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مرحومہ معصومہ بانو بنت برکت علی علوانی

مرحوم حسنین رضا محمد رضا فرشتہ

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Foreword

Peace be upon you and may God's mercy and blessings be upon you.

Love of books and reading plays a crucial role in the development of nations. The manner in which this hobby has made its place in the nations of the world, our nation still has to work hard. However, it is also very important to state that various institutions have started working in this regard. This series of motivational studies under the name of "Gohar e Hikmat", is one such humble effort so that Interest in study can be developed in the nation.

Green Island Youth Forum aims to promote the love of reading among children and young people. Continuing this initiative, this booklet is based on the valuable scholarly work "Sharh Ziyarat Aal-e-Yaseen" by renowned researcher Sheikh Ali Al-Kourani (R.A.). Ziyarat Aal-e-Yaseen is not merely a Ziyarat, but a covenant of devotion and allegiance to Imam-e-Zamana (peace be upon him), which every lover of the Imam should understand, recite with awareness, and strive to live by. To encourage thoughtful reading, this booklet also includes questions that readers can explore and answer during their study.

In order to maintain the element of reflection in the study, some questions are given in the form of short booklets so that the focus remains on getting the answers to these questions during the study.

Considering the interest of young people, boys and girls up to the age of 12 years have been declared eligible to join this program and at the same time men and women of all ages are eligible to participate in this program.

I am sincerely grateful to the respected Maulana Syed Hashim Abbas Zaidi and Maulana Qamar Ali Lilani for taking full responsibility for this project and completing this challenging task with great dedication, elegance, and excellence.

I pray to Almighty Allah to increase their ability and success, and to include us all among the devoted supporters of Imam-e-Zamana (peace be upon him).

Wassalam (Peace be upon you)

Maulana Ghulam Raza Roohani



Translator's Note

In the name of Allah, the Most Gracious, the Most Merciful. All praise belongs to Allah, Lord of all worlds, and peace and blessings be upon our master Muhammad and his pure progeny, and perpetual curses upon their enemies until the Day of Recompense.

This book which is in your hands is a commentary on the Ziarat of Aalay Yaseen a valuable scholarly endeavor by the renowned researcher and gnostic, Shaykh Ali al-Korani (may Allah have mercy on him). Every line of this Ziarat opens the door to creed (aqidah), wilayah, ma'rifah (divine recognition), hujjiyyah (proof of authority), raj'ah (return), and a living, heartfelt connection toward the Imam of the Time (may peace be upon him). This is not merely a Ziarat; rather, it is a covenant of wilayah (oath of allegiance), which every lover of the Imam of the Time (may Allah hasten his noble reappearance) needs to read with understanding and embody in life.

The honor of rendering this commentary into the Urdu language has been bestowed upon this humble servant so that these luminous concepts may penetrate the hearts of Urdu-speaking readers. During the translation, efforts were made to preserve the savor of meanings in the Arabic text, the comprehensiveness of Twelver Shi'a beliefs, and the gnostic prose of the author (may Allah have mercy on him).

This humble servant's name is Abdullah Itrati merely a student (of sacred knowledge). If this humble service awakens in any seeker of the Imam (the one awaiting his reappearance) a deeper connection with the Imam (peace be upon him), or becomes a means for him to advance one step

further on the path of ma'rifah of the Imam, then that will be my greatest success.

On this occasion, I extend my deepest gratitude to the driving spirit of Turabi Publications, respected Farhan bhai, who honored this insignificant servant by selecting him for this great purpose. May The Master - Maalik (Allah) increase his successes further.

And our final call is that all praise belongs to Allah, Lord of all worlds, and all praise belongs to Allah for having guided us to this, and we would not have been guided had not Allah guided us.

Today, Sunday, 3rd Muharram ul-Haram 1447 AH corresponding to June 29, 2025

Foreword

In the name of Allah, the Most Gracious, the Most Merciful.

All praise belongs to Allah, Lord of all worlds, and peace and blessings be upon our master and Prophet, Muhammad (peace be upon him and his progeny), and upon his pure Ahl al-Bayt (peace be upon them), especially upon our Imam, the Awaited Mahdi (peace be upon him) may our lives be sacrificed for him.

To proceed: Approximately one-quarter of the Muslims in the world believe in the existence of Imam al-Mahdi al-Maw'ud (peace be upon him), and hold the conviction that he is in occultation (ghaybah) and, by the command of his Lord, is operating alongside Prophet Khidr (peace be upon him) and the unseen armies of Allah, until Allah the Exalted manifests him, and he will fill the earth with justice and equity just as it had been filled with oppression and tyranny.

Many believers remember him daily through the Ziarat (visitation supplications) which they have learned from their scholars and from the Imams (peace be upon them). These Ziaraat include sending salutations upon the Imam (peace be upon him), mentioning his attributes and stations, and requesting that he grant the visitor (zair) his pleasure, prayers, and intercession (shifa'ah).

Among their famous Ziyaraat is the "Ziarat of Aalay Yaseen," which is given this name because it begins with the words "As-Salamu 'ala Aalay Yaseen" and by "Aalay Yaseen" is meant the Family of Muhammad (peace be upon him and his progeny).

Some believers requested that I write a commentary (sharh) on this Ziarat, so I have composed this brief booklet, focusing in it more on meanings rather than on words (lexical analysis), for this is more beneficial for the general public.

Here it is necessary to point out that the eloquence and rhetorical mastery (fasahah wa balaghah) of the Ahl al-Bayt (peace be upon them) is exemplary, for they, along with their forebear, the Most Chosen Prophet (peace be upon him and his progeny), are among the most eloquent beings who have ever spoken in the Arabic language. They possessed complete command over the Arabic language and arranged its words like gems with their blessed hands.

The Ziarat of the Imams (peace be upon them) constitute a field that the scholars of literature have not sufficiently recognized, even though it is an expansive domain worthy of deep contemplation. Among these Ziyaraat, it is necessary to mention in particular the Ziarat al-Jami'ah, which was dictated by Imam Ali al-Hadi (peace be upon him) and whose themes resemble those of the Ziarat of Aalay Yaseen.

May Allah the Exalted cause us to benefit from the love, the Ziarat, and the intercession of the Holy Prophet (peace be upon him and his progeny) and his Ahl al-Bayt (peace be upon them); indeed, He is the All-Hearing, the Acceptor of prayers.

This book was composed in the holy city of Qom.

Ali al-Korani al-Amili

2nd Sha'ban al-Mu'azzam, 1434 AH

First Chapter

The Chain of Transmission (Sanad) of the Ziarat and Its Text

This Ziarat has been narrated by Allama al-Tabarsi (may Allah have mercy on him) in his book Al-Ihtijaj, and its text is as follows:

Ziarat of Aalay Yaseen (Urdu/English Translation and Arabic Text)

Urdu/English Translation	Arabic Text
Peace be upon Aalay Yaseen	سَلَامٌ عَلَى آلِ يَاسِينَ
Peace be upon you, O caller to Allah and the divine instructor of His signs!	السَّلَامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَرَبَّائِ آيَاتِهِ
Peace be upon you, O Door of Allah and the executor of His religion!	السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَدِيَانَ دِينِهِ
Peace be upon you, O Vicegerent (Khalifah) of Allah and the helper of His truth!	السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَنَاصِرَ حَقِّهِ
Peace be upon you, O Proof (Hujjah) of Allah and the guide to His will!	السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَدَلِيلَ إِرَادَتِهِ
Peace be upon you, O reciter of the Book of Allah and its exegete (mufassir)!	السَّلَامُ عَلَيْكَ يَا تَالِي كِتَابِ اللَّهِ وَتَرْجُمَانَهُ
Peace be upon you, O the Remaining Proof (Baqiyyatullah) of Allah on His earth!	السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ
Peace be upon you, O the covenant of Allah which He took and made firm!	السَّلَامُ عَلَيْكَ يَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ وَوَكَّدَهُ
Peace be upon you, O the promise of Allah which He made certain!	السَّلَامُ عَلَيْكَ يَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ

Urdu/English Translation	Arabic Text
Peace be upon you, O the sign that was appointed, O the knowledge that was sent down, O the succorer and the vast mercy a promise that cannot be denied!	السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمَنْصُوبُ، وَالْعِلْمُ الْمُنْصُوبُ، وَالْعَوْنُ وَالرَّحْمَةُ الْوَاسِعَةُ، وَعْدًا غَيْرَ مَكْذُوبٍ
Peace be upon you when you sit, and peace be upon you when you stand!	السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ، السَّلَامُ عَلَيْكَ حِينَ تَقُومُ
Peace be upon you when you recite and expound!	السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَتَبَيِّنُ
Peace be upon you when you pray and perform qunut (supplication in prayers)!	السَّلَامُ عَلَيْكَ حِينَ تُصَلِّي وَتَقْنُتُ
Peace be upon you when you bow (ruku') and prostrate (sujud)!	السَّلَامُ عَلَيْكَ حِينَ تَرْكَعُ وَتَسْجُدُ
Peace be upon you when you say takbir and tahlil (Declaration of the Oneness of God)!	السَّلَامُ عَلَيْكَ حِينَ تَكْبِرُ وَتُتَهَلِّلُ
Peace be upon you when you praise (hamd) and seek forgiveness (istighfar)!	السَّلَامُ عَلَيْكَ حِينَ تَحْمَدُ وَتَسْتَغْفِرُ
Peace be upon you when you enter the evening and when you enter the morning!	السَّلَامُ عَلَيْكَ حِينَ تُسَيِّ وَتُصْبِحُ
Peace be upon you, at night when it covers, and at daytime when it shines bright!	السَّلَامُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى
Peace be upon you, O entrusted Imam (al-Imam al-Ma'mun)!	السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْمَأْمُونُ
Peace be upon you, O the one from whom hopes are expected!	السَّلَامُ عَلَيْكَ أَيُّهَا الْمُتَقَدِّمُ الْمَأْمُولُ
Peace be upon you, with all salutations of peace!	السَّلَامُ عَلَيْكَ بِجَوَامِعِ السَّلَامِ

Urdu/English Translation	Arabic Text
I bear witness that Amir al-Mu'minin is the Hujjah (Proof), Hasan is the Hujjah, Husayn is the Hujjah, 'Ali ibn al-Husayn is the Hujjah, Muhammad ibn Alī is the Hujjah, Ja'far ibn Muhammad is the Hujjah, Musa ibn Ja'far is the Hujjah, Ali ibn Musa is the Hujjah, Muhammad ibn Ali is the Hujjah, Alī ibn Muhammad is the Hujjah, Hasan ibn Alī is the Hujjah and I bear witness that you (O Imam al-Mahdi) are the Hujjah of Allah	وَأَشْهَدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ حُجَّتُهُ، وَالْحَسَنَ حُجَّتُهُ، وَالْحُسَيْنَ حُجَّتُهُ، وَعَلِيَّ بْنَ الْحُسَيْنِ حُجَّتُهُ، وَمُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ، وَجَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتُهُ، وَمُوسَى بْنَ جَعْفَرٍ حُجَّتُهُ، وَعَلِيَّ بْنَ مُوسَى حُجَّتُهُ، وَمُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ، وَعَلِيَّ بْنَ مُحَمَّدٍ حُجَّتُهُ، وَالْحَسَنَ بْنَ عَلِيٍّ حُجَّتُهُ، وَأَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ
Peace be upon you, O the First and the Last, and indeed your return (raj'ah) is the truth, in which there is no doubt, on the Day when the faith of a soul will not benefit it if it had not believed beforehand, or had not earned some good in its faith.	أَنْتُمْ الْأَوَّلُ وَالْآخِرُ، وَأَنَّ رَجْعَتَكُمْ حَقٌّ لَا شَكَّ فِيهَا، يَوْمَ: لَا يَنْفَعُ نَفْسًا إِيَّانَهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيَّانِهَا خَيْرًا
And indeed death is the truth, and Nakir and Munkar (the two angels who question the deceased in the grave) are the truth.	وَأَنَّ الْمَوْتَ حَقٌّ، وَأَنَّ نَاكِرًا وَكَائِدًا حَقٌّ
And I bear witness that resurrection and raising (nashr wa ba'th) are the truth, and the path (sirat) and the watching post (mirsad) are the truth, the scale (mizan) and the reckoning (hisab) are the truth, Paradise and Hell are the truth, and the promise and the threat regarding them are also the truth.	وَأَشْهَدُ أَنَّ النُّشْرَ وَالْبَعْثَ حَقٌّ، وَأَنَّ الصِّرَاطَ وَالْمِرْصَادَ حَقٌّ، وَالْمِيزَانَ وَالْحِسَابَ حَقٌّ، وَالْجَنَّةَ وَالنَّارَ حَقٌّ، وَالْوَعْدَ وَالْوَعِيدَ بِهِمَا حَقٌّ

Urdu/English Translation	Arabic Text
O my Master! Wretched is the person who opposed you, and blessed is the person who obeyed you.	يَا مَوْلَايَ شَقِيٌّ مَنْ خَالَفَكَ، وَسَعِيدٌ مَنْ أَطَاعَكَ
So bear witness to what I have made you a witness over: I am your friend (wali) and I dissociate myself from your enemy. So the truth is whatever you have approved, and falsehood is whatever you have disapproved, the good (ma'ruf) is what you have commanded, and the evil (munkar) is what you have forbidden. My soul believes in Allah, the One without any partner, and in His Messenger, and in Amir al-Muminin, and in the Imams of the believers, and O my Master! I believe in all of you, from the beginning to the end.	فَأَشْهَدُ عَلَى مَا أَشْهَدُكَ عَلَيْهِ، وَأَنَا وَلِيٌّ لَكَ، بَرِيءٌ مِنْ عَدُوِّكَ، فَالْحَقُّ مَا رَضِيتُمْوَهُ، وَالْبَاطِلُ مَا سَخَطْتُمْوَهُ، وَالْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ، وَالْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ، فَفَنَفْسِي مُؤْمِنَةٌ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَبِرَسُولِهِ، وَبِأَمِيرِ الْمُؤْمِنِينَ، وَبِأَيَّةِ الْمُؤْمِنِينَ، بِكُمْ يَا مَوْلَايَ، أَوَّلَكُمْ وَآخِرَكُمْ
And my support is prepared for you, and my love is pure for you ¹ .	وَنَصْرَتِي مُعَدَّةٌ لَكُمْ، وَمَوَدَّتِي خَالِصَةٌ لَكُمْ-

The Chain of Transmission (Sanad) of the Ziarat and the Narration of Ibn al-Mashhadi

This Ziarat is from our Master, the Righteous Successor (al-Khalaf al-Saleh), the Master of the Time (Sahib al-Zaman) (peace be upon him), as narrated by Muhammad ibn Jafar al-Mashhadi (may Allah have mercy on him) in his book Al-Mazar (page 566):

Clarification of the Chain of Transmission:

1. This Ziarat was narrated to us (Ibn Jafar al-Mashhadi) by al-Shaykh al-Ajall (the most eminent scholar), al-Faqih (the jurist), al-Alim (the scholar), Abu Muhammad, Arabi ibn Musafir al-Abbadi (may Allah be pleased with him), who recited it in his house in Hilla al-Sayfiyyah in the year 573 AH.
2. Similarly, al-Shaykh al-Afif (the pious, the chaste, and the dignified), Abu al-Baqa, Hibbatullah ibn Nama ibn Ali ibn Hamdun (may Allah have mercy on him) also narrated this at the same location.
3. Both of them narrated this Ziarat from al-Shaykh al-Amin (the trustworthy, the reliable, the honest), Abu Abdullah, al-Husayn ibn Ahmad ibn Muhammad ibn Ali ibn Tahhal al-Miqdadi (may Allah have mercy on him), who narrated it in the sacred shrine of Amir al-Muminin, Ali ibn Abi Talib (peace be upon him) in Najaf al-Ashraf, at the place known as al-Tarz al-Kabir, during the last ten days of the year 529 AH.
4. He narrated this from al-Shaykh al-Ajall (the most eminent, the dignified, the lofty in rank), the honored and revered al-Mufid, Abu Ali al-Hasan ibn Muhammad al-Tusi (may Allah be pleased with him), who narrated it in Najaf al-Ashraf during the last ten days of the year 509 AH.
5. He said: My father, the dignified and great scholar, Abu Jafar Muhammad ibn al-Hasan al-Tusi (may Allah be pleased with him), narrated to us the hadith.
6. He narrated from Muhammad ibn Ismail,
7. He narrated from Muhammad ibn Ashnas al-Bazzaz,
8. He said: Abu al-Husayn Muhammad ibn Ahmad ibn Yahya al-Qummi informed us,
9. He said: Muhammad ibn Ali ibn Zanjawayh al-Qummi narrated to us the hadith,

