, with tens of sources from the books of the Muslims in which it is mentioned that the Prophet ﷺ asked the Muslims to pay allegiance to Ali ibn Abi Talib ﷺ, after his sermon in the Farewell Pilgrimage in Ghadeer Khum, and Abu Bakr and Omar paid allegiance to him and greeted him by the title “Prince of Believers”.<sup>\*</sup> And we will be asked and they will be asked on the Day no money or sons benefit anyone except those who approach Allah with a sound heart.

As for the Imams from the children of Ali, they were stated by the Prophet ﷺ as narrated from Jabir bin Abdullah al-Ansari (may Allah be pleased with him), when Allah SWT said,

﴿O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best and the best in result.﴾<sup>†</sup>

Jabir said, “O Messenger of Allah we knew Allah, so we obeyed Him, and we knew you, so we obeyed you, so who are those in authority that Allah is commanding us to obey?” He ﷺ said, ﴿“They are my successors O Jabir and those of authority after me, the first of them is my brother Ali ﷺ, then after him his son al-Hassan ﷺ, then al-Hussain ﷺ, then Ali bin al-Hussain ﷺ, then Muhammad bin Ali ﷺ, and you will live to witness him O Jabir, so when you reach him send him my salam, then Jafar bin Muhammad ﷺ, then Musa bin Jafar ﷺ, then Ali bin Musa al-Retha ﷺ, then Muhammad bin Ali ﷺ, then Ali bin Muhammad ﷺ, then al-Hassan bin Ali ﷺ, then Muhammad bin al-Hassan ﷺ, who will fill the earth with justice and fairness as it was filled with injustice and oppression.﴾<sup>‡</sup>

Also the Prophet ﷺ said to al-Hussain ﷺ, ﴿“This is my son al-Hussain, he is an Imam who is the son of an Imam, the brother

\*. *Tarikh Dimashq* Vol. 42 page 220. *al-Bidaya wal Nihaya* Vol. 7 page 386, and many other references which mentioned the incident of Ghadeer Khum.

†. Surat *an-Nisa* (The Women) 4:59.

‡. *al-Nafi Yawm al-Hashr fi Sharh al-Bab al-Hadi Ashar* page 115, and also narrated in the same meaning by slight differences in the book of *Kamal al-Deen* page 285, *Kifayat al-Athir* page 45, *Al-Ihtijaj* Vol. 1 page 87, and others.

of an Imam, the father of nine Imams, their ninth is their Riser (*Qaim*) and their best.”<sup>\*</sup>

And Surat *al-Qadr* proves their Imamate PBUT, and the descending of the matter upon them with the angels and the Spirit in *Laylatul Qadr*<sup>†</sup> after the passing of the Messenger of Allah PBUHAP, otherwise it would have been said that it [Laylatul Qadr] had passed with him, which is invalid because it was narrated that it remains after him PBUHAP, and that it is in the last ten days of Ramadan.<sup>‡</sup>

\*. *al-Nafi Yawm al-Hashr fi Sharh al-Bab al-Hadi Ashar* page 115, and also narrated in the same meaning by slight differences in the book of *The Ten Letters* by al-Toosi page 89, *al-Nokat al-Itiqadiyya* page 43, *Bihar al-Anwar* Vol. 36 page 372, and others.

†. The Night of Power, 23<sup>rd</sup> of Ramadan

‡. al-Kulaini narrated that Imam Abu Jafar PBUH said, “O Shia, argue [with others] by Surat *al-Qadr*, and you will be supported. I swear by Allah it is the proof of Allah SWT upon the creation after the Messenger of Allah PBUHAP, and it is the Lady of your religion, and it is the highest of our knowledge. O Shia, argue [others] by *Ha Meem*. Indeed, We sent it down during a blessed night. Indeed, We were to warn.”<sup>§</sup>, as it is for those in authority after the Messenger of Allah PBUHAP in particular. O Shia, Allah SWT says, “And there was no nation but that there had passed within it a warner.”<sup>§</sup> He was told, “O Abu Jafar, its warner is Muhammad PBUHAP.” He PBUH said, “True, so was he the warner during his life dispatched from Allah in every corner of the earth?” He said, “No.” He PBUH said, “Were the ones dispatched from him not warners, thus he also was the warner being dispatched from Allah SWT?” He said, “Yes.” Abu Jafar PBUH said, “Likewise, Muhammad has not died without having a dispatched warner. So if you say no to that, [you are saying] the Messenger of Allah PBUHAP misguided those of his nation who are yet to be born.” He said, “And is the Quran not enough for them?” He PBUH said, “It is, if they find an interpreter for it.” He said, “And has the Messenger of Allah PBUHAP not interpreted it?” He said, “Yes, he interpreted it to one man, and he explained to the nation the importance of that man, who is Ali bin Abi Talib PBUH.” The man said, “O Abu Jafar, it is as if this matter is particular and cannot be tolerated by the public.” He said, “Allah has refused to be worshipped except in secret, until the time of appearance comes, in which He makes His religion appear. Also, when the Messenger of Allah was with Khadijah, he kept Islam a secret until he was commanded to announce it.” The man said, “Should the man of this religion ever keep it a secret?” He said, “And has Ali bin Abi Talib PBUH not kept it a secret when he became a Muslim with the Messenger of Allah PBUHAP, until his matter appeared?” He said, “Yes.” He said, “That is what we were commanded to do, until the time of appearance comes.”<sup>§</sup> *Al-Kafi* Vol. 1 page 249.

He also narrated that a man said to Abu Jafar PBUH, “O son of the Messenger of Allah, do not be angry with me.” He said, “Why should I be?” He said, “For what I am about to ask you.” He said, “Speak.” He said, “Would you not be angry?” He said, “No, I will not.” He said, “I ask about what you say regarding Laylatul Qadr, and that the angels and the Spirit descend in it upon the successors, do they come to them with a matter which the Messenger of Allah PBUHAP did not teach them? Or do they come to them with a matter which the Messenger of Allah PBUHAP did teach? And I learned that the Messenger of Allah PBUHAP died and all his knowledge was realized by Ali PBUH.” Abu Jafar PBUH said, “What is it that brought you to me O man?” He said, “Requesting the religion brought me to you.” He PBUH said, “Understand what I tell you; that the Messenger of Allah PBUHAP, after ascending in *al-Israa* did not descend until Allah (Majestic is His mentioning) let him know the knowledge of what was and what will be. And much of this knowledge of his was general, and its interpretation would come in Laylatul Qadr. And likewise for Ali bin Abi Talib PBUH. He learned the

And the proofs of the Imamate of Ali and his sons PBUT, the twelve infallibles after the Prophet PBUHAP are many, and I only mentioned some of them, and I apologize to Allah and to His Messenger, the Imams PBUT and the believers for this shortcoming. Thus there is no excuse left for those who deviated from them PBUT and followed he who usurped their rights, while knowing that the matter belongs to them and the one who took it from them has no right to it whatsoever, the Prince of Believers PBUH said, “By Allah, one has taken the successorship for himself «meaning Abu Bakr» and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood of water flows down from me and the bird does not rise up to me. I brought a curtain down over the successorship and kept myself detached from it. So I began to think about whether I should reach out with a cut off hand or be patient over a blind darkness, in which the old one turns aged and the young one turns gray, and the believer toils until he meets his Lord. So I saw that

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general matters of knowledge and their interpretation would come in Laylatul Qadr, same as with the Messenger of Allah PBUHAP.” The man asked, “Didn’t the general matters have an interpretation [already]?” He said, “Yes they did. But the command from Allah SWT would come on Laylatul Qadr to the Prophet and the successors: ‘Do such and such’ concerning a matter which they had already known, and they were commanded on how they should work in it.” He said, “Explain that to me.” He said, “The Messenger of Allah PBUHAP did not die without having memorized the general matters and their interpretation.” So the man said, “So what knowledge came to him on Laylatul Qadr?” He said, “The commands and the details of that which he had known.” The man said, “So what knowledge do they acquire in Laylatul Qadr besides that which they had already known?” He said, “That is what they were commanded to conceal. And none knows the interpretation of what you asked about except Allah (M).” The man asked, “So do the successors know that which the prophets do not?” He said, “No. And how could a successor ever know other than the knowledge of what was passed on to him?” The man asked, “So can we say that one of the successors knows that which another successor does not know?” He PBUH said, “No prophet has died except that his knowledge was in the heart of his successor. The angels and the Spirit descend in Laylatul Qadr with the ruling which is applied among the worshippers.” He asked, “And did they not already know that ruling?” He said, “Yes they did know it, but they cannot proceed with any of it until they are commanded in Laylatul Qadr on what to do in the following year.” The man asked, “O Abu Jafar, can this be denied?” He PBUH said, “Whoever denies this does not belong to us.” The man asked, “O Abu Jafar, did the Prophet PBUHAP ever receive knowledge in Laylatul Qadr which he did not already know?” He said, “You are not permitted to ask about that. As for the knowledge of what was and what will be, no prophet dies and no successor dies without having the successor after him know it. As for this knowledge which you ask about, Allah has refused for the successors to show it to anyone but themselves.” The man asked, “O son of the Messenger of Allah, how do I know that Laylatul Qadr is in every year?” He said, “If the month of Ramadan comes, read Surat *ad-Dukhan* a hundred times every night. So if the night of the 23<sup>rd</sup> comes, you will be looking at the verification of what you asked about.” *Al-Kafi* Vol. 1 page 251. And refer to the other narrations in *Al-Kafi* in the chapter of the “Matter of Laylatul Qadr”, Vol. 1 page 242.

the patience over this is wiser so I became patient. And in the eye are specks and in the throat is anguish, I watch my inheritance be plundered, until the first one went his way and handed it over to the other «meaning Omar bin al-Khattab» after himself, and then the saying of al-Asha occurred.

Such great difference between my day now, travelling on the camel's back in difficulty...and between the day of Hayyan brother of Jabir, who travelled in luxury and comfort.

I wonder how he resigns from it in his lifetime «as Abu Bakr said on the platform, “Dismiss me as I am not the finest of you while Ali is among you”» and then guarantees it for another one after his death, so they split it among the two of them. So he made the successorship be possessed by that of a coarse wound and rough association. Stumbling in it is often and apologies in it are many. So its owner is like the one who rides a wild horse, if he pulls its rope it throws him and if he leaves it loose he perishes. So I swear by Allah people are now scattered and stumbling «meaning exiting from the straight path of Allah, because Omar began making matters halal and haram according to his desires. So he made haram the temporary marriage of women and the temporary pilgrimage, and he removed “Hurry to the finest work” from the Adhan and he randomly stumbled regarding inheritances» and in diversity and deviation. So I became patient over the length of the period and the intensity of the trial, so when he went his way he let the successorship be among people of whom he claimed I was one. So woe to the elections. When has there ever been doubt about me in respect to the first of them «meaning Abu Bakr» so that I now am associated with these counterparts «belittling them» but I played along with them, and one man of them listened to his own venom «meaning Saad bin Abi Waqas» and another one leaned towards his in-law «meaning Abdul Rahman bin Awf» and so on «indicating the lowness of the people», until their third one stood, puffing out his chest between his tail and his mouth «referring to Uthman and portraying him as an animal which has no concern except fodder and dirt», and with him stood the children of his father «meaning the children of Umayya, may Allah curse them, and they are the cursed tree in the Quran» eating the money of Allah the same way the camel eats the plant of Spring, until his work turned against him and his own stomach turned against him

“meaning his stomach killed him, as it is filled with the usurped money of Allah” so people now became like a lot of hyenas around me, spread around me from every side, until the two Hassans\* were stepped over and my sides were torn, they gather around me like a flock of sheep. So when I rose with the matter of successorship a group of them breached and another were apathetic and a third turned against me, it is as if they never heard the words of Allah, He said,

﴿That is the home of the Hereafter which We assign to those who neither desire exaltation on the earth nor corruption. And the [best] outcome is for the pious.﴾†

Indeed, they heard them and realized them. But this world appeared beautiful in their eyes, and they liked its ornaments. I swear by Allah, if the present ones were not here, and if the proof was not established by the presence of the supporter, and what Allah obligated for the knowledgeable ones that they do not settle for the gluttony of an oppressor or the hunger of an oppressed one, I would have thrown its rope on its shoulders and made the last of them drink with the cup of their first. Then you would have seen that this world of yours, to me, is cheaper than the spit of a goat.”‡

And he PBUH said, ﴿“O people, listen to my words and comprehend them from me. The separation [between us] is near. I am the Imam of the creation, and the successor of the finest of the creation, and the husband of the Lady of the women of the nation, and the father of the pure progeny and the guiding Imams. I am the brother of the Messenger of Allah PBUHAP and his successor, supporter, minister, companion, chosen one, beloved and friend. I am the Prince of Believers, the leader of those sincere in worship and the master of the successors. My animosity is the animosity of Allah. My peace is the peace of Allah. Obedience to me is obedience to Allah. Allegiance to me is allegiance to Allah. My shia are the supporters of Allah. My ansar are the ansar of Allah. I swear by He Who has created me from nothing, the preservers from the companions of Muhammad PBUHAP knew that the breachers, the unjust and the apostates were cursed by the tongue of the *Ummi*

\*. al-Hassan and al-Hussain —Trans.

†. Surat *al-Qasas* (The Story) 28:83.

‡. *Nahj al-Balagha Explained* by Muhammad Abdu, Vol. 1 page 30, “Ash-Shaqshaqiyya Sermon”.



Prophet. And he who fabricates lies is doomed.”﴾\*

And when the successorship came to the Prince of Believers Ali PBUH, he tried to walk with the Muslims to Allah, take them out of the darkness and into the light, and spread justice after the spreading of oppression by the hand of the supporters of Uthman, but how difficult it is for him when the people are slaves to this world and the religion is only on their tongues, except for a few who fulfilled the pledge of Allah, and how difficult it is for him when Abu Sufyan, the leader of the disbelievers and the son of Hind, the eater of the liver of Hamza, the Master of the Martyrs, jumped to the authority. And his great jihad PBUH against the oath breakers, the renegades and the apostates, may Allah curse them all, is not hidden from anyone, so he PBUH clarified his right and guided the people to the straight path of Allah, so that the people would not have any excuse to deviate from the Imams PBUT, but the people failed them PBUT and did not support them, so Muawya (may Allah curse him) killed al-Hassan PBUH, and Yazeed (may Allah curse him) killed al-Hussain PBUH, and only seventy people or slightly more supported al-Hussain PBUH, and he is the fifth of the People of the Cloak, and the Master of the Youth of Paradise PBUH, and the last son of a daughter of a prophet on the face of the earth, and the third successor of the Messenger of Allah PBUHAP. And you should know the condition which the Muslims reached in the age of al-Hussain PBUH, of surrender and submission to the tyrant, which led him [al-Hussain PBUH] to sacrifice the progeny of the Messenger of Allah PBUHAP and his sacred self; to alert the Muslims that they moved away from the religion and exited from the allegiance of Allah into the allegiance of the tyrant and Satan by submitting to Yazeed and the likes of him (may Allah curse them).

So on, the successors of the Messenger of Allah PBUHAP after al-Hussain PBUH continued the path of jihad in the way of Allah and calling people to return to the authentic Islamic religion with which Muhammad PBUHAP came, and not the religion which those tyrants want, those who took over the nation. And the blood of al-Hussain PBUH had a major impact on the return of many Muslim to the allegiance of Allah SWT, and from that time, a popular Islamic base started to form led by the family of Muhammad PBUT, which represents the authentic

\*. *Al-Amali* by al-Sadooq page 702, *Ilal al-Sharai* Vol. 1 page 43, *Man La Yahdharuhu al-Faqih* Vol. 4 page 419, *Bihar al-Anwar* Vol. 39 page 336.

Islam of Muhammad. And they PBUT continued to call to Allah, and the tyrants continued to call to Satan, and they [the tyrants] found, from among those who traded this world in exchange for the religion, the ones to support them.

And the successors of the Prophet PBUT were severely harmed and their followers were killed, and the tyrants of this nation did to them what Pharaoh did to the believers from the Children of Israel, the arms and the legs were cut off, the believers were crucified on the stumps of the palm trees, but the Truth has its own people. And whenever they harmed the believers, the followers would increase by thousands.

And when the Imamate reached the SEAL of the successors of the family of Muhammad PBUT [Imam al-Mahdi PBUH —Trans.], Allah wished to protect him thus keeping him from the eyes of the tyrants so they do not kill him like they killed his fathers PBUT, and he kept leading the Islamic nation for a period of over seventy years through people who are from the finest believers, who contacted him directly and they conveyed the questions of the Muslims to him and conveyed his responses about the different matters, and his instructions PBUH.

And when this time period passed, Allah wished to send him into the long absence, until Allah would permit him to rise, when a generation of this nation is ready to support him and support the religion of Allah, to place the true religion of Allah over the religion [of the entire world]. And some narrations from him PBUH and from his fathers PBUT show that the leadership of the nation, religiously and worldly, is in hands of the narrators of their narrations.

And some interpreted the narrators of narrations to be the just clerics during the time of his absence PBUH, this is in the situation that there is no particular representative of him PBUH who conveys from him and conveys his commands to the believers.

As for the situation of his dispatch of a messenger from himself, then he must be obeyed, even by the clerics. Moreover they should support him, and if they fail him or disobey his commands, they are out of the allegiance of Ahlul Bayt PBUT, and they are not to be obeyed, moreover, they must be disobeyed and obedience is to the messenger who is sent from the Imam PBUH.

And it is mentioned in the book of *Thakhirat al-Salihin* by Sheikh Abdul Kareem al-Zengany (may Allah have mercy upon him), on pages



7, 8, and 9: “As for the allegiance to the jurist who meets the conditions of being a jurist, then it is a branch derived from the allegiance of the Imam PBUH which is derived from the allegiance of the Prophet PBUHAP which is derived from the divine allegiance and authority.”

