



**RAMADHAN 1445/2024**

**GROUP E**

**COURSE BOOK**



# LAWS REGARDING WATER

## RULING 44

Mixed water – the meaning of which was mentioned in [Ruling 13](#) – does not purify an impure object, and ritual bathing (*ghusl*) and ablution (*wuḍū*) performed with it are invalid (*bāṭil*).

## RULING 45

Even if its quantity equals *kurr*, mixed water – becomes impure if a particle of an impurity comes into contact with it. However, in the event that it is poured from above onto an impure object, the amount that comes into contact with the impurity is impure, and the amount that does not come into contact with it is pure. For example, if rose water is poured from a rose water bottle onto an impure hand, the amount that makes contact with the hand is impure, and the amount that does not make contact with the hand is pure.

## RULING 46

If impure mixed water is mixed with *kurr* water or flowing water in a way that it can no longer be commonly called 'mixed water', it becomes pure.

## RULING 47

Water that was unmixed and it is not known whether that water has become mixed is deemed to be unmixed, meaning that it purifies an impure object, and *wuḍū* and *ghusl* performed with it are valid (*ṣaḥīḥ*). Furthermore, water that was mixed and it is not known whether that water has become unmixed is deemed to be mixed, meaning that it does not purify an impure object, and *wuḍū* and *ghusl* performed with it are invalid.

## RULING 48

If it is not known whether some water is unmixed or mixed, or whether it was previously unmixed or mixed, then such water does not purify an impure object, and *wuḍū* and *ghusl* performed with it are invalid. In the event that an impurity makes contact with it and the water is less than *kurr*, it becomes impure; and if it is equal to or more than *kurr*, then based on obligatory precaution it also becomes impure.

## RULING 49

If an intrinsic impurity like blood or urine comes into contact with water and changes its smell, colour, or taste, it becomes impure even if it is *kurr* or flowing water. In fact, based on obligatory precaution, the water also becomes impure even if the smell, colour, or taste of the water changes by means of an impurity that is outside it – for example, an impure carcass that is lying by the side of the water changes the water's smell.

## RULING 50

With regard to water into which an intrinsic impurity like blood or urine has fallen and there is a change in its smell, colour, or taste, in the event that it is connected to *kurr* or flowing water, or it rains on it, or wind makes the rain fall on it, or rainwater flows on it from a gutter while it is raining, in all of these cases, if the change disappears, it becomes pure. However, the rainwater, *kurr* water, or flowing water must become mixed with it for it to be considered pure.

## RULING 51

If an impure object is purified in *kurr* or flowing water, the water that drips from the object after the final wash that makes the object pure<sup>3</sup> and after the object has been taken out of the water, is pure.

<sup>3</sup> The number of times a particular object has to be washed for it to be purified depends on the type of object it is, the thing that made it impure, and the type of water it is washed with. For example, a utensil that has become impure with wine is purified by washing it three times with *kurr* water, flowing water, or suchlike. See [Ruling 147](#).

## RULING 52

Water that was pure and it is not known whether it has become impure or not is pure.  
Water that was impure and it is not known whether it has become pure or not is impure.

## LAWS RELATING TO EMPTYING THE BOWELS AND THE BLADDER

## RULING 53

It is obligatory (*wājib*) for one to cover his private parts when emptying his bowels and/or bladder, and at other times, from people who are duty-bound *mukallaf*, even

if they are his *maḥram*<sup>5</sup>, like his mother and sister. Similarly, it is obligatory for one to cover his private parts from an insane person and from a child who is *mumayyiz*, i.e. someone who is able to discern between right and wrong. However, it is not necessary for a husband and wife to cover their private parts from each other.

<sup>4</sup> A *mukallaf* is someone who is legally obliged to fulfil religious duties.

<sup>5</sup> A *maḥram* is a person whom one is never permitted to marry on account of being related to them in a particular way; for example, by being their parent or sibling.

## RULING 54

It is not necessary for one to cover his private parts with a particular object, and if, for example, he covers his private parts with his hand, it is sufficient.

## RULING 55

Based on obligatory precaution, when one is emptying his bowels and/or bladder, neither the front of the body – i.e. the stomach and chest – nor the back must face *qibla*.<sup>6</sup>

<sup>6</sup> Qibla is the direction towards the Ka'bah in Mecca.

## RULING 56

When one is emptying his bowels and/or bladder, if the front or back of his body faces *qibla* and he turns his private parts away from qibla, it will not suffice. Furthermore, the obligatory precaution is that when one is emptying his bowels and/or bladder, he must not sit in a way that his private parts face qibla, nor must he sit in a way that his private parts face in the direction that is directly opposite qibla.

## RULING 57

The recommended precaution (*al-iḥtiyāṭ al-mustaḥabb*) is that the front or back of one's body should not face *qibla* while performing *istibrā'*<sup>7</sup> – the laws (*aḥkām*) of which will be mentioned later – nor while purifying the urinary outlet and the anus.

<sup>7</sup> *Istibrā'* here refers to the process of clearing the male urethra after urinating.

## RULING 58

If a person is obliged to face his front or back to *qibla* so that someone who is not his *mahram* does not see him, then based on obligatory precaution, he must sit with his back facing qibla.

## RULING 59

The recommended precaution is that a child should not be made to sit in a way that his front or back faces *qibla* when he is emptying his bowels and/or bladder.

## RULING 60

It is unlawful (*ḥarām*) for one to empty his bowels and/or bladder in four places:

1. In dead-end alleys without the owner's consent. The same applies to public alleys and roads in the event that it causes harm to pedestrians;
2. On the property of someone who has not given his consent for one to empty his bowels and/or bladder on it;
3. In a place that is a charitable endowment (*waqf*) for use by particular groups, such as some schools;
4. On the graves of believers, whether it is disrespectful to them or not, except if the land is *al-mubāḥāt al-aṣliyyah*.<sup>8</sup> The same applies to any place where emptying one's bowels and/or bladder causes dishonour to one of the sacred things of the religion or faith.

<sup>8</sup> This is property that does not belong to anyone in particular and can be used by people in general.

## RULING 61

In three cases, the anus can be purified with water only:<sup>9</sup>

1. Another impurity like blood comes out with the faeces;
2. An external impurity comes into contact with the anus, except if urine comes into contact with the anus in the case of women;
3. If the area around the anus has become impure by an amount that is more than usual.

In cases other than these three, the anus can be purified with water, or, in accordance with the instructions that will be mentioned later, it can be purified with cloth, stone, or a similar thing, although it is better to wash it with water.

◦ Rulings 61–68 concern a matter that is referred to in Islamic law as *‘istinjā’*, i.e. purification of the anus and the urinary outlet.

## RULING 62

The urinary outlet does not become pure with anything other than water and washing it once is sufficient, although the recommended precaution is that it should be washed twice, and it is even better to wash it three times.

## RULING 63

If the anus is washed with water, no trace of faeces must remain on it. However, there is no problem if the colour and smell remain. If no particle of faeces remains after the first time it is washed, it is not necessary to rewash it.

## RULING 64

The anus can be purified with stone, a clod of earth, cloth, or a similar thing if they are dry and pure; and there is no problem if they have a little moisture that does not wet the outlet.

## RULING 65

It suffices if the anus is completely purified once with stone, a clod of earth, or cloth. However, it is better to purify it three times by using three pieces; and if it does not become purified after three times, one must keep trying to purify it until it becomes completely purified. However, there is no problem if traces remain that are not normally removed except by washing.

## RULING 66

It is unlawful to purify the anus with things that must be respected, such as paper on which the name of Allah, the Exalted and the Prophets are written. There is no problem in purifying the anus with a bone or dung.

## RULING 67

If a person doubts whether or not he has purified the anus or urinary outlet, it is necessary that he purify it even if he habitually purifies it immediately after emptying his bowels and/or bladder.

## RULING 68

If after performing prayers (*ṣalāh*) one doubts whether or not he had purified the anus or urinary outlet before performing prayers, the prayers that he performed are valid but he must purify the anus or urinary outlet for the next prayer.

## OBLIGATORY GHUSL (LIST)

There are seven obligatory ghusls:

The ghusl for ritual impurity (*janābah*);

The ghusl for menstruation (*ḥayḍ*);

The ghusl for lochia<sup>34</sup> (*nifās*);

The ghusl for irregular blood discharge (*istiḥāḍah*);

The ghusl for touching a corpse (*mass al-mayyit*);

The ghusl given to a corpse (*mayyit*);

A ghusl that becomes obligatory on account of a vow (*nadhr*), oath (*qasam*), or suchlike.

If there is a total solar eclipse or a total lunar eclipse and a mukallaf intentionally (*'amdan*) does not perform the prayer of signs (*ṣalāt al-āyāt*) in its prescribed time, then based on obligatory precaution he must perform ghusl before he makes it up [i.e. when he performs *ṣalāt al-āyāt* belatedly (*qaḍā'*), he cannot do so with *wuḍū'*; rather, he must perform ghusl first and then perform the prayer with that *ghusl*].

<sup>34</sup> Lochia refers to blood discharge after childbirth.

## RULES REGARDING JANABAT

### RULING 344

A person becomes *junub*<sup>\*</sup> in two ways:

1. Sexual intercourse;
2. Ejaculation of semen, whether he is asleep or awake, and whether it is a little or a lot, with or without lust, voluntarily or involuntarily.

<sup>\*</sup> *Junub* is the term used to refer to a person who is in the state of *janābah*.

### RULING 345

If some fluid comes out of the penis and the man does not know whether it is semen, urine, or something else – in the event that it comes out with three characteristics: it is accompanied by lust, it comes out with a gush, and one’s body feels weak after it has come out – then that fluid is ruled to be semen; and if none of these three characteristics is present or if even one of them is not, it is not ruled to be semen. However, in the case of a sick person, it is not necessary that the fluid comes out with a gush or that at the time of coming out his body feels weak; rather, if the only characteristic present is that it comes out with lust, it is ruled to be semen.

As for the fluid that is discharged from the vagina when a woman engages in foreplay or imagines lustful thoughts and which is not enough to dirty other places [such as her clothing], it is pure and does not require *ghusl* to be performed nor does it invalidate *wuḍū’*. However, if the discharged fluid is a lot – to the extent that it can be called an ‘ejaculation’ and it dirties clothing – then in case it is discharged when the woman reaches sexual climax and complete sexual satisfaction (orgasm), it is impure and causes *janābah*. In fact, even if it is not discharged at that moment, based on obligatory precaution, it is impure and causes *janābah*. Whenever a woman doubts whether or not a discharge of fluid was to this extent, or she doubts whether or not fluid was discharged at all, performing *ghusl* is not obligatory for her and nor does it invalidate *wuḍū’* and *ghusl*.

## RULING 346

If some fluid is discharged by a man who is not sick and that fluid has one of the three characteristics mentioned in the previous ruling, but the man does not know whether it had any of the other characteristics, [he is not considered *junub* and] performing *ghusl* is not obligatory for him.

## RULING 347

It is recommended that one urinate after ejaculation; if he does not urinate, and after performing *ghusl* some fluid comes out about which he does not know whether it is semen or some other fluid, it is ruled to be semen.

## RULING 351

If a person feels the movement of semen but does not ejaculate, or, if one doubts whether semen has been ejaculated or not, *ghusl* is not obligatory for him.



# THINGS THAT ARE UNLAWFUL FOR A MUJNIB

## RULING 354

[Ruling 354](#). Five things are unlawful for a *junub*:

1. Touching the writing of the Qur'an or the name of Allah the Exalted with any part of the body, as per the details that were mentioned in the section on *wuḍū'*.<sup>36</sup>
2. Entering Masjid al-Ḥarām and the Mosque of the Prophet (ﷺ), even to the extent of entering from one door and exiting from another;
3. Staying in other mosques; and similarly, based on obligatory precaution, staying in the shrines of the Infallible Imams (‘A). However, there is no problem if a *junub* passes through a mosque; for example, by entering from one door and exiting from another;
4. Entering a mosque to take something from it; and similarly, based on obligatory precaution, placing something in it even if he does not enter the mosque himself [but places something in it from outside];
5. reciting any of the verses for which *sajdah* is obligatory. These verses are found in four chapters (*surahs*) of the Qur'an:
  - a. Sūrat al-Sajdah (Chapter 32), verse 15;
  - b. Sūrat Fuṣṣilat (Chapter 41), verse 37;
  - c. Sūrat al-Najm (Chapter 53), verse 62;
  - d. Sūrat al-‘Alaq (Chapter 96), verse 19.

<sup>36</sup> See Ruling 318

# THINGS THAT ARE MAKRUH FOR A MUJNIB

Nine things are disapproved for a *junub*:

1.-2. eating and drinking; however, if one washes his face and hands and rinses his mouth, then eating and drinking are not disapproved; and if one only washes his hands, then the disapproval is lessened;

3. reciting more than seven verses of the Qur'an that do not contain an obligatory *sajdah*
4. touching the cover, margins, or spaces between the writing of the Qur'an with any part of the body;
5. keeping the Qur'an with oneself;
6. sleeping; however, if one performs *wuḍū'*, or on account of not having water one performs *tayammum* in place of *ghusl*, it is not disapproved;
7. dyeing hair with henna or something similar;
8. rubbing oil on the body;
9. having sexual intercourse after having a wet dream, i.e. after semen has been ejaculated in one's sleep.

# THE GHUSL FOR JANABAH

## RULING 356

The *ghusl* for *janābah* is obligatory for obligatory prayers and suchlike, but it is not necessary for *ṣalāt al-mayyit*, *sajdatā al-sahw*, the prostration for offering thanks (*sajdat al-shukr*), and for the obligatory prostrations of the Qur'an.

## RULING 357

It is not necessary that at the time of performing *ghusl* one make the intention of performing an obligatory *ghusl*; rather, it is sufficient if one performs *ghusl* with only the intention of *qurbah*, i.e. in humility to the Lord of the worlds.

## RULING 358

If a person is certain that the time for prayers has set in and he makes the intention of performing an obligatory *ghusl*, and afterwards he realises that actually he performed *ghusl* before the time for prayers had set in, his *ghusl* is valid.

## RULING 359

Two types of *ghusls* for *janābah* can be performed: sequential (*tartībī*) and immersive (*irtimāsī*).

## RULES REGARDING A MOSQUE

### RULING 887

It is unlawful to make impure a mosque's floor, ceiling, roof, and inside walls, as well as fixtures and fittings that are deemed to be part of the building, such as doors and windows.

Whoever finds out that it has become impure must immediately purify it. The recommended precaution is that the outside walls of the mosque should not be made impure either, but if they become impure, it is not necessary to purify them. However, if making the outside walls of a mosque impure amounts to disrespecting the mosque, it would, of course, be unlawful and make it necessary to purify them to the extent that it would no longer be considered disrespectful.

## RULING 888

If someone cannot make a mosque pure or needs help to do so but does not find it, it is not obligatory for him to make it pure. However, in the event that he knows that if he informs someone else it would be done, then, if leaving the impurity as it is would cause disrespect to the mosque, he must inform the other person.

## RULING 889

If a place in a mosque becomes impure and it cannot be made pure without digging it up or demolishing it, the impure place must be dug up or demolished provided that it is only a little area, or if rectifying the disrespect caused to the mosque is dependent on digging up or demolishing a large area; otherwise, demolishing it is problematic [i.e. based on obligatory precaution, it must not be demolished]. Furthermore, it is not obligatory to fill the place that has been dug up, or rebuild the place that has been demolished. However, if something like a brick of the mosque becomes impure, then after it has been washed, it must be put back in its original position, if possible.

## RULING 890

If someone usurps a mosque and builds a house or something similar in its place, or if it becomes ruined to the extent that it can no longer be called a mosque, then making it impure is not unlawful, nor is it obligatory to purify it.