10. He said: Abu Jafar Muhammad ibn Abdullah ibn Jafar al-Himyar narrated to us the hadith,
11. He said: Abu Ali al-Hasan ibn Ashnas said, and Abu al-Mufaddal Muhammad ibn Abdullah al-Shaybani informed us that Abu Jafar Muhammad ibn Abdullah ibn Jafar al-Himyar informed them and granted them permission to narrate all the narrations that he had narrated, that there issued from the Sacred Side (al-Nahiyyah al-Muqaddasah) from the Imam of the Time (may Allah protect him) after questions, prayers, and turning in attention, this (Ziarat); And its beginning is:

In the name of Allah, the Most Gracious, the Most Merciful

Why do you not understand the command of Allah and why do you not accept His friends (awliya)? This is a complete wisdom,

وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

and neither the signs nor the warnings
benefit those who do not believe

And peace be upon us and upon the righteous servants of Allah. So, when you wish to turn to Allah the Exalted through us and direct your attention toward us, then say, as Allah the Exalted has said: **Peace be upon Aalay Yaseen**

This is the manifest virtue, and Allah is the possessor of great bounty, for the one whom He guides to His straight path. Adopt this manner of addressing (the Imam):

Urdu/English Translation	Arabic Text
Indeed, Allah has bestowed upon you, O Aalay Yaseen, His caliphate (khilafah), and granted you the knowledge of the courses of His command (the laws and systems), and	قَدْ آتَاكُمْ اللَّهُ يَا آلَ يَاسِينَ خِلَافَتَهُ، وَعِلْمَ مَجَارِي أَمْرِهِ، فَيَا

Urdu/English Translation	Arabic Text
whatever He has ordained, decreed, and willed in His dominion, He has made it all manifest to you, and you are its treasurers and its witnesses. And you are its scholars and trustees, the guides of the servants, the pillars of the cities, the judges of the divine commands, and the gates of faith.	قَضَاؤُهُ وَدَيْرُهُ وَأَرَادُهُ فِي مَلَكُوتِهِ، وَكَشَفَ لَكُمْ الْغِطَاءَ، وَأَنْتُمْ خُزَّانُهُ وَشُهَدَاؤُهُ، وَعُلَمَاؤُهُ وَأُمَمَّاؤُهُ، وَسَاسَةُ الْعِبَادِ، وَأَرْكَانُ الْبِلَادِ، وَقُضَاةُ الْأَحْكَامِ، وَأَبْوَابُ الْإِيمَانِ-
And from this divine decree is that the means of giving and bestowal are through you; its implementation is absolute and binding, so there is nothing among His decrees that is not through you and to which the path is not through you. His pleasure is a blessing for the friend of you, and His vengeance is displeasure for the enemy of you. So there is neither salvation nor refuge except through you, and there is no room for turning away from you. O the seeing eyes of Allah! O the bearers of His knowledge! And O the centers of His oneness (tawhid) in the earth and the heavens!	وَمِنْ تَقْدِيرِهِ مَنَائِحُ الْعَطَاءِ بِكُمْ، إِنْفَادُهُ مَحْتُومًا مَقْرُونًا، فَمَا شِئْ مِنْهُ إِلَّا وَأَنْتُمْ لَهُ السَّبَبُ وَإِلَيْهِ السَّبِيلُ، خِيَارُهُ لَوْلِيِّكُمْ نِعْمَةً، وَانْتِقَامُهُ مِنْ عَدُوِّكُمْ سَخَطَةً، فَلَا نَجَاةَ وَلَا مَفْزَعَ إِلَّا أَنْتُمْ، وَلَا مَذْهَبَ عَنْكُمْ، يَا أَعْيُنَ اللَّهِ النَّاطِرَةَ، وَحَصَلَةَ مَعْرِفَتِهِ، وَمَسَاكِينَ تَوْحِيدِهِ فِي أَرْضِهِ وَسَمَائِهِ-
And you are, O Proof of Allah and His Remaining Sign, the completion of His blessing, the inheritors of His Prophets and His Caliphs, of whatever we have found in our time. And you are the master of the return (raj'ah) according to the divine promise, in which the rule of truth will be established, the time of our joy will come, and Allah's victory and honor and exaltation will be granted to us.	وَأَنْتَ يَا حُجَّةَ اللَّهِ وَبَقِيَّتَهُ، كَمَالُ نِعْمَتِهِ، وَوَارِثُ أَنْبِيَائِهِ وَخُلَفَائِهِ، مَا بَلَغْنَاكَ مِنْ دَهْرِنَا، وَصَاحِبُ الرَّجْعَةِ لَوَعْدِ رَبِّنَا، الَّتِي فِيهَا دَوْلَةُ

Urdu/English Translation	Arabic Text
	الْحَقِّ وَفَرَجْنَا، وَنَصْرُ اللَّهِ لَنَا وَعِزَّتْنا۔
Peace be upon you, O elevated sign! O sent-down knowledge! O succorer and vast mercy! And O the promise that is never false.	السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمُنصُوبُ، وَالْعِلْمُ الْمُنصُوبُ، وَالْعَوْتُ وَالرَّحْمَةُ الْوَاسِعَةُ، وَوَعْدًا غَيْرُ مَكْذُوبٍ۔
Peace be upon you, O the seeing and the hearing! Those whose covenant is under Allah's watch, whose pledge is in Allah's hand, and whose sovereignty is established by Allah's power.	السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمُرَآيِ وَالْمَسْمُوعِ، الَّذِي بَيْنَ يَدَيْهِ مُؤَاثِقَتُهُ، وَيَبِيدُ اللَّهُ عُهُودَهُ، وَيَقْدِرُ اللَّهُ سُلْطَانَهُ۔
You are the wise one whom emotional bias does not affect, the generous one whom zeal (ghayrat) does not make miserly, and the knowledgeable one whom fervor does not cast into ignorance. Your struggle in the path of Allah is the manifestation of Allah's will, and your warfare in the path of Allah is the reality of Allah's vengeance. Your patience in the path of Allah is the mirror of Allah's forbearance, and your gratitude is the means of increase in Allah's blessings and His mercy.	أَنْتَ الْحَكِيمُ الَّذِي لَا تُعْجِلُهُ الْعَصَبِيَّةُ، وَالْكَرِيمُ الَّذِي لَا تُبْخُلُهُ الْحَفِیْظَةُ، وَالْعَالِمُ الَّذِي لَا تُجْهَلُهُ الْحَبِيَّةُ، مُجَاهِدَتُكَ فِي اللَّهِ ذَاتُ مَشِيئَةِ اللَّهِ، وَمُقَارَعَتُكَ فِي اللَّهِ ذَاتُ اِسْتِقَامَةِ اللَّهِ، وَصَبْرُكَ فِي اللَّهِ ذُو أَنْفَاقِ اللَّهِ، وَشُكْرُكَ لِلَّهِ ذُو مَرِيدِ اللَّهِ وَرَحْمَتِهِ۔

Urdu/English Translation	Arabic Text
Peace be upon you, O those who are under Allah's protection! Allah has poured down light before you, behind you, to your right, to your left, above you, and below you. Peace be upon you, O those hidden in Allah's power! Allah has illuminated your hearing and sight. Peace be upon you, O the guaranteed promise of Allah! And O the covenant of Allah which He took and made firm!	الْسَّلَامُ عَلَيْكَ يَا مَحْفُوظًا بِاللَّهِ، اللَّهُ تَوَّرَ أَمَامَهُ وَوَرَاءَهُ وَبَيْنَهُ وَشِبَالَهُ وَفَوْقَهُ وَتَحْتَهُ۔ الْسَّلَامُ عَلَيْكَ يَا مَخْزُونًا فِي قُدْرَةِ اللَّهِ، اللَّهُ تَوَّرَ سَبْعَهُ وَبَصَّرَكَ۔ الْسَّلَامُ عَلَيْكَ يَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ، وَيَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ وَوَكَّدَهُ۔
Peace be upon you, O caller to Allah and the divine instructor of His signs! Peace be upon you, O Door of Allah and the judge of His religion! Peace be upon you, O Vicegerent of Allah and the helper of His truth! Peace be upon you, O Proof of Allah and the sign of His will! Peace be upon you, O reciter of the Book of Allah and its interpreter! Peace be upon you, in every moment of your night and day! Peace be upon you, O the Remaining Sign of Allah on His earth!	الْسَّلَامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَرَبَّائِي أَيْتِهِ۔ الْسَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَدَيَّانَ دِينِهِ۔ الْسَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَنَاصِرَ حَقِّهِ۔ الْسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَدَلِيلَ إِرَادَتِهِ۔ الْسَّلَامُ عَلَيْكَ يَا تَالِي كِتَابِ اللَّهِ وَتَرْجُمَانَهُ۔ الْسَّلَامُ عَلَيْكَ فِي أَنَاءِ لَيْلِكَ

Urdu/English Translation	Arabic Text
	وَنَهَارِكَ۔ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ۔
Peace be upon you when you stand, peace be upon you when you sit, peace be upon you when you recite and clarify its meanings, peace be upon you when you pray and perform qunut, peace be upon you when you bow and prostrate, peace be upon you when you seek Allah's refuge and declare His glorification (tasbih), peace be upon you when you say 'la ilaha illallah' and raise the 'takbir', peace be upon you when you offer praise (hamd) and seek forgiveness (isteghfir), peace be upon you when you magnify and laud Allah, peace be upon you when you enter the evening and when you enter the morning, peace be upon you at night when it covers, and at daytime when it shines bright, peace be upon you in this world and the Hereafter!	السَّلَامُ عَلَيْكَ حِينَ تَقُومُ، السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ، السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَتُبَيِّنُ، السَّلَامُ عَلَيْكَ حِينَ تُصَلِّي وَتَقْنُتُ، السَّلَامُ عَلَيْكَ حِينَ تَرْكَعُ وَتَسْجُدُ، السَّلَامُ عَلَيْكَ حِينَ تَعُودُ وَتُسَبِّحُ، السَّلَامُ عَلَيْكَ حِينَ تُهَلِّلُ وَتُكَبِّرُ، السَّلَامُ عَلَيْكَ حِينَ تَحْمَدُ وَتَسْتَغْفِرُ، السَّلَامُ عَلَيْكَ حِينَ تُسَبِّحُ وَتَمْدَحُ، السَّلَامُ عَلَيْكَ حِينَ تُبَسِّى وَتُصْبِحُ، السَّلَامُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى، السَّلَامُ عَلَيْكَ فِي الْآخِرَةِ وَالْأُولَى۔
Peace be upon you, O Proofs of Allah and our guardians! O our leaders and Imams! O our masters and mawlas! Peace be upon you! You are our light, and you are our station and means (wasilah) at the time of our	السَّلَامُ عَلَيْكُمْ يَا حُجَجَ اللَّهِ وَرُعَاتِنَا، وَقَادَتِنَا وَأَعْيُنَتِنَا، وَسَادَتِنَا وَمَوَالِينَا، السَّلَامُ

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prayers, and you are our refuge in our supplications, prayers, fasts, seeking forgiveness, and all our deeds.	عَلَيْكُمْ، أَنْتُمْ نُورُنَا، وَأَنْتُمْ جَاهُنَا أَوْقَات صَلَوَاتِنَا، وَعِصْمَتِنَا لِدَعَائِنَا وَصَلَاتِنَا، وَصِيَامِنَا وَاسْتِغْفَارِنَا، وَسَائِرِ أَعْمَالِنَا۔
Peace be upon you, O center of hopes, O Imam! Peace be upon you, with all aspects of peace! I make you a witness, O my Master! Indeed, I bear witness that there is no god but Allah, He is One, He has no partner, and Muhammad (peace be upon him and his progeny) is His servant and His Messenger, and there is no beloved except the Messenger of Allah and his Ahl al-Bayt (peace be upon them). And I bear witness that Amir al-Muminin (peace be upon him) is the Proof of Allah, Hasan (peace be upon him) is the Proof of Allah, Husayn (peace be upon him) is the Proof of Allah, Ali ibn al-Husayn (peace be upon him) is the Proof of Allah, Muhammad ibn Ali (peace be upon him) is the Proof of Allah, Jafar ibn Muhammad (peace be upon him) is the Proof of Allah, Musa ibn Jafar (peace be upon him) is the Proof of Allah, Ali ibn Musa (peace be upon him) is the Proof of Allah, Muhammad ibn Ali (peace be upon him) is the Proof of Allah, Ali ibn Muhammad (peace be upon him) is the Proof of Allah, Hasan ibn Ali (peace be upon him) is the Proof of Allah, and you (Imam al-	الْسَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْبَأْمُولُ، الْسَّلَامُ عَلَيْكَ بِجَوَامِعِ السَّلَامِ۔ أَشْهَدُكَ يَا مَوْلَايَ، إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، لَا حَبِيبَ إِلَّا هُوَ وَأَهْلُهُ، وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ حُجَّتَهُ، وَأَنَّ الْحَسَنَ حُجَّتَهُ، وَأَنَّ الْحُسَيْنَ حُجَّتَهُ، وَأَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حُجَّتَهُ، وَأَنَّ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتَهُ، وَأَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتَهُ، وَأَنَّ مُوسَى بْنَ جَعْفَرٍ حُجَّتَهُ، وَأَنَّ عَلِيَّ بْنَ مُوسَى حُجَّتَهُ، وَأَنَّ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتَهُ، وَأَنَّ عَلِيَّ بْنَ مُحَمَّدٍ

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Mahdi, peace be upon him) are the Proof of Allah, and all the Prophets are callers to your guidance and guides to rectitude and right direction.	حُجَّتُهُ، وَأَنَّ الْحَسَنَ بْنَ عَلِيٍّ حُجَّتُهُ، وَأَنْتَ حُجَّتُهُ، وَأَنَّ الْأَنْبِيَاءَ دُعَاؤُهُ وَهَدَاةٌ رُشْدِكُمْ-
You are the First, you are the Last, and to you is the ultimate return of all affairs. And indeed your return (raj'ah) is the truth, in which there is no doubt, on the Day when "the faith of a soul will not benefit it if it had not believed beforehand, or had not earned some good in its faith"¹ I bear witness that death is the truth, and Munkar and Nakir are the truth, and being raised from the graves is the truth, and resurrection on the Day of Judgment is the truth, and the path (sirat) is the truth, and the watching post (mirsad) is the truth, and the scale (mizan) is the truth, and the reckoning (hisab) is the truth, and Paradise and Hell are the truth, and through them the reward of promise and threat is the truth. Indeed, your intercession (shafa'ah) is the truth, you will not be rejected, nor can you be preceded before Allah's will, for indeed you act by Allah's command.	أَنْتُمْ الْأَوَّلُ وَالْآخِرُ وَخَاتِمَتُهُ، وَإِنَّ رَجْعَتَكُمْ حَقٌّ لَا شَكَّ فِيهَا، يَوْمَ لَا يَنْفَعُ نَفْسًا إِيسَاهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا، وَأَنَّ الْمَوْتَ حَقٌّ، وَأَنَّ مُنْكَرًا وَنَكِيرًا حَقٌّ، وَأَنَّ النَّشْرَ حَقٌّ، وَالْبَعْثَ حَقٌّ، وَأَنَّ الصِّرَاطَ حَقٌّ، وَالْهِرْصَادَ حَقٌّ، وَأَنَّ الْبَيْزَانَ حَقٌّ، وَالْحِسَابَ حَقٌّ، وَأَنَّ الْجَنَّةَ وَالنَّارَ حَقٌّ، وَالْجَزَاءَ بِهَما لِلْوَعْدِ وَالْوَعِيدِ حَقٌّ، وَأَنْتُمْ لِلشَّفَاعَةِ حَقٌّ، لَا تُرَدُّونَ وَلَا تُسَبِّقُونَ بِشَيْئَةٍ إِلَهَ، وَيَأْمُرُهُ تَعْبَلُونَ-
And to Allah belongs mercy and the most exalted word, and in His hand is the best outcome, and His Proof is the greatest blessing. He created the jinn and mankind	وَلِلَّهِ الرَّحْمَةُ وَالْكَلِمَةُ الْعُلْيَا، وَيَبْدِ الْحُسْنَى، وَحُجَّةُ اللَّهِ التُّعْسَى، خَلَقَ