And to clarify: It is from the clear obvious fact that the power of the Creator, the Almighty is His ability over His creation, is the most superior type of power and most intense type of authority, and from this divine allegiance and authority, the allegiance of the Prophet PBUHAP is derived, and it is referred to in the saying of the Almighty, ﴿The Prophet is more worthy of the believers than themselves﴾,<sup>\*</sup> and from this prophetic allegiance, the allegiance of the Imam PBUH was derived as the Prophet PBUHAP indicated in the narration of Al-Ghadeer, which is authentically and frequently narrated in the books of both sects, thus the Prophet of Allah PBUHAP paved the way for the allegiance to the Imam by his saying, ﴿“O people, am I not more worthy of you than yourselves?” They said, “Yes.” He said, “Whosoever’s master I am, Ali is his master”﴾,<sup>†</sup> etc. in order for this paving to be an ultimate proof that he PBUHAP meant “worthy” [*awla* ~ أَوْلَى] as in the meaning derived from “master” [*marwla* ~ مَوْلَى] and he showed that the allegiance to the Imam PBUH is a branch from the allegiance to the Prophet PBUHAP, and a section of it.

And to support this, there are the thorough narrations that the Imam PBUH is the proof of Allah upon the people and that he PBUH has the ultimate authority from Allah SWT over the people, and this allegiance is the origin and the pillar of of the religion, upon which the religion was built.

And one of the branches of the allegiance to the Imam PBUH is the allegiance to the jurist who meets the conditions of being a jurist, which are summarized in the interpretation which is attributed to Imam al-Askari PBUH in this phrase, ﴿“And whoever among the jurists preserves himself, maintains his religion, goes against his desires, and obeys the command of his master [*marwla*], then it is permissible for the common people to follow him.”﴾<sup>‡</sup>

And the Imam PBUH clarified the truth about going against the desires in the narration which was narrated by al-Tibrisi in the book *Al-*

\*. Surat *al-Ahzab* (The Coalition) 33:6.

†. *Al-Ghadeer* Vol. 1 page 8.

‡. *The Interpretation of Imam al-Hassan al-Askari* PBUH page 300.

*Ihtijaj*, on the authority of the eighth Imam al-Retha PBUH: ﷺ “Ali bin al-Hussain PBUH said, ‘If you see a man of fine characteristics, guided, humble in his reason and modest in his actions, do not be tempted by him, for how many are incapable of clutching this world and incapable of committing the forbidden deeds only because of the weakness of his build, humiliation, and cowardice of his heart. Thus he set the religion as a trap for it [this world], thus he still deceives people with his appearance, so if he is capable of the forbidden he commits it. And if you find him abstaining from forbidden money, do not be tempted by him as the temptations of the creation differ, for how many abstain from the forbidden money, even if it is a large amount, but insists on approaching an ugly woman thus committing the forbidden with her, so if you find him abstaining from that, do not be tempted by him until you see what his mind intended, for how many abstain from all of that and still have no solid intellect to refer to, so that which he corrupts with his ignorance is more than that which he reforms with his intellect and his hard work, so if you find his intellect to be solid, do not be tempted by him until you see whether his intellect is in accordance with his desires or are his desires in accordance with his intellect? And how his love is for the presidencies and his asceticism concerning them; as among the people there is he who lost this world and the hereafter by abandoning this world and seeing that the pleasure of the false presidency is better than the pleasure of wealth and the permitted graces. Thus he abandons all of that in the request for presidency, so when it is said to him, “Fear Allah,” his pride leads him into sin, so hellfire is sufficient for him, the worst refuge. And he is stumbling randomly, the initiation of his falsehood leads him to the greatest loss, and by his request, Allah provides him with that which enables him to transgress, as much as he asks for, and he permits what Allah forbids and forbids what Allah permits, not caring about what he lost from his religion once the presidency that he struggled for was secured for him. So those are the ones whom Allah’s anger is upon and He cursed them and prepared for them a humiliating torment. But the finest of men is he who makes his desires in accordance with the command of Allah, and his strength is exerted for the satisfaction of Allah. He sees the humiliation with the truth to be closer to the eternal glory than the glory within the falsehood. And he knows that the little which he bears is from its hardship

takes him to the eternal Heaven in a home that does not end nor is it destroyed, and he knows that its goodness which follows him, if he follows his desires, it leads him to a torment that has no respite nor does it end. Thus this man is the finest man, so hold on to him, and follow his way, and direct yourselves to your Lord, and beg Allah by him [this man], as no prayer of his is refused and no request of his is denied.”\*

Moreover, the elements of the allegiance to the jurist who meets the conditions consist of three ranks:

One of them is the position of jurisdiction regarding what the common person needs in his work, and its application is toward the sub-issues. And this position of jurisdiction is based on matters which are relied upon in extracting verdicts, and from these matters a rightful verdict is arranged.

The second is the position of the judiciary and the ruling of what he sees as righteous in the pleas and other specified cases.

The third is the position of mandating the funds and the people, and it is a negotiable position from the general allegiance.

And in the book of *Tahtheeb al-Usool*, by Sayyed Abd al-Ala al-Sabzawary (may Allah rest his soul) in Vol. 2 page 128, “The authority of the jurist who meets the conditions is not restricted to the obligation of following his jurisdiction, rather people must also submit to him even if he was silent. This is because it is valid for Allah SWT to take him as a Proof on the Day of Resurrection, and it is valid for him to complain to Allah SWT about the ignorant ones if they do not refer to him in order to understand the verdicts. It has been mentioned in the narrations, ﴿Three people will complain to their Lord on the Day of Resurrection: a knowledgeable one who is neglected,...﴾ He also has the authority to administer the world of the humans and their policies by a divine administration, provided that his authority extends to every matter.”

Therefore the obligation of Muslims in the age of the major occultation is to support the religion by supporting the Imam’s particular representative, sent from him PBUH, or the just and the ascetic jurist who meets the conditions; this is in the case that there is no particular representative for the Imam PBUH who has the authority that extends to every end.

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\*. *Al-Ihtijaj* Vol. 2 page 52.

Moreover, it is the duty of the clerics today to face the tyrants; because it is a jihad of defending the heart of Islam in this age, when the tyrants are trying to obliterate Islam completely and to return the Islamic countries back to the days of ignorance, just as Yazeed (may Allah curse him) did in the time of al-Hussain PBUH, rather more than that, they filled the Islamic countries with idols and images, and obligated the Muslims to respect and sanctify them; because these idols and images represents their satanic and despicable personalities. And this case represents the clearest forms of disbelief in Allah, thus the knowledgeable one must show his knowledge and fight them and support the fighters against them even if he does so by [issuing] a ruling and delivering it to the people, and he must work on educating the society religiously.

As for the clerics, or say the ignorant ones, because the non-practicing cleric is in fact ignorant, as it was narrated from them [Ahlul Bayt] PBUT,\* who lie in dark dungeons without even caring to hear about the status of the Islamic society, or to rise with the Islamic religion through an effective and true rise in the society, or to lift a thing, they have no relation whatsoever to the surviving sect. They will find themselves on the Day of Resurrection in these same dark dungeons with blackened faces. The Messenger of Allah PBUHAP said, “The most evil of people on the Day of Resurrection is the cleric whose knowledge was not benefited from.”†

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\*. The Prince of Believers PBUH says in one of his sermons, “And another one who was called knowledgeable though he has no knowledge. So he quotes sayings of ignorance from ignorant ones, and sayings of misguidance from misguided ones, and he sets a trap for the people with ropes of arrogance and false sayings. He perceived the book by his own opinions, and twisted the truth to match his desires. He gives security from the greatest [evil] deeds and belittles the major crimes. He says that he stops at the allegories while in those he has fallen, he says that he retires from innovations and between them he lies, so the image is the image of a human, and the heart is the heart of an animal. He does not know the door of guidance and thus follow it, nor the door of blindness and thus turn away from it. That one is the dead of the living ones. So where are you to go?” † *Nahj al-Balagha explained by Muhammad Abdu*, Vol. 1 page 153.

†. Narrated from the Messenger of Allah PBUH, “The one who receives the most intense torment on the Day of Resurrection is the one who killed a prophet, or the one who killed one of his parents, or a knowledgeable one whose knowledge did not benefit one.” † *Rawthat al-Waithin* page 10, *al-Ilm wal Hikma fi al-Kitab wal Sunna* page 457, *Mawsoo'at al-Aqaed al-Islamiyya* Vol. 2 page 499.

He PBUHAP also said, “The knowledgeable ones of this nation are two men; a man whom Allah has given knowledge, so he requested by it the face of Allah and the home of the hereafter, and he gave it to the people and did not use it for his greed, nor did he sell it for a small price, this man has all that is in the seas and the creation of the sea and land and the birds in

From the above it is shown that the Islamic religion has its own political theory, which is integrated in legislation and implementation, and Muslims must not neglect it because it is the most complete political theory known to mankind, and there is no political theory that could rise to its level because the One who placed and established it is Allah SWT, the All-Knowing, the All-Wise. And the one who must implement it is the Prophet PBUHAW, or the infallible Imam PBUH after him, or the just, ascetic and divine cleric who meets the conditions in the case of the absence of the Imam PBUH, and that there is no representative for him PBUH, and praise be to Allah alone.



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the sky asking Allah's forgiveness for him. And the other man was given knowledge by Allah, so he kept it from the servants of Allah and used it for his greed, and he sold it for a small price. This man will be lashed on the day of Resurrection with a lash of fire, and an angel from the angels calls out before every witness saying, 'This is so and so the son of so and so, Allah has given him knowledge in the world of the dunya so he kept it from His servants,' this is until his retribution ends."﴾ *Rawthat al-Waithin* page 10.



## THE PATH TO EXIT THE WILDERNESS

O beloved ones, O believing men and women, let us work together so that we ourselves become the generation which will exit the wilderness and the desert which we have found ourselves in, and let us start by reforming ourselves and our Islamic community, each one according to his ability and capacity. The Almighty said,

﴿The believing men and believing women are supporters of one another. They command what is right and forbid what is wrong and establish prayer and give zakat and obey Allah and His Messenger. Those — Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.﴾\*

O beloved ones, drifting away from the Islamic religion and the divine method has put locks and veils on the hearts, and covers on the eyes which will not be lifted except by devotion to Allah, and strongly rushing away from the humiliation of disobeying Allah toward the glory of obeying Allah, and from the humiliation of obeying the tyrant and submitting to him, toward the glory of obeying Allah and surrendering to Him; in order for the light to shine in the hearts and for the darkness to be cleared from the insights. The Almighty said,

﴿<sup>9</sup> So remind, if the reminder should benefit; <sup>10</sup> He who fears [Allah] will be reminded. <sup>11</sup> But the wretched one will avoid it.﴾†

I seek refuge for myself and for yourselves from wretchedness, and may Allah make us from the people who hear the words and follow the best of it, may Allah bestow upon us the hastening of the appearance of our master Muhammad bin al-Hassan ربه، so that we win the two good outcomes, the martyrdom after victory, and the killing of the enemies of religion and the hypocrites.

﴿That is the favor of Allah, which He gives to whom He wills, and Allah is the possessor of great favor.﴾‡

On the path of exiting the wilderness, there is prayer and zakat and fasting, and the commanding of good and forbidding of evil, and the jihad for the sake of Allah, and the love for the sake of Allah, and the hate for the sake of Allah, and on the path of exiting the wilderness there is the commitment to all of the Islamic jurisprudence and devo-

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\*. Surat *at-Taubah* (Repentance) 9:71.

†. Surat *al-Ala* (The Most High) 87:9-11.

‡. Surat *al-Jumua* (Friday) 62:4.

tion to Allah, and working for Him SWT, and on the path of exiting the wilderness, there is blood being spilled and sweat being exuded.

Walking the path of exit from the wilderness is not easy, but its end is good; because at the end of this path there is the satisfaction of Allah SWT and the satisfaction of His messenger PBUHAP, and at the end of this path there is the establishment of the state of divine justice on the earth, and the spreading of the word Allahu Akbar on every spot of the earth.

And the path of exit from the wilderness has clear signs and indicators which the walkers to Allah on His straight path are guided by, and no one can tell you about these signs like the expert concerning this path, who is Allah SWT, and like the knowledgeable ones who are Muhammad and the progeny of Muhammad PBUT. And in this research I address some of the verses from the Holy Book, and some of the narrations of Muhammad and the family of Muhammad PBUT and their cases PBUT, may Allah make it beneficial for whoever hears it and reflects upon it, and the most important signs on this path are:

### Prayer:

And it is the pillar of religion and the ascension of the believer and his honor, if it is accepted, everything else is accepted, and if it is rejected, everything else is rejected, and by it the souls are purified from filth, as the bodies are purified from impurities by water. The Messenger of Allah PBUHAP said, ﴿“Allah (exalted is his mentioning) swore by His might not to torture the praying ones and the prostrating ones, and not to frighten them with hellfire on the Day the people are resurrected to the Lord of the worlds.”﴾

So if its time comes do not delay it, because the delay is the beginning of its omission, and it leads to its neglect, the Messenger of Allah PBUHAP said, ﴿“Whoever locks himself in an obligatory prayer and completes its bowing and prostration and reverence, then glorifies Allah and praises Him until the time is due for the next obligatory prayer, and does not take time off between them, Allah rewards him the reward of the pilgrim, and makes him among the high people.”﴾

And al-Baqir and al-Sadiq PBUT said, ﴿“You are only rewarded from your prayer as much as you intend from it, so if one wasted it all or neglected its manners, it is turned against him and the face of its owner



will be struck by it.”﴾

And reflect upon the greatness of Allah while you are standing between His hands, and prolong its prostration and its bowing, for it is your gift to the True King, and its reward is greater than it. And whenever you can do not miss the group prayer in mosques, for the virtue of the group prayer is great. And do some of the favored prayers, especially *Salat al-Ghufaylah*, and the night prayer (*Salatul Layl*), do not ever leave it for its reward is great, and it is eight rakat and the two rakat of *al-Shafa* and the one rakat of *al-Witir*, after each two rakat you say salam, just like the morning prayer except for the rakat of *al-Witir*, as it is only one rakat. And you can just pray the two rakat of *al-Shafa* and the rakat of *al-Witir*.\*

And it is narrated that whoever wakes before al-Fajr prayer and prays *al-Witir* and the *Nafila* of al-Fajr, which is two rakat before al-Fajr prayer, will be rewarded with the reward of the night prayer, so do not miss your chance.

Imam Abu Abdullah PBUH said, ﴿“A man came to the Prophet PBUHAP and said, ‘O Messenger of Allah, does Allah ask about other than the obligatory prayers?’ So he PBUHAP said, ‘No,’ so he said, ‘I swear by the One who sent you with the Truth that nothing brings me closer to Allah except for them.’ He PBUHAP said, ‘Why?’ He said, ‘Because Allah uglified my creation,’ so the Prophet PBUHAP held back, and Gabriel PBUH descended and said, ‘O Muhammad Allah is sending you His salam, and is saying send my salam to My servant so and so, and say to him, ‘Will you not be satisfied if I resurrect you tomorrow among the safe people?’ So he said: ‘O Prophet of Allah, did Allah mention me!?’ He PBUHAP said, ‘Yes,’ so he said, ‘By the One who sent you with the Truth, there is nothing that one can do to draw closer to Allah that I will not do.’﴾

And who among us has no guilt? And who among us does not want to be safe on the Day of Resurrection?

### Dua:

Allah said, ﴿Say, “What would my Lord care for you if not for your supplication?”﴾†

\*. Refer to Appendix 1 for how to pray Night Prayer and *al-Ghufaylah* prayer.

†. Surat *al-Furqan* (The Standard) 25:77.

Allah said, ﴿And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter hell [rendered] contemptible.﴾\*

Supplicate to Allah in ease and in hardship, and in every need, whether large and small. And do not consider something to be too small for you to request it from Allah, and do not consider something to be too large for you to request it from Allah, as you never achieved good except that it was from Allah, and no one has pushed evil away from you except for Allah.

And it was narrated that Allah inspired to Moses PBUH, ﴿“O Moses, ask Me for the salt in your batter, and for the lace on your shoes, and for the feed of your animal.”﴾

O beloved ones, know that Allah SWT cannot be limited with an attribute, and His giving has no end, it rather descends in proportions because our world is limited, so ask whatever you want from the good of this world and the hereafter, which has the good of your religion and the satisfaction of your Lord, and do not miss the dua in *Al-Sahifa al-Sajjadiyya*, for it is the Psalms of the family of Muhammad PBUT, and especially the dua of Kumayl on the evenings of Fridays, and the Dua of Abu Hamza al-Thumali, and the Munajat of Shaban.†

And I mention here this dua, may Allah make it a salvation from the plots and the deception of this world, and may Allah support some people toward contemplating its meanings or memorizing it, and supplicating with it in any way.

*In the name of Allah, the Merciful, the Intensely Merciful*

My God, You have settled us in a home which has dug for us pits of its deception, and has fastened us by the hands of demise in the snares of its treachery. In You we seek refuge from the tricks of its deceit, and to You we hold fast, lest we be deluded by the glitter of its ornaments. It destroys its pursuers and ruins its settlers, it is stuffed with blights and loaded with calamities. My God, help us to forsake it and keep us safe from it by Your support and Your infallibility. Strip from us the robes of opposing You, attend to our affairs through Your fine sufficiency, amplify our provision from the plenty of Your mercy, receive

\*. Surat *Ghafir* (The Forgiver) 40:60.

†. Refer to Appendix 2 for these dua.

the general act of our prayer\* by the overflow of Your grants, plant in our hearts the trees of Your love, complete for us the lights of Your knowledge, give us to taste the sweetness of Your pardon and the pleasure of Your forgiveness, gladden our eyes on the day of meeting You with the vision of You, dislodge the love of this world from our hearts, just as You have done for the righteous ones from Your elite and for the pious ones from Your particular ones, by Your mercy, O Most Merciful of the intensely merciful, O Most Generous of the intensely generous.†

And always supplicate to Allah in every situation, in work and in free time, in night and in day, and especially after the obligatory prayer before you leave your position [of prayer]. And praise Muhammad and the family of Muhammad often, and do not abandon the prostration of gratitude after each prayer, and after each blessing that Allah SWT bestows upon you, and after each harm that He pushes away from you. And the way to do it is that you prostrate and then place your right cheek on the ground, then the left cheek, then back to prostration, and the least to be said in it is *shukran lillah* [all thanks to Allah] three times, and the best is one hundred times.