## RULING 891

It is unlawful to make the shrines of the Infallible Imams (‘A) impure. If one of the shrines becomes impure, in the event that it remaining impure is disrespectful, it is obligatory to make it pure. In fact, the recommended precaution is that even if it is not disrespectful, it should be made pure.

## RULING 892

If the *ḥaṣīr*<sup>30</sup> or carpet of a mosque becomes impure, it must be washed; and if cutting out the impure part is better, it must be cut out. However, cutting out a considerable amount, or making it pure by causing damage to it, is problematic [i.e. based on obligatory precaution, it must not be done], unless leaving it causes disrespect.

<sup>30</sup> A *ḥaṣīr* is a mat that is made by plaiting or weaving straw, reed, or similar materials of plant origin.

## RULING 893

Taking something that is an intrinsic impurity, or something that has become impure by secondary means (*mutanajjis*), into a mosque is unlawful if it causes disrespect to the mosque. In fact, the recommended precaution is that even if it is not disrespectful, an intrinsic impurity should not be taken into a mosque unless it is something that naturally comes in with a person when he enters a mosque, such as the blood of a wound that is on his body or clothing.

## RULING 894

If for the purposes of holding mourning ceremonies a mosque is draped in curtains and covered in rugs and black cloth, and if utensils for serving tea are brought into it, then as long as these actions do not damage the mosque or obstruct the performing of prayers in it, there is no problem.

## RULING 895

The obligatory precaution is that a mosque must not be decorated with gold. And the recommended precaution is that it should not be decorated with things that have the form of a human being, an animal, or anything else that has a soul.

## RULING 896

Even if a mosque is ruined, it is not permitted to sell it or make it part of another property or road.

## RULING 897

Selling the doors, windows, and other things of a mosque is unlawful; and if a mosque becomes ruined, these things must be used solely for the renovation of the same mosque. In the event that they are of no use to that mosque, they must be used in another mosque. If they are of no use to other mosques, they can be sold and the proceeds must be used solely for the renovation of that same mosque, if possible. If this is not possible either, the proceeds must be used on the renovation of another mosque.

## RULING 898

It is recommended to build a mosque and to renovate one that is close to ruin. If a mosque is ruined to the extent that it is not possible to renovate it, it can be demolished and rebuilt. In fact, to meet the needs of the people, a mosque that is not ruined can be demolished and a bigger mosque built.

## RULING 899

It is recommended for one to clean a mosque and to turn on its lights. For someone who wants to visit a mosque, it is recommended to apply perfume, wear clean and good clothes, and ensure that the soles of his shoes do not contain any impurity. When entering a mosque, it is recommended for one to place his right foot in first, and when leaving it, to put his left foot out first. It is also recommended that one come to the mosque earlier than everyone else and leave it later than everyone else.

## RULING 900

It is recommended that when a person enters a mosque, he should perform a two *rak'ah* prayer with the intention of saluting (*tahiyah*) and respecting (*ihtirām*) the mosque; and if he performs an obligatory prayer or another recommended prayer, it is sufficient.

## RULING 901

The following are disapproved for a person to do in a mosque: sleep (unless he is compelled to), talk about worldly affairs, engage in craft, recite poetry (unless it exhorts people to good), and similar things. It is also disapproved to discharge nasal mucus, saliva, and phlegm in a mosque; in fact, this is unlawful in some cases. Furthermore, it is disapproved to look for something lost or raise one's voice in a mosque; however, there is no problem in raising one's voice for *adhān*.

## RULING 902

It is disapproved to give access to an insane person to enter a mosque, and similarly, to a child if it causes trouble for those performing prayers there or there is a probability that the child would make the mosque impure. Apart from these two reasons, there is no problem in allowing a child to enter a mosque; indeed, sometimes it is preferable to do so. Furthermore, if someone has eaten onions, garlic, or something similar, and his breath would thereby annoy people, it is disapproved for him to go to a mosque.

# RULES OF THINGS THAT ARE PERMITTED TO EAT OR DRINK

## RULING 2587

It is unlawful (*ḥarām*) to eat all birds of prey that have talons, such as falcons, eagles, hawks, and vultures. Similarly, all types of crows, even crows, are unlawful to eat, based on obligatory precaution (*al-iḥtiyāt al-wājib*). Also, every bird that flaps its wings less than it glides while flying and has talons is unlawful to eat. However, every bird that flaps its wings more than it glides while flying is lawful (*ḥalāl*) to eat. Therefore, birds that are unlawful to eat can be distinguished from those that are lawful to eat by considering how they fly. However, if it is not known how a particular bird flies, then, if that bird has a crop, gizzard, or a spur at the back of its feet, it is lawful to eat, and if it does not have any of these, it is unlawful to eat. As for other birds, apart from the ones that have been mentioned, such as chickens, pigeons, sparrows, and even ostriches and peacocks, they are all lawful to eat. However, killing some birds is disapproved (*makrūh*), such as hoopoes and swallows. As for animals that fly but do not have feathers, such as bats, they are unlawful to eat, so too are bees, mosquitoes, and flying insects, based on obligatory precaution.

## RULING 2588

If something [from an animal's body] that contains life is separated from the animal – for example, a person cuts off the tail fat or some flesh from a living sheep – it is impure (*najis*) and unlawful to eat.

## RULING 2589

Even from those animals that are lawful to eat, some parts must not be eaten. These things are fourteen in number:

1. blood;
2. droppings;
3. penis;
4. vagina;
5. uterus;
6. glands;
7. testicles;
8. pituitary gland;
9. spinal cord;
10. the two nerves that are on either side of the vertebral column, based on obligatory precaution;
11. gallbladder
12. spleen
13. urinary bladder
14. iris of the eye.

All these things are from animals whose meat is lawful to eat, excluding birds, fish, and locusts. With regard to birds, their blood and droppings are definitely unlawful; apart from these two things, in the case of birds, all the other things mentioned in the list above are unlawful based on obligatory precaution. Similarly, based on obligatory precaution, the blood and droppings of fish and the droppings of locusts are unlawful; apart from these, nothing else of them is unlawful.

## RULING 2590

It is unlawful to drink the urine of animals whose meat is unlawful to eat. The same applies to the urine of animals whose meat is lawful to eat, even that of camels, based on obligatory precaution. However, there is no problem in drinking the urine of camels, cows, and sheep for medical treatment.

## RULING 2591

It is unlawful to eat mud. The same applies to soil and sand, based on obligatory precaution. If one is compelled to, there is no problem in eating Daghistani or Armenian mud, or other mud, for medical treatment. It is permitted (*jā'iz*) to eat a little – i.e. up to the size of an average chickpea – of the *turbah* of His Eminence Sayyid al-Shuhadā' [Imam al-Ḥusayn] (‘A) for medicinal purposes. If the *turbah* is not taken from the sacred grave itself or from around it, then even if it can be called ‘*turbah* of Imam al-Ḥusayn (‘A)’, based on obligatory precaution, it must be dissolved in some water and suchlike until it becomes diluted and then drunk. Similarly, this precaution (*iḥtiyāṭ*) must be observed when one does not have confidence (*iṭmi'nān*) that the *turbah* is from the sacred grave of His Eminence and there is no proof to verify it.

<sup>1</sup> A *turbah* is a piece of earth or clay on which one places his forehead when prostrating.

## RULING 2592

It is not unlawful to swallow nasal mucus or phlegm that has gathered in the mouth. Similarly, there is no problem in swallowing food particles that become dislodged from between the teeth when using a toothpick.

## RULING 2593

It is unlawful to eat or drink anything that would cause death or inflict significant harm to a person.

## RULING 2596

Drinking wine [and other alcoholic beverages] is unlawful. In some traditions, it is considered one of the gravest sins. It has been reported from Imam al-Ṣādiq (‘A) that he said, ‘Wine is the root of evil and the origin of sins. A person who drinks wine loses his intellect, and at that moment, he

does not know Allah, fear any sin, keep the respect of anyone, observe the rights of his near relatives, or turn away from openly obscene acts. If he takes a sip of it, Allah the Exalted, the angels, the Prophets, and the believers curse him. And if he drinks until he becomes intoxicated, the spirit of belief and the ability to know Allah leave him and the spirit of filthy evil takes their place. His prayers (*ṣalāh*) are not accepted for forty days (even though it is obligatory (*wājib*) on him to perform his prayers and his prayers are valid (*ṣaḥīh*)).

## RULING 2597

It is unlawful to eat something from a table on which wine is consumed. Similarly, [it is unlawful,] based on obligatory precaution, to sit at such a table.

## RULING 2598

It is obligatory for every Muslim to give food and water to another Muslim who is on the verge of dying from hunger or thirst and save him from death if his own life is not in danger. The same applies if the person is not a Muslim and is someone whom it is not permitted to kill.



# **Imam Muhammad Taqi Jawad (a.s.)**

Birth: 10<sup>th</sup> Rajab Awwal, 195 A.H.

Martyrdom: 29<sup>th</sup> Zilqad 220 A.H.



## **Life Sketch of Imam Muhammad Taqi Jawad (a.s.)**

It was 10<sup>th</sup> Rajab 195 A.H. when Almighty Allah bestowed such a son to Imam Reza (a.s.) whom He had appointed as inheritor of all his virtues and successor of his position. At that time approximately 47 years of his life had passed and people were somewhat doubting his Imamate as he had no son. Sometimes they used to ridicule him that God has made him issueless. So much so that a person wrote a letter to him that since he was childless, his Imamate was doubtful. He replied: Very soon Almighty Allah will give me a son, who would be my successor and discriminator between truth and falsehood.<sup>1</sup>

We should know that Imam Ali Reza (a.s.) had two wives: One was the daughter of Mamun Rashid whom her father had married to the Imam under political exigencies; another wife was Sabika, whom Imam (a.s.) used to refer to as Khizran and Raihana and who was a descendant of Maria Qibtiya and her Kunniyat was Ummul Hasan.<sup>2</sup> But it was a divine arrangement that He created the Imam's successor from the womb of a slave girl and deprived the official daughter this honor so that in this way a wrong imagination of divine position may not take place and it was same style that Providence had adopted before as well, that although it allowed such relationships due to exigencies, but did not allow such relationship to develop, so that no sort of misunderstanding may arise.

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<sup>1</sup> *Usul Kafi*

<sup>2</sup> *Shawahidun Nubuwwah*, Pg. 204; *Rauzatus Safa*, Vol. 3, Pg. 16; *Biharul Anwar*, Vol. 9, Chap. 1, Pg. 15

- His age was three or four years when Imam Reza (a.s.) clarified in reply to questions of some people that this son of mine is the successor of my post and he is the Imam of the time and there is nothing surprising about his Imamate as Almighty Allah appointed Prophet Yahya (a.s.) as a Prophet while he was yet a child and it is His exigency that sometimes He has the position announced in the cradle and in some instances the announcement is restrained for forty years.<sup>1</sup>

Even after moving to Khorasan, it is the statement of Khairani that he asked Imam Ali Reza (a.s.) who his successor was and he said: Abu Ja'far. I said: He is very young. He said: Almighty Allah appointed Isa (a.s.) to prophethood and gave him the scriptures at an age less than this, so it is nothing surprising.<sup>2</sup>

- His Kunniyat was Abu Ja'far, the second as Imam Muhammad Baqir (a.s.) was also called Abu Ja'far and among his famous titles are: Qaane, Murtada, Najib, Taqi and Jawad etc. and the last title is more famous in Kazmain area etc. although in our country, Taqi is more popular.<sup>3</sup>
- At the time of his birth, Amin, the son of Harun occupied the throne. In 198 A.H. his brother, Mamun had him assassinated and himself took over the throne. He remained in power till 218 A.H. After his death, Mutasim Abbasi became the caliph and he assassinated the Imam in 202 A.H. through poison.<sup>4</sup>
- The martyrdom of Imam Reza (a.s.) occurred in 203 A.H., but he was summoned from Medina before the turn of the

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<sup>1</sup> *Usul Kafi*, Vol. 1, Pg. 321; *Irshad*, Pg. 297

<sup>2</sup> *Usul Kafi*, Vol. 1, Pg. 322; *Irshad*, Pg. 299

<sup>3</sup> *Rauzatus Safa*, Vol. 3, Pg. 16; *Shawahidun Nubuwwah*, Pg. 202; *Elamul Wara*, Pg. 199

<sup>4</sup> *Wafayatul Ayan*; *Tarikh Khamis*; *Abul Fida*; *Wasilatun Najaat*

century. In this way, he was deprived the company of his father since childhood and after that apparently they could never meet; till he arrived miraculously to Khorasan to perform the last rites of his father and at that time also his age was not more than seven or eight years.<sup>1</sup>

- Among the Holy Imams (a.s.), the lifespan of Imam Jawad (a.s.) was shortest and he lived for only 25 years, but there was no deficiency in his excellence and display of merits and virtues. He provided replies to upto 30000 questions in each sitting and this gathering continued for three days.

After having poisoned Imam Ali Reza (a.s.) and the announcement of Imam (a.s.) that he was going where Mamun had sent him; the plots of Mamun once again went haywire as so far only Abbasides were complaining that in spite of us why heir apparency went to Alawites? And now Alawites also started complaining that if he had originally planned to poison the Imam what was the need of the drama of heir apparency and why he made him his son-in-law? This Mamun was caught up in a bad situation and he was very much concerned about covering his tracks. So the first plan that he devised was to summon Imam Muhammad Taqi (a.s.) from Medina to the capital and his greatness and proximity should be shown so that Alawites may start thinking that if Mamun had really poisoned Imam Ali Reza (a.s.) he would not have acted like that with his son. Thus he was summoned and he reached Baghdad from Medina. May God curse materialistic politics as it continued to teach different tricks to man and people in power in order to show off their power do not give permission to enter to great personalities so that it would show how powerful the king is and everyone would realize that no one can enter the court without permission of the king. Thus Imam Muhammad Taqi (a.s.) was also stopped at some point.

By chance, one day the king came out on his vehicle and

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<sup>1</sup> *Sawaneh Imam Muhammad Taqi (a.s.)*, Pg. 4

observed some children playing and wasting their time instead of learning something useful and how rulers of the time had become oblivious to the learning and training of people. Suddenly the king's vehicle arrived and the children fled from there as rulership had only taught royal manners and official respect to them and no training was given to them in games and sports.

The style of Imam Jawad (a.s.) was completely different from those children. When they were playing, he was watching. When they ran away, he continued to remain standing, till the royal carriage neared. The king was astonished at this daring and he asked: Why did you not leave the road? He said: Neither the road was narrow nor I was a culprit; so why I should have fled? Except that you are such a tyrant that you punish without anyone's fault and I cannot say this about you. He was further amazed and he moved on from there. On his return he brought fish that he had caught and he hid it in his fist and tested the Imam by asking him what was there in his fist, He mentioned in detail even the origin of the fish, saying: The Lord of the worlds has created seas between the heavens and the earth and in those seas there are fishes and made the rulers of the time fond of hunting and they hunt the fishes through their falcons and test the family of prophethood.

Mamun was astonished by this and he said: Please introduce yourself. He said: I am Muhammad Ibne Ali Ibne Musa Reza. He embraced him at once and in this way through his excellence the Imam gained access to the court.<sup>1</sup>

Mamun had heard a lot about his excellence previously also and now the information was testified. Thus as soon as he came to the court, he declared that he was going to give his daughter, Ummul Fadhl to him in marriage. A wave of anger

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<sup>1</sup> *Sawaiqul Mohriqa*, Pg. 123; *Matalibus So-ool*, Pg. 290; *Shawahidun Nubuwwah*, Pg. 204; *Nurul Absar*, Pg. 145; *Arjahul Matalib*, Pg. 459; *Ahsanul Maqal*, Pg. 194

and sorrow passed through the Abbasides that before this he had made Ali Reza (a.s.) as his son-in-law and again the mistake was being repeated. People objected against the decision in restrained manner; that even if he has decided the matter, he should arrange for the education and training of the boy and after that he should perform the marriage, otherwise it would create a scandal that the king married his daughter to a young uneducated boy and it would prove to be very shameful to the regime.