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for His worship, and He willed from His servants His worship, so some became wretched and some became blessed. Indeed, wretched is the one who opposed you, and successful and blessed is the one who obeyed you.	الْجَنِّ وَالْإِنْسِ لِعِبَادَتِهِ، أَرَادَ مِنْ عِبَادَةٍ عِبَادَتَهُ، فَشَقِيٌّ وَسَعِيدٌ، قَدْ شَقِيَ مَنْ خَالَفَكُمْ، وَسَعِدَ مَنْ أَطَاعَكُمْ-
O my Master! Bear witness to what I have testified before you, and preserve it for me, so that I may die upon this belief, be raised upon it, and stand before Allah upon it, as your friend, dissociating myself from your enemy, hating the one who bore enmity toward you, and loving the one who loved you. So the truth is whatever you have approved, and falsehood is whatever you have disapproved, and the good (ma'ruf) is what you have commanded, and the evil (munkar) is what you have forbidden, and the decisive judgment is what your will has determined, and what is erased is what your tradition (sunnah) has erased.	وَأَنْتَ يَا مَوْلَايَ فَاشْهَدْ بِمَا أَشْهَدُكَ عَلَيْهِ، تُخَوِّنُهُ وَتَحْفَظُهُ لِي عِنْدَكَ، أَمُوتُ عَلَيْهِ وَأُنْشَرُ عَلَيْهِ وَأَقِفُ بِهِ، وَلِيَا لَكَ، بَرِيئًا مِنْ عَدُوِّكَ، مَا قَاتَلْتَابِنَ أَبْغَضَكُمْ، وَادًّا لِمَنْ أَحَبَّكُمْ- فَالْحَقُّ مَا رَضِيتُمُوهُ، وَالْبَاطِلُ مَا سَخِطْتُمُوهُ، وَالْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ، وَالْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ، وَالْقَضَاءُ الْمُبْتَدَأُ مَا اسْتَأْذَنْتُمْ بِهِ مَشِيئَتَكُمْ، وَالْمَحْذُومُ مَا اسْتَأْذَنْتُمْ بِهِ سُنَّتَكُمْ-
So there is no god but Allah, He is One, He has no partner. Muhammad (peace be upon him and his progeny) is His servant and His Messenger. Ali, Amir al-Muminin (peace be upon him) is His Proof (Hujjah).	فَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَمُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ، وَعَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ حُجَّتُهُ،

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Hasan (peace be upon him) is His Proof. Husayn (peace be upon him) is His Proof. Ali ibn al-Husayn (peace be upon him) is His Proof. Muhammad ibn Ali (peace be upon him) is His Proof. Jafar ibn Muhammad (peace be upon him) is His Proof. Musa ibn Jafar (peace be upon him) is His Proof. Ali ibn Musa (peace be upon him) is His Proof. Muhammad ibn Ali (peace be upon him) is His Proof. Ali ibn Muhammad (peace be upon him) is His Proof. Hasan ibn Ali (peace be upon him) is His Proof. And you (Imam al-Mahdi, peace be upon him) is His Proof, and all of you are the Proofs of Allah and His luminous signs.	وَالْحَسَنُ حُجَّتُهُ، وَالْحُسَيْنُ حُجَّتُهُ، وَعَلِيٌّ حُجَّتُهُ، وَمُحَمَّدٌ حُجَّتُهُ، وَجَعْفَرٌ حُجَّتُهُ، وَمُوسَى حُجَّتُهُ، وَعَلِيٌّ حُجَّتُهُ، وَمُحَمَّدٌ حُجَّتُهُ، وَعَلِيٌّ حُجَّتُهُ، وَالْحَسَنُ حُجَّتُهُ، وَأَنْتَ حُجَّتُهُ، وَأَنْتُمْ حُجَجُهُ وَبَرَاهِينُهُ۔
O my Master! I am delighted and joyful with the allegiance (bay'ah) which Allah took from me on the condition that I wage jihad in His path the same allegiance by which He purchased the lives of the believers. So my soul believes in Allah and in you all (peace be upon you), in your first and your last. My support is prepared for you, my love is pure for you, and my dissociation from your enemies that is, the people of obstinacy and contention is established and firm, in accordance with the promise of your vengeance.	أَنَا يَا مَوْلَايَ مُسْتَبِشِرٌ بِالْبَيْعَةِ الَّتِي أَخَذَ اللَّهُ عَلَيَّ شَرْطَهَا، وَتَتَأَلَّفِي سَبِيلِهِ، أَشْتَرِي بِهِ أَنْفُسَ الْمُؤْمِنِينَ، فَتَنْفُسُ مُؤْمِنَةٍ بِاللَّهِ وَبِكُمْ يَا مَوْلَايَ، أَوْلَكُمْ وَآخِرَكُمْ، وَنُصْرَتِي لَكُمْ مُعَدَّةٌ، وَمَوَدَّتِي خَالِصَةٌ

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	لَكُمْ، وَبِرَاعَتِي مِنْ أَعْدَائِكُمْ، أَهْلِ الْحِرَّةِ وَالْجِدَالِ، ثَابِتَةً لِي شَارِكُمْ-
I am the sole friend (wali), and may Allah, who is the True God, make me so Amin, Amin. I have no one besides you to whom I may turn and to whom I may cling. So preserve me in that through which I have drawn near to You. O Allah's protection, veil, and blessing! Help me, seize me, join me to Yourself, and do not separate me.	أَنَا وَلِيٌّ وَحِيدٌ، وَاللَّهُ إِلَهُ الْحَقِّ يَجْعَلُنِي كَذَلِكَ، آمِينَ آمِينَ- مَنْ لِي إِلَّا أَنْتَ فِيمَا دَنْتَ وَاعْتَصَمْتُ بِكَ فِيهِ، تَحْرُسُنِي فِيمَا تَقَرَّبْتُ بِهِ إِلَيْكَ، يَا قَائِمَ اللَّهِ وَسِتْرَهُ وَبَرَكَتَهُ، أَعِزَّنِي أَذْرِكُنِي، صِلْنِي بِكَ وَلَا تَقْطَعْنِي-
O Allah! I beseech You through the means and proximity of these beings. O Allah! Send blessings upon Muhammad and the progeny of Muhammad, and keep me joined to them, and do not sever my connection with them. O Allah! Protect me through Your Proof, and Your peace be upon Aalay Yaseen.	اللَّهُمَّ إِلَيْكَ بِهِمْ تَوَسَّلِي وَتَقَرَّبِي- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَصَلِّ بِهِمْ وَلَا تَقْطَعْنِي، اللَّهُمَّ بِحُجَّتِكَ اعِصَّنِي، وَسَلَامُكَ عَلَى آلِ يَاسِينَ-
O my Master! You are the exalted station and the means (wasilah) before Allah who is your Lord and my Lord.	مَوْلَايَ، أَنْتَ الْجَاهُ عِنْدَ اللَّهِ، رَبِّكَ وَرَبِّي-

Commentary: The Complete Text of the Narration!

This is the complete text of the Ziarat according to the narration of Ibn al-Mashhadi (may Allah have mercy on him). He specified that he omitted the questions of al-Himyari (may Allah have mercy on him) and the

answers of the Imam (peace be upon him), although it would have been better if he had transmitted them in full, because they are also part of this same message and they clarify the meaning of the reproach mentioned in the opening phrases of the Ziarat, such as:

لَا أَمْرَ اللَّهِ تَعْقِلُونَ وَلَا مِنْ أَوْلِيَائِهِ تَقْبَلُونَ

"Why do you not understand the command of Allah and why do you not accept His friends (awliya)?"

This sentence certainly came in response to those who had raised some doubts or objections.

We have complete trust in the authenticity of the chain of transmission and the trustworthiness of the narrators, which is strong from Muhammad ibn al-Mashhadi (may Allah have mercy on him) all the way to the last narrator, Ibn Jafar al-Himyari (may Allah have mercy on him). However, we perceive some deficiency in this manuscript, which may be the result of a scribe's (nasikh) error perhaps more than one copyist (nassakhun) made alterations to it. For this reason, we find ourselves compelled to pause and refrain from passing judgment on some of the supplications narrated after this Ziarat.

Is this Ziarat from the words of the Imam (peace be upon him) or from the words of his emissary (safir)?

It could be assumed that the text of the Ziarat is from the words of Imam al-Mahdi (peace be upon him), and upon this assumption, the objection cannot be raised as to how the Imam (peace be upon him) could himself teach Muslims his own Ziarat? This is because the Holy Prophet (peace be upon him and his progeny) and the Imams (peace be upon them) also taught the Muslims how to address them and how to recite Ziarat for them. There is nothing surprising in this, because he (the Imam) is infallible (ma'sum) and does not speak from his own desire.

However, in our view, the more preponderant (rajeh) opinion is that only the answers to the questions are from the Imam (peace be upon him), while the text of the Ziarat is in the words of the Imam's emissary (safir), Husayn ibn Ruh (may Allah be pleased with him); because al-Himyari (may Allah have mercy on him) used to correspond with the Imam (peace be upon him) through him, and some of the answers were dictated by him (the emissary).

Al-Hurr al-Amili (may Allah have mercy on him) said in his book Wasa'il al-Shi'ah (Volume 20, page 31):

"Know that Shaykh al-Tusi (may Allah have mercy on him) narrated in the book Al-Ghaybah all the questions of Ishaq ibn Ya'qub (may Allah have mercy on him) and their answers from Imam al-Zaman (peace be upon him), which were narrated through a group of narrators. Similarly, he narrated all the questions of Muhammad ibn Abdullah ibn Jafar al-Himyari (may Allah have mercy on him) from Imam al-Zaman (peace be upon him), which were narrated through a group of narrators from Abu al-Hasan Muhammad ibn Ahmad ibn Dawud (may Allah have mercy on him). Muhammad ibn Ahmad ibn Dawud stated: I found this in the handwritten manuscript of Ahmad ibn Ibrahim al-Nawbakhti, which was dictated by Abu al-Qasim Husayn ibn Ruh (may Allah have mercy on him), and he mentioned these questions just as al-Tabarsi (may Allah have mercy on him) narrated them."

Shaykh al-Tusi (may Allah have mercy on him) said in his book Al-Ghaybah (page 373):

"A group of narrators narrated to us from Abu al-Hasan Muhammad ibn Ahmad ibn Dawud al-Qummi (may Allah have mercy on him). He said: I found in the handwritten manuscript of Ahmad ibn Ibrahim al-Nawbakhti, which was dictated by Abu al-Qasim Husayn ibn Ruh (may Allah have mercy on him), written on the margin of a book, in which were recorded the answers and questions that were sent from Qum. Among them, the

question was asked: Are these the answers of the Faqih (the Jurist, i.e., the Imam, peace be upon him), or are they the answers of Muhammad ibn Ali al-Shalmaghani? Because it is narrated from him that he had said: 'These answers were given by me.' So, in response to their question, it was written on the margin of the book:

'In the name of Allah, the Most Gracious, the Most Merciful: We have reviewed this writing and its contents, and all of it is our answers. There is no involvement in it of this accursed one, the misguided and the misguides, known as al-Azraqiri (Muhammad ibn Ali al-Shalmaghani) may the curse of Allah be upon him.'

Here we see that Husayn ibn Ruh (may Allah have mercy on him) said "Jawabuna" (our answer), which encompasses either that these are written in the Imam's (peace be upon him) own hand and are his words, or that they are transmitted in meaning from the Imam (peace be upon him) by his command, and the trustworthiness of this transmission rests upon Husayn ibn Ruh (may Allah have mercy on him).

There is nothing surprising in the fact that a great and exalted scholar like Husayn ibn Ruh (may Allah have mercy on him), who was the special deputy (na'ib) of the Imam (peace be upon him), was commanded by the Imam (peace be upon him) to answer certain issues and was given the authority to teach the Shia the Ziarat of the Imams (peace be upon them).

This possibility does not diminish the value and worth of the Ziarat of Aalay Yaseen, especially when its eloquence and rhetorical mastery (fasahah wa balaghah) are harmonious with (resemble) the speech of the Ahl al-Bayt (peace be upon them). Even if it were from the dictation of Husayn ibn Ruh (may Allah have mercy on him), he was so pious that he would not say anything about religion and the stations of the Prophets and Imams (peace be upon them) which he had not heard, either verbatim or in meaning, from Imam al-Mahdi (peace be upon him).

A clear proof of this is the incident narrated below:

Shaykh al-Saduq (may Allah have mercy on him) narrated in Ilal al-Shara'i (Reasons for the Laws) - Volume 1, page 241 the following incident: "Muhammad ibn Ibrahim ibn Ishaq al-Taliqani (may Allah have mercy on him) narrated to us. He said: I was present in the service of Shaykh Abu al-Qasim Husayn ibn Ruh (may Allah sanctify his soul), along with a group of people, among whom was Ali ibn Isa al-Qasri. During this, a man stood up and said: I wish to ask you a question."

Husayn ibn Ruh (may Allah have mercy on him) said: Ask whatever you wish.

The man said: Tell me, is Imam Husayn (peace be upon him) a friend (wali) of Allah?

Husayn ibn Ruh (may Allah have mercy on him) said: Yes.

He then asked: So was his killer (may the curse of Allah be upon him) an enemy of Allah?

He said: Yes, he was an enemy of Allah.

The man said: So is it possible that Allah gives His friend (wali) over to His enemy?

Abu al-Qasim Husayn ibn Ruh (may Allah sanctify his soul) replied to him by saying:

"Understand my words carefully! Know that Allah the Exalted does not speak to people directly through observation (mushahadah), nor does He converse with them face to face. Rather, He sent to them Messengers from among themselves, who were of their same kind and species, and were human beings like them. If Allah the Exalted had sent to them a Messenger of a different kind and form, they would have fled from him and would not have accepted his words. But when he came from their own kind, eating and walking in the markets, they said: 'You are just like us, we will not believe in you until you bring us something that we are

incapable of bringing the like of, so that we may know that you are special and possess that power which we do not possess.'

So Allah the Exalted established miracles (mu'jizat) for the Prophets (peace be upon them), which were beyond the capability of created beings. Among them were those who brought a flood, and after warning and the completion of proof (itmam al-hujjah), all the arrogant and rebellious ones were drowned. Among them were those who were thrown into fire, and the fire became cool and safe for them. Among them were those for whom a she-camel was brought forth from a solid rock, and milk was made to flow from its udder. Among them were those for whom the sea was split, and springs of water gushed forth from rocks, and dry wood was turned into a serpent that swallowed their false magic. Among them were those who, by Allah's command, healed the congenitally blind and lepers, brought the dead to life, and informed people of the food stored in their homes. Among them were those for whom the moon was split into two, and animals spoke to them, such as the camel, the wolf, and other creatures.

So when they brought such miracles and their nations were incapable of bringing anything like them, then it was from the decree of Allah the Exalted, His kindness to His servants, and His wisdom, that He kept His Prophets (peace be upon them) despite these miracles sometimes victorious and sometimes defeated, sometimes overpowering and sometimes overpowered."

Husayn ibn Ruh (may Allah have mercy on him) continued his discourse and said: "If Allah the Exalted had kept His Prophets (peace be upon them) victorious and overpowering in every situation, and had not subjected them to trials and tribulations, then the people would have taken them as gods besides Allah. And the virtue of their patience and steadfastness (sabr), which they showed upon afflictions, calamities, and trials, would never have become manifest.

But Allah the Exalted made their circumstances like those of others, so that they would be patient during affliction and trial, and grateful during prosperity and victory over enemies, so that they would remain humble in every situation, not arrogant and tyrannical. This makes it clear to the servants that the Prophets (peace be upon them) also have a God, who is their Creator and Sustainer, so that they worship Him and obey His Messengers; so that Allah's proof (hujjah) may be established upon those who exceeded the limits regarding the Prophets, claiming divinity for them, or who showed enmity toward them, opposed them, and denied the truth they brought; so that those who wished to perish might perish after a clear proof, and those who wished to live might live after a clear proof."

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ^۱

So that he who perishes might perish after a clear proof, and he who lives might live after a clear proof.

Muhammad ibn Ibrahim ibn Ishaq (may Allah have mercy on him) said:

"The next day, I again presented myself in the service of Shaykh Abu al-Qasim Husayn ibn Ruh (may Allah sanctify his soul), and I was thinking in my heart: Was what he had told us yesterday his own opinion? As soon as I arrived, he himself said to me:"

"O Muhammad ibn Ibrahim (may Allah have mercy on him)! If I were thrown from the peak of a mountain, or I fell from the sky and birds snatched me away, or the wind dropped me into a deep pit, all of this would be more beloved to me than that I should say something in the religion of Allah based on my own opinion (ra'y), or express something from myself. Rather, whatever I have said is taken from the Origin (i.e.,

the Imam, peace be upon him), and I have heard it from the Proof (al-Hujjah, peace be upon him)."

This statement indicates the great station of Husayn ibn Ruh (may Allah sanctify his soul) and reveals the reality that he was aware even of the hidden thoughts in people's hearts. It also proves that whatever the emissaries (sufara') of the Imam (peace be upon him) expressed was not based on conjecture (zann) or ijtihad, but rather was based on knowledge and certainty (yaqin).

This is contrary to the practice of many authors and compilers of the present age, who employ analogy (qiyas) and conjecture (zann) in matters of religion, whereas the emissaries of the Imam only spoke that which they had heard directly from the Proof of Allah (peace be upon him). This is clear evidence of their trustworthiness (amanah), integrity (diyanah), and their avoidance of expressing any opinion in the religion of Allah the Exalted, which also indicates their station of infallibility ('ismah) and justice ('adalah).