And some of the duas that the believers should maintain especially after the morning prayer are:

1. "There is no god but Allah alone Who has no associates, to Him is all sovereignty and to Him are all praises, He gives life and causes death and causes death and gives life and He is alive and does not die, all good is in His hand and He is capable of everything." Ten times after morning prayer and before sunset.

2. "Praise be to Allah the Almighty, and there is no ability or power except for the Most High, the Almighty." Ten Times.

3. "I bear witness that there is no god but Allah alone Who has no associates, a god who is one, alone, singular, the Eternal, Who has taken no wife or son." Ten times.

4. "O Allah send your prayers upon Muhammad and his progeny hasten their relief." One hundred times.

5. "All praises are due to Allah, and there is no god except Allah, and Allah is the Greatest." Thirty times.

And just as these duas have benefit for the hereafter, they also have

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\*. Meaning do not hold us accountable for the mistakes in the details of our prayer, and forgive these mistakes for us. —Trans.

†. *Al-Sahifa al-Sajjadeyya, Monajat al-Zahideen (The Supplication of the Ascetic Ones)*.

a worldly benefit, and they push away the evil of the rulers and Satan.

### Commanding good and forbidding evil:

And it is one of the most important obligations that the Islamic community performs as a whole. Thus the student of religious sciences and the doctor, the farmer, the engineer, and every individual in the Islamic community is responsible for commanding good and forbidding evil. And the Prophet of Allah PBUHAP warned this nation that leaving this will make Allah empower its most evil ones over them. And then they supplicate to Him but they are not answered.\* And are there tyrants more evil than the ones who are taking over the nation today? So return to the commanding of good and forbidding of evil, and do not consider the criticism of anyone regarding what you do for Allah, and let the voices be raised in the face of every disobedient one, may Allah have mercy upon us, and take away this calamity. The Almighty said,

﴿And let there be from you a nation inviting to good, commanding what is right and forbidding what is wrong, and those will be the successful.﴾<sup>†</sup>

And it is narrated from them PBUT that through commanding of good: obligations are met, sects are secured, gains are bestowed, injustices are prevented, the land is inhabited, the rights will be taken from the oppressors and given back to the oppressed, and people are still in a good state as long as they command good and forbid evil, and work together in doing righteousness, because if they did not do that, the blessings will be removed from them, and they will be empowered against one another and there will be no supporter for them, neither in the earth nor in the skies.<sup>‡</sup>

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\*. al-Tabrani narrated that Abu Huraira said that the Messenger of Allah PBUHAP said, ﴿“You are to command good and forbid evil or otherwise, Allah will empower over you those who are most evil among you, then the finest among you will make dua and not be answered.”﴾ *al-Mojam al-Awsat* Vol. 2 page 99.

†. Surat *Aal-e-Imran* (The Family of Imran) 3:104.

‡. al-Toosi narrated that the Prophet PBUHAP said, ﴿“People remain well as long as they command good and forbid evil and collaborate on goodness and piety. If they do not do so, the blessings are taken away from them and they are empowered over each other. And they will have no supporter in the earth nor the sky.”﴾ *Tahtheeb al-Ahkam* Vol. 6 page 181.

And al-Kulaini narrated that Abu Jafar PBUH said, ﴿“At the end of times, there will be people who are preceded by people of show, they pretend to be religious, they are foolish ones who do not obligate commanding good and forbidding evil unless they are secure from harm. They demand excuses for themselves. They follow the mistakes of the clerics and the corruption of their work. They pray and fast and do whatever does not harm them concerning

And the Prophet PBUHAP said, ﷻ “How will it be for you if your women are corrupt, and your youth are debauched, and you did not command good and did not forbid evil?” So it was said to him, “Is that possible, O Messenger of Allah?” He said, “Yes,” and he said, “How will it be for you if you command evil and forbid good?” So it was said to him, “Is that possible O Messenger of Allah?” So he said, “Yes, and this is most evil, how will it be for you if you see the good as evil, and the evil as good?” ﷻ\*

So every believing man and woman today should command good and forbid evil, and work day and night to reform the corrupt souls that have come to see the good to be evil and the evil to be good. And praise is to Allah alone.

### Khums and Zakat:

It was mentioned in many narrations that whoever prevents zakat is a disbeliever,<sup>†</sup> and al-Baqir PBUH said, ﷻ “The most difficult condi-

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themselves and their money. And if the prayer were to harm what they do with their money and their bodies they would have rejected it the same way they rejected the finest of the obligatory deeds and their most noble one. Commanding good and forbidding evil is a great obligation by which obligations are established. There [when the obligations are abandoned], the anger of Allah occurs upon them and encompasses them in His punishment, so the good ones perish in the homes of the unjust ones and the young ones perish in the homes of the elder ones. Commanding good and forbidding evil is the method of the prophets and the righteous ones. It is a great obligation by which obligations are established, and beliefs are made secure and earnings are made halal, and rights are returned to their owners and the earth is built, and justice is acquired from the enemies and the matter becomes straight. So deny with your hearts, and speak with your tongues and do not fear anyone’s blame when it comes to Allah. So if they accept the preaching, they return and there is no cause against them, ﷻ “The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.” ﷻ And there, fight them with your bodies and detest them with your hearts, not in request of power or money and not desiring injustice, until they return to the matter of Allah and proceed with his obedience. And Allah (M) inspired to Prophet Shoab PBUH, “I am torturing a hundred thousand of your nation. Forty thousand are of their evil ones and sixty thousand are of their good ones.” He PBUH said, “O Lord, these are the evil ones, so what about the good ones?” So Allah (M) inspired to him, “They made truces with the people of disobediences and they did not anger for my anger.” ﷻ *Al-Kafi* Vol. 4 page 55.

\*. *Al-Kafi* Vol. 5 page 59, *Tahtheeb al-Ahkam* Vol. 6 page 177, *Wasail al-Shia* (Ahlul Bayt) Vol. 16 page 122.

†. Imam al-Sadiq PBUH narrated from his fathers PBUH, in the will of the Prophet PBUHAP to Ali PBUH that he said, ﷻ “O Ali, ten [people] of this nation disbelieved in Allah the Almighty.” And among them he mentioned, “The one who forbids zakat.” He then said, “O Ali, there are eight whose prayers are not accepted by Allah.” And among them he mentioned, “The one who forbids zakat.” He then said, “O Ali, he who forbids a carat from the zakat of his money is neither a believer nor a Muslim, and he is of no dignity. O Ali, the one who abandons zakat asks Allah to let him return to this world, and that is His saying (M) ﷻ “Until, when death comes to one of them, he says, “My Lord, send me back.” ﷻ” ﷻ *Wasail al-Shia* Vol. 9 page 34.

tion that the people will be in on the Day of Resurrection, is when the owner of khums [.lit fifth] claims his khums.”<sup>\*</sup> And the Imam of the Age (May Allah hasten his blessed relief) said, “Whoever eats something from our money, fire is in his stomach, and he will suffer the hell fire.”<sup>†</sup>

And paying the khums and the zakat has all the good of this world and the hereafter, and causes the money to be blessed and to increase. The Almighty said,

﴿<sup>29</sup> Indeed, those who recite the Book of Allah and establish prayer and spend out of what We have provided them, secretly and publicly, [can] expect a trade that will never perish. <sup>30</sup> That He may give them in full their rewards and increase for them of His bounty. Indeed, He is the Forgiving and the Thankful.﴾<sup>‡</sup>

And perhaps the most important thing you need to know is that whoever does not spend his money for the sake of Allah does not spend himself for the sake of Allah, thus whoever does not pay khums and zakat will not fight along with the Imam the Hujja (Proof) PBUH, rather it is not far-fetched that he will fight against the Imam PBUH if the justice of the Imam PBUH contradicted his personal interests, and look with the eye of justice that all the money is for Allah, for He is the Owner of everything, however He made four-fifths for you, which made you a beneficiary of it, and He made it an obligation upon you to pay khums [one fifth] and zakat so you can express your obedience to Him, and your love to Him and to His Messenger PBUHAP and his progeny PBUH, not because Allah needs this money, for when you give it today, you are spending it on the poor.

And I give an example: An owner of a farm gave it to his workers and said, “Work on it and take four-fifths of what is produced, and give the remaining fifth to your poor neighbors; because I do not want them to be hungry or without clothing,” so the workers were greedy even about the fifth and they ate it. Do you see anyone more generous than the owner of the farm? And do you see anyone more miserly than those workers? And praise be to Allah, Lord of the worlds.

### Fasting:

\*. *Al-Kafi* Vol. 1 page 547, *Man La Yahthuru al-Faqih* Vol. 2 page 43.

†. *Kamal al-Deen* page 521, *Wasail al-Shia* Vol. 9 page 541.

‡. Surat *Fatir* (Originator) 35:29-30.

And this act of worship instills the care of the poor Muslims in the self, in addition to piety, so do not spend the day of your fasting thinking about your *iftar* [meal that breaks the fast] and the kind of food you will have in it, so when you feel hunger when you are fasting remember how many Muslims spend most the days of the year hungry, and do not be from those who

❖ And when it is said to them, “Spend from that which Allah has provided for you,” those who disbelieve say to those who believe, “Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error.”❖\*

And feeding some poor ones is not the only thing you are capable of doing, rather we all have to work to lift the poverty off of those Muslims, who today represent the majority of the Islamic nation, which is rich with all kinds of resources, from agricultural lands to minerals and oil. And if what was in the land of Muslims was being spent on the Muslims according to the Islamic jurisprudence, the Muslim today would be one of the richest people, but unfortunately today, the rich Islamic lands have been taken over by tyrants who do not care except for the plundering of its resources, the building of the palaces, debauchery, and the drinking of alcohol. One of those tyrants travels to one of the countries of the west and with him are seven massive airplanes, and two hundred tons of food supplies, accessories, and others such as servants and others upon whom he spends enough to feed a city from the Islamic cities in which people are starving. And one of them spends on some means of media that which is enough to feed the believing people whom he dominated by bloodshed, all this for the sake of covering his darkened face and his mouth which drips with the blood of the believers so that he can remain in domination over the Muslims, even if for one more day to plunder the money, and eat lots of food, may Allah never make his stomach satisfied.

O beloved ones, in fasting there is reflection and pondering about the conditions of the Muslims. And in fasting there is jihad against the self, Satan, the desires, and the ornaments of this world. And in fasting there is love for the sake of Allah, and hate for the sake of Allah, and in the heart of a fasting one there is mercy for the believers, and sternness for the disbelievers and hypocrites, so be careful not to let your fasting

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\*. Surat *Ya Seen* (يس) 36:47.



be [only] hunger and thirst.

It is narrated from the Messenger of Allah PBUHAP: ﷺ “There is so little of fasting and so much of hunger.”\*

And the Prince of Believers PBUH said, ﷺ “How many of those fasting do not gain anything from their fast except thirst, and how many night-worshippers do not gain anything from their night-worshipping except fatigue. The sleeping of the wise ones and their iftar is best.”†

And it is narrated that the Messenger of Allah PBUHAP said to Jabir bin Abdullah al-Ansari, ﷺ “O Jabir, this is the month of Ramadan, whoever fasts in its day and supplicates in its night, and spares his stomach and sexual desires, and guards his tongue, leaves his sins the way he leaves the month.” Jabir said, “What a beautiful saying it is,” so the Messenger of Allah PBUHAP said, “O Jabir, and what difficult conditions they are.”‡

And perhaps the most important act of worship which is associated with the month of fasting is the reading of the Quran, so work on reflecting upon the Quran and studying the Quran, so you can live the life of the happy ones, and die the death of the martyrs. The Messenger of Allah PBUHAP said, ﷺ “There will come a time upon the people where nothing of the Quran remains except its drawing.”§

And how many copies are there of the Quran today, and how many are those who recite the Quran today, and praise be to Allah, but do we reflect upon the Quran? Do we hold the manners of the Quran? Do we think about its verses? Are we servants of Allah? Are we disbelievers in the tyrant as we were commanded to be in the Quran? Are we of certitude?

The Almighty said, ﷻ “And if there was any Quran by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Quran], but to Allah belongs the matter entirely.”¶

Subhan Allah, all this is in the Quran and we are heedless about the Quran!! We belong to Allah and unto Him we shall return. And do we think that we reflected upon the Quran whereas we panic due to the

\*. *Bihar al-Anwar* Vol. 93 page 293.

†. *Nahjul Balagha* Vol. 4 page 35.

‡. *Al-Kafi* Vol. 4 page 87, *Tahtheeb al-Ahkam* Vol. 4 page 196.

§. *Al-Kafi* Vol. 8 page 308, *Tharwab al-Amal* page 253.

¶. *Surat ar-Rad* (The Thunder) 13:31.



smallest calamity that happens to us? For in the Quran there are countless lessons in patience and reliance upon Allah in Surat *ash-Shuara* (The Poets),

﴿<sup>61</sup> And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!" <sup>62</sup> [Moses] said, "No! Indeed, with me is my Lord; He will guide me."﴾<sup>\*</sup> Did we reflect upon the meaning of these verses??

The companions of Moses PBUH are confirming that they are falling in the hands of Pharaoh and his soldiers, and Moses PBUH is confirming that Allah will guide him and save him from the Pharaoh and his soldiers:

﴿"with me is my Lord; He will guide me."﴾

Did you ever use this verse as a weapon to defeat your enemy with, as Moses did PBUH?!

### Patience:

﴿<sup>17</sup> O my son, establish prayer, command what is good, forbid what is evil, and be patient over what befalls you. Indeed, that is of the matters [requiring] intense ability. <sup>18</sup> And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. <sup>19</sup> And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.﴾<sup>†</sup>

Abu Abdullah PBUH said, ﴿"The Messenger of Allah PBUHAP said, 'Allah does not have a need for whoever does not give Allah a share in his money and body.'﴾<sup>‡</sup>

The Messenger of Allah PBUHAP was asked who of the people is the most afflicted in this world, so he said, ﴿"The prophets then those like them, then those like the latter. And the believer is put in hardship for as much faith and good deeds that he has, so whoever has the right faith and good deeds, his hardship will be more intense, and whoever is low in faith and has weak deeds, his hardship will be less intense.﴾<sup>§</sup>

And the Prince of Believers PBUH said, ﴿"If a mountain loved me it

\*. Surat *ash-Shuara* (The Poets) 26:61-62.

†. Surat *Luqman* (Luqman) 31:17-19.

‡. *Al-Kafi* Vol. 2 page 256, *Bihar al-Anwar* Vol. 64 page 215.

§. *Al-Kafi* Vol. 2 page 252, *Wasail al-Shia* Vol. 3 page 261.

would crumble.”﴾<sup>\*</sup>

And he said PBUH, ﴿“Whoever loves us Ahlul Bayt, let him be prepared for great hardship.”﴾<sup>†</sup>

Thus the believer is tested with hardship and he must use patience as a strong weapon by which he confronts calamities and hardships.

And patience in the way of Allah is one of the greatest acts of worship and has many forms: Patience concerning worship, patience from disobedience, patience during calamities, and probably one of the greatest touchstones of patience is to bear the hardship and the calamities that the believing person faces, who is devoted in obedience to Allah; as he faces the falsehood and all it carries from tyrants, ignorant ones, and lavish ones. So be patient, O believing men and women, concerning the harm you face from the tyrants and their lavish and foolish servants, so hold tight to your religion and be patient concerning the difficult life and do not take yourselves to where you will perish, for in the hour of death, the person sees this life as if it was only one hour, in which he barely got to know the people in it.

And know that a world which is without Muhammad bin Abdullah PBUHAP is a world with no good within, so work on reforming your religion, so your world and your hereafter are reformed. The Messenger of Allah PBUHAP said, ﴿“A time will come to people during which no man’s religion will be safe except he who travels from the summit of a mountain to another, and from one rock to another like a fox with its cubs.” They said, “And when is that time O Messenger of Allah?” He said, “When livelihood is not obtained except by disobeying Allah, at that time celibacy will be permissible.” They said, “O messenger of Allah, you commanded us to marry.” He said, “Yes, but at that time, the perishing of a man is by the hands of his parents. So if he has no parents, it is by the hands of his wife and children. And if he has no wife or children it is by the hands of his relatives and neighbours.” They said, “How is that O Messenger of Allah?” He said, “They will mock him with the difficulties of living and assign him with that which he cannot bear until they lead him to where he perishes.”﴾<sup>‡</sup>

O beloved ones bear the hardship and accept little from that which is halal, and refrain from seeking for this world, and do not make peace

\*. *Nahjul Balagha* Vol. 4 page 26, *Bihar al-Anwar* Vol. 34 page 284.

†. *Nahjul Balagha* Vol. 4 page 26.

‡. *Mustadrak al-Wasael*: Vol. 11, page 388, *Sharh bin Abi al-Hadeed*, Vol. 10 page 37.

with the tyrants and their supporters, as the relief of the family of Muhammad and of you is close, Allah willing. With hardship comes ease, with hardship comes ease. The Messenger of Allah PBUHAP said, ﴿“Do not be from those who were deceived by this world and tempted by [their] wishes, so the deception attracted them and made them lean on the home of evil [this world], it will cease to exist quickly and transform imminently. Nothing is left from your world in respect to what has passed except the mounting of a rider or the packaging of a milker. So for what purpose are you headed and what do you wait for? I swear by Allah, it is as if what you have become from this world has never occurred, and what you are going to be in from the hereafter will never end. So prepare for the end of this journey. And know that every person shall find the work which he has done, and shall regret that which he did not.”﴾<sup>\*</sup>

If nothing from this world was remaining one thousand four hundred years ago, in respect to what has passed, except the mounting of a rider, then know that what is left today from this world is nothing worthy of mentioning, for maybe Imam al-Mahdi PBUH appears this year or the next, so do we remain negligent, preoccupied by requesting this world, and negligent about what is intended to be done to us?! ﴿“People are asleep; when they die, they fully attend.”﴾<sup>†</sup>

Abu Thar (may Allah be satisfied with him) was asked, “Why do we hate death?” So he answered, “Because you built your world and ruined your hereafter, and a person hates to move from a building to a place of ruin.”<sup>‡</sup>

Allah created us for worshipping thus our time must be for worshipping, and excess time is for requesting livelihood and work, not vice versa.