Mamun said: I cannot reverse my decision and this boy is not uneducated. His name is Muhammad and he is more knowledgeable than your scholars. If you don't believe it, test him now, and you will realize his knowledge and excellence.<sup>1</sup>

People thought it was a good opportunity to defame the Hashemites; so they called Yahya bin Aksam who the most learned of the scholars and the Chief Qadi of that time, to debate with Imam Muhammad Taqi (a.s.) and to make his academic position public. As soon as Yahya arrived, he asked permission to pose a question and inquired about the most difficult topic of penalties (Kaffarah); that what is the penalty of one who hunts in the Ihram? Imam (a.s.) replied: Your question is incomplete; you should first complete the question and only then it would be answered. He asked: What is the deficiency in the question? He replied: There are 22 possibilities in this matter:

- 1- Whether the hunt took place inside the sanctuary or outside?
- 2- Was the hunter aware of the law or not?
- 3- Whether he did it intentionally or it was by mistake?
- 4- Whether the hunter was a free man or a slave?
- 5- Whether the hunter was mature or immature?

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<sup>1</sup> *Muntahiul Aamaal*

- 6- Did he hunt the first time or he had done it before also?
- 7- Whether he hunted a bird or some other creature?
- 8- Whether the hunted animal was small or big?
- 9- Whether the hunter regretted his act or he was adamant on it?
- 10- Whether the hunt was performed at night or during the day?
- 11- Whether the hunter was wearing Ihram for Hajj or Umrah?

Which of the possibilities have you asked about?

Yahya was bewildered and Mamun expressed the desire to recite the sermon of marriage. Imam (a.s.) recited the sermon and he was married to Ummul Fadhl. All those who attended the ceremony were presented gifts from the regime and the gathering had almost dispersed when Mamun asked the Imam to reply to those questions as well for public benefit. Imam (a.s.) said:

- A) If he hunted outside the sanctuary wearing Ihram, and the hunt is a bird and it is large as well, the penalty is one goat.
- B) If the same is done within the limits of the sanctuary, the penalty is two goats.
- C) If the bird was small, the penalty is a young one of a ram who has been weaned.
- D) If this took place in the sanctuary, he should pay the cost of the bird and also one sheep.
- E) If the hunt is a quadruped; if it is a wild ass, the penalty is a cow and if it is an ostrich, the penalty is a camel. If it is a deer, the penalty is a goat.
- F) If the same hunt is done inside the sanctuary, the penalty is double.
- G) If the Ihram is Umrah the penalties would have to be taken



to the Kaaba and the slaughter will be done in Mecca and if the Ihram is of Hajj the slaughter would be done in Mina.

H) There is no difference whether the person is aware of the unlawfulness or not – all have to pay the penalty.

I) If it is done intentionally, in addition to penalty one would also be committing a sin; and if it is done unintentionally there is no sin in it.

J) The penalty of the free person will be payable by himself and the penalty of the slave would have to be paid by the master as the slave is also considered a property of the master.

K) The penalty is applicable to one who is mature and the immature do not have to pay any penalty.

L) One who regrets the act will be saved from the punishment of the hereafter and one who is blatant will have to face that chastisement as well.

After that Mamun said to Yahya: Your questions have been answered; now Abu Ja'far will ask you a question and you will have to reply. Yahya who was unable to give the details of his own question; how he could have replied to Imam's question? But he was compelled to accept under royal pressure and Imam (a.s.) asked: Who is that woman, who was unlawful on man in the morning and then she became lawful; again she became unlawful at the time of Noon and then again she became lawful at the time of Asr; then at the time of Maghrib she became unlawful and became lawful at Isha; she again became unlawful at midnight and again became lawful in the morning?

Yahya was baffled at this question and compelled to confess his helplessness. At last he asked the Imam to reply.

Imam (a.s.) said: She was a slave girl who was unlawful for all, except the master. Then he bought her and she became lawful for him; then he emancipated her and she became

unlawful the second time; then he married her and she became lawful; after that when he recited the formula of Zihar and declared her to be like his mother, she again became unlawful for him; then he gave penalty (*Kaffarah*) and she became lawful once more. Then he gave her divorce and she became unlawful; when he took her back, she became lawful for him. In this way the same woman became lawful for a man four times and unlawful four times. And it is not a puzzle; it is a clear problem of Islamic law and it requires mastery on the subject, the glory which Almighty Allah has bestowed only on the family of prophethood.<sup>1</sup>

After the wedding, sweets and perfumes were served to the guests and the gathering dispersed. The claim of Mamun proved true and Abbasides suffered humiliating defeat as Aale Muhammad (a.s.) are not needful of any education and training as they bring their sciences and perfections with themselves and do not enroll in the class of any teacher.<sup>2</sup>

It is a well known fact that Ummul Fadhl could never have got that comfort and luxuries in the house of the Holy Imam (a.s.), which her father possessed and in which she grew up. This was clear to Ummul Fadhl and Mamun was also aware of it. That a boy whose father he had poisoned and who was so young to be incapable of any occupation how he can provide those comforts to his wife, which she was used to at her parent's place and Mamun should not have taken this step. Ummul Fadhl should also have declined in time. But the point is that all these things are taken into consideration when marriage takes place for its own sake and when it is performed under some exigency; what is the use of it all? Mamun was

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<sup>1</sup> *Sawaiqul Mohriqa*, Pg. 122; *Nurul Absar*, Pg. 142; *Sharh Irshad*, Pg. 176; *Rawaihul Mustafa*, Pg. 191; *Tarikh Aaimma*, Pg. 485; *Sawaneh Muhammad Taqi (a.s.)*, Pg. 6; *Muntahiul Aamaal*

<sup>2</sup> *Nurul Absar*, Pg. 146; *Sawaiqul Mohriqa*, Pg. 123; *Shawahidun Nubuwwah*, Pg. 204; *Kashful Ghumma*, Pg. 116; *Irshad Mufeed*, Pg. 477; *Rauzatus Safa*, Vol. 3, Pg. 17; *Ahsanul Maqal*, Vol. 2, Pg. 196

only concerned with the political exigency and that is why he persuaded Ummul Fadhl as well and might also have told her that she will not have to live at the husband's place so why should his conditions matter? Your father is the caliph of Muslims and this caliphate is enough for your comfort; there is no need to look at husband's means of income. But the circumstances proved exactly opposite as after some days, Imam Muhammad Taqi (a.s.) became ready to move to Medina along with Ummul Fadhl. It is difficult to say how Mamun permitted the Imam and why he did not stop him forcibly in order to please his daughter, while it was within his means? Perhaps it was because the merits shown by the Imam in such a short time could prove dangerous for Mamun and the attention of the people can shift to Imam Muhammad Taqi (a.s.). So he thought it would be safest if he went to Medina. But it was absolutely against the mood and interests of Ummul Fadhl, but she had to obey the husband as time was not ripe for rebellion. So she also agreed to move to Medina and the Imam set out to Medina.<sup>1</sup> On reaching Medina, Ummul Fadhl on one hand had to face the atmosphere of poverty, hardships, simplicity and piety and lack of royal comforts; on the other hand, Imam Muhammad Taqi (a.s.) married Lady Sumana Khatun, a descendant of Ammar Yasir, to continue his progeny. Therefore her social status was not less than that of the daughter of Mamun. The news of the second marriage was a bolt of lightning for Ummul Fadhl, which is the condition of all women, what to say about the daughter of Muslim caliph? Since it proved that she was not upto the mark in satisfying the husband and it was an open insult to her; therefore she informed her father about it immediately and her aim was that one of the two relationships should be terminated instantly; but Mamun was involved in such problems that he could not do anything immediately. He just said: How can I make unlawful

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<sup>1</sup> *Irshad Mufeed; Elamul Wara; Nurul Absar; Shawahidun Nubuwwah*

that which Almighty Allah has made lawful? And another problem for Mamun was that if the Imam was asked to justify his act, he might point out to the crowd in his harem and which Mamun might not be able explain. So he thought that the best way was to avoid any confrontation and just to maintain silence. But all problems cannot be solved through political exigencies and Ummul Fadhl tried to find means to escape this matrimony.

From 203 to 218 A.H. the same situation continued and Ummul Fadhl continued to write letters of complaint to her father but Mamun cannot do anything about it; although her family members wanted Mamun to take some action and get his daughter released from the wifehood of the Imam. But Mamun's condition did not come under control and he could not take any new political step. So much so that he died in 218 A.H. and the caliphate went to his brother, Motasim.<sup>1</sup> Ummul Fadhl knew the nature of her uncle and she was hopeful that he would definitely take some step in this regard. So she immediately wrote a letter of complaint to him and a series of complaints began and within a year Motasim summoned the Imam from Medina to Baghdad in such a condition that he could neither bring his wife nor his son, Imam Ali Naqi (a.s.) with him.

On reaching Baghdad, he was imprisoned for a year; till he was poisoned on 29<sup>th</sup> Zilqad 220 A.H., which is accepted by historians and tradition scholars.<sup>2</sup> Refer to Ibne Hajar Makki, *Sawaiqul Mohriqa*, Pg. 123; Mulla Husain Kashifi, *Rauzatush Shohada*, Pg. 438, Mulla Jami, *Shawahidun Nubuwwah*, Pg. 204; Shablanji, *Nurul Absar*, Pg. 163.

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<sup>1</sup> *Sawaiqul Mohriqa*, Pg. 123; *Sawaneh Imam Muhammad Taqi (a.s.)*, Vol. 2, Pg. 11

<sup>2</sup> *Kashful Ghumma*, Pg. 121; *Rauzatus Safa*, Vol. 3, Pg. 16; *Elamul Wara*, Pg. 205; *Irshad Mufeed*, Pg. 480; *Anwar Nomaniya*, Pg. 127; *Anwarul Husainia*, Pg. 54

In view of Imam Muhammad Taqi (a.s.), this dishonesty of Ummul Fadhl was such a severe crime that he prayed against her and she got a terrible ulcer and was never able to enjoy life; thus becoming eligible for loss in the world as well as the hereafter.<sup>1</sup>

He spent around seven or eight years under the care of his father, Imam Ali Reza (a.s.), although he was separated from him three years before his martyrdom. After that the period of his own Imamate began and he saw Mamun at the helm of affairs although even during the lifetime of his father, he was a witness to all the events taking place in Muslim world. In 197 A.H. Mamun attacked the forces of Amin and a terrible fight ensued, which resulted in the killing of Amin and Mamun became the undisputed ruler of Islamic territories in 198 A.H.<sup>2</sup> At that time, his age was only three years, but due to his God-given capacity Imam understood the nature of Mamun, that for the sake of power he could shed the blood of his brother also and seize the kingdom, which his father had given to him. It is obvious what good behavior Bani Hashim and Alawites can expect from such a cruel person and what nobility can be imagined about him? That is why neither Imam Muhammad Taqi (a.s.) got any pleasure from being able to become his son-in-law nor the proximity that he had gained in the royal court; especially when he had seen that the position of son-in-law along with heir apparency of Imam Ali Reza (a.s.) had not deterred Mamun from poisoning the Imam; in spite of that he remained watchful about the duty that his position had obliged him to and did not ignore propagation of faith due to fear of calamities. Thus on receiving the news of martyrdom of Imam Ali Reza (a.s.), he went upon the pulpit in the Prophet's Mosque and delivered the following sermon:

“O people, I am Muhammad Ibne Ali Reza (a.s.). I am

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<sup>1</sup> *Nurul Absar*, Pg 147; *Arjahul Matalib*, Pg. 460

<sup>2</sup> *Tarikh Islam*, Vol. 1, Pg. 20; *Nurul Absar*

Jawad and I knew the genealogy of people when I was in the loins of my father. I am aware of your interior and exterior. I know well all the circumstances of creatures before their creation till after annihilation of the heavens and earth; but regretfully, unlike my ancestors, I cannot express those things.”<sup>1</sup>

The points mentioned by the Imam in this sermon are worth contemplation. Among his merits, he mentioned about his generosity and nobility and then gave reference of his awareness about genealogy of people. God knows, what he wanted to imply by this and why he thought it necessary to mention his generosity and nobility? If the complete background of the sermon had been before us, we would have been able to understand the eloquence of these words. And in its light we would have been able to understand the old and new circumstances of the oppressors.

When Imam Muhammad Taqi (a.s.) was summoned to Baghdad, before leaving, he announced the successorship of Imam Ali Naqi (a.s.) as mentioned in report of Ismail Ibne Mahran. That when the Imam was going to Baghdad the first time, I asked: If, God forbid, something happens to you, who would be responsible for leading the Ummah? Imam (a.s.) said: Rest assured, I will come back. When he went the second time at the behest of Motasim, he said: Now that danger is imminent. Saying this, he began to weep and said: My successor after me would be my son, Ali.<sup>2</sup>

We should know that Ismail Ibne Mahran is a reliable person and he narrates from Aban Ibne Jannah, Abu Jamila, Mufaddal Ibne Salih, Ahmad bin Muhammad, Ali Ibne Abi Hamza, Muhammad Ibne Sulaiman and Muhammad Ibne Mansur Khuzai etc. Those who have narrated from him are: Abu Zakariya, Abul Husain Razi, Hasan Ibne Khazdad and

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<sup>1</sup> *Biharul Anwar*

<sup>2</sup> *Usul Kafi*

Hasan Ibne Musa etc.

## **Martyrdom**

It is a decided matter that the martyrdom of Imam (a.s.) took place because of poisoning and it is confirmed that he was poisoned by Motasim. Now some people have created doubts in this matter: whether this job was entrusted to Ummul Fadhl or some other minister, as mentioned in some reports that the Imam was invited to a feast and then administered poison. In any case the Imam passed his life and went into the court of his creator. However the immediate reason of his assassination was that a Qadi awarded the sentence of cutting off the hand of a thief from his wrist as this same part is washed in ablution; but when the Imam was asked about it, he declared that it was a wrong decision. The palm of the hand is placed in Sajdah and it is for Allah. It cannot be severed; hence only the fingers should be cut off. At that time Motasim liked the Imam's judgment, but the Qadi appealed to him that it would destroy the dignity of the Qadi and belief in his Imamate would gain strength, which is a serious risk to the regime of Motasim. This complaint enraged Motasim and he had the Imam assassinated through poison within three days.<sup>1</sup>

The date of his martyrdom is last days of Zilqad, 220 A.H. and the place of his burial is Kazmain, where the grave of his holy grandfather, Imam Musa Kazim (a.s.) is also situated. Imam Ali Naqi (a.s.) arrived there miraculously and performed the funeral rites as had been the practice at the time of the funeral of all infallibles although apparently Wathiq Ibne Motasim had also performed the funeral prayers.<sup>2</sup>

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<sup>1</sup> *Jilaul Uyun*

<sup>2</sup> *Anwar Nomaniya*, Pg. 127; *Elamul Wara*, Pg. 205; *Irshad Mufeed*, Pg. 480; *Anwarul Husainia*, Pg. 54; *Sawaiqul Mohriqa*, Pg. 123; *Kashful Ghummah*, Pg. 121; *Rauzatus Safa*, Vol. 3, Pg. 16;

## Wives and Children

From the above discussion, it becomes clear that the Imam had two wives: Lady Sumana Maghribiya, who was the respected mother of Imam Ali Naqi (a.s.); and Ummul Fadhl, daughter of Mamun Rashid, and she was childless.