Turning to Allah through the Ahl al-Bayt (peace be upon them) and directing attention toward them

The statement of the Imam (peace be upon him):

فَإِذَا أَرَدْتُمُ الشَّوْجَةَ بِنَا إِلَى اللَّهِ تَعَالَى، وَإِلَيْنَا، قُفُّوا---

So when you wish to turn to Allah the Exalted through us, and toward us, then say... means that when you wish to seek intercession (tawassul) through us (the Ahl al-Bayt, peace be upon them) in the court of Allah the Exalted, then first praise Allah, then mention our station, and then supplicate to Allah the Exalted through our means (wasilah).

Narration of Imam al-Baqir (peace be upon him)

إِذَا أَرَدْتَ أَمْرًا تَسْأَلُهُ رَبَّكَ، فَتَوَضَّأْ وَأَحْسِنِ الْوُضُوءَ، ثُمَّ صَلِّ رَكْعَتَيْنِ، وَعَظِّمِ اللَّهَ، وَصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَقُلْ بَعْدَ التَّسْلِيمِ:

When you desire something and wish to ask your Lord, then perform wudu and perform wudu well, then pray two rak'ahs (units) of prayer, and glorify Allah, and send blessings (salawat) upon the Prophet (peace be upon him and his progeny), and after the concluding salutation (taslim) of the prayer, recite this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ مَلِكٌ، وَأَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مُقْتَدِرٌ، وبِأَنَّكَ مَا تَشَاءُ مِنْ أَمْرٍ يَكُونُ

"O Allah! I ask You on the basis that You are the King, and You are Powerful over everything and Possessor of power, and that whatever You will, comes to pass."

اللَّهُمَّ إِنِّي أَتُوجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ. يَا مُحَمَّدُ، يَا رَسُولَ اللَّهِ، إِنِّي أَتُوجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ

وَرَبِّي لِيُنْجِحَ لِي طَلِبَتِي. اللَّهُمَّ بِنَبِيِّكَ أَنْجِحْ لِي طَلِبَتِي بِمُحَمَّدٍ. ثُمَّ سَلْ حَاجَتَكَ

O Allah! I turn to You through the means of Your Prophet Muhammad (peace be upon him and his progeny), the Prophet of mercy. O

Muhammad! O Messenger of Allah (peace be upon him and his progeny)! I turn through you to Allah, who is your Lord and my Lord, so that He may fulfill my need. O Allah! Fulfill my need through the means of Your Prophet, for the sake of Muhammad (peace be upon him and his progeny)." Then ask for your need¹.

Narration of Shaykh al-Tusi (may Allah have mercy on him)

Shaykh al-Tusi (may Allah have mercy on him) narrated in Al-Tahdhib (Volume 6, page 101) as follows:

¹ الكافي، ج 3، ص 48



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اللَّهُمَّ إِنِّي لَوَجَدْتُ شَفْعَاءَ أَقْرَبَ إِلَيْكَ مِنْ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الْأَخْيَارِ الْأَتْمَّةِ الْأَبْرَارِ، لَجَعَلْتُهُمْ
شُفَعَائِي، فَبِحَقِّهِمُ الَّذِي أَوْجَبْتَ لَهُمْ عَلَيْكَ أَسْأَلُكَ أَنْ تُدْخِلَنِي فِي جُفْلَةِ الْعَارِفِينَ بِهِمْ

"O Allah! If I found any means (wasilah) greater before You than Muhammad (peace be upon him and his progeny) and his Ahl al-Bayt (peace be upon them) who are the righteous and pure Imams — I would have made them my intercessors. So I ask You through the right (haqq) which You have made obligatory for them, that You include me among those who possess their ma'rifah (recognition)."

Directing attention toward the Imams (peace be upon them) and turning to Allah through them

Al-Tawajjuh ilayhim (directing attention toward the Imams) is higher in rank than al-tawajjuh bihim (turning to Allah through them), because:

- Al-Tawajjuh bihim means that they are a means (wasilah) in the court of Allah, and in this, their personalities are not given as much attention.
- Al-Tawajjuh ilayhim means that they are the center of Allah's light and the manifestations of His Beautiful Names (al-asma al-husna), as Allah the Exalted has said: "Mithalu nurihi kamishkatin..." (The likeness of His light is as a niche...)

So, directing attention toward the Imams (peace be upon them) is as a path and a door to turning toward Allah, not as worshipping someone other than Allah in place of Allah, as the Nawasib falsely assume.

The Imams (peace be upon them) are "Wajhullah" (the Face of Allah)

The Imams (peace be upon them) are the beings through whom one turns to Allah, as it has come in authentic hadiths that the Holy Prophet (peace be upon him and his progeny) and the Imams (peace be upon them) are

"Wajhullah" (the Face of Allah), which means that they are the door to the ma'rifah (recognition) of Allah and His grace (fayd).

In Al-Kafi (1/143), it is narrated: Imam al-Sadiq (peace be upon him) was asked about the saying of Allah the Exalted:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything will perish except His Face

So the Imam (peace be upon him) said:

مَا يَقُولُونَ فِيهِ؟

What do people say about it?

The narrator said:

يَقُولُونَ: يَهْلِكُ كُلُّ شَيْءٍ إِلَّا وَجْهَ اللَّهِ

They say that it means everything will perish except the Face of Allah!

So the Imam (peace be upon him) said:

سُبْحَانَ اللَّهِ! لَقَدْ قَالُوا قَوْلًا عَظِيمًا! إِنَّمَا عَنَى بِذَلِكَ وَجْهَ اللَّهِ الَّذِي يُؤْتِي مِنْهُ

Allah is Glorified! They have said a grave thing! In reality, what is meant by "Wajhullah" (the Face of Allah) is the beings through whom one comes to Allah!

"Wajhullah" in the Ziarat of Amir al-Muminin (peace be upon him)

In Kamil al-Ziarat (page 100), in the Ziarat of Imam Ali (peace be upon him), it is stated:

أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ وَوَلِيَّ رَسُولِهِ بِالْبَلَاغِ وَالْإِدَاءِ، وَأَشْهَدُ أَنَّكَ جُنُبُ اللَّهِ، وَأَنَّكَ بَابُ اللَّهِ، وَأَنَّكَ وَجْهُ
 اللَّهِ الَّذِي مِنْهُ يُوتَى، وَأَنَّكَ سَبِيلُ اللَّهِ، وَأَنَّكَ عَبْدُ اللَّهِ وَأَخُو رَسُولِهِ

I bear witness that, O Wali of Allah and Wali of the Messenger (peace be upon him and his progeny)! You delivered the message and fulfilled its right, and I bear witness that you are "Janbullah" (the one close to Allah), "Babullah" (the Door of Allah), "Wajhullah" (the Face of Allah through whom one comes to His court), "Sabilullah" (the Path of Allah), and the servant of Allah and the brother of His Messenger (peace be upon him and his progeny).

Conclusion:

It is permissible and recommended (mustahab) to supplicate to Allah in His court through the means of the Imams (peace be upon them). However, directly directing attention toward them is a higher gnostic (ma'rifi) station, because they are the manifestations of Allah's light and the effulgence of His Beautiful Names. This by no means implies that they are to be worshipped; rather, it means that the most perfect means of Allah's grace (fayd) is these sacred beings.

This is the reason why we have chosen the text of Al-Ihtijaj in this commentary, because it is concise and sufficient for our purpose.

Second Chapter: The Stations of Imam al-Mahdi (may Allah hasten his noble reappearance) in the Divine Presence

(1) Salamun 'ala Aalay Yaseen

Allah the Exalted has said:

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ - إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ - أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ - اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ - فَكَذَّبُوهُ فَأَنَّهُمْ لَمُحْضَرُونَ - إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ - وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ - سَلَامٌ عَلَى إِبْرَاهِيمَ - إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ - إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ¹

And indeed Ilyas was among the Messengers. When he said to his people: 'Will you not fear (Allah)? Do you call upon Ba'l (an idol) and leave the Best of Creators Allah, your Lord and the Lord of your forefathers?' So they denied him, and they will surely be brought (to punishment), except the chosen servants of Allah. And We left for him (a mention of honor) among the later generations: 'Salamun 'ala Aalay Yaseen' (Peace be upon Aalay Yaseen). Indeed, We thus reward the doers of good. Indeed, he was among Our believing servants.

The recitation (qira'ah) in the Quran is "Salamun 'ala Aalay Yaseen" with a kasrah on the hamzah (Īli Yasin), which is the recitation of most of the Qur'anic readers (qurra').

While the people of Madinah, the Ahl al-Bayt (peace be upon them), and some other readers have recited it as "Aalay Yaseen" (with a fatah on the hamzah).

¹ الصفات ١٣٢-١٣٣

So if the recitation is taken as "Īli Yāsīn", then its meaning is the Prophet Ilyas (peace be upon him), and he is mentioned as "IlYaseen."

And if the recitation is taken as "Āle Yāsīn", then its meaning is the "Ale Muhammad" (the Family of Muhammad, peace be upon him and his progeny), because "Yaseen" is one of the names of the Messenger of Allah (peace be upon him and his progeny).

The interpretation of "Aalay Yaseen" in Shia sources

In the hadiths of the Ahl al-Bayt (peace be upon them) as well, "Aalay Yaseen" has been interpreted as "Ale Muhammad" (the Family of Muhammad, peace be upon him and his progeny), as has been reported in various Shia sources:

In Amali al-Saduq (558), a narration from Imam Ali (peace be upon him) and Ibn Abbas (may Allah be pleased with him) states that by "Aalay Yaseen" is meant "Ale Muhammad" (the Family of Muhammad, peace be upon him and his progeny).

In Amali al-Saduq (622), a debate of Imam Ali al-Rida (peace be upon him) is narrated, where he asked the scholars present in the court of al-Ma'mun: "Tell me, who is meant by the saying of Allah the Exalted: 'Ya-Sin. By the Wise Quran. Indeed you are among the Messengers...' (Ya Sin: who is meant by 'Ya Sin'?" The scholars replied: "There is no doubt that by Ya Sin is meant Muhammad (peace be upon him and his progeny)." Then Imam al-Rida (peace be upon him) said: "So Allah has bestowed upon Muhammad and the Family of Muhammad such a virtue, the reality of which no one can comprehend except the one whom Allah has given intellect ('aql)."

The proof of this is that Allah the Exalted has reserved the manner of sending salutations specifically for the Prophets (peace be upon them), as He has said:

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

Peace be upon Noah in the worlds

سَلَامٌ عَلَى إِبْرَاهِيمَ

Peace be upon Abraham

سَلَامٌ عَلَى مُوسَى وَهَارُونَ

Peace be upon Moses and Aaron

But Allah has nowhere said "Salamun 'ala Ale Nuh", "Salamun 'ala Ale Musa", or "Salamun 'ala Ale Ibrahim". Rather, He only said "Salamun 'ala Aalay Yaseen", and by "Aalay Yaseen" is meant "Ale Muhammad" (the Family of Muhammad, peace be upon him and his progeny).

In Ma'ani al-Akhbar (122), a narration on the same subject is also transmitted, in which "Aalay Yaseen" is interpreted as "Ale Muhammad" (the Family of Muhammad, peace be upon him and his progeny).

Abu Abd al-Rahman al-Sulami narrated that: Umar ibn al-Khattab used to recite "Salamun 'ala Aalay Yaseen". Abu Abd al-Rahman al-Sulami said: By "Aalay Yaseen" is meant "Ale Muhammad" (the Family of Muhammad, peace be upon him and his progeny).

Apparent Meaning vs. Textual Narration (Ta'arud al-Zahir wa al-Nass)

Allah the Exalted mentioned several Prophets (peace be upon them) in Surah al-Saffat and sent peace upon some of them. First, while mentioning Noah (peace be upon him), He said:

وَتَرْكُنَا عَلَيْهِ فِي الْآخِرِينَ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا
الْمُؤْمِنِينَ^١

And We left for him (a mention of honor) among the later generations. Peace be upon Noah in the worlds! Indeed, We thus reward the doers of good. Indeed, he was among Our believing servants.

Then, while mentioning Abraham (peace be upon him), He said:

سَلَامٌ عَلَى إِبْرَاهِيمَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ^٢

Peace be upon Abraham! Indeed, We thus reward the doers of good. Indeed, he was among Our believing servants.

Then, while mentioning Moses and Aaron (peace be upon them), He said:

سَلَامٌ عَلَى مُوسَى وَهَارُونَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ^٣

Peace be upon Moses and Aaron! Indeed, We thus reward the doers of good. Indeed, they both were among Our believing servants.

Then, regarding Ilyas (peace be upon him), He said:

وَإِنَّا إِلْيَاسَ لَبْنِ الْمُرْسَلِينَ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ أَتَدْعُونَ بَعْلاً وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ فَكَذَّبُوهُ فَأَنَّهُمْ لَمُحْضَرُونَ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ وَتَرْكُنَا عَلَيْهِ فِي الْآخِرِينَ سَلَامٌ
عَلَى إِلْيَاسِينَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ^٤

And indeed Ilyas was among the Messengers. When he said to his people: 'Will you not fear (Allah)? Do you call upon Ba'l (name of an idol)

^١ الصافات: ٤٨-٨١

^٢ الصافات: ١٠٨-١١١

^٣ الصافات: ١١٩-١٢٢

^٤ الصافات: ١٢٣-١٣٢

and leave the Best of Creators Allah, your Lord and the Lord of your forefathers?' So they denied him, and they will surely be brought (to punishment), except the chosen servants of Allah. And We left for him (a mention of honor) among the later generations. Peace be upon Aalay Yaseen! Indeed, We thus reward the doers of good. Indeed, he was among Our believing servants.

Then He mentioned Lot and Yunus (peace be upon them), but did not send peace upon them. Finally, while mentioning the Holy Prophet (peace be upon him and his progeny) and those who denied him, He ended the surah as follows:

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ - وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ - سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ - وَسَلَامٌ عَلَى الْمُرْسَلِينَ - وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So turn away from them for a while, and watch, for they too shall soon see. Glorified be your Lord, the Lord of Honor, above what they describe. And peace be upon the Messengers! And all praise belongs to Allah, Lord of all worlds.

Clarification of the Apparent Meaning and the Narration

According to the apparent context (zahir al-siyāq), "Salamun 'ala Ilyaseen" means peace upon Ilyas (peace be upon him), because after it comes:

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

Indeed, he was among Our believing servants.

But numerous narrations (riwayat) explicitly state that here "Aalay Yaseen" means "Ale Muhammad" (the Family of Muhammad, peace be upon him and his progeny). Here the question arises: If "Aalay Yaseen" means "Ale Muhammad" (peace be upon him and his progeny), then why

was it not mentioned in Surah Ya Sin and why does it appear after the mention of Ilyas (peace be upon him) in Surah al-Saffat?

I say: Yes, this is the apparent meaning of the context, but when the apparent meaning conflicts with the texts (nusus) of the Infallible (peace be upon him), then it is obligatory to give precedence to the text (nass) over the apparent meaning. The reason for this is that the Infallible (peace be upon him) is the divinely appointed interpreter (mufasssirr shar'i) of the Quran, and their words take precedence over our initial understanding, because they know its meanings better.

For this reason, we have given preference to interpreting "Aalay Yaseen" as "Ale Muhammad" (peace be upon him and his progeny).¹

۱ ہم سمجھتے ہیں کہ سیاق والی دلیل قطعی نہیں ہے؛ کیونکہ ترتیب قرآن تنزیل کے مطابق نہیں ہوئی ہے۔ کیوں کہ موجودہ ترتیب نزول کے مطابق نہیں ہے۔ یعنی قرآن کی سورتیں اور آیات جس ترتیب سے نازل ہوئیں، اسی ترتیب سے یکجا نہیں کی گئیں۔

اس استدلال کی کمزوریاں قرآن کی ترتیب نزول کے مطابق نہیں چونکہ قرآن کریم کی موجودہ ترتیب وحی کے تدریجی نزول کے مطابق نہیں؛ لہذا کسی لفظ کے ظاہری سیاق کو قطعی دلیل نہیں بنایا جاسکتا۔

دیگر مقامات پر ترتیب سے ہٹ کر ذکر قرآن میں کئی مقامات پر انبیاء علیہم السلام کا ذکر ترتیب نزول یا تاریخی ترتیب کے مطابق نہیں، مثال کے طور پر، سورہ الانعام ۸۳-۸۶ میں انبیاء کے نام تاریخی ترتیب کے بغیر ذکر ہوئے ہیں:

- وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ (حالانکہ اسحاق یعقوب کے بعد نہیں بلکہ پہلے ہیں)
- وَذَكَرْنَا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ (یہاں عیسیٰ علیہ السلام کو ذکر کیا علیہ السلام اور یحییٰ علیہ السلام کے ساتھ ذکر کیا، حالانکہ ان کے درمیان کئی صدیاں ہیں)

یہ اس بات کی دلیل ہے کہ کسی آیت کا کسی خاص مقام پر ذکر ہونا اس کے معنی کو محدود نہیں کر دیتا۔
روایات کی حجیت

Can both meanings be reconciled?