The Messenger of Allah PBUHAP said, ﴿“O people, livelihood is divided amongst everyone, and no one will take more than his share, so be moderate in requesting. And the lifetime is limited, and no one will exceed what is meant for him...”﴾<sup>§</sup>

\*. *Bihar al-Anwar* Vol. 74 page 183, *Nahjul Saada* Vol. 7 page 61.

†. *Khasais al-A'imma* page 112, the narration is said by Imam Ali PBUH.

‡. A man said to Abu Thar (may the mercy of Allah be upon him), “What is it with us that we hate death?” So he said, “Because you built in this world and ruined [your] hereafter, so you hate to move from a building to a place of ruin.” *al-Itiqadat fi Deen al-Imamiyya* page 57.

§. *Mostadrak al-Wasail* Vol. 13 page 29, *Bihar al-Anwar* Vol. 74 page 179.

And he PBUHAP said, when he was leaving someone, ﴿“O people, approach that to which you are obligated, of reforming for your hereafter, and turn away from what is guaranteed for you in this world of yours...”﴾\*

And Ali PBUH said, ﴿“You will not miss what is meant for you, so be moderate in requesting. You will never grasp what was kept away from you, so be moderate in earning.”﴾†

And he said PBUH, ﴿“Your destiny will come to you, so be moderate in requesting. What was meant for you will come to you, so be humble in your earning.”﴾‡

And he said PBUH, ﴿“I wonder about those who know that Allah has guaranteed the livelihoods and that their strife will not add anything to what is meant for them, and yet they are still eager and cautious in asking for the livelihood.”﴾§

And know that these narrations do not contradict requesting livelihood and seeking the details of this world, but they are against the requesting which makes you leave the worship, or become a shortcomer in it, or delay the prayer from its correct time, or destroy your body while requesting your livelihood, for your body has a right upon you.

And know that whoever exhausts his body will not have the strength for performing worship, for we have to make time for the obligatory and the recommended worship and be prepared for them, especially the night prayer, do not leave it under any circumstances.

Imam al-Hassan PBUH said, ﴿“O you, do not strive in requesting provision like the one who seeks to overpower. And do not rely on the assignment as the relying of the surrenderer, as requesting the favor of Allah is from the way [of Muhammad PBUHAP], and being general in the request is from chastity. And chastity does not push away provision and caution does not bring closer the favor of Allah, as the provision is divided and death is timely and using caution results in sins.”﴾¶

### Taqqiya:

We all practice taqqiya in our daily life, for the human being is

\*. *Bihar al-Anwar* Vol 74 page 182, *Nahjul Saada* Vol. 7 page 329.

†. *Mostadrak al-Wasail* Vol. 13 page 33, *Nahjul Saada* Vol. 7 pge 330.

‡. *Mostadrak al-Wasail* Vol. 13 page 32, *Nahjul Saada* Vol. 5 page 330.

§. *Mostadrak al-Wasail* Vol. 13 page 32, *Nahjul Saada* Vol. 5 page 330.

¶. *al-Hikayat* by *al-Mofeed* page 95.

created upon the nature of avoiding the materialistic harm, rather the silent animal is as well, but we need to ration this nature according to the Islamic jurisprudence, for in Islam taqqiya is an act of worship which is from among the most important acts, and to which the believers must commit fully and precisely. And abandoning taqqiya when it is in order is forbidden, and practicing it when it is not in order leads the believer to perish.

Many believers practice taqqiya excessively, and few believers neglect it, and it is narrated from the Imams P<sup>BUT</sup> to neither practice taqqiya excessively nor neglect it, al-Sadiq P<sup>BUH</sup> said that which means, ﴿“Taqiya is my religion and the religion of my fathers.”﴾<sup>\*</sup>

And he P<sup>BUH</sup> said, ﴿“Whoever has no taqqiya has no religion.”﴾<sup>†</sup>

As it is narrated from him P<sup>BUH</sup>, ﴿“If you were called to support us, taqqiya would be more beloved to you than your fathers would be.”﴾<sup>‡</sup>

So while he P<sup>BUH</sup> emphasizes taqqiya and practicing it in its rightful place, he mentions that some people fail to support the family of Muhammad P<sup>BUT</sup> and use taqqiya as their excuse, especially in the era of appearance of Imam al-Mahdi P<sup>BUH</sup>.

Thus, taqqiya does not mean abandoning jihad and working in the way of Allah, but it means to work cautiously. For example: if you want to kill a poisonous snake, you have to approach it quietly then strike it on its head, but if you make a lot of noise the snake will notice that you are approaching, and maybe it will initiate an attack against you.

And Abu Jafar P<sup>BUH</sup> in *Sahih al-Hazaa*, ﴿“By Allah, the most beloved of my companions to me are the most pious and knowledgeable, and the most discreet about our narrations...”﴾<sup>§</sup>

And discretion about the narrations of Ahlul Bayt P<sup>BUT</sup> is for those who do not belong to it, who do not believe in the Imamate of the family of Muhammad P<sup>BUT</sup>, those who are obstinate toward them P<sup>BUT</sup>

\*. *Al-Mahasin* Vol. 1 page 255, *Da'aim al-Islam* Vol. 1 page 110.

†. *Awali al-Liali* Vol. 1 page 432, *Awail al-Maqalat* page 216.

‡. Abu Hamza al-Thumali said that Imam Abu Abdullah P<sup>BUH</sup> said, ﴿“The earth will not remain without a knowledgeable one from among us who recognizes truth from falsehood. Taqqiya was only made so that blood would not be shed, so if taqqiya reaches the blood, there is no longer taqqiya. And by Allah, if you were called to support us you would have said, ‘We do not do so, we work by taqqiya.’ And taqqiya would be more beloved to you than your fathers and your mothers. And if the Riser P<sup>BUH</sup> rises, he will not need to ask you for support. And he will establish over many of you from the people of hypocrisy, the limit of Allah.”﴾ *Tahtheeb al-Ahkam* Vol. 6 page 172.

§. *Al-Kafi* Vol. 2 pagw 223.

and are out of their allegiance.

### Jihad:

The Almighty said, ﴿<sup>39</sup> Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. <sup>40</sup> [They are] those who have been evicted from their homes without right — only because they say, “Our Lord is Allah.” And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is powerful and exalted in might.﴾<sup>\*</sup>

O believing men and women, those rulers dominated the Muslims forcefully, and spilled the blood which Allah forbade through deception, deceit, and buying the mercenaries from the lowest people, and they started fighting every free human being who rejects worshipping by their laws, because they see themselves as gods who must be obeyed apart from Allah, they consider themselves higher than human beings, so they must say and act and that people must praise their sayings and actions, they are arrogant and they do not understand the good word, rather they only understand force, and only force solves our problem with those arrogant oppressors, and this is our destiny, Allah SWT willed to test the believers through jihad, to know the difference between the one sincere in his belief and the liar who claims to be a believer.

The Almighty said, ﴿<sup>1</sup> *Alif, Lam, Meem.* <sup>2</sup> Do the people think that they will be left to say, “We believe,” and they will not be tested? <sup>3</sup> But We have certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars. <sup>4</sup> Or do those who do evil deeds think they can outrun Us? Evil is what they judge. <sup>5</sup> Whoever should hope for the meeting with Allah — indeed, the term decreed by Allah is coming. And He is the Hearing, the Knowing. <sup>6</sup> And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds.﴾<sup>†</sup>

These tyrants have placed [the people] between two [alternatives], fighting or humiliation, as was said by our master al-Hussain PBUH.<sup>‡</sup>

\*. Surat *al-Hajj* (The Pilgrimage) 22:39-40.

†. Surat *al-Ankaboot* (The Spider) 29:1-6.

‡. The Imam PBUH is referring to the saying of his grandfather Imam al-Hussain PBUH,

And Allah, His Prophet, and the believers refuse humiliation for us, so we must do jihad against those tyrants and their mercenaries who are sucking the blood of the Muslims, before a day comes where we are bodies without blood, and are dead walking the earth, and no Muslim should say, "I do not wish to get involved in politics," because every Muslim who is committed to his Islam and who is knowledgeable in his religion is a politician.

Look at the books of the Islamic jurisprudence, the verdicts of the economic, social, judicial, and political transactions are far more than the verdicts of the acts of worship. Moreover, is the Quran not the constitution of our lives, and is the path which it draws not a straight path which we must walk on? So if we contemplate the Quran we find it to be the revolution of the prophets PBUT, and the oppressed believers in the face of the arrogant tyrants, and if we contemplate the sayings of the Prophet PBUHAF we find him saying, ﴿“The finest jihad is a word of Truth in the face of an oppressive sultan.”﴾<sup>\*</sup>

In this saying there is a predilection for the jihad against the oppressive ruler; and that is because he rules with the rule of the days of ignorance, and he follows his desires and violates blood, money, and women, and none remains of Islam except what agrees with his desires, and he buys from among the clerics of evil he who interprets the Quran according to his desires, so he [the cleric of evil] makes those in authority—in the verse: ﴿O you who have believed, obey Allah and obey the Messenger and those in authority among you.﴾<sup>†</sup>—to be the unjust rulers and not the twelve infallible Imams PBUT, so Moses and Ali, and al-Hussain PBUT become oppressors against the Imams of their age, like Pharaoh, Muawya, and Yazeed (may Allah curse them), and by

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﴿“The man of an unknown father, son of the man of an unknown father has left me between two matters, fighting or humiliation. And never will they have that from me! Never will we be humiliated! Allah has refused that for us, and His Messenger and the believers, and the pure ones who raised us, that the obedience of the evil ones is preferred over the deaths of the fine ones. I am crawling with this family, in spite of our small number, the great number of the enemy, and the apathy of our supporter.

So if we were to move, we would move ahead. And if we were to run away [it would never happen], they will not make us run away.

So if the kings were to last forever, then we would have lasted. And if the fine ones had remained, we would have remained.

So told those who gloat concerning us to wake up. The gloaters will find what we have found.﴾ *Al-Ihtijaj by al-Tobrosi* Vol. 2 page 24.

\*. *Masnad Ahmad* Vol. 3 page 19, *Sunan al-Nisai* Vol. 7 page 161.

†. *Surat an-Nisa* (The Women) 4:59.



this, people return to the days of ignorance and nothing remains from the Quran except its drawing, and nothing of Islam except its name.

And from this we know that the jihad against the oppressive ruler is a jihad which defends Islam, thus the Muslims must do jihad against the tyrants who dominated the Islamic countries and they must eliminate their mercenaries, and establish the divine Islamic government, thus implement what Allah prescribed in the Holy Quran on the tongue of His great Prophet ﷺ, and what was brought by the twelve infallible Imams عليهم السلام from the Messenger of Allah ﷺ about the countries and the servants, and the spread of justice and elimination of corruption.

And the armed jihad is necessary, and in order for us to prepare this nation for this stage, the following matters are necessary:

### **1. Spreading the religious doctrine between the believers:**

And this is the task of every believer, and it is a judicial duty because it is the prelude of all worship and the righteousness of transactions, but each to their own extent, meaning that the duty of the university graduates is not like the duty of the illiterate one; for example, the university graduate must study jurisprudence, or some of the matters of jurisprudence, and seek the assistance of the students of religious sciences, and this is their duty as guides, and then it is his duty to spread the jurisprudence among the believers.

As for the one who cannot read, he can learn some of the matters of jurisprudence in the mosque or from some of the believers, and then he can spread them among the believers. And no one should belittle his own knowledge, so if you know one matter of jurisprudence, work on spreading it among the believers.

And know that by spreading jurisprudence and by the researching of the believers about the Islamic legislation and the situation of the Muslims today, the tyrants and their supporters who pretend to be Muslims are stripped, and the Muslims recognize how far those oppressive rulers have deviated from the sacred law, how they mock it, and how they fight the divine supporters of Allah and the religious believers.



## 2. Commanding of good and forbidding of evil:

I mentioned previously that this work is the task of the entire community, and it is one of the most important obligations in the Islamic law, by which we can win the satisfaction of Allah and expose the tyrants. And we must focus on reforming the souls of those who are submissive to the tyrant, so we remind them of the Quran and the prophets PBUT and their jihad against the tyrants:

The Almighty said, ﴿Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.﴾\*

The Almighty said, ﴿<sup>21</sup> Allah has written, “I will surely overcome, I and My messengers.” Indeed, Allah is powerful and exalted in might. <sup>22</sup> You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those—He has decreed within their hearts faith and supported them with spirit from Him. And He will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him—those are the party of Allah. Unquestionably, the party of Allah—they are the successful.﴾†

The Almighty said, ﴿<sup>171</sup> And verily Our word went forth for Our sent worshippers. <sup>172</sup> That they verily are supported, <sup>173</sup> and that Our soldiers, they verily would be the victors.﴾‡

Whoever has within himself even an ember of truth will remember and return to the allegiance of Allah and will not obey the commands of the tyrant, and will join the ranks of the believers.

As for the wretched one who thinks that his surrendering to the tyrant will save him and keep him alive, do not feel remorse for him, for he thinks that life is in the hand of the tyrant, not in the hand of Allah! And his soul collapsed onto the fear and cowardliness from the tyrant until it became a secondary nature.

As for the supporters of the tyrant, the hearts of the most of them have blackened and their insights have blinded, and they have come to see the evil to be good and the good to be evil, but this does not mean

\*. Surat *Ghafir* (The Forgiver) 40:51.

†. Surat *al-Mujadila* (She that Disputes) 58:21-22.

‡. Surat *as-Saaffat* (Those Who set the Ranks) 37:171-173.

that we abandon them all to be wood for hellfire, for there might be among them one who can be reformed and made to return to the allegiance of Allah.

And let there be for us as believers an example in al-Hussain PBUH, as he advised the army of Yazeed bin Muawya (may Allah curse them), and he commanded them to do good and forbade them from evil, so the result was the return of one of the leaders of the Ummayyad army to the truth, and he is al-Horr bin Yazeed al-Riyahi (may Allah be satisfied with him). And if there were no result from the sermon of Abu Abdullah PBUH except for this one, it would be sufficient.

And believers must be cautious and careful advising this misguided group. And their kinship and whoever is safe from their harm must advise them and try to reform them. And the believers should not give up on reforming the Islamic community, for they are the party of Allah and His soldiers, Allah has written success and overcoming for them, and Allah SWT will send to them the divine leader al-Mahdi PBUH, the great reformer, and the executor of Allah's law on the earth, and the Word which went forth from Allah to His sent worshippers, and His SWT promise of victory to them, and the sun must rise after this long absence and bitter suffering, so work day and night, and secretly and openly, and know that the reward of the believer who works in this time to prepare the foundation for the State of the Owner of the Age PBUH is great.

Abu Abdullah PBUH said, ﷺ "The Prophet of Allah PBUHAP said, 'Glad tidings to those who will reach the Riser from my progeny and follow him before his rising, who support his supporter and repudiate his enemy, and take the guiding Imams PBUT before him as masters, those are my companions and they are the ones who have my love and my affection, and they are the most generous of my nation toward me.'" Rafaa said [that he PBUHAP said], "And they are the most generous of Allah's creation toward me." ﷻ\*

And al-Sadiq PBUH said, ﷺ "The Messenger of Allah PBUHAP said to his companions, 'There will come a people after you, the one man of them will have the reward of fifty of you.' They said, 'O Messenger of Allah we were with you in Badr, and Uhud, and Honayn, and we were mentioned in the Quran.' So he PBUHAP said, 'If you had to carry what

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\*. *al-Ghayba* by Sheikh al-Toosi, page 457.

they carried, you would not have had the patience they had.”﴾\*

Muhammad bin Abdul Khaleq and Abu Baseer said that Abu Abdullah PBUH said, ﴿“O Abu Muhammad, by Allah we have a secret from the secrets of Allah and knowledge from the knowledge of Allah. By Allah no close angel, or sent prophet, or a believer whose heart has been tested by Allah for faith can bear it. By Allah, Allah has not assigned that for anyone except for us, and no one has been subjugated with that except for us. And we have a secret from the secrets of Allah and a knowledge from the knowledge of Allah. Allah commanded us to report it, so we reported from Allah the Almighty what He commanded us to report, so we did not find any position, people, or bearers to bear it, until Allah created for that matter people who were created from the mud from which Muhammad PBUHAP and his progeny PBUT were created, and they were created from the light from which Allah created Muhammad PBUHAP and his progeny PBUT, and He created them by the favor of His mercy, [the favor] from which He created Muhammad PBUHAP and his progeny PBUT, so we reported from Allah what He commanded us to report, so they accepted it and bore it, and when our remembrance reached them, their hearts leaned toward our knowledge and words, so if they had not been created from that, they would not have been this way, and by Allah they would not have bore it.”

He PBUH then said, “Allah created for the hellfire a creation, and He commanded us to report to them as we reported to the previous ones, so they were repulsed by it, their hearts repelled away and they returned it to us and did not bear it, and they denied it, and said ‘A magician and a liar,’ so Allah sealed their hearts and made them forget that, then Allah made their tongues speak some of the Truth, so they speak it and their hearts deny it, and this pushes away the harm from His supporters and the people of His obedience. And if it was not for that, Allah would not have been worshipped on His earth, and Allah commanded us to withhold and conceal from them, so withhold from whoever Allah commanded you to withhold from, and conceal from whoever Allah commanded you to conceal from.”

He then raised his hand and cried, and said, “O Allah, those are a small minority so make our life their life, and our death their death,

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\*. *al-Ghayba* by Sheikh al-Toosi, page 457.

and do not let an enemy of Yours dominate them, so by that You cause us to mourn them, for if You caused us to mourn them, You will never be worshipped on Your land, and send Your peace and prayers upon Muhammad and his progeny.”ﷺ\*

### 3. Spreading the ideology of Islamic Revolution:

The Islamic Revolution is the revolution of Muhammad bin Abdullah PBUHAP and the believers, and the believers and the oppressed ones against the tyrants of his age, the likes of Abu Sufyan, Khosrow and Ceasar and their supporters. And this revolution will not end until every one on earth says, “There is no god but Allah, and Muhammad is the Messenger of Allah,” and the divine Justice is established and spread all over the land by the hand of the Mahdi of this nation PBUH.