It is mentioned that he had four children: two sons and two daughters. Among the sons were: Imam Ali Naqi (a.s.) and Musa Mubarqa. Among the daughters were Lady Fatima and Umama.<sup>1</sup>

It is Musa Mubarqa through him the genealogy of Rizvi Saadaat is derived, although technically all of them are Taqvi or Jawadi because genealogy is taken from the point when a fallible descendant of the Imams appears and Imam Reza (a.s.) had no fallible issues; on the contrary Imam Muhammad Taqi (a.s.) is his sole issue and after him the generations continue through a non-Imam, Musa Mubarqa; therefore these Saadaat should technically be Saadaat Taqvi; but the worldly position of Imam Muhammad Reza (a.s.) or due to lack of his separate genealogy, these series of generations are attributed to him and all were called as Rizvi Saadaat, who are more numerous than the descendants of other Imams.

It is mentioned about Musa Mubarqa that he was so handsome and holy that he used to put on veil when he came out of the house. That is why he was referred to as Mubarqa. His lineage moved forward through his son, Sayyid Ahmad. And generations of Sayyid Ahmad moved forward through Muhammad Aaraj as most scholars of genealogy have

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*Wasilatun Najaat*, Pg. 297; *Shawahidun Nubuwwah*, Pg. 204; *Rauzatus Shohada*, Pg. 438; *Nurul Absar*, Pg. 147; *Arjahul Matalib*, Pg. 460

<sup>1</sup> *Anwar Nomaniya*, Pg. 127; *Rauzatus Shohada*, Pg. 438; *Nurul Absar*, Pg. 147; *Elamul Wara*, Pg. 205; *Kashful Ghummah*, Pg. 116; *Irshad Mufeed*, Pg. 493; *Sawaiqul Mohriqa*, Pg. 123



mentioned.<sup>1</sup>

Musa Mubarqa has narrated through his father the following tradition of the Prophet of Islam that shaving of beard is a sort of mutilation (of face) and curse of God is one who mutilates.<sup>2</sup> Thus it is most inappropriate for Rizvi and Taqvi Saadaat to shave off their beards as apart from being an unlawful act, is a sign of unworthy descendant. May Almighty Allah give Taufeeq to all descendants of Infallibles to walk in the footsteps of their ancestors.

We should know that Imam Muhammad Taqi (a.s.) also had a daughter, named Hakima, whose grave is in Samarrah along with the graves of Imams and she had the honor to have seen four Imams; on the contrary she was also present at the time of the birth of Imam Zamana (a.s.).

It is surprising that scholars have not mentioned her among children of Imam Jawad (a.s.) and in Samarrah also, no separate Ziyarat is mentioned about her, which was surprising to Allamah Majlisi and Bahrul Uloom as well.<sup>3</sup>

## **Miraculous acts**

Muhammad Ibne Ali Hashimi says that I came to the Imam on the day following his marriage to Ummul Fadhl. I was feeling extremely thirsty due to some medication I was on. But I did not want to drink water at his place; but without my asking, he called for water and tasted it and then gave it to me after which I realized that Imams of Shia are indeed aware of the secrets of others.<sup>4</sup>

This incident clearly shows that not drinking water at the

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<sup>1</sup> *Rauzatus Shohada*, Pg. 438; *Majmaul Bahrayn*, Pg. 157

<sup>2</sup> *Mustadrakul Wasail*

<sup>3</sup> *Ahsanul Maqal*, Vol. 2, Pg. 229

<sup>4</sup> *Usul Kafi; Irshad Mufeed*, Pg. 481

place of the devotees of Aale Muhammad (a.s.) was an old custom; on the contrary its propaganda was there since time of Mamun; and since Aale Muhammad (a.s.) could be exempted from this, how their followers escape this?

- Muhammad Ibne Rayyan says: In order to test Imam Jawad (a.s.), Mamun sent two hundred pretty girls and told them to entice the Imam; but due to the loftiness of his character, he paid no attention to them. So Mamun recalled them to the court and made them dance. Imam (a.s.) told the singer: O Shaykh, fear Allah! Such a long beard and this behavior? As a result of this, he dropped the musical instrument from his hand and his hand was permanently paralyzed.<sup>1</sup>
- A person came and said: Ummul Hasan has requested for an old dress of his that she may keep it in her shroud as a blessing. Imam (a.s.) said: There is no need of it now. When he returned, he found that the lady had already passed away fifteen days earlier.
- A man sought Imam's advice about a journey and he restrained him. He stopped, but his companion, Hammad Ibne Isa said: I have made all preparations; hence I cannot postpone the journey. Thus he set out and on the way camped in a valley where a flood washed him away along with his belongings.<sup>2</sup>
- Moammar Ibne Khallad says: Imam (a.s.) took me to a valley; asked me to wait and went away somewhere. When he returned after sometime, he looked very sad. When I asked him, he said: I am coming from Tus. My respected father has passed away and I had gone to pray his funeral prayers.
- Qasim Ibne Abdur Rahman says: I belonged to Zaidiyyah faith. I had heard about the fame of Imam. One day I saw

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<sup>1</sup> *Usul Kafi*

<sup>2</sup> *Shawahidun Nubuwwah*, Pg. 204

him pass by and remarked: How stupid are those who believe this child to be an Imam. I was thinking this when a voice came: Qasim Ibne Abdur Rahman, one who leaves our obedience would become eligible for Hell. I was amazed that perhaps he was a magician or something. Another voice came: You are wrong; you must correct your beliefs. This made Qasim very uncomfortable and he immediately came to the Imam and accepted his Imamate.<sup>1</sup>

### **Confessions**

- He was young in age but was old from the aspect of rank and he commanded a respectable position among the people.<sup>2</sup>
- He had a very lofty position.<sup>3</sup>
- No one could reach to the rank of Imam Jawad (a.s.) in excellence.<sup>4</sup>
- He possessed innumerable merits although he was young in age.<sup>5</sup>
- He replied to thirty thousand questions in one sitting and gave most replies even before the question was asked.<sup>6</sup>

### **Wise sayings**

- Reliance on Almighty Allah is the cost of every costly thing and a means of every loftiness.<sup>7</sup>

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<sup>1</sup> *Kashful Ghummah; Ahsanul Maqal*, Vol. 2, Pg. 202

<sup>2</sup> Ibne Talha Shafei, *Matalibus So-ool*, Pg. 195

<sup>3</sup> Mulla Husain Waiz Kashifi, *Rauzatus Shohada*, Pg. 438

<sup>4</sup> Allamah Khawanshah, *Rauzatus Safa*, Vol. 3, Pg. 16

<sup>5</sup> Allamah Shablanji, *Nurul Absar*, Pg. 145

<sup>6</sup> Ali Ibne Ibrahim Kafi

<sup>7</sup> *Ahsanul Maqal*, Vol. 2, Pg. 212

The matter of the fact is that there is no greater wealth than reliance on God and contentment of human soul. Every wealth is going to be destroyed but this wealth is never going to be destroyed and it is the result of absence of reliance on God in the present age that rulers as well as subjects are all seen to be confused.

- The respect of a believer lies in needlessness from people.<sup>1</sup>

If a man bears hunger, his honor remains intact, but if he asks the help of others, his respect is destroyed although he may get to eat expensive foods.

- Do not become apparent friend and inward enemy of Almighty Allah.<sup>2</sup>

In the present age majority of Muslims are as such only; that although they have apparently become friends of God; they are His enemies from the aspect of their character and deeds and they commit all the evils that enemies of Islam are committing. In such circumstances what is the use of the claim of love.

- One who obtained a friend in the way of Allah; it is as if he has obtained a house in Paradise.<sup>3</sup>

It is not difficult to make friends for worldly matter and for vain pastimes, but it is very difficult to make a friend tread the path of God and to serve religion of God. The best way to gain Paradise is to increase brothers in faith and include people in that brotherhood.

- How can be destroyed one for whom the Almighty Allah is responsible? And how can he escape, one who is wanted by Allah? One, who would take up someone other than Allah, Allah, would leave him to that only. And one who acts

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<sup>1</sup> *Ahsanul Maqal*, Vol. 2, Pg. 212

<sup>2</sup> *Ahsanul Maqal*, Vol. 2, Pg. 212

<sup>3</sup> *Ahsanul Maqal*, Vol. 2, Pg. 212

without knowledge; his corruption would be greater than his reform.<sup>1</sup>

All four statements of this tradition are worth contemplation. If man reposes his trust in God, there can be no question of his destruction as Almighty Allah is responsible for him and if one becomes certain that he cannot escape God, his character would automatically improve. The greatest peril in leaving God and going to someone else is that if God abandons a man, no one can do any good to him, and there are more chances of corruption in acting without knowledge. And if man is ignorant of Islamic laws he may teach others wrongly and instead of prohibitions, he may even prevent them from obligatory acts.

- Avoid the company of wrong persons as he is like a naked sword; which is very shining to the view, but has very bad consequences.<sup>2</sup>

Before taking anyone as a friend or companion it is necessary to study his character, otherwise if one adopts the friendship of a sinner, he would apparently improve his social status, but his evil may cause harm at any time.

- If the dishonest are made trustees, it is sufficient for their dishonesty.<sup>3</sup>

It is necessary to recognize the proper occasion to adopt good character; otherwise what would be the result of making dishonest person as a trustee?

- Every believer needs three things: Taufeeq of God, exhortation from the self and acceptance of advice of others.<sup>4</sup>

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<sup>1</sup> *Ahsanul Maqal*, Vol. 2, Pg. 213

<sup>2</sup> *Ahsanul Maqal*, Vol. 2, Pg. 213

<sup>3</sup> *Ahsanul Maqal*, Vol. 2, Pg. 213

<sup>4</sup> *Ahsanul Maqal*, Vol. 2, Pg. 213

One who does not have Taufeeq of God and his conscience cannot give him advice and he considers accepting advice of others as insult, cannot be called faithful in any way.

- Sincerity of intention for God is better than bearing physical discomfort in actions.<sup>1</sup>

It does not imply that man should leave all deeds and become engrossed in contemplation as it in fact is not an imagination of Almighty Allah; it is the intention of accursed Shaitan and his way only. The most accurate interpretation of traditional report is that man should not rely solely on apparent deeds; on the contrary, he should make effort to become most attentive and the spirit of all acts is this attention; without that, there is no need to tire the body and limbs.

- One who followed the desires fulfilled the desire of the enemy.<sup>2</sup>

The worst enemy of man is the accursed Shaitan and his best message is to follow lust as he has no better aim to deviate. Thus whoever, instead of following the Shariah, adopted the way of lust; it is as if he has fulfilled the desire of Shaitan and has gone on his way.

- Oppression is the last period of the power of rulers.<sup>3</sup>

The fact of the matter is that any ruler can endure with disbelief and apostasy, but it cannot endure with oppression and injustice and when oppression enters a rule and the rulers begin to persecute people, a sentiment of rebellion is created among them and from this the roots of the rule begin to become hollow and one day he has to face public revenge after which there is no way, but end of his rule.

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<sup>1</sup> *Ahsanul Maqal*, Vol. 2, Pg. 213

<sup>2</sup> *Ahsanul Maqal*, Vol. 2, Pg. 214

<sup>3</sup> *Ahsanul Maqal*, Vol. 2, Pg. 215

- Rely on patience, embrace poverty, leave the lusts, oppose selfish desires and remember that you cannot go out of the view of God. Now you may decide how you want to behave before Him.<sup>1</sup>

The last phrase of the above saying is sufficient to create a revolution in the heart of man. If man really realizes that he is always before the view of Lord of the worlds and not only considers Him as witness of his deeds; all his deeds and character can be reformed.

- If a person is present in some matter and he dislikes it; it is as if he was not present and if he was absent due to some reason and he liked it; it is as if he was present in it.

Both parts of this statement are interesting; that those who are compelled to be present in centers or gatherings of vice and they continue to express their distaste, they are not guilty of presence, but those who inspite of being absent, aspire to sin, they are participants of that evil deed, even though they might not be partners in that act.

- Defense is proportionate to fear.

If a person does not refrain from sins, it means that there is no fear of God in his heart. A man becomes as much protective as is the intensity of fear. To continue to sin while claiming that one is fearful of God is another sin as he is resorting to falsehood as well.

- One who follows lust cannot be safe from sins.<sup>2</sup>

There is only way to avoid sins, and that is to control ones selfish desires.

- When death is near, the atmosphere becomes tight.<sup>3</sup>

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<sup>1</sup> *Muntahiul Aamaal*

<sup>2</sup> *Muntahiul Aamaal*

<sup>3</sup> *Muntahiul Aamaal*

One should realize that he can never escape death. Even one who roams the world is not safe from death. So one should remember death all the time and be prepared for the stages after death.

- There is nothing wrong in displeasure of one who is pleased with oppression.<sup>1</sup>

Before considering the pleasure of creatures, one should see what makes him pleased and what enrages him and if one is only pleased with oppression; one should never pay any attention to his displeasure; on the contrary, one should be happy that his behavior is just and that is why the oppressor is displeased with him. Alas, if only the Muslim rulers had realized this and instead of pleasing the superpowers they should please Almighty Allah.

### **Inscription on the finger ring**

How powerful Allah is!<sup>2</sup>

### **Companions and students**

#### **1- Abu Ja'far Ahmad Ibne Muhammad Ibne Abi Nasr Bazanti Kufi**

He was a companion of Imam Ali Reza (a.s.) and was considered among special students of Imam Muhammad Taqi (a.s.). Such was the level of his veracity that chain of narrators was not investigated of the tradition, related from him and it was taken to be authentic as he has not narrated any tradition from any unreliable reporter. He died in 221 A.H.<sup>3</sup>

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<sup>1</sup> *Muntahiul Aamaal*

<sup>2</sup> *Fusulul Muhimma; Biharul Anwar*, Vol. 9, Chap. 1

<sup>3</sup> *Ahsanul Maqal*, Vol. 2, Pg. 229



## **2- Abu Muhammad Fazl Ibne Shazan Ibne Khalil Azdi Nishapuri**

He is the author of 180 books and was an extremely reliable person. Imam Hasan Askari (a.s.) had invoked mercy for him, once or twice. He lived for years with people like Muhammad Ibne Abi Umair and Safwan Ibne Yahya and he was a point of reference for traditions after them.<sup>1</sup>

## **3- Abu Tammam Habib Ibne Aws Tai**

He was the best poet of his age. In one panegyric, he has mentioned all the Imams till Imam Jawad (a.s.) as he died during the lifetime of Imam Jawad (a.s.) only. Jahiz has included him among leaders of Shia, which is the best evidence that he was a Shia.

Such was his memory that in addition to panegyrics, he knew 14000 poems by heart. His *Hamasa* is a masterpiece of literature, although some bigoted people used to refrain from reading and writing his couplets. Abu Tammam passed away in Mosul in 231 A.H. and his tomb is situated there.<sup>2</sup>

## **4- Abul Hasan Ali Ibne Mahziyar Ahwazi**

In a letter, Imam Jawad (a.s.) had written to him that I have tested you fully from the aspect of accepting good advice, obedience, service and according respect and found you one who fulfills all duties perfectly. If I say that I have not seen anyone like you, I might not be untrue in my claim.

Although his father was a Christian, he gained such expertise in jurisprudence that he became a special confidant of

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<sup>1</sup> *Ahsanul Maqal*, Vol. 2, Pg. 230

<sup>2</sup> *Ahsanul Maqal*, Vol. 2, Pg. 232

the Imam and also represented him in some areas. On the contrary he continued to be the representative of Imam Ali Naqi (a.s.) as well.

His brother, Ibrahim and son, Muhammad Ibne Ali, are included among reliable companions of Imam Ali Naqi (a.s.).<sup>1</sup>

### **5- Thiqatul Islam Muhammad Ibne Abi Umair Baghdadi**

Both friends and enemies have accepted his trustworthiness and majesty and some have considered him to be superior to Yunus Ibne Abdur Rahman, while it is famous that there is no jurist better than Salman Farsi and Yunus Ibne Abdur Rahman.