Can the word "Ilyaseen" be used in two meanings, so that it could mean both "peace be upon Ilyas" and "peace be upon Aalay Yaseen"? And does Ilyas (peace be upon him) have any connection to Ale Muhammad (peace be upon them), because his name is "Iliya", and this same name appears in the Torah for Imam Ali (peace be upon him)?

This is a possibility, and indeed in the Quran there are examples of a single word being used in two or more meanings, such as in the saying of Allah the Exalted:

فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ كِبَئِيًّا وَعَدُوا

So Pharaoh and his armies pursued (adwan) them with arrogance and aggression...

Here "'adwan" means both enmity ('adawah) and running (pursuing swiftly). Similarly, Allah the Exalted has said:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Indeed, We have given you al-Kawthar

This verse has come with three meanings:

اگرچہ آیت کے ظاہری معنی ایک احتمال رکھتے ہیں، لیکن متعدد روایات میں وضاحت کی گئی ہے کہ ”آلِ یاسین“ سے مراد ”آلِ محمد ﷺ“ ہیں اور معصومین علیہم السلام کی تفسیر ظاہری سیاق سے زیادہ معتبر ہے؛ کیونکہ وہی قرآن کے حقیقی مفسر ہیں۔ ”آلِ یاسین“ کا لفظ اور دیگر قراستیں: اگر قرآن کی ترتیب کو قطعی استدلال کے لیے بنیاد بنایا جائے، تو یہ بھی دیکھا جانا چاہیے کہ مختلف قراستیں اس لفظ کو کیسے بیان کرتی ہیں۔

- بعض قراء نے ”آلِ یاسین“ پڑھا، جو الیاس علیہ السلام کا ایک اور صیغہ سمجھا جاسکتا ہے۔
 - اہل مدینہ اور اہل بیت علیہم السلام نے ”آلِ یاسین“ پڑھا، جس میں ”آلِ محمد ﷺ“ کا مفہوم شامل ہے۔
- (مترجم: عترتی)

1. The progeny (dhurriyyah) of the Messenger of Allah (peace be upon him and his progeny) the lineage of Fatimah (peace be upon her)
2. The Pool of Kawthar (Hawd al-Kawthar) on the Day of Judgment
3. A river in Paradise named Kawthar

Prophet Ilyas (peace be upon him) after Prophet Sulayman (peace be upon him)

Al-Mas'udi mentioned in Muruj al-Dhahab (1/75) that Prophet Ilyas (peace be upon him) was sent between Prophet Sulayman (peace be upon him) and Prophet Isa (peace be upon him). Al-Tabari mentioned in Tarikh al-Tabari (1/325) that Ilyas (peace be upon him) was sent to the Children of Israel (Bani Isra'il), who used to worship an idol called "Ba'l".

This "Ba'l" appears to be the same one associated with the famous "Temple of Baalbek" in Lebanon.

Qamus al-Kitab al-Muqaddas (page 144) states that Ilyas is the same as "Iliya": "This is a Hebrew name, meaning 'My God is Yahweh.' The Greek form of this name is "Ilyas", which is sometimes also used in Arabic."

- Ilyas (peace be upon him) was a great Prophet, sent to the northern kingdom.
- He was called "al-Tishbi", which indicates that he was born in "Tishbah", but he lived in "Jil'ad"¹.
- His usual clothing was made of wool and he wore a leather belt².
- He spent most of his time in the wilderness³.

¹ ملوك ١: ١٤

² ملوك ١: ٨

³ ملوك ١٩: ٩، ١٤: ٥

When Queen "Izabel" (Jezebel) involved her husband and the Children of Israel in the worship of Ba'l, Ilyas (peace be upon him) prophesied that Allah would withhold rain from the Children of Israel.

Later, Ilyas (peace be upon him) went to the valley of "Karith", where Allah provided him with food and drink through birds. When the valley dried up, he went to "Sirfah" (which today is "al-Sarafand" in Lebanon) and stayed at the house of a widow, where, according to Allah's promise, the flour and oil did not run out during the famine.

Imam al-Sadiq (peace be upon him) and the mention of Prophet Ilyas (peace be upon him)

In the narrations of the Imams of the Ahl al-Bayt (peace be upon them) as well, mention has been made of Prophet Ilyas (peace be upon him). Among these, one narration states that Imam Jafar al-Sadiq (peace be upon him) used to recite a supplication of Prophet Ilyas in the Syriac language.

Mufaddal ibn Umar (may Allah have mercy on him) narrates: We arrived at the door of Imam al-Sadiq (peace be upon him) and were waiting for permission to enter, when we heard him speaking in a language that was not Arabic. We thought it was Syriac, then we saw that he began to weep, so we also wept because of his weeping. Then his servant came out and gave us permission to enter.

We entered, and I said: May Allah protect you, we wished to seek permission to be in your service, but we heard you speaking in a language that was not Arabic, and we thought it was Syriac. Then you wept and we also wept because of your weeping.

Then the Imam (peace be upon him) said: Yes, I remembered Prophet Ilyas (peace be upon him), who was among the ascetic (zahid) Prophets of the Children of Israel (Bani Isra'il). So I recited the supplication that he



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used to recite in his prostration (sajdah). Then the Imam (peace be upon him) began to recite that supplication again in Syriac.

By Allah! We have never heard any qiss (Christian scholar) or any jathaliq (Christian patriarch) speak Syriac with such eloquence as the eloquence with which Imam al-Sadiq (peace be upon him) recited that supplication. Then the Imam (peace be upon him) translated the supplication into Arabic for us and said:

Ilyas (peace be upon him) used to recite this supplication in his prostration (sajdah): "O Allah! Will You punish me, even though I endured the thirst of midday for Your sake? Will You punish me, even though I placed my face in the dust for Your sake? Will You punish me, even though I abstained from disobeying You? Will You punish me, even though I spent my nights in wakefulness for Your sake?" Then Allah revealed to Ilyas (peace be upon him): "Raise your head, I am not going to punish you."

Ilyas (peace be upon him) said: "If You have said that You will not punish me, then even if You do punish me, will I not still be Your servant and You my Lord?"

Then Allah again revealed to him: "Raise your head, I am not going to punish you, because when I make a promise, I fulfill it¹."

(2) As-Salamu 'alayka ya da'iya Allahi wa rabbaniyya ayatih

The meaning of "Da'wah ilallah" Calling to Allah means:

1. Inviting someone to enter the religion of Allah.
2. Commanding someone to obey the commands of Allah and forbidding them from disobedience.

Both of these meanings are evidence that the one who is calling to Allah has the right to command, to prohibit, and to call people to Allah.

Does everyone have the right to call people to Allah (Da'wah ilallah)?

The question arises: Who has the right to call people to Allah? Some people say that this is a natural right (haqq al-fitri) of every human being, as Allah the Exalted has said:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who is better in speech than one who calls to Allah, does righteous deeds, and says: 'Indeed, I am among the Muslims'?

But this inference (istidlal) is not correct, because this verse is only praising the one who calls to Allah, not granting this right to anyone.

Calling to Allah (Da'wah ilallah) is conditional upon Divine permission (idhn)

Allah the Exalted addressed His Prophet (peace be upon him and his progeny) saying:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا - وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا -

O Prophet! Indeed, We have sent you as a witness, a bearer of glad tidings, a warner, and a caller to Allah by His permission, and a luminous lamp.

This verse clearly states that calling to Allah is among the stations of prophethood (risalah), and this task is only permissible with the

¹ فصلت: ٣٣

² الأحزاب: ٣٥-٣٦

permission (idhn) of Allah. Similarly, intercession (shafa'ah) is also not possible without Allah's permission, as He has said:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ -

Who is it that can intercede with Him except by His permission?

The false foundation upon which Islamic movements were established

Some people assume that calling to Islam is permissible without any religious authorization (idhn shar'i), because it is the right and duty of every Muslim. The basis of their argument is the saying of Allah the Exalted:

أَنْ أَقِيمُوا الدِّينَ -

that you establish the religion

They say that this address is general for all Muslims, just as Allah has said:

“وَأَقِيمُوا الصَّلَاةَ”

Establish prayer

So if any Muslim struggles for the establishment of the religion, he automatically acquires the right to lead the ummah, and it becomes obligatory upon the ummah to pledge allegiance (bay'ah) to him and obey him.

The caliphates and movements established upon this doctrine

Upon this same principle, the caliphate of Abu Bakr, Umar, and all the caliphates that followed, including the Ottoman caliphate, were

established. Later, the movements that emerged calling for the establishment of an Islamic caliphate were also based on this same doctrine.

- This doctrine is different from the caliphate of the Ahl al-Bayt (peace be upon them), because their caliphate was not based on a general principle but on explicit textual designation (nass) from Allah and His Messenger (peace be upon him and his progeny).
- Based on this same doctrine, when Hasan al-Banna initiated the Islamic call (da'wah) and founded the "Muslim Brotherhood" (Ikhwan al-Muslimun), his followers considered him to be the rightful leader and regarded pledging allegiance to him as obligatory.
- Similarly, when Taqi al-Din al-Nabhani established a party in Jordan called "Hizb al-Tahrir" (the Liberation Party), whose aim was the establishment of the caliphate, his followers gave his leadership a religious status and considered it obligatory to pledge allegiance to him.
- The Wahhabis also make the same claim that their founder, Shaykh Muhammad ibn Abd al-Wahhab, took steps for the "establishment of the religion" (iqamat al-din) and raised a movement against the Ottoman caliphate, therefore his leadership was rightful and pledging allegiance to him was obligatory.

The false concept of leadership of Islamic movements

- Based on this same principle, Abd al-Sahib Dakhil Abu Isaam (may Allah have mercy on him) founded "al-Da'wah al-Islamiyyah" (the Islamic Call), which was influenced by the Muslim Brotherhood. He, like Hasan al-Banna, believed that whoever takes up the banner of Islamic call (da'wah) automatically becomes entitled to the leadership of the ummah.

- Abu Isaam (may Allah have mercy on him) held the doctrine that the leader of the movement or the candidate for the caliphate should seek benefit from the jurists (fuqaha'), but from their legal opinions (fatawa), he should adopt only that opinion which serves the interest of the movement or the ummah.
- Adopting this same principle, they requested Sayyid Muhammad Baqir al-Sadr (may Allah have mercy on him) to write "al-Usus al-Islamiyyah" (the Islamic Foundations), in which he wrote that the movement would adopt the doctrine that accepts the repentance of an apostate (murtadd) whether natural (fitri) or national (milli).

The self-invented principle of leadership of Islamic movements

- The leaders of Islamic movements believe that their religious authority (shar'i status) is established by their own movement and their own initiative, and on this basis, it becomes obligatory upon the ummah to pledge allegiance (bay'ah) to them and obey them.
 - But the greatest flaw in their doctrine, for which they have no answer, is this:
1. Did Allah the Exalted command the establishment of the religion (iqamat al-din) without establishing a clear system for it?
 - Is it possible that Allah the Exalted commanded the ummah to establish the religion, but did not specify what the method of this establishment would be, and in whose hands the leadership would rest?
 2. Did Allah the Exalted give the authority of leadership to everyone?

- Does reason accept that Allah the Exalted revealed His religion and then said that whoever strives to establish it becomes its leader and His caliph?
- Does every person who rises for the "establishment of the religion" become a representative of Allah?

3. Does this doctrine not open the door to chaos and conflict over leadership?

- If the criterion for leadership is that whoever steps forward becomes the leader, then this will produce claimants to leadership in every country, every city, every neighborhood, and even every household, and there will be a constant state of conflict and war!
- This is precisely why Islamic movements have always been afflicted with internal differences, leadership disputes, and factionalism, because they were established on an unauthenticated (ghayr mu'tamad) principle.

4. Is this not an undesirable belief about Allah the Exalted?

- The notion that Allah opened the door of leadership to everyone is in reality the worst deviation in religion and attributing disorder and injustice to Allah, which is contrary to Allah's wisdom and justice.
- Would Allah the Exalted have truly created such a disorganized and unjust system? Never!

No one has the right to call people to Allah except by His permission

According to the school of the Ahl al-Bayt (peace be upon them), the right to call people to Islam is only possessed by the Infallibles (Ma'sumin,

peace be upon them) that is, the Holy Prophet (peace be upon him and his progeny) and the Pure Imams (peace be upon them).

In Tahdhib al-Ahkam (6/131), it has come that this right is exclusively for the Infallible (Ma'sum), because only the Infallible is the being who is free from oppression toward people and can ensure justice among them. Abu Amr al-Zubayri asked Imam al-Sadiq (peace be upon him):

أَخْبِنِي عَنِ الدُّعَاءِ إِلَى اللَّهِ وَالْجِهَادِ فِي سَبِيلِهِ، أَهْوَلُ لِقَوْمٍ لَا يَحِلُّ إِلَّا لَهُمْ، وَلَا يَقُومُ بِهِ إِلَّا مَنْ كَانَ مِنْهُمْ، أَمْ هُوَ مُبَاهٍ لِكُلِّ مَنْ وَحَدَ اللَّهُ عَزَّ وَجَلَّ وَأَمَّنْ بِرَسُولِهِ؟ فَمَنْ كَانَ كَذَا فَلَهُ أَنْ يَدْعُوَ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى طَاعَتِهِ، وَأَنْ يُجَاهِدَ فِي سَبِيلِهِ؟

Tell me about calling to Allah and striving (jihad) in His path is it exclusively for a particular group of people, permissible only for them and undertaken only by those who are from among them, or is it permissible (mubah) for everyone who affirms the oneness of Allah the Exalted and believes in His Messenger? Does such a person have the right to call to Allah the Exalted and to His obedience, and to strive (jihad) in His path?

The Imam (peace be upon him) said:

ذَلِكَ لِقَوْمٍ لَا يَحِلُّ إِلَّا لَهُمْ، وَلَا يَقُومُ بِذَلِكَ إِلَّا مَنْ كَانَ مِنْهُمْ -

meaning this is exclusively for certain people, only they are worthy of it, and no one besides them is entitled to it

Abu Amr al-Zubayri said:

قُلْتُ: مَنْ أُولَئِكَ؟

Who are those?

The Imam (peace be upon him) said:

مَنْ قَامَ بِشَرِيطِ اللَّهِ عَزَّوَجَلَّ فِي الْقِتَالِ وَالْجِهَادِ عَلَى الْمُجَاهِدِينَ، فَهُوَ الْمَأْذُونُ لَهُ فِي الدُّعَاءِ إِلَى اللَّهِ عَزَّوَجَلَّ. وَمَنْ لَمْ يَكُنْ قَائِمًا بِشَرِيطِ اللَّهِ عَزَّوَجَلَّ فِي الْجِهَادِ عَلَى الْمُجَاهِدِينَ، فَلَيْسَ بِمَأْذُونٍ لَهُ فِي الْجِهَادِ، وَلَا فِي الدُّعَاءِ إِلَى اللَّهِ، حَتَّى يَحْكُمَ فِي نَفْسِهِ مَا أَخَذَ اللَّهُ عَلَيْهِ مِنْ شَرِيطِ الْجِهَادِ -

He who upholds the conditions (shara'it) of Allah the Exalted in warfare (qital) and jihad over the mujahidin he is the one who is granted permission (ma'dhun) to call to Allah the Exalted. But he who does not uphold the conditions of Allah the Exalted in jihad over the mujahidin is not granted permission for jihad, nor for calling to Allah, until he implements upon himself those conditions of jihad which Allah has taken from him.