And no Muslim doubts that the revolution of al-Hussain PBUH is a continuation of the revolution of the Messenger PBUHAP, as he PBUHAP said in the famous narration, ﷺ<sup>1</sup> “Hussain is from me.”

Thus the revolution of al-Hussain PBUH is the revolution of the party of Allah and His soldiers against the tyrant and his party, and the emergence of al-Hussain PBUH is the emergence of the Messenger PBUHAP through his son al-Hussain PBUH, master of the youth of Heaven.

The emergence of al-Hussain PBUH would not have resulted in military victory in the battlefield; he knows that with him are seventy men or a few more. Rather al-Hussain PBUH emerged with a covenant from his grandfather, the Messenger of Allah PBUHAP, knowing that he would be killed, and that his companions would be killed, and his children, even the infant, and that the women would be captured and among them is Zainab, the daughter of Fatimah PBUH, the daughter of the Messenger of Allah PBUHAP.

Verily the revolution of al-Hussain PBUH aimed to revive the Islamic revolution of Muhammad and its reformative nature, which the Umayyads wanted to turn into a mere military renaissance that establishes an Arabian empire in the name of Islam. Thus the renaissance of al-Hussain PBUH came to convey to all of the people in every place and in every age, that Islam is not aimed to establish an Arabian or Islamic

\*. *Osool al-Kafi* Vol. 1 page 405.

†. *Masnad Ahmad* Vol. 4 page 172, *Sunan Ibn Maja* Vol. 1 page 51.

empire.

The aim of Islam is for everyone on the earth to say, "There is no god except Allah."

The aim of Islam is to establish divine justice on earth.

The revolution of al-Hussain PBUH came to declare the repudiation of Allah SWT and His Messenger PBUHAP from the rulers who dominated this nation and alienated the successors of Allah on His earth, the successors of Muhammad PBUHAP, the twelve Imams PBUT from rule.

What happened in Karbala on the tenth of Muharram in the year of 61 A.H. confirms that the Islamic nation returned to the days of ignorance after the death of the Prophet PBUHAP. And the greatest of the appearances of this apostasy was the killing of al-Hussain son of Ali PBUT and mounting his head on a spear, and the capturing of the fourth successor from the successors of the family of Muhammad PBUHAP, Ali bin al-Hussain PBUH and dragging him to al-Sham,\* bound in chains of iron. Thus what this nation did with the successors of its Prophet PBUHAP is a continuation of what the Children of Israel did with their prophets PBUT, if not more bitter and great.

And what happened in Karbala became a curse upon that generation of the Islamic nation, who condoned to kill al-Hussain PBUH. And at the same time, it is a mercy for the generations of this nation who came after the killing of al-Hussain PBUH, as the ideology of the Islamic revolution began to deepen in the hearts of many, and its plan was made by Allah SWT and it was implemented by Muhammad and the family of Muhammad PBUT after him.

And today we are comprehending this truth because it is a practical reality, for the Day of Ashura does not come without you hearing the loud weeping on every spot on the earth wherein there are believers.

Al-Hussain PBUH sacrificed everything to become the most obvious of signs of the path to Allah and of the exodus from the wilderness into which this nation fell; and to establish the strong and solid foundation to which every Muslim can refer, the Muslim who raises his sword in the face of the tyrants who dominated this nation in order to return it to the days of ignorance. Therefore the Muhammadi, Islamic, and original revolution of al-Hussain PBUH aimed to reform the souls of

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\*. *Al-Sham* is a region which today includes Jordan, Palestine, Syria and Lebanon.

the children of this nation, and to prepare a generation qualified to carry the divine message, a divine generation who worships Allah and accepts nothing but the Quran as a constitution, and the infallible appointed by Allah, or whoever represents him, as a ruler. So if the death of al-Hussain PBUH was a major matter, the aim behind it is just as major; it is the establishing of the great state of "There is no god except Allah" on earth, the State of Divine Justice under the leadership of the son of al-Hassan PBUH, the awaited Imam al-Mahdi, may Allah hasten his blessed appearance.

#### 4. Preparing the force for jihad:

If the Muslims studied their religion, began to command good and forbid evil, and comprehended the goal of the Islamic Revolution, which is carrying the word "There is no god except Allah" to the people of the earth and establishing the divine Justice on earth, then we would have a generation prepared to fight the tyrants, so the fourth stage is to physically prepare for jihad, and prepare the arms, even if it is a small knife or just a piece of iron, and do not belittle it, as the companions of the Prophet PBUHAW were victorious over the swords of the disbelievers of Quraysh with the branches of palm trees.

And know that Allah is with you and He is the One who makes you firm and victorious by His angels if you are devoted to Him SWT. And with the soldiers of the tyrant there is Satan who is provoking them, and he will fall on his knees when the two groups clash, and they will be defeated and retreat. The Almighty said,

❖And Satan said when the matter had been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful torment."❖\*

By these mentioned stages, the soldiers of al-Mahdi PBUH, the soldiers of Allah SWT, prepare for the jihad psychologically and physically. And let every fighting believer evoke in his soul that he is with Allah SWT, the Most Powerful in the heavens and the earth, so he shall not

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\*. Surat *Ibrahim* (Abraham) 14:22.

fear the tyrant and his soldiers regardless of their great number or armor.

❖Indeed, the plot of Satan has ever been weak.❖\*

And then Allah SWT will relieve this nation and send to it the divine leader al-Mahdi PBUH, who will lead it out of the wilderness and into the Holy Land Allah willing SWT.

And the Mahdi PBUH is Muhammad son of al-Hassan son of Ali bin Muhammad son of Ali bin Musa son of Jafar son of Muhammad son of Ali son of al-Hussain son of Ali bin Abi Talib PBUH, he is from Ali PBUH and Fatimah PBUH, the daughter of Muhammad, the Messenger of Allah PBUHAP.

And the Muslims agree that he will emerge at the end of time, and the narration about that are numerous, and whoever denies him disbelieves in what was brought by Muhammad PBUHAP, as mentioned in the narration from him PBUHAP.

His birth PBUH was in the year of 255 A.H., five years before the martyrdom of his father Imam al-Askari PBUH, and his mother is the granddaughter of the Caesar, the King of the Romans, and her lineage goes back to one of the disciples of Jesus PBUH, and many of the believers saw him during the life of his father Imam al-Askari PBUH, and after he took the position of Imamate, his four deputies were meeting him in the minor occultation for a period of over seventy years, then Allah willed for the major occultation to occur, and he PBUH will remain alive until he fills the earth with justice and fairness, just as it was filled with injustice and oppression.

And the mentioning of him came in the Torah and the Gospel, and in them he was named "The Ancient of Days" due to his long life. And in the age of his rising, Jesus PBUH descends from the sky as a minister of his PBUH and a supporter of his truth PBUH.

His rising PBUH is in Mecca, his companions will gather for him there, and their number is three hundred and thirteen men, like the number of the people of Badr, and the companions of Saul who crossed the river with him, then the devoted believers will flock to Mecca from all the countries of the Muslims until they become ten thousand, and they are the first of his army PBUH. And he does not leave Mecca to fight the tyrants until when Allah causes for the earth to consume the

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\*. Surat *an-Nisa* (The Women) 4:76.



army of al-Sufyani between Mecca and Medina, which is an army sent to eliminate the movement of al-Mahdi PBUH, and after this event he will start his movement in purifying the Islamic lands from the tyrants and their servants gathered around them. And he will eliminate al-Sufyani and his filthy soldiers, and liberate the Holy Land and the people will enter into the religion of Allah in great numbers.

But the tests in the age of his appearance PBUH are many, including the Dajjal and the armies of the West, but Allah supports al-Mahdi PBUH and the soldiers of Allah who are with him against their enemies to reveal the divine religion over all religions, even if the disbelievers hate it, as Allah SWT promised in His Holy Book, the Quran.\*

And among the signs of the nearness of his appearance PBUH are that the sky withholds its rain, and there will be extreme heat, disagreement among the Shia, death occurring among the clerics, the killing of many of them in al-Najaf, an economic siege on Iraq as was mentioned such that barely no dirham nor bushel will be levied for Iraq, and the people of Iraq will be prevented from making Hajj, and the ones who prevent them are the Romans, who are the people of the West today, as was narrated by al-Sadiq PBUH in his speech to some of the people of Iraq, ﴿“At that time you will be prevented from Hajj and the fruits will be less, and the country will be waterless, and you will be tested with inflation and with the oppression of the sultan, and oppression and hostility will appear among you, as well as infliction, plague and hunger, and trials will misguide you from all horizons.”﴾<sup>†</sup>

And the mosques will be decorated and the Quran will be embellished, and people will be eating in the mosques, and the year will be like a month, and the month like a week, and the week like a day, and the day like an hour, and there will be the killing of four thousand Muslims in the mosque of al-Kufa on Friday by the rulers of Iraq, and the demolishing of the wall of the mosque of al-Kufa, and the rulers of Iraq will disagree amongst each other. And this disagreement is the first of the signs that their kingdom will vanish, and that people will be greedy concerning them [trying to harm, kill, or steal from them — Trans.], and the appearance of a cometary planet which glows like the

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\*. The Imam PBUH is referring to the saying of the Almighty, ﴿It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.﴾ Surat *at-Taubah* (repentance) 9:33.

†. *Al-Amali* by al-Mofeed page 64, *Bihar al-Anwar* Vol. 47 page 122.



moon and which turns until its ends almost meet, and the call from the sky in the month of Ramadan on the twenty-third, and the appearance of al-Sufyani in al-Sham; in Jordan and his occupation of Syria and some of Palestine, and before it there will be some disagreement over the rule in al-Sham, and al-Sufyani will enter Iraq and kill its ruler, and there will be the eclipse of the moon in the end of the month of Ramadan in one of the last five remaining days, and the eclipse of the sun during the middle of the month of Ramadan, and these two signs are in one month.

And a flood fills al-Kufa in the year of his rising PBUH, and the sky will rain twenty-four times of which the effects and blessings will be seen in the land in the year of his rising PBUH. And the dates on the palm trees will be ruined, and it was narrated that the fruits on the trees will be ruined,\* and there will be the appearance of fire in al-Hijaz, and the appearance of fire in the sky, and the appearance of redness in the sky, and the receding of the sun at its meridian, and the sabotaging of Baghdad through wars and trials, and the sabotaging of al-Basra, and the mentioning of his appearance PBUH on the tongue of the people, and his appearance in an odd year, and the killing of the Pure Soul (*nafs al-zakiyah*) in al-Kaaba between the Corner and the Station, and within fifteen days or less after this sign, the Riser will rise.

And after his rising there are signs indicative of him PBUH, and they are the earth consuming the army of al-Sufyani in the desert between Mecca and Medina, and perhaps the call after his rising PBUH is to guide to his truth, especially since the caller is Gabriel PBUH in the heavens.

This is some of what was mentioned in the narrations from them PBUT and Allah knows best, and we were not given from the knowledge except for a little and we ask Him SWT for more.

And peace be upon the proof of Allah in His land and the mercy of Allah and His blessings.

And peace be upon the believers, and the mercy of Allah and His blessings.

ﷻ Our Lord, we have believed in what You sent down and have fol-

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\*. Abu Abdullah PBUH said, ﷻ“Before al-Qaim PBUH is a difficult year, in which the fruits are rotten as well as the dates in the palm trees, so do not doubt that.”ﷻ *al-Irshad* Vol. 2 page 377.

lowed the messenger, so register us among the witnesses.”<sup>✧\*</sup>

✧“Our Lord, let not our hearts deviate after You have guided us and bestow upon us from Yourself mercy. Indeed, You are the Bestower.”<sup>✧†</sup>

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

✧<sup>111</sup> Indeed, Allah has purchased from the believers their souls and their properties [in exchange] for that they will have Heaven. They fight in the way of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment. <sup>112</sup> The repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate, those who command what is good and forbid what is evil, and those who observe the boundaries of Allah. And give glad tidings to the believers.”<sup>✧‡</sup>

The Guilty Shortcomer,

Ahmad

1420 A.H.




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\*. Surat *Aal-e-Imran* (The Family of Imran) 3:53.

†. Surat *Aal-e-Imran* (The Family of Imran) 3:8.

‡. Surat *at-Taubah* (Repentance) 9:111-112.

## APPENDICES



## APPENDIX 1: PRAYERS

### The Night Prayer (Salatul Layl):

The Night Prayer consists of eleven rakat.

Time: Between the time of Isha prayer and Fajr prayer.

There is no Adhan or Iqama required before this prayer.

The first eight rakats are prayed in four sets of two, each set is identical to the morning prayer (Salatul Fajr) but with a different intention;

**Intention:** I intend to pray the Night prayer to draw closer to the Face of Allah SWT (Nawayto an osalli salatul layl qurbatan li wajah Allah taala).

The next two rakat are called Prayer of al-Shafa (Salatul Shafa)

**Intention:** I intend to pray the prayer of al-Shafa to draw closer to the Face of Allah SWT (Nawayto an osalli salatul shafa qurbatan li wajah Allah ta'ala).

In the first rakat of this prayer you recite: Surat *al-Fatiha* and Surat *al-Falaq*, or Surat *al-Fatiha* and Surat *al-Ala*.

In the second rakat you recite: Surat *al-Fatiha* and Surat *an-Nas* or Surat *al-Fatiha* and Surat *al-Kafiroon*.

There is no *qunoot* required in this prayer.

The last rakat is called the Prayer of al-Witir (*Salatul Witir*).

**Intention:** I intend to pray the Prayer of al-Witir to draw closer to the face of Allah SWT (Nawayto an osalli salatul witir qurbatan li wajah Allah ta'ala).

In this rakat you recite Surat *al-Fatiha* once, Surat *al-Ikhlās* 3 times, Surat *al-Falaq* three times and Surat *an-Nas* three times. After that you say the qunoot,\* and it is favored for it to be a dua for the believers. After that, there is the usual ruku, sujud, tashahud and salam.

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\*. *Qunoot*: A dua and it is favored to say it at the second rakat of a prayer, before ruku and after recitation of the Quran. If one forgot to make the qunoot before the ruku of the second rakat, he can make it after that ruku. It is favored that the dua is from the pure progeny PBUT, or whatever one wishes for. It is also favored to make the qunoot again after the final ruku and before the final sujud of each prayer. It is favored that during qunoot, one would look at the palms of his hands.

**Prayer of al-Ghufaylah (Salatul Ghufaylah):**

The Prayer of al-Ghufaylah consists of two rakat.

Time: Between the time of Maghrib prayer and Isha prayer.

There is no Adhan or Iqama required before this prayer.

Intention: I intend to pray al-Ghufaylah prayer to draw closer to Allah SWT (Nawayto an osalli salatul ghufaylah qurbatan li wajah Allah ta'ala).

In the first rakat, you recite sura al-Fatiha followed by the Quranic verse,

﴿<sup>87</sup> And [mention] *Thal Noon*, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." <sup>88</sup> So We responded to him and saved him from the distress. And thus do We save the believers.﴾\*

Transliteration: Watha annooni ith thahaba mughadiban fathanna an lan naqdira Alayhi fanada fee athulumati an la ilaha illa anta subhanaka innee kuntu mina athalimeen. Fastajabna lahu wanajjaynahu minal ghammi wakathalika nunjee almumineen

In the second rakat, you recite Surat *al-Fatiha* followed by the Quranic verse,

﴿And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.﴾†

Transliteration: Wa indahu mafatihuh alghaybi la yalamuha illa huwa wa yalamu ma fee albarri wal bahri wama tasqutu min waraqatin illa yalamuha wala habbatin fee thulumati al-arth wala ratbin wala yabisin illa fee kitabin mubeen.

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\*. Surat *al-Anbiya* (The Prophets) 21:87-88.

†. Surat *al-Anaam* (The Cattle) 6:59.

## APPENDIX 2: DUA

### Dua Kumayl

In the Name of Allah, the Merciful, the Intensely Merciful

O Allah! Bless Muhammad and his progeny.

O Allah! I ask You by Your mercy which encompasses all things And by Your power by which You overcome all things and submit to it all things and humble before it all things And by Your invincibility by which You have conquered all things And by Your majesty which nothing can withstand

And by Your greatness which filled all things And by Your force which towers over all things And by Your face which remains after all things have vanished And by Your Names which have filled the foundations of all things; And by Your knowledge which surrounds all things And by the light of Your face which illuminates all things. O light! O Most Holy! O First of those who are first! O Last of those who are last.