Under orders of Mamun Rashid, he was lashed 120 times by Sanadi Shahik for the crime of being a Shia and then he was cast into prison from which he was able to purchase his freedom with 121000 dirhams as Ibne Umair was a wealthy man, or he would have remained in prison all his life. After paying such huge amount in tax to the regime, he became absolutely poor and the regime seized all his property. By chance a man had taken borrowed 10000 dirham from him. When he learnt about his circumstances he sold his house and brought the amount to him. Ibne Abi Umair asked about the source of that money and was told that he had sold his house. He said: Take it back. My master, Imam Ja'far Sadiq (a.s.) has said that a man cannot be compelled to sell his house to repay a loan, although right now I am in need of every penny; but I cannot go against law of Shariah.<sup>2</sup>

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<sup>1</sup> *Ahsanul Maqal*, Vol. 2, Pg. 233

<sup>2</sup> *Ahsanul Maqal*, Vol. 2, Pg. 234

## **6- Muhammad Ibne Sinan Abu Ja'far Zahiri**

Imam Muhammad Taqi (a.s.) has spoken highly of him and stated that Almighty Allah is pleased with him, because the Imam was pleased with him. He has neither opposed me nor my father.

This last statement shows that there were rumors about his opposition to the Imams and it was necessary for the Imam to exonerate him.

It is mentioned in his biography that he lost his eyesight and Imam Muhammad Taqi (a.s.) passed his hands over his eyes and restored his vision. Therefore apart from being a center of the trust of the Imam he was also a cause of miracle of the Imam. And only this much is sufficient for his greatness and trustworthiness.<sup>1</sup>

## **7- Ayyub Ibne Nuh Ibne Darraj Kufi**

He was a reliable scholar and author of books. He was also the representative of Imam Reza (a.s.) and Imam Jawad (a.s.). He was an extremely precautious and pious man.

## **8- Ja'far Ibne Muhammad Ibne Yunus Ahwal**

He was a companion of Imam Reza (a.s.) and Imam Jawad (a.s.) and was a trustworthy person.

## **9- Husain Ibne Saeed Ahwazi**

He was a companion of Imam Reza (a.s.), Imam Jawad (a.s.) and Imam Hadi (a.s.) and author of around thirty books.<sup>2</sup>

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<sup>1</sup> *Ahsanul Maqal*, Vol. 2, Pg. 236

<sup>2</sup> *Ahsanul Maqal*, Vol. 2, Pg. 280

## **10- Ali Ibne Asbat Ibne Saalim**

He was a companion of Imam Reza (a.s.) and Imam Jawad (a.s.) and a reliable man and author of *Tafseer*. His veracity was famed and he was like a teacher to his companions.

***“And take in your hand a green branch (with a hundred twigs) and beat her (your wife) with it (once) and do not break your oath.” (Surah Sad 38:44).***

- [1. Wasa'il ul-Shi'a.](#)
- [2. Nahjul Balagha.](#)
- [3. Khisal.](#)
- [4. Khisal.](#)
- [5. Safinat ul-Bihar.](#)
- [6. Usul al-Kafi.](#)
- [7. Usul al-Kafi.](#)
- [8. Usul al-Kafi.](#)
- [9. Shaykh Saduq: Khisal.](#)
- [10. Tahzib.](#)
- [11. Nahjul Balagha Sermon 200.](#)
- [12. Nahjul Balagha Sermon 42.](#)

## **The Twenty-Second Greater Sin: Khayanat**

The twenty-second greater sin is defalcation or misappropriation of property. Misappropriation of property as a greater sin is stated in the Qur'an and the authentic tradition related by Abdul Azim from Imam Muhammad al-Taqi ('a) and also from the traditions of Imam al-Sadiq ('a), Imam al-Kadhim ('a) and Imam al-Ridha ('a).

Khayanat is itself an Arabic word. In the tradition of Imam Ja'far al-Sadiq ('a) as related by Amash the word 'Khayanat' is used in the list of the greater sins. Another Arabic word used for misappropriation is 'ghulul.' 'Ghulul' is used in the narration of Fazl Ibn Shazan where he quotes Imam al-Ridha ('a). According to some lexicographers 'ghul' denotes misappropriation of a property obtained as spoils of war against the disbelievers which is not yet been distributed among the Muslims. However other scholars maintain that 'ghulul' applies to every kind of embezzlement.

### **The Punishment Of Misappropriation According To The Holy Qur'an**

The Almighty Allah (S.w.T.) says

***“...and he who eats unfaithfully shall bring that in respect of which he has acted unfaithfully on the Day of Resurrection; then every soul be paid fully what it has earned, and they shall not be dealt with unjustly. Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.” (Surah***

***Ali-Imran 3: 161-162).***

In Surah at-Tahrim we find the verse:

***“Allah sets forth an example to those who disbelieve, the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the fire with those who enter.” (Surah at-Tahrim 66: 10).***

Also Allah (S.w.T.) says:

***“... Surely Allah does not love the treacherous.” (Surah al-Anfal 8:58).***

and

***“O you who believe! Be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know.” (Surah al-Anfal 8:27).***

Similarly the Qur’an says,

***“...but if one of you trusts another, then he who is trusted should deliver his trusts, and let him be careful (of his duty to) Allah, his Lord...” (Surah al-Baqarah 2:283).***

At another place the Divine Book states,

***“Surely Allah commands you to make over trusts to their owners...” (Surah an-Nisa’ 4:58).***

## **Breach Of Trust Denounced In The Traditions**

The Holy Prophet (S) says:

**“One who embezzles a property in his charge and does not deliver it to its owner and dies in such a condition, then he does not die in my community (he does not die a Muslim). When such a person meets Allah, He shall be infuriated with him. And one who purchases an embezzled property knowing that it is embezzled is just like the (actual) embezzler.”[1](#)**

Another tradition states,

**“And it will be ordered to throw him in the fire; he will remain in the deep pit of Hell forever.”[2](#)**

The Prophet (S) is also reported to have remarked,

**“If one is Muslim, he must not practice deceit and defalcation. For I have heard from Jibril that deceit and cheating belong to hell.”**

Then he (S) continued,

“One who cheats a Muslim is not from us, and one who embezzles the believers is (also) not from us.”<sup>3</sup>

The following tradition is recorded in the book al-Kafi:

“There are Three qualities that are the sign of a hypocrite even if he prays and fasts and calls himself a Muslim: lying, violating promises and defalcation.”

This tradition had already been mentioned in the previous discussion.

Amir ul-Mu'minin 'Ali ('a) says;

“There are four things and even if one of them enters a house it causes economic catastrophe and it never remains blessed: defalcation, thievery, wine and adultery.”<sup>4</sup>

Thus if one or more members of a household indulge in one of these sins, such a household is deprived from divine blessings. It brings about an economic ruin. It must also be clarified, however, that the house of the thief is deprived of 'barakat' (divine blessings) and not the place where robbery occurs.

## **Misappropriation Causes Misfortune**

The Holy Prophet (S) remarks,

“Trustworthiness causes one to be self sufficient (financially) and misappropriation causes poverty.”<sup>5</sup>

The narrator says that I said to Imam Ja'far al-Sadiq ('a),

“There is a lady in Madinah, with whom people leave their daughters for training (and education). We have observed that she could maintain herself with so less, but we have never known her to have any financial problem.”

Imam al-Sadiq ('a) remarked,

“It is because she is truthful and trustworthy. These two qualities increase sustenance.”<sup>6</sup>

Another tradition from the same Imam ('a) is as follows:

“Do not be deceived by the prolonged sajda and Ruku' of a man, they may be a part of his habits (that he could not avoid). See his truth and trustworthiness.”

Thus it is these qualities that prove righteousness and piety.

## Anyone Could Be The Owner Of The Entrusted Property

We have numerous traditions dealing with this subject. They emphatically state that it is Wajib to guard the trust and Haram to misappropriate it, whether the one who entrusts it, is a Muslim or a Kafir. It is even Wajib to protect the goods entrusted by a Nasibi (those are openly inimical to Ahl ul-Bayt a.s.) in spite of the fact that the Nasibi are the worst kind of people.

Hazrat Imam Ja'far al-Sadiq ('a) says:

“Fear Allah! And return the entrusted thing to the owner. Even if the murderer of ‘Ali ('a) entrusts me with something, I shall deliver it to him (when he desires).”

Imam ('a) also says,

“Then fear Allah! And guard the trusts (placed by) the white as well as the black (people). Even if the one who entrusts is from the Khwarij or a Syrian (those who hate ‘Ali – ‘a).” That is, even if he is a confirmed enemy of the Ahl ul-Bayt ('a).

A man inquired from Imam Ja'far al-Sadiq ('a),

“Is it allowed to misappropriate the property of a Nasibi?”

Imam ('a) replied,

“Honour the trust of every person who entrusts you with it, or seeks your advice. Even if it is the killer of Imam Husayn ('a).”[7](#)

Another similar narration is as follows:

Husayn Shabani says that he asked Imam Ja'far al-Sadiq ('a), “One of your followers considers the property and blood of Bani Umayya permissible for himself. He is also in possession of some property entrusted to him by the Bani Umayya?”

Imam ('a) replied,

“Restore the entrusted property to its owner even if they are Majus (fireworshippers).”

Imam Ja'far al-Sadiq ('a) is also reported to have said,

“Allah has not sent any messenger but with (the order to propagate) truth and restoring of trust, whether of a righteous man or a sinner.”[8](#)

Muhammad Bin Qasim says that he mentioned to Abul Hasan, Imam Musa al-Kadhim ('a) regarding the person who had entrusted someone with something valuable. “The trustee is an Arab and he is



competent enough not to return the trust. Whereas the one who entrusts is a wretched Khariji (enemy of Ahl ul-Bayt)?”

Imam (‘a) said,

“Tell him to return the trust; because it is a divine trust that he is entrusted with.” (Meaning that it is a trust, which is to be restored according to divine command).

Hazrat Imam Zayn ul-’Abidin (‘a) advises his Shi’as:

“You must return the trusts when required. By the One who has sent Muhammad (S) as a messenger with trust, even if the killer of my father Husayn (‘a) had entrusted me with the sword with which he had slain him, I would have delivered it back to him.”

## **Satan Instigates**

The greater the importance of a duty in Islamic law, the greater is the effect put in by Shaitan to deviate a person from fulfilling it.

Hazrat Imam Ja’far al-Sadiq (‘a) says,

“If a person makes good the trust in his possession, he unties a thousand knots that had tied him to Hell. So, do not be sluggish in delivering trusts. When one becomes a trustee, Iblis orders a hundred of his assistants to follow him so that they may deviate him and suggest him to defalcate. They continue to pursue him till he is doomed. Except the one who is saved by Allah.”

## **Amin (Trustworthy): A Title Of The Holy Prophet (S)**

Every historian has recorded that even prior to the declaration of his prophethood, the disbelievers of Quraish addressed the Holy Prophet (S) by the title of ‘Amin’. The disbelievers trusted him to the extent that even though they did not heed his call and did not profess Islam, they deposited their valuables with him. The trust in the Prophet’s trustworthiness was not restricted to the Quraish tribe, but was shared by the people of other tribes and areas as well. When these people came to Mecca during the Hajj season they used to put their belongings in the safe custody of the Holy Prophet (S). This continued after the declaration of prophethood. When the Prophet (S) migrated to Madinah he gave all the things that were in his custody to Hazrat ‘Ali (‘a) and said:

“Proclaim loudly, every morning and evening in Mecca that whoever had kept anything with Muhammad (S) may collect it.”

## Types Of Misappropriations

Defalcation the opposite of safekeeping is of Three types: Breach of trust with Allah (S.w.T.), with the Holy Prophet (S) and with people.

### 1. The Trust Of Allah (S.W.T.)

***“Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant.” (Surah Ahzab 33:72).***

What is meant by Divine trust? The scholars have a variety of opinions in this regard. Some opine that it denotes the grace of intellect given by Allah (S.w.T.). The safeguarding of this trust (intellect) means that man should employ it to recognise and obey his Creator. According to other scholars this trust consists of the laws of Islam that Allah (S.w.T.) has sent through His Prophet (S). These laws are a Divine trust. To guard these laws means to obey them faithfully. It is obvious that the heaven, the earth and the mountains did not possess the ability to protect these trusts and hence they refrained from accepting them. Man was competent to obey the command of his creator and therefore he accepted the trust. But he allows his emotions to subvert his intellect and permits his desires to override reason. He therefore ignores the laws he had agreed to obey oblivious of divine retribution. This is breach of trust with Allah (S.w.T.).

### The Blessings Of Intellect And Trustworthiness

Intellect or the faculty of reasoning is one of the greatest trusts that Allah (S.w.T.) has bestowed upon man and this trust demands that man continually honours it. We must not say or do anything that is against reason. If we allow our desire to conquer reason we would have committed a breach of trust with Allah (S.w.T.).

As regards the safekeeping of trust with reference to the rules of Shari’a,

Imam Muhammad al-Baqir (‘a) says:

**“Misappropriating the trust of Allah and His Prophet (S) is their disobedience. As far as the breach of trust is concerned, every person is the trustee of the laws revealed by Allah.”[9](#)**

It is clear from this tradition that the Divine laws promulgated for men are Allah (S.w.T.)’s trust. The safekeeping of these trusts means the acceptance of these laws and implicit obedience to them. Every individual is expected to study these rules of Shari’a and not to remain ignorant of these. Every individual has to make a point to learn and understand the obligations and be fully conversant with all the laws governing every aspect of his or her life. After learning these laws the individual is further obliged to accept them and follow them in all sincerity.

It is said that when it was the time for prayers, Amir ul-Mu'minin 'Ali ('a) became fearful and restless and his face became pale. People were shocked to see him thus, and asked him the reason for it. He replied,

“It is the time for prayers! It is the time of delivering the trust that Allah had offered to the heavens, the earth and the mountains, which they had refused. This is what I fear!”

However, this is not restricted to prayers. All the laws of Shari'a are the trust of Allah (S.w.T.) and prayers occupy a lofty position among them.

### Propagating The Laws Of Religion

It is pathetic that most of the people of our time are committing breach of Divine trust. People are so engrossed in the materialistic world that they have no time to learn the basic laws of religion, or to act upon them. Day by day religion is given less and less importance although more than before, the need of the day is that people should learn about religion and propagate it to others. We must ourselves act upon the laws of Shari'a faithfully and also exhort others to do the same.

## 2. Trust Of The Holy Prophet (S)

Both Shi'as as well as Sunnis agree that before his passing away the Holy Prophet (S) had said,

“I leave among you two weighty things, the Book of Allah and my Progeny.”

The Prophet's words after this, according to history are,

“On the Day of Qiyama I will question you concerning them (as to how you have safeguarded them)”

According to Tafsir Majmaul Bayan: The Qur'an and the Progeny have been referred to as “two weighty things” because to follow them is a very difficult task indeed. A true Muslim is one who is able to carry the weight of this responsibility. A Muslim must obey the Qur'anic orders and follow the Ahl ul-Bayt ('a). Alas! The followers of Muhammad (S) did not safeguard the important trusts.

***“And the Apostle cried out: O my Lord! Surely my people have treated this Qur'an as a forsaken thing.” (Surah al-Furqan 25:30).***

May Allah (S.w.T.) not include us in that majority of people about whom the Prophet (S) shall complain to Allah (S.w.T.).