Clarification of those who are worthy of calling to Allah

قُلْتُ: فَيَبْنِي لِي يَرْحَمُكَ اللَّهُ. قَالَ (عليه السلام): إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَخْبَرَنِي كِتَابِهِ عَنِ الدُّعَاءِ إِلَيْهِ، وَوَصَفَ الدُّعَاءَ إِلَيْهِ، فَجَعَلَ ذَلِكَ لَهُمْ دَرَجَاتٍ يَعْرِفُ بَعْضُهَا بَعْضًا، وَيَسْتَدِلُّ بَعْضُهَا عَلَى بَعْضٍ - فَأَخْبَرَنِي أَنَّهُ تَبَارَكَ وَتَعَالَى أَوَّلُ مَنْ دَعَا إِلَى نَفْسِهِ، وَدَعَا إِلَى طَاعَتِهِ وَاتِّبَاعِ أَمْرِهِ، فَبَدَأَ بِنَفْسِهِ فَقَالَ: وَاللَّهِ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ - ثُمَّ ثَنَّى بِرَسُولِهِ (صلى الله عليه وآله)، فَقَالَ: أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ، يَعْنِي بِالْقُرْآنِ - وَلَمْ يَكُنْ دَاعِيًا إِلَى اللَّهِ عَزَّوَجَلَّ مَنْ خَالَفَ أَمْرَ اللَّهِ، وَيَدْعُو إِلَيْهِ بِغَيْرِ مَا أَمَرَ فِي كِتَابِهِ، وَالَّذِي أَمَرَ أَنْ لَا يُدْعَى إِلَّا بِهِ - وَقَالَ فِي بَيْتِهِ (صلى الله عليه وآله): وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ، يَقُولُ: تَدْعُو - ثُمَّ ثَلَّثَ بِالدُّعَاءِ إِلَيْهِ بِكِتَابِهِ أَيْضًا، فَقَالَ تَبَارَكَ وَتَعَالَى: إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ، أَيْ يَدْعُو وَيُبَشِّرُ الْمُؤْمِنِينَ - ثُمَّ ذَكَرَ مَنْ أَذِنَ لَهُ فِي الدُّعَاءِ إِلَيْهِ بَعْدَهُ وَبَعْدَ رَسُولِهِ (صلى الله عليه وآله) فِي كِتَابِهِ، فَقَالَ: وَلَنْ تَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ - ثُمَّ أَخْبَرَ عَنِ هَذِهِ الْأُمَّةِ وَمَنْ هِيَ، وَأَنَّهَا مِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَمِنْ ذُرِّيَةِ إِسْمَاعِيلَ مِنْ

سُكَّانِ الْحَرَمِ، مِمَّنْ لَمْ يَعْبُدُوا غَيْرَ اللَّهِ قَطُّ، الَّذِينَ وَجَبَتْ لَهُمُ الدَّعْوَةُ، دَعْوَةُ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 (عليهما السلام) مِنْ أَهْلِ الْمَسْجِدِ، الَّذِينَ أَخْبَرَهُمْ فِي كِتَابِهِ أَنَّهُ أَذْهَبَ عَنْهُمْ الرِّجْسَ وَطَهَّرَهُمْ
 تَطْهِيرًا-

I said: "Explain to me clearly, may Allah have mercy on you." The Imam (peace be upon him) said: "Allah the Exalted has mentioned calling to Allah (da'wah ilallah) in His Book and has specified for it particular callers (d'awat), and has established for them ranks (darajat) which serve as a means of recognizing one another and arguing against one another. So first of all, Allah the Exalted Himself called to His own essence and invited to His obedience and the following of His command. Thus He began with Himself and said:

وَاللَّهُ يُدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ-

And Allah calls to the abode of peace and guides whom He wills to a straight path.

Then He placed His Messenger (peace be upon him and his progeny) in this station and said:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ-

Call to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.

meaning through the Quran. And whoever calls to something contrary to the command of Allah and does not call according to His command cannot be a caller to Allah. Then Allah said regarding His Prophet (peace be upon him and his progeny):

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

Indeed, you guide to a straight path.

Meaning you call people to Allah. Then He also made His Book (the Quran) a caller (da'i) and said:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

Indeed, this Quran guides to that which is most straight meaning it calls to Allah and gives glad tidings to the believers.

Then He also explained who, after the Messenger (peace be upon him and his progeny), has been given permission to call (da'wah). Thus He said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ-

And let there be among you a group (ummah) that calls to goodness, enjoins what is right (ma'ruf), and forbids what is wrong (munkar), and it is they who are the successful ones.

Then Allah the Exalted explained who this group (ummah) is: They are from the progeny of Abraham and Isma'il (peace be upon them), those who dwell in the sanctuary (al-Haram) and have never worshipped other than Allah. These are the ones who were deemed worthy of the supplication of Abraham and Isma'il (peace be upon them), and these are the people of the mosque (Ahl al-Masjid) regarding whom Allah said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا-

Allah only desires to remove all impurity from you, O Ahl al-Bayt, and to purify you with a thorough purification.

To whom did Allah grant permission to engage in armed struggle (qital)?

ثُمَّ أَخْبَرَ تَبَارَكَ وَتَعَالَى أَنَّهُ لَمْ يَأْمُرْ بِالْقِتَالِ إِلَّا أَصْحَابَ هَذِهِ الشُّرُوطِ، فَقَالَ عَزَّ وَجَلَّ: أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ. الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ۔

Allah the Exalted explained that He only gave the command for qital to those who fulfill these conditions, as He said:

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ. الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ۔

Permission (idhn) is given to those who are fought against because they were wronged, and indeed Allah is able to give them victory those who were driven from their homes without right, only because they said:
"Our Lord is Allah."

وَذَٰلِكَ أَنَّ جَمِيعَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ (صلى الله عليه وآله) وَلِلَّذِينَ آمَنُوا مِنْ

الْمُؤْمِنِينَ مِنْ أَهْلِ هَذِهِ الصِّفَةِ۔

This is because whatever is in the heavens and the earth belongs to Allah the Exalted, His Messenger (peace be upon him and his progeny), and their believing followers who possess these attributes.

Who is the true recipient of the spoils of war (fay')?

فَمَا كَانَ مِنَ الدُّنْيَا فِي أَيْدِي الْمُشْرِكِينَ وَالْكُفَّارِ وَالظَّالِمَةِ وَالْفُجَّارِ مِنْ أَهْلِ الْخِلَافِ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَالْمَوَلَى عَنْ طَاعَتِهِمَا، مِمَّا كَانَ فِي أَيْدِيهِمْ فَلِكُلِّ وَاحِدٍ مِنَ الْمُؤْمِنِينَ مِنْ أَهْلِ هَذِهِ الصِّفَاتِ وَغَلَبَهُمْ عَلَيْهِ، مِمَّا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ (صلى الله عليه وآله) فَهُوَ حَقُّهُمْ أَقَاءَ اللَّهُ عَلَيْهِمْ وَرَدَّهَا إِلَيْهِمْ۔

So whatever in the world is in the hands of the polytheists (mushrikin), disbelievers (kuffar), oppressors (zalimin), and transgressors (fasiqin) those who oppose the Messenger of Allah (peace be upon him and his progeny) and turn away from his obedience all of it was the right of those believers whose attributes the Quran has described, and it was seized from them through oppression.

So whatever Allah restored to His Messenger (peace be upon him and his progeny) as "fay'" (spoils of war) is the right of those believers, and Allah returned to them their right.

وَأَنبَأَ مَعْنَى الْفَيْءِ كُلُّ مَا صَارَ إِلَى الْمُشْرِكِينَ ثُمَّ رَجَعَ، مِمَّا كَانَ قَدْ غَلِبَ عَلَيْهِ أَوْ فِيهِ. فَمَا رَجَعَ إِلَى مَكَانِهِ مِنْ قَوْلٍ أَوْ فِعْلٍ، فَقَدْ فَاءَ۔

Fay' means all those things that previously went into the hands of the polytheists and then came back whether they came into their possession through conquest or through any other means. So whatever returns to its original place is called fay'

Who is not entitled to engage in armed struggle?

وَإِنْ لَمْ يَكُنْ مُسْتَكْمِلًا لِّشَرَايِطِ الْإِيمَانِ فَهُوَ ظَالِمٌ، مِمَّنْ يَبْغِي وَيَجِبُ جِهَادُهُ حَتَّى يَتُوبَ! وَلَيْسَ مِثْلُهُ مَا ذُوقْنَا لَهُ فِي الْجِهَادِ وَالِدُعَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ، لِأَنَّهُ لَيْسَ مِنَ الْمُؤْمِنِينَ الْمَظْلُومِينَ، الَّذِينَ أُذِنَ لَهُمْ فِي الْقِتَالِ۔

And if a person does not fully fulfill the conditions of faith (iman), then he is an oppressor (zalim), among those who rebel, and it is obligatory to wage jihad against him until he repents! And such a person is neither entitled to jihad nor to calling to Allah, because he is not among those oppressed believers to whom the Quran has granted permission for qital.

فَلْيَتَّقِ اللَّهَ عَزَّوَجَلَّ عَبْدٌ، وَلَا يَغْتَوِبَ إِلَّا مَآبِ الْإِتَى نَهَى اللَّهُ عَزَّوَجَلَّ عَنْهَا، مِنْ هَذِهِ الْأَحَادِيثِ الْكَاذِبَةِ عَلَى اللَّهِ، الَّتِي يُكَذِّبُهَا الْقُرْآنُ، وَيَتَّبِعُ مِنْهَا وَمِنْ حَمَلَتِهَا وَرَوَاتِهَا -

So every servant should fear Allah the Exalted, and should not fall into those false hopes from which Allah has forbidden, nor follow those false narrations that fabricate lies against Allah, because the Quran denies them and declares disassociation from those who utter them and those who narrate them.

I say: This hadith clearly states that calling people to the religion of Allah is in reality a station of vicegerency (niyabah) from Allah the Exalted, which is not possible without a specific textual designation (nass). It is not an act that anyone can undertake on his own, as an act of goodness or personal effort.

From a legal perspective as well, calling to the religion is in reality a matter of disposing of the rights of people, their lives, and their properties, and for this the legal permission (idhn shar'i) from the True Owner Allah the Exalted is required.

This same reality was clarified by Amir al-Muminin (peace be upon him) in his will to Kumayl ibn Ziyad (may Allah have mercy on him), as narrated in 'Tuhaf al-Uqul' and 'Bisharat al-Mustafa'. In it, he said:

يَا كُمَيْلُ، أَرَأَيْتَ لَوْ أَنَّ اللَّهَ لَمْ يُظْهِرْ نَبِيًّا، وَكَانَ فِي الْأَرْضِ مُؤْمِنٌ تَتَّقِي، أَكَانَ فِي دُعَائِهِ إِلَى اللَّهِ مُخْطِئًا أَوْ مُصِيبًا؟ بَلْ وَاللَّهِ مُخْطِئًا حَتَّى يُنْصِبَهُ اللَّهُ عَزَّوَجَلَّ، وَيُؤْهِلَهُ -

O Kumayl! Tell me, if Allah had not sent a Prophet, and there existed on earth a believing, God-fearing person, would it be correct or incorrect for him to call to Allah?" "By Allah! It would be incorrect, until Allah the Exalted appoints him for this task and makes him worthy of it!

Here, one should reflect on the words of Amir al-Muminin (peace be upon him): "yunassibahu" (appoints him) and "yu'ahhilah" (makes him worthy). From these, it becomes clear that calling to Allah (da'wah ilallah) is a station (mansab) that is not permissible without divine permission.

It is a station that Allah the Exalted grants only to the one whom He specifically makes worthy of it, so that he may be a true representative of Allah the Exalted, dealing with people with mercy and compassion, and not merely desiring leadership. He should not be like those who, in the name of da'wah, try to make people members of a specific organization or party, as some members of certain movements do.

For this reason, our jurists (fuqaha) have reached a consensus (ijma') that the religious leadership (al-wilayah al-shar'iiyyah) is exclusively for the Infallible Imam (peace be upon him), and after him, it is for the jurist (faqih) who possesses all the requisite conditions (jami' al-shara'it). The authority of the faqih will be whatever the Infallible (peace be upon him) has designated for him, and no more.

Rather, even followers of other schools of thought (madhahib) have narrated that the Holy Prophet (peace be upon him and his progeny) specifically reserved this right for the most knowledgeable (a'lam) and most learned (afqah) person of the ummah. The Prophet (peace be upon him and his progeny) said:

مَنْ ضَرَبَ النَّاسَ بِسَيْفِهِ وَدَعَاهُمْ إِلَى نَفْسِهِ، وَفِيهِمْ مَنْ هُوَ أَعْلَمُ مِنْهُ، فَهُوَ ضَالٌّ مُتَكَبِّرٌ -

Whoever attacks people with his sword and calls them to himself, while there are among the Muslims those who have more knowledge than him, then he is misguided and a pretender.

And in Ibn Qudamah's Al-Mughni (2/20), a letter of Ahmad ibn Hanbal is narrated: "If a person leads the people in prayer (imamah) while among

them there is someone better than him, then they will always remain in degradation."

Also in 'Tabaqat al-Hanabilah' (1/359), it is stated: "And it is an obligatory right upon the Muslims that they put forward their best people, the people of religion and virtue, and those who have knowledge of Allah the Exalted, who fear Allah the Exalted and are mindful of Him. And in the hadith it has been quoted:

إِذَا أَقَامَ الْقَوْمَ رَجُلٌ وَخَلْفَهُ مَنْ هُوَ أَفْضَلُ مِنْهُ، لَمْ يَزَلُوا فِي سِفَالٍ-

If a person leads the people while behind him there is someone better than him, then they will always remain in degradation." Al-Suyuti also narrated it in Al-Fath al-Kabir (3/16).

Also in al-Nawawi's Al-Majmu' (1/41), it is stated: "Imam Malik said: A person should not consider himself worthy of anything until he has asked someone more knowledgeable than himself."

Also in Abd al-Razzaq's Al-Musannaf (5/445), it is narrated with an authentic chain (sahih):

مَنْ دَعَا إِلَى إِمَارَةٍ نَفْسِهِ أَوْ غَيْرِهِ مِنْ غَيْرِ مَشُورَةِ الْمُسْلِمِينَ، فَلَا يَحِلُّ لَكُمْ إِلَّا أَنْ تَقْتُلُوهُ-

Whoever calls the Muslims to his own emirate or that of someone else without consultation, then it is not permissible for you except that you kill him.

On this basis, it is incumbent upon the Shia Muslims to obtain the religious authority (shar'i status) for calling to Islam from a marja' who possesses all the requisite conditions (jami' al-shara'it), otherwise their action will have no religious validity!

And it is incumbent upon the Ahl al-Sunnah to obtain the religious authority for their da'wah from the most knowledgeable (a'lam) jurists (fuqaha) of their respective madhahib, and then to obtain the consent

(bay'ah) of the Ahl al-Hall wa al-Aqd (the prominent and influential figures of the Muslims), otherwise their action will have no religious validity!

The true callers to Allah (al-D'awat ilallah)

Al-Salamu 'alayka ya da'iya Allah:

This means that Imam al-Mahdi (peace be upon him) has been chosen by Allah the Exalted to call people to Himself. The One who grants this station and entrusts this responsibility also necessarily grants all the means and capabilities for calling, such as knowledge and other special attributes. For this reason, Imam al-Mahdi (peace be upon him) is called "al-Mahdi" (the Guided One), because Allah the Exalted provides him with guidance regarding all things necessary for guiding people.

Similarly, the Twelve Imams (peace be upon them) are also the official representatives (d'awat) of Allah the Exalted for calling to Him. As mentioned in the Ziarat al-Jami'ah:

السَّلَامُ عَلَيْكَ يَا أئِمَّةَ الدُّعَاةِ، وَالْقَادَةَ الْهُدَاةِ -

Peace be upon you, O calling Imams (d'awat), and O guiding leaders (hudat).

The call (da'wah) of the Imams (peace be upon them) to Allah the Exalted is a continuation of the call of the Messenger of Allah (peace be upon him and his progeny), whom Allah the Exalted commanded to appoint the Imams as his successors (khulafa). Thus, the Messenger of Allah (peace be upon him and his progeny) is the greatest caller (da'i) to Allah. As the Quran states:

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ.. وَمَنْ لَا يُجِيبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ -

O our people! Respond to the caller of Allah... and whoever does not respond to the caller of Allah cannot escape in the earth...

Indeed, the Imams (peace be upon them) are the callers to Allah, just as the Messenger of Allah (peace be upon him and his progeny) gave them the caliphate (khilafah) after him, and the believers in reality call to Allah with the permission of the Messenger of Allah (peace be upon him and his progeny) and the Imams (peace be upon them), and of whoever represents them.

The conclusion is that the greatest callers (d'awat) are the Messenger of Allah (peace be upon him and his progeny), and after him the Imams (peace be upon them) who are from his progeny — they too are callers to Allah. All callers to the religion (d'awat al-din) who have come in various eras and generations must necessarily obtain permission from this caller who is authorized by Allah and who calls to Allah.

We read in a letter of Imam Muhammad ibn Ali al-Baqir (peace be upon him) to Sa'd ibn Abd Allah al-Ash'ari al-Qummi (may Allah have mercy on him), which is found in Al-Kafi, Volume 8, page 56, where he (peace be upon him) designates the Imams (peace be upon them) as callers to Allah:

إِنَّ اللَّهَ عَزَّوَجَلَّ جَعَلَ فِي كُلِّ مِنَ الرُّسُلِ بَقَايَا مِنْ أَهْلِ الْعِلْمِ، يَدْعُونَ مَنْ صَلَّى إِلَى الْهُدَى، وَيَصْبِرُونَ
مَعَهُمْ عَلَى الْأَذَى، يُجِيبُونَ دَاعِيَ اللَّهِ، وَيَدْعُونَ إِلَى اللَّهِ. فَأَبْصِرْهُمْ رَحِمَكَ اللَّهُ فَإِنَّهُمْ فِي مَنْزِلَةِ رَفِيعَةٍ،
وَإِنْ أَصَابَتْهُمْ فِي الدُّنْيَا وَضِيعَةٌ، إِنَّهُمْ يُحْيُونَ بِكِتَابِ اللَّهِ السُّوْقَى، وَيُصْمِرُونَ بِنُورِ اللَّهِ مِنَ الْعَمَى، كَمْ مِنْ
قَتِيلٍ لِإِبْلِيسَ قَدْ أَحْيَوْهُ، وَكَمْ مِنْ تَائِهٍ ضَالٍّ قَدْ هَدَوْهُ، يُنْذِرُونَ دِمَاءَهُمْ دُونَ هَلَكَةِ الْعِبَادِ، وَمَا
أَحْسَنَ أَثَرَهُمْ عَلَى الْعِبَادِ، وَأَقْبَحَ آثَارِ الْعِبَادِ عَلَيْهِمْ۔

Indeed, Allah the Exalted has left after every Prophet some remnants of knowledge (baqiyyat al-'ilm), who call the misguided people to guidance and endure hardships with them. They hear the call of the caller of Allah and they call to Allah. So, O servants of Allah! Look at them may Allah

have mercy on you for they are of high station, even though they are humiliated in this world. They bring the dead to life through the Book of Allah, and give sight to the blind through the light of Allah. How many people slain by the hands of Satan have they brought to life, and how many misguided and astray people have they guided! They shed their blood to prevent the destruction of the servants (of Allah). How excellent are their effects upon the servants, and how evil are the effects of the servants upon them!