O Allah! Forgive for me those sins which tear apart the infallibilities. Forgive for me those sins which bring calamity. O Allah, forgive me those sins which alter blessings. O Allah forgive for me those sins which hold back supplication. O Allah forgive for me those sins which cut down the hopes. O Allah, forgive for me those sins which draw tribulation. O Allah, forgive for me every sin I have committed and every mistake I have made. O Allah, verily I seek nearness to You through remembrance of You, and I seek intercession from You with Yourself, and I ask You through Your generosity to bring me close to Your nearness, and to provide me with gratitude toward You and to inspire me with Your remembrance. O Allah, verily I ask You with the asking of a submissive, abased and lowly man to forgive me and have mercy on me and to make me satisfied and content with Your appointment and humble in every state. O Allah, I ask You the question of one whose indigence is extreme, and who has stated to You in difficulties his need, and whose desire for what is with You has become great. O Allah, Your force is tremendous, Your place is lofty, and Your deception is hidden, Your matter is apparent, and Your domination is overwhelming, Your power is unhindered, and escape from Your governance is impossible. O Allah, I find no forgiver of my sins, nor concealer of my

ugly acts nor transformer of any of my ugly acts into good acts but You. There is no god but You. Glory be to You, and Yours is the praise! I have wronged myself, and I have been audacious in my ignorance, and I have depended upon Your ancient remembrance of me and Your favour toward me. O Allah! O my Protector! How many ugly things You have concealed. How many burdensome tribulations You have abolished. And how many stumbles You have prevented. And how many ordeals You hast repelled. And how much beautiful praise, for which I was unworthy, You hast spread abroad. O Allah, my tribulation is tremendous, And my bad state is excessive, And my acts are inadequate, And my chains have tied me down, and my far-fetched hopes have held me back from my gain. And this world with its delusions, my own soul with its offenses and my delay have deceived me. O my Master! So I ask You by Your might not to let my evil works and acts veil my supplication from You, And not to disgrace me through the hidden things You know of my secrets, And not to hasten me to punishment for what I have done in private: My evil acts in secrecy and my misdeeds And my continuous negligence and my ignorance and my many desires and my forgetfulness. And by Your might, O Allah, be kind to me in all states And be gracious to me in all affairs! My God and my Lord! Have I any but You from whom to ask removal of my affliction and regard for my affairs! My God and my Protector! You put into effect through me a decree in which I followed the desire of my own soul And I did not remain wary of adorning my enemy. So he deluded me through my soul's desire and destiny favoured him therein. So due to that, I transgressed some of Your limits And disobeyed some of Your commands. So Yours is the argument against me in all of that. I have no argument in what Your destiny put into effect through me therein, nor in what Your decree and Your tribulation imposed upon me. Now I have come to You, My God, after my shortcoming and my immoderation toward myself, offering my excuse, regretful, broken, apologizing, asking forgiveness, repenting, Acknowledging, submissive, confessing. I find no place to flee from what occurred from me, Nor any place of escape to turn to with my affairs, other than Your acceptance of my excuse and Your entering me into the compass of Your mercy. O Allah, so accept my excuse, have mercy upon the severity of my affliction, and release me from the tightness of my chains. My Lord, have mercy upon the



weakness of my body, the thinness of my skin and the frailty of my bones. O You who initiated my creation, my remembrance, my raising, my nourishment and goodness toward me, bestow upon me, for the sake of Your initial generosity and Your prior goodness to me. O Allah, my Master and my Lord! Can You see Yourself tormenting me with Your fire after I have professed Your monotheism, and after what my heart has embraced from knowledge of You, and after what my tongue has spoken from remembrance of you, and what my conscience has embraced from love of You, and after the honesty of my confession, and my supplication, while I am humble to your lordship? Far be it from You! You are more generous than to let go of the one whom you have nurtured, or banish him whom you have drawn near, or drive away he whom you have sheltered, or submit to tribulation he whom You have spared and shown mercy. I would not see You to do that, my Master, My God and my Protector. Would you empower the fire over faces which fell down in prostration to Your greatness, and over tongues which spoke sincerely of Your monotheism and were laudatory in giving thanks to You, and over hearts which were certain in acknowledging Your Divinity, and over consciences which encompassed knowledge of You until they had become submissive, and over parts of a body which strove to the places of Your worship in obedience and beckoning for Your forgiveness in submission. No such belief is to be held about You, nor has such been reported, due to Your favor O Generous One, My Lord. And You know my weakness before the few tribulations and punishments of this world, and before those ordeals which befall its inhabitants, even though it is a tribulation and ordeal whose stay is short, whose remaining is little and whose period is fleeting. So how can I endure the tribulations of the next world and the great ordeals that occur within it? For it is a tribulation whose period is long, whose station endures and whose sufferers are given no respite, since it is only due to Your wrath, Your vengeance and Your anger, and these cannot be withstood by the heavens and the earth. O Master, so what about me?! For I am Your weak, lowly, debased, poor and wretched servant. My God! My Lord! My Master! My Protector! For which things would I complain to You? And for which of them would I lament and weep? For the pain and severity of torture? Or for the length and period of tribulation? So if You take me to the punishments with Your enemies, And

gather me with the people of Your tribulation, and separate me from Your beloved ones and supporters, Then suppose, My God, my Master, my Protector and my Lord that I am able to endure Your torture, How can I endure separation from You? And suppose that I am able to endure the heat of Your fire, How can I endure not gazing upon Your generosity? Or how can I dwell in the Fire while my hope is Your pardon? So by Your might, my Master and my protector, I swear sincerely, if You leave me with speech, I will lament to You from the midst of the Fire's inhabitants with lamentation of the hopeful; I will cry to You with the cry of those crying for help; I will weep to You with the weeping of the bereaved, And I will call to You, Where are You, O Supporter of the believers, O Goal of the hopes of Your knowers, O Aid of those who seek assistance, O Beloved of the hearts of the sincere, And O God of all the world's inhabitants! Can You see Yourself — Glory be to You My God, and Yours is the praised — hearing within the Fire the voice of a servant surrendered to You, Imprisoned there because of his violations Tasting the favour of its torment because of his disobedience,, And confined within its levels because of his sin and crime, While he laments to You with the lamentation of one hopeful for Your mercy, And calls to You with the tongue of those who profess Your monotheism, and begs You by Your lordship! My Protector, so how should he remain in the torture, while he has hope for Your previous clemency? Or how should the Fire cause him pain while he expects Your bounty and mercy? Or how should its flames burn him, while You hear his voice and see his place? Or how should its groaning encompass him, while You know his weakness? Or how should he be convulsed among its levels, while You know his sincerity? Or how should its keepers torture him while he calls out to You, O Lord? Or how should he have hope of Your bounty in freeing him from it, while You abandon him within it? Far be it from You! That is not the belief about You, Nor what is well-known of Your favor, Nor it is similar to the goodness and kindness You have shown to those who profess Your monotheism. So I declare with certainty that were it not for what You have decreed concerning the torture of Your deniers, and what You hast preordained concerning the everlasting home of those who stubbornly resist, You would make the Fire, all of it, coolness and safety, And no one would have a place or home within it. But You—holy are Your Names—have

sworn that You will fill it with the disbelievers, both Jinn and men together, and that You will place therein forever those who stubbornly resist. And You— majestic is Your praise- said at the beginning and were gracious through kindness as a favour, So is he who has been a believer like him who has been corrupt? They are not equal, My God and my Master! So I ask You by the power You have apportioned, and by the decision which You have determined and made explicit and You overcame the one to whom it applies, that You forgive for me, in this night and at this hour, every offense I have committed and every sin I have performed and every ugly act I have concealed and every ignorance I have enacted, whether I hid or announced it, concealed or revealed it, and every evil act which you have commanded the noble writers to record, those whom You have appointed to watch over what I do, and made them witnesses over me, along with the parts of my body, and You were the Guardian over me behind them, and the witness of what was hidden from them, yet through Your mercy You concealed it, and through Your favor You veiled it. [And I ask You] that You bestow upon me an abundant share of every good You send down, Or kindness You confer, or goodness You unfold or provision You spread, or sin You forgive or error You cover. My Lord! My Lord! My Lord! My God! My Master! My Protector! Owner of my freedom! O He in whose hand is my forelock! O He who knows my affliction and my misery! O He who is aware of my poverty and indigence! My Lord! My Lord! My Lord! I ask You by Your Truth and Your Holiness And the greatest of Your Attributes and Names, that You make my times in the night and the day inhabited by Your remembrance, And joined to Your service, And my works acceptable to You, so that my works and my supplications may all be a single supplication, And my occupation with Your service everlasting. My Master! O He upon whom I depend! O He to whom I complain about my states! My Lord! My Lord! My Lord! Strengthen my body to be at Your service, And fortify my arms with determination And bestow upon me earnestness in my fear of You And continuity in my being joined to Your service So that I may move easily toward You on the tracks of the foremost ones And [be of utmost] hurry to You among the prominent ones And desire [most] fervently Your nearness from among the fervently desirous ones And move near to You as with the nearness of the sincere ones. And fear

You with the fear of those who have certitude And gather with the believers in Your vicinity.

O Allah, whoever desires evil for me, desire [it] for him! whoever deceives me-deceive him! And make me one of Your servants who receives the finest portion from You, And the nearest of them in station to You And the most special of them in nearness to You. For that cannot be attained except by Your favor. And grant generously to me by Your generosity, And show compassion toward me by Your glory. And protect me by Your mercy! And make my tongue remember You without ceasing And my heart captivated by Your love! And be gracious to me by Your fine response, and nullify my slips and forgive my lapses, For You have decreed Your worship upon Your servants And commanded them to supplicate to You And have assured them the response. So toward You, my Lord, I have turned my face And toward You, my Lord, I have extended my hand. So by Your might, respond to my supplication And allow me to realize my wishes! Do not sever my hoping for Your Favours And spare me the evil of my enemies from among the jinn and mankind! O He, whose satisfaction is quickly achieved! Forgive him who owns nothing but supplication, for You do what You will. O He whose Name is a remedy, And whose remembrance is a cure, And whose obedience is wealth! Have mercy upon him whose capital is hope And whose weapon is tears! O You who are Abundant in blessings. O You, the Repeller of adversities! O Light of those who are lonely in the darkness! O Knower who was never taught! Bless Muhammad and Muhammad's progeny! And do with me what is most worthy of You! And Allah bless His messenger and the holy Imams of his progeny And give them abundant peace!

### **Dua of Abu Hamza al-Thumali**

O Allah! Forgive every sin that I have committed and every error that I have erred O Allah! I endeavour to draw myself nigh to You through Your invocation And I pray to You to intercede on my behalf And I entreat You by Your benevolence to draw me nearer to You And grant me that I should be grateful to You and inspire me to remember and to invoke You

O Allah! I entreat You begging You submissively, humbly and

awestrickenly To treat me with clemency and mercy, and to make me pleased and contented with what You have allotted to me And cause me to be modest and unassuming in all circumstances

O Allah! I beg You as one who is passing through extreme privation and who supplicates his needs to You and his hope has been greatly raised by that which is with You

O Allah! Great is Your kingdom and exalted is Your greatness Your plan is secret, Your authority is manifest, Your might is victorious and subduing and Your power is prevalent throughout and it is not possible to escape from Your dominion

O Allah! Except You I do not find any one able to pardon my sins nor to conceal my loathsome acts Nor have I any one except You to change my evil deeds into virtues There is no god but You glory and praise be to You I have made my own soul to suffer I had the audacity (to sin) by my ignorance Relying upon my past remembrance of You and Your grace towards me

O Allah! My Lord! How many of my loathsome acts have You screened (from public gaze) How many of my grievous afflictions (distresses) have You reduced in severity And how many of my stumblings have You protected, how many of my detestable acts has You averted, and how many of my undeserving praises have You spread abroad!

O Allah! My trials and sufferings have increased and my evilness has worsened, my good deeds have diminished and my yokes (of misdeeds) have become firm And remote hopes restrain me to profit (by good deeds) and the world has deceived me with its allurements and my own self has been affected by treachery and procrastination

Therefore, my Lord! I implore You by Your greatness not to let my sins and my misdeeds shut out access to my prayers from reaching Your realm and not to disgrace me by exposing those (hidden ones) of which You have knowledge nor to hasten my retribution for those vices and misdeeds committed by me in secret which were due to evil mindedness, ignorance, excessive lustfulness and my negligence

O Allah! I beg You by Your greatness to be compassionate to me in all circumstances and well disposed towards me in all matters My God! My Nourisher! Have I anyone except You from whom I can seek the dislodging of my evils and understanding of my problems?

My God! My Master! You decreed a law for me but instead I obeyed

my own low desires And I did not guard myself against the allurements of my enemy He deceived me with vain hopes whereby I was led astray and fate helped him in that respect Thus I transgressed some of its limits set for me by You and I disobeyed some of Your commandments;

Thou have therefore a (just) cause against me in all those matters and I have no plea against Your judgement passed against me I have therefore become (justifiably) liable to Your judgement and afflictions

But now I have turned You, my Lord, after being guilty of omissions and transgressions against my soul, apologetically, repentantly, broken heartedly, entreating earnestly for forgiveness, yieldingly confessing (to my guilt) as I can find no escape from that which was done by me and having no refuge to which I could turn except seeking Your acceptance of my excuse and admitting me into the realm of Your capacious mercy

O Allah! Accept my apology and have pity on my intense sufferings and set me free from my heavy fetters (of evil deeds) My Nourisher! Have mercy on the infirmity of my body, the delicacy of my skin and the brittleness of my bones O Thou!

Who originated my creation and (accorded me) my individuality, and (ensured) my upbringing and welfare (and provided) my sustenance (I beg You) to restore Your favours and blessings upon me as You didst in the beginning of my life

O my God! My master! My Lord! And my Nourisher! What! Will You see me punished with the fire kindled by You despite my belief in Your unity?

And despite the fact that my heart has been filled with (pure) knowledge of You and when my tongue has repeatedly praised You and my conscience has acknowledged Your love and despite my sincere confessions (of my sins) and my humble entreaties submissively made to Your divinity?

Nay, You are far too kind and generous to destroy one whom Yourself nourished and supported, or to drive away from Yourself one whom You has kept under Your protection, or to scare away one whom Your self have given shelter, or to abandon in affliction one You have maintained and to whom You have been merciful

I wish I had known o' my Master, my God and my Lord! will You inflict fire upon faces which have submissively bowed in prostration to

Your greatness, or upon the tongues which have sincerely confirmed Your unity and have always expressed gratitude to You, or upon hearts which have acknowledged Your divinity with conviction, or upon the minds which accumulated so much knowledge of You until they became submissive to You, or upon the limbs which strove, at the places appointed for Your worship, to adore You willingly and seek Your forgiveness submissively?

Such sort (of harshness) is not expected from You as it is remote from Your grace, o' generous one! O Lord! You are aware of my weakness to bear even a minor affliction of this world and its consequence and adversity affecting the denizen of this earth, although such afflictions are momentary, short-lived and transient

How then can I bear the retributions and the punishments of the hereafter which are enormous and of intensive sufferings, of prolonged period and perpetual duration, and which shall never be alleviated for those who deserve the same as those retributions will be the result of Your wrath; and Your punishment which neither the heavens nor the earth can withstand and bear! My Lord!

How can I, a weak, insignificant, humble, poor and destitute creature of Thine be able to bear them?

O my God! My Lord! My King! And Master! Which of the matters shall I complain to You and for which of them shall I bewail and weep? shall I bewail for the pains and pangs of the punishment and their intensity or for the length of sufferings and their duration?

Therefore (my Lord!) If You will subject me to the penalties (of hell) in company of Your enemies and cast me with those who merited Your punishments and tear me apart from Your friends and those who will be near to You, then my God, my Lord and my Master, though I may patiently bear Your punishments, how can I calmly accept being kept away from You?

I reckon that though I may patiently endure the scorching fire of Your hell, yet how can I resign myself to the denial of Your pity and clemency? How can I remain in the fire while I have hopes of Your forgiveness?

O my Lord! By Your honour truly do I swear that, if You will allow my power of speech to be retained by me in the hell, I shall amongst its inmates cry out bewailingly unto You like the cry of those who have



faith in Your kindness and compassion And I shall bemoan for You (for being deprived of nearness to You) the lamentation of those who are bereaved, and I shall keep on calling unto You: “Where are You o’ Friend of the believers! O (Thou who art) the last hope and resort of those who acknowledge You and have faith in Your clemency and kindness; o’ You who are the helper of those seeking help! O You who are dear to the hearts of those who truly believe in You! And o’ You who are the Lord of the universe.”

My Lord! Glory and praise be to You, wouldst You (wish) to be seen (disregarding) the voice of a muslim bondman, incarcerated therein (the hell) for his disobedience and imprisoned within its pits for his evildoings and misdeeds, crying out to You the utterance of one who has faith in Your mercy and calling out to You in the language of those who believe in Your unity and seeking to approach You by means of Your epithet “the Creator, the Nourisher, the Accomplisher and the Protector of the entire existence”?

My Lord! Then how could he remain in torments when he hopefully relies upon Your past forbearance, compassion and mercy?

And how can the fire cause him suffering when he hopes for Your grace and mercy and how can its roaring flames char him when You hearest his voice and sees his plight? And how can he withstand its roaring flames when You knowest his frailty? And how can he be tossed about between its layers when You knowest his sincerity?

And how can the guards of hell threaten him when he calls out to You? “My Lord”, and how would You abandon him therein (the hell) when he has faith in Your grace to set him free?

Alas! That is not the concept (held by us) of You nor has Your grace such a reputation nor does it resemble that which You have awarded by Your kindness and generosity to those who believe in Your unity I definitely conclude that hadst You not ordained punishment for those who disbelieved in You, and hadst You not decreed Your enemies to remain in hell,

Thou wouldst have made the hell cold and peaceful and there would never have been an abode or place for any one in it; but sanctified by Your Names, You have sworn to fill the hell with the disbelievers from amongst the jinns and mankind together and to place forever Your enemies therein



And Thou, exalted be Your praises, hadst made manifest, out of Your generosity and kindness, that a believer is not like unto him who is an evil-liver.

My Lord! My Master! I, therefore implore You by that power which You determines and by the decree which You have finalised and ordained whereby You hath prevailed upon whom

You have imposed it, to bestow upon me this night and this very hour the forgiveness for all the transgressions that I have been guilty of, for all the sins that I have committed, for all the loathsome acts that I have kept secret and for all the evils done by me, secretly or openly, in concealment or outwardly and for every evil action that You have ordered the two noble scribes to confirm whom You have appointed to record all my actions and to be witnesses over me along with the limbs of my body, whilst You observes over me besides them and wast witness to those acts concealed from them?

Which You in Your mercy have kept secret and through Your kindness unexposed and I pray to You to make my share plentiful in all the good that You dost bestow; in all the favours that You dost grant; and in all the virtues that You dost allow to be known everywhere; and in all the sustenance and livelihood that You dost expand and in respect of all the sins that You dost forgive and the wrongs that You dost cover up O Lord! O Lord! O Lord!

O my God! My Lord! My King! O Master of my freedom! O You who holds my destiny and who areaware of my suffering and poverty,

O You who knows my destitution and starvation, o' my Lord! O Lord, o' Lord! I beseech You by Your glory and Your honour, by Your supremely high attributes and by Your names to cause me to utilise my time, day and night, in Your remembrance, by engaging myself in serving You (Your cause) and to let my deeds be such as to be acceptable to You, so much so that all my actions and offerings (prayers) may be transformed into one continuous and sustained effort and my life may take the form of constant and perpetual service to You

O my Master! O You upon Whom I rely! O You unto Whom I express my distress!