### Ahl Ul-Bayt ('A) Are The Trust Of The Holy Prophet (S)

Ahl ul-Bayt ('a) are themselves a trust that the Holy Prophet (S) has left with us. To honour this trust is to love them (Ahl ul-Bayt), and believe in their truth with sincerity. We must obey their commands because their orders are the commands of Allah (S.w.T.) and the Holy Prophet (S). They are the Hujjat

(proof) of Allah (S.w.T.). By sending them to us Allah (S.w.T.) has completed His proof, so we cannot say that there was no one to lead us after the death of the Holy Prophet (S). The Ahl ul-Bayt ('a) are the link between Allah (S.w.T.) and us. We must also respect the Sadat (the Sayyids) as they are from the Progeny of Ahl ul-Bayt ('a), and fulfill their needs, for in this way we would be safeguarding the trust of their ancestors. On one hand the Ahl ul-Bayt ('a) are the trustees of Divine laws from the time of the Prophet's death till the Day of Judgement, on the other hand they themselves ('a) are a valuable trust of the Prophet with us, like the Holy Qur'an. One of their rights upon us is that we consider their grief and sorrow as our own, rejoice in their happiness and joy and honour them by going for Ziarat to their holy shrines.

### **3. Trust Of The People**

Trust of the people is divided into two categories:

(1) Trust of Property and

(2) Trust of the Shari'a.

The first one denotes any goods or property that a person keeps with someone for safe custody. This can be in various forms. Sometimes one keeps a valuable with another person solely for its safekeeping. Sometimes a thing is given for use but it must be returned after the use is over. This is also known as Ariya or Musta'ar. Another form of trust is when a particular thing is given on hire and its rent is collected, for example a house.

A loan is also a trust. Sometimes a valuable is pledged as the surety for some loan. If the loan taken against this surety is not repaid this item is sold to recover the dues. In the same way in transactions of Mudarabba (partnership) the property given out for trading is also a trust.

### **Trusts Of Shari'a**

By trust of Shari'a we mean property which is in possession of a person who is not its actual owner. This property may not have been handed over to him by the owner, but he may come to acquire it through circumstances. For example, a strong wind blows a cloth from a house to the neighbours, or someone's lost domestic animal may stray into somebody's house, or one may buy something and find later that the seller has given an extra item by mistake, or the buyer may pay the seller more than the prescribed rate, or one may find some money on the way, or one may come to acquire some stolen goods or those belonging to someone else. All these things are considered as trusts according to Shari'a. It is Wajib to restore them to the rightful owners, those who have them in their possession should not use such items. Another example of such a trust is a letter addressed to another person. It is Wajib upon the person to send it to its rightful addressee. It is Haram to open or read a letter addressed to someone else.

## Misappropriating Other's Property

If one is in possession of a person's property through circumstances, it is Haram to embezzle it. As we have already stated, misappropriation is a greater sin.

Misappropriation is a compound of Three sins:

- (1) Injustice
- (2) Disregard of an obligatory act and
- (3) Illegally using someone's property

## Illegally Using Someone's Property

It is a sort of injustice to use the property or a thing belonging to someone else without his permission. It is Haram even to borrow something without the permission of the owner. It is Haram to use the thing even for a moment. In fact, even displacing a thing without permission is Haram when there is no valid excuse.

A person using an article without the owner's permission has to give it back immediately or ask permission for its use. If any damage has occurred to the property the user has to make good the loss.

If one expects that the owner will permit the use of his property, then its use without permission is allowed. But the user will have to compensate in case there is any damage to the property.

A user is not accountable if a property is damaged despite his best efforts to safeguard it, but he will be responsible if the damage is the result of his carelessness.

The 91st verse of Surah at-Tawba says,

***"...there is no way (to blame) against the doers of good..." (Surah at-Tawba, 9:91).***

According to this ayat the trustee who has done a good deed by guarding a property will not be liable for any loss or damage. The one who entrusts has no lawful recourse against the trustee.

## Carelessness In Guarding The Trust

A trustee shall be made to pay for any loss or damage that occurs to the good entrusted to him, if he has not taken reasonable care of the goods or has kept them in an unsafe place. It is also not allowed to hand over the property in ones trust to someone else for safekeeping without the owner's permission. If the trust is transferred to another person and a loss occurs, then the first trustee shall be held responsible. It will amount to a sort of carelessness on his part. Even if he considers someone else to be a better trustee he cannot move the goods to him without the permission of the owner. In the same way

the trustee cannot carry the trust with him when he goes on a journey. The owner's permission has to be sought in this case also. If the trustee intends to travel, he can keep the property in a safe place, or he can hand it over to another person only with the permission of the owner.

However if there is a risk of loss or damage in his absence he must return the trust to its owner or his representatives. If the owner or his representatives are not available, he can surrender the trust property to the Mujtahid or the religious judge or he may avoid travel altogether. But if the journey is more important than the safe-keeping of this trust, and the owner nor representative nor a Mujtahid is available then he can, to ensure its safety keep it with someone reliable. He may even carry it with himself on the journey in such circumstances.

If one is sure that he will not be able to take care of the trust, it is Wajib for him to refuse to accept it. If such a person has already taken it, it is Wajib for him to return it but if in spite of his inability to safeguard the trust property, the owner insists on handing it to him he is allowed to accept it. In this case the trustee cannot be held responsible, and the owner would bear the loss in the event of the goods being lost or damaged. Even if one is compelled to be a trustee against one wishes, it is better to take care of the goods entrusted, as a moral obligation.

It is apparent that this transaction (of one who entrusts and the trustee) is a legal transaction. Either party may terminate the agreement whenever he or she desires. That is, the owner may ask for his property whenever he likes. In the same way the trustee can return the goods in his trust to the owner whenever he wishes. However, it is Wajib for the trustee to return the trust when the owner demands it and the one who entrusts cannot insist upon the trustee to continue to safeguard his goods when he (the trustee) wishes to relieve himself of the responsibility.

### [Delay In Returning The Trust](#)

Under special circumstances it is permitted to appropriate the property of a Kafir, not living under the protection of Islamic government. But if such a person gives his property as a trust, it is not permitted to misappropriate this property. If the property to be entrusted is stolen or acquired by illegal means, it is Wajib to accept it and restore it to its rightful owner.

As we have already mentioned, anything that is maintained as trust must be restored to the owner or his representative; like some responsible member of his family, if they are not available, the trust could be given in charge of a Mujtahid or his representative. If even these are not available the trust must be handed over to a reliable person. Especially when one perceives the approach of death one should immediately arrange to return the trusts. If none of the above persons are available then it is Wajib upon the dying person to make a will and provide the address of the owner so that the property may be restored to him.

In the same way if the owner learns that the trustee is dead, it is Wajib for him to go and collect the things that he had deposited as trust. If the heirs of the deceased do not recognise him he can describe

the distinguishing features of the trust property and obtain it from them. Similarly if the owner dies, the trustee is under obligation to return the trust to the heirs of the deceased.

### **Transactions Of Hire, Ariya (Free Loan), Mortgage And Partnership**

As we have already mentioned, all the goods that are the basis of the above transactions constitute a trust. Whenever the owner demands the property, it has to be restored immediately. However, if a period has been agreed upon, the owner cannot demand his property before the end of the stipulated period. For example, the landlord cannot expel his tenant before the expiry of the agreement of tenancy. Similarly the pledged article cannot be taken back without the repayment of loan. The same is the case with a loaned article.

At the end of the stipulated period the trustees are obliged to return the property that had been in their possession even if the owner has not demanded it back, but if the owner extends the period the trustees can continue to retain the property.

However, 'Ariya' is a transaction where the owner is at liberty to demand back his property whenever he likes. For example, someone has borrowed a book for a week but the owner demands it the same day. The borrower, in this case, is obliged to return the book immediately. 'Ariya' is just like the keeping of some trust. The owner can ask for it whenever he wants. Even though he may have given it for sometime, he can demand it whenever he likes.

### **Search For The Owner: Sadaqah On His Behalf**

The above discussion was regarding the property trusts. If someone is in possession of a Sharaii trust and the owner is not known, the finder of a property has to search for him for one whole year. He must publicise it from masjids etc. If the owner is still unlocated he must give all of the found property in charity on behalf of the owner.

### **The One Who Entrusts And The Trustee Should Be Adults**

A transaction of trust is valid only when both the parties are sane and adult. So a child or an insane person cannot entrust their property nor can they act as trustees. However, if the guardian of a child or an insane person permits, the property can be held in trust. Whether the guardian permits or not, if the property of a minor or an insane person held in trust suffer some loss or damage, the trustee has to make good the loss. He has to return it to the guardian and not directly to the minor or insane person. If one finds a minor child or an insane person in possession of something and there is a risk of it being lost or damaged, he can take it from him and deliver it to his guardian.

These are thus some laws regarding trusts. For detailed laws one can refer to the books of jurisprudence. The important thing is to understand the significance of trusts and to avoid the pitfalls of a sin like misappropriation. We shall present one more ayat and a few traditions before closing this

chapter.

## Trustworthy People Praised In The Qur'an

It is mentioned in Surah Ali-'Imran:

***“And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (reproach); and they tell a lie against Allah while they know.” (Surah Ali-'Imran 3:75).***

This verse praises those Christians who do not embezzle when non-Christians entrust something to them and it denounces the Jews who consider it permissible to misappropriate the property of anyone who is not a Jew. They falsely claim that they have been given a licence by Allah (S.w.T.) to do so.

When the Holy Prophet (S) recited this ayat, he said:

“The enemies of Allah lie! I have corrected every custom and belief of the age of Jahilya (ignorance) but (the matter of) trust is as it was. Whether the trust belongs to a righteous person or an evil one, it has to be returned.”<sup>10</sup>

According to the ayat the embezzlers are like those Jews who defalcated and if a Muslim considers embezzlement to be permissible, he is included among the enemies of Allah (S.w.T.).

## Recovery Of Damages From A Property In Trust

The Qur'an and Hadith clearly state that under no circumstances is it allowed to pilfer a property held in trust. Shaykh Tusi in his book, Nihaya and other Mujtahids have also mentioned this fact.

Narrators of traditions have mentioned the following from Imam Ja'far al-Sadiq ('a):

“One person sends another with money to purchase a cloth. When the latter goes to the market he sees that he already has the same type of cloth at home. So can he come back and without saying anything give him the cloth that he was already having and retain the money?”

Imam ('a) continued, “He should not even think of doing this and make himself contaminated with such a sin.” Then Imam ('a) recited the 72nd ayat of Surah Ahzab:

***“Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; Surely he is unjust, ignorant.” (Surah al-Ahzab 33:72).***



Then the Imam (‘a) further said:

“Even if this man has something better than what is available in the market, he must not give it to the buyer without informing him of the fact.”[11](#)

This is because the actual transaction consisted of taking the person’s money to the market and purchasing a cloth. Anything contrary to this is ‘Khayanat’.

Sulayman Bin Khalid says, I inquired from Imam Ja’far al–Sadiq (‘a): “A man had borrowed some money from me. Not only did he not repay the loan but he also took an oath that he did not owe me anything. Later he kept some of his money with me as a trust. Can I recover my debt from this money?”

Imam (‘a) replied, “Certainly that person has betrayed you but you should not betray trust. You must not commit the same sin.”[12](#)

As we have already mentioned, Shaykh Tusi and the other great Mujtahids have given a clear verdict in the light of the Qur’anic verses and clear ahadith, that Khayanat is totally prohibited.

But in the book Milhiqat Urwatul Wuthqa, the late Kadhimi Tabatabai says, “It is commonly believed by the Mujtahids that to recover one’s legal dues from a property held in trust is permitted.”

The fatwa of Late Kadhimi Tabatabai was also to this effect, but precaution dictates that one must refrain from such a course of action.

If a person is given money on the undertaking that he should give it to a poor Sadat, he cannot keep this money, even if he himself happens to be a poor Sadat, without informing the owner. But if it is certain that the owner will agree to his keeping it for himself then doing so is not breach of trust.

## **The Burden Of Khayanat And The Day Of Judgement**

The Messenger of Allah (S) has said,

“Beware! One should not commit Khayanat of even one camel! Otherwise, he will be summoned on the Day of Qiyama riding the same camel and bleating like a camel.

Beware! One should not commit Khayanat of even one horse! Otherwise he will be summoned on the Day of Qiyama riding the same horse and neighing like a horse.

He will be calling me for help, ‘O Muhammad! O Muhammad!’ I will tell him that I had already warned him. Now I have no responsibility concerning him against Allah.”[13](#)

Allamah Majlisi has recorded a tradition from the Holy Prophet (S):

“You must return even a needle and thread. For Khayanat will cause untold degradation and exposure

of defects on the Day of Qiyama.”

A man came to the Holy Prophet (S) with a needle that he had taken without permission. He said, “I had taken this needle to sew a pack saddle for my camel.”

The Holy Prophet (S) told him,

“If this needle belongs to me I have forgiven you. However, if it belongs to the other Muslims you must pay for it so that it could be included in the public treasury for equal distribution.”

“I was not aware that it was such a serious matter,” the Arab remarked, “If it is so, I will not keep the needle with me.” He handed over the needle to the Holy Prophet (S) and went away.

## **The Guilty Shall Be Recognised By Their Marks**

According to Allamah Majlisi, on the Day of Qiyama the sinner shall carry the pilfered property on his shoulders. Every type of sinner will have specific distinguishing marks, by which everyone will know what sin the sinner had committed. One who commits a greater sin and dies without repenting for it, the Almighty Allah (S.w.T.) will deal with him with justice on the Day of Qiyama. So much so that the mark of the sin that he committed most will be attached to him. For example, the drunkard will be holding a wine bottle, the terrible stench of which will cause discomfort to the people. Similarly, the musician will have the instrument stuck to his hands. The gamblers will be having the instrument of gambling with them. The same thing is alluded to in the verse:

***“The guilty shall be recognised by their marks.” (Surah ar-Rahman 55:41).***

## **The Holy Prophet (S) And His Trustworthiness**

One day a poor man came to the Holy Prophet (S) and told him of his poverty. The Prophet (S) said,

“Sit down! Allah is most Powerful.”

Another beggar came and the Holy Prophet (S) told him to sit down too. Then a third destitute arrived and the Prophet (S) told him also to sit down. After some time a person came and presented four sa (approximately 12 kilos) of wheat as Zakat to the Holy Prophet (S). The Holy Prophet (S) distributed one sa (3 kilos) of wheat to each of the poor men. One sa of it remained. After the Maghrib and Isha prayers the Holy Prophet (S) announced that a sa of wheat is remaining with him. Any needy person can come and collect it from him; but no one came forward. The Holy Prophet (S) was compelled to take this trust home. Ayesha says that, that night the Holy Prophet (S) was very restless. When she inquired the reason of his restlessness he replied,

“I am fearful of the consequences in case I die today and this trust is not delivered to a deserving

person.”

It is also mentioned that when the Holy Prophet (S) was on his deathbed, he had an amount of six or seven dinars for the poor and the needy, remaining with him. He sent for the money and after counting it, said,

“It is possible that Muhammad (S) may reach the presence of his Lord while these dinars are still in his custody!”

Then he (S) summoned Amir ul-Mu’minin Hazrat ‘Ali (‘a), and gave him the dinars for the poor and the destitutes and then said,

“Now I can rest in peace.”<sup>14</sup>

## **Secrets Are Also Trusts**

Sometimes a person is told a secret and asked not to divulge it to others. This secret is also a kind of trust. It may also be that one learns of a secret regarding another person and is sure that that person would prefer that it is not made known to others. This secret is a trust according to Shari’a. To divulge a secret that one has come to know is Khayanat. The following saying of ‘Ali (‘a) is present in Ghurarul Hikam:

“To divulge a secret that you are supposed to guard is Khayanat and betrayal.”

It is absolutely Haram to betray a secret which is a trust, whether of a friend or an enemy, of a righteous person or an evil one.