The Imam (peace be upon him) said: "They hear the call of the caller of Allah" here, "the caller" (al-da'i) refers to the Messenger of Allah (peace be upon him and his progeny). "They call to Allah" this indicates the establishment of the station of calling (da'wah) for the Imams (peace be upon them).

Calling to Allah is a divine (rabbani) station, which is established by textual designation (nass) upon it, or through the one regarding whom there is textual designation. Whoever claims this station without textual designation or permission for him is a liar, just like the one who claims prophethood (nubuwwah) or imamate (imamah). "The caller to Allah" (al-da'i ilallah) refers to the original caller, so as to distinguish him from those who call with his permission. For this reason, the saying of Allah the Exalted:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

And let there be among you a group (ummah) that calls to goodness, enjoins what is right, and forbids what is wrong.

must be in accordance with this principle, and this command is for those who have been given permission, or it is a command that they should seek permission from them.

As for those who call to Hell (al-naar) in contrast to those who call to Allah, Allah the Exalted has said:

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ -

And We made them leaders (a'immah) who call to the Fire...

Besides these, those who call to other than Allah, Allah the Exalted has said:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ -

And do not insult those who call upon other than Allah, lest they insult Allah in enmity without knowledge.

Finally, regarding the one who calls to Allah without Allah's permission, Allah the Exalted has said:

وَدَاعِيَ إِلَى اللَّهِ بِإِذْنِهِ -

...and a caller to Allah by His permission...

The universal call (da'wah) of Imam al-Mahdi (may Allah hasten his noble reappearance)

The imamate of Imam al-Mahdi (peace be upon him) and his call to Islam began after the martyrdom of his father, Imam Hasan al-Askari (peace be upon him). Allah the Exalted granted him authority in his childhood, and he remained hidden from power, guiding his Shia through his emissaries (sufara'). He remained in this state for forty-three years, until the major

^١ القصص ٢١

^٢ الأنعام ١٠٨

^٣ النساء ٩٥

occultation (ghaybah al-tammah) occurred, which is also called the greater occultation (ghaybah al-kubra).

He (peace be upon him) has always been and still is acting according to the command of his Lord, along with Prophet Khidr (peace be upon him) and his special companions (may Allah be pleased with them), until Allah the Exalted grants him permission for his reappearance (zuhur), and then he will call the world to Islam and establish the divine rule of justice on earth.

The station of one who calls to Allah the Exalted

Allah the Exalted has said:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَبَشْكَاتٍ فِيهَا مُضْبَابٌ لِّلْصَّابِ فِي رُجَاةِ الرَّجَاءِ كَأَنَّهُ كَوْكَبٌ
دُرِّيُّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَنسَسْهُ نَارٌ نُّورٌ عَلَى
نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيُضْرَبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ فِي بُيُوتٍ أَذِنَ اللَّهُ أَن
تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ -

Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star, lit from a blessed olive tree, neither eastern nor western, whose oil would almost glow even if untouched by fire.

Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things. In houses which Allah has permitted to be raised and in which His name is mentioned...

This light always resides in the houses of the Prophets and the Imams (peace be upon them), as the Messenger of Allah (peace be upon him and his progeny) said: Anas ibn Malik and Buraydah narrate:

فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: أَيُّ بُيُوتِ هَذِهِ يَا رَسُولَ اللَّهِ؟ قَالَ: بُيُوتُ الْأَنْبِيَاءِ. فَقَامَ إِلَيْهِ أَبُو بَكْرٍ فَقَالَ: يَا رَسُولَ اللَّهِ هَذَا الْبَيْتُ مِنْهَا لِبَيْتِ عَلِيٍّ وَفَاطِمَةَ؟ قَالَ: نَعَمْ مِنْ أَفْضَلِهَا^١ -

The Messenger of Allah (peace be upon him and his progeny) recited this verse: "Fi buyutin adhina Allahu an turfa'a" (In houses which Allah has permitted to be raised). Then a man stood up and said: "O Messenger of Allah, which houses are these?" He (peace be upon him and his progeny) said: "These are the houses of the Prophets." Then Abu Bakr stood up and asked: "O Messenger of Allah! Does this house also include the house of Ali and Fatimah?" He (peace be upon him and his progeny) said: "Yes, it is among the best of these houses."

This is an expression of what the Messenger of Allah (peace be upon him and his progeny) said regarding the Thaqalayn (the Two Weighty Things):

وَقَدْ تَبَأْنِي اللَّطِيفُ الْخَبِيرُ أَتَّهَمَانِ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

(Allah) informed me that these two (i.e., the Quran and the Ahl al-Bayt) will not separate until they meet me at the Pond of Kawthar (Hawd al-Kawthar)

The saying of Imam al-Sadiq (peace be upon him) also indicates the same:

لَوْ بَقِيَتِ الْأَرْضُ بِغَيْرِ إِمَامٍ لَسَاخَتْ^٢

If there were no Imam on earth, it would sink.

^١ الدر المنثور: ٥٠/٥

^٢ الكافي: ١/١٤٩

This is another expression of the concept of "divine effulgence" (fayd al-Ilahi), which states that Allah the Exalted's bounty and gift reach people on earth through the center of His light that is, the Imam (peace be upon him).

Considering all this rank and station, we can understand how great the station of the caller to Allah the Exalted (da'i Allah) is. When you send someone as your messenger, you choose a person who represents your best qualities, so that he may make people love you and convey your message effectively. So how much more will Allah the Exalted, the Owner of the heavens and the earth, bestow great attributes upon His caller (da'i), who is chosen to spread His message on earth and convey it to people!

Certainly, the representative of Allah the Exalted (the religious leader) must be a personality who is most beloved to Allah and His servants, who has the greatest capacity to acquire knowledge and understanding from Allah, who has the ability to understand people and make them understand, and who knows well the structure of human society and its laws.

When Allah the Exalted appoints someone as His vicegerent (khalifah) on His earth and as a ruler among His servants, He necessarily grants him all the essential means for the success of his mission. The first and foremost among these means is knowledge of Allah the Exalted and His creation, knowledge of nature, and all the sciences that humanity needs.

Rather, it has been reported in the narration that Allah the Exalted inspires the believers with the knowledge they need in their time.

Imam Ali (peace be upon him) said regarding Imam al-Mahdi (peace be upon him):

وَيَقْدِفُ فِي قُلُوبِ الْمُؤْمِنِينَ الْعِلْمَ، فَلَا يَحْتَاجُ مُؤْمِنٌ إِلَى مَا عِنْدَ أَخِيهِ مِنَ الْعِلْمِ، فَيَوْمِئِذٍ تَأْوِيلُ هَذِهِ
الآيَةِ: يَغْنِي اللَّهُ كُلًّا مِنْ سَعَتِهِ، وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا^١۔

Allah will place knowledge in the hearts of the believers, so that no believer will be in need of the knowledge of his brother." This is the interpretation of the verse: ("Allah will enrich each one from His bounty, and Allah is All-Encompassing, All-Wise.")

Imam al-Sadiq (peace be upon him) said:

يَسْتَعِينِ النَّاسُ عَنِ ضَوْءِ الشَّمْسِ وَنُورِ الْقَمَرِ، وَيَجْتَرِدُونَ بِنُورِ الْإِمَامِ عَلَيْهِ السَّلَامُ^٢۔

People will not be in need of the light of the sun and the radiance of the moon, but they will be sufficed by the light of the Imam."

The meaning of this saying is also that they will benefit from the light provided by the Imam instead of the light of the sun.

(3) Peace be upon you, O caller to Allah and the divine instructor (rabbani) of His signs.

The friend (wali) and caller (da'i) of Allah is described as "rabbaniyyi ayatih" (the divine instructor of His signs), meaning that he is the bearer and guardian of Allah's signs. This means that he possesses the signs and miracles (ayat wa mu'jizat) of Allah the Exalted. Whenever he feels the need for them or when Allah commands, Allah the Exalted manifests these signs through him, accepting the supplication of His friend (wali). It also means that he is the divine expert and exegete (mufasssir) of the signs of Allah, who explains them to people, and when the occasion arises, he also requests them from his Lord.

^١ مختصر البصائر، صفحہ ۲۱۰

^٢ تفسیر قمی، جلد ۲، صفحہ ۲۵۳

Al-Rabbaniyyun, al-Rabbiyyun, and al-Alim al-Rabbani

In the Noble Quran, "al-Rabbaniyyun" (the divine scholars) are mentioned as a description of the scholars who are the trustees of the shari'ah after the Prophets (peace be upon them). These rabbani scholars are of two types:

Those who judge according to the truth (haqq), enjoin what is right (ma'ruf), and forbid what is wrong (munkar).

Those who fall short and do not forbid sins.

As Allah the Exalted has said:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ
بِهَا اسْتُخِفُّوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا
قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِهَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ^١

Indeed, We sent down the Torah, in which was guidance and light. The Prophets who submitted [to Allah] judged by it for the Jews, as did the rabbani scholars and the rabbis (ahbar), as they were entrusted with the Book of Allah and were witnesses to it. So do not fear the people but fear Me, and do not sell My signs for a small price. And whoever does not judge by what Allah has revealed then it is they who are the disbelievers.

Similarly, in another place He said:

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِلَٰهَ وَأَكْلِهِمُ السَّحْتَ^٢ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ^٣

^١ سورة المائدة، آية ٤٤

^٢ سورة المائدة، آية ٦٣

Why do the rabbani scholars and the rabbis (ahbar) not forbid them from saying sinful words and consuming unlawful wealth? Indeed, how evil is what they have been doing.

Imam Ali (peace be upon him) pointed out that the destruction of previous nations was precisely because when they committed sins, their rabbani scholars and rabbis did not forbid them. When they continued to indulge in sins and the scholars remained silent, the punishment of Allah descended upon them. Amir al-Mu'minin (peace be upon him) said:

إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حَيْثُمَا عَمِلُوا مِنَ الْمَعَاصِي وَلَمْ يَنْهَهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ ذَلِكَ، وَإِنَّهُمْ لَنَا تَسَادَوْا فِي الْمَعَاصِي، وَلَمْ يَنْهَهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ ذَلِكَ، تَرَكْتُ بِهِمُ الْعُقُوبَاتُ ۚ

The reason for the destruction of those before you was that they would commit sins, and the rabbani scholars and rabbis would not forbid them from it. When they persisted in sins and the scholars remained silent, the punishment descended upon them.

The meaning of this narration is that the rabbani scholars were appointed by Allah as guardians and trustees of the religion, but among them, some fulfilled their responsibility while others fell short, for which they became worthy of reproach and punishment.

For this reason, Allah the Exalted specifically used the term "al-Ribbiyyun" in the Quran for those believers who fought alongside the Prophets (peace be upon them) on the battlefield. This is a more specific and more virtuous description than "al-Rabbaniyyun", because it is used only for those who are worthy of praise.

As the Noble Quran has said:

وَكَايْنٍ مِّنْ نَّبِيٍّ قَاتَلَ مَعَهُ رِثِيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا
وَاللَّهُ يُحِبُّ الصَّابِرِينَ^١

And how many a Prophet fought, and with him fought many rabbiyyun (devoted men of Allah). So they did not weaken in the face of what befell them in the path of Allah, nor did they show weakness, nor did they submit. And Allah loves the patient.

So "al-Rabbiyyun" are in reality the chosen and distinguished group of "al-Rabbaniyyun", who hold a higher rank in knowledge, sincerity, and sacrifice for Allah. In the narrations, the description of "alim e rabbani" (divine scholar) has been used for the Infallible (peace be upon him), who is even more excellent than a mere rabbani or a mujahid rabbi. As Amir al-Mu'minin (peace be upon him) said:

النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَّانِيٌّ، وَمُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ، وَهَمَجٌ رَّعَاةٌ، أَتَّبَاعُ كُلِّ نَاعِيٍّ، يَبِيلُونَ مَعَ كُلِّ رِيحٍ، لَمْ يَسْتَغْفِئُوا بِنُورِ الْعِلْمِ، وَلَمْ يَلْجِئُوا إِلَى رُكْنٍ وَثِيقٍ^٢

People are of three types: a rabbani scholar (alim rabbani), a learner on the path of salvation (muta'allim 'ala sabil al-najah), and a senseless mob who follow every voice and sway with every wind. They have neither sought light from the light of knowledge nor taken refuge in any firm support.

"Al-Alim al-Rabbani" (the divine scholar) is the one who receives knowledge directly from the Lord the Exalted. Some have interpreted this as referring to jurists (fuqaha) or narrators (ruwat), but the correct view is that the fuqaha and the believers are themselves "learners on the path of salvation" (muta'allimun 'ala sabil al-najah), not rabbani scholars.

^١ سورة آل عمران، آيت ١٣٦

^٢ نهج البلاغه، خطبه ٣، حكمت ٣٦

This same reality was expressed by Imam Musa al-Kazim (peace be upon him) to Hisham ibn al-Hakam:

وَلَا عِلْمَ إِلَّا مِنْ عَالِمٍ رَبَّانِيٍّ، وَمَعْرِفَةُ الْعِلْمِ بِالْعَقْلِ^١ -

Knowledge is only obtained from a rabbani scholar (alim rabbani), and the recognition of knowledge is through the intellect ('aql).

Similarly, Imam Jafar al-Sadiq (peace be upon him) said:

فَلْيُشْرِقِ الْحَكْمُ وَلْيُعْرَبْ، أَمَا وَاللَّهِ لَا يُصِيبُ الْعِلْمَ إِلَّا مِنْ أَهْلِ بَيْتِ نَزَلَ عَلَيْهِمْ جِبْرِيلُ^٢ -

Even if the command (amr) goes to the East or the West, by Allah! Knowledge will only be obtained from the Ahl al-Bayt (peace be upon them) upon whom Jibril descended.

Imam al-Mahdi (peace be upon him) is rabbani in this latter sense, because his knowledge is granted by the Lord the Exalted, and this knowledge is ever-renewing and continuously flowing. Since he is guided by Allah, his ma'rifah (recognition) encompasses everything that he or humanity needs. Thus, he is rabbani:

- In his knowledge
- In his conduct (suluk)
- And in his being rabbani (divinely instructed) regarding the signs (ayaat) of Allah

That is, he is the owner, the guide, the bringer, and the expert and fully aware (khabir) of those signs.

^١ الكافي، ج ١، ص ١٤

^٢ الكافي، ج ١، ص ٣٠٠

The meaning of the "Signs of Allah" (Ayaat-Allah)

The "Signs of Allah" (Ayaat-Allah) do not only mean the verses of the Quran, but also refer to the signs, symbols, proofs (dala'il), and miracles (mu'jizat) sent down by Allah the Exalted.

The renowned lexicographer (lughawi) Raghib al-Isfahani said in his dictionary Al-Mufradat:

الآية: هي العلامة الظاهرة، وَحَقِيقَتُهَا كُلُّ شَيْءٍ ظَاهِرٍ، وَهُوَ مُلَازِمٌ لَشَيْءٍ لَا يَتَّظَرُ ظُهُورَهُ.

Ayat means: a manifest and prominent sign, and its original reality is that it is everything that is itself manifest but points to another hidden reality.

According to the more correct meaning, an ayah is a sign that indicates a reality in a "satisfactory manner" (bi-wajh muqni').

According to the lexicographer Khalil ibn Ahmad, the root of "ayah" is "a'yah" (أَيَّة), in which the alif was changed to ya (ياء), forming the word "ayah" (آيَة), just like "rayah" (رَايَة) and "ghayah" (غَايَة).

According to Sibawayh, its root was originally "awiyyah" (أَوِيَّة). Its plurals are: Ay, Ayat, Ayay, Aya' (آيَاتٍ، آيَاتِي، آيَاتُ). This diversity itself indicates the breadth of the meaning of "ayah."