O my Lord! My Lord! My Lord! Strengthen my limbs for Your service and sustain the strength of my hands to persevere in Your service and bestow upon me the eagerness to fear You and constantly to

serve You

So that I may lead myself towards You in the field with the vanguards who are in the fore rank and be swift towards You among those who hasten towards You and urge eagerly to be near You and draw myself towards You like them who sincerely draw themselves towards You and to fear You like the fear of those who believe firmly in You and thus I may join the congregation of the faithful congregated near You (for protection)

O Allah! Whosoever intends evil against me, let ill befall on him and frustrate him who plots against me and assign for me a place in Your presence with the best of Your bondsmen and nearer abode to You, for verily that position cannot be attained except through Your grace and treat me benevolently, and through Your greatness extend

Your munificence towards me and through Your mercy protect me and cause my tongue to accentuate Your remembrance and my heart filled with Your love and be liberal to me by Your gracious response and cause my evils to appear fewer and forgive me my errors.

For verily, You have ordained for Your bondsmen Your worship and bidden them to supplicate unto You and have assured them (of Your) response

So, my Lord! I look earnestly towards You and towards You, my Lord! I have stretched forth my hands therefore, by Your honour, respond to my supplication and let me attain my wishes and, by Your bounty, frustrate not my hopes and protect me from the evils of my enemies, from among the jinns and mankind o' Thou! Who readily pleased, forgive one who owns nothing but supplication for You doest what You wilt o' Thou!

Whose Name is the remedy (for all ills) and Whose remembrance is a sure cure for all ailments and obedience to Whom makes one self sufficient; have mercy on one whose only asset is hope and whose only armour is lamentation O Thou! Who perfects all bounties and Who wards off all misfortunes!

O Light! Who illuminates those who are in bewilderment! O Omniscient! Who knows without (acquisition of) learning! Bless Mohammed and the Descendants of Mohammed and do unto me in accordance with that which befits You,

and deal with me not in accordance to my worth May the blessings

of Allah be bestowed upon His Apostle and the Rightful Imams from his Descendants and His peace be upon them plentifully

### **Munajat of Shaban**

O Allah, pray upon Muhammad and his progeny and respond to my prayer when I pray to You; listen to my call when I call You; and turn to me when I supplicate to you. I have come running to You and am standing between your hands imploring You in humility and hoping to get a reward from you. You know what is in my heart, and You are aware of what I need. You know my thoughts, and my future and my present are not hidden from You, nor is that with which I want to begin my speech; the request I would utter, and the hopes I have in regard to my destination.

My Lord, whatever You have written for me up to the end of my life, whether regarding its open or hidden aspect, is bound to come. My benefit, my lack of benefit, my gains and my losses are in Your hand, not in the hand of anyone else.

My Lord, if You deprive me, who will ever provide for me; and if You fail me, who will ever support me?

My Lord, I seek Your protection from Your anger and from earning Your wrath. If I am not fit for gaining Your mercy, You are certainly fit to be generous to me by the virtue of Your Magnanimity.

My Lord, I see myself standing before You, and it is overshadowed by my good reliance upon You. So You said what befitted You and covered me with Your forgiveness.

My Lord, if You forgive, then who is more fit than You to do that? If the time of my death has come near and my deeds have not brought me close to You, I make this confession of my sins a means of reaching You. O Lord, I have done myself injustice by considering it [myself], so it is damned if You do not forgive it.

My Lord, Your kindness has continued upon me during my lifetime, so do not cut off Your kindness toward me at the time of my death.

My Lord, how can I lose hope of Your kind consideration of me after my death, when You have given me nothing but good during my lifetime?

My Lord, in my matter, do what befits You and bestow Your favor

upon a guilty one whose ignorance enveloped him. My Lord, You have concealed guilts in this world and I am more needy of their concealment in the Hereafter.

My Lord, You have been charitable toward me by not revealing them to any of Your pious servants, so do not expose me on the day of resurrection before everyone.

My Lord, Your generosity has expanded my hope, and Your forgiveness is finer than my work. O Lord, so gladden me by Your meeting on a day in which You judge Your servants. My Lord, my apology to you is the apology of one who cannot afford having it unaccepted. So accept my apology, You are the Most Generous One to receive the apologies of the evildoers. My Lord, do not deny my need and do not turn down my greed [in Your forgiveness], and do not cut off my hope and expectation of You.

My Lord, if You had wanted to disgrace me, You would not have guided me; and if You had wanted to expose me, You would not have kept me safe. My Lord, I do not believe You would turn down my request which I spent my lifetime asking of You.

My Lord, all praise is due to You, always and forever, growing and not diminishing, as You love and please.

My Lord, if You hold me for my crimes, I will hold on to Your forgiveness, and if You hold me for my guilts, I will hold on to Your granting pardon. If You haul me into hell, I will let its inmates know of my love for you. My Lord, if my deeds are too small in regards to how I should obey You, my hope grows when I consider what I should expect of You.

My Lord, how can I go away from You deprived and disappointed, when I had great faith that You would be generous enough to send me away enjoying safety and mercy.

My Lord, I have wasted my life committing the crime of forgetting You and played havoc with my youth, intoxicated with keeping myself away from You. My Lord, I did not wake up when I was deluded about You and inclined toward the path of earning Your wrath.

My Lord, I, Your servant, son of Your servant, am standing before You, begging You by Your generosity. My Lord, I am a servant of Yours, I want to rid myself of the sins with which I used to confront you, due to my lack of shame that You were looking at me. I request forgiveness

from You, as forgiveness is a description of Your generosity.

My Lord, I did not have the strength to move away from Your disobedience, except during a time when You awakened me to Your love, and I was as You wanted me to be. So I thanked you for allowing me into Your generosity, and for purifying my heart from the filth of neglecting You.

My Lord, look upon me as you would look upon the one who responded to You when You called, and who obeyed You when You used him for Your support.

O Near One, Who does not move away from one who is away from You. O Generous One, who does not withhold His reward from one who hopes for it. My Lord, provide me with a heart which draws nearer to you by its longing, and with a tongue which is elevated to You by its honesty, and sight which moves closer to You by its righteousness.

My Lord, whoever knows You is not unknown; whoever takes shelter in You is not betrayed; and one to whom You turn is not a slave. My Lord, one who follows Your path is enlightened; and one who takes refuge in You from sins is saved from them. And I have taken refuge in You, my Lord, so do not disappoint my faith in Your mercy and do not keep me secluded from Your Compassion. My Lord, place me among the people of Your allegiance, in the rank of one who hopes for an increase in Your love. My Lord, inspire me with a passion for remembering You so that I may continue to remember You, and let my determination be for the essence of Your Holy Names and Pure Position cherish. My Lord, I invoke You to admit me to the place reserved for those who obey You, and to attach me to the favored abode of those who enjoy Your satisfaction, as I have no ability to defend or benefit myself. My Lord, I am Your guilty and weak worshipper, and your repentant slave. So do not make me among those from whom You turned Your face away, and among those whose inattentiveness deprived them of Your forgiveness. My Lord, grant me the perfection of devotion to You, and enlighten the sight of our hearts, with the light of the hearts' looking towards You, to the extent that they penetrate the veils of Light and reach the core of greatness, and our spirits become attached to the glory of Your holiness. My Lord, and make me from those who answered you when You called them, and from those who are thunderstruck by Your majesty when You looked at them, so You

whispered to them secretly and they worked for You openly.

My Lord, I have not allowed my pessimistic despair to overcome my good faith in You, nor has my hope in Your fine generosity ceased. My Lord, if my errors have degraded me in Your eyes, forgive me due to my reliance on You. My Lord, if the guilts have made me unfit for the generousities of Your kindness, then certitude has awakened me to the generosity of Your kindness. My Lord, if my disregard for preparing to meet You has put me to sleep, my knowledge of Your kind bounties have awakened me. My Lord, if the most severe of Your punishment calls me to hell, the abundance of Your reward invites me to Heaven.

My Lord, I ask You and pray to You earnestly, and I desire and request that You pray upon Muhammad and his progeny, and make me one of those who always remember You and never breach Your pledge, who do not neglect to show You their gratitude and do not take Your orders lightly. My Lord, let me be attached to the Light of Your Majestic Glory, so that I may know You alone and deviate away from other than You, and be afraid of You and consider You. O One of generosity and majesty. May the prayers and peace of Allah be upon Muhammad and his pure progeny.

O Allah: Do not discipline me with Your punishment, And do not subject me to Your stratagem. From where do I obtain good, O Lord, while none can be found except with You, And how can I find salvation while no one can grant it but You. Neither can the good-doer do without Your support and mercy, nor can the sinful one who offended You and displeased You bypass Your power. O my Lord, O my Lord, O my Lord

I knew You by You, and You guided me to You and called me to You, and without You I would not have known what You are. All praise is for Allah whom I call upon and He answers even if I am slow when He calls upon me. All praise is for Allah from whom I request so He gives me even though I was miser when He sought a loan from me.

All praise is for Allah whom I call upon with my needs whenever I wish, and I entrust Him with my secrets without an intercessor, and He responds to my need. All praise is for Allah, I do not plead to anyone but Him, and if I did they would not answer me. All praise is for Allah who allowed me to rely on him and thus He favoured me, and He did not allow me to rely on people and thus they humiliate me. All

praise is for Allah who endeared me even though He is not in need of me. All praise is for Allah who treats me with clemency, as if I have no sin. So my Lord is Who I praise the most and He is the most worthy of my praise.

O Allah! I find the roads of wishes to You wide open, And the rivers of hope to You vast and running, and the reliance on Your favour accessible for those who wished for You, and the gates of prayer open to those who cry out. And I know that You are in the position to answer for those who ask, and You are in a position to rescue for those who are distressed.

And I know that in the eagerness to Your generosity and in the satisfaction with Your judgment, there is compensation for the rejection of the misers and more satisfaction than with what is in the hands of the selfish. And I know that the one who travels toward You is close, and that You do not veil Yourself from Your creation unless their own misdeeds block them from You. And I have sought You for my wish, and have directed to You with my need, and have depended on You for my distress, and I have assigned my supplication to You by praying to You, without the entitlement of Your listening to me and without the obligation of Your forgiveness of me, but because of my trust in Your generosity, and my refuge in Your true promise and my shelter in believing in Your monotheism, and my certitude in knowing You, that I have no other lord but You and I have no god but You alone, there is no partner with You.

My Lord, You said, and Your saying is truth and Your promise is honesty, "Ask Allah of His favour, for Allah is Intensely Merciful towards you", And it is not from Your attributes, O my Master, to command the question and prevent the answer, and You are the Grantor of all bounties on all the people of Your kingdom and the Giver of Your consoling compassion.

My Lord! You have brought me up in Your gifts and charity as a young one, and elevated my designation as I grew older. O One who brought me up in this life with His charity, favour and blessings, and indicated to me His forgiveness and generosity in the hereafter.

My knowledge, O Master, is my guide to You, and my love for You is my intercessor to You, and I am trusting in my evidence due to Your



guidance, and I am sheltered in my intercessor for Your intercession. I pray to You, O my master, with a tongue that has been paralyzed by its guilt, O my Lord, I confide in You with a heart that has been doomed by its crimes; I pray to You, O my Lord, frightened but wishful, hopeful but fearful. If I contemplate my sins, O my Lord, I become filled with dread. And if I contemplate Your generosity I aspire. So if You forgive, You are the finest in mercy, and if You punish, You are not unjust. My excuse, O Allah in my audacity to ask You, even though I have committed what You hate, is Your benevolence and generosity. And my preparation for my adversity, given my lack of shame is Your compassion and mercy. And I am wishful that my hope will not be disappointed, so fulfil my aspiration and hear my prayer, O The Best who was ever prayed to and the finest who was ever wished from. My hope, O my Master has magnified and my deeds have worsened, so grant me from Your forgiveness by as much as I have hoped, and do not judge me by my worst deeds, for Your generosity is too elevated to punish the sinners, and Your forbearance is too great to recompense the short-comers. I am, my Master, seeking refuge in Your favour. I am escaping from You toward You, anticipating Your promise to forgive those who possessed good expectations of You

Who am I, my Lord, and what is my worth! Provide me with Your favor and grant me charity with Your forgiveness, O my Lord, cover me with Your veil and pardon my reprimand by the generosity of Your face. For if any one today other than You would have known of my sin, I would not have sinned, And if I feared that You may hasten my punishment, I would have avoided sinning, not because You are the most insignificant watcher nor the lightest onlooker, but because You, My Lord, are the finest Concealer and the Wisest of all rulers, and the Most generous of all generous ones. O Concealer of flaws, O Oft-forgiver of sins, O Knower of the unseen. You conceal the guilt by Your generosity and You delay the punishment by Your patience. So praise is to You for having known and yet been patient, and having forgiven even though You are capable [of punishment].

And what motivates and gives me the audacity to disobey You is Your patience with me, and what invites me to the lack of shame [from You] is Your concealment of my sins. And what throws me towards the actions forbidden by You is my awareness of the capacity of Your mercy



and the greatness of Your forgiveness. O Forbearer, O Generous One, O One who is living and self-subsisting, O Forgiver of sin, O Acceptor of repentance, O Greatest giver of all good, O Ancient in charity, I call upon Your beautiful concealment, I call upon Your abundant pardon, I call upon Your near relief, I call upon Your quick rescue, I call upon Your vast mercy, I call upon Your bountiful gifts, I call upon Your blessed rewards, I call upon Your splendid favors, I call upon Your immense bounty, I call upon Your enormous giving, I call upon Your ancient charity, I call upon Your benevolence, O Most Generous One. By them and by Muhammad and the progeny of Muhammad, I seek Your salvation, and by Your compassion, relieve me. O Benevolent, O Creator of beauty, O Benefactor, O Bountiful.

I do not rely on our deeds to achieve salvation from Your punishment, rather I trust it to Your favor toward us, for You are the One Worthy of fear and Qualified to grant forgiveness. You initiate Your giving through Your graciousness and You pardon sin with Your generosity, and we do not know what to praise more, is it the beauties that You distribute or the ugly deeds You conceal, or the greatness of what You have granted and fulfilled or the many misfortunes You have averted and illnesses You have cured.

O The lover of whomever endeared You! O The delight of the eye of who sought You for refuge and devoted himself to You! You are the well-doer and we are the sinners. So pardon, O my Lord, the ugliness that we have with the beauty that You have, And what ignorance O my Lord, can not be encompassed by Your generosity? And what era is longer than Your patience? And of what significance are our deeds compared with Your rewards? And how can we value deeds with which we face Your generosity? Yet how can sinners despair when they are encompassed by Your vast mercy?

O Vast Forgiver, O Extender of both hands with mercy, I swear by Your exalted might, O Master, that if You rebuked me, I would not depart from Your door, and I will not cease to compliment You since I have come to know the knowledge of Your generosity and benevolence, And You are the doer of whatever You desire, You punish whoever You wish, with whatever You wish, and however You wish, and You bestow Your mercy on whoever You wish, with whatever You wish, and however You wish. You are never questioned about Your actions, nor

is there any conflict in Your kingdom, nor is there any partnership in Your command, nor contradiction in Your judgment, and no one can oppose You in Your disposition of affairs.

To You belongs all of the creation and command, Indeed Allah, the Most Glorious, is the Cherisher and Sustainer of the worlds. O my Lord, this is the position of the one who sought refuge in You and allied himself with Your generosity, and became accustomed to Your forbearance and favors, And You are the benevolent whose forgiveness is never strained, neither are Your bounties ever decreasing, nor is Your mercy ever lacking. And we have known with certainty of Your ancient pardon, great bounty and vast mercy.

Would You, O Allah, ever fall short of our beliefs or dash our hopes? No never, O Most Generous One, for that is not our belief in You, nor is it what we hope from You.

O Allah, we have a great and prolonged hope in You. We have a great expectation from You.

We disobeyed You wishing You would conceal our sins. And we prayed to You hoping You would answer us, so fulfill our aspiration, O our Master, for otherwise, we realize what we deserve as a result of our sins, but Your knowledge of us and our knowledge that You will not send us away from You has motivated us to seek You. And even though we are not worthy of Your mercy, You are worthy of bestowing Your generosity on us and on all the sinners due to Your vast compassion. So reward us with the generosity that suits You, and grant us for we are in need of Your bounty. O Most Forgiving! By Your light we were guided, and by Your bounties we became rich, and by Your favors we meet the mornings and evenings. Our sins are between Your Hands and we ask You, O Master, for forgiveness and we hereby repent to You. You endear us with Your gifts and we reward You with sins, Your bounty to us is ever descending, and our evil to You is ever ascending. And from before and until now, Your favored angel still brings You the news of our ugly deeds but that does not prevent You from continuing to surround us with Your grace, and kindly provide us with Your holy blessings. So, praise is to You for how patient You are, how Great you are and how Generous You are as the initiator and eventual Gatherer.

Holiest are Your names, And glorified is Your praise, And honorable are Your favors and actions.

You, my Lord, are more vast in bounty and greater in patience and clemency than to judge me according to my wrong doing and fault, So I beg You: Forgiveness, forgiveness, forgiveness, O my Master, O my Master, O my Master. O Lord! Occupy us with Your remembrance, and guard us from Your wrath, And protect us from Your punishment, And grant us from Your rewards, And reward us from Your bounties, And bestow upon us the pilgrimage to Your house (Ka'ba), and the ability to visit the tomb of Your Prophet, may Your prayers, mercy, forgiveness and satisfaction be upon him and his household progeny, Indeed, You are near and forthcoming with Your answer. And bestow upon us working by Your obedience, and claim our souls while we are on Your path and followers of the way of Your Prophet, may the prayers of Allah be upon him and his family. O Lord! Forgive me and my parents and grant them mercy as they have raised me since I was a youth, reward their good deeds with bounty and reward their sins with forgiveness. O Lord! Forgive the believing men and women, living or dead, and let us follow their path with good deeds. O Lord! Forgive the living or deceased from us, the present and the absent, our male and female, our young and old, our free and our slave. Indeed the antagonists of Allah lied, wandered far astray and incurred a major loss.