## **Private Discussion Is Also A Trust**

The Holy Prophet (S) mentions that:

“People who sit together must be careful of safe-guarding the trust. It is not permitted for a believer to expose a secret of his believing brother.”<sup>15</sup>

Abu Dharr has related from the Holy Prophet (S) that he said:

“O Abu Dharr, one who sits in company must be cautious of safeguarding trust. For if you expose a secret of your believing brother, you would have committed Khayanat. So, keep away from such things.”<sup>16</sup>

Whatever is discussed in a meeting is also a trust with the participants. Anything that is to be kept confidential must not be divulged. It is recorded in the traditions:

“One who sits in company must be careful of maintaining the trust but it is not Haram to expose the secret of Three kinds of meetings: One, where an unlawful murder is planned; two, where fornication is planned; Three, where it is planned to loot someone’s property. The facts of such meetings could be presented in the court for proving someone’s right. In some cases it assumes such importance that it becomes necessary to expose a secret.”[17](#)

In Surah at-Tahrim the Almighty Allah flays some of the Prophet’s wives (Ayesha and Hafasa) for betraying a secret of the Holy Prophet (S). Allah (S.w.T.) has advised them to repent.

***“If you both turn to Allah, then indeed your hearts are already inclined (to this).” (Surah at-Tahrim 66:4)***

The same chapter also mentions the wives of Hazrat Lut (‘a) and Hazrat Nuh (‘a) in the following words:

***“Allah sets forth an example to those who disbelieve the wife of Nuh and the wife of Lut; they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the Fire with those who enter.” (Surah at-Tahrim 66: 10).***

## **Divulging Secrets Is Khayanat**

Abdullah Ibn Sinan says that he inquired from Imam Ja’far al-Sadiq (‘a), “Is it Haram for a believer to expose some things of another believer that deserve to be kept secret?”

“Yes,” the Imam (‘a) replied.

The narrator further asked, “Do you mean by this the ‘private parts’?”

Imam (‘a) explained, “*It is not what you think, (Though it is also Haram to view the private parts), what I meant were the confidential matters.*”[18](#)

Imam (‘a) has also said:

“One who washes a dead body of a believer and observes caution with regard to the trust is absolved of all his sins.”

Someone asked, “How can one maintain secrecy with regard to the washing of a believer’s corpse?”

The Imam (‘a) answered,

“He must not tell anyone of the deformities that he might see in the dead body.”[19](#)

From this discussion we can be certain that exposing a secret amounts to committing Khayanat. Under all circumstances a secret is a trust, whether the person concerned himself takes you in confidence or

you come to know of the secrets by yourself, it is Haram to betray it. If the one whom the secret concerns does not wish his secret to be divulged, then it is Haram and a kind of Khayanat to expose it. Such types of trusts that involve secrets have various grades and are of different types. Certain types of Khayanat are termed as tale telling and others are called backbiting. Each of these shall be elaborated ahead.

## Informing Disbelievers About The Military Secrets Of The Muslims

Khayanat can be with Allah (S.w.T.), the Holy Prophet (S) and Muslims. One can also commit Khayanat with ones own self. When a person reveals the political secrets or the military strategies of the Muslims to the disbelieving opponents, he commits Khayanat which includes all the above. He is the cause of strengthening the enemy and responsible for the defeat of the Muslims. Perhaps it is this type of Khayanat that is alluded too in the following ayat:

***“O you who believe! Be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know.” (Surah al-Anfal 8:27).***

In the Shane NuzUsul al-Kafil (circumstances of revelation) of this verse Jabir Ibn Abdullah al-Ansari says: One day Jibril (‘a) informed the Holy Prophet (S) of the fact that Abu Sufyan was camping at a particular place with an army of polytheists. The Prophet (S) made preparation to fight with him and kept this secret so that the enemies would be taken by surprise. However, one of the hypocrites wrote to Abu Sufyan and informed him of the Muslim plan. The explanation of the verse (8:27) mentions the Khayanat of Abu Lababa and his subsequent repenting.

## Divine Mercy Upon Those Who Maintain Trusts

Maintaining a secret is however, a formidable task. Only those with a high sense of honour are unflinching, and succeed in strictly maintaining secrets. It is a virtue with which very few good actions can compare and is deserving of high rewards and Divine blessings. The person is protected from fear on the Day of Qiyama. On the day when all the people will be gathered for accounting, the trustworthy people shall be placed at the safest and the best place under the shade of Divine mercy.

Imam Musa al-Kadhim (‘a) says,

“Three types of people will be under the shade of Divine mercy when there will be no other shade:

(One), the person who arranges the marriage of his believing brother. (Two), the person who procures a servant for his believing brother. (Three), the person who has maintained a secret of his believing brother.”

## Restrain From Divulging Your Own Secrets

According to the traditions we must not inform anyone of our own secrets. Even if those people are our closest relatives or friends. It is possible that their friendship may not last forever. They might become our enemies in the future. It is very rare for an enemy not to expose the secrets of his opponent.

Imam Ja'far al-Sadiq ('a) has advised one of his followers:

“Do not tell your secrets even to your friend. But only tell him those things that will not cause any harm even if your enemy comes to know of it. Because even a friend could become your enemy one day.”<sup>20</sup>

A reliable and pious person has related that when he intended to divorce his wife, he was asked about her defect; that had made him take such a decision. He replied, “An intelligent person never exposes his wife and never reveals her secrets.”

Subsequently the divorce was completed and even the Iddah came to an end. Again some people asked him, “Now she is no more your wife. What was the actual defect in her, that you had to divorce?” He said, “I am not concerned with other women.” It means that it is the right of a wife upon her husband that he maintains her secrets even after separation and divorce.

Revealing a secret is a kind of Khayanat and all types of people consider it to be evil. It is mentioned in the book Uqudul Farid that even a filthy man like Ziyad (May Allah (S.w.T.)'s curse be upon him) had criticised Umar Ibn Sa'd (May Allah's curse be upon him too) for revealing the last wishes and the secret of Hazrat Muslim Ibn Aqil. Ibn Ziyad (l.a.) had written to Umar Ibn Sa'd. “O Umar Ibn Sa'd! Because you yourself have revealed the secret of Husayn's coming towards Kufa, you would have to go and fight against him.”

The detail of this incident are from the book Nafasul Mahmum and other books of Islamic history, and are as follows.

When Ibn Ziyad had Muslim Ibn Aqil arrested, Muslim asked, “Would you murder me?”

“Yes,” replied Ibn Ziyad.

“Give me some time so that I can express my last wishes to a relative of mine.”

The accursed Ibn Ziyad permitted him to do so. Muslim searched among the people present in the court and saw Umar Ibn Sad. He told Umar Ibn Sad, “O Umar! We are related to each other. I wish something from you. It is obligatory for you to fulfill it and it is a secret that I cannot reveal to everyone.”

Umar Ibn Sad tried to Shirk the responsibility but Ibn Ziyad told him, “Do not try to avoid this. Listen to what your cousin wishes.” So Umar Ibn Sad and Muslim Ibn Aqil went into a corner.

Muslim said, "There is debt upon my neck. When I had reached Kufa, I had borrowed seven hundred Dirhams. Please sell my armour and repay the loan. When I am killed take my last remains from Ibn Ziyad and perform a proper funeral and bury me. You must also send someone to Imam Husayn ('a) so that he can stop him from coming to Kufa. I had myself invited him to Kufa and written that the people of Kufa are on his side. So he must have started his journey towards Kufa. Inform him of my arrest and execution so that he may turn back."

Umar Ibn Sad immediately told Ibn Ziyad all the Three things (the debt of Muslim, the burying of his corpse and the warning for Imam Husayn ('a). Ibn Ziyad (l.a.) said to Muslim Ibn Aqil, "A trustworthy person can never betray you but the thing is that you have considered a betrayer to be your confidant."

## An Exemplary Confidant

It is appropriate to mention an exemplary trustworthiness at this point. When Hazrat Imam Husayn ('a) reached a spot called, 'Hajiz' he wrote a letter to Muslim Ibn Aqil and the Shi'as of Kufa. He wrote:

"From Husayn Ibn 'Ali ('a) to his Muslim and Mu'min brothers. Peace be upon you all. Praise be to Allah besides Him there is no deity. I have received Muslim's letter. He has informed me of the glad news that you all are united to support me and prepared to fight for my right. I pray to Allah for your favourable consequences. May He reward you for this stand of yours. I have left Mecca on Tuesday the eighth of Zilhajj and started moving towards you. When my messenger reaches you, you must become serious and concerned in your mission. I shall come to you within a few days, Inshallah. Peace be upon you and the Divine Mercy."

Imam Husayn ('a) gave this letter to Qays Ibn Musher Saidawi who set out immediately and soon reached the outskirts of Kufa. An officer of Ibn Ziyad, by the name of Hasin Ibn Tamim tried to arrest him there. He at once tore up the letter of Imam Husayn ('a). He was then taken to Ibn Ziyad. When Ibn Ziyad told him to surrender the letter he said, "I have torn it into pieces."

"Why?" asked Ibn Ziyad.

"So that you may not come to know what was written in it."

"To whom was it addressed?"

"To some people I am not familiar with."

Ibn Ziyad ordered, "If you do not reveal the name, you shall have to mount the pulpit and invoke curse upon the liars." [Ibn Ziyad was actually referring to Imam Husayn ('a).]

Qays Ibn Musher went to the pulpit and announced, "O people! Husayn Ibn 'Ali is the best creature of Allah (S.w.T.), and the son of Fatimah (S) the daughter of the Holy Prophet (S). I am his messenger. I

have left him at a place called 'Hajiz'. I have come to you so that you may respond to his call and support him wholeheartedly.”

Then Qays invoked curse upon Ibn Ziyad and his father. He then showered praises upon Amir ul-Mu'minin Hazrat 'Ali ('a).

Ibn Ziyad ordered that Qays be taken to the wall of the palace and then thrown down. When Qays was thrown from such a height, his bones shattered but he was alive when Abdul Malik Ibn Amir beheaded him.

When Imam Husayn ('a) learnt of Qays' murder, his eyes were filled with tears. He recited the following ayat of the Qur'an:

***“Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least.” (Surah Ahzab 33:23).***

An interesting incident of trustworthiness is also recorded in the book, Riyazul Hikayat:

A man had one thousand Tumans in a bag. He was going to the public bath, early in the morning. On the way he met a friend who was also heading towards the public bath. When they came to a junction this person separated without informing his companion. Perchance a robber was pursuing them with the intention of stealing the moneybag. When this man reached the bath the robber followed suit. The man deposited the moneybag with the bath keeper and went inside to take a bath. The bath-keeper himself thought of taking a bath. He thought that the robber who had followed the man was the latter's friend. So he handed him the money bag and said,

“Keep this in your custody till I return after taking a bath.”

The thief remained sitting till the bath-keeper returned. Then he gave back the moneybag to him. When the bath-keeper learnt that he was not a friend of the first person he asked, “Then who are you?”

He replied, “I am a thief.”

“Then why did you not steal the money bag?”

The thief answered, “I may be a thief, but betraying trust is against manliness. While safeguarding this trust I have also remained aloof from robbery.”

This nobility impressed the owner of the moneybag, and he opened the bag and gave some money to the robber as a reward.

However, stealing is also Haram and it shall be discussed in the forthcoming chapter. An object may be expensive or worthless, but stealing it is absolutely Haram.



- [1. Wasa'il ul-Shi'a.](#)
- [2. Wasa'il ul-Shi'a.](#)
- [3. Wasa'il ul-Shi'a.](#)
- [4. Wasa'il ul-Shi'a.](#)
- [5. Wasa'il ul-Shi'a.](#)
- [6. Wasa'il ul-Shi'a.](#)
- [7. Wasa'il ul-Shi'a.](#)
- [8. Wasa'il ul-Shi'a.](#)
- [9. Tafsir Safi.](#)
- [10. Tafsir Majmaul Bayan.](#)
- [11. Tafsir Safi.](#)
- [12. Nihaya of Shaykh Tusi.](#)
- [13. al-Kafi.](#)
- [14. Naseekhut Tawarikh Vol.3, Pg544.](#)
- [15. Bihar al-Anwar Vol. 16.](#)
- [16. Wasa'il ul-Shi'a.](#)
- [17. Bihar al-Anwar.](#)
- [18. al-Kafi.](#)
- [19. Amali.](#)
- [20. Bihar al-Anwar.](#)

## The Twenty-Third Greater Sin: Stealing

The twenty-third sin which is certainly a Greater one is stealing or thievery. Imam al-Ridha ('a) has included stealing among the Greater sins according to the tradition reported by Fazl Ibn Shazan. Amash says that Imam Ja'far al-Sadiq ('a) has related from the Holy Prophet (S) that he said,

“A believer cannot commit fornication and a believer cannot steal.”<sup>1</sup>

Thus one who fornicates or steals is not a believer. Such a person is devoid of faith. Such a person lacks belief in Allah (S.w.T.) and the Day of Judgement. If such a person dies without repenting for his sins, he does not die a believer. Some of the ayats and traditions that are critical of Khayanat also include stealing. Stealing is absolutely Haram even if it is for a worthless object. To steal even a needle is Haram. However, the hands of a thief are cut only, if in addition to all the necessary conditions the value of the stolen goods exceeds a quarter misqal of gold.

Muhammad Ibn Muslim says that he inquired from Imam Ja'far al-Sadiq ('a):

“What is the minimum amount, stealing of which can make one liable to have his hands amputated?”

Imam ('a) replied, “A quarter of a dinar.”

“And on stealing two dirhams?”

## **8. The four emissaries (Nuwwāb al Arba`ah) of Imām (a.t.f.s.)**

We suffice ourselves to quote herein whatever is quoted in the book Kifāyatul Muwaḥḥidīn (of Sayyid Ismā`il al `Uqaylī al Nūrī).

First, `Uthmān bin Sa`īd al `Amrī. Imām al Mahdī (a.t.f.s.) trusted him abundantly, while he was also reliable in the eyes of Imām `Alī al Naqī (a.s.) and Imām Ḥasan al `Askarī (a.s.) and was their agent during their lifetime. He belonged to the clan of Banī Asad and was attributed to his grandfather Ja`far al `Amrī. He was referred to as Al Sammān (a trader in ghee), since he adopted this as a profession in dissimulation (Taḳīyyah) from the enemies of Allāh (s.w.t.) and to conceal his position of his embassy of Imām (a.t.f.s.). The Shī`ah would hand him over the wealth due to be given to Imām Ḥasan al `Askarī (a.s.), while he would place it among his own wealth and bring it for him (a.s.).

It is related in a report by Aḥmad bin Ishāq al Qummī, who was himself among the most honourable Shī`ah scholars, that one day I entered the presence of Abil Ḥasan `Alī bin Muḥammad al Hādī (a.s.) and told him, "O my Master! Sometimes I am present and sometimes on a journey. While whenever I am present, it is not possible for me to reach your presence every time. Then tell me whose words we should accept and whose command we should follow?" Hearing this, he (a.s.) replied, "This is Abu `Amrū, a reliable trustworthy one. He does not say anything to you, except what I tell him; and he does not reach anything (orders) to you, except what I order him". Then when Abul Ḥasan (al Hādī) passed away, I came to his son Abū Muḥammad al Ḥasan al Askarī (a.s.) one day and asked him similar to what I had asked his father (a.s.). He (a.s.) replied to me, saying, "This is Abu `Amrū, a reliable trustworthy one. A trustworthy one of the past ones (a.s.) and my trustworthy one in life and death. He does not say anything to you, except what I tell him; and does not reach anything (orders) to you, except what I order him".

`Allāmah (Muḥammad Bāqir) al Majlisī relates in his Biḥārul Anwār from a group of trustworthy masters of Āḥādīth that a group of inhabitants of Yaman (Yemen) came to the presence of Imām Ḥasan al `Askarī (a.s.) carrying religious dues along with them. Imām (a.s.) turned to `Uthmān bin Sa`īd and said, "Execute (this task) O `Uthmān, since you are an agent and an honest trustworthy one upon the wealth of Allāh (s.w.t.). Then receive the wealth from these people from Yaman

(Yemen)". Seeing this, the inhabitants of Yaman (Yemen) said, "O our Master! By Allāh (s.w.t.)! Indeed `Uthmān is among your righteous Shī`ah. You have increased our knowledge with regards to his status in your servitude. He is your agent and your trustworthy one upon the wealth of Allāh (s.w.t.)". Imām (a.s.) replied, "Yes. Then bear witness that `Uthmān bin Sa`īd al `Amrī is my agent, while his son Muḥammad is the agent of my son, your Mahdī (a.t.f.s.)".