In the narrations (riwayat), "ayah" has also been used to mean a miracle or a sign, as comes in the hadith of the Mi'raj (the Night Journey):

وَآيَةٌ ذَلِكَ أَنِّي مَرَرْتُ بِعَبِيرِ لَيْثٍ سَفْيَانَ عَلَى مَاءٍ لَيْثِي فُلَانٍ وَقَدْ أَضَلُّوا جَمَلًا.

And its sign is that I passed by the caravan of Abu Sufyan, which was at the spring of such-and-such tribe, and one of their camels had gone missing.

Similarly, as a sign of the Khawarij, it has been said:

آيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا أَسْوَدَ مُخَدَّجًا^١۔

Their sign is that among them there will be a black man with specific marks on his body.

Uses of "ayah" and its plurals in the Noble Quran: Ayah (singular) appears 84 times, Ayat 148 times, Ayatuna 92 times, Ayatuh 37 times, and it has also appeared in several other forms. This frequency indicates that in the Quran, the meaning of "ayat" is very broad and has numerous applications.

The types of the Signs of Allah and their recitation (tilawah): Just as the Quran has explained the types of ayat, it has also explained how these ayaat are recited (tutla) to the people.

The types of the Signs of Allah and the types of those who recite them

Allah the Exalted recites (yatlu) these signs to His Messengers, as He has said:

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ^٢۔

These are the signs of Allah; We recite them to you in truth.

The recitation of the signs of Allah by the Messengers and others: The Noble Quran clearly states that the Messengers of Allah (peace be upon them) and other believers besides them also recite the signs of Allah. These signs serve as proofs (hujjah) upon people and are of various types.

^١ مسند أحمد، ج ١، ص ٨٨

^٢ سورة البقرة، آيت ٢٥٢

وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ ۱-

And send among them a Messenger from themselves, who will recite to them Your signs...

يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۲-

...those who assault those who recite to them Our signs.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۳-

Rather, it (the Quran) is clear signs in the breasts of those who have been given knowledge.

The types of the Signs of Allah:

The Noble Quran has mentioned various types of signs (ayaat):

مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۴-

Some verses are muhkamat (clear and decisive), which are the foundation of the Book, and some are mutashabihat (allegorical/similar in meaning).

كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ ۵-

A Book whose verses have been made firm (uhkimat) then detailed (fussilat)...

^۱ سورة البقرة، آيت ۱۲۹

^۲ سورة الحج، آيت ۷۲

^۳ سورة العنكبوت، آيت ۴۹

^۴ سورة آل عمران، آيت ۷

^۵ سورة هود، آيت ۱

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً^١ -

Then when Our enlightening signs came to them...

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا مَقَّامُ إِبْرَاهِيمَ^٢ -

In it are clear signs such as the Station of Abraham (Maqam Ibrahim)...

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى^٣ -

Indeed, he saw the greatest signs of his Lord.

And among these signs, some are specifically for different categories of people:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ^٤ -

Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of intellect (uli al-albab).

لَآيَاتٍ لِّمُتَوَسِّسِينَ^٥ -

Indeed, in that are signs for those who possess insight (mutawassimin).

لِقَوْمٍ يَعْقِلُونَ^٦ -

Indeed, in that are signs for a people who reflect (ya'qilun).

^١ سورة النمل، آيت ١٣

^٢ سورة آل عمران، آيت ٩٤

^٣ سورة النجم، آيت ١٨

^٤ سورة آل عمران، آيت ١٩٠

^٥ سورة الحجر، آيت ٤٥

^٦ سورة الروم، آيت ٢٢

لِكُلِّ صَبَّارٍ شَكُورٍ^١

Indeed, in that are signs for every patient and grateful one.

لِقَوْمٍ يُؤْمِنُونَ^٢

Indeed, in that are signs for people who believe (yu'minun).

وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِّلْعَالَمِينَ^٣

And We made her (Maryam) and her son a sign for the worlds.

All these signs are for various classes and people of different attributes.

وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالَمِينَ^٤

And the difference in your languages and colors indeed, in that are signs for those who have knowledge (al-'alimin).

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ^٥

We will show them Our signs in the horizons and within themselves.

Prophet Musa (peace be upon him) was given nine clear signs:

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ^٦

Indeed, We gave Musa nine clear signs.

^١ سورة لقمان، آيت ٣١

^٢ سورة يونس، آيت ٥٤

^٣ سورة الانبياء، آيت ٩١

^٤ سورة الروم، آيت ٢٢

^٥ سورة فصلت، آيت ٥٣

^٦ سورة الاسراء، آيت ١٠١

According to the narration, those signs are:

الطُّوفَانُ، وَالْجَرَادُ، وَالْقُتْلُ، وَالضَّفَادِمْ، وَالذَّمَرُ، وَالْحَجَرُ، وَالْبَحْرُ، وَالْعَصَا، وَيَدُكَ -

namely: the flood, locusts, lice, frogs, blood, the stone, the sea, the staff, and his shining hand.

The meaning of Imam al-Mahdi (peace be upon him) being the "rabbani of the signs of Allah" is that: he is the being who recites these signs to the people, teaches them these signs, explains their interpretation (tafsir), and he is also the guardian and caretaker (qayyim) of these signs.

(4) Peace be upon you, O Door of Allah and the upholder/executor (dayyan) of His religion.

This sentence points to the reality that the Door to Allah and to understanding His religion is the Infallible Imam (peace be upon him), and through him alone is the correct recognition (ma'rifah) of Allah and worship ('ibadah) possible. On the other hand, the Islam of authority (Islam al-sultah) that is, the religious interpretation shaped by political influence says: "You can recognize Allah the Exalted through any path, and you can attain His worship and proximity through any door."

But the school of the Ahl al-Bayt (peace be upon them) gives a clear and unequivocal message:

The ma'rifah (recognition) of Allah the Exalted is possible only through one single path that path is the correct and divine (rabbani) path; all other paths lead to misguidance (dalalah) and deviation (inhiraf). Those who sought ma'rifah of God through paths other than that of the Ahl al-Bayt (peace be upon them) fell into deviations such as tashbih (anthropomorphism, likening Allah to creation) and tajsim (corporealism:

attributing a body to Allah), and as a result, they never truly recognized Allah and continued to worship an imaginary deity.

The followers of authority (ittiba' al-sultah) the scholars and the masses who follow the ruling power claim: "You can attain the worship of Allah and His proximity through any path, because 'the paths to Allah are as numerous as the breaths of creation.'"

While the school of the Ahl al-Bayt (peace be upon them) refute this and say: The correct path is only one, and that is it!

If you wish to recognize Allah, then enter through that very door which Allah has appointed. And if you wish to worship Him, then walk on that very path which He Himself has determined.

If you try to enter through any other door or path, you will fall into delusion (wahm) and will never reach Allah. Because ma'rifah and worship are only valid according to the method which Allah the Exalted Himself has commanded. Imam Muhammad al-Baqir (peace be upon him) said:

فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَابُ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ، وَسَبِيلُهُ الَّذِي مَنْ سَلَكَهُ وَصَلَ إِلَى اللَّهِ عَزَّ وَجَلَّ، وَكَذَلِكَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنْ بَعْدِهِ، وَجَرَى لِلْإِيْمَةِ عَلَيْهِمُ السَّلَامُ وَاحِدًا بَعْدَ وَاحِدٍ، جَعَلَهُمُ اللَّهُ عَزَّ وَجَلَّ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا، وَعَمَدَ الْإِسْلَامِ، وَرَابِطَةَ عَلَى سَبِيلِ هُدَاهَا، لَا يَهْتَدِي هَادٍ إِلَّا بِهِدَاهُمْ، وَلَا يَصِلُ خَارِجٌ مِنَ الْهُدَى إِلَّا بِتَقْصِيرٍ عَنْ حَقِّهِمْ. أَمَّا اللَّهُ عَلَى مَا أَهْبَطَ مِنْ عِلْمٍ أَوْ عُدْرٍ أَوْ نُذْرٍ، وَالْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ فِي الْأَرْضِ، يَجْرِي لِآخِرِهِمْ مِنَ اللَّهِ مِثْلُ الَّذِي جَرَى لِأَوَّلِهِمْ، وَلَا يَصِلُ أَحَدٌ إِلَى ذَلِكَ إِلَّا بِعَوْنِ اللَّهِ -

Indeed, the Messenger of Allah (peace be upon him and his progeny) is the Door of Allah through which no one can reach Allah except through

him, and he is the Path of Allah whoever walks upon it reaches Allah.

Similarly, after him, Amir al-Muminin (peace be upon him) and then every Imam, one after the other, are this same door and path. Allah the Exalted made them the pillars of the earth so that it may remain firm in its place and not collapse upon its inhabitants, and He made them the pillars of Islam, and the rope of guidance by which one is guided without clinging to it no one can find guidance. No one is guided except by their guidance, and whoever turns away from them is misguided only because he falls short regarding their rights.

These are the trustees (Amana') of Allah regarding the knowledge, the excuse (udhr), or the warning (indhar) that He has sent down on the earth. These are the complete proof (hujjah) of Allah on earth. For the last Imam among them, the same system and blessing applies as for the first Imams. And no one can reach this station except with the help of Allah.

The meaning of Imam al-Mahdi (peace be upon him) being the "Door of Allah" (Babullah)

This title, which has been used for the Holy Prophet (peace be upon him and his progeny) and the Ahl al-Bayt (peace be upon them), has five important aspects:

1. The Door to the Ma'rifah (Recognition) of God

This is because each one of them is the door to attaining the ma'rifah of Allah the Exalted and His knowledge. Therefore, the ma'rifah of Allah the Exalted is only possible through the Holy Prophet (peace be upon him and his progeny), Imam Ali (peace be upon him), and his pure progeny (peace be upon them) especially in the understanding of tawhid (monotheism) and the Quran.

Imam al-Mahdi (peace be upon him) is the representative, the continuation, and the explainer of this chain, and he is the caller to Allah,

the One and the Unique (al-Wahid al-Ahad), just as He has introduced Himself with this attribute in the Quran.

So when we say: "Al-Salamu 'alayka ya Baballah" it means: "Peace be upon you, O Door to the ma'rifah of Allah; to that correct and pure ma'rifah of His Essence and Attributes which is free from falsehood, error, ignorance, distortion, deviation, and desires."

2. The Door to the Shari'ah and the Teaching of Religion

Another meaning of "Baballah" is that Imam al-Mahdi (peace be upon him) is the only legitimate source for acquiring religious teachings and the commandments of the shari'ah. Whoever wishes to know the religion, the halal (lawful) and haram (unlawful), and the commandments after having belief (iman), it is obligatory upon him to acquire all of this from Imam al-Mahdi (peace be upon him) and his forefathers (peace be upon them), and not from their opponents.

Although Imam al-Mahdi (peace be upon him) is currently in occultation (ghaybah), acquiring religious teachings from him is done through his previous Imams (peace be upon them). And when he reappears (zuhur), then knowledge will be taken directly and completely from him.

3. The Door to Divine Effulgence and Bounty (Fayd wa 'Ata' Ilahi)

Imam al-Mahdi (peace be upon him) is the means of the special bounty of Allah the Exalted, because he is the Divine Light (Nur Ilahi) that flows continuously on earth. As the Noble Quran states:

مَثَلُ نُورِهِ كَمِثْقَلٍ فِيهَا مَضْجَاهُ الْبُصْبَاهُ فِي رُجَاةِ الرَّجَاةِ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ
مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ -

The example of His light is like a niche within which is a lamp; the lamp is within glass, the glass as if it were a pearly star, lit from a blessed olive tree, neither eastern nor western...

4. The Door to Wilayah and the Ma'rifah of the Imam:

"Babullah" also means that it is obligatory to affirm and attach oneself to the wilayah (guardianship) of the Imam (peace be upon him), because on the Day of Judgment every person will be called with his Imam:

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمامِهِمْ -

On the Day when We will call every people with their Imam...

Therefore, it is necessary for salvation to hold the belief in the imamate of Imam al-Mahdi (peace be upon him) and to establish a connection with him.

5. The Door to Tawassul (Intercession) and Tawajjuh (Turning in Attention):

Imam al-Mahdi (peace be upon him) is also the door to turning in attention to Allah (tawajjuh ilallah), meaning that it is religiously and legally permissible (ja'iz) to turn to Allah through him and to supplicate through his means (wasilah).

This same meaning is expressed in the narration:

إِذَا أَرَدْتُمْ التَّوَجُّهَ بِنَا إِلَى اللَّهِ، وَإِلَيْنَا، فَقُولُوا كَمَا قَالَ اللَّهُ تَعَالَى: سَلَامٌ عَلَى آلِ يَاسِينَ، ذَلِكَ هُوَ الْفَضْلُ الْمُبِينُ

When you wish to turn to Allah through us, the Ahl al-Bayt (peace be upon them), and to turn toward us, then say as Allah the Exalted has said: 'Peace be upon Aalay Yaseen' this is the manifest virtue (fadl).

Similarly, Imam Muhammad al-Baqir (peace be upon him) taught:

اللَّهُمَّ إِنِّي أَتُوجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ إِنِّي أَتُوجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَرَبِّي
لِيُنْجِئَنِي إِلَى طَلِبَتِي. اللَّهُمَّ بِنَبِيِّكَ أَنْجِئَنِي إِلَى طَلِبَتِي، بِمُحَمَّدٍ. ثُمَّ سَلْ حَاجَتَكَ^١

O Allah! I turn to You through the means of Your Prophet, Muhammad (peace be upon him and his progeny), the Prophet of mercy. O Muhammad! O Messenger of Allah! I turn through you to Allah so that my need may be fulfilled. O Allah! Fulfill my need through the means of Your Prophet, for the sake of Muhammad. Then state your need.

Similarly, in another supplication it is stated:

اللَّهُمَّ إِنِّي لَوْ وَجَدْتُ شُفْعَاءَ أَقْرَبَ إِلَيْكَ مِنْ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الْأَخْيَارِ الْأَتْمَةِ الْأَبْرَارِ لَجَعَلْتُهُمْ
شُفْعَائِي، فَبِحَقِّهِمُ الَّذِي أَوْجَبْتَ لَهُمْ عَلَيْكَ أَنْ تُدْخِلَنِي فِي جُنَّةِ الْعَارِفِينَ بِهِمْ^٢

O Allah! If I found any intercessor (shafi') closer to You than Muhammad (peace be upon him and his progeny) and his Ahl al-Bayt (peace be upon them), I would have made them my intercessor. So I ask You through the right (haqq) which You have made obligatory upon them, that You include me among those who possess their ma'rifah (recognition).

Showing arrogance (takabbur) toward the Ahl al-Bayt (peace be upon them) is equivalent to showing arrogance toward Allah!

The Messenger of Allah (peace be upon him and his progeny) designated his progeny (the Ahl al-Bayt, peace be upon them) as the source for acquiring religion and as a model for the ummah after him, and he joined them with the Quran, saying:

^١ الكافي: ٣/٤٨٨

^٢ التهذيب: ١٠١/٦

إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعِثَّتِي وَأَهْلَ بَيْتِي -

I am leaving among you two weighty things (Thaqalayn): the Book of Allah and my progeny my Ahl al-Bayt.

But instead of saying: "We hear and we obey," the Quraysh said: "We worship Allah, we believe in the Messenger (peace be upon him and his progeny), and we will take the religion from the Companions (Sahabah), not from the Ahl al-Bayt!" Whereas Allah the Exalted only accepts His worship through the path which He Himself has appointed, not through what man devises on his own.

Imam Jafar al-Sadiq (peace be upon him) clearly expressed this:

إِلَّا سِتْكَبَارُ هُوَ أَوَّلُ مَعْصِيَةِ عَصَى اللَّهَ بِهَا. قَالَ: فَقَالَ إِبْلِيسُ: يَا رَبِّ، أَغْفِي مِنَ السُّجُودِ لَادَمَ، وَأَنَا
أَعْبُدُكَ عِبَادَةً لَمْ يَعْبُدْكَهَا مَلَكَ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ! قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: لَا حَاجَةَ لِي فِي
عِبَادَتِكَ، إِنَّمَا أُرِيدُ أَنْ أَعْبُدَ مِنْ حَيْثُ أُرِيدُ، لَا مِنْ حَيْثُ تُرِيدُ. فَأَبَى أَنْ يَسْجُدَ، فَقَالَ اللَّهُ تَعَالَى: قَالَ
فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ -

Arrogance (takabbur) is the first sin by which Allah was disobeyed." Then he (peace be upon him) said: "Iblis said: 'O my Lord! Forgive me for not prostrating to Adam, and I will worship You with such worship that no angel near to You nor any sent Prophet has ever performed!

Allah the Exalted said: 'I have no need of your worship; I want My worship to be as I wish, not as you wish.' So Iblis refused to prostrate, and Allah said:

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ -

Get out of here, you are expelled (rajim). And upon you is My curse until the Day of Judgment.



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