O Lord! Pray upon Muhammad and his family, and conclude my life with virtue, and resolve what worries me from the affairs of this world and the hereafter, and do not empower over me he who does not treat me with mercy and provide me with Your everlasting protection and do not deprive me of the good things you have graced me with, and confer upon me from Your bounties, vast rewards that are lawful and good.

O Lord, guard me with Your safeguarding, And protect me with Your protection, And support me with Your alliance, And grant me the pilgrimage to Your sacred house (Ka'ba) in this year and in every year, and the ability to visit the tomb of Your prophet and the Imams, peace be upon them, and do not deprive me, O Lord, from these honorable places and noble positions. O Lord! Accept my repentance so that I may not disobey You, And inspire me with righteousness and its implementation, And fearing You in the night and the day as long as You let me live, O Allah Lord of the worlds. O Lord! Whenever I said that I was prepared and ready and rose to pray, before Your hands, and

confided in You, You cast sleep upon me when I prayed, and prevented me from confiding in You when I confided.

Why is it that whenever I said that my essence had become good, and my presence had come close to the gatherings of the repentant ones, a sin would occur and cause my feet to stumble, and come between me and Your service.

O my Master, Maybe You expelled me from Your door, and retired me from Your service, or maybe You observed my underestimating of Your right upon me and thus distanced me, or maybe You saw me turning away and thus You dismissed me, or maybe You found me to be in the place of the liars so You rejected me, or maybe You saw me ungrateful for Your rewards so You deprived me, or maybe You saw my absence from the gatherings of the knowledgeable ones and thus failed me, or maybe You found me among the heedless so You excluded me from Your mercy, or maybe You found me frequenting the gatherings of the unfaithful, so due to my association with them You deserted me, or maybe You did not want to listen to my prayers so You distanced me, or maybe You equated me with my crime and sin, or maybe You punished me for my lack of shame regarding You. So if You forgive, O Lord, You have forgiven the many sinners before me. For Your generosity, O Lord, is too magnanimous to punish the shortcomers, and I am seeking refuge in Your bounty, and I am escaping from You toward You, and anticipating Your promise to pardon those who had good faith concerning You.

My Lord! You are too vast in bounty and great in patience to judge me according to my deeds, or to make me stumble with my sin.

And who am I, my Master, and what is my worth? Grant me Your benevolence, O my Master! And render me Your pardon, and conceal me with Your protection, and save me from Your chastisement with the generosity of Your face. O Master! I am the young one whom You raised, And I am the ignorant whom You taught, And I am the misled whom You guided, And I am the degraded one whom You elevated, And I am the frightened one whom You secured, And the hungry one whom You fed, And the thirsty whose thirst You quenched, And the naked whom You dressed, And the poor whom You made wealthy, And the weak whom You strengthened, And the humiliated whom You empowered, And the sick whom You cured, And the beggar to whom You

provided charity, And the guilty one whose guilt You concealed, And the wrong-doer whom You aided, And I am the little whom You made significant, And the oppressed whom You supported, And I am the expelled whom You sheltered, I am the one, O Allah, who did not revere You in my seclusion, nor did I consider You in public, I am the possessor of the greatest craftiness, I am the one who was audacious toward His Master, I am the one who disobeyed the Commander of the skies, I am the one who accepted bribes for disobedience toward the Magnificent One, I am the one who when I was forewarned about it, I hastily sought it, I am the one for whom You waited but I did not comprehend, and whose sins You concealed but I did not become ashamed, and I committed sins so I transgressed, and You directed Your gaze away from me but I did not care, but by Your patience, You delayed my punishment, and with Your veil, You concealed my guilt until it was as if You had caused me to be ashamed in front of You.

O my Lord! When I disobeyed You, I did not disobey You because I rejected Your divinity, or because I belittled Your command, or that I was challenging Your punishment, or that I underestimated Your forewarning, Yet the mistake has occurred, and my soul enticed me, and I was overcome by my desires, and my misery supported me in it, and Your protective concealment of my sins lured me, For I have disobeyed You and opposed You with my own will, and who would rescue me now from Your retribution, and who would redeem me tomorrow from the hands of Your angels of punishment tomorrow, and with whose rope do I hold on to if You cut off Your rope from me?

So what a tragedy it is, what Your book has recorded from my deeds. Indeed, if it was not for my hope for Your generosity and vast mercy as well as Your command that I not despair, I would have despaired whenever I remembered my sins. O the Best to whom a worshipper has ever prayed, and the Foremost from whom anyone has wished.

O Lord! In the name of the sanctity of Islam, I beg You, And in the name of the holiness of the Quran I rely upon You, And in the name of my love for the Ummi, Quraishi, Hashimite, Arab, Tohamian, Meccan, Medinan Prophet I seek being nearer to You. So please do not make desolate the serenity of my faith, And please do not allow my recompense the same as of those who worshipped other than You.

For indeed there are some who believed only with their tongues so

they may save their lives and they were granted what they wished for, but we have believed in You with our tongues and with our hearts so that You may forgive us, So grant us what we wish for, and establish our hope in You in our hearts, And do not let our hearts go astray after You have guided us, And grant mercy from You, Indeed You are the Utmost Giver.

And I swear by Your glory that even if You send me away I will not depart from Your door, and I will not cease to praise You, due to what was inspired in my heart from the knowledge of Your benevolence and vast compassion.

To where would a slave go but to his master? To where would a creation seek refuge but to his Creator? O my Lord! Even if You bound me with the chains and deprived me Your flowing stream of favors among the witnesses [of the day of Judgment], And You pointed out my scandals to the eyes of Your worshipers, And You ordered me to hell, And You isolated me from the company of the faithful ones, my hope in You will not cease, and I will not dismiss my assurance of Your forgiveness, and my love for You would not depart from my heart, I do not forget the helping hand You bestowed upon me, and Your concealment of my sins in this world.

O my Master! Remove the love of this world from my heart, And unite me with al-Mustafa and his family, Your finest of Your creation and the seal of the prophets, Muhammad, prayers of Allah be upon him and his family, And transfer me to the rank of repentance to You, And help me to cry for myself for I have wasted my life away with procrastination and false hopes, And I have now declined to the rank of those who are hopeless regarding their goodness. So who is of a lower status than me, if I am now transferred in my present condition to a grave that I have not prepared for my recline nor did I line it with good deeds. And why would I not weep as I have no knowledge of my fate and I observe my self deceiving me, and my days eluding me, and the wings of death have flapped near me, So why wouldn't I cry? I cry because of the exodus of my soul, I cry because of the darkness of my grave, I cry because of the narrowness of my grave, I cry because of my questioning by Munkar and Nakeer\*, I cry because of my departure from my grave naked, humiliated and carrying my burden on my back,

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\*. the names of the two angels that question the dead after being laid in the graves

I look to the right at one time and to the left at another to find that the creation have different concerns than mine, every one of them that day has a concern of his own, some faces are bright, laughing and joyful, while others are dusty, loaded with soot and humility. O Master! I settle my destination, dependence, hope and reliance upon You, And with Your mercy, I cling; You bestow Your mercy on whoever You wish and You guide with Your benevolence whoever You wish, So praise to You for Your purifying of my heart of shirk, And praise to You for releasing my tongue, Is it with this heavy tongue of mine that I can thank You or is it with the utmost effort in my good deeds that I can please You? And what is the value of my tongue, O Lord, in regards to thanking You? And what is the value of my good deeds in regards to Your gifts and charity toward me?

O my Lord! Indeed Your generosity has expanded my hope, And Your gratitude has accepted my deed. O my Master! To You I direct my aim, fear, and aspirations. And my hope has driven me to You, I travel toward You O Mighty One and my desires expand in that which You possess, and my ultimate hope and fear rest upon You, And for You, I contemplated Your Love And I reach out my hand to You, And contained my fear with the rope of Your obedience.

O my Lord! My heart lived in Your remembrance, and my pain of fright was relieved by supplicating to You. So, O my Lord and my hope, my Ultimate Destination, separate me from my sin that disables me from abiding by Your obedience, For I only ask You due to the ancient hope in You and the great coveting of You which You obligated upon Yourself due to Your compassion and mercy, so the command is Yours, for You are Alone and without partners, and all the creation are Your children and in Your control and everything submits to You. Blessed You are O Lord of the worlds. O my Lord! Bestow Your mercy upon me when my excuses fail and when my tongue ceases to be able to answer You and my intellect subsides upon Your questioning,

So O to whom I submit my utmost hope, do not disappoint me when my tragedy intensifies, and do not reject me due to my ignorance, and do not deprive me due to my lack of patience, and provide for me for I am poor, and bestow Your mercy upon me for I am weak. O my Master! Upon You I rest my dependence, destination, hope and reliance, And with Your mercy I cling, And on Your grounds, I con-



clude my journey, And to Your generosity and benevolence I direct my request. O Allah, I commence my prayer, And with You I seek relief from my indigence, And with Your wealth I mend my poverty, And under the shadow of Your pardon, I stand, And to Your generosity and benevolence, I raise my eyesight, And to Your favor, I prolong my vision, So, do not burn me in the hellfire while You are where I place my hope, And, do not let me reside in the abyss for You are indeed the comfort of my eye. O my Master! Do not disappoint my expectation in Your benevolence and known favor because You are my Confidant and Security, And do not deprive me of Your reward for You are Aware of my poverty. O my Lord! If my death is near and my deeds do not bring me nearer to You, then I have made the confession to You of my sins the means of my justification. O my Lord! If You forgive, then no one is more worthy of forgiving than You, And if You punish, then no one is more just than You.

Have mercy upon my enstrangement in this world , and upon my plight during death, and upon my solitude in the grave, and upon my loneliness in the grave, and upon the humiliation of my position once I am dispatched for judgment between Your hands, and forgive what is concealed from the humans of my deeds, and prolong for me that with which You veiled me, and have mercy upon me as I lie still on my deathbed, while the hands of my beloved ones surround me, and grant me Your bounty as I am stretched on the washing bed while the benevolent ones of my companions wash me, and bestow Your sympathy upon me as I am carried while my relatives hand over the ends of my coffin, and award me Your generosity when I am finally delivered and left alone in my hole, and have mercy on my enstrangement in this new home, so that I may not be comforted by anyone but You.

O my Master! If You entrusted me to myself, I would perish My Master, then from whom do I seek salvation if You would not avert my stumbling? From whom would I seek shelter if I lost Your care in my repose? To whom would I resort if You did not relieve my destitution. My Master! Who will be on my side and who will bestow mercy upon me if You do not? And whose bounties would I anticipate if I lacked Your grants on the day of my indigence? And to where shall I run from my sins when my time ends? My Master! Do not punish me while I am pleading to You! O my Lord! Fulfill my desire and secure my fright, as



my sins are so numerous that due to them, I lost hope except in Your forgiveness.

My Master, I ask You for what I do not deserve, and You are the One worthy of fear and qualified to grant forgiveness. So forgive me and by Your consideration, clothe me with a robe that covers my sins that You would forgive for me, so that I would not be questioned about them, You are the One of ancient forgiveness, great pardon and the One who overlooks generously. You, my Lord, are the one who overflows Your giving upon those who does not request from You and upon those who disbelieve in Your Divinity, so what about he who does request from You and had certitude that the creation belongs to You and that the command is Yours, Blessed and Exalted are You O Lord of the worlds. My Master, Your slave is at Your door, he stands between Your hands due to his indigence, he knocks on the door of Your charity by his supplication, so do not turn Your generous face away from me, and accept from me what I say as I have prayed by this dua hoping that You would not reject me, knowing of Your compassion and mercy.

My Lord, You are the One who is not impoverished by whoever requests from You, nor are You diminished by what one would take from You. You are as You say and above what we say. O Lord, I ask You for good patience and a near relief, an honest saying and a great reward. I ask You O Lord to give me from everything good, that of which I had known or had not known. I ask You O Lord to give me from the finest of what Your virtuous servants had requested, You are the finest One from whom one can request, and the most Generous of those who give. Grant my request for myself, my family, my parents, my children and my companions and brothers in Allah. Ease my living and manifest my good morals and resolve all my issues, and make me of those whose age You prolong and whose work You improve, and of those upon whom You granted Your blessings and satisfaction, and whom You have given a good life with the everlasting happiness and most excellent dignity and most perfect living. You do whatever You wish and do not do what others wish. O Allah, make me particular in Your mentioning, and do not let any of that with which I draw closer to you at the ends of nights and breaks of dawn be for show or for reputation, nor let it be of arrogance or vanity. Make me of those who are devout to You. O Allah, grant me a vastness in sustenance, And security in my homeland, And

the comfort of the eye in family, finances and offspring, And the continued enjoyment of Your bounties, And bodily health And security in faith, And forever utilize me in Your obedience and that of Prophet Muhammad, peace of Allah upon him and his household, for as long as You advance my age, And compel me to have the biggest share among Your servants in whatever good You caused to descend and that good which descends in the month of Ramadan, on the Night of Power, and what You cause to descend in every year from the mercy that You spread, and good health that You harness, and crises that You deter, and good deeds that You accept, and sins that You overlook.

And bestow upon me pilgrimage to Your holy house in this year and every year, And grant me vast sustenance from Your vast bounties, And protect me, O my Master, from misfortune and fulfill on my behalf all my loans and injustices that I committed, so that I may not be harmed by any of them, And preoccupy the hearing and sight of my enemies and the envious ones and those who oppress me, and reward me with victory over them, And comfort my eye, And delight my heart, And reward me with relief and resolution from my misfortune and calamities, And compel any one who wishes me harm from all Your creation, to be beneath my feet, And guard me from the evil of Satan and the evil of the authorities as well as the evil of my wrongdoings, And purify me from all sins, And save me from hellfire with Your pardon, And reward me with paradise by Your mercy.

And wed me to the fair ones with Your bounty, And reunite me with Your righteous servants Muhammad and his progeny, the righteous, the virtuous, the pure and the elite, may Your prayers, mercy and blessings be upon them, their bodies, and their souls.

O my Lord and my Master! I swear by Your exalted might and majesty that if You call upon me by my sins, I will call upon You by Your mercy, and if You call upon me by my crimes, I will call upon You by Your generosity, and if You cause me to enter to hellfire, I will inform its inmates about my love for You. O my Lord and my Master! If You do not forgive but Your supporters and obedient ones, then to whom do the sinners resort? And if You do not honor but the people of loyalty to You, then from whom do the offenders seek salvation?

O my Lord! If You cause me to enter hellfire, it will be a pleasure to Your enemy, but if You cause me to enter paradise, it will be a pleasure

to Your Prophet. And verily, O Allah, I know that the pleasure of Your Prophet is more favorable to You than the pleasure of Your enemy.

O my Lord! I ask You to fill my heart with love for You, fear of You, belief in Your book, faith in You, fright from You and longing to You. O One of majesty and favor, endear the love of Your meeting to me and love my meeting, And grant me comfort, relief and honor in Your meeting.

O my Lord! Unite me with the virtuous of those who preceded me, And make me of the virtuous of who remained, And lead me to the way of the virtuous ones, and support me against myself with whatever You support Your righteous believers with, And seal my deeds by the best of them, And make my reward from them heaven by Your mercy, And assist me in implementing the virtues that You granted me, And establish me on Your path O Lord! And do not return me to evil from which You rescued me before, O the Lord of the worlds!

O my Lord! I ask You to grant me faith that does not cease before I meet You. Prolong my life as long as You allow me to live by this faith and claim my soul as long as You claim it while I am on this faith, and resurrect me as long as You resurrect me on this faith; And purify my heart from pretension, doubt, and seeking reputation through Your religion so that all my deeds are be pure. O my Lord! Grant me insight in Your religion And understanding in Your judgment, And awareness in Your knowledge, And certitude in Your mercy And piety that shields me from committing sin, And enlighten my face with Your light, And let my wishes be for that which You possess, And claim my soul while it is on Your path and on the religion of Your Prophet, prayers of Allah be upon him and his progeny.

O my Lord! I seek refuge in You from laziness, failure, misery, cowardliness, miserliness, inattentiveness, cruelty, humility, poverty, indigence and every calamity; and the exorbitant of sins whether they are apparent or concealed, And I seek refuge in You from a self that is never satisfied, and a stomach that is never full, and a heart that is never pious, and a prayer that is not accepted, and a deed that is not beneficial. And I take refuge in You O Lord, to safeguard myself, my religion, my finances, and all that You bestowed upon me, from the evil of the cursed Satan; Indeed, You are the One who hears and knows all things.

O my Lord! Indeed no one shields me from You and I do not find a shelter in other than You, So do not leave with me any deed worthy of Your punishment and do not lead me back into destruction and do not lead me into painful torment. O my Lord! Accept my prayer, renown my remembrance, elevate my degree, And relieve my burden. And do not remember me by my sin, And let the reward of my gatherings, my speech, and my supplication be Your satisfaction and heaven. And grant me, O Lord, all that I have asked of You and increase it with Your bounty; Indeed, You are what I wish for, O Lord of the worlds. O my Lord! You have sent down in Your book that we are to forgive those who committed injustice toward us, and we have committed injustice toward ourselves so forgive us, for You are more worthy of granting forgiveness than we are.

And You commanded us not to turn away the poor who knock on our door, and I have come to You poor, so do not turn me away until You grant my request. And You commanded us be charitable toward those whose reins of freedom we hold, and we are Your slaves, so free us from the hellfire. O my Shelter in my indigence! O my salvation in my infliction! In You I take shelter, and from You I seek salvation and refuge, I do not seek refuge from other than You, and I do not request relief from other than You. So relieve me and save me, O One who liberates the captives and forgives the many, accept from me the little I have done, and forgive for me the many [sins] I have committed; Indeed, You are the Intensely Merciful and Oft-forgiving. O my Lord! I ask You to grant me faith of the heart and genuine certitude so that I may establish that nothing will happen to me except for what You have written for me, And grant me satisfaction in what You have apportioned for me in my living, O Most Merciful of the Merciful ones.