He (`Allāmah al Majlisī) also relates in his Bihārul Anwār through his chain of transmitters that when Ḥasan bin `Alī (al `Askarī) passed away, `Uthmān bin Sa`īd was present in his bathing and apparently took charge of all his final rites, such as shrouding, embalment and his burial; while this cannot be denied or discharged except by discharging facts in its phenomena. The written pronouncements (Tawqī) of Imām al Mahdī (a.t.f.s.) emerged through the medium of `Uthmān bin Sa`īd and his son Abū Ja`far Muḥammad bin `Uthmān with regards to commandments, forbidden and replies put forth by the Shī`ah, if they required to ask something from him (a.t.f.s.). It (Tawqī) would be in the same handwriting that emerged during the lifetime of Imām Ḥasan (al `Askarī). While this case was similar with the remaining emissaries and agents.

Second, Muḥammad bin `Uthmān bin Sa`īd al `Amrī. Imām Ḥasan al `Askarī (a.s.) considered him and his father to be trustworthy ones and even informed his Shī`ah that he was the agent of his son Al Mahdī (a.t.f.s.). When his father `Uthmān bin Sa`īd passed away, a written pronouncement (Tawqī) emerged from Imām al Ḥujjah (a.t.f.s.) condoling him upon the death of his father and deputing him as a representative after him and an appointed one by him (a.t.f.s.). As per the report of Shaikh al Ṣadūq and others, the text of the Tawqī` is mentioned as, "**Verily we are Allāh's and verily unto Him shall be our return.** We submit to His command and are contented with His decree and His deed. You father lived with auspiciousness and died praiseworthy. May Allāh (s.w.t.) have Mercy upon him and unite him with his friends and masters (a.s.). He was constantly struggling in their affairs and striving in what would bring him closer to Allāh (s.w.t.) and them (a.s.). May Allāh (s.w.t.) brighten his face and forgive his errors. May Allāh increase recompense for you and offer you a best consolation (due to his bereavement). You are afflicted, while we too are afflicted; his bereavement has alienated you, while we too are alienated. May Allāh (s.w.t.) please him in his place of return. Among his complete felicities is that Allāh (s.w.t.) granted him a son similar to you, who would be his representative after him, occupy his seat upon his order

and invoke Mercy for him. And I say that all Praise be to Allāh (s.w.t.) that the hearts (of the Shi`ah) are pleased by your status and what Allāh (s.w.t.) has apportioned in you and near you. May Allāh (s.w.t.) aid you, strengthen you, support you and grant you success. Allāh (s.w.t.) was a Friend, a Protector, a Patron, Sufficient and a Supporter for you". While this blessed pronouncement is a good evidence for their eminence and their lofty status.

`Allāmah (Muḥammad Bāqir) al Majlisī relates in his Biḥārul Anwār from Al Gaybah of Shaikh al Ṭūsī, who relates from the group of companions, that a written pronouncement (Tawqī) emerged from Imām al Mahdī (a.t.f.s.) for Muḥammad bin `Uthmān bin Sa`īd al `Amrī after the death of his father `Uthmān bin Sa`īd, "And a son, may Allāh (s.w.t.) shelter him, was always our trustworthy one during the lifetime of his father, may Allāh (s.w.t.) be pleased with him and make him pleased with Him and brighten his face. Whatever he carries forth is from us and whatever he prohibits is from us, while the son orders whatever are our orders and should be acted upon (by our Shi`ah). May Allāh (s.w.t.) befriend him".

In another report of Shaikh al Kulaynī, a written pronouncement (Tawqī) emerged in the handwriting of Imām al Ḥujjah (a.t.f.s.), "As for Muḥammad bin `Uthmān al `Amrī and previously his father, he is my trustworthy one, while his writing is my writing".

Numerous miracles and wondrous acts of Imām al Ḥujjah (a.t.f.s.) manifested through his medium for the Shi`ah. He was a refuge and shelter for the Shi`ah during the days of the concealment (Gaybah) and was the vicegerent of Al Ḥujjah (a.t.f.s.). His daughter Umm Kulthūm relates that, "Abī Ja`far Muḥammad bin `Uthmān al `Amrī possessed a book in Jurisprudence (Fiqh) that he authored after studying under Abī Muḥammad al Ḥasan (al `Askarī) and Ṣāḥib al Zamān (a.t.f.s.)". Then she continued, "It (the book) passed on to Abil Qāsim Ḥusain bin Rūḥ (al Nawbakhtī)".

Shaikh al Ṣadūq relates through his chain of transmitters from Muḥammad bin `Uthmān bin Sa`īd, that, "By Allāh (s.w.t.)! Indeed Ṣāḥib al Amr (a.t.f.s.) is present every year during the season (of Ḥajj). He (a.t.f.s.) looks at the people and recognizes them; while they too see him (a.t.f.s.), however they do not recognize him".

It is related in another report that once he was questioned, "Did you see Ṣāḥib al Amr (a.t.f.s.)?" He replied, "Yes. My last pledge with him (a.t.f.s.) was near the

Sanctified House of Allāh (Ka`bah), while he was saying, 'O Allāh (s.w.t.)! Accomplish for me what You have promised me'. I saw him (a.t.f.s.) clutching the mantle of the Ka`bah and saying, 'O Allāh (s.w.t.)! Seek my revenge from my enemies'".

Third, Ḥusain bin Rūḥ al Nawbakhtī. During the days of embassy of Muḥammad bin `Uthmān, he was in charge of some affairs on his behalf. Muḥammad bin `Uthmān relied upon some of his trustworthy brother believers, while Ḥusain bin Rūḥ was among them. People saw that Muḥammad bin `Uthmān relied more upon others than Ḥusain and Rūḥ, thus they believed the matter of agency and embassy would pass on to Ja`far bin Aḥmad (bin Mattīl) for his abundant distinction near Muḥammad bin `Uthmān. Moreover, every meal for Muḥammad bin `Uthmān would come from the house of Ja`far bin Aḥmad.

`Allāmah (Muḥammad Bāqir) al Majlisī relates in his Biḥārul Anwār from Al Gaybah of Shaikh al Ṭūsī, who relates from Ja`far bin Aḥmad that when the last moments of Abū Ja`far Muḥammad bin `Uthmān al `Amrī arrived, I was seated near his head, questioning him and speaking to him, while Abul Qāsim bin Rūḥ was seated near his feet. Then he turned to me and said, "I have been ordered to appoint Abul Qāsim bin Rūḥ as my vicegerent". Hearing this, I arose from near his head, took the hand of Abul Qāsim, and sat him in my place, while I sat near his feet".

It is related in a reliable report that Abū Ja`far Muḥammad bin `Uthmān al `Amrī gathered the Shī`ah notables and their leaders, then he addressed them, saying, "If death comes to me, then the matter rests with Abul Qāsim Ḥusain bin Rūḥ al Nawbakhtī. I have been commanded to appoint him in my place after me. Then refer to him and rely upon him in your affairs".

It is also related in another reliable report, as also Biḥārul Anwār (of Muḥammad Bāqir al Majlisī), that a group of eminent Shī`ah personalities entered the presence of Muḥammad bin `Uthmān and said, "If death comes upon you, who shall come in your place?" He replied, "This is Abul Qāsim Ḥusain bin Rūḥ bin Abī Baḥr al Nawbakhtī, my successor and an emissary between you and Ṣāhib al Amr (a.t.f.s.), his agent and a reliable trusty. Then refer to him in your affairs and rely upon him in your vital tasks. I have been advised for it and have conveyed it".

A written pronouncement (Tawqī) emerged from Imām al Ḥujjah (a.t.f.s.) for Abul Qāsim Ḥusain bin Rūḥ al Nawbakhtī that is quoted in Biḥārul Anwār (of Muḥammad

Bāqir al Majlisī) from a group of righteous and trustworthy ones, "We recognize him, may Allāh (s.w.t.) make him recognize all goodness and His pleasure and delight him with success. His letter has reached us and he is our trustworthy in whatever he occupies, since he occupies such a position and status near us that would delight him. May Allāh (s.w.t.) increase His favours upon him, He is a Guardian, All Powerful. And all Praise be to Allāh (s.w.t.), there is no associate for Him; and Allāh's blessings upon His Messenger Muḥammad (s.a.w.a.) and his progeny (a.s.), and greeting with a salutation worthy of the respect (due to him)".

It is written in his biography that he lived in severe dissimulation (Taḳīyyah) at Bagdād. While he treated the opponents from the four schools of thought with goodness to such an extent, that each one of them attributed him to them and prided that he was one of them.

Fourth, Abul Ḥasan `Alī bin Muḥammad al Samurī. When the death of Abul Qāsim Ḥusain bin Rūḥ neared, he declared Abul Ḥasan as his successor upon the orders of Imām al Ḥujjah (a.t.f.s.). He (a.t.f.s.) would dispatch wondrous acts, miracles and replies to the queries of the Shī`ah through his medium, while they would hand over their religious dues to him as per his command. When his end drew near, the Shī`ah gathered around him and told him to appoint someone who would succeed him in the embassy. He replied, "There is an affair for Allāh (s.w.t.) that He shall deliver". He meant to say that the major concealment (Gaybah al Kubrā) shall certainly occur.

As per the report of Shaikh al Ṣadūq, when the end of Abul Ḥasan al Samurī drew near, the Shī`ah gathered around him and asked, "Who shall be the agent (of Imām) after you and who shall succeed you?" He replied, "I have not been commanded to appoint anyone after me in this matter".

Shaikh al Ṭūsī relates in his Al Gaybah and also Shaikh al Ṣadūq bin his Kamāluddīn, that when the death of Shaikh Abul Ḥasan `Alī bin Muḥammad al Samurī drew near, a written pronouncement (Tawqī) emerged (from Imām al Mahdī) in these words, "In the Name of Allāh, the Beneficent, the Merciful. O `Alī bin Muḥammad al Samurī! May Allāh (s.w.t.) increase the recompense of your (believer) brothers in you (your death) for you shall pass away in six days. Then complete your affairs and do not appoint anyone to succeed you after your death, for the complete concealment has occurred. There is no reappearance except after permission of Allāh (s.w.t.), and that too after a lengthy period of time, harshness

of hearts and replete of the earth with inequity. A group shall emerge among my Shi`ah who shall claim to witness me (while recognizing me). Beware! The one who claims to witness me before the uprising of Al Sufyānī and the screech (from the heavens), is a liar, fabricator. **And there is no might and no power except with Allah, the Most High, the Most Great”.**

The reporter says that we copied down the above written pronouncement (Tawqī) and left his (‘Alī bin Muḥammad al Samurī)’s presence. On the sixth day, we returned back to him, we saw him in his last moments. He was questioned, “Who is your successor after you?” He replied, “There is an affair for Allāh (s.w.t.) that He shall deliver”. Saying this, he passed away, while these were the last words heard from him. May Allāh (s.w.t.) be pleased with him and make him pleased with Him.

It is related in the book Kamāluddīn (of Shaikh al Ṣadūq) that Abul Ḥasan al Samurī passed away in the year three hundred and twenty nine Hijrah, accordingly, the period of the minor concealment (Gaybah al Ṣugrā) stretched to around seventy four years, wherein agents, emissaries and representatives were officiated by him (a.t.f.s.). Around forty eight years passed during the embassy of ‘Uthmān bin Sa`īd al ‘Amrī and his son Muḥammad bin ‘Uthmān; and around twenty six years during the embassy of Shaikh Abul Qāsim Ḥusain bin Rūḥ and Shaikh Abul Ḥasan ‘Alī bin Muḥammad al Samurī. Thereafter the embassy terminated and the major concealment (Gaybah al Kubrā) commenced. Then the one who claims special embassy and representation (for Imām) or claims to witness Imām (a.t.f.s.) along with the above claim, lies and fabricates upon him (a.t.f.s.).

The sources of reference with regards to religion and the Shari`ah are the scholars, jurists and theologians through the command of Imām (a.t.f.s.). Their representation is evidenced upon the basis of generality as found in the honourable written pronouncement (Tawqī) emerged for Ishāq bin Ya`qūb, among the eminent and righteous Shi`ah. He sent some religious issues to Imām al Ḥujjah (a.t.f.s.) through the medium of Muḥammad bin ‘Uthmān bin Sa`īd al ‘Amrī and obtained reply from him (a.t.f.s.). Among his words are, “And as for the occurrences that take place, refer regarding them to the narrators of our Aḥādīth. For they are my evidence (Ḥujjah) upon you, while I am the evidence of Allāh (Ḥujjatullāh) upon them”.

In another report from Imām Muḥammad al Bāqir (a.s.), he says, “Look among

you for the one who relates our Aḥādīth, considers our lawful and unlawful and recognizes our ordinances. Then be contented to make him a judge, for indeed I have appointed him a judge upon you. Then if he issues judgement based upon our judgement and it is not accepted from him, then it is as if the judgement of Allāh (s.w.t.) has been disparaged and refutation upon us. Then one who refutes us actually refutes Allāh (s.w.t.) and he is on the verge of associating someone (shirk) with Allāh (s.w.t.)”.

In another narration<sup>1</sup> it is mentioned that, “Executing affairs (in religion) is in the hands of scholars of Allāh (s.w.t.) who are trustees upon His lawful and unlawful”.

One can conclude from the above commandments of the two Imāms (a.s.) that persons under obligation should refer to the scholars and the guardians of the knowledge, reports and relics of the Chaste A’immah (a.s.). They are cognizant of the ordinances that are issued forth by them (a.s.) through their own opinion, deduction, intelligence and contemplation. It is upon the one under obligation to accept the issues relating to lawful and unlawful through them and refer to them in order to solve their mutual conflicts. Whatever they say forms an evidence upon them, since they combine in themselves the stipulations of issuing verdicts through the power of deduction, justice, maturity, intellect and all stipulations of discretion, moreover, they possess general representation (of Imām). Therefore it is necessary for people under obligation to refer to them in the absence of appointment of a special representation during the period of the major concealment (Gaybah al Kubrā), rather a straightforward order in termination of special representation and embassy.

Here ends whatever was destined to be quoted in this honourable book, on the night of the twenty third of the auspicious month of Ramadhān, in the year one thousand three hundred and fifty Hijrah, beside the Mausoleum of Radhawīyyah, a thousand salutations and benedictions upon its dweller (Imām al Ridhā). This at the hands of the humble-most and guilty one, `Abbās bin Muḥammad Ridhā al Qummī. An assured hope and truthful desire remains that the believer brothers and the Shī`ah of Amīrul Mu’minīn (a.s.) would not forget this guilty sinner in seeking good desires and requesting forgiveness. And all Praise is due to Allāh (s.w.t.) in the beginning and the end, and the Benedictions of Allāh (s.w.t.) upon Muḥammad (s.a.w.a.) and his pure and chaste progeny (a.s.).

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<sup>1</sup> From Amīrul Mu’minīn (a.s.) (translator)



All Praise be to Allāh (s.w.t.) that the English translation and Annotations of this felicitous book Muntahal Āmāl fī Tawārīkh al Nabī (s.a.w.a.) wal Āl (a.s.) by the seal of traditionists Shaikh `Abbās al Qummī in two volumes, completes on Thursday, the auspicious day of the ninth of Rabī`ul Ulā, 1441 Hijrah, corresponding to seventh November, 2019 AD, at the hands of the humble-most adherer of the threshold of Muḥammad (s.a.w.a.) and his Ahlalbait (a.s.), A`ejāz `Alī Turāb Ḥusain (Al Ḥusainī